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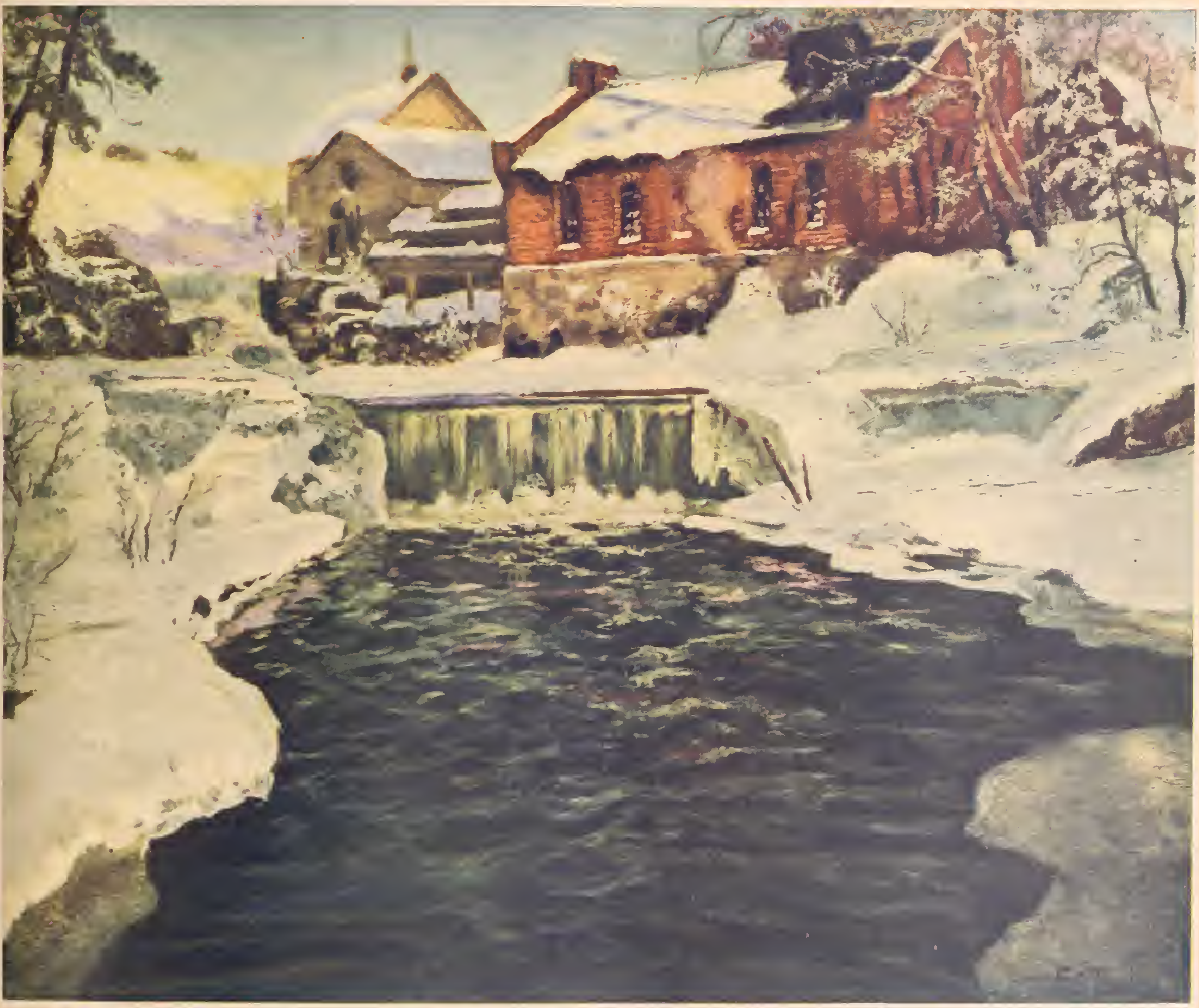
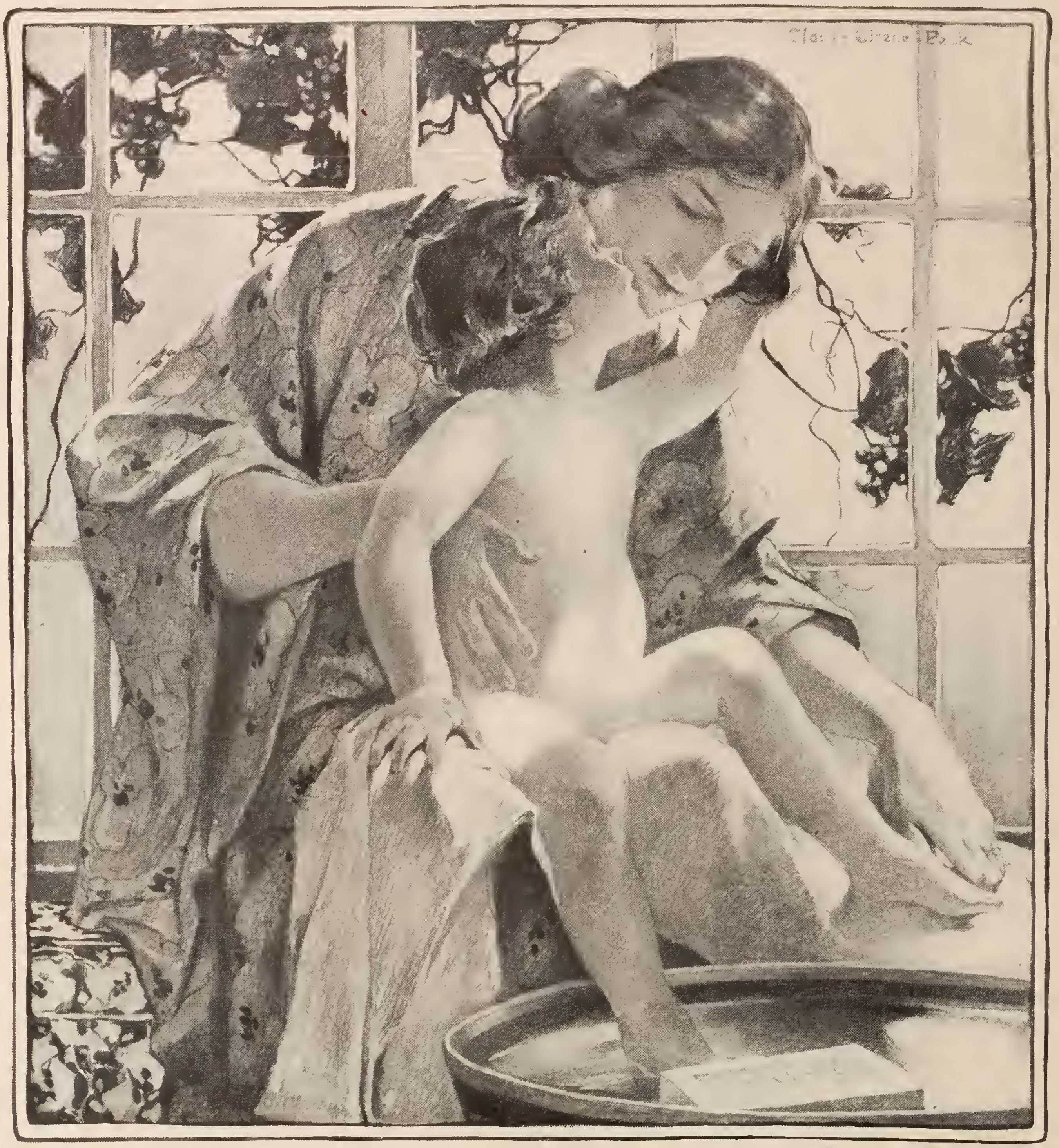


From the painting by Fritz Thaulow

A NORWEGIAN VILLAGE



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THE · CHRISTIAN · HERALD

An Illustrated News Weekly for the Home

Frank G. Carpenter

The New World of Alaska

Frank G. Carpenter Begins the Story of His Travels in Our Last Great Frontier

Copyright, 1916, by Frank G. Carpenter

I HAVE discovered a new world. It is the world of Alaska. It belongs to you and to me and is a part of Uncle Sam's big farm. We have had it about fifty years and have never realized the alth under our feet. The discovery, on my part, minds me of the Hindu who was devoured with great lust for diamonds. He lived on a small farm on the plateau of the Deccan. He sold his farm at he might hunt for these precious stones. He aveled all over the world and spent a lifetime in the arch. At last he returned home to learn that the amond mines of Golconda, the richest of the then orld, had been found on his own little farm. And , for almost a lifetime, I have traveled through reign lands seeking strange things to write about d I now find the strangest right here in my own untry and almost under my feet.

I went to Alaska last spring, shortly after the breakg up of the ice, and spent the whole summer and ll there, making photographs and gathering material r a series of letters of which this is the beginning. found the country full of new things; and stories live human interest came to me at every step. he territory was so different from what I had antici-ated, and withal so wild, that it made me feel like pioneer, and at times I imagined myself a Fernando Soto or a Columbus, rather than a plain newspaper an, gathering plain notes of travel for the plain ople.

A World in Itself

HAVE called Alaska a world. I wonder if you appreciate what a great world it is. The territory ntains more than one-sixth of all the land under the merican flag. It has so much that if it were all vided equally among the citizens of the United tates there would be eighteen acres for every family d leave some to spare. Alaska is almost three mes as big as Germany, France, Austria-Hungary, the Spanish peninsula. It is one-third larger than e Atlantic states from Maine to Florida; larger an all the territory north of Tennessee and east of e Mississippi River. If Alaska could be lifted up and ropped down upon the main body of our country, ith its eastern end touching the Atlantic Ocean at avannah, the westernmost end would be in the acific beyond Los Angeles. The territory begins ot far west of Los Angeles, and it extends Uncle am's dominions almost to Japan. When I was at ome, I was 3,000 miles west of San Francisco; and he mainland of Alaska is less than forty miles from Siberia at Bering Strait. The island of Attu, at the end of the Aleutian chain, is not far from Asia. From north to south Alaska reaches almost as far as from Canada to Mexico.

This mighty territory is a world in the variety of its lands and waters. It is a country of seas, lakes and rivers, and of almost as many islands as the empire of Japan. It has a vast continental mainland, with mountains and valleys, rolling plateaus and great owland plains. I traveled a thousand miles through rocky islands in going from Seattle to Skagway; and later passed through the Aleutian archipelago, which extends from the end of the Alaskan peninsula about as far westward as the distance from the Atlantic ocean to the Mississippi River. The island of Kodiak is as big as Porto Rico, and Prince of Wales Island is as large as Connecticut. All of these islands are green from one year's end to the other, and some have a vegetation as dense as that of Hawaii.

Washing Down the Hills for Gold Dust and Nuggets
Alaska Placer Mines Have Already Produced
$200,000,000 in Gold

I spent some time on our Coast Survey vessels which are now exploring the waters and dragging the channels for the terrible pinnacle rocks that rip open the hulls of the big ocean steamers. The officials tell me that the Alaskan coast line, with its windings, is longer than the girth of the world at the equator, and that it is for the most part uncharted. The Department of Commerce is building new ships for this work.

Wonderful Rivers

THE rivers of Alaska cover all parts of the territory, and their navigable waters reach thousands of miles. I traveled almost 2,000 miles on the Yukon. That river is the fifth among the great streams of the North American continent, and in the United States it is surpassed only by the Mississippi-Missouri. The Kuskokwim, which lies south of it, has just been opened by the Coast Survey vessels, and it is found that steamers can travel upon it into the heart of the country as far as from New York to Cleveland.

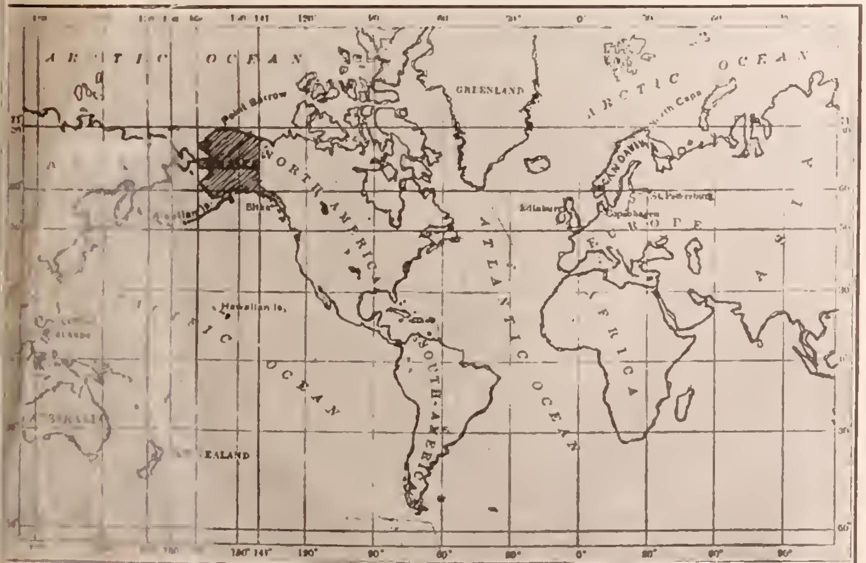
I spent two days steaming from the Yukon up the Tanana River from Fort Gibbon to Fairbanks. That river flows into the Yukon. It will be cut by the new railroad now building. It has a wide valley as long as from Philadelphia to Pittsburg.

And then there is the Porcupine, which enters the Yukon at the Arctic Circle. It is a big stream, and flows 500 miles down from the north. Dan Cadzo, who has a store on it just beyond the Canadian boundary, tells me he can go by stream all the way to his station.

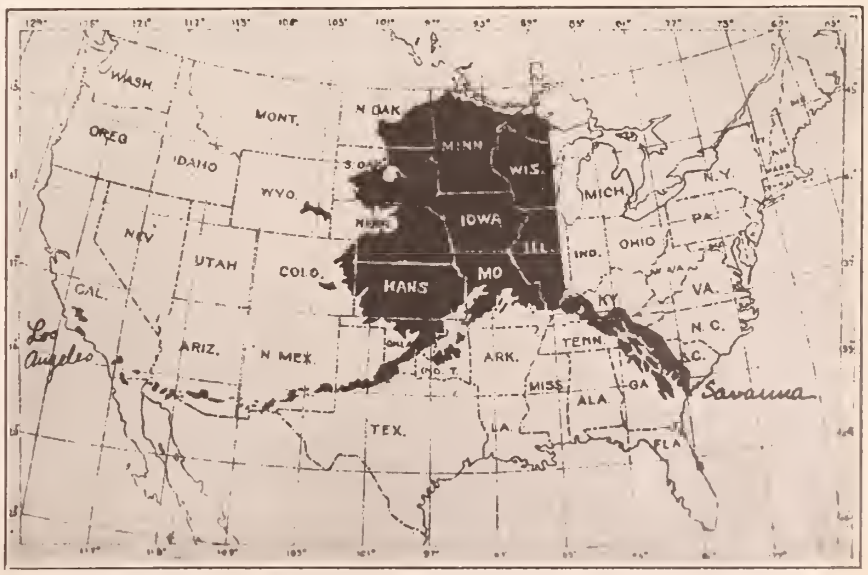
Into the lower Yukon empties the Innoka, up which you go to the Iditarod gold region, and from the north comes down the Koyukuk, whose sands are also gold-bearing. The latter stream is 600 miles long.

Have you ever heard of the River Kobuk? It flows into the Arctic Ocean at Kotzebue Sound. They are now washing gold from its sands, and Mr. Patterson, who has a trading station at its mouth, showed me the photograph of a gold nugget from there almost as big as my fist. The Colville is another great river that drains the far north.

The mainland of Alaska is practically unknown. It consists of a great central valley over 200 miles wide, with mighty ranges of mountains on the north and the south. These ranges correspond to those which uphold our Rocky Mountain plateau, but the central valley is much lower and it slopes gently down toward Bering Sea. The fall is less than a foot to the mile all the way from the Canadian boundary. The Yukon, which flows through it, is so sluggish that it builds up great islands, and on the Yukon flats, about two days' ride from the boundary of Canada,



Alaska in Same Latitude as Scandinavia and Many European Cities, and in Same Longitude as New Zealand and Hawaii



Showing Relative Size of Alaska. Our Northwestern Corner Is as Big as One-Fifth of the United States Proper the stream in places is twenty miles wide. At the lower end of the valley and along Bering sea there are coastal plains; and another great plain extends from the Arctic Ocean back a distance of perhaps 150 miles before the rugged highlands begin.

Our American Switzerland

AND then the mountains of Alaska! Before I investigated the country I thought it all mountains, and had no idea that there were millions on millions of acres of lowlands and high rolling plains. There are some places in Alaska where you can travel for miles without seeing a hill.

There are low tracts of vast extent far in the interior. The Yukon flats, which I crossed last summer, are in the heart of the country only 500 feet above the level of the sea.

Nevertheless, Alaska has the highest mountains on the North American continent. It has some of the greatest glacial fields upon earth, and scores of peaks never lose their perpetual snow. Mount McKinley, which kisses the sky at over 20,000 feet, is the tallest mountain north of the Isthmus of Panama, and it will be of easy access to tourists when the new railroad is finished. A little farther east is Mount St. Elias, which is 18,000 feet high, and about Mount Wrangell, in a territory not three-fourths as big as Massachusetts, there are ten snow-clad peaks twice as high as Mount Washington, and two which are higher than Mont Blanc. There are three mountains there of over 10,000 feet which have not yet been named. They belong to the Alaska range which runs around the whole southern coast and has a width here and there approximating eighty miles. The range has several low passes, and one of these, Broad pass, is only 2,700 feet above the sea. It is from six to eight miles in width and it forms an easy way for Uncle Sam's new railroad to get into the great central valley. It is over that pass the survey has been made.

Extending westward from the Alaska range, we have the Aleutian mountains, that run hundreds of miles through the Alaskan peninsula, and then, dropping down into the sea, form the Aleutian Islands, extending 1,200 miles farther. They are volcanic peaks, some of which are 6,000 feet high. The volcano of Katmai belongs to that chain.

North of the great plateau is the Rocky Mountain system. This is not so high as the mountains of the south, but in places the range is one hundred miles wide.

The Truth About Alaska's Climate

WE are apt to think of Alaska and the North Pole as synonymous. They remind us of nothing but glaciers or of mountains of ice and of perpetual snow. We have read of the terrible cold, where the thermometer falls to seventy degrees below zero; of the reindeer and dog teams flying over the snow and of the Cimmerian darkness of the long winter nights. The truth is, Alaska is a world in its climate, and the nights are so bright that they seem almost day. Only one-fourth of the country lies inside the Arctic circle and has weather that could be considered as arctic. Other parts of it are as temperate as Tennessee or Kentucky; and southeastern Alaska, a region larger than Maine, has a winter climate milder than that of Washington city. The greater Yukon valley, a land of rolling plains and plateaus, has winters like those of Montana and northern Dakota, and the summers of the whole territory are not far different from those of Ohio, Indiana and Virginia. In midsummer I found the whole land covered with a dense vegetation, and it seemed to me that you could drop any part of it down into the main body of the United States and at a slight distance away you would not recognize the change.

There is such crass ignorance concerning the climate of Alaska that I will say a little more about latitude. Take the city of Seward, which is to be the terminus of our new railroad. That town is no farther north than St. Petersburg, and it is not half so cold in the winter. Juneau, the capital of Alaska, is in about the same latitude as Edinburgh, the capital of Scotland, and Juneau, is, I venture, by far the warmer. The same is true of Sitka and Copenhagen. The whole Scandinavian peninsula is within the latitudes of Alaska, and some of the Aleutian Islands are farther south than Birmingham, Berlin, Dublin or Warsaw. Ketchikan and Moscow are on about the same parallel.

"I Stopped at All of Uncle Sam's Experimental Farms"

Untold Wealth in Mines

ALASKA is an unknown world as to its mineral resources. Only about one-fourth of the country has been explored by our geologists, and not one-hundredth of it has yet been touched by the foot of the prospector. Nevertheless, its placer mines have already brought in more than $200,000,000 worth of gold. Dr. A. H. Brooks of our Geological Survey estimates that there are several hundred million dollars' worth of gold dust and nuggets still in the gravel of the Seward peninsula. Fifty million dollars' worth had been taken out of that region up to 1908, and during my stay at Nome I saw them dredging and hydraulicking quantities of gold from the tundra.

Mt. McKinley will be of Easy Access when the New Railroad is Finished. Altitude, 20,300 feet

Enormous dredges are now working at Dawson, and that region is still producing its millions of dollars a year. I spent some time on the gold dredges there, and shall tell you how they are turning over the icy gravel beds of the Klondike to a depth of from thirty to sixty feet.

A great future for Alaska will be found in its quartz mines. You have all heard of the Treadwell properties and of their product of lowgrade gold. Just opposite them, across the Gastineau channel, other mines are being opened that are already producing millions, and will be producing millions for a century to come. The gold regions of Ju promise to be second only to those of South A in their great gold production.

The copper deposits are unknown and un pected, although some have been opened which already producing millions of dollars per annum. coming back from Alaska I traveled on a stea which had $600,000 worth of copper concentrat its hold, and the manager of the mine from w they came told me his company would pay $6,000 in dividends this year. There are new copper m on an island not far from Seward, and copper is b mined at a profit on Prince of Wales Island, in so eastern Alaska.

As to the coal of the territory, the Matanuska fi are to be opened up by U Sam's new railroad. There is patch not far from the r which is said to have veins f feet thick, and to contain m million tons. Some of our g ogists have figured the amoun good coal in Alaska at 150,000, tons, and others say that country has enough coal to the human race more than years at the present rate consumption.

Uncle Sam's Big North Far

ALASKA is an unknown w as to its farming resour I stood on the hills near F banks and looked over a mill or so of acres of tillable soil in Tanana valley. The whole ritory is said to have 50,000, acres of possible farm lands, the Aleutian Islands will f thousands of cattle. Here there I visited the homestead and I stopped for some time all of Uncle Sam's experimen farms. Upon one of them grain which stood in the fie reached to the height of my he and I saw them growing oa barley and hay, and even alfalfa. I saw pot patches that were yielding four tons to the ac and one potato field which, I was told, had a c in the ground that will sell for $10,000.

Another surprise was the wild berries that gr all over Alaska, and another the wild flowers th make the sides of the hills and the lower slopes of t mountains blazes of color. I found plenty of gr everywhere and in places the weeds were as high my head. I saw fat stock on t homesteads of the Tanana vall and visited dairies which w supplying butter and milk to t towns and mining camps near The Aleutian Islands have a mate milder than Scotland, a on the island of Kodiak, which as big as Porto Rico, they now raising Galloway cattle a long-wooled sheep.

In connection with the far ing of Alaska I shall describe n industries which I have fou starting up here and there o the territory. I shall speak of t fox farms and show how fur-far ing will eventually be one of t great sources of our clothing. T climate of Alaska is just right f furs, and the hunter and trapp will eventually be displaced the fur farmer. Fox farms a already springing up here a there along the Yukon and oth rivers, and fox skins are shipp from there to the markets London.

Another great possibility of t future will be the raising of rei deer for the United States ma kets. I have visited the reinde herds and the slaughter-hous at Nome, where the deer are ev now being killed, to be sent cold storage to San Francisco a Seattle. The shipping of venis has already begun and the ti is not distant when fresh deer-meat from Alask will be sold in all of our cities, just as fresh Alask salmon and halibut are sold to-day.

But I have written enough to give you a peep the new world which Uncle Sam proposes to thro open by railroads. It takes the notes made on t ground and snapshots out in the open to give livi descriptions. These I hope to furnish in my le ters to come. They were written in Alaska a will be dated and published as they came from m pen.

Frank G. Carpenter.

NEXT *week Mr. Carpenter's narrative begins with his arrival at the first port at which steamers call in entering Alaska, Ketchikan. He says: "I despair of giving you any idea of the beauties of this voyage"—the trip across Puget Sound and onward through straits and sounds and among islands, some of which have mountains more than a mile high. Nevertheless, he succeeds giving us a wonderfully vivid picture, and gets us started on the great inland journey with very intimate knowledge of Ketchikan itself, a busy place of surprising interest.*

A Voice in the Wilderness

By GRACE LIVINGSTON HILL LUTZ

CHAPTER I

WITH a lurch the train came to a dead stop, and Margaret Earle, hastily gathering up her belongings, hurried down e aisle and got out into the night.

It occurred to her as she swung her avy suit case down the rather long ep to the ground, and then carefully ung herself after it, that it was strange at neither conductor, brakeman, nor rter had come to help her off the ain, when all three had taken the ouble to tell her that hers was the xt station. But she could hear ices ahead. Perhaps something was e matter with the engine, and they d forgotten her for the moment.

The ground was rough where she ood, and there seemed no sign of a atform. Didn't they have platforms this wild Western land, or was the ain so long that her car had stopped fore reaching it?

She strained her eyes into the darkss, and tried to make out things from e two or three specks of light that nced about like fireflies in the disnce. She could see moving figures mly, away up near the engine, and ch one evidently carried a lantern. e train was tremendously long. A dden feeling of isolation took possesn of her. Perhaps she ought not to ve got out until some one came to help r. Perhaps the train had not pulled to the station yet, and she ought to t back on and wait; and yet, if the in started before she found the conctor she might be carried on someere, and he justly blame her for a l.

There did not seem to be any build on that side of the track. It was obably on the other side, but she was anding too near the cars to see over. e tried to move back to look, but the ound sloped and she slipped and fell the cinders, bruising her knee and tting her wrist.

In sudden panic she arose. She uld get back into the train no matter at the consequences. They had no ht to put her out here away off from e station, at night, in a strange coun. If the train started before she uld find the conductor she would tell n that he must back it up again and her off. He certainly could not pect her to get out like this.

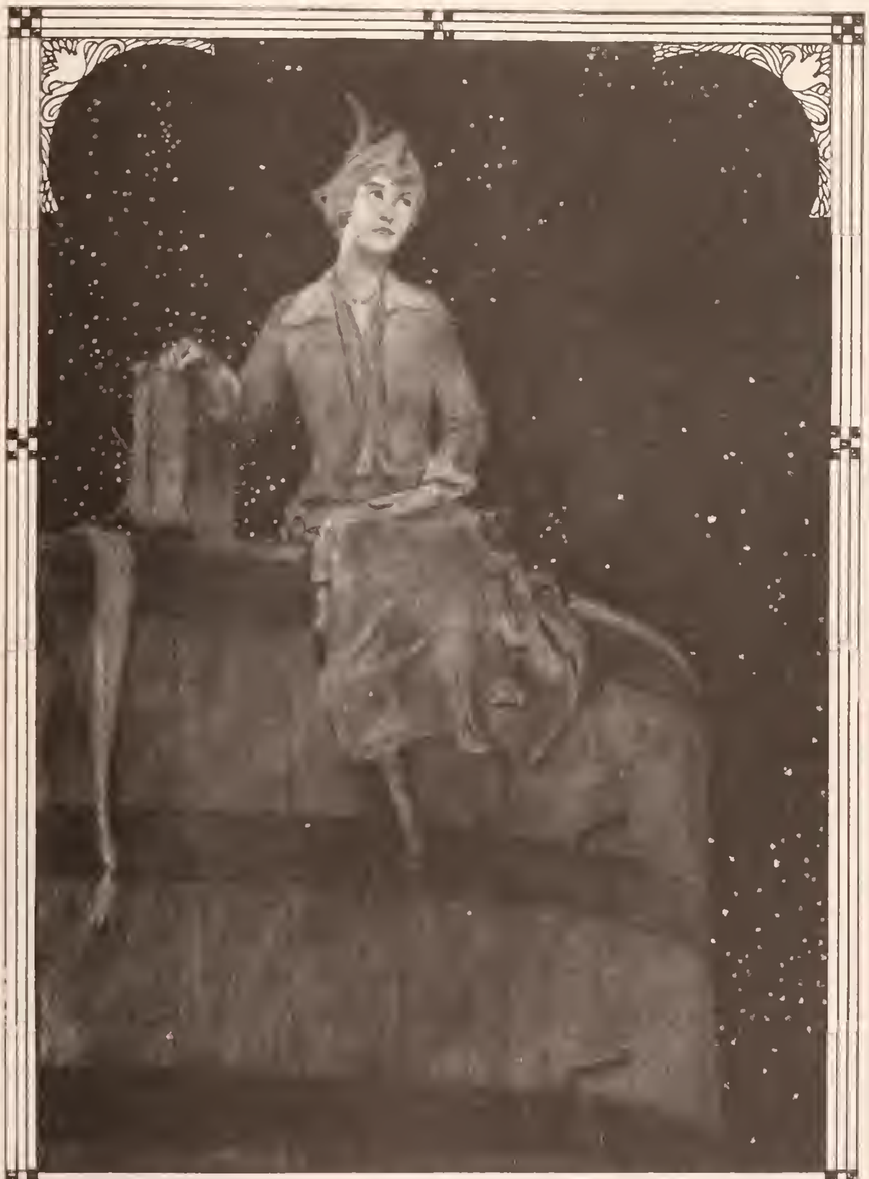
She lifted the heavy suit case up the gh step that was even farther from e ground than it had been when she me down because her fall had loosened me of the earth and caused it to slide ay from the track. Then, reaching to e rail of the step, she tried to pull rself up; but as she did so the engine ve a long snort and the whole train, if it were in league against her, lurched ward crazily, shaking off her hold. e slipped to her knees again, the suit se toppled from the lower step, dending upon her, and together they d and rolled down the short bank; ile the train, like an irresponsible rse who had slapped her charge and t it to its fate, ran giddily off into the ght.

The horror of being deserted helped e girl to rise in spite of bruises and ock. She lifted imploring hands to e unresponsive cars as they hurried her, one, two, three, with bright ndows, each showing a passenger, mfortable and safe inside, unconscious her need.

A moment of useless screaming, nning, trying to attract some one's ention; a sickening sense of terror d failure; and the last car slatted elf past with a mocking clatter as if it joyed her discomfort.

Margaret stood dazed, reaching out lpless hands; then dropped them at r sides and gazed after the fast reating train, the light on its last car inging tauntingly, blinking now and then with a leer in its eye, rapidly vanishing from her sight into the depth of the night.

She gasped and looked about her for the station that but a short moment before had been so real to her mind; and lo! on this side and on that there was none!



Drawing by Joseph Cummings Chase

"She had room enough to sit on the edge."

THE night was wide like a great door shut in by a low, vast dome of curving blue, set with the largest, most wonderful stars she had ever seen. Heavy shadows of purple-green, smoke-like, hovered over earth, darker and more intense than the unfathomable blue of the night sky. It seemed like the secret nesting-place of mysteries wherein no human foot might dare intrude. It was incredible that such could be but common sage-brush, sand and greasewood, wrapped about with the beauty of the lonely night.

No building broke the inky outlines of the plain, nor friendly light streamed out to cheer her heart. Not even a tree was in sight except on the far horizon, where a heavy line of deeper darkness might mean a forest. Nothing, absolutely nothing in the blue, deep starry dome above, and the bluer darkness of the earth below, save one sharp shaft ahead, like a black mast throwing out a dark arm across the track.

As soon as she sighted it she picked up her things and made her painful way toward it, for her knees and wrist were bruised and her baggage was heavy.

A soft drip, drip greeted her as she drew nearer; something splashing down among the cinders by the track. Then she saw the tall column with its arm outstretched, and looming darker among the sage brush the outlines of a water tank. It was so she recognized the engine's drinking-tank, and knew that she had mistaken a pause to water the engine for a regular stop at a station!

Her soul sank within her as she came up to the dripping water and laid her hand upon the dark upright as if in some way it could help her. She dropped her baggage and stood trembling, gazing around upon the beautiful lonely scene in horror; and then like a mirage against the distance there melted on her frightened eyes a vision of her father and mother sitting around the library lamp at home, as they sat every evening. They were probably reading and talking at this very minute, and trying not to miss her on this her first venture away from the home into the great world to teach. What would they say if they could see their beloved daughter, whom they had sheltered all these years, and let go forth so reluctantly now, in all her confidence of youth, bound by almost absurd promises to be careful and not run any risks!

Yet here she was, standing alone beside a water tank in the midst of an Arizona plain, no knowing how many miles from anywhere, at somewhere between nine and ten o'clock at night! It seemed incredible that it had really happened! Perhaps she was dreaming. A few moments before in the bright car surrounded by drowsy fellow travelers, almost at her journey's end as she supposed, and now, having merely done as she thought right, she was stranded here!

She rubbed her eyes and looked again up the track, half expecting to see the train come back for her. Surely, surely, the conductor or the porter who had been so kind would discover that she was gone, and do something about it. They couldn't leave her here alone on the prairie! It would be too dreadful!

That vision of her father and mother off against the purple-green distance, how it shook her! The lamp looked bright and cheerful, and she could see her father's head with its heavy white hair. He turned to look at her mother to tell her of something he read in the paper. They were sitting there feeling contented and almost happy about her, and she, their little girl—all her dignity as school teacher dropped from her like a garment now—she was standing in this empty space alone, with only a water tank to keep her from dying, and only the barren desolate track to connect her with the world of men and women. She dropped her head upon her breast and the tears came, sobbing, choking, raining down. Then off in the distance she heard a low, rising howl of some snarling angry beast, and she lifted her head and stood in trembling terror, clinging to the tank.

That sound was coyotes, or wolves, howling. She had read about them, but had not expected to experience them in such a situation. How confidently had she accepted the position which offered her the opening she had sought for the splendid career that she hoped was to follow! How fearless had she been! Coyotes, nor Indians, nor wild cow-boy students! Nothing had daunted her courage. Besides, she told her mother, it was very different going to a town from what it would be if she were a missionary going to the wilds. It was an important school she was to teach, where her Latin and German and mathematical achievements had won her the place above several other applicants, and where her well-known tact was expected to work wonders. But what were Latin and German and mathematics now? Could they show her how to climb a water tank? Would tact avail with a hungry wolf?

The howl in the distance seemed to come nearer. She cast frightened eyes to the unresponsive water tank looming high and dark above her. She must get up there somehow. It was not safe to stand here a minute. Besides, from that height she might be able to see farther and perhaps there would be a light somewhere and she might cry for help.

INVESTIGATION showed a set of rude spikes by which the trainmen were wont to climb up, and Margaret prepared to ascend them. She set her suit case dubiously down at the foot. Would it be safe to leave it there? She had read how coyotes carried off a hatchet from a camping party just to get the leather thong which was bound about the handle. She could not afford to lose her things. Yet how could she climb and carry that heavy burden with her? A sudden thought came.

Her simple traveling gown was finished with a silken girdle, soft and long, wound twice about her waist and falling in tasseled ends. Swiftly she untied it and knotted one end firmly to the handle of her suit case, tying the other end securely to her wrist. Then slowly, cautiously, with many a look upward, she began to climb. It seemed miles, though in reality it was but a short distance. The howling beasts in the dis-

Continued on page 28

The President's Wedding

WITH as little as possible of the atmosphere of officialdom, President Wilson was married on December 18 to Mrs. Edith Bolling Galt. Not only was the ceremony as private as such an event can be, but simplicity in arrangements prevailed and publicity was rigidly avoided. Preparations, including the day and hour of the wedding, were learned only with the utmost difficulty by representatives of the press, and it was apparent that Mr. Wilson wished his wedding to be considered as being entirely outside his official life.

The guests numbered about forty, all members of the immediate families or else particularly close friends either of the President or of Mrs. Galt. The marriage took place at 8.30 on the evening of Saturday, December 18, at the bride's home, 1308 Twentieth Street, N. W., Washington. As stated last week, Rev. Herbert Scott Smith officiated. Mr. Smith is rector of St. Margaret's Episcopal Church, where Mrs. Wilson will attend; the Rev. James H. Taylor, Pastor of the Central Presbyterian Church at Washington, where the President attends, assisted. The drawing-room of the bride's residence was beautifully decorated with orchids and American Beauty roses, and a floral bower was erected for the bridal party. The halls and the stairways of the house were also profusely decorated with flowers and ferns. There was no music, however, during the actual ceremony. Mrs. Bolling, widow of the late William H. Bolling of Virginia, gave her daughter in marriage to the President. An interesting feature of the arrangements was the placing of a mirror in such a manner as to reflect the features of the bridal party, so that the guests could witness what was taking place instead of gazing as usual upon the backs of the bride and groom.

Following the ceremony, a stringed orchestra gave a program of special selections during the supper and until the President and his bride left to spend their honeymoon at Hot Springs, Va. The wedding cake is said to have been in three tiers, but without ornamentation other than some pale-tinted orchids which were placed across it, and was cut by the bride.

The bride looked very stately and beautiful in a gown of black and chiffon velvet. The bodice, which was made almost entirely of blue metallic silver trimming, had long sleeves of tulle, and pointed cuffs of velvet. There was a high girdle of silver lace shrouded by a jacket of embroidered net. The em broidery was done in shades ranging from the deepes blue to the most delicate pastels. The dress was ope at the throat, but had a high lace collar in the back The only ornament that the bride wore was the Presi dent's gift, a brooch of pure white diamonds. Mrs Galt dispensed with the usual bridal bouquet and veil and wore instead a bouquet of lilies of the valley an a black velvet picture hat with a spray of feathers a the front. On leaving the house, Mrs. Galt did no change into a traveling dress. Instead she threw heavy fur coat trimmed with black velvet over he wedding gown.

The wedding gifts were very beautiful and include a large number of books, a set of rare English prints a large assortment of Tiffany glass, and fur rugs fron different parts of the United States; the differen ambassadors and diplomats, of course, sent handsom presents.

Mrs. Galt's house is a very modest, unassuming on just on the edge of the ultra-fashionable part of Wash ington. It seems fitting that its mistress, hersel a modest, sweet and unassuming woman, should g from it to preside in the Executive Mansion.

The War in Europe

THE last week has been a week of preparation rather than one of action. The complete success from the English standpoint of the recruiting efforts of the Earl of Derby has greatly heartened the British public. Parliament on December 21 increased the authorized numerical strength of the British army from three million to four million, and the first section of the new recruits, the unmarried men from eighteen to twenty-one, was called to the colors. The total number of recruits secured in the campaign of the Earl of Derby was given out as 2,500,000 men, which, it is expected, will make it unnecessary for Great Britain to resort to conscription, for the present at least. David Lloyd George in an address in the House of Commons on December 21 gave an account of his stewardship as Minister of Munitions. He announced that victory was practically in the hands of labor; the new munitions factories that are being created by his department would require 80,000 skilled men and from two to three hundred thousand unskilled men. Organized labor has so far shown what is considered in many quarters a very unpatriotic attitude, in demanding guarantees that conditions after the war will return at least to the basis that was standard before the war, and in blocking the use of unskilled labor at tasks normally performed by skilled labor, but not necessarily requiring skilled labor. London, Paris and Berlin have all been considering the raising of additional funds for war expenses.

Very little action of moment has occurred on the Western front, slight gains by the various combatants being counterbalanced by slight successes on the part of their opponents. There has been a marked increase in the intensity of artillery fire along the whole front and in Flanders, each side apparently being determined to prevent any massing of troops by the other. Meantime, reports indicate that Germany and England and France all are strengthening their lines, this strengthening being evidenced clearly in actions between December 20 and 22 over the much disputed ground on the summit of Hartmann's-Weilerkopf, which the French claimed to have captured from the Germans on December 21, taking 1,300 prisoners. German counter-attacks won back portions of the lost trenches, the Germans claiming to have regained the summit, although the French deny this while admitting the loss of some trenches. The German captures in these counter-attacks netted them more than 1,500 Frenchmen.

GENERAL SIR CHARLES MUNRO has been appointed to command the British first army, succeeding General Sir Douglas Haig, promoted to supreme command of the British in France and Flanders. The most significant event of the week on any of the fronts has been the practical abandonment by the British of the campaign in Gallipoli. One hundred thousand British troops were removed from the peninsula under the guns of the fleet, completely abandoning the positions at Suvla Bay and in the region known as Anzac, only the tip of the peninsula now being retained under the control of French and British troops. The British Admiralty stated that the withdrawal had been accomplished with insignificant casualties. The Turks, on the other hand, claim to have driven the British into the sea with considerable losses.

The Gallipoli campaign has been marked by tremendous fighting, with little advantage. The total of killed, wounded and missing among the British was nearly 113,000, of whom twenty-five thousand were killed. In addition more than eighty thousand men have been sent to the hospitals or invalided home. Success on Gallipoli would have meant a great gain to both Great Britain and her ally Russia, and would have blocked the course of Germany toward the east and Egypt. The destination to which the troops withdrawn from Gallipoli have been sent is not announced, although it is generally believed they have been used to strengthen the English defenses of Egypt and the Suez Canal, the reported objective of the Teutonic allies at the present time.

The British Mesopotamian expedition is still holding its position at Kut-el-Amara, though still meeting daily attacks by the Turks, the Turks claiming to be steadily drawing nearer the British position. A Constantinople dispatch of December 22 reported the sinking of two British monitors in the Tigris.

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Veteran Russian Troops on the March

The situation in the Balkans has not materially changed. Austrian troops have gained some ground and have taken a few prisoners in Montenegro. The Austrian and Bulgarian armies have driven the remnants of the Serbian army farther into Albania. Italy has been reported as sending a large army to Albania, but no reports of activity on the part of this army have yet been received. The British and French have been reinforcing their positions inside the Greek border north of Salonica, and have been busily fortifying the heights about the city in preparation for a vigorous resistance to the attack which the Germans, Austrians and Bulgarians are reported to be preparing. Greece has not yet consented to permit the Bulgarians to enter her territory but it is understood that Greek troops will not contest the advance of the Germans and Austrians.

GERMAN and Austrian lines a being reinforced, the railways d stroyed by the Allies and Serbs are bein repaired, and it was announced in th dispatches of December 23 that Gree had been notified that the attack o Salonica would begin on January 1 Since it is not usual for keen tacticia thus to announce their plans, it is pro able that January 15 is not the date f which the attack is scheduled.

Action on the Italian front has bee confined to artillery exchanges, an skirmishes between patrols.

The long front from the Gulf of Rig to Bessarabia has been unusually quie both sides apparently being prevent from making any active maneuvers the weather conditions. There h been some activity in Galicia, confin to patrols, and there have been attemp by small forces to make advances the lake district south of Dvinsk. T Russians claim they are making son progress in the Caucasus and in Pe sia. On December 21 the Russian fle was reported to have captured the Bu garian port of Varna and to have land infantry and artillery. The repo proved to be incorrect, the fact bei that two Russian gunboats had engag a small Bulgarian torpedo boat, a had followed it almost to the harb where they were driven off by the la batteries defending the city. The gre Russian army which had been report on the borders of Rumania at t Danube port of Rimi, has been report as leaving the Rumanian frontier. T report lent color to the reported atta on Varna. It is apparent that Russ has, for the present at least, given hope of crossing Rumania for an atta on Bulgaria.

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Relief Fund Report

Kensington Palace Gardens,
London, W., 6 December, 1915.

AS the chairman of the Lond Committee of the Christian Hera Relief Fund, I am desired by m colleagues to send a brief report, that your readers who have generous subscribed to the fund may see ho we in England have spent the mone entrusted to us.

The expense of administration extremely small.

The Duchess of Marlborough kind allows the committee to meet at h house. Mr. Gordon Selfridge, o honorary treasurer, provides us free with office accommodation for o secretary, Miss Patrick. The oth members of our committee are Ea Grey, formerly Governor-General Canada; the Rev. Dr. Dixon, of t

Continued on page 26

A Week in the World's News

MEXICO APPROACHES PEACE. President Wilson has appointed Henry Prather Fletcher as ambassador to Mexico. Mr. Fletcher has nde a very good record in the diplomatic rvice and goes to Mexico City from Chile. is presumed that the other nations on the estern Continent will also resume full plomatic relations with the new government. n December 20, representatives of the Car- nza government and representatives of the lla faction signed an agreement whereby the rranza government agreed to grant general nnesty to the leaders and followers of Villa. neral Villa may become a political refugee the United States. In return for the amnesty e Villa leaders were to turn over all the 'airs of the local governments still in their nds, and the Villa troops were to be em- oyed in the campaign soon to be inaugurated ainst the Zapatistas, who are now the only ganized rebels in Mexico. Villa has been sured safe refuge in the United States so long he behaves himself, but at last accounts had not availed himself of this provision. ie surrender of the Villa forces gives the rranza government practically undisputed ntrol of the whole of Mexico. The real hting now will be led by American doctors ainst the epidemic of typhus which is reatening Mexico City and other cities of the public.

THE PRINCETON LEAVES THE NAVY. he Navy Department, in response to a request m the Cuban government for a vessel suit- le for a training ship for naval cadets, has cided to sell to Cuba the small gunboat inceton, now undergoing repairs at the get Sound Yard. The Princeton is the rd of her name in the American navy and s launched in 1897

TO OPPOSE PREPAREDNESS. The Na- nal Anti-Militarism Committee has opened dquarters in Washington for a nation-wide ht against the "cult of preparedness." nong prominent members of the committee Rev. John Haynes Holmes and Rabbi phen S. Wise of New York City, and Mr. wis P. Lochner, private secretary to Henry rd.

WHERE THE GOLD IS. The United tes has more than one-fourth of all the ney gold of the world, the holdings of the easury on December 1 in bullion and coin ng $2,260,687,547, an increase of $370,- ,243 since July 1, 1914.

A TRIFLE AFTER ALL. The owners of Titanic have offered to pay $664,000 in tlement of all claims arising from the sinking the Titanic on April 15, 1912, when 1,500 sons were sacrificed on the altar of overcon- ence, carelessness and speed. The actual s by such a calamity cannot be computed. e claims filed aggregate two million and a lf of dollars and the offer means payment about twenty per cent., of which about 00,000 will come to American claimants.

CHILD LABOR BILL IN PERIL. It is ported from Washington that the bill intro- ced by Representative Keating of Colorado o weeks ago has not yet been referred to any nmittee, and that there is an active lobby the interests of the cotton mills of the South king to kill the bill by having it sent to a nmittee which would fail to report it.

NEARING'S MARTYRDOM NOT IN AIN. Following attacks by the friends of . Scott Nearing upon the policy of the Uni- sity of Pennsylvania in its relations with its truction force, the announcement has been de that in future, in accordance with an endment to the regulations recently adopt- no professor or assistant professor will be noved by the trustees until after consulta- n with the faculty. Members of the faculty ose terms of appointment are expiring will eive formal notice of the intention of the iversity to reengage them. Such summary ion as that which removed Dr. Nearing from faculty will not be repeated.

TO PROTECT THE NATIONAL AN- HEM. Some years ago the army and navy cted "The Star Spangled Banner" as the cial military anthem, making it thereby the ional anthem. At that time, military ers were issued forbidding the use of "The r Spangled Banner" in medleys or in con- tion with other airs or in any other way n separately, when it can be given proper ognition. When played separately, every dier and sailor and every citizen with a per regard for his country and his flag is pected to stand at attention until the play- is finished. This order has been supported state laws in some states and by city ordinances in some cities. The Sons of the American Revolution and other patriotic and civic organizations are now pressing such an ordinance in Baltimore.

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The Welland Canal, an International Link Threatened by War Zealots

NEW SUFFRAGE PRESIDENT. Dr. Anna Howard Shaw, who has served the suffrage cause faithfully for many years, has finally retired from the cares of office and has been succeeded as president of the National Woman Suffrage Association by Mrs. Carrie Chapman Catt. Mrs. Catt has the unusual distinction of being the famous wife of an able and famous husband, Mr. Catt having been a leader among American engineers. His wife has been no less a leader in educational work, in charitable work, and in the cause of suffrage.

MOTON SUCCEEDS WASHINGTON. Major Robert R. Moton of Hampton Institute was the unanimous choice of the trustees of Tuskegee Institute for president to succeed Booker T. Washington. Major Moton was born in 1867 in Virginia and graduated from Hampton Institute in 1890. Immediately following his graduation, he accepted a position as drill master and assistant to the commandant of the cadets. Shortly afterward he became commandant, which position he held until his election to the presidency of Tuskegee. He was the right hand man of the president of Hampton and has held a position of leadership among men of his race second only to that of Dr. Washington.

COMMISSION GOVERNMENT IN CITIES. The commission form of government is now in effect in 81 of the 204 cities in the United States of more than 30,000 inhabitants. Civil service regulations govern the appointment of policemen in 122 cities, including all those of more than 300,000 inhabitants. Policewomen are employed in 26 cities. Municipal prohibition prevails in 15, state prohibition in 17, and county and parish prohibition in 3 of these cities. The city commissions range in size from three to seven members, the majority having five. Dayton, Ohio, has a commission of five members and a city manager appointed by the commission, who is responsible for the administrative work of the city. Of the 204 cities, 155 own their water supply system, the oldest municipally owned plant being that of Philadelphia, which dates from 1801.

AN UNOFFICIAL AMBASSADOR. Colonel E. M. House, private citizen and confidential adviser to President Wilson, is to go to Europe at the request of the President. He denies that his trip is in any way a peace mission, and says: "I am going to Europe at the request of the President and Secretary of State for the purpose of taking information to some of our ambassadors, in order that they may have a more intimate knowledge regarding certain phases of international questions now pending, and in order to obtain from them their point of view on these matters."

PARCEL POST OUTSIDE THE PALE. Answering protests regarding the seizure of parcel post packages in the Danish mails, the British government contends the parcel post is plain freight. It is not entitled to the protection given first-class mail under the International Postal Convention. It has been reported that considerable food was reaching Germany from neutral countries through the parcel post.

CANAL PARTLY OPEN. Announcement was made from Washington on December 22 that the Panama Canal was partly reopened. At the same time warning was issued to shipping interests against routing ships via the canal until a stable channel had been opened, the continuous movement of earth making it impossible at present to guarantee passage.

PROTECTING THE WELLAND CANAL. The Welland Canal, connecting the waters of Lakes Ontario and Erie, is one of the most important highways of commerce on the western hemisphere. It was first opened in 1829 and has been enlarged three times, its present width being one hundred feet, depth 14 feet, the locks being 200 feet long. This canal has made it possible for the wheat raisers and cattlemen of the western United States and Canada to ship their wheat and hides direct to Europe by way of the St. Lawrence River. The annual freight traffic through the canal has been approximately 1,500,000 tons. The canal is twenty-seven miles long and has twenty-six locks, making a rise of more than 326 feet. During the Spanish war two revenue cutters which had recently been launched on the Great Lakes were sent through the canal, in two sections each, put together again in Lake Erie, and did valuable work as scouts along the Atlantic coast. On December 17, the Chief of Police of the Hamburg American Line, New York, and a dealer in antiques, also of New York, were arrested by United States secret service men charged with plotting the destruction of the Welland Canal, the specific charge being the starting in the United States of a military enterprise against the Dominion of Canada. In connection with the charges that German subjects attempt to aid Germany by means in contravention of our laws, an official disavowal of all such efforts was wirelessed from Berlin by a staff correspondent of the New York Times on December 18. The last paragraph of the statement is as follows: "It [the Imperial German Government] can only say, and does most emphatically declare to Germans abroad, to German-American citizens of the United States, to the American people, all alike, that whoever is guilty of conduct tending to associate the German cause with lawlessless of thought, suggestion, or deed against life, property and order in the United States is in fact an enemy of that very cause, and a source of embarrassment to the German Government, notwithstanding anything he or they may believe to the contrary."

THE SECOND ANCONA NOTE. The second American note to Austria regarding the Ancona was made public December 22. While couched in courteous terms, the note is final in form and leaves no opening for discussion. This note is reported to have been well received in Vienna.

RESIGNS FROM THE NAVAL BOARD. Henry A. Wise Wood has resigned from the Naval Advisory Board because he deems the Administration program for preparedness to be dangerously weak, and wishes to be free to criticise it. Mr. Wood is chairman of the Conference Committee on preparedness which has been formed to unite the activities of the National Security League and other organizations interested in increased armament.

A CHALLENGE TO LEADERSHIP. Whether the Ford peace pilgrims are following a forlorn hope, or whether they are guided by a prescience above that of other men and are to be the forerunners of the peace that shall be, a cable from Louis Lochner, Mr. Ford's secretary, to the American people through the New York Evening Mail, carried a message and a quotation each of which is worth the consideration of thoughtful citizens. The message was, that the most disconcerting thing about their voyage was the fact that lurking behind them as a sinister background to their mission, were the signs of America following in the wake of Europe's horrible militaristic mistakes. The quotation was from a memorandum delivered at the Court of St. James by John Quincy Adams in 1817: "In regard to this system of competition among nations, the forces of destruction can only lead and must inevitably lead to war. I am therefore commissioned by the government of the United States to go to any length to which your majesty's government is ready to go in the direction of disarmament along the Canadian-American frontier." From that time the border between the United States and Canada has been free of armament. The telegram which Mr. Ford sent by wireless to the heads of the nations at war may yet become a classic in the annals of peace. Calling attention to the facts that he and his associates came to them in a time of trouble to be of help if possible, and that in every country love of country was impelling the sacrifice of tens of thousands of lives every day; that in effect each nation was fighting for its own existence, each people struggling for a like end, and that among such common ideals there must be a basis for a magnanimous and honorable peace, and stating that enough blood had been shed, enough agony endured in war which had proven a failure at solving the problem, the telegram closes with this appeal: "Let the armies stand still where they are. Then let the negotiations proceed so that the soldiers may be delivered from another bitter Winter in the trenches and sent back to their labors and their firesides. As there is no other way to end the war except by mediation and discussion, why waste one more precious human life?" The Ford delegation has been courteously received in Norway, but was informed officially that the Scandinavian governments can do nothing individually without consultation, and that they feel the time is not ripe for peace; interference is not wanted now and therefore Norway will give no recognition of the conference planned by the Ford party. The Swiss Federal Counsel has also taken action deferring the offer of its good offices to belligerents, feeling that this is not the proper time.

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THAT GOOD PART

A SERMON

By

*REV. J. H. JOWETT, D.D.**

TEXT: Luke 10: 42. "But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."

I DO not like many of the bold and obtrusive contrasts which have been built upon this vividly depicted and familiar scene. I think they have been unwise and unjustifiable contrasts, many of them bearing hardly upon Mary, and others of them bearing with equal hardship upon Martha. The contrasts have been too sharp and definite. We cannot separate the two characters like two sharply opposed and glaringly antagonistic colors. They are not like two strips of ribbon, one perfectly white and the other perfectly black; I think we should find that each ribbon shades off into a gray where they both become one. Let us be careful that in our exposition we are unjust to neither.

Take the first of these unwise contrasts. We are frequently told that the two women represent two diverse and almost contrary types of temperament. Martha is said to be the practical type, and Mary the contemplative and the dreamer. We are told it is not Martha's sphere to indulge in reverie, nor is it Mary's function to busy herself in the kitchen. Martha is the handy woman, ready to roll her sleeves up and cook a dinner or nurse a patient; ready to busy herself in dusting a room, and when she has finished to begin dusting it over again. You never find Martha dreaming!

On the other hand, there is Mary, poetic, sentimental, far-away, going to the noon-day prayer-meeting, reading devout little books, and moving about with her eyes in heaven! According to this theory we should never catch the modern Martha devouring "The Saints' Everlasting Rest," and we should never catch the modern Mary with a cookery book under her arm. Martha likes the crowd and the bustle, and is happiest when she is perspiring in practical labor; Mary is like "a star and dwells apart." Now I think this is a most unfair delineation, and it is Mary who is the greater sufferer in the contrast.

If this be a fair interpretation of the two women, then give me Martha to live with, for I fail to see "the good part" which wins for Mary the Master's commendation. So I reject this sharp contrast of the practical and contemplative, the busy doer and the eager dreamer, and I seek for the true explanation elsewhere.

NOR do I like that further contrast which has been made, by which Martha becomes the type of secular employment and Mary the type of the devout and holy calling. This interpretation makes work profane, and reserves the sphere of holiness for a separated and mystic communion. The "good part" is to get away from the common crowd and the common service. It was this theory that drove men and women away from the ordinary toil of the field and workshop, and led them to seek sanctity in the cloisters of the monastery and convent.

Cardinal Newman has a sermon on this very text, in which he gives "the good part" to the priest, the separated man who is withdrawn from the ordinary work of men. Men and women who are withdrawn from the ordinary means by which we earn our bread represent the typical Mary who won our Master's regard.

I utterly reject the interpretation! There is nothing more holy in lighting the candles at the altar than in lighting the lamps in the streets; nothing more sacred in distributing the bread at the communion table than in lovingly feeding our little ones at home. A priest has no more "the good part" than a peddler; nay, the peddler may be infinitely more distinguished by it than the priest. Cardinal Newman gives the good part to those who do no work in the ordinary sense of the word, to old people who cannot work, to little children who have not begun to work, and to priests who are withdrawn from common work altogether.

This is the Mary type, the folk who are withdrawn from the bustle and the stir of working life. I reject the interpretation. For if this were true, again I say, let me dwell with Martha, the nimble-handed helper, and not with Mary, who gives no finger to lift the crushing burden that weighs upon the weary and heavy-laden hearts of men.

NO, let us lay this down as a primary axiom in our interpretation; the good part is not the gracious prerogative of a few, something apart, of which the majority have been deprived. The Lord's good part is for everybody, for the minister in his study and the workman at his bench. There is no favored aristocracy in the Lord's kingdom.

With this axiom let me give another interpretation. Mary had chosen "the good part" because it included Martha's. A pound is better than a penny because it includes it. Mary both sat and served, she communed and labored, she had partnership with her Lord and ministry for her fellows. Where have we got our assumption that Mary was always sitting and reading and moping! There was no busier woman in all Bethany than Mary! Where have we got our impression that the devout are the indolent, and that the prayerful are the inactive? The mystics are not the loafers; they are the most practical of their kin The one who sits at the Master's feet does the most the running. To be a Mary is to include a Marth too. Yes, just because Mary sat she could run!

Dr. Johnson has told us that the two characterist marks of the saints are "vigor and efficiency." The are characterized by force, aiming at some definit and practical end. Saint Theresa was a mystic, dreamer, if you will, one who sat long at the Master feet; but she was a woman also of boundless activit speeding here and there, seeking the salvation an education of the race. And so it was with Mary. Sl was a busy woman, but her output was effectiv If you had seen Martha you would frequently hav said of her doings: "She would do more if she di less!" She was always on the move, but her mov ments were not effective. If she had sat a little mo with the Lord her running would have been mo fruitful. Mary never seemed so busy as Marth but every ounce of her energy told. In her doin she was not "cumbered"; that is to say she was n distracted, not anxious, not troubled. She moved wit the strength of quietness.

To use a very modern analogy, Mary moved like perfume. Mary knew when sitting would help tl running. She was never afraid of seeming to was time in order to save it. Martha was afraid of wasting time that there was a co stant leakage of her power. Mary knew th for all competent activity it was needful to at the Master's feet. And so Mary's pa included Martha's; she chose the good pa which shall not be taken away from her.

NOW, what is the lesson of all this? Sure we are taught that deep communi with the Lord is the secret of all effecti service of men. "Doing" is comparative easy, but "efficient doing" demands the Infinit Why, in the very instance before us Ma tha's doing might have been much better don There are signs of nervous waste about her, hot intensity, of irritableness and irritatio The woman is overwrought. The Lord hims describes her as distracted and "troubled." S bustles about her doing, and her very doing like the firing of an ill-directed and feeb handled gun. What does Martha need? S needs to sit down! Ay, but she must sit in t right place. "At Jesus' feet, to hear Word."

The busiest mother in this assembly will amazingly well for herself if she will withdra from the ardent demands of the domestic cir and have ten minutes with her Lord. "But have so many things to do!" I know all abo it, but you will do them better for the appare waste. Deep communion gives us the pow of fine action. It conveys to the soul a cal assurance of God. You come back to yo housework or to your day's work, whatever be, with a tremendous consciousness that y are in the presence of the Lord. That assuran clinches and consolidates the entire life. dismisses distractions and binds up the heart unity. The nerves are soothed and calmed a the soul is stilled.

And there is a still further advantage reap from this retirement into the presence of Go We get a truer sense of the proportion of thin When we are bustling about amid the manifo and clamant duties of the day, giving ourselv no time for thought, we are apt to lose t emphasis of things, and mountains beco valleys, and valleys are lifted up to the heig of mountains.

Now, quiet withdrawal from the bustli scene gives us the "quiet eye," and we see thin as they are. Shall I say that we get a bird's-e view of things? "They that wait upon t Lord shall renew their strength; they sh mount up with wings as eagles!" And fro those supreme heights they shall see life in holiness, part in relationship with part, a everything shall assume its just and prop shape and color. Do not let us, therefor regard the hour of communion as a wasted a wasteful season.

All the best workers in the Kingdom fi time to sit at Jesus' feet. We get our fighti power in the green pastures.

PRESS ON

By
Louis E. Orcutt

The year is gone; we hail the new
That on its record we may write a fairer tale
Than that to which we now subscribe.

Each day that's past of this old year
Could well have held as much of promise or of power
As this new day which now appears.

We paid scant heed to hours and days
That passed us in the swirling tide of hastening time:
Shall we blame Fate for things undone?

Fate is ourself. Good fortune waits
Upon our purposes, thoughts, efforts and desires.
They measure us. They mark our goal.

Now God, not Fate, rules all our life;
But rules it through our will alone. He waits,
He watches, He believes, He hopes,

He sends His spirit when defeat
Has all but crushed us, and we cry, "enough! enough!"
He bids us try, try once again.

We can refuse, we can accept.
The strength He offers we can use or spurn. If used
We rise again. Fate waits our choice.

Take courage then. Throw off the pall
Of past defeats, discouragements, of hopelessness.
Add strength to strength. His strength to ours.

Face the New Year; meet each new day
Strong in our faith in Him, strong in our will to do;
Press on, still on, and ever on.

Spend all we have, of heart, of mind
Withhold no talent, yield to no alluring rest.
Press on, believe, the crown is ours.

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*Pastor, Fifth Avenue Presbyterian Church, New York.

Daily Meditation

FOR EVERY DAY IN THE YEAR. LED BY

J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON SEDGWICK COOPER

The Odor of Fresh Hopes

SUNDAY, January 9. Rom. 8:24. "*We are saved by hope.*" Who has not experienced the odor of a new hope? It is like the reviving scent of the bog-myrtle on a heavy and sultry day. It is like the opening of a window in a long-closed room, and the letting in of the fragrance of the garden, or the bracing breeze from the moor. A new hope is the gift of a vision to the sightless spirit. It is the unveiling of new roads to the beleagured soul. It is a way of escape.

There is no more helpful ministry in friendship than to be the inspirer of new hopes. And our day is filled with folks who need the inspiration. The night has fallen suddenly upon them, and they are unfamiliar with the darkness, and the light of their lamp is almost a spent beam. It may be a soldier's mother, or a soldier's widow, or a soldier's orphaned children: and for them life just now has no clear shining ahead. Have we any oil for their lamps? Can we bring the breath of God to their fainting hearts? Have we no gospel of redeeming and uplifting grace? Cannot we bring the wonderful assurance of a radiant Presence, of an intimate Companionship, which takes the chill out of the night, and makes the soul feel that the lonely road is peopled with heavenly company? Cannot we so minister of the grace of Jesus Christ that the depressed and weary heart shall wonderingly say, "Some one hath touched me!"

Sometimes we can restore a hope by recalling a memory. It seems it was when Abraham got back to the old altar at Bethel that he recovered the hope he had lost in Egypt. Cannot we lead people back to early altars? Cannot we be the King's remembrancers, reminding sorrowing folk of forgotten mercies, recalling old triumphs, former conquests of grace? Cannot we remind them how the good Shepherd in other days led them "through the thirsty desert or the dewy meads"? And memory will re-kindle hope, and the light of tomorrow will shine even more brightly than the light of the past.

J. H. J.

The Well That Satisfies the Soul's Thirst

MONDAY, January 10. Isa. 55:1-9. "*Ho, every one that thirsteth!*" There are things which money cannot buy. It is absurd to bring gold or silver or any such equivalent for them, for they are without price. They therefore elude the rich, who have acquired the habit of supposing that money is the only medium of exchange, and who find it hard to think of wealth other than that which passes current in the market; whilst they are within the reach of those who have no money, but who are sorely athirst.

It is highly necessary that God should call the attention of the Jewish people to these unpurchasable possessions. Their life in Babylon had become so luxurious that there was danger of their losing sight of the great facts of the spiritual world. It was needful for them to be reminded that the immortal thirst of the soul cannot be quenched by waters whose source is the depth of the earth, though the wells be deep as Sychar's; and that its hunger cannot be satisfied with the provision beneath which the tables of a Dives groan. True satisfaction—that which is really bread, the fatness that delights the soul—can only be obtained where the coins of this world do not pass current; in fellowship with Him whose voice is ever speaking in the marts of commerce, saying, "Ho, every one that thirsteth, come ye! Hearken unto me! buy wine and milk! eat ye that which is good!" These gifts of the spiritual world by which the soul lives are given in covenant. Each man must enter for himself into covenant relationship with God. Yet in the deepest sense, the covenant has been already made on the behalf of all faithful souls, by their Representative, who here looms out, amid the mists of the dim past, in the unmistakable glory of the Son of Man.

F. B. M.

Helping Others to Think

TUESDAY, January 11. Matt. 16:15. "*He saith unto them, But who say ye that I am?*" Jesus made men think by asking them questions. He tried to arouse the mind to consider for itself the great ideas of Christianity. Read the Gospels and count the questions of the Great Teacher; it will be illuminating as to the divine method of making religion real.

Is it not true that we often talk too much about religion and have too little thought about getting others to think? Many a Bible class has to listen to too much talk. Many a pulpit is a crutch upon which parishioners lean with all their weight, when it should be a suggestive line of thought-provoking questions to stir the people's minds to work out for themselves their religious faith. A young man in one of my Bible classes told me that the only point he remembered in the class hour was *the point he made himself.*

Sir William Robertson Nicoll has given a fine definition of a real instructor: "The teacher who first calls the mind from its slumber and sets it to work and to love work, *he* is the true teacher." Socrates went about the streets of Athens asking questions. It was the Master's method, raising questions which he frequently did not answer, making the questioner think for himself and become convinced through his own effort.

The modern Christian needs to think out his reasons for being a Christian. It is not an age of arch skepticism. Ingersoll with his wholesale ridicule of the Bible would not be popular today; yet many a person is uncertain as to the essential and central truth of modern Christianity. If a man from a pagan community should come to you and ask: "What is Christianity?" could *you* tell him?

C. S. C.

The Saviour's "Cup" of Anguish

WEDNESDAY, January 12. John 18:11-24. "*The cup which the Father hath given me, shall I not drink it?*" The "cup" evidently referred to all the anguish caused to his holy nature in being numbered among the transgressors, and having to bear the sin of the world. Whether it was the anguish of the body, beneath which he feared he would succumb, as some think; or the dread of being made a sin-offering, a scapegoat laden with sin, as others; or the chill of the approaching eclipse, which extorted the cry of the forsakenness, as seems the more likely—it is not pertinent to our present consideration. It is enough to know that, whilst there was much that cried, "Back!" there was more that cried, "On!" and that he chose, from the profoundest depths of his nature, to do the Father's will, to execute his part in the compact into which they had entered before the worlds were made.

But here we note to all appearances the cup was mingled, prepared, and presented by the malignity and hate of man. Had we been left to our unaided reasonings, we might have supposed that the most bitter ingredients of his cup had been supplied by the ingratitude of his own, the implacable rancor of the priests, and the treachery of Judas; but, see! he recognizes none but the Father; it is always the cup *which the Father had given.* There have been times in our lives when we have been tempted to distinguish between God's appointments and permissions, and to speak of the former as being manifestly his will for us, whilst we suspended our judgment about the latter, and questioned if we were authorized in accounting them as being equally from heaven. But such distinctions are fatal to peace. What God permits is as equally his will as what he appoints. Look up into his face, and say, "My Father, this is thy will for me; thine angels would have delivered me, had it been best. But since they have not interposed, I read thy choice for thy child, and I am satisfied. It is sweet to drink the cup which thy hands have prepared." F. B. M.

Personality and the Bible

THURSDAY, January 13. Matt. 8:19. "*Teacher, I will follow thee whithersoever thou goest.*" The Scribe who spoke thus to Jesus voiced a deeper truth than he may have realized; it was the fact of the attraction of personality, which is frequently more impressive than the words of teaching. The Master taught by what he *was*, quite as much as by what he said. Christian personality is one of the highest means of Bible teaching.

An old lady in Dr. McCheyne's church said she had rather see Dr. McCheyne walk from the door of the church into the pulpit than hear any other man preach a sermon. Some one has said that Christians are "the only Bibles most men read." The great hope of getting religion popular is in its incarnation in average human lives. Men must be reminded of high and pure things when they talk with us; reality and the charm of faith must shine in our faces and follow the glance of our eyes, if Christianity is to affect our unreligious friends. Goodness is contagious as well as evil. It is my candid belief that the majority of people are looking for spiritual aid: they are hungry for the real bread of life, which is more than meat for the body. We can feed them by being sincerely what we talk about in prayer-meeting—"living epistles known and read of all men." Character is caught as well as taught.

When George Peabody was an old man, he was sitting in his office one day in London, and a boy entered carrying a Bible. Looking up the old man said: "My boy, you carry that book easily in your youth, but when you are as old as I am it must carry you." The Bible carries us by being wrought into us, by becoming a part of us, lodged in our thought and associated with our daily acts. Every Christian is a Bible teacher, whether he is conscious of it or not.

C. S. C.

The Bible the Christian's Treasure-House

FRIDAY, January 14. II Tim. 3:1-17. "*Furnished completely unto every good work.*" It is related of Daniel Webster that on one occasion, when seated in his drawing-room, he laid his hand on a copy of the Scriptures, and said with great emphasis, "This is the Book! I have read through the Bible many times. I now make it a practice to go through it once a year. It is the Book of all others for lawyers as well as divines; and I pity the man who cannot find in it a rich supply of thought, and of rules for his conduct. It fits a man for life, it prepares him for death. My brother knew the importance of Bible truths. The Bible led him to prayer, and prayer was his communion with God. On the day he died, he was engaged in an important cause in the courts. But this, important as it was, did not keep him from his duty to God. He found time for prayer; for on his desk, which he had just left, was found a prayer written by him that day, which for fervent piety, devotedness, and humility, was never excelled."

The great orator and statesman went on to say: "If ministers of religion would return to the simplicity of the Gospel, and preach more to individuals and less to the crowd, there would not be so much complaint of the decline of religion; but many of the ministers of the present day take their text from St. Paul and preach from the newspapers. When they do so, I prefer to enjoy my own thoughts rather than listen."

F. B. M.

We Must Die That We May Live

SATURDAY, January 15. John 12:24. "*Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.*" There is life in the center of the grain that must be liberated by the death of the body that envelops it, in order to its fruitage and beauty. Death is ever the way to grander life. What cannot die, cannot live. Mountains and rocks do not die, for they have no life. Trees shed their body of leaves for a new and more beautiful resurrection. Wild fruits die for richer qualities in development; flowers fall for a brighter blooming. Grains perish for a more abundant harvest. God's children lay aside the ripened husk of the body for the harvest home of the soul.

Death should be to us a lovely transition, a beautiful unfolding, a glorious departure, an eternal resurrection life. Christ knew his death would be the way to the world's life. What was to his disciples a terrible grief, became to after generations a great joy. He put on the bodily life, that he might illuminate death's dark valley and show mankind the beauty of the glorified body and the emancipated soul.

Death, then, is the way to holier life—a step upward into the holier and higher. Men may make their failures ladders to the summits of greatness, or graves of gloom. As Browning says,

> "We fall to rise, sleep to wake,
> Are baffled to fight better."

E. W. C.

Our Editorial Forum

PRESIDENT
OTTO KOENIG

MANAGING EDITOR
GEO. H. SANDISON

SECRETARY
THEODORE WATERS

For 1916

SOME people complain that they do not have a chance. They would do great things if they only had an opportunity. They say their resources are too limited; their influence too restricted; their field of action too small. So they look at the big, big world, and think of its great needs, and mourn over its great sorrows, and dream of the great things they would do if they only "had the chance."

Now the Christian Herald comes to say: "We will give you the chance. We will make your life big. We will make your opportunity great. We will open a channel for your hopes, your dreams, your prayers, your consecration so that they may bear fruit throughout the world."

Look again at the striking diagram on page 1334, in last week's issue of the Christian Herald. From the portico of the Bible House at New York the Christian Herald is sending out lines of helpfulness into all the world. But who are really sending forth these streams of help? You think perhaps of the editors, busy at their desks, writing and gathering material for the paper; you think of the business officers, carefully managing the details of the organization; you think of the employees helping to make and to send the paper. But after all, the Christian Herald means not the editors and officers, but you; the real home of the Christian Herald is not the Bible House, but your house, where you work, and wish and dream and pray; the real power of the Christian Herald for good is not so much its staff as it is you—you who may have thought your life was counting for so little.

First of all, you can join your prayers with ours. When a number of people wish anything, and wish it hard enough, and put their wishes into the form of a prayer to the Almighty, that thing is sure to come to pass. We are all wishing for peace; we are all wishing for the triumph of the gospel; we are all wishing for the uplift and comfort and betterment of the peoples of the world. As we wish together and pray together and work together we shall, by God's great grace, make our wish come true.

The science of prayer can never be adequately written; the mystery of prayer can never be adequately explained. But the history of great movements for God shows that prayer has had a large part in their accomplishment. And who knows whose shall be the greater share when the final rewards are made—those who went forth to do the work, or those who stayed behind to pray? So you, in your home, in your room, at your church, can have a definite, positive, personal part in helping the Christian Herald do its world-wide work.

But you can help not only by prayer. You can help by giving. Often it is not the biggest gifts that count for most. When the statements of gifts are printed and read, often the sight of many small gifts, that come evidently at the cost of real sacrifice, stimulate one who is better able to give more. Giving promotes giving. By the very volume of the stream of benevolence, by the great numbers of souls inspired and engaged in the work of charity, the work itself grows faster and larger in magic ratio. So you will give this year to spread by means of the Christian Herald the grace and love of God throughout the world.

And you can help by getting others to help. When a fund is to be raised, or a work to be done, or a principle to be proclaimed, you will not only do all you can yourself, but you will go and talk with others about it and ask them to help, too. Thus your gift and your influence are multiplied enormously and immediately. Do not be afraid to talk with your friends about these great enterprises that the Christian Herald has under way. You will be surprised to find how many you can enlist and how your influence will thus be magnified.

Coming down to a very prosaic and matter-of-fact detail, you can get others to help the work of the Christian Herald by getting them to become subscribers to the paper. Every new subscriber adds new vitality, new power to the Christian Herald's work. The paper has grown in little more than thirty years from twenty-odd thousand to three hundred thousand. How has that been done? Chiefly by one subscriber and another and another saying to his friend: "Won't you let the Christian Herald come every week to your home, too? Won't you help the work the paper is trying to do?"

Who is going to help now? Who is going to help us help make 1916 the best year the world has ever seen? Nineteen fifteen seems in some respects to have been the worst year the world has known. Nineteen sixteen may be the best. If it is to be the best, if peace is to come again, and newer and stronger foundations than ever before are to be laid for righteousness and brotherhood, it is the gospel of Christ, spread by the followers of Christ, that will bring these things to pass.

The church must be aroused.

The ministry must be stimulated and encouraged.

Christian workers everywhere must be helped.

The truth must be announced.

The minds of men must be turned toward God.

The bounty of Christ's people must be shared with the needy throughout the world.

The institutions and customs and systems that make for wrong and hatred and injustice and oppression must be torn down and the foundations of a new civilization, built upon the words and the work of Jesus, must be laid.

Never before have the followers of Christ had so great an opportunity as nineteen sixteen brings.

The Christian Herald wants to help.

Will *you* help us help the world?

"Through Gates of Pearl"

THERE are some natures so highly spiritualized and so exquisitely attuned that they seem to be gifted with power to penetrate the veil that divides the world of sense from the life beyond. In periods of protracted invalidism, when the hold on life is but feeble, there are times when the sensitive spirit would seem to be almost freed from earthly trammels, and to be led afar beyond material boundaries into the unknown. This state of trance—or vision—has been experienced by some who have recorded their impressions afterward. Such books as "Beyond the Gates," "The Life Beyond," "Intra Muros" and others are of this class. Swedenborg, too, had his visions. All of these have made a deep impression upon the minds of thoughtful readers throughout the Christian world.

We have acquired the manuscript of a remarkable work of this character, entitled "Through Gates of Pearl," which we are to publish serially commencing in next week's issue. The author is Miss Augusta Albertson, a Christian lady of rare culture, who was compelled to abandon an artistic career because of protracted ill health. Meanwhile, during intervals of comparative strength—which, however, have been brief and precarious—she has devoted herself to Christian work in home mission fields. In retirement at her home in southern California, she had written much but published little. Essentially a mystic in her own Christian experience, she has sought to add her influence to the movement for the deepening of the spiritual life of the church. The manuscript of "Through Gates of Pearl" has been read by more than a score of persons of discernment and spirituality, who have been much impressed by the reverence and sanity of its treatment of delicate sacred themes. They have been reminded of Paul's utterance in speaking of his vision: "Whether in the body or out of the body, I know not." And they have urged that this remarkable record of spiritual experience be made known to a larger circle through the pages of the Christian Herald.

Purporting to be only a vision or series of visions, "Through Gates of Pearl" contains a world of suggestion for those who, in thinking about the world to come, often ask: "What must it be to be there?" We believe it will be read with universal appreciation.

Has Preparedness Failed ?

THERE are evidences on every hand that the consciousness of the nation has at last been fully awakened to the great danger that threatens from the scheme to turn over the government to the war-crazed militarists. Platform, pulpit, press and congressional forum are alike opposing the extravagant demands of the advocates of preparedness. Since the curtain was lifted on the plot to hand over the control of the country to a military caste, and impose an intolerable burden of taxation on the people for the benefit of a few, public opinion has undergone a marked change.

Saber-rattling is no new experience here. In the past it has usually been regarded as the frenzy of a few untamable disturbers, who were incapable of real harm; but now that it has been attempted on a scale so large as to be preposterous, it is a development only to be met by firm measures. Our people are not to be stampeded into big armaments by any wild alarmist scheme, however cleverly concocted and insistently urged. Their eyes are now wide open. They have seen what the drain of armaments has done for Europe. They have seen what a colossal failure preparedness has proved as a barrier to war, wherever it has been adopted. They have seen that inordinate military power and sea-power have everywhere been productive of costly wars, instead of protecting against war. And now, with clearer sight than ever before, they see the dark shadow of the world-wide War Trust brooding over our own peaceful land, and the horde of war harpies in its train ready to coin dividends out of death here as they are doing abroad.

One of the keenest observers, Professor Theodore S. Woolsey, voices the general feeling in a powerful article on "Sanity in Preparedness," in which he asks point blank the questions: Against whom are we to prepare? If for defense, against whom are we to defend ourselves? And if we strengthen our army and navy, will not our weaker neighbors arm against us in turn? There is widespread suspicion, he declares, that the present expenditure of our army and navy is neither wise nor economical. Before venturing on a vast increase in expenditure, our government should do the best with what it has and thus earn public confidence, before seeking a large increase in this kind of expenditure, *unless the danger from which the country is to be protected is imminent.*

Therein lies the gist of the whole situation. There is no danger, imminent or impending, on the horizon. This the President has repeatedly stated. Professor Woolsey punctures the militaristic gasbag, when he adds that neither Germany, in spite of her reported desire for Southern Brazil, nor Japan, even if she valued the Philippines at the cost of war with the United States, could finance a war with us for at least a decade after the conclusion of the present hostilities. He urges Congress to go slowly. The people take a similar view of the situation and are looking to our senators and representatives to give the finishing stroke to the frightfulness bugaboo, through which the militarist organizations, the munition manufacturers and a few capitalists planned to scare the country into creating a huge billion-dollar army and navy, all under the guise of patriotism, while the taxpayers were to foot the bills.

The Grace of Charity

WE of today, who think so highly of ou civilization and our philanthropy, migh still do well to sit at the feet of the ancient and learn of them not merely wisdom an philosophy, but also how to invest hospitality and a few other virtues with adorning graces. It was a ancient custom in prosperous Oriental homes never t sit down to a meal without having a poor stranger a the table, not as a menial, but a guest. Thus charit was robbed of its harshness, and the visitor was mad to feel that he was welcomed on a footing of socia equality with the household. There is surely a lesso in this for those who, when they toss a coin or give meal to some one who has missed the road to fortune do it with the air of one who is so conscious of superiority that the act loses much of its virtue. In th truest sense, charity should be viewed as a privileg and an opportunity. If we give with the heart, th lips will utter no ungracious word that might wounc All that we own is given us that we might make th best use of it for God's glory and the elevation, not th humiliation, of our fellow man.

Let us do our benevolences, then, graciously, so tha the hand with which we help may not hurt. "I regar my charities as the best of all my investments," said Christian business man to the writer. "I give wha the good Lord gave me to give, and I feel that I a only paying him back that which he entrusted to m for this purpose." That was the true sense of stewarc ship. There are multitudes of God's people who rea ize in their own experience the blessing that comes t the liberal heart, and who know well how to interpre the old couplet:

"What I gave, I had;
What I kept, I lost."

So, whether you help the sick poor in their homes, th hungry wayfarer at your door, or the unemployed an destitute men of the Bowery Mission Bread Line, le your gift like your prayers be from the heart and witl out ostentation, and it will yield you dividends suc as the world cannot give.

◆

Some preachers need their chairs upholstered, I am tol
More often than they need to have their shoes half-sole

. . .

The saintly man who does his prayerful best
Does what he can and trusts God for the rest.

The Bible and Newspaper

CONDUCTED BY

FERDINAND C. IGLEHART, D.D.

Flower Blooming in Snow

THERE is a beautiful flower miscalled the Christmas rose. It has five large beautiful white petals resembling in structure t wild rose. It is not a rose, but be- gs to the botanical family Helleborus. e plant grows to a height of eight ten inches, and its blossoms, someies three inches in diameter, come through the snow to adorn it with auty. Its roots yield a valuable dicine, and a powder that kills insects ich destroy plants. This nt, living and blooming beauty above the snow of nter and providing death the enemies of life, is the pe of the One "*Who hath olished death and hath ught life and immortality light through the gospel.*" *im. 1: 10.)*

normous Life Insurance

HAT the assets of American life insurance comnies have doubled in the st ten years, and now exed $4,935,000,000, of which er $654,000,000 have been aned to farmers, is the atement made at the ninth nual meeting of the Assoation of Life Insurance residents held recently. ver 37 per cent. of the farm ortgages in this country e held by the life insurance mpanies, and the average te of interest is 5.55 per nt. These insurance assets nearly five billion dollars e within ten million dollars f the total savings bank deosits of the country. Earthly ortality preached by the assing years is the basis of fe insurance. A company hat could guarantee against hysical death would get ost of the money of the orld poured into its treasury. here is a safe insurance for he soul, the guarantee that t will pass through the river f death into a life of love hat never shall end, for, '*this is life eternal, that they hould know thee, the only rue God, and Jesus Christ, hom thou hast sent.*" (*John 7: 3.*)

One Way That Toronto, Canada, Helps Its Tubercular Children

WHEN Professor Koch announced in 1890 that he had found a cure for tuberculosis, the whole world rejoiced at the announcement. The remedy was a forty to fifty per cent. glycerine solution of a pure cultivation of the tubercle bacillus, which fluid was called Tuberculinum Kochii. Great disappointment followed the failure of the remedy to do what was promised for it, and up to this time medical science has not found anything for the prevention and cure of tuberculosis like God's sunlight and fresh air. They are the strongest enemies of the deadly bacillus. This is the most important medical question of the nation. In 1904, a National Society for the Prevention of Tuberculosis was organized, now numbering hundreds of branches and thousands of members, and hundreds of thousands of dollars are spent in spreading information, sounding warnings, and improving conditions. "Tuberculosis week" has recently been observed, and yet the slaughter goes on. There are people in every community who are in the incipient state of this disease and may be cured. Some are poor and the well can help them. No resolution would be more appropriate for the beginning of the year nor better please the Master than for his children to look up and help care for and cure those who have a fighting chance for their lives. Christ was the minister of physical healing as well as the cure for the soul. "And great multitudes followed him; and he healed them all.' (*Matt. 12: 15.*)

Drunkard Beats Mother

SIX months in the workhouse for beating his mother, eighty-four years old, was the sentence imposed on an engineer, forty-three years old, by a magistrate in the police court of a arge city the other day. The man's nly defense was that he was drunk. This is his seventh conviction on the harge of beating his mother. The judge in his charge said: "I am only sorry that I cannot make this sentence sixty years instead of six months. There should be a law that men such as you could be put in state's prison, and I am going to ask the legislature to enact such a law. Drunkenness is no defense at all. This drink question is a terrible thing, and the magistrates know it better than any one else. Alcohol turns you into a brute." The man's mother, fourscore and four years old, came trembling into the court room leaning on a cane. She showed to the judge the cruel bruises on her hands and arms where she said her son had beaten and kicked her. Her daughter, a married woman, told the magistrate she had tried to protect her mother from her brother's insane drunken fury, and that he had struck her with his fist and kicked her into insensibility. The six months' term in the workhouse will not do the man any good, and a term in state's prison, while it would compel abstinence, would likely have little effect in reforming his soul. There is but one cure for the drunkard as there is for every sinner, and that is the regeneration of the soul by faith in the blood of Jesus Christ. It is fortunate that so many poor broken, wicked victims of drink have found how efficacious is this divine remedy. The Bible is very plain in making the drunkard responsible for his conduct, and placing him among other sinners outside the pale of the kingdom of God, as in these words: "*Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.*" (*1 Cor. 6:10.*)

Lowest Immigration in 20 Years

THE tide of emigration to the United States ebbed to its lowest point in more than twenty years during the last fiscal year. Figures just made public in the annual report of Secretary Wilson of the Department of Labor show that the total number of immigrant aliens fell from 1,213,480 in the previous year to 326,700 in the period ending June 30 last. All aliens, immigrant and non-immigrant, were only 434,244, as compared with 1,403,807 the year before. Departures of aliens, emigrant and non-emigrant, likewise show a notable decrease. For the fiscal year of 1914 they were 633,805; for 1915, 384,174. The war has made this low record. It is just as well for us to have a little breathing spell in the difficult and successful task of Americanizing our foreign population. There is this mention of foreigners on the Day of Pentecost: "*Parthians and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt and in the parts of Lybia about Cyrene, and strangers of Rome, . . . Cretes and Arabians.* (*Acts 2: 9-11.*)

The Costliest Jewels

WOMEN, in discussing the beautiful things they saw at the Panama Exposition in San Francisco, refer with delight to the exhibit of black opals which the Australian Government sent. These exquisite gems, which were practically unknown up to comparatively recent years, cost more, carat for carat, than do diamonds, while experts declare that they are much more beautiful. The term black opal is misleading. It was coined to distinguish it from the familiar "light opal." The black opal is alive with myriad shades of flaming splendor, from brightest tints of green-glowing fire to meteoric gold or lavender, that in an instant quivers to crimson, or slips into molten ruby or sapphire, as the angle of light alters. Black opals are dear, not only because they are so beautiful, but because they are so rare. They are found only at one spot, a comparatively small tract of ground in New South Wales adjoining the Queensland border. It is a wild and desolate spot about five hundred miles from Sydney. There is nothing to guide the miner in selecting a likely spot. The shafts average forty feet in depth, and all rock has to be "bucketed" to the top. Water is scarce, food hard to get. And yet the man who hits the gems gets his fortune. Precious stones are used in the Scriptures to illustrate truths and personal characteristics. Christ himself thus uses one as the illustration of his priceless salvation: "*The kingdom of heaven is like unto a merchantman, seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it.*" (*Matt. 13: 45, 46.*)

New York's Growth

NEW YORK CITY every year for eighty years has been adding a city of about 100,000 persons to itself. From 391,000 in 1840 the population in the Greater City grew to over 4,500,000 in 1910. It is estimated that about 7,000,000 now live within its limits. A number of cities, especially in the West, have shown a larger percentage of gain, but for steady increase in population the metropolis of the Empire State takes the lead. From 1900 to 1910 there was an increase of population in Chicago of 486,708, in Philadelphia of 255,311, in Pittsburg of 82,393, in Boston of 109,693, in Los Angeles of 216,719, and in Seattle of 156,523. That of New York City for that decade was 1,329,681, which was a little more than the increase of all the other cities mentioned put together. Among the earliest records of the past we find the records of great cities. The spade of today is digging among the ruins of some of them, revealing something of the fabulous wealth that built, and millions of people that inhabited, them. The transitory earthly habitations and the abiding city are thus contrasted: "*For he looked for a city which hath foundations, whose builder and maker is God.*" (*Heb. 11:10.*)

Home for the Aged

THE will of Andrew Freedman of New York gives the most of his fortune to found a home for the aged, reserving a life interest in half of the estate for relatives. This home for the aged is to be called the Andrew Freedman's Home. It will have an endowment of more than six million dollars. It is to be "a home for the free and gratuitous reception, shelter, nourishment, care and maintenance of aged and indigent persons of both sexes and without regard to race or religious creed," selections to be first from among those persons who have been in good circumstances, but have become poor and dependent, and also in case of husband and wife being received into the institution, provision shall be made so that they may dwell together. If any charities can be said to claim precedence, surely it is those that care for the little helpless coming into the world, and the helpless going out of it. Mr. Freedman's gift is an answer to this prayer: "*Cast me not off in the time of old age; forsake me not when my strength faileth.*" (*Ps. 71:9.*)

Christmas at the Chinese Sunday School

By MARGARET E. SANGSTER, Jr.

I HAVE just attended the Christmas exercises of the Chinese Sunday school of the Church of All Nations, and many of my old ideas about that people have fallen to pieces, and new ideas are forming themselves. China, the land of the dragon, and of evil faces, and bound feet, seems very far away. Our Chinese brothers who live here, in the heart of my own city, seem very close indeed.

The Church of All Nations has two doorways. One doorway opens at 291 Bowery; the other is at 9 Second Avenue. Neither neighborhood is—pretty. I went in the Second Avenue way because Second Avenue is more brightly lighted and clean-looking; 9 Second Avenue is very near the end of the street.

The Church of All Nations is not prepossessing from the outside. It is dingy, and not as bright with lights as the shops and moving picture houses that adorn either side of the street. Second Avenue is called the Fifth Avenue of the East Side, and truly it has the same air of light and sparkle and life—more sordid, of course, but the same air.

One enters the Church of All Nations past a smiling policeman, a smiling sexton, and a group of smiling children. One climbs a flight of dimly lighted stairs, and walks around to the other side of a huge mirror—just like Alice in "Alice in Wonderland." One walks down a short passageway on the other side of the mirror—and one *is* in wonderland.

The chapel of the Church of All Nations is at the other end of the short passageway. I saw a huge, light-colored, friendly-looking room with a deep platform at the far end of it. The walls were painted with scenes from other lands, the pulpit glowed with rich Chinese embroidery, but somehow all of the artistic and beautiful details became a background for the radiant picture that the Christmas tree made and the more radiant picture of glowing little Chinese faces grouped together at the foot of the tree.

An ultra-polite little Chinese boy met me at the doorway of the chapel. Tactfully, smilingly, but in a businesslike way, he detached me from my admission ticket and handed me a program. To him I appealed.

"Can you find Dr. Henry for me?" I asked.

The Chinese boy became even more polite.

"If you will please to wait here," he murmured, and as I waited he flew to the side of the room, located Dr. Henry and flew back. In a few minutes he had taken me to the side of the pastor.

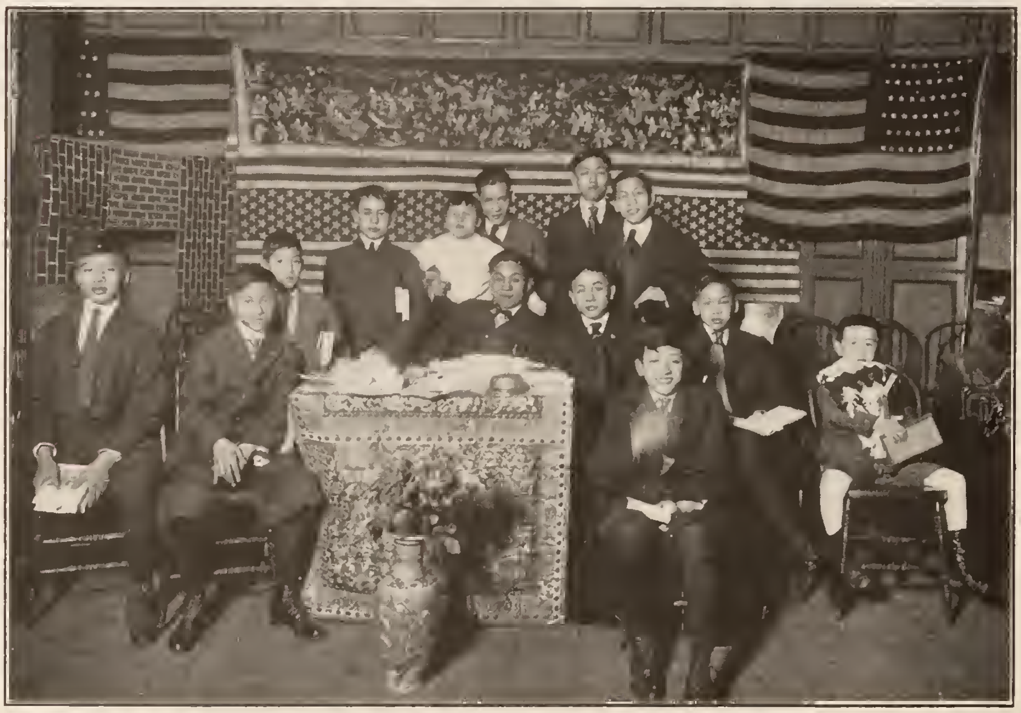
Dr. Henry is a very young-looking man to be in charge of such an enormous and wonderful work as the Church of All Nations. Even in the confusion and bustle of getting folk seated, the smile never left his face. Smiling seems to be the chief characteristic of the Church of All Nations.

"After the services start," Dr. Henry told me, "I will find a seat for you near the platform. Is there anything special that you want to see and hear?"

"I want to see and hear everything," I answered, "and I want to get some pictures taken. There's a photographer who's going to meet me . . ."

Dr. Henry looked puzzled. "Well," he said at last, "if you don't scare the tiny children, it will be all right. And you had better wait until Santa Claus comes in, when the children are all excited and won't notice the flash. Don't take anything until I give you the word." (Alas! The photographer managed to get very little in the excitement of the evening.)

THE exercises soon began and at a nod from Dr. Henry I was hurried to a seat in the shadow of the Christmas tree. From that vantage point I could get a glimpse—a large panoramic glimpse—of the audience. It was an audience that ran well up into the hundreds. There were Chinese women and children and boys and girls in the audience; there were rich Americans, and there were very poor ones, who had come on invitation. There was a smattering of other foreign elements, but the keynote of the audience was Oriental.



A Group of the Ambitious Sunday School Boys of the Church

Before the entertainment began Dr. Henry brought Miss Banta, the superintendent of the Chinese department, down to meet me. Miss Banta loves the Chinese and she has done a great work for them. Her eyes sparkled as she looked at the Christmas tree and at the rows of eager faces. As one bright-faced little girl passed me, Miss Banta whispered, "Look at her! She was a *slave* girl that we rescued."

There was a commotion on the platform and Miss Banta hurried away. I followed her with my eyes and saw that she was lifting tiny Chinese children from the floor to the stage. Some of the children were not over two years old, some were perhaps five or six, but they all looked like toys, and I felt a wild desire to play with them as I would play with toys.

Some of the children were in the conventional American dress, but others, the majority, were clothed in the more fantastic, vastly prettier Chinese costume. A number of the girls had flaring ribbons on; some of the boys had close-cropped Chinese doll heads, but as a general thing I could not tell the boys and girls apart. They were placid, rather stolid children, with very bright beady eyes, and very sleek black hair. Most were fat and rosy-cheeked. The prevailing Chinese costume consisted of a satin coat reaching to the knees, and trousers of some contrasting color reaching to the ankle. Many of the children wore small embroidered silk shoes.

"Most Were Fat and Rosy-cheeked"

The exercises began with a flourish of loud music. Before I caught the tune, the entire Chinese audience had clambered to its feet. I rose, too. The orchestra was playing "The Star-Spangled Banner."

It's a rather wonderful thing, when you sit down in your own quiet room to think it over—it's a rather marvelous thing to see a group of Chinese people—a race who believe in idols and strange angry gods—stand up and sing "The Star-Spangled Banner." It was stranger—and far sweeter—to hear them sing "The King of Love My Shepherd Is." They san that a little later. Toward the end of the progra they sang, "Stand Up, Stand Up for Jesus." recognized only the music, for the words they san were Chinese. I felt very near to God when the sang that hymn, reverently, in their foreign tongue.

MY seat was near the front of the room by t platform, and almost in the center of the seni boys' Sunday school class. There was a boy sittin next to me—a dark, attractive, well-dressed little bo who picked up my pencil and gloves and progra when they kept dropping to the floor. Soon I g talking to him.

"Have you a place on the program?" I asked.

"Oh, yes," he told me in perfect English, "he and here." He touched his name with a finger, and underlined it so that I would make no mistake. was Samuel Fung. He is sitting at the left side of t table. The fourth boy from the left in the pictur the one with two books under his arm, is Herbe Jung. He sat next to Samuel, and he, too, talked me. During the intermission the two boys told m about their Boy Scout movement, and about t Morning Star Mission in Doyer Street, that they vis I found out why Samuel talked such good Englis Though he is not yet fourteen, he is in high scho The older boy, next to Herbert, who is holding t smaller boy in his arms, is Joseph Lee. The litt boy is his six-year-old nephew, Robert.

I don't know what part of the exercises enjoyed the most. A group of fat little boys ga a jolly recitation called "Christmas Jumping Jacks a number of older girls sang a song called "In t Heart of a Rose." There was Chinese music a American music, there were vocal solos and speech and polite conversation. And then, of course, the was Santa Claus, a jolly Santa who ran up the ai from the back of the church; a Santa who gave o dolls and candy and many other things. After it there was an informal reception with refreshmen

Mrs. Henry and her blonde little daughter stood my side as I was taking a last look around the chap

"Do you like them—the Chinese?" she asked.

I thought for a moment before I answered: " didn't expect to like them—much," I told her frankl "when I came. But I think that they are lovel May I come again?"

Mrs. Henry smiled, and as I looked into her swe face I thought that she typified the spirit of Chris mas, for a bit of holly w thrust into her soft golden ha and the sparkle of the Chri mas candles dwelt in her smi I read my answer in her ki eyes.

SO I left the Church of Nations and went hon As I sit at my desk—tryi to rearrange and classify r ideas—I tell myself over a over that I have been unfair a charmingly polite, hospitab courteous people. A few wor that Dr. Henry spoke in closi came back to me:

"The Chinese," said I Henry, "are the most misu derstood people in the wor Nobody credits them with t intelligence and loving-kin ness and beauty of charact that they possess. Eve school-boy probably kno something about Alexander t Great, but his empire disa peared not long after his deat Very few people in the wor have heard of the Empe Ching, and yet he broug together the whole empire China, an empire that h endured for twenty-one ce turies since his death. V are not fair to the Chinese."

No, we are not fair to t Chinese. I, for one, had nev tried to know them, but I am going to begin and ma up for lost time. I am going to get acquainted wi more of the Chinese people; for the Christmas ent tainment at the Church of All Nations has given r a new meaning to an old text and I feel that, de in my heart, I am beginning to realize the significan of "*good will toward men.*"

The splendid work which the Church of All Natio is doing among our immigrant population is support in most part by voluntary gifts. A present budget about $8,000 confronts the workers. Perhaps y would like to inquire of Dr. Henry at 291 Bowe how you can help.

The Land of Covered Faces

By MINERVA L. GUTHAPFEL

THE minutes dragged slowly on. The sick missionary's watch ticked away each individual second of the long night. From twelve midnight, when the two hundred ative women left, until dawn, the missionary had stened to the "tick, tock, tick" of her watch. At mes the "tick, tick" sounded like the booming of annons. That was when the fever was mounting, nd a distorted brain worked unsteadily. Then gain a chill overcame the fever, and the "tick, tock, ick" changed to low slight clicks that sounded like he screwing of the lid on a coffin.

Her cot felt as if hard boards were being pounded gainst her fever-racked body. Her six-by-eight-foot oom, with its mud walls, looked like a prison cell in he weird light of the solitary candle she was burning. The room was comparatively clean, a ative Christian home; for this she was grateful indeed.

Suddenly the watch began to talk: "It's etting light, now," it said. "The night will soon be done. It's almost five o'clock." Was it the voice of the watch or her eyes hat told her this? She could not remember; only she knew that it was true. Meanwhile she listened for further conversation and the watch went on with slow emphasis: "Tick, tock, tick, tock—you are a foolish young woman. How can you expect anything else than to be sick when you let those natives stay here and question you until midnight? It was the same last night and the night before, yet you felt the fever even then, but in spite of it you got up at dawn this morning because the 'congregation' had come back; you taught till noon with scarcely any breakfast, because they crowded you so you couldn't eat. Then you traveled the six miles, rolling around in that uncomfortable chair part of the way and walking part of the way, even though this fever was burning; and what did you do when you got here?" The watch paused and seemed to mutter to itself.

"Well, what did I do?" said the missionary aloud, irritably. "What did I do? Nothing but what I had to do." And raising herself on her elbow she glared at the watch lying half under her pillow.

"Tick—tick, tock—tock, tick, tick," said the watch meekly.

"Oh, out with it," scolded the fever victim. "Don't pretend you were through, because I know you are not."

"Tick, tick, tock," thundered the watch, cannon-fashion, while the sick one covered her ears and moaned. When she uncovered them and looked at the watch again it meekly said, "Tick, tock, tock, tick. Better lie down, and I'll tell you the rest." A tired sigh, and the listener lay quiet. "What did you do?" The watch was very gentle now. "Why, you did as you did the other night: ate little and taught and answered questions for the women here until midnight again, yet your fever has been getting worse all day."

"But I—why, I did dismiss the women last night three times, just as I did the night before. I—" she laughed hysterically—"I closed church three times, but they seemed to think it was only part of the service."

"Why, certainly they did—tick, tick, tock," sputtered the watch; "but you knew they always want to stay all night when they haven't had a missionary to explain things to them about the Jesus religion for two whole years. Don't—tick, tick, tick, tock—try to hide behind that excuse," fairly thundered the watch.

"Oh, please," said the sufferer, "don't scold so loudly." A pause. Then, again: "I—I can hear better if you'll tell me more quietly."

"Tick, tick, tock—well, I'll try to be more patient with you. Listen. You know that this isn't America, and that you cannot close meetings here in these country places by dismissing the people as you can in our country." The watch took a whole round of ticks to sigh in. It was homesick. "You knew that you had to run to your room to get lost from the congregation, or else you never would get a moment to sleep or be sick, as you are. Why didn't you come in here and get lost by nine or ten o'clock, instead of holding on until midnight? A nice pickle you'll be in if you are sick, out here twenty miles from the station and ten miles from the railroad! How will that one overworked doctor have time or strength to come out here and get you back home?"

"Oh, I don't know. I've taken the medicines regularly," sobbed the convicted one.

"Yes—tick, tick, tick," again sputtered the watch, "but you know it cannot help you unless you get more rest. You cannot get rest here, so you better go back to the station and wait till those church members at home in dear old America decide to send that medical missionary waiting in your town over here. She could take the crowds while you rested and you could take them while she rested, and maybe that way keep well. Jesus sent the disciples two by two, and there ought to be two of you right now." And with a booming "tick, tock, tick," the watch's voice choked with its own indignation. After which it ticked more quietly, and taking courage, the missionary again protested feebly:

"But the ladies sending us out haven't enough new members who promise regularly to pay at least a dollar a year. Many of the folks give $5 at a time, but the next year they forget, and then there isn't enough regular income to pay our support. People don't want to be 'tied down' to being regular members—they are 'too busy' to go to the meetings and hear about us, and so on—so there's not regular income enough to send the doctor who's waiting, and——"

"Bang, boom, crash—tick, tock, tick," stormed the watch. "I am out of all patience with such talk. If those people really loved Jesus they would not care how much they joined things—at least they would be regular paying members, so that the Jesus way of doing things might be carried out, and you wouldn't be here alone. But no use; you cannot do anything with those half-Christians by scolding, so all I want you to promise is that you and I will go back to the station tomorrow, if you're able to travel, and let the other villages go. Then, if they cannot send out the other lady, you pack up and go back to America, where you can live and do some good. It's all very well to die on the field and be a martyr, but a dead missionary is no good to these natives, and a live, returned missionary *might* stir up a few people to join the society, and finally get two people here instead of one. God wants live missionaries, not dead ones. Tick, tick, tock—now will you promise?—tick, tick . . ."

"I guess you're right. Yes, I'll promise. If able to travel, I'll give up. I'm no good anyway. Another woman might have stayed well in spite of working these months alone, but evidently I couldn't. I love these poor folks and Jesus, too, but I can't help them while I'm like this. I'll give up tomorrow and do as you say. I'm a failure—" A burst of tears startled the watch.

"Tick, tock, tick, tock—there, there, never mind, you are no failure—it's the people who won't join who are the failures, but Jesus knows all about that. There, there, the day has come; sleep now. I'll be still—tick, tock, tick, tick, tick, t-i-c-k, tock, tick," and the woman slept while the morning came in through the paper windows and rested lovingly like a halo on the pale, tired face of a discouraged missionary.

THE morning grew brighter. Over the little village, nestling at the foot of the mountain, a soft radiance spread as the rising sun climbed higher. Sounds of native village life became more pronounced, but the exhausted missionary slept on. The Bible-woman had looked in upon her, and, frightened by the pale face and evidences of a night of suffering, had recklessly driven all the native inquirers away from the room of the much-sought-after missionary. So passed the time until noon, when the sick one awakened with a start.

"Mary," she called, "what time is it? My watch must be wrong."

The brown face quickly peered in through the low door. "Why, lady, the sun is high overhead—it is the foreigners' mid-day meal-time."

"But the people, Mary—why have they not come?"

"Oh, they have come and gone again, lady; I managed all that. They will be back soon, I fear now. Are you well enough to see them? No, you are not," she answered herself, quickly. "But if you will eat the canned soup of your country I have made ready, perhaps you will be able to see the people a little while, and then, lady, don't you think we had better send a messenger to the other villages to tell them that you cannot travel farther, but must to your own house go back and get well?"

"Yes, send the messenger. I cannot travel farther. I will go to my own house, Mary." "To my own house," she repeated softly to herself, as the faithful woman disappeared on her errand. "To my own house, as the watch bade me go in the awful hours of last night. Dear God, forgive me if I am a coward. I cannot even think to pray, the room runs around so; only, if you've got anything for a failing-hearted missionary, send it to my help this day, for Jesus' sake. Amen!"

THE long hours crept by. Two hundred women, eager inquirers after truth, pressed and jostled the missionary. Questions poured forth, were answered as rapidly as possible, and at last, one by one, the eager natives reluctantly scattered to their homes to prepare the evening meal.

The missionary watched them go—her last country district meeting, for she was going to give it all up, because she couldn't be bright and workable twenty-four hours out of each day. "If I'd only been created a perpetual-motion machine, I might not have to give up." She smiled faintly at the sound of her own weak voice, as she wearily turned to enter the low doorway of her room, when a soft voice called:

"Missionary, please, missionary, may I ask you one question?"

The lady turned and looked into two eager, dark eyes. A native woman stood there. She had an unusual amount of silvery strands in her dark hair, yet she could not have been more than thirty—the missionary's own age. The face, too, was intelligent, but there was in it a peculiar look, half sad, half resentful.

"Yes, you may ask a question. I'll try to answer. Did you forget it when we were holding the meeting?"

"No, lady, I wanted to wait until the rest had gone. I've waited two years to ask this question. You have the fever? Too bad, I'm sorry. It will not take long."

"Yes, I have the fever; but ask your question. Are you a Christian?"

"I have been a Christian two years, but I've never

On the Summit

By Margaret E. Sangster, Jr.

THE path was steep and snowy—the way was hard and cold,
The wind rushed fiercely at us like a wolf upon the fold;
And we bit our lips and struggled in the terror of the blast,
And we blessed our staffs and wondered if the storm would soon be past.
Sometimes our feet slipped backward on the crusty ice and snow,
Sometimes we stumbled, helpless, for the way was hard to go,
Sometimes we fell, and failing, we were sorry we had tried
To reach the mountain's summit, and the hope within us died.

The path was steep and snowy—the way was hard and cold,
But we struggled ever forward, half afraid—no longer bold;
And with dogged perseverance, we pushed up the hidden trail,
And we seemed but children playing with the elements—too frail
To live long in the displeasure of the wind and hail and sleet,
And the snowy down-like blanket seemed a mammoth winding sheet. . . .
And we almost started homeward with a weary broken sigh,
But we flinched and struggled forward 'neath the scorn that cleft the sky.

The path was steep and snowy—the way was hard and cold,
But at last we reached the summit, and it glittered with the gold
Of the sun that had been shining, with a perfect, glowing light
From behind the heavy stormclouds that had turned the day to night.
And, standing on the summit, we looked down and tried to pray,
For we wished to thank the Father who had kept us on our way;
For the snow and sleet and windstorm were but trifles in the past,
And they made the sunshine brighter when we reached the top at last.

seen a missionary before. There's been none in this village for two years, I think, lady."

"You are right. I was not in the country myself two years ago. But what is the question?"

"Just this, lady. How long have *you* known that Jesus loved us over here?"

"All my life."

"Did your mother and grandmother know it?"

"Yes."

"Were they missionaries?"

"No."

"Why not?"

"Well," answered the missionary, passing her hand wearily across her forehead, "everybody cannot come here. Folks have home cares, too, in America. Not every woman can come—"

"Did your mother and grandmother ever read this?" Turning instantly to the last chapter in the book of Matthew, she read from her native Bible, 'Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.' Did they ever read that?" she demanded as she finished. "Then they knew that Jesus loved us, too, over here, and told them to come and teach us? But they did not come. Why not?"

"Well, as I said, folks have home cares—everyone cannot come here. But my mother and grandmother prayed for you, and told me about you, and I have come."

"Oh, you are too late for some people, lady. Listen: One day, on the floor of our home, my old grandmother lay on her rice-straw bed dying. My mother and I were working over the cooking out in the courtyard, when we heard grandmother cry out. Mother hurried into the room, and I followed. I was only a little child and was frightened. I crouched down back of my mother. Grandmother's old gray head was tossing, and her hands were up trying to push something from before her face. 'Is that you, daughter?' she called to my mother. 'Yes,' sobbed mother. 'Oh, what is the matter, mother? Mother, what is it? Are you worse?'

"'I'm dying,' shouted my grandmother, 'and I'm afraid. Quick, pick me up in your arms! I can't see you, but I can hear you. I'm afraid to die. No, don't cry. There's no time for that. Pick me up and hold me tight. Don't let me go. The spirits are waiting out in the darkness, and I don't know what to say to them. I'm afraid of the spirits! Don't let me go!' She stopped for breath, panting.

"'Oh, mother, don't die! But if you must, don't be afraid. You have worshiped the spirits—you've done the best you could. You've been a good mother to us; you needn't be afraid of the spirits.' Mother's voice fairly shrieked as she tried to make my grandmother hear.

"'But I *am* afraid. That doesn't help me. Yes, I've worshiped the spirits, but who can worship them enough? Hold me closer to you—hold me tighter! I'm so afraid! Quick, tell me what to say to the spirits!'

"'I don't know, I don't know—but oh, mother, don't be afraid—oh, don't.'

"Suddenly, lady, there was a shriek that I'll hear as long as I live, and my grandmother's old gray head was still and her hand dropped. She was gone where she was afraid to go. My mother moaned in fright—'Oh, if I had only known what to tell her! But I did not know—I didn't know.'

"By and by she took a clean piece of linen and covered grandmother's face, and we buried her that way. Lady," the speaker turned sharply, choking dry sobs making her gasp rather than ask, "they tell me that in your country you look at your dead when they die. Do you?"

"Yes," whispered the missionary, dry-eyed, burning-cheeked, and yet fascinated by the dark eyes peering into hers, "we do."

"We don't," bluntly went on the questioner. "We cannot look at the fear and misery, the horror and agony. We *cover* the faces of our dead." Then, with a half-smile of misery, "You might call this the *land of covered faces*."

"*The land of covered faces!*" murmured the missionary, looking off into space; but the voice of the native woman went on, quieter but clear, and penetratingly deadly:

"Yes, lady. When I grew up my mother died that way. I held her tight, I told her not to be afraid, but she too went out of life shrieking, and I *covered her face* and buried her that way. I suppose, lady, that your grandmother and mother died about the same time in America—we are about the same age—"

"Yes," said the missionary, feeling as if she understood what was meant by a third degree.

"Then I guess you were reading this to them." Opening the well-worn Bible, she read: "Come unto me, all ye that labor and are heavy-laden, and I will give you rest."

"It was read to my grandmother when she was dying."

"Ah, then, *she* had that to die on, and *mine* died this way. Was it fair? Didn't Jesus mean my folks too?"

Aroused at last to making the effort to comfort, the missionary replied: "But, see here, my sister, listen. Jesus is a good God. Your mother and grandmother did not know about him, and he will be fair. He is even now doing what is right for them. Don't worry about them." As she spoke the missionary caught the dark-skinned sister's hand in hers, sure that she had at last answered well, and comforted. Was that not what the nice people of her own country were saying? Surely—how often they had said it to her before she left home—"Why do you go there? Why don't you let those people alone? If they do not know the way of salvation, they are not responsible for following it. God is just; there will be no punishment for the untaught heathen." Well, here was an *almost untaught heathen* talking of *entirely untaught heathen*. She could now comfort with the words of the Americans.

THE eyes of the native woman flashed and grew darker until they looked like great pools of black waters, in which the satisfied countenance of the missionary was reflected. That lady felt as if she were being drowned in those eyes, even as her life was being slowly burned from her down here in the black pools of heathenism. But she could not look away. What was the woman saying? If only the fever would not make her head ring so! But she must listen.

"What do you mean, lady, by 'Jesus is not punishing them now'? I didn't ask you that, did I? Jesus *is* a good God. He has saved me from my sins, and I know here in my heart, that *whatever he is doing with my mother and grandmother now is all right.* He'll do what is best. I'm not afraid to leave them with him. But I didn't ask you that, for that is not the business of your people. He does not say in the Bible, 'Attend to them after they are dead'—no, not that. He says, 'Go,' while they live. What's he going to say to you and your mother and your grandmother for letting us live that way and die that way? *That* was your work, not what will happen after we are dead, but to come here and tell us how to live and how to die in peace and joy and comfort."

THE voice ceased with a sob. Once more the listener gazed into those eyes. Her defense had fallen from her. The wise sayings of the "folks at home" had dissolved into thin air, despised and sneered at by the first heathen upon whom they were tried. Stunned, she stood in silence. In as profound silence stood the questioner waiting—as the whole heathen world is waiting—for the answer to that question. But there was no answer, and the missionary turned her head. She must get away from those eyes.

The woman thought she was indifferent, and didn't care. Casting herself on her face at the feet of the worn-out worker for God, she clutched the white hands, and with streaming eyes said, "O lady, will you not answer? Don't your people care over there? Listen then once more:

"In my home long ago there were two babies. When disease came to the village both my babies, two years apart, died in one day. They were all I had. I was like a crazy woman when my babies died. What do mothers do in your country when two babies die in the same day—all they have?"

The missionary slowly turned. Her dry lips parted. "Death is the same in all countries. Don't kneel to me," she said, sitting down close to the questioner. The woman of the East and the woman of the West sat side by side; their tears mingled; and the story went on, passionate, full of longing.

"Then your people must forget that death is the same to us over here. I was like a crazy woman when my babies died. I took a dead baby in each arm, and rocked them backward and forward. The neighbor women said: 'Give us the babies; they are dead. Give them to us that we may bury them.' But I cried, 'No, no! Mothers love them dead if they can't have them alive,' and still I rocked them. So they took them from me and got them ready for the burial. By and by I followed up over the hillside, and there by my mother's grave men had dug two little graves—such tiny holes! Just big enough for my babies! They put them in while I watched, stunned, and then they started to put the dirt on my only babies. I couldn't stand that. I cast myself down between the two graves and put a hand out over each one. I tried to call to the women, but they were crying so they wouldn't listen. I spoke then to the men, saying, ' ease don't put any dirt on these bies. They are my babies, all I have. on't cover them up until you tell me here they've gone, and who's got em. You see,' I said, 'you see, they not fight the spirits, they are too littl Big people have to fight the spirits; hey are always doing wrong anyway but babies could not. They are too tle. Tell me, have the spirits got my ba es?' I waited, but the men answere not. I cried out again, 'Oh, please t me where they are. Why, there m be somebody that gives babies to m ers and who ought to take them back gain when mothers can't have them. ase, sirs, listen: if you will tell me o om- one like that caring for my ies keeping them from the spirits, I w not cry; only tell me where the babie ave gone.' I said it again and again, b the men just hung their heads. I gues hey didn't know either. By and b the women helped me up and made m to my house. When I got to the top the hill I looked back, and the men ere putting dirt on my only babies, a my questions were not answered."

The speaker paused—only sobs oke the stillness. Soon she conti ed: "See my hair, lady. It turned it in the front like this that day. hen I got to my house I flung myself the floor of the room. Soon one the women came over, shook me, and aid 'Don't! It won't do any good t ry. We have all had to go through it We have all lost babies. You have on one hope.' 'One hope!' I cried, 'what t?' 'Why, just be careful—don't trea n a bug, or a worm, or anything hat crawls on the ground. You se the spirits have your babies, and t y'll bring them back in some form. I ou never kill anything, you are sure u'll never crush the soul of your chil If you kill something—well, that m be your child.' And that, lady, *tha* was my only hope. I had walked fo wo days since the babies died—wha ad I *not* killed? Oh, lady, all this ti in America you knew, didn't you, hat Jesus had my babies, and that is keeping them for me. You and our people knew that Jesus waited o in the darkness for my mother and g ad-mother, and that he also has my b es. I know it now. For two years 've told all the mothers I could reach but I'm only a poor ignorant woma I can read but very little—so ma I cannot reach. Oh, lady, why n't you come before? Why don't you me faster from your country? It's not air. oh, it's not fair! What will Jesu ay to the Americans!"

ONE week later, a convale nt missionary left that village. er body was weak, her brain was tired ut her face was calm and peaceful. A he corner where two roads met, ne leading *home*, the other to the xt village on her district, she took ut her watch and looked at it.

"Lady, which road shall we ta ?" asked the Bible-woman.

"The one to the next village, M y. We will go right on with our work."

She spoke to the Bible-woman ut she looked at the watch. It er answered, save by a faint reproa ul "tock, tick—tick, tock—tick," it was carried onward still farther int he "*land of covered faces.*"

Among the Workers

REV. THOMAS NEEDHAM, who was at one time a member of the D. L. Moody evangelistic party and who has become widely known as an evangelist, has accepted a call to the pastorate of the Bethlehem Baptist Church of Philadelphia. Bethlehem Church is noted for the fact that no fair, festival or entertainment, to which admission is charged, may be held in any part of the church. No pews are rented, the work of the church being entirely supported by voluntary contributions. Mr. Needham succeeds the Rev. F. W. Farr, who goes to Calvary Baptist Church, Los Angeles, Calif.

EVANGELIST CHARLES REIGN SCOVILLE has been conducting a five weeks' series of revival meetings in Jefferson City, Mo., with marked success. Among those who have "come down the trail" are a chief justice of the state, a supreme court judge, attorney general, state auditor, and the son of a governor The total number of converts claimed is 3,723. But the "high and mighty" are not the only ones who have responded. More than 100 guards at the state prison have confessed Jesus Christ in the last month. One hundred women responded at a women's meeting, Sunday afternoon, and hundreds of boys and girls have followed their example. The city is being revolutionized socially. Liquor-drinking, card-playing and dancing have become decidedly unpopular.

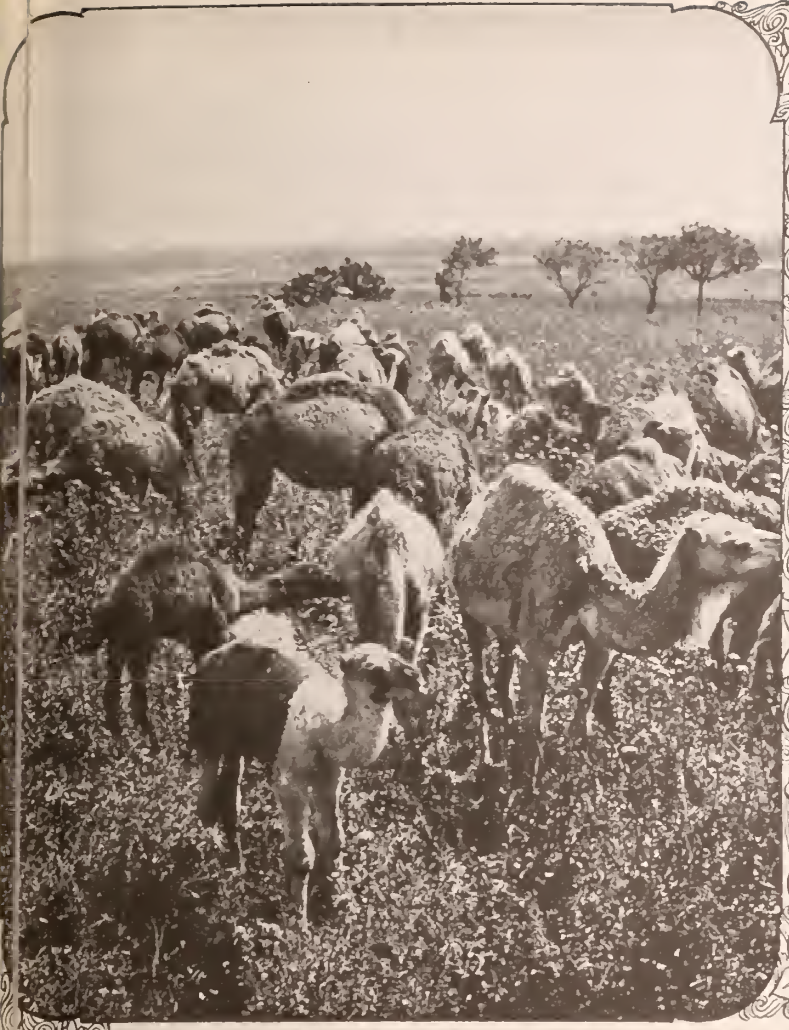
TWENTY-FOUR years ago a colored minister, the Rev. D. J. Jenkins, began to help and train the little fatherless and motherless children of his race in Charleston, S. C. Booker T. Washington gave him great assistance and encouragement, and friends who had been interested in Hampton and Tuskegee made the first gifts for the foundation of the Jenkins Orphanage. The founder and president writes to the Christian Herald: "If you or your readers were down in the mire and filth, sin and vice, poverty and starvation among the poor for twenty-four years, pleading against crime, weeping over conditions and lifting up fallen humanity, as I have been, you would not only think I am in earnest, but you would help us before the sun goes down." He will welcome gifts of clothing or shoes or "anything that can be used by the poor."

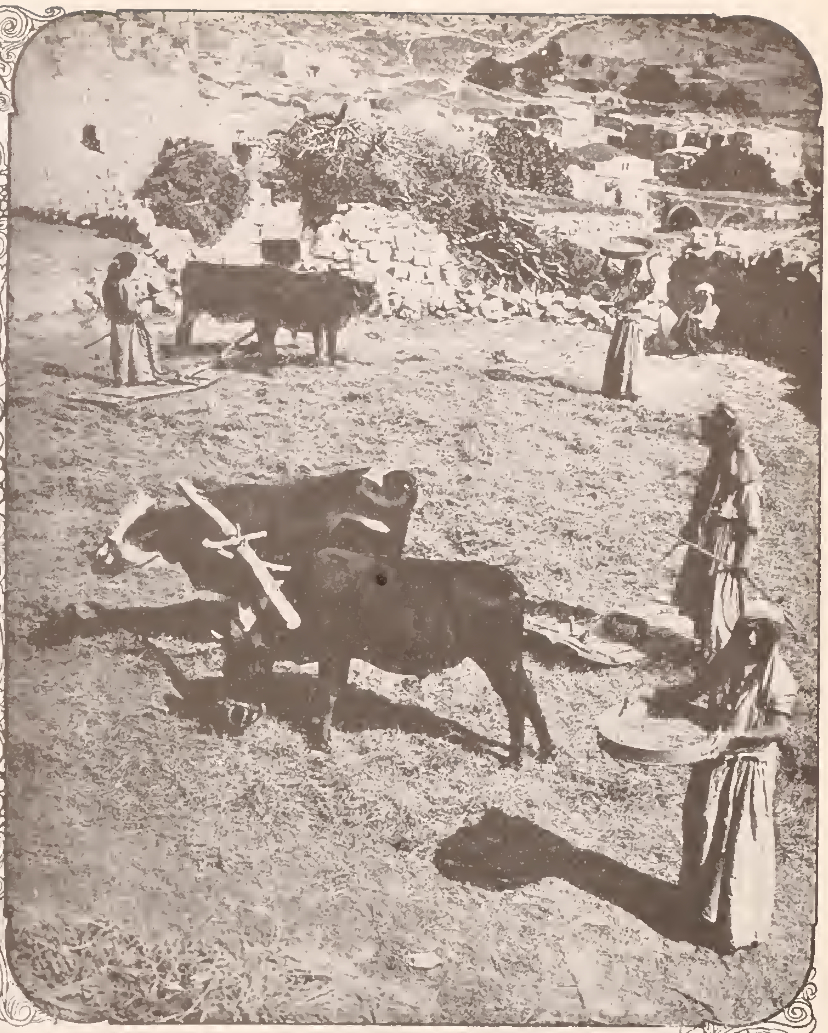
REV. GEORGE H. MESSENGER reports good work in his mission at Marion, S. C. He recently forwarded to the Christian Herald copies of his "Messages of Love" cards which he is using in his revival work with good results.

GIPSY SMITH, JR., and his party have just closed a three weeks' campaign at Central Baptist Church, Memphis, Tenn. The congregations were large, sometimes hundreds being turned away. On two Sunday its the pastor preached downstairs while Ir Smith preached upstairs.

ACCORDING to the annual report c he Utah Gospel Mission, Cleveland, io. Mormonism is now making increasing u of women missionaries in the insidious wo of spreading its peculiar doctrines. It has en found that the women can gain entran to homes from which the "elders" are excl ed. The women missionaries are very active i he Mississippi valley states, especially in he smaller towns and in the colleges.

THE little city of Massena, N. Y. as just seen the prayers of its Chri an people answered in a revival under the le r-ship of Dr. Ward Mosher. More than ne hundred persons, among them a large nu ber of young men, made public confession of eir faith in Christ.





© Photos by Underwood & Underwood

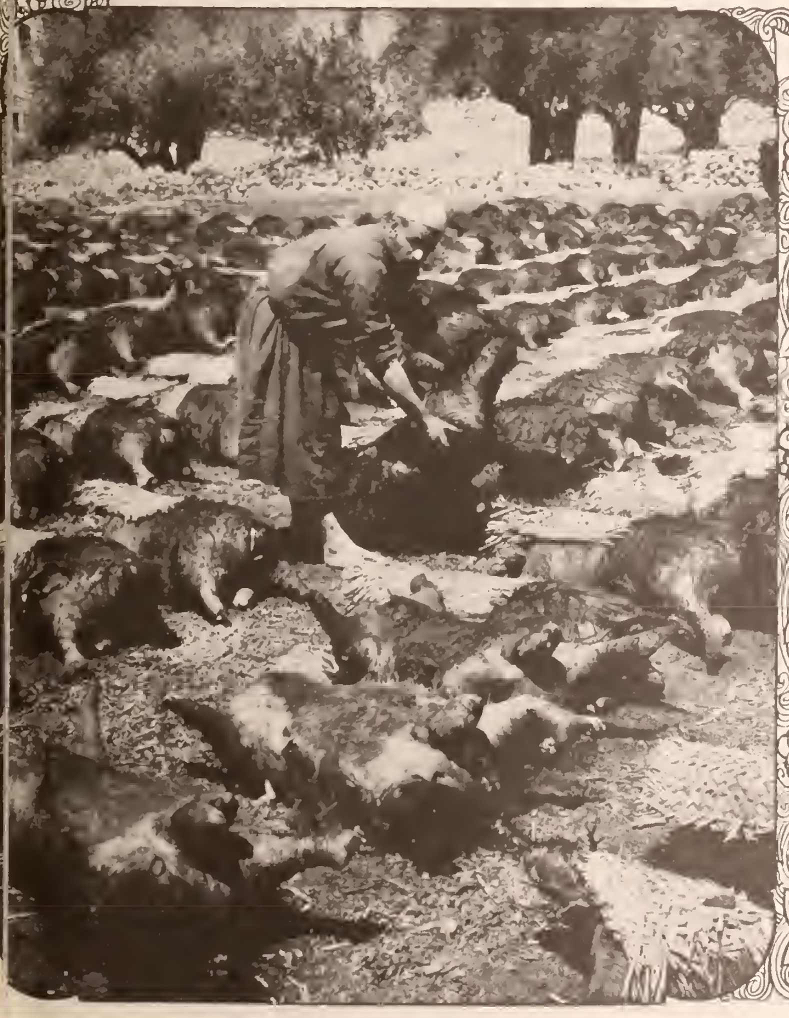
Under the Smiling Skies of Palestine

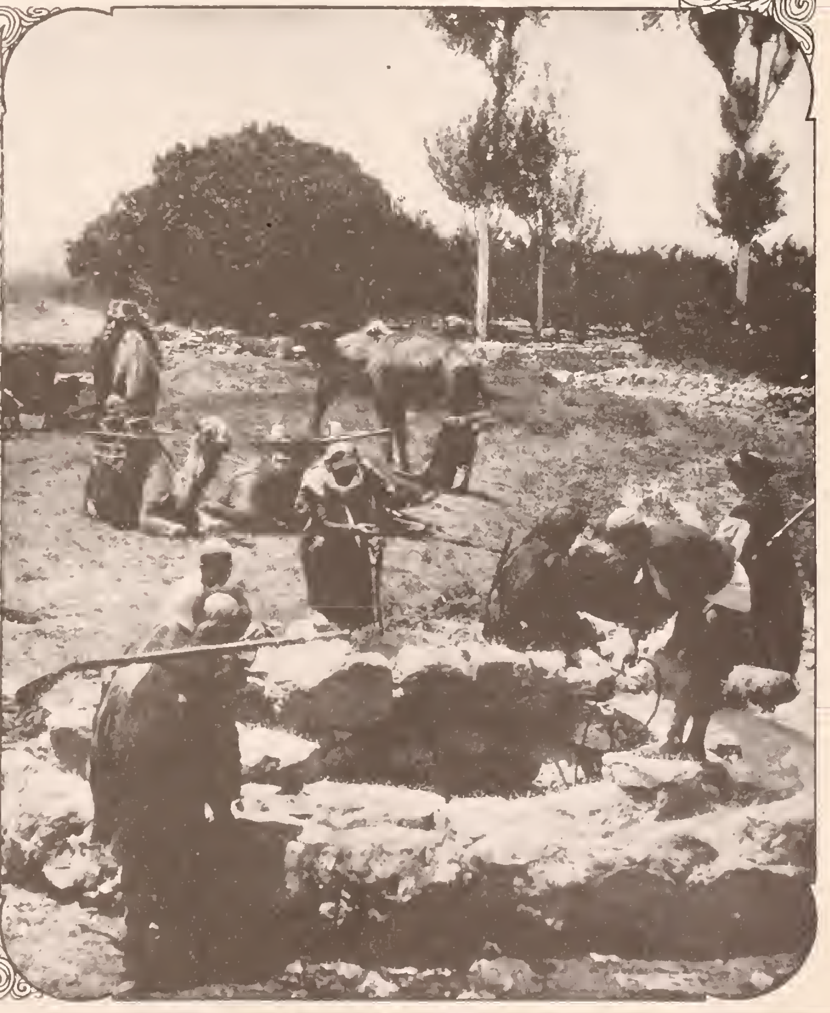
Camels (of which Job had—how many?) are still bred in Palestine. These are in the foothills of Mount Hermon.

Bran-filled goatskins being cured at a modern factory. Mark 2:22 says something about exactly the same kind of article.

Are these oxen muzzled contrary to Deuteronomy 25:4? But possibly they are working not their owner's, but a neighbor's field.

At just such a well (this is an ancient one; note watering trough at sides for beasts) the Ishmaelites of Genesis 37 refreshed themselves.





Amarilly of Clothes-Line Alley

By BELLE K. MANIATES

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CHAPTER XXVI

ANOTHER spring found the members of the Jenkins Syndicate still banking regularly and flourishing in their various walks in life. The Boarder had received a "raise"; Lily Rose was spending her leisure time in fashioning tiny garments which she told Cory were for a doll baby; Iry was wearing his first trousers cut from a pair discarded by Bud; and Amarilly was acquiring book lore with an ease and rapidity which delighted Miss Varley and Derry. Through the medium of Mr. Vedder the attention of the manager of a high-class vaudeville had been drawn to Bud, and he was now singing every night with a salary that made the neighbors declare that "them Jenkinses was getting to be reg'ler Rockyfellers."

Amarilly coming home one Monday evening found the family grouped about the long table listening with bulging eyes and hectic cheeks to the Boarder, who had before him a sheet of figures. Amarilly was at once alert, although somewhat resentful of this encroachment upon her particular province.

"Oh, come and hear, Amarilly!" "Amarilly, we've bought a farm!" "Amarilly, we air a-goin' to live in the country!"

"Let me explain," said the Boarder, usually slow and easy-going, but now alert and enthusiastic of mien and speech. "We've got a chance, Amarilly, to sell this place and make quite a profit. That new factory that's a-goin' up acrost the alley has sent real estate scootin'. With what we git fer it, we kin make a big payment on a farm. I took a run down yesterday to look at one we kin git cheap, cause the folks on it hez gotter go west fer the man's health. What we hev all saved up sence we bought the place will keep us a-goin' till we git in our fust summer crops."

"Tell her about the house," prompted Mrs. Jenkins, her quick maternal eye noting the bewilderment and disapproval in her daughter's expressive eyes.

"It's all green meaders and orcherds and lanes," said the Boarder with the volubility of one repeating an oft-told and well-loved tale, while the young Jenkinses, with the rapt, intense gaze of moving picture beholders, sat in pleased expectancy, "and the house sets on a little rise of ground. It's a white house with a big chimbley and two stoops, and thar's a big barn with two white hosses in it, and a cow and an animal in the paster lot. A big pen of pigs, fifty hens in the hen-house, and a few sheep. Thar's a piece of woods and the river.

"I'm a little fearful of the river on Iry's account," said Mrs. Jenkins, "but we kin spank him good as soon as we git thar, and then he'll understand he's to keep away."

"We kin git a good dog to keep track of Iry and the cattle," said the Boarder, and then he paused expectantly to listen to Amarilly's approbation. But she was strangely silent.

"It will be a fust class investment," he continued sagely.

"Why will it? We don't know anything about farming," objected Amarilly. "We'll have to hire someone to run it."

"I was brought up on a farm," replied the Boarder. "Thar ain't a thing I don't know about farm work."

"I was raised on a farm, too," said Mrs. Jenkins. "I can make good butter and I know all about raisin' chickens. I'll get some young turkeys, and have them ready to sell for Thanksgiving, and I'll set out strawberries and celery plants."

"I kin larn, and I'll work hard and do just what he tells me to do," said Flamingus, motioning toward the Boarder.

"I kin have my dairy all right, all right," said Gus joyfully. "I'll have a hull herd of cattle soon."

"I shall go in heavy on hens," said Milt importantly. "The grocer give me a book about raisin' them. There's money in hens."

"I choose to take keer of the sheep," cried Bobby.

"I'll help ma do the work in the house and the garden," volunteered Cory.

"And I'm strong enough to work outdoors now," said Lily Rose. "I shall help with the garden and with the housework."

"We'll all pitch in and work," said Flamingus authoritatively, "and we're all partners and we won't hire no help. It will be clear profit."

"Ain't it lovely, Amarilly?" asked the mother, apprehensively lest the little leader might blackball the project.

"We're all doing so well here, why change? Why not let well enough alone?" she asked.

There was a general and surprised protest at this statement. It was something new for Amarilly to be a kill-joy.

"Do you like to live in this alley when we kin hev all outdoors and git a chanst to be somebody?" demanded Flamingus, who was rapidly usurping his sister's place as head of the house.

"And think of the money we'll make!" reminded Milton.

"And the milk and butter and cream and good things to eat without buying them!" exclaimed Gus.

"And huntin' f'r eggs and swimmin' in the river and skatin' and gettin' hickory nuts and all the apples you kin eat," persuaded Bobby, who had evidently been listening to the Boarder's fancies of farm life.

"Thar's a school close by, and all the chillern kin go," said the mother anxiously. "Mebby you kin git to teach it after a while, Amarilly."

"Oh, Amarilly!" cried Lily Rose ecstatically, "to think of all the trees, and all the sky, and all the green grass and all the birds—oh, Amarilly!"

Words failed Lily Rose, but she s ned a far-seeing blissful sigh of exq ite happiness at her horoscope. he Boarder looked at her, his hear lo-quent in his eyes, but he said no ng.

"Amarilly," cried Cory, "we ki hev real flowers fer nuthin' and pies an ce-cream, and we kin cuddle little cks like ma told me, and make daisy c ns, and hev picnics in the woods. C—"

Words also proved inadequa to Co's anticipations.

"Amawilly, we kin play wiv the lambs," lisped Iry.

"Bud, you haven't made your s ech yet," said Amarilly wistfully, rea ing that the majority was against her

"Bud won't go till fall," said rs. Jenkins.

"Till fall!" cried Amarilly fa ly. "Why, when are we going?"

"Next week," answered the Bo ler jubilantly. "The folks want to ve right away, and we must get sy plantin'. I went to Vedder's fi nd, the real estate man, this morni as soon as I got back, and he says s a real bargain."

"But why isn't Bud going?"

"This morning," informed Mrs. n-kins proudly, "Bud had an offer As soon as the theater shuts down. Ir. Vedder is going to take Bud to big resort and manage him for the se on. He'll git lots of money. I wouldn let Bud go off with no one else, but Ir. Vedder is so nice, and he says wher ud goes to the country in the fall h kin come into the city Saturday nigh on the Interurban and sing in the oir Sundays and come back Monday. He kin stay with him, Mr. Vedder ys. And the country air and fresh mill nd eggs will make a diff'rent boy of m. It's what the doctor says he'd ter hev."

"Then, we'll go, of course," dec red Amarilly resolutely.

"And, Amarilly," said the Bo ler gravely, "your ma ain't said why she

The WOODSMAN

By Remington Schuyler

My neighbors and my kinsfolk say;
"Ain't you afeered to go that way?
"Into the woods alone each day?
"And you a man so old and grey-
"Nigh unto fourscore years," they say.

"Ain't you afeered a fallin' limb,
Will ketch you like it kotched Old Jim?"
"Why, bless you, no!" I always say,
"I can't be skeered to hew away-
"And fell the big trees every day;
"My blessed God is nigh alway,
"He never seems real far away,
"He is my staff and strength each day;
"I trust in Him!"

nted to go, but think of the diff'rence will make in her life. To be sure, will have to work hard, but with u, Lily Rose, and Co to help her, it n't be so hard, and it'll be higher ss work than slushing around in s and water, and she'll hev good din' and good air, and we'll all feel we was folks and our own bosses."

"Ma, I was selfish!" cried Amarilly morsefully. "I'll work like a hired n!"

Amarilly thereupon bravely assumed cheerful mien and looked over the arder's figures, listening with aprently great enthusiasm to the plans d projects. But when she was upirs in her own little bed and each d every other Jenkins was wrapt in ppy slumber, she turned her face to wall, and wept long, silently, and serably. Far-away fields and pasres did not look alluring to this little ughter of the city who put bricks and rtar and lighted streets above trees d meadows, for Amarilly was entirely tropolitan; sky-scrapers were her thright, and she loved every inch her city.

"But it's best for them," she acknowlged.

A little pang came with the realiion that they who had been so pendent upon her guardianship for idance were entirely competent to without her.

"It's Flam. He's growed up!" she bed, correctness of speech slipping m her in her grief. "And he don't ow near so much as I do, only he's a n—or going to be—so what he says es."

And with this bitter but inevitable cognition of the things that are, arilly sobbed herself to sleep.

CHAPTER XXVII

HE next morning Amarilly served Derry's breakfast in heavyarted silence, replying in low-voiced nosyllables to his gay conversational vances. She performed her houseld duties about the studio listlessly ough with conscientious thoroughness. When it came time to prepare luncheon, Derry called her into the studio.

"Come here to the light, where I can see you best, Amarilly."

Reluctantly she came.

He turned his searching artist's eyes upon her unsparingly, noting the violet shadows under the white-lidded eyes, and the hard, almost tragic lines in the drooping of her mobile mouth. She bore his gaze unflinchingly, with indrawn breath and clenched hands.

"What is it, Amarilly?" he asked gently. "You will tell me, *nicht wahr?*"

These two last words were in deference to her new study of German.

At the genuine sympathy in his voice, Amarilly's composure gave way and there was a rush of tears.

He led her to a divan and sat beside her.

"Yes, of course you will tell me, Amarilly. I knew there was an emotional side to my practical little maid, and I noticed at breakfast that there was something wrong."

"Yes," she replied, with an effort, wiping away the rising tears, "I will tell you, but no one else. If I told Mr. Vedder, he would not understand; he would say I must do what was sensible. If I told Mr. St. John, he would be shocked, and tell me that duty was hard, and that was why it must be done—to strengthen. Mrs. St. John would laugh, and say: 'Oh, what a foolish Amarilly!'"

"And what will I say, Amarilly?" he asked interestedly.

"You! Oh, you will understand what I feel, and you will be sorry."

"Then spin away, Amarilly. You'll have my sympathy and help in everything that makes you feel bad, whether it's right or wrong."

"Oh, Mr. Derry, we are all going away—way off to the country—to live on a farm!"

"Amarilly, you little city brat! You'd be a misfit on a farm. Tell me what has sent the Jenkins family into the open."

Faithfully Amarilly enumerated the pros and cons of the agricultural venture. When she had concluded her narrative, Derry, to her surprise and sorrow, looked positively jubilant.

"And you don't want to live in the country, eh, Amarilly?"

"No, Mr. Derry," she protested. "I don't. I've never been there, but I know the woods and the fields and—all that—must be beautiful—in patches—but I couldn't bear it all the time—not to see all the bright and white lights at night and the hurry, and the people, and the theaters. No! I'd rather be the poorest little speck here than to own and live on the biggest farm in the world."

He laughed delightedly.

"Oh, Amarilly, you little gamin! You have the right idea, though. We don't want anything, however perfect it may be, all the time. We want it just 'in patches'—as you say. You'll love the country with your whole heart and soul when you come to see it if you know that you can leave it. But this is a big change in your affairs, and we must talk it over. We'll go to Carter's again for luncheon. Take off your apron and cap. You won't have to fix your hair this time. It's even more beautiful than it was then. Your frock, if it is cheap and plain, is artistic in cut and color."

Amarilly felt cheered in spite of herself at his exuberant manner, but burst into tears when on leaving the studio he casually remarked:

"So this is almost the last of your work here! I can never hope to get such another housekeeper as you. I shall have to eat out again."

At sight of her grief he took hold of her arm almost roughly.

"Amarilly, you little goose, do you suppose I am going to let you be exiled to a farm and lapse into the vernacular of the Boarder? Now, buck up and trust to the judgment and affection of your twin brother."

Amarilly, wondering but hopeful, "bucked up," and they walked in silence to Carter's, where Derry ordered a private dining-room and luncheon. Then:

"Now, listen, my child, and you shall hear, not of the midnight ride of Paul Revere, but of the sad story of the life of your twin brother. My parents died when I was too young to grieve for them. They are only a faint memory. I had a cold-blooded, sensible guardian who put me into a boys' school, from which I went to college, and then for a year in Paris. He didn't let me know the amount of my inheritance. Consequently I really worked and worked hard at the only thing I cared for and formed no extravagant tastes. Neither was I courted and flattered by parasites.

"On my return from Paris, a year before I met you, I came into my mother's fortune, and recently I have received the one left me by my father. Having been brought up to live a comparatively simple life, in the belief that I would be dependent on my own exertions, I have more money than I know what to do with as yet. I have no one, not even a fifth cousin, to be interested in. I have any number of acquaintances, but no really intimate friends, so I have no one to help me spend and enjoy my money.

"There was something about you, Amarilly, that appealed to me that first day you came up to the studio. It couldn't have been your looks, for aside from your hair, your expressive eyes, and your hands, you are quite ordinary looking; but something about you amused me, then interested me, and now fascinates me. I have thought about it a good deal, and have come to the conclusion that it is your direct naturalness and earnestness. I have really come to feel as if you were a sort of a younger sister of mine. I have done a very little for you in the way of education, and I have intended to do more. The reason I have been slow about it was—for reasons. I have discussed your future with the Merediths a great many times.

"What I wished to do was to put you in the best girls' school I could find, and when you were finished there, to send you abroad, and give you the same advantages that a sister of mine would have. But, as I say, I hesitated. It

Continued on page 22

Doughnuts

The Crisco Kind

Crisco made doughnuts are wholesome all the way through.

They are sweet, light and dry inside, crisp outside and *not* "grease-soaked".

Crisco doughnuts fry so quickly that little fat is absorbed and this little is digestible.

CRISCO
For Frying - For Shortening
For Cake Making

Many other delicacies which are "impossible" for some when cooked with lard are easily digested when Crisco is used.

Nut Doughnuts

A recipe sufficient for a jarful of seventy-five

1¼ cupfuls sugar	1 cupful chopped English walnut meats
4 tablespoonfuls Crisco	1 teaspoonful vanilla extract
1½ cupfuls milk	1 teaspoonful lemon extract
2 eggs	½ teaspoonful salt
4 teaspoonfuls baking powder	

Flour to make soft dough
(Use level measurements)

Cream Crisco and sugar together, add eggs well beaten, milk, salt, extracts, baking powder, nuts, and sufficient flour to make soft dough. Roll out, cut with cutter and fry in hot Crisco to a golden color. Drain and sift with sugar.

There are recipes for other doughnuts in the "Calendar of Dinners" which we will be glad to send you. This cloth-bound, gold-stamped, really handsome book tells you all about Crisco and its preparation; gives a dinner menu for every day in the year and 615 tested recipes gathered by Marion Harris Neil, the cooking authority. Address Department S-1, The Procter & Gamble Co., enclosing *five 2-cent stamps*. A paper-bound edition, without the "Calendar of Dinners" and with 250 recipes is *free*.

A Calendar of Dinners with 615 Recipes
The Story of Crisco
CRISCO
For Frying, For Shortening
For Cake Making

Our Mail-Bag

NOTICE.

The editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag, provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

READER. Can you advise me how to place to best advantage in the Lord's work a gift of, say, one hundred dollars? I note, in reading the Christian Herald, that there are many who take advantage of its far-reaching connections and facilities for distributing their benevolences, and I would be grateful to have the same privilege.

We are always glad to be of service in such cases. In receiving requests of this character, we make it conditional that the donor should state to what field the money is to be devoted, whether to home or foreign missions, for the spread of the Gospel, or to charitable or benevolent institutions. If to the mission field, the donor may have a wide choice, both as to location and denomination, and a list of active and deserving missions is submitted with a brief explanation of the character of each, so that a selection may be made. If for domestic charities, a list of home causes is sent for examination and approval. On the list being returned to the Christian Herald, with the apportionments duly noted, the money allotted to each of the causes selected by the donor is forwarded without further delay, and the beneficiaries are instructed to send acknowledgments to us, which are duly transmitted to the donor. There is, of course, no charge connected with such service, the Christian Herald having undertaken to forward the contributions of its readers and their friends in full to destination. In this way, many very worthy and needy home charities have been greatly helped, and a large number of missionaries in the foreign field are strengthened and encouraged by the consecrated offerings of good people at home, many of whom, in turn, become stanch supporters and ardent lovers of missionary work.

I. M. G., New Orleans, La. Your case is a very perplexing one, yet not at all uncommon. There are many to whom the call to a distant and possibly more promising and remunerative field seems urgent and compelling, yet who are held back by home ties and duties that would suffer greatly were they to be dropped. We think you would do well to leave the decision in his hands, who will guide you right if you trust him. Instead of trying to force matters, leave it all with him, and a way may be opened that will solve the problem. The duty near at hand has always the first claim, and if it be done faithfully and patiently—as it has been in your case—you will not regret it. Meanwhile, take the opportunity of preparing yourself for larger service, that you may be ready when the time—not your time, but his—comes. Your sister is right when she says "God has led you into the work and he will lead you out."

J. S. C., Youngstown, Ohio, writes a long letter, in the course of which he says: "I must express my gratification at reading your advertisement in the Sunday School Times—I mean the 'revolt' against teaching war in the Sunday school. You may remember that I have at divers times in the last year upbraided you and many others with gross inconsistency in teaching that God was a God of war. The spectacle of the Christian, praying so fervently for peace, and in the next breath teaching the children that he distinctly told people to go to war, was such an evident inconsistency that even the children asked puzzling questions about it. No doubt there ought to be some teaching of Jewish history, but the less said about the details the better. We can teach that we are inexpressibly indebted to that race, but we need not expose the follies and frailties of a people just emerging from barbarism, and drag God down to a level which only obscures the vital truth to be learned. Again I thank you for your stand for a different course of study for the Sunday school. A paper like yours, with the ear of a million people, can work wonders if you will help the twentieth century thought of the Bible."

O. P. F., Milton, Wis. In the Christian Herald of November 24 I read your article on "The President and the Bible." The seventh paragraph closed with this sentence: "It is the Dark Ages with us again." This agrees with Isaiah's words: "For, behold, darkness shall cover the earth, and gross darkness the peoples." At the time of this gross darkness, however, we read, "the Lord shall arise upon thee (Jerusalem), and his glory shall be seen upon thee." (Isa. 60: 2.)

At this time of world crisis, many interpreters of prophecy have appeared We have expositions from pre-millennarians and post-millennarians and others on the subject. The unraveling of the web of prophecy is a task beyond human power, and one which calls for divine wisdom. However much we may search and study the Scriptures, any attempt to foretell the times, places and circumstances of coming events is futile. Let us be content to be in an attitude of spiritual preparation and to leave the issues with God, who will reveal them at the proper time.

J. A. S., Richmond, Calif 1. An outright purchase of stock in any lawful business concern is a legitimate investment. With regard to investing in a business the nature of which you do not approve, it is a matter for the individual conscience. If your heart condemn it, and you feel that it is wrong, why not listen to the inward voice? See Rom. 14: 14, 23. 2. To a very large majority of Christian people, the suggestion of investing money in any concern that furnishes war supplies to keep up the slaughter would be an abhorrent one, no matter who used the product. 3. We do not see how any sincere Christian can be an advocate of militarism, which means huge armaments and devoting the youth of our nation to the trade of war. 4. There are unquestionably many good men of fine Christian character, who have done military service; but the soldier's trade must be repugnant to such men. Some of the most distinguished among them have admitted this. General Sherman voiced this view when he uttered the memorable words, "War is hell."

John M., Nisland, S. D. The preacher who said that Isaiah 29: 11, 12 referred to the Book of Mormon spoke in ignorance. The chapter in question deals with the prophecies as to the coming invasion of Judea under Sennacherib, and its ultimate deliverance. The vision was likened to "a sealed book," which could not be read either by the learned or the unlearned. The people had become wholly indifferent to spiritual things, and Jehovah "gave them up judicially to their own hardness of heart."

M. B., Cawker City, Kan. Pitcairn Island is in latitude 25 degrees 3 minutes south and longitude 130 degrees 6 minutes west, or almost exactly south of Vancouver Island, and just a little south of the tropic of Capricorn. It was first settled in 1790 by nine mutineers from the English ship Bounty and eighteen natives of Tahiti. By the year 1808, when the island was discovered by the English, the population had grown to sixty-six persons, who formed a model community under the patriarchal government of John Adams, the only surviving mutineer, who had saved a Bible from the ship and was ruling with wisdom and justice his little kingdom of slightly over two miles in length. The island is under the British flag and in 1905 contained 211 inhabitants.

Reader. The commentary of Jamieson, Fausset and Brown, speaking of the statement in Jonah 4: 11, that there were in Nineveh "more than six score thousand persons that cannot discern between their right hand and their left hand"—that is, children under three or four years of age—estimates, allowing them to be a fifth of the whole population, that Nineveh contained about 600,000 inhabitants.

Are locusts still eaten? An answer to this question, which was raised in the Christian Herald of June 23, 1915, has just been received from Arthur and Edna Chilson of Kisumu, British East Africa, and is as follows: It may be of interest to you to know that there is a race that eats them even today. We are, in British East Africa about 600 miles inland from Mombasa. We are working, and have been for years, among a people called Kavirondo. These people are troubled at times, of course many years between, with the locust. If the harvest season is over and little in their gardens, it is a time of rejoicing for them, because they eat the locust. They not only eat them then, but cook them and dry them in the sun and put them in baskets to eat for some months to come. They say that they taste and smell something like our crackers used in America. This may make you feel that our people are not very civilized, and it is true they are not. When we began the work over thirteen years ago they were without clothing, could not count above six, slept with their cattle, goats and sheep, and so forth. Of course this has not all changed, but we are glad to say that much of it has changed. We are working under the Friends' Board and have an Industrial Mission, which is conducted along evangelistic, educational medical and industrial lines.

Subscriber, Cohoes, N. Y. The text to which the President referred was Ezekiel 33: 2-6.

L. E. G., Jefferson, S. C. Will you please tell me the name of that big, bright star, or planet, that shows so plainly in the eastern sky these nights? I have a small telescope and enjoy viewing that planet. The little stars change positions, but always appear to be in a line.

The bright star in the eastern sky in early evening is Jupiter, one of our fellow planets. It is probable that the small stars near him are some of his larger satellites. The are frequently seen by the aid of a field-glas

Mrs. J. C. P., Weed, Calif. The ord "Paradise" does not occur in the Old ta- ment in the English Version, but is u in the Septuagint to translate the Hebrew ord "gan"—a garden (see Gen. 2: 8). "Par se" is simply the Anglicized form of a word ich appears in the Greek, Sanscrit, Persia nd Arabic in almost identical forms, an has virtually the same meaning in all, a park. It is unquestionably true, ho rer that "Eden" and "Paradise" are substar lly identical in the average mind. In old H ew writings, Eden was spoken of as the ire tract and Paradise a part of it to the st- ward, this conclusion being in harmony ith the Bible, which says that the Lord od "planted a garden eastward in Eden" en. 2: 8).

Miss S. H. P., Norwich Town, Con In 1655, at the height of the Waldensian se- cution, Cromwell, then Lord Protect of England, issued a mandate against the se- cution, which secured the victims a few ars of comparative rest. Hundreds of the les returned to the Piedmont valleys. he persecution soon flamed up again a few ars later.

J. B., Des Moines, Ia. Scientists rm that what has been called the "death a y" does not exist, in a physical sense; that ien nature, ceasing to fight against appro ng dissolution, runs up the flag of surrender, ere is no further pain. The only pain in de is that which assails the mind and tormen he soul from the remembrance of a missper fe. of opportunities wasted, of grievous sin re- pented and unforgiven, of kindness unreq ed. of sincere affection despised and degrad of restitution neglected, of deeds of wicke ss and shame, for which atonement is n no longer possible. In that last hour of s a life, the spirit of man is his own accuser.

Reader. The term "feminism" is var ly defined. During a recent debate on the b- ject in New York, Mrs. Beatrice F s- Robertson Hale, one of the advocat of feminism, explained it as "that part he progress of democratic freedom which a ies to women—a century-old struggle by g ps of people to bring about the remov of artificial barriers to the development he female half of the race." Mrs. John M in. an anti, on the other hand, gave her idea is: "The feminists would have woman dup te and imitate man. They would have h pl- low him into the workshop and factory to mines, up in balloons, in his baseball ch we cannot understand), his prize fights to the saloon, polling booth and war." he term has gradually broadened. At first, m- inism was simply a doctrine which procl ed the mental and social equality of women th men. Now it has been extended to in de political and industrial equality, with a gle standard of morals for both sexes, and a c ge of attitude toward marriage and the he. the outcome of which none can foresee.

J. B. D., Harrison, N. J., writes: ke your correspondent, I. G. B., of Indiana is. I was very much pleased with 'The Goo ld Hymns' that appeared in the Christian H ld of September 22—so much so that I s it over 3,000 miles to an old schoolmate of er sixty years ago, who does appreciate a od thing. The following is his reply. If ou have room in your Mail-Bag, may I e ect you to put it in? It might stir happy m o- ries in the minds of those who can look ck half a century to what was the custom, m- mon then, of singing the Psalms of Dav

There's lots of music in the Psalms—
Those dear sweet Psalms of old;
With visions bright of lands of light
And shining streets of gold.
I hear them singing, singing, still
In memory soft and clear,
"Such pity as a father
Unto his children dear."

They seem to sing for evermore
Of better, sweeter days,
When the lilies of the love of God
Bloomed white in all the ways;
And still I hear the solemn strains
In the quaint old meeting flow,
"Oh, greatly blest the people are
The joyful sound that know."

No singing-books we needed there,
For very well we knew
The tunes and words we loved so well
The dear old Psalm-book through
To "Coleshill" at the Sacrament.
The song, as tears, would fall,
"I'll of salvation take the cup,
On God's name will I call."

And so I love the dear old Psalms;
And, when my time shall come,
Before the light has left my eyes,
And my singing lips are dumb,
If I can only hear them then,
I'll gladly soar away,
"So pants my longing soul, O Lord,
That come to thee I may."

LACK OF MONEY

Was a Godsend in this Case

It not always that a lack of money is a bene.

A dy in Ark. owes her health to the fact that ne could not pay in advance the fee dem ded by a specialist to treat her for stomach uble. In telling of her case she says:

"had been treated by four different phys ans during 10 years of stomach trouble. Late I called on another who told me he coul ot cure me; that I had neuralgia of the ston h. Then I went to a specialist who told me ad catarrh of the stomach and said he coul cure me in four months but would have to ha his money down. I could not raise the nece ry sum and in my extremity I was led to q coffee and try Postum.

"e results have been magical. I now slee ell at night, something I had not done for a ng time; the pain in my stomach is gone and m a different woman.

"ery time I had tried to stop coffee I suff d from severe headaches, so I continued to d k it although I had reason to believe it was jurious to me. But when I had Postum to sl t to it was different.

" my surprise I did not miss coffee when I be n to drink Postum.

"ffee had been steadily and surely killi me and I didn't fully realize what was doin t until I quit and changed to Postum." Nan given by Postum Co., Battle Creek, Mic

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A Thought for the New Year

A YEAR ago a young man—his name doesn't matter—made a sensible New Year resolution.

He had been married a few years; he received a small salary and had been mortgaging his future—drifting into debt. The sums he owed were not large, but they were larger than he seemed able to shake off, and his wants were steadily increasing. He was a promising young man in his business; his advancement was certain, though slow; his wife was a sensible and frugal helpmate, and his prospects were bright enough, except for this burden of debt around his neck, which, in spite of all he seemed able to do, grew heavier and heavier, steadily dulling his courage and sapping his energies.

He determined to get rid of the deadening weight at any sacrifice. He felt that if he were to progress he must have his full manhood, full liberty, full respect of himself and others. He realized that he could never command prosperity until he proved himself master of adversity.

So he and his willing wife set about for a way to pay these debts. Of course, they might cut down expenses. Everybody can do that—in theory; in practice it is often different. These two had come of well-to-do families, had always had all reasonable wants satisfied, and they knew very little about strict economy. Even as it was, nearly all their friends and associates lived better than they did. Besides, they had long been living as cheaply as they knew how.

But they were determined all debts should be paid before the year was out.

His work was such that he could work overtime and get extra pay for it. He had perfect health and discovered for the first time that it was valuable capital. He put that health and strength and skill of his into the smelting mill, and they assayed pure gold.

He found in time that while he was making more money than before, he was also making himself more efficient. Interest in his work increased, energies that had lain dormant were revived, ambition that had been suffered to become sluggish found fillip.

Wholesome work, to the full limit of his powers, though hard at first, eased with habit and lightened with increased hope, and was proving in his case, as it does in all others, the best tonic there is.

AS his pleasure in his work grew, a lot of little expenses for amusements dropped off almost unnoticed. As his purposes grew in seriousness, his wants became more simple. He was finding ideals the attainment of which money cannot buy, and which call for no expenditure. His extra work was making money for him at both ends.

And it was doing more. It was making manhood and efficiency, right hope and settled purpose, self-confidence and self-respect.

He had set out to pay his debts before the end of the year. He had cleaned them all up within a few months. But he did not cease his efforts. He had found something more than mere freedom from debt—something even more valuable than that.

He had found what it means to bring into use his full powers.

He had learned that labor is in reality one of the best blessings mankind has—a means of developing dead clay into virile manhood.

He had learned that to put one's shoulder to the wheel and push, not perfunctorily, but with all one's strength, until every muscle strains and every nerve tingles, and to feel the wheel move under his force, gives the best exhilaration to the body, the mind and the spirit that is ever felt in this life.

Yes, he had learned, too, what hollow mockery there is in that word "duty," as commonly used. He had been "doing his full duty" before; now he was doing the very best he could—and it was wonderfully different!

He had been fulfilling his obligation to his employer, which meant that his work had been up to the average. Now, he was fulfilling his full obligation to himself also, which meant that his work was far above the average. His employer could not fail to see it and appreciate it.

A good bank account in his own name today helps this young man to see the vast difference between being a slave of circumstances and a master of them.

CHARLES GRANT MILLER.

"One of God's Farmers"

The Conversion of William A. Quayle (Bishop Quayle) as Told by Himself in "The Retired Minister."

I THINK of the funny men I have had preach to me, and I remember how some of them did tear the beautiful garment of dramatic expression into small ribbons, and did not care about the ribbons at all; and I remember when I heard them fall on the "whoms" and the "whos" and all the ridiculosities of speech. Yet I remember some of those men, who could not get it arranged whether they should say "who" or "whom," who brought you up until you fell on the outstretched Hand, and caught the foot of the Cross. I would not say I like people to be ungrammatical; but I would rather hear some people who are ungrammatical and divine, than hear other people who are grammatical and utterly human.

The preacher came over to me and said, "Billy, you belong with Jesus!" He was a kind of a farmer fellow, and he grew all crops but hair; and he wore farmer clothes and spoke about farming and sowing; and he said that there was a Sower who went out to sow, and that there was a great harvest. And everybody paid heed. Then he came and put his hand on my shoulder and said, "Billy, God wants you to be one of his farmers." And I came up the aisle of the schoolhouse; not to the chancel—there wasn't anything but a dictionary in the schoolhouse, so I came up and bowed at the dictionary. And oh, the wind was wild that night! It was as stormy as on the wild sea, the storm that beat upon that prairie schoolhouse. The wind had its chance, and blew as it did on the Sea of Galilee; and it seemed to me that Christ came over and said, "Boy, what do you want down here?" and I said, "I want thee, O Christ." And he said, "I have come."

OH, people, there isn't anybody who ever drew breath, or who knew how to draw the bow of steel and aim the arrow of strange words, golden and beautiful, who can use words beautiful enough for the preachers of God; and though they had small salaries and large families and few belongings and scant wealth, they had God. In their dreams they talked about God. Said an old preacher in my hearing at a conference: "Brother Quayle, I am very old, and have no business to be here. I have been superannuated for years, and I cannot preach; and oh," he said—and his voice was as wistful as a mother's calling the name of her dead daughter; if you have ever heard that you will never forget it—"Brother Quayle, sometimes in my sleep in the night I awaken myself from my slumber because I dream that I am preaching."

Thanks be to God for the preachers who thought so little of themselves, because they thought so much of Christ! Thank God for the preachers who had no more sense than to go around visiting everybody, and did not know that there were lowly people in the world, but thought that there were only high people in the world, because Christ died for them; and who said to every one, "Brother, Christ spoke your name in my ear and he said that he knew you. Come on over, come on over!"

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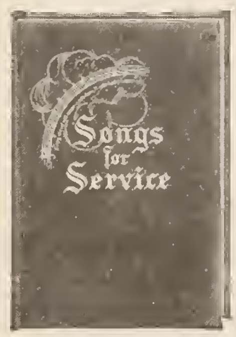

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A Forty-Language Guide Book

THE War in Europe has produced a number of unexpected results (and undoubtedly will bring about many more), but certainly one of the most unlooked-for will be an increased knowledge of the Scriptures. It is probably true that since Miles Coverdale printed the first English Bible, the Old Book—in parts or in the whole—has never come into the possession of so many millions of people as has been the case since the war began.

Chaplains and workers in the armies agree in their statements as to the eagerness that, speaking generally, prevails among the soldiers to obtain the Scriptures, and religious leaders in Great Britain are hopeful that a great revival will come from this new study of the Word of God by men who are looking realities in the face on the battlefields of the world.

On the bearing of the war on the work of the oldest Bible Society in the world, the British and Foreign, its Secretary, Rev. John H. Ritson, had some interesting remarks to make in a recent interview.

"It is not generally known," said he, "that over forty languages are spoken by men actually fighting in the war, which of itself shows the world-wide character of the conflict. Those languages include the tongues of the Great Powers and lesser known ones such as Welsh, Gaelic, Flemish, Bohemian, Bulgarian, Serbian, Polish, Esthonian (West Russia), Lettish, Lithuanian. Ruthenian, Turkish, Armenian, Arabic, Dutch (in South Africa), Japanese, Fijian, Tunisian, Arabic, Morgevi (Morocco), Persian, Pasthu, Urdu, Mepauli, Yiddish, Hebrew, Slovak, Slovenian, Finnish, Maori, Punjaubi; and there are others, but these are sufficien show how varied are the races enga in this awful struggle.

"In each of the forty-odd langu we had some portion of the Script ready," continued Mr. Ritson; many cases the whole Bible; and w the books were not already pri plates were ready from which edit of all sizes were immediately struck

All the troops of the peoples al named have been supplied with Scriptures by the Bible Society's a and colporteurs, who have never ce their work in any of the bellige countries; none of the depots has closed (unless maybe in Warsaw now in Belgrade), and it is pleasan know that even the "unspeakable Tu has not interfered with the Soci depot in Constantinople. One o fact which sheds a little gleam of amid the horrors of the war is tha the fighting nations have allowed society to ship Bibles to and fro. it too much to hope that by allowing Word of God to pass the barriers warring people are admitting an e sary of peace?

About three millions of Bibles, Testaments, and portions have distributed by the Bible Society am fighting men, wounded and priso while all the time its normal work gone on as usual; quite recently it opened a depot in Abyssinia an fitting up a floating depot for worl the Amazon. Mr. Ritson's opini and he has been seventeen years retary of the British and Foreign Society—is that there never was a when people took to the Bible as do today.

HARRY ELMOR

Correspondence of Professor David Smith, D.

HOW is it that wicked, blasphemous thoughts come into one's mind—thoughts that one hates and is terrified by? They make me feel sometimes as if there were almost no hope for me, and as if I could never be forgiven. And yet I love all that is good and true and noble, and hate whatever is base and mean. What does it all mean? Are such wicked imaginations prompted by the devil, and how can one get rid of them? One occasionally gives way to a strong temptation, knowing it to be wrong and yet giving way (perhaps it may be through not fighting hard enough), and is immediately sorry for it. Is that what is meant by the "sinning wilfully" spoken of in Hebrews?—*J. L.*

John Bunyan had precisely this experience. In his autobiography, "Grace Abounding," he tells how diabolical impulses would seize him. "I often found my mind suddenly put upon it to curse and swear, or to speak some grievous thing against God, or his Son, and of the Scriptures. . . . And in so strong a measure was the temptation upon me that often I have been ready to clap my hands under my chin to hold my mouth from opening; at other times to leap with my head downward into some muckhill hole, to keep my mouth from speaking." You remember what befell the pilgrim in his passage through the Valley of the Shadow of Death. "I took notice that now poor Christian was so confounded that he did not know his own voice. And thus I perceived it: Just when he was come over against the mouth of the burning pit, one of the wicked ones got behind him, and stepped up softly to him, and whisperingly suggested many grievous blasphemies to him, which he verily thought had proceeded from his own mind. This put Christian more to it than anything that he met with before, even to think that he should now blaspheme Him that he loved so much before; yet, if he could have helped it, he would not have done it, but he had not the discretion either to stop his ears or to know from whence those blasphemies came."

There lies your comfort. Your wicked thoughts intrude upon you; they are suggestions from without, and you hate them. It is an experience like this accredits the Scriptural doctrine evil is no more impersonal force—t are not only good spirits, but evil malign angels ever besetting us, obs ing our weaknesses and taking ad tage of our unguarded moments. T let us alone when we are under dominion of sin, for then the evil is in our hearts suffices, and they no need to intervene; but the mo we turn to God they prosecute fiendish activities. Hence it app that those evil suggestions and sensitiveness concerning them, are a ally an evidence that you are on heavenward road. If you loved t they would be your own, the thou of your own evil heart; but bec you hate them they are alien insi tions. Have no fear. This is not "sin wilfully." It is involuntary, an truth it is not sinning at all, so lon your soul recoils from the evil sug tion. It is indeed a temptation, temptation is not sin, else our would not have been sinless, sinc was tempted. Sin lies not in b tempted, but in yielding to the tem tion. "First," says St. Thoma Kempis, "there occurs to the mi simple thought, then strong imagina afterwards delight, and wicked m ment and assent." It is with "strong imagination"—that is, harboring of the "thought"—tha begins. The harboring of the tho leads to delighting in it and obeyin

You are quite right in tracing trouble to the nervous excitabilit your disposition and your pronene introspection. It was when he wa the Valley of the Shadow that Chri was thus assailed, and the remed that you should escape into the day and the broad sunshine. Morbid is the tempter's opportunity, an surest antidote lies in occupying mind with wholesome and uns employment. It is your misfor that you have "no definite work," until you have some you will n enjoy spiritual health. There is service for you in this strenuous w especially in days like these. Fir and do it, and then you will not "w and let your imagination run a with you."

DAVID SMIT

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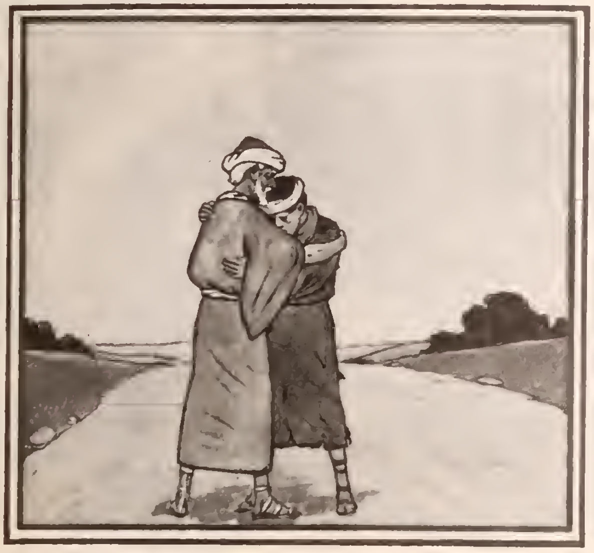

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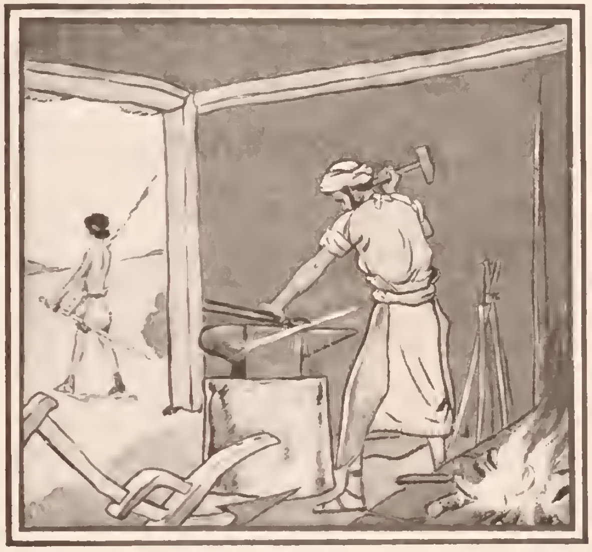


ALL IN CASH

419 REWARDS

aggregating

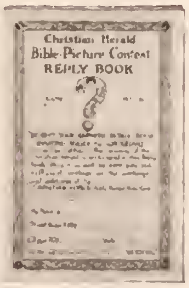
$3,500.00

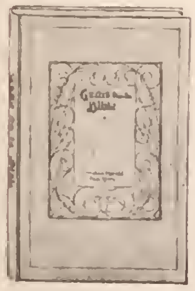
The Contest Is Open to All, Old and Young

No special knowledge is needed. Contestants are to pick their answers for the picture out of a given list of eligible Bible verses available to everybody.

An Absorbing Home Recreation

The Bible Picture ContestOutfit consists of these two books each 7⅛ x 4¾ inches in size. Read the details to the right





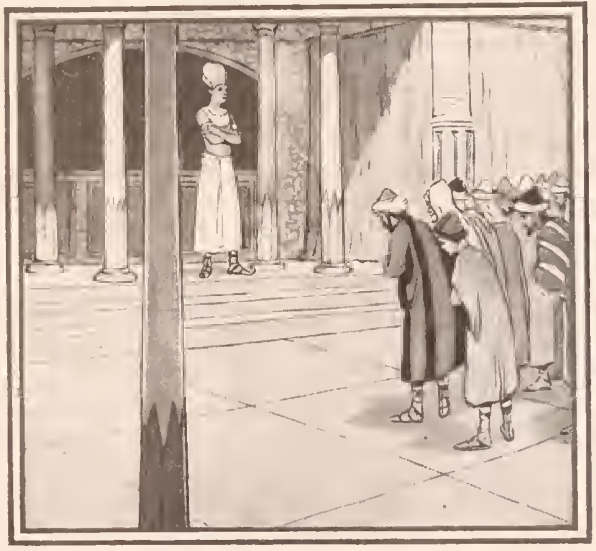
Included in the Bible Picture Contest Outfit are full rules, object lessons and the back pictures if requested

Invest your spare quarter hours in the pleasure and benefit of matching appropriate Bible verses to a series of pictures. Three pictures each week. Don't send in your answers until all the pictures (60 in all) have appeared.

An impartial committee will approve the best of the answers submitted by the contestants. The rules as announced will govern.

2,000 Bible verses have been selected as your standard to choose from. They can be found in your own Bible by obtaining the references. However, as the full list is contained in the handsome book "Gems from the Bible," you may wish to consult this book as a convenient guide. Read our special offer.

Picture No. 9



HOW TO OBTAIN "GEMS FROM THE BIBLE" AND "REPLY BOOK"

OFFER NO. 1: "Gems from the Bible," together with the booklet known as "Contest Reply Book," into which you can write your answers, will be sent on receipt of $2.00 for yearly subscription to the CHRISTIAN HERALD (new or renewal).

OFFER NO. 2: "Gems from the Bible" and "Reply Book" will be sent FREE to any subscriber who sends us $1.50 for a new yearly subscription to the CHRISTIAN HERALD.

OFFER NO. 3: "Gems from the Bible" and "Reply Book" will be sent FREE to any subscriber who sends us $2.00 for a new subscriber who enters the contest. The new subscriber will receive the CHRISTIAN HERALD for one year, "Gems from the Bible" and "Reply Book" and the present subscriber, sending the new subscription, will receive, as a present from us, "Gems from the Bible" and "Reply Book" FREE.

Address: THE CHRISTIAN HERALD, Bible House, New York City

Amarilly of Clothes-Line Alley

Continued from page 17

didn't seem exactly wise to separate you from your family, surround you with different environments and then have you come home to—the alley. I know your loyal little heart would never waver in its affection for them, but such a decided change would not be wise.

"Now, you see, this farm business simplifies things wonderfully. With the thrift and industry of your brothers and the Boarder I can easily see the farm is going to be a prosperous undertaking, and by the time you are finished—say five years, for Miss Varley tells me you are quite up with the girls of your age in your studies—they will have a substantial country home which you will enjoy immensely between times. There will be only one term this year, but I think you should remain through the summer vacation and have private tutoring."

The waiter entered with the first course. When he had again gone out, Amarilly looked up at Derry, her eyes full of a yearning that touched him.

"It would be lovely, Mr. Derry. Too lovely to happen, you know."

"There, Amarilly," he said with a combination of frown and smile, "there it is again—your contradiction of eyes and mouth—the one of a gazelle; the other of a mule. I'll answer your objections before you make them.

The look he had ascribed to Amarilly's mouth came into the forward thrust of his chin.

"First, you think you are too proud and independent to accept. From your viewpoint it seems a good deal to do. From mine, proved by my bank account, it is an absurdly small thing to do, but if you are truly grateful for what you are pleased to think I have done for you, you will let me do this, because you feel sorry for me that I am so alone in the world. And St. John himself would tell you it was your duty to make the most of your talents and opportunities. You can also do a little charity work in keeping me straight, for you see, Amarilly, I am going to Paris for two years to study, and I will have an incentive to work and not play too hard if I know I have a little sister over here in school who would be sorry if her brother went wrong and didn't get to be a great artist. So for your sake, and for my sake—"

"But there's ma's sake," she said wistfully. "The Boarder says woman's work on the farm is hard."

"There's the Boarderess and Co—"

"Lily Rose is not strong and doesn't know much about farm work, and Co's only a kid."

"Well, I hadn't finished. You have an interest in the farm as one of the syndicate, and you have some money saved."

"Yes," admitted Amarilly, bewildered, not following his train of thought.

"Well, you won't need that now, and it can go toward a woman to help during the busy seasons. And you can go home summers. Every week you are to write me a long letter and tell me about yourself and them."

Amarilly was gazing into space, and in silence he watched the odd little signs of conflict. It was the same sort of a struggle, only harder and more prolonged, that she had passed through two years before at the theater when her untutored conscience bade her relinquish her seat. Suddenly her countenance became illumined.

"I am going to do it, Mr. Derry! I am going to let you send me to school, and abroad and wherever you think best."

THE END

◆

TIMKEN ROLLER BEARINGS

Even Billy Knew

A Scene from a Familiar Drama

DRAMATIS PERSONAE

ROBERT PIERCE, prospective buyer.... ....*Any Business Man*

HELEN PIERCE, his wife.......... ....*Any Average Woman*

BILLY PIERCE, his son....*A Typical Boy*

CHARLES KELLOGG................ .....*A composite of 40,000 dealers*

SCENE—Dealer's Show Room. TIME, any day in the year. Pierce family and dealer discussing features of car, following demonstration trip.

Billy—(Putting his hand on the front hub) Got Timken Bearings in here? You didn't say so in your ads.

Kellogg—(Scratching his head.) Thought they were given in our specifications. Well, they're in the car all right. (Turning to Mr. Pierce.) Your boy seems to be wise to the big things in motor cars.

Pierce—Yes, he's the best posted one in the family—but I'm just as much concerned about bearings as he, and I'd have asked about them if he hadn't.

Mrs. Pierce—Why are Timken Bearings so important?

Billy—(Eagerly.) Let me tell her.

Kellogg—(With a grin.) All right, young man, what's the reason?

Billy—'Cause they do all the things any other bearings will and they last a lot longer while they're doin' 'em.

Kellogg—You see, Mrs. Pierce, the bearings in a motor car must do a number of things. Their original function, of course, is to eliminate friction.

Billy—(interrupting.) Sure! If the axles and insides of the hubs were grindin' away on each other, they'd be hard to turn, and they'd get hot as the dickens, and wear out awful fast. So they put bearings in there, an' the wheels roll 'round on 'em, easy as anything.

Mrs. Pierce—That's all clear, but why are Timken Bearings better than others?

Kellogg—Because they not only eliminate friction, but carry the weight of car and passengers and meet end-thrust as well.

Mrs. Pierce—What is "end-thrust"?

Billy—It's what makes you think you're gonna slide off the seat when you go whizzin' 'round a corner. Just think of all that weight tryin' to shove the axle ends right through the wheels sidewise!

Pierce—You've overlooked one thing, Billy—there are different kinds of bearings. Any of them reduce friction, but some can't stand end-thrust at all: Timken Bearings do both.

Kellogg—(Taking two bearings from his display board.) Let me show you, Mrs. Pierce, what your husband means. You notice in this Timken Bearing it makes no difference whether the weight presses straight down or from the side. In this other bearing the side pressure would quickly wear the parts out of shape or push them out of place, because the bearing will carry only a straight downward pressure.

Billy—(Breaking in again.) Besides that, Timken is the only kind of bearing you can make as good as new by pushin' the parts closer together.

Kellogg—That's a big point, Billy. Timken Bearings not only show less wear after thousands of miles o hard service, but what little wear there is can be entirely corrected by this simple adjustment. Other types of bearings, when worn, must be replaced.

Pierce—I've heard enough about bearing troubles from some of my friends. I won't take any chances in *my* car.

Kellogg—Well, any bearings that stand up on front axles and outlast the car, ought to satisfy you. Timken Bearings have been doing that ever since the first days of motor cars.

Billy—Yes, and "front-wheel service is the test that makes or breaks."

Kellogg—(Laughing.) Your boy certainly reads advertising, Mr. Pierce!

Mrs. Pierce—Why are the front wheels so important?

Kellogg—There's no other plac the ca where bearings get such sev punishment. Timken Bearings a built t stand that extra hard servi You'l find it all explained in this b "T Care and Character of Beari ."

Mrs. Pierce—I'm glad your is well built, because it's a perfect uty. I like the big seats and everyt g about it. I'm willing to take Mr. P e's and Billy's word for the things I 't see.

Billy—(Anxiously.) Mr. Kell . How *many* Timken Bearings are here in your car?

Kellogg—(Pulling a little book t of his pocket.) Here's the eviden on th page of "The Companie. Timken Keeps."

Billy—(Reading aloud.) "Tim 1 Bearings in front and rear whe in th transmission, on the pinion sl and a the differential."—That's the uff!

Kellogg—If you want a copy, ite th Timken Company, either a Canton Ohio, or Detroit, Michigan.

Billy—I'm satisfied, Dad, pay m now and let's drive her home.

Pierce—(Producing check book. Shall make this to your order, M Kellogg or to the Company?

(Curtain)

"American Ideals"

MR. CLAYTON SEDGWICK COOPER'S new book, "American Ideals," is particularly timely at present, when "men of alien sympathies" (to use the President's phrase) have aired their views so freely. It is refreshing to find a book in which a true American voice speaks neither bombastic spread-eagleism nor cynical pessimism. Mr. Cooper is not blind to the follies and dangers in American life today, but his unfaltering conviction is that of James Bryce, viz., that the fundamental sanity and common sense of the American people and their inbred idealism for higher things will in the long run triumph over our pangs of growth. This is the keynote of the book—a tempered but very real enthusiasm for the ideals of America and the heritage of our Republic.

Mr. Cooper is particularly well equipped to discuss American traits from a detached standpoint. He is well known as a traveler in many parts of the world. He has learned by intimate association with foreign customs that our American way of doing things is not the only way nor necessarily the best way; consequently he views American life from a human and not merely a provincial standpoint. A particularly valuable section of his book deals with America's spiritual kinship with the Orient. Mr. Cooper finds in our American character a rich vein of unselfish idealism, and in this respect we are much closer to the Far East than to our European cousins.

Perhaps the most distinctive feature of Mr. Cooper's valuable book is the testimony of one hundred representative American citizens which he has gathered into the chapter "An American Symposium." The author asked one hundred Americans of his acquaintance, men in all walks of life, these two questions:

One—What are the leading ideals of the men with whom you most frequently associate?

Two—What do you consider be the chief points of weakness in our temporary American life?

In reply to these questions h received very interesting and sugg ive replies. In an important chapt he summarizes the gist of the answe received and quotes some of the ost striking ones.

"American Ideals" is a thoug ful and penetrating study, and Mr. C per crystallizes in a clear and convi ing way the meaning and message o our civilization. He is particularly vell equipped to do this by his broad k wledge of American educational ins tutions. He has visited more than ive hundred universities, colleges nd schools in this country, and is a re lar lecturer and writer on educational t ics as well as co-editor of Educat nal Foundations.

Peter's Sermon at Pentecost

Iernational Sunday School Lesson for January 16. Acts 2:14-47

TALKS ON THE GOLDEN TEXT

By REV. F. B. MEYER, D.D.

"Whosoever shall call on the name of the Lord shall be saved." Acts 2: 21.

That all-comprehending word *whosoever*, ike a big seine-net, included all the mass f people on whose upturned faces Peter ooked. In his own words, "by the hand of awless men" they had just slain the Messiah. Already conviction was at work. he Master's forecast was being fulfilled in heir agonized experience: "When the pirit of Truth is come, he will convict the orld of sin, because they believe not on e." He had come and was driving coniction home to consciences and hearts that ad suddenly commenced to realize that he great and terrible day of the Lord had lready broken upon them. With Bunyan, e may amplify this scene. One cries: 'But I drove in the nails of the cross." "*Whosoever*," replies Peter. "But I pierced his side," cries another. "*Whosoever*," says the apostle. "But I mocked at him, and spat in his face," says another. "Whosoever" is the repeated reply. "Repent ye, and be baptized, every one of you, unto the remission of your sins, and ye shall receive the gift of the Holy Spirit." A holy man of God used to rejoice because the chief of sinners had already been saved, because if he had crossed the plank into the ark, there was hope for a less weight than his to follow. Call on the name of the Lord, the Lord who died and lives again, and whosoever thou art, thou shalt be saved. Trust him in thine heart, and confess him with thy mouth!

Peter's Pentecostal Sermon

By Arthur H. Howland

THE Miracles of Pentecost have been widely discussed, but the greatest miracle of all was that ich took place in the soul of Simon er. A few days before he had been eculiarly base and despicable coward; ay he stands out in splendid courage. man ever had occasion to accuse an embly of a crime so monstrous as that h which Peter was to charge this ish multitude. They had long aited the Messiah; now it was Peter's k to tell them that the Messiah had ne and they had killed him. A man h a long record of bravery and faithness might well have shrunk from h a task. But there is nothing to icate that Peter shrank or hesitated moment.

efore analyzing Peter's Pentecostal mon—notice again that it was the sence and power of the Holy Spirit t had drawn the crowd to the spot. stors and church workers often exss surprise that people do not come church. They mourn and wonder l ask one another, "Why do they not ne?" It might help them solve their dle to put the question the other way out: "Why should they come?" hat is there in the church that will aw a crowd of people away from the nforts of their homes or the pleasures d freedom of the open air? There has t to be a positive power, a definite traction, something real and fascinatg and magnetic, to pull the people into church.

And precisely this kind of a thing had st happened in that Jerusalem house, an upper room of which had been iting and praying a hundred and enty friends of Jesus. Something had ppened to them. Something had me to them. A delight, a glory, a passn, so unusual and extravagant as to be staken by the gathering crowds for toxication. This was the question on their lips: "What meaneth this?" hatever it was, it had changed Peter m a coward to a brave man, and he od up to tell them.

Young people ought to get into the bit of analyzing the sermons and adesses they hear.

Remember, Peter's topic is their quesn: "What meaneth this?" A huned and twenty souls have been filled th the Holy Spirit, and the crowd asks ter to explain. Before analyzing the rmon notice how much of it is quoted ripture. The whole sermon as rerted by Luke contains only twentyree verses. Eleven of these are Scripre quotations. So this was not only a spel sermon, the first gospel sermon; was a Bible sermon. It is hard to sist the temptation to give the preachs two more hints about preaching. ey wonder why people don't come to ar them. Perhaps if they would each the gospel and preach the Bible ople would come.

Peter's first answer to the question, What meaneth this?" is to say that it a fulfilment of the prophecy that the oly Spirit was to be poured forth upon man souls. He quotes the wonderful Pentecostal prophecy from Joel and says: "This is the day. This thing that Joel foretold has happened. My companions and myself have just received the experience Joel foresaw." Notice again the positiveness, the precision with which Peter talked with his fire-touched tongue. He added to the power of the Scriptures the power of his own personal testimony. "This blessing has come to me. I am one of these one hundred and twenty people who have been acting so strangely that you thought we were intoxicated. God's grace has come to me. God's promise has been fulfilled for me."

But the prophecy of Joel that has just been fulfilled was not only for preachers and other mature people. "Your sons and your daughters shall prophesy"—that is, shall receive helpful messages from Jehovah which they will tell again to others, "and your young men shall see visions"—visions of truth, visions of righteousness, visions of God.

This is the first division of Peter's sermon. A statement that the blessing just received is the blessing of the Holy Spirit's fulness, and a ratification of that explanation from the words of Scripture. His second division is a beautiful and wonderful epitome of the life, death and resurrection of Jesus. He puts that all into three verses, the 22d, 23d, and 24th. It is into these verses that he first puts the accusation that they have killed God's Messiah: "Him ye have taken and by wicked hands have crucified and slain." But he does not dwell now upon this accusation. He is to use it later with more telling effect. He stops to prove his claims for Jesus and his resurrection by the Scriptures again. The heart of the quotation from the Psalms is the 27th verse. "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." Peter argues that David could not have been referring to himself, for his body was still lying entombed, and they themselves knew its sepulcher. Peter insists that David was foretelling the resurrection of Jesus—and then adds his own and his companions' startling testimony: "This Jesus hath God raised up; whereof we all are witnesses."

Here, then, says Peter, is the explanation of this that has happened. The prophets said the Holy Spirit would come, and he has come to us. He came to us because Jesus of Nazareth, God's Messiah, came to earth, lived, died and rose again. "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." He makes another quotation from Scripture, foretelling the ascension of Jesus, which had just taken place. "Therefore," he concludes, "let all the house of Israel know assuredly that God hath made this same Jesus, whom ye have crucified, both Lord and Messiah."

THERE was the sermon. What were the results? Conviction. Terrible conviction. They were guilty. They had killed the Messiah. They could not doubt that he had risen from the dead. They could not doubt that he had ascended to God's right hand.

Start Them On Oat-Lined Paths

Do you agree with this?

That oats as a vim-food stands unique and supreme? That modern science confirms the lore of the Ages about oats as the food for growth?

And that love of oats, inbred in childhood, lasts to the end of the journey?

If so, start children on the oat-lined path. This energy food makes the steep places easier. It qualifies body and brain. At every step, at every age, the love of oats will prove helpful.

Quaker Oats

Spirit-Giving, Energizing Flakes

We help you to foster the oat habit by making oats extra-delicious. That is, we pick out for Quaker Oats just the richest, plumpest grains. Two-thirds of each bushel are discarded in this brand.

That, with our process, creates a delightful dish. Its flavor has won connoisseurs the world over. Quaker Oats is the breakfast of kings. Yet the millions can enjoy it without any extra price.

If love of oats is important, Quaker Oats is important. And this is to urge that you get it.

10c and 25c per package
Except in Far West and South

Quaker Cookers

Now in 700,000 Homes

Pure
Aluminum
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Large

Another help is this Quaker Cooker, made to our order so Quaker Oats may be cooked in the ideal way. Made of pure aluminum, extra heavy, cereal capacity 2¼ quarts. Every week thousands of new homes adopt it.

Send us our trademark—the picture of the Quaker—cut from the front of five Quaker Oats packages. Send one dollar with these trademarks and this perfect cooker will be sent by parcel post. Or send us 15 of these trademarks and only 75 cents.

If you love oats well enough to get Quaker, let us supply you this cooker. Address

The Quaker Oats Company
Railway Exchange, Chicago

(1117)

MAGAZINE READING FOR 1916

IF you have not ordered your magazines for this year, now is the time to do so. The Christian Herald Magazine Bureau has made arrangements with the publishers of other magazines whereby readers of the Christian Herald can obtain two or more magazines at a considerable saving over the price if ordered singly. The prices given here are for one year (new or renewal) and can go to different addresses, excepting in a few cases noted otherwise. *No one can fill your order for these magazines at any lower price.*

The cost of *any* combination can be obtained by referring to the periodical list below. Canadian postage 50 cents additional; foreign postage, $1.00 additional.

WE WANT YOUR ORDER WHETHER CHRISTIAN HERALD IS INCLUDED OR NOT

BIBLE PICTURE CONTEST

Magazines	Price
Christian Herald Gems from Bible and Reply Book	$2.00
Christian Herald Modern Priscilla Gems from Bible and Reply Book	$2.50
Christian Herald American Messenger Gems from Bible and Reply Book	$2.10

GEMS FROM THE BIBLE and REPLY BOOK are supplied only with these magazines. See full details of Bible Picture Contest on page 21.

SPECIAL COMBINATIONS

Magazines	Price	Saving
Christian Herald Housewife	$1.55	Save 45c
Christian Herald McCall's (free pattern) Housewife To-day's (free pattern)	$1.90	Save $1.10
Christian Herald Pictorial Review	$2.40	Save 60c
Christian Herald Woman's Home Companion	$2.40	Save 60c
Christian Herald Home Needlework	$1.75	Save 50c
Christian Herald Mother's Magazine	$2.00	Save $1.00
Christian Herald Etude (Music)	$2.00	Save $1.00
Christian Herald *Mother's Magazine *Ladies' World *McCall's (free pattern)	$2.40	Save $2.10

Magazines	Price	Saving
Christian Herald People's Home Jnl	$1.55	Save 45c
Christian Herald Little Folks	$1.90	Save 60c
Christian Herald Ladies' World Housewife	$2.00	Save $1.00
Christian Herald American Poultry Advocate Book—200 Eggs a Year per Hen	$2.00	Save 50c
Christian Herald American	$2.40	Save 60c
Christian Herald *Woman's Home Companion *American	$3.15	Save $1.35
Christian Herald *Delineator *Everybody's	$3.15	Save $1.35
Christian Herald Youth's Companion McCall's (pattern)	$3.25	Save 75c
Christian Herald Everybody's Woman's Home Companion	$3.65	Save 85c
Christian Herald Woman's Home Companion Review of Revs.	$4.40	Save $1.60
Christian Herald McCalls (pattern)	$1.65	Save 35c
Christian Herald Modern Priscilla	$2.00	Save 50c
Christian Herald Housewife People's Home Jnl.	$2.15	Save 35c
Christian Herald McCall's (pattern) Woman's Home Companion	$2.90	Save 60c
Christian Herald Modern Priscilla Pictorial Review	$3.05	Save 95c
Christian Herald Modern Priscilla Woman's Home Companion	$3.25	Save 75c
Christian Herald American Boy Woman's Home Companion	$3.25	Save 75c
Christian Herald Pictorial Review Woman's Home Companion	$3.65	Save 85c
Christian Herald Woman's Home Companion World's Work	$4.40	Save $1.60
Christian Herald Everybody's Review of Revs.	$4.40	Save $1.60
Christian Herald Ladies' World	$1.90	Save 60c
Christian Herald McClure's Mag.	$2.15	Save 35c
Christian Herald Modern Priscilla Home Needlework	$2.40	Save 85c
Christian Herald Boys' Magazine Housewife Illustrated World	$3.15	Save $1.35
Christian Herald Pictorial Review Metropolitan	$3.15	Save $1.35
Christian Herald Delineator Woman's Home Companion	$3.55	Save 95c
Christian Herald Current Opinion	$3.65	Save 85c
Christian Herald Modern Priscilla Pictorial Review Ladies' World	$3.65	Save $1.35
Christian Herald Collier's Woman's Home Companion	$4.15	Save $1.35
Christian Herald Youth's Comp'n Woman's Home Companion	$4.40	Save 60c

* Must go to the same address.

Send All Orders and Make All Remittances Payable to

CHRISTIAN HERALD MAGAZINE BUREAU

Bible House, New York, N. Y.

With the spectacle of the Pentecostal blessing before their eyes, with the sound of Peter's Pentecostal sermon in their ears, they knew themselves guilty in God's sight, they felt the soul hunger for the heavenly blessing these Galileans had received, and so they cried out: "Men and brethren, what shall we do?"

Peter now leads the after-meeting. "Repent. Be baptized in the name of Jesus for the remission of your sins. Ye, too, shall receive this gift of the Holy Ghost."

Here follows one of the most beautiful verses of the Bible. So many people think wistfully of the deeper and richer experiences of the religious life and sigh that they are not for them. Peter has a word for you. "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." The fact that you ever heard of these promises is a call to receive their fulfilment. The fact that you long to have them fulfilled is a call. You have precisely the same right to the blessing of the Holy Spirit that Peter had—the right of believing in Jesus.

Three thousand other persons thought so at this very time and joined themselves to the company of believers that they, too, might share the riches of the Holy Spirit's cleansing and blessing.

Now notice the beautiful practical results. See how the Pentecostal blessing enabled these believers to live together a sweet, happy, peaceful, affectionate, pious, fruitful life. "They continued steadfastly in the apostles' doctrine and fellowship and in breaking of bread and in prayers."

Much has been said and written about the communism of Pentecost. "All that believed were together and had all things in common; and sold their possessions and goods, and parted them to all as every one had need." This description is repeated and amplified in chapter 4: 34, 35. But while this was a beautiful and significant episode, there is nothing in the remainder of the New Testament history or epistles to indicate that the believers continued permanently this communistic plan of living. It may have been the intention of the Holy Spirit that they should do so; an intention thwarted by the greed and deceit of Ananias and Sapphira, who brought the first note of discord into the early church. Or it may be that this Pentecostal communism was simply to provide for the great multitude of Jews who, having come from distant cities to the feasts of Passover and Pentecost, found themselves unprepared for a longer stay and, when the events of Pentecost prolonged their residence in the city, had to receive help.

But there is undoubtedly in this beautiful picture a proof of what Christians might do and a promise of what society might become. Property has been one of the chief temptations of the church.

In these modern days there comes a new call to the church to turn from the allurements of wealth and give itself afresh to the tasks of saving men's souls and of delivering their minds and bodies from ignorance and oppression.

Not only did these early Christians live in joy and good fellowship, but their lives were fruitful, for "the Lord added to the church daily such as should be saved."

The How Column

Conducted by Frank L. Brown, Joint General Secretary World's Sunday School Association.

How to Secure Home Bible Reading

AN excellent plan comes from a teacher of a class of young ladies.

"I give definite home reading work as 'Daily Bible' Outlines (as given below); questions such as, 'Find out how Moses' mother combined faith and works.' 'What does I Cor. 5: 7 say about the Passover?' 'Read Matt. 5: 7.'"

The outlines worked out by this teacher for the study of the class at home of the fourth Gospel emphasize the key words of the Gospel, "Belief" and "Life," and suggest that the following questions be applied to each chapter and the answer be recorded: 1. What signs are found in this chapter? 2. What does the chapter show of the results of belief? 3. What does the chapter show of the results of unbelief? 4. What characteristics of life are found in this chapter? 5. What characteristics of death are found here?

A teacher of Berkeley, Calif., urges Bible home reading by the class "as the basis of the lives of all men of Christlike chara r."

A wise teacher from Denver uses the ci m- stances of trouble in the lives of her sc ars to "drive home the need of the Bible the memory and life."

The "weekly reminder" by the teach has been found effective in a Brooklyn, N Y., Sunday school.

A Kansas teacher says, "I love the ble myself, and this has influenced my sch s."

A successful Brooklyn teacher v es: "Each girl of the class has a very small te- book for home work. In these books ey have jotted down the books of the Bibl te., and studied them. Then each week we ve taken one chapter, starting with the b of Matthew. I trained them so that if the ere asked what the fifth chapter of Matthe vas about, or the second chapter, etc., they uld tell. This was all notebook work wh I mapped out myself."

One of the most effective ways of g ing the scholars into the habit of daily ble home reading is to encourage the doing his in the Junior Departments and beyon In the writer's school a monthly blank was en the scholars upon which they were to ord each day by a cross their reading of the ily Bible portion. At the end of the qua a certificate was given all who had m a perfect record.

In the East Side Baptist Sunday Sch of Portland, Ore., there is a "Home Bible ad- ing Department." There is an applic on card in connection with this which reads

"I desire to become a member of the me Bible Reading Department of the East de Baptist Sunday School, and agree to re at least one chapter a day from the Bible a period of one year. I also agree to m a monthly report to the Secretary."

This monthly report card has a plac for the date, and opposite it the statement he portion read.

Four things are essential if the Bible to become the loved and used possession our scholars. They must own a good copy he Scriptures; they should be encourag to bring it to school; they should be taug to mark the Bible in a way that will m it personal and interesting; they shou be drilled by teacher or superintendent in ns for locating books, passages and h ul verses.

Above all, they need to become acqu ed with the Author of the Book. A young dy was asked by a friend her opinion of a c in book. She said she thought it very y. Some time after she became acquainted th the author of the book. She read it w. Every page had new meaning. The a or was her friend. So the Bible will bec a new book when one gets personally acqu ed with Christ. "The words that I speak to you, they are spirit and they are life."

Do You Know Your Bible

NEW QUESTIONS

List No. 9. Half-year Contest, List No.

This list of questions, postponed fron e- cember, closes the 1915 Contest.

Timothy and Titus

I AND II TIMOTHY

1. (*a*) What was the name of Timo 's mother? (*b*) What was his grandmo r's name? (*c*) What was his father's nation y?

2. (*a*) In what two towns was Tin hy known? (*b*) What was his reputation?

3. (*a*) At what city was he living and k- ing when Paul wrote? (*b*) What pa ge indicates that the second letter to Tin hy was written in prison? (*c*) What articles es Paul ask Timothy to bring with him wh he comes?

4. (*a*) Find the exhortations given Tin hy to study the Scriptures. (*b*) Those to id profitless discussions. (*c*) Those to ac re, or exhort others to adhere, to sound doc ne.

5. (*a*) What expressions show that ul was near the end of his life at the tir of writing the second epistle? (*b*) How d he sum up his faithful career? (*c*) To wha as he looking forward? (*d*) Who else ld receive this same reward?

TITUS

6. (*a*) How does Paul characterize us in the salutation of this epistle? (*b*) How es he characterize him in an expression ll Corinthians?

7. (*a*) Where was Paul planning to s nd the winter following the writing of this ep e? (*b*) What two friends does he ask Tit to bring? (*c*) To what profession did o of these friends belong?

8. (*a*) On what eventful journey did us accompany Paul (reference not in this epi)? (*b*) Where had Paul stationed Titus to k? (*c*) What church officers was he to ordain?

9. What advice does Paul give thr gh Titus to (*a*) Aged men? (*b*) Aged wo n? (*c*) Young women? (*d*) Young men?

10. (*a*) How should all Christ's foll rs live? (*b*) In this great passage descr ng the Christian's duty, what does Paul de re to have been the purpose of Christ's d h? (*c*) In what measure had the Holy Spirit en given?

Answers to these questions must reac he Christian Herald office not later than Ja 9.

Correct answers to list No. 8 will follow

A Year's Growth in Good Will

A year ago this time Dodge Brothers enjoyed an enviable reputation as manufacturers of a very large volume of motor car parts.

This reputation aroused extraordinary expectations on the part of the public, when it was announced that they would build a motor car. Thousands of dealers were eager to represent them. Thousands of orders were placed by individual buyers.

But as manufacturers of motor cars Dodge Brothers were still on trial at the bar of public opinion.

The car as a car was an unknown quantity.

In January, 1915, a few of the cars began to be shipped from the factory; and a few individual good opinions began to be formed.

The growth of this volume of good opinion was in exact ratio, at first, to the growth of the volume of production.

But not many weeks had passed before the reputation of the car outstripped the capacity to produce.

The good news of its performance travelled faster than the supply—in sixty days' time there was a waiting list in all parts of the country.

Substantially the same state of affairs has existed ever since, and exists today, in spite of largely increased production.

There is a very pronounced and definite public opinion now in this country concerning Dodge Brothers car.

Nearly every man or woman you meet has a clear-cut idea of the kind of a car it is.

How friendly and how favorable that idea is you probably know so well that it is not necessary to go into details.

In twelve months' time the American people have bought more than thirty-five million dollars' worth of Dodge Brothers cars.

This is a notable record for one year even in an industry which has been marked by many amazing achievements. For a first year, it stands absolutely unique and alone.

But the sales growth, to our way of thinking, is as nothing in importance, compared to the growth of a very favorable public opinion concerning the merits of the car.

This phase of the year's work is very gratifying to Dodge Brothers and to their representatives everywhere.

It goes without saying that Dodge Brothers will never do anything, or permit anything to be done, which might jeopardize the standing of the car with the American public.

DODGE BROTHERS, DETROIT

The price of the Touring Car or Roadster, complete,
is $785 (f. o. b. Detroit)
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The price of the Winter Touring Car or Roadster,
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Marlen Ohman had Infantile Paralysis. The result was a badly deformed foot and leg. Compare the two photographs and read his mother's letter.

"All our friends think it simply wonderful that Marlen's foot and leg are perfectly straight, and that he has such good use of it. How thankful I am that I learned of the McLain Sanitarium and its wonderful results before it was too late. I wish every mother who has a crippled child could know of your Sanitarium and its great work—and be persuaded to take her child there." MRS. CHARLES OHMAN, Box 216, Deming, New Mexico.

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The nations of Europe now at war are calling for more great guns and more destructive ammunition. A great gun is worth more than a regiment of men, and one high-explosive shell will put a company of men out of action.

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By correspondence is the only way by which many Christians can get the great guns and the destructive shells for their warfare. The Moody Bible Institute of Chicago is now providing eight courses of study that have been tested and proven worth while. The majority of these courses is Bible Study, the remaining courses being on methods of Christian work and allied subjects.

The Scofield Bible Correspondence Course

Is now owned and controlled by the Moody Bible Institute, and is the most comprehensive course ever prepared for correspondence work.

If you are within reach of the mails these courses can be taken in your homes, more than 2,300 students now taking them. 1,368 new students enrolled in the last year.

Full information will be sent on application to the

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Dept. F-8, 153-163 Institute Place, Chicago, Ill.

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Relief Fund Report

Continued from page 6

Metropolitan Tabernacle; the honorary secretary of the committee, and myself.

The amount remitted to us has been $12,250. Of this sum we have disbursed $8,492. We have now available $3,758 in the treasury.

Our plan has been to limit the grants to $50 for any one person. Each case has been inquired into with much care, so that the relief should be given to really deserving and necessitous persons whose need is directly caused by the war, and who are not getting adequate help from the government or in other quarters. Each applicant is recommended by responsible persons known to the committee, and visited. Full inquiry is made as to their character and necessity. The committee deal with every individual case, deciding how the grant should best be made. When the grant is made in weekly payments the secretary remits these and so keeps in touch with the recipients. In several instances we have been able not only to render pecuniary aid, but have been able to assist the applicants to obtain employment.

A special group of persons we have helped to the extent of $575, are people whose houses have been, or who have been personally, injured in some of our east coast towns, such as Hartlepool, Scarborough, Whitby and Yarmouth. The people so injured were principally women and children.

ONE such case is that of a woman aged ninety. We gave her $50. Another is a widow whose husband was killed by a bomb. She has four small children, one of whom was injured for life. To her we gave a similar sum. We should have liked to give more. In another case we provided $50 to help a widow to restock her small shop, which was destroyed with its contents. In another town we helped a music teacher who lived with her aged mother. Their small lodging was wrecked; the mother is permanently injured.

Another group of widows and their families to whom grants have been given are the widows of sailors engaged on the fishing smacks and steam trawlers in the North Sea, whose ships have been sunk by German mines or submarines.

We have also granted $50 each, payable in weekly amounts, to thirty widows of soldiers recruited from the staff of the London Railways and the London General Omnibus Company, who have fallen in the war. The war has made a great demand upon the Railway Companies. The Underground Electric Railways and the General Omnibus Company of London alone have sent 8,400 of their employees to the war, of whom 197 have been killed and 654 have been wounded.

We granted $300 from our fund to six sufferers through the Lusitania disaster. One of these cases to which we granted $150 was a widow, with her two daughters, who lost her husband and their father, a public official, who was returning home. All his savings and effects were lost. This lady is in urgent want. We should like to render her some further aid.

On behalf of these war sufferers the committee offer their sincerest thanks to the readers of the Christian Herald who have in this practical way shown their sympathy with our suffering fellow countrymen. We have dispensed the fund regardless of creed or politics. Dire need, due directly to the war, has been the sole test we have applied.

May I add that there is every indication that the opportunities for relieving like distress will not only continue but will grow greater. If there are any generous donors who feel that their contributions towards alleviating the suffering and sorrow caused by the war will be disbursed wisely by the small committee which represents your journal here, we shall be very thankful to continue this work of Christian aid.

Yours faithfully,
ROBERT W. PERKS.

Additional Gifts for the Relief of Widows and Orphans of the War

Miscellaneous Amounts

Miss Lilian Fish, 45 cents; ——, Springfield, Ore., $75.00; E. G. T., Allentown, Pa., $30.00; Margaret Mosher, 75 cents; Mrs. R. B. Baker and Mrs. Smith, $4.00; Mrs. Lizzie C. Nicholas, 10 cents; Nellie S. Sawyer, $14.00; A Subscriber, Horton, Kans., $1.90; Mr. Fred Speicher, $12.00; Alex. G. Williams, $30.00; The Griffith Family, $4.50; R. W., Shickshinny, Pa., $9.00; Ida Hedrick, $5.25; Mrs. M. A. Finfrock and Daughter, $8.00; Congregational Church, Francestown, N. H., $17.50; Wilson Tract S. S., Harlingen, Texas, $23.00; Amanda Wertenberger, $1.25; Union Meeting, Fort Plain, N. Y., $17.20; Alma Donithen, $6.00; Mrs. E. Clark, $7.00; Three Churches of Gibbon, Neb., $10.55; Bapt. Bible School, Stafford, Conn., $2.21; Mrs. K. M. Hardy, $7.00; First Bapt. Church, Waupaca, Wis., $20.50; L. Butterway, $6.00; ——, Brookville Pa., $4.00.

Gifts of $100 Each

Mrs. Peter Kells Dederick; Mrs. Margaret Kyle.

Gifts of $50 Each

"In His Name," Evanston, Ill.; Miss Julia R. Roszel.

Gift of $25

"A Brother in Jesus," Rushville, Nebr.

Gifts of $20 Each

M. O. Gibson, Mrs. M. Moon, Fort Lupton, Colo.; Olive Hunting; Miss Maggie Somervaill; Mrs. N. F. W. Pond; Mr. & Mrs. J. P. Judson.

Gifts of $15 Each

——, Worcester, Mass.; W. C. Stryker; Mr. Thomas Rutherford; Ladies Aid, Canwood, Sask., Can.; X'mas, Iola, Kansas.

Gifts of $10 Each

Chas. A. Davis, Congregational S. S., Stratford, Conn.; Mrs. Wm. A. Winston; "Friends," Fort Wayne, Ind.; Wm. M. Schwenn; A Sympathizing Brother, Auburn, N. Y.; Harry Tiedtke; Virginia J. Nash; Mr. & Mrs. G. V. Shedd; Elizabeth B. & I. G. Grover; Mrs. T. O. Loizeaux; Lambert Bewkes; ——, Hamilton, Mont.; Wm. Sayer; "A Friend," Detroit, Mich.; Mary E. Wilson; Miss Jennie Horner; Mrs. A. E. Howes; "Anonymous 146," New Britain, Conn.; Mrs. Annie Watson, Sr.,; Mrs. J. Johns; E. P. Skelton; A. W. Golder; A Reader, Worcester, Mass.; J. W. Baker.

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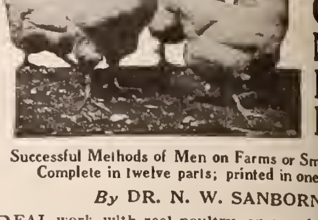
Mrs. Peter Mill; Miss Nancy Starret; A Friend, Waynesborough, Pa.; Mrs. Mary B. Gillespie.

——, White Post, Va.; H. M. Noblett.

Additional acknowledgments will be made later. Please address all gifts to the Widows and Orphans Relief Fund, Christian Herald, Bible House, New York, N. Y.

The Truth About Pou ry



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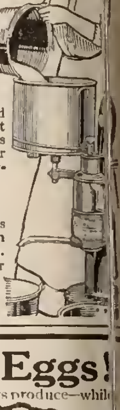

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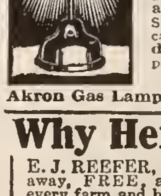

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ON December 31st—at the Automobile Show in New York City—we formally introduced to the American people a new addition to the Paige line—a six-cylinder car which sells for $1050.

We want you to FIND in this car your ideal of what a five-passenger automobile really should be.

We want you to set your expectations just as high as you possibly can. Then, examine this new Paige and see if you are obliged to make one single compromise.

We ask you to do this for *yourself*. We shall be quite content to abide by the result.

And, now, let us say a word about "price."

This has been a strenuous season in the motor car field—an especially strenuous season in the light six division.

Prices have been slashed right and left. Bold, intemperate "claims" have been made and it has, perhaps, been difficult for the public to separate the wheat from the chaff.

But—no matter what the "claims" may be—the public is concerned first and last with Quality—*basic* quality—*fundamental* quality.

It is a matter of public knowledge that the cost of raw material and labor has vastly increased during the past twelve months.

So, this is the year of all years when you must *investigate* and *analyze* before you finally decide to make your investment in an automobile.

Only too often a cut in price means a proportionate cut in quality. A car, you must remember, can be "refined" to the point where all of the goodness is taken out of it.

Therefore, make it a point first of all to critically *investigate* the car which you propose to buy. Pay attention to the *little* details quite as well as the big ones. *Actually satisfy yourself that price reduction has not meant quality reduction.*

It is on this basis that we want you to consider the new Paige.

Last year the "Six-36" sold for $1095. Now, we offer you a greater car—a finer car—a more luxurious car—and a reduction of $45 in price.

All of this has been made possible by just one thing—the overwhelming demand for Paige automobiles.

This demand has increased Paige production more than 200 per cent. in the past six months. This demand has forced us to double the size of our factory—double our equipment of machinery—double our force of skilled workmen.

Now, we are in position to make use of every labor-saving device known to scientific management. With large scale production methods, we are able to effect savings which were absolutely impossible with a smaller output.

As a consequence we are in position to offer more actual dollar for dollar value than ever before in the history of this company. We have reached the point where each unit of a Paige car is produced with maximum Efficiency and Economy.

These are the facts. These are the *reasons* for the extraordinary value which you will find in both the new five-passenger "Fleetwood" model and the larger Fairfield "Six-46."

But see the cars for *yourself*. Take nothing for granted except the evidence of your own eyes. Give the Paige dealer an opportunity to *prove* his case to your entire and absolute satisfaction. That is quite all that we ask.

Brief Specifications

Motor—38 H. P.; six cylinder; cast en bloc from special gray iron; bore 3⅛″, stroke 5″. Cylinder head cast separate. Bottom of crank case sheet steel.

Transmission—Three speeds forward and reverse in an aluminum case at rear of motor. Transmission gears and shafts are Chrome nickel steel, heat treated and ground. Shafts carried on Annular ball bearings; and Hyatt roller bearings. Oil capacity 2 quarts.

Clutch—Multiple disc, cork inserts enclosed in flywheel and running in oil; 14 discs; 36 corks in each of seven driving discs.

Frame—High carbon steel, channel section, 4″ deep and 3½″ flange; ⅛″ thick. Frame tapers to 29″ in front, giving short turning radius.

Springs—Special spring steel stock, heat treated. Front semi-elliptic 36″ long, 2″ wide. Wear: Cantilever type 44″ long, 2¼″ wide.

Tires—Goodyear or Firestone 32″x4″; safety tread on rear.

Wheel Base—117″.

Steering Gear—Jacox irreversible screw and split sleeve type.

Carburetion—Rayfield, fitted with hot air intake tube. Dash adjustment.

Electric System—Gray & Davis improved electric starting motor; Gray & Davis separate electric generator with automatic electric governor.

Ignition—Remy high tension distributor and Willard 6-volt battery.

Standard Colors—Paige Richelieu Blue; straw wheels. Nickel trimmings all models.

Other Models

Fairfield "Six-46"	$1295
Cabriolet	$1600
Sedan	$1900
Town Car	$2250

Paige-Detroit Motor Car Company, Detroit, Mich.

The Fleetwood "Six 38"

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For breakfast heat one or more biscuits in the oven to restore crispness, pour hot or cold milk over them, adding a little cream; salt or sweeten to suit the taste. Deliciously nourishing with sliced bananas, baked apples, prunes or preserved fruits of any kind.

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A Voice in the Wilderness

Continued from page 5

tance sounded nearer now and continual, making her heart beat wildly. She was stiff and bruised from her falls, and weak with fright. The spikes were far apart, and each step of progress was painful and difficult. It was good at last to rise high enough to see over the water tank, and feel a certain confidence in her defense.

But she had risen already beyond the short length of her silken tether, and the suitcase was dragging painfully on her arm. She was obliged to steady herself where she stood and pull it up before she could go on. Then she managed to get it swung up to the top of the tank in a comparatively safe place. One more long spike step and she was beside it.

The tank was partly roofed over, so that she had room enough to sit on the edge without danger of falling in and drowning; for a few minutes she could only sit still and be thankful and try to get her breath back again after the climb; but presently the beauty of the night began to cast its spell over her. That wonderful blue of the sky! It hadn't ever before impressed her that skies were blue at night. She would have said they were black or gray. As a matter of fact she didn't remember ever to have seen so much sky at once before, nor to have noticed skies in general until now.

This sky was so deeply, wonderfully blue, the stars so real, alive and sparkling, that all other stars she had ever seen paled before them into mere imitations. The spot looked like one of Taylor's pictures of the Holy Land. She half expected to see a shepherd with his crook and sheep approaching her out of the dim shadows, or a turbaned, white-robed David with his lifted hands of prayer standing off among the depths of purple darkness. It would not have been out of keeping if a walled city with housetops should be hidden behind the clumps of sagebrush farther on. 'Twas such a night and such a scene as this, perhaps, when the wise men started to follow the star!

But one cannot sit on the edge of a water tank in the desert night alone and muse long on art and history. It was cold up there, and the howling seemed nearer than before. There was no sign of a light or a house anywhere, and not even a freight train sent its welcome clatter down the track. All was still and wide and lonely, save that terrifying sound of the beasts; such stillness as she had not ever thought could be; a fearful silence as a setting for the awful voices of the wilds.

The bruises and scratches she had acquired set up a fine stinging, and the cold seemed to sweep down and take possession of her on her high, narrow seat. She was growing stiff and cramped, yet dared not move much. Would there be no train, nor any help? Would she have to sit there all night? It looked so very near to the ground now. Could wild beasts climb? she wondered.

THEN into the interval of silence that came between the calling of those creatures, there stole a sound. She could not tell at first what it was. A slow, regular, plodding sound, and quite far away. She looked to find it and thought she saw a shape move out of the sage brush on the other side of the track, but she could not be sure. It might be but a figment of her brain; a foolish fancy from looking so long at the huddled bushes on the dark plain. Yet something prompted her to cry out, and when she heard her own voice she cried again and louder, wondering why she had not cried before.

"Help! Help!" she called; and again, "Help! Help!"

The dark shape paused, and turned toward her. She was sure now. What if it were a beast instead of a human! Terrible fear took possession of her; then to her infinite relief a nasal voice sounded out: "Who's that?"

But when she opened her lips to answer nothing but a sob would come to them for a minute, and then she could only cry pitifully:

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LUTHER IN LIGHT OF RECENT RESEARCH

WHILE there are several lives of Luther, Profes Heinrich Boehmer's famous work, which has tracted universal attention in Europe, is one of the that has ever appeared. It comes most opportunely in view of the approaching celebrat of the four hundredth anniversary of the nailing of Luther's famous Thesis on the gat the old castle church at Wittenberg, which was the beginning of the Reformation. Christian Herald has had the good fortune to secure the exclusive American rights of book and has had it translated by Professor Carl F. Huth, Jr., of the University of Chica

The Foreword to Boehmer's work by Professor J. H. Robinson of Columbia Universi pays a high tribute both to biographer and to the translator.

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OUR ART CALENDAR FOR 1916

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A COMPANION TO THE BIBLE

HAVE you bought your copy of "555 Difficult Bible Questio Answered?" Here is another book which has had a wond ful success during the past year and every lover of the Bible shou possess a copy. Indeed it is a wonderful help to Bible study. This book is the result research covering a period of twenty-seven years. Its theology is thoroughly sound.

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A STORY FOR THE FAMILY CIRCLE

WE do not know when we have had quite as mu pleasure in reading any book this year as "Litt Sir Galahad." There is so much that is charming a humorous and intensely human in the whole story that it appeals to the reader probab with greater force than if the action were on a more dignified level.

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OUR 1916 ALMANAC

DON'T forget the Almanac. This year it is better than ever. I addition to its permanent features, its prose and poetry, its wit an humor, it contains new departments such as the story of the Europea War up to date of going to press; political information which should be at the disposal every voter in the Presidential Election of 1916. There is a comprehensive descriptio of the Lincoln Highway; difficult Bible questions are answered; a department devoted Common Law, etc.

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"Help! Help!"

"Whar be you?" twanged the voice, and now she could see a horse and rider like a shadow moving toward her down the track.

CHAPTER II

THE horse came to a standstill a little way from the track, and his rider let forth a stream of strange profanity. The girl shuddered and began to think a wild beast might be preferable to some men. However, these remarks seemed to be a mere formality. He paused and addressed her.

"Heow 'dyeh git up thar? 'Dyeh drap er climb?"

He was a little, wiry man, with a bristling, protruding chin. She could see that, even in the starlight. There was something about the point of that stubby chin that she shrank from inexpressibly. He was not a pleasant man to look upon, and even his voice was unprepossessing. She began to think that even the night with its loneliness and unknown perils was preferable to this man's company.

"I got off the train by mistake thinking it was my station, and before I discovered it the train had gone and left me," Margaret explained with dignity.

"Yeh didn't 'spect it t' sit reound on th' plain while you was gallivantin' up water tanks, did yeh?"

Cold horror froze Margaret's veins. She was dumb for a second.

"I am on my way to Ashland Station. Can you tell me how far it is from here and how I can get there?" Her tone was like icicles.

"It's a little matter o' twenty mile, more 'r less," said the man, protruding his offensive chin. "The walkin's good. I don't know no other way from this pint at this time o' night. Yeh might set still till th' mornin' freight goes by an' drap atop o' one o' the kyars."

"Sir!" said Margaret, remembering her dignity as a teacher.

The man wheeled his horse clear around and looked up at her impudently. She could detect an odor of bad whisky on the air.

"Say, you must be some young highbrow, ain't yeh? Is thet all yeh want o' me? 'Cause ef 'tis I got t' git on t' camp. It's a good five mile yet, an' I ain't hed no grub sence noon."

The tears suddenly rushed to the girl's eyes as the horror of being alone in the night again took possession of her. This dreadful man frightened her, but the loneliness was dreadful too.

"Oh!" she cried in dismay, forgetting her insulted dignity, "you're not going to leave me up here alone, are you? Isn't there some place near here where I could stay over night?"

"Thur ain't no palace hotel round these diggin's, ef that's what you mean," the man leered at her. "You c'n come along t' camp 'ith me ef you ain't too stuck up."

"To camp!" faltered Margaret in dismay, wondering what her mother would say. "Are there any ladies there?"

A loud guffaw greeted her question.

"Wal, my woman's thar, sech es she is, but she ain't no highflyer like you. We mostly don't hev ladies to camp. But I got t' git on. Ef you want to go too, you better light down pretty speedy, fer I can't wait."

In fear and trembling Margaret descended her rude ladder step by step, primitive man, seated calmly on his horse, making no attempt whatever to assist her.

"This ain't no baggage car," he grumbled as he saw the suit case in her hand. "Well, hist yerself up thar, I reckon we c'n pull through somehow. Gimme the luggage."

Margaret stood appalled beside the bony horse and his uncouth rider. Did he actually expect her to ride with him?

"Couldn't I walk?" she faltered, hoping he would offer to do so.

"It's up to' you!" the man replied indifferently. "Try't 'an' see!"

He spoke to the horse and it started forward eagerly, while the girl in horror struggled on behind, over rough uneven ground, between greasewood, sage brush and cactus, back into the trail. The man, oblivious of her presence, rode contentedly on, a silent shadow on a dark horse wending a silent way between the purple-green clumps of other shadows, until, bewildered, the girl almost lost sight of them. Her breath came short, her ankle turned, and she fell with both hands in a stinging bed of cactus.

She cried out then, and begged him to stop.

"Larned yer lesson, hev yeh?" he jeered at her foolishly. "Well, get in yer box then."

He let her struggle up to a seat behind himself with very little assistance, but when she was seated and started on her way she began to wish she had stayed behind and taken any perils of the way rather than trust herself in proximity to this creature.

From time to time he took a bottle from his pocket and swallowed a portion of its contents, becoming fluent in his language as they proceeded on their way. Margaret remained silent, growing more and more frightened every time the bottle came out. At last he offered it to her. She declined it with cold politeness, which seemed to irritate the little man, for he turned suddenly fierce.

"Oh, yer too fine to take a drap fer good comp'ny, are yeh? Wal, I'll show yeh a thing er two, my pretty lady. You'll give me a kiss with yer two cherry lips before we go another step. 'Dyeh hear?" and he turned with a silly leer to enforce his command, but with a cry of horror Margaret slid to the ground and ran back down the trail as hard as she could go, till she stumbled and fell in the shelter of a great sage-bush, and lay sobbing on the sand.

The man turned bleared eyes toward her and watched until she disappeared. Then sticking his chin out wickedly he slung her suit case after her and called:

"All right, my pretty lady; go yer own gait, an' larn yer own lesson." He started on again, singing a drunken song.

To be Continued

◆

A Thought for Today

"To depart and be with Christ, which is very far better."—*St. Paul.*

WHAT had drawn us together for the evening does not matter. Suffice it that the children had had a happy evening. Now it was time to go home.

The road was dark and the storm beat upon us as we struggled through the mud.

A lantern flashed in the rain! A little girl was caught in her father's arms!

Again a stream of light from an open door and another went into his home.

So we plunged on through the darkness and the storm, an ever-lessening number as one after another went into light and love and rest.

So is this life! We plunge through its shadows an ever-changing company, as one after another hears the call or sees the light.

Weep not for those who have entered in. Pity (if pity thou wilt) those who must strive a little further through the storm.

WARREN ROCHELLE.

◆

Is Your Home Open ?

TWO educated Christian Armenian girls, without means of support, except what they managed to scrape together before their hurried flight from Constantinople last August, when the persecution by the Turkish government seemed to threaten their existence, are now in New York. They came to this country in the hope of finding employment. Aghannie Yegehenian and Sarouhi Boligian, aged 22 and 25, are both graduates of the Armenian Girls' High School at Adabazar, Asia Minor (which is under the direction of the A. B. C. F. M.), and also of the American College for Girls. They can talk several languages, including Armenian, Turkish, French, and English. They would gladly accept employment as governesses in American families. Any interested reader may address one or both, in care of the Christian Herald.

◆

A GREAT HELP TO BIBLE STUDY

Have received the book "555 Difficult Bible Questions Answered." Many thanks. I am pleased with it and I find it helps one to look up the references, and is an encouragement to Bible study.

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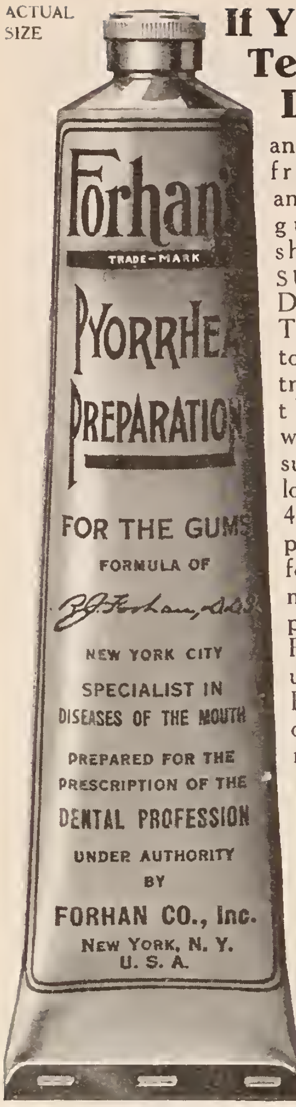

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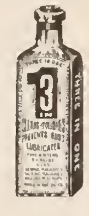

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Young People s Topics for January 16

How to Work With Others

Christian Endeavor and B. Y. P. U. Topic. Isa. 41: 1-7

WHY do Christians fail to work in harmony? Why do they, in choir, and church, and young people's society, clash and strive? The trouble is that each worker wants his own way. Many of these differences of opinion are thoroughly honest. One worker or group of workers thinks the others are wrong; thinks it is terribly important that matters be done a certain way. The other group is equally insistent. Such honest differences as this are inevitable. Even such saints as Paul and Barnabas contended sharply over the problem of Mark's accompanying them; and one of the saddest events of church history is the colloquy of Luther and Zwingli at Marburg, when two great men who loved each other and loved their ord and his work found that their minds and their consciences forbade their working together.

But some differences are thoroughly wrong and easily preventable. People are ambitious for power, for authority, for recognition. They want to get ahead; they want to be in control. Others may differ with them sincerely, but they will not surrender. The twelfth chapter of Romans should be read during the meeting and the twelfth chapter of First Corinthians from the fourth verse to the end.

This Corinthian passage leads up to Paul's great sacred classic, which gives us the real answer to our problem—Love. "Yet show I unto you a more excellent way"—and the thirteenth chapter shows the way, the beautiful way of love.

Emphasize that word "others" in our lesson topic. Work *with* others *for* others. As we love more ardently the others *for* whom we work, we shall be more ready to yield to the wishes of the others *with* whom we work.

A vision of Jesus—that is what will help. A love for him that shall melt all our differences and make us eager just to please him; a baptism with the Holy Spirit that shall make us devoted, enthusiastic, self-forgetful in our work for those for whom he laid down his life.

Evangels of the Home Land

Epworth League Topic. Luke 10: 1-20

IT was the very worst day of winter. Sleet was falling stingingly and the wind was sharp. At the door of a New York office building an old woman was sitting on the doorstep, drunk, bruised, helpless. One or two young men were mocking her and urging her to get up. One or two others were sympathetic. She made her way into the building and tried to crawl up the stairs. The elevator man did not know what to do. He was a converted man, a mission convert, and knew what it meant to be cold and homeless. It seemed terrible to drive the woman out into the storm again. But he had to report to the superintendent. He could not leave his elevator and could not have the woman dragging herself about the stairs. She reached the second landing and threw herself down, groaning. The superintendent arrived on the scene and said that he wou tele- phone at once for the police agon Evidently the woman heard anc nderstood, for she got up, staggerec lown- stairs, went out the door and disa eared in the storm.

And not one woman, but h dred in New York that night, were h eless, friendless, helpless; not one m ,, but thousands.

What to do?

Oh, a thousand things!

But first of all to care. We n st ge to the place where we grieve a ut it where we suffer about it. Th per- haps something will be done.

Divide your evening study i five parts.

(1) Conditions in other cit and localities, and what is being d and could be done to relieve them.

(2) Conditions in your own l ality and what is being done and m it be done to relieve them.

(3) Conditions that are more unda- mental. The industrial and con rcial system that perpetuates pove and unemployment.

(4) The old, old story of sin.

(5) The old, old story of Je and his redemptive love.

Then make an appeal. W will you do, what will you give t make things better? Appeal to all esent to stop at nothing short of givin hemselves, their lives, to purge th ome- land of its sin, to relieve its s ring to spread the gospel of Christ's emption and the principles of b herly love and cooperation that sha some day save not our land only, the world.

Christian Herald Prayer League

ALL *Christians are urged to unite with the members of the Prayer League in daily prayer at the noon hour. Also any one is at liberty to send a request for prayer or an acknowledgment of answered prayer, thereby becoming enrolled as a member of the Prayer League.*

MRS. McC., Philadelphia, Pa., writes: "Some time ago I sent in a request for prayer for the conversion of my husband, that he would be enabled to give up the drink habit of almost forty years' standing. Shortly after sending in the request, he stopped drinking entirely and now attends church faithfully, something he never did before. It is wonderful and I praise God every day for it. Also I asked prayers for a daughter who was leading a worldly life. Since sending in the request she has broken away from those that were leading her and is trying to lead a better life."

Mrs. E. C., Oakland, Ill., writes: "In answer to prayer my husband's sister, who has been insane for nearly five years, is almost well. Her sister writes that they never saw her so well." D. B. C. writes from Los Angeles, Calif.: "I want to thank God for restoring my sight. I was blind and had to be led. Now I can read, write and walk everywhere." O. A. K., San Bernardino, Calif., writes: "I wish to acknowledge that the dear Lord has answered my prayer and has brought my three children back into his fold." M. C. M. writes from Bristol, Va.: "I want to acknowledge that the dear Lord has returned our dear son who has been gone for three years." "English" writes from Macksville, Kan.: "I sent a request for prayer for my nephew over a year ago, that he might be cured of the liquor habit. He hasn't touched a drop for a year, for which we are very thankful."

Acknowledgments of answered prayer have also been received from

Mrs. H. B. E., Toledo, Ohio; L. M. S., Hope, Ark. (for sustenance through a period of darkness); Mrs. R. A. R., Greensboro, Vt.; Miss E. E., Canyon Falls, Ky.; A Reader, Bedford City, Va.; Mrs. I. K. F. A., Springfield, Mass.; Miss A. W. G., Philadelphia, Pa.; Reader; Mrs. J. A. R., Oakdale, Neb.; L. D. F., Mobile, Ala.; Miss D. McD., Toronto, Canada; H. R., Wellsville, Ohio; F. B. S., Leon, Iowa; Mrs. L. S., Highland, Mich.

Prayers are asked for revivals of religion at

Chewelah, Wash. (in the M. E. church); Greenville, Ill.; Shelbyville, Ind. (that many may be saved during revival meetings); La Fayette, N. Y. (that young people may be kept from sin); Albion, Mich.; Greensboro, Vt. (that families may be saved); Alfred, Ohio; Ono, Pa.; Penland, N. C.; Reed City, Mo.; Hutchinson, Kan.; Georgetown, N. Y.; Roanoke, Ind.; Navarre, Ohio (for the success of the church there); Denver, Colo.; Hiddenite, N. C.; Childs, Md.; Oakdale, Neb.; Isabella, Tenn.; Mulberry Grove, Ill.; Los Angeles, Calif.; Los Gatos, Calif.; Garrison, Iowa; Emerson, Iowa; Mrs. N. P. F. asks prayer that the church in Yoncalla, Ore., may become more like Jesus and that many souls may be saved during the series of meetings beginning the first of January.

L. E. B. asks prayer that mother's mind may be restored; Mrs. A. H., Mrs. G. W. J., Mrs. A. E. W., and A. W. V. their sons'; M. A. D., a daughter's. Seventeen other friends ask prayer for mental restoration or strengthening for other relatives or friends, or for themselves.

Mrs. H. P. asks prayer that husband's sight may be restored; A mother, her son's; K. E., a sister's. Five other friends ask prayer for the restoration or strengthening of sight for other friends, or for themselves.

Forty-two friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing.

Six parents ask prayers that their sons may be delivered from the liquor habit; five wives, their husbands. Five other friends ask prayer that friends or relatives may be delivered from the liquor habit.

M. S. R. asks prayer that husband may be cured of the drug habit; Mrs. L. A. B., her brother. A sister asks prayer that she may be cured of this habit.

Mrs. N. H. asks prayer that five sons may be saved; thirty-five other parents ask prayer for the conversion of sons; twenty-one wives, their husbands. Sixty-five other friends ask prayer for the conversion of friends or relatives.

Thirteen readers ask prayer for special spiritual blessing for relatives or friends.

Seventy-eight friends ask prayer for the healing of friends and relatives, including C. C. C., that friend's limbs may be strengthened, and Mrs. A. H. that son may regain the use of his limbs. Seventy-six friends ask prayer for the healing of self, including Mrs. C. S. P. and Mrs. J. E. C. that they may be cured of lameness.

Mrs. M. A. B. and Mrs. A. M. B. ask prayer that their husbands' hearing may be healed; A reader, a sister's. Eleven friends ask prayer for the restoration of hearing.

Fifty readers ask prayer for help or guidance in financial affairs.

Fifty-three friends ask prayer for t grant- ing of varied desires and needs, includ Mrs C. W. B., who asks that father-in-law aloo may be closed, and L G., who ask rayer that she may be saved from suicide.

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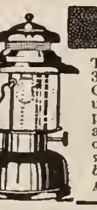

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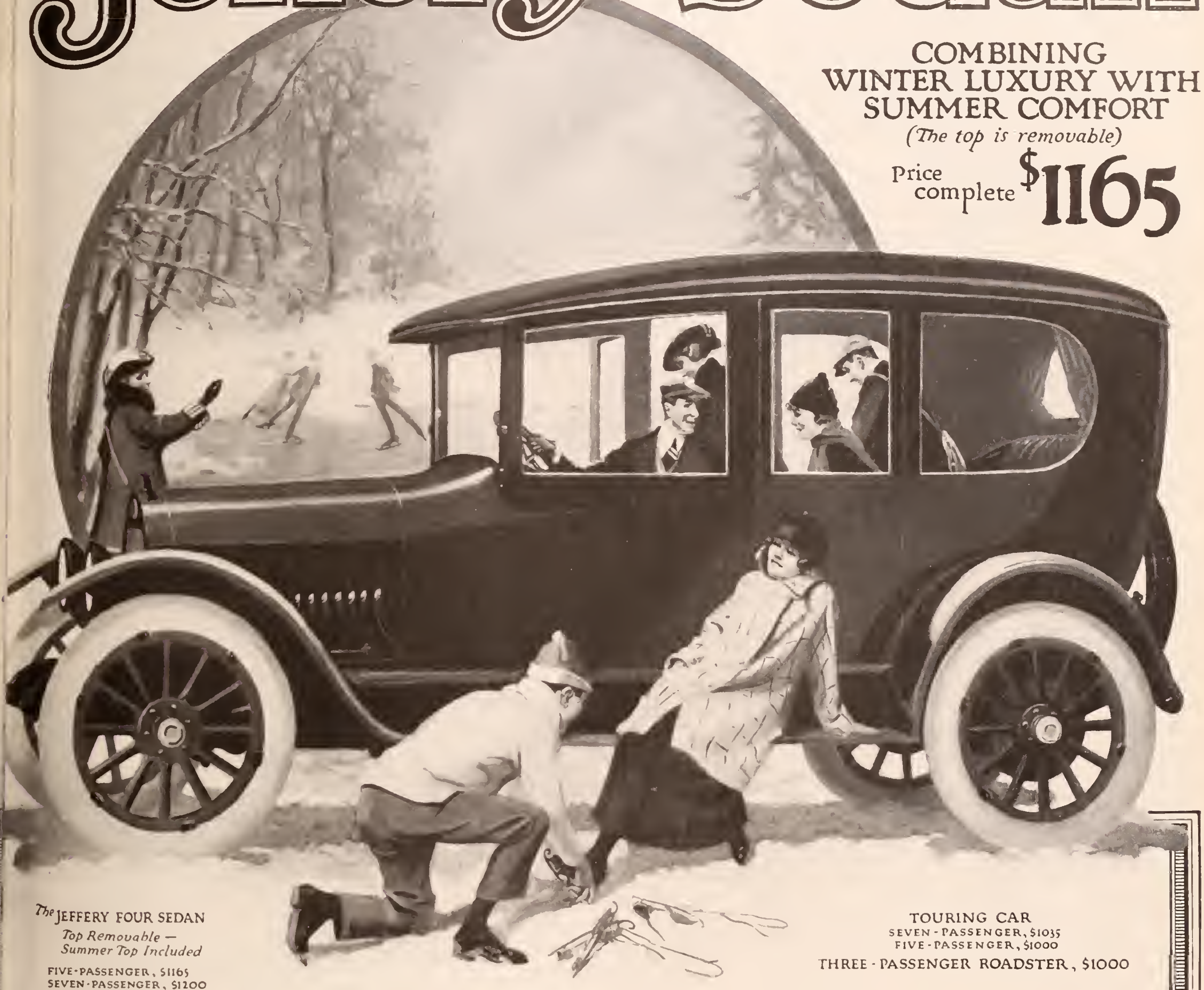

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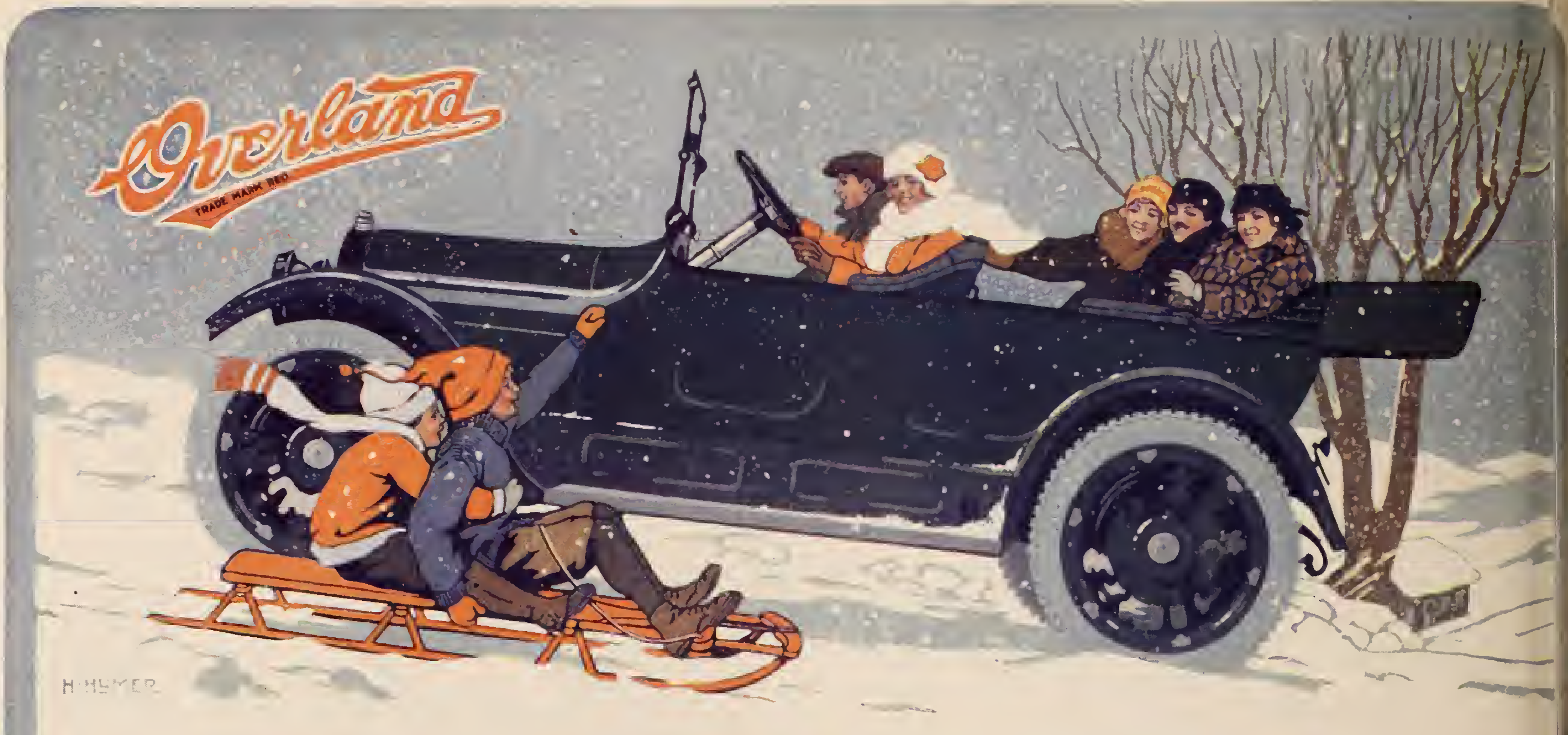

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The value is pre-eminent—unapproached.

We guarantee that the price for this model will never be lower.

But this price reduction is made in the face of a rising material market—we cannot guarantee that it will not be higher.

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Christian Herald

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NEW YORK, JANUARY 12, 1916

VOL. 39 NO. 2. PRICE 5 CENTS
OFFICES: BIBLE HOUSE, NEW YORK

Silent, mysterious, serene, the Nile flows past the shore,
Where pyramids have towered high these thousand years and more;
The sunset flickers in the sky, still is the desert breeze —
And dreamily the stream reflects the drowsing, silent trees.

Our Mail-Bag

NOTICE

The editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

LETTERS come to us frequently from white and native missionaries in distant fields, asking for free copies of the Christian Herald for use in their work. We are now filling a considerable number of such requests, but others keep coming. It has been suggested to us that some of our readers, who are interested in the missionaries' work, might wish to supply some of these demands by adding one or more missionary subscriptions to their own when they renew. The Christian Herald would be a weekly reminder of their friendly interest and would be greatly appreciated.

T. H. H., Brady, Texas, writes: "Furthering the fight on pernicious newspaper items, advertisements, etc., I am attaching two clippings from recent issues. The literature that is going into homes today is in too many instances of a decidedly pernicious influence. The sole defense of the publishers seems to be that it is what the public demands—in my humble estimation, a very wrongful impression of what the reading public, especially the home portion of it, want, and something which there should be a united and decided fight to abolish." The stream of "sex-literature" seems to be reaching high tide. Not only is it found running through novels and other books, but the magazines and many weeklies are full of it. It is a sign of the temporary degeneracy of the literary standard, and those who encourage it—writers, publishers and readers—incur a heavy responsibility. In claiming that the public demands such stuff, the producers of it admit that they are catering to the lowest tastes and cultivating a popularity for that which is especially pernicious to youthful minds. If the self-respecting readers were to unite in drawing the line sharply against this class of literature, and refusing to buy it or permit it to be brought into their homes, it would soon fall into disrepute and cease to be profitable.

M. L., Hillsdale, Ill. See the articles on the Gary School system now appearing in the Christian Herald. These are written by a very careful and discriminating observer, and we can commend them as reliable and authoritative.

Reader, Connellsville, Pa. There are many very good and sincere Christians who, while courageous enough in all business matters, are diffident when asked to speak or pray in public. We have seen strong men in acute distress when they rose in response to an invitation to pray. Now, all of us are not alike in regard to capacity for service. The silent worker may be quite as effective, however, as his neighbor who can speak freely at will. Our Saviour did not commend long prayers in public, but rather quiet communion with God. You may not be eloquent in prayer, but the work you do—*that* is your prayer which speaks in your behalf. It is an old saying of the early fathers that "work is prayer"—work done in the right spirit and to the glory of God. If a man build a church, putting his hard-earned savings into it, every brick, every beam, every stone and nail and timber in it is a prayer. Of such a church one might pray: "Lord, we reverently dedicate this gift to thy service. Accept it, and bless it. Fill it with thy presence, and make it a place where sinners may be brought to the Cross and souls won to thee. Let thy living truth be spoken here and the Gospel of thy dear Son, our Saviour, boldly proclaimed. Let it become the familiar gathering-place of those who love thee, and may the hours that are spent here in praise and worship be the happiest in our lives."

W., Watertown, Conn., writes: "I read with much interest the Mail-Bag questions and answers in each number. My attention was particularly drawn to the first question and answer appearing in the issue of November 24 in which 'B. L., Iowa,' is 'in deep trouble about a thing said to my dear husband just before he died.' Your answer is most excellent. At the same time, may I ask the privilege of speaking a few words out of an experience of a similar kind? I have at least two friends, who some years ago passed over into the spirit land, to whom, if I could, I would make sincere apologies and explanations concerning things I said and things left undone, which have since been a source of much grief and pain. I have asked the Lord to forgive me, and I have the assurance that my prayer has been fully answered. In connection with this assurance, two other very comforting thoughts have been given to me. I think they came from the same source as the answer to my prayer. These thoughts are as follows: 1. It may be that these dear friends know already of my penitence and prayer, and of the answer the Lord has sent. 2. Whether the above thought is imagination or not, I have resolved that when I too pass over into the other life, if the Lord will permit, I will as speedily as possible seek out these friends, and tell them of my grief and pain and the forgiveness of God, and ask them also to forgive. The assurance of my answered prayer, with these two other thoughts, has brought to my mind present perfect peace and rest."

If our departed ones are privileged to know of our troubles and struggles here (as many believe, and as Paul seems to convey in Heb. 12:1) they may know of our sorrow and repentance over "things left undone" which marred our happiness in the past. It is not an unreasonable thing to believe that they can sympathize with us. We are told that "there is joy in heaven over one sinner that repenteth," and if they share in such joy, they cannot withhold their forgiveness. The root of the matter is that if we "get right with God" here and now, we may be assured that all will be right between our loved ones and ourselves when we rejoin them, and that the transient misunderstandings of the earth-life will all be cleared away.

The Shadow

By Margaret E. Sangster, Jr.

THERE'S *a cross in the dust of the roadway,*
A cross in the gold of the sun;
And over the mountains before us
There thunders the sound of a gun.
We march to the blare of the trumpet,
We sing, and we shout as we stride,

. . . . . .

But ah! there's a cross in the roadway,
The cross of a Saviour who died.

THERE'S *a cross in the dust of the roadway,*
A cross in the heat of the day;
And dark it looms up, like a warning,
From out of the sunbeams at play.
Far off come the sounds of a battle,
A shriek, and a cry and a moan—
But we sing as we march—we march forward,
Though deep in our souls we may groan.

THERE'S *a cross in the dust of the roadway,*
A cross in the sun's golden light—
The day seems too gentle for killing,
Too pleasant and joyful and bright.
The sound of the cannon comes nearer,
Each one has a life that he gives!

. . . . . .

We follow the cross in the roadway,
The cross of a Saviour who lives!

J. C., Minneapolis, Minn. Where is the warrant for the old-time Methodist observance of the "love feast" to be found in the Bible, and is its observance continued?

The love feast was based on two fundamental principles of Scripture: one, the duty of testimony, the other, the fact that worshipers are a help to one another as they unite in prayer, praise and conference. The duty of testimony is insisted upon throughout the Scriptures. Those whom God has blessed are to announce that blessing both to those without and within the Lord's fold. Testimonies given at the love feast were addressed to those who were of the household of the faith, for the mutual encouragement of the believers. In early Methodist history, the love feast was closely to the class meeting, the class meeting being compo small group of believers who met weekly to state their condition, giving testimony to grace received or e of grace lost. The love feast was a similar gatherin whole church or for a group of churches. And in the l the note of praise predominated. Some of the favo sages commending such observances are Mal. 3:16 they that feared the Lord spake often one to another: Lord hearkened, and heard it, and a book of reme was written before him for them that feared the Lord thought upon his name"; and Heb. 13:15: "By him let us offer sacrifice of praise to God continually, tha fruit of our lips, giving thanks to his name." There sincere and well-founded regret among both the lea the rank and file of Methodism that l class meeting and the love feast have falle into disuse. The love feast is still found camp meetings. The annual love feast a Grove is one of the great events of the ye Testimony meetings in every denominatic doubtless be revived if the church mer were by consecration and faith to recei great measures of divine grace. When C richly blessed a soul, the tongue cannot refr telling it. Eph. 5:19, which exhorts to C communion and song; and Col. 3:16, " word of Christ dwell in you richly in all teaching and admonishing one another ir and hymns and spiritual songs, singing wi in your hearts to the Lord."

Mrs. R. H. R., Birch Tree, Mo. Will yo state the accepted belief as to tl Spirit?

The orthodox doctrine of the Holy S that he is the third person of the Trinity the attributes of personality and of deity said, God is a Spirit. He promised before his disciples that he would send the S them. This promise was fulfilled at P when God himself, by his Spirit, came t in the hearts of those who believed i Notice particularly the Sunday school notes for January 2, 9 and 16, in which t ing of the Holy Spirit is fully discussed. death Christ opened men's hearts to rec indwelling God, who will come today to any ing soul in the same fulness as to the disc the day of Pentecost.

J. R., Lyons, Kan., writes: "I have ju your editorial on 'The President and th which I most surely endorse, in spirit and except perhaps your strictures on the E pastor as an extremist who said 'that such a tion used with such intent is almost sacril man may make a statement which is sac in effect, and yet do so ignorantly. Why President take one isolated passage in Testament in the effort to justify his p Why did he not try to justify his position b ing something from the New Testament, s Prince of Peace made his advent into the and taught that men should love their e Such a position is sacrilegious in effect or al to my mind. To change one's position fro to war principles, or from any other good other bad, when recognized as such, n held as a doubtful attitude, to say the l all good men."

J. S., Ukiah, Calif. The passage in Matt "For all they that take the sword shall with the sword," has its parallel in Gen. Rev. 13: 10. In none of the other three does the final clause (quoted above) appear has given rise to the impression in certain that it may have been an interpolation. T authorities, however, are agreed upon its a ticity. Jesus was impressing upon his fo the fact that "those who took the sword m all the risks of human warfare, whereas h fare was one whose weapons, not being carry no such hazards, but give assura victory."

G. M. B. In the paragraph on page 89 Christian Herald of September 8, the ill in Kansas thirty years ago should hav given as 4.9% instead of 49%.

J. H. A. Michael Hillegas was treasurer United Colonies under the authority of th tinental Congress and was appointed Ju 1775. He served until September 11, 178 Treasury Department was organized und constitution, in effect March 4, 1789, and t of Congress of September 2, 1789. Mr. H was treasurer for nearly five months aft inauguration of Washington and nine day the Treasury Department was organized. We cannot t any more about Mr. Hillegas. Alexander Hamilton wa Treasurer of the United States. He was the first Se of the Treasury and as such gave us our decimal coina established the credit of the United States at home and a The office of Treasurer of the United States is a subor office in the Treasury Department.

J. E., Long Beach, Calif. Marriages between perso are closely related are discouraged for physiological, The offspring of such unions is apt to be defective. Anglican Church the lines were rigidly drawn at degrees of relationship.

THE · CHRISTIAN · HERALD
An Illustrated News Weekly for the Home

China Under Emperor Yuan

What Influence Will Present Changes Have on Politics and Missions?

*By ISAAC TAYLOR HEADLAND**

IS it not Campbell who says,

> "I watch the wheels of nature's mazy plan,
> And judge the future from the past of man"?

Predicting is always a dangerous business, especially for those who value their reputation for good judgment and veracity, for very few of us can see far into the future. Nevertheless, I think it is allowable for those who know history—the history of nations as well as the history of the men who make the governments—to predicate upon what has gone before, and upon the character of those in power, what we may have reason to expect in the near future.

Only recently we found 400,000,000 of peace-loving people transforming themselves from an absolute monarchy of three thousand years' standing into a republic. But it behooves us at this time, and all the time, to remember through whom that almost bloodless victory was obtained. I wonder if there is one of all those who fought on the side of the rebels who would refuse to admit that that victory could not have been brought about—the overthrow of a dynasty of 2[illegible] years' standing by a war of practically 100 days—had it not been for the statesmanship and diplomacy of the man who is now, and will most likely be for some years to come, at the head of the Chinese government—President or Emperor Yuan Shi Kai. When that rebellion was in progress I said repeatedly, when asked if the Chinese were ready for a republic: "If I were adviser to the rebels, I would urge them to enter into a peace treaty with the Manchus that we would abide by the empire during the reign of little Pu Yi (Hsüan Tung), and that during his reign we would study republican forms of government, and that when he dies we will elect a president to take his place; because," I said, "you can't jump off a boat at *two* jumps." You must be near enough the shore or you will flounder between boat and wharf. They did, however, make the jump, but only by the diplomacy, patriotism and statesmanship of Yuan Shi Kai.

In order to predict what the future holds for China and missions, let me review some of the leading incidents in the life of this great Chinese statesman, for he is the one who will mold and make the future, and only by knowing him can we hope to know approximately what China will be. Moreover, we are justified in thus reviewing his past, for, so far as we have seen, not one article thus far published has given a just estimate of his character. The newspapers, and the Japanese for their own end, have branded him as a time-server, while the reformers a dozen, nay almost a score of years ago, branded him as a traitor, not one of which estimates are just, nor are they such as are held at Washington.

I shall show by the incidents I shall give that Yuan Shi Kai has never been a traitor nor a rebel, but always a statesman and a patriot, and always true to the government as it stood, and to what he believed to be the best interests of the people, and that, not infrequently, at the risk of his own life.

The Temple of Heaven at Peking

IN 1898, when the Emperor Kuang Hsü was issuing his reform edicts, he dismissed two presidents and four vice-presidents of the Board of Rites because they had failed to comply with his orders. These men with their friends went to the Summer Palace, where the Empress Dowager was spending the summer, and begged her to come in and take the throne and teach the boy how to govern or he would ruin the empire. She listened to all they had to say, and then dismissed them without making a move.

When His Majesty heard what they had done, he sent post haste for Yuan Shi Kai, then a man of thirty-nine, who had been given control of an army corps in Tientsin, and ordered him to come to Peking. When he came the emperor ordered him to return to Tientsin, assassinate Jung Lu, the viceroy of the province, the generalissimo of the army, and bring his troops to Pekin, surround the Summer Palace, make the Empress Dowager a prisoner, and, some say, if necessary put her to death.

No two worse orders could have been given by one Chinese to another. If he had assassinated Jung Lu, his superior officer, the generalissimo of the army, he would have put himself in the list with John Wilkes Booth, the most execrated man, perhaps, in the United States. But if he had attempted to imprison the Empress Dowager with, say, 12,500 troops, all China would have raised the cry that he had rebelled and was going to take the throne, and all the troops that could have been mustered would have swooped down upon him, and there would have been a revolution.

But for a boy whom she had placed upon the throne to have ordered a young man whom she had placed at the head of the army to imprison her—his own adopted mother—in a country where filial piety ranks so high that if in a city a boy should murder his parent the authorities would tear down a corner of the city wall and build it up in a semi-circular form to reveal to all future ages that one boy had so far forgotten his filial relations to his parents as to murder one of them! And yet here is the pattern of four hundred millions of people ordering this young general to put to death his (the emperor's) mother.

Yuan Shi Kai was between two fires. He must either disobey an absolute monarch, and perhaps lose his head, or commit the two worst crimes that a man in his position could commit. The reformers would have forgiven him if he had obeyed the orders, and would have dubbed him a patriot if the thing had proven a success. It is easy to forgive others for committing crimes for you which you are afraid to commit yourself. Yuan Shi Kai chose, however, at the risk of his life, to disobey the command, revealed the plot to Jung Lu, the man he was ordered to murder, and for this courageous act the reformers dubbed him a traitor.

Yuan Shi Kai was the only man during that troublous time that dared to do so brave an act.

But we are told that he did it to curry favor with the Empress Dowager. If that be the case we may expect him to do other things, as opportunity offers, to gain favor with Her Majesty. But did he?

In 1900, when the Empress Dowager, after the coup d'état, was in the midst of the Boxer movement, and was compelled to remove the governor of Shantung,

Section of the Great Wall, Near Nankow Pass

Approach to the Ming Tombs, Nanking

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*Dr. Headland's long and distinguished missionary services in China, and his intimate relations with the leaders of thought and public opinion, Yuan Shi Kai among them, eminently qualify him for presenting a forecast of the policy of the new constitutional government.

Yü Hsien, she appointed Yuan Shi Kai as acting governor in his stead. Still later Prince Tuan, Prince Chuang, Chao Shu Chiao, Chi Hsiu and Na Tung, members of the foreign office, decided they must do something drastic to get the Empress Dowager to side with the Boxer movement. They therefore drew up a demand, purporting to come from the foreign ministers, and forged the names of Conger, Sir Claud McDonald, and the other ministers to it, and took it to the Empress Dowager saying, "These foreign ministers demand that you give up the throne and restore the emperor once more to power."

This made her very angry, and it was then she issued the only foolish edict that that great woman ever issued. She ordered every governor and viceroy to massacre all the foreigners and all the Chinese Christians in their respective provinces, an order which if it had been carried out would have doomed China in the eyes of the European governments who were on the watch for an excuse to divide China up among the Powers.

NOW suppose you had been acting governor of Shantung instead of Yuan Shi Kai, what would you have done? If you disobey her and do not do it in a wonderfully diplomatic way, you will surely lose your head, and your head is a very important part of your constitution. But if he wants to curry favor, perhaps the natural thing to do would be to disobey her. If he disobeys her, how will he do it in such a diplomatic way that she cannot get a hold on him?

As we said, he is a diplomat. He pretended he did not believe it came from her—it was a forgery—and he could not afford to put into operation such a vast and dangerous forgery as this without due consideration. He might have telegraphed to Peking. That, however, would have been too rapid a method. He could have sent a horseman—that also would have been too rapid a method, and he needed time. He sent a runner—or perhaps in this case a walker—and ordered him to go to Peking and remain there until he got confirmation from the Empress Dowager's own pen that this was a genuine edict. While that courier was on this errand he removed all the foreigners from the province, and the Chinese Christians to places of safety, and when his messenger returned he was ready to obey the edict to the letter.

But no one called him a traitor for thus disobeying the Empress Dowager, saving the lives of foreigners and Chinese Christians, and furnishing almost daily messengers to Consul Fowler at Chefoo. He disobeyed the Empress Dowager just as he had disobeyed the Emperor, because he was a statesman and a patriot, and not a time-server.

Let us take one more incident out of the life of this great man. In January, 1909, after the death of the great Dowager, Yuan Shi Kai was dismissed from office as Grand Councilor by Prince Chün, the father and regent of the baby emperor, and was sent home in disgrace. He went home, a black-bearded, black-haired man (for he was born in 1859 and hence was only fifty years old), in January, 1909, and remained there until he was called back to office in October, 1911, by the outbreak of the rebellion; and during these three years his hair and beard became "as white as snow," and he is the second man in all Chinese history whose hair turned white in a short time. While he was in disgrace the rebels asked him to join them. Never would a man have been more excusable for doing so. He had been dismissed in disgrace without reason by an *alien monarch*, and it was *his own people* who were in rebellion. He refused to join them, but

Gate to the Temple of the Classics, Peking

chose rather to remain in disgrace, without any assurance that he would ever be called back to power. He preferred to *remain true to the government as it was* rather than ever to be among the rebels. This is a third time he has shown his patriotism without any prospect or promise of personal reward, but at the risk of sacrificing all personal ambition.

So we repeat: Yuan Shi Kai has always been a patriot, true to the government as it stood, or as the people wanted it; and as he has always been, so we believe he will continue to be till the end.

We must not forget how, when called back to power by the Manchus (Prince Chün), he tried to save the dynasty, first by choosing all the rebel leaders in his cabinet, and when that failed, by sending Tang Shao-i to try to settle matters by arbitration through Wu Ting Fang.

WE must not forget also how, when he had induced the Manchus to give up the throne and the dynasty, and had saved them from the wholesale massacre which has always happened at the fall of a dynasty, they unanimously selected him to establish the provisional government; how when Sun Ya Sen resigned his position as provisional president the republic south of the Yangtse River his own Na nal Assembly "unanimously" elected Yuan Shi K as provisional president over the north and south ow when the year was up he was then reelected pre ent for five years, all of which indicates a confide in him by the great mass of the Chinese people ich the carpings and criticisms of Japanese and her newspapers and students and other alien C ese can scarcely counterbalance.

That the Chinese are not ready for a republic s as our own we have never doubted. We uld not but hope, however, that this fo of government might continue to the end ith some better provision for electing a pre ent than to have the whole country stirred for a year as we do, but if it had been a rep lic, it would have been one in whic the president would have had all the p ers and prerogatives of an emperor. I on the other hand, Yuan Shi Kai has ab lished a dynasty (though he has een elected thereto), it may last durin his lifetime without serious rebellion, ile revolt may come at his death, ess his son is strong enough to prevent i

If it is a monarchy, however, i vil simply be a government such as it uld have been if the republic had conti ed. In other words, the government will r ain the same whatever its name ma be. The greatest danger that China h to fear is her nearest neighbor, but th est man to protect her from that neigh is Yuan Shi Kai.

I have no misgivings in the mat of Christian missions, as both Yuan Sh Kai and Li Yuan Heng have repeatedl expressed themselves as willing to fu her the missionaries in all their benev ent enterprises. Such expressions, how er are cheap and easily made, though th far they have protected the lives and pro rty of the missionaries during all their disturba es.

We have better evidences than mere promises, wever. Miss Clara Cushman of Tientsin star a school for high-class girls—a school in which all pils must pay all their own expenses. Bishop Lewis tes me that "Yuan Shi Kai has placed his nieces in iss Cushman's girls' school, where my own daugh is teaching them." And Miss Cushman writes at "President Yuan has sent me a gift of 500 els (ounces of silver) to help support the school."

But later even than this comes the news that i he effort of the Baptist, the Friends, the Met ist Episcopal and the Canadian Methodist Missio to establish a Union University in Chengtu, in est China, when the matter was called to the attenti of Yuan Shi Kai by my friend Joe Beach, the pres nt of the institution, Yuan insisted on sending him a ter of commendation, together with a check for $ 00, which read as follows:

"I am sending you herewith two enclosures my written endorsement for the University, and my ersonal check for Four Thousand Dollars, which ise be gracious enough to receive."

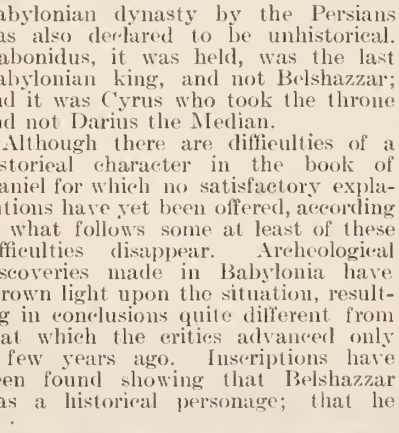
New Light on Belshazzar

By PROF. ALBERT T. CLAY

Babylonian Department of Yale University

FOR a long time Belshazzar of the Book of Daniel, was regarded by many scholars as a mythical personage. The Greek version of the overthrow of the Neo-Babylonian dynasty by the Persians was also declared to be unhistorical. Nabonidus, it was held, was the last Babylonian king, and not Belshazzar; and it was Cyrus who took the throne and not Darius the Median.

Although there are difficulties of a historical character in the book of Daniel for which no satisfactory explanations have yet been offered, according to what follows some at least of these difficulties disappear. Archeological discoveries made in Babylonia have thrown light upon the situation, resulting in conclusions quite different from that which the critics advanced only a few years ago. Inscriptions have been found showing that Belshazzar was a historical personage; that he was the son of Nabonidus, the ruler from whom Cyrus took the kingdom; that he was peculiarly associated with his father in ruling Babylon, as he took a prominent part in governmental affairs; and that he was killed "by night" by the army of Cyrus under Gobryas.



Interpretation of a Dream

Dr. T. G. Pinches, of London, has recently published a contract tablet in the Expository Times in which the contracting parties swore by Nabonidus, the king of Babylon, and Belshazzar, the son of the king. It is dated in "the 12th year of Nabonidus." This, together with other facts set forth below, make the statement ascribed to Belshazzar, that Daniel "should be the third ruler in the kingdom," perfectly intelligible.

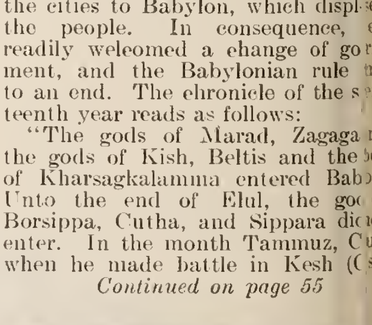
Dr. Pinches also published another tablet, dated thirteen years after the fall of Babylon, in the fourth year of Cambyses, in which a certain Gobryas is called the "governor of Babylon," from which he makes the deduction that while Cyrus became king of Babylon after the fall of the Neo-Babylonian dynasty, he appointed governors, which Dr. Pinches claims throws light on the last verse of the fifth chapter of Daniel, where it is stated that after Belshazzar was killed "Darius the Mede took the kingdom"; that is, not as king, but as governor.

FOR some years the existence has been known of a chronicle, by the help of which the description of Herodotus concerning the strategy whereby the city of Babylon was taken, and the story in the Book of Daniel concerning the overthrow of the kingdom, can in a general way be harmonized. This chronicle says that in the seventh year the king (Nabonidus) was in Tema; the son of the king (Belshazzar), the princes and the army were in Akkad. In consequence, when the great festival of the year, on New Year's day, namely Akitu, was celebrated, "the king to Babylon did not go; the god Nebo to Babylon did not go; Bel did not go forth; the Akitu was omitted." Upon this festal occasion, the statue of the god Nebo was carried from his shrine in the temple Ezida, in Borsippa across the river, on the procession street, Aibur-shabu-rabu, which ran from Ezida to the temple Esagila, in Babylon. It was necessary for the king, or the son of the king, to head the proce on. In the ninth, tenth, and ele th years the feat was also omitted ue to the absence of the king, his son nd the nobles.

Nabonidus had not been an irreli ous man, but he had conducted affairs a way that had made him unpop ar. Besides neglecting the ancient es, he had brought the gods from ma of the cities to Babylon, which displ sed the people. In consequence, ey readily welcomed a change of go rnment, and the Babylonian rule me to an end. The chronicle of the s enteenth year reads as follows:

"The gods of Marad, Zagaga nd the gods of Kish, Beltis and the ods of Kharsagkalamma entered Bab on. Unto the end of Elul, the go of Borsippa, Cutha, and Sippara di ot enter. In the month Tammuz, C us, when he made battle in Kesh (C s),

Continued on page 55



A Royal Contract

A Voice in the Wilderness

By GRACE LIVINGSTON HILL LUTZ

SYNOPSIS OF PRECEDING CHAPTERS

MARGARET EARLE, school teacher, tenderfoot," mistaking a water stop for her station and discovering her mistake just too late was left behind on the desert plain of Arizona and saw her train disappear into the night. Alarmed by the calls of coyotes she climbed laboriously to the top of the water tank where visions of her parents reading comfortably at home alternated with fear at her predicament and with wonder at the glory of the star-lit sky. A passing half-drunken rancher told her that her station was twenty miles away. She climbed down from her point of vantage on the tank and started to go to the rancher's camp, first on foot and then riding behind on the pony; but she found his company less desirable than loneliness. She dropped off the horse, the rancher threw her bag after her and left her sobbing in the sand beside the trail.

CHAPTER II—*Continued*

UNDER the blue, starry dome, alone, sat Margaret again, this time with no friendly water tank for her defense, and took counsel with herself. The howling coyotes seemed to be silenced for the time; at least they had become a minor quantity in her equation of trouble. She felt now that man was her greatest menace, and to get away safely from him, back to that friendly water tank and the dear old railroad track, she would have pledged her next year's salary. She stole softly to the place where she had heard the suit case fall, and picking it up started on the weary road back to the tank. Could she ever find the way? The trail seemed an intangible thing; her sense of direction confused. Yet there was nothing else to do. She shuddered whenever she thought of the man who had been her companion on horseback.

When the man reached camp he set his horse loose, and stumbled into the door of the log bunk house, calling loudly for something to eat.

The men were sitting around the room on the rough benches and bunks, smoking their pipes or stolidly staring into the dying fire. Two smoky kerosene lanterns that hung from spikes driven high in the logs cast a weird light over the company, eight men in all, rough and hardened with exposure to stormy life and weather. They were men with unkempt beards and uncombed hair, their coarse cotton shirts open at the neck, their brawny arms bare above the elbow; with crimes and sorrows and hard living written large across their faces.

There was one, a boy in looks, with smooth face and white skin healthily flushed in places like a baby's. His face, too, was hard and set in sternness like a mask, as if life had used him badly; but behind it was a fineness of feature and spirit that could not be utterly hidden. They called him the Kid, and thought it was his youth that made him different from them all, for he was only twenty-four, and not one of the rest was under forty. They were doing their best to help him get over that innate fineness that was his natural inheritance, but although he stopped at nothing, and played his part always with the ease of one old in the ways of the world, yet he kept a quiet reserve about him always, a kind of charm beyond which they had not been able to go.

He was playing cards with three others at the table when the man came in, and did not look up at the entrance. The woman, white and hopeless, appeared at the door of the shed-room when the man came, and obediently set about getting his supper, but her lifeless face never changed expression.

"Brung a gal 'long of me part way," boasted the man as he flung himself into a seat by the table. "Thought you fellers might like t' see 'er, but she got too high an' mighty fer me, wouldn't take a pull at th' bottle 'ith me, 'n shrieked like a catamount when I wanted to kiss 'er. Found 'er hangin on th' water tank. Got off 't th' wrong place. One o' yer highbrows out o' th' parlor car! Good lesson fer 'er!"

The boy looked up from his cards sternly, his keen eyes boring through the man.

"Where is she now?" he asked quietly, and all the men in the room looked up uneasily. There was that tone and accent again that made the boy alien from them. What was it?

The man felt it and snarled his answer angrily.

"Dropped 'er on th' trail, an' threw her fine-lady b'longin's after 'er. Ain't got no use fer thet kind. Wonder what they was created fer. Ain't no good to nobody, not even 'emselves." And he laughed a harsh cackle that was not pleasant to hear.

The boy threw down his cards and went out, shutting the door. In a few minutes the men heard two horses pass the end of the bunk house toward the trail, but no one looked up nor spoke. You could not have told by the flicker of an eyelash that they knew where the boy had gone.

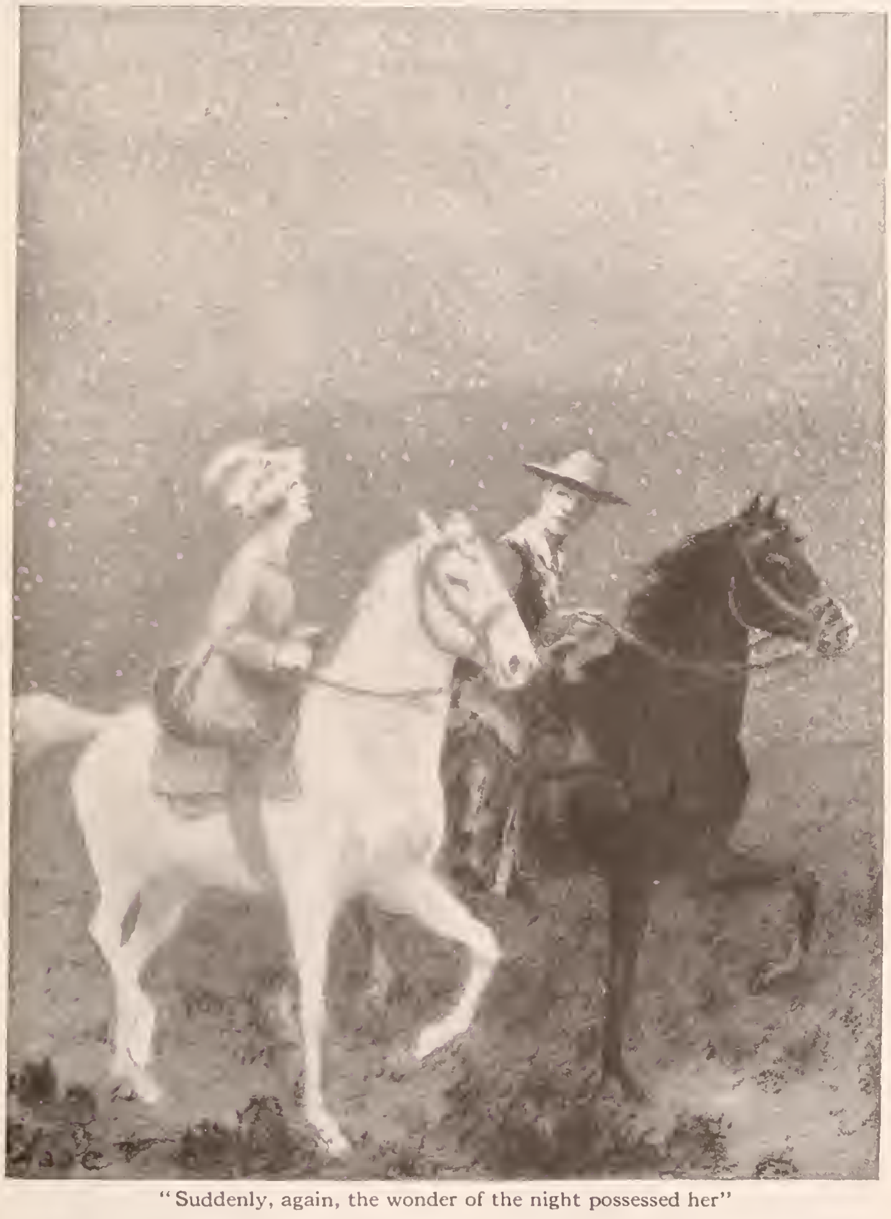
She was sitting in the deep shadow of a sage-bush that lay on the edge of the trail like a great blot, her suit case beside her, her breath coming short with exertion and excitement, when she heard a cheery whistle in the distance. Just an old love song dating back a dozen years and discarded now as hackneyed even by the street pianos at home, but oh! how good it sounded:

"From the desert I come to thee."

The ground was cold and struck a chill through her garments as she sat there alone in the night. On came the clear musical whistle, and she peered out of the shadow with eager eyes and frightened heart. Dared she risk it again? Should she call, or should she hold her breath and keep quiet, still hoping he would pass her by unnoticed? Before she could decide two horses stopped almost in front of her and a rider swung himself down.

He stood before her as if it were day and he could see her quite plainly.

"You needn't be afraid," he explained calmly. "I thought I had better look you up after the old man got home and gave his report. He was pretty well tanked up, and not exactly a fit escort for ladies. What's the trouble?"



"Suddenly, again, the wonder of the night possessed her"

Like an angel of deliverance he looked to her as he stood in the starlight, outlined in silhouette against the wide, wonderful sky; broad shoulders, well-set head, close-cropped curls, handsome contour even in the darkness. There was abont him an air of quiet strength which gave her confidence.

"Oh, thank you!" she gasped with a quick little relieved sob in her voice. "I am so glad you have come. I was—just a little—frightened, I think!" She attempted to rise, but her foot caught in her skirt and she sank wearily back to the sand again.

The boy stooped over and lifted her to her feet.

"You certainly are some plucky girl!" he commented, looking down at her slender height as she stood beside him. "'A little frightened,' were you? Well, I should say you had a right to be."

"Well, not exactly frightened, you know," said Margaret, taking a deep breath and trying to steady her voice. "I think perhaps I was more mortified than frightened, to think I made such a blunder as to get off the train before I reached my station. You see I'd made up my mind not to be frightened, but when I heard that awful howl of some beast . . . ! And then that terrible man!" She shuddered and put her hands suddenly over her eyes as if to shut out all memory of it.

"More than one kind of beast!" commented the boy briefly. "Well, you needn't worry about him; he's having his supper and he'll be sound asleep by the time we get back."

"Oh, have we got to go where he is?" gasped Margaret. "Isn't there some other place? Is Ashland very far away? That is where I am going."

"No other place where you could go tonight. Ashland's a good twenty-five miles from here. But you'll be all right. Mom Wallis'll look out for you. She isn't much of a looker, but she has a kind heart. She pulled me through once when I was just about flickering out. Come on, you'll be pretty tired. We better be getting back. Mom Wallis'll make you comfortable and then you can get off good and early in the morning."

Without any apology, and as if it were the common courtesy of the desert, he stooped and lifted her easily to the saddle of the second horse, placed the bridle in her hands, then swung the suit case up on his own horse and sprang into the saddle.

CHAPTER III

HE turned the horses about and took charge of her just as if he were accustomed to managing stray ladies in the wilderness every day of his life and understood the situation perfectly; and Margaret settled wearily into her saddle, and looked about her with content.

Suddenly, again, the wide wonder of the night possessed her. Involuntarily she breathed a soft little exclamation of awe and delight. Her companion turned to her questioningly.

"Does it always seem so big here—so—limitless?" she asked in explanation. "It is so far to everywhere it takes one's breath away, and yet the stars hang close, like a protection. It gives one the feeling of being alone in the great universe with God. Does it always seem so out here?"

He looked at her curiously, her pure profile turned up to the wide dome of luminous blue above. His voice was strangely low and wondering as he answered after a moment's silence:

"No, it is not always so," he said, "I have seen it when it was more like being alone in the great universe with the devil!" There was a tremendous earnestness in his tone that the girl felt meant more than was on the surface. She turned to look at the fine young face beside her. In the starlight she could not make out the bitter hardness of lines that were beginning to be carved about his sensitive mouth. But there was so much sadness in his voice that her heart went out to him in pity.

"Oh," she said gently, "it would be awful that way. Yes, I can understand. I felt so, a little, while that terrible man was with me," and she shuddered again at the remembrance.

Again he gave her that curious look.

"There are worse things than Pop Wallis out here," he said gravely. "But I'll grant you there's some class to the skies. It's a case of 'where every prospect pleases and only man is vile,'" and with the words his tone grew almost flippant. It hurt her sensitive nature and without knowing it she half

Continued on page 57

A Week in the World's News

NO BREAK WITH AUSTRIA. The full text of the Austrian reply to the second note of the United States in the matter of the Ancona was made public at Washington on December 31. The note complies fully with the spirit of the American requests. The Austrian government assures the American government that it has disciplined the commander of the submarine for exceeding instructions, and that no similar incident will again occur. The Austrian government agrees with the American cabinet that "the sacred commandments of humanity must be observed also in war." The note refers to the fact that a short time ago the Austro-Hungarian government and the Washington cabinet were not in harmony on a question which the entire public opinion in Austria-Hungary regarded principally a question of humanity. The tone and temper of the note, coupled with the feeling which has been growing in Congress against any assertion by this country of demands which might lead to an impossible situation, make it reasonably certain there will be no breach either in diplomatic relations or otherwise between the United States and Austria, and it is felt that the settlement of the Austrian case makes even more certain the complete and satisfactory settlement of the Lusitania case.

HENRY FORD RETURNS HOME. Leaving the members of the Oscar II peace expedition at Stockholm to perfect their plans under delegated leadership, Mr. Ford has returned to America not necessarily a sadder, but certainly a wiser, man; but more assured than ever that the bringing about of peace lies very largely in the hands of neutral nations. He landed at Brooklyn on Sunday, January 2, and was soon thereafter in conference with William J. Bryan. Mr. Ford declared that up to date the expedition is worth the cost, and that he will continue with his plans here and will rejoin the party abroad if necessary. He has revised his ideas as to the cause of war, and now shifts the blame from militarists and makers of munitions to the masses of people themselves in having neglected to select the proper heads for their governments. "In the great majority of cases," he said to the newspaper men, "people select their rulers and then are afraid of them. They don't write enough letters to them and let them know their views." As to the expedition itself, the members will proceed to Copenhagen, and after delegates to the Hague Conference are elected, the remainder of the party will probably return to America.

DEATH DEPLETES SUPREME COURT BENCH. On January 2 Justice Joseph Rucker Lamar, Associate Justice of the Supreme Court of the United States, died at his home in Washington as the result of a severe cold, following a period of illness extending over several months. Justice Lamar has occupied a distinguished position on the bench since his appointment in 1910 by President Taft. It is pointed out that he was one of the three members of the Supreme Court who had been appointed by a President of the opposite political party. He was born October 14, 1857, in Elbert County, Md., his father, James S. Lamar, being pastor in the Disciples denomination. His education all tended toward the law, and he became the legal representative of railroads and other large corporations. His opinions on the bench were held in high respect. His wife was Miss Clarendon Pendleton, daughter of the late Dr. W. K. Pendleton, president of Bethany College; she, with his two sons, Philip Rucker and William Pendleton Lamar, survives him.

FOR A UNITED CHURCH. A conference of several days' length, and attended by selected representatives of the Protestant churches of all North America, was begun at Garden City, Long Island, on January 4, in the Episcopal Cathedral of the Incarnation, for the purpose of considering a basis on which Christians of every name may agree as the first concrete move toward the visible realization of unity for which Christ prayed. Rev. Dr. Junius B. Remensnyder, a former president of the Lutheran General Synod, was selected to deliver the principal address, the discussion to follow under the leadership of prominent members of the Presbyterian, Methodist, Baptist, Episcopal, Disciples, and other denominations.

WARDEN OSBORNE REMOVED. Thomas Mott Osborne, who has been reform warden of Sing Sing for a little over a year and whose reforms have been the center of a considerable controversy, was indicted by the grand jury after nearly three months' investigation on the charge of dereliction of duty. Mr. Osborne demanded an immediate trial, but meanwhile, Dr. George W. Kirchwey, formerly dean of the Columbia Law School, an ardent supporter of Mr. Osborne, has been appointed warden.

WIRELESS TO JAPAN. The Japanese government has just completed a 300-kilowatt wireless plant at Funabashi, near Tokio. The station will send and receive messages via Honolulu, the distance being about 3,400 miles. Signals sent out from the Funabashi station have been caught at San Francisco, which is 5,600 miles away, and have been heard clearly at Honolulu.

KING ROSS IS DEAD. In 1827 a Scotchman by the name of Ross was shipwrecked on Cocos Island, the island near which the Australian cruiser Sydney sunk the German cruiser Emden last year. The islanders had never seen a white man and thought he was a god. Had they thought otherwise they would have eaten him, and Mr. Ross was willing to continue their misapprehension and became their king. He taught them the ways of civilization and became a very worthy king. In 1886 the British government formally an ced the twenty islands of the group and iss l a grant to George Clunies Ross under whi he Ross family has since governed the island nd the latest occupant of the "throne," A ew Ross, died on December 29.

COLD STORAGE IN THE TREET S. Sunrise of December 30 showed the c ge groves near Los Angeles, Calif., mant in snow, the first time in many years. The m- perature did not fall below freezing an he trees suffered little damage.

1916 WILL PAY WELL. Increases he pay of many workers became effective nu- ary 1. Through New England, cotton ra- tors granted advances which affect more an 75,000 mill workers. Employees of s ice transit lines in many cities were grant in- creases in pay, and throughout the ast nearly all the building trades received a ht increase in their daily wage. Even Pu an porters and conductors were included i he increased rates.

SEVEN STATES GO DRY JANUA 1. The states of Iowa, Colorado, Oregon, sh- ington, Idaho, Arkansas and South Ca na came under state-wide prohibition la on January 1, making the total number o o- hibition states in the Union nineteen. ore than 3,000 saloons were put out of busin in the seven states.

PETROLEUM AT A NEW REC D. There were 291,400,000 barrels of petr um produced in the United States in 1915, a d- ing to the estimates of the United States o- logical Survey. Of this production, 267,40 00 barrels were marketed, the other 24 0,- 000 barrels being held in storage. Thi as about 2,000,000 more barrels than were r- keted in 1914.

Continued on next page

The War in Europe

By ANTHONY ARNOUX

European journalist of many years' standing; military critic; staff writer of the Paris Daily Mail and Le Temps; contributor to l'Indépendance Belge

DURING the whole of the past week, with the exception of Christmas day, the attention of the United Kingdom has been steadfastly fixed on the British cabinet and the efforts which were being made to prevent a complete split of that body on the question of conscription.

During the latter part of the period when Lord Derby's recruiting scheme was being tried out, Premier Asquith made a definite pledge that the unmarried men of the kingdom should be compelled to perform military duty before the married men would be called on. As a result of this pledge, the married men of military age came forward in very large numbers, knowing that any call to them for actual service with the colors would be postponed till practically all the unmarried were actually in active service, and during the last few days it can be said that all the married men have registered for service under the Derby plan. But the unmarried men have not registered themselves in anything like the same proportions. Indeed, from what little we know, it hardly seems probable that much more than half the unmarried men have come forward.

Under these circumstances it became necessary for Mr. Asquith and the cabinet to plan some measures to present to Parliament on its reassembling on January 6, which would provide the supply of men for the army which is imperative, redeem his pledge to the married men, and at the same time antagonize as few elements of the British electorate and of Parliament as possible.

In a general sense many important elements of the British electorate are on record as absolutely opposed to conscription under any name and form. Most prominent among these are the Labor party and the Irish party, which, between them, have over a hundred votes in the House of Commons. Besides these two there are many of the radical elements of the Liberal party as well as a section of the conservatives led by Balfour, formerly premier and at present First Lord of the Admiralty in the existing coalition cabinet. The opponents of conscription have the active support of a large section of the British press.

To obtain the needed men and to do so without antagonizing these sections of the British people and the British parties has been the difficult task with which the cabinet has been occupied. Finally, in principle at least, a scheme of action has, according to report, been resolved on. This scheme will take the form of a bill to be presented to Parliament, which will provide that all unmarried men who by a given date, to be fixed in the bill, have not volunteered for immediate military service shall on the arrival of such date be compelled to serve. But Ireland is to be exempt.

Now, as no unmarried men of military age have been for some time allowed to leave the kingdom, and as the time which these will be given to volunteer will be very short, before compulsion is applied, it does not seem as though the unmarried men had much chance to escape.

This plan is expected to pass Parliament with comparatively little opposition and to become law, but as a result even of this modified form of compulsory service, two and perhaps more resignations from the cabinet are expected. The Labor party meets the end of the present week to consider the whole subject.

There appears to be a feeling in the British public and press that Mr. Asquith has nearly reached the limit of his usefulness in his present position, and that a change will shortly take place in the premiership. Three names are being discussed as his possible successor—Lloyd George, Sir Edward Carson, and Lord Curzon.

The class of 1917 will be incorporated in the active French army just after the New Year, some sixteen months before the time at which under normal conditions these 350,000 young men would have joined the colors.

Bulgaria, which has taken over the administration of the "former kingdom of Serbia," is having difficulty with the question of the money issued by that former kingdom. The paper money, of which there is approximately 380,000,000 dinars in circulation (a dinar is 19.6 cents), was secured by a metallic reserve of 61,000,000 dinars in the possession of the Serbian National Bank. This reserve was carried off at the time of the Serbian retreat. The result is that the Bulgarian administration refuses to recognize this paper money at all, and has forbidden its use. This demonetization has, of course, caused great misery among the population. The Serbian silver and nickel minor coinage is to continue to circulate temporarily.

The Russian government has refused to allow the Duma to meet. For more than three weeks the censorship on news of any kind from Russia has been more severe than at any period heretofore during the war.

Berlin has informed us several times during this period that there have been acute internal disorders in the land of the Czar, and this refusal to allow the Duma to meet, coupled with the extraordinarily severe censorship, gives some color to the report. Russia is undoubtedly in a very difficult situation financially, industrially and commercially today, owing largely to the impossibility in which she stands of free communication with the outside world. These troubles are only temporary, as Russia is potentially the richest country in the world and only needs a scientific development of her enormous resources to become so in fact.

There have been reports from a variety of sources of food riots in B in and Vienna, and it is said that th a- tions in both Austria and German re being steadily reduced. To what e- gree this is the truth, which it is n- doubtedly to some degree, canno be said.

Unlike last year, Christmas day as not in a general way marked by a re or less understood truce along a of the lines, nor were there, accordi to the reports, any of the scenes bet en the trenches which took place last r, when foes for a time laid aside ir weapons and met in a non-h ile manner.

Artillery fighting in Champ ne culminated in a German attack on ill 193, so often fought over in the st, which the French repulsed. In he Vosges very hard fighting conti ed to rage on the Hartmannsweiler of, spreading toward the end of the ek to Hirzstein to the southwest. is fighting has been largely of the h d- to-hand order, and has resulted in ry heavy losses to both sides. The r ilt is still in doubt.

Considerable interest was arc ed during the week by the announce nt by the British that they had withd vn one army corps (40,000 men) of I an troops from the western front or another field of action." No cl to the identity of this other field was g n, which omission gave rise to conside ble animated but fruitless specula n. Most probably these troops were t s- ferred to Egypt or Mesopota ia, where the climate will be more ada ed to them. The Indian troops hav ot been a remarkable success on the st- ern line for this very reason of cli te. Then, too, their provisioning has en rise to considerable difficulty.

In Mesopotamia the British h a week of hard fighting at Kut-el-Ar ra. The Turks, after artillery prepara n, rushed a fort on the British line o le-

Continued on page 55

BYING BACK AMERICAN SECURI-TIE Following the announcement of the prosed mobilization of American securities by t British government, L. F. Loree, presiden of the Delaware and Hudson Railway Conany, issued an estimate of the amount of merican securities held abrl and the amount of these secuies which had been repurased during the first six mous of 1915. According to his timate, $621,289,772 worth of led railway securities were sold the American market on fore account in the first six mous of 1915, and on July 31 estimated that there were still foreign hands American raily securities of a par value of 223,510,229 and a market valu of $1,751,437,912. The holgs of American stocks and bon abroad are by no means coned to listed securities, there beia great deal of foreign capital nvested in American dusal and mining corporations, and state, county and municipal onds, in which there has beelmost as much trading as in e listed securities since the war egan. It is therefore estimat that we have repurchased with the past year more than $1,0,000,000 of our securities whi were held abroad at the begning of the war.

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Delegates to the Pan-American Scientific Congress in Front of the Pan-American Union Building. Vice-President Marshall, Secretary of State Lansing, Ambassadors from Brazil and Chile in the Center Group

TPHUS CROSSES THE RIGRANDE. The typhus epidemic has bece more than serious in Mexico. The Pul Health Service is maintaining a strict quantine against typhus along the border, andet in spite of the most vigilant care three cas have developed in the town of Laredo, Tex.

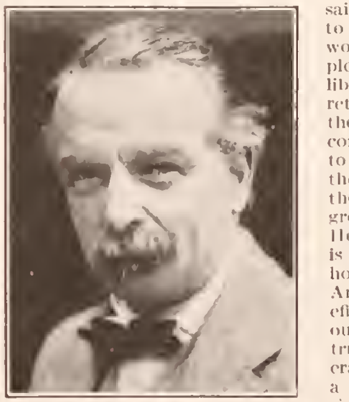
FOM AIR TO SOIL. Nitrogen is absolut necessary to growing plants, and when exhsted from the soil must be replaced. Theorld has been dependent upon the nitrate bedof Chile for this most important element of tilizer. Some years ago it was found thahe electric furnace could be made to devp nitrogen in large quantities from the air, t to be commercially feasible the electric curt used must be produced more cheaply tha t can be produced in any plant burning coa The Southern Electro-Chemical Compan with a plant using water power from the Catha River in South Carolina, announced on cember 28 that it was prepared to supply nitres for commercial purposes at a price less han the market price for imported nitres. The company fixes the nitrogen of air through the Pauling process, patent in Austria several years ago. This pross is now said to be employed in making nites for ammunition for the Teutonic alli which by the exigencies of war are cut off om the South American supply. The anncement of the Southern Electro-Chical Company followed only a day or twhe recommendation of Brigadier General Crer, chief of ordnance of the United States arn, who called attention to the possibility of e United States itself becoming independent of foreign supply by the development of electric process.

VLL EUROPE GO BANKRUPT? How lonwill the governments of Europe be able to ep up the war without going bankrupt is a qstion that is being asked in many quarter Even with thrift and economy enforced to last notch among the various population and with business stimulated to the higst productive point compatible with existi trade conditions, the outlook is still unpmising. One year more of war it is estiated would increase the national debt of gland to something over $17,000,000,000. Thixed annual charges, including interest, arn and navy, etc., would be something like1,400,000,000. If to this are added increed armament, old age pensions and the likhe budget would be over $2,000,000,000 as ainst an average of $900,000,000 before thevar. This tremendous burden, to be bor by 45,000,000 population—more than doue that of the United States with 100,000,000 population—would seem intolerable, espially when it is realized that it would last at lst a full generation. And when we consid that the other warring powers, France, Gerany, Austria and Russia, would be loaded wit debt in the same proportion, some of he far less able to stand the burden, we get npse of a cause that may operate to shon the war when all other arguments may ail the specter of financial exhaustion.

UR CHARACTER, PLEASE. The Higway Safety League of Massachusetts hasad introduced into the senate of the Maehusetts legislature a bill which provid that a license to operate a motor vehicle sha be granted only after an investigation nthe mental, moral and physical qualificaior of the applicant.

IERICA SECOND ON THE SEA. Acding to a recent tabulation by the Deparent of Commerce, the commercial fleet of United States ranks second to that of re Britain. The British have 3,063 ocean-going steamers of over three thousand gross tons. The United States has 315, France 228, and Japan 225. The German commercial fleet includes 544 vessels of this class and would be second in time of peace. Since the passage of the Registry Act on August 18, 1914, 148 vessels have been transferred to the American flag, the tonnage being very nearly identical with that lost to the flag on account of the activities of the Confederate fleet in 1863 and 1864.

PAN-AMERICA: AN IDEA OR AN ALLIANCE? The sessions of the Pan-American Scientific Congress at Washington have shown a considerable intensifying and unifying of the feeling of Pan-Americanism, in which has been included a restatement of America's understanding of the Monroe Doctrine. According to a Buenos Aires cablegram, Ambassador Naon is commissioned by Argentina to arrange a quadruple entente between Argentina, Brazil, Chile and the United States, an alliance whose object should be the upholding of this new statement of the Monroe Doctrine, and united action against any aggression upon the Western Continent. In addressing the American Congress at the beginning of the present session, President Wilson said that the countries of the new world 'mean always to make a common cause of national independence," and that "all the governments of America stand upon a footing of genuine equality." This sentiment was further supported by the Chilean Ambassador Eduarado Suarez Mujica, President of the Pan-American Congress, who said of the Monroe Doctrine that "generalized as a derivation from the Pan-American policy supported by the republics in the continent as a common force and a common defense, it has become a solid tie of union, a guarantee, a bulwark for our democracies." Señor Ignacio Calderon of the Bolivian delegation said: "America is destined to lead the world. Let us work together for the principle of right and justice, liberty and happiness." Secretary Lansing, addressing the opening meeting of the congress, gave a new impetus to this wider statement of the Monroe Doctrine and to the movement toward a greater pan-Americanism. He said: "The present epoch is one which must bring home to every thinking American the wonderful benefits to be gained by trusting our neighbors and by being trusted by them, by cooperation and helpfulness, by a dignified regard for the rights of all, and by living our national lives in harmony and good will." . . . "Never before have our people so fully realized the significance of the words 'peace' and 'fraternity.' Never have the need and benefit of international cooperation in every form of human activity been so evident as they are today."



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David Lloyd George

British Minister of Munitions

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RECRUITING
OFFICE

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Enlistment Scenes Under the Lord Derby Scheme of Recruiting in England

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The congress was divided into nine sections and forty-five subsections for the consideration of separate scientific and commercial questions.

TO FINANCE SOUTH AMERICA. Until the present year millions of dollars in European capital found welcome opportunity for investment in Argentina and the other South American states. This source of new capital is closed today, but the developing life of these growing nations continues to need more capital than it can create itself. In a recent interview in the New York Times, Amos L. Post, a retired capitalist living in Buenos Aires, called attention to the opportunities for investment in the South American field, but with it sounded a warning against any investment which was not made with a definite purpose and with sufficient financial support.

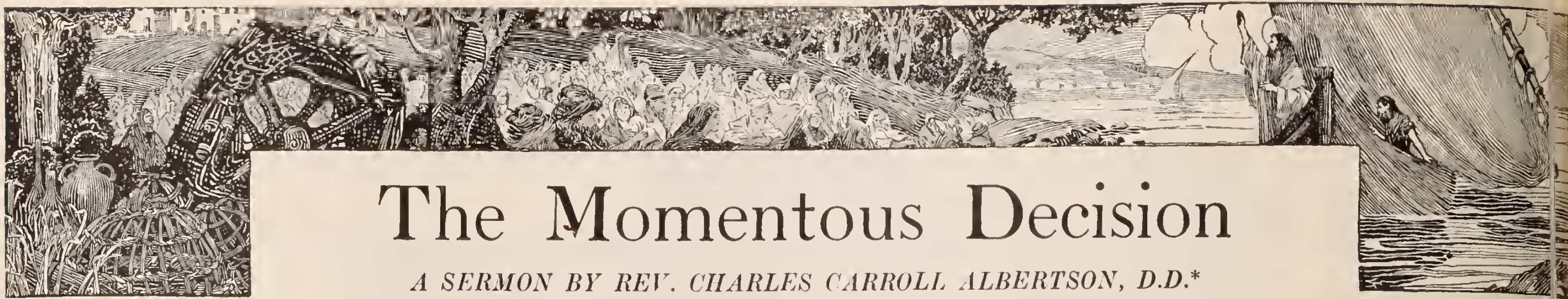
ANGLO-FRENCH LOAN NOT "LEGAL" INVESTMENT. The Bank Commissioner in Massachusetts has ruled that under the law trust companies may not invest in the bonds of any foreign government. The ruling was brought about by the purchase by Boston trust companies of the five per cent. bonds of the recent Anglo-French loan.

CHINESE IN REVOLT. That the new Chinese monarchy under Emperor Yuan Shi Kai was not to have plain sailing became manifest on December 25 when dispatches were received from Peking and Shanghai to the effect that the provinces of Yunnan, Szechuen, Hupeh, and Kwangsi had declared their independence from the monarchy, and that the armies under the governors of these provinces had joined the revolutionists, refusing to execute orders from Peking. The revolutionists are led by Tsai Ao and the revolt is reported as spreading rapidly throughout the southern provinces which were the center of the rebellion under Sun Yat Sen.

FOR UNITED PEACE FORCES. The New York Peace Society, of which Andrew Carnegie is president, and the American branch of the League to Enforce Peace, of which William H. Taft is president, have united and have opened joint headquarters at 70 Fifth Avenue, New York. The League to Enforce Peace is working for certain definite ends which are expressed in the following proposals: 1. The establishment of an international tribunal or world court which shall pass on all justiciable questions arising between nations. 2. The establishment of an international tribunal to be known as a council of conciliation, which shall pass on all other questions. 3. The signatory powers to use forthwith their joint economic and military forces against any nation which, having joined the league, goes to war or begins acts of hostility against another of the signatories without first submitting its quarrel to a court or board of arbitrators as provided in Sections 1 or 2. 4. The adoption of a code of international law through a series of international conferences.

SANTA CLAUS TO 41,000. For several years past, the Pittsburg Bank for Savings and the Pittsburg public schools have been cooperating in a plan to encourage thrift on the part of the children in the schools. Collectors representing the bank visited each of the 132 schools weekly, collecting the deposits of the children. The bank recently closed its doors, the failure being due to the depreciation of securities in its hands. It held deposits amounting to $167,136.68 belonging to 41,000 children depositors, and it was announced that the assets of the bank could not pay more than fifty per cent. upon its liabilities. The failure came just before Christmas, and hung as a black cloud over the holiday pleasures of these 41,000 small depositors and their families. On December 24, the cloud was dispelled by the announcement of Henry C. Frick that he would pay in full as a Christmas gift all the accounts of the youthful financiers. Mr. Frick had no connection with the bank.

INDICTED AS INCITERS OF STRIKES. The Federal Grand Jury in New York, which has been investigating, since September, alleged operations of Labor's National Peace Council in connection with strikes in various munition plants, returned indictments against eight persons on December 28. The indictments charged conspiracy to restrain trade contrary to the provisions of the Sherman Anti-Trust Law. The men indicted are Representative Frank Buchanan of the Seventh District of Illinois, who was President of Labor's National Peace Council until July 27; Franz Rintelen, a captain in the German navy; H. Robert Fowler, former congressman from Illinois; David Lamar, known as the Wolf of Wall Street; Jacob C. Taylor, now president of Labor's National Peace Council; Henry B. Martin, Secretary of the Council, and Herman Schulteis, also a member of the Council. The government will proceed to prosecute these cases.



The Momentous Decision

*A SERMON BY REV. CHARLES CARROLL ALBERTSON, D.D.**

TEXT—Matt. 19: 22. "But when the young man heard the saying, he went away sorrowful; for he was one that had great possessions."

THE young man of this incident is one of the most pleasing figures in all the New Testament. He charms us with his character, with his gracious manner of approach, and with his words. He is clean of hand and pure of heart. It is much for any youth to have lived honorably. It is more that one of great wealth, to whom temptations must have been both numerous and alluring, had kept his record stainless.

Virtue and praise belong of right to one who, arrived at manhood, has observed the code of ethics touching things that are pure and lovely and of good report. This youth had obeyed the physical code. A modern poet states it thus:

Cherish thy body well;
'Tis holy citadel
Whereon—wherein—doth dwell,
  Above the sod,
More than the spirit bright
Or soul's refulgent light;
Read, as my fingers write—
  "Within is God."

He had observed the social code, had respected the social hedges. This is the law that says, "Honor the wife, the sister, the daughter of another as you would have your own honored."

He had observed the ethics of trade. There is a code of commerce. It teaches that absolute truth and justice between man and man are the only guarantee of permanent prosperity. Having kept these laws, what had he failed in? He was conscious of some deficiency, else he had not come to Christ. Was he proud? Not so; for he came humbly to the Master. Was he profane, rebellious? There is nothing but reverence in his attitude toward Jesus as a religious authority. What then is the secret of his discontent? He did not know. His "What lack I yet?" proceeded from the depths of a restless spirit.

Whatever it was this young man lacked, and whatever it was he expected when he came to Jesus, he went away sorrowful. And so far as we have any definite knowledge, he never came again. There was no need for him to come again. There was a definiteness, a conclusiveness, about the Master's dealing with him that called for no further light or leading. (This was characteristic of all Jesus' conversations with inquirers; he left no question unanswered.) So far as we know, when the young man went away he went away into darkness; not the darkness of immoral living, which is both darkness and slime, but into the darkness of indecision, of reluctance to pay the price of supreme opportunity, of unwillingness to suffer the loss of what he had learned to love more than he loved perfection. We have no warrant for believing that his refusal was an absolute turning away from God. But it was a turning away from the highest standard. Jesus said, "If thou wouldst be perfect," and by going away the young man virtually said, "I will not accept the terms; I will content myself with something less perfect than this Teacher holds before me."

THIS is the tragedy of it. Here is a youth ambitious to excel in the fine art of living. Jesus gives him to see what he might be and do. He sees in one glorious moment of revealment the future under Christ's guidance, considers the conditions and turns away. Jesus takes him at his word, and does not call him back to suggest that the thing is any less difficult than the young man thinks it is. But the Master follows him with his eyes until he disappears at the turn in the road; follows him in thought still longer, and says to his disciples, with sadness in his voice, "How hard it is for those that have abundance to enter my kingdom!" This is neither a dark saying nor a hard saying. It is hard for those who have riches to enter any kingdom, entrance to which involves the sacrifice of ease and pleasure; the kingdom of athletics, or of music, or of art, or of literature. This young man refused to enter a kingdom which at that moment demanded the utter abandonment of all things else; a kingdom which at all times requires the dethronement of self.

Self is a great inclusive word, and comprehends all that panders to our pride, all that ministers to our vanity, all that feeds our gross desires, and all that stands closest to us in the secret places of desire. In effect, Jesus said, "I can not take you into my discipleship until you have separated yourself from that which would otherwise occupy the chief place in your affections." He could not do otherwise. "Forsaking all other, keep thee only unto her so long as you both shall live," are the words of the marriage ceremony. "Forsaking all other, wilt thou come after me?" said Jesus to this inquirer. "Not all others," he replies, and turns away. This was the great refusal, the foolish and fatal refusal.

Consider what the great refusal included. It was a refusal of friendship. What would it not have meant to this young man to be the friend of Jesus, the close friend and comrade of the warmest heart that ever beat! Strength of affection, loving fellowship, endless inspiration, an impulse to goodness and to greatness—all this he forfeited as if it were a little thing.

MOREOVER, it was a refusal of instruction. This is the commonest mistake of men, and especially of young men—the refusal to learn. Books which contain the golden thoughts of noble minds lie unopened on our shelves while we pore over pages of cheap talk in cheap papers. Lectures in which scholars and statesmen discuss the world's greatest themes are deserted for plays which merely amuse us for an hour. Education in this land is free, yet truant officers are frequently defeated in their efforts to induce children to attend school, by the indifference, and even the hostility, of parents. Superintendent Maxwell says that 40,000 boys and girls in New York City leave the public schools every year before they finish their course, most of them at the end of the sixth year. Think of taking a child out of school at fourteen because he can earn a pittance, and dooming him for life to incompetency! The chances are that such a child will never rise above the crowded ranks of the unskilled.

He who neglects his Bible is refusing instruction. There is one book in the Holy Scriptures which, if it were mastered by every man who aspires to worldly success, were worth its weight in platinum—the book of Proverbs—yet the world is lamentably ignorant of it. Poor Richard's Almanac is good for a young man to "read, learn and inwardly digest," but it is a primer compared with the Book of Proverbs. There are three chapters in Matthew which contain the indispensable conditions of happiness; yet the Sermon on the Mount is discarded for the vulgar wit of books with alluring titles. There are three chapters in John which contain more comfort for the troubled soul than all the other writings on earth combined; yet the dust gathers on the Gospels while we run after strange gods labeled "Spiritualism," "Theosophy" or "New Thought." We refuse to be instructed, and the deepest shadows are made when we turn our faces away from the light. He who turns away from Christ turns away from the Light of all worlds.

Then the rich young ruler's refusal was the refusal not alone of friendship and of instruction, but of distinction. Jesus needed men like him to be his apostles. He needs them now. He never needed them more. The world is hungry for spiritual leadership. The air is full of messages from the unseen which need vision to read and skilful tongues to interpret. Commerce calls us, and we quench he spirit of prophecy. There are multitudes of m in business and in politics whom God called to pr ch, and they refused. An American statesman of gh renown, still living, confessed not long ago in per al conversation with a friend that he was conscio of a call to the ministry when he was nineteen ye of age. He has not been without his rewards in pol al life; but the same capacities would have been emp ed in largest measure had he yielded to that ly voice. It may be true that there are men in the n- istry who were better engaged in business, but at only makes more painful the refusal of the ly called. The rich young ruler might have bee ot only the friend of Jesus, the companion of Joh nd Paul, an apostle of the Master of all truth, a builder of empires, a spiritual world-ruler under d.

Your Servant for Jesus' Sake

THIS *is the dynamic of Christianity.*

This sent Saul of Tarsus over sea and land, amid perils uncounted—and made him St. Paul.

This sent the Saxon Wilfrid through summer's heat and over winter's snow, through the pathless forests and across the wide rivers of Germany, to win its savage tribes—and made him St. Boniface.

This sent Carey and Judson over seas; Wesley and Whitefield through England; Finney and Moody through America.

Your task may not seem comparable to these, but it is the work that He has given you to do today.

Otherwise it is not your work at all, and you have no business with it.

Do it for Jesus' sake.

FEW names have come to us out of that an nt world, but the names that stand for vital er in history are, for the most part, the names of se who left their all and followed Christ. Some of m had not much to leave; but the little of the poor as much to them as the abundance of the rich. er sacrificed as much when he left his boats and ne as this rich young ruler would have sacrificed had h ft his houses and lands and titles and income. ul sacrificed as much as this youth was called up to sacrifice—scholarship, reputation, friends, h e, health, comfort, life itself. And Paul made a od bargain at that!

Are we sometimes tempted to pity the mission es in Africa, or India, or China, or Korea? I think ey pity us. They have meat to eat that we know n of. They drink of satisfactions that we do not taste. ur God is a jealous God the less we have of other goo he better he proves to us; the fewer other friends he better friend is he. Moreover, it is no mean hon to be the Lord's foreign ambassador. He is the er or of new social and moral orders, and neither Colu us nor Cortez is surer of earthly immortality tha ne. He is a discoverer of new dominions on whic he plants the banner of the conquering Name.

The rich young ruler's refusal was a turning ay from friendship and instruction and the distincti of heroic service. All this is involved in the rejecti of Jesus by the modern man. Life on the highest el is life in league with Christ. The only power that n- etrates our elemental life is the power of God. he only law that covers our vital relationships is th w of God. The only institution worthy of our utter st loyalty is the Church of God. The most of us ha et God into our lives superficially. But the shallow re not what he wants. Where do we live? In our es and hates; in our desires and imaginations; i ur pleasures and treasures; in these and not alone i ur emotions and devotions God demands the thron If he is asking entrance into any sphere or realm o ur lives now, and if we shut him out, we are going ay into the sorrowful company of the rich young ler who made the great refusal.

Emerson once said, "America is only another ne for Opportunity." In a deeper sense than the n- cord philosopher used the term, the same is tr of Christianity. From the first day of our allegian to Christ, his Spirit speaks to us, saying, "Behold, I ve set before thee an open door." He is blind who es not see in an earnest Christian life innumerable hs leading to glory and honor and immortality. lk about the investment of influence! No one of u as any gift of speech or song, of friendship and le er- ship, of exhortation or instruction, no one of us ha ny personal or social power, no one of us has any stre th of body or grace of mind, which may not be inv ed in the august and immovable kingdom of God. he deepest and keenest regret of many a life is that ke the rich young ruler, it turned back from the sup ne investment at a time when heaven and earth were ll- ing, and when the Christ of God was saying, "I er now."

We may meet with reverses in business. We ay suffer losses in commercial investments. The fai ul follower of Jesus Christ finds life all gain. Eve is losses become profitable. The bitter turns to s et, and adversities prove blessings in disguise. Fai is the true philosopher's stone that turns everythi it touches to gold. Viewed under the aspect of eter y, Jesus gave the young man of the text not a task, a chance; a great and certain chance to lay hol on eternal life. Turning away from it, though he ay not have chosen evil, he chose the inferior good. "The inferior good is the fatal enemy of the best." Pe ect obedience to the perfect will of God—this alo is earth's and heaven's best.

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*Pastor Lafayette Avenue Presbyterian Church, Brooklyn, N. Y.

Daily Meditation

FOR EVERY DAY IN THE YEAR. LED BY

J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON SEDGWICK COOPER

Hard-Headed

SUNDAY, January 16. I Cor. 14 : 20. "*In understanding be men.*" In some things we are to remain as children. We are not to grow away from their simplicity. Here the struggle is t to win new fields, but to keep hold of land ori ally possessed. In these things retention is our no st conquest. "In malice be children." We are no o grow into the personal knowledge of the evil thi, and become experts in its deadly ministry. We are o seek our greatness in our ignorance. Or, if we ave "advanced" into the dark experience, we are o renew our royal mastery by a wise retreat. In rel ion to some holy attainments it is the simple tr to say that going backwards is the only progress. "E ept ye *turn again*, and become as little children, ye all not enter into the kingdom of heaven."

t in understanding we are to be men! Indeed, on of our surest defenses against belittling feelings is e cultivation of a more spacious mind—a mind wh h moves reverently but freely in the realm of tr, revealed to us in Jesus Christ our Lord. Bitte ss is always the product of narrowness. A man ma be proud of his largeness of mind, he may boast of e roominess of his creed, but if he be bitter and ma cious, it is a sure sign that his vital thought is co racted and that he has not found the glorious lib ty of the children of God. If the atmosphere in th berth is pestilential it is because the port-hole is cl d.

r. Roosevelt said some time ago that he did not kn w which quality is most productive of evil to manki in the long run, hardness of heart or softness of he . That is a very suggestive word; but may we no add that softness of head produces hardness of he t? No man can be so cruel as the man of loose an undecisive thought. Soft thinking is allied to ha feeling. It is not the water which springs from so limestone that is the sweetest and healthiest to dr k: it is the water that comes from the hidden fo esses and strongholds of granite hills. If in ur erstanding we are truly men, our emotional st ams shall be like unto the river "which maketh gl the city of God." J. H. J.

Trials that Strengthen and Glorify

MONDAY, January 17. Isa. 55 : 10-13. "*Instead of the thorn shall come up the fir-tree.*" One of th necessary results of the depopulation of Palestine du ng the captivity of the people was that vast tr ts should pass out of cultivation. Terraces reared la riously on the slopes of the hills would become he s of stones. Wild nature would resume her ar ent sway. But on the forgiveness and restoration of he repentant people there would be a complete re rsal of the results of former backsliding. This w ld be "*for an everlasting sign*"—a phrase which su ly indicates that sacred lessons of permanent im ortance are hidden under this prediction.

mong the thorns and briars of life we may reckon ill ealth, strong predispositions toward evil, compulsc association with uncongenial companions, the pe etual worry of our business career, or some thorn in he flesh. Each life has experiences like these. M ssengers of Satan come to buffet us all, causing us o ask, not once or twice, that we be delivered. S ly, we argue, we could live more useful and happy li s, if only we were free. But God does better. He tr sforms these things through the grace of our L d. It is remarkable that he was crowned with th ns. The lesson is obvious that he can transform th curse into a blessing and make thorns yield the in gnia of royalty. It is through your thorns and b rs, borne in the spirit of Jesus, that you may atta to a true royalty of character. F. B. M.

The Glory of Work

TUESDAY, January 18. II Thes. 3 : 10. "*If any will not work, neither let him eat.*" There seems to e ample Bible warrant for work, and certainly B le warnings and woes are waged against laziness a sluggishness.

Thou, O God," said Leonardo da Vinci, "hast gi n all good things to man at the price of labor."

Work is a necessity to keep the body, soul and mind al e. Parasites degenerate, according to a natural la . There is within human beings something demanding active struggle as the price of growth and of the development of new organic powers. To really live means to be active. To die, to degenerate, is to stop striving. Man is ascending or descending the ladder of life in accordance as he works or stops and despairs.

It is a favorable sign that men are less loath to retire from business, for retirement to most men means stoppage of the powers by which success has been won.

Labor has been dignified and made sacred by Jesus, who was a carpenter and went about doing good. It is synonymous with happiness to most human beings. Without it there is little pleasure or satisfaction in rest. When the days of toil are long, and the yoke seems galling, and the burdens bow the shoulders, it may help to remember that no greatness ever has been dreamed or done without it, and that its opposite would entail worse misfortune.

There is no short and easy road to Paradise. The point is to learn to sing as we work, to see the shining goal through the mists of sorrow or service, to realize that we are in line with the infiniteness of the universe and God. "My Father worketh hitherto, and I work." C. S. C.

What the Kingdom of Christ Is

WEDNESDAY, January 19. John 18 : 25-38. "*My kingdom is not of this world.*" Men have misread these words and said: "See, the religion of Jesus is quite unworldly; it has nothing to do with the institutions and arrangements of human life; it deals with the spiritual, not with the secular." But it was not in that sense that our Lord uttered these words, and the mistake has arisen from the misunderstanding of the word *of*. It has not the meaning of *belonging to*, but translates the Greek preposition which means *springing from*, or *originating in*. We might freely translate our Lord's words thus: "My kingdom does not originate from this world; it comes from another; I bring the principles, methods, and inspirations of heaven to bear on all the provinces of human thought and activity."

Our Lord claims the whole of man and all that man does as subject to his rule. He cannot spare one relationship of human life, one art, one industry, one interest, one joy, one hope, from the sway of his scepter. He has a word about the weight in the peddler's bag, the dealings of the merchant, the justice or injustice of every case tried in the courts.

But the kingdom of Christ is the reversal of all precedents that hold in our earthly and human kingdoms. The highest rank there is given to meekness, humility, and lowly service. The last are first. They who stoop the lowest sit on its thrones; they who suffer most rise to its inner circles. Its steed is not the war-horse, but the foal of an ass. The virtues that are blazoned on its rolls are not those of the warrior or plutocrat, but forgiveness, gentleness, goodness, meekness, faith. F. B. M.

The Ability to Pity

THURSDAY, January 20. Matt. 14 : 14. "*And he had compassion on them.*" Bacon said, "The more noble a soul, the more it compassion hath."

Compassion is something great and often harder than strict justice. The Master was not to blame for the condition of the people upon whom he had compassion. He might have said, as we sometimes say, that it is not our business if people are not far-sighted enough to prepare against disease or hunger. He might have passed by on the other side, as we do frequently, saying, "It was their own fault." But the fact remains that "he had compassion on them."

The existence of pity is the test of a really great soul. It is the fruit of a big heart, rather than a big head. It is spontaneous with a large personality, but it can be cultivated by a small one. Its secret is love—and love makes allowances; "it suffereth long and is kind"; it never faileth.

The other day, as we were riding in a street car, a baby in a mother's arms began to cry vigorously. On one side a man, scowling, said: "People with babies should stay at home." On the other side of us sat a fatherly-looking man, who said, "That child is in pain; see the poor mother's face!" The first man only heard a baby's scream; the second felt with a pitying heart.

To keep the heart open for kindness' sake, to struggle against the callousness that takes others' sorrow and pain for granted—that is the mark of a Christian. Great nobility is great caring. The compassionate Christ is the Son of God in his divinest rôle. C. S. C.

The Call for the Last Voyage

FRIDAY, January 21. II Tim. 4 : 1-8. "*The time of my departure is come.*" The Greek word translated "departure" really means "of my embarking." Sometimes the end of life has been depicted as the return of a vessel to the harbor whence it started, with rent sails, strained timbers, and every symptom of dilapidation. The suggestion is that it has only just escaped becoming a total wreck. The apostle's thought is far otherwise. It seems to him as though the morning is breaking over sea and land, and he is coming down to the beach to put off for the yacht which is straining at her anchor like a live thing that wants to be off on her native element.

We all know the exhilaration of a voyage, especially if we are to depend largely on the sails, as was always the case in Paul's time. The ship was, in his judgment, a winged thing, which was sped by the winds of God on its way to the desired haven. Death is not a state, but an act, a stepping on board, a leaving of the land that holds and restrains you to venture forth on a new element, somewhat unfamiliar but kindly.

The same thought animated Tennyson's immortal ode on the "Crossing of the Bar." Surely death will be beautiful when it comes, if only we have learnt to trust the great Pilot, whom we shall see face to face when we have crossed the bar, and the morning breaks over the face of the ocean of eternity. Let us fill our present life with labor for God and man; counting nothing our own, but all as a precious trust, to be employed for the coming of the Kingdom. Let us work up to the very end of time and strength. Let us eagerly reach out our hands to greet "our sister Death" when she comes to break the mooring cable and set us free. F. B. M.

The Cry of the Penitent Heart

SATURDAY, January 22. Luke 18 : 13. "*God be merciful to me a sinner.*" Two men went up into the temple to pray; the Pharisee was proud; the publican, humble. One trusted in himself; the other in God. One despised his fallen fellow men; the other felt he was the chief of sinners. One thanked God he was not an extortioner, an adulterer, a poor, wretched sinner like this publican; while the other cried out the shortest but most comprehensive prayer ever uttered: "God be merciful to me a sinner." Only one returned to his home from the house of God justified, "for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted."

He who is satisfied with himself, ever repeating the egotistical "I," has only himself for his blessing. But the soul, in the depths of its sinfulness, with its knees in the dust of penitence, who hungers and thirsts for the living God, shall be filled and satisfied with the fulness of heavenly loving-kindness.

Jesus delighted to be styled an associate with publicans and sinners, for he came not to save the righteous but to bring sinners to repentance. How much better it is to own that we are a race of prodigals, living on husks and hogs, self and sin, in the far country, but now are coming home, crying out, "Be merciful; wash me; cleanse me; renew a right spirit within me and cast me not away from thy presence, that I may dwell in the Father's house forever."

E. W. C.

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Anvil Sparks

When God makes a man feel that he must preach the gospel or be lost, it is up to that man to make others feel that they must hear the gospel or be lost.

A rural minister had a habit of counting his congregations before getting up to preach. "There are always about thirty," he said, "and this smallness of numbers has such a depressing effect upon me that I cannot preach well." The friend who was listening suggested, "Suppose you quit counting them." He did, and immediately the crowds got larger. His sermons were better. There was less depression and more expression.

Through Gates of Pearl

Augusta Albertson

AUTHOR'S FOREWORD

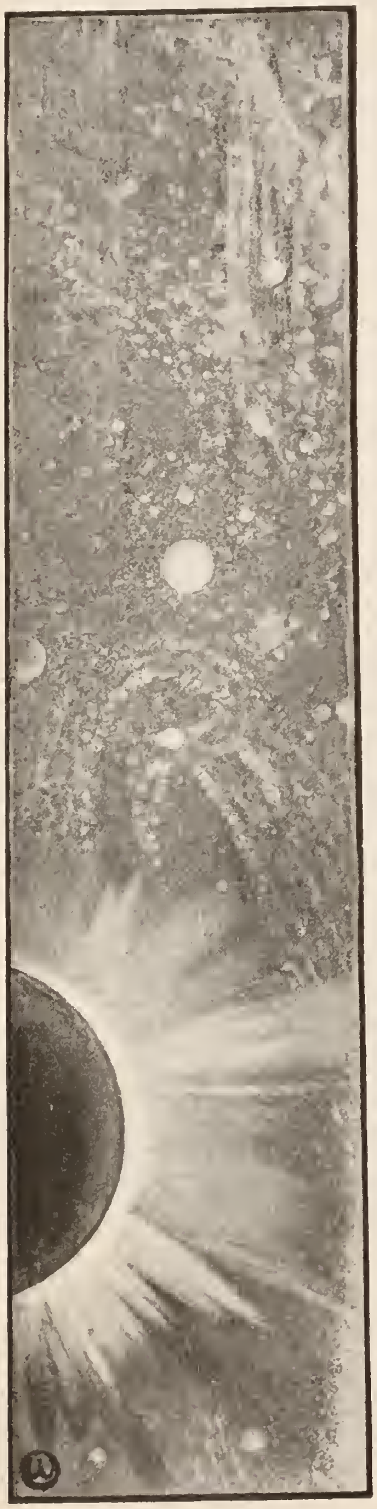
THE author distinctly disclaims any purpose or intention to set forth a new "revelation" as to the character of the world to come. The journey "Through Gotes of Pearl" was purely mental. The beginning of it was a dream, much more complex and continuous than most dreams are. Indeed, the dream grew into a series of dreams or visions, following a protracted illness. During a long period of convalescence, in which the physical senses were dull and the spiritual senses of prayer and faith (the latter "a religious use of the imagination") were acute, with little of earthly care to occupy the thought, it is not strange that the mind wandered far into the realm of what may be.

The author is not unacquainted with books which purport to describe similar dreams or visions. She believes, however, that she is not indebted to any one of them for any suggestion as to what may lie beyond the hawthorn hedge of death. Rather, she is indebted first of all to Scriptural symbols by which inspired writers have sought to convey to human minds, without satisfying mere curiosity, some concrete notion of the reality and the beauty of the Father's many-mansioned Home. Next, she has borrowed freely from the hymnology and poetry of the Future Life such figures of speech as lend themselves to synthetic expansion. Finally, she has taken counsel of her musings in those sacred hours of grace-sustained sorrow in which the Spirit of God, the blessed Comforter, leads the submissive mind by streams of healing and into pastures of rest.

It is no violent act of the imagination to see pictures in the fire-light, castles and palaces in the sunset clouds, and cities on the mirage-haunted rim of the desert. The author does not mean to say that all that she has here described has no more solid foundation than in mere fancy. Heaven is no mirage of a fevered brain. The City of God, which we are bidden to seek, exists os certainly as New York or Paris or Peking. The Apostle John saw it, and a good portion of the last Book of the Canon is devoted to word-pictures of the place.

Augustine, amidst the wreck of an old civilization, dreamed his dream of the City of God. As earth grew dim before his eyes, its treasures turning to dust, its golden fruit to ashes, God comforted him with thoughts of the City immovable and eternal. As years go by, and age comes on, and the worn garment of the flesh, already threadbare at the fringes, rests more lightly upon the spirit, the soul, forever asking "What lies beyond this rim of silence ond of dark?" is not without light and leading.

Of one thing we may be sure: that though our imagination may fail in attempting to put into words the visions of our most nearly inspired moments, the Spirit World, the Other Room, where the ascended Christ sitteth at the right hand of the Father, and where our Beloved are, "until the day break and the shadows flee away," is not less beautiful than human minds have pictured it. "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit." A. A.



CHAPTER I

I HAVE been on a long journey. I seemed to hear through an open window, at evening, the voice of One I knew, though I could not call his Name, saying, "Rise up, my love, my fair one, and come away." I cried, "Tell me, O thou whom my soul loveth, where thou feedest; where thou makest thy flock to rest at noon; for sweet is thy voice, and thy countenance is comely." But there was silence. At last there came a time of darkness. It lasted many days. Neither sun nor stars appeared to illumine my sky. The darkness was so dense I could feel it; it was blackness. Storms raged. Within my heart there was a tempest. One day, or night—I know not which—I fell into a slumber, and while I slept I journeyed far, but not without a guide. One came, angel or archangel, seraph or cherub, and, enfolding me in wings of wondrous softness, white as virgin snow, bore me to the edge of a river, on which I stood while fear filled my heart at the sight of a stream so wide and apparently so deep.

I have been afraid of deep waters since an experience in my childhood in which a sister of mine was in imminent peril of drowning. Perhaps the mystery of the river I now saw, and awe as I looked at my unearthly guide, caused me to tremble. I had no words to speak my fear. but the guide seemed to read my mind and, as if answering a question, he spoke with comforting tenderness and reassuring confidence, "This river is not what it once was; One passed over it not long ago, the touch of whose feet calmed its turbulence and cleared its current. This is his fording-place. It is quite safe for those who follow him."

Taking my hand, my guide led me across. On the other side I glanced down at my feet, and apparently the water had not touched them. I looked back at the river, and it was not so wide as it had appeared. In truth it was no more than a brook. I heard its musical murmur, and ere long that sound, sweetest of all earthly sounds, except, it may be, the tones of the human voice, seemed to be articulate. I heard words as if from a far-off invisible choir. The music of the brook was as the faint accompaniment of harps. The words were familiar, though the melody was not: "O death, where is thy sting? O grave, where is thy victory?"

The music died away upon my ears, and in its stead I became aware of fragrance. The fragrance grew faint and in its place was radiance. "Is it possible," I said to myself, "that sight and sound and fragrance are only different forms of the same force, just as electricity may manifest itself as light or power or heat?" While I was wondering, the radiance dissolved, or, I should say, resolved itself into a number of luminous clouds, and these in turn revealed themselves to me as vehicles. I must not call them chariots, or cars. They were winged rather than with wheels, and I had at once an impression of vast power and almost inconceivable rapidity.

MY guide led me to one of these vehicles—whether car, chariot or ship, I know not what name to give it—and we began to move through space. The motion was not unlike that of flight. Aeronauts speak of a feeling of elation as they mount into the upper air. Something of this I felt, victory over space and time, strange freedom from the limitations of weight. The ease of the motion most impressed me. It was as effortless as light or thought. Upward we sped through pathless blue, past the blazing furnaces of a thousand suns, across the orbits of gleaming comets which left in their wake trails of silvery dust. I marked a burning world, and many, many globes in which the fires had become extinct; they looked like our moon seen through a telescope, a charred and shadowy mass. My guide said, "These worlds have fulfilled their mission; once they were peopled with intelligences; their inhabitants now occupy another sphere. In ages yet to come these stars may be inhabited again, but not until after unimaginable changes. Star will clash against star, and sun will kindle sun, and life will have its beginning again on renewed planets, which in turn will run their course and die."

Familiar to my mind was the phrase, "The music of the spheres." The Psalmist has said, "Thou makest the outgoings of the morning and the evening to rejoice." I have always understood this to mean that light in its swift flight from star to star makes music of its own, and I have believed that if our senses were sufficiently acute, we might hear the music of the spheres. Now I heard music; it was the harmony of heavenly bodies, keeping stately step on their appointed march through the sky. It was the symphony of the universe. Every constellation was like a group of instruments in an infinite orchestra. This music was both harmony and melody, and it was not without its words. I heard with great distinctness, and the music that accompanied the song had all the sweetness and the volume of innumerable harps, "The heavens declare the glory of God; and the firmament showeth his handiwork."

I LOOKED for familiar constellations, stars I had grown to love. There were the Pleiades, not "glistening in mellow shade," but vastly more brilliant than I had ever seen them from the earth, yet occupying the same relations to one another. Yonder shone Perseus. The variations in Algol were much more obvious than I had ever observed before. The double stars in the Lyre were plainly double, the Twins being at a considerable distance apart from each other, the one light red, the other pale blue. I knew, apparently by intuition, the Southern Cross and other constellations of the celestial hemisphere with which I was unfamiliar. "How many of these countless worlds," I asked my guide, "are like the earth, inhabited by intelligent and self-conscious beings?" And yet I did not ask the question aloud. My lips uttered no words. I simply thought the interrogation, and by some strange faculty of thought-reading my guide knew the working of my mind, and addressed himself to my inquiry. "Every solar system," he said, "has its planets. These are in various states of development. Some are in process of preparation for life. Others are worn out." Pointing to an orb that hung suspended in that quarter of the heavens in which Arcturus was the most brilliant visible object, evidently a satellite of that great sun, he said, "Yonder is a planet peopled by a race still in its infancy." I looked toward Sirius, and my guide followed my glance. Pointing in that direction, he continued, "Yonder lies one of the oldest of inhabited worlds. The race on that ancient planet, which derives its light from Sirius, is near its end."

I know not how long our flight lasted. It may have been an hour, a day, or a week. Time seemed not to exist for me, nor did the vastness of the universe through which we passed impress me then as my memory of it has impressed me since. In dreams, we seem to lose the sense of wonder. The strangest phenomena are commonplace. I do not now recall that the method of my flight struck me as at all unusual.

WE paused. I thought, "Is this the end? Have we reached our destination?" Multitudinous rainbows overarched the sky. Luminous clouds on every side melted away and in their stead I saw groups of white-robed angels. Far as my eye could reach were fields of soft yet shimmering green. In the distance, above the green, rose gleaming many-colored towers. "What world is this?" I asked. From unseen heights there fell a flood of melody. I heard, "Welcome, O thou afflicted, tossed with tempest and not comforted; behold, I will lay thy stones with fair colors, and thy foundations with sapphires, and I will make thy windows of agates, and all thy borders of pleasant stones."

Even while the song continued, I became aware of multitudes of people, not disembodied, but of the most ethereal substance, hastening toward the place where I stood. Suddenly, just before me, and in the path of the multitude, I perceived what must have been there before, but had escaped my notice—a door ajar, very wide and very white. It was the lustrous whiteness of pearl. Beyond the open doors rose a great stairway, of innumerable steps. Their color was that of alabaster or rock crystal, not transparent, but translucent. Light did not shine through them, but from them, as sunlight is reflected from a mirror or a placid lake. The throng passed through the gates, and up the steps, and seemed unending. The invisible chorus ceased to sing, and the multitude began to chant: "The ransomed of the Lord have come to Zion with songs, and everlasting joy upon their heads: they have obtained joy and gladness, and sorrow and sighing have fled away."

SUDDENLY the movement of the multitude ceased. I heard the sound of gates opening. Lifting my eyes I saw that the stairway led to another portal at the top. Another entrance was there, and the opening of this revealed an infinitely brighter light beyond. If the light I had seen here, which appeared to come from no particular direction, but to be a quality of the air, could be described as radiant, the light I now saw was something so much more glorious as to be unnamable. And yet it did not blind me, nor did it dazzle those who approached it more closely. From beyond the upper portal, a chorus of immeasurable volume sang, "Lift up your heads, O ye gates; even lift them up, ye everlasting doors; swing open wide, ye portals, and enter in, ye ransomed of the Lord!" The approaching hosts sang, in antiphony, "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ!" One word seemed to echo and re-echo through all the sky. That word was "victory."

I have seen some superb processions on earth, at the enthronement of kings and at the burial of martyred presidents. Nothing, however, that it has been given to me to see of earthly pageantry even faintly approaches the splendor of that great procession which swept past me and up the stairway through the gate of pearl and the inner entrance, whose color I afterward perceived was yellow, as of gold. For my guide touched me and said, as a group of pilgrims passed, "Let us also go up," and we joined the procession.

The ascent of the stairway, though prolonged, was without weariness. I studied the faces of my fellow pilgrims, and they had come, apparently, as easily as I. My guide spoke, as if in answer to an unuttered question: "These too are from afar, but not all are from your earth. Some are; but others are from other worlds which you have seen as objects bright or dim with naked eye or telescope." I glanced from left to right to see if it were possible for me to recognize any from the planet I had called my home. I saw a group whose faces reminded me of faces I had seen on earth. "You are right," my companion said; "they are also from the sorrowful planet." I asked, "Do none of these need change of raiment before they enter here?" "Not so," was the reply, "for even in the world their spiritual bodies were robed in white." So I perceived that, with all the blots and stains of earth, our mortal life is the dressing-room of eternity. There is no other. If we do not walk in white while in the world, there is no antechamber of heaven in which raiment may be obtained. I observed that the vesture of many of the white-clad pilgrims was interwoven with jewels. Knowing my thoughts, my companion explained: "These are the fruits of patience and of love; the graces of the Holy Spirit in the lives of the saints assume the similitude of precious gems; the pearls are tears which fell in days and nights of sorrow; the rubies are drops of blood shed by martyrs of faith and conscience and duty." Not a few of those who pressed up the steps of light wore ornaments, of what rare metal I could not make out. My teacher spoke: "These are the symbols that were fashioned in pain's furnace heat."

I have found myself reflecting, since my return from my dream-journey, how true it must be that spiritual treasures and spiritual beauty are not discerned by earthly eyes. And I often wonder how many there are whom we call fools and failures, how many whose poverty we pity and attempt to relieve, who in the light of eternity are vastly wiser, more successful, and richer than we. Ah, if we could only see!

THERE was nothing in the appearance of these pilgrims, newly entered upon their celestial residence, to indicate which of them had been accustomed, during his planetary life, to beautiful apparel; but somehow I had the impression as certain ones passed me that they had not always been beautifully attired. Not that they wore their robes awkwardly; neither did they seem self-conscious, or even surprised at being clad with unaccustomed splendor. This impression was due to my recognition of one of the newcomers. He was a familiar figure in a city in which I once lived. I did not know him well, but often saw him. He was a mission-worker, a sort of lay evangelist, and he had a wide reputation for tact in dealing with the erring, and for kindness in ministry to the outcast. As he passed me, I suddenly recalled that on earth I had never seen him except in a faded suit of gray. Once, late in the autumn, he still wore a straw hat that bore evidence of several seasons' use. I pitied him in my heart at the time, and wondered if he had in what must have been a very slender purse the wherewithal to purchase a felt hat or a derby. Strange, was it not, that all these memories were awakened by the sight of his face among these pilgrims? I felt no pity for him now, but rather for myself, that I had not understood long ago how little it mattered what he wore along life's crowded and dusty thoroughfares, since he was clad with salvation as with a garment.

So thinking, I ventured to look down at my own garments, and lo, I too was spotlessly arrayed. "In passing through the river my robes were made pure," I thought. "Not so," my guide declared; "death has no power to purify the spirit; as you are here, so were you there; else you could not have passed unchallenged through the gates."

(To be continued)

Our Editorial Forum

PRESIDENT
OTTO KOENIG

MANAGING EDITOR
GEO. H. SANDISON

SECRETARY
THEODORE WATERS

The New Pan-Americanism

IN his address at the second Pan-American Congress in Washington, Secretary of State Lansing outlined in explicit language what may be regarded as the policy of the administration toward the South American republics. He defined Pan-Americanism as the expression of the idea of internationalism—an idea which, he predicted, will rule the world at some future day. Its value has been emphasized by recent events abroad. If ever the sovereignty of any one of the sisterhood of American republics should be menaced from overseas, the united power of all the republics would be a guarantee of protection.

It has been claimed by those who take the partisan view of the proceedings of the Congress that the Monroe Doctrine has been lost sight of or submerged in the new Pan-Americanism. This, however, is not in accordance with the facts. The Monroe Doctrine has lost none of its ancient force, nor has it ceased to be a characteristic national policy of this government. It is, however, no longer merely a discipline. The Southern republics feel that they are no longer children in tutelage; they have grown to the full stature of manhood, and constitute with ourselves a circle of states united by the Pan-American spirit into one great family of democratic governments, each sovereign in itself, all possessing equal privileges, and all welded together by common sympathies and interests, so that they may act as one in all that relates to their mutual protection and development.

Perhaps the situation could not have been better expressed than in the address of the president of the Congress, Señor Eduardo Suarez Mujica, ambassador of Chile, who, voicing the sentiment of the assembled delegates, designated the Monroe Doctrine as "a common defense, a tie of union, a guarantee and a bulwark of democracy." Closer unity among the powers of the Western Hemisphere was the keynote of the gathering, and was emphasized by all the leading speakers so clearly as to be unmistakable. The Monroe Doctrine, which for over one hundred years has been a *national* policy of the United States, is not superseded but supplemented by the New Pan-Americanism, which is the *international* policy of all the republics of the Western world—the corollary and broader development of the other.

"One for all and all for one," was the motto which Secretary Lansing suggested as expressive of the spirit of the new Pan-Americanism. Nothing could have been more felicitous. All the republics have their ideals and aspirations in common, and a common tie binds them. Our own ambition does not point to conquest, but to the paths of peace and justice. So with the other republics; unselfish mutuality of interests dominates the whole. It was an auspicious opportunity for laying the foundations of an understanding among the republics, which will grow wider and deeper with the coming years.

These evidences of the growing spirit of Pan-Americanism are especially significant at the present time. Europe's distractions should lead us to a closer community of interests, and a stronger appreciation of the advantages to be derived from the friendly cooperation of all the Western republics. Their general adoption of such a policy will be a triumph of wise and far-seeing statesmanship that will bear fruits of the most important character.

Watch Your Sneeze

THERE is trouble enough in the world without sneezing more trouble into it. Every time you sneeze while you have the grip or a cold, several million cold or grip microbes are sent flying out into the air which other people must breathe. So the New York health authorities are circulating a card bearing this easily remembered couplet:

"Cover up your cough and sneeze;
If you don't, you'll spread disease."

If it is easy to remember that couplet; it ought to be still easier to remember to "cover up" the coughs and sneezes. The old idea was to teach this little act of decent thoughtfulness as a simple matter of good breeding. But now the health experts want everybody to know that it is more than that. It means preventing the spread of discomfort, disease, possible death. For grip and colds in America are almost, if not quite, our deadliest plague.

This is why school children, passengers on elevated trains and others have been receiving wholesale this little bit of practical poetry. Don't forget it. When that mischievous titillation begins back of your nose, reach for your handkerchief. And instead of scattering microbes scatter this advice both by word and example:

"Cover up your cough and sneeze;
If you don't, you'll spread disease."

In the prevalent epidemic of influenza, there is hardly a community that is free from its attacks. Fortunately its assaults can be guarded against and its virulence modified. In these changeful wintry days, with a jumping temperature and alternate wet and dry weather, sufficiently warm clothing is a first necessity. Doctors suggest care in keeping the feet dry, the avoidance of over-heated rooms, a moderate diet, and absolute abstinence from alcoholic drinks. Perhaps one of the best safeguards against grip is not to worry about it. A case of "nerves" is more likely to invite it than not, all other things being equal. Keep your head cool, your feet warm and dry, and go about your business as cheerfully as you can, and the danger will be reduced to a minimum.

America's Most Precious Product

IN a steel-making or a coal-mining town, 134 babies out of every 1,000 die yearly. In a residential suburb, 84 out of 1,000 die. That is, fifty more babies die in one locality than the other. These figures are found in the annual report of the Children's Bureau, conducted at Washington by the Federal Government under the direction of Miss Julia Lathrop. This and various similar comparisons are summed up as follows: "The more favorable the civic and family surroundings and the better the general conditions of life, the more clearly they are reflected in a lessened infant mortality."

One item of the report is of striking significance. It appears that the work of the Children's Bureau is hindered by the incomplete publication of the Census reports. The Bureau would like to know what is the connection between some other social problems and infant mortality. How many babies die because their mothers have to work? That is a practical and serious question. How many of the people of the United States work for wages? How many babies are orphans? How many have been deserted? Answers to these questions would help solve the problem why these babies die. But, owing to the expense, these statistics are not published. There is one specially significant sentence in Miss Lathrop's report: "For 1890, 1900 and 1910 this information was secured (by the Census Bureau), but the material has not been tabulated, because there has been thus far no public demand for it such as secures, for example, the comprehensive information regarding manufactures furnished by the Bureau of the Census every five years."

Can this mean that the influential forces that control legislation and federal expenditures care more about the nation's industrial products than about its babies? Can it mean that the people themselves are not awake to the perils that confront infant life, and do not insist that nothing shall be left undone that would protect it? If there were no babies there would soon be no nation. It may be that people tire of hearing passionate appeals for the saving of these thousands of lives needlessly sacrificed every year. If they are not moved by the tears and moans of these dying babies and the anguish of their desolate mothers, perhaps they will think that by the coldest and hardest kind of calculation babies are worth saving. If the Children's Bureau needs certain statistics and tables to guide its work, they must be provided.

"If God Be for Us—"

TO those advocates of national preparedness who have been industriously gleaning texts of encouragement from the Bible, we would submit a passage of Scripture which they seem to have overlooked. It is more directly to the point than any that has yet been adduced—not even excepting the famous passage in Ezekiel which President Wilson and Theodore Roosevelt both flung into the controversy with boomerang effect. The neglected passage to which we refer is to be found in I Sam. 7:3—"If you do return unto the Lord with all your hearts, then put away the strange gods from among you, and *prepare your hearts unto the Lord;* and he will deliver you out of the hands of the Philistines." The result of such preparedness was complete victory, the restoration of all the captured cities, and a lasting peace.

When Ezra led the returning Israelites back to Jerusalem from Babylon, they carried with them a rich treasure of silver and gold and the vessels of the Lord's house. They had to pass through a wild country, infested by robbers, and Ezra was urged to accept a strong armed guard. "You should prepare," said his friends, "to defend your expedition with a convoy." This was Ezra's answer: "I was ashamed to ask of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king saying: 'The hand of our God is upon all them that seek him, for good; but his power and his wrath are against all them that forsake him.' . . . So we fasted and besought God for this; and he was intreated of us." Further on in his narrative, he tells of the results of this policy: "The hand of our God was upon us and he delivered us from the hands of the enemy," who never even ventured to make an attack, and the whole treasure, together with the entire company, reached the destination in safety.

Moral Courage

NOTHING succeeds like success. If Henry Ford, who set out with a sincere desire to do good to mankind, had been even moderately successful in his "Peace Ship" venture, he would have been acclaimed as one of the great reformers of our day, and as setting a new example of international brotherhood. Even those who are now criticizing him and accusing him of megalomania, ever since he was invited by the President to help "interpret the view of the nation," would be now singing his praises with the rest. But let us be just to him; he made a good "try," and he was the one man among a hundred million Americans who had the moral courage to do it. We believe that he interpreted rightly the longings of the people of both Europe and America for peace, but he had no practical plan nor was the time auspicious for the attempt he made. It is premature to judge, however, for the peace mission is not yet ended. It has already made friends in Europe and no one can foresee what may take place at The Hague. Every man who works bravely and self-sacrificingly for an ideal is liable to be called a "fool" by that class of critics who think on short lines, and who are so constituted intellectually and morally that they cannot understand the vision that moved a man like Henry Ford to do what he did. If the rulers of Europe and the statesmen who are their advisers could be inoculated with a little of the Ford spirit, the world would be better and happier.

Education Gone Wrong

TRULY a wonderful thing is the curriculum at some of our American colleges. Our contemporary, the Nation, prints an account from a professor in a university of the Middle West, of an edifying experience with a section of his freshman class. They were conning the story of Hero and Leander, when the mention of the Hellespont naturally suggested Gallipoli to the professor, and he asked if any member could locate it, believing that all must be familiar with it as an important war area in the Near East. He even wrote the name on the blackboard. Not a single student knew the word, or what it meant. The whole class confessed that they had never seen the name of Gallipoli anywhere until that moment. Amazed, the professor repeated the experiment with three other sections of freshmen and the result was the same. None had ever heard of the place where thousands had perished in the great war. In a higher class he found two men who knew of Gallipoli.

One may imagine that professor's immediate revision of his estimate of the practical value of modern education which produced such surprising results. He persevered, however, and resolved to find out what the students knew of the war itself. An examination paper on the subject was given out and the result was a revelation of ignorance and misstatement that would have been laughable if it were not so pitiful. It is difficult to understand such conditions in an educational system which professes to train the mind, and yet altogether omits the great world movements of our own time, preferring to dwell in the past. If our medical and scientific institutions taught on the models of centuries ago, instead of recognizing the supreme value of modern research, their graduate product would be professionally useless. How then can colleges which are training our youth for the battle of life hope to turn out reasonably well equipped men and women if they teach on the principle that modern development is unimportant, and that Actium and Thermopylæ should still obscure the vaster panorama of world-history that unrolls with constant changes before our eyes today?

The Bible and Newspaper

CONDUCTED BY

FERDINAND C. IGLEHART, D.D.

Grip Epidemic Sweeps Westward

THE worst epidemic of grip since its first appearance in this country in 1873 is now sweeping from East to West across the continent, increasing in severity and danger as it moves. A ne time there were over 10,000 persons in Philade hia laid up from it. Thirty-six deaths there were re rted for one day. All the hospitals were full. In C den, N. J., sixty-four deaths from grip and pneum ia were reported in one day. In Chicago over 8 00 school children and fifteen per cent. of the cl ks in stores were laid up with the disease. In Milw kee there were 20,000 persons down with the ep emic, and in St. Paul one school child out of every fi was prostrated with it. Thousands of cases are re rted in Wisconsin, Indiana, Iowa and other states. T re is a possibility the disease may go on to the m ntains and the coast, though it is to be hoped it w spend itself before then. The epidemic in its c rse left New York City practically untouched. D Rucker, assistant surgeon general of the United St es, sent out this warning: "There are 12,200 de hs due to the grip annually in this country. We ar now in the midst of the grip season, which begins in ovember when windows and doors are closed and th furnaces are started. Kissing games spread the di ase to children and should be avoided. Affected p ons should be segregated and the towels and other ar les used by the victims should be avoided." T re is mortality in the epidemic, to be sure, but m ical science knows better now how to treat and c the disease than formerly. In the average case th e should be no cause of alarm, only promptness in medical care and nursing. The epidemics that af t the body are a type of the disease of sin that af ts the soul, which is incurable except by the Great P sician himself, who "*went about all the cities and vi ges, teaching in their synagogues and preaching the g pel of the kingdom, and healing every sickness and e y disease among the people.*" (*Matt. 9: 35.*)

Captain Clad in Feathers

WHEN a sea captain stepped from the gangplank of his vessel in New Orleans the other day, he w accosted in a friendly manner by a customs insp tor. Then, noticing what seemed to be a small fe her sticking to the captain's wrist, the Federal o er attempted to brush it off. The movement disc ed a long aigret. "Why," the captain stammered, " at is only a feather I was bringing to my wife." " rip off that vest," the inspector replied, "and we'll s how many feathers you have." The vest was taken o and swung by a cord about the man's neck and s rounding his body were 200 aigrets tied in bundles o 5 each, valued at between $3,000 and $5,000. The m was arrested, the importation of aigrets being p hibited by Federal law. How many devices there a for cheating! The tendency in crime is self-reveali ; how often the tip end of a feather points to the fi d! "*Be sure your sin will find you out.*" (*Num. 3 23.*)

Wolf Chased into House

HOUNDS chased a wolf into a home yard near Summerfield, Kan., the other day, and when th housewife opened the door to see why the dogs w e barking, the big beast jumped in and ran under a ed. The bed was pulled out a little from the wall, w n the wolf raised his head between the wall and t bed. Then the bed was jammed back to hold the a mal until an ax could be obtained. Meanwhile t re was some motion and noise in the room with t e children in the bed, the wolf back of the bed and t hounds under the bed all lifting their voices in l d howlings. There were wolves in Palestine. C ist thus refers to them as a type of the enemy and d troyer of souls: "*But he that is an hireling, and not th shepherd, whose own the sheep are not, seeth the wolf c ing, and leaveth the sheep, and fleeth; and the wolf c heth them, and scattereth the sheep.*" (*John 10: 12.*)

Switzerland's Soldiers' Homes

MERICANS in Switzerland contributed $6,000 for three portable soldiers' homes for the Swiss s liers who are guarding the long line of boundary u ler rigorous mountain conditions. The first home w named George Washington, the second Abraham L coln, and the third Woodrow Wilson. Elaborate s vices of dedication of the Wilson Home were held i Berne, Switzerland, on December 21. Mr. P. A. S ral, American minister, made the presentation speech. President Wilson sent this peculiarly appropriate inscription for the home: "This home was erected by citizens of the United States as an evidence of their admiration for the Swiss republic, of their gratitude for its hospitality and protection, and for the cordial, sincere friendship which has always existed between that ancient republic and the government and people of the United States of America, a friendship based upon common principles of life, common ideals, and common aspirations." Now if these two and other neutral nations could bring about peace, how glorious it would be! The highest democracy can only be reached under Christianity. Switzerland and the United States are both Christian republics, and verify this statement of Christ: "*If the Son therefore shall make you free, ye shall be free indeed.*" (*John 8: 36.*)

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Statues for Library Building

THREE of the six statues which are to adorn the low story above the cornice of the main entrance on Fifth Avenue of the Public Library in New York are now ready. These, representing Philosophy, Romance and Religion, are now being set, while statues of Poetry, Drama and History are to come. All three were carefully taken up the library steps on rollers over a bridge of planks. The figures are being placed on the building to make the main entrance appear lower. Each is twelve feet in height. What a superb institution is the Metropolitan Library, feeding the minds and souls of hundreds of thousands of persons! What a magnificent material home it has for the books, magazines and papers! How proper to decorate the structure with these lovely and appropriate marble figures! Art and Literature are food for the soul and it was the soul of which Christ spoke when he said: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (*Matt. 4: 4.*)

Club's Remarkable Meeting

AT a banquet at the Hotel Manhattan in New York the other night two hundred members and friends of the Quill Club with telephone receivers in their hands listened to an after-dinner speech of ten minutes on peace, by David Starr Jordan, president of Leland Stanford, Jr. University, 3,900 miles away, at Palo Alto, Calif. Every word of the speech was distinctly heard. In it he said: "Three duties confront us. First, we must keep the United States out of this hideous brawl. Second, we must try our best to stop the slaughter in Europe. Third, we must see to it that such a war can never happen again." Then the members of the club applauded, and Dr. Jordan thanked them for their applause. Rev. Dr. Charles L. Goodell, the president, spoke to friends in Los Angeles, and the conversation could be clearly heard by the diners. Alma Gluck and Caruso (on phonograph records) sent their voices over the mountains and across the plains by the wires and were distinctly heard. While the motion pictures of the Golden Gate and the Pacific Ocean were being shown, the members of the club heard the roaring of the ocean itself over the wire. How fitting that the talk of Dr. Jordan to the Knights of the Quill should be of peace! In the midst of these miracles of modern invention and scientific progress we are compelled to blush with shame and cry with sorrow at the terrible war, and are impelled to offer the prayer of the universal heart that God may speedily end the conflict and that the wires may carry to the ends of the world this message to be echoed by the hosts of heaven: "*Glory to God in the highest, and on earth peace, good will toward men.*" (*Luke 2: 14.*)

Help for War-Stricken Jews

A MOST intensely dramatic scene occurred the night of December 21, at a meeting of the Jewish Relief Committee at Carnegie Hall, New York. Within the short space of half an hour the sum of $715,000 was collected to alleviate the suffering of war-stricken Jews. Four subscriptions of $100,000 each and two of $50,000 were announced from the audience. Four huge piles of envelopes filled with checks and bills occupied the front of the stage. There were two large wicker baskets filled to the top with rings, watch fobs and other jewelry. The demonstration followed an impassioned appeal by Dr. J. L. Magnes, who had described in detail the suffering of the Jews in the war-stricken countries. At times the crying of men and women in that audience of 3,000 people was so loud that the speaker's voice was drowned. The crowd, wild with the impulse of charity, would not wait for the ushers and baskets, but rushed up to the stage and threw money, furs and jewelry upon it. Richly clad women and push-cart peddlers were shoulder to shoulder on their knees, or pressing to the stage with their donations. A woman with a Fifth Avenue modiste's gown and expensive furs tore a diamond lavalliere from her, and, crying like a child, handed it to Dr. Magnes. Just next to her was a shop girl who threw down on the stage $3.50, as much in proportion as the $100,000 gifts; it was the half of her week's pay. What a lovely silver lining is this charity to the black cloud of war! The Jews the world over have always been good to their poor and suffering. Their widespread persecutions and strong national instinct have drawn them closer together. Their religion requires provision for the poor and suffering. It is to be hoped that these Jews in caring for their war-smitten brothers may realize the truth of the Hebrew poet and king: "*Blessed is he that considereth the poor; the Lord will deliver him in time of trouble.*" (*Ps. 41 : 1.*)

Horse Meat for Food

THE sale of horse meat as a commodity was made legal in Greater New York on January 1. As a necessity of life, the horse will be placed upon the same footing with cows, sheep and poultry. This sweeping action was taken by the Board of Health of the city, making New York the first place in the country, so far as known, in which the legal restriction against horse flesh has been removed. Dr. Haven Emerson, health commissioner, said that the prohibition of the sale of horse meat or the slaughter of horses for food is not based on sound or scientific grounds; that many of the nations of Europe use horse flesh for food; that in Brussels it brought a higher price than Argentine beef; that many people could have an inexpensive and clean meat, and that the old horses that now go to the "bone yard" and bring a trifling price will be fattened and sold for food in the market. The health commissioner said: "While the Health Department does not exactly recommend the eating of horse meat, we can see no harm in its use. The horse never has tuberculosis. It practically never communicates a malignant disease to human beings. We shall take special care to prevent its being sold as veal or beef. If horse slaughter-houses are established they will receive the same careful inspection as others." It is likely that some foreigners who were accustomed to use horse meat in their fatherland may hail the opportunity to use it here, but the average American will have to take some time to come up to the scientific ideas of the New York health board, and buy in the market as a substitute for a fat steer, or tender lamb, a rib roast of the record racer, or a sirloin steak of the coach horse of the millionaire, of Old Faithful tired out at the ash cart, or of the hero who ran himself to death going to the fires. The law is not compulsory; it only allows those who prefer that kind of meat to have it. The horse was not allowed as an article of diet with the Jews. John in his vision makes this reference to the eating of horse flesh: "*That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them.*" (*Rev. 19 : 18.*)

Ketchikan: the Rainiest Town in America

Continuing Frank G. Carpenter's Travel Story of Alaska

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I AM in Ketchikan, the first port at which our steamers call in entering Alaska. It is at the southern end of the Panhandle, that strip of islands and mainland at the lower end of our territory that seems to be cut, as it were, out of British Columbia. The Panhandle begins just above Skagway near the pass over the mountains to the Klondike and Dawson, and it extends for more than 300 miles. It consists of many large islands and a strip of mainland about thirty miles wide which runs from the Pacific Ocean to the crest of the coast mountain range, the whole making a territory as big as South Carolina. This district is known as Southeastern Alaska. It has its own climate, its own vegetation and its own peculiar products and resources. It is covered with green from one year's end to the other and it differs from the great interior as much as Maine differs from Florida. I shall be traveling within it for some weeks to come.

In a Marine Paradise

THE town of Ketchikan lies not far from the international boundary. It is only forty miles north of the Portland Canal and within six hours' sail of Prince Rupert, the terminus of the Grand Trunk Pacific Railway, and the port which the Canadians expect to make the gateway to the shortest route to Japan and the Orient.

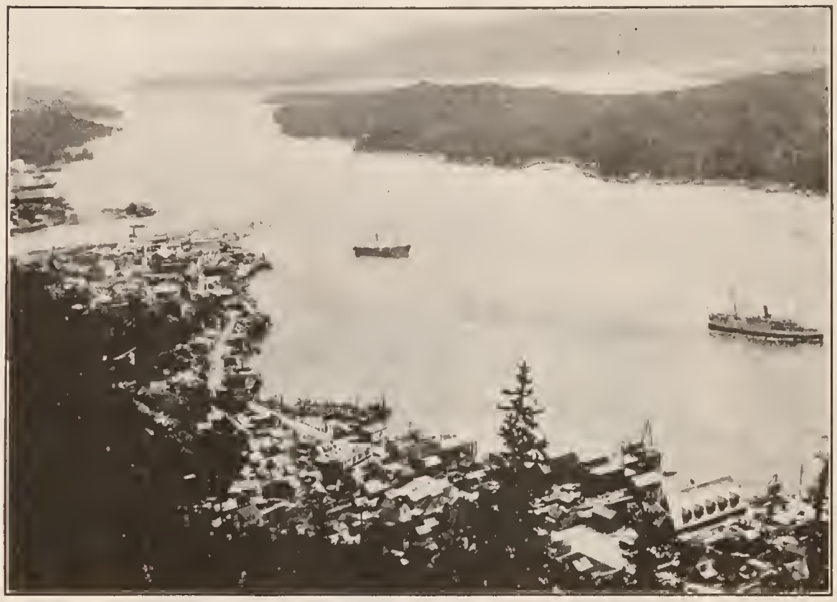
Ketchikan is as far north of Seattle as the distance between New York and Toledo. I sailed for more than 500 miles through Canadian waters before I came to the boundary of Alaska, and from there made my way in and out among the islands to Revillagigedo, on the shores of which Ketchikan lies. The trip took me more than two days and the fare was $22.

Leaving Seattle, I crossed Puget Sound, the Mediterranean of the Pacific, and then went northward past the city of Vancouver for more than 200 miles through the Strait of Georgia, which flows between British Columbia and Vancouver Island. Vancouver Island is half as large as Ireland and it lies so close to the mainland that the trip seemed like going through a great river. At the end of the strait we crossed Queen Charlotte Sound, and then wound our way on among islands, some of which had mountains more than a mile high, until we reached Dixon Entrance, on the line of the boundary between our country and Canada. The whole way was through inland waters and the steamer moved as smoothly as those which ply the Ohio from Pittsburg to Cincinnati or the Mississippi from St. Louis to New Orleans.

I despair of giving you any idea of the beauties of this voyage. They are so many and so varied. The route from Seattle to Skagway is known as the Inside Passage, and has often been compared to a trip on a great river. It is more. It is a winding in and ont among half-submerged mountains. It is floating through great lakes studded with islands. It is traveling along and within fiords like those of west Norway. Now you have the wonders of the Swiss lakes, now those of the inland Sea of Japan, and now beauties like those on the coasts of New Zealand. There are all sorts of combinations of sea and sky, of evergreen slopes and snow-capped mountains. The color effects are beyond description, and the sunsets indescribable in the changes and beauties.

These are the characteristics of Southeastern Alaska. The whole district between the Portland and the Lynn Canals is composed of islands covered with evergreen trees. The whole country is timbered and some of the trees are four or five feet in thickness. Many of the islands have snow-capped mountains that rise in green walls almost straight up from the water and their heads are often crested with silver. The most of the mainland is also one mighty wall of green.

The islands are of all shapes and sizes and they float upon sapphire seas. When the tide is low—and the tide here rises and falls to the height of a two-story house—these islands seem like floating gardens. There is no vegetation below the mark of high tide. The islands are bedded upon the rocks and as the water falls the living earth seems to be lifted. Then the forests are seated on rocky pedestals of stone, and mountains of green and white rise high above their rocky foundations. Then the vegetation does not begin until fifteen or twenty feet above the water, and there are only steep walls of black rock below. As you sail it is easy to believe that the earth is made of rock. The rock shows out through the trees. Here bold cliffs, brown and gray walls several hundred feet high, rise straight up from the blue waves; there the rocks show out of the thin growth of pines on the hillsides, and everywhere you have the rising and falling black rock foundation.


"The Harbor of Ketchikan Is Protected by Islands"

The channels vary as you sail on to the northward. Now they widen into great lakes, now they are rivers as narrow as the Hudson or Rhine. At times you pass through gorges walled by islands and the mainland, and at times are in fiords like those formed by the half-sunken Andes along western Patagonia near the Strait of Magellan. This part of our territory is made up of the heads of submerged monntains and in places the waters are a thousand feet deep. In other places there are great rocks as steep, as high and as sharp as the Washington Monument, which come within twenty or thirty feet of the surface. These are the terrible pinnacle rocks that rip open the hulls of the steamers. They are now being searched for and marked with buoys by the wire drag of our Coast and Geodetic Survey. But that is another story.

An American Town on Piles

LET us go back to Ketchikan. The town is situated on the southern shore of Revillagigedo Island, in a region where the salmon come in great hordes every summer and near banks from which are taken most of the halibut that go from Alaska to the United States and to Canada. Revillag do is about as large as Porto Rico. It is fifty miles ng and twenty miles wide and is made up of moun ins which for much of the time have their heads i he clouds.

On the Steamer's Deck, Skirting the Southeastern Coast

Ketchikan lies right on the water. The moun ins rise in green walls behind it. Their tops are spri led with snow, and great rocks shov out through the evergreen trees that ver their sides. The houses are built o he rocks. The harbor is the shape a halfmoon protected by islands. It has no beach to speak of and he business part of the town rests on piles. The streets are planked d- ways upon posts, and much of he freight is carried about on t ks and carts pushed by men. Ther re several drays hauled by horses, ut horses are unpopular, for their es roughen the planks, and they shak he town as they trot through the st ts. Of late automobiles and motor del ry trucks have come in and these will b- ably be the future traffic conveyo

The residence section of the ci is located on the sides of the cliff h er up. It is so steep that you ha to climb stairways to reach certain st ts, while other streets have winding d- ways of boards upon which slats ve been nailed to the planks to kee ne from slipping. The Ketchikaners ke you think of the tree dwellers, ho have to climb ladders to get to eir homes.

The best houses are high on the fs, far above the harbor. They see to grow out of the rocks. Neverth ss, some have little patches of garden, although th oil has to be sprinkled with gold dust to make th .

In this connection the captain on my ste ner coming up told me a story of a Ketchikan man ho sailed with him last month. This man was si ng at the captain's right hand at dinner. During ne meal he was in a brown study. Course after c rse passed and he ate but little. At last he burs out in an agonized soliloquy:

"I knew I'd forget it! I knew I'd forget I knew I'd forget it!"

"What?" said the captain. "Have you forg en something your wife told you to bring back om outside?"

"Yes, I have," was the reply. "And I kne I'd forget it. She made me promise to bring seven ks of good soil to lay on the rocks and make her a ga en. And now I've forgot it."

This is the character of a great part of Southea rn Alaska. The hills are so steep that the soil ru off with the rains.

Every One Wears Oilskins

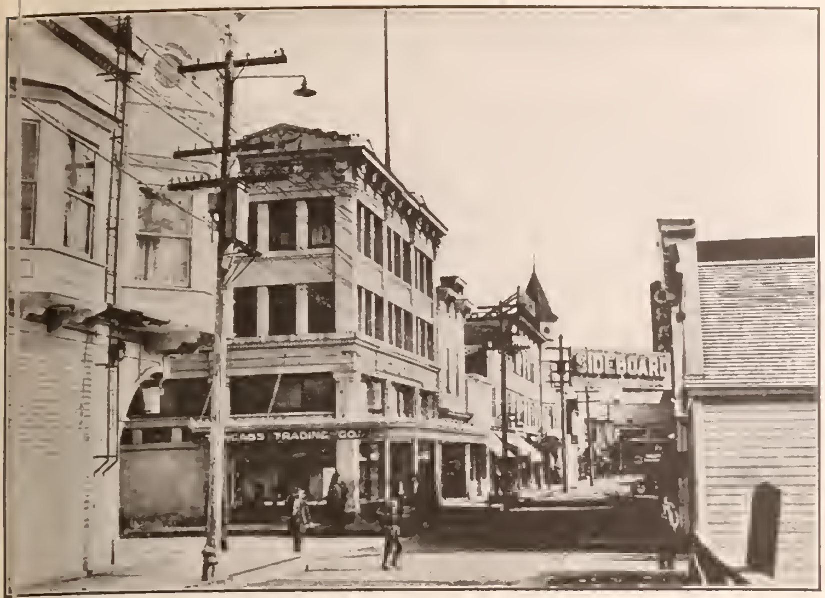
NEVERTHELESS, Ketchikan has some bea ful gardens. The most of the homes are f ne cottages, and nearly every one has its little wn with bushes and flowers. Some of the citizens ise vegetables and berries. In the garden of H C. Strong I saw raspberry bushes as high as my sho ler which give him all of that fruit he can eat for ore than two months during the m- mer. The berries are large a of a fine flavor, and they never be me mushy when ripe. Ketchikan lso grows currants and salmon be es, and it has as many beautiful fl ers as a section the same size in S tle or Portland. It is a wet city nd the moisture is such that the p ats will grow on the rocks wit no soil to speak of. It has been in- ing steadily ever since I ar ed, and today during a downp I asked one of the citizens:

"Does it never stop raini in Ketchikan?"

He replied, with a laugh "I hardly know. I have lived ere only fifteen years."

The city really has rain for ore than two-thirds of the year, nd over eleven feet of water fa in that time. It is this that n kes the vegetation so green, the l ves of the trees dripping almo as steadily as those of the famou ain forest which is sprinkled by the mist of the Zambesi Falls in Ce ral Africa.

Indeed, the southern coa of Alaska is one of the rainiest pa s of



in Business Street of the Town: the Roads are Made of Boards Resting on Piles

th world. Juneau, the capital, is much
li Ketchikan, and on some of the
Atian islands a day of sunshine
is rarity. Here the people go about
rerdless of the rain. They wear rub-
be coats or slickers, and if they tramp
n the mountains they put on rubber
bts that reach to the waist. They
wr oilskin hats, and some of the
laes have slicker suits, consisting of
skts and jackets. No one thinks of
sting away from a party or tea on
aount of the weather, and women
gevisiting clad in oilskins that cover
dsses that would not be out of place
a party in New York or Washington.
thers tell me that Ketchikan
h many bright days and that its cli-
me is unsurpassed by any other part
oour country. The people are healthy.
T children have bright eyes and
r cheeks. They play about every-
wre, notwithstanding the rain. In
t winter they coast down the board
rls, which in places run for more
tn a mile up and down hills. The
tn has but little snow at any time
o the year, but in winter the frosts
a so heavy that there is splendid
slding until 9 or 10 o'clock in the
nrning, at which time the sun melts
t frost. If there is not enough frost,
t roads can be sprinkled at night and
ty will be covered with ice in the
nrning.

lany people of the United States
tk of all Alaska as bitterly cold in the
wter.

Where the short-legged Eskimo
Waddles in the ice and snow,
And the playful polar bear
Nips the hunter unaware.

Ketchikan has no Eskimos or polar bears and there is little ice and snow in the winter. The thermometer seldom falls to near zero, and the climate is as mild as that of Atlanta or Richmond. A slight difference in altitude, however, makes a great difference, and it is much colder on the tops of the mountains.

Ketchikan has excellent stores. The most of them are on the water front, built upon piles that rest on the rocks. Several concrete buildings are now going up, and there is a concrete department store that has a stock that would be considered large in any New England town five times as big as Ketchikan. The city has jewelry stores, grocery stores, hardware stores, plumbing establishments and machine shops. The stores have plate glass windows and the goods are well displayed. In one window I saw a full line of electrical apparatus, including electric irons, toasters and heaters. Another shows a large supply of thermos bottles and baby carriages. The butcher shops have quarters of red beef just in from Seattle, and the fruit stores sell raspberries and strawberries from Alaska, oranges and figs from California and apples from Oregon and British Columbia. The supply of eatables is quite as good as that of the provision stores in the States, and the prices are not much higher. Indeed, I believe one can live almost as cheaply in Ketchikan as in Cleveland or Kansas City.

I am stopping here at the Revilla Hotel. This is one of the two leading taverns, although there are others much less pretentious. The Revilla is a three-story frame building, within a stone's throw of the sea. The hotel office is a loafing place and poolroom as well, and the guests and outsiders are knocking the billiard balls over the tables at all hours of the night. I have a room with a bath on the second floor, and the charge is $2.50 per day. When I asked as to meals, I was told that the hotel served none, and that I should have to go out to the restaurants. The result is I am eating at the Poodle Dog Grill, where I sit on a stool at the lunch counter and where my ham and eggs or other meat comes to me on a great oval platter such as we use for a family. There is no other plate, and I eat from the platter. The Poodle Dog advertises as its specialty the serving of food on hot platters. The food is good and the service is excellent.

I find Ketchikan up-to-date. It has only 2,000 inhabitants, but it has daily newspapers, with telegrams from all parts of the world. It has a sawmill and iron works. It has seven salmon canneries, and is a mining center for silver, copper and gold. It has a public library, a board of trade, several moving picture shows and a half dozen well attended churches. The people look about the same as those you see in the States, save that there are many Indians and some Chinese and Japanese. The Indians, Chinese and Japanese dress like the whites, and about the only difference is in the faces, which have the racial features of their owners.

Ketchikan has an excellent water supply. It comes from a lake high up in the mountains, and is so piped that the town has all it can use and can still keep its sanitary drinking fountains made of porcelain perpetually bubbling. There are such places scattered throughout the city. Ketchikan has fourteen saloons, but the man or child who wants a drink of pure mountain water has only to fit his mouth over the little china bowl at any street corner and take in all he will.

In addition to the lake, Ketchikan has a rushing stream that flows in cascades and rapids right through the town. In the salmon season this stream is one mass of fish, and its color from bank to bank is all pink and silver. The fish come by the thousands and swim up the stream to spawn, toiling their way through the rapids and jumping the falls. At that season any one may have fish for the taking, and vast quantities are saved for the canneries.

The stream I have referred to furnishes the city its electric power, and it runs the street lights and telephones. It gives electric heat to some of the houses. During my stay I have had dinner with one of the leading citizens. His home is a beautiful house of ten rooms, lighted and heated by electricity. He has a hot-water plant, but the water is kept hot by the electric heat from the central power plant, and the same plant supplies his cook stove. He tells me that his bills for lighting and heating even in midwinter are not more than $18 a month.

To be continued

Among the Residences, to Say Nothing of Ketchikan's Gardens

Love Lights the Way

IT is only in our loves that we really
live. What we hate is dead to us;
and the wider the range of our
hes, the narrower our lives.

magine a rose that would say to
itlf, "I cannot afford to give away all
n beauty and sweetness; I must keep
it for myself. I will keep my petals
csed up and withhold this fragrance."

And behold! The moment the rose
ts to store up its treasures of color
al fragrance, to withhold them from
oers, they vanish. The fragrance
al color do not exist in the unopened
bl.

t is only when the rose begins to
on itself, to give out its sweetness,
i love, to others, that its beauty and
fgrance develop.

le who refuses to give of himself for
oers, who closes the petals of his
crity and withholds the fragrance of
h sympathy and love, finds that he
les the very thing he tries to keep.

So selfishness defeats its own ends.

The founts of his manhood dry up.
Is finer nature becomes atrophied.
I grows deaf to the cries for help from
h fellow men. Tears that never are
sd for others' woes sour to stinging
ads in his own heart.

But the moment you open wider the
dor of your life and, like the rose, send
o without stint your fragrance and
buty of character upon every passerby,
a let the sunshine into your soul.

Sydney Smith said that it was his idea of hell to hate somebody.

Malice, envy, hard thoughts of any sort poison first the heart in which they originate. They make a brackish, unhealthy pool, where all sorts of noisome mental conditions generate.

EVERY kindly act, word, thought or impulse continues in its influence forever, brightening and sweetening the world, and every evil deed or thought permanently destroys a part of the sum total of human happiness.

Kindness involves denial. Sympathy carries sacrifice. Affection or aid of any sort is to some degree costly.

But it costs far more to be rude, ill-natured and mean. Spite and ill-nature are, as Dr. Johnson said, "among the most expensive luxuries of life." It costs immeasurably to give way to unrestrained anger, to harbor spite and bad feeling.

"Getting even" is a hazardous undertaking. A Philadelphia lawsuit, originally involving less than $60, has ended a long course through the courts with costs aggregating over $13,000. The plaintiff got the $60 sued for, but his lawyer's bill was $1,700. He is $1,640 to the bad, but he has "got even," for the other fellow had a lot more to pay.

Revenge is a poor investment. It pays small dividends and calls for big assessments. Look at it rationally from any standpoint and you must see that it pays poorly.

It is all right to insist upon one's rights—to the limit. No man should tamely submit to injustice. But justice comes more readily when asked with a smile than when demanded with a frown.

Obtuse, indeed, is he who has not learned from his own experience and observation that one little drop of kindness holds more of the real nectar of life than does a whole ocean of spite.

Hate hurts the hater more than the one hated.

YOU may search the whole world of philosophy through and find no truer truth than this—that hate, pride, jealousy, revenge, malice, and all the other evil passions the heart is heir to work their first and worst injury to their possessor; they corrode, render wretched and destroy the heart in which they originate.

The one you hate and plot against may not know or care. If he gives any thought to your attitude it may be only to return your hatred. Is it worth while to steep your soul in poison for no better result than this?

We must expend much of our life forces on others. Is it not better to expend them in kindness that uplifts than in spite that debases?

Is it wise to sulk gloomily in the bogs of spite, when a step will take you out into the genial sunshine of kindness?

Is it sensible to dwarf your soul in efforts to make some one recognize that you are his enemy and can hurt him, when you can ennoble yourself by the lesser effort necessary to make him see that you are his friend and can help him?

What we give we get back in kind. Is it better to have the respect of others than their hatred?

Yes, your own feeling is reflected back to you from others. If you give love you get love.

Love is one of the things the more of which you give the more you have.

Love was born a twin and cannot exist without its counterpart.

The human heart, like the rose, only as it opens to the sunshine generates fragrance that sweetens its atmosphere.

It is your own attitude—your own thought—that attracts or repels others. According as you love or hate, you surround yourself with an atmosphere of inviting sweetness or you hedge yourself in thorns, with worms working where roses should bloom.

People are lovely to you or hateful, just as you love them or hate them. This is not mere seeming, but actuality.

Love is the light in which we see and live.

Hates are malarial mists in which we blindly grope and miserably die.

CHARLES GRANT MILLER.

Readers' Views on "Preparedness"

Prayer Mightier Than Armies and Navies

IF God does dispose, why not look to him in the first place, and do those things which we know would meet with his approval, and not bring a travesty on our religion, as the nations now at war are doing, by asking God to bless their efforts at destruction, each of the other?

No, "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." The poet has truly said, "There are more things wrought by prayer than this world dreams of," and the protection afforded our country by the prayers of the friends of peace are of infinitely more efficacy than are the grandest armies and navies a helpless people may be tempted to build and forced to supply. MRS. LIZZIE AVERITT.
El Paso, Texas.

A German-American Pastor Answers Dr. Sheldon

Dear Doctor: I read your open letter to the President in the Christian Herald of November 24. You say in your letter: "I have lived in the West over twenty-seven years and within the last year have been in every Western state, and faced over one million and a half of the people, and your program of militarism will meet with earnest and intelligent opposition from this part of the country." Now, the writer does not know, and very likely you do not know, how many of these million and a half people in the Western states are of the same opinion as yourself regarding this question. Neither do I know how many Western people, or any other people, agree with my view, but I do know that many agree with me if I say that the President is right when he thinks we ought to be better prepared to defend our country and all that is dear to us as a nation. That you feel more safe in Topeka, Kan., than we do in Salem, Ore., and along the Pacific Coast, is natural, but many of us *real* Westerners have felt for years, and never more than now, that we ought to have not only a fleet, but a very strong fleet, on the Pacific Coast.

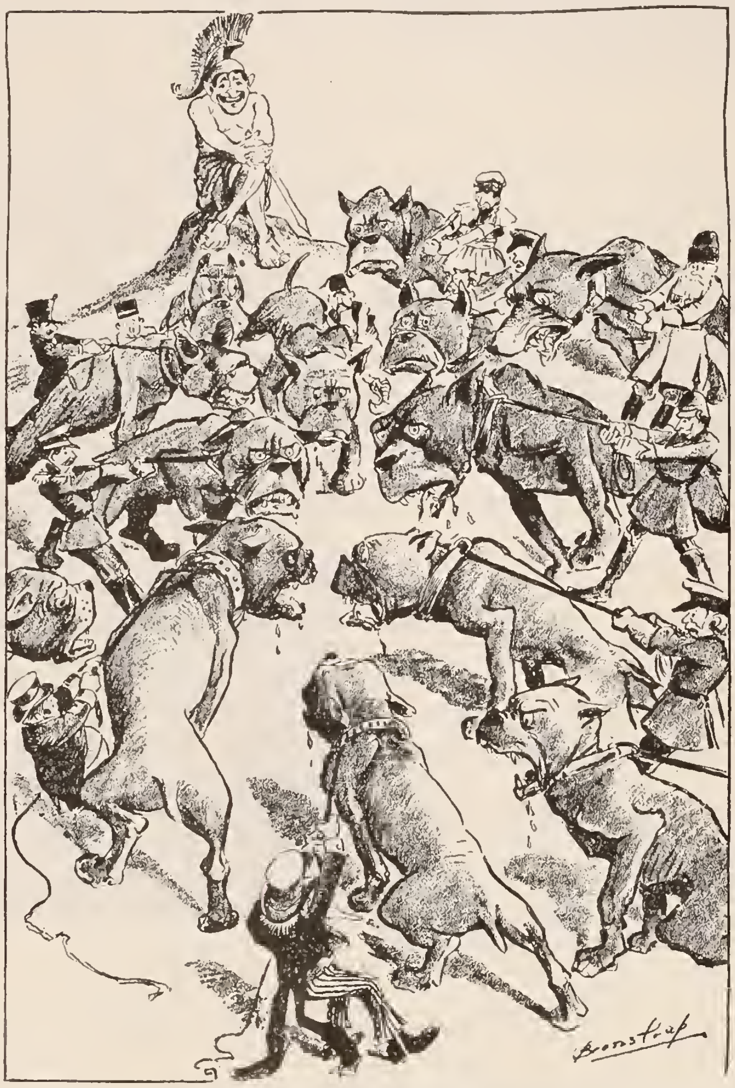
You also quote in your letter these words of the President: "No thoughtful man feels any panic haste in this matter. The country is not threatened from any quarter. She stands in friendly relation with all the world." And you add: "If that is true, why all this military program for an enemy we do not possess? . . . You do not name one nation in the world that has any design to threaten or invade our country." We answer: that we are at peace now, is no sign that we have no enemy, and if we have no enemy now, that is no sign that we may not have one tomorrow, next month or in a few years. And if any nation should look to us with a jealous eye and a desire to rob us of a part of our possessions and take things which we hold dear, do you think that such a party would tell us long before the conflict, so that we might get ready to defend ourselves? If we are not properly prepared, we can not prepare overnight. The great struggle in Europe has taught the world, among other things, that it is well to be prepared to defend yourself, your rights, your family and your country. You advise the President and his advisers to spend the money that would be necessary for preparedness "to educate the people and Christianize the world." Education alone does not make any one good; some of the biggest rascals in the world are well educated. And as far as the Christianizing of the world is concerned, that process is very slow and I for one (and I do not consider myself a pessimist) do not believe in that slogan: "The World for Christ in this generation!"

Again you ask in your letter: "What would Jesus do? Can we imagine him, at this crisis in the world's history, calling on a nation to spend vast sums preparing itself for war by creating a great army and navy? It is not thinkable." I will also ask: What would Jesus do? Can we imagine him at this crisis telling a nation like ours (for which I believe he has yet a great work to do in this world) not to prepare for defense, and say: "If an enemy or enemies come, let them run all over you"? And enemies may come sooner or later, from the north and from the south, from the west and from the east, and they that may come from the east don't need to be Germans. You may say: "God can protect us." That is true; but he may want to use an army and navy to do it with. This is equally true: God will not do for us what we can do ourselves. You may tell some one who is after your or some one else's property, in a good and loving way, to "be good," but what if he does not heed your kind words or follow your good example? If he does not it is well to back up your words and your good will by showing him that you are prepared to defend yourself and your property and that he will have to take the consequences. If he changes his mind and God changes his heart, and you love one another with the love with which Christ loved us, then you both can lay your weapons aside; but until then it is a wise thing to be prepared for an attack, and that is what the President and millions of our citizens want.

You close your letter by quoting the following words of Scripture: "They that use the sword shall perish by the sword." But these words can not be applied to all nations under all circumstances. If so, then all the nations I know of would either be dead or near death. The fact is, Dr. Sheldon, and you know it as well as others, that we can see in the Bible, and in general history, that God sometimes used the sword to punish nations, and more than once the sword cut a way through which led to free citizenship and to the free use of a free and glorious Gospel.

Permit me, in closing, to remind you only of a little history of our own country. When in the eighteenth century the American colonies used their swords against English oppression, they did not only not perish, but as a result the "United States of America" were born, which is one of the greatest events in human history. When during the Civil War the Northern states took up the sword against slavery, these states not only did not perish, but the colored race became a free race. And as a result of the Spanish-American War, Uncle Sam did not perish, but the sword and the Stars and Stripes brought freedom to millions of people who had borne the Roman yoke for 400 years.

I, as one American citizen, will uphold the President in this program of "preparedness," so that no foe may catch us unprepared. A. J. WEIGLE,
Pastor German M. E. Church, Salem, Ore.



In this Cartoon, "Preparedness," Published in the San Francisco Chronicle, the Artist, Bronstrup, Must Have Been Wondering If It Will Be Possible to Hold Back the American Dog of War

Military Preparedness and What It Will Lead To

THERE seems to be now in this country a widespread demand for "military preparedness." Our President has stated his policy in regard to it and he asks us—the people of this country—to consider it and say candidly what we think about it. It is our duty as well as privilege in this free country to do this, not necessarily to him directly, but to our congressmen, who are now in session.

One hundred and twenty-nine years we have lived under a policy which has been a mission and example of peaceful development, as well as a source of wonder and admiration to the whole world. Throughout this period, our policy has withstood the crucial test of international friction with the military govern nts of the old world; passed through the Civil Var period, the trying period of reconstruction foll ing it, survived with a solidarity never before poss sed, and has gone on to greater and better things.

Now, when the whole world is sick of wai and seeking for a way out of this one which will b g a peace that will never again be broken, shall we opt the military policy of the war-worn and wa orn nations of Europe and issue a challenge to morc ar? Whatever we as a nation may do, our decision full of potentialities for good or evil, not only to u but to all mankind.

I believe that a "military program"—a prepa ion for war at this time, on a scale unheard of b our people before—would tend to paralyze any orts we might make toward bringing about agreemer for disarmament and a system of international cont of the situation that would insure world-peace i the future. If an international agreement hat will insure peace cannot be reached, ai the exhausted and battle-scarred nations i irn to their wrecked homes with their bitt ess and hate reinforced, and begin to prepa for a renewal of the struggle, it should be nc ult of ours. We will be in no immediate da ger, as we are in absolutely none now.

To the student of events in this wa and leading up to it, three things are ver vi-dent: 1. That preparation for war do not insure peace, but on the contrary pro tes suspicion, rivalry in armaments, and vi-tably war. 2. It causes private indiv als to build colossal plants to meet the der nds of the government for war muni ns. Their interest is to promote "war scare or magnify any that may exist. 3. Tha he owners of the munition factories in the different countries, when any frictio be-tween their respective governments es, play into each other's hands and aggra te. by mutual agreement and intrigue ny causes of friction, that they may ha a market for their wares—deliberately ro-moting war, that they may have a m ket for implements of murder and desol on. The inside facts of this war and t ngs leading up to it prove conclusively at these statements are true.

Heretofore, immense fortunes have en made by the munition manufacture of Europe, and a market is made for their ods by keeping up the war propaganda. The demand is beyond their ability to su ly, and this country is convulsed in an ort to meet it. Immense amounts of money ve been invested, great plants erected, nd unheard-of profits are being reaped by eir owners. Knowing that human natu is the same everywhere, and judging by at has gone before, is it too much to b ve that these men will do all they can to ree this country into "militarism"? That ey, in conjunction with the Navy League re already using their efforts to this er is more than a suspicion, and is so gra a matter that Congress will probably be c led on to investigate this whole situation.

And what of Canada, our neighbor o he north, between us and whom relation re almost as familiar and pacific as betwee he inhabitants of our own states? Will th in-ternational boundary line between of nearly 4,000 miles' extent remain wi out defenses, as at present, if we adopt mi ar-ism? On the contrary, the probability is th it would soon be bristling with forts and cannon nd all the paraphernalia of war on both sides.

I am not a Quaker; I do not believe in the doc ne of "non-resistance." So long as there is evil in he world, conditions will arise which it is our du to oppose. But I do believe in the doctrine of pat ice and forbearance that has been so wisely follow in these troublous times by our President. Now, all times—when there is no nation in a position to a ck us, nor likely to be for years to come—for the on-tinued peace and prosperity of our own country for the hope of peace to a world now war-sick and blee ng to death—this of all times is the most uncalle or and inopportune for military "preparedness."
Magnolia, Ark. JOHN C. MURPI

A Denominational Protest

THE administration's national defense program was on-demned in resolutions adopted at the concluding sess of the North Carolina-Virginia Christian Conference, ich declared that the idea of "preparedness" was ill-founc in facts, since it was unscriptural throughout. President A. Harper of Eton College was authorized to protest in the me of the Christian denominations of the two states.

It is the duty of every Christian to protest against re-paredness," even as Christ protested against using the s rd. Matt. 26:52. Christ, when asked how to gain eterna ife, answered: "Obey the command, Thou shalt do no mu r." Matt. 19:18.

Let us stick to Christ in the New Testament, instead of ing to the Old Testament as seemingly the preparedness preache do.
Lackawanna, N. Y.. ALFRED KrEI

The Three "Nesses"

By MARGARET E. SANGSTER, Jr.

ONCE upon a time, long, long ago, before there were dictionaries, or grammars, or even the very simple of printed books, numbers of little wo s roamed the earth in a hopeless, me ingless, unattached way.

I was almost in the beginning of this tim that there lived a family of three wo s. Because they were a family they all ad the same name or meaning (wh h at that time was almost no me ing). The name was Ness. Because the three words were just exactly alil in size and length and sound, folk nev paused to give them an individualit or character of their own. Folk jus gnored them and they were really ver nice little words.

last one morning, after a particular uninteresting period of existence, on f these Nesses grew cross and in its croness spoke out from the depths of its nall and unhappy heart.

"Brothers," said the little Ness, "we mu travel together no longer. No one eve knows either of you from me. If we ere in different parts of the world we ight be loved for the meaning we br ght; but here we have no special me ing. People never even say us wh they're talking. People never wr us when they're writing. People jus don't see us when we're in plain vie !" The first Ness paused for bre h.

e second Ness was just about as ba y hurt by the neglect of the spe king public as the first Ness.

" have heard," said the second Ness, "t t humans have a way of earning for ames. I have heard how a cave ma who kills a tiger is called 'The St ng Man'; how an Indian who kills a l r is called 'Grisly'; how a boy who sh ts his first eagle is called, perhaps, 'T Black Feather.' Maybe, if we go in arch of adventure, we, too, may ea names that will bring us the respect an love and *recognition* of all people."

e third Ness had been listening qu ly but attentively to the speakers. N its little face lighted up with a rare sm .

"et us go at once," said the third lit Ness, and his heart lost some of its sa ess as he spoke. "Let us go at once, an perhaps we may find names and pe onalities and different meanings. Le us go at once, and in a year let us ret n again to this place and report on ou new names."

a year the Nesses came back to th meeting place. They came buoyan , gaily dressed, happily. They a cheerfully and sweetly and—dif ently. They came with different ex essions and different souls and different forenames. And after they had gr ed each other affectionately, they to different stories.

After I left you," said the first Ness as e folded his capable, characteristic ha ls in his lap, "after I left you, I flew a way, due north. I passed mounta s. I flew over rivers, I left settlem ts and towns and cities behind me. I w over barren plains and snowy o ts and sparkling glaciers. And then at st, one day, when I was well-nigh tir , I came to a resting-place."

e two other Nesses were listening nt estedly. "Where was that restingpl ?" they asked as the first Ness pa ed.

hat resting-place," was the answer, " ld hardly be called a place of rest. It as a little village built of snowy ice an icy snow—a little village where men an women fought for their existence— o ht against blizzards and wild beasts an snow slides. But the spirit of the pl made me linger on, near the men w tried to find food in the teeth of the st ing blast, near the women who st ggled with numb fingers, to fashion w n clothing for their husbands and ch ren. I lingered near the camp—so times helping dig through a drift—so times pulling a hard needle through a rsh bit of hide. And as I absorbed the spirit of the camp, I disco red that I had a name. Before on that name was the watchword of h amp."

The two other Nesses started to their feet.

"What is that name?" they questioned eagerly.

"That name—the name they call me by," answered the first Ness, and there was pride in his voice—"that name is *Helpful Ness*."

AFTER a moment the second Ness began his story.

"After I left you," he began, "I flew far away, due south. I flew over mountains and hills. I flew over oceans and valleys and strange turbid streams. I flew over wild jungles and wilder deserts and at last I came to a little village built of sticks and dried leaves and sun-baked mud. It was a restless little village where folk prayed for an existence under the burning rays of an angry sun, with a pitifully small supply of cool water and refreshing breezes. And, though the village was a drowsy, uninspiring place, I stayed on in the home of a woman with a dying baby.

"Every morning and every evening the woman would creep to the thatched door of her hut and look long at the sky. It was blood-red in the morning with the flush of the crimson sunrise, blood-red in the evening with the glow of the sunset. And, as each calm day rolled into each calm night, the woman would say, 'Tomorrow it will rain. Tomorrow the heat will break. Tomorrow my baby will get well.'"

The second Ness paused for a moment and he brushed a tear drop from his eyes with a tired hand. "When the baby died," he continued, "I left. But the spirit of the woman had given me my name."

"And what *is* your name?" chorused the two other Nesses. "What is your name?" they questioned.

"My name and my meaning," the second Ness told them, and his voice was as gentle as the south wind, "is *Hopeful Ness!*"

THERE was a pause for the space of four golden, sympathetic moments. And then the third Ness began his story.

"After you left me," began the third Ness, "I lingered here in my little home town. I felt contented and happy and loth to leave a place where I had lived all my life. And then at last one day, because I felt that I had not been ambitious, I started on my quest. I traveled up the side of the tall mountain in front of us, and I traveled slowly, for the day was fair and beautiful. When I was half way up, I came to a little cottage. And there I stayed.

"The cottage was a tiny one, but it was very neat. Flowers grew in the dooryard and vines clambered over the windows. Many tiny sunbeams danced on the hard earthen floor. And the owner of the cottage, a girl with a crooked back, smiled and sang as she did her household tasks.

"If a dish was broken in the course of the day, the smile never left the girl's face. She would say, 'I never liked it—very much, anyway.' If her best dress was torn she would say, 'Well, there's still enough left to make a frock for some poorer child!' If there was no food in the cupboard to eat (and oftentimes there was not) she would say, 'Well, too much to eat makes one lazy.' If her back pained her she would say, 'How fortunate that my arms and legs are whole!' And then she would brush the mistiness from her eyes and hum a snatch of song During my whole year I stayed with her. And there, from her smiling face, I learned my meaning and my name."

"And what is that name?" questioned the brothers. "What is that name?"

"That name is *Happy Ness!*" answered the third Ness.

This is the story of how the three Nesses, faring off, alone, into the world, found names and meanings. And, if you don't believe it, remember that it all happened ages ago before there were grammars, or dictionaries, or even the very simplest of printed books. And no one can be *sure* of what happened then!

Campbell's
CONDENSED
VEGETABLE
C

"This will keep him warm!"

Yes *keep*—that is the right word, and no doubt this sturdy youngster speaks from his own experience. There is something more than a mere temporary glow of enjoyment in

Campbell's Vegetable Soup

Its warming, invigorating effect *stays by you.*

The rich meaty stock—made from choice beef, is in itself strengthening and sustaining. It also contains selected white potatoes, sweet potatoes, carrots, tender corn, "baby" lima beans, small peas, green okra and a suggestion of red peppers, beside a sprinkling of "alphabet" macaroni. And all is delightfully flavored with celery and parsley.

The regular use of this nourishing soup tends to build up and fortify the body permanently against all kinds of weather and all kinds of wearing work. Hadn't you better order half-a-dozen from your grocer today?

Your money back if not satisfied.

21 kinds 10c a can

Campbell's
CONDENSED
VEGETABLE
SOUP
JOSEPH CAMPBELL COMPANY

Campbell's SOUPS

LOOK FOR THE RED-AND-WHITE LABEL

Helping Mother

But They Couldn't Do It Without Fels-Naptha Soap

Mrs. Sensible believes in children learning to be helpful and *practical.* "And we love to help mother," say the twins. "We love to wash the dishes in nice sudsy water with Fels-Naptha Soap because they look so shiny and clean afterwards."

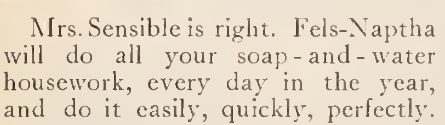
"I even let them wash the pots and pans for me," says Mrs. Sensible. "It really isn't 'dirty work' as so many people think, if you only use Fels-Naptha Soap.

"On washday after breakfast, I put my clothes to soak with Fels-Naptha Soap. After I've done my clearing up I wash the clothes. It's easy work, because Fels-Naptha gets the dirt ready to lightly rub and rinse right out. I always have my wash on the line *long* before noon.

"In vacation time they always beg to help me wash—and I let them because after soaking the clothes with Fels-Naptha, it don't tire them. Then, they love to help me sprinkle down the clothes for next day's ironing. So washday has no terrors for our family. It's a very pleasant day.

"Of course, I don't let them do *heavy* work, but they do love to keep the tubs and bowls clean, and wash off the paint for me. Fels-Naptha is the best thing I know of to keep a whole house clean and a whole family happy and contented."

Mrs. Sensible is right. Fels-Naptha will do all your soap-and-water housework, every day in the year, and do it easily, quickly, perfectly. Fels-Naptha is a perfect combination of soap with naptha and other wonderful cleansers that make dirt disappear. Mrs. Sensible always keeps a carton of Fels-Naptha Soap on hand.



Fels & Co., Philadelphia

The Spirit of Life

International Sunday School Lesson for January 23. Rom. 8:12-30

TALKS ON THE GOLDEN TEXT

By REV. F. B. MEYER, D.D.

"As many as are led by the Spirit of God, they are sons of God." Rom. 8: 14.

Jesus was led up of the Spirit into the wilderness to be tempted of the devil. Do not doubt the Spirit's leading, when you find yourself amid the loneliness and desolation of the wilderness. This is the training-ground of the sons of God. If here they meet with wild beasts, they will also be ministered to by angels; and if here they have to fight with wicked spirits in the heavenlies, it is that their muscles may become strong by use and their thews supple and elastic. Fear not to follow God's Spirit into the darkness and the storm; it is only there that you test and discover the reality of Christ and the living truth of his word. When the soldiers and sailors come back from the great war, do you suppose that they will need to listen to sermons to prove that Christ is really alive and the Bible true? They have seen his face, have eaten of tho Word and found it nutritious. This is what tho battle does for us! These are the lessons of the wilderness. Sons of God test their sonship. They discover that men do not live by bread alone, but by every word of God. They make the supreme choice of the Cross. The world's attractions, as they look back on them from that vantage-ground, lose their attractiveness, and they become possessed with the one consuming passion—to do the will of God.

The Law of the Spirit

By Arthur H. Howland

WE study today the greatest letter of the world's greatest letter-writer. It would be hard to challenge the statement that the letters of Paul have had a greater influence upon the minds of men than the letters of any other man who ever lived.

If you have been to the Library of Congress at Washington, you noticed on the gallery of the rotunda the statues of twelve men. These men were evidently selected by the committee as the twelve who had done the most to influence the thought of mankind. Among these twelve leaders of the world's thought throughout the ages stands the apostle Paul. And critics rank Paul's epistle to the Romans as the greatest product of his pen. Many Bible-lovers have felt that the eighth chapter is the greatest of this great letter. So you see, our study today is of intense interest and of first importance.

Glancing through the schedule of this year's Sunday school studies, you notice that the narrative of the Book of Acts is interspersed with lessons from the epistles. The epistles thus studied are not selected in their chronological order, but are placed in relation to the general narrative and argument of the Acts. We have been studying about the Pentecostal gift of the Holy Spirit and its results. So it should be a great help to our understanding of this subject to stop to consider what Paul had to say about it in his letter to the Romans. He was not present with the disciples on the day of Pentecost. At that time he was not a follower but a persecutor of the Christ they worshiped. Paul had his Pentecost, however, a little later in the house of Judas at Damascus. It is interesting to note in passing that while the presence of others is a help in praying for the Holy Spirit, it is not a necessity. Paul did his praying alone. He had made his consecration, had won his victory, and his faith was ready to answer the knock of Ananias at the door; his soul ready to receive the gift of the Holy Ghost.

The class will be interested in studying some of the incident details of the writing of this letter to the Romans. It was written while Paul was in Corinth, stopping at the house of his friend Gaius (chapter 16: 23). Paul's companion, Tertius, acted as secretary or amanuensis in the correspondence (16: 22). Paul was on his way to Jerusalem to take to the church there contributions which had been raised by the Christians of Macedonia and Achaia (15: 25, 26). He hopes that his journey will lead him all the way to Rome, and sends this letter forward to his friends there by the hand of his fellow worker Phœbe.

PAUL'S connection with the city of Rome is extremely interesting. He was long imprisoned there. Some scholars think that both his terms of imprisonment were spent in this great city. His last imprisonment was surely here. From his dungeon in the Mamertine Prison he was taken out along the Appian Way to the place where now stands the Church of the Three Fountains, and there offered up by the enemies of his Saviour as a martyr to the truth of the Christ he proclaimed. The beautiful basilica of St. Paul, standing just outside the city walls, contains what is believed to be his tomb, upon which are inscribed these words, which were the motto of his life: "For me to live is Christ, and to die is gain."

An expression in the second verse of this eighth chapter of Romans gives us the key—"The law of the Spirit." Just as there are laws of physical life, just as there are laws of music, of electricity, of art, just so there is a law of the Spirit. People wonder why they are not richly blessed; why they do not have peace and power and purity in their lives. It is because they fail to conform to the Law of the Spirit. Paul's argument throughout this epistle, which reaches its climax in this chapter, is that there are two distinct laws, the law of commandments, and the law of life or the law of the Spirit. He says he tried to keep the commandments and failed. Bible students and teachers have gotten into all sorts of trouble by trying to fit that gloomy picture in the seventh chapter of Romans, that picture of defeat and darkness and defilement, with the triumphant words of Paul throughout all the rest of his writings. There is only one possible answer, and this is accepted by the best commentators, both of the present and of earlier times; namely, that Paul in describing his past life falls into the frequently used "historical present"—that is, using for the sake of vividness the present tense instead of the past. The whole argument of the epistle falls to the ground if we fail to recognize this. What he is telling these Roman Christians is that the law of the commandments has no power to make a man do right, but that the law of the Spirit has.

Sitting in Dr. Denny's classroom at Glasgow, I heard him say, as he seemed to visualize the tables of stone upon which the ten commandments were written: "A man might look at the ten commandments forever and never receive the power to keep them." The commandments have brought death, but the Spirit brings life. The commandments brought defeat; the Spirit brings victory. It seems strange to notice throughout Paul's writings that his chief quarrel with men was not that they were not trying to be good, but that they were trying too hard, trying in the wrong direction, trying with the wrong means. The Jewish Christians found it hard to break away from their confidence in the law. They could not conceive, for instance, that a Gentile convert could really live a holy life without becoming circumcised. They were constantly getting back under the bondage of the law, and so Paul had to say again and again as he wrote to the Galatians: "O foolish Galatians, who hath bewitched you? . . . Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." The writings of Paul are, first and last, an amplification of the promise of Jehovah voiced by Ezekiel: "I will put my

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piri within you, and I will cause you wa in my statutes." Paul has much sa about the atonement, but the real alue f the atonement is that it makes ossi e the gift of the Holy Spirit, who ill c anse and strengthen the believer's eart Salvation by faith in a crucified avio r; salvation by the indwelling piri of God, who comes in answer tl t faith—this is the message of aul.

TA ING up, now, the detail study of e verses assigned for our lesson: aul eclares in verse twelve that we are nde no obligation to live "after the esh. By the fl h he means the imulse and tendencies of the body, which e sfish and ungodlike. Much consio has resulted from the conviction at e flesh itself is essentially sinful. aul owhere says this. By being "in e fl h" (verse 8) he means being in the ent and moral condition of following e i pulses of the flesh even when they ad contrary to our duty toward God d an. But there is a deeper and ore ibtle meaning in Paul's use of the ord 'the flesh" and the "fleshly" or ear l" mind. He declares in verse 7 at e carnal mind is enmity against od. That is the secret of the whole ob n. The unawakened, unenlighted unregenerate man does not like od. He is an alien; he is an enemy of od d needs the quickening Spirit to an his heart's affection.

Nc, Paul says, if you keep on followg t fleshly mind, if you follow the cta s of your fleshly desires without bn ting them to the tests of God, you all lie. But if you, through the piri put to death the deeds of the dy you shall live. Then comes our old Text: "For as many as are led tl Spirit of God, they are the sons G ." We are to conquer the sinful d fish inclinations of the body, not rou h our own will, but by trust in hri not by confidence in our own we, but by confidence in the Spirit G , the electricity of heaven. "The w the Spirit of life in Christ Jesus," e ostle declares at the beginning of is apter, "hath made me free from e l of sin and death. For what the w uld not do because it was weak on co t of the weakness of our flesh, od mself did by sending his own Son, at the righteousness of the law igh be fulfilled in us who walk not after e f h but after the Spirit." Can we t l the thrill as we touch again is *e wire* of Pentecostal promise and lfil ent? Here is the thing toward hic the prophets have been looking rw d. God was to come by this iri overmatching their weakness th is strength, purging their defileen by his fires, causing them to walk hi tatutes! We are not free from the sh or its impulses till death. Paul id at he buffeted his body and kept un r (1 Cor. 9: 27). He longed to be e om the body of his humiliation hi 3: 21, R. V.). But while living in e dy he did not follow the dictates tl body, but allowed the Spirit of od control and move him and to conter hatever tendencies to wrong reai l in his physical nature.

He follow the beautiful verses about ns . We are no longer enemies of od we are no longer strangers to God; a not merely servants of God. We e t sons of God. The spirit we have cei d is not the spirit of bondage and ar, ut the spirit of love, a sense of vi been adopted by the Deity, e irit which makes us cry "Abba, tl ." Here is an echo of the beautil rse in Paul's letter to Timothy: o od hath not given us the spirit of ar; ut of power, and of love, and of so d mind" (II Tim. 1: 7). There is o of the sweet words of Jesus: He eforth I call you not servants, but ha called you friends." We do his ll t because we must, but because l e him. We do his will not beus we try, but because we are trustg omnipotence.

N Paul takes up the mystery of ffe g. He does not deny that ri ians suffer; in fact, his very call t service of Christ was a call to fle Acts 9: 16). Paul does not dodge e oblem of pain. The whole cream in an agony, he declares, a strugward toward some divine conm ation. And we share in this agony of the universe. But the universe is to be delivered, although it is now groaning and travailing in pain, and we who have the Spirit are getting now the first gleams of that ultimate redemption. We know that some day all the pain and misery and gloom will have an end and with patience we are waiting for this while the Spirit helps us in our infirmities and aids us in our prayers.

Bad as things are, they cannot harm the children of God. "We know that all things work together for good to them that love God."

THE lesson study should not close without a glimpse of those wonderful verses at the end of the chapter. There can be found in all literature nothing more noble and glorious than the exultant words with which Paul closes this inspired homily on the Holy Spirit: "What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? . . . What shall separate us from the love of Christ?" He names frankly all the fierce things that try to drag us down and cries, "Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

The How Column

Conducted by Frank L. Brown, Joint General Secretary World's Sunday School Association

How to Obtain Class Interest in Lesson Teaching

These teachers have told how they keep their pupils interested while teaching the lesson. More will follow.

From a teacher of eight-year-old boys comes this: "I tell the story slowly and every little while leave out a word and wait for some one to fill it in. In this way they pay attention, as they do not want any one to get ahead of them."

An Ohio teacher of twelve fifteen-year-old girls gives this: "In preparing the lesson I usually think which parts will appeal to certain girls. Then I usually ask for the girl's opinion on the part that I feel will most appeal to her type. Knowing my girls very well, I find this easy to do. We, of course, often get into lengthy discussions from which we gain much."

Junior boys are dealt with by a Kansas teacher as follows: "I vary the presentation. Sometimes the lesson is written out, a copy for each, with blanks to be filled. Sometimes I question them or ask them to see if I know *my* lesson. Always I try to make them think of the character as if he were alive."

A Kansas teacher with thirty-nine young men says: "I often assign certain topics to individuals and try to cluster lessons around some general truth."

A Pennsylvania teacher of ladies twenty to forty years of age has this experience: "I ask individual questions. I do not think it a good plan to make the questions general, for some will do all the answering and the rest feel they do not need to study. I prepare my lesson so that I do not even take notes; ask questions from memory. Always take my Bible for reference."

A Connecticut teacher of twelve-year-old girls says: "I try to find out first of all how much they have done on their note books, explaining anything they do not understand, then develop the lesson by finding out how much they know about it, and explaining difficult parts."

A Georgia teacher of twenty-two boys from fifteen to eighteen years has this plan: "I outline the lesson, then close with a personal application, and, if possible, an illustration of everyday events."

A New York teacher of twelve-year-old boys says: "I try to vary the presentation. Sometimes I use the blackboard. Sometimes I have one or two individuals look up some item of interest in connection with the lesson."

A Colorado teacher says: "I try to draw out questions and ask questions and sometimes use chiefly the lecture method."

A teacher of a mixed class from eight to ten: "By asking the questions and sometimes allowing one pupil to ask them. At other times each pupil will ask *one* pupil two questions by previous arrangement. This is fine."

A Colorado teacher of twenty-five young ladies writes: "I change my plan of teaching often. If the interest is not good I bring in some incident, not always in the lesson, but with a close connection."

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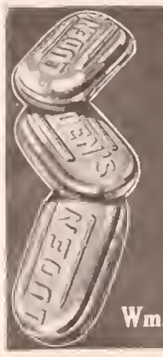

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Young People's Topics for January 23

Forgiving Enemies

Epworth League Topic. Matt. 5: 43-48; 18: 21-35

WHAT to do with an enemy has long been one of life's biggest problems. The old idea was to kill him. That is what lions and tigers do with their enemies. But that is not what real men and women are supposed to do with theirs, and when men and women have taken the name of Christ, it is still more preposterous to think of their dealing with enemies in this fashion.

But even if the requirements of civilization keep us from killing our enemies, we have still considered ourselves free to hate them. Yet Jesus said we must not even do that: "I say unto you, love your enemies; bless them that curse you; do good to them that hate you, and pray for them that despitefully use you and persecute you."

That is the one universal, absolutely binding rule about enemies that must be adopted by all of Christ's followers. We must love them.

So we see that after two thousand years of study in the school of Christ, the Christian nations still abound in 1A grade.

It will be perhaps well worth while to spend considerable time at this meeting discussing the reasons why America should keep on with her determination to stay out of the world-war and why it is bad policy for us to undertake a great program for naval and military preparedness.

The business of forgiving enemies is a mere detail in the bigger business of loving. If we love people, we will forgive everything. The world's supreme example of that sort of forgiveness is in the dying Christ: "Father, forgive them; they know not what they do."

Emphasize the point that loving one's neighbor is not only Christian but scientific. A civilization built upon strife will wreck itself; the civilization that shall endure will be built upon love, brotherhood, helpfulness.

But the lesson has personal, every-day application. What are you yourself, in your personal life, going to do with your enemies? What are you going to do about their affronts and their grievances and injuries? Some people make the quibble the Bible does not teach that we must forgive those who wrong us until they have acknowledged their wrong and asked forgiveness. But that is like trying to make a little bit of fog remain in the midst of blazing sunshine. The law of love makes all these problems thrill with light. When people wrong you, you are at once sorry for them as well as for yourself. You are sorry that they are wrong; you are sorry that they are unjust; you must realize that they have done themselves a vaster injury than they have done you, and because you love them you are anxious that they shall become right.

We have to be very careful right here. It is easy for us to become self-righteous. It is easy for us to like to set a standard for others and cherish a silent condemnation for them because they do not adopt it. So humility must be coupled with love. We must not only love others, but we must be willing to acknowledge that they may be right and we wrong.

But the Christian program does not rule out protests against wrong. It does not even rule out a contest against wrong, when that wrong is hindering our work for God. But here again there must be the most earnest and prayerful caution. Christian history has been marred with acrimonious debates and controversies. Splendid as was the great Reformation, and magnificent as were its achievements, it is distressing to read of the bitter words, the sharp condemnations, as well as of the bloody struggles that accompanied this great world rebirth.

We cannot think too often nor speak too often nor insist too strenuously upon that great word and that great fact—Love. We cannot always admire our enemies. We cannot always like them, but we can and we must have a hearty desire to help them; we can and we must regard them as Jesus regards them; we can and we must forgive them their wrongs against us, and be ready at all costs to help them whenever and wherever and however we can.

Amusement That Is Worth While

Christian Endeavor and B.Y.P.U. Topic, Eccles. 3:1-15

THE amusement problem is one of the toughest that confront young people. For generation after generation they have been advised and taught and warned and scolded with all sorts of results. Many young people have flown in the face of advice and warnings and have come to grief and wreck; many have taken the advice, but instead of being glad and triumphant about it have been rebellious and troubled; many have become confused, not really knowing what they should do; others have really come to a satisfactory plan and have lived happily, without compromise, without condemnation.

Both the world and the church have made definite progress in understanding young people during the last hundred years or so. Some of the good people of the old days thought it was wrong for young people to have any fun at all. But the best studies of human nature show that it is better for a man never to lose his capacity for play. A young life without fun is terrible. An old life without fun is deplorable.

Now what kinds of fun are worth while? You remember the keen, quick, intense play of childhood. How we ran and jumped and skated; how we played ball and shinny; how we camped and tramped and swam! Now that same kind of fun can be carried on through life, with only mild modifications as the years creep on, and with this fundamental difference: in childhood our play was our business, in grown-up life our play must be only incidental, except in so far as we can make our work a pleasure. This is, of course, the real secret of living: we must find our actual pleasure in the work that we have to do. And this is possible if we can get the consciousness that our work is helping others and glorifying Christ. Because we love him and because we love others, our work will be a delight if it is truly helpful work.

But even then we must have our play time; we must forget our work and give ourselves to recreation, so that we can come back to it with a mind freed of its frets and a body freed from the poison of fatigue.

The best standards of wholesome amusement are those set by the Young Men's and the Young Women's Christian Associations. They have made amusement a science. Their physical directors and game leaders know how to provide and direct the kind of amusement that sends young people back to work with clear heads, refreshed bodies, and, best of all, untroubled consciences.

Any amusement that leaves us in a spiritual cloud is not amusement that is worth while.

Any amusement that hinders our power to help others is not worth while.

Any amusement that leaves memories which we may regret when home-making time comes is not worth while.

Any amusement that may deflect the life of another from the things that are purest and best is not worth while.

Any amusement that cannot be squared up with the principles of love and helpfulness and real loyalty to Christ is not worth while.

Furthermore, think during the meeting of the myriads of little children and young people who are deprived year after year of their rightful heritage of play. The pressure of poverty, of toil, of wretchedness fills day and night. That poison of fatigue is never eliminated; minds and bodies and souls are ground to pieces in the terrific pressure of to-day's industrialism. Study up the work of the American Playground Association; the welfare work of the social settlements; if your church is in a neighborhood where these things can be done get your organizations busy at it. Wherever your home or your church may be, find some people who need the blessing of play and help them to find it.

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AL Christians are urged to unite with the members of the Prayer League in dai prayer at the noon hour. Also anyone s at liberty to send a request for pra r or an acknowledgment of answered pra r, thereby becoming enrolled as a mer er of the Prayer League.

A head of the Bowery Mission, Dr. J. G. Hallimond is well known to the members of the Pra r League. Every week at the mis on hundreds of requests for prayer are ad in the Brotherhood gatherings. Dr. nd Mrs. Hallimond sent to their frie ls the past Christmas season the foll ving sad and beautiful message, whi we know will stir the sympathy an enlist the prayers of every member of r League.

That Boy o' Mine

By J. G. Hallimond.

T se lines were written in August, 1912. Exa ly two years later, on war being declar between Great Britain and Germany, "*T Boy o' Mine*" was one of the first to enli He went with the First Canadian Co gent to Flanders, and in the Battle of Lan mark, on April 24, 1915, he fell, and was officially reported as "wounded and mis g." His commanding officer said: "H vas the best man I had, intelligent, cool, fear ss, and with plenty of common sense, and is name was about to be sent in for pro tion."

I. HIS COMING

He me to me from out that mystic realm,
 Vere mercies generate, and love divine;
A g from God, my heart to overwhelm,
 V h gratitude and awe, that boy o' mine.

II. HIS BABYHOOD

His ny fingers held me in a clasp
 A soft and gentle as the clinging vine;
His aby touch the adamantine grasp
 T t naught could sunder; oh, that boy o' mine.

III. HIS YOUTH

Th gh happy golden days of care-free youth
 C which the sun seemed evermore to shine,
I w ched him grow in strength, and grace, and truth;
 heart exulted o'er that boy o' mine.

IV. HIS FIGHT

 ut n the world's broad battlefield of life,
 F l-panoplied upon the firing line,
He ent; he fought, he won, though in the strife
 eager heart ached for that boy o' mine.

V. CONCLUSION

No in my age I lean upon his arm,
 I strength my constant stay in life's decline;
Wh final shadows fall, and evening calm
 S rounds me, then I'll bless that boy o' mine.

I the belief that he still lives, and is a pri ner of war, we ask you to remember him in ur prayers.

nnot the members of the Prayer Le ue cheer the hearts of Dr. and Mrs. Ha mond by joining their prayer and fai to theirs that their son may come saf home again?

M B., Tyner, Sask., writes: "Some weeks ago I wrote asking for pra ers for a sister that she might rec ve more light, and I am glad to say th she has been baptized with the Ho Spirit. A year ago I asked for pr er for a brother at school. He was co erted, sanctified and called to pr ch. During the holidays he started pra r meetings and about twenty were co erted in his own community. The Lo has worked in a wonderful way." L. . writes from Watauga Falls, N. C.: "S ne time ago I wrote for your prayers th my health might be restored, and als that my sins might be forgiven. Si e then I feel that I have been greatly hel d and strengthened, for all of wh h I am very thankful to the Lord." M G. N. McG. writes from Dallas, Te : "Some time during the past su ner I wrote asking you to unite wi me in prayer for my two daughters, wl were sick all the time. One at that tin had been in bed for more than five m ths. I am thankful to say they are bo able to be up all the time now, for wl h they also give God the glory." Mrs. F. McQ., Smithfield, Ont., writes: "In one of my times of special trouble, when my oldest son was hurt badly and had to go to the hospital, during the operation I was in sore trouble and Jesus gave me such peace I knew he would be all right." Mrs. A. E. B., New Mexico, writes to tell how her children were reconciled through the power of prayer. M. M. writes from Woodruff, S. C.: "More than a year ago I asked prayer for a sister who was in very bad health, and for whom the doctors said there was no chance. She was the mother of ten children and I felt we could not give her up. She was given back to us well and strong through direct answer to prayer." L. W., Mount Hope, Kan., writes: "In answer to prayer one of the members of my family has been successful in a business affair."

ACKNOWLEDGMENTS of answered prayer have also been received from E. and S. B., Gloversville, N. Y.; Mrs. C. E. W., Protection, Kan.; Mrs. O. C. S., Magnolia, Iowa; Mrs. R. L., Trenton, Ky.; A. L., Ia., S. B., Pacific Grove, Calif.; Mrs. W. D; Perry, Cuba, N. Y.; Mrs. M. H. H., Lynn, Mass.; Mrs. A. G., Binghamton, N. Y.; Reader, Pittsburg, Pa.; Mrs. F., Andes, N. Y.; Mr. E. K., Paterson, N. J.; Mrs. B. S., Curtiss, Wis.; L. D., Sacramento, Calif.; Mrs. E. D., Lyle, Wash.; A Subscriber, New Virginia, Iowa; Miss M. M., Fortuna, Mo.; S. A. W., Emporia, Kan.; A Friend, Jackson, Miss.; Mrs. O. S., Andes, N. Y.; A Constant Reader, Nashville, Tenn.; Mrs. S. B. S., Spokane, Wash.

Prayers are asked for revivals of religion at:

Canal Dover, Ohio; Xenia, Ohio; Bourbon, Ill.; Newberg, Ore.; Los Angeles, Calif.; Andes, N. Y.; Thorndike, Mass.; Freeport, Pa.; Monroe, Wis.; Olympia, Wash.; Amistad, N. M.; Atwood, Colo.; Chestertown, Md.; Protection, Kan.; Tyner, Canada; Eagle, Idaho; Sanger, Calif.; Beacon, Iowa; Glendale, Calif. (for the Sailor's Rest at San Pedro, Calif.); Oakdale, Tenn.; Henniker, N. H.; Lundgren, Iowa; Danville, Ky.; Lena, Ill.; Chino, Calif. (that the young people of the neighborhood may be united); Shenandoah, Pa.; Faribault, Minn.; Byron, Ill. (that all people who are not Christians may become so).

Mrs. K. B. asks prayer that son's mind may be restored; Mrs. L. B. and Mrs. H. F., their daughters'; J. H. Z., mother's; L. A. M., that her mother's mind may be strengthened; Mrs. W. L. W., her sister's, sister-in-law's, husband's and own minds may be strengthened. Nine other friends ask prayer for mental restoration or strengthening for relatives or friends or for themselves.

E. S. asks prayer that daughter's sight may be restored; Mrs. N. D. D. and Miss M., their brothers'; L. B. B., that father's sight may be strengthened. Eight other friends ask prayer for restoration or strengthening of sight for themselves or other friends or relatives.

Sixty-one friends ask prayer for a deeper work of grace and assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing.

M. M. asks prayer that husband and two sons may be saved from the liquor habit; eleven parents, their sons; four wives, their husbands; E. B., a brother; Reader and Miss M. I., dear friends; and Anxious One, that he may be cured of this habit.

Mrs. A. C. asks prayer that her husband may be cured of the morphine habit; Mrs. A. B. S., that sister may be cured of the drug habit; A Reader, that friend may be cured of the drug habit.

Mrs. C. B. and A. H. G. each ask that three sons may be converted; thirty-four other parents ask prayer for the conversion of sons; nineteen wives, of their husbands. Sixty-seven other readers ask prayer that friends or relatives may be converted.

Eighteen friends ask prayer for special spiritual blessing for relatives or friends.

One hundred nineteen friends ask prayer that friends or relatives may be healed, including Mrs. T. O. G., that daughter may regain use of arms and limbs; and H. G., that mother may regain use of right arm. Seventy-six friends ask prayer for the healing of self, including C. O. B. that speech may be restored; four, who ask that they may regain the use of limbs; and one that she may be cured of spinal weakness.

H. E. D. asks prayer that daughter's hearing may be restored; Miss M., that the hearing of two sisters and a brother may be healed; E. S. and H. G., their sisters'. Twelve other friends ask prayer for healing of hearing for other relatives or friends, or for themselves.

Forty-two friends ask prayer for help or guidance in financial affairs.

Sixty-one friends ask prayer for the granting of varied desires and needs, including one who asks that his home may be filled with Christianity and love.

Can You?

CAN YOU work 14 hours a day and feel as fresh and strong as when you started?

CAN YOU eat what you want, whenever you want?

CAN YOU put enthusiasm and optimism in every task you undertake?

CAN YOU laugh and sing and shout from the mere joy of living?

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What is it that makes men and women fail in business or social life? What is it that makes people old beyond their years? What is it that keeps **you** from earning more money—more power—greater happiness? The reason, as Bernarr Macfadden clearly points out, is largely caused by nothing else than **lack of vitality.**

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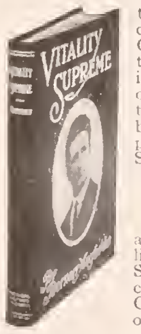
Partial Contents

Superb Energies that Throb and Thrill
Stimulating the Source of Stamina
Cleansing and Stimulating the Alimentary Canal
Pressure Exercises for Inner Strength
Functional Activity the Secret of Power
Straightening and Strengthening the Spine
How to Breathe Correctly
Strengthening the Stomach
How to Eat, What to Eat
Foods in the Cure of Constipation
Hints on Bathing. Facts about Clothing
Suggestions about Sleep
The Laugh Cure



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Bernarr Macfadden has already shown thousands upon thousands of men and women how to develop, attain and maintain this Vital Force. In his own case he has seen it bring him from the point of death to a degree of physical perfection that millions of people have admired. He has seen it build scores upon scores of run down, worn out, sickly men and women into **human dynamos of health and energy.** In his new book, Vitality Supreme, he writes not from theory, but from the rich fund of knowledge he has gained in his 30 years of study and practice. He now tells for the first time, and in plain language, the secrets of super-health that have completely revolutionized the lives of people who have heard him lecture, who have read his writings or who have been under his personal care.

Develop Hidden Forces

In Vitality Supreme Bernarr Macfadden shows you how to develop, expand and bring out your latent powers—hidden forces. He tells you how to walk, how to stand, how to eat. He shows you how to strengthen the stomach, how to rejuvenate the source of stamina and virility, gives a new and startling way to thoroughly, naturally, druglessly cleanse the alimentary canal (the source of 90 per cent. of disease). He gives simple little exercises which can be practiced anywhere, at office, home or outdoors, for building inner strength. He tells you how to purify the blood, how to bathe properly, how to dress correctly, how to sleep right, soundly, restfully. He shows you how the buoyancy, energy, ambition and force of youth can be maintained through middle age and in some cases to old age. And the wonderful part of this book is that by following the methods Mr. Macfadden suggests you begin to feel better, happier the first day, with almost no effort at all!

Our Offer

"Vitality Supreme," with its 259 pages, profusely illustrated and handsomely bound in cloth, contains as much material as many books selling for $3.00 or more. By special arrangement with the publishers of Physical Culture, the leading and most practical health magazine of the day, it is now possible for you to secure a year's subscription to Physical Culture—12 big numbers—each copy containing over 100 pages of interesting and instructive information akin to the development of health, strength and vitality, together with Bernarr Macfadden's new book, for only $2.00. The subscription price of Physical Culture alone is $1.50. So you are getting a rare bargain.

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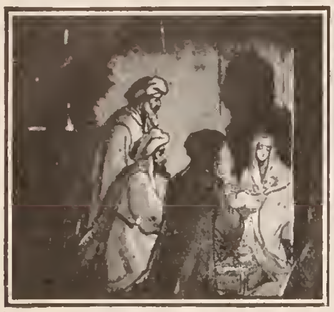
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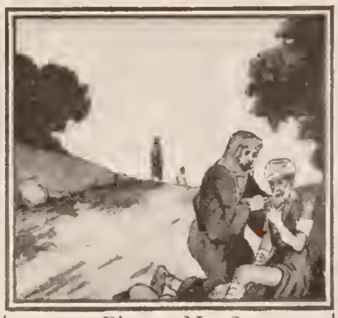
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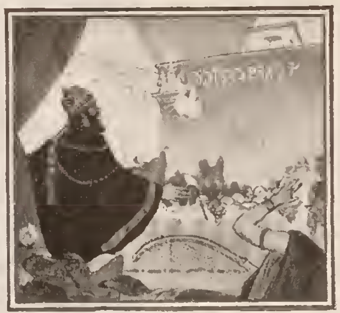
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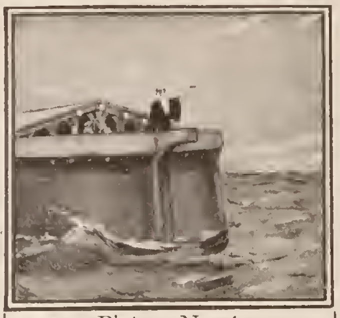
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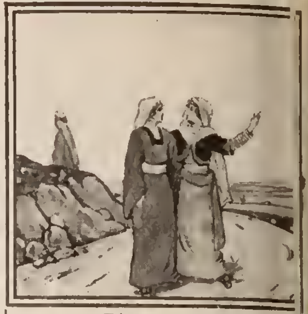
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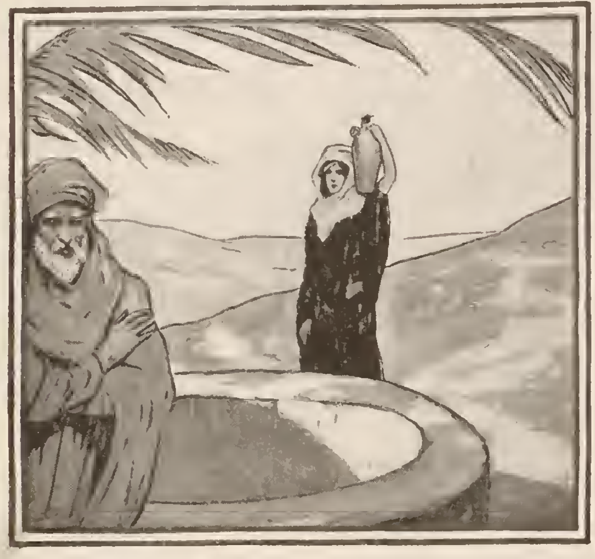
This Is the Answer

Picture No. 10



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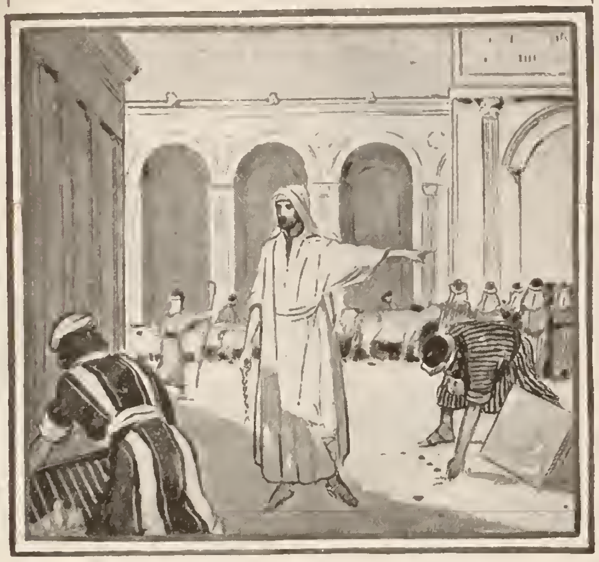

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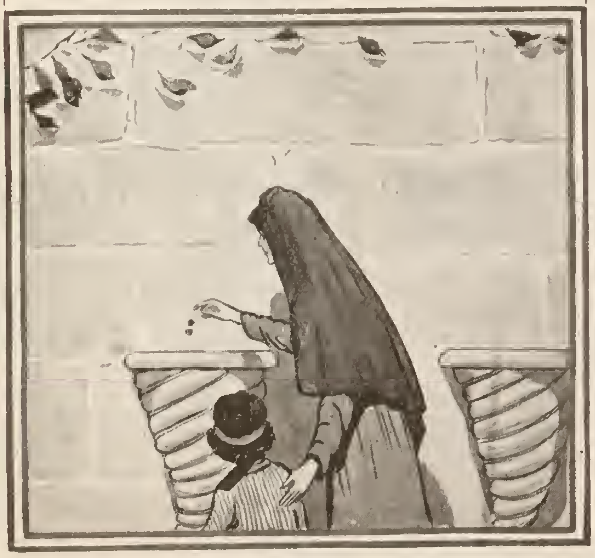

OF THE CHRISTIAN HERALD
TO YOUR QUESTION

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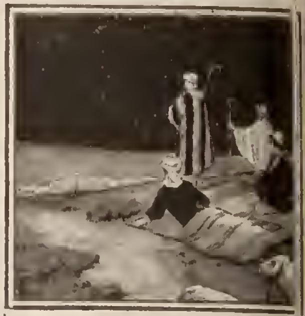
$75 Cash, 7th Reward	8th Reward, $50 Cash

9th Reward, $20 Cash
10th to 24th Rewards, Each $2.50 Cash
25th to 419th Rewards, Each $1.50 Cash

419 Rewards in All, Aggregating $3,500.00 Cash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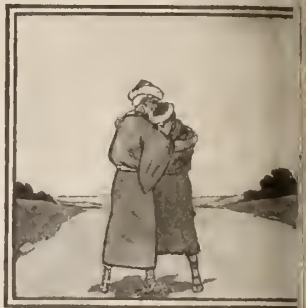
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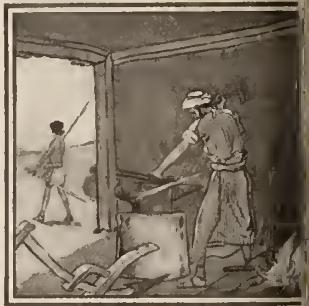
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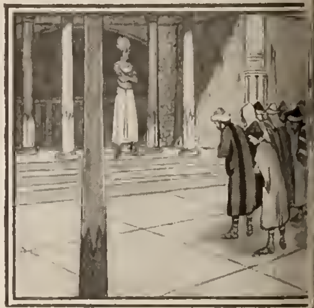
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INFORMATION ABOUT THE CONTEST

You can begin right now to take part.

The three large pictures on this page (No. 10, No. 11 and No. 12) are the kind we shall continue to publish, at the rate of three a week, until the *complete series of sixty Contest pictures* have been shown to you

The Contest consists of your looking at these pictures and labelling them, so to speak, with *the most suitable texts* contained *in a standard list available to you.* Those submitting the best answers for the pictures will receive the rewards

The nine little pictures also shown herewith are miniatures of those already printed since the beginning of the Contest, Dec. 22, 1915. You should have kept the issue of the Christian Herald of that date and succeeding issues, as you should do from now on—or at least the pictures which you may cut out. But if by any chance you find yourself unprepared, *you see before you today* the whole first dozen; and you should make up your mind to delay no further *The pictures Nos 1 through 9, full size,* will be sent to you *free of charge*- if you need them—as explained in the next column

The Contest is simple and easy, because choice of answers for the pictures (Bible verses to describe them) is limited to an interesting list of 2,000 texts conveniently arranged in a newly published volume called *Gems from the Bible.*

Don't send in your answers until the end of the Contest.

You can obtain Gems from the Bible and the handy Reply Book (into which to write your answers) together with it, as also the back pictures if you want them, this complete Bible Picture Contest OUTFIT, as a premium, if you will *renew your subscription to the Christian Herald* for one year (or, you who are not a subscriber, let us enter up your subscription) sending us *two dollars.* Or, if you, being a subscriber, will send us $1.50 to pay for *a new subscription for some other person* (by making it $2.00, that other person can likewise receive a Bible Picture Contest Outfit), we shall send you your Outfit of *Gems from the Bible, Reply Book* and *pictures* ABSOLUTELY FREE.

Watch for next week's pictures, but get ready to solve them by procuring the *Gems from the Bible.*

Address: The Christian Herald, Bible House, New York City

PUZZLED

Har, Sometimes, to Raise Children

Chlren's taste is ofttimes more accute, selecting the right kind of food to thody, than that of adults. Nature rks nore accurately through the chilen.

A ooklyn lady says: "Our little boy d lg been troubled with weak digesn. We could never persuade him to ke ore than one taste of any kind of rea ood. He was a weak little chap d were puzzled to know what to d n on.

"O lucky day we tried Grape-Nuts. ell, ou never saw a child eat with such reli, and it did me good to see him. om hat day on it seemed as though we uld lmost see him grow. He would t Gpe-Nuts for breakfast and supper, d Ihink he would have liked the food dner.

"T difference in his appearance is me ing wonderful.

"M husband had never fancied cereal ods f any kind, but he became very nd Grape-Nuts and has been much pr ed in health since using it.

"W are now a healthy family and tu ly believe in Grape-Nuts.

"A riend has two children who were my afflicted with rickets. I was isf l that the disease was caused by k proper nourishment. The children ow it. So I urged her to use Grapeits an experiment and the result was no magical.

"Tey continued the food and today th ildren are as well and strong as any ild n in this city, and of course, my end s a firm believer in Grape-Nuts s has the evidence before her eyes ery ay." Name given by Postum Co., ttl Creek, Mich.

Ev read the above letter? A new e pears from time to time. They e uine, true, and full of human ter t.

The War in Europe

Continued from page 38

fenses and captured the same, thus piercing the British line. The British, however, counter-attacked and drove the Turks out. These latter reattacked a day later and retook the fort, only after a couple of days' hand-to-hand struggle, to be again driven out. The last day or so of the fighting has been less animated. The losses appear to have been heavy on both sides.

The Russians continue to advance southward in Central Persia with considerable speed, their evident object being to come to the relief of this British force at Kut-el-Amara, if possible, and thereby save this vital position.

During the past week there has been some fighting on a new field between the British and the Turks and their auxiliaries, the Arabs. This field is the northwest border of Egypt toward Tripoli. The accounts of this fighting from London and Constantinople differ as to results, but in any event the fighting does not rise above the level of skirmishes. The significant thing is, however, that there has been any fighting at all in this region.

Persistent and detailed rumors from a number of sources have come to us concerning preparations stated to be going on in Asia Minor for an attack on the Suez Canal and Egypt by a composite force of Germans and Turks. That such an invasion may ultimately be undertaken is quite possible, but that it will be launched for some weeks yet seems inprobable.

The southeastern front has been absolutely calm all the week. The Germans and Bulgars have contented themselves with fortifying their positions on the Serbian side of the Greek border, and the Allies have remained quiet in and around Salonica. Little also has taken place in the Austrian campaign in Montenegro.

The British Admiralty announced on December 31 that the armored cruiser Natal had been sunk by an internal explosion while in a harbor. This is the third similar loss to the British navy since the beginning of the war. The British battleship Bulwark and the British steamer Princess Irene suffered a similar fate. It is probable that 300 lives were lost with the Natal.

The satisfactory news of the practical compliance of Austria with the demands of the American government regarding submarine warfare had scarcely been given to the public, when the cables brought word of the sinking of a British passenger ship, Persia, belonging to the Peninsular and Oriental Line and operating in the Mediterranean. The vessel was about 300 miles northwest of Alexandria, Egypt. It was evidently sunk without warning, presumably by an Austrian submarine early in the afternoon of December 30. She went down in five minutes carrying about 250 persons including, so far as present information shows, an American consul, Robert N. McNeely, recently appointed to Aden and on his way to his post. Out of 400 passengers and crew 150 were saved and were landed at Alexandria. These included one American, Charles H. Grant of Boston. Among the saved were a number of military officers. The report from the American Consul at Alexandria, Arthur Garrels, stated that the liner carried a 4.7 inch gun. The Administration at Washington is awaiting complete particulars, and meanwhile the presumption is that the Persia was carrying troops and supplies, and was armed and therefore not exempt from attack without warning.

Commenting on this disaster to the Persia, the press points out that Austrian and German submarines operating in the Mediterranean, destroyed 8 troop-ships, 25 transports and 34 merchantmen during October and November, with a loss of life estimated at 5,000 men.

New Light on Belshazzar

Continued from page 36

on the banks of the river Zalzallat, with the soldiers of Akkad, conquered the inhabitants of Akkad. When they assembled, the people were killed. On the 14th, Sippara was taken without a battle. Nabonidus fled. On the 16th, Gobryas, the governor of the land of Gutium, and the soldiers of Cyrus, entered Babylon without a battle. Later, Nabonidus was captured because he tarried in Babylon. To the end of the month, the shield-bearers of Gutium guarded the gates of Esagila. No arms of any kind were taken into Esagila, or into the shrines; nor was the standard carried in. On the third day of Marchesvan, Cyrus entered Babylon. Difficulties were cleared (?) Peace was established for the city. Cyrus proclaimed peace to all Babylonia, and from the month Kislev unto Adar, the gods of Akkad, whom Nabonidus had brought to Babylon, returned to their cities. In Marchesvan, by night, on the 11th, Gobryas in . . . and the son of the king was killed. From the 27th of Adar, until the 3d of Nisen, there was lamentation in Akkad. All the people bowed their heads. On the 4th day, Cambyses, the son of Cyrus, went to Eshapakalamma summu," etc.

Cyrus captured Sippar without a battle. Two days later, the gates of Babylon were thrown open to the army of Cyrus and the king was imprisoned. About three and a half months later, Cyrus entered the city. A week later the army entered . . . [unfortunately the tablet is injured here] by night, as related in the Book of Daniel, and Belshazzar the son of the king was slain.

While Belshazzar was not officially recognized as king, it is reasonable to assume that after his father was imprisoned he was recognized as king, perhaps in the fortress which had been built by Nebuchadnezzar, where the feast recorded in Daniel took place.

These facts are mentioned, not that it appears to the writer that all the historical difficulties of the book of Daniel are going to be solved, but that at least some important new light has been thrown upon the situation by recent discoveries, which gives us a much better appreciation of it.

Recently, there has been secured for the Yale collection an archive of tablets belonging to this period, which had been excavated at Erech. In one of the tablets, belonging to the reign of Nergal-shar-usur (a year or so before Nabonidus began to reign) there is mentioned a certain Belshazzar who was a shaknu-sharri—"prefect of the king." While it is not absolutely certain that this is the well-known Biblical character, the fact that very shortly afterwards he is so prominently identified with his father in governmental affairs, makes it appear highly reasonable that such may be the case.

There was found also in the same archive a small tablet of unbaked clay, still more interesting, which reads as follows: "In the month Tebet, day 15th, year 7th of Nabonidus, king of Babylon, Shum-ukin says as follows: 'The great star Dilbat, Kaksidi, the moon, and the sun in my dream I saw. It means favor for Nabonidus, king of Babylon, my lord, and favor for Belshazzar, the son of the king, my lord. May my ear attend to them!' On the 17th day of Tebet, year 7th of Nabonidus, king of Babylon, Shum-ukin says as follows: 'The great star I saw. It means favor for Nabonidus, king of Babylon, my lord, and favor for Belshazzar, the son of the king, my lord; may my ear attend.'"

This serves as an interesting commentary on certain passages in the Old Testament, particularly in the books of Genesis and Daniel, concerning dreams. In the little tablet, the seer, named Shum-ukin, reports that he saw in his dream on the 15th of the month the stars Dilbat (Venus) and Kaksidi, the moon and the sun. Two days later he saw "the great star." Both dreams are interpreted as portending favor for Nabonidus the king and Belshazzar, the son of the king.

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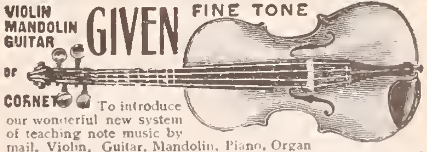

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Christian Herald Features for 1916

How Do You Picture Heaven?

IN our quieter moments, thoughts of the future life come to all of us, and we find ourselves wondering what it will be. "In my Father's house are many mansions," said Jesus. Imagination pictures those celestial abodes, investing them with a beauty and charm unknown in worldly habitations.

But while no mortal who ever lived could give us that knowledge of heaven for which the human heart hungers, there are pure-souled saints who even in this life have been privileged at times to pitch their tents on the borderland and to catch stray gleams of that blessed country beyond. To such souls there often comes a wonderful "light at eventide." There are among them those who might almost be said to have gleams of heaven itself, and whose spirits in moments of exaltation have been lifted up far above the earth and have seemed to comrade with the dwellers in the "Morning Land."

A very remarkable manuscript has come to the **Christian Herald** which relates the spiritual experience of a California lady, Miss Augusta Albertson. It has been read by a number of persons, among them several competent critics, and they have unitedly urged that it be printed in the **Christian Herald** in order that the message it conveys should be spread as widely as possible. The opening chapter is in the present issue. The author has chosen for her book the felicitous title "Through Gates of Pearl." She describes her experiences during intervals of physical unconsciousness, when the soul seemed to be absent from the body and when, under the guidance of a spiritual messenger, she seemed to be led into heavenly places. She writes in the most reverent manner and in the entire narrative there is nothing that can jar or offend the most sensitive Christian mind.

"Through Gates of Pearl" will awaken in the hearts of all who read it a deep and earnest desire for a pure, unselfish, faithful Christian life.

"A Voice in the Wilderness"

A young Eastern lady alone on an Arizona desert in the night, with coyotes howling near, having to climb for safety to the top of a railway water tank, then trying to ride with her suit-case on horseback with a drunken cowman, fleeing from him, rescued again by a fine, brave fellow, who has gone wrong but is still chivalrous—that is the beginning of Grace Livingston Hill Lutz's story, "A Voice in the Wilderness." How she fares at teaching school, how a bunch of cowboys turn a heretic preacher back to orthodoxy, how the simple gospel on Margaret's lips and in her life transforms a school and a camp and blesses a whole community, incidentally how the chivalrous young man fares in his wooing as he finds the way back to the right life—all this, in fascinating, compelling language, makes a story rarely beautiful, helpful and delightful. The first chapter of "A Voice in the Wilderness" appears in the issue of January 5th.

Fifty-two Sermons by Famous Pastors

You hear a sermon by a noted preacher; it greatly impresses you. But afterward, how much of it can you remember? Each of the fifty-two sermons by famous pastors which will appear in the **Christian Herald** in 1916 you can read at your leisure, and read and read again, and most of them you *will* read and read again. Among the many eminent pastors who contribute are Dr. J. H. Jowett, F. B. Meyer, D.D., Rev. J. Wilbur Chapman, Rev. C. H. Parkhurst, Pastor Charles Wagner, Rev. David J. Burrell, Prof, J. M. Gray and Rev. S. Parkes Cadman. They will be meat and drink to your spiritual life.

Daily Meditations

Thoughts that turn us away from sordid things; words that set us thinking better thoughts; impulses toward nobler living; heart's-ease and soul's rest and hopes of heaven—such are the meditations, one for each day in the year, prepared especially for the **Christian Herald** Family by four of the most spiritual-minded men in the ministry today: Dr. J. H. Jowett, F. B. Meyer, D. D., Clayton Sedgwick Cooper, and Rev. E. W. Caswell.

A War-Chastened Church

Christianity with Christ *not left out*. What a day for the world will that be in which Christianity, purged of the dross of ages, stands forth as the only hope of the world! "The dross of the ages"—of what does that consist? The Church refined and purified by the fire of war, what would such a church be like? We think you will find the stimulating answer in a special article on "Christianity After the War."

A New Chapter to the Book of The Acts

This chapter will be written out of the real experiences of Christians of today. These Christians may be apostles in the quality of their services, or they may be hitherto unheard-of disciples. But in any case, the stories of how they have been transformed by the indwelling spirit of Christ, and how they have been able to "overcome," and "stand fast," and win other souls to Christ, will constitute one of the most helpful of all the special features in the **Christian Herald.**

Shall Church or State Educate Your Child?

The question of giving religious instruction in the public schools has suddenly come to the front, and is arousing the keenest interest in all religious and educational circles. We are glad to be able to announce papers from authorities treating this serious question from all points of view.

What Is the Matter with the Panama Canal?

Some say that perpetual motion has been discovered in the slides of the canal. Some say they are not slides at all, but—well, right here comes the question: "What *is* the matter with the canal?" A truly astonishing revelation has been made to the **Christian Herald,** and the special articles dealing with this serious question are bound to cause a sensation.

Prof. James M. Gray on Prophecy

Prof. James M. Gray, Dean of the Chicago Bible Institute, will give **Christian Herald** readers the benefit of his scholarship in four special articles of the utmost interest to all Christians. The subjects of these articles are: "The Battle of Armageddon, Where it Will be Fought, and What it Means"; "The Psalms in the Light of the War"; "The Angels at Mons, or Satan and Satanism at the End of the Age"; "The Second Coming of Christ—Is It to Be Visible or Spiritual?"

With Archæologists in Bible Lands

The war has greatly interrupted this ever interesting department of scientific research, and has postponed some important undertakings, but nevertheless enthusiasts have been able to continue their explorations in the ruins of ancient cities, and have made many finds that throw a helpful light upon the Scriptures. Prof. Edgar James Banks and Albert T. Clay will describe what has been done in this department of Bible knowledge.

Getting Results in Church Work

We hear a good deal about decline in church efficiency—why not take note of the other kind of church—there are a great many of them—the successful kind? How do churches situated exactly as yours is achieve the success that your church, possibly, does not have? We shall tell you how small churches in isolated spots and big churches in crowded communities are making the most of their opportunities today.

What You Don't Know About Alaska

What you don't know about Alaska will simply astonish you, when you find it out. There is just one man in the world who can tell you about Alaska in a way that will make you wonder, if you know anything at all about any part of the world. That is Frank G. Carpenter, famous as a traveler and writer. He has spent a year in that great unknown region, and has come back with a wealth of pictures and a wonder book of facts. We have arranged to print his story from week to week.

Will the Movies Invade the Church?

And if they do, will they be resisted or welcomed? Is the Church overlooking a tremendous new force, which can be directed into evangelistic channels? Let us talk this over together during the year, and find out what others think, and what others are doing, and perhaps we shall discover that this is a very important subject to look into.

A New Kind of Career

Ambition usually fixes upon a definite goal. For most, that goal has to do wholly with success in this world. A new movement is on foot to stir the ambition of young folks to set their goal beyond the confines of this world and within the portals of heaven itself. This is called the ambition of "The Unselfish Career." It is not general ambition, such as every Christian has, but a specific one.

Helps from a Great Bible Authority

There is no more satisfying Bible authority on the two hemispheres than Professor David Smith, the famous author of "The Days of His Flesh." Professor Smith has consented to write for the **Christian Herald,** during 1916, a department in which he will discuss fully and luminously a single Bible question every week. They began with the January 5th issue.

In the Footsteps of Dr. Clark

Dr. Francis E. Clark, President of the Christian Endeavor Society, who has but recently recovered from a serious illness, will spend many months in a tour through strange places in the world. Few travelers have powers of observation equal to Dr. Clark's ar still fewer can tell with his charm and clearness what they see. V are to be privileged to give our readers his own story of the scen he will visit, in Hawaii and the Far East, well illustrated.

A Century with the Bible

The 100th anniversary of the American Bible Society, whi will be celebrated in 1916, furnishes an excellent opportunity f a review of the activities of the various agencies which have be so splendidly at work during that period translating the Bib into all languages and dialects, and distributing it over the fa of the whole earth and wherever ships sail the seas. This story is mighty romance, packed with human interest and spiritual uplif

Art in the Christian Herald

We are bending every effort to make the appearance of tl **Christian Herald** a delight to the eye. The pictorial wo during the coming year will be in charge of experts, and we wi especially to mention that we have secured a large number most beautiful colored photographs of Holy Land Scenes. The will be liberally interspersed with other subjects as front cove during the year. We know that our readers will be charmed wi these Holy Land pictures.

Teaching War in the Sunday Schoo

That is, does the Bible teach that war is right? Sunday Scho workers especially are agitated upon this question, because of a seeming conflict between Jewish history and New Testament theolog and it is certainly a subject well worth our readers' attentio

Shall the Church Enter Politics?

Just what part, if any, the Church should take in shaping th civic policies of the country has never been definitely settle But with the world at war with itself, the course of the one grea neutral nation in its national politics becomes of extraordinar importance, and to many it seems that the time—or a time, at an rate—has arrived when the Church must have something to say o national issues.

Real Secret of Health and Wealth

Scientists have been exploring anew the human mind, an have discovered amazing secrets concerning the sources of healt the laws of religion, and the problems of society. What they hav to say is well worth your serious consideration, and we shall te you these things in succeeding issues.

What Will Your Child Become?

There seems to be a startling number of misfits in the worl Too many, by far, if sociologists are to be believed. The explanation most generally given is that there is something wrong i the school system. The remedy that is being offered is vocationa training. Vocational training is rapidly finding a place for itsel Do you think it will help *your* child? Perhaps our articles on th subject will help you decide.

Popular Departments

A canvass of **Christian Herald** readers year by year enabl us to judge the relative value of the different departments of th magazine, and those which are in high favor will be continue throughout the year. Foremost among these is the Sermon pag to which reference has already been made.

The Meditations, also mentioned above, will be of a high orde of helpfulness. Rev. F. C. Iglehart, D.D., has long since prove his mastership in linking up news with the Bible, and his always interesting Bible and newspaper page will be continued.

We shall bring the teaching ability of selected leaders in Sunda School work to bear upon the weekly lessons, and many practica problems of the Sunday School will be answered through tha department.

The topics for the Young People's Meetings, Christian Endeavor, Baptist Young People's, Epworth League, will be helpfully treated, and the Prayer League will continue to carry forward its great mission of encouragement and blessing.

We count the weekly contributions by Miss Margaret E. Sangster Jr., as among our departments, although as a matter of fact these ar really special articles in themselves upon a wide range of subjects

You will have noticed of late that we have been devoting th best part of two pages to a condensed review of the News of th World for the Week. This illustrated department, including th story of the progress of the war by the military expert, Anthony Arnoux, will receive especial attention during the year.

The popularity of our Mail Bag page continues unabated, and the monthly bints to investors will be retained.

The whole policy of the **Christian Herald** will continue t be reflected through that foremost of its departments (excepting possibly, the Sermon page), the Editorial Forum. Great questions of the day in Church and State will be treated here in the light o the teachings of Jesus Christ, fearlessly, kindly, helpfully.

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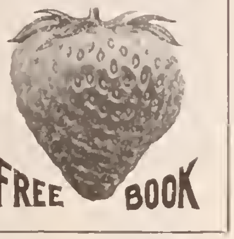

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A Voice in the Wilderness

Continued from page 37

drew away a little farther from him and murmured sadly:

"Oh!" as if he had classed himself with the "man" he had been describing. Instantly he felt her withdrawal and grew grave again as if he would atone.

"Wait till you see this sky at the dawn," he said. "It will burn red fire off there in the east like a hearth in a palace, and all this dome will glow like a great pink jewel set in gold. If you want a classy sky there you have it! Nothing like it in the East!"

There was a strange mingling of culture and roughness in his speech. The girl could not make him out; yet there had been a palpitating earnestness in his description that showed he had felt the dawn in his very soul.

"You are—a—poet, perhaps?" she asked half shyly; "or—an artist?" she hazarded.

He laughed roughly and seemed embarrassed.

"No, I'm just a—bum! A sort of roughneck out of a job."

She was silent, watching him against the starlight, a kind of embarrassment upon her after his last remark.

"You—have been here long?" she asked at last.

"Three years." He said it almost curtly and turned his head away as if there were something in his face he would hide. She knew there was something unhappy in his life. Unconsciously her tone took on a sympathetic sound.

"And do you get homesick and want to go back ever?" she asked.

His tone was fairly savage now.

"No!"

THE silence which followed became almost oppressive before the Boy finally turned and in his kindly tone began to question her about the happenings which had stranded her in the desert alone at night.

So she came to tell him briefly and frankly about herself, as he questioned, and how she came to be in Arizona all alone.

"My father is a minister in a small town in New York state. When I finished college I had to do something, and I had an offer of this Ashland school through a friend of ours who had a brother out here. Father and mother would rather have kept me nearer home, of course, but everybody says the best opportunities are in the West, and this was a good opening, so they finally consented. They would send post-haste for me to come back if they knew what a mess I have made of things right at the start—getting out of the train in the desert."

"But you're not discouraged!" said her companion half wonderingly. "Some nerve you have with you. I guess you'll manage to hit it off in Ashland. It's the limit as far as discipline is concerned, I understand, but I guess you'll put one over on them. I'll bank on you after tonight, sure thing!"

She turned a laughing face toward him.

"Thank you!" she said. "But I don't see how you know all that. I'm sure I didn't do anything particularly nervy. There wasn't anything else to do but what I did if I'd tried."

"Most girls would have fainted and screamed, and fainted again when they were rescued," stated the Boy out of a vast experience.

"I never fainted in my life," said Margaret Earle with disdain. "I don't think I should care to faint out in the vast universe like this. It would be rather inopportune, I should think."

Then, because she suddenly realized that she was growing very chummy with this stranger in the dark, she asked the first question that came into her head.

"What was your college?"

That he had not been to college never entered her head. There was something in his speech and manner that made it a foregone conclusion.

It was as if she had struck him forcibly in his face, so sudden and sharp a silence ensued for a second. Then he answered gruffly, "Yale," and plunged into an elaborate account of Arizona in its early ages, including a detailed description of the cliff-dwellers and their homes, which were still to be seen high in the rocks of the canyons not many miles to the west of where they were riding.

Margaret was keen to hear it all and asked many questions, declaring her intention of visiting those cliff-caves at her earliest opportunity. It was so wonderful to her to be actually out here where were all sorts of queer things about which she had read and wondered. It did not occur to her until the next day to realize that her companion had of intention led her off the topic of himself and kept her from asking any more personal questions.

He told her of the petrified forest just over some low hills off to the left; acres of agatized chips and trunks of great trees all turned to eternal stone, called by the Indians "Yeitso's bones" after the great giant of that name whom an ancient Indian hero killed. He described the coloring of the brilliant days in Arizona where you stand on the edge of some flat-topped mesa and look off through the clear air to mountains that seem quite near by but are in reality more than two hundred miles away. He pictured the strange colors and lights of the place; ledges of rock, yellow, white and green, drab and maroon, and tumbled piles of red boulders; shadowy buttes in the distance; serrated cliffs against the horizon, not blue, but rosy pink in the heated haze of the air, and perhaps a great lonely eagle poised above the silent, brilliant waste.

He told it not in book language with turn of phrase and smoothly flowing sentences, but in simple, frank words, as a boy might describe a picture to one he knew would appreciate it for her sake, and not because he loved to put it into words; but in a new, stumbling way letting out the beauty that had somehow crept into his heart in spite of all the rough attempts to keep all gentle things out of his nature.

The girl, as she listened, marveled more and more what manner of youth this might be who had come to her out of the desert night.

She forgot her weariness as she listened, in the thrill of wonder over the new mysterious country to which she had come. She forgot that she was riding through the great darkness with an utter stranger, to a place she knew not like what, and to experiences most dubious. Her fears had fled and she was actually enjoying herself, and responding to the wonderful story of the place with soft murmured exclamations of delight and wonder.

FROM time to time in the distance there sounded forth those blood-curdling howls of wild beasts that she had heard when she sat alone by the water tank, and each time she heard, a shudder passed through her, and instinctively she swerved a trifle toward her companion, then straightened up again and tried to seem not to notice. The Boy saw and watched her brave attempts at self-control with deep appreciation. But suddenly, as they rode and talked, a dark form appeared across their way a little ahead, lithe and stealthy and furry, and two awful eyes like green lamps glared for an instant, then disappeared silently among the mesquite bushes.

She did not cry out nor start. Her veins seemed frozen with horror, and she could not have spoken if she had tried. It was all over in a second and the creature gone, so that she almost doubted her senses and wondered if she had seen aright. Then one hand went swiftly to her throat and she shrank toward her companion.

"There is nothing to fear," he said reassuringly, and laid a strong hand comfortingly across the neck of her horse. "The pussy cat was as unwilling for our company as we for hers. Besides, look here!" and he raised his hand and shot into the air—"she'll not come near us now."

"I am not afraid!" said the girl bravely. "At least I don't think I am

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MAGAZINE READING FOR 1916

If you have not ordered your magazines for this year, now is the time to do so. The Christian Herald Magazine Bureau has made arrangements with the publishers of other magazines whereby readers of the Christian Herald can obtain two or more magazines at a considerable saving over the price if ordered singly. The prices given here are for one year (new or renewal) and can go to different addresses, excepting in a few cases noted otherwise. *No one can fill your order for these magazines at any lower price.*

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—very! But it's all so new and unexpected, you know. Do people around here always shoot in that—well, unpremeditated fashion?"

They laughed together.

"Excuse me," he said. "I didn't realize the shot might startle you even more than the wildcat. It seems I'm not fit to have charge of a lady. I told you I was a roughneck."

"You're taking care of me beautifully," said Margaret Earle, loyally, "and I'm glad to get used to shots if that's the thing to be expected often."

Just then they came to the top of a low rolling hill, and ahead in the darkness there gleamed a tiny wizened light set in a blotch of blackness. Under the great white stars it burned a sickly red and seemed out of harmony with the night.

"There we are!" said the Boy, pointing toward it. "That's the bunk house. You needn't be afraid. Pop Wallis'll be snoring by this time, and we'll come away before he's about in the morning. He always sleeps late after he's been off on a bout. He's been gone three days selling some cattle, and he'll have a pretty good top on."

The girl caught her breath, gave one wistful look up at the wide starry sky, a furtive look at the strong face of her protector, and submitted to be lifted down to the ground.

Before her loomed the bunk house. It was small and mean and built of logs. The yellow glow of a lantern shone fitfully through one narrow window, and that glow, instead of cheering her tired heart, seemed to threaten new terrors and unknown trials.

To be continued

◆

Do You Know Your Bible?

Honor Roll for List No. 9

Half-year contest (1915), List No. 4.

Miss Ethel Barber, M. S. Boyden, Mrs. Arthur DuBois, Richard Galley, Mrs. Susan A. Glover, Dena Katte, Mrs. Lydia E. Martin, Mrs. Lizzie Morse, Mrs. G. L. Snyder, Mrs. Jennie Wiley, Elizabeth Wilson.

The attention of all our Bible students is directed to the new Bible Picture Contest just beginning. The questions in the "Do You Know Your Bible" series will be discontinued during the progress of this contest. The Honor Roll for the last list of questions and award of prizes for the 1915 "Do You Know Your Bible" contest will be announced shortly. All those who have been engaged in this study are urged to enter the Picture Contest.

Correct Answers

1. (*a*) "In my bonds," Phil. 1: 7; 1: 13, 14, 17. (*b*) "So that my bonds became manifest in Christ throughout the whole palace (prætorian guard, R. V.)" 1: 13; "All the saints salute you, especially they that are of Caesar's household," 4: 22.

2. (*a*) Epaphroditus, Phil. 2: 25. (*b*) "For indeed he was sick nigh unto death," 2: 27. (*c*) "Because for the work of Christ he came nigh unto death, hazarding his life to supply that which was lacking in your service toward me," 2: 20.

3. (*a*) "Your messenger," 2: 25 (also "having received from Epaphroditus" 4: 18). (*b*) A gift from the Philippians, 4: 18.

4. (*a*) When Paul departed from Macedonia, and when he was in Thessalonica, 4: 15, 16. (*b*) Twice. Acts 16: 12 and 20: 6. (*c*) Lydia's Acts, 16: 15. 40. (*d*) To all the saints, 1: 1; 4: 21, and especially Euodia, Syntyche and Clement, 4: 2, 3.

5. (*a*) No. Phil. 1: 12. Because he had been able to declare Christ in the palace (or guard) and his example had made others bold. (*b*) Phil. 1: 13, 14.

6. "For me to live is Christ, and to die is gain." Phil. 1: 21.

7. (*a*) Christ's humility, 2: 3-10. (*b*) Everything, 3: 8. (*c*) The righteousness of God, 3: 9. (*d*) By faith in Christ, 3: 9.

8. (*a*) Perfection, 3: 15. (*b*) "Forgetting the things which are behind, and stretching forward to the things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus," 3: 13, 14.

9. (*a*) Joy, 1: 4, 18, 26; 2: 16, 17, 18, 28; 3: 1, 3, 4; 4: 10. (*b*) "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God," 4: 6. (*c*) "The peace of God, which passeth all understanding, shall keep your hearts and minds in Christ Jesus," 4: 7. (*d*) Things that are true, honorable, just, pure, lovely, of good report, 4: 8.

10. (*a*) "I can do all things through Christ, who strengtheneth me," 4: 13. (*b*) "My God shall supply all your need according to his riches in glory by Christ Jesus," 4: 19.

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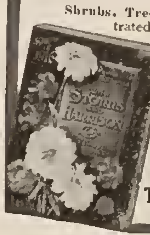

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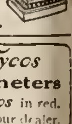

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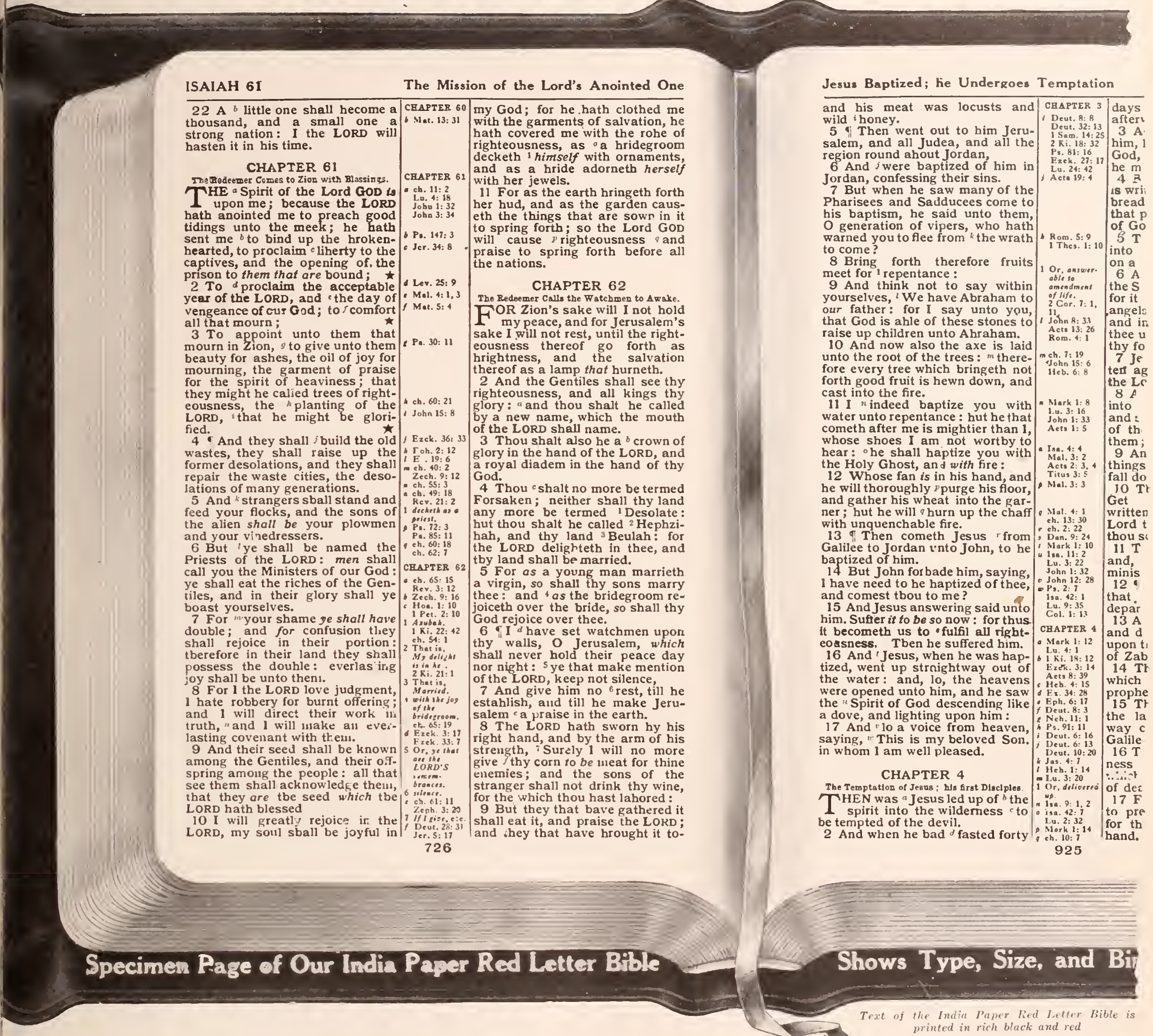

ISAIAH 61 The Mission of the Lord's Anointed One

22 A [b] little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

CHAPTER 61

The Redeemer Comes to Zion with Blessings.

THE [a] Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me [b] to bind up the broken-hearted, to proclaim [c] liberty to the captives, and the opening of the prison to *them that are* bound; ★

2 To [d] proclaim the acceptable year of the LORD, and [e] the day of vengeance of our God; to [f] comfort all that mourn; ★

3 To appoint unto them that mourn in Zion, [g] to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the [h] planting of the LORD, [i] that he might be glorified. ★

4 ¶ And they shall [j] build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

5 And [k] strangers shall stand and feed your flocks, and the sons of the alien *shall be* your plowmen and your vinedressers.

6 But [l] ye shall be named the Priests of the LORD: *men* shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

7 For [m] your shame *ye shall have* double; and *for* confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.

8 For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, [n] and I will make an everlasting covenant with them.

9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they *are* the seed *which* the LORD hath blessed

10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as [o] a bridegroom decketh [1] *himself* with ornaments, and as a bride adorneth *herself* with her jewels.

11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause [p] righteousness [q] and praise to spring forth before all the nations.

CHAPTER 62

The Redeemer Calls the Watchmen to Awake.

FOR Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth.

2 And the Gentiles shall see thy righteousness, and all kings thy glory: [a] and thou shalt be called by a new name, which the mouth of the LORD shall name.

3 Thou shalt also be a [b] crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

4 Thou [c] shalt no more be termed Forsaken; neither shall thy land any more be termed [1] Desolate: but thou shalt be called [2] Hephzibah, and thy land [3] Beulah: for the LORD delighteth in thee, and thy land shall be married.

5 For *as* a young man marrieth a virgin, *so* shall thy sons marry thee: and [4] *as* the bridegroom rejoiceth over the bride, *so* shall thy God rejoice over thee.

6 ¶ I [d] have set watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night: [5] ye that make mention of the LORD, keep not silence,

7 And give him no [6] rest, till he establish, and till he make Jerusalem [e] a praise in the earth.

8 The LORD hath sworn by his right hand, and by the arm of his strength, [7] Surely I will no more give [f] thy corn *to be* meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast labored:

9 But they that have gathered it shall eat it, and praise the LORD; and they that have brought it to-

CHAPTER 60
[b] Mat. 13: 31

CHAPTER 61
[a] ch. 11: 2
Lu. 4: 18
John 1: 32
John 3: 34
[b] Ps. 147: 3
[c] Jer. 34: 8
[d] Lev. 25: 9
[e] Mal. 4: 1, 3
[f] Mat. 5: 4
[g] Ps. 30: 11
[h] ch. 60: 21
[i] John 15: 8
[j] Ezek. 36: 33
[k] Eph. 2: 12
[l] E . 19: 6
[m] ch. 40: 2
Zech. 9: 12
[n] ch. 55: 3
[o] ch. 49: 18
Rev. 21: 2
[1] *decketh as a priest.*
[p] Ps. 72: 3
Ps. 85: 11
[q] ch. 60: 18
ch. 62: 7

CHAPTER 62
[a] ch. 65: 15
Rev. 3: 12
[b] Zech. 9: 16
[c] Hos. 1: 10
1 Pet. 2: 10
[1] *Azubah.*
1 Ki. 22: 42
ch. 54: 1
[2] That is, *My delight is in her.*
2 Ki. 21: 1
[3] That is, *Married.*
[4] *with the joy of the bridegroom.*
ch. 65: 19
[d] Ezek. 3: 17
Ezek. 33: 7
[5] Or, *ye that are the LORD'S remembrances.*
[6] *silence.*
[e] ch. 61: 11
Zeph. 3: 20
[7] *If I give, etc.*
[f] Deut. 28: 31
Jer. 5: 17

726

Jesus Baptized; he Undergoes Temptation

and his meat was locusts and wild [i] honey.

5 ¶ Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,

6 And [j] were baptized of him in Jordan, confessing their sins.

7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from [k] the wrath to come?

8 Bring forth therefore fruits meet for [1] repentance:

9 And think not to say within yourselves, [l] We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the axe is laid unto the root of the trees: [m] therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 I [n] indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: [o] he shall baptize you with the Holy Ghost, and *with* fire:

12 Whose fan *is* in his hand, and he will thoroughly [p] purge his floor, and gather his wheat into the garner; but he will [q] burn up the chaff with unquenchable fire.

13 ¶ Then cometh Jesus [r] from Galilee to Jordan unto John, to be baptized of him.

14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer *it to be* so now: for thus it becometh us to [s] fulfil all righteousness. Then he suffered him.

16 And [t] Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the [u] Spirit of God descending like a dove, and lighting upon him:

17 And [v] lo a voice from heaven, saying, [w] This is my beloved Son, in whom I am well pleased.

CHAPTER 4

The Temptation of Jesus; his first Disciples.

THEN was [a] Jesus led up of [b] the spirit into the wilderness [c] to be tempted of the devil.

2 And when he had [d] fasted forty

CHAPTER 3
[i] Deut. 8: 8
Deut. 32: 13
1 Sam. 14: 25
2 Ki. 18: 32
Ps. 81: 16
Ezek. 27: 17
Lu. 24: 42
[j] Acts 19: 4
[k] Rom. 5: 9
1 Thes. 1: 10
[1] Or, *answerable to amendment of life.*
2 Cor. 7: 1, 11
[l] John 8: 33
Acts 13: 26
Rom. 4: 1
[m] ch. 7: 19
John 15: 6
Heb. 6: 8
[n] Mark 1: 8
Lu. 3: 16
John 1: 33
Acts 1: 5
[o] Isa. 4: 4
Mal. 3: 2
Acts 2: 3, 4
Titus 3: 5
[p] Mal. 3: 3
[q] Mal. 4: 1
ch. 13: 30
[r] ch. 2: 22
[s] Dan. 9: 24
[t] Mark 1: 10
[u] Isa. 11: 2
Lu. 3: 22
John 1: 32
[v] John 12: 28
[w] Ps. 2: 7
Isa. 42: 1
Lu. 9: 35
Col. 1: 13

CHAPTER 4
[a] Mark 1: 12
Lu. 4: 1
[b] 1 Ki. 18: 12
Ezek. 3: 14
Acts 8: 39
[c] Heb. 4: 15
[d] Ex. 34: 28
[e] Eph. 6: 17
[f] Deut. 8: 3
[g] Neh. 11: 1
[h] Ps. 91: 11
[i] Deut. 6: 16
[j] Deut. 6: 13
Deut. 10: 20
[k] Jas. 4: 7
[l] Heb. 1: 14
[m] Lu. 3: 20
[1] Or, *delivered up.*
[n] Isa. 9: 1, 2
[o] Isa. 42: 7
Lu. 2: 32
[p] Mark 1: 14
[q] ch. 10: 7

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We want to send you our beautiful new 1916 catalog—206 pages, 16 color plates, over 1000 illustrations—the most complete gardening catalog ever printed. We also want you to have our valuable "Garden Plans" of which one of our customers says, "I found them of immense value in laying out my garden," containing suggested layouts for your garden, made up by men who are thoroughly capable. We also want you to know and try Henderson's Seeds. So we have made up a package to include six packets of seeds, our new catalog, and the 1916 edition of "Garden Plans," all of which we will send you for 10c. Read complete details of offer at top of page—then send 10c with or without coupon. It is a condition of this special offer that you mention this publication.

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Send in the coupon or a letter, enclosing 10c, coin or stamps. You will be pleased with what we send you, we are sure. It is the best introductory offer we have ever made.

1916 Offer Coupon

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New York

I enclose 10c for which send me your catalog, "Everything for the Garden," your 1916 "Garden Plans," and the 6 packets of seeds enclosed in coupon envelope good for 25c as explained in your advertisement published in the CHRISTIAN HERALD.

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NEW YORK, JANUARY 19, 1916

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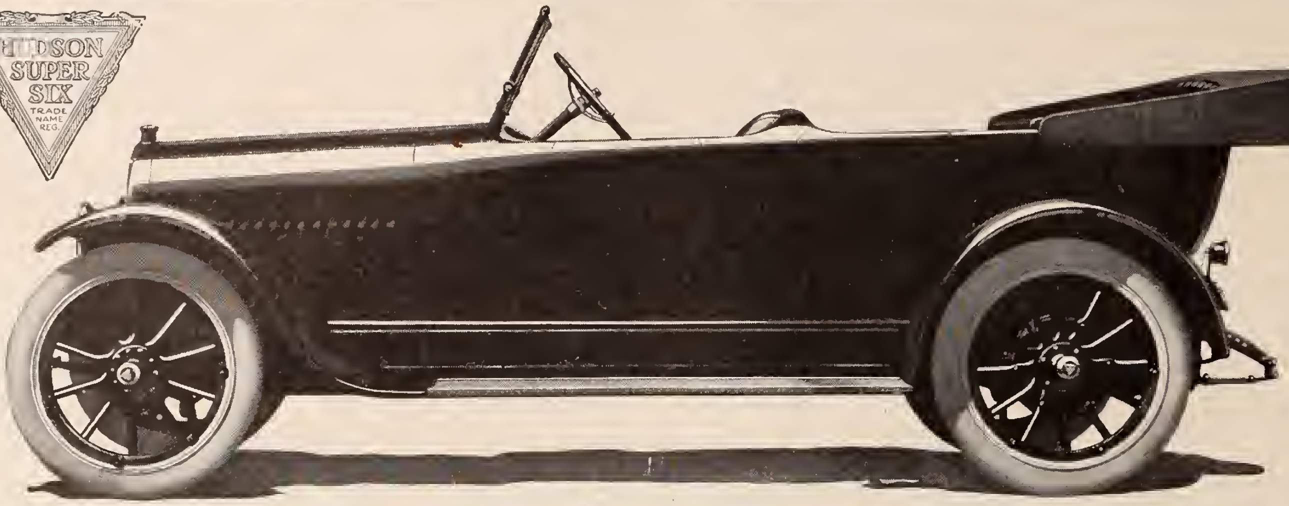
A SCENE ON THE EUPHRATES



7-Passenger Phaeton, $1375 at Detroit. Five other body styles.

We Now Present the

Hudson Super-Six

Patented by Hudson
December 28, 1915

76 Horsepower—An Added 80%, Without Any Added Size

Officially Breaking All Stock Car Records Up to 100 Miles Also All Stock Car Records for Quick Acceleration

100 miles in 80 min., 21.4 sec., averaging 74.67 miles per hour, with driver and passenger.

The previous best record of 72.49 was made by a car with more cylinders, more cylinder capacity and driver only.

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During this speed trial laps were made at 76.75 miles per hour.

From standing start to 50 miles per hour in 16.2 seconds.

All these records made with same stock car, using same motor, at Sheepshead Bay Speedway in November, under American Automobile Association supervision.

The most powerful stock motor per cubic inch displacement which the world has ever known.

Mark what those records mean.

No other stock car in history has done what this car has done. No other like-size motor has developed such power.

A car almost twice better than the best of former Sixes. Which has outrivaled Eights and Twelves.

That is what Hudson engineers present in this marvelous Super-Six. And, because of Hudson patents, we control it.

EXCELS BY 80 PER CENT

The Hudson Six-40 of last year stood first among Sixes. Its matchless performance made it the pattern type. It quadrupled Hudson sales in two years.

But the Super-Six excels it by 50 per cent in high motor speed capacity. It excels it 80 per cent in power. Yet the cylinder size is identical. Lightness and economy are retained. All this increase—this 80 per cent—comes through wiping out vibration.

AN ENORMOUS RESERVE

The Hudson Super-Six develops 76 horsepower. That means an enormous reserve. It enables you to creep on high gear, to pick up quickly, to mount hills without effort, to avoid changing gears.

And it all comes through lack of vibration. So it brings with it bird-like motion. The motor is so quiet that one almost forgets it. The car seems to move by magic.

OLD TYPES DISCARDED

This Super-Six invention led us to stop production on the former Hudson at the zenith of our success. We lost thousands of sales in consequence.

It led us to cease experiments with Eights and Twelves, because the Super-Six excelled them.

It led us to double our factory to meet a doubled demand, at a cost of $1,500,000. And to buy materials for $42,000,000 worth of these new cars before the first Super-Six appeared.

For this car means Hudson supremacy, over all other cars and types. Any man who knows it will choose it if he buys a high-grade car. Also many a man who would buy a cheap car were it not for this marvelous motor.

The Super-Six is resistless. Its performance will alter all your ideas of motoring. And now, for the first time, a master feature is controlled for one car by a patent.

MOST LUXURIOUS CARS

The Super-Six looks its supremacy. The body lines are perfect. The finish is superb. In the upholstery we use a rare grade of grain leather. Each compartment of the Phaeton has a rounded, finished dash.

In every detail we attain luxury's limit, regardless of the cost.

Yet our mammoth production brings the price to $1375. That for the finest motor ever built in the finest car that's possible. Go now and see this new car at your local Hudson showroom.

7-Passenger Phaeton, $1375 at Detroit
Five Other Styles of Bodies Ask for Our Super-Six Catalog

HUDSON MOTOR CAR CO., Detroit, Michigan

THE CHRISTIAN HERALD

An Illustrated News Weekly for the Home

My Sojourn in Rainbow Land

By REV. FRANCIS E. CLARK, D.D., LL.D., Founder and President of the Christian Endeavor *

WOULD you find the end of the rainbow? Then you must come to Honolulu. Indeed, you might find it in almost any one of the Hawaiian Islands.

will not warrant that you will also find the pot of old that is said to lie buried under the foot of the rainbow; but almost any day during the rainy season (the late fall and winter months) you will see the bow of promise, and very likely, if you are among the hills, you will find yourself right in the rainbow, or the its seven ribbons of color are such a very little way off that you could almost stretch out your hand and pluck them.

am writing from Honolulu, and, as I look off toward the hills of the Pali, that wonderful ridge of sharp, green-clad peaks that separates sea from sea, or up the beautiful Manoa Valley, or over to the Tantalus Hills, I often see the rainbow, the same yet ever new harbinger of hope. Sometimes it is in the sky, sometimes lying low and hugging the foothills; and if I walk or ride in that direction, I can go right through it and come out on the other side. The little showers so frequent during the rainy season are often scarcely wet enough to make you furl your umbrella if it is tightly rolled up, and every little downpour, if the other conditions are right, brings out just as glorious an arch as old Noah himself ever saw.

ut this isn't the only reason why I call Hawaii "Rainbow Land," for men and women (especially women), boys and girls (especially girls), flowers and fruits, trees and shrubs, clouds and sunset skies, seem to catch the prismatic colors of Noah's bow and reflect them back again.

he men and boys, it is true, are scarcely rainbows, though our bovine somber blacks and grays and browns are often, and, in summer generally, relieved by white cotton, duck or Palm Beach suits, made of the fibre of the palm. Even ministers in the stateliest pulpits dare to preach in spotless white instead of immaculate black. The multitude of soldiers in gray-green khaki, the sailors in baggy white blouses and trousers, and the German middies from the interned warships the sprucest and trimmest of all the many young warriors I see upon the streets—all add their touch of color to the scene.

But the women and girls! "Ma word!" as my Scotch friends say, aren't they rainbows? There go two Chinese families of the richer class, two mothers, two older sisters, and four little girls, and I counted seven colors among them, though each wore but one. Dark blue and light blue, lavender, orange, pink, green, and yellow, all in one little bunch on the sidewalk, and all clad in beautiful silks.

And there, on the other sidewalk, is a Japanese servant girl no less brilliant, only all seven colors, and more too, are in the big figures of her cotton dress and her gorgeous obi. Yet she doesn't look barbaric or loud, as she goes clattering along on her wooden clogs, but perfectly in harmony with rainbow land. Some Orientals go to the other extreme, however, and three little schoolgirls whom I frequently meet in the morning interest me because of their immaculate long white trousers and jackets, their hair and eyes as black as their dresses are white, while the old duenna who follows behind is black all over—eyes, hair, coat, trousers and shoes. But these no-colors only accentuate the general color scheme, to which Koreans, Portuguese, Malays, Filipinos, Americans and Europeans, and last the Hawaiians, who should be mentioned first, all add their full quota.

One of the Almost Daily Sunsets in Rainbow Land

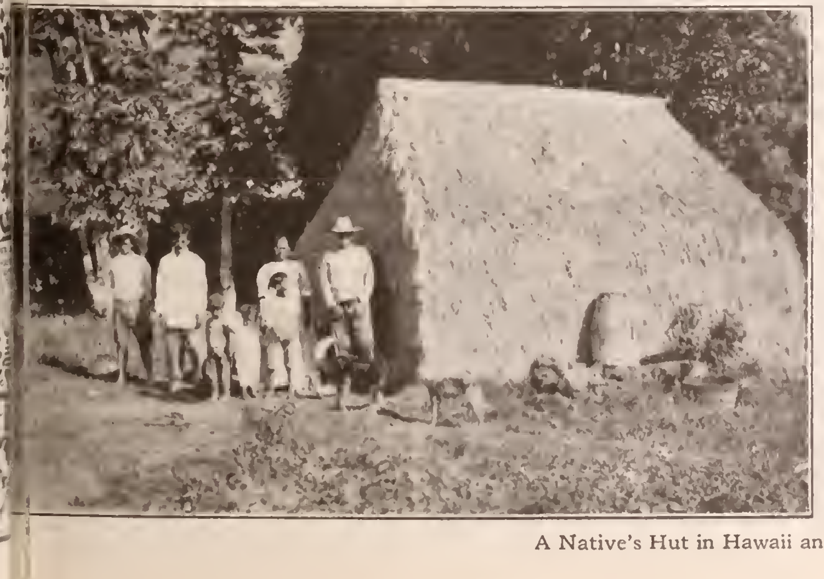
INTERMARRIAGES of all the races have made almost as many hues in the faces as we find in the garments. The leis, or flower wreaths, and the bands of peacock feathers which many of all races wear around their hats also add to the outward gaiety.

And then the fish! Nowhere in this wide world are there such rainbow fish as in Hawaii, of every color and shade and hue. If there is any tint or gradation of tints in the prism that is not reflected in the scales of the finny tribes of the waters around the islands, I should like to see it. A visit to the Honolulu Aquarium (far superior as it is to the world-famous one in Naples) or to the "Coral Gardens" where we see the fish through a glass-bottomed boat, disporting themselves in their own front yards, so to speak, are excursions one never forgets. That God in his infinite love should paint the lily seems wonderful; but that he should paint the fish of the sea as gorgeously and as delicately as the petal of a flower is surpassingly wonderful. The flowers of Hawaii declare the glory of God, and the fish showeth his handiwork!

I might expatiate on the rainbow glories of the sunrise and sunset, for I never saw anything more gorgeous than the sunsets from Waikiki, the bathing beach of Honolulu; not occasionally, not half a dozen times a year, as we see them in northern climes, but evening after evening, for almost three hundred and sixty-five days in the year, the sun sets in resplendent effulgence, and in the morning, trailing clouds of glory, goes forth as a strong man to run a race. There are some Scripture phrases which one can better understand in the tropics than when one approaches the poles.

And these fair islands are as glorious an example of the work of the Sun of Righteousness as of the sun in the heavens. Less than a hundred years ago, their people were sunk in ignorance and superstition, not to speak of more unnamable faults. Now, the islands are not only evangelized, but their churches have formed a strong missionary society to evangelize other islands of the Pacific and more distant lands. A new center of righteousness has thus been created.

No city in the world is more beautiful than Honolulu, a city filled with elegant homes, beautiful



A Native's Hut in Hawaii and One of the Many Beautiful Homes lawns and flower gardens on every street, stately churches, substantial public buildings, numerous hospitals and charities—all this where the naked barbarians built their straw huts a century ago. These former barbarians are themselves fine specimens of what God can make of a man, and their blood flows freely in the veins of some of the best families of the islands.

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*This is the first of a new series of illustrated travel articles by Dr. Clark, which he has undertaken to write for the readers of the Christian Herald, being the first literary work he has done since his recent serious illness. He is now thoroughly recovered. His later articles will deal with China, Japan and Korea, which he will visit during his present tour. With this initial article he sends a kindly New Year's greeting to the readers of this journal.

The missionary element, down to the third and fourth generations, is still predominant, intellectually, socially, commercially, and spiritually. How this transformation came about and what a hundred years of Christianity not only can do, but has done, is in itself a wonderful story.

It is a singular and interesting fact that most of this brightness and color did not come to these islands until the missionaries from America, nearly a hundred years ago, made their slow and toilsome way around Cape Horn to this present "Paradise of the Pacific."

I SUPPOSE I shall be called upon to prove the remarkable statement that the present color scheme of Hawaii came with the missionaries, or was introduced by them. An aged and honored missionary—the son of a missionary who was born in Honolulu—tells me that eighty years ago Honolulu was a windswept village, with the red dust of the soil flying in choking clouds along every street; that there were very few flowers or trees or shrubs, and that the general appearance of the mud-dried brick and thatched cottages and native huts was somber and depressing.

For miles we rode together in a trolley car, past magnificent estates fronted by smooth, velvety lawns and brilliant flower gardens; past miles of hibiscus hedges, glorious with their enormous red flowers peeping through the glossy green; past great avenues of stately royal palms and beneath the shade of great algaroba, poinciana and banyan trees. "All these," said my friend, "are foreign trees; none of them were here when I was a boy." He peered eagerly to right and left to find a native tree indigenous to the soil. "There, there," he said, "that little palm is a native," but the swift trolley car swept by before I could get my eye on it. "Four-fifths of all the trees and plants, if not nine-tenths of all," he went on to say, "have been introduced from abroad, and most of them by the missionaries or their descendants. Some have come from California, some from Brazil, some from the West Indies and some from the East Indies."

It is the same with the fruits. Papayas, breadfruit, bananas and cocoanuts the missionaries found here; but the gorgeous displays of the fruit stalls in gold and purple and orange and crimson, representing a score of delicious fruits, were unknown for years.

And, as to the people, instead of the gorgeous mixture of costumes of Chinese and Japanese, Filipinos and Portuguese, Koreans, Americans and Hawaiians, the latter constituted the whole population, and as they wore no clothing to speak of, a rather somber brown must have been the predominating human color.

Here is the graphic account which one of the early missionaries gave of her first glimpse of Honolulu as the ship approached the harbor:

"March 30, 1828. The island of Oahu, our Ultima Thule, looms up in the distance, displaying gray and red rocky hills unrelieved by a single shade of green, forbidding enough in aspect.

Please give me the glass for a moment. There, I see the town of Honolulu, a mass of brown huts, looking precisely like so many haystacks in the country; not one white cottage, no church spire, not a garden or a tree to be seen, save the grove of cocoanuts."

An Avenue of Palms

Now, what do the thousands of travelers see, who every year on mighty ships steam into the harbor of Honolulu? A beautiful city, embowered in trees of scores of varieties; a city of splendid schools, of churches that would do credit to any great metropolis; and above all, a city of such lovely and hospitable homes as challenge any town in the world of five times its size to equal.

Such is the city founded by the missionaries ninety-six years ago. Here their influence and that of their descendants is still predominant in many respects. But the moral change! This is the brightest end of the rainbow after all.

They found a nation of drunkards, and in spite of the efforts of unscrupulous traders in New England rum to debauch the natives still further, temperance sentiment has steadily risen, until now a very stringent territory-wide prohibition law is the confident expectation of the people.

They found a nation where the king married his own sisters with no thought that he was disobeying the laws of God or man; where the common language was so vile that every effort was made by the missionaries to keep their children from learning a word of it.

Infanticide in those days was not considered a crime. Mrs. Laura Fish Judd, an early missionary, tells us of a remarkable meeting held about the year 1830 when the native women who had become church members were present in large numbers. Those who had no living children were asked to rise. "The scene that followed," said Mrs. Judd, "I can never forget. 'Why are you childless?' was inquired. Very few had lost children by natural death. One woman replied in tears holding out her hands: 'These must answer the question. I have been the mother of eight children; but with these hands I buried them alive, one after the other, that I might follow my pleasures and avoid growing old. Oh! if I had but one of them back to comfort me now! If tears and penitence could restore the dead!' She was followed by others, making the same sad confessions of burying alive, of strangling, of smothering, until sobs and tears filled the house."

Now, what do we find in the islan
then called after old Lord Sa
wich? We find a people as fully Ch
tianized and civilized as any on
mainland; hundreds of churches; scho
that afford every child a free edu
tion; Sunday schools, Christian
deavor Societies, missionary societ
Y. M. C. A.'s and Y. W. C. A.'s; inde
every "means of grace" that you
in any part of the world, you will
today in "Rainbow Land."

Not to draw too rosy a picture, I m
add that some evil things have b
introduced from abroad, as well
much good. The saloons (which
soon be abolished), militarism with
advent of twelve thousand soldiers,
red light district of Honolulu, ma
tained largely by military influe
Sunday baseball games, etc.—e
which would make the good old
sionaries turn over in their coff
Yet, compared with the universal
and degradation of olden times, th
evils afflict but a portion of the po
lation, and only prove that Satan,
old serpent, is sure to wriggle his
into Paradise.

The rainbows, spiritual and mate
(if there is such a thing as a mate
rainbow), span the Hawaiian heav
The old drab, dim-colored life of
barbarians is forever a thing of the p
Brightness, color, good cheer, kindlin
love and care for children have larg
taken the place of drunkenness,
and infanticide in this the fairest
loveliest of all Uncle Sam's domini
As the descendants of the old Ha
ians come in troops to the wharf
welcome their Christian friends
hang garlands of many-colored flov
around their necks—a custom foun
its perfection only in Hawaii—I h
felt more than once that these flov
are but the symbol of the color
brightness, the fragrance and joy
love, which the missionaries brou
with them nearly a hundred years
If among my readers there is such
anomaly as a Christian who does
believe in missions, let him cons
the Hawaiian Islands as they were
as they are.

A CENTURY, in God's scheme
years, is not a long period; but
long enough to transform a nation,
to hang his bow of promise across
dark clouds of ignorance, supersti
and debauchery.

"For Girls—Not for Gain"

By MARGARET E. SANGSTER, Jr.

"THE buildings are so high and wide and mysterious, and the streets are so full of people whom I don't know, and I've come all the way from the Middle West to answer an advertisement from an agency in Union Square, and there isn't any such place. What shall I do?" sobbed the Girl.

The policeman looked at her; looked speculatively. She was a very pretty girl, he thought. Then, with eyes still speculative, he glanced out over the city. Perhaps as he looked at the buildings beginning to be dotted with lights, at the stores in their final flurry of closing time, at the throngs of people surging toward homes that lay somewhere in the crowded maze of architecture, he thought that it was a lonely—just a bit cruel—city. His gaze came slowly, thoughtfully, back to the Girl.

"Why," he began hesitatingly, and then, as he glanced across Union Square, "why,"—he told her with a pleased rush of words,—"you better go to the 'Young Women's' here on Fifteenth Street. They'll help!"

The girl look puzzled—just a bit—but out of the blackness of the abyss of despair there sprang a ray of hope. That hope was reflected in her eyes.

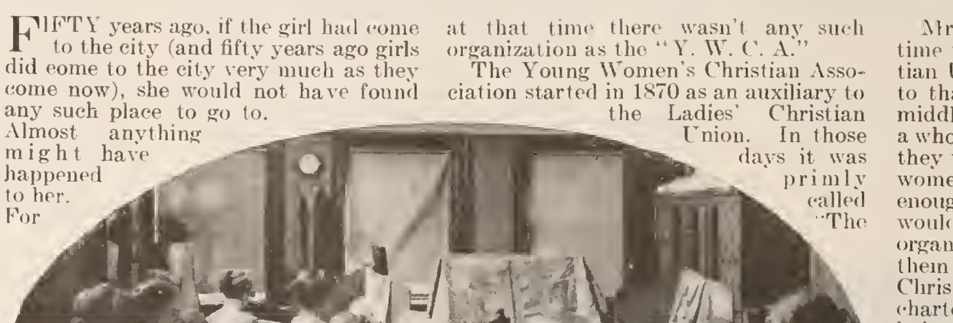
"'Young Women's'?" she questioned wearily. "'Young Women's'—what?"

"I mean th' Y. W. C. A.—the Young Women's Christian Association." He pointed a stubby forefinger in the direction of a large brownstone building. "Understand?" he questioned kindly, though gruffly.

The Girl understood, and with head once again held high, she started toward the brownstone building.

FIFTY years ago, if the girl had come to the city (and fifty years ago girls did come to the city very much as they come now), she would not have found any such place to go to. Almost anything might have happened to her. For at that time there wasn't any such organization as the "Y. W. C. A."

The Young Women's Christian Association started in 1870 as an auxiliary to the Ladies' Christian Union. In those days it was primly called "The Young Ladies' Christian A
ciation," and the aim-set d
briefly in its first annual re
was "to give help, entert
and show Christian kindnes
young girls who have left n
est country homes to find w
in the city."


Y. W. C. A. Art Class Designing Costumes, Wall Papers and Cretonnes

Mrs. Caroline D. Roberts was at t
time the president of the Ladies' Cl
tian Union. The women who belon
to that circle were young matrons
middle-aged women. Suddenly in 1
a whole group of schoolgirls decided t
they would like to join in with the o
women. Mrs. Roberts, who was
enough to know that the young
would be more enthusiastic over
organization entirely their own, hel
them to found the "Young Lac
Christian Association." One of
charter members (now a stately wh
haired woman) admits that the Asso
tion was started more to keep the yo
girls occupied than to do any of
great and lasting good that it has d
The first home of the Young Wom
Christian Association was a not
large room on University Place.
the girls worked over that room! T
made it attractive with rugs and ha
ings and pictures—they filled it
books and magazines and music.
then they waited for the young wo
to come and enjoy themselves.

Folk are more or less inclined to
skeptical about new things. The ea
to-help young ladies had announced t
they were opening a room for the en
tainment of lonely girls. They prom
social evenings and parties and plec
of friendship—for nothing; and
shopgirls and stenographers and lo
little schoolgirls who had discovered t

Continued on page 91

A Voice in the Wilderness

By GRACE LIVINGSTON HILL LUTZ

SYNOPSIS OF PRECEDING CHAPTERS

MARGARET EARLE, school teacher, "tenderfoot," mistaking a water stop for her station and discovering her mistake just too late, was left behind on the desert plain of Arizona and saw her train disappear into the night. Alarmed by the calls of coyotes she climbed laboriously to the top of the water tank where visions of her parents, reading comfortably at home, alternated with fear at her predicament and with wonder at the glory of the star-lit sky. A passing half-drunken rancher told her that her station was twenty miles away. She climbed down from her point of vantage on the tank and started to go to the rancher's camp, first on foot and then riding behind on the pony; but she found his company less desirable than loneliness. She dropped off the horse, the rancher threw her bag after her and left her sobbing in the sand beside the trail. The sodden rancher went on and reported his erstwhile passenger to his wife and the eight men in the bunk house. One of them was young and "different." It was a subtle difference that they all felt unconsciously and that kept them in some awe of "the Boy," as they called him. The Boy saddled two horses and went in search of the girl. He found her, reassured her, set her on a horse and returned with her to the ranchhouse. She promptly became a new star in the firmament of each man there. On the way, Margaret and the Boy talked of the wonders of the Arizona night, and she discovered in him a fine something that she could not penetrate. The first sight of the bunk house was not very reassuring but the Boy had told her that "Mom" Wallis would look after her and there was no alternative but the desert.

CHAPTER IV

WHEN Margaret Earle dawned upon that bunk room the men sat up with one accord, ran their rough, red hands through their rough, tousled hair, smoothed their beards, and took down their feet from the benches where they were resting. That was as far as their etiquette led them. Most of them continued to smoke their pipes, and all of them stared at her unreservedly. Such a sight of exquisite feminine beauty had not come to their eyes in many a long day. Even in the dim light of the smoky lanterns, and with the dust and weariness of travel upon her, Margaret Earle was a beautiful girl.

Yet withal theirs was a kindly admiration, not unmixed with awe. For there was about her beauty a touch of the spiritual which set her above the common run of women, made men feel her purity and sweetness, and inclined their hearts to worship rather than be bold.

The Boy had been right. Pop Wallis was asleep and out of the way. From the little shed room at one end his snoring marked time in the silence that the advent of the girl made in the place.

In the doorway of the kitchen offset Mom Wallis stood with her passionless face—a face from which all emotions had long ago been burned by cruel fires—and looked at the girl whose expression was vivid with her opening life, all haloed in a rosy glow. A kind of awful contortion passed over Mom Wallis's hopeless countenance, as if she saw before her in all its possibility of perfection the life that she herself had lost. Perhaps it was no longer possible for her features to show tenderness, but a glow of something like it burned in her eyes, though she only turned away with the same old apathetic air, and without a word went about preparing a meal for the stranger.

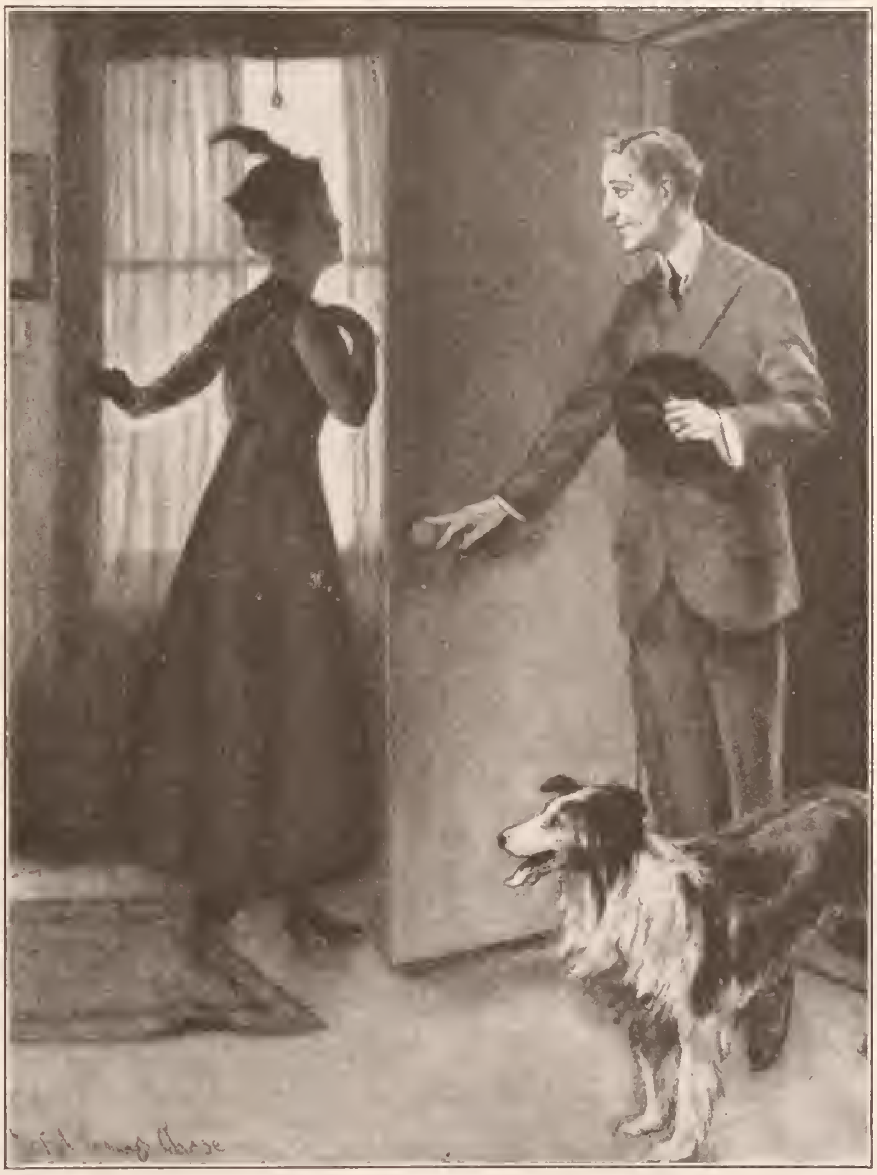
Margaret looked wildly, fearfully, around upon the rough assemblage when she first entered the long low room, but instantly the Boy introduced her as "the new teacher for the Ridge School, beyond the Junction," and these were "Long Bill, Big Jim, the Fiddling Boss, Jasper Kemp, Fade-Away Forbes, Stocky, Croaker, and Fudge." An inspiration fell upon the frightened girl, and she acknowledged the introduction by a radiant smile, followed by the offering of her small gloved hand. Each man in dumb bewilderment instantly became her slave and accepted the offered hand with more or less pleasure and embarrassment. The girl proved her right to be called tactful, and seeing her advantage followed it up quickly by a few, bright words. These men were of an utterly different type from any she had ever met before, but they had in their eyes a kind of homage which Pop Wallis had not shown, and they were not repulsive to her. Besides, the Boy was in the background, and her nerve had returned. The Boy knew how a lady should be treated. She was quite ready to "play up" to his lead.

It was the Boy who brought the only chair the bunk house afforded, a rude, homemade affair, and helped her off with her coat and hat in his easy friendly way, as if he had known her all his life; while the men, to whom such gallant ways were foreign, sat awkwardly by and watched in wonder and amaze.

Most of all they were astonished at "the Kid," that he could fall so naturally into intimate talk with this delicate, beautiful woman. She was another of his kind, a creature not made in the same mold as theirs. They saw it now, and watched the fairy play with almost childish interest. Just to hear her call him "Mr. Gardley"! Lance Gardley—that was what he had told them was his name the day he came among them. They had not heard it since. The Kid! Mr. Gardley!

There it was, the difference between them! They looked at the girl half jealously, yet proudly at the Boy. He was theirs—yes, in a way he was theirs—had they not found him in the wilderness sick and nigh to death, and nursed him back to life again? He was theirs—but he knew how to drop into her world, too, and not be ashamed. They were glad that he could, even while it struck them with a pang that some day he would go back to the world in which he belonged—and where they could never be at home.

It was a marvel to watch her eat the coarse corn bread and pork that Mom Wallis brought her. It might have been a banquet, the pleasant way she seemed to look at it. Just like a bird she tasted it daintily, and smiled, showing her white teeth. There was nothing of the idea of greediness that each man knew he himself felt after a fast. It was all beautiful, the way she handled the two-tined fork and the old steel knife. They watched and dropped their eyes abashed as at a lovely sacrament. They had not felt before that eating could be an art. They did not know what art meant.



Drawing by Joseph Cummings Chase

In the doorway stood a man and a dog.

Such strange talk, too! But the Kid seemed to understand. About the sky—their old common sky with stars that they saw every night—making such a fuss about that. Each man went furtively out that night before he slept and took a new look at the sky.

THE Boy was planning so the night would be but brief. He knew the girl was afraid. He kept the talk going enthusiastically, drawing in one or two of the men now and again. Long Bill forgot himself and laughed out a hoarse guffaw, then stopped as if he had been choked. Stocky, red in the face, told a funny story when commanded by the Boy, and then dissolved in mortification over his blunders. The Fiddling Boss obediently got down his fiddle from the smoky corner beside the fireplace, and played a weird old tune or two, and then they sang. First the men with hoarse, quavering approach and final roar of wild sweetness; then Margaret and the Boy in duet, and finally Margaret alone, with a few bashful chords on the fiddle, feeling their way as accompaniment.

Mom Wallis had long ago stopped her work, and was sitting huddled in the doorway on a nail-keg with weary folded hands, and a strange wistfulness on her apathetic face. A fine silence had settled over the group as the girl, recognizing her power, and the pleasure she was giving, sang on. Now and then the Boy when he knew the song would join in with his rich tenor.

It was a strange night, and when she finally lay down to rest on a hard cot with a questionable-looking blanket for covering and Mom Wallis as her roommate, Margaret Earle could not help wondering what her mother and father would think now if they could see her. Would they not, perhaps, almost prefer the water tank and the lonely desert for her, to her present surroundings?

Nevertheless, she slept soundly after her terrible excitement and woke with a start of wonder in the early morning, to hear the men outside splashing water, and humming, or whistling bits of the tunes she had sung to them the night before.

Mom Wallis was standing over her, looking down with a hunger in her eyes at the bright waves of Margaret's hair, and the soft, sleep-flushed cheeks.

"You got dretful purty hair," said Mom Wallis wistfully.

Margaret looked up and smiled in acknowledgment of the compliment.

"You wouldn't b'leeve it, but I was young an' purty oncet. Beats all how much it counts to be young—an' purty! But, land! It don't last long. Make the most of it while you got it."

Browning's immortal words came to Margaret's lips:

> "Grow old along with me.
> The best is yet to be,
> The last of life for which the first was made."

but she checked them just in time and could only smile mutely. How could she speak such thoughts amid these intolerable surroundings? Then with sudden impulse she reached up to the astonished woman and, drawing her down, kissed her sallow cheek.

"Oh!" said Mom Wallis, starting back and laying her bony hands upon the place where she had been kissed as if it hurt her, while a dull red stole up from her neck over her cheeks and high forehead to the roots of her hay-colored hair. All at once she turned her back upon her visitor and the tears of the years streamed down her impassive face.

"Don't mind me," she choked after a minute. "I liked it real good, only it kind of give me a turn."

Then after a second:

"It's time t' eat. You can wash outside after the men is done."

That, thought Margaret, had been the scheme of this woman's whole life, "After the men is done!"

So, after all, the night was passed in safety, and a wonderful dawning had come. The blue of the morning, so different from the blue of the night sky, was nevertheless just as unfathomable; the air seemed filled with straying starbeams, so sparkling was the clearness of the light.

BUT now a mountain rose in the distance with heliotrope-and-purple bounds to stand across the vision and dispel the illusion that the sky came down to the earth all around like a close

Continued on page 85

A Week in the World's News

CONGRESS is exercising its prerogative of free discussion of the war and the international situation generally. Many of the members of both houses are eagerly awaiting an opportunity to express their views on the submarine situation, the rights of Americans on the high seas, the proposition for an arms and munitions embargo, and other phases of the situation. On January 5 a spirited debate was precipitated by Senator Jones of Washington, a strong peace advocate, who requested that the clerk read an editorial in a local morning newspaper which argued that Americans could best help their country by keeping off belligerent vessels. The senator said that those Americans who traveled on such vessels displayed an extraordinary lack of patriotism. Here Senator Nelson interposed the question whether the California senator meant that those who traveled in such vessels were not good Americans.

"I think," was Senator Jones' reply, "Consul McNeely had better have hunted up a neutral ship as a representative of this government, rather than got on a belligerent ship." Senator Owen of Oklahoma suggested that where we have need to send our representatives under such difficult conditions as those that now exist, it would be better to send them on an American ship under the protection of the American flag.

"The senator is entirely right," said Mr. Jones in approval.

Senator O'Gorman of New York here took part in the discussion. "There was a neutral ship," he said, "that would have carried Consul McNeely safely to his post in Aden. He was advised by one of our consular representatives to continue his journey from England on a Dutch vessel."

"During the Russo-Japanese War," said Mr. Owen, "Great Britain warned its citizens against going on belligerent vessels. I think the United States should take some steps to advise its citizens in a formal way to keep them from endangering themselves and the peace of the United States." Here Senator Borah of Idaho interposed to observe that those people had an unquestioned right to go on those boats if they were unarmed—just as much as though they were neutral vessels. They were protected by the laws of nations.

Senator Owen agreed that all nations ought to protect their citizens, but unfortunately the fact was that such protection was very difficult of accomplishment. "The Persia," he said, "is alleged to have carried a gun capable of sinking a submarine, and was therefore regarded as an armed vessel and not within the safeguards of international law. We cannot tell to what dangers our citizens may be subjected. Therefore the common good requires that we should act for their protection, and caution ought to be given to them."

Senator Works of California here took a hand in the debate. "I have in mind," said he, "the case of a prominent citizen of my own state who lost his life on the Lusitania. He was warned by public notice not to take passage on the boat. In addition to that, he was privately warned not to travel in that way. He disregarded these warnings, made light of them and lost his life. Officers of the government were perfectly aware that this ship was loaded with munitions of war for the belligerent nations. Passengers were permitted to travel upon that boat with that knowledge existing upon the part of the government. Not only were the passengers themselves at fault, but the government, in permitting passengers to take passage upon a ship practically carrying death and destruction to the subjects of one of the contending nations, is itself morally responsible. The government placed itself in a false position which must have embarrassed the Administration in dealing with that question. We did not come to it with clean hands. We contributed to the disaster by permitting the passage of our own people."

Senator Reed of Missouri asked "Under what authority of law the government officers could prohibit American citizens from taking passage on a ship where munitions were carried?"

"It would only have been necessary," replied Senator Works, "for the government to notify them that they should not take passage on a ship of that kind. It would not have been necessary to resort to force."

"It is not an unusual thing," said Senator O'Gorman, "for a great and powerful government to caution its citizens in time of war and great danger to avoid the zone of hazard and peril."

"It may be conceded," said Senator Works, "as a mere question of law, that an American citizen has a perfect right to travel upon one of these ships. But there is a moral responsibility resting not only upon the government, but upon every American citizen, to do everything possible to be done properly to avoid conflict with the nations at war. I have from the very beginning been opposed to the shipment of munitions of war to any belligerent nation. I particularly objected to it, after Great Britain had practically blockaded Germany. If we had said to Britain at that time: 'If you prevent the shipment of our goods to Germany, we will furnish you no more munitions of war,' we might have brought England to terms. But aside from that, we have practically made ourselves a party to the war by supplying munitions and money to one side, while neither is being furnished to the other. We are not neutral; we are hypocritical in claiming that we are neutral."

Senator Reed asked: "Did the Senator not know that Germany procured arms in this country as long as she could possibly get them to her own country?"

"That may be," replied Senator Works, "but still it does not alter the question. I have no doubt but the citizens of this country who have been supplying arms to England would gladly have furnished them to Germany for money, because they are growing rich upon the trade. That is not the question. It is a moral responsibility that is resting not only upon the people who are supplying these arms, but, as I think, upon the government as permitting it to be done. My position is that we should not furnish them to any of these belligerents at any time."

"Then," said Senator Reed, "the senator does not believe that we should sell cannon, rifles, or munitions to any; that neither should we sell to them food, or clothing, or shoes, or horses, or mules, or automobiles, or anything used upon the field of battle?"

"That is my position precisely," was Senator Works' reply.

Senator Reed said that logically the California senator must go one step further. "No army," he said, "can be kept in the field, however well clothed or fed, unless the people at home are also clothed and fed; so I think that the senator (Mr. Works) would logically reach the conclusion that no goods of any character should be sent to a belligerent power."

"Not at all," said Senator Works.

Continuing, Senator Reed said: "And this being true, it would follow that our entire foreign trade would be wiped out at once. This country would suffer all the disasters of war for which it was in no way responsible, except the loss of lives of its citizens, and all the products of our farm, mine and factory would go to about fifty per cent. of their value, and this country would be involved in a financial and industrial catastrophe."

"Mr. President," said Senator Works in reply, "the difference between the senator from Missouri and myself is that I value human life above property, which he does not. The trouble about our responsibility for prolonging this war is that so many people of this country place it upon the basis of dollars and cents. It is a terrible responsibility that we have taken upon ourselves to furnish the material and the means to take the lives of the citizens of a friendly nation. I hope the time may soon come when either the Administration itself or Congress will reach that point where they will put an end to this traffic, which I think should have been prevented long since. We are professing to be neutral. When we make that profession, and supply munitions of war to one of the nations as against the other, we are no longer neutral, but we become an ally of that nation. That is precisely what has come about."

Senator Lodge here remarked that our markets are open to all the world to buy. "A condition has been created by this war, and by the war alone, which prevents one or more belligerents from buying in this market. If we undertake to reverse the condition created by the war, we at once to that extent enter into the war and endeavor to restore a condition existing before the war, and this is an act of unneutrality."

Senator O'Gorman of New York asked Senator Lodge whether he thought that we are under any obligation to sell our munitions to any belligerents, to which Senator Lodge replied that it was not a question of obligation at all. Any government can put an embargo on anything it chooses. There is no question about the power.

"Then," said Senator O'Gorman, "does the senator think that, in the exercise of this conceded right, if this government placed an embargo, that act would be unneutral?"

Senator Lodge said that such an embargo now would be a grossly unneutral act, and would make us to that extent the ally of the other belligerent. "In my judgment," rejoined Senator O'Gorman, "if it were deemed best for the welfare of the American nation, this government could place an embargo against the shipment of any munitions to any belligerent, without exposing itself to the imputation of an unneutral act."

"I should like to ask the senator from Massachusetts," interposed Senator Hitchcock of Nebraska, "whether he thinks that Norway, Denmark, Sweden and Holland were gu
of unneutral acts when they placed an
bargo on the export of arms and munit
after the war began?"

"No," replied Senator Lodge, "for the s
ple reason——"

"Then," interrupted Senator Hitchc
impressively, "America is the only great
tion of the world forbidden, according to
senator's theory, from exercising the so
eign right of placing an embargo?"

"Not the least in the world," rejoi
Senator Lodge. "They did not change
conditions by their actions. The Un
States would change the conditions by s
an action."

"I think," said Senator Hitchcock, "
senator is wrong."

"The day we put an embargo on," c
tinued Senator Lodge, "all the world kn
that would be worth more to Germany t
a million men."

Mr. Hitchcock continued reviewing
effect of the embargo by the neutral Europ
countries and closed with these words: "
position of the senator (from Massachus
is virtually this: that the United States sta
today as the only neutral nation in the w
prohibited, according to his theory, from
ercising this sovereign right of governme
exercising it for moral reasons, exercisin
because the failure to exercise it makes
participant in the war."

Then the question arose as to the imp
tion of an embargo as a measure of ret
tion against Britain. Senator O'Gorn
asked whether in Senator Lodge's opinion
would be justified in placing such an emba
as a retaliatory measure, because of con
on the part of a belligerent nation disregar
and violating our rights as a neutral. Sen
Lodge replied that we have a right to d
if we want to. It might very well be
neutral.

*Here Senator Stone of Missouri ca
the attention of the chair to the fact
the debate, which had proceeded by un
mous consent, was taking a wide ra
and it was accordingly closed for the
being.*

◆

THE ONE CENT POSTAGE PE
Stirred by the prospects of a swamped p
office service and the persistent promo
of the "one-cent postage fad among busi
organizations, chambers of commerce
boards of trade, in which we are sorry to
some newspapers have been misled to
sist," Leslie's Illustrated Weekly has ca
attention to some unanswerable object
to the one-cent postage rate on first-
matter. Cheap circular matter from m
order and other houses is said to pour into
Postoffice department in such quantitie
to make it impossible at times for the dep
ment to furnish sufficient mail bags to ha
the business of some newspapers and per
icals—a sinister condition which would
be relieved if postage rates were lowered.
is questioned, too, if the Postoffice dep
ment, which annually reports a deficit, w
show a profit by cutting in half its
source of income, the two-cent first-class p
age rate. Doubling the rates on newspa
and magazines would scarcely offset a
per cent. cut in first-class rates, since n
papers and magazines are productive of a

The War in Europe

By *ANTHONY ARNOUX*

European journalist of many years' standing; military critic; staff writer of the Paris Daily Mail and Le Temps; contributor to l'Indépendance Belge

FOR the whole of the past week Russia has been making an attack on the Austro-German lines from the Pripet marshes in the north to the point where the Austrian, Rumanian and Russian frontiers meet in the south, with all the forces she was able to bring to bear effectively. This attack, besides its military objective—the forcing back of the Teutons on this line—had a political object even more important than any minor gain of territory, viz., the impressing of Rumania to a sufficient extent, if possible, to induce that country to throw in her lot with the Allies, or if this definite action could not be induced on her part, at least to cause her to continue neutral.

The heaviest portion of this attack has been made in east Galicia from a point east of Tarnopol to the Bessarabian frontier, and particularly on that portion of this front directly to the northeast and east of Czernowitz, the capital of the Austrian crown land Bukowina. This town of Czernowitz, which lies in a sort of bowl surrounded by mountains, is not in itself strategically important, but becomes so from the fact that its control carries with it the control of the head of the system of railroads which radiate from it, northwest toward Lemberg, west toward central Galicia, and southwest through Bukowina to Transylvania.

Consequently, on the narrow front opposite this town the Russians concentrated some three army corps and 400 pieces of artillery, and after a fifty-hour artillery preparation began an infantry attack. The fighting was of a most desperate nature, mostly of a hand-to-hand character, and lasted three days, at the end of which time the Russians found themselves masters of about 700 yards of the Austrian first-line trenches to the northeast of the town.

The second Austrian line had been pierced at no point; owing to this line being protected by wire entanglements charged with electricity the Russians had been afraid to attack with infantry, and had contented themselves with endeavoring to cut up these entanglements with artillery, which efforts did not succeed. At the very end of the week the Austrians made a counter-attack to recapture their lost trenches, but as the struggle is still going on we are unable to say with what result. There was also hard fighting on the east bank of the Styrpa River from its junction with
Dniester as far north as to the east
Tarnopol, but this also was indecis

North of this in southern Pol
there was all the week hard and bi
fighting in the region near Czarstory
This resulted in the Russians captur
the town itself, which they had l
about six weeks ago, and therea
pushing their advantage by advanc
westward and storming the heights co
manding the town on that side, ab
a mile and a half from the place. S
sequently, however, a German coun
attack succeeded in wresting th
heights from the Russians and in ob
ing the latter to retrace their steps as
as the town. The week's fighting fr
Czarstorysk to Bessarabia was v
costly to both sides in casualties, th
of the Russians being estimated at o
50,000, and the Teutons as about 30,0
The troops engaged in this fighting h
also suffered greatly from the cold,

Continued on page 87

d of first-class postage m ter, and to curtail their o ations would to a corre- s nding extent affect the i me of the department fr first - class mail. The p ent untimeliness of the a ation sponsored by Sen- a Weeks of Massachusetts f one-cent postage for local d very letters is pointed o inasmuch as the Govern- n t is seeking by every n ns to increase its income, e n to extending the oper- a n of the income tax law, a renewing the special w tax, which falls particu- la upon business insti- t ons.

AR FURTHER HIN- RS OUR TRADE. The f that our growing com- n ce is dependent upon ships flying other fl s was brought home to Americans very f ibly by a recent announcement of the tish admiralty that British ships might b requisitioned "to supply such additional t nage as the national requirements may n ssitate from time to time in the trade now i question (the trans-Atlantic traffic) or in a other for which similar action may be r uired." There have been a good many tish ships in the trade between American s ports and South America which have c tinued in this trade throughout the war n il the present time. The American- zilian coffee business is almost entirely d endent upon these ships, and the trade in n rchandise of various sorts to Rio Janeiro a Buenos Aires and the whole eastern coast o South America will be practically halted b the withdrawal of these British ships.

AST UNION CORPS COMMANDER. eral Grenville M. Dodge, soldier and r road builder, died at Council Bluffs, I a, January 3. General Dodge entered t civil war as colonel of the Fourth Iowa antry and became a Major General while s ving under General Grant at Vicksburg. was later placed in command of the Army the Tennessee. Prior to the war General dge had charge of the construction of the ion Pacific railroad, and the reputation he t n gained made him sought after wherever t re was a difficult piece of railway engineer- i . He was a consulting engineer on the erian railroad for three years, and for many rs was president of the Colorado and thern railway. General Dodge was 84 rs old and had been president of the iety of the Army of the Tennessee s e 1911.

RANCE FREES TEUTONS. The Amer- i n protest against the seizure of German l Austrian subjects from American steam- ps by the French cruiser Descartes brought mpt action by the French government, ich ordered the men released.

TO FINANCE SOUTH AMERICA. Ref- nce was recently made on s page to the need for erican capital to replace ropean capital in South erica. On January 5 the sident of Peru asked the ruvian Congress to author- a contract for a fifteen llion dollar loan in the ited States.

BETTER BUSINESS OSPECTS. The United tes Chamber of Com- rce predicts an almost un- cedented boom in business ring the first four months 1916, basing the prediction statistics reported to the ganization. The boom, wever, appears to be ex- cted most strongly in se lines of activity which most affected by the ab- rmal situation abroad, al- ough general manufactur- g is showing a steady im- ovement.

TO UNIFY THE PARKS. bill has been introduced Congress providing for a national park rvice under the charge of a director, to be pointed by the Secretary of the Interior, o shall manage all of the national parks one great system, in the interest of the eatest possible use by all the people. It ll be the business of the director to make cessary preparations for the comfort and nvenience of visitors to the parks, to see at leases of bungalow sites and other ivileges do not interfere with the larger rposes for which the parks are intended, and take care that the natural scenery and table wonders of the parks are preserved d made accessible, thus making it possible see America first with the same ease and easure which has in the past attracted so any Americans abroad.

CATTLE MAY SURVIVE PLAGUE. estimony taken before Senator W. S. Kenyon of Iowa in a hearing on the foot and mouth disease indicates that it is possible for cattle to be afflicted with this disease and to survive and still be good cattle. The veterinarians, however, insist that there is no cure for the disease, but that the disease must run its course, even though mature animals may be able to live through it. The evidence presented also indicated a considerable lack of harmony between the dairy interests and the packing interests, some of the dairymen seeming to believe that the packers have conspired to destroy the dairy herds.

Rev. Paul De Schweinitz, D.D.
Moravian Church

RELIGION GAINS IN 1915. According to the New York Times of December 24, statistics at hand from the principal religious bodies in the United States show an increase of 780,000 members in the nine large denominations, which were credited with 33,800,000 members out of the total of 38,725,000 reported last year. The Presbyterian church has gained a larger number of new members than in any year of its history, and the Baptist, Methodist, Lutheran, Disciples, Episcopalian and also the Catholic Church have made gains. It is probable that of the 100,000,000 people in the United States, 40,000,000 are members of some Christian church. Gains made by the Protestant denominations are credited in part to the various movements which are being actively promoted by the denominations individually and working together, but there is evidence that a large part of the total gain is due to a deepening conviction of religious truth which is worldwide. The increase in contributions to the various funds of the churches, as well as to charitable purposes not directly connected with the church, has shown the same increase which has been marked in regard to membership.

Robert H. Gardiner
Sec'y of the Advisory Committee

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Delegates to the Garden City Conference on Church Unity

Left to right standing: Mr. George Zabriskie, of New York; Bishop Anderson, Rev. L. H. Baldwin. Rev. Francis J Hall, Bishop Vincent, Rev. Dr. William T. Manning.

PUTTING THE FATHER OF WATERS TO WORK. For many years we have been peculiarly blind to the value of our inland waterways. Sixty years ago the Mississippi River carried a tremendous traffic of persons and goods, which has become almost negligible when the present tonnage is considered in relation to the traffic carried by competing railways. For a number of years the question of re-establishing regular freight service on the Mississippi has been agitated all the way from St Paul to New Orleans. It has recently been announced that a nine million dollar corporation the Inland Navigation Company, had been chartered and that this company was having built thirty-six power barges, varying in capacity from 1,600 to 5,000 tons, which will travel on regular schedules between Minneapolis and New Orleans, serving all of the important towns en route. Each barge will be equipped with wireless apparatus. The company will carry freight at rates lower than the present rates of the railroads, and there will be two classes of barges: express barges which will make eighteen miles an hour upstream and twenty-two miles an hour down, and slower barges which will go eight miles an hour upstream and twelve miles down.

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Is the canal in Panama or is Panama in the canal? Picture shows General Goethals and the Commission of scientists recently appointed by President Wilson to investigate the slides at the canal looking over the situation. The Rochester Post-Express accepts the following explanation of the slides: "due to super-saturated soil slipping through unstable equilibrium to ultimate stability, transmitting the strain to weak underlying strata as it travels." Which is doubtless correct.

CHOKING THE FIRE DEMON. The Safety First campaign of the New York Fire Department, coupled with more rigid inspections and more widespread compliance with the building laws, resulted in 1,004 fewer fires in the city of New York in 1915 than occurred in 1914. The average money loss per fire was also reduced.

CONVICTS MAKE ROADS. Between 50 and 60 per cent. of the able-bodied prisoners committed to the state prison in Colorado are now employed in building roads. The prisoners live in camps without guards, the honor system being depended upon to prevent desertions. One convict gang has just completed, after two years of blasting of solid granite, an automobile highway from Kansas up the Arkansas River to its source, over the Continental Divide and to the Utah line. Another gang of men is building a road in Eagle River Canyon. In addition to the road work the prisoners are working three large ranches. In the last seven years, 1,000 miles of roadway have been constructed by Colorado convicts.

MONUMENT TO A PIONEER. The Interior Department announces the completion at Sentinel Point, overlooking the Grand Canyon of the Colorado in Arizona, of a monument to the memory of the intrepid work of Major John Wesley Powell, who first explored the canyon. The memorial is in the form of an altar resting on a pyramidal base of rough-hewn stone and supporting a bronze tablet with the following inscription: "Erected by the Congress of the United States to Major John Wesley Powell, first explorer of the Grand Canyon, who descended the river with his party in rowboats, traversing the gorge beneath this point August 17, 1869, and again September 1, 1872."

THE YEAR IN THE MINES. The Department of the Interior made public on January 1 a Geological Survey estimate of the mineral production of 1915. There was a great increase in the production of both copper and iron, about 18 per cent. in copper, about 38 per cent. in iron, a small increase in the production of zinc and of lead, and an increase of about $7,000,000 in the production of gold, the total production being nearly $100,000,000. Twenty-five per cent. more mercury was mined. There were small increases in the production of coal as well as in the production of petroleum. The Portland cement output reached more than $65,000,000 barrels.

WOULD INCREASE INCOME TAX. The Association for An Equitable Federal Income Tax has recently sent a memorial to congress calling attention to the present excessive burden of local, state and national budgets and to the fact that revenue for local and state purposes comes largely from the workers of the country, and that the greater proportion of the tax falls upon those with the smallest income. They state that the most fundamental measure of preparedness which our nation can adopt is the establishment of better economic and industrial conditions, and to that end they recommend a rapidly progressive income tax as a source of revenue for the Federal Government, which they believe will yield at least $300,000,000 each year.

"H. I. M." YUAN. Telegraphic despatches from Peking on January 3 announced that on New Year's Day at the reception given for Chinese officials, Yuan Shi Kai entered the palace in the imperial yellow chair, sat on the throne, and was announced as "His Imperial Majesty" though still considered President by diplomats.

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The Preacher and the Message

EVERY true orator must have a message—some great truth or principle which he is bound to proclaim—and this is especially true of the preacher. Not a few of our churches suffer from miscellaneous preaching—pulpit utterances that have hardly the remotest relation to the Gospel message. These are lame and unprofitable substitutes for that divine message of hope and comfort for which hearts have hungered in all ages.

The greatest need in the world today is the need of God's grace in the hearts and lives of men and women, to guide and cheer them at a time when, more than ever before, spiritual vision is in danger of being obscured and faith shaken at its foundations. To whom are they to look for help, if not to God's ministers in the churches—for help to lead them to the Source of all faith and hope and consolation? Soul-life needs constant renewing and refreshing, as surely as the life of the body needs daily reinvigoration through material channels. It is a time when a preacher without a message is an anomaly.

Blessed is the shepherd who leads the flock in pleasant pastures (writes one minister of long spiritual experience) whose own heart is filled with the Christ-Spirit, and who makes the church a place where worshipers love to gather; who has the message of the Good Shepherd ever on his lips, and by whose life and teaching the ever-open church door is made a gateway that leads to Gospel opportunity, to loving service, and to redeemed lives.

Prepare for Peace, Not War

THOSE who are promoting the big plans for national preparedness are finding that the opposition to their efforts is more solid and forceful than they had contemplated. The American people do not want to be transformed into a military nation. The suggestion recently made that we should develop our navy till it was equal in strength to that of any two nations strikes the rank and file of the American people as preposterous.

General Isaac R. Sherwood, representative in Congress from Ohio, made a brave speech before the House the other day. He is now eighty-one years old, the only surviving Union general in the House of Representatives. He fought in forty-two battles of the Civil War and was rewarded by President Lincoln for conspicuous gallantry. General Sherwood said:

> War is the greatest crime of the human race. It is not in my philosophy that if the murder of one man makes a villain, murder of thousands makes a hero. A standing army means waste, depression, moral decay. A nation cannot be moving toward peace while definitely preparing for war.
>
> It is proposed to tax a patient and tolerant people that an overpowering army of idlers may be endowed to consume the savings of the industrial classes, increasing the already high cost of living and producing nothing but discontent and trouble. It is a crime against the republic, without sanity and without excuse.
>
> How utterly idiotic is the idea that any European nation, exhausted in fighting men, with business and industry paralyzed, loaded down with a debt that staggers belief and cannot be paid, with its land filled with millions of widows and five times as many fatherless children, with six million maimed and crippled soldiers—legless, armless, insane and sightless—who have escaped from the damp horror of the trenches and the lurid hell of battle, all dependent on the empire, is going to make an impossible crossing of 3,000 miles of ocean, with an army that is impossible to equip or transport, and attack 100,000,000 people of the United States between whom and them there is no quarrel.

But more than all else, we must remember that if this nation is to fulfil its destiny in the world, its reliance must be, not upon arms, but upon God. "Unless the Lord build the house, they labor in vain that build it; unless the Lord keep the city, the watchman waketh but in vain." "They that take the sword shall perish with the sword." Thank God, we have no enemies; but even if we are in danger of having them we may, if we are truly watchful and honest and worshipful, win the fulfilment of the promise that "when a man's ways please the Lord he maketh even his enemies to be at peace with him."

The Vatican Advocating Church Union

THE North American preparatory committee which is arranging the preliminaries to a world conference for the purpose of combining Christian churches of all denominations was cheered at its meeting at Garden City, Long Island, on January 4, by receiving a letter from Cardinal Gasparri, the papal Secretary of State. The letter is said to have raised "strong hopes that the greatest division of Christianity might eventually be represented in the international gathering." Here is the letter, as published in the St. Louis Globe Democrat January 5:

> The Vatican:
>
> Your project of an international convention of all who believe in Jesus Christ as God and Saviour to accomplish the speedy fulfilment of the final prayer of the Lord that all may be one, I have, in obedience to your request, submitted to the most blessed father.
>
> I need not here describe the affection with which I saw the august pontiff kindled for you.
>
> For you well know that the plans of the Roman pontiffs, their cares and their labors, have always been specially directed to the end that the sole and unique church which Jesus Christ ordained and sanctioned with his divine blood should be most zealously guarded and maintained, whole, pure and ever abounding in love, and that it should both let its light shine and open wide its door for all who rejoice in the name of man and who desire to gain holiness upon earth and eternal happiness in heaven.
>
> The august pontiff, therefore, was pleased with your project of examining in a sincere spirit and without prejudice the essential form of the church, or the inner essence of the church.
>
> He earnestly hopes that under the spell of its native beauty you may settle all disputes and work with prosperous issue to the end that the mystical body of Christ be no longer suffered to be rent and torn, but that by harmony and cooperation of minds, and likewise by the concord of their wills, unity of faith and communion may at last prevail throughout the world of men.
>
> Thanking you, then, that you have thought well to request the aid and support of the Roman pontiff in expediting your worthy project, his holiness expresses his earnest desire that the end may answer your expectation.
>
> He asks the same of Jesus Christ with fervent prayers, all the more because, with the voice of Christ himself sounding before and bidding him, he knows that he himself, as the one to whom all men have been given over to be fed, is the source and cause of the unity of the church.

How this letter can have raised hopes of Vatican cooperation in the plans pursued by the preparatory conference, it is not easy to understand. The letter is a fine diplomatic document, courteous, almost cordial, in tone, and dexterous in statement. The writer appeals to the knowledge which, he says, the preparatory conference must have, of the plans of the Roman pontiffs, and their cares and labors for the unity of the Church. This remark can be taken as a papal approval of the object of the conference. But if the Pope meant to say nothing more than this, "I am with you," it was not necessary to refer to the cares and labors of his predecessors. Since he has mentioned these, the conference, in order to understand fully the Pope's mind on the issue of church unity, will have to examine the said "cares and labors of the Roman pontiffs." For the present Pope is not going to disregard or sacrifice those labors, but means to continue them. This means that Benedict XV does not consider the debate closed on such documents as Leo XIII's Encyclical on Christian Unity of June 29, 1896, or on the same Pope's previous encyclical on reunion, of November 30, 1894. Yea, since he speaks of pontiffs in the plural, he evidently embraces in his view of the "cares and labors" of former popes also the Syllabus of Pius IX and every pertinent *ex cathedra* definition on church unity down to the bull "Unam Sanctam" of Boniface VIII. The gist of all these papal declarations is well known: unity with Rome is possible only on condition that the other party accept every article of faith set up authoritatively by the Roman Church, and bow to the jurisdiction of the Roman pontiff as his superior by divine right.

The letter of Cardinal Gasparri, furthermore, suggests in a polite manner that the preliminary conference "examine in a sincere spirit and without prejudice the essential form of the church," and expresses the earnest hope that it may "settle all disputes," and that "by harmony and cooperation of minds, and likewise by the concord of their wills, unity of faith and communion may at last prevail throughout the world of men." This is saying, in effect: "You started the trouble; now end it. We always were, and are today, *the* Church. The schism was caused by you, and you must remove it." The interest and prayers of Benedict XV, then, that the endeavor of the preparatory conference may reach a satisfactory conclusion, means nothing else than this: that he expects the schismatics to come back to the bosom of "holy mother church." Rome has nothing to arbitrate, but Rome is sincerely wishing that the bodies whom it considers heretical may penitently consider and undo their errors in the past.

Efforts at unifying the divided parts of the Christian Church must be regarded by all Christians as a most holy endeavor. Just for that reason, however, the issues to be settled must be stated with the utmost frankness and fully grasped by both sides. Otherwise every such effort becomes nugatory, and it pains intelligent Christians to see how the desire for unity is supposed to make Christians gullible. Dr. McKim was right when he said to Rome: "The reunion of Christendom is a consummation devoutly to be wished and prayed for, and for which Christian men Christian churches ought to be prepared to m great concessions—to sacrifice everything but t itself. But, as the Bishop of Edinburgh says recent charge to the Synod of Edinburgh (1895 ought to be considered that 'unity in external munion without unity in fundamental truth woul even if it could be obtained, a curse and not a bless Any proposition, therefore, looking to the unio the Anglican Church with the Church of Rome preparatory to the further and larger step of a plete reunion of Christendom, must deal first the problem of unity in fundamental truth betw these two great communions."

Jefferson as a Prophet

THE real beginnings of Pan-Americanism nearly a century old. As early as 1820, Je son in a letter to William Short (as relate Randall in his memoir) made use of passage, which now seems prophetic:

> From many conversations with him (M. Corea, appoi minister to Brazil by the government of Portugal), I hop sees, and will promote in his new situation, the advantag *a cordial fraternization among all the American nations*, an importance of their coalescing in an American system of p totally independent of and unconnected with that of Eu The day is not distant when we may formally require a meri of partition through the ocean which separates the two h spheres, on the hither side of which no European gun ever be heard, nor an American on the other; and when, du the rage of the eternal wars of Europe, the lion and the la without our regions, shall lie down together in peace. The principles of society there and here, then, are radic different, and I hope no American patriot will ever lose of the essential policy of interdicting in the seas and territ of both Americas the ferocious and sanguinary contest Europe. *I wish to see this coalition begun.*

This is the thought which, after the lapse of ne a hundred years, has reappeared to dominate Pan-American Congress in Washington. These founders of the Republic were men of wide vis that reached far beyond their own time, and applicability of their ideas to modern condition the best confirmation of their statesmanship. E at that early date, they had views of a broad Ameri policy for securing the united liberties of the World. The Monroe Doctrine came three years la on December 2, 1823.

And now, ninety-six years after Jefferson's vis of a sisterhood of American republics, joined in bonds of common territorial interests, the great h he then expressed is at last to become a real On January 5, 1916, a formal memorandum, har second in importance to the famous Monroe Doctr was presented by Secretary of State Lansing, by President's direction, to the ambassadors and mi ters of the twenty Southern republics, by which t respective governments are asked to subscribe t series of principles, to be embodied later in a gen convention among all the republics. These princi are: 1. All the American republics to mutually ag to guarantee the territorial integrity of the count of this hemisphere. 2. All to agree to maintain republican form of government. 3. All to ple themselves to submit differences that may arise am themselves to arbitration or diplomacy. 4. All agree to prohibit exports of arms and munitions any but the legally constituted governments of hemisphere, and to enact and observe such neutral laws as will make filibustering expeditions or rev tions among the republics practically impossible.

The first of these provisos covers the Jefferson idea. The whole is an expansion of the Monroe D trine to the fullest extent, comprehending all t relates to the territorial integrity and the uni interests of the Western republics.

This new development—the most important t has taken place in many decades—is not to be regar as an alliance. Each republic will be its own mas and responsible for its own acts, even to the ext of making war with a foreign country; but if in a case its independence or territorial integrity sho be threatened, it immediately becomes the comm cause of the entire group of republics. It will "One for all; all for one"—the whole chain of rep lies standing as a unit for this vital principle.

Several months may elapse before the conventi can be framed and presented for the acceptances the various republics. Then will follow in due cou its submission to Congress for ratification by Senate, and by the various chambers of the ot republics in their order. Should the plan be carri through successfully, it will mean the creation of a n bulwark of defense for one and all of the republ against foreign aggression, and a guarantee of th uninterrupted domestic peace and progress.

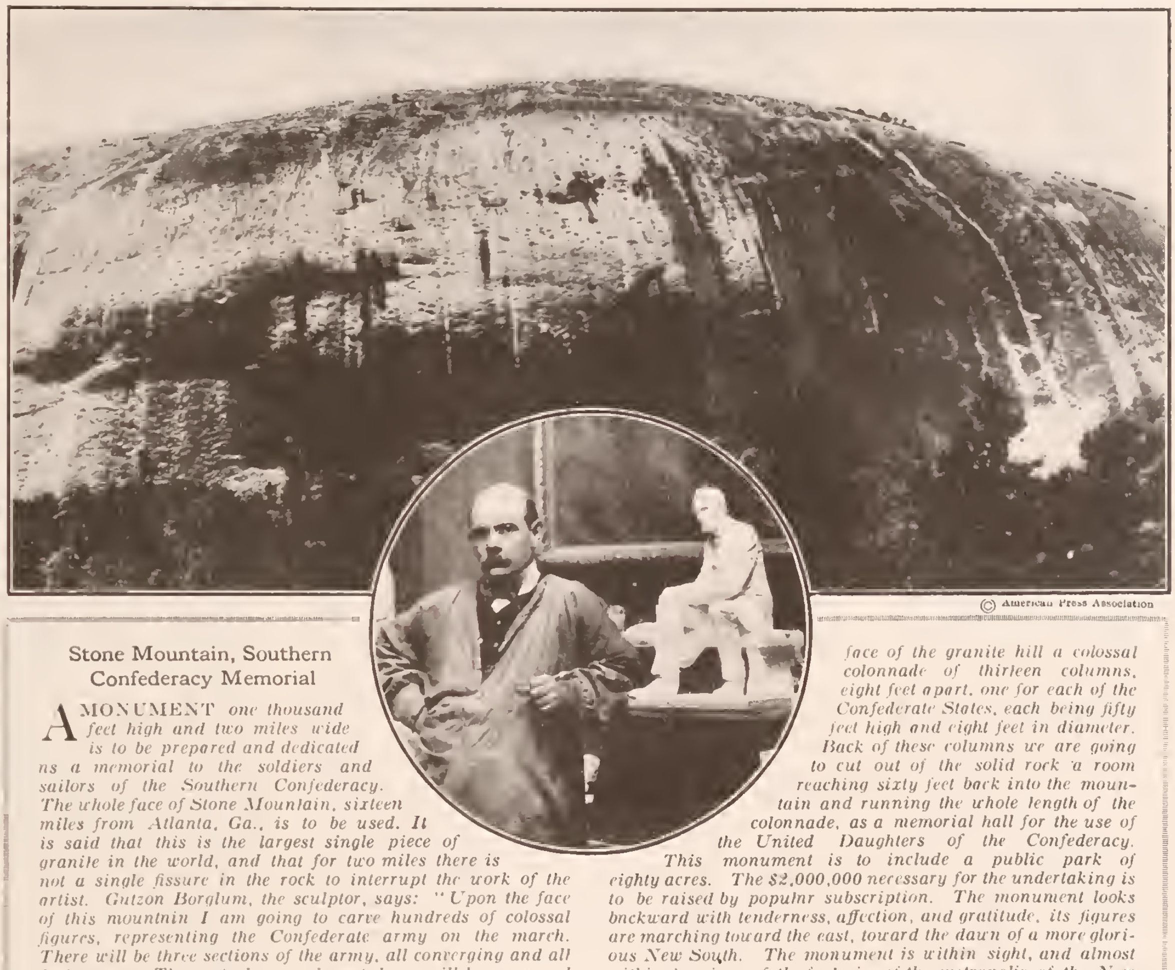
The Bible and Newspaper

CONDUCTED BY

FERDINAND C. IGLEHART, D.D.

sks $1,000,000 Endowment

THE Fifth Avenue Presbyterian Church in New York City, Rev. Dr. John Henry Jowett, pastor, made a public announcement te last Sunday in the year of the ention of the officers and members to rse an endowment fund of $1,000,000 i the next five years. Two members of te church promised to give one dollar ch for every dollar given during the yr 1916 by any other mber of the congregan up to $100,000. It planned to have $300,- in hand by January 1917. At present the rch has enough to y all bills and a surplus the end of each year. holds the record among e churches of the world the size of its annual ts to the Boards of reign and Home Missns. A circular letter the congregation says, ong other things: "The history of other esbyterian churches d the rapid changes in w York as to residntial districts and conions of living render e future of any city urch uncertain, and one can tell whether the future there will men and women able support our activities, luding our missions, is the case today." here are some handips and perils in enwed churches. But it ks as though the dowment of the downwn churches in the ge cities will be necsary unless much of e field is to be abanned by Protestantism. he Fifth Avenue urch has its multilionaires and millionres, and others who are nerous, and it is doing e wise and practical ing in perpetuating its entity and beneficent rvice down into the nturies. In the march populations and the utations of cities that on which the Church nds remains unmoved, mely: *"His kingdom an everlasting kingdom, d his dominion is from neration to generation."* (*Dan. 4: 3.*)



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Stone Mountain, Southern Confederacy Memorial

A MONUMENT one thousand feet high and two miles wide is to be prepared and dedicated as a memorial to the soldiers and sailors of the Southern Confederacy. The whole face of Stone Mountain, sixteen miles from Atlanta, Ga., is to be used. It is said that this is the largest single piece of granite in the world, and that for two miles there is not a single fissure in the rock to interrupt the work of the artist. Gutzon Borglum, the sculptor, says: "Upon the face of this mountain I am going to carve hundreds of colossal figures, representing the Confederate army on the march. There will be three sections of the army, all converging and all facing east. The central group lowest down will be composed of leading generals in full uniform, most of them mounted, Lee, Stonewall Jackson and Jefferson Davis among them. The second group a little higher up the mountain will represent a portion of the main body of the army, cavalry, artillery, infantry. This line of marchers will be 2,000 feet in length. The third group will be a larger body of cavalry, artillery and infantry; higher still, the marching column winding up and over the top. At the bottom of the mountain directly below the figures of Lee, Jackson and others, I am going to cut into the face of the granite hill a colossal colonnade of thirteen columns, eight feet apart, one for each of the Confederate States, each being fifty feet high and eight feet in diameter. Back of these columns we are going to cut out of the solid rock a room reaching sixty feet back into the mountain and running the whole length of the colonnade, as a memorial hall for the use of the United Daughters of the Confederacy.

This monument is to include a public park of eighty acres. The $2,000,000 necessary for the undertaking is to be raised by popular subscription. The monument looks backward with tenderness, affection, and gratitude, its figures are marching toward the east, toward the dawn of a more glorious New South. The monument is within sight, and almost within hearing, of the factories of the metropolis of the New South, with its industry, thrift, moral courage and spiritual consecration. The hates that led to and followed the Civil War are dead. No men respect and love each other more than those who wore the blue and those that wore the grey, and they and their children vie with each other in their loyalty to the Stars and Stripes. Instead of one stone or mountain, the children of Israel made their first national monument of twelve stones, of which it was said: "These stones shall be for a memorial unto the children of Israel forever." (Joshua 4: 7.)

Destroyed by Earthquake

A DESPATCH to the New York Herald reports the destruction by earthake of Gracias, one of the most picresque cities of the Central American public of Honduras. It has a population 4,000 and is situated on one of the ibutaries of the Santiago River in the othills of the Opalaca Mountains. It is e center of a large cattle industry, and great deal of wood, the majority of hich is oak and mahogany, is shipped rough it from the Opalaca forests. racias is one of the oldest cities in onduras, having been founded in out 1536. It is to be hoped that later ws will show that the damage was not complete as first reported. There is is reference to earthquakes in Bible nds: *"The words of Amos, who was nong the herdmen of Tekoa, which he w concerning Israel in the days of zziah king of Judah, and in the days of Jeroboam, the son of Joash king of Israel, two years before the earthquake."* (*Amos 1: 1.*)

$67,573,818 Wool Production

WOOL production in the United States during 1915 was 288,777,000 pounds, about a million and a half less pounds than 1914, and over seven million pounds less than the year before. The price for 1915, however, was $67,573,818, or $14,000,000 more than the crop for last year. The price of unwashed wool paid to producers averaged 23.4 cents per pound compared with 18.4 in 1914 and 15.7 cents in 1913. Montana led in wool production with 29,940,000 pounds, Wyoming was second with 28,682,000 pounds. Other states producing over 10,000,000 pounds were New Mexico, Oregon, Ohio, Utah, California and Idaho. Wool-raising was an important branch of industry among the Hebrews. *"And Mesha, king of Moab, was a sheepmaster, and rendered unto the king of Israel a hundred thousand lambs, and a hundred thousand rams, with the wool."* (*II Kings 3: 4.*)

Dust Microbes from Books

IN these days of "microphobia" there has been sounded the danger of disease from the dust from books. Recent experiments have proven that there is virtually no danger of disease being spread by books in libraries unless, of course, they have been used recently by persons having infectious diseases. While cleaning the library of Yale University the dust from the books was chemically analyzed. About half of it was found to be mineral matter, while the other half was paper fiber, wood fiber, and molds. No bacteria such as are dangerous were found. There is a good deal of dust, and dangerous dust, too, on the inside of many books. The bacteria of moral smallpox, yellow fever, cholera, and bubonic plague are there; some of them easily seen, others concealed in hint and insinuation, all so fascinating and damaging to character, and all so easily and widely disseminated. A number of modern writers have dealt too boldly with the diseased, the lawless side of human life. Fortunately our literature is fuller of truth, beauty and purity, and is elevating in thought, sentiment and character, answering this commendation of the apostle: *"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."* (*Phil. 4: 8.*)

Boat for Water and Ice

IN order to navigate Lake Pend Oreille during the winter months, when the upper part is frozen and the southern half open, an Idaho boat-builder has constructed a craft which is designed for both water and ice. It is driven by an aerial propeller and is capable of gliding rapidly over smooth ice, taking to open water at full speed and then running back onto the ice when making the return trip to the northern part of the lake. The boat is fourteen feet in length and about four feet wide. Its bottom is shaped like an inverted V, similar to that of the hydroplane, which allows it to ride high in the water. At the stern are two skate-like runners, and at the bow a single one to which a control lever is attached for guiding the craft when it is used as an ice boat. If the device shall do all that is claimed for it, it will render a valuable service in cold seasons and countries. In his mastery of the water, the ice, the air, and the earth, man illustrates the truth of the saying of the psalmist concerning him: *"Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet."* (*Ps. 8: 6.*)

Song Writer Dead

DR. William Howard Doane, scores of whose hymns have been sung in Sunday schools and churches all over the English-speaking world for many years, died the other day at the age of 83, leaving a wife and two daughters. Dr. Doane spent most of his life at Cincinnati, Ohio. He was at one time president of the Baptist Publication Society, and was prominently identified with the work of the Young Men's Christian Association. Early in life he became associated with the late Fanny Crosby, the blind poet. She wrote the words and he composed the music of many hymns, among them "Pass Me Not, O Gentle Saviour," "Though Your Sins Be As Scarlet," "Near the Cross," "Rescue the Perishing," "Draw Me Nearer," "Blessed Hour of Prayer," and hundreds more. Dr. Doane made hymns for many others. At the time of his death he was engaged in writing the music to a new hymn the title of which was to be: *"At Evening Time It Shall Be Light."* (*Zech. 14: 7.*)

Date Culture in America

THE Department of Agriculture at Washington in a recent report makes mention of date-raising as a new important industry in the southwest district of our country. Nearly every variety raised in any country has been imported and tried here. Whole nations use the date as the chief article of food. The date of our southland is the very same fruit held in such high esteem by the Hebrews, and furnishes this illustration of that which is highest, most fruitful and invigorating in the divine life: *"The righteous shall flourish like the palm tree."* (*Ps. 92: 12.*)

Through Gates of Pearl

Augusta Albertson

AUTHOR'S FOREWORD

THE *author distinctly disclaims any purpose or intention to set forth a new "revelation" as to the character of the world to come. The journey "Through Gates of Pearl" was purely mental. The beginning of it was a dream, much more complex and continuous than most dreams are. Indeed, the dream grew into a series of dreams or visions, following a protracted illness. During a long period of convalescence, in which the physical senses were dull and the spiritual senses of prayer and faith (the latter "a religious use of the imagination") were acute, with little of earthly care to occupy the thought, it is not strange that the mind wandered far into the realm of what may be.*

The author is not unacquainted with books which purport to describe similar dreams or visions. She believes, however, that she is not indebted to any one of them for any suggestion as to what may lie beyond the hawthorn hedge of death. Rather, she is indebted first of all to Scriptural symbols by which inspired writers have sought to convey to human minds, without satisfying mere curiosity, some concrete notion of the reality and the beauty of the Father's many-mansioned Home. Next, she has borrowed freely from the hymnology and poetry of the Future Life such figures of speech as lend themselves to synthetic expansion. Finally, she has taken counsel of her musings in those sacred hours of grace-sustained sorrow in which the Spirit of God, the blessed Comforter, leads the submissive mind by streams of healing and into pastures of rest.

It is no violent act of the imagination to see pictures in the fire-light, castles and palaces in the sunset clouds, and cities on the mirage-haunted rim of the desert. The author does not mean to say that all that she has here described has no more solid foundation than in mere fancy. Heaven is no mirage of a fevered brain. The City of God, which we are bidden to seek, exists as certainly as New York or Paris or Peking. The Apostle John saw it, and a good portion of the last Book of the Canon is devoted to word-pictures of the place.

Augustine, amidst the wreck of an old civilization, dreamed his dream of the City of God. As earth grew dim before his eyes, its treasures turning to dust, its golden fruit to ashes, God comforted him with thoughts of the City immovable and eternal. As years go by, and age comes on, and the worn garment of the flesh, already threadbare at the fringes, rests more lightly upon the spirit, the soul, forever asking "What lies beyond this rim of silence and of dark?" is not without light and leading.

Of one thing we may be sure: that though our imagination may fail in attempting to put into words the visions of our most nearly inspired moments, the Spirit World, the Other Room, where the ascended Christ sitteth at the right hand of the Father, and where our Beloved are, "until the day break and the shadows flee away," is not less beautiful than human minds have pictured it. "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit." A. A.

CHAPTER II

WITHIN the gates, the upper and inner gate—for I had passed through two separate portals, the first of pearl and the second of gold, with the wide crystal stairway between—I knew myself to have entered the City of Light, the Home of the Redeemed.

Notwithstanding the innumerable host that had entered in the procession before me, I had, first of all, an impression of uncrowdedness. I had heard years ago of a saint on earth who exclaimed, in his meditations upon the Future Life, "What bounty, too, in heaven!" Now I knew what he meant. Vast spaces stretched away on every side. Yonder were meadows, through which ran brooks, flower-lined, with willows here and there over-arching the water. Not far from where I stood the brook widened into a lake on which I saw swans, "floating double, swan and shadow." A little distance above the lake, the brook deepened into a pool, at the edges of which children stood looking at their own images in the mirror-like surface. A boy and a girl were on their knees at the margin of the water launching a tiny ship, full-rigged. In the soft air birds of brilliant plumage flew to and fro. In the distance I saw mountain ranges, all clad with verdure save one, the highest, whose summits appeared snow-clad. The lower slopes of the mountains were terraced. Highways crossed the meadows. Perfectly arched bridges spanned the stream at various points. The one nearest me was of coral. Far to my left were hills, and over them hung a mellow haze. Hills rose in the distance at my right, and apparently a vast plateau lay beyond the hills.

The pilgrims who had entered just before me had broken up into smaller companies, and even into groups of three or four or five. Other companies and groups of people who had evidently been here before we entered mingled with the newcomers, and far away on mountain terrace and hillside were countless other companies. None seemed to hurry. Some were singing, though I could not catch their words. The laughter of the children at play was like music to my ears.

Bounty and beauty were here as I could see; immeasurable space, and ease of motion. "But," I wondered, "is liberty a law of life within this realm? Am I free to go whither I will?" My guide made no reply to my unspoken question as he had done before, but left me, and as if impelled by some mysterious power I moved towards a group of children playing by the brook. I stood and watched them for a while, and they did not resent my presence. Indeed, one of them at least seemed to welcome my coming. He approached me, and took my hand in the friendliest way, saying as he did so, "Have you come to stay?" I answered, "I do not know how long I shall stay, but I would like to remain with you a long time." "Are you tired?" he asked. I answered, "Not now; I do not feel weary, though I have been on a long journey; but I was quite worn out a little while ago." "Nobody ever gets tired here," he said, and left me. I wandered towards a tree in bloom. It was a variety of lilac, and filled the air with its characteristic odor. Not far away were two or three very young children who seemed to be under the care of a girl of sixteen. She was weaving wreaths of blossoms for her little charges, and never had I seen so perfect a picture of innocence and delight. Gold-finches, orioles, cardinals and all other sorts of beautiful birds flitted from tree to tree, and some songster I could not see was pouring out such a flood of melody as I have fancied only nightingales or meadow-larks or hermit thrushes are capable of.

MY child-friend presently returned, bearing in his hand a flowercup, brimful of water. He smiled and said, "I have brought it from the brook for you." I thanked him and drank it, and no fabled nectar could have been so satisfying. It was as if a lifelong thirst were quenched. "I plucked this, too, for you," said the child, and offered me a fruit utterly unlike anything I had ever seen. A friend in India has told me of the delightful flavor and taste of the plantain, and says it is impossible to give one who has never tasted it any adequate idea of its quality. There is a tradition that the manna which fell in the wilderness tasted to every Israelite who fed upon it exactly like the food which he liked best. It was so of this fruit. I am sure no grape that ever purpled under the skies of Italy, nor apple that crimsoned in the air of Oregon, nor peach that blushed beneath the kisses of the California sun, had half the lusciousness of this mysterious fruit.

The child left me again, and I wandered over to a tree of stately shape and dense foliage. Under its branches I sat down upon the grass. Looking up, the leaves were trembling in the breeze, and I thought of Sidney Lanier's words to the forest-leaves in his poem, "Sunrise."

"And there, O there,
As ye hang with your myriad palms uptur
in the air,
Pray me a myriad prayer."

The breezes, too, were odorous as though t came from over clover fields. And they w musical. At first I thought the music was p duced by the wind among the leaves, but I p ceived that the air itself, in motion, made in scribably soothing sounds, faint, but distin audible in the mid-meadow.

My child-guide joined me as I left the shac of the tree and we wandered here and there, r beside the brook, and now among great bed flowers; banks of flowers, perhaps I should s irregular in shape as the wild gardens of un tivated lands. I was curious to know m about life in this realm, and from our conve tion together I learned that this was the espe dwelling-place of children; that they were f to go whither they would, but that they ger ally preferred to remain here; elsewhere th were rivers deep and wide, and lakes of v extent, but here were brooks, and tiny wat falls—such things as are dear to childre hearts.

"Were you a country child in your ot life?" I asked. "Oh, no," my little compan replied; "I was born and lived in a crowded ci I played in the hot streets. One day, a lady t me to a park. It was beautiful there, but it v not so beautiful as this." "How long have y been here?" I inquired. He mused, "H long? That means time, doesn't it? There is time here. The sun never rises and never s It is always light except when we want it da I only know I had twelve birthdays in the la I came from, and though it seems to have bee long time ago that I passed through the Gate Pearl, I have had no birthdays since." While was talking a group of children called to him join them in their play, and he said, "I will lea you now; my brothers and sisters want me, a yonder comes the angel who brought you her

HE had scarcely finished speaking before t guide who had accompanied me from ea stood beside me. "Tell me more about tl child," I said; "tell me all you know about hi tell me about the other children here." I m not now recall everything he said; but, for t sake of parents who have lost children, and the sake of children who, like the little boy Annie Trumbull Slosson's story, "The boy tl was Skeert of Dyin'," are afraid of death, I will report the substance of his reply: "The child who has just left you once lived on your earth. His home was a London slum. He met his death —what you call death, by falling under the wheels of an omnibus. When he first came here, he did not say a word. Most children run and leap and cry aloud with joy to find themselves alive and in so fair a place. He really seemed afraid, and shrank from those who first approached him. He must have been accustomed to blows and oaths and evil treatment in his home. Half a century, as you measure time, he has been here. Other children of his parents have long been here, and he has just joined them, as you see. They who enter here as children do not always remain children, but there are always children here. Some who were old on earth soon grow young; age drops from them like a garment, and the scars of all earthly time are washed away in the River of Youth. Whether children grow up to maturity and whether the old grow young again at once depend upon their pleasure and the Father's will. The slum-child does not remember his hardships while he was in his fleshly body, though the effect of them was apparent when he first came here. There is a River of Merciful Oblivion, washing in which all memories of cruelty and crime become as though they had never been. Laws of development prevail, and so there are angelic teachers, heavenly instructors, celestial tutors. There are boundless opportunities for the exercise of gifts of teaching. Childless men and women find their dream-children here. Maidens with hearts of tenderness that fitted them for motherhood which was denied them in other worlds are privileged to minister to little ones who precede their mothers. Nothing necessary to complete the happiness of any soul is missing. The highest happiness comes from the exercise of the highest faculties. The one great word Opportunity might well be written as the law of all this sphere. You shall find artists here who never painted a picture in their earthly lives; sculptors who never put hand to marble; musicians who never touched a key or chord; builders who were never trusted even to lay foundation stones, and orators who never spoke a word before an audience. They find their hopes' fulfilment here. Here their dormant gifts unfold, their 'withheld completions' are fulfilled. If opportunity had been given them, they would have developed their powers in mortal spheres."

As he spoke, I recalled certain lines in Browning's "Christmas Eve and Easter Day," and marveled that I had not before recognized their almost superhuman prevision of the very fact to which my guide now alluded.

"If such his soul's capacities,
Even while he trod the earth,—think now
What pomp in Buonaroti's brow,
With its new palace-brain where dwells
Superb the soul, unvexed by cells
That crumbled with the transient clay!
What visions will his right hand's sway
Still turn to forms as still they burst
Upon him! How will he quench thirst,
Titanically infantine,
Laid at the breast of the divine?"

IMPRESSIVE as was every word my guide had spoken, and suggestive of a thousand thoughts I had not time to follow, nor have I now even to mention, what moved me most was a reference to those who had died on earth with all their dreams of love and life unrealized. Immediately I thought of a sister of my own, a gentle fair-haired girl whose earthly life had ended at seventeen. The thought of her had no sooner entered my mind than there flashed before me a vision more beautiful and soul-satisfying than any other I had seen within the Gates. Her name was on my lips, but something seemed to prevent my speaking it. It was as though the seal of silence must be unbroken here so far as speech concerned a relationship governing souls, one of whom was not yet a resident of this Country. The vision I saw—the form, the face, was no mere phantom; it was no dream-picture. There she stood, so near me I might have touched her. Her eyes were the same, her hair the same, and as I looked at her I thought of Rossetti's "Blessed Damozel."

My sister smiled on me and there was instantaneous exchange of thought without the medium of speech. It were not proper now, even were it possible, for me to say what incidents of our lives together this communication covered, what questions asked and answered, what long unuttered yearnings on my part were satisfied by mute yet intelligently conveyed assurances. She was the same in spirit as in form, and yet it was apparent to me that she had grown; that powers once latent in her had been awakened and exerted. She had been a serene soul on earth, but now there was a poise, a certain consciousness of power, an abundance of life, which on earth is seen only in characters we sometimes speak of as "ripened," and these we see, alas! too rarely. The vision was withdrawn. I recognized that it was given me rather as an earnest of the inheritance upon which I was not yet permitted to enter. The effect of the vision, however, has been incalculably consoling. I am now able to think of a certain mound in the old New London churchyard without a particle of sadness.

THE dream these chapters attempt to relate, the long strange journey I took, and the experiences which befell me in that Otherwhere, occurred at a time when the heart of Christendom was heavy because of famine in the Far East. I said to my guide, "Let me see the children coming in," and presently we stood at the right of another gate on the same side of the city as that through which I had entered, a gate of ivory, and saw throngs of angels entering, newly arrived from distant worlds.

All the angels' pictures I have ever seen represent them as men. These angels were women. Their faces were women's faces, and their arms were women's arms. They were white-robed and white-winged. Yet they did not appear to use their wings in motion. Every one carried in her arms something she covered with her wings. Just inside the gate I beheld innumerable wings unfolding, revealing the burdens they had concealed. The wings were violet-lined, and from each pair of arms there leaped the figure of a child. Spirit figures, I would call them, yet human in appearance. The cherubs in Raphael's "Transfiguration" are marvelously like the spirit-children of my dream. Medieval painters were fond of crowding the upper backgrounds of their pictures of the Holy Family with clouds of child-angels. Their conceptions of the spirit-world, while sometimes crude and sensuous, are not altogether grotesque. I would that I could paint the vision I now beheld. Yet no brush wielded by human hand, however cunning, could transfer to canvas the flowery grace which marked the movements of these messengers from earth, the softness of their pinions, or the beauty of their faces. Their deep eyes gleamed as with unfathomable, motherly tenderness. No mother with empty arms, aching for a touch of her lost darling, could ever weep again if she could see her treasure borne away in such arms, brooded over by such love.

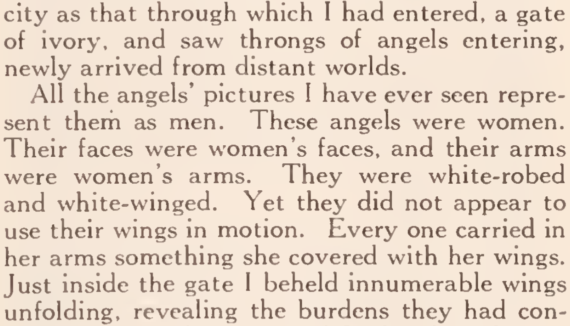
Out from the clasp of soft white arms and from the enfolding shelter of snowy wings, the children seemed not to leap, but rather to float, to fly. Perhaps I should say to flutter, as fledglings flutter from the home nest when they are just trying their wings.

AFTER he had officiated at the funerals of several children, Father Edward Taylor of Boston once said, "There must be a storm brewing, so many doves are flying aloft." The atmosphere about me, balmy as the breath of spring, was filled with sound of beating wings. Countless airy bodies cleft the sky above and around me. "Where are all these children from?" I asked the guide. He answered, "From all worlds where children live and die, and from all parts of your world. You have not yet learned the divinest of all arts—the art of taking care of the lives of your helpless little ones. Some of these who have just come to us are from the sun-baked plains of India; some from devastated villages in Armenia; some are starvelings from city slums; many never saw the light of earth, but perished at the wish of those to whom their birth would have been unwelcome." "Do all the children who come here enter by this gate?" I asked. "Not all," he said; "there are children who enter through the Martyr Gate."

It began to be clear to me that the City had many gates. I hoped I might be permitted to remain until I saw them all, for it was borne in upon me that I was but a visitor in this realm; that I did not belong here permanently, but that I was having some such a vision as Paul had when, for a time, he was "out of the body," or such as Dante's dream of Paradise. My heart prompted me, however, to follow the flight of the countless children whose arrival I had just witnessed. Far away the horizon seemed void of winged figures such as filled the air near me. Were the doves fluttering down? Had the nestlings alighted on the ground? I moved toward the hills, and soon saw that the children had settled down in various places. Some were running and leaping; some had joined hands in circles as in certain old-fashioned games; some were plucking flowers, and others eating fruits from trees whose branches bent so low as almost to touch the ground. A burst of music caused me to look in the direction of a mountain range with purple-tinted slopes and snowy crests, and I saw an approaching company of men and women. They held out their hands beckoningly to the children, and in response the little ones shouted and ran to meet them.

I perceived that the arrival of children in heaven resembles, in some respects, birth into the mortal life. The child of love and tender care is not only looked for when he enters life; gentle hands and solicitous hearts prepare the welcome. So the new arrival in the realm of the immortal life finds waiting friends.

The gentleness and indulgence of grandparents are proverbial. "Surely," I thought, "some of these who have come to welcome the children are those who knew and loved them on earth, and who preceded them here." My guide assured me it was so, and even while he spoke there passed before me a group in which it was quite obvious that a grandmother had taken charge of her own grandchild, and that, whether or not they had ever seen one another in the flesh, both were supremely happy now. My guide pointed to another group, and said, "Yonder is a father who left the earth-life before his child was born. So the child was born an orphan. They are together now. They will await the mother's coming."



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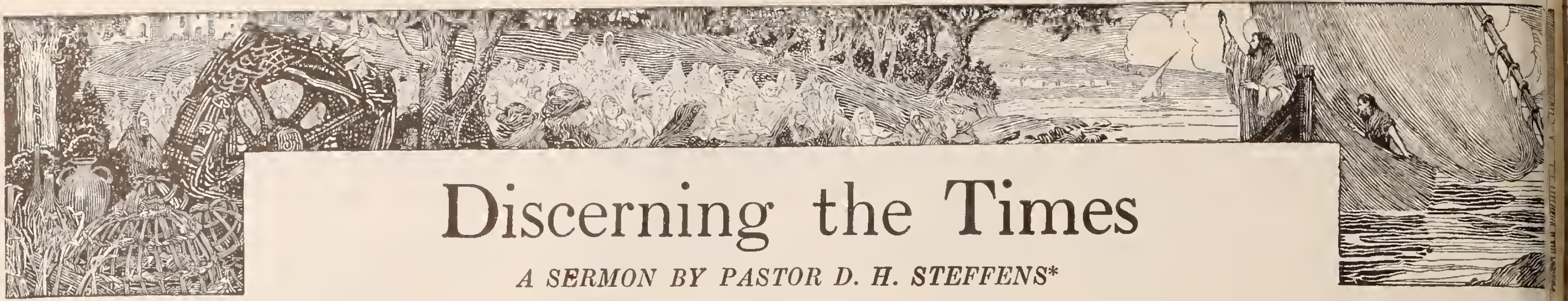

Discerning the Times

*A SERMON BY PASTOR D. H. STEFFENS**

TEXT: Luke 12: 56. "Ye hypocrites! ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?"

GOOD old Matthew Henry says of this text: "Having given his disciples *their* lesson in the foregoing verses, here Christ turns to *the people*, and gives them *theirs*. 'He said also to the people.' He preached *ad populum*—to the people, as well as *ad clerum*—to the clergy. In general, he would have them be as wise in the affairs of their souls as they are in their outward affairs."

He is preaching *ad populum* and *ad clerum* today. He would have us be as wise in the affairs of our souls as we are in our outward affairs. To that end, it is our supreme duty to try and discern the spiritual import of the present time; to conjecture what will be from what has been; to take notice in order that we may give notice; to learn to discern the way of God toward us, that we may heed its warnings and seize upon the blessings of our time.

Men have always endeavored to discern times and seasons. When the people of Christ's day saw a cloud rise out of the west, they were reasonably sure of a shower; for observation and experience had taught them to look for rain from the winds sweeping toward their country from the Mediterranean Sea. When they felt the south wind blow, they said, "There will be heat," for observation and experience had taught them to look for heat from the winds sweeping toward their country from the hot deserts of Arabia and Africa. An agricultural people, they used these forecasts to govern themselves in their everyday affairs. While they might now and then make a mistake—for nature does not always move in a beaten track—they ordinarily profited by their observations. But they made the great mistake of not applying the same care and diligence in the discernment of spiritual things. Hence our Lord's charge: "Ye hypocrites! ye can discern the face of the sky and the earth; but how is it that ye do not discern this time?" Had they studied the writings of their prophets, they might have known that it was time for their Messiah to come, and that according to the marks given of him, he had actually appeared and stood in the midst of them. Now was their accepted time; now was their day of grace. But they knew him not. They knew not the day of their gracious visitation. They miserably failed to avail themselves of their opportunities. With all their shrewdness and foresight in worldly affairs, they made no effort to discern the spiritual import of their time, and thus were guilty of a folly which wrought irreparable ruin unto their entire generation.

WE have gone far beyond those people in our efforts to discern the face of the sky and the earth. Assisted by the invention of most delicate and exact instruments, as well as by the records of widely extended and long-continued observations, the organization of our meteorological and weather bureaus under governmental direction enables us to publish weather forecasts of surprising accuracy for the benefit of the nation. Storm signals give timely notice to the mariner of impending danger, and daily bulletins assist the farmer in planning his work. Telegraph, telephone and wireless combine to make this exeeedingly valuable information so universally available that we almost unconsciously look up the local weather forecasts of the daily newspaper.

Crop and market reports are handled in the same way. Long before the new crop is harvested accurate estimates of probable yields are published for the benefit of those whose business has to do with these things. We do the same thing in the field of politics. Reading the signs of the times and making political forecasts, men enter into combinations and agreements, frame treaties and foster or annul national and international relations. In all of these things, men today show remarkable shrewdness and energy, and we are prone to point to the success attending our efforts to discern the times in nature, business, or politics as an evidence of increasing civilization, and a consequent improvement of man's lot in this world. But with all of that, it does not appear that we are any wiser than those men of our Lord's day, who were content to discern the face of the sky and the earth without ever making any serious effort to discern the spiritual import of the portentous time in which they were privileged to live, and whose slothful indifference invited the charge of hypocrisy from the lips of him who is eternal Truth.

This time of ours is big with portentous events. Now what are men discussing? As I read our newspapers, I read only of the necessity of increased armament and improved national defense; of new fields for trade, inviting exploitation; of the urgent necessity of our promptly building a large merchant marine; of the advisability of our securing ourselves against industrial competition after the war; of the interest of certain belligerent nations. It may be as wise and innocent that we should discuss these things as it was for the men to whom Christ addressed this rebuke to discuss the weather. But if we stop there as they stopped, how can we hope to escape the scathing rebuke of hypocrisy addressed to them? They concerned themselves only with the time as it affected this present life. They acted as if the finding of an answer to the question: "What shall we eat? What shall we drink? Wherewithal shall we be clothed?" were the great end of all existence. They thus placed themselves on the level of the Gentiles who know not God and ask only after material things. Meanwhile they claimed to be children of God and heirs of his spiritual kingdom, to whose ways and affairs they never gave a thought. Surely, hypocrisy could go no farther.

IS this what we are doing, discerning the time as it may affect our material interests, rather than as it bears upon the great interests of the Church of God? Have you heard any serious discussion of the probable effect of this present time of stress and struggle upon the great world-problem of missions, in the advancement of which the churches of Britain and Germany, with united forces, led the world? Have we asked ourselves how we propose to meet the general religious and moral decline which in the past has been the invariable accompaniment of war, and its dissolution of the bonds which ordinarily hold men in restraint? Have our churches in America given any earnest consideration to the great questions of public morality arising out of our relations with the nations engaged in the frightful conflict? Have we given any sober, earnest thought to the religious problems bound to confront us in connection with the immigration e ing our ports after the war? Above all, have we h bly and prayerfully asked ourselves what may be way of our God toward us at this moment, and these present calamities may tend to advance interests of his kingdom and hasten the final ad of his Son? Have we tried earnestly and sincerel "discern this time?" Or have we permitted ourse to drift, slothfully content to follow the discuss of the people who write impassioned letters for correspondence columns of our newspapers?

But you will ask: "How shall we discern this ti How shall we consider and discuss these great p lems? Who is sufficient for these things?" I k but one answer: In the light of the Word of ("For whatsoever things were written for our learn that we through patience and comfort of the S tures might have hope." The men of our Lord's failed to discern their time and its spiritual im because they knew not Moses and the propl This was Christ's charge against them: "Had believed Moses ye would have believed me, fo wrote of me." Failing in that, they failed to k their Messiah and the time of his coming. T forever lost their opportunity to secure themselves the glorious privileges of his spiri kingdom.

I therefore hold that there can be no true discer of our time, or any other time, save as we use infallible Word of God as the measure and interpr of all time. It is given us for this purpose. "Hea and earth," says our Lord, "shall pass away, but words shall not pass away." They shall abide, imn able in the face of fluctuating human opinion, un tain scientific statement and ever-changing experie No wonder David says: "Thy testimonies are delight and my counselors." To ignore them and to "discern the time" is as futile an effort as the cerning of "the face of the sky and the earth" wit a thermometer and barometer.

LET us, therefore, in our efforts to discern spiritual import of this time, use this stand applying its eternal principles in measurement o perplexing movements and in the solution of baffling problems. Let men talk of "efficien "success," "humanity," "civilization" and "Kult as measures and standards. None of them are in lible. All of them are misleading. But our stan is ever true and ever right, the "impregnable roc Holy Scripture." "For the Word of God is q and powerful, and sharper than any two-edged sw piercing even to the dividing asunder of soul spirit, and of joints and marrow, and is a discern the thoughts and intents of the heart." It is G rule of judgment. "The word that I have spoken, same shall judge him in the last day." Should it be ours? As we simply and faithfully apply inspired teachings to all the affairs and relation life, so shall we be enabled to "discern this tin and the gracious designs toward us of our (Then, in the face of his most unsearchable judgm and his inscrutable ways, we shall more and more l to admire the divine wisdom of Him who overr all things for the good of his people, and bow d with adoration to say: "For of him, and thro him, and to him, are all things; to whom be gl forever. Amen."

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*Pastor, Martini Evangelical Lutheran Church, Baltimore, Md.

Among the Workers

WHEN a committee of five began the selection of an evangelist to lead a campaign in Asheville, N. C., several weeks ago, every member had been on his knees in prayer. After a brief conference, they extended the invitation to Dr. J. Wilbur Chapman and Charles M. Alexander. The revival has been a great success. On the closing day, there were four great meetings. The final messages brought many to the front. Among the converts during the campaign were the sheriff of the county, the chief of police, the captain of police, and many policemen. There were more than 2,000 professed conversions. Hundreds are being taken into the churches.

EVANGELIST A. G. VOIGHT of Cheyenne, Wyo., has just closed two meetings, one at West Hill and the other at Lookingglass Methodist Churches, Neb. Between sixty and seventy made confession of faith at each of these meetings. Both communities were deeply stirred. The evangelist began a four weeks' campaign at Genoa, Neb., November 14.

THE Fife Brothers, evangelists, are now conducting a series of meetings at Eureka, Calif. On the first day of invitation two hundred and eighteen made public confession of faith.

EVANGELIST G. E. FERGUSON, now minister at Broken Bow, Neb., reports a growing work in church and Bible school. At a recent consecration service, twelve young men and women offered themselves for definite Christian service, and were organized into Gospel teams to carry the Gospel message where there are no Sunday schools, and to help the weaker churches in the country.

"MANY of the brethren in the ministry are talking foolishness just now with reference to the European war," said Dean Gray of the Moody Bible Institute of Chicago, in addressing the ministers of the Federated Churches of Seattle, Wash., last week. "They are trying to relate the awful conflict to the modern view of the world, to the history of civilization, and especially to the preaching of Christianity during the two millenniums, and they are not only talking foolishness, but causing other people to do the same." Dr. Gray was pleading for a more Biblical ministry, and especially that ministers should make the exposition of the Scriptures the staple of their pulpit work.

MRS. ANNA UNDERHILL MEIGHAN, daughter of the late Hon. John Quincy Underhill of New Rochelle, N. Y., was married at New Rochelle on December 20 to Ira Allan Sankey, son of the late well-known evangelist. They are now on an extended trip to the West Indies and South America.

THE series of conventions of the Laymen's Missionary Movement is continuing with growing power; 1,643 men were enrolled as delegates to the Detroit convention, 94 Wheeling, 1,607 at St. Louis, 2,151 at Cl land and 738 at Denver. The Third Ba Church of St. Louis had 115 men in convention. From Cincinnati comes this port: "The convention has shown churches what they can accomplish thr cooperation. It has proven to our lay that they constitute a mighty phalanx. has helped them to realize the enormous ergy which they can develop when joine one body. All of our churches have rece new life. Echo meetings are being h Men's organizations have been revived."

THE Board of Directors and Trustee the Abigail Free School and Kin garten, New York City, during 1915 provi 21,593 meals for the poor children of preparatory department. The officers Major H. B. Smith, president; Captain Jos H. Barker, vice-president; and Mrs. E. Devare, widow of the founder, general m ager.

Daily Meditation

FOR EVERY DAY IN THE YEAR. LED BY

J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON SEDGWICK COOPER

The Life that Has No Morning

SUNDAY, January 23. Isa. 8: 20. "*If they speak not according to this word, surely there is no morning for them.*" If a man build not according to the plumb-line, there cannot dawn upon him the gl y of a finished pile. If a man despise the plumb-li, his work will not issue in a shining temple but in a li al rubbish-heap. Even in architecture there is no n ning for the disobedient: there is only the darkness of utility and disorder. The rebellious builder, who ds as he pleases, is assuredly moving toward chaos ar night. And if a man build not his life according o he divine Word, there will be for him no morning of right and finished achievement. The trend of his la is toward a miserable sunset and not toward the n ning star and the things of the perfect day. When one is well and truly laid it is sealed with the promise of glory; when it is laid in iniquity it is sealed with h assurance of doom.

Light is sown for the righteous!" It is God, who sa , "Let there be light," who still makes all our n nings; and it is only when our wills are buried in will that we become the children of promise, the nise of a wonderful dawn. There are some people v are most evidently and conspicuously people with orning! It is not a matter of wealth or poverty: t a matter of spirit, and attitude, and relation: and can clearly see that they are stepping *eastward*, and r faces are even now catching the first flush of the n. And there are others who are quite as evitly people without a morning. When we think of m, or look upon them, when we consider their le and manner of life, we think of twilight and ning bell, of sunset and coming night. Their little e will be played out today; quite played out!

he man who builds on falsehood has no morning. nation that builds on falsehood has no morning. truth alone that belongs to the dawn, and has the nise of the day. Falsehood belongs to the dark-, and in darkness and dissolution it will find its pointed end. "For yet a little while, and the wicked l not be." . . . "But he shall make thy righteous- go forth as the light, and thy judgment as the nday." J. H. J.

Members of God's Household

MONDAY, January 24. Isa. 56: 1-12. "*The strangers that join themselves to the Lord.*" Evidently this refers to the Gentiles, who are described in he very terms by the apostle in Eph. 2: 12. He ers to them (i. e., to us) as *strangers from the covenants of promise.* The one condition with which we n t all comply is union with Christ. Our own movement toward him in repentance and faith is specially phasized: but in Acts 2:47 we learn that the adding e direct act of the Lord himself. But on whichever the emphasis is laid, the result is the same. It is as hgh the partition-wall between the heart of the ever and his Lord was broken down, and the two le one compartment, pervaded by one Spirit—the it of Jesus.

he further description, which ought to apply to us is extremely beautiful. It is fourfold. 1. *They ister unto Him*, i. e., they live their life and perform varied duties with their faces always toward their d, and everything is done with a Christward aspect, o him. 2. *They love His name*, i. e., his honor is ious to them, and they would suffer any pain and rather than see it tarnished. 3. *They keep the bath*, i. e., they observe the rest of God into which enter in this life. Their souls are pervaded by a batic calm, a peace that passeth understanding. *hey hold fast the covenant*, i. e., they deal with God he assured ground of his eternal purposes of grace. d if this is their character, their portion is painted h immortal colors. They are brought to mountains ision; they are made joyful as constituent mems of God's house of prayer, and they are gathered the family of the saints. These are rare privis. They are ours in Christ, but let us possess and oy them. F. B. M.

The Beauty of Holiness

TUESDAY, January 25. I Chron. 16: 29. "*Worship the Lord in the beauty of holiness.*" This is a e out of David's psalm of thanksgiving, his command to the people for the festival of worship and ise. To find out beauty of some kind is to find the clue of life. Some seek it in outward beauty, color, sound, words or form; others in beauty of character, in high-souled and generous living. Arthur Benson has said: "Beauty of every kind is of the nature of a signal to us of some mighty power behind and in the world." Goethe said, "The beautiful is the good."

Beauty that is associated with holiness—what is that? In the Bible, holiness is a word often used interchangeably with health or wholeness. It signifies wide circles; it has a large sweep of meaning. This kind of beauty is not imprisoned in a prayer book; it is not confined to rituals and altar-clothes; it is not a priestly garment merely, nor a pious canticle. The beauty of holiness in which we are told to worship Jehovah is the quality of admiration of and association with all things reflecting the glory of God's creation. Art contributes to it; so does nature. Books and friends of high resolves and kindly hearts, birds and flowers and sweet music and acts of men that cover not a lie—these all weave for us the garment of praise, these all add notes to the great symphony with which we are to hymn the divine praise.

God wants all creatures and all things to praise him. He is unrestricted. My daily task if it is well done is beautiful in his eyes; it is a daily sacrament. My heroism is a fragment of this beauty song. The smiles that shine through my tears, the outstretched hand to the unfortunate, the love that wounds not another's feelings—these clothe me in the radiant robes of beauty. C. S. C.

The Path of Suffering the Road to Glory

WEDNESDAY, January 26. John 18: 39–19: 16. "*And Pilate saith unto them, Behold the man.*" The Roman had watched many men, who had come through the awful ordeal of scourging, when the heavy-weighted leaden scourge had torn the frail body of the victim; but never before had he seen any bear himself as this Sufferer did. In others the humanity seemed crushed out of them by the terrible pain and horror; but in the case of Jesus, not only was he not disgraced, but his manhood shone radiantly through the suffering, ennobling and transfiguring it. Almost involuntarily he cried, *Behold the Man,* who must be more than man, since his manhood transcends his pain.

Throughout the centuries that have followed, that remark of the Roman judge has expressed the wonder of mankind. What a man is this! He has made the cross of shame the emblem which controls and inspires our loyalty. He has inspired myriads to tread the Via Dolorosa with light upon their faces and deep joy in their hearts. The Via Crucis has become the Via Lucis. The great claims he made before Pilate, so far from being discredited, have been vindicated. We know that he could not have been so much man, unless he had been more. We understand that he need not have suffered, but that he loved us too well not to drink our cup and be baptized with our baptism. He was meek and passive under his suffering not because he was helpless and defenseless, but because there was a voluntary hiding of his power. He was dumb, except when he must vindicate his origin as Son of God. It is his matchless honor to be the crowned king of the empire of suffering that he might make it possible for man to ascend by the cross to his Throne.

F. B. M.

The Encircling Love and Loyalty of Mother

THURSDAY, January 27. Gen. 3: 20. "*And the man called his wife's name Eve; because she was the mother of all living.*" Barrie once described a lady by saying, "She had a mother's face." It is a magic name—Mother! No word in Anglo-Saxon has such power of suggestion; none is so packed with divine emotion. It is not strange that the name is associated with the Bible.

Your own mother may have been a humble workingwoman in a cottage; while now you may be a learned man, dwelling in a palace. It matters not—her power and influence remain. Why did Lincoln say, "All that I am and all that I hope to be, I owe to my angel mother?" Why do we remember the songs she sang? Why are her words still ringing in our ears, as clearly as if they had been spoken but yesterday? Why do we compare all womankind to that early model?

"There's a simple rural cottage that looks out
across the sea;
There's a rose-bush by the doorway, and a
crooked apple tree;
By the rose-bush, little Mater (so we called her)
always sat;
She called the spot her heaven, so I like to think
of that."

It is because she possessed the eternal qualities of the lasting universe—love and goodness. She embodied elements that never die. When others scorned and abandoned us, she remained loyal. She covered our mistakes with a golden cloud of sympathy. She hid our failings in the folds of her long-suffering garments. She taught us that to be truly great is to be simply kind.

He who has known such unfailing affection finds it easier to understand what Jesus meant when he said, "Greater love hath no man than this, that a man lay down his life for his friends." C. S. C.

When Paul Went to Prison

FRIDAY, January 28. II Tim. 4: 9-22. "*Especially the parchments.*" This verse has been treated by some as unworthy of the high level of this chapter. But that surely is a mistake. We could ill spare it, because of the light it casts on the last sad days of the great apostle. Probably all his earthly belongings are summed up in this inventory. The fact of their having been left at the house of Carpus may point to the suddenness of his arrest. When Rome was burned, and Nero laid the blame on the Christians, his emissaries were only too eager to collect the representatives of the hated sect, and would give Paul short shrift. Winter was coming on. The Mamertine prison, in which he was confined, was a very different place to his own hired house; and he longed for the cloak, which perhaps he had woven for himself out of the goat's hair of Cilicia. It had probably been his companion through many of his long and arduous journeys, and many a time he had slept warm beneath its coverlet.

But even more he missed his *books*. What were these? The suggestion has been made that they were the precious rolls of Isaiah, the Psalms, or other portions of the Old Testament, which he had carried as a life-long treasure, not only for their intrinsic worth, but because they were the gifts of his converts or friends, procured at great cost. What a joy it would be to have them with him through the long days and nights of his imprisonment! The parchments may have included his own Epistles, or some of those earliest records of our Saviour's life that began to circulate in those days, and laid the basis of the Gospels as we have them. He did not complain, though this was all that remained to him. He once more calls Timothy to catch the torch which falls from his hand, and show himself a good soldier of Christ. Have we ever come within measurable distance of that life of sacrifice for Christ? F. B. M.

The Power that Changes Sorrow to Joy

SATURDAY, January 29. John 16: 20. "*Your sorrow shall be turned into joy.*" Jesus at the last was a great disappointment to his disciples. He was going away when they wanted him to remain. He promised to send the Comforter; but him they did not know and could not see, and therefore they did not wish to change leaders. They longed for a temporal kingdom at Jerusalem, where the disciples could be the chief actors in the government. They could not then understand what he meant by a spiritual kingdom, or about dying on the cross for the world. These things, instead of looking expedient, appeared disastrous; but afterward their sorrow was turned into joy. Then were the disciples glad when the grave could not hold him, when he came forth glorified and triumphant from the grasp of death. When they could not find the body in the grave, they found Christ in their midst, saying, "Peace be unto you!" "Tarry ye in Jerusalem until ye be endued with power from on high." "Go ye into all the world." These once terrified, disappointed disciples surrendered Jesus joyously to the angelic attendants on Mount Olivet, from whence he ascended to glory. On their way back to Jerusalem, they believed that he would come again in brighter glory and bring them into his heavenly kingdom.

On the day of Pentecost prayer was changed to praise, weakness to power, fear to faith, when they were filled with joy unspeakable and full of glory. Should we not consider all our disappointments his appointments, working out for our good and his glory? E. W. C.

The Bible Students of India

THE Bible, which has been touching the life of students through many different agencies, is doing much to destroy the system of caste which for centuries has blocked the progress of India.

A professor in one of the cities which I visited invited a number of Bible students to his home for a social evening. There were present both Hindu and Mohammedan university men. When refreshments were served, the professor prepared two tables, in accordance with the usual custom, since the Hindu students were not expected to touch food which had been offered to those not of their own faith. It chanced that the Hindu students ate all of their cakes, and, being still hungry, inadvertently remarked to their host that they would not object to a second helping. After investigation, the professor found that all the cakes had been served; whereupon the Hindu students, perceiving that there were still refreshments remaining upon the tables where the Mohammedan young men had been eating, suggested that the Mohammedans' cakes would be quite satisfactory. The professor, astonished, said, "But you are Hindus." The answer came from a bright-faced Brahman of high social position: "We have changed our view somewhat in relation to this matter as we have studied together the principles of the Founder of Christianity concerning his social order."

TO learn English is a craze in the East today. It is the open door into government position, the acme of student ambition in India. It is often a surprise to Westerners to find that the lectures in government colleges in India are delivered in English. It was my privilege to speak in most of the great student centers in the Indian Empire, and in no case was I asked to use an interpreter. Indeed, it is an insult to infer that an educated Hindu or Mohammedan does not understand English.

This pride of language was amusingly displayed at one of our student meetings. It is a habit in some cities for men to go out and come in during lectures, according to their own sweet will. The confusion which this moving about occasions is a matter of utter disregard to them. A veteran educator who lectures much in the East had learned how to remedy this annoyance. At the very beginning of the meeting he announced in a bold voice that all students who did not understand English might feel free to go out at any time. The result was gratifying and inevitable. Every student remained steadfastly in his seat, feigning great interest, even if he had it not, until the very end of the lecture.

The Bible is studied in English by Indian university students. This is true of both curriculum Bible study, which usually exists daily in the Christian colleges, and also in the small voluntary classes held in clubs and hostels. While this book has been translated into the majority of the four hundred and five or more separate languages and dialects of India, college men usually choose the English version. Indeed, many students enter the Bible classes with the sole object of learning to read and speak better English.

MEMORABLE among the vivid impressions of a visit which I made to the students of the East is a scene in the large government university in the city of Lahore, in northern India. An audience of five hundred Hindu, Mohammedan, and Parsee students had gathered to debate a critical question in educational circles: "Resolved, that religious education should be inaugurated in the government schools of India." Seated upon the platform were English professors and Brahman teachers, with some adherents of the reform movements of the Arya and Brahmo-Samaji. No one could have looked into the faces of those students, keenly alert and highly intelligent, without feeling that in such men resides the inherent and potential hope of the new India.

I had been asked to join with a Mohammedan student in leading the affirmative side of the debate. It was surprising to note the lack of interest shown in the negative. In short, the high-caste Brahman who led the negative side wh pered to me before rising that he lieved in our side of the question, a was speaking only in order to make t debate possible. When my colleag the Mohammedan student, cried out great earnestness, "We are not satisf to be graduated from these governm schools merely as intellectual exper we demand an education in religio the assembly of students rose to th feet and greeted the sentiment with plause that fairly shook the building

I said to a Hindu professor who by me, "What is the reason for this accountable feeling which seems to sweeping the convictions of these lege men?"

In reply, he explained to me that educated men of India, in their awak ing to new responsibility for individu social and political reform, were gra ing, with almost feverish zeal, every fluence which had helped to shape progressive civilizations of the We Furthermore, he added: "You m remember that the students of In have inherited a religious consciousn They know the Bible as thoroughly not more thoroughly, than any sac book of Hinduism. They need o leadership to make this movement the intelligent study of the English Bi one of the most popular and profita branches of Indian education."

CLAYTON SEDGWICK COOPE

Charting Alaskan Seas

How Our Coast Survey Is Exploring Them for Pinnacle Rocks. Continuing Frank G. Carpenter's Story of Alaska.

Copyright, 1916, by Frank G. Carpenter

Death Valley of the Pacific

I ROSE at 4 o'clock this morning to go out with one of the wire drag crews that are exploring the main channels of southern Alaska for pinnacle rocks. Our boat was the steamer Equator, the tiny craft upon which Robert Louis Stevenson made his tour through the South Sea Islands, and we had a second vessel, a little tug called the Roosevelt, to carry the other end of the wire. It takes two boats to operate the wire drag. They move along on each side of the channel, and carry with them, far down under the water, so far that the deepest ship that sails the course could not be caught by it, a taut strand of telephone wire. This wire sweeps the channel. It is so balanced by weights and buoys that it moves through the water as the boats go onward until it catches some rock that reaches above the depth for which it is gauged. The depth we used today was about fifty feet, and our boats steamed slowly along without striking a pinnacle.

But before I describe the wonderful workings of our Coast Survey ships let me give you some idea of the seas of Alaska, which our Department of Commerce is trying to make safe for the hundreds of ships that go north and south every season. These waters are sometimes called the graveyard of the Pacific. They are among the most dangerous parts of the ocean. Within the past sixty years three hundred vessels have gone down upon their rocks, and cargoes and lives are lost every season. I have before me a list of fifty vessels, ranging in value up to $300,000, which have been sunk since we took possession of the territory, and there are many others that have suffered great damage, but have still gone on their way. The California, which was lost in 1913, carried down with her thirty-one men and a cargo of $300,000.

The Tahoma, a revenue cutter lost in 1914, was worth a quarter of a million dollars, and within recent years the losses in property alone are estimated at more than $8,000,000. The loss in lives has been more than five hundred, all told.

Nevertheless, the travelers increase in number every season. Last year they were about 50,000, and they will soon be doubled and trebled. The cargoes are worth more from year to year. There are ships now going by Ketchikan that have each more than a half million dollars' worth of copper ore on board, and single cargoes worth a million dollars are brought down every season. When the new government railroad from Seward to Fairbanks is completed there will be a caravan of tourists moving back and forth from Alaska, and the seas must be made more safe in order that the territory may be opened to traffic.

Alaska's Fringe of Submerged Mountains

The Crew of the McArthur, Captain Quillian at Right

Have you any idea of the extent of the Alaska coast line? The shores of the territory are washed by three great oceans. These are the Arctic Ocean on the north, Bering Sea on the west and the Pacific on the south. The Aleutian Islands, off the Alaska Peninsula, are separated from each other and the mainland by a network of rocky straits, and much of southwestern and southeastern Alaska is made up of mountainous islands that have rocks of all shapes and sizes. The islands are really the tops of mountains half lost in the waters. They rise in spires and cathedrals, some of which are thousands of feet above the water and others hidden beneath it, lying there concealed and ready to rip open the hulls of ships as the iceberg ripped the Titanic.

The extent of the Alaska coast, with its windings, surpasses that of the United States proper. It greater than that of all our states on the Pacific fr Puget Sound to the boundary of Mexico, added that of our states on the Atlantic, including the G All told, it is more than 26,000 miles long, or lon than the distance around the world at the Equat and in proportion to its length it has perhaps m dangers than any other coast line on earth.

Nevertheless, not one-half of it has yet been sounc by the Coast Survey vessels, and more than half of general coast line is not marked lights or by any aids to navigati As to the rivers, there is not a light mark on the great winding Yukon cept at its mouth, and it is the same its many navigable tributaries. was only last year that the Dep ment of Commerce opened up navigable channel of the Kuskokw That river is the second in size of rivers of Alaska. It is nine m wide at the mouth, and is now na gable for 600 miles inland. The co surveyors have spent the past open seasons in charting its wat and the great Kuskokwim Valley now been opened by them to navi tion. In surveying the delta wit an area of 100 square miles someth like 14,000 soundings were taken.

The lighthouse service of Ala leaves a great deal to be desired. first buoy was floated in 1884 and first light erected ten years la There are now on the whole Alas coast line only 329 aids to navigati and these include about one hund and forty lights, of which twenty-ei were established in 1915. There but few lighthouses, and only three the main travel route from Icy St to Nome, a distance as far as fr New York to London.

At the present time the government is awake to dangers of Alaskan navigation. It was only year that President Wilson called attention to necessity of exploring the waters and erecting lig houses, and today Secretary Redfield of the Depa ment of Commerce has a number of new moveme to that effect under way. He is constructing a fi class coast light on Cape St. Elias. This lightho is being erected on the south end of the island Kayak, one of the most important points on the G of Alaska. It is where the boats, after leaving Inside Passage, pass on their way into Prince Willi Sound and Seward, the terminus of our new railro The lighthouse is to cost $115,000. It will rise nin

Taking Observations from the Bridge of the McArthur

fet above the level and will be eipped with a lamp of 180,000 cdlepower, which can be seen nre than fifteen miles away. · The lit is a double flash which bursts fch every twenty seconds.

The government is building sevel new vessels for the improvemnt of the Alaskan waters. One othese is to be for the lighthouse svice, and it will be ready for wrk in May, 1916. It is being estructed at Long Beach, Calif. Iis to be called the Cedar. The bt will be a double-bottomed sooner-rigged vessel 200 feet long, trty-six feet wide, and with a dplacement of 1,750 tons. It will dw thirteen feet of water, and hve a speed of twelve knots an hur. It will be constructed of sel throughout. It will be lighted b electricity, and will have a radio ofit of the most modern type.

Secretary Redfield is having a nw Coast Survey vessel built on t Great Lakes especially for the Askan waters. The boat will be tken down the lakes out into the Aantic Ocean, and by way of the Pnama Canal to Alaska. It will be called the Survor, and will take the place of some of the old tubs, kown as the Coast Survey vessels, now in the service.

Another government ship which will be i Alaska next season will be devoted to the ptection of fishing rather than of navigatn. This is the Roosevelt, the vessel nde famous by Peary in his north polar eplorations.

The Coast Survey at Work

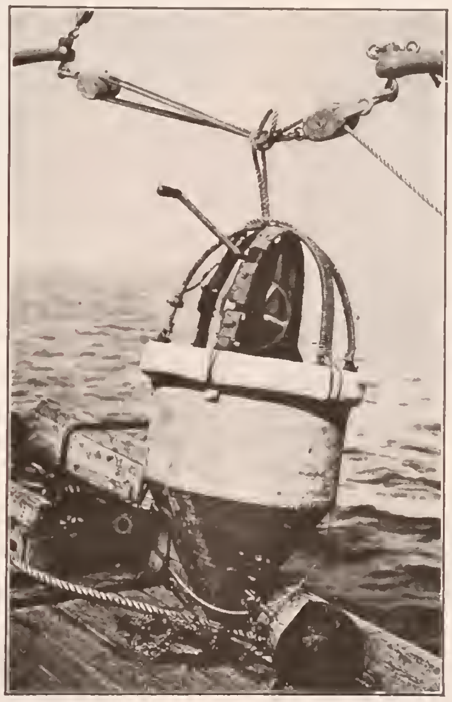
So far, the Coast Survey has charted oy about half of the waters of Alaska. Te area to be surveyed is bigger than the ste of Texas, and the amount already snded is only a little larger than the state o Missouri. I had no idea of the work ruired to explore and mark the waters of t ocean until I came to Ketchikan. This i the headquarters of the Coast Survey svice for Alaska, and there are several sps now engaged in work in the waters nr here. I went out yesterday on the MArthur, which has been making surveys i the Tongass Narrows, and in and about Pnce of Wales Island. The McArthur i one of the older ships in the service. It ws built in 1876 to survey the bar off San Fancisco Bay, and has been in the Coast Survey wrk ever since. Its commander is Captain C. T. Gillian, a native of Georgia, who has been connected wh the Coast Survey since 1902. It was beside ln that I watched them charting the ocean.

In the Coast Survey work it is necessary to ascertn the exact depth and character of every foot of te channel over which the ships are to sail. This i done by dropping heavy pieces of lead, to which pno wire is attached, down to the bottom. The wre runs around a reel or drum on board ship, and is so fine that it moves out like a thread as the lead sks quickly to the bed of the sea. The drum has mchinery connected with the engine, and the lead cn be drawn up and the exact depth automatically rgistered.

The work goes so fast that from ten to twenty sundings are taken in an hour, the lead rising and fling like clockwork. The boat has to stop for two mnutes when each sounding is taken. I took out y watch and timed the lead as it rose and fell. It tok only one minute and a half to go from the boat t the bed of the sea and back. When it returned i brought with it gravel and shells, showing the caracter of the bottom of the ocean, 500 feet below. The lead is smeared with grease in order that it may ctch the gravel.

The depths of the ocean vary greatly, and the Coast Srvey ships make many soundings that are 1,000 ad upward of feet in depth. They often explore wters a mile deep, and just off the shore of our island o Guam they have made deep-sea soundings as far blow the level of the ocean as Mount Everest is hgh above it. All of the soundings taken have to be crrected for the rise and fall of the tides. On board the McArthur the surveyors used sextants and took observations to determine just where they were and to aid them in surveying the waters.

Captain Daniels and Mr. Carpenter on the Wire Drag Steamer Equator



One of the Buoys that Uphold the Wire Drag. The Drag is Raised and Lowered by Windlass

Surveying like this has been already done in the Alaskan waters over a territory as big as the state of Missouri. In some parts of this area the waters have been tested at every few feet, and you can tell the exact depth over which your ship has to sail. In other places the soundings are far apart, it having been taken for granted that there was no change in the bed of the ocean between them. This does very well for the smooth parts of the sea bottom, but it does not do for much of the waters of Alaska. In the Panhandle, where I now am, (I am writing this in Ketchikan), the islands are really half-submerged mountains, and the ships sail in and out above the needle-tipped peaks of a great mountain chain. These mountains have spire and cathedrals of rock, and in places there are rocky obelisks that rise to the height of the Washington Monument or higher. When such a shaft comes out on an island it is covered with green and is a delight to the eye of the tourist. When it rises from the bed of the ocean and its peak is still concealed below the surface, it is the terror of the navigator. It is then one of the deadly swords of old Father Neptune, ready and waiting to cut the heart out of any ship that comes in its path. These rocks are often of such a small area that they escape the soundings of the Coast Survey. They can be detected only by the wire drag, which, sweeping along at a given depth, is sure to strike against them if they rise above the height at which it is gauged.

How the Under-sea Peaks Are Located

The first wire-drag vessel used in American waters began its work about ten years ago on our Atlantic coast, and the government surveyors have been working there ever since. In this time they have discovered more than 3,000 rocks with less water over them than shown by the charts, and about 1,000 of those are dangerous to navigation. All were in waters that had been previously charted by the Coast Survey.

Here in Alaska a large number of pinnacle rocks have been unearthed by the wire drag. Captain John A. Daniels, the engineer with whom I went out this morning, has located twenty-one great stone spires along forty-two miles of this channel and right in the course of the steamers. One of these rocks is of the shape of a pyramid, and it rises from the bottom of the channel to a height of 600 feet, or almost fifty feet above that of the Washington Monument. It comes within seventeen feet of the surface of the water, and is surrounded by deep water on all sides. The channel had been charted by the Coast Survey, but this rock was not marked. If the lead struck the rock it probably slipped off into deep water, at the side, or it may have come in between two soundings and been missed altogether.

It is interesting to see how the wire drag works. The chief boat has a windlass operated by the engine. About this windlass is the telephone wire which is to be let down and stretched across between the boats far below the depths at which ships sail. This wire is several miles in length, and it is run out according to the width of the channel which is to be tested. The wire used here is stretched across a channel up to two miles in width. The horizontal dragging wire is supported by vertical wires which fall from large buoys, and it is held at the proper depths by sinkers and floats. The buoys are really galvanized iron buckets of perhaps ten gallons' capacity. The buckets are sealed, and, being full of air, they float while supporting the weight of the wire beneath. The floats are of cedar. They look like the rolling-pins with which bread is made. They hang to the wire and aid in keeping it at the right level.

It takes boats of about forty horse-power to move this submerged wire through the sea, the average speed of the drag being about a mile and a half per hour. Notwithstanding this, as many as fifteen

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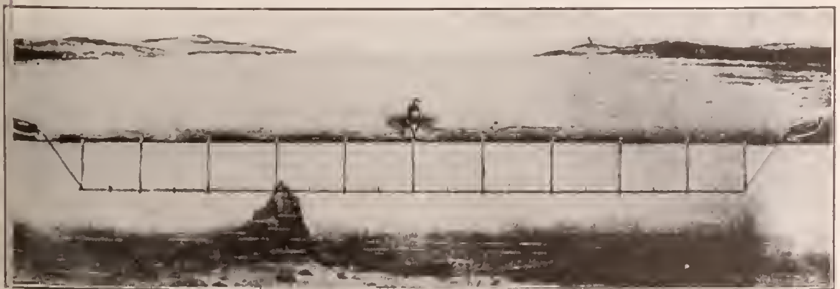


Showing the Wire Drag, which is Moved by the Two Boats

The Channel, a Typically Alaskan Bit of Water

Life on the Great River

TIME leaves but a faint trail in Kurdistan and Mesopotamia. Neither fashions nor customs change and things are done today as they have been done for centuries. The land is kind, the sun is warm and the Kurds are content. Progress would be treason.

Photos, © Underwood & Underwood

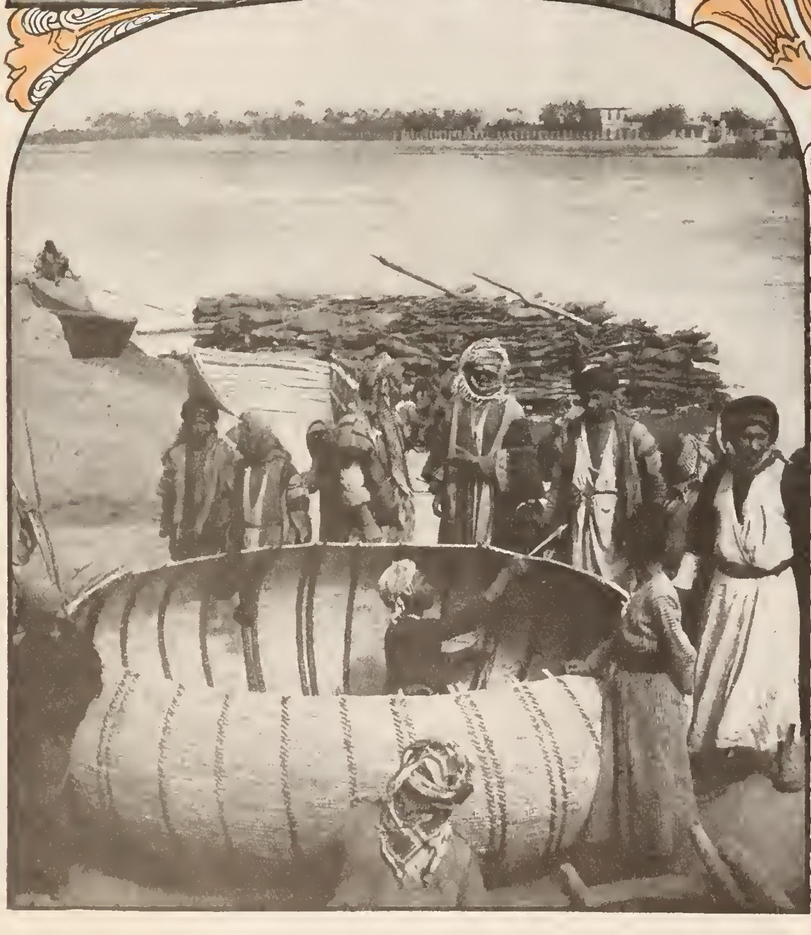
Above: The wool is spun in the open lanes of the suburbs of Bagdad.

At the left: Hungry men will eat most anything; but these are loaves of bread, not mattresses.

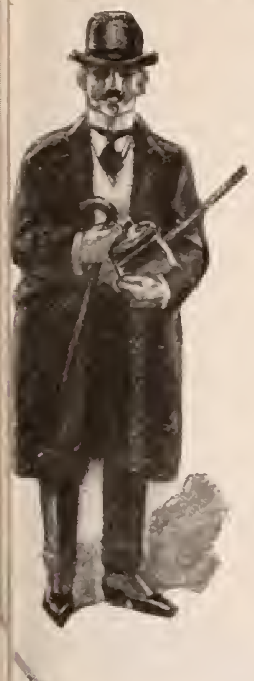
At the right: Supper, sans ceremony and dishes, in a traveler's rest home.

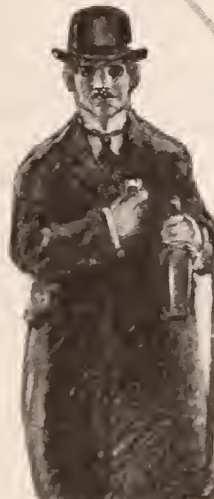
Left-hand corner: The "kufa" isn't much of a boat but it floats. These Kurds are building one.

Right-hand corner: The horse rests while his master pushes the wagon across the river Euphrates, over the unsteady pontoon bridge.

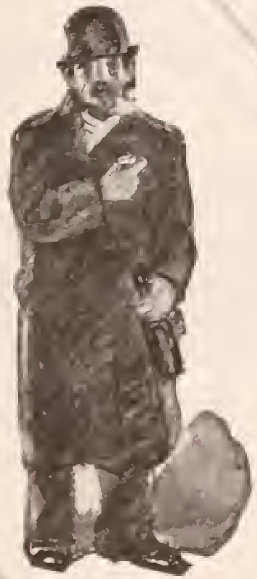


Which Way Are You Going?

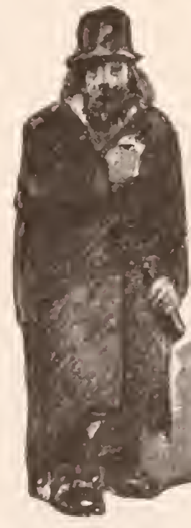




NO. Of course you aren't going the way of the bottle. You come of good respectable people and you know how far to go; and if you ever feel the bottle getting the best of you, which you believe isn't at all likely, you will have done with it. Brave talk! How often it is said, meant perhaps, too; and yet how often this line of argument is followed to its logical conclusion and you say, "Oh, that's just the same old line of bunk the Prohibs have been handing out for years," and you go on to console yourself with another two fingers of rich amber liquor and to have your little laugh at the man who cries danger. "Of course," you say, "if I didn't have plenty of self-control I'd refuse to touch it too"; and you keep up that manner of speech until you get maudlin; and the barkeep throws you out in the cold wind to sober you off and to rid his place of a bad advertisement. All of which is by way of introduction. What I meant to tell you was the story of the gang that used to frequent the old swimming-hole.



That gang was as fine a crowd of young American manhood as ever graduated from grammar school and waded into the mysteries of Caesar's commentaries and quadratic equations. There was big Tom, leader by virtue of size, sparing of words, quick of thought, six feet four high and half as wide, and hard as a rock, yet with a heart big enough to include all boy creation. Then there was Fred, his brother, who reflected the greater light and gained some of the accessories of leadership by standing close to the shadow of greatness. There was Clyde, fair of speech and of presence and expert at all watercraft, and George, who had incipient outbreaks of leadership when big Tom was absent or measurably distant. Ralph, curly-headed, beguiling, laughing Ralph, who always got the best of a trade and who cheated at marbles and in every game he played, but seldom got caught; and who was so good natured when accused that accusation fell harmless against his armor of smiling carelessness. And little Raymond, Ralph's brother, who was usually the under dog in a fight and the first to run home to mother. Then there was my chum and me. If I hadn't been there this story would scarcely have been written. That was the gang that frequented the old swimming-hole below the dam by the deserted mill; and that rushed the growler on the way out and played poker between swims for match ends on the silent millstones that had ceased grinding wheat, but still molded character.



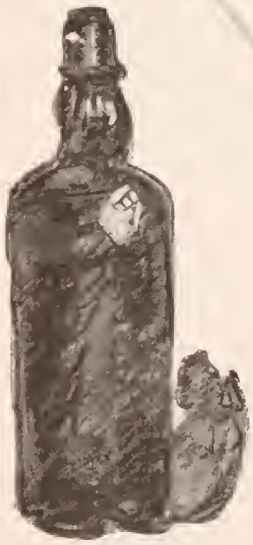
Tom always got his full share of the beer and usually had us all in his debt for match ends before the summer afternoons were gone. I never took any of the beer, nor did my chum, and neither of us ever had any luck with the cards, which, after all, was the best luck that could have befallen us, for it removed far from us all temptation to gamble. If gambling in fun had brought us luck, we might have gambled when it wasn't for fun. Now, according to all good temperance standards Tom should have gone straight to the devil; but he didn't. He went part way; and then the grace of God found his heart and saved him the rest of the trip. But Tom lost out on his college education. Instead of becoming an electrical engineer through a college course, he only became an electrician through the process of the shops. Instead of being chief engineer of a great railway system, he is only master mechanic of its principal shops. The difference between what he is and what he might have been is just five or six years spent at the card-table in the saloon with plenty of beer thrown in or guzzled or otherwise disposed of. Tom is a respectable citizen now and he doesn't touch the stuff; couldn't hold his job five minutes if he was even seen to hesitate in front of a barroom, for that great railway system has no use for men who like booze.

Fred followed very much the same course and now he is a signal engineer on a southern railway, perhaps a trifle better job than Tom's, for Fred was younger and profited somewhat from Tom's experience. Neither ever got to be a horrible example, but either of them might have reached that stage had he not been turned squarely around and started on the other track. Which way are you going? If you are headed for the terminus of the bottle route—but then this story will preach its own sermon and I need not moralize.

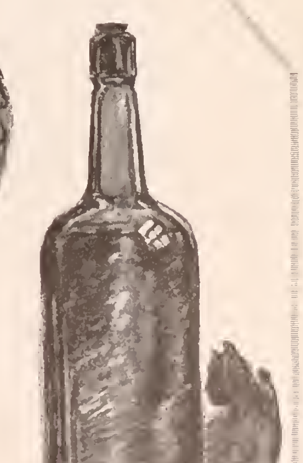
Now Clyde promised better than either of the others. He had a genius for business and was thorough and quick. He always had work in vacations and his trips to the swimming-hole were few and far between when school was not in session. His trips to the bar were not so infrequent, and even before he left high school he had learned to take his stein like a veteran. Housekeeping was done the easy way at Clyde's home, and Clyde's lunches were more often taken from the free lunch counter than from the sparsely settled shelves of his mother's pantry. All of which was good neither for Clyde's morals nor for his stomach. Booze and cheese sandwiches and free lunch soups undermined his digestion just as surely as the associations that went with them undermined his character. Clyde got careless in his dress and indifferent in his work; but he didn't lose his job, although he didn't go ahead. He did get sick with a stomach trouble and after a year of misery the rest of the gang carried him out to the western slope of a wooded hill and his mother and sisters wept a good deal and we all felt pretty sober; but those of us who were keeping company with the bottle kept company with it still. It was stomach trouble that killed Clyde; booze had sins enough to its discredit; be fair now. All right; but what caused the stomach trouble? The cheese, perhaps, or the soup. Oh, well, have it your own way; but when it gets you don't blame the wrong party. Clyde's mother is old now and nearing the time when she should have her son to lean upon; but Clyde has lain these eighteen years and more on that sunny slope under the elms, killed by "indigestion."

Ralph? Of course Ralph, with his curly hair and his smiling face and his smooth ways, would get on. He did get on, but no matter how well he did he always grafted for a little more. Ralph never drank very much; he was a gentleman in his drinking; just enough to give an edge to his subtleties and to dull the edge of his conscience when it appeared profitable to be crooked. He married a beautiful girl and led her in three age-long years to the very sulphur-tinged edge of hell itself; then he left her after he had gambled and drunk away her money; left her with a tiny baby and married another woman without the formality of a divorce. Oh, yes, Ralph was crooked, but he was only crooked under the spell of drink. When he was sober he knew better. A few years in a reformatory and one or two terms more for good measure finally convinced Ralph that the devil was a poor taskmaster, and he turned again to the God of his mother. The last I knew he was clerking back of the sheet music counter in a Western music store, a broken man at thirty-five.

His brother Raymond did better for a while. He finished college and won a high place in his class. He did some creditable work as a mining engineer, but he always took a little liquor. Not much. He drank carefully and I began to think that he was going to be the exception that should prove the rule. But the devil in the bottle finally got him. He went to Mexico, to the mines on the west coast. Virtue leads a precarious existence in those camps and the cards and the wine and the man-killing liquor lie in wait for every man, white man or greaser, who comes that way. Ray toyed with temptation and on several return trips to civilization he showed increasingly the marks of the beast that lives in the glass. At last it got him. It is a patient beast. It can afford to wait, for it knows that its game will not escape. There was a card game, drinks all around and all around again and some more rounds; and then the insult passed. Nobody knows just what happened, but there was some gun play and when it was over a greaser and a white man lay still on the adobe floor. The white man was Ray. Ralph had nearly broken his mother's heart, but Ray shattered it. Mothers' hearts and sons' ambitions and wives' hopes are all one to the beast, that devil beast that lives in the bottle.



Then there was George. His father had money and position; in that he was more fortunate than the rest of the gang. George was always a little better dressed than the rest of us; always had more money to spend and seldom spent it wisely. Before high school days he had learned how to drink like a gentleman, swear like a sailor and smoke like a chimney. I think he taught all the rest of us, except big Tom, to inhale and to blow smoke rings, and he could make smoke come out of his eyes, an accomplishment that is still a sealed book to me, albeit I haven't attempted it for some twenty years at least. George began losing good jobs before I graduated from high school, and he had become expert at it long before I learned the art of getting a raise. As I said, George drank like a gentleman; he always carried it well; and it was hard to tell it on him, except that his skin all got sort of pinkish when he was nicely



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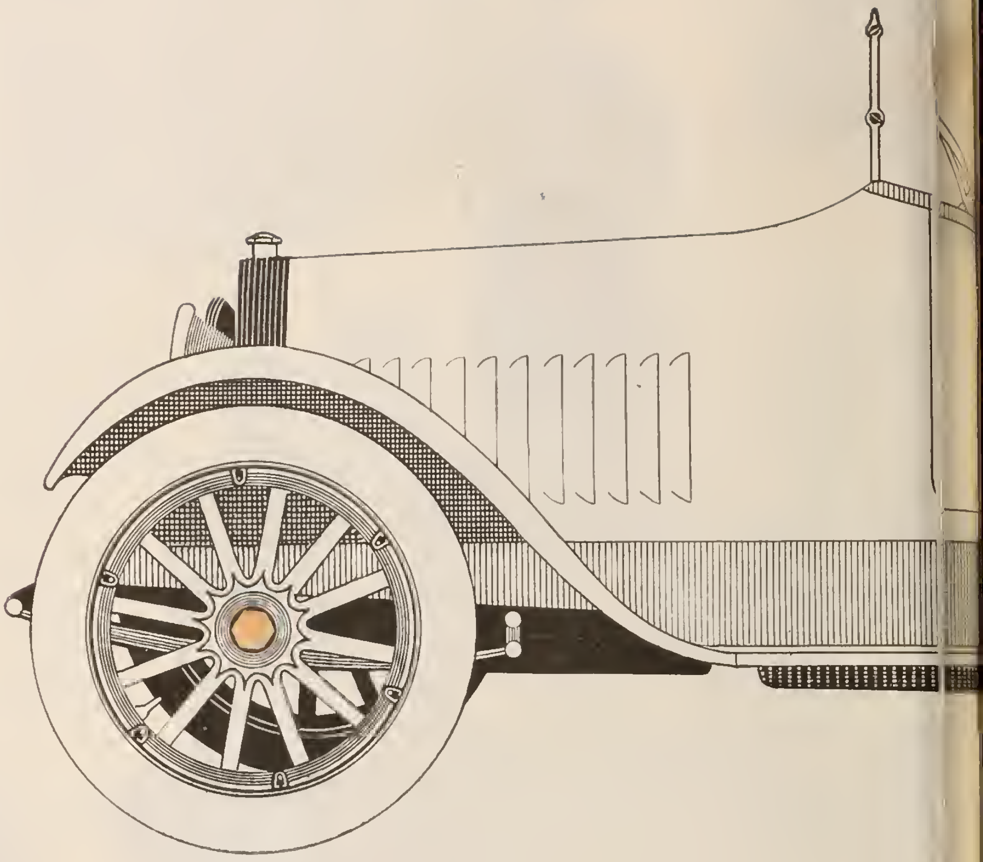

The New 3400 r. p. m. Chalmers Has Brought Over 100,000 Dicr

It is now two months since the veil was lifted from the new 3400 r. p. m. Chalmers.

Six hundred able merchants went to Detroit for the unveiling, took one look at it, and bought $22,000,000 worth in forty minutes.

A hundred thousand people have since flocked to the salesrooms of Chalmers dealers all over America.

They admired it—and what they have said about it makes the 3400 r. p. m. Chalmers the new season's most talked-of car.

For one look lures. It makes you feel that here's the car you would like to own.

Those who have had the rare treat of a run in the open country with a foot on the accelerator have reached for their check-books.

Though many will buy this car because of the name on its radiator, it will go down in history for its ability.

Others are buying it because it ties up big value and low price.

But most names leap to the dotted line because of the car's great roadability.

The car has been named the 3400 r. p. m. Chalmers because of its wonderful acceleration.

3400 r. p. m. means 3400 revolutions per min e— the speed of its engine.

It's the highest engine speed ever develope for car use in America.

Some cars do 1400. Some 1800. Several a ain One or two turn up 2600. One develops 3000 r. . m

Now the speed of an engine means everythin

In Europe where petrol is high in cost an ca taxed according to their horse-power rating, engi eers for years been forced to get more and more p er smaller and smaller engines.

Their success depended on speeding up t e That's why so many foreign cars have such igh engines—and why they have latterly beaten so American cars on the race-track.

Building a smaller engine, they were able h lighter chassis.

Here was the cue for Chalmers engineers.

They have built a rather small motor—six cy nder by 4½—which achieves 45 horse-power at 2650 p.

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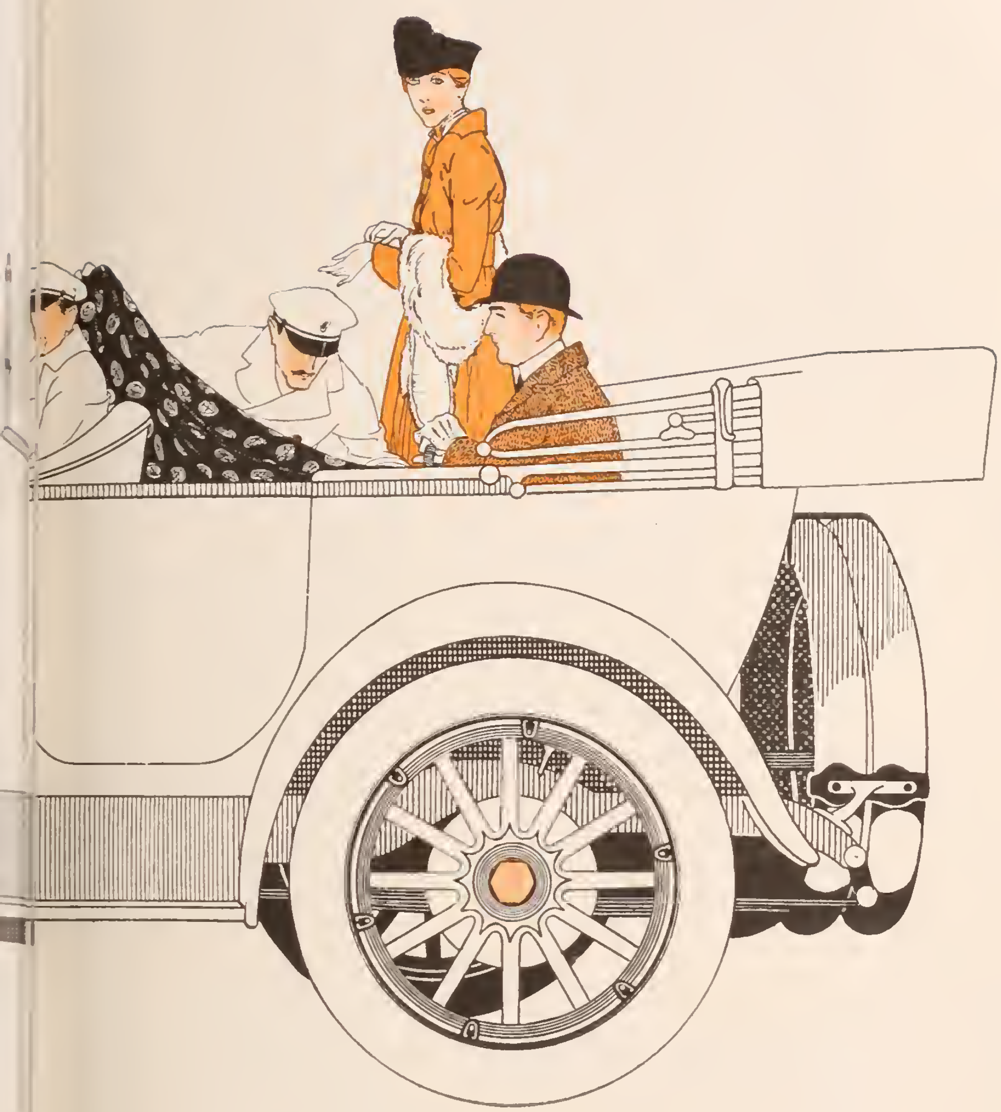

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same engine—but at the cost of acceleration and
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were now able to design a relatively light chassis.
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is initial announcement of the acceleration tests at
that many would doubt the figures—wanted to let
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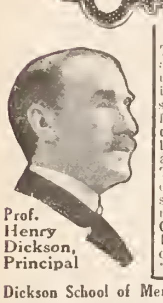

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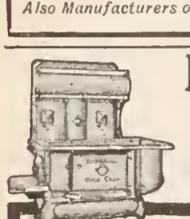

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The Real Situation in the Orient

By an Observer in South Ch

THE remarkable article printed below has come to us from South China, through the hands of a well known missionary now in the United States. It was given as a lecture to a select group of missionaries not long ago. The author is said to be a man who "knows more about such things than any other man in China," but who for obvious reasons does not wish his name to be mentioned, lest harm to missionary interests might result. Professor Isaac Taylor Headland, after reading the article, observed: "I do not know who he is; all I know is that he knows a good deal about the situation in the Orient."

ON October 10 was celebrated the fourth year of the Republic of China; and newspapers counseled, "Celebrate well, for it will be your last opportunity: the Republic is about to go." I did not believe it then, but I do now. Plans are well under way for the coronation of H. I. M., Yuan Shi Kai.

On Monday last there was an election day in the land, and selected men from each township were notified of their right to vote, and were called upon to put their mark to the question: "Are you willing for the country to become a monarchy?" Men who saw the ballots say that there was just room to write "Yuan yi" (willing), but no room for "Pu" (not). They say there were soldiers and other signs that "not" was not wanted at Peking, all of which makes Southern China restive.

What does it mean? Let us review. When the last lamp of the Manchu dynasty was flickering, the foreign ministers advised a constitutional monarchy, with a Chinese on the throne. The army called for a republic, and General Li, the leader of the revolution, said: "My men and I want a republic; give us that or we will take it," and the diplomats succumbed and the republic was granted. But the revolution was not so much a rebellion for a change in government as it was to oust the Manchus. If, however, there had been dissension in the ranks of the fighters there would have been civil war, and so Yuan Shi Kai and other leaders gave them what they wanted. They knew when they were doing it that there might be a war to fight with Japan, for so Japan threatened. But China took the chances, because she did not believe that the Powers would let Japan make a predatory war upon her, and because she preferred to fight a foreign foe rather than turn her weapons against herself. The republic was established, the ablest of the Chinese put at its head, and reform undertaken.

THEN the Great War came on, Europe was too busy to guard China, and Japan was painfully dissatisfied with a republic in China. Why?

1. Japan wants expansion for colonies.
2. The Japanese government fears a successful republic in its vicinity lest its people too turn toward democracy.
3. Dissatisfaction among the common people of Japan is so prevalent now that some politicians think that the only solution of the situation in unifying the nation is in a foreign war.
4. "Japan still remembers that she never got any recognition from Europe until she whipped Russia, and she thinks she will get no more till she wages another successful war." These words were spoken by the Japanese minister to China only a few months ago, and she thinks the situation of Europe is her opportunity.
5. Japan is pretty sure that so long as Europe is at war America has nothing but moral and diplomatic support to offer China. She is right in this.

BUT what has all this to do with Yuan Shi Kai's becoming emperor? you ask. Let us go back again, remembering these two points.

1. Japan sincerely wants a monarchy established in China.
2. Japan prefers a monarchy, *plus civil war*, started in China, in the hope that it will give her a chance to step in and "preserve the peace of the Orient."

Now to go back. One fine day last winter, gilt-edged invitations from Tokyo reached the chiefs of the Associate Press and Reuter's agency in Peking to be the guests of the Island Empire, to meet the leading statesmen, and travel through the country with all expenses paid. They accepted, leaving their Peking offices in the hands of subordinates. Scarce were they gone, than the Japanese minister, Mr. Hioki, put a document into his pocket and went to call on President Yuan. The document contained the infamous twenty-one demands, and never, I suppose, did one nation present to another a more insulting declaration of its purposes. The minister did the irregular thing of going directly to the president instead of to the Foreign Office, as if to say, "You are the man we will hold responsible, and you are the one that must play the game."

Yuan held a night conference with the British and American ministers. From Sir John Jordan's office, we are told, in an unofficial way, of course, went a copy of the twenty-one demands to the gentlemen of the press, with the instructions that neither was to make a scoop on the other, but the cables should be sent simultaneously to London and New York. That very thing was done, only the chiefs were away being feasted in Tokyo, the names of subordinates were signed to the cables, and the London and New York offices refused to print them. The heads in America and England said the documents were preposterous and incredible. They presented them to the Japanese ministers in London and Washington for verification. These gentlemen denied them and characterized them as typical Chinese fabrications. The identical twenty-one demands are now on file in the State Department in Washington, as later officially communicated by the government. We on this side knew they were in earnest, and the newspaper men came back from their feasts in Tokyo. The cables were again sent. But the Japanese had won their little game. By the time the London and New York offices were willing to print, they had to put in the same column the denials of the Japanese ministers. So in the eyes of the public the demands were discredited at once, for who would venture to doubt the word of a foreign minister? Nor would it have been diplomatic for our State Department to have expressed its opinion of Viscount Chinda.

THE United States sent a cable to China, however, counseling her to accede to minor matters, but not to yield to any in Group 5, those impinging on the sovereignty of China. And the United States had a word to say to Great Britain, which the latter passed on to her Asian ally, which we may imagine as follows: "See here! You know what fanatics those Americans are on the subject of republican governments. We cannot tell them we are fighting for the neutrality of Belgium and at the same time let you, our ally, inflict a ten-fold worse injury on China. Their good opinion is more to us than alliance with you. Better fix up your affairs with China as the United States suggests."

Then America said to Japan, "Drop Group 5 of the demands." Japan said to America, "All right, we've dropped it." Japan said to China, "We've postponed Group 5." America got wind of the changed wording, and asked for an explanation. Viscount Chinda replied: "You do not understand us Orientals: that is our way of dropping it." Japan had one more word to say to Yuan Shi Kai, however. It was spoken in secret, and had it not been for the trend of recent events, we should not have guessed what its purport was. But in the light of contemporary events it has become pretty plain to us that Japan said to Yuan Shi Kai: "We postpone Group 5 on condition that you found a monarchy." And then Japan said to herself: "He is not the man to thrice refuse a kingly crown, and while he is taking it, it will be an easy matter to stir up revolution in the South, and Japan will have to step in to preserve peace in the Orient."

THAT is the crisis we are facing today. The driving force back of the monarchical movement is not Yuan's ambition but Japan. The problem is not the choice of a form of government but warding off of a dangerous foreign

What of the man upon whom crisis turns?

Yuan Shi Kai is by common cons the ablest of the Chinese. He was of the highest officials of the old régi He made and was general-in-chief of army. When he was viceroy of Ch it was said that his municipal gove ment of Tientsin was second to no whether in America or Europe. Dur the Boxer uprising he gave every ass ance in his power to the foreign When the Manchus were relieved of throne, he was the logical man to t the reins of government. He is no professing Christian, but gave as m as $30,000 of his own income for the s port of Christian institutions last y He pays the full salary of one of Y. M. C. A. secretaries besides. On other hand he has many wives, many children, some of whom are be educated in Germany and England. is commonly reported that he betrothed his seven-year-old daugl to the little deposed Emperor, aged n The president has a remarkable po of feeling public opinion and guidin according to his own purposes for best interests of his people. Look back over his official record there many who think that every step he taken has redounded to the welfare China. His brains have been put to service of governing his country, men ask in reason, where is one w could have done better?

To such a man then comes Japa menace, not as an unalloyed temp tion, but as a means of preserving nation. Do you envy him his cho Of course he shows the marks of p sonal ambition—who of us does n But it seems to me that here is a time ever there was one, when a man mi persuade himself into thinking that own advancement and that of the st are one, and hence he could say when officials came to congratulate him being elected emperor: "Condolen rather!" Every one knows that Ch needs a strong man at the helm, wh ever be the title that goes with Yuan is persuaded that he is the ma am sure, and a monarchy is the su defense against a losing war with Jap To us, indeed, it may appear that thi not the ideal course, that he might h more faith in the triumph of righte ness; he might defy Japan and th himself upon the confidence of people; he might remember that once took oath to maintain the repub he might say: "I'll be your presid but you must choose some one else to king over you." He might do these thi and rise immensely in the esteem of world; but the failure to do them, and his country be humiliated, does not m him altogether a monster or a traitor

As for the Chinese people over wh he rules, they are in an altogether prepared state of national defense. have heard more than one call ve mently for war with Japan rather th submission, but I have never yet he one say: "I believe we can whip them The highest pitch of enthusiasm brought them only to the desper climax, "We could at least die fig ing." Signs are not lacking that fr this despair a more virile patriotism i be born. Only the tragedy is that i just that force which Japan hopes turn to the country's ruin—reason with those in the North to consent t temporary reversion to a monarchy order to save the country, and in south baiting every susceptible citizen mutiny for a republic.

You begin to see how tangled skein is, and why we foreigners cou one thing, no matter what kind of l lots the Chinese government gets o Do not quarrel among yourselves. only alternative advice would seem be, "Let us fight Japan," which g against my conscience.

The feeling of the Chinese in Amer against Japan runs so high that we ha known of at least two Chinese stude whom their countrymen threatened shoot, if they dared to return to Ch on a Japanese steamer.

The Correspondence of Professor David Smith, D.D.

"an you give any assurance that God oes eally 're-create'—or, rather, *will* he do f the asking? It doesn't seem to be any se o talk of repentance: this thing is a *ise*—at least, it seems so to me: I am orr for it—but I cannot feel any sense of lar or guilt. It offends me to think that fte all these years my life has turned out ich poor thing—just as one's artistic sense c nded when what should be a thing of ea y is a thing of ugliness." E. K. A. M.

GOD does recreate, and personal religion would not be the unintelligible tangle which it is for o many if they realized what the le of "creation" implies. Just con- id, and you will recognize two plain ac: (1) God does *not* recreate for he asking. The one and only thing h he does for the asking is to for- i our evil past; and he has already o this, if we would only believe it, a e Cross of Christ. And (2) it fol- o that he does not change us in a o ent. He indeed cancels the past h moment we turn to him in desire and ai, but that is merely the beginning f e operation of grace. God creates he arvest, but he does not create it for he asking. We till the ground and o the seed, and he makes it grow and ip. He heals our wounds, but he o not heal them for the asking. We u it them to the physician, and the h ician dresses them, and God heals h.

d it is precisely so in his new r ion. The moment we turn to him, e bsolves us for the asking; but this s rely the beginning of the work, and e ill, if he has his way, accomplish it n is own time. It is his work, not u; yet we have a part to play. And u part is to trust him and put no i rance in his way. The rule is: ep yourselves in the love of God" J e 21). It is God that makes your plant grow, but you must cooperate with him; you must keep it in the sunshine and let the breezes play about it and the rain and dew refresh it. If you keep it in a dark, cold cellar it will droop and die. This is just what we do when we shut the love of God out of our hearts, and harbor bitter, impatient, discontented thoughts, which are like frost and darkness. The principle of cause and effect operates in religion. If we wish the effect, it is foolish to pray for it; we must introduce the cause. Thus, we desire "rest," and our Lord has told us how to obtain it. "Take my yoke upon you, and learn of me; and ye shall find rest unto your souls" (Matt. 11:29). He does not, you will observe, promise to remove your burden, but he offers to share it with you. He invites you to become his yoke-fellow. It is his yoke, a kindly yoke of faith and love; and it is your burden, too heavy for you. You take him for your yoke-fellow, and his yoke is yours, one end on his neck and the other on yours, and your burden is his too; you and he are pulling in the traces side by side. Then the heaviest burden is light. It is an end of fretting and chafing when you recognize that your lot is his appointment and he is sharing it. Again, you wish "joy"? It also is an effect, and you will have it if you introduce the cause; and the cause is loving service (John 15:1-16). Forget yourself and think of your duty, and joy will come to you. Most of the trouble in the world is due to selfishness and the discontent which it breeds. Life is difficult for us all, and the sensible way is simply to accept it and make the best of it. And we make the best of it when we take it gently and lovingly and believingly.

DAVID SMITH.

4, The College Londonderry.

Letters from Friends

TO THE CHRISTIAN HERALD:

Your check of December 3 has been received, and I feel moved on e lf of my wife and myself once again o hank you deeply and most heartily o our great and continued kindness to s and through you to thank all the le friends who so substantially and so e everingly have remembered the 'c minister and his invalid wife."

he Lord, I trust, will greatly favor n abundantly bless one and all of these o l and kind friends, and especially do v ray that heaven's sweetest and larg- s benedictions shall ever abide upon h Christian Herald, and upon the o l-hearted brethren associated in the n velous work which your great paper s ing for the uplift and betterment of n kind everywhere.

rom our humble home, sweetened n made glad by loving hearts and a ls, in behalf of my wife and myself, tend to all the compliments of the roaching Christmas season. With e ts full of love and best wishes, we r most sincerely yours,

H. H. F.

e print the foregoing for the information f e little group of generous-hearted friends v have aided in the support of these aged e nts of Christ, and also to invite the con- l ation of others who may be led to have a h e in this worthy work. Both are well over e nty years of age. The old pastor, after n than fifty years of service in the Gospel, s d aside on account of physical infirmities, n his wife is a confirmed invalid. Inquiries d essed to the Christian Herald will be n ered by giving all particulars concerning h ase.

◆

Lancaster, Penn.,
December 22, 1915.

istian Herald:

is always a pleasure to send a letter f reeting to a friend. I think it is an s cial privilege to be able to send g tings this Christmas, because we h e so much to be thankful for.

e hear a good deal about the cold mmercialism of business, and I dare say competition causes and necessitates a very large amount of this; but after all there is a pretty healthy spirit and a pretty warm sentiment running through and governing our business activities and our business relations with others.

As we approach the end of the year, we cannot help bringing before us in retrospect the past twelve months—twelve months of the greatest adversity which the world as a whole has ever faced. When one realizes that the feelings and actions of all but one of the great nations of the world are grossly destructive and absolutely lacking in anything constructive, I think we of the United States have the greatest thing in the world to be happy and grateful for—the peace of this nation.

While war clouds seem to shadow most of the world, it is my firm belief that, so far as this country is concerned, we are entering upon a period of unparalleled prosperity—a period when all the wheels of industry will turn, the unemployed be reduced to a minimum, and success and prosperity be in the mind of every one.

And so, at this Christmas season, I want to thank you for your helpful cooperation this past year, and to tell you that you have my heartiest wishes for a real Merry Christmas and a Bright and Happy New Year, which will bring to you and yours an ever-increasing measure of health, happiness and prosperity.

Cordially and sincerely yours,
(Signed) CHARLES F. MILLER,
(*President of the Hamilton Watch Company.*)

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Ask Children

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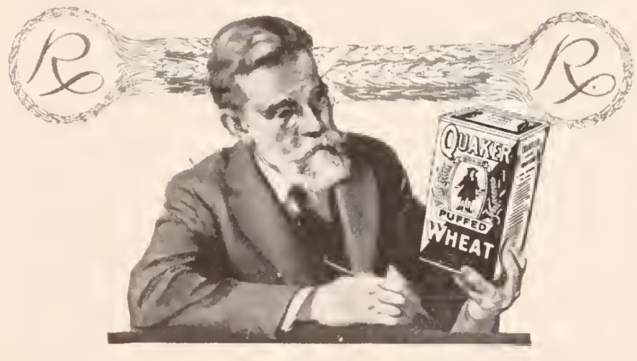
You know that if you've served it. You know how the dishes come back for more. Puffed Wheat is to them a confection.



Ask the Doctor

He'll advise whole wheat, you know. The phosphates and minerals—vital elements—lie in the outer coats.

And he'll advise Puffed Wheat. In this form only is every food cell exploded. Every atom is fitted for easy digestion.

Ask Yourself

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So it is with Puffed Rice or with Corn Puffs. All are grain bubbles with delightful flavor. And all are scientific foods.

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Except in Far West
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The Lame Man Leaping

International Sunday School Lesson for January 30. Acts 3

TALKS ON THE GOLDEN TEXT

By REV. F. B. MEYER, D.D.

"Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk!" Acts 3: 6.

When the Pope was showing Thomas Aquinas the treasures of the Vatican, he said, "I fear that we cannot, like St. Peter, say, 'Silver and gold have I none.'" "Neither," was the quick retort, "can you say, your Holiness, 'In the name of Jesus, walk.'" There is profound truth in this. They who have most of this world's wealth and glory are often most lacking in spiritual power, whilst they who have nothing may possess all things. It is when we turn ourselves from the outward to the inward, and, expecting nothing from this world, look for all things from God, that we come into the seat of power. There are three classes: (1) Those who have silver and gold, and nothing else, to impart to the lame beggars that lie at their feet, the breaking heart, or the groping hand of the inquirer. (2) There are those who have plenty to give that cannot be figured out by any arithmetical computation—love, hope, peace, comfort, strength, joy. (3) There are those who possess both. There is no reason why rich men should not be good. Those who have the silver of thought and the gold of eloquence, like the golden-mouthed Chrysostom, may yet be able to dispense the spiritual riches which the thief cannot steal, or the depreciation of the money-market lessen.

Health for Soul and Body

By Arthur H. Howland

WE shall get the best light on this chapter by looking at the last verse first: "Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning every one of you from his iniquities." While the miracle of healing is wonderful, the miracles of regeneration and sanctification are more wonderful. The real purpose of all these divine acts is the creation and development of pure souls, freed from sin.

In teaching this lesson we should, of course, try to make the ancient event described seem vivid, but we should dwell with special emphasis upon the present-day miracles of salvation. To see a warped, dark, unclean, unkind soul suddenly leap up into straightness, light, purity, love—here is a miracle indeed. And this miracle is taking place constantly. Myriads of souls every year are thus born again to the health and power of Jesus. In revival campaigns, in rescue mission halls, at Salvation Army barracks, in the ordinary meetings of church routine, souls are leaping up to new life and joy like this lame man who was touched by the Spirit-charged fingers of Peter many years ago.

Miracles of healing, both past and present, are matters we have to reckon with. A scientist might prove to his own satisfaction that a miracle could not take place in this day or in any other day, when out from a thousand homes would come the cry: "But the Lord did hear my prayer. He did heal my boy, my wife, my mother, my daughter." Prayer is a great fact of life—and divine power is still coming down to the souls and minds and bodies of men because devout souls believe in the power of the risen Christ.

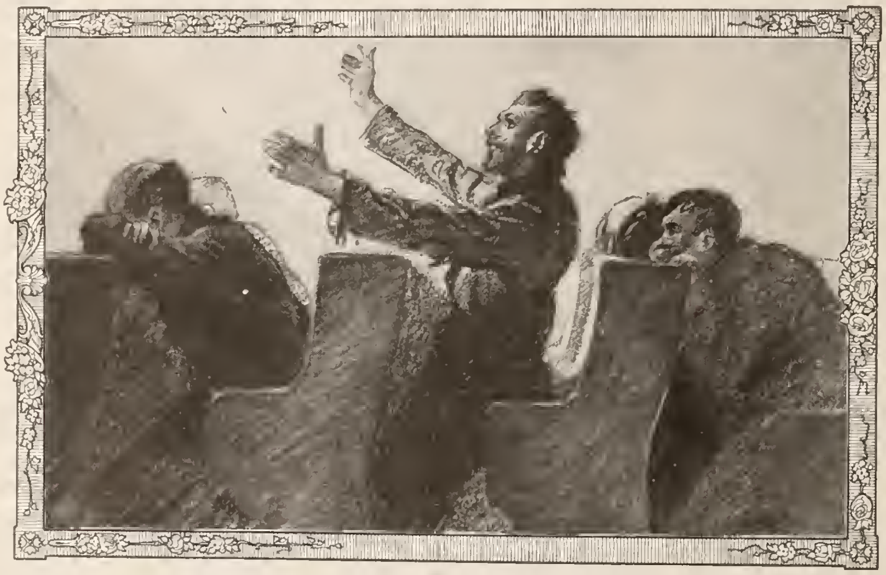
We do not know what was the matter with this lame man. Luke, who writes the narrative, was a physician. In describing what happened, he declares that the man's "feet and ankle bones received strength." Therefore, before this current of divine power began to flow through him, these members and bones had been weak. There are many forms and kinds of lameness. Last summer at the Ocean Grove Camp Meeting I saw and heard Miss Cassie Smith, who was healed of lameness many years ago and raised from a bed of helplessness to live a life of bright and powerful Christian work and testimony. This lame man of long ago was one of the first to feel the new power of the divine life which had been in Jesus and was bestowed upon his followers with the Pentecostal gift of the Holy Spirit.

Peter and John just now were going to church every day. Can we think of times in our lives when there was an opportunity to do that, an opportunity we grasped with zest and delight? Cold winter nights in the country when a revival was taking place, and we went, night after night, through the snow and starlight to the house of God, where souls were being blessed? Camp meeting in some fragrant woods or by the sea, when day after day believers and unbelievers alike were made conscious of the presence and power of God? A convention where day by day Christian workers were instructed in best methods and inspired to more perfect consecration and to stronger faith?

One of the very worst features of modern church life is that the church doors and gates are locked so much of the time and the churches themselves are empty, silent, gloomy. The church ought to be a busy place, something taking place every day and night for the benefit of man and the glory of God.

Find the description of some such church as the Epworth Memorial at Cleveland, the Temple at Philadelphia, St. Bartholomew's, St. George's, St. Mark's in New York, and feel the intense interest of every-day church work for Jesus.

THE Pentecostal blessing made these early worshipers of Christ want to go to the temple every day. This temple, built by Herod, on the site of the ancient temples of Zerubbabel and of Solomon, was a glorious affair architecturally.



To See a Dark Soul Leap Up Into Light, Here Is a Miracle Indeed

Look up a description of it to read briefly to the class. But don't spend too much time on it, for other matters in the lesson are of more importance. Here are two points about it, however, that should be mentioned. It meant death for anybody but a Jew to venture beyond the Court of the Gentiles. Think of that! Under the leadership of Jesus the church opens its portals wide to every one in the world. The Jews said: "You cannot come in here." Of course, if a Gentile became circumcised and formally accepted the Jewish faith, he could enter, but a bronze tablet was discovered in 1871 by Clermont-Ganneau, upon which that ancient prohibition and penalty were announced—death to any Gentile who ventured farther. Think, too, hole in the stone through which the blo the sacrifices was carri a ditch leading to the b Kidron. Think of the of the animals, the str of blood, the defileme the place; think of death warning to outs —and then remember in spite of such condi and cruelties these worshipers loved this because up to that ti was the highest and that the world had k about God. They took Pentecostal blessing t ancient church; they shiped there; they tri the power of their hea sent fire to win their f worshipers to the t cleaner, kindlier way Jesus.

Notice the differen the formula of Peter and that of Cl Jesus said: "*I* say unto you, A take up thy bed and walk." Peter "In the name of Jesus Christ of areth, rise up and walk." When crowd marveled, Peter insisted th was not his power and holiness that healed the man. He takes occasio accuse them again of having kille Messiah, and adds: "By faith i name hath his name made this strong, whom ye behold and know. the faith which is through him given him this perfect soundness in presence of you all."

Then comes another offer of di grace and blessing. This Jesus, w they had killed, lives still and will blessing to their souls. He is lea up to the climax of that last v God is sending Jesus to the world a to bless them and all by turning e one of them away from their iniqu "Repent ye, therefore," he urges, ' turn again, that your sins may blotted out, that so there may seasons of refreshing from the pres of the Lord."

There is an interesting bit of g mar study here. You notice that th version rea "Repent, your sins ma blotted out the times of freshing sh come." But revised vers show clearly real meani Peter urges t to get their blotted out in der that time refreshing come. What bl the blessing of is sin. People w der why they not get bles why they do have victory peace; churc wonder why fail instead of umph. It is that shuts out divine power and gladness. When is forsaken the times of refreshing come. Peter's exhortation rings and real today as two thousand y ago: "Repent and turn, that y sins may be blotted out, that so t may come seasons of refreshing f the presence of the Lord."

The How Column

Conducted by Frank L. Brown, Joint Ge Secretary World's Sunday School Association

How to Obtain Interest in Lesson Teac

HOW *may I keep the interest of class while teaching?* The perience of a host of teacher this vital phase of successful teac ncates emphasis upon an interesting stat, variety in lesson method and the awkening of the scholar's mind through wi questioning or other plans of class operation.

A TEACHER of sixteen-year-old girls says wisely: "I keep open ears for the prate class talk before the lesson. I start oft the beginning with a saying or a question beeing on that private talk, and lead into the essn from it as long as I have their ears. I eay grope my way around their thoughts, an meeting them, I get so at one with them th they will question me, and then I surely wi get their interest."

Brooklyn teacher of sixteen-year-old gir has this method: "For the first five nutes we write an outline of the lesson about toe taught. This I find always makes the cla very quiet and so ready for the lesson. I ke up each question in the quarterly, the gi giving me their answers. We have what weall *stopping places* when we take the truth hoe to our hearts."

New York State teacher of big boys: "I asgn work in advance and find this the best pl, but other plans work well also, such as dete, questions and illustrations."

Brooklyn teacher of fifteen Intermediate bo: "I watch the class carefully and change, nothe subject, but the approach, or line of thght, at the proper moment. I use every the suggested by the boys, even if it *apears* irrelevant."

Pennsylvania teacher of Juniors: "I tr to obtain the interest of a few of my sclars who like to talk, and for the rest, I tr to get a little story that will suit the lebn; and now they are learning verses from thBible and trying to win a prize."

California teacher of sixteen girls, seenteen years old: "I get the girls to do the taing by suggesting debatable topics, asking thr opinions, experiences, etc."

teacher of high school boys from Syracuse, NY.: "My fellows like Bible readings on the lebn and listen attentively. Outside of this 'iense' preparation I have clippings or vees for them to read aloud in the class."

Connecticut teacher of sixteen boys in the eay teen years says: "I prepare my lesson w. I use illustrations interesting to the bos. I put all the fire and vim I have in tehing the lesson. I require the boys to trt me as a gentleman, which includes atntion to what I am saying. If it is not gin, I send him home and call on his parents ar him later. This does not happen often."

rom Marshall A. Hudson, leader of the grt Baraca Movement, comes this method ironnection with his class of men which has had a record of 1,000 conversions, 650 of these joining the church: "I assign topics to the class. I study application to scholars' lives. They are invited to bring questions, the hardest ones they can find. I emphasize the Oriental setting of the lesson, the geography, using map, time of lesson, etc."

A Denver teacher of a class of twenty young men has this method: "Once a month I ask two or three young men to give the class their view of certain points. I can get better attention by trying to urge scholars to follow a continued story from Sunday to Sunday."

A teacher of girls averaging twenty years: "Have tried various plans. One that has been partially successful is to assign to each pupil a special practical fact or topic from the next lesson for them to *think* about and discuss the following Sunday."

A Colorado teacher of men says sensibly: "I get myself interested and in earnest and thoroughly prepared. Plans and methods are valuable only when the *spirit of the teacher* is in close touch with Christ and his word. To get filled with the love of Christ and know the Bible for oneself is the prime requisite. A full heart and mind will find *its own* best method. Plans and methods will come."

A teacher of a Brooklyn class of young men interests "by a written list of questions suggested from study of the texts that can be made to apply to everyday life."

A teacher of little boys has this plan: "At lesson time we review the previous lesson first; then they produce the little leaflets which they have been given to prepare. They usually want to describe the hero of the lesson. Then the first on the row reads a sentence. The instant he has finished the next one is on his feet for his chance. Yesterday two anxious ones were standing quietly waiting for the first boy to finish. We hastily review; always repeat the memory verses. They are so interested that they never notice the officers who pass in or out."

A Connecticut teacher of young ladies says: "Each pupil has a note book of her own in which important things to remember are written down as I teach. I use pictures illustrating the parables and miracles of Christ."

The problem has been thus solved by another Connecticut teacher of Junior boys: "That was a problem until my class was graded, but since that I have found no need for special devices. When the class was ungraded I found that what interested the older boys would not interest the young, so it was rather difficult to have the interest of the whole class at once."

Many teachers emphasize the valuable help they get from the use of the blackboard.

Charting Alaskan Seas

Continued from page 75

sal spots and rocks are sometimes fcnd in one day.

When the drag strikes a rock the pce is marked and another surveying prty develops the area about it. A boy or float of some kind is then ancored there to show the danger and a nv record is made on the chart.

Up to the present between one-third al one-half of the main channels of sitheastern Alaska have been explored b the wire drag. The work will be psecuted steadily and as fast as the appropriations by Congress will warrant.

Most of the vessels in the Coast Surw service in Alaska are only fit for t scrap heap. Secretary Redfield has rhtly called them "unseaworthy old tps." They are without wireless equipmnt, deficient in modern appliances, al some are so poor that they can be sely used only in protected waters. Te McArthur, to which I have refred, is over forty years old. She ls been nicknamed the "Chinese Soe" on account of her shape. She is oy twenty feet wide and 120 feet long, ad her speed is about seven miles an hur. She has to use a steam launch for lr surveying work, but it is so frail tat she cannot hoist it on board.

The Gedney and the Endeavor are in t same class with the McArthur. ey have no electricity and no congnsing and refrigerating plants. The aommodations for the men and officers a bad. The Endeavor was used in t civil war as a Confederate gunboat. e Gedney was constructed in 1875 the Atlantic coast, and she came ound South America to Alaska thirtye years ago. She is 140 feet long ad twenty-four feet wide. She is w charting the waters about Prince Wales Island.

The Patterson, which aided in rescug the wrecked steamer Tahoma, is aking surveys in the neighborhood of e Shumagin Islands, and the Yukon the ship of which I wrote as surveying e Kuskokwim River. She was built in Nome by Captain Pratt eighteen years ago, and was used in surveying the Yukon. She has also surveyed about Kodiak Island and Cook Inlet.

The Taku, which was originally built to be used in making surveys at the mouth of the Yukon, is now laid up in Prince William Sound, as she is too small to make the trip farther south. She is only seventy-five feet long. Her captain is G. T. Rude, who has been long in Alaska. The captain of the Yukon is R. R. Lukens.

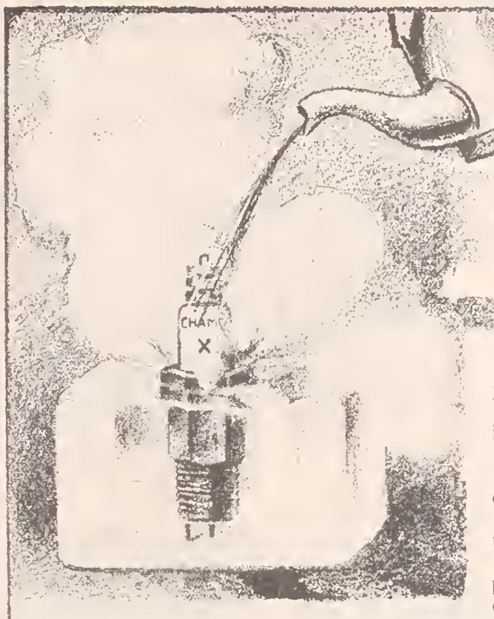
As to the wire drag parties, there are two of them. One is under Captain Daniels, whose boat, the Equator, I have described. The other party is commanded by Captain L. O. Colbert, who has the King and Wing, a power boat that rescued the survivors of the Karluk, the Canadian arctic exploring ship. Captain Colbert has been working this season in the vicinity of Point Baker.

To be continued

◆

Called Higher

Mary J. Baker, Greenville, Mich., 82 years; Mrs. Mary J. Gallway, Summerfield, La., 80 years; W. A. Flowers, Edgewood, Pa., 83 years; Mrs. Henry King, Mount Washington, Mo., 73 years; Mrs. Lyde J. Crabb, Schell City, Mo.; Mr. Sessions, Providence, R. I.; Mrs. Annie Stephens, Whitla, Canada, 71 years; Orman B. Thayer, LaGrange, Me.; Mrs. Elizabeth Wagner, Wooster, Ohio, 79 years; Mrs. Eliza Bushley, Pasadena, Calif.; Mrs. Catherine M. Hensel, Upper Sandusky, Ohio, 69 years; W. A. Graham, Carlisle, Pa., 86 years; Mr. Phillips, Earlville, Ill.; Mrs. Laura E. Balcome, W. Upton, Mass., 76 yrs.; Mr. Pinckney, Stockton, Calif., 71 yrs.; Mrs. M. P. Haycox, Olympia, Wash., 85 yrs.; Mrs. A. S. Humphrey, Copenhagen N. Y., 72 yrs.; Mrs. A. Corycll, Alameda, Calif., 90 yrs.; Mrs. Mary A. Stryker, Somerville, N. J., 79 yrs.; Mr. Frank Butt, Longmont, Colo., 73 yrs.; Mrs. Amanda Patton, Tyrone, Pa., 84 yrs.; Mrs. A. Smith, Catskill, N. Y.; Mrs. E. A. S. Baldwin, Salina, Kans.; Mr. Sharp, Lowell, Mass., 81 yrs.; Mrs. Nancy Moorlag, Marcellus, Mich., 74 yrs.; Lois Rathburn, Greenwich, N. Y., 61 yrs.; Mrs. M. A. Cherrington, Adrian, Mo., 73 yrs.; Mrs. Helen Ackerman, St. Paul, Minn.



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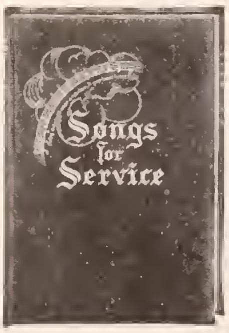

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Our Mail-Bag

NOTICE

THE *editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.*

Questions and Answers

AGED READER, Duck Hill, Mass. It is a great deprivation when the infirmities of age interfere with our attendance at church. We can sympathize sincerely with those who can no longer hear the spoken Word distinctly, or follow the voice of the preacher. But our Father knows of such deprivations and gives us other consolations. If our eyes still serve us, there is the Bible, in which we can find comfort and guidance for every trouble. There are good books in abundance that give help and inspiration. And you have the choicest of sermons from God's ministers in your favorite paper. Don't let yourself become indifferent to religion because you are growing old. That is the time, above all others, when you need to live nearest to God and to keep in touch with the Redeemer, who will be your companion if you open your heart and ask him to come in. We pray that you may be led to do this and that you may "live right," with a heart full of love and kindness for everybody, and full of confidence in God, who has promised to hear and answer the prayers of all of his children who come to him—as you have a right to come—asking for help and encouragement. We are writing you a letter and hope to hear from you again.

R. M. B., Keokuk, Ia. The use of explosive weapons in war does not date farther back than the seventeenth century, but its evolution has been most marked in the last hundred years. Three centuries ago, cavalry was the principal force on battle fields, the muskets of that day being of short range and of comparatively slight service. Then came the utilization of hand grenades. Next, the flintlock gun came into use. "Musketeer," "grenadier," "fusilier" are all terms originating in those days. The rifle was introduced about seventy and the breech-loader about forty-five years ago.

W. A. H., Clearwater, Fla. If you feel strongly called to preach the Gospel, your first duty is to prepare for the work by securing as good an education as possible. You would do well to enter some theological school in your own state as a student, and take a full course there, making the best use of your time and opportunities. In these days, training is indispensable. Write to Rev. Dr. Gray, Dean of the Moody Institute, Chicago, who will advise you as to the best course to pursue, if you do not see your way clearly.

P. S., Hampden, Me. 1. The subject is controversial in a large degree, as to time and conditions. There are some very good Christians who do not look for a personal reign of Christ on earth, and who hold that his coming is to be understood in a spiritual sense, and that he is here even now. Of those who do believe in his personal return, some hold that it will be before, and others after, the millennium. They base their belief on Rev. 20:4-6; Isa. 2: 19 and 11: 9-12; Zech. 14: 16-21; Heb. 8: 10, 11; and other passages. 2. You can purchase a copy of "555 Difficult Questions Answered" for $1 by sending to this office.

G. W. B., Albany, N. Y. If you buy an article and double your money in selling it, you make one hundred per cent.

W. R. B., Davenport, Ia., writes: "Yours of the 13th was received today, and the same mail brings a message from Senator Kenyon, saying that he has introduced the Christian Party Resolution in the United States Senate, asking that the United States shall adopt the Decalogue and the Christ-rule for the basis of legislation and administration of all its laws, and lift up this standard to all nations as the basis of universal peace. Can you make mention of this in the Christian Herald?"

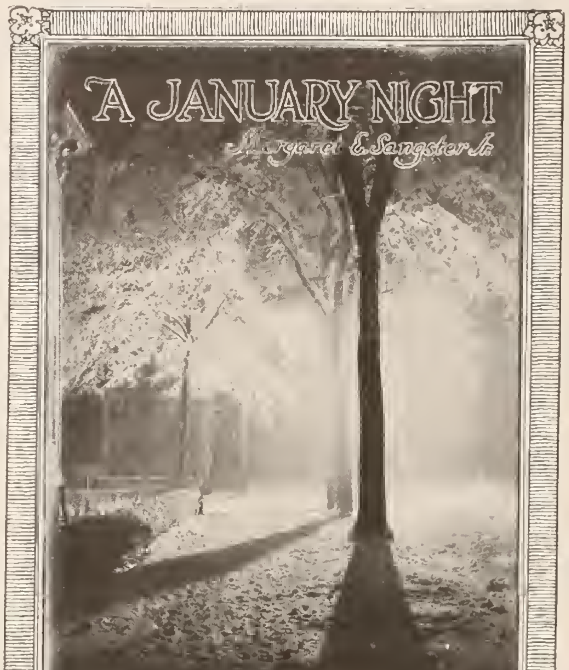
Miss E. A. Haring, 2215 Rose Street, Berkeley, Calif., writes: "The following lines I have treasured for years, but have failed to find their origin. Can any of your readers inform me as to their authorship?

> "Let us labor for an inward stillness,
> An inward stillness and an inward healing;
> That perfect stillness where the lips and heart
> Are still, and we no longer entertain
> Our own imperfect thoughts and vain opinions,
> But God himself speaks in us, and we wait
> In singleness of heart, that we may know
> His Will, and in the silence of our spirits,
> That we may do His Will, and do that only."

Mrs. D. F. S., Chadbourn, N. C., writes: "The Moonlight Schools in this state are a grand movement, if we can persuade the people to attend. I feel that we can do much good giving our money to help these unfortunate people. We have some well educated people here, and they are trying to relieve the condition of the poor."

M. P., New York. God is very tender and gracious to those who seek him and he never turns away from the contrite heart. Even a shut-in, or one who for some reason is deprived of the privilege of joining with God's people and worshiping him in his temple, may consecrate some corner of her own and make it a sanctuary of prayer and praise. Bella Cooke was a shut-in for nearly fifty years. We remember her little room in a rear building on Third Avenue, where people who knew about her came from far and near to converse with her, and to have her pray with them. She could not walk and had to live propped up in bed; but she was a church member and one of the most cheerful and saintly Christians we ever met. Ill health may prevent attendance at church, but it need not be a bar to membership. If you cannot go out, ask a minister of your own denomination to visit you when he can and if he be a true shepherd of the flock he will not fail to come. As a child of God you are entitled to the loving care and protection of his church, and if you seek it you will find it a great solace and a brightener of your solitary life.

J. G. V. P., Chicago, Ill. 1. There were doubtless many occasions on which the Israelites took the offensive in war, especially in their campaigns in the wilderness, where they were surrounded by warlike, idolatrous races on every hand. It was a rude, warlike age, and the question has often been raised whether many of the Israelitish wars were justifiable. On this point one commentator says: "It is certain that the practice of offensive war cannot be defended by reference to sacred history, and it is equally clear, if wars must be, that they can only be consistent with the light of that dispensation which breathes forgiveness and forbearance, on the clear and obvious ground of necessity and self-defense." The Israelitish wars were conducted in the fierce spirit of the age, which the Mosaic law did all it could to soften and lessen
must remember, too, that a long-past age must not be
by the rules of modern humanity. 2. Under the Ch
dispensation, war, even while it may be unavoidable, can
justified on purely Christian grounds, since the princi
Christianity teach universal love and friendship.



A JANUARY NIGHT

Margaret E. Sangster Jr.

I stood beside my window in the middle of the night,
And looked with awe upon a world all glittering and white;
It seemed as if the moon had turned to silver, melting slow
In dripping, shining, glowing drops upon the earth below.

The trees were crusted thick with ice, and every frozen limb,
Was strung with priceless diamonds and ermine fit to trim
A kingly robe—and every star that twinkled in the sky,
Shone with a loveliness that spelled white magic to my eye.

I pulled aside my curtain in the middle of the night,
And lo! it seemed as if a shining band of angels bright
Had painted all the world with gleams from Heaven far above,
Perhaps to show the folk on earth a little of God's Love:

And as I stood a silence seemed to creep about me there,
And suddenly, upon my knees, I knelt in grateful prayer;
To thank the Father of us all, that I had eyes to see
The glory of the midnight world that He had showed to me.

M. Mac, Minnesota. 1. All religions are equal here
the law, and religious equality is guaranteed by the C
tution. Religion should not be urged as a bar to holdi
office, if the man be a good American citizen.

Mrs. C. A. B., Emery Mills, Me. It has been stat
peatedly that there are more women professing Christian
men, this conclusion doubtless being based on the fac
the former outnumber the latter somewhat in populatio
also that in most churches the women lead in point of a
ance.

L. J. W., Holyoke, Mass. Please explain the following
ture references to plowing: (*a*) Amos 9: 13; (*b*) Ps. 1
(*c*) I Cor. 9: 10.

(*a*) Amos 9: 13 is a prophecy of great prosperity.
expression "the plowman shall overtake the reaper"
that as soon as one crop is gathered, the plowmen are p
ing the ground for another. (*b*) "The plowers plowed
my back" (Ps. 129: 3) is a figurative expression of grea
secution—as though Liliputian plowmen were plowin
rows in the back of a prostrate Gulliver. (*c*) "That h
ploweth should plow in hope" (I Cor. 9: 10) means
agricultural matters should be so organized and reg
that the farmer should have reasonable expectation of
izing satisfactory proceeds from his labor.

J. T., Ashland. Is the King of England, like the C
Russia, the head of the national church, and by whor
the church organized? Of what faith were they?
there serious friction between them and the Ca
Church?

Yes, the King of England is recognized as the official
of the Established Church of England. There are va
traditions of the work of early missionaries in England
the first one whose work is clearly established historica
Augustine, who was sent out by Pope Gregory in 596.
British Church remained under Roman control unti
English Reformation under Henry VIII. From your que
it is not altogether clear whether you refer to the separati
the British Church from Rome or the Greek Church from R
If the latter, that took place in 867 because the Greek chu
refused to add the word "filioque," "and from the Son
the words describing the Holy Spirit as proceeding "
the Father." The Russian Church is, as you know, a p
the Greek Catholic Church. It helps to understand
historic events and ideas, to remember that there was i
thought of the early church no possibility of an actual div
in the Church of Christ. All believers together mad
church; the only divisions were geographical. So in R
the ruler of the nation is the head of the church of that na
And in England, where an established national church is
recognized, the same explanation applies, though in Eng
of course, the matter is interpreted much more broadly
the "non-conformist" bodies have wide liberty and influ

S. C. H., Mackay, Ky. Jesus said he came not to de
but to fulfil the law. The Decalogue is still recited in
of the Christian churches. It is made clear, however,
when the Gospel dispensation was ushered in, the coe
authority of the old dispensation ended. Jesus has fulfille
whole law and we who follow him are "not under the
(Rom. 6: 14, 15; Gal. 5: 18); we are "dead to law" (
7: 4-6; Gal. 2:19), and "redeemed from under the
(Gal. 4: 5). This is the striking contrast between the
and the new covenant. When Jesus said of the law that
one jot or tittle of it shall pass away," he meant that
moral obligation of it remained, but was fulfilled in the Go
and that being now under grace, we are to be judged no
the law but by grace; not by good works, but by saving
in the Redeemer who had satisfied the law in our stead,
that love to God and man, as exemplified in the Christian
summed up the whole spirit of the old law, of which the
law was the solvent.

Where was our flag first called "Old Glory"?

The name "Old Glory" is supposed to have been first
in 1862 by Captain William Driver, a retired shipmast
Tennessee.

J. S., West Liberty, Ia. Louise Mühlbach is the pen n
of Mrs. Theodore Mundt, historical novelist, who was bor
1814 and died in 1873. Her books are considered good st
ard works of fiction.

The Great Rock of Acoma and the Pueblo of Acomita, w
a recent contributor located in Arizona, are in New Mexi

H. W. G., Teton, Mont. In many instances the chur
do sink denominational differences and distinctions to u
in some work which can be pushed to greater advant
As a matter of fact, and without violating any principle,
could unite on many things, including revival services,
reaching works of benevolence, temperance, civic betterm
etc. Such cooperation does not affect their denominati
integrity.

A. A. J., Olympia, Wash. Baptism for the dead, refe
to in I Cor. 15: 29, is variously interpreted. Several comm
tators hold that it relates to some symbolical rite of bapt
or dedication of themselves to follow the example of the d
in certain tasks or duties, taking up their work and pledg
themselves to carry it through while life lasts. Another
is that it was an ancient custom to baptize certain pers
with the names of the dead, in the hope that they would inh
their spirit and the finer and nobler qualities that dis
guished them in life. Still another suggestion is that
rite was designed simply as a tribute of honor to the dead
as a mark of great love and affection.

A Voice in the Wilderness

Continued from page 65

g dome. There were mountains l sides, and a slender dark line of uite set off the more delicate col- s of the plain.

o the morning they rode, Margaret the Boy, before Pop Wallis was awake; while all the other men around and watched, eager, us for the hand-shake and the ng smile. They told her they d she would come again and sing hem, and each one had an awkward of parting. Whatever Margaret might do with her school, she won seven loyal friends in the , and she rode away amid their ring glances; which lingered, too, e broad shoulders and wide som- of her escort riding by her side:

'Val, that's the end o' him, I s'pose!" led Long Bill with a deep sigh as iders passed into the valley out of sight.

"I'm!" said Jasper Kemp hungrily, eck'n *he* thinks it's jes' th' begin-"

"Iaybe so! Maybe so!" said Big dreamily.

e morning was full of wonder for girl who had come straight from Eastern city. The view from the f a mesa, or the cool, dim entrance canyon where great ferns fringed feathered its walls, and strange s hollowed out in the rocks far e made real the stories she had of the cave-dwellers! It was a world.

hen they camped a little while lunch the Boy showed the same ghtfulness that had charmed her night before. Even his talk was xture of boyishness and experience, he seemed to know her thoughts re she had them fully spoken.

do not understand it," she said, ng him frankly in the eyes at last. w ever in the world did one like get landed among all those dreadful ? Of course in their way some of are not so bad—but—they are not you, not in the least—and never d be."

ey were riding out upon the plain in the full afternoon light, and a t time would bring them to her ination.

sad, set look came quickly into the 's eyes and his face grew almost hard.

It's an old story. I suppose you've d it before," he said, and his voice to take on a careless note, but d. "I didn't make good back e—" he waved his hand sharply rd the East—"so I came out here egin again. But I guess I haven't e good here either—not in the way eant when I came."

You can't, you know," said Mar- t. "Not here."

Why?" he looked at her earnestly he felt the answer might help him.

Because! You have to go back re you didn't make good and pick the lost opportunities. You can't y make good till you do that *right e you left off.*"

But suppose it's too late?"

It's never too late if we're in earnest, not too proud."

CHAPTER V

A FEW minutes later they crossed another mesa, and descended to enterprising little town where the was to begin her winter's work. very houses and streets seemed to briskly and hasten to meet them e last few minutes of their ride.

lower the horses walked, and slower. voices of the Boy and Girl were when they spoke again about the mon things by the wayside. Once r eyes met and they both smiled something both sad and glad in m.

They went to the station to see about rgaret's trunks and make inquiries the school and the house where had arranged to board. Then rgaret sent a telegram to her mother say that she had arrived safely. so, when all was done and there no longer an excuse for lingering, Boy realized that he must leave her.

They stood alone for just a moment while the voluble landlady went to attend to something that was boiling over on the stove. It was an ugly little parlor that was to be her reception room for the next year at least, with red and green ingrain carpet of ancient pattern, hideous chromos on the walls, and frantically common furniture setting up in its shining varnish to be pretentious; but the girl had not seen it yet. She was filled with a great homesickness that had not possessed her even when she said good-by to her dear ones at home. She suddenly realized that the people with whom she was to be thrown were of another world from hers, and this one friend whom she had found in the desert was leaving her.

She tried to shake hands formally and tell him how grateful she was to him for rescuing her from the perils of the night, but somehow words seemed so inadequate, and tears kept crowding their way into her throat and eyes. Absurd it was, and he a stranger twenty hours before, and a man of other ways than hers besides. Yet he was her friend and rescuer.

She spoke her thanks as well as she could, and then looked up, a swift timid glance, and found his eyes upon her, earnest and troubled.

"Don't thank me," he said huskily, "I guess it was the best thing I ever did, finding you. I shan't forget, even if you never let me see you again—and—I hope you will."

His eyes searched hers wistfully.

"Of course," she said. "Why not?"

"I thank you," he said in quaint courtly fashion, bending low over her hand. "I shall try to be worthy of the honor."

And so saying he left, and mounting his horse rode away into the lengthening shadows of the afternoon.

SHE stood in the forlorn little room staring out of the window after her late companion, a sense of utter desolation upon her. For the moment all her brave hopes of the future had fled, and if she could have slipped unobserved out of the front door, down to the station, and boarded some waiting express to her home she would gladly have done it then and there.

Try as she would to summon her former reasons for coming to this wild, she could not think of one of them, and her eyes were very near to tears.

But Margaret Earle was not given to tears, and as she felt them smart beneath her lids she turned in a panic to prevent them. She could not afford to cry now. Mrs. Tanner would be returning and she must not find the "new schoolma'am" weeping.

With a glance she swept the meager, pretentious room, and then suddenly became aware of other presences.

In the doorway stood a man and a dog, both regarding her intently, with open surprise not unmixed with open appraisement and a marked degree of admiration.

The man was of medium height, slight, with a putty complexion, cold, pale-blue eyes, pale straw-colored hair, and a look of self-indulgence around his rather weak mouth. He was dressed in a city business suit of the latest cut, however, and looked as much out of place in that crude little house as did Margaret Earle herself, in her simple gown of dark blue crêpe and her undeniable air of style and good taste.

His eyes as they regarded her had in them a smile that the girl instinctively resented. Was it a shade too possessive and complacently sure for a stranger? The dog, a large collie, had great liquid brown eyes, menacing or loyal, as circumstances dictated, and regarded her with an air of brief indecision. She felt she was being weighed in the balance by both pairs of eyes. Of the two the girl preferred the dog.

Perhaps the dog understood, for he came a pace nearer and waved his plumy tail tentatively. For the dog she felt a glow of friendliness at once, but for the man she suddenly and most unreasonably conceived one of her violent and unexpected dislikes.

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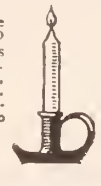

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"Some time ago I was making a visit to a distant part of the country and took dinner with one of the merchants of the place. I noticed a somewhat unusual flavour of the 'coffee' and asked him concerning it. He replied that it was Postum.

"I was so pleased with it that I bought a package to carry home with me, and had wife prepare some for the next meal. The whole family liked it so well that we discontinued coffee and used Postum entirely.

"I had been very anxious concerning my mother's condition, but we noticed that after using Postum for a short time she felt much better, had little trouble with her heart, and no sick stomach; that the headaches were not so frequent, and her general condition much improved. This continued until she was well and hearty.

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Into this tableau bustled Mrs. Tanner.

"Well, now, I didn't go to leave you by your lonesome all this time," she apologized, wiping her hands on her apron, "but them beans boiled clean over, and I hed to put 'em in a bigger kettle. You see I put in more beans 'count o' you bein' here, an' I ain't uset to calcalatin' on two extry." She looked happily from the man to the girl and back again.

"Mr. West, I s'pose o' course you interjuced yourself? Bein' a preacher, you don't hev to 'stan' on ceremony like the rest of mankind. You ain't? Well, let me hev the pleasure of interjucin' our new school teacher, Miss Margaret Earle. I 'spect you two'll be awful chummy right at the start, both bein' from the East that way, an' both hevin' ben to college."

Margaret Earle acknowledged the bow with a cool little inclination of her head. She wondered why she didn't hate the garrulous woman who rattled on in this happy, take-it-for-granted way; but there was something so innocently pleased in her manner that she couldn't help putting all her wrath on the smiling man who came forward instantly with a low bow and a voice of fulsome flattery.

"Indeed, Miss Earle, I assure you I am happily surprised. I am sure Mrs. Tanner's prophecy will come true and we shall be the best of friends. When they told me the new teacher was to board here I really hesitated. I have seen something of these Western teachers in my time and scarcely thought I should find you congenial; but I can see at a glance that you are the exception to the rule."

He presented a soft unmanly white hand and there was nothing to do but take it or seem rude to her hostess; but her manner was like icicles, and she was thankful she had not yet removed her gloves.

The gloved finger-tips merely touched his hand and were withdrawn, and the girl turned to her hostess with a smile of finality as if he were dismissed. But he did not seem disposed to take the hint and withdraw, until on a sudden the great dog came and stood between them, with open-mouthed welcome and with joyous greeting in the plumy, wagging tail. He pushed close to her and looked up into her face insistently, his hanging pink tongue and wide, smiling countenance proclaiming that he was satisfied with his investigation.

Margaret looked down at him and then stooped and put her arms about his neck. Something in his kindly dog-expression made her feel suddenly as if she had a real friend.

It seemed the man, however, did not like the situation. He kicked gingerly at the dog's hind legs and said in a harsh voice:

"Get out of the way, sir. You're annoying the lady. Get out, I say!"

The dog, however, uttered a low growl and merely showed the whites of his menacing eyes at the man, turning his body slightly so that he stood across the lady's way protectingly as if to keep the man from her.

Margaret smiled at the dog and laid her hand on his head as if to signify her acceptance of the friendship he had offered her, and he waved his plume once more and attended her from the room, neither of them giving further attention to the man.

"Confound that dog!" said Rev. Frederick West in a most unpreac like tone as he walked to the window looked out. Then to himself he mu

"A pretty girl. *A very pretty* I really think it'll be worth my w to stay a month at least."

UP in her room the "very pr girl" was unpacking her suit and struggling with the tears. since she was a wee little girl and w to school all alone for the first time she felt so very forlorn; and it was little bare bedroom that had done At least that had been the final st that had made too great the bur of keeping down those threate tears.

It was only a bare, plain room unfinished walls, rough woodwork cheap wooden bed, bureau wit warped looking-glass, and on the a braided rug of rags. A little woo rocker, another small straight woo chair, a hanging wall pocket decor with purple roses, a hanging books composed of three thin boards str together with maroon picture cor violently colored picture card of M in the Bulrushes framed in straws red worsted, bright blue paper sh at the windows! That was the ro

Going to the window and looking she saw for the first time the one lux the little room possessed—a view! such a view! Wide and wonde and far it stretched, in colors unmatc by painter's brush; a purple moun topped by rosy clouds in the dista For the second time in Arizona soul was lifted suddenly out of it and its dismay by a vision of the thi that God has made and the large of it all.

To be continued

Little Stories from the Missions

Church Bells Rang for Carranza

REV. CHARLES PETRAN and Rev. Newell J. Elliott, in a letter from Mexico, give this interesting incident: "The train service south of Saltillo was very uncertain, as only box cars were being used for passenger service and it was taking several days often to make the trip. Through an accident, a big bridge near Saltillo was out of commission, which delayed traffic. We did not much like the idea of riding on top, or inside, or under a box car, so decided to wait a little longer and to witness the entrance of Generals Carranza and Obregon into Saltillo, after it had been announced that Carranza was to be recognized. His coming was duly celebrated by the erection of several artistic arches, flags, music and fireworks, for it was from this city that Carranza, when he was governor of Coahuila, went out in rebellion against Huerta. The news of the recognition was announced to the people by the ringing of church bells. It was Sunday morning and I had just entered our chapel and was talking with the pastor. We were not sure what the bells meant, for this sign has been used so often the last few years to indicate a victorious battle at every point. He said, 'Carranza is recognized by the United States. It is well, and I have come to God's house to recognize my Lord, for this is the Lord's day.' It seems to have been the prevalent idea that all the evangelical work in Mexico was almost entirely disorganized and demoralized because of the revolutionary conditions. The churches we visited does not reveal the fact, for our pastors worked faithfully and with much success continually during all these months and years. The recuperative powers of this city and country cannot but deserve praise."

A Chinese "Devil Shrine"

REV. WM. C. KERR of Chai Ryung, China, sends this incident from his itinerating experiences: "As I was entering Samsang, I saw a great assemblage on one of the hills in front of a little devil shrine. I found it was an annual meeting to do honor to their Satanic majesties, and I entered the low dingy building to find people bowing before crude water-colored pictures, intended to show forth the devils in all their hideousness, and praying for blessings during the coming year. As they left the enclosure, they would throw fragments of bread and cakes around on the ground to appease the unseen denizens of the place. But those same spirits are fast losing their influence, for it was only a few years ago that the worshipers met by the thousands; now only a few hundred appear, and the assemblage seems more like the average crowd on fair day than like a meeting for worship."

Took Courage and Confessed Christ

MISS C. J. BRASKAMP, missionary at Tengchowfu, China, writes, "In one village, we met an earnest old Christian woman. Her husband was also a Christian and had joined church. This old woman of sixty wis to join but was afraid to make a pu confession. She could read the Bi understood the Gospel very well, she could sing hymns from mem but she said, 'I dare not make a pu confession.' After a great deal of suasion, we said. 'Let us ask God give you courage to come out bol for him.' She was delighted to h us pray with her and after pray she exclaimed, in a loud voice, 'No am not afraid, I'll go and confess hi my personal Saviour.' Her friends heard of this woman's confession w very much pleased, and she herself s to them now, 'I will teach you to r the Bible and will explain it to you

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Write for booklet "O" and list of current offerings of 6 per cent. farm mortgages offered by E. J. Lander & Co., Grand Forks, N. D., who advertise "We're Right on the Ground."

Bowman, Cost & Co., 615 Third National Bank Building, St. Louis, Mo., in "Investment Factors," show how amounts of $100 and upwards may be invested in 5 and 6 per cent. drainage bonds. "Investment Factors" is published monthly and is offered free to our readers.

Peabody, Houghteling & Co., 10 South La Salle Street, Chicago, Ill., offer our readers participation in 6 per cent. first mortgages on Chicago real estate. These mortgages are described in "Circular No. 900-C." Send for it.

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The United Light and Railways Co., s ing 53 communities in five states, will the $100 investor 5 per cent. and 6 per c for the use of his money through a purc of the company's bonds and notes. T bonds are described in a circular issued N. W. Halsey & Co., 49 Wall Street, York City.

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The Partial Payment Plan and Invest Guide (270 pages), revised to date, Marked Letter mailed free on request m to L. R. Latrobe & Co., 111 Broadway, York City.

Bonds issued by cities are the class of sec ities bought by savings banks because the says these are safest. Bolger, Mosser William, 29 South LaSalle Street, Chica Ill., interestingly tell about this class securities and how they may be obtained $100 amounts, in free booklets. Write them.

◆

A BOOK THAT REALLY EXPLAIN

I received my book of "Difficult Bi Questions." I thank you for it, for I en it very much, as it explains questions I not understand before. I have taken Christian Herald for a number of years. can truthfully say I can find no paper to t its place. MRS. S. J. ALMSTEAD

Newtown, Conn.

The War in Europe

Continued from page 66

Contrary to what seems to be the general impression of people in America, this part of Europe has a very low winter temperature, besides a large snow fall.

In the west the week has been singularly eventless. The fighting of the past three or four weeks on the extreme eastern end of the line which centered at and around Hartsmannsweilerkopf seemed to have died away, and all through this region absolute quietness now exists. But on January 9 London reported the capture by the Germans of a hill north of Hirzstein, together with about 1000 men and 15 machine guns, the immediate result of which was the retirement of the French troops south of Hartsmannsweilerkopf.

Farther west in the Champagne district, except for a day's activity in the vicinity of Tahure, all has been calm. The much discussed possibility of a German offensive on this western line does not seem to be growing more of a probability. It is most likely that there will not be much more activity on this line for the next eight weeks or so, say until the middle of March.

Outside of a little cannonading on the eastern front along the Isonzo River, the Austro-Italian campaign has been featureless the whole of the week. In this campaign, too, the weather conditions seriously circumscribe activities.

Canada is to increase its overseas contingent to 500,000 men in the near future, according to an announcement of the premier of the Dominion. Thus far 212,690 have enlisted in Canada, of whom 118,922 have been sent to Europe. Of those in Europe about 50,000 are on the firing line. In the transportation of the 118,922 sent abroad only one soldier has been lost in the Atlantic crossing, a really marvelous record.

On the southeastern front there has been comparatively little activity. The fighting between the Montenegrins and Austrians languished most of the week, owing again to weather conditions, which in this very rough country are of the highest importance. Toward the end of the week, however, the Austrians resumed their advance into Montenegro on their line southwest of Novi Bazar. On the southwestern part of the Montenegrin frontier the Austrians are reported to be preparing a new invasion. Fighting is going on in Albania between the Bulgarians and Albanians on one side and the Serbians and probably the Italians on the other, but none of the details have reached us, owing no doubt to censorship severities.

In the Salonica front itself all has been quiet. Reports, or better, rumors reach us that the Teutons and Bulgarians will move south on Salonica about the 15th of January, but there seems to be at the present time no confirmation of these from serious sources. In the meantime, the Allies are extending their fortifications around that city, and fresh troops are said to be arriving at the town by sea continually.

The consuls arrested by the Allies at Salonica, who were thence taken to France, have been transported to the Swiss border and there released, so that this question has been disposed of. Another cause of complication with Greece has, however, arisen. The Allies have arrested several hundred Greek subjects in Salonica and confined them, which action against its own subjects on its own territory by tresspassers thereon, is not viewed with complacency by Greece. An energetic protest has been made and the Greek papers are calling on the government to take action. Unless the government is willing to risk the chances of war, it is difficult to see what more it can do than to confine itself to protests.

Sweden is again growing restive and has held up mail going from England to Russia in retaliation for various grievances she has against these two countries.

The campaign in Mesopotamia is in practically the same position as last week. The British are still in Kut-el-Amara, and it is apparently out of the power of the Turks to drive them out, and on the other hand the British are unable to do more than hold on.

There have been insignificant actions along the Caucasian front, while in Persia the Russians continue their advance. Nothing more has been heard of the projected Egyptian campaign by the Turks and Teutons, the past week.

The real interest of the week has, however, been in the report on Lord Derby's scheme of recruiting in Great Britain, and the introduction in Parliament of a bill applying limited conscription, or compulsory military service.

The results attained by Lord Derby's scheme cannot be looked upon as constituting a success. When Lord Derby began work on his plan on October 23 there were in England, Scotland and Wales a grand total of 5,011,441 men of military age who had not enlisted. Ireland is not included in the scope of the scheme. Of these 5,011,441 men 2,829,263 men attested, leaving 2,182,178 men who did not offer their services. Of the 2,829,263 who did, 428,853 were rejected for physical reasons, which reduced the available number to 2,400,410. Of these, 215,431 men enlisted for immediate service, leaving 2,285,000 to be considered, of whom 840,000 were unmarried and 1,445,000 married. These were attested for future service. Of the men who did not present themselves at all 1,029,000 were unmarried.

During the progress of recruiting under Lord Derby's scheme, Mr. Asquith made a pledge that no married men should be taken until practically all unmarried men had been, and here were over a million unmarried men who had not even presented themselves. To redeem his pledge, Mr. Asquith had only one course possible, to apply compulsion to the unmarried men who had not come forward. This he did by presenting to Parliament on January 5 a bill whereby military service by bachelors and childless widowers of military age was made compulsory, and Great Britain entered on the most important Parliamentary struggle over the most far-reaching measure since the Reform Bill of 1832.

Lord Kitchener introduced the bill in the Upper House and his speech in so doing was the most interesting for this summary, as he spoke from the military point of view only. "We are now asking Parliament to sanction a change (from the volunteer system), as it has been proved that in the special circumstances of this utterly unprecedented struggle, the existing system without modification is not equal to maintaining the army which is needed to secure victory."

After a fierce debate in the Lower House the bill passed its first reading by a vote of 403 to 105. The third reading will, however, be the real test, but it is safe to say that the bill will finally pass this house by a large majority. The Lords will pass it without difficulty and overwhelmingly. The Irish party and the Labor party were the backbone of the opposition in the Lower House.

On account of the introduction of this bill there were two resignations from the British cabinet, Sir John Simons, Home Secretary, and Arthur Henderson. Mr. Henderson, however, only resigned to fight the edict of the congress of his party (labor) against any form of conscription, by an appeal to his electors.

Reports from London on January 10 state that the Gallipoli Peninsula has now been completely evacuated by the Allies, the final withdrawal of troops being attended with the wounding of only one man. The Allies are reported to have carried away all their guns. The London morning papers express satisfaction and relief over the successful operation of withdrawal.

Great Britain has sustained another serious naval loss. Official announcement was made January 10 that one of the finest of her last class of predreadnoughts, the King Edward VII, had been destroyed by a mine, officers and crew escaping to the last man. The location of this disaster was not stated. This battleship was of the same general type as our New Jersey and Nebraska, and cost the English government about $8,000,000. The late King Edward laid the first keelplate, and Queen Mary was sponsor at the launching of this vessel.

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Plant as fast as you can walk!

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If sent to the American Seedtape Company, Woolworth Building, New York, with your remittance for the $2 Seedtape Garden, this coupon brings you free, 5 full-size, 10-foot packages of Seedtape Flowers.

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My name is ....

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My dealer is ....

CHRISTIAN HERALD BOOKS

TWO BOOKS BY A FAMOUS PASTOR

REV. J. H. JOWETT, D. D., has been aptly described as the most spiritual preacher in America. He has written two volumes, "Thirsting for the Springs" and "Brooks by the Traveler's Way." These delightful books are written in this great preacher's happiest vein and the gift of felicitous expression shines out on every page.

Dr. Jowett is a deep student of human nature. He has a faculty of kindling the finer emotions and awakening the noblest ambition. This was the impression on the minds of the editors of the Christian Herald after reading these two companion volumes.

These two volumes, aggregating 530 pages, handsomely bound in cloth, will be sent together with the Christian Herald for one whole year, postpaid, for $2.00. Or, we will send to old subscribers, FREE, as a reward, these two volumes for sending us one new yearly subscription to the Christian Herald with $1.50.

MARGARET E. SANGSTER'S NEW BOOK

MARGARET E. SANGSTER, JR., does not make up her stories and poems—they just form themselves on the background of her mind as winter sprites trace wonderful pictures on windowpanes, and then simply because she cannot help herself, she sets down a description of these pictures. There are, in all, in her new book, "Real People and Dreams," about eighty poems and thirty-two short stories and sketches.

We will send this new volume by Margaret E. Sangster, Jr., handsomely bound in cloth, with a new photographic frontispiece of Margaret E. Sangster herself, and with illustrations for a number of the poems, together with the Christian Herald for one whole year, postpaid, for $1.85. Or, we will send to old subscribers, FREE, as a reward, this volume for sending us one new yearly subscription to the Christian Herald with $1.50.

"FORTY THOUSAND BEAUTIFUL QUOTATIONS"

SOME years ago the Christian Herald published a work entitled "Forty Thousand Sublime and Beautiful Thoughts." It was composed of a collection of the best sayings on every conceivable subject which the compiler could come upon. In the course of time the edition of this book was exhausted. We have had so many inquiries for it that we have decided to republish it this year thoroughly revised.

We will send you this volume, together with the Christian Herald for one whole year, for $3.00, or we will send to old subscribers, FREE, as a reward, "Forty Thousand Sublime and Beautiful Thoughts" for sending us two new yearly subscriptions to the Christian Herald with $3.00.

LUTHER IN LIGHT OF RECENT RESEARCH

WHILE there are several lives of Luther, Professor Heinrich Boehmer's famous work, which has attracted universal attention in Europe, is one of the best that has ever appeared. It comes most opportunely in view of the approaching celebration of the four hundredth anniversary of the nailing of Luther's famous Thesis on the gate of the old castle church at Wittenberg, which was the beginning of the Reformation. The Christian Herald has had the good fortune to secure the exclusive American rights of this book and has had it translated by Professor Carl F. Huth, Jr., of the University of Chicago.

The Foreword to Boehmer's work by Professor J. H. Robinson of Columbia University, pays a high tribute both to biographer and to the translator.

The Life of Luther, handsomely bound in cloth, will be sent together with the Christian Herald for one whole year, postpaid, for $2.25, or we will send to old subscribers, FREE, as a reward, this volume for sending us two new yearly subscriptions to the Christian Herald with $3.00.

A NEW "DO SOMETHING" BOOK

DID you read "Janice Day," which was offered with the Christian Herald last year? You will remember it was the "Do Something" book. The success of the book was such that the author, Helen Beecher Long, wrote a sequel entitled "The Testing of Janice Day." It is a vivid and delightful picture of typical New England life and character.

We will send "The Testing of Janice Day," 310 pages, attractive cloth covers, together with the Christian Herald for one whole year for $2.00, or we will send to old subscribers, FREE, as a reward, "The Testing of Janice Day," for sending us one new yearly subscription to the Christian Herald with $1.50.

OUR ART CALENDAR FOR 1916

THIS beautiful calendar is composed of a reproduction of that remarkable picture of Christ walking beside the plowman in the field, which was published under the title of "Lo, I Am With You Alway." The picture is described in verses by Margaret E. Sangster, Jr. This calendar is printed in eight colors, achieving a most beautiful effect.

We will send this superb calendar together with the Christian Herald for one whole year for $1.75, or to old subscribers sending us their renewal and one new subscription to the Christian Herald, we will send two copies of this calendar mailed to separate addresses if desired, FREE.

A COMPANION TO THE BIBLE

HAVE you bought your copy of "555 Difficult Bible Questions Answered?" Here is another book which has had a wonderful success during the past year and every lover of the Bible should possess a copy. Indeed it is a wonderful help to Bible study. This book is the result of research covering a period of twenty-seven years. Its theology is thoroughly sound.

The beauty of this book is that it answers those very questions which you are always on the point of asking but for some reason don't.

We will send "555 Difficult Bible Questions Answered" together with the Christian Herald for one whole year for $1.85. Or, we will send to old subscribers, FREE, as a reward, this volume for sending us one new yearly subscription to the Christian Herald with $1.50.

A STORY FOR THE FAMILY CIRCLE

WE do not know when we have had quite as much pleasure in reading any book this year as "Little Sir Galahad." There is so much that is charming and humorous and intensely human in the whole story that it appeals to the reader probably with greater force than if the action were on a more dignified level.

"Little Sir Galahad" is really a story of the golden age in our own time.

It is as good a story as we have encountered in many a day.

"Little Sir Galahad," 376 pages, illustrated and handsomely bound in cloth, will be sent postpaid with one yearly subscription to the Christian Herald for $2.00. Or, we will send to old subscribers, FREE, as a reward, this volume for sending us one new yearly subscription to the Christian Herald with $1.50.

OUR 1916 ALMANAC

DON'T forget the Almanac. This year it is better than ever. In addition to its permanent features, its prose and poetry, its wit and humor, it contains new departments such as the story of the European War up to date of going to press; political information which should be at the disposal of every voter in the Presidential Election of 1916. There is a comprehensive description of the Lincoln Highway; difficult Bible questions are answered; a department devoted to Common Law, etc.

Add ten cents to your subscription to the Christian Herald and we will send you the Christian Herald Almanac for 1916 postpaid.

Address, The Christian Herald, Bible House, New York

Christian Herald Prayer League

ALL Christians are urged to unite with the members of the Prayer League in daily prayer at the noon hour. Also anyone is at liberty to send a request for prayer or an acknowledgment of answered prayer, thereby becoming enrolled as a member of the Prayer League.

THIS good news comes from a South Carolina mother: "It is my joy to write you of three answered prayers during this year. A brother has been reclaimed and is continuing in the victorious life. Another loved one has also gained the victory over intemperance; the third answered prayer was for work made possible for a son." Mrs. J. W. H. writes from Ontario: "I would like to acknowledge God's faithfulness in answering many prayers, especially the conversion of my daughter within the past few months." Mrs. A. Y. K., Penryn, Pa., writes: "I wish to thank you and acknowledge answer to prayer asked some months ago for a dear brother who was sick and not converted. He fell asleep in Jesus after being converted. The last month of his life he was a light to all who came in his sick-room." Mrs. E. C., Canton, Ohio, writes to tell of answered prayer. She says: "I want to acknowledge your answer to prayer for my brother, who was addicted to the drink habit. He has not drank for about six months." Mrs. S. W. H., Lake Placid, N. Y., writes: "I asked your prayers for the conversion of my sons, and for some time one has been much interested in religious things and yesterday he united with the church. My other son writes me that he reads his Bible. My little niece also has come out on the Lord's side and is soon to unite with the church." Mrs. G. F. F. writes from Chatham, N. Y.: "Several months ago I asked the prayers of the League that I might hear from a dear brother very soon and that a great trouble which threatened those dear to him might be averted. Thank God, my prayer was answered in a wonderful way."

A Believer in Prayer writes from Dandridge, Tenn.: "Some time ago I wrote you asking prayer for four young men, and also that a brother-in-law's mind might be restored. Since that time one young man has been converted, another who was doubting his conversion has been strengthened, and my brother-in-law's mind has been restored." Mrs. C. A. A., Excelsior Springs, Mo., writes: "I asked you to pray that my nephew would accept Jesus as his Saviour. He has since written me that he is trusting him every day." Faith writes: "I want to acknowledge answers to recent prayers for financial aid, when it seemed almost impossible to get positions."

Acknowledgments of answered prayer have also been received from Mrs. J. R., Hamlin, Texas; Mrs. G. L. O., Vicksburg, Mich.; Mrs. H. H. B., Detroit, Mich.; Mrs. A. S. S. A., Connecticut; Mrs. E. J. D., Yates City, Ill.; Mrs. D. A. R., Dunkerton, Iowa (for the wonderful healing of an aged man who had Bright's disease); E. M. P., Kirkdale, Que.; F. C., Greenup, Ill.; A Reader, Ames, Iowa; H. L. W., Wayside, Ill.; Mrs. E. A. H., Seeley, Calif.; M. A. C., Brockton, Mass.; A Subscriber, Redlands, Calif.; A Friend, Ballston Spa, N. Y.; E. C. H., Brooklyn, N. Y.; J. M. H., Denver, Colo.; J. A. V., Quincy, Ill.; A Reader; J. A., Wheeling, Ill.; Mrs. W. H. C., Ozark, Ark.; A Friend, Escondido, Calif.; A Friend, Mich.; Mrs. E A. B., Baltimore, Md.; Reader, Clayton, N. Mex.; Mrs. M. H., Columbus, Ohio; A Reader, Alice, Texas; E. E. D., Frankton, Ind.; M. K. S., Little Rock, Ark.; Mrs. H. S., Minnesota; Anxious Reader, West Virginia; Mrs. L. C. B., Detroit, Mich.; Mrs. E. E. A., Fosston, Colo.; Mrs. C. A. B., Montverde, Fla.; A Reader, Ohio; A Member of the Prayer League, Fort Worth, Texas; J. W., Strong, Ark.; Mrs. R., Canada; M. M., Seattle, Wash.; Mrs. L. S., Highland, Mich.; E. F., Reading, Pa.; M. G., Ronda, N. C.; E. J., Sharon, Pa.; Believer in Prayer, Dayton, Ohio; Mrs. E. R. T., Kingsley, Pa. (for restoration of mother to health); M, D., Salem, Ore.; A Reader, Alabama.

A mother asks prayer for a little daughter nine years old who has never talked. She writes: "It is a great sorrow for my husband and myself
when we can see all the other chi
bright and cheerful, and she is s
where looking on in silence. Whe
all sing she attempts to join in
cries because she cannot." A
father writes to say that his wife
a hospital for the insane, leavin
care of six children upon his shou
Beside his farm work he does the
ing and mending for his little fa
but is particularly grieved that th
not get on happily, but quarrel a
themselves and resent the authori
their oldest sister. We know tha
League will join in earnest prayer
this father may be helped to lea
little flock into lives of sweetness
and peace; also that the wife
mother may be restored to the
circle and that the household ma
every way be richly blessed.

Another father writes from
Grove, Clay County, Ill., to tell
long and happy experience of fu
vation. He adds:

"I have a family. My dear wife was ca
her heavenly home five years ago. She
wonderful faith in our Saviour and for s
years before she departed this life she w
of faith and of the Holy Ghost, and was
and anxious to go to her reward. While
sad and lonely without her, my childr
kind to me, and I ask the Prayer Lea
join in prayer that each of them, thoug
are all converted, may be filled with the
of God that passeth understanding; als
we may have an old-time Pentecostal r
at Bible Grove, Clay County, Ill."

Prayers are asked for revivals of r
at Mount Pleasant, Mich.; Pueblo,
Big Lake, Minn.; Princeton, W. Va.;
ville, Iowa; Seeley, Calif.; Los Angeles,
Pine Bluff, Ark.; Johnson, Vt.; Elaz
ton, Tenn.; Lebanon, Ill.; Weston,
Denver, Colo. (in the Washington
Church); Eugene, Ore. (in the First
Church); Penryn, Pa. Prayers are
that Ohio may become a dry state; a
Believer, Port Leyden, N. Y., asks
that twenty people may come nearer to

H. R. asks prayer for a poor stru
mission in Wellsville, Ohio; Miss D.
Toronto, Canada, that the Jewish m
may join the mother's meeting and
Class; A Troubled Mother, Montrose,
that the boys in the Baraca class of the
Church may be converted and becom
Christians.

J. L. E. and I. A. M. ask prayer f
mental restoration of their wives; M
T. M. and J. H. T., their sons'; Mrs.
Mrs. S. L., Mrs. A. K., Mrs. J. S. S. and
M. P., their daughters'. Seventeen
friends ask prayer for the mental resto
or strengthening of friends, relatives or
selves.

Mrs. J. J. T. asks prayer that son's
may be restored; Mrs. S. L., her daug
Mrs. D. K. and E. M. P., their sisters'.
other friends ask prayer for restorati
strengthening of sight for themselves or
friends.

Thirty-nine friends ask prayer for a
work of grace, assurance of sins forgiv
express in other ways their desire for pe
spiritual blessing.

Nine parents ask blessing that sons m
delivered from the liquor habit; four
their husbands. Sixteen other friend
prayer that friends or relatives may
livered from the liquor habit.

Mrs. H. M. F. asks prayer that a so
a friend may be cured of the drug habit

Mrs. M. C. asks prayer that five sons
be saved; twenty-seven other parent
prayer for the conversion of sons; fifteen
for the conversion of husbands. Sixty
other friends ask prayer that friends or
tives may be converted.

Seventeen readers ask prayer for s
spiritual blessing for relatives or friends

Ninety-seven friends ask prayer fo
healing of friends or relatives, including
and Mrs. W. H. M., who ask that a ch
seven may soon learn to talk; "Co-wo
that a neighbor's child who cannot talk
gain the power of speech; also Mrs. M
that daughter may be able to talk an
body be strengthened; and Mrs. S. L.,
daughter's speech may be restored.
friends ask prayer for the healing of
including two that they may regain th
of their limbs.

Twelve friends ask prayer for the resto
of hearing for themselves or other friends

Fifty readers ask prayer for help or gui
in financial affairs.

Fifty-one friends ask prayer for the g
ing of varied desires and needs, including
J. T. F., who asks that a broken-he
mother may learn the whereabouts of he
who left home.

◆

A TREASURE IN ONE'S LIBRA

I think the answers are Scriptural and sen
It is a treasure to have in one's library.
Allen, Pa. C. C. SPANGL

What Readers Think About Preparedness

he Dangers of Preparedness

I appears that no nation on earth vas so well prepared for war eighteen months ago as Germany And they were the first ones into fight, and if reports are reliable have ered a loss of more than two million of the very flower of their nation. And ay well be assumed that they have ild and disabled an equal number of enemies. This is besides the mil- ios of innocent women and children had nothing whatever to do with paredness, or the declaration of for some real or fancied injury.

hall we as peace-loving citizens of great nation favor or look upon clamor for preparedness without a d of protest? Brought about by a paganda of militarists, together those who are engaged in the aufacture of munitions of war— never expect to suffer the awful equences of war, but rather seek eap a harvest from the misfortunes thers.

od does not want men or nations oy at each others' throats for every rvance, as some ten or twelve nations Europe are now doing. But when or nations go around armed to the h, as it were, it takes but very little efy any trampling on imaginary or rights. That man or nation is apt ke the law into his own hands and dicate his own cause, rather than ait for the slow process of justice to k out a satisfactory solution.

reparedness simply causes men as as nations to lose faith in an over- ung Providence. When men or aons once have determined to vindi- their own cause by force of arms, lets them have their own way, they have exhausted their re- oces, and the greater the resources greater the slaughter, and the whole d is sustaining the loss, until they completely exhausted. Why should not consider those things before we everything in readiness to plunge the fray? It is not always those have the greatest preparedness are the victors in the end. Napo- came to his Waterloo; so will every on who thinks itself invincible.

entralia, Mo. J. D. Guengerich.

ritual Danger from Europe's War

I "A message from the Society of Friends," just issued, the organiza- calls attention to the dangers that aten the moral and spiritual in- ests of the United States, growing of the war in Europe. It says:

We must not let the smoke of battle ure our spiritual vision, nor allow material needs and the commercial antages growing out of the war to d us to the wrong of violence nor our sense of righteousness and ice. The conflict in Europe must be allowed to lessen our faith in pitual forces, nor in the finer qualities uman nature. The thunder of the t guns may all too easily drown the small voice, and the menace of t battalions may make us forget strength of faith, love and justice. are tempted to leave the path of h dealing, good-will, good faith, and tration, and 'trust in chariots be- ase they are many, and in horsemen ause they are strong.'

These dangers to the spirit of our ople may bring a hurt to our life per than any material injury we likely to suffer from the European .

One of the most serious of these gers is the widespread demand for increase in our military and naval es far beyond what may seem neces- for police service. . . .

If we forsake the path of good-will arbitration and put our trust in equate armaments' we shall have tinually to increase our forces to be quately superior to the 'adequate' es raised by other powers to protect nselves from us, and we shall re- re armaments equal to any such combination of powers before we are 'adequately' armed. The military ambition of army and navy officials, the greed of armament-makers and dealers in military supplies, and the adroit appeals of ambitious demagogues, will agitate for ever greater defenses. Newspapers will be subsidized, speakers enlisted, war scares manufactured. An increase of enlisted men and armaments secured by such means would infect our national spirit with a mortal sickness, retard the progress of civilization, and replace the mind of Christian America with that of pagan Rome.

"We appeal to you to help put away from our hearts the race hatred and the national greed and lusts from which wars and fightings come; to oppose the spirit of war in whatever guise it may appear; to preserve our national life from the hurt of militarism; and to seek that fruit of righteousness and faith in God which is brotherhood and peace."

A Canadian's View

I WISH to express to you my warm appreciation of the stand you have taken upon the question arising from this fearful war. Honestly, I cannot see how any who sincerely try to live the spirit of the Master can take any other stand. I am sure that were Jesus to come to earth today, he would be with you, heart and soul. Your criticism of President Wilson's misuse of Scripture was fine, and I trust you will continue to rebuke that which is wrong in so fearless a manner.

May your paper become a mighty influence in combating the anti-Christian spirit of militarism and sordid greed, which will surely blight the high ideals possible to the American people.

Chas. H. Newman.
Niagara Falls, Ont.

A Pastor Who Favors Preparedness

I HAVE been reading several articles in the Christian Herald about "Preparedness." It seems to me a good many people in this country are letting sentiment take the place of common sense.

Our nation among the nations of the world is much like an individual in a community. If all nations were governed by the Golden Rule, we would need no navy or army. If all people were governed by the Golden Rule, we would need no police, sheriffs or constables. Why don't these peace advocates commence at home and insist on the discharge of all the police officers? What an immense sum of money would be saved to every city! There are officers who are not called upon to make a single arrest in an entire year, yet there is not a peace advocate in the land who would like to live in any of our cities if the officers of the law were removed, and there will be some of them that will find this country is not a very desirable place to live in, inside of a few years, unless we are prepared to defend our free institutions.

Rev. C. N. Manchester.
Chrisman, Ill.

Wants Red Blood in the Nation

I HAVE read with the utmost astonishment some of the letters which have appeared in your paper in opposition to a reasonable preparedness for the defense of the United States. It is wellnigh inconceivable that such distorted and shocking views could be held by people, such as Pastor Sheldon for instance, who seem to be perfectly rational in other matters. When a man attains to such an exalted state of mind that he believes the twentieth century world can be swerved from its stern purposes by a coterie of amiable gentlemen and gentlewomen effervescing with brotherly love and good will, he is not for this world he is ready to depart hence. How sane American citizens can urge others to deliver our country over as a tempting and helpless lamb to the powerful and greedy nations of the world is one of the facts of existence which is not easily explained. Such absolutely imbecile and infantile theories can scarcely be credited to any healthy and normal human mind.

The great trouble with the extreme pacifist who is opposed to all armament is, that instead of being practical he is entirely theoretical. He is an idealist living, as he fondly and ignorantly imagines, in a world of peace and contentment, a world which is never out of joint. He is walking with his head in the clouds and these same clouds obscure from him the things of earth which he is trying to refashion in his mold of high ideals. In your last week's issue, Pastor Sheldon said: "the people of this country will not accept a military program. I am very confident of that." For the past few days the Chicago Tribune has been conducting an interesting experiment. They are taking a poll of the sentiment of fathers and mothers of high school boys in Chicago in regard to military training for their sons in school. During the first four days they received 2,669 votes. Of this number 2,325, or 87.8 per cent. of those voting, favored military training for their own sons. This well illustrates the sentiment of the public in regard to preparedness; yet Pastor Sheldon that good but deluded man, is blissfully unaware of it.

If our rabid peace-at-any-price men would descend from their silly and lofty pinnacles of self-inspired moral fervor, and mingle on earth with red-blooded men, they would obtain for their doctrines a more respectful attention from men of affairs than their stupid fulminations now merit.

Joliet, Ill. Marshall Wentworth.

◆

I MUST say a word to you about your beautiful Christmas cover by M. Ortlip. I consider it a picture of rare spiritual suggestiveness, and think a copy of it should hang in every Sunday school room in the land. It glows with a luminosity which comes from a Christ-filled life, and in the spirit of its reverence and awe-thrilling wonder reminds one of the illuminated manuscripts and windows of the medieval craftsman. I know that few lives are won to Christ's kingdom by pictures. I have never known of anyone to change a habit as the result of a picture; but pictures do produce an atmosphere, and an atmosphere which a picture like this produces is most wholesome, and is found all too rarely in these days of business pressure and intensity.

Wyncote, Pa. L. B. S.

DEAF?

Read What Dr. Upham Says of the

1916 Acousticon

W. C. Upham, M. D., of Washington, D. C., writes us—"Where I could not possibly hear a word of conversation, with the ACOUSTICON I heard distinctly. No person who is hard of hearing should fail to get this Instrument if possible to obtain it."

The unstinted praise of 250,000 satisfied customers and many letters like the above from eminent physicians lead us to urge you and every deaf person, entirely at our risk, without a penny of expense, to give the 1916 ACOUSTICON a thorough trial in your own home, absolutely and entirely

NO DEPOSIT **FREE** NO EXPENSE

All you need to do is to write saying that you are deaf and will try the ACOUSTICON. The trial will not cost you one cent, for we even pay delivery charges.

WARNING! There is no good reason why every-one should not make as liberal a trial offer as we do, so do not send money for any instrument for the deaf until you have tried it.

The ACOUSTICON has improvements and patented features which cannot be duplicated, so no matter what you have tried in the past, send for your free trial of the ACOUSTICON today and convince yourself—you alone to decide. Address

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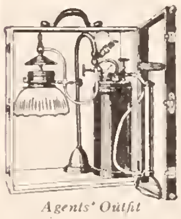
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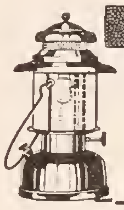
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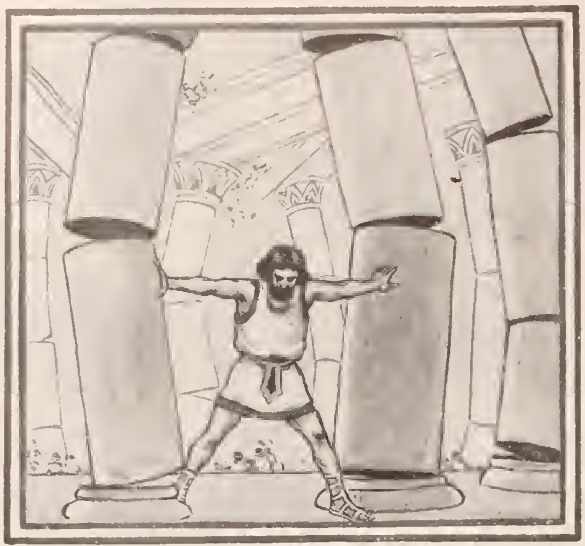
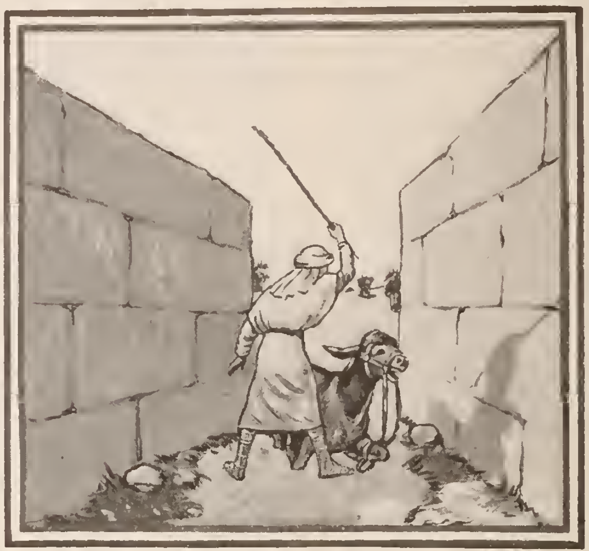


Picture No. 13

You
Yourself
Can
Earn

$1,250
in Gold
FIRST REWARD

IN OUR



Picture No. 14

Bible Picture Contest

Second, $625; Third, $350; Fourth, $250; Fifth, $150; 414 Others
A TOTAL OF 419 REWARDS AGGREGATING $3,500.00 CASH

For the Most Appropriate Texts to Match a Series of Sixty Pictures

Open to All

Excepting employees of the Christian Herald, and of the periodicals co-operating in this contest, *everybody is eligible* to take part. In this connection we assure all our friends who occasionally, or regularly as agents, favor us with one or more subscriptions obtained in our behalf, that such action does *not* make you an employee of ours, as far as the present meaning is concerned; and you are certainly entitled to compete in this Contest, the same as anyone else. We also take this opportunity of answering several inquiries on that subject by now emphasizing that the Bible Picture Contest is *not exclusively* for adults but can *also* be participated in by young folks, and the veriest child (able to read and write) with or without casual assistance from relatives. In fact it is intended that the whole family join in this fine pastime; and every member may enter for him- (or her-) self.

The Contest is free as well as open. You are not required to pay anything or do anything except submit the texts you believe suitable for the pictures—on which you will be judged. Fairness is assured; for the Committee will consider (at the end of the Contest) the different answers submitted for each picture by you and other contestants, and from among those answers the Committee will select the answers which fit the pictures the closest. The set of answers containing the greatest number of appropriate answers for the 60 pictures, and otherwise meeting the conditions of the Rules, will receive the $1,250.

Don't send in your answers for this week's pictures now. Wait until the full sixty pictures have appeared. Then submit your complete set of answers.

In this issue you see pictures Nos. 13, 14 and 15. A dozen pictures have already appeared, in preceding issues; but, if you have missed them, or if you would like to start a friend in the Contest, you can obtain the back pictures by sending twenty cents and obtaining the last four issues of the Christian Herald, or we shall send the pictures alone on receipt of the nominal price of one cent each. Use one or two cent stamps. Likewise, the full Rules, which appeared in the opening issue, together with object lessons, etc., will be mailed you direct—if you have not already read them—on receipt of a two cent stamp. Address: *The Christian Herald, Bible House, New York City.*

Solving Made Easy

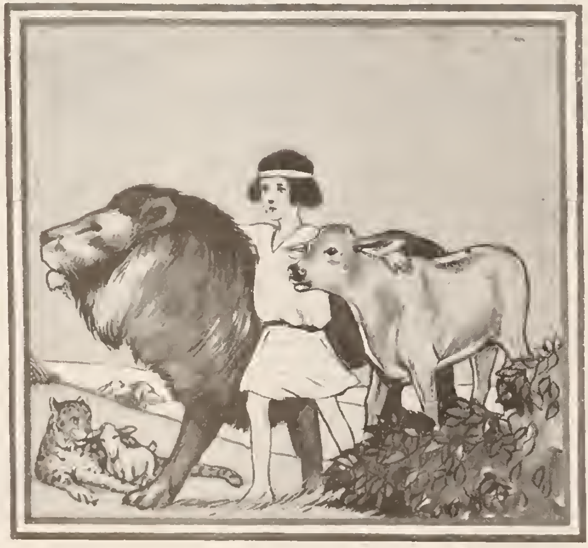
All the best answers, those which will be approved eventually by the Committee of Judges and will therefore constitute the *winning* answers, are now contained in a splendid little volume called *Gems from the Bible.* This is so because no sooner had we thought of presenting this competition to the public than we realized that the important element would be *sharp eyes and common sense*—and not expert Biblical knowledge; and also for the sake of equalizing opportunity, we decided to limit the selection of texts, for the pictures, to a given list of eligible Bible verses. This list composes the *Gems from the Bible.* Inasmuch as no answer will be accepted that is not in this standard list, and since the Judges will consider only such eligible answers submitted by contestants, you know right away that the winning answers can be found by you in *Gems from the Bible.*

Isn't that much easier than searching through the thirty odd thousand verses in the whole Bible? Of course you *may* use your own Bible, or that of church or library, after obtaining the references. But you are likewise at liberty to follow the example of the numerous contestants who have already requested the book *Gems from the Bible* and thus *serve your convenience.* You simply cannot imagine the *delight* you will experience in quickly locating texts for the pictures in this handy book, until you actually have it and use it.

You can begin right now in the Bible Picture Contest, even though publication of the pictures has already begun; for nobody can get ahead of you, as no answers will be accepted by us until *after* all the sixty pictures have appeared. We shall go right on publishing three each week. So you have plenty of time in which to work out your solutions. Yet the sooner you start the better. And be *sure to save the pictures,* or else keep each issue of the *Christian Herald.*

The first twelve pictures, if you ask for them, will be sent together with *Gems from the Bible,* as will also the conveniently arranged *Contest Reply Book* into which you can enter as many as five answers for each picture. These articles constitute the Bible Picture Contest OUTFIT which we offer, as explained below. Not obligatory but a decided help.

Picture No. 15



The Christian Herald acknowledges with heartfelt satisfaction the words of praise and enthusiastic commendation received from readers in every part of the country, congratulating this publication upon the newly inaugurated "feature of the season"—The Bible Picture Contest.

If our friends are happy, we are happy.

To those who haven't yet started hunting texts to describe the Contest pictures, we feel warranted in declaring that a fascinating pleasure is in store for them. Those already taking part know what a good time—and a profitable time—they are having. Keep it up.

HOW TO OBTAIN

"Gems from the Bible" and "Reply Book'

OFFER No. 1: "Gems from the Bible," together with the booklet known as "Contest Reply Book," into which you can write your answers, will be sent on receipt of $2.00 for yearly subscription to the CHRISTIAN HERALD (new or renewal).

OFFER No. 2: "Gems from the Bible" and "Reply Book" will be sent FREE to any subscriber who sends us $1.50 for a new yearly subscription to the CHRISTIAN HERALD.

OFFER No. 3: "Gems from the Bible" and "Reply Book" will be sent FREE to any subscriber who sends us $2.00 for a new subscriber who enters the contest. The new subscriber will receive the CHRISTIAN HERALD for one year, "Gems from the Bible" and "Reply Book" and the present subscriber sending the new subscription, will receive as a present from us, "Gems from the Bible" and "Reply Book" FREE.

Address: THE CHRISTIAN HERALD,
Bible House, New York City

"For Girls—Not for Gain"

Continued from page 64

h ity gives very little for nothing were rkly nervous about accepting the ntation. It was *three months* before h first girl stepped shyly into the t active room and found that the rnises were real promises of real hgs. Now, in the Central Branch le, there have been 2,835 members n in a year 10,012 guests. The Cen- r Branch is only one of the thirteen ng Women's Christian Association dings that flourish in Greater New k—nine in Manhattan and four in oklyn.

FTER the first girl came haltingly over the threshold, things began to up in the little Young Women's istian Association room in Univer- it Place. The first girl brought her rids, and they brought their friends, they brought their friends. In a the organizers found it necessary o iove to larger quarters on the corner f ighteenth Street and Irving Place. re they rented a whole floor, but the k continued so surprisingly that in 5 the Young Women's Christian ociation took a building at the rent site of the Central Branch— ieenth Street between Broadway and h Avenue.

he Central Branch was for a time the r Young Women's Christian Asso- ion in the city. Just in the heart of t was then the shopping district ny of the stores have now moved up n), a great many of the shopgirls led themselves of the privileges of h organization. And then someone ugested the Educational Branch, h is now such a great part of the ociation.

great many girls who come to the i to take positions are unfitted by hr previous education to hold the tions that are offered to them. A r t many lose work because there is o e flaw in their mental equipment. t wasn't long before the Young nen's Christian Association realized h great need, and started free evening ools in stenography, bookkeeping, o mercial English, and many other u cets. It was then before the time f ree evening schools, but the city lic and high schools soon followed hr example and opened night classes. ing that example was, I think, one f he greatest good deeds of the Young men's Christian Association.

fter a while, well-to-do girls heard of l wonderful Young Women's Chris- i Association classes. They wanted o ake the different courses and they ted to pay for their lessons. So the cational board, after careful consid- r ion, decided to put a very nominal charge on each branch of work. This tuition has enabled them to secure the best instructors to be had in the country. The Young Women's Christian Association now has efficient teachers who give lessons in fine and applied art; secretarial training; evening business courses; stenography and typewriting; English, arithmetic, and penmanship; French, Spanish, and German; household arts; dressmaking and designing; embroidery, plain sewing, and millinery; trained attendance on the sick; home nursing; voice culture and dramatics; cookery and household management; character analysis; swimming, gymnastics and music.

The above list gives an idea of the marvelous growth in the Educational Branch. The growth of every department has been just as remarkable. The Bible Class started with six members, and there are now 1,500 members and 5,000 yearly visitors in the Central Branch alone. The Young Women's Christian Association itself started with thirty members in one small room. Now the National Association has 2,400 city associations with a total membership of 232,930; 716 student associations with a membership of 65,129; and 13 county associations with a membership of 4,246. The total membership of these associations comes to 302,305. There are, of course, many small branches not counted under these general heads.

The Young Women's Christian Association in New York has started a number of great reforms. I mentioned before that the Association was instrumental in the founding of evening schools, but I did not mention that it started the movement for seats for sales girls in department stores, and is still fighting for living wages for shopgirls. I did not mention that it organized a new sort of employment agency, and started a library for working women.

Mrs. Robert Seer is now the head of the National Association. Mrs. James S. Cushman is the president of the New York City Association. Miss Grace Dodge, who died in 1914, was at one time one of the most active members and, perhaps, did more in the organization of the National Branch than anyone else. Miss Ballard, who was one of the original charter members (of whom only eight are now alive), is still at the head of the educational department.

Fifty years is a short time, when you think of it as half a century. But, though it took centuries, perhaps, to build the pyramids, it took only one short half century to build the Young Women's Christian Association into the firm organization that it is today. The pyramids were started with a handful of brick, and the Young Women's Christian Association was started with a handful of girls who had a gentle little motto, "For girls—not for gain," tucked away in their hearts. That motto is the reason why the Young Women's Christian Association has grown so quickly and so well. Perhaps that is the reason that the Young Women's Christian Association may still be living when the pyramids have crumbled to dust. For the motto has been lived up to, and I think that it will always be lived up to. That small group of girls builded better than they knew.

"THE buildings are so high and the streets are so crowded with people that I don't know," sobbed the Girl. That girl might have been your sister or your daughter, or your dearest friend. The Young Women's Christian Association perhaps saved her—at any rate very vitally helped her. That's why you should be interested in their Fiftieth Jubilee. This is their program of events, as nearly as I can give it to you:

February 1, Membership Rally; February 6-7, Pioneer Days; February 8-21, Regular Association Activities (details about the girls' work and recreation); February 22, "The Girls of Yesterday and Today," being an historical representation of the Association; February 23-26 Days of Giving; February 27 to March 2, Days of Consecration; March 3, Fiftieth Birthday Service of Rejoicing.

The Young Women's Christian Association is a large organization—one of the largest organizations of the time. It has done a great deal in the last fifty years—perhaps there isn't much that it won't be able to do in the *next* fifty years. You, friends of mine, who are interested in the work—who have Young Women's Christian Association buildings in your home town—will agree with me.

"For girls—not for gain!" For girls who are alone in the city; for girls who are lonely; for girls who are out of work—in need of material, of spiritual, help; for young girls and for older girls; for your sister or daughter, for your friend, or for yourself when you are friendless.

"Loneliness," said one of the Young Women's Christian Association secretaries, "is the greatest thing that the girl who works in the city has to combat with. It is felt, sometimes, more keenly than hunger or cold. It is something that the high-salaried girl, as well as her six-dollar-a-week sister, must combat with. Save a girl from loneliness or *she may go down!*

That's the greatest aim of a great organization.

Which Way Are You Going?

Continued from page 77

i led. Four years after I graduated r high school I was in Chicago. rge's father had started him up there he grain business. I believe this was h third time he had given him $5,000 o start in business. The father was e orted to have told George he could ke good this time or—I won't repeat He didn't make good. He couldn't ze and tend to business too, so he let iness go. One morning early the a tor went into his tiny office and o d George, but George didn't greet i. There was a pool of blood on the r and a gun in the death grip of the d that rested beside George's head he desk. George had gone—where? y chum? Oh, he let the stuff alone made his mark in university and ege and now he is a physician making 36,000 a year with fame and practice h growing. And I? My grand- er was a drunkard's son and that dfather left his business for six ths to get the prohibition amend- t written into the constitution of state of Iowa. I have teetotalism ned into every drop of my blood. I e learned to hate the stuff, but I have inherited taste for it; and for both e reasons I let it alone; and such success as I have had has been untarnished by appetite and unmellowed by drink. Here is the true story of the gang.

Which way are you going? Are you going the way that leads to death, real, living, eternal death, and the bottle regnant in your life, and yourself but the shadow and creature of your appetite? Or will you throw away the bottle and take in its place the Book? All the mercy of divine grace is waiting to sweep over your soul and to rid your system of every vestige and trace of drink or desire or damage already done, in so far as damage already done is not irreparable. Every force of economic life today is ready to help you stay on your course of abstinence. The preachers inveighed against liquor on moral grounds for decades, and even the deacons continued to take their nightly nip; the schools portrayed the terrible effects of alcohol and every educational process was turned to make it hideous, but boys still learned to drink. Now business has seen the light and it says, "If you drink, even just a little in moderation, I don't want you." And business is going to drive the devil in the bottle out of society with the help of the church and the school. The area in which alcohol is an outlaw is steadily widening; the knell has been sounded for John Barleycorn; even Mars will have none of him. The counting of the almost unnumbered thousands who yearly sink into sodden graves has touched most of us, but the world at large has refused to be horrified. The man who loses his job because of a glass will remember the reason, and when several hundreds of him lose their jobs the saloon begins to show in its true colors and they vote it out. Cling to the bottle and you will become its creature; there is no escape so long as you hold it fast. *Which way are you going?!?*

◆

A Cry from China

LITTLE HAI IEH TSI (the "Abused Leaf"); a Story of Childhood and its Perils in Heathen China. All who are interested in sweet and innocent childhood will find this a fascinating story. A postal card addressed to "China Orphans, Christian Herald, Bible House, New York," will bring you free copies of this illustrated booklet.

◆

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Were spent the gospel truth to spread,
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Before a century has fled.

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REVIEW OF REVIEWS
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BOYS' MAGAZINE
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Travel
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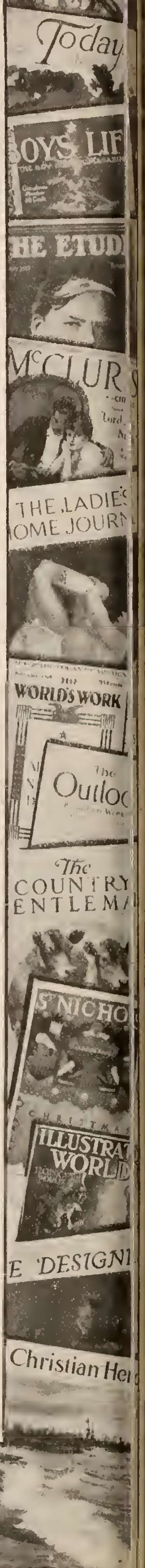

MAGAZINE READING for 1916

IF you have not ordered your Magazines for this year, now is the time to do so. The **Christian Herald** Magazine Bureau has made arrangements with the publishers of other magazines whereby readers of the **Christian Herald** can obtain two or more magazines at a considerable saving over the price if ordered singly. The prices given here are for one year (new or renewal) and can go to different addresses, excepting in a few cases noted otherwise. *No one can fill your order for these Magazines at any lower price.*

The cost of *any* combination can be obtained by referring to the periodical list below. Canadian postage 50 cents additional; Foreign postage $1.00 additional

WE WANT YOUR ORDER WHETHER CHRISTIAN HERALD IS INCLUDED OR NOT

OUR BEST OFFERS

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CHRISTIAN HERALD American Messenger Gems from Bible and Reply Book	$2.10

GEMS FROM THE BIBLE and REPLY BOOK are supplied only with the above magazines. See full details of Bible Picture Contest on page 90.

SPECIAL COMBINATIONS

Magazines	Single price	Price	Saving
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CHRISTIAN HERALD Home Needlework	$1.50 .75	$1.75	Save 50cts.
CHRISTIAN HERALD McCall's (free pattern) Housewife To-day's (free pattern)	$1.50 .50 .50 .50	$1.90	Save $1.10
CHRISTIAN HERALD Mother's Magazine	$1.50 1.50	$2.00	Save $1.00
CHRISTIAN HERALD Etude (Music)	$1.50 1.50	$2.00	Save $1.00
CHRISTIAN HERALD Woman's Home Companion	$1.50 1.50	$2.40	Save 60cts.
CHRISTIAN HERALD Pictorial Review	$1.50 1.50	$2.40	Save 60cts.
CHRISTIAN HERALD *Mother's Magazine *Ladies' World *McCall's (free pattern)	$1.50 1.50 1.00 .50	$2.40	Save $2.10

ALPHABETICAL LIST OF PERIODICALS

To Find the Price of Any Club ☞

You can make up your own combination of Magazines from the list below.

Add the Class Price of the Magazines selected, multiply the sum by five and the result will be the cost.

EXAMPLE
Christian Herald Class 23
Pictorial Review Class 25
McCall's . . . . . . Class 10
Total class numbers 58
Multiply by 5
Price of club $2.90

Class No.		With Christian Herald Pub. Price	Our Price
30	Adventure	$3.00	$2.65
17	American Boy	2.50	2.00
25	American Magazine	3.00	2.40
17	Boys' Life	2.50	2.00
17	Boys' Magazine	2.50	2.00
23	Christian Herald	1.50	1.50
60	Christian Herald, 3 years	4.50	3.00
35	Collier's Weekly	4.00	3.00
16	Cooking Club Mag.	2.50	1.95
70	Country Life in Am.	5.50	4.65
55	Current Opinion	4.50	3.90
23	Delineator	3.00	2.30
12	Designer	2.25	1.75
25	Etude	3.00	2.00
25	Everybody's	3.00	2.40
23	Garden Magazine	3.00	2.30
	Good Housekeeping	3.00	2.65
	Harper's Bazar	3.50	3.15
70	Harper's Magazine	5.50	4.65
70	Harper's Weekly	6.50	4.65
12	Home Needlework	2.25	1.75
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25	Illustrated World	3.00	2.40
55	Independent	4.50	3.90
50	John Martin's Book	4.50	3.65
	Ladies' Home Jnl.	3.00	3.00
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17	Little Folks	2.50	1.90
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10	McCall's	2.00	1.65
20	McClure's	2.50	2.15
25	Metropolitan	3.00	2.40
17	Modern Priscilla	$2.50	$2.00
23	Mother's Magazine	3.00	2.00
60	Outlook	4.50	4.15
8	People's Home Jnl.	2.00	1.55
25	Pictorial Review	3.00	2.40
40	Review of Reviews	4.50	3.15
50	Scribner's	4.50	3.65
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50	St. Nicholas	4.50	3.65
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55	Travel	4.50	3.90
25	Woman's Home Companion	3.00	2.40
12	Woman's Magazine	2.25	1.75
5	Woman's World	1.85	1.55
40	World's Work	4.50	3.15
40	Youth's Companion	4.00	3.25

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Class No.		Pub. Price	Our Price
	Prophetic and Mission Record—3 Yrs. Amer. Advent Miss. Soc.	$1.85	$1.60
8	American Messenger	2.00	1.65
8	Daily Bible	2.10	1.75
20	Protestant Magazine	2.50	1.95
18	Record of Christian Work	3.00	2.00
30	Christian Standard	3.00	2.30
30	Christian End. World (new)	3.00	2.50
35	Presbyterian Banner	3.50	2.90
40	Standard (Chicago)	3.50	3.00

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Christian Herald Modern Priscilla Woman's Home Companion	$3.25	Save 75c
Christian Herald Youth's Companion McCall's (free pattern)	$3.25	Save 75c
Christian Herald Delineator Woman's Home Companion	$3.55	Save 95c
Christian Herald St. Nicholas	$3.65	Save 85c
Christian Herald Modern Priscilla Pictorial Review Ladies' World	$3.65	Save $1.35
Christian Herald Current Opinion	$3.65	Save 85c
Christian Herald Pictorial Review Woman's Home Companion	$3.65	Save 85c
Christian Herald Everybody's Woman's Home Companion	$3.65	Save 85c
Christian Herald Collier's Woman's Home Companion	$4.15	Save $1.35
Christian Herald Everybody's Review of Revs.	$4.40	Save $1.60
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Young People's Topics for January 30

The Meaning of Discipleship

Epworth League, Luke 14: 33; John 12: 26

EFORE looking up the references assigned for this lesson, turn to Rom. 1: 14, and notice a strange eark Paul makes there: "I am a leor," he declares; a debtor to all lases of people.

rdinarily people are not proud of hr debts; do not like to talk, or w think about them. But Paul bosted of this debt, gloried in it, was ulost frantically enthusiastic about paing it. Paul felt that he owed this le to every other person in the world. Wt he owed them was to help them n very way he could, and particularly o tell them about Jesus and his aation. That was Paul's debt to the wd.

hat may be put down as the most ulamental difference between one w is a Christian and one who is not – h is, so far as his relation with his ew man is concerned. The man who s t a Christian is likely to view other peple as owing him something; he is rng to get something from them. The Tistian owes everybody else his seice, his help, his comradeship; he fes that his debt is not paid until he ha done all he can for everybody he ca reach.

ow look at Luke 14: 33. "Whoso-v of you forsaketh not all that he ha cannot be my disciple." A oower of Jesus must consider that vything he has, in possessions, in ality, in opportunity, belongs not to hiself but to the world. He has, rording to Christ's standards, no rigt to use these things selfishly. He ny not be called upon to go away from hn. "Forsake" need not mean this. B it does mean that he must forsake h idea that they are his to do with as hepleases, to minister to his own desires u fancies. They are his to use for the wfare of all.

Great Foreign Missionaries

istian Endeavor Topic. II Cor. 8: 16-23

CAREY, John G. Paton. Adoniram Judson, David Livingstone, Hud-sc Taylor, William Taylor — these nes are among the greatest of the mdern missionary movement. Other anes could be added indefinitely, but vngpeople cannot become too familiar wh these hero pioneers of the modern msionary movement. William Carey, bn at Paulersbury, Northampton-sle, England, August 17, 1761, is alost as famous as a shoemaker as he w as a missionary. His father was a weaver, but at the age of sixteen Wliam became apprenticed to a slemaker at Hackleton, and for twelve yrs worked at this trade. Two years afr his apprenticeship he was con-vted, but he kept up his work at his trle, making shoes, as he said, "to pa expenses," while his real work w to preach the Gospel. He went to India and gave his life to pioneer wk for the evangelization of that entry. He translated the New Ttament into Bengali, preached to a dlrict containing two hundred villages, a later translated the Bible in whole o in part into twenty-four Indian laguages or dialects. "The Serampur Pss, under his direction, rendered the Ble accessible to more than three hdred millions of human beings." Erly in his missionary career, Mr. Crey, believing that a missionary slnld be self-supporting, gave up his sary, although at times this sacrifice bught him and his family near to sous want.

ohn G. Paton gave his life to the Nw Hebrides. Sent out by the Presby-tean Church, Dr. Paton had a leading pt in the wonderful transformation of tse islands. Dr. Paton as well as Dr. Crey had much to do with the trans-laon of the Scriptures, but the greatest gry of his life is that he lived to see all t natives of the particular island to wich he gave his life professed Chris-tns. But not only the island of Anawa ws the scene of his labors. He made tours of the entire archipelago and made many visits to the home land and to America to secure funds and recruits for the work.

Hudson Taylor is the founder of the China Inland Mission. A striking characteristic of this mission is that it is preeminently a work of faith. Beginning in 1866 with eighteen missionaries, on January 1, 1911, the society had 968 missionaries, including their wives, and to the work of the mission 1,471,000 pounds, more than seven million dollars, had been contributed in answer to the prayer and faith of the workers, without any public or private solicitation of funds. Dr. Taylor has been characterized as "a man full of the Holy Ghost and of faith, of entire surrender to God and his call; of great self-denial, heartfelt compassion, rare power in prayer, marvelous organizing faculty, energetic initiative, indefatigable perseverance, and of astonishing influence with men, and, withal, of childlike humility."

William Taylor, Methodist Bishop of Africa, began his missionary work in California in its early days, went to India, then to Central and South America; then established his great self-supporting work in Africa and was made Methodist Episcopal Bishop of that continent. He established a chain of missions on the Congo and in other parts of Africa and left a well-organized work to be carried on by his successor, Bishop Hartzell. He was a man of rare faith, great affection, indomitable will, a fine singer, a real preacher of the pure Gospel, a lover and winner of souls.

David Livingstone's life is most thrilling of all. Perhaps you can find some of the articles and pamphlets published during the Livingstone centennial two years ago. An account of his work appeared in the Christian Herald for February 12, 1913. Livingstone was great as an explorer, great as a reformer, great as a sufferer for Jesus. Gnawed by a lion, threatened by natives and slave dealers, leaving wife, home, children to do God's work in the dark continent, he is credited with having done most to abolish the slave trade in Africa, and with having done more than any other one man to open up the dark continent to the world, and many have been inspired by his heroism to follow him as missionaries to Africa.

Dan Crawford, sending from Africa his wonderful book, "Thinking Black," emerging from its wildernesses after twenty-two years' residence there; going back to spend his life among the people to whose salvation he has dedicated his life, has turned the attention of the present generation to Africa again.

Judson was the hero of Burma. He, too, learned what it means to suffer for Jesus. Imprisoned, tortured, ill, he was faithful to the end. He translated the Bible and other books into Burmese, made a Burmese dictionary, won many converts and established under the Baptist Board a great work which still flourishes. His centenary was celebrated widely a year ago.

The Light in Africa

B. Y. P. U. Topic. Acts 8: 26-39
(Conquest Meeting)

THE American Baptist Foreign Missionary Society reports 4,424 native church members in Africa; 5,452 Sunday school members; 6,837 students in Baptist schools (258 of whom joined the church last year). There are 186 meeting-places, 45 missionaries, 133 church and chapel buildings. There were last year 50,354 treatments given at Baptist hospitals, 6,098 patients being attended. There are four hospitals, 10 dispensaries. Gifts totaling $1,970 were made to Baptist work in Africa by the natives alone.

Of course, other Baptist bodies, as well as many other denominations, support mission work in Africa, but these statistics will be of chief interest to our American Baptist young people. Notice the paragraphs about David Livingstone, Bishop Taylor and Dan Crawford in the Christian Endeavor study on "Great Missionaries."

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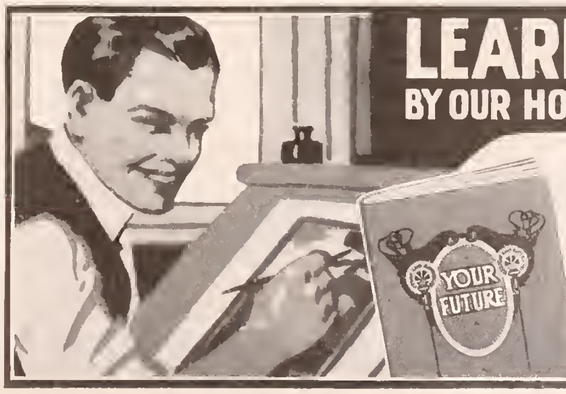

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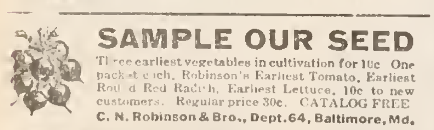
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Saving Elder Myer

A TRUE STORY

By EDITH A. TALBOT

"WHY don't papa come home, mama?" asked Maria Ellen as she finished the long seam which was her daily duty. "The five an' the five fifteen's come in and he isn't here yet. Oh, I wish papa would come!"

Mrs. Myer wished so, too, but like a wise mother did not add to Maria Ellen's impatience by showing her own. "Oh, well, he may have missed his train at the junction," she said as she glanced out of the window through the tangle of honeysuckle toward the road. Then she started; for approaching on the road was an object that seemed half strange, half familiar. It was only old Jerry with the express wagon, but placed upon that wagon was a cot, and upon the cot lay something . . . A sick feeling crept over her. Like destiny itself the wagon approached; then, slackening its pace, stopped at her door.

Maria Ellen leaped to her feet, and together they stood at the doorway, realizing only too well that the unconscious man on the cot was the husband and father, the traveler homeward bound.

As the doctor and the driver lifted him from the wagon, neighbors flocked to the gate. Soon the road was black with them, as Maria Ellen noticed in spite of her grief and confusion. Upstairs to the cool shaded room that belonged to the head of the house went the little procession, and there he was laid, while Maria Ellen plied a fan to keep the air in motion about him. Below, the news was passed from lip to lip that Elder Myer had been run over in trying to save a child. Internal injuries had been received, the doctor had said. They could see the doctor as he bade Mrs. Myer good-by in the shaded porch. "Back in an hour." He spoke the words softly, though there was no need of hushed tones. "I don't look for much change."

"Is there—danger, doctor?" She dreaded to speak the word.

"Well, who knows? We'll see later," replied he, avoiding her eye as he left the porch.

During the next half hour, it seemed to Maria Ellen that all the people in Bannerstown had gathered before their gate. The ministers came with the rest. "Myer is so needed just now! Strange indeed are the dispensations of providence," said one. The visitors were mostly men. There were the workingmen, the business men, the lawyers. Had she been among them she would have heard always the same question and the same answer: as twilight deepened over the warm southern landscape, and the sound of whip-poorwills and katydids filled the air, it was ever, "Is there any hope?" and the answer, "God knows."

Near the gate was gathered a small group of men who seemed particularly downcast. "Myer can't be spared just now," said one; "all our hopes hang on him." The speaker was a shrewd lawyer of the better type, and was the leader in the fight against the forces of corruption in the large southern city of which Bannerstown was a suburb. It was the climax of a three years' struggle, and thanks to Myer's high personal reputation and popularity, victory was within reach. No one but he could win the election. No one but he could, when elected, stem the tide of vice in the city, and bring about the public school reforms which were needed. In three days' time was the election, and he, in whom all hopes were centered, lay helpless, cut down like a tree in the forest.

"The doctor gives him up?" "Why, what's the matter?" "Doesn't know exactly, but says his life seems to be ebbing away." "Shock?" "Perhaps so. Get another doctor, why don't they?" "There's one coming now . . ."

And so the talk ran on in a disjointed fashion. The crowd had dispersed, all but the little group by the door. When the great doctor from the city went in, they were there, and when, half an hour later, he came out, there they still were. In silence they watched him as he stepped into his motor and was whirled away, and no one needed to tell them the verdict.

Presently the local physician emerged, and they clustered round him, Lawyer Eldridge asking in a low voice the question that was in the hearts of all. "Tell us, just what did he say?" "That no man could help," replied the young doctor sadly; "only a miracle of God could save him."

"The days of miracles are over," remarked one of the clergymen, as he turned his steps homeward.

THERE was a moment's silence, as the few who were left watched the forms of the two last speakers vanishing in the dusk. Then a bright light broke over them all. The front door opened and Mrs. Myer came out. Her face was pale but a look of exaltation was upon it.

"Listen!" she said as she raised her hand. "The doctor has said that only a miracle of God can save my husband. Then a miracle of God shall save him! Who will join me in prayer tonight for him? The arm of the Lord is not shortened! He will save my husband for the great work which he has to do. I know it!" The tears gushed from her eyes, but she did not heed them.

"Who will help? Who? Who?"

One of the group stepped forward—a rough man who had been standing in the background, respectfully holding his hat in his hand.

"I will, ma'am," he said. "I believe in prayer and I know what it will do."

"And I!" "And I!" "And I!" came from one and another. Here was the Methodist clergyman, and the druggist's clerk, and the stationmaster, and the bank cashier—six in all.

They followed Mrs. Myer into the house and upstairs to the sick room. How still it was there! only a night lamp burned in the corner. The evening breeze brought in the scent of honeysuckle and lifted the damp hair on the brow of the sick man. How still lay! Only the slight rise and fall his chest showed that the deep unc sciousness in which he lay was death.

A sigh fell from his pastor's lips l the wife raised her hand. "No not sadness here, dear friend! He is dead, but sleepeth, and soon will aw to the glory of God!" They stood gether by the bedside of the sick m Then the voice of the carpenter heard in prayer, and one and anot spoke words of strong faith that ech through that room of distress lik bugle note. "Father, we thank t that thou hast heard us, and we kn that thou hearest us always . . ."

The moon rose and shed a lig brighter than that of the night-lamp the quiet room. It touched the f of the sick man, and showed his l met in a sweet line, almost like a sm

Prayers had been said, and in sile and confidence the watchers sto Suddenly Elder Myer opened his ey and exclaimed in a natural thou harsh voice, "Look out there! Do you see that child?" Then he look about him in surprise.

"Dr. Pettigrew, you here! Wha the matter? Why, I'm at hor Mother! how came you here? How I get here?" The words burst from lips almost in one breath. Then made an effort to sit up, but it was t much for his feeble strength, and he f back, remaining quiet for some n ments. The watchers regarded h anxiously. Had this been only a l flickering of the vital spark ere it w out? "Pray, pray!" cried Mrs. My "Call on him who redeemeth our l from destruction! He never fail those who cry to him."

Again rose the voices in strong co fident prayer, to die away a mom later as the watchers perceived that t unconsciousness in which the lov one lay was sleep—natural, peacef sleep.

After an hour, the flush of da showed him still sleeping, and th crept away. "Father, we thank th that thou hast heard us, and we kn that thou hearest us always."

Downstairs, one by one they left t house, each going in awed silen through the fresh dewy dawn to l home.

Early in the morning the doct called. He took a look at the sick ma then turned away, muttering, "Ta about miracles! Pray, woman! Ke up your praying. It's the only me cine that can reach him."

At the next sundown Elder Myer w sitting up in his bed, drinking a cup milk: below were the six who h saved him by their prayers. They h hung about the house all day, waiti to rejoice with him when he awoke.

"Well, looks like we'll get the el tion after all, what, colonel?" ask the druggist's clerk cheerfully of t stationmaster, who was a member the first family in the state. "Y glory to God!" was all the answer l lips could frame.

Additional Gifts for the Relief of Widows and Orphans of the War

Miscellaneous Amounts

Union Thanksgiving Service of the Cong., Meth. and Bapt. churches, Kansas City, Kans., $3.78; Miss Bernice Stein, $6.00; Mrs. George W. Sowers, $4.50; B. O. L., $3.30; Class No. 3, Presby. S. S., Milford, Va., $1.59; M. E. S. S., Adrian, Minn., $13.75; "Friends," Gorman, Texas $4.50; U. B. Church, Sugar Grove, Ind., $3.26; M. C. Spangler, $6.00; Lydia Wagner, $12.75; Mrs. E. T. Norman, $1.00. Union Thanksgiving Service, Bapt. Church, Canby, Minn., $12.53; First Bapt. S. S., Waupaca, Wis., $7.10; A. D., Williamsport, Pa., $1.10; Mrs. N. L. Cooley, $1.15; Woodland S. S., Mt. Olive, N. C. $1.75; N. W. Merrill, $3.50; John D. Wilson, $3.50. G. W. Parmenter, $10.20; Miss Hoyt and Lizzie G. Dewey, $6.00; Friends, Independence, Iowa, $2.86; J. L. Caldwell, $9.60; Friends Beckley, W. Va., $30.00; Mr. Chas. F. Jones $7.00, Thanksgiving offering, The Liberty Free Meth. Church, Buckeye, Ariz., $3.75; Alice M. Willard, $6.00; Pratherville Church, Excelsior Springs, Mo., $8.36; Mrs. R. M. Goodspeed, $6.00; Bapt. Church, Clenville, Neb., $2.06; F. A. Funkhauser, $40.00; Thanksgiving offering, Union Church Service, Watervliet, Mich., $5.45; M. E. S. S., Lindsey, Wis., $7.50; Thanksgiving Day collection Bison, Kansas, $6.31; A. J. Seagle, $4.00, Shiloh S. S., Codell, Kan., $4.50; Mrs. M. L. Rockue, $2.25; Mrs. Nellie Burger, $1.40; The Members of the Trade River and Bass Lake Mission and Friends, Grantsburg, Wis., $46.25; Sunday School Children, Utica, Ohio, $15.90; First Ref. Church, Walden, N. Y., $27.55; Thornwell Memorial Church, Clinton, S. C., $16.05.

Gifts of $50 Each

Emily A. Gibbons, Hope Ref. Church, Holland, Mich.

Gifts of $25 Each

Robt. L. Park, J. E. McGuire, B. Bradford.

Gifts of $20 Each

United Presby. Church, Fall River, Mass.; Elizabeth M. Bordman, Mrs. Mary A. Conklin and children.

Gifts of $15 Each

Mrs. M. S. Hess, M. E. Sunday School, Independence, Iowa; Mrs. A. J. Seccombe; H. G. Phillips.

Gifts of $10 Each

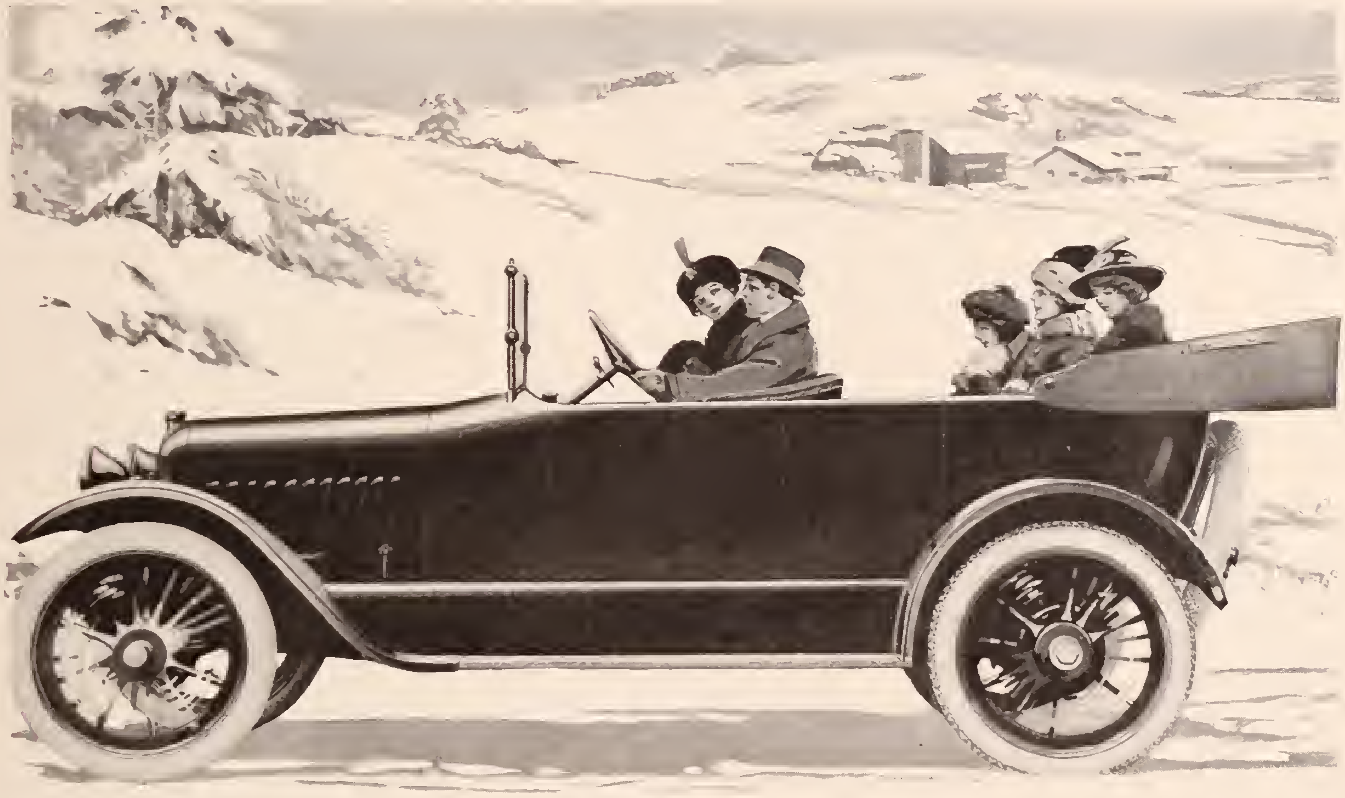
A. Mottaz; Chas. Bohatec; Mr. and Mrs. Geo. L. Jones; F. G. Mitchell; Mr. and Mrs. Walter Hoyt; Miss Anna K. Hoersch; H. C. Newmaster; Mrs. Rudolph Miller; W. H. A.; Mrs. L. V. Graves; Mrs. John Holdenri F. J. Sulzback; M. Moon; Grace M. Mill Mrs. Ellen Foxall; Leon E. Watson; Mr. a Mrs. F. E. Boudinot; John H. Kauch "One who wishes to help," Caldwell, N. E. R. Deffenbaugh.

Gifts of $5 Each

The Citizens of Ivanhoe, Okla.; H. Bradfo Chas. G. Emerson; Miss G. R. Ward; Lilli Skelton; A Friend, Alameda, Calif.; Edwa Francis; S. W. Hamblen Cong. Church, C cinnatus, N. Y.; John M. Thomen; Ethel Bennett; Mrs. John Sneed; Axel T. Johns J. B., Rising Sun, Ind.; Mrs. Almena Moo Mrs. Lida L. Whitney; Mrs. O. S. Hartm Mr. and Mrs. P. Baggerly; M. A. Westerm S. S., Eureka School House, Abilene, Kans Mary P. Whitney; H. L. Sandefur; Hel J. L., and Mrs. J. L. McGhee; Wm. McNeil; Mrs. F. E. Granberry; Mrs. A. Ha ilton; Arthur J. Raley; Miss Florence Kobler; Mr. and Mrs. S. B. Morris; L. Pickett; A Reader; Salem, N. J.; Geo. Str Mrs. Bertha Wendt; R. Meyers; Virgi Miller; Mrs. J. N. Peters; Mrs. J. A. Hu Agnes H. Hoyt; D. Marty; Mary A. Bouch Mrs. Annie Murberg; Mary C. Miller; M A. N. Warner; Florence A. Brown; Miss A. Evans; Charles L. Dow.

Additional acknowledgments will follow.

GRANT SIX $795



A Remarkable Combination of High Quality, Large Size and Low Price

IN those few words, you have the story of the Grant Six.

And you also have the reason why the Grant Six is enjoying unheard of popularity.

It explains why we have never been able to build enough cars to meet the demand. Why,—even *on the basis of nine thousand cars a year*, this season's program, we have been unable to keep pace with orders for immediate delivery, even with greatly increased facilities.

It has always been the Grant idea to make its product the literal expression of the utmost in motor car value.

We were the first to build a high quality six-cylinder car priced below a thousand dollars—and it is our sincere conviction that the Grant Six still leads in Quality, Size and Power for its price.

This car has marvelous flexibility. It throttles down to one and one-half miles an hour on high gear—and it speeds up to fifty miles. It has power to spare. Moreover, it is economical,—goes twenty miles to the gallon of gasoline (some owners say twenty-eight miles) and 900 miles to the gallon of oil. Of course, it is easy on tires.

And its true cantilever spring suspension makes it *easy riding* on any road. We emphasize this feature of the Grant Six because it deserves emphasis.

Consider the facts mentioned and you will quickly realize why the Grant Six looms large on the horizon of value.

There are three models, all built on one chassis: Five-passenger Touring Car $795; Three-passenger Roadster $795; Three-passenger Cabriolet $1025.

Send at once for the latest Grant literature.

GRANT MOTOR COMPANY, FINDLAY, OHIO

Fourteen of Our Complete Specialty Stores

Women's Waist Store: Over 100 models for tailored and dressy wear.

Women's Coats and Suits: 75 exclusive designs in suits and coats, many models in color

Millinery Store: One of the largest in the world. A range of prices and values which will amaze you. Many models shown in color at special prices

Corset and Muslin Underwear Store: Our corset store shows models such as only big city stores usually carry Our muslin underwear store contains every possible style of garment, including special models for the trousseau

Maternity and Infants' Store: This store is under the care of specialists and every garment is specially planned Six pages in color

Misses' and Children's Store: This store has its own manager, who thinks only of suitable, appropriate styles for misses and children

Hosiery and Knit Underwear Store: This store carries 104 styles, 16 different grades and weights, at prices which speak for themselves

Shoe Store: Complete in every detail Forty pages devoted exclusively to shoes—fourteen pages in color

Boys' Store: See what the Charles William Boys' Store offers and what boys' clothing can be like when it is especially planned and designed'

Men's Store: The Charles William Store for men contains over a thousand items! Many shown in full color

Toilet Goods Store: The Charles William Toilet Goods Store contains over 200 items every one at the cut prices that New York women pay

Jewelry Store: A jeweler in a small town hasn't the capital to carry *one-hundredth part* of the items shown in the Charles William Jewelry Store, which contains over 3 000 articles—46 pages —2 in color.

Dress Goods Store: A complete stock of dress goods, notions, embroideries, silks, dress-trimmings etc

Sewing Machine Shop: This store was established by us especially to sell sewing machines direct, doing away with agent's big commissions Notice our prices—$14 65 up to $28 65

For Women

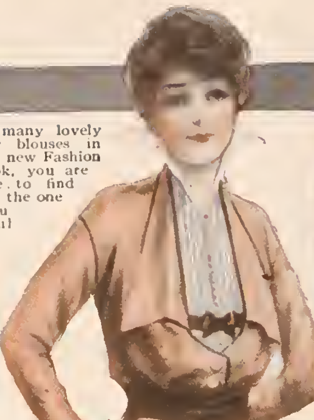
Waists	$ 39 to $4 98
Lingerie and Tub Dresses	98 to 12 98
Silk Dresses	4 98 to 16 98
House Dresses	59 to 1 98
Skirts	79 to 5.98
Coats and Wraps	3.98 to 10.98
Hats	23 to 5.98
Gloves	23 to 2.75
Shoes and Pumps	.58 to 3.45
Underwear	07 to 3 75
Petticoats	.19 to 4.95
Corsets	49 to 2 98
Brassieres	.19 to 49
Neckwear	19 to 98
Scarfs	.49 to 1 39

For Children

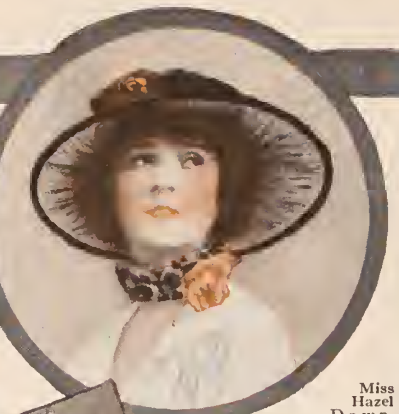
Girls' Dresses	$ 49 to $3 98
Girls' Coats	98 to 6 98
Girls' Shoes	80 to 2 60
Infants' Layettes	6 75 to 10 98
Infants' Dresses & Coats	25 to 2 98
Infants' Caps	25 to 1 89
Boys' Suits	32 to 8.45
Boys' Blouses	24 to 1 29
Boys' Coats	1 98 to 5.65
Boys' Shoes	.95 to 2 59

For Men

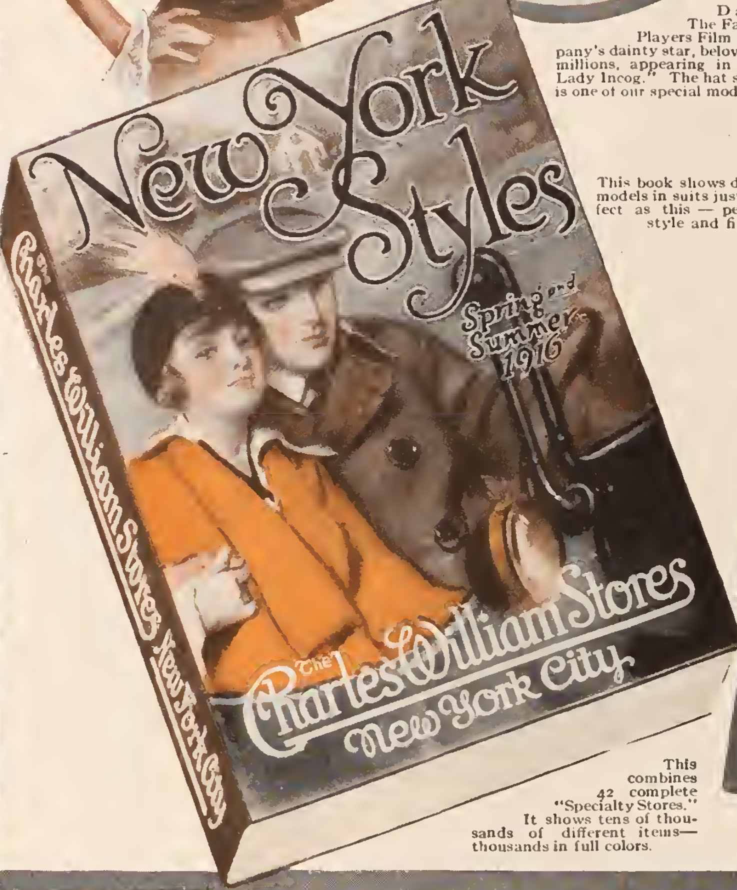
Suits	$4.95 to 19 50
Shoes	1 60 to 4.35
Shirts	.49 to 2.95
Hats	.49 to 4.50
Underwear	23 to 4.98
Coats	11.50 to 29.75



So many lovely new blouses in this new Fashion Book, you are sure to find just the one you wish!

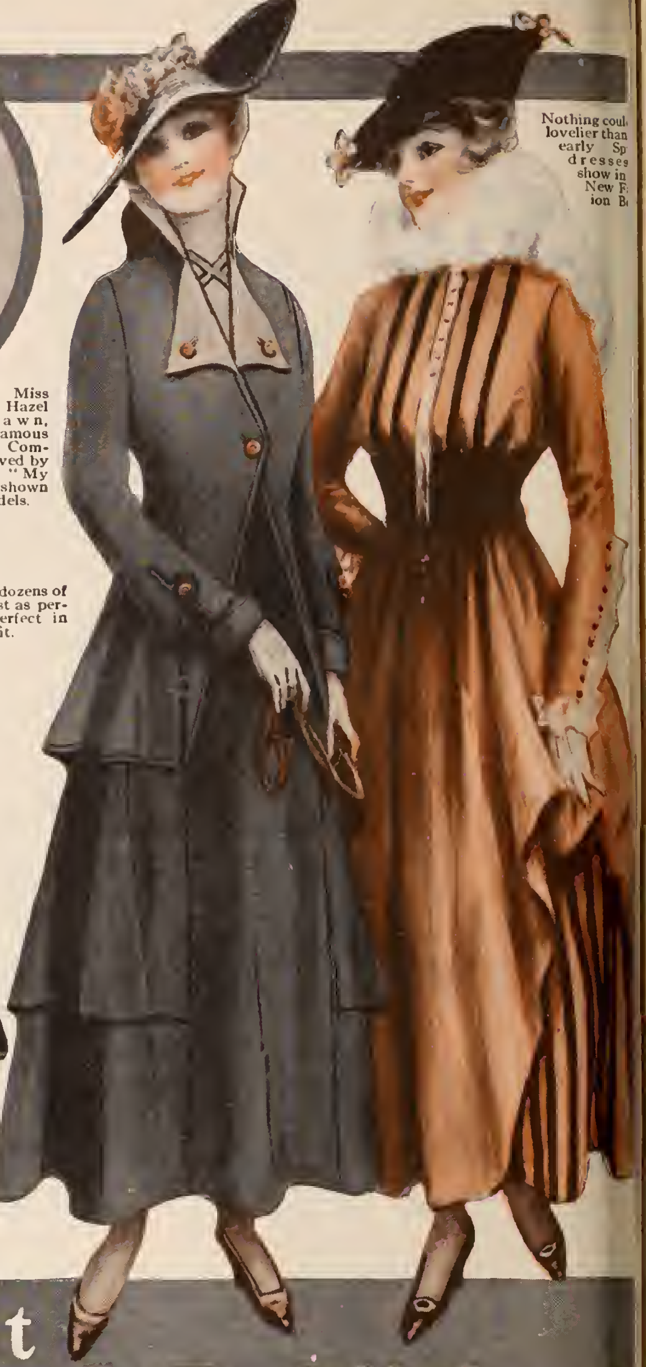


Miss Hazel Dawn, The Famous Players Film Company's dainty star, beloved by millions, appearing in "My Lady Incog." The hat shown is one of our special models.


New York Styles
Spring and Summer 1916
The Charles William Stores New York City
Charles William Stores New York City

This book shows dozens of models in suits just as perfect as this — perfect in style and fit.

This combines 42 complete "Specialty Stores." It shows tens of thousands of different items—thousands in full colors.



Nothing coul lovelier than early Sp dresses show in New F ion B

FREE The Largest Fashion Book Published

Write to-day for your copy

Thousands of Clerks to Handle Your Order Promptly

Think of the small number of clerks most stores have—none of them specially trained. The Charles William Stores have thousands of clerks, each with his own special job That is why our service is famous. Read what Mrs. Parker Ladd says:

> *"Received the goods I sent for and am more than satisfied with them. The petticoat that I paid 49c for we have to pay $1.50 here for and it is not nearly as good."*
> *Mrs. Parker Ladd.*
> *No. Haven, Me.*

More than five hundred pages of new merchandise! Eighty-two pages of special offers in actual colors! The most attractive styles in New York—the loveliest illustrations and values greater than ever before offered even by mail. Fourteen heads of fourteen different SPECIALTY STORES have worked six months preparing the merchandise for it.

You will say this book is the most interesting, the handsomest book ever issued. Regardless of how you now do your buying, regardless of what other books you may consult, get a copy of this one and see for yourself what The Charles William Stores are offering.

Write for this free book today.

An absolutely free copy for you is ready to mail to you the moment we get your request.

A postal sent now will save you so much that you will always be grateful to us for having persuaded you not to delay writing.

No matter where you live, this book brings to you the very latest styles New York has to offer—just what New York women are wearing. More than this, every garment shown is an exclusive Charles William model. They are styles which can be seen only in this book.

Ours, the Most Remarkable Success in America's History

Why have The Charles William Stores over a million customers in less than two years?

With all of the retail and mail order houses already in America, why were The Charles William Stores successful from the very moment they were ready for business?

Because based on *two new ideas!*

Mail order houses have always been conceded to be able to offer lower prices than retail dealers can even approximate. The Charles William Stores from the beginning have built their business on the idea that these mail order prices should be extended to *Merchandise of Quality*. Not cheap, ordinary merchandise sold at a price. But the best merchandise only, the finest, and yet sold at the low price of which selling direct permits. This is what won them trade immediately.

The other idea, which The Charles Willi Stores alone have, is the idea of a group of s cialty stores—43 of them—all managed w the same capital. This means that each st is under the direction of a man devoting entire time to the one store, yet that each st has the *big cash buying facilities* which cc only from *uniting* the purchases of the 43 stor

IMPORTANT—TO OUR CUSTOME

If you are among the thousands who alrea buy from The Charles William Stores, it v not be necessary for you to write for your co of "New York Styles." As soon as it is rea it will be mailed immediately to all of T Charles William customers.

Name..

R. D. Route or Street No.............................

City and State.......................................

Please send your big Free Fashion Book, the one which you say is the finest ever issued, to the above address.

The Charles William Stores
42 Stores Building
New York

SEND A POSTAL OR MAIL THE COUPON TODAY

The Charles William Stores New York

AT THE NATION'S GATEWAY

42 Stores Building, New York

Christian Herald

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Still in the old time fashion the Arabs cross the stream,
And in the shining water the bright reflections gleam
With Oriental luster—the fabric of a dream.

Our Mail-Bag

NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

F. G. M., Corvallis, Ore. I am puzzled and discouraged. For several years I have been afflicted with eczema, which makes me unsightly at times, often breaking my nightly rest. It is written: "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you" (John 15: 7). Was this language meant for the disciples only, or for all Christians? My prayers on other matters are answered, but in the matter of this disease I receive either a refusal or no attention.

Have you studied carefully Paul's experience related in II Cor. 12: 7-9? We must make Scripture interpret itself. Paul had the same promise that you have, but in this case the answer came in a way that seemed at first disappointing. But on the other hand, it may be that you have not sufficient faith. We learn from the whole Scripture teaching about prayer that it is not the prayer itself but the faith we exercise that brings the blessing. There is a positive scientific value in faith; faith opens the way for the power and health of God to fill us; while the heart and mind are resting upon him the body has a better chance to receive and keep the gift of health. Then, too, we must back up our prayers with works. Get the best medical advice obtainable; it may be that some skilful physician can find a remedy for your affliction. But if you are denied the grace of health you can show by your beautiful trust and gentleness the greater grace of patient, cheerful holiness.

Waterin' th' Horses

Margaret E. Sangster Jr.

I took th' horses to th' brook - to water 'em you know,
Th' air was cold with just a touch o' frost;
And as we went a-joggin' down I couldn't help but think,
O' city folk an' all the things they lost.

O' course they have their lighted streets - their Great White Way an' such,
O' course they have their buildin's large an' tall;
But, my! they never know th' joy o' ridin' ter th' brook,
An' somehow I don't envy 'em at all!

Perhaps I'd like it - fer awhile - to hear th' songs an' laughter,
But somehow, I don't know exactly why;
I'd feel th' country callin' me; I'd long again fer silence,
An' fer God's mountains, blue against th' sky.

I took th' horses to th' brook - to water 'em you know,
Th' day was pretty as a day can be;
An' as we went a-joggin' down I couldn't help but think,
O' city folk an' all they never see!

One of our readers, Mrs. Robert Thomas (Michigan), sends this very touching note enclosing a contribution which has been given to China orphanage support: "This I send for my little niece. May the trifle given in God's name be acceptable and blessed. There are many demands for benevolence and with limited means it costs sacrifice such as God approves and accepts through the merits of his own dear Son." This is the right spirit in which to give for any worthy cause.

L. A. L. C., Halifax, Pa. The 8th verse of the 97th Psalm is the middle verse of the Bible.

M. A. B., New Hampshire. Wife-beating is severely punished in England, though there doubtless were laws in past times which permitted many things that are now forbidden.

Mrs. P. P. B., Withee, Wis. The only kind of war that can by any means be regarded as justifiable is one of self-defense. At the present time we are not threatened from any quarter.

C. H. H., Masonville, N. J. The name of Pharaoh's daughter, who found and adopted the infant Moses, is not given in Scripture, but Artabanus, an ancient historian, mentions that traditions current among the Egyptian Jews call the princess Merrhis, and her father Palmanothes (presumed to be a corruption or the equivalent of Amenhapt). The tradition is regarded as of little value.

A. S. B., Carlyle, Ill. We have no means of knowing what the evangelist mentioned does with his income from revival work, nor what is its extent.

J. H. A. Michael Hillegas was treasurer of the United Colonies under the authority of the Continental Congress and was appointed July 29, 1775. He served until September 11, 1789. The Treasury Department was organized under the constitution, in effect March 4, 1789, and the Act of Congress of September 2, 1789. Mr. Hillegas was treasurer for nearly five months after the inauguration of Washington and nine days after the Treasury Department was organized. We cannot tell you any more about Mr. Hillegas. Alexander Hamilton was never Treasurer of the United States. He was the first Secretary of the Treasury and as such gave us our decimal coinage and established the credit of the United States at home and abroad. The office of Treasurer of the United States is a subordinate office in the Treasury Department.

Mrs. Oren Hooper, 143 Neal Street, Portland, Maine, writes to ask if some of our readers will send her the titles of books they have found specially serviceable in the training of young children—books readable and uplifting, helpful in teaching spiritual truths, and in leading the child to know God in nature; also books that are suited to Sabbath reading for the young.

Rev. Joseph Hamilton, of Toronto, Can., distinguished in the pulpit and in authorship, writes to the Mail-Bag discussing the value of moving pictures as an aid to Bible instruction. He says: "Let me give you a suggestion as to picture shows. The very first one I saw, I said, 'Here is a suggestion for the Sunday school.' We take in truth when it appeals to the eye much faster than when it appeals to the ear and retain it a great deal longer. Just imagine, for instance, the tale of the Prodigal Son. And surely, it is just as right and as reverent to make an appeal to the eye as to the ear. I must say that I am surprised that this wonderful suggestion of picture shows was not utilized long ago."

W. C. A., West Liberty, Iowa. Yes, most of the powers mentioned had representatives at the Vatican at the outbreak of the war. England, for the first time in three centuries, sent a special representative, notwithstanding a widespread protest against such a course.

J. M. F., Staunton, Va. You will find the quotations to which you refer in Matt. 26: 52, 53; Luke 22: 36. Read on the same subject James 4: 1, 2; John 18: 36. The whole subject of preparedness is very ably discussed in a series of letters on the subject now appearing in the Christian Herald, which you might hand to the Sunday school teacher.

A. E. C., Chico, Calif. The Book of Enoch is regarded by many as one of the most important in apocalyptic literature. It is mentioned in Jude 14, 15, and several of the early Christian fathers refer to it in their writings. In 1773, three copies of the book were found in manuscript, in Abyssinia, the manuscripts containing an Ethiopic translation complete. It has been translated and printed. The Book of Enoch does not seem ever to have been accepted by the Jews, and the general conclusion among scholars is that it is altogether separate from the canonical Scriptures. It is classed among the Apocrypha. Originally, it is supposed to have been of Hebrew origin, handed down in the form of tradition from generation to generation, and after a time committed to writing. It is in twenty-seven sections and consists of a series of revelations given to Enoch and Noah, dealing with the phenomena of nature and life, the object being "to vindicate the action of Providence." It refers to the fall of the angels, the secrets of heaven, the mysteries of nature, the future judgment, the future blessedness of the righteous, and the coming Messiah, the final establishment of whose kingdom is to be preceded by "wars and desolations." The whole book is written in a highly inspirational style and it has many fine poetic passages. Several eminent commentators place the composition of the book at a period shortly after the Christian era, while others give a probable date between 144 and 120 B.C. Jesus Christ is nowhere mentioned in it, nor is there any special indication of a Christian origin, although the Messiah is spoken of in exalted terms.

F. R. S. B., Seattle, Wash. When and by whom was the motion picture invented?

The motion picture is more than fifty years old if we understand by that term any device for producing the optical illusion of moving objects. These toys were called by various names, such as thaumatrope, zoetrope, stroboscope, phenakistoscope, stereoscopic cabinet, kinematoscope, etc. The first exhibition of photographic motion pictures was made by Henry Heyl in Philadelphia in 1870. The pictures were made by successive careful poses, thrown on the screen in such a way that the movement of the subjects kept time with the music of an orchestra. Many other inventors worked on this problem before Edison, in 1889, produced the first modern motion picture apparatus of the type so familiar to us today.

P. B., Birmingham, Ala. No official statistics available on the subject.

S. W., Canandaigua, N. Y. To what grand division of the human race do the aborigines of Australia belong?

This question has been long disputed by ethnologists. The native Australians are black, which led many to class them among the negro races; but later investigators, considering their features, their straight or curled, not woolly hair, and their heavy beards, classify them along with the Veddahs of Ceylon and the hill-tribes of India, as Caucasians. If this classification is correct, we see, stretching from Iceland to Australia, i. e., more than half-way around the globe, a long belt in which are found nations of all colors and all grades of culture, from the blond Icelander to the black Australian, and from the highest product of twentieth century civilization to a condition comparable to that of the cave-dwellers of prehistoric Europe. The Australians, when first discovered by white men, were at the lowest state of development, as regards civilization, of any known human race.

A. L. W., Los Angeles, Calif. Who was the author of the multiplication table?

It is impossible to know who was the author of the multiplication table, but it is known to have been in existence in the days of the builders of the ruined cities of Mesopotamia, whose records are now being patiently deciphered by archeologists. Tablets are found which tell us of their system of education, banking, accounting, business correspondence, etc., and among others are multiplication tables. So the multiplication table is probably not less than six thousand years old.

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Send money by postal express money orders. A dress, The Christian Hera Bible House, New York.

"Old Subscriber," St bury, Pa. Send name a address for answer by ma

Earnest, Quincy, Ill. T Gospel is not for you accept and keep and hug your own heart, treating as a precious gift to guarded jealously for yo own spiritual joy and welfa That is not the Divine pu pose. Your acceptance only the initial step. T Gospel is given to be so and spread abroad a multiplied everywhere. well might the farmer lo up the precious seed, stead of planting it, multiply a thousand-fo and to feed the world. we spread not the Gosp we are unprofitable servan Jesus' apostles scattered abroad and made the wh world their field. Paul, af his conversion, was impell to sow the seed broadca and faced every peril land and sea in the wo

Georgia's new liquor law h been erroneously reported the press as permitting a resident of the state have shipped to himself, from outside, two qua of liquor, one gallon of wine and forty-eight pi of beer a month. The law provides that he m have two quarts of liquor *or* one gallon of wi *or* forty-eight pints of beer. He must cho one of these, he may not have them all.

F. E. R., Key West, Fla. When was the aut mobile invented?

There are many machines of which it is n possible to name the inventor, nor the time place of the invention; and this is preem nently true of the automobile. In 1802 Richa Trevithick propelled a horseless vehicle at t rate of ten miles an hour, for which he w forbidden the use of the roads. A large numb of inventions, some of which are in practic use in the automobile of today, had been ma by 1845, when the pneumatic tire was invent Indeed, as the Scientific American puts it, t automobile before that year had a ve thorough trying out, and had been fou wanting. In 1855 Richard Dudgeon built steam roadster with a record of 40 miles hour. Traction engines were a common sig on our roads long before the automobile we know it came into use. R. E. Olds in 18 built a buggy driven by a steam engine with boiler of the tubular type which used gasoli as fuel. In 1889 Serpollet, in France, reviv the flash boiler principle, first developed 1825. In 1860 Lenoir, in France, patented vehicle driven by an explosive gas engine. T real father of the modern automobile w Gottfried Daimler, who in 1884 patented road vehicle driven by a high speed intern combustion engine. From that time t development of the automobile was co paratively rapid, but it was not till in t nineties of the last century that it began to b common, and its use as an ordinary vehic may be said to begin with the twentie century. Even a list of the names of those w have contributed to the perfecting of the hors less carriage would require more space than w have at our disposal.

HE · CHRISTIAN · HERALD

An Illustrated News Weekly for the Home

World Federation Begins

HISTORY moves with seven-league strides. On the opening of the Pan-American tific Congress, at ington, December 7-nuary 8, an intel- al union for the interchange of professors and tuents, an exchange of publications and the con- rtion of archeological treasures, was proposed. eek later, a practical extension of the Monroe rine, affecting the three Americas and furnishing n nprecedented example to the entire world, was itted to the ministers of twenty republics. t a thought that must be to the anxious crowned s of Europe!

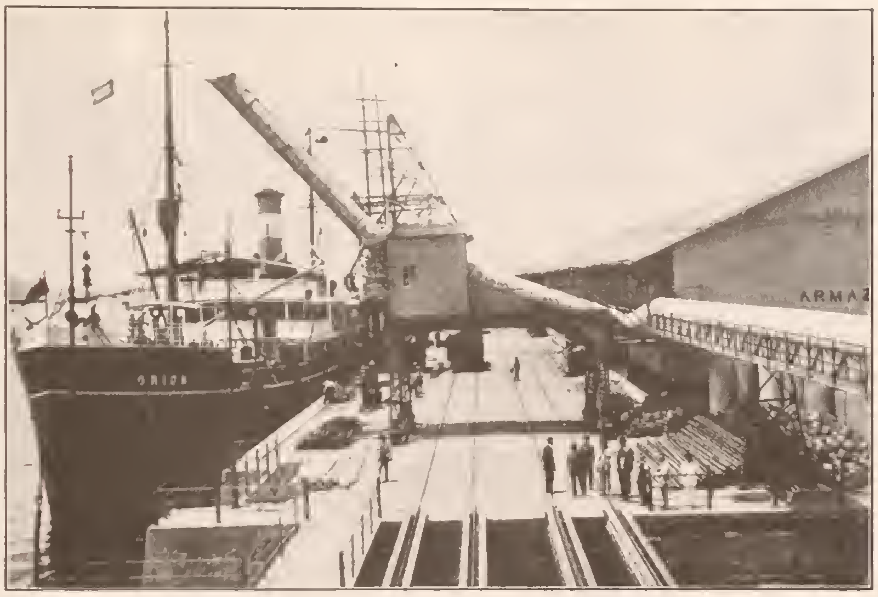
his was not a union proposed in haste to be re- ed at leisure. Nearly a year ago Alberto brano, minister from Honduras, gested a plan for preventing a ration of war in America before question had been submitted to rt of arbitration. A little later, e the Pan-American Financial erence, which did much to extend feeling of commercial friendship, dent Wilson said: "It would great thing if the Americas could to the distinction which they al- y wear, this of showing the way to anent peace."

week later, in the historic as- ly room of Independence Hall, or Blankenburg of Philadelphia gested a formal federation of all rican peoples in an alliance as -knit as the United States itself, sure world peace and human re.

spite of the many sessions, which o do with all branches of scientific rch, the prevailing note of the ering was the science of an en- ened internationalism and ad- ed government. Problems of in- ual development gave way to the lem of world evolution. Con- tion of all that goes to make up ty and freedom was discussed hose who had come thousands of s to describe a single waterfall or to diagnose the ses of a single plant.

he division on mining and metallurgy forgot the lems of the extraction of metals and turned to problem of the refining of fellowship. The fusion inerals served to teach the lesson of the fusion of s. Questions of public health were expanded to r the hemisphere not with life alone, but with ty and the pursuit of happiness. Weighty mat- of transportation, commerce and finance were ssed from the viewpoint of friendly helpfulness er than individual gain. One congress consid- the good of all the twenty-one republics, whose dreds of representatives united in the desire to many peoples one in thought and trust.

HREE weeks before the opening of the Scientific ongress President Wilson, in what has already me a noted presidential message, proclaimed a new Pan-Americanism, and his sentiments found favor among the many republics of Central and South America. The plan for a Pan-American federation has been the subject of careful consideration for more than a year. The attitude of the President over the Colombian settlement, his determination not to coerce Mexico, and his open declaration at Mobile that the United States has no idea of territorial aggression, are all along the line of the present movement. Distrust of America's motives has melted before the warmth of friendship which has developed toward the Latin-American republics. A celebrated banker from South America, speaking at the Financial Conference of last May, showed the attitude of his race toward our government in these words:


Loading Coffee at Docks, Santos, Brazil

> The disappearance of distrust will permit of the real union in sentiment of all the nations of America, and that union will mean strength for the protection of the continent and of the ideals of liberty and democracy to which it is dedicated.

Eduardo Suarez Mujica, the Chilean ambassador and presiding officer of the Pan-American Scientific Congress, in his reply to Secretary Lansing's address, said:

> Although representing only one of the republics, I am convinced that I am interpreting the thought and feeling of each and every one of them when I say that the government of the United States today completes the erasing with a friendly hand of the last traces of past misunderstandings and erroneous interpretations which had in former times clouded the horizon of America.
>
> No doubt there had prevailed before now, in the atmosphere of American foreign offices, uncertainties, misgivings, and suspicions whenever the well-inspired and unquestionably beneficial declaration by President Monroe was brandished in the United States with a view to practical application. There was lacking the precise definition of the meaning and extent of that memorable document, and many of the weaker American nations seemed afraid and apprehensive whenever the news reached them of a possible application of its declarations.
>
> Thus the Monroe Doctrine might have been a threat so long as it was only a right and an obligation on the part of the United States. Generalized as a derivation derived from the Pan-American policy supported by all the republics in the continent as a common force and a common defense, it has become a solid tie of union, a guarantee, a bulwark for our democracies.

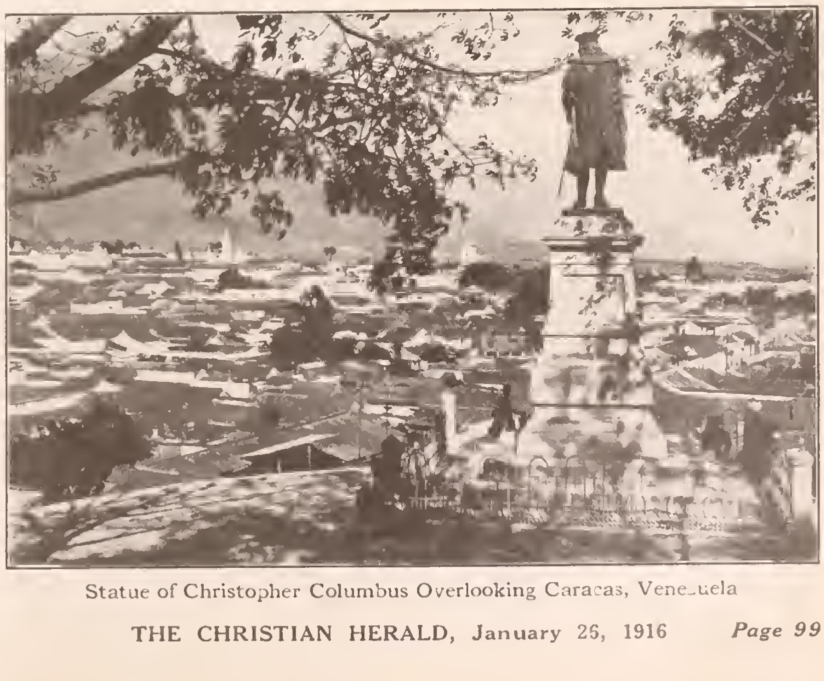
The speech by Secretary Lansing which drew forth this frank reply was a hearty expression of a desire for trust and friendship among the American republics. In defining the essentials of Pan-Americanism, he said:

> When we attempt to analyze Pan-Americanism, we find that the essential qualities are those of the family sympathy, helpfulness, and a sincere desire to see one another grow in prosperity; absence of covetousness of another's possessions; absence of jealousy of another's prominence; and, above all, absence of that spirit of intrigue which menaces the domestic peace of a neighbor. The might of this country will never be used in a spirit of greed to wrest from a neighboring state its territory and possessions. The ambitions of this Republic lie in the paths of peace and justice. Whenever and wherever we can, we will stretch forth a hand to those who need help. If the sovereignty of a sister republic is menaced from overseas, the power of the United States, and I hope and believe the united power of the American republics, will constitute a bulwark which will protect the independence and integrity of their neighbor from unjust invasion or aggression. The American Family of Nations might well take for its motto that of Dumas's famous musketeers: "One for all; all for one."

On the day when the excitement over the Austrian note was at its height and a break was expected, the American republics were drawing together, not in fear of a European foe, but in the desire to prevent the horrors of war from spreading to this hemisphere. The ordinary business of the congress was forgotten in the desire to further the cause of Pan-Americanism.

A UNION of the American republics is not a gain to the United States so far as armament is concerned, for it increases the territory to be defended more than it increases the means of defense. While this union will not bring material benefit to us, it is interesting to note that the South American republics are relatively better prepared, so far as army is concerned, than we are, and that the per capita revenue is nearly as great in the Southern republics as it is in the United States. While we gain nothing in a material way from a union with our twenty

Rio de Janeiro Harbor, and Famous Sugar Loaf Rock


Statue of Christopher Columbus Overlooking Caracas, Venezuela

friends, they gain no more than we do. Selfish interest is entirely absent from the entire scheme of internationalism. Nationalism is necessarily lessened when internationalism is born. As the acknowledged leader of the Western Hemisphere, using moderation in our leadership, the United States can further not only the ideal of Pan-Americanism, but also that of world-brotherhood and universal peace. If this will work in the Western Hemisphere, why not in the world?

Argentina and Chile nearly bankrupted themselves because of mutual defense measures that affected no other nations in the world. When arbitration was decided upon and the "Christ of the Andes" took its place as the symbol of a mutual agreement to establish arbitration between the two nations, Argentina and Chile began to grow strong, till today they occupy an important place in international affairs. What armaments could not bring them, the decision to arbitrate did.

Brazil touches every other South American republic except Chile, and there have been boundary disputes with every one of them. It is worth every effort on the part of Pan-America to prevent the recurrence of such disputes. Pan-American peace will bring a prosperity that will actuate against war far more than any navies that the nations of this hemisphere can afford to build.

Pan-Americanism is not a policy of exclusion. Prosperity and growth in these two mighty continents, harboring nearly two hundred million people, will mean prosperity to the nations now at war. The isolation enjoyed by the Americas militates against foreign aggression, but no sea is too wide for modern commerce to bridge. Pan-Americanism is an open-door policy throughout two of the richest continents, peopled by consumers of world products. In spite of the Monroe Doctrine, our exports to Argentina in 1913 were less than half those of the United Kingdom, and our imports from that country were less than one-fifth as great as those of the United Kingdom. The Monroe Doctrine has never been the basis for an attempt to monopolize Latin American markets, nor will it be. Pan-Americanism may bring us a larger measure of trade, but it will do so through greater friendship and better understanding rather than through the destruction of foreign competition.

Elihu Root, discussing the power of international law before the congress, said:

> When this war is ended, the civilized world will have to determine whether what we call international law is to be continued as a mere code of etiquette or is to be a real body of laws, imposing obligations much more definite and inevitable than they have been heretofore. It must be one thing or the other. Vague and uncertain as the future must be, there is some reason to think that after the terrible experience through which civilization is passing there will be a tendency to strengthen, rather than abandon, the law of nations.

David Jayne Hill supplemented this idea:

> The only alternative to defensive armament on a great and possibly ruinous scale is the gradual triumph of law over force. There should be among self-governing nations such unanimity in the acceptance of the principles of international justice, and such union in organizing the necessary means of defense as to present to the whole world a formidable solidarity of peoples' determined to maintain their independence against arbitrary aggression.

The distinction between the Monroe Doctrine and Pan-Americansim has caused much comment. Secretary Lansing is both true to the United States and to the Pan-American republics when he says: "The Monroe Doctrine is the national policy of the United States; Pan-Americanism is an international policy of the Americas. The motives are to an extent different; the ends sought are the same. Both can exist without impairing the force of the other. And both do exist, and I trust will ever exist in all their vigor."

THE practical extension of the Monroe Doctrine which has been proposed by the United States has been presented to the ambassadors and ministers of twenty republics. If accepted, this will be the greatest step toward universal peace and group action ever taken. The various principles are:

The United States and all other nations of this hemisphere mutually agree to guarantee the territorial integrity of the countries of this hemisphere.

All the nations agree to maintain the republican form of government.

All bind themselves to submit to settlement by diplomacy, arbitration, or investigating commissions, as provided for by the treaties already ratified, disputes of all kinds, including boundary troubles, but not controversies affecting the independence of each.

General agreement whereby the exportation of arms to any but legally constituted governments of this hemisphere will be prohibited, and laws of neutrality adopted which will make it impossible for filibustering expeditions to threaten or carry on revolutions in neighboring republics.

No definite steps have been taken toward the holding of a convention for the accepting of these principles, but it is thought that this convention will soon be held.

John Barrett, who is closely in touch with conditions, gives as his opinion of the possibilities of the movement the following:

> So strongly may this movement toward Pan-Americanism develop that by its strength it may represent the most po
> future factor in preserving peace among all nations.
> nations of Europe and Asia realize that a war of aggrandiz
> undertaken against any American nation would be me
> united front of twenty-one republics, such a war will ha
> undertaken.

SO much thought was given by the congress t
matter of Pan-Americanism that the man
cellent papers and lectures were almost overl
in the larger issue. Prominent among the fe
of the congress were the excellent personal f
that existed, and the care with which the gover
handled the details. The wives and women f
of the delegates formed a Pan-American Wo
Congress to promote friendship among the w
of the three Americas.

The speech by President Wilson on January
enthusiastically received by a large audience
overflowed the Memorial Continental Hall
Daughters of the American Revolution. The $1
000 home of the Pan-American Union was too
to hold the vast audience. On the evening of Ja
7, the White House was the scene of the first f
function there in two years, when 4,000 delegat
representatives were received by President
and his bride.

Press comments from the cities of South A
are most favorable to the ideal of Pan-American
and the newspapers of the continent have been g
interested in the developments, actual and exp
resulting from the holding of this great interna
meeting. The next such congress is to be h
Peru during the centennial year of that rep
declaration of independence in 1821. Who ca
see the character of the Congress of 1921?

What the New Year will bring to Europe
can say. Nineteen sixteen may prove as gru
and hopeless as the year that has passed. T
World, inhabited by men who are like us, act
we would act in like circumstances, is slowly co
ting suicide—spilling its life blood as a sacrifice
gory god of war. Ideals are there being foug
individual and national aspirations are there th
of bloody battle; but the Old World, seeking r
finding death.

Meanwhile, here in these United States a life-
movement has been growing. An ideal is
striven for which would have seemed Utopian
years ago. Twenty-one republics, proud in
individuality, vibrant with the power of natio
are drawing together for friendship, for a sp
partnership, in which the pride of nationalism i
in the common weal.

MAYNARD OWEN WILLI

The Beautiful Gloria Garden, Rio de Janeiro

Pleasure Gardens of Montevideo, Uruguay

$18,302,905.71 for Foreign Missions During 1915

GIFTS to foreign missions through the 192 foreign mission organizations of the United States and Canada increased $1,625,379 during 1915, or 9.43 per cent. This fact was announced recently at the annual meeting of the Conference of Foreign Mission Boards in Garden City, Long Island. The Home Base Committee, through Rev. Fred P. Haggard, stated that the total offerings for religious, educational and medical missionary work, outside of the United States and Canada, last year, through the organizations comprising this Conference, amounted to $18,793,990. In addition $594,260 was expended by certain home mission organizations for work in Mexico, Central America, the Philippines, Cuba, Porto Rico, Alaska and Hawaii. While considerable anxiety prevailed at the beginning of the year as to the effect of the war upon offerings, the returns show that the effect has been favorable rather than otherwise. Two of the leading boards, Baptist and Episcopalian, succeeded in wiping out large accumulated debts, while others were equally successful with smaller obligations or materially reduced them. Of the 192 boards reporting to the Conference, 83 show an increase in income for the past year. Two boards, the Northern Presbyterian and the American Board (Congregational), acted as agents in forwarding more than $1,000,000 to Syrians, Armenians and other sufferers on account of the war. Several boards also aided, from their own treasuries, certain missions, chiefly German, whose work has been seriously disturbed.

The contributions for the various denominations for the past year, as reported January, 1916, are given below:

UNITED STATES

Adventist	$ 649,948.46	Methodist	$3,514,791.80
Baptist	2,620,650.36	Moravian	35,935.94
Brethren	10,894.80	Presbyterian	3,976,606.72
Churches of God	12,303.49	Protestant Episcopal	1,152,250.00
Christian	476,429.12	Pentecostal	28,238.94
Congregational	1,461,324.57	Reformed	505,474.85
Evangelical	127,923.67	Reformed Episcopal	4,445.05
Friends	144,088.35	United Brethren	155,329.57
German Evangelical	45,529.34	Universalist	13,672.94
Lutheran Evangelical	669,314.05	Miscellaneous	2,307,058.25
Mennonite	55,178.63		
			$17,937,388.90
Less deductions for duplications, etc.			791,854.94
Total for United States			$17,145,533.96

CANADA

Baptist	$158,552.22	Methodist	$3
Church of England	155,682.28	Presbyterian	56
Congregational	11,452.80	Miscellaneous	7
Mennonite	6,147.92		
			$1,29
Less deductions for duplications, etc.			17
Total for Canada			$1,11
Add United States			17,14
Grand Total			$18,30

AT the Foreign Missions Conference the n
medical missions, both in men and ma
was emphasized, and the value of the hospital
approach to the hearts of people was shown to
least equal to that of the school. Reports show
exceptional growth of religious interest in Japa
a noticeable unifying of Christian spirit amo
missionaries of different nationalities. The Co
Women for Home Missions participated for th
time in the sessions of the Home Missions C
The strategic points in home missions are the
for the immigrant, the Indian, the negro, and th
community.

Abolishing the Horizon

By LOUIS E. ORCUTT

WHAT does it mean that a few days ago the railways of Kansas petitioned the State Railway Commission for permission to raise passenger rates from 2 cents to 3 mile? For one thing, it means that the auto- has become an essential and very useful part life of every family, and that, instead of con- time-tables and going when the railroad chooses atch a train, the average American is making rt trips, under 150 miles, in his always-ready he automobile has become an article of popu- and so much a part of everyday life that er there is a showing of automobiles, there ople crowd. Neither is it merely curiosity aws them, as it was very largely twenty years Chicago at the very first automobile show, or when the first show was held in New York at n Square Garden. They crowd to the shows they have cars, or intend to have them, or find it possible to have them.

Sixteenth Annual Automobile Show closed in ork on January 8. It filled four floors of the Central Palace with exhibits ks, and the folks were there siness. They wanted to One exhibitor told the that the people who came show knew what they were for and knew when they und it, and couldn't be fooled f anybody wanted to fool He said they were motor- nd that the car that wasn't " might as well stay out of ow. As far as the writer ble to see, they were all ." Every car offered seemed y more than an even money's and the question of which buy was largely a question ich price you could afford. then there were some diffi- hoices. It is claimed that re now produced at a figure that every man with an of $1,200 a year or more can to buy a car. Some who o know put it the other way y he can't afford not to buy It has been estimated that are something more than 000 men in the country with that equal or exceed ; 1,500,000 of them with s about $1,800, and to these the trade expects to sell 000 cars in 1916. In 1899 tal production of cars was in 1910, about 187,000; and 15 the total production was little short of 900,000. The ge price of the cars sold in was $2,123; the average price cars sold in 1915 was very $800, and it will probably go below $800 in 1916.

men with the moderate es are buying cars; they are g to themselves that they t afford to do otherwise. six-cylinder, five-passenger wholly dependable, graceful e and economical in opera- on sale at less than $1,000. smaller cars running as low 5, it behooves every man who good health and the open ry, or who has a growing for whose health and pleas- e is responsible, to think very sly before he decides that he must be without

ere are cars for the man whose income is a little than moderate and for the man who only needs cide which car and can be careless about the There are classes of cars priced around $1,000, 0, $1,500, $2,000 and up to $7,000, and each as the price advances presents some added that balances the difference in cost. There are ments in design that are possible at higher s and that add much to the comfort and the urable use of the car, and these refinements are while. The higher-priced cars have more power, r wheelbases (which means easier riding), r finish, deeper upholstery, in some instances a more of what we call "class," but the man who a low or medium-priced car may be sure that he king a good purchase and that his car will give good service. It is a pretty cheap car nowadays h is without a self-starter, and that means that e steadily mounting number of men who drive il be added perhaps an even larger number of en. With the self-starter it is easy for mother to take father down to the train or to business in the morning, do her errands, take a little spin and return to her housework tuned up and alive in every nerve; and easy again for her to go for him at night. It is good for him, too.

IN the days when the horse was king of the road the people of the United States bought 1,000,000 buggies a year. The sale of automobiles is just reaching the mark set by the buggy. Last year 448 manufacturers produced 892,618 vehicles and orders for 300,000 remained unfilled. This year plants are being increased to provide the 1916 market with at least 1,000,000 cars. Sales such as this show that the automobile has long ago gotten out of the class of luxuries. There were registered in 1915 in all the states 2,400,000 motor cars, which is more than one for every mile of public highway in the Union. The per capita relationship for the whole country is one car to forty-eight people, but the agricultural states of the Middle West make a better showing than the Eastern states, the state of Iowa leading with one car to each nineteen people; approximately one family in four owning a car. To the farmer, the merchant, the plumber, the contractor and the salesman, the automobile is both a necessity and a valuable asset, and the great bulk of the lower-priced cars are being sold to these classes of buyers. The automobile makes the distance to town a negligible quantity; it helps to keep the boys on the farm and helps to keep the farm for the boys. Automobile tractors are even sending the patient farm-horse out to pasture and are plowing, harrowing and harvesting, and towing the loads to market. In the fields and on the road the farmer of today is making full use of the automobile, and he is the best customer of the industry, which is now the fourth largest in the United States. Lumber, steel and clothing alone lead the automobile in the industries of America.

The automobile has raised farm values and has made possible a great widening of the suburban communities about the cities. A few years ago Connecticut had a serious problem to solve in her abandoned farms. Today there isn't an abandoned farm in the state; they have been sold largely to commuters who motor from the railway station to their country homes, the remodeled and no longer abandoned farmhouses.

The early automobiles were compromises between the buggy and something else. Today the automobile is the something else, and the old lines of the buggy have disappeared. The cars offered in the recent show in New York were uniformly graceful, the lines of the bodies were pleasing, and while, a year ago, designs were more or less standardized, this year there was variety. The enclosed bodies showed a very great advance over any previous year, especially in the convertible types, the all-weather cars. It used to take a considerable degree of fortitude and more wrappings than were entirely comfortable to use an automobile in the coldest weather; but now even the driver may be snug and warm in a closed car that is heated either from the exhaust or from the batteries, and that is as comfortable in any weather as your home itself.

Rising fuel costs, and the fact that unnecessary weight means wasted power, as well as the fact that unneeded weight adds to cost and tends to cumbersome lines and to tire troubles, have hastened the already noticeable trend toward lightness; and the cars of 1916 in every range of price underweigh the cars of earlier design. In spite of the radical lessening in weight of the last few years, automobile engineers have succeeded in producing cars that will stand up against more hard work and do it better and cheaper than their heavier predecessors. Vanadium and nickel steel, aluminum, drop forgings, oxy-acetylene welding, improved tests for materials, parts and finished cars, and improved designs, have all entered into the result, which is the light car of today, light in weight, light "on its feet," quick in the "get away," and responsive to every emergency of the road.

IT is impossible for any man, whether he is country born or city bred, to go through a motor show without hearing the call of the road. There is joy in movement, there is exhilaration, just in having the throbbing energy of the car at your command. The man who needs a car in his business and who buys from a purely utilitarian standpoint cannot keep the wider use of his purchase out of mind. On holidays and Saturday afternoons, and such other times as may appear, this utilitarian buyer and his family will be found motoring for pleasure only. There is a higher utility, however, in the car that is purchased just for the family. It cannot, today, be held in any sense an extravagance. At prices that now prevail a car can be purchased without mortgaging the home or sacrificing the father's life insurance. The saving for a couple of years of the money that need not be spent, the cost of a couple of the ordinary sort of mountain or seaside vacations—these are enough in many a family to purchase a car which will make every week-end a vacation, and which will bring to every member of the family that birthright which so many cherish but which so few ever realize in full: the birthright of the out-of-doors—the out-of-doors where lakes dimple in the light of the summer sun; where gentle breezes cool grassy banks and great trees furnish welcome shade; where rivers run smoothly over untried depths or ripple over shallows or rage in rapids over rocks and ledges; where roads run through ferny glens and along quiet country-sides, or climb rugged hills and bring you unexpectedly face to face with the whole panorama of hill and lake and river and farm and village.

We can walk into the out-of-doors, but the distance is limited which a man can walk. The horse widened the horizon, but even the horse, faithful friend though he has been, was limited in speed and in endurance. The railroad and the iron horse widened the horizon still more and brought the continents within the view of men; yet nature seen through the car-window still held aloof and guarded her intimate secrets well. It remained for the automobile to lay wide open the heart of the out-of-doors. The automobile has abolished the horizon.

A Week in the World's News

The War in Europe

By ANTHONY ARNOUX

European journalist of many years' standing; military critic; staff writer of the Paris Daily Mail and Le Temps; contributor to l'Indépendance Belge

ITALY has ordered a census of all the grain in the kingdom, to be taken not later than January 25, with the object of controlling the sale price thereof and to prevent speculation therein. She has also called four additional classes of artillerymen to the colors, from which it may be inferred that the reports of her severe losses in men, which have been reaching us, have some foundation in fact.

Italy is also having great difficulty in placing her latest internal loan, and this, coupled with a rather startling decline in Italian exchange during the past week, while exchange on Great Britain and Germany has ameliorated, seems to indicate that Italy is in a difficult position economically.

The Austro-Italian campaign during the past week has presented no features of either interest or importance. The depth of the snow on the Alpine fronts has prevented military activities, and on the Isonzo front there have been only artillery duels without particular results. Italy is still not at war with Germany, and it is said that no German troops are operating on the Italian front. This condition of affairs constitutes one of the continuing mysteries of the war.

Political conditions in Great Britain decidedly ameliorated during the past week. Between the first and second readings of the compulsory military service bill in Parliament, the opposition to the bill almost completely collapsed. The Labor party broke into fragments, and the Irish party withdrew its opposition to the bill, which finally passed its second reading by a majority so large as to render the opposition almost ridiculous. One result of the division of the Labor party was that Mr. Arthur Henderson, who had offered his resignation from the cabinet, withdrew the same pending the further developments of the situation.

Some of the labor organizations, however, continue their opposition, among which may be particularly cited that of the railroad men, called in Great Britain the railway servants, who, at a meeting after the second reading of the bill, practically dared the government to put the measure in active operation, threatening in such event a general strike with a resultant absolute tie-up in railway transportation. It is probable, however, that the government will be unmoved by these threats, and feels itself sufficiently strong to deal drastically with the situation, probably by a proclamation of martial law with all the consequences which result therefrom, should the threat be put into effect.

On the northern Russian front little has taken place during the past week. This condition, except for the first two days, has also prevailed on the southern front, where such hard fighting took place the last two weeks. On these first two days the Russians made herculean efforts to pierce the Austrian lines northeast of Czernowitz, Bukowina, and on the east bank of the Stirpa river, which runs north and south in eastern Galicia, parallel to the Sereth river. The Austrian resistance was, however, too tenacious for the Russians to overcome, and finally they gave up the effort, and both sides have been resting on their arms; though probably after a short rest heavy fighting will be renewed in this region.

The positions of the two adversaries have not been modified to any appreciable degree, the Austrians holding in this sector to all intents and purposes the same positions which they held six months ago. In spite of this negative result the losses on both sides have been very heavy, perhaps as high as 60,000 for the Russians and somewhere around 35,000 for the Austrians. The weather on this front has been Arctic at all points, being below zero, while at some the thermometer has fallen as low as twenty below; besides which the snow is very deep. Campaigning under such conditions is necessarily very difficult.

The Mesopotamia campaign is now the most important, and has reached a critical stage; and not only is that important in itself, but its collateral effects are even more so.

A British defeat here, coming on the heels of Gallipoli, would completely destroy Great Britain's remaining prestige in the Mohammedan world, and would weaken her greatly in the Farther East, and these results would have a decided effect on the future course of events in India, Afghanistan, Russian Turkestan, and particularly Egypt. Moreover, if complete enough to force the retreat of the British to the shores of the Persian Gulf or so to cripple them as to render impossible their prosecuting this enterprise further, such a defeat would expose the Russians operating about 250 miles northeast of the Mesopotamia scene of action, in Persia, to attack in a short time by superior forces, which would be very apt to spell disaster to them.

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Kut-el-Amara, Where British Troops Are Surrounded by Turks

The present position of affairs in the Mesopotamia field is about as follows: At Kut-el-Amara, on the Tigris, about ninety miles south of Bagdad, is a British force of some 10,000, under General Townsend, surrounded by Turks. About thirty miles from Kut-el-Amara, to the southeast, also on the Tigris, is El Owasa. This place has just been reached by the head of the British army which is advancing under General Aylmer to the relief of the force in Kut-el-Amara from Iman Ah Gharbi. This relieving army stretches as far to the southeast as Amara.

There is also a British force on the southern side of the Tigris moving in unison with the force above mentioned as having reached El Owasa. The whole army of relief is probably over 100,000 strong and is aided by river gunboats, etc., operating on the Tigris.

Between Kut-el-Amara and El Owasa, directly across the path of the British army of relief, is entrenched a large Turkish force, reported to be about 80,000 strong. In addition to this force in front of them the British are being attacked from both sides by regular and irregular Turkish troops and Arabs, the numbers of which latter are increasing hourly.

The British probably have another hundred thousand men near the Persian Gulf, while the Turks are rushing troops into this field of action as rapidly as possible from the west. The Turks are bombarding heavily, we are told, Kut-el-Amara, and Gen. Townsend has sent a wireless to Sir Percy Lake, commanding the combined army of relief, advising him that help was needed at once. In addition to the Turkish forces opposed to them, the floods caused by the Tigris are giving the army of relief great difficulty.

The British have one advantage over the Turks, in that their army of relief has much more artillery than their opponents, but whether or not this advantage will turn the scales in their favor remains to be seen. Up to the present both sides have suffered very severe casualties, the British reporting great difficulty in caring for their wounded, owing to the hospital boats being filled to overflowing. The Indian army corps recently removed from France is reported as participating in this campaign, as are a considerable number of the troops which left Gallipoli peninsula on the first evacuation.

The figures on the Irish recruiting to date have been published by the British government and are rather interesting. The military population of Ulster is 169,489, and up to December 15, 49,740 of these had enlisted. In Leinster the figures were 174,597 and 27,458 respectively; in Munster, 136,637 and 14,190, and in Connaught, 81,392 and 3,589. So that Ulster with 169,000 military population had up to date contributed more men than the other three counties with 391,000.

On the Salonica front the week has been quiet, though from time to time there have been alarmist rumors. The French have occupied the Greek island of Corfu, and it is intended to remove thither the remnants of the Serbian army now in the coast towns of Albania and in Montenegro, for reorganization. Greece has protested against this fresh violation of her neutrality.

The rumor that the consuls of the Teutonic Allies arrested at Salonica had been released appears to have been without foundation, as it is now announced that they have been transferred to a French auxiliary cruiser, on which they have been interned.

The Austrian invasion of Montenegro made rapid progress during the week. The great stronghold of Montenegro, Mount Loveen, was captured, and in a day or two later the capital of that kingdom, Cettinje, passed into A
hands. In the eastern front the
ans also made progress and cross
river Trava. Montenegro will
bly be completely overrun in the
of the coming week.

The Bulgarians to the south
bania have almost reached the A
coast a little south of Durazzo, n
the alarm of the Italians at Duraz
at Avlona and San Giovanni di M
whose position caught betwee
Austrians in the north and thi
garian force is rather critical.
also true of such portion of the
army as still remains at Scutari,
it reached with such great di
after suffering so many hardship

In the west, there was some
vigorous fighting in Champagn
the Butte de Tahure and M
which cost many lives, but whi
not result in any very definite g
either side. Outside of these poin
the usual artillery duels and han
ade fighting occurred. There are
of an impending Ally offensive
front, but of this there are no
signs.

◆

A NEW MEXICAN CRISIS. Th
tion of possible American interventio
affairs of Mexico was again brought
to a head on January 11 when s
Americans bound from Chihuahua
the mining districts of northern M
reopen the mines were taken from a
and North Western train, fifty miles
the city, robbed, and murdered in col
The men carried safe conducts from t
ranza authorities, and were murd
bandits under the direction of two "c
of the former Villa forces. Secretary
at once sent a telegram through Con
eral Silliman to General Carranza de
that steps be taken for the immedi
suit, capture and punishment of the
and for the protection of other Americ
foreigners within the confines of
Secretary Lansing also denied that th
which was under the leadership of
B. Watson, had returned to Mexico
assent of the United States governme
warning to Americans to remain out
ico still stands. (January 16, British
were ordered out of the State of Chihu
Sir Cecil Spring Rice, British Ambas
Washington.) The report of this
atrocity brought the subject of inte
to a head in the Senate, and resulted
severe criticism and ardent defense
Administration's policy of watchful
and a considerable demand for im
intervention. Senator Sherman of
presented a resolution providing f
American policing of Mexico.
resolution, which had been passed by
mous vote, prior to the massacre, as
President to submit to the Senate all
in regard to Mexico and asked him
or not there was a government in
and, if there were, where it was situat
was the extent of its authority, what gu
had been given in the United States
it had been recognized. This resolut
particularly upon the question of
firmation of the appointment of Mr.
as Ambassador to the new Carranza
ment. Senator Stone, chairman of the
Relations Committee of the Senate,
the President's policy in Mexico and
with the Senate not to force the hand
President when it was hoped that hi
of watchful waiting was about to
All of the resolutions urging inte
were reported to committees and
them reached a vote, but a poll of th
showed that a vote on the question
vention would stand a very good ch
passing by a small majority unless
action by Carranza resulted satisf
before the vote was taken. Reports
murders fanned the flame of indi
Two days following the murder of th
teen Americans, a small body of
troops and Americans captured two
Villa chiefs, who were at first thoug
the ones guilty of the outrage. Bo
executed. Immediately upon receipt
of the murder, Carranza dispatched
of several hundred cavalry westwa
Chihuahua City and he was reporte
preparing to send 5000 cavalry into
trict infested with the remnants of t
forces. Feeling along the border is
ingly bitter and a small anti-Mexi
occurred in El Paso, about the time th
of the slain Americans were brou
Carranza replied immediately to the A
telegram, promising condign punish
every guilty participant in the outr
promising also to establish strong
along the railway lines. At the sam
other Americans in the danger zo
urged to return to the United Stat

ar nza was asked to provide convoys to isu safe conduct. Offers of armed Amer- an to assist in maintaining order were re- se by Carranza. President Wilson is firm t l adherence to the policy of watchful ai g. and all of the power of the Adminis- at n is being exerted to give Carranza ve chance and to prevent the use of United tat troops in Mexico. The State Depart- en had a large foree of men at work Fri- ay aturday and Sunday preparing a com- let statement of the facts of the whole le n situation. It was expected that this would be delivered to the Senate on lo ay, January 17.

B FIRE AND FLOOD. On January fire starting in an ironmonger's shop ve the city of Bergen, Norway, causing o ty damage estimated at $40,000,000. w ives were lost and 2000 people were ad homeless. Bergen is the great seaport rway. High tid s in the North Sea roken through a dyke in North Holland, u g some loss of life and driving several ou nd people to higher ground. The o has threatened Rotterdam, but it is ou t that the canals will be sufficient to a off the water and save this important r om actual damage.

T E ORIENT EXPRESS. The first ro h train from Berlin to Constantinople ft rlin on January 16. The route is via ie , Belgrade, Sofia to Constantinople d e trip is scheduled to take 56 hours.

C INESE REVOLUTION SPREADS. he ew Chinese monarchy is already meet- g ifficulties. Japan has refused formal co ition, the refusal taking the form of a qu t for the postponement of a state visit t Chinese Minister of Agriculture and m erce. In the province of Sze Chuen. es ent-Emperor Yuan Shi Kai's forces e orted to have been defeated by a force 6 00 rebels fighting under the banner of e w Chinese Republic Association.

A ERICAN SUBMARINE DESTROY- D The submarine E-2, undergoing re- ir n the Brooklyn Navy Yard dry dock, s utted by an internal explosion in the te oon of January 15. Four men were le and ten seriously injured. The sub- r had recently been fitted with a new tt y designed especially for submarines r. Edison. Former batteries gave off lo e gas, which became dangerous if b rines had to remain submerged for a g eriod. The new Edison battery elim- at the chlorine but gave off double the a ty of hydrogen gas produced by the e batteries. Experiments were being d with the E-2 to determine the best a of handling this hydrogen. The cause t explosion had not been determined at e ne of this writing, the accusation being d out equally against the hydrogen gas n the batteries and the compressed air k of the submarine and the tank of e ne which supplied the torch that was in used by workmen in making repairs. e terior of the submarine was so com- t wrecked, and the men who were in a si n to know the facts were all so seriously ju d, that the Board of Inquiry which g sitting at once was not ready on Mon- y orning to make any suggestion as to its i n regarding the cause. This is the sec- d bmarine fatality within a year in the i States navy, the other being the F-4 i sank in the harbor of Honolulu.

N QUEEN TO STOP THIS CON- LT. Russian troops operating in Persia v occupied Hamadan, ancient Ecbatana, i was plundered by Alexander the Great d hich tradition names as the Shushan e Ahasuerus reigned and Queen Esther p d the slaughter of her race. Two tombs madan protected by a wooden domed il ng in the center of the town, are still i d out by pious Jews as the tombs of ecai and Esther. They bear Hebrew e tions, but the inscriptions do not date urther than 557 A. D. A large mound he city is reported to be the site of the la before whose gates Mordecai sat and whose walls Haman completed his estruction.

TRENTON GOES TO CHURCH. As a part of the Billy Sunday revival, January 16 was Go-to-Church Sunday in Trenton, and the attendance on divine worship is said to have been phenomenal. 50,000 persons heard Billy Sunday and nearly 800 hit the trail.

BABIES MAY DIE. The British and French governments have denied the request of the American Red Cross for permission to ship condensed milk to Germany for the benefit of some 3,000,000 babies. The reason for the denial was that the transportation of the milk could not be permitted for military reasons. But just what military reasons could possibly exist even Hudson Maxim, greatest American authority on munitions, declares himself unable to imagine.

TRAIN MEXICAN YOUTHS. Letters received in Brooklyn from the Secretary of the Y. M. C. A. in Mexico report that the Carranza government has asked the Y. M. C. A. to establish branches and gymnasiums in the capital of every state in Mexico.

The Mexican Mining Property to Which the Slain Americans Were Going

THE PEARL OF THE PACIFIC. The recent annual report of Governor Pinkham of Hawaii gives the Japanese a decided predominance in the mixed population of the Hawaiian group, that race aggregating 93,136; native Hawaiians 24,120; Portuguese 23,650; Chinese 21,770; Americans, English, Germans and Russians combined 16,000; natives of other Pacific islands 15,220; mixed Hawaiians 14,800; Porto Ricans 5,080; Spanish 4,210, and all others combined 14,870. These figures are based on the estimates of June 30 which gave a total population of 232,856, showing an increase of above 40,000 since 1910. It is in the increase that the Japanese predominance is more clearly seen, as that country contributed about 13,500 to the increase as against 12,420 Filipinos. The Japanese are migrating to the Island at an increasing rate, and have also practically doubled their birthrate. They also hold the lead in business. The report shows that sugar and pineapples are still the staples of the islands. Physical conditions do not appear to favor a very wide extension of agricultural crops. Rice, tobacco, coffee, bananas and others have been tried out without much encouragement in results. But on the whole, the two main crops and the general advancement of civilization in the Islands have produced what the report refers to as "a prosperous condition of things in the Hawaiian Islands."

GOVERNMENT OWNERSHIP IN THE PHILIPPINES. The Philippine Legislature is expected to ratify an agreement executed by Governor Harrison under which the Island Government is to purchase the Manila railroad for 8,000,000 pesos of which a little more than half is to be paid at once. The railroad has been under construction by an English company, which finds itself unable to finance the operation, and the government is forced to take the road over to protect a loan of 6,000,000 pesos. The growing efficiency of the Philippine government has encouraged some to hope for an early withdrawal of American authority. A resolution has been introduced in the Senate of the United States to withdraw American sovereignty over the Philippine Islands and recognize an independent government there within two years. The resolution was referred to the Philippine Committee. Its passage would not be looked upon by Japan as an unfriendly act.

$25,000,000 FOR FEDERAL ROADS. Under the authority of the constitution, which gives Congress power to construct post roads, a proposition is now pending in the House of Representatives in Washington for the direct appropriation from the Treasury of $25,000,000 to be apportioned among the states for the construction and maintenance of rural post roads. This measure, known as the Shackelford bill, for which the good roads enthusiasts have been working for a number of years, will make possible the completion of improved roads, in a great many sections, in sparsely populated districts, which are needed to tie up existing systems of improved highways. The communities themselves will be unable to make the improvement in a number of years. Considerable opposition has developed in Congress, partly because of the present deficiency in revenue, and partly because the prosperous eastern states, which provide the bulk of the federal revenue, will receive but little of the direct benefit to be derived from this measure.

THE IRONY OF FATE. General Victoriano Huerta, who has been a prisoner of the United States government at El Paso, Texas, pending trial on the charge of conspiracy against the neutrality laws of this country, was recently removed from prison because of what was believed to be a fatal illness. He bade his wife and other relatives good-by after receiving the last rites of the Catholic Church and died on January 13. General Huerta will always be remembered as the ruler who refused to salute the American flag, repudiating the hostile conduct of his troops toward Americans. His unsuccessful efforts to succeed Diaz as the iron man of Mexico, his flight abroad and subsequent attempt to return to his country by way of the United States, are all matters of comparatively recent history. His death occurred on American territory at a frontier city in which lay the bodies of a number of Americans but recently murdered by Mexican bandit soldiers, whose action may lead to intervention by the United States in the affairs of Mexico. This is indeed a remarkable termination of a remarkable life.

HEATHEN HOLLOW. This is the name applied locally to a certain section of a certain county, which was found in a survey made recently under the direction of two universities. (We will not name the locality but we shall be glad to learn if you recognize it.) When the survey was started the people said, "Our county doesn't need any more churches, there isn't a corner of the county that we don't know all about." Few of them however knew of Heathen Hollow, a district three miles from any railroad where the people worked on Sundays and got their conjugal relations badly mixed. At a funeral service the minister reading the service was surprised to hear one of these people ask another, "Who is this Jesus Christ, anyhow?" It was found, too, that in this prosperous county there were more than thirty homes in which there was no Bible or Testament.

ARE YOU AWAITING MAIL FROM US? In the midst of the usual expansion of our mail at this time of the year due to new and renewal subscriptions coming in (unusually heavy this year, we are very glad to say), the epidemic of grippe depleted the clerical staff of the Herald and enough substitute workers competent to handle mail of this character were not obtainable at a moment's notice. In consequence, workers from other departments have given some of their time to assisting in the Subscription Department, and as a result a proportion of our daily mail has not been answered with the customary promptness. We value the correspondence of our readers and never knowingly neglect any communication which deserves a reply. All such letters will be reached with as little further delay as possible, and in the meanwhile, we ask you to accept this explanation.—*Business Manager.*

A STRIKE, ARMED GUARDS, AND WHISKY. On January 7 one man was killed, nineteen persons were wounded and fifteen buildings were burned as the result of a riot which began when armed guards at the plant of the Youngstown Sheet and Tool Company at East Youngstown, Ohio, fired at a crowd of strikers and sympathizers. Laborers at the plant had demanded twenty-five cents an hour, as against an offer of twenty-two cents, the rate before the strike having been nineteen and one-half cents. A report that strike-breakers were to be brought in brought a crowd of strikers and sympathizers about the plant. It is not definitely determined whether the strikers or the guards opened the conflict. The evidence seems to indicate that the guards were the aggressors. The crowd already in an ugly temper, soon became a mob. Its first work was the looting of a couple of saloons. Barrels of whisky were set up in the street, and men and women helped themselves to the liquor with tin cups. With their passions inflamed by drink, the mob started to fire the town. The small police

Continued on page 119

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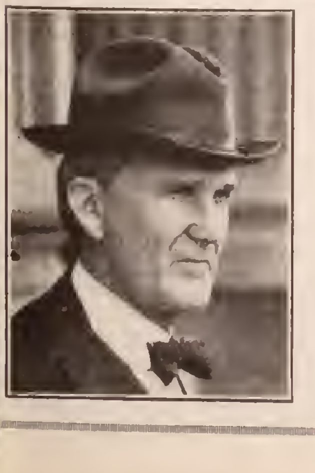

LEFT TO RIGHT

Senator
Lawrence G. Sherman
For Intervention

Peter Keene
Ranch Manager: Killed

G. W. Newman
Mines: Killed

Senator J. W. Stone
Opposes Force

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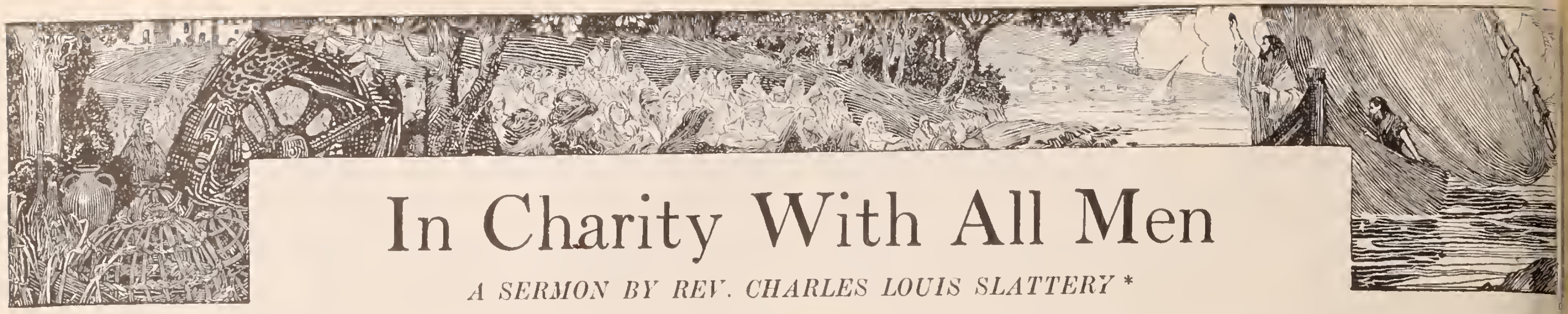

In Charity With All Men

*A SERMON BY REV. CHARLES LOUIS SLATTERY **

TEXT:—Eph. 4:2. "With all lowliness and meekness, with longsuffering, forbearing one another in love."

ONE of the sentences in the exhortation at the Holy Communion requires of us that we be in love and charity with our neighbors. Often men and women who hear these words search their hearts, and then decide that because they have certain hard feelings against this person or that, they have no right to receive the Sacrament.

I wish to assure you first of all that the Holy Communion is not so much for saints as for sinners. It is not for those who are unconscious of any lack; it is, rather, for those who feel great need of help. If when you think of those who have ill-used you or yours you give to them what I may call a willing hate—that is, a hate which you solemnly intend to keep—then I fear you ought not to come. But if you honestly strive against your hard feelings, if you honestly pray one sincere prayer to God that the stinging thoughts may melt into kindness, then by all means you have not only the right but the most urgent command to go forward to beg of Christ all the help which his love can give. It is your real desire which counts.

This, you will notice, does not in any sense explain the words away. You do not come intending to feel as you feel now. You are eagerly reaching up out of your old self toward that new and altogether loving person whom you aspire to be. So the main question which I shall try to answer is, How may you overcome hard feelings?

That we may keep strictly to what is possible, I am going to ask you to think of the experience and words of a very sensitive human soul whose honesty was as transparent as his sensitiveness: St. Paul.

Before I repeat Paul's rules, let a word be said about Paul himself. There is an impression among those who make no attempt to soften their hard feelings that the person who remains in charity with all men does so at the cost of keenness, and sometimes at the cost of justice. Now think of Paul. Think of him as he faced Peter, his fellow apostle, his friend. It was in a sharp controversy about the rights of Gentile Christians. Paul had been commissioned by Peter and others to found a Gentile church at Antioch. Peter at length visited the church; but, because he was afraid of Jewish prejudice, he refused to eat with the Gentile Christians. What did Paul do? Did he say that in order to be in charity with all men he must overlook this affront to his Gentile parishioners? Did he go up to his fellow apostle and say that he did not care what Peter did, so long as there was peace between them? No; Paul was evidently quite angry, for the record still survives: "I resisted him," he said, "to the face." There were no smiles, we may be sure, at that significant meeting; but a consuming wrath, which brought Peter to a sense of his lack of Christian breadth and firmness.

Let us be clear at the start about this discrimination. Being "in charity with all men" does not mean any diminution of justice. But you will notice that Paul's indignation was aroused not by a personal injury to himself, but by the abuse of a great Christian principle affecting many people, and indeed the whole history of the church. The people who have heart-burning for massive public wrongs are not, ordinarily, the people who carry about the remembrance of small personal injuries. Our Saviour, for example, was vividly scornful of the people who made elaborate rules and then by a cunning casuistry evaded the primal laws of God; but he bore no hard memories of those who struck him in the face and nailed him to the cross: "Father, forgive them," he said; "for they know not what they do." He who was ablaze with indignation at the wrongs which hypocrites heaped upon simple peasants was alert to forgive all affronts personal to himself, however cruel and malicious. What I wish you to notice is this: Paul and Paul's Master have demonstrated for all time that to be in charity with all men does not mean any tame permission to let evil take its course in the surrounding world.

NOW we are ready, I think, to weigh Paul's rules for the overcoming of hard feelings. Paul's first word is "lowliness." To be lowly has a smug sound from which a wholesome man is apt to retreat. But when we give it a modern translation, and say that to be lowly is to have a modest estimate of oneself, we find lowliness a very practical word.

If you are inclined to cherish hard feelings, Paul would say then, be sure to maintain a modest estimate of yourself. As I think over the hard feelings of which I happen to have some knowledge, an astonishing number may be attributed to an exaggerated valuation of one's importance. Many injuries which cut deep wounds are inflicted unconsciously. Some people are absent-minded, some are awkward, some are stupid. They say and do what sends icy shivers over one's whole frame and never know it. How absurd, then, to treasure the memory of such unintentional wrongs!

Again, even when injuries are evidently aimed at you—when the arrow is carefully dipped in poison and shot at what is deemed your most vulnerable part—even then a modest estimate of yourself is an immeasurable help toward forgetting it. One might wisely recall how Mozart, with the genius of the ages aglow within him, was invited to visit the great duchess who, when he came, kept him waiting in a cold room till his fingers were frozen, and then, bidding him play, she and her guests loudly talked. "It is an odd world," some one has said, "which lets Homer go begging, claps Bunyan in jail, and pays its jockeys ten thousand a year!" When the immortals have been treated with indignity and have gone forward undaunted, without bitterness, is it not altogether absurd that we, in our small corners, should grow crusty and sour because somebody does not give to us what we think our meed of respect, or drops an uncomfortable word about us? Are we then so enormously important?

I am sure it will take us a long way out of our hard feelings if we rigidly school ourselves to be modest, quite modest, in estimating our own importance.

Paul's second word is "meekness." That word, too, has a remote, uncanny sound. Bishop Gore has admirably translated it "mildness in mutual relations." There is no doubt that a great deal of the injury which comes to people is invited by sharpness of tongue. One sharp word invites another, and there is no knowing how bitter the last word may be. If a man is sensitive, if he is likely to brood over the harsh things people say to him or about him, it is wise for him to hold his cleverness in check. Conversation may lose its color and dash for a season, but now we are not bent upon being brilliant, we are merely honestly in search of that which will overcome our hard feelings. This meekness, or mildness in mutual relations, will vastly help.

Paul's third word is "longsuffering." This, I think, can be compared with our Saviour's command, "Judge not." Quick judgments are the source of interminable trouble. Circumstantial evidence has hanged perfectly innocent people. The quick judgments which, with a good deal of apparent justice, are pronounced upon sometime friends are often as unjust, and almost as cruel. Our Saviour said, "With what judgment ye judge, ye shall be judged." How often do we see the relentless return of quick judgments! The man who has a habit of summarily condemning others is sure to be judged by his neighbors in the same way. And then what a howl of dismay goes up from the lips of that once unjust judge! He has, with insufficient investigation, played fast and loose with people's reputations, and now the nemesis has come to him, and people are twisting his name into all sorts of unpleasant tales; old sores are opened; the pain is intense, and bitter thoughts rankle in his soul. He is out of charity with all men; men point to him
pitiful example of a bitter, disappointed soul.

I have known people otherwise estimable, s
times almost great, who have no faculty for sayin
actly what they know to be true. They mingle
facts what they infer from facts; they even roma
little, and then with one or two tellings they deliver f
inferences and romance all in one piece, as somet
which they aver to be true. He who is prone to
feelings needs most of all to hold back judgmen
he knows every scrap of evidence as he know
fingers on his two hands. He must not only hold
the words, he must hold back the judging thou
Let no bitterness enter on some free and easy hea
or by some facile inference of your own. Be
suffering.

PAUL'S fourth and last word for overcoming
feelings is forbearance—"Forbearing one an
in love." We have come to the last hard stage.
injury is certain. The malicious word has been
the hostile act has been done. It is neither conje
nor inference; it is indubitable fact. Is ther
ground for bitterness? Shall one not say that
asks too much: we must be out of charity with
two men after all. Paul's reply is that when the
is proved we must forbear one another in love.
sentence comes in Paul's wonderful exhortati
unity. That unity is in Christ: as we are all me
of Christ, so are we members of one another. T
fore when any one does us injury or insult, it i
duty to look on him not as an alien, but as a
still. For the argument must ever run: he is Ch
and I am Christ's; therefore he is mine and I a
Then the bitterness tends—you notice I say tend
be swallowed up by a larger feeling, a feeling of co
ownership by One who is the common Master

In passing, we may notice the practical out
If you treat a man as an enemy, he will become
enemy. So the tiny spring of bitterness will flow
the hill till it becomes a wide river of bitterness.
it is your own fault. You have persisted in mak
quasi enemy into a real enemy, and your insis
upon treating him as such makes him every
more pronounced enemy. That is an ugly th
so let us turn to the other side of the truth. T
man who has done you an injury, said the sharp
of you behind your back, done the crooked deed
involved you in pain—treat that man as if he
still your friend, and he will gradually becom
friend. You may say that you are proud and
want his friendship. That does not matter. Y
not independently in business in God's world.
your Master; and through his Son he has m
plain that you are to treat all men who touch
life, and in so far as they do touch your life, as f
An enemy who is treated as a friend will gradua
transformed, and as the transformation advanc
old bitterness will grow dim, till at length it
quite away. You may say that it is an outwa
Yes, so it will doubtless be at first. You will bo
will speak, you will smile, when it costs you m
do so. But you will be no hypocrite. You will l
ing to follow Jesus Christ in the hardest path h
and at last you will come to the place where y
say that you are indeed "in charity with all men

The trait which I most dread in any friend of
bitterness. Bitterness ruins life with amazing
ness. He who is out in the thick of the world
have many buffets and many scars. Bitterne
tend to come into his soul. My dear parishioner
would be a unique congregation if there were n
terness at the threshold of many lives here tod
beg you not to tolerate it. If it knocks at the
your heart, shut it out. Do not, for your ow
for the world's sake, for Christ's sake, allow bit
to get a permanent lodging in your heart. Nev
up the fight against it. It is one of the compen
of long life that as a good life goes forward it
tenderer, more considerate, freer of bitterne
famous man used to speak bitterly of wasted,
cient lives; but when his own son was foun
after a drunken brawl the sorrow of his exp
made that father tender toward all who had
The bitterness all melted away. So as we go
life, the very greatest things—life, love, immort
loom high above our disappointments and tr
We more easily forget and forgive. We face the
with a calm eye; God's love kindles its holy fire
hearts; we are "in charity with all men." S
we draw near to him, not in complacent satisf
in our own goodness, but "with all lowline
meekness, with longsuffering, forbearing one a
in love."

"I will sup with him and he with me."—*The Christ in the Revelation.*

WHAT have we that we may share with him? *Pain* that throbs and burns, but somehow does not kill!

Sorrow that darkens the sunshine, new every morning, fresh every evening, wringing the heart that may not break.

Sin that numbs the will and shames the face, that shrivels both soul and body in its fire: and yet will not let us cease!

These we had that he had not until he came in to sup with us.

What hath he to share with us?

Love tender and strong, that "knoweth our frame" and loves us still!

Will-power disciplined, strong, free, loyal!

Life of body and mind and soul, rich abounding vitality!

These beginning on earth but reaching onward through all the ages of Eternity!

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*Rector, Grace Episcopal Church, New York City.

Daily Meditation

FOR EVERY DAY IN THE YEAR. LED BY

J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON SEDGWICK COOPER

The Knights of the Red Cross

SUNDAY, January 30. Phil. 4:3. "*Other my fellow-laborers whose names are in the book of life.*" These are noble knights who have left no written biography. Even their names are ot blazoned in any visible scroll. They just went wa on a chivalrous errand, and shed their blood in a oy service, and nobly lived, and bravely died. They elong to the brilliant élite of the rank and file, whose eroism has no earthly herald, but whose courage and acrifice win great fame in the courts of heaven, and roughout the city of our God. All they seek is a lace of service, and they are unconcerned about its eir a place of honor; they aspire after travail rather han applause; the gravest task presents the most oved office; and the emblem of their life is not a rumpeter, but a quiet cross. Indeed, in the very best nd deepest sense of the word, they belong to the istinguished company of the Red Cross Society.

The world has always been deeply in debt to these nights of the Red Cross. Their blood is the seed of he Church. Nay, it is through their hallowed sacrice that the race renews its youth. We may not ac the ministers of our restoration, any more than he man who was healed wist that his Healer was est. But the blood of their sacrifice gets into our eins like hallowed fire, and in our own limbs there is or the possibility of heroic deeds. Sacrificial blood never like spilt milk, a futile waste and beyond ecovery. Sacrificial blood is never shed like the termittent rains which fall on desert sands. The ood is the life, and when it is given away in lavish urrender to a noble cause, it is directed by the holy or himself into the anemic veins of the race. In is profound sense, death has immediate resurrection. Life which culminates in sacrifice has reached its ointed goal. We are given our life in order that e may learn how to lay it down. School is over when he lesson is perfected. A young fellow who lays own his life for others at the age of twenty-one as died in maturity and is ready for promotion. elfish people are infants, even though they are urscore years and ten; martyrs are full-grown, e though they are only in their teens. School is ve "Come up higher!" J. H. J.

The Secret of a Holy Life

MONDAY, January 31. Isa. 57:1-21. "*I dwell in the high and holy place, with him also that is contrite and humble heart.*" It is related of a intly woman that she passed through a period of eat distress, because she could not realize the ence of the Lord. She sought him in prayer, in ecation, in the sacraments of the Church, but in ain. Then she seemed to hear the Master's voice eking from the depths of her heart, and saying, Why do you seek me everywhere, except within: am here!" God is so great that the heaven of eaven cannot contain him, but he will stoop to fill e contrite and humble spirit to refresh and revive it. The busy world passes by you unheeding; but od will come and dwell in your heart, and his work e will be as gentle and quiet as the dew which ves the parched and drooping herbage.

The main business for us is not to seek to explain ll this great fact, but to accept and affirm it. ou are sorry and broken for your sins; if your art is not haughty, nor your eyes lofty; if you still d quiet your soul like a weaned child with its mother, ou may dare to say: "The high and holy One has me to me, and dwells within me." But remember at as the presence of God makes heaven the high d holy place, so it will make your lowly and conite heart high and holy also. This is the secret of a oly life, the affirmation of the indwelling Christ!

F. B. M.

God's Knowledge of Us

ESDAY, February 1. Job 23:10. "*But he knoweth the way that I take; when he hath tried me, shall come forth as gold.*" The consciousness that od knows and cares—that is worth more than houses d lands as a surety for happiness. Sorrow and isfortune are to men either caves or tunnels. A nel is dark, but one feels that he is moving toward e light at the farther end: it is simply a patch of g in a blazing day. A cave's darkness is fixed, a—with deeper, more hopeless blackness as one moves on into its labyrinthine depths; it fills one with no certainty of light beyond; we grope our way, leaving the day behind us. God's men are often called upon to march through tunnel shadows, but they move with expectant faces turned toward the sunshine that they believe must soon envelop them. They feel that there is a purpose even in the darkness; it is an inevitable passageway through the mountain, or beneath the river. They learn, as did Job, to look upon these shadow places as having a meaning all their own. A friend of mine who travels much on trains tells me that he spends his time in tunnels in prayer—not a bad suggestion for the way to fill the troubled nights of our lives. To be conscious of God that is the secret of bearing pain and loss with a shining face.

"It matters not how straight the gate,
How charged with punishment the scroll,"

as long as we can keep firm hold on the thought that, in the words of the psalmist, "Thou art near, O God."

"Speak to him, thou, for he hears,
And spirit with spirit shall meet;
Nearer is he than breathing,
Closer than hands and feet." C. S. C.

The "Everlasting Righteousness"

WEDNESDAY, February 2. John 19:17-30. "*He said, It is finished.*" Finished! It did not appear so. He was yet in the prime of life! The great world still lay under the shadow of death! Much needed to be imparted to the infant Church for her fulfilment of the great purpose of her election! Yet the Master was able to address to the Father that remarkable statement which he repeats here: "I have glorified thee on the earth, having finished the work which thou gavest me to do."

But what was finished? (1) His fulfilment of each jot and tittle of the ancient Law. He said that none should pass until all were fulfilled, and when he asked for drink to quench his parching thirst, and they brought him vinegar, he knew that there was no further prediction in the roll of the book, which was written for him, that had to be fulfilled. The King had passed through, and all the gates were closed behind. (2) But the ancient method of revelation through types and symbols was finished also. No more sacrifices of bulls and goats. No need of the morning and evening lamb. No veil on the revelation of God's love. No exclusive selection of a privileged caste or class. The old covenant with its ceremonial and ritual had become old and was about to vanish away. (3) Above all, Jesus had finished, so far as God could do it, the work of reconciliation. He had made an end of sin and brought in an everlasting righteousness. Righteousness and Peace had kissed each other. Nothing more needed to be done than to accept the finished propitiation. There remained no more sacrifice for sin. F. B. M.

The Bible and the Church

THURSDAY, February 3. I Cor. 1:2. "*Unto the church of God which is at Corinth, even them that are sanctified in Christ Jesus, called to be saints, with all that call upon the name of our Lord Jesus Christ.*" Here Paul gives one definition of church membership. It is not a detailed definition, but it is a wide and spiritual definition.

He who would belittle the Church should think from whence we derived the spirit of our freedom. Lecky said: "Liberty first came to Europe in a little boat with St. Paul." This same free spirit was brought to us in the frail ships of the Pilgrims, who came to worship in peace the Founder of the Christian Democracy.

The Chinese high commissioners who were the nation's guests some years ago said: "We are surprised, we are astounded at your charities. We have nothing like them in China." But the Church has been and is the mother of modern charities and philanthropies. To convince yourself of this make a list of the greatest philanthropists of your city or town.

The Church is responsible for the Christian home, the Christian Sunday, the Christian Bible. Stop to think what of sanctity and purity of domestic life has grown out of organized church Christianity! Where do we find a Sunday of rest and worship without a church? Was it not the early body of Christian believers in the first century that were largely responsible for the New Testament writings, that have helped to mold our highest life as nations or individuals?

What am I doing for the Church? I owe it a great debt. It has a right to demand something definite from me. C. S. C.

What Election Means to You

FRIDAY, February 4. Titus 1:1-16. "*The faith of God's elect.*" Election is an undeniable fact in God's universe. There are elect races, elect individuals, elect orders of creatures, elect stars. One star differeth from another star in glory. Some creatures, like the mole, seem bound to darkness and sloth; others, like the eagle or the lark, live in the sun. The Hebrews were elect to high privilege and function. Theirs was the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; theirs were the fathers, and of them was Christ, who is above all, God-blessed forever. Paul states it with candid simplicity: The purpose of God according to election must stand.

But a fact is one thing, its interpretation another. Election is a fact, but many have placed a wrong interpretation on it, saying that it meant election to privilege, place, and salvation; whereas it really means election to ministry, to service, to suffering and self-sacrifice on the behalf of others. If you should be endowed with gifts and graces, which communicate a happy disposition, or a pleasant heritage in the sunshine, remember that it is only yours in trust for the welfare of others. You have no right to hug these outstanding privileges and delights for yourself alone. If you do, you will be deprived of them, and your life cast on the rubbish-heap as a failure and mistake. The elect servants of God have been the apostles, martyrs, chief sufferers and burden-bearers of the race.

But they have faith. They believe that they will win at the end of the day, that they will hear the "Well-done" of Him who sent them out, and that while death works in them, life will be imparted to others. They seek to make their calling and election sure, believing that the abundant entrance awaits them. F. B. M.

The Blessedness of Giving

SATURDAY, February 5. Acts 20:35. "*It is more blessed to give than to receive.*" Giving is like an endless circle; it is casting bread upon the waters, which returns in multiplied abundance after many days. It is the seed in the soil, bursting into the golden harvest; it is the banker, giving out to the borrower till the interest exceeds the principal. It is the philanthropist, receiving the gratitude of mankind; the missionary, losing his life to find it.

Giving is the philosopher's stone, which, instead of turning everything into gold, turns gold into everything—into halls of learning, libraries of information, missions for millions and Christ for the world. Those who give get bills of exchange on God's banking-house, the interest of which is paid along life's journey, while the principal awaits your arrival in the Eternal City.

The returning compensation for all noble benevolence comes in that which is better than an equivalent; in a love and gratitude unpurchasable, as it is unfading and unspeakable in its glory and blessedness; it is the crown of character on the brow of the individual, resplendent, immortal. Shall we say that God the Father never so fully possessed his only begotten Son as when, after giving him for a race, he received him back with a saved world in his arms? Is it not true that one never possesses himself till he has given himself away? This law of reciprocity presents the contrast between a whirlpool and a fountain, the one being only a receiver, while the other gives and receives the sparkling gems back upon its own bosom.

E. W. C.

The Incense of Praise

MISS E. M. MURRAY writing from Changsha, China says; "One tai-tai sat through our service one Sabbath afternoon. On her way home she said to the friend who brought her; 'I never heard anything like that before, and now I shall never burn incense or go to the temples to worship again.' When we heard of this, we thought of another dear old lady whose little home is on the broken-down part of the city wall. As we sat outside her door one evening in early springtime, talking of the things of the Kingdom, she bowed her head in prayer a few minutes and then looking up with her pale, thin face aglow, she said: 'Oh, it is good to talk of God and his love; it makes my heart so happy.'"

Through Gates of Pearl

Augusta Albertson

THE *first chapters of this remarkable vision dealing with its beginning, the approach to the Gates of Pearl, the entrance into the city of light and the happiness of the spirits of the redeemed children, have appeared in preceding numbers of the Christian Herald and, so long as they last, can be obtained on request. Any new reader receiving this copy as the beginning of his subscription will receive the back numbers of this series on sending us a postal, until the editions are exhausted.*

CHAPTER III

IT was the Pilgrim Gate through which I had entered the Beautiful City. I had seen a host of little ones come through the Children's Gate. Now my guide took me to the Martyr Gate. Here the outer portal was of pearl, but the inner entrance was blood-red. I have seen no color like it except in the sunset sky, and that but once or twice in my life. The marvel of the color of this gate was that it was iridescent. Its liquid redness flashed as the ribbons of light that pulsate in the Aurora Borealis. It was as though the red were a living thing, pulsing with the tides of measureless life. Here and there the color deepened and quickened until it made me think of fire. It was indeed a Gate of Blood and Fire, vividly symbolic of martyrdom.

I do not know how long I stood beside this gate, but as I gazed I saw, at first, two angels enter, bearing between them a body so ethereal that it seemed as close an approach to pure spirit as could be conceived. It was a mortal face, but there rested upon it a more than mortal glory. It was given me to read the record of that life. It is not possible, even if it were wise, to write much of the earthly history which explained its admission through the Martyr Gate. It is sufficient to say she was a woman who had been crucified for threescore years—not on a hilltop, outside a city wall, but within her meager home in which, for love's sake, she had suffered in silence, and devoted herself with passionate patience to tasks that bent her frail body and agonized her sensitive soul. For love's sake she had endured privations of flesh and mind. For love's sake she had been reviled and put to open shame. Now the agony was over, and there rested upon her features a look of ineffable relief. The messengers who had conveyed her vanished, and she stood alone. Then her eyes feasted on the scenes she beheld. She uttered a single word of joy, but in that single word was the significance of volumes. Buoyantly she moved away and stood for a little time within the shadow of a graceful palm. Every frond was waving over her as if impelled by innumerable invisible hands. "Is there none to greet her?" I inquired. My guide replied, "She is alone for a time; she has seldom been alone on earth; she has been a stranger to the luxury of solitude. Presently she will find congenial companions. Familiar friends she had none on earth—that was a part of her martyrdom—but she will find them here." John Burroughs was right when he wrote:

"What matter if I stand alone?
  I wait with joy the coming years;
My heart shall reap where it has sown,
  And garner up its fruit of tears.
The law of love threads every heart,
  And knits it to its utmost kin;
Nor can our lives flow long apart
  From souls our secret souls would win.
The stars come nightly to the sky,
  The tidal wave unto the sea;
Nor time, nor space, nor deep, nor high
  Can keep my own away from me."

Now, as at numerous other times during my journey, it flashed through my mind how deep a prophetic insight into the mysteries of the spirit world the poets have possessed.

I DO not know how it came to pass, but something had occurred in less than the flash of a thought; for now, as I looked at the lonely figure under the palms, she was not alone. She had been joined by several others, though I had not seen them approaching her, and did not know from what direction they had come. They talked together, though I could not hear their conversation, and arm in arm moved away and passed out of my sight. Others were entering through the gate, and I thought no more about the martyr of love until I saw her later, in another part of the City, of which I shall presently speak.

Through the Pilgrim Gate and the Children's Gate I had seen them enter by companies. Through the Martyr Gate there passed no large groups. One by one they came, although in quick succession. Those the nature of whose martyrdom I did not recognize by their appearance my guide was prompt to name.

Child of a Christian home as I had been and native of a Christian land, it had never occurred more than casually to my mind that there are still lands in which to be Christ's witness is to be his martyr. Now I beheld them: a youth, converted from Mohammedanism, who had been thrown into a foul dungeon. His companions there were base and brutal. Holding him against the wall, with their sinewy fingers around his throat, they had demanded, "Is it Jesus or Mohammed?" With the name of his new-found Master upon his lips, death had been mercifully swift. I saw upon his face the strength of death-defying courage, and on his beautiful high brow there rested a wreath of some kind. As he came nearer, it became apparent that the wreath was woven of flowers. No color that I know so much resembles the color of the blossoms that he wore as the purple asters that glorify the New England hillsides in September. Then came a man from China, Christ's first trophy in a village within sight of the Tibetan border; then a woman from Laos, and two boys, ten and twelve years old, from Africa.

I now understand that martyrdom is not so rare a thing on earth as I had thought. The Martyr Gate admitted many another while I stood there. Women passed through, martyrs of overwork; students, martyrs of science; teachers, martyrs of duty. Within the Gate, they moved in various directions. One reclined upon a bank of cushioning moss. Some wandered through fields of poppies, and others along an avenue of interlacing trees.

WITHIN the Pilgrim Gate I had heard singing. Now there came to me the music of far-off silvery bells, which, however, proved to be but the prelude to a chorus which swelled into a torrent of song. Nothing better describes it than "the voice of many waters." It was like the thunders of Niagara or the booming of the cataract at the Yosemite Falls. The surf at Gloucester, in a storm, is a sort of rhythmic roar. The Martyrs' Chorus had the volume of these majestic sounds and yet the quality of almost poignant sweetness. I caught the words, oft-repeated, anthem-like:

"These are they who have come up through tribulation, and have overcome."

By and by the volume of the music diminis until I heard it but faintly, as though the sin were far away. I looked and saw that they entered a temple whose gleaming towers s out against the distant purple hills. I "towers" rather than "spires" or "steep for the architecture of the tower in no res resembled a church or cathedral. The to were many, and all were at the same he every one surmounted by a star. In dimens the temple looked larger than a hundred l mos, and I searched my memory in vai any similarity to earthly edifice. It migh a temple of art or of music, or a People's Pa a place in which to celebrate a Jubilee of P I inquired mentally its use, and instantl guide explained: "The edifice you see is of many in this land. It was built by an hands, but its architect was one who centuries ago in your small world. He w Roman slave. At the bidding of his m he devoted himself to architecture, and veloped unusual gifts. He built an an theater. At its dedication, when by the peror's order Christians were being fed to beasts, his nature revolted at the bloody tacle. Sick at heart, yet strong of will, he his way into the arena, cried out, "I, too, Christian," and fell a victim to the emp wrath. His entrance here was through Martyrs' Gate, and he who rules this real given him work to do. No gift of beauty power lies dormant here. The Roman tect is absent on a royal errand now."

I had the information I long had d concerning the employments of the imm life. As a child I had said to my mothe day, when we were talking about heaven, they do nothing there but sing? I don't I could be happy long with nothing else to Now I know better. God has much wo us to do in other worlds—in any world to his goodness and his grace may gi entrance.

CHAPTER IV

"HOW many gates are there?" I my guide, and he replied, many as the tribes of Israe many as the apostles of the as saith your Book." I had forgotten moment, though I knew it well, the ve Revelation: "On the east, three gates; north, three gates; on the south, three and on the west, three gates." I had the gates on the south. Now my journe me to the east, and ere long I stood besi Ambassadors' Gate. It was of amethys up to it the crystal stairway ran from the gate of pearl. Through the other gates seen multitudes entering, but no one dep Here I beheld apparently an equal numbe ing in and going out. My mentor "Through this gate the angels of the Lo ceed upon their planetary missions. Her ward bound, passed the cherubim that their fiery swords at Eden's garden gate; istrants to patriarchs; the Wrestler Jacob; the deliverer of Daniel; the mi that sang above the plains of Bethlehem Infinite Love lay incarnate in the Virgin's through this gate he passed who comfort God-Man in the wilderness—the same stood beside the fainting Christ in Geths

He began the journey of the angels of the Rerrection; they who stood beside the empty tom in Joseph's garden, and spoke to the woen who brought their spices to the Saviour's seplcher, 'He is not here, but is risen, as he sai' Here commenced the earthward flight of hose ambassadors of heaven whom John sav on Patmos."

'Who are they that enter here?" I asked. Th it was given me to see a dream within a drem, a vision within a vision. There passed befre me a procession representative of all who ha ever been admitted through the Amethyst Ga: prophets, from Enoch to the Baptist; os whose eyes had been anointed to see what wa hidden from the world, and whose lips had be touched with the fire of brave and beautiful pech; apostles, augmenters of the Kingdom, oiers of the Christ, "legates of the sky"; rechers, trumpet-tongued for righteousness, eilds of reform; evangelists, recruiting officers of he army of the redeemed. I saw these as hrugh a glass darkly. It was a panorama of hoast. The vision grew dim and disappeared, an I saw, as at the other gates, companies of pits, celestial-bodied, sweep through the poral mortals that had put on immortality. Krwledge of their names I did not seek, but of he earthly histories I did desire to be inoried. Such knowledge came. It was mine nsantaneously, as if by attribute rather than y ct of learning. Many passed me who had bee ambassadors of God in other worlds than ha from which I came. But many were from ny amiliar world. I knew not that the Master ha so many worthy to enter by this Gate.

umbers, mere figures, I took no note of, xcpt comparatively. An army of men and woen, young and old, passed in: these were eahers of the Word. Another army, composed mctly of men: these were preachers of the Vd. A smaller group I recognized as writers f ooks. In a still smaller group, one face atrated me: it was a face I had seen a hundred ins; not in any pulpit, but on a street corner, whre, with a campstool or a goods-box to stand nhe had addressed the passersby, defending h faith, and appealing to the thoughtless and h hardened to consider the claims of religion. At a certain seaside resort, it was his custom in the height of the season to distribute copies of portions of the Scriptures to the pleasure-seekers. Often ridiculed, sometimes attacked verbally by enemies of the Cross, and once at least beaten by a maniacal unbeliever, he had been an unordained but faithful missioner. Now I witnessed his coronation.

Vaster than the army of those that entered was the army of the ransomed that greeted them within the gates. Crowds of children surrounded the arriving teachers. Gratitude was upon every young face, and lovelight shone in every innocent eye. Priests and preachers were met by throngs of those who had once been members of their congregations. By far the largest assembly hailed the coming of a missionary whose life had been spent in Africa. These were the harvest of his sacrificial labor. I watched him closely, and he was evidently much surprised to find so many who owed their presence here to him. And the curbstone ambassador—the goods-box orator—the Coney Island colporteur—was not without his welcome.

BUT now, for the first time since I left the shores of earth, my heart grew sad with sympathy for one, a country pastor in his earth-life, who seemed to have but meager welcome here. Only a little group took notice of his entrance. I felt lonely for him. No sooner had I formed the thought of sadness than my guide explained, "Wait until you see the greetings that await him beyond the hills. These you see are all he led to Christ. His ministry was brief. He was slow of speech, but patient with the stupid and the reluctant. One of those he led to Christ is an evangelist who has accomplished more in a single year than this man was able to do in many years. The sower's tears and the reaper's song are all one source of joy." What reunions, what greetings, what a rush of hallelujahs awaited these ambassadors somewhere beyond the hills I did not know; nor did they—until afterward.

"Is it given to those who were God's ambassadors on earth to know, while they dwell in this Land, how true it is that their works follow them in the world from which they came?" I asked my guide. "No knowledge is withheld from them the possession of which would enhance their happiness. But their capacity for happiness is constantly enlarging," said he, "and so long as their works endure on earth, their influence abides. They can never know, until time shall be no more, until the globe they inhabited is tenantless, the full accumulation of the fruit of their ministry. There is a sense in which their works follow them here, and this is a source of continual joy both to them and to all who dwell herein."

Hitherto I had thought of my companion as a guide, a courier, but he had proved an interpreter as well. With wisdom supernatural he discoursed about innumerable things which my obtuse mind had not, until then, apprehended. Of course I had read in the Scriptures about the Books of Judgment. Now I saw that there must enter into the eternal records much more than we have ever imagined. When, short of the final consummation of all things, the end of all ages, is the record of a human life complete? I wondered, "Is evil influence as immortal as good? Are the results of sin as endless as the harvest of righteousness?" The interpreter spoke: "Evil is far-reaching in its effects. Sin reproduces itself. The iniquities of the fathers are visited upon their children for generations, but there is a limit to the persistency of disobedience. Wickedness has within itself the seeds of death. Vice tends to self-extermination. The universe can never be what it would have been if falsehood and iniquity had not existed, but goodness is eternal, and evil is destined to ultimate extinction. Christ's kingdom is indestructible. His power will yet subdue all rebellion."

I did not understand his words to signify the ultimate restoration of all souls. Indeed, he made it plain to me that the scars of sin are ineradicable. I did not see, in all my vision, a gate through which the impenitent could pass. I had no glimpse of any part of the City of Light in which a sin-loving, or even a selfish soul, would feel at home. To be anywhere within the gates of pearl was heaven; to be anywhere outside these gates—to fail of admittance—would be hell.

To be continued

Gospel News from Many Points

January I Mr. Fred B. Fisher, who has or three years been General Secretary of le Methodist Laymen's Missionary Movee, became associate general secretary of le nterdenominational Laymen's Missionary lement. Mr. Fisher will give special tion to the conference and convention o. Mr. Fisher has done successful work in missions in Boston and in foreign work in and has traveled widely. He has been nlarly successful in interesting earnest yen and big business men in the missionary . The Laymen's Missionary Movement ntion at Manchester, N. H., enrolled delegates, from 90 towns outside of the ntion city, more than one-third of the t registration, a record for the conventions date. Chicago's total registration of 5 is still unmatched, but Los Angeles is oing for 5,000 delegates. As a result of conventions the Baptist churches in ly, Detroit, Milwaukee, Denver and in cities are uniting in simultaneous everyper visitations for fellowship, evangelism nancial support. In a recent editorial, t. Louis Republic said: "It is for our to send the heathen kerosene, and sewing ines, and cotton print goods, and agricul and milling machinery, and antiseptics as but shall we neglect to send him the le of the Good Samaritan and the misory who turns it into modern practice? h Laymen's Missionary Movement says, N"

SSIONARY C. BRASKAMP writes: "It is a thousand pities that just now we to apologize to the Chinese for European zation. One remarked, 'I do not believe the True One, can take any interest in war, for the whole thing is so absolutely te from his standards.' Well may we say General Chang of Peking: 'It is a day of w for us all. We do not live in a fatalistic where such a war as this has been de of God. Men have sinned and here is the result.' No longer can we turn with complacent pride to Western civilization. We cannot even turn to the churches of the West, for is not each Christian church in Europe praying, in truly provincial fashion, to God to vindicate the government of the land in which she is?"

THE National Temperance Council held its annual meeting in Washington, December 11, with a large representation of practically all the leading temperance bodies. The Council voted to indorse the bills for the national prohibitory amendment and for prohibition of the liquor traffic in the District of Columbia, and also placed itself on record as in favor of prohibiting transmission by mail of liquor advertising into dry territory, and of prohibition of the traffic in all territories over which the Federal Government has jurisdiction. Daniel A. Poling of Boston was re-elected President; Ernest H. Cherrington, of Westerville, Ohio, Secretary.

EVANGELIST BILLY SUNDAY has just begun a seven weeks' spiritual campaign at Trenton, N. J. He is already making arrangements for his long-deferred campaign in New York, which is being planned to open a year hence.

DR. HENRY H. ATKINSON, for fourteen years a medical missionary of the A. B. C. F. M. at Harpoot, Eastern Turkey, died recently of typhus fever, attributable to war exposures and privations. He is the sixth missionary who has succumbed from war conditions within a year.

THE Prisoners' Relief Society, Huntington, W. Va., founded by E. E. Dudding, is doing a most deserving work among the families of prisoners in a number of states. Superintendent Dudding writes to the Christian Herald: "We have applications in our office from nearly a thousand families of prisoners in different states whose destitute situation is pitiful." Any reader desiring to know more about this organization and its work may address Mr. Dudding, as above.

EVANGELIST TENNYSON SMITH, of England, since his arrival here has been busily engaged in preaching and lecturing. He has also been doing an active work in the New York factories—mostly in the Interborough shops—under the auspices of the West Side Y. M. C. A., by addressing noonday meetings of the workmen. His services have deeply interested his hearers, and at many of the meetings men have crowded round the lecturer to sign the temperance pledge, from sixty to seventy signing at a single meeting.

AT Paotingfu, China, on October 12, Miss Grace Newton passed away. She was born in South Orange, N. J., May 10, 1860, and came to China in 1887 as a missionary of the American Presbyterian Mission. The year after she reached Peking she took charge of the Girls' Boarding School. After the Boxer trouble, her school was removed to Paotingfu. She was a great character builder. For twenty-eight years she poured her rich life into the hearts and souls of the girls. Like Dr. Arnold of Rugby, Miss Newton possessed the power to implant in her students "a principle of moral earnestness" which stayed with them through life. Of the graduates of the last nine years, ninety-six per cent. are Christians, living good and useful lives.

LAWRENCE C. JONES, of Braxton, Miss., is following in the footsteps of Booker T. Washington in his labors for the benefit of the colored race. From very small beginnings, he has succeeded in building up a work that is full of promise on industrial and spiritual lines. It began with a gift of forty acres of pine land and $50 in money, six years ago, from an ex-slave. Now, the work has 534 acres, three large buildings, over 200 students, nine teachers, economic and industrial courses, and a considerable industrial plant.

REV. J. H. JOWETT, Fifth Avenue Presbyterian Church, New York, writes to the Christian Herald acknowledging the receipt of $5 from an unknown reader of this journal in Cleveland, Ohio, "to be applied to some religious purpose." Dr. Jowett, who takes this means of acknowledging the gift, will use it as directed.

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I HAVE seen so many answers in your paper, from different ones, as to which part of the paper they liked best, that I have long been going to write and tell you that I think the Mail-Bag is the most instructive of anything I ever read. In the wonderful revival which we have just passed through in Syracuse, over twenty-four thousand souls professed conversion. Words aren't strong enough to express the good Billy Sunday has done here. I personally know men who have run saloons for over twenty years who closed them up and are now working for twelve dollars a week; and hundreds of other cases just as remarkable. People of all classes have started out to serve Christ. Long live Billy Sunday! From an old subscriber.

Syracuse, N. Y. MRS. CHAS. LYNHAM.

Our Editorial Forum

PRESIDENT
OTTO KOENIG

MANAGING EDITOR
GEO. H. SANDISON

SECRETARY
THEODORE WATERS

What Shall We Do?

TROUBLE in Mexico again. Terrible trouble. A score of strong, brave American men shot down in cold blood.

"Something must be done about it!" say the people. "Something must be done about it!" say the senators. "What is the President going to do about it?" asks the House of Representatives.

What can be done? The slain men cannot be brought to life. "To do something" appears to mean to get ready to send a score of regiments, or twoscore, or three, to kill some Mexicans and to leave behind on Mexican soil the dead bodies of hundreds, perhaps thousands, of other strong, brave American men.

Who shot these Americans? "Bandits," is the reply. Who asked them or commanded them to commit the slaughter? "Villa," we are informed. From whom did Villa and his men purchase the rifles and the cartridges with which these Americans were shot? "From American manufacturers, of course." How does it come that American guns and shells were in the hands of these murderous Mexicans? "Because the policy of our government has been based on the assumption that it was good business and good diplomacy to allow its citizens to sell and ship these implements of murder."

We have sown the wind. We are beginning to reap the whirlwind. We are finding true what a peaceful Teacher said centuries ago: "They that take the sword shall perish with the sword."

Recent history has proved incontestably that there are professional "provocateurs," men whose business it is to stir up wars so that gun and powder makers will have a market for their wares. This whole matter of making, selling and exporting ammunition is a far bigger question to deal with than the question of reprisals for the brave, strong Americans who have just been put to death in Mexico. We would not minimize this horror. It is horrible. We would not ignore the anguish of those who have lost husbands, fathers and sons. But we do say that it is an unspeakable shame that the American nation has gone into the business of spreading death and anguish on this continent and far across the seas. We do say that the real issue raised by the Mexican situation is: Shall we continue to allow American citizens to supply either to the armies or to the bandits of other lands implements and means of slaughter?

The Christian Herald published last week the statements of a number of senators on these questions, and since then other utterances equally forceful have been made. Representative Shackleford of Missouri said the other day: "The United States is today the base of operations by which one belligerent is carrying on warfare against another, and that in the face of a statute which says that our shores shall not become the base of operations for any belligerent in a war to which we are not a party." He declared:

> In 1914 the stock of Du Pont Company was $122 a share, and in 1915 it was selling for $1,000. If some of us were as fortunate as some of these tories from Boston and New York and the New Jersey money-changers, and had a block of stock in some of these munitions factories, I apprehend that we should favor an extensive scheme of preparedness. Another thing is that these munitions-makers are prominent and influential people. They have entree to the newspaper offices and are the men who shut such speeches as I am delivering out of the newspapers and carry columns of the sort of things said in the anti-embargo speech of the gentleman from Massachusetts, Mr. Gardner. What will happen to the Du Pont stock after the war? It will slump in price unless the gentleman from Massachusetts and some of the capitalistic tories on this floor can get us into a position where we will take it up where the French and English quit and keep on supplying material for this unholy thing.

It is impossible to refrain from calling attention again to the strange, perilous and utterly undemocratic usage which has grown up in our governmental system which allows the President to act without consultation with the representatives of the people in international matters. We do not wish to criticize President Wilson. We are not at all sure that any other single citizen could do better than he has done with our international affairs during these long months of trial and anxiety. But we do most urgently call public attention to the fact of this grave flaw and fault in our governmental usage. The Constitution denies to the President the power of declaring war. It is perfectly fair to insist that this limitation also denies him the power of making official decisions and official utterances which might lead to or provoke war.

Perhaps the representatives of the people in Congress assembled could not have formulated a better message to Carranza than President Wilson directed Secretary Lansing to forward. But Congress was in session and the message which went to Carranza should have been their message and not the President's. Congress should have been called together months ago, and should have been consulted at the various grave international crises that have arisen. The people and not the President should have decided whether it was wise and safe and just and right to allow and continue the shipment of war munitions to Mexico and Europe.

The Mexican situation may perhaps give new impetus to the program of preparedness, but General Carranza should be given a fair and ample opportunity of proving his ability to cope with the situation. And we still insist that there is no right or reasonable ground for entering upon a vast national plan of preparation for war.

Throughout these grievous and ominous days the Christian Herald has stood and will continue to stand rigidly for three fundamental propositions: First, that this government should not allow the export of arms and ammunition to any nation engaged in a war with a power with which we are on friendly terms, or to any nation engaged in civil strife; second, that it is both wrong and needless to enter the mad competition of the nations for large, extensive and costly preparation for war; third, that in any matters pertaining to the friendly or unfriendly relations of this country with other nations, no one citizen, although he may happen to have been elected to the high office of President, should have the power to act without first finding out what is the mind and will of the whole people.

Putting Its Foot Down on Dope Cures

AFTER years of litigation, the United States Supreme Court has at last decided that the traffic in dope medicines and cure-alls is illegal, and must hereafter be excluded from the mails and barred from interstate commerce. Under this ruling, the Shirley amendment to the Pure Food and Drugs Act becomes operative, shutting out the whole fraternity of quacks who for many years have been growing rich at the expense of the credulous and the simple. These conscienceless swindlers and their worthless cures have been so often exposed that the only remarkable thing about the case is that they were not suppressed and stamped out of existence long ago. They have numbered their victims by the million, and the foolish faith reposed in their nostrums by both real and imaginary invalids has cost many lives that might have been saved by proper treatment, to say nothing of the multitudes who have become slaves to drugs and alcohol. The Christian Herald has always been in active sympathy with the movement to suppress these fakirs, regarding their traffic as immoral, unscientific and wholly fraudulent. If they can now be excluded not only from the mails, but from the columns of the country newspapers, their source of revenue will be cut off and they will soon disappear—a riddance upon which the country is to be congratulated.

Fair Play for the Farmers

THAT many banks throughout the country are practicing usury and exacting from borrowers in rural districts, and especially farmers, rates of interest varying from 25 to 1,000 per cent., is the extraordinary charge that is made in the annual report of the Controller of the Currency, submitted to Congress January 10. He fortifies the accusation by giving instances showing how the financial vitals of helpless borrowers are squeezed by the extortioners, and he urges honest bankers—who are fortunately in the majority—to unite in putting a stop to these disgraceful practices. In some cases, grasping banks have utilized their 3 per cent. emergency funds to earn from 20 to 100 per cent. One Western bank charged a woman borrower on a homestead 120 per cent. for a thirty-day loan of $110. The worst offenders were found in Georgia, Louisiana, Oklahoma and Texas. Controller Williams has received many bitter complaints of the hardships inflicted on agricultural borrowers, which have made it impossible for them to live decently. And this is aggravated by the fact that the banks suffer very little from losses on agricultural notes—the average amounting to only a fraction of 1 per cent. annually. The farmer, to save himself, must make good his loans, yet he is often made to pay four and five times as high a rate as other borrowers. If he should sue the usurer, he runs the danger of being blacklisted. To meet this intolerable and altogether unjust situation, the Controller advocates the passage of a law empowering the Department of Justice to bring suit against such usurers on information. This he believes would check the evil immediately. In framing such a law, it
would be well to provide for the prohibition of b
on loans and similar tricks by which the usur
usually cover up his tracks. Honest bankers s
aid the government in putting a check on thes
scienceless plunderers, and in making them under
that the Federal Reserve Act was intended to
fit the banks and their customers alike. A few
ous prosecutions would have a wholesome eff
the situation.

Misinterpreting the Word

SPECULATIVE theology, or rather that p
ular branch of it which runs to pro
interpretation, seems to have taken o
activity in view of the great world event
in progress. There are pastors and writers wh
to be talked about, and who venture into the p
realm of prophecy, forgetful of the warning t
is only through the gift of divine wisdom t
hard problems can be solved. Jeremiah decl
against such rash and unhallowed interp
calling them "prophets of the deceit of thei
heart," or imagination. Since Christ's day
prophets and interpreters of God's will have abo
and the Saviour repeatedly warned his fol
against them. In modern times, too, they hav
in evidence. In the last quarter century full
a score of men of this class have yielded to t
cination and professed to lift the veil of the
and reveal God's purposes for this world. B
dates which they fixed for the fulfilment
prophecies in Daniel and Revelation passed a
revelators, conscious of their impotence, bu
sistent in their folly, revised their dates, only
met with new disappointment. The latest in
of this kind is found in a series of prophetic
tions which are included in the Bible Te
Manual, which circulates among the follower
so-called "pastor" whose sermons have freq
been attacked as of more than doubtful orth
These appeared some years ago and indicate
as a culminating period. They included the foll
The earthly phase of God's kingdom to be esta
in 1914; Christendom's overthrow, 1914; the
nium proper begins, 1914. Not one word ab
war which broke out in that climacteric ye
will be interesting to observe how this teacher,
"strange doctrines" have already given rise t
criticism, can face the music of such a con
demonstration of the worthlessness of his pred
and the shallowness of his claims as an inte
of Scripture.

Loiterers

"WHY stand ye here all the day idle
the question put by the househo
the parable to the loiterers in th
ket-place. There was work to b
and plenty of it, in his vineyards, and while oth
gone in to help, these had lingered and now t
was almost gone. "No man hath hired us," w
excuse. Though they knew of the need of l
and had seen the others go in, they took
toward the gateway. It was only in the last h
daylight that they were persuaded to enter.
question by the householder might with a go
of propriety be asked of a certain class of
Christians today. In a magazine, recently, a
indicted the church because it had failed to al
a task when he had been ready for service.
stood in the market-place, but no man had a
him. He had even volunteered, but, accordin
own account, had never succeeded in comi
actual contact with the spiritual activities
church. So, while he remained a member no
he was to all intents and purposes a rank outsi

It is easy, however, to saddle the blame on
even when it rests to a large extent with ou
If we really mean work, we can find it. Perse
is one of the main things in life. True Christia
life of active service, and the Christian who sta
while others are pulling their hardest will mis
all that makes life, in the finest sense, worth
Why wait for others to point the way when t
sick to be visited, sorrowing to be comforted,
be helped, sinners to be won? There are a h
ways in which one can do Christian service, an
open to him. An enterprising California pa
listed over one hundred and twenty different
which any good man or woman can help adva
kingdom. Those who love Christ and have
desire to serve him need not stand idle awaiti
tations. The desire—the call in the heart—
cient. Our life is a working-day and what we
it must depend largely on ourselves.

The Bible and Newspaper

CONDUCTED BY

FERDINAND C. IGLEHART, D.D.

The Automobile Show

NEW records for attendance at industrial exhibitions in New York City were set by the National Automobile show in the ird Central Palace, which closed the ig of January 8. Upward of twenty hosand a day attended. The total ttdance for the whole exhibition was nhundred and seventy-five thousand. Th products of eighty-seven different nafactories were on exhibition. There ve men of large ability and enterprise rent, representing the leading manuacries, and buyers from all parts of hcountry were present to inspect and ea orders for cars. One opany claimed to have nae a hundred thousand cars is year; another had a sevnt-mile speedometer to recrets speed; others exhibited eces for making the riding as, or steering more accuaty, or insuring greater safey one way or another. The rae reported the enormous u ut of 892,000 machines ung the past year. Tuesa January 4, was "Pioneer Da." At the banquet at night t he Waldorf-Astoria, Senaor Gore of Oklahoma made headdress. Wednesday was Siety Day," and the most asonable and wealthy people f ew York and other cities ve present. At night was e the banquet of the Motor n Accessory Manufacturers t e Waldorf-Astoria. Thursa was "Military Day." At the aquet of the Society of Autoile Engineers at the Plaza Hel, Secretary Josephus Daiels, Major General Leonard Wd, and Alfred Reeves, genra manager of the National Aubmobile Chamber of Comnce, made addresses. Friday n Saturday were full of imant events. Among the en wonders of the modern vld the wireless and the auobile stand in the forefront. Th democratic feature of the nstry is to be commended. Tl rich man can have as large n fast and costly a car as he ay desire, and the man of rnary means can enjoy the dantage or luxury of the umobile. There is a long li ance between the cumbersome charo of Bible times and the touring car of oy, which calls to mind these words f he prophet: "*Their horses' hoofs hl be counted like flint, and their wls like a whirlwind.*" (*Isa. 5: 28.*)

Robbing the Poor

ROBBING the poor in the extortionate price charged for coal has become o general as to stir the attention and rer of the public and the action of ers of the law in many places. The as of trade require the small dealer to a somewhat more than the larger one. ts not the natural increase in the lge to the small dealer that is complned of, but the extortion levied upon the poor man who lives from hand to nith, and can buy only coal enough to a him one or two or three days at a ie. The commissioner of weights and nsures of Greater New York rectly made a careful investigation of abuse and found that coal was sold he pailful for from twenty to twentyi dollars a ton, an excess charge over cost price and percentage for profit fifteen dollars a ton, or the price of whole tons of coal. The commissioner discovered that a band of a dozen men control a thousand "coal cellars" which supply the fuel at such rates. Even those able to get a hundred-pound sack are taxed in the neighborhood of twenty-five dollars a ton for it. Commissioner Hartigan had the weighing machines of one borough tested in the stores of 285 dealers and condemned 105 and confiscated 95 of them, and took action on 10 penal and 15 civil violations. Beside charging the twenty-five dollars a ton for the coal, they had "doctored" the scales so that they might steal some more. It is a low depth of villainy to rob these poor people, so sorely burdened already, who are scarcely able to keep soul and body together. Besides, this fabulous price does not allow the family to keep half warm half the time, and hundreds of hovels are able to have little or no fire at all in the winter. This seems incredible, but it is true. Discovering these facts, the commissioner presented them to the grand jury, and there is a public clamor that the district attorney push the cases of these ravenous robbers of the poor till all the criminals shall have received the punishment that is due them. This kind of crime is thus condemned: "*Rob not the poor, because he is poor; neither oppress the afflicted in the gate.*" (*Prov. 22: 22.*)

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Record Motor Truck Load

THE curiosity of the inhabitants of a part of Massachusetts was considerably aroused recently by the appearance along the roads of what is possibly the most cumbersome load ever seen upon an American highway, drawn by a powerful tractor. It encountered difficulties every mile or so, coming into contact with telegraph wires and arches and struggling past awkward branches. Some idea of the size and importance of the contents may be judged from the fact that a party went in advance cutting down tree branches, and removing all likely obstacles. The progress of the monster car was, however, temporarily cut short on the approach to a river bridge, the parapets not being wide enough to allow it to cross. In these days of close competition, when the question of utility is so important, it seems foolish to put so huge a wagon on the road to meet with such vexatious and expensive obstructions to its progress. There may have been reasons for the construction of the jumbo truck not revealed in the newspaper account of it. Bigness in machines, institutions, or men amounts to nothing unless there is room for them on the road they have to travel. Adaptation to the practical work desired is all-important in the material and spiritual world. The ox cart was for thousands of years the vehicle for transportation. It was employed as such by the Hebrews as is seen in the following command: "Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart." (I Sam. 6: 7.)

Tilefish Have Returned

FOR years the tilefish, an unusual sort of delicacy, has not frequented our shores until this season, when it suddenly reappears in great numbers, and is taken in great quantities for food. Three years after the fish was first placed on the market in 1879, the species disappeared as the warm Gulf Stream swung away from the tilefish grounds, leaving this tropical tribe to perish in colder waters. Later as the stream edged back to its old course the fishing smacks caught a fish with the body of a cod and the head of a channel bass. As the stream flowed more evenly over the old tilefish plateau, the nets dragged up in schools a fish of beautiful color. Experts in the Bureau of Fisheries called the new species the "tilefish." They had never seen such a specimen before, and in all their books they could not find a line about the species. After a lapse of a generation it has now come back again to add to the nation's supply of sea food. Fish was an important part of diet in Palestine. Peter, James, John and Andrew were found by Christ at their nets when he thus called them to be his apostles: "*Come ye after me, and I will make you to become fishers of men. And straightway they forsook their nets, and followed him.*" (*Mark 1: 17, 18.*)

Newspaper Building Dedicated

THE Los Angeles Examiner building, said to be the largest and finest building in the world devoted to the making of a newspaper, was dedicated the other night by William Randolph Hearst. A small company of distinguished persons, including Senator O'Gorman, were at Mr. Hearst's Riverside Drive residence in New York. Some 400 guests, including Mayor Sebastian and other prominent officers and citizens, were gathered in the office of the Examiner in Los Angeles, while 400 miles north a similar important group assembled in the San Francisco Chronicle building with Mayor Rolph. The groups in the three cities had telephone receivers, and Mr. Hearst made the address to the people over 3,500 miles of wire, and was heard as plainly as though he had been in the room. Mr. Hearst, after praising the building, said that the newspaper in the building was the main thing. Among other things he said: "Build your newspaper carefully and conscientiously. Make it worthy of the great people who are giving it its opportunity. Rest it upon the firm foundation of truth, justice and public service. Inclose it with the four strong walls of courage and character, enterprise and accuracy. Crown it with patriotic devotion to the welfare of our country and our people. Then when the stone and steel of your material building shall have crumbled and passed away, the worthy work of your great newspaper will still endure." The congratulations of the distinguished men of the three cities over the wire followed the address. They had no newspapers in Palestine, but they had books and documents written with the pen as instruments of publicity, as is thus illustrated in the words of the prophet: "*Declare this in the house of Jacob, and publish it in Judah.*" (*Jer. 5: 20.*)

Died with Pen in Hand

CHARLES W. KNAPP, who had been connected for forty-eight years with the St. Louis Republic, which his father and uncle had owned before he succeeded them in the control of the property, came east to become the treasurer of the New York Times. He entered upon his duties Monday, January 3, and on Thursday of the same week he was found dead at his desk with his pen still in his fingers. The people of St. Louis and members of the newspaper staff gave him a reception before he left, and his desk was full of flowers and piled up with letters of congratulation from friends west and in the city. He had dictated letters of appreciation, expressing his satisfaction at his prospects, and had his pen in his hand signing them. Mr. Knapp had a national reputation as a journalist. Is there any more appropriate place for death to find a man than at the post of duty? "*Be ye also ready, for in such an hour as ye think not the Son of man cometh.*" (*Matt. 24: 44.*)

Wise College Alumnæ

A STUDY of Fire Prevention, a gift to the community from a group of Bryn Mawr College alumnæ in commemoration of the twenty-fifth anniversary of their graduation, has just been announced. The State Department of Labor and Industry of Pennsylvania accepted the direction of the study on behalf of the public, the field selected being the industrial establishments where women and girls are employed. The holder of the award is Miss Fanny Travis Cochran, of Bryn Mawr, 1902, who associated with her Miss Florence Lucas Sanville, of Barnard, 1901. The class of '89 thought at first they would present the college with a Greek theater or Spanish garden, but, thinking of the appalling loss of girls and women workers in New York and other cities, resolved to put their gift in an organized effort to prevent the recurrence of such scenes. What good common sense there is in this gift, and what a blessed charity! In this act, these alumnæ answer this beautiful description of comeliness of character: "*That our daughters may be as cornerstones, polished after the similitude of a palace.*" (*Ps. 144: 12.*)

Our Big Halibut Industry

Continuing Frank G. Carpenter's Story of Alaska

Copyright, 1916, by Frank G. Carpenter

The Author (5 ft. 8 in. Tall) with 150 lb. Halibut

I HAVE come from Alaska to British Columbia to write of an international complication regarding the placing of Alaskan halibut and salmon on the breakfast tables of the people of the United States. This business has been rapidly growing. The fish have been caught in Alaskan waters, put upon ice and brought to Ketchikan, from where they were shipped to Seattle. At Seattle they were put in cold-storage cars and sent over the American railroads to the markets.

Now the Canadians have established a new fishing port at Prince Rupert, B. C. This port is the terminus of the Grand Trunk Pacific Railway. It is 600 miles nearer the fishing grounds than Puget Sound, and it is claimed that fish from our Alaskan waters can be landed there and be transported through Canada to our cities two days sooner than when shipped via Seattle. This means that, if other conditions are equal, most of the fresh fish caught in Alaskan waters for shipment to the East will be shipped from Prince Rupert, and that it will become the headquarters of the Alaskan fishing industry. Our fishermen will come here to live and they will buy their fishing supplies from the Canadian stores. In other words, the Canadians, rather than the Alaskan Americans, will get the chief profits out of the business.

In order to bring this about the Canadian parliament has recently passed laws enabling American fishermen and American vessels to land their cargoes at Prince Rupert free of all duties, and to send them in bond over their railroad through Canada on the way to our markets. The citizens of Prince Rupert are doing all they can to encourage the industry, and as a result the people of Southeastern Alaska are greatly excited. The town council of Ketchikan and its commerical club have requested Secretary Redfield of our Department of Commerce to give them protection, and bills to that end will probably be introduced into Congress next session. The Alaskans demand that all fish caught in Alaskan waters, if shipped free of duty to the United States markets, shall be sent out from American ports, and they say that the Canadian railroads which carry the fish can easily send boats to Ketchikan, which is only half a day away, for their cargoes.

Eighty Thousand Pounds of Halibut on Prince Rupert Wharves. Single Fish Sometimes Weigh Over 200 Pounds

From what I see here the fears of the Alaskans seem well founded. Prince Rupert is the baby port of the Northern Pacific, but it has already become one of the fishing centers of this part of the world. Nevertheless, the town is only six years of age, and the Grand Trunk Pacific Railway, which connects it with the East, has just begun to run its through cars. The place already has more than $5,000,000 invested in its fisheries, and included in that amount are thirty-five canneries and seven large cold-storage plants.

Hugeness of the Catch

PRINCE RUPERT has hundreds of sailing vessels that are now going back and forth to and from our fishing grounds. It has ninety-nine gasoline launches used for the same purpose and forty-one fishing vessels moved by steam. There are about fifty American boats that land cargoes of fish here every week, and each train that goes eastward over the Grand Trunk Railway carries carloads of fresh fish to the cities of the United States. More than a quarter of a million pounds of halibut were recently sent to New York and Boston in a single trainload, and over two hundred million pounds of that fish have been landed here in one year. The fish are packed in ice the moment they are taken from the sea, and are kept in cold-storage cars until they reach the market, which is less than two weeks from the time they leave the hook. I am told that fish can be kept perfectly fresh for a month by the present methods of catching and packing.

The most of the fresh fish shipped in this way are halibut, which are caught throughout the year. Fresh salmon are sent only during the months of the summer, when the salmon are running. They are exported in a frozen state from the cold-storage plants throughout the winter. The exports of Alaskan halibut are rapidly increasing. It used to be that all the fish of this kind consumed in our markets came from the Atlantic Ocean. Eighty-five per cent. of it comes from the Pacific Ocean, and the bulk from fishing banks off the coast of Alaska. Alaskan hali is now used in almost every part of the United Sta

The fishing center of the territory is still Ke ikan, and there are also fleets that make their h quarters at Petersburg, Juneau and elsewhere. extent of the fishing grounds is enormous. There some banks that seem to be paved with halibut, the vessels bring them in by the thousands of pou A single party has been known to catch one hun thousand pounds in a day, and fifty thousand pou a day is not uncommon. Not long ago one of the b that went out from Ketchikan brought in more t a quarter of a million pounds of fish. The w cargo had been caught in one week, and every po of it had been taken with hook and line.

I have become greatly interested in the halibut dustry during my stay in Alaska. The halibu the largest of the flat fishes. I have seen many wh if stood upon their tails, would reach high above head, and some which I venture are over three in width. The average halibut weighs about pounds, and some have been caught that may w as much as 300.

The halibut swims on the bottom of the sea, chiefly on banks, several hundred feet below surface. It devours all sorts of fishes. One o favorite foods is the herring, which is caught he great quantities and frozen, that it may be kept used for bait.

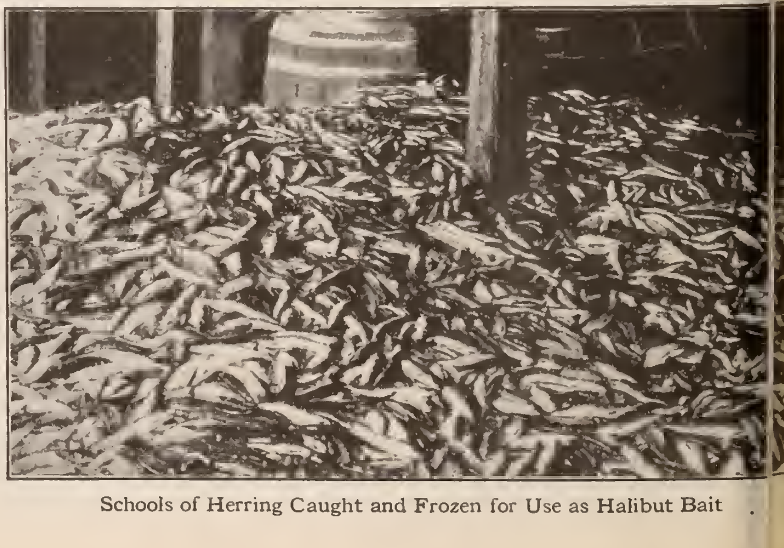
The herring are found in nearly all the wate Alaska. They move about in large schools, som which cover several square miles. Twice a year swim to the shores to spawn. come by the millions, and in such l schools that they can be scoope from the water right into the b Last year a great haul was made a the face of the dock of the New land Fish Company at Ketchikan. end of the net was made fast to wharf, and the herring were dra out by the thousand. At that time more than 2,000 barrels of he were taken up by four seines in Tongas Narrows.

One way of catching these fish driving nails into a board so that stick out several inches. The b are then dragged through the s and the fish catch between the and are pulled by the boardful the boats. In one year more th million pounds of herring were ca at Prince Rupert and frozen by cold-storage plants to be sold for Something like 125,000 pounds of fish are annually taken for the purpose.

Fish Lines 60 Miles Long

THE most of the halibut are ca with the hook and line. The ing, however, has nothing gam sporting about it. The lines dropped down into the sea in such a way tha baited hooks rest on the bed of the ocean. The are of great length. Some of them are sixty long; when loaded with fish it takes the steam e on the vessel the better part of a day to wind the

Cold-Storage Plant for Halibut and Salmon at Prince Rupert



Schools of Herring Caught and Frozen for Use as Halibut Bait

Th y are divided into sections, each sec on having a float or buoy that res on the surface, and is marked by a fl g in the daytime and at night by a lig . The line lies right on the bed of e sea. Attached to it are hundreds of oks and each hook is baited. The hal ut swallows the bait and is caught on he hook and held there until the lin is drawn up. These fish always fee on or close to the bed of the ocean.

he fishing parties usually stay out fro ten days to three weeks. They ca y ice with them and the moment th fish are taken from the hook they ar cleaned and put in the ice and ke there until they reach the cold-sto age plant. They are washed as so as they are landed and shipped in col -storage cars direct to the marke , or they may be kept for some ti before shipping.

he next step is to dip each fish fo or five times in fresh water until it ecomes entirely encased in a thin sh t of clear ice. It can then be held in old-storage at a temperature of fo degrees below freezing until it is eeded for export. The fish get a fr coating of ice before they are sh ped. They are then wrapped se rately in vegetable parchment pa er, and are packed in paper-lined bo es of 375 pounds capacity and sent ea ward in the cold-storage trains.

he fishermen who go out with the st mers are often paid by their catch; ar a medium-sized halibut vessel di urses about $50,000 a year in wages. T men get on the average from $100 to $125 a month each, although on so e of the ships they are paid at the ra of a cent a pound for all that they ca h. Many of the independent boats a run in partnership, the fishermen di ding the profits.

uring my stay in Prince Rupert and K chikan, I have gone through some of the big freezing establishments. E h town has its cold-storage plants, w re halibut and salmon are frozen to be kept for some time before shipment. The frozen fish are not thawed until they reach the larger cities and towns of the United States, where they are sold. I wish I could take you through the biggest cold-storage plant of Prince Rupert. It has a capacity of 14,000,000 pounds of fish. Its buildings are right on the harbor, and the fish are frozen stiff as soon as they come from the wharves.

Salmon with Fast Color

MUCH of the fish in the cold-storage plant was salmon, which had been frozen and stored away to be shipped as needed throughout the year. In some of the rooms I noticed that the noses had been cut from the salmon. The manager told me this was to mark the character of the fish as to its color. Some of the salmon have flesh which is white or light pink, while the flesh of others is red. It is impossible to tell the color of the flesh without cutting open the fish, and so the white salmon are marked by slicing their noses. The manager says there is really no difference in the taste or quality of the salmon according to its color, although the different colors bring a different price in the market.

And in this connection comes a story, which is fairly well authenticated, of how one of the salmon kings started his fortune in the fish industry on the basis of the then despised light-colored salmon. This man had put up his cannery at a location past which the fish came in great numbers on their way in to spawn. He was right in his selection of a site and the salmon were caught in vast quantities. They were all, however, of the light pink variety, and the fisherman was in despair. At that time no light-colored salmon had been shipped and the demand everywhere was for salmon of an almost red hue. The man canned his catch and sold it by means of a label which implied that it was the only sanitary fish on the market. The label read: "This salmon is warranted not to turn red in the can." The most of the catch went to the Southern states, and the drummers selling it did their business so well that in many of the cities of that locality you can hardly sell a red salmon. The people think it is spoiled, and has, therefore, turned red in the can.

I am surprised at the extent of the fishing industry of this part of the world. The ocean floors of southeastern Alaska are carpeted with fish of many varieties; and there are large fishing industries carried on all along the coast out to the Aleutian Islands. There are many fish in Bering Sea, and the Yukon and Kuskokwim Rivers are filled with fish of one kind or another. The total value of the Alaskan catch for 1914 was almost $20,000,000 and altogether we have caught enough fish in these waters to equal about thirty times what we paid for the territory. The total value up to date has been very close to $220,000,000.

The most of this has been made up of salmon, the canning of which is an enormous industry. I shall write of it in the future. Next to it comes the halibut, which is only in its beginning, although from five to ten million dollars a year are now spent upon that industry in wages and supplies. There are more than 1,400 men employed in halibut fishing in Alaska, and the annual catch is almost 15,000,000 pounds and is rapidly growing.

There are also large cod-fisheries in Alaska, and the cod are said to be equal to those caught on the Banks of Newfoundland. Much of the cod-fishing is about the Aleutian Islands, and there are many vessels and stations devoted to the industry. The amount of cod caught last year was more than fifteen million pounds, which was an increase of 20 per cent. over the catch of the year preceding.

In addition to the ordinary cod, they are now catching black cod, a fish of about the same size as the ordinary cod, but darker in color. The flesh is much richer in oil, but it may be prepared in such a way that it is delicious. It has been eaten for many years in Alaska, and they have been recently shipping it to Seattle, where the restaurants make a special feature of barbecued black cod. This consists of the backs of the fish, which are kippered or smoked, after being salted. They are served with drawn butter.

There is a prospect that an extensive industry will some time arise in the shellfish of Alaska. They have oysters near here as large around as a saucer, and there are many places among the Alaskan islands where you can catch crabs as big around as a dinner plate. There are clams, large and small; little butter clams that are delicious and others good to eat as big around as your hand. There is a man at Petersburg who has shipped this year sixty cases of one-pound cans of clams; and clams and clam juice were formerly packed at Klawak.

I am told, however, that one has to be very careful as to the source of his clam supply. Some of these bivalves feed in the water near the copper deposits, and the copper poisons their meat. The captain of one of our coast survey steamers, in speaking of this recently, told me how his life was saved by a pussy-cat. Said he:

"It was a narrow escape. I had bought a fine mess of clams and was just about to eat some of them raw when I decided I had better test their edibility by giving one of them to my cat. The pussy ate it, and a moment later she rolled over and went into convulsions. She kept on kicking until every one of her nine lives had departed. The clams were poisoned by copper, but they looked as sweet and healthy as any I have ever seen. Had the cat not been near, I would have tried them without question, and I really believe that that cat saved my life."

Helen Keller on Preparedness

A GREAT audience at Carnegie Hall, New York, on January 5, greeted Hellen Keller, the blind and deaf girl whose brave fight f an education and a career have won t admiration of the world. The m eting was held under the auspices of t Women's Peace Party and the Labor rum, and its main object was to g e Miss Keller an opportunity to r ply to the newspaper criticisms of h earlier speech before the Labor rum, in which she had attacked the p licy of "Preparedness."

It was truly a thrilling sight—two t ousand people hanging upon the words o a young woman who could neither s nor hear; who had learned to talk a though by a miracle. Her words w re repeated by an interpreter so that a in the room could hear distinctly.

Before Miss Keller's address Mrs. C ystal Benedict Eastman, president o the Women's Peace Party, made a s rring appeal for the cause, and the ller sisters of England gave, in cos me, a number of anti-war folk-songs. he most touching of these was a song itten by an English soldier in France ring the present war. It was en led "Under the Grass," and embodied e fancy that two dead soldiers re ined for a moment the power of speech d asked each other the answerless estion, "Why did we die?"

Mrs. Eastman declared that it was possible for her to believe that a orld that could produce poetry and usic so beautiful as that could also oduce the horrors of the European ar.

Then Miss Keller was introduced. he world will never cease to wonder the amazing achievements of this oung woman, who has overcome handi ps which would have been considered surmountable if she had not herself emonstrated otherwise. People were terested some years ago when she ntered college. They were more interested when, four years later, she graduated, having completed the regular course in the regular time and taken her place with the other graduates of Radcliffe College. Her standing as a useful member of society has been recognized by her appointment as a member of the Massachusetts Commission for the Blind and to membership in the advisory boards of various societies for the blind and deaf. A few years ago she made her first venture as a public speaker and since then has been welcomed to the lecture platform by many audiences. She is known also as a gifted poetess and has contributed to some of the best-known magazines, besides being the author of a number of books. The Peace-lovers present at Carnegie Hall on the present occasion welcomed her with hearty enthusiasm. After acknowledging their greetings, Miss Keller said:

"TO begin with, I have a word to say to my good friends the editors, and others who are moved to pity me. Some people are grieved because they imagine I am in the hands of unscrupulous persons who lead me astray and persuade me to espouse unpopular causes and make me the mouthpiece of their propaganda. Now, let it be understood, once for all, that I do not want their pity; I would not change places with one of them. I know what I am talking about. My sources of information are as good and reliable as anybody else's. I have papers and magazines from England, France, Germany and Austria that I can read myself. Not all the editors I have met can do that. Quite a number of them have to take their French and German second-hand. No, I will not disparage the editors. They are an overworked, misunderstood class. Let them remember, though, that if I cannot see the fire at the end of their cigarettes, neither can they thread a needle in the dark. All I ask, gentlemen, is a fair field and no favor. I have entered the fight against preparedness and against the economic system under which we live. It is to be a fight to the finish, and I ask no quarter.

"The future of the world rests in the hands of America. The future of America rests on the backs of 80,000,000 workingmen and women and their children. We are facing a grave crisis in our national life. The few who profit from the labor of the masses want to organize the workers into an army which will protect the interests of the capitalists. You are urged to add to the heavy burdens you already bear the burden of a larger army and many additional warships. It is in your power to refuse to carry the artillery and the dreadnoughts and to shake off some of the other burdens, too. You do not need to make a great noise about it. With the silence and dignity of creators you can end wars and the system of selfishness and exploitation that causes wars. All you need to do to bring about this stupendous revolution is to straighten up and fold your arms.

"We are not preparing to defend our country. Even if we were as helpless as Congressman Gardner says we are, we have no enemies foolhardy enough to attempt to invade the United States. The talk about attack from Germany and Japan is absurd. Germany has its hands full and will be busy with its own affairs for some generations after the European war is over.

"IF the Mikado should pack soldiers on every ocean-going ship he has he could land only 40,000 troops. And it would take him six weeks to bring the next 40,000. Should Germany perform a miracle and spring to the first place among the nations it could do little better. It seems to my feminine mind that our stalwart friends in California could take care of 40,000 men while their ships went back for the next load. And if we on the Atlantic coast cannot take care of 40,000 Germans we are not worth saving anyhow.

"If the European war has proved anything it has proved that invasion by ships is not feasible. With full control of the Atlantic Ocean and the Mediterranean Sea, the Allies failed to land enough men to defeat the Turks at Gallipoli; and then they failed again to land an army at Salonica in time to check the Bulgarian invasion of Serbia. The conquest of America by water is a nightmare confined exclusively to ignorant persons and members of the Navy League.

"You know, the last war we had we quite accidentally picked up some islands in the Pacific Ocean that may some day be a pretext for a quarrel between ourselves and Japan. I'd rather drop those islands right now and forget about them than to go to war to keep them. Wouldn't you?

"Congress is not preparing to defend the people of the United States. It is planning to protect the capital of American speculators and investors in Mexico, South America, China and the Philippine Islands. Incidentally this preparation will benefit the manufacturers of munitions and war machines.

"Until recently there were uses in the United States for the money taken from the workers. But American labor is exploited almost to the limit now, and our national resources have all been appropriated. Still the profits keep piling up new capital. Our flourishing industry in implements of murder is filling the vaults of New York's banks with gold. And a dollar that is not being used to make a slave of some human being is not fulfilling its purpose in the capitalistic scheme. That dollar must be invested, in South America, Mexico, China or the Philippines.

Continued on page 117

A Voice in the Wilderness

By GRACE LIVINGSTON HILL LUTZ

SYNOPSIS OF PRECEDING CHAPTERS

MARGARET EARLE, school teacher, "tenderfoot," mistaking a water stop for her station and discovering her mistake just too late, was left behind on the desert plain of Arizona and saw her train disappear into the night. A passing half-drunken rancher told her that her station was twenty miles away. She started to go to the rancher's camp, first on foot and then riding behind on the pony; but she found his company less desirable than loneliness. The rancher left her sobbing in the sand beside the trail and reported his erstwhile passenger to his wife and the eight men in the bunk house. One of them was young and "different." It was a subtle difference that they all felt unconsciously and that kept them in some awe of "the Boy" as they called him. The Boy saddled two horses and went in search of the girl. He found her, reassured her, set her on a horse and returned with her to the ranchhouse. On the way, Margaret and the Boy talked of the wonders of the Arizona night, and she discovered in him an indefinable something that she could not penetrate. The first sight of the bunk house was not very reassuring but the Boy had told her that "Mom" Wallis would look after her and there was no alternative but the desert. Her fineness and tact and the Boy's evident knowledge of the culture that she expressed and that awed while it pleased the men, won Margaret the fealty of the plainsmen in the bunk house and made them fear that they would lose the Boy, whom they had found sick in the desert and had nursed back to life. The Boy left her at her boarding-house late the next afternoon, but left with her promise to see him again. Afterward she met the Rev. Frederick West and a dog. She liked the dog.

CHAPTER VI

FOR some time she stood and gazed, marveling at the beauty and recalling some of the things her companion of the afternoon had said about his impressions of the place; then suddenly there loomed a dark speck in the near foreground of her meditation, and looking down annoyed, she discovered the minister like a gnat between the eye and a grand spectacle, his face turned admiringly up to her window, his hand lifted in familiar greeting.

Vexed at his familiarity she turned quickly and jerked down the shade; then throwing herself on the bed she had a good cry. Her nerves were terribly wrought up. Things seemed twisted in her mind, and she felt that she had reached the limit of her endurance. Here was she, Margaret Earle, newly elected teacher to the Ashland Ridge school, lying on her bed in tears when she ought to be getting settled and planning her new life; when the situation demanded her best attention she was wrought up over a foolish little personal dislike. Why did she have to dislike a minister anyway, and then take to a wild young fellow whose life thus far had been anything but satisfactory even to himself? Was it her perverse nature that caused her to remember the look in the eyes of the Boy who had rescued her from a night in the wilderness and to feel there was far more manliness in his face than in the face of the man whose profession surely would lead one to suppose he was more worthy of her respect and interest? Well, she was tired. Perhaps things would assume their normal relation to one another in the morning. And so after a few minutes she bathed her face in the little heavy ironstone wash-bowl, combed her hair, and freshened the collar and ruffles in her sleeves preparatory to going down for the evening meal. Then with a swift thought she searched through her suitcase for every available article wherewith to brighten that forlorn room.

The dainty dressing-case of Dresden silk with rosy ribbons that her girl friends at home had given as a parting gift covered a generous portion of the pine bureau, and when she had spread it out and bestowed its silver-mounted brushes, combs, hand-glass, and pretty sachet, things seemed to brighten up a bit. She hung up a cobweb of a lace boudoir cap with its rose-colored ribbons over the bleary mirror, threw her kimono of flowered challis over the back of the rocker, arranged her soap and tooth brush, her own wash rag and a towel brought from home on the washstand, and somehow felt better and more as if she belonged. Lastly she ranged her precious photographs of father and mother and the dear vine-covered church and manse across in front of the mirror. When her trunks came there would be other things, and she could bear it perhaps when she had this room buried deep in the home belongings. But this would have to do for tonight, for the trunk might not come till morning, and anyhow she was too weary to unpack.

SHE ventured one more look out of her window, peering carefully at first to make sure her fellow boarder was not still standing down below on the grass. A pang of compunction shot through her conscience. What would her dear father think of her feeling this way toward a minister; and before she knew the first thing about him, too? It was dreadful! She must shake it off. Of course he was a good man or he wouldn't be in the ministry, and she had doubtless mistaken mere friendliness for forwardness. She would forget it and try to go down and behave to him the way her father would want her to behave toward a fellow minister.

Cautiously she raised her shade again and looked out. The mountain was bathed in a wonderful ruby light fading into amethyst, and all the path between was many-colored like a pavement of jewels set in filigree. While she looked the picture changed, glowed, softened, and changed again, making her think of the chapter about the Holy City in Revelation.

She started at last when some one knocked hesitatingly on her door, for the wonderful sunset light had made her forget for the moment where she was, and it seemed a desecration to have mere mortals step in and announce supper, although the odor of pork and cabbage had been proclaiming it dumbly for some time.

She went to the door and opening it found a dark figure standing in the hall. For a minute she half feared it was the minister, until a shy reluctant backwardness in the whole stocky figure and the stirring of a large furry creature just behind him made her sure it was not.

"Ma says you're to come to supper," said a gruff, untamed voice, and Margaret perceived that the person in the gathering gloom of the hall was a boy.

"Oh!" said Margaret with relief in her voice, "thank you for coming to tell me. I meant to come down and not give that trouble, but I got to looking at the wonderful sunset. Have you been watching it?"

She pointed across the room to the window. "Look! Isn't that a great color there on the tip of the mountain? I never saw anything like that at home. I suppose you're used to it though."

The boy came a step nearer the door and looked blankly, half wonderingly, across at the window, as if he expected to see some phenomenon.

"Oh! *That?*" he exclaimed carelessly. "Sure! We have them all the time."

"But that wonderful silver light pouring down just in that one tiny spot!" exclaimed Margaret. "It makes the mountain seem alive and smiling!"

The boy turned and looked at her curiously.

Might As Well Be Happy

By Clara W. Angell

MIGHT as well be happy as the worl' goes roun';
Ain't no use lookin' cross; jest shake your frown;
Jest as like as not there's others—
Why not treat them all as brothers?
Make 'em happy as the worl' goes roun'.

Keep off of the corners as the worl' goes roun';
You may lose your balance in your own home town;
Plan things so's you's always busy,
Keep yer head straight, don't get dizzy—
Keep a-workin' as the worl' turns roun'.

Keep one eye on heaven as the worl' goes roun';
Never hit another feller when he's down;
When things look about the worse,
Think up some good Bible verse,
God's a-list'nin' as the worl' goes roun'.

Might as well be happy as the worl' goes roun';
God is in his heaven, an' he's lookin' down;
Seems jest that would give your back
Strength enough to "keep the track"—
Keep a-hopin' as the worl' turns roun'.

"Oh," said he, "I c'n show you pl like that!" But he turned and lo at it a long, lingering minute again.

"But we mustn't keep your mo waiting," said Margaret, remembe and turning reluctantly toward door. "Is this your dog? Isn't beauty? He made me feel really as were glad to see me."

She stooped and laid her hand o dog's head, and smiled brightly u his master.

The boy's face lit with a smile an turned a keen, appreciative look at new teacher, for the first time genui interested in her.

"Cap's a good old scout," he mitted.

"So his name is Cap. Is that s for anything?"

"Cap'n."

"Captain. What a good nam him! He looks as if he were a cap and he waves that tail grandly almo if it might be a badge of office. But are you? You haven't told me name yet. Are you Mrs. Tan son?"

The boy nodded.

"I'm just Bud Tanner."

"Then you are one of my pu aren't you? We must shake hand that." She put out her hand, but was forced to go out after Bud's r tant red fist, take it by force in a str grasp and do all the shaking; for had never had that experience befo his life, and he emerged from it w very red face and a feeling as if his arm had been somehow lifted out o same class with the rest of his b It was rather awful, too, that it pened just in the open dining- door and that the "preacher-boar watched the whole performance. put on an extra deep frown and shu away from the teacher, making a show of putting Cap out of the di room, though he always sat behin master's chair at meals, much to th comfiture of the male boarder, wh slightly in awe of his dogship, not ha been admitted into friendship as the had been.

MR. WEST stood back of his awaiting the arrival of the boarder, with an expectant smile. spite of her resolves to like the Margaret was again struck with ave as she saw him standing there, and intensely relieved when she saw tha seat assigned to her was on the opp side of the table from him, and b Bud. Mr. West, however, did not so pleased with the arrangement, stepping around the table said t landlady:

"Did you mean me to sit over h as he placed a possessive hand o back of the chair that was mean Bud.

"No, Mr. West, you jest set v you ben settin'," responded Mrs. ner. She had thought the matter a and decided that the minister converse with the teacher to the b advantage of the whole table if h across from her. Mrs. Tanner w born matchmaker. This she felt w opportunity not to be despised, ev it robbed the Ridge School of a desi teacher.

But Mr. West did not immedi return to his place at the other si the table. To Margaret's extrem noyance he drew back her chair waited for her to sit down. The s tion, however, was somewhat reliev its familiarity by a sudden interfe from Cap, who darted away from frowning master and stepped up aut tatively to the minister's side with growl, as if to say: "Hands off chair! That doesn't belong to you

Mr. West suddenly released his on the chair without waiting to m up to the table, and precipitatel tired to his own place.

'hat dog is a nuisance!" he said es y, and was answered with a glare ro Bud's dark eyes.

d came to his seat with his eyes til set savagely on the minister, and Ca settled down protectingly behind M garet's chair.

rs. Tanner bustled in with the cof ee ot and Mr. Tanner came last, hav ng ist finished his rather elaborate hair o bing at the kitchen glass with the cit en comb, in full view of the assem ole multitude. He was a little, thin, wi weather-beaten man, with skin ik eather and sparse gray hair. Some of s teeth were missing, leaving deep ho ws in his cheeks, and his kindly pr uding chin was covered with cr gy gray whiskers, which stuck out h d of him like a cowcatcher. He was n is shirt sleeves and collarless, but oo ed neat and clean, and greeted the e guest heartily before he sat down, an nodded to the minister:

Naow, Brother West, I reckon we're e y fer your part o' the performance. Y ll please to say grace."

r. West bowed his sleek yellow head an muttered a formal blessing with an off nd manner as if it were a mere cere n y. Bud stared contemptuously at ni the while, and Cap uttered a low u ble as of a distant growl. Margaret el sudden desire to laugh, and tried to o rol herself, wondering what her a er would feel about it all.

THE genial clatter of knives and forks broke the stiffness after the blessing. M . Tanner bustled back and forth r the stove to the table, talking la orously the while. Mr. Tanner jo ed in with his flat nasal twang re sp ding; and the minister, with an air of tter contempt for them both, en de ored to set up a separate and alto ge er private conversation with Mar ga t across the narrow table; but M garet innocently had begun a con ve ation with Bud about the school, and ha to be addressed by name each time be re Mr. West could get her attention. B , with a boy's keenness, noticed her a sion and put aside his own back w dness, entering into the contest with re arkably voluble replies. The minis te if he would be in the talk at all, was fo ed to join in with theirs, and found hi self worsted and contradicted by the bo at every turn.

trange to say, however, this state of th gs only served to make the man m e eager to talk with the lady. She w not anxious for his attention? Ah! S was coy, and the acquaintance was to ave the zest of being no lightly won fr ndship. All the better. He watched h as she talked, noted every charm of la and lid and curving lip; stared so c tinually that she finally gave up l king his way at all, even when she w obliged to answer his questions.

Thus, at last, the first meal in the new h ne was concluded, and Margaret, p ading excessive weariness, went to h room. She felt as if she could not e dure another half hour of contact w h her present world until she had had s e rest. If the world had been just F d and the dog she could have stayed b ow stairs and found out a little more a ut the new life; but with that min i er continually interrupting, her mind w a chaos.

When she had prepared for rest she p t out her light and drew up the shade. T ere before her spread the wide wonder c the heavens again, with the soft pur of the mountain under stars; and she w s carried back to the experience of the ght before, with a vivid memory of her c npanion. Why, just *why* couldn't she as interested in the minister down t re as in the wild young man? Well, s was too tired tonight to analyze it , and she knelt beside her window in t starlight to pray. As she prayed her oughts were on the young man once re, and she felt her heart go out in ging for him, that he might find a y to "make good," whatever his ouble had been.

CHAPTER VII

THE next day was filled with unpacking and with writing letters home. dint of being very busy Margaret anaged to forget the minister, who emed to obtrude himself at every pos-

Continued on page 121

HUDSON SUPER SIX TRADE NAME REG.

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And all this is due to ending vibration. It is the very acme in motor attainments.

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This patented motor makes the Hudson the great car of the day. Men who want the best must have it. So we have embodied all the luxuries which that class demands.

The bodies are entirely new creations. They are new in design, in finish, in upholstery, and in features like the double-cowl. In all respects—down to smallest details—they mark the limit in fine body-building.

We do not need to argue that fact. Hudson eminence in these respects is apparent at a glance.

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Despite its power, this motor is small and light. The lack of vibration reduces friction to minimum—a vast saving in fuel and in wear.

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If you have any idea of paying even $1000, you will find actual savings to outweigh the difference in the Hudson Super-Six.

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Five Other Styles of Bodies.

World's Records

Made at Sheepshead Bay under supervision of American Automobile Association, with a 7-passenger stock-car Super-Six. Breaking all stock-car records for any size, or any price, or any number of cylinders.

100 miles in 80 min., 21.4 sec., averaging ***74.67 miles per hour,*** with driver and passenger.

Previous best stock-car record was made with a multi-cylinder car carrying driver only.

75.69 miles in one hour with driver and passenger.

Two laps made at 76.75 miles per hour.

Standing start to 50 miles per hour in 16.2 sec. A new record in quick acceleration.

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From The Steering Wheel

The same power that cranks your motor will shift the gears of your automobile at the touch of a button. The

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controlled by push button mounted on the steering column at your finger tip, out of the way of lap robe or overcoat, makes the gear shift lever unnecessary and permits you to shift ***from*** any speed ***to*** any speed—instantly and surely—by merely pressing a button.

No need to take the eyes from the road or to lose steering control for a single instant. No stripping or clashing of gears. The C-H Magnetic Gear Shift makes the most powerful gasoline car as easy to drive as an electric coupe. Practical! Economical! Simple in operation—startling in efficiency. The century's greatest gift to Motordom. Insist that your next car be equipped with the C-H Magnetic Gear Shift.

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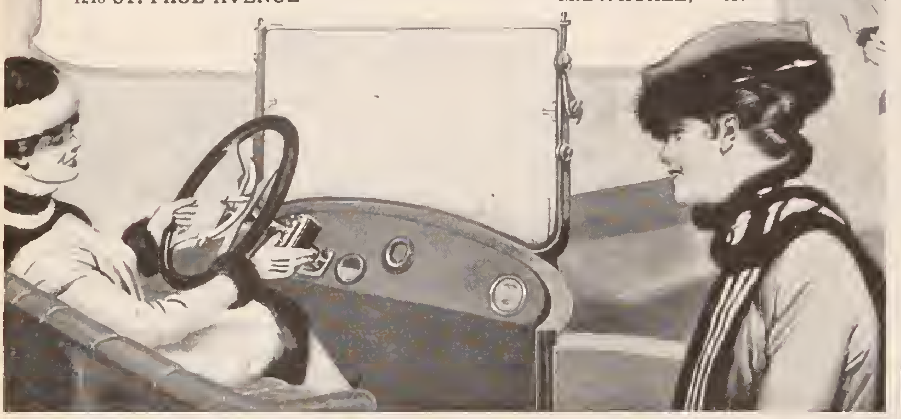


First Lady: But surely, my dear, these are not the same things I helped you make before you were married?
Second Lady: Oh, yes, they are! You see, they have always been washed with Fels-Naptha soap, without hard rubbing, so have not been frayed or worn out.

Several other important advantages are gained by the use of Fels-Naptha. Not only are the clothes saved from undue wear, but the time taken for washing them is reduced by half, their color keeps perfect, the work is hardly work at all. That's because the naptha and other wonderful cleansers dissolve the grease and loosen the dirt. They do the hard part of all soap and water work.

FELS-NAPTHA
FELS-NAPTHA

Fels & Co.
Philadelphia

The Boldness of Peter and John

International Sunday School Lesson for February 6
Acts 4: 1-31

TALKS ON THE GOLDEN TEXT

By REV. F. B. MEYER, D.D.

"Watch ye, stand fast in the faith, quit you like men, be strong." I Cor. 16: 13.

Charles Kingsley was once asked, "What is your favorite motto or proverb?" And he answered "Be strong." When Dean Stanley preached his funeral sermon in Westminster Abbey, it was from this verse which is our Golden Text today. He said that the three main lessons of his character and career might be summed up in the three parts of this stirring watchword. There are plenty of *wobblers* in the world. They have no backbone; no stickfastness; no steadfastness. They walk in silver slippers, and are afraid to soil them. Their pride is that they have been innocent of any gross sin; but they forget that it is a sin not to enter a protest when Christ o truth or a noble character is being assailed But how are we, who are naturally timorous and weakminded, to become firm as a rock and strong as a lion? It would be impossible, were it not that all God's commands are enablings. If he bids a paralyti man to stretch forth his withered hand, it i because in the very effort to obey his direc tion the man finds that power is communicated. So is it in God s dealings with us He says to Peter, "Thou art a Rock": bu his Spirit arises within the apostle's heart a a fountain of life and strength. "I can do al things in Christ which strengtheneth me."

Strange Boldness and Strange Hatred

By Arthur H. Howland

ONE of the most baffling problems of life and history is the question why certain people hate certain things, particularly why some people who profess to be champions and promoters of goodness, hate and antagonize new movements and new leaders. Present-day life, secular history, church history and Scripture history are full of instances of this sort. Often, in fact usually, the hatred and antagonism can be traced back to a fondness for money and the dislike of losing it. The riot at Ephesus described in the nineteenth chapter of Acts is typical in this respect. Demetrius said frankly in leading the opposition to Paul: "By this craft we have our wealth." The silversmiths were part of the religious cult at Ephesus. They made images of the city's goddess. Of course, they got paid for these images, but many of them doubtless sincerely believed in the worship which they promoted. Now, if the Deity that Paul preached was to be worshiped there would be no need for silver images of Diana. So Demetrius and his fellow craftsmen would lose their fees.

But there is often a deeper reason for the prejudice than the love of gain. There seems to be in the human heart an innate, intuitive rebellion against God and against the truth, and when a newcomer appears with a new message, the spontaneous, instinctive cry is "Away with him!" So these priests and the leader of the temple did not like to have these Galileans talking about Jesus of Nazareth and declaring that he had risen from the dead. It annoyed them, it angered them, it distressed and enraged them. They could not reasonably object to the mere fact of a man having been healed of lameness by the apostle's faith; they could not object to the spirit of brotherhood and helpfulness manifested by these believers in Jesus; they would have no reasonable grounds for objecting to the declaration of the apostles' faith that Jesus of Nazareth was the long expected Messiah. Of course, they did object to the accusation that they had killed the Messiah. But Peter had been careful to say in an earlier address: "And now, brethren, I know that through ignorance ye did it, as did also your rulers." But the real secret of their antagonism must be found in this strange, innate dislike of the human spirit to face the truth, particularly when that truth brings a man face to face with God. So these priests of the temple arrested these disciples of Jesus and put them in the city prison.

Two of the ecclesiastical officials presiding at their trial the next day had recently had before them that strange person, Jesus, the Carpenter of Nazareth. They must have been startled when Peter in explaining and justifying his conduct said: "If we this day be examined of the good deed done to the impotent man, by what means he is made whole, be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth man stand here before you who Then it was that the strange bold of Peter and John stood out in cont to the strange hatred of their pressors. The Sanhedrin marvelec this boldness. They could not acc for it; but they knew that the men been with Jesus. They felt that Spirit of the man they had thought c was working still in these men who c do deeds so strange and who could persecution with a boldness equ strange.

"And beholding the man who healed standing with them, they c say nothing against it." This is the that Christianity or any other f must meet: What has it produ Just now the record looks pretty The organized church is not produ results at all commensurate with money and effort expended; nation Europe that had called themse Christians are busy trying to des one another. Notwithstanding t suggestions of failure, there are in e land men standing by who have l healed, and against whose transfor tion not a word can be spoken.

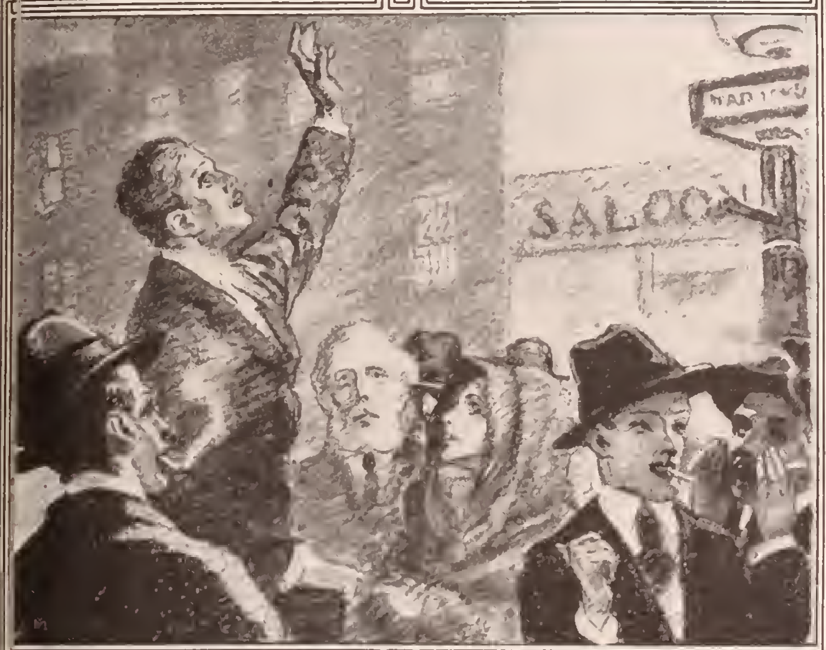
As I write these words, I have come back from taking lunch with men who stand, like this healed cri of long ago, as unanswerable argum to the redeeming power of Jesus. of them was a crook, a grafter, a dru ard, a thief. Four years ago it w perhaps have been hard to find i New York a crueler, crookeder, fo man than he. Today he is clean, k humble, honest, efficient, sympath energetic—saintly. The other ma man of high birth and good breec wandered for years in the maze agnosticism. He, too, was saved; s by what seemed like a chance visit, pelled by curiosity, to the same mis at which the other man had just been redeemed. Both these men f widely different walks of life, saved f widely differing forms of sin, were c pelled at about the same time to through the toughest possible sor test. Their hearts were crushed by sudden loss of their faithful wi Friends stood by aghast and hel in the presence of their grief. W their new faith stand the test? W they still trust the Deity who had lowed them to be so heavily scour But they did stand it. They are st ing it. And today they are numb among that proud and happy multi upon whom the world may look as ing been healed and saved by the p of Jesus, and against the fact of w healing no man can say a word.

But still these ancient rulers of church felt that something must be to stop the new propaganda. T could not deny the miracle; they d not dispute the power of the n through which it had been perfor but neither could they afford to l that name proclaimed further. So threatened the apostles and comma them "not to speak at all nor teac the name of Jesus." But Peter John, with this strange boldness upon them, answered: "Whether i right in the sight of God to hearken you more than unto God, judge ye;

we annot but speak the things which we ave both seen and heard."

hold again the power of Christian tesmony. These men had seen things and had heard things so vital, so precio, so valuable, so real, that they co not help talking about them. Misters wonder why it is so hard nowads to get people to testify in the prar meetings. Is it not because so may of our church people have, as a maer of fact, nothing to testify to? Ha they seen Jesus? Have they head his voice? Have they felt the tou of his hand upon theirs? Have the felt the power of his salvation puting through their souls? If they ha they could not keep still.

he apostles were finally dismissed. Th were not afraid to be punished, bu the priests were afraid to punish them, "because of the people; for all men glofied God for that which was done." ow notice the beautiful account of a prayer meeting, the kind of prayer meeting they had just after Pentecost. When Peter and John were released, they went right back to the waiting circle of believers and told what had happened. Instead of laying plans to retaliate, instead of trying to get even, they all took to prayer. We don't know who it was who first led in prayer, but some of the words of that beautiful prayer are recorded. They told the Lord about their persecutions and asked, not for revenge, not for protection, but for what? For more boldness. That was a prayer God was glad to answer, and how well he answered it shall be seen from the chapters to follow. The very place where they were praying seemed to be shaken by the power of God that fell upon their souls. They received instantly that boon of greater boldness for which they asked, and began to go out to tell more people about Christ's uttermost salvation.



"ord, bless these young men who have been scoffing at thy word." A young apostle John proclaiming the Gospel, while a present-day Peter stands near

The Gift of Sleep

By MARGARET E. SANGSTER, Jr.

I WAS cleaning the huge desk that stands in the window of my bedroom. When I have nothing more iportant to do I usually clean my desk —lean it vigorously. Letters are torn u half finished verses usually follow tm to the waste basket; cards and pers and clippings flutter in the air. I as cleaning my desk.

utside it was snowing, snowing so hd that I was stranded at home with nhing more important than desk caning to do. The air was filled with stly merciless white flakes that whirled sntly, swiftly past my window. The gund was drifted with white piles of sow. There was a specially high drift uler my window, and as I saw the nted, sharp outlines of it, I realized tt under that drift lay a rosebush that l flowered fragrantly in June. As I tught of it blooming there, the whole ldscape seemed drearier, sadder, more peless to me.

"All of the world is—dead," I thought lefully, and turned away from the rm and began to attack the cluttered t of my desk even more vigorously.

As I sorted papers and letters and ppings, piling some of them in neat cks, throwing others in disordered aps, I tried resolutely to turn my oughts away from the buried garden. t every time that I raised my eyes I w the grave-like drifts that had been wer beds, the bare branches that at e time had been flowering shrubs. mmer seemed very far away—almost returning. It was then that I came on The Clipping.

It lay under a pile of other clippings; inted on rather heavy brown paper; and I lifted it curiously in my hand, attracted, perhaps, by its color. Most clippings in my desk are black and white newspaper clippings. As I looked at it I saw that it was called "A Morning Prayer." The author was Robert Louis Stevenson.

"The day returns," began the prayer, "and brings us the petty round of irritating concerns and duties. Help us to play the man; help us to perform them with laughter and kind faces; let cheerfulness abound with industry. Give us to go blithely on our business all this day; bring us to our resting beds weary and content and undishonoured; and grant us in the end the gift of sleep. Amen."

"THE gift of sleep." I looked out over the freezing landscape. The snow was whirling faster now—more heartlessly, lightly, coldly. And then I glanced down at the garden spot under my window—at the rosebush that was entirely covered with snow. And as I looked I thought of the words of the morning prayer. I thought of the rosebush that had bloomed in June and the thorns that had grown with it—thickly, piercingly, on its stem. "The day returns," said the prayer, "and brings with it the petty round of irritating concerns and duties—" Perhaps if a rosebush could read a morning prayer, could *feel* a morning prayer, thorns would have taken the place of those irritating concerns and duties in its mind.

I thought of the sick child who had loved the blossoms. How she had smiled when she laid the soft pink petals

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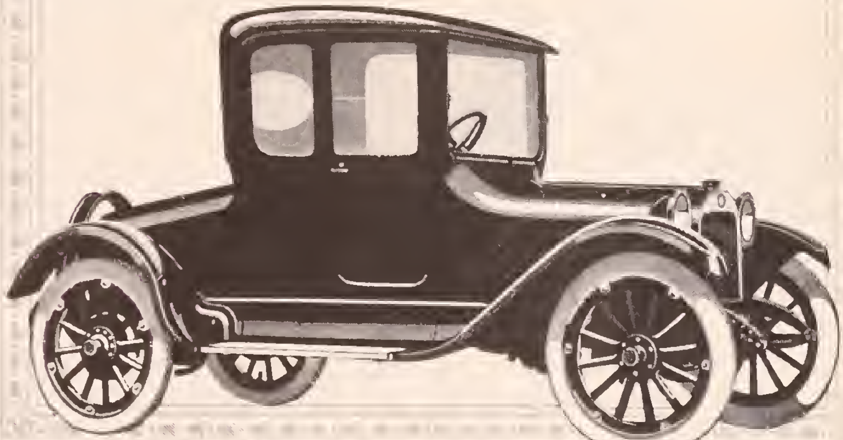

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A physician writes me: "Am very glad to tell you that you've made a new woman of my wife. Her weight Dec. 14th last was 184½ lbs., today, May 17th. i. is 146½ lbs. You may perhaps recall the cramps in toe. lameness and pain in Sacro-iliac joint, catarrh, headaches, dyspepsia, epigestic tenderness, constipation (but I'll be easy on you, won't prolong the list)—these are all things of the past."

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write me about yourself. If you know some friend whom I have helped, or am helping, ask **her.** Write me about your faults of health or **figure;** your letter will be personal to me and my reply will be just as sincere to you. I number thousands of physicians among my friends; their wives and daughters are my pupils. Medical magazines advertise my work. With my letter to you I will send my book which is filled with valuable information. It tells how to stand, sit and walk, and many other simple things which are truly helpful. If you do not need it get it for a friend. **I will send it free.**

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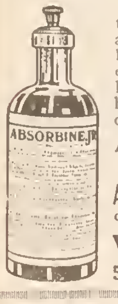

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against her wan little cheek! How she had sniffed eagerly at their delicate perfume! "Help us to perform them with laughter and kind faces," had been the words of the prayer. Ah! as the roses lifted their heads by that little bed the golden hearts of them had indeed been kind!

I thought of the fragrance that had filled the whole garden, that had wafted up to my room and stirred vaguely along the dusty street in the summer-time, and the next line rang in my brain: "Give us to go blithely on our business this day." This world would be a happy one if everybody's business might be as wonderful as the business of a rosebush—the giving of beauty and sweetness!

Then at last the words came back to me again: "Grant us in the end the gift of sleep!"

And I had called my garden dead!

I KNOW a trained nurse who goes out on a great many cases—very difficult cases. She is a careful nurse, an efficient nurse, a cheerful nurse. Therefore she is much in demand. But, after every long case, no matter what inducements are offered to her, no matter how great a personage a patient is, she will not go out again until she has rested up for several days.

"Why, it wouldn't be fair to the patient, or the doctor, to say nothing of me!" she answers when you question her. "I wouldn't be able to do anything worth while." If you question her further she goes more into detail.

"It's this way," she tells you. "I get cases because the doctors like me, and my patients all grow fond of me, because, in a way, I'm popular. Well, if you stop to analyze it, why am I popular?

"People like to have me around because I can comprehend what they want—and do it for them. Could I comprehend if my brain were tired? They like me because I'm cheerful. Can you be cheerful when your eyes are half shut with utter weariness? Would they be glad, if I jumped from one case to another as some nurses do, to have me around? Well, they might for a while. It might take several years for me to get peevish and worn out and old before my time. Then nobody would want me, and even if they did, I wouldn't be able to help. Yes, I can do good—but I couldn't if I wasn't rested and fresh and calm."

You, friends of mine, know that she is right. Some of you who correspond with me are schoolgirls and college girls, and I think that you'll agree with me that you are better fitted for an examination when you've been resting the night before instead of sitting up until dawn and studying. Some of you are club women, some of you are home-makers. You know how much easier it is to prepare that paper for your next meeting; or to plan Sally's graduation dress, after a wonderful, refreshing night's sleep. You business girls know that it isn't easy to be clever and well informed when your head is nodding.

The Gift of Sleep is a great gift—one of the greatest gifts that our Father has given to the tired children of the earth. It's a wonderful thing to shut one's eyes and slip away from the worries of the daytime into the oblivion and rest of the night. It's a wonderful thing and it's a necessary thing.

IT was still snowing when I finished cleaning my desk. Neat stacks of manuscript, fastened with rubber bands; neat piles of letters, neat boxes of pencils and pens, clean blotters and freshly filled ink wells smiled at me in an orderly, well-bred way. I smiled, too, as I looked out of the window.

It was still snowing, though the flakes were a bit finer now. The drift over my rosebush was even deeper. But, as I looked at the somber whiteness, it did not make me feel sad.

"My garden is—asleep!" I thought, happily, as I looked out at it.

Christian Herald Prayer League

ALL *Christians are urged to unite with the members of the Prayer League in daily prayer at the noon hour. Also any one is at liberty to send a request for prayer or an acknowledgment of answered prayer, thereby becoming enrolled as a member of the Prayer League.*

MRS. J. Y. writes from Mukwonago, Wis.: "About a year ago I asked the prayers of the League that a young church brother who was insane and also physically ill might be restored to health. Both physically and mentally that prayer has been answered. He has been himself for more than a year." M. S. writes from Danville, Ky.: "I write to tell you of the glorious revival in Danville. It has been felt for hundreds of miles about. I asked the prayers of the League for this revival and God has heard them." Mrs. P. P., Corry, Pa., writes: "I wrote four months ago asking prayer that a nephew might be restored to health. He is now well and able to work." H. S., Lewiston, Mont., writes: "Some time ago I asked prayer for a dear one's health, and I am thankful to say she is much improved, for which I am truly thankful to God and the Prayer League." A Subscriber from Springfield, Mass., writes: "I want to acknowledge an answer to prayer. My boys have better positions."

Mrs. L. E. S., of Paris, Me., has a practical and correct view of the relation of prayer to means of healing. To pray for health does not mean that we can neglect the ordinary means of healing. There are laws of the body, as well as laws of the soul; and the best human knowledge of the body should be made use of to accompany our prayers. Mrs. S. says: "I wrote to you requesting prayers for my health. In a short time I was told of a simple remedy which helped me greatly. I think it was a direct answer to prayer, for which I thank God very much." Luke, writer of the third Gospel and the Acts, evangelist of Christ and friend and fellow worker of Paul, was a physician. There are many earnest, devout, consecrated physicians. When a believer is ill he should ask God's direction in choosing a doctor, should pray that God will direct the physician in prescribing remedies and treatment, and then pray that God will add to the medicine and treatment the help of his omnipotence and the blessings of his love.

R. C. writes from Milo, Me.: "About a year ago I wrote asking prayers for a revival here in our village, for the cause lay very low and the churches were almost disheartened. The first week in October the Lord sent Evangelist E. W. Kenyon to us and he labored five weeks with the most marvelous results. About eighty men are serving Christ, and many women. No such revival was ever known in these parts."

Acknowledgments of answered prayer have also been received from:

Reader, S. C.; Miss V. M., Reeds, Mo.; D. D., Del Norte, Colo.; Marie, Topeka, Kan.; M. A. B., Hale, Mo.; S. J. S., Oxford, N. Y.; Mr. and Mrs. W. C.; A Friend, Duluth, Minn.; Miss J. D., South Holland, Ill.; J. O. J., Akron, Ohio (for help in securing employment); Mrs. J. M., Amsterdam, N. Y.; M. A. T., Hartford, Conn.; Mrs. H. M., Sterling, Ohio; Mrs. E. B., St. John, Wash.; Mrs. C. S. W., LaFayette, N. Y.; Mrs. P. E. P., News Ferry, Va. (for healing of daughter); Mrs. H. S., Pontiac, Mich.; A Praying Mother, Carlisle, Pa.; Mrs. R. O. R., Westernville, N. Y.; B. Y., Philadelphia, Pa.; Mrs. E. R. G., Indianapolis, Ind.; Mrs. J. M. G., Carnek, Pa.; A Subscriber, Springfield, Mo.; E. B. C., Nottawa, Mich.; Mrs. L. E. S., South Paris, Me.; Mrs. F. E. H., Rochester, N. Y.; Mrs. H. C. R., Wellsville, N. Y.; T. J. W., Selma, Ala.; Mrs. R. P. P., Tobaccoville, N. C.; Mrs. L. M. S., Fort Worth, Texas; Mrs. W. A. L. (for glorious revival at Tate, Tenn.).

A letter was received today by special delivery mail from Miss H. E. G., of Poultney, Vt., asking the special prayer of the League for her sick mother. She writes: "Please pray that my dear mother, who is very ill with pneumonia, may be restored to health if God sees it is best, and that I may trust fully in his love and goodness whatever his will for us may be. I know he hears and answers prayer."

Special prayers are also asked for the recovery of Mrs. Schell, of Philadelphia,

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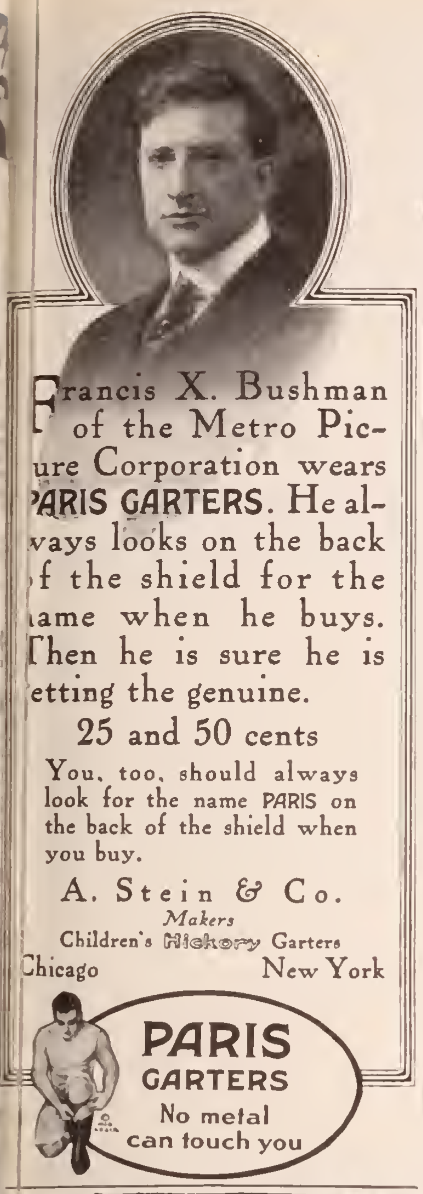

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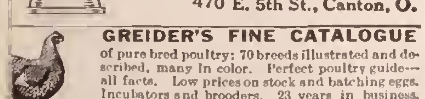

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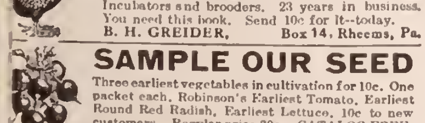

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Pa. She is critically ill; her mother is broken-hearted. The friend who sends this request writes: "Please pray that her life may be spared; she is so much needed in the home." She adds: "Last year when I was so ill it was Mrs. Schell's desire that you should pray for me, and your prayers were answered. Oh, if only God would hear and answer our prayers for her recovery!"

Prayers are asked for revivals of religion at:

Nashville, Tenn. (that pastor may be successful in revival here); Walnut, N. C.; Omak, Wash.; Lawton, Okla.; Lyndhurst, N. J.; Hamilton, Mont.; Harveyville, Kan. (that many may be saved during the revival services being held); Sanbornton, N. H. (in the Congregational Church); Plains, Mont.; Carlisle, Pa.; Williamsport, Pa.; Fredericktown, Ohio; Otsego, Mich.; South Paris, Me.; Lincoln, Neb.; Mapleton Depot, Pa.; Lincoln, Ark.; Lake View, Iowa; London, Canada. Mrs. R. P. P. asks prayer that Sunday school may have increased attendance and that neighborhood may experience spiritual blessings. Mrs. F. E. B. asks prayer that she and her family may be led by God's Holy Spirit to do only those things that he can sanction, that their faith may grow stronger, and that they may be permitted to remain with the church until it is reunited and stronger than ever before. Mr. Forest Cole, formerly Dr. Cox's assistant at Central Church, Memphis, is accompanying Gipsy Smith, Jr., as evangelistic singer. He asks prayer for God's blessing upon their campaign.

J. E. and Mrs. M. W. ask prayer that their sons' minds may be restored; Mrs. L. M. R. and Mrs. F. C. D., their daughters'; Mrs. J. S. and Mrs. A. J. W., their husbands'; and Mrs. H. C. R. and Mr. R. O. R. their mothers'. Eleven other friends ask prayer for mental restoration or strengthening for other relatives, friends or themselves.

Mrs. I. M. P., Mrs. G. D. S., and Mrs. C. F. M. ask prayer that their husbands' sight may be restored; G. M., her mother's; Mrs. N. C., her son's. Thirteen other friends ask prayer for the restoration or strengthening of sight for other friends or relatives or for themselves.

Forty-one friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing.

Eleven parents ask prayer that their sons may be delivered (from the liquor habit; Mrs. D. E., her husband. Twelve other friends ask prayer that friends or relatives may be delivered from this habit.

J. D. and P. S. W. ask prayer that their sons may be cured of the drug habit.

Mrs. S. R. asks prayer that seven sons may be saved; twenty-eight other parents ask prayer for the conversion of sons; seventeen wives, their husbands. Sixty other friends ask prayer that friends or relatives may be converted.

Twelve readers ask prayer for special spiritual blessing for relatives or friends.

Eighty-five friends ask prayer for the healing of friends or relatives, including Mrs. B. A. R., that her husband may be cured of tuberculosis; H. M., that mother may be cured of cancer; and L. P. B., that mother may be restored to health and cured of tumors. Fifty-eight friends ask prayer for the healing of self, including Mrs. J. E. P. that the use of left arm and limb may be restored, and Mrs. S. A. T. that the use of limbs may be restored.

Mrs. A. E. P. asks prayer that husband's hearing may be restored. Rev. D. C. M., that daughter's hearing may be restored. Six other friends ask prayer for restoration of hearing for friends or for themselves.

Thirty-two friends ask prayer for help or guidance in financial affairs.

Forty-five friends ask prayer for the granting of varied desires and needs, including L. C. B., who asks that a home may be found for an orphan girl.

Helen Keller on Preparedness

Continued from page 111

"IT was no accident that the Navy League came into prominence at the same time that the National City Bank of New York established a branch in Buenos Aires. It is not a mere coincidence that six business associates of J. P. Morgan are officials of defense leagues. And chance did not dictate that Mayor Mitchel should appoint to his Committee of Safety a thousand men that represent a fifth of the wealth of the United States. These men want their foreign investments protected.

"Every modern war has had its root in exploitation. The Civil War was fought to decide whether the slaveholders of the South or the capitalists of the North should exploit the West. The Spanish-American War decided that the United States should exploit Cuba and the Philippines. The South African War decided that the British should exploit the diamond mines. The Russo-Japanese War decided that Japan should exploit Korea. The present war is to decide who shall exploit the Balkans, Turkey, Persia, Egypt, India, China, Africa. And we are whetting our sword to scare the victors into sharing the spoils with us. Now, the workers are not interested in the spoils; they will not get any of them, anyway.

"The clever ones, up in the high places, know how childish and silly the workers are. They know that if the government dresses them up in khaki and gives them a rifle and starts them off with a brass band and waving banners, they will go forth to fight valiantly for their own enemies. They are taught that brave men die for their country's honor. What a price to pay for an abstraction—the lives of millions of young men; other millions crippled and blinded for life; existence made hideous for still more millions of human beings; the achievement and inheritance of generations swept away in a moment—and nobody better off for all the misery!

"The kind of preparedness the workers want is reorganization and reconstruction of their whole life, such as has never been attempted by statesmen or governments. The Germans found out years ago that they could not raise good soldiers in the slums, so they abolished the slums. They saw to it that all the people had at least a few of the essentials of civilization—decent lodging, clean streets, wholesome if scanty food, proper medical care and proper safeguards for the workers in their occupations. That is only a small part of what should be done; but what wonders that one step toward the right sort of preparedness has wrought for Germany! For eighteen months it has kept itself free from invasion while carrying on an extended war of conquest, and its armies are still pressing on with unabated vigor. It is your business to force these reforms on the Administration. Let there be no more talk about what a government can or cannot do. All these things have been done by all the belligerent nations in the hurly-burly of war. Every fundamental industry has been managed better by the governments than it was managed by private corporations.

"It is your duty to insist upon still more radical measures. It is your business to see that no child is employed in an industrial establishment, or mine, or store, and that no worker is needlessly exposed to accident or disease. It is your business to make them give you clean cities, free from smoke, dirt and congestion. It is your business to make them pay you a living wage. It is your business to see that this kind of preparedness is carried into every department of the nation, until every one has a chance to be well born, well nourished, rightly educated, intelligent and serviceable to the country at all times.

"Strike against all ordinances and laws and institutions that continue the slaughter of peace and the butcheries of war. Strike against war, for without you no battles can be fought. Strike against manufacturing shrapnel and gas bombs and all other tools of murder. Strike against preparedness that means death and misery to millions of human beings. Be not dumb, obedient slaves in an army of destruction. Be heroes in an army of construction."

◆

DURING October, 1915, the Arts College of the Shantung University, China, was visited by Rev. Ding Li Mei, accompanied by a Mr. Stephans, an evangelist from the Southern Baptist Mission of Dingtu, who had been so attracted by Ding Li Mei's work that he had decided to travel around with him. As a result of the meetings, fifty-two persons—chiefly servants and workmen from the compound—announced that they intended to accept Christianity, or at least to study its claims. One of the best college teachers declared his decision to study for the ministry, although this decision meant comparative poverty for himself and family.

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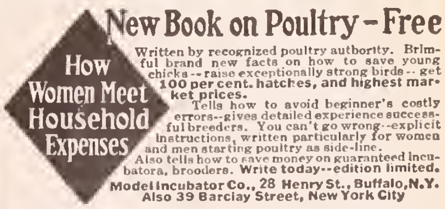

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Answers to Financial Queries

J. D. T., GEORGIA. (1) A good opportunity for speculation, with a minimum of risk, is presented by short term public service corporation notes, selling under par. (2) Chicago real estate mortgages are sound. (3) E. H. Harriman.

E. M. D., NEW JERSEY. We can find no quotable value to International Land Company convertible bonds. This company is one of the Foster promotions, and the scheme was to sell small fruit farms in southern California.

L. N. A., ILLINOIS. We know nothing about Seattle real estate, nor have any facilities for obtaining independent appraisal of the value of the advertised lots. One of the surest ways to lose money is to buy land you have never seen.

O. A. P., IOWA. Life insurance companies, chartered under the state of New York, are permitted by law to buy bonds of foreign governments. Massachusetts insurance companies cannot do this, according to a recent ruling of the commissioner of insurance.

H. M. C., MASSACHUSETTS. United 5 and 10 Cent Stores stock is quoted at $2. This is probably the best price you can get. Although a sale at this price will represent a large loss to you, we would advise that you dispose of your stock.

REV. C. B. D., MAINE. The Banking Department of the State of New York, as receiver, has paid a third instalment dividend to Industrial Savings & Loan creditors, amounting to 10 per cent. This makes the total paid 35 per cent. Checks were mailed December 10.

F. V. H., NEW YORK. Southern Bell Telephone & Telegraph Company First Sinking Fund Gold 5s are one of the best public service bond issues in the market. We see no reason why you should have the slightest fear for the safety of your money, nor that you should be induced to sell just because you have a two-point profit.

MRS. W. M., CALIFORNIA. The casualty company you ask about was organized in 1905. It reports assets of only $352,630 and a net surplus of only $97,908. Compared with other casualty companies the concern is way down in the lists in point of relative size and strength. Why insure in a small company? It costs no more to buy a policy in a big one and you are infinitely better protected.

MRS. J. W. G., SOUTH DAKOTA. The crayon portrait proposition looks insincere. The firm tells you their products can be sold by any one, inexperience being no drawback. This is obviously untrue. There are thousands of persons who would be failures as chromo venders and the writer is one of these. Besides, the concern wants you to put up a deposit for "samples." The whole thing looks fishy. Keep out of such schemes.

H. H. W., NEW YORK. Do not sell your American Sugar Refining common. The company has a long dividend record behind it and we see no reason to fear any immediate break in the continuity of payments for years to come. Domestic refiners anticipate a further advance in the price of granulated sugar within the next three months and predictions have been made that a level of ten cents per pound will be reached before summer.

MISS N. A. N., OREGON. The insurance company you ask about is relatively small, not over strong financially and, most important of all, it offers too much for the money. We do not believe in "health" insurance. We do not believe that any company can afford to insure a person against illness, and companies that write this class of risk assume too much. We believe in life insurance, also in accident insurance, but only when it is issued by a responsible company. Write to the Travelers Insurance Company of Hartford, Conn.

D. M. G., TENNESSEE. (1) Neither Erie first preferred nor Wabash "B" preferred lends itself well to the partial payment plan. In buying stocks on instalment payments it is advisable to select sound, dividend-paying issues, such as Atchison, Southern Pacific, Baltimore & Ohio and Pennsylvania. (2) Erie common, as a strictly speculative proposition, is perhaps attractive to one who will buy the stock outright. This is also true of Wabash. The Wabash has just come out of the hands of the bankers, bright, fresh, clean, and the preferred issues look speculatively attractive, though dividends seem now to be very far off.

T. J. W., INDIANA. True to its name, Ætna Explosives has exploded, the stock going down from 178 to 75 in a few weeks, to the consternation and loss of those who were foolish enough to buy such a highly speculative and risky issue. The company was formed four months after the war commenced to manufacture high explosives for the Allies. Various reasons have been attributed for the failure of the stock, none of which has received official sanction. It has been recently reported the company was making one hundred thousand dollars a day in net profits. This may be so but the stock was never any better than a gamble, and is not now, after a 90-point break.

MRS. E. N. R., WEST VIRGINIA. The farm mortgage business as conducted today is entirely different from that of twenty or thirty years ago. Whereas formerly the business was unorganized and pretty generally experimental, and largely in the hands of irresponsible firms, today the business is conducted in an organized manner, and many of the farm mortgage bankers possess large capital and are in every way reliable. We believe you need have no hesitancy in dealing with the firm you mention, as it is one of the largest in the country. The house claims that no investor with them has ever lost a dollar, though millions' worth of mortgages have passed through their hands.

F. M. R., PENNSYLVANIA. "Rock Island" stock, that is, the preferred and common stocks of the former holding company, the Rock Island Company, are now of little or no value. The stock now generally known as Rock Island is that of the operating company, the old Chicago Rock Island & Pacific Railway, now in the hands of receivers. This stocks is quoted around $17. It formerly sold as high as $207 per share. There will probably be an assessment. The annals of American finance contain no chapter quite so foul, quite so black, as the wrecking of the Rock Island. A few soulless scamps looted the property of $200,000,000. They are not in jail, probably never will be, and worse still are still "honored" members of polite society.

F. H. P., CALIFORNIA. (1) Your interesting letter regarding margins is every word true. The vast majority of margin stock speculators lose in the end. We will venture to say that few of the speculators who have made fortunes in the rise of war stocks will have a cent of their gains left a year from now. It is always the case—"easy come, easy go." (2) We can find no Amber Oil Company organized in 1865. Moody lists an Amber Oil & Refining Corporation, but this is a new company. Whether it is operating the properties formerly owned by the old Amber Oil Company we do not know. (3) The partial payment plan for the acquirement of good, dividend paying stocks commends itself to the prudent man who can afford to spare from his income a regular monthly sum and will regularly make the payments to the dealer as they become due.

D. L. P., DELAWARE. In endeavoring to get a home many people borrow on a straight mortgage whereby they agree to pay a certain sum at a certain future time, in the meantime paying interest on the entire debt, semi-annually or annually. This plan is often unsatisfactory and unwise. The mortgage falls due, the money to pay it is not on hand and a new mortgage has to be given. These renewals are annoying and expensive and sometimes the mortgage becomes due or is called at a time when it is difficult to get the money elsewhere. Interest consumes the resources of the family while the debt still hangs over the home. The best plan is to acquire ownership of your home through monthly payments through the agency of a local building and loan association whereby the homeseeker not only pays his interest but reduces his principal monthly as he goes along and in due time the home is free and clear.

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some form of security that you can depend upon when you get old—something "safe and sure." There is no absolutely safe investment, any more than anything else in life is safe. Every act or deed we perform in our journey through life is predicated to some extent upon uncertainty. It is so in making investments. The security was never invented that was exempt from all element of risk. The best a prudent man can do is to buy the bond that seems to be sound and when properly advised the investor has little to fear for the security of his principal. We believe you can buy one each of any four of the following $1,000 bonds with reasonable assurance of their soundness:

Penn. R. R. Con. 4½s	to yield	4.25%
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St. Louis, R. Mtn. & Pac. 5s	" "	5.67%
Erie R. R. Genesee River 6s	" "	5.45%
Public Service Corp. 6s	" "	4.50%
Evansville El. Ry. 4s	" "	5.49%
Holyoke St. Ry 5s	" "	4.60%
Am. Pub. Service 1st 6s	" "	6.00%

N. O. O., VERMONT. Murchie Extension Mine is out of business, the stock worthless and the swindlers who sold the stock are in jail. The foolishness of buying mining shares is eloquently demonstrated by the following paragraph which appears in the Financial World:

"Having examined over 1500 mining propositions without finding a single one worth while developing, the Canadian Mining & Exploration Co., backed by wealthy New York and Canadian business men, has decided to dissolve and return its capital to its subscribers. Now if a company with a capital of over $5,000,000 finds it so difficult to get good mining properties, what earthly chance have the poor dupes who are told by the get-rich-quick mining promoter that mining is like a manufacturing business, all required being to locate the mine and then proceed at once to take out the ore and turn it into cash?"

C. D. B., IOWA. The recent report of the Secretary of the Interior shows that of the 1,240,875 acres under the reclamation projects only 761,271 acres were occupied, leaving some 500,000 acres unoccupied, but which the government is willing to water. According to the report the average return per acre of cropped irrigated land was $23.80, a yield altogether too small to provide an adequate payment for labor after payment of all overhead charges.

MRS. B. S. A., VIRGINIA. Instead of buying Western Maryland stock with your $700 buy seven good $100 bonds. Your attention is directed to the following, which may be obtained through any bond firm advertising in these columns:

Central Illinois, Ltd., 5s	to yield	5.50%
Denver Gas & Elec. 5s	" "	5.25%
Am. Gas & Elec. 5s	" "	5.50%
Beth. City Water 5s	" "	4.95%
United Lt. & Rys. 5s	" "	6.00%
Virginian Ry. 5s	" "	5.10%
N. Y. Central Deb. 6s	" "	5.00%

This page went to press January 13, 1916

A Week in the World's News

Continued from page 103

force was completely baffled. The firemen found their hose cut as fast as they could lay it. For a few hours the mob had complete control, looting stores and setting fires. Armed men under the command of the sheriff finally restored order. The governor of Ohio sent two regiments of troops to take charge of the situation. At last reports the situation was well in hand, and progress was being made toward a settlement.

NEW HAVEN JURY DISAGREES. The jury of the United States District Court of New York, before whom eleven ex-directors of the New York, New Haven and Hartford Railroad were tried under the Sherman Act for conspiracy, the trial lasting from December 13 to January 7, found six of the directors not guilty but disagreed as to the innocence of five—William Rockefeller, Lewis Cass Ledyard, Charles F. Brooker, Charles M. Pratt and Edward D. Robbins.

MORE MERCHANT SHIPS. Under the leadership of C. W. Morse, who was released from the Atlanta Prison over a year ago by President Taft in order that he might die at home, a new corporation or group of corporations has been organized to operate vessels in the European and South American trade. Mr. Morse and his associates are reported to have obtained thirteen steamers at a cost of about $3,000,000 with a total tonnage of 8,179. Twelve of these steamers are to be operated at once between American ports and Archangel, Russia; the other ship will go into the South American service. The ships will fly the American flag.

DON'T SPIT. This is the warning on 200,000 cards distributed by the New York City Board of Health on January 12 as a part of a new crusade to rid the city of expectoration in public places. The rapid spread of the grip epidemic has made the Board of Health and the Police Department even more determined than usual to put a stop to the unsanitary and disgusting practice of spitting. During 1915 efforts toward enforcement of the ordinance were somewhat relaxed, and only 1,233 arrests were made. In the beginning of the campaign on January 12, five hundred arrests were made in one day, and those found guilty of a deliberate breach of the law were fined from one to five dollars each.

FOOD AND DRUG ACT UPHELD. On January 11 the Supreme Court of the United States unanimously upheld the constitutionality of the Sherley Amendment to the Food and Drug Act, which provides that any shipment will be held misbranded "if its package or label shall bear any statement design or device regarding the curative or therapeutic effect of such article or substances contained therein which is false and fraudulent." In the case at issue, a false and fraudulent statement had been contained in a pamphlet enclosed in a package in which the article was sold to the consumer.

WASTING THE CHILDREN. In its third annual report, the Children's Bureau of the United States Department of Labor calls attention to the fact that three-fifths of the 30,000,000 children of the United States are rural children, and that the percentage of illiteracy in rural communities is in general double that of cities, the rate of illiteracy being highest where there is much child labor. According to the report, the physical dangers of child labor have never yet been measured, and the bureau urges the reasonableness of spending money to secure proper standards for the full and intelligent protection of the physique and mental powers of youthful workers. During the past year the bureau has been studying the social causes of infant mortality and doing constructive work for child hygiene. It has also been compiling various state laws relating to children and analyzing the administration of child labor in selected typical states.

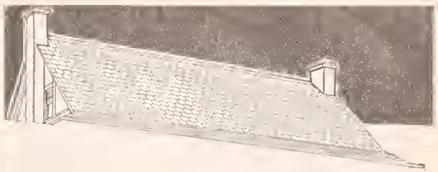
INSTRUCTION BY MAIL. The state of Massachusetts, through its Correspondence Study Division, is offering 66 courses of instruction, which will be conducted by correspondence. The subjects include elementary branches of English and mathematics, history, literature, a comprehensive list of engineering subjects, and financial and economic subjects.

LONG DISTANCE AUTO DELIVERY. An auto delivery service has been established between New York and Philadelphia, five-ton motor cars leaving each city at the same time each morning. With the improvement of the highways, there will no doubt be a wide development of such service throughout the country.

POSTAL SAVINGS. In a previous issue we noted the deficit of $11,000,000 in the receipts of the Postoffice Department for the fiscal year. In the same report the Postmaster General gave the number of depositors in Postal Savings banks on June 30, 1915, as 525,414 and the total of deposits at the same time as $65,684,708. Depositors born outside of the United States owned nearly 72 per cent. of all the deposits, and approximately 30,000 depositors had $500 accounts, the limit under the law for one account. Nearly 55,000,000 pieces of mail were registered, insured or sent collect on delivery during the year. More than 18,000,000 parcels were insured and about 5,000,000 packages were sent collect on delivery, which includes insurance.

TO MAKE PURE IRON. Dr. Trygve Yensen, of the Engineering Department of the University of Illinois, has announced a discovery, developed during an investigation of the magnetic properties of iron and iron alloys, which it is estimated will save more than $15,000,000 a year to the electrical industry of the country by the production of pure iron. The iron is melted electrolytically in a vacuum and has been proved to have high magnetic properties. This new iron will make possible a considerable reduction in the size of electrical units for the same power, and has been made free to the world by the discoverer.

BIG DRY DOCK AT PANAMA. The south leaf of the gate of the big 1,000 foot dry dock at Balboa, Canal Zone, was swung November 27, and it was expected that the other leaf would be in position before January 1. The gates are exactly like the gates on the canal locks, except that they swing on greenheart quoin posts and have greenheart miter posts where they meet, the lock gates having cast-steel posts faced with greenheart. The dry dock will accommodate any vessel which can use the canal. The new battleships under construction for the United States Navy, the Idaho, Mississippi and California, will have a beam of 97 feet, which gives them a clearance of only 12 feet and 8 inches in the canal locks. The battleship Ohio with a beam of 72 feet is the widest vessel that has yet used the Canal.



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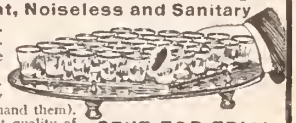

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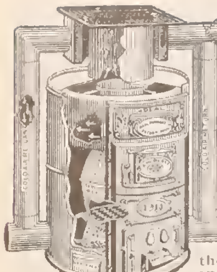

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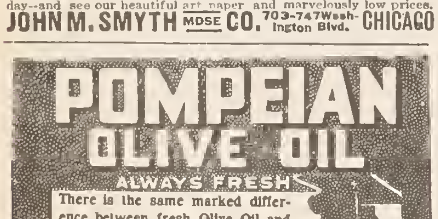

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Young People's Topics for February 6

The Consecration of Influence

B. Y. P. U. Topic. Heb. 10 : 19-25 (Consecration Meeting)

THE fact of influence is something many people would like to run away from. They do not like the idea that the character and deeds and destiny of other people are affected by what they do. But much as we may dislike this fact, we cannot change it. An aching tooth may say: "I can ache all by myself and not bother my neighbors in this body." But it can't carry out the proposition. "If one member suffer all the members suffer with it," said Paul (I Cor. 12 : 26), and no anatomist could have put it better. "No man liveth to himself," he said at another time, "and no man dieth to himself." (Rom. 14 : 7.) So whether we like it or not we are bound up inextricably with multitudes of human lives, and what we do will have more to do than we can possibly estimate with what they do and what they become.

The new school of psychotherapy has made some startling, it is hardly too strong to say shocking, discoveries and demonstrations about the power of one life to influence another. Not only the conduct of a child's parents before the child's birth, but their conduct to and treatment of him during his earliest months and years, his first observations of cruelty, his first impressions of unfairness, his first knowledge about some of the fundamental facts of life, his first sensations of too much petting or too much punishment—all these things go into the making of the man or woman that is to be. Not only parents and members of his own household, but his companions, the people he sees casually —all these leave their impress upon the developing personality.

And this continues in greater or less degree all through life. How many of our opinions, our convictions, our habits, we get from others. We are constantly giving and receiving impressions that mold and change and fashion and produce events which reach only God knows how far.

Now, what is to be done with this stupendous power of influence? There is only one safe and wise thing to do with it. Consecrate it to Christ. He is the world's one great safe and helpful Influencer. He will make our lives sound and wholesome and productive of good.

"Let us consider one another," our Scripture passage urges. "Let us *provoke* unto love and good works." That is an odd and striking use of the word "provoke." It is usually connected with strife. But just as some persons provoke others to anger or jealousy and misdeeds, Christians are to provoke others to love and good works. Challenge them; set them an example; stir them up; lead them—to kindness and helpfulness.

Notice that this topic is studied next week by the Christian Endeavor Societies, and that today's Christian Endeavor topic is considered next week by our societies.

Fidelity and Force

Christian Endeavor Topic, Matt. 25 : 31-46 (Christian Endeavor Day)

ON the first Sunday of every February, Christian Endeavor forces throughout the world take account of stock, look back to see just what has been done, compare it with what might have been done, ask why what was done did not tally more accurately with what might have been done, and particularly look ahead and make the kind of plans and preparation that will ensure a more completely satisfactory year.

Two words are suggested for next year's program: Fidelity, Force.

What are we to be faithful to?

We might make a long list of loyalties and say that we must regard them all, but they are all included in one: We must be faithful to Christ. To be faithful to him involves being faithful to truth, faithful to our conscience, faithful to our work, faithful to our opportunities, faithful to our duty to others.

Faithfulness to Christ means not only faithfulness in our thought of him, faithfulness in our affection for him, but it means faithfulness in our deeds for him. "Why call ye me Lord, Lord," he asks, "and do not those things which I say?" (Luke 6 : 46.)

He laid down certain great principles of personal conduct and principles of social organization, and to be true to him means that we shall strive to the utmost that is in us to realize those principles in life.

The sources of the Force we may and must have is the same as the object of our Fidelity—Christ. "I can do all things through Christ, who strengtheneth me," Paul boasts. (Phil. 4 : 13.)

The motto of the great International Sunday School Convention at Chicago in 1914 was "Jesus Shall Reign." Those words gleamed day and night above the convention platform and inspired the hosts of Sunday school workers gathered there. Alas, that within a few weeks from the time that assembly dispersed a whirlwind of hate broke forth in Europe which is raging yet!

It happened because Christian nations were not faithful to the Christ whose name they bore; it happened because they trusted in another sort of force than the force he stands for and supplies.

How will it fare with our world-wide society? How will it fare with our nation? How will it fare with our local organization? How will it fare with your individual life and mine? Well or ill, successful or futile, fruitful or barren, triumphant or defeated, according as we are willing or unwilling to be faithful to Christ and willing or unwilling to let his Power flow through our souls.

Look at the B. Y. P. U. notes and save them till next week. Our topic then will be the one they are considering today.

When It Costs to Be True

Epworth League Topic. I Sam. 20 : 27-33; 31 : 2, 3; II Sam. 19 : 23

AS mankind goes, just about nine hundred and ninety-nine thousand nine hundred and ninety-nine men out of a million would have been furiously jealous if another man had come into their father's household as David came into the home of Jonathan and his father Saul. Jonathan was the prince, but David was the popular idol; Jonathan would have been king, but the throne had been promised to David. If David could be gotten out of the way or kept down, Jonathan might yet inherit that throne. But day by day Jonathan was true to David; spared him, saved him, helped him—loved him. Jonathan took toward David the attitude John the Baptist assumed toward Christ: "He must increase, but I must decrease."

Now we are met with a stern fact, a hard challenge. Jesus demands that every follower of his adopt that same high standard of love and service in his relation with every other person that this brave, high-souled Jonathan adopted toward David. "In honor preferring one another"—that is Paul's summing up of the standards of Jesus. (Rom. 12 : 10.)

Jonathan was true to David when it meant loss—loss of throne, loss of life—for he knew when he died in battle for Israel that he was dying for David's kingdom, not his own. Would we be true to Christ even if it came to that test? Shall we be true to our duty to others even at such cost as this?

The great word is Love. It was love that made Jonathan give up all for David. Great love for Jesus, which will come to us as we give ourselves to him and trust his grace; great love for others, which he will put in our heart if we will let him; this will keep us true to him and keep us faithful and efficient in our service for others in his name.

The last reference is clearly an error. It should be, evidently, II Sam. 1 : 19-23. Read also I Sam. 23 : 16-18.

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THE CHRISTIAN HERALD, Bible House, New York, N. Y

A Voice in the Wilderness

Continued from page 113

bl turn of the day, and would have o polized her if she had given him al chance.

Te trunks, two delightful steamer uts, and a big packing-box with her os arrived the next morning and ud great excitement in the house- ol Not since they moved into the house had they seen so many things ri. Bud helped carry them upai while Cap ran wildly back and rt giving sharp barks, and the minis- r ood by the front door and gave efctual and unpractical advice to the a who had brought them. Margaret al the man and Bud exchanging e opinion of West in low growls in all as they entered her door, and uldn't help feeling that she agreed it hem, though she might not have exed her opinion in the same terms.

Te minister tapped at her door a tt later and offered his services in ng her box and unstrapping her uts, but she told him Bud had al- a performed that service for her, thanked him with a finality that de him to linger.

It all such compunctions were pres- it forgotten in the work of making her room.

Te trunks, after they were unpacked repacked with the things she would t need at once, were disposed in o of the two windows with which gly little room was blessed. She ved them with two Bagdad rugs, of her college days, and piled sev- a ollege pillows from the packing-box ch, which made the room instantly ne a homelike air. Then out of the ox came other things framed pic- of home scenes, college friends and as, pennants and flags from football, ball and basketball games she had ded, photographs, a few fine prints re paintings simply framed, a roll se-bordered white scrim like her ins at home, wherewith she trans- ed the blue shaded windows and tiff little wooden rocker, and even a valance and bed-cover over pink ric for her bed. The bureau and stand were given pink and white s, and the ugly walls literally dis- red beneath pictures, pennants, ers and symbols.

Ven Bud came up to call her to din- she flung her door open and he ed in wide-eyed amazement over the formation. His eyes kindled at a f golf sticks, a hockey stick, a ten- acket, and a big basket ball in the r; and his whole look of surprise so ridiculous that she had to laugh. oked as if a miracle had been per- d on the room, and actually ed back into the hall to get his h and be sure he was still in his r's house.

"I want you to come in and see all my res and get acquainted with my ls when you have time," she said. I onder if you could make some more es for my books and 'elp me un- and set them up."

"Sure!" gasped Bud heartily, albeit with awe. She hadn't asked the minister; she had asked him—Bud! Just a boy! He looked around the room with anticipation. What wonder and delight he would have looking at all those things!

Then Cap stepped into the middle of the room as if he belonged, mouth open, tongue lolling, smiling and panting a hearty approval, as he looked about at the strangeness for all the world as a human being might have done. It was plain he was pleased with the change.

THERE was a proprietary air about Bud during dinner that was pleasant to Margaret and most annoying to West. It was plain that West looked on the boy as an upstart whom Miss Earle was using for the present to block the progress of his acquaintance, and he was growing most impatient over the delay. He suggested that perhaps she would like his escort to see something of her surroundings that afternoon, but she smilingly told him that she would be very busy all the afternoon getting settled, and when he offered again to help her she cast a dazzling smile on Bud and said she didn't think she would need any more help, that Bud was going to do a few things for her, and that was all that was necessary.

Bud straightened up and became two inches taller. He passed the bread, suggested two pieces of pie, and filled her glass of water as if she were his partner. Mr. Tanner beamed to see his son in high favor, but Mrs. Tanner looked a little troubled for the minister. She thought things weren't just progressing as fast as they ought to between him and the teacher.

Bud, with Margaret's instructions, managed to make a very creditable bookcase out of the packing-box, sawed in half, the pieces set side by side. She covered them deftly with green burlap left over from college days like her other supplies, and then the two arranged the books. Bud was delighted over the prospect of reading some of the books, for they were not all schoolbooks by any means, and she had brought plenty of them to keep her from being lonesome on days when she longed to fly back to her home.

At last the work was done, and they stood back to survey it. The books filled up every speck of space and overflowed to the three little hanging shelves over them, but they were all squeezed in at last except a pile of schoolbooks that were saved out to take to the schoolhouse. Margaret set a tiny vase on the top of one packing-case and a small brass bowl on the top of the other, and Bud after a knowing glance scurried away for a few minutes and brought back a handful of gorgeous cactus blossoms to give the final touch.

"Huh!" he said admiringly, looking around the room. "Now you wouldn't know it fer the same place!"

To be continued

Church Efficiency in Indiana

Nthe issue of your paper for October 7 is an item regarding "Efficiency hurch Work," and the suggestion this is the first of its kind. There a Church Efficiency Congress held avenport, Iowa, in 1913, by the Dis- s of Christ. Last year another such ress was held in Hammond, Ind., ist 30 to September 3. This was l a "Congress of Church Efficiency Church Expansion." It was held lammond because the Hammond stian Church has adopted a policy f urch expansion under the leader- of C. J. Sharp, minister, in planting v church every year. For the past ears this has been done, and today e Calumet region there are a num- f Christian churches that have been red by the Hammond church. h Congress was attended by about 5) workers, including ministers, evan- ts, elders, deacons, teachers, super- idents, etc. There were five schools, singing, evangelism, church effi- y, Bible school, and the organized ests of the church. There were thing like fifty classes each day, together with sermons and addresses by prominent workers of the Disciples of Christ. At the close of the Congress plans were made for other similar meetings to be held in the near future, when "church efficiency and doctrine" will be emphasized.

J. HARRY BULLOCK.

◆

EVANGELIST HENRY W STOUGH closed a successful evangelistic campaign in Buffalo on December 19, and there were more than 6,000 conversions in the series of meetings which lasted seven weeks. Evangelist Stough opened a series of meetings in Atlantic City beginning January 2. Dr. Stough is booked for two campaigns ahead and is also now filling dates for 1916.

THE Floating Committee of the Northeast Branch of the Philadelphia Christian Endeavor Society is busily engaged holding religious services along the wharves of the Delaware River. On Christmas day they held service on all the boats docked along that river, and distributed to the seamen on board "comfort bags" and other gifts. Many of these seamen were thousands of miles away from their own homes during the holidays.

ONLY 25c

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Cooking Utensil Co.
Dept 34. New Kensington, Pa.
(or if you live in Canada) Northern Aluminum Co., Ltd., Toronto, Ontario.
Send prepaid, 1-qt. "Wear-Ever" stew pan. Enclosed is 25c in stamps or money to be refunded if not satisfied. Offer good until March 20, 1916, only
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For this 45c One-quart

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Aluminum Stew Pan

If coupon is mailed on or before March 20, 1916

Do *you* know why so many women prefer "Wear-Ever" aluminum cooking utensils? If not, see for yourself the difference between "Wear-Ever" and other kinds of aluminum utensils—and enameled utensils. Aluminum utensils are NOT "all the same."

Replace utensils that wear out
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Delicate Girls and Women

are too often dosed with drugs when their blood is really starved. They need that blood-strength which comes from medicinal nourishment. No drugs can make blood.

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If you are frail, languid, delicate or nervous, take *Scott's Emulsion* after meals for one month. *No Alcohol.*

SCOTT & BOWNE, BLOOMFIELD, N. J. 14-62

NO "FRILLS"

Just a Statement about Food

Sometimes a good, healthy commercial traveler suffers from poorly selected food and is lucky if he learns that Grape-Nuts food will put him right.

A Cincinnati traveler writes: "About a year ago my stomach got in a bad way. I had a headache most of the time and suffered misery. For several months I ran down until I lost about 70 pounds in weight and finally had to give up a good position and go home. Any food that I might use seemed to nauseate me.

"My wife, hardly knowing what to do, one day brought home a package of Grape-Nuts food and coaxed me to try it. I told her it was no use but finally to humor her I tried a little and they just struck my taste. It was the first food that I had eaten in nearly a year that did not cause any suffering.

"Well, to make a long story short, I began to improve and stuck to Grape-Nuts. I went up from 135 pounds in December to 194 pounds the following October.

"My brain is clear, blood all right and appetite too much for any man's pocketbook. In fact, I am thoroughly made over and owe it all to Grape-Nuts. I talk so much about what Grape-Nuts will do that some of the men on the road have nicknamed me 'Grape-Nuts,' but I stand today a healthy, rosy-cheeked man—a pretty good example of what the right kind of food will do.

"You can publish this if you want to. It is a true statement without any frills."

Name given by Postum Co., Battle Creek, Mich.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

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The day of imperfect hearing is past. Science rivals nature in the marvelous new 1916 Mears Ear Phone, thin receiver model—the world's greatest hearing device. It transmits sound without blur. Write today for our 15 days' free trial offer.

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The Mears is the only scientific instrument for the deaf. It marvelously covers 96 degrees of sound, every range of tone of the human ear.

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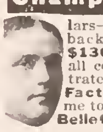

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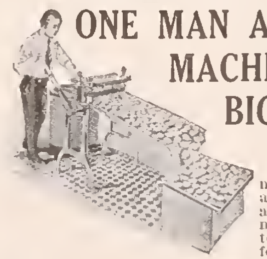

ONE MAN AND THIS MACHINE CAN MAKE BIG MONEY DAILY

Not a dream—not a myth—but a reality. If you are honest—earnest, and anxious to go in business for yourself, I will help you. I have helped lots of men to make big money. It's an honorable business—can be started most anywhere, in any town of over 500 population.

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You want a business of your own. Go into the Popcorn Crispette business—there is a fortune in it. All you need is a machine, a few dollars and a good location. You can learn to make Crispettes in a day. They sell everywhere for a nickel a package. You make almost four cents profit.

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Bible Picture Contest!

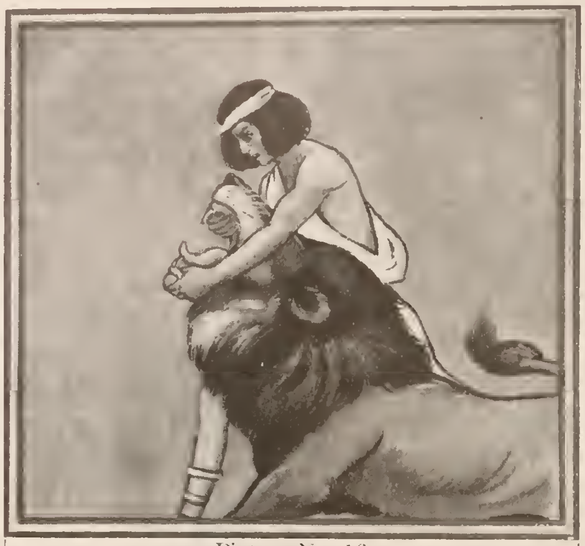
A Competition to Pick the Most Suitable Texts in a List, for Sixty Pictures

YES

EVERY ONE IS ELIGIBLE

INDEED *every member* of the family, and certainly every one in the Bible class, club, friendly society or other group, can compete in the Bible Picture Contest *individually*, at the same time that some or all of the other members do likewise.

The Contest will remain open until after all the sixty pictures have appeared. As no answers will be accepted before then, all contestants are on an equal footing. However, make sure that you're not leaving too much for the end. It is best to find Bible verses for the pictures as the pictures appear, three each week. *You can catch up very soon*, if you haven't begun yet. All the back pictures are given FREE with the Bible Picture Contest Outfit (see offers below) if you ask for them. Then you will have all the Contest tools and be fully prepared to compete.

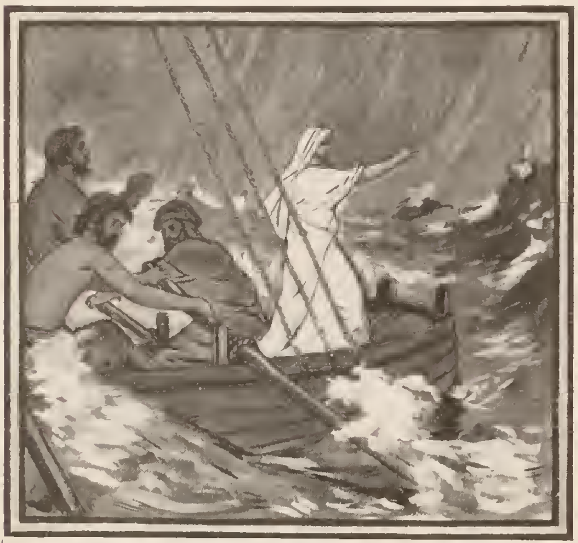

Picture No. 16

NO

INSURMOUNTABLE DIFFICULTIES

THE *pictures you see* on this page may appear familiar to you and they may not; and the same may be said of the other pictures to come; BUT *none of them present insurmountable difficulties*, as far as finding a more or less suitable answer is concerned, for the simple reason that *you are given a list of eligible answers* and the selecting is totally a matter of fitting verses to the pictures. *The judges will decide which verses fit best.*

Not erudite Bible knowledge, but common sense and alert observation are the qualities to be tested in this competition. As soon as you start looking for answers to the pictures, you will find yourself enthralled; and at the same time you will know you are engaged in doing something worth while. Also—you can suit your own convenience, attending to the Contest whenever you have a spare quarter or half-hour.

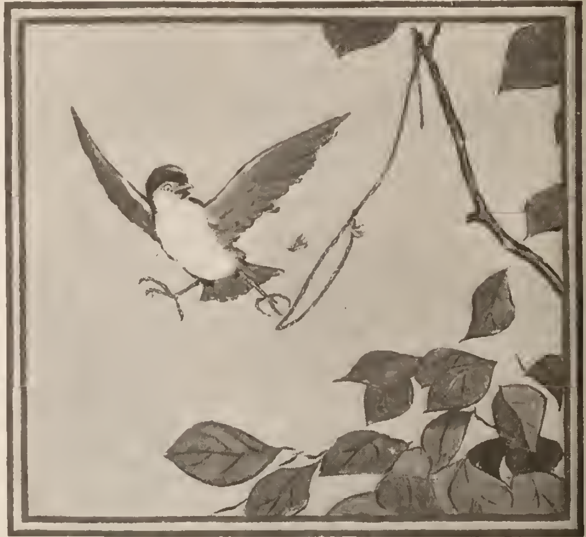

Picture No. 17

5

FOR ONE PERMITTED

YOU *may submit*, for a particular picture in the Contest, just one answer (one Bible verse constitutes an answer); *or*, if you see fit, you may submit, for that identical picture, *two*, *three*, *four* or *five* different answers. The same holds true for every one of the sixty pictures. Therefore your complete set of answers will consist of at least 60 Bible verses and not more than 300.

Search the standard list and locate all the texts which apply to the pictures. Select those which apply most closely.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$3,500.00 in 419 Cash Rewards

First Reward	$1,250.00	Second Reward	$625.00
Third Reward	$350.00	Fourth Reward	$250.00
Fifth Reward	$150.00	Sixth Reward	$100.00
Seventh Reward	$75.00	Eighth Reward	$50.00
Ninth Reward	$20.00	Tenth to twenty-fourth rewards, inclusive, each $2.50	$37.50
25th to 419th Rewards, inc., each $1.50	$592.50		

Total of 419 Rewards, All Cash, Aggregating $3,500.00

Remember $1,250 is First Reward

HERE WE TELL YOU

How to Solve the Pictures

TWO THOUSAND *verses from the Bible* have been taken as a uniform list from which all contestants are to choose the verses which fit the pictures. This makes a comparatively short limit of selection. You can locate the verses in your own Bible, and submit them, or you can secure the handy volume called "Gems from the Bible," which contains this very list of verses you want. "Gems from the Bible" makes a fine little book for you to own, in more ways than one; and in the present Contest you can see for yourself that it ought to prove invaluable.

You can quickly and conveniently enter all your answers, as you find them, in the practical Reply Book, given with "*Gems from the Bible.*" All you need submit in the Reply Book are the verses. You don't have to draw any of the pictures—not when you use the Reply Book method of submitting your answers.

How to Obtain "Gems" and Reply Book

THE *book "Gems from the Bible" and the booklet known as the Reply Book constitute the Bible Picture Contest OUTFIT*, also including (if you so request) all the pictures, which have already appeared, absolutely free. *The Outfit will be sent to you at once*, on receipt of two dollars to pay for yearly subscription to the Christian Herald—new, renewal or extension. *Or you can obtain the Outfit entirely free* if you are a subscriber and will send us in behalf of some person who is not now a subscriber, a yearly subscription to the Christian Herald at one dollar and a half; or, if Contest Outfit is to go to that person also in addition to the one which will go to you, two dollars. Address: *The Christian Herald, Bible House, New York City.*

In answer to many queries: You do not have to draw the pictures in the Reply Book. If you use the Reply Book method of submitting your answers then all you need submit are the verses themselves. You simply look at the pictures and write down in the Reply Book the verses you wish to submit as answers to them; then you submit the Reply Book with your verses in it and wait for the rewards to be announced. That is all there is to it when you use the Reply Book.

One Touch of Nature Still Makes the Whole World Kin

WHAT a fragrance must ascend to heaven from the great world-wide garden of hearts! Just as when in our gardens are bursting into full bloom, now re and now there and now every- e, so that in the season of flowers are always some blossoms nodding niling at us on their proud stems, so the Great Husbandman may own upon his creation and behold hearts blossoming in beautiful here, there, and everywhere, and times. And in the midst of so that is unlovely, that is repellent ad (just as in our gardens there insightly spots at times, and es to our plants), surely the heart Creator must be comforted by evidences that the seeds of divine he has planted in humanity are ng fruit.

Ewhere in this number of the ian Herald is an instalment of a ive which is appearing from week ek about Alaska. Doubtless all will have new ideas about that after we have finished that of articles. But just at the nt we do not associate flowers, those that grow on plants or those spring from human hearts, with a, especially with the Eskimos, are part of Alaska's population. et we are going to learn that very iful flowers grow in that land; and this past week we, in the Christian d offices, have learned anew how iful are the other flowers that in that corner of the great world-n of hearts. We received a letter which we quote portions below ly as written.

think the letter needs no explana- It is quite clear in its message, but ould like to point out that the which these people have done for elief of non-combatant sufferers e war in Europe was done despite act that that very war has dimin- their own scanty enough incomes educing the demand for their ipal article of commerce. But out further introduction, please this heart letter from a place far from the teeming life and activi- the pleasures and opportunities, e midst of which most of us live.

Quinhagak, Alaska.

I HAVE read in The Christian Herald of April 28 the story, 'Between the Millstones,' telling e conditions in Poland. Money we have very little here, as most trade is done in barter. One $1.00 bill I enclose and per Parcel Post I forward some baskets made here. I hope you can sell to some friends who wish such and add the proceeds to the Relief Fund.

"It was so in my mind that some weeks ago, in the Sunday School, I told our people about the conditions as described in the Christian Herald, and asked them whether they could not help in some way the awful suffering.

"Our people have not much to give. Fur is only caught in winter, and is, through the war, very low in price. At present they have only fish, which, when dry, they store away, it being their principal food. All what they don't use, they can sell as dog food.

"A number came and brought such fish. Some giving twenty-five cents' worth for themselves and for some of their children. The total is $6.25, which I forward per Money Order, asking you to add to the Relief Fund for Poland and Galicia, hoping that some of these poor people may in some way be helped, and see that the love of God unites his children, although far away." (The baskets mentioned above brought $16, so that the total contribution to the fund is $23.25.—Editor.)

"Our mission work during the past year has been carried on as usual. As there is a small population, and rather scattered, we cannot report additions of great numbers but can say that the heathen are less and less. The former almighty medicine men lose their power, and in our older villages they are already for a long time a thing of the past. If, among new converts, occasionally in sickness or severe trouble one asks a Shaman to help, I personally cannot as a rule scold them too strong. I do in no way excuse it, but what are the actual conditions? No doctor here to whom they can go, for 20 to 100 miles no missionary near, or at times, like fall and spring, unable to travel and go for help. To that must be added, that the knowledge of God is small, and the faith is weak. If now a beloved child is sick, or a relation or provider, will not every one try and do anything to get help? The medicine man is known as powerful and is near, while our Saviour's power is not known.

"Many a time I have had to speak to such struggling souls, and found it always the best way to show them the wonderful love of Christ, and his power and compassion, his tender care and abiding presence, until they can trust him fully at all times. Surely a Saviour who died and arose for us certainly can never, never leave us. Impression wakes also, when they see how our prayers are heard.

"In November last a little girl here was badly bitten by dogs. Humanly speaking there was not much hope for recovery. All over her body, except on her left arm, the teeth had left their ugly marks, but the worst wounds were on her head, where pieces had been torn away. How glad we would have been to have a doctor here. It is at least a comfort if a doctor is near, as everybody confidently believes the doctor knows how to do the best. Even if he can't save the life one thinks all that was possible to do was done. But we have no doctor. Perhaps it is good so, too, so we cannot trust men, and have to go to our great Physician with our care. In this case, we asked his help too, as no other help was here. And how did he help? In three months the little girl came to school again, and is now fully restored. No fever nor blood poisoning has set in. Such experiences strengthen our faith, and we know many, and therefore have courage.

"In conclusion I would express my gratitude for the contents of the Christian Herald. We all like it, and give it along to others.

"All minds are occupied more or less with the war. Our Eskimos have to suffer from the effects too. Fur prices have gone down very low, while other articles, imported, go up. Our prayer is, the Lord may end it soon, and bring his Kingdom, in which his will be done so willingly and gladly, as it is done in heaven.

"With all good wishes,

"A. STECKER."

AND now we give you the privilege of reading another letter, a letter received through the Christian Herald Relief Committee in London. This, too, has the beauty and the fragrance of a flower-of-the-heart—that rather rare flower, gratitude, which has a fragrance all its own. How marvelously beautiful, even to the eyes of the Creator of beauty itself, must be the blossoming here and there and everywhere, and at all times, of these heart-flowers of sympathy, and of help, and of gratitude!

SIR ROBERT PERKS, Chairman of the Christian Herald Committee in London for the Relief of the Widows and Orphans of the War, in a letter just received writes: "I think your readers may like to see the enclosed. The writer is a widow aged thirty-five whose husband was drowned on H. M. S. S. Cressy. She has three young children. Her husband was a naval reserve man and was called to the fleet at the outbreak of war." The letter which he encloses says:

"Last week I received a letter from Mr. Dent of S. E. & C. Railway telling me of the great kindness the New York Christian Herald War Relief Committee were showing toward my little children and myself by granting me £10 ($50), which the company would pay me in sums of five shillings weekly. I am indeed grateful to the committee. It means much more to me than I can explain, especially now that living is hard and expensive. I do not know why the committee should have singled me out to be one that should benefit, but I'm so thankful, and it seems that God himself has undertaken to look after us in our hour of need.

"My dear husband had the pleasure of going to New York and other places across there when the fleet visited a few years ago. We have had some nice letters from Auntie Campbell (she was to the American Navy what Miss Westors is to ours). He also spoke very highly of some American Christian friends whom he met—Miss Gould (afterwards Mrs. Shepherd), Fanny Crosby, the blind authoress, among them. He also had the pleasure of speaking a few words at the Brooklyn Y. M. C. A., for he was one of Agnes Westors' secretaries. And now this kindness to us, who are left behind, seems but another link in the chain of Christian love and sympathy.

"Dear sir, please don't think me too bold in writing this letter, but I felt the committee would perhaps be interested to know that their kindness had found its way to one who had heard such a lot about the Lord's people across the ocean. Please let the committee know that this money has come just when I have needed it most, for you know what the winter will mean to us. My pen cannot explain all I feel, but I hope you will understand just the same. It's a very grateful heart that says 'Thank you' to all the kind friends who have taken my case up.

"Yours very respectfully,

"ELIZABETH EAST."

Please address all gifts to the Widows and Orphans Relief Fund, Christian Herald, Bible House, New York.

In Gratitude for the Joys That These Have and *Are*, Their Otherwise Almost Joyless Parents Have Given Help to Such as These, Earth's Homeless Refugees

Additional Gifts for the Relief of Widows and Orphans of the War

Gifts of $2.50 Each

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na J. H. Printz; Mr. and Mrs. A. L. E., llo, Mo.

Gifts of $2 Each

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Gifts of $1.50 Each

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Mrs. P. Goodrich; Mrs. Letty J. Hall; Miss Gertrude MacRae; Mr. Jas. Harrison; Mrs. J. L. Bahl; Mrs. S. Root; Mrs. E. T. Williams; Mrs. Fred Dipman; Friend, New York City, N. Y.; Maria A. Kendall; Mr. Peter Richards; F. M. Thompson.

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CONGOLEUM
RUGS

Something new for the home

EVERY reader of *The Christian Herald* will be glad to hear about the new Congoleum Rugs. They have many wonderful features because they are made by an entirely new process.

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Congoleum by the yard, 72 inches wide, in over 40 patterns. More durable and less expensive than printed linoleum. Floor Covering Circular sent on request.

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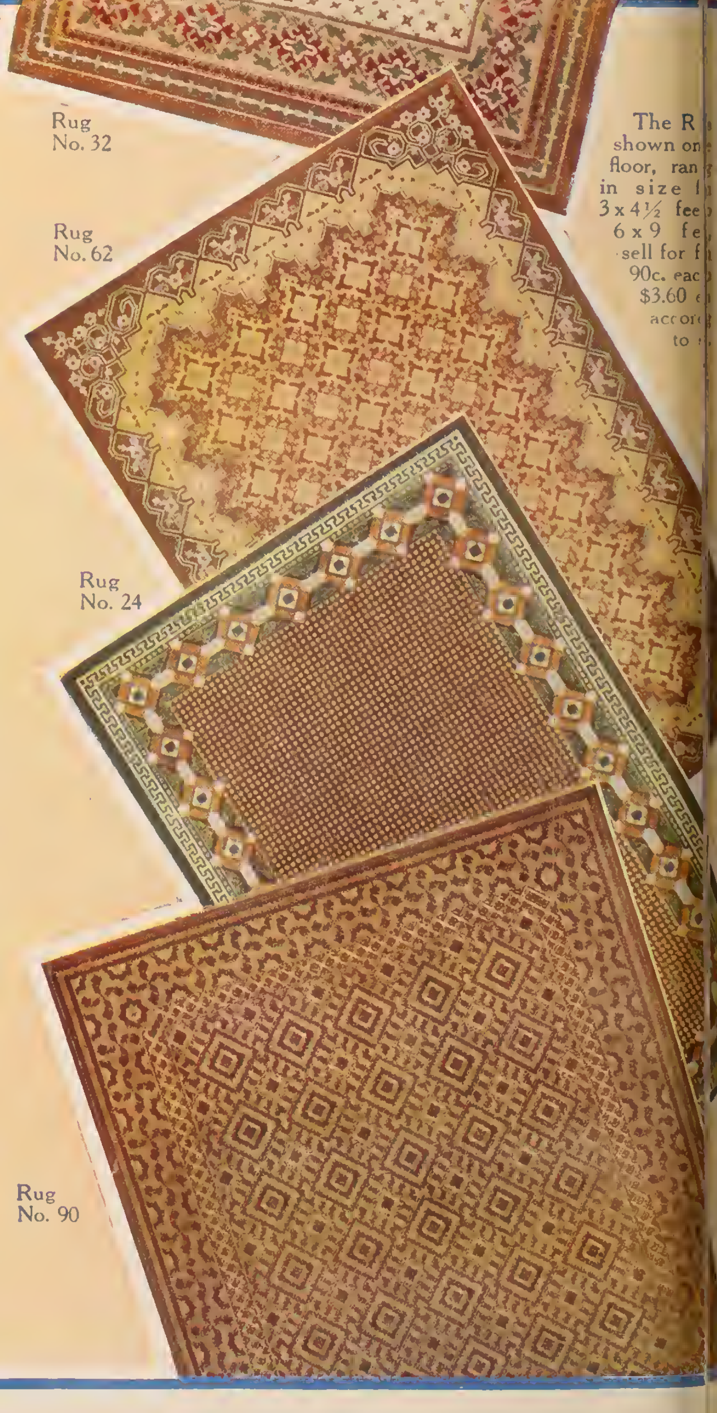

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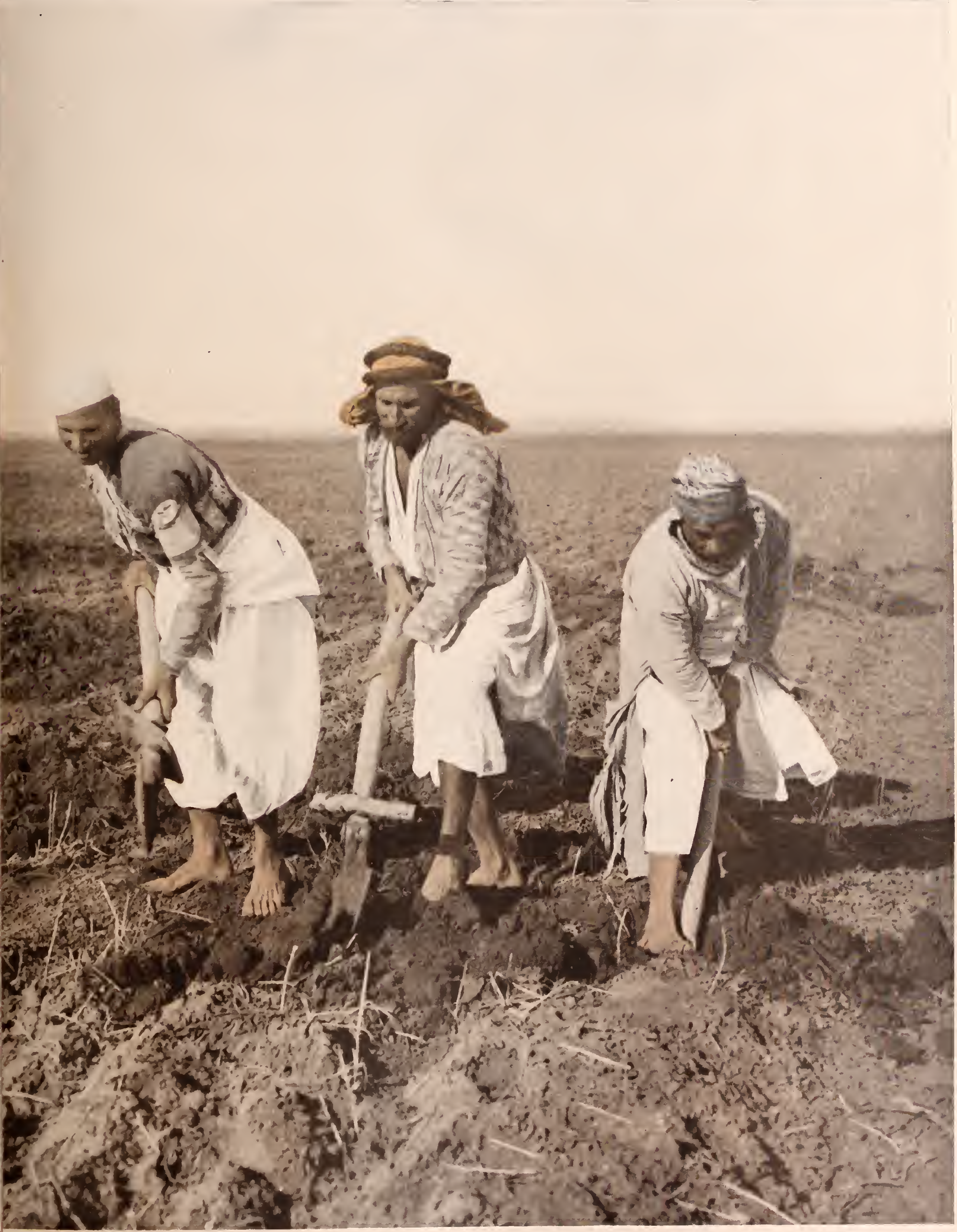

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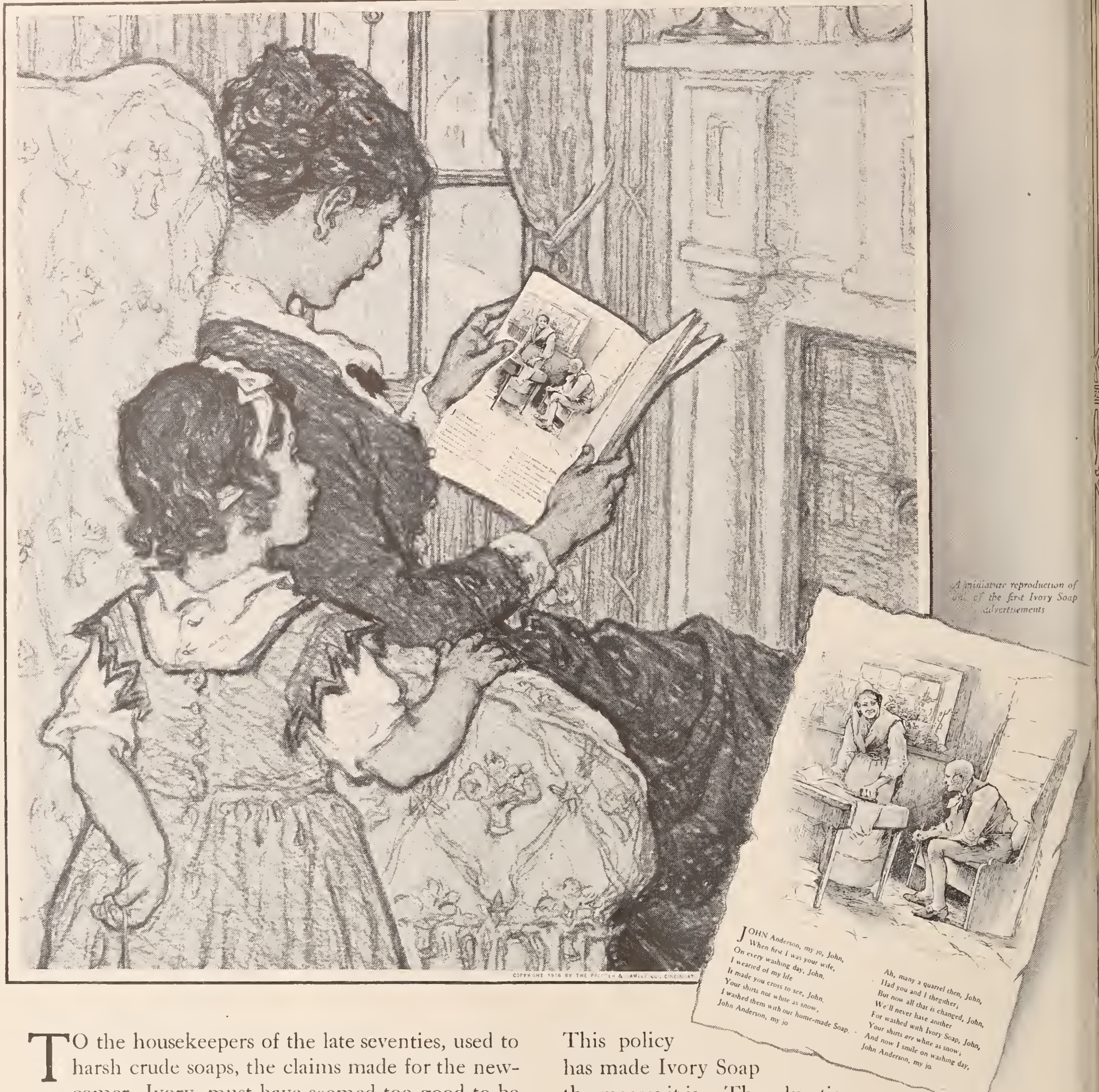
TILLERS OF THE MESOPOTAMIAN SOIL



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A miniature reproduction of one of the first Ivory Soap advertisements

JOHN Anderson, my jo, John,
When first I was your wife,
On every washing day, John,
I wearied of my life
It made you cross to see, John,
Your shirts not white as snow,
I washed them with our home-made Soap.
John Anderson, my jo

Ah, many a quarrel then, John,
Had you and I thegither;
But now all that is changed, John,
We'll never have anither
For washed with Ivory Soap, John,
Your shirts *are* white as snow;
And now I smile on washing day,
John Anderson, my jo

TO the housekeepers of the late seventies, used to harsh crude soaps, the claims made for the newcomer, Ivory, must have seemed too good to be true. But they were true and have continued to be true ever since.

The manufacturers of Ivory Soap believed that in the long run the quality of a product measures the effectiveness of its advertising. They determined to make a better soap than any on the market *before* they began to advertise.

This policy has made Ivory Soap the success it is. The advertising of superior mildness, purity and quality has been inducing people to try Ivory Soap from the time the grandmothers of today read the first announcement. But it is the *fulfillment* of every claim in the advertising that soon makes every user consider Ivory a necessity, second only to water itself, for bath, toilet, fine laundry and all particular cleaning.

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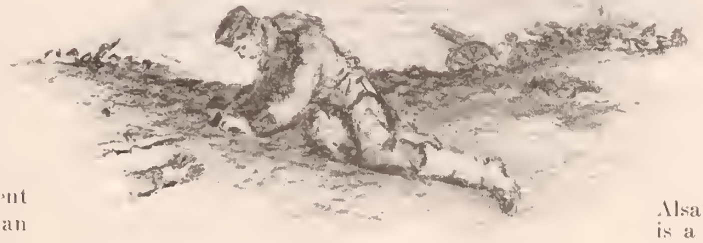
IT FLOATS

THE · CHRISTIAN · HERALD
An Illustrated News Weekly for the Home

Voices Through the Storm

By HEDGAR PLUVIANNES, Editor "La Bonne Revue," Digne, France

Ts seldom that a manuscript at once so iritual and so intensely touching as is rom this French author, in the heart e war zone, comes to our hands luviannes is the editor of the only ostant magazine of its kind in France, onne Revue, a thoroughly evangelical ation, which is read by many of the lers in the trenches, from whom, as he is us, he has "hundreds of letters, full atitude for blessings received." The incident led in the article below, he assures us, is "an nticated document of the war."—The Editor.



THE October day has risen, pale and golden, with this exquisite shade of things, which, before it dies, throws a sweeter light. The scene is in a large hospital at Bordeaux. a of the white beds along the cold walls con-in a mortally wounded soldier. The ward is l and silent. A sigh, a moan, the low and affec- te word of a nurse . . . that is all. The Great s or roams around the suf- ri ones.

I this room (would you be- vit, to see the gentleness and r of all, doctors and nurses?) e hmen and Germans are i l.

I re the dark head of a South- n; there, the fair hair of a n f Pomerania. Enemies yes- rdy, these men today com- ucate in the same Pain. In ner one calls: "Maman! a an!" In another you hear tter! Mutter!"

A d the voice is the same. It t desolate plaint of a heart h laims a last caress and the a rnal shoulder, to die more s.

I t how far off they are, the o ers of those dying men! o powerless to relieve their i ren, to bring them the least y comfort . . . their remem- a e in this remoteness, bring- g the wounded an additional i

O! if Mother were here!

I t she is not, and the head ll back, paler, more tired, ier; and along the cheek hin—glide some tears, the o desperately sad the soldier ver shed.

I a corner, well sheltered, have put the sickest of all. h have drawn the curtain, o depress the others.

Ts an "enemy of yesterday"; at has hatred in France ever u ved for the vanquished who ging to die?—for the prisoner h in a strange land, will e, all alone, his last breath? , no! The nurses, the doc- are around him and watch i sympathy the yellow, thin across which passes at ns a spasm of pain.

is quite young—hardly fy—and his plaintive voice ssantly calls:

"Mutter! Mutter!"

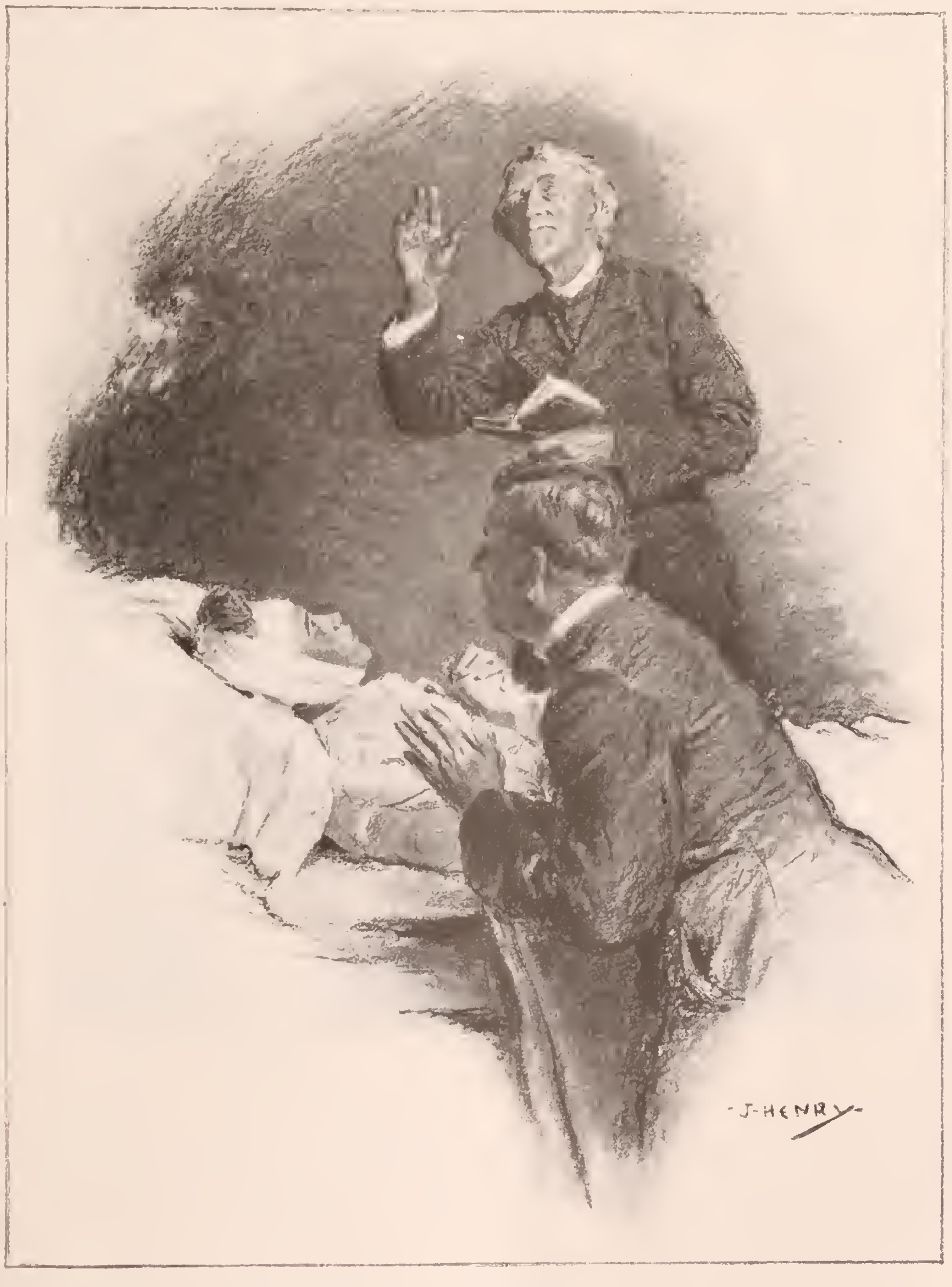
shivers under his white a lages, waits a minute and al again. But the "Mutter" o not come, and the child his life going. Then he mnurs:

"Gott!"

his time the call will be d. The nurse bends over him.

"Will you see the pastor?" (They know he is a Protestant.)

The wounded assents. They run to fetch a servant of God, who at this hour always comes to the hospital to visit the French soldiers. He comes. His face is grave and gentle. He bends over the dying man, says a few words; but the wounded Germans near by make a sign to intimate he does not understand.



"He looks with grateful surprise. . . . 'Through the valley of the shadow . . . thou art with me.' . . . Very gently, he sleeps."

The pastor stands up, deeply distressed. He does not speak German and this soldier does not understand French! Is it possible that, for this miserable difference of language, this man will enter eternity without hearing the words of life?

A silent prayer goes up from the French pastor's heart.

AT the other end of the room, speaking with a low voice to a patient, an Alsatian priest has heard this short dialogue. His is a broad mind, a generous heart. He comes forward and proposes himself as interpreter. Help has been granted.

Then they saw a strange and beautiful scene: The Protestant pastor, bending on one side, pronouncing the words which called to repentance and speaking afterwards of comfort and peace; on the other side, the priest translating them faithfully in the dying man's ears.

At last the shriveled features relaxed. The pastor then turned the leaves of the Book to the Twenty-third Psalm:

THE Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

WITH his high, rather singing voice, used to litanies, the priest repeats the sacred words.

The German has opened his eyes for the last time.

He looks, with a grateful surprise, on those two men, with such different ideas and attire, who nevertheless, for the love of his soul, have joined together a moment to help him to die.

HE cannot speak any more. The death-rattle has begun. But he thanks them with his eyes and then shuts them again forever to the light of earth of this earth he found beautiful and desirable only a few weeks ago, but which he does not regret now. He has seen too many horrors and iniquities. Gradually the death-rattle becomes more distant and shorter. The little German soldier's face has lost its rigidity.

Divine peace has taken the place of awe. If his mother has not come to his call, he has seen by his bedside the Great Shepherd who brought him back to the fold.

And, very gently, he enters the supreme sleep.

THE priest and the pastor have watched the last sigh. When all is finished, above the little German soldier's bed they shake hands without a word.

Through Gates of Pearl

Augusta Albertson

CHAPTER IV—*Continued*

IT was while I was musing on these things, and probably it was because I was meditating upon the fate of those who could not claim entrance by virtue of sanctity, or innocence, or godly service, that my guide now said, "Come with me, and we shall view another portal."

So swiftly we moved that instantaneously I found myself far from the Ambassadors' Gate, beside an entrance which opened on the eastern boundary of the City. On either side was a pillar of emerald-colored stone. The gate itself was of red, but not the deep red of the Martyrs' Gate, and it lacked the quality of pulsing fire. It was the red of the garnet rather than of the ruby. The pillars were carved, but I saw no lily-work at the top. Above the portal was an inscription, the fourth Beatitude: "Blessed are they that hunger and thirst after righteousness." "What gate is this I see?" I asked. "It is the Gate of Great Desire," was the reply. Thus saying, he led me to a place beneath the very arch of the gate, where, standing, I could see multitudes ascending the crystal stairway, approaching the Holy City, and about to enter it through the only portal I had thus far seen through which I felt that I myself had any right to pass.

What occurred to the visible person of Jesus on the Mount of Transfiguration has never yet been told in words sufficiently clear and copious to convey any satisfactory idea of his appearance. We read that "his face did shine as the sun, and his raiment was white as the light." It was given to me, standing there within the Gate of Great Desire, to see repeated in the face of every approaching pilgrim the transformation that can be called by no better name than transfiguration. As moonlight falling upon a troubled sea transfigures it, as clouds shot through with sunset light transfigure a mountain, so something transfigured the faces of those who ascended this stairway. They seemed to have brought with them through the outer gate all the sadness of lifelong, unsatisfied yearning. Their faces were unutterably weary. But their sadness and weariness dropped from them and it was as if they already saw, through the opened upper gate, the fulfilment of all hope and the satisfaction of all longing.

The metamorphosis in every case was so marvelous and so sudden that I wondered whether it was possible for them, while they were yet outside the entrance, to see farther into the realm they were about to possess than my still earth-clouded vision had been able to penetrate. My guide caused me to descend the stairway for a little distance, and then to turn and approach the entrance as though I myself were one of the newly-liberated spirits seeking admission. Then I saw what they had seen, the transfiguring vista. As sometimes through a cloud-rift one can see a vast expanse of sky, through the Gate of Great Desire I saw what seemed a veritable endless prospect. Not the fruitful plains of the Promised Land, as it stretched out before Moses' hungry eyes in his last earthly vision, could have been half so entrancing as the view that burst upon my sight. There was the most soul-satisfying landscape imagination can conceive. Artists would call it a composite landscape. Between mossy banks there flowed a fourfold river. On either side of the river were groves of stately trees. My guide explained, "They are the trees of life whose leaves are for the healing of broken hearts." Back from the stream on both sides as far as the eye could reach were spacious buildings. "Are these the many mansions of the Father's house?" I asked. He said, "These are among the dwelling-places of the blest. Each one of the occupants has built the mansion for himself while still in the mortal life; he has built it by the character of his aspirations. They that set their desire upon noble things build nobly. They who have no spiritual desires have no place here. Indeed, such cannot enter through this gate. But those who do enter and those who are entering now already recognize in the distance the mansions they have been building." So it was borne in upon me that poverty and riches, after all, are of the mind alone.

Having had a glimpse of the vision resplendent, led by my guide I re-entered the City, and under his direction followed one who, having entered, passed swiftly toward a mansion in the distance. Crossing a branch of the river over a bridge of agate, he made his way to a stately structure apparently with all the assurance of one who had often been there before. He paused for a moment on the threshold with bowed head as if in prayer. "May I enter with you?" I inquired. He smiled sweetly and pointed to an inscription above the door. There I read, "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you." The door swung open and we entered the vestibule. We paused before an inner door. Upon a golden plate in its center I read the words, "The House of Fulfilment." This door opened into a chamber the dimensions of which made it a perfect cube. The light that filled the place was like the light of the City, soft but indescribably brilliant. An angelic servitor appeared to conduct us through the mansion.

HE explained: "This is the chamber of Good Intentions." No pictures hung upon the walls, but they were themselves pictures; the ceiling was a picture, the floor was a picture in mosaic. The old proverb which affirms that hell is paved with good intentions is a falsehood. Heaven is beautified with good intentions. No picture gallery of earth contains such glorious things as were portrayed upon the walls, ceiling and floor of this room. Virtue, courage and benevolence were here in concrete form. It was not mine to read in detail the record of that life—the interior record. I saw it synthetically rather than analytically, but with sufficient distinctness to see that it was strong, and brave, and beautiful. This was evidently what the soul designed to be. Presently we ascended a jeweled stairway and came to an upper room—the Chamber of Withheld Completions.

One of the profoundest mysteries, as well as one of the deepest sorrows, of earth is the death of the young. In many cases, it has been as though the sun had gone down at noon. Young men and young women have fallen just as they stood upon the threshold of their power. These events have always seemed to me anomalies in the providential order and have challenged my faith to the straining point. Some one has called such untimely deaths "interrupted processes." I now saw that there is no such thing as an terrupted process of life. Death is a mere inc ent Growth is not arrested by the change o es dence from one world to another. It is e tl so of plans and purposes, which having ee begun have had to be discontinued. Upc the walls of this chamber I saw in colors far ore beautiful than any tapestry the com ted circle of every broken arc in the life of th sou whose mansion it was. What he had dc or earth was but the fragment of a statue; he the statue was complete. I saw the meaning f it all No part of my vision had been mor on solatory. As I left the room I looked bac and read what had escaped my vision as I er red the chamber. Above the doorway, fixed an opalescent transom, there flashed the ds "Whatsoever God doeth, it shall be fo er nothing can be put to it, nor anything ken from it; and God doeth it that men shoul ear before him."

CHAPTER V

I LEFT my new-made friend in the l use of Fulfilment, and found my celestial id awaiting me just outside the entrance We passed down the stately avenue, which lis covered was paved with gold. And yet i was not metallic gold, but gold of the softn of velvet, gold that yielded gently to our foo eps and made me think of forest aisles in au n Were these golden leaves beneath our et? Certainly we trod on innumerable lea like forms. From the branches of the trees ile there came the low notes of doves. Th ky above us was like the glow of sunrise ove the Alps. At the end of the avenue rose an e ice roofed with intertwining trees. "It is the Sa u-ary of Explanation," said my guide, as I lc ed in that direction. Its spires rose to imme ur-able heights with airy delicacy, yet with sta ng distinctness.

Swiftly moving, presently we stood l ore another gate, the sixth I had seen, the nort n-most gate on the eastern side of the City. ere I noted for the first time that the gates wei ot of equal width. This was the widest gate ad thus far seen. The pillars on either side ere of the color known as royal purple. om pillar-top to pillar-top there stretched a gra ful arch. Again, as at the Gate of Great Des , I was permitted to pass through and stand ou de the entrance. The inscription on the arch as but a single word, "Inasmuch." Crowds ere coming up the stairway and thronging i studied their faces and there seemed to be ur-prise in their eyes as that word flashed b ore them.

One who approached the portal paused it reluctant to go in. Then ensued a convers on very much like that recorded in the twenty th chapter of the Gospel according to Matt w This soul could not believe he was entitle to admission by virtue of anything he had dor on earth. I heard him say, "When saw I ee sick and in prison and visited thee?" A V ce from within the City made reply. How c I describe that Voice? It was the same I ad heard at the Martyr Gate bidding one ente n. Can there be a luminous voice, a leaning ve? Lover-like in its accents of tenderness, yet r al in its tone of authority, the Voice spoke: "I ve you no memory of a stormy day when you c ne a ome of sickness and of want? An epidemic as aging in the city. Two of my children were . You ministered to them. You buried my ad Until you came I thought the Father had rsken me. You delivered my soul from espir." "I had forgotten that," he modestly pl d.

T Voice continued then, "It is recorded re that you lost friends on earth because of ou passionate protest against social and corre iniquities which involved the welfare of ilen; for every friend you lost on earth ecse you lent your strength to weakness, you av made a thousand friends here. Enter in." s passed through the gate I heard the music a eraph choir with accompaniment of trumets and saw the singers, circle within circle, ioh words fail me to repeat or describe the ar med yet rhythmic sweetness of the song. hrngs of children greeted the newcomer and hs who were admitted with him. Flocks of il nt-plumaged birds hovered over them or at red around them. I noticed a white dove erced upon the shoulder of one child, and ioer child held in his hand and fondled a u ird.

A group of white-robed spirits, buoyant, and nt mmeled by corporeal weight, greeted ioer newcomer. "These were lepers on the ri wful planet," said my guide. "They ited the City through the Martyr Gate and av come hither to welcome him who minisre to them." "Was not he, too, a martyr?" ased. "No," he answered, "but he was one hrist's most faithful servants."

OME with me," said my escort, "and see the Court of Gentle Service." Thither e ssed through a garden which stretched far beyond my vision. The air was rich with perfume. Here the path was rimmed with blue-fringed gentian. A placid lake reflected from its surface the foliage and bloom of tulip trees. Surrounded by a veritable forest of palms and pines I saw a canopy-like edifice of diaphanous blue. Above it in the soft breeze there floated a banner of deep crimson. Entering I perceived a multitude of mortals who had put on immortality, and immortals who had never worn the veil of human flesh. Here as elsewhere there were many children. I recognized one, the child of a neighbor of years ago, a girl who died when she was eleven, and whose death, I think, caused no great grief, because she had been weak in intellect. She approached me. Her eyes were bright and a beautiful smile was on her face, as she recognized me and said, "You gave me a book once, and I did not know enough to thank you; but I thank you for it now." (Then I recalled that I had given her a picture-book. It was not a particularly generous act on my part, for I did not want the book myself. Now I see that no seed of kindness, dropped even by a careless hand, can fail of fruitage.) Smiling and singing, the child left me.

Then I heard a conversation between one who had been in heaven a dozen centuries and one who had recently come. The latter asked, "Have all these I see ministered in Jesus' Name?" The other explained, "Yes, if they have ministered in his nature. To minister in Christ's character is to minister in his name. It is exactly so of prayer. To ask the Father in the Son's name is to ask him in the Son's character. How slow we were to learn this in the other world! And how slow mortals are still to learn that a Christlike deed prompted by a Christlike motive is none other than an expression of Christ's own Spirit! As many as are led by his Spirit are his children."

WHILE these two were conversing, another group approached, upon the face of one of whom I saw the only sign of sadness or anything like sadness which had met my vision within the City. But yet it was not sadness, though at first it seemed so in contrast to the gladness all about. It was rather regret. Pensive memories of the earth-life rested, for a time at least, upon that spirit. I heard him say: "As one escapes from a wrecked vessel, with little save life itself, so I reached this Land, almost without treasure. If it were possible for me to return, how much more wisely and generously would I distribute my goods! How nearly I came to missing the way entirely! My generosity in the other world, if aught there is to my credit, was a matter of mere impulse, caprice. I acted upon no fixed principle of service or sacrifice. So, for me, there was no abundant entrance here; no peal of trumpets greeted me; no bells chimed forth their welcome from airy towers."

I said to my guide, "Did not this spirit enter through the Gate of Gentle Service? Surely one who was admitted through that portal failed not of an abundant entrance!" He replied, "No; he was admitted through the Gate of Penitence." "May I not visit it?" I asked. "Presently," he answered, "but see you do not miss the lessons here."

To be continued

THE first chapters of this remarkable vision have appeared in preceding numbers of the Christian Herald which, so long as they last, can be obtained on request by any new reader receiving this copy as the beginning of his subscrpition.

Social Washington

WASHINGTON is in the midst of one of the busiest seasons the national capital has ever known, but its activities are y means confined to the statesmen nd he important happenings which are kig place under the capitol dome. h statesmen's wives and daughters e ually busy, for the social round is f swing at Washington.

I official Washington, social affairs, ke everything else, run on schedule. su ly during the week following h ksgiving, the congressional famies turn from all parts of the country nd stablish themselves for the session. h iomes of the cabinet families are oed before this date; as early, in et as the secretaries of the departie s return from their summer outings. e nber is devoted to débutante ar s of the daughters who are to a their bows to society, and to ffial calls. The wise woman whose us nd is a member of either the en e or the House, and who atents to make the official calls, gets s any of them done as possible ur g the Christmas month. The ec sity of this can be appreciated h it is realized that with the cabinet, n with many of the congressional os sses, these "duty" calls number v al thousand every season. The is hostess knows also that the calls n be gotten off as much as possible December, because January and el ary will bring an endless round of in rs, luncheons, receptions, and teas, it numberless musicales and plays t webbed with lecture courses, and h religious, philanthropic and scienifi meetings that are constantly in es on at Washington during the winer

th January, the formal official nt taining begins. Formerly the seaor pened with the popular New Year's e tion at the White House to which v body was welcome, but President i n dispensed with the New Year es ity the first winter of his admin-stration and has not revived it. The ir official function, consequently, has been the diplomatic reception; but this, on account of conditions arising in the diplomatic corps from the war in Europe, was replaced this year by the Pan-American reception. The usual official program at the White House provides for the diplomatic reception during the first week in January, followed a week later by the President's dinner to the cabinet. During the alternate weeks until Lent there occur successively the diplomatic dinner (and this winter, on account of the war, two diplomatic dinners will be given), the judicial reception, the Supreme Court dinner, the reception to Congress, the dinner to the Speaker. The official state functions close the week before Lent with the reception to the army and navy, the most spectacular of all the official festivities of the winter. During this same period the Vice-President and the members of the cabinet give a dinner, at their respective houses, each succeeding week, in honor of the President and Mrs. Wilson. Of late years it has become a custom for the cabinet hosts to invite out-of-town guests only to meet the President.

The East Room, Scene of Most White House Public Functions

The White House is always in gala dress for the state functions. After the restoration of the mansion in 1903 President Roosevelt made the innovation of serving refreshments at the receptions, which, while it is a very pleasant feature of the receptions, adds infinitely to the expense,—an expense, it must not be forgotten, which comes out of the private pocket of the chief executive.

The first of the receptions this winter—that to the Pan-American Congress—was the largest ever given in the mansion. Many of the most distinguished scientists of two continents were present. Forty-three hundred invitations had been sent out for the reception, and more than four thousand were present. The guests of honor, the South and Central American delegates to the congress, and those who were to assist in entertaining them, were invited in the Green Room to await the coming down stairs of the presidential party. Many of the other guests formed in a double line in the East Room, a line that extended down the stairs and out the full length of the East Corridor, while hundreds waited for nearly two hours in their conveyances before they could be admitted to the mansion.

Promptly at half past nine the buglers of the Marine Band rang out the call and the same instant the musicians began playing "Hail to the Chief." To the inspiring notes the presidential party came down the wide granite stairway—first the President's military aides, and directly behind them came the President and his bride.

By the time the reader is perusing these lines, official Washington will be at the height of its gay winter. Some delightful musicales are scheduled for the East Room a little later in the season. Many informal luncheons and teas are being dispensed already by the new mistress of the executive mansion. She is to be the honor guest on the afternoon of January 24 at the capital's most exclusive woman's organization, the Washington Club. On the evening of St. Valentine's Day will occur the great event of the season for the Congressional Club, when the ladies are to have the President and wife as the guests of honor at the new club house.

ABBY GUNN BAKER.

A Week in the World's News

STRAIGHTENING THE MEXICAN TANGLE. Congress on January 17 again took up the Mexican problem. A dispatch from Mr. Silliman told of a decree issued by the Carranza government providing for municipal elections to be held throughout the country shortly after April first. A portion of the band which was guilty of the massacre at Santa Ysabel was captured and executed. An attempt on Tuesday to force a report by the Senate Committee on Foreign Relations on one of the resolutions authorizing the President to use armed force in Mexico failed. The Mexican bandit Baca-Vales, who had been Villa's executioner, was himself executed in Juarez on January 18. Villa and his leaders Rafia Castro and Pablo Lopez were outlawed by Carranza and made subject to immediate death on capture. Villa has been several times reported taken prisoner; he is surrounded in the rough mountain country of western Chihuahua. It was reported on January 20 that about 4,000 malcontents were operating near Torreon, shouting for Felix Diaz, who has been reported as preparing a new revolt against Carranza. It has been several times suggested that Carranza's failure to go to Mexico City was due to his distrust of his leaders in that part of Mexico. On January 21 it was announced in a special cablegram in the New York Times that the Carranza government had chosen Dolores Hidalgo in the state of Guanajuato to be the new capital of Mexico. Dolores is a small town and was the birthplace of the Creole priest Miguel Hidalgo y Costilla, who on September 15, 1810, called his followers together by ringing a church bell and pronounced the famous cry of Dolores, "Long live our holy mother of Guadalupe; long live America, and death to bad government." This was the beginning of Mexican "independence." The old bell is now hanging in the National Palace in Mexico City. It is planned to sell the government buildings of Mexico City except the Palace of Chapultepec, the Governor's Palace, and one or two other principal buildings, and to use the proceeds of the sale in building new and modern buildings at Dolores, which will be laid out as a model capital. On January 22 another American, a cattle man, who had followed bandits over the line to recover stolen cattle, was killed on Mexican soil.

UNPRECEDENTED FLOODS. A deluge of rain in the Mississippi Valley has caused destruction and damage all the way from Illinois to Oklahoma. In Chicago the sewers and the Chicago River were backed up, polluting the water supply. Illinois Central tracks along the Lake front were under a foot of water. Telephone service was crippled, schools were forced to close. Fox, Desplaines, Illinois, and Rock Rivers were out of their banks, and at Joliette, Ill., two thousand persons had been made homeless by the flood. In Kansas City, Mo., the breaking up of the ice carried out the false-work of a new bridge under construction. The rapid rising of the Kansas River threatened further damage. At Oklahoma City five persons were drowned. Much property was destroyed and train service was demoralized.

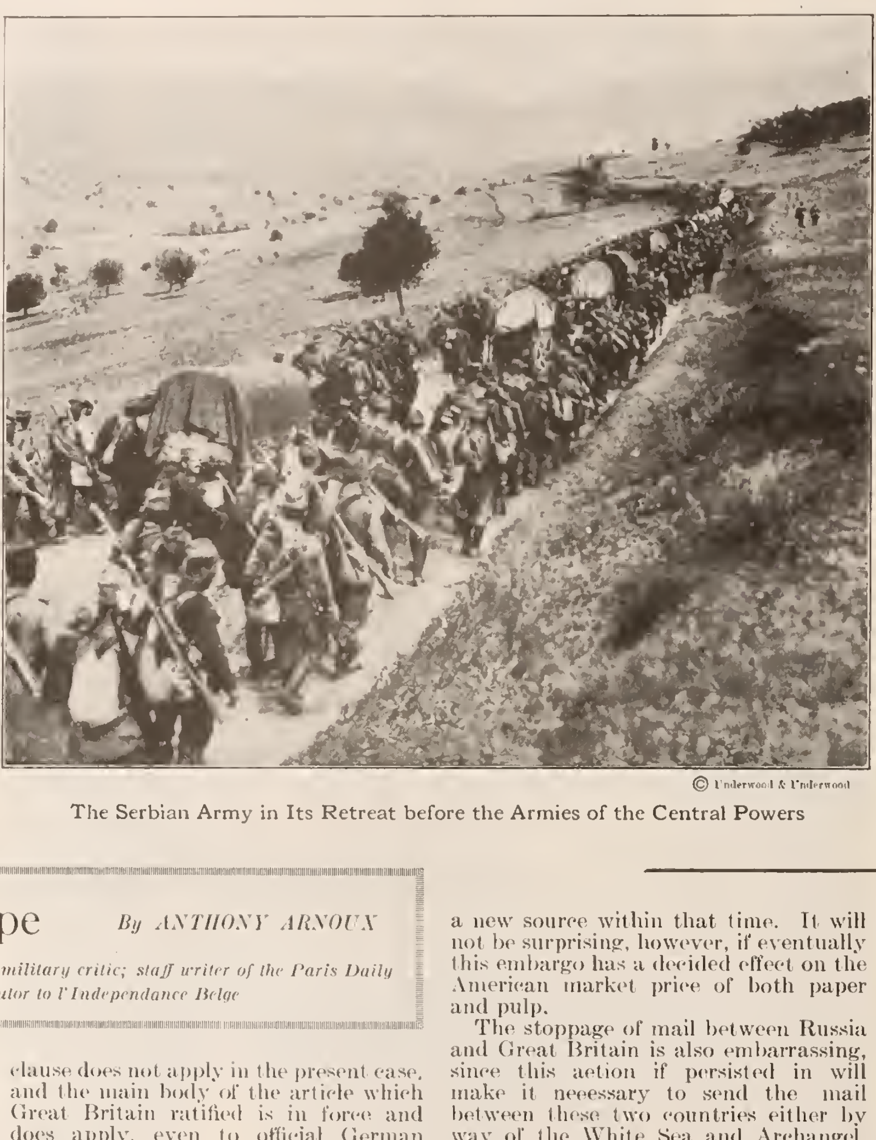
WILL THEY POUR OIL ON THE TROUBLED WATERS? With the Mexican Petroleum Company as the directing corporation, an amalgamation of a number of big oil concerns is being effected to be known as the Pan-American Petroleum and Transit Company, capitalized at $150,000,000. Properties which will be combined in this merger are those of the Associated Oil Company, a subsidiary corporation of the Southern Pacific Railroad, the Union Oil Company, and possibly the California Petroleum Company, besides over one hundred small independent companies now operating on the Pacific coast. The central corporation of this great oil trust was incorporated in Delaware in 1907 to operate in any part of the United States and Mexico, and at present controls some 600,000 acres of oil lands, principally in Mexico. The aggregate capacity of these plants is at present 70,000 barrels of oil per day, and besides twenty-six completed oil wells the Mexican Petroleum Company owns railroad lines, pipe lines, and oil tanks with immense storage capacity, and much land at Tampico. The American oil fields of the other companies are said to have an estimated minimum production of over 600,000,000 barrels a year. Many subsidiary corporations are included in the Associated Oil Company.

THE RIGHTS OF NATIONS. The American Institute of International Law, composed of five delegates from each of the twenty-one American Republics, has prepared a Declaration of the Rights of Nations in five articles, in substance as follows: 1. Every nation has a right to exist, to protect and to conserve its existence. But this is held not to permit unlawful acts against innocent and unoffending states. 2. Every nation has the right of independence and freedom for self development, but no right to violate the just rights of other states. 3. Every nation is in law the equal of every other state. 4. Every nation right to exclusive jurisdiction within boundaries. 5. Every nation is en have its rights respected and protect other nations.

REBELLION HALTS MONARC was reported on January 19 from Pek the coronation of Yuan Shi Kai as em China has been postponed indefinit postponement being due to disturba some of the southern provinces.

SUBMARINE ACCIDENT PRI ED. The investigation into the caus fatal explosion in the United States su E-2, referred to in last week's Christian determined that the explosion was d excessive amount of hydrogen gas give the new Edison batteries which we tested. Lieutenant Charles M. Cook States Navy, commander of the sul testified that on September 9 last, dressed an official communication thr proper channels asking that the E-2 plied with hydrogen-detecting apparat the time of explosion the cells wer given a very strenuous test, which p greatly increased the amount of hydr given off. The ventilating apparatus submarine was shown to have been v

GRUESOME GIANTS. The peopl United States may well bestir thems lay low those prevalent diseases which, ing to the Bureau of the Census, are r ble for most of the recorded deaths. area in which data were gathered, deaths in the year 1914 are accounted these causes: heart diseases, tubercul pneumonia stalked, three abreast, at t of this group of giants, and among t count for thirty per cent. of the total, disease 99,534, a considerable increa 1900; tuberculosis (chiefly of the 96,903, a decided drop in the percentag last ten years; pneumonia, 83,804, w said to be the lowest rate chargeable this disease on record. Following the ers in this onslaught against the race, first, Bright's disease, then malignant (including cancer), diabetes, typhoid, e apoplexy, arterial diseases, and dip Children's epidemics swept nearly children and adults into eternity in th tration area in 1914, measles and wh cough competing for first place. Suic the number of 10,933 were reported. pears to be the conviction of certain min national good health can be assured b pulsory physical examination of ever vidual at least once a year, by politic pointees of politically constituted boa health. Excepting the ignorant and t cious in our population, the compulsory ical examination that is necessary i examination. The race will be subj years to come to the ravages of disease, rests with every individual to protect h



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The Serbian Army in Its Retreat before the Armies of the Central Powers

The War in Europe

By ANTHONY ARNOUX

European journalist of many years' standing; military critic; staff writer of the Paris Daily Mail and Le Temps; contributor to l'Independance Belge

THE quarrel between Great Britain and Sweden over Great Britain's holding up steamers from America and elswhere, containing mail for Sweden or via Sweden, on the high seas, taking such steamers into a British port and there removing the mails, has attracted much attention during the past week. The rule formulated at The Hague on this subject runs as follows:

Convention IX, adopted October 18, 1907, Article 1. "The postal correspondence of neutrals or belligerents, whatever its official or private character may be, found on the high seas on board a neutral or enemy ship, is inviolable. If the ship is detained, the correspondence is (to be) forwarded by the captor with the least possible delay."

"The provisions of the preceding paragraph do not apply, in case of a violation of blockade, to correspondence destined for or proceeding from a blockaded port."

But as Great Britain has refrained from describing her procedure in regard to Germany as a "blockade," this last clause does not apply in the present case, and the main body of the article which Great Britain ratified is in force and does apply, even to official German correspondence. Great Britain has seized Swedish mail in Swedish vessels on the high seas. After a resultless remonstance, Sweden retaliated by seizing the British mail to and from Russia, which necessarily crosses her territory, and continues to hold the same though, curiously enough in view of her prior seizures, Great Britain has remonstrated against this act by Sweden.

This reprisal not producing the desired result, Sweden has followed it up by another and even more drastic step, that of placing an embargo on all wood-pulp exports from Sweden to Great Britain or her allies. About seventy per cent. of the paper on which British newspapers are printed is made from Swedish pulp. There is presumably a stock of this pulp in Great Britain which will last for the next five or six weeks, and it does not seem possible for England to arrange to obtain supplies of pulp from a new source within that time. It will not be surprising, however, if eventually this embargo has a decided effect on the American market price of both paper and pulp.

The stoppage of mail between Russia and Great Britain is also embarrassing, since this action if persisted in will make it necessary to send the mail between these two countries either by way of the White Sea and Archangel, or via Canada, Vladivostock and the Trans-Siberian railroad, either route taking much longer than that through Sweden.

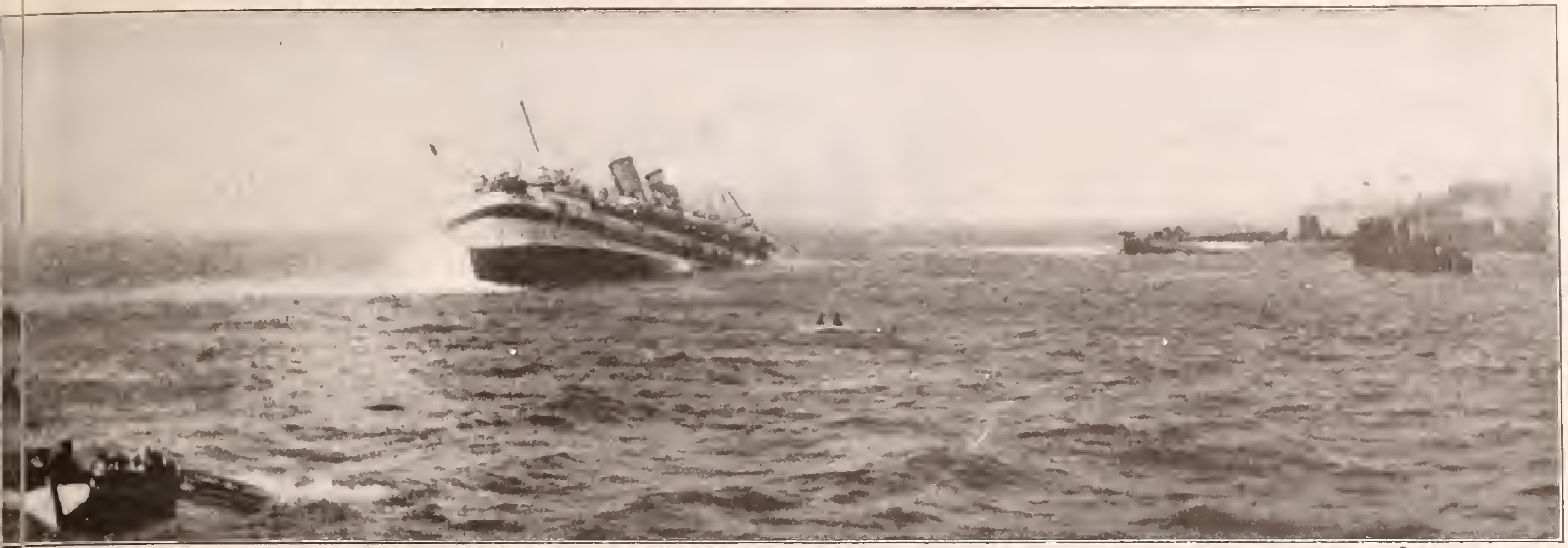
The Greek situation still remains extremely involved. The seizure of Salonica and of the Island of Corfu by the Allies has been followed by the landing of troops at several other places on the Greek coast, but the places chosen and the numerical strength of the forces landed we do not know. It must be remembered that all means of communication with Greece are controlled by the Allied powers. There have been reports that the Port of Piraeus, six miles from Athens, has been seized, as well as the Isthmus of Corinth and the Corinth Canal, but there is little certainty that these seizures have actually taken place.

Italian sources are responsible for a story that in the event that Constantine does not concede all the Allies re of him, including the use of the army against the Central Powers a Bulgarians, the Allies intend to det him and constitute a Greek rep placing Venizelos at its head. The politically is weak, in that Venize a Greek, and even his political en concede that he is actuated by pat motives, so that his policy has keynote the advancement of the i ests of Greece. Besides, Venizelos Cretan, that is, an islander, and Greek continental people have followed an islander far in any d action.

On the Salonica front itself, all been quiet and there are absolutel signs that an attack on that ei contemplated at the present tim the Teutons. Indeed, it would h seem good strategy on their part so. They are solidly entrenched o border between Greece and Serbia, can afford to wait there for an as by their adversary.

The Allies continue to fortify Salonica position and to destroy bridges, viaducts, et cetera, on railroads leading north to the Ser border, so as to interpose all pos obstacles to a German advance from this frontier. Greece has for

Continued on page 147



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Sinking of the British Hospital Ship Anglia in the Channel on November 17, About Eighty Men Out of Nearly Four Hundred Being Lost

d. he be at the head of a household, the em ers of his family, against these giants of espr by wise living.

"HEY HAVE THEIR REWARD IN HI WORLD." There is such a verse in the ri ures, but we do not know for a certainty at was prophetical of the announcement t press of January 21 that common stock hlehem Steel had for the first time rn a dividend, the amount being $30 per ar the total being $4,500,000 on $15,000,- 0 outstanding stock, the payment being id represent "only about a single month's t ofits of the corporation from its ar siness and sales of steel to domes- nsumers." The price of Bethle- m teel fluctuated from 478 down ro h 460 and up again to 479 on ec of the announcement in Wall re Only a month before the war art you could have bought all the et hem common stock you wanted $ a share. Immediately after the r arted, Charles M. Schwab made re d trip abroad and returned with ntracts which have been so prof- ab It is also claimed that this cor- ra on, of which Mr. Schwab is the ad spent in the neighborhood of 2, 0,000, taken out of the year's rn gs, for new construction to meet e eds of war contracts, and that rt similar expenditures aggregat- g 0,000,000 in the next three years e ntemplated. The news item at in addition, that "for several on s 500,000 shells, complete in si powder and bullets, have been ip d every thirty days, and scores ca on have come down to New York m Bethlehem to crowd the decks o going steamers." . . . On the m lay it was announced that the at al Acme Manufacturing Com- n of Cleveland, Ohio, was about to st ute a stock dividend estimated f m 50 to 100 per cent. This com- as just purchased the Windsor ac ne Company of Windsor, Vt., yi $1,100 per share for its stock.

JA AN ON THE WIRE. In De- m r a great celebration was held in ok in honor of the twenty-fifth ni rsary of the opening of the tele- o service in Japan. On the 16th D ember, 1890, service was opened Ja an with two exchanges, at Tokyo d saka, the two exchanges having 0 bscribers. At present there are 10 xchange offices and 210,000 sub- ri s, the service being a government-owned ili . The first installation was made by pa se, who got their instructions in the ni States under John J. Carty, and Mr. ar was hailed at the celebration as the th of the Japanese telephone.

S EDEN LOCKS HORNS WITH BRIT- N The British action in stopping all neu- al ails and in holding parcel post packages f ght and not entitled to the military ex- np ons accorded to first-class mail, has been se ed in all the Scandinavian countries, rt ilarly in Sweden. The Swedish govern- en s stopping all parcel post shipments from ng d to Russia as a means of reprisal, pend- g e settlement with Great Britain of its ot ts against the stoppage of its mails. s a additional measure of reprisal the Swed- h vernment on January 21 laid an em- ar on the exportation of wood pulp. Great rit imports nine-tenths of her pulp for ap making from Norway and Sweden.

P TTING DRINK TO A GOOD USE. he rohibition of the sale of spirits in Russia as ft on the hands of the Russian govern- en a stock of 260,000,000 gallons of vodka. h uestion of what to do with it is a large and as yet unsolved question. Some members of the Duma favor the immediate destruction of the stock, others feel that that would be an unwarranted waste, since chemists are working on a scheme for the use of the spirits mixed with naphtha in internal combustion engines and also in the manufacture of artificial rubber. The government is now engaged in drawing up a bill providing for the maintenance of temperance for all time, but that does not solve the question of what to do with the stock on hand.

EENY, MEENY, MINY, MO. It was announced in Washington on January 19, by Representative Bailey of Pennsylvania, that William J. Bryan would shortly take the stump, traveling throughout the country and speaking in many cities in opposition to the plans for preparedness which Mr. Wilson will present to the country on his speaking tour in February. Mr. Bryan takes the position that there is no disloyalty to the party in disagreeing with its titular head upon questions which have not yet been made a matter of party policy. Mr. Bryan and a great many Democrats believe that the President is wrong in his attempt to increase the military forces of this country. Each spokesman will present his case ably, and the unique "home" game of tag will end at the Democratic national convention at St. Louis. But who will be "It" is more than we can prophesy.

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Bergen, Norway, the fishing center that was swept by fire January 16, making 2,000 homeless, as reported in last week's Christian Herald. The conflagration was said to be the worst ever recorded in Norway. The business section with its old wholesale houses, several of the largest of the hotels, a number of schools, the electric plant and banks and newspapers, were in the section destroyed. The battleship "Eidsvuld" has gone to Bergen with provisions and clothing, and a corps of engineers to build sheds for the homeless people.

ACCUSATION BUT NO TRIAL. Some months ago, American sailors saw an engagement between an English patrol boat, the Baralong, and a German submarine off the coast of Ireland. The American seamen made affidavit on arrival at New Orleans that the English patrol boat had refused to accept the surrender of the submarine's crew, and had continued firing until both crew and boat were destroyed. The German government, acting through Ambassador Page, called the attention of the British government to the affidavits in their possession and asked that proper action be taken. The British government agreed to submit the Baralong question to a board of neutral naval officers if Germany would include in the investigation the British complaint regarding the destruction in Danish waters of the British submarine E-13 by a German torpedo-boat destroyer, and two other cases in which the British admiralty held that the German naval commanders had failed to observe the rules of war. The German government issued a statement in defense of its commanders in the cases at issue, and refused to accept investigation by a neutral board. Germany refused to include the English complaint with her own, and the question stands as it did before.

McKINLEY SOUVENIRS. On January 18 a committee of the House of Representatives reported favorably a bill authorizing the coinage of 100,000 McKinley gold dollars, which the McKinley Birthplace Memorial Association is to be permitted to sell at a premium to help pay for the memorial building to be erected at Niles, Ohio.

WISH THIS CHAIN BROKEN. A few months ago two young women in New York, impressed with the untold agonies which soldiers were undergoing through operations without anesthetics, started a chain letter asking twenty-five cents from each person receiving a letter, and asking each recipient of a letter to send identical letters to four other persons. The quarters were to be sent to Miss Elizabeth Whitman, Eye and Ear Hospital, Thirteenth Street and Second Avenue, New York City. The letters were sent out without Miss Whitman's knowledge. The sum of $5,000 had been received on January 19, and all money received has been properly accounted for and turned over to various war relief organizations under the Red Cross. But the handling of the money is a serious inconvenience to Miss Whitman, and it is greatly desired that the chain should be broken.

NURSE SHARES PRIVATIONS. Because of lack of transportation facilities, Miss Sybil Eden, who was attached to the Christian Herald Relief Committee in Serbia, followed on foot the flight of the Serbian refugees which began last September. Miss Eden walked a total of 360 miles through mountain passes filled with snow. The weather was intensely cold, the Serbian soldiers, who also were in flight, had very meager rations, and the Red Cross nurses, who were following the retreat and ministering to the soldiers, would have starved if the soldiers had not shared with them their own scanty rations.

PROHIBITION MOVES TO THE CITY. Until January 1 no city of much over 100,000 population had come under absolute prohibition. Prohibition is now being tried in the cities of Denver, of 250,000 inhabitants, Portland, with 260,000, and Seattle with 335,000.

POPULAR FOR MANY REASONS. The census taken in the state of New York last June has been submitted to the legislature by the Secretary of State and shows the exact population to be 9,687,744, of whom 5,047,221 live in Greater New York; 83.2 per cent are citizens. In ten years there has been an increase of 20.86 per cent. in total population, aliens increasing more than four times as fast as citizens.

"I CANNOT SING THE OLD SONGS." The school children of Boston may be humming and singing and whistling the song that bears this caption pretty soon, if the Hebrew portion of the city's population succeed in their effort to have a recently adopted song book for younger children excluded from the schools on the ground that it contains a number of songs of the Christian religion, especially the Christmas hymns and carols such as "Silent Night," "It Came Upon the Midnight Clear" and "The First Noël."

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THE MISSING PIECE

A SERMON

By

*REV. J. H. JOWETT, D.D.**

TEXT—Matt. 11:4, 5. "Go and show John again those things which ye do hear and see. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached unto them."

THAT is a most pathetic list. It represents the army of the incomplete. Every member of the army is characterized by some conspicuous defect. Something is wanting. In every one there is a black gap. The blind, the lame, the leper, the deaf, the dead, the poor! Every one has something missing: every one gropes for his lost piece of silver: and my text affirms that every one finds the missing piece in Christ. "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached unto them." Says the apostle Paul, "We are complete in him." The Christ fits into our need, and fills us out to perfection. "In him was life." All the missing pieces of life are discovered and recovered in him.

That is the supreme proof of the Messiahship. "Art thou he that should come?" "Go and tell John that men and women are turning to me in their imperfections and deformity, and they are all finding in me the thing they seek. They are discovering themselves in me! The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear! Every man realizes himself in me, and rises out of partialness and deformity into divine completeness."

Let us state the evidence again in a word. Every man who comes to the Master with an empty vessel goes away with it filled. What then is the claim? That he is all fulness; that no emptiness which can be presented to him can take him by surprise; that we can discover no scantiness in his resources; that the great gap which yawns in infirmity and disease and death can be filled up out of his infinite plenteousness.

That is the vast claim which lies behind the words of my text. Every human need may be interpreted as an index of the Master's wealth. Every need has its complement in him. Am I blind? In him I may find sight. Am I lame? In him I may find energy. Am I deaf? In him I may find hearing. Am I leprous? In him I may find health. What does this mean? It means that all restoring and reviving forces center in his personality, and issue from the energy of his own transcendent will. It means that he claims to be the fountain, ever creating, never impoverished. "Before Abraham was, I *am!*" "I am"; not "I was"; "I am!" With him there is no past. It is one eternal present—one eternal, brimming fulness—ever the fountain. "I am!" "All power is mine in heaven and on earth." "I am the fountain." "Ye are complete in him."

SUCH is the claim. Is his entire life consistent with the claim? One might be almost reluctant to apply such an exacting test. Was he always the fountain? Was he always strong, creative, authoritative, full? Was he never an empty cistern? This we know, that all other men are only occasionally fountains. The water ofttimes fails them. Poets are not always fountains. The inspiration often flags. The muse is very capricious. Any one with a sensitive spirit may know when Wordsworth's fountain is playing and when the silvery strain has ceased. You pass from apocalypse to commonplace, from divine afflatus to merely congregated words. It is not otherwise with all the members of the literary host. They have their hours of ecstasy and their months of commonplace. Now the fountain is playing, and now the precious flow has ceased. You know how we express it in our familiar speech. We say, "Men are not always at their best." They have their moments on the mount, but they travel many flat, monotonous miles before they reach the mount. They are not always at their best. You can make comparisons between their several days, and the comparison reveals distinctions as of twilight and noontide.

How was it with the Christ? He was always at the best! There is only one mood at your disposal when you judge the Christ. The positive and the comparative moods are obsolete. You can only use the superlative. The fountain is always flowing, always full! There is no room for comparison between one day and the next. They are all days of the Son of Man, and they are all full. I cannot tell you the painful jar which sounded through the chords of my heart when I read in a certain very powerful and popular book on the teachings of Christ this strangely unsuitable word: "On one occasion, in a moment of brilliant inspiration!" "A moment of brilliant inspiration!" When were the moments of the Master not filled with brilliant inspiration? "God giveth not the Spirit by measure unto him." He was always inspired, always brilliantly inspired, always full. The day is never poor. He is always consistent, ever at the best, always the fountain.

I WILL watch this Man who claims to be the fountain, "the fulness of the Godhead," when he comes face to face with the three black presences which terrify me, filling me with paralyzing dread. I will watch him when he encounters *guilt*, when he confronts *devilry*, and when he faces *death*. Will his demeanor be consistent with his claim? Will his power slacken, will his inspiration flag? Or will he be the fountain, full, authoritative, original? Will he reveal himself as the all-complete? Here is a man with will and conscience clogged by lustful deposits of many years. The angel within him is being petrified by the accumulated past of untold sins. He is brought face to face with the Master. Will the Master hesitate? Will he shrink? Will his speech trickle out in uncertain timidity? "Thy sins be forgiven thee!" That is enough. It is the voice of the fountain, and grandly consistent with the Master's claim.

Here is another man in the grip of an unclean spirit. I care not now to particularly inquire as to the nature of his possession. Sufficient to know that he is devil-possessed. He is in the bondage of a mighty, present devil. He is brought face to face with the Master. Will the Master be consistent? Will he evade? Will he delay? Will he wait some moment of "brilliant inspiration?" "I charge thee, come out of him, and enter no more into him!" That sounds like the voice of the fountain! There is nothing uncertain or derivative about it. It is the utterance of the final authority, of the executive personality, creative and full. Let us go now to a closed grave. The conditions are sufficiently exacting. "Lord, by this time he stinketh, for he hath been dead four days!" Will the fountain fail? Will the tone of authority tremble into uncertainty? Will he be original here, adequate here, full here? "Lazarus, come forth!" It is enough life is consistent. The tone is persistent. It voice of the fountain. "The river of God is water." He is always ready, always adequate, full. No need takes him by surprise. "Art t that should come, or look we for another?" John what ye see and hear. Tell him to wh evidence points. The fountain never fail fulness is the complement to every emptiness. blind receive their sight, and the lame walk, the are cleansed, and the deaf hear, the dead are up. and the poor have the Gospel preache them." "Ye are complete in him."

WELL, he claims then to be the fountain and he claims that his dealings with me stantiate his claim. "I am come that ye migh life, and that ye might have it more abundantl'

Now let me turn your minds to a slightly d angle of the subject. I have already referre but let me now give it more definite expressio is the fountain of life, and see how the gift t the individual need. It enters and it fills out n peculiar emptiness—sight for the blind, hearing deaf, purity for the unclean, vital energy for the

The Christ is a specialist in every direct human need. Just as the great ocean flows i differently shaped creeks and crannies and c our wide-stretching shores, and fills them w fulness, so the fulness of the creative life flov our very varied and many-shaped vessels, and forms them from defect and poverty into pa of the divine completeness. "He knew what man," says the apostle John: he knows ou points, and the fountain sends its restoring a viving influence straight away to the gapin That is the great glory of the Christian r Every man may find in Christ the remedy own defects. Virtue goes out of the Lord, a vivifying, saving health makes for the part maimed or diseased or dead. Art thou blind? thou not see the beauty of the beautiful, or th ness of the unlovely? What is thy defect? Wh. thou need? "What wilt thou that I should d thee?" "Lord, that I might receive my s "And immediately he received his sight, and fo Jesus in the way." Art thou lame? Shou, name be Mr. Halting? Is there no firmness, cision in thy step?

Has thy will no resoluteness? Dost thou rer paralyzing inactivity? Take thy defect to the tain, and the virtue of thy Saviour shall stra minister to thy need. He maketh the "lame to He changes infirmity into firmness. "He mak feet like hinds' feet," swift and sure-footed, a tablishes us in the pure and lofty place. Ar leprous? Is thy spirit loathsome? Is thy sty, when it was purposed to be a temple? dost thou need? "I *will;* be thou *clean.*" The tain sends the waters of life right away to the need, and the individual emptiness is swallov by the divine fulness. "Of his fulness have received, and grace for grace."

What dost thou lack? What is missing? W thy lost piece of silver? Thou hast been sw for it and seeking for it amid the dust-heaps world. "Ask, and it shall be given you; seek, shall find; knock, and it shall be opened unto, Every one finds the missing piece in him.

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*Pastor Fifth Avenue Presbyterian Church, New York.

News of Men and Missions

PROFESSOR J. P. XENIDES, of Marsovan College, Asia Minor, is now in the United States on a brief visit. He is a Greek, eminent in scholarship, and has been engaged in missionary work for many years. Professor Xenides is thoroughly familiar with the present situation in Turkey, Greece and the Balkans. He is a clear and forcible speaker, and any church, Christian Endeavor or other allied organization can secure his services for address or lecture by writing to him in care of this journal.

YESURAJUDASS ("the slave of Jesus") was once the heir of the chief devil-priest of this district. Just as he was about to be initiated with the mystical and dreadful rites, he boldly declared himself a Christian, and his long sacred hair, that had never been cut since his birth, was shaved off and I baptized him in the presence of all the priests of this district and all the members of his family. He is now an evangelist and is working with me in the villages around Medak.

During the last few weeks we have had a most interesting meeting with another important devil-priest on the opposite side of my circuit. He is now an old man and owns a large number of fields which were given to his forefathers. This old man knew that we had come to his village to preach to his people, yet to our astonishment he gave us a welcome and invited us to come and eat in his house. After that he followed us to the service and after our evangelist had spoken, he urged his own people most strongly to become Christians, publicly owning that he had no faith in his own gods, by whose service he secured his living, and saying that but for his "great possessions" he himself would "follow Jesus." Now he has just offered me one of his houses for an evangelist to live in. I am anxious to place Yesurajudass, our converted devil-priest, in this house. Twenty years ago if any one had told me that we should have two or three evangelists who had once been devil-priests, and that we should be invited to eat and live in the house of the chief priest of one of our districts, I could not have believed it. God has wonderfully opened our way and we have baptized more than 20,000 Christian converts in this district in the last twenty years: yet I remember the time when we had only a handful of brave beginners.

CHARLES D. POSNETT.

REV. A. C. DIXON of the Metr Tabernacle, London, writes Christian Herald that the institutions f by Charles H. Spurgeon, and which ha a means of blessing to great mul Americans among them, are suffering terial decrease of funds owing to th The Pastors' College and Colportage A tion are greatly hampered by such a sit It would be a positive misfortune if th fulness were seriously impaired, even rarily. Any reader of this journal interested in the maintenance of the which Pastor Spurgeon devoted a lar of his life can learn all particulars by to Rev. Dr. Dixon, Metropolitan Tab Newington Butts, London, S. E., Eng

EVANGELIST JOHN S. HAMILTO party closed a successful camp Hastings, Neb., December 12, with 177 sions. Dr. Hamilton and party are n gaged in a meeting in Shelbyville, Ind.

Daily Meditation

FOR EVERY DAY IN THE YEAR. LED BY

J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON SEDGWICK COOPER

The School of Hunger

SUNDAY, February 6. Deut. 8:3. "*I led thee, and suffered thee to hunger . . . to teach thee that man shall not live by bread alone.*" What a strange school is this school of hunger! We e d into the discipline of deprivation in order that ay know the relative values of things. We sc er the true place of a thing when it is taken from . nce it seemed to occupy the front rank, to be e the primaries of life; and when it was removed, und something else in the chief seat, and the is g thing was seen in a secondary place. The at ial slips away in order that the spiritual may be v ed. We lose a princeling in order that we may d king. "In the year that Uzziah died *I saw the r*" Even in the school of bereavement we come o the Lord of life.

Al this, too, is another lesson in the school of pr ation: "I suffered thee to be deprived of success o teach thee that man does not live by success on" We live by disappointment as well as by ta ment. Nay, in our disappointments we can in finer attainments. The cloudless skies make ha. It is the strangely mingled weather, with its l ss and cold, searching mists and rains, which k the "green and pleasant land." We cannot live ccess alone. Success alone would make us hard d ry. We need the softening ministry of disp tment. We need the enlarging ministry of l . We need the mysterious tonic of defeat.

Al this, too, is a lesson taught in the school of n r: "I suffered thee to be deprived of joy to e thee that man doth not live by joy alone." We d y exalt our feelings, and we come to think of st es as the normal mood of a wholesome Christian . Ve seek to live in happy feelings, rather than in a h ous and steadfast will. And so the bread of joy ta en away, and we are left to travel a piece of the d n dry obedience. It is a lesson of infinite value— f hfully walk the King's road when we cannot ar he song of a solitary bird! Man doth not live ppiness alone: he lives in every changing move, or he is traveling toward the Holy City, intent on e ng its gates before the sun goes down. J. H. J.

Strength for Every Day and Every Duty

NDAY, February 7. Isa. 58:1-14. "*Then thou shalt delight thyself in the Lord.*" In Ps. 37, w tells us to delight ourselves in the Lord. It is e ary to ask ourselves how far we have obeyed t njunction. We pray to him, serve him, and e his will and appointment; but do we delight in n Can we look up into his face with a smile when n go awry, and the sky is dark with clouds? If f d it hard to do so, let us give heed to this parap It will afford a clue of immense value.

W are bidden generally to keep the Sabbath of the e life, i. e., to live in that deep Sabbath-keeping i is the theme of Heb. 4. It is the rest of faith, a e by faith we receive from God grace, strength d isdom, for every duty and demand that devolve n and by faith also hand over to the concern of d ll those worries, anxieties and temptations i so easily assail. The habit of handing all things G l and receiving all things from God is the secret h rtsease. When this is our constant practice, h e leisure to delight in God.

B more particularly, we are bidden not to do our n ays, not to find our own pleasure, not to speak r n words. The stress is on *our own.* We must e he cross in our hearts and crucify the self-life a its forms. It assumes Protean shapes, follows l e a shadow, intrudes into our holiest hours. w an we delight in God, so long as we delight in rs ves? Die to self-congratulation, to the praise of n o the flattery of your friends, and live only for d "Well done." and you will find a new joy in d elling up in your soul. F. B. M.

The Onward Impulse of Human Life

USDAY, February 8. Ps. 84:7. "*They go from rength to strength.*" A stationary engine is very in resting. We had much rather inspect a great, t, ffing locomotive that has just whirled a limited n nto the station from a distant city. The throb of s m and the impression of its reserve that seems e or another run move us—it is a moving, onward n it has an eager forward power.

So is it with genuine human life; its motion, its variety, its very vicissitudes give it flavor and attractiveness. The mind dislikes stationariness. A life would be well-nigh unendurable without progress, or without work for unattained ends. The joys of existence are the passage from ignorance to knowledge, from toil to rest, from enslaving sins to freedom.

Men at times dread death because it seems at first thought to suggest stoppage of the onward march to ideals as yet unreached; it suggests cessation from labor and the adventure of living. Dr. William Harper, dying, said that his great hope in looking forward to heaven was in having more work to do. Jowett wrote to Lady Tennyson, when the poet was suffering from a severe malady, intimating that the poet might find comfort in meditating on all the good he had accomplished by his writings. But great suffering souls are not so likely to enjoy such retrospect as much as the anticipation of what they will do after their trial has passed, or perhaps in sorrowing over all they might have done.

These human hands, these hearts and minds, are made for the active, onward life. Unaccomplished desires drive us on; there are hopes to be fulfilled in life's tomorrows; there are sins to be requited by virtues and ideas never yet expressed, struggling within us, impelling us onward. Driven by fears or enticed by dreams, we must be moving always onward. It is the call of nature; it is the command of God. C. S. C.

Jesus' Love of Flowers

WEDNESDAY, February 9. John 19:31-42. "*Now in the place where he was crucified there was a garden.*" It was befitting that our mother earth should escort her Maker and Redeemer to the end of his redemptive work (so far as the cross was concerned) by the odors of her sweetest flowers. The Lord loved flowers. From his boyhood days, when he trod the green carpet of his native hills, and throughout his brief life, he loved to consider them as they grew. To his pure eyes they were more beautiful than Solomon would have been in all his glory; and this by the pure beneficence of his father. They could neither toil nor spin; their beauty was due to the pure love of beauty, which is an element of the divine nature; they were the free pensioners on his everlasting beneficence. It was fitting then that they should mingle their fragrance with the lingering scent of the precious ointment that Mary had shed on him for his burying. Probably there is no cross, no bed of pain, no sorrowful experience, without a garden somewhere near from which wafts of fragrance may come to the dying, if only they are sensitive to its ministry.

Is it not also true that when the cross is borne in the spirit of Jesus it creates a garden? Consider the sufferings of apostles, confessors, martyrs, and missionaries in all ages of church history, and as they pass before our thought we realize that no cross has been erected for fellowship with the sufferings of Christ that has not produced a garden the fragrance of which is in the world today. No suffering can be rightly borne without its adequate compensation; and although this life is too short to allow us to see the wildernesses burst into rose-gardens, such discoveries will be among the delights of heaven. F. B. M.

The Bible and Citizenship

THURSDAY, February 10. Ps. 127:1. "*Except Jehovah keep the city, the watchman waketh but in vain.*" There is an increasing tendency to relate the Bible to everyday life. No faraway mystic or theological interpretation of Scripture satisfies the modern man. We in these United States especially are a practical people, and we require from our religion, as from everything else, a serviceable aid in the matters nearest at hand. Action is our keynote. A business man said to a pastor who asked for his membership in the church, "If I can do something definite and worth while, I will come in; but I don't want to come in just to sit around and sing."

Citizenship is a very practical and important matter at present, and there is much in the Bible regarding it. In the Old Testament laws and procedure, politics and religion were closely intermingled. Jehovah was the God of the nation as truly as of the individual. Jesus made the meaning of citizenship even more clear, not simply by obeying the laws of the land, but also by showing the detailed sweep of its teaching in the common life of the individual.

It is here taught that good citizenship is a personal matter, a matter of honesty, paying one's debts, cultivating a keen conscience toward our neighbors, being unpartizan and developing the traits of mercy, peace and righteousness in all our dealings. The old sexton at Amesbury, Mass., fulfilled these conditions. He was asked his creed: he answered, "I try to shovel a straight path; I shovel it wide; I shovel it clean." A good citizen, whether he shovels snow or sells merchandise or builds bridges, is a man of conscience in his work. Citizenship is more than casting a ballot; it is a life of righteousness.

The Master taught that the Christian citizen was marked by serving. His was the ministry of washing his disciples' feet, of healing, of going the second mile. It was the democracy of service, and the constitution of the Christian state was written in love. A great citizen is one who makes his life not a career simply, but a mission. This was what the psalmist called, "Keeping the city." C. S. C.

Manifestations of Grace

FRIDAY, February 11. Titus 2:1-15. "*The grace of God has appeared. . . . Looking for the appearing of our great God.*" Here are two appearances or manifestations, the one of the grace which has taken place, the other of the glory which will take place. We live between the two. The radiance of the grace which came to our world in Jesus Christ has not yet died off the world: but ere long a still brighter light is to flash on the cloud and illumine the world's midnight. This is our blessed hope.

In the meanwhile we are bidden to deny ungodliness and worldly lusts, and live soberly in our self-estimate, righteously to our fellows, and godly toward our Father in heaven. It is a high ideal, which would fill us with despair were it not for the Holy Spirit, who helps our infirmities and forms Christ within us. With God all things are possible. His commands are enablings. Whatever task he sets before us engages his utmost help and cooperation.

And notice that his grace has brought salvation within the reach of all men. We are not told that all are saved, but all may avail themselves of salvation. The air is around that we may inhale it. The sweet waters of life are at our feet that we may dip them up. The table is spread, but we must sit at it. The salvation is at hand, sufficient for the greatest possible demand we can put on it. The deposit is in the bank, placed to our account; but we must draw on it without stint, for it is God's desire that we should be redeemed from all iniquity and be separate for his use.

F. B. M.

The Miracle of Divine Power

SATURDAY, February 12. Acts 1:8. "*Ye shall receive power.*" What a difference between a fence wire and an electric wire! One is dead, the other is wonderfully alive. One is simply to mark a line of ownership, while the other stretches across continents and passes under oceans, communicating messages to millions, or flashes its light, illuminating cities, moves commerce and machinery and sends the very tone of the voice thousands of miles. The wires are the same; the difference lies in their relation to power. Are there not too many fence wires around our churches—ecclesiastical fences, built to keep from mingling in each other's pastures? If we would lift up the wires from formalism and bigotry, so as to connect them with the dynamo of God's power, a world of sinners might soon be brought into the Kingdom.

Is there not wire enough in the fences to reach from glory to every sinner on the footstool? Enough to illuminate all the dark places of cruelty? Enough to thrill mankind with the messages of love and mercy? The mere electric wire remains unchanged, it being only a pathway for the hot footsteps of the lightning, only a dead instrument; while Christian men are living, loving, thinking agents, only a "little lower than the angels," conscious of the divine magnetism as the holy fire passes through the soul to others of our fellows lost in sin. E. W. C.

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There is a good, a better and a best,
And we should not contented be, nor rest,
Until our good is better, and our better best.

The Garden City Preparatory Conference

By PROFESSOR W. H. T. DAU

MINISTERS of all denominations were advised quite a while ago that there was a movement on foot to unite the Christian churches of the world. The movement is known as the "World's Conference on Faith and Order." It is likely that if the war in Europe had not broken out, the world would have learned ere this of greater efforts to unite the divided parts of Christendom than those that were made January 4, 5 and 6 at Garden City, Long Island. It was at this place that an august gathering of many prominent men took place for the purpose of arranging the preliminaries for the calling of a world's conference, which will probably be held in the city of New York in the not distant future.

True, the gathering had not from the start the active support that had been anticipated or wished for it. Only seventy-six of the invitations that had been issued for it had been accepted when the meeting was called to order, while fifty-four invitations had been declined, nine had been answered in a non-committal manner, and sixty-six had brought no reply at all. But those who did report for the opening session of the conference or arrived while the conference was in progress were all men of high standing in their respective communities—able, earnest and responsible men.

The Protestant Episcopal Church had the largest representation, five of its bishops alone being present. It was within this church, we believe, that the movement originated, and clergymen and laymen of this church have been most active in furthering the movement. The late Mr. Morgan a few years ago donated $100,000 to defray the expenses of four representatives of the Episcopal Church who were to tour England, Scotland, and Ireland and urge the Anglican communities to work for a World's Conference on Faith and Order. It was reported, too, at the time that Mr. Morgan stood ready to defray the expenses of similar deputations from America, representing the Presbyterians, Methodists, Baptists, Congregationalists, or other bodies, to their coreligionists in Europe.

The Baptists, the Congregationalists, the Disciples, and the Methodists had likewise sent prominent men of acknowledged ability to the conference. There was a representation of the Lutheran Church present, in the persons of three divines from the General Synod, and to one of these had been assigned the difficult task of outlining the basis on which the Christian churches of all the world may be united.

The absence of some of the invited guests has been noted in the press reports as a rather significant feature. There was no representation from the Roman Catholic nor from the Greek Catholic communions, the only non-Protestant faith represented at Garden City being the Old Catholic Church, which, because of its refusal to recognize the supremacy of the Roman Pontiff, is regarded as schismatic.

IN a previous issue of the Christian Herald the attitude has already been noted which the Church of Rome has assumed toward this movement of universal church-union. The presentation of the facts given in that issue, with their interpretation, receives not a little strengthening by certain additional remarks of Cardinal Gasparri, which even more plainly than his letter reveal the true mind of the Roman Curia on the World's Conference. Permission having been asked of him to give his letter to the conference some publicity, the Cardinal acceded to the wish with these words:

> The august Pontiff kindly permits that copies of my letters which, though a faithful, are yet but a faint portrait of the pontifical love, shall be sent to all to whose welfare and peace you believe they will contribute. It is a pleasure to repeat the encouragement that the aid and earnest prayers of the Roman Pontiff will never be lacking to any one who, having freed himself from prejudiced opinions, with a true and sincere will strives with all his strength that the unity of faith and fellowship instituted by Christ and built upon Peter may be restored, and that all who are enrolled in the name of Christian may betak selves to the bosom of the one most church, and may be joined and associ members with Christ the Head.

These remarks of the papal Sec of State are a masterpiece of refusal. Rome is careful, whe vised that the cordial letter of th to the Preparatory Conference is published, to dissipate any doubt the letter might have left in some as to the terms on which union i sidered feasible with the Chu Rome. Union with Rome ca come when "the unity of faith a lowship instituted by Christ an upon Peter is *restored*," and whe again "betake themselves to the of the one most loving church." that separates them from this at present is declared a "prej opinion" from which they must themselves." To this end the pra the Pope are vouchsafed the I tants. Rome will do everythi mooth the way for the return of gal Protestantism.

A CURIOUS point had to be lated when paragraph 9 plan for organizing a council o missioners came up for discussion. paragraph reads: "When a comm is established by law as the state of any country, the head of th

Continued on page 146

Alaska's Three Gateways

CONTINUING FRANK G. CARPENTER'S NARRATIVE

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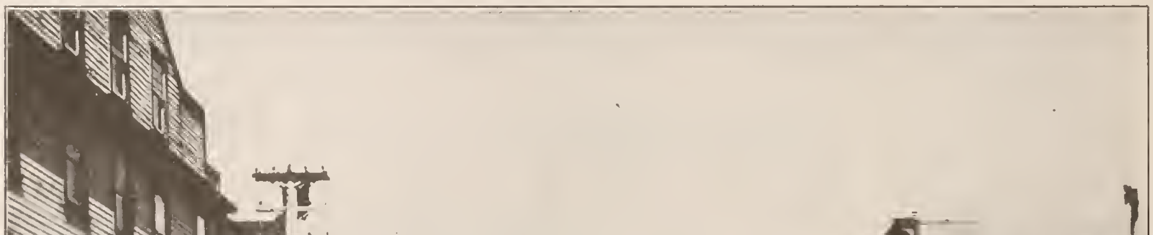
DURING the past few weeks I have visited each of the three principal water gates to Alaska. I sailed north from Seattle, the chief port of the Pacific northwest. The city has seven transcontinental railways over which goods destined for the Far North come from all parts of the United States, and its business with Alaska is greater than that of any other port. It is the bank, the department store and the barn of the territory. As to the banking, it handled in 1914 something like $28,000,000 of Alaskan exports and imports, and as to its department store business the goods sent north were of every description, and they sold for more than $14,600,000.

Seattle has one of the finest harbors of the world. It has twenty-nine wharves and docks with a frontage of thirteen miles. It has elevators which will store four million bushels of grain, and flour mills with a daily capacity of seven thousand barrels. Among its many steamers are eleven lines that go to Alaska and five others that ply along the ports of British Columbia.

The second water gate to Alaska is Vancouver, at the end of the Canadian Pacific Railway on Puget Sound. That port has also the Great Northern and the Northern Pacific railways, which carry out goods there in bond to be shipped to Alaska, and it will in a short time have also the Grand Trunk Pacific Railway, which is to build southward to Vancouver. The Chicago, Milwaukee and Puget Sound Railway is planning a branch into Canada and in time there will be six transcontinental roads terminating at Vancouver.

As to the steamers, there are now only two lines that go from Vancouver northward. These are the Grand Trunk Pacific and the Canadian Pacific, both lines being owned by the railroads of the same names. The Alaskan business of Vancouver is a bagatelle in comparison with that of Seattle. Its chief trade is with the Yukon territory and especially with Dawson, to which city almost $4,000,000 worth of Canadian goods are shipped every year.



Third Avenue, the Main Business Street of Prince Rupert

Shorter Route Around the World

THE third and last water gate to Alaska is Prince Rupert, the new terminal of the Grand Trunk Pacific Railway. This is the farthest north of all the doors to our territory, being in fact only forty miles south of the international boundary. It took me less than six hours to come here (Prince Rupert) by ship from Ketchikan, and a fast ocean steamer could go in two hours from here to Dixon Entrance or the Portland Canal, where Alaska begins.

Prince Rupert is more than 500 miles north of Vancouver, and more than 600 miles north of Seattle. It is about two days nearer Alaska by rail than any other port, and its people think it offers by far the best route from the eastern and southern parts of our continent to the United States of the Far North.

I have just had a talk with the mayor of Prince Rupert. He claims, and rightly, that the port will eventually give the shortest route to the Orient and that it will cut down the stea trip to Yokohama, Japan, more 500 miles. The chief reason fo is because Prince Rupert lies north on the globe, and therefo a shorter water route to the Far

"It is only about four days fro rope to Halifax, Nova Scotia, the Grand Trunk Pacific Railw gins," to use the words of the

"The road runs, there in one cont line across the American contin Prince Rupert o Pacific. It crosse ada far north Great Lakes to Win then cuts throug wheat belt to Edn and goes on to the Rockies by grades than any road that crosse continent. It has ents by various c tions to all of the States cities, a promises to be th freight route for able products be Alaskan waters a rest of the contin

I wish I could you Prince Rupert town lies on a be bay guarded by is Its harbor is fo miles long, and enough to hold a fleets that will ev at any one time t Bering Strait. minds me of Jaffa port for Jerusalen is right on the sea the buildings clin and down the mountains of rock to the shore. The chief differen tween them is that the hills of are all bleak and bare, while th Prince Rupert are wooded and c perpetual green.

Seven years ago the site of thi was a forest. Pines and cedars co the mountains, and today the st rising out of the sloping town lot ik the black bristles of an unshaven chi. The town has 6,000 people. I ve ure it has more than 60,000 stumps. Th stumps are rooted in the crevices of e bed rock, and the space between h is matted with muskeg, a mossy ve tation two or three feet in depth ha holds the water like a sponge, and na es it impossible to go across country without thick boots or rubbers. Th muskeg covers the whole region ab t and it was one of the difficulties ha had to be conquered in laying out m building the city.

Town with Roller-Coaster Streets

ANOTHER and still greater difficulty was blasting the rocks from h sides of the hills and making level pla es upon which streets might be laid an houses be built. The site was all roc mountain, and every bit of the tow is founded on the bed rock. The sev rs have had to be blasted from the sid of the hills and built up in the valey The same is true of the roadways n he business part of the town, the wh e having required proportionately al ost as much grading and blasting as he Culebra Cut of the Panama Ca al.

the residence section the streets ar of planks resting upon a trestle-wo or upheld by posts. The town sit which covers about 2,000 acres, is ma e up of sharp hills, which run back to ooded mountains over 2,000 feet hig. The place is so rough that to bu l solid roads through it would bank-ru the city many times over, and so th roadways are wooden, looking like in of continuous bridges. The streets ru up hill and down and they are sixtee feet wide. They rest upon posts of arious heights, according to the gra es and the valleys. In some pla s the planks are spiked to a trestle wo from ten to twenty feet high, and in hers they lie on the bed rock of the hil The planks are three inches thi and the roads are substantial en gh for heavy teams and the score or ore automobiles owned in the town. Pr ce Rupert has twenty-one miles of su roads, and in addition many miles m e of pathways of boards five or six eet in width. The latter connect th main roads with the houses.

was in company with Mr. J. H. Pi bury, the civil engineer who laid ou Prince Rupert, and Mr. M. J. Hobin, a ember of the board of trade, that I to an automobile ride through the to . We had a two-ton seven-passe er car which seemed to me unusually wi , and I expected a collision every ti another car passed. The plank ro was so narrow that turning-out pl es have had to be built at the cross-st ts and curves, and the inclines are su that we flew up and down as though w vere going over the track of a giant ro r-coaster. Now we would shoot ar nd a curve where a slight skidding of he car might have hurled us into a vine; and now climb a hill with the po s and the trestle-work trembling be eath us. At one time we rode for so e distance through "Lovers' Lane," a rt of the ninety acres of forest that fo s the public park of the city, and at nother we climbed the steep slope of cropolis Hill, although Mr. Hobin suggested we had better walk, for the road was a bit old, and the posts might be too weak to support the automobile.

An Aerial Baseball Park

IT was on top of Aeropolis Hill that we inspected the water works of the city. The supply comes from Lake Woodworth, on a little mountain five miles away; and it is brought in an eight-inch pipe across country to this reservoir. The reservoir has been dug out of the bedrock, and it contains more than a million gallons of water in addition to the usual needs of the city.

On another part of this same hill are the municipal tennis courts and baseball park. These have been made at the expense of the citizens, it having cost $25,000 to blast out the rock and level the space for the baseball diamond. It will take $5,000 more before the ball ground is as the mayor says it should be. The park is so situated that the hills about it form the grandstand, and consequently there is free admission. The pay of the players is collected by passing the hat. The municipal tennis courts have been made by laying a level plank floor upon the uneven surface of the rocks, and erecting about it fences of wire netting so high that the balls cannot possibly fly over it and roll down the steep slopes of the mountain.

Standing upon Aeropolis Hill, one has a good view of Prince Rupert. Off to the front is the harbor, sparkling in the sunlight and backed by mountainous islands of green. At the back are forest-clad hills, lost in the clouds, and between is the city, its business section made up of two and three story frame buildings, painted in modest colors, with roofs red, brown and black. Here and there the spire of a church rises above the roofs; and should you take your glass you might pick out the signs of banks, stores, real estate offices, and, I regret to say, of saloons. As to the morality of the city, the mayor tells me that it is just medium, not too good and not too bad. He asserts, moreover, that during his three years of administration, although vast sums—a million dollars last year—have been spent in public improvements, there has not been one nickel of graft. I wonder!

The private residences of Prince Rupert include many comfortable homes. They are one and two story frame cottages, rising out of the uneven green of the muskeg. Many have blasted out the stumps in making the foundations and some of the people have built up level yards about their houses and have lawns as green and smooth as those of old England. All kinds of vegetation grow luxuriantly. The town has many beautiful flowers and the whole country is green from one end of the year to the other.

Prince Rupert Boys on Their Way to the War. The Town Has Twenty Miles of These Board Walks

The climate of Prince Rupert is milder than that of Baltimore, Richmond, or St. Louis. It is not so cold in the winter and it is more mild in the summer. The mean temperature in summer is about 60 degrees Fahrenheit, and in winter the thermometer seldom falls to below eight or ten above zero. As to rain, the town reminds me of southern Chile, where they say it rains thirteen months every year. The rainfall in some years is 110 inches or more, and just now it showers all the time. There is but little snow in the winter, although you may have two feet within a few hours. The snow melts quickly, however. There are heavy frosts on account of the moisture. The frosts sometimes cover the plank roadways to a depth of three inches, and then the people have coasting and tobogganing parties on the roller coaster highways I have described.

Abreast of the Times

PRINCE RUPERT is a healthful city. There were less than thirty deaths last year in the 6,000 population, and the births were 150. It has good public schools, including a high school, with a building of four stories. It has three daily papers, and a public reading room, and its people are quite as intelligent and much more progressive than those of similar sized towns in the east.

For instance, the town believes in municipal ownership. It has a hydro-electric plant that cost more than a half million dollars, from which it not only supplies the several public utilities, but also sells power to factories and individuals at $13 per horsepower per annum. The town has its own telephone and electric light plants. The telephone rates to business houses are $4.50 per month, and the plant pays a profit to the municipal treasury. The mayor tells me he hopes to put on municipal jitneys.

Prince Rupert believes in the single tax, and the most of the revenues of the city come from a tax on land only. Improvements pay nothing. The Prince Rupert Hotel, for instance, cost $125,000 to build. It is on a lot 100 x 200, and this lot is valued at $50,000. The tax is levied on the lot only. There is nothing paid on the building. Just across the way is a vacant lot of the same size, and it pays just as much taxes as the big hotel. The result is that people cannot afford to hold valuable real estate without improving it. The present taxes are a little over twelve mills on the dollar of assessed values, which are about 60 per cent. of the real values.

Prince Rupert started with a boom. It was all planned and partially developed before a single lot was offered for sale. The Grand Trunk Pacific Railway decided upon a site, and sent its engineers to clear the land, level the hills and lay out the city. The company had 24,000 acres of land, including the town site, and the first subdivision covered one-twelfth of that area. The woods were cut away, the land cleared, the business part of the city excavated and leveled and plank roads made. The future city was advertised and then auctions were held in Victoria and Vancouver. The first lots brought high prices, and the boom continued, until the present financial stringency began. Now hard times have reduced the prices and progress is halted. The war has stopped business in all parts of Canada, money is tight, and the people are so much affected by what is going on in Europe that they do not think or talk of anything else. Within a short time a large number of volunteers have been equipped here and sent to the front, and the same is true of Dawson in the Klondike.

There is no doubt, however, that Prince Rupert is bound to be a city of considerable size. The people believe that it will be a great port, and that within a short time after peace is declared it will start on its way to becoming a city of 100,000 or more. With a view to the future the city is now erecting the largest floating dry dock on the Pacific coast. This dock will cost over $3,000,000. It will handle ships up to 600 feet in length and 20,000 tons capacity. The dock is almost completed.

(To be continued)

How Hills Block the Projected Streets, and How the Obstructions Are Removed

Our Editorial Forum

PRESIDENT
OTTO KOENIG

MANAGING EDITOR
GEO. H. SANDISON

SECRETARY
THEODORE WATERS

The Cross-Bearers

WHEN the multitude compelled Simon the Cyrenian to carry the cross, they forced upon him what they regarded as a gross indignity. They little knew that they were thrusting on him the greatest honor. Simon the stranger thus became the first of the cross-bearers, and the great type of those Christians in all the ages to come who were destined to follow Jesus in carrying the heavy burdens of opprobrium, suffering and self-denial. There are men whom all of us know who are cross-bearers. They carry the burdens of others, and spend their strength and substance in their behalf. They have the sick, the poor, the erring, the spiritually weak to bear upon their hearts continually. They have trials that the world knows not of. Many a life has been turned from evil to good by their unselfish sacrifice; many a shame has been vicariously and bravely borne to save others from going down to a deeper depth. Yet these might have escaped it all if they had put self first. But they took up the cross, and in crucifying self they honored the Master, as they walked with firm and unwavering tread in his footsteps.

It is the finest part of Christian discipline to learn to carry the cross, not as a penance as some do, but as a mark of high honor and distinction. One writer has likened the soldier on the field of battle to a cross-bearer, but there are nobler similitudes. Paul gloried in the suffering and "the shame" of the cross. Every scar and disfigurement he had ever received at the hands of a persecuting world he held to be the marks of the Lord Jesus—the visible physical testimonies of his cross-bearing. So we may esteem what the world views as losses to be real gains when they are gotten in his service. We may lose name and fame and wealth and friends, but if we lose them for his sake and for the well-being of others we are really the gainers by such a loss.

Counting the Cost

SOMEHOW or other the military and naval alarmists are not making the headway they expected. Congress, after weeks of desultory discussion, has made no practical progress on the subject of preparedness. Peace and War clash in the congressional speeches. Meanwhile both branches of Congress are at sea over the problem of raising larger revenues.

The plain truth is that the advocates of preparedness, overconfident of their ability to stampede Congress, have shot beyond the mark, and now they find their plans in danger of going to pieces. Congress simply refuses to be stampeded. Such clear-brained, outspoken men as Gore, Works, Jones and O'Gorman in the Senate, and Hensley, Tavenner and a long line of others in the House, are not to be scared by the stage thunder of the militarists, nor silenced when they speak for the nation in questioning the sincerity of the agitators for preparedness. They have demanded that the people should know the truth—whether there is a Munitions Ring, and whether, beneath the surface of the concerted movement for national defense, there are not clumsily concealed stock-jobbing schemes, which should be brought to the light by a public investigation.

While the preliminary skirmish goes on in Congress, the prospects of the Administration program being defeated have moved the President to decide on a speaking tour to convert public opinion. It is understood that he will take a wide "swing around the circle," taking in New York and the Middle West. Simultaneously comes the announcement that the views of those who oppose the extravagant schemes of the "preparedness" agitators and favor a sane and sensible policy will be presented in public addresses throughout the country by Professor Nicholas Murray Butler, Professor Hull of Swarthmore, Hamilton Holt and others, who will begin their aggressive campaign of public enlightenment immediately.

Few if any of those who are now most clamorous for a huge increase of armaments have given to the country anything like a truthful estimate of the cost of preparedness. The reason is that they dare not count the cost and declare it publicly. They know that were they to set down in cold figures the vast sums which would be needed, annually and indefinitely, to carry out their program, there would be a universal storm of dissent. They would be instantly compelled to abandon their project and go out of business. Even the Administration program is making no headway. The Continental Army scheme has been shelved at the outset, and the rest of the general plan has been reduced by the Military Committee to a purely tentative proposition. Congress is clearly sensible of the fact that the load of taxation is already so onerous that any attempt to saddle new burdens on the country will meet with opposition all along the line. The real task which lies immediately ahead of us is preparedness, not for war, but for the problems of peace that will have to be dealt with after the war.

Lincoln as a Poet

WHILE the literary ability of Abraham Lincoln has been widely acknowledged, as revealed in his masterly addresses on various occasions, in his state papers and most of all in the famous Gettysburg speech, which has come to be regarded in the light of a modern classic, very few Americans know that he was a poet. In a volume just issued, Osborn H. Oldroyd, an old soldier who has devoted many years to the collection of literary and other memorabilia of Lincoln, discusses for the first time the poetic talent of the martyred President. In the forties, Lincoln conducted a literary correspondence with a friend, William Johnson, and from time to time sent him pieces of original verse. One of these productions, "My Childhood's Home," contains certain retrospective passages that are marked by genuine poetic feeling. Two verses of this early poem will give an idea of the writer's mood:

As dusky mountains please the eye
  When twilight chases day;
As bugle-notes that, passing by,
  In distance die away;

As, leaving some grand waterfall,
  We, lingering, list its roar—
So memory will hallow all
  We've known but know no more.

While only two poems by Lincoln have been preserved in any form of completeness, there would seem to be good grounds for assuming that he had written more. In one of his letters to Johnson (enclosing the second of his admittedly original poems, which dealt with the tragic case of a friend who had lost his reason) Lincoln wrote: "In my poetizing mood, I could not forget the impression he had made upon me." It is probably true, as a writer has remarked, that in his moments of quiet reflection, Lincoln's mind gravitated toward the weird and the somber. While in his happier moods he loved to quote from Holmes's "Last Leaf," his acknowledged favorite above all others was the poem "Oh, Why Should the Spirit of Mortal Be Proud?" written by William Knox a century ago. He would repeat this with eyes half closed and in the saddest tone imaginable. But such a mood was exceptional. He had a reserve fund of quaint humor and a keen appreciation of it in others. In one of his letters he discusses a comic parody on Poe's "Raven" in a way that shows clearly that he would have been pleased to have written it himself.

Lincoln had the mind of a poet though he lacked the training. His passion for poetic expression grew with the years and with experience in public affairs. It may be said of him with absolute truthfulness that he sat at the feet of the prophets, and that the study of Scripture furnished the inspiration for many of his noblest utterances, which were naturally cast in free poetic mold, independent of metrical restrictions. To illustrate this, the biographer refers to the immortal Gettysburg speech, with its "classic perfection of ordered thought," to which new force and beauty are given by presenting it in the form of *vers libre*, as it may have originated in the mind of Lincoln:

But, in a larger sense,
We cannot dedicate—
We cannot consecrate—
We cannot hallow this ground.
The brave men, living and dead,
Who struggled here,
Have consecrated it far above our poor power
To add or to detract.
The world will little note nor long remember
What we say here,
But it can never forget
What they did here.

One of Lincoln's famous "spread-eagle" passages is recalled, which has in it enough of both poetry and patriotism to deserve to be quoted at this time, when our nation is talking of possible European complications. It occurred in the course of a speech on the perpetuation of our political institutions:

All the armies of Europe, Asia, and Africa combined,
With all the treasures of earth (our own excepted) in its military chest:
With Bonaparte for a commander,
Could not by force take a drink from the Ohio or make
  on the Blue Ridge
In a trial of a thousand years!

Winter and the Homeless

"WHO can stand before his cold?" as Psalmist in one of those splendic scriptive passages that deal wi forces of nature. For many da icy, penetrating cold of winter has had a large the continent in its grasp. It is a season that most heavily upon the homeless and the unem At night they flock into the municipal shelters larger cities, benumbed and half frozen, some o literally ready to perish. They come in a s increasing stream to the midnight meal of the B Mission Bread Line. Some are in clothing that better than rags, and almost all are so thinly c that they are unfit to face the biting winter Moved by the instinct of self-preservation, the dle together for warmth. When the doors are o they shamble in from the icy darkness, to be g with good cheer and words of welcome. On nights, when the temperature is hovering nigh t the big rolls and the mugs of steaming hot coffee the best banquets. There can be no better i ment nor one that could give greater satisfactio a dollar or two put into the Bread Line. Th this, ye who sit at your own cozy firesides, wit loved ones "curtained and closed and warm." can, if you wish it, be the host of a dozen or a or half a hundred of these unfortunates, for a will feed twenty men and a five dollar bill will feast for a hundred of the unemployed and ho ones who have somehow missed the right road in the path that leads to true success and happiness. is the middle of the social season, when invitatio entertainments are in vogue. We question w any formal social function would afford you a fr of the heart satisfaction you could derive from a midnight meal to the Bread Line. Send in gifts to the care of the Christian Herald, and th will be literally going out into the "highways a ways" for the guests whom you desire to sit at table and enjoy your hospitality.

Warden Osborne's Fight

CLEAN-MINDED, high-souled, strong- people East and West are rallying t defense of Thomas Mott Osborne, in warden of Sing Sing prison. It will difficult matter to place the guilt in the plot that to have been formed against him. The offici charge of the actual prosecution may be thoro sincere in believing the preposterous affidavit mitted against him; even if they believe them f is doubtless their duty, now that they have made, to present them for what they are wor jury and courts. But somewhere back in the t will be found the powers of corruption and determined to block and overthrow the work of ing the old prison system of its gigantic evils.

So far as the gruesome and unspeakable ch made against Mr. Osborne are concerned, Mr. Jay Chapman, writing to the New York Times, gests a means of weighing them fairly: "The ch recently preferred against him can be paralleled i life of every great reformer from Socrates d Mr. Osborne himself he aptly characterizes "He is a man of genius, one of those single-m reformers whose fate and fortune it is to excit antagonism of powerful interests and to face p cutions, conspiracies and hatreds as deep as life

Not even Mr. Osborne himself would claim th has already actually attained the ideal for a p régime. But not only Mr. Osborne, but every of fair play believes that he should have a longe fairer chance to work out his noble experime the rehabilitation of the law-breaker. Enough already been accomplished to prove at least th is on the right track. The other night a convict had escaped from prison, after an all-night confe in New York City with recently discharged con took the train back to Ossining and surrendered self. Another man, a discharged convict, tes that it was the memory of Warden Osborne's that is keeping him straight. These are but iso cases among hundreds. In many cities and towns are found who are trying to live life "on the le because of the fairness and kindness of "Tom Bro the prisoners' friend.

Every decent citizen of the United States calls for fair play for this brave man in his fight to p himself pure and honest, and in his efforts to other men back to cleanness and honor.

The Bible and Newspaper

CONDUCTED BY
FERDINAND C. IGLEHART, D.D.

Paper from Grass

THE United States Bureau of Plant Industry has issued a statement claiming that a new substance for the manufacture paper had been discovered in zacaton, kind of grass growing wild in abundance in Mexico and Central America. Year by year, the demand for other material besides wood and rags becomes more urgent. Each year 4,500,000 cord of wood are consumed as wood pulp for paper. Our forests are needed wholly for the water supply and the fertility of the soil, that it will be fortunate for the manufacturer and the public as well if the fiber of cotton-stalk and wild grass that can be raised commercially can be successfully used as substitute for wood in the making of paper. The use of these new substances would be going back to first principles. The earliest method of making paper by the Egyptians out of strips of the stalk and pitch of the papyrus plant, from the name of which our word "paper" comes. The leaves were moistened, pressed, dried and polished, and fastened together to make a roll or volume. The Jews made their writing-paper out of the skins of animals, of cotton cloth, and of the papyrus plant. The best records were on prepared skins which were fastened together and rolled around a wooden stick. "*And Baruch wrote from the mouth of Jeremiah all the words of the Lord, which he had spoken unto him, upon a roll of a book.*" (*Jer. 36 : 4.*)

Pensions for Ministers

A MEETING was held at the residence of J. Pierpont Morgan the other day to organize a committee for the raising of $5,000,000 as a pension fund for the veteran ministers and the families of deceased Episcopal ministers. Mr. Morgan, William H. Truesdale, president of the Lackawanna Railroad, and Bishop William Lawrence of Boston were made the general committee for the whole country, and a committee was also selected for New York City. All of the parishes will be asked to contribute seven per cent. of the ministers salaries to the endowment fund. It is proposed to raise the amount by April 1, 1916. The fund was authorized by the General Episcopal Convention of 1913. The church is rich and will raise the money. Other churches are engaged in a similar proper benevolence. It is the church voicing the divine care. "*And even to your old age . . . will I carry you.*" (*Isa. 46 : 4.*)

Fox Farming

FOR many years fox farming has been a profitable industry in parts of Canada, especially in Prince Edward Island. A bulletin on Silver Fox Farming issued by the Agricultural Department at Washington gives some interesting facts with reference to the industry in this country. It says that fox ranches are now established in Maine, New Hampshire, Massachusetts, New York, Pennsylvania, Ohio, Wisconsin, Michigan, Minnesota, Missouri, Oregon, Washington and Alaska. The natural home of the red and silver fox is the greater part of North America from Central United States northward to and including the treeless tundras. The bulletin gives directions for raising these fur animals. The silver fox is so valuable that extraordinary precautions against their loss are taken. On the more important ranches the animals are attended by a doctor and guarded by watchmen, dogs and burglar alarms. Cats are kept to mother the orphan cubs. Fox hounds are trained to catch and hold without injury foxes that have escaped, and bloodhounds are employed to track thieves. Wild foxes were in abundance in Bible lands. "*And Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails. And he let them go into the standing corn of the Philistines.*" (*Judges 15 : 4, 5.*)

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Thessaloniki's People Reach Port

THE 171 passengers who were forced to abandon the sinking Greek steamship Thessaloniki at sea arrived in New York January 7 on the steamship Patris of the same line and gave vivid descriptions of the hardships they suffered during the five weeks that the foundered vessel was battered by gales. On Christmas Day, passengers said the supply of meat was exhausted, only a few gallons of water were left, and the ship's officers began to portion out short rations of the meager supply of food which remained. The Thessaloniki first sprang aleak when she encountered a hurricane which raged for twelve hours on December 21. The boiler and engine rooms were partly flooded, and a call for assistance was sent out. After the hurricane subsided, the steamer used the pumps and proceeded on her voyage. Rough seas raged from December 22d to the 26th. Then the S. O. S. was sent out, in answer to which the Patris, United States, Florizel, responded with offers of help. The Florizel offered to take the passengers and crew and carry them to Bermuda. Captain Goulandis declined the offer. He, however, on New Year s Day transferred the imperiled passengers to the Patris, the baggage being left behind. Lines were fastened to the Thessaloniki by the Patris, with the hope of towing her to New York, but the fierce storm snapped them, and the ship with water inside and engines dead drifted off to the southeast in a terrible hurricane, accompanied by a blinding snowstorm. The naval patrol boat Seneca made a dangerous but futile search for the derelict to destroy it; the belief is that the vessel finally sank. The Patris brought her freight of precious lives into the harbor at New York. Some of the passengers claim that the peril and agony had been prolonged unnecessarily, and that relief should have been called for louder and accepted sooner. The wrecked ship bore the name of the ancient city of Thessalonica (now known as Salonica), immortalized by Paul's two letters, which begin with these words: "Paul and Sylvanus, and Timotheus, unto the church of the Thessalonians, which is in God the Father, and in the Lord Jesus Christ. Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ." (I Thes. 1 : 1.)

Calamity Cures Skepticism

HORATIO W. BOTTOMLEY, editor of John Bull, and a pronounced skeptic of London, in a statement renouncing his unbelief recently said: "In my fifty-fifth year, and after a very strenuous life, I now believe in God, and in the immortality of the soul of man. The great world war has done it. In it there is a mighty alchemy transmuting the base metal of human experience into the pure currency of faith. In these soul-searching days no man can be content with a mere negative philosophy. The doubter must go to the wall. Pure rationalism, however scientific, has no word of comfort for weary watchers, or of solace for broken hearts." When Lord Ashburton visited the home of Dr. James McCosh in Ireland before he came to the presidency at Princeton, he told him that his wife had died and that he had gone, for some source of comfort, to his friend Thomas Carlyle, who recommended Goethe's "Wilhelm Meister," but that no ease came to his soul. Dr. McCosh told him that neither Goethe nor Carlyle, but Jesus Christ alone, could give him help in such an hour. The troubles, the tragedies of life scatter unbelief to the four winds and sweep the soul into Christ as a refuge. The apostle thus announces this ministry of affliction: "*For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.*" (*II Cor. 4 : 17.*)

Did Not Find Gold

A UNITED STATES post office inspector, who had been sent to the interior of Peru by federal authority to search for a fabulously rich gold mine to secure evidence for a court trial, returned without finding any trace of the treasure. Of course, the natives near the headquarters of the Amazon had never heard of the mine. The only persons who had any knowledge of it were those who floated a big corporation on the strength of it, and those who paid the cash for the worthless stock. The few who went to California, Colorado and Alaska "struck it rich," the rest came home penniless. They could not find the mine. The best gold mining is to tickle the earth with the plow, work at one of the mechanic arts, pursue some line of business, or follow a profession. Let the young man banish forever the idea that he is to find a gold mine that will make him fabulously rich, but let him see that out of his brain and muscle and character he is to coin the gold that is to afford him permanent wealth. "*The hand of the diligent maketh rich.*" (*Prov. 10 : 4.*)

Count Okuma Escapes Bomb

COUNT OKUMA, Japan's premier, had a narrow escape from death at the hands of assassins January 13. He was returning from the royal palace and was approaching his own residence when two bombs were hurled at his automobile. The premier was not injured. His chauffeur caught a glimpse of the man in the act of throwing the bomb and put on the power and the explosion occurred behind the car. The next bomb failed to explode. The Count said that twenty-eight years ago there was an attempt on his life. In perfect calmness the old hero said: "Whatever happens, I shall continue to do my duty to the empire." A nation is rich to have such a man as premier. Duty in the face of peril or of death if need be. The preparation for the future by the discharge of duty even at the sacrifice of life is thus expressed: "*For I am now ready to be offered and the time of my departure is at hand.*" (*II Tim. 4 : 6.*)

Student Killed in "Sport"

ON January 12 seven hundred young men fighting desperately in the annual "bowl fight" between freshmen and sophomores at the University of Pennsylvania suddenly stopped their struggle in horror as they found William Lifson, a freshman, lying dying in the mud, crushed by the weight of the men who had piled themselves on top of him. He was only seventeen years old. They heard the boy call out feebly, "They are killing me." Young Lifson was the first student ever killed in the bowl contest; it ought to be the last tragedy of the kind. Sport in reason is healthful, in madness a peril to be prevented. The college classes took this view, the sophomores the day of the accident passing resolutions asking for the abolition of all class fights, and the seniors, juniors and freshmen adopted similar resolutions the next day. A college representative said the bowl and all other class fights would be abolished, but that the students themselves would take the responsibility of the action. For seventy years it has been considered one of the greatest honors to have the hand on the bowl when the game was over. Lifson was found with his hand outstretched, touching the bowl. What a superb young man! He had it in him to win in the fight of life. This keeping the eye on the goal and pressing toward it, so necessary to success in life, is also necessary to success in the spiritual realm, thus referred to: "*I press toward the mark, for the prize of the high calling of God in Christ Jesus.*" (*Phil. 3 : 14.*)

As a Greek Sees Greece

By PROFESSOR J. P. XENIDES

[The writer of this article is a professor in Marsovan College, Asia Minor, and is eminent for his scholarship. His views, which of course represent solely his own observations, are of especial interest in connection with the developments now taking place in that country. How nearly his analysis of the mind of the Greek people coincides with the trend of events, our readers must decide for themselves. For example, the news on the day this article is sent to the press states that the Greek people will exclude the Allies and that Venizelos may form a republic. The fact of the matter is, almost anything seems possible today in Greece, and even the best informed citizens of that country may fall short of the mark in forecasting the future. Certain it is that the sympathies of the whole world are with a people so torn by conflicting interests as are the present inhabitants of that historic and much fought over territory. -THE EDITOR.]

ONE reads all sorts of ideas and opinions concerning Greece and her attitude in the present crisis. In general, people make the Queen of Greece, the sister of Emperor William, responsible for the turn of affairs. Many think she, in her dislike of Venizelos and his policy, has upset his plans and brought about the present situation. It is certainly a mistake to make her responsible for the whole situation, which is very complicated and difficult, and many elements enter into it.

Let us look at some of these factors. The queen's influence is certainly to be taken into consideration. She is German, the sister of the emperor, whom she adores. She would help by all means to save Germany from disaster, without jeopardizing Greek plans. This feeling of adoration on the part of the queen was not reciprocated at one time by the emperor. When the queen, as Princess Sophia, left the Lutheran Church and joined the Greek communion, undergoing the various rites of confirmation with unction, she incurred the disapproval and disfavor of her brother; there was coldness and separation for some time before they were reconciled.

It is difficult to read people's motives. Some said she joined the Greek Church out of conviction that that was the true church; others thought it was done out of policy, in desire to be one in all things with her adopted people. Whatever the purpose was, it did not bring any popularity to her. The Greeks are extremely democratic; there is no aristocracy in Greece, excepting the aristocracy of wealth, just as it is in America. But the queen is highly aristocratic. She aims at creating an imperial court in Athens; she is haughty and proud, cold and distant, and knows how to despise a person. The people cannot help feeling the contrast between her and Queen Olga; they cannot forget the times of the popular King George, when both the king and queen went in and out with the people, quite intimately. Although at times even they were not appreciated, yet now, in contrast with the present aristocratic court, they feel the difference and remember the past with great vividness, and long for the "good old times." So the present queen's influence alone could not produce the present turn of affairs.

We should also add that family relationships do not play a great rôle in this European War. King George of England is a first cousin of Emperor William. King Constantine of Greece is a first cousin of King George, and a very near relative of the Czar. So the Greek court is allied to the English and the Russian courts as well as to the German.

King Constantine's characteristics must be taken into consideration. He was very unpopular when he was Crown Prince. Prince George, his younger brother, was the idol of the people. Not for any fault of his, but as a matter of fact, the army failed in the Greco-Turkish War, 1896, when he was commander-in-chief. There were many reasons for the inefficiency of the army; there was favoritism, party spirit, want of discipline, injustice to those really worthy of promotion. Being at the head, all the blame was heaped upon him.

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A Salonica Jew Voting at the Recent Election

Then came the military revolution or rebellion of 1906, when some of the leaders in the army, chiefly young men, demanded reforms and a new régime. They also demanded that Eleutherios Venizelos, a Cretan, be called to the leadership of state affairs. A new era really began. All the royal princes were ousted from the army. This grieved the royal family deeply. Prince Constantine with Princess Sophia left Greece, some thought never to return. When in Patras he made a speech, full of complaint of the ingratitude of the people. He is not at home in the arts of oratory or diplomacy,
in which things his father far excelled him. Ve
then was at the head of affairs. Constantine
forget nor forgive the slight he suffered as
prince; he is proud, obstinate, resentful. He
Venizelos, the people's idol and hero. King
as a good statesman forgot and forgave all, a
operated with Venizelos in peace and harmony

VENIZELOS, however, as a truly great
studied Constantine and discovered ex
qualities in him, and when the proper occasion
he restored him to the highest position of hon
power in the army at the beginning of the
War, 1912-13. Then Constantine displayed th
in him, and proved to be a really able and
general and strategist, with the cooperation
excellent staff. The victory of the two Balka
made him a popular idol and hero. He is li
adored; until recently he was universally app
as the great benefactor, the slayer of the Bulg

Even today the people are divided in their l
while the majority approve Venizelos and his
not a few, not a despisable minority, are wi
king; even the majority in following Venizelos
forget Constantine, the hero of the Balkan
Many are in suspense and at a loss how to
I have heard many hot discussions over the
and the puzzle continues unsolved. It will
strange if even a revolution takes place, shou
king continue opposing Venizelos indefinitel
the people are heart and soul with their real

The party spirit and division among the
must be taken into consideration. "Where th
two Greeks, there will be three opinions,"
proverb. The rivalry, dissension and strif
were in ancient Greece, that spirit of disagre
that divided Greece into two fighting camps,
and Sparta, that spirit of independence which d
Greece into many city states, which hindered
from becoming one great state, the same spiri
work even today. Greece cannot agree. Diss
and division are manifest in all civil and ecclesi
affairs. There are many parties and party lea
and every one wants to be the chief, (though th
no real political parties in Greece based on d
principles).

Venizelos struck a blow at all these petty div
and put true patriotism above all else. He
doubtedly the greatest statesman that Greece,
say Europe, possesses at present. The old
leaders, while differing among themselves, all
to oppose the idea of a Cretan coming to Old
and taking the leadership. His policy, wh
inherent virtue it may possess, must be oppose

As the papers announced, after the second
lution of the Greek parliament by the king
Venizelos or Liberal party leaders and friends
a hundred—met at the house of Venizelos a
cided not to take part in the coming election, b
they considered the dissolution unconstitutiona
that an election during mobilization, when 385,
the voters are under arms and far from their h
and chiefly the weak, decrepit, and those una
serve under arms would vote, would not expre

Continued on page 149

A Voice in the Wilderness

By GRACE LIVINGSTON HILL LUTZ

SYNOPSIS OF PRECEDING CHAPTERS

MARGARET EARLE, school teacher, "tenderfoot," mistaking a water stop for her station and discovering her mistake just too late, was left behind on the desert plain of Arizona. A passing half-drunken rancher told her that her station was twenty miles away. She started to go to the rancher's camp, but she found his company less desirable than loneliness. The rancher left her sobbing in the sand beside the trail and reported his erstwhile passenger to his wife and the eight men in the bunk house. One of them was young and "different." It was a subtle difference that they all felt unconsciously and that kept them in some awe of "the Boy," as they called him. The Boy saddled two horses and went in search of the girl. He found her, reassured her, set her on a horse and returned with her to the ranchhouse. On the way, Margaret and the Boy talked of the wonders of the Arizona night, and she discovered in him an indefinable something that she could not penetrate. The first sight of the bunk house was not very reassuring, but the Boy had told her that "Mom" Wallis would look after her and there was no alternative but the desert. The Boy left her at her boarding-house late the next afternoon, but left with her promise to see him again. Afterward she met the Rev. Frederick West and a dog. She liked the dog. Margaret and the dog and "Bud" Tanner, the son of the house, became fast friends. "Bud" gave all the help needed in the important business of getting settled, and the Rev. Mr. West found his help unnecessary and the road to better acquaintance somewhat difficult.

CHAPTER VIII

MARGARET had arranged with Bud to take her to the schoolhouse the next morning, and he had promised to have a horse hitched up and ready at ten o'clock, as it seemed the school was a magnificent distance from her boarding-place. In fact, everything seemed to be located with a view to being as far from everywhere else as possible. Even the town was scattering and widespread and sparse.

When she came down to breakfast she was disappointed to find that Bud was not there, and she was obliged to suffer a breakfast tête-à-tête with West. By dint, however, of asking him questions instead of allowing him to take the initiative, she hurried through her breakfast successfully, acquiring a superficial knowledge of her fellow boarder quite distant and satisfactory. She knew where he spent his college days and at what theological seminary he had prepared for the ministry. He had served three years in a prosperous church of a fat little suburb of New York, and had taken a winter off from his severe strenuous labors to recuperate his strength, get a new stock of sermons ready, and possibly to write a book of some of his experiences. He said that he should probably take a large city church as his next pastorate when his health was fully recuperated. He had come out to study the West and enjoy its freedom, as he understood it was a good place to rest and do as you pleased, unhampered by what people thought. He wanted to get as far away from churches and things clerical as possible. He felt it was due himself and his work that he should. He spoke of the people he had met in Arizona as a kind of tamed savages, and Mrs. Tanner, sitting behind her coffee pot for a moment between bustles, heard his comments meekly and looked at him with awe. What a great man he must be, and how fortunate for the new teacher that he should be there when she came! Margaret drew a breath of relief as she hurried away from the breakfast table to her room. She was really anticipating the ride to the school with Bud. She liked boys, and Bud had taken her fancy. But when she came downstairs with her hat and sweater on she found West standing out in front holding the horse.

"Bud had to go in another direction, Miss Earle," he said, touching his hat gracefully, "and he has delegated to me the pleasant task of driving you to the school."

Dismay and rage filled Margaret's
soul. Bud had deserted her and le
in the hands of the enemy! And sl
thought he understood! Well, the
nothing for it but to go with this
much as she disliked it. Her fa
daughter could not be rude t
minister.

She climbed into the buck
quickly to get the ceremony over, f
escort was inclined to be too off
about helping her in, and someho
couldn't bear to have him touc
Why was it that she felt so about
Of course he must be a good man.

West made a serious mistake a
very outset of that ride. He took
granted that all girls like flattery a
proceeded to try it on Margaret.
Margaret did not enjoy being tol
delighted he was to find that inst
the loud, bold "old maid" he ha
pected she had turned out to b
beautiful and young and altogethe
genial"; and coolly ignoring his co
ments she began a fire of questions

She asked about the country be
that was the most obvious topic of
versation. What plants were those
grew by the wayside? She foun
knew greasewood from sage-brush
that was about all. To some o
questions he hazarded answers
were absurd in the light of the exp

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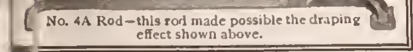

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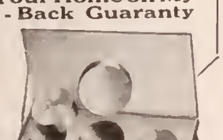

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tions given her by Gardley two days before. However, she reflected that he had been in the country but a short time and that he was by nature a man not interested in such topics. She tried religious matters, thinking that here at least they must have common interests. She asked him what he thought of Christianity in the West as compared to the East. Did he find these Western people more alive and awake to the things of the kingdom?

WEST gave a startled look at the clear profile of the young woman beside him, thought he perceived that she was testing him on his clerical side, flattened his chin in his most learned, self-conscious manner, cleared his throat, and put on wisdom.

. "Well, now, Miss Earle," he began condescendingly, "I really don't know that I have thought much about the matter,—Ah!—You know I have been resting absolutely, and I really haven't had opportunity to study the situation out here in detail, but on the whole I should say that everything was decidedly primitive, yes—ah—I might say—ah—well, crude—Yes, crude in the extreme! Why, take it in this mission district. The missionary who is in charge seems to be teaching the most absurd of the old dogmas such as our forefathers used to teach. I haven't met him, of course. He is in the East with his wife for a time. I am told she had to go under some kind of an operation. I have never met him, and really don't care to do so, but to judge from all I hear he is a most unfit man for a position of the kind. He is teaching exploded doctrines. Of course in one sense it really matters very little what the poor Indians believe, or what such people as the Tanners are taught. They have but little mind and would scarcely know the difference, but you can readily see that with such a primitive, unenlightened man at the head of religious affairs, there could scarcely be much broadening and real religious growth. Ignorance, of course, holds sway out here. I fancy you will find that to be the case soon enough. What in the world ever led you to come to a field like this to labor? Surely there must have been many more congenial places open to such as you."

He leaned forward and cast a sentimental glance at her.

"I came out here because I wanted to get acquainted with this great country, and because I thought there was an opportunity to do good," said Margaret coldly. She did not care to discuss her own affairs with this man.

"It can't be possible that the schoolhouse is so far from the town," she said suddenly, looking around at the widening desert in front of them. "Haven't you made some mistake?"

"Why, I thought we would have the pleasure of a little drive first," said West with a smile. "I was sure you would enjoy seeing the country before you got down to work, and I was not averse myself to a drive in such delightful company."

"I would like to go back to the schoolhouse at once, please," said Margaret, decidedly, and there was that in her voice that caused the man to turn the horse around and head it toward the village.

"Why, yes, of course," he said, "if you prefer to see the schoolhouse first we can go back and look it over and then perhaps you will like to ride a little further. We have plenty of time. In fact, Mrs. Tanner told me she would not expect us home to dinner, and she put a very promising-looking basket of lunch under the seat for us in case we got hungry before we came back."

"Thank you," said Margaret, quite freezingly now, "I really do not care to drive this morning. I would like to see the schoolhouse and then I must return to the house at once. I have a great many things to do this morning."

Her manner at last penetrated even the thick skin of the self-centered man, and he realized that he had gone a step too far in his attentions. He set himself to undo the mischief, hoping perhaps to melt her yet to take the all-day drive with him. But she sat silent during the return to the village, answering his volubility only by yes or no when absolutely necessary.

He hoped she would change her mind when they got to the school building, and he even stopped to praise it in a kind of contemptuous way as they drew up in front of the large adobe building.

"I suppose you will want to go through the building," he said affably, producing the key from his pocket and putting on a pleasant anticipatory smile, but Margaret shook her head.

"It is not necessary," she said again coldly. "I think I will go home now, please." And he was forced to turn the horse toward the Tanner house, crestfallen.

He set her down silently at the Tanner door, and drove off, lunch basket and all, into the wilderness, vexed that she was so stubbornly unfriendly.

CHAPTER IX

SHE watched him furtively from her bedroom window, whither she had fled from Mrs. Tanner's exclamations. Margaret, in her indignation, could not help comparing him with the young man who had ridden away from the house two days before.

"And he to set up to be a minister of Christ's gospel and talk like that about the doctrines of our faith!" She had lived her faith and proved it. She turned to her Bible now to get a bit of calmness.

As she fluttered the leaves her eye caught some of the verses that her father had marked for her before she left home for college, in the days when he was troubled for her going forth into the world of unbelief.

"As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. . . . "

How the verses crowded upon one another, standing out clearly from the pages as she turned them, marked with her father's own hand in clear ink underlinings. It almost seemed as if God had looked ahead to these times and set these words down just for the encouragement of his troubled servants who couldn't understand why faith was growing dim. God knew about it, had known it would be, all this doubt, and had put words here just for open hearts to be comforted thereby.

"For I know whom I have believed"—how her heart echoed to that statement—"and am persuaded that he is able to keep that which I have committed unto him against that day."

And on a little further:

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." There was a triumphant look to the words as she read them.

She knelt beside her bed for a strengthening word with the Christ who since her little childhood had been a very real presence in her life.

When she arose from her knees she heard the kitchen door slam downstairs and the voice of Bud calling his mother. She went to her door and opened it, listening a moment, and then called to the boy.

There was a dead silence for an instant after her voice was heard and then Bud appeared at the foot of the stairs, very frowning as to brow, and very surly as to tone:

"What d'ye want?"

It was plain that Bud was "sore."

"BUD!" Margaret's voice was sweet and a bit cool as she leaned over the railing and surveyed the boy. She hadn't yet got over her compulsory ride with that minister. "I wanted to ask you, please, next time you can't keep an appointment with me don't ask anybody else to take your place. I prefer to pick out my own companions. It was all right, of course, if you had to go somewhere else, but I could easily have gone alone, or waited until another time. I'd rather not have you ask Mr. West to go anywhere with me again."

Bud's face was a study. It cleared suddenly and his jaw dropped in surprise; his eyes fairly danced with dawn-

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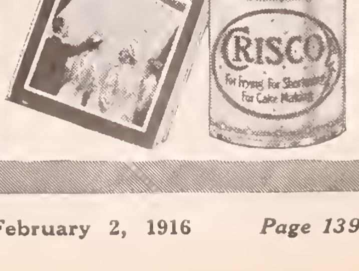
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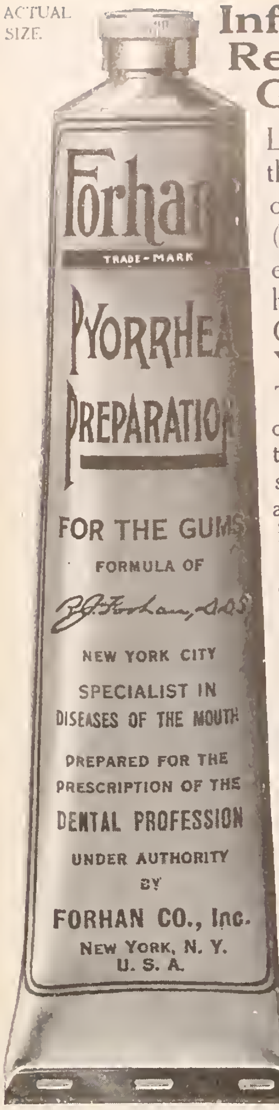

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ing comprehension and pleasure, and then his brow drew down ominously.

"I never ast him" he declared vehemently. "He told me you wanted him to go, and fer to get out of the way, 'cause you didn't want to hurt my feelings. Didn't you say nothing to him about it at all this morning?"

"No, indeed!" said Margaret with flashing eyes.

"Well, I just thought he was that kind of a guy. I told ma he was lying, but she said I didn't understand young ladies and of course you didn't want me when there was a man, and especially a preacher, round. Some preacher he is! This is the second time I've caught him lying. I think he's the limit. I just wish you'd see our missionary. If he was here he'd beat the dust out o' that poor stew. *He's* some man, he is. He's a regular white man, *our missionary!* Just you wait till *he* gets back."

Margaret drew a breath of relief. Then the missionary was a real man after all. Oh for his return!

"Well, I'm certainly very glad it wasn't your fault, Bud. I didn't feel very happy to be turned off that way," said the teacher, smiling down upon the rough head of the boy.

"You bet it wasn't my fault," said the boy vigorously. "I was sore's a pup at you, after you'd made a date and all, to do like that, but I thought if you wanted to go with that guy it was up to you."

"Well, I didn't and I don't. You'll please understand hereafter that I'd always rather have your company than his. How about going down to the schoolhouse sometime today? Have you time?"

"Didn't you go yet?" The boy's face looked as if he had received a kingdom, and his voice had a ring of triumph.

"We drove down there, but I didn't care to go in without you, so we came back."

"Wanta go now?" The boy's face fairly shone.

"I'd love to. I'll be ready in three minutes. Could we carry some books down?"

"Sure! Oh—wait! That guy's got the buckboard. We'll have to walk. Plague take him!"

"I shall enjoy a walk. I want to find out just how far it is, for I shall have to walk every day, you know."

"No, you won't, neither, 'nless you wanta. I c'n always hitch up."

"That'll be very nice sometimes, but I'm afraid I'd get spoiled if you babied me all the time that way. I'll be right down."

They went out together into the sunshine and wideness of the morning and it seemed a new day had been created since she got back from her ride with the minister. She looked at the sturdy, honest-eyed boy beside her and was glad to have him for a companion.

Just in front of the schoolhouse Margaret paused.

"Oh, I forgot! The key! Mr. West has the key in his pocket! We can't get in, can we?"

"Aw, we don't need a key," said her escort. "Just you wait!" and he whisked around to the back of the building and in about three minutes his shock head appeared at the window. He threw the sash open and dropped out a wooden box.

"There!" he said triumphantly. "You c'n climb up on that, can't yer? Here, I'll hold yer steady. Take holt o' my hand."

And so it was through the front window that the new teacher of the Ridge school first appeared on her future scene of action, and surveyed her little kingdom.

Bud threw open the shutters, letting the view of the plains and the sunshine into the big dusty room, and showed her the new blackboard with great pride.

"There's a whole box o' chalk up on the desk, too, ain't never been opened yet. Dad said that was your property. Want I should open it?"

"Why, yes, you might, and then we'll try the blackboard, won't we?"

Bud went to work gravely opening the chalk box as if it were a small treasure chest, and finally produced a long smooth stick of chalk and handed it to her with shining eyes.

"You try it first, Bud," said the teacher, seeing his eagerness; and the boy went forward awesomely, as if it were a sacred precinct and he unworthy to intrude.

Shyly, awkwardly, with infinite painstaking he wrote in a cramped hand: "William Budlong Tanner," and then, growing bolder, "Ashland, Arizona," with a big flourish underneath.

"Some class!" he said, standing back and regarding his handiwork with pride. "Say, I like the sound the chalk makes on it, don't you?"

"Yes, I do," said Margaret heartily, "so smooth and businesslike, isn't it? You'll enjoy doing examples in algebra on it, won't you?"

"Good night! Algebra! Me? No chance. I can't never get through the arithmetic. The last teacher said if he'd come back twenty years from now he'd still find me working compound interest!"

"Well, we'll prove to that man that he wasn't much of a judge of boys," said Margaret with a tilt of her chin and a glint of her teacher-mettle showing in her eyes. "If you're not in algebra before two months are over I'll miss my guess. We'll get at it right away and show him."

Bud watched her, charmed. He was beginning to believe that almost anything she tried would come true.

"Now, Bud, suppose we get to work. I'd like to get acquainted with my class a little before Monday. Isn't it Monday school opens? I thought so. Well, suppose you give me the names of the scholars and I'll write them down and that will help me to remember them. Where will you begin? Here, suppose you sit down in the front seat and tell me who sits there and a little bit about him, and I'll write the name down, and then you move to the next seat and tell me about the next one, and so on. Will you?"

"Sure!" said Bud, entering into the new game. "But it ain't a 'he' sits there. It's Susie Johnson. She's Bill Johnson's smallest girl. She has to sit front 'cause she giggles so much. She has yellow curls and she ducks her head down and snickers right out this way when anything funny happens in school," and Bud proceeded to duck and wriggle in perfect imitation of the small Susie. Margaret saw the boy's power of imitation was remarkable and laughed heartily at his burlesque. Then she turned and wrote "Susie Johnson" on the board in beautiful script.

Bud watched with admiration, saying softly under his breath:

"Say, that's great, that blackboard, ain't it?"

AMELIA SCHWARTZ came next. She was long and lank with the buttons off the back of her dress and hands and feet too large for her garments. Margaret could not help but see her in the clever pantomime the boy carried on. Next was Rosa Rogers, daughter of a wealthy cattleman, the pink-cheeked, blue-eyed beauty of the school, with all the boys at her feet, and a perfect knowledge of her power over them. Bud didn't, of course, state it that way, but Margaret gathered as much from his simpering smile, and the way he looked out of the corners of his eyes as he described her.

Down the long list of scholars he went, row after row, and when he came to the seats where the boys sat his tone changed. She could tell by the shading of his voice just which boys were the ones to look out for.

Jed Brower, it appeared, was a name to conjure with. He could ride any horse that ever stood on four legs, he could out-shoot most of the boys in the neighborhood, and he never allowed any teacher to tell him what to do. He was Texas Brower's only boy and always had his own way. His father was on the school board. Jed Brower was held in awe even while his methods were despised by some of the younger boys. He was big and powerful and nobody dared fool with him. Bud did not exactly warn Margaret that she must keep on the right side of Jed Brower, but he conveyed that impression without words. Margaret understood. She knew also that Tad Brooks, Larry Parker, Jim Long and Dake Foster were merely henchmen of the worthy Jed, and not negligible quantities when taken by themselves. But over the name of Tim-

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hy Forbes,—"Delicate Forbes," Bud explained was his nickname,—the boy tinged with that loving inflection of admiration that a younger boy will sometimes have for a husky, courageous, de ad. The second time Bud spoke of him he called him "Forbsy," and Margaret perceived that here was Bud's model of manhood. "Delicate" Forbes could outshoot and outride even Jed Brower when he chose, and his courage with cattle was that of a man. Moreover he was good to the younger boys and wasn't above pitching baseball with them when he had nothing better at hand. It became evident from the general description that "Delicate" Forbes was not called so from any lack of inches to his stature. He had a record of having licked every man teacher in the school, and beaten by guile every woman teacher they had had in six years. Bud was loyal to his admiration, yet it could be plainly seen that he felt Margaret's greatest hindrance in the school would be "Delicate" Forbes.

Margaret mentally underlined the names in her memory that belonged to the back seats, and went home praying that she might have wisdom and patience to deal with Jed Brower and Timothy Forbes, and through them to manage the rest of her school.

She surprised Bud at the dinner table by handing him a neat diagram of the schoolroom desks with the correct names of all but three or four of the scholars on them. Such a feat of memory raised her several notches in his estimation.

"Say! that's going some! Guess you won't forget nothing no matter how much they try to make you."

To be continued

Christian Herald Prayer League

ALL Christians are urged to unite with the members of the Prayer League in daily prayer at the noon hour. Also any one is at liberty to send a request for prayer or an acknowledgment of answered prayer, thereby becoming enrolled as a member of the Prayer League.

A READER asks how to start and conduct a local Prayer League. She adds: "I so deeply feel the need of prayer in our church. It has merely become a social club. No one is seeking God; many are dropping out of church entirely." Many earnest souls feel this same lack and need of prayer in the church. And the very best way to overcome it is to organize a little group of people who really believe in prayer, who long for the privilege of prayer and who have learned the secret of talking with God about all the affairs of life, great and small. The organization of a local Prayer League is the simplest thing in the world. Three or four persons may plan to meet for prayer at any time and place. Spend a few moments in reading together a brief passage of Scripture, talk over the various things in which you are all chiefly interested, then pray audibly, one after the other, that the God of all mercies and kindness will answer the desires of your hearts. Meet regularly, punctually, inviting others to join who have a like desire for the deeper blessings of the spiritual life and wish to apply the principles of prayer to the practical and daily needs, and to ask for God's blessing upon the church and community. This is the way revival starts; this is the way great spiritual movements begin, as when the little group of Williams College students took shelter from the sudden storm beneath a New England haystack and there began the circle of prayer that led to the great modern American foreign missionary movement.

We hope to hear that many Prayer Leagues are being organized, and shall be glad to record the good news that the members will have to tell of prayers abundantly answered.

Mrs. J. P. J. writes: "I asked the Christian Herald Family to help me pray that I might hear from my son. Our prayer has been answered." Mrs. A. J. G. of North Carolina writes: "I asked prayer for a man who was killing himself with drink. He is now leading a sober life and goes to church." A Friend writes from Kentucky: "I have committed many sins in my life and thought I was past forgiveness; but I asked God to let me know that my sins were forgiven. I have heard that still small voice, and have had peace in my soul ever since." Mrs. H. J. M. of New York state sends the good news of a son saved from the drink habit.

Mrs. E. H. writes from Merkel, Texas: "In the early part of last year I enrolled in the Prayer League with a request that its members pray for the spiritual and physical restoration of my dear daughter's husband, who was stricken with the white plague. My faith makes me firmly believe that my request was received, acted upon and answered by a prayer-hearing God, for the dear one was spared, until he acknowledged God in deep repentance. He was reconciled to the terrible suffering for the joy of receiving full pardon and peace to his soul and a perfect willingness to go and be with Him who had died to redeem him. His beautiful death to the flesh and life in Christ at the last moment strengthens my faith and makes me praise Him who is able and willing to save to the uttermost." This same friend asks earnest prayer for the restoration of hearing for a sister who was a missionary in China for seven years but has been compelled to leave the work on account of deafness. She also asks special prayer for her widowed daughter, a younger daughter, and a son.

D. D. M. writes from Pocahontas, Tenn., to thank God for a revival in which several young people and children were converted. He also asks special prayer for a young wife who is unhappy and that her husband may be converted. A mother writes from Charleston, Mo.: "I asked your prayers for my brother, and they were answered." She asks for continued prayer for him and for her son. Mrs. C. H. O. writes from Massachusetts: "A dear one of my home has begun the new year with the resolve to break a bad habit. I wish also to return praise for strength and guidance in finding a new home." A reader writes from Casey, Ill.: "God has heard and answered my prayer in restoring a loved one to health. I ask an interest in your prayers." Mrs. I. H. writes from Elnora, Alberta: "Six months ago I asked your prayers for healing of neuralgia in my face. I am thankful to say that I have scarcely felt it for six months, and I had been in torture for twelve years." O. S. K. writes from Allentown, Pa.: "I requested you to pray for my wife, who went through a very serious operation. I want to thank God for his mercy and the League for their prayers. My wife is at home and is improving." Mrs. L. J. D. writes from Madisonville, Ohio, acknowledging the answer to prayer for restored health. M. H. B. writes from Burnside, Conn., acknowledging answered prayer for great relief from distress of mind. She asks special prayer for the conversion of her son. Mrs. R. J. writes from Utica, N. Y.: "I have had much help in reading the requests of others in the Prayer League, thereby seeing how much I was blessed and also in reading the praises of those whose prayers were granted. I join every day in asking God to give to each one just the blessing which will be best for him to receive." She asks special prayers for restoration of her mother's health and eyesight and for spiritual and physical blessing for her sister.

Acknowledgments of answered prayer have also been received from:

Mrs. B. O., Indianapolis, Ind.; C. L., F Washington, D. C.; Mrs. M. L., Avondale, Ala.; M. A. A., Petersburg, Pa.

While the material for this week's prayer department was being prepared a telephone message was received at the Christian Herald office asking the prayers of the League that a man who is the support of his family and who was stricken suddenly, suffering from a blood clot on the brain, may be spared to his family.

A very sad letter comes from Florida, written by an elderly Christian gentle-

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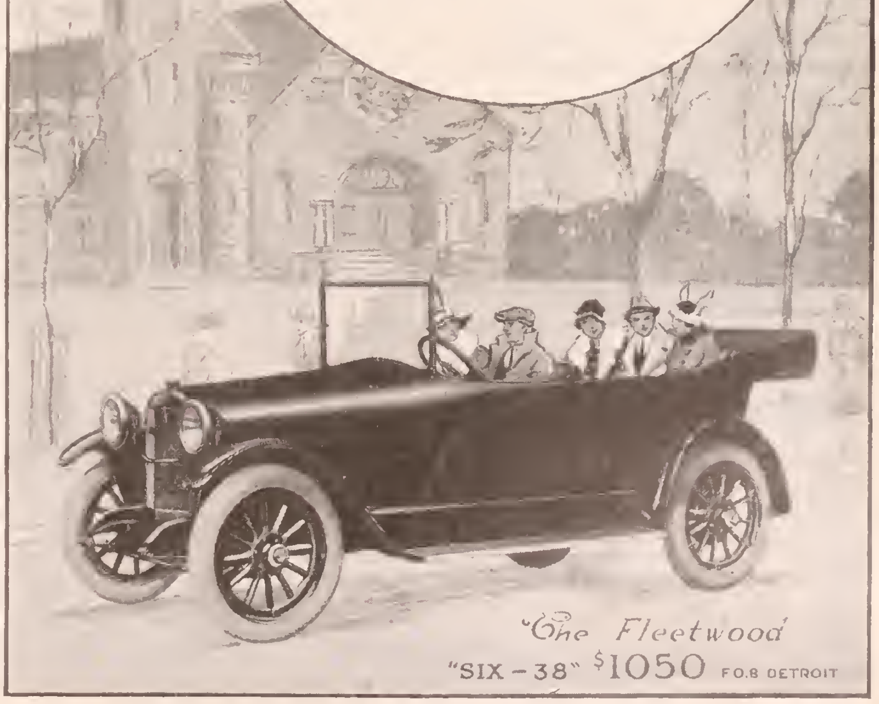

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Squeeze the juice of half a Sunkist Lemon into a cup and pour in the hot water.

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Their cleanliness and beautiful, bright, waxy color make Sunkist Lemons most attractive to serve sliced with tea, or as a garnish for fish, game and meats.

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man, who says that he is extremely unhappy and begs the prayers of the League that his heart may be filled with the joy of God.

Prayers are asked for revivals of religion at:

Spring Green, Wis. (that the people of Wyoming, Wis., may not be indifferent to the call of Christ); Ringgold, Ga.; Elida, Ohio; Caribou, Me.; Utica, N. Y. (that a class of ten girls may be saved); Campbell, Ky. (that dancing may be stopped in this town); Crown Point, N. Y.; F. E. B., Passaic, N. J. (that in a New York village that is dead spiritually many careless ones may be won to active service for Jesus Christ); Lyndhurst, N. J.; Cowarts, N. C.; Gouverneur, Mo.; Lewistown, Mo.; Foley, Ala. (that the members of the Epworth Bible Class of the Foley M. E. Church may be individually wakened to God's service); Lititz, Pa.; Flint, Mich.; Greenville, Ill.; Ensenore, N. Y.; Star, Ore.; Smithshire, Ill. (for an outpouring of God's Holy Spirit on our work and baptism of the Holy Spirit on pastor and people); Newman Grove, Neb.; Middlebury, Vt.; Carnegie, Pa. (that six men may become Bible readers and churchgoers); Accord, N. Y.; Mrs. A. B., for a successful revival in Caneadea, N. Y.; Harman, Md.; Sycamore, Ohio; Scottsville, Ky.; Dos Palos, Calif. (that many may be saved at the Pottersburg, Kan., M. E. Church); Brunswick, Tenn.; Nashville, Tenn.; Noti, Ore.; Yoakum, Texas; C. A. M., Parker, Ind. (that church at Rehobeth may have a gracious revival this winter); Melrose, Wis.; Westbrook Conn.; Gravette, Ark.; Ruffin, N. C.; Bucklin, Mo.

Mrs. A. C. asks prayers that son's mind may be restored; D. C. H., Mrs. A. K., Mrs. B., ask prayers that their daughters' minds may be restored; Mrs. R., that mother's mind may be restored and that she may return; E. M. R., for mental restoration for himself and wife; Mrs. S. D. M., that mother's mind may be restored. Twenty other friends ask prayers for mental restoration and strengthening for relatives and friends.

Mrs. G. T., that sight of eye may be restored; E. B. L. and E. E. B., that mothers' sight may be restored. Sixteen other friends ask prayer for restoration and strengthening of sight for themselves or friends.

Seventy-two friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing. Mrs. C. T. (that God will give me strength to testify and pray in public).

Thirteen mothers ask prayer that sons may be saved from the liquor habit. Six wives, their husbands. I. N. T., a brother. A friend, that five men may be saved from the liquor habit. Twenty-four other friends ask prayer that friends or relatives may be cured of the liquor habit.

E. C. B. and L. B. ask prayer that a young man may be cured of the drug habit; Mrs. S. S. that her husband may speedily be cured of the drug habit.

Sixty-three friends ask prayer that their sons may be converted. E., that three sons may be saved; forty-three wives, their husbands; one hundred and one other readers ask prayer that friends or relatives may be converted.

H. M. T., that brother who would like to lead a better life may have help and inspiration; M. H., that a husband and wife who have become separated through evil influence of others may become reconciled and have a lasting and devoted love for one another; twenty-four friends ask prayer for special spiritual blessing for relatives and friends.

One hundred and thirty-five friends ask prayer that friends or relatives may be healed, including Mrs. M. G., that daughter may recover from an operation, and Mrs. M. E. P., that husband may be cured of nerve trouble that affects both body and mind; Mrs. A. C., that son's limbs may be strengthened; another that a young Jewish mother may be restored to health.

Ninety-eight friends ask prayer for healing for themselves, including An Anxious Mother, to be cured of heart trouble; another that I may regain the use of limbs.

Mrs. A. J. G., that three women be cured of deafness; Mrs. C. M. B., that son's and her own hearing may be restored; Mrs. E. B. and A Sister, their sisters.

Twenty other friends ask prayer for restoration of hearing for friends or for themselves.

Sixty-one friends ask prayer for help and guidance in financial affairs.

Sixty-five friends ask prayer for the granting of varied desires and needs.

This telegram from Mrs. H. C. R., of Wellsville, N. Y. is received just as we go to press. "Please have special prayer for my mother, who is very ill in Berkley Hospital, that she may get well."

A Rose for God

ON my table, one cold, stormy day in midwinter, there bloomed a bouquet of beautiful roses from the florist. While I was admiring their loveliness and enjoying their fragrance, I thought of the rose-bush at my door, which brings forth many perfect white roses each June. I could see it through the window. Its leafless branches were encased in frozen drippings from the roof. Stormclouds and rough winds had piled white blankets of snow above the hard earth at its roots. In those dreary days of midwinter my doorstep rose-bush had no beauty. And yet I knew that even then it was preparing, amid ice and snow and bitter winds, to bring forth blossoms as fragrant and as beautiful as those on my table.

But how different the environment! One bush was carefully shielded from rough winds and freezing cold. In the light and warmth of a hothouse, it had been nourished and watered by a wise and watchful florist, and had produced these beautiful roses in midwinter. The other bush, leafless and covered with ice, was exposed to bitter winds and cold storms. But, somewhere within, it kept secure the secret which would be revealed when these months of struggle were over and a genial sun shone in a warmer-hearted blue and soft south winds sang its evening lullaby. I knew that, when I should recall, in those serene days, the hardships which this brave little bush had endured through the bleak winter, it might one day bear a marvel of loveliness, each rose sweeter and dearer to me than were these from a sheltered bush.

John Fiske has, I think, likened the universe to a rose that is gradually unfolding. By a more personal simile, we might compare each individual to a rose bush in the great garden of the world. Through storm and sunshine, heat and cold, we grow and develop. And some day there is revealed to us the possibility and the power of producing something beautiful. Through this knowledge there is born a desire and then a purpose to bear to the world this beautiful thing. If the desire and the purpose abide through the dark, cold days, as well as through days of sunshine, then our lives will surely bring forth the beautiful rose of Christian character. Winds of adversity may blow upon us, cold misfortune numb us, and storms of bereavement bow us to earth; but the roots of the little rose-bush strike deep below the frost of circumstance. It cherishes its soul's purpose, unafraid, and at last it bears a beautiful rose.

Shall we not strive to offer to our Father, in the fair light of eternity's morning, a rose which it has taken our lives to grow? G.

◆

Luther in Light of Recent Research

WHILE there are several lives of Luther, Professor Heinrich Boehmer's famous work, which has attracted universal attention in Europe, is one of the best that has ever appeared. It comes most opportunely in view of the approaching celebration of the four hundredth anniversary of the nailing of Luther's famous Theses on the gate of the old castle church at Wittenberg, which was the beginning of the Reformation.

The Christian Herald has had the good fortune to secure the exclusive American rights of this book and has had it translated by Professor Carl F. Huth, Jr., of the University of Chicago, who has succeeded in preserving the spirit and expression of the original in a remarkable degree.

The Foreword to Boehmer's work by Professor J. H. Robinson of Columbia University pays a high tribute both to the biographer and to the translator who has made this book so readable to the average American.

The Life of Luther, handsomely bound in cloth, will be sent, together with the Christian Herald for one whole year, postpaid, for $2.25, or we will send to old subscribers, FREE, as a reward this volume for sending us two new yearly subscriptions to the Christian Herald with $3.00.

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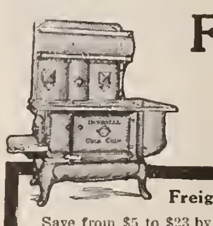

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Sisters

By MARGARET E. SANGSTER, Jr.

A MASTER poet once wrote a poem about an army post in India. As only a bit of the last concerns us, I will quote only that part:

What did the colonel's lady think?
Nobody never knew.
Somebody asked the sergeant's wife,
An' she told 'em true.

And then, after a few more lines, the poem ends surprisingly:

For the colonel's lady an' Judy O'Grady
Are sisters under their skins.

The colonel's lady and Judy O'Grady—the sergeant's wife! At an Indian army post the colonel's lady is just about the largest person, socially, that one is likely to meet. The sergeant's wife is not among the élite—in fact she is much more likely to be found over the housework than at the social tea table. The colonel's lady is marcelled and manicured, well dressed, tactful. The sergeant's wife is usually too occupied with many cares to "doll up." And yet the poet tells us that the colonel's lady and the sergeant's wife are at heart very much alike—that the colonel's lady is thinking the same thoughts that the sergeant's wife expresses. Do you agree with him?

This is in the nature of an introduction.

THIS morning I was standing up in the subway train. To New Yorkers the subway needs no explanation; but the out-of-towner may not know that during the rush hours at morning and evening the unfortunate commuter is shoved into the corner of a box-like, not very well ventilated car, and there jostled and pushed and bumped into until his station is reached. Then, if there is much left of him, he bolts out of the car and up to the street, where there is fresh air and space to move in.

This morning the train was just as crowded as usual. As I stood near the doorway I had room enough to turn my head and watch the folk who were reading their papers. In a line I saw four people who sat quietly, looking straight ahead. There were two girls, who were obviously society girls, one well-dressed business man, and one shabbily-neat colored woman.

The train jolted and came to a stop at one of the stations. Among the crowd of people who stumbled in when the doors were opened I saw a tiny old woman with wrinkled face, and white hair, and shaking, groping hands. Helplessly she reached for a strap; hopelessly she clung there. She was standing almost in front of the well-dressed business man.

Rather impatiently I waited for him to give up his seat, but with nonchalant air he gazed beyond the small swaying figure. With a sigh of disappointment I glanced at the two obviously society girls. They, too, were looking impersonally past the little old woman. I frowned angrily.

It was then that the neat colored woman stood up. The old old lady was [illegible] in front of her. With a tender hand she guided the feeble white woman to the vacant seat that she had left. Then, not waiting for thanks, she made her way up to the doorway of the car. Our shoulders touched, she was so close to me, and as she stood there I couldn't help feeling that I would rather know the colored woman with the kind heart than the successful business man or the two society girls. And as I stood there it swept over me that color and creed and race and doctrine are all very little things and that only the souls and minds and hearts of folk really do matter much.

It was then that I had the sister feeling. It was then that I appreciated Kipling's verse. It was then that I realized how the colonel's lady and Judy O'Grady were able to be sisters "under the skin."

FOLK, I think, are born with a conventional feeling of caste, and race superiority, and class distinction. On the surface they seem tolerant and kind and superior, but underneath they are not unlike the people of India who draw such a rigid line that a man of one station in life can not feed a starving man who belongs to another class. Underneath the thin top veneer, and the thick (thick as a hippopotamus hide) second coating, the real nature of the person shines out. It's only in the time of great danger or greater spiritual awakening that the thin layer peels off the top, and the thick coat drops off from underneath, and the real *you* shows itself. For in a time of danger or spiritual understanding race and creed and caste are very little insignificant things, and we are all sisters and brothers "under the skin."

I once heard of an almost shipwreck on a little seagoing yacht. The party was small and congenial, with the exception of one guest. She was the rather "nouveau riche" daughter of a merchant. She had been invited for matters of personal politics, and the other girls—secure in the thoughts of their grandfathers, and their inherited money, and their family trees—treated her coldly and silently and a bit contemptuously. The men treated her tolerantly, but they were frankly uninterested. Besides the guests there was a colored maid, a Japanese butler, and the cooks and sailors—who were just ordinary cooks and sailors.

The yachting party went on as merrily as most yachting parties. And then, finally, the climax came. There was a storm that dashed the dainty little boat up against the rocks.

It was an hour of grief and uncertainty and trouble. It was an hour of deep distress. And in that hour the little girl who had been tolerated, the little girl who had not been their equal, was the heroine. She helped the cook make coffee, she carried wraps to the hysterical guests while the colored maid was fainting, she laughed bravely and hummed a bit, and even joked while death—a death of storm clouds and hurricane and grinding rocks and dashing waves—stared her in the face.

It was an hour of grief and horror, but it grew to be an hour of understanding. In that hour the girls who had been neglectful and the men who had been indifferent felt their prejudices and veneers of caste swept away. When the ship floated free again, and the captain broke into thankful speech, and the colored maid was again at her duties, and the butler was coming out of his trance, the little girl fainted in a small white heap on the deck. And as the others carried her to her stateroom, they knew that family didn't matter very vitally, and that they were proud to know her.

Traditions and money and social importance are pleasant to own and experience—very pleasant. But they are not the greatest things in the world. Love, and truth, and helpfulness, and understanding are more important. A scrub-woman can be just as efficient at her work and just as worth while, and perhaps a great deal kinder and gentler, than many a society queen; a little shopgirl may have the same dreams and longings that touch the heart of the débutante who rides by the shop in her limousine; a colonel's lady—the biggest person, socially, that you are likely to meet on an army post—may think the same thoughts that the sergeant's wife voices over her washtubs.

Free Financial Booklets

OVER 525,000 depositors, mostly foreign born, have entrusted the Postal Savings System with $65,000,000, an average of $125 each. These and other facts are interestingly told in a booklet just prepared by Harvey Fisk & Sons, 62 Cedar Street, New York City, which will be sent free to Christian Herald readers who will write to "Department 227."

The Investor's Guide, containing current statistics, high and low prices of stocks and bonds, railroad, industrial and mining corporations listed on every stock exchange in the United States, may be obtained free by any investor who will write to L. R. Latrobe & Co., 111 Broadway, New York City.

Farm mortgage loans in pieces of $200 and $25 certificates of deposit, both paying the investor six per cent., are offered by Perkins & Co., Lawrence, Kan. Ask for Loan List 709.

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"Between Jan. 2 and Feb. 20, I sold about 275 lamps. I never saw anything that would sell equal to it."—Charlie Conrad, Ohio.

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International Sunday School Lesson for February 1
Phil. 2: 1-11

TALKS ON THE GOLDEN TEXT

By REV. F. B. MEYER, D.D.

"Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for sakes he became poor, that ye through his poverty might be rich." II Cor. 8 : 9.

It is quite clear that the poverty here mentioned does not primarily refer to the actual finances that our Lord handled. As regards these, the very tramps in our streets, or that sleep under the hedges, are as well provided as he was. His mother, when she presented him in the temple, brought the gift of the poor, and when the soldiers stripped him at the cross, there was no coin in his wallet. But this poverty which our Lord experienced was not the means of enriching the Corinthians to whom these words were addressed. It was rather the poverty of laying aside the use of those divine prerogatives which were his native right in order to accept our human limitations, hunger, th and need, that having shared our hu lot, we might share his divine abunda Thus it has befallen that, by the obedie of the one Man, the grace of God h abounded to many. Have you ava yourself of your share of the inherita There are piles of unclaimed money national banks. People have never he that money had been willed to th and have never applied for their o But what vast multitudes have ne claimed or appropriated the help comfort of which the apostle spea Certainly their lives are not rich in fa or love or power.

A Prisoner Writes About Kindness

By Arthur H. Howland

MANY things were going on in the big city of Rome on the day that an under-sized, near-sighted prisoner sat down to write a letter to some friends of his at Philippi. If there had been daily papers in Rome the reporters would have taken no note of this letter. Whatever reference would have been made to the prisoner at all would have been made long before this and would have consisted of only a few lines on an inside page saying that a fanatical, half-crazy Jew who had offended his fellow countrymen by some strange theological opinions, and who had appealed to the emperor, had reached the city under guard. The business, the politics, the law-making, the war-planning, the temple worship, the verse and story making, the amusements of the city went on; slaves toiled, patricians schemed, ladies idled and talked—while the unknown prisoner, perhaps chained by the wrist to a Roman soldier, dictated this letter in the ears of his friend Epaphroditus to his Philippian friends.

But now all that was done in that city on this day is forgotten, while this letter of Paul's is read, studied, pondered by millions of devout and thoughtful souls all over the world, and its teachings are recognized as presenting the highest ideals toward which the human soul and the human race can strive.

Paul remembers that first time he went to Philippi as a proclaimer of Jesus. He remembers how he saved the mad girl from her torments, thereby depriving her masters of the profits they had made from her fortune-telling. He remembers how they had him arrested, beaten, and put in prison; how he and his companion Silas, unable to sleep because of the pain of their wounds and the discomforts of the stocks in which their feet were made fast, sang hymns at midnight, were miraculously freed, and in the midst of the confusion of the hour were able to lead the jailer to the way of salvation. He remembers his friend Lydia, who housed them after their adventure. He remembers his subsequent visits to the city and the faithfulness of the little group of believers there.

After his imprisonment at Rome he had been sick, and these Philippian friends had sent him a gift-package. Who knows what was in it? Perhaps some comfortable clothes, perhaps a book or two, possibly some table delicacies, and doubtless a considerable sum of money. It was a love gift. And when Epaphroditus had brought it from Philippi to the lonely prisoner at Rome his heart had overflowed with gladness and thankfulness. Since then Epaphroditus had broken down from overwork in his efforts to be of service to Paul. The Philippian Christians had heard of this and had been sad and anxious. Paul writes now to tell them that their friend is well again, a express in hearty terms his than their present, and to give them c in matters of Christian doctrin conduct. The dominant note c letter is joy. Paul was happy wanted his friends to be so too.

The part of the letter we stud cially today is of great impo both for its doctrinal teachings a practical advices or commands will help you in the mastery o lesson, whether teacher or pup write down word for word all o eleven verses. Write it out as a paragraph, not separating the v It will make simply a paragra scarcely 200 words. Look now at of these words and phrases. Co tion; comfort; fellowship; tender cies and compassions (American vision); "That ye be like-mi having the same love, being of on cord, of one mind. Let nothin done through strife or vainglory, in lowliness of mind, each cou other better than himself."

Can you imagine that any wor precious, so mighty, so revolutio were spoken in Rome that day? would the city of Rome have been if suddenly every one in the city begun to carry out this sugges The world is still trying to measur to that standard he set. Just nov are passing through a horrible n mare, which has been caused by fact that Christians did not unders that this same law of unselfish which must be followed by indivi Christians must also be followe groups of Christians. The idea been that though Christian men sh live the unselfish life in indivi matters, when it came to nati matters they must be selfish and r derers. Their selfishness and mu were given the name of patriot and this was supposed to excuse t from the demands of the Chris life. The future progress of soc must be made by applying to nati the same Christian standards that required of individuals. Presid Wilson said a couple of years ago s very noble things about this, remind the American people that the hig duty and destiny of any nation is serve the other nations of the wo declaring that our flag must not sullied by national selfishness.

Paul has often been accused by critics of failing to teach the pure practical altruism of Jesus. He w to be sure, a vehement controversiali but the watchword of his life was lo He loved the Christ who had cal and saved him; he loved the chu Christ had founded; he loved the wo for which Christ had died. And message to all men was that they must submit their lives to the sway love. It is all summed up in this se tence from his letter to Philippi: " lowliness of mind let each esteem oth better than himself." This is perf altruism: living for that other man, t *alter*, rather than for self, the *ego*.

Now Paul reaches the climax of

gument. He gives them the stan- ard perfect example of this altruism: Le this mind be in you, which was so n Christ Jesus." Then he tells a the wonder of that sacrifice of su He tries to tell how richly that er ce will be rewarded when "at the an of Jesus every knee shall bow."

T be practical, there are three things have to do. We must go on e hing "Jesus Christ and him cruci- d. Altruism as a philosophy has t power to save the world. The o is to be saved by the preaching e Gospel of Christ. Students of ogy and economics who do not li e in Christ as we do are never- e s discovering that his philosophy a orrect; that altruism is the only n le and hopeful program for human ei s to adopt; but the altruism that ill egenerate the world must have the ical, infinite, irresistible power of h t in it. And it is our duty to tell about that Christ, to tell them who e to show them how they may find is lvation, to lead them to the joys n energies of his companionship.

e second thing that we have to do. f urse, after having personally ac- p d Christ as Saviour, Master, a tifier, Friend, is to carry out this ri iple of unselfishness literally and ra ically in our own lives. Are we ct lly living for others? It is easy y that we are. It is easy to think a we are. But are we really doing so? ld it not be a good plan while we re ll studying this lesson to find out h acts of this case? Is the mind that a in Christ Jesus really in us? Do eally consider others rather than u lves? Do we care for the comfort n success and cheer of others rather h our own? This is what it means to e follower of Jesus.

e third thing we have to do is to a to the very limit of our strength o y to get the whole world to adopt hi love program. For the adult la es the discussion doubtless will u off into some of the burning ques- io of today. What about our send- n war supplies to Europe? Would st sanction that if his advice were s d? What about the schemes for r nizing a huge army and navy, r ed to handle the implements of n der, and supplying them with the r and preposterous implements of a? What about the whole spirit of u commercial life? What about the n strial system which destroys child- l, despoils womanhood, and crushes n hood; that allows needless poverty unemployment and creates a thou- a sorrows? What does Jesus think of th whole fabric of our civilization that p luces such a horror as the European w and that lets Christian America p mote and prolong that horror, and al ws the people of our own States to s r needless grief and want?

ut after all, we must not be dis- c aged. At that name of Jesus every k e shall some day bow. To that sub- li , simple philosophy of kindness w ch he taught and for which he is re ly to supply the power, every mind w some day yield.

◆

THESE facts are gleaned from the proceedings of the Home Missions Council in New York in January. There will not s be lack of new frontier fields, for the U ted States government is naming eighty- t post offices each month. There are now 1 00 home missionaries working under the o nized societies represented in the Council; t annual income of these societies is $21,- 0 000. In the immigrant work the Gospel is eing preached in over thirty languages; y while the immigrant work is well or- g ized at the ports of entry, it is not yet s sfactorily linked up with the work of the s eties in the interior. Four-fifths of the I ians in the United States are not in the f of any Christian church, those enrolled n bering about 67,000, and there are seventy I ian communities or tribal divisions among w m no missionary work is done. Many t es are in extreme poverty and many are i orant of hygiene and proper protection a inst disease. The death rate among I ian children is so high that the Indian eau of the national government is urging e rgetic measures of prevention.

◆

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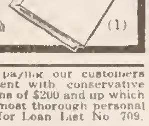

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Garden City Preparatory Conference

Continued from page 134

shall be invited to send one or two personal representatives to the conference in addition to those who shall be appointed by the ecclesiastical authority of the church." When the discussion of this provision began, another serious obstacle to the union movement was revealed. The provision brought out vigorous protests: some argued that it would be unfair to the free communions of America and France, where there has been no governmental interference with the churches, to give the emperor of Russia or the emperor of Austria representation in the council. A St. Louis judge disapproved on principle of admitting additional representatives of crowned heads of Europe. A Chicago bishop reminded the conference of the age-long prejudice against the mixing of church and state which exists in our country. This was, without doubt, the best argument. Others, however, held that the refusal to permit special representatives of the political rulers from countries having state churches would close the door of those countries entirely against the World's Conference on Faith and Order.

IN the closing hours of the Preparatory Conference a threefold plan of arrangements for the proposed world conference was adopted. The plan provides, first, for administrative work through a council of commissions. It creates, secondly, a Preparation Committee, composed of theologians, canonists, and others, whose duty will be to gather data showing wherein the various denominations agree and wherein they differ. This part of the arrangements is unquestionably the most useful, because the most necessary: it goes to the core of the matter. Conscientious work done by the Preparation Committee will go a far way to give to the discussions of the World's Conference definite point and realizable purpose.

The third phase, we are told, is complete, viz., the adoption of a universal platform which is to accommodate every phase of Christianity. Too little has been divulged so far of this universal platform to justify the expression of a final opinion. Perhaps comment on this part must be reserved until it is possible to take a comprehensive view of all that is stated and implied in the platform. What is known of it so far is not very reassuring. The opening paragraph is a concealer rather than a revealer: "The basis of the proposed world conference is the faith of the whole church as itself created by Christ, resting on the incarnation and continued from age to age by his indwelling life until he comes." If "the faith of the whole church" means the points of agreement, in all the confessional declarations now extant, of the various organized bodies of Christians, we require some one to exhibit them. Evidently this will be the work of the Preparation Committee. However, in that case the platform is as yet inconclusive: it depends on an interpretation to be furnished later.

A spirit which we are almost inclined to call commendable was displayed when the discussion reached the section of the platform which defines the method of the conference. The section reads: "It is for each communion to think and act in terms of the whole. The method is positive, for, in and through our relations to the whole church, we may rightly and finally determine our relations to one another. It is negative only in so far as it protests against the sin of continued schism." The expression "sin of schism," having been strongly objected to, was changed to "fact of schism." While this change does not affect schisms, it certainly is a call to schismatics to reflect on what they have done, and will lead to the fixing of guilt for the production of schisms. This will be useful, because any genuine union, being a spiritual effort, must proceed, like every other Christian act, on the way of repentance and faith.

IN the opening address the following fundamentals were named on which Christian unity must be based: (1) The divinity of Jesus; (2) the propitiatory sacrifice of Jesus (Jesus Christ and him crucified); (3) the resurrection of Jesus; (4) the fact that Jesus established a church, a spiritual entity, which must have an organization, a body. The speaker held that the differences between the two wings of the church—the Protestant and the Catholic—arise over a varying emphasis as to the relative importance of faith and order, one wing holding that order is on a par with faith in importance. The Reformation rejected this idea and made faith of greater importance. Our duty is to try to enforce unity, bringing about the right balance between the two ideas. The differences, we fear, lie much deeper. When in the discussions at future conferences the delegates will call for definitions on such terms as "grace," "faith," "atonement," "sacrament," "church," etc., a very formidable battleground will open up before the members of the conference. This is not said with the intention of deterring anybody from the effort of reaching an understanding and a settlement of controverted points, but to clarify the prospect of the workers. It is good, very good, if the conflicts of the fathers four generations ago are gone over once more by honest, truth-loving men.

Among the larger questions to be discussed in the world conference the following have been announced: (1) The church, its nature and functions; (2) the Catholic (ecumenical) creeds as the safeguard of the faith of the church; (3) grace and the sacraments in general; (4) the ministry, its nature and functions. "Subsequent to these primary subjects for conference, the chief practical questions to be considered in church unity may be summarized in these three particulars: (1) A clergy so authenticated that, without violations of the principles of any, their standing may be regarded as regular by them all. (2) Complete intercommunion of believers upon some agreed principle and orderly method. (3) Sufficient administrative coordination to enable churches, without loss of desirable home rule, to act as a whole." This is such an ambitious program that one hardly cares to add anything to it on the practical side. However, many who have read of the proceedings of the Preparatory Conference have, no doubt, asked: What of the Bible in this movement? The state of public teaching regarding the origin, character, and authority of the Holy Scriptures in the various Christian bodies is such in our day that a clear statement of creedal form and force on the Bible is an indispensable requisite for any union of Christians. The modern church would practice a guilty sort of self-delusion if, pointing to the Apostolic Creed, which contains no statement regarding the inspiration, authority, etc., of the Bible, it would say: We purpose to reproduce the pristine purity of apostolic Christianity, and will say neither more nor less than was said in the first centuries of the church when people were asked what they believed. The reason why the Apostles' Creed says nothing about the written Word of God and its normative and authoritative character was, because that matter was not in any way controverted in those days. Not to say anything on the Bible in a modern confessional statement would not be primitive Christian simplicity and a silent revelation of the general a priori conviction of Christians that the Bible is word for word a communication from God, but it would be a weakness and an evasion. However, on this, as on other matters connected with this most significant movement in the modern Christian Church, we may have occasion to speak again, as we follow the evolution of the movement.

◆

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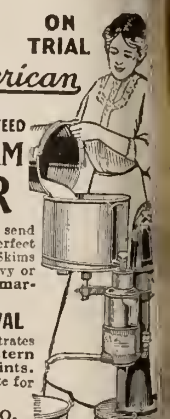

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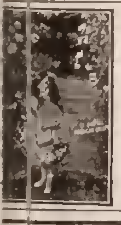

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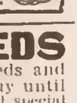

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The War in Europe

Continued from page 130

protested against these acts, but without avail.

During the week troops from Salonica, supported by a fleet, made a couple of attempts to land at various points on the Bulgarian coast, but without success. This attempt may be regarded more as a feeling out of the strength of the enemy's positions than as serious attempts to land at the present time. Eventually, however, as the line of railway connecting Nish with Constantinople runs closer to the Bulgarian coast than it does to Salonica and the neighboring Greek coast, it will not be surprising if the Allies make a determined effort to possess themselves of one of these ports, and using that as a base, attempt to seize the railroad and thus cut the communication between the Central Empires and their ally, Turkey.

The real status of Montenegro as to whether she is at peace or at war is a problem. Originally it was officially announced both in Austria and in Montenegro that the Montenegrin army, being in a position of extreme danger and lacking food, clothing and ammunition, had unconditionally surrendered, and that 37,000 infantrymen and 1700 artillerymen had laid down their arms. At the same time it was also said that two Montenegrin generals, one of whom is named Martinovitch, refused to obey the king's orders to surrender, and with a couple of thousand men escaped into northern Albania. For a few days nothing further was heard from Montenegro, and it was supposed that the surrender and the discussion of terms were following the usual course.

Suddenly the papers announced that the peace negotiations had been broken off and hostilities resumed, which statements were denied by Austria. Then the French papers began to give details, and announced that the Montenegrin army, under General Martinovitch, had retreated to Scutari and joined Essad Pasha, who a short time ago proclaimed himself provisional president of Albania (his authority not being generally recognized in Albania, however), and declared war on Austria and was at Scutari with 20,000 men. In view of all the precedent facts, it seems probable that this Paris report has reference only to that portion of the Montenegrin army which escaped with Martinovitch.

Albania itself has been very quiet during the week. The Bulgarians in the interior of central Albania are waiting for reinforcements, which to the extent of 30,000 are now reported as being en route from Monastir, before advancing to the coast. The Italians are stated to be withdrawing from the coast towns, but it cannot at present be said that this report is well founded.

In the middle of the week the British army advancing to the relief of the force under Gen. Townsend, besieged at Kut-el-Amara, in Mesopotamia, defeated the Turks between it and its objective at Orah, a point twenty-five miles down the Tigris River from Kut-el-Amara. The Turkish force astride the river at this point was attacked by the British, under Gen. Aylmer, on the morning of January 13 and after hard fighting began to move northward on both sides the stream the same evening, which movement continued the next day. The British are pressing the enemy closely, particularly on the north and east, but late reports announce that the Turks have stopped the advance of the relief expedition.

The Austro-Italian campaign has been, as usual, featureless. The campaign in the West all through the week was featureless also. Even in the old storm centers, the Vosges, the Champagne, and the Artois region, the cannonading was intermittent and light. Bitter complaints reach us, from both sides, of the mud, which is said this year to be even worse than it was last year, and this has not yet reached its climax, which will come in the February thaw.

The east coast of Kent, the county in which London is situated, was raided twice on January 23 by German aeroplanes. One person was killed and six injured.

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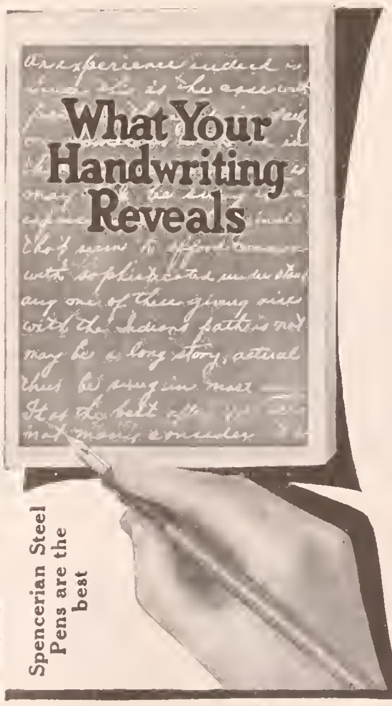

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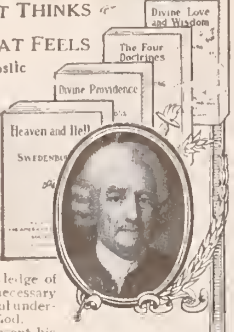

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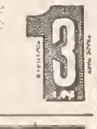

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Young People's Topics for February 13

The Mystery of a Minority's Might

Epworth League Topic. Judges 6: 11-16.

EVERY great victory for truth starts with a minority. Truth and right are at first unpopular. We believe in democracy, but democracy means the power of the majority, the right of the majority to rule. Yet even in democracy it is often the minority that is right. A few people see the truth, love it, grasp it. They are willing to live for it, to declare it, if necessary to die for it. They are unpopular, despised, persecuted, perhaps slain. They have little power, but the truth has infinite power. Therein lies the mystery of the minority's might. The power that is in the truth slowly but steadily overcomes opposition, and the truth that was accepted by the minority of one age becomes the will of the majority of the age that follows.

The abolition of slavery was at one time a desperately unpopular topic. It was really not quite respectable to talk about; many people thought seriously that it was irreligious to be on that side, for the Bible seemed to sanction slavery. But that abolition minority had the truth on its side, and so it was invincible. The majority of today recognizes that that minority of yesterday was right, and extols as heroes those whom the earlier majority despised and persecuted.

The same history is repeating itself in the progress of the prohibition movement. A cause that seemed a few years ago fanatical and preposterous is now recognized far and wide as reasonable, wholesome, just, righteous and possible. Thousands are laboring valiantly to make true the slogan of the temperance forces, "A Saloonless Nation by 1920."

The history of Christianity itself is the story of the power of the minority. Persecution and slaughter could not block the truth that was on the lips and in the lives of those earlier followers of Jesus. And although the war in Europe has been a frightful setback, the principles that Jesus taught are still gaining ground and will one day win the world.

Gideon is one of the favorite Bible heroes. God taught him the lesson that the quality of the minority is more important than its quantity. First the faint-hearted were sent home; then those who were too thoughtful of self and not keen and hasty enough in their great tasks. Then with the three hundred brave and obedient men that he had left, Gideon saved his nation.

There are two kinds of great men. Most great men are said to interpret their own age. They gather up into their own personality the hopes, the fears, the faith, the doubts, the longings of their time. They embody and fulfil the will of their fellows. Other great men looked far ahead. It is sometimes said that they were born ahead of their time. But they were not. They were born to show their age its error; they were born to gather around them a brave minority who would be true to the truth and who would make possible the acceptance of the truth by the majority of the age to come.

We cannot all be great, but we can all search for truth, and as we find it we can cling to it and proclaim it and insist upon it and spread it and help forward the day when it shall prevail.

The Consecration of Influence

Christian Endeavor Topic. Heb. 10:19-25

THIS subject was considered last week by the B. Y. P. U., and the Christian Endeavorers who read this page were asked to save the notes of that lesson for use this week.

A practical way for each individual to deal with this subject will be to make two lists of acquaintances, one list of persons upon whom you would like to believe your life is having some influence; the other, a list of those who are influencing you most strongly. Are you making it a matter of the gravest and most careful concern that your influence upon the first group is wholesome, helpful, uplifting, spiritual? Are you helping them to be pure, honest, kind, thoughtful, industrious, self-sacrificing, efficient? As for the other group, are there some companions who have been influencing you to let down your standards, to change your principles and beliefs, to be a little less earnest and consecrated?

These are things to consider carefully here at the beginning of the new year. Do not admit into intimate friendship those that would lead you from life's truest and best ideals; take care to live so that all who know you will feel that your life is a call, a challenge, an inspiration, to the things that are right and true and eternal.

"Who is efficient for these things?" No one, except as Christ himself is welcomed into the soul to become Saviour, Master, Sanctifier, Friend.

Christian Fidelity and Force

B. Y. P. U. Topic. Matt. 25: 31-46.

THE Christian Endeavorers studied this topic last week. Try to find the notes upon it published in last week's Christian Herald. Fidelity to Christ and reliance upon him for the force that we need to make our life triumphant, these were the points brought forward.

But an added word of warning might not be out of place about that matter of trusting to Christ for our power. We must not think this means to rely upon him in a lazy, careless way and expect that he will do our work for us. God gives us the physical power we need, but he expects us to develop that power by personal exercise and to make that power fruitful by right down hard work. It is so with spiritual power. Christ provides us with the power, but it remains for us to apply it to our tasks. It is our lips that must do the speaking, our feet that must do the running, our hands that must do the helping. He promises to fill our lives to the full with his infinite power, but we must be about his business, bringing his salvation and his cheer to all whom we can reach.

The faithful and forceful life! Who would not have such a life? And every one may have it who will.

◆

Our Cover Picture

MESOPOTAMIA is a land with a mighty past, but it is just as certainly a land with a mighty future. At times its rich soil has supported great populations, and at other times it has been swept by marching armies or on account of lack of protection from the Bedouin and other nomadic races has been given over to pasturage. But the same rich, deep soil is there today, only awaiting a stable government and a larger population to make it blossom again as of old, when it supported some of the world's wealthiest monarchs.

A good idea both of the extreme richness of the soil and of the primitive methods of cultivation used can be gained from the cover picture which depicts the sturdy inhabitants tilling the soil near Haran, where Abraham and his family dwelt after leaving Ur of the Chaldees on their long pilgrimage to the south. Haran is situated on one of the smaller tributaries of the Euphrates and was once the meeting place of the Syrian, Assyrian and Babylonian caravan routes, joining Damascus, Nineveh and Carchemish and their tributary lands. As the seat of the Moon-God Sin, Haran had a religious significance.

Today Haran is one of the fine new stations on the Bagdad Railway, and at this point a branch line is to run to Urfa, farther north. So far, the irrigation schemes of Sir W. Willcocks have not affected Northern Mesopotamia, but being situated on the through line of the new railway between Europe and Bagdad, and the junction point to the city of Urfa, with its 55,000 inhabitants, Haran is likely to come again into its own.

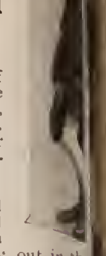
The houses in Haran are built in the shape of a beehive, as neither stone nor wood are available, and this form of hut does away with the necessity for roof timbers.

The heavy, clumsy shovels shown in the picture may soon be supplanted by modern gangplows and reapers, for, unlike Syria and Palestine, Mesopotamia has thousands of square miles of level alluvial land, which will respond quickly to modern methods of agriculture, while up-to-date transportation methods and adequate protection will encourage settlers.

Even under the present primitive methods, Mesopotamia exports large quantities of grain and in the event of a prolonged war will be Germany's principal hope for additional food supply. As there are only nine inhabitants to the square mile, Mesopotamia will be a fertile field for colonization in the event of the break-up of Turkey.

M. O. W.

Knee Crippled Now Walks



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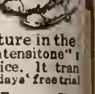

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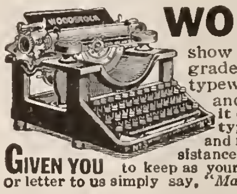

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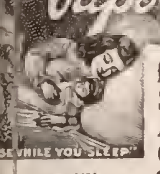

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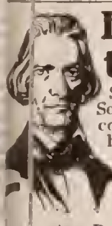

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As a Greek Sees Greece

Continued from page 138

people's will, and would simply be a mockery. [The election resulted in approval of the court program of neutrality.]

German propaganda and fear of the German arms is another factor in the present situation. German propagandists have been widely at work in many lines. German organs have been playing all sorts of tunes in order to arouse feelings against the Allies, and have been entering into every circle and have gradually gained ground. Newspapers like Nea Himera or Hesperine, that were strong supporters of Venizelos and his policy, changed sides very suddenly and became bitter opponents; such an instantaneous conversion is unaccountable.

NOTHING succeeds like success, says the proverb. The success or rather doings of the Germans in Belgium, Poland and Serbia, those little nations that dared to resent the will of German militarism, were kept in all vividness before the eyes of the Greek people. While the people expressed their will clearly and strongly, approving Venizelos and his policy, the force of the situation made many to acquiesce in the policy of the king, supposing, under the circumstances, neutrality, if possible, would be the best plan.

As to the real leaning and preference of the Greeks, whatever be the leaning of the king and his general staff, the people are out and out for the Allies. If it comes ultimately to choose between the Entente and the Central Powers, there remains no shadow of doubt with which the people will throw their lot. The only element that would cool their enthusiasm will come from Italy, as we shall explain soon. Austria has always been the enemy and opponent of Greek interests. Austria always has an eye upon Salonica, she may still cherish hope to come down to the Ægean Sea. As to Bulgaria and Turkey, their interests are so conflicting with Greece that it seems an impossibility they should agree. The Bulgarians are the bitterest enemies of the Greeks. Should the Bulgarians enter upon Greek soil, all questions of neutrality will be at an end.

The real policy of Greece may be sought in the possibilities of the realization of the Greek Idea. The Greeks have a certain great idea. They have a big dream for the future, they cherish great hopes for their race which may be realized some day. Only a small section of the Greek race is in Greece proper, while the great part still continues to be under foreign yokes. The Greeks would unite in that combination of Powers which would and could help them most in the realization of their hopes. The Entente Powers are friendly to Greece; they are her patrons. But new elements enter into the situation, that complicate the Greek position. Italy is a new factor: her ambition comes into conflict with the Greek Idea. She has plans for Albania and the coasts of the Adriatic, that conflict with Greek plans. She has an eye on the islands, and territories in Asia Minor, that Greece regards as her lawful heritage. Greece must have strong guarantees as to her own share, before she can throw her lot out and out with the Entente. The mere promise of Cyprus would not suffice.

Another phase of the matter is the future of Constantinople; that is a jewel that many run after for possession. Little Greece dares to ask questions before joining an enterprise which might defeat her own ends. She must have guarantees as to the ultimate fate of the City of Constantine. The dream of the Greeks looks to Constantinople and its St. Sophia. However absurd that may appear to the wise and the great of the world, makes no difference to the children of Hellas. Even the common people talk of historical parallelism, such as this: Constantine XI gave Constantinople to Mohammed II, now Mohammed V will give it back to Constantine XII; Constantine gave, Constantine will take it back; Mohammed took, Mohammed will give it back.

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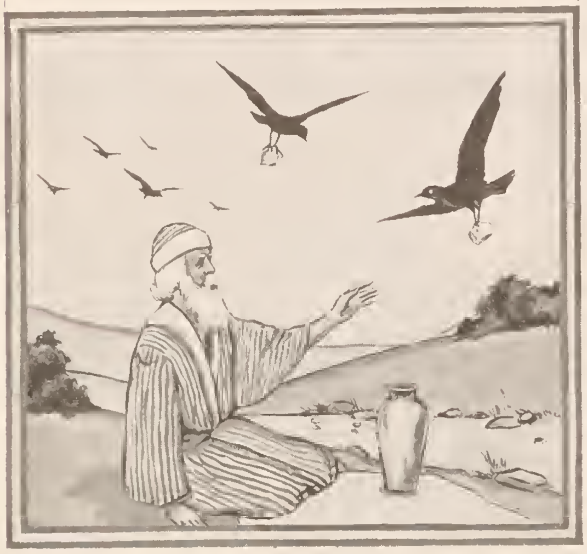

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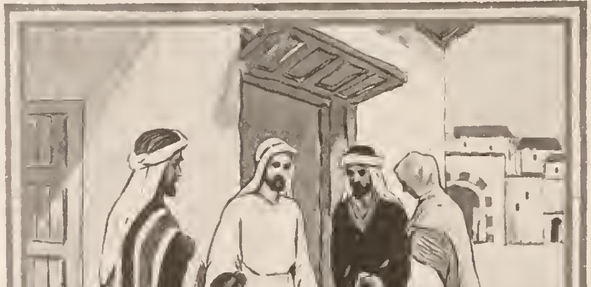
From now on through April we shall publish three Contest pictures in each week's i e of the Christian Herald. That means that you can solve a picture every other day; or u can do the week's stint on some particular evening; or proceed at your own convenie . You have plenty of time, as no answers will be accepted until the end—when the tota f 60 pictures have appeared; yet you sho d not put off too long. The best way i o keep up with the order of appearance.

If you haven't started at all yet, it wil e a very easy matter for you to catch up y solving the pictures which have already peared. You might do it in a couple of sp e hours, more or less; and you would en y doing it. If you have those early pictu s, well and good. If not, you can get th .

The way to obtain the back pictures, u o date, is as follows: First, you may obt n the past six issues of the Christian Her l, at five cents each. Or, second, you m y have reprints of the eighteen pictures t the nominal price of one cent each (add g two cents to cover mailing to you)—send g the amount in one or two cent stamps. , third, you will receive the back pict s *free* on request in connection with the Bi e Picture Contest OUTFIT of the bo s "*Gems from the Bible*" and *Contest Re y Book*, as explained below.

Picture No. 20



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for the Pictures are in a convenient little book, called

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The "Reply Book" constitutes a convenient form in which contestants can submit their answers.

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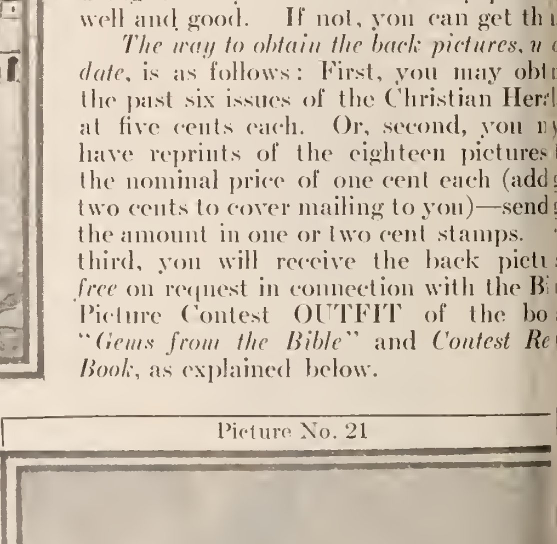

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Our Mail-Bag

NOTICE

H editors of the Christian Herald will be gd to answer any question addressed to the il ag provided it be of general interest and rely personal. Correspondents may use a n plume to identify the question, but all ers must contain name and address of the de in addition to the nom de plume. No at- tic will be paid to anonymous letters.

Questions and Answers

S BSCRIBER, Minneapolis, Minn. 1. Did Paul do right in going into the emple to purify himself, after preaching salvation by faith, without the rks of the law? (Acts 21:20-26). 2. what way can a Christian be made all ings to all men in order to bring them Christ? (I Cor. 9:20-22.)

1. aul made no compromise with his n le in this act. What he stood for, first al was religious liberty. What he could terate in the Jewish ceremonial law was i a that these ceremonies were necessary s vation. He preached that men are e by faith in Christ alone and that the er nial law was no longer binding on be- ve in Jesus. He remained always a Jew, w r; was proud of being a Jew; and was li not only because of his own personal f nces, but because he wished to do all it could do consistently to convince the s f the reasonableness and righteousness hi essage about Christ, to honor the forms t worship of his fathers. The vow that s men had taken upon themselves as sc ed in the passage to which you refer s purely voluntary vow. It was custom- earnest souls to take such a vow as s. vidently the Nazaritic vow. It was a for a brief period, ordinarily thirty ys. The passage in Acts 18:18 shows that u imself had taken just such a voluntary w s this, wishing, doubtless, to give him- f r a time to specially fervent prayer. e se of Peter (Gal. 2:11-21) was different. l taken the position that Jewish Chris- n ould eat with Gentile Christians, and e stricter Jews came from Jerusalem to ti h he repudiated that stand. This im- e oing back to the rigorous requirements t law; it must have grieved greatly those n Christian companions of Peter; it g have led to their complete alienation m he church and to their loss of faith in r. So Paul rebuked Peter with terrible e ess. The one great consistent purpose P l's life was to bring to the knowledge and e f Christ all the people he could reach. d would not allow for himself or tolerate ers any act that might wound or grieve h der those for whose complete salvation arned. 2. We are to take this same a m. Anything not contradictory to the r law becomes right for us when it is n with the pure purpose to win a soul for s A tender conscience and earnest a for divine guidance will save us from i astray so long as we are moved by that r g desire Paul had to constrain men to m to Christ. We must make no compro- is with conscience or with principle, but e not to be hindered by prejudice or st n or tradition from doing anything a seems wise and right to win a soul for o

M C. C., Wausaukee, Wis., sends this v suggestion: "The locust plague that s en devastating Palestine could be made s ce of income. Pay the natives so much r ound for catching them, then kill and m ate with formaldehyde, grind and sack d hip to this country for chicken feed. uld sell for at least $3 per sixty pounds, it ould pay even if you could only get $3 r he hundred pounds. It would make the e egg-laying product ever produced." o formation regarding M. C. C.'s request n rning a soldier's widow, she should ri to the Information Bureau, War De- r ent, Washington, D. C., and if that o l prove ineffective, advertise in some a g Wisconsin newspaper.

Ir A. L., Mason, Ia. What books are best or young folks to read?

ung people would far rather read fiction a any other kind of literature, and they d be encouraged to read the best. They d become familiar with the best novel- t Dickens, Scott, Hawthorne; some of e ge Eliot, some of Thackeray. George onald's books are good; also those of beth Charles. Jean Ingelow was a o ist as well as a poet, and her books are x ent. Among recent writers Gilbert a r and Winston Churchill touch a high o l note. Ralph Connor tells the Gospel n ory. Kathleen Norris's books are de- ig ful and helpful. Nor should we forget or Porter, the creator of Pollyanna. A as for poetry should be encouraged—Tennyson, Mrs. Browning, Robert Browning (if they are willing to dig for pearls), and our own poets, Lowell, Whittier, Longfellow. They should, of course, know something of Shakespeare. But they should be especially encouraged to read history and biography and to learn something of philosophy. Those with a bent to science will enjoy books describing the natural sciences. For the religious life, such books as "The Christian's Secret of a Happy Life," by Hannah Whitall Smith, the works of Andrew Murray, J. R. Miller, Dr. Jowett, Dr. Meyer, Robert E. Speer, John R. Mott, S. D. Gordon, and Daniel Steele are of great value. Keep in touch with the missionary movement by reading the lives of the great missionaries and following the publications of the Missionary Education Movement and the various denominational boards. Keep track also of the developments in sociology, studying some standard textbook on economics and following this with such works as those of Professors Raushenbusch and Ely and Dr. Josiah Strong.

Reader, Columbus, Ohio If a sinner be truly converted, while he may slip and fall, God will not let him be "utterly cast down."

TO-AN-INDIAN-CHILD

by Margaret E. Sangster Jr

Your tribe sits idle-weaving baskets maybe-
The brave triumphant songs of other days
Are swept away into the past, no longer
Do painted red men own the prairie ways:
Their cornfields glitter golden in the sunlight
The smoke curls peaceful from a sordid heap
Of fagots piled by braves; their fathers, chanting,
Went to their graves, as though they went to sleep.
You lean against your doorway, hair rolled neatly,
A placid, docile, chubby little form -
And gaze with thoughtless eyes across the valley
Seeing the sunshine-dreaming not of storm-

Your tribe sits idle gossiping together
And yet, oh! daughter of a dying race,
You do not dream of by-gone glories, trusting,
You stand and smile into the futures face.

We have the promise of being strengthened and kept amid temptation, if we ask him who is both able and willing to keep us. Pray against falling into wilful sin. Backsliding is an evidence that conversion has not been thorough, and we know from Scripture that the backslider is a difficult problem. If there had been complete dedication there would have been no apostasy. One who fears he has so fallen should pray for forgiveness, and if he continues daily in prayer he will be received and accepted. Indeed, the very fact that his conscience troubles him is evidence that he has not fallen beyond hope, for the absolute apostate has no such fears. His heart is hardened, as the restraining influence of the Holy Spirit is withdrawn from him, leaving him in his sins.

Many of our friends write to the Mail-Bag concerning the war and its issues as they affect this hemisphere, and particularly our own land. Mrs. S. L. R., West Kennebunk, Me., writes: "I like the stand you take in regard to the war, and wish all in America would do the same, and not send implements to continue the awful struggle. I do hope peace may come soon."

Another reader, Rev. S. M. Davis, Keystone, S. D., writes: "I have been an interested reader of your paper for many years and feel a little proud to be connected with the Christian Herald Family. I write to congratulate you on your plain, square, Scriptural stand on the war question, and greatly rejoice that the Christian Herald is the first religious paper to take the forward step in the transformation of religious life that God is requiring of this generation. Your position is sound and Scriptural, and establishes beyond controversy the associated fact that the determination of moral character is not what a man believes, but what he does. 'Ye shall know them by their fruits.' Your article of December 8 has the right ring. All honor to your courage in leading Christian thought in these troublous times."

S. P. P., Oahe, S. D. Please tell me who the apostle had in view in speaking of the "creature" in Rom. 8:19-22. Does he include the brute creation, or refer only to human beings?

This word is translated "creation" in the Revised Version. This makes its meaning clearer—the whole creation or universe. We are parts of a universe which is "groaning and travailing" in pain. Everywhere is restlessness, conflict, pain. The sons of God have caught a glimpse of the "new heaven and new earth," the "new creation," and know themselves to be already a part of it.

D. J. H. A. Z. S., Grant Pass, Ore. There are many things which the Bible does not mention specifically, yet which, from a Christian standpoint, are entirely proper and commendable. God's Word lays down broad and comprehensive general rules of conduct; only in a few instances does it descend to details. With regard to your inquiry as to where the Bible endorses church organizations, choirs, choruses, official posts such as stewards, presbyteries, etc., festivals, sermons, singing evangelists, missionaries, etc., you should have little difficulty in finding these all dealt with in Scripture, by inference if not directly, in such passages as I Cor. 4:2; I Tim. 4:14, and others. All the prophets and spiritual leaders, from Moses to Paul, were preachers, and many of them missionaries and evangelists. As to music, it has been a prominent feature in worship through all the ages. In the Jewish temple service in the days of the kings, the instrumental music, the singing of the choirs, and the responsive singing of the great audiences, were doubtless the finest and most impressive the world had ever known up to that time. In early Christian days, even amid trials and persecution, the church did not forego its music (see Eph. 5:19; Col. 3:16). Nor should it be forgotten that on that last night, after the Supper, it is said in Mark's Gospel (14:26) of Jesus and his disciples that they "sang a hymn." As for church societies, we have unquestionable evidence that even in the earliest days they were organized for relieving the poor, clothing the naked, sheltering the fatherless and doing much good work of the same class that the church is now doing on modern lines. (See Lev. 25:35; Ps. 146:9; Acts 9:36, etc.)

Earnest Reader, Minnesota. As I understand the Bible we are required to fast as well as pray. If this is so, will you please explain how it should be done, also how often?

In the three New Testament passages which seem, in the authorized version, to recommend fasting, Matt. 17:21, Mark 9:29, and I Cor. 7:5, it has been found that the word "fasting" was not mentioned in the earliest manuscripts, but is a later addition. In all three of these passages the Revised Version omits the word altogether. Paul uses the word twice in relating his apostolic sufferings (II Cor. 6:5 and 11:27), but clearly he is here referring to involuntary fasts. He fasted simply because he could get nothing to eat. It is certainly significant that in the Epistles, the one place where the believer finds the most practical directions about the duties of daily life, there is no exhortation to fasting and no reference to it. Turning to the Gospels we find five references to fasting. One is to the unblessed Pharisee, who boasted: "I fast twice a week" (Luke 18:12). One is the question of the Pharisees to Jesus: "Why do thy disciples fast not?" (Matt. 9:14, Mark 2:18, Luke 5:33), and Jesus' explanation that his disciples were too happy to fast. He said they were happy because he was with them, but that when he left them they would be sad and would fast. Here again the fasting is not commended, but the simple statement made that for a time they would be too sad to eat. The third reference, Luke 2:37, is the fasting of Anna, who lived, of course, under the old dispensation and would naturally keep the Jewish fasts. The same is true of the fasting of Jesus himself (Matt. 4:2), and of his directions as to the proper spirit in which to fast (Matt. 6:16, 17). It is significant that there is no reference to the fasting of Jesus after his period of temptation. It was evidently not a part of his normal, regular life, nor that of his disciples. There is one reference to fasting in the Acts, the fasting of the apostles as they prayed before sending Barnabas and Saul as missionaries. The reference to the fasting of Cornelius (Acts 10:30) is found, by noting the Revised Version, to be spurious, though if it were not it would not affect our argument, because he was simply a devout pagan, seeking the light, but never having heard of Christ. To sum up, fasting is nowhere in the New Testament commanded, exhorted, or even commended. It is in fact opposed to the very principle of the Gospel. Paul was horrified at the thought that we could please God by making ourselves uncomfortable. This was the pagan idea of religion, and to some extent the Jewish: but the Gospel antagonizes and completely repudiates this whole idea. We are not saved by making ourselves uncomfortable, but by trusting the grace of God as revealed in the death of Christ. The very basis of the original idea of fasting, which was that demons entered into one's system with the food devoured, is also abhorrent to the Christian. Jesus said what a man ate or drank did not make him clean or unclean. And he never meant to teach or imply that it was holier not to eat than to eat. The Christian eats to make and keep his body an efficient instrument for doing his Lord's work. He must not eat too much, so that his strength is impaired; nor must he eat so little as to impair his strength. Christianity is a businesslike proposition. We are called to be at our best for God's service all the time. But now, after all this has been insisted upon, it remains true that there are times when prayer becomes so earnest and vehement that a Christian prefers not to eat. He does not think of eating because of the intensity of his desire. Just so, a day of united fasting may be helpful when some great sorrow is upon a community or a nation, just as a sinner seeking salvation is often too sad to eat, or as a saint or group of saints will be sorrowful when praying for the conversion of the unsaved. But the normal Christian attitude is that of the disciples, which made the Pharisees wonder why they did not fast. Our souls are full of joy because of the presence of our risen Lord, and the sorrows of fasting are out of place. But this résumé of the subject of fasting would not be complete without the statement that many, Christians and unbelievers alike, eat far more than is for their good, physically, morally, or spiritually. Fasting is commended by physicians to relieve certain disorders.

A. J. H., Tacoma, Wash. The passage in Matt. 13:12 to which you refer is clearly meant to imply that whosoever has a possession or gift which he prizes, and which he puts to its right uses, will be rewarded by an increase of what he values so highly; while, on the other hand, one who lets his possession, or influence, or opportunity lie idle, instead of using it as he should, will suffer the loss of it as he deserves. It is a principle of great importance in a spiritual sense, and was uttered by our Lord on several occasions and in different connections. Moral principles become stronger by exercise, while their disuse results in weakening them, even to the point of extinction.

A. J. C., Elizabeth, N. J. The incident of Abraham and the stranger who visited his tent and asked no blessing is not from the Bible, but from some ancient tradition preserved in Jewish writings, and was employed by Professor David Smith to illustrate his talk on forgiveness.

Quality and Reputation

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Christian Herald

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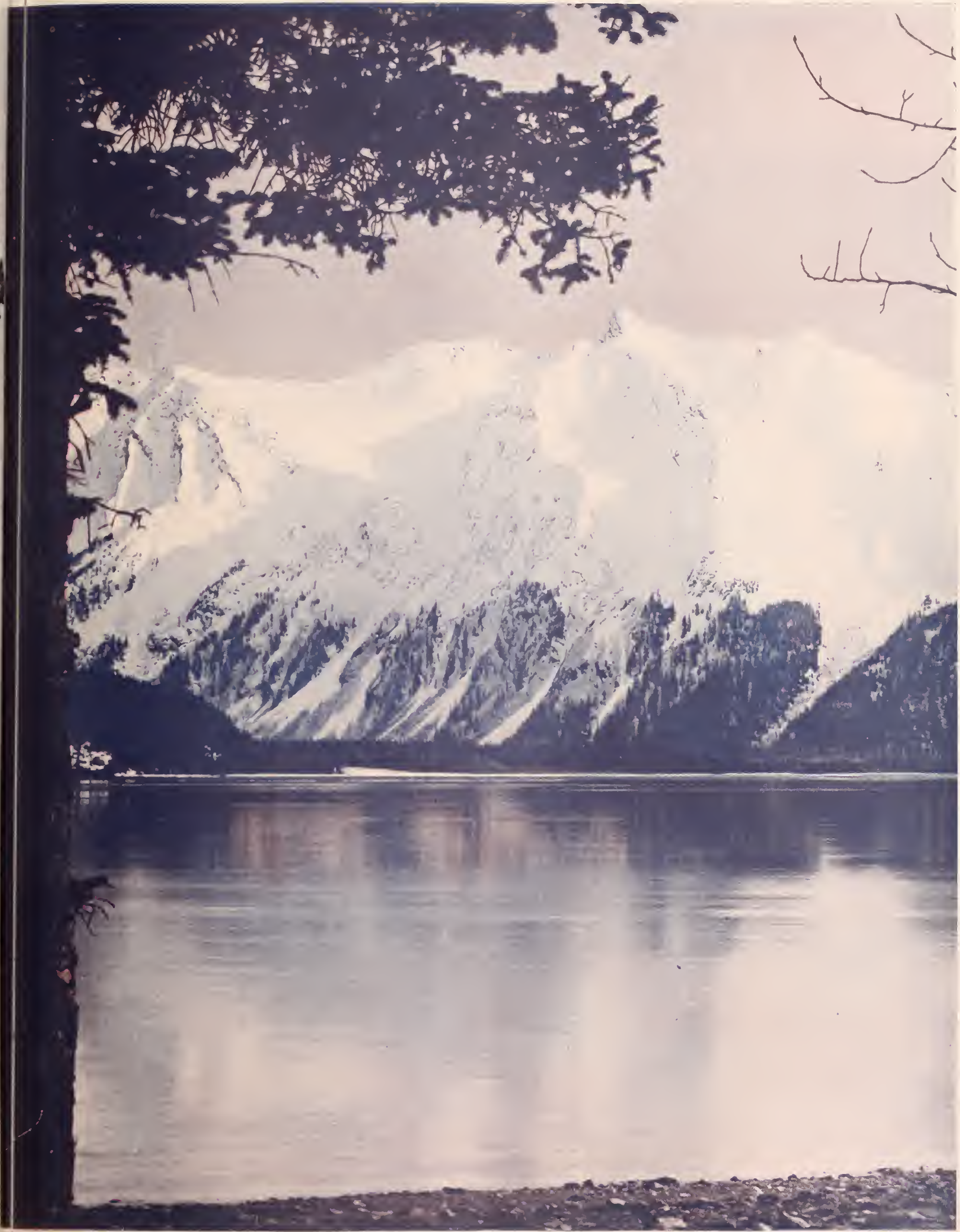


Photograph by Frank G. Carpenter

RESURRECTION BAY, ALASKA, ON WHICH SEWARD, TERMINAL OF NEW GOVERNMENT BUILT RAILROAD WILL BE SITUATED

Our Mail-Bag

NOTICE

The editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

W. L., Chicago. Recently I heard a Bible teacher say that we could tell by two tests whether or not we are Christians. First, "He that believeth on the Son of God hath the witness in himself" (I John 5: 10). Second, "We know that we have passed from death unto life, because we love the brethren" (I John 3: 14). But, as to the first test, we hear many say that they are not sure of their salvation. I had always thought we could advise such to take Jesus at his word and believe they were saved just because he said so, even though they had no other evidence in themselves. The teacher explained the second test by saying that it meant loving the church and its members. But I cannot help believing that many outside the church are saved.

It is always dangerous to apply tests and lists and limits to the work of the Holy Spirit in human hearts. Jesus himself warned against this. He compared the Spirit to the wind that "bloweth where it listeth." No single passage should be studied alone, but in connection with other related passages It is an indisputable fact that many real saints have not received this gift of "assurance" of their salvation. You are quite right in saying that a seeker should trust the promises for forgiveness and acceptance, without waiting for any witness. But, after all, the simple statement of the passage is that he that believeth on the Son of God has the witness that he does so believe, or the witness that Jesus is indeed the Son of God. One might have this inner witness without having the assurance that his own sins are forgiven. But it is also true that many do receive the gracious assurance that their sins have been forgiven, their souls cleansed, and that they are the children of God. As to the second test, again you are undoubtedly right in thinking that there are many children of God outside the actual membership of the church. The Christian Herald has conceded this repeatedly, but always advises converts to connect themselves with the organized church. But this fact would not cancel the other fact, that as soon as one has been born again there is instantly a new love for those who have taken the name of Christ and are living for and with him.

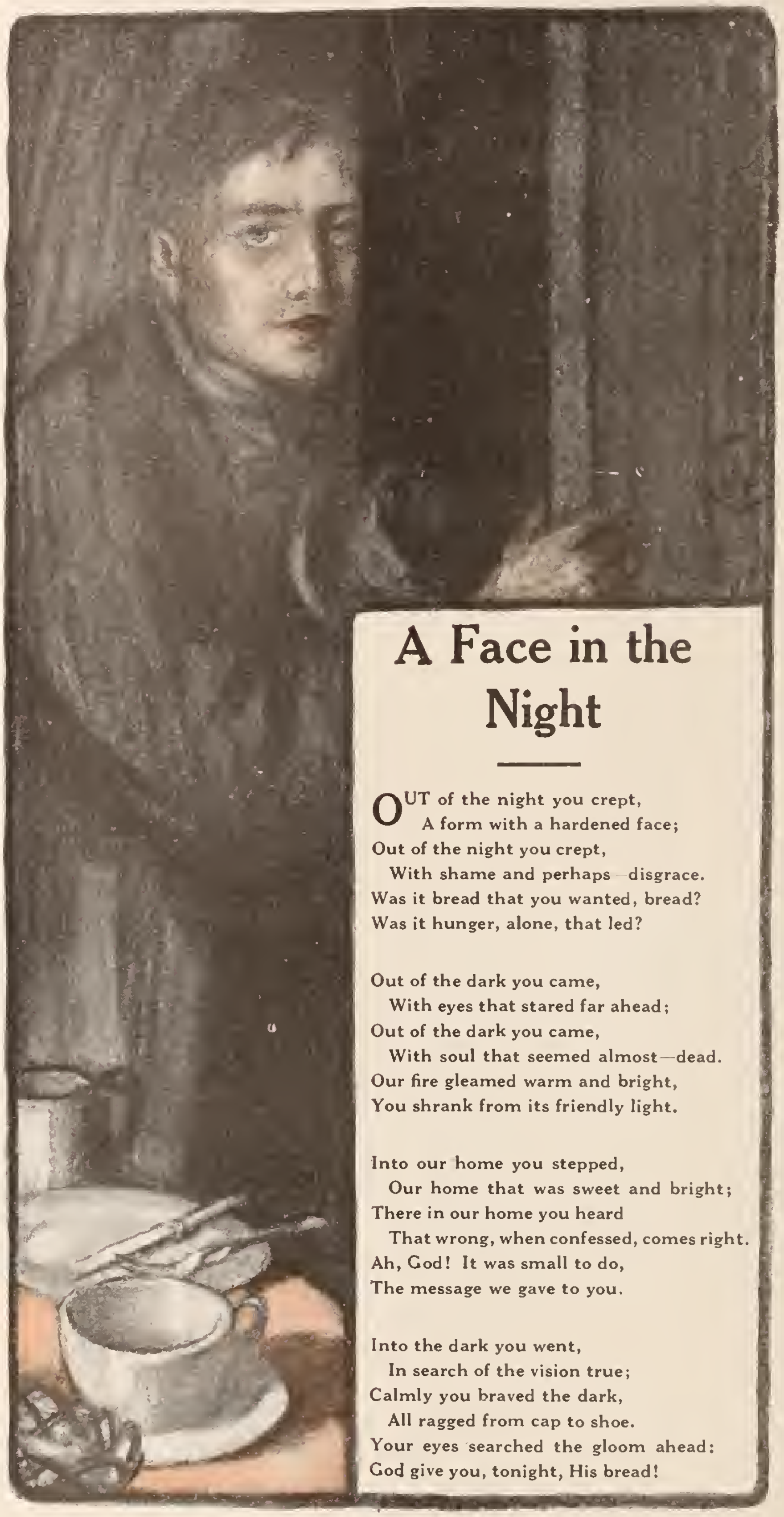
V. H. J., Robin, Man., Canada. 1. The passage in Eccles. 11: 3, to which you have reference, is interpreted as meaning that when death overtakes us, our character and destiny are unchangeably fixed. (See Rev. 22: 11.) Therefore, *now* is the time for repentance and reformation, and for beginning that new life of faith and obedience which comes with a full acceptance of Christ as Saviour and Redeemer. 2. We are not to judge others. It is doubtless true that there are very many good Christian soldiers in the armies now fighting each other. We have seen many letters from the front which show this to be the case.

Mrs. O. E. M., Hudson, Mich. The Lord's house should not be made a place of barter and sale. While it may be admitted that there was a special sacredness connected with the Jewish temple out of which Jesus drove the money-changers and sellers of doves, still we ought to take to ourselves the lesson of that remarkable instance, and weigh well our actions, lest we dishonor God's house, however humble it may be in comparison.

H. M. B., Lakewood, Ohio. The statement made by the Sunday school teacher that there was not a nation on earth that could go to war without first asking the Jews, was rather an extreme one. No doubt he meant that the Jews were men of large influence in the financial world. Wars cannot be made without money. The statement that the two persons mentioned in your letter are descendants of the Jews is, however, absurd.

F. A., Oriskany, N. Y. 1. The first Bishop of Rome who used the title of "Pope" as his exclusive title was Siricius, 384 to 398 A. D. The word, in Latin "Papa," which before that was used promiscuously, meant "father." 2. The doctrine of purgatory was first officially sanctioned by the Council of Ferrara-Florence in 1438. 3. Celibacy was first made a law of the church during the pontificate of Pope Siricius. 4. The "Ne Temere" decree forbids marriages between Catholics and Protestants. 5. Protestant marriages are not recognized as valid by the Catholic Church. 6. The Catholic Church recognizes baptism by any person, whether priest or layman, Catholic or "heretic," in cases of necessity, such as those of children dying, etc.

J. C. M., Tipton, Ga. "Ben Hur" was published in 1880. It describes Palestine and its people in the time of Christ. The author, General Lew Wallace, died in 1905.



A Face in the Night

Out of the night you crept,
  A form with a hardened face;
Out of the night you crept,
  With shame and perhaps—disgrace.
Was it bread that you wanted, bread?
Was it hunger, alone, that led?

Out of the dark you came,
  With eyes that stared far ahead;
Out of the dark you came,
  With soul that seemed almost—dead.
Our fire gleamed warm and bright,
You shrank from its friendly light.

Into our home you stepped,
  Our home that was sweet and bright;
There in our home you heard
  That wrong, when confessed, comes right.
Ah, God! It was small to do,
The message we gave to you.

Into the dark you went,
  In search of the vision true;
Calmly you braved the dark,
  All ragged from cap to shoe.
Your eyes searched the gloom ahead:
God give you, tonight, His bread!

We have been asked to give the authorship of "Now I Lay Me Down to Sleep." We shall be thankful to any one who may give us the information.

L. R. T., Abbeville, S. C. Chewing-gum is made of chicle, which is the milk-like juice of the sapodilla, a tree which is extensively cultivated for its fruit in tropical America. The other ingredients are essences, such as wintergreen, etc.

E. M., Fergus, Ont. 1. The history of the modern kingdom of Greece may be said to begin with the recognition of its independence from Turkey in 1829. 2. The king who immediately preceded King George was Otho, second son of the king of Bavaria, who was placed on the throne by the powers of Europe. He was deposed in 1862, and Prince George of Denmark was chosen in his stead. 3. The British troops were allowed to land at Salonica because the Greek government was not strong enough to prevent it 4. The reign of King George was marked by a disastrous war with Turkey, and he was assassinated during the recent Balkan war.

L. B. T., Indiana. We can find no trace of the quotation in our collections.

J. J. McD., Wilmington, Del. W agree with those who decry the " preacher," so-called, because he re various novel plans to draw the mu Paul said that he made himself "all t all men," if by such means he might w He was as willing to descend in the so as he was to ascend; to speak to the c tively ignorant as to the learned. He f Gospel adapted to all sorts and cond men, and took for his model the great whom "the common people heard There is a tendency to belittle the " preacher; but he fills a real want and t criticize him do so without due thou often unjustly. He is the very anti the type of minister who goes on, y year, preaching in a poor, diluted, timi fashion, that cannot raise a ripple in t He is afraid of his limitations and o offense, so the years pass without convert.

C. M., New York. "The best retor read was the response of Richard when on receiving from the Po day the brief command, 'Release he sent the armor of an insurg imprisoned bishop to Rome, panied by the concluding words 37: 32. As there was no Kin Version in that dark age these w course, were in Latin. Will one readers help me to recall them?"

The words referred to are as follows: invenimus: vide utrum tunica filii tu non," which mean, "This have we fo whether it be thy son's coat or no."

J. H. R., Huntington, Ind. The pa II Thess. 2: 9-12 refers to the co Antichrist, with his wonderful clai demoniac miracles, his deceptions an hoods, dazzling and misleading the mu until his power is suddenly broken stroyed.

Mrs. C. J. O., Meridian, Idaho. Can me if the Methodists in any conferences voted to allow pe dance?

In the General Conference held a more in 1912, the bishops, in their qua episcopal letter, did recommend t wording of the famous "amusemen graph" be changed. That paragraph the method of procedure against memb indulge in conduct unbecoming a C As the paragraph stands, the list of which proceedings may be brought a member includes dancing, attending t and circuses, and playing at games of There has for a long time been a current of opinion in Methodist circles would be better to omit this list of items on the ground that it is impos make a comprehensive, thoroughly s tory list, and that in the making of a list some things would be left out whic just as objectionable as those include bishops recommended that the entire stricken out, leaving simply the d against any acts or amusements whic not be performed 'in the name of th Jesus." Vote on this particular recom tion of the bishops was delayed until the end of the conference: there was co able misunderstanding and confusion time of the vote, and the motion to ad bishops' recommendation was lost. paragraph therefore remains at unchanged.

Several Readers. The Anti-Pr League may be addressed at Ware, Rev. Roland D Sawyer, Founder and tary.

G. H. L., Boyds, Md. 1. The pass John 18: 36 was discussed in the Ch Herald of December 8, 1915, page 12 Unfortunately for the world's condit cannot be said that there is any st government now in existence that is con on the spiritual lines that Jesus had in although there are some that are clo those lines than others.

Miss M. E. R., Lore City, Ida. We h statistics on the subject, although ther been a good many appointments of th mentioned.

P. S., Pittston, Pa., writes: I read letters on "preparedness" you publish. to see anything in the verses referred D. F. Easton, Luke 14: 31-32, to sustai claim that Christ taught that war is Christians do not fight with swords, g cannon or any other murderous wea When a man enlists in the army wit intention of killing men, he bids good- Christianity, if he ever had any. There a line in any of Christ's teachings that war.

THE · CHRISTIAN · HERALD

An Illustrated News Weekly for the Home

What Would Lincoln Do?

FERDINAND C. IGLEHART, D.D.

NELLIGENCE, *Patriotism, Christianity, and a firm reliance on Him who has ver yet forsaken this favored land, are still competent to adjust, in the best way, o present difficulty." Abraham Lincoln.*

"e must stick to American principles concerning the rights of neutrals."— raim Lincoln.

N he midst of one of the most complex periods in the history of the world. Linln was a simple child of nature, close to the ground with its restfulness and life, th an ear to the forest stream, an eye to the wild flower, and a keen vision the stars. Without schools or libraries or society, he was trained by the de university of nature and solitude. He never got the grooves of the ax d ow handles, which he counted a badge of honor, out of his gg palms, and every enterprise involving hard work of body nd would today have his sympathy and support. Far what he had to say on this line: "No men living nre worthy to be trusted than those who toil up from vey—none less inclined to take, or touch, aught which ey ave not honestly earned. Let them beware of surding a political power which they already possess, d hich, if surrendered, will surely be used to close e or of advancement against such as they, and fi now disabilities and burdens upon them till o liberty shall be lost." And again: "I agree th ou, Mr. Chairman, and with the address yr constituents, in the declaration that orkgmen are the basis of all governen . . . I hold that the value of life to nprove one's condition. Whaters calculated to advance the ndion of the honest, struggling oong man, so far as my judgen will enable me to judge of a rrd thing, I am for that thing."

Araham Lincoln would be at e refront of every effort for um betterment. The Emanpar was one of the greatestard men who ever lived. Lincoln da would cooperate with all such gazations as the Society for the evation of Cruelty to Animals. e ked an intimate friend of Linln early manhood to tell us a nn story which had never been ind, and he related this incident:

"One moonlight night, when walkg ith Lincoln in the country, we ie a litter of pigs in the road that d ost their mother. We helped them d er. And he said to me, 'I never see e these little creatures that I do not in of my first pet. When six years of age, nehbor gave me a little pig. The only garen I had on was a little shirt my mother wove. sted at the neck with a wooden button my father d made. In the front of that garment I wrapped y g and carried him home. It took me a week to teach m eat. Meanwhile, I carried him back to his mother for s eals. He was my constant companion and we played a games together. I can see his little face now,' said indn, 'peeping around the side of the cabin as we ayl hide-and-go-seek. I carried him everywhere till t too big to carry, and then I made him carry me, which he did so uply everywhere to the ploughed ground, and to the woods where I helped un nd the nuts. One day father said, "We're going to kill the hog today." aed, "What hog?" He said, "Yours." I answered, "Would you kill my reous pet?" and cried with agony. But my wit served me, for when father rnd his back I jumped on the hog and ran him as fast as he could go into the ocs, where I stayed all day; and the hot water in the big kettle was not used.. hext day I undertook the same game, but father was too smart for me. He ckd the pig up in the smokehouse, and I couldn't reach the button to get in at . nd I got sick. Could not eat any breakfast; went off into the woods and ayd all day, and when I came in at night I saw my pet dressed and hanging from p near the house, and I began to blubber. They never could get me to take b of the meat, neither tenderloin nor rib, nor sausage nor souse. And months ft when the cured ham came on the table, it made me sad and sick even to look t i The next morning I went out into the yard and scattered soft dirt over the lo y spot, where they had killed my pet. Whenever I see a pig, like these little ll s we have just met in the road, my heart goes back to that pet pig, and to held home and my dear ones there.'"

Incoln could not help being tender, any more than the songbirds about his al could keep from singing, or the sweetbrier his mother planted could keep ro being fragrant. It is easy to see how a boy who was so tender to his first etnight grow to be the great man who lived "with malice toward none, with hty for all."

This Picture of Lincoln and "Tad", His Little Son Who Died, Is One of the Nation's Favorites

LCOLN, the Great Benefactor, would today lift up his voice for the easing of pain, the curing of disease, and the reforming of character. After an adhre at a Lincoln memorial service in the Delaware Avenue Methodist Church in Bulo, Dr. Hill, a trustee of the church, said that he would tell us a story that had not been made public, illustrating Mr. Lincoln's sympathy for the suffering, and also his faith in divine providence. The Doctor said:

"I was a member of the Sanitary Commission during the Civil War, and at a meeting of that organization at the White House I congratulated the President on having originated such a great benevolence. He replied: 'You must carry your thanks to a higher Being. One stormy night I tossed on my bed unable to sleep, as I thought of the terrible sufferings of our soldiers and sailors. I spent an hour in prayer to God for some method of relief, and he put the Sanitary Commission in my mind with all its details as distinctly as though the instructions had been written out by a pen and handed to me. Hereafter, always thank your heavenly Father, and not me, for this organization which has eased so much pain and saved so many lives.'"

Lincoln, we may be sure, would stretch out his arm for the protection of childhood from the blight and shame of child labor. His love for children was pathetic. When he was East at the time he made his great speech at Cooper Union, he spent a Sunday in New York. He did not look up the children of the rich on Fifth Avenue, though he loved them, too; but he hunted his way down into the submerged district of the East Side, and attended a Sunday school session at the Five Points Mission, and there spoke to the children of poverty words of wisdom and encouragement. The incident has been retold a thousand times, and is one of the priceless memories of that institution.

Lincoln never would have entangled himself with the fiends of war. His first published speech as a member of Congress was a fierce arraignment of the President of the United States for the causeless and wicked war on Mexico, and the wanton plunder of one-half its territory. He thus referred to the President: "He is deeply conscious of being in the wrong, he feels the blood of this war, like the blood of Abel, crying to heaven against him. He has some strong motive to involve the two countries in war, and trusts to escape scrutiny by fixing the public gaze upon the exceeding brightness of military glory, that attractive rainbow that rises in showers of blood, that serpent's eye that charms to destroy. How like the half insane mumbling of a fever dream is the whole war part of his late message."

BY constitutional temperament Lincoln was a man of peace. Today, in the midst of the worst war of history, he would stand for national and international peace. From the very beginning he would have been crying out to the contending nations to stop the war. He would favor an international court of arbitration that would encourage and compel a universal peace.

How his great heart bled at the thought of the Civil War, and how hard he tried to prevent it! His first inaugural address was a pitiful plea for peace at about any price. In it he promised to maintain slavery, and even favor the return of fugitive slaves, if the South would not go to war. Much as he hated slavery, he feared more the awful bloodshed of a civil strife. In his address in Independence Hall in Philadelphia on his way to his inauguration, he said:

"Now, in my view of the present aspect of affairs, there is no need of bloodshed and war. There is no necessity for it. I am not in favor of such a course, and I may say in advance that there will be no bloodshed unless it is forced upon the government. The government will not use force, unless force is used against it."

But the gun fired at Sumter turned the man of peace, whose heart broke at the thought of civil strife, into the most relentless warrior of the centuries. Righteousness, justice and loyalty took the throne, and while he had not a muscle to move in an offensive warfare, his life and the lives of his fellow countrymen were pledged in a defensive warfare for the protection of the American democracy, the world's hope of universal liberty; "that form and substance of government whose leading object is to elevate the condition of men; to lift artificial weights from all shoulders; to clear the paths of laudable pursuits for all; to afford all an unfettered start and a fair chance in the race of life."

LINCOLN today would be our greatest champion of peace, and yet if he were at the head of affairs it would not be well for any nation, or for all nations combined, to set a single hostile foot on our shores. Early in life Lincoln's Americanism found this expression: "At what point shall we expect the approach of danger? By what means shall we fortify against it? Shall we expect some trans-Atlantic military giant to step across the ocean and crush us at a blow? Never! All the armies of Europe, Asia and Africa combined, with all the treasure of earth in their military chest, with a Bonaparte for a commander, could not by force take a drink from the Ohio, or make a track on the Blue Ridge in a trial of a thousand years."

While he would not tolerate the idea of militancy, like the foolish and wicked armaments of the dominant nations of Europe, Lincoln would insist on an army and navy and coast defense sufficient to protect us against the possible assaults of any foreign power impelled by greed or a grievance. He would stand for that preparedness which is the only real safety of the nation, the preservation of a pure democracy, the right and duty of the people to rule themselves and to do so practically; and individual and public righteousness. How his honest soul would rebuke the falsehoods and frauds that creep into everyday life, the crushing of small corporations by large ones, the insufficient wage, the oppression of the poor, the purchase of city councils, state legislatures, and national Congresses with money, the prostitution of public office to personal gain, the tampering with the ballot box, the domination and damnation of American politics by colossal institutions of vice and crime. These he would count the real enemies of the republic, to be feared, to be resisted and overcome, rather than the ships and soldiers of a foreign foe.

LINCOLN would be in the forefront of the warfare on the liquor traffic. He promised his mother when a little boy that he would never touch intoxicants, and he kept that vow sacredly to the day of his death. He told one of his most intimate friends that a drop of liquor had never passed down his throat and that he did not know what the various kinds of drink tasted like. Few addresses can be found more eloquent than some of his temperance lectures. His friends in Springfield knew he never kept drink at his house and sent over a box of liquors for the reception of the committee of the Republican party who were to notify him of his nomination for the presidency the first time. Looking at his wife and calling her "Mother," as he always did, he said: "We have never used or served such drinks and will not begin now," and sent the box back. And it is a matter of history that this moral giant had the courage officially to drink to the health of the party and the nation in cold sparkling water from the well, making a beautiful tribute to it as he proposed the toast.

In the White House he never touched even the lightest kind of wine. Yet in the face of these facts the liquor men had the hardihood to claim him as their friend, and put his revered face at the center of newspaper whisky advertisements — an act very little short of sacrilege. It so offended the taste and conscience of the public that the trade found it prudent and profitable to withdraw that homeliest and handsomest face which seemed in the paper to frown on its unseemly surroundings. General Horace Porter, who was on Grant's staff, tells of a visit Lincoln made to Grant at City Point. Lincoln said he had been badly shaken up on the bay the night before, and had not yet gotten over his seasickness. An officer immediately brought a bottle of champagne, saying it was a sure cure for the trouble. The President replied: "No, my friends, I have seen too many fellows seasick ashore from drinking that very stuff."

We are not left to conjecture as to what Lincoln would do in the war on alcohol. Major J. B. Merwin, who was commissioned by his old friend Lincoln as temperance evangelist to the Federal army, recently made this statement: "On the afternoon of the day in which Lincoln was assassinated, he said to me as his trusted messenger: 'Merwin, we have cleaned up, with the help of the people, a colossal job. Slavery is abolished. After reconstruction, the next great question will be the overthrow and abolition of the liquor traffic; and you know, Merwin, my head, my heart and my hand will go into that work. In 1842, less than a quarter of a century ago, I predicted that, under the influence of God's Spirit, the time would come when there would be neither a slave nor a drunkard in the land. I have lived to see, thank God, one of those prophecies fulfilled. I hope to see the other realized.'"

Lincoln would take an important part in the Woman Suffrage movement. Eighty-one years ago, when there was not the wildest dream that the question would be a practical issue in American politics, in a letter to the Sangamon Journal, of New Salem, Illinois, he declared himself as friendly to female suffrage. He had the profoundest respect for womanhood. He said: "All I am in the world I owe to my sainted mother." He had unbounded faith in the people, in all the people, and included in an ideal democracy woman's voice and vote.

LINCOLN would be a prominent religious personage in our time. He would attend church service, as he did every Sabbath. He would stand for the integrity of the Scriptures, which he believed from lid to lid. A close friend of his told us he had held in his hand a Bible from which Lincoln read every day, and from which he drew those truths which in his public messages and private character so blessed the nation. That holy volume was thumbed almost to pieces by the Railsplitter's fingers. In his love to God and fellow men, in his imitation of the example and spirit of Christ, in his divine inspiration, and in his faith in the future, Lincoln today would command universal attention as a force for righteousness.

"I am approached with the most opposite opinions and advice," he wrote during a supreme crisis, "and by religious men who are certain they represent the Divine Will. . . . I hope it will not be irreverent in me to say that if it be probable that God would reveal his will to others, on a point so closely connected with my duty, it might be supposed he would reveal it directly to me. . . . If I can learn his will, I will do it. . . . Whatever shall appear to be God's will, I will do."

We made a pilgrimage to see an old retir officer who had been a journeyman printer in in Springfield, Ill., and one of Lincoln's acquaintances, and asked him to tell us a st the magazines and books had not found. He "One day Lincoln asked me to ride fifteen in the country with him and become witness he was to write for a woman on her deathbed the will had been signed and witnessed, th said to Lincoln: 'Now I have my affairs for t arranged satisfactorily. I am thankful to long before this I have made preparation for t life I am so soon to enter. I sought and foun as my Saviour, who has been my stay and through the years, and is now near to me to over the river of death. I do not fear deat really glad that my time has come, for loved o gone before me and I rejoice in the hope of them so soon.' Mr. Lincoln said to her: 'Y in Christ is wise and strong, your hope of a fu is blessed. You are to be congratulated o through life so usefully, and into the future pily.'

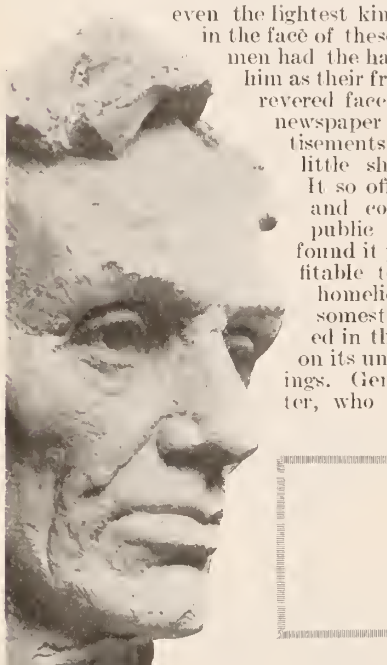
"She asked him if he would not read a fe out of the Bible to her. They offered him t but he did not take it, but began reciting from the Twenty-third Psalm, laying especial upon 'Though I walk through the valley shadow of death, I will fear no evil, for thou me; thy rod and thy staff they comfort me.' the book, he took up the first part of the fourt John, 'In my Father's house are many m After he had given these and other quotati the Scriptures, he recited several hymns, clos 'Rock of Ages, cleft for me.' I thought at th had never heard any elocutionist speak wi ease or power as he did. I am an old man my heart melts as it did then in that death as I remember how with a pathos truly d spoke the last stanza beginning, 'While I d fleeting breath.' The woman died while there. Riding home, I expressed surprise should have acted as pastor as well as attorne fectly, and he replied, 'God and eternity and were very near to me today.'"

Early in life Lincoln was swept into unbelie gust of skepticism that passed over the land time, but like all sincere searchers after the t came out into a stronger faith. Those who d religion will be fortunate if they get within sigh in the other world, so near will his pure spirit White Throne.

"Great captains, with their guns and drum
    Disturb our judgment for the hour,
  But at last silence comes;
    These are all gone, and, standing like a
  Our children shall behold his fame,
    The kindly-earnest, brave, foreseeing m
  Sagacious, patient, dreading praise, not bl
    New birth of our new soil, the first Am

Lincoln and the New American

By MARGARET E. SANGSTER, Jr.



The Novelli Lincoln

IN 1890 a small, dark-eyed boy leaned over the railing of a huge ocean steamer and gazed with curious, expectant eyes at the vague, romantic shoreline of a great city. On one side the red stone buildings of Ellis Island loomed up, formidably, through the fog; on the other the Statue of Liberty stretched out a welcoming arm to the newcomer. And the small boy drew a rather deep little sigh while the welcome of his beauty-loving soul expanded to the misty, fairy-like city.

The boy was James Novelli, an Italian. He was only one of the hundreds of little aliens that swarm to our shores every year. Most of them are in search of fortune and perhaps happiness. James Novelli was dreaming of fame and the beauty of the new land, and the liberty to pursue a dream.

He went to school after a time—as most little aliens go to school. And in that school he learned the difference between an *alien* and a *citizen*. For his teacher, one day, told him the story of a brave man who lived a brave life and died bravely. After that the dream began to take a real shape.

A vast number of the little foreigners who come to our shores are marvelously talented. Because our country is not quite so free or kind as they have been led to suppose—because the streets are not paved with gold—many of the little foreigners sell their birthright for the necessary mess of pottage, and lead their lives, brokenly, selling papers or fruit for small profit. Not all of them have the dream of Lincoln to help mold their lives.

James Novelli had skill, great skill, in drawing and modeling. All through school he drew at recess, and made queer little figures of putty and mud and clay. But the modeling had no exactly definite aim. After he heard of Lincoln, his talent began to shape itself around the beloved, ungainly figure of our nation's hero. When he had studied a bit of the life of Lincoln, his clever little fingers began to model the clay into heads—heads with homely, rugged features and sad, dreaming eyes.

His vision of Lincoln carried Novelli through public school and out into the great world. Only too plainly he saw his faults of construction; only too vividly he saw the amateurishness of his work. He realized that he needed more study under good teachers.

Lincoln gained his learning by walking miles to borrow books, by writing his letters in charcoal on the rough bricks of the fireplace. That is one of the stories of Lincoln that they are most likely to tell to little aliens in school. Perhaps that story of Lincoln was the one that helped the eager-eyed little Italian boy—that kept him working hard for the instruction that he knew he needed.

THE streets of America are made of nothing more valuable than paving-stones or concrete. We, who have lived here always, have never doubted it. The little emigrant boy who sails over the vast ocean—the child who comes to our shores—finds it out all too soon. By working hard, after he left school, James Novelli was able to earn four dollars a week. After a time—not a short time—the four dollars grew to six. In the interval, the boy saved. He h holidays, although occasionally his young e gave him a half day off. In that half day h Gibson pictures, which he gave to said en who in turn signed them and gave them to So He was in love with Someone, and at that tin son pictures were very fashionable indeed.

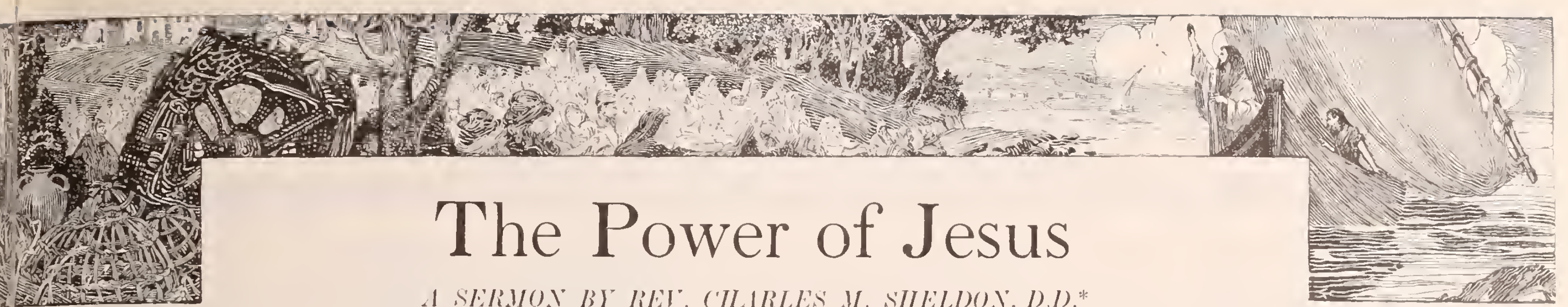
And Novelli *did* work, minus the half h When he copied the pictures, he enjoyed th for he knew that, in a way, he was acquirin needed practice. And as he worked he sav ligiously. When he had saved enough to buy a ship ticket he sailed over to Europe. There, i and in Rome, he toiled with his beloved plas marbles and bronzes. And always, in crowded or on the gay boulevard, he held before him th of another boy who had worked and—won.

Six years ago Novelli came back to the land adoption America. Since that time he ha many creditable bits of work, but it was no rather recently that he touched permanently u ideal. He is now working on a head of Linc massive head, three times actual size.

It isn't every nation that has a hero like I for the younger generation to live up to. Ita Garibaldi and, very far back, Cæsar; Fran Napoleon; England has William the Conquer Richard Cœur de Lion; Russia has Peter the But few of these men are loved as Lincoln is For while they made their fame by conquests an tives and brute strength and military genius, I molded the pages of history by sheer stren character and tenderness.

Every year, every week, almost every day aliens—perhaps like Novelli—come to our with eyes bright with anticipation and heart beat high with hope. Sometimes, like Novelli

Continued on page 171



The Power of Jesus

*A SERMON BY REV. CHARLES M. SHELDON, D.D.**

TE T—*Matt. 28 : 18.* "*All power hath been given unto me hee n and on earth.*"

CHRISTIANITY cannot be understood without Christ. And it cannot be lived apart from him. The two go together, because Christianity is more than a religion and that lig n is bound up with a Life, the most remarkable d owerful life ever lived on this earth.

W en Jesus, therefore, says, "All power hath been ve unto me in heaven and on earth," we want to io what that power was, in order to acquire some it nd obey his command, "Go ye, therefore, into l t world and make disciples of the nations."

The Teaching of Jesus

T first source of Jesus' power lay in his teaching. nd t was power because it had these qualities:

It vas simple. "The common people heard him ad ." The old philosophies common in Jesus' life- ne vere obscure and the language was such that the di ry man could not grasp them. What average an ould get anything out of Plato, Aristotle or er Socrates? Jesus taught so that day laborers d stood. That was power, and it always will be. he nodern preacher must learn this secret.

Je s' teaching was fundamental. It went to the nt of men's sins, needs and hopes. In the Seron n the Mount, which can be read aloud in fifteen in es, Jesus talks about anger, adultery, hy- oe y, murder, injustice, revenge, covetousness, xi y and selfishness. He did not teach schoolroom st ctions, impersonal philosophy, but the great si sins of common daily life and their remedies.

Je s' teaching was revolutionary. Take four of s achings: "Love your enemies." This would d oes create an upheaval in society. It was not e nything in the old pagan teaching. "Resist t vil." This is distinctly upsetting to ordinary or belief and practice. The observance of it would m etely change civilization. "Be perfect, even s ur heavenly Father is perfect." This destroys e blow the easy complacent morality of a world a would like to be "as good as it can be under e ircumstances." It sets a standard for human a cter that stops nowhere short of divinity. "T meek shall inherit the earth." This teaching n adicts every worldly maxim of "success." It t across the century-old saying, "Look out for m er one." It is distinctly revolutionary.

J us' teaching was authoritative "He taught as e ho had authority, and not as the scribes." He v standards. His teaching gives men a way by hi to walk. That gave his teaching power which ies.

WHEN we ask, "What did Jesus do that made him powerful?" at first we have to say, judg- ig rom worldly standards, he did not do anything. e nade no money, put up no buildings, wrote no oc s, organized no party, constructed no public o s—in short, he did nothing.

I t he did do two things. We have mentioned e irst—teaching. The second was healing. "He e about doing good." In Mark's Gospel the ac- ou says he healed every known disease—blindness, m ness, paralysis, leprosy, deafness and dumbness, s ity, consumption—and he even raised the dead e. This was an exhibition of power over disease n physical weakness which is unparalleled in human is ry. And it was done for the purpose of reveal- g o common everyday humanity the tremendous ru that the Divine Being is deeply interested in u n happiness and wants to relieve humanity of ai and make it well and strong. It was a great o r to possess and gave Jesus a great hold in the ff tions and memories of thousands of people.

ANOTHER great source of Jesus' power lay in his character. If Jesus was the perfect man- o of the race, the qualities that he possessed ought o e imitated and cultivated by us if we want power n have any ambition to grow into great men and v en. Here are some of the great elements in es' character:

ise. He was busy, but calm; intense, but not lu ered. He could take time to talk to the woman t e well, and stop and play with little children.

ourage. He had physical and moral bravery. l lived in the midst of plots against his life, and n than once calmly walked among his enemies g ing death with unruffled spirit. And in his denunciation of evil he showed to the world the dauntless courage of one who was willing to die for a principle even if it cut short his career at the beginning.

Indignation. Pity the man who never gets angry at the sight of wrong. One of the great qualities of God is his ability to get angry. Jesus had this faculty in high measure.

Enthusiasm. Nothing sadder in all the world than a young or old person whose life has no enthusiasm, nothing but cold, critical attitude toward art, music, literature, life itself. Heaven deliver us from this gray-ashes existence. Jesus glowed with passion to do. He lived life brim-full.

Wisdom. Some people think common sense cannot be acquired. It can be. Jesus "grew" in wisdom. So can we. This quality is greatly needed if we are to have full-grown manhood.

Humility. The world is destroyed by pride. People are killing one another because of pride of nationality, race, military prowess, false patriotism. Jesus taught and acquired meekness, a prime faculty for power.

Spirituality. Jesus spent all night in prayer. Three-fourths of all the church members in America never go near their own prayer meetings to acquire spirituality. Do we wonder that the church lacks power when the very source of it that Jesus had is ignored and in many cases questioned? Manhood cannot reach its flower and fruit until it is spiritually minded.

Affection. He loved men. He had his beloved disciple. He took little children up in his arms. Many of us go through life cold, undemonstrative, living in a cold storage to preserve the outward formalities of society.

Optimism. Jesus had eternal hope for the world. In spite of all outward facts, he never wavered in his faith in the final victory of God.

Convictions. These go with the full-grown man. Character is a farce unless it believes some things beyond question. Jesus never expressed a doubt. You cannot find one anywhere in his life.

A passion to save. This was the crowning characteristic of Jesus. It was the regal flower of his manhood. He came to seek and save the lost. The greatness of his power is expressed in his cry as they were nailing him to the cross, "Father, forgive them! They know not what they do!"

IN summing up Jesus' power we are compelled to acknowledge that in these particulars, aside from his Teaching, his Doings and his Character, he is unsurpassed.

He had a complete knowledge of humanity.

He had a complete unity with God.

He was able to forgive sins.

He was without sin himself.

He foretold his death and resurrection.

He returned to life and to the earth to prove the resurrection.

He was conscious of his own power so that he dared to say, "All power has been given unto me in heaven and on earth."

In the face of this great statement these things ought to be settled:

Jesus' Teaching is final. It is the last word. Sin is death. Repentance is life. Doing his will is the reconstruction of the world.

The Future Life is a fact. Jesus said so, and proved it. Let science say what it will about life, Jesus lived it and proved its immortality.

The Ultimate Triumph of God and Right is assured. The power of Jesus working through his disciples will bring to pass the final victory of right over wrong, of God over the devil.

Come, ye men and women that love power! Come, learn what it is in the greatest Person of history! Cultivate the marvelous traits of his sinless character, and learn to have his passion to redeem. For he is the hope of the world. There is none other name under heaven given among men whereby the world can be saved.

THE great world movements for world betterment all have behind them this divine power of Jesus. Christianity has been the one great, unique, underlying, silent force which has changed human hearts and made new history. Dueling, gambling, lotteries, slavery and commercialized vice have felt the force of this Jesus power. Industrial betterment, the abolition of race prejudice, national prohibition, yes, world-wide prohibition of the liquor traffic, church federation and abolition of war will in turn acknowledge the power of him to whom all power has been given, until finally he shall be crowned the all-conquering one of whom Isaiah spoke when he proclaimed him "Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace."

WHAT does the Prince of Peace, this powerful One, want of us? He wants of us what the divine has always wanted of the human. He wants his disciples to cooperate with him in establishing justice and righteousness in the earth. "The government," as Isaiah says, is "on his shoulder." Yes, we do not have to bear that awful and majestic and divine burden, but we can help him bear it, we can share it with him, and that is the great work of the church today. It is for us to bring our gold and frankincense and myrrh and lay them at his feet.

Lord, I would bring my gold to thee,
  And lay it at thy feet;
A lesser offering to a King
  I know would not be meet;
And as I lay it down,
It may become a crown,
  Some overcoming soul to greet.

IT is for us to consecrate to him the best we have. What will you, his disciple, give to establish peace on the earth through the power of the Prince of Peace? The scorn and contempt and fiery indignation of God must be poured out today over those in this land of ours who with voice or pen, by cheap paragraph or witticism, try to belittle any attempt honestly made to bring sinful rulers of the multitude to stop the awful slaughter of their innocent peoples. What contempt is too great for God to have of those who, lifting no finger and spending no money themselves to bring peace to the distracted nations of the world, criticize and ridicule those who are trying to do it at a time when all the Christian world ought to be uniting on any plan that promises even in the remotest degree to bring the world to its senses and mankind to its knees? And what sorrow must fill the heart of Him who today bears the government upon his shoulder that men born under the shining of his star and the shadow of his cross are coining dollars out of the bleeding flesh of their brothers and making their factories smoke day and night to produce more terrible weapons for men to use for killing! And what must be his anguish as he sees the politician and the munition-maker trying to create out of America, the world's last hope, a military camp that shall pierce the heart of the Crucified One afresh, and press the crown of thorns down deeper on his sweating brow!

What will the church give to the Wonderful, the Counselor, the Mighty God, the Everlasting Father, the Prince of Peace? Come! Let us give him our means, our talents, our time, our enthusiasm. How many of you will consecrate your children, dedicating them to that great task of building up the ruins of Europe when the war has passed? For just as sure as the mercies and the judgments of God, it is certain that some time soon such a door of Christian missions will open before America as earth has never yet seen. Will the church furnish its bravest and best to the task of reconstructing the faith of the world which this hell's blast has withered, and of binding up the wounds which humanity's hatred has inflicted? It is not an age for soft and easy and self-indulgent ambitions. It is rather an age for the exercise of all that is heroic and self-sacrificing. The chant of hate has been sung long enough. It is time the world cast out its last great enemies, Drink, and War, and Greed, and Race Prejudice, and Lust, and in the omnipotent might of the Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace, secure a lasting triumph that shall swing the earth up out of darkness into light. He, our Prince of Peace, has wrought wonders in the world movements for world betterment. Come! Let us go to meet him as he comes confident and strong over the hills of the centuries, and, wasting no long time over the tears of our repentance, let us greet him with a shout of rejoicing. For he is the world's hope. It cannot perish. For "the government is upon his shoulder, and of the increase of his government and of peace there shall be no end." But—are we going to help or hinder the coming of his triumph? Make answer, men and women of the church, as ye know ye shall stand some day before his judgment seat to give account of the deeds done in the body. For he is waiting to see what his disciples will do. All power has been given him. Will the church "go" with that power and give it to the world and make disciples of the nations?

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astor, Central Congregational Church, Topeka, Kan

A Week in the World's News

THE PRESIDENT ON PEACE AND PREPAREDNESS. President Wilson began his swing around the circle by two addresses in New York on January 27. At noon he addressed a clerical conference of the New York Federation of Churches and in the evening he spoke at a dinner given by the Railway Business Association. Speaking to the ministers he did not refer directly to preparedness, but said openly that he was not for peace at any price. He said in part: "In my efforts for peace, I have been conscious of representing the spirit of America. . . . I can find no other foundation for peace than is laid in justice without aggression. If you wish to be just and insist upon being justly treated, and have no motive of covetousness or aggression, I believe you stand upon the only firm foundations which will sustain peace. . . . The greatest thing in the world, the greatest force in the world, is character; and I believe that character can be expressed upon a national scale and by a nation. . . . America has always stood resolutely and absolutely for the right of every people to determine its own destiny and its own affairs. . . . I have never found audiences in America responding to any doctrine or purpose of aggression; but I have found them responding instantly, as the instrument responds to the hand of the musician, to every sentiment of justice and every ideal of liberty and every purpose of freedom. . . . If men do not love one another, they cannot love peace; if men are intolerant of one another, they will be intolerant of the processes of peace, which are the processes of accommodation. . . . Peace dwells, after all, in the character and in the heart; and that is where peace is rooted in this blessed country of ours. It is rooted in the hearts of the people. The only place where tinder lies and the spark may kindle a flame is where still deeper things lie which they love, the principles and independence of their own life. Let no man drop fire there! Because peace is inconsistent with the loss of self-respect. More than that, peace is inconsistent with the abandonment of principle. . . . We believe in peace, but we believe also in justice and righteousness and liberty, and peace cannot subsist without these."

The address before the railway men dealt more with the subject of preparedness. The President emphasized the fact that he had no anxiety about the safety of America, but he asserted vigorously that he had come to believe that a definite program of preparedness was absolutely necessary at once. He said in part: "The question, it seems to me, which most demands clarification just now is the question of preparation for national defense. I say that it stands in need of clarification because, singularly enough, it has been deeply clouded by passion and prejudice. . . . We live in a world which we did not make, which we cannot alter, which we cannot think of in a different condition from that which actually exists. It would be a hopeless piece of provincialism to suppose that, because we think differently from the rest of the world, we are at liberty to assume that the rest of the world will permit us to enjoy that thought without disturbance. . . . How can Americans differ about the safety of America? . . . Is it not a more desirable thing that all Americans should put partisan prepossession aside and draw together for the successful prosecution of peace? . . ."

Here the President paid a tribute of respect to the Republican leader for his recent speech in the House of Representatives. "Let no man dare to say, if he would speak the truth," he continued, "that the question of preparation for national defense is a question of war or of peace. If there is one passion more deep-seated in the hearts of our fellow-countrymen than another, it is the passion for peace. . . . There is no spirit of aggrandizement in America. There is no desire on the part of any thoughtful and conscientious American man to take one foot of territory from any nation in the world. I have sought to maintain peace against very great, and sometimes very unfair odds [applause] and I am ready at any time to use every power that is in me to prevent such a catastrophe as war coming upon this country. But there is something that American people love better than they love peace. They love the principles upon which their political life is founded. They are ready at any time to fight for the vindication of their character and of their honor. . . . They will at no time seek a contest, but they will at no time cravenly avoid it. Because if there is one thing that the country ought to fight for and that every nation ought to fight for, it is the integrity of its own convictions. . . . And, whether by one process or another, we have made ourselves in some sort the champions of free government and national sovereignty in both continents of this hemisphere. . . . Nobody seriously supposes that the United States needs to fear an invasion of its own territory. What America has to fear, if she has anything to fear, are indirect, roundabout, flank movements upon her regnant position in the Western Hemisphere. Are we going to open those gates, or are we going to close them? For they are the gates to the hearts of our American friends to the south of us, and not gates to the ports. Win their spirits and you have won the only sort of leadership and the only sort of safety that America covets. We must all of us think, from this time out, in terms of the world, and must learn what it is that America has set out to maintain as a standard-bearer for all those who love liberty and justice and the righteousness of political action. . . ."

The President admitted that in the past year he had found it necessary to change his mind both on the subject of preparedness and upon the subject of a tariff board, and he explained this change of mind as follows: "I would be ashamed if I had not learned something in fourteen months. The minute I stop changing my mind as President, with the change of all the circumstances in the world, I will be a back number." He said further: "America will never be the aggressor; America will always seek, to the last point at which her honor is involved, to avoid the things which disturb the peace of the world. But America does not control the circumstances of the world, and we must be sure that we are faithful servants of those things which we love, and are ready to defend them against every contingency that may affect or impair them. . . . It goes without saying, though apparently it is necessary to say it to some excited persons, that one thing this country never will endure is a system that can be called militarism. Militarism consists in this: it consists in preparing a great machine whose only use is for war, and giving it no other use to which to apply itself. Men who are in charge of edged tools and bidden to prepare them for exact and scientific use, grow very impatient if they are not permitted to use them, and I do not believe that the creation of such an instrument is an insurance of peace. I believe that it involves the danger of all the temptations that skilful persons have to use the things they know how to use. But we don't have to do that. America is always going to use her army in two ways. She is going to use it for the purposes of peace, and she is going to use it as a nucleus for expansion into those things which she does believe in, namely, the preparation of her citizens to take care of themselves. . . . What I am for, and what every American ought to insist upon, is a body of at least half a million trained citizens who will serve under conditions of danger as an immediately available national reserve. . . . We have a traditional prejudice against armies, which makes us stop thinking the minute we begin talking about them. . . . This America that we thought was full of a multitude of contrary ideas now speaks with the great volume of the heart's accord, and that great heart of America has behind it the moral force of righteousness and hope and the liberty of mankind."

"PEOPLE'S LAWYER" ON SUPREME BENCH? The name of Louis D. Brandeis of Boston was sent to the Senate on January 28, as the President's nominee for the place made vacant in the Supreme Court by the death of Justice Lamar. Attaining wealth as a corporation lawyer, Mr. Brandeis retired with an assured competence and has since used his great knowledge of corporation law and corporate practices solely in the interests of the public. Mr. Brandeis was chief prosecutor in the government's action against the New Haven Railroad, and he was counsel for the people in defense of the women's ten hour laws in Oregon and Illinois and the nine hour law in Ohio. Mr. Brandeis was born at Louisville, Ky., November 13, 1856, and was admitted to the bar in 1878. There was some talk of opposition to his confirmation when the appointment was first announced, since it had been expected that the appointme vo go to a southern man. He is the first mb of the Jewish people to be nominate r th Supreme bench.

"I DIDN'T RAISE MY COLT T BE CHARGER." This might easily be a pul "neigh" of the pastures of Americ her equine mothers look in vain for the lil foa that last year trotted at their sides. S e th beginning of the war about 500,000 ho an 10,000 mules have been sent abroad, tl orse averaging a cost to the purchasing vern ments of $175 at the port of shipment How ever, owing to an action of the Depart nt Agriculture in 1913, which stimulated eres in the raising of horses, this drain u ou supply of domestic animals has not ene the number within our borders, thei ein, now about 24,000,000 horses and 4 ,000 mules in the United States.

ANNUAL DAY OF PRAYER FO OL LEGES. Thursday, February 10, h been selected as the day for "prayer for coll s for the year 1916." A contemporary say , "It would be hard to overemphasize the imp ance of this occasion." This is true. The col s of our land are responsible for much of the der ship in politics and in business as well as edu cation, and it is certainly devoutly to be shed that their work should inevitably l con ducted in the fear of God, faith in Jesus rist and a genuine love for human kind. t us pray that the ranks of those colleges wl are so conducted—and for whom let u give thanks—may be greatly increased durir 916

NATION MAY TAX INCOMES On January 24, the Supreme Court of the ited States, in a sweeping decision, sustai the constitutionality of the Federal inco tax law. Proposals are now pending in C ress to tax as high as fifty per cent., inco s of more than $1,000,000, of which th are estimated to be at least sixty in the c try and also to carry the tax on incomes low the present minimum of $3,000. Ac ing to last year's returns there were 357, in comes subject to the Federal income ta

THE CLERGY DENOUNCE PR ARE EDNESS. At a meeting of the New Yo Fed eration of Churches, held on January 24 a o 4 Madison Avenue, after a spirited deb on "preparedness" it was voted unani sly to endorse the program of the Leag to Enforce Peace. This was the first ble occasion on which "preparedness" wa offi cially condemned by a large and represe ive body of pastors of different denomin ons and its example will doubtless be ely followed. In its report of the meetir the New York Times of January 25 said:

"The Rev. Dr. William Laurence S an, associate pastor of All Souls' Unitarian C ch, in the affirmative, and the Rev. Dr. W am Payson Merrill, pastor of the Brick Pre te rian Church and trustee of the Church ace

The War in Europe

By ANTHONY ARNOUX

European journalist of many years' standing; military critic; staff writer of the Paris Daily Mail and Le Temps; contributor to l'Indépendance Belge

THE fog which hung over the Montenegrin situation at the end of last week seems now to be largely dispelled. It appears that the king of Montenegro did ask on what terms Austria would suspend hostilities, and that the reply was made that before any negotiations looking toward that end were entered into, the Montenegrin troops in arms must unconditionally surrender. Nicholas, who was then at Podgoritza, thereafter made his way to Italy, visited his daughter, the queen of Italy, at Rome, and then took refuge at Lyons, France, where his arrival was officially announced.

The departure of the king, with whom went most of the ministry, disorganized Montenegrin resistance almost completely. A small portion of the army under General Marinovitch resolved to resist further and retreated, as said last week, to Scutari in Albania. The bulk of the army, however, concluded to accept the Austrian conditions, and town after town with its garrison surrendered, the Austrians taking possession successively during the past week of Podgoritza, Dainlov, Nikshich, Kolashin and Andreyevitza, the only important centers of Montenegro remaining unconquered. Finally, on Tuesday, January 25, the remaining representatives of the government of Montenegro signed formal articles of surrender.

In the meantime the Austrian forces in southern Montenegro crossed the Albanian border and took Scutari, the most important town in the northern part of this country. The Montenegrins under Marinovitch, and the Serbians who had reached that place after their westward retreat through the North Albania Alps, fell back southward, offering only a perfunctory resistance. The Austrians followed these retreating forces and at the end of the week entered San Giovanni di Medua, the enemy forces continuing to fall back to the south.

Evidently it is the intention of the commanders of the Serbians and Montenegrins, as well as of Essad Pasha, former prime minister of the Prince of Albania, who has gathered together a small force of Albanians, to fall back to Durazzo in central Albania, on the seacoast, where there is a large Italian garrison. If the Bulgarians, however, to the east and south of Durazzo, and the Austrians coming from the northeast combine in an attack on Durazzo, that place will be very hard to hold. Farther south is Avlona, where there is also a large Italian force, but the Bulgarians hold the roads between this town and Durazzo.

The situation on the frontiers of Greece and Serbia and at Salonica has not changed in the least during the past week; both sides continue to fortify their respective positions and neither manifests any present intention of attacking the other. The French made air raids on Monastir and the frontier towns directly north of Salonica, but with apparently no very serious results. The Allied fleets also continued to bombard rather fitfully towns on the southern coast of Bulgaria, in a continuation of the effort to feel out the strength of the enemy's positions there. The Greek parliament was opened by King Constantine without the usual ceremony, and as soon as opened adjourned for several days. No other news of the political situation in Greece has come to us.

The tension between Sweden nd Great Britain shows no sign of re a tion, and now seems to include u mark. The Swedish parliament, v ch opened this week, at once appoin a committee of national defense, ch ed with the military and naval intere of the country. A bill was also p ed appropriating considerable mone to the purposes of this committee.

During the past week there has en very heavy fighting indeed in Me o tamia between the British forces v ch are attempting to relieve Ge al Townshend's army, shut up in K l Amara, and the Turks. The B sh have three times announced that is force had reached a point only s en miles' distance from Kut-el-An a, but this has turned out and is adm d to be an error.

For the first two days of the w a battle royal raged between the B sh and Turks at a point twenty-three es from Kut, in which both sides fo t themselves to a standstill withou he British being able to pierce or to rn the Turkish positions. The Br sh admit heavy casualties. Since e conclusion of this battle the f es opposing each other have rema d quiet in their respective posit s.

On the other bank of the river, l

Continued on page 179

nic in the negative, debated the question oo the United States need larger armaien According to the Rev. Dr. Sullivan, o tie should be lost in adequately preparing iis ation for defense. He said that the icts iad to be faced, and men and nations ad be considered as they were, not as one ou have them be. As for militarism, he aid, he people of America are in about as uc danger of becoming cannibals as militaris. There is not a single mind in the nit States that believes in that degree f a ression that constitutes militarism.

"e Rev. Dr. Frederick Lynch, one of the cr aries of the Carnegie Endowment for nte ational Peace, deprecated the 'hysteria f p aredness,' as he called it, for he believed er should be a more gradual form of preprat . The present methods seemed to him n ke too much excitement in the country. sp ally did he oppose the growth of a ili y autocracy. 'Militarism,' he delar 'threatens democracy. Democracy is he fusion of government among the people. lil rism is centralized government at a ati al capital. Every soldier added to the rm every gunboat to the navy, means a hre to democracy.' The debate was folow by a rising vote on the resolution: Re ved, that the voting representation of he ew York Federation of Churches now res t heartily endorses the program of the ea e to Enforce Peace.'"

CINA AGAIN FACES JAPANESE DE-JADS. It is reported from English sources ha apan has transmitted to China through he iinese minister in Tokyo a note embodying even demands which were included in Gro V of the demands made upon China ast ear. Group V was postponed, but not lefi tely abandoned, as the result of unani- not protests to Japan by Great Britain, Fra e and Russia, in which the United Sta s joined. The demands, which are now pre nted for the second time, provide for he mployment by China of Japanese as dv ors; for the construction of Japanese os tals, churches and schools in China: for he mployment of Japanese in the police le tments in the larger centers; for the pur ase by China of a fixed proportion of her va munitions from Japan; for the right to or ruct certain railways in China under Jap nese control, and concessions to Japan n e province of Fukien: and for the right of panese subjects to propagate Buddhism n hina. The effect of the granting of these de nds would be to close the open door wh Secretary Hay secured in China for the ommerce of the world. It would seri- ous affect both the commerce of the United Sta s and the sovereignty of China.

R A FRANCO-AMERICAN EN-TE TE. A very influential group in France, for hom Stephen Pichon is the spokesman, is rking to develop the friendly relations wh h have always existed between France an America into an entente similar to that wh h has allied France and Great Britain an which has now been perfected between Fr ce and Italy. In a recent interview wi a correspondent of the New York Times, M Pichon said: "We are not working to ru America into entangling alliances. We do ot even propose a definite agreement, but w ope to utilize the old established friendsh and community of ideals and interests as foundation for an edifice of mutual compr ension and mutual furtherance of world ci ization. America will have a special pi leged position at the end of the war, and m even have been mainly instrumental in hr ging about that end."

NLY A FEW PENCE. Brigadier Gener Crozier, Chief of Ordnance, U. S. A., gave to he Senate Military Committee on Janua 26 an estimate of the cost of preparedness. A ording to General Crozier, a plant suffici t to provide necessary ammunition and war m erial to keep an army of 1,000,000 men in th field, and to equip an additional million re uits, would require an expenditure of $,000,000, and would employ a force of 7 000 workmen. The general advised a nst the establishment of such a plant, e ressing the opinion that the interests of t country were better served by the development of private plants in the interior capable o eing enlarged in case of emergency.

HE WORK OF CONGRESS. It was a ounced on January 24 that the President h begun an effort to speed up Congress, it b ng his desire that the Congress should finish it business and adjourn before the assembling o he national political conventions in June. T President was reported as anxious that t regular appropriation bills should be gotten o of the way so that the Administration r asures for merchant marine, for preparedn s and for Philippine independence could given the right of way. The President was a reported to have expressed himself to presentative Kitchin as favoring a tariff mmission or board with power to investigate t administration and fiscal effects of customs l s, to determine the relations between rates raw materials and finished or partly finished p ducts, to investigate the effects of ad orem and specific duties, to examine the angements of schedules of rates and classi tions of articles, to investigate the pro ions of law relating to the tariff and the gulations of the Treasury Department, and to determine the working of customs and the tariff laws and their economic effect. A board established for similar purposes in the Taft administration was discontinued. On January 26, Senator Hitchcock proposed an amendment to the Philippine Bill providing for independence in not less than two years nor more than four years after the meeting of the Filipino legislature to be created by the pending measure. Senator Sutherland of Utah, opposing the Hitchcock amendment, expressed the opinion that we should "keep on adding schools and say nothing about independence until we are ready to get out." On January 25, Representative Mann of Illinois made an earnest plea in the House for preparedness. Mr. Mann advocated a standing army of 250,000 to 300,000 or even 500,000 men, ample coast defenses, and a navy capable of protecting the interests of this country at sea. He also urged a mobilization of industrial resources. As a part of the Pan-American policy of the Administration, an attempt is to be made to force action on the pending treaties with Colombia and Nicaragua, which have been held up in the Senate for more than two years. The Colombia treaty proposed to pay Colombia $25,000,000 for the separation of Panama, with an expression of regret that anything should have happened to mar the relations of these countries. The Nicaragua treaty proposes to pay $3,000,000 for an option on the Nicaragua canal route and for a naval base in Fonseca Bay Among the objections to the Nicaragua treaty are two from Salvador and Honduras, countries which also own portions of the shore line of Fonseca Bay, and insist that Nicaragua has no right to permit the establishment of a naval base there without their consent. The Administration is also anxious that the new convention with Haiti, authorizing a financial protectorate, should be ratified.

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Giant All Steel Dredge at Work on the Unwelcome Island Created in the Canal by the Last "Slide"

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Cetinje, Capital of Montenegro, Whose King Has Fled to France for Refuge

ANOTHER PROTEST TO ENGLAND. On January 25, Secretary Lansing cabled to Ambassador Page at London a strong remonstrance against the new extension of the British "Trading with the Enemy Act," under which act British subjects would be forbidden to trade with persons or firms in neutral countries when they are of enemy nationality or of enemy association. Secretary Lansing took the position that the domicile of a merchant must determine the nationality of his goods for purposes of trade, and that the nationality of his business is not dependent upon his allegiance: the trade of a merchant in the United States regardless of whether he is of belligerent origin is American trade, and must be considered as neutral trade. The American position is in accordance with all prize court rulings prior to the present war.

NO MORE LEGAL MURDER IN TENNESSEE. In a recent decision, the Supreme Court of Tennessee has sustained the validity of the Bowers Law, abolishing capital punishment in the state.

ACTUALLY REFUSING BUSINESS. According to the Philadelphia North American, the great shipyards in that neighborhood are turning down orders, because contracts already in hand will keep their greatly augmented forces working at top notch speed for the next two or more years. The statement is that the contracts in hand approximate far above $50,000,000. The contracts include battleships and torpedo boats for the United States government: a large number of oil tankers; some freight vessels and some passenger steamships: and most of the ships, it is said, are destined to fly the American flag. All of which has a cheerful sound, and we trust that the orders which have been turned down at Philadelphia will turn up and be welcomed in other American shipyards from Maine to California.

MONOPOLIZING WATER POWER. According to data recently furnished by the Secretary of Agriculture in a report submitted to the Senate, 18 corporations control more than one-half of the total water power now used by public service corporations in the United States, while six corporations control more than one-quarter. According to the report, there is a marked tendency toward association or community of interests, particularly between the principal holding companies.

BOILER EXPLOSION KILLS FIFTEEN. A boiler explosion at the plant of the Kelker Blower Company in Buffalo on January 24 crumpled a three-story building, burying more than twenty workmen in the ruins, of whom fifteen were killed.

LOOKING AHEAD FOR BUSINESS. Various companies owning vessels in the trans-Atlantic trade, including the German companies whose liners are now idle, are reported to anticipate a greatly enlarged movement of passenger traffic from America to Europe after the close of the war. Eastbound passenger traffic in 1915 decreased 416,000 over 1914, westbound decreased more than 700,000. It has been estimated that there will be at least 500,000 Germans, Austrians, Hungarians, Poles and Slavs ready to start for Europe in the first days of peace to see what has become of their relatives or of their property. Most of them will travel second class or steerage. The steamship lines are now preparing to take care of that traffic.

GROOMING AN IMMIGRATION BILL. The Committee on Immigration of the House of Representatives at Washington has been holding hearings on the Burnett Immigration Bill, which was vetoed at the last Congress and which is being groomed for another try at the executive hurdle. The bill has been changed to increase the head tax on immigrants from four dollars to eight dollars. The literacy test is still retained and the provision to exempt Canadians, Mexicans and Cubans from this test has been stricken from the bill. Notwithstanding demands from the Pacific coast, the committee has decided not to include in the bill legislation to stop immigration from Asiatic countries. A provision of the bill provides that steamship companies which bring to this country undesirable immigrants, who are refused admission, must not only transport the immigrant to his original port of departure, but must repay to him the price of his passage. The bill gives the Commissioner of Immigration-authority to refuse admission to any immigrant who "for any reason" might become a public charge. In spite of the fact that both Presidents Taft and Wilson vetoed similar bills because of the literacy test, the immigration committee expects to report and press this measure again at this session.

THE HONOR MEN OF THE NAVY. The Navy Department has ordered an award of thirty-eight medals of honor to the officers of the navy and marine corps for deeds of extraordinary heroism and for distinguished conduct during the seizure of Vera Cruz April 21-22, 1914.

UNEMPLOYMENT LESSENING. One of the best measures of prosperity is found in the proportion of men unemployed to those employed. The Federal Labor Bureau recently announced there had been a marked lessening in unemployment. In December, 1914, a careful survey of New York City showed that unemployment had increased by about 200,000 workers during the year. A survey by the Metropolitan Life Insurance Company early in 1915 showed that out of 252,912 wage-earners, eighteen per cent. were unemployed. The survey a month later showed 16.2 per cent. unemployed. The number of wage-earners out of work in New York City fell from 398,000 in February, 1915, to 164,500 in September. Later reports indicated further absorption of unemployed labor in various industries. Falling off of immigration has had something to do with the reduction of unemployment, but a general increase in prosperity throughout all lines of business is the principal factor in the reemployment of these workers.

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Through Gates of Pearl

Augusta Albertson

CHAPTER V—*Continued*

I DID not miss the lessons there. Parts of them were to bring me sorrow deeper than regret. As my guide conducted me from point to point beneath the glowing canopy of the Court of Gentle Service, now and then I caught glimpses of familiar faces. From some of these I was constrained to turn away, remembering as though it were but yesterday events of years ago. One such event was as follows:

In a certain church which I used to attend I often saw an old man with quaint manners and gentle speech. I learned from some source that he was a pensioner upon the bounty of one of his kinsmen. His allowance, however, must have been a meager one, for I have seen him walking in inclement weather, cumbered with heavy packages, when he might have used a street car and saved himself a long and tiresome journey. Once he passed by my house looking very weary. The thought came to me that I should go out and speak to him, and ask him in to rest and give him a cup of tea and a bite to eat. My tea-kettle was bubbling on the fire at the time and a plate of toasted crackers was within reach. I did not do so, however. Perhaps it was mere indolence which prevented my carrying out the generous impulse.

Not long afterward he died, and it was reported that he died alone in a basement bedroom. Those who came to bury him found the only articles of food in his scant cupboard had been some crusts of bread and a small portion of smoked fish. Now I saw him. He was evidently no stranger here. He was no longer old, and yet I had no difficulty in recognizing him. I would have turned away, glad to be unnoticed by him. He saw me, however, and came to greet me as though I were a dear friend. I fell upon my knees and would have kissed his feet, but he restrained me. I said, "I recall with bitter shame that when you passed my door I failed to ask you in. I ministered not to you in your need. In the light of this world I see it all. You were old and weary, but I was selfish and ease-loving. You died neglected and alone. Forgive me, I beseech you."

With touching gentleness, and with all the grace of a king exercising clemency, yet absolutely without the attitude of condescension, he comforted me by recalling certain small benevolences on my part. I did not then nor do I now remember them. As he spoke it came to me that those acts of kindness were really not purposed on my part. They were accidental and hence left no impression upon my mind. Did I indeed take his arm one winter day and help him across a crowded street? Did I, one Christmas, send him a woolen muffler? Did I shake hands with him at the close of a Communion service one Sunday morning, and hold his hand for a little time while we talked about the blessed Sacrament? He told me I had done these things, and that he had cherished the recollection of my kindness and carried it with him into the immortal life! He said, "My child, many are the surprises that await us here. I have marveled much to find how little value is attached here to many an earthly deed which we thought virtuous, and how great may be the worth of acts we counted of no consequence. High as the heaven above the earth are infinite above finite values."

(Since my return from the dream-journey through Gates of Pearl, I have been more careful not to allow to pass unemployed any opportunity to exercise "the charities that soothe and heal and bless." I have gone back to drop a coin into a blind man's cup concerning whom I argued to myself as I first passed him, "He may not be blind; he may be a professional beggar, with money in bank." "Even so," I have said to myself, "he may be in need; he may be 'one of the least of these, my brethren.'" Some of my friends tell me I am encouraging mendicancy, making it more difficult for organized charity to rid the streets of unworthy solicitors. Perhaps I am. But having seen what I saw, and heard what I heard in the Otherwhere, I think I would rather run the risk of serious unwisdom from the viewpoint of organized charity than fail to minister to a needy mortal in distress. Of course I am not blind to the duty we owe to society to protect it from impostors. If I were more Christlike, I would interest myself personally in the blind beggar, ascertain his circumstances, and seek if possible some method of making him capable of self-support. That was the Master's way.)

CHAPTER VI

BEYOND the Court of Gentle Service rise into the upper atmosphere two mountain peaks, one crowned with snow, the other with a crest of fire. Between these mountains, through a valley of ideal beauty, along a path flanked on one side by terraces of flowers and bordered on the other by a stream as clear as crystal, I was led toward a gate on the north side of the City. It was the portal I had asked to see. I was not surprised to find it broad and high. The pillars were of jasper, but the gate itself was a lattice-work of semi-transparent onyx. The pillars rested upon pediments of white stone which resembled Carrara marble. The interstices of the lattice-work bore pendent pear-shaped pearls. Rather, they were tear-shaped. I knew this to be the Gate of Penitence from the inscription which it bore. What other could it bear than that best verse of the Penitential Psalm: "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."

MY guide gently constrained me to descend with him the crystal stairway, to pass through the outer portal and to stand beside that entrance that I might see the passers-in. I saw almost immediately why he brought me here. From my vantage-ground I could see the faces of the company that approached. Talk of tragedy! Unutterable woe rested upon every face. Have you ever seen that picture by Vereshchagin, the Russian artist, in which he paints a "Crucifixion under Roman Law?" The faces I now saw might have been the models from which he portrayed the sufferers from that most agonizing form of execution. Yet it was unnecessary that my guide should tell me that these were not the victims of literal crucifixion. "Some who have been crucified have passed this way. The penitent thief on Calvary was admitted to Paradise through this gate. These you see, however, are, most of them, those upon whose minds it dawned at last that they had missed the prize of life. As death approached they saw their fatal failure. Stricken remorse, but not despairing of the love of which they had spurned, they prayed for par ing grace. Not in every instance were prayers audible; some of them had but a ment's time to think of God and of their s But even in a single moment it is possibl one to experience an age of illumination. all who see in death's one revealing mor the failure of their lives are penitent, but s are. These were," he said.

I FIXED my eyes upon a youth who proached the gate, and it was given m have, as it were, a flash-light vision. For fraction of a minute I was back on earth. I that youth pinned underneath a burning I saw him then and there even as he saw him in the piercing light of eternity, a soul w idol had been self. He perceived the utter va of all he had esteemed of highest value. thought, though he did not speak aloud, ' if somebody had only told me!" I do not k whose fault it was he had not been told. haps the sweet reasonableness of Christia had never been presented to him. He locke me so fine, so clean, so well-bred, in tort grasp as he was, I believe he would have sponded if it had ever been presented to aright. That burning car was his chario flame, and from it he came straight to the portal by which he might be admitted to City of God. I now saw him broken-hea and contrite. Not all broken hearts are cont (Contrition is more than sorrow on accoun sin; it is sorrow that arises from a sense of baseness of sin, and there is in it more th languid desire for redemption; there is a pose, however unuttered, to seek redempt whereas broken-heartedness may be the re of mere circumstantial distress.)

The guide reminded me that through entrance passed that woman of the Gospel s who bathed our Saviour's feet in tears and wi them with her flowing hair. "Hither c also," he said, "three thousand years ago as count time, that king of Israel whose words sl out above the portal, and, more than a mil nium later, that father of the church who n forgot that the early years of his manhood w wasted and whose shamefast prayer was 'Thou Ancient of Days, yet Ever New, too I loved thee!'" Familiar with the life of Au tine as I was, I wondered that he had not pa to his immortal home through the Ambassad Gate. Reading this thought, my escort prom explained, "He was indeed an ambassado Christ; he occupies an ambassador's man here, yet was he all his life a penitent."

FROM the Gate of Penitence to the Gat Sanctity we moved, the interpreter an along a central landing of the crystal stair midway between the inner and outer gates thought until that moment I knew the mear of whiteness, the whiteness of snow, or of p light. In sight of a gate above which I rea starry letters the sixth Beatitude, "Blessed the pure in heart, for they shall see God,' became apparent to me that, compared with whiteness of this portal and of its support pillars, the purest whiteness I had known dull indeed. Not so many entered here as the Gate of Penitence. Are the pure in he how in number? I know not, but I knew as I stood there that I was altogether unworthy to be admitted through that gate. Children might be admitted here, but the Children's Gate, I recalled, was on the south side of the City. All those I now saw entering bore upon their faces evidence that they had preserved throughout their mortal years the child-heart. Most of these were women, though a few were men. Among the latter I recognized the face of a poet whose verses for children I had read. I never knew him, but his intimate friends have said that his frequent prayer was that he might never outgrow the capacity, characteristic of childhood, to be interested in little things, to be pleased with the simplicities of Nature and of life.

I PUT the question to myself, "How is it possible for those on earth, amidst its manifold corruptions, to preserve the innocence of childhood?" My companion replied: "You have read how Enoch kept his heart pure in an age while yet the world was young, before the race had outgrown the grossness of its animalism; he 'walked with God.'" So, I reflected, through this gate passed that patriarch of whose earthly life we know so little and yet so much. God was his intimate Companion, his uttermost friend, and there came a time when those who knew him said: "He has gone to be the guest of God in God's own land." My angel-teacher spoke: "There are those here who like to think of this entrance as the Virgin's Gate, for through it passed that Mary, the most blessed of women, the human mother of the Incarnate Word. She was elect to Messianic motherhood because her heart was pure." Protestant as I am, I felt at that moment and have felt since, deep emotion at the thought that it was mine to stand where the Virgin Mother's feet had stood.

A still more precious privilege was mine. I had heard no music as I stood outside the Gate of Penitence. Now there reached my ears, from within the gate of indescribable whiteness, music soft and sweet and low, the sound of singers singing and of harpers harping. Gradually the volume of harmony swelled until I thought it must proceed from innumerable lips and strings. I caught a portion of that peerless apostolic hymn in praise of love—the love that thinketh no evil and seeketh not her own. Curiously mingled with these verses was a familiar portion of the Psalter. If an apostle furnished the warp, a psalmist furnished the woof of the rare fabric of that celestial song: "Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." It was the welcome home to those who had kept themselves unspotted from the world.

BEFORE we left the Gate of Sanctity, I learned that not only did Jesus' mother enter there, but that the apostle of our Lord, who more than any other was admitted to his Master's friendship, the one who leaned on Jesus' breast, and to whose filial care he, while on the cross, committed his mother, passed through that gate. Standing where I stood, then, John got his first glimpse of the many mansions of the Father's house mentioned in the fourteenth chapter of his Gospel.

From the Virgin's Gate—the gate of the apostle John—the gate of the childlike heart—I was conducted to the Prophets' Gate, where I saw a throng flowing in beneath a purple arch supported by purple pillars. Not long did I tarry here, but long enough to reflect and to rejoice that still God has his prophets in the world. I thought of these as coming only from the earth I knew. My interpreter corrected me and said: "Some of these are from worlds which are not yet ready for the revelation of Immanuel. These are doing there what the Hebrew prophets did in the world from which you came." "Were the Hebrew prophets admitted through this gate?" I asked. He answered, "Not all; some were entitled to enter by the Martyr Gate and some by the great white gate which you have just visited; still others by the Ambassadors' Gate. This portal is not alone for those to whom God gave prevision of the future. All are God's prophets who interpret his Word and Will, who prepare the way for the coming of his kingdom, beating down wilderness paths, making crooked places straight and rough places plain." He added, "There are those who call this the Interpreters' Gate."

Perhaps it was because I was once a teacher, in a sense an interpreter of truth, that I re-entered the City through the Prophets' Gate. (Since leaving the Gate of Penitence, my journey had been along the broad landing of the crystal stairway.)

To be continued

"Sweeter Far Than All Things Heard"

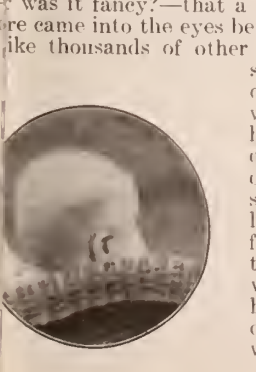
JUNGLE instincts are let loose when humanity throngs into the New York Subway at the rush hours. Like Androcles and the lion, the wild beasts became cooing doves when the Baby entered the Subway. The change in the atmosphere was magical. An instant before, self-interest and self-engrossment appeared to rule, and faces were grim and weary. The entrance of the Baby seemed to be known telepathically, for all eyes were turned in her direction before ever her trilling laughter rang out at a sudden lurching of the train. Half a dozen men more or less sheepishly reached forth hands to steady her in the arms of her father.

Then began the flirtation. The little coquette, early gifted in such arts, was making eyes at three or four men almost simultaneously—and each was shamelessly puffed up over his conquest. One big fellow in rough clothes, whom a reporter might classify as a "tough," surreptitiously touched the flower-like pink hand of the Baby, and won a smile for his temerity. A score of persons, or all that could see the little passenger in the crowded car, lost their grim aspect and were set to smiling by the contagion of Baby's presence. It was as if, somehow, a ray of God's unpolluted sunlight had strayed down into the subterranean depths.

THAT Subway wonder illustrated the mission of babyhood, which is to rejuvenate life when jadedness threatens. The world is kept from getting stale and from dying by the babies which each year brings as surely as it bears us the flowers and springtime. The fountain which Ponce de Leon sought is furnished to the world by infancy, which perpetually renews the race's youth, even for the aged grandparents.

Even the sin-hardened, the world-weary and the superficial respond to the touch of infancy. That hardened woman yonder in the car smiled beneath her paint when Baby looked her way; and it seemed—or was it fancy?—that a new light of sadness and desire came into the eyes beneath the penciled brows.

Like thousands of other American men, this observer has tasted of most of the good pleasures which life has to offer. He has traveled far and feasted his eyes and memory on most of the famous sights of the world. He has sampled the various forms of entertainment that a pleasure-loving world has devised. Yet he bears witness to his conviction that in all the world there is no pleasure so full and so unalloyed and so compensatory as is afforded by a baby. He views the modern tendency of American life to shun the fullest responsibilities of parenthood as not only a social dereliction of first magnitude, a recession from basic religious obligations, but also a huge blunder from the standpoint of sheer self-interest.



Recently I was in an optician's store when a man offered his broken glasses to the proprietor, evidently a friend, with the smiling remark, "A young lady friend kicked me in the eye." Then he and the optician began to count up the total charges to be entered against the flying heels and unexpected fists of a Baby.

THE conversation which followed is almost too intimate to report. It had to do with the domestic reveille in a family of three children, including the frolicsome baby who helps out the optician's business so handsomely. The story ran about as follows:

The mother arises first, of course; household machinery would not begin or continue without a mother's hand at the throttle. Then into a big bed with Daddy, to waken him, is put the Baby, with her winsome, wooing ways. The art of making love is feminine from the first. Often Miss Two-Year-Old and her father have a song-fest, ranging through Baby's entire repertoire. She demands each in turn, but seldom hears a song through. First, always, with Baby joining in, comes,

"Jesus loves me, this I know
For the Bible tells me so,"

a song that is sung in more languages than any other childhood melody.

Always the musical festival ends with a demand for "Frog Courtin'—funny one." The orthodox ballad of "Frog Went A-Courting" is often sung by the Mother, with proper words and tune: but Daddy must improvise for Miss Dancing Eyes; and so Mr. Frog pursues his adventures with most of the animals known to zoology, and some wholly unknown. The more fantastic his experiences, the better pleased the auditor; who asks only that the couplets rhyme; and she greets each with a peal of laughter. Homer, twanging his lyre and singing his improvisations, never had such a devoted hearer as the rhymster who puts Froggie through paces that would amaze musician, poet and naturalist. The clear, bell-like, inspiring laughter of Baby recalls Swinburne's lines:

ALL the bells of heaven may ring.
All the birds of heaven may sing.
All the wells on earth may spring.
All the winds on earth may bring
All sweet sounds together;
Sweeter far than all things heard.
Hand of harper, tone of bird.
Sound of woods at sundawn stirred,
Welling water's winsome word,
Wind in warm, wan weather.

One thing yet there is that none
Hearing, ere its chime be done,
Knows not well the sweetest one
Heard of man beneath the sun,
Hoped in heaven hereafter;
Soft and strong and loud and light,
Very sound of very light,
Heard from morning's rosiest height,
When the soul of all delight
Fills a child's clear laughter.

Golden bells of welcome rolled
Never forth such note, nor told
Hours so blithe in tones so bold,
As the radiant month of gold
Here that rings forth heaven.
If the golden-crested wren
Were a nightingale—why, then
Something seen and heard of men
Might be half as sweet as when
Laughs a child of seven.

BY this time the music—they would call it noise—has wakened the brothers, and brought them running from their room, with the dog following after. All three pile into the big bed; for in this privileged hour even the dog is permitted on the counterpane. What follows seems almost too simple to put down; it is the frolicking foolishness of a father and three children, the mother participating in the nonsense as she moves about the room. Sometimes there is singing or rhyme-matching, or sober talk of school and life; but mostly it is sheer fun and horseplay, of a sort that even Baby can share. But it is more; for of such light fabric is the precious structure of home, and of family memories, constructed.

BABY'S work is that of home-builder, joy-bringer, youth-restorer, faith-finder. Somehow or other, it at times seems possible to have a business career or a social career without religion; but when Baby comes, then it seems impossible to leave religion out of the reckoning. In a myriad instances every day is being verified the old Scripture, "A little child shall lead them."

William T. Ellis.

Our Editorial Forum

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Rooted Convictions

ABE LINCOLN used to talk about Herndon's "Bone Philosophy." What he referred to was a remark his law partner used to make frequently in their early discussions about abolition. "Abe," Herndon would say, "you don't feel it in your bones yet." Lincoln called himself an abolitionist, but Herndon used to insist that the conviction had not yet become deep and ineradicable. Then there came a day when Lincoln too felt the truth of the horror and wickedness of slavery "in his bones." He was a different sort of abolitionist after that—the kind of an abolitionist that could and finally did free the slaves.

Mankind's great upward steps have been taken because there were men like this. The early disciples, flinging their words into the teeth of the Jewish magistrates: "We can not but speak the things that we have seen and heard"; Savonarola, standing with unbent back while the entire city marched in abject homage to the wicked duke, and saying: "I will not march in the procession"; Martin Luther, nailing his theses to the church door, and saying later as he faced the angry countenances of men who had both the power and the will to slay him: "I can not recant. I will not recant. Here I stand. I can do no other"; John Wesley, taking the Gospel to the mines and fields when driven out of the churches; Patrick Henry declaring: "Give me liberty or give me death"; Lincoln, taking his pen in hand and freeing three million slaves—this is the stamp of men that have made the world go forward and upward. It is right to be charitable in matters that are not vital, but every man who is worth calling a man has some convictions so deep, so profound, so changeless, so precious, that not even life itself can weigh in the balances against them.

Christians like best to think of Abraham Lincoln on his knees. It was there that he found guidance in the truth; it was there that he found strength to be true; it was there that he found power to make truth triumph. The same sources of truth and power are open to us all. Lincoln was not a learned man as the world counts learning; he was not a rich man as the world counts wealth; but he was good and true, and every one of us can be that. He had seen a vision and was not disobedient to it. In these days of strifes and fears, in these days of carnage and corruption and oppression, God is looking for brave, stalwart men who will pay the price of being true; men who, when the luring voices are heard hinting at compromise and delay and surrender, and offering all the prizes that are richly available for those who will heed these hints to turn aside, will declare, like Paul: "None of these things move me; neither count I my life dear unto me so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God." The same call that Jesus heard came to the heart of Lincoln and sounds in our souls today: "The spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted; to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised."

Filipino Independence

WILL the people of the Philippines be capable of self-government within the next four or five years? This is the problem that is now being considered in Congress, which has before it the whole subject of Filipino independence. When the original pledge of independence was given by our government it was indefinite as to date. It was never our purpose to keep the islands permanently. Now, for the first time, an effort is being made to set a date for the redemption of our promise. A year ago the House passed a bill providing for independence, but the Senate did not take up the matter seriously until the present session, when a bill was introduced for the creation of a new Filipino legislature. Point has been given to the measure by an amendment, said to be approved by the administration, which provides that within a period not less than two nor more than four years after the assembling and organization of the new Filipino legislature our government should withdraw its sovereignty and proclaim the independence of the islands and their people. As a safeguard, however, it is stipulated that this shall be done only if within the stipulated time the islands shall have adopted an independent government, republican in form and of a character to give reasonable assurance of stability, and which shall agree to recognize and protect the rights and interests of Americans and other nationals in the islands. The amendment reserves to the United States certain coaling stations and naval bases. Should the native government fail to carry out this program satisfactorily and demonstrate its good faith, recognition would be delayed. The President is authorized to invite the cooperation of other governments in agreeing to recognize and maintain the independence of the islands; but even should such cooperation be wanting, other matters being satisfactory, our government, acting alone, would guarantee independence in five years.

The passage of such a measure would be hailed with joy in the archipelago. It would allay political agitation and concentrate the energies of the people in a united effort to render themselves worthy of being trusted with the duties of self-government. To other nations it would be a shining example of the good faith of this republic.

A Real Prayer Meeting

ONE of the biggest problems of modern church life is how to get people to come to prayer meeting and how to make the prayer meetings practical and helpful. Yet this problem which seems so difficult is really one of the simplest in the world. The reason the prayer meetings are not successful is that when people come to prayer meeting they do not pray. It is like a debating society without a debate; a reading circle without reading; a dinner party without dinner. People come to prayer meeting and hear a sermonette by the pastor, perhaps a lengthy explanation of some Bible passage; there are a few formal, often stereotyped prayers; and then a few people get up and try to give a "testimony." If they have nothing special to testify to or if they feel diffident about making any personal statements, they are urged to read or quote a verse of Scripture. But not by the wildest stretch of imagination could this be called a prayer meeting.

We should like to call the attention of our readers to a straightforward letter quoted in the first paragraph of this week's Prayer League. Speaking of the influence of the prayer life at the Bowery Mission on the success of that institution, this writer asks: "Is it not true that if a true Christian faith should get at work in a true channel, effects would be as beautiful and convincing and expressive as ever?" A prayer meeting should be a place where believers in Jesus meet to pray; where they give glad testimonies to prayers answered; where they bring together their desires and requests; where they talk over with one another the real needs of their lives, the real needs of the work of God which is in their hands, and then unite in expectant prayer that these needs will be met.

It is true in our churches, as well as in our own homes and hearts, that we are weak and impoverished and faulty and defeated and dejected because we have not yet learned really to take

"Everything to God in prayer."

A Voice from the Past

AT a time when "preparedness" is being widely canvassed throughout the nation, when our lawmakers in Washington are being urged to approve of a vast increase in our naval and military systems, when militant speakers, including an ex-President, are frantically striving to outdo each other in alarmist addresses, and when the nation's executive is "swinging round the circle" in an effort to win popular approval for increased armaments, it is interesting as well as instructive to recall the views of one broad-minded American statesman of a past generation on this subject.

In 1845 Charles Sumner delivered a speech in Boston, before the city authorities, on "The True Grandeur of the Nations," in which he discussed the cost of war and preparation for war in time of peace. In the course of his remarks he said:

> Dismissing the actual usage on the one side, and considerations of economy on the other, I would regard the preparations in the simple light of reason, in a just appreciation of the nature of man, and in the injunctions of the highest truth. Our conclusion will be very easy. They are twice pernicious, and whoso would vindicate them must satisfactorily answer these two objections: first, that they inflame the people, exciting to deeds of violence, otherwise alien to the mind; and secondly, that, having their origin in the low motives of distrust and hate, inevitably, by a sure law of the human mind, they excite to corresponding action in other nations. Thus in fact are they promoters of war, rather than preservers of peace.
>
> Christianity not only teaches the superiority of love to force; it positively enjoins the practice of the former, as a constant, primal duty. It says, "Love your neighbors," but it does not say, "In time of peace, rear the massive fortification, build the man-of-war, enlist standing armies, train militia, and accumulate military stores, to overawe and menace your neigl It directs that we should do to others as we would have do unto us—a golden rule for all; but how inconsistent i distrust in obedience to which nations, professing peace, like soldiers on their arms!
>
> Nor is this all. Its precepts inculcate patience, forbea forgiveness of evil, even the duty of benefiting a dest "as the sandalwood, in the instant of its overthrow, perfume on the ax which fells it." Can a people in who faith is more than an idle word authorize such enormous fices to pamper the spirit of War? Thus far, nations drawn their weapons from earthly armories, unmindful there are others of celestial temper. The injunction " one another" is as applicable to nations as to indivi The barbarism which individuals have renounced nation cherish. Has not the time come when man, created i image and likeness of God, shall cease to look down t beast for an example of conduct? As man is higher tha beasts of the field, as the angels are higher than man, as (is higher than Mars, as he that ruleth his spirit is higher he that taketh a city—so are the victories of peace higher the victories of war.

Charles Sumner used the magic of his eloqu against the militarists of his day. What w an American of his splendid type, were such now, have to say of the concerted efforts oppress the country with mountainous taxation a war which no sane citizen, not even the Presid regards as even a remote probability?

China's Political Tangle

ORIENTAL methods are confusing to Western mind. When Yuan Shi Kai sev weeks ago announced that he had decide postpone his coronation indefinitely, it generally believed that this new policy was adopte order that the government might deal promptly the revolutionary movement. Naturally, it w seem more fitting to celebrate a coronation u peaceful auspices than during an insurrection. N however, a new light is shed on the postponem Washington is advised that Yuan's course is i enced by the fear that his coronation might give to serious disturbances in China, which would exc him from participation in the peace councils at close of the European War.

An important sidelight on the situation comes f another quarter. Sun Fo, son of Sun Yat Sen, the president of the Chinese republic, in a recent add in San Francisco charges that Yuan abolished parliament elected by the people, and with a si stroke of the pen abolished also the provincial or s legislatures, and all of the elective bodies of republic. According to Sun Fo's allegations, republic has really been non-existent since 1914. avers that the new monarchist movement origina in the brain of an American adviser of Yuan, and when the election of a national convention was ca to decide as to the change, only 518,000 persons vo as against a popular vote of 40,000,000 which ch the parliament of 1913. Thus the monarchy decided upon by a vote which represented about o tenth of one per cent. of the population. It is the story of the battle of the "outs" against the "in Doubtless President Yuan and his advisers may h a reasonable explanation of these charges that n satisfy their people. The tangle is so intricate, h ever, that it would seem a hopeless task for any an Oriental mind to undertake to unravel it.

The Good Samaritan

IN common with millions of other Americans, I am stron in favor of our nation "preparing" for peace. We h been spending over $200,000,000 annually on the army navy, on the assumption that they were being prepa Now, it is charged that the money has been wasted. Yet militant leaders propose appropriating double that amou or even a billion dollars a year, for "preparedness."

Think of what a billion good, sound American dollars wo do toward peace "preparedness."

It would equip a great medical commission of the worl leading physicians and scientists, to take up immediately a the war the task of restoring normal sanitary conditions in the stricken areas where disease is now raging.

It would fill a fleet of a hundred relief ships with food for destitute multitudes of Europe, and keep up the supply long as the emergency required.

Uncle Sam has played the rôle of the Good Samaritan different times to China, Japan, Russia, Italy, Finland, In and other countries, in periods of general distress, sending troopships with foodstuffs and medicines, and they were alw welcome. A great fleet of friendly help, setting out fr American ports as soon as peace is announced, would mak more lasting and a deeper impression on the heart of Eur than any military or naval display. It would evoke feelings friendship everywhere.

Besides, a new and let us hope a better Europe will rise the ruins of the old—a Europe hating war and eager to gra the hand that holds, not the sword, but the friendly offer peace and good will.

READER.

New York City.

Daily Meditation

FOR EVERY DAY IN THE YEAR. LED BY

J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON SEDGWICK COOPER

Resolution Armed with Prayer

SUNDAY, February 13. Ps. 27: 14. "*Wait on the Lord, and let thine heart take courage.*" Mere courage may be very inefficient. It can be little more than high spirits, and subject to the swift changes of the surrounding temperatures. Co age may be only a chivalrous impulsiveness, a bri antly attractive flare, but speedily relapsing into the old grayness of the advancing night. There is the co age of the single act. There is the higher courage of rolonged action. There is the still higher courage of aiting, when the relief of action is forbidden. And the fore must we distinguish between the courage wh h is born and dies in a day and that which st bornly persists through the long, exacting years. O is flightiness; the other is fortitude.

ow, the courage commended in the Christian Sc ptures is an evergreen. It is not brave impulsi ness but strong endurance. It is not the exhilara spirits of a single battle, but the firm, resolute m d of a long campaign. It is not so much the im etuousness which can take Jericho by assault, as th hardihood which can, if need be, tramp round it se n times, waiting for the crumbling of its walls. Th kind of resoluteness must itself be armed, or ci umstances will maim and destroy it. Courage can lo its blood, not only by disappointment and defeat, b by the lack of suitable food. The noblest courage m t be armed by regular and appropriate sustenance.

ow, prayer is the appointed means by which this hi est kind of courage is fed. We are to "wait on th Lord," and our heart will "take courage." T ough prayer our courage renews its youth like the ea e. The heart is invigorated into fresh ambition a endeavor. Its grip upon high ends is established, a it turns to the dull road with a new song. It is n so much that we acquire good spirits, as that we o ain deepened communion with the renewing Spirit of od. The praying soul is the dwelling-place of the H y Ghost. Such a soul "shall not fear when heat co eth"; its resources shall be equal to the demands of he fiercest drought. J. H. J.

Our Helper in Time of Trouble

MONDAY, February 14. Isa. 59: 1-9. "*The Lord's hand is not shortened that it cannot save, b . . .*" We are prone to place limitations on God. H is the Father of our spirits, loving us with an infin tenderness, and willing to place his resources at o disposal, but he is continually limited by our want o response and faith. We carry our burdens and fr ourselves to death, as though suddenly the hand o his strength could not reach us, because dried up a withered. It used to come so far, but it is shorte d and cannot reach our need. God is ever saying u o us, "Call on me in the day of trouble, and I will d iver thee," or, "Son, thou art ever with me, and a that I have is thine." But we limit the application o such assurances by our narrowness, our timidity, o imprisonment in the notions of our neighbors and a ociations. We paddle in the shallows, instead of l nching out into the deep and letting down our nets f a draught.

From lifelong traditions we have become mentally g oved in narrow conceptions, and cannot realize t power, love and presence of God, shaping every ent to shut us up to his help, and waiting, nay, l ging, to be recognized and called upon. Let us ake henceforth, and avail ourselves of these re urces. Probably we all need more soul-quietude a d thought-concentration in order to do this. We ust be still, that we may know. We must put aside e continual promptings and seekings of our soul-life ward self-help, so as to leave room for God to act. s hand is as strong and reaches as far today as in e times of the early church; but our wanderings to far countries, or our unbelief, have cut us off d separated us from our God. F. B. M.

The True Helpmeet

TUESDAY, February 15. Prov. 31: 10. "*A worthy woman who can find! For her price is far above bies.*" A well-known statesman has said that the ming century is to be the woman's age In these ys of the entrance of women into the varied walks of odern life, when business and politics, social uplift d club life are coming rapidly to assist the women of e West to find their new and useful spheres of activity, the ideas of the East, from which the Bible sprang, should also have their repeated consideration. That this elevation of woman to a larger place and privilege should, in any measure, destroy the divine plan of relationship pictured in the early light of Genesis, no one who reads his Bible carefully can believe. The "helpmeet" idea—both ways—has always been the great idea of relationship between men and women—it is mutual interest wrought in love. And when all the bells of reform have rung out their new song, the elemental interdependence and heart affection between one man and one woman will remain the lasting note, because it is the natural as well as the divine note.

The following lines of a modern verse-maker are not couched in the proverbial style of Solomon, but the same rich meaning is there:

There are sounds I like to hear—the voice of a college friend.
The night-song of a robin, and the jovial talk of men.
But when with miles between me and the one who shares my life,
The postman's whistle tells me, there's a letter from my wife.

But best of all I like to read the love note at the end,
In which she says there's something else, too big and fine to send—
The thing that is both hers and mine forever and a day,
Not that I do not know it, but I like to hear her say
That the country is less beautiful when some one is away.

C. S. C.

At the Empty Tomb

WEDNESDAY, February 16. John 20: 1-9. "*He saw and believed.*" The women had not heard of the seals and sentries, or they had hardly ventured. They were greatly startled, therefore, as they approached the tomb, especially when they saw the stone gone from before it. Mary of Magdala, apparently, was the first to detect it, and without staying further to investigate for herself, she started to apprise Peter and the disciple whom Jesus loved of her conviction that the tomb had been rifled of its treasure. The apostles started up immediately to ascertain the facts for themselves.

John, younger than Peter, had outrun him, but was withheld by reverential awe from doing more than peering into the empty chamber. The linen clothes, lying orderly disposed, specially arrested his notice; yet went he not in. Peter, however, went at once into the sepulcher; he was specially struck with the additional fact that the cloth, which had covered the face of the dead, was wrapped together in a place by itself. Then John also went in, and was convinced by what he saw that the tomb had not been rifled, nor the body stolen by violent hands. These garments and spices would have been of more value than a dead body to thieves; besides, they would not have stopped to unwind or dispose of the cerements with such deliberate care. Whether this was done by the hands of ministering angels, or by the Saviour himself, this careful and orderly disposal, after it had fulfilled its purpose, gave evidence of a tender appreciation of the love that had prompted it at the entombment. The slightest evidences are often the strongest clues, and John believed. F. B. M.

Patience in Welldoing

THURSDAY, February 17. Rom. 2: 6, 7. "*God, who will render to every man according to his works: to them that by patience in welldoing seek for glory and honor and incorruption, eternal life.*" Coleridge said that there were three great words, "Love, Hope and Patience," and that there were times when both hope and love were saved by patience.

When overtaxed at length
Both Love and Hope beneath the load give way
Then with a statue's smile, a statue's strength,
Stands the mute sister, Patience, nothing loth,
And both supporting, does the work of both.

There are times in all our lives when we may walk only by force of habit—when the light on our path is darkness, and when even hope for the moment is lost. Then we can plod and patiently persevere, and the power of patience is revealed. Phillips Brooks once said that he had times when he only was sure of the command to obey—obedience was the only staff, but through leaning on that and going straight on, the path soon wound out into the sunshine. Paul in his letters is often found speaking of this divine quality of patience; he speaks of "patience in hope"; he connects patience with love and meekness, he writes of the "patience of Christ" and "the God of patience."

The patient man reminds himself repeatedly that his whole life work is not to be achieved all at once—that it is only by degrees, day by day, that he approaches the goal. We need to learn to do our work as well as possible for each day, and we shall find that when the morrow comes there will come with it the strength for its tasks. When the inspiration is lacking, it is well to remember that we can be moving along just the same in patient work and in the activity nearest our hand. Plants like the sun, but they grow in the rain. Doing well every day—that is the surety of success; that is to have the characteristic of a Christian. Patience and faith are the characteristics of saints. C. S. C.

Beneath the Everlasting Arms

FRIDAY, February 18. Titus 3: 1-15. "*The kindness of God our Saviour and his love toward man appeared.*" In the morgue at the hospice of the great St. Bernard—the highest inhabited spot in Europe—where bodies found in the snow by the noble dogs are kept exposed for purposes of recognition, and where they remain for years without decomposition, as the temperature is always below freezing point, there is the body of a woman tightly embracing the body of a little child. Nearly the whole of her own clothing has been wrapped around the child and the withered face bends lovingly over its burden. In that awful night of snowdrift, when they perished together, the love of the mother proved itself stronger than death. Such is the kindness of God our Saviour and his love toward man.

God's heart was manifested in Christ Jesus. He is the unveiling of God's feelings toward us, which have been, are and will be for evermore. Nature has spoken, and history, and human reasoning; but only in the birth, life and death of Jesus were these traits of the divine character unmistakably displayed. In Jesus, God stretches toward us his everlasting arms, and wraps us in his bosom, not to perish, but to have eternal life in the unfading summer of his own bright home. There is a sense in which God is unknowable. The mind cannot understand or define his wondrous being; but they who have been justified by his grace, renewed by his Spirit, saved by his mercy, brought into close filial fellowship with him through his regenerating word, know him as the child knows its mother, rest in him, and daily by faith explore him. F. B. M.

The Heart's Tribute of Praise

SATURDAY, February 19. Psalm 146 : 1. "*Praise ye the Lord.*" The last five Psalms may be called the "Hallelujah" Psalms, as each one begins with the word "Hallelujah," which means "Praise ye the Lord," and each Psalm ends with the same word. The word in the New Testament is found in only one chapter of the Book of Revelation and is translated from the Greek: "Allelnia." The music of heaven therefore must be in the same strain as that of the church of God on earth—"Praise ye the Lord." Hallelujah is the melody of God's wide universe, the song of all choirs in all his realm.

Two of the followers of Jesus once met in a foreign land. Not being able to understand each other's language, one said "Amen" and the other "Hallelujah," words that are the same in all languages. They then were able to hold sweet fellowship together.

These last five Psalms are called the Delectable Mountains near the end of life's journey, from whose song-summits we get glimpses of the heights around the New Jerusalem. David had sealed these pinnacles in the mountain range of song by his rapturous flights of passion for praise. He strikes all the chords in the harp of the soul in these climaxes of adoring thanksgiving. He is exultant, ecstatic, almost angelic in his wonderful worship. David became the chorister of God for all the ages of mankind. All the musical flow of the river of his psalmody ends in the glorious Niagara of praise called "Hallelujah—Praise ye the Lord." The mighty volume of incense rising from this magnificent overflow of praise rises up to fill all the heavens and all the earth with its refreshing blessing and perfume—till everything that hath breath cries out "Praise him! Praise him! Praise ye the Lord! Allelnia!" E. W. C.

The Bible and Newspaper

CONDUCTED BY

FERDINAND C. IGLEHART, D.D.

A Wineless Banquet

AT the annual banquet of the Bar Association of the District of Columbia, held in Washington the other night, no wine or intoxicating liquors of any kind were served. It is said that this is the first time in the history of the Association that liquors have been omitted from the bill of fare. This voluntary act on the part of the able and upright lawyers of the capital of the nation is an excellent example, a barometer indicating the clear atmosphere of a healthy public sentiment, and is especially significant at this time when there is a serious contest before the present Congress to secure prohibition for the District of Columbia. The action is an expression of belief in these words: "*Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.*" (*Prov. 20:1.*)

An Indian Suicide

INDIAN CHIEF OGALLALA FIRE, who participated in the massacre of Custer at Little Big Horn, died in Chicago, January 9, from a self-inflicted knife wound in his throat. He was ninety years old, and had visited most of the large cities of this country and Europe since he first made his appearance with other Indians of the Sioux tribe at the World's Fair at Chicago. Although he had participated in many raids and battles with the white settlers and troops in the days of the Western Indian warfare, Chief Ogallala Fire was incapacitated only once, and that was at Little Big Horn, when one of General Custer's troopers slashed him across the face with a saber after shooting him twice in the chest. He is survived by his granddaughter, Mrs. Lillie Bear, with whom he resided for many years. It is charitable to think that as the bodily powers of the old warrior gave way, his mind let down also, leading to self-destruction. One of the most disgraceful chapters in American history is the treatment of the Indian by the white man. The white man took away from the ancestors of Ogallala Fire an empire in territory and wealth, paying no attention whatever to the command: "*Thou shalt not steal.*" (*Ex. 20: 15.*)

Veteran Life-Saver

AFTER fifty years of service to the government of the United States, Sumner I. Kimball has just retired at the age of eighty-one. For thirty years he was at the head of the United States Coast Guard and Life-saving Service, and his work was completed when he accomplished the amalgamation and organization of that service with the Revenue Cutter Service of the Treasury Department. He retired under a special act of Congress which carried with it three-quarters pay. In accepting his application for retirement President Wilson paid him a beautiful tribute, holding him up to the admiration of his fellows for the development of the wonderful humanitarian system of life-saving from its beginning. The United States government paid no attention to the rescue of the shipwrecked along the coast till 1847, when $5,000 was appropriated for lighthouses on the coast and appliances for life-saving. The next year $10,000 was voted and eight stations for the rescue of mariners were planted on the New Jersey coast. It was not till the Powhatan went down with 400 on board within 200 feet of shore that the government began in earnest its great life-saving service. Over 1,000 vessels a year are disabled on the coast and nine out of ten of them are saved, and of the 9,000 passengers and crew imperiled during a year only thirty of them are allowed to perish. Mr. Kimball, who began the service in its infancy, fifty years ago, has done much to bring it to the point of efficiency of which the nation is justly proud. Put the medals on his breast, wreath the laurel about the brow of this real hero, but while this is being done, let the brave men who were with him share similar honors. Any one who wants to know the stuff that these life-savers are made of will only have to go to the ocean shore in a storm and see a wrecked ship crying for help, and witness these supremely brave men laughing at the storm, and daring death to harm them as in their passion for saving men they rescue the lost. Some of the men perish in saving others. All have the spirit of sacrifice thus expressed: "*Neither count I my life dear unto myself.*" (*Acts 20: 24.*)

Ate Charged Mice

IT is the normal thing for a cat to eat mice, not white ones, for there are so few of them, nor those inoculated with pneumonia bacilli, as the six white mice were that the cat got at Albany the other night. Impelled by the fearful pneumonia epidemic, the State Department was carrying on scientific investigation with six white mice which had been inoculated with pneumonia bacilli. A cat crawled through an upper window into the laboratory, knocked over the cage, ate the mice and sorely disappointed the medical scientists. Science will not rest until it has discovered an antidote for the pneumonia and tuberculosis germs, as it has for other deadly diseases. There is no mention of the domestic cat made anywhere in the sacred Scriptures. In Egypt it was worshiped as a divinity. The law for its protection was so strict that it killed a man for killing a cat. They had mice in olden times; they were very destructive. Herodotus attributed the loss of Sennacherib's army to mice which in the night time gnawed the bowstrings and shield straps of the soldiers. The field mice of Palestine destroyed the grain of the Philistines, who were thus commanded by their priests: "*Wherefore ye shall make images of your emerods, and images of your mice that mar the land.*" (*I Sam. 6:5.*)

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Newsboys Hear President Over Phone

PRESIDENT WILSON *in Washington, on the night of January 17, spoke to the boys at the Avenue A (New York) Boys' Club by long distance telephone. About 500 from seven to fifteen years of age were gathered. Mr. R. S. Scarburg took up the receiver and said, "Mr. President, this is Mr. Scarburg, one of the committee to raise $500,000 to extend the work of the Boys' Club of Avenue A and the Newsboys' Club. We have now about 5,000 members. There are several hundred of these boys assembled here with telephone receivers to their ears waiting to hear you. These boys are sturdy, independent little chaps, whose only need is an opportunity and an inspiration. The new quarters will give them more opportunity, and your message will be an inspiration to them." The President answered: "I hope you will have all success in your great work. It is one of the first signs of friendship for the youngsters who bring us our newspapers. My sympathy has always been for the boys. I wish them all a happy new year." The boys sent back three cheers to the President. A little over $80,000 has been raised for the new home. It is a pity these boys could not have been kept in school longer for a better equipment for life, but they are a splendid lot, take them through and through. They are bright, industrious, honest and enterprising, and the new quarters for them will be a blessed charity. It is surprising how many of these little chaps get into good positions and succeed in life. A roll-call in any great city will reveal a number of the ablest, best, and most eminent men who have come up from the newsboy and bootblack class. When the claims of this charity are presented to the people, they should remember these words: "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." (Matt. 25: 40.)*

Cab-Driver's Bequests

THE will of William Todd, the old cab-driver, who was found dead in his room in Brooklyn, was found among a mass of papers in his desk. It showed that during a period of nearly sixty years of saving, he had amassed more than $25,000. Before the advent of the taxi, Todd had driven his own cab for many years on Fifth Avenue. Henry Hayward, an old friend of Todd, said the will provided that the $25,000 left in
divided equally between the Me
Hospital, the Norwegian Hospi
Twelfth Reformed Church, the
Baptist Church and the Eig
Street Methodist Church. Sixt
of hard work and twenty-five th
dollars of patient savings is the
side of the cab-driver's life. Th
side was sixty years of honest
and of unselfish Christian livin
his gifts to the hospitals and ch
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mortality of service and of love
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nurse the sick and preach the Go
the end of time, illustrat
fact that "*None of us l*
himself, and no man dieth
self." (*Rom. 14:7.*)

Seed Centuries (

JOHN G. ALLEN of
Ari., was fishing
Verde River one day, and
little luck he concluded h
search among the cliff dv
and see if he could fine
specimens of pottery used
people of far-off times.
tered one room and cam
a wall which he suspectec
lead into another room.
enough, he broke throu
carefully sealed wall and
a room with certain ute
clay ware, corn cobs, and
seeds that looked like the
squash. He planted the
season. Only one of then
up, but that one prod
squash, the past fall,
weighed twenty-five poun
is thought that the see
sealed up in that chambe
centuries ago and that li
wheat in the hands
Egyptian mummy had re
its life germ. This seed w
fruitful life after its burial
cave for so many hundre
is the type of the immorta
the soul, and the resurrec
the body through Jesus
our Lord. "*For since b*
came death, by man came a
resurrection of the dead.
in Adam all die, even so in
shall all be made alive." (
15:21, 22.)

A Heroic Death

TWO lads had fallen tl
a hole in the ice o
Morris Canal, and were d
ing. Ira Stringham, a youn
of twenty-one, heard the
and saw what had happ
He ran across the bridge, threw
coat and shoes and rushed to the
where the boys had disapp
He saved the two lads but
his own life. It is likely that the
negie medal he so richly won w
given to his mother. The world
such young men as Ira Stringha
needs also such heroic deaths fo
culture and salvation. He liv
hundred lives for a hundred yea
the one moment when the lives o
lads seemed larger and more pre
than his own, and deliberately too
risk to save them. The teachers
to tell the children in the schools
such acts, and the preachers to illus
their sermons to young men, an
ought to be lifted to a higher
plane by the example of one who
others so much that he died to
them, in imitation of his Maste
whom it was said: "*He laid dow*
life for us, and we ought to lay dow
lives for the brethren." (*I John 3*

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The Country Comes to Town

THE most refreshing thing that has happened in city life in many a ear has been this seon's exuberant skating fa

o you remember your fir pair of skates? "Come here, Jimmie," said the paent slave-of-all-work in your house whom your faer customarily addressed as "Mother"; "come here an try on Jennie's skates and see if they won't be ju right for you to learn on." Remember what you sa? Aren't you ashamed of yourself? You snatched thn out of that patient hand and flung yourself onhe kitchen floor and tried them on. The runners we about as thick as a lead pencil and curved up an formed an unfinished letter "o" at the toe. Uights from these runners supported a piece of wood alt an inch thick and shaped something like the so of your shoe. Enough leather to make a set of haess was attached to this plank and you had to bil it around your ankle and over your toes. You ha to get it fearfully tight over your ankle so as to suort you, and tighter still over your toes so that thskate wouldn't wobble. So the minute you had yr skates on, your blood ceased to flow past your anle. Consequently you never knew how cold your fe really were until you got off the ice and unstrapped yr harness. Then you discovered that they were alolutely dead.

hey were great skates, though; I know, for I had a pa. To my unutterable disgust, they fitted my shoes sohat a new pair was out of the question,—Jennie ha got a new pair for Christmas, hence, et cetera. So I id these monstrosities under my pea-jacket and slk off by a back way to the river to learn how to ste.

ou remember how you learned how to skate? Y had always known in your innermost consciousns that if ever you got a pair of skates you would he no trouble in skating. You just naturally felt tt you were a born skater. And as you got near the ic heard the shouts and saw the swirling figures of t other boys and girls, and heard that peculiar eng of the ice under the strokes of the skaters, you ban to lose your shame of the disgraceful things uler your pea-jacket, and began to run down the iline toward the river proudly waving these objects ithe air and hollering: "Hey, fellers, I got a pair of stes, too!"

Then you sat down and put one of them on, and soped to pick up the other and discovered it was ge. About ten miles out on the river your faithful ylow dog was having great sport with that skate. I seemed to appreciate to the full your thoughtfulns in having provided one skate for him as well as f yourself. He was racing hither and yon, dragging t thing after him, and not at all discouraged by t shouts of your friends, who seemed pleased at your dog's happiness. You got up to start after him, quite forgetful of the disparity in your feet.

When you got through rubbing the back of your head, you told half a dozen interested boys who were standing around you that they had better just look out or they would laugh on the other side of their mouths; and then you pulled off the one skate you had so as to run after Fido, and just as you got it off, up came Fido with the other skate, wagging his tail in the most bewitching fashion. Undoubtedly you are ashamed yet of the reward you gave him for bringing your skate back. Probably you are also ashamed of the things you said to the boys who continued to be interested in the scene. You hurriedly adjusted both of Jennie's skates to your feet, slowly pulled on your red mittens, and rose to show these jeering comrades a thing or two in the art of skating.

Remember?

OR don't you like to remember? I don't. I never in my life have had a harder bump than I received at the moment when my feet shot out from under me, and I never want to have one. But it was a very useful bump. Just right then and there, it jounced out of me every particle of conceit in my untried prowess as a skater. I was just as convinced and just as suddenly convinced that I was no skater, as most of us are the first day out at sea that we are not the seamen we thought we were. (As a matter of side remark, bumps are very wholesome things in life, as a rule. Those bumps we received at our first skating session taught us enormous caution.)

Speaking of caution, remember how you made your next effort to glide like a bird over the glassy ice on Jennie's skates? You turned around on your knees with your back to the scene and took a firm hold on the river bank. Then you straightened your knees and made sure you could retain the position of an inverted letter V. Then you gingerly let go with the one hand, discovering that you were still secure. You let go with the other and gradually straightened yourself to the perpendicular. Or, rather, almost to the perpendicular. You were just about to draw a long breath of relief, when both feet shot straight out behind.

Then you turned over and sat up. You looked at the grinning faces around you and managed to grin yourself: "Aw, fellers," you pleaded, "give us a hand, won't you? I can skate all right, but these things get my feet all tangled up." Two of your stanch friends drew alongside with easy strokes, and you laid hold on them and dragged yourself slowly to an upright position. Despite the armor on your ankles, your legs bent inward and outward in the most surprising manner. "Don't be afraid, Jimmie," urged your stanch friends. "Hang on to us, and strike right out. You can do it all right." So you struck out with your left foot, but somehow simply couldn't move your right foot an inch. Out and out and out toward the center of the river sped your left foot, until, just as you were about to split in two, you let go your hold on your friends, and went down. But they dragged you up again and insisted that the proper way to skate was to use *both* feet. "Take short strokes, Jimmie," they advised you; and leaning your entire weight upon their bended shoulders you began to skate.

BY persistent practice and through tribulations too numerous to mention, you finally reached a point where your head no longer gathered in the constellations of which your feet had gone in search. You could skate! Once in a while you still stubbed your toe or turned an ankle, but you could skate, straight away, as hard and fast as most of the boys who had so greatly enjoyed your first half hour on the ice. Then you learned how to swing one foot back and turn your face toward the receding landscape and skate backward. You practiced so enthusiastically that you skated right into an air-hole, but it was no matter, you skated then until you were dry. Then you learned to cross your feet and to throw one foot over the other and to cut circles and figure-eights and finally to write your name. The final score of victory was yours, however, when you learned to handle a skate sail and could make a four-mile length of the river in five minutes, and tack back again for another run. There were bonfires upon the shore and games of hockey and races on the ice, and potatoes roasted in the coals, and chilblains—ouch! how they did hurt! But skating was a royal sport, and you were a prince of the line after you had your first really truly boy's skates, the kind that went on with one pressing of the lever.

Now you are older and you live in the great city which is artificial and a hard taskmaster to boot, and you feel again the rush of youth in your blood, for once more you are going skating. Some of your unfortunate friends who grew up among the brownstone fronts and who never skated in their youth are finding that the blood of some more fortunate ancestor has left in their veins a pulse that answers to the call of the frozen lake, and they are skating too, skating as if they had always done it. On every park lake, on private ponds and on artificial ponds in roof gardens, they are skating, and they are getting joy out of it, for they are putting joy into it, the joy of struggle and of swift movement and of the tang of frosty air on cheeks warmed with surging blood.

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Our Great Fisheries

CONTINUING
FRANK G. CARPENTER'S NARRATIVE

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Alaskan Fish-Hooks Used by the Indians

DURING the past few weeks I have visited many of the fishing centers of Southeastern Alaska. I have already written of the weekly shipments of halibut, which are growing so rapidly that they promise to make that fish the most common upon our dinner tables, and have visited many of the canneries where they are putting up salmon for shipment to all parts of the world. There are forty-four such canneries in Southeastern Alaska alone, and more than eighty in the whole territory. I have also gone through the cold storage plants at Ketchikan and elsewhere, where they are freezing salmon for export, and have seen the various processes of mild-curing and smoking and pickling the fish for the market. The extent of the industry is surprising and it is rapidly growing.

But few people appreciate what Uncle Sam is now getting out of the waters of this territory. So far the seas have proved almost as valuable as the land. We have realized more than $275,000,000 from them, but this includes $52,000,000 which has come from the skins of the fur seal. The seal is really a water animal. It spends the most of its life in the ocean and is caught only during the short season when it comes to the Pribilof Islands in Bering Sea to breed.

The balance is the money received from the fisheries alone. It has already amounted to more than $225,000,000 and it is being increased at the rate of $20,000,000 a year. In other words, we are now getting almost three times as much annually from Alaskan fish as the sum we paid for the whole territory when we bought it of the Russians, and we have received thirty times that amount since the purchase was made. The product of fish last year amounted to $21,000,000, and if the industry is properly protected and fostered it should produce that much or more for all time to come.

Indeed, the waters of Alaska have to be reckoned among the chief sources of our food supply. The fresh salmon shipped last year weighed very close to 2,000,000 pounds, and that cured, pickled and smoked weighed between three and four millions. The halibut exported in 1914 amounted to about 15,000,000 pounds, and the codfish to fifteen million more. In addition to this there are many other kinds of fish in these waters that will eventually be caught and shipped, so that in some respects the industry is at its beginning.

So far I have seen only some of the fisheries of Southeastern Alaska. This is known as fishing district number one in the water divisions which the United States Fish Commission has made of the territory. There are altogether four great fishing provinces. Southeastern Alaska begins at the Portland Canal, on the international boundary, and runs along the coast and in and out through the hundreds of islands, 500 to 600 miles, to Yakutat Bay, ending some distance east of Mount St. Elias. This district has great halibut banks off the islands, and it is the seat of the fresh fish industry of Alaska. The fishing investments there amount to something like $160,000,000, of which thirteen millions are in salmon and about three millions in halibut. There are more than $800,000 invested in the whale fisheries. Southeastern Alaska is by far the most important of the water regions of our territory, having something like 10,000 men engaged in fishing its waters.

THE second fishing district is known as that of Central Alaska. This begins at Yakutat Bay and includes the great Gulf of Alaska and all of the waters south of the mainland and along the Aleutian Islands, which run almost to Asia. This district is several thousand miles long and a great part of it is paved with fish. The bulk of the catch is salmon, but there is also an annual export of cod, amounting to millions of pounds, from the extensive cod banks which lie south of the Alaska Peninsula and the Aleutian Islands.

These banks compare with those of Newfoundland. Some of them are 120 miles long and of great width. They are so situated that the Arctic and Japanese currents bring them a great deal of fish food and the cod come there by the millions to eat. They move about over the banks seeking the best feeding grounds for their pasture. Many of the cod fishermen are Scandinavians. They receive about 5 cents per fish for all over twenty-six inches long. Under that size they count two fish as one. The fishing is done in small boats and the fish are brought to the stations on the islands to be dressed and salted. The largest plant is on Unga Island, but the fishing extends as far west as Unimak. There are now between three and four thousand fishermen at work in the second district.

The third and fourth fishing districts are on the west and north sides of the territory. The third is known as Western Alaska and the fourth is Arctic Alaska. Western Alaska comprises all of our coast along Bering Sea, of the eastern and southern shores of a body of water one-third as large as the whole United States. It has all the waters north of the Aleutian Islands, including banks swarming with cod. It embraces Bristol Bay, where the salmon run into the streams by the tens of millions a year, the deltas of the Kuskokwim and Yukon Rivers, as well as the coast of Norton Sound and all the waters along Seward Peninsula to Cape Prince of Wales at Bering Strait. We have also an island in the middle of the strait about which some fishing is done.

As far as its fisheries are concerned, Western Alaska is next in importance to Southeastern Alaska. It has something like $14,000,000 invested in the industry, and the men employed are more than seven thousand. The seal fisheries are in the Pribilof Islands in the heart of this district.

As to Arctic Alaska, its fish product is so small that it is hardly worth noting. The commercial business is devoted mostly to whales, and the whaling is small in comparison with that of Southeastern Alaska, from where we get whalebones and the other products of that fish.

During my travels in Southeastern Alaska I have met a Mr. Patterson, who tells me that a great many silver salmon run up the Kobuk River every season. They begin running about July 20, and shortly after that you can see miles of salmon racks filled with the drying fish, which the Eskimos are laying up for the winter.

I asked Mr. Patterson as to the whales of the Arctic Ocean. He replied:

"We have the white whale, and that in great schools. The fish are fifteen feet or more long and the largest of them will weigh three or four tons. They are especially valuable for their skins, which sell for as high as 15 cents a pound when green. The whale meat is eaten by the natives. It is of a grayish color and full of oil."

As to the whaling industry of the rest of the territory, it is carried on in Southeastern Alaska and in Western Alaska. Some whaling is done by shore stations, and some by ships that go out from San Francisco and Seattle every season. The steamer Karluk, which went north with the Stefansson Arctic expedition, belonged to the San Francisco whaling fleet. The steamer Herman, another San Francisco ship, caught six bowhead whales in 1914 and took altogether about 10,000 pounds of whalebone, and the brigantine Jeannette, which went as far north as Point Barrow, on the Arctic Ocean, caught three whales, which yielded something like 2,500 pounds of bone. The Polar Bear of Seattle caught ten bowheads last season, and the steamer Belvedere, from the same port, took five.

THE shore whaling stations are operated by two companies. Both of these companies have steamers which they send out to shoot whales. Each vessel has a three-inch muzzle-loading gun on its bow. The projectile is attached to a heavy line that is fastened to a steam winch on the deck of the vessel. When the gun is shot, the projectile is supposed to go into the whale. It explodes and leaves a barbed harpoon in its flesh. The barb opens as the whale is struck, and it is thus caught by the wire rope, and can be played by means of a steam engine, the line being loosened and tightened as necessary. After the animal is dead drawn near to the vessel and then pumped up wit to prevent its sinking, and in this way is flo and towed to the shore station.

Upon the arrival at the station the whale is ha out on a platform and the blubber is chopped axes and then stripped off by means of a steam wi The whale is then cut up and cooked to get out the and the residue is used for fertilizer.

The best oil comes from the sperm whale, which a cavity in its head full of fat. A single sperm w is worth as much as $3,000. It will sometimes pro many barrels of valuable oil, the best of which for $20 per barrel. The cheaper grades sell for m less, the poorest bring only about $12 per ba Some of the whale meat is saved for cattle food. sells for $40 per ton. The fertilizers bring from to $27 a ton. Whale beef is said to be healthful palatable.

The salmon is by far the most important of the of Alaska. There are four kinds, all of which delicious. The largest and most valuable is the salmon, which has an average weight of twenty- pounds and sometimes weighs as high as 100 pou This is found in Southeastern Alaska in all month the year, and in May and June it runs up many of rivers to spawn. The next in size is the sock-ey red salmon, which is about a yard long and has average weight of five pounds. It is found all Alaska, and it runs chiefly from June until the mi of August. The silver or Coho salmon is not so v able on account of the paleness or light color o flesh. It weighs on the average about six pounds, runs later than the sock-eye. The humpback is smallest of our salmon. It is caught by the mill in Southeastern Alaska, and many of the canne depend upon it. It weighs up to eleven pounds. addition to these four species we have also the salmon, which is good for freezing, salting smoking, but poor for canning. This salmon is ship largely to Japan.

THE business of the Alaskan canneries is enorm I went through one in Ketchikan that will put seven and one-half million cans of salmon this y and, in addition, will freeze hundreds of thousands pounds to be sent in a frozen state to the East. T buildings of the cannery cover several acres, and fish are brought in by the boatloads and dumped by the thousand. When they reach the wharves t are so fresh that they are still kicking and t fairly fly through the "iron chink," a machine wh cleans each fish, cutting off its head, tail and fins a taking out its insides within the time of a watch ti It used to be that all this work was done by hand, a those hands were usually owned by a Chinam When the machine was invented to take the place the Chinaman, it was nicknamed the "iron chin and so it is known to this day. The inventor wa cook of Seattle named Smith, who made a fortune of his invention. His machine will clean 30,000 fish i run of ten hours, or as much as was formerly done fifty of the most expert Chinese. Nevertheless the wh

Hauling in a Salmon Trap (see opposite page) ich e is not much bigger around than dou barrel, and not more than eight ot i height. It consists of a number kn es so arranged by machinery that th fish fly in one knife cuts off the ad, and at the same time another op off the tail.

At he end the fish has been split and e b kbone taken out. The blood has en emoved and the salmon is ready t can. It is carefully inspected, wer, before being put into the can n who watch the stream of fish th make their way on over endless lts the chopper.

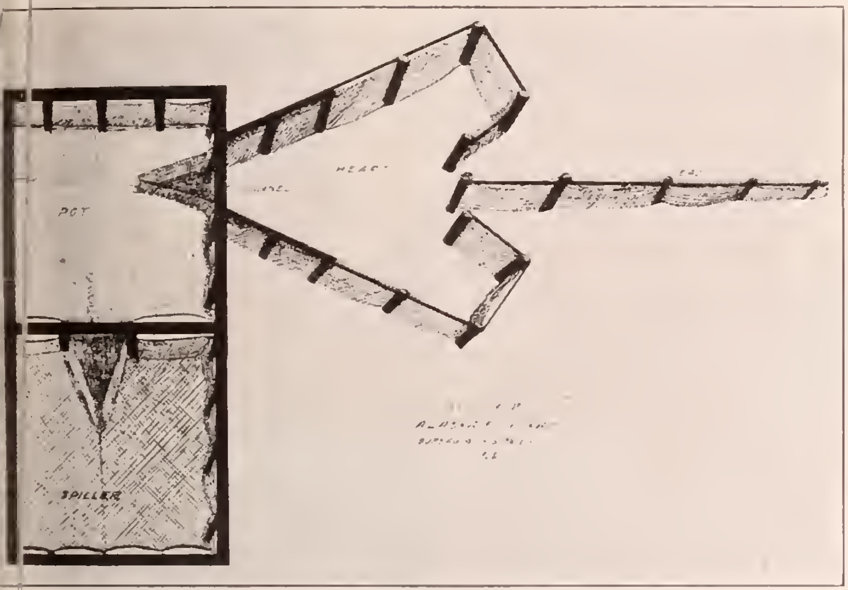
Th chopper is a second machine that to atically cuts the fish into pieces th right size for the can, and this in ch way that each can gets its own ar of the several parts of the fish. m st have some from the back and m from the belly in order to supply e eak of lean and the streak of fat, hic like bacon, is necessary to make e n of salmon just right. The ac he puts in just sixteen ounces, hic fills the can to the top. As the ns ove onward they pass through an to atic weighing machine, and if y re of light weight the machine op them out.

Af r this the cover of the can is tte on by machinery in such a way at t will allow the steam to escape, d e cans travel on into a furnace e aust box, where the temperature 21 degrees. After this another ma-hin makes the tops tight, without id r solder, and the cans are moved n o great retorts, where they are ol in a heat of 254 degrees for an ou and a half. When they come out they are ready to be labeled and packed in boxes for shipment to all parts of the world.

Catching the salmon and bringing them to the canneries is another great industry. There are certain weeks or months of the year during which these fish come from the ocean into the fresh waters of the rivers to spawn. They are born in fresh water, and the spawning grounds are often a thousand miles or more inland from the sea. I have seen them fighting their way up the Yukon 2,000 miles from its mouth at Bering Strait, and they may be found in great numbers climbing over the rocks of the streams that flow down the mountains of the coast into the Pacific.

The fish come in such hordes that they can be caught in traps both stationary and floating, in nets fastened to posts and stakes in the rivers and in seines which are brought from the beaches and the boats. They are also caught by fish wheels moved by the currents of the river in such a way that the net work of wire or cord on the ends of the wheels scoops up the fish as they swim against the current and fairly shovel them down into the boats. Fish wheels of this kind are to be seen here and there along the coast, and there are hundreds of them owned by the Indians along the Kuskokwim and Yukon Rivers. There are about 180 great fish traps in Southeastern Alaska, and some also in Bristol Bay and along Bering Sea. The fish caught in Bristol Bay last year were more than twenty million in number, and they all went into cans.

To be continued



There Are About 180 of these Great Fish Traps in Southeastern Alaska

"Dumdrudge"

NOT all the pulpit sentiment of Canada is warlike. Many pastors and laymen alike have gr n weary of the interminable con-fli which is draining the best blood an stilling the bravest hearts of the na ons—for what? In a volume of se nons just issued by the George H. D an Company, the Rev. John Mac-N l, of Toronto. one of the foremost pu it orators of Canada, deals with th great struggle for world power and ex ses the unspeakable immorality of m tacism. From Carlyle—also a war-ha r—he takes this illustration.

What, speaking in quite unofficial langu e, is the net purport and upshot of war? T my own knowledge, for example, there dw l and toil in the British village of D ndrudge, usually some five hundred souls. F n these there are selected, say, thirty ab-bodied men. Dumdrudge, at her own ex nse, has suckled and nursed them: she ha not without difficulty and sorrow, fed th n up to manhood, and even trained them to afts, so that one can weave, another build, a her hammer, and the weakest can stand u r thirty stone avoirdupois. Neverthele amid much weeping and swearing, they a selected; all dressed in red; and shipped a y, at the public charges, some two thousa l miles, or say only to the south of Spain; a fed there till wanted.

And now to that same spot in the south of S in are thirty similar French artisans, fr a French Dumdrudge, in like manner wending, till at length, after infinite effort, the two parties come into actual juxtaposition; and thirty stand fronting thirty, each with a gun in his hand.

"Straightway the word 'Fire!' is given, and they blow the souls out of one another, and in place of sixty brisk, useful craftsmen, the world has sixty dead carcases, which it must bury and anew shed tears for. Had these men any quarrel? Busy as the devil is, not the smallest. They lived far enough apart; were the entirest strangers; nay, in so wide a universe, some mutual helpfulness between them. How, then? Simpleton! Their governors had fallen out, and instead of shooting one another, had the cunning to make these poor blockheads shoot."

High treason against God, the sovereign power of the universe; an attempt to leap the throne of the Eternal; the assumption of authority that belongs to him alone—these are among Dr. MacNeill's characterizations of the struggle for world-power. The spiritual must be supreme, uniting and not dividing, constructive not destructive.

The nations will emerge from this war with a more profound sense of the value of human life, a new recognition of the great truth that every human being is created in the image of God, and that there are inalienable human rights that must be kept inviolate because man is what he is—a spiritual being, and not a mere plaything for kings or food for cannon.

TO MY
Campbell's
CONDENSED
VEGETABLE
SOUP
VALENTINE

"Here's the art that warms the heart
With sentiments most tender.
I'm sure 'twill play a potent part
In favor of the sender."

Yes, it goes to their hearts.

People who eat this wholesome Campbell "kind" as a part of their regular diet are bound to be brighter and happier for it as well as stronger, because good spirits go naturally with good digestion and health. And these are always promoted by

Campbell's Vegetable Soup

Beside the nourishing properties of a strong rich stock made from selected beef, this palatable soup contains such nutritious vegetables as white potatoes, sweet potatoes, carrots, small peas, tender corn, green okra and "baby" lima beans; to which are added "alphabet" macaroni, a snappy touch of red peppers and a delicious flavoring of parsley and celery.

No home kitchen could produce such a soup at anywhere near the price. Try it on your table today, and you'll never want to bother with home-made soup again.

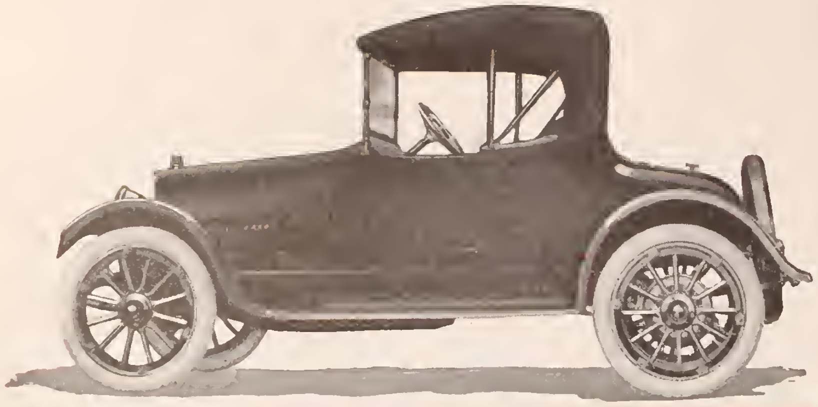
Your money back if not satisfied.

21 kinds 10c a can

Campbell's SOUPS

LOOK FOR THE RED-AND-WHITE LABEL

The New REO the Fifth
The Incomparable Four



The New REO 4-Cylinder Roadster

On the standard Reo the Fifth chassis and at the same price as the touring car model, this Roadster is one of the nattiest, classiest and roomiest cars of this type you'll see this season.

Note the graceful lines when the top is up—an effect much desired but difficult to obtain.

In stormy weather closes in as tightly and as cozily as a coupe. Instantly converted into an open roadster. Lots of room under rear—and dust-proof.

Body is similar in design to that of the new Reo Six roadster. Seats three full grown adults comfortably.

Your local Reo dealer will give you full specifications and show you the car.

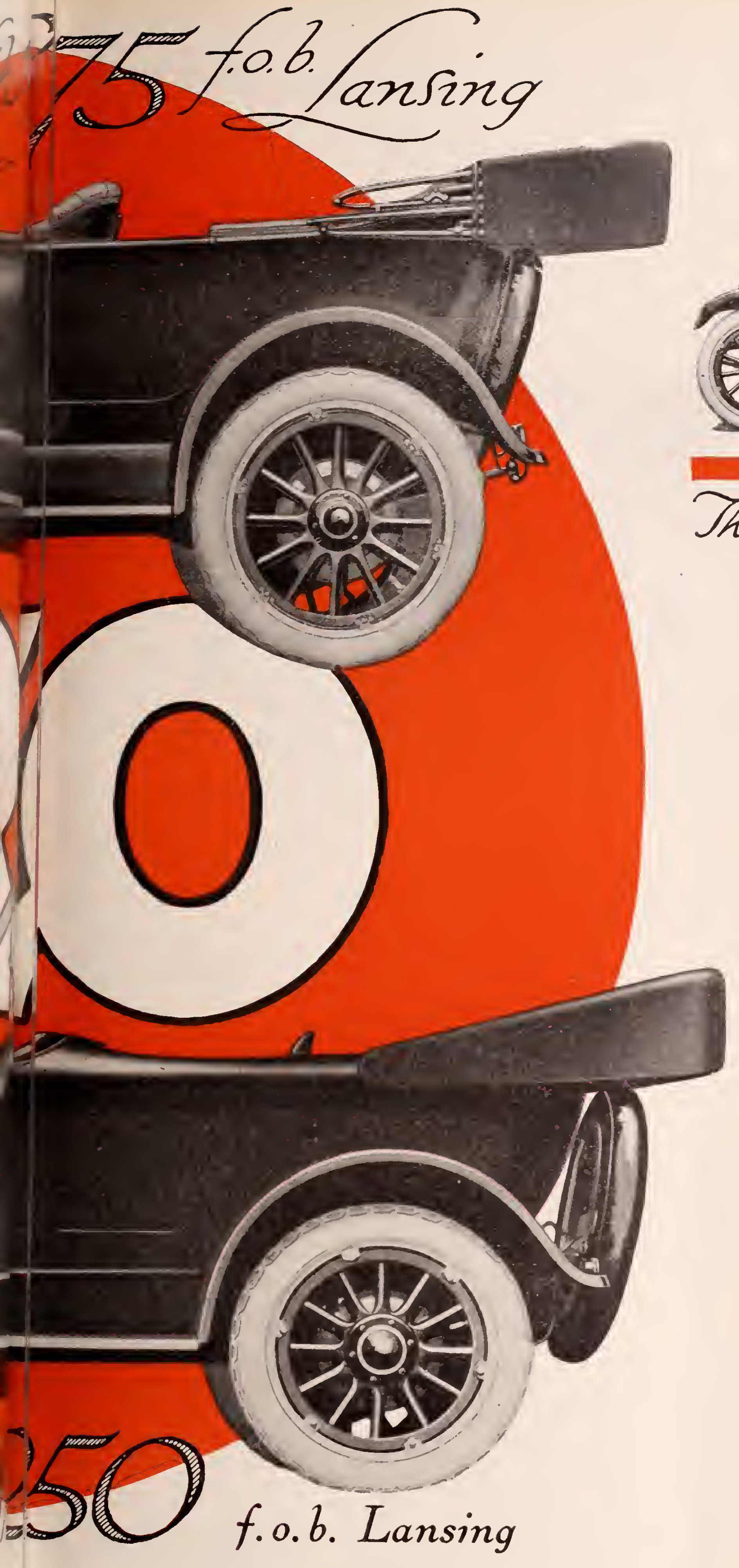
Reo low maintenance cost is a feature of this model—one reason for the widespread and insistent demand.

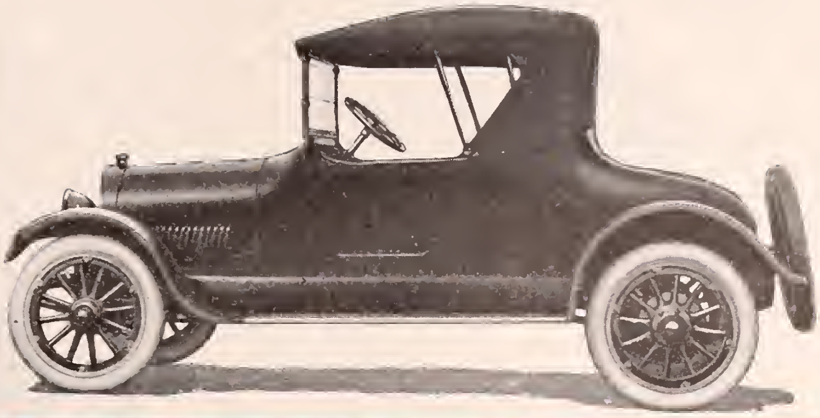
Price, same as Reo the Fifth Touring Car

$875

The New REO"

If you were to ask us what, in our opinion, is the most vital informati
say "How to secure one". ¶ Only way is to place your ord
annals of Reo—and over-demand is the normal condition with u
your order must be in your local Reo dealer's hands at once. ¶
isn't a moment to lose. Make it a genuine order—pay him a deposi
you. Do that and you'll be sure of your Reo. Today won't





The New REO "SIX" *Roadster*

We Reo Folk are just a little conceited about this model—we think it sets a new standard not only in value but in appearance.

It's a genuine four-passenger roadster, too.

Driver's seat is located several inches forward of the main seat. This latter accommodates two liberally, and without interfering with the driver.

Then there is an auxiliary seat which folds neatly under the cowl when only three are present—but when needed for a fourth is ready on the instant.

We experimented with various "clover leaf" and other types but finally decided on this body as being at the same time the most comfortable, practical and graceful in outward appearance.

Output of these roadster models is limited and demand—seems—almost unlimited. Your order must be in your Reo dealer's hands well in advance of date you want your roadster delivered.

$1250

l give you about Reo cars—any model—at this time, we would
ediately. ¶ Demand is tremendous — unprecedented even in the
d have your Reo when you'll want it, for early spring delivery
lotment and can promise you a definite date of delivery. ¶ There
e cannot, in fairness to his other customers, reserve a Reo for
o soon. *Reo Motor Car Co., Lansing, Michigan.*

Physical Victory!

What Does It Mean to You?

It means that you can be **Strong Vigorous** — full of Life and Energy—Realize The Best Within Yourself for yourself, your family and friends.

You can be free from **Chronic Ailments.**
You can have a **Clear Skin.**
You can have a **Good Figure.**

You Can Weigh What You Should Weigh

I no longer need to say what "I can do," but what "I HAVE DONE". I have helped 75,000 of the most cultured, intelligent women of America to *arise to their very best—why not you?*

No Drugs—No Medicines

My pupils simply comply with Nature's Laws.

I think I do not exaggerate when I say I **have built up the vitality** and **strength of more women** during the past eleven years than any ten physicians—the most progressive physicians are my friends—their wives and daughters are my pupils—the medical magazines advertise my work.

I am at my desk from 8 A. M. to 5 P. M. personally supervising my work. When in Chicago come to see me.

My work has grown in favor because results are quick, natural and permanent, and because they are scientific and appeal to **common sense.** Fully one-third of my pupils are sent to me by those who have finished my work.

I have published a **free** booklet showing how to stand and walk correctly, and giving other information of vital interest to woman. You can judge what I can do for you by what I have done for others.

If you are perfectly well and your figure is just what you wish, you may be able to help a dear friend—at least you will help me by your interest in this great movement for perfect health, greater culture, refinement and beauty in woman. Won't you **join** us?

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Sit down and write to me NOW. Don't wait—you may forget it. I have had a wonderful experience, and I should like to tell you about it.

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The fact that Miss Cocroft has advertised in this magazine for 14 years is evidence that she accomplishes what she claims. Rand McNally & Co. have just published her new book, "Beauty a Duty." For sale at all booksellers. Beautifully bound.

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Our Relief Work in Austria

WE have received from the Christian Herald Relief Committee in Vienna a report of the work accomplished by the committee up to the middle of December, 1915, among the war widows and orphans in thirteen provinces, where the extensive suffering called forth the utmost energies of the workers. The committee's report is notable in respect of the large work actually done with comparatively limited resources, and also from the fact that the administrative expenses of distributing a total of 72,590.79 kronen ($14,518) was only 399.79 kronen ($79.80)—a phenomenally low rate, which speaks volumes for the generosity of the managers and workers in bearing their own burdens, instead of making them a charge upon the relief fund. The official report of the committee is given below.

Besides this report we print below in part a letter from a correspondent, one of many such received by us each year. It is because we know from our experience that great numbers of our readers wish us to keep them informed on the worthiest objects of their charity that we announce again and again the continuance of this fund for the Relief of the Widows and Orphans of the War in Europe. The destitution and the helplessness of these miserable multitudes must awaken pity in us all. Let all who can continue to send their help, and we will see that your gifts go forward with all possible expedition, to be distributed by one or another of the committees now working in practically all of the war-smitten sections of Europe.

"*Vienna, Dec. 15, 1915.*

THE undersigned board of the Austrian Assistance Committee of the Christian Herald of New York take the liberty to submit herewith the accounting of the amounts of 55,555 kronen and 16,037 kronen received, together with the accrued interests, amounting to 998.79 kronen, total. 72,590.79 kronen, for the relief of widows and orphans of men killed in the war.

"According to this accounting, 834 needy widows received from various provinces (see attached list) a total amount of 72.191 kronen; 399.79 kronen were needed for various expenses.

"The undersigned board ascertained with sincere satisfaction that with these amounts many a great sorrow has been mitigated, as can be seen from the words of thanks received from the beneficiaries; and the board also takes the liberty of sending heartiest and most sincere thanks in the name of all these unfortunate ones. At the same time, the board would also venture to hope that it might be possible for the Christian Herald to assist the Austrian committee with further contributions, as there are still just as many applications unprovided for, owing to the lack of available means. These applications come from women and families worthy of pity, in the most beautiful provinces of Austria Carinthia, Salzburg, Styria an Austria—whose providers foug true courage, devotion and priv their country against the new in the southeast of our monarc had the misfortune to lose their

"In view of the great need wh vails in these provinces among t lies of the fallen ones, the und board respectfully pleads, in the those worthy of pity, for further

"In this expectation, and wit pression of most sincere grati subscribes itse with, The Boar Austrian Relie mittee of the C Herald of Ne in Vienna.

(Signed) J. The
Vice P
(Signed) Karl
Se
Gustav Kaetf
Treasurer.

Christian friends, in your charity "ye have done it unto such as these"

List of Paym

Bohemia	307
Moravia	38
Saxonia	1
Silesia	62
Triest	1
Tyrol	125
Bukowina	3
Carinthia	123
Salzburg	6
Upper Austria	102
Lower Austria	32
Carniola	7
Styria	27
	834

"The vouche the copies refer the above will mitted after the end of the w your notice and examination."

A Generous Gift to Charity

Mr. Alexander Redford, a rea this journal in Texas, has forwa the Christian Herald a draft fo with the request that it be appo as follows:

Widows and Orphans of the Eur pean War	15
China Orphan Fund	100
Bowery Mission	100

Additional Gifts for the Relief of Widows and Orphans of the Wa

Miscellaneous Amounts

Mr. & Mrs. J. H. Rickel, $4.00; Pomeroy Mather, $6.00; Maria E. Dewey, $4.00; H. V. Lawless, & T. B. Stewart, $6.00; Chas. M. Henley & Friend, $6.00; Millard A. Coiner, $4.00; J. E. Eckert, $2.55; Sackrider People, Hart, Mich., $6.50; Mrs. E. Eggleston, $1.25; Mrs. E. G. Smith, $7.00.

Gift of $25.00

Mrs. W. P. Welcher.

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Oscar J. Renshaw; Wm. R. Hasel ——, Cruso, N. C.

Additional acknowledgments will f

For Evangelization of Latin-America

E Congress on Christian Work in atin America convenes at the ty of Panama, on February 10, a en-day session. The purpose of Cgress is:

"Fst. To obtain a more accurate itu knowledge of the history, oules, achievements and ideals of e pples so closely associated in their sins and social life.

"Sond. To reveal the fact that esepuntries may mutually serve one othr by contributing the best in eir ivilizations to each other's life.

"Trd. To discover and devise means coect such defects and weaknesses chracter as may be hindering the ow of those nations.

"Furth. To unite in a common rpe to strengthen the moral, social d eligious forces that are now orkg for the betterment of these untes, and to create the desire for esehings where absent.

"Fh. To discover the underlying incles upon which true national osprity and stability depend, and to nsier ways and means by which eseprinciples may be put in action d ade effective."

Th spirit of the Congress is expressed th paragraph quoted from the proedigs of the Committee on Arrangeent "This committee strongly comends that those who are akg arrangements for the Panama oness, as well as all writers and ea rs at the Congress, bear in mind at the best and most lasting results e be obtained, while frankly facing ora and spiritual conditions which ll or missionary work in Latin mea, and while presenting the osp which we hold as the only leqte solution of the problems which os conditions present, it shall be the irpe of the Panama Congress to coize all the elements of truth and odess in any form of religious faith. ur pproach to the people shall be eitr critical nor antagonistic, but spd by the teachings and example of hri and that charity which thinketh o il and rejoiceth not in iniquity, t joiceth in the truth."

T invitation to the eonference ad as follows: "All communions or ga zations which accept Jesus Christ ivine Saviour and Lord, and the ol Scriptures of the Old and New esment as the Revealed Word of odand whose purpose is to make the ill Christ prevail in Latin America, e ordially invited to participate in e Panama Congress, and will be early welcomed." Notwithstanding e discussions which marked the aoing of delegates by the Protestant pipal Church, the Congress is not ielf an attack upon Catholicism. Delates from the Catholic Church ou be welcomed at the conference, hi aims only to seek out the facts galing ignorance, superstition and n South America, and to find what ia be done to meet these conditions, t name of the Saviour. On January 4 ore than fifty denominations and itdenominational agencies had exresy commissioned delegates to the onrence. Those in charge of the rragements for the Congress ask ha every Christian pray each day for he Congress, because "only the mind hin was in Jesus Christ can create n is great gathering the spirit and ener which are necessary, if it is to chve the results for which those h have initiated and planned the o ress have labored unselfishly and ntingly."

I an address at Garden City, on aiary 12, Mr. Robert E. Speer said f is Congress that it is based upon xiing facts; that churches now have h missions in Latin America and ha it was the evangelical churches of a America who asked for this orrence. He said also that hundreds f housands, even millions of men xi in Latin America who are not onected with any church, but that ma of these are men who have deeply on heir heart the moral and spiritual ne s of their own people; that some of th men are responsible for the x ence of our missions in Latin America. It was President Sarmiento who invited the Methodists to start the first normal schools in Argentina. The Presbyterian Church missions in Guatemala were established at the urgent request of President Barrios, who offered to pay the expenses of the missionary. The work in Bolivia was likewise at the request and with the assistance of the government. Speaking of the churches in South American countries which he had visited, he said that in every field there were tens of thousands of men and women who had no church connection, and who were like sheep scattered abroad having no shepherd, and that even among nominal Christians there were millions without the Bible and multitudes to whom the religion of the New Testament was unknown. It is in the interests of these that delegates have been gathered in this Congress at Panama.

The proceedings of the Congress will be fully reported for the Christian Herald by Mr. Willard Price, editor of the World Outlook.

◆

Lincoln and the New American

Continued from page 156

win a place in the world's esteem; sometimes, like Novelli, they study Lincoln and shape their lives after his great teachings. But sometimes the little aliens who come hopefully to our land do not hear of Lincoln. Sometimes they shape their careers and characters after less worthy patterns. Sometimes it's the popular prize-fighter with the cord-like muscles and the round bullet head; sometimes it's the thickset millowner—the man with the dollars—that they look up to. Sometimes it's the hurried person, swamped in business, who hasn't time to smile at the little wistful-eyed boy from whom he buys his paper. Sometimes it's you that he models the clay—the clay of his life—after. *Sometimes it's you!* Are you worthy of the great responsibility?

JAMES NOVELLI is now working at his head of Lincoln. It's a very wonderful head, I think. It rises out of a rough heap of carving, a perfect, finished likeness. But somehow, looking at it, one does not see exactly the Lincoln that so many sculptors have fashioned. As one looks into the deep-set, dreaming eyes—as one sees the large mouth—firm, but tenderly firm—as one sees the sadness, and yet the promise and the more than victory of the noble rough-hewn face, one visions a new Lincoln. It is the Lincoln of an emigrant boy who caught his first impression of a new country through a mist of dreams, and fashioned his conception of its people after their greatest man.

◆

Called Higher

PAUL B. HUSTON, Olympia, Wash., Mrs. Sarah C. Wise, Marion, Iowa, 74 years. Mrs. Emily Kenyon, Galena, Ohio, 82 years: Mrs. John Pettigrew, Joliet, Ill., Mrs. Eura Ellis, Shannon City, Iowa, 84 years Mrs. Eliza J. Bellows, Good Ground, L. I.; Mr. William H. DeMass, Lambertsville, N. J.; Mrs. Charles Hagen, Middleboro, Mass., 91 years; H. W. Murray Lauraville, Md., 93 years: Edward Taylor, Gaffney, S. C., 66 years; Margaret G. Butler, Philadelphia Pa., 94 years; Mrs. Elizabeth A. Lake, Muskegon, Mich., 82 years; Mrs. Sarah M Lindsay, Evanston, Ill., 80 years; Mr. W. H. Eldridge, New Britain, Conn.; James Powell Huntington, L. I., 90 years; Mrs. Emily Hiorns, Schenectady, N. Y., 71 years; William C. Reiff, Carlsbad, N. M., 68 years; Mrs. L. R. D. Ramath, Grimes, Calif., 91 years; Mrs. Mary Elizabeth Crane, Bradford, Mass.; George W. Rabby, Coden, Ala.; Mrs. M. C. Salmon, Rock Ledge, Fla., 58 years.

◆

AN INCITEMENT TO BIBLE STUDY

I AM planning to make my grandson, a boy of sixteen, a present of a subscription to the Christian Herald, and one of the greatest inducements in selecting your paper is the hope that the "Bible Picture Study Contest" will give him more interest in Bible study.

Natick, Mass. MRS. H. J. S.

Concentration

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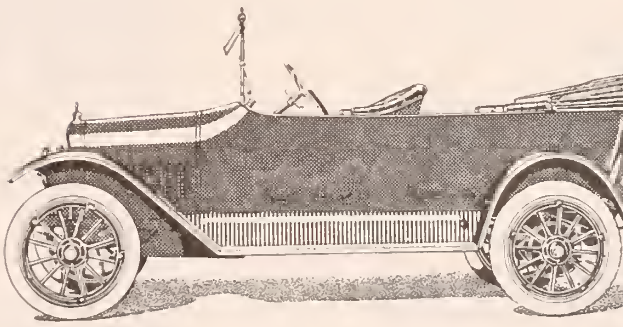

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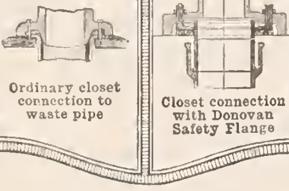
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Closet connection with Donovan Safety Flange

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HARTSHORN SHADE ROLLERS

A Voice in the Wilderness

BY GRACE LIVINGSTON HILL LUTZ

SYNOPSIS OF PRECEDING CHAPTERS

MARGARET EARLE, school teacher and "tenderfoot," mistaking a water stop for her station, was left behind on the desert plain of Arizona. A passing half-drunken rancher told her that her station was twenty miles away. She started to go to the rancher's camp, but she found his company less desirable than loneliness. The rancher reported his erstwhile passenger to his wife and the eight men in the bunk house. One of them was young and "different." It was a subtle difference that they all felt unconsciously and that kept them in some awe of "the Kid," as they called him. The Boy saddled two horses and went in search of the girl. He found her, reassured her, set her on a horse and returned with her to the ranchhouse. On the way, Margaret and the Boy talked of the wonders of the Arizona night, and she discovered in him an indefinable something that she could not penetrate. The first sight of the bunk house was not very reassuring, but the Boy had told her that "Mom" Wallis would look after her and there was no alternative but the desert. The Boy left her at her boarding-house late the next afternoon, but left with her promise to see him again. Afterward she met the Rev. Frederick West and a dog. She liked the dog. Margaret and the dog and "Bud" Tanner, the son of the house, became fast friends. "Bud" gave all the help needed in the important business of getting settled, and the Rev. Mr. West found his help unnecessary and the road to better acquaintance somewhat difficult. Margaret showed a decided preference for Bud's company. They inspected the school together after she had dismissed the minister, and Bud gave Margaret a detailed description of her school, especially emphasizing the leadership of "Delicate" Forbes and Jed Brower.

CHAPTER X

THE minister did not appear until late in the evening after Margaret had gone to her room, for which she was sincerely thankful. She could hear his voice fretful and complaining as he called loudly for Bud to take the horse. It appeared he had lost his way and wandered many miles out of the trail. He blamed the country for having no better trails, and the horse for not being able to find his way better. Mr. Tanner was gone to bed, but Mrs. Tanner bustled about and tried to comfort him.

"Now that's too bad! Dearie me! Bud oughta hev gone with you, so he ought. Bud! *Oh*, Bud! you ain't gone to sleep yet, hev you? Wake up and come down and take this horse to the barn."

But Bud declined to descend. He shouted some sleepy directions from his loft where he slept and said the minister could look after his own horse, he "wasn't a-gon'ta!" there was "plenty corn in the bin."

The minister grumbled his way to the barn, highly incensed at Bud, and disturbed the calm of the evening view of Margaret's mountain by his complaints when he returned. He wasn't accustomed to handling horses, and he thought Bud might have stayed up and attended to it himself. Bud chuckled in his loft and stole down the back kitchen roof while the minister ate his late supper. Bud would never leave the old horse to that amateur's tender mercies, but he didn't intend to make it easy for the amateur. Margaret, from her window seat watching the night in the darkness, saw Bud slip off the kitchen roof and run to the barn, and she smiled to herself. She liked that boy. He was going to be a good comrade.

The Sabbath morning dawned brilliantly, and to the homesick girl there suddenly came a sense of desolation on waking. A strange land was this without church bells or sense of Sabbath fitness. The mountain, it is true, greeted her with a holy light of gladness, but mountains are not dependent upon humankind for being in the spirit on the Lord's day. They are "continually praising him." Margaret wondered how she was to get through this day—this dreary first Sabbath away from her home and her Sabbath school class, and her dear old church with father preaching. She had been away, of course, a great many times before, but never to a churchless community. It was beginning to dawn upon her that that was what Ashland was—a churchless community. As she recalled the walk to the school and the ride through the village she had seen nothing that looked like a church, and all the talk had been of the missionary. They must have services of some sort, of course, and probably her fellow boarder was to preach, but her heart turned sick at thought of listening to him.

She drew a deep sigh and looked at her watch. It was late. At home the early Sabbath school bells would be ringing, and little girls in white with bunches of late fall flowers for their teachers, and holding hands with their little brothers, would be hurrying down the street. Father was in his study going over his morning sermon, and mother putting her little pearl pin in her collar getting ready to go to her Bible class. Margaret decided it was time to get up and stop thinking of it all.

She put on a little white dress that she wore to church at home and hurried down to discover what were the family plans for the day, but found to her dismay that the atmosphere below stairs was just like that of other days. Mr. Tanner sat tilted back in a dining-room chair reading the weekly paper. Mrs. Tanner was bustling in with hot corn bread. Bud was on the front door steps teasing the dog, and the minister came in with an air of weariness upon him as if he quite intended taking it out on his companions that he had experienced a trying time on Saturday. He did not look in the least like a man who expected to preach in a few minutes. He declined to eat his egg because it was cooked too hard, and poor Mrs. Tanner had to try it twice before she succeeded in producing a soft-boiled egg to suit him. Only the radiant outline of the great mountain which Margaret could see over the minister's head looked peaceful and Sabbath-like.

"What time do you have service?" Margaret asked as she rose from the table.

"Service?" It was Mr. Tanner who echoed her question as if he did not quite know what she meant.

Mrs. Tanner raised her eyes from her belated breakfast, with a worried look like a hen stretching her neck about to see what she ought to do next for the comfort of the chickens under her care. It was apparent that she had no comprehension of what the question meant. It was the minister who answered, condescendingly:

"Um! Ah! There is no church edifice here, you know, Miss Earle. The mission station is located some miles distant."

"I know," said Margaret, "but they surely have some religous service?"

"I really don't know," said the minister loftily, as if it were something wholly beneath his notice.

"Then you are not going to preach this morning!" In spite of herself there was relief in her tone.

"Most certainly not," he replied stiffly. "I came out here to rest, and I selected this place largely because it was so far from a church. I wanted to be where I should not be annoyed by requests to preach. Of course, ministers from the East would be a curiosity in these Western towns, and I should really get no rest at all if I had gone where my services would have been in constant demand. When I came out here I was in much the condition of our friend the minister of whom you have doubtless heard. He was starting on his vacation and he said to a brother minister with a smile of joy and relief: 'No preaching, no praying, no reading of the Bible for six whole weeks!' "

"Indeed!" said Margaret freezingly. "No, I am not familiar with ministers of that sort."

She turned with dismissal in her manner and appealed to Mrs. Tanner.

"Then you really have no Sabbath service of any sort whatever in town?" There was something almost tragic in her face. She stood aghast at the prospect before her.

Mrs. Tanner's neck stretched up a little longer, and her lips dropped apart in her attempt to understand the situation. One would scarcely have prised to hear her say "Cut-c daw-cut," so fluttered did she

Then up spoke Bud.

"We gotta Sunday schoo There was pride of possession tone and a kind of triumph over ister, albeit Bud had abjured school since his early infancy. ready now, however, to be offer altar of Sunday school, even would please the new teacher— the minister. "I'll take you wanta go." He looked defiant minister as he said it.

But at last Mrs. Tanner se grasp what was the matter.

"Why!—why!—why!—You preaching service!" she cluc "Why, yes, Mr. West, woul be fine? You could preach for could have it posted up at th and the crossings, and out a both trails, and you'd have crowd. They'd come from ov camp, and up the canyon w roundabouts. They'd do you they surely would, Mr. West. could have the schoolhouse for a house. Pa, there, is one of t board. There wouldn't be trouble——"

"Um! Ah! Mrs. Tanner, I as it's quite out of the question. I I was here for absolute rest. I think of preaching. Besides, it' my principles to preach witho neration. It's a wrong idea. T man is worthy of his hire, yo Mrs. Tanner, the Good Boo

Mr. West's tone took on righteous inflection.

"Oh! Ef that's all, that'u right!" she said with relief. could take up a collection. T would be real generous. They are when any show comes They'd appreciate it, you know, like fer Miss Earle here to h preach. It'ud be a real treat to being a preacher's daughter a She turned to Margaret for sup that young woman was talking She had promptly closed with to take her to Sunday school, she hurried away to get ready, Mrs. Tanner to make her cle rangements without aid.

West was still endeavoring to the Tanners with the importan late charge in the East as M came down stairs. His pompo raised to favor the deafness took for granted in Mr. Tanne reached her ears.

"I couldn't, of course, think it every Sunday, you understa wouldn't be fair to myself nor which I have just left, but of c there were sufficient induce might consent to preach some before I leave."

Mrs. Tanner's little satisfie was quite audible as the girl cl front door and went out to the Bud.

THE Sunday school was a affair, presided over by an and very illiterate man, who nu elbows and rubbed his chin medi between the slow questions w read out of the lesson leaf. The who taught the children was call to nurse a sick neighbor and the were huddled together in a group. The singing was poor a whole of the exercises dreary, in the prayer. The few women sat and stared in a kind of aw visitor, half belligerently, as if s an intruder. Bud lingered the door and finally disappeare gether, reappearing when the last was sung. Altogether the new felt exceedingly homesick as she her way back to the Tanners besi

"What do you do with your Sunday afternoons, Bud?" she as soon as they were out of hea the rest of the group

The boy turned wondering e ward her.

"Do?" he repeated puzzled.

passes the time away, like most any day. There ain't much difference."

A great desolation possessed her. No church! Worse than no minister! No Sabbath! What kind of a land was this to which she had come?

The boy beside her smelled of tobacco smoke. He had been off somewhere smoking while she was in the dreary little Sunday school. She looked at his careless boy-face furtively as they walked along. He smoked, of course, like most boys of his age, probably, and did a lot of other things he ought not to do. He had no interest in God righteousness and he did not take it for granted that the Sabbath was different from any other day. A sudden heart sinking came upon her. What was the use of trying to do anything with such as he? Why not give it up now and go back where there was more promising material to work upon and where she would be welcome indeed? Of course she had known things would be discouraging, but somehow it had seemed different from a distance. It looked utterly hopeless now and she was crazy to have thought she could do any good in a place like this.

And yet, the place needed somebody! That pitiful little Sunday school! How forlorn it all was! She was almost sorry she had gone. It gave her an unhappy feeling for the morrow, which was to be her first day of school.

Then, all suddenly, just as they were nearing the Tanner house, there came riding down the street with all the glory of the radiant morning in his face, and light in his eyes at seeing her that melted away her desolation; for here at last was a friend!

She wondered at herself. An unknown stranger, and self-confessed a [illegible] so far in his young life—and yet he seemed so good a sight to her amidst these uncongenial surroundings!

CHAPTER XI

THIS stranger of royal bearing, riding a rough Western pony as if it were decked with golden trappings, with his bright hair gleaming like Roman gold in the sun, and his blue-gray eyes looking into hers with the gladness of his youth; this one who had come to her out of the night-shadows of the wilderness and led her into safety! Yes, she was glad to see him.

He dismounted and greeted her, his hat in his hand, his eyes upon her face, and Bud stepped back watching them in pleased surprise. This was the man who had shot all the lights out the height of the big riot in the saloon. He had also risked his life in a number of foolish ways at recent festal carouses. Bud would not have been a boy had he not admired the young man beyond measure; and his boyish worship of the teacher yielded her to a fitting rival. He stepped behind and walked beside the pony, who was following his master meekly as though he too were under the young man's charm.

"Oh, and this is my friend William Tanner," spoke Margaret, turning toward the boy loyally. (Whatever good thing made her call him William? Bud's soul swelled with new dignity as he flushed and acknowledged the introduction by a grin.)

"Glad to know you, Will!" said the newcomer, extending his hand in a hearty shake that warmed the boy's heart in a trice; "I'm glad Miss Earle has so good a protector. You'll have to look out for her, she's pretty plucky and is apt to stray around the wilderness by herself. It isn't safe, you know, not for such as her. Look after her, will you?"

"Right I will," said Bud, accepting the commission as if it were heaven-sent, and thereafter walked behind the two with his head in the clouds. He felt that he understood this great hero of the plains and was one with him at heart. There could be no higher honor than to be the servitor of this man's [illegible]. Bud did not stop to question how the new teacher became acquainted with the young rider of the plains. It was enough that both were young and handsome and seemed to belong together. He felt they were fitting friends.

THE little procession walked down the road slowly, glad to prolong the way. The young man had brought her handkerchief, a filmy trifle of an excuse, that she had dropped behind her chair at the bunk house where it had lain unnoticed till she was gone. He produced it from his inner pocket as though it had been too precious to carry anywhere but over his heart, yet there was in his manner nothing presuming, not a hint of any intimacy other than their chance acquaintance of the wilderness would warrant. He did not look at her with any such look as West had given every time he spoke to her. She felt no desire to resent his glance when it rested upon her almost worshipfully, for there was respect and utmost humility in his look.

The men had sent gifts; some arrowheads and a curiously fashioned vessel from the canyon of the cave-dwellers; some chips from the petrified forest; a fern with wonderful fronds, root and all, and a sheaf of strange beautiful blossoms carefully wrapped in wet paper and all fastened to the saddle.

Margaret's face kindled with interest as he showed them to her one by one and told her the history of each and a little message from the man who had sent it. Mom Wallis, too, had baked a queer little cake and sent it. The young man's face was tender as he spoke of it. The girl saw that he knew what her coming had meant to Mom Wallis. Her memory went quickly back to those few words the morning she had wakened in the bunk house and found the withered old woman watching her with tears in her eyes. Poor Mom Wallis, with her pretty girlhood all behind her and such a blank dull future ahead! Poor, tired, ill-used, worn-out Mom Wallis! Margaret's heart went out to her.

"They want to know," said the young man, half hesitatingly, "if some time, when you get settled and have time, you would come to them again and sing. I tried to make them understand of course that you would be busy, your time taken with other friends and your work, and you would not want to come; but they wanted me to tell you they never enjoyed anything so much in years as your singing. Why, I heard Long Jim singing 'Old Folks at Home' this morning when he was saddling his horse. And it's made a difference. The men sort of want to straighten up the bunk room. Jasper made a new chair yesterday. He said it would do when you came again." Gardley laughed diffidently, as if he feared their hopes were all in vain. But Margaret looked up with sympathy in her face.

"I'll come! Of course I'll come some time," she said eagerly. "I'll come as soon as I can arrange it. You tell them we'll have more than one concert yet."

NOW it happened that Rev. Frederick West was walking impatiently up and down in front of the Tanner residence, looking down the road about that time. He had spent the morning in looking over the small bundle of "show sermons" he had brought with him in case of emergency, and had about decided to accede to Mrs. Tanner's request and preach in Ashland before he left. This decision had put him in so self-satisfied a mood that he was eager to announce it before his fellow boarder. Moreover, he was hungry, and he could not understand why that impudent boy and that coquettish young woman should remain away at Sunday school such an interminable time.

Mrs. Tanner was frying chicken. He could smell it every time he took a turn toward the house. It really was ridiculous that they should keep dinner waiting this way. He took one more turn and began to think over the sermon he had decided to preach. He was just recalling a particularly eloquent passage when he happened to look down the road once more, and there they were, almost upon him! But Bud was no longer walking with the maiden. She had acquired a new escort, a man of broad shoulders and fine height. Where had he seen that fellow before?

He saw the look between the man and the maiden; the look of sympathy and admiration and a fine kind of trust that is not founded on mere outward show, but has found some hidden fineness of the soul. Not that the reverend gentleman understood that, however.

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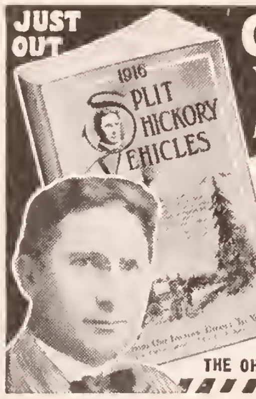

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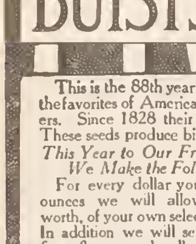

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He had no fineness of soul himself. His mind had been too thoroughly taken up with himself all his life for him to have cultivated any.

Simultaneous with the look came his recognition of the man, or at least of where he had last seen him, and his little soul rejoiced at the advantage he instantly recognized.

He drew himself up importantly, flattened his chin upward until his lower lip protruded in a pink roll across his mouth, drew down his yellow brows in a frown of displeasure, and came forward mentor-like to meet the little party as it neared the house. He had the air of coming to investigate and possibly to oust the stranger, and he looked at him keenly, critically, offensively, as if he had the right to protect the lady. They might have been a pair of naughty children come back from a forbidden frolic, from the way he surveyed them. But the beauty of it was that neither of them saw him, being occupied with each other, until they were fairly upon him. Then, there he stood offensively, as if he were a great power to be reckoned with.

"Well, well, well, Miss Margaret! you have got home at last!" he said pompously and condescendingly, and then looked into the eyes of her companion as if demanding an explanation of *his* presence there.

Margaret drew herself up haughtily. His use of her Christian name in that familiar tone annoyed her exceedingly. Her eyes flashed indignantly, but the whole of it was lost, unless Bud saw it, for Gardley had faced his would-be adversary with a keen, surprised scrutiny and was looking him over coolly. There was that in the young man's eye that made the eye of Frederick West quail before him. It was only an instant the two stood challenging each other, but in that short time each knew and marked the other for an enemy. Only a brief instant, and then Gardley turned to Margaret and before she had time to think what to say he asked:

"Is this man a friend of yours, Miss *Earle?*"—with a marked emphasis on the last name.

"No," said Margaret coolly, "not a friend—a boarder in the house." Then most formally, "Mr. West, my *friend*, Mr. Gardley."

If the minister had been possessed of a skin less thick, he would have understood himself to be dismissed at that; but he was not a man accustomed to accepting dismissal, as his recent church in New York state might have testified. He stood his ground, facing them stubbornly, his mouth down at the corners, his chin flatter than ever, his little eyes mere slits of condemnation. He did not acknowledge the introduction by so much as the inclination of his head. His hands were clasped behind his back and his whole attitude was one of righteous belligerence.

Gardley gazed steadily at him for a moment, a look of mingled contempt and amusement gradually growing upon his face. Then he turned away as if the man were too small to notice.

"You will come in and take dinner with me?" asked Margaret eagerly. "I want to send a small package to Mrs. Wallis if you will be so good as to take it with you."

"I'm sorry I can't stay to dinner, but I have an errand in another direction and at some distance. I am returning this way, however, and if I may I will call and get the package toward evening."

Margaret's eyes spoke his welcome, and with a few formal words the young man sprang on his horse, said "So long, Will!" to Bud, and ignoring the minister rode away.

To be continued

Young People's Topics for February 20

The Tragedy of Indifference

Epworth League Topic. Lam. 1:12; Luke 10: 30-32; Judges 5: 23

IT is easy to know what to do with an opponent; we must in some way or other overcome him. It is easy to know what to do with an ally; we must work with him. But what shall we do with one who is neither enemy nor friend, who is neither opponent nor ally? The Bible indicates that this is a great problem even for God.

Today's Scripture references are worthy of special study. That strange, sad verse in Lamentations has long been used in sacred song and literature as an expression of the lonely grief of Christ, a grief intensified because so many do not care. "Is it nothing to you, all ye that pass by?" Some were sorry for him during the hours of his anguish; some reviled and still antagonized him. But the great multitude seemed not to care. "Sitting down they watched him there." Or else they passed idly by. Not even now, so long after Calvary, does Jesus know what to do with an indifferent man. If you are still cursed with this calamity of indifference, read again the sad story of Christ's sufferings as told in the Gospels. See if your heart is not stirred to pity; remember that your indifference is grieving and hurting him yet, is prolonging that agony of Calvary. If you will let your heart be melted to sympathetic sorrow for the dying Christ you will find the beginnings of new spiritual life and strength.

Luke 10:30-32 tells the story of the despicable indifference of the priest and Levite who did not care when they saw a fellow man suffering and in need. They "passed by on the other side." This is largely the attitude of the church today toward the oppressed, suffering, bleeding world. We are stirred up now and then by the most harrowing tales of suffering; there has been boundless grief among Christians over the sorrows of the present war. But the ordinary, steady deprivations of men, women and little children, the sorrows of the prisoner, the drudgery and want of the toiler, the misery of homes where poverty reigns—we shut our ears and our eyes to things like these. They annoy us. They interfere with our pleasures and the daily routine of work, so we pass by on the other side, leaving the weary, wounded sufferers to their pain.

Judges 5: 23 is part of a martial song. The frenzied singers, Deborah and Barak, in this stanza are cursing the inhabitants of Meroz because they did not come to the help of the Lord "against the mighty." Just so there are people today who are not keen on fighting the battles of the Lord. It is the very same indifference that cursed the Levite and the priest. The sufferings of others should move us to intense, passionate action for their relief. We *must* try to relieve the suffering; we *must* try to stop it; we *must* try to find and remove its causes. We must do this, or a greater curse will meet us than that called down by Deborah and Barak upon the people of Meroz. What will that curse be? Simply the memory of those cries and tears we might have stopped and did not; simply the eternal, unalterable fact that some life was twisted and torn and crushed by a grief that we might have prevented and did not.

St. James has a terrible warning to the rich who are oppressors of the poor. It is to all, rich and poor alike, who either cause suffering or who fail to do what they might to relieve the suffering they see! "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth."

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midst of all the controversies about the Bible this fact holds fast and is indisputable: that the Bible does show a man his sin and tell him how to get rid of it. The Bible disturbs the conscience. "The Word of God is quick and powerful [R. V., alive and active], and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

Augustine, after having lived a worldly, profligate life, and while seeking truth through earnest study both of pagan philosophy and the New Testament, heard one day a mysterious voice saying, "Take up and read, take up and read." History differs as to whether this was an inner voice or the voice of a child playing in a neighboring garden. But Augustine went back to the parchment he had thrown down in despair, took it up again and read the words: "Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, but put ye on the Lord Jesus Christ and make no provision for the flesh, to fulfil the lusts thereof." His heart was suddenly filled with light and peace and faith. Thereafter his faith proved God's power to save and keep, and he lived to teach others the way of salvation.

There are two great words for putting the Bible into life: Faith and Obedience. We must yield ourselves by faith to the message from the Holy Spirit which comes to us from the divine Book, and we must rouse our wills and keep them strong and do the things God commands us. "Why call ye me Lord, Lord, and do not those things which I say?" asks Jesus. "Be ye doers of the Word, and not hearers only," exhorts St. James.

This faith and obedience must apply the Bible in three different ways. First, to our own souls. We must grasp the promises of God for ourselves; we must stand upon them; we must let the Holy Spirit make them true in our own lives. We must work out our own salvation by a strong personal determination to do the things God commands.

Second, we must work out the teachings of the Bible in our relation with others. We must try to get the little group of people with whom our life is intertwined to take God's ways for their ways, and God's thoughts for their thoughts. To refer to Augustine again, he got a little group of friends together and lived with them apart from the world in a spiritual community. We do not need to do this; the church has outgrown the monastic idea, and is understanding better the words of Jesus, "I pray not that thou shouldest take them out of the world," but every one of us should have a circle of friends, great or small, whom we are trying to help keep in touch with God and whom we are influencing to lead the life of the Spirit.

Third, we must in the largest way possible try to get the message of the Bible into the great, dark, godless, strife-cursed, sin-stricken world. We must make no compromises with wrongdoing. We must assure the world that there is no way to go but the way of God. We must make the Bible echo again the cries of the oppressed, the protests of the enslaved, the plea of the hungry and weary and desolate. We must give our lives to answering the prayer that God's will shall be done on earth as it is done in heaven.

Answers to Bible Contest Inquiries

QUESTIONS about this or that point in the Bible Picture Contest are pouring in, and while we wish to do all in our power to make the conditions clear, it is not practicable to answer every individual question by any means. We shall, however, from time to time print replies to some of these questions so that all who are perplexed on the same points may be helped. Of course, no question can be answered that touches upon the fitness of special verses to pictures, and it is useless to write us along that line. We also call the attention of all contestants to the Answers to Queries printed in the Reply Book. Before writing, always refer to them, and please do not ask questions the answers to which can be found in the Reply Book. Also read the rules carefully. And do not put off attention to solving the pictures until you get an answer to your question, because we do not promise to answer every particular question. We feel that the Reply Book and Rules cover every essential point, but will try to answer some of the more important questions from time to time in the Christian Herald, as we say above. Below are a few such questions and answers.

Question: "I wish to submit seven verses in answer to one of the pictures. According to the Rules only five verses can be submitted in one set of answers. What shall I do?"—B. A., Utica, N. Y.

Answer: If you should wish to submit more than five answers (different Bible verses) for any picture or if you should be uncertain on the sound judgment of giving one verse as your first choice for a picture rather than another (for you may see the possibility of two points of view), or if you should want to reduce your possible total of incorrect answers, and should therefore want an opportunity to enter the present arrangement of answers and also another arrangement: then you are entitled by the Rules to submit an additional set of answers. Each contestant may submit as many as three different sets of answers. For the three ways to secure an addional outfit see our offers, printed above.

Question: Do we have to draw pictures in the Reply Book?"—T. B. K., Topeka, Kan.

Answer: No. Only the verses are written in the Reply Book. There are sixty pages set aside in the Reply Book for writing down of the verses you wish to submit. Each of these pages is numbered, the numbers running from 1 to 60 inclusive. No pictures need be submitted with the Reply Book at all.

Question: "If only a portion of a verse fits a picture, must we submit the whole verse?"—H. W., Pueblo, Col.

Answer: Always. Entire verses MUST be submitted. Portions of verses submitted will be stricken out.

Question. I find nothing stating that the artists, or those who produced the pictures, are prohibited as contestants."—D. K., Dalton, Ohio.

Answer. The rules governing the Bible Picture Contest expressly state that no employee of the Christian Herald can enter the Contest. The artist who drew the pictures is unquestionably an employee of the Christian Herald. Also, the artist does not know anything about the Bible verses we may have in mind when the picture is conceived. He simply draws from a description given him. Then his picture is passed upon and changes in it are ordered until it is satisfactory. So the artist would have no advantage even if he could compete. And he can't. We assure you that the prizes will be awarded fairly and equitably and every set of answers will be given careful consideration. You can trust us to be fair, can't you?

Question: "I see in the Christian Herald of December 1 the Bible Picture Contest. I think that Exodus, 2. 5 verse is the most appropriate. Am I right?" Mrs. J. A. J., St. Joseph, Mo.

Answer: The picture you refer to is simply an object lesson one drawn to show readers graphically what the Contest would be like. The first regular contest picture appeared in the December 22 issue. Answers are not to be sent us at this time, but at the end of the Contest, after the last picture has appeared in the Christian Herald. For convenience in recording answers, we have prepared a Reply Book, in which to place your answers to the pictures. We are unable to give any opinion as to the correctness of your answer. The "best" sets of answers will be selected at the end of the contest by a committee of judges.

How to Obtain "Gems from the Bible" and Reply Book

OFFER NO. 1: "Gems from the Bible" and Reply Book will be sent on receipt of $2.00 for yearly subscription to the Christian Herald (new or renewal).

OFFER NO. 2: "Gems from the Bible" and Reply Book will be sent FREE to any subscriber who sends us $1.50 for a new yearly subscription to the Christian Herald.

OFFER NO. 3: "Gems from the Bible" and Reply Book will be sent FREE to any subscriber who sends us $2.00 for a new subscriber who enters the Contest. The new subscriber will receive the Christian Herald for one year, "Gems from the Bible" and Reply Book, and the present subscriber sending the new subscription will receive, as a present from us, "Gems from the Bible" and Reply Book FREE.

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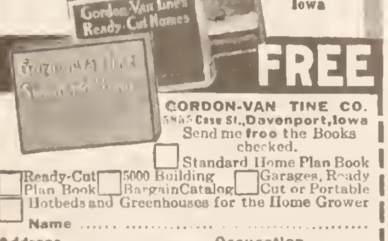

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Christian Brotherhood at Jerusalem

International Sunday School Lesson for February 20

Acts 4:32—5:16

TALKS ON THE GOLDEN TEXT

By REV. F. B. MEYER, D.D.

"Love one another from the heart fervently." I Peter 1: 22.

The Spirit of God is within the hearts of his children, or obedience to this command would be impossible. But he is within us, as the source of whatever is unselfish and lovely in character and disposition. All that we have to do is to believe this mighty fact and to reckon on it. Whenever we detect the uprising of the spirit of hatred, ill-will, or jealousy, we must deliberately concentrate our thought on the spring of eternal love which is within our hearts, and bid it assert itself to the overwhelming of those baser passions, which are seeking to usurp the throne, and assume control. Like the Saviour awakened on the tossing boat, the peace of God must assert itself within the heart and command the storm to drop into silence. We must believe in God's yearning desire to help us in these hours of passionate outburst, and be very quick to detect and obey his least impulse to right a wrong, confess a fault, entreat forgiveness, make some kind advance, heap hot coals of love on the icy barrier which has arisen between us and another, until it melts as the great icebergs do when the ocean currents drift them into the southern seas.

The Dream of Brotherhood

By Arthur H. Howland

MANY pages have been written describing and discussing the beautiful episode of the communistic plan of life which the believers in Jesus at Jerusalem adopted after Pentecost. The very words of the Scripture record are beautiful: "And the multitude of them that believed were of one heart and one soul; neither said any of them that aught of the things which he possessed was his own; but they had all things common." Notice how the spiritual blessings are described along with the brotherhood and charity—"And with great power gave the apostles witness of the resurrection of the Lord Jesus. And great grace was upon them all." Now another picture showing how the "great grace" worked out in life: "Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet; and distribution was made unto every man according as he had need."

The chief discussion about this episode has been whether it was the intention of the Holy Spirit that Christians should go on living in this communistic fashion or whether this was a particular program adopted for a particular time. Most students of Scripture as well as students of sociology agree that it was a temporary plan. Many Jews had come from other cities and provinces for the Passover and Pentecostal feasts at Jerusalem, and when they prolonged their stay in the city, found themselves without funds. This probably started the wholesale giving, and these young Christians found the experience of giving so delightful that they kept it up more and more enthusiastically until many of them had given all that they had into the common fund. Evidently there was no fixed rule compelling all the Christians to dispose of all their property. Peter said in rebuking Ananias: "While it remained, was it not thine own, and after it was sold, was it not in thine own power?" Later Christians of high repute possessed property, notably the mother of John Mark, who owned a home at Jerusalem. There is no indication that other groups of Christians adopted the communistic plan of living of these Jerusalem believers.

But in stating this position and in defending the rights of Christians to own property, many have gone too far. They have claimed that the Gospel of Jesus should not be applied to these economic problems, and that the disciples had no idea of disturbing the orders and classes of society. Yet the disciples were hailed as men who were turning the world upside down. The institution of feudalism gave way before the Gospel of brotherly love that Jesus taught; the institution of human slavery followed. Other social wrongs will be righted in this same way as followers of Jesus realize how impossible it is really to be true to him and to carry out the spirit of his teachings and at the same time adopt and perpetuate the principles of life, work, play and gain adopted by the world. There was in this communistic episode at Jerusalem a beautiful hint of what the world might be like if people would really make some definite, determined effort to put into actual life the principles that Jesus taught.

CONSIDER again the tragedy of that great black BUT with which the fifth chapter of Acts begins. Before that, love, holiness, fellowship, harmony, joy, power, life; after it, death, strife, divisions, the beginnings of weakness, the horrid stain of sin. And all because Ananias and Sapphira "kept back part of the price." If they had not had before them the example of such men as Barnabas, if the others generally had not made the noble sacrifice of "all," their own duty might not have been so clear. But they evidently came face to face with the same requirement that Jesus made of the rich young ruler, "Go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven." They flinched. Greed triumphed. Then they lied, not only to men but to God, and were overtaken by a swift and mysterious death.

It is not necessary for a Christian to accept the communistic system of economics. It is not necessary for every Christian literally to dispose of his possessions. But it is necessary for every Christian to shun the love of money, which is "a root of all kinds of evil"; it is necessary for every Christian to recognize that all his possessions belong to Christ and must be used for the welfare of all; it is necessary for every Christian to recognize that every other Christian is his brother and every other person in the world his neighbor; it is necessary for every Christian to strive to his utmost to reorganize and reconstruct society in accordance with the spirit and plan of Jesus, bringing about some system of cooperation to take the place of strife, trying to instil in every soul the motive of love instead of greed; trying to break down the artificial distinctions that separate men from true brotherhood, distinctions that were not in any sense established by "providence" but are the result of greed and rapine, and trying to make true that dream of true brotherhood, which is not in any sense an idle dream, but the dream of Christ, the dream of democracy, the dream of God.

Teachers will have no difficulty in making the lesson scene and lesson story vivid. The Jerusalem Christians evidently had a common meeting-place. Peter was in charge. Gifts came pouring in. Men like Barnabas gave all to the new cause. Take pains with Barnabas. Follow his career. See how noble it was. See how the promise of Jesus recorded in Mark 10: 29, 30; Matt. 19:29; Luke 18: 28-30, were fulfilled for him. Then show Ananias, greedy, crafty, hypocritical. He wanted not only money, but he wanted the credit of having given all when he had given only part; he was giving from the motive, not of love of others, but of love of self; he was a liar, a hypocrite, the first church hypocrite on record. See Peter's sternness. See

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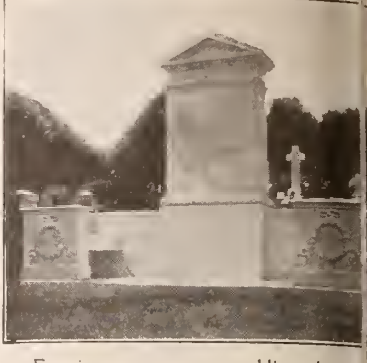

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uani's fear and shock. His head els, is heart stops. He is dead. uria the East, as among Jews every- here is swift. His body is hurried vay. No one tells his wife. The oung men must have gone far, for it thr hours before they return. Just fore they enter the assembly hall appl a comes in. There is in her art e same greed, the same fraud, e sa e intent to deceive God and man, e s e intent to pass for better than i Her smitten conscience also ills e beating of the guilty heart, and an her hour she lies beside her usba l.

Th church's first tragedy. The urc s first hurt from the cruel sin of eed The church's first lesson that do not pay to trifle with conscience d ith God. The church's first arn g of the dangers of wealth.

Bu the last picture of the lesson is ha y one. Power remains with the hur because the rest are faithful and ue. New believers join the Christian om y. The power of healing abides. It ems an absolutely unjustifiable nd npossible wrench to make this erip ure teach a temperance lesson. t is lesson of Christian economics; le n in Christian brotherhood; a sso in Christian consecration; a lesson Christian truthfulness; a lesson f d's demands for sincerity and on and wholeheartedness in dealing ith him, with the church, and with r ighbor.

The How Column

nd ted by Frank L Brown, Joint General cr y World's Sunday School Association

H to Obtain Class Interest in Lesson Teaching

O NG to the practical helpfulness of e subject we shall continue the suggest s by which teachers of classes above he imary Department secure the interest f t lass in the actual teaching of the lesson.

A onnecticut teacher of young men finds t n ssary to appeal to present-day needs. "T only way I know is to deal with present-day fe as the boys know it and apply the ess teaching thereto." It should be said or e new International Senior Grade lesson that this discussion of present-day pro ms of young people is emphasized in he urse.

eacher of a lot of fifty Junior boys and irl believes in action of face, hand and to "I find the point of contact is a good sto told earnestly and vividly—a story bri ng out points or clinching facts."

uccessful Brooklyn teacher, whose smile is inning point, faces his sixteen-year-old bo without the lesson paper. "I never teach a l on with a book in front of me. I come pr red and ask questions to the point. The cla as a rule are always deeply interested."

m a Pennsylvania teacher of a mixed ad class comes this word: "I vary my plan. So times we study the characters of the les and associate the lesson points with th haracters. Sometimes I use the most im rtant statements in the lesson text. V ty seems to be the keynote of nolding th nterest."

California teacher of thirteen-year-old gi says: "No set plan. I try to avoid ro ne. I use a story sometimes; or some lo incident or person serves to lead to the le n. Sometimes a conundrum catches th and starts to thinking. Sometimes a sl p. quick review to find who can answer q kest is best."

One of the best foundations for teaching interest is suggested by a New York state teacher of ten boys in the critical years between fifteen and seventeen: "Every boy knows I love him, that I am his friend in sympathy. I feel with them and put myself in their place and have a full appreciation of a boy's nature by the personal contact of heart with heart. Only thus are boys led to the best in life. They know my willingness to help in any of their joys and troubles, and so listen on Sunday when we meet for the study of spiritual things."

A Pennsylvania teacher of adults says: "I make the lesson apply to everyday life as forcefully as possible. There are comparatively few lessons that cannot be compared with present-day experiences."

A Connecticut teacher gets her seventeen-year-old boys at work at the teaching. "Sometimes I have the boys take turns in teaching the lesson while I sit as a pupil."

The story for twelve-year-old boys when imagination runs riot is the method of an Ohio teacher. "I believe the story method gives best results when teaching. They love to have a story well told and are quick to grasp its bearing upon the lesson for the day."

Thought-compelling questions have been found helpful by a Connecticut teacher of young men eighteen to twenty-five years of age. "I have a carefully prepared list of questions, which bring out free discussion and carry the thought through to a logical conclusion. I avoid wasting time on minor points."

The teacher of a ladies' class in Pennsylvania starts with the historical setting: "I first give the history leading to the incident related in the lesson text; then ask for any lesson the ladies have noted in the study of the text. I point out others they have failed to note. Sometimes I use the lecture method, emphasizing certain points, then asking the class for points I overlooked."

Atmosphere in the class as a basis of lesson interest is brought out by a Kansas teacher of twenty-five young mothers of the church: "I hardly know, but it seems to me that we have 'home feeling' in our class, and each one has a part in the talks. I find my best way is to have a well-prepared and systematic plan for each lesson."

One teacher of young men in Kansas creates expectancy by keeping out of ruts for his "fellows." "I try to have no set plan. I am quite sure that I teach every lesson a little differently from the one before. I try to have my fellows expecting something different each time I come."

The teacher of a Pennsylvania Bible class of 140 men, with an average attendance of 90, deserves a hearing as to method "Introductory story; general questions and discussions; application to present-day conditions."

Another New Jersey teacher of all the school above the Intermediate Department says as to her plan:

"I don't know. It's different every time. I try not to lecture but to get them to question, but am afraid I do most of the talking. We take up our chapter, each one reporting on his section in turn or we ask questions on the chapter as a whole; or reach a paragraph at a time and comment on it There is so much that they don't seem to see; they are always interested when I make them discover what is there. Of course I always have a plan for each lesson but it has to be modified when I see who is present and how much preparation they've made."

A Latrobe, Pa., teacher of big girls secured a response "by asking questions on the daily reading and by asking one of the pupils to present an account of these readings for discussion."

In Mr. William H. Ridgeway's Sunday school at Coatesville, Pa., the daily Bible readings for the week are printed upon a slip and given to the scholars each week to be read by them, or by the parents in family worship.

The Christian Herald Prayer League

LL *Christians are urged to unite with the members of the Prayer League in dly prayer at the noon hour. Also any o is at liberty to send a request for yer or an acknowledgment of answered yer, thereby becoming enrolled as a mber of the Prayer League.*

AN unusual and convincing letter comes from Mr. A. B. Smith, treasurer of the Alliance Coopera- e Insurance Company at Topeka, n. Referring to the recent expansion the Prayer League he asks: "Do ese answers to prayer have a significant and extraordinary effect on the ople attracted to the Bowery Mission convincing them of God's power and ve and efficiency, here and now? If , does it increase religious interest and votion? Are these answers to prayers fundamental factor in making the owery Mission a success? Assuming e above to be answered affirmatively, ould not a similar action of devotion, trust and faith all over this land be an irresistible and onward force for Christ? Is it not true that if a true Christian faith should get at work in a true channel, effects would be as beautiful and convincing and expressive as ever, and in the light of so many Bible assurances, would it not glorify a heavenly Father who is more willing to give good gifts than an earthly parent? When I read, 'Which is easier to say, Thy sins be forgiven thee, or to say Arise and walk,' I sometimes tremble with fear. If faith is to save me, and I can get no evidence of its action in this life, how can I rest about my everlasting destiny, which is based on faith entirely?"

Mrs. S. A. W. writes from New Mexico: "For years I have prayed for a son who is an engineer on the railroad, that he might be saved. We could never persuade him to go to church He was a good citizen and loved by all, but felt no need of the Saviour. He has been happily converted and is living a Christian

Fresh Strawberries When Snow Flies!

Think of picking strawberries right out of your own garden in early winter! A small bed of Progressive Fall-bearing plants will supply your table with big, luscious berries long after any but the hothouse sort have disappeared.

The Progressive Strawberry is the best of all fall-bearing varieties. It beds up freely like spring-fruiting varieties, and bears fruit of delicious quality. Set the plants in the spring and they bear the following fall.

The Chesapeake Strawberry is one of the most popular late spring-bearing varieties. It produces large and uniform berries on firm stems which hold the fruit up off the ground. The berries ripen about the same time as the well-known Gandy variety.

Fall-bearing Strawberry Seeds One of the most interesting ways to raise strawberries. The seeds are the true hybridized sort, about 500 to the packet. Bert Mitchell, of Pulaski, N. Y., sowed these seeds February 24th and picked ripe berries August 4th of the same year. Isn't it really wonderful?

How To Get These Plants Free

Through a special contract with a large, reliable strawberry plant specialist, we have secured a limited number of hardy, true-to-name plants of these two popular varieties, and packets of the wonderful seeds. You may secure these plants or seeds—as long as the supply lasts—at the expense of

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Offer No. 1 Send $1.00 (stamps accepted) for one yearly subscription—52 big issues—to The Farming Business, and we will send in addition, one dozen healthy Progressive Fall-bearing Strawberry Plants. Plants shipped this spring just at the right time to set. Postage prepaid.

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Offer No. 3 Send $2.00 (stamps accepted) for The Farming Business—2 years—104 big issues—and we will send in addition, 12 Progressive Fall-bearing Strawberry Plants and 25 plants of the popular Chesapeake variety. Thus you will enjoy luscious berries both spring and fall.

Mail the coupon *at once* with $1.00, (or $2.00), to make sure of your selection. Do it *to-day* as our supply of plants and seeds is limited.

Note: If you are already a subscriber to The Farming Business, accept one of our offers anyway, and your subscription will be moved on one year, or two, from expiration.

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Find enclosed stamps (or money-order, or check) for $1.00 (or $2.00) as acceptance of your Offer No. 1, or No. 2, or No. 3 (check which). Send paper now and strawberry plants at proper time for setting out.
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FOOD FACTS

What an M. D. Learned

A prominent physician down in Georgia went through a food experience which he makes public:

"It was my own experience that first led me to advocate Grape-Nuts food; and I also know from having prescribed it to convalescents and other weak patients that this food is a wonderful rebuilder and restorer of nerve and brain tissue, as well as muscle. It improves the digestion and patients gain, just as I did, in strength and weight, very rapidly.

"I was in such a low state that I had to give up my work entirely and go to the mountains, but two months there did not improve me; in fact I was not quite as well as when I left home. My food did not sustain me and it became plain that I must change.

"I began to use Grape-Nuts and in two weeks I could walk a mile, and in five weeks returned to my home and practice, taking up hard work again. Since that time I have felt as well and strong as I ever did in my life.

"As a physician who seeks to help all sufferers I consider it a duty to make these facts public."

Trial 10 days on Grape-Nuts when the regular food does not seem to sustain the body will work wonders.

"There's a Reason." Name given by Postum Co., Battle Creek, Mich.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

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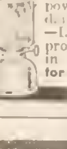

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life." Mrs. E. U. C. writes from South Dakota: "God answered my prayer and brought my son home to me and made him a well boy once again, for which I am very grateful." Mrs. S. E. V. writes from Morris Plains, N. J.: "I asked your prayers for the salvation of husband, aged seventy-eight. Recently he was very ill. Since his recovery, in answer, as I believe, to my prayers, he is turning to the Lord."

Mrs. M. A. C. writes from Lockland, Ohio: "God in his loving kindness has seen fit to spare mother to us a while longer. Praise his name! Pray for us." Mrs. M. J. F. writes from Greensboro, N. C.: "I asked prayers for healing from pellagra and eye trouble. God has wonderfully restored me."

Mrs. C. E. G. writes from California: "I asked prayers that I might learn the whereabouts of my son. The prayer has been answered." Mrs. C. A. B. writes from St. Louis, Mo.: "A year ago I asked prayers for a dear friend, which were answered in a most miraculous manner. I send my heartfelt thanks." H. Miller writes: "I wish to say that the first petition I sent you (about November 10) was answered very soon in a highly satisfactory way. I am deeply grateful." Mrs. S. S. G. writes from Pennsylvania: "Soon after the Prayer League was started I joined it and sent in requests for prayer for the saving of a son and daughter. The daughter was saved last summer at camp meeting, which brought great joy to my soul. Please continue to pray for my son. I have just passed my seventy-second birthday. Fifty-eight of these years I have been in the service of the Lord. He has done much for me. I can truly witness to his saving, keeping, sanctifying and good healing power. I wish I could tell it out how Jesus has answered my prayers for myself and family." M. S. writes from Danville, Ky.: "I write to tell you of the glorious revival in Danville. It has been felt for hundreds of miles about."

M. E. N. writes from Waynesboro, Pa., acknowledging answered prayer for recovery from spinal trouble and other diseases. She writes: "I was afflicted for three years, but am now able to walk around and help with the work. God has filled my life with peace and joy." P. W. H. from Marthaville, Mo., writes: "Some time ago I requested prayer for recovery of sister's and my own health. I am rejoiced to say that both of us are improved." Believer writes: "A few months ago I asked you to pray for healing for a young man who was ill with serious heart trouble. The doctor said he might 'slip away at any time.' Since you began praying he has steadily improved, and expects to reenter college next month." "New England" writes: "A few years ago I hoped very much that a young friend of nineteen years would unite with the church. He had received splendid religious home training, but no young man of our acquaintance was more indifferent to spiritual things. After ten months of prayer 'without ceasing,' combined with the deepest faith, I was rewarded by hearing in my distant home town that he had become a most active and sincere Christian." Mrs. C. J. B. writes: "Some time ago I asked you to pray for a position for my husband. The prayer was soon answered."

Here is one of the letters which show how willing God is to answer our prayers in what might be called "the little things": Mrs. G. H. F. writes from Chicago: "I have been sick for a long time and I asked God to restore me to health so I would be able to sit up at the table with my family for Christmas, and he did. Bless his name! I ask prayers that myself and husband may be completely restored to health and that his hearing may be restored."

ACKNOWLEDGMENTS of answered prayer have also been received from:

N. E. P., Acton, Ind. (for blessings upon dear ones, work for a brother and the meeting of other needs); N. V. D., South Bend, Wash.; A Seventy-seven-year-old Reader of the Christian Herald, Salina, Kan.; M. D. M., Waco, Texas (for successful revival meetings); M. R. J., St. Johns, Quebec; C. J. M., Alton, Ill.; M. F. S., Port Dickinson, N. Y.; Mrs. D. E. W., Ackerland, Kan. (for healing of two children who were very ill); Mrs. O. M., Port Orange, Fla. E. B. Livonia, N. Y.; Mrs. J. E., Franklinville, Pa. (for conversion of son); R. E. D., St. Petersburg, Fla. (for improved health of two friends); Mrs. E. E. P., Knightdale, N. C.; Mrs. L. F., Vermontville, Mich.; Reader, South Carolina; Miss V. M., Reeds, Mo.; D. D., Del Norte, Colo.; Marie, Topeka, Kan.; M. A. B., Hale, Mo.; S. J. S., Oxford, N. Y.; Mr. and Mrs. W. C.; A Friend, Duluth, Minn.; Miss J. D., South Holland, Ill.; J. O. J., Akron, Ohio (for help in securing employment); Mrs. J. M., Amsterdam, N. Y.; M. A. T., Hartford, Conn.; Mrs. H. M., Sterling, Ohio; Mrs. E. B., St. John, Wash.; Mrs. C. S. W., La Fayette, N. Y.; Mrs. P. E. P., News Ferry, Va. (for healing of daughter), Reader, Marion Mich.; E. V., Hutchinson, Kan.; Mrs. L. S. S., Hampton, Iowa; A Reader San Marcos, Texas; M. P., Riceville, Tenn.; Mrs. G. S. G., Granite Hill, Ga. (for conversion of son); Mr. F. H. B., Cleveland, Ohio; E. Z., Blue Mound, Ill.; A. D., Middletown, N. Y.; Mrs. A. M. V., Akron, Ohio; Mrs. M. E. W., Steubenville, Ohio; Mrs. M. R. G., Clear Lake, Minn.; T. C., St. Louis, Mo.; A Subscriber, Boonton, N. J.; Constant Reader, Wilkinsburg, Pa.; Mrs. G. H. D., Meshoppen, Pa.

MRS. E. S. K. writes from Elmira, N. Y., in great distress of mind to say that her son is a patient in the hospital for the insane, and asks most earnest prayer for his recovery. A pathetic letter comes from a Texas reader. It is intelligently written, yet asks prayer for mental as well as spiritual strength. The writer adds: "My mind is very weak and the doctors have given me up. I feel that our heavenly Father will continue to help me." A Mother asks prayer for guidance as to whether or not she should leave her daughter's home where the atmosphere seems to hinder her spiritual life. Her daughter's husband, however, is a spiritually-minded man, so the mother is quite perplexed as to her duty. Mrs. B. O. asks special prayer for her husband, who has palsy in his right arm. She adds: "I believe God will answer."

PRAYERS are asked for revivals of religion at

Chambersburg, Pa.; Syracuse, N. Y.; Good Thunder, Minn.; Waco, Texas (for state-wide prohibition and for the lost everywhere); Hutchinson, Kan.; Spring Hill, Kan. (that class of nine girls may be saved); Monona, Iowa; Medford, Ore.; Lancaster, Ohio (in a struggling church that every hindering barrier may be removed and sinners saved); Ontario, Canada (that seven souls may be saved); Darien, Conn.; Opequon, Va.; Madelia, Minn.; Kibbie, Mich. (in country church); Schoharie, N. Y.; Tyner, Sask., Canada; Biltmore, N. C. (cottage prayer meeting); Pittsfield, Mass. (for conversion of twenty-one men and the reclaiming of two men); Clarksville, Ark.; Benton, Pa.; Beaumont, Ky.; Savona, N. Y. (in the M. E. church); Berryville, Ark.; Athens, Ohio; Marion, Mich.; Orlando, Fla.; Earville, N. Y.; Bishop, Calif.; Napoleon, Ohio; San Francisco, Calif.; Wysox, Pa.; Reader, Silver Creek, N. Y. (that all the students at the A. M. Chesbrough Seminary at North Chili, N. Y., may be saved); Arcade, N. Y.; Mount Pocono, Pa.; Oxford, N. C.; M. J. J., Island Creek, Md. (that the Epworth League of Brooks M. E. Church may grow strong); Wharton, Texas; Mrs. C. H. B. (that a young man licensed to preach the Gospel and who has fully surrendered his life to the Master's service may receive an appointment—at a small charge or mission).

Mrs. E. H. D. asks prayer for complete mental healing; M. M., "Hopeful," Mr. J. M., that their minds may be restored. M. E. H., that mother's mind may be restored. Twenty-four friends ask prayer for mental restoration or strengthening of relatives or friends.

E. V. B., that mother's sight may be restored. Fourteen friends ask prayer that sight may be restored. Mrs. G. M. C., that sight of son's one eye may be restored. Mrs. G. W. T., Mrs. U. H., that sons' sight may be restored. Three friends ask prayer that sight may be restored for relatives or friends.

Seventy-five friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing

Miss M. C. asks prayer that father and two brothers may be saved from the liquor habit; I. L., that four men may be saved from the liquor habit; sixteen parents, their sons; four wives, their husbands; L. M., that father may be cured of the liquor habit. Twenty-two friends ask prayer that friends or relatives may be saved from the liquor habit; J. M., that a friend may be given strength to give it up.

A Sorrowing Mother asks prayer to be cured of the drug habit.

Sixty-eight parents ask prayer for the conversion of sons.

Thirty-seven wives ask prayer for the conversion of their husbands. Ninety-three other readers ask prayer that friends or relatives may be converted.

Twenty-nine ask prayer for special spiritual blessing for relatives or friends, including one that son's life may be wholly surrendered to God, and that he may be led to answer a call to preach the Gospel.

CHRISTIAN HERALD BOO

Two Books by a Famous Past

Rev. J. H. Jowett, D. D., has been described as the most spiritual preach America. He has written two volu "Thirsting for the Springs," and "B by the Traveler's Way."

These two volumes, aggregating 530 handsomely bound in cloth, will be sent tog with the Christian Herald for one whole postpaid, for $2. Or, we will send to old sub ers, FREE, as a reward, these two volum sending us one new yearly subscription t Christian Herald with $1.50.

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"Real People and Dreams" cont about eighty poems and thirty-two s stories and sketches.

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"Forty Thousand Beautiful Quotation

Some years ago the Christian H published a work entitled "Forty T sand Sublime and Beautiful Thoug We have had so many inquiries for it we have decided to republish it.

We will send you this volume, together wit Christian Herald for one whole year, for $3. we will send to old subscribers, FREE, as a re "Forty Thousand Sublime and Beau Thoughts" for sending us two new yearly scriptions to the Christian Herald with $3.

Luther in Light of Recent Resea

While there are several lives of Lut Professor Heinrich Boehmer's fa work, which has attracted universal tention in Europe, is one of the best has ever appeared.

The Life of Luther, handsomely bound in c will be sent together with the Christian H for one whole year, postpaid, for $2.25, or we send to old subscribers, FREE, as a reward, volume for sending us two new yearly subs tions to the Christian Herald with $3.00.

A New "Do Something" Boo

Did you read "Janice Day," which offered with the Christian Herald year? The success of the book was that the author, Helen Beecher L wrote a sequel entitled "The Tes of Janice Day."

We will send "The Testing of Janice D 310 pages, attractive cloth covers, together the Christian Herald for one whole year for or we will send to old subscribers, FREE, reward, "The Testing of Janice Day," for sen us one new yearly subscription to the Chris Herald with $1.50.

Our Art Calendar for 1916

This beautiful calendar is a reproduc of that remarkable picture of Christ w ing beside the plowman in the field, titled "Lo, I Am With You Alway."

We will send this superb calendar together the Christian Herald for one whole year for or to old subscribers sending us their renewal one new subscription to the Christian He we will send two copies of this calendar ma to separate addresses if desired, FREE.

A Companion to the Bible

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We will send "555 Difficult Bible Quest Answered" together with the Christian He for one whole year for $1.85. Or, we will sen old subscribers, FREE, as a reward, this vol for sending us one new yearly subscription to Christian Herald with $1.50.

A Story for the Family Circle

We do not know when we have quite as much pleasure in reading any b this year as "Little Sir Galahad."

"Little Sir Galahad," 376 pages, illustrated handsomely bound in cloth, will be sent post with one yearly subscription to the Chris Herald for $2.00. Or, we will send to old s scribers, FREE as a reward, this volume for se ing us one new yearly subscription to the Ch tian Herald with $1.50.

Our 1916 Almanac

Add ten cents to your subscription to Christian Herald and we will send you the Ch tian Herald Almanac for 1916 postpaid.

Our Red Letter Bibles

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The only genuine edition of the **Red Letter B** is the **Authorized or King James Version,** changed save for the variation of the color in type. Two colors (**Red and Black**) are emplo in accordance with the simple plan devised by late Dr. Louis Klopsch, the **Originator** of the Letter principle applied to the Holy Scriptures.

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Contains Full References; also a **Concordan** Subject Index, and Dictionary, **Helps, Maps,** a **Numerous Illustrations.**

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Only New Testament which contains all words spoken by our Lord printed in Red. Bou in American Levant, with over-lapping edges—r under-gold—with book mark. Issued in both **Authorized and Revised Versions,** and is S **Prepaid,** together with the **Christian Herald for One Year FOR ONLY . . $2.**

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THE CHRISTIAN HERALD, Bible House, New York, N.

Is This Man Your Neighbor's Boy?

IF your boy or your neighbor's boy were known or even suspected by you to be in the ranks of the almost hopeless fellows who, with what hope remains, turn to the Bowery Mission in their hour of need, we feel very sure that though you had given again and again for many years to this work, you would give at least once more. You would not stop because of the monotony of the giving, because of the sameness of the plea year after year, if you had the least idea that some boy in whom you were interested had tripped and fallen into such a state.

And *how do you know that such is not the case?* How can you be sure that some old friend of yours whom you have not seen for many years is asking in his heart that old wistful question, "Where is my wandering boy tonight?" If the notion took possession of you that perhaps the son of some such friend had fallen on evil days and was standing in peril of his soul outside the door of the Bowery Mission, you would not rest until you had done what you could to enable the men of the Mission to throw open the door, draw him in, feed him, warm him up, clothe him, slap him on the back, put an arm around his shoulder, tell him they knew of a job waiting for him, and remind him of his God.

We plead for life's failures, the men who have fallen upon evil days. And we who are strong—we are assured by the inspired writer—should bear the burdens of them that are weak, and not please ourselves. Even a strong man bearing a burden excites sympathy; what of a weak man whose burden is rapidly carrying him under? Why stop to ask if it is worth while? Why still that impulse of the heart by statistics of the many times you have already given to the Bowery Mission? Why grow weary in well doing? Read the few brief statements by the Mission's business manager which are found below. They are mere indications of the results of the work that is being done there.

Suppose you were to come upon a familiar face looking out of the ticket seller's window in a railway station and the man walking along with you should cry out, and rush forward and thrust his arms through the window exclaiming: "My son! He was lost to us, and now he is found again! Praise be to God!" And then the son should say, "Father, this is the result of the Bowery Mission!" Would you be sorry, or would you be glad, at that moment, for what you did after reading this article?

"NOT long ago, while I was sitting at my desk at the Bowery Mission," writes Mr. James T. Hunt, the business manager, "a young man, perhaps twenty years of age, came in and placed in my hand five $10 bills. When I questioned him as to his name and address, he simply said, 'A friend, who knows the Bowery Mission and its work—that's all.' He had not forgotten the bridge that helped him back to a life of happiness and respectability.

"At the Grand Central Station, New York, the other day, as I was buying a ticket, the agent who waited on me called me by name, and asked how the work of the Mission was getting along. He informed me that it had been a great help in his life, and he could never forget what it had done for him.

"The Bowery Mission has been aptly named 'the place where God makes crooked men straight.' I have personally encountered many cases of this sort, where men, once forlorn castaways, had been saved in the Mission.

Many of the Mission converts have become practical evangelists, working at their regular business by day and devoting their evening hours to soul-winning. Groups of these willing workers are sent out by the Mission to speak in churches, at Y. M. C. A. meetings and elsewhere, and their spiritual experiences and earnest testimonies are listened to with intense interest. On a recent Sunday, one group of three converts spoke at two meetings—afternoon and evening—one in a church and the other in a Y. M. C. A. hall, their announced topics being "Out of the Depths," "Where is God?" "From a Bowery Savage to a Christian." Their addresses were stories of souls saved and lives transformed, and made a wonderful impression on all who heard them.

The War in Europe

Continued from page 158

ve a battle took place on January 26 at a place called Menalarie, with indecisive results, though both sides lost heavily. At Kut-el-Amara itself only occasional bombardments by the Turks are reported.

Heavy fighting is reported to have been going on for the past six weeks in the country behind Aden on the Red Sea between the English and the Arabs, but here again none of the details have reached us, so that it is impossible to judge of the results.

During the past week reports reached us of a revival of fighting in Africa. A few weeks ago General Smith-Dorrien was appointed to the supreme command of the British forces in Africa, with instructions to complete the conquest of the German colonies. This action took place in the colony of Kameroon and the fighting resulted in a German defeat near the border of Spanish Guinea, into which territory later reports indicated that the German troops were about to cross, which would mean internment until the conclusion of the war.

Three times during the week the British coast has been raided by German aeroplanes. It is noteworthy that these raids have been made by aeroplanes for the first time, heretofore Zeppelins having been used. There have been reports for some time that the Germans had a new form of aeroplane called the Fokker, which was far more powerful and speedy than the old types, but whose cruising radius was supposed to be limited to a hundred and fifty miles or thereabouts.

The appearance of this type of aeroplane over Kent, Dover and the outskirts of London seems to indicate, however, that their cruising radius is greater than was supposed. The raids themselves accomplished little and the British appear to regard them merely as reconnoitering expeditions, or as extended trials of the new type, and seem to anticipate extensive air attacks on London in the near future.

On the Austro-Italian frontier one infantry fight of moment took place near Oslavia, where the Austrians captured the advanced Italian positions and took with the trenches some 1,200 prisoners besides some artillery. Italian counter-attacks up to the present writing have failed to recover the lost ground. Late in the week the Italians made an attack of the same character on the Austrian advanced positions near Monfalcone but failed to dislodge their defenders. Late reports state that the Italians will evacuate the port of Durazzo.

All along this western front there were steady artillery duels the whole of the week. The only incidents of particular note were the destruction by the Germans of the Cathedral at Nieuport on the Belgian coast, whose towers the Germans affirm were being used by their enemies as observation points, and the renewed bombardment of the City of Nancy by the Germans with their 15 inch guns.

The Germans were successful in infantry attacks both on the Artois front and in the Argonne. On the Artois front, they captured from the French a few hundred feet of advanced trenches near Neuville, and in the Argonne, a couple of trenches near the Four-de-Paris, in each case taking a few prisoners. On the whole, however, these advantages were of little moment.

The British Parliament was prorogued on Thursday, January 27, by the king until February 15. In the speech from the throne the government took occasion to state: "We shall not lay down our arms until we have vindicated the cause which carries the future of civilization with it."

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The men who build Fords, Overlands, Studebakers, Maxwells, and over eighty-five others, equip their motors with Champions —*to get results* which their tests show that Champions alone will give.

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Shrubs, Trees, etc., fully described, beautifully illustrated. No agents. Save money—buy direct from America's leading nurserymen. Hardy, Lake Erie grown stock, 7 kinds of soil, over 1,200 acres, 48 greenhouses. Experts for 62 years. 25 bargain collections of choice Roses, Begonias, Cannas, Bedding Plants, Shrubs, Vines, etc. Hardy Perennials, Fruit Trees, Ornamentals, Hedge, etc. **Safe arrival and satisfaction guaranteed.** Low prices, how and when to plant, etc., all told in free catalog No. . Write today!
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Before you decide on an organ for Church, Sunday School or Young Peoples' Society, you should get my big FREE ORGAN BOOK and details of my direct-from-factory selling plan. I will save you big money.
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Any size or style shipped **freight prepaid** for 30 days **absolutely free trial.** Price so low and terms so easy that no Church, Sunday School or Young Peoples' Society need be without a sweet-toned, resonant, durable, highest grade organ. My organs won highest prize at St. Louis World's Fair and National Conservation Exposition. Fifty year guarantee. Send postal for big, free book of all styles of organs for homes, Churches, Sunday Schools, etc.
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Dept. 84

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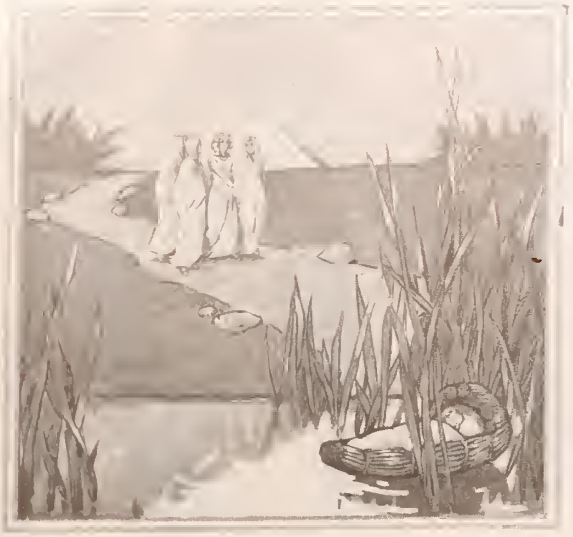


←Suppose this sample picture were one of the regular pictures in the Contest you'd look in your "Gems from the Bible" for a fitting verse

I, who have signed my name on the front and back covers of this book, submit the following Bible verses as individually fitting

PICTURE No. X

I submit the verses in the order of their applicability to the picture. (Number each verse as you write it down; see illustration on page 2.) One, two, three, four or five verses may be submitted for each picture.

1. And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. Ex. 2:5.

HERE you see a page from the Reply Book, and in the corner above a page from "Gems from the Bible." These two books constitute the Outfit with which you can conveniently compete in the Bible Picture Contest. "Gems from the Bible" consists of about 2,000 verses. The Reply Book consists of sixty pages, consecutively numbered, on which you can write your answers. There is plenty of room on each page to make the full allowance of five verses for each picture, if you wish to do so.

G E M S F R O M T H E B I B L

gone up: he stooped down, he couched as a lion. and as an ol lion; who shall rouse him up? *Gen. 49:*

The sceptre shall not depart from Judah, nor a lawgive from between his feet, until Shiloh come; and unto him shal the gathering of the people be. *Gen. 49:10*

Joseph is a fruitful bough, even a fruitful bough by a well whose branches run over the wall: *Gen. 49:2*

And when Jacob had made an end of commanding his sons he gathered up his feet into the bed, and yielded up the ghost and was gathered unto his people. *Gen. 49:33*

And Joseph took an oath of the children of Israel, saying God will surely visit you, and ye shall carry up my bones fron hence. *Gen. 50:25*

So Joseph died, being a hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt. *Gen. 50:26*

FROM THE SECOND BOOK OF MOSES,
CALLED EXODUS.

And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. *Ex. 1:7.*

And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. *Ex. 2:5.*

And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting a Hebrew, one of his brethren. *Ex. 2:11.*

And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand. *Ex. 2:12.*

Now the priest of Midian had seven daughters: and they

12

and then, having found one, you'd write it in the Reply Book

EXPLANATION

OF THE DIAGRAM ON THIS PAGE
ILLUSTRATING THE BEST WAY TO

TAKE PART IN THE

Bible Picture Contes

IN *the upper left hand corner* of this page is a specimen picture. The are 60 like that in the Contest. Let us suppose this one is a re Contest picture.

You, as a contestant, must submit a solution or answer, consisti of one Bible verse—not any verse at all however, but a verse to be take by you out of a standard list of 2,000 possible answers. You must pic a Bible verse (from the eligible list) which describes the picture.

Where will you look for an answer? Where else but in the litt volume containing the standard 2,000! You open the book (it is t one entitled "*Gems from the Bible*"), you scan one text, then another-it is not long before they are almost all in your memory—and you con upon a Bible verse that suits. In this case your search would bri you to *the page from "Gems from the Bible" shown up above here.* Yo would readily pick the verse about Pharaoh's daughter spying the a among the flags. Good.

Now, what next? Don't write us a letter saying "My answer picture No. so-and-so is——" then giving this verse. A Contest must carried on uniformly. With every copy of "Gems from the Bible," w supply a specially designed blank book, known as *Contest Reply Boo* This book contains various items of value, but here (on the left) w *show you part of a Reply Book page* numbered to correspond with on picture in the Contest. That's where you write the Bible verse you wis to submit as your answer.

You may find still another text in "Gems from the Bible," which equally applicable with the first verse. Very well: you are permitted t enter as many as five different answers for one picture.

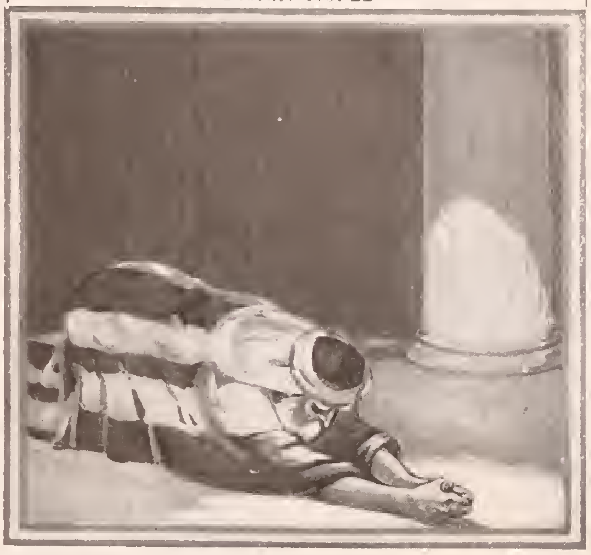
There are 60 pictures and there are 60 ruled pages in the Reply Boo When you have worked out your answers for all the 60 pictures, sen in your Reply Book to the Christian Herald; and you will have don your part.

The First 21 Pictures Are Given to All Who Ask for Them When Ordering the Bible Picture Contest Outfit

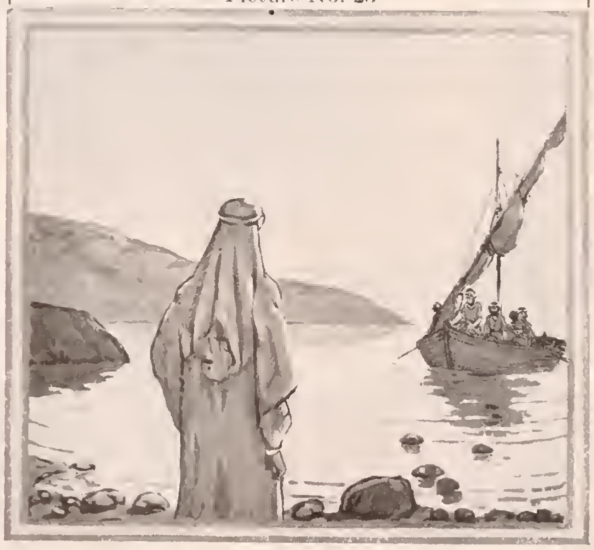
You Should Start At Once

There is Solid Enjoyment and Educational Interest

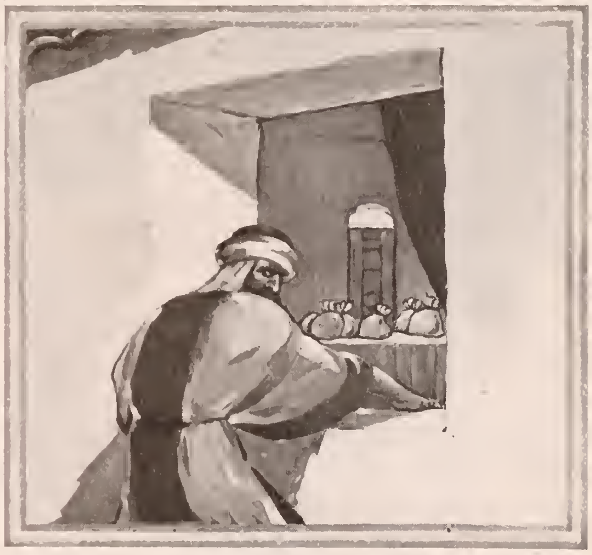
Picture No. 22



Picture No. 23



Picture No. 24



Ideal Recreation

YOU who have read the Bible through, perhaps many times, can testify how *a new, unfolding meaning* is per- eved now in one verse, now in another, a each review.

The Bible Picture Contest is not in itself a s tematic course of Bible study—for our r ders surely have other facilities (including o er departments in this publication) for s h instruction. Nevertheless this Contest i proving productive of a freshened interest i the Bible, and of a greater familiarity with i contents. We know this by the letters of c mmendation that keep coming to us.

You can be certain that you are not wasting your time when you turn for recreation to the ble Picture Contest. You will quickly discover how profitable a pastime this is. You are tain to win the prize of better Bible knowledge, and may win one of the valuable material zes as well.

$1,250 First Reward

419 Rewards, Totaling $3,500

First Reward	$1,250 cash
Second Reward	625 cash
Third Reward	350 cash
Fourth Reward	250 cash
Fifth Reward	150 cash
Sixth Reward	100 cash
Seventh Reward	75 cash
Eighth Reward	50 cash
Ninth Reward	20 cash
10th to 24th Rewards, each $2.50	37.50 cash
25th to 419th Rewards, each $1.50	592.50 cash
419 Cash Rewards in all, aggregating	3,500 cash

In case of ties, full rewards will be paid the tying contestants.

SOME POINTS OF INFORMATION

F *you haven't started in the Contest yet*, the big coupon at the bottom of this page will interest you. All the back pictures (Nos. 1 to 21 in- sive) will be sent, as well as reprint of the es, object lessons and all other needed infor- tion, on request, with the Contest Outfit.

No text will be accepted as an answer for a picture less it is one of the 2,000 Bible verses contained in e book, "Gems from the Bible," published by us. e reason for this procedure has already been ex- ined—to make opportunity equal for all and to sure emphasis on observation and judgment ther than deep knowledge.

You can do one of these two things: either tain the free list of references from us; or secure e maximum of convenience by obtaining the tle book "Gems from the Bible." "Gems from e Bible" is the exclusive list of possible answers.

DON'T *be satisfied with the first obvious text* that comes to your eye. Remember that we have ked for the *greatest number of correct answers* for the pictures. If there are two for a picture and you submit only one, you have failed to do your best. You must search "Gems from the Bible" to find all the applicable quotations. You will enjoy the hunt.

An answer for a picture means one whole Bible verse (out of "Gems from the Bible"), neither more nor less. If part of the verse applies to all of the picture, or part of the picture to all of the verse—once you decide on the closest possible match, it is the complete Bible verse (and only one, not several) which you must submit as one answer. Then, if you wish, you may submit additional different answers (not more than five, including the first) for the same picture. If you hesitate which of two to leave out, omit the longer one.

The answers are to be submitted only after you have seen *all* the sixty pictures.

Complete equipment for contestants consists of "Gems from the Bible" and Reply Book. These two books form the Contest OUTFIT, offered as a premium with subscription.

CUT ALONG THIS LINE

HOW TO OBTAIN THE OUTFIT OF

"Gems from the Bible" and Reply Book

(Mark X in front of offer you want.)

Accept any one of the following five offers **and we shall at once send you** free of charge and prepaid the Contest OUTFIT consisting of "Gems from the Bible," Reply Book, rules and information and everything else you need.

OFFER NO. 1: Send us a yearly subscription to the Christian Herald (new, renewal, or extension—for yourself or some other person) at $2.00.

OFFER NO. 2: You being a subscriber, send us a yearly subscription to the Christian Herald, in behalf of some other person, at $1.50

OFFER NO. 3: The same as offer No. 2, except that the new subscriber will also receive an OUTFIT if, instead of $1.50, you send $2.00.

OFFER NO. 4: Send us two yearly subscriptions, one for the Christian Herald and one for the Modern Priscilla (a monthly magazine for the home), at the total price of $2.50. One or both can be for yourself or anybody else. New, renewal or extension.

OFFER NO. 5: Send us two yearly subscriptions, one for the Christian Herald and one for the Orange Judd American Agriculturist (a live weekly farm paper published separately for different sections of the country), at the total price of $2.50. One or both can be for yourself or anybody else. New, renewal or extension

BIBLE PICTURE CONTEST ORDER COUPON

Date.................1916

The Christian Herald, Bible House, New York City.

Gentlemen:—I enclose $ . . . . , for which fill the Offer to the left which I have marked with an X, and send me the Bible Picture Contest Outfit, consisting of "Gems from the Bible" and Reply Book, free and postpaid immediately.

(Cut off the bottom of this page, along the dotted line. If you want the 21 back pictures sent you free with the Outfit, write on bottom margin of page: "Send 21 back pictures free with the Outfit.")

Name . . . .

Address . . . .

NOTE: This coupon may be either cut out or copied.

Address: THE CHRISTIAN HERALD, BIBLE HOUSE, NEW YORK CITY

BLUE STREAKS

THERE can be no better value than these Goodyear Blue Streak bicycle tires.

Yet our price for the non-skid is $2.50 each — wherever you live — and you get Goodyear standard quality, in a guaranteed tire.

Your dealer can easily get Blue Streaks if not now in stock.

You can always tell a Goodyear by the beautiful white tread with the Blue Streak on each side.

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AKRON
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Ro-San

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More Comfortable Healthful and Convenient than the Out-Door Privy

Eliminates the open vault and cesspool, breeding places for germs. Have a warm, sanitary, odorless toilet right in your house. No going out in cold weather. A boon to invalids. Endorsed by State Boards of Health.

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Put It Anywhere In The House

The germs are killed by a chemical process in water in the container, which you empty once a month. Absolutely no odor. No more trouble to empty than dishwater. Closet absolutely guaranteed. Write for full description and price.

ROWE SANITARY MFG. CO. 230 ROWE BLDG., DETROIT, MICH.

Ask about the Ro-San Washstand—Hot and Cold Running Water Without Plumbing

GREGORY'S
60th Birthday
Bargain Seed Offer
Only 10c.

GREGORY'S HONEST SEEDS

We want to celebrate our 60th anniversary by getting acquainted with 25,000 lovers of flowers. To do this we are making an unusual offer of five packets of our finest flower seeds for 10c postpaid. These include *Aster*, finest mixed, *Bachelors Button*, the old favorite. *Phlox Drummondi*, a great variety of colors. *Poppy mixed*, very showy for borders. *Petunia, finest mixed*, excellent for bedding display, including Garden Blue Print with five packets, only 10c. *Valuable Catalog Free.* Tells how to successfully grow all kinds of flowers and vegetables. Offers money-saving on choicest and best varieties. Illustrated. Send 10c for special offer of 5 packets Gregory's Honest Seeds described above. 60th Anniversary Catalog, **free.**

J. J. H. Gregory & Son, 319 Elm St., Marblehead, Mass.

FREE BOOK WAGNER PARK Flowers

At prices that will surprise you. Our Roses [illegible] from Coast to Coast. Free delivery everywhere in the U. S. We assist you to plan [illegible] Our years of experience at [illegible] free. Our instructive catalog will [illegible] creating the most artistic and [illegible] whether yours is but a small [illegible] Write today for catalog 94.

WAGNER PARK NURSERY CO., Box 867, SIDNEY, OHIO

SAMPLE OUR SEED

Three earliest vegetables in cultivation for 10c. One packet each, Robinson's Earliest Tomato, Earliest Round Red Radish, Earliest Lettuce, 10c to new customers. Regular price 30c. CATALOG FREE.

C. N. Robinson & Bro., Dept. 64, Baltimore, Md.

More Views on "Preparedness"

"Preparedness" Antagonistic to Christ

WHY should there be any argument in a professedly Christian land over the subject of national preparedness? Christ came to earth the avowed exponent and expounder of spiritual law.

Were his utterances upon self-defense so unintelligible that we fail to understand? There may be in Scripture many passages with hidden and symbolical meaning that to the natural mind may be difficult of understanding; but what excuse can we possibly have for misinterpreting the following short, terse, concise commands:

"But I say unto you, that ye resist not evil."

"Overcome evil with good."

"Put up the sword into his place; for all they that take the sword shall perish with the sword."

The idea of "preparedness" is antagonistic to Christ's doctrines. It is an insult to divinity to discuss it. Preparing to meet our enemies with deadly weapons, ready to violate his expressed command to resist not evil! Unwilling to adopt his plan of "overcoming evil with good"!

We have played fast and loose with spiritual law down to the present moment. We have for ourselves substituted a code of morals from natural law, and have called ourselves Christians.

By "preparedness" this nation, in effect, says to our brothers, "We prefer not to kill you, yet at the same time we distrust you, we suspect you, and we are getting ready to kill you whenever occasion requires." Are we so foolish as to call this Christianity? "Ye are my friends," said Christ, "if ye do whatsoever I command you."

Plainville, Conn. D. C. PECK.

What the West Stands For

I LIKE the stand you take against the wild craze to stampede the American people into huge preparations for war. The West wants nothing of it. What we do stand for is proper coast defenses, including battleships, submarines, arms and ammunition, *all manufactured by the government.* No private contracts in this. And we stand for 100,000 or 125,000 men in the regular army as a nucleus and no more. Great military preparations always have led and always will lead to war. If we are always right there will be very little occasion to fight. OSCAR BOOTH.

Central City, Neb.

Let Us Have Peace—Not War

I HAVE been a subscriber for the Christian Herald a number of years and consider it one of the very best papers published. I am glad of the stand you have taken on the war question, and as to the much-talked-about "Preparedness." I hope you will always continue on the side of right. May God bless richly all who are in any way connected with the publishing of so good and helpful a paper.

MRS. JENNIE A. CASSEL.

Hummelstown, Pa.

National Unrighteousness a Danger

THE published views of your readers are interesting and add to the attractiveness of your valuable paper. Every living being who desires peace can have "the peace of God which passeth all understanding," but to expect peace among nations where the Prince of Peace is not recognized in the government is not reasonable or consistent. "They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace."

This country was founded by Christian men and belongs to Him who is heir of all things—King of kings, King in heaven and King over all the earth.

How can the good Dr. Sheldon expect this nation to escape war—regardless of whether a majority of people do or do not favor war? "The nation that will not serve me shall perish." The great European war is said to be a commercial war, and it is but a short time since our high tariff was making war for commercial gain on other nations, and this regardless of the fact that God "hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17:26).

So long as our nation denies Christ's authority in our fundamental law, sanctions immoral divorce, breaks the Sabbath, sells intoxicating liquor, prevents our fellow-beings of other nationalities from commercial intercourse through high tariff, and unjustly discriminates against the colored peoples, we shall need some kind of armor for defense against a sure coming day of reckoning.

Conscience makes cowards of us all, and we need not blame our high tariff friends if they insist on a large army and navy. Some of those nations in Europe and Asia whom we have wronged through the commercial acts of our government and owing to the color of their skin may feel aggrieved, especially as we continue to send them missionaries. No; so long as we don't recognize God any better than we do—thereby forfeiting his favor and protection as a nation—we would better do the next best thing and fortify, lest some wandering Danite tribe might observe us as "quiet and secure" and we share the same fate as Laish.

Chicago, Ill. J. C. MCCANDLESS.

America's Great Opportunity

I HEARTILY endorse your ideas in regard to "preparedness." "Once to every man and nation comes the moment to decide." I feel that that moment has come for the United States to stand strong for peace, and by our actions show ourselves followers of the Prince of Peace. I pray that the Christian Herald may be used in a way to bring this about.

Conway, Mo. ANNIE DAVIS.

"Blessed Are the Peacemakers"

I BELIEVE we, as individuals and as a nation, have a right to believe that we shall be blessed if we are peacemakers. I believe it is the history of nations that they that have taken the sword perish by the sword.

I was reading in the Herald that the cost of the present war was $50,000,000 daily, and it told what good things it would do and how if a small part of the money that is spent for war and preparing for war was rightly used, there would be no more poverty and want. I think we who believe that, ought to let our Congressmen know how we feel and ought to teach and talk peace.

Bradentown, Fla. T. B. GALLUP.

"Preparedness" and "Fat Contracts"

I WOULD like to see you take a still more decided stand against the "preparedness" advocated by President Wilson and the arms and munitions interests. I think all the jingo talk in the papers is published to create a sentiment in favor of preparedness, that the munition and arms concerns may get fat contracts from the government.

Jetmore, Kan. JOHN BRUMFIELD.

"Preparedness" Leads to War

IT seems to me that by trading in munitions for war we are only encouraging the nations now at war, showing them that we believe in war. We too are preparing for war. I believe if we had been spending the mon in spreading the Gospel these genera ons past that we have spent on battl ips and other war tools, we might have een more enlightened and thereby have ept down the evil spirit and war vil. This preparedness has not one pta of love in its tone. It is only a lou ry, "We dare you to molest us. W vill surely kill the last one of you." his world is forgetting the God of ve; malice and hate are the upper ost thoughts. Loving a sinner has wor m, but hate never. Why not love a n ion and win it? We never can win by preparing to fight. If this nation s a solid phalanx of love and peace, in ad of being like a balky team, some p ng for war, others for peace, we i ght gain the whole world for Christ in ad of preparing for war.

MRS. E. C. BLOOMFIE

Lincoln, Kan.

No Danger of War With Eur e

THE foreign nations have a less at home that will last as long a ny now living will remember. We v ld make the most stupendous blunde ny nation ever committed in preparin for what is not and in no way can ev e. The nations in war are so exha d, they would never make such a ve re. When we learn who is agitating fo his preparedness, we find it is the n ey power, the men of finance or the n u-facturers who see in war a gam or millions for their pockets.

The President referred to this w as a foreign affair and urged that we st be neutrals, which we accepted as e. He even assisted in appointing a n-mittee to go abroad with Pres nt Jordan to see if peace could n be arranged. He was very anxiou or peace, a view in which the nation j ed and approved. Had he continue in the same way, he would yet ha a united nation to back him. Ha he continued his peace policy and ret ed shipments of war material, he w ld long ago have accomplished tha in which he failed. A. H. GRIE

Lawrence, Kan.

The Only Way for Christiar

I FEEL as to the question of e-paredness that the first tho ht should be "What would Jesus do?" d what did he tell his followers t lo when he was on this earth in the m of a man?

I can't see any way other tha he Christ way and that is not the wa of war, but the way of love and peace As of old, our prayer should be "I d, increase our faith," and perfect th destroyeth fear. As Elisha said, " ar not, for they that be with us are re than they that be with them."

Perry, Mo. L. O. KEITHL

True Christianity Against "P paredness"

IN the December 16 Buffalo Ex ss Dr. Hobbie says: "I nowhere d in my Bible that war is an evil or ." At quite a large Sunday scho I attended some time ago the sup n-tendent asked: "How many know e commandments?" Two hands went p. Had he asked how many have d Christ's sermons recorded in Matt v, Mark, Luke and John I suppose al t the same number of hands would e raised. Is it any wonder Christians e murdering each other in Europe d favoring preparedness in America? he Christians are not doing so and will t do so.

The American Church Peace Unio is against preparedness. It is compose f twenty-nine different church organ -tions. Say they, "Military prepa -ness has proved inadequate as a s -guard against war." All pastors e asked to help foster a deeper spiri f racial sympathy and international g d will. ALFRED KIEFE

Lackawanna, N. Y.

Model

83-B

Overland

$695

Roadster $675

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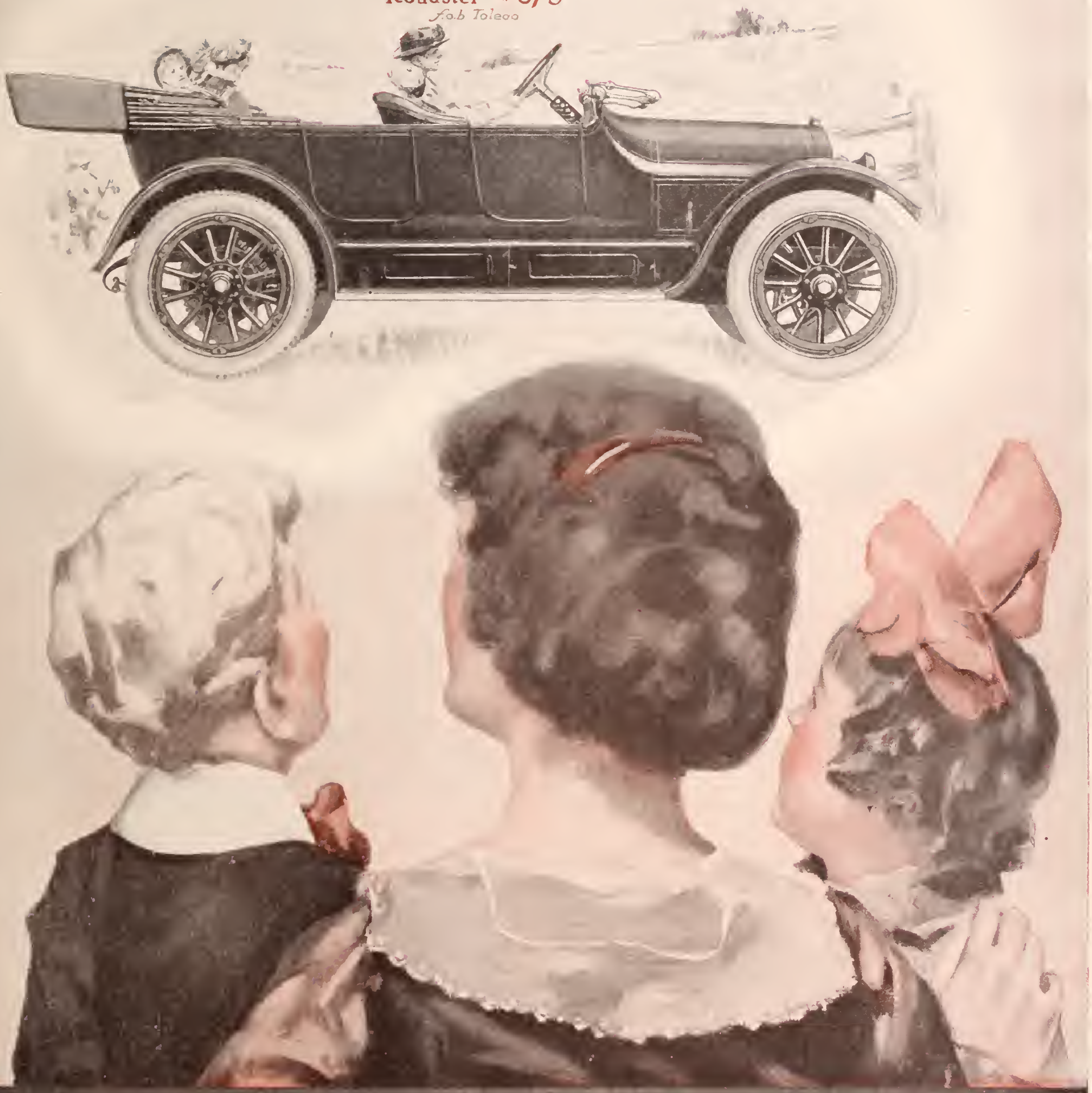

Now—Let Your Dream Come True

For you can now have the big, comfortable, beautiful family car—

The thirty-five horsepower Overland—

The economical means to a bigger, broader, healthier, happier, family life—

For $695.

And though the price has been reduced the car is improved.

It has the very latest en bloc type motor with a smooth flow of abundant power and an exceptionally fast "pick-up."

Here is the car (with improvements) which has outsold, virtually two for one, any other car with a wheelbase of more than 100 inches.

Never before has the purchaser had so well founded, so emphatic, so conclusive a popular value-verdict to tell him which car to buy.

Time after time upon the completion of one production program we have enlarged our capacity, bought material for a bigger output and set a new and supreme standard of value.

And invariably there has followed a long period during which even the larger output has fallen thousands of cars short of satisfying the demand.

This time the value is greater by far than ever before.

We know that the price for this model will never be lower.

But we cannot guarantee that it will not be higher, for we are in the midst of a strong advance in the prices of materials.

Now is the time to order your car either for immediate or later delivery.

See the Overland dealer at once and make your arrangements now.

Catalog on request. Please address Department 369

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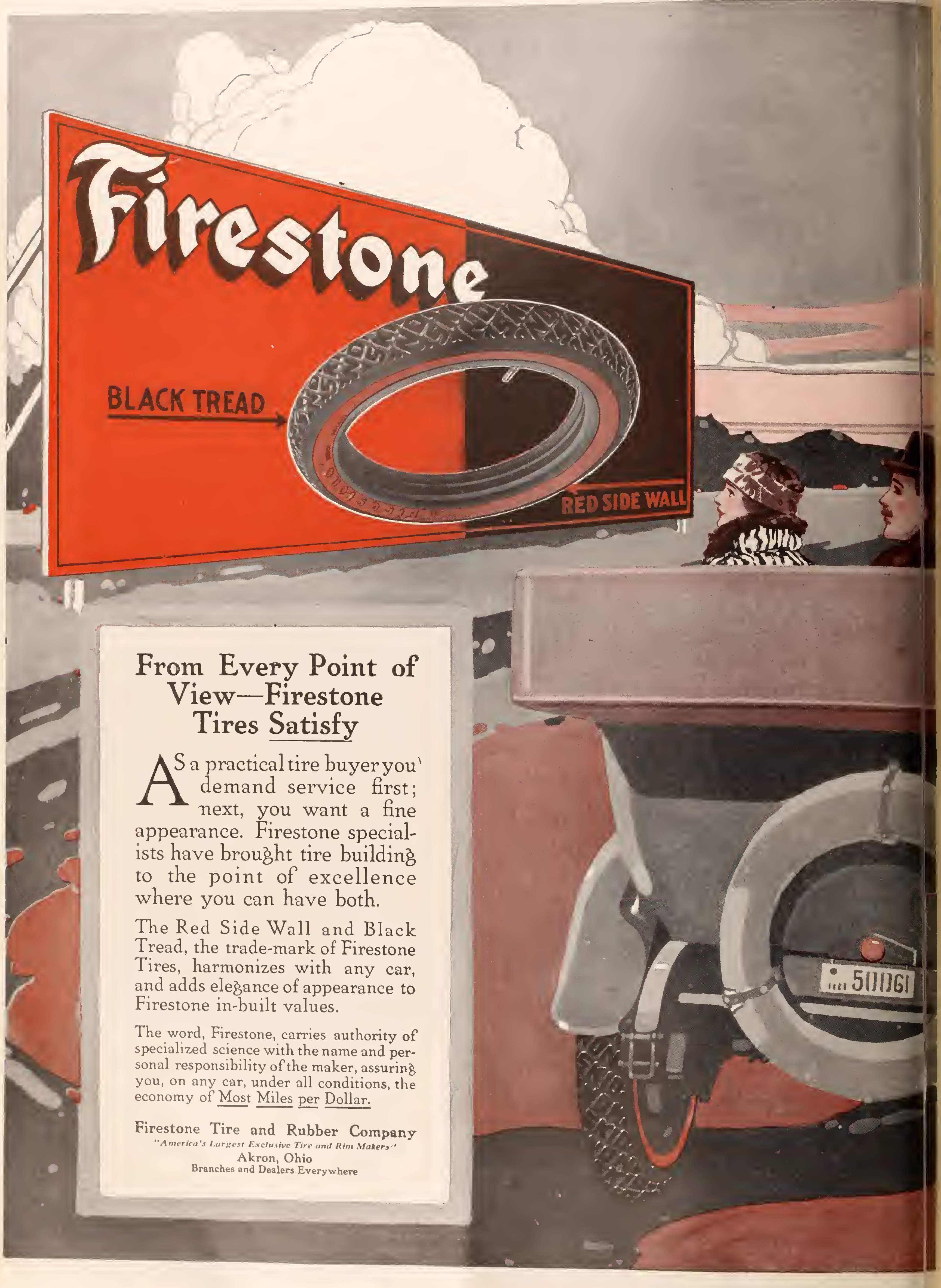

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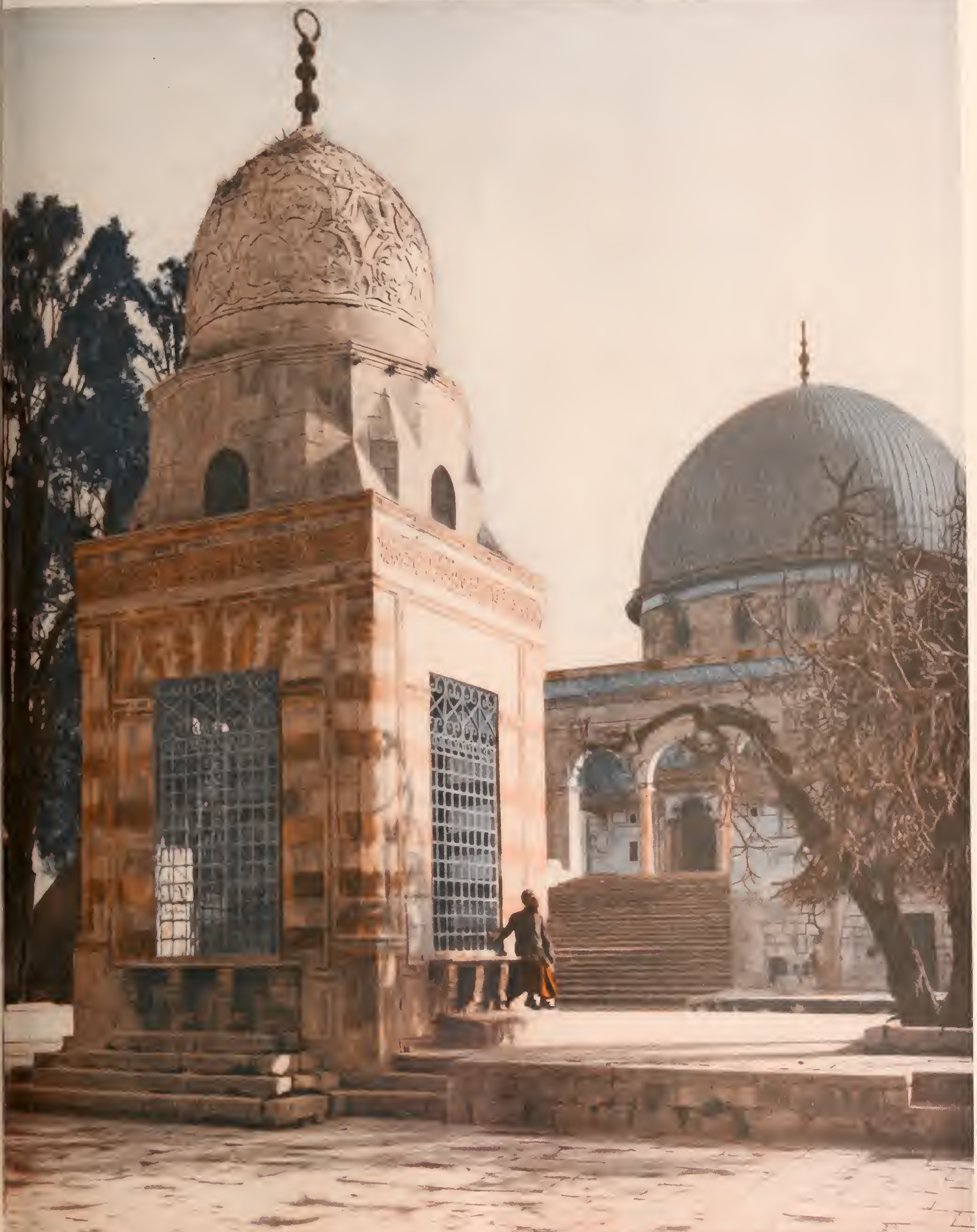


Photograph by American Colony

"THE FOUNTAIN" AND MOSQUE OF OMAR AT JERUSALEM, ERECTED 1468

Our Mail-Bag

NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

Y. V. T., Peoria, Ill., and D. E. McK., Brookline, Mass. I was deeply interested in your answer of November 26 replying to B. L., Iowa. In your answer you said "We have many good reasons for believing they know our present life and circumstances." I wish you would kindly give in the Mail-Bag some of the reasons above mentioned.

First of all is the fundamental conviction of the truth of immortality. If we accept at all the promise that life exists after death, such an existence would seem to imply the power to be conscious of events in the world of matter. Referring to the Scriptures, we notice the words of Jesus in relating the parable of the rich man and Lazarus, that the rich man seemed to know the condition of his brothers in the world he had left. If this is true with those who have not reached the heavenly places, how much truer must it be of those who are safe with our Lord? The words of Jesus, "There is joy in the presence of the angels over one sinner that repenteth" (Luke 15: 10), indicate that inhabitants of the heavenly world are aware of events in this. We have frequently in the Mail-Bag gone over the arguments and passages which indicate that those who died in the grace of Christ are happy and conscious, and this in itself would seem reasonably to imply that they have the power of observing the affairs on earth. To these inferences must be added what seem to be many well-substantiated psychic experiences in which Christians on earth have been conscious of being in communion with the spirits of those who have died; such particularly as the death-bed experiences of saints of Christ who have seemed to see Christian friends and companions who had previously died.

Mrs. M. E. F., Walla Walla, Wash. The descendants of Esau are generally believed to be the Edomites.

Subscriber, Cauthornville, Va. We cannot answer your question, which should be referred to some competent medical authority. Any judgment formed in advance might prove very unjust.

Thad, Ozmon, Conn. If the daughter feels it to be her duty to care for her stepmother, she may be justified in doing so. On the other hand, if she believes that she can make a proper and satisfactory arrangement, with skilled help to take her place, the case would be different. Whichever way she decides, she will doubtless act conscientiously, and her decision ought to be respected. There may be circumstances that put such an arrangement as you wish out of the question.

Inquirer, New Milford, Pa. The story that Ingersoll recanted in his last hours and confessed the truth of Christianity has never been verified.

Mrs. C. E. P., Rockford, Ill. Much of the enthusiasm which is awakened at the outset among the friends of missions in our churches subsides owing to the lack of personal contact with the work. If your class would undertake to give a modest amount regularly toward the support of a missionary, or for the education of a heathen child, or for any other specific purpose and would get into touch with the missionary, the latter would be more than glad to send them a letter at stated intervals, telling something about his work. The day on which such a letter came would be literally a "red-letter day," as far as class interest and enthusiasm are concerned. We know of people who have been enjoying this privilege for years and who would not think of stopping. Their enthusiasm never wanes, because they feel that they have a substitute at the front to pray for, to encourage and to help with their support.

M. E. A., Carthage, Mo. If by the "fruits of civilization" you mean the evils and wickedness of the times, in both Europe and America, it would be illogical as well as unjust to attribute them to the teachings of the Christian churches. It is not religion, but the neglect of it, that has caused the trouble. God's laws and his supreme rulership have been ignored and the teachings of Jesus Christ neglected. Yet all history teaches that the permanence of any nation or government depends upon such recognition. "Blessed is the nation whose God is the Lord," says the Scripture and Daniel in the passage to which you refer had the same basic idea when he wrote, "The Most High ruleth in the kingdom of men and giveth it to whomsoever he will." (Dan. 4: 17, 25, 32.) The same warning is thrice emphasized in a single chapter. There is always a temptation to draw parallels from history; but no one can foresee the outcome of the present international strife, nor the effect it may produce on the world's spirituality. We have no reason for pessimism, however. Christianity is progressive, as its record for 2,000 years has demonstrated, and we believe that after the world-war is ended, the Christian faith will be the sole victor, and will lead the nations back to the Saviour and his teachings, which will redeem society and raise out of the ruin a nobler, better, more spiritual civilization than any we have yet known.

Mars or Christ?

By ELISHA SAFFORD

HE hath levied toll of your forge and mill;
Day in, day out their red fires blaze;
Your wheels must turn at his sovereign will
While ye toil like serfs in the choking haze.
He hath levied toll of your iron and brass,
The gold and the grain that ye sorely need;
You must drive your herds from their native grass
To glut the maw of the despot's greed.
Ye have paid him toll, and more and more
Ye must pay, and the payings never cease.
Yet ye do all this for the god of War!
Would ye do as much for the Christ of Peace?

HE hath dragged your ships through the churning tides,
Away to the east, away to the west;
Black guns that gape from their brazen sides
Proclaim to the shuddering world their quest.
Their tall stocks belch their scorching breath
Like angry storm wracks 'gainst the blue;
Their crashing broadsides flame with death
And stain the waves to a crimson hue.
But he asked for these and ye paid him toll,
In ships and guns ye have calmed your fears,
Though the very keels that he laid he stole
From the orphan's prayers and the widow's tears.

HE called, and ye sent him a million men,
He called again and ye gave him more;
Ye cheered while he tore them from field and glen,
From wan-faced wives at their cottage door.
He haled them through mart and busy shop
To be maimed and spitted and scourged and flayed;
To be hurled in torrents that never stop
To graves that his fierce blood-lust hath made.
Ye have given the bravest and best ye bore
To be winnowed and slaughtered without surcease.
Ye have done all this for the monster War!
Would ye do as much for the Christ of Peace?

GO read the truth that is born of blood,
That leaps from this welter of smoke and flame,
The truth that ye blindly have long withstood,
And scornfully mocked to your bitter shame.
"O men and women, whatever your creed,
Had ye made for the world such sacrifice,
Ye had lightened its burden of human need
And kindled new joy in its sorrowing eyes.
Ye had clothed its naked and fed its poor,
Ye had changed to laughter its dole and tears;
Ye had brought the King to your very door
And hasted his coming a thousand years."

Mrs. M. E. L., Edinburg, Ill. Commentators have expressed the opinion that the probable reason why Daniel was not included in the summons to Shadrach, Meshach and Abednego was that he may have been at some distant part of the empire on state business; or the enemies of the Jews may have decided to begin with those near at hand and who had less influence, before attacking Daniel. Besides, Daniel was regarded in a very special light by the king (see Dan. 2: 46) and hence was not required to bow to the image.

B. F., Dayton, Ohio. The evidence of the existence of Jesus, furnished by secular writers, includes first of all Tacitus the historian, who, about 115 A. D., wrote that the Christians whom Nero persecuted were named after Christ, who was put to death by Pontius Pilate in the reign of Tiberius. Pliny, Roman governor of Bithynia, about 122 A. D. wrote to Trajan concerning the best method of dealing with Christianity—which he called a "superstition" that had spread till the pagan temples were almost forsaken and the trade in sacrifices ruined. "These Christians" reverenced one whom they called Christ and to whom they sang hymns and prayed. Josephus in his "Antiquities" twice makes mention of Christ, and although the genuineness of the passages has been disputed, they have never been successfully shown to be spurious. The passages are in Ant. XVIII: 3: 3 and Ant. XX: 9: 1. Furthermore, there was evidence in the Talmud itself—a fact well understood by eminent Hebrew scholars today.

Mrs. O. P. J., Iowa. The passage in Jonah 3 : 10, in which God is spoken of as "repenting," is frequently misunderstood. When the message was sent to the people of Nineveh, they were so ripe for judgment that their destruction was inevitable, should they continue in sin. But the moment they showed evidence of real repentance, the divine attitude—in conformity with God's immutable laws in dealing with sinful men—was relaxed and the punishment averted. This indeed was the object of the mission to Nineveh—if they turned from their sin, they would be forgiven and the disaster would be averted; if not, then they should perish. There is nothing inconsistent in God's attitude, nor was there at any time a change in his twofold purpose. The change was in the Ninevites, who by repenting became objects of mercy as the divine law provided.

Reader, Fullerton, N. D. He is a very poor Christian who, having health and opportunity, does not avail himself of the privilege of worshiping God in his temple. There are so many injunctions in the Bible on this point, and so many promises of blessing attached to it, that we are surprised that anyone cl ing to be a Christian should overlook em. Again and again we are enjoined not forsake the assembling of ourselves toget in prayer and praise and worship in d's house. Both under the Old and the ew Dispensations, this is a rule laid down the godly to follow. "A day in thy c s," wrote David in Psalm 84, "is better n a thousand." "How amiable are thy er-nacles, O Lord of Hosts! My soul lo th, yea, even fainteth for the courts of the d." "Blessed are they that dwell in thy se: they will still be praising thee." Whil is possible for one to be of a retiring na e—even a hermit—and still live a Christia ife, the usefulness of such a life must be ins ifi-cant in comparison with that of one wh uts all his talents and energies into the d's work in hearty cooperation with the th-ren. Union is strength in spiritual in secular things. Therefore, unless sickr or some insurmountable obstacle preven our attendance at church, we miss much the real Christian life, and restrict our own lue as Christian workers by remaining away

Mrs. N. B. Some time ago it was anno ced in the Mail-Bag that the 119th alm contains in every verse but one som rm of reference to the law of God. hat verse is meant?

The statement is often made that every rse of this Psalm contains some such refe ice. But this is hardly correct. Verse 122 ds, "Be surety for thy servant for good; l not the proud oppress me." It is hardly p ble to make the word "surety" refer to d's law. In verse 90 the word is "faithful s," but faithfulness here is described as uni sal and eternal, and so may be said to imply d's law. In verses 3 and 37 the word is "v s," and this too, implies a law—a law of c uct and operation. But verse 122 asks ply for a personal assurance, and so seems dly to refer to law.

Subscriber, San Francisco, asks i any reader of the Mail-Bag can name the aut of the poem which contains this stanza:

"Perhaps some day when I'm weary,
I shall think of myself again;
And loneliness shall fill my heart
With a selfish wearing pain;
But I know I can trust my Father
To send an angel down,
To point my gaze from the cross I b
To the bright and starry crown"

F. B. McG., Iowa State College, es, Iowa. Write to the foreign missionary rds for information on industrial and agricu ral work in mission fields. We believe tha gri-cultural work is taught at some of the mi ons in China, India and elsewhere. Look the work of George A. Roberts of I. S. at Old Umtali, South Africa.

W. W. G., Viola, Kan., sends this tle descriptive note of a scene familiar in any homes, but to which too many others e a stranger: "When the children were sm we had evening worship while we still sat a nd the supper table, and before the childr got sleepy. On Sabbath evenings all took p in prayer. The Lord's Prayer was often u in the morning. How lame the common e se. 'Haven't time!' For what family coul not repeat a verse of Scripture each and have ief prayer, not taking over five minutes, ich would be far better than no recognition of l?"

H. N., Scarsdale, N. Y. The Moody in-ing School, East Northfield, Mass., Ha on Institute, and several others of the same ass will furnish the information you want i ou write to the secretaries.

Mrs. C. M., DeWitt, Iowa. If the gam in any sense a gambling one, better leave it ne. It is a good rule to "avoid even the appea nce of evil," and to remember that, while a ing may be harmless as far as we ourselves ar on-cerned, the result of our example, if we ac-tice a doubtful pastime, may be to lead ers wrong, with far more serious consequen .

D. W., Medina, Ohio, writes: "I notic In the Christian Herald the couplet:

'What I gave, I had.
What I kept, I lost.'

Many years ago, it is said, an epitaph as found on a tombstone with these lines:

'What I spent, I had;
What I gave, I have;
What I had left, I lost.'

I thought you might like to keep in me ry the triplet instead of the couplet. I am a ld subscriber, seventy-two on my last birt y."

Our reader's memory is keen and her q a-tion is doubtless correct. We are glad to w its origin.

THE · CHRISTIAN · HERALD
An Illustrated News Weekly for the Home

Making Over the Koreans

By F. HERRON SMITH

ONE might easily have made himself believe he was on Fifth Avenue, had it not been for the crowds of brown-faced, sailor-hatted, white-clad people about. A hurdy-gurdy was grin ng out the latest tunes. The streets were brig ly lighted, and the great newspaper building in ron of which we stood was ablaze with hundreds of elec e lights. Even as we looked, a gigantic sign in a s nge language flashed before our faces. Our eyes wandered to the righ to behold one of the ost beautiful illuminat s imaginable; the ven able and picturesq South Gate of Seo outlined with hundre of incandescent ligh. It is doubtful whe er ever before an illu nation has followed suc nusual and graceful es. A searchlight, stat ned on the mountai de above it, was poi ng its finger of ligh hither and thither.

T our left was anoth great gate delin ed in electricity aga st a dark mountain, and clustered about it and in front dozens of glit ring towers. On th tallest, another sea light was located; an above, a Zeppelin-sha d captive balloon, ga with colored lights, pro aimed the merits of a p ular brand of toothpo er and cosmetics.

every station in Ja n and even on the ste ers we had seen the orgeous posters of a rean dancing girl ad rtising the Chosen In strial Exhibition, cel rating the fifth anni sary of the annexatio and we needed no guide to tell us that we were in th midst of it. It is five years since old Korea died an Japan as coroner took charge of the remains. Ja n is unique. Most countries would have crem d the corpse and gotten what they could from th ashes. Japan decided on resuscitation, and a ve able resurrection is taking place. Only the other da Dr. Robert E. Speer, at a luncheon given in his honor by the governor general, Count Terauchi, said that Japan's policy toward Korea was unique in two respects.

JAPAN is the only country that is subsidizing its colonies to any great extent (from four to six millions, gold, a year), and Japan is the only strong and virile nation that has offered and is trying to assimilate a weak nation over which it has secured control. Dr. Speer was filled with amazement at the changes that had taken place in the eighteen years since he had visited Korea, and even we who live in Chosen are amazed at the miracles that are constantly taking place before our very eyes. The great X of the railroad is constantly being extended till it now totals more than 1,000 miles, and the upper right hand is rapidly stretching toward Vladivostok. Were it not for the railroad the exposition would be an impossibility, but with its aid some 20,000 people each day are viewing their modernized capital and the exhibits showing what has been accomplished in the past few years.

General Terauchi takes more pride in what the Koreans have accomplished than in what is done by the Japanese. He looks on them as his children and has instilled into the Japanese the feeling that they must treat the Koreans as younger brothers and sisters. Where a few years ago it was not unusual to see a Japanese beating or kicking a Korean, nowadays one can travel from one end of the country to the other, as the writer does, without seeing a single case of cruel treatment. A friend from Tokyo expressed surprise at the contented appearance of the people and at the rapidity with which they are acquiring Japanese and adapting themselves to the new conditions. It is a fact that while there may still be apprehension in the hearts of some, the only Koreans who are greatly dissatisfied with present conditions are the officials whose graft has been stopped once and forever, and a small number of really patriotic young men who are grieving that their country has disappeared from among the nations and who would rather be citizens of a mean and insignificant but independent Korea than part of a great Japanese Empire. The Prince Yi Household, as the former imperial family is called, receives 1,500,000 yen a year from the government. At the time of the annexation an imperial donation of 30,000,000 yen was made from Japan to Korea, of which 13,000,000 yen went as a solatium to the nobles, ministers and other officials of the former régime, and 17,000,000 was made a foundation fund for giving work to Koreans, spreading education and

Photo by Methodist Board of Foreign Missions

A Class of Japanese Christian Boys and Their Teacher, Rev. F. H. Smith

Photo by Methodist Board of Foreign Missions

Good roads are being built, barren spots planted with grass—with such results as this

The Installation of Water Systems Is Reducing Disease in the Cities

Photos by Methodist Board of Foreig ons

Tearing Down Ancient Gateway, Seoul, to Accommodate Modern Traffic

relieving people in distress. In former days Korean gentlemen despised labor and women passed much of their time in idleness shut up in their houses. Much of this money has been used in encouraging industry and in giving instruction in agriculture, sericulture, filature, weaving, the manufacturing of paper and of other small articles that can be made at home.

TO one who has seen San Francisco or San Diego, this exhibition must have seemed very tame. Even those who are accustomed to the expositions which are so common in Japan called this a "Yabo show." By this they meant that it was an exhibit that might be interesting to and instructive for the common Korean. And indeed this is just what it was intended for. In 368 common schools, in 78 industrial schools and in various special and higher schools, at an expense of more than 2,000,000 yen a year, the Korean youth is being given a practical training and inspired with Japanese ideals. This exhibition was intended as a fifty days' special course for adults, and there they could see with their own eyes what is transpiring in this peninsula.

Outline maps showed the whole country with the 1,000 miles of railroad and 6,000 miles of state roads, making every part easily accessible by train or automobile. In miniature one could compare the old toilsome and exceedingly slow methods of transportation with the new. Practically all the members of our mission who are engaged in evangelistic work are now equipped with motorcycles, and one man can do easily the work that three formerly accomplished with great difficulty. Beautifully made models showed the chief harbors of the peninsula; Fusan with one pier completed and another well under way; the new open dock at Chinnampo; the big basin under construction at Chemulpo; also the beautiful ports of the northeast coast.

Surely many were filled with pride and spurred to new efforts as they saw the splendid apples, pears and grapes that can be grown here with little trouble. Cotton, hides, tobacco, wheat and rice had a building to themselves. Model houses, model irrigation systems, model implements, in fact models of almost everything, were everywhere. Visitors were shown how to raise silkworms, how to plant trees, how to weave, how to care for the sick, how to make good wells—even how to bury the dead. In the stalls were Swiss and English bulls and cows and American hogs.

It is doubtful whether in any country in a like period such tremendous changes have been introduced. Exports have increased from 18,000,000 yen in 1910 to 34,000,000 yen in 1914, while imports advanced from 39,000,000 yen in 1910 to 71,000,000 yen in 1913. Even the population is increasing rapidly, having advanced from 13 to 15 millions under the new régime. This is largely due to the strict sanitary measures taken and to the activities of the eighteen great charity hospitals and the scores of dispensaries scattered through the country. Vaccination is still enforced at certain times, and opium-users are arrested and forced to take treatment for their evil habit.

Arbor Day is observed even more zealously than in Kansas or Nebraska, and this year on that one day as many as 15,000,000 trees were planted. Rich in gold, iron and coal, with a fertile soil, a good rainfall and a climate that is not equaled in the temperate zone, and located at the very axis of the Orient, with close communications with Japan, China and E ope this, the poorest and most downtrodden of the n ions of the earth, is already fairly on the way to pros rity and better days.

JAPAN is endeavoring to nationalize the Kor n as she has the Loochooan. She is giving the K ean the best chance he ever had to make a man of h self. Four of the thirteen governors and the heads of any counties are Koreans. Thousands are emplo l as teachers and under officials, and the treatmen hey receive depends on their ability. Some are sai be mere figure-heads, but if it is so, it is because th ack the ability to be anything else. The stron and capable personalities among them command r pect everywhere.

This policy of nationalization has led to ome unpleasantnesses with mission schools. The g ern-ment has issued a new rule that will shut out al ible teaching from the regular curriculum and forl all religious ceremonies in school hours and in hool buildings. This is not to be enforced for ten ars. Let us hope that before the period is up the g ern-ment may come to have so much confidence the missionaries and such a high regard for Christ nity that it may not be necessary to enforce th rule strictly. Another new regulation requires the gis-tration of all churches and Christian workers, t is not meant to limit the religious freedom hi erto enjoyed. It cannot be said that the phenc enal interest of the Korean in Christianity is dimin ing, for at the special evangelistic meetings held ring the exhibition there was an attendance of nore than 100,000, and 11,583 inquirers were enrolle

For Gospel Work Among War Prisoners

AT a meeting of clergymen and laymen of various denominations held in the Bible House, Eighth Street and Fourth Avenue, New York City, on February 1, a movement was organized for prosecuting Gospel work among the prisoners of war in the great military detention camps of Europe. There were present at the meeting:

Rev. Joseph W. Kemp, D. D., pastor of Calvary Baptist Church, New York; Mr. Hugh Munro, Mr. Don O. Shelton, president of the National Bible Institute; Rev. Arthur J. Smith, D. D., superintendent of the New York Evangelistic Committee; Professor Franz Zeller; Mr. Delavan L. Pierson, editor of the Missionary Review of the World; Dr. Agide Pirazzini, of the faculty of the New York Bible Teachers' Training School; Dr. Raphael C. Thomas, pastor of the Second Avenue Baptist Church; Dr. Walter J. Sparks, of the Baptist Publication Society; Dr. Arvid Gordh, of the Swedish Baptist Church; Dr. Capek, pastor of the Slovak Baptist Church; Dr. Lipphardt; Mr. Krause, of the Harlem Y. M. C. A.; Dr. G. H. Sandison, editor of the Christian Herald; Professor Jackson of the Bloomfield Theological Seminary, and a number of others.

These gentlemen organized themselves into a general committee to be known as the "American Committee for Gospel Work among War Prisoners." Dr. William I. Haven, president of the American Bible Society, who had been present at a preliminary meeting and expressed his deep interest in the movement, was also elected as a member of this General Committee.

PASTOR WILLIAM FETLER of the Dom Evangelia (Evangelical Church) of St. Petersburg, Russia, in a brief address stated the object of the movement and the great need of it in the military camps of Europe. He estimated that not less than 2,500,000 Russian prisoners were at the present time in German and Austrian camps. Pastor Fetler read a letter from Dr. J. H. Jowett, pastor of the Fifth Avenue Presbyterian Church, giving the work his hearty endorsement. Dr. Jowett wrote: "I do not know of any opportunity among all the many opportunities in Europe to do good which is more fraught with promise. The Russian people are essentially a reverent people. This reverence may sometimes express itself in forms of superstition, but nevertheless it is there, a great fruitful awe in the presence of the unseen. I suppose it would be true to say that the Russian people are the most reverent people in Europe. If only that rich bed of reverence could be planted with the seed of the kingdom of our Lord, the harvest would be inconceivable in its range and influence.

"Everybody knows how difficult it has been to evangelize Russia, and how the obstacles have sometimes appeared overwhelming. But now great masses of Russian soldiers are interned in Germany and Austria, and the door is open to present to them the Gospel of our Lord. It can be done not only by the spoken message, but perhaps even more effectively by the printed word. The days of these prisoners are long and they drag wearily on, and therefore they will welcome any form of reading, and preeminently I think they will eagerly welcome the story of our Saviour's love.

"I commend the movement to the Christian people of this country. This country has shown its beneficence toward stricken Europe in a hundred ways; in none could that beneficence be more fruitfully expressed than in sending the evangel of the Lord Jesus to these great multitudes of Russian prisoners."

A LETTER was also presented from the well-known evangelist, John MacNeill, of Denver, Colo., in which he said: "It is evident that to evangelize two million Russian prisoners of war now in Germany and Austria would have the very best results, not only to the men themselves, but to all Russia, when peace comes and these prisoners are free to return to their own land. One can scarcely think of anything more calculated to advance the kingdom of our Lord and to bring glory to his Name, out of the horrors of war han Brother Fetler's endeavor. am willing to do anything myself to lp."

Dr. I. M. Haldeman, pastor the First Baptist Church, New York ity, wrote: "On the black backgrou l of war God can write the evangel his grace; and it is possible that acro the bloodshed of the battlefield me nay have a vision of the blood sh for them in the attitude of infinit and inviting love. Out of this holoca t of bruised and stained bodies, he ma win a harvest of souls."

A telegram was also received rom Dr. Shailer Mathews, dean of C ago University and president of the F eral Council of Churches of Christ in An ica, approving the movement and ex essing his willingness to aid in the wo .

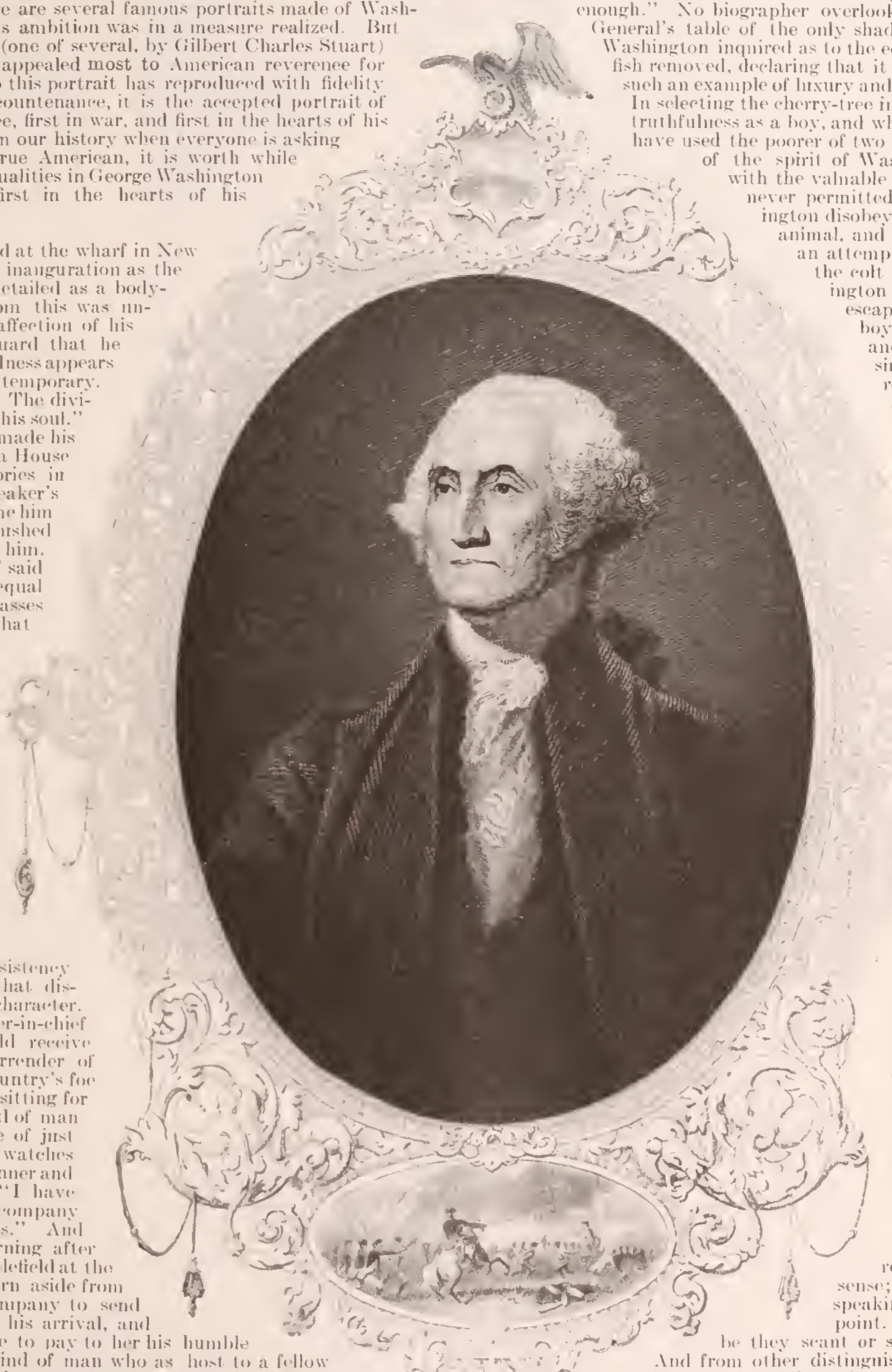
Dr. Arthur J. Smith spoke of ork done by himself and members his church at Savannah, Ga., durin the Spanish-American War, for our s iers in military camps, which was ter carried on by the International M. C. A., and of the great good one, particularly by the special khaki-l und pocket-edition of the New Testa ent.

THE General Committee decid to make an appeal through the ess to the American public and t the churches throughout the count in support of the work. Contributio for this purpose may be sent to the Ch ian Herald, Bible House, New York ity.

A Portrait of Washington

IN 1798 a French artist, Charles Balthazer Julien Fevret de Saint Memin, produced what is said to be the very last portrait which was made of Washington from life. Memin came to America in 1793 and perfected the mechanical devices known as the physionotrace and the pantograph, which enable the operator to reproduce exactly the outlines of any object. General Washington was summoned to Philadelphia in November, 1798, because of the threatened war with France, and Saint Memin then secured his last portrait, making the original drawing by this infallible process.

But it is not to any such method as this that the world is indebted for its conception of the countenance of Washington. Rather, to patriotic genius that sought to give posterity an unmistakable revelation of the spirit and character of the First American. There are several famous portraits made of Washington from life in which this ambition was in a measure realized. But the painting reproduced here (one of several, by Gilbert Charles Stuart) from a steel engraving, has appealed most to American reverence for Washington. Whether or no this portrait has reproduced with fidelity the details of Washington's countenance, it is the accepted portrait of the man who was first in peace, first in war, and first in the hearts of his countrymen. At a moment in our history when everyone is asking himself what constitutes a true American, it is worth while to remind ourselves of those qualities in George Washington which forever make him first in the hearts of his countrymen.



WHEN Washington landed at the wharf in New York on the way to his inauguration as the first President, troops were detailed as a bodyguard. Washington, to whom this was unwelcome, declared that "the affection of his fellow citizens was all the guard that he required." "The general's goodness appears in his looks," wrote one contemporary. "His modesty is astonishing. The divisions of his country harrow up his soul." While still a young man, he made his first appearance in the Virginia House of Burgesses after his victories in Indian warfare, and the speaker's praise and welcome so overcame him that when he rose to reply he blushed in confusion and speech failed him. "Sit down, Mr. Washington," said the speaker; "your modesty is equal to your valor, and that surpasses the power of any language that I possess."

Another contemporary said of him that he was "a most elegant figure of a man, with so much dignity of manners that no person whatever could take improper liberties with him." And another: "He is a soldier and warrior; modest, sensible; speaks little; in action, cool." Patrick Henry said of him that for sound judgment Washington was unquestionably the best man on the floor of the first Congress.

There was a tremendous consistency in all of Washington's acts that disclosed the greatness of his character. The man who, as commander-in-chief of the American armies, could receive the announcement of the surrender of the last hostile army of his country's foe in silence and unmoved, while sitting for a portrait, is exactly the kind of man who would make an allowance of just five minutes for variation of watches when guests were invited to dinner and then to late arrivals explain, "I have a cook who does not ask if the company has come, but if the hour has." And the great warrior who, returning after nearly seven years on the battlefield at the head of great armies, could turn aside from a numerous and brilliant company to send word to his aged mother of his arrival, and then set out on foot and alone to pay to her his humble respects as a son, is just the kind of man who as host to a fellow officer would, in order to make room for him over-night, repair to the quarters of a negro servant to sleep, and, waking in the night and finding his servant sitting up because there was not sufficient straw and blankets for both, insist on the negro's lying down beside himself under his blanket. It is not to be forgotten that Washington's death resulted from a cold taken while riding through a severe storm. Yet shortly after his return from that ride he declined to send a servant out to post some letters because the weather was too bad.

WASHINGTON was a man of extraordinary activity. It was his custom to ride at four o'clock, and he claimed that a great deal of his work was done while others slept. "My manner of living," he wrote, "is plain, and I do not mean to be put out by it." And in his diary are found such items as this, on a date which now stands out as one of our chief national holidays: "February 22, 1785: Moved two pretty large lilacs to the north garden gate, one on each side, taking up as much dirt with the roots as could be well obtained; also from the woods and old fields several young trees of the sassafras, dogwood, and redbud, to the shrubbery on the north side of the grass plot." It was said of him, "At the time of his marriage it is no great strain of metaphor to say that Washington had now his first chance to sit down since the days when he had pored over his school copybook." After the war and his first term as President, Washington found his estates run down and unprofitable; yet he so redeemed his fortunes by his application to his affairs and by good business judgment, that he died the second richest man in America at that time.

He advised a nephew not to conceive "that fine clothes make fine men. A plain, genteel dress is more admired and obtains more credit than laces and embroideries (the fad of the time) in the eyes of the judicious and sensible." And he allowed himself to be irritated because of a niece who sometimes lived in his home and "had no disposition to be careful of her clothes, which she dabs about in every hole and corner, and her best things always in use, so that she costs me enough." No biographer overlooks the incident of the serving at the General's table of the only shad to be found in the market. When Washington inquired as to the cost and learned the facts, he ordered the fish removed, declaring that it should never be said that his table set such an example of luxury and extravagance.

In selecting the cherry-tree incident as an example of Washington's truthfulness as a boy, and which continued to his death, biographers have used the poorer of two possible such incidents, for much more of the spirit of Washington is disclosed in his experience with the valuable colt belonging to his mother which had never permitted the near approach of any one. Washington disobeyed explicit commands not to go near the animal, and mounted this colt, as we all know, in an attempt to break its spirit, with the result that the colt burst a blood vessel and died. Washington and his companions did not report this escapade until his mother asked of the five boys if any of them had seen the sorrel colt, and if he were getting to be as big as his sire; whereupon George stood the test, replying: "Madam, that horse possessed an ungovernable spirit which had to be conquered. I mounted him this morning and he plunged violently and killed himself." History ascribes to Mrs. Washington the same wisdom that characterized the father of Washington at the test of the cherry tree; for she gently replied, "That seems to be a pity. But I am proud and grateful for my brave, truthful son."

"INTEGRITY," Washington once declared, "integrity and firmness are all I can promise. These, be my voyage long or short, shall never forsake me, although I may be deserted by all men; for of the consolations which are to be derived from these under any circumstances, the world cannot deprive me."

It was Washington's rule to set aside a part of each day for meditation and devotion, regardless of circumstances. "At disappointments and losses which are the effects of providential acts," he said, "I never repine, because I am sure that the All-Wise Disposer of events knows better than we do what is best for us, or what we deserve." And he advised that we make the best of mankind as they are, since we cannot have them as we wish.

AMONG the great students of the life of Washington who have left us their conclusions of his character, Charles James Fox said: "Filling for a series of years a station so conspicuous, his character never once was called into question." George Bancroft said: "The character of Washington revealed the highest wisdom of common sense; the perfection of reflective judgment; speaking or writing, he came directly to the point. If he was to act, he suited his means, be they scant or sufficient, in the best way to his end." And from other distinguished writers are gleaned such sentences as these: "His public actions and unassuming grandeur in private life were living examples of courage, wisdom and usefulness." "The whole range of history does not present to our view a character upon which we can dwell with such entire and unmixed admiration." "For eight years Washington conducted the new nation by a course of great actions regulated by prudence, justice, temperance and virtue."

IN quite recent years there came to light a small-sized memorandum book of twenty-four pages, to which Washington had given the title of "Daily Sacrifice," and containing in his own handwriting prayers for the morning and evening of the days in the week, but ending with an unfinished prayer for Thursday morning. Experts in Washingtoniana disagree as to the authenticity of these pages, but their genuineness as the written compositions of Washington are proven to the satisfaction of many. We quote a few detached extracts from these prayers and the prayer for Sunday evening almost in its entirety.

From the prayer for Sunday morning: "I yield thee humble and hearty thanks that thou hast preserved me from the dangers of the night past, and brought me to the light of this day and the comforts thereof.

Continued on page 207

A Week in the World's News

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The Canadian Parliament Building, Destroyed by Fire February 3

FIRE DESTROYS CANADIAN PARLIAMENT HOUSE. A fire which appeared to start from an explosion in the library of the House of Parliament at Ottawa, Canada, February 3, practically destroyed the building. The House of Commons was in session, and spectators in the galleries as well as members of the House were overcome by smoke, or burned, or were forced to leave the building through the windows by means of ladders, the normal exits being closed by the flames. Two women who were in the spectators' gallery are known to have lost their lives, and two members of parliament are missing. Sir Robert Borden, the premier, was in the building, but escaped. Five persons are known to have perished.

NEW RUSSIAN PREMIER. M. Sturmer has succeeded Jean L. Joremykin as premier of Russia. M. Sturmer was for fourteen years Master of Ceremonies in the Imperial Court and has been representative of the government party in financial debates in the Imperial Council. It is expected that the Duma will reassemble on February 18. Some months ago the completion of a railroad to the open port of Ekaterina, Arctic Ocean, was reported. On February 3 another report announced the completion of a railway at the port of Soroka on the White Sea.

IT WAS NOT PEGASUS. John Trotwood Moore, the poet-laureate of Tennessee, was thrown from a spirited horse and dragged for a mile near Nashville on January 31. His right arm was broken and he was bruised from head to foot, all of which proves that a poet should stick to his steed.

SAFETY FIRST MEDALS FOR 1915. The American Museum of Safety announced on February 3 the awards for the best devices for the safeguarding of life in 1915. The Scientific American medal for notable achievement in securing safety in marine and aerial navigation was awarded to Mr. Elmer A. Sperry and the Sperry Gyroscope Company; the Traveler's Insurance Company medal for achievement in accident prevention among its personnel and promoting safety for the traveling public was awarded to Mr. Wilbur C. Fiske and the Hudson and Manhattan Railroad Company. The E. H. Harriman medal for the elimination of occupational disease was awarded to Mr. William A. Fairburn and the Diamond Match Company. The E. H. Harriman medal to the American steam railroad company most successful in protecting the life and health of employees and the public was awarded as follows: gold medal to the Cincinnati, New Orleans and Texas Pacific Railway. Silver, to the Scioto division of the Norfolk and Western Railway. Bronze, to John O'Brien, switchman on the C. & E. I. Railway. Honorable mention to the Grand Rapids and llana Railway. The Anthony N. Brady m al to the electric railway company tha had done the most to conserve the saf and health of the public and its employe was awarded to the Union Traction Co any, Anderson, Ind.

WORKMEN'S HOMES WILL N BE SACRIFICED. Following the order the United States court, foreclosure proc lings are imminent against tho members the United Hatters' Union of America whos omes were attached to satisfy the judgm secured by D. E. Loew & Co. against the ion. A collection has been taken through the trade unions of America so that the m will not lose their homes.

THE WORK OF CONGRESS. orts have been made in Congress during t past week to rush the Philippine Bill. ator McCumber offered an amendment the Philippine Bill which would withhol ndependence from the Filipinos unless ther powers agreed to respect their sover nty. The amendment was defeated witho roll call. The bill passed the Senate Febr y 2. It provides for independence by March 922, with no international guarantee as ha been proposed. The Post Office Appropriati Bill was reported in the House on January and calls for approximately $320,500,000 The principal change of policy noted in the ll is the suggestion that the Interstate Cor erce Commission should be authorized to i estigate the reasonableness of railway ma pay. The Commission will be authorized to port to Congress but receives no authority to nge the rates. General Miles, testifying fore the House Military Committee, favor the federalizing of the state militia as t best foundation upon which to build an ad iate military establishment. General Mil expressed himself as opposed to univers military service. Chief Constructor Ta of the Navy informed the House Commit on Naval Affairs that there were 68 vess yet to be completed of those authorized the navy, some of them having been aut zed five years ago. Among the unfinishe ips were 17 destroyers, 38 submarines, tw fuel ships, one supply ship and one tra ort.

The War in Europe

By ANTHONY ARNOUX

European journalist of many years' standing; military critic; staff writer of the Paris Daily Mail and Le Temps; contributor to l'Indépendance Belge

DURING the past week Great Britain was subjected to the largest and most important Zeppelin raid she has yet suffered. Seven to nine machines took part and the attacks were directed at portions of the country hitherto exempt. Docks and shipping in Liverpool, and munition factories in the industrial towns of the Midlands and the west of England were particularly aimed at, and it would appear that some of them were bombed. Approximately sixty persons were killed and a like number wounded. Defenders against these attacks are handicapped by having a whole territory to defend, while the offensive can choose specific points. In returning from the raid one, and perhaps two, of the Zeppelins seem to have come to grief.

The sale by Rumania of 50,000 carloads of grain to the Allies was announced during the week. The object of this was to prevent this grain from being purchased by the Teutons, thus aiding in creating of food difficulties in the Central Empires. This grain is probably Russian in origin, as it is known that almost since the beginning of the war Rumania has been acting as a dealer for Russia, as there is no embargo on exports of grain from Russia, except when specifically exported to Russia's enemies.

All avenues of export, except through Rumania and Sweden, are closed to Russia, and Russia possesses no facilities for storing grain, such as are common in other grain-producing countries, hence the grain must move or spoil. The Allies will, however, be unable to move their purchase from Rumania, surrounded as that country is by their enemies.

Newport News, Va., was again brought into the foreground during the week by the sudden and entirely unexpected arrival there of the British steamer Appam, supposed to be lost off the west African coast days before, in charge of a German prize crew. The Appam, a passenger liner of 8,000 tons, with a crew of 155 men and 160 passengers, was on her way from Dakar, French West Africa, to Liverpool, with a large general cargo and $2,500,000 in gold bullion on board, when on January 17, sixty miles north of the Canary Islands, she was intercepted and captured by a mysterious German raider, after a show of resistance. A prize crew of 23 men was placed on board of her under the command of a Lieutenant Berge of the German Naval Reserve, the prize crew being reinforced by 21 Germans who were already on board the Appam as prisoners of war en route to England, who thus suddenly found themselves the guards of their former captors, now their prisoners. On January 17 the Appam parted company with the mysterious raider and shaped her course for the American coast 3,000 miles away, off which she arrived January 31; and, eluding the British and French warships off that coast, entered Hampton Roads on February 1 to the intense surprise of the entire world. Her coming into American waters has raised several delicate and intricate questions of international law which Washington is in process of solving as these lines are written. The vessel itself has been officially designated a German war prize.

The really important fact in connection with the Appam is the revelation that the Germans, who were supposed to have been brushed from the ocean long ago, are actually raiding British commerce on the high seas. The identity of the particular vessel which captured the Appam is not certain, but she is now believed to be the Ponga, a converted merchantman, which slipped out of Kiel disguised as a Swedish vessel and getting past the British cordon made her way to the West African coast, and has remained there up to the present time awaiting an opportunity to dash out and surprise British merchantmen.

Before capturing the Appam the mysterious raider had taken and sunk five other British vessels, the Farringford, the Dromonby, the Author, the Trader, the Ariadne, and captured a collier, the Corbridge, with 6,000 tons of coal on board, which she did not sink, but retained to supply her with fuel. Then came the turn of the Appam, after whose capture and before whose departure the steamer Clan MacTavish put in an appearance, attempted to fight and was sunk. All of ese were important ships of large ton ge. The captured commanders, crew und chance passengers of these six v sels were transferred from the raider t the Appam and have since been set fr by order of the government at Washir on.

All of the single men and the chi ess widowers who enlisted under the I by plan of recruiting between the ag of twenty-seven and thirty-five were led to the colors for the 29th of Feb ary on January 29. Allowing the ual minimum time for training (ght months), these men would be read for active service about the first of ext

Continued on page 207

© By Griffith, through International Film Servic

On the Captured Appam in Dock at Newport News, Va.

T Administration's new Ship Bill was introdud into the House January 31. The bill auorizes the establishment of a United Ste Shipping Board with powers over shping similar to those now vested in the Instate Commerce Commission over railws. It would have authority to purchase, cotruct, equip, maintain and operate vessen the commerce of the United States with fogn countries, and to charter and lease vels for such purposes. All of the vessels unr the authority of the board would constte a naval reserve and would bo subject toll for the necessities of the nation. The prosal to establish a tariff board has reced considerable support from heads of big buness institutions in the East.

EW POSTAL PACT. Ecuador, Bolivia, Pe, Columbia, and Venezuela have just aged upon a reduction of postage on mail crsing their borders. The new rate is th cents gold for about seven-tenths of an oue of mail.

INE WORKERS MAKE NEW DEMNDS. On January 28 a convention of the Ued Mine Workers of America by an almost unimous vote decided to ask the bituminous co operators throughout the country for a teper cent. increase of wages on the mine run ba and twenty per cent. increase for all men pa by the day. They also asked for an eig-hour day, to be figured from the time a n enters the mine until the time he leaves it. Weekly pay days are also demanded and a ole holiday every other Saturday instead of lf holidays on every Saturday.

HE PANAMA PROBLEM. In an intervi in New York on February 1 Major Geral Goethals stated that the slide at G Hill in the Culebra Cut was still moving ar that he could not give an opinion as to wh the canal will be reopened. The Gener estimated that from 7,000,000 to 13,000,0cubic yards of material must be removed bee the slides would be entirely stopped, ar asks for $11,000,000, all but three million beg for excavation. The slide at Gold Hill is mposed of from 500,000 to 750,000 cubic yas of rock, which originally formed an ovhanging ledge at the top of the hill 625 fe above sea level. The General believes th the rock will find a resting-place before it aches the bottom of the cut. If it does nc it will have to be diverted. The report of erations in this canal for the week ending Jaary 17 showed 239,260 cubic yards of exvation. The average weekly excavation fotwelve weeks is 261,648⅔ cubic yards. Dding this amount into the possible 13,00 000 cubic yards that the General believes m have to be removed may give an approxine estimate of the time that will elapse bere the canal will be restored to full use.

IRELESS TO UNITE THE AMERICS. A plan for Pan-American radio communication has been embodied in a memoraum signed by Secretary of the Navy Diels on January 29 which will be submitted tothe eighteen governments concerned. The prect contemplates the establishment of a coplete Pan-American system of radio incommunication which will enable various germents to communicate directly with ea other. The system will also be at the seice of the commercial interests of the varioi countries. The Argentine government ha already planned the establishment of a syem such as is contemplated in the memoralum. A high-powered station will be cotructed in the vicinity of Buenos Aires. Aw high-powered station will be erected at soe point on the coast of Connecticut to see the American end of the Argentine-Arican wireless circuit.

XIT THE SEA SERPENT. If the w hy gentlemen who are interested in a ccain kind of preparedness continue the kd of publicity regarding our defenselessness wh has been appearing in recent weeks, tl summer resorts along the Atlantic margin o he United States of America may have a tor more thrilling than the sea serpent for tl diversion of their holiday-makers. In a rnt issue of the New York Times, a map slvs one hundred and sixteen nearby ports oh to invaders. No invader would want ne than two ports, and since in the compilati such noted ports as Newport, Rockaway Bch, Atlantic City and Cape May were lnuded, there will be almost as much excitent in the sultry days of August in watching t horizon for the curling smoke of that hne-made terror, the mythical invader, as the ever was in searching the tumbling surf fthe fangs and wreathing coils of a serpent n ess mythical.

NEW CROP OF FINANCIERS. Vario movements have been undertaken to eourage thrift on the part of school children. T latest is a movement sponsored by one of t New York papers which aims to secure 5000 dimes to start 50,000 bank accounts for spol children. Branch banks are being eblished in the school buildings, and repntatives of the savings banks of the city a instructing the children how to act as cks, tellers and bankers to handle their own ney The "Dimes to Dollars" fund which t newspaper is raising will be used to incse nine dimes to ten and thus give the thful depositor a full dollar, which will be accepted at the savings banks as the beginning of an account. A great many children, the country over, are now wise depositors in the Postal Savings banks.

FLOODS TAKE HEAVY TOLL. Reports of floods came from many widely separated districts in the last week in January. Near San Diego, Calif., in the Otay valley, fifty lives were lost as the result of the breaking of the Otay River Dam, and in other valleys between San Diego and the Mexican line fifty other lives were lost in similar floods. The devastation in the flood area round San Diego was so complete that it was necessary for Rear Admiral Fullam to send marines and sailors from the vessels of the Pacific reserve fleet to police and patrol the flooded area. Floods were also reported in Kansas, Oklahoma, Illinois, Indiana and Arkansas, and flood warnings were given in the Ohio Valley. At Newport, Ark., the White River levee broke on January 31, flooding the town, and the Arkansas River was reported as ten feet above flood stage at Fort Smith. At Hickman, Ky., the Mississippi River levee gave way, flooding a large area. In all these flooded districts, thousands of people have been made homeless.

Steel Passenger Coaches of the Great Northern Overthrown by Snow Avalanche Near Corea, Washington, January 22, and Carried Eighty Feet Down the Mountain. Six Persons Perished

FORD PEACE TRIBUNAL AT STOCKHOLM. The Ford Permanent Peace Tribunal, with several members not present, held its first formal session on January 26 at Stockholm. It was announced that the commission would first study the causes of the war to enable it to approach, with a better understanding, proposals for peace.

FOR MILITARY HIGH SCHOOLS. Senator McCumber has introduced into the Senate a bill providing for military instruction in high schools, and for student volunteer cadet corps and training camps. The bill is approved by the Secretaries of War and of the Interior, and is based upon what is known as the Wyoming plan. By it the pupils are divided into squads, platoons or companies, the units specializing in different phases of military work. In a report upon the Wyoming plan prepared by Lieutenant E. Z. Steever, U. S. A., it is stated that "in the Wyoming system the fundamental factor is the competition between equally balanced units. The individuals are forced by public opinion among their fellows to go into training, and this training means clean thinking and non-smoking. It is shown conclusively in the various competitions that the clean morally are the surest kind of winners. Smoking and immoral practices must go. Under the fiercest kind of competition the adolescent youth is better enabled to negotiate that difficult period in life."

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Louis D. Brandeis

President Wilson's Nominee for the Supreme Bench

BUSINESS LOOKS AHEAD. There has been a great deal of speculation since January 1 regarding the prospects of 1916 from the merchant's standpoint. It is a large question whether our industries will be able to continue after the war, if it should end in 1916, at the same high pressure at which they are now operating. Some economists believe that the industries of Europe will be absolutely prostrated at the end of the war, and that the world markets will still offer us a fair field with perhaps some favors. Others believe that the commercial interests of the countries now at war will make a desperate effort to regain immediately a trade which they are now losing or serving only partially. The East is interested in the manufacturing situation and in the establishment of new trade routes, and the creation of a merchant marine. The West and Middle West are more interested in a possible market for foodstuffs, especially wheat. Mr. Warburg of the Federal Reserve Board said recently that investments in war munitions plants contained "seeds of grave danger"; but that there was no reason why the regular business of the country should be alarmed, that while Europe would try to regain her outside markets, she must first reorganize her industries and must buy from us the raw materials. It is therefore not to be feared that reaction will come immediately upon the conclusion of the war. Mr. Warburg thought that we would almost inevitably take our place as the world's banker at the end of the war.

TURMOIL SPREADS IN CHINA. The Japanese and Chinese authorities have denied that the Japanese government has revived Group V of the original Japanese demands upon China. On January 27, Peking claimed that the government troops from the province of Kwangsi had defeated a force of revolutionists in the province of Yunnan and captured the city of Loping. Later reports chronicle the divisions of Mongolian insurgents crossing the Chinese wall at a point about 170 miles from Peking. Chinese troops were reported marching to attack the Mongolians. Tho province of Kweichow is also reported in full rebellion. The American gunboat Monocacy has taken a position in the Yangtsekiang at Chungking. The commander of the Monocacy has outlined a zone in which the guns of the vessel will protect foreigners who may be threatened.

WASHINGTON AND ST. PAUL'S CHAPEL. St. Paul's chapel on Broadway and Vesey Street, New York, will celebrate in October the 150th anniversary of its dedication. On April 30, 1789, a solemn service of thanksgiving for the inauguration of the first President of the United States was held in old St. Paul's, and Washington attended service and held a pew in St. Paul's from 1789 to 1791. In his diary for each Sunday is the entry "went to St. Paul's Chapel in the forenoon." The pew is still marked with the initials G. W. at its door, and it is viewed each year by thousands of persons visiting New York.

ALL CLIMATES AT ONCE. The supply department of the Panama Canal Organization has been endeavoring to develop a supply of fresh vegetables that would not have to be shipped in cold storage, as is necessary with those sent from the United States. A colony of Spanish Americans has recently taken up the cultivation of vegetables on the slopes of the volcano Irazu. The gardens begin at an elevation of 5,000 feet, where tropical fruits are raised, and end at an elevation of about 7,000 feet, where the more delicate fruits of the temperate zone are raised. The soil is a porous loam of volcanic ash, fifteen feet in depth and very rich. Shipments have already been begun by a weekly steamer, and if more satisfactory transportation can be arranged, these gardens will be able to supply the Canal Zone with a large quantity of fresh vegetables and fruits.

ARMED MERCHANTMEN TO BE CONSIDERED AS WARSHIPS. In a note to the governments of the allied powers, forwarded from Washington on January 27, Secretary Lansing advised the governments concerned that, in view of the changed conditions of maritime warfare due to the employment of submarines, it was the opinion of this government that existing rules governing merchantmen should be changed and every armed merchantman should be considered an auxiliary cruiser. The allied governments have indicated that they would be unwilling to agree with this suggestion. The representatives of the Teutonic power have protested against the clearing of these armed vessels from American ports.

EXTENDING THE NATIONAL FORESTS. Representatives of more than a hundred organizations and trade bodies in the East attended a hearing on January 28 before the House Committee on Agriculture in support of a proposal to appropriate $10,000,000 to be made available at the rate of $2,000,000 a year for five years for the extension of the national forest reserve in New England and the south Appalachian regions.

FIRST TEST SHOWS GARY SCHOOL BELOW PAR. New York City has been making an experiment with three classes of schools: the public school, which has been developed through the years, and which is termed the traditional school, a variation of the traditional school in which trades are taught, which is called the prevocational school, and a school organized under the Gary system. Examinations were conducted in March and June, 1915, in six elementary schools, two in each group, the examinations being held in arithmetic, spelling, geography, history and grammar. In both tests, the schools of the traditional group showed to the best advantage. The improvement in the June tests over the March tests showed a 54 per cent. improvement in arithmetic in the traditional school, 47.6 per cent. improvement in the prevocational, and 40.7 per cent. in the Gary. The percentages followed similar lines in the other subjects. While it is not the mood of the New York school authorities to condemn the Gary idea on the basis of this showing, yet there is nothing in the showing that would encourage the extension of the Gary idea to other schools and the experiment is still being watched with interest. It has not been claimed that the Gary system could cram young heads with facts as expeditiously as some others; but it has been claimed that it gave its students a better start in the business of living on their own earnings.

NATIONAL RAILWAY ORGANIZATION. The four brotherhoods of railway employees have been planning for a number of months a nation-wide strike to secure a uniform basic workday of eight hours throughout the country. The brotherhoods have been accumulating protective funds and have been taking ballots which are reported to have been reasonably unanimous in favor of action for a standardized shorter workday. It is now proposed to organize a general conference committee of railway managers to represent all the railways in the United States in negotiations with representatives of the brotherhoods. Both sides are anxious to avoid a strike. The unions have announced that thero was nothing to arbitrate and that nothing except complete surrender by the railroads would satisfy them. The railroads are ready to arbitrate, but hold that, because of the regulations of various commissions to which they are subject, there should be some national body competent to assume authority in the case of a dispute such as the one that is pending.

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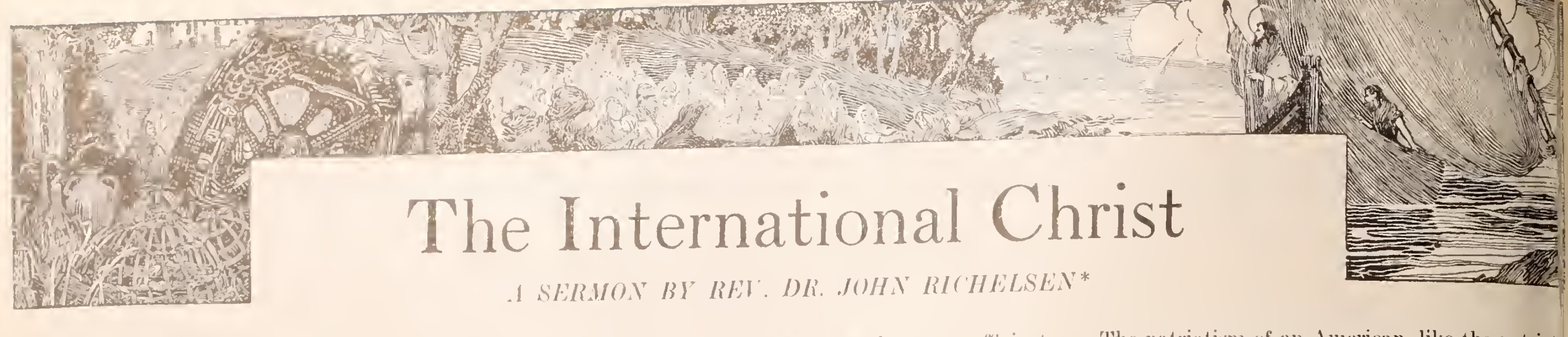

The International Christ

*A SERMON BY REV. DR. JOHN RICHELSEN**

TEXT—Luke 4:25–26. "Many widows were in Israel in the days of Elias, but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian."

JESUS was eager to lead the Jewish thought of his generation to the altitude of international sympathies. For this very reason he disappointed Jewish patriots. It is not difficult for us to appreciate the clash of opinions and emotions caused by him. The issue is not obsolete even today in America.

Jesus attempted to enlarge the horizon of the Nazareth Jews. With gracious words he led their thoughts from the valley to mountain peaks. Probably his audience did not, at first, note the trend of the discourse as given by Luke in our reading today. Jesus' hearers were unconscious of the fogs which curtained their vision to the bounds of their own nation. As by magic the veil was suddenly lifted. Behold, beyond their own beloved hills the sunshine of God's favor was seen bathing the landscape! And even more strikingly, it was when dark shadows rested upon their own land that favor was descending on foreign soil.

The very audacity of Jesus stunned his audience. Yet soon bewilderment gave way before the emerging bitter resentment of injured national pride. With vehemence the citizens cast Jesus out of the synagogue.

Why should Jesus have uttered such unwelcome words? There was nothing in the circumstances of his presence in the home-town synagogue on that Sabbath day which made the words necessary. Seemingly the one purpose of Jesus was to discredit the intense nationalism of his day. It was not that he wished them to do anything in particular at that time, but that he hoped to influence their mode of thinking. Believing that "as a nation thinketh in its heart so is it," he sought to fascinate them by the wider range of vision. That new outlook of Jesus may be called his "internationalism."

We say with great certainty that Christ would lead American thought of this generation to the high peak of internationalism.

This conception of internationalism must be placed among the ten or twelve distinct ideas which were propelled by the genius of Jesus. By him first was there launched the conception of a nobler loyalty than that which attaches itself to some particular strip of land and its inhabitants.

JESUS' declaration at Nazareth, briefly stated, was this: "God's favor has not been and will not be monopolized by Israel. In the time of Elias, though Israel was in direst distress, God's favor was signally bestowed on a foreigner. With many lepers in Israel, at a later day, God's kindness singled out a Syrian, that is, a foreigner, for its object."

Patriots, who saw nothing good beyond their own borders, could not endure such a reading of history. The Nazareth episode, however, was not an isolated incident of Jesus' international attitude. Once a Roman soldier, a centurion, declared his faith in Jesus' spiritual effectiveness, and the Master's enthusiasm was winged to a height from which he beheld the peoples from afar inheriting equally with the forefathers of Israel the privileges of divine favor. "Many," he declared on that occasion, "shall come from the east and from the west, and sit down with Abraham, Isaac and Jacob in the kingdom of God." Once, likewise, when two Greek visitors were brought to him, Jesus' imagination pushed into the future, as he prophesied that he should draw unto himself "all men."

With evident significance, on another occasion, the nationality of the one leper who had the grace of thankfulness was pointed out in the words, "and he was a Samaritan." Probably the most striking utterance of Jesus, finally, on this subject of internationalism is embodied in the parable of the Good Samaritan. In that exquisite little character sketch, which you have special reason for heeding, Jesus deliberately creates his hero of a despised race. On the dark background of Jewish narrowness and prejudice, as represented by priest and Levite, Jesus portrays the glorious humanitarianism of a foreigner—a Samaritan. What superb daring that was!

Here, then, we have already discovered in the short records of Jesus' career five instances of his international temper. These references do not begin to exhaust the material on which to base our study of Jesus' mind on this subject; but they are sufficient foundation for our theme. Jesus strove to enlarge the range of human sympathies beyond national boundary lines; he was the first great cosmopolitan—the citizen of the world rather than the Jewish citizen. With him, the distinction on which men might pride themselves was not based on their relationship to each other in one national family, but their tie of allegiance and sympathy should be this: that all human beings were children of one common Father.

Early Christianity, we are glad to note, did not fail to show amazing results of its Founder's spirit. A thorough Jew like Simon Peter reveals a marvelous advance in thinking when he is brought to the conviction he uttered: "God has taught me not to call any man common or unclean." The tremendous influence of Jesus transforms a "Pharisee of the Pharisees" like Saul of Tarsus, till he declares at Athens: "God has made of one flesh all men who dwell on earth."

It may be that the adherents of Christianity in subsequent ages have not realized to its fulness the doctrine of the brotherhood of man. The implications of this teaching are revolutionary in the social fabric and economic texture of society. The international sympathies of Jesus would obliterate the possibilities of racial animosities and jealousies. Consequently, with the complete leadership of Christ in human thought, war would be impossible. But it is hardly our province to criticize the past of Christianity for any shortcomings or for obscuring the ideals of Jesus. Rather let us glory in the appearance of the sun behind the clouds. We have encouragement in the very midst of the carnage of these days to look forward expectantly to a fuller realization of Jesus' spirit in the affairs of mankind. The nineteenth century made of all the world one neighborhood, and we may constantly express our belief and hope that the twentieth century will make of all the world one brotherhood! Unquestionably that is the goal of Jesus' internationalism.

Jesus' relation to the Jewish nation is a model for our relation to the American nation.

JESUS was not ashamed of being a Jew. No Jew worthy of the name ever has been ashamed of his wonderful people. No one can question Jesus' loyalty to his own race. To him it was a matter of pride that God had promised their father Abraham that "in his seed should be blessed all the nations of the earth." Yet this very conception of the lofty mission of his nation made him impatient with the Jewish provincialism displayed at Nazareth.

Jesus owed much to the Jewish race. Unquestionably he was mindful of this fact. The mission of Jesus could not have been fulfilled had he been of any other nationality. Being born a Jew and imbibing Jewish traditions, having the use of the Jewish molds of thought and the tools of a spiritual language, by the providence of God these became invaluable assets to him. As a Roman or a Grecian, Jesus would have been impossible.

Yet the conscious possession of these advantages did not make Jesus a Jewish nationalist. At a time of intense patriotic aspirations, Jesus decisively disappointed the expectations of his fellow townsmen. So soon as his developing talents presaged a brilliant career, and he attracted attention as a personality which would make itself felt in contemporaneous life, an expectation was kindled that he might measure up to the requirements for a "David's Son," to restore the glory of Jewry. Because he shattered that hope whenever it arose, the revulsion against him deepened.

Jesus laid himself open to the charge of being "the man without a country." In one sense, if you please, that was true. Jesus was a man of all countries, rather than exclusively of one country or one race.

IT is not necessary to emphasize that no American worthy of the name is ashamed of his wonderful nation. No matter how intense a patriot any American may be, I feel that he can never overestimate the glory of America. One would need to be dead in heart and soul who, having passed through the war zones of Germany, Belgium and England, as I did last August, could restrain emotions of gratitude and devotion as he looks upon the Stars and Stripes of his beloved America! Proud may be thy humblest son, who beneath the protecting folds of thy emblem may have his domicile. "May my right hand forget her cunning, and may my tongue cleave to the roof of my mouth, if thou, O America, be not my chief joy!"

The patriotism of an American, like the patriot of the ancient Jew, is in itself the expression of ma worthy qualities. The fault of Jewish patriotism in its confusion of national privileges with its in national mission. Israel supposed that God speci favored her for her own sake. Israel did not appr ate that her mission lay in being a blessing to all nations of the earth. It is possible for intense An icanism to fall into the same error. Jesus' messag the Jews was: "Let us think in terms of human not merely in terms of one section of humanit even if that section be glorious Jewry." And Je message to us and our day is: "Let us think in te of humanity, not merely in terms of one section humanity—even if that section be glorious Americ

JESUS, because of his international sympath became the Saviour for all ages, all nations, tongues. Every nation which knows him appro ates him for her own. The children of every nat say their little prayers to him and think of him as their own nation and tongue.

The painters of all nations, in presenting th ideals of the face of Jesus, show how they appropri him for their own nationality. The Italian study his face has a touch of the predominant Italian co tenance, the German likewise, so also the Span The truth is that Jesus has appealed distinctiv to every nation, to every national temperament, which he has been introduced. He is not the Ma any distinct country; he is not the Jew; he is the M of all countries.

And each nation that knows Jesus yields some d tinct contribution to the sum total of the wor appreciation of him.

No one nation in itself would be able to do cre to the character of Christ. There are always sides his temperament to which some peoples are unresp sive. The perfect portrait of Jesus will not be livered until every nation has contributed its o peculiar praise. The imagery of the Oriental m needs to fire the prosaic and logical Occidental app ciation. When to the reason of the Anglo-Saxon th is added the zeal of fiery Arabians, gospel hyn will praise Jesus in melodies as yet not born.

All nations are members of One Body. The bo is not complete until every member is fitly a harmoniously joined together under the Head, wh is Christ.

Our mission is to spread broadcast the seeds international sympathies. As we among oursel dare not call any man common or unclean, so we m rise to the height of international brotherhood a refrain from calling any human being by any ot name than brother. When this mission is fulfill the vision will be realized when "nation shall longer lift up sword against nation, neither shall th learn war any more. The sword shall be beaten in a plowshare and the spear into a pruning-hook."

Let us rejoice in the privileges of American citiz ship. But let us have not the provincialism display by ancient Nazareth, but the vision of the Saviour all men. The sentiment "My country, right wrong!" is shallow patriotism; it is worse; it is treas against humanity.

We glory in America! God watched at Columbi cradle. The Almighty directed her infant steps a led her to the discovery of the rich treasures w which he had endowed her hills and valleys, mountains, rivers and plains. As we think of Jes message to the patriots of his day, may we take heart the message for our day. May America fu her mission, sending forth to all the world the mess of good will and international brotherhood.

Then will America justify the ideals of her God her, and all the suffering of all the ages when m died for the ideals of liberty and fraternity will crowned with glorious achievement.

"Of such a land have men in dungeons dreame
And with the vision brightening in their eyes
Gone smiling to the fagot and the sword."

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*Pastor First Presbyterian Church, Bradford, Pa

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"As a man thinketh in his heart, so is he."—*St. Paul.*

OF what do you think when alone?
What are your reveries and day-dreams?

The needle of the compass may be turned asi by a very slight touch, but when released it imme ately flies back to the north.

So your mind may be diverted by many matte but to what does it fly back when released? Th tells what manner of man you are.

WARREN ROCHELLE.

Daily Meditation

FOR EVERY DAY IN THE YEAR. LED BY

J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON SEDGWICK COOPER

Baffled to Fight Better

SUNDAY, February 20. Micah 7 : 8. "*When I fall I shall arise.*" One of the primary secrets of a victorious life is to learn how to take defeat. We are not to be too much surprised by it. Still less are we to be startled and unnerved by it. We are to be prepared for it, we are to allow for it in our plan, and we are to regard it as an incident on the way to final triumph.

Now no man is ever really defeated who refuses to accept defeat. A man refuses defeat when in the very hour of apparent adversity he keeps his eyes glued on coming victory. The darkness never conquers, so long as the soul is dreaming of the dawn. A man who can sing in the midnight begins to change his midnight into noon. "And at midnight Paul and Silas sang praises unto God, and the prisoners heard them."

There is a great word in Ibsen's play, "The Emperor and Galilean." It is spoken by the Christian, Apollinaris. "Verily I say unto you, so long as song rings out above our sorrows, Satan shall never conquer." It is the very truth of Holy Writ. But if we are thus to make our sorrows subordinate to our songs, if we are to rise above them, if our very defeats are to become the starting-points of victorious campaigns, our faith in the risen Lord must be so strong that our Gethsemane is flooded with the glory of Olivet, and even on our Calvary we can rise into "heavenly places in Christ Jesus."

In Christ Jesus we can extract virtue from our defeats. Out of the eater can come forth meat. We can feed our wills upon our disappointments. Angels' food can be found on fields of apparent disaster. In this great way we can command stones to become bread, and we can emerge, like giants refreshed, from the wilderness and the solitary place.

Our Lord is greatly honored when we refuse defeat. No higher eulogy can the enemy pay to Christian souls than to say that "they know not when they are beaten." A song in the night is one of the most arresting witnesses to the uplifting power of redeeming grace. J. H. J.

The Faith That Claims the Promises

MONDAY, February 21. Isa. 59 : 10-21. "*My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.*" It has often been a wonder to me that this emphatic and comprehensive pledge on the part of God is comparatively unknown and unutilized by Christian parents. One would have supposed that there could not be a believing father or mother anywhere who did not make the heaviest possible demand on the explicit promises contained in these words. Thank God, I have met some families of an unbroken godly succession for whom a far-away ancestor claimed that God should keep this covenant in regard to children and children's children; and of course it has been so done unto them. It will be, therefore, a profound comfort if the attention now drawn to these assurances shall lead large numbers of grandparents and parents to appropriate the comfort and confidence that are stored here for their use.

The great service rendered by the promises of God is in suggesting to our faith things which God hath prepared for them that love him, so that we may be made aware of what is within our reach, if only we exercise faith in him who has promised. But, so far as I understand, the promises of God must be unlocked by faith. We must place our finger on words like these, and in a supreme moment must enter into covenant with God, henceforth expecting that not one good thing shall fail. "The kingdom of heaven suffereth violence, and the violent take it by force."

F. B. M.

Lord, Teach Us How to Pray

TUESDAY, February 22. Eph. 6 : 18. "*Praying always with all prayer and supplication in the Spirit.*" Why do we fail at times to get answers to our prayers? Is it not because we do not realize the laws of prayer? The scientist will warn his pupil that he must not require of science anything at variance with the laws of nature. Prayer likewise has its laws and divine conditions, and these should be studied in the Scriptures to find out how to pray.

Paul tells us to pray " in the Spirit," and the law of the Spirit is the law of the nature of God, and God's nature we are told is absolutely certain, "without variableness or the least shadow of turning"; if we can understand the teachings of his Spirit, and ask in line with them, we can be certain of receiving answers to our prayers.

We are told plainly that the law of God's Spirit is one of love—love to me, and also love to others as well. If I ask a solely selfish and self-centered prayer, not thinking how the answer of that prayer may affect some one else, my friend or my neighbor; if I do not consider whether the answer which I want to receive may advance or retard God's work for the world, I am failing to pray in the Spirit of God. His laws are for other people as certain as they are for me; otherwise they would not be laws. I must pray with love and thoughtfulness in my heart for others.

A friend of mine has a little boy who is asking him every day for a drum. The boy does not realize that there is a person very ill next door who would be greatly troubled if the boy's father granted the request. The small boy is not capable of asking in the spirit of love. He has not been brought to appreciate that there are others in the world with rights that may conflict with his own.

Is the prayer I am praying most often a big, unselfish one? Is it a prayer that includes helpfulness in some way to others, as well as to myself? Is my motive right, and have I cleared my heart of any ill-feeling against my brother? If so, I believe that I shall be praying "in the Spirit." Lord, teach me how to pray! C. S. C.

Our Fellowship with Jesus

WEDNESDAY, February 23. John 20 : 11-18. "*Jesus saith unto her, Mary. She turned herself and saith unto him, Rabboni.*" What could angels do for her, who longed to hear one voice only? In an especial sense Jesus was *hers*: *My* Lord! Had he not cast out from her seven devils? Chrysostom finely supposes that at this point an expression passed over the faces of the angels with whom she was speaking, of such reverence and awe, that Mary turned suddenly round, to see the source of their illumination. One was standing there, whom she took for the gardener. She was not far from the truth, for he tends and waters drooping plants in the paradise of God. But when presently he spoke her name with the familiar intonation, she answered rapturously in the country dialect, which they both knew and loved so well.

But Mary must learn to exchange the outward for the inward, the transient for the eternal, and to pass from the old fellowship with Jesus as friend and teacher, into a spiritual fellowship, which was alone possible with one who had now been declared to be the Son of God with power, by his resurrection from the dead. Therefore, also, our Lord spake of his ascension and bade her look upward to see diviner things. She was thus prepared for the day of Pentecost, when, after continuing with the rest stedfastly in prayer, she would in a spiritual sense get nearer to him than ever before. That fellowship is for us also. F. B. M.

Making Our Lives Count

THURSDAY, February 24. Acts 4 : 13. "*And when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus.*" The life of Jesus on earth counted, not merely because of his wonderful works, but also by the atmosphere which it created. Men became happy and lost their fears simply by being with him. The two humble fishermen, Peter and John, were transformed into bold, heroic pioneers of the Christian faith, not by the study of books, but by being with their Leader. They caught his contagious enthusiasm to help and to sympathize. His resistless belief in the triumph of his idea of the Kingdom swept them out of their narrow and provincial notions. They read the divine secret of Christianity in his eyes, as he looked at sinful men and women. They saw the faces of peasant women grow bright at the cottage doors when he took their children in his arms. They saw the woman who pressed through the crowd merely to touch the border of his robe and go away in the gladness of health. They realized that his life counted just by its quiet, loving, healing presence.

Isaiah has described this power of influence: "In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them."

Is my life counting thus by its healing presence, by the radiance of cheer and kindliness shining across my neighbor's path?

A little more tired at close of day,
A little less anxious to have our way,
A little less ready to scold and blame,
A little more care for a brother's name;
And so we are nearing the journey's end,
Where time and eternity meet and blend.
The book is closed and the prayers are said,
And we are a part of the countless dead.
Thrice happy, then, if some soul can say:
"I live because he has passed that way."

C. S. C.

The Defaulter Reformed

FRIDAY, February 25. Philemon 1-10. "*I beseech thee for my child Onesimus.*" This family of three, Philemon, his wife Appia, and their son Archippus, were evidently closely connected with the church at Colosse. See Col. 4 : 17. Epaphras probably carried this letter on his return to Colosse, together with the epistle that bears that name. Probably they dwelt in the environs of the great city, and a church had been established in their spacious dwelling for the convenience of those who might not be able to travel to the central meeting-place. The apostle had clearly been the means of their conversion, had often sojourned as a guest in their home, had enjoyed fellowship with them as fellow workers and fellow soldiers, and had probably entered into a business partnership for their common trade.

While engaged in their holy work among the lower quarters of Rome, where vice and misery festered, the companions of the imprisoned apostle had come across a household slave, who had been well known to them, when visiting at his master's house. This man had apparently robbed Philemon of a considerable amount and absconded to hide amid the dregs of the metropolis, where he probably expected and hoped to elude capture. Either because of his deep repentance or abject misery, this runaway slave attracted the notice of Paul's friends. They learned from his own lips the whole story, and brought him to "the hired house." There Paul won him for Christ—"whom I have begotten in my bonds, my son Onesimus." He now writes to induce his friend Philemon, in the distant city, to receive him back. What an allegory of our lives, as Jesus finds and brings us back to God! F. B. M.

The Vision of Eternal Things

SATURDAY, February 26. John 4 : 28. "*The woman then left her waterpot, and went her way into the city.*" The woman at the well had suddenly been transformed from a sinful person into a Christian missionary. Her vision of eternal things had eclipsed the little duties of the day. Christ had so revealed himself that she forsook all and followed him. Self-surrender means self-restored, while the blurred image of the Creator is brought out in its original beauty and purity.

"In the beginning, God." These are the first words in the Old Testament. "In the beginning was the Word"; the first words in John's Gospel. Should we not always put Christ first, before business, pleasure, ambitions and social joys? With Christ the Father will freely give us all other things needful. Jesus must be the supreme passion of the soul. The devotees of this world have their leader; they are faithful to him. Christians have Christ, who has the words of eternal life, and the love of the Father. We should be so enamored of him as to be willing to leave all for his sake.

A story is told of a street-sweeper in Dublin who fell heir to great wealth. While in the middle of the street, the lawyer conveyed to him the news, and the old man stood, broom in hand and mouth wide open, in astonishment. He was so overjoyed that unconsciously he dropped the broom where he was standing and followed the attorney to enter on his new career. He had always been careful of that broom before; but now he left it where it would be broken to pieces. So the woman of Samaria left her waterpot, and her noble decision saved herself and saved the citizens of Sychar. E. W. C.

Through Gates of Pearl

Augusta Albertson

CHAPTER VI—*Continued*

ON the western boundary of the City there are three gates. These I saw from within, two of them close at hand, the other from a distance. The King's Gateway is midway between the Gate of Loyalty and the Gate of Intercession.

No such throng as I had just seen swept through the Gate of Intercession. Those who entered here, however, were greeted by a much larger number, relatively, from within the City. I learned that most who entered by this gate had lived their mortal lives obscurely. Few were known to fame. I marked among the new arrivals a radiant spirit with face all aglow with joy—a joy that reminded me of a sentence which describes Christian rejoicing as "unspeakable and full of glory." Attended by a group of spirits like herself, she moved away across a flower-enameled meadow. Those who followed her moved with stately tread, but she leaped and skipped like a care-free child. My guide said, "She never walked on earth; an accident in infancy resulted in an incurable disease of the spine. She had never even stood upon her feet until she passed through the Gate of Pearl and ascended the crystal stairway. Yet has she waited on the Lord. Now she inherits the promise—running without weariness. From her bed of weakness and of pain she sent out messages of comfort to others like herself during all the years she waited for the coming of the Bridegroom. Her intercourse was not alone with earth, however; she made intercession for the saints according to the will of God. She wrote no letter, spoke no word, unaccompanied by prayer. She kept a 'prayer-list'—page after page of names of those for whom she made daily supplication. The source of her serenity was in her partnership with the Holy Spirit who himself maketh intercession for us with unutterable solicitude."

I HAD heard on earth the name of that faithful woman. I had thought of her as a temperamental optimist. Now I knew that her superiority to physical limitations was not the result of an inherited predisposition to cheerfulness, but that it was a spiritual victory. With spiritual weapons she had conquered the circumstances which otherwise had made her life an unrelieved tragedy. God's grace had made her more than a conqueror—had given her power to conquer for others. Fixing his eyes upon me, my celestial companion said, "Say to the Church of Christ in the shadow-world, when you return, that its holiest and highest ministry is that of intercession; that because of its failure in this, the night is long." I have tried to deliver the message as I received it.

CHAPTER VII

MIDWAY between the Gate of Loyalty and the Gate of Intercession, as I have said, I beheld, from a distance, the King's Gateway, the Royal Entrance. As Rousseau once observed, "Definition (and description) would be much easier were it not for the necessity of using words." The King's Gateway was the last of the twelve gates I beheld, and as at the wedding-feast at Cana, the best was reserved till the last. Through the clear atmosphere I saw the flashing of innumerable jewels which adorned the twelfth gate. Graceful towers rose on either side, and these too glowed with multitudinous gems. Straight from the portal which, I learned, the inhabitants of the City think of as the Beautiful Gate, across boundless savannas dotted here and there with fountains, a smooth broad highway leads to the very center of the City, where stands the Presence Hall of the Infinite. Into that I was not permitted to enter. It was revealed to me that if I had entered it, I could never have returned to earth.

(There is an old legend that Moses, at the end of his years, on the mountaintop looking toward the Land of Promise, fell to praying his old-time prayer, "I beseech Thee, show me thy glory," and that the Lord granted his request and the glory of God shone upon him and at that moment he ceased to live.)

I SAW that the Hall of the Presence of the Infinite was not a hall alone, but an edifice of vast dimensions and of such perfect proportions that not until I had looked at it long and from many sides did I apprehend its unearthly size. I perceived that it was cruciform and that above its center rose a dome of virgin gold, the dome surmounted by a cross which radiated light in all directions. Above the dome and cross hovered a sevenfold rainbow. The dimensions of the edifice and the height of the dome and cross I could not even vaguely estimate in earthly measurements. My mind recognized its incapacity to deal with celestial distances. I had traveled as light travels, swiftly, long and far. From gate to gate may have been equivalent to the distance that separates star from star. The avenue of which I have spoken stretching from the Royal Entrance to the central edifice appeared of such length that as I gazed upon it I was reminded of nothing so much as of the track of light across a sea when the moon is full and one stands upon the shore and sees an apparently endless highway across a boundless space. I was quite certain that the dome and cross appeared to rise to a height transcending the altitude of any mountain peak on earth—Mont Blanc or Everest. And since they seemed not excessively high, compared with the length and breadth of the edifice, its dimensions must have been so colossal that if all the royal palaces in the world were combined they might be contained therein.

My guide informed me that the right and left wings of the Presence Hall contained the Judgment Throne Room and the Audience Chamber of the King. Beneath the dome shineth forever the Uncreated Light, the Shekinah, whose earthly counterpart burned above the sacred ark in the Most Holy Place of the Tabernacle in the wilderness and the Temple on Mount Moriah. The approach to the Presence Hall was from the west, but there was also an entrance from the east.

From an arched opening on the southern side of the Hall there flowed a stream of water, placid and broad and crystal-bright. It was the river of the vision of John the Divine, "proceeding out of the throne of God and of the Lamb." There were no bridges here, but companies of spirits crossed and recrossed it at various points, apparently with the ease of thought—crossed it, as it impressed me then, as Jesus must ha walked upon the sea. The banks of the ri were of silvery sand, on which, amidst can of angels, children of various ages play with all of children's abandon and delig "They," I thought, "are not fearful of Go glory." My companion spoke: "The glory the Eternal is cloud-empillared to our sigh I paused for a moment near two children, a heard their conversation. I think they did see me. I heard one ask the other, "What you call him to his face?" The other answe —and I thrilled at the dear child-accent and l of earth—"Sometimes I call him 'Good Sh herd,' and sometimes I call him 'Big Brother I knew of whom they were speaking, and secret prayer I have often called him "Brotl Mine."

TOUCHING my arm, my guide beckor me to follow him. Forthwith he led up the terraced slopes of a near-by hill, whe pausing at the edge of a grove of trees wh bore at the same time both flowers and fruit looked back. Upon the river there rested light like the dawn of a summer daybreak. for whom the children waited, and of wh they had been talking, had come. A growi crowd of children of all ages surrounded hi As one may see a person across a room throu reversed field-glasses, the image of the Go Shepherd, the Elder Brother, was distinct my vision, though reduced in size by the d tance at which I stood. No aureole encircl his head, but so long as he was in sight son thing made him the center of the horizon. T cross-crowned dome was not so obviously t dominating feature of the skyline as was th Figure.

The potent spell of an ample and p vasive Personality filled the whole field of servation. Yet—and it struck me as strange the children were evidently not overwhelm with awe in the presence of that Person. Th did not act as little children do sometimes the presence of their distinguished elders. Th were not little old people, talking like old peop but just dear, delightful, whimsical, affectiona children. I saw them clinging to his robes a heard their laughter and exclamations of delig He held a little child by the right hand on o side, while on the other he steadied a still youn child who sat upon his shoulder. Bird-shap boats glided across the water, and landed, grou of children leaping out from them to greet t Man upon the shore. I said to myself, wonder who all these children are." Instan my mind was illuminated on that point, formed as if by interior revelation. I recogniz a group of little ones whom I had never se on earth, but of whose tragic death I had rea They were the children of a missionary fam in India, and their bodies were crushed by landslide which destroyed their home wh the parents were absent on an errand for t Master.

THEN the strangest thing happened: M mother, in her childhood, had a pla mate, a boy about her own age, whose tra death was the great grief of her childhood. was springtime, and the first brave flow were peeping up in sheltered nooks. He we out to gather flowers. A sudden storm came u ad a great tree fell, crushing him beneath its nstrous weight. My mother has often told about him, so that in my childish imagina- n I had formed a more or less distinct picture him, brown-haired and with great candid zel eyes. Now I saw a child separate himself m the happy company on the river bank and ve straight toward me. In a little while stood before me. Calling me by name, he d, "Are you Martha's little girl?" It was as ough he had been *my* playmate and chum. asked, "When will Martha come?" And I d him she was still a dweller in the world ere he had known her. He said, "Tell her I all be glad when she comes Home." Then he d joined the company from which he had come, d, led by the Good Shepherd, like a flock of nbs, they moved out of my sight.

(I do not undertake to solve the problem ggested by the above episode, as to whether mother's little friend shall ever grow up in e "spirit world." I remember something at was said within the Children's Gate, ich at the time I had understood as signifying at, while maturity is the law of the heavenly rld—while they who enter the immortal life e ever in the full possession of their perfect powers whether children grow up to maturity or whether the old grow young again depends upon their pleasure and the Father's will. Are there not times when we are able by the exercise of will-power to lay aside the burdens of age and enter again for a season into the spirit of childhood? May this not be prophetic of some such faculty, only vastly greater and more real, in the spirit world?)

From the hilltop on which we had stood we proceeded through a parklike valley to another eminence. On the slopes of the latter hill was an orchard through which ran pleasant paths, reminding me of the poem, "The Orchard Lands of Long Ago." Gentle breezes brought me mingled odors of flowers and of ripened fruit. Blossoms and fruit on the same trees gave me the pleasant sensation of springtime and autumn combined. In this land, I learned that, as on our planet, one may pass "from lands of snow to lands of sun," only much more rapidly and easily than is possible to mundane travelers. From New England to Florida requires forty hours. Here, from season to season may be an almost instantaneous flight.

The next phase of my journey took me through a variety of climates, all of them beautiful. I passed through a midsummer-land into an autumn-land in which the trees were clad with gorgeous foliage. Plain and hillside seemed covered with a rare tapestry of gold and scarlet, with intermediate shades of soft brown and silver. Mountain rose beyond mountain, and horizon stretched beyond horizon. We came at last to an illimitable plain, crossed radially by numerous highways. Along some of these roads passed companies of horsemen, over others swift chariots moved, and by still others throngs of pedestrians made their way—all of them in the same direction. The mystery of the motive power of the chariots awakened my curiosity. When I saw them at close range, I perceived no mechanism, and no place for mechanism in connection with the wheels. My guide said to me: "You are like a child; you wonder how these chariots are propelled. The finest, highest power in the universe is will-power. Your earth has not yet learned to apply it to locomotion except through the media of intricate machinery. You have much yet to learn. These chariots move at the will of their riders. In this world matter is the absolute servant of mind, and mind and spirit are one."

To be continued

The War as God's Crucible

N a very remarkable article published in the British Weekly, the Rev. Professor W. M. Clow, D.D., dis- sses the present war as a great crucible which not only the nations engaged, t civilization, the church and the ole world are being searched and sted. He writes:

"NO one can doubt that this war is God's crucible for Christendom. e can mark some of the features of the e and faith of Christendom which are the crucible. The first of these is our ristian civilization. Two years ago, e assertion that our civilization had come securely Christian would have on an instant assent. Books were blished which declared that the awful st of war—not merely its material, t its moral cost—would be an almost superable barrier to its happening. e were told that the nations were so sely bound together by commerce, d had so many common interests in t and science and literature, and had ined hands in prosecuting so many oral ventures, that plainly the wolf in an was tamed and the tiger lust had en quenched. . . . This Christian vilization was manifest in the wiser ws, the humaner manners and the ifter sympathies of our time. It had en concretely expressed in Peace onferences, where treaties and rules ad publicly banned the methods of arbarism. But when this Christian vilization has been put into God's ucible, what have we found? . . . t is God separating between the false nd the true, the precious and the vile. t is God discerning between those who erve him and those who serve him not. t is God searching and testing and casting out the dross. Whatever may be the sult of this war, this is clear; that en will come to understand what is hristian in our civilization and what is agan. The conscience is being educated. hings that are base are being exposed. n days to come, men will look back to his time of war and mark it as the poch when the Refiner separated etween the silver and the dross.

"Another thing in the crucible is our ational ideal of life. Everything in ur country, our mode of government, he body of our laws, the Christian hurch and its ministry and its service, ur customs in business, the relationships f man to man and of man to woman, nd rich to poor—are all being searched nd tested, and the alloy in them is eing declared. But what is enduring he fiercest of these cleansing fires is our ational ideal of life. We had almost ost sight, in these last prosperous ears, when wealth was increasing, nd ease had become the common lot, of any ideal of life at all. It was a common remark that the poet of the farther vision found few to listen to his singing. The teachers who were prophets of rebuke and appeal were as much neglected as the Hebrew prophets were by Israel. The men who endeavored to quicken the national conscience, to call men to live in faith in the unseen and to deal in a gracious sacrifice with their fellows, were heard, but their appeal was greatly unheeded. Our national ambitions were shot through with a haughty imperialism, and our colonies and dominions had become our pride, and had acquired a new value as sources of wealth. Many of the gains of the rich were unjust in their excess and base in their source. The pursuit of pleasure not always pure, the craving for ease which often became sloth, the gust of luxury which soon became wastefulness and profligacy, characterized all ranks and classes of the people. The simple, self-denying, austere life of earlier days found its commendation only in the pathetic recitals of our romantic writers, which is the surest proof that these simpler ways belong to the past. Most degrading of all was the easy tolerance with our national vice. All Christian people and all men of earnest mind knew that drunkenness was wasting the treasure, impoverishing the well-being, corrupting the bodies and ruining the souls of the people. Yet their pleading voices availed little in the legislature, and availed less with large masses of the people. But this gross-passioned and earthly ideal has been put into God's crucible. Now, as never before, there has been passed a condemnation on our imperial ambitions, our unjust profits, our trivial pleasures, and, above all, on this devastating vice of drunkenness. Even the dullest minds, even the minds which have been given over to secular ideals of life, have been purged of some of the alloy of their thoughts. Already a new ideal of what life should be has begun to dawn on men's minds, and the day may come when even those who go down to their grave in sorrow may understand the grace of God when he puts a national ideal into his crucible.

"A THIRD thing in the crucible is *the faith of the Gospel*. By the Gospel we mean that love of God in Christ to sinful men wrought out in his life, perfected in his death, made appealing by his Word, so that God and man have been reconciled, and the word of the Gospel is the call to believe and to be at peace with him. Has that message been heard with any clear and urgent note in recent years? Has the Christian Church generally been insistent in the proclamation of the Evangel? Have not other gospels which, as Paul would say, are not gospels at all, been preached with eagerness and heard with complacency? It is certain that one of the truths on which the Gospel depends has been ignored, if not denied, in many quarters in the last twenty years. That truth is that the world is a lost and ruined world; that man, by nature, is evil and needs to be redeemed. The truths of human depravity and moral impotence have been fading out of many minds. By human depravity is not meant that human nature is wholly evil. There is ever the quenchless thirst for righteousness, the enduring, if at times dormant, passion for God. By human depravity is meant that everything in man down to the core of his being is tainted by evil, and that he has a bias to iniquity. 'When I would do good, evil is present with me.'

"But the teaching of late years has been that man at the heart of him is pretty good after all. All he needs is a new social order, a more gracious environment, a better home, a larger wage, a wiser education, a more ample leisure, and he will set out on the moral pilgrimage. No man who looks into the lives of those who possess all that earth and time can give, and no man who recalls his own past life and looks into his own heart, can be cajoled into believing this untruth. Yet for years it has been the latent principle of much of our action and our thought, and it has corrupted the Christian faith.

"Another thing in the crucible is the individual character. Every one of us is being searched, tested and discovered. God is separating, by this war, between the silver and the dross of character in each man. Here, on the one side, is the man who is hoarding his gains and yet stinting his gifts to the homes of the desolate. Here is the man who is carrying on not only business but pleasure as usual. God is separating between these, and the one he is casting out as dross, the other he cherishes as silver.

"The Hebrew prophet wrote that God 'sits' as a refiner. He is declaring God's patience as he waits and watches. All of us are praying our daily prayer for peace. We long for the time when the tranquil blue of heaven will again be overspread and nations will dwell in a brotherhood not of worldly interest, not of law and treaty, not of blood, but a brotherhood in Christ. But God will not send peace until the work of the crucible is done. As one looks abroad upon the nation and its ideal of life, and as one sees so much rebellion against truth and purity, so much self-indulgence, and so much neglect of the Word of Christ, the prayer for a speedy peace is sometimes checked and transformed into a petition that in the midst of wrath God will remember mercy, and that by his grace we shall abide the fire of his crucible, so that we may come forth with a new faith in the great certainties, and a new passion for likeness unto his Son."

The Light of Life

By José de L. y Bonilla

[Jose Bonilla is a Castilian Cuban, educated in an American military school, and is now serving a sentence in a state prision for a forgery committed while he was intoxicated; but he is glad that he was sent to prison, for there he has found the Christ, his Saviour; and when the sentence has been served, José Bonilla plans to serve his Lord as a missionary in Mexico. These facts make this verse, written in prison, of interest.]

MY life was all in darkness,
Clouds of shame obscured my view,
When an angel voice said to me,
"Peace,—the Master speaks to you";
I was lost, my soul imprisoned,
In horror did I dwell,
When the angel whispered gently,
"Peace, the Master's in thy cell";
Oh, I've never been forgotten,—
Blessings from my God outflow—
I shall live in peace and comfort,
Jesus Christ has told me so.
Look! the morning light is breaking,
And the darkness flees away,
I feel my soul awaking,—
The Gospel to obey;
I have found the Saviour's blessing,
I'm happy that I'm blest,
So lead me, O Sweet Jesus,
On thy bosom let me rest;
O God, my guide, my life, my all,
Thou Prince of my salvation,
Oh, leave me not in darkness drear,
My only consolation;
Thou dearest Name of all the names,
Bring peace into my cell—
I thank thee, Master Brother,
Wilt thou with me ever dwell?

Our Editorial Forum

PRESIDENT
OTTO KOENIG

MANAGING EDITOR
GEO. H. SANDISON

SECRETARY
THEODORE WATERS

The President and the People

IT cannot be denied that President Wilson, in his spectacular tour of the West in behalf of preparedness, has made a strong impression wherever he has spoken. He is a facile orator, a master of striking expression, and there are probably few public men who can equal him in popular address. Speaking to half a dozen audiences in a day is a man's work which few would undertake without hesitation; yet he has done this and done it well. Realizing the wisdom of sharing his burdens, instead of carrying them in solitude as he did for a time, he has taken the people into his confidence. He has bared his heart that they might see and understand the struggle he has undergone all these months in regard to the nation's policies. With perfect candor he has recognized that "the love of peace is the predominant passion of the American people." On the one hand, he has encountered the hysteria of military and naval preparedness; on the other he has heard the strong, clear, insistent voice of the nation, demanding that our government preserve its attitude in behalf of national peace, and that it continue to exert its moral force for bringing about world peace. The difficulty of this peculiar situation is reflected in all of his speeches, throughout the entire circuit of 1,800 miles, in the course of which it is estimated that he spoke to audiences aggregating 450,000 souls.

Of course, the main thing is the impression conveyed and the speaker put every ounce of his intellectual powers and his finished rhetoric into the task of convincing his audiences of what he conceived to be the national need and duty of preparedness. It is probably natural that many of his hearers must have been unable wholly to divorce the idea of politics from these addresses. The Administration must go before the country with a program, a plan, a definite purpose.

That the impression received varied in different places was to have been expected. The speaker vividly pictured the world disturbance, which he regarded as full of dangers to this country that had not been suspected in the earlier stages of the war. Yet, even in the presence of these imminent perils, he not only believed in keeping the nation out of war, but he solemnly pledged himself to continue to keep it out of the struggle, if it were possible to do so. But there might come a time, he explained, when it would be impossible for him to preserve both the peace and the honor of the nation. For such an emergency the whole country, Congress included, must stand ready to provide the best means for preserving the honor of the United States. He told them he wanted no big military establishment but an army of trained American citizens, who could step into the duty of national defense easily and intelligently. Our present army he now regarded as inadequate even for the duties of peace. The National Guard is not enough. There are precedents for compulsory training, he reminded them; but a great nation like ours must depend upon the voluntary action of its men for its military force. He resented the suggestion that the munition-makers had given the impulse to the preparedness agitation from the desire to make money. The government could manufacture its own armorplate and munitions. It need not submit to imposition by anybody.

Passing to the navy, he denied that it had been neglected, even in the smallest degree. "We have been slowly building a navy which in quality is second to none in the world. In size," he said, "it is the fourth in the world, though I have heard it said by some gentlemen that it was the second. I suspect that they could give an account of themselves which would raise them above the fourth class." He advocated, not the "sudden creation of a navy," but a program under which, in five years, we could have such a navy as, in fighting strength, would ordinarily take ten years to build on present lines.

Such is the sum and substance of the program which the President has submitted to his Western audiences, and which he has urged with all the power of his eloquence. To what extent it coincides with the views that have been advocated in Congress, and especially by those members who are recognized as leaders in the demand for preparedness, is an open question. It indicated a marked departure, however, from Mr. Wilson's earlier addresses on the problems of the war, when he was the outspoken advocate of peace and humanity, and when he believed that we should not permit this country to be drawn into the military madness that had seized the old world in its grasp. He seems to have traveled far from those original convictions, which were so eminently peaceful that he could see no threat or danger menacing us from any quarter. Now, he sees peril on every hand. The world is on fire; the sky is full of sparks, that may at any moment involve us in a conflagration. Yet he feels that no man can say whether we shall be drawn into the war or not; and it is reassuring to find him saying, with thankfulness, that there is no man in America who can bring on war without the consent of the people. While frankly admitting that his convictions have undergone a change in a year, he still cherishes the hopes that, when the flame is quieted, the opportunity may yet fall to America to help in restoring to the world that rectitude and peace "which alone can bring happiness and liberty to mankind."

Two conclusions may be drawn from the President's tour. Some will regard it as an evangel of war, like the "fiery cross," which was carried from point to point to arouse the people to imminent danger—though such an interpretation might suggest that the President, in some of his more vivid passages, may have been carried away by the current of his own eloquence. Others will accept the addresses as a reaffirmation of the nation's love of peace—not peace at any price, but peace with honor, through sane and sensible diplomacy. Perhaps a third interpretation—and possibly the most accurate of the three—may be that the speeches are simply a statement of the Administration's policy in the present difficult situation. However this may be, no one can overlook in the Des Moines address the President's emphatic rebuke to the advocates of war who urge that we should mix up in the European strife. Such talk he declared to be opposed to the American spirit, which is essentially the peace spirit. And that President Wilson personally knows that spirit, he has made very clear in a single pregnant sentence:

"No voice has ever come to any public man more audibly, more unmistakably, than the voice of this great people has come to me, bearing this impressive lesson: 'We are counting on you to keep this country out of war!'"

Signs of Spring

"SPRING is coming!" So the poets tell us, and they believe it, too, though we shudder to think that it may yet turn out that winter has hardly begun. The editorial desk is covered with manuscripts—written in more or less mellifluous rhyme. "Spring is—coming!" groans the editor. "Sprig is cubbing," sneezes the population of city and country and—almost—the nation. And the population, disdainful of the rhymesters, puts on its rubbers and steps gingerly through the mud, and wraps its muffler tenderly about its throat. For an early spring, as the doctors wisely suggest, may mean conditions that are far from welcome.

"Spring is coming," sighs the romantic urban citizen, as he sits on a park bench and looks vaguely up at the trees, in search, perhaps, of a budding branch or a flowering bough. And then he writes a poem, which, in turn, brings us back to the editorial desk.

Signs of spring are creeping insidiously over the land. One sees straw hats where there have been velvets; one sees flowers — stands of them — on the busy street corners; one sniffs the dampness of the air and one's heart beats ecstatically to the tune of awakening life. And one wonders if, over the sea, spring will bring a bit of hope—if it will be a time of resurrection and forgiveness. One wonders if spring will come with the benediction of green growing things where graves have been.

Spring is coming! And the earth trembles at its approach. For one is never too old to smile at the first blade of grass, or to thrill to the music of the first crooning breeze, or to offer a prayer of thanksgiving at the first song of a bird. But the average man, scenting a possibly false alarm in this midwinter mildness, wisely resolves to keep his heavy overcoat at hand, lest the "roaring winds of March" may set back the hopes of the songsters—both birds and poets.

The Growth of Divorce

DIVORCES in the United States are more numerous than in any other country in the world. Mr. Wilcox, a competent statistician, ventures the opinion that more divorces are now granted here in a year than in all the rest of the Christian world together—more than in the whole of Europe (outside of the Balkan peninsula), civilized Australia, and America. This is a startling arraignment, even if only measurably accurate. Other sources of evidence confirm the extraordinary growth of the divorce evil. According to the last census, there were in the United States 156,176 men and 185,101 women who had been divorced—3 per cent. of the total male and 4 per cent. of the female population of the country. In the twenty years from 1887 to 1906, an average of one marriage in 12 terminated in divorce. In 1906, the divorce total was 72,062, nearly three times as many as in 1870. And the increase seems to be going on, especially in the Sc h and Southwest. Our divorce rate is double tha of Switzerland, three times that of France, five ti s that of Germany, and as large as the combined r s of Australia, Belgium, Sweden, Norway, Holl , Great Britain, Germany, Italy and Hungary. W e marriages have nearly doubled in number in 20 ye , divorces have increased almost threefold. Ju e H. W. H. Thomas of the Supreme Court of Califor , in a thoughtful article on the subject in the Chris n Statesman, calls attention to the serious situat . He questions whether it can be adequately met y additional legislation, although whatever would t d to increase public sentiment in upholding the sac ness of marriage would be a material help. But th e are the plain, hard, undeniable facts with which r country must deal; the divorce tide, rising in ll lands, is here reaching floodmark and threatens e family as an institution. And whatever injures e family, threatens the state itself.

Surely here is a question that touches the v y foundations of society. Some have claimed that th crease of divorces is a symptom of social conditi , and is related in a great measure to the new econo c status of women, and the change in the modern a tude toward the marriage tie. Whatever the ca , the record is sufficiently startling to set the ab t minds to seeking a remedy for conditions that c stantly threaten to become worse.

More Members, Fewer Churches

SUCH, in a nutshell, is the substance of the port of religious conditions in the United St s during the past twelve months, compiled y the Federal Council of the Churches of Ch , which is printed elsewhere in this issue of the Christ n Herald. It is a gratifying showing, especially in v v of the disturbed conditions that prevail through t the world, and which have been felt everywher n our own land. It shows, moreover, that the Christ n faith is moving steadily forward, and that neve s its progress so marked as during times of wide-spr l trouble, when the hearts of the people instinctiv seek the only source of real help and consolatio the Gospel of Jesus Christ. The decrease in the nu ber of churches is easily accounted for by preval t economic conditions, which have led to many cons dations, especially in rural districts that were "o churched." Yet it is worth noting that even in th e instances membership did not decline but rather creased. Protestant membership in all the bo s has gained 653,640 in the year, and 1,700 preac s have been added to the ministry. Such a remark e showing should stimulate all the churches to pre e for the great spiritual awakening that has alre y begun in Europe. Already, there is a sound of e Spirit "in the mulberry trees," foreshadowing e approaching visitation. It is time for our churc s everywhere to prepare to be ready to take advant e of the coming opportunity to win our unchurc d millions for Christ.

Gold Cradles and Wooden Coffins

IT is hard to get some kinds of news into the da papers. It is often hard to keep some items after they get in. An early afternoon editio f a New York evening paper the other day copious extracts from the report of Mrs. Frede k Nathan, president of the Consumers' League, ab t conditions of child labor in New York teneme . They were sad, gloomy lines to read, making o s heart uncomfortable and one's head perplexed. P tures of tiny children four years old working all day m ing pretty artificial flowers. (They could make pre false flowers, but never see or smell real flowe Families of little children working from early morn to late evening. Whole families getting a few cents r the week's work of all. "One family," the rep t declared, "was found in which three women work on flowers made together $4.30 every fifteen da . They made forget-me-not wreaths, and received se cents for one dozen wreaths. Families were fo whose combined earnings were only sixty cents a da . Worst of all was the picture of little children dy because of the long hours and the tainted air. In home after another there were little people with coughs—and stories of brothers or sisters who had di .

Now it happened that the column just next to t report contained the picture of a happy mother a the story of her new baby who will sleep in a cradle gold. Later editions of the paper kept the hap mother's picture and the story of the cradle of go , but one could not find anywhere in the crowd columns that earlier report of the little children b over their work, coughing, withering, dying.

The Bible and Newspaper

CONDUCTED BY

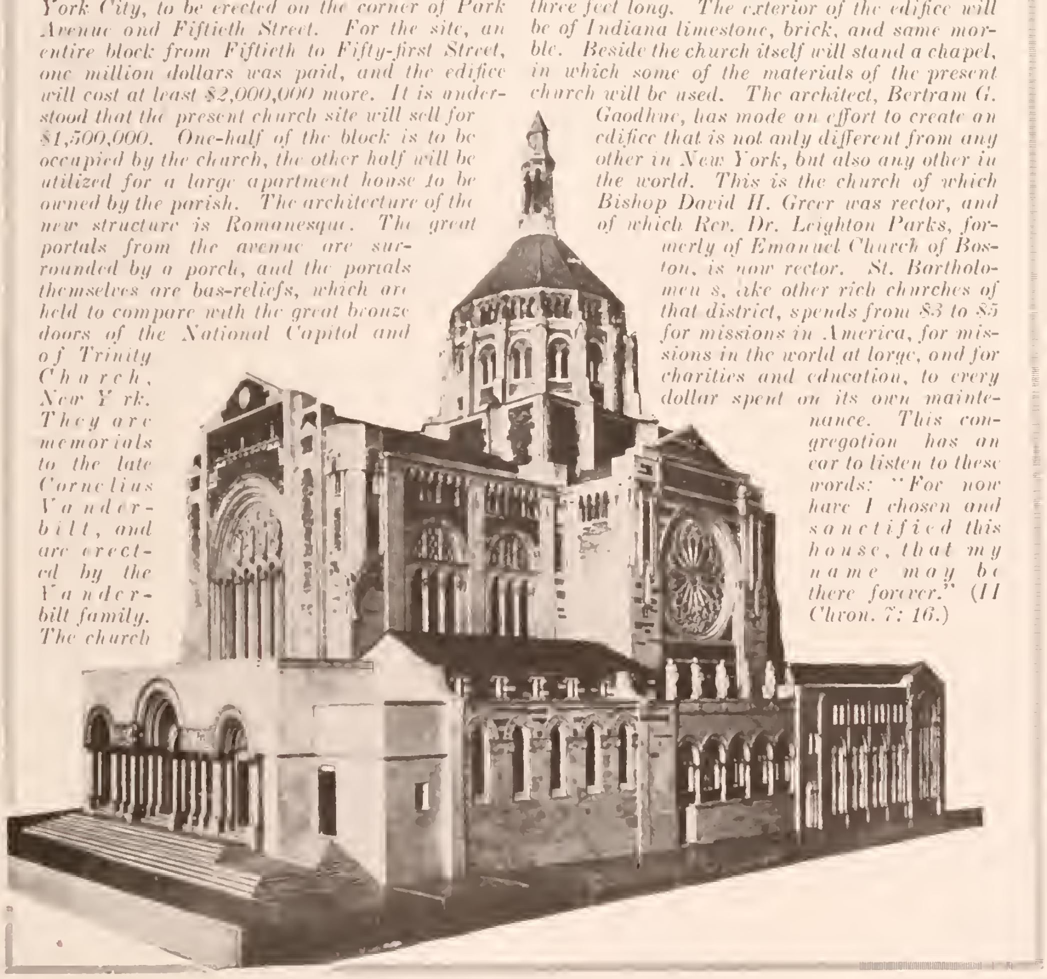
FERDINAND C. IGLEHART, D.D.

Canary Birds and Food

WHEN one watches the tiny canary bird picking at its little box of bird seed, he is not likely to reflect on t large quantity of that food which is een during the year. During the st year the canaries of this country nsumed 4,700,000 pounds of bird sd, which, at the advanced price ised by war's preventing importa- tn, amounts to $258,754.88. They ned their board. God made flowers t poetry of the plant realm, lds the poetry of the lower tes, and song-birds the mel- y of nature. What beautiful, jous little things the ca- ies are! How they brighten d cheer the home! They en know the voice of the n or woman, the boy or gl, and send back an affec- tnate response to it. They l sometimes put the little ak between the wires to ich those who pet and love em. God's care for the ds is thus referred to by rist: "*Behold the fowls of air; for they sow not, neither they reap, nor gather into rns; yet your heavenly Father deth them.*" (*Matt. 6: 26.*)

St. Bartholomew's New Church

ONE of the finest church edifices on the continent will be the new St. Bartholomew's Episcopal Church of New York City, to be erected on the corner of Park Avenue and Fiftieth Street. For the site, an entire block from Fiftieth to Fifty-first Street, one million dollars was paid, and the edifice will cost at least $2,000,000 more. It is understood that the present church site will sell for $1,500,000. One-half of the block is to be occupied by the church, the other half will be utilized for a large apartment house to be owned by the parish. The architecture of the new structure is Romanesque. The great portals from the avenue are surrounded by a porch, and the portals themselves are bas-reliefs, which are held to compare with the great bronze doors of the National Capitol and of Trinity Church, New Y rk. They are memorials to the late Cornelius Vanderbilt, and are erected by the Vanderbilt family. The church will seat 1,300 ordinarily, and there are galleries for 500 more. A feature of the front will be a great vestibule fifteen feet wide and seventy-three feet long. The exterior of the edifice will be of Indiana limestone, brick, and same marble. Beside the church itself will stand a chapel, in which some of the materials of the present church will be used. The architect, Bertram G. Gaodhue, has made an effort to create an edifice that is not anly different from any other in New York, but also any other in the world. This is the church of which Bishop David H. Greer was rector, and of which Rev. Dr. Leighton Parks, formerly of Emanuel Church of Boston, is now rector. St. Bartholomew s, ake other rich churches of that district, spends from $3 to $5 for missions in America, for missions in the world at large, and for charities and education, to every dollar spent on its own maintenance. This congregation has an ear to listen to these words: "For now have I chosen and sanctified this house, that my name may be there forever." (II Chron. 7: 16.)



uther's Wedding Ring

HE betrothal ring of Martin Luther has been ought to the United States, d has been loaned to the ew York Historical Society, here it is now on view in a ss case. The ring is owned Mrs. Maximilian Pinkert, fe of Rev. Dr. Pinkert, of the erman-American department rk of St. Bartholomew's hurch, and also connected th the Sailors' Institute. he ring celebrated the be- othal of Martin Luther to atharine von Bora. For 0 years it was in the posses- on of the ducal family of nhalt-Bernburg, of which atharine von Bora was a ember. The ring is com- sed of an intricate device gold work, set with a ruby, e symbol of exalted love. he design represents all the mbols of Christ's passion. the center is the crucified hrist, and on one side the ear with which his side was ierced. On the other side is a af of hyssop. What a valu- ble heirloom is this ring! Durable ones put into the permanent masonry f church buildings, and beautiful char- ter made out of the precious stones of ought, affection and devotion, can e found as memorials of Luther hroughout the world. Christ thus efers to the ring as the badge of love: *And put a ring on his hand.*" (*Luke 5: 22.*)

Ushers Important in Service

REV. DR. HOWARD DUFFIELD, pastor of the old First Presby- erian Church of New York City, said: 'Ushering in the church is the science f hospitality and the art of making ne feel welcome and wanted. Ushers re the apostles of the 'glad hand.' he church is heated by them better han by its furnace, or chilled by them nore than by a cold wave." The nanner in which strangers are met at he church door has much to do in reparing their hearts for the worship nd message of the hour. All the politeness ought not to be in the ushers; they should reflect the hospitality of the whole membership. The church is nothing if not a brotherhood, and an atmosphere of sincere affection and prayer is powerful in sanctifying the sermon and bringing souls into the Kingdom. The ushers and members of the congregation, however wealthy or cultivated, should be genuinely democratic in spirit and action, if they would expect the divine approval, or the favor of the people. The poor man out of the factory, and his wife and children with plain clothes who have come up from the ragged districts of the city into the rich church on the avenue, should be treated with the same sincere consideration as the multimillionaire and his family. Fortunately, a large number of ministers and congregations of important churches have the spirit of democracy, the spirit of the Christ, in this regard. The Scriptures are very plain on the subject: "*If there come into your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment, and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place, and say to the poor, Stand thou there, or sit here under my footstool, are ye not then partial in yourselves?*" (*James 2: 2-4.*)

Taken Alive from Mine

AFTER being entombed by a fall of coal in a mine of the Reading Company near Shamokin, Pa., for a period of ninety-six hours, without food or water, Joseph Renock, a miner, was taken out alive recently. A force of 120 men had been working for four days at the risk of their lives in an effort to rescue the imprisoned man. In thei path they found a large steel car which they had to chisel away. Members of his family were at the mine when Renock was rescued, and the rejoicing was beyond description. The rescued man was rushed to the hospital, and was returned to his home and work again. What a superb type of manhood do we find among these hardy miners! They take their lives in their hands every day away from God's sunlight, to get fuel for the public comfort and convenience, and they will not hesitate an instant in rescuing a fellow-workman in danger or distress. Oh, if men could be so prompt and persistent in saving the imprisoned souls of men! Some are; may the number increase, imitating him of whom it was said: "*The Son of man is come to seek and to save that which was lost.*" (*Luke 19 : 10.*)

Swans Released from Ice

DURING the severe cold snap recently, swans were frozen in on a lake at White Sulphur Springs, W. Va., and the best part of a morning was devoted to cutting them out of the ice. There was much hissing, darting of long necks and snapping of yellow bills during the liberating process. Crowds of people thronged the shores of the lake to witness the performance. Last autumn a lovely winter retreat was built on an island in the lake for the swans, the cottage being of beautiful architecture, and protected from the wind by thick brush. But the swans paid no attention to the provisions made for their comfort, and preferred in weather not far from zero to sleep out in the water where they could be "tucked in" with the ice, and hence they were fortunate in having some one to chop them out of their predicament and save their lives. Hereafter during the cold season the swans will be fed in the winter-house, in hopes of enticing them into it at night. So many people are like these foolish swans, who do not know enough to come out of the danger and death of the cold into the warm winter quarters provided for them. The swan was excluded from the dietary of the Jews in this forbidden list: "*And the swan, and the pelican, and the gier eagle, and the stork, the heron after her kind, and the lapwing, and the bat.*" (*Lev. 11: 18, 19.*)

Bridge Whist Mad

DISPLAY notices in the papers of a bridge party given by the wife of one of the wealthy and prominent men in the country, in New York City recently, stated that the winners at each table got as a prize one share of a dividend paying stock worth $117 and that the prizes at the six tables amounted to $702. The papers said bridge games were not new and that large prizes had been played for, but the novelty of the prize justified the publicity. The papers might have said that many of the women of so-called high society have gone mad on the subject of bridge whist, and that the open and wide-spread gambling connected with it has gotten to be a public disgrace. In the legal, technical sense, the game for the stock might not be counted gambling, because the element of loss to either party was wanting. But in a moral sense it was playing a game of cards for cold money, a good deal of it, too, and the bigger the amount at stake the more spice there was in the game. It ought not to take a very tender conscience to see that this is all wrong, and should cease in respectable homes. But the women at bridge do not wait for the wealthy hostess to put up fat prizes, they put their own money into a purse and play for it, the winners taking the cash, the others the empty bag. Fortunes are made and lost in American social life. More than one high society woman is in dire financial distress over the losses of the bridge parties. The police use the sledge hammer and crowbar in raiding the professional gambling hells, not any more guilty of this vice and crime than the magnificent apartments in the hotels, club rooms, and private residences of the cities where the women gamble at whist in their greed to get something for nothing. There are thousands of women in the highest circles of society who are grieved at their sisters who have gone mad over whist. A retired distiller, speaking of the curtailing of the liquor traffic in London, said the reform he thought most needed was to abolish gambling from the drinking house. The society women of America ought certainly to come up to the moral standard of the retired distiller, and "*Provide things honest in the sight of all men.*" (*Rom. 12 : 17.*)

The Spirit of Mount Vernon

By MARGARET E. SANGSTER, Jr.

MOUNT VERNON HOUSE (front and rear views are here shown) was erected in 1743 for Lawrence Washington, half-brother of George, and was named in honor of Admiral Edward Vernon, R.N. under whose command Lawrence Washington had served during the British expedition against Cartagena in 1741. The property passed into the hands of George after the death of Lawrence in 1752. When Mrs. Washington died in 1802, Mount Vernon came, in accordance with Washington's will, the property of his nephew, Bushrod Washing who in turn bequeathed it to his nephew, John Augustine Washington, from whom it pa to a son of the same name, and in 1858 was bought by the Mount Vernon Ladies' Associat

THE Tired Girl sat looking gloomily out of the car window. Great house-dotted fields of rank grass swept past her—great spaces of low hills rose dully to meet the dulness of the gray sky.

"So this is—Virginia!" murmured the Tired Girl. "So this is—Virginia!" There was a world of scorn in her quiet voice

The schoolgirls in front were chattering. The dark one grasped her companion's arm in a healthily strong grip.

"It was down this bridle path," said the dark one, "that Washington rode when he went to church. Down this very road."

"On a white charger?" supplemented the other schoolgirl, who was tiny and blonde and rather infantile. "Oh, Milly! do you s'pose it was on a white charger that he rode down that path?"

The dark one patted the small hand that gripped hers affectionately. "I'm sure it was a white charger," she answered.

The smaller one wiggled ecstatically, but the Tired Girl on the seat behind them sank even more deeply into her gloom. "Was I ever as young as that?" she wondered. "Could I ever have said such young things?"

More dull fields and gentle hills rolled by. Wooded stretches crept down softly to the car track and lost themselves in other wooded stretches. Once a holly tree grew gaily up from between two green pines.

The dark schoolgirl almost fell out of the window. "Holly growing!" she squealed, and her excited tug almost pulled the small blonde one out of her seat. "Holly growing!" came from the blonde one, echo-like.

"What of it?" whispered the Tired Girl, also echo-like.

The guard came tramping down the aisle, his arms full of post cards. "Best views of Washington's home!" he cried. "Arlington and Mount Vernon! Church he worshiped in! Room he died in! Tomb! Three for five cents!" His voice resounded metallically through the car, and the Tired Girl shuddered at the grind of it.

All over the car folk were buying picture postals—at three for five cents. The schoolgirls were already addressing theirs to chums in the little home town up North. The bride and groom (there are always a bride and groom on the car to Mount Vernon) were sending a whole dozen home to mother. The Tired Girl waved the card-vender away with a limp, rather bored hand, and shrank nearer to the window. Somehow it seemed almost sacrilegious to her to see the eager people buying those almost sacred views—at least very personal views—at three for five cents.

She had the same feeling when she reached the gates of Mount Vernon. The car stopped and the crowd of people climbed off merrily and began to spend their money on popcorn, and candy, and souvenirs, at a little shop that stood near. The Tired Girl shrank from the ash-trays that were stamped with the view of our first President's last resting-place. She shuddered at the cheap china plates with the dignified kindly face painted on them.

"They must even commercialize him!" she murmured as she followed the crowds through the gate and up to the great house that stood out whitely from the greenness of the stately lawn.

It was a beautiful view. Even the Tired Girl caught her breath in delight at the wonder of it. The young groom put his arm quite frankly around his wife, and the schoolgirls stood hand in hand—for once quiet. Far off the Potomac flowed between graceful hills—a blue dream-river with a bit of pearly white cloud nestled in its heart. The lawn of Mount Vernon crept softly down until it seemed to meet the water, and the huge old trees cast long dark shadows on the terraces. Above it all the house stood—snow-white, dignified, a perfect type of high-pillared colonial architecture.

A spell hung over the crowd. Perhaps they saw, in a phantom procession, the brocade-dressed, powdered figures walking grandly across the lawn, down the broad porch.

The dark schoolgirl broke the rather heavy silence. "Seems like a dream—almost," she said softly.

The spell was broken like a pin-pricked bubble, and people began to talk again. The bride and groom hurried to the little stone kitchen that was connected to the house by a small bit of porch. Men and women scampered in through the doors. The Tired Girl paused for a moment on the porch—alone.

"THEY have none of the finer feelings!" she half sobbed—"I've always looked forward to going through Mount Vernon in a reverent way. I *can't* go at it as if it were a matinée."

"But," said a voice commiseratingly "you mustn't mind that, you mustn't mind it at all! They don't mean anything. It's just their way of being interested."

The Tired Girl looked around. A stately old man stood at her side—a man who had not come up with her on the car. Strangely she felt drawn to him.

"You see," she said rather eagerly, "you see, I'm a bit disappointed. I've been teaching a difficult class in school for two years, saving up money for this trip. And, after all the trouble and privation, I was so tired that I wanted to get away from folks and, well—almost worship by myself. And here I'm swamped with people, and loud conversation."

The man laughed gently. "You mustn't feel that way," he told her "You see, they love Washington as much as you do. But they don't love him in a morbid, hero-worshiping way. They love him, not as a legend, far above them, years back. They love him because he's the Father of the country; because he seems almost alive to them; because they feel as if they know him and he's a friend.

"As for the postals and souvenirs that you find—offensive. Well, those cards will probably go back home to folk who will never see Mount Vernon and haven't enough imagination to visualize it without a picture. Some of those pictures will go between pages of the family Bible—and they *will* be looked reverently."

The Tired Girl was staring out across the b Potomac. And, as she stared, some of the tiredn crept away—and some of the impatience. She smi as the low gentlemanly voice spoke again.

"We'll go through the house now," said the old m

Through the house they went. They peered i the library and saw Washington's books; they saw flute and the yellow music that rested on the top of worn harpsichord; they climbed the old-fashion stairs and saw the room where Lafayette slept, a little Nellie Custis's bedchamber. They climbed other flight of narrower stairs to a bedroom far fr the others. One could see Washington's tomb fr that window.

"Martha Washington lived in this room after President died," said the low voice, "so that she co see his last resting-place."

The schoolgirls were standing together, quiet They clutched hands. The Tired Girl felt, sudden that after all they had something in common.

Slowly, very slowly, they made their way down stairs, and at the foot the old gentleman bowed i dignified, courtly way. "It has been a pleasure to t with you," he said to the Tired Girl, "and I'm s you feel differently. You don't resent the three-f five-cents postal cards—or the noisy enthusiasm—you?"

"I don't resent anything," said the Tired G warmly; "and I am not even tired—now. Why, I f as if the spirit of Washington had taken me throu his home."

THE car was about to leave and the crowds noisy people were hurrying for the best sea The Tired Girl fell in with the two schoolgirls. Th spoke to her in their frank, comradely way.

"You looked so lonely, going through the house yourself," said the dark one.

"By myself?" echoed the Tired Girl blankly.

"And once or twice we thought you were talking yourself," added the little blonde girl. "We alm asked you if you wouldn't join us."

They had reached the tawdry little shop, and t schoolgirls, giggling, rushed for the car. But the Tir Girl spoke hurriedly to the stolid clerk who lean against the counter.

"I want a plate," she told him, "a souvenir pla With the biggest head of Washington you have stock!"

In a glory of gold and violet and rose the sun w setting. It turned the Potomac into a veritable s of glory; the low little mountains rose grandly throu a mist of color. It rested on the old manor house wi a caress, but the last golden beams fluttered across t quiet tomb with all the gentleness of an eter benediction.

With the cheap plate clasped lovingly in her ar the girl boarded the car.

Among the Workers

REV. W. E. BROWNING, Santiago, Chile, writes: "The crisis occasioned by the European war still persists in Chile, but I feel that the worst is over; business men are beginning to regain confidence, the saltpeter industry in the north, where, as a school, we lost heavily, is again opening up. Good financial prophets are anticipating that 1916 will be a banner year for all Chile."

THE death is reported from Tokyo on October 29 of the Rev. David Thompson, D.D., and on November 21 of the Rev. Theodore M. MacNair, two noted Presbyterian missionaries. Dr. Thompson was born in Harrison County, Ohio, September 21, 1835, and was the first ordained missionary of his church to be sent to Japan. He worked six years before he baptized any one. Mr. MacNair's activity lay in evangelistic and itinerating work, but his lasting and perhaps his greatest service to the church in Japan was in connection with its hymnology.

REV. JAMES A. WALKER, who has been for seven years pastor of the First United Presbyterian Church of Chicago, will leave his pastorate on February 2 to become an assistant to Evangelist William A. Sunday. He will join the Sunday party at Baltimore, and will take up part of the work Mrs. Sunday has been doing, especially the work of meeting delegates and arranging dates for Bible campaigns.

FOR ten days in November, Kansas Wesleyan University at Salina, Kan., and the University Methodist Episcopal Church united in revival meetings under the leadership of the president of the college. In the ten days there were about one hundred and fifty at the altar and, following the meetings, sixty-seven people joined the church.

REPORTS of the work, during November, Sivert Sorenson and his fellow-workers El Paso, Texas, have just reached the Christi Herald. During the month the three m sionaries visited 260 residences in vari localities and 500 officers and men of the Six Infantry, U. S. A., assisting thirty-one si persons, and distributing altogether 59,0 pages of tracts and religious literature the English and Spanish languages.

DR. J. H. ELLIOTT, formerly of the Moo Bible Institute, Chicago, Ill., who two years has been in charge of the Austr asian Chapman-Alexander Bible Institute Adelaide, South Australia, will return America shortly after February 1 and w resume evangelistic work in this count Dr. Elliott organized the work at Adelai

More Opinions on "Preparedness"

A Reversion to Savagery

IT is a well-known fact that five-eighths of the total population of the world are at war; five-eighths of all the people stand on the brink of savagery. These same people less than two years ago claimed to be civilized and cultured people. No doubt the majority were when they claimed and would be at the present time if it had not been for their listening to the militarist with his savage instinct. They accepted the militarist as their leader to lead them down to their own destruction with banners flying bearing the inscription of "A Reversion to Savagery."

The militarist is always a destroyer, never a builder, except for the purpose of destruction. It is he who has caused the dethronement of kings, who has blotted out peaceful governments and placed their subjects in bondage. The militarist is a parasite whom civilized men should eradicate from the affairs of government. We find every nation infested with these parasites. They are plentiful as fleas on a dog's back. They put the brakes on civilized advancement and retard moral growth. Even our own United States is overrun with them at the present time. You will find them in public places, with their banners unfurled and flying to the breeze, emblazoned with the scare-crow warning—"Preparedness." They would have you believe that the enemy is at the door and that, if we don't prepare he will break in and confiscate our belongings and place us in bondage. This is either the dream of the coward, or the cunning plan of the wolf in sheep's clothing, who expects to steal your valuables while he has you watching for an imaginary enemy. He is trying to get his hands in your pocket, or rather he already has them there, and does not want to withdraw them.

They tell us that in time of peace, we must prepare for war. Why not in time of peace prepare for a continuation of peace? Send the militarist into exile; brand him as an undesirable person to remain among civilized men.

God in his Word tells us that a man who fails to provide for his own household is worse than an infidel. As a hint, why not prepare for your own household, instead of that of the savage militarist?

Inscribe on your banners, "Vox Populi, Vox Dei"—The Voice of the People is the Voice of God. Prepare for Peace. C. I. WATKINS.

New Martinsville, W. Va.

As a Philadelphian Views It

THE favorite cry of the advocates of national disarmament, or peace at any price, is that "the European War proves that preparedness does not prevent war." The answer is: Who says it does? Their case would be more effective if they could show any advocates of preparedness who believe that being suitably armed will prevent war. It would be just as sensible to say that the existence of the Philadelphia police and detective force renders all citizens safe from theft or assault. And the abolishment of said police force would be just as sensible as the disarmament projects of some people, and their opposition to increasing our army and navy. I wonder if these people would live up to their views if confronted with actual conditions which would test them. I wonder if, after a burglar had entered their home, beaten to death some member of their family, and decamped with thousands of dollars' worth of plunder, they would view with complacency, not to mention ardor, a proposition to reduce the police force in that vicinity. I wonder if they would not, perhaps, favor increasing that protection, not, to be sure, with the idea that such protection would render them immune in future, but with the purpose of rendering such an occurrence as improbable as it is humanly possible to make it. CHARLES WILLING.

Philadelphia, Pa.

A Southern Veteran Speaks

INASMUCH as your paper has taken a stand against "preparedness," I wish to give you the standpoint from whence an old ex-Confederate and farmer sees it.

In scanning the world's political horizon, it would seem to be worse than folly for us to go into this extravagance. The European belligerents have beaten themselves into a frazzle, morally and financially. So show us the menacing bugaboo that the professional militarists—Wall street and the munition manufacturers—have up their sleeves. Here is a truism in economics: that all the sources of wealth are the creation of manual labor. The same plea comes up from the wealth-producers that came to Rehoboam against Solomon's oppressive taxation.

There is an axiom that "a burnt child is afraid of the fire." The great labor element looks back with pain when it sees the countless billions we had to foot at the close of our Civil War. I claim that the United States made no debt during that unpleasantness, but that it was done solely by the shrewd manipulators of our finances, to satisfy Mammon's greedy maw. Or look at the Spanish-American War, when countless millions were poured out to give plenty of bonds to bank on, and a standing army to keep the labor striking element in place with fat jobs to army contractors.

Read Isaiah 5th chapter, also Nehemiah 5th chapter, and if you do not see a correct picture of the United States with the aggravation of Sabbath breaking added, I do not know where you would find it.

If the trained militarists from the highest to the lowest lieutenant had to bare their breasts for the "Kilkenny cat" feast, I would say, drive ahead with your killing, as the world needs this butcher shop no longer.

The whole matter resolves itself in this light to me: If the world would spend one half the money to Christianize and save men that is now spent in "preparedness" and killing them, the millennium would be here.

As individuals in governments have to adjust their differences in courts, the sensible thing for nations would be to do the same. I can see no reason why it could not be done, except for those satellites who prey upon their governments and enslave the common people. R. J. MASON.

Bridgewater, Va.

A Year of Religious Growth

IN the Bulletin of Church Statistics just issued by the Federal Council of the Churches of Christ in America, progress is noted in all the leading denominations. The figures are by Dr. H. K. Carroll (the compiler of the first Religious Census ever taken by the United States government) and are based on the latest official denominational returns. Where these are not available, approximate figures are given on information derived from other sources. The compiler states frankly that in a number of cases no returns later than those of the 1906 census are available. In a few instances, estimates have been supplied by denominational statisticians.

Dr. Carroll notes that the Jewish figures are misleading. No official denominational statistics have been furnished concerning Hebrew congregations in the last ten years. He estimates the number of adults connected with Jewish congregations at 700,000. The Christian Catholic Church (Dowie), the Catholic Apostolic branches, and the Christian Scientists have furnished no returns of membership. The Bulletin says:

"The European War did not, apparently, seriously affect the prosperity of the Churches of the United States in 1915. There is a net increase of nearly 654,000 communicants. The Catholics added nearly 188,000 to their numbers, the Methodists upward of 144,000, the Baptists nearly 131,000, the Presbyterians over 69,000, of which the Northern body had nearly 53,000 and the Southern almost 22,000. These last are quite unusual gains. The Protestant Episcopal Church is larger than it was by 25,648. The Southern Baptists had an increase of 116,000 and more, and the Southern Methodists of 66,000; adding the Southern Presbyterians the net increase of these three bodies was more than 204,000. The returns for the Disciples of Christ for 1915 are not yet ready. There has been a net decrease, instead of the normal increase, of churches. The actual loss is not large, only 158, but in 1914 there was a gain of over 1,300. Doubtless the hard times that seem to have come upon the churches in the rural regions, and which have led to the closing of a number of churches which were formerly flourishing, and to the consolidation of many others, accounts at least in part for the decrease.

"The Federal Council of the Churches of Christ in America, embracing thirty of the leading Evangelical churches, reports net gains in 1915 of 1,263 ministers, 157 churches and 320,029 communicants. This latter number indicates that this group of churches absorbs nearly half the total gains of the year.

"In their finances, the churches generally have not suffered. The total income for foreign missions was $1,600,000 greater in 1915 than in 1914; that for home missions shows a falling off of about $730,000.

"The increase for the quarter century since 1890 is very large. Denominational groups of 100,000 communicants and upwards, embracing all but about 2,100,000, have nearly doubled their numbers. Having 19,328,000 in 1890 they now have 37,255,000, indicating a net gain for the twenty-five years of nearly 18,000,000, or more than 98 per cent."

	SUMMARY			Net Gains for 1915		
DENOMINATIONS	Ministers	Churches	Members	Ministers	Churches	Members
Adventists (6 bodies)	1,233	2,742	106,347	26	76	5,229
Baptists (15 bodies)	13,546	57,520	6,307,055	65	5	130,838
Brethren (Dunkards) (4 bodies)	3,554	1,260	123,844	121	*d*29	2,369
Brethren (Plymouth) (4 bodies)	...	403	10,566			.
Brethren (River) (2 bodies)	224	105	4,903	.		.
Buddhists (2 bodies)	15	74	3,165	.	.	. .
Catholic Apostolic (2 bodies)	33	24	4,927	...	...	.
Catholic (Eastern Orthodox) (7 bodies)	338	419	467,500	*d*3	18	5,000
Catholic (Western) (3 bodies)	19,462	15,302	14,079,208	405	280	187,795
Christadelphians	....	70	1,500	...		88
Christians	1,066	1,360	113,887	. .		. . .
Christian Catholic (Dowie)	35	17	5,865	.	. .	...
Christian Union	360	320	16,300	6	18	1,083
Church of Christ Scientist	2,828	1,414	85,096	156	78	....
Churches of God (Winebrennarian)	440	493	28,650	20	4	3,224
Churches of the Living God (Colored)	101	68	4,286	. .		....
Churches of the New Jerusalem (2 bodies)	147	151	9,713	4	4	42
Church Transcendent	2	3	144	2	3	144
Communistic Societies (2 bodies)	....	22	2,272	...	...	....
Congregationalists	5,923	6,108	771,362	. .	15	8,180
Disciples of Christ (2 bodies)	8,261	11,143	1,522,821	...	...	....
Evangelical (2 bodies)	1,564	2,601	205,255	*d*5	3	10,720
Faith Associations (9 bodies)	241	146	9,572	...	...	. . .
Free Christian Zion Church	20	15	1,835	. .	...	. . .
Friends (4 bodies)	1,471	998	120,712	...	*d*44	*d*1,292
Friends of the Temple	3	3	376	...	...	....
German Evangelical Protestant	59	66	34,704	...	...	....
German Evangelical Synod	1,085	1,378	264,097	27	13	....
Jewish Congregations	1,084	1,769	143,000	...	...	....
Latter-Day Saints (2 bodies)	4,135	1,680	397,000	335	55	22,000
Lutherans (21 bodies)	9,688	15,269	2,434,184	238	*d*951	*d*10,786
Scandinavian Evangelical (3 bodies)	629	857	72,900	...	...	....
Mennonites (12 bodies)	1,476	760	61,331	63	24	3,994
Methodists (16 bodies)	42,088	62,728	7,472,108	163	314	144,079
Moravians (2 bodies)	149	147	21,146	2	4	531
Nonsectarian Bible Faith Churches	50	204	6,396	...	...	....
Pentecostal (2 bodies)	890	878	33,409	88	134	4,613
Presbyterians (12 bodies)	14,012	16,530	2,104,039	69	*d*290	69,148
Protestant Episcopal (2 bodies)	5,621	8,141	1,051,696	*d*8	139	25,648
Reformed (4 bodies)	2,155	2,782	502,602	*d*22	12	23,651
Reformed Catholic	7	6	3,250	...	...	....
Salvation Army	2,961	941	27,664	53	37	207
Schwenkfelders	6	6	1,043	1	...	4
Social Brethren	15	17	1,262	...	...	....
Society for Ethical Culture	7	6	2,450	...	...	....
Spiritualists	...	2,100	200,000	...	...	....
Theosophical Society	....	154	4,714	...	...	....
Unitarians	512	469	70,542	*d*12	*d*6	....
United Brethren (2 bodies)	2,185	4,022	360,387	*d*78	*d*76	17,171
Universalists	656	763	55,000	...	...	....
Independent Congregations	267	879	48,673	...	...	....
Grand Total in 1915	180,604	225,333	39,380,670	1,716	*d*160	653,592
Grand Total in 1914	178,888	225,493	38,727,078	3,810	1,321	782,007

Among the Metlakahtlans

CONTINUING FRANK G. CARPENTER'S NARRATIVE

Copyright, 1916, by Frank G. Carpenter

I HAVE come to Annette Island to visit Metlakahtla. This is the seat of the Indian colony brought here from British Columbia by Dr. Duncan, now almost thirty years ago. Every one has heard of Dr. Duncan's wonderful work with the Indians. He is now eighty-four years of age and is still strong and full of vigor. He is sometimes called the apostle of Alaska, and his work with these Indians gives him a right to the title. Dr. Duncan began life as a commercial traveler in England, and at twenty-one he was well on his way toward a salary of $5,000 a year. He was naturally religious, and he decided to give up his work and become a missionary. He went to college expecting to be sent out to India, but instead he was ordered to go to the western coast of British Columbia to work with a tribe of Indians known as the Tsimpseans. (Dr. Duncan represented the Missionary Society of the Episcopal Church.)

These Tsimpsean Indians were then among the most barbarous of any on the North American continent. They believed in witch doctors and were given over to cannibalism. They were hunters and fishers and clothed themselves in the skins of bears and wolves. They had weird dances, during which they wore the skulls of bears on their heads. They had medicine men who wore masks and who tried to frighten off disease with hideous noises. If the demon of disease did not leave, the witch doctors would hack away the sore places on the body of the patient with their knives, or suck or burn away the ailing flesh. They pointed out children and others as possessed of evil spirits and as being witches, and in such cases the tribe felt they must kill those so afflicted. The Indians believed in spirits, and they had certain theories as to the transmigration of souls. On the whole, they were on a very low scale of civilization.

When Dr. Duncan arrived in Victoria on his way to this work, he was told that if he went on to the Indians he would surely be killed. The man who gave him the warning was the head of the Hudson's Bay Company, who, when Dr. Duncan still insisted, said: "Well, my good man, if you are to be killed and eaten I suppose you are the one most interested, and we shall have to let you do as you wish."

It is enough here to say that he converted eight or nine of these tribes to the Christian religion and made them about the most law-abiding and civilized people of the Indian race. They had their own council and they governed themselves. They had their own boats and they established a canning factory and put up salmon for shipment. They learned to make ropes and brushes, to weave and to spin. Dr. Duncan went to England and brought back musical instruments and they established a brass band. They had a schoolhouse and a church with an organ, which they were able to play. They had their market house, their shops, their carpenters, tinners, coopers and other mechanics. They kept the Sabbath and led moral lives. What has taken ages to accomplish with other peoples these Indians, under Dr. Duncan, accomplished in less than thirty years.

The Red, White and Blue Library and Jail Building

ABOUT this time the Church of England sent over a bishop to rule, and Dr. Duncan found that his work was being undone, and he then asked the United States to allow his Indians to settle on our territory. That was in 1887. The matter was much agitated in the United States. Dr. Duncan was supported by Henry Ward Beecher, Phillips Brooks and others, and through their efforts a territory was allotted to him and his Indians on the northwestern side of this island. They came in August and the first thing they did was to erect a flagpole and hoist the Stars and Stripes.

School Recently Erected by the United States Government on Annette Island

The next day a sawmill was unloaded, and the people began at once to clear the forests and erect the buildings for their new homes. They gradually established the most advanced native community in the western part of the North Amerrican continent.

The settlement was called New Metlakahtla and since then the Indians have been known as the Metlakahtlans. In 1891 Annette Island was set aside by Congress as a reservation for them and it was provided that it should be used by them in common under such rules and regulations as might be prescribed by the Secretary of the Interior.

Annette Island is fifteen miles long and ten miles wide and is formed by a long mountain on the backbone of which are a number of beautiful lakes. The mountain is wooded and it assumes a purple tinge under the cloudy sky. About Port Chester the land slopes gently down to the sea. Here the trees have been cut away and a few hundred acres have been cleared and divided up into town lots for the buildings. At the left as you come into the harbor you see a silvery cascade tumbling down the slope of the mountain. It comes from Lake Chester, a short distance inland and at an elevation of 850 feet above the sea.

The most conspicuous building in the town is a great white frame structure with two towers. This is the Westminster Abbey of Metlakahtla. It is Dr. Duncan's church and was built by the Indians at a cost of $12,000. It is the largest church in Alaska, and will comfortably seat 500 people. One of the striking buildings of New Metlakahtla is the library and jail. This is painted in the colors of the American flag. The first story is bright red; it is the jail. The second story is snow white; it is the library. The cupola on the top is bright blue.

Close to the beach and running back from it are the homes of the people, several hundred in number. They have glass windows, porches and comfortable surroundings. Wherever there is an uncultivated spot salmonberry and elderberry bushes and fireweed have grown to the height of your waist. The whole country about is clad in perennial green.

LANDING, I walked from the wharf over the long board walk to the offices of Dr. Duncan. He has one building which is his combined study and home. I knocked on the door, and a moment later Dr. Duncan stood before me.

Dr. Duncan is of less than medium height, and he weighs not more than 150 pounds. He has a large head, a bit bald at the crown, but beyond that thatched with silvery white hair. His face is as rosy as that of a baby when exposed to the winds of winter, and his eyes are as blue as the skies that cover his island. He has a heavy white beard, and his face is a benediction. As I looked at him I could not realize that he was eighty-four years of age, and when he spoke his voice was like that of a man in his prime.

Our first talk was about the Indians as he found them when he came to British Columbia. I asked him whether the Indians were really cannibals when he found them and whether he had actually seen them eating each other. He replied that he had seen a woman killed, and had seen the savages eating a boy who had died on the beach. That was almost sixty years ago. He tells me that many of the tribes along the coast of British Columbia at that time were cannibals, and that there were other cannibals north and south of the Tsimpseans among whom he worked. Cannibalism was a part of their religion, and was connected with the rites of their medicine men. He said:

"I had heard of the cannibalism, and one day an officer of the fort ran into my house and told me the Indians were about to kill one of their women. He warned me to keep in and said that I would surely be killed if I attemped to interfere. A moment later another man rushed in and said that the woman had already been killed. We went out to the beach where the crowd of Indians was. They were divided into two bands, each led by a brave who was stark naked. All were howling horribly. They had killed a woman and cut her in half and each of the nude Indian leaders was carrying his half of the woman in his teeth. As we came up the bands separated and each gathered around its leader. They were so crowded together that I could not see. They sat down in tw great bunches on the sand. When they ot up not a vestige of the woman wa o be seen. What became of the flesh I not know, but I was told it was eat and that all had engaged in the fea ”

"Do you mean to say that tl ate the flesh without cooking it?"

"Yes, they must have eaten raw, for, as I say, the woman disap ared. They may have buried the bone the sand."

"You spoke of seeing a boy lled, Dr. Duncan?"

"No, I did not see him kille The boy died of consumption. His bo was laid out upon the beach and was there eaten by the people."

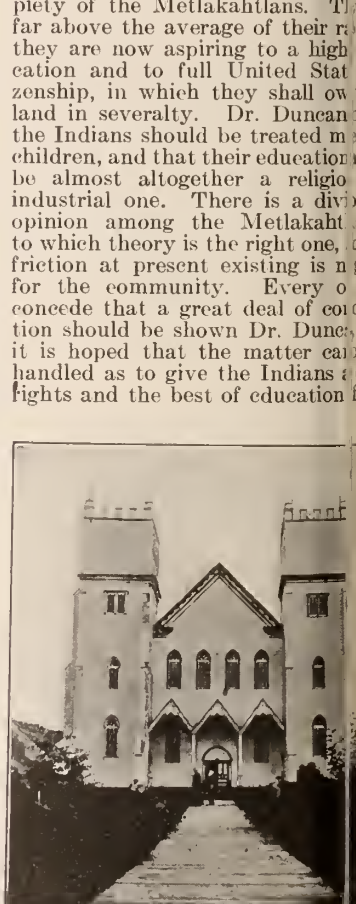
IT was from such material this that Dr. Duncan created the c lized community of the Metlakahtla the present. The community has i own preachers and its own public sp kers. Some of the sermons, in the Tsi sean language, are full of eloquen and beauty. Here, for instance, one urging the people to believe tl the Saviour will take care of them:

"Brethren and sisters: You kn the eagle and its ways. The eag flies high. The eagle rests high. It ways rests on the highest branch the highest tree. We should be l the eagle. We should rest on the ghest branch of the highest tree. That anch is Jesus Christ. When we rest him all our enemies will be below l far beneath us."

Another preacher who had f erly been vicious and high-tempered, eaking of himself, said:

"I will tell you what I feel m lf to be. I am like a bundle of weed loating down the stream. I was goin lown with all my sin, like the weeds, ered with earth and filth; but I cam the rapids, when lo! there was a pol tuck fast and firm in the rock, and I c ched at the pole, and there I am no The stream is passing by and washin away my filth. Christ to me is the e. I hold to him and am safe."

I MIGHT cite other quotati s to show the civilization, intellige and piety of the Metlakahtlans. T are far above the average of their r and they are now aspiring to a high education and to full United Stat citizenship, in which they shall ow their land in severalty. Dr. Duncan inks the Indians should be treated m like children, and that their education ould be almost altogether a religio and industrial one. There is a divi n of opinion among the Metlakaht s as to which theory is the right one, d the friction at present existing is n good for the community. Every o will concede that a great deal of co deration should be shown Dr. Dunc and it is hoped that the matter ca e so handled as to give the Indians civic rights and the best of education facil-



Dr. Duncan's Church, the Larg in Alaska; Will Seat 500 ities without destroying the Christian spirit of brotherly love that has existed between them and Dr. Duncan from the beginning.

I close my letter with the Lord's prayer in Tsimpsean:

"ee-Nahgwah-dum koo tsim lachah-gah Nelootiksh ah Noo-wahnt. Shaha-kshh ntsabbany. Shah-koad-kan tum wah ah halletsohamee. Ne-wahltksh tsim lachah-gah. Kinnam klahgam ah chah quah ahm shkabboo wenayah. Kamkoadan ah naht-ahtackamee, new-ahl-dah dee willah ham hoadamum ah haht-ach-ah-deah gam; Killohmdzah tahtaink umt shpiet t'in shpahlt koad-umt; addah mah al tillahmantkum ah haht-achahdat; Ahwill n'tsabbaniat, ad-dab nahkat kettandat, tilth n'cloadant, addah tum elah-willah wahl. Amen."

Christian Herald Prayer League

ALL Christians are urged to unite with the members of the Prayer League in daily prayer at the noon hour. Also any one is at liberty to send a request for prayer or an acknowledgment of answered prayer, thereby becoming enrolled as a member of the Prayer League.

THE PRAYER LEAGUE is gradually gaining a "Cradle Roll." Since the organization of the League many letters have come revealing sweet and sacred secrets of home life and asking special prayers for those who were about to face the ordeal leading to motherhood. Not long ago a young wife's mother wrote to ask prayers for her daughter in this time of special need. Four times previously the ordeal had been faced, but each time the little new life had been lost. Now her mother writes jubilantly: "With joy and thankfulness to God and to the League as his agents of love and ministry I can tell you—and am so glad to do so—that she and her baby boy are well. He is a *Prayer League boy.*" There are a good many just such Prayer League boys and girls now, and we know that the members of the League will not forget to ask for God's special blessing upon their lives. Surely these prayer children will bring great cheer and blessing to the world.

Mrs. E. B. writes from Romeo, Mich.: "The Lord has saved one of my sons for whom I asked the prayers of the League about a year ago. He is now a faithful worker in the Salvation Army." Mrs. M. A. H. writes from Kalbell, Mont.: "Three times in the past year at critical points God has answered my prayers." S. W. B. writes from Quincy, Wis.: "About two months ago I requested prayers for my dear wife, who had just been operated on. The doctor gave little hope for her recovery. I want to tell you the prayers were speedily answered and she began to get better right away, and has had no setbacks. We wish to thank all those who prayed for us and also the dear Saviour, who is always willing and ready to answer prayers."

Acknowledgments of answered prayer have also been received from:

W. T. VanV., Gnadenhutten, Ohio; Mrs. E. H., Sodus, N. Y. (for selling farm); Mrs. C. H. B., Polk City, Iowa. A Prayer League Sister, Huntingdon, Pa., C. E. S., Berk Mass.; "Mother," Newport, Pa (for great financial help); Mrs. C. M., Whitehouse, Ky. Mrs. A. A. S., Hackettstown, N. J.; Mrs. J. S., St. Stephen, N. B.; J. R. L., Denmar Me.; L. O. B., Hot Springs, Ark.; M E. Tropic, Fla.; C. M., Buffalo, N. Y (for healing of brother); Mrs. S. E. R. H., Bldr, Va.; Mrs. C. H., Youngsville, Pa.; G. Gilmer, Wash.; L. E. B., Oakland, Cal (for removal of two heavy burdens).

A sad letter came the other day from the New York Tombs written by a man seventy years of age asking prayer for help in his trouble and that some one be sent to see him. Mr. Baker of the Bowery Mission visited him in his cell, giving him counsel and promising aid. He assured him that the members of the Christian Herald Family would join in prayer that he might be relieved of his troubles.

Prayers are asked for revivals of religion at:

Chattanooga, Tenn.; Bentville, N. S., Canada; Pleasant Hill, Ore. (that God may manifest his saving power in the coming revival meetings); Covington, Ky (in the M E. Church); Knightstown, Ind.; Kingstown, R. I.; Scandia, Kan. (in the M. E. Church); Edinburg, Ill. (M. E. Church); M. E. Church at Sharpsburg, Ill., and Prairie Lea Church; Middleburg, N. C. (in the Baptist Church, and for special blessing upon the women's weekly prayer meeting); Lyons, N. Y.; Spokane, Wash.; Columbia Falls, Mont.; Athens, Pa. Vineland, N. J (in the Mount Hermon Institute); Polk City, Iowa; W. Springfield, Ma.; Mount Pocono, Pa., Windsor, Pa.; the U. B. Churches of Millport, Coneville, Crystal and Oswayo, Pa.; Carrollton, Miss.; Elkhorn, Ky.; Kenesaw, Neb.; Mrs. M. J S. (for a little Holiness Band that has started up here in Landon, Ohio, that it may prosper in number); that the state of Louisiana may win the fight for state-wide prohibition.

Mrs. A. E. C., Mrs. F. R., Mrs. O. D., ask prayers that their sons' minds may be restored; Mrs. F. C. P., Mrs. M. E. K., B. B. B., their daughters'; A Broken Hearted Mother, that daughter's mind may be strengthened; Mr. and Mrs. R. B. S., that depressions and delusions may be entirely removed from daughter's mind and that she may return home; Mrs. F. B. C., that daughter's, brother's and own mind may be strengthened; Miss J. S. W., that brother's mind may be restored and strengthened; Mrs. A. C. L., that mother's mind may be restored. Twenty-one other friends ask prayer for mental restoration or strengthening for other relatives, friends or themselves; Mrs. A. E. C., that I may be healed of eye trouble which threatens blindness; Marie, that Mrs. C.'s sight may be restored. Mrs. C. A. G., Mrs. R. F. W., Mrs. M. E. R., Mrs. M. S. H. ask prayer that their sons' eyesight may be restored. Seventeen other friends ask prayers for the restoration or strengthening of sight for other friends or relatives or for themselves.

Sixty-four friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing.

Eight parents ask prayer that their sons may be delivered from the liquor habit; Mrs. E. C. C., Mrs. C. R W., Mrs. D B. R., Mrs. E., their husbands; Miss W. W. that father may be delivered from the habit; An Anxious Sister, that brother may be cured of the liquor habit and his two sons may be saved from forming the habit; another that daughter may be delivered from the liquor habit. Fourteen other friends ask prayer that friends or relatives may be delivered from this habit.

J. E. D. and W. B. ask prayer that friends may be cured of the drug habit.

E. B., M. E., Mr. and Mrs. W. F. M. ask prayer that their three sons may be saved. thirty-seven parents ask prayer for the conversion of sons; twenty-seven wives, their husbands. eighty-nine friends ask prayers that friends or relatives may be converted, including one that a pastor be brought back from the things of the world to God.

Twenty-two readers ask prayer for special spiritual blessing for relatives or friends.

One hundred and twenty-three friends ask prayer for healing of friends or relatives, including Mrs. N. R., that daughter may have power of speech; and Mrs. E. E. V., that husband may be cured of cancer. Seventy-nine ask prayer for the healing of self.

I. D. H., A. E. R., Mrs. I. W., Mrs. I. V., that husbands' hearing may be restored. Mrs. C. H. B., that a mother's hearing may be restored; A Sad Sister, that sister's hearing may be restored; A. A. S., that mother's and own hearing may be restored. Sixteen others ask prayer for restoration of hearing for friends, relatives or for themselves.

Sixty-five friends ask prayer for help or guidance in financial affairs.

Seventy-two friends ask prayer for the granting of varied desires and needs, including Mrs. M. B., that an old afflicted mother may have a home and be comfortable and cared for; O. A. M. that a friend's child and husband be reconciled to her; Mrs. M. B., Elkhorn, Ky., that church may be cleared of debt. Mrs. E. V. B., St. Cloud, Minn., that husband may receive a call to preach the Gospel. Mrs. O. C. J., Conway, Mo., that husband may receive a call to evangelistic work; M. S. E., Cincinnati, Ohio, that a minister may get a parish.

One hundred and forty-three friends ask prayers that friends or relatives may be healed, including B. S. that three brothers may be restored to health, and F. M. N., that grandchild may be cured of paralysis of hand and side. Ninety-nine ask prayer for healing of self, including three who ask that they may regain the use of limbs, another, Miss I. M., to regain the power of speech.

Mrs. M. E. W., asks prayers that daughter's hearing may be restored; Miss M. L. P., that sister's and own hearing may be restored. Twenty-one other friends ask prayer for healing of hearing for other relatives or friends or themselves.

Sixty-two friends ask prayer for help or guidance in financial affairs.

Sixty-nine friends ask prayer for the granting of varied desires and needs, including one that a broken engagement may be renewed; N. E. H., that matters in a business trouble may be brought to a successful settlement; another that brother and his wife may be reconciled.

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The Newport Coat Sport coat of summer weight Corduroy. Sateen lined. Sailor collar and cuffs of white Corduroy and belt to match. Can be worn with Newport skirt or separately. Sizes 32 to 44 in. bust. State color and size. No. 49A305 rose with white trimming; No. 49A304 Copenhagen blue with white trimming No. 49A306 white with rose trimming. Prepaid **$4.98**

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The Seven Helpers

International Sunday School Lesson for February 27. Acts 6

TALKS ON THE GOLDEN TEXT

By REV. F. B. MEYER, D.D.

"Bear ye one another's burdens, and so fulfil the law of Christ." Gal. 6 : 2.

No one is excused from his burden. It is remarkable to notice the slender, upright and elegant figures of Eastern women, resulting, we are told, from the carriage of weights on the heads. Burdens rightly borne develop our torpid muscles, elicit in ourselves and others new traits of tenderness, thoughtfulness and unselfishness, and discover resources in God that had never otherwise been recognized. Our own burdens rightly borne enable us to understand the burdens that others are carrying and help them. A poor burdened soul will instinctively turn from a hundred wise and well-meaning comforters to the one who has gone through its own experience. There is an instant sympathy and mutual help between those who have trodden the same path. The wonderful fact is that directly one begins to lift another's burden, one is sensible of the lightening of one's own. It is recorded of a French countess that one morning she rode at the head of a merry party to the hunt, and was crippled for life within an hour. Finally, after much repining, she transformed her splendid chateau into a home for incurables like herself, and entered on a life of exquisite happiness and usefulness. Thank God if your own burden gives you the key to help the burden-bearers of the world.

The Business of Helping Folks

By Arthur H. Howland

THE beginning of the story of Stephen. The chapter we study today begins with a note of discord; it ends with the picture of a man's face so beautiful, so pure, so kind, so spiritual, that those "looking steadfastly" on it felt it to be as "the face of an angel." Stephen is one of the most charming characters in the Bible. We think of him along with Jonathan and St. John, and Esther and Ruth. Next week we are to study the sad story of his death. Today we review the events leading up to that.

It all probably began with that innate, almost ineradicable feeling the Jews had that they were essentially nearer to God than other people; that it was impossible that other people should be quite as near and dear to God as they. This feeling made all sorts of trouble in the early church. It kept cropping out again and again. Intense Judaists came to one place after another where Paul worked and tried to upset what he had done (see Acts 13 : 50; 14 : 19; 18 : 12; 23 : 12; Gal. 2). They felt that the Gentiles, if they could be Christians at all, would need to become circumcised and adopt all the traditions and ceremonies of the Jews. But the particular "murmurings" which mark the beginning of our chapter were not caused by prejudice against actual Gentiles, but by a prejudice even against those Jews who spoke and read Greek instead of Hebrew. Some of the Jews scattered far from the home land kept up their familiarity with the ancient language and the ancient books. Others adopted the Greek language and read the Greek version of the Old Testament, called the Septuagint, instead of the Hebrew. Conservative Jews, who clung to the old speech and the old writings, were prejudiced against this other class of Jews, whom they called "Grecians."

When the daily distributions of food and supplies were being made in the new Christian community, it happened that some of the Grecian widows did not get their just share. They complained to the apostles about it, but these busy preachers felt that they could not take the time from their work of preaching, praying and studying to look after the details of this daily distribution of food. It would be useless to discuss whether or not this was a mistake upon the part of the apostles. It could hardly be called a mistake, because the work of teaching and directing such a great multitude of believers would doubtless leave them no time to superintend personally work of charity. On the other hand there seems to be no doubt that in the present day spiritual leaders are apt to drift too far away from the daily, physical, material needs of the people. There has always been a tendency to minimize a service to the body, whereas Jesus urges us to remember that the cup of cold water to the thirsty, the morsel of bread to the hungry, the garment to the naked, the visit to the homeless, the prisoner and the sick are deeds truly spiritual and divine.

At any rate the arrangement was made that seven men be especially appointed to have charge of this work of distribution. Notice the requirements even for this sort of work in the early church: "Men of honest report, full of the Holy Ghost and wisdom." Stephen is further characterized as a man not only full of the Holy Ghost but also full of faith. If there is time it might interest the class to trace out so far as possible the later history of these men. Philip was the evangelist who went down to Samaria and conducted the wonderful revival there, afterward preaching to the eunuch of Ethiopia. The 21st chapter of Acts shows him dwelling at Cæsarea with four spiritually-minded daughters. Acts 21 : 8 makes it clear that this Philip was one of the seven deacons rather than the Philip who belonged to the twelve apostles. Prochorus, Nicanor, Timon and Parmenas are not referred to again in the New Testament. Nicolas is referred to as a proselyte, that is, one who had originally been a Gentile but had accepted Judaism. There was a tradition in the later church that this Nicolas was the founder of the sect of Nicolaitans whom Jesus rebuked so sternly in his words to St. John (Rev. 2 : 6-15). Clement of Alexandria said that Nicolas himself was a good man but was the innocent cause of the heresy bearing his name, which arose from a misunderstanding of some of his sayings.

The seventh verse is another of those beautiful word pictures revealing the sweetness and splendor of the church life of those early days: "The word of God increased; and the number of disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." Verse 8 gives us another element of Stephen's character. Since he was full of faith and full of the Holy Spirit he was, of course, also full of *power* and did great works.

As had happened before, these manifestations of divine power aroused the anger of outsiders. The Libertines, who opposed him, were not a class having any particular religious or moral beliefs; the word as used here has no such significance as it bears now. The Libertines were a class of Jews whose fathers had been slaves under the Roman government. They had been captured in the expedition of Pompey to Palestine about 53 B.C., sold as slaves in Rome, and freed some time later, many by a decree of Tiberius. They had been banished from Rome, and numbers of them had since resided in Jerusalem. Just why these people and some Jews from Cyrenia, Alexandria, Cilicia and Asia should have led the dispute against Stephen we cannot tell. It simply happened that the attendants of this particular synagogue did not like what he said and did, and so led the attack against him. So today we see individual congregations or other local groups of Christians standing together to oppose certain teachings and movements. But Stephen was more than a match for these opponents. We must remember his equipment, full of the Holy Spirit, faith and power and wisdom; so "they were not able

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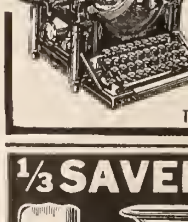

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o ist the wisdom and the Spirit by whi he spoke." We shall learn next wee what was the result of this attack on e part of ungodly and prejudiced peo e against this saint and servant of (d.

E the chief lesson of this chapter s a sson of Christian helpfulness. It s positive duty of the church to min er to every need of humanity. We annot say of any such need: "Th is not the affair of the church." For rtable homes, clean air, sufficient foo for every member of every household an opportunity for every one to wor for his daily bread, and a just sha in all the proceeds of his labor; ade ate care and protection and help n e of sickness; compensation for acci nts received while at work; the righ of childhood to play; the right of eve one to an opportunity to study and o read and to get at least some glin ses of culture; the need of every life r some form of recreation and amu ment—these are all not only legi ate duties but imperative demands upon the church of Jesus. Even t ministers cannot give time for the al details of such work, they must lead nd inspire the others in it. They must find time to help; they must make time o help. And they should be leaders f t forces which are working for a reco truction of society which will provi e for all these fundamental rights f n. This is not secular work but holy work. And the church has need toda of precisely the same sort of men s were these seven helpers of the eed people of the early church: "M of honest report, full of the Holy Gho and wisdom, whom we may appoin over this business."

Y it is work not only for men, but for omen as well, for young people and tle children. How are the needy ari in your own community and its neig oring towns and cities? Are the poo nd sick looked after, the workers prot ted, the prisoners cheered? Have the ildren learned the joy of picking and acking flowers for sick folks in neig oring hospitals, of going to the win ws of old folks or sick folks to sing f carrying baskets for those who hav ittle or nothing to eat?

C sses of girls and young ladies will e interested to learn more about the rk of deaconesses. These "seven help s" were later called deacons. Still ter this office was opened to women s w l as men, and now in a number f nominations many women hold this nk of deaconess and are carrying on is same beautiful work. Even thos churches that do not recognize the cclesiastical rank of deaconess prov e similar work for young women who ill give all or part of their time o it.

The How Column

ond ed by Frank L. Brown, Joint General Secretary World's Sunday School Association

Ho o Obtain Class Interest in Lesson Teaching (*Continued*)

T nanage a lot of twelve-year-old East de boys in New York is something of problem. This is how one teacher did : "teach *standing*, before the blackboard, egi ng with an object or interesting fact q tion—or a half drawing appealing to urio y. Have also used Miss Slattery's meth of having the boys write out an answer o a estion at the close of the lesson as to hat ey did or would do with the teaching of he evious week's lesson. This answer is and to me and read by me. The lessons hic always hold their interest best are emp ance lessons, using experiments, charts f ph iology, or drawings; missionary lessons ith riking stories of adventure, showing eal ls and pictures; true stories from lives f w -known men when they were boys or art on their careers; stories of brave girls —an ing heroic."

A acher of fifteen live boys in the early eens ses athletics as a starter. "I usually alk out baseball, as they are all interested it. Then I try to apply it to the lesson of he c ."

In ew York City a teacher interests his lass f boys through handling the Book. On f my methods is to have the boys read tu a verse of the lesson from the Bible nd n stopping them in the reading to ask or t ir interpretation and ask the class as w le whether that interpretation was heir I always tie up the previous lesson to he c of the day. Near communion seasons I direct their thought to the privilege of their uniting with the church."

A Connecticut teacher of forty ladies: "I use a question box. In addition I often ask members to teach the class. Occasionally I bring a speaker on city work or other matters of interest."

The teacher of a class of fifty young men in a Brooklyn Sunday school varies the lessons by introducing for a limited time a special series of lessons like Fosdick's "The Meaning of Prayer" and "The Manhood of the Master." Some man of prominence comes at certain intervals to testify to the power of the Bible and Christ in his life.

Brief experiences from many teachers follow:

"I am interested myself and encourage discussion."

"I have their respect and have no trouble."

"I give them each a topic to look up."

"I put questions to the inattentive."

"Lecture method and questioning combined."

"Use the practical every-day application of the power of God's Son to save and keep."

◆

Do You Know Your Bible?

HERE are the Prize Winners for the 1915 Bible Contest:

FIRST PRIZE: Mrs. Susan A. Glover.

SECOND PRIZE: Miss H. P. Axtell, Miss Ethel Barber, Mrs. John Bissett, Mrs. Arthur DuBois, Miss W. Nicholson, Annie G. Stine.

THIRD PRIZE: Mrs. Lettie Cobb, Mrs. J. W. Floyd, Mae Granger, Sister Lena Rasch, Mrs. G. L. Snyder.

On the Half Year contest no one fulfilled the requirements of having every answer in every list correct, but we are awarding first and second prizes as follows:

FIRST PRIZE: Mrs. Susan A. Glover.

SECOND PRIZE: Hattie Baldwin, Miss Ethel Barber, Mrs. John Bissett, Mrs. C. C. Brown, Mrs. Lettie Cobb, Lillian Cox, Mrs. Arthur DuBois, Mae Granger, Richard Galley, Mrs. Delia Harris, M. D., Miss Flora A. Johnson, Miss W. Nicholson, Mrs. G. L. Snyder, Annie G. Stine, Mrs. Edwin D. Ward.

Honor Roll for List No. 10. Half- Year Contest List No. 5

Mrs. J. A. Andrea, Hattie P. Axtell, Hattie Baldwin, Mrs. John Bissett, Mrs. O. G. Beard, A. D. Bliss, Rose Bovard, Mrs. C. C. Brown, A. R. Bryon, S. R. Buckwalter, Mrs. Lettie Cobb, Lillian Cox, Mrs. Arthur DuBois, Elizabeth Esmond, Mrs. J. W. Floyd, John A. Freeman, Mrs. Eliza J. Fuller, Richard Galley, Mrs. Susan A. Glover, Mrs. I. Volucia Guppy, Mrs. Maria L. Harkness, Mrs. Delia M. D. Harris, Jessie C. Hill, Mrs. J. R. Hissem, Jennie E. Holmes, Miss Flora A. Johnson, Mrs. B. Marek, Mrs. Lydia E. Martin, M. E. Miller, Miss W. Nicholson, Mrs. Clement T. Paull, Sister Lena Rasch, Mrs. James A. Smith, Rosa Stevenson, Annie G. Stine, Mrs. Anna Stockmon, Annie Tipton, Mrs. Edwin D. Ward, and one unsigned list from Box 22, Marion, N. C.

Correct Answers to List No. 10. Half-Year Contest List No. 5

I AND II TIMOTHY AND TITUS

1. (a) Eunice. II Tim. 1:5. (b) Lois. II Tim. 1:5. (c) Greek. Acts 16:1.

2. (a) Derbe, Lystra and Iconium. Acts 16:1, 2. (b) He was of good report. Acts 16:2.

3. (a) Ephesus. I Tim. 1:3. II Tim. 1:8. (b) II Tim. 1:8, 16; 2:9. (c) His cloak and books, especially the parchments. II Tim. 4:13.

4. (a) I Tim. 4:13, 15; II Tim. 2:15; 3:14-17. (b) I Tim. 1:4, 16, 23; 6:4-5, 20; II Tim. 2:14, 16, 23. (c) I Tim. 1:3; 4:6, 7, 16; 6:3-5, 20. II Tim. 1:13; 2:2; 4:2-5.

5. (a) "For I am now ready to be offered, and the time of my departure is at hand." II Tim. 4:6. (b) "I have fought the good fight, I have finished the course, I have kept the faith." II Tim. 4:7. (c) "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." II Tim. 4:8. (d) "To all them that have loved his appearing." II Tim. 4:8.

6. (a) "Titus, mine [illegible] son after the common faith." Titus 1:4. (b) "Titus, my brother." II Cor. 2:13. "My partner and fellow worker." II Cor. 8:23.

7. (a) Nicopolis. Titus 3:12. (b) Zenas and Apollos, Titus 3:13. (c) Zenas was a lawyer. 3:13.

8. (a) To Jerusalem. Gal. 2:1. (b) Crete, Titus 1:5. (c) Elders 1:5 and bishops 1:7.

9. (a) "That the aged men be temperate, grave, soberminded, sound in faith, in love and patience." Titus 2:2. (b) "That aged women likewise be reverent in behavior, not slanderers nor given to much wine, teachers of good things." Titus 2:3. (c) "The young women to be sober, to love their husbands and children, to be discreet, chaste, keepers at home, good, obedient to their own husbands." 2:4, 5. (d) "Young men likewise exhort to be soberminded." 2:6.

10. (a) "Soberly, righteously, godly." 2:12. (b) "Who gave himself for us that he might redeem us from all inquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:14. (c) Abundantly. Titus 3:6.

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A Voice in the Wilderness

By GRACE LIVINGSTON LUTZ

SYNOPSIS OF PRECEDING CHAPTERS

MARGARET EARLE, school teacher and "tenderfoot," mistaking a water stop for her station, was left behind on the desert plain of Arizona. A passing half-drunken rancher told her that her station was twenty miles away. She started to go to the rancher's camp, but she found his company less desirable than loneliness. The rancher reported his erstwhile passenger to his wife and the eight men in the bunk house. One of them was young and "different." He saddled two horses and went in search of the girl. He found her, reassured her, set her on a horse and returned with her to the ranchhouse.

The first sight of the bunk house was not very reassuring, but the Boy had told her that "Mom" Wallis would look after her and there was no alternative but the desert. The Boy left her at her boarding-house late the next afternoon, but left with her promise to see him again. Afterward she met the Rev. Frederick West and a dog. She liked the dog. Margaret and the dog and "Bud" Tanner, the son of the house, became fast friends. "Bud" gave all the help needed in the important business of getting settled, and the Rev. Mr. West found his help unnecessary and the road to better acquaintance somewhat difficult. Margaret showed a decided preference for Bud's company. They inspected the school together after she had dismissed the minister. The next day Bud escorted Margaret to Sunday school—there was no other service—and on the way back the Boy met them and the three met the Rev. Mr. West.

CHAPTER XI—*Continued*

THEY watched him for an instant, for indeed he was a goodly sight upon a horse, riding as if he and the horse were utterly one in spirit; then Margaret turned quickly to go into the house.

"Um! Ah!—Miss Margaret!" began the minister.

Margaret turned and said:

"Miss *Earle*, if you please!"

"Um! Ah! Why, certainly, Miss—Ah! *Earle*, if you wish it. Will you kindly remain here for a moment? I wish to speak with you. Bud, you may go on."

"I'll go when I like, and it's none of your business!" muttered Bud ominously under his breath. He looked at Margaret to see if she wished him to go.

"William may remain, Mr. West," she said sweetly. "Anything you have to say to me can surely be said in his presence."

"Um! Ah!" said West unabashed. "Well, I merely wished to warn you concerning the character of that person who has just left us. He really is not a proper companion for you. Indeed, I may say he is quite the contrary, and that to my personal knowledge."

"Mr. West, I thought I made you understand that Mr. Gardley is my friend."

"Um! Ah! Miss Earle, then all I have to say is that you have formed a most unwise friendship, and should let it proceed no further. Why, my dear young lady, if you knew all there is to know about him, you would not think of speaking to that young man!"

"Indeed, Mr. West, I suppose that might be true of a good many people, might it not (if we knew all there is to know about them)? Nobody but God could very well get along with some of us."

"But, my dear young lady, you don't understand. This young person is nothing but a common ruffian, a gambler, in fact, and an habitué of the saloons. I have seen him myself sitting in a saloon at a very late hour playing with a vile, dirty pack of cards, and in the company of a lot of low-down creatures——"

"May I ask how you came to be in a saloon at that hour, Mr. West?" There was a gleam of mischief in the girl's eyes and her mouth looked as if she were going to laugh.

The minister turned very red indeed. "Well, I—ah!—I had been called from my bed by shouts and the report of a pistol. There was a fight going on in the room adjoining the bar, and I didn't know but my assistance might be needed!" (At this juncture Bud uttered a sort of snort, and placing his hands over his heart ducked down as if a sudden pain had seized him.) "But imagine my pain and astonishment when I was informed that the drunken brawl I was witnessing was but a nightly and common occurrence. I may say I remained for a few minutes, partly out of curiosity, as I wished to see all kinds of life in this new world for the sake of a book I am thinking of writing. I therefore took careful note of the persons present, and was thus able to identify the person who has just ridden away as one of the chief factors in that evening's entertainment. He was, in fact, the man who, when he had pocketed all the money on the gaming table, arose and taking out his pistol shot out the lights in the room, a most dangerous and irregular proceeding."

"Yes, and you came within an ace of being shot pa says. The Kid's a dead shot, he is, and you were right in the way. Served you right for going where you had no business!"

"I did not remain longer in that place, as you may imagine," went on West, ignoring Bud, "for I found it was no place for a—for a—ah!—minister of the gospel; but I remained long enough to hear from the lips of this person with whom you have just been walking, some of the most terrible language my ears have ever been permitted to—ah—hear!"

BUT Margaret had heard all that she intended to listen to on that subject. With decided tone she interrupted the voluble speaker, who was evidently enjoying his own eloquence.

"Mr. West, I think you have said all that is necessary to say. There are still some things about Mr. Gardley that you evidently do not know, but I think you are in a fair way to learn them if you stay in this part of the country long. William, isn't that your mother calling us to dinner? Let us go in; I'm hungry."

Bud followed her up the walk with a triumphant wink at the discomfited minister, and they disappeared into the house; but when Margaret went up to her room and took off her hat in front of the little warped looking-glass, there were angry tears in her eyes; yet she must not cry, for dinner would be ready and she must go down. Never should that mean little meddling man see that his words had pierced her soul.

For, angry as she was at the minister; much as she loathed his petty, jealous nature, and saw through his tale-bearing, something yet told her that his picture of young Gardley's wildness was probably true. It was just what had come in shadowy instinctive fear to her heart when he had hinted at his being a "roughneck"; yet to have it put baldly into words by an enemy hurt her deeply; and she looked at herself in the glass half frightened. "Margaret Earle, have you come out to the wilderness to lose your heart to the first handsome sower of wild oats that you meet?" her true eyes asked her face in the glass, and Margaret Earle's heart turned sad at the question and shrank back. Then she dropped upon her knees beside her gay little rocking-chair and buried her face in its flowered cushions and cried:

"Oh, my Father, let me not be weak, but with all my heart I cry to thee to save this young, strong, courageous life and not let it be a failure. Help him to find thee and serve thee, and if his life has been all wrong—and I suppose it has—oh, make it right for Jesus' sake! If there is anything that I can do to help, show me how, and don't let me make mistakes. O Jesus, thy power is great. Let this young man feel it and yield himself to it."

She came down to dinner a few minutes later with a calm, serene face on which was no hint of her recent emotion, and she managed to keep the table conversation wholly in her own hands, telling Mr. Tanner about her home town, and her father and mother.

But West had retired into a sulky mood and uttered not a word except to ask for more chicken and coffee and a second helping of pie. It was perhaps during that dinner that he decided it would be best for him to preach in Ashland on the following Sunday.

CHAPTER XII

WHEN Lance Gardley came back to the Tanners the sun was preparing the glory of its evening setting.

Margaret was waiting for hi the dog Captain beside her, wa back and forth in the unfenced do and watching her mountain. It relief to her to find that the m occupied a room on the first flo kind of ell on the opposite side house from her own room an mountain. He had not been that afternoon, and with Capta her side and Bud on the front d reading "The Sky Pilot" sh comparatively safe. She had r Bud for an hour and a half and thoroughly interested in the stor she was sure he would keep the m away at all costs. As for Capta and the minister were sworn enen this time. He growled every tim came near or spoke to her.

She made a picture standing w hand on Captain's shaggy, noble the lace of her sleeve falling bac the white arm, her other hand rai shade her face as she looked away glorified mountain, a slim white looking wistfully off at the s The young man took off his hat an his horse more softly as if in the pr of something holy.

The dog lifted one ear and a t passed through his frame as the drew near; otherwise he did n from his position; but it was e The girl turned, on the alert at and met him with a smile, an young man looked at her as if an had deigned to smile upon him. was a humility in his fine face th well with the courage written ther smoothed away all hardness fo time, so that the girl looking at the light of the revelations of the ing could hardly believe it had true, yet an inner fineness of perce taught her that it was.

The young man dismounted an his horse standing quietly by roadside. He would not stay, he yet lingered by her side talking few minutes, watching the sunset pointing out its changes.

She gave him the little packag Mom Wallis. There was a simpl collar in a little white box, and leather-bound book done in suède with gold lettering.

"Tell her to wear the collar think of me whenever she dresses

"I'm afraid that'll be never, said the young man with a pi smile. "Mom Wallis never dresses

"Tell her I said she must dre evenings for supper, and I'll mak another one to change with that bring it when I come."

HE smiled upon her again, that dering, almost worshipful sm if he wondered if she were real all, so different did she seem fro idea of girls.

"And the little book," she we apologetically; "I suppose it was ish to send it, but something she made me think of some of the lin the poem. I've marked them for She reads, doesn't she?"

"A little, I think. I see her now then read the papers that Pop b home with him."

"Of course, I suppose it is ridicu And maybe she'll not understand a it; but tell her I sent her a mes She must see if she can find it i poem. Perhaps you can explain her. It's Browning's 'Rabbi Ben E You know it, don't you?"

"I'm afraid not. I was inten other things about the time when I supposed to be giving my attentio Browning, or I wouldn't be what today, I suppose. But I'll do my with what wits I have. What's it abo

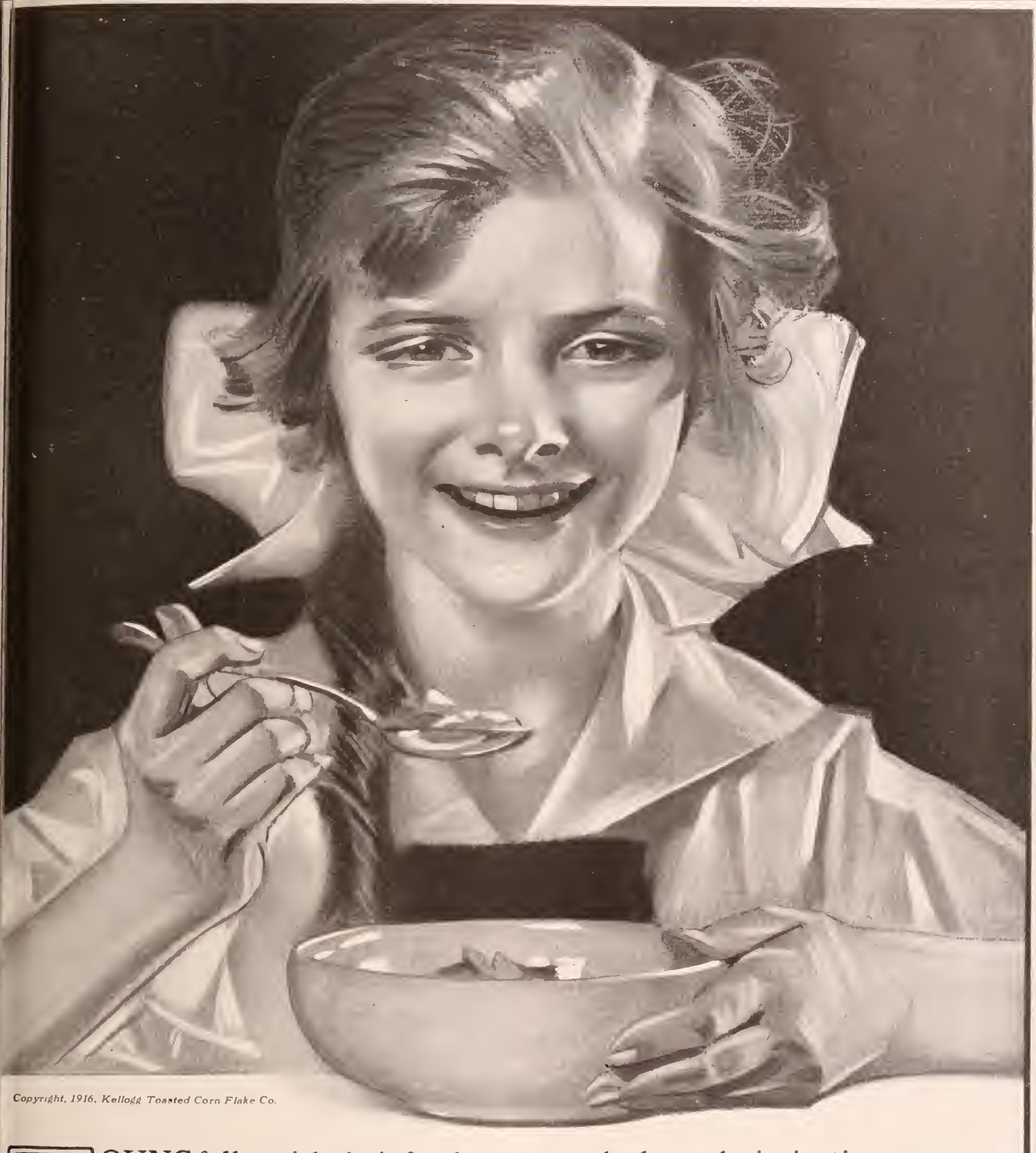
"It's the one beginning,

> "Grow old along with me!
> The best is yet to be,
> The last of life, for which the first was
> Our times are in His hand
> Who saith, 'A whole I planned,
> Youth shows but half; trust God: se
> nor be afraid!'"

He looked down at her still with wondering smile.

"Grow old along with you!" he

Continued on page 206



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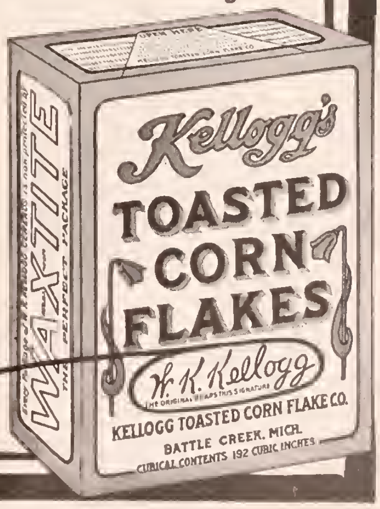
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A Voice in the Wilderness

Continued from page 204

gravely, and then sighed. "You don't look as if you ever would grow old."

"That's it," she said eagerly. "That's the whole idea. We don't ever grow old and get done with it all, we just go on to bigger things, wiser and better and more beautiful, till we come to understand and be a part of the whole great plan of God!"

He did not attempt an answer, nor did he smile now, but just looked at her with that deeply quizzical, grave look as if his soul were turning over the matter seriously. She held her peace and waited, unable to find the right word to speak. Then he turned and looked off, an infinite regret growing in his face.

"That makes living a different thing from the way most people take it," he said at last.

"Does it?" she said softly and looked with him toward the sunset, still half seeing his quiet profile against the light. At last it came to her that she must speak. Half fearfully she began:

"I've been thinking about what you said on the ride. You said you didn't make good. I—wish you would. I—I'm sure you could——"

She looked up wistfully and saw the gentleness come into his face as if the fountain of his soul, long sealed, had broken up, and as if he saw a possibility before him for the first time.

At last he turned to her with that wondering smile again.

"Why should you care?" he asked. The words would have sounded harsh if his tone had not been so greatly gentle.

Margaret hesitated for an answer.

"I don't know how to tell it," she said slowly. "There's another verse, a few lines more in that poem—perhaps you know them?

"All I could never be,
All men ignored in me,
This I was worth to God, whose wheel the
pitcher shaped.

I want it because—well, perhaps because I feel you are worth all that to God. I would like to see you be that. I hope you will excuse my speaking," she added. "I—it seems there are so many grand possibilities in life—and for you—I couldn't bear to have you say you hadn't made good, as if it were all over."

"I'm glad you spoke," he said quickly. "I guess perhaps I have been all kinds of a fool. You have made me feel how many kinds I have been."

"Oh, no!" she protested.

"You don't know what I have been," he said sadly, and then with sudden conviction, as if he read her thoughts:

"You *do* know! That prig of a parson has told you! Well, it's just as well you should know. It's right!"

A WAVE of misery passed over his face and erased all its brightness and hope. Even the gentleness was gone. He looked haggard and drawn with hopelessness all in a moment.

"Do you think it would matter to me—anything that man would say?" she protested, all her woman's heart going out in pity.

"But it was true, all he said, probably, and more——!"

"It doesn't matter," she said eagerly. "The other is true too. Just as the poem says: 'All that man ignores in you, just that you are worth to God!' And you *can* be what he meant you to be. I have been praying all the afternoon that he would help you to be."

"Have you?" he said, and his eyes lit up again as if the altar-fires of hope were burning once more. "Have you? I thank you."

"You came to me when I was lost in the wilderness," she said shyly. "I wanted to help *you* back if I might."

"You will help—you have!" he said earnestly. "And I was far enough off the trail too, but if there's any way to get back I'll get there."

He grasped her hand and held it for a second.

"Keep up that praying," he said. "I'll see what can be done."

Margaret looked up.

"Oh, I'm so glad, so glad!"

He looked reverently into her eyes, all the manhood in him stirred to higher, better things.

Then, suddenly, as they stood together, a sound smote their ears as from another world:

"Um! Ah!——"

THE minister stood within the doorway, barred by Bud in scowling defiance, and guarded by Cap, who gave an answering growl. Gardley and Margaret looked at one another and smiled, then turned and walked slowly down to where the pony stood. They did not wish to talk here in that alien presence. Indeed, it seemed that more words were not needed.

So he rode away into the sunset once more with just another look and a handclasp, and she turned, strangely happy at heart, to go back to her dull surroundings and her uncongenial company.

"Come, William, let's have a praise service," she said brightly, pausing at the doorway, but ignoring the scowling minister.

"A praise service! What's a praise service?" asked the wondering Bud, shoving over to let her sit down.

She sat with her back to West, and Cap came and lay at her feet with the white of one eye on the minister and a growl ready to gleam between his teeth any minute. There was just no way for the minister to get out unless he jumped over them or went out the back door.

"Why, a praise service is a service of song and gladness, of course. You sing, don't you? Of course. Well, what shall we sing? Do you know this?" And she broke softly into song:

"When peace like a river attendeth my way,
When sorrows like sea-billows roll,
Whatever my lot thou hast taught me to say,
It is well, it is well with my soul."

Bud did not know the song, but he did not intend to be balked with the minister standing right behind him ready no doubt to jump in and take the precedence; so he growled away at a note in the bass, turning it over and over and trying to make it fit, he managed to keep time and make it sound a little like singing.

The dusk was falling fast as they finished the last verse, Margaret singing the words clear and distinct, Bud growling unintelligibly and snatching at words he had never heard before. Once more Margaret sang:

"Abide with me, fast falls the eventide;
The darkness deepens; Lord, with me abide!
When other refuge fails and comforts flee,
Help of the helpless, oh, abide with me!"

On and on sang Margaret, just because she could not bear to stop and hear the commonplace talk which would be around her. Song after song thrilled through the night's wideness. The stars came out in thick clusters. Father Tanner had long ago dropped his weekly paper and tilted his chair back against the wall with his eyes half closed to listen, and his wife had settled down comfortably on the carpet sofa with her hands nicely folded in her lap, as if she were at church. The minister, after silently surveying the situation for a song or two, attempted to join his voice to the chorus. He had a voice like a cross-cut saw, but he didn't do much harm in the background, and by and by even Mr. Tanner quavered in with a note or two.

Finally Margaret sang:

"Sun of my soul, thou Saviour dear,
It is not night if thou art near,
Oh, may no earth-born cloud arise,
To hide thee from thy servant's eyes."

During this hymn the minister had slipped out of the back door and gone around to the front of the house. He could not stand being in the background any longer; but as the last note died away, Margaret arose and, bidding Bud good night, slipped up to her room.

There, presently, beside her darkened window with her face toward the mountain, she knelt to pray for the wanderer who was trying to find his way out of the wilderness.

To be continued

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The War in Europe

Continued from pa e 190

Nov ber, while the classes called here fore, the younger men, should be read a month sooner, both sets too late for rticipation in the campaign this sum er.

T British theory of the war is that it w continue to 1917, and that the troo on hand and in the training cam enlisted under Kitchener's recrui g appeals (1,200,000, in the field, 1,60 000 in the camps), together with the lonials, will enable Great Britain to g through the coming spring and sum er; in the autumn, when by this theo Germany will be running short of n, she will add all these newly prep ed men to the forces she has left.

In Albania the Austrians are rapidly near g Durazzo, which Essad Pasha's force the Serbians, and Italians, are leav g with equal rapidity in the opposite irection, and the occupation of this town may be expected soon. Ales and San Giovanni di Medua have passed into the possession of the Aus ans, who are now south of the Miri River but a few miles from Durazzo. Three weeks more most probably will e this entire Dalmatian coast, from he northern border of Montenegro to t southern border of Albania, complete cleared of the enemies of the cent l empires. The military effect of the aring of this coast will be to give the eutons several additional naval base directly facing the Italian coast and ly a few miles therefrom, which acq itions may or may not have import t naval consequences.

O he Greek frontier all is quiet, and thou there are various rumors afloat relat e to an advance on or from Salonica, thing seems to lend support to a mov ent by either side, except unconfirm reports in the French newspap Le Temps, that the Fifth Turkish Arm is actually moving toward the nort astern Greek border. If this turn out to be the fact it would be sign ant of an impending movement of som ind by the Teutons.

T British announce victories in the Kam un, both for themselves and the Fren , and General Smith-Dorrien also ports that he is clearing the Ger man out of British East Africa. These cam igns, it would seem, can only have one end. The recent appointment of S th-Dorrien to the charge of these oper ions indicates that Great Britain desi s to get possession of Germany's Afri n colonies as soon as possible. The may be very valuable for trading, or empting to trade, for European territory in the peace negotiations when they come.

According to statements made by David G. Pinckney, member of the Council of the Institute of Ship Workers, London, freight rates are now at extraordinary heights. Coal freight from Cardiff to Genoa, which in July, 1914, was seven shillings a ton, is today seventy-five; grain freight from the Argentine, then twelve shillings, is now 150.

There are indications that Great Britain and France have begun negotiations for another loan in the American market; the amount sought is reported to be half the previous loan, or $250,000,000, and the time of issue about two months hence. The quotations of the former loan have recently advanced appreciably, and British exchange continues to rise. The sudden departure from New York of J. P. Morgan outward bound, lends color to this rumor.

The Russians and Turks have had several hard fights on the Caucasian front to the north of Erzerum during the week, with honors rather equally divided. Erzerum itself, according to the Russians, is either at the point of being besieged or the siege has actually begun. The bulletins from this front are extremely contradictory, and it is very difficult to get any clear idea of the actual situation in this important field of operations.

In Persia, too, the Russians have been very active, and draw attention to the fact that their columns operating in Central Persia are nearing Kut-el-Amara, the town in Mesopotamia where General Townshend's army is bottled up by the Turks. This seems a trifle premature, as the nearest point to this town at which the Russians are in Persia is, as the crow flies, 210 miles therefrom. Over any known camel route the distance is over 250 miles, through the first part of the way, a very rough mountainous country, succeeded by a 140-mile strip of desert. Erzerum, from near which point a strong Russian force is also stated to be advancing to the relief of Kut, through the Tigris valley, is about 550 miles away.

In Mesopotamia itself there is nothing new. The army of relief is still twenty-three miles down the Tigris from Kut (and the Tigris is reported to be still rising) while the Turks remain in their former positions, though near Felahie a British scouting party was wiped out, and the Arabian irregulars gathered in 1,000 camels from the enemy.

A Portrait of Washington

Continued from page 189

a da which is consecrated to thine own serv e and for thine own honor."

T Sunday evening prayer reads as follo s: "O most glorious God, in Jesus Chr my merciful and loving Father I ackn wledge and confess my guilt in the eak and imperfect performance of the uties of this day. I have called on thee or pardon and forgiveness of sins, but o coldly and carelessly, that my pray s are become my sin and stand in need of pardon. I have heard thy holy Wor , but with such deadness of spirit that have been an unprofitable and forg ful hearer, so that, O Lord, though I ha done thy work, yet it hath been so n gligently that I may rather expect a cu e than a blessing from thee. But, O G , who art rich in mercy and plenteous redemption, mark not, I beseech thee what I have done amiss; remember am but dust, and remit my transgres ons, negligences and ignorances, and over them all with the absolute obe ence of thy dear Son, that those sacri ces which I have offered may be acce ted by thee, in and for the sacrifice Jesu Christ offered on the cross for me; for s sake, ease me of the burden of my sins and give me grace that by the call of t Gospel I may rise from the slumber f sin unto newness of life. . . . The weak petitions I humbly implore thee o hear, accept and answer for the sake of thy dear Son Jesus Christ our Lor Amen."

F m the Monday morning prayer: "Increase my faith with the sweet promises of the Gospel." And from the Monday evening prayer: "Take care, I pray thee, of my affairs and more direct me in thy truth. Defend me from my enemies, especially my spiritual ones. . . . Pity the sick, the poor, the weak, the needy, the widows and fatherless, and all that mourn or are broken in spirit."

There has been wrought into one of the windows of the Washington Memorial Chapel at Valley Forge this ejaculatory prayer: "I commend the interests of our dearest country to the protection of Almighty God, and those who have the superintendence of them to His Holy keeping." Washington's nephew, Robert Lewis, stated that Washington daily knelt in prayer at home with an open Bible before him. In a letter to General Armstrong, Washington said: "I am sure there never was a people who had more reason to acknowledge a divine interposition in their affairs, than those of the United States; and I should be pained to believe that they had forgotten that agency, which was so often manifested during our Revolution, or that they failed to consider the omnipotence of that God, who is alone able to protect them."

SUCH was the man, first in war, first in peace, first in the hearts of his countrymen, whom artists and sculptors have striven to portray on canvas and in marble for a perpetual stimulation of American ideals.

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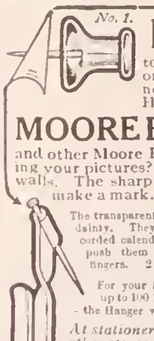

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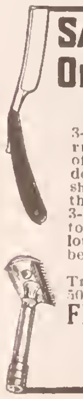

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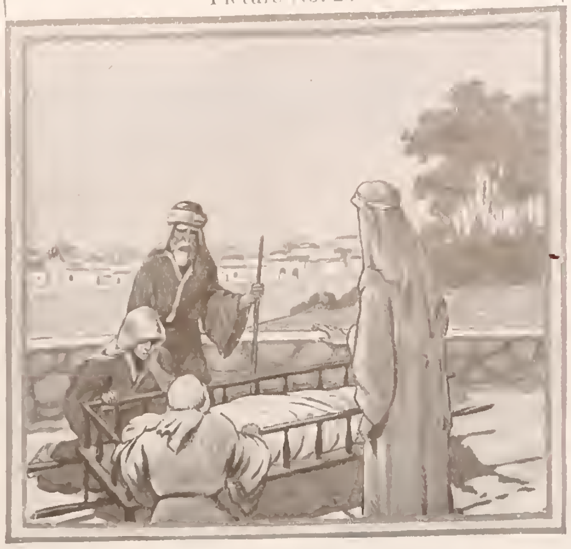

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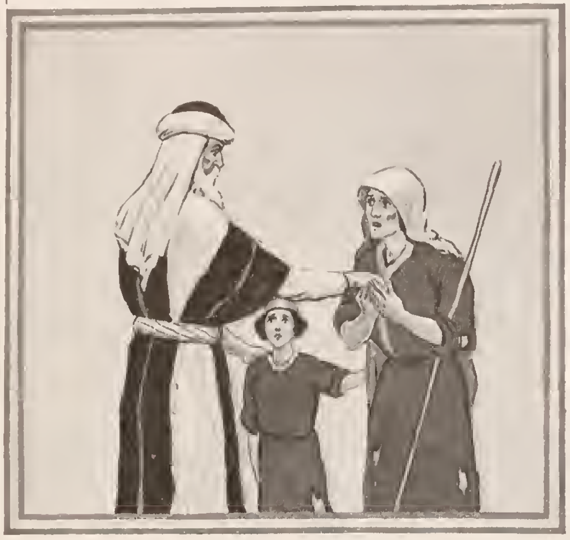

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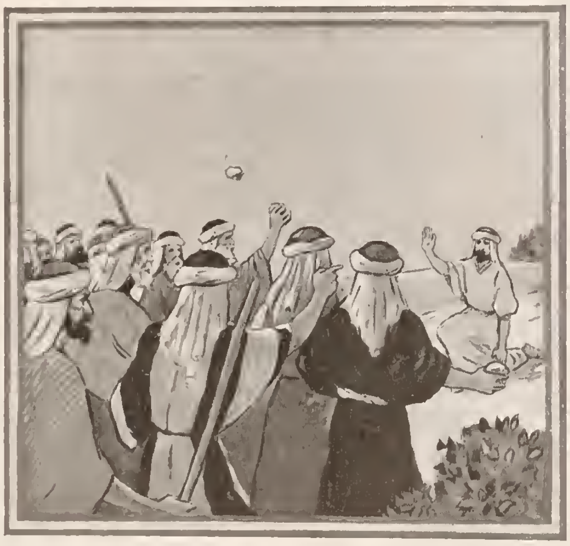

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A GOOD CHANGE

A Change of Food Wo:ks Wonders.

rong food and drink cause a lot of troble in this world. To change is firsaid when a person is ill, particularly fro the stomach and nervous troubles. As n illustration: A lady in Mo. was brght around to health again by leang off coffee and some articles of foo that did not agree with her.

e says:

'or a number of years I suffered wit stomach and bowel trouble which kep getting worse until I was ill most of e time. About four years ago I leftoff coffee and began using Postum. Mystomach and bowels improved right alo, but I was so reduced in flesh and so rvous that the least thing would ovcome me.

'hen I changed my food and began usi Grape-Nuts in addition to Postum. I li d on these two principally for about fou months. Day by day I gained in fles and strength until the nervous trole had disappeared. I feel that I owmy health to Postum and Grape-Nuts.

'usband was troubled, for a long tim with occasional cramps, and slept bac. Finally I prevailed upon him to ave off coffee and take Postum. Aft he tried Postum for a few days he foul that he could sleep and that his craps disappeared. He never went bac to coffee." Name given by Postum Co Battle Creek, Mich.

stum comes in two forms:

stum Cereal—the original form—mu be well boiled. 15c and 25c package

stant Postum—a soluble powder—disves quickly in a cup of hot water, an with cream and sugar, makes a delous beverage **instantly**. 30c and 50c ins.

th kinds are equally delicious and cos about the same per cup.

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The Correspondence of Professor David Smith, D.D.

Please give me your opinion with regard to the meaning of confession. A child about nine years stole a few Christmas cards from a shop, and some years after, when wanting to be right with God, she sent money to pay for them and asked forgiveness, but withheld the name. Do you think that sufficient confession? She is now a married woman, and the question has troubled her lately. Ought she to have told her name? She does not know now if that shop is in existence or not. Do you think she has what is called a morbid conscience on the matter?

THE lady has fulfilled the utmost letter of the law of confession, and may freely set her mind at rest and trouble herself no more. The law is that reparation must be commensurate with the injury, neither less nor more. The loss of the cards was, in this instance, the whole of the injury, and the payment has made it good. Nothing more is required. To go farther would be not merely superfluous, but a positive wrong, an aggravation of the original injury. It would be a twofold wrong. (1) To the lady herself and her family. It would expose her and them to a gratuitous humiliation. There is no spiritual value in voluntary self-mortification. When our sins find us out and put us to public shame, we have no right to complain, and should bear it meekly; but self-exposure is no duty, and we should accept it as a merciful dispensation when we are saved from open humiliation. And all the more when our exposure would involve others. It is a sacred duty to shield those who love us from shame on our account. (2) Confession would be an injury also to the merchant. To a good man there is nothing more painful than the humiliation of a fellow creature; and unless that merchant be destitute of humanity he would exclaim: "Why did you tell me? Of course I forgive the wrong, and it grieves me that you should have subjected yourself to this self-abasement. Your confession has hurt me far more than the wrong you did me." It is possible that he might be a heartless fool, and then he would extend the wrong by telling the story and exposing the lady and her family to ill-natured gossip. It would probably be unjust to say that she has "a morbid conscience"; but brooding always tends to make one morbid, and a just appreciation of her offense would save her from this danger. Certainly she should not make light of it and dismiss it as a mere childish peccadillo. It is, no doubt, a trifle, but trifles have a moral value. The act may be little, but the issue is great. DAVID SMITH.

The College, Londonderry.

◆

She Wanted to "Git Book Larnin'"

ONE morning early in November last, Alice J. came with her old grandmother to enter the Mayesville Institute, Mayesville, S. C. Alice is fourteen years old and is a very bright girl.

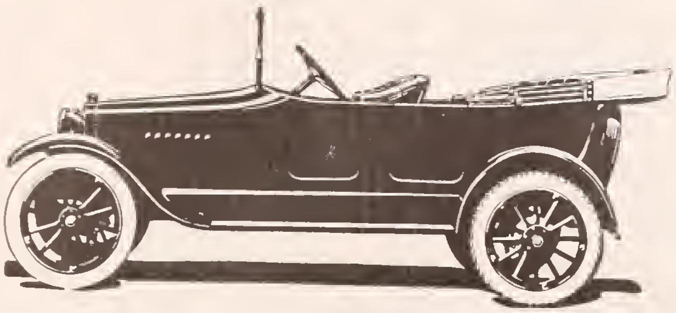
When the superintendent, Emma Wilson, asked what was wanted, the poor old soul said, "I brung dis yer chile to yo' school. She wanter larn her book and she wanter larn to sew, so she kin make clothes. Alice cry every day to come to school, but I ain't got no money to pay fur her schoolin' an' I brung along dis yer bag er potatoes to give you, if you will please, ma'm, take her I'll do all I kin fur her, but I tell you de truth, I cain't do much. So please, ma'm, take her in yo' school an' do the best you kin for her She ain't got no mother nor father. She is got a good head an' won't give no trouble."

Alice listened without saying a word When told that she could not be admitted, she began crying and pleaded most piteously to be allowed to come to school. She said, "Jes a little while. I'll work fur you and do all you want me to do. Please, ma'm, let me stay" The superintendent did not have the heart to turn her away.

There are many who, like Alice, are eager to "git book larnin'," but who are so pitifully poor that it is out of the question, unless some generous-hearted person comes to their aid. Many of these poor boys and girls have been helped by the readers of this journal, and in almost all such cases the benefactors have the satisfaction of knowing that their protégés have "made good."

Any one who is interested in Alice or other girls of her class can be fully informed concerning the Mayesville Institute by writing to the Christian Herald, to which all contributions should be sent in aid of the work.

SAXON "SIX"
A big touring car for five people



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People who enter the Saxon "Six" for the first time are astonished at its roominess and comfort. Some may have thought of a Saxon as a small car. But Saxon "Six" is not a small car. It is really a **big** car. It has the longest wheelbase and greatest inside width of any car in its price class.

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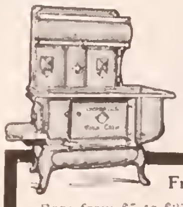
Saxon Motor Car Company, Detroit

(275)



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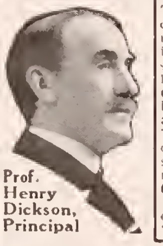

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Hon. Wm. E. Chandler, Former Secretary of the Navy, ex-Senator from New Hampshire writes:
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THE BAUER CHEMICAL CO.
26F Irving Place New York

Young People's Topics for February 27

Exterminate the Saloon! Why? How?

Christian Endeavor. Hab. 2 : 1-14

WHY? Because the saloon ruins minds, bodies, homes, communities, nations. A learned and prosperous Parsee in a recent conversation with the writer declared that strong drink had ruined the great Parsee kingdom in Persia, and declared that he could not understand how a nation of intelligent people like the United States could tolerate this institution, which will surely bring about the nation's downfall if it is not destroyed. When we are not interested in this business of destroying the saloon it is because we have no fear that this enemy will ever conquer any one personally dear to us; but this is a thing we can never be sure of. We remember the sad and powerful testimony of Governor Paterson of Tennessee, who tells how the curse of drink overthrew his only son and how the anguish of this experience led him to become a worker for prohibition. But even if we were sure that no one dear to us would ever be stricken down by this enemy, still our care for others, the love for them which Jesus will put into our hearts if we will let him, should fire us with a determination to do all we can to take away this temptation and danger that is despoiling lives by the myriads.

How? The anti-saloon forces have their work well organized. They work by localities, finding out just where there is a likelihood, first, of bringing about local option, and then using that power of the popular vote to make the state or county dry. Christian Endeavor has adopted the slogan, "A Saloonless Nation by 1920." We can cooperate by stirring up public sentiment in our own locality, by cooperating with the official organizations working against the saloon, particularly the Anti-saloon League, which has abundantly demonstrated its sagacity and power in this crusade, and by doing all we can and getting others to do all they can to make the politicians who represent us in the State legislature and in Congress feel desperately uncomfortable until they have allied themselves on the side of prohibition. One very important detail of our work is a circulation of temperance literature. Get people to read such books as George Randolph Chester's "The Enemy," one of the most powerful temperance stories ever written, and Vance Thompson's "Drink and Be Sober," which is being circulated by the hundreds of thousands and doing untold good. Watch the pages of the Christian Herald for a new illustrated story written in the form of short letters accompanied by striking pictures by Remington Schuyler, portraying the upward path of temperance and the downward path of drink.

The Gold of God

Epworth League. Rev. 3 : 18; Matt. 13 : 44, 45, 46

GOD and gold! These two words are constantly getting tangled. Many people make gold a god. Some people who think they are serving God are really serving gold. Jesus used the word Mammon for gold, and said emphatically, "Ye can not serve God and Mammon."

But our lesson today is about some gold that God himself has. Not the gold that is an enemy of God, nor his rival, but gold that God himself possesses and distributes. He offers it frankly and plainly in this verse from the Revelation: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich." Jesus, speaking about the riches of God, said: "The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto the merchantman, seeking goodly pearls; who when he had found one pearl of great price, went and sold all that he had, and bought it."

What are these riches of God, riches that he offers to bestow upon every soul for the asking, riches so great that it is a good bargain to part if necessary with every earthly possession to receive them? Riches of forgiveness, riches of love, riches of holiness, riches of power, riches of opportunity to help others, riches of immortal hope, riches of wondrous spiritual friendships, riches of endless spiritual joy—this is God's gold.

Christian Prospects in Asia

B. Y. P. U. Ps. 98 : 1-9

"I HAVE decided to become a Christian because I wish to be like Christian men whom I have observed—a man with a pure heart, strong blood, true patriotism and perfect zeal. I believe that Christ is able to save China." In these words Hon. Wen Shih Tsen, Commissioner of Foreign Affairs for Chekiang Province, stated his reasons for becoming a Christian. He was among the converts of the great Sherwood Eddy meetings of China year before last. At Dazia, in Chusan Island in East China, when there was difficulty in renting a house for Gospel work and there was some talk of giving up the Baptist Mission there, native Baptist Christians made up their minds to put up a building of their own. A lot was purchased; men of the church leveled the ground; their earnestness attracted the attention and help of their friends, and now the building is complete and paid for. There is a large auditorium, a day schoolroom, living room and guest room for the pastor, outside rooms for store-room, dining-room, kitchen; upstairs six good-sized rooms, the veranda running the full length of the house, and all this without any expense to the missionary society. So the high people and low people of China are coming to Jesus.

In one place a Baptist school meets in a Confucian temple. Rev. George E. Whitman, the principal, writes: "The classroom was dark and cheerless; no singing was allowed, but the voice could be raised to any pitch in prayer or instruction. For a time, during the hot weather, we moved the class into the main hall, where the god of literature presided. He sat in solemn state while we talked of things beyond his ken."

Baptist work is prospering in Burma and India. Last year 3,863 converts were baptized in Burma. Evangelistic work is hampered in India for lack of workers, but victories are being won. One minister, Rev. J. W. Stenger, of Mellore, baptized 133 converts last year; Rev. J. M. Thomssen reports 240 baptisms. A splendid work for criminals is being conducted by Rev. S. W. Bawden at Kavali, South India, in which he has the active cooperation of the government. Special work is also being done for Indian students. In the Bengal-Orissa Mission there is a Baptist membership of 1,600 in the nineteen organized churches. There are 4,000 pupils in the mission schools.

The following figures from the 1915 report of the American Baptist Foreign Missionary Society are full of interest. The Burma Mission: Added by baptism during the year, 3,549; present total church members, 68,762; pupils in Baptist schools, 33,527; pupils joining church during the year, 550. Assam Mission. Baptized during the year, 754; present total of church members, 13,694; pupils in schools, 5,629; pupils joining church, 304. South India Mission: Added by baptism during the year, 3,357; present total church members, 69,090; pupils in Baptist schools, 21,379; pupils uniting with the church, 418. Bengal-Orissa Mission: Added by baptism during the year, 74; present total church members, 1,617. China Mission: Added by baptism, 740; present total church members, 7,085. Japan Mission: Added by baptism during the year, 399; present total church members, 3,920.

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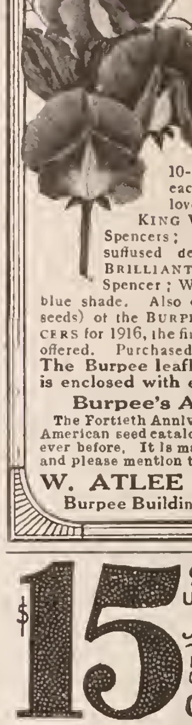
I have been a devoted reader of the Christian Herald for a number of years, and I believe it to be the grandest Christian paper on earth. It takes the righteous view on every question. No person could read it without being benefited, and my earnest prayer is that it may live long, and become an indispensable guest to every part of the globe. N. V. DUDLEY.
South Bend, Wash.



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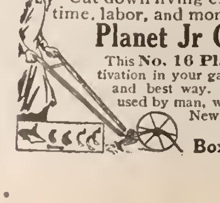

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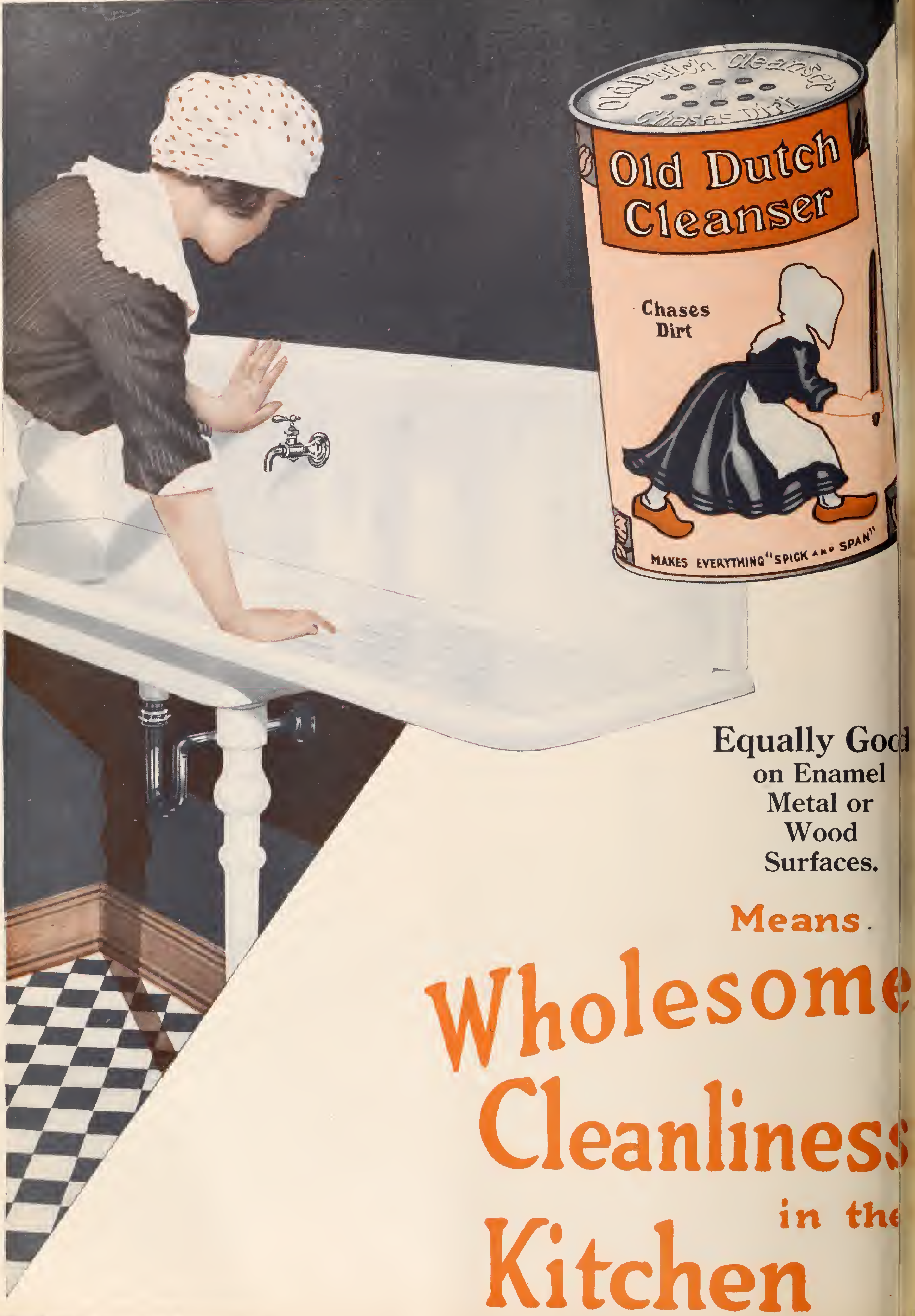
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Christian Herald

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NEW YORK, FEBRUARY 23, 1916

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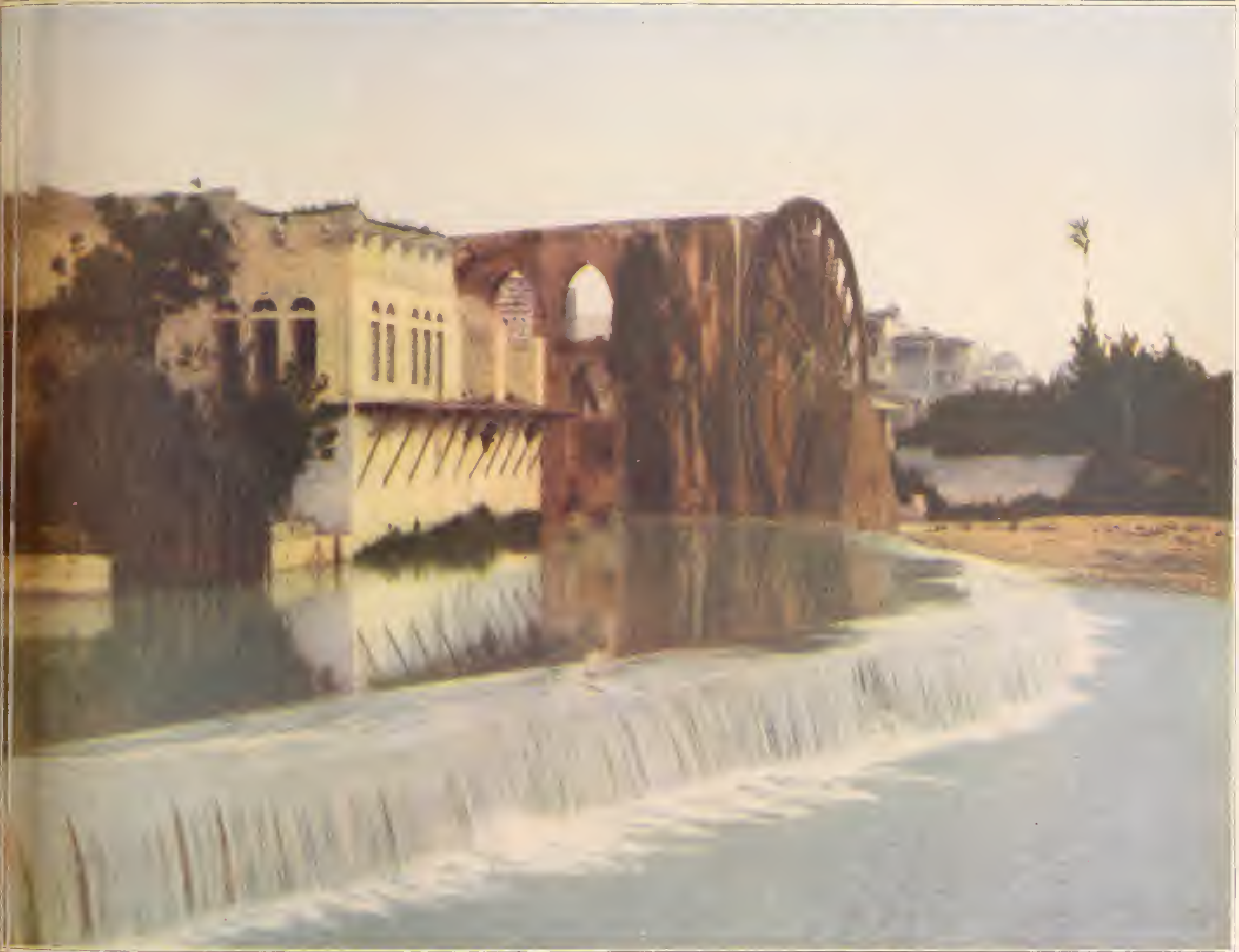

(Description inside.)

Photograph by Maynard Owen Williams

ONE OF THE WATER WHEELS OF HAMATH

Our Mail-Bag

NOTICE

The editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag, provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

W. S., Philadelphia. Have we any positive knowledge of the existence of Paul? Does any historian mention him distinctly? Surely his life and letters ought to have given him a positive and distinct place in history outside the Scriptures.

Paul could doubtless have won a place in his contemporary world so prominent as to have given him room in the records made by the secular chroniclers of his own day. But he chose deliberately to live a life that would make him despised and unknown. We must remember that history is largely a record of military achievements. Paul had nothing to do with the destinies and development of the Roman Empire. And so far as his Epistles went, while we recognize now their profound philosophical, spiritual and ethical value, they were after all letters to little groups of humble people who held to a faith despised and ridiculed by the rest of the world. To the Jewish people he was simply a noisy heretic and blasphemer; to the Roman Empire he was simply a captive charged by his fellow countrymen with some incomprehensible and insignificant theological crime. The proof, however, of Paul's existence and work rests upon indisputable evidence. His letters are referred to by the earliest church fathers, whose writings date back almost to his own time. The references in his letters dovetail into the records of Luke's book of Acts. And there are many proofs in earliest church history of the profound impression he made on the early church, which indicate a most forceful personality.

E. J. H., Arlington, R. I. The picture, "Eight Bells in the Tropics," was painted by Professor Schnars-Alquist. We do not believe it represents any particular ship.

Subscriber, Athens, Ga. Your sickness has probably made you morbid and despondent. There are temperaments so constituted that they give way to hallucinations, which make even what are meant to be deeds of kindness on the part of others seem to be the reverse. Our physical condition often gives color to our thoughts and feelings, as smoke or mist may obscure the sunshine although the sun is still there. You should pray to be given a better frame of mind, a clearer understanding and a firmer trust in God's goodness and in the love of your friends. From your letter we should judge that you have misinterpreted them, though not intentionally. Pray for a more hopeful outlook, and do not hesitate to talk to those nearest you, for we believe they will be disposed to do all they can to help you and to brighten your life, by reassuring you of their love and thoughtfulness for your comfort. Ask God for his dear Son's sake to take all enmity and distrust out of your heart, and then—come what will, greet it with a smile. We shall be glad to hear from you again.

Professor Ernest P. Horrwitz of Dublin University sends us this interesting note: "In a recent issue of the Christian Herald attention was called to the derivation of the Gipsy dialects from Sanskrit and the Old Prakrit vernaculars which have sprung from Sanskrit. Some of the grammatical forms and vocabulary used by the Welsh Gipsies to the present day are almost identical with their Sanskrit equivalents. In particular the numerals of Aryan India (dwi, tri, chatur, pancha, etc.) and of the Romany of Wales have a startling family likeness. The reason is that the vagrant gipsy tribes, on their wanderings from the Gangetic valley via Egypt and the Bohemian forests, kept the old Prakrit of their Indian sires sacred and secret as a thieves' jargon."

G. T. B., Bellingham, Wash. A minister said recently that the ransom for the world's sin was paid to Satan. If this is not true, then to whom was the ransom paid?

This idea that Christ by his death paid a ransom to the devil is an odd attempt of ancient and medieval theologians to explain the mystery of the atonement. But it is wholly unsatisfactory, and has not been seriously considered in modern times. The idea of atonement grows out of the idea that there is some obstacle in the way of God's forgiveness of man, something that must be removed before God can forgive. Theories of the atonement fall into two general groups: those that find the obstacle to forgiveness in God, in his justice or his moral law, and those that find the obstacle in man himself. According to the former theories, the "ransom" means that Christ's death pays whatever is due the claims of justice or law. God's justice or God's law is satisfied by that death, so the sinner is redeemed, Christ's death being the ransom. Even if the appeal of the cross is only to man and not to God, Christ's death is still the ransom because by the power of its influence the sinner is set free from his sin and its results. In this case no one could be designated as receiving the ransom; just so, when a mother's grief brings back a wayward boy, her grief is his ransom, though it is not paid to any one. But all varieties of this second group of theories are apt, after all, to bring us back to the first; we see, in all these explanations and illustrations, that the payment of pain and grief is made to the whole moral universe. That is, things being as they are, some such redemption must be paid. And the moral universe is simply an expression of God's nature; so we may say, without making God seem in any wise harsh or cruel, that the debt is paid to him.

Subscriber, Fairview, Montana. How is it, in view of the church officers mentioned in I Cor. 12 : 28, that we do not have apostles and prophets in the present-day church?

In this verse Paul is describing the church as it existed at the time of his writing. Some of the twelve apostles were at this time still alive and Paul himself claimed to be a true apostle because he himself had seen the Lord. (I Cor. 9 : 1; II Cor. 11 : 5; II Cor. 12 : 11. See also the greetings of most of his epistles and I Cor. 15 : 8-9.) The office of prophet, however, was clearly meant to continue. The gift of prophecy is referred to frequently in the New Testament and seems to be equivalent to our modern church acts of preaching, testimony and exhortation. The particular duty of the prophet, even in the Old Testament, is not to foretell events, but to receive messages direct from God, which he repeats again to the people. In this sense the modern preacher should and must be a true prophet of God. Teachers are recognized in the church now as then, and the preacher combines in his office the work of prophet and teacher as well. "Miracles" and "healing" should accompany the modern church as they accompanied the church of the early day. "Helps and governments" are as much in need now as then, while the gift of tongues may be put down last, as it was in the day of Paul. You ask whether any church believes in all the spiritual gifts mentioned in this chapter. We think that all the churches recognize these gifts as possible. But, on the other hand, it is perhaps not necessary to believe that Paul was giving here a rigid, unalterable, formal list and plan of organization for the church. Note particularly that bishops, elders and deacons are omitted from this particular list, offices which some denominations hold to form the chief and most distinct classes of ecclesiastic organization.

K. L., Jamestown, N. Y. It is a difficult task to win a backslider, and especially one who, in addition to neglect of spiritual things, has been engrossed for many years in worldliness. Yet in the case you mention in your letter, there is one very marked and hopeful sign. His fears and anxiety are in themselves evidence that God's spirit has not been withdrawn, but is still striving with him and urging repentance and return. He has not fallen beyond hope; if that were the case, he would be wholly indifferent. He should take courage, go to the mercy seat in true repentance and ask forgiveness for the sake of him who has assured us that no one so coming will be denied or "cast out." Let him remember that the divine mercy is abundant, and that our Father is more ready to bestow it than we are to receive. The experience of the past years with all their sufferings and disappointments will no longer weigh on him as a burden, for Omnipotence can lift it and remove it far from him.

Reader, Detroit, Mich. The passage in Num. 32 : 23 should be studied in relation to the earliest Bible passages on the same subject, i. e., the impossibility of hiding our sins from God. Adam, conscious of guilt, tried in vain to hide from God. Cain, in Gen. 4 : 7, was warned, when he harbored evil thoughts of Abel, "if thou doest not well, sin lieth at the door." So Moses, in warning the Israelites against disobedience to God (Num. 32 : 23), told them that they could not hide their sins from the eye of Omniscience; that they would assuredly be caught in the pit they had digged, and that judgment would fall upon them. Observe that in the passages quoted (in Gen. 4 and Num. 32) there is the promise of divine favor and blessing as the reward of obedience. In Ps. 103 the divine mercy and forgiveness are extolled, and shown to be boundless and freely given to all who love God and come to him in the spirit of penitence and faith. He not only forgives our sins but removes them far from us, that they may not trouble us any more. The expression employed in the 12th verse of the psalm is indicative of entire acquittal of guilt and freedom from the penalty of sin.

R. D. S., Troy, N. Y. What qualifications should a young man have to become a minister of the Gospel?

The one essential qualification is a real experience of evangelical religion. The man who tries to preach without having a clear experience of the divine life in his soul will have a hard and heavy road to travel. Of almost equal importance is a real passion to help and to save other souls. The truly successful minister is usually conscious of a special divine call to preach the Gospel. He feels not only that he may do so or would like to do so, but that he must do so. He declares with Paul, "Woe is me if I preach not the Gospel!" He hears the voice of Jesus saying: "Ye have not chosen me, but I have chosen you, and ordained you that ye should go and bring forth fruit, and that your fruit should remain." Love for God, love for souls, the conviction that he must preach—these are the chief requirements. Besides a mastery of the Bible itself, the mind should be stored with the most important facts of secular history and church history, the principal doctrines of theology and the fundamental rules of effective speaking. Voice culture is important. But the chief study next to the Bible itself is the study of man. Much of our present-day theological training has a tendency to take a man out of close touch with his fellows. The best training is to go among people, finding out how they live, how they think, what they long and strive for. Economic and industrial movements must be studied sympathetically and the principles of sound economics, so far as possible, mastered. The preacher must feel that it is his duty not only to save individual souls, but to help in the reconstruction of society to bring it into conformity with the standards of Jesus. Some of the best preaching today is done by men who labor at other tasks for their living and preach without pay just because they love the work. It is not always necessary to leave one's calling to become an effective preacher, reformer and soul-winner.

Mrs. E. B. G., Milton, Pa. Will you print in your paper just how and where and when each of the apostles died? Once when I was in Greece (I have been there twice) I was shown a chapel built on the spot where Andrew was said to have been crucified, and people tell me here it is not correct. Am I right?

According to the accounts preserved by tradition, Matthew was martyred in a city in Ethiopia; Mark was dragged through the streets of Alexandria in Egypt, till he expired; Luke was hanged upon an olive tree in Greece; John died a natural death at Ephesus in Asia; Peter was crucified at Rome, and, according to his request, with his head downward; James the Great was beheaded at Jerusalem; James the Less was beaten to death with a fuller's club; Philip was hanged against a pillar at Hierapolis in Phrygia; Thomas was slain with a lance, at Coromandel, East Indies; Bartholomew was flayed alive; Jude was shot to death with arrows; Simon Zelotes was crucified in Persia; Andrew was crucified, says a tradition, at Patras in Achaia; Matthias was beheaded; Barnabas was stoned to death by Jews at Salamis, and Paul was beheaded at Rome in the reign of Nero. Such was their fate according to legends and traditions that have been handed down through the centuries.

E. M. H., Walum, N. D. The phrase, "As it were," is used in the same sense as "so to speak." It is a rather awkward phrase, and might be avoided by slightly changing the form of the sentence.

H. J. M., Greensburg, Ind., writes: "The brightest star in the eastern sky at the present time is Sirius in Canis Major, in southeast; more nearly east are Castor and Pollux; all three are of the first magnitude."

Puzzled, Illinois. What is meant by the commands against all swearing in Matt. 5 : 34 and James 5 : 12?

All Orientals have the habit of extravagant swearing. They summon the Deity to witness to their honesty, and take all sorts of fantastic oaths. The harm of this is twofold; it is blasphemous and it is a temptation to falsehood. A man will make a false statement, and then to get it believed will take an oath. Jesus was making a plea for truth and for reverence. Cultivate the habit of truth, was his advice. Say precisely what is correct and true, and establish such a record for th- fulness that no appeals to a higher pow are necessary. He points out that no tter what form the oath may take it reall oes back to God himself, for God is the sou of all things. It has been held by alm all Christians that this prohibition does n for-bid the taking of an oath required b the state, for, since there is so much fals ood abroad, the state needs the protection t an oath gives. But even this avails but litt for often a man who will tell an untruth w not be forced by a formal appeal to the De to tell the truth. The pledges taken und the circumstances you mention are of so sol n a nature that they would seem to be justi ble.

Reader, Mesa, Colo. When one who has d a sinful life is trying to be a Christian nd conscience keeps reminding of past . is that sin actually forgiven? If so, wh oes not God take it out of memory?

As the Christian grows in grace his f ner sins should get farther and farther int the background of his consciousness. It is to be expected that he will forget them altog her. Paul certainly never forgot that he had een a sinner, that he had been a blasphen of Christ and a persecutor of the church. But this by no means indicated that these sin had not been forgiven. As a matter of fact i an open question, scientifically, whether or t it is a good thing to make a special effort the will to shut these things out of the con ous memory. Sometimes in the vehement ug-gle to do this we get greater mental tr ble. The thing that we try to crowd out and get often lies as a hidden trouble in the su on-scious mind and manifests itself in unex ted ways in the conscious experience. The ing to do is to leave all the past with God. C ess where confession is necessary. Make r tu-tion where restitution is possible. Then ve all the past trustfully with God, believin im to be true to his declaration: "I, even I, he that blotteth out thy transgression."

O. B. G., Moberly, Mo. The to, "United we stand, divided we fall," was ob-ably suggested by the passage in Matt. 25. It has long been used in patriotic address he first recorded American use of it bein he words of John Dickinson of Revoluti ary days: "By uniting we stand; by dividi we fall." In his poem, "The Flag of our U n," George P. Morris gave the nation's watc ord as "United we stand; divided we fall."

Miss M. A. Browne, Hornitos, Calif., ds this interesting suggestion: "A paragra in the Young People's Topics in the Chr an Herald set me to thinking of the dea nd dumb and the needed reforms in their b alf. Mrs. Macy's success with her pupil has o ed a channel for thought and emulation. By making a few minutes' daily exercise wit he manual alphabet compulsory in all sc ols, from kindergarten to normal, the ent language would soon become generally kn n. Deaf children, especially semi-mutes, uld then enter public schools. Mingling ith hearing children, and being entitled t he same consideration, the deaf would u on-sciously acquire the habits and mann of hearing people. Herding them togeth in institutions tends to make them a di ict class. Naturally many now occupying zy quarters with fat salaries would oppos he movement, although fully conscious o he advantage it would be to the deaf an he states that support them."

A. C., Washington, D. C. The me lly irresponsible are not to be judged by he standards that are applied to those wh are sane and wholly responsible. They hav not the same moral consciousness, nor can ey justly be held to the same accountal y. The laws of man recognize this fully, a in civilized countries provision is made fo he maintenance and safe-keeping of the ec-tives. Our heavenly Father who is th just and merciful will not be less consid ate than worldly men of those whose clo ed minds keep them permanently in the c di-tion of children.

J. W., Chicago. Prov. 26 : 4, 5, th gh apparently contradictory, are not reall so. Verse 4 says substantially that it is better be silent than to answer folly with folly. ee Isa. 36 : 21.) V. 5 means that where a f sh person needs to be convicted of his foll or his own belief in his superior wisdom, his may be accomplished by replying not *in* y. but *to* folly, with such an answer as will en his eyes to his own foolishness. (See an 19 : 11.)

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AN ENTHUSIASTIC READER

I love to read tho Christian Herald I should miss it if it should stop coming I hope to be able to take it as long as I live.

Orland, Calif. Mrs. Susan Nels

THE · CHRISTIAN · HERALD
An Illustrated News Weekly for the Home

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"Will the Panama Canal Ever Become a Practical Waterway between the Eastern and the Western Oceans?"

What Is the Matter with the Panama Canal?

Can the Slides Be Controlled? Will Gatun Dam Sink?

By A WASHINGTON CORRESPONDENT

BEFORE undertaking to set forth and analyze some of the known facts concerning the hoodoo that has beset the Panama Canal from the time of its announced opening to date—it is open yet—a better understanding of the situatic will be had by reciting a few historical facts prior to nd including the adoption of that route.

n isthmian canal to connect the Eastern and Wtern Oceans had been the dream of many Americastatesmen for more than a hundred years. When thUnited States battleship Oregon made her famous ru of 12,000 miles in 1898 from the Pacific to the Atntic around Cape Horn, that desire crystallized ina demand for the construction and ownership of su a military and commercia highway.

e United States had the che of two routes—one acss Nicaragua and Costa Ri, utilizing Lake Nicarag, for about thirty-five mis, and the other across th Isthmus of Panama. whe a French company, unr the direction of De Leps, the builder of the Su Canal, had attempted to bul a canal and had failed, th failure being part of a naonal scandal.

e reports of engineering conissions were overwhelming in favor of the Nicaragu route, where the climate wa salubrious, as against thanama route, the survey of hich lay partly through a stilential swamp, and a cal treaty was negotiated wi Nicaragua and Costa Ri by the United States.

hile the Panama route wacarefully gone over and exained, it was not serious considered, and chiefly forhese reasons:

e swampy and generally unalthful condition of the cotry, where the employes of the French Compa had died like flies.

e fact that the route of thanal was intercepted by thhagres River, which in thainy season is a torrential strm, and there was then nonown way to control it.

e general instability of the ground and the prability of no more secure foundations than slime at aterial points on the route.

e writer has personally discussed the Panama ro with one of the engineers employed to examine it, ho has frequently asserted that the Panama ro was wholly impractical and an engineering imssibility.

NICARAGUA, which had the endorsement of the late Senator John T. Morgan of Alabama, who gave the best years of his life to fostering the Isthmian Canal project, was selected, and the necessary treaty negotiated, but before the treaty was ratified, Mont Pelée on Martinique blew its head off and an earthquake scare swept over the Central American countries.

One seismologist undertook to show that the Nicaragua route was on the direct line of an earthquake belt extending across that section of Central America, up the Pacific on past the Aleutian Islands.

This was a good opportunity for the French Panama Canal Company, whose franchise would soon expire, and therefore become worthless. The Martinique scare was industriously magnified at Washington, with the result that a sudden change was made to the Panama route, supposed to be outside the earthquake zone, although an earthquake on the Isthmus of Panama had done much damage in 1621, again in 1882, with a recurrence of tremors since the canal has been under construction, while the Nicaraguan route has remained immune

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Removing a Slide During the Early Stages of Construction

The failure of Colombia to ratify the treaty with the United States for a canal across Panama, the so-called revolution of Panama, the treaty with that mushroom republic, the payment of $40,000,000 to the French Company and $10,000,000 more to Panama and about $345,000,000 for construction and defense, are recent historical events known to all.

And now the United States has the canal and it doesn't work. The opening date was postponed several times, and on the date when the President and a part of the American navy were to pass through it en route to the Panama Pacific Exposition in celebration of the completion and opening of the canal, it was impassable for almost all kinds of ships except airships.

THE cause of the frequent blockade of the canal is technically known as "slides." They have been so numerous that the public has lost track of the number. The size of them can be imagined from a statement by General Goethals, who built the canal, made at this writing, that a slide is now on its way at Gold Hill, estimated at from 500,000 to 750,000 cubic yards, which in three months has moved 175 feet.

Until recently the layman has supposed these slides to be due entirely to gravity—that is to say, the high ground at the deep cuts sliding into the canal. In fact, he has been repeatedly told that when the embankments and hills beyond were reduced to a certain level, the slides would cease. Several times the announcement has been made that the slides were conquered.

Then the public began to read descriptions of how the bottom of the Canal had risen to the top, forming islands in the waterway.

The manner in which this upheaval takes place is well described by Mr. Donald F. MacDonald, geologist of the Canal Commission. He wrote:

"The large slides are not the mere slipping of relatively loose material off a relatively solid base slope, but include a slow movement or deformation of the base slope itself to depths well below the bottom of the excavation. This often involves a 'swelling' upward of the rock floor of the cuts." As to the suggestion that retaining walls be put in to prevent this, he says:

Continued on page 246

A New Call for Service

To Carry the Gospel to the Millions of War Prisoners in Europe

WHILE more than half the world is at war, and our own land is discussing "preparedness" with a view to possibilities, there are multitudes of God's people who hold that the hosts of Christian believers should be in the battle, though not with carnal weapons. They believe that it is a duty to do all that lies in our power to carry the message of salvation to the millions of war prisoners in the various European countries. As a beginning of this great work a door has been thrown wide open which will admit the workers to the great prison camps of Germany, Austria, and Poland, where 2,500,000 captives are now held. Besides native Russians, there are Letts, Esthonians, Calmuks, Kirghises, Crusins, Mingrels, Lithuanians, Poles, Mohammedans, Jews, Cossacks in great numbers, and natives of Little and White Russia. What a twentieth century Pentecost may be in store for the Christian Church if these hordes of prisoners of war can be reached by the Gospel! Away from their native land and home, separated from all of their usual occupations, with scarcely anything to do, with very little if any literature in their native languages, filled with melancholy longings for something that is beyond their reach, and heartsick when they think of their homeland—nothing could be imagined more sad or pitiful than the condition of these multitudes of prisoners of war.

Pastor William Fetler of the Evangelical Church of Petrograd, who is now in this country and who is familiar with the situation abroad and especially as it concerns the great military prison camps, declared to the writer that such an opportunity as is now presented may not come again in a century, and possibly never. He regards this open door to Gospel work among the war prisoners as the greatest challenge that has been made to the Christian Church everywhere, but especially to Christian America. He says:

"The United States is practically the only great free country not touched by the war's horrors. Many Americans have made large profits out of the war. Alongside of the story of riches thus acquired, another story could be written on a pure white page—the story of America evangelizing the nations held in the grasp of war. The American Christian churches can write this story if they choose. Surely when the world is awake to see its opportunity, the church also should be equally vigilant to see *her* opportunity. Let us trust that this message will not be like that of a voice crying in the wilderness which passeth unheeded.

"Suppose that out of every thousand men among the war prisoners of Russian nationality only one should be definitely saved by the work we have in view. Out of the whole number of such prisoners that would mean not less than from 2,500 to 3,000—another Pentecostal number. Now it is known that practically every Russian convert becomes a missionary. He is bound to bring the good news to others. What Russia needs badly is more evangelism; more witnesses of the grace of God in their hearts. And when the war comes to an end and the prisoners of war are exchanged and return to their native land, with them will go back the thousands of soldiers who have been born again by the Word and the Spirit. In their captivity they will have obtained eternal freedom; arriving in their native towns and villages, they will be brand new witnesses of the story of the Redemption. And thus the message of salvation will be carried north and south, east and west, and the blessing will multiply a thousandfold. From such individual sources, which get their blaze and their impulse from the Christians of America, the fires of religion will spread throughout Europe, and in this way we may see one of the greatest revivals the world has ever witnessed."

That this great opportunity has occurred to other minds who have been observant of spiritual conditions in Europe, is made evident by the testimony of a number of prominent spiritual leaders with whom the Christian Herald has recently discussed the subject. All or nearly all see in the present situation an unmistakable invitation to spiritual effort. It is the war of the Gospel, as distinguished from the war of the sword and cannon. In a limited sense it has already begun, for there are a few devoted workers in the field; but what are they among the millions of prisoners? Pastor K. A. Moden of Stockholm, Sweden, the Rev. Jacob Bystrom, formerly member of the Swedish Parliament, and the Rev. Benander of Stockholm Theological Seminary, are now helping the war prisoners on spiritual lines. Pastor Lohman of Freienwalde and others have begun a work, but write of the great need of Gospel literature in the prisoners' own languages. One pastor writes, "We have no real good Christian literature, except New Testaments. May God help us, that we may be enabled to help our strange war-guests in turn. It is a tremendous task before us."

The secretary of the Christian Tract Society in Cassel, Germany, writes: "We have a splendid opportunity of reaching over 2,000,000 Russian captive soldiers in our camps. One of our Russian Mennonite brethren visited a camp with Rev. W. Schulze, and was permitted to address the prisoners. The success was touching." There are forty-four of these camps in a single province, Pastor Lohman adds, where Scriptures and tracts are needed. It can be readily understood that it is only dire necessity that prompts such an appeal to meet a spiritual opportunity which may never again present itself.

General View of the Largest of Germany's Prison Camps, Where Over 10,000 Men Are Under Detention

ANOTHER pastor, after visiting the great prison camp in Stargard, writes: "In this camp there were over 10,000 men, distributed in forty companies. They greeted me joyfully, and we gave about a hundred copies of 'The Good Comrade' in Russian and 'The Messenger of Peace.' We received a harvest of thanks, but soon our resources were at an end. There were Stundists, Baptists and other evangelical believers among them. While we were speaking many stood around us, and it seemed that the difference between a converted and an unconverted man was clear to all of them, even to the Russian Jewish soldiers standing near. Some of the Poles wanted pocket Bibles, one asked for a hymnbook, two Russians begged for a Bible each, or at least for a Russian New Testament. Of course they have no money to pay."

Another pastor, Rev. W. Grimm of Schwerin, writes of a visit to the prison camps in Parchim and Güstrow: "There is a great desire, especially among the Russians, for the Scriptures. They almost tore them out of my hand. Again and again they begged me to bring them the Bible in Russian. But thus far I have been unable to do it."

THEN we have the testimony of some o the prisoners themselves in letters appealing fc the Gospel. One Russian prisoner in the camp of Sc heidemühl writes: "With joy I receive and read our literature. The Lord is working by his Spirit i our camp. Already seven men have been conv ed. Many inquirers are coming with questions. I ase send some tracts in the Russian language, also T staments in Russian, a Bible in Russian, and o in Lettish."

Another Russian writes: "I have the honor ost humbly to request you to please send to us, Ri ian war-prisoners, spiritual literature and explanati s in the Russian print."

A letter from a Lettish war-prisoner in the risoners' Camp of Senne in Westfalen, Germany, ds: "Most humbly and heartily do I thank you fc the books which I received on the 2d of November. Not only I, but also my comrades, are glad, who ead them. We ask to send us more books either i the Russian or the Lettish languages. Again I any times thank you. I hope that you will find me good people who will sacrifice some kc cks for that purpose, and for the rejoicing c the war-prisoner."

These are samp of many other letters the same character.

BELIEVING T AT the oppor ity presented for do a great Gospel work a ong the war prisoners one that would speciall ommend itself to the r lers of this journal, the ristian Herald has ai l in the organization c the "American Comi tee for Gospel Work a ong War Prisoners." Announcement of thi act was made in last v k's issue, and the comn tee, which includes le ing pastors of the dif ent Protestant deno nations and laymen minent in Christian ort, invites the heart cooperation of the ristians of Americ in carrying through a enterprise which, der God's blessing, nay mean the beginnin of a glorious Gospel ampaign, with innum ble souls won to Chris It proposes to print and distribute, by pe nal workers in the son camps, Bibles, staments, Gospels and Scripture portions, ginning with the R ian prisoners and gradually extending as the wor advances. It will also print, in the various langua s of those it is designed to reach, a variety of other rature of a spiritual character, suited to the ne of the work. Churches and allied organizations, Wo n's Missionary Societies, Men's Leagues, Christia Endeavorers, Epworth Leagues, Baptist Young Pe le's Societies, Sunday schools, and the membe of Prayer League circles, can all have a share i his crusade of Gospel dissemination. Every dolla and every dime will count in the work accomplished

Arrangements are now under way for a eld Committee in Europe, to take charge of camp tation and distribution. The committees will rve gratuitously, and every contribution will the ore go into the cause undiminished. All contribu ons for the "War Prisoners' Gospel Fund" shou be addressed to the Christian Herald, Bible House, ew York City. Every gift will be acknowledged.

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The Vision

I saw my Lord! But sense was dim;
  My vision fainted at the sight;
He hid my soul, or I had died
  Before the splendor of his light.

His wingèd watchers filled the sky;
  The heavens before his footsteps bow;
His hurts are healed, His brow is crowned!
  My Lord is King of Glory now.

Mary M. Bow

I'm Going Home

TRANSCRIBED BY CYRUS KINGSBURY

THERE was a fellow tried to help me up last summer. He'd been just the same as me, only worse, he said. "Just living to drink."

Now, I'm no regular bum, but I can't help drinking. Lost every job I ever had on account of booze. Used to have good jobs at first. Guess that lady who told me I had a hard face was about right.

This fellow last summer told me there was a place down on the Bowery where they made men out of rummies. Say! Do you know, this fellow looked pretty good to me. He held down a good job, too! He said two years and fourteen days ago he looked worse than me, and that's going some. Two years and fourteen days ago he got the right hunch. Says he, "You go down on the Bowery below Houston Street, and they'll make a man of you," says he. "I know you got it in you." Say! that was the first kind word I'd had for near three years. I sure felt like crying.

But it was summer time then, and I forgot all about it. But you know that real cold night, not long ago? It caught me out near New Rochelle. I got a job shoveling coal for half a day. Fellow gave me a raincoat and a meal. Say, that raincoat covered up most of my rags but I couldn't cover my face. *It* kills me for a job most everywhere. They spotted my face first off. I'm no panhandler; I'd a heap rather work than beg. But I can't seem to quit the stuff that's made all my trouble. You know I got a mother somewhere. I got a sister, too, but they wouldn't want me, not as I am now. We haven't written for two years. I'm working into New York for the winter. Thought it would be better than the country. A face like mine isn't so strange in the city.

Not far from New Rochelle I struck a swell-looking place. All big houses and lots of trees. Looked like a park. Thought I could turn up something there that'd get me into the city.

AT the first house I tried, I got a good scare. The lady there, say, she was a good one all right. She told me I'd better hustle right out of that village and dodge the policemen. They were a hard bunch and would beat me up. They'd beat up a tramp just the week before. She gave me a piece of paper, which said she knew me, and that I was going home. She gave me a big chunk of bread; and she said, "Hurry now, so's they don't catch you."

I was scared. Say, a pard of mine was sent up once for a year from one of those private villages. You know the cops caught him going through the village just at dark. He happened to have an extra hat in his pocket, which the cops claimed was for disguise. They framed it up on him. Say, and they beat him up awful.

I took to the ditch alongside the tracks, and got away safe.

Last night I got to near Harlem. One of those Guinny rag-pickers on the dumps let me sleep in his shack. I helped him bale a lot of newspapers and rags that evening, so I didn't get much sleep that night.

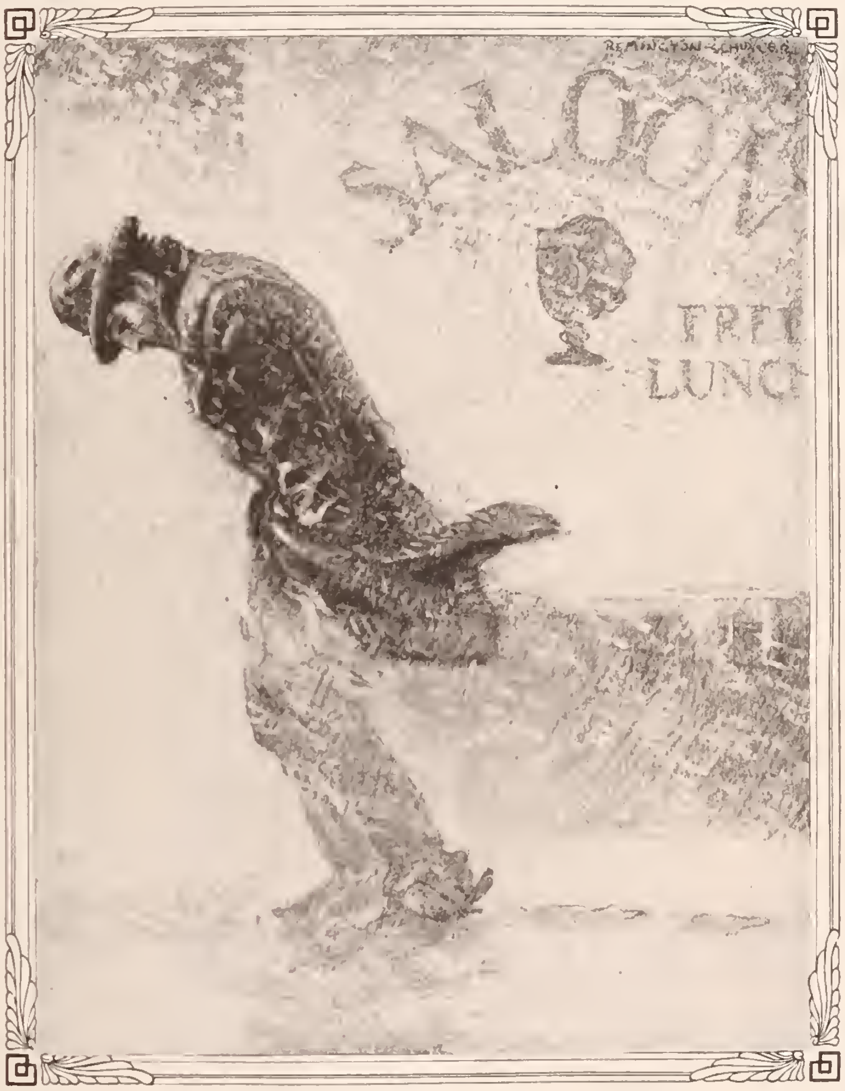
But he was a good Guinny and he let me sleep late. He didn't seem to have any food to spare. Maybe he thought I didn't want any of that great big onion or that great big dirty chunk of bread he was eating. But say, would you believe it, I caught that Guinny kneeling down and praying.

You know that fellow last summer I was telling you about, Well, he told me about a story that they told him down at that Bowery place. It was all about a young fellow just like me who ran off from home; raised Cain with his money; then had hard luck; and had to eat the food that they gave to the hogs.

But one day he was thinking it all over. He figured it out. It was up to him to go home and tell his old father he was sorry. He was going to say "Give me a hired man's job because I'm not worthy to be called a son." So he up and started home.

And what do you think? That father of his was a good one all right. His father saw him coming a long way off. He didn't wait till his son got home so's he could rub it in good and hard. No, not that old dad. That fellow's father that I'm telling you about saw him coming; a long way off. He ran out and grabbed that son and kissed him.

Say, that must have made that son feel kind of good. I'll bet he felt sorrier than if his old dad had cussed him out. That old father was so happy because that boy of his had come back, he fixed him all up in good clothes and loved that boy a lot. That's what helped that poor kid the most of all, all that love. That old father kept saying, "For my son was dead, and is alive again; he was lost, and is found."



"I guess I'm tired, my feet slip so much. I'm going slow."

That fellow last summer said he had found his father down on the Bowery just two years and fourteen days ago.

So I'm going home. Yes, that's what's been running through my head all last night and this morning. I'm going home. I'm going home to that father down on the Bowery. Maybe he'll not pick on me. Maybe he'll just be glad that I've come back home.

IT'S been a cold rain all day long. Not so very hard, but steady. This old raincoat's gradually soaking through. I've been coming now nearly four hours. I'm not very strong. I've not had a drink for a day. No food either. But I guess I'll make home all right, and that Bowery Father will say, "Why, here's Jim. Come in, Jim, we've been waiting for you a long time."

Say, wouldn't that be fine?

Can't seem to make much headway. My wet shoes feel so heavy. But I'm shuffling along. I keep saying, "I'm going home. I'm going home to that father of mine." That's all that keeps me going. I'm so tired I just want to lie down.

Crossed the Harlem River. Seems a long time ago.

A cop just looked at me kind of hard. First off, I thought he was kind of sorry for me, but I couldn't be sure. I can't take the chance. Say, he might stop me reaching that home I'm going to. Can't seem to help being scared of those cops. You know they beat up my friend once? Remember I told you about that? I couldn't stand them watching me so close. Made me feel as if I'd done something wrong. So I've taken to the streets along the river.

It's getting toward evening, now. It's growing darker. I'm happy, 'cause I haven't seen a cop for a long time.

I hadn't noticed that it had quit raining. But it's snowing. Not much snow. Just a little light snow. I guess I am tired, my feet slip so much. I'm going slow.

Across the river I can see a big electric sign. It tells about how much you want a cracker. I was just counting up how many boxes of crackers I could eat. Up in front I can make out another sign. It keeps flashing, "There's health and strength in our brand of whisky." The *liars!*

First I look at that cracker sign across the river and then at that whisky sign up ahead. One makes me feel so hungry, the other makes me mad. If I only had all the money I've thrown away on drink, I could live like a prince. I could have all the crackers to eat, and a warm place to eat them in.

SAY, it's awful cold now. I've been thinking if I only had one drink. That would set me up and get my legs going better. I got to thinking, just now, that if I had a drink I could swim across the river to that cracker place; and maybe they'd give me a box of crackers, 'cause I'd come so far.

I thought for a moment I would jump into that dark, swift water. I started down, but then I happened to think that that Father down on the Bowery would say, "Why, where's Jim? You know we're expecting Jim home this evening."

But I had to quit that river street, 'count of those two signs; they kept pulling me too hard. For a while I could see them every cross street. I hated them. I'm glad it's snowing harder. I can't see them any more.

There's been a nail sticking into my foot for a long time. I can't seem to get around to tend to it. It's jabbing pretty hard. Now I think there are two of them. If it wasn't snowing so hard I'd stop and fix it.

My water-soaked shoes look like they'd fall to pieces, 'specially the left one. Can't seem to feel much in that leg anyway. The snow and wind seem to be getting through me pretty keen.

Just passed a laundry. It was all lit up, and there's men in there. I can see them sweating in their shirt-sleeves. Think of it! Sweating! Why, I only sweat in summer. I wish I had a job in that laundry. Think how good it would be to sweat on a cold winter night!

My shoe busted right near a cop. I didn't dare to stop, so I shuffled the rags of it along in the snow for a whole block. My bare foot was right on the snow.

I'm sitting by a fire. A night watchman fellow, who's keeping up the fire in a street engine boiler, is letting me get warm. He's a good pal all right. He gave me a piece of thin board and helped me make a new sole for my shoe. We tied it on with some of my rags and the linings of my pockets. Say, do you know what that fellow told me? If I'd stick around with him till midnight, he'd give me part of his hot grub. They brought it at midnight. He'd just got this job and was broke himself, or he'd give me the price of a meal.

I pretty near quit right there, I was so beat out and tired. But he said to me, "Where were you going?" I said, "I was going home, I got a Father down on the Bowery." Then I began to laugh, and I laughed and I couldn't quit laughing. Then I began to cry. I heard him say, "Poor kid, he's going nutty."

I kept saying, "I'm going home, I got to go." So I broke away when he tried to make me stay. I'm plugging on.

THAT shingle kind of makes me limp. There's no give to it. My other shoe seems full of red-hot nails. I'm so covered with snow now I guess the cops won't be able to tell nothing about me. Most of them are in doorways out of the storm. They won't bother me, I guess.

I saw a string of sausages in a store. I was thinking I could eat just about two years and fourteen days of them. "Two years and fourteen days of sausage," I said, "two years an'"—and then I began to laugh—and I laughed an'—an' then I cried.

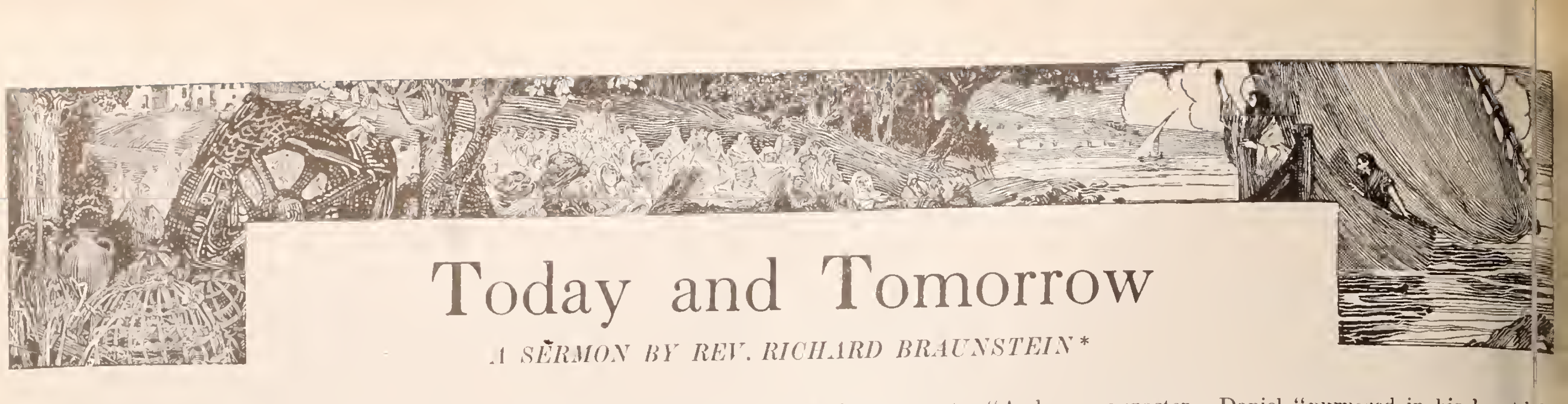
I passed a meat wagon backed up against a curb, near a slaughter house. The driver was inside, and for a moment I thought I'd just bite a piece of that raw meat off that leg of beef. I got afraid, though, they'd catch me and not let me get along home.

A fellow was bringing up a tray of something hot from the cellar of a bakery. The wind blew the paper cover off. They were buns steaming hot. Say, I nearly thought I'd stumble against him, to upset him, so's I could grab some of that hot bread. But that might keep me from getting to my Bowery Father.

So I'm just shuffling on.

I just tried to pull a piece of something out of a garbage can. Under the snow it looked like food. But it was froze solid. I'm not strong enough to budge it.

Continued on page 251



Today and Tomorrow

*A SERMON BY REV. RICHARD BRAUNSTEIN**

TEXT Ex. 8:10. "And he said, Tomorrow." II Cor. 6:2. "Now is the day of salvation."

PHARAOH said, "Tomorrow!" Paul said, "Today." The difference is between the man who knows the value of time and the present, and the man who does not. A recent writer says: "Tomorrow is the harvest time of good intentions. It is the day when every man does his duty. The sinner expects to be a saint. The dishonest man intends to be honest. The immoral man will be moral, and the selfish man benevolent." Tomorrow evil habits will be overcome, evil tempers curbed, and rebellion against God will be put down. Christ will be enthroned. Self will be dethroned. Tomorrow we will be all we ought to be and do all we ought to do. Tomorrow we will call on that sick friend, write that letter, read that book. Tomorrow we are going to right-about-face and do better, because in our heart of hearts we know that is what we ought to do. But not now. Tomorrow, or when we have more time.

We do not stop to consider that the great things that are being done are being done by people who do not wait, do not put off, do not defer, until some more convenient season. The world advances by the labors of busy men and women. In any church, in any business, where real work is accomplished, it is done by people who are busy. The idle never find time for anything. Postponement ends in a negative. The world would stand still if everybody said "tomorrow." Tomorrow is a first cousin to Never and somewhat of a relation to Sometime.

Tomorrow is the slogan of the dreamer. Today is the battle-cry of the doer. Of course we have heard and admired and even used for convenience' sake the old maxim, "There is no time like the present," and that other watchword of industry, "Never put off until tomorrow what you can do today." But usage has worn off the glitter and familiarity has bred contempt. These sayings are extremely useful in connection with our business interests and pleasures, and all sources of material and immediate gain. As Hugh Black says in his book, "The Open Door": "Men dream of a time when things will be easier for them, when the strain will be relieved and they can get breathing-space to come to some definite decisions. As they are securing the means of living, life itself is slipping away from them. Those who halt, standing first on one foot and then on the other, do not really count in the game. The greatest question ever asked of man was, 'What shall it profit to gain the whole world and lose the soul?' But men are everywhere losing the soul and not even getting the world. It is worse than tragedy, it is farce!"

WE are prone to place the material above the spiritual. We are apt to place the worldly in the foreground and push spiritual values in the background. We labor for the bread that perishes, and languish for the Bread of Life. We are perfectly willing to admit that procrastination is the thief of time in temporal affairs, but postpone soul-building for some future date. When it comes to religious interests, what a wonderful land is tomorrow! It can be reached by a roseate highway replete with the blooms and blossoms of ease and opulence. But kingdoms are not won by way of the primrose path of dalliance. The route to the Celestial City is not an easy journey. No soul is saved without a Calvary. Emancipation is not acquired without sacrifice. Heights are not attained without a climb. Straight gates are not entered unless we strive. Doors do not open unless we knock. Treasure is not found except by digging. The pearl of great price is not discovered until we search. If the golden age will be tomorrow, it will only be thus as the fruitage of today.

Work is today. Play is tomorrow. Today we are to set in motion those forces that make the miracles tomorrow. If we earnestly desire to be Christian men and women, we must do those things that will make us Christians. Grace is a growth. Righteousness is a process. Character is an evolution. Today we must fill our lamps and trim our wicks. Tomorrow we enter into privilege. The man who is ready is the man who has done those things which make him ready when the call comes.

THERE is a waiting time to every opportunity. It is to be spent in getting ready. The Bridegroom is on the way. Let us prepare for his coming. There is an outer court to every throne room. It is here that we put on the wedding garment. "And they that were ready went in." Getting ready is today's work. Tomorrow we receive the reward. Today is the appointed time, the day of salvation. Now is the accepted time, the psychological moment. This is the decisive hour. Whatever else we may do we cannot, we must not neglect our soul's salvation. We cannot with safety reverse the order of today and tomorrow. We cannot arrive at salvation without making the journey. We cannot receive the reward without meriting it. Every day the call comes. Every Sabbath the bells peal forth their summons. Every day the verdict is "too late" for countless multitudes because they tarried. We are continually exhorted and reminded at every turn concerning the uncertainty of life. Our answer is, "tomorrow." Tomorrow may not dawn for us.

We are interested in the discussion of preparedness. Whether there are two sides to the question of national defense or not, if we are in doubt as to what attitude to assume, there is only one side to the question of soul-preparation, and only one logical attitude we can take. It can be expressed in one word. Some would have it tomorrow. The word is: Today. It is now! Shall we be ready when the angel brushes us with his wing? Shall we be enabled to answer with calmness and dignity when our names are called? Can we go out on the great adventure with hope eternal in our hearts? Can we go with eager step and smiling face, with faith in him who said, "I am the resurrection and the life"? Can our souls ring with the melody of a Easter hope?

ETERNAL life begins in this sphere. Immortality becomes a certainty when the soul surrenders to God. Life is continuous; the Christian life cannot be divided between a "Now" and a "Then." Death, to be sure, is something in between. As Emily Dickinson wrote: "Death is but the porter of my Father's lodge, or the hired man to let down the bars for the tired flocks to come under the Shepherd's care, to the securest fold, their wanderings done, their bleatings at an end." To her a marble stone was a "guide-post." So, when we make the great decision, we are heirs of immortality. Life is no longer a "fitful fever," with clanging discords, confusing elements and chaotic mixtures. We shall face the future with calm. We shall look toward the dark unafraid, because we are facing the Light. We shall walk the new road in security because we are walking in the Way. We shall not grow faint or weary because we are finding sustenance in the Bread of Life. Pilgrims indeed, but like unto him who is going home. The mansion is waiting. The place is prepared. "If it were not so I would have told you." Thus is the dictum and assurance of the Master.

Every day we say "tomorrow" is a day lost to peace, a day lost to hope, a day lost to the pleasures of the Christian life. Every day we say "tomorrow" we lose the joy of service, of working in the Kingdom. Every day we postpone, we lose our opportunity of helping in making the world better. When we say "tomorrow" we drift. The drifter is without chart or compass, with no voice with which to still the winds and calm the waves, with no way to find the rocks and shoals.

The Arctic ship, Fram, drifted in the polar ice, but it drifted with a purpose. Dr. Nansen had a logical reason for his action. Another legitimate mode of drifting is under a blue sky, in some safe craft, on smooth waters. But life is not an Arctic expedition, neither is it a midsummer holiday. We cannot make life the sport of fate, the creature of circumstance, the playfellow of chance; Calvary and its sacrifice have meant too much for that. The riches paid for a human soul cannot be computed.

No one ever drifted to the eternal life. We must decide; we must array ourselves on the one side or the other. There is no neutral ground. "He that is not with me is against me, and he that gathereth not with me scattereth abroad." George Eliot said: "You cannot entertain God and the devil on the same floor." To drift is to proclaim that it does not matter. It is to subscribe to the blind creed that everything will come out right in the end. We cannot gather grapes of thorns or figs of thistles. We reap as we sow. "When God gave man reason," said Milton, "he gave him freedom to choose, for freedom is but choosing." "Choose ye this day whom ye will serve!" Happy is the man who says, "As for me and my house, we will serve the Lord." Twice glad is he who makes that decision today. Trouble crosses our path that we may conquer. Difficulties assail that we may overcome. Temptation comes that we may master. Daniel "purposed in his heart." He made that purpose the rudder of his life.

VERY often earnest people ask, "How may I now when I am a Christian, and my soul has and an anchor?" No one can find the answer from th- out. It comes from within. "The kingdo of heaven is within you." The testimony must me from the heart. The regenerated life expresses elf. "I am so happy I could sing all the time," said on- vert. "Why?" he was asked. "Jesus Christ w hed my sins away," was his answer. This feeling the assurance of salvation. Paul said, "I know wl n I have believed." To him all things had become ew. "I felt my heart strangely warmed," said W ley. "A day came at last when I felt the shackles ere falling off, and as if the mountains of snow a ice were melting within me," said Christmas E ans. "My soul flowed out in love to God, to his way and his people—yes, to all mankind," said Lorenzo ow. "Before my conversion I worked toward the oss; but since then I have worked from the cross. hen I worked to be saved. Now I work because am saved," said Moody. Good news desires an let. It is something we cannot keep. The true Chr ian is one who is not contented with his own salv on, but is unsatisfied until "all the world" has een reached. True Christianity fosters the zeal hat made Paul cry, "I must go to Rome also." W ead that when Jesus found Philip, Philip found Nath ael. When Andrew was converted, he went and to his brother Peter. The finding of Peter gave t the world the great sermon preached at Pentecost, hen three thousand souls were saved. This is ho the early church gained its membership. Gibbon his "Decline and Fall of the Roman Empire" d otes a whole chapter to this. He says in part: " became the most sacred duty of a new convert to use among his friends and relatives the inestimable essings he had received."

Prayer-meeting attendance is a sign of gr ing grace when it leads to a deep sense of obligation. Attending church is a source of inspiration to a ken an interest in civic reform, and spurs the memb s to take a part in the movement toward man's l terment. Christianity does not mean getting of things. It means getting into things and tran rming them with the teachings of the Gospel. True Christianity is dynamic. The kind that say "tomorrow" is static. Christianity is not dress p de. It means that we are under marching orders. t is not a rest; it is a fight—the fight of faith. Th ross is our standard. The hymns of the faith a our martial music. "There is no discharge in that ar." Jesus always viewed things in their totalities, t in fragments. The tree is vindicated by its uit. Words are made good by deeds. Life is aut nticated by conduct. So also faith ripens into e ression. The internal and the external are requi l to complete the Christian act. The internal is regenerated heart. The external is a regenerated eart expressed in works. It is the outward sign an invisible grace.

THE world is dying in its sins. Let us has n to bring the Great Physician. Multitudes e in want. Let us not linger in some delusive dre n of tomorrow in going to the rescue. Hearts are eaking; we must not tarry with the balm of ead. Burdens are being borne; let us apply the yok that is easy. The messengers of God must not lo r in the halls of Vanity Fair. When we refuse the reat Commission committed to our keeping, we are olding back that which the world needs. "The ng's business requires haste." Jesus said: "I m do the works of Him that sent me while it is called day, for the night cometh, when no man can rk." What if he had put off until some tomorrow th usiness of redemption? What if all men and w men. everywhere, of all time, who have helped ma the world better, had said "tomorrow"? What missionaries, apostles, sages and reformers had said "tomorrow"?

About a year ago, Harold Begbie gave us a ook, the message and challenge of which was only h appreciated. In its pages with graphic pen he drew a picture of what happened when, for one day hose who believed in God lived as if their belief wa rue That day changed the world. Pentecost w repeated. And the logic of the book is in the fa that what happened was not in the realm of the imp ible Pentecosts rain down from heaven when are ready to entreat their coming. "Today, if wil hear his voice, harden not your hearts."

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*Pastor M. E. Church, Olive Bridge N. Y.

Daily Meditation

FOR EVERY DAY IN THE YEAR. LED BY

J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON SEDGWICK COOPER

The Price of Liberty

SUNDAY, February 27. Mark 9:26. "*And the spirit cried, and rent him sore, and came out of him.*" Evil never surrenders its hold without a sore fight. We never pass into any spiritual inh tance through the delightful exercises of a pic , but always through the grim contentions of the bat -field. It is so in the secret realm of the soul. Ev faculty which wins its spiritual freedom does so at e price of blood. All our finest virtues smell of bat -smoke. Apollyon is not put to flight by a courteo request; he straddles across the full breadth of the ay, and our progress has to be registered in blood and ears. This we must remember or we shall add to all e other burdens of life the gall of misinterpretatio We are not "born again" into soft and protec l nurseries, but into open country where we suck stre gth from the very terror of the tempest. "We mu through much tribulation enter into the kingdom of (d."

d it is even so in the life of the nation. Who ever kn a social evil yield without terrific struggle? Wh a nation grapples with one of its iniquities, the evi pirit cries and rends it sore. Every noble law up our statute books which widens the empire of fre om was won through blood. Social or political fre om does not descend upon us in our sleep, gently dis ing like the dew. Freedom comes to peoples thr gh convulsions, through tempestuous contests, thr gh long and weary trampings in the noon and mic ight. If we set ourselves to oust some evil pos ssion, the established spirit will cry and rend us sor In these holy realms we get our blessings at a price.

t the worst convulsion is usually just when the fin conquest of an evil is almost assured. It is in the st gasp that our antagonist reveals extraordinary res es of strength. The hardest conflict is always jus before the devil is expelled. Let us therefore tig n our belts when our enemy calls out all his for Just then the bonds are breaking. Just then the ranny is failing. At him again! In these high rea s the darkest hour is just before the dawn.

J. H. J.

The Christian a Shining Light

MONDAY, February 28. Isa. 60:1-11. "*Arise, shine, for thy light is come.*" Among all natural ph omena, none is more strikingly beautiful than su se. The prophet here dips his brush in the glowing lors of an Eastern dawn. Jerusalem, like all the su unding landscape, is enveloped in thick darkness, wh suddenly the herald beam of dawn smites the hig st cupola or pinnacle of her temple, which flashes wit the soft golden light. Her light is come and the glo of the Lord is risen upon her; and immediately the ommand goes forth, "Arise, shine, nations shall co to thy light."

e lesson for us all is obvious. If God hath shined in ur hearts, it is for us to give the light of his kn ledge to others. We have been brought out of da ness into his marvelous light, that we should shi as lights in the world, holding forth the Word of Lif We are not to give men ourselves but Christ. W re only reflectors. The weary world turns from hu an reasonings and philosophies, and says to the ch ch, "Stand up there in the morning glory, and tel s what you have seen, and heard, and handled of e Word of Life."

one of the churches in Rome there is a picture, sit ted at such an elevation from the floor as to be pr ically invisible; but a mirror has been so arra ed as to reflect it to the level of the visitor's eye; it thus that the church is to reflect the glory of the un en Lord and to be changed in the process into his lik ess. But how silent and gentle is light! Though it aps across space with inconceivable velocity, it br ks on the world without starting an over-blown ro petal to the ground. Would that Christians w as pure and all-pervasive as light, and as gentle!

F. B. M.

To Find the Peace that Abides

TUESDAY, February 29. Isa. 32:17. "*And the work of righteousness shall be peace: and the effect of ighteousness, quietness and confidence forever.*" E rson said: "The great man is he who in the m t of the crowd keeps with perfect sweetness the se nity of solitude." Peace is an inner possession. Travel cannot give it. Money and fine homes are often associated with strife and anxious unrest. Even work, that high blessing of humanity, is surrounded with urging restlessness and cares that line our faces and disturb our souls. Our peace comes too often only in flashes; it is not abiding rest; it is not "quietness and confidence forever." Yet we must learn how to secure the spirit of peace in the midst of activity and responsibility. Isaiah in another phrase, predicting the character of the Christ, said: "And the Spirit of the Lord shall rest upon him." It is toil unsevered from tranquillity that we all are seeking.

Why was Jesus, the indefatigable worker, serene in the middle of crowds, calm at joyous noisy feasts and even in Gethsemane, surrounded by the soldiers of the Roman guard coming to lead him to the cross? Isaiah gives the answer: "The work of righteousness shall be peace: and the effect of righteousness, quietness and confidence forever." Jesus carried with him the consciousness of doing right—it was a constant idea with him that everywhere and in everything he was doing the will of God his Father.

It is the habit of keeping in our minds the sense of doing right that makes our rushing, busy life tolerable, thrilling the common task with a golden note of quiet peace. I once looked into the face of a man who had, with no little struggle, given up the dearest thing of his life, because to retain it would have been dishonor. I shall never forget the expression on that man's face. Righteousness had won with him, and its reflection was "quietness and confidence forever." C. S. C.

Three Utterances of Jesus

WEDNESDAY, March 1. John 20:19-31. "*Jesus came and stood in the midst.*" Evidently he was clothed in the spiritual body, not subject to all the laws governing physical life. Thrice he uttered the salutation, "Peace be unto you." The first time he accompanied his words with the indication of his wounds. "He showed them his hands and his side." This was the peace of forgiveness, which falls on conscience-stricken hearts as the dew distils on the parched herbage. "Look at the wounds of Jesus," cried Stanfritz to Luther, and there is no other sign which can give rest to the penitent. This is the peace of the evening hour, when we come back from the soil and fret of the world, and need to have our feet washed and our hearts quieted.

The second time the message of peace was accompanied by an injunction to go forth to the world, as he was sent from the Father, on the great errand of world-evangelization. Then he breathed on them the Holy Ghost, which shortly after was to descend as a mighty rushing wind. There is no other way of remitting sin save when we preach the Gospel of reconciliation with the Holy Spirit accompanying our message. This is the peace of the morning, when we go forth to our post of service and duty, working with heads or hands at our appointed task, but conscious that our Lord has equipped us for any eventuality by the previous bestowment of the Spirit.

The third utterance of peace was when Thomas was especially in mind, and he was invited to assure himself that it was no phantom or ghost that had appeared, but One who had heard, remembered, was filled with infinite solicitude, and was there in very deed. Here is the peace of the noontide, when the glare of the world makes the spiritual unreal, and the Master calls us back to the eternal. F. B. M.

Prayer Gives Us New Views of God

THURSDAY, March 2. Matt. 17:21. "*This kind goeth not out save by prayer.*" Many forms of religious practice have changed in the passing of the years; some have disappeared altogether; but prayer has survived and today is more a reality among men and women than ever before. There must be some reason for this in the elemental needs of human nature. Something happens in the life of the person who prays that does not occur in the prayerless life. To refuse to study the means of reaching God and opening the highest realms of our happiness through prayer is to severely handicap one's career and to separate ourselves from one of the greatest sources of power and success.

If prayer was only a subjective experience, a form of meditation simply, would it have persisted in the life of men? While God does not change the absolute laws of the universe to please the whim of an individual praying selfishly, the exercise of prayer opens the nature to the appreciation of God's ways with men reinforcing our moral and spiritual energies by making us conscious of the certainty of an eternal world, and giving thereby a new meaning to our existence.

Men pray and find a change in their point of view, and this change affects their circumstances. In Mr. Begbie's book, "Twice-Born Men," we are told of a criminal who was a burglar at thirteen years of age. He was proud of his misdeeds and lived a good part of his life behind prison walls. One day in prison he became conscious that his life was wrong, and for the first time in his life he prayed. His prayer was the request that God would send some one who would help him to live a respectable life. He continued praying after he was released from prison, and one night in a religious meeting the answer came and the desire to steal passed from him never to return. Prayer changed him from a burglar to a useful citizen.

This man prayed for a definite objective reality, and through it he gained the freedom of his soul. You get a new point of view of a sunset from a mountain-top; you receive a new point of view of God and your life in prayer. C. S. C.

Jesus the Reconciler

FRIDAY, March 3. Philemon 11-25. "*Thou owest to me even thine own self besides.*" The question was whether Onesimus had robbed Philemon when he absconded from his service and made for Rome. It was not impossible that he had obtained his sailing-passage in this way, and the apostle with his frank generosity offers to make good any loss his friend has sustained—"Put it to my account." In our modern speech, the apostle wanted to be debited with the loss that had been incurred. Probably Philemon and he had entered into a partnership agreement, so that there was no difficulty in one partner debiting the other with any deficit, if requested.

But how beautifully this illustrates our own position! We have been runaway servants. In spite of all the love and grace shown to us, we have been unfaithful and have wasted our Master's goods. Is it not absolutely true that we have robbed him? But Jesus brings us home, and reconciles us to God by his blood. God in him reconciles us to himself. He knows and we know that the divine estate has suffered, and is always suffering, from our delinquencies and failures; but the Redeemer says, "Charge all that loss to me. I will bear the whole brunt, odium, and loss. Leave me to pay unto the uttermost farthing by my obedience unto death." We may face our great accusers under the shadow of these words, and shall we not live as those who owe to him not only this debt of 10,000 talents, but our own selves also? We are evermore his by indissoluble bonds. Love so amazing, so divine, shall have our soul, our life, our all. F. B. M.

The Song in the Night

SATURDAY, March 4. Ps. 42:8. "*Yet the Lord will command his loving-kindness in the daytime, and in the night his song shall be with me.*" David had many nights of sorrow, in which he poured out his soul in prayer and praise. He often sang the minor strains of richer melody from the depths of his anguish. Wailings are as essential as pæans in the development of true manhood. In our night of pain, we have often exclaimed with the psalmist, "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God." "Come, Ye Disconsolate" has wafted many an aching heart Godward. "O Love, That Wilt Not Let Me Go" has borne millions of sorrowing ones up to the bosom of compassion, where blindness beholds, sorrow sweetens; where the night breaks away into the morn that shall tearless be, and where life shall richer, fuller be, forevermore.

Trials too sacred for speech find wings in song, and the soul rises to where but thinly the veil intervenes. So we may almost see "the faces we have loved long since and lost awhile."

Job in his affliction cried out: "Where is God thy Maker, who giveth songs in the night?" Millions have found these words true, amid the pestilence that walketh in darkness and the terror by night, singing, "I know that my Redeemer liveth"; "He giveth both grace and glory, for his mercy endureth forever." How often, in singing, the soul in visions floats away, as on a river of life and light, to the haven harbor of heaven! E. W. C.

A Week in the World's News

"REJOICE WITH THEM THAT DO REJOICE." This week's Christian Herald is the largest yet produced by our presses. This copy contains 111 columns of reading matter (27¾ pages), and has the usual beautiful art cover. In addition, it carries 77 columns (19¼ pages) of advertising. Greatly as we would like to give our readers the same quantity of reading matter every week, we, in company with all periodicals that are not in large part supported by denominational or other such funds, are dependent for our chief manufacturing income on the advertising we secure. In order to produce such a paper as the Christian Herald at the low price at which it is published, it is necessary for us to make the paper well worth while to national advertisers. The present number is splendid testimony to the high favor in which the Christian Herald has come to be regarded by the best class of advertisers (we annually turn aside a large amount of advertising that is offered us, because it is not the class that we care to present to our readers). We want you to note that only a trifle over one-third of the total space of this issue is occupied by the advertising, and all the balance is of the best grade of reading matter and illustrations. We are proud of our advertising columns, and if you wish to help us to produce numbers of this size and quality more frequently, you will encourage these friends of yours and ours by reading their messages and giving them your business. It may interest you to know that the standard applied by the management of the Christian Herald to offered advertising copy is this: "Would we recommend this article to the members of our own family?" And if it is decided that we would do so, then we gladly recommend it to you, our readers. So, rejoice with us that advertising of such quality is making it possible for us to produce an increasingly better and larger publication and do your part to keep this up.

BLOCKADE QUESTION STILL OPEN. The settlement of the Lusitania matter brings to the fore the still unsettled question between Great Britain and America regarding the Allied blockade of Germany, and the British interference with neutral commerce. It has been expected that the British reply to the last American note would be forwarded early in February, but it was announced in London on February 9 that the reply would probably not be received before the end of the month. It is interesting to note in connection with this question the recent suggestion of the Manchester Guardian that Viscount Bryce, former British ambasssador, be sent to the United States with full powers to adjust the blockade controversy.

SECRETARY OF WAR RESIGNS. The resignation of Lindley M. Garrison, Secretary of War, was sent to the President February 10 and accepted. Henry Breckenridge, Assistant Secretary of War, also resigned. The resignations followed a correspondence which began with a letter to the President on January 12. Mr. Garrison felt that the Continental Army scheme was absolutely essential to the welfare of the country and thoroughly disapproved of the plans of the House Military Affairs Committee, which is working along lines for expansion of state militia under Federal control. He also felt that the Clark amendment to the Philippine Islands Bill providing for independence within four years was a serious mistake. He felt that the President should take a stand on these questions which the President felt it improper to take. In a sense the resignation of Mr. Garrison marks the failure of the Continental (or compulsory) Army plan.

CHINESE REBELS GAIN. Chinese rebels were reported on February 10 to have captured the important city of Luchow in the southern part of Szechuen province. Dispatches state that there has been almost continuous fighting in this province for several weeks, with the revolutionary forces victorious in nearly every engagement.

BRITAIN BARS BARLEY. On account of the shortage of mercantile tonnage caused by the withdrawal of ships for militai and naval purposes, the British governme has issued a list of materials the importat n of which will be restricted. Wood pulp, tc cco, fruits and sugar imports have already een restricted, and now barley for the mal g of spirits has been added to the list. The estminster Gazette is authority for the sta ent that the United Kingdom has been im ing a million and a half tons a year of ma ials for the breweries.

CONGRESS HEARS THE OTHER DE. Testimony before the Military and ival Affairs Committees of the House on Fe ary 8 showed that all American officers w not carried away with the notion of our h essness. Rear Admiral Victor Blue, Chief the Bureau of Navigation, stated that the event of trouble in the Pacific the An can navy would be ready for defense imme tely upon its transfer from the Atlantic. The admiral said: "The navy is prepared t neet any enemy it can possibly meet in the ific at the present time." He declared tha here was now no appreciable shortage the authorized complement of any ship. eral Miles opposed the Continental Army lan, saying: "It would be a very dangero step toward centralization and would a tremendous power into the hands o ome future President. It is un-American." eneral Miles said that the coast fortificat s of the United States were equal to those any country, and he ridiculed the possibility the landing upon American shores of a hosti orce large enough to be dangerous.

NEW EXPLORATIONS IN C NA. The American Museum of Natural His y is sending an expedition under Roy Ch nan Andrews to search the little known p s of China for rare forms of animal life. Th xpedition will leave this country early in rch.

THE WORK OF CONGRESS. O ebruary 7 two bills leading toward prepa ness passed the House of Representatives v out a dissenting vote after considerable ate. Both were administration measures. oth were supported by minority leader Ma and by Speaker Champ Clark, majority der Kitchin taking no part in the discussio By the first of these bills each congressman uld appoint three instead of two midship to

Continued on next page

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Hickman, Ky., Inundated by the Mississippi's Flood

The War in Europe

By ANTHONY ARNOUX

European journalist of many years' standing; military critic; staff writer of the Paris Daily Mail and Le Temps; contributor to l'Independance Belge

LATE during the week ending February 11 a report was in circulation that the captor of the Appam, alleged to be the German armored cruiser Roon, had been captured after a three hour battle a couple of hundred miles northeast of Bermuda by the British armored cruiser Drake, but this report turned out to be unfounded. Since the beginning of the war approximately 990 vessels of all classes and types, with an estimated gross tonnage of about 1,878,000 tons have been destroyed directly or indirectly as a result of the conflict. Great Britain has lost most heavily, with a total of 1,192,500 tons. This does not include *captured* vessels.

A very important financial conference between the Treasury ministers of the Allies took place in London this week, extending from Monday to Thursday, probably preliminary to further extensive borrowing operations.

One air raid during the week derived considerable importance from the character of the machines used, seaplanes. It was made by the Germans on the Kent coast on February 9, the town of Ramsgate and the Isle of Thanet being visited, but there were few results of any kind. This is the second raid made with seaplanes, and it would appear that the Germans were for some reason giving this form of aircraft an exhaustive tryout. The British government has now decided to create a ministry of aviation, to safeguard England against further attacks from the air.

In the west on the end of the line extending roughly from Ypres to Arras, the conflict has gone on steadily day and night and the struggle has been intense. The Germans have made small gains on this front, noticeably near Vimy, directly north of Neuville and to the northwest of La Folle wood, and have taken a few prisoners and some artillery. These small results, however, give no commensurate idea of the intensity of the struggle, which has been the fiercest since the fighting around Lens last September.

This fighting has been almost entirely between the Germans and the French. The casualties on both sides have been extremely heavy, but this carnage has not been sufficient to slow up the fighting which is still going on as these lines are written, even more fiercely than previously. The object of the Germans is said to be to force a way through to Dunkirk, the most northerly of the French seaports; yet quite possibly the taking of Arras and a drive through to Amiens, the most important railroad center in northern France, is fully as important in German eyes.

Another sector in which fierce fighting has been going on during the whole of the past week is along the Somme River, south of Arras. Here, in spite of the stubbornness of the combat, however, neither side appears to have made any gain of the slightest importance.

North of Verdun, the Germans have installed at some unknown spot hidden from the aviators, one of their big guns, and at intervals during the week have been dropping shells on that fortress and its vicinity. One afternoon in the space of little over an hour ten fell, the French, however, stating that the damage done was insignificant. The French made an air raid on Smyrna, the famous port of Asia Minor, starting from warships off the coast, and report that they killed several hundred Turkish soldiers, besides sinking seven ships in the harbor.

In Galicia, on the front immediately to the northwest of Tarnopol, there was considerable activity on the part of the Russians, whose infantry delivered repeated attacks on one of the Austrian advanced trenches, which they succeeded in penetrating for a time, though ultimately driven back. As the weather is stated to be improving on this Galician front, we may expect this activity to continue and even increase, particularly as the Russian war minister, during the week, declared that Russia was now well equipped with artillery and had an abundance of munitions of war of all kinds, besides men in any quantity.

It seems fitting to call attention to the really extraordinary work of relief and humanity which is being accomplished on the French battlefields by that purely American organization, the American Ambulance, once more. This service has recently been extended both in the field and in Paris to meet the ever present needs and now has in daily active operation over a hundred and sixty cars, all driven by young Americans who have volunteered their services. Everything about this Ambulance is American, even the dollars which support it, and according to the statements of the French authorities, it has been doing the best work done by any organization on the front.

This is mentioned now because the indications are that next summer the fighting will be fiercer and more widespread than any time heretofore, which means that this organization and the others like it will have a very much increased strain put on their resources, and as these organizations are winning honor and respect for the word "American," all of us should take a moral, if not a material interest in them.

The Prussian casualties to date, not counting the Wurtemberg, Saxon and Bavarian and naval lists, amount to 2,377,378 of which about half are permanent losses so far as future military service is concerned.

The news which reached us from Madrid during the early part of the week that 900 German troops and 14,000 native auxiliaries have crossed the border separating Spanish Guinea from the Kamerun, probably marks the successful termination of the French and British attack on that German colony and its complete conquest by them.

At the beginning of the war the German colonial possessions in Africa numbered four: Togo, the Kamerun, German Southwest Africa, and German East Africa, the first three of which now have passed into the possession of Germany's enemies, leaving only German East Africa unconquered. In this latter colony there are more white troops than in the others, and the native troops ar omposed of better raw fighting material, l at the outbreak of the war the colony w prepared with munitions and artillery. we are liable to see some rather hard fi ing therein before it succumbs to the attack the Allies, though probably if the war co ues another year the ultimate result is ertainty.

The movement against Egypt an the Suez Canal is again the subject of more less gossip. One Munich paper informs us t the advance will take place in the spring, ar hat the attacking force will be under th ommand of Prince Leopold of Bavaria, v , it may be remembered, commanded one the German armies in the invasion of Pola and Russia last summer. Prince Leopol has passed much time in Egypt and has th fore more knowledge of the local condition han the other German leaders of high n ary rank.

The straws which flutter in the first p s of a coming breeze seem to indicate with r sonable certainty an almost complete cha , in the very near future in England's m ary organization, a change which will exten om the head of the War Office to the fiel ommands of the various armies. The War fice itself may be put in the hands of a ci ian, and it is the gossip of well-informed cir s in London that Lord Northcliffe is making ery effort to be that civilian.

The military control has already een vested in General Robertson. Where ord Kitchener will be sent to see active vice again, is an interesting matter of specu ion. Salonica can probably be eliminated, b use the commandership-in-chief on this fron as, by agreement between France and En nd, entrusted to a French general, and it dly seems likely that he would be remov to make room for Kitchener. As to Mesopo nia, the stake in this campaign is very lar far larger than Americans in general hav any idea, and worthy of a man of Kitch er's renown. But there is another field ere, though no actual campaign is pendin the situation is delicate and, for all we know the contrary, approaching possibly the te, and where Great Britain's actual stake far larger than in any other field—Egypt a the Suez Canal.

Continued on page 249

Ani polis, and by the second $600,000 is app priated for the addition of launching way at the New York and Mare Island navy yar The new ways would permit the layi down of two battleships, which have not t been begun although authorized more tha a year ago. Both bills passed the Sen February 9. The section of the Immigra n Bill requiring the registration of all Ori als within the United States has been mad the subject of many remonstrances to Wa ngton from Japanese and Chinese in the Uni l States. Colombia is also reported to be pleased with the proposed change in the trea by which she will receive $15,000,000 inst d of $25,000,000 for the loss of Panama. On ebruary 5 the Vocational Educational Bill as reported favorably to the House by the ommittee on Education. According to the port, most American boys and girls leav school at fourteen years or earlier, and at l t 2,000,000 boys and girls between fourteen nd sixteen are now working for wages. The are unskilled at that age and unfit for resp sibility. Each year a million young peo are required to maintain the ranks of our orking population. The bill proposes tha he Federal government support teachers in a iculture, industry and home economics, in s e schools, the work to be administered by ederal board cooperating with the states. It pears probable that the Continental Arm plan will be greatly modified.

C AL MEN SAY NO. The Anthracite Coa Companies have refused to grant the twe per cent. advance in wages and recogniti of the union, which the United Mine Wo rs of America have asked. The Anthra c industry is still working under the awa of the commission appointed by Presiden Roosevelt. The operators claim that the hts of organized labor are fully protected by e open shop principle established by this com ission. The award of the commission was ade in 1902 and controlled for thirteen yea The miners claim that living costs hav dvanced 40 per cent. and wages only 5½ r cent. The operators claim that living cost have advanced but 16 per cent., and tha he workers' earning capacity has gone up per cent. The coal operators claim that to g t the demands of the union would mean an rease of sixty cents a ton in cost to the con ner, or a total added cost of $28,000,000 in year s output. The operators and min have until March 31 to get together, at ich time the strike order will become effe ve if no settlement has been arranged. The perators in the bituminous field have ann nced that it is impossible to grant the de ds of the union and have offered to make a ne contract at the old scale

I THE INTERESTS OF PEACE. It was ann nced on February 4 that Mr. Bryan had acc ed membership on the Permanent Pea Committee organized by the Ford exp tion, and at the right time will proceed to ckholm. Mr. Ford is said to have a new eace plan in preparation, to be launched at early date.

T O MUCH GOVERNMENT. Executiv ficers representing 37,000 miles of electric rail ys of the American Electric Railway Ass ation met in Chicago on February 4. The rincipal problems were those of securing cap l and of governmental regulation It was ated that public commissions were not incl d to allow public utility companies to earn bove six or eight per cent., while many ind rial companies average around 19.3 per nt., and that this fact handicaps the pub utility corporations in making extensio and improvements. Senator Oscar W. U ewood of Alabama said that, taken as a ole, the transportation system of the Un d States is breaking down. If there were no provement, the country would demand gov nment ownership, which he thought wou be unfortunate He favored private ow ship and government regulation, but he d that we must consider the wisdom of sub tuting one master for the forty-nine ma rs who now regulate our commerce, and tha he main trouble with our regulation of rail ys is that our law has been destructive rat than constructive and that it has been pie ueal and not comprehensive.

IMBING THE SOUTH POLE Captai l K. Davis, commander of the ship Au a, connected with the Shackleton South Pol Expedition, feels certain that Sir Ernest Sha leton has succeeded in reaching the pol The expedition started from the Wed del iver some time in November and is expec l to reach Ross Sea in March

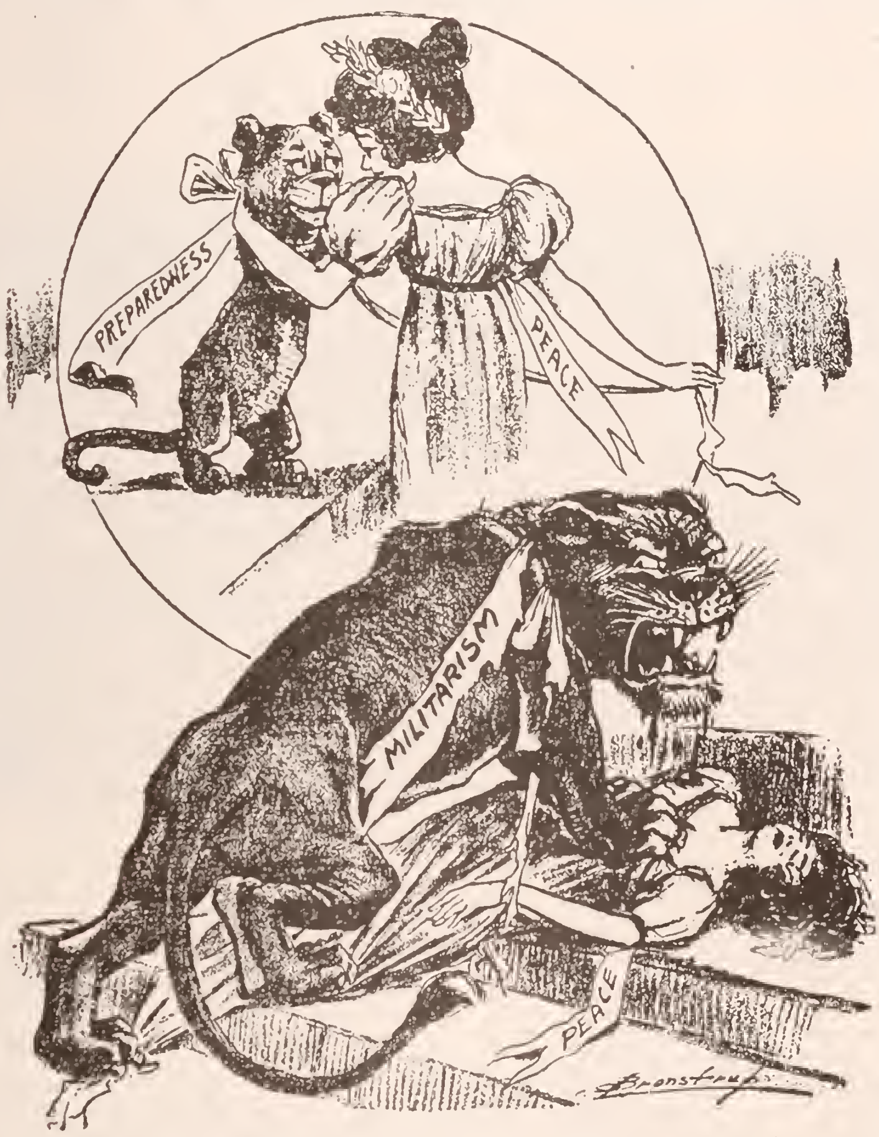
J PANESE LINER IN COLLISION. On Fe ary 2 the Japanese liner Daijin Maru was sur in the China Sea in collision with the ste ship Linan The collision occurred at nig Twenty-one persons were saved and 16 ere lost.

I SH TRIBES STILL CANNIBALS Ad es from Sydney, Australia, carry the inf nation that in December a cannibal feast foll ed an intertribal fight among the islanders the southeastern coast of New Guinea. Aft the fight, in which a score or more were sla the bodies of those who had been killed we brought to the coast. A cannibal orgy foll ed. The magistrate of British New Gu a set out with constables to arrest the murderers, and at last reports the police were still on a hunt for the man-eaters.

BIBLES BY THE TON. On January 14 the British and Foreign Bible Society forwarded a shipment of 260,000 Bibles, weighing eleven tons, to the prisoners of war in Russia. The Bibles were printed in German, Hungarian, Polish and Bohemian.

ANOTHER PANAMA FAIR. The little Republic of Panama is having an exhibition of its own which was formally opened on February 6. The United States has the largest and most interesting exhibit.

FAMOUS CONGRESSMAN DIES. Colonel William P Hepburn, for twenty years representative in Congress from the Eighth Iowa District, and author of the Hepburn Law, prohibiting railway rebates, died on February 7 at his home at Clarinda, Iowa. Colonel Hepburn was a leader in Congress during the administrations of McKinley and Roosevelt.



"A Dangerous Pet" [Reproduced from the San Francisco Chronicle]

LA PAZ EN ROUTE. According to reports received by way of Panama, a part of the city of La Paz, capital of Bolivia, in which are the market, barracks and museum, as well as residences of the poorer classes, has been undermined and is sliding into the Choqueyapu River, the section of the city which is sliding being about 1,600 yards long.

PENSIONS FOR EPISCOPALIAN PRIESTS. The proposed pension system for the Protestant Episcopal Church has been adopted by forty-five out of sixty-eight dioceses. The plan of the system was given out in New York February 7 by Bishop Greer. Under the plan ministers of the church who are disabled or who retire at the age of sixty-eight, will receive a pension of at least $600 a year. The pension fund will be administered by a corporation created by the New York legislature, to be known as the Church Pension Fund. It is expected that the remaining twenty-three dioceses will adopt the plan during the year. Each parish is expected to pay into the fund an amount equivalent to 7 per cent. of the rector's salary.

BREAD RIOTS IN LISBON. On February 4 a bomb was exploded in Rua Tobago in Lisbon, the explosion killing a corporal and wounding two privates of the Republican Guards. Several bombs were exploded in other quarters, and street cars stopped running. The explosions were part of a series of bread riots due to high food-prices, and the agitation is reported to have spread to outlying places, where mobs broke open farmers' barns and carried off the grain.

ANGLO-JAPANESE ALLIANCE UNPOPULAR IN JAPAN. Correspondence of the Associated Press from Tokyo contains a report showing a considerable undercurrent of dissatisfaction in Japan with the alliance with Great Britain, many prominent Japanese feeling that the alliance binds Japan's hands and prevents her from taking the position of predominance in the East which she feels to be her right. There has been a considerable controversy in the press of Japan which the semiofficial newspapers characterize as exceedingly regrettable. In connection with this undercurrent of dissatisfaction, distribution of Japanese emigrants in other countries is noted as follows: Of a total of 359,716, there are in China 120,959, and 1,555 more in the British protectorate of Hongkong; 5,298 are in Manila, 79,642 in the United States, 90,808 in Hawaii, 2,381 in Mexico, 11,959 in Canada, and about 21,000 in South America, mostly in Peru and Brazil.

IN POVERTY'S TRENCHES. In a recent report of the Committee on Industrial Relations, figures given by Surgeon General Blue of the Public Health Service are quoted to show that 50 per cent. of the deaths from certain diseases can be prevented; that 250,000 men women and children are killed each year in the United States, and 4,700,000 are wounded, in our economic and industrial processes. These figures do not include 100,000 American babies born in poverty who die before they reach their first birthday. Comparisons are made between prosperous communities and communities less prosperous. In Brookline, Mass., the infant mortality is 76 per thousand. In South Bethlehem, Pa., it is 233 per thousand. In East Orange, N. J., the rate is 78 per thousand, and at Fall River, Mass., 229 per thousand. It is apparent that where the people work the hardest, the babies die the fastest In Fall River, Mass., on account of the low wages in the mills, many mothers are forced to work. The death rate of families where the mothers work is 303.6; in other families where the mother does not work, 160.5. It is estimated that proper care and relief from the burden of poverty would save at least 100,000 of these babies every year.

PLUS A FEW PAILS KICKED OVER. The Department of Agriculture on February 1 announced that the value of the 1915 milk production of the United States is estimated at $2,320,000,000, based on an average price of twenty cents a gallon paid to producers for 11,590,000,000 gallons, equivalent to 115 gallons of milk per capita of the population.

ONE MONTH OF SOBRIETY. Reports from Oregon, Washington and Idaho covering arrests in the month of January, the first month under prohibition, show that arrests for all causes had decreased nearly two-thirds over the same month last year.

RUSSIA FROZEN IN. It was officially announced on February 5 that the Russian port of Archangel had at last been frozen in, in spite of strenuous work by large ice-breakers purchased in America last year

FIFTY THOUSAND FOR BIBLE STUDY. In connection with the Billy Sunday meetings in Philadelphia 40,000 men had been organized into classes for regular study of the Bible. Chicago will welcome the evangelist in September, 1917, and the committee that has the preliminary work in charge has set its goal at 500 classes of 100 men each. They believe that with 50,000 men studying the Scriptures they will be able to reach and to reclaim many of the 5,000 boys in their teens who are reported as juvenile criminals, and that such a body of earnest Christians can do a great deal toward the final overthrow of the saloon in Chicago.

CANADIAN ELECTIONS DEFERRED. In order to prevent the raising of partisan issues during the war, all parties in the Canadian Parliament joined, on February 8, in passing an address to the British Parliament asking an amendment to the British North America Act, which would extend the term of the present Dominion Parliament for one year.

LUSITANIA CASE APPROACHES SETTLEMENT. It was announced from Washington on February 8 that a final settlement of the Lusitania case was in sight. The German ambassador was quoted as saying: "Everything is substantially all right, but it is not finished." An official of the American administration is quoted as saying that the latest German proposal was "substantially satisfactory."

CASH REGISTER CASE ENDED. The Sherman anti-trust law case against the National Cash Register Company ended February 1 by the filing of a consent agreement by the attorneys for both sides. In the agreement, the company yields to all the demands made by the government as to its methods of doing business.

FIRE DRILL PROVES ITS VALUE. A disastrous fire in the building occupied by the Western Union Telegraph Company in Kansas City endangered the lives of 350 operators on the third floor. Exit by the stairways was blocked by the fire, but as a result of constant fire drills, the building was emptied quickly and methodically without even an injury to any person in danger.

A HAVEN FOR REFORM. The press states that a woman, said to be the Sophie Lyons who over twenty years ago was the head of an international band of pickpockets, shoplifters and confidence women, but who reformed and has for twenty years been gaining wealth by judicious investment of her money, has offered property in Detroit valued at about $25,000 for the establishment of a home for the reclamation of children with criminal tendencies and for the protection of young men just released from prison until such time as they can get a new start.

DR. EATON RESIGNS AND RECONSIDERS. At the morning service on Sunday, February 6, Dr. Charles A. Eaton, who has been for seven years pastor of the Madison Avenue Baptist Church, New York, presented his resignation, explaining that he had worked hard for twenty-five years in the pastorate and felt that he needed a rest, and also that he wished to devote himself to writing, in order to reach a larger audience on the subject of a new advance by the Christian Church. At a meeting of the congregation the following evening Dr. Eaton was requested to withdraw his resignation and was given a vote of confidence. It is asserted that he will remain as pastor of the church.

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SECRETARY
THEODORE WATERS

A Chance for You to Help!

To *the Readers of the Christian Herald:* Unusually great demands have recently been made, by a large number of varied and worthy causes, upon the charitable people of America. In this time of almost universal need we are gratified beyond measure to know that you have responded to these calls with your characteristic promptitude and generosity.

For this reason we have delayed somewhat making our annual appeal to you on behalf of one of the causes that, perhaps, lies nearer to your heart than any other—the Bowery Mission.

For over twenty years the major portion of the financial burden involved in running this world-famous institution has rested upon your shoulders, and nobly have you borne it. When, in 1896, this "Light in a Dark Place" seemed likely to be extinguished, you came to its help, and it has kept shining with increasing brightness ever since.

What a record it has made! Thousands of precious souls brought "out of darkness into light" every year; vast numbers of homes reestablished, and families reunited; multitudes of human beings literally saved from starvation, from becoming criminals, from being consigned to the cold charity of city institutions, from lonely deaths on hospital cots, from burial in Potter's Field; hosts of men uplifted from the pitiful condition of drunkards into that of sober men; while tens of thousands of workless men, slowly sliding down the hill into industrial impotence and social degradation, have been recovered and transformed into decent, self-respecting citizens.

These Bowery Mission converts can be found almost everywhere: in the factories of every great city, on hundreds of farms, on the railroads, in the mines, on the ranches of the West, on the plantations of the South. We know you join with us, dear friends, in thanking God for this wonderful record, and in praying for his aid in maintaining it.

But with the very increasing development of the work the needs are greater than ever, and *we earnestly appeal to you for further financial help.*

The nightly meetings continue to fill the auditorium to its utmost capacity. After every meeting men are gathered into the Brotherhood who really mean business. Next morning the Free Labor Bureau takes them in hand. While permanent jobs are being found for them temporary work is provided in the Mission Industries, the Labor Settlement at Tuckahoe, and the Farm at Yorktown Heights.

We now earnestly and confidently ask you not to allow this blessed work to suffer for want of money. There is no other institution doing exactly what the Bowery Mission does. It not only aims at the conversion of a man's soul, but, when that happy event is accomplished, it seeks to help the man on, step by step, to the perfect establishment of his manhood and citizenship.

If every reader of this appeal would contribute a little, and at once, the needs for the year would be forthcoming. Send it on, then—a check, or money order, or postage stamps, the moment you have finished reading this column, and address it to the Treasurer, Bowery Mission, care of Christian Herald, Bible House, New York City.

With many thanks for all your kind help in the past, we are

Yours sincerely,
Geo. H. Sandison,
Mrs. Louis Klopsch,
Otto Koenig,
Theodore Waters,
J. G. Hallimond,
President.
The Trustees.

God's Call to the Church

There is a great deal of hysterical writing and thinking, in these days, to say nothing of hysterical speaking. The nation seems to have been touched with the war madness that afflicts Europe. Men are looking expectantly to the church. From it they hope to receive the inspiration of spiritual guidance. If the church failed the people of Europe in their time of crisis, and forsook its faith and dependence on God for the arm of flesh, may not the church in America do likewise?

It is a time for the pastors and people of our Christian churches to put "God First" over and above all; to raise the standard of righteousness and to make it clear to the whole world that it is in earnest, and sincerely in accord with the divine teachings of Jesus Christ. To exorcise this spirit of madness we must elevate the Cross, not as a symbol of hate but of love for all men.

God is calling to America. If we stop and listen, we may hear the call sounding in tones that cannot be mistaken. Hitherto he has kept us out of the world-conflict, because we have trusted in him and have preserved our high and noble ideal of world-service to humanity. Shall we yield to the madness and sacrifice all these glorious ideals now? Can the church fling away so lightly the faith men have had in its teachings?

God has his witnesses in this land of ours, and they must stand firm and true for what they know to be right. There are Christian statesmen, too, who know the right "and, knowing, dare maintain." They will put "God First" whatever shibboleth others may raise. They are fortified by the prayers of millions who believe in peace and who rely on God's power to keep our country free from the foul stain of war, if we only trust him fully. They believe that he has a higher mission for the United States to fulfil than any that has yet devolved upon us, and that he will assuredly lead the nation into the path of safety and high service if we continue faithful to our duty.

Such is our belief, our prayer, our confident hope. All the statesmanship and the preparedness of Europe failed to avert the stroke when it fell—because they had discarded God and left him out of their councils. Let the church in America be true to its mission, no matter what temptations may arise to woo it to a base betrayal. If we remain steadfast and true, faithful to the duty imposed upon us, he will disperse the storm-clouds and the Sun of Righteousness will shine forth, showing us the marvel of the spiritual triumph—

His ways are ways of pleasantness,
And all His paths are peace.

Publicity and the Gospel

Chicago is planning an innovation on a large scale, which may prove to be of inestimable value to Christian churches generally. One thousand ministers are invited to a conference with seven hundred members of the Chicago Advertising Association, with a view to the improvement of church conditions and the extension of church influence among the people of Cook County. It is expected that some of the leading thinkers in America will speak, and the best experts on efficiency will have a hearing side by side with distinguished theologians and sociologists, with a view to the adaptation of improved business methods to church affairs. This unique movement in religious and social service will attract general attention. Very many churches are only too apt to get into well-worn grooves and to stay there, marking time year in and out, while a few, under the leadership of progressive spirits, make real progress. It may be set down as an axiom in church life as in other activities in this world that the church that is standing still is really running down. It needs a spiritual tonic, an infusion of new energy, a reconsecration, a call to "do something" real and tangible for the advancement of Christ's kingdom. And it needs, in addition, a common sense readjustment of working methods to suit the needs of modern life, to help it in setting forth with all the skill at its command the advantages of Christian fellowship.

It is true there are some who prefer the old-fashioned ways to the new; but religion should be essentially progressive. Nowhere do we find in Christ's teachings justification for "letting well enough alone." His command to the church is "Go forward. Preach, proclaim, publish to all the world." To yield loyal obedience, we must constantly extend our borders, and adopt every justifiable means of winning souls, so that in every way . . . Christ is proclaimed. Isaiah urged long ago: "Enlarge the place of thy tent and let them stretch forth the curtains of thine habitations. Spare not. Lengthen thy cords, and strengthen thy stakes." It must not be said of us, when well-meaning people criticize the antiquated methods of some of our churches, that "the sons of this world are wiser in their generation than the children of light." Here and there a progressive church, pioneer-like, has blazed the way into wider efficiency and greater service. Let others take the lesson and no longer hide their light, but let it shine with ever-increasing brightness.

Mr. Brandeis and the Senate

The Senate has been getting lots of advice on the question of ratifying or rejecting President Wilson's nomination of Louis D. Brandeis to the vacant place on the bench of the Supreme Court. Those opposed to Mr. Brandeis declare that he lacks the "judicial temperament." The New York Times, voicing this fear, states that he would take his seat "with a variety of preconceived nd firmly held opinions . . . con ning social welfare and the social theories upon v ch legislation might be based." The Times declares at the function of the Supreme Court is to stand between the people and the consequences of their vn errors." This is almost an admission that the Sup ne Court has been opposed to true democracy. T se who actually believe in democracy will be gla to enlarge the powers of a man who talks like this om a speech of Mr. Brandeis): "The able lawyers ve to a great extent allowed themselves to be the adj ts of great corporations and have neglected their ol gations to use their powers for the protection o he people." The people need no protection ag ist themselves. They do need protection against he greed, cruelty and injustice of capital. Theories ke these, held by Mr. Brandeis, will make a good fou lation for his efforts to administer justice: "The at capitalistic combinations, falsely so called 'coo ration,' will cease because they are inconsistent th true liberty. But in their place will arise true coo ration; that democratic joining together of me in industry for their common benefit, under which n's faculties will be liberated and developed."

Justice Seabury of the New York State Cou of Appeals said the other day:

> Mr. Brandeis, in character, ability, and professional ipment, is in every way qualified for the office for which has been nominated. His opponents cannot attack him upo ny of these grounds. This is a most fortunate circumstanc It leaves as the only issue and only ground of attack th act that Mr. Brandeis cannot be relied upon as a serv of monopoly and privilege.

Mr. Brandeis is a Jew. We congratulate the ws upon the honor which has been bestowed upon eir race in the nomination of this enthusiastic Isr ite for this high office. He is recognized as the lea of the Zionist movement in the United States. is pointed out that his face is like Lincoln's. His yes show the same deep, affectionate, sympathetic, a ost sorrowful interest in the burdens of others.

Mr. Brandeis's career reveals nothing that fits him for this place. He has demonstrated a ze for justice and skill for obtaining it. Surely if a ma has demonstrated supreme zeal and supreme skill in hat quest his place is on the nation's Supreme Court

A New Scale for Coal Workers

A HALF million men were represented a the recent Indianapolis convention of coal ine workers. The present agreement whic the mine-workers have with the operators e res on March 31 and the convention fixed a new ge scale and formulated a number of demands to be oncluded in the new agreement.

Among the demands of the anthracite wo ers are a twenty per cent. increase in wages; an ht-hour day; recognition of the union; a "more mplified, speedy and satisfactory method of adj ing grievances."

Dr. Scott Nearing has prepared a book o the anthracite situation in which are to be found ny illuminating, some startling statements. He w es: "A visitor to the anthracite coal fields would ver suspect that the workers there were occupi in developing one of the richest of American reso es. The annual production of only three mineral and fuels—pig iron, copper and bituminous coal—ex eds anthracite in value, while the value of the anth ite coal mined each year is twice the value of the gol and four times the value of silver mined annually i the United States." Coal mining has been recogniz by government experts as one of the most dang ous occupations. In 1913 out of 175,310 anthracit nen workers, there were 624 fatal accidents. The U ted Mine Workers of America, in issuing Dr. Nea ng's report, appeal in these words to the American pu ic's sense of justice: "If in twelve years wages inc sed five and a half per cent. while the cost of livi increased forty per cent. what would be your reme for the workers?"

These cold days make a good time for consi ing the claims of the mine-workers. We need the c he digs; he needs also fuel, shelter, clothing, foo for himself and family and a chance at some of fe's better things. Recent wage figures are diffic to obtain, but a government report of 1902 shows t at that date eighty-four and eight-tenths per cent. the anthracite and seventy-three and eight-tenths pe ent. of the bituminous workers were getting less than .50 a day. The coal industry is highly and effic tly organized; it meets a positive, inexorable blic demand; its laborers work at great hazards. hey should certainly have a fair share of its profit and more reasonable working conditions.

The Bible and Newspaper

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FERDINAND C. IGLEHART, D.D.

Mother's Undying Love

A DEAR old woman, seventy-eight years of age, came from her home in Rochester to New York City and engaged board at house on Front Street for an indefini period. Early each morning she wt out from her boarding house, and la each evening she came back weary an depressed. She confided to her la lady the fact that twelve years ago he son, thirty-six years old, had sudde y left home without any reason that sh could imagine, and had never re rned. She said she had spent m t of these twelve years hunting fo him; that she got the track of hi several times, but had missed hi; that she got into one city or day to find he had left it only th day before. She said: "I ha learned that there is a pilot w comes into the port of New Y k by the name of Frank P. W sh, which is my precious boy's na e, and I have been down on th East River front among the sa rs and deep-sea men to see if I nnot get some trace of him." O Saturday night she said that th next day she was going over to t Sailor's Snug Harbor on S en Island, and that if she did n get any track of him there she w afraid she would die, as she fe she could not live without hi. Her landlady heard her cryi that night, and on Sunday m ning when she went to her r n to call her she found the dear o mother dead. God had sent h angels to take her to himself. A elegram was sent her daughter a son-in-law, who came and t k her body home for burial. S many mothers' hearts have b n broken by the cruel stroke of a ild. Was there ever any love s ear to Christ's as a mother's l e? Whatever a son or daught may do, whatever other people n y think of them, she never lets t m go. She will hunt them to t river front and into the grave. A yet our dear Lord's love for u is greater than hers, according t these words of the psalmist: "*hen my father and my mother f ake me, then the Lord will take m up.*" (*Ps. 27: 10.*)

Noted Scholar Dies

DR. JOSEPH JACOBS, the noted Jewish scholar, and e tor of The American Hebrew, d suddenly at his home in nkers, N. Y., the night of Jan y 30. Few men of his race re better known or more highly pected. He was born in Sydney, New uth Wales, and educated in Cam dge, England. He spent most of his e in England, where he won wide ne as a scholar and author, especially i his folklore volumes. In 1900 he ne to this country, becoming one of e editors of the Jewish Encyclopedia, tor of The American Hebrew, and pro sor in the Jewish Theological Semi ry. He contributed articles and vol es on various subjects of importance, d always was counted an authority such subjects. The papers are full the most tender appreciation of his ility, character, service, and charming rsonal qualities. The passing away this well-beloved Hebrew calls to nd a Jew whose great ability, facile n, splendid character and loyal service the highest interest of his race made m such a national favorite. "*This ra went up from Babylon; and he was ready scribe in the law of Moses, which Lord God of Israel had given: and the king granted him all his request, according to the hand of the Lord his God upon him.*" (*Ezra 7: 6.*)

Resist Flood Damage

DEVASTATING floods have been destroying life and property in different parts of our country. The people are partly to blame, for they have cut away the forests and made the floods more likely and severe. Congress, which has spent fifty years and millions of money trying to dig channels in the rivers with comparatively little success, should also be entrusted with the task of trying to prevent floods by forbidding obstructions in streams, filling in the river bed from the bank to furnish new land for railroads and other industries and uniting with the forestry department of the government in planting trees, shrubs and grass in the naked places near the streams. Such a course persisted in would materially lessen the damage of the floods to property and life. Floods are an exception, as most disasters in nature are. As a rule the waters flow peaceably in the river bed, as they were made to do: "*He cutteth out rivers among the rocks; he bindeth the floods from overflowing.*" (*Job 28: 10, 11.*)

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A Street Car Driver Retired

ON the last day of the old year Tom Donovan retired as a horse-car driver and motorman after fifty-one continuous years of faithful service. The New York Railways Company has pensioned him at $29 85 a month. In half a century Donovan has seen New York grow step by step to next to the greatest if not the greatest city in the world, each step foreshadowed by the reaching out of the long fingers of the street railways. From the old stage car down through the cable, the elevated, the electric trolley and subway systems, he traces its growth; and many a tale he tells of winter hardships in keeping the surface lines open. Two years ago, after spending fourteen years as a motorman on pretty nearly every trolley road in New York, Donovan was transferred back to practically the last horse-car line in New York, on Chambers Street, and has been driving there since. Although seventy-one years of age, Donovan, with iron-gray hair and mustache, and but slightly stooped as to shoulder, does not appear to be over fifty-one. And he has another distinction also: he is the father of twenty-four children, a good number of whom are living. What a splendid example of constancy and competency Tom Donovan has set! Fifty-one years with the horses' reins or the motor brakes in his hands! He stayed at what might be called the foot of the ladder, and yet he so dignified his humble labor that in point of constant service and honorable conduct he was at the top of the ladder. He was as necessary a factor in the system as the men of money who built the line, or form its board of directors. It takes a great deal of wisdom, tact and character for a street-car man to get even one bar on his arm, indicating five years of service; but for a man to get ten such bars and then add one year and another, as the retired driver did, indicates that he was a real genius in dealing with an exacting company on one side and with the people, some surly, many of them cranks, on the other. The men in the learned professions, the men in their costly automobiles, have not made a more genuine success in life than this prodigy of constant, humble, honest toil. He is the type of that constancy and fidelity of service in the spiritual life which has the promise of a reward. "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10.)

Young Girl a Leper

SURROUNDED by books and flowers sent by friends and strangers who are interested in her, a seventeen-year-old West India girl who was taken from her Jersey City home to the Hudson County Hospital for contagious diseases, suffering from leprosy, continues to remain cheerful and hopeful that she will recover. The girl went to a Jersey City physician five years ago saying she had a rash. He brought her to the New York Board of Health for examination. Her malady was pronounced a well-defined case of leprosy, and as there was no institution for her she was sent back to New Jersey to her home. Recently she was taken to the hospital for contagious diseases. Six years ago she came from Barbados and it is supposed she contracted the disease there. There are two other children in the family who it is said show no symptoms of the disease. It is a vast pity for a young girl to have such a disease from which she is likely never to recover. Among the Jews leprosy was considered incurable, and regarded as a type of sin. "*And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.*" (*Luke 4: 27.*)

17 Carnegie Medals Awarded

THE Carnegie Hero Fund Commission at its twelfth annual meeting in Pittsburg recently recognized seventeen acts of heroism and awarded four silver medals and thirteen bronze medals. Pensions which will amount to about $11,000 a year were granted to families of heroes who sacrificed their lives for others. These awards were worthily bestowed, yet these were only the smallest fraction of the thousands of heroes that appear in every department of life in America each year, of whom no especial notice is taken. The element of reward cannot enter as a motive into true heroism, and yet heroic acts have their reward in greater nobility of character and in consciousness of duty performed. In the material and spiritual realm, the saviors of the bodies and souls of men can take up these words of a great moral hero. "*There is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.*" (*II Tim. 4: 8.*)

Snake Commits Suicide

A RATTLESNAKE committed suicide in the glass show-window of a drug store in Braddock, Pa., the other day. Joseph Butler, a clerk in the store, witnessed the tragedy. Several weeks ago two rattlesnakes were put in the window on exhibition in a small glass case. The snakes were seen by many residents of Braddock, who were interested in their movements. The female had not been in the case a week before she died. The male refused to eat following the death of his mate, and remained in the case as if dead. One morning Butler was startled by the crash of glass. He ran to the window and saw the serpent biting his neck and tossing himself against the broken show-case. The biting continued for several minutes and then the reptile collapsed and died. Society is full of rattlesnakes with long fangs and sacks of death at the base of them, with tongue of virus and poison pens, to strike and kill their neighbors. These venomous human snakes hurt themselves as badly as they do their enemies. If one end of a chain bind a slave, the other end of it binds the master in as abject a servitude. The thief steals most from himself. The man overcome by envy who tried to throw down the monument of a rival was caught under it as it fell and was killed. The man who hates his brother and becomes a murderer is always a spiritual suicide; he is the rattlesnake biting itself to death. One of the saddest pictures in literature is that where Byron has remorse turn upon itself, and bite itself to death. For all the wounds of human serpents and human sins a remedy has been provided. '*As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life.*" (*John 3: 14, 15.*)

Blind Beggar an Impostor

A BLIND beggar was recently arrested as an impostor in Brooklyn. The authorities claim that he lives in Kingston, Pa., where he owns seven houses. His receipts were from $7 to $15 a day. Magistrate Reynolds sentenced him to the workhouse. Some dishonest people make believe they are blind, to get money by begging. But as a rule really blind people are happy and honest. This man will have time at hard work to reflect on his fraud, and it is to be hoped he will go to the One who opened the eyes of the blind when he was in this world to have his spiritual blindness cured. "*And immediately he received his sight, and followed Jesus in the way.*" (*Mark 10: 52*)

Through Gates of Pearl

Augusta Albertson

CHAPTER VII *Continued*

FROM the center of the plain rose an arch of cathedral-like proportions. Earth has nothing like it. It was not a simple arch, but octagonal, and many-towered. From tower to tower graceful galleries stretched, the latter so delicately wrought as to remind one of Napoleon's reference to the tower of the Antwerp Cathedral as "lace-work in stone." Beneath the center of the arch, four highways crossed so that eight avenues there converged. It was the Arch of Victory. I heard at first the low murmur, and then the loud acclaim of a multitude. A great host approached to the sound of music. In their midst was a white-veiled company, lily-crowned, and bearing garlands of flowers. As they stood before the arch, a solemn and breathless silence fell upon them all, lasting for a moment, then broken by the swelling harmony of a seraphic chorus proceeding from a gallery of the archway. I have never been a singer or a player upon any musical instrument. The thought of heaven as a temple of music never attracted me. Now and here I felt the spell of music; nay, more, I felt it in myself, as though it were the awakening of a new faculty, or of one that had always been dormant. It was as though I had hitherto been deaf, and now my ears were unstopped. It was as if I had suddenly been endowed with the ability to understand and speak a new language.

THE song I heard was of ineffable sweetness. Through it all there was a sustained high note, flutelike, and far-reaching. It was a song of triumph, of strife patiently sustained, of the will to overcome, which essentially *is* victory. It ended with a climax of melody. Then every veiled face was uncovered, and I saw the countenances of the conquerors. Like John on Patmos, I asked, "Who are these arrayed in white, and whence came they?" My guide answered: "These are they who, while in the flesh, fought the good fight of faith; they loved truth and earnestly contended for it; they resisted evil tendencies not alone within themselves but in their times; they kept the faith when faith was hard to keep; they are more than conquerors because, struggling for the redemption of the race, they made it possible for others to conquer. The more than conquerors are such as dare to conquer for the rest." "Tell me of some of them," I said. "I will tell you of three," he replied. "There is one whose personal conflict was primarily with inherited tendencies to grossness, to animalism." Directed by his glance, rather than by his hand, I saw a face which, while calm, had graven upon it the indelible record of spiritual warfare. It was the face of one who had suffered, who had been baffled and beaten back, yet never had surrendered. My guide continued: "And there is one who saw in Christ the beauty of all worlds, and was among the first to be his witness in a land where error reigned. Cast out by friends and family, repudiated by the one to whom his troth was pledged, deprived by unjust law of his patrimony, naught prevailed to turn him from his faith. He had indeed in time abundant reward in the other world, for most of those who once had turned against him became themselves disciples of his Lord. But, even so, he lived his life in the midst of hostile conditions. Yet, long as he lived, he was a comrade of the Cross. This is the beginning of his heavenly reward." Directing me toward another, he said, "The woman you see was a Salvation Army officer. A brand plucked from the burning, she became a flaming messenger of grace. Old habits grappled with her; old friends and companions derided her; old thoughts which had worn grooves in her brain asserted themselves, but she found safety from them all in the vigilant and self-denying life of a soldier: Christ's soldier was she, and she overcame by the blood of the Lamb, and the word of her testimony."

AS he ceased speaking, the silvery blare of trumpets sounded, and the garlanded company entered, and stood beneath the very center of the arch. I witnessed their coronation. Angel hands laid a crown upon every victor's brow. The crowns were of every imaginable loveliness—gracefulness of leaf, delicacy of flower, permanence of gold, luster and iridescence of gems. Before they moved forward through the arch, every conqueror received a polished white stone, symbol at once of acquittal, election, conquest and hospitality. Then they moved away as another host approached. My guide and I followed. Looking back, I saw what had not been apparent before; that the arch was surmounted by a crown which flashed with light as though set with unnumbered stars.

A poet, recently deceased, once wrote some verses in which, quite reverently, he intimated that heaven would not be heaven to him if there were no night there. He loved the twilight—that period of the day which our fathers used to call "early candle-light." Well, he knows ere this, for he was a saintly man, that heaven lacks nothing that may be desired by any soul admitted there. While there is no night there, I discovered that the Father has made provision in that world for those to whom night brings balm and soothing. Far to the east of the Arch of Victory my guide showed me the Vale of Night. It lies between high and overtowering cliffs. At the entrance is a zone of twilight. At the heart of it is darkness, which, were this a land of weariness, would "kiss down the lids of tired eyes." Does music sound more musical at night? There are flowers that open their chalices only after the sun goes down. Certain it is that here the air was strangely full of mystic cadence and of fragrance. I heard the faint melodic ripple of falling waters, and from afar the piping of a whippoorwill. But I missed the stars—"the friendly stars"—from their places in the arch of night. On every side, however, were twinkling lights, the phosphorescent glow of fireflies. And I was to see the stars—not indeed above me, but reflected in the surface of a lake. The cliff, beneath which our path lay, shut out the sky from direct view, but the mirror-like lens of the pulseless water perfectly imaged the sky to which it was open.

I know not how long it required to pass through the Vale of Night. Time was not for me in the timeless world. Our exit, like our entrance, was through a region of semi-darkness—of mild half-lights. I thought, "How an artist like Corot would find in this place the beauty which on earth he sought so long!"

CHAPTER VIII

I DID not speak aloud the name of the fan us artist who excelled in landscapes in w h even commonplace objects are transfig d in the atmosphere of morning and of eve ng twilight, but my thoughts were evidently kn wn to my guide. As we passed together out of he twilight realm, he explained that they wh in their mortal lives are interpreters of bea y cease neither their study nor their labor w en they enter the immortal land. Free from he burdens of the flesh, with clearer vision and h finer faculties, they are able to accomplish h re what they only attempted There. He told e that in the heavenly world there are gallerie of art and temples of music; that here the ts and graces of poetry and music, far from b ng unused, are employed in the praise of God nd in the instruction and comfort of his redee ed people. Best of all, I learned that many wh n their earth-lives never had opportunity to c i- vate the apprehension, much less the express n, of the beautiful, here are taken under the tui on of celestial instructors.

I quote the very words of my guide: " is the delight of God's messengers and ministe in this world to feed the mind-hunger and ass ge the soul-thirst of many a child whose m al growth was limited by poverty and by he blinded reason of their elders. Not long go there entered here through the Children's te a girl whose life ended on your planet when e was scarce more than an infant. Yet had e been a wage-earner, with others no older an herself, in a factory in a sea-coast town. er strength was overtaxed, and she faded li a blighted flower, chilled and killed by the call s- ness and cruelty of those who forget that in heaven their angels do always behold the fa of the Father.' She had never seen a beau ul picture or heard good music, yet in her re moments of play she had made sketches in e sand and had fashioned with it figures w h, had an artist seen, would have presaged a g at career. I saw her when she entered first e Temple of Beauty. I stood beside her as e gazed at the wonderful work of a painter o came here half a thousand years ago. is artistry, while yet in the flesh, is the glory of e of your hemispheres. He painted upon is knees and mixed his colors with prayer. e best work he did while in the flesh was on a dim prophecy of his handiwork here. The c ld gazed hungrily at the masterpiece and crie 'I also can paint.' The factory child is a pup of the Italian master whose life on your pl et ended centuries ago."

BEYOND the twilight zone my compa on and I stood at the edge of another pl n. At sight of it I exclaimed, "Land of magnifi nt distances!" Horizon stretched beyond hori n; a thousand thousand uplifted hills lay beyon he plain; the light lay upon the hills in te er tones, pure, warm, golden; beyond the ls were purple mountains. Here and there on e plain were groups of wonderful buildings. I visited several of these and entered a few. e of those I entered was the Pavilion of the P t. Perhaps the English poet who wrote " e Pleasures of Memory" may have dreame of some such place as this.

On the walls of a single chamber of imm se length and breadth I saw the history of the world. The physical evolution of the planet appeared in a series of shifting panoramas, in which a formless void gave place to a slowly sloping sphere. The days—ages—of creation as recorded in Genesis succeeded each other swiftly but with great distinctness. I saw the first human figure that ever stood "God-conquered, with face to heaven upturned." Then, as in a series of swift flashlight views, the progress of the human race was imaged forth. Armies marched and counter-marched. Geographical boundaries shifted. New nations were born, some as in a single day, others more slowly. I followed with eager interest the rise of Israel. At last I saw a star glide across the East and take its place above a stable in a Syrian town. Shepherds left their flocks while an unearthly light hung above the hills. Angelic voices chanted a song of "peace among men of good will."

A little later I saw a Cross uplifted from a stony skull-shaped mound, and then an empty tomb and an emerging Victor. I saw the little band of praying disciples at Pentecost, and the descending Dove. I could trace the rise of the Christian Church as a moral and spiritual force in the midst of the Roman Empire. I saw Rome decline and fall. Darkness fell upon the earth, succeeded by a dawning light, the Renaissance; then a brighter light which brought both heat and radiance to the hearts of men. It was the Reformation. "Chieftains and bards and keepers of the sheep," kings and warriors, saints and martyrs and founders of empires, and an innumerable host of those who have no place upon the recorded pages of history, all passed in inconceivably quick but definite vision before my wondering eyes.

My escort said, "It is all here. Naught on earth has escaped the infinite cameras of the sky. Earth's sounds, also, whether breathing benediction or reeking with blasphemy, borne by ether waves, are recorded upon the sensitive but indestructible tablets of eternity. Are there those who think to hide anything from the eyes of God? Naught that happens upon your planet is unimportant. The lives of the rich, clad in purple and fine linen, and the lives of the poor, who swarm in hovels or starve at the gates of the great; mothers bending over cradled babes and fathers with open arms waiting to welcome returning prodigals, all, all, are in the light of God's countenance." "Are these the books by which, our Scriptures say, we shall be judged?" I asked. He answered, "The books of judgment are not here, yet are these records sure witnesses concerning earth. Moreover," he added, "this is but one chamber in the Pavilion of the Past. Into the other chambers you may not enter, for they concern other worlds than yours."

"THERE is a palace here," my guide resumed, "above the entrance door to which the title reads, 'The Plan of Every Life.' There immortals see with vision clarified from doubt and mystery the perfect will and pleasure of the Eternal concerning themselves from the moment of their birth in the world of time to the moment of their birth into the timeless world. Not one redeemed child of earth has ever entered that place and looked upon God's plan for him who has not come out with praise and blessing on his lips. Infinite goodness and unsearchable wisdom guard every plan from error. Only One has ever seen the definite plan of his life as it appears here who has not also seen how at one point or another, or at many points, his life was at variance with that plan." I knew what One he meant—"the perfect Life, in perfect labor writ."

I longed to see God's plan for my life, but my guide reminded me, "Have you not the Book? Have you not the example of the Perfect One?" I said, "I can think of no more swift and certain condemnation than that which must follow the comparison of the most perfect life on earth with the life of the Master. Yet it has been revealed to us that we are to be judged 'by that Man whom God hath ordained.' What hope is there for any soul?" Deep pity shone from the eyes of my angel friend, as he said, "Have you forgotten that he lived his earthly life for you?" And as he spoke there came to my mind inexpressible comfort in the remembrance of the word of Paul, "For ye are dead, and your life is hid with Christ in God."

(Since my return from the journey through Gates of Pearl I chanced one day to open an old book, in which my eyes lighted upon a poem written by George Herbert two and a half centuries ago. My readers are perhaps familiar with it. The thought that comforted me he quaintly puts thus, though I would alter slightly the reading of the last line: Our faults are not His, but—and this is what my guide must have meant,—His, Christ's, merits are ours.

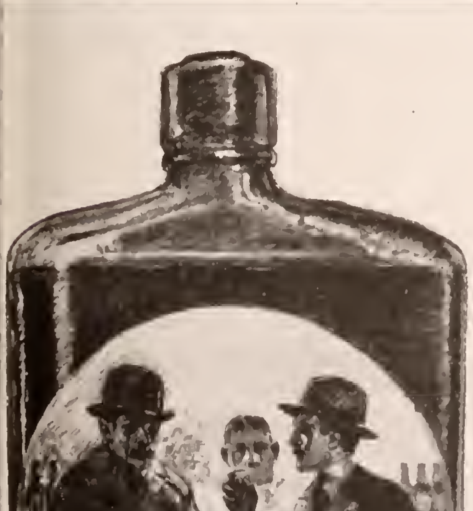
"Almighty Judge, how shall poor wretches brook
Thy dreadful look,
Able a heart of iron to appal,
When thou shalt call
For eve'ry man's peculiar book?

"What others mean to do, I know not well;
Yet I hear tell
That some will turn thee to some, leaves therein,
So void of sin,
That they in merit shall excel.

"But I resolve, when thou shalt call for mine,
That to decline,
And thrust a Testament into thy hand,
Let that be scann'd;
There thou shalt find my faults are thine."

To be continued.

"THE BOTTLE:"—I.



FOR WORSE

Dear John:

Your preachment duly received.

You old deacon, you sound like a graveyard: you missed your calling. You were cut out for a preacher.

Why, if I hadn't been able to take my drinks like a man, I'd never have sold old Ranker that ten thousand order last week, nor that western "rube" the eighteen thousand this week.

Why, old sport, my extra commissions this year will make last year's pay look like a busted balloon.

Forget it. Drink will never get me. I can control my drinking. I'm master of myself.

A little booze is a great little business getter.

Forget your plodding snail-like tactics, and get into the game. So long—

Yours for health, — and wealth —

BILL.

Dear Bill:

Looking at the proposition superficially, it does seem as though you had the best arguments.

I am tempted to think so myself, sometimes.

I have to fight hard to stick to what I have figured out.

I often wonder how the little Bride and I will get through on my present salary.

It is hard not to be envious of you and your present success.

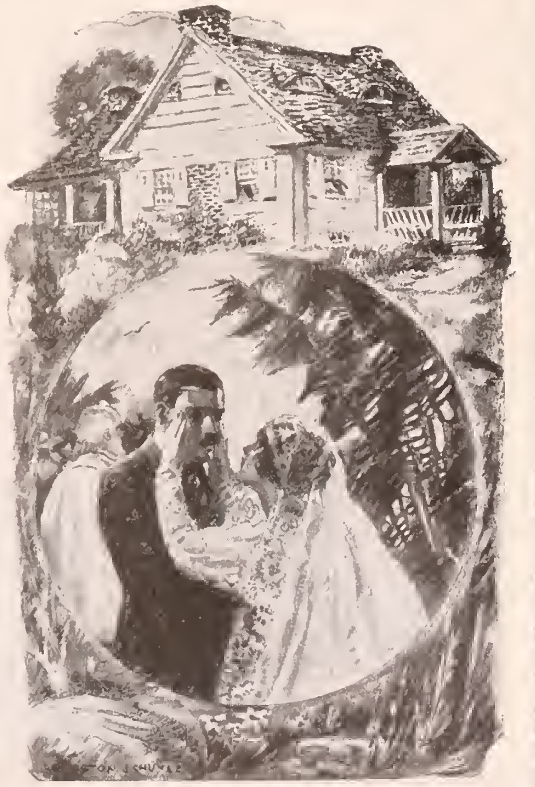
The other night we saw you and Flory go by in a taxi.

But I know I have figured it out correctly. It may take fifty years to prove I'm right, but people are beginning to buy "Service."

I realize I can't force you to agree with me. You yourself will have to make the choice.

Sincerely your old friend,

JOHN.



FOR BETTER

A Missionary College in War Time

By MAYNARD OWEN WILLIAMS

IN the basement, the thundering roll of balls in the bowling alley can be heard, followed by the staccato note of rattling pins and the thud of the heavy ball on the cushion. On the floor above, dozens of young men are playing games, reading, or listening to the phonograph with its unending repertoire.

On the second floor, a concert is just ending and the treasurer is counting the money that is to go toward Red Cross relief work in the city. The sound of roller skating can be heard in the great open-air rink under the roof. Gaiety and bright lights make the building a scene of delight. But on the side toward the sea, black oilcloth covers the windows, and if one listens carefully he can hear the clatter of the mounted police on the cobbled street outside. It is war time in Turkey. The students who are met here in friendship to forget the terrors that surround them are representatives of a dozen races and a half-dozen religions. The building in which these activities and diverting forms of recreation are taking place is the fine Y. M. C. A. building given by Cleveland H. Dodge and named West Hall, after a beloved professor whose impress still lingers in the college where he spent his life. The college, whose fine buildings rise from the Mediterranean in gray piles in which not a ray of light is visible, is the S. P. C.

Those who know it in America call it the Syrian Protestant College, and know that D. Stuart Dodge, Francis Brown, Arthur C. James and many others are on the board of trustees. But from the Intercollegiate Cosmopolitan Club in New York to the beautiful highlands of Abyssinia and the broad plateau of Persia, this American mission college is known by thousands of alert young men by the familiar name, "The S. P. C." It is their beloved Alma Mater, the birthplace of their broadened life, the dearest home many of them have ever known.

Thanks to the lasting work it has done during the last half century, to its enviable place as a dominating influence in the education of the Near East, and to the sincere diplomacy of its president, Dr. Howard Sweetser Bliss, this great university is again doing its work in the Ottoman Empire in the very midst of the world war.

Several professors in America are soon to return to the school they love, and their presence is needed now in distant Beirut, where more than six hundred students have entered the college, leaving the strict discipline and dire want of the Oriental city for the beautiful surroundings, the freedom and the shelter of America's greatest missionary institution.

Dr. Daniel Bliss and Dr. George Washburn have given up active connection with the colleges which they developed, but Robert College at Constantinople and the Syrian Protestant College at Beirut are continuing their work in the Ottoman Empire while war is paralyzing national life and want is rife among the starving people.

THE work of the last year was not without its difficulties. Turkey had abolished the Capitulations, and many educational institutions had to close their doors entirely. Three British subjects on the faculty were in constant danger of being taken to the interior as hostages; the head surgeon of the college was in charge of a medical mission to southern Palestine and later aided in the Red Cross work in Constantinople; fifteen of the leading medical students were with him, comforting the Turkish soldier under the most trying conditions.

Members of the faculty and of the student body were not only called to the front from time to time, but the relief work in the large city of Beirut was largely in the hands of college and mission authorities. It was a difficult and dangerous year, but the college work continued and more than fifty students were graduated, with an equal number from the Preparatory Department.

Picture more than a score of fine buildings rising from a bluff overlooking the blue Mediterranean, and backed by the snowy length of lofty Lebanon. Imagine these buildings crowded with typical college students

Syrian, Persian, Greek, Armenian, Turkish, Egyptian, Abyssinian, Arabian, Jewish and scattered nationalities from South Africa to Newfoundland and from Brazil to India. Look in at the fine laboratories and museum; sit in the midst of hundreds of red tarbouches and hear these alien hundreds sing the hymns you learned at your mother's knee; or sit in the gaily decorated grand-stand with high officials of church and state and watch two evenly-matched teams, that have defeated teams from the English warships in soccer, struggle with might and main and clean, hard play for the annual trophy.

Students of the "S. P. C." in Front of the Post Memorial Museum, Beirut

Stand at the finish line beside some long-gowned Arab from the desert and hear him shouting in Arabic to his clean-limbed son to "Win! win! win!"; or visit the stunt evenings and hear declamations, songs and dialogues in twenty different tongues, and you will realize that this is an unusual university, not only in arts and sciences, pharmacy and medicine, agricultural engineering nd dentistry, c nmerce and pr aratory subjects ut also in int national fellov ip and brotherly ve.

I think the ost impressive ent in my life wa ny first attendance at the college chapel. In front c ny seat on the platform were scores of faculty mem rs, seated around the beloved "Dr. Daniel," wit his snowy hair and keen eye. Beyond, stretching in mpact mass of dark red to the doors in the rear c he large auditorium, were the tarbouches or fezz of nearly a thousand eager-faced Orientals. The si-dent announced a hymn and the great organ rst forth in a song that thrills us the more when we ve left America behind. This cosmopolitan grou lid not sing "My Country, 'Tis of Thee." It was a ore inclusive prayer than that. Those hundreds of v es, trained in a dozen languages, united in the fe nt petition, "God Bless Our Native Land." As hat mighty group of fine young men rose to their fee nd burst forth into hearty song, many an accent nly accented the unity of the whole group.

Throughout the last year the relations wit he Ottoman government were most friendly. Sc ral high officials visited the college from time to ne, with guarded but unmistakable shows of frien ip and desire to be of service to the college. The ab shment of the "capitulations" had almost no ect upon the Syrian Protestant College during the ar, and even in the present session important conce ons have been made which allow the college to go on ith its work with only minor changes of policy nd administration.

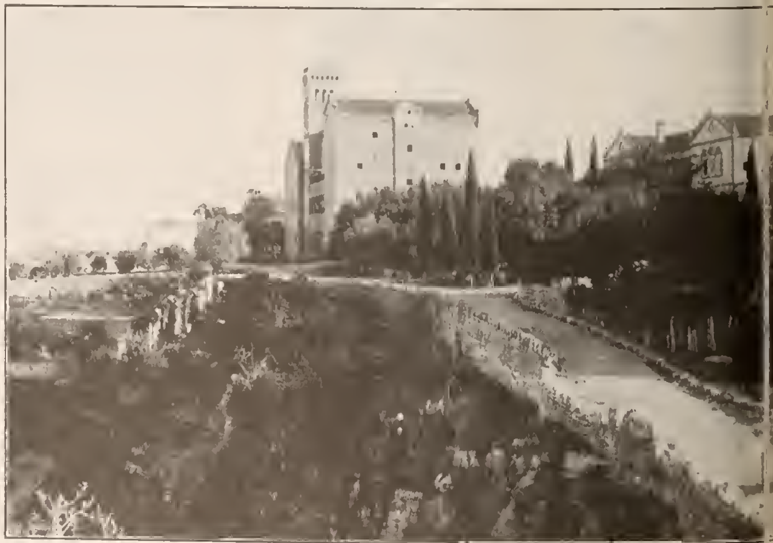
TWO special favors were accorded the s ool during the year when the war was st ng Turkey to its most remote districts. Three d ors of British citizenship were allowed to remain at eir work in the college, except for three days that ere spent at Damascus. The students who belonged t he belligerent nations of Russia, France and En nd were allowed to remain at their books while eir rulers were sending fleets and soldiers to Gallip to smash "the unspeakable Turk." Jewish stu nts from the belligerent countries were allowed to ve the country or become Ottoman subjects, and v in the last few weeks four of my Jewish friends fro he college have arrived in America and are takir up work and study here in New York, none the wor for having been caught within the enemy's borders en war was declared.

Not only has the college continued its own wc in spite of the war, but it has also been an impo nt factor in the relief work among the poor of B ut, and its activities have touched the city life ore intimately than ever. The college Y. M. C. A as nobly risen to its task of "helping the other fel ," and has contributed money as well as the servic of its members to work in the city. During the su ier vacation both teachers and students kept up ed Cross work and maintained a labor bureau in th ot city, instead of going to their summer homes i he beautiful Lebanon. As a result of this unselfish rk, not only on the part of teachers and officers, bu lso by the students themselves, the Christian spiri nd motive of the college have come to be understoo nd admired by the people of the city and the offic of the Ottoman government.

Compulsory attendance on Christian reli ous exercises has had to be given up, but the v untary services have been well attended by studer of all beliefs.

It is a remarkable thing that during the wa wo American institutions that have had so much do with progress in the Near East should continue eir operations almost unhindered. At Robert C ge,

Mecca Pilgrims Crowding Aboard Steamship to Return to Russia. French Warship at Anchor



A View of the Beautiful Campus of the Syrian Protestant College, Overlooking the Sea

Many of the leading men of the Bulgaria of today received their training. At the Syrian Protestant College, hundreds of the leading men of the entire Levant gained their education.

THE work of these two colleges is having a wonderful effect and is uniting men into an international brotherhood. Many tongues are merged for a while at least into the English language, and diverse races are here learning the lessons of international friendship and mutual trust. In Turkey, with a student body drawn from a dozen nations, the Syrian Protestant College is aiming to teach the underlying lessons of neutrality, unity and brotherly love.'

Dr. Howard S. Bliss, addressing the students and officers of the great university, asked them to observe strict neutrality, and added:

'The observance of strict neutrality does not comprise the whole, or, indeed, the chief, duty of a college like ours in this crisis in the world's history. For there is something negative and cold, something aloof and irresponsible, in this word 'neutrality,' and indeed in the thing itself. These fearful days lay a mightier obligation than ever upon all institutions like ours that claim to educate their students in such fashion as to make them factors in the development of true conceptions of citizenship. To this end our college must continue to cultivate in its students courage, stout-heartedness, robustness, vigor, straightforwardness. But in view of these unparalleled events that are plunging the world into suffering and loss, the times impose a still more difficult task: the obligation to study more profoundly than before the structure of society, the foundations of government, the basis of patriotism, the meaning of civilization. Not only must the precepts of philosophy and the teachings of history be reviewed. More time must be spent upon these teachings and these precepts. Moreover, all this study and all this reflection must be in the interest, not of an academic formula, but of a real apprehension of truth that leads to wise and energetic action."

'During the past year and a half, students from the Syrian Protestant College have gone out and fought and died on both sides in the world war. Others have worked in the Red Cross, binding up the wounds of the fighters and carrying the principles of the Good Samaritan and kindly service into the land of the Moslem, under the sign of the Red Cross. This is no crusade, bent on driving the Mohammedan from his native land. This is the benevolent crusade of kindness and friendship that transcends racial bounds and actively illustrates the principles of Christ in the land of his birth.

Many American institutions are doing an admirable service in this year of sorrow and ruin. Not the least useful or picturesque of these is the Syrian Protestant College at Beirut, or as it is known by the many alumni who love it and sing its praises in many lands, the S. P. C. Some there may be who think that the pleasant times enjoyed by the students in this year of war are not to be commended. But there, in that compound, the work of reconstruction in the Near East is progressing at the very time when armies are fighting over the possession of this historic land. And when the war is finished and the country turns to its young men for leaders, the lasting work that the Syrian Protestant College has been doing will be evident in a new spirit of brotherhood in this link-land among the nations.

A Brief Glimpse of Beirut

ON January 25 eight Americans started on the long voyage back to Beirut on the Vasilefs Constantinos. The Greek steamer is to be met at Piræus by the U. S. S. Des Moines, which the State Department is to furnish for the remainder of the trip.

In New York it was the same old story. The hurried departure, the last tender leave-takings, the heartfelt wish for godspeed and a safe voyage in a year of added peril. In far-away Beirut it is different. There the members of this party are greatly needed by those who are overworked in a task to which they are giving their hearts. One doctor is doing the work of three, and anxiously awaiting the coming of Dr. Ward and much-needed supplies.

Little Katherine Nickoley is taking as her contribution to the exiled community a small supply of stick candy for the children of the missionaries, who have not tasted such a treat for many months. Beirut is not only shut off from the news of the world, but also from foreign supplies; and even the products of the country are scarce. There is little fuel for cooking or lighting and sterilizing apparatus. Alcohol and kerosene cannot be carried on the Vasilefs Constantinos, which has to pass through seas in which mines and submarines may cause danger. It is not for the Americans alone that the supplies are being taken. Medicines, bandages and other necessities are being taken to the poor, who have been without them for months.

Dr. E. St. John Ward, the leader of the party, has been appointed American Red Cross Special Agent carrying Red Cross supplies from Washington to Turkey, and there is no limit to the amount of relief that he can bring to those who are now tasting the bitter dregs of war, unaided by efficient relief methods.

Miss Jane Van Zandt, who has charge of one of the hospitals of the College, is returning to Syria. She has seen a great deal of the hard work in the Constantinople and Gallipoli district. Professor and Mrs. Nickoley and their daughter are also members of the party. Professor Nickoley is the head of the School of Commerce of the College. Mrs. Nickoley has been a close friend to the native women of Beirut in all times of trouble.

Miss Margaret West is to be the secretary to President Bliss. Her father was the beloved professor after whom West Hall was named, and her mother is the best friend the young American teachers in Beirut have. Miss Margaret Bliss, who is going out to teach in the Faculty School for the children of the foreign community in Beirut, is a graduate of Vassar and a daughter of the president of the college.

Professor James Nicol is returning to Tripoli in Syria, where he is the principal of the newly enlarged Tripoli Boys' School, leaving his family here. Doctor Stanley White, of the Presbyterian Mission Board, expressed himself thus:

"I won't call them heroes. They would not like that. But they are going forth to possible danger and certain privation simply because there is a need for them in that miserable country. The greatest of the old-time missionaries did no more. These workers are answering the call of duty and are doing it gladly. That may not be heroic, but it is Christlike."

Gleanings from the World-wide Field

THE worst typhoon that ever struck the province of Camarines, the Philippines, arrived on the morning of October 23 (says issionary letter). The storm seems to have come in from the Pacific at the town of Tobaco, in the province of Albay. The greatest loss of life occurred in Tobaco, where an overloaded river changed its course and swept a portion of the town, together with some 300 people, out into the bay. Within a day or two forty-eight bodies had been recovered. In the province of Camarines there were twenty-six deaths. There were hundreds of narrow escapes from flying timbers and sheet iron. If the storm had come at night, it is probable that the number of fatalities would have reached at least five or six hundred. Fully 95 per cent. of the buildings of twenty out of thirty-five towns of the province were destroyed. The total population of these towns would reach 130,000 or more. Even strong buildings of concrete, stone and lumber suffered from having walls blown in or roofs torn off. As for the crops, hemp and cocoanut trees suffered most. The former were practically all destroyed. Probably twenty per cent. of the cocoanut trees were destroyed, and the rest were so damaged that they will not yield much for a year or two. My own house was a wreck. Over half the roof timbers had been torn down and the nipa had been torn off, so that the whole roof would have to be remade. Not a tree in town could boast of a leaf and there was little left but stumps of branches. It was hard to recognize the landscape. The river, which ordinarily flows back of the house, was flowing through the yard. This province has certainly never before suffered such chastisement from typhoons as in the last three weeks.

OF the 2,592 delegates at the Boston Convention of the Laymen's Missionary Movement, 95 per cent. were laymen, only 125 ministers being registered as delegates. Ninety-five towns outside of Boston were represented at the convention, which is the best record thus far, exceeding by five towns the record of Manchester, N. H. Following the Baltimore convention, one layman, who had been liberal in his gifts to home missions, has assumed the support of a foreign missionary, and six Baptist laymen have agreed to give $300 a year apiece, each two supporting one missionary.

AT Lancaster, Ky., there passed away recently Miss Mary K. Van Duzee, for thirty-nine years a member of the West Persia Mission in the Urumia station. She lived and worked for a generation in one of the most dangerous and difficult of all the foreign fields, in the midst of wars, outrages and disorder and did her work in the villages and houses of Moslems as unflinchingly as among the Nestorian Christians and the Jews. She taught the girls in her classes and small schools and the women in their homes; and men, both Moslem and Christian, listened with respect and reverence to her wise and faithful teaching. "I often thought and said," writes Mrs. F. G. Platt, who was for years Miss Van Duzee's neighbor in Urumia, "that I knew of no more Christlike missionary, no one who was more truly a winner of souls, than she was. Exceedingly timid by nature, she was to me the embodiment of the truest courage, for she lived many years amid surroundings that brought her fear and agitation; yet she did her work and did it nobly." Miss Van Duzee found at one time an old Mohammedan woman, who used to be a reader, but who had become blind and bedridden. Week after week she made calls on the woman, taking her Testament and reading and explaining it to her. Slowly the woman's mind and heart seemed to grasp the wonderful stories and some of the great truths which were explained so simply and carefully. One day the lesson was about the "many mansions," and it seemed as if the Spirit of God really opened up to her soul the meaning of those words. At the next visit, the woman was too weak to listen to reading or to engage in conversation; but she drew her visitor close to her and whispered: "I am going now; and when I get there I shall sweep out a mansion and have it ready for you."

EVANGELIST BILLY FRIDAY is now in the midst of a revival at the Allegheny Avenue Baptist Church, Philadelphia, Rev. Chas. H. Shaw, pastor. From Philadelphia the Friday party goes to Gloucester City, N. J., then to Paulsboro, where they were successful last year.

THE way of prayer is the path to power. An illustration comes to hand of a church in California. The little congregation had become overshadowed by more powerful neighbors till it was hemmed in on every side. Many families who sent their children to its Sunday school themselves passed its door to the big down-town cathedral. Much disheartened, the pastor was talking with one of his women members. She told him of an experience in Minnesota. The members of a little church had been reduced to a handful; the building was weatherbeaten, out of repair and thoroughly disreputable and they could not afford a minister. The remaining few met to consider disbanding. However, the situation took hold of their hearts; the pathos and humiliation of surrendering a once honored and still needed Christian work seized them. "Let us join our hands in a circle of prayer," said one. Eagerly acceding, they rose, and one after another prayed, and again, and again, as the spirit of God aroused them to a new fervor of faith. Their hearts were shaken and hymn after hymn was sung for joy. They were loath to leave this place of pentecostal gladness, nor did they go until they had unitedly resolved to restore the work. With new zeal they went through the neighborhood, reawakened the faltering, won new disciples, restored the building, engaged a godly pastor, and built up a strong church of two hundred members.

This story the good woman told to the discouraged pastor of Olivet and it gripped him. By his request, she repeated it at the next mid-week prayer meeting. "Why not join ourselves into such a band here?" suggested the pastor; "call it the Olivet Prayer League; Mrs. ———, write the names on the blackboard." So sixteen formed the circle, and in like manner, joining hands, they prayed and sang and were uplifted. On the next Sunday morning, presenting the subject, the number was doubled, and has since been increased to forty, all of whom are sympathetic with the great program of prayer.

Is not this a message of Christ to the churches? No loss can be so serious as the failure to pray. The call must ever be sounded to return to the primaries of religion—to God himself. The work is his, and the power is his, and the blessing is his. And always "when they had prayed, the place was shaken."

Rev. Chester Ferris.

Congregational Church, Los Angeles, Calif.

THE churches of Denver, Indiana, are experiencing a gracious revival campaign, conducted by Rev. Floyd John Evans and party. Nearly 300 conversions and reconsecrations are reported to date.

GIPSY SMITH, JR., and party closed on January 24 a campaign at Macon, Ga., the services overtaxing the capacity of the city auditorium. The campaign lasted three weeks. During February this party is engaged at Somerville, N. J.

THE report of the work of the Evangelistic Committee of New York City for 1915 was made public February 8. The season was from April 11 to August 23, closing earlier than usual because of lack of funds. Meetings to the number of 2,477 were conducted in 8 languages in 118 centers. One tent seating 1,600 was pitched in the grounds of the Cathedral of St. John the Divine and meetings were held there throughout the summer. In the Hungarian district of East Seventy-ninth Street a vacant lot was fenced in, lighted, and used all summer. This work resulted in many decisions, and in eight accessions to the little neighborhood church. Cornetists and student evangelists were supplied to a negro congregation, to several Italian pastors, to a Russian church, and to a Chinese missionary. The Italian work resulted in the conversion of five of a band of anarchists, and in the final breaking up of the band; one of the five converted decided to enter the ministry. The intangible results of such work cannot be measured. Among other tangible results of the 1915 campaign, the report lists the saving of a drunkard, the conversion of a bartender, the prevention of a suicide, the leading of his whole family to Christ by a little Hungarian boy, additions to Sunday schools and churches, the finding of peace by a man who had sought it for thirty years, the development of shop meetings into regular Bible study classes, an Italian department organized in an English church, and the outgrowing of its quarters by a mission.

THE ART OF THE ARTISAN

EVER since the human race was young, men have prized the possession of things and have feared the loss of their possessions. So pride of possession and fear of loss have worked together to create massive buildings and intricate fastenings therefor.

The cave-man carried his possessions into the recesses of some dark grotto and laid his trusty club across the entrance. If he acted quickly enough the club was an effectual bar to all intruders. But if one more quick than he, or with a bigger club, or greater skill in clubbing, came that way the cave changed tenants. Later generations gained added security by rolling great stones into the mouth of their cave, assuring them time to rush to their defense when threatened. Still later generations built their own caves and called them houses and swung oaken doors on wooden hinges and barred them with great logs, but even then they could not leave the house alone, for they could only bar the door from inside.

The early Egyptians had discovered the essentials of the lock many centuries before the cave-men fought their sanguinary combats for their dungeon homes. The Egyptians provided a bolt of wood that slipped through a wooden sheath and engaged a hole in the wooden frame of the door, and they held it in place by three pins that dropped into holes in the bolt and that were raised and freed by three other pins, set in a piece of wood that acted as a key. It was a simple and efficient lock, and embodied every principle that is found in the best locks of today.

The Romans had locksmiths and workers in metal, who may have been responsible for the first Etruscan bronze, and they dealt with iron and bronze bolts that were notched on top and that were held in place by levers that dropped into the notches. The keys raised the levers and threw the bolts, and for centuries this was the type of lock that prevailed throughout the whole of Europe, wherever the metal-working locksmith plied his trade. The variations were almost altogether in the devices to prevent the turning of a strange key in the lock; and the key bits assumed weird and fantastic shapes in the process of being fitted to pass all the obstacles and still operate the lock. The Roman locks were not large and the keys were not cumbersome, but in the medieval days when barons throve and castles reared their battlements above moat and bridge, locks entered into the golden age for locksmiths. The castle door was built of heavy oaken planks bolted together and reinforced with iron. It swung on hinges whose great iron plates were cunningly wrought into semblances of dragons and birds and knights and flowers and signs of heraldry. With fire, anvil and hammer the medieval blacksmith, an artist in design and execution, fashioned from crude lumps of poorly smelted iron, filigrees of metal that reached out across those ancient doors and belied in looks the strength that lay within them. And with his fire and forge he fashioned mighty locks to match those mighty hinges, great bolts, huge levers held in place by almost unyielding springs, and combinations of levers that led the key into a labyrinth through which could safely fare only the key that had been taught the way. The keys grew larger and larger, great iron and copper keys with shanks thicker than a man's finger and bits like giants' digits.

IN those days few men carried keys. Instead, the man of the house stopped discreetly on the far embankment of the moat and called in his best and most wheedling voice, "Yo ho! Yo ho! Open to a friend." Then from the safe protection of that double-barred and bolted door a sleepy voice would answer, "What friend comes there?" When due response and proper identification had been made the great chains would begin to creak, and the bridge would slowly descend across the ditch. Then when the "friend" had approached the door and had been properly inspected by lantern light through the guard's wicket, each great bolt would be thrown back with a clang that reverberated through every castle corridor, and finally the massive key would be thrust into the great lock and the last bolt would slide slowly back; squeaking its protest as it slid. Of course, if the lord of that manor or the king approached the salutation would have been "Open, varlet, to your lord!" and the cringing sentry would have moved more quickly and also with greater noise.

The skill of the locksmiths grew with every dozen years until in the Elizabethan days in England locks had reached their zenith in ponderosity and in devices for thwarting him who sought to enter without right. Yet the only safety behind those locks lay in a never-sleeping sentry and a corporal to watch the sentry. And the keys were so big and heavy that every king had his chamberlain to carry his key, and the chamberlain had a page to perform the heavy work.

COMING to America we see beginning a new era in locks. The colonial days found few dishonest, and locks were little known. A simple wooden bar held shut the door of the Puritan's home, and it was lifted from without with a latch-string. At night the latch-string was drawn in and the family slept in comfort of mind and security of person and possessions. Then followed the iron latch lifted from without by pressure on a spoon-shaped iron thumb-piece. This door was locked by driving a wedge into the guide above the bolt. Then American locksmiths began to make the cumbersome locks that they had learned to fabricate in England, and the American merchant, even through Civil War days and for some years thereafter, carried a copper key that would have done honor to a medieval chamberlain. Yet no lock had been invented that was absolute insurance against loss, and the adage that "love laughs at locksmiths" was borne out by sundry and aggravating incidents in which the goods and wares of honest gentlemen found harbor in the domiciles of gentlemen more clever if less honest.

The American locksmiths early recognized the shortcomings of their locks, and many ingenious devices resulted from their experiments, but it was not until 1840, when one whose name is still indelibly impressed upon the craft began the manufacture of "pin-tumbler" locks, that the unwelcome intruder was effectually barred out at the doors, and, windows being still vulnerable, the market for jimmies was recreated. The secret of absolute security lay in the "pin-tumbler" lock; and this secret found, American locksmiths turned their attention from the merely utilitarian aspects of their trade and began to develop it on its artistic side.

AND as in locks, so in "hardware" in general, the time has passed when the purchaser was left with no choice but to take what there was and make the best of it. The making of hardware is now more than an industry; it has become an art; and art has touched everything of metal that enters into the finishing of a house.

We have for many years heard of period furniture. One year we have bought chairs of the type that "Louis Quinze" affected; another year we have been intent on Sheraton or Chippendale or Adam (the Adam of Elizabethan days), or Queen Anne, or the Tudor or the Tudor Gothic or another of the Louis. Most of us have been supremely ignorant of the efforts that manufacturers in other lines were making to supply us with objects as true to type and as much entitled to our consideration as furniture. It takes perhaps a little more artistic feeling to sense the art value of a chandelier, or a wrought iron hinge plate, or an escutcheon plate, or a radiator, than it does to respond to the appeal of antique oak or hand-carved mahogany. But the American people are learning to appreciate art wherever found and to demand in the things that they have about them an agreement in design and treatment that was once unthought of. The bill of hardware for a house may be as low as $12 or $15; or if it is the house of a millionaire senator on Fifth Avenue, it may be as high as $10,000, and in each case the hardware may fit its environment and lend dignity and beauty and an added grace.

Artistic touches to your home by the hardware man may begin with a hand-wrought knocker on your front door and an escutcheon plate as well, and all the escutcheon plates and hinges throughout the house may show the same agreement. Every drawer-pull and window-lock and knob and bolt and catch may fit perfectly into your general design, and in the various rooms knobs and plates can be varied and ornamented to match the hangings or to fit some individual liking of the occupant to be. One manufacturer shows knobs enameled to match the window hangings of a boudoir, another has produced a little escutcheon plate for milady's chamber, which was such a gem of the metal-worker's art that he actually had it plated and presented it to his wife as a pendant to be worn on a gold chain about her neck.

Hot-air registers and steam and hot-water radiators no longer intrude their presence upon the eye. The improvement in radiators has been marked. They have been lowered and widened; the ingenuity of engineers has been

Continued on page 247

Turning Mud Streaks Into Highways

IN the early days of a certain Western community it was no uncommon thing in the fall for wagons to be mired to the trucks on the main street and to be frozen in and stay there all winter, only to be dug out and returned to usefulness when the last frost was out of the ground in the spring. Mud has its uses: it is supposed to be necessary to the happiness of growing pork, and, properly condensed and vitrified, it makes good bricks and tile; but as a road material it is sadly out of place. That Western community only began to lift up its head and to claim its rightful place in the company of its fellows when that series of bog holes that separated its business houses became a paved street. A fellow in dirty rags may be as much a man as the one in clean new garments, but he has a hard time looking the part. The community that tolerates a boggy, muddy, sandy excuse for a road is marked thereby as shiftless and unworthy. A good road, well made and well kept, not only gives a community a good name; it reacts upon the community; it is the vanguard of the spirit of progress; and it is not long until the unkempt citizen, who but yesterday was urging a straining team through clinging gumbo, appears upon the new highway washed and combed and newly clothed, master of the throbbing energy of that inevitable companion of the good road, the automobile. When the road is remade, even the woods take on a look of self-respect not present before, the houses along the route receive long-needed coats of paint, the whole community acquires new dignity, and every load that goes to market goes bigger and easier and cheaper than it did before; even the little red schoolhouses came together into consolidated and graded schools, and the churches no longer greet only the "faithful few" when the long rains set in. There is no argument against a good road. The only argument ever offered, the cost, is a misnomer; for good roads cost nothing. They must be paid for, to be sure, but they pay it right back in increased real values and in daily savings in transportation. These are tangible returns. If you live on a streak of mud, it's your turn to start something.

The pictures on the opposite page show graphicall the results of intelligent road improvement. Th two upper pictures were taken in Tennessee. I rainy weather, the highway could scarcely have bee called a road, it was an aggravation. In its presen condition it is more than a highway,—it is a boule vard of progress. The second pair of pictures show a road through the woods of Mississippi, and the third and fourth pairs show the improvement of other Mississippi roads. These pictures are furnished by the Good Roads Bureau United States Department of Agriculture. Goo roads work has not been confined to the south; al sections of the nation have made their contributions t the work of pulling the country out of the mud, bu it happened that the best pairs of pictures submitte to us concerned the south. The patient oxen in th lower picture are pulling a very meagre load whic will be more than doubled on the reborn highwa along which the automobile is speeding.

The World's Greatest Glaciers

CONTINUING
FRANK G. CARPENTER'S NARRATIV

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I AM on the steamer Humboldt, Lynn Canal, in the ice land of Alaska. There are more than 5,000 glaciers between here and Seward, where our railroad is building. Hundreds of them come down to the level of the sea, and twenty-five are always dropping icebergs into the tidewaters. Alaska is the greatest glacier region of the world, with the exceptions only of Greenland and Antarctica. There are many glaciers in the southeastern part of the territory, and you can see some of the biggest of them by a ride of four or five days from Seattle on a comfortable steamer. You can steam among icebergs as big as a ship amid masses of crystal sapphire right up to the walls of ice, the ends of ice rivers that are flowing down the sides of the mountains. Now and then the tide leaves icebergs on the shores, and the green pines bend over and brush them with their branches.

I am now on my way to Skagway. Looking through my stateroom window, I can see a wall of snow-capped mountains, which are green almost to their tops. Just opposite me is a great field of ice upheld between two lofty peaks. The field is miles in width, and it slopes upward until lost in the clouds. That field is a glacier.

The true glacial region of Alaska begins a little beyond the international bonndary, and it runs from there along the coast for a distance as great as from New York to Chicago. It skirts the ocean and extends for a hundred miles or so back into the interior. The most of the glaciers are north and west of Skagway. They are confined within an area about 100 miles wide and 500 miles long, comprising a territory perhaps as large as the state of New York. This, all told, does not comprise one-tenth of Alaska, but it is that part of the country most frequented by tourists, and it is from their stories that many have received the idea that Alaska is nothing but mountains and ice. The truth is, most of the territory is north of these glacial ranges which border the coast and a great part of it is as dry as northern Dakota or Montana. The Yukon valley has crisp, cold winters and short, dry summers. The winters have clear skies, and the climate is bearable. In summer the whole land is covered with the greenest of green, and the air is most invigorating.

The interior of the country is comparatively low. The coast glacial region is rugged and high. Many peaks kiss the skies at an altitude higher than any other part of the continent. They are so high, so steep and so cold that they precipitate the water that rises from the warm ocean currents that wash southern Alaska, and give the snowfall that feeds the glaciers.

Jeweled Ice Mountains

BEFORE I write more of this region let me show you some of the big ice masses of southeastern Alaska. I have just left the Taku Inlet. It is a fjord eighteen miles long, walled with steep mountains and guarded by islands. In steaming up it you can count forty-five glaciers, and at the end of it come to the famous Taku Glacier, the front wall of which, where it enters the sea, is a mile wide and more than 200 feet high. The great river of ice widens as it goes back between the two mighty hills on each side. A little distance from the sea it is two miles in width, and it continues to widen for a distance of eight miles, where it is lost in a great ice field close to the boundary of British Columbia.

The Taku Glacier is a live glacier—that is, it is moving down to the ocean and is always dropping great bergs into the sea. It is traveling downward at the rate of eight or ten feet a day, and some of the masses which drop are as large as the sky-scrapers of our principal cities. Only a little distance away, so near that it can be photographed by a swing of the camera, is a dead glacier, which shows out on the other side of the hill at the west. This is also about a mile wide, but it seems to end at the shore and no icebergs come from its great dusty wall.

It was at 5 o'clock in the morning that I had my first sight of the Taku Glacier. The sun was already two hours or more high, and its rays caught the icebergs which floated about in the inlet and turned them to sapphires. There were hundreds of these blue ice masses, through which our steamer pushed its way to the face of the ice wall. The steamship was the Humboldt, with a crowd of tourists on board. It took us right up to the glacier, so that we were within 600 feet of the ice when we stopped.

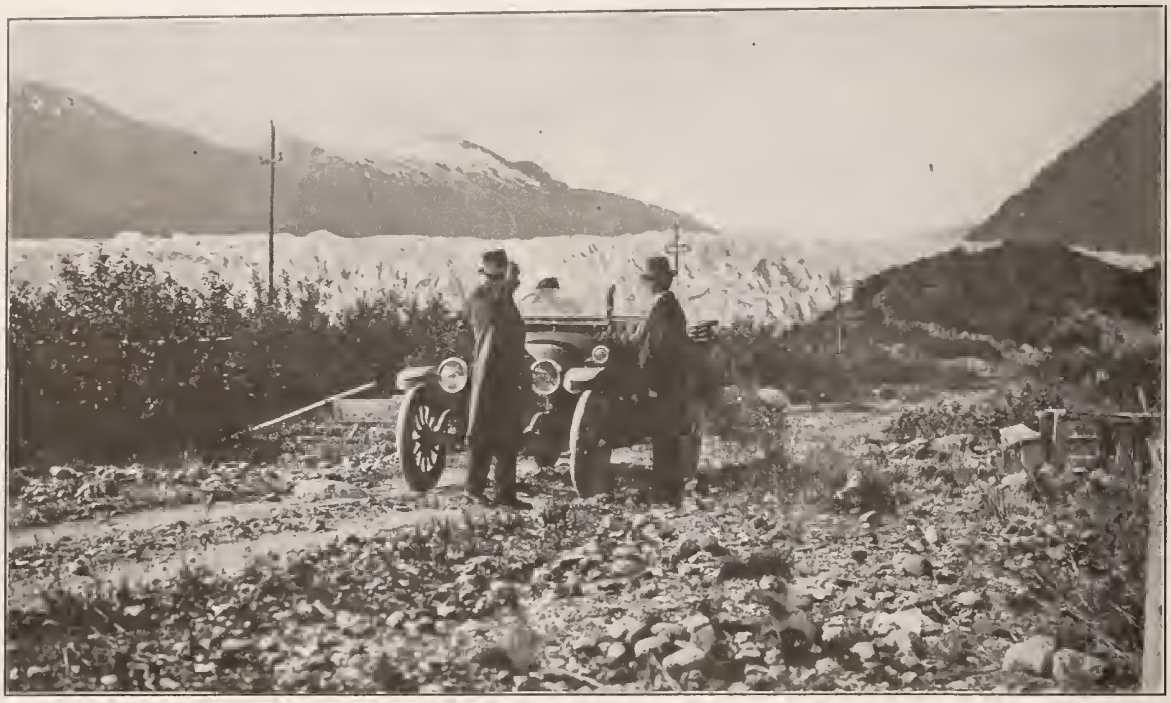
At this moment the sun struck it full and the great wall became one mass of silver frosted with diamonds and sparkling with sapphires. Where the ice breaks off the wall looks like a mighty cutting of the whitest ice-cream. When the berg falls into the water it rises up in gigantic floating masses of aquamarine.

As we anchored the wind came to us over the glacier. It had been warm coming up to the inlet, but here the icy breath of Jack Frost sent a chill to our bones. It was so cold that I could hardly write and this cold continued during our stay.

The ice is melting, and now and then, with a noise like thunder, a great mass slides off into the water. The shooting of a cannon would bring down hundreds of icebergs.

The captain of the steamer gave a number of salutes to show the effect of the sound. As the shriek of the whistle made the air vibrate mighty blocks began to drop from the glacier into the sea. As the whistle continued to blow there was crash after crash, and at one time a mass as big as a New York office building broke away and slid down into the ocean. It buried itself in the water, throwing a mighty spray almost to the top of the glacier and causing great billows to roll out to the steamer. A moment later it rose to the height of a hundred feet above the surface and moved up and down on the surface.

The ice as it comes from the glaciers seems pure enough for ice-cream or even lemonade. The ships sometimes fill their ice chests by lassoing the smaller bergs and hoisting them by derricks on board. For a long time considerable business was done in picking up this ice and selling it to the mining camps and towns. About fifty years ago it was shipped from southern Alaska to San Francisco at $75 per ton, and a little later contracts were made at $35 per ton, the shipments amounting to a thousand tons and upward per annum.



"We were the width of a city street from the glacier, which half filled the valley, bursting forth in a precipitous ice wall"

Visiting a Glacier by Automobile

IT was not far from the glacier that we saw a large deer swimming about in the water. Our steamer passed within 200 feet of him, and a Texan on board said that he could have lassoed him from the deck. The deer had magnificent antlers. Its horns and head rose above the water, and its body could be seen close to the surface. It was still swimming as we moved onward, and we saw some hunters near the shore start out to catch it. They chased the animal this way and that, and finally dragged it into their boat

From Juneau, the capital of Alaska, I rode out in an automobile to see the Mendenhall Glacier. The moraine of this mighty ice mass lies within nine miles of the city. You can leave the busiest section of the liveliest town in Alaska, surrounded by mines and mills, by stores and banks and the other biggest activities of busy man, and within less than an hour be in the heart of the wilds and in the shadow of one of the most famous glaciers of this wonderful territory.

Think of going to a glacier by automobile! I have climbed Vesuvius by a wire cable, and have crawled up the Rigi by the famous cog-railway, but this was my first experience in shooting through the moraine of a glacier in a gasoline car. I went as guest of Mr. H.

"The sun's rays made the icebergs sparkle like sapphires"

"Taku, a live glacier a mile wide and over 200 feet high"

B rends, banker of Juneau, a man who in appearance is the very image of Ja es Whitcomb Riley, and who in good fe wship is quite the equal of the great H sier poet. We rode from Juneau ri t into the woods. Trees from fifty to a hundred feet high climbed the st p walls about us, and elderberry b hes with trunks as big around as m arm leaned over and brushed our w els as we passed. The sides of the ro l were lined with ferns of a dozen va eties and by wild flowers, blue, red an yellow. We passed through great b s of fireweed, garbed in crimson, and ro e over thousands of blue lupins of th hue of the sky. There were also wi l carrots with lacelike blossoms of w te and devilclubs whose flowers we e a fuzzy yellow. In some places th grass was as high as my waist, an the mountain slopes on both si s of the road were the greenest of gr n.

ur way was over the path of the gl ier. The valley through which we w t was once filled with its ice, but it h slowly receded, leaving the ground co ered with cobbles and great boulde s ground round and smooth by their lo g glacial rides. Nevertheless, the fl ers grew among the stones, their re and blue blossoms scattered by th usands over the landscape.

s we came nearer the glacier the si of the boulders increased. Some of th m weighed many tons. They were o white and black granite with here a there boulders of slate. In the w dings of the valley we turned to the ri t and all at once came in plain sight of the glacier. On each side of it were m intains as high as the highest of the A ghanies, and it was the valley formed by these mountains that the glacier half filled, bursting forth in a precipitous ice wall which ran back and gradually rose to the sky line, where it seemed to fill the whole space between the hills and was lost in the clouds.

The face of the Mendenhall Glacier is a mile or more wide. It is a huge corrugated wall of blue and white ice sloping upward into a great field of ice mountains, which in the distance seem to be of marble carved out by a sculptor.

Coming closer we rode almost to the foot of the glacier and there left the car. We then climbed over the rocks of the moraine to the edge of the glacial stream which flows along the foot of the wall. We were not more than the width of a city street from the wall itself. The Mendenhall Glacier, where it bursts forth from the mountain, is not more than a mile wide. It rises almost precipitously, with great gutters cutting its face and with many small holes which the guides tell the credulous Cheechako, or tenderfoot, have been made by the ice worms. They say there are certain worms that live in the ice, and that these are often taken out and eaten by the miners when starving. Indeed, they prove the story by showing a photograph of a miner actually masticating the worms which he is sucking from the ice. The photograph is a real one, but the worms, I am told, are strings of spaghetti.

Glaciers in Flocks

FROM the Lynn Canal westward, running from here for a distance of four or five hundred miles, are to be found the greatest glaciers of Alaska. General Greely gives a catalogue of the names and localities of more than 200 of them, and G. K. Gilbert of the Harriman expedition says their glacial ice covers from 15,000 to 20,000 square miles. These glaciers are mostly found within 100 miles of the ocean, and the largest are on the south side of the coast range. There are eleven wide glaciers on Prince William Sound, and you can stand in Seward and see glaciers all about you on the sides of the mountains. There are two great glaciers in the Mount McKinley region, one of which is forty miles long. The latter is weighted down with broken stones and is said to have a larger moraine than any other glacier in the world.

Among the Prince William Sound glaciers are three mighty ones, named after three of our chief men's colleges, Columbia, Harvard and Yale; and there are five named after women's colleges, Wellesley, Bryn Mawr, Vassar, Radcliffe and Smith. The latter are all cascade glaciers and have mountain streams pouring from under them. Nearly every river in Alaska has its source in a glacier.

Glacier Bay is only a short distance from where I am writing. This body of water is fifty miles long, and it has more than a half dozen glaciers of enormous size. The biggest is the Muir Glacier, named after John Muir, who discovered it. It is three miles wide where it enters the water, and the height of the ice wall is almost 1,000 feet, 700 feet being underneath the surface. The glacier is very lively, and it has been supposed by some to move as much as sixty feet a day, but a fair estimate would probably be one-sixth of that speed. Very few of the well-known glaciers move more than a foot a day, although there are some in Alaska that move five and ten feet, and one in northern Greenland that is said to move over four feet every hour. The movement of a glacier may be measured by laying stones upon or driving posts into the surface. As the glacier moves onward the space between these posts and fixed points on the landscape shows how fast it is traveling.

In addition to the valley glaciers, Alaska has some great ice fields, or ice caps, such as the Malaspina Glacier. This glacier is a great sheet of ice larger than the state of Rhode Island. It has a front of about fifty miles as it faces the sea, and runs thirty miles back into the country to the St. Elias range of mountains. It is really a vast plain or plateau of ice with lakes and rivers, and with hills and mountains of gravel. It is the biggest ice field on the North American continent, although it is only a patch in comparison with the great ice caps of Greenland and Antarctica. The Greenland cap has an area of over 400,000 square miles, or two-thirds that of Alaska. The ice sheet of Antarctica is supposed to cover about three million square miles. It is as big as the United States proper.

The Malaspina Glacier had a series of convulsions about ten years ago which changed its whole surface, twisting the bed rock and uprooting the timber for miles about. In 1912 a lake in one of the crevasses of the Miles Glacier burst through the walls of ice and hurled blocks weighing thousands of tons down into the river. A wave thirty feet high spread over the flats, and icebergs of many tons jammed against the bridge of the Copper River Railroad.

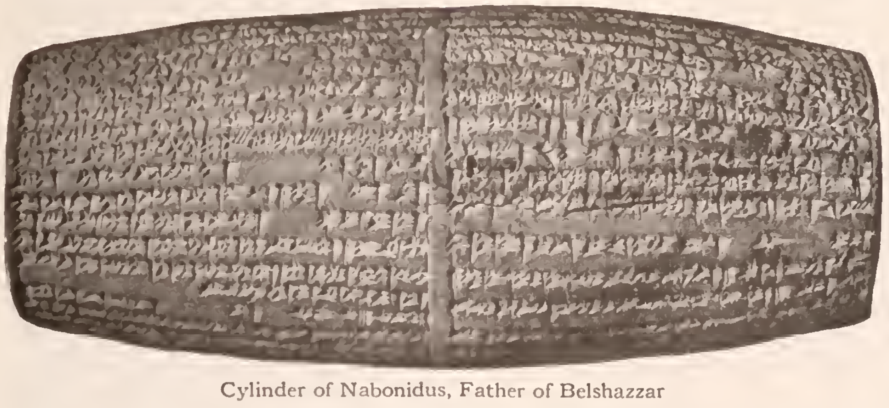
To be continued

More Light on the Bible

THERE has been discovered a cylinder in the Yale Babylonian Collection containing an inscription which is of interest to th student of the Old Testament, as w l as to the student of history. It fu ishes us with the names of the sisters o we Biblical characters, Arioch, the co temporary of Abraham (Gen. 14: 1), a Belshazzar of the Book of Daniel. T former was named En-an-e-ul, and the la er Bel-shalti-Nannar. Sixteen hund d years after the time of the Princess E an-e-ul, Bel-shalti-Nannar occupied t same position her ancient predecessor had done so many years before.

n the Code of Hammurabi there is to b found legislation for several orders of w nen: the Entu, Tigiltu, Qadishtu, Z mashitum, and the Zikrum. Unfortu ately the functions of these orders are n given in the Code. In consequence, n a few scholars have assigned to t se women devotees the evil reputat n given them by Greek writers. The i cription here mentioned clearly shows t t this cannot be applied, at least to E u, the foremost of the orders.

he cylinder was inscribed by Nab idus, the father of Belshazzar. It c tains an account of his restoration o Egipar, an ancient seat of divination, w ch was connected with Egishshirgal, t temple of Nannar, in the ancient c y of Ur. This city is regarded by m ny as identical with Ur of the Chald s, the home of Abraham, in Southern B bylonia. Egipar, as is known from t inscriptions, was the ancient quart s of the Entu order of women. It is n improbable that it was also the s t of the high priest who was called t Enu. The word "Entu" is really t feminine of Enu. The earliest r erence to Egipar is found in an ins iption of Amar-Sin of the Ur dynasty, a out 2300 B.C. Libit-Ishtar, a ruler o Nisin, about a century later, also r ords his restoration of the building. Nabonidus, in his account, tells how i his work of restoration he saw the i criptions of former ancient kings. A ong them he found an ancient mem rial tablet of his royal predecessor, N buchadnezzar, upon which was fashi ed the likeness of an Entu. This r erence is to Nebuchadrezzar I (not t Biblical character), who lived about 1 0 B.C. He found also an inscription of En-an-e-ul, an Entu of Ur, the daughter of Kudur-Mabug and the sister of Rim-Sin (Arioch), king of Ur. The ancient documents and tablets he brought out, and the damaged building he restored to its former state. Its shrines and its appurtenances he built anew; Egipar as of old he reconstructed.



Cylinder of Nabonidus, Father of Belshazzar

There was in connection with Egipar what was called the Majal or "resting-place." This apparently was the residence of the women, or "the nunnery." This building the king also restored to its former condition. "Like a strong fortress," he informs us, he rebuilt it. By the side of Egipar he erected a house for his daughter Bel-shalti-Nannar, whom he tells us he dedicated to the service of the deities Sin, or Nannar, and Nikkal, his consort. "For the service of divination I established her office of divination and brought her into Egipar." This clearly establishes the functions of the order in which such a prominent rôle was played by royal princesses. In other words, they were devoted to the practice of magic.

The character of the divination practiced by the women augurs, whether it was hepatoscopy, or astrology, or the interpretation of dreams by oil bubbles on water, or of other peculiar phenomena, as perhaps monstrosities, etc., is not stated. Since Nannar the moon-god was the ruler of the starry heavens, the father of the stars of the night, "the bearer of signs for the people," it is not impossible that the office had to do with astrology, though this cannot be determined.

It seems reasonable to conclude that Bel-shalti-Nannar was not the name given his daughter at birth, but rather the name given when she was inducted into office. Names of people living in Babylon, the capital of the empire, were rarely if ever compounded with the name of the god Nannar; and, moreover, the element "Bel" ("lord") in the name is not used in names of women. The element En (in the Sumerian name En-an-e-ul) also means "lord," which suggests that the peculiar formation of the name Bel-shalti-Nannar, which means "the lord of victory is Nannar," was due to its having been fashioned after some ancient name of the order. Nannar was the deity to whom the women looked for inspiration in their profession. It is therefore probable that this was her official name.

It is not stated that Bel-shalti-Nannar was the head of the order, but this can be inferred from the prayer of the king at the close of the cylinder, which reads "May Bel-shalti-Nannar, the daughter, the beloved of my heart, be strong before them; and may her word prevail."

The work of restoration was only undertaken after the king had assured himself that it was the desire of the gods that he should do so, by consulting their will through divination. This was done three times. Here also it is not stated what kind of divination was employed, but from the terms used it would seem that it was hepatoscopy, or liver divination. As stated he consulted the wishes of the gods three times, but only the first and third portent was favorable; that is, the signs on the liver of the first and third sacrificial animals indicated that the gods desired the work to be undertaken. Whereupon, the king immediately began to accomplish his task

In addition to his work of restoration, the king augmented the fixed offerings of the shrine. These, he informs us, "he increased more than before." "Everything of its kind I made abundant in Egishshirgal. Every day three sheep as against one sheep, the old fixed offering for Nannar, or Sin, and Nikkal, my lords, verily I provided. Endowments, possessions within Egishshirgal, I made abundant."

Following his account of restoration and provision for increased revenues, he refers to the chief officers of the temple. Unfortunately more light is needed before their functions are understood. In his words he says: "In order to sanctify the bursaggu, and that they may not incur sin, the purification of Egishshirgal and the chapels of the gods, the Enu, priest of the bronze dibba; the seer; the engisu; the imprecator; the chief builder; the builder; the dul-lah-ha, the overseer of the gallum (psalmist?); the custodian; the lagaru, the priest who institutes supplications; the singers, who rejoice the hearts of the gods; the kinishtu priest; the shudnabu, their obligations, their taxes, I remitted; and their income I established. I purified them, and for Sin and Nikkal, my lords, I sanctified them."

The cylinder closes with this prayer: "May Sin, the bright god, the lord of the disc, the light of mankind, the majestic god, whose word is constant, rejoice over my deeds, and love my sovereignty. May he grant me long life, and plenty of descendants for a gift. May I not have an equal; may I not have a rival. During the month, may he assist the working forces of my pious acts. May he establish the coronet of my royalty forever on my head, and establish the throne of my lordship for future days. During the month in my renovating, may I behold thy favorable (and) firm omen. O Nikkal, powerful lady, let my pious act come before thee. May Bel-shalti-Nannar, the beloved daughter of my heart, be strong before them, and may her command prevail. May her deeds be good, a faithful votary; may she not commit sin."

ALBERT F. CLAY,
Babylonian Department, Yale University.

Yes, I sell it and I'll tell you why

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More Opinions on "Preparedness"

A Pacifist Program for Preparedness

By Lucia Ames Mead

THE militarists have chosen a clever slogan, which is half the battle. All who love foresight, caution, prudence, believe in preparedness for all probable exigencies. Up to date, the public seems to be unaware that any kind of preparedness is conceivable apart from increase of war preparation except the formation of that far-off world-organization which does not deal with immediate problems and that exercise of brotherly love for which professor and congressman, as much as the man in the street, has a profound contempt.

The pacifist program presupposes the truth of Dr. Charles W. Elliot's recent statement that "the danger of a European or Oriental invasion is almost infinitesimal." It also presupposes that this country could never be successfully invaded, and therefore never needs a citizen army, if it expends its usual naval budget for those submarines, mines and other coast defenses that have prevented the greatest navy in the world from bombarding a single German port and which have prevented the allied fleets from going through the Dardanelles.

While not, at this time, asking for disarmament or limitation of armaments the pacifist does ask for an honest, economized expenditure of a naval budget which shall at least be no larger than was that of last year and which shall be spent solely for purely defensive measures on our coast, and not for still larger battleships, which can only raise the standard of size and expense for the battleships of all nations and which would soon nullify any advantage gained.

The pacifist proclaims that no successful invasion was ever made by any nation fighting beyond the seas, and that no Teutonic or Oriental power could embark sufficient troops with supplies and fuel and artillery and approach our shores without, according to careful calculation, giving us at least two months' warning, and without leaving itself dangerously exposed at home.

The pacifist proposes the following methods to diminish those possible dangers against which all war preparations are now being made, and which would be vastly more effective in promoting security than would be the multiplication of armaments.

1. Demand by the United States government that the Third Hague Conference be called at the earliest possible moment after the war and immediate plans made by the government as to the measures which it will propose to the signatory powers to place on the program for the Conference.

2. Announcement by our government of its intention to ask the signatories to the Third Hague Conference to guarantee with us the protection of the Latin republics and thus abolish all excuse for a great navy in the Atlantic to uphold the Monroe Doctrine.

This doctrine, largely expanded since its inception, is now both vague and menacing to the world's peace. It is impossible to believe that any signatory nation could refuse to join in this concerted guarantee without advertising its intention of future aggression. No nation would have anything to lose by such a guarantee, as it knows our intention to fight for its maintenance, even if we have to do it alone. Such an announcement now could change the whole plan for "preparedness," and open up hitherto unconceived possibilities. It could give us, at no cost, what we now plan to achieve at enormous cost and with ever-increasing danger.

3. Passage of a bill, already approved by the American Bar Association and urged by ex-President Taft, which would give Federal control and protection over aliens.

This would lessen possible friction with Japan and not leave the national government helpless as it was when Italians were lynched in New Orleans some years ago and Louisiana would not make redress.

4. A government commission of Americans of experience in the Orient and one chosen from eminent Orientals to study the adjustment of all difficulties between our country and China and Japan, to the end that justice and good-will be achieved. This should carefully consider Professor Sidney L. Gulick's proposals for a solution of the immigration problem so as to put China and Japan on a par with other nations and, at the same time, prevent any undue influx of Orientals.

5. A promise of independence to the Philippines in the near future and the securing of their neutralization by agreement of all nations interested.

This would enable us, in the words of a naval officer, "to cut down our navy one-half." It would relieve the apprehensions of those natives who dread American exploitation, and the neighborhood of a great American fleet. It would greatly lessen the likelihood of militarism spreading through peace-loving China and the sad diversion of its small resources from education and internal development into costly, short-lived armaments. It would not mean the shirking of any normal obligations but rather the help of 700,000,000 in Asia and America, instead of merely seven to eight million Filipinos. We could still help them in education and doubtless would be asked to supply paid advisers as other Asiatic nations have asked us to do. The price of an eighteen-million-dollar battleship given to the Filipinos for education and administered by ourselves, would be six times as much money as we have ever given them. It will be remembered that they have themselves paid for their education as well as all their other expenses. Our sole gift has been $3,000,000 in the cholera season.

6. The announcement by our government of its policy to take the initiative in forming a league of nations, perhaps beginning with the American republics, and as soon as possible to include all nations pledged to settle all their difficulties between each other by diplomacy, law, or conciliation and to use concerted non-intercourse as a penalty for faithlessness to this pledge.

This non-intercourse, if carried out completely, would involve cancellation of passports, copyrights and patents and the cutting off of all communication by shipping, railroad, wire and wireless, and would prohibit war loans. Such a punishment has never yet been inflicted on any nation. It would become more and more terrible according to the number of the nations within the League. The small states of Europe, like Belgium, Holland and Switzerland, whose joint forces might amount to little, could exercise enormous power in cutting off transmission of supplies. A supertax or higher tariffs might be inflicted on a nation that remained obdurate, the amount received to help offset the losses of the nations most inconvenienced by this non-intercourse. While obvious difficulties will at once be recognized, the question to be considered is, What is the *alternative?* Every method of coercion has difficulties. Shall we try this or remain content with that which is ruining Europe today?

7. Preparedness to save, for real, defensive purposes, the 600,000 Americans who annually perish from preventable causes, and who have died in less time than Great Britain has lost 600,000 soldiers.

Germany's best preparation for war was her preparation of her citizens' minds and bodies for peace. As an astute business man, George W. Perkins has declared: "We as a nation are unprepared for peace." Ill-health, reckless loss of life, inefficiency, waste of natural resources, clumsy national housekeeping, as well as graft and greed, create an unpreparedness that would seriously handicap us, were we at war.

The pacifist believes in real defense for real dangers, but not in preposterous preparedness for hypothetical dangers.

Upon our decision hangs the world's decision. Today we ourselves are laying the foundation for rivalry, ambition and future trouble. Money, misinformation and fear are about to force us on the downward path that will lead to world conscription and probably a future world war, unless, in the p vidence of God, blind eyes are open in time and a strong hand is stret ed forth to save us from fatal folly.

The Clear Duty of Christia

PERMIT me in this way to giv ny approval to the men who ave taken the firm stand against the mi ary program advocated in our Presic t's last messago to Congress. I ost heartily commend Dr. Sheldon's ar-cut letter on preparedness. It is i ed gratifying to find at least a few en with moral courage enough to sta up and face the war-maddened wor on the Christian ideal. Surely there yet hope for the race! Away forever ith the blind idea that war is sanction by God and the Bible in the Chr ian dispensation. If it ever was allov it was in the Old Testament dispens on, like many other evils. But woe be s if we try to transfer those diabolic id to the Christian era. The man tl is attempting to unite war with ristianity is showing the most ful blindness regarding the essenc of Christianity. Let those who hav not written to their respective repre tatives in Congress regarding the pro sed "preparedness" plan do so at onc As citizens and Christians we owe tl to God and our nation.

Troy, Idaho. O. W. NEWM .

We Should be an Exemplar Other Nations

MILITARY preparedness, the m-ing of ourselves against our ow men, is contrary to the teachin of our Saviour Jesus Christ. If we ow his advice we shall never go amis

No matter how we strive to d ive ourselves, we are nevertheless onfronted with this truth: that all ars have been caused by greed, jea sy, and pride. Surely in this enligh ned age we should be above the spill of human blood for these selfish pur ses.

The proper thing for us as a ion to do *at the present time* is to rry on the same military progra we would have had had this war ver occurred; and to use our influe to bring about an understanding be een the nations of the world, where all international affairs would be s led by arbitration. This system uld necessitate the retaining of o a small portion of the now existing ies and navies, which would be cont lled by a government of the United N ons of the World; and used for polic urposes.

What we need is world-fello hip, world-cooperation; our aim shou be to strive toward the elimination all wrong; we want to dwell togetl in peace as God intended that we s ld. Warfare is one of the greatest all crimes committed by mankind. We were not put in this world to kil ach other, either singly, in groups, in any other way.

The majority of the people the different nations of the world ar awabiding, peace-loving citizens, th fore the maintaining of the present m ary equipment is ridiculous. It is ight for us to resist lawlessness with ysical force, and so long as wrong ex s it will be necessary for us to main n a police force; but our aim should to cure the wrongdoer, not to kill.

Vaughn, Wash. F. VAN SL E.

Live Peaceably with All M

IN regard to "preparedness," the United States would do all it own "preparing" at first cost, and e out all profit-takers "preparedness," talk would be scarce. If the men who s rted wars had to do all the fighting, ere would never be any more war.

Just think of the thousands o men war destroys soul and body an the indescribable misery of the orpha and widow. D. W. BRO N.

Attica, Kan.

A Talk About George Washington

BY JOSIAH ALLEN'S WIFE

I wuz the evenin' before the birthday of the immortal savior of our country. I sot by the cheerful fire blaze, knittin' on a blue-an'-white checked sock for my pardner, an' at the same time pensively gazin' on the picture of the immortal George which wuz hangin' up over the bookcase, framed in black walnut.

An' as I sot there, I methought to myself (I could always knit and think), if he wuz livin' now, an' he an' Martha could come and spend his birthday with me what a fuss I would make for him! Thinks I, killin' a hen, or a turkey, or even a gander, wouldn't satisfy me at all. I would feel as if we ort to kill a cow or a ox to do honor to him.

But I wuz interrupted in my sentimental musin's by my pardner, who sot opposite to me in his own easy chair, breakin' out an' readin' to me in the evenin' paper. He often duz that when he finds sunthin' extra interestin'. I guess pardners always do. An' he read me a piece about how a public man in Washington, D. C., had dipped a little deeper into the public purse than wuz usual, though Josiah an' I both knowed that reachin' down into Uncle Sam's pocket wuz nothin' oncommon. No, indeed!

But the idee wuz always obnoxious to me. He see that I looked fairly disgusted to hear such things, an' I told him so, an' he bein' a man, an' the dipper bein' of his own sect, he tried to excuse it off, an' sez:

"'Tain't nothin' to make a fuss about, Samantha; all 'tis, this man's dipper wuz a little bigger than the usual run of dippers that are run down into Uncle Sam's trouser pockets." Sez he, "They all on 'em do it when they git a chance."

Sez I, "I don't believe it, Josiah Allen. I believe there are some honest men in public life as well as private. I don't believe all on 'em will rob and steal."

"Oh, I don't call it stealin', Samantha."

"What do you call it?" sez I.

"Oh, I call it snipin', Samantha. Jest kinder snipin'. Of course it hain't jest right, but it hain't like stealin' out of a private man's trouse's pocket, or stealin' butter or cheese or a bag of beans, to kinder wait on yourself to a little out of the public treasury, to snipe a little from the gover'ment."

I RAISED my eyes to the benign face of George Washington, an' sez almost wildly, "George! George! why couldn't your mantilly, wove of honesty and pure goodness, have fell where it wuz needed most, when you had to leave it to take up the white robes of angels?"

Josiah can't bear to hear me praise up any man livin' or dead, only himself, an' he spoke up real uppish and sez:

"Oh, Washington wuz talked about as much as we public men are today."

"'We'!" sez I. "'*We*'! You never held an office higher than pathmaster, Josiah Allen; an' I'm glad on't, if it would make a sniper of you, as you call it."

He didn't answer that but sez ag'in in a kinder surly axent: "If you don't believe it, read some of the papers of that day."

"Of course," sez I, "envy and jealousy loves a shinin' mark as well as death duz, an' the more the mark shines the more they aim at it. But do you or anybody else dast to say that George Washington ever waited on himself, as you call it, to a cent out of the public treasury, or ever sniped anything, as you term it, from the gover'ment?"

"Oh, probable not! probable not! and there wuz a good reason for it. There wuzn't anything to snipe."

Sez I, "He'd ruther give five dollars out of his own pocket than took five cents from the country he loved. Oh, Josiah Allen," sez I, as the eye of my spectacles rested on that noble face over the bookcase, "it is a good thing for us once a year, 'tennyrate, to meditate on the doin's of that man, how he jest give his life for his country; left a life of ease and luxury to throw himself into the hard and precarious undertakin' which wuz goin' to end in everlastin' disgrace, if lost. How half frozen and half starved he, who had never knowed what privation wuz, stayed with his sufferin' army, endured all the hardships they did, encouraged 'em, an' when hope seemed lost, knelt on the bare cold ground an' prayed to the God of justice to help 'em in their fight for freedom! When I compare his onselfishness an' devotion, his dantless courage and persistence in the face of such mighty odds, with the money-changers who sell doves in the public temple today, I feel sick at heart."

"Sell doves!" sez Josiah; "that is news to me. Good land! if that wuz so, I guess we farmers that are et up by doves and sparrers would jine in too an' be proud on't; but I guess you got that story from Miss Bobbett or Miss Henzy; it sounds to me like wimmen's talk. Wimmen's heads are too loose put together to hold hard horse sense. I'd like to know where you got that fool idee."

"I got it from the Bible, Josiah Allen."

"From the Bible, Samantha? What has the Bible got to do with politicians or politics today?"

"Not much, I'm afraid," sez I sadly; "but I wuz allegorin', Josiah. You know how the Lord driv' the money changers out of the temple. An' I wuz thinkin' what a long whip it would take to reach all the backs of the money changers today, an' of how the white doves of purity and honor and true patriotism are bought an' sold every day by too many of our public men."

"Sold by who?" sez Josiah, "an' to who?"

"To their enemies," sez I; "by them paid to protect us. Licenses sold to murder body an' soul, plunge the people into poverty an' ruin. Honor sold to the highest bidder. The good of the many sold to the greed of the few. When I think of all this an' then think of George Washington's doin's, he looms up in my mind like a angel of light."

JOSIAH didn't look convinced, he had a sort of a balky look, some like a horse bein' driv' the way he didn't want to go but had to.

An' I went on, "An' jest think, Josiah Allen, how that noble man couldn't tell a lie, an' too many of our public men today can tell 'em jest as easy as fallin' off a log."

"But how do you know, Samantha, that he couldn't lie if he tried to? I'll bet he could."

"He wuz too good to lie; he couldn't do it."

"Well, if that's so, why should anybody be praised up so for not doin' what they couldn't do?"

I wouldn't argy on that pint with him, I felt above it, an' after a minute's pause, Josiah resoomed:

"Oh, I dare say George wuz a tollable likely man; he's been called so for a number of years. But I tell you, Samantha Allen, it don't look well for a married female to call any other man besides her husband a angel. Why don't you call me a angel?"

I bent the eyes of my spectacles onto that small-sized pepper-and-salt clad figger, noted the extremely bald head, the wrinkles criss-crossin' his linement in every direction, an' recalled his excuses for the shortcomin's of his guilty brother men, an' I methought that, though Josiah Allen wuz my choice out of a world full of men, yet he didn't seem to bear any resemblance body or soul to any angel I had ever seen depictered. But before I could open my mouth agin in speech he reiterated his former remark.

"I tell you, Samantha, it don't look well for a married pardner to go round callin' other men angels."

"An' it don't look well, Josiah Allen, for a male pardner to be jealous of a man who has been dead a hundred years."

"I hain't jealous, Samantha, I hain't got a jealous hair in my head."

He see my gaze restin' dreamily

Continued on page 248

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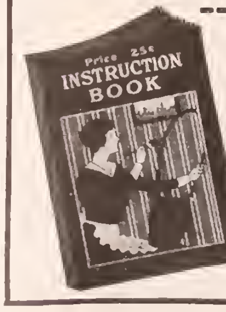

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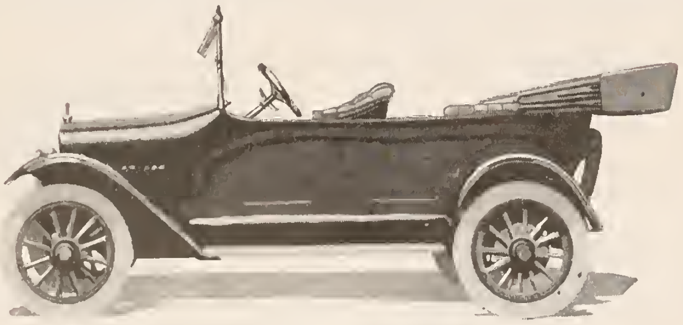

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A Voice in the Wilderness

By GRACE LIVINGSTON LUTZ HILL

SYNOPSIS OF PRECEDING CHAPTERS

MARGARET EARLE, school teacher and "tenderfoot," mistaking a water stop for her station, was left behind on the desert plain of Arizona. A passing half-drunken rancher told her that her station was twenty miles away. She started to go to the rancher's camp, but she found his company less desirable than loneliness. The rancher reported his erstwhile passenger to his wife and the eight men in the bunk house. One of them was young and "different." He saddled two horses and went in search of the girl. He found her, reassured her, set her on a horse and returned with her to the ranchhouse.

The first sight of the bunk house was not very reassuring, but the Boy had told her that "Mom" Wallis would look after her and there was no alternative but the desert. The Boy left her at her boarding-house late the next afternoon, but left with her promise to see him again. Afterward she met the Rev. Frederick West and a dog. She liked the dog. Margaret and the dog and "Bud" Tanner, the son of the house, became fast friends. "Bud" gave all the help needed in the important business of getting settled, and the Rev. Mr. West found his help unnecessary and the road to better acquaintance somewhat difficult. Margaret showed a decided preference for Bud's company. They inspected the school together after she had dismissed the minister. The next day Bud escorted Margaret to Sunday school—there was no other service—and on the way back the Boy met them and the three met the Rev. Mr. West. The Boy rode away and came back just at sunset. He stayed but a few moments, but long enough to learn that Margaret believed that he could make good and was praying for him.

CHAPTER XIII

MONDAY morning found Margaret at the schoolhouse nerved for her new task.

One by one the scholars trooped in, shyly or half defiantly, hung their hats on the hooks, put their dinner pails on the shelf, looked furtively at her and sank into their accustomed seats; that is, the seats they had occupied during the last term of school. The big boys remained outside until Bud, acting under instructions from Margaret (after she had been carefully taught the ways of the school by Bud himself), rang the big bell. Even then they entered reluctantly and as if it were a great condescension that they came at all, "Jed" and "Delicate" coming in last, with scarcely a casual glance toward the teacher's desk, as if she were a mere fraction in the scheme of the school. She did not need to be told which was Timothy and which was Jed. Bud's description had been perfect. Her heart, by the way, instantly went out to Timothy. Jed was another proposition. He had thick, overbearing eyebrows, and a mouth that loved to make trouble and laugh over it. He was going to be hard to conquer. She wasn't sure the conquering would be interesting either.

Margaret stood by the desk watching them all with a pleasant smile. She did not frown at the unnecessary shuffling of feet nor the loud remarks of the boys as they settled into their seats. She just stood and watched them interestedly as though her time had not yet come.

Jed and Timothy were carrying on a rumbling conversation. Even after they took their seats they kept it up. It was no part of their plan to let the teacher suppose they saw her or minded her in the least. They were the dominating influences in that school and they wanted her to know it, right at the start; then a lot of trouble would be saved. If they didn't like her and couldn't manage her, they didn't intend she should stay, and she might as well understand that at once.

Margaret understood it fully. Yet she stood quietly and watched them with a look of deep interest on her face and a light almost of mischief in her eyes, while Bud grew redder and redder over the way his two idols were treating the new teacher. One by one the school became aware of the twinkle in the teacher's eyes and grew silent to watch, and one by one they began to smile over the coming scene when Jed and Timothy should discover it, and worst of all find out that it was actually directed against them. They would expect severity, or fear, or a desire to placate; but a twinkle! It was ore than the school could decide what uld happen under such circumstances. No one in that room would ever da to laugh at either of those two boys. But the teacher was almost laughing ow, and the twinkle had taken the r of the room into the secret, whil she waited amusedly until the two s uld finish the conversation.

The room grew suddenly de hly still except for the whispered g wls of Jed and Timothy, and still the s nce deepened, until the two young nts themselves perceived that it was me to look up and take account of st .

THE perspiration by this tim was rolling down the back of d's neck. He was about the only one the room who was not in a broad gri and he was wretched. What a fearfu his-take the new teacher was making ght at the start! She was antagonizi the two boys who held the whole sch l in their hands. There was no telling hat they wouldn't do to her now. A he would have to stand up for her. Yes, no matter what they did, he would and up for her! Even though he lo his best friends he must be loyal t her, but the strain was terrible. He d not dare to look at them, but fasten his eyes upon Margaret. as if keeping em glued there was his only hope. hen suddenly he saw her face break in one of the sweetest, merriest smiles h ver witnessed, with not one single h of reproach or offended dignity in i just a smile of comradeship, understa ng, and pleasure in the meeting; and was directed to the two seats where Je and Timothy sat.

With wonder he turned towa the two big boys, and saw to his a azement an answering smile upon heir faces; reluctant, it is true, half sh ish at first, but a smile, with lifte eyebrows of astonishment and real oyment of the joke.

A little ripple of approval went und in half-breathed syllables, but argaret gave no time for any restle ess to start. She spoke at once, ju in her pleasant partnership tone ich she had used to Bud when she ked him to help her build her boo ase. So she spoke now to that schoo and each one felt she was speaking j to him especially, and felt a leapi response in his soul. Here at leas was something new and interesting, new kind of teacher. They kept sile to listen.

"Oh, I'm not going to make a s ech now," she said, and her voice so ded glad to them all. "I'll wait till we now one another before I do that. just want to say 'how do you do?' t you, and tell you how glad I am to b ere. I hope we shall like each other imm sely and have a great many good mes together. But we've got to g acquainted first, of course, and p aps we'd better give most of the ti to that to-day. First, suppose w sing something. What shall it be? W t do you sing?"

Little Susie Johnson, by virt of having seen the teacher at S day school, made bold to raise her and and suggest, "Thtar Thpangle B ner, pleath!" And so they tried it but when Margaret found that only few seemed to know the words she aid: "Wait!" Lifting her arm with a etty imperative gesture, and taking a p e of chalk from the box on her des she went to the new blackboard hat stretched its shining black length a und the room.

The school was breathless wa ing the graceful movement of the bea iful hand and arm over the smoot surface, leaving behind it the clear p fect script. Such wonderful writing hey had never seen; such perfect, asy curves and twirls. Every eye i the room was fastened on her, every l ath was held as they watched and s lled out the words one by one.

"Whew!" said Bud softly und his breath, nor knew that he had sp ken, but no one else moved.

"Now," she said, "let us sing, and

wh they started off again, Margaret's str g, clear soprano leading, every voi in the room growled out the words and tried to get in step with the tun

TEY had gone thus through two erses when Jed seemed to think it s about time to start something. Th gs were going altogether too sm thly for an untried teacher, if she wa handsome and unabashed. If they we on like this, the scholars would los ll respect for him. So, being quite abl to sing a clear tenor, he nevertheless puckered his lips impertinently, dre his brows in an ominous frown, and began to whistle a somewhat err ic accompaniment to the song. He wa hed the teacher closely, expecting to e the color flame in her cheeks, the nger flash in her eyes; he had tried thi trick on other teachers and it alwa worked. He gave the wink to Ti thy, who also left off his glorious ba and began to whistle.

It instead of the anger and annoyanc they expected, Margaret turned app eciative eyes toward the two back sea, nodding her head a trifle and sm ng with her eyes as she sang; and wh the verse was done she held up her and for silence and said:

'Vhy, boys! that's beautiful! Let's try hat verse once more, and you two wh le the accompaniment a little str ger in the chorus; or how would it do you just came in on the chorus? I bel ve that would be more effective. Le try the first verse that way. You bo sing during the verse and then wh le the chorus just as you did now. W eally need your voices in the verse pa they are so strong and splendid. Le try it now." And she started off aga, the two big astonished fellows me ly doing as they were told, and rea the effect was beautiful. What wa their astonishment when the whole so was finished to have her say, "Nw everybody whistle the chorus sol," and then pucker up her own lip to join in! That completely finish the whistling stunt. Jed realized th it would never work again, not wh she was here, for she had turned th joke into beauty and made them all njoy it. It hadn't annoyed her in th east.

mehow by that time they were all re y for anything she had to suggest, an they watched again breathlessly as e wrote another song on the blackbo d, taking the other side of the room fo , and this time a hymn: "I Need Th Every Hour."

hen they began to sing it, howev, Margaret found the tune went sl ly, uncertainly.

h, how we need a piano!" she excl ied. "I wonder if we can't get up an ntertainment and raise money to bu one. How many will help?"

very hand in the place went up, Je s and Timothy's last and only a lit way, but she noted with triumph th they went up.

All right, we'll do it! Now let's si that verse correctly," and she bega to sing again, while they all joined ar ously in, really trying to do their b .

he instant the last verse died away, M garet's voice took their attention.

Two years ago in Boston two young m , who belonged to a little group of C istian workers who were going ar nd from place to place holding m tings, sat talking together in their ro n in the hotel one evening."

HERE was instant quiet, a kind of a breathless quiet. This was not lil the beginning of any lesson any ot r teacher had ever given them. E ry eye was fixed on her.

They had been talking over the work o ne day, and finally one of them sugg ed that they choose a Bible verse f the whole year."

here was a movement of impatience fr one back seat, as if Jed had scented an ncipient sermon, but the teacher's vo e went steadily on:

They talked it over and at last th settled on II Timothy 2 : 15. T y made up their minds to use it on e y possible occasion. It was time t go to bed, so the man whose room w next got up and instead of saying g d night, he said: 'Well, II Timothy 2 : 15,' and went to his room. Pretty soon when he put out his light he knocked on the wall and shouted, 'II Timothy 2 : 15,' and the other man responded heartily, 'All right. II Timothy 2 : 15!' The next morning when they wrote their letters each of them wrote 'II Timothy 2 : 15' on the left lower corner of the outside of the envelope, and sent out a great handful of letters to all parts of the world. Those letters passed through the Boston post office and some of the clerks who sorted them saw that queer legend written down in the lower left-hand corner of the envelope and they wondered at it, and one or two wrote it down to look it up afterward. The letters reached other cities and were put into the hands of mail carriers, to distribute, and they saw the queer little sentence 'II Timothy 2 : 15,' and they wondered, and some of them looked it up."

By this time the entire attention of the school was upon the story, for they perceived that it was a story.

"The men left Boston, and went across the ocean to hold meetings in other cities, and one day at a little railway station in Europe a group of people were gathered waiting for a train, and those two men were among them. Pretty soon the train came, and one of the men got on the back end of the last car, while the other stayed on the platform, and as the train moved off the man on the last car took off his hat and said in a good loud clear tone: 'Well, take care of yourself, II Timothy 2 : 15,' and the other one smiled and waved his hat and answered, 'Yes, II Timothy 2 : 15.' The man on the train, which was moving fast now, shouted back, 'II Timothy 2 : 15,' and the man on the platform responded still louder, waving his hat: 'II Timothy 2 : 15,' and back and forth the queer sentence was flung until the train was too far away for them to hear one another's voices. In the meantime all the people on the platform had been standing there listening and wondering what in the world such a strange salutation could mean. Some of them recognized what it was, but many did not know, and yet the sentence was said over so many times that they could not help remembering it; and some went away to recall it and ask their friends what it meant. A young man from America was on that platform and heard it, and he knew it stood for a passage in the Bible, and his curiosity was so great that he went back to his boarding-house and hunted up the Bible his mother had packed in his trunk when he came away from home, and he hunted through the Bible until he found the place, 'II Timothy 2 : 15,' and read it; and it made him think about his life, and decide that he wasn't doing as he ought to do. I can't tell you all the story about that queer Bible verse, how it went here and there and what a great work it did in people's hearts; but one day those Christian workers went to Australia to hold some meetings, and one night when the great auditorium was crowded full a man who was leading the meeting got up and told the story of this verse, how it had been chosen, and how it had gone over the world in strange ways, even told about the morning at the little railway station when the two men said good-by. Just as he got to that place in his story a man in the audience stood up and said: 'Brother, just let me say a word, please. I never knew anything about all this before, but I was at that railway station that morning and I heard those two men shout that strange good-by, and I went home and read that verse, and it's made a great difference in my life.'

"There was a great deal more to the story, how some Chicago policemen got to be good men through reading that verse, and how the story of the Australia meetings was printed in an Australian paper and sent to a lady in America who sent it to a friend in England to read about the meetings. And this friend in England had a son in the army in India to whom she was sending a package, and she wrapped it around something in that package, and the young man read all about it and it helped to change his life. Well,

Continued on page 236

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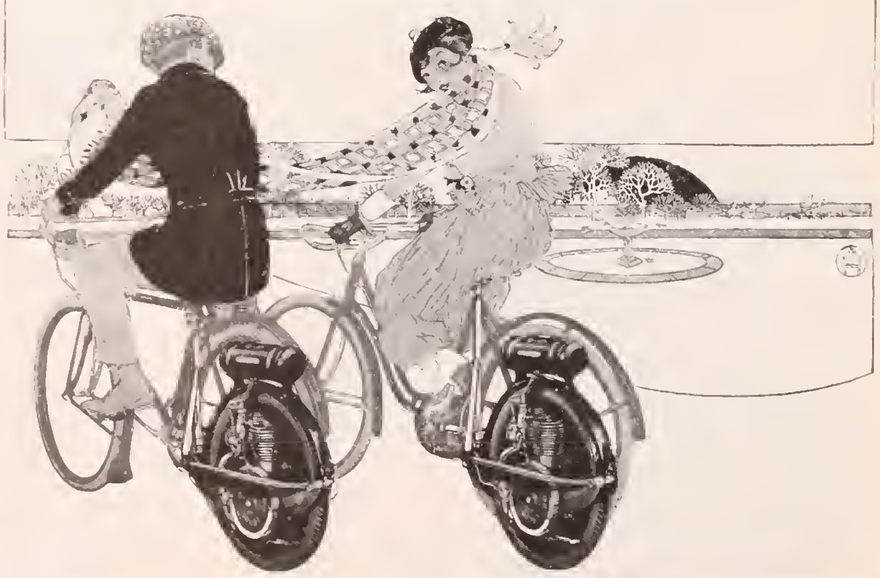

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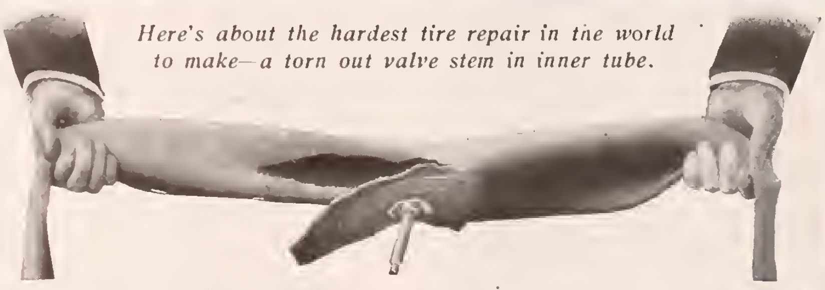

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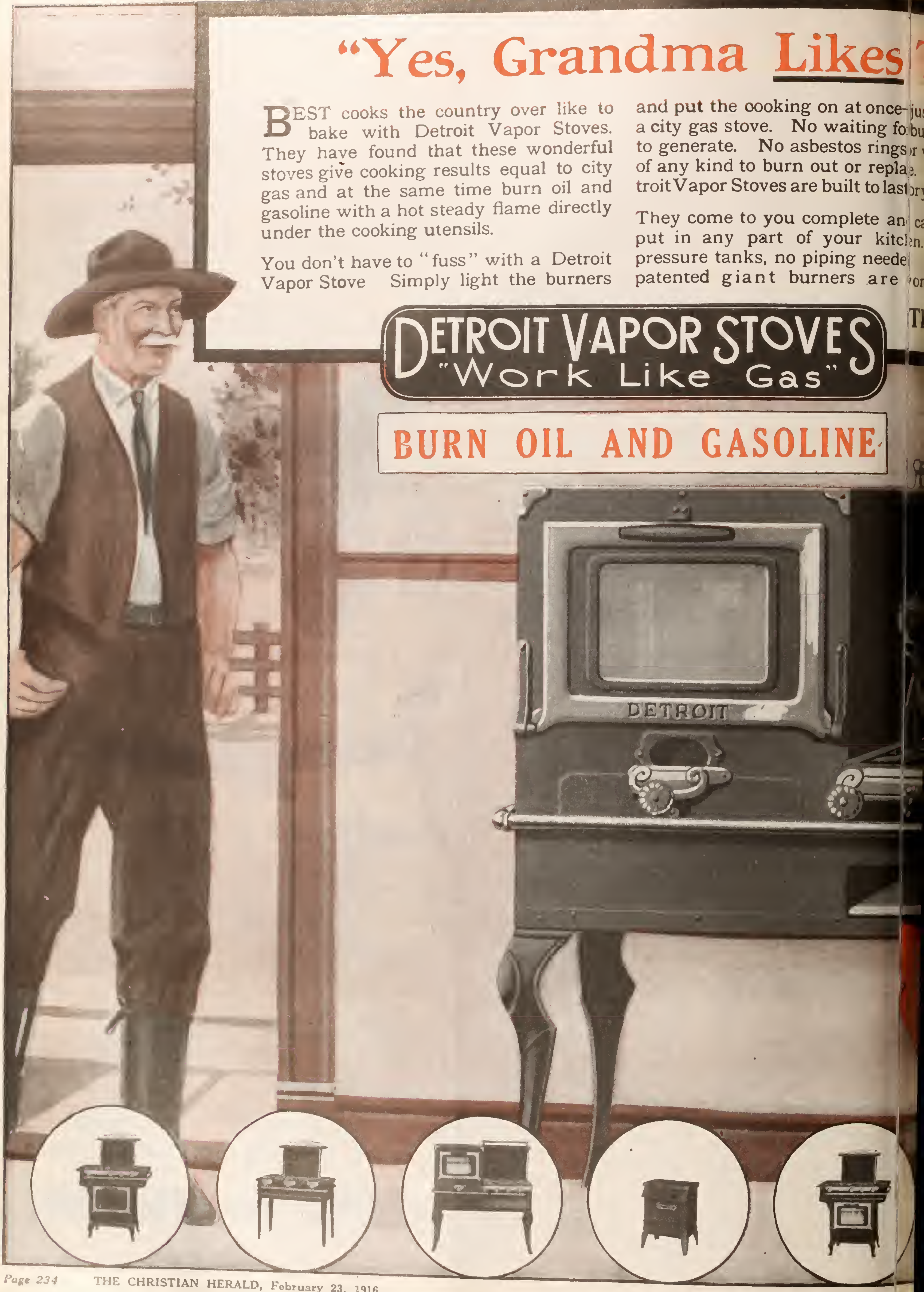

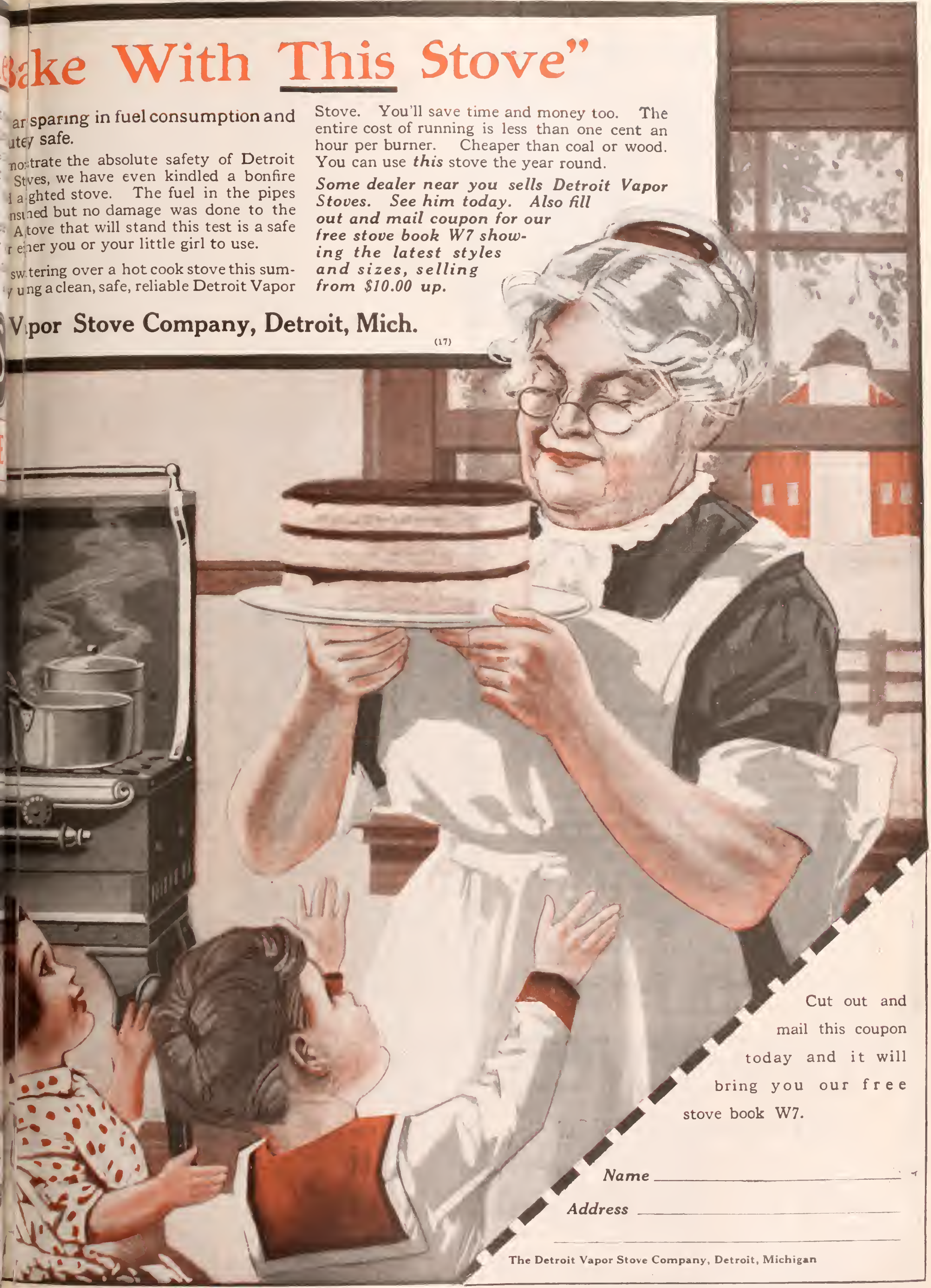

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A Voice in the Wilderness

Continued from page 233

I thought of that story this morning when I was trying to decide what to read for our opening chapter, and it occurred to me that perhaps you would be interested to take that verse for our school verse this term, and so if you would like it I will put it on the blackboard. Would you like it, I wonder?"

SHE paused, wistfully, as if she expected an answer, and there was a low, almost inaudible, growl of assent; a keen listener might almost have said it had an impatient quality in it, as if they were in a hurry to find out what the verse was that had made such a stir in the world.

"Very well," said Margaret, turning to the board; "then I'll put it where we all can see it, and while I write it will you please say it over where it is, so that you all will remember it and hunt it up for yourselves in your Bibles at home."

There was a sort of snicker at that, for there were probably not half a dozen Bibles, if there were so many, represented in that school; but they took her hint, as she wrote, and chanted "II Timothy 2 : 15, II Timothy 2 : 15," and then spelled out after her rapid crayon: "Study to show thyself approved unto God, a workman that needeth not to be ashamed."

They read it together at her bidding, with a wondering half-serious look in their faces, and then she said: "Now, shall we pray?"

The former teacher had not opened her school with prayer. It had never been even suggested in that school. It might have been a dangerous experiment if Margaret had attempted it sooner in her program. As it was, there was a shuffling of feet in the back seats at her first word, but the room grew quiet again, perhaps out of curiosity to hear a woman's voice in prayer:

"Our heavenly Father, we want to ask thee to bless us in our work together, and to help us to be such workmen that we shall not need to be ashamed to show our work to thee at the close of the day. For Christ's sake we ask it. Amen."

They did not have time to resent that prayer before she had them interested in something else. In fact, she had planned her whole first day out so that there should not be a minute for misbehavior. She had argued that if she could just get time to become acquainted with them she might prevent a lot of trouble before it ever started. Her first business was to win her scholars. After that she could teach them easily if they were once willing to learn.

She had a set of mental arithmetic problems ready which she propounded to them next; some of them difficult and some easy enough for the youngest child who would think. She timed their answers and wrote on the board the names of those who raised their hands first and had correct answers. The questions were put in a fascinating way, many of them having curious little catches in them for the scholars who were not on the alert, and Timothy presently discovered this and set himself to get every one, coming off victorious at the end. Even Jed roused himself and was interested, and some of the girls quite distinguished themselves.

When a half hour of this was over she put the word "transfiguration" on the blackboard and set them to playing a regular game out of it. If some of the school board had come in just then they might have lifted up hands of horror at the idea of the new teacher setting the whole school to playing a game. But they certainly would have been delightfully surprised to see a quiet and orderly room with bent heads and knit brows, all intent upon papers and pencils. Never before in the annals of that school had the first day held a full period of quiet or orderliness. It was expected to be a day of battle; a day of trying out the soul of the teacher and proving whether he or she were worthy to cope with the active minds and bodies of the young bullies of Ashland.

But the expected battle had een forgotten. Every mind was busy ith the matter in hand.

MARGARET had given them ee minutes to write as many ds of three letters or more, beginning th T, and using only the letters in the rd she had put on the board, as they ld think of. When time was called ere was a breathless rush to write a ast word, and then each scholar ha to tell how many words he had, and ach was called upon to read his list. me had only two or three, some had t or eleven. They were allowed to rk their words, counting one for ch person present who did not have at word and doubling if it were two lables, and so on. Excitement ran gh when it was discovered that som ad actually made a count of thirt or forty, and when they started w ng words beginning with R every hea as bent intently from the minute tim as started.

Never had three minutes seem so short to those unused brains, an ed yelled out, "Aw! I only got th !" when time was called next.

It was recess time when they fi lly finished every letter in that rd, and adding all up, found that Tim hy had won the game. Was that sc ol? Why, a barbecue couldn't be n ed beside it for fun! They rushed o to the school yard with a shout, an he boys played leapfrog loudly for he first few minutes. Margaret, leanin er tired head in her hands, elbows o he window seat, closing her eyes nd gathering strength for the after-r ess session, heard one boy say: " al, how d'ye like 'er?" And the a er came: "Fine! I didn't think 'd be that kind of a guy! I thought 'd be some stiff old Ike! Ain't she a p h, though?" She lifted up her head nd laughed triumphantly to herself, er eyes alight, herself new strength ed for the fray. She wasn't wholly fa ng, then.

After recess there was a spe g-match, choosing sides, of course. Because this is only the first day, an ve must get acquainted before we ca do real work, you know," she expla d.

The spelling-match proved an xciting affair also, with new fea es that Ashland had never seen be re. Here the girls began to shine into p ninence, but there were very few od spellers, and they were presently educed to two girls, Rosa Rogers he beauty of the school, and Am da Bounds, a stolid, homely girl with ep eyes and a broad brow.

"I'm going to give this as a pri to the one who stands up the long ," said Margaret with sudden inspir on as she saw the boys in their seats eting restless; and she unpinned a y blue silk bow that fastened her v te collar.

The girls all said "Oh-h-h!" and nmediately every one in the m straightened up. The next few mi es those two girls spelled for dear e, each with her eye fixed upon the y blue bow in the teacher's white ha ls. To own that bow, that wonde l, strange bow of heavenly blue, wit he graceful twist to the tie! What elight! The girl who won that woul e the admired of all the school. I n the boys sat up and took notice, ch secretly thinking that Rosa the be ty would get it, of course.

But she didn't; she slipped up on e word "receive" after all, putting e "i" before the "e," and her stolid npanion, catching her breath aweso y, slowly spelled it right and received e blue prize, pinned gracefully at e throat of her old brown gingham y the teacher's own soft white fin s, while the school looked on admiri ly and the blood rolled hotly up the k of her neck and spread over her e and forehead. Rosa the beauty t crestfallen to her seat.

It was at noon, while they ate t ir lunch, that Margaret tried to t acquainted with the girls, calling st of them by name, to their great rprise, and hinting of delightful p ibilities in the winter's work. Then e slipped out among the boys and wate d the sports, laughing and applauding wh some one made a particularly fine play, as if she thoroughly understo and appreciated.

S managed to stand near Jed and Ti thy just before Bud rang the bell.

"'ve heard you are great sportsme" she said to them confidingly, "a I've been wondering if you'll tea me some things I want to learn. I w t to know how to ride and shoot. Do ou suppose I could learn?"

"ure!" they chorused eagerly, their em rrassment forgotten. "Sure, you cou learn fine! Sure, we'll learn you!"

d then the bell rang, and they all we in.

e afternoon was a rather informal arr gement of classes and schedule for the next day, Margaret giving out slips of paper with questions for each to answer, that she might find out just where to place them; and while they wrote she went from one to another, getting acquainted, advising and suggesting about what they wanted to study. It was all so new and wonderful to them! They had not been used to caring what they were to study. Now it almost seemed interesting.

But when the day was done, the schoolhouse locked, and Bud and Margaret started for home, she realized that she was weary. Yet it was a weariness of success and not of failure, and she felt happy in looking forward to the morrow.

To be continued

he Correspondence of Prof. David Smith, D.D.

I AS reading the other night John 15, hich says, "I am the true vine, and my Fa r is the husbandman. Every branch in that beareth not fruit, he taketh away." So years ago I knew a man who had two son both of them earnest workers in the Ma r's service, one of them an energetic Su y school and adult teacher. The other ha charge of a mission in a poor neighborho They were both "taken away," leaving the ther disconsolate. He had never done an ing in the Master's service, but was like an d fig-tree, cumbering the ground. Can yo explain the reason why the workers are ta away and the sinners left?—M. G.

THE question is twofold: (1) Why should the old father be left? He seems a fruitless branch, and ac rding to our Lord's teaching here he should have been pruned off for th health of the vine. But there is nother parable of our Lord which is n essential commentary on his te hing here. It is his parable of the B en Fig-tree (Luke 13:6-9), and it re nds us of a gracious truth which ha no place in the parable of the True Vi—the truth of the long-suffering of G. There is indeed no room for unfr ful branches in the Lord's vineya; they not only fill places which ot rs might profitably occupy, but w ken the vine, consuming the sap w h should go to the nourishment of th good branches. But the Husbandm is always averse from severity, and he ill not hastily cut off a branch. He te ls it, and affords it ever fresh opportu ty, in the hope that it may yet bear fr t; and only when every remedy ha failed does he abandon it. The p ning-knife is his last resort. It is n slackness when God leaves sinners to c ber the ground; it is long-suffering m cy, allowing yet further opportunity and addressing yet another and another appeal. (2) The other side of the question is why those useful sons were "taken away." And here you really create the difficulty by overlooking the double sense of the phrase. When our Lord speaks of an unfruitful branch being "taken away," it is a gardener's term, and the idea is entirely different when the phrase is used of removal by death. When an unfruitful branch is "taken away," it is in judgment. But when a good man is "taken away," it is for quite another reason. It is for a twofold reason: (1) Because he is useful, and God has need of him for a higher service; and (2) because trouble is imminent, and God would mercifully deliver him—"the righteous is taken away from the evil to come" (Isa. 57:1). In the one case the "taking away" is a judgment; in the other it is promotion and deliverance. And thus a case like that which you describe is no anomaly. It displays at once God's long-suffering mercy to sinners and his loving-kindness to his own. It would revolutionize our thoughts of life and death if we realized that this world is only one of the least and lowest chambers in the universal Father's house and its employments only a preparatory discipline. We are here only apprentices, "serving our time," and when we are fit, he will summon us to an upper room and set us to a nobler work. It is no marvel when promotion comes to a good workman, and it is a mercy to the slacker when he is left. It is a chance for him to retrieve his past, and he should recognize the call to fill the place of the good workman who is gone, that the world may be none the poorer.

DAVID SMITH.

The College, Londonderry.

Little Stories from Mission Fields

R CAMPBELL of Chiengmai Mission, Siam, tells the following incident of pers ring personal faith: "S—, a prominent m in his community, made a public professi of faith in Christ. His wife strongly opp ed the step, and declared she would live w him no longer. S. was quite steadfast, a determined to persevere until every memb of his household should become a Christian. A the end of three weeks he was able to pers le a grandchild to accompany him to c rch. Within a few months his wife and t nty-one of his children and grandchildren h taken their stand on the Lord's side. He m le a feast for 500 of his neighbors and do ed fifteen portions of Scripture, and has cont ed to do all in his power to lead others to a nowledge of the Gospel."

AST spring the governor general of the Philippines sent a Yale College man, who i t the head of the forestry department in nila, to investigate conditions in China, h a view to cooperating in a school of for y. He was the guest of the American Uni sity, and from his report we quote: "To writer the most astonishing thing in China s the amount of land lying idle on hill and untain. The population is overcrowded d desperately poor, yet in the very vicinity, ng perhaps from the outskirts of the con ted villages, rise fertile and unused hills. it trees growing wild prove that they could ily be reforested. Every consideration es that these waste lands be put to the uses which they are adapted. An admirable ginning has been made on Purple Moun n. It has given employment to thousands, d many families are now making a comfort le living on land which would otherwise have nained unproductive. It has resulted in a partment of agriculture, which was opened 1914, and, probably most important of all, is serving as an inspiration for the inauguration of other, and possibly larger, projects elsewhere throughout China."

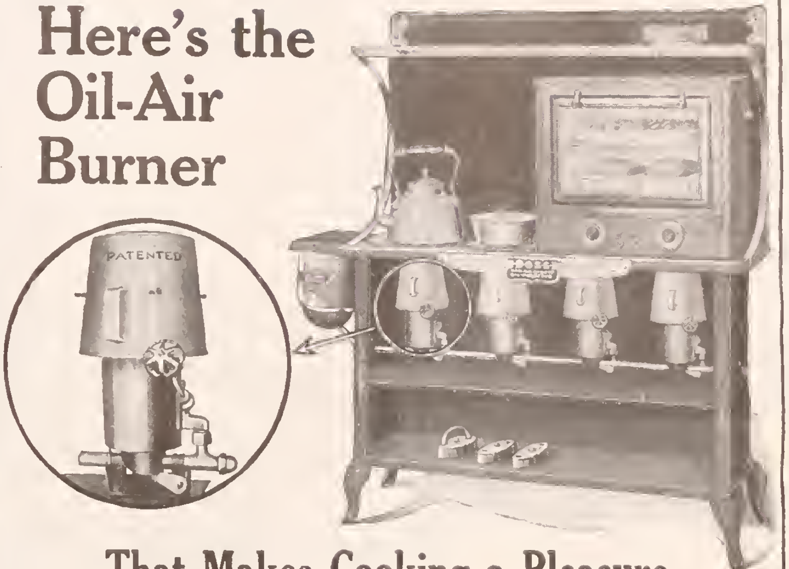
AN evangelistic tabernacle (writes a missionary in Korea) was built by Korean and Japanese missionaries and funds from home. It was the place of union evangelistic work during the fifty days of the government's industrial exhibition, held in Seoul last fall. The exhibition reports more than a million admissions. Over one hundred thousand people attended the tabernacle meetings, and 53,000 of them paid to see the moving pictures of Bible stories shown twice a day in the central room. Cards expressing a desire to become a Christian were signed by 11,316 and 265 Japanese, and all over Korea the local church people are now following them up diligently.

PROFESSOR R. A. BROWN, Merida, Yucatan, Mexico, writes: "Last week the great aristocratic church of Merida was swept clean of its last idol and turned over to the Students' League of Yucatan for its assembly room. A certain Mexican, whose hands were still covered with the dust of the idols he had been helping to smash, said to a friend of mine: 'We saved a few images which we are going to take to the public schools and, standing them up before the children, say, "There you see what a santo looks like, and now you see how he can be destroyed." Then with a hammer the image will be pounded to pieces before the eyes of the children.'"

◆

A GREAT AID IN SUNDAY SCHOOL WORK

Received your book "555 Difficult Bible Questions Answered." I wish to express my thanks. I wish every Sunday school teacher could have a copy of it. J. T. VINEYARD.
Smartsville, Calif.



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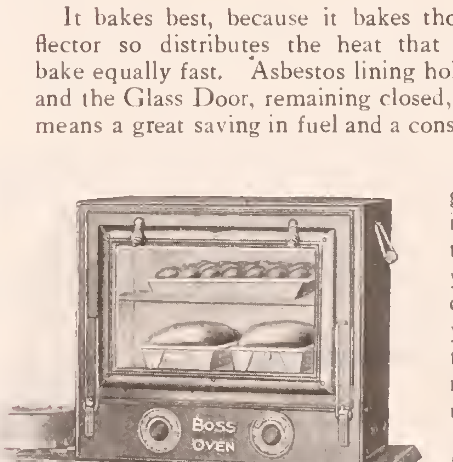
It bakes best, because it bakes thoroughly. Patented Deflector so distributes the heat that top and bottom shelves bake equally fast. Asbestos lining holds the heat in the Oven and the Glass Door, remaining closed, prevents chilling. This means a great saving in fuel and a consequent saving to yourself.



The Glass Door is guaranteed against steaming up or breaking from the heat. Just to convince yourself that true cooking comfort can be had in your kitchen, write us today for booklets. Your nearest dealer's name sent upon request.

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"There's the cheer of a sunny morning in these walls painted with

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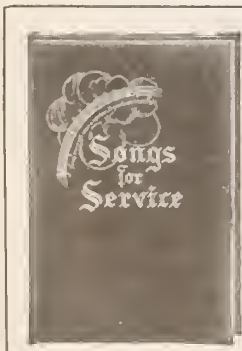

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Still Unsatisfied

By MARGARET E. SANGSTER, Jr.

IT was a man's prayer in a book that I had received for Christmas; a vital, living prayer from the heart of a man who knew life and the strivings and triumphs and disappointments of life. And I read it many times, for the swing and rhythm of the words seemed to hold a certain martial music; read it down to the last line that sang gloriously:

"God, keep me still unsatisfied!"

As I was reading, the little Questioning Lady came into the room and sat down with her sewing. We call her the little Questioning Lady because she is small, and not very subtle, and because she asks many rather unnecessary, infantile questions. Although she was not the best audience in the world I read the poem through, down to the last wonderful line, again. At the end her question rather disappointed me, though I had almost expected it.

"It, that poem, sounds rather discontented, doesn't it?" she asked.

•

SO many people in this world confuse the words dissatisfied and unsatisfied. They do sound alike, and they do express the same mental pictures; but they are really just as different at the heart of them as two flowers are different, or two people. And more folk in this world, I fear, are *dis*satisfied rather than *un*satisfied.

Once upon a time there were two artists. They worked together, as boys, in the same schools, under the same masters. And their work grew and developed along the same lines. They were much praised by their fellow students, and their teachers regarded them tolerantly and criticized them with more affection than bitterness. And then, finally, the two artists stopped studying under the same teachers, stopped going to school (but no real artist ever stops studying, really). And in their own bare but light little attic studios they began to paint. And each one thought that he was working on his masterpiece—for a masterpiece is nothing to youth.

They each painted a picture, and then critically, rather confidently, they stood back to judge their work.

One of them, standing up tall and young and happy, said: "This is just what I wanted to do—just what I wanted to express! I have shown the very thing that I wanted to show!"

But the other artist, sinking down in a chair, frowned at his picture and spoke aloud in the stillness of his little attic room. "This picture is nowhere near my ideal!" And he smudged the colors together on his canvas, and began to block out another picture that would be greater and more perfect than the first had been.

THE first artist settled down to his work satisfied, not only with the gifts that art had given to him, but with the gifts that he had given back to art. He painted picture after picture, until the erstwhile bare walls of his studio were a veritable sea of color; until the place was cluttered with his work. Sometimes he sold his paintings—often he sold them—but always he kept painting rapidly, more and more and more! And the market grew flooded with his work and the demand ceased. And one day he found the first little picture that he had painted hidden away in a closet. And as he looked at it he knew that his work was not nearly so good as it had been in his student days. And he realized all too late, for his hand was a bit shaky and his eyes could not detect delicate colors as readily as they had, that he had wasted his opportunity to be truly great. And he became *dissatisfied*.

The other artist, after he had destroyed his first picture, painted another. And then, after that, he painted another—slowly, carefully. But though he did not destroy all of his work as he did the first picture, he continued to be unsatisfied. And because he was unsatisfied, he worked harder, until his technique became more perfect, and his details became more accurate, a he had discovered more wonderful nes of color. And as he worked ov picture after picture, he still tried tc ach an ideal that grew greater day b lay. But, because he was hard to satis , his ideal was hard to realize. Still ooking up, still unsatisfied, he cl bed steadily on until his one-time n ters bowed to the greater skill, and tl critics forgot to criticize in their deligh t his art. And at the time when his iend was discovering the limitations his work—at the time that his frien was beginning to be dissatisfied, this tist laid down his brush with a sigh a felt that, perhaps, he would never be e to reach his ideal. But while he wa still unsatisfied, folk hailed him as a nius.

I KNOW a girl, a nice girl who orks in an office; a girl who does he ork conscientiously rather than brill tly; who is a plodder rather than a nat ally clever girl. She has worked f the same company for a number of ears with no advance in position or ary.

"It's queer," I said one day to girl who works in the same room wit her. "it's queer that Anne doesn't ev get ahead. I've seen folk advanced ight before her eyes who haven't been orking nearly as long as she. Why sn't she get further on?"

The girl looked at me quizz lly Then she laughed.

"At first," she told me, "I wo ered too. I often wondered. And l sed to pity Anne. But now I'm beg ing to understand the firm's attitud

"Just what is the firm's attit e?" I questioned.

"Why," the girl answered, hey look at it from Anne's own po of view. She never thinks that sh sn't well paid. She oftens tells us th she is satisfied with her position; mor han once I've heard her say; 'It's th nly work that I can do!' Often I've li ned as she said: 'I'm very well paid.'

"Well, the firm looks at it in thi ay. They reason out that if she ca do any other work—if she thinks th she doesn't deserve more money—*th she doesn't*. They say that she kno her own limitations. They say, he's worth no more to us than she is t herself.' And I'm almost afraid tha hey are right!"

"What is the matter with A e?" I questioned. "Why is she wo so little in her own estimation?"

The girl laughed again befo she answered.

"The main trouble with Anne she told me, "is this: Anne is too dly satisfied! *You have to be always goi fter something you haven't got to get ahe* "

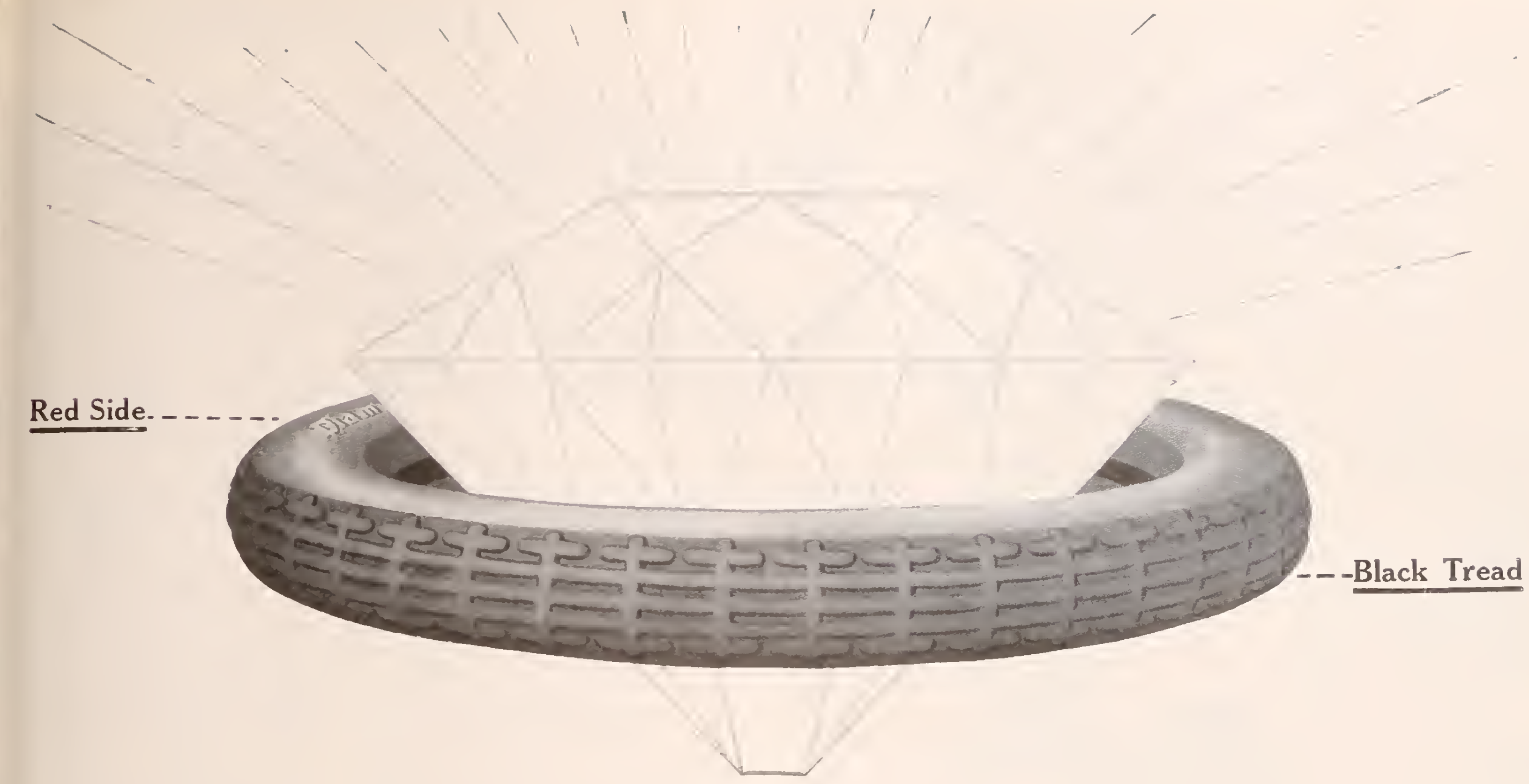
YOU have to be always going fter something you haven't got get ahead! That is the keynote o success. For though it's a lovely aceful feeling to be always satisfi , it isn't energizing, or stimulating. metimes it's deadly uninterestin and tiresome.

Oh, you people in school or lege or business; you career-make or home-makers, don't be satisfied vith the work that you are doing, ven though that work is good. Go u fter an ideal—always. Make your ork better than good! And then, wh you see the wonder of it, perhaps yo will echo the vital, living prayer of th nan who wrote,

"God, keep me still unsatisfie "

◆

GOLDEN WEDDING ANNIV RSARIES. Mr. and Mrs. Henry Nisv der, of Kinross, Iowa, celebrated their tieth marriage anniversary on January 24 914 While on a visit to Brooklyn, N. Mr. and Mrs. Lewis Blodgett of North Germantown, N. Y., celebrated their lden wedding anniversary at the home o heir eldest son. Mr. Blodgett was an o time river captain. He was married to lary Cooley of Kingston, N. Y., on January 866. Their five children, Mrs. Elmer R. sher, Mrs. Wellington Moore, Milton J., Cha s G., and Herbert L. Blodgett, and six gra children, tendered the couple a surprise pa y on the occasion of their anniversary.



Ride now on the new "Velvet-Rubber" Diamond Tires

SINEWY, springy, and *strong* as the muscle-padded foot of the Greyhound.

Clings to smooth and slippery pavements as the foot of a Fly clings to the ceiling when he ascends, on high-gear, for a better View of the Mountains.

This tough-textured, hard-wearing "VELVET" Rubber of 1916, *stretches* like a pure Rubber band over such small and sharp Obstacles on the road as might *puncture* the less elastic, and more brittle, texture of the usual Tire treads.

It thereby *absorbs* most of the small shocks, jars, and jolts, that not only tend to separate Treads from Fabric, in ordinary Tires, but that also cause an incessant minor *Vibration* beyond the capacity of Steel Springs to neutralize quickly enough.

Observe, now, that this wonderfully resilient "VELVET" Rubber, used in all Diamond Tires today, is NOT offered as a mere Whimsy of Style, or merely to give a superficial "difference" in appearance.

◆ ◆ ◆

IT is a new, and altogether *different, Kind of Rubber,* developed through much Research, from materials that give most *Flexibility,* and *most Response-to-Power,* in Tires, with a *minimum* of Friction for *maximum* Traction.

"VELVET" Rubber can be made by us in Black, Red, Grey, Brown, or Tan color, as the COLOR *has nothing to do with the new Components.*

This is here mentioned so you may have fair warning of the superficial *Imitations* that are sure to follow.

Diamond Automobile Tires, *Diamond* Inner Tubes, and *Diamond* Bicycle Tires are now made of this Springy, Clingy, Elastic, and Shock-absorbing "VELVET"-Rubber alloy,—the treads of Diamond Automobile Tires being of BLACK, and their sides of RED Rubber.

But, while this color-combination now distinguishes the *appearance* of Diamond Tires don't conclude that *all* Black-Treads, or *all* Red-Sided Tires are of *Velvet* Rubber.

Because,— *any* ordinary Rubber can be *colored* to imitate the APPEARANCE of Diamond Treads, without in any sense imitating the *Texture,* Composition or Action of the "*Velvet-Rubber*" in Diamond Tires.

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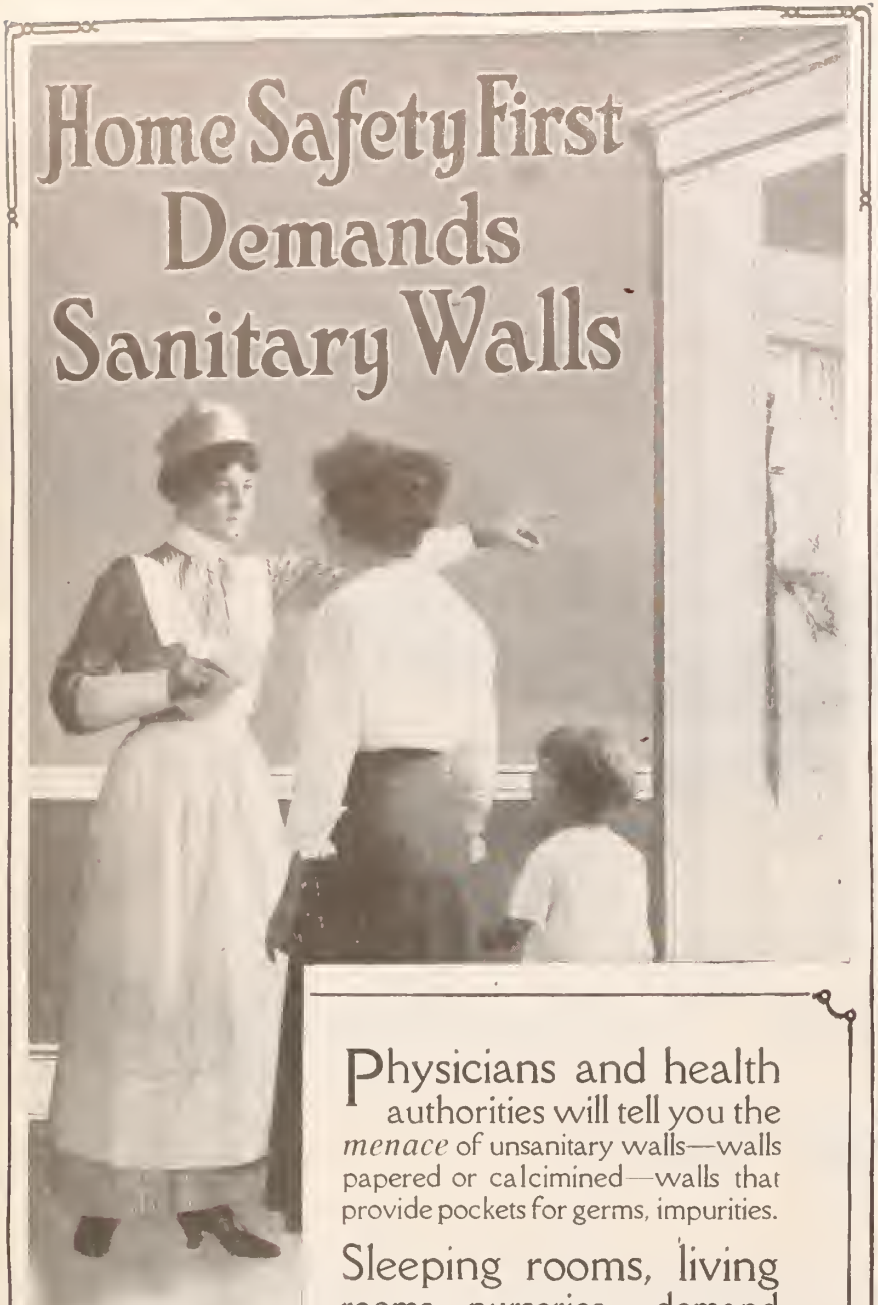
RIDE on "VELVET-RUBBER" Diamond Tires, even *once,* and you will find a *new* Satisfaction in motoring.

—So Springy, Clingy, Soundless, and Vibration-absorbing are they,—with a *Mileage-increase* that is mighty comforting to the pocketbook.

Look now for *Black-Tread, Red-Side,* DIAMOND TIRES,—and compare their *moderate* "Fair-List" price with what you must pay for *ordinary* Tires as made by *other* responsible Makers.

DIAMOND RUBBER GOODS
Akron, Ohio

DIAMOND SQUEEGEE (Non-Skid) Tires



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Sleeping rooms, living rooms, nurseries — demand *clean, sanitary* walls just as much as they demand *fresh, pure air.*

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The Beautiful, Sanitary, Washable Wall Finish

—is not only hygienic, but beautiful in its variety of soft, eye-pleasing tones. Smudges, stains and finger-prints are easily removed with an application of soap and water. It is unaffected by steam, moisture or smoke. *Lucas Lu-Co-Flat* is unique. You will be surprised at its remarkable decorative value as illustrated in our beautiful book—

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The Giant Painter

The Art of Interior Decoration

"Uncle John"

THE first time I remember seeing Uncle John Fourier was on a July afternoon twenty years ago in my father's hay field. Often enough had I heard about him, and the things that one heard were not especially complimentary. His reputation was that of a stingy man—almost that of a miser. His appearance that afternoon sustained his reputation. His shirt was faded, his old blue jean trousers had been patched repeatedly, as was evidenced by the different shades of blue that each patch showed, according to the number of times it had been washed. He wore no shoes, and, looking down from my vantage point on the hay-load, I pitied the old man as he hurried through the stubble in his bare feet. When we came to the barn I asked my father to get him some shoes, at which my father laughed.

Generally my place was on the hay-rake while the wagon was loading, and then in the barn loft stowing away the hay; but that day I was put on the wagon to trim the load. There was no need of a rake. The hay was so thick that it could be forked up without raking. This was the record crop for the farm—five loads to the acre, on a garden patch that had been seeded down.

The day was stifling hot and great black headers were rolling up from the west, so all the help that could be mustered was working to get the hay under cover before the threatened thunder storm should break. Uncle John left his own field to come over and help us load, for he said that it wouldn't hurt his own hay to get wet, but it would be a pity to spoil a good crop like ours.

Some years after this, lightning destroyed the stacks where our entire wheat crop was stored. When threshing time came, Uncle John brought ten bushels of wheat for our empty bins from his full ones. Others among the neighboring farmers did the same, but no one seemed to expect it of Uncle John. Some even intimated that Mr. Mac paid a good round price to Mr. Fourier for that grain. Little did they know that at Christmas Uncle John sent my father a ten-dollar gold piece "to buy a couple of barrels of flour."

In times of famine abroad, or flood at home, "A Friend" always contributed twenty dollars through the Christian Herald, but no one in that rural community ever suspected the real donor.

A FEW days after my father died, Uncle John came over and after much hesitation began to make what I finally understood was an offer of money without interest for my education. For several years he was my banker. At times he would have several hundreds of gold eagles in his safe, anticipating a premium "just like war times." This was generally before election. At last I persuaded him to use the banks more largely. During my student days he charged me no interest, and afterward, when he financed some repairs to the old homestead, he charged one per cent. less than the current rate at the banks.

When Uncle John's wife died (she whom people pitied because of his ways, yet whom he almost worshiped) I had begun my studies in the divinity school, and as the old home church was pastorless at that time, I was often asked to supply the pulpit. To most people Uncle John was the same old heartless, stingy miser that he had always been, but we became closer friends than ever. He had little respect for my sermons. They didn't measure up to those which he still read in old files of the Christian Herald. My theology didn't square with that of the old preacher who had been in the church for so many years. But his outspoken disapproval never dulled our friendship, and he came increasingly to consult me in regard to matters spiritual and temporal.

ONE Sunday, in the winter of 1908, there came as a supply to the church a missionary from China on furlough. He spoke of the great movements in the Orient and of the spiritual and intellectual awakening with such compelling force that Uncle John came away determined to give his mon to foreign missions. Next week, wh l returned, he was full of his project nd armed with the lengthy legal title the Board of Foreign Missions of hi denomination, he made his way t the office of the local squire. Sinc his wife's death he had talked over a nu ber of schemes with me, but this appea to him as nothing else had done. He uld give his money as a memorial o her whom he loved. I suggested sp ific things, such as hospital endowme or the support of a definite work; b he felt that the managers of the m ion ought not to be hampered. He uld give without attaching any strings

An Easterner finds life tolerable he Middle West, if he can still hav his New York daily. Looking throug he Times today, I found a thre ich item stating that the will of an ' ed recluse," who had left all his mon to charity, had been admitted to pr ate in the surrogate's court. Soon no doubt, the old house will be sold an he estate settled up, and whatever i eft will find its way into the mission asury. Just how much there will remains to be seen. The will has be in litigation for two years or more. ast summer, when East on vacation, as haled into court to tell what I ew of the matter. I felt sure tha he probate judge was impressed at Uncle John, though "queer," as hi elatives maintained, never for a mo nt faltered in his purpose to give all at he had for missions. How he save nd denied himself in those last years n ne will ever know. It was that he ht leave the more. "Stingy," p ple called him. And to all outward ap arances people were right; but how tle they knew his heart! He had w ed hard as a boy, had saved always, a his frugality appeared as meanness to st people, because he so carefully co ed his methods of giving.

I HAVE tried in vain to identif he missionary whose sermon that ay did so much for the kingdom, f at that time Uncle John's prop ty amounted to nearly a hundred thou nd dollars. I wish the preacher knew If he was tired (and he must have n, after that long trip out into the coun y), he may have felt the lack of respon or the part of those farmers. He tle knew how far-reaching was the infl ce of his address that day. It is al st time he had another furlough. en he comes home again, maybe he wil nd out. I hope so. It would enco ge him to know.

HALSEY MACOBI

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Our Cover Picture

AS the swift-flowing Orontes passes th ity of Hamath, on its journey to Ar ch and the sea, it is made to toil, a to give up some of its precious water to ir ate the fields and gardens of the city. Th devices used are giant water-wheels of the u ershot variety. Affixed to each of the pa les is a small bucket which fills with wate nd is carried to the top of the wheel, more an seventy feet above, and emptied into the c als that carry the water to the mosques an ardens of the city.

There is no more picturesque sight in ria than that of these great wooden wheels, ich turn incessantly day and night liftin he river water to the great aqueducts th remind one of the structures of the Ro ns The axles of these great wheels are of woo no the constant groaning which the diff nt wheels make can be heard in the rem est corner of the city. Each wheel has its wn tone and its own name, and the nati in the city streets know the voice of each.

Hamath is known to the Western wor as the place where the famous Hamathit inscriptions on black basalt were found in 2. The inscriptions, now known to be Hi te, have never been deciphered. Hamath i ne of the oldest cities in the world, being c al with Damascus. It is mentioned in G sis and was the capital of a great kingdom l he time of the Exodus. It is to-day a ra ly growing city on the railway from Ray to Aleppo. Its streets are paved and ly clean, and it is becoming known amon he natives of the whole plain as the best mar of the vicinity, but it is for its picturesque n a. or water-wheels, that this quaint city is k vn to the hurrying tourist and the outside w d.

M. O.

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Tiolene

"The Oil That's Clean"

has been remarkably successful with this class of trade, and there is waiting for you, Mr. Hardware Jobber and Dealer, an exceptional opportunity to get in on the ground floor and reap a large part of this harvest.

Tiolene, made from pure Pennsylvania crude, especially refined for the Automobile Trade, is practically carbonless and is as near 100% efficient as it is possible for a lubricating oil to be. Fill in the coupon in corner and get full information today regarding the Tiolene proposition.

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C. H.

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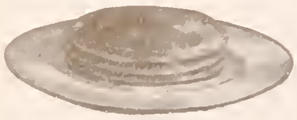

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To your bread, gems, muffins, pancakes, cookies.

For every meal have one food that's a laxative.

That will stop drug-taking. It will foster good cheer, good health. And supply you whole-wheat nutrition.

Your doctor will advise it.

But not ground bran, not harsh bran. To be efficient, bran must be flaked. To be dainty, it must be tender.

The right form is found in Pettijohn's Flour, ready for instant use. It's the ideal health flour, delightful in taste and effect.

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Order from your grocer. New-tried recipes are on the packages.

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Makers — Chicago [183]

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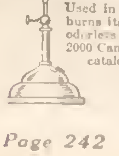

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THE BEST LIGHT CO.
470 E. 5th St., Canton, O.

The Death of Stephen

International Sunday School Lesson for March 5
Acts 9: 1—8 : 3

TALKS ON THE GOLDEN TEXT

By REV. F. B. MEYER, D.D.

'Be thou faithful unto death and I will give thee the crown of life.' Rev. 2 : 10.

There was peculiar fitness in this encouragement, because the fire of persecution was soon to break forth among these churches, and the noble Polycarp, who was at this time bishop of the Church at Smyrna, was to seal his witness with his blood. As the steamer enters the spacious bay, the traveler from its deck can descry a group of trees where he was burned as a martyr. His eighty-six years did not save him. But as one stands on that sacred spot, commanding the far sweep of land and ocean, one seems to hear again the voice of the Master bidding his servant to be faithful even to death; and one realizes that always in the dread meeting of death and life, death is compelled to furnish the condition of a more radiant and glorious life. It is invariably so. Nature goes down into the death of winter, but spring and summer weave a crown of life for her brows. The soul dies to sin and self, and each deeper embracing of the cross leads to a fuller participation in the life which is life indeed. The young witness-bearer in counting-house, mill, or store who is stoned to death by mockery and scorn develops beneath it all a kingliness of character that compels the admiration of his persecutors. Not in the next life only, though there perfectly, but also in this, the soul that faces death without flinching becomes crowned, regnant, glorious.

Stephen and Saul

By Arthur H. Howland

DID you ever throw a stone? Do you remember the feeling as the heavy, hard thing slid out of your hands and flew through the air? Did you every try to hit a living thing with a stone? Did you ever succeed? Have you a memory, an old memory of childhood or a fresher memory from a moment of manhood, of an animal's cry when a stone you threw struck soft flesh and made a wound? Can you fancy how these men felt, circled about and hurling stones upon Stephen—how each man watched the stone he threw, marked if it hit, saw the look of pain on this face that was like the face of an angel—how they kept on throwing stones as they saw him growing weaker—how his hands that were raised in prayer were finally smitten down—how his head was bruised—how his face at last was reached and disfigured—how they heard him say: "Lord Jesus, receive my spirit!"—how they saw him fall forward—how they kept pelting the prostrate form—how at length it lay still—how they stopped their work at last—how they gathered about him, with stones still clutched in their twitching fingers—how the angry crowd subsided as they said one to another, "He is dead."

A young man had been standing near, not throwing stones, but guarding the outer garments of those who had been doing so. He was at heart an honest and good young man, but his face was by no means like the face of an angel. There was darkness on his face, the darkness of hatred, of bigotry, of spiritual dissatisfaction; on Stephen's face there was light, the light of love, the light of spirtual liberty and content, the light of God. Perhaps these two young men were about the same age. They both worshiped the same God, and both sought to please him. But Stephen had followed a new light, while Saul remained in darkness. Now Stephen had gone forward to still greater light, while Saul silently, and, we may be sure, with a heavy heart, handed back their garments to the men who had put him to death.

Why had these men killed Stephen? Widely differing motives had doubtless been in the hearts of those whose hands had thrown the stones. Some, like Saul, honestly believed that the new heresy, which declared Jesus to be the Messiah, was blasphemous and idolatrous. They felt that in trying to stamp out the worship of Jesus they were being true to the great deity who had said, "Thou shalt worship the Lord thy God, and him only shalt thou serve." But doubtless the majority of the men who had condemned and those who stoned Stephen were moved by the same impulse that had led them or their associates to kill Jesus a few months before. Stephen made them feel that God was near, and they didn't like God. He showed them their sins, and they did not wish to see them. Stephen had reviewed truthfully the history of their nation; he made them see again the sins of their fathers; he made them hear again the groans of God's prophets, whom their ancestors had put to death. Like their fathers, they loved darkness rather than light; they loved their own voices more than God's. Their ways were not his ways, neither were their thoughts his thoughts. They had turned every one to his own way, and the spectacle of a man who was going God's way filled them with wrath and hatred.

IT will be interesting to take a brief glance at the Council or Sanhedrin which had condemned Stephen to death. Most of the teachers are already somewhat familiar with the composition of the Sanhedrin, but the pupils too should be made and kept familiar with it. This was an august court of seventy-one elders, who were, since the loss of Jewish sovereignty, the real head of the Jewish people. The court itself can probably be traced back to the seventy elders who assisted Moses in judging and governing the Israelites many centuries before. See Num. 11 : 16, 17; 24-30. We cannot be sure how members were appointed to this court. It is thought most likely that membership in it was to some degree hereditary. The high priest was the presiding officer In earlier centuries his voice had been equal in authority to that of all the rest, but now that the high priest was merely appointed by the Roman government he did not have his former power. The Romans allowed the Sanhedrin great authority. It dealt not only with religious and moral matters, but also political and financial, having some supervision over the imperial taxes. While existing under the Roman law, the Sanhedrin governed according to the Jewish law. It possessed the power of passing sentence of death, but did not have the right to execute the sentence. The members of the Sanhedrin remembered this limitation in the case of Jesus and turned him over to the Roman power to be executed, but in the case of Stephen their anger grew so great that they could not delay. They rushed him out of the city without waiting to get a formal decree of execution and either put him to death with their own hands or instigated the populace to do so.

The first stones were, in accordance with ancient custom, thrown by the witnesses. If life remained after these stones had been thrown, the crowd joined in the ghastly work. Evidently this is what took place here. The anger was so intense that many must have rushed toward the prostrate Christian to take advantage of the opportunity to have a hand in his death. We can be glad that Saul remained passive, simply protecting the clothes of the witnesses. Yet though his hands were bloodless, his heart was guilty enough, and in later years he could not forgive himself for having had this part in the death of Christ's first martyr.

It is strange how people go on making

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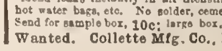

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Mend leaks instantly in all utensils, graniteware, aluminum, tin,
hot water bags, etc. No solder, cement or rivet. Any one can use
Send for sample box, 10c; large box, all sizes, 25c, postpaid. Ag
Wanted. Collette Mfg. Co., Box 302, Amsterdam, N

he s e mistake that Saul and the rest of th Sanhedrin made in thinking that leath an put an end to truth. This s wh makes men who have found the ruth o serene and confident. They are tle what happens to them; they are ich for the truth, and if the truth an helped forward by their death hey e glad. So Paul himself came ater declare that his one hope was hat hrist might be magnified whether t we by his life or his death (Phil. : 2(

Ge he pupils to name all the martyrs hey an remember. Tell them about he ave native Christians in China who ffered torture and death during the I xer uprising of 1900 rather than deny heir new-found Saviour. Ask them name men in more recent years who ave suffered reproach and loss beca e they stood for what they believe to be right, men like the early aboli onists.

As them to mention ways in which peop who are true to God may be calle upon to suffer now; what causes of ri teousness and holiness are meeting position and persecution.

ST PHEN died in peace. Walking S rough the corridor of the Vatican whe ancient Roman inscriptions are exhi ed, one reaches a place where ther eems a sudden change of atmosphe It is here the words begin that can traced far down the corridor: "In ace" (In peace), "Pax." These are epitaphs taken from the tombs of e y Christians in the catacombs. The had died in peace! Before that he omans had died bravely, or anxious or sadly—but these Christians had ied in peace. So Stephen died. So l il died at last after he had found Step n's Christ and lived and labored for h. So we all may die when our hou omes.

The How Column

Cond ted by Frank L. Brown, Joint General Secretary World's Sunday School Association.

How Teach the Lesson in the Beginners' and Primary Classes

IN evious weeks we have given actual m hods used by actual teachers in classes abov the Primary Grade in schools of all kind Here are some plans to interest the youn r children in the lesson teaching.

A lorado teacher of fifty beginners says: "I t to make *myself* one of the *children* by mak the lesson just as simple as possible, and I have always gone to Sunday school try tell something that happened when I was ir age to bring out my point, and listen o *th* stories."

Fr a Kansas teacher of sixty little tots her omes this experience: "I always precede he son with some physical exercise to rest hem then seat them in a comfortable posi-tion cing me, on a large rug; taking care that two isorderly children are not seated to-geth When every one is quiet and comfort-able try to tell the story in such a way that he erest will take care of itself."

A lifornia teacher writes: "I use some ex-ercis or song to compose the children and be-gin once telling the lesson story, using sim-ple rds and not making the story too long. f I lk about stars, I point to them. If I tell two cities, I walk from one point of the roor to the other, having the children see eac ity or place of interest in their minds, tr o make it very *real* to them."

A rooklyn teacher says: "I try a point of cont t in nature, play and other things that inte t little children."

A Ohio teacher uses the hands as well as the es. "Sometimes I have lead pencils and ve them the lesson to draw. It makes her eel they are helping me."

T heart gate as well as the eye gate is used y a Kansas teacher. "I have no other way han telling the story and loving the oup, letting them know I love them."

Denver teacher says: "I first have order. I ch ge my plans. On one Sunday I will have the ackboard work, one Sunday hand work, and n some Sundays we simply have the less story discussed."

A Colorado teacher of 92 primary pupils wri : "Our teachers briefly review the pre-ced lesson and then tell the story of the day The children are very free to supply any nformation they may have on the sub-ject nd to ask questions."

F m a New York teacher comes this met d: "(a) Pictures covered on black-boa , then uncovered. (b) Drawing during less on blackboard. (c) Bring objects to illu ate. We can borrow objects whenever nee d from our Public Museum. (d) Paper tea g. (e) They bring pictures to illustrate a c ain point which I ask in advance these are nned on the board."

Note This ad appears only once in this publication. Cut it out NOW! Save it! Even if you do not intend to paint this season, some day you will, and you'll be glad to have this to refer to when making your plans.

Vital to House Owners

Special Offer

To the first house owner in each town painting with Zinolin after reading this ad. we offer 10% reduction on the cost of the Zinolin used—and unqualifiedly guarantee Zinolin to be just as revolutionary in every respect as claimed in our descriptive LEAFLET.

The WONDER paint

This LEAFLET is yours for the asking. Write for it. Inform yourself about Zinolin, the "Wonder Paint," before you paint. Know why Zinolin saves you money—why its brilliant luster lasts indefinitely, making your buildings always look newly painted. Know why Zinolin protects better—why its dazzling whiteness cannot be duplicated in any other outside paint—why its colors never fade no matter how delicate the tint when colors are used. Know these things. It will take but one second—it will cost but one cent to write—and know the greatest achievement in all paint history. Then you'll realize fully why you should use

ZINOLIN

"Arnold-ized" ZINC paint

Years before putting Zinolin on the market—even before we tried it out along the seacoast—where the climate is most severe on paint—we knew we had an unusual product. But we, ourselves, were surprised to find how completely revolutionary Zinolin is. Zinolin has caused a genuine sensation. No one thought cracking, chalking, peeling and fading could be entirely overcome. No one thought the life of paint could be nearly doubled—or perhaps—they didn't think about it at all, but just asked their painters to "paint" without specifying any particular paint. That's why you owe it to yourself to write for our LEAFLET to learn all about Zinolin—and to specify this wonderful paint—made only by the Arnold secret process—the only all "Arnold-ized" Zinc Paint in the world.

KEYSTONA—*another of our products.* Winner of the highest award at the Panama Exposition. The first-created, washable, flat-tone finish for walls and interior woodwork. Imitated—but unsuccessfully. Justly famous for its soft, artistic colorings, extreme durability and big covering capacity. Costs slightly more by the gallon but less for the number of square yards covered. Economical. Hygienic. Use it instead of wall paper.

CERTIFIED PAINTERS. We have arranged with dependable painters in nearly every town who will not substitute other paints when you ask for Zinolin or Keystona, and who know just how to apply them. We will gladly give you the name of our CERTIFIED PAINTER in your town, if we have one, or will communicate with your painter if you send us his name.

WRITE NOW. Don't delay or you may forget—and this whole matter of paints is most vital to you. Send for complete information, giving us your painter's name, today.

ZINOLIN and KEYSTONA are always obtainable at all Paint Stores and most Hardware Dealers.

Keystone Varnish Company
Established 1828
N. B. ARNOLD, President
1600 Keystona Building Brooklyn, N. Y.

THE FRANKLIN CAR

Simplicity and Results versus *an Eyefull of Motor Mechanism*

JOHN TIMBS, the historian of American invention, says that the history of every mechanical development has been from crude directness at the start to extreme and burdensome complexity—then to a *finished simplicity* that makes the complex stage seem absurd.

* * *

Fulton's Steamboat had a single cast-iron cylinder and one piston.

Marine driving power was at the stage of enormous quadruple expansion engines when Parsons invented the Steam Turbine in 1884.

In Belfast, Ireland, in 1897, was invented a new type of *turbine fan fo* *moving air.*

This application of the *turbine principl* *to the rotary fan*, moving vastly large bodies of air than was ever before possible has in less than a generation set many lines of invention forward fifty years and has all but *revolutionized* certain well known industries.

It is this principle that is behind th *Franklin System of Direct-Air-Coolin* *—the biggest step ever taken in the simplification of the Motor Car.*

* * *

Think of it! Here is an engine wit *no water* to carry, none of the annoyance that go with water—freed the 177 parts of the compl cated water-cooling system

If you want a clear idea just what it means to get r of these 177 water-coolin parts, step into a repair ho Look at the honey-com ra iator, with its 5000 cells, pipes, pump, connections a complex system of na bore water passages, initi trouble from leaks, from mu and sediment, from freezi and boiling.

* * *

Look at the Franklin E gine! The *only movin p* in the Direct-Air-Cooli System is the air-suctio f and *that fan is itself part* *the fly wheel.*

Nothing to get loose, no ing to break down, nothi to oil, nothing to adju nothing to replace.

Franklin Direct-Air-Cooling Gets Rid of these 177 Water-Cooling Parts

1	Radiator.
2	Steel washers for fan bearing.
2	Felt washers for fan bearing.
1	Retainer for felt washer for fan bearing
1	Adjusting nut for fan bearing.
1	Check nut for fan bearing adjusting nut.
1	Lock washer for fan bearing adjusting nut.
1	Bracket for fan on engine frame.
1	Nut for fan shaft.
1	Washer for fan shaft.
1	Lock nut for fan shaft.
2	Nuts to attach fan bracket to engine frame.
2	Lock washers for fan bracket nuts.
1	Fan driving sheave and starting ratchet, lower.
1	Fan belt.
1	Grease cup for fan.
2	Bearings, complete, for fan shaft, (each end).
1	Filler cap for radiator
1	Gasket for radiator filler cup.
1	Strainer for radiator filler.
1	Drain cock, complete, for radiator outlet.
1	Body for radiator outlet drain cock.
1	Sleeve for radiator outlet drain cock.
1	Gasket for radiator outlet drain cock.
1	Strainer for radiator outlet drain cock.
1	Spring washer for radiator outlet drain cock
1	Nut for radiator outlet drain cock.
1	Cotter pin for radiator outlet drain cock.
1	Bracket to attach radiator.
1	Stud plate for bottom of radiator.
1	Stud for radiator bottom plate.
4	Shims for radiator attaching studs.
4	Nuts for radiator attaching studs.
4	Washers for radiator attaching studs.
4	Washers, notched, for radiator attaching studs.
4	Lock washers for radiator attaching studs.
1	Lace for radiator.
1	Hose connection from radiator to motor.
2	Hose clamps.
1	Tie rod between radiator and dash.
2	Cap screws for tie rod on radiator.
2	Lock washers for tie rod cap screw.
1	Shield for under radiator.
1	Fan assembled complete.
1	Fan spider with blades and pulley.
4	Blades for fan spider.
1	Fan shaft.
1	Cone for fan bearing.
2	Ball races for fan bearing.
2	Ball retainers for fan bearing.
16	Steel Balls for fan bearing.
1	Pump.
4	Cap screws to attach pump to engine.
4	Lock washers for pump attaching screws.
1	Pump body, with bushing.
2	Dowels for pump body.
1	Bushing for pump body.
1	Gland nut for pump body bushing.
1	Packing for pump.
2	Pump covers, with bushing.
1	Gasket for pump.
8	Screws for pump cover.
1	Bushing for pump cover.
1	Pump impeller.
1	Pin for pump impeller.
1	Cross for pump driving shaft.
1	Pump shaft, short, for impeller.
1	Pump shaft, long, for outside driving gear.
1	Outside driving gear for pump.
1	Bushing, long, for pump shaft.
1	Bushing, short, for pump shaft.
1	Key for pump shaft.
1	Drain pipe for pump.
1	Cap for pump drain pipe.
1	Grease cup for pump.
1	Brass pipe on top of cylinders, for water circulation.
1	Brass pipe on side of cylinders, for water circulation.
6	Studs for water circulation pipes.
6	Lock washers for water circulation pipe studs.
6	Nuts for water circulation pipe studs.
3	Gaskets for water circulation pipes.
1	Hose connection from radiator to motor.
2	Clamps for rubber hose connection from radiator to motor.
1	Hose connection from pump to motor.
1	Hose connection, radiator to pump.
4	Clamps for rubber hose.
6	Studs to attach water circulation pipes.
6	Nuts for water circulation pipe studs.

With this complicated, trouble-inviting water-cooling system, compare the simplicity of *Franklin Direct-Air-Cooling—its only moving part a powerful turbine fan, which is itself part of the fly wheel.* No water to carry—no leaks, no freezing, no boiling. The Franklin is the only car that can run 100 miles on low gear, regardless of locality, weather or road conditions, and it holds the world's record for oil economy—1046 miles on a gallon of oil.

Touring Car—$1950, F.O.B. Syracuse, N.Y.
Actual Scale Weight, 2680 Pounds.

FRANKLIN AUTOMOBILE COMPANY, SYRACUSE, N. Y.

THE FRANKLIN CAR

The Most Advanced Type of Motor Construction in the Automobile World

Inspect the Franklin chassis! Notice the freedom fom all torque rods and reach rods. Notice the ce-piece fastening of the full-elliptic springs—eminating the usual links, pins and other forgings.

No superfluous parts to driving system. The sigle-unit direct-connected starter does away with te gears on the fly wheel and the attendant sifting mechanism.

The transmission foot-brake does away with fifty pr cent. of the usual rods, rod ends and pins.

* * *

Consider for a moment what such simplicity reans in the life of the car, in the ease of control, te saving of time, trouble and upkeep expense.

It is the *mechanical complexity* of the average car tat drives its *upkeep cost so unreasonably high.*

Nobody knows this fact better than the Used ar Dealer, who is confronted every day with the joblem of selling cars with too much machinery.

The motorist who takes *ficiency* as his measure of alue, rather than quantity of echanism, should know the *ranklin Car*—the most *adanced type of motor construcm* in the automobile world.

* * *

The fundamental design f the Franklin is so far in dvance that the earliest ranklin Cars produced are oing good service today.

The Franklin was the *first ur-cylinder car* built in merica—and a six-cylinder ar when cars in general were ill in the four-cylinder stage.

The *Franklin cylinders had alves-in-head thirteen years* efore automobile designers n general took them up.

The Franklin was the *first ar with the throttle control*—rst with the *single intake runk*—the first to establish *automatic lubrication*—the first to use *full-elliptic springs without reaches*—the first *light-weight* car, and the only *flexibly constructed car today*.

It is the policy of the Franklin Company to build a car that will perform a *service* for the *man who owns it* and for the *dealer who sells it.*

* * *

The Franklin is the only car that has averaged *32.8 and 32.1 miles to the gallon of gasoline in two National Tests.* It is the only six-cylinder car that ever went 55 miles on a gallon of gasoline.

It is the car that is practically *free from tire troubles*, and delivers its owners an *average of 9630 miles* to the set of tires.

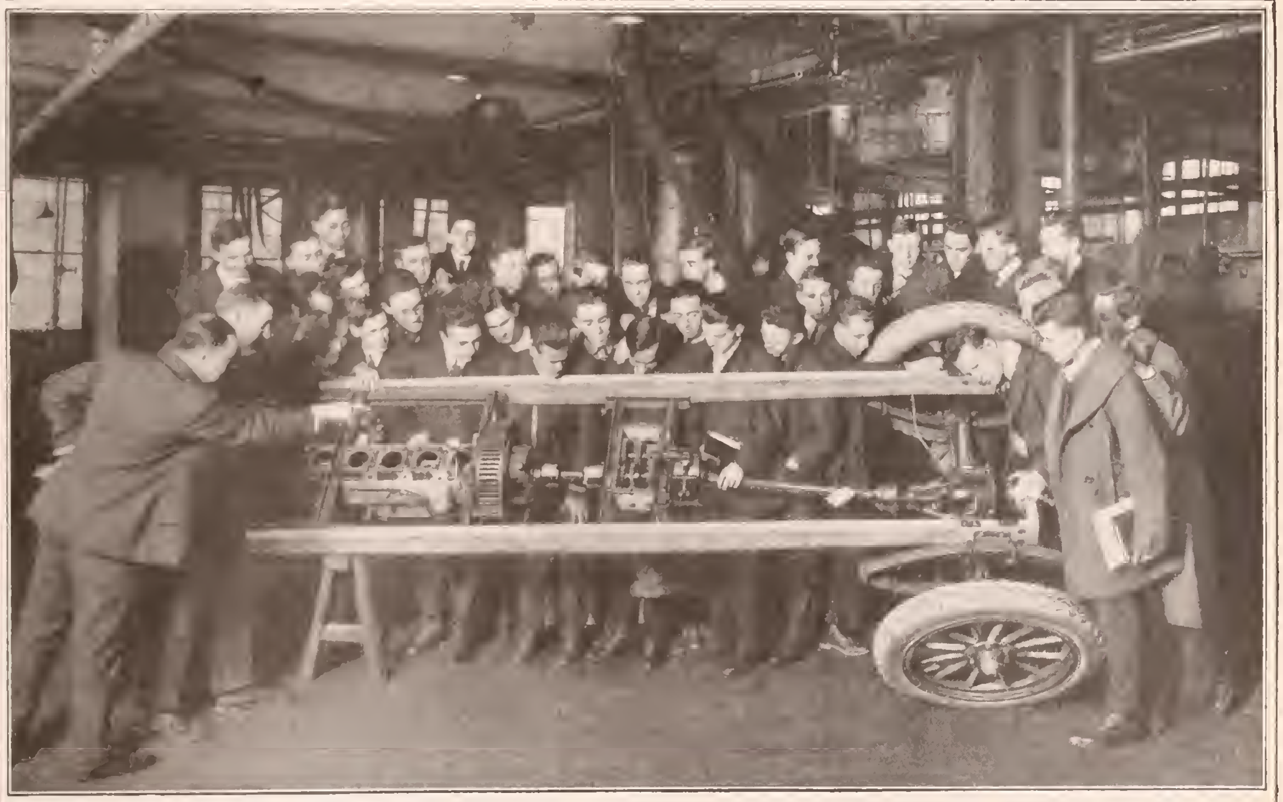
It is the only car that can run *100 miles on low gear*, anywhere, any time.

It is the car that holds the *world's record for oil economy*—1046 miles on a gallon of oil.

It is the *only car* men and women, old and young, can *ride in all day without fatigue.*

It costs less to run than the cheapest car made.

Performance, service, not "features"—this is the principle of the Franklin Car.



The Franklin Chassis exhibited to the Engineering Class at the Worcester Polytechnic Institute as a demonstration of *finished simplicity in motor car design.* Notice the freedom from all torque rods and reach rods. Notice the one-piece fastening of the full-elliptic springs—eliminating the usual links, pins and other forgings. Consider what such simplicity means in the life of the car, in the ease of control, the saving of time, trouble and upkeep expense.

FRANKLIN AUTOMOBILE COMPANY, SYRACUSE, N. Y.

Roadster—$1900, F.O.B. Syracuse, N. Y.
Actual Scale Weight, 2566 Pounds.

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A description of the fundamental economic features of *strength* behind 14 public utility bonds will be sent on request.

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Investment and Insurance Counsel

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Answers to Financial Queries

Mrs. E. M., CONNECTICUT. Manhattan Nevada Gold Mining stock was sold by A. L. Wisner, and is worthless.

E. P. D., OHIO. (1) The bonds you refer to are doubtless the Electric Transmission of Virginia first mortgage 5-year gold bonds. (2) Very much so. (3) Send stock to us.

H. B. C., NEW YORK. First and refunding 5 per cent. bonds of the Federal Telephone and Telegraph Company seem to be fairly well secured, despite the fact that there are outstanding sixteen underlying issues of subsidiary companies.

A. E. L., IOWA. Chicago Great Western Railroad common is not entitled to an investment rating. It may be years before any dividends will be paid on this issue. The preferred stock has a considerable degree of speculative attraction.

S. W. P., NEW JERSEY. The troubles which surround the Buffalo (N. Y.) Gas Company seem to be directly chargeable to competition. Natural gas sells in Buffalo for 30 cents per thousand while the manufactured product cannot be profitably retailed for less than $1. The Buffalo Gas Company deals only in manufactured gas.

M. E. I., VERMONT. (1) $27,000,000 New York, New Haven & Hartford's one-year 5 per cent. notes mature May 1, and a portion of the issue will be paid, and the remainder extended. (2) New Haven's fixed charges are now being earned, against deficits a year ago. (3) The weakness of the stock is due partly to a rumor of a proposed issue of preferred stock.

T. B. J., NEW HAMPSHIRE. (1) The firm you refer to has been in the farm mortgage business in North Dakota for over thirty years and claims that not one of its customers has ever lost a cent in either principal or interest. (2) Anglo-French 5 per cent. gold bonds while the war lasts are bound to be subject to speculative moods. At the present price the bonds yield about 6¼ per cent.

Miss M. E. B., MISSOURI. American Real Estate Company's coupon bonds are redeemable after the fifth semi-annual interest payment date. The company requires six months' notice of withdrawal of money. If your bonds have run a longer time than two and one-half years the company will refund the amount of money specified in the contract attached to the bond, the amount varying according to the age of the bond.

Miss D., MARYLAND. (1) There has been as yet no assessment levied on the bondholders of the New York Realty Owners, nor is it likely that one can be levied without the consent of the bondholders themselves. (2) The receivers were appointed as the result of an unfriendly suit in equity, and were appointed for the purpose of conserving the assets of the company. There is no intimation in the papers in connection with this suit, we learn, of the insolvency of the company.

R. W., KANSAS. Cuban Internal Debt gold 5s have a nominal market quotation of about 89. We are advised by a prominent banking firm, however, that if more than two or three of these bonds sought a buyer the market might take wing and fly away. Still, we don't see why this should be so. Cuba's credit, to a certain extent, is predicated upon the moral responsibility of the United States Government, and the default of any Cuban bond seems most improbable.

A. P. D., MISSOURI. No sounder investment security has been devised than a properly executed farm mortgage on valuable land and buildings. Such mortgages usually pay the investor 6 per cent. net and may be obtained in amounts of $1,000 up and in maturities of from one year to ten years or more. Under the conditions you have named we believe you will find a Western loan applicable to your needs. Write to a number of farm-loan bankers and obtain lists of their offerings.

T. B. D., OHIO. Sound railway equipment bonds or notes, maturing serially 1916–23, are sold on a yield basis, ranging from 4.10 per cent. to 5.25 per cent., according to the credit of the road and the kind of issue. Such issues as Atlantic Coast Line 4½s; Buffalo, Rochester and Pittsburg 4½s; Hocking Valley 4s, Seaboard Air Line 5s, are regarded as gilt-edged investments. In railway reorganizations equipment bonds have usually come ahead of mortgage issues and are paid in full by court decree.

R. C., KANSAS. (1) Wabash preferred "A" stock seems to be a more attractive speculation and, in every present way, a better purchase than Rock Island. (2) Yes, Rock Island Railway stock, selling now around $17 per share, is the same stock that was selling in 1894 above $200 per share, but that was before a gang of financial cutthroats had strangled the road and robbed it of about every material asset that wasn't spiked down to the ties. Somewhere between one hundred and fifty millions and two hundred millions were lifted from the stock and bond holders' pockets.

Mrs. T. C. P., CALIFORNIA. Scores of new motion picture companies have sprung up all over the country, and their stock issues are being sold on the strength of the alleged fabulous profits in the business of producing film plays. Stock-selling prospectuses read like the literature of get-rich-quick mining promoters. Much of the stuff printed in them is moonshine. If the established companies operating with vast equipment and liberal capital cannot make more than a fair return on the money invested, how much less can a new concern hope to make money? Keep away from such risky schemes.

F. A. D., MARYLAND. (1) We cannot supply the information you seek in regard to farm mortgages. If you will write to the Department of Agriculture, Washington, D. C., you will probably be able to get the facts. (2) The farm property in the United States is valued at $40,991,449,090. In reply to your other queries we would reply as follows:

	1915
Gold in circulation	$600,777,874
Silver in circulation	223,583,944
Gold certificates	1,076,637,759
Silver certificates	482,713,988
United States greenbacks	332,035,994
National bank notes	786,643,647
Federal Reserve notes	80,501,710
Miscellaneous currency	2,245,710
	$3,585,140,626
Per capita	35.59

J. A. A., MICHIGAN. Your $4,000 might be invested in the following bonds:

	Price	*Income*
Harlem River & Portchester R.R. Co. $25,000 1st Mortgage 4s, N & M; due May, 1954	94½	4.30
Southern Railway Company $50,000 St. Louis Division, First Mortgage Gold 4s, J & J; due January, 1951	84¼	4.95
Milwaukee Electric Railway & Light Company $25,000 Gen. and Refunding Mortgage 5s, Series A, J & D; due December, 1931-1951	92½	5.70
Seaboard Air Line Railway Company $100,000 First & Cons. Mortgage Gold 6s, Series A, M & S; due September, 1915	99½	6.00

The last-named bond, unlike the other issues, is not a very seasoned security, and its present price and approximate yield of 6 per cent. indicates its semi-speculative character. The bond is, however, a direct first mortgage lien on 416 miles of road, 86 miles of which are under construction.

This page went to press February 8

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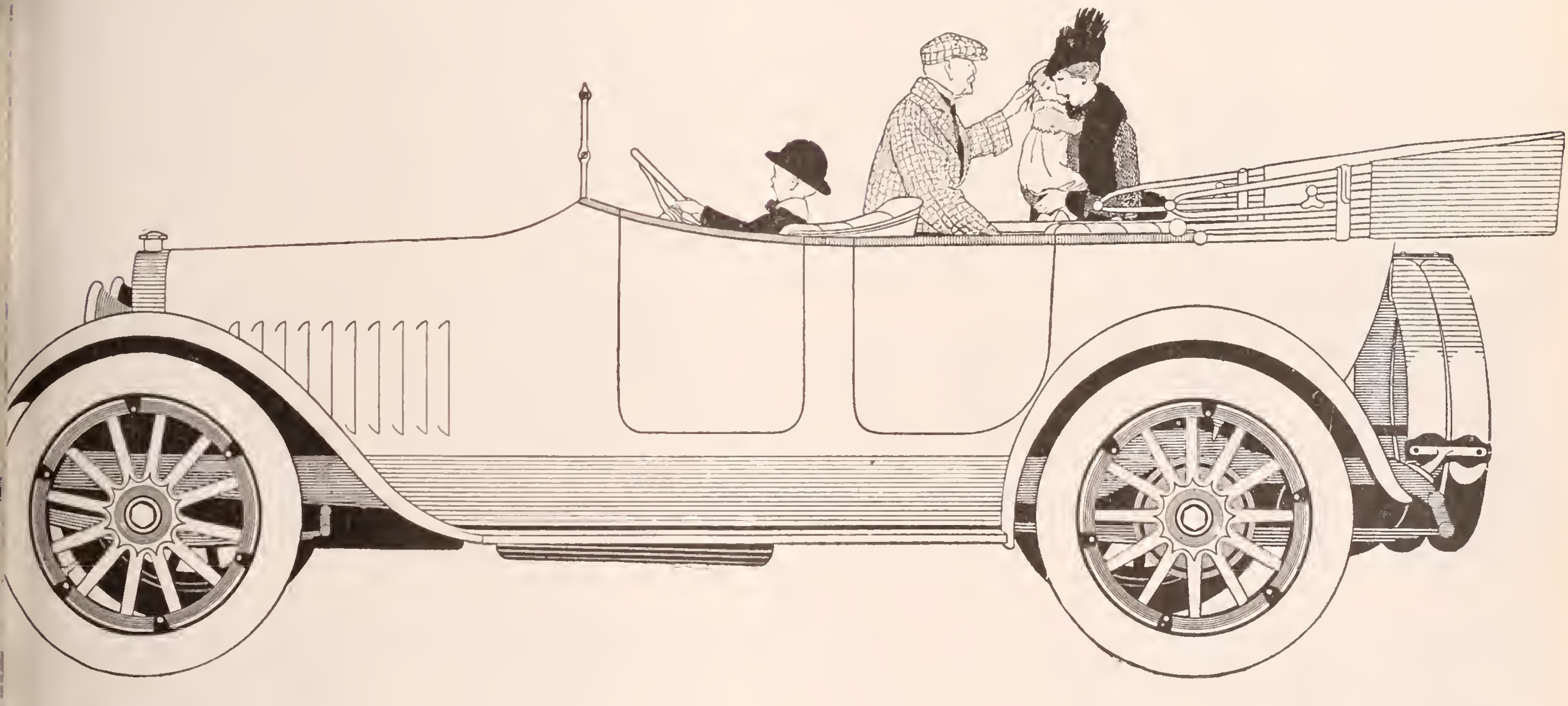

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What is the Matter With the Panama Canal?

Continued from page 215

"A system of retaining walls that would not yield to the earth pressure of such a mass would be a costly affair, especially *as there is no solid rock to make a strong natural foundation* for such a system." (The italics are ours.)

Naturally there have been many theories as to the cause of these enormous earth movements, some attributing them to seismological disturbances, others to geological instablity.

THE theory has been held by some that the land is rising on the isthmus just as continents have risen from the waters and that earth movements, whether from earthquake fractures, faults or other causes, have been known there for hundreds of years. The instability of the so-called "rocks" on Panama when subjected to water has been known as far back as the day of John F. Wallace, the first chief engineer of the canal.

That the slides at Panama are due to this geological condition is the written opinion of Mr. Robert Brewster Stanton, who handled the enormous "slides," or in reality subsidences, on the Canadian Pacific Railway in British Columbia more than a decade ago.

Mr. Stanton was the railway engineer who surveyed the Grand Canyon of the Colorado, and his monograph on the Great Landslides on the Canadian Pacific Railway in British Columbia is published in the Transactions of the British Institute of Civil Engineers in London under date of December, 1897.

Specifically, the geological condition is that certain strata in Culebra Cut (aud presumably at Gold Hill), where the big "slides" have taken place, when subjected to water dissolve into sand or a loblolly of mud.

Mr. Stanton not only attributes the Panama Canal slides to this conditiou, after experiments to support his views, but he points out that Gatun Dam and a part of the Gatun locks rest upon an equally precarious foundation. Mr. Stanton wrote:

"On account of my previous experience with just such material (borings from the Panama Caual), I became very much interested as early as 1908 in the nature of the so-called 'rocks' in certain strata of the Culebra Cut and those on which part of the locks at Gatun were to be built, and also those underlying the greater part, if not all, of the Gatun Dam. Early in 1909 I discussed these couditions in iuterviews and by correspondence with eminent engineers, some of them connected with the various Panama Canal Commissions. I stated to those gentlemen that the chemical composition of the underlying rocks was sure to cause more aud more the great slides, so-called, in the Culebra Cut; also that this same material underlying part of the Gatun Locks and the greater part of the Gatun Dam, was (and it is) of such a nature as to make it possible some time in the future when that material, described by the geologists of the Canal Commissions as 'indurated clay' and again as 'argillaceous and calcareous saudstone,' should become completely saturated aud changed into a loblolly of mud, for the locks and the dam itself, not to slide, but to subside, to slump into a lake of soft, slimy mud and be totally destroyed."

While Mr. Stanton did not state that such a calamity was sure to happen, he did say that the conditions existed to cause just such a calamitous outcome. His deductions, he states, were drawn from three sources: The official published reports of the Canal Commission of 1907; the testimony of engineers who had served on several of the Canal Commissions and Boards of Examination, and his own studies of the Canadiau Pacific landslides in British Columbia.

Mr. Stanton points out that the same material and the same conditions exist today under the locks and under the dam that existed under the great land "slides" in British Columbia, and that the same moving force is being applied; that is to say, the still water of Gatun Lake.

He said: "There already exist under the dam in the argillaceous sandstone the beginning of those 'loblolly lakes' of the same 'rock' already melted into slimy mud, just as are found under and caused the British Columbia slide.

"That the 'mud lakes,' as I call them in their first stages of formation, exist today under the dam is shown in the borings and they are separately platted on the section sheets in the Canal Commission's report of 1907. There is where I got my information of their existence.

"These 'mud lakes'—far down below the bottom of the dam itself—will increase in size as the water is forced into them (from the water lake above) and the 'rock' surrounding them becomes supersaturated. When they become large enough, and become semiliquid like pea soup, they will be incapable of sustaining the weight of the material above them."

IN the greatest slide in British Columbia it took six years, according to Mr. Stanton, from the time the water was first applied, to form the great submerged mud lake to a sufficient size and proper consistency. Then, as he says, in a moment, 155 acres of earth and boulders dropped 400 feet vertically into the slimy ooze below and pushed the lower end of the mass out three quarters of a mile from its head.

"Thus," writes Mr. Stanton, "after six years of getting ready, there was moved in almost the winking of an eye more than half as much material as the preseut total excavation of the whole Panama Canal and nearly five times as many cubic yards as are contained in the Gatun Dam."

That Mr. Stanton did not keep his knowledge of these conditions to himself is shown by his statement that his conclusions and facts were laid before the editor of the Engineering News early in 1909 aud he, the editor of the News, at once wrote them to Mr. Ernest Howe, the geologist of the Canal Commission, whose geological report on the canal appears in the Commission's report of 1907.

According to Mr. Stanton, Mr. Howe replied under date of March 11 that "it hardly seems fair to me to compare rocks from an arid region of the West with rocks of such an excessively humid region as Panama."

"The fact is, however," writes Mr. Stanton, "the rocks in question of the two regions are almost identically the same, chemically and conditionally, and the history of the past five years (from 1909 to 1914) shows that they act in exactly the same way in Panama under complete or supersaturation as they do in British Columbia, and from the same cause; that is, by the addition of sufficient water under proper conditions.

"Previous to 1909 Alfred Noble (another well-known engineer) had made experiments while in Panama on dry pieces of the argillaceous sandstone and from borings on the Culebra Cut, and he stated to me on March 2, 1909, that when they were put into a basin of water they in a short time completely dissolved and fell down in sandy slime on the bottom just as the rock did in British Columbia. And hence the present slides, the causes being identically the same."

Mr. Stanton states that John F. Wallace (the first chief engineer of the Panama Canal) if not others, made tests of the borings of this material from the dam's site, and they acted when soaked in water just as Mr. Noble's samples from Culebra did.

"We call the Panama Canal a great work," Mr. Stanton concludes, "and it is great; but when Gatun Dam is compared with the aggregate contents of the seven slides along Thompson River, near Ashcroft (the Canadian Pacific slides already referred to), it is but a shovelful of earth and rock, and when it becomes opposed to the forces of nature, such as acted in British Columbia, and are now so acting in the Culebra Cut, if such shall ever come to

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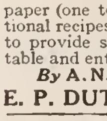

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pass, the stability of its broad base as noted by Mr. Vaughan Cornish would be as a sheet of tissue paper."

Mr. Cornish, to whom Mr. Stanton refers, is an eminent English engineer and expert, who said of the Gatun Dam: "It stood solidly in spite of the looseness of its material, and it was so broadly based that it had not sunk into the soft ground, although of great weight."

AT a meeting of the British Association about two years ago Mr. Cornish also expressed the opinion with respect to the slopes of the sides of the Culebra Cut, that all the engineers of the International Board appointed by President Roosevelt in 1905 had gone astray in their reckoning. The geologists, too, had likewise failed to foresee the collapse of the side after the slope had been reduced to one vertical on three horizontal, the engineers having stated that the slope would stand at three vertical on two horizontal.

According to Mr. Cornish both engineers and geologists had neglected to take account of the chemical composition and the minute mineral structure of the underlying rocks of which they had specimens by borings. Some of these, he stated, lay for the most part in thin seams and were completely disintegrated when even a little rain-water reached them, and when the pressure became considerable as depth was reached in the cut, they flowed like sand. When these disintegrated seams were below the bottom of the cut, the pressure frequently heaved up the bottom to a height of twenty feet. This trouble Mr. Cornish then thought would continue for a long time.

That he was correct in his belief so far is shown by the fact that the worst slides have been of very recent date.

In an article published two years ago, Carroll Livingston Riker, a well-known Brooklyn engineer, stated that he made borings in 1908 under the Gatun Dam site and produced similar results to those described by Mr. Stanton. He also wrote:

"Where the slides in the cuts of Culebra occurred, the blasted rocklike material when exposed to air or water quickly turned to mud. It will likely continue to ooze from the sides of the cut like cream from a layer cake—the dam at Gatun on a foundation in spots no stiffer than sausage, with its possibilities."

The Gatun Dam, of course, was made necessary to control the flood waters of the Chagres River. The original conception was that of Lindon W. Bates, then a Chicago engineer. The present writer recalls a discussion of this subject with an engineer who had made a critical examination of conditions on the Isthmus who at the very inception foresaw the possibilities described by Mr. Stanton, with the difference, as he expressed it, that there was no bottom or foundation upon which to build a dam. Millions of tons of excavations from the canal have entered into the construction of this dam, which must necessarily contain quantities of the material which dissolves so easily under the influence of air and water, as well as the underlying material of the dam.

That the government has at last been aroused by the frequency and magnitude of the slides, if not a realization of what may impend for Gatun Dam, is shown by the fact that President Wilson appointed a large commission of geologists and engineers to make an examination, from whom a report is soon expected.

FROM the nature and causes of the slides themselves, as pointed out by various authorities, and in view of the possibilities so graphically pictured by an eminent engineer, Robert Brewster Stanton, the country would seem to be confronted by these momentous questions:

Can the slides at Panama be ended or controlled? Will Gatun Dam subside into a loblolly of mud? Will the Panama Canal ever become a practical waterway between the Eastern and Western Oceans?

The Art of the Artisan

Continued from page 226

employed to increase radiating surface and decrease size, while the skill of architects has found ways of placing the radiators out of the way with no appreciable loss of efficiency in heating. The radiators have improved as well in design so that if they must be visible, they can be ornamental. The day has also passed in which radiators upstairs must be served by pipes traversing the rooms below. The pipes now go up inside the walls, and even the connections are unobtrusive.

MOST of us can remember the day of the zinc bath-tub enclosed in a wooden box of wainscoting, and of other bathroom equipment about as inartistic. The modern bath-tub is iron, enameled a pure white inside and out, and set into the walls and floors without a square inch of space left anywhere for lint and dirt to accumulate. The other items of necessary furniture are of the same white enameled ware, and floor and walls are tiled in white with perhaps a simple line of color in frieze or panels. Metal not enameled is nickeled, and towels hang on glass bars. Your bathroom can be a thing to delight the eye.

When it comes to the lighting of the house, art and comfort and efficiency go hand in hand. When some of us were young a chandelier was a monster of heavy iron and pendant glass which bore flickering gas flames that seemed almost discouraged by the magnificence of their setting. When the electric light first entered the home, the chandeliers seemed to be built on the principle that the light must be held not less than six and a half feet from the floor, and that magic level was connected with the ceiling by convolutions of polished brass tubing that were a paradise for the humble housefly. Today our gas and electric fixtures are lacking in useless ornament, but are rich in decorative qualities; and we are coming to appreciate the value and comfort of indirect lighting which permits us to hang our lights near the ceiling and walls, and relieves both our eyes and sensibilities.

In short, wherever metal appears in your home, it may add to or complete the impression of oneness and good taste. In the andirons and the firedog of your fireplace, in the candlesticks upon your mantel, and in the vase of beaten brass or copper that stands upon the hearth with its cluster of pussy willow or of dogwood, your guests may perceive the touch that marks the individuality of your home.

WHEN next you buy a nail or a washer or a brass-headed tack, look about you; you will see that, after all, hardware is more than a utility and that your hardware store is as full of works of art as the picture store next door.

Art is more than pigments on a canvas, and the artisan who works in metals is not a whit behind the artist who wields the brush and pencil. In fact, the artisan who molds beauty for the service of mankind may have the higher art. Louis E. Orcutt.

◆

IN furthering their Five Year Program the Baptists of the Northern Convention are taking account of stock in the field of education. They find that they now have in their denominational schools about 10,000 young men and women. They plan to increase this number to 15,000 during the five years. They find that 5,000 Baptist young people are students in various state universities and colleges, and that the spiritual guidance of these is being directed by nine student pastors giving their full time to the work and by nine other pastors giving part of their time. They mean to have 25 full-time student pastors as a result of the Five Year campaign. They find that there are now only 545 students in their theological seminaries and that they will need 4,500 new ministers and missionaries by 1920. Therefore, they are striving to increase the number of theological students to 1,000. They note that Northern Methodism raised $6,000,000 for education in one year and they feel certain that an endowment of a like sum can be raised by Northern Baptists in five years. The total immediate need is estimated at more than $13,000,000.

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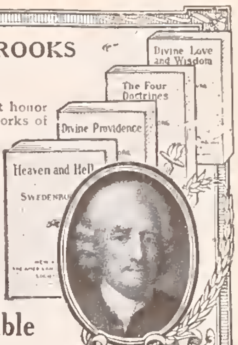

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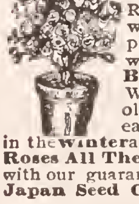

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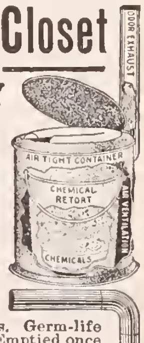

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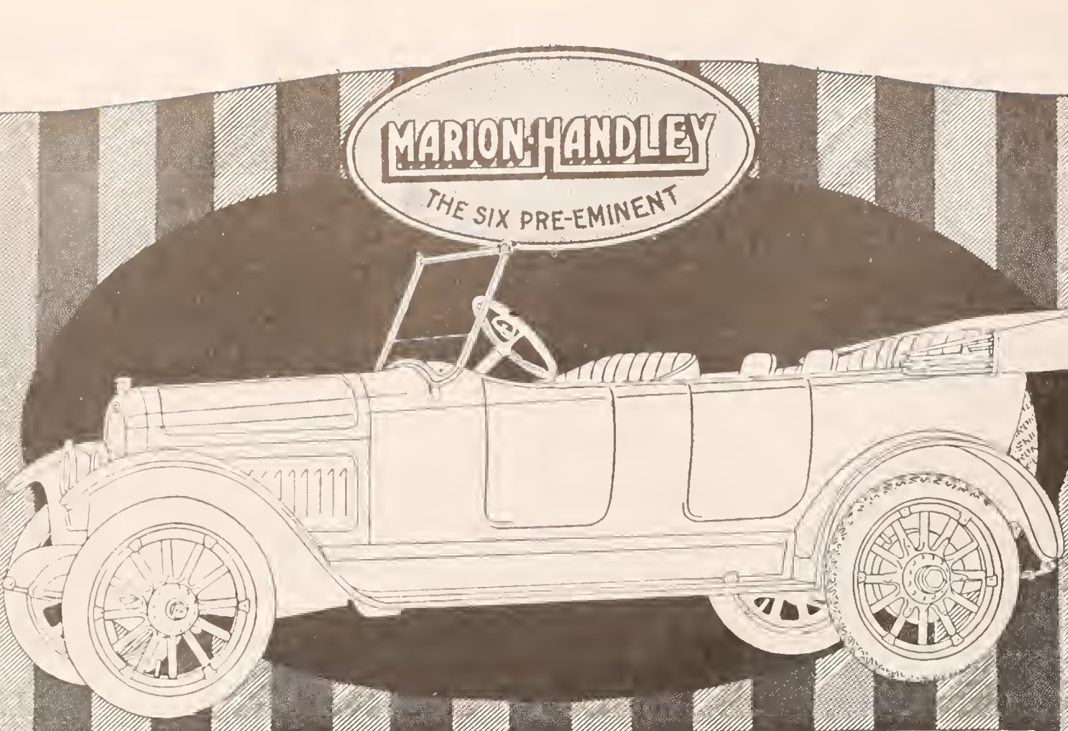

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They said: "You can't build into a car, at this price, all of the style and snappiness demanded by the purchasers of high grade seven-passenger cars."

And they kept on coining "can'ts" and shooting them at me until they had me wavering for a moment.

But I believed it could be done, and I finally found, one by one, a corps of men of wide experience and proven strength in the doing of things that are hard to do, who believed with me that it could be done.

And when we all agreed unanimously that it could be done we took off our coats, rolled up our sleeves and said: "We'll do it."

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A Talk About Geor e Washington

Continued from page 231

upon his head, as bare an' smoc as one of my china plates, and he in a sort of a apologizin' axent:

"Of course, I know I hain't got any hairs of any kind; but I'll defy y to look 'em all over and find a jealo one amongst 'em, but I tell you in', Samantha, George Washington w n't perfect."

"No, I dare say he had some h ian faults, or else he would have sprea his wings and flowed up above all the ou-ble an' turmoil an' envy and cal my of this spear, above the icy col an' starvation of Valley Forge, an' led over the Delaware, instead of r in' his life with his hungry, half-clad my among the crushin' ice blocks. t I can't help comparin' him in my ind to some of the statesmen of today ow instead of tryin' to enrich himself ith the spoils of office he refused the ifts of his grateful countrymen. I n't help comparin' his dignity with t rn, how, instead of electioneerin' roun the country hotfooted for office, usi all sort of oratory, homemade an' re ed, an' different kinds of wind to blov im ahead, gittin' money from them igh up, an' caterin' to lower elemen to secure election, how George's gr ful countrymen had to seek him out nd fairly pry him away from the iet private life he loved so well."

I FELT real eloquent as I said his, but mebby gittin' my metaf a little mixed up. It's dretful ha to always git your metafors halter-b ke, and travelin' ahead on you in a str ht line, specially when you're doin' h se-work; but my meanin' wuz all righ in' Josiah knowed it.

But his linement still looked gl ny and depressed, an' I well knowe he reason; jealousy wuz to the bottom 't, an' I did ag'in' what many a f ale pardner has done in the past, an ill do in the futer—shade down an' s en the sharp edges of truth to moll a companion.

"No doubt," sez I, "George w n't perfect, for even the sun has spots an' the new-fallen snow, they say, as microbes in it."

Josiah's face lit up, an' he sez, ' es, that's jest what I told you, Sama a; an' speakin' of microbes puts n in mind of vittles. You know the is so much said about 'em in pure od laws. An' what do you say to my l g-in' on the teakettle and havin' a tle lunch, a cup of your good coffe an' some fried cakes and cream ch se? I didn't eat much supper, an' it is ch a cold night, a bite of sunthin' v ld come good."

"Yes, Josiah," sez I. "I'll mak he coffee. But, as I was a sayin', G ge Washington——"

Josiah wuz puttin' on the teak le, an' I shall always believe he let it sh over a purpose, so the loud sizzle o he water on the hot stove would dr nd out my voice. He didn't want to ar another word about George Was ng-ton, an' wuzn't goin' to.

◆

THE death is reported from T yo on October 29 of the Rev. D id Thompson, D.D., and on Novemb 21 of the Rev. Theodore M. MacNair, wo noted Presbyterian missionaries. Dr. Thompson was born in Harrison Cou y, Ohio, September 21, 1835, and wa he first ordained missionary of his ch ch to be sent to Japan. He worke six years before he baptized any one. Ir. MacNair's activity lay in evange tic and itinerating work, but his lasting nd perhaps his greatest service to he Church in Japan was in connection th its hymnology.

REV. W. E. BROWNING, Sant o, Chile, writes: "The crisis a-sioned by the European war still r-sists in Chile, but I feel that the w st is over; business men are beginnin to regain confidence, the saltpeter indu ry in the north, where, as a school, we st heavily, is again opening up. od financial prophets are anticipating at 1916 will be a banner year for all Ch ."

Ms. Weary Changes Her Mind

The First Week

Mr Weary is hanging out part of her washing just as her neighbor, Mrs. Wise, is taking in the last of hers. "My" says she, "is it possible your wash is all done? I'm only half through and I'm nearly dead."

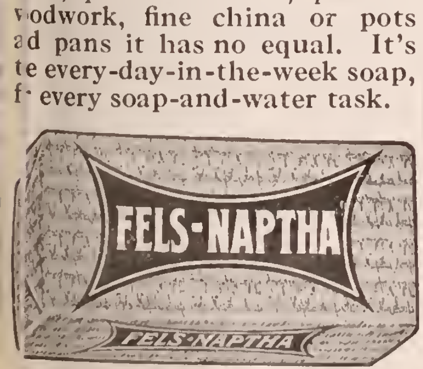
My dear", says Mrs. Wise, "In sure you don't do your washing *my* way—or I'd better say, the Fels-Naptha way. If you did, you could get through just as soon as I; cut out *all hard* rubbing—and see how white and clean my clothes are?"

"Now here's a cake of Fe-Naptha. If you'll follow my advise you'll use it for *all* housework. I couldn't get along and do all the work I have to do, and keep well and strong if I didn't have Fels-Naptha Soap to help me."

The Next Week

Mrs. Weary and Mrs. Wise have a ace. Mrs. Wise beats Mrs. Wary by only a few minutes in getting her clothes on the line. "Just think", says Mrs. Weary, "here I've saved ***hours*** of hard work and yet my clothes really look better than they did when I wore myself out to get tem clean. Indeed *I'll* never b without Fels-Naptha Soap. I does all you said and more."

Fels-Naptha Soap will do the *hrd* part of your work for you. I is a perfect combination of sap with naptha and other vnderful cleansers. For tiled fors, porcelain tubs, painted vodwork, fine china or pots ad pans it has no equal. It's te every-day-in-the-week soap, f every soap-and-water task.



Fels & Co., Philadelphia

The War in Europe

Continued from page 220

With precisely this field Lord Kitchener is in all respects more familiar from actual experience in the very field than is any other officer of high rank in Great Britain or among all the Allies.

The British government, as a result of a further advance in ocean freights, even above the extraordinary figures quoted herein last week, is about, it is creditably reported, to undertake a general control over all shipping. Not only will this control be exercised over freight rates, but the destination and use of the vessels will also be regulated. Very possibly this will mean additional trouble for the American exporter, particularly to South America, Australia and Africa, as the great majority of the vessels in which American exports are carried to these continents are British, in view of the tremendous shortage of hulls which Great Britain is experiencing.

IN Albania early in the week the Austrians occupied the town of Kroia, crossed the Ishin River, took Triana, and proceeding southward formed a junction with the Bulgarians coming from the east at a point about five miles northeast of the important town of Durazzo, which was formerly held by the Italians. Probably the Austro-Bulgarian forces will have little or no difficulty in taking possession thereof almost immediately. The Italians state, however, that they will not surrender Avalona without a fight. As Avalona is a trifle over 50 miles south of Durazzo, and communications between the two towns rather poor, it will be probably a couple of weeks before the Italians and the Austrians and Bulgarians clash there.

In Greece itself the political situation as affecting the relations of Greece with one or the other set of belligerents has been very quiet. The King has called all the Greeks subject to military duty who reside outside of Greece, Turkey, Bulgaria and Rumania to the colors, which will cause the departure of a rather considerable number of Greeks from the United States.

During the whole week the Austro-Italian front was very quiet, nothing more serious disturbing the calm than an occasional artillery duel. For nine months now the Italians have been pounding away on the Austrian defenses, the Austrians and the Italians are all there practically in the same positions they were when the campaign opened. At the present rate of progress the Italians will hardly enter Trieste, or Trent this year.

Premier Briand of France has made a trip to Italy, ostensibly to persuade the military authorities there to enter the war, it is said, on a more extensive scale, but with what result we know not, though for financial reasons it is very doubtful whether Italy could extend her campaign even if she were willing to. There are also rumors that this trip had the further object of attempting to induce Italy to declare war on Germany, which, as my readers know, she has not done yet.

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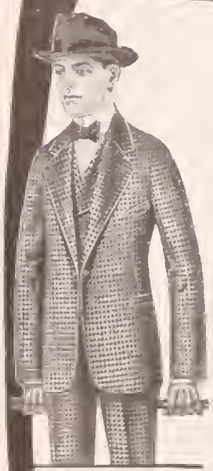

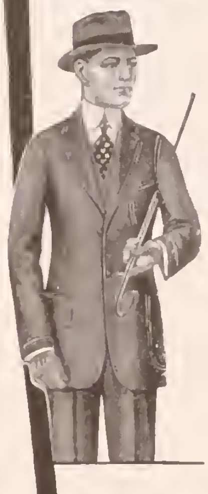

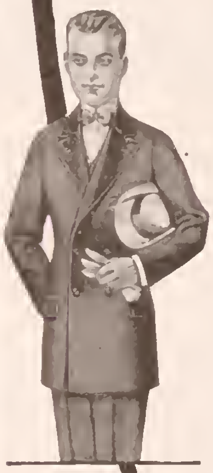

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You owe it to yourself at least to learn the full facts concerning the Swoboda System of conscious evolution for men and women.

ALOIS P. SWOBODA, 1914 Aeolian Building, New York City, N. Y.

Young People's Topics for March 5

The Consecration of Strength

Christian Endeavor and B. Y. P. U. Ps. 29 : 1-11 (Consecration Meeting)

YOU will notice that the subject of the first meeting of every month throughout the year is something about consecration. The January meeting considered the question: "What is Consecration?" The February subject (postponed by Christian Endeavor until the second Sunday) was: "The Consecration of Influence." Today we consider "The Consecration of Strength." After this are to follow "The Consecration of Time," "The Consecration of Talent," "The Consecration of Money," "The Consecration of Purpose" (second week), "The Consecration of Friendship," "The Consecration of Home Life," "The Consecration of School Life," "The Consecration of Social Life," "The Consecration of Business Life."

It is good to get this long look ahead today, because we see how this subject, "The Consecration of Strength," can be made to apply to all the subjects that will follow. These manifold consecrations will need power to make them effective. And today we consider power.

Divide the lesson study into two parts. It means first that we consecrate to Christ the strength we now have, and it means that we consecrate ourselves to Christ in order to get his own power into our lives.

Every kind of strength we have must be brought to Jesus and yielded up to him for his blessing. Strength of mind, strength of body, strength of will, strength of spirit, strength of influence, strength of love. It is a splendid thing to be strong. John declares in his First Epistle, chapter 2, verse 14: "I have written unto you, young men, because ye are strong." St. Paul exhorts, I Cor. 16 : 13: "Watch ye, stand fast in the faith, quit you like men, be strong!"

The early conceptions of the meekness and gentleness of Jesus led many artists to represent him as a weakling. Very few of the early paintings of Jesus express the strength, the grandeur, the force, that we know now to have been in him. He welcomed little children and women to his service and fellowship, but his call was one that has appealed to the strongest men of the race. The earliest martyrs and missionaries; the great reformers, Wyckliffe, Luther, Zwingli, Hus; the more recent apostles, Wesley, Asbury, Finney, Moody, General Booth, Bishop Taylor; the splendid army of foreign missionaries—these have shown the world what it means for human life to be strong. The consecration of their native strength to Jesus gave them, even in mind and body, still greater strength.

But of even greater importance is the fact that when the strength of a human soul is consecrated to Jesus he puts into that soul his own infinite, divine power. That is the meaning of the last verse of our Scripture lesson: "The Lord will give strength unto his people." There are scores of promises in both the Old Testament and the that God will give his own powe any soul that will yield itself to And to get this divine power there be no native strength. "He gi power to the faint; and to them have no might he increaseth streng

This should be an exhilarating, ultant meeting. Remember P confident words, "I can do all th through Christ who strengtheneth Sing or read **Dr. Babcock's** hy "Be Strong."

"Others" as a Watchword for Christ

Epworth League. Phil. 2:3-5; Matt.

WE are constantly having tro with our grammar in the " other" and "one another" busi getting our singulars and plurals tan Evidently the King James transla had the same sort of difficulty. eighth-grade pupil of today w find fault with the translator rendered Paul's words: "Let each est others better than themselves." has been fixed up in the Revised sion, which reads: "Each counting o better than himself." But the gr mar of the translation makes l difference. The thing is not to parse matter but to do it—really to c other people better, and more wo of consideration, than ourselves. T is only one way to do that, and th to love other people better than love ourselves. And there is only way that can be done, namely, letting the matchless Jesus touch change our hearts.

It is all summed up in that tech word "altruism," which we hav use so often in talking about this ter. This means that the real int and concern and ambition and d of life is centered upon others ra than upon self. Even people wh not recognize the authority of J do recognize that this is the only s ble and scientific way for mankin live together. There are about a bi and a half people in the world. If one looks out for himself, he has one person looking out for him. If each one were looking out for all rest he would have one billion hundred and ninety-nine million hundred and ninety-nine thousand hundred and ninety-nine people loo out for him. A human body that as the human race now lives woul desperately sick. That is what sick is. One cell or a small group of out of the many millions in the b decides to live and work for itself ra than for all the rest. That means and trouble; it may mean death. world has had many thousands of trying to make the selfish plan of a success. What the outcome is best be seen and heard in the cries groans, the flowing tears and bloo Europe. Is it not time the world r gave Jesus a chance to show that plan is best? Paul summed it all u his earnest advice: "Bear ye one an er's burdens, and so fulfil the la Christ."

Saved By a Plow

GEORGE A. ROBERTS of the Methodist mission at Old Umtali, South Africa, tells the story of Abraham Kowadza and his conversion. This Kowadza was an important man in his village. He had three wives and much property and he first awakened to the value of the white man's civilization when he heard of the white man's plow. He had a conference with the missionary and arranged to purchase a plow and to be instructed in its use.

The plow reached Kowadza's station before the missionary and Mr. Roberts found it turning the soil although it had been improperly put together and the oxen had not been trained to the work. Kowadza was greatly pleased and his wives were more than pleased as they saw the plow turning over easily the hard soil which they had been accustomed to hoe with much effort and perspiration.

Through the medium of the Kowadza and his wives became i ested in the white man's knowle and as the plowing was all done b nine and in the afternoon, the w family attended school for three h in the morning. The school se was in the nature of a morning pr service with a short sermon, and instruction was given with the Testament as a text book. The h spent in the study of their New T ments brought to Kowadza and wives rapid advancement in moral spiritual things, and they finally pressed a desire to unite with the ch The church, however, would not ceive polygamists, and it was a g sorrow to Kowadza and his family they could not be admitted.

After two years in which admis to membership had been many t refused on the same grounds, Kow

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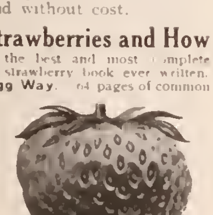

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and his wives went to the British native commissioner and had the two more recent marriages annulled. Kowadza and his wife and the two women were then received on probation, remaining faithful for more than two years, when they were admitted to membership.

Kowadza took the name of Abraham when he was baptized, and he built a little chapel in his village and conducted morning prayers for his own family and the families of his brothers and the villagers. The men, women and children from the village, instead of carousing, are all attending school and church in a neighboring village.

Two evidences are given of the genuineness of Kowadza's conversion:

Kowadza had an old grandmother who was nearly blind. It is the African custom to cast out the old women and many of them die from exposure and lack of food. Kowadza took unusual care of his old grandmother and fearing that her life might cease before she had accepted his Christ, he himself brought her to church and she stood at the altar supported by Kowadza and his mother.

In Africa twin babies are held to be a visitation from the evil spirits and are killed at once. Twins were born to Kowadza and his wife. Instead of killing them he recorded their births in the family Bible he had secured from the missionaries and held a great feast to celebrate the christening.

◆

I'm Going Home

Continued from page 217

A fellow just told me that the Bowery's over on Third Avenue, so I'm going 'cross town. It's slower going 'gainst the wind. It's bitter cold. Can't feel anything in either foot. They're just two wooden feet that I'm stumbling along on. I can't keep from bumping into the buildings. I think I'll quit pretty soon. I'll lie down in the snow. It's deep enough to make a fine bed. My chin feels like a piece of wood when I try to move it. My face feels the same. I just keep on quietly sniffling and wondering how long those old feet of mine will go on walking. They've been walking one hundred years and fourteen days. That junk sign I nearly fell over reminds me that's what I am—I'm just junk.

There's something tangled around my old wooden legs, and I'm falling. I'm lying here in this good warm snow, resting. I'm thinking about that Father that's waiting for me, but he's too far away. I *got* to sleep. . . .

SOMEBODY'S trying to pull me up onto my feet. It's a cop, I guess, so I'm trying to tell him that I'm all right, just stunned a bit from falling, that's all. But he's dragging me into a warm place. Guess it's the jug all right.—It isn't a cop, after all. Just a poor old Chinaman. He's brought me into his laundry, and he's making me drink some hot water. It's burning all the way down, but I don't care; it feels so good. Say, he's a good fellow all right. Say, some day I'm going to have that Chinaman do all my washing. Say, I got to get square with him after I get home.

That's where I'm going, I'm going home. I'd forgotten that for a while. But my Chink friend wants me to stay. But now I feel so good. Say, that China fellow put paper linings in my coat sleeves and over my chest. So I'm on my way. I'm going home. Don't never say nothing against Chinamen again, for they're all right.

That paper lining cuts the wind off fine. I'm going down Third Avenue and I feel mighty sleepy. I feel so peaceful I guess I'm nearing home. I'm not afraid of the cops any more; because I know I got a Father not very far away. A fellow just told me it's only two more blocks to this Bowery place, and it's on this same side of the street. Say, isn't that fine?

But I guess I missed count, 'cause I can't find it. He said, "There are two lights in front of it, you can't miss it." Now I see the lights. Yes, there they are, two of them, and there's that sign, "Bowery Mission." It's that home I've come so far to find. I'm home at last. *home! home* with that Bowery *Father!*

End of First Instalment

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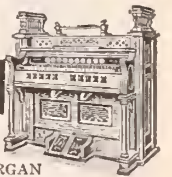

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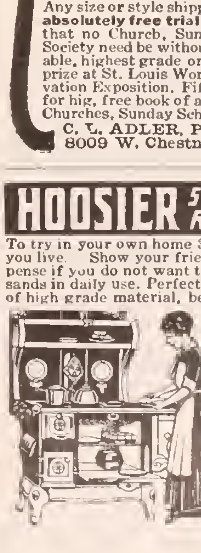

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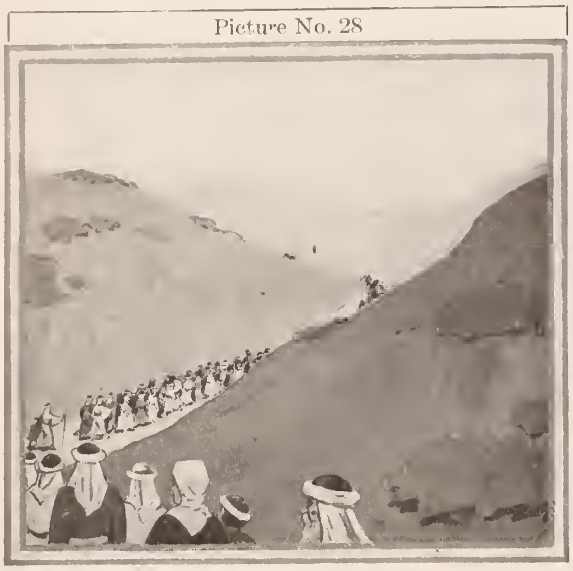

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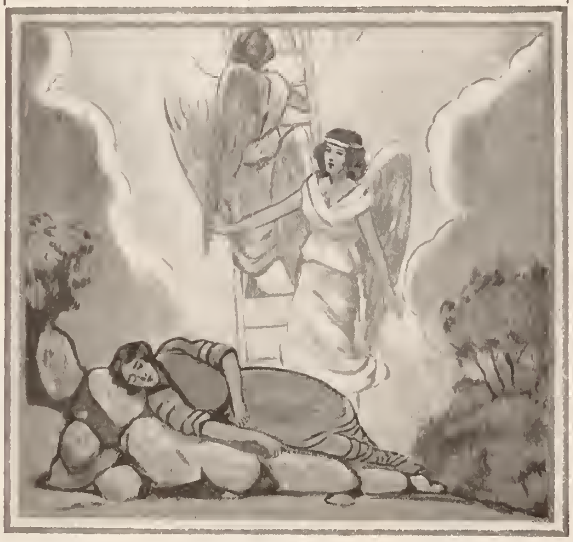

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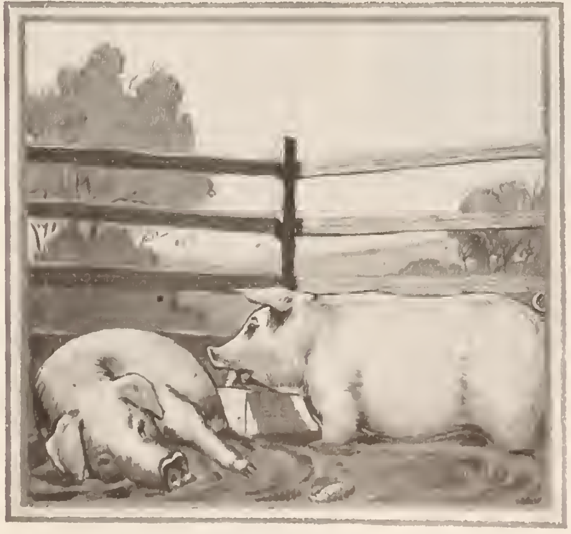

You can obtain the 27 preceding pictures, "Gems from the Bible," containing 2,000 Bible verses (all that are eligible as answers in the Contest), and the Reply Book, in which to write your answers. Then you will have everything right at hand with which to proceed.

Test Your Bible Knowledge

Glance at these Pictures. Can you think of Bible verses that might fit them? Ask members of your family and friends to look at them, too.

There will be 60 Pictures in all.

Rewards aggregating $3,500.00 will be given to solvers. The first is to be $1,250.00 in gold, the second $625.00—and there will be 417 other rewards.

Apart from the cash rewards, there will be the far greater one for you and for every other contestant—the *educational value.*

You will remarkably train yourself in practical efficiency by improving your perceptiveness, your ability to think, and your memory. But above all, you will add astonishingly and in a delightfully easy manner to your knowledge of the Bible.

Let us send you Full Information. It explains this Contest, showing how you may enter it and succeed in more ways than one.

Merely write a letter or use a post card. Ask for Full Information about the Bible Contest. It will be promptly mailed you.

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Personality in Laughter

A CHEERFUL personality penetrates like the sun and all can obtain this valuable asset by cultivating scientifically the seeds of kindness in their nature, no matter how long they have lain dormant, prevented from a natural growth by the weeds of discontent and moroseness.

Begin your study of personality by laughing. While you are dressing in the morning, laugh; and if it sounds unnatural and harsh do not stop, for this is your elementary exercise. If I prescribed dumbbells and you were awkward in the use of them the first few times you certainly would not throw them away; therefore don't lay aside your laugh. Continue to laugh at frequent intervals during the day, especially during meals, for when you learn to laugh properly it not only produces a pleasing personality, but positively improves your health. Laughing correctly aids digestion, vibrates the diaphragm, relaxes and rests the body, promotes deep breathing, relieves nervous tension and expels worry. The body should be relaxed, the shoulders raised and the head allowed to sway when you laugh. Start a tremulous laughing hum with lips closed. Now gradually open the mouth and sound the vowel O, running the scale up or down.

The sound of O can be changed to Ah, or you can alternate the two. The open laugh of Ah with throat relaxed gives excellent quality of tone, suggests frankness, and is the best example of a pleasant laugh. Continue the exercises I have suggested by striking center G on the piano, running down an octave with the voice in harmony with the piano, repeat, starting a tone lower each time. This will train you to laugh naturally and musically.

Enlist other members of your family to join in these daily exercises. Your progress will be more rapid and there will be more pleasant personalities in the household.

Some people condemn laughing, maintaining that it mars beauty, having a tendency to cause lines in the face. I deny this and condemn their teaching, for the face often given over to laughter, when in repose assumes an expression of cheer and pleasure, just what we wish in our effort to gain a pleasing personality. If a laughing face is ugly and wrinkled, it is the spirit of the individual and not a wholesome laugh which brought about this condition. Cultivate a cheerful laugh and pleasing personality with a desire to give and not to receive. With your thoughts working thus you need not fear an unattractive line in the face.

A charming personality is an art, and art gives: great artists are great givers.

A laughing soul beams inwardly and outwardly through expression of body and sound of voice, creating that great charm, personality.

THEORA CARTER.
President, Society of Good Cheer.

Answers to Bible Contest Inquiries

WE will publish, from time to time, answers to the various questions asked in the Bible Picture Contest. As every point on which you are in doubt may have been previously answered, it is wise to consult the Rules and the answers given in former issues before writing us.

Question: "I note your announcement in the Advocate of a Bible Picture Contest. I am the local Superintendent of the Junior League of our Methodist Episcopal Church, and would like to know if this contest could be adapted to the Sunday afternoon work of the Leaguers. What do you think? I know something of the value of pictures in teaching."—M. S., St. Cloud, Fla.

Answer: Members of your Junior League can enter the Contest individually and submit separate sets of answers. It will be a good investment for each member to have the Christian Herald (containing the pictures), "Gems from the Bible" and the Reply Book—constituting the complete outfit. These will be sent for $2.00 for each member who wishes to enter the contest. A discount is given for three or more. The Christian Herald Bible Picture Contest is an excellent aid to Bible study and will be found especially helpful in Sunday school work.

The contest could be adapted to the Junior League of your city, as it is open to anyone. Subscribers to the Christian Herald have the practical convenience of receiving promptly each week a copy of the Christian Herald, containing the pictures and thus are able to work out the solutions without delay. Thus we would advise the members to subscribe individually, so they can go over the pictures [illegible]. Those unable to subscribe, however, may obtain an Outfit free by obtaining a new subscription for us.

Realizing that it would be a hard task for you to search through the entire Bible, containing over 30,000 verses, for the correct answer for each picture, we selected 2,000 verses which we have published under the title "Gems from the Bible." This contains available answers to the pictures. It was necessary to provide a uniform method of submitting the answers and for this we prepared the Reply Book. A person entering the contest can procure the Christian Herald for one year, "Gems from the Bible" and Reply Book, for $2.00.

Question: Please enter me as a contestant in the Bible Picture Contest. I would be much obliged if you would tell me whether I have to be a subscriber to the Christian Herald. My mother has a subscription, but it will expire before the contest is over. Will I have to renew the subscription?—H. M., De Soto, Kan.

Answer: The Christian Herald Bible Picture Contest is open to all, whether subscribers or not. As the subscription to Christian Herald is in the name of your mother and will soon expire, we would suggest that she have it renewed, sending us $2.00. This amount will pay for a year's subscription to the Christian Herald, a copy of "Gems from the Bible" and the Reply Book. You can use the copies of Christian Herald which are being sent to your mother in order to have access to the pictures. Your answers to the pictures can be sent to us in the Reply Book, at the end of the contest, after the last picture has appeared.

Question: I should like to know if the person sending the replies may have help from friends.—Miss D. E. S., Amherst, Mass.

Answer: Casual, gratuitous assistance may be given and accepted in the Contest—which means that you must not go so far as to join in compiling completely identical sets of answers with others, or to the extent of controverting the rule that the answers submitted by a person must have been, generally speaking, worked out by that person. Within such limits, church congregations, Bible classes, Sunday School sessions, families, may unite the efforts of their members in solving the pictures, or contestants may form clubs and exchange selections of verses.

Question: I would like to know when the rewards in the Bible Picture Contest are to be paid. As yet I have seen no mention of this in the announcements of the contest. At the rate of three pictures a week, it will take seventeen weeks to print all the pictures. When all have been printed, will the prizes be awarded immediately the Judges have decided who wins?—Mrs. F. M. R., Wesleyville, Pa.

Answer: The Contest closes the early part of May. One month after that time will be allowed for submitting answers. Just how long it will take the Judges to pick the winners will depend upon the number of sets of answers sent to us, but the prizes will be awarded just as soon as the judges have selected the winners.

Question: Can more than one answer be given to each picture?—Y. K. W., Pittsburg, Pa.

Answer: You may submit more than one answer for each and every picture—in fact one, two, three, four or five verses. Your answer, or answers, for Picture No. 1 are to be written on the page of the Reply Book at the head of which "Picture No. 1" is mentioned; the answer(s) for Picture No. 2 on the page at the head of which "Picture No. 2" is mentioned; and so on.

Question: I am sending herewith answers to Picture Nos. 1, 2 and 3.—A. S. K., Chicago, Ill.

Answer: Answers are not to be sent us at this time, but at the end of the Contest. One month after the last picture has appeared will be allowed for submission of answers.

Question: Can the verses be used a second time if applicable to the sense of the picture?—J. V. C., St. Paul, Minn.

Answer: There is no objection to submitting a particular Bible verse as an answer for a certain picture even though you have also submitted that same answer for a different picture. There is nothing to prevent the Judges from affirming your choice in both cases if the verse is supremely applicable in both cases.

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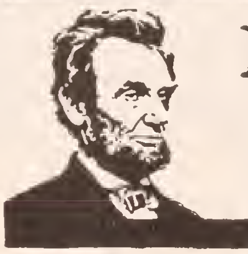

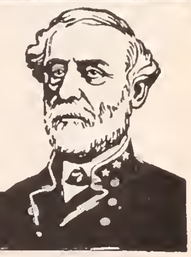

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Christian Herald Prayer League

ALL Christians are urged to unite with the members of the Prayer League in daily prayer at the noon hour. Also any one is at liberty to send a request for prayer or an acknowledgment of answered prayer, thereby becoming enrolled as a member of the Prayer League.

FOUR thousand six hundred and fifteen requests for prayer were received during the month of January. Some letters contained more than one request. The various requests as they were tabulated reach this large total. That is a good beginning for the new year. Rev. W. Fletcher Daum, pastor of Woodlawn Heights Presbyterian Church, New York, has organized a Billy Sunday Prayer Circle for the city. The evangelist has engaged to open his campaign in New York on January 1, 1917, and Dr. Daum is circulating a prayer pledge, requesting that all who sign unite daily at one o'clock in this petition: "Heavenly Father, send the Holy Spirit upon 'Billy' Sunday, thy servant, and help save New York. In Christ's name and for thy glory, Amen."

A telegram was received at the Christian Herald office on February 3, from W. E. Hales, Pikeville, N. C., asking special prayer that his brother-in-law might be healed of lockjaw.

A prayer circle has been organized at Biltmore, N. C., whose members ask the prayer of other praying Christians.

Rev. S. G. Haas, pastor of the United Brethren Church at Lititz, Pa., who has asked prayers on a number of occasions for success in his soul-winning work, writes that since his last letter 120 have sought Christ at the altar of his church and about 109 have professed conversion and been received into church membership. Pastor Haas is holding special revival services this month and asks the continued prayers of the League.

A friend writes from Pennsylvania: "After being in a hospital for the insane for five weeks I asked the prayers of the League. I acknowledge God's grace in restoring me to mental health. May he grant the same to others who suffer in this way. I also requested prayer for a young lady whose acquaintance I made in the hospital. I was surprised and pleased to see her soon after in an unexpected manner, much improved in health, so much so I had not known her for the same person."

A reader from Watertown, S. D., writes: "Some months ago I requested prayer for my brother-in-law for healing of an unsound mind. He began to recover soon, and is now fully recovered."

M. B. A. writes from Grand Rapids, Mich.: "Some time ago I asked prayers that my only son might return home. Thanks to our heavenly Father, he is at home." Miss B. M. B. writes from Carterville, Ill.: "I prayed for restoration of my health. I am now enjoying the very best of health."

Mrs. A. E. F., of Ashburn, Ont., acknowledges answered prayer for the conversion of her husband. She writes that he was wonderfully changed before his death, which occurred last year. She asks prayer for the restoration of her daughter to health, and for the conversion of her son.

Mrs. R. M. writes: "I want to acknowledge an answer to your prayers. My nephew and his family are united." Mrs. A. E. K. writes from Glasgow, Ky.: "Four weeks ago I asked prayer for the recovery of my sister, who was desperately ill. I wish to thank God that he heard and answered that prayer. My sister is now sitting up, and improving each day." Q. A. M. writes from Brooklyn, N. Y.: "The man for whom I asked special prayer last week for loss of speech regained it last Monday sufficiently to be understood. But he is still in a very nervous state; please continue to pray for him."

Acknowledgments of answered prayer have also been received from:

Mrs. E. P. W., Marshall, Texas; Mrs. E. S. T., Elroy, Wis.; M. M., Evansville, Ind.; Mrs. C. M., Sacramento, Calif.; Mrs. O. T., Kanute, Okla.; A Mother and Daughter, Franklin, N. H.; Mrs. C. H., Toledo, Ohio; F. M. B., Erie, Pa.; G. S. W., Junction City, Kan.; Mrs. M. D., Tecumseh, Kan.; A Reader, Ohio; Mrs. C. H. T., Overall, Tenn.; Miss V. B., Tigerville, S. C.; Mrs. S. L. S., Marysville, Pa.; Anxious, Glens Falls, N. Y.; Mrs. M. F., Andes, N. Y.; An Old Subscriber, Tunica, Miss.; Mrs. H. P., Marine City, Mich.; Mrs. S. A. S., Emporia, Kan.; Mrs. F. L. F., Evansville, Wis.; W. E. S., Carthage, Mo.; S. A. W., Albuquerque, N. M.; Mrs. J. C. A., Concord, N. H.; Mrs. M. W. P., Albion, Me.; J. H. O'N., Los Altos, Calif.; A Friend in Virginia, Mrs. N. E. M., Millers Falls, Mass.; T. I. M., Lowville, N. Y.; Mrs. L. M., Indiana.

Mrs. J. S. G. writes from White Plains, N. Y., telling of a group of friends who agreed to pray daily at noon for the coming of peace in Europe. They ask all Christians to unite with them in this prayer. Many have been discouraged in their prayers for peace because it has been so long delayed. But we should renew our faith and zeal in prayer that the love of God may soon conquer and put an end to the present strife.

Mrs. E. V. Bjorklund, of St. Cloud, Minn., asks prayer that her husband, who is a Swedish Mission minister and who was compelled to leave his church on account of illness, may now receive another call to a church. She writes: "We are a family of eleven, and things seem dark."

F. M. B. writes from Erie, Pa., acknowledging answered prayer, and asking prayer that his mother, who is almost seventy years old, and a great sufferer, may be healed without an operation, which the doctors believe to be necessary.

Prayers are asked for revivals of religion at:

Alamogordo, N. M.; Haworth, N. J.; Lititz, Pa. (in the United Brethren Church); Bayfield, N. B., Canada; Concord, N. H.; Oleander, Calif.; Fairy, Texas; Escatawpa, Miss.; Baker, Ore. (in the Christian Endeavor Society of our church); Eupora, Miss.; Delta, Ohio; Marlboro, Mass.; Milton, Del.; South Charleston, Ohio; Willamina, Ore.; Brush, Colo.; Marysville, Pa.; Athens, Mo.; Rising Sun, Ind. (that a class of Sunday school girls may be saved and a revival in church), Dimondale, Mich.; South Westerlo, N. Y.; Utica, N. Y. (in the Methodist churches of our city); Springfield, Ill.; Columbiaville, Mich., Lyons Falls, N. Y.; Toledo, Ohio, Pittsfield, Mass.; Hudson, Iowa; Cooperstown, N. Y.; Randolph, Kan.; Makoti, N. D.; Gridley, Ill., Middleboro, Mass., Churches at Mulberry Gap, and Sedalia, Tenn.; Abilene, Kan.; Rush City, Minn.; Myrtle Creek, Ore.; Richmond, Ind. (in the two Methodist churches); Lowville, N. Y.; Wichita, Kan.

Mrs. H. C. T., A. B. W., Mrs. E. E., ask prayer that their sons' minds may be restored; Mrs. A. C. M., Mrs. J. D. W., Mrs. E. L., B. C. R., Mrs. M. E. B., their daughters'; Mrs. H. P. M., that mind may be strengthened; Grandparents ask prayer for the mental restoration of a young wife; A Reader, that sister and self may receive mental healing. Seventeen other friends ask prayer for mental restoration or strengthening for other relatives, friends, or for themselves.

Twenty-nine friends ask prayer for the restoration or strengthening of sight for relatives, friends or for themselves.

Seventy-one friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing.

Thirteen parents ask prayer that their sons may be delivered from the liquor habit. B. B., W. A. S., C. H., Mrs. C. E. B., their husbands; F. B. and B. H. that fathers may be delivered from the liquor habit. Sixteen other friends ask prayer that friends or relatives may be delivered from this habit.

Fifty-three parents asks prayer for the conversion of sons; twenty-seven wives, their husbands. Seventy other friends ask prayer that friends or relatives may be converted.

Seventeen readers ask prayer for special spiritual blessing for relatives or friends.

One hundred and twenty-two friends ask prayer for the healing of friends or relatives. Eighty-six ask prayer for self, including Mrs. E. A. M. and Rev. W. Y. L., to regain use of limbs.

Nineteen friends ask prayer for restoration of hearing for friends, relatives or themselves.

Fifty-two friends ask prayer for help and guidance in financial affairs.

Seventy-one friends ask prayer for the granting of varied desires and needs.

◆

A Cry from China

LITTLE HAI IEH TSI (the "Abused Leaf"): a Story of Childhood and its Perils in Heathen China. All who are interested in sweet and innocent childhood will find this a fascinating story. A postal card addressed to "China Orphans, Christian Herald, Bible House, New York," will bring you free copies of this illustrated booklet.

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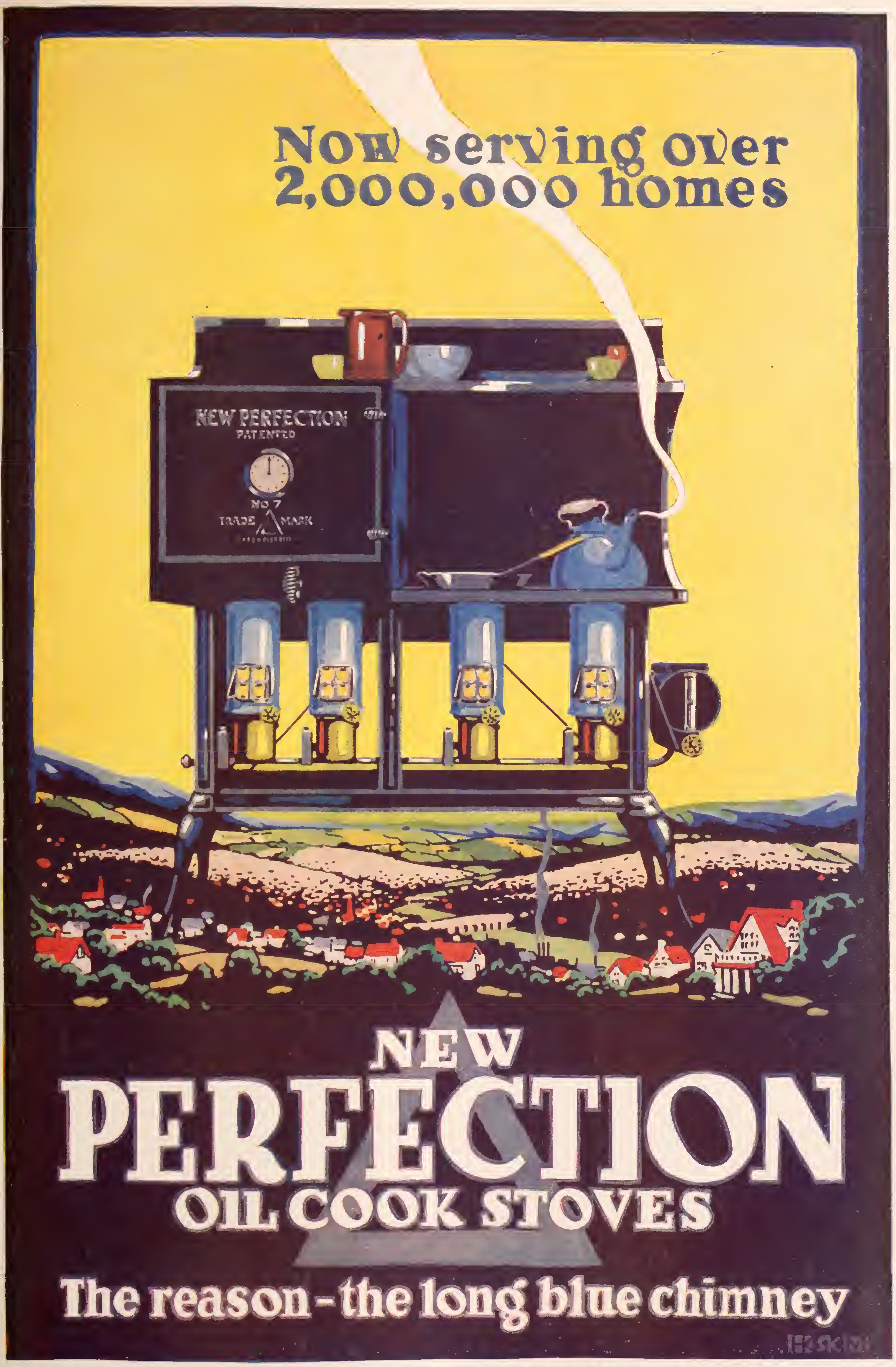
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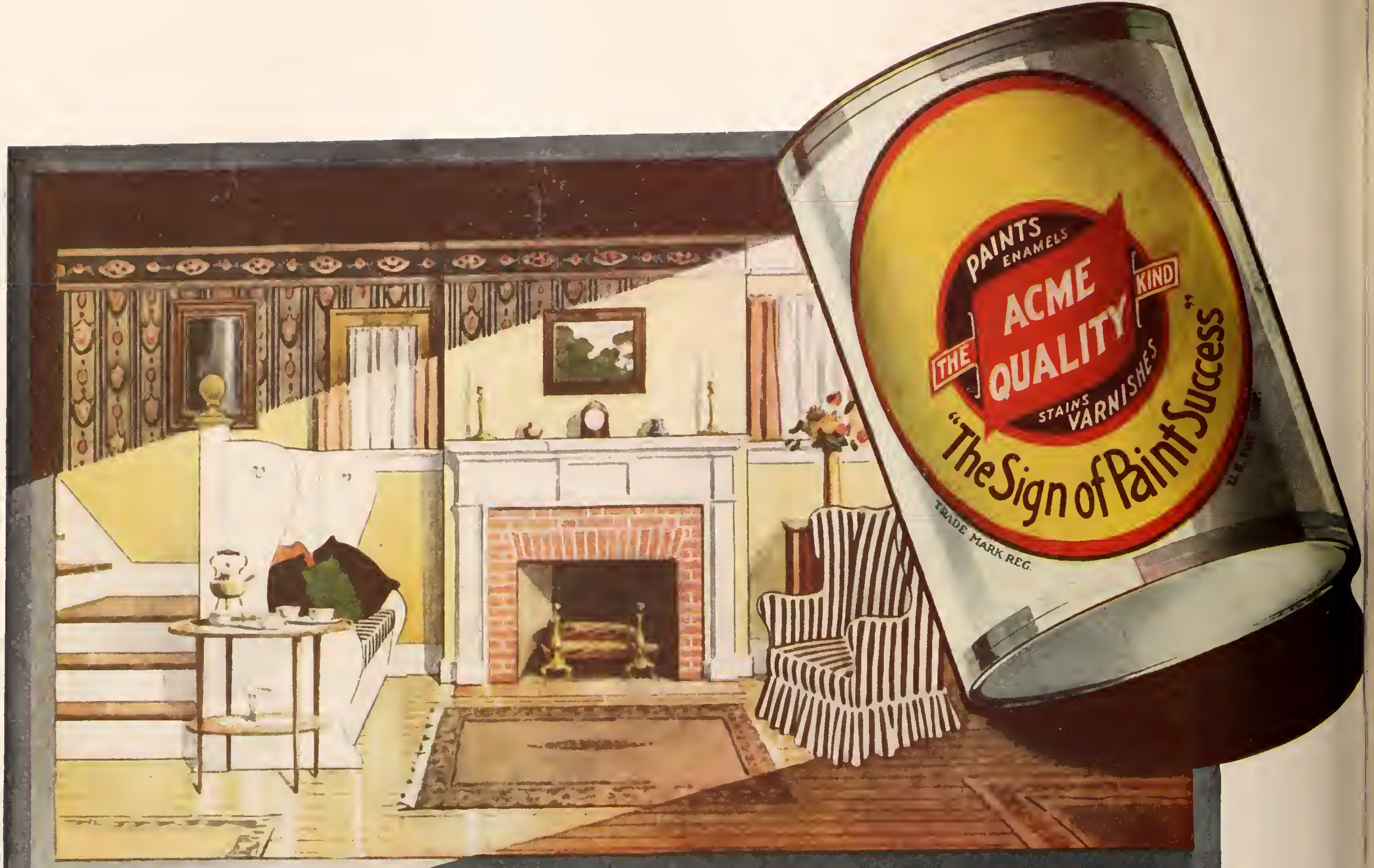

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Christian Herald

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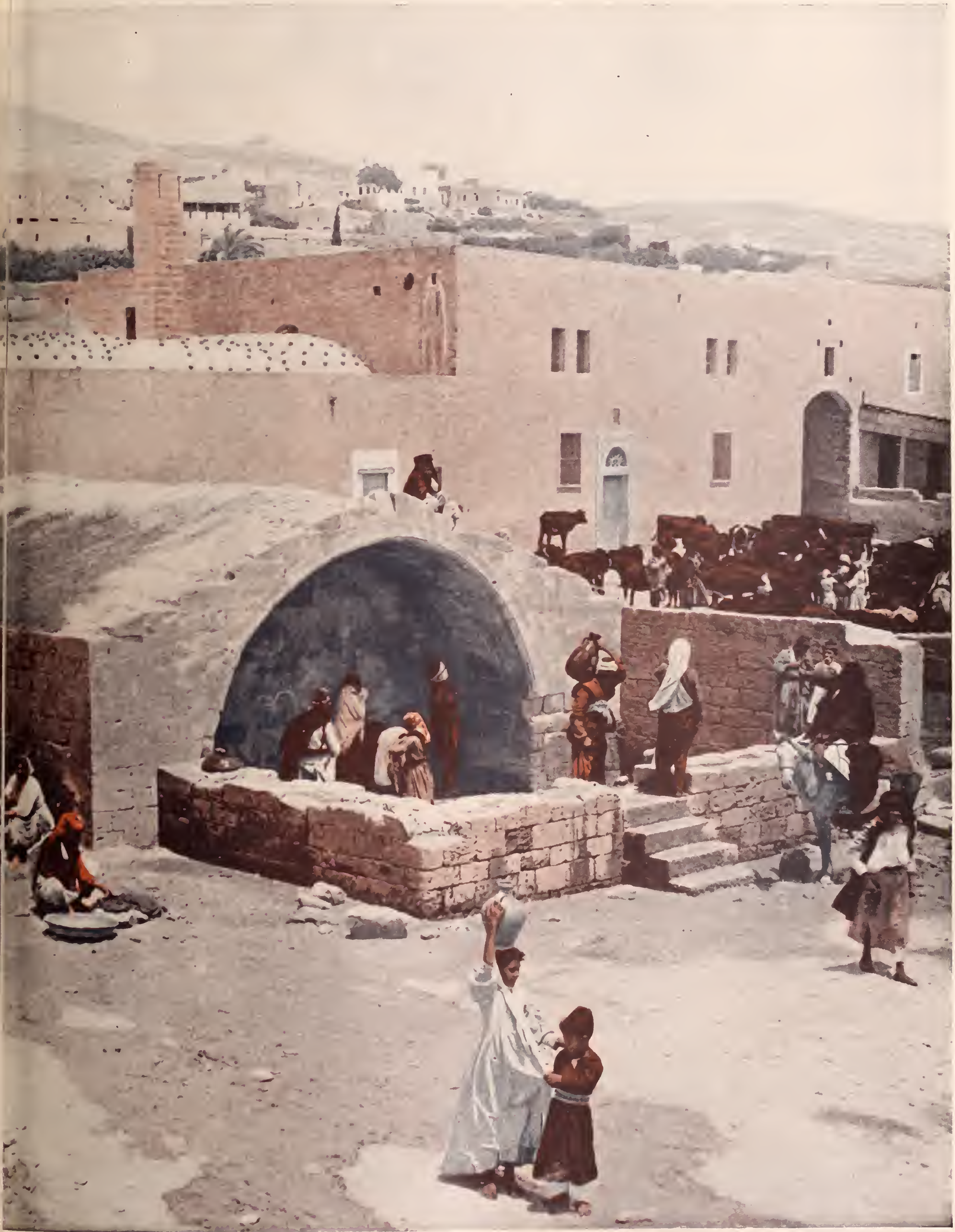

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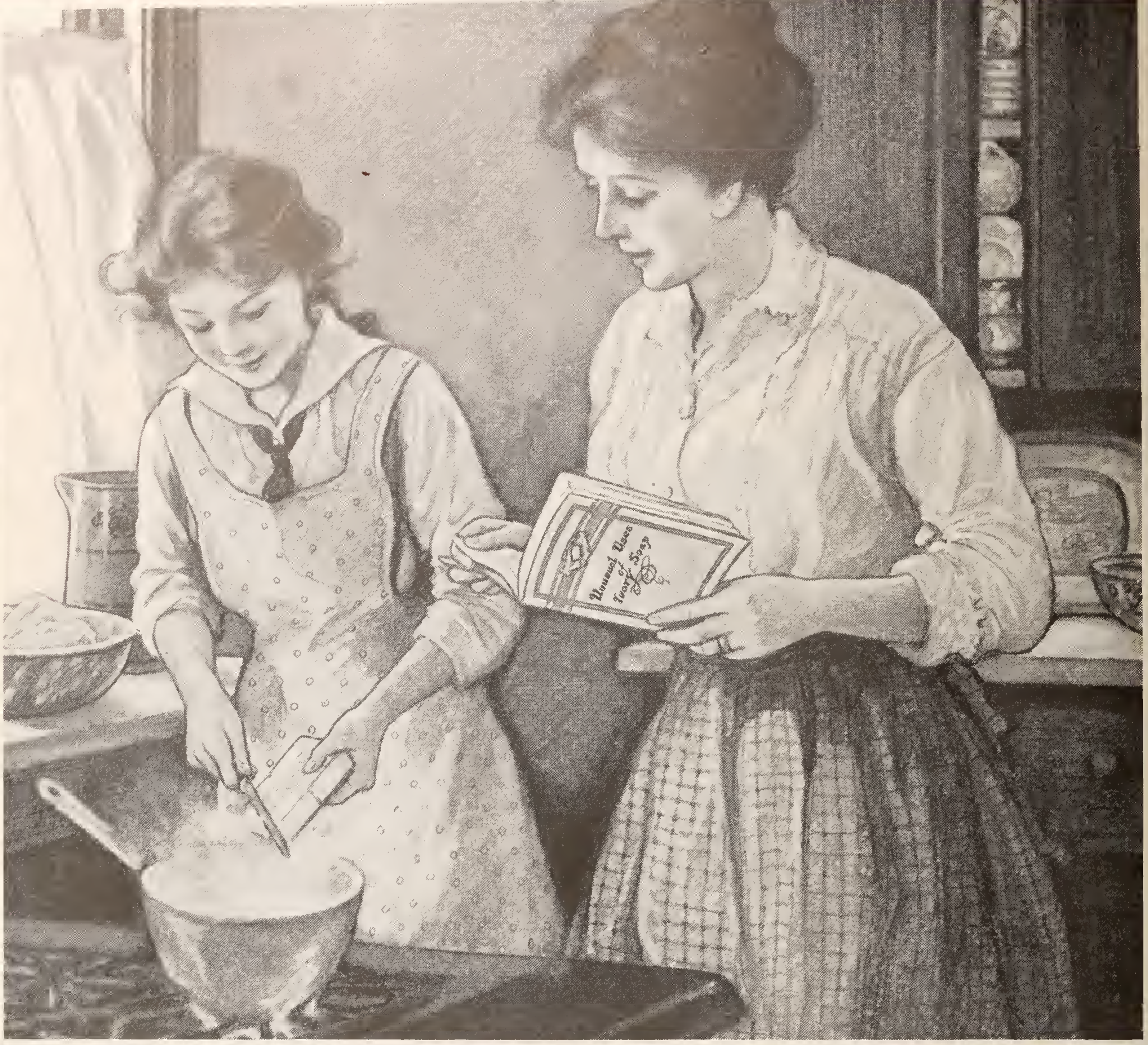
THIS SAME WELL MUST OFTEN HAVE BEEN VISITED BY MARY WITH THE BOY JESUS,
AS IT IS THE ONLY ONE AT NAZARETH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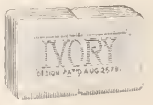

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The Issue Defined

The President's Letter to Senator Stone Made Public February 24

The White House, Washington, Feb. 24, 1916.

My Dear Senator—I very warmly appreciate your kind and frank letter of today and feel that it calls for an equally frank reply.

You are right in assuming that I shall do everything in my power to keep the United States out of war. I think the country will feel no uneasiness about my course in that respect. Through many anxious months I have striven for that object, amidst difficulties more manifold than can have been apparent upon the surface, and so far I have succeeded. I do not doubt that I shall continue to succeed. The course which the Central European Powers have announced their intention of following in the future with regard to undersea warfare seems for the moment to threaten insuperable obstacles, but its apparent meaning is so manifestly inconsistent with explicit assurances recently given us by those Powers with regard to their treatment of merchant vessels on the high seas that I must believe that explanations will presently ensue which will put a different aspect upon it. We have had no reason to question their good faith or their fidelity to their promises in the past, and I for one feel confident that we shall have none in the future.

But in any event our duty is clear. No nation, no group of nations, has the right while war is in progress to alter or disregard the principles which all nations have agreed upon in mitigation of the horrors and sufferings of war; and if the clear rights of American citizens should ever unhappily be abridged or denied by any such action we should, it seems to me, have in honor no choice as to what our own course should be.

For my own part, I cannot consent to any abridgment of the rights of American citizens in any respect. The honor and self-respect of the nation are involved. We covet peace, and shall preserve it at any cost but the loss of honor. To forbid our people to exercise their rights for fear we might be called upon to vindicate them would be a deep humiliation indeed. It would be an implicit, all but an explicit, acquiescence in the violation of the rights of mankind everywhere, and of whatever nation or allegiance. It would be a deliberate abdication of our hitherto proud position as spokesmen, even amidst the turmoil of war, for the law and the right. It would make everything this Government has attempted, and everything that it has achieved during this terrible struggle of nations meaningless and futile.

It is important to reflect that if in this instance we allowed expediency to take the place of principle the door would inevitably be opened to still further concessions. Once accept a single abatement of right, and many other humiliations would certainly follow, and the whole fine fabric of international law might crumble under our hands piece by piece. What we are contending for in this matter is of the very essence of the things that have made America a sovereign nation. She cannot yield them without conceding her own impotency as a nation, and making virtual surrender of her independent position among the nations of the world.

I am speaking, my dear Senator, in deep solemnity, without heat, with a clear consciousness of the high responsibilities of my office and as your sincere and devoted friend. If we should unhappily differ, we shall differ as friends; but where issues so momentous as these are involved we must, just because we are friends, speak our minds without reservation.

Faithfully yours,

WOODROW WILSON.

The Letter from Senator Stone to Which the President's Is a Reply

U. S. Senate, Washington, Feb. 24.

Dear Mr. President:

Since Senator Kern, Mr. Flood, and I talked with you on Monday evening, I am more troubled than I have been for many a day. I have not felt authorized to repeat our conversation, but I have attempted, in response to numerous inquiries from my colleagues, to state to them, within the confidence that they should observe, my general understanding of your attitude. I have stated my understanding of your attitude to be substantially as follows:

That while you would deeply regret the rejection by Great Britain of Mr. Lansing's proposal for the disarmament of merchant vessels of the Allies, with the understanding that Germany and her allies would not fire upon a merchant ship if she hauled to when summoned, not attempting to escape, and that the German warships would only exercise the admitted right of visitation and capture, and would not destroy the captured ship except in circumstances that reasonably assured the safety of passengers and crew, you were of the opinion that if Great Britain and her allies rejected the proposal and insisted upon arming her merchant ships she would be within her right under international law.

Also that you would feel disposed to allow armed vessels to be cleared from our ports. Also that you are not favorably disposed to the idea of this Government taking any definite steps toward preventing American citizens from embarking upon armed merchant vessels. Furthermore, that you would consider it your duty if a German warship should fire upon an armed merchant vessel of the enemy upon which American citizens were passengers to hold Germany to strict account.

Numerous members of the Senate and the House have called to discuss this subject with me. I have felt that the members of the two houses who are to deal with this grave question were entitled to know the situation we are confronting as I understand it to be.

I think I should say to you that the members of both houses feel deeply concerned and disturbed by what they read and hear. I have heard of some talk to the effect that some are saying that after all it may be possible that the program of preparedness, so called, has some relation to just such a situation as we are now called upon to meet.

I have counseled all who have talked with me to keep cool; that this whole business is still the subject of diplomacy, and that you are striving to the utmost to bring about some peaceable adjustment, and that in the meantime Congress should be careful not to "ball up" a diplomatic situation by any kind of hasty and ill-considered action. However, the situation in Congress is such as to excite a sense of deep concern in the minds of careful and thoughtful men.

I have felt that it is due to you to say this much. I think you understand my personal attitude with respect to this subject. As much and deeply as I would hate to radically disagree with you, I find it difficult from my sense of duty and responsibility to consent to plunge this nation into the vortex of this world war because of the unreasonable obstinacy of any of the powers upon the one hand, or, on the other hand, of foolhardiness, amounting to a sort of moral treason against the Republic, of our people recklessly risking their lives on armed belligerent ships. I cannot escape the conviction that such would be so monstrous as to be indefensible.

I want to be with you and to stand by you, and I mean to do so up to the last limit; and I want to talk with you and Secretary Lansing with the utmost frankness—to confer with you and to have your judgment and counsel—and I want to be kept advised as to the course of events, as it seems to me I am entitled to be.

In the meantime I am striving to prevent anything being done by any Senator or Member calculated to embarrass your diplomatic negotiations. Up to the last you should be left free to act diplomatically as you think for the best to settle the questions involved. I need hardly say that my wish is to help, not to hinder, you.

With the highest regard and most sympathetic consideration, I have the honor, Mr. President, to be,

W. J. STONE.

A Timely Word from Washington's Farewell Address

AGAINST the insidious wiles of foreign influence (I conjure you to believe me, fellow-citizens) the jealousy of a free people ought to constantly wake; since history and experience prove that foreign influence is one of he most baneful foes of republican government. But that jealousy to be seful, must be impartial; else it beomes the instrument of the very inuence to be avoided, instead of a efense against it. Excessive partiality r one foreign nation, and excessive islike for another, cause those whom they actuate to see danger only on one ide, and serve to veil, and even second, he arts of influence on the other. Real patriots, who may resist the intrigues f the favorite, are liable to become susected and odious, while its tools and upes usurp the applause and confience of the people, to surrender their interests.

The great rule of conduct for us, in egard to foreign nations, is, in extendng our commercial relations, to have with them as little political connection s possible. So far as we have already ormed engagements, let them be fullled with perfect good faith. Here let s stop.

Europe has a set of primary interests, which to us have none, or a very remote relation. Hence she must be engaged in frequent controversies, the causes of which are essentially foreign to our concerns. Hence, therefore, it must be unwise in us to implicate ourselves, by artificial ties, in the ordinary vicissitudes of her politics, or the ordinary combinations and collisions of her friendships or enmities.

Our detached and distant situation invites and enables us to pursue a different course. If we remain one people under an efficient government, the period is not far off when we may defy material injury from external annoyance; when we may take such an attitude as will cause the neutrality we may at any time resolve upon, to be scrupulously respected; when belligerent nations, under the impossibility of making acquisitions upon us, will not lightly hazard the giving us provocation; when we may choose peace or war, as our interest, guided by justice, shall counsel.

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Stern of the Italian Liner, Verona, Showing Guns Mounted for Defense

WOULD you have a voice in these great matters? It is your right. It is your *duty*. Telegraph or write at once to your congressman about as follows: "I am for honorable peace at home and abroad, and I am against the sailing of Americans on armed merchantmen."

War or Peace—a Challenge to the People

"THE President has insisted the Congress should not interfere with the efforts of the Executive in dealing with Germany and Austria over the situation produced by their orders to submarine commanders to sink without warning armed belligerent merchant ships."

"His (the President's) attitude had not changed. That attitude, it was explained, was that while the President recognized the right of Congress to take any measures it saw fit, its action would not influence the Administration in its exclusive right to conduct the foreign affairs of the United States."

"The discussion at the conference was to the effect that in assuming such a position the Administration ran the risk of war with Germany over a comparatively technical issue. Members expressed themselves as believing that neither Congress nor the country would approve of war over such an issue."

"They (the members of Congress in conference) also were told that the Administration was prepared to go to any ends—even to war—for this principle; that the Administration admitted that if American lives were lost under the renewed submarine warfare of Germany [even on armed merchantmen], it meant the severance of diplomatic relations with that nation and with Austria."

HOW long is the American nation going to endure such thoroughly undemocratic methods of determining its foreign policy? Is this a democracy or a monarchy? Is the President the people's servant and mouthpiece, or is he the people's king?

The paragraphs quoted above are from recent Washington news dispatches to the daily press. The most astounding item was that the President might venture to forbid even the discussion in Congress of the delicate international situation that had arisen. This is the sort of *secret diplomacy* that has produced most of the wars of past and present times. Secret diplomacy has made possible Europe's present holocaust. It is our country's present menace, as militarism threatens to become its future curse.

The particular question at issue during this storm at Washington wa whether or not Congress should issue a warning to Americans to keep o armed belligerent ships. And this is the discussion the President evi dently tried to forbid. Worst of all, some senators and representative confessed that they believed in the resolution issuing the warning, bu felt that they must be loyal to the President.

Is this democracy?

The Christian Herald has already stated its conviction that since th constitution denies the President the power actually to declare war, necessarily denies him the power to assume independent positions o international matters and send to foreign nations messages that are boun to lead to war.

The people and their representatives must decide these issues, not th President and his personally selected cabinet. The same dispatch which bore the news of the President's desire to stifle debate in Congre on the resolution forbidding clearance papers to any armed belligere merchantman carrying American passengers said the "government" (was considering the preparation of a sharp note to Germany and Au tria, indicating that if any Americans lost their lives through the sinki without warning of an armed merchant ship in accordance with the n order of the Berlin and Vienna governments, a break in the relations of th government and the Central Powers will be inevitable.

Who is the government—Congress or the President?

Who will be torn to pieces, who will be maimed and slain, if the nati goes to war? The people—the boys and men. It is the common hon of the common people that will be filled with despair and agony. T people, through their direct representatives, must assert and claim a hold their right to decide these issues of life and death.

This is what every American citizen should do:—

Wire your congressman at once.

If you want the country to be plunged into war, say so.

If you want the country to be kept in peace, say so.

This is the people's prerogative alone, and now is the time to assert

This is the people's duty, and now is the time to perform it.

Trying to Keep Us Out of the War

WITH the questions between Germany and the United States approaching an apparently successful solution, events suddenly showed a retrograde tendency. The nation appeared again to be drifting through a fog of minor disagreements onto the reef of conflict and Congress threatens to revolt.

The whole matter seemed to hinge upon the arming of merchant vessels for defense and the German declaration that vessels so armed would henceforth be considered as belligerent ships to be attacked without warning wherever found. President Wilson expressed a determination to insist that the provisions of international law now in existence, including the provision which permitted guns upon merchant vessels for defense against privates and corsairs, must be recognized by both sides in the conflict until a revision could be agreed upon by both sides. Germany claimed that Great Britain had issued instructions to merchantmen for the offensive use of armament, and thus justified attacks without notice. Great Britain insisted that no British merchantmen would use her guns unless first attacked, but the Clan MacTavish incident as well as several others showed that merchantmen would not hesitate to resist capture by *war vessels*, a use of their armament which is not contemplated by the law under which they are granted this right to be armed.

The American government was inclined to agree with the German contentions, and Secretary Lansing said in the concluding paragraph of a memorandum during the negotiations with Germany over this question: "I should add that my Government is impressed with the reasonableness of the argument that a merchant vessel carrying armament of any sort, in view of the character of the submarine warfare and the defensive weakness of underseas craft, should be held to be an auxiliary cruiser and so treated by a neutral as well as by a belligerent Government, and is seriously considering instructing its officials accordingly.

AT the same time, the administration resisted every suggestion that America should take any action to recognize changed conditions until an agreement having the force of international law could be entered into with both sides in the conflict. In the meantime, American citizens were taking passage on armed merchantmen, and as the date approached upon which Germany had declared she would begin to consider armed merchantmen as auxiliary cruisers, members of Congress began to question seriously the wisdom of the administration's course.

On February 21 Senator Kern, democratic leader in the Senate, Senator Stone, Chairman of the Senate Committee on Foreign Relations, and Representative Flood, Chairman of the Foreign Affairs Committee of the House, held a secret conference with the President at which, it was admitted, pending international questions were discussed. When asked if the President had sought to check discussion on the floor of Congress regarding the international situation, one of the conferees said that the conference was without special significance, and that no legislation bearing on the international situation was contemplated. Senator Gore of Oklahoma, some days ago offered a resolution in the Senate, directing that clearance be withheld for all belligerent merchant ships carrying American passengers. Senator Stone in whose committee the Gore resolution was resting, learned during the past week that conference between leading senators showed that sympathy with the Gore resolution was gaining headway. Mr. Stone began to be concerned over the prospect that the resolution might be called back from the committee, lest discussion of it should lead to an agitation embarrassing to the administration at this point in the negotiations with Germany.

REPRESENTATIVE McLemore of Texas, also introduced a resolution in the House of Representatives, directing that a warning be issued to American citizens not to take passage on armed belligerent merchant ships. The House Committee on Foreign Affairs was reported to be strongly in favor of the McLemore resolution or a measure of similar purpose. It developed on February 23 that Senators Kern and Stone and Representative Flood had gone to the White House for a conference with the President on the 21st to tell the President of the storm that was gathering at the capitol over the question of armed merchantmen, and it was said that there was a dramatic scene in the President's study, and that "the President stopped talking English and talked United States." The President was reported to have informed his callers that he was willing to go to any extreme to support the principle that Americans have the right to travel on armed merchant vessels. He is represented to have declared that this government would promptly sever diplomatic relations with the Teutonic empires if this principle was violated again. The President was said to have spoken vigorously and without mincing words. Senator Stone is reported to have become aroused and to have exclaimed: "Mr. President, would you draw a shutter over my eyes and my intellect? You have no right to ask me to follow such a course. It may mean war for my country; I must follow my conscience in this matter."

Senator Stone expressed himself as in sympathy with those who would warn American citizens to keep away from belligerent vessels. Chairman Flood of the House Committee is also very much in sympathy with the movement in Congress in favor of warning American citizens off armed belligerent ships under present conditions. Democratic members of e Foreign Relations Committee of the House met s n after the conference between the President and t r chairman. The committee is reported to have - cussed with the utmost concern the possibilities of n arbitrary attitude by the Administration on s question. The committee was given to underst d that the President had informed the chairman n Monday night that the Administration would t yield one whit in its insistence upon the right of A - icans to use such ships. They were also told that e administration was prepared to go to any ends, n *to war*, for this principle.

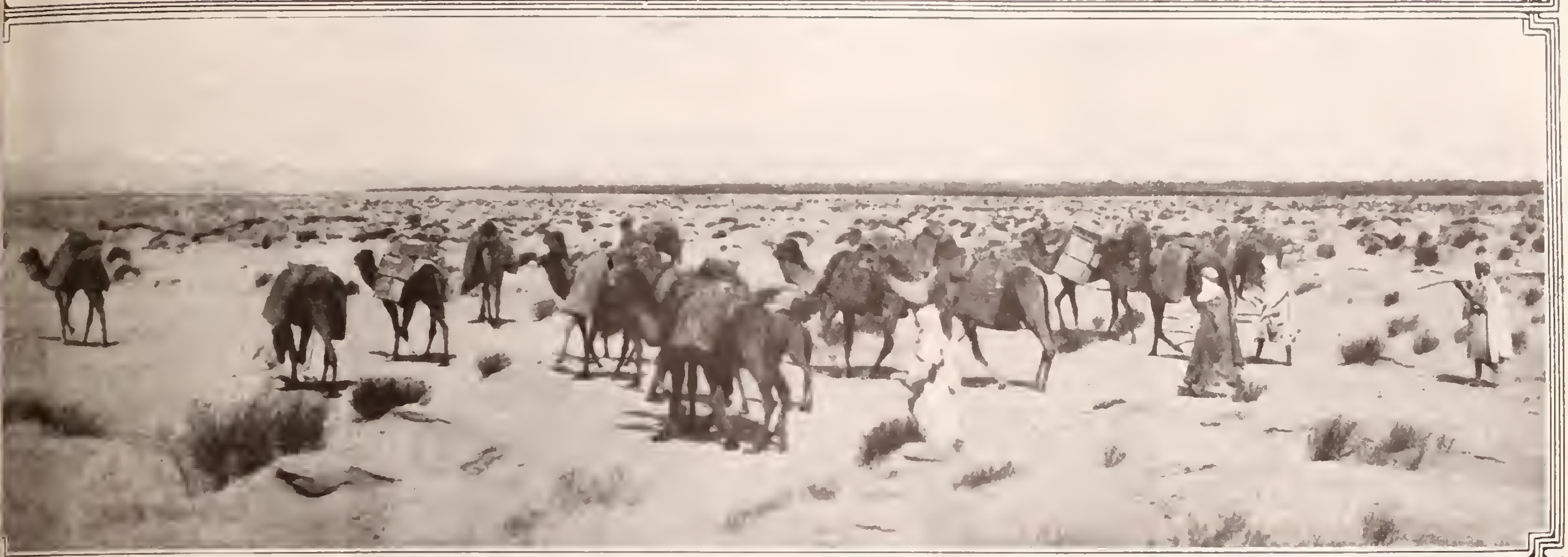
MEMBERS of the House see in such severan of diplomatic relations the almost certain resu of war. A prominent democratic leader said that e fear was sweeping over the House that we are on e road to war, that the severance of diplomatic relat s means in all human probability that this nation ill be drawn into the war and that as a consequenc e smaller neutral nations eventually would follow. le asked the question, "Is the United States willin to go to war for a principle that is technical when n- pared with bigger things," and he expressed the n- ion that the House stood three or four to one ag ist such a thing and that the country stands like se. Senator Stone is reported to have told a memb of the House that he was exceedingly afraid that he course mapped out by the President was dang us and fraught with possibilities of war.

While some members of the Senate and the H se admitted that the warning of Americans as pla ed and the giving up by the United States of tech al rights might be somewhat inimical to American *le,* more than one leader declared himself unwilli to plunge a hundred million people into a foreign ar to carry a technical point.

The situation as it stood on February 23 was at a large majority of Democrats in the House of R re- sentatives were ready to pass the McLemore r lu- tion regardless of its possible invasion of exec ive prerogative. The Republicans in Congress der Representative Mann of Illinois were almost a u in support of the President. The Senate showed m differences of opinion on both sides of the po cal fence and it was unlikely that the Gore resol ion would be passed upon the initiative of the S te. but there was some probability that if the I use passed the McLemore resolution, the Senate uld promptly concur therein. The present disqui ude has not been matched since the days precedin the Spanish War, and there is a chance that the Co ess and the President may even approach an open eak if the President insists upon abusing his constitu nal prerogative to the extent of inviting war.

THE · CHRISTIAN · HERALD

An Illustrated News Weekly for the Home



A Camel Train of Bibles

By CLAYTON SEDGWICK COOPER

It is not usual to associate the Bible with the Sahara Desert. We were somewhat amazed, therefore, on returning one late afternoon from a camel journey into the edge of the desert, near Old Biskra, to meet a camel train of somewhat unusual appearance, and upon inquiry by our camel driver to find that these "ships of the desert" were starting Saharaward with several thousand Bibles and Testaments. The strangeness and incongruity of this spectacle were increased when, shortly after the meeting the time for evening prayer having arrived, we looked back and in the distance saw the camelmen climbing down from their long-necked beasts, facing Mecca, and beginning their Mohammedan prayers in answer to a faint cry of the muezzin in a distant Bedouin village.

> Come to prayer!
> Come to salvation!
> There is no God but God,
> And Mohammed is his Prophet!

It was the closer association of the Bible with the Koran than one usually sees in any Moslem land. One would seem to see, in this picturesque land of Arabs praying to Allah in the midst of their Bible-laden camels, a slow but steady march of the religion of the Cross into the land of the Crescent; it was certainly a vivid example of the meeting of Christianity and Islam which is now proceeding in virtually all Moslem lands.

We learned later that these Bibles, which were being shipped into the heart of the Great Desert, were all printed in Arabic, many of them in separate Gospels, and were to be sold to Arab Moslems at two cents apiece. They were forwarded by one of the large English Bible societies, which is now working with excellent fruitage in North Africa, and the Bible secretary informed the writer that the followers of Mohammed, while they were not changing their faith, were becoming interested in reading the Christian text-book, which many of them were opening now for the first time. These sons of the Prophet were already familiar with many of the Old Testament characters whose names appear in the Koran, but the Biblical setting and history of these characters were for the most part new to them. Their attitude toward Christ was found frequently to be surprising, and among the better educated of the Moslem Arabs this attitude was not one of hostility or indifference. To be sure, these Mohammedan followers do not accept Christ as the divine Son of God; they rather look upon him as a prophet, as Mohammed was a prophet. Mohammedanism is a strict monotheism, and regards the trinity of the Godhead as impossible. Yet, like the Hindus who have placed Christ in the Hindu pantheon among the many other great incarnations of religious leaders and prophets, the Moslems will tell you that Christ is considered by them as a great prophet. They will also inform you that they, as Easterners, understand Jesus' nature and teachings even more perfectly than do we in the West.

Bible Christianity, moreover, is not without its converts among the Arabs, Berbers and Kabyles in North Africa. In the mountain village of Khabylia we came across a converted Kabyle, Ali, who was known widely throughout this entire picturesque country. He had changed his faith through the influence of an English mission situated in the Djura mountains, and he was now working as a Bible colporteur, carrying Bibles among the thatched cottages of these isolated hill regions, selling them when he could, and giving them away when the people were too suspicious or unfriendly to buy. He had met with many reverses and persecutions; his life was endangered often by adherents of Islam whose Koran teaches that apostasy from the Moslem faith is to be punished by death. For years, however, he had persisted in the propagation of the new faith, and we visited his home and met his wife and children and relatives, who also had been influenced by him to become followers of the Christian's God.

In several of the missionary schools in North Africa and in Egypt, one finds today converted Moslems assisting in the instruction of Coptic Christians. In one of these institutions we met a Moslem sheik who as a converted Christian was teaching Arabic to thirty boys. In another case a Mohammedan convert who had spent eight years at El Azhar University in Cairo was instructing twenty prospective native ministers of the Christian faith concerning the essential difference between Christianity and Islam.

It cannot be stated, therefore, that Mohammedanism is altogether the "Christian missionary's despair," as some have spoken of it. The actual converts may be comparatively few. According to the American Mission Society's report in Egypt, where for fifty

A Mission Bible Class on the Edge of the Desert

Modern Egyptian Schoolboys in Assiout College years devoted American missionaries—some of the best Arabic scholars to be found anywhere in the world—have been working, there have been less than two hundred accessions to the Christian faith from the Moslem ranks. Yet no one who understands the results accomplished in Bible teaching and practical service would call their work a failure by reason of the seemingly small percentage of converted Moslems.

The Christian influence is spreading. It is like a grain of mustard seed. Christian education especially is becoming a notable force. In southern Egypt we visited at Luxor and at Assiout schools for girls under the direction of missionary societies where hundreds of young women, many of them Moslems, were studying practical branches, such as domestic economy and sewing, and being trained in the laws of hygiene and the care of children; the latter training being especially significant when it is realized that 65 per cent. of the children of Egypt are said to die before they are two years old, while 96 per cent. of all the children of Egypt are reported to be afflicted with some form of eye trouble, due to the ignorance of mothers relative to sanitary laws.

WE were especially impressed with this introduction of the Christian Bible and the Christian atmosphere in Assiout College, where, under the leadership of Dr. R. S. McClenahan, there were 825 students, including converted Moslems and Copts. These youth are being equipped through the spirit and method of Christian education similar to that which they would receive in a college in the United States. Not many years ago you would search in vain in missionary schools in North Africa or Egypt for Moslem boys and girls. Moslem fathers and mothers are slowly realizing that the type of education afforded is not only more profitable as an equipment for life-work in these lands which are becoming rapidly Westernized by English and French occupation and influence, but these young Mohammedans, graduates of government schools, are requiring, as never before, educated wives, and the Moslem institutions patterned after El Azhar and its affiliated schools are being found incapable of affording the training needed by women who would be home-makers.

The small village school of the Moslem, the "kuttab," is also feeling this Christian influence, and reforms are setting in. Formerly nothing was taught in these schools but the Koran, and this was presented very often by an ignorant Arab or Egyptian school-teacher who knew virtually nothing of modern life. Now one can visit, on the confines of El Kantara and on the edges of the Libyan desert, government-inspected schools containing French and English school-teachers with several native teachers as assistants. We visited one such school almost within sight of the sands of the Sahara, in a beautiful oasis between El Kantara and Biskra, and the whole environment, from the well-built stucco schoolhouse to its modern equipment of benches, maps, blackboards, and the methods of teaching the rudiments, compared favorably with the country schools of Europe or America.

Another great disintegrating influence to Mohammedanism in Algeria, Tunis and Egypt comes from the government schools and the introduction of modern business and the employment of Mohammedan young men in government positions and in new processes of agriculture, irrigation, and mechanical improvements. A recent report shows 30,742 students studying in the higher schools fostered by the government of Egypt, while more than 20,000 Moslem young women have been gathered into similar schools, supervised by government agencies. They are learning Western ways and becoming accustomed to see life from the Christian point of view.

Behind all this teaching and educational service the predominant principles of the Bible may be felt. It is not uncommon to find among the Moslems of North Africa in Algeria and Tunisia, and in the desert towns, discussions concerning certain portions of the Scriptures which these inhabitants have read in the colporteurs' Bibles. You will see the Bible man sitting on his mat in the center of the market place, surrounded by his Bibles. Around him you will see a varied and picturesque assemblage. Here is a man who has come in from a far distant place in the desert with his caravan of dates. On another side of the Bible man you may see the town Arab, with his voluminous trousers—his gaudily embroidered jacket, his fez of red, and his impertinent, supercilious face, ready always to discuss religion and to arouse argument in the circle. A figure, swathed in white from head to foot, only a pair of jet-black eyes showing above her enshrouding veil, stops on the edge of the crowd to listen to the discussion. Arab boys from the desert, full of playfulness, sit and scramble ab t the feet of the colporteur.

" In answer to a faint cry in a distant Bedouin village, 'Come to prayer' "

THE influence of Bible Christianity, colp eurs, schools, hospitals, and the introduct n of modern instruction, is producing a marke effect upon Mohammedan civilization. The lea rs of Islam are becoming anxious to ask wheth their faith is capable of holding the new life reveali itself in the younger generation. Reforms are bei considered by the progressive Mohammedan aders. They find the young men beginning to comp e the results of Islam with the results of Chris nity. They find that youth are beginning to disrega their five prayers a day, that the old laws of the K n, in relation to the taking of interest on money for e nple, are being overlooked or adapted to new e omic needs, and that the old static nature of Moham edanism requires certain changes to fit itself to the panding life of the twentieth century. The que on of questions for the Moslems in these lands t y is, "Can Islam evince a spirit and religious energy capable of reexpression in a new period?" These modern Moslems find that l m is handicapped in the life of tod with rules and a system of jurisp lence unchangeably fastened to every inute detail of human life. This fai may have fitted the seventh cent , but how can it be adjusted to the tw ieth? As one modern sympathizer w the Moslem faith remarked: "Mo amed contributed to the world a g t religion, but as a social system is a dead failure."

As a matter of fact the M hammedan is severely handicap d in having no New Testament to i rpret these detailed instructions ac rding to the spirit rather than the l er of his religion. He finds himse in a condition similar to that in wl h the Christian would be placed if had nothing but the old Jewish law relating to ablution, sacrifices, a long prayers on street corners, tithi s and alms-giving, to guide him in his ation with his fellows in a new cent y. In other words, the follower of the l phet is handicapped by his theolog and the great question is whethe can change the theology of Islam a still retain the holding power of the faith itself. rtain it is that the new industrial advances built u the preparatory work of Bible Christianity i these Moslem lands necessitate change and advance Missionaries see in these critical changes a new h e for Christianity. They are taking again as proph the words of the poet,

> The moon of Mohammed
> Arose, and it shall set,
> While, blazoned as on heaven's immortal noo
> The Cross leads generations on.

The camel train of Bibles which we saw ssing into the far desert of Sahara, carrying the Go el to the Moslem Arab, is indeed a significant sign.

Dr. Abbott on the Atonement

THE CHRISTIAN HERALD'S editorial on "Warden Osborne's Fight" and the request of a brother clergyman have prompted this communication. You are aware that Dr. Abbott, in the Outlook for January 26, has drawn a parallel between Jesus Christ and Mr. Osborne, for the purpose of explaining the redemptive work of the former. In my opinion the coordination which Dr. Abbott has attempted is repulsive to both Mr. Osborne and Jesus Christ. When I read of the honest endeavors of the warden of Sing Sing Prison to teach his wards lessons of manliness and a freedom that can exist even in chains, I fain would regard Mr. Osborne as a Christian gentleman whom divine grace, which ennobles any life into which it enters, is using amid surroundings which certainly call for a large and liberal application of divine grace in varied forms. I do not know, of course, whether my view of Mr. Osborne is correct. Nor have I much to say about Mr. Osborne's work, which I think will commend itself. But if my estimate of this remarkable man is correct, what a shock must Dr. Abbott have given to this honest jailer by his comparison!

The redemptive work of Jesus Christ is in a class by itself, unparalleled and incomparable. The world has known many men who have lent a helping hand to a brother in distress and who have even taught slaves to rise superior to the conditions of slavery by rousing their minds to higher and nobler things. Even paganism is not altogether void of examples illustrating this kind of redemptive work. But there is only one Saviour, because he alone could "give to God a ransom for his brother" (Ps. 49 : 7). Everybody else, even the greatest millionaires with their untold wealth (see verse 6), must leave this business of "redeeming a soul" severely alone; it is too costly, even for them (verse 8). Why? Because Jesus, in his redemptive work, dealt with a justly offended God, whose anger from heaven is revealed in all ages against the workers of iniquity. Jesus became "our peace" (Eph. 2 : 14), because he was "made a curse for us" (Gal. 3 : 13). "For us"; that means, of course, in our place; for what else can it mean? Even if we understand "for us" in the sense of "for our benefit," "in our behalf," it will be difficult to show that our benefit or interest could have been achieved, in the nature of the case, without a legal substitution of the sinless Christ for sinful man. As in the Old Testament panorama of the Man of Sorrows, which Isaiah has given us in his fifty-third chapter, Jesus is from beginning to end the Vicarious Sufferer, on whom "God has laid the iniquity of us all," and who consciously assumed that foreign guilt as his own for the purpose of expiating it, so throughout the New Testament the suffering Jesus is consistently represented as the world's Proxy. "God made him who knew no sin to be sin for us" (II Cor. 5 : 21). "Christ was delivered for our offenses" (Rom. 4 : 25). "We thus judge that if one died for all, then were all dead" (II Cor. 5 : 14).

But why multiply texts? How any unbiased reader of the Bible account of the work of Jesus can escape the conviction that the redemption which Jesus wrought out for a world of sinners was effected by way of a vicarious substitution passes comprehension. The doctrine of the Atonement, by the substitution of the God-man as the sacrificial Lamb slain from the foundation of the world, and prefigured by the sacrifices of the old dispensation in Israel, is the only view that does justice to the teaching of the Bible on this all-important question: how the guilt of Adam and his descendants has been removed in God's mind.

OH, yes, our *reason* balks at receiving this teaching. Is God really angry? Does he plot revenge? Must his wrath be appeased? Do not such ideas militate against the very concept of the most perfect and passionless Being? Is it right that an innocent man should be put to death for the guilty? Does it comport with our views of justice, and even of morality, that a wicked person should be declared righteous, in view of the heroic self-sacrifice of One whom the majority of the wicked never have known? Is it an ethical procedure to allow the mere acceptation of C ist's work as rendered in one's own p e to make one righteous in the sight o od? Are we not making sinning ea by preaching such a Gospel? Are not breaking down the moral safe ards which have been thrown aroun our race? Yes, these, and a hundred ther questions will ever arise when the iblical teaching of the vicarious su itution is presented. Of course it not right according to our mundane r soning and our secular views of j tice. The whole doctrine of the Atonem t is illogical. Christ is illogical; th ible is illogical. In particular, the c s of Christ will never be anything el han a stumbling-block to the worldl wise Greek and an offense to the self ghteous Jew. If any prefer to foll the light of their own reason and to upborne in their struggle for righteo ness with God with what they are plea l to call their moral strength, let the try. They will only become addition witnesses to the age-long "offense the cross," of which the apostles ave spoken. As it is, the believer in ripture can well see the wisdom unde ing the divine plan of salvation, wh on the one hand satisfies His holine and justice and verifies His truth, a on the other hand, manifests His ur terably great mercy. Believers in a ges have applauded and magnified thi ery redemption by way of a vicariou substitution. W. H. T. L

Through Gates of Pearl

Augusta Albertson

CHAPTER VIII—*Continued*

I HAVE spoken of seeing mountains and valleys and hills. Sacred writers call heaven a city, the City of God, the New Jerusalem. From time to time in this account of my journey I have used the same figure. And heaven is indeed a city, but it is a city of cities, and the great spaces to which I have alluded which I have but feeble power to describe are to this City and to its innumerable inhabitants what the parks are to an earthly metropolis. I have seen the plan of a model city designed by a landscape engineer and architect of brilliant imagination. In it the houses and even the factories were so set in parks that the whole city was a park. The Jewish tabernacle in the wilderness was built according to a divine plan, if the records be true, and we believe they are. If so, then God is an architect. Heaven therefore is a divinely planned city. What perfection should we not look for in a city whose builder and maker is God?

ONE of the surprises of my vision was the substantiality of the City. It is builded on foundations as real as granite. It is "rock-ribbed, and ancient as the sun." The elements out of which the celestial temples and palaces are built are as real as those with which we deal on earth, only more numerous. Superhuman intelligences possess knowledge of elements which as yet are unknown to us. And moreover they command forces which we have not yet discovered.

The Pavilion of the Past was impressive both for its size and its stately and majestic beauty. From it I was conducted to an edifice which taxes the power of human speech to describe. It was a temple rather than a pavilion, constructed of a material resembling burnished gold, but redder than gold, and apparently possessing the quality of radio-activity. The walls were as solid as though of gold, yet the emanations therefrom were of cloudlike softness and flamelike lambency. The temple was a perfect square, and much higher than any other edifice I had seen except the Hall of the Presence of the Infinite. Around the top a frieze of sculptures in glistening white stood out against a background of deep, dull blue. Through the clear atmosphere I could see the statues in detail as through a powerful glass. The hands that wrought them had the ideals of the elder days of art—or shall I say of the coming days of art? The figures were allegorical. I needed not to ask the name of this temple. The sculptures proclaimed it. Each of them was the all but breathing personification of the qualities which characterize perfect love—courtesy, loyalty, urbanity, veneration, respect, reverence, purity, unselfishness, truth. This was the Temple of Love.

THE entrance to the temple was through a massive doorway on which I read the words, "Love is of God, and every one that loveth is born of God and knoweth God." Entering, we were not alone. A throng passed in with us and others preceded and followed. The hall here was itself a temple of superb proportions. I marked that not all the pilgrims here were clad in white. Those who entered through the door through which we passed were indeed white-robed. But it seemed there was a door on each of the four sides of the temple, and those who entered through the other doors were some in gray, some in gold and some in crimson. The illumination of the hall was as through a dome of myriad-colored stained glass. It was a symphony of color, resembling, most of all earthly sights, the wonderful atmospheric effects at the Grand Cañyon of the Colorado.

At my right and left were doorways. "What are these?" I inquired. "Read what thou seest," my guide replied, "and if thou then requirest further help, I will instruct thee." Both doors were covered with mosaic work in precious stones. On one I read in illumined letters the words, "They who have been purified by love here find their treasures." Dull of understanding, I looked toward my guide for enlightenment. He said, "The strong and brave are saved and chastened by love; the weak-willed, who resist not the tyranny of the flesh, fall into condemnation through it. The life which looks not beyond the satisfactions of the senses is not worthy the name of love. Passion is not love. Love exalts its object; passion exalts itself. Love sacrifices itself; passion sacrifices its object, and so its object becomes its victim. The rewards which lie beyond that jeweled door are reserved for those who for pure love's sake have put away all thought of self." Listening, I heard the sound of happy voices, of laughter and of singing. The door opened to admit a gray-clad pilgrim. Looking in, I saw innumerable groups of three or four, or five or six, as though in families. Here and there were larger circles, as of friends. In the center of the room there was a fountain, and the silver tinkle of its falling waters mingled with the soft music of unseen strings. A grateful odor greeted my senses; it was the breath of spring. Every face was joyful, and every face was young. I have mentioned the fact that I heard voices from this room, but as I looked at them more closely I perceived that they were also communicating with each other without the use of words. Eye spoke to eye and heart to heart. Something caused me to look intently at the figure of one within the room, in which there was something that seemed familiar to me. Was it the poise of the head? the finely chiseled brow? It may have been the voice, for she was speaking aloud to her companion. I spoke her name mentally, and as I did so she turned and looked at me, and there was a glad smile of swift recognition. (I had a favorite aunt, once a teacher, in her latter years a writer. Her name is not unknown to readers of short stories in a certain popular magazine of a generation ago. She never married, though she had suitors. She had her sufficient reasons for choosing the solitary life. Her later years were lonely. She was not alone now, and in her white she looked not unlike a bride in June.) As the door closed, she evidently spoke my name to her companion, for they both looked at me and waved their hands in salutation. She knew me, but she knew that I had not yet come to the City to abide. I shall ever think of that room as the Place of Compensation.

THE opposite door opened to admit a company, all in white, and I saw that this room was even more magnificent than the one into which I had just been permitted to look. It was filled and flooded with a glory which I took to be some special manifestation of the divine presence. I was in error, however, for my guide said, "Here is to be the marriage feast of the Lamb, but the time is not yet fulfilled. The Bridegroom tarries. Preparations are not yet complete. The bride has not yet put on her wedding garments." Answering an unspoken question of mine he continued, "These you have seen enter here are servants of the King. It is their office to prepare this place for that event to which all the ages have looked forward. Here the long, long watch of the faithful church is to be ended. The Bridegroom will claim his bride."

The door remained ajar long enough for me to see at the farther end of the chamber a window aflame with the gorgeousness of a thousand sunsets. Around the room extended a circular gallery on the front of which I read two inscriptions: "He brought me to the banqueting house, and his banner over me was love." "He that hath the bride is the bridegroom; but the friend of the bridegroom, who standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; my joy therefore is fulfilled." A company of trumpeters entered the gallery beneath the flaming window. They put the trumpets to their lips and sounded forth notes of joy so perfect that they seemed articulate: in antiphony there came from singers at the other end of the chamber beyond my angle of vision a song I had never before heard, and yet I had a haunting sense that it was not entirely strange. I thought, "This is the song of Moses and the Lamb." Long after it ceased it echoed and re-echoed in my ears. I had heard the song which none but the redeemed can learn, and, as I left the Temple of Love, my guide told me that in the latter chamber, the place of the marriage supper, the ransomed of the Lord are to receive the new name which only they who receive it can read.

CHAPTER IX

IN a former chapter I have spoken of seeing a woman enter the City through the Martyr Gate who on earth had been a martyr of love. As I turned away from the door through which I had heard angelic choirs, I saw her, the long crucified, the silent sufferer, the soul whose daily companion had been pain. She was entering the Temple of Love with a group of spirits upon whose faces was evident the peace that passes explanation. It had certainly not been long since I saw her enter the City, but now her bearing was that of a native of the place. Even while she trod the rugged, thorny paths of earth, her heart was evidently here. Because of the nature of her earthly anguish, which faith had helped her bear with passionate patience, it was inevitable that she should find her way to the Temple of Love and the Place of Compensation.

Within the Gate of Great Desire, not far from the House of Fulfilment, I had seen the towers of the Sanctuary of Explanation. I was about to ask my guide whether it were possible for us to visit the Sanctuary of Explanation when he said, "You shall see the place of the solution of all problems, the explanation of all mysteries." Then, with the rapidity of light—yea, with the speed of thought—we traversed valleys and highlands, plains and mountains, until we must have covered half the circumference of the sphere which, I am sure, is the center of all universes.

To be continued

A Week in the World's News

RELIGIOUS CONGRESS AT PANAMA. The Congress on Religious Work in Latin-America began its session in Panama on February 10 and heard on February 11 a comprehensive missionary survey of all Latin-America, which showed that a complete collapse of Christian faith in Latin-America was impending. Present plans and forces of the Protestant Church in Latin-America are "pathetically inadequate." Eighty per cent. of the population in some instances, and in no case less than 40 per cent., are illiterate. It was stated that a vast amount of capital would be required to open up the commercial resources of the countries of Latin-America, the investment of $2,500,000,000 by Great Britain in Argentina alone being given in evidence. A great industrial revolution throughout South America is foreseen, unless some influence prevents the development of those industrial ills which have accompanied industrial development in older countries. The Commission on Cooperation and Promotion of Unity reported on February 17 that under present conditions in Latin-America cooperation between the Roman Catholic and Protestant missionaries is impossible, and that in the opinion of the commission efforts to bring about such cooperation would be likely to be misunderstood. Full reports of the conference will be given in a later number of the Christian Herald.

SENATE GETS SOME MEXICAN FACTS. Secretary Lansing sent to the Senate on February 17 a statement showing that 76 Americans had been slain in Mexico since 1912, and that 47 lost their lives there before 1912. In addition, 20 civilian Americans and 16 American soldiers were slain in border fighting on American territory. During the same time 92 Mexicans were killed in the United States, five of them by shots across the border. Secretary Lansing refused to send to the Senate copies of diplomatic and consular correspondence with agents in Mexico, claiming that it was contrary to the public interest to submit this information, as it would impair the usefulness of the American agents and would embarrass foreign governments who had permitted their representatives to gather facts for the United States. The Administration explained that Carranza was recognized because at the time of recognition the Carranza government controlled more than 75 per cent. of Mexican territory and was affording "reasonably adequate protection to lives and property of American citizens."

NICARAGUA TREATY RATIFIED. The Senate on February 18 by a vote of 55 to 18 ratified the treaty with Nicaragua by which the United States secures exclusive rights to the canal route through the San Juan River and the Lake of Nicaragua. The United States is to pay to Nicaragua $3,000,000, which is to be applied to the debt of Nicaragua or to internal improvements subject to the approval of the American State Department. The United States also secures a renewable 99 year lease to Great Corn and Little Corn Islands and a naval base on Fonseca Bay, site yet to be selected. In ratifying the treaty the Senate, to meet the protests of Honduras, Costa Rica and Salvador, passed a resolution declaring that the rights of these three countries were expressly preserved and in nowise impaired.

SWEDEN URGES AMERICAN ACTION. On February 17 Mr. Ekengren, Swedish minister to the United States, appealed to the United States for cooperation with his government and other neutral nations to maintain preservation of international law concerning neutral commerce and navigation. The Swedish minister declared: "The violation of existing rules of international law has, regardless of protests, increased until at present only a few rules serving as protection to neutral commercial intercourse are observed by Great Britain, and it is feared that also these remaining few will be violated. . . . Of late the British authorities have violated the mail traffic. Parcel post from one neutral country to a her is being unloaded in British ports and e contents are being seized. . . . However, E land's present practices of censoring also t-class mail, sent by neutral vessels from on eutral country to another, is an even greater lation of the rights accorded neutral power by the rules of international law. . . . The Ro Government now, therefore, appeals to th overnment of the United States for cooper on for the purpose of seeking to bring about iscontinuance of the violations of internati l law, at least so far as the same concerns f t-class mail, and it solicits as early an a er as possible." Secretary Lansing told the vedish minister that he could not answer il the controversy with Germany over the l itania case was settled. In the meantime, t Swedish government has refused to permit mmunication between Great Britain an Russia across its territory.

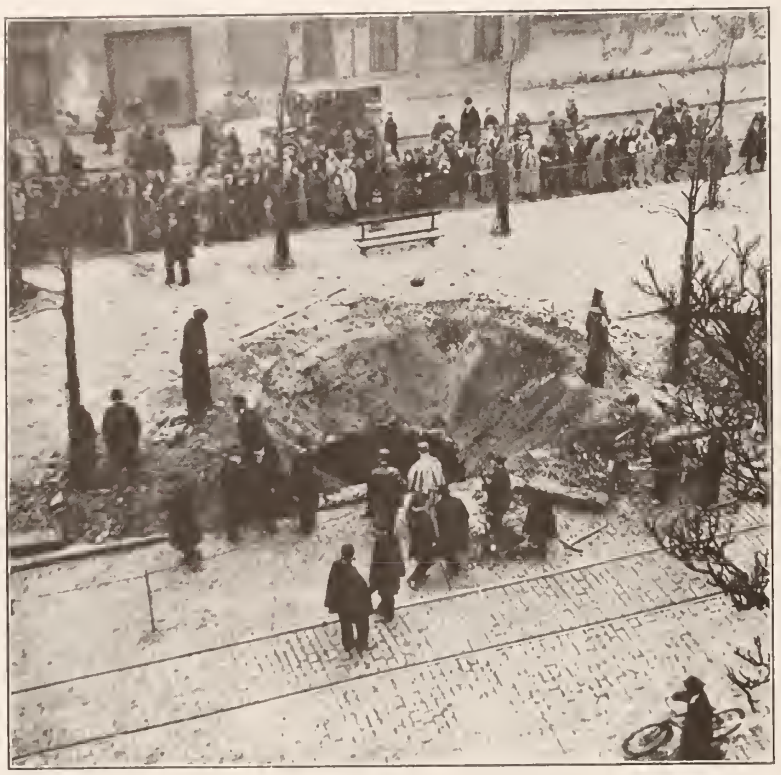


Photo. by Paul Thompson

Hole Made in Arch of the Underground Railway, Paris, by Zeppelin Bomb

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And Another One Did This

SPAIN BUYS SH S. It was officially announce Madrid on February 17 t the Spanish government purchased the Austro-Ger n vessels interned in Spanish ts.

A PLEA FOR SAC ICE —The week of March 1 9 has been set apart by the E utive Commission of the Pres erian General Assembly as a ek of Self-Sacrifice. The co ission hopes thus to begin suc sfully a campaign to raise m than $5,000,000 within the n year for the needs of the ele missionary boards of the ch h.

FIRE DEMON SITS FALL RIVER. A fir Fa River, Mass., which b n on the evening of Februar and was checked the followi morning, destroyed property rincipally in the business di t. to the value of about $1,50 00.

COMMERCIAL URTESY.—In response to vitations from a number o atin-American countries, S tary McAdoo of the Treas has made arrangements for veral groups of business men visit these countries in the i rests of better commercial r ions. One of the parties sail from New Orleans on Febr y 2. The countries visited l include Argentina, Brazi Uruguay, Paraguay, Centra merica, Chile and Peru. The ern-

The War in Europe

By ANTHONY ARNOUX

European journalist of many years' standing; military critic; staff writer of the Paris Daily Mail and Le Temps; contributor to l'Indépendance Belge

PARLIAMENT opened February 5 without the usual ceremonies because of the king's illness, due to the injury which he received recently in France. The speech from the throne was read in the House of Lords by the Lord Chancellor, and in it the king declared that the only measures which will be submitted to Parliament are such as would tend to the attainment of victory in the war. Prime Minister Asquith dwelt upon the economic strain of the war, and forecasted a fresh vote of credit, which, it is estimated, will be about two billion five hundred million dollars. He also stated that the government is listing its national assets in munitions, men and money. A comprehensive and drastic reduction in imports of various raw materials has also been put into effect, in order to reduce the consumption of commodities not of the first order of necessity, and thus conserve the national resources in money. The specific articles include tobacco in all its forms, paper, wood pulp, foreign magazines excepting single copies by mail, and other publications.

Lord Kitchener expressed himself in general terms as satisfied with the military situation, present and prospective, but also expressed considerable anxiety as to the number of men the so-called compulsory service bill lately passed would ultimately bring to the colors, the reason for this anxiety being the exemption clauses of the bill, which provide so many and such diverse avenues of escape from actual military service.

On the western front France suffers great disadvantages in regard to her supply of men, owing to a very low birth rate for many years past. She certainly has passed the maximum of her strength and cannot, in spite of the desperate valor her troops are showing, be expected to hold the present line on the western front without far more aid than she has hitherto received from Great Britain. Therefore the vital question on this front is whether or not Great Britain can render this aid. It is variously stated that England has three million, four million, and even as high as five million men now under arms.

The fighting in the west is not only continuing severe on the Artois front, but is beginning to be furious on the Champagne front, and all signs point to a general revival of activity from the sea to the Vosges Mountains. In the Vosges and to the eastward the great depth of snow will probably for the present prevent military operations on a large scale for some time to come, though, as will be seen below, some skirmishing has already taken place.

The Germans continue to make small gains, but there seem no indications that these movements are part of any carefully planned offensive having any more definite object than a rectification of their battle line. Southeast of Ypres during the week the Germans captured by storm several hundred yards of trenches from the British, taking a few hundred prisoners besides. These storming operations by the infantry were preceded by a two days' artillery bombardment of the positions to be attacked. In this sector fighting is continuing.

Farther south toward Arras there was very hard fighting northwest of Vimy, where the French with desperate gallantry attacked time after time the positions captured from them by the Germans some ten days ago. This fighting has continued almost without intermission day and night, all through the week. Up to the present, however, the French efforts have not been successful.

South of Arras on the Somme River the fighting has been most desperate all the week, but though the lines have swayed to and fro with momentary advantage to one side or the other, no real result seems to have been as yet reached.

In Champagne, near Tahure, which has so often figured in the dispatches before, the most furious fighting of the week took place. This opened with an attack by the Germans on the French positions to the west of Tahure, which they successfully rushed, capturing a considerable number of prisoners as well. The French immediately counter-attacked and the fighting spread. Northeast of the Butte de Mesnil the French were successful in taking a couple of hundred yards of German trenches, but the Germans more than evened this gain by capturing some 700 yards of French trenches at St. Marie-à-Py, with a few prisoners. Since these captures the fighting has continued desperately, but neither side has reported any further gains.

There was also some infantry tivity in the Vosges. The Germa captured a few yards of French tr ches near St. Dié, and near Abersep ook and held some 500 yards of their opponents' trenches in spite of strong c terattacks. All the week there ha een general artillery activity on the hole front.

Late in the week Mr. Balfou considerably astonished England by mitting in the House of Commons th the government possessed no effic ous means of defense against Zeppelin and that it could not at the present ime hold out any hopes of rectifyir the fundamental error of the governm t in having omitted to keep pace wit Germany in the creating of an aeri war fleet.

Germany is in process of repatr ing about 20,000 women, children an nen unfit for military service from th districts in northern France occupi by her troops. This will bring the tal number of persons sent from ese districts into France via Switzerla to 116,000, in return for whom Fran has sent into Germany about 120,000 ermans and Austrians of a like char ter.

The French admiralty announce the loss of the Admiral Chanier, torp ed by a German submarine off the co of Asia Minor on February 9. The sel was a protected cruiser of about 00 tons, and was not a particularl important unit of the French line. her crew of 375 only one man was s ed, which is the record percentage of c alties in a naval loss so far.

The British lost two vessels i he North Sea—the Arabia, an aux ry cruiser, being used as a mine swe er, and the Arethusa, a protected cr er,

Continued on page 279

me s of these countries are arranging specia industrial commercial expositions and mo g picture representations of various line of industry in anticipation of the visit of se committees. Some interesting comme on possible commerce with South Amerca e given in the New York Evening Post of bruary 12 in a letter from Percival Far har, president of the Brazil Railway. Accding to this letter, the trade of South Am ca with all parts of the world has been seri sly embarrassed by the withdrawal of fore n-owned ships for war purposes. In this outh America and North America are equ y concerned. He points to the general acc ance of the Monroe Doctrine as an insur e of "identical conditions of peace and tra illity to this hemisphere as far as outside gression is concerned." South America offe North America a large market for manufa red articles in return for various necessary w materials. Brazil has son of the largest iron depos in the world. Chile con us the largest deposits of rates. Copper and silver ore re found in large quantiti in Chile, Bolivia and Per the plateau of Bolivia bei one of the most highly min dized countries of the wor Brazil may easil become the greatest source of the orld's supply of rubber, and n also supply tan barks. Arg tina is already an import t wheat and beef impor g country, while Brazil is f acquiring the world's ma t in coffee and cocoa. But outh America is singularl acking in coal deposits and ust import large quantities coal. In 1913 Great Brit 's exports amounted to 97,0 ,000 tons of coal, which, wit arge quantities of mercha ise, provided outwardbou cargoes for vessels in the outh American carrying trac It has been estimated by e budget committee of the rgentine Congress that the tal of the annual Argentine payments abroad for serv of public debt, dividen etc., was $251,000,000. A n loan of $6,000,000 has rece ly been arranged by Argen a with the National City Bar of New York, the first North American ban o establish South American connections.

T. TROWBRIDGE DEAD John Tow end Trowbridge, author of stories for boy died at Arlington, Mass., February 12, in h ninetieth year. In 1870 he wrote that fam s humorous poem, "Darius Greene and His ying Machine." Mr. Trowbridge wrote a n ber of novels, the best known of which was Neighbor Jackwood." He also wrote a gre many very popular short stories for boys and number of boys' books.

SCUED FROM CANNIBALS. Miss Ma Sackow of Newton, Kan., and three oth missionaries to Liberia, were rescued in Dec ber from death at the hands of cannibal the United States scout cruiser Chester. On ccount of economic conditions, natives am whom the missionaries had been working turned to their former cannibal practice The missionaries were in great danger, sin the cannibals prefer the meat of white per s rather than black. The missionaries had en stationed at Jacktown, Liberia, and ma ged to make their way to Greenville, but ould not get a boat to carry them to Mo via. News of the disturbances was carr to Monrovia by native runners. Sho y after the missionaries reached Greenvill the American scout cruiser steamed into the y, landed 200 native soldiers, and took the issionaries on board

ARCHIST ATTEMPTS ASSASSINATI . On Thursday, February 10, Most Re end George W. Mundelein, D.D., was con rated Archbishop of the Catholic arc iocese of Chicago. In the evening the con ration of the new archbishop was celebra by a banquet at the University Club. Fol ving the soup course, more than one hur ed of the guests at the banquet were tak mysteriously ill, and investigation led to the lief that arsenic had been placed in the sou The soup had been made by one Jean Cr s. This man failed to report for work aft naking the soup and had not been found up the date of this writing. Detectives fou in his room a quite fully appointed che cal laboratory, also many volume of an histic literature. Several anarchist fri s of Crones were arrested as accessories.

LL COOPERATE WITH FORD. It wa nnounced from Berne on February 11 tha he first definite move to end the world wa ad been made there that day in a meeting the Permanent C nmittee to establish las g peace. The committee met to formulat roposals for an armistice. Peace advoc es from several countries were in atten nce. On the same day that this other co erence met at Berne, Louis Lochner and Ha C. Evans, as delegates of the Ford peace expedition, presented the objects of the expedition to a meeting of about thirty members of the Swiss parliament, who decided unanimously in favor of the participation of Switzerland in the peace conference at Stockholm. With this committee sitting in Berne and the Ford Permanent Peace Committee at Stockholm, and with President Wilson ready at any time to act as intermediary should any belligerent request it, there seems to be nothing to prevent peace but the war itself.

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Scene of the $2,000,000 to $5,000,000 Pier and Steamship Fire, Brooklyn, February 16

EXPLOSION WRECKS MINE. An explosion in the Jefferson-Clearfield Coal and Iron Company's mine in Ernest, Pa., on February 11 claimed the lives of at least twenty-five men. At last reports, search was still being made for more bodies.

CHILD LABOR CONFERENCE. The twelfth annual conference on child labor closed its session at Asheville, N. C., February 9. The conference was of special interest in view of the fact that the Keating Bill to prohibit interstate shipments of products manufactured wholly or in part by child labor had just passed the House of Representatives at Washington by a vote of 337 to 46 on February 2, and that the principal attacks upon the bill had been made by representatives from North Carolina. Congressman Britt of North Carolina appeared before the conference to defend his action in voting against the bill. Congressman Keating of Colorado, whose name the bill bears, answered Mr Britt's arguments. It developed during the session of the conference that the opposition to child labor legislation in the South came largely from special interests. Rev. R. B. Campbell of Asheville said at the last session of the conference: "The fact that our representative voted against the Keating Bill when you and I wanted him to vote for it is not entirely his fault. We did not tell him what we wanted, but let us tell our senators before it is too late." The Keating Bill makes it unlawful for any producer or dealer to ship, in interstate commerce, mine or quarry products made by children under sixteen years of age, manufactured products made by children under fourteen, or by children under sixteen employed more than eight hours a day, or by children under sixteen employed at night. Canning clubs formed by boys and girls are exempt under the act.

BAPTIST PENSION FUND. As a part of a Five Year Program of the Northern Baptist Convention, a fund of $2,000,000 is being raised as a pension fund for Baptist ministers. In the last eight months $500,000 has been raised. There are 13,000 ministers and missionaries in the churches connected with the convention, and among them about 600 cases needing relief and support. It is stated that outside of the large cities the average salary of the Baptist minister in the North is $1.87 per day, and that the salaries of the ministers in the Southern Baptist Convention are smaller still. The new pension fund will be applicable to missionaries working abroad as well as to ministers at home.

DR. CLARK IN CHINA AND JAPAN. Rev. Francis E. Clark, president of the World's Christian Endeavor Union, sailed on February 10 to attend national Christian Endeavor conventions in China and Japan. The conventions will be held in Osaka, Japan, and Hanchow, China, and Dr. Clark will visit a number of other important cities in the two countries. There are upward of 40,000 Christian Endeavorers in China, Japan, Korea and adjoining countries.

VETERAN JUDGE RETIRES. Judge Emil Henry Lacombe, for twenty-five years a member of the United States Circuit Court of Appeals and for twenty-nine years a federal judge, retired on February 15, having reached the age of 70 years on January 29. Judge Lacombe has presided over many very important cases, and his last act as judge was to sign the papers in the final settlement of the Metropolitan Railway receivership of New York City.

A MONSTER PETITION FOR PEACE. A petition circulated by the Women's Neutrality League, bearing the signatures of 1,035,697 persons, was recently presented to the United States Congress, asking that it forbid the export of "things that kill." The petition was in a number of rolls and was 82,000 feet long.

CHINESE REVOLUTION STILL SPREADING. It was announced from Tokyo on February 13 that the Chinese rebels who captured Luchow and Chungking have been joined by government troops. Correspondence of the Associated Press under date of January 13 shows that the government of China was taking the revolution very seriously, and big guns had been mounted at Hangyang and at Wuchang and at various other points on the Yangtse, and that many executions of rebels and their agents were taking place in Hupeh province. The government was apparently planning to overawe the revolutionists elsewhere and to surround Yunnan.

WILL RECOGNIZE AMERICAN PASSPORTS. On February 14 British authorities released Henry J. Backer of New Orleans, who had been arrested at Gibraltar in spite of the fact that he had an American passport and that all of his papers were regular. It was announced in connection with his release that the British naval authorities had been instructed that in future a naturalized American bearing a valid passport need not produce his naturalization papers.

WORKING COPPER WASTE. A new process for recovering copper from the ore was reported on February 14 to the stockholders of the Anaconda Copper Mining Company by the president, John D. Ryan. The new process is described as "oil flotation" in place of "water concentration" at a certain stage in the reduction work. Mr. Ryan reported that 96 per cent. of the copper in concentrates was now being recovered as against 82 per cent. by the old process, at a very small increase in the cost of treatment per ton. The new process has been utilized to work over 212,385 tons of tailings with an average recovery of 9.2 pounds of copper to the ton.

CHAMBER OF COMMERCE FAVORS EMBARGO At a recent meeting of the "Chamber of Commerce of the United States" at Washington, the delegates of the Chambers of Commerce and Boards of Trade of the United States went on record as favoring the taking of the initiative by this country in the establishment of an international court to settle the disputes of nations, punishment of violators of international agreements to be an embargo upon all commerce in merchandise either for peace or war.

EIGHT THOUSAND TESTAMENTS FOR SOLDIERS. The Empress of Russia has recently expressed thanks on behalf of the Grand Duke Alexis, heir to the Russian throne, for the gift of Testaments by American Sunday school children to the Russian soldiers. The letter was prompted by a recent shipment of 8,000 Testaments, making a total of 33,000 already distributed among the soldiers.

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Looking South Toward the City Hall, Fall River, Mass., During the Great Fire There February 13-14

THE MINISTRY OF SOLITUDE

A SERMON

By

*REV. J. H. JOWETT, D.D.**

TEXT—John 16:32. 'I am not alone, because the Father is with me."

WHAT special circumstances were they which made our Lord seek the ministry of solitude? If I can only find out when the Master sought the restoring influence of solitude, it may indicate to me the times when I should find the strengthening and the calming influence of solitude in my own life.

Jesus of Nazareth was always hearing bad news. The story of the world's sin and woes was forever being poured into his sympathetic ears. But I think that if I wished to point out one day darker than another, I should select that day when the disciples of John, stunned, bewildered, broken-hearted, came and told the Christ that they had just been burying their murdered and headless leader. Jesus of Nazareth loved John the Baptist. He loved him for his fidelity, for his humility, for his magnificent subordination of himself to the purpose of his mission. And now this faithful friend has been foully butchered! And the story of the great tragedy is told so simply. "And John's disciples came, and took up the body and buried it, and went and told Jesus." How will he receive the terrible news? I am reverently curious to know how this Jesus will encounter sad news in the shape of a great affliction. "When Jesus heard of it . . . he departed thence into a desert place apart." The first thing he did was to seek to be alone. When this cold burden of sorrow touched his heart, immediately he sought to be alone with God.

In all sorrow, much company is burdensome. Silence is never so golden as when we are in the presence of a soul whose trouble is new. Let us never forget that there is a silent sympathy whose healing influence may be only broken and disturbed by speech. The newly wounded spirit longs for silence, and so longs to be alone.

But all solitude is not full of angel ministries. All loneliness has not healing in its wings. There is a loneliness which is only a haunt of fears, the parent of a morbid moodiness and melancholy, drying up the very springs of endeavor and hope. If in sorrow you seek to be alone with yourself, then solitude will prove to be a place of terrible drought. Jesus of Nazareth sought to be alone with the Father, and the thirsty land became springs of water. "I am alone, yet not alone; the Father is with me." Seek to be alone with God, and sorrow will change its color; across the storm-cloud you shall see the rainbow covenant of hope.

NOW, what does a man gain by seeking solitude with God when he encounters a great sorrow? Well, you know how it is when some great affliction visits a home in the shape of a business calamity or the stroke of death. Does it not feel as if the whole family structure is shaken, and that all things are mingled in blind confusion? I know nothing more terribly painful than that sense of bewilderment which follows the first shock of some great affliction, when the mind staggers, and all things appear confused and without a plan. It seems as if all things had been shaken to their very center. That is the moment to follow the Master's example, and seek to be alone with God. Why? To look at the foundations. "The things that are seen" may appear to be reeling, but "the foundations of God stand sure." Go into the secret place, and see them. Get alone with God, that you may see the unseen and the eternal. That is the gracious ministry of consecrated solitude: it gives the bewildered soul assurance. It nourishes the pregnant faith that God is in heaven, all's well with the world. Out of that assurance there comes the resignation which itself is spiritual power.

We have not been told anything of those lonely communions which our Saviour had with the Father; but I think we may infer the character of them from what we learn elsewhere. Our Saviour was more than once overheard in prayer, and snatches of his communion have been preserved for us. And this was the burden of them all: "Thy will be done!" When the cross of life was very heavy, he went apart, communed with the Father, saw the sure foundations, gained assurance himself, resigned himself anew, and came forth again clothed with superlative radiance and power. I would ask you, then—you upon whom trouble may fall tomorrow—to remember the example of your Master, who encountered a great sorrow by first of all going into a place apart, that there he might be assured of his Father's presence and sovereignty, and by the assurance resign himself to the Father's will.

LET us now take another occasion in his life when our Saviour sought the ministry of solitude. "And it came to pass in those days that he went out into a mountain to pray, and continued all night in prayer to God." And why? "And when it was day he called unto him his disciples, and of them he chose twelve." Here is the connection—a whole night spent in mountain solitude, alone with the Father, before making a great choice in the selection of twelve men. Jesus of Nazareth went into solitude before making great decisions. He went apart, into a solitary place, that he might mingle his spirit in communion with his Father, and so perfect was the communion that he was able to say, "I and my Father are one." "The Son can do nothing of himself but what he seeth the Father do"; and with that glorious assurance of knowing the Father's will he returned from solitude, and with infinite confidence made his practical decisions.

Now, you and I are often under the necessity of making great decisions, of choosing one road from many roads. We have often to take momentous steps in the way of life. We are often led up to crises where we know that decision is pregnant with tremendous issues. How do we approach such decisions? Jesus of Nazareth spent a night with God before making a great choice, and similar preparation is still needed by all who profess to be his own. But what is the good of getting apart with God? Why not trust one's own judgment and common sense? The Master prayed, that is enough; he would not select twelve men out of a hundred until he had spent a lonely night with God. We want not merely judgment, but purified judgment; not merely common sense, but sanctified common sense.

Now, God has promised to give what he calls "the spirit of wisdom" to all who seek it. And you remember those words of the apostle James: "If any man lack wisdom"—not merely bread or shelter—"if any man lack wisdom" ideas, judgment, direction, insight, foresight—"let him ask of God, that giveth to all men liberally." Wisdom is the gift of God, as well as daily bread. He giveth "the spirit of wisdom" to man. You are face to face with an emergency which calls for practical judgment. You get alone, and seek the presence of the Eternal. He pron es to bestow upon you the spirit of wisdom; that is say, as you commune with him the whole tone your spirit will be raised and purified, and your c acity of moral discernment and judgment will be qu ened and enlarged.

BUT for you and me there is a further consid tion, which did not apply to our Lord. You kn it is often the case that defective eyesight aris from enfeebled health. In sickness the power of s ng is often impaired, but when health returns the ht is restored. It is not otherwise in moral sphere The moral vision, the power of moral discernm and practical judgment, is often rendered defec e by reason of general spiritual sickness and we ness We should have better judgment if we were etter men. A sick soul involves an untrue and u rtain judgment. Here is the great promise of the ther: "I will restore health unto thee." He resto our health, and so our sight; our souls, and so ou udgment. He gives us the spirit of wisdom by iving us the health of his countenance. He tal the dimness out of our eyes by removing the sick s out of our souls. He gives us power to judge d to discern by giving us power to be pure. "Th neek will he guide in judgment." That is what is ation with God accomplishes. It raises the spirit i the partaking of the Divine Spirit, and so into the owledge of the divine purposes and will. The y to healthy judgment is by the road of spiritual alth, and spiritual health is gained by communion w h the great Father of spirits, our Maker and our Go

Now, I think it requires no argument to pro that a man will approach a great crisis and trial of ju ment in altogether greater fitness and readiness, if l come to it from the immediate presence of his G In that lonely communion he will have received w t the prophet so beautifully describes as "the stre th of stillness," that strange quieting of the spirit w ch is the very secret of confidence and power. The m who approaches a decision in "the strength of st ess" —a stillness occasioned by his communion in th ecret place—may implicitly trust his judgment, a step out without fear. But how often we make our c ision independently of God and of heaven! How o n we make our choice—a choice full of consequence without any resorting to the secret place! Ta the determination as to our calling and vocation life. How rarely is that great decision preceded by a ason of isolation with God? We know that Jesus hrist spent a night with God before deciding as to w were to be the twelve; may we not believe that he nt a night with the Father before deciding to be carpenter? I dare say we should all agree that man ought to get apart with his God, and linge there long, before he finally decides as to whether h ught to be a minister. But are we all agreed that he ould do so before he decides to be a grocer or a me ant? Is it a matter of indifference what some men ecide to be? May some men fall into their calling by ance and haphazard, while others must go to the ecret place to seek the guidance of their God?

Let us settle it that no man's lot is so ind erent that it can be left to the arbitrament of chance. very man's vocation in life must be sought and a pted as the will of God; it is a post of honor, where e are to represent our King. I urge you, then, efore making any great decision, to get apart wit God. In all crises calling for critical judgment, let y ery be, "Keep Thou my feet."

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*Pastor, Fifth Avenue Presbyterian Church, New York.

Why Should I Fear?

By ANNIE JOHNSON FLINT

I WILL trust Him, yea I will trust,
For He never hath failed me yet.
And never a day nor an hour,
But mine uttermost need is met.
Though I dwell in the midst of foes,
Yet there is my table spread,
And His presence wraps me round
And His wings are over my head.
Father and Infinite God,
My Refuge and Fortress Rock,
Where I hide from the tempest's wrath,
And feel not the earthquake shock.
So I bide with a soul serene
And a heart that is undismayed.
He is my Strength and my Shield;
Of whom shall I be afraid?

I WILL not be afraid, for I know
That He keepeth me safe from harm,
And He shall defend His own
With a strong and a stretched-out arm.
Though I grope in perilous paths,
In darkness and danger and doubt,
I know, as He brought me in,
So He surely will bring me out.
For the God I serve today
Is one with the God of old;
Still doth He guide my steps
And still doth His hand uphold.
He giveth me rest from fear,
For on Him my mind is stayed,
He is the Strength of my life;
Of what shall I be afraid?

I WILL trust and not be afraid.
I have seen, I have heard, I have known.
This mighty and terrible God
Hath called me and made me His own.
"Dread not! Faint not!" He hath said,
"For the battle belongs to me.
Go forth with a song of praise,
And My victory thou shalt see."
And where I go He will go,
And He knoweth the way I take;
He is with me unto the end,
And He will not fail nor forsake.
They that trust in the Lord
Shall never be moved nor swayed.
"Fear not!" He hath said unto me,
And why should I be afraid?

Daily Meditation

FOR EVERY DAY IN THE YEAR. LED BY

J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON SEDGWICK COOPER

Endless Possibilities

SUNDAY, March 5. Mark 9: 23. "*All things are possible to him that believeth.*" Our possibilities are as big as our tasks. Nay, they are bigger than our tasks for it is purposed that when the tas is finished we shall have strength to spare. It is the will of our God that there should be a glorious "ps" in all our warfare, so that when the victory is wo we are "more than conquerors." The size of a tas is therefore never a justification for retreat. "If, as ldiers of the cross, we stick at anything, we are disgraced forever!" Hesitancy casts dishonor upon the Lo It throws suspicion upon the adequacy of his resources. He has imposed a task for which he has not rovided the strength! The mission is appointed but the needful equipment is withheld! We are ready but God is lacking! Thus do we sit in judgment upon the Lord, while all the time our apparent prudence is disloyalty, and our seeming wisdom is unbelief.

I our Christian warfare, we are to stick at nothing. To lievers in Christ, the impossible is to shine in the att ctive light of a glorious assurance. We are to appro h boggy and trackless wastes in the confidence tha horoughfares have been provided. "And a highwa hall be there and a way!" We are to march against ter e and hoary fortresses in the joyful certainty that we n overturn them to their deepest and most secret foundations. "Mighty to the pulling down of strongho !" This is to be the shining distinction of the arm of the Lord. It is to move against the impossible, an y the very character of its stride it is to compel the wor to believe that the impossible is already being accon lished. The church is not here to do what anybo else can do. She is not one of a hundred institutio standing with them in common rank and file. The chu h does not share her errand. She stands alone, an er mission is to do the impossible, to achieve wo ers of which no other fellowship even dreams.

It the impossible can become our achievement onl through a vital faith in a living Christ. A credal con ection is not a vital communion. There is connec on by marriage which knows no kinship in blood. A ing faith drinks Christ's blood—yes, drinks Ch t's very life into the soul, and so equips the soul to et the world and the flesh and the devil with the oly vitality of the eternal Son of God. When we ink Christ's blood, and then step out to face our tas , "every valley shall be exalted, and every mo tain and hill shall be made low." J. H. J.

Messianic Prophecy and Fulfilment

MONDAY, March 6. Gen. 1: 26. "*And God said, Let us make man, . . . and let them have dominion* In the divine enumeration we find the fish of the ea and the fowls of the air, the cattle and the cre ing things, and indeed all the earth. The psalmist rec s to this original charta, as he closes his survey of creation in Psalm 8. But where is that sovereignty tod ? True, the wild things of the forest are said to dre the voice, the scent, and the eye of man; but on e whole the aboriginal tribes seem unequal to hol their own with the wilder and stronger carnivora. Sin as snatched the scepter from our hand and rolled the rown from our brow. In Heb. 2 the Spirit of ins ation announces the self-evident truth: we see not et all things put under him, but we see Jesus.

"*ll power is given to Me in heaven and on earth*"; Ma . 28: 18. In these majestic words the Son of Man affi s that God's creative purpose has not failed. Re ember that the power to which he referred was not hat which belonged to him, in his original and div e nature, but which he had won by his obedience unt death, as the second Adam who came to make go the failure of the first. At the beginning of his min try, the devil made offer of all power if Jesus wo l do him homage; that, however, was no price for m to give, but tears and anguish, blood-shedding an he cross of shame. Through these he came to the thr e, and in proportion as we abide in him and follow i his steps, we also, in our measure, regain what our ace has lost. He makes us kings, and we shall rei on the earth. F. B. M.

Forgetting Past Sins

TESDAY, March 7. Isa. 55: 7. "*Let the wicked orsake his way, and the unrighteous man his tho hts: and let him return to Jehovah, and he will hav mercy upon him; and to our God, for he will abundantly pardon.*" The Scripture commands us not to dwell on our sins after we have turned our back upon them. It is spiritual unhealth to be continually thinking of our past failures, or rehearsing our ill deeds. We need to forget them as soon as possible and turn our attention to some new absorbing ambition. It is a doubtful good to be constantly "telling our experiences" of the sins we once committed. At times we may speak of our sins, if by so doing we may help others to overcome; but here Dante's advice is capital: "One glance, and then pass on."

We should forget our past sins, for we are told that when we confess and leave our wrongdoing, God pardons and forgets.

But thou hast in love to my soul delivered it from the pit of
corruption:
For thou hast cast all my sins behind thy back.

There is a wonderful passage in Micah which sin-sick souls should learn by heart: "Who is a God like unto thee, that pardoneth iniquity, and passeth over the transgression of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in loving-kindness. He will tread our iniquities under foot; and thou wilt cast all their sins into the depth of the sea."

If I believe in God, I have no right to live in past failure. It is a sign of morbidness to narrate evil doings and gloat over our own sins or the failures of others. God wants us to lead the positive, happy life of forgiven children who go singing along their way, because they have crossed the hilltop of old mistakes, and now face the sunrise of fresh purposes and hopes. C. S. C.

The Gentle Forethought of Jesus

WEDNESDAY, March 8. John 21: 1-14. "*A fire of coals, and fish laid thereon, and bread.*" What delicate attentions to these men! Christ knew that they were drenched with spray and chilled with the keen morning air, so he prepared a fire. He is ever thoughtful of the tiniest matters that will alleviate the discomfort and increase the well-being of those who live to serve him. To these he seems to say: "Do the best you can for me, but rest at night; the longest night spent in unremitting labor will not profit; but I, in a single moment, can, as the morning breaks, make all right and fit for you." Our Lord never allows us to be in his debt. If we lend him a boat for a pulpit, he returns it laden with fish. If we seek his kingdom and glory, he sees that all other things are added. It is vain for you to rise up early, and sit up late, and eat the bread of care he giveth his beloved whilst they sleep.

At the same time, he is frugal of the miraculous. He will deal lavishly in miracles so long as they are necessary, but not an inch beyond. He might have created fish enough on that fire to supply them all, but that was needless so long as a hundred and fifty and three great fishes lay within easy reach. When Peter leaped into the water to swim to the Lord, he had left his brethren to drag the heavy net to land, and now, when the Master asks for some of their new-caught spoil, he hastens to fetch it. Thus on the shores of heaven, when we emerge from the toils of service, we shall find Jesus awaiting us, and we shall rejoice with him over the souls that *we* caught, but that *he* sent into our net. Thus we shall know that it is the Lord! F. B. M.

Fear and Faith

THURSDAY, March 9. Luke 12: 32. "*Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.*" These words were spoken as a command by the Master to those of his early followers who were beset by foes. Jesus knew the ill effects of fear—that distemper of the soul. He knew that it could be overcome only by belief, strong and clear, in the God who rules above our petty cares and vicissitudes, by the One who has joy in giving his believing children a part of the eternal kingdom of love.

How can we banish fear from our lives?—fear of failure, fear of poverty, fear of loneliness, and many an unspoken dread that keeps our spirits in bondage?

First, let us drag our fears out into the open and face them boldly. Many a trouble vanishes in the sunlight: fears thrive in darkness or half darkness. Our fears lie often in our subconsciousness and dog us like shadows. To tell our fears, to analyze them, to find out their source, is to half destroy them.

Second, let us believe in God—his promises and his love and his desire to give us good and not bad things. Fear is unbelief. Cultivate belief in God's men and women and in God's world; get the habit of believing in people, in seeing the good and in overlooking the evil. Remember that if you really want to believe in men and in God, you will slowly but surely get the habit of faith. Browning says: "If you desire faith, then you've faith enough."

But faith is a moving, active thing. It is more than desire; it needs the act of the will. Let me try today believing in a friendly universe. I will be positive and not negative; I will be a believer and not a cynic. Faith grows, and, growing, crowds out fear. C. S. C.

God's Plan of Infinite Variety

FRIDAY, March 10. Isa. 60: 12-22. "*The fir-tree, the pine, and the box-tree together.*" These three were the glory of Lebanon, the box-tree in the lower slopes, the pines and firs on the higher; but each species was needed to beautify the place of God's sanctuary. Each had a beauty of its own; each would supply something which the others lacked; each completed the other two. So in the church God loves variety. There is no monotony in the colors of the forest or the field. The gorse and heather, the rose and lily, the russet and gold of autumn, the various shades of green foliage, the ever-shifting waves, the perpetual change in the cloud—all bespeak the infinite variety of his workmanship. In the Bible, the poet, the prophet, the evangelist; Mark with his terse style, Isaiah with his tropical eloquence, Amos the herdsman, Paul the student. In the Gospels, Martha and Mary, Peter and John, Zaccheus and Nicodemus, the woman that washed his feet with tears and those who brought spices on Easter Day.

Be yourself! If you are a fir-tree, be the best of your kind, and do not try to be a box-tree or a pine. If you are a harp with its solemn sound, do not endeavor to imitate a horn or cornet with their clarion note. You may be a glorious original, but would make a poor copy. Why should we envy each other? God made us to differ. He had a purpose in our creation and redemption. We were chosen to add a beauty to his sanctuary, which none but we can give. Only be it remembered that people do not come there to admire us, but to meet him. Let him be glorified; what does anything else matter! F. B. M.

True Worshipers in Every Church

SATURDAY, March 11. John 4: 24. "*God is a Spirit, and they that worship him must worship him in spirit and in truth.*" The Jews were mistaken in wanting the whole world compressed into little Palestine, and everybody to be worshipers in their synagogue. Some people are still thinking that they are the church, while all other Christian bodies are only meeting-houses. They consider that it is necessary to have a priest swing a censer, and to have a bishop in the original succession to dedicate a temple before they can truly worship. When Jerusalem and the temple fell into ruins and the great baptism of Pentecost came upon the Apostolic Church, true worship of the Lord God spread everywhere, and liberty to worship according to the dictates of one's conscience became universal.

Just as human love is expressed between child and parent, so our hearts go out in prayer and praise to our heavenly Father. Jacob found the house of God and the very gate of heaven on the hillside. Anywhere in nature is a sacred place to a true worshiper. In making a journey, it is not the conveyance that is most important, but reaching the destination. In securing an education, there are many methods, but only one great result. So churches and denominations are valuable as aids to worship, but are only instruments, aiding the individual soul in communicating with the invisible God. Christ is the one Tree of Life, with twelve manner of fruits representing different branches of worshipers, but all one in Christ Jesus. There are true worshipers in every church who are members of the great church triumphant whose walls are salvation and whose gates are praise, and who are members of the innumerable company in the general assembly of the church of the Firstborn in heaven. E. W. C.

To grow in grace one must of sin let go,
Then seek and find some grace in which to grow.

Our Editorial Forum

PRESIDENT
OTTO KOENIG

MANAGING EDITOR
GEO. H. SANDISON

SECRETARY
THEODORE WATERS

Christ for the World!

THE opportunities and responsibilities of missionary work after the war have been widely discussed. It has been pointed out that the war has not seriously depreciated the gifts for foreign missions and that on many fields missionary work has gone forward without abatement. There will be a new international lineup after the war. There will be new national and international ideals. The church will have a greater opportunity than ever before to present Christ to mankind as the great World Leader.

All other questions as to the readjustments of civilization after the war pale into insignificance before this. Yet all these questions are compared with the supreme question which the nations must settle one by one: "What, then, will ye do with Jesus who is called the Christ?"

Missionary work after the war ought to be a deeper, broader, more divine, more human thing than it has ever been before. The paltry effort to make a financial showing for a denomination; the narrow insistence upon forcing some minor point of doctrine upon a heathen people; the insistence that certain forms and symbols and restrictions shall apply on these distant fields—all these things must give way for a new passion for world-wide regeneration. Such motives as these others seem trifling and unworthy before the figure of the bleeding Christ whose wounds have been opened afresh by the human agonies of these months of war.

Long ago he said: "And I, if I be lifted up, will draw all men unto me." Because the Christians of various lands have tried to draw men to a church or to a doctrine rather than to Christ; because they have tried to build up and defend their own nation rather than giving their lives to the tasks of serving and healing and saving the people of other lands; because they have entered into shameful and unholy alliances with national and international money power, defying the plain word of Jesus, "Ye can not serve God and Mammon"—because of these things the pagan world is confronted today with the spectacle of a Christendom drenched in blood.

Can we blame the Mohammedan for wondering what after all is the difference between Allah and Jehovah; what after all the difference between the crusade of Jesus and the crusade of Mohammed? To the black races of Africa, to the sad hearts of India, to the bewildered people of China, to the restless souls of Japan, the churches of Christendom must, after the war, bring a new message. A message of divine, all-conquering, all-forgiving love, as it is revealed in the bleeding hands and feet of the Man of Calvary; a message of an altogether new kind and degree of human sympathy and brotherhood, a message long ago taught by the Carpenter at Nazareth but which has been almost lost sight of in the shameful doctrinal and ecclesiastical and international feuds of Christendom.

Then we shall find, strangely enough, that by placing Christ first in the thought and reverence of the world, we have solved all other problems. Let him teach the nations sound principles of industrialism, of finance, of trade. Let him show mankind how to live justly, sanely, in joy and health. He told his followers long ago how to live and how to teach others to live. And today his sad and stern reproach sounds above the cries of battle and the snarls of commerce: "Why call ye me, Lord, Lord, and do not the things which I say?"

The voice of the risen Christ sounds again: "Go ye into all the world and preach the Gospel unto every creature." And his promise still holds fast for those who will go, for those who will send, for those who will pray, for those who will give, for those who will plan: "Lo, I am with you alway, even unto the end of the world."

Smoking Out the Armor Barons

A LITTLE episode in Congress a few days ago has let in the light on the character of some of the interests that are behind the "preparedness" agitation. During the discussion in the Senate Naval Committee, it was urged that the government should establish its own armor-plate plant. The armor barons through their spokesman, Senator Penrose, at once gave notice that, in such an eventuality, they would advance the price of metal two hundred dollars a ton. Controlling practically the entire output, they could name their own price, and make the cost of material so high as to be prohibitive for any other manufacturers than themselves. Their threat was promptly squelched by Senator Tillman, who declared that in such a contingency the government would exercise its prerogative of taking over the plants by right of eminent domain. Unfortunately the threat of the barons came too late for the President to make it a feature in his speeches. Had they been "smoked out" a few weeks earlier, instead of defending them and the munition-makers against the charge that they were instigating "preparedness" for personal ends, he would have had an opportunity of telling the people what he thought of the kind of patriotism which, after bleeding the nations of Europe to the tune of 200 to 300 per cent., is not averse to adopting the same generous policy in dealing with our own government. Truly such patriotism is the kind of which one might proudly say: "When found, make a note of." The "pork barrel" patriots were infants in comparison.

Future-Building

IN these rather troubled times when war and labor strikes and crime and the high cost of living fight loudly for supremacy on the front pages of the daily newspaper, "Baby Week" causes a pleasant, and timely, diversion—a diversion that is more than a diversion. For "Baby Week" is not a foolish little fad to be looked at in a light way. The babies of today are the men and women of the coming generation, and the coming generation is the hope of our land. "Baby Week" is to be celebrated in March, and 1,727 communities, some of which are far from cities and even railroads, are considering some preparation for that time. Clubwomen and farmers' wives and mountaineers are entering into the thing with the same spirit. Albany, Baltimore, Cleveland, Milwaukee, Minneapolis, Philadelphia, Richmond, San Francisco, Washington and other cities are going to celebrate, for they realize that "Baby Week" is not only a time of parades, and prize-giving, and fun. They realize that it affords an opportunity for extending permanent work for small children—needed work, such as infant welfare stations, visiting nurses, instruction for mothers, city inspection of milk, etc. It is a time to set apart for serious and important thought; for the neglected babies, and the unwanted babies, and the blind and defective babies of the present may be the criminals and public charges of the future. If health and science can in any way help these babies to be good men and women, sound in morals and physique, health and science should be given a chance to do their work. "Baby Week" affords this chance.

Who Was This Speaker?

IN these times, when the honor of the nation is a topic so much discussed, one may be permitted a glance into the past to discover if possible in what respect, if at all, the views of an earlier generation differed from our own.

Twenty years ago, in a period of great public tension, a famous orator, speaking at an important gathering in New York City, made use of these words, which are well worth recalling now: "If our boasted civilization and Christianity mean anything, they should mean this: no war is justifiable unless the cause or object stand in just proportion to its cost in blood, in destruction, in human misery, in political corruption, in social demoralization, in relapse of civilization; and even then it is justifiable only when every expedient of statesmanship to avert it has been thoroughly exhausted.

"What is the rule of honor to be observed by a power so strong and so advantageously situated as this republic is? Of course, it should not tamely submit to real encroachments upon its rights. But surely it should not, whenever its own notions of right or interest collide with the notions of others, fall into hysterics and act as if it really feared for its own security and its very independence. With all its latent resources for war, it should be the great peace power of the world. It should never forget what a proud privilege and what an inestimable blessing it is not to need, and not to have, big armies and navies to support. It should seek to influence mankind, not by heavy artillery, but by good example and wise counsel. It should see its highest glory, not in battles won, but in wars prevented. It should be so invariably just and fair that other nations would instinctively turn to it as their mutual friend and the natural adjuster of their differences, thus making it the greatest preserver of the world's peace. It will be a glorious day for the United States when the good sense and the self-respect of the American people see in this their manifest destiny. It all rests upon peace. Is not this peace with honor? Is not this good Americanism? It is surely today the Americanism of those who love their country most."

These words, spoken twenty years ago by on who was distinguished as statesman, soldier and bli- cist and whose name commanded national r ect, are as timely as though they had been uttere yes- terday. They are especially so in view of the ent speaking tour in which the President laid stress pon the question of the nation's honor. In the week hat have elapsed since then, the country has had sure for calm reflection; it can now better estima the influence exerted upon the national mind. Wi the passing of the momentary hysteria, many wi ask whether the nation's honor is at the present m ent more in jeopardy than it has been at different mes in the last twelve months, when there was n sug- gestion of the sort. Will not the public mind nat ally revert to the broader view—as set forth in the a ress quoted?

Whose was the voice that speaks to us fro the past, in the language we have quoted above? here are doubtless not a few who will be able to rec nize it. *The Christian Herald will divide one h lred dollars among those who send us, within the mo of March, the name of this orator, who gave so luc and statesmanlike a definition of national honor a na- tional opportunity twenty years ago, which is ally applicable to the situation we are facing today.*

Dr. Gladden Eighty Years Old

FEW men have won so high a place in the eem and affection of the American people as ash- ington Gladden. On February 11 h was eighty years old. Tributes and gr ngs were showered upon him at his home in Colu bus, Ohio, of whose First Congregational Church e is pastor emeritus. Up to two years ago he w the active pastor of this large congregation, which had served for more than thirty years.

A busy preacher and pastor, Dr. Gladden has ven much of strength to social problems, and is own throughout the world as a pleader for social tice and reform, the champion of every forward use. The Christian Herald has not always been a to follow Dr. Gladden's doctrinal teachings, but are too glad to join in this nation-wide tribute of fec- tion and appreciation as he reaches the far mil one of four score years. Every Christian must lov and honor the author of the wonderful hymn which ven if he had written nothing else, would assu Dr. Gladden a high and permanent place among Am can poets and American saints:

O Master, let me walk with thee
In lowly paths of service free;
Tell me thy secret, help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear winning word of love;
Teach me the wayward feet to stay,
And guide them in the heavenward way.

Teach me thy patience; still with thee,
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.

In hope that sends a shining ray
Far down the future's broadening way;
In peace which only thou canst give,
With thee, O Master, let me live.

When Opportunity's Door Is Sh

FULL of significance are the results of a ent investigation in four states, Ohio, Wes Vir- ginia, Pennsylvania and Illinois, inst ted with the view of ascertaining from rect sources the attitude of the large labor-employin cor- porations toward the liquor traffic. Of one hu lred and thirteen business concerns which respond to the inquiry, all but six went on record as prohi ing the use of alcoholic stimulants by their workers. One hundred and seven excluded liquor absol ely. Their replies make an unanswerable tempe nce document. They declare that the drinker is lto- gether out of the line of promotion, and th his habit slams the door of opportunity in his face hat the use of alcohol is ruinous to efficiency. Som ven reckon that a man's efficiency is lessened fr 30 to 50 per cent. if he uses alcohol, and that full effi ncy can only be reached and maintained by sol ety. Even the most moderate of drinkers is an "ur sir- able." It is rapidly getting to be a rule, in th best business establishments in all our cities, to dra the line sharply against the drinker. Soon he w be unwelcome anywhere. What a tremendous argu ent there is in all of this against alcoholic indul nce!

The Bible and Newspaper

CONDUCTED BY

FERDINAND C. IGLEHART, D.D.

America Receives Tomb

AN Egyptian tomb, the first ever brought to a museum, the tomb of Perneb, who lived nearly 3,000 years before Christ, pre- s ed to the Metropolitan Museum of A by Edward S. Harkness, was opened to ublic view at the museum in New Y k on February 3. The visitors saw a nassive façade of limestone blocks i lifferent sizes, a line of large blocks, fo wed by another of smaller ones. (either side of the outer wall much of t color is gone, but in the design are s to be seen two portraits of Perneb. I the vestibule of the t ib are decorations in c r on the walls, and u ompleted sketches. T ning to the left is the m n chapel or offering c mber of the tomb, the c red decorations in r ef covering the walls i excellent condition. T statue chamber is p allel to this main c pel. Through a nar- r perpendicular win- d between the smaller c ring chamber and the s tue chamber one may s the statue of Perneb. I vas the belief in those d s that if the body w s removed the soul was l t, but a chance of r abilitation was given i this statue: the body b ng removed, the soul c ld enter this figure. T e wall decorations on t e inside of the tomb a now covered with g ss to protect them. O tside the real tomb is m iniature reproduction o the vault which held t sarcophagus deep d wn in the rock under- ath the monumental ilding. On either side the hall in front of the nb are cases, in two which are vessels of ferent kinds taken om the tomb of Perneb, d a few bones. The rcophagus had been bbed in early days to t the remains of the eat man. There is a x of ocher in the case, aterial used 5,000 years o by the masons work- g on Perneb's tomb, und as they had left . and shells of nuts they had eaten, ith marks of the teeth used in cracking em. The tomb was opened with ppropriate exercises. This is a great quisition to the museum and will eak eloquently of the pyramids, and mbs of the kings, and of their civiliza- on and religion. There is one stone mb which will through all the cen- ries stand out most prominently, the ne in which the body of the Saviour as laid: "*And when Joseph had taken e body, he wrapped it in a clean linen oth, and laid it in his own new tomb, hich he had hewn out of the rock.*" *Matt. 27 : 59, 60.*)

Beauty, Champion Producer of Milk

JEAN DULUTH BEAUTY (A. R.) is the world's champion Red Polled cow, having just finished (January 11) her record. In 365 days she produced 20,280.6 pounds of milk and 891.5 pounds of butter fat. Her work has been inspected by nineteen different experts from Minnesota, Wisconsin and North Dakota experiment stations. She has produced more milk and more butter fat on official test in one year than any milking Shorthorn, more than any Brown Swiss ever made, more milk than any Jersey ever produced, and only one Guernsey has beaten her for milk production. During the time she was making her record she added 250 pounds in weight. At the close of the test she weighed 1,750 pounds. The actual returns in butter alone from Beauty were over $400 in the year. The milk she gave is equivalent to about 10,000 quarts at an average price of ten cents a quart. The cow is owned by John G. Williams and George P. Grout of Duluth. What a prodigality in Beauty's benevolent service in furnishing milk for the children and milk, butter and cheese for the older people. If people in their sphere were only as industrious! Man has a more complex nature, and the higher faculty of reason, the nobler sense of conscience, with grave moral dangers, but with consequently nobler employments and enjoyments, and a more exalted destiny. We have a soul and immortality which so lovely a creature as Beauty does not have, the perilous power of destroying ourselves and darkening our future life by refusal to know God in Christ and love him and live in him forever. In the beginning of the race there is this mention of the produce of the cow: "And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat." (*Gen. 18 : 8.*)

Adopts Babies as a Memorial

ONE woman of Chicago can find no time for poodle dogs, club life or society." She is too busy personally nothering the children of poor families f the tenement districts. She cares for hese poor children as a memorial to er son, who died last July. She had ve children of her own, three of whom re now living. She takes as many of these children to her own beautiful home as she can accommodate, clothes, feeds, nurses and cares for them, giving her own time to them. When they have gotten well and grown up, she gives them back to the parents if they desire them; otherwise she takes out legal papers and adopts them as her own. If the dead boy could send back any word to his mother, he would tell her how happy he is at her conduct, and how the angels in heaven rejoice. Would that husbands and wives to whom God has given no children, or from whom he has taken them, might realize the sweet and divine joy of fatherhood and motherhood by imitating the example of this devout Christian woman who hears her Master say to her: "*Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*" (*Matt. 25 : 40.*)

Cash Boy's Promotion

RICHARD JACKSON, who entered the Altman store in New York as cash boy at $2 a week, has been made a director in the firm. Like him, the other eleven directors of the great store on Fifth Avenue started at the bottom. The Altman system developed their talents for big business and they got to the top and stayed there. Michael Friedsam, president, began with the firm as a messenger boy. When the twelfth man was needed for the directorate, he told the eleven not to go outside Altman's to fill the vacancy. So they selected Jackson, who is forty-two years of age. It is a good system that gives the worthy employees a permanent position and an opportunity for promotion. Mr. Jackson's diligence and promotion call to mind these words: "*Seest thou a man diligent in his business? He shall stand before kings.*" (*Prov. 22: 29.*)

Makes World Skating Record

JOHN KARISEN, forty-one years old, of Minneapolis, established a world's skating record for twenty-five miles at the Northwestern amateur ice-carnival the other day, covering the distance in 1 hour 30 minutes 15 seconds. The previous record of 1 hour 31 minutes 29 seconds was made by J. F. Donohue, of Stamford, Conn., January 26, 1893. What a graceful and inspiring picture this champion must have been gliding over the smooth ice almost with the swiftness of the wind! It is a commendable thing to excel in the manly sports. It is splendid to have the ambition and ability to make a record, a world's record. In the practical athletics of everyday life there is need of physical strength, agility, persistency and determination to win. In the spiritual world there are battles to be fought and races to be won. A swift spiritual racer thus refers to himself: "*I press toward the mark for the prize of the high calling of God in Christ Jesus.*" (*Phil. 3 : 14.*)

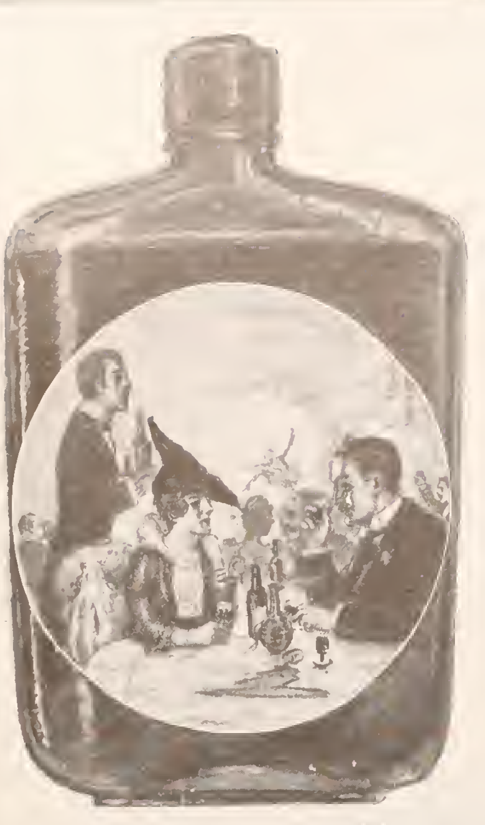
Burglars Stupefy Family

A MAN, his wife, two children and eight boarders were found unconscious at Ormrod, Pa., recently, having been stupefied with ether by burglars, who carried off clothing and other valuables and money. The cat on the pilgrimage in Froud's Short Studies on Great Subjects dined with the fox, who said: "The secret of happiness is to secure the property of another by superior ability. I am never so happy as when I am carrying off some farmer's goose," and complimented the cub seated next to him at the table on having stolen the fat goose on which they were dining. In nearly every department of human life foxes steal geese. Avarice employs the mesmerism of deceit, and puts into mental and moral unconsciousness those it would rob. Christ's standard of thought and motive will reveal the fact that all the thieves are not to be found among those who chloroform a whole family and loot a house, but are also to be found among princes of finance and persons of social and religious respectability. Honesty is the basis of our American business life, without which society can be neither prosperous nor happy. The principle of earning money by work instead of stealing it is thus enjoined: "*Let him that stole steal no more; but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth.*" (*Eph 4 : 28.*)

Saves Drunkard

SEVEN years ago an intoxicated man, after tottering along Teaneck Road, finally fell on the lawn of Justice Henry T. Griggs of Ridgefield Park, N. J., and would have slept if a stream of water had not been turned on his face to refresh him. Judge Griggs went to him, helped to sober him, gave him something to eat, and listened to the story of how rum had ruined him. While the man was telling the graphic story of his downfall a young woman in the Justice's home began playing the hymn "The Beautiful Isle of Somewhere." The music melted the heart of the wanderer, and he cried like a baby and left the home feeling that an angel had stopped him and serenaded him on his journey. A few days ago an automobile stopped in front of the Justice's home and a well-dressed, fine-looking man alighted and asked for the Judge. He told him that he was the miserable drunkard who seven years ago had been treated so kindly. He said he had made the call to thank the Justice for his brotherly treatment, and to say that it was the girl's hymn, "The Beautiful Isle of Somewhere," that broke his heart and saved him to a life of sobriety and piety. He said that the music had echoed and reechoed in his heart; that he went to a mission and found Christ's pardon at the foot of the cross; that he had regained his business prosperity, his social happiness, and his religious activity and enjoyment. The Holy Spirit has often used music as an instrument in saving souls. It is so today. Most successful evangelists and pastors have to rely much on the power of music to help them in bringing men to God. At the close of the Last Supper it is said: "*And when they had sung an hymn, they went out into the Mount of Olives.*" (*Matt. 26 : 30.*)

"THE BOTTLE"—II.



ON SHIFTING SANDS

Dear John:

Can't I lend you a hand? If you and the little Bride need any money, just call on old Bill.

I can lend you two or three hundred easily. I'll never miss it. I've just received my extra commissions.

Flory and I are going to get married soon. We plan to live at a hotel. No housekeeping for us. We'd never be home anyway, for we're seeing every show in town.

As for drinking, I'm surer than ever before of my ability to control it. I can handle wine, champagne, and whisky with ease. I could quit it to a drop, tomorrow.

Rest easy, it will never get me.

Yours as ever.

BILL.

Dear Bill:

It was very thoughtful of you to offer us that loan. We both thank you. We called up three different evenings to thank you, but you were out.

Also I had some good news. The day before your letter came, I landed a good sized order. It was that big concern I have been after for nearly a year.

Their Advertising Manager said, "We've watched your methods a long time. You've studied our needs. Already we've saved money by following some of your suggestions. Continue to give us this same high grade of 'Service,' and we'll come across regularly with the orders."

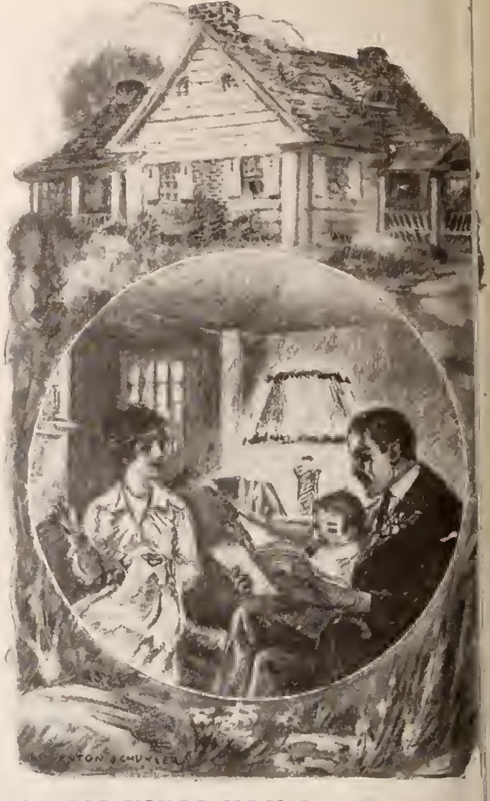
So, Bill, why not put that money you offered me into the bank? Cut out the drink and try my system. You're a hustler and thoroughly capable. I know you can win out on it.

Remember, a man may do irreparable damage to himself by drink, and yet never have been drunk.

Jane joins me in best wishes to you and Flory.

Your old preaching friend,

JOHN.



ON FIRM FOUNDATIONS

No. 1

War's Sorry Lesson in Economy

No. 1

THERE is little doubt but that the most comfortably placed family in America can glean some useful hints in economy from the domestic practices which War is forcing upon once comfortably placed families throughout Europe. We do not know so much about these little economies of England and Germany and France as yet. We do know, of course, that by governmental edict, wastefulness of food stuffs is prohibited. In Germany limitations have been placed upon the quantities of certain food-stuffs which individual families may purchase. Luxuries are at least frowned upon if not entirely forbidden in all these countries.

The fact of the matter is, we will waste our time in considering the enforced domestic economies in these still prosperous countries, for many families in rich America have always practiced similar economies of their own accord. So let us not waste time, but get right down to the real lesson which War is teaching well-brought-up people in the art of living on little. Let us step over into Poland and look around.

That forlorn fellow you see going about from home to home, stopping just a few moments in each place, and carrying with him with much care a large bone, is one of the new functionaries in civilization. That dismal figure is really a very welcome visitor wherever he stops, for each family (by the way, these families have long since discarded houses and living-rooms, and are now quite content with the open sky and any semblance whatsoever of shelter against the weather, with perhaps some kind of a pot hung over a fire in which to "cook"), he is most welcome in these groups because they are allowed to boil that bone for five or ten minutes in this pot in order to impart to the water some semblance of meaty flavor so that they may retain at least a faint recollection of what food, real food, tastes like. Then, on he goes to the next group, probably a grandmother and her daughter and the children, and then to the next and to the next.

This other individual carrying a bulky-looking sack upon his shoulder, is equally welcome wherever he goes. He is the bread man. Hunks of the cheapest kind of bread are in his sack. "One piece to a family." Those are his orders. And so well-disciplined now in economy are these erstwhile happy families of Poland, that though they reach out eager hands at his approach and look upon him with burning eyes, they accept their one piece, the dole for the day, with gratitude and let him pass on unmolested. Unmolested? Blessed for the little of life he has brought. So the next family and the next and the next wait, in cold and in the storm, huddled beneath what shelter they can contrive to erect, wait for their piece of bread and their chance at the daily soup bone.

And then, in the matter of clothing. Here indeed has much been learned in economy! Families who once luxuriously reveled in a whole pair of shoes for every member, are now thankful if the mother's feet can be to some extent at least protected from the stones of the road over which she must lead her little children as they wander from place to place seeking rest and finding none. All the foolish fretting about how one looks has been done away, for there is little chance for expression of individual taste in the matter of rags. A thin shawl drawn tightly over a woman's shoulders, a whole dress—such garments are now the great exception among the women of Poland. They are learning how to make even worn-out shawls and patched and worn-out garments do a little longer still in Poland. And this in the midst of winter, too.

As for baby clothes, now how do you suppose they manage? Why, they merely throw their new applicants for soft blankets and tiny garments into the bushes, and rush blindly as far as shaking limbs can carry them from the scene. That does away nicely with the need of baby garments. But who would have thought that War could teach how to get along without coddling little new-born infants and fairly smothering them in dainty softnesses? *And these mothers of Poland once knew what it meant to coddle their little ones in daintiness and comfort.*

With All They Possess

This remarkable university built by War for the education of a race in the art of economy, has been visited by interested committees from different lands. They report—(and their reports are beyond dispute)—they report that hundreds of thousands of families are learning in this university how to ub-sist from day to day homeless, hous ss, nearly foodless, *almost* hopeless. nd yet, they say, not altogether hop ss. Why? Well, these hundreds of ou-sands of human beings have once t ed the joys of quiet domestic life. ey have once known the happiness in-dustry; the delight of seeing their il-dren grow up about them, go to s ol, go to church, love, marry and gin new homes of their own. They ve known what it was to think thems es in the protection of God. membe of the great common family of God, a o-ple among peoples in the world, s ure in the pursuit of life, liberty and h pi-ness. And they are not altogether h-out hope that they will survive th n-speakable sufferings inflicted upon em by the schoolmaster War, and that ey shall yet see their homes reestabli ed and their joys in a measure return. In a measure, for they will never f get those little babies who were never d-dled, who were never kissed, who re never sung to sleep.

And why dare they hope this? Be se they have been led to believe in the at pitying heart of Christian America.

SPECIAL investigators sent into v-astated Poland by the Rockel er Foundation have rendered a r rt which leaves no doubt as to the d d-fulness of conditions there. They te that they inspected refugee ca s, destroyed villages, and the poorer e-tions of the cities. Everywhere he civilian population faces the pros ct of famine unless prompt relief is b-tained. The poorer classes are ev y-where subsisting on the most me er rations that can possibly sustain e, in many thousands of cases a single l ie of meatless soup and a small piec of bread daily. Thousands have no b d with the soup. In some districts ie poorer classes have neither coal or wood for heating purposes, and only ie mildness of the winter thus far has sa d them from freezing. Epidemics of s-ease threaten. The wheels of indu y in Poland are generally at a stand l. To bring relief to this region inhab d by 7,500,000 persons, of whom 40 r ce. are absolutely dependent upon chity, will necessitate a minimum expeliture of $2,000,000 monthly. (Thus th report.)

e append reports from our own commees in various parts of Europe. Tse show with what thoroughness the gi of our readers are being administed. It is evident that the utmost pas are being taken to make every pey contribute where it is most needed to the relief of suffering. And whe there should be no let-up and will beo let-up in the work at any point, were particularly moved by the conditis in Poland to make the most urgent pcible appeal for a great expression of sypathy just now by our readers. Tre are thousands of members of the Cstian Herald Family who are quite al to give regularly to causes of this chacter. Large numbers have given agn and again to this fund. We call up you now, those of you who are able, torrange to give systematically, week af week, a stated amount for the caryg on of this hugest and most needed of orld charities. Take this matter up in our families, and talk it over and dermine what sacrifices you are willing to ake in order that these who are alutely without even the barest of coforts and almost entirely destitute of ven the barest necessities of living, m receive help in their extremity. A spial committee formed in Great Bain for the relief of Russian Jews in oland and Galicia, makes this startli statement: "Out of a total of 1400,000 Jews, no less than 10,000,000 ar affected by the war. Fully 600,000 ar fighting. The majority of the Jews fo whom relief is needed had their hoes in Russia, Poland and Galicia. A area seven times the size of Belgium ha been ravaged with a completeness uparalleled in the other great battlefis of the war. The ebb and flow of th different invasions in Poland and ceiguous provinces have left the countr in a state of frightful devastation. Mions of Jews are homeless, starving a shelterless. Jewish homes were loed and emptied of everything of vae. Scores of cities as large as Brusse and Antwerp have been ruined and ov 11,000 villages have been razed to th ground."

thers who have been in the midst of te scenes and know at first hand wreof they speak, find themselves too ovwhelmed by the facts to be able to te the story with anything like the fce with which it should be told. Aept, then, the simple statement that yr gifts are needed in Poland at this mnent beyond words to tell, and respnd with all the liberality of which y are capable. Address all gifts to Wlow's and Orphans Relief Fund, Cistian Herald, Bible House, New Yk City.

our Relief Work in France

ASTOR WAGNER sends this message of gratitude to you:—

ear Friends: The Relief Committee wch I formed for the distribution of t funds of the Christian Herald conties to meet. We have gone about t distribution of relief with great care, rerving our gifts for the cases which aeared to us urgent above all others. W have established it as a principle in he beginning that the relief should b granted for three months, and distouted monthly, instead of being hded out at one time only. This has gen us more work, but we wished to aid the temptation that would ensue t these poor people, if we gave them t much assistance at a time. The gnts for the widows were calculated aording to the number of children — 40, 50, 60 francs per month for one, to, three, four children, etc. We proded in this manner until half of the Cristian Herald fund was distributed. en we decided no longer to grant aid cept to families of at least three chilen, in order that we might give to the st necessitous the advantage of the ney that remained. At the same te we became more and more strict igranting the gifts.

p to the present time we have sued in all, since the commencement, widows with 460 children. The jority of the soldiers who have been lled were still young men, not having as yet many children. Hence, large families are rather rare.

Besides the widows, we have helped orphans gathered afterwards in refuges and having neither father nor mother. The number of these latter will amount to about thirty. Old men and women deprived of means of support by the war have been the beneficiaries of our gifts to the number of about fifty. We have also helped persons who ordinarily live by giving lessons, and who, having families and being unable to find pupils any longer on account of the war, are in extreme distress, their suffering being made keener by the fact that they are persons of education.

Finally, we have supported the families of several pastors reduced by the war to lamentable conditions, and living, in general, in the Cévennes. I am honorary president of a group of 200 churches, among which there are some so poor that I feel that the gifts of the Christian Herald have been well placed. The help rendered to this class from the Fund was rendered the more necessary from the fact that the families of pastors called to mobilization do not receive allowances, as do the other soldiers.

We have also aided some worthy establishments, like that for the blind soldiers (1,000 francs), the refugees from invaded departments (1,000 francs) and 2,000 francs to the establishment of Mr. Paul Passy, son of Mr. Frederic Passy, which receives orphans of the war and abandoned children. At the beginning of 1916 there remains in the treasury of the committee the sum of 19,000 francs. We have expended 46,276 francs 85 centimes. The total, received from the Christian Herald in two instalments, was 65,066 francs.

In every case the beneficiaries of your benevolence in Paris, as well as in the neighboring departments and also at Rheims, Chalons and Nancy, have always been informed by the committee that these gifts came from the readers of the Christian Herald of New York. Sincere gratitude was expressed by these unfortunates toward those American friends. We have benefited with these gifts, as was inevitable, Catholics as well as Protestants, having regard only to the distress that needed help.

I express to you again, in my own name and the names of my compatriots, my profound gratitude.

Charles Wagner.

Paris, January 16.

A New Committee for Poland

AFTER much difficulty a most energetic and sympathetic gentleman of Berlin, F. Siegmund-Schultze, pastor, has been able to form a special relief committee to distribute Christian Herald gifts in Poland, and he writes you as follows:

"In connection with the visit to Poland which I have just made by commission of the German administration for civil affairs, I beg to report to the gentlemen of the Christian Herald Relief Committee on the distress in the land and the measures taken by Germany to alleviate it. In the first place, however, I wish to report on the use of the funds which the Christian Herald Relief Committee has placed at our disposal, since altered conditions have compelled us to make some changes in their distribution.

"You will remember that on January 20 and 21, you wrote to me asking me in your name to form a committee for Russian Poland like our German committée, for the purpose of distributing financial relief. At the time we did not succeed in getting into communication with Pastor Schmidt of Pabianice, who was one of those Protestant clergymen who had been temporarily or for a longer time removed from their parishes. The German administration for civil affairs, however, expressed its readiness to undertake the formation of a committee of German Protestant clergymen. On February 25, therefore, I begged your committee to remit the promised sum, if possible, through Director Gutmann of the Dresden Bank here, who was at the same time treasurer for the Central Relief Committee for the Destitute in Poland. This way had already been decided on by your committee for the remittance of the sum, on the advice of Mr. Meier-Gerhard of New York. A committee was then formed in Poland, the president of which was Mr. von Oppen, the head of the police in Lodz.

"Since that time the situation has entirely changed. The district round Lodz is now but a small part of Poland in German hands. Further the destitution is much greater than was ever dreamed of at the beginning of the war. Since the capture of Lodz by the Germans, the Russians have changed their methods with regard to the treatment of Protestant parishes so much for the worse, that they have actually transported nearly all the members of Protestant bodies in East Poland, about 150,000 persons, and have interned them in the interior of Russia, as far as they have survived the journey. I have been able to collect conclusive evidence on this subject. I have seen reports of pastors and parishioners who have been left behind, and have even spoken with a number of these clergymen.

"These conditions make it necessary for a new committee to be formed in Warsaw. As I was called to Poland by the German administration for civil affairs, it was easy for me to get into communication with the gentlemen of the administration whom we needed for the matter. The newly appointed Protestant president of the Consistory expressed his readiness to help, as well as the most important leaders of the Protestant Church in Poland; for instance: Consistorial Councilor Gundlach, who replaces General Superintendent Busch, who was carried away into Russia; Superintendent Angerstein, the head of the church in Lodz; and Consistorial Councilor Holtz, the head of the institution of Protestant Sisters of Charity in Poland. Clergy of parishes which have suffered severely under the war have also gladly accepted the invitation to join the committee, so that a committee consisting of ten members of the Protestant Church in Poland has in agreement with your conditions now been formed, the most important members of which are: Consistorial Councilor von Thaer, Warsaw, a member of the German administration for civil affairs; Consistorial Councilor Gundlach, temporary general superintendent of Poland; Consistorial Councilor Holtz, head of the Institution of Protestant Sisters of Charity in Poland; Superintendent Angerstein of Lodz; Government Councilor Polandt of the German administration for civil affairs in Poland; Government Assessor Firnhaber of the Protestant Consistory in Poland; Pastor Wosch, formerly of Zyrardow, now in Warsaw; and Sister Frida Hademann, matron of the Orphan Home in Lodz.

"I now beg the Christian Herald Relief Committee, as I did by telegram at the end of November, to grant a further sum to be distributed by the above-named new committee.

"I should like to beg you to allow us to apply the money to the following purposes. The distributing committee is mentioned above. The Protestant clergymen in Poland would themselves undertake the distribution. Members of other confessions would not be excluded as recipients. It would be advisable to accept as eligible for relief not only the widows and orphans of soldiers, but any persons suffering through the war. The destitution of those affected by the war is so great and the needs of widows and orphans so difficult to single out from the general distress, that more general provision on these lines seems to me very desirable.

"Begging you once more most earnestly to grant us as soon as possible the promised relief for the unhappy Protestant parishes in Poland, I am, yours sincerely, F. Siegmund-Schultze."

"Berlin, December 13, 1915."

© International Film Service

Where the Cyclone of War Has Swept Through Poland

Serbian Committee Scattered

AFTER a very trying experience in the heart of the war area in Serbia, a number of members of the Christian Herald Relief Committee for Widows and Orphans have returned to the United States. The committee was organized at Nish in September last, under the auspices of United States Consul James Young. Its members included Sir Ralph and Lady Paget, Mr. and Mrs. Markovitch, Miss Anne Van S. Kitchell, Dr. Clark, Dr. Richard P. Strong, Professor Marko Lako, Colonel Joubert, Voya Subotich, Miss Yelka Gruitch and Miss Sybil Eden. It was the tenth committee organized by this journal in the countries involved in the great war.

For a time the work of the Nish committee went on without interruption. Then came the news of the great invasion, followed by a series of reverses to the Serbian forces and their final disintegration and flight. Miss Eden, who reached New York a few days ago, tells what befell the Relief Committee. "After the mobilization of the Serbian army, which began on September 22, 1915, we were requested by the commandant of the Serbian troops in one district to evacuate the camp and burn up our remaining stores two hours after the Serbian troops had left. I decided to stay on and distribute the remaining food stores and some clothing that was so needed by these poor people. It took from ten to fourteen days.

"The details of the retreat I would like to tell you when I have recovered more fully from the fatigue and illness incurred during the long march. We had every form of risk and danger to encounter: flood, snow, starvation, massacre from bandit tribes on the Albanian frontier, illness, and finally the danger of crossing the Adriatic. A number of women and children began the great retreat, but less than half the original number finished it.

Miss Eden is still suffering from the hardships of the three-hundred-mile retreat over snowy mountains and icy roads. She will tell the story of her Serbian experiences to American audiences, and churches and religious organizations may communicate with her through the Christian Herald.

Three Square Meals at Home

TRANSCRIBED BY CYRUS KINGSBURY

Sequel to "I'm Going Home," in last week's Christian Herald

THE meeting's over. Beginning at the front, we're going out single file. The door I came in by has a locked iron gate pulled across it. We're told to go down into the cellar. I don't know what they're going to do with us there.

Now I see. We're filing past a long wicker cage. The fellows on the other side are eating their bread so hungrily, they look like feeding time at the zoo. Our line's working slowly down this fenced alley.

I'd near forgot I was hungry. While that meeting was going on, so much was happening. But seeing those other fellows eating on the other side of the wire nets made it all come back. I feel sort of faint and weak. I wish the line would hurry up. Wonder if there'll be enough to give us all some. Wish I'd sat further up front, then I'd had mine by now.

I can't help shoving up a bit, to hurry our line. My stomach feels so slack and wobbly. I'm kind of glad I can hold onto this wire net, 'cause I'm not steady on my feet any more. I wish they'd hurry along. I feel a bit dizzy.

It's my turn now. I just grabbed that chunk of bread so hard that my fingers went clean through it. And I gulped that hot drink down. It burnt all the way, but it felt fine. My new pal and me are standing here in the basement swallowing our chunks of bread.

Say! The way everything's gone this evening, and now this hand-out, sure has made me think.

YOU know, when I first got into that place, it seemed so peaceful after the storm, I kept dozing off. It was so warm and clean and quiet. After a while all the kinks thawed out of my legs. Even my old wooden foot got feeling right again. I kept pinching myself to keep awake. I knew I had to, 'cause I felt something big was going to happen. Something mighty fine. So I rested, but I kept dozing.

There was a fellow back of me that kept mumbling along in a dead kind of voice. As I'd doze off I'd catch bits of his talk.

He said, "I'm a hard nut. I had nineteen dollars once. I'm a tough bum. That nineteen dollars meant just nineteen days' drunk. A dollar a day," said he, "can keep any man drunk, and then he don't mind the eats nor nothing." But no one seemed to take any notice of him, so he just rambled on and on.

Another time I heard him say, "All I need is just three hundred and sixty-four, or is it three hundred and sixty-five dollars, to keep me drunk all year. Pretty ec'nomical, hey?"

"I'm a tough guy," he said again. He seemed to be afraid we'd think him soft for coming to the meeting. So every now and then he'd go all over again. "I'm a hard, hard nut, I'm a real tough bum all right." But he didn't sound like a hard nut to me. He was just trying to throw a front. That poor kid really wanted to do what was right. Only he was afraid somebody'd laugh at him.

I kind of wished I could of seen his face. I wanted to help that kid. Wasn't that funny, me wanting to help some one else up? I was too tired or I would of turned around and talked to him. I felt so sure that something good was coming to all of us who were on the level, that I knew he'd get his. I was trying to figure out why I felt so sure, but I couldn't. But there was something hopeful about that place.

All the other fellows seemed glad to be there. Some were reading, some whispering. Most of them were just resting. We were a bunch of tired men. Not exactly men, only just tired kids, glad to be home.

Me and the young fellow next to me had been trying to figure out a sign up on the wall. They were fancy letters, but I'd finally made it out. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." And when my neighbor got it read, he let go a great big sigh. Then he caught himself and looked round quick. He caught me smiling, and he grinned back, kind of shamefaced.

Then he said, "Don't them words make you feel you had a friend? I wonder who thought them up? Only this afternoon I figured it all out that all the good, kind people were dead."

I said, "Same here. The fellow who built this place must have had a great big heart. He knew how good this clean, warm place would seem to us poor bums, coming in out of the storms."

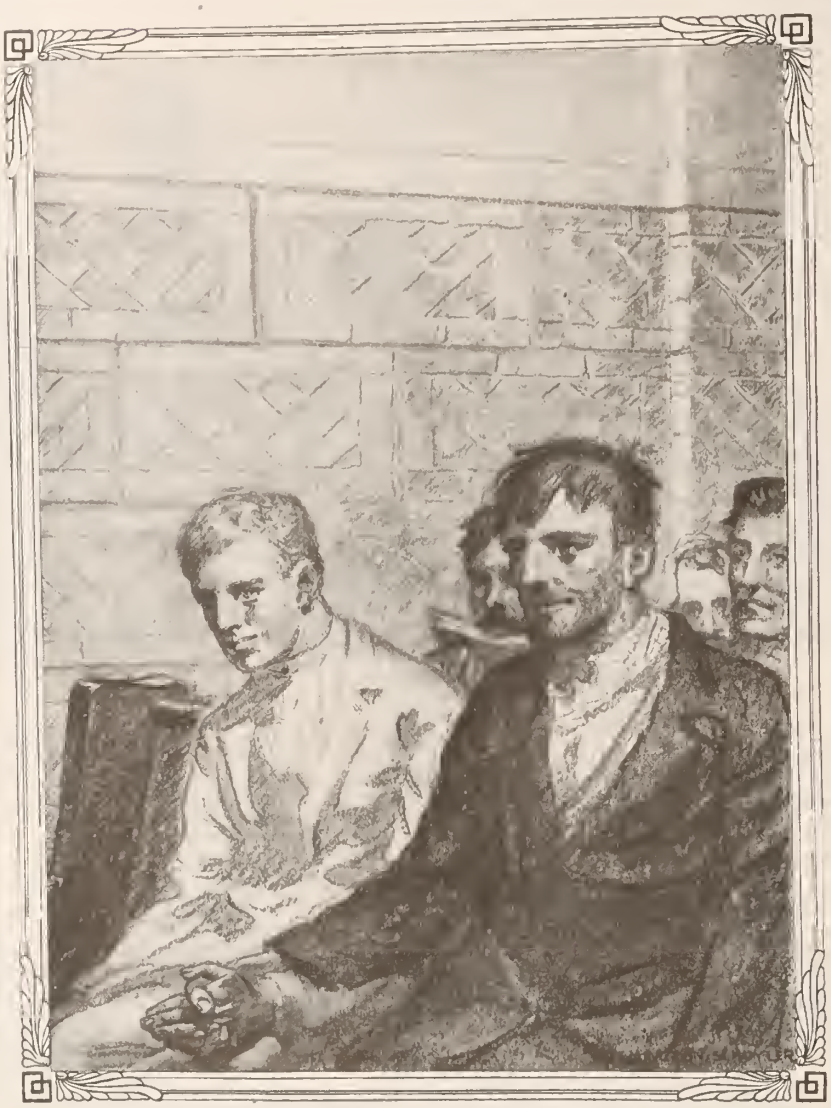
So me and him sat there, not saying much. Just resting and dozing.

AFTER a while a bunch of nice-dressed fellows came out on the platform. They asked us to sing a song. We weren't much good on the verse part, all us bums in the benches there. But we were a willing, husky chorus.

> "With the touch of His hand on mine,
> I'm going home, no more to roam.
> With the touch of His hand on mine."

Say, and my neighbor and me were singing too. I'd thought I'd forgot how to sing. Come to think of it, I hadn't sung for 'most a year. I hadn't had the heart, 'cause it brought back home.

The "touch of His hand!" That's what we'd come for—to find a friend. Some one to care. So the two of us sang that cheering refrain. That was the best song we'd ever heard.



"Me and my pal had got home to our Father"

After a bit they read something out of a big book. It sounded as though I'd heard it somewhere before. Then I remembered. It was the same story that fellow told me last summer, 'bout that young fellow rising and going to his father. Me and that new friend of mine just looked at each other. We knew that was what we'd done. We'd gone home to our Father. And the heat and comfort there was better than any robe. We were alive again.

That tune kept running through my head, "the touch of a hand." And say, that new pal of mine and me were just sitting there holding hands like two kids. The fellow who wrote those words must of known how good it feels; the touch of some one who cares.

But the thing that made me think the most was those testimonies of letting drink alone.

One fellow got up and said, "Six months and three days."

"Thank God for that," said the leader fellow.

One thanked God for keeping him away from it "one year, twenty-seven days."

Another, "Four days" he had been "free from drink."

One old fellow said he had not touched liqu for "thirty-two years," and he "thanked God."

"You're a veteran," said the leader fellow. "Ai h!"

Then it flashed on me. I hadn't had a dri for near thirty-two hours. So before I thought, I ju ped up and said, "Thirty-two hours free from nk. Help me!"

"You bet we'll help you. You're a baby ye out God will help you up, if you just keep on the le l." Then he said, "Pray for him, brothers."

THEN all those fine-looking fellows upon the atform told how they'd been down and ou ust the same as us. But God had helped *them* up. ey said, too, that they were Brotherhood men, an ow much the Brotherhood had helped them. So m nd my pal grabbed onto those Brotherhood cards, en they asked who wanted them. And we were gl to stand when they said, "All those who took ds, stand up, and show your gratitude to God."

So thirty-four of us stood. And they praye for us "lost sheep." And while they prayed, it se ed as though all my troubles were swept away As though I'd lost a heavy load. I w ed to get up and tell every one abo it I felt so good. I wanted to share at wonderful sense of peace and rest t 'd come to me. I just wanted to ab that new pal of mine and hug him

AFTER that bread and hot drin ne and my pal felt we could buck at storm all right.

We're up on the street now. It's it snowing. The wind's quit too. A a fellow just gave us a swell bun of newspapers. Between us we've got ne real warm linings fixed up. I wa to dance down the street. I want to g. I'm warm. I'm a real fellow a in. My head's never seemed clearer. m free and I'm planning all kinds of th gs. My pal and me're going along hum g, "With the touch of His hand on m ."

My pal knew about this place wher he hot air comes up from this bakery, th gh this grating. So we're sticking r nd here. After midnight we're going ck to that Bowery Home, to get an er hand-out. Pretty soft, huh? At is rate I'll get fat. And when we get at next feed we'll be fixed fine for the n t. My pal knows a park where the co et the bums sleep on the benches till e. That's all fine, huh?

A COP came up a while ago, and wa ed to know what we were doing e. It's funny, but he didn't scare me a it. like before. I wasn't afraid. F I knew I'd got lots of friends up at he Mission. I'd got God, too. A I knew those Brotherhood fellows'd s d by me. So I just showed him my Bro erhood card, and told him we were kee g warm, waiting for that second hand it, at one o'clock. He seemed to kno ve didn't mean no harm, so he let us a e. All he said was, "Be good, boys."

WE'RE in the Bread Line, up ar the front. It's a little after e. It's sure funny, but I'm hungry a n. But I don't feel so weak. Guess I w 't get as fat as I thought. I can wait b er this time. I know there'll be enoug or all. When we get this feed, we'll d over to those park benches, 'fore th re all taken for the night.

This fellow who's handing us the grub is askin s if we've got a bed. "Sure," I says, "we've g a bench reserved, over in the park, if we aren't o late."

"Well, boys," he says, kind of quick, "you e e inside. We got a bench reserved for you up sta " Honest, I'm not kidding. They're going to le s sleep in that fine warm room. Tonight, we're slee g Home.

THIS morning, me and my pal are new n. We've come back. We're going to stick. e know God is that Father we've hunted so long. W e on the level, and he will help us over all the d places ahead. We've had a fine sleep. Me and y pal took turns stretching out on the bench. And w they've just given us some more grub. My pal d me're going to borrow shovels and go after the s w. There's a job for us. We're men. We were croo l, but God has made us straight.

And the old world sure looks mighty fine.

A Voice in the Wilderness

By GRACE LIVINGSTON HILL LUTZ

CHAPTER XIV

THE minister had decided to preach in Ashland, and on the following Sabbath. It became apparent that if he wished to have any consideration at all from the haughty new teacher he must do something at once to establish his superiority in her eyes. He had carefully gone over his store of sermons that he always carried with him, and decided to preach on "The Dynamics of Altruism."

Notices had been posted up in saloons and store and post office. He had made them himself after completely tabooing Mr. Tanner's kindly and blundering attempt, and they gave full information concerning "the Rev. Frederick West, Ph.D., of the vicinity of New York City, who had kindly consented to preach in the schoolhouse on 'The Dynamics of Altruism.'"

Several of these elaborately printed announcements had been posted up on big trees along the trails, and in other conspicuous places, and there was no doubt that the coming Sabbath services were more talked of than anything else in that neighborhood for miles around, except the new teacher and her extraordinary way of making all the scholars fall in love with her. It is quite possible that the Rev. Frederick might not have been so flattered at the size of his audience when the day came if he could have known how many of them came principally because they thought it would be good opportunity to see the new teacher.

However, the announcements were read and the preacher became an object of deep interest to the community when he went abroad. Under this attention he swelled, grew pleased, bland and condescending, wearing an oily smile and bowing most conceitedly whenever anybody noticed him. He even began to drop his severity and silence at the table, toward the end of the week, and expanded into dignified conversation, mainly addressed to Mr. Tanner, about the political situation in the state of Arizona. He was trying to impress the teacher with the fact that he looked upon her as a most insignificant mortal who had forfeited her right to his smiles by her headstrong and unseemly conduct when he had warned her about "that young ruffian."

OUT on the trail Long Bill and Jasper Kemp paused before a tree that bore the Rev. Frederick's church notice, and read in silence while the wide wonder of the desert spread about them.

"What d'you make out o' them cuss words, Jap?" asked Long Bill at length. "Ye figger the parson's goin' to preach on swearin' ur gunpowder?"

"Blowed ef I know," answered Jasper, eyeing the sign ungraciously, "but by the looks of him he can't say much to suit me on neither one. He resembles a yaller cactus bloom out in a rain-storm as to head, an' his smile is like some of the prickles on the plant. He can't be no sky-pilot to me, not just yet."

"You don't allow he b'longs in any way to *her?*" asked Long Bill anxiously.

"B'longs to *her?* Meanin' the schoolma'am?"

"Yes; he ain't sweet on her nor nothin'?"

"Wal, I guess not," said Jasper contentedly. "She's got eyes sharp's a needle. You don't size her up so small she's goin' to take to a sickly parson with yaller hair an' sleek ways when she's seen the Kid, do you?"

"Wal, no, it don't seem no ways reasonable, but you never can tell. Wimmen gets notions."

"She ain't that kind! You mark my words, she ain't that kind. I'd lay she'd push the breeze like a coyote ef he'd make up to her. Just you wait till you see him. He's the most no-count, measliest little thing that ever called himself a man. My word! I'd like to see him try to ride that colt o' mine. I really would. It would be some sight."

"Mebbe he's got a intellec'," suggested Long Bill after another mile. "That goes a long ways with wimmen folks with a education."

"No chance!" said Jasper confidently. "Ain't got room fer one under his yaller thatch. You wait till you set your lamps on him once 'fore you go to gittin' excited. Why, he ain't one-two-three with our missionary. I wish *he'd* come back and see to such goin's on, I certainly do."

"Was you figgerin' to go to that gatherin' Sunday?"

"I sure was," said Jasper. "I want to see the show, an' besides, we might be needed ef things got too high-soundin'. It ain't good to have a creature at large that thinks he knows all there is to know. I heard him talk down to the post office the day after that little party when the Kid shot out the lights to save Bunchy from killin' Crapster, an' it's my opinion he needs a good spankin'; but I'm a goin' to give him a fair show. I ain't much on religion myself, but I do like to see a square deal, especially in a parson. And I've sized it up he needs a lesson."

"I'm with ye, Jap," said Long Bill, and the two rode on their way in silence.

MARGARET was so busy and so happy with her school all the week that she quite forgot her annoyance at the minister. She really saw very little of him, for he was always late to breakfast, and she took hers early. She went to her room immediately after supper and he had little opportunity for pursuing her acquaintance. Perhaps he judged that it would be wise to let her alone until after he had made his grand impression on Sunday.

It was not until Sunday morning that she suddenly recalled that he was to preach that day. She had indeed seen the notices, for a very large and elaborate one was posted in front of the schoolhouse and some anonymous artist had produced a fine caricature of the preacher in red clay underneath his name. Margaret had been obliged to remain after school Friday and remove as much of this portrait as she was able, not having been willing to make it a matter of discipline to discover the artist. In fact, it was so true to the model that the young teacher felt a growing sympathy for the one who had perpetrated it.

Margaret started to the schoolhouse early, attended by the faithful Bud. Not that he had any more intention of going to Sunday school than he had the week before, but it was pleasant to be the chosen escort of so popular a teacher. Even Jed and Timothy had walked home with her twice during the week. He did not intend to lose his place as nearest to her. There was only one to whom he would surrender that, and he was too far away to claim it often.

Margaret had promised to help in the Sunday school that morning, for the woman who taught the little ones was still away with her sick neighbor, and on the way she persuaded Bud to help her.

"You'll be secretary for me, won't you, William?" she asked brightly. "I'm going to take the left front corner of the room for the children, and seat them on the recitation benches, and that will leave all the back part of the room for the older people. Then I can use the blackboard and not disturb the rest."

"Secretary?" asked the astonished Bud. He was, so to speak, growing accustomed to surprises. "Secretary" did not sound like being "a nice little Sunday school boy."

"Why, yes; take up the collection, and see who is absent, and so on. I don't know all the names, perhaps, and anyhow I don't like to do that when I have to teach."

Artful Margaret! She had no mind to leave Bud floating around outside the schoolhouse, and though she had ostensibly prepared her lesson and her blackboard illustration for the little children, she had hidden in it a truth for Bud. Poor neglected, devoted Bud!

The inefficient old man who taught the older people that day gathered his forces together and, seated with his back to the platform, his spectacles extended upon his long nose, proceeded with the questions on the lesson leaf as usual, being more than ordinarily unfamiliar with them; but before he was half through he perceived by the long pauses between the questions and answers that he did not have the attention of his class. He turned slowly around to see what they were all looking at and became so engaged in listening to the lesson the new teacher was drawing on the blackboard that he completely forgot to go on, until Bud, very important in his new position, rang the tiny desk bell for the close of school, and Margaret, looking up, saw in dismay that she had been teaching the whole school.

WHILE they were singing a closing hymn the room began to fill up, and presently came the minister walking importantly beside Mr. Tanner, his chin flattened upward as usual, but bent in till it made a double roll over his collar. His eyes rolled importantly, showing much of their whites, his sermon in an elaborate leather cover, carried conspicuously under his arm, the severest of clerical coats and collars setting out his expressionless face.

Walking behind him in single file, measured step, just so far apart, came the eight men from the bunk house, Long Bill, Big Jim, Fiddling Boss, Jasper Kemp, Fadeaway Forbes, Stocky, Croaker and Fudge; and behind them, looking like a seared rabbit, Mom Wallis scuttled into the back seat and sank out of sight. The eight men, however, ranged themselves across the front of the room on the recitation bench, directly in front of the platform, removing one or two small children for that purpose.

They had been lined up in a scowling row along the path as the minister entered, looking at them askance under his aristocratic yellow eyebrows, and as he neared the door the last man followed in his wake, then the next, and so on.

Margaret in her seat half-way back, at the side of the schoolhouse near a window, saw through the trees a wide sombrero over a pair of broad shoulders; but though she kept close watch she did not see her friend of the wilderness enter the schoolhouse. If he had really come to meeting he was staying outside.

The minister was rather nonplussed at first that there were no hymn books. It almost seemed that he did not know how to go on with divine service without hymn books, but at last he compromised on the Long Meter Doxology, pronounced with deliberate unction. Then, looking wildly about for a possible pipe organ and choir, he finally started it himself; but it is doubtful whether any one would have recognized the tune enough to help it on if Margaret had not for very shame's sake taken it up and carried it along, and so they came to the prayer and Bible reading.

Margaret could not just remember afterward how it was she missed the text. She had turned her eyes away from the minister because it somehow made her feel homesick to compare him with her dear dignified father. Her mind had wandered perhaps to the sombrero she had glimpsed outside, and she was wondering how its owner was coming on with his resolves, and just what change they would mean in his life anyway. Then suddenly she awoke to the fact that the sermon had begun.

CHAPTER XV

"CONSIDERED in the world of physics," began the lordly tones of the Rev. Frederick, "dynamics is that branch of mechanics that treats of the effects of forces in producing motion, and of the laws of motion thus produced; sometimes called kinetics; opposed to statics. It is the science that treats of the laws of force, whether producing equilibrium or motion; in this sense including both statics and kinetics. It is also applied to the forces producing or governing activity or movement of any kind."

The big words rolled out magnificently over the awed gathering, and the minister flattened his chin and rolled his eyes up at the people in his most impressive way.

Margaret's gaze hastily sought the row of rough men on the front seat, sitting with folded arms in an attitude of attention, each man with a pair of intelligent eyes under his shaggy brows regarding the preacher as they might have regarded an animal in a zoo. Did they understand what had been said? It was impossible to tell from their serious faces.

"Philanthropy has been called the dynamic of Christianity; that is to say it is Christianity in action," went on the preacher. "It is my purpose this morning to speak upon the dynamics of altruism. Now altruism is the theory that inculcates benevolence to others in subordination to self-interest; interested benevolence, as opposed to disinterested; also, the practice of this theory."

He lifted his eyes to the audience once more and nodded his head slightly as if to emphasize the deep truth he had just given them, and the battery of keen eyes before him never flinched from his face. They were searching him through and through. Margaret wondered if he had no sense of the ridiculous, that he could, to such an audience, pour forth such a string of technical definitions. They sounded strangely like dictionary language. Surely he would drop to simpler language now that he had laid out his plan.

It never occurred to her that the man was trying to impress *her* with his wonderful fluency of language and his marvelous store of wisdom. On and on he went in much the same trend he had begun, with now and then a flowery sentence or whole paragraph of meaningless eloquence about the "brotherhood of man"—with a roll to the r's in brotherhood.

Fifteen minutes of this profitless oratory those men of the wilderness endured, stolidly and with fixed attention; then suddenly a sentence of unusual simplicity struck them, and an almost visible thrill went along the front seat.

"For years the church has preached a dead faith, without works, my friends, and the time has come to stop preaching faith! I repeat it—fellow-men, I repeat it. The time has come *to stop preaching faith* and begin to do good works!"—He thumped the desk vehemently—"Men don't need a superstitious belief in a Saviour to save them from their sins; they need to go to work and save themselves! As if a man dying two thousand years ago on a cross could do any good to you and me today!"

It was then that the thrill passed down that front line, and Long Bill sitting at their head leaned slightly forward and looked full and frowning into the face of Jasper Kemp; and the latter, frowning back, solemnly winked one eye. Margaret sat where she could see the whole thing.

Immediately, still with studied gravity, Long Bill cleared his throat impressively, arose, and giving the minister a full look in the eye, turned and walked slowly, noisily down the aisle and out of the front door.

To be continued

An Empire for Two Cents an Acre

CONTINUING FRANK G. CARPENTER'S NARRATIV

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COME with me for a walk through the old town of Sitka. It was founded in 1799, at about the time that George Washington was dying at Mount Vernon, and it was a thriving manufacturing center, building ships and making bells, plows, picks and spades, when the Indians were still hunting deer on the site of Chicago. For more than 100 years it was the capital of Alaska, and the center of its commerce, exploration and modern development. Situated here in the Panhandle about as far north of Seattle as Minneapolis is north of New Orleans, it was selected by the Russians as the seat of their government and as the chief home of the officials and traders sent out by the Czar to what was then Russian America. Sitka was the capital of Alaska when we bought the territory, and it was here that the country was formally transferred to the United States. After that it remained the capital for almost forty years, and it was not until about ten years ago that the seat of government was transferred to Juneau, where it is now.

Looking at Sitka as it is today, one does not wonder that the Russians chose it as their chief place of residence. The town has a climate as mild as that of Baltimore or Richmond, and its surroundings are so beautiful that it will some time be a place of permanent residence and a summer resort. It is situated on Baranof Island, within a short distance of the open Pacific. It lies on a little bay at the mouth of a fast-flowing river, in the arena of an amphitheater of snow-clad mountains. The waters in front of it have scores of small wooded islands, and all about it the hills rise to the clouds. One of the mountains is known as the Holy Cross, from a figure of the cross in perpetual snow which shows out near its summit. This is Mount Verstovia. It has a mantle of white throughout the winter, but in the summer the snow disappears, with the exception of this gigantic cross painted by the finger of God upon a background of green. Another mountain is Edgecombe, on the Island of Kruzof, over the way. Mount Edgecombe is an extinct volcano as regular and as beautiful in its outlines as Fujiyama, Japan. It was one of the first of the landmarks discovered by Captain Cook when he sailed through these waters in 1776.

Sitka lies on a cove in the hills. The crescent shore is rocky and the cove is rolling, but everything is covered with green. At one side of the town are grass-clad hills which rise almost straight up from the water. That was the site of the Baranof Castle, where the Russian governor lived, and there today is the headquarters of the agricultural experiment station, of which Professor Georgeson is the chief. To the left of the cliffs as you enter the harbor are the wharves, with the main business street, named after President Lincoln, running back from them, and farther down the cove is a long row of two and three story houses, with many flagstaffs rising above them. That is the Indian settlement. The town has altogether something like 1,000 Indians, and we shall see Indians everywhere as we move through the streets. It has also about 500 whites. Their houses are along the main street and back from it on both sides, covering the greater part of the cove.

The houses of Sitka are old and new. There are residences that would not be out of place in any American city of three times its size, and there are log buildings 100 years old, which were built in the days of the Russians. There is one great warehouse of logs so carefully fitted together that you could not put a knife blade between them. The logs are each two or three feet in diameter. They are almost dovetailed, as it were. That building was a warehouse at the time we took over the territory, and in the days of Russian prosperity it frequently had a million dollars' worth of furs stored away in it. At the time of the sale to the United States it contained 30,000 sealskins, each of which then sold for less than $3 apiece.

THE Sitka of today has a number of fine churches and a large missionary school. There is an Episcopal church, built of stone, with the residence of the Bishop of Alaska behind it, and there are the large buildings of the Sheldon Jackson School, belonging to the Presbyterians. The latter are a half dozen in number, and they include industrial departments and dormitories for both Indian boys and Indian girls. The schools have between one hundred and two hundred pupils, representing the chief tribes of Southeastern Alaska. The children are clean and well dressed and the school has done a great work with its practical educational methods.

The Russian Cathedral, Most Prominent Church in Sitka

The most prominent church building in Sitka is the Russian cathedral. It stands at the end of the main street coming up from the wharves, on the site of a church that was built here more than 100 years ago, when Baranof was governor of Russian America. The present building dates far back in the Russian occupation, but it is in use today, and has quite a large congregation presided over by the Russian dean of Alaska. His name is the Very Rev. Amphilohy.

The Russians did a great deal of mission work in Alaska. They had mission stations on many of the Aleutian Islands and others scattered over the territory even to the mouth of the Yukon. Some of these missions are in existence today, and they a all presided over by Father Amphilohy. The Ru ian cathedral at Sitka is a museum of interesting pic res and jewels. Many of its paintings were brought a nd Cape Horn or across Siberia, and some of the are by famous artists. One is an icon bearing the f of the Lady of Kazan. It represents a madonna nd child, and is of great beauty. I am told tha the church has refused $25,000 for this single painti .

Of late years Sitka has lost its importance the opening up and development of Alaska. The re val of the capital to Juneau took away about a the United States offices, and there is now no more iet town in the territory. The place is away fro the main lines of travel, and it is only reached by a all steamer, or by the tourist boats in the su er.

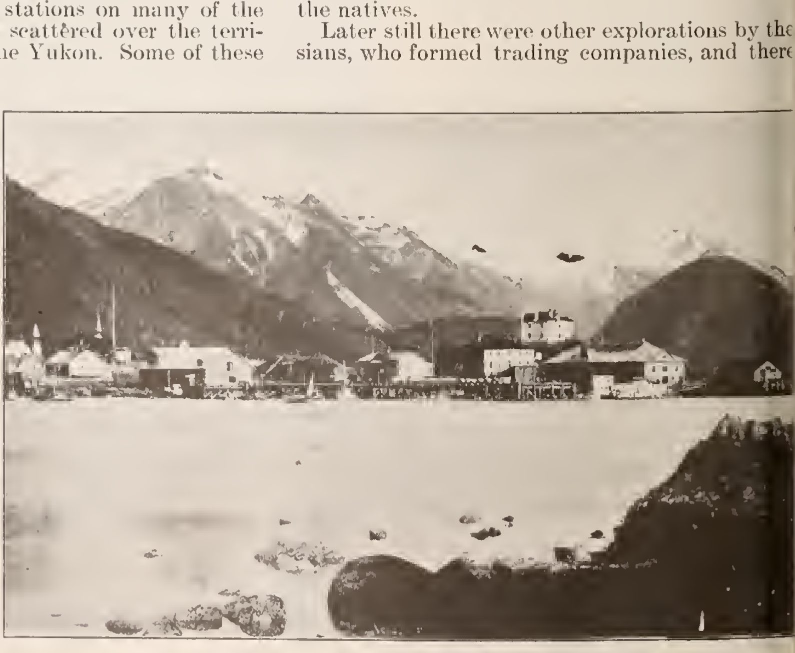
The history of Alaska covers just about one hu red and fifty years, and, roughly speaking, it ma be divided into three periods of fifty years each. The first fifty was the period of exploration and disc ry, the next fifty was that of the Russian occupatio nd the last forty-nine years covers the time sinc we purchased the territory.

ALASKA was discovered by the Russians d ing the eighteenth century, but very little vas known about it until almost the beginning c the nineteenth. It was in 1711 that Peter Popoff led from Siberia around through Bering Strait nd brought back rumors that a continent existed c the other side of Asia. Seventeen years later, Pet the Great of Russia, who had heard of these stories ent Vitus Bering, a Danish navigator who had b me Russian, out from Kamchatka to find out if they ere true. Bering went through Bering Strait, but it ust have been foggy, for he did not see the American ore or even the Diomede Islands, which lie half-w in the strait. The strait is only sixty miles wide a on clear days it is possible to look from America to sia. So he came back and reported that he had nd nothing. He tried it again nine years later w a similar result, and it was not until 1741 that he sa the American continent and discovered the Shu gin Islands. At that time he anchored near the mo of the Copper River and went on back throug the Aleutians to the Island of Bering, belonging to Si ia. He was wrecked on that island and died the of scurvy. Some of his sailors made their way ba to the mainland and they carried the story of the stence of Alaska and the wonderful furs of the eutians.

From that time the Russians made many e ditions to the Aleutians. They brought back furs nd the reports went out over the world of the great w lth of furs in the northern Pacific. This attracte the attention of other countries and other navi ors and there were a number of exploring tours ma by Spaniards and Englishmen which did much t ard the opening of our great land at the north. It v in 1774 and 1775 that Juan Perez was sent by the ing of Spain from Mexico to the north. He reached on Entrance, our international boundary, in 1774 nd the year following came to Sitka Sound. Ca ain Cook sailed from Plymouth, England, for this p of the world at just about the time that Jefferso vas writing the Declaration of Independence. It w he who established the fact that there was no lan onnection between America and Asia and he sur ed a part of the coast, outlining the chief fea res through more than twelve degrees of latitude. He then went south to Hawaii, where he was kill by the natives.

Later still there were other explorations by the ussians, who formed trading companies, and there ere

Indian Peddlers in Front of an Old Russian Warehouse



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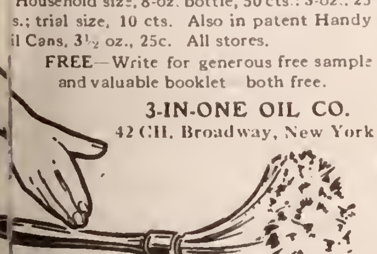

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independent fur traders from England and from our Atlantic coast. There were five ships from New England that came to Alaska in the latter part of the eighteenth century to buy furs, and one of these, commanded by Captain Gray, took his cargo of furs to Canton, in China, and there got a cargo of tea, which he carried on around the Cape of Good Hope to Boston, making the first voyage of an American vessel around the world. He landed in Boston August 10, 1790.

In the meanwhile the Russians had been gradually making their claims to Alaska, and along about the beginning of the last century they made treaties with England which conceded to them the Alaskan coast down to fifty-four degrees forty minutes of north latitude, including the whole of the Alaska that we bought from them. At that time it is said that Russia had a great ambition to control the Pacific, and that it was her aim to grab the whole of California and the Hawaiian Islands as well. Baranof, the man who founded Sitka, had fur-trading stations as far south as where San Francisco now is, and he actually owned the farm which later came into the hands of John Sutter, where gold was first discovered in California. He went to the Hawaiian Islands and tried to make treaties for the czar with some of the kings there, and carried presents with that in view.

IT was Baranof who established the first Russian colony at Kodiak. That was eight years before our national capital was moved from Philadelphia to Washington. Among the settlers were a number of convicts, of whom he made fur-traders and farmers, controlling them with an iron hand. He was small in stature, but he had the qualities of a Napoleon, and it was due to his management and organization that Russia got such a foothold on the continent. He had many fights not only with the Indians, but also with his own people, and at one time, when a conspiracy occurred and one of the colonists attempted to assassinate him, he grabbed hold of the man's hand, holding the weapon, and then strangled him to death with his own hands.

It was in 1799 that he moved his headquarters to Sitka, and three years later, while he was absent, the Indians massacred the Russians, killing all of the officers and thirty men. Only five Russians escaped. The Indians then built a fort of logs here and defied the Russians, but Baranof came back with a gunboat and starved the Indians into submission. Before they left the fort they killed their children and dogs, and when Baranof landed he found the only live occupant was a single old woman.

Baranof then moved the site of Sitka eight miles, to where the town now is, and he erected the great log buildings, many of which were here when we took possession. It was about the time he came to Sitka that the Russian Fur Company was formed. This was a monopoly backed by the government, the Czar and the empress and many of the nobility being among the stockholders. Baranof continued to manage the territory until 1817, when, through misrepresentation and underhand political work, he was deposed. He left Sitka and died on his way home at Batavia, Java, in 1819.

Alaska continued to belong to Russia from the death of Baranof until 1867. Complications, however, were arising as to the territory with the British, who, under the Hudson's Bay Company, were pushing their trading stations from the Mackenzie River on to the Yukon, and Russia became anxious lest the territory should fall into the hands of Great Britain. At the time of the Crimean War it offered to sell us Alaska, but President Pierce refused to become a party to the transfer. The matter was again taken up when Buchanan came in, at which time an offer of $5,000,000 was made by us, but was declined by the Russians. The negotiations were continued, but we were then in the thick of the troubles between the North and the South which ended in the Civil War. The pro-slavery element would not agree to the purchase of any more territory that was likely to be non-slaveholding, and the subject was dropped until after the close of the war.

It was in 1863 that the Western Union Telegraph Company planned to build a land line across North America to Asia. They were about ready to push their line through when the Atlantic cable was found to be a success and the work dropped. In the meantime an increased interest had sprung up regarding Alaska. The negotiations for its purchase were resumed and, to cut short a most interesting story, Russia offered to sell the territory to us for about 2 cents an acre. The actual figures were $7,000,000, with an extra $200,000 which was to go to settle the claims of the Russians already residing there and pay the cost of the transfer.

THIS proposition was discussed by the two governments, and it was late one night that Baron Stoeckl, the Russian ambassador, came to the house of William H. Seward, our Secretary of State, and told him that he had just received dispatches from the Czar authorizing him to make treaties to that effect. Secretary Seward was playing whist at the time and the ambassador said that he would come to the State Department on the morrow to make the treaty. Secretary Seward replied: "Why should we wait until tomorrow, Mr. Ambassador? Let us make the treaty tonight."

To this the ambassador consented. They met at 12 o'clock at the Department of State and by 4 A.M. the treaty was engrossed, signed and sealed and ready for transmission to the Senate. It was near the close of the session, but the friends of Alaska were brought to the front and within a month from that time the treaty had been approved and Alaska was ours.

Up to that time the territory had been known as Russian America. It needed a new name, and all kinds of ridiculous titles were suggested. One was "The Zero Islands," another "Andy Johnson's Polar Bear Garden," and a third "Walrus-sia." The treaty was called the polar bear treaty and the senators who favored it were dubbed the Eskimo senators. The name "Alaska" was finally chosen at the instance of Charles Sumner, who said that it was the title which the natives used, and which, translated, means "The Great Mainland."

The ceremony of taking possession of Alaska was performed here at Sitka on Friday, the 18th of October, 1867. Two hundred American soldiers under General Jefferson C. Davis took their position on the east side of the flagstaff, which stood near the castle, and an equal number of Russian soldiers were lined up opposite them. It was 3:30 o'clock in the afternoon when the Russian captain ordered the Russian flag to be pulled down. The men tried to do so, but the flag had caught in the ropes and would not move. A Russian soldier was ordered to climb the flagstaff and bring down the flag. He tried to do so and failed. Another man tried and did not succeed. A third attempt was made, and the man got the flag, but it slipped from his hands, was caught by the wind and carried out so that it fell on the bayonets of the Russian soldiers. The incident was so affecting that the Princess Maksutoff, who was present with the Russians, wept, and the soldiers were visibly moved.

Following this, "Old Glory" was hoisted, and the American gunboats in the harbor and the Russian battery on shore fired a salute. Prince Maksutoff, the Russian commissioner, then stepped forth and said to General Rousseau, who was the American commissioner: "By the authority of his imperial majesty the Emperor of Russia I transfer to the United States the territory of Alaska." Prince Maksutoff then handed over the insignia of his office as governor, and General Rousseau made a speech accepting the transfer. And that was all. With words that would hardly fill more than a paragraph of this letter, Alaska changed its allegiance, and Uncle Sam added to his possessions a country one-fifth as large as that of the United States proper and resources that have already brought in more than $600,000,000, and that will bring in billions more in years yet to come.

A New Chocolate Cake

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- ⅓ cupful Crisco
- ½ teaspoonful salt
- 1 cupful sugar
- ¼ cupful grated chocolate
- 3 eggs
- ½ cupful milk
- 1¼ cupfuls flour
- 3 teaspoonfuls baking powder
- 1 teaspoonful vanilla extract
- ½ cupful chopped nut meats
- ½ cupful sultana raisins
- 1½ tablespoonfuls fruit juice
- boiled frosting
- melted chocolate and cake ornaments
- ½ cupful ground almonds

[Use level measurements]

Add salt to Crisco and cream it with sugar, add chocolate, yolks of eggs well beaten, vanilla, milk, flour sifted with baking powder, nuts, raisins, fruit juice, and whites of eggs beaten to stiff froth. Mix carefully and turn into a Criscoed and floured cake tin and bake in moderate oven fifty minutes. Cool and cover with boiled frosting; dust sides with ground almonds, and as soon as frosting is set, spread melted chocolate over top. Decorate with cake ornaments.

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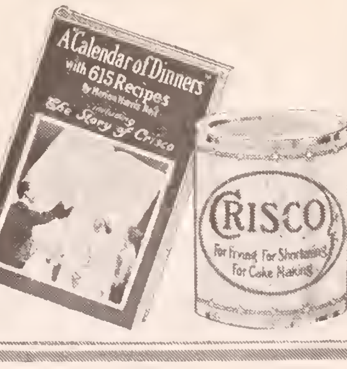

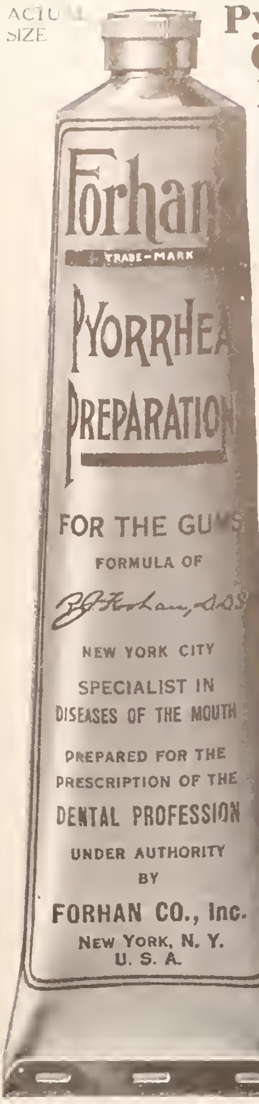

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Heroes and Martyrs of Faith

International Sunday School Lesson for March 12. Heb. 11:1—12:2

TALKS ON THE GOLDEN TEXT

By REV. F. B. MEYER, D.D.

"Let us run with patience the race that is set before us, looking unto Jesus." Heb. 12:1, 2.

We are encouraged by the great cloud of witnesses who tell us from the other side that our hopes are not vain, that there is a city with foundations and a country better than any on which the sun shines. They did not endure in vain, and their inheritance is fairer than they had ever dreamed. They have crossed over into the land of gold, and send back to urge us to follow on through peril, tears, and blood, because the compensations of the life beyond will more than repay for every tear, and groan, and labor. Our Saviour also encourages us, because he has sat down at the right hand of the Father's throne, even as he said. We are not following a will-o'-the-wisp, or a deceptive mirage. Let us then keep the track set before us, and keep the pace at a run. There is a predestined path for each of us, marked by infinite wisdom and love. It will bring us out at last, though the brake is tangled and the forest trees shut out the light, as for Stanley in his march through the African forest for 156 days. Be patient! Bear all things, believe all things, endure all things! He who gave you life will not make the cross too bitter or the burden too heavy. Don't look at the road, but unto Jesus. Looking forward strains the eyes, looking up opens heaven.

Faith and Courage

By Arthur H. Howland

THE March lessons contain three great lists of brave people. On March 5 we studied the speech of Stephen, in which he named some of the great heroes of Israel. Today we have the wonderful eleventh chapter of Hebrews—the Hall of Fame for the men and women of faith. The subject of the Review for March 26 is "The Great Multitude," referring to the vision of John of that multitude which no man could number, of those who had come up out of great tribulation and washed their robes and made them white in the blood of the Lamb.

Pious Jews loved to go over the names of their nation's heroes just as patriotic boys like to talk about the nation's heroes, and just as the workers for some great cause love to talk and write about pioneers of the movement. Psalms 105, 106, 135, 136 contain lists like those of Stephen and of this chapter. Let the pupils see if they can find some others.

This eleventh chapter holds a very important place in the argument of the letter to the Hebrews. It is too bad that no one knows who wrote this letter. The title of the book in the King James Version declares that Paul wrote it, and a few scholars still think so. But nothing in the letter itself states that Paul wrote it, nor is there any positive indication that he did. Some guess that Apollos wrote it, some Barnabas; but these are only guesses. After all, it makes no difference who the writer was, except that we should all like to express our gratitude to the man whose mind and soul and hand, under the direction of the Holy Spirit, produced this wonderful summary of Gospel truth.

The first two chapters make the introduction to the letter, showing the supreme, unique greatness of Jesus. The first division, 3:1-4:13, declares that Jesus is our Joshua to lead us into rest. By the way, don't fail to correct in your Bible, if you use the King James Version, the bad blunder in the eighth verse of chapter 4. "Jesus" there should of course be "Joshua." You will notice that the change has been made in the Revised Versions. In this division, note specially 4:9-11. The second division, 4:14—8:6, shows Jesus to be our High Priest to lead us to perfection. In this division note specially 7:25. The third division, 8:7—10:23, shows him to be our Sacrificial Lamb who sanctifies us by his own blood. In this division note specially 9:11-14 and 10:14, 15. The climax of the epistle is 10:19-23, the exhortation to gain and to keep these blessings *through faith.* Then comes, after an interlude urging steadfastness, the wonderful eleventh chapter, which defines, describes and illustrates the faith required. The last two chapters of the letter contain further amplifications of the author's doctrine, and practical exhortations and advice. Notice especially in this part of the letter, 12:14; 13:8; 13:12, 13 and the wonderful verses, 13:20, 21.

NOW to go back to our eleventh chapter. That first verse has been very largely quoted and very little understood. No one can tell what the English words mean as they stand in the King James Version: "Faith is the substance of things hoped for, the evidence of things not seen." The American Revision translates: "Faith is assurance of things hoped for, a conviction of things not seen." It all means that faith is the thing which makes real what we hope for and can not see. Then comes the great list: Abel, who offered a more excellent sacrifice; Enoch, who walked with God and pleased him; Noah, who faced ridicule and built a boat on dry land; Abraham, who went out into the unknown when God called and who was willing to give God back his only son, upon whom all the future fulfilment of God's promises seemed to rest; Sarah, who believed God even when he promised what seemed impossible; Isaac and Jacob, whose faith carried forward the blessing to their descendants; Joseph, who was true to God in the face of temptation and trial and believed that his people would go back to get their inheritance; Moses' mother, who believed that God would use her baby to free his people; Moses himself, who would rather suffer and be poor with God's people than be happy and rich in Egypt; the whole people of Israel in the days of their new faith, when they kept the Passover, crossed the Red Sea and conquered Jericho. Then Rahab, Gideon, Barak, Samson, Jephthah, David, Samuel and the prophets. Plenty of material here to keep classes of any age interested for any length of time. Make a list of later heroes of faith before the class study, and get your pupils to add names to the list. In fighting error and standing for and spreading the truth of God—Wyckliff, Savonarola, Hus, Luther, Zwingli, John Knox. In reforms—Wilberforce, Wendell Phillips, Garrison, Abraham Lincoln, John Howard, John B. Gough. In missions—William Carey, Hudson Taylor, Adoniram Judson, John G. Paton, David Livingstone, Bishop Taylor, Dan Crawford. In evangelism—John Wesley, George Whitefield, Bishop Asbury, Charles Finney, Dwight L. Moody, Henry Drummond, William Booth. In works of devotion and mercy and inspiration—Madame Guyon, Susannah Wesley, Barbara Heck, Harriet Beecher Stowe, Florence Nightingale. Tell about some heroes and heroines who are still alive—Thomas Mott Osborne, Judge Lindsey, Frank P. Walsh, Jane Addams, Maud Ballington Booth, Evangeline Booth, Father Damien.

Notice especially verse 6: "Without faith it is impossible to please him. For he that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him." This is one of the best Bible verses about faith. It connects up all the Old Testament and New Testament teachings about it. Faith was back there in the Old Testament in the form of three great Hebrew verbs, meaning to "believe," to "trust," to "take refuge." The Psalms and Isaiah are especially rich in the teachings about faith. But the Jews of New Testament times had failed to notice how large a place faith held in t r own Scripture. Their minds were itered on the law, not on its spirit but i letter. And, as if the law itself were diffi-cult enough, they had added m y impossible and ridiculous requi nents. Jesus rebuked them for this and ied t lead their hearts back to the art o God. Jesus demanded faith in imsel on the part of those who follo d him and of those whom he healed. le rebuked the disciples for their lack faith and wondered: "When the Son f Man cometh shall he find faith on the rth?" John's Gospel contains the w "believe" ninety-five times. But i s Paul more than any other who was t grea expounder of faith. His Epist to the Romans shows how Gentiles a Jews alike may receive the great gift of forgiveness and the new birth faith. The letter to the Galatians is e tha every church member ought to ad a least once every week. Havir found the way of salvation by faith. e are constantly getting tangled up a n trying to make ourselves perfect y the works of the law. Paul scolds t Galatians roundly for this. "O fooli Galatians," he exclaims, "who h bewitched you?" He commands em to stand fast in the liberty wherei Christ had made them free, and remi them again how it is that the real grac of the soul are born, not by effort, ut by trustful yielding of the will to t Holy Spirit, who will bring forth dai in our lives by faith, love, joy, peace nd all his other fragrant fruits.

Notice throughout this eleven chapter of Hebrews the combina on o faith and courage. These peo who believed kept on believing, ev when it was difficult and costly. T y had seen a heavenly vision and were ot dis obedient to it. They made th faith produce real results that glorif l God and helped mankind. Edison ha nights dreams; he has believed them, l now the world is reaping the harves of his courageous faith. Roebling drea d the Brooklyn Bridge, and mill ns o feet now cross it every year Field dreamed the Atlantic cable, a every day we read messages from t other world which come to us beca e men have created and continued to se the thing he dreamed. Marconi drea ed the wireless, and we are no longer a under when ships at sea send message to one another or to the lands across t waves.

MAKE this note of courage d persistency dominant in th esson. It is not enough to begin to elieve. We must believe every day, n matter what forces or voices would nd to draw us from the vision we ha seen.

We are compassed about wit great cloud of witnesses. That is int preted in two different ways: either t the faithful ones of other days e now watching us from the unseen ty, or that their presence in memory n history, and in the unseen world s witnesses to the truth, is a challen for us to be faithful too. Needless eights must be laid aside; sin must be ast out and kept out. Nothing will so m our vision and steal our strength as sin. The Christian race-course is li l with the prone bodies of those who ve let sin come back into their lives a l have been thrown down. Paint thi picture of the race-course vividly be e the class. Make the boys especially ell you all they know about races, and a out the races they have seen. Get em to name the weights that will hi er the running of the spiritual race an he sins that will destroy spiritual mus.

The lesson has a beautiful nding: "Looking unto Jesus!" He is he author of our faith, the one tha helps us to believe at the beginning. He is also the finisher of our faith. e will help us to be faithful day by d , until the end. He saw joy far ah l, and because of that endured the c ss and despised the shame. Now he is Go's right hand. So long as our es are upon him, we shall run strai t and strong and well.

Christian Herald Prayer League

AL Christians are urged to unite with he members of the Prayer League in dai prayer at the noon hour. Also any one's at liberty to send a request for pra r or an acknowledgment of answered pra r, thereby becoming enrolled as a me er of the Prayer League. All corr pondents are specially requested to ma their letters as brief as possible. Wr requests and acknowledgments on sep ate sheets.

HERE is a happy letter from a happy mother, Mrs. J. B. H., who writes from Carlisle, Pa.: "So e time ago I sent a request for pra r for our revival meetings then in ogress. They are still continuing, anc e have had a glorious revival, the gre est the church has known for years. I a requested prayer for the only unc verted member of my family. He as converted last evening. Praise Go " A wife writes: "With great joy anc gratitude I write to say that some wee ago I asked prayers that my hus nd might be saved from drink. Sin then he has not drank at all. His hac seemed a hopeless case. What a wo erful Saviour!"

s. J. C. P., Fort Wayne, Ind., wri s: "Several months ago I asked yo o pray for my son-in-law until I shc d write to tell you that he was sav . This is to tell you that he has bee saved and has united with the ch h." Sister A. K. writes from Te s: "I must acknowledge the answer to ayers for my companion's return. I k w the light that was following him wo d not let him go far away." A lady wr s from Syracuse, N. Y.: "I asked yo to pray for my own physical and me al restoration. I thank God for an ering prayer, for I am rapidly gai ng in both. I also asked you to pr for a friend, for his restoration to hea h and that his illness might be the me s of winning his soul for Christ. La week he wrote: 'The doctors say I w be well soon, but best of all I have giv my life to Christ.'"

J. H. writes from Wilkesbarre, Pa., to knowledge answered prayer and to as prayer that her children might be sav , and that "one we have not he l from in a long time may write ho ." Mrs. H. C. T. writes from Te essee to say that prayers for the ph ical restoration of her son have been he l, but that his mind is not yet he d. She writes: "I feel so thankful to od for his physical health; now I pl d earnestly for the deep, sincere pr ers of the League for the complete he ng of his mind and that he may be res red to his loved ones. God is able to this. I read of other loved ones be g restored mentally; why not my pr ious son?"

knowledgments of answered prayer ha also been received from:

s. R. J. H., Harriman, Tenn.; Mrs. K. C., South Manchester, Conn.; C. E. J., Lo Angeles, Calif.; E. L. S., Michigan; J. S., Pittsburg, Pa.; Mrs. H. C. C., East Fa eld, Vt.; Mrs. A. S. C., Selma, Ind.; M G. C., Delevan, N. Y.; Mrs. A. C., Je ingston, W. Va.; Mrs. E. J. E., Moscow, Id o; A Subscriber, Bangor, Pa.; M. K., Ri mond, Ind.; Constant Reader, Sebastian, Fl S. R., New Mexico; R. B., Gunnison, Co.; Mrs. M. W. H., Malta, Mont.; "Anxio " Missouri (for letter from an estranged fri d); G. E. P., Atchison, Kan.; Mrs. J. ., Marshalltown, Iowa; Mrs. E. J. T., La sboro, Mass.; R. E. J., Puyallup, W a.; Mrs. R., Chamblee, Ga.; Mrs. E. W., Jo stown, Pa.; M. S. B., Fulton, N. Y.; A.M. P., Grand Rapids, Mich.; M. D., Be ar, Miss.; Mrs. H. W. H., Waynesboro, V ; Mrs. N. H., Big Hollow, N. Y.; E. A. L., Ph nix, Ariz.

very sad letter comes from a father at T , Tenn. He writes that his little girl is ill ith typhoid fever. He has three other ch lren; the wife and mother left the home tv years ago. He writes: "I sit up day and ni t with my little girl. The other children ha been sick too, but are better now. The o comfort I get is reading the Christian H ald. It is one o'clock in the morning now. I ve just bathed my little girl. Her fever is high. But thank God I can pick up the C stian Herald, and read God's word in it. P se pray God to help me stand these trials." H sks prayer for his little girl's recovery and tl he may be prospered so that he may be al to provide for his family. He says: " ase pray that God will give us a blessing. It s not his will that any should perish."

M. E. W., Steubenville, Ohio, requests special prayer for help and guidance in a financial and legal matter. She wishes to do good with the property involved, and feels need of special help at this time.

The wife of a minister who has given forty years of his life to the pastorate writes that they are in special financial need just now, brought about by the opposition of one who seems determined to trouble them. She asks prayer that the Holy Spirit may touch this man's heart and lead him to treat them justly and considerately. Rev. James T. Gaskill, pastor of a church at North Harlowe, N. C., writes that the church building is in danger of being sold by foreclosure proceedings to raise a debt of $600. The church is new, erected at a cost of $3,000, taking the place of the former building, which was destroyed by fire three or four years ago. Rev. John Watson writes from Muskoka, Ont., to ask prayer for an opening in evangelistic or pastoral work. Aside from his theological training, he has some knowledge of medicine.

Prayers are asked for revivals of religion at:

E. Sullivan, N. H.; Sumner, Ohio; Fulton, N. Y. (in the Baptist Church); Leonard, Texas; Ionia, Mich.; Lomoc, Calif.; Navarre, Ohio; Marinette, Wis. (that Sunday school class of girls may be saved); Laclede and Plummer, Idaho; Trinidad, Calif.; Norris City, Ill.; Seneca, Mo. (in the Baptist Church) Wevertown and Johnsburg, N. Y.; Pateros, Wash.; Lanesboro, Mass.; Isadora, Mo.; Elmira, Mo.; Superior, Mont. (in the Isabelle Reeves Memorial M. E. Church); Senecaville, Ohio; Parsons, Kan. (in the First Baptist Church); State College, New Mexico; in the Spanish colony at New York; Lincoln, Ark.; Reynolds, Ill.; New London, Wis.; Leesburg, Ohio (in the M. E. Church); Springfield, Mo.; Alexandria, Minn. (in the M. E. Church); Springfield, Ill.; Cleveland, Ohio; Hanoverton, Ohio; Vardaman, Miss.; Bainbridge, Ga.; Baltimore, Md.; Wayne, Me.; Covington, Tenn.; Newark, Ohio (in the Methodist Church); McCombs, Ohio (in the Pleasant Hill Church); Isle of Pines, Cuba, W. I.; Newburgh, N. Y.; Grinnell, Iowa; Raymond and Jesup, Iowa; Castile, N. Y.; Arcadia, Fla.; Portland, Me.; Williamstown, Ky.; Amsden, Ohio, Richmond, Ind.; Clarksburg, W. Va. (in the Methodist Church); New Pine Creek, Ore. (that the pool rooms in this town may be closed). A Subscriber asks prayer for a revival throughout the state of Maine; A Minnesota Subscriber, for state-wide prohibition there. Another subscriber asks prayer for the conversion of seven friends.

Mrs. M. E. C., Mrs. S. P. H., Mrs. E. C. M. ask prayer that their sons' minds may be restored; Mrs. S. C. H. that a child's mind may be restored, R. G., A Mother, Mrs. C., and Mrs. E. C. ask prayer that daughters' minds may be restored. Twenty-one friends ask prayer for mental restoration and strengthening for relatives and friends.

A Believer asks prayer that mother's sight may be restored. Twenty-one other friends ask prayer for restoration and strengthening of sight for themselves or friends.

Seventy-nine friends ask prayers for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing.

Sixteen mothers ask prayer that sons may be saved from the liquor habit; three wives, their husbands; H. A. H., Mrs. J. S. E., a sister, Mrs. M. F. T., Mrs. N. N. P., their brothers. Nine other friends ask prayer that friends or relatives may be cured of the liquor habit.

Mrs. N. S. F. and Mrs. J. A. R., that sons may be cured of the drug habit. J. K., "that I may be cured"; W. J. C., that wife may be cured of the drug habit; Mrs. M. E. M., that a friend may be cured of the habit.

Seventy-seven friends ask prayer that their sons may be converted; thirty-three wives, their husbands; one hundred and twenty-four other friends ask prayer that friends or relatives may be converted.

"Gershom," that daughter and son-in-law may have a deeper Christian experience; twenty-nine friends ask prayer for special spiritual blessing for relatives and friends.

One hundred and seventy-two friends ask prayer that friends and relatives may be healed; including R. M. B., that the superintendent of the Masonic Widows' and Orphans' Home may be restored to health; Mrs. J. O., that minister may be restored to health; Mrs. E. B. C., that daughter may recover from an operation; Mrs. T. R., that son may be healed without an operation; C. M., that husband may be fully healed of cancer and that it may never return. Ninety-two friends ask prayer for healing for themselves.

"Maryland" asks prayer that an old woman's hearing may be restored; E. L. S., that husband's hearing may be restored; fifteen other friends ask prayer for restoration of hearing for friends or for themselves; seventy-two friends ask prayer for help and guidance in financial affairs.

Eighty-one friends ask prayer for the granting of varied desires and needs, including a wife that husband's love may be restored to her and home made happy.

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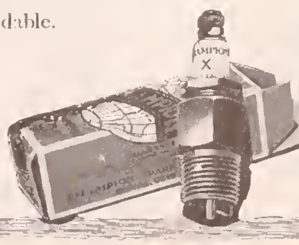

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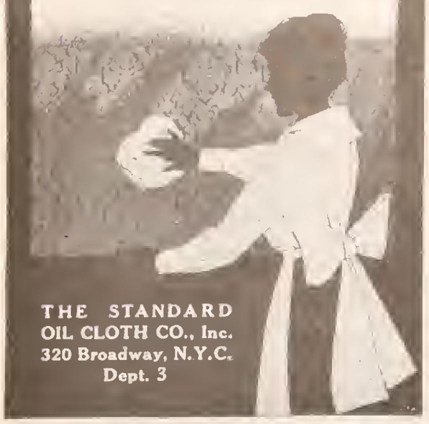
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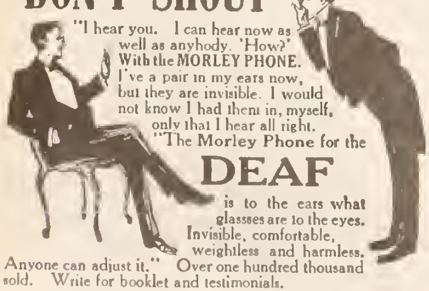
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Our Mail-Bag

NOTICE

The editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag, provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

E. K. S., Ipswich, Mass. Could there be a revival meeting for all professing Christians, from minister down; no unconverted persons admitted to the meetings, which should last a week? There should be a forceful, spiritual leader, who would lead us to humbling ourselves in the dust. After this, would not every one become an evangelist to his own home and neighborhood? Later, meetings to be held for the unconverted.

This plan is thoroughly spiritual, thoroughly scientific. A real revival is almost sure to begin in some such way, the true believers meeting together for heart-searching, confession and earnest prayer. It would not be necessary to forbid the unconverted to come, but in announcing the meetings it should be plainly stated that they are for Christians. Any church that would follow this program could have a revival. There is a "law of the Spirit." Any group of earnest believers meeting for confession and prayer in this way are sure to receive fresh spiritual power that is bound to work out in blessing upon others. If possible get your minister to cooperate and lead. If he will not, then act on your own initiative, calling together a little group for prayer, letting God guide you step by step. He will honor your faith with abundant and far-reaching blessing.

D. McD., Wellsville, Ohio. Pythagoras was born in the sixth century B. C., and many stories are told about him which are, of course, impossible of substantiation. It is known that he was a great mathematician; but when we find multiplication tables in the ruins of Babylon (see Christian Herald. January 26) we know that they existed long before the time of Pythagoras.

W. F., Basco, Ill. 1. There were two sowings, and the first crop of the barley-harvest was reaped in March or April. 2. The Jewish months were lunar, their length depending upon the day when the appearance of the new moon was announced by the Sanhedrin. 3. The American Colony is still in Jerusalem and doing excellent work. They have relieved many cases of distress with funds supplied by readers of the Christian Herald. 4. Write to Mr. Cohn for the information.

H. D. H., Bennettsville, S. C. Our attitude on the question of national defense has already been set forth in the pages of the Christian Herald. We hold that the U. S. has a higher mission, a greater duty before it, than to follow the example of Europe, in creating an army and navy to challenge the rivalry of the warlike nations. That our present defenses are by no means inadequate—as the preparedness advocates have asserted—is pretty well shown by the recent testimony of Rear Admiral Blue and General Miles before a congressional committee. We cannot enter into a detailed discussion of a subject which has been so thoroughly canvassed.

A Southern friend sends us the story of nine brothers in a Mississippi family, who are living examples "of the influence of a Christian father and mother." Six of them are now engaged in public religious work. All of the nine were educated in the State university. George H. Leavell is a medical missionary to China, James B. and Leonard Leavell are Baptist pastors in active service, C. S. Leavell is an associate pastor, A. B. is a dentist, F. H. is the state secretary of the Y. P. B. U. for Georgia, and R. O. and N. W. Leavell are seminary students.

E. W. G., Pittsburg, Pa. The Bible contains this symbolic reference to the eating of horseflesh. Rev. 19: 18.

W. E. P., Nassau, Bahamas. We are not to judge others. There are doubtless many good Christians in the army, but whether they themselves can fully reconcile such a calling with the teachings of Christ is a matter for conjecture. The writer of the article in question expressed his individual view. We may with equal reason take the other attitude.

J. F. M., Amarillo, Texas. Will Europe repudiate any of its colossal debt when peace is reestablished?

Repudiation is a word of sinister import. It stands for the last ditch of national dishonor. Rudyard Kipling has recently declared that Europe will wholly repudiate its loans, and the entire world will sink under a weight of financial prostration. We disagree with Mr. Kipling. That there may be default of some of the internal war loans is not improbable, but that universal repudiation of national debts and a world's bankruptcy is likely to follow in the footsteps of declared peace is inconceivable. It is even more inconceivable that a foreign government will default on its external loans, for the repudiation of the just claims of one nation upon another nation would forever impair and probably destroy the credit of such a nation; from thenceforth it would be an outcast from the brotherhood of nations. The general impression among financial leaders is that there will be no repudiation, by the larger countries in Europe at least, of their internal debts, and the possibility of any government defaulting the payment of an external loan is beyond the realm of legitimate conjecture.

H. C., Moylan, Pa. The peace movement is now almost universal in the United States. There are several organizations that have been very active in influencing public opinion in opposition to the "preparedness" program of those who are endeavoring to force the country into military and naval competitions with Europe.

W. P., Indiana. The words "Holy Catholic Church" in the Creed have no reference to the Church of Rome. "Catholic" means "universal," and the phrase was designed to include the whole Christian Church throughout the world. At the time the Creed was framed, the Roman Catholic Church was not in existence.

P. J. M., Greensboro, N. C. Astronomy is one of the most ancient of sciences. The Arabs and Egyptians excelled in it. The Israelites from the earliest times gave attention to the study of the starry heavens, as many Bible passages indicate. See Ps. 19: Job 9: 9, 38: 31, 32, etc. They doubtless had the names of the planets from still earlier sources. There is no evidence that any of the nations of Old Testament times speculated on the stars being inhabited. What is probably the first Scriptural intimation of the kind is the passage in John 14: 2. See also what some commentators have regarded as a suggestion of the same kind in Heb. 1: 2 and 11: 3. It was not until the invention of the telescope, marking a new era in astronomy, that the amazing discoveries were made by scientists which afforded ground for the belief that the physical characteristics of certain stars were such as might be capable of supporting life. Flammarion, Proctor, Lowell and other astronomers have contended that Mars has an atmosphere, water, vegetation, changing seasons, etc. What little we do know of them brings the whole theory of "other worlds," peopled with sentient beings, within the range of probability at least.

N. W. M., San Diego, Calif. It is impossible to reconcile the attitude of two men, one of whom prays earnestly for one thing, while the other just as fervently prays for the opposite. It is a fair presumption that both are wrong, somehow. We have the strange spectacle, frequently repeated in these days, of the churches in the warring lands each imploring God to send victory to its armies. Doubtless they are all sincere, and we are willing to believe that each regards its own cause as the righteous one. The confusion arises from the fact that both are fundamentally wrong in their approval of the resort to war at all. War is not only a sin against God and humanity, but is the worst possible way out of a difficulty.

E. B., Batavia, Ohio. The passages in Mark 12: 28 and Matt. 22: 36-40, in which the Saviour refers to the two commandments as summarizing "all the law and the prophets," are interpreted to mean that the two commandments in question really comprehended all the others, as they set forth our duty to God and to our fellow man. The briefer statement was an epitome of, not a substitute for, the entire Decalogue.

Subscriber, Badger, Calif., writes: "Among all the articles I have noticed published on 'Preparedness,' I have not seen any reference to Isa. 54: 17. It seems to me that all the law and the prophecies given to God's people voice the promise given in that verse." The passage reads: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." This is part of a chapter which commentators regard as describing conditions after Israel's restoration.

Reader, Albany, Ore. We know nothing whatsoever about the games you mention. They may be innocent enough; but if they are card games, we think it would be well in this and similar cases to remember the injunction to "avoid even the appearance of evil," and let them alone, if for no other reason than the influence our example may have on others.

Mrs. R. A. K., Perdue, Ore. The poem is not in our collections.

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wearing a plaster cast without satisfacto
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"I have used my Queen for 15 years and have sold it and now see I can't get along without it." Mrs. J. M. H. (Full name on request) Newark, N. J.

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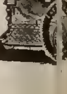
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My Girls

By MARGARET E. SANGSTER, Jr.

I'V often expressed a wish that I ight let you, friends of mine, go rht through my mail basket, read'g all of the perfectly wonderful lette that come to me day after day. I've ished that wish in my inmost hear almost 365 times a year, and I wish it to you every three months, but is winter season I'm wishing it hard than ever. For the letters from my rls have been truly remarkable lette full of inspiration, and friendship, and love. My girls have been mak beautiful realities out of rainbow-olored dreams. My girls have been seeing golden opportunities and gras ng them. My girls have been—but en, I'm prejudiced.

Soe of the girls have questions that you ay be able to answer for them; som ave ideas and problems that you may e glad to know about. Some of the lters are just—sweet. I am going to p them out, almost at random, for you see.

TIS letter is from a Middle Western rl. She says: "I believe that lone ess is the cause of so many young peo leaving their country homes and goin to the city. It is too quiet in som of the small towns and farm district Why, I haven't been to a party or sial for two years! No normal your girl, in my opinion, wants to spen her evenings sitting on the porch behi the vines watching pleasure-seek pass by. My parents retire earl so I usually spend my evenings in that way. The young people who live nea me don't call or meet each other. It sms impossible to get together.—B. L."

I now personally of other towns whe it is mighty hard to get together. Isn't there some remedy? And is my pen-and-ink friend in the right? What do you think?

A DEAR teacher lady in the Southland writes this dear little note. "Just before Thanksgiving, I asked the children in my school to write on a slip of paper the one thing that they were most thankful for. I send you a copy of some of these things.

" 'I am glad that I have eyes to see the pretty flowers, birds and trees.'

" 'I am glad the war is not over here.'

" 'I am most thankful that I have good health.'

" 'I am glad we have plenty to eat an' Kismas is close.'

" 'I am glad I have a dear heavenly Father to care for me.'—A. W."

What are *you* thankful for, I wonder?

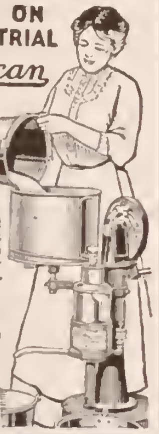
A CLEVER pen-and-ink friend has thought of a new way to help. Perhaps her thought will inspire you, too, in helping:

"I wondered why, when I was so willing and anxious to help, I was placed as I am in a small town where no such opportunity exists; for our small community contains very few needy, and no helpless, people. One day my attention was called to a friend who was following the example of a noted man whose name I forget. I believe he was called 'the knight of the golden pen,' and he never allowed an opportunity to pass that called for a letter. This friend not only wrote letters of condolence, as we all do more or less, but made a specialty of telling each friend and acquaintance how glad he was over their success in this, that and everything. For instance: his washerwoman's son had been given a more responsible position because of his integrity, and a letter went to him, so genuinely glad for him, that he said he couldn't stray from the right if he had wanted to. A former 'down-and-out' who was fighting the liquor demon was made to feel that some one was intensely interested in that fight, and consequently became interested enough in himself to reform. Then a wayward girl came back home and to the narrow way because he had written the home news and made her feel she was wanted when she had every reason to think otherwise. A school teacher in a remote region has often wondered if she ever could have lived through the term, so far from home and among people so different from her own, without his optimistic letters and encouragement. His letters of condolence were doubly valued; for the heart that rejoiced with them in prosperity could be trusted in adversity to understand. I saw an opportunity in this phase of letter-writing, but was reluctant to attempt it. Of course my friends would appreciate my thoughtfulness, but I argued that if it was to be for the Master, I must give help where I was sure of no returns. Finally I tried it with fear and trembling, for it was new business and needed delicate handling. Did you ever try it? If so, you will know how happy I was to find every one so grateful and appreciative. It's amazing how human we are, anyway. We do care a lot about having folks notice when we are trying our best, and it's much easier to 'keep pegging' when we know some one else is anxious for us to win. Don't you think right now of an old schoolmate or acquaintance that's having a rather hard pull of it? Or perhaps there are boys or girls somewhere whose persistence in making their ways in life ones to be proud of has excited your admiration; why not tell them so? You may feel unqualified because you are not a clergyman or relative. Right there is your opportunity. The clergyman's letter might be accepted for its true worth; and it might not, because he is a clergyman. The relative is expected to be interested. A. P. B."

A letter-writing club might be started by any of you. And it might help some one along on a hard stretch of life's road.

ONE of my older girls from Texas tells me an interesting story written in a straight little old-fashioned hand:

Continued on next page



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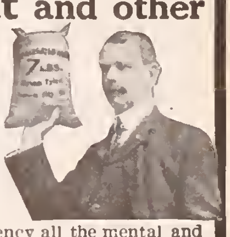

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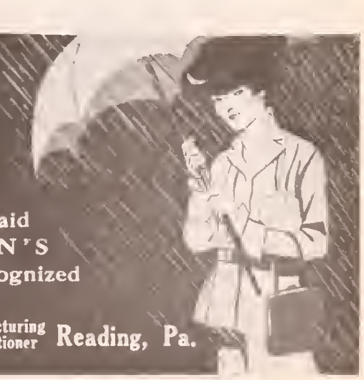

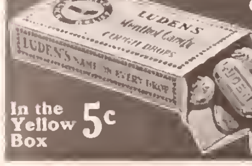

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The Late Mrs. Jennie C. Hartzell

MRS. JENNIE CULVER HARTZELL, wife of Bishop Joseph C. Hartzell, of the Methodist Episcopal Church, died suddenly of apoplexy in Oklahoma City, Okla., on January 27, in her seventy-second year. Mrs. Hartzell was converted when ten years of age. While yet quite young, she developed the primary department of her Sunday school into one of the largest in Chicago. She graduated from high school with honor at sixteen. She conducted night schools among Swedish men, and more than one hundred of them were led to Christ. In 1869 she was married to Joseph C. Hartzell. In her husband's successive pastorates at Pekin, Ill., New Orleans, La., Chicago, Ill., and elsewhere, Mrs. Hartzell demonstrated her fine abilities as a pastor's wife. As speaker and worker and in many other ways, she was a right hand of the church, and her activities were manifold. She knew no prejudice as to peoples, but was always ready to advise and help. In 1896 Bishop Hartzell was elected bishop for Africa. Four times she visited the Dark Continent with her husband. In 1879 she was with him in his first visit to the East Coast. During the trip she had an attack of African fever. In the beginning of the North Africa Mission among the Mohammedans, in 1907, she shared a very important part. She visited Algeria and was instrumental in opening the way for the first missionaries there.

She had many very remarkable experiences in times of serious illness as to how near heaven is to all God's children, and how delightful it will be to pass beyond the veil and enter into the joys of heaven. At her husband's request, after his election to Africa, some of her experiences were related to Bishop Foster at Martha's Vineyard, and he was profoundly impressed.

On Thursday, January 27, she was to have been the guest of honor at a great reception to be given by the officers of the Woman's Federation of Churches at Oklahoma City. Fifteen hundred invitations had been given out. On the previous night she became suddenly ill. Her son Robert was called to her bedside. She had been stricken by paralysis and passed away at 1 A.M. Bishop Hartzell reached Oklahoma City the next day. The services were held in the First M. E. Church, and the interment took place in the family lot at Rosehill Cemetery near Chicago, January 31. A very large attendance of prominent Methodists was present, including Bishop Vincent, and many other well-known pastors.

Mrs. Hartzell was indeed a remarkable woman. Her heart and faith took in all. No matter what the continent or race or condition, her faith in God knew no limit as to what might be done for humanity. As a wife and mother she was loyal and self-sacrificing. Not only had she been a welcome guest in multitudes of homes and at many social functions in America, but with her husband she had been the guest of distinguished people in Europe and in the large cities of Africa. Everywhere she typified the best ideals of Christian American womanhood.

My Girls

Continued from preceding page

"I have passed through two pioneer experiences: the first as a child in what was first known as the Black Swamp region of northwestern Ohio. Forty-one years ago I came to Texas with my husband and son, and my present home is the same that we established at that time. Forty-one years is a long time to live in one home, and many changes have come to pass since we first landed in Texas. Indians raided this portion of the frontier at that period. Prairie schooners drawn by oxen were used almost exclusively for freighting purposes. . . . As Kipling says, this country was at that time 'raw, very raw,' but the railroad and luxurious motor cars have replaced the prairie schooners, comfortable homes are in evidence on the sites formerly occupied by the rough plank dwellings, churches and school houses have sprung up as if by magic, and the song of praise is heard where once the howl of the coyote and the whoop of the savage disturbed the silence of the hills and valleys of beautiful southwest Texas. C. F. B."

PERHAPS in the coming years the whir of the flying machine may replace our railroad trains and motor cars. Who knows?

I wish I had more room to tell you more of my girls' plans and dreams and to show you more of their letters. But I know, though I've only been able to quote from four of them, that they have interested you. Perhaps next time it will be *your* plans and dreams that will be read by the others. If you have any ideas that may help, or any inspiration that might inspire folk, or if you have had some interesting experience that the girls might like to hear about, why not sit down and put it in a letter, and address the letter to me? Because I might some time be able to tuck it away in the corner of an article where it might help, or inspire, or interest a great many people.

◆

Young People's Topics for March 12

The Causes of Failure in Life

Christian Endeavor and B. Y. P. U. Prov. 10:1-32

The Urgency of a Great Task

Epworth League. Neh. 6:3; Luke 2:49, 9:5 12:35-37; Matt. 16:22-23

◆

Called Higher

Mrs Ollie Bane, White Gate, Va., 81 yrs.; Samuel Lawrence, San Jose, Calif., 84 yrs.; William Sandison, Huntsville, Mo.; Mrs. Annie W. Scott, Brazil, Ind., 47 yrs.; John McKiver, Groton, S. D., 90 yrs.; Mrs. Henry F. Reynolds, Reynolds Bridge, Conn. 94 yrs.; Mrs. Harriet E. Hibbard, Girard, Kans., 72 yrs.; George Hinman, Los Angeles, Calif.; Mrs. Emily J. Howard, Warrensburg, Mo., 74 yrs.; Miss Adelaide Herrick, Fort Covington, N. Y.; Mrs. Mary A. Carter, Red Creek, N. Y., 83 yrs.; Mrs. Rose R. Payson, Wyoming, Pa.; Mrs. Susie B. Thompson, Friendship, Me.; Jerome Thayer, Dedham, Mass., 89 yrs.; Mrs. Margaret Chapman Mosher, Red Creek, N. Y., 70 yrs.; Miss Addie V. Darden; Mrs. C. J. Davison, Northville, N. Y., 87 yrs.; Sarah M. Ridgway, Newbusyport, Mass.

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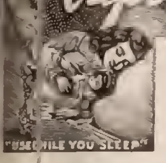

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The War in Europe

Continued from page 262

with some loss of life. The latter, which figured prominently in the early naval fighting of the war, fell a victim to a mine, while the former was sunk by a German destroyer.

MUCH news of a sort is coming to us from Italy consequent on the visit to that country of the French premier, Briand. The ban on trade with Germany, promulgated during the week, is said to be the preliminary to a declaration of war by Italy against Germany, which may be true, but in such a case this war will necessarily be even more platonic than Italy's present conflict with Austria.

The Russians have compiled a general résumé of their operations on the Black Sea since the beginning of the war, and find that their famous Black Sea fleet has sunk or otherwise destroyed or captured 1,500 Turkish vessels, inflicting a total estimated money damage of $80,000,000 on the enemy. As, however, there were on the Turkish Marine Register, according to Lloyds' lists, only 1,081 Turkish vessels of all kinds, steam and sail, in both the Black Sea and the Mediterranean at the outbreak of the war, this statement is probably somewhat exaggerated.

The news from Albania apprises us that the Austrians and Bulgarians met at Elbassan, to the southeast of Durazzo, the end of last week. By this move these allies have, with their former positions, formed a semi-circle around Durazzo, so that the future of the Serbians, of Essad Pasha's Albanians, and such Italians as there are in that town, promises to be a troubled one, as they have Austrians to the northeast of them, Austrians and Bulgarians to the east and southeast of them, Bulgarians to the south of them, and a sea swarming with submarines to the west of them. Since the end of the week the arc of this semicircle has been drawn in towards the town, whose capture seems certain.

Avlona, where the bulk of the Italian force is now located, is about 45 miles to the south, and will probably not be reached in some time. When it is, the indications seem to be that the Italians will start a colony on the Salonica plan in Northern Greece which, as the Greeks devotedly love (not) the Italians, will no doubt be greatly relished by them.

During the early part of the week the situation in Mesopotamia remained unchanged. The Turks report a series of small victories in very minor skirmishes, while the British commander-in-chief reports the situation unchanged, both as regards the relieving force attempting to advance up the Tigris and the force shut up in Kut-el-Amara.

One item of interest mentioned was that Kut-el-Amara had been attacked by an aeroplane; this is the first mention of aeroplanes in this Mesopotamian fighting. The weather is also said to have cleared, but this will hardly have any great effect on the floods in the Tigris, as undoubtedly the spring freshets have begun, and these usually continue for several weeks, during which time the situation perforce will have to remain much as it is along the river.

In the Caucasus towards the middle of the week the Russians won the most important victory they have so far won in this field by the storming and capture of the fortress of Erzerum, the key to Armenia. This victory will have an important influence on the campaign between the Russians and Turks in the Caucasus, and to some extent a reflex influence on the campaigns in Mesopotamia and Egypt.

The fortress of Erzerum has been taken twice before in former wars by the Russians, but has been given up on peace being made. We are informed that the fortress was taken only after five days' hard fighting and then at the point of the bayonet. The Siberian troops particularly distinguished themselves. Many Turks were captured and also about 1000 guns. Most of the defending force escaped. The next Russian move in this campaign will probably be on the town of Trebizond on the Black Sea, a port of some considerable importance.

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STOP for a minute and look at the Paige "Six-38" which is illustrated in this advertisement.

Think what it would mean for **you** to own such a comfortable, smart looking six-cylinder motor car.

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Think of the glorious "fresh air trips" over Sunday—the long tours during vacation time—the practical service of such a car every day in the year.

Think of these things, and then remember that the price is only $1050.

Is there any investment in the world that would pay such tremendous dividends to yourself and your loved ones?

But, don't hesitate too long.

Paige cars, you know, were "sold out" very early last season, and many people were disappointed because they could not get deliveries.

See the nearest Paige Dealer at once. Let him show you the "38"—and take you for a ride in it. Then, you will understand **why** Paige cars are so popular.

Fairfield "Six-46"—$1295 f. o. b. Detroit

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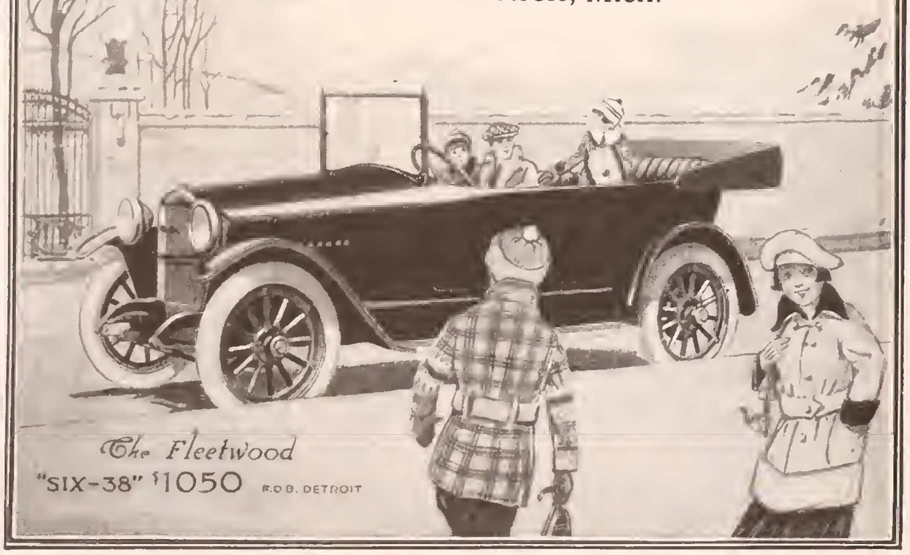

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Here you will find pleasure combined with profit. You will be able to learn more about your Bible, in an exceedingly interesting way; and you may also reap benefit of untold value in addition to a cash reward for the result of your effort.

The Christian Herald Bible Picture Contest is meeting with widespread approbation. We are publishing 60 pictures to which Bible verses are to be fitted. On this page are Nos. 31, 32 and 33. All the preceding pictures can be obtained.

You can begin right now in the Bible Picture Contest, on equal terms with all, even though publication of the pictures has begun. Answers will not be accepted until all the pictures have appeared in the Christian Herald. At least a month will be given participants to finish solving, after the last picture has been published.

This Contest is fascinating. It is full of surprises. The zest of solvers is kept keen by the constant making of new discoveries—how one Bible verse is found better fitted a picture than another, and so on.

There are to be 419 rewards in cash, aggregating $3,500.0 of which the chief prize is to be $1,250.00 in gold— amount large enough to buy something of substantial valu

The mental rewards are even far greater, in their aggr gate, we believe; for there is the spiritual satisfaction, pl the benefit to memory, to perceptiveness, to concentrati ability and other fine attainments.

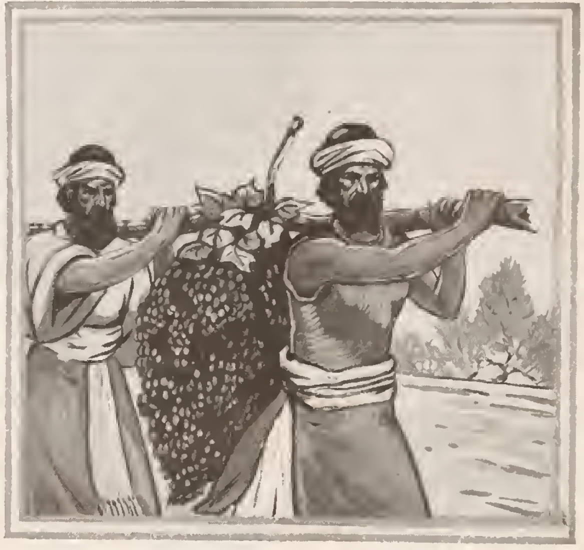
We are confident that many participants of the Bib Picture Contest will easily—almost unconsciously—lea hundreds of Bible verses that they could not rememb before. Moreover, they will acquire the happy facility applying them in conversation.

Now glance at the three pictures on this page. C you think of the most acceptable Bible verses that will them? If you had a short list of Bible verses, couldn you find verses to fit the pictures?

Enter the Contest now. Let us send you an illustrated circular that tells you all about it. We will show you how you may enter, and be on equal terms with others now competing.

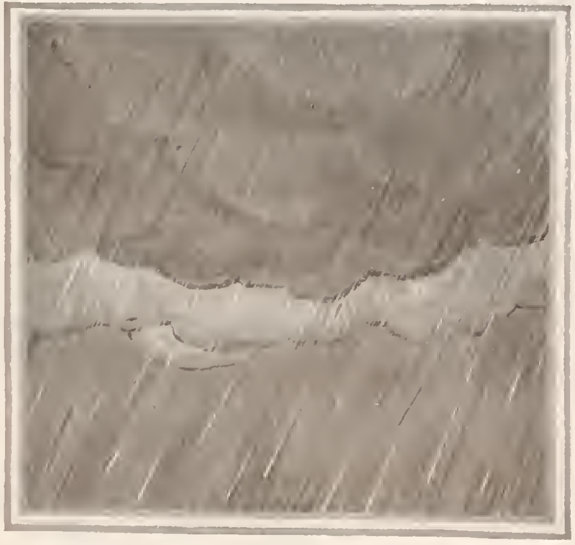
A post card will bring the particulars. Merely ask for Full Information about the Bible Contest.

Picture No. 31



All members of the family m participate, from grandparents grandchildren. There will be objection to casual aid given others. But when the sets of vers are sent in, after the close of t contest, they must be in the nar of the individual contestan Everything will be made clear, due course, to all entrants.

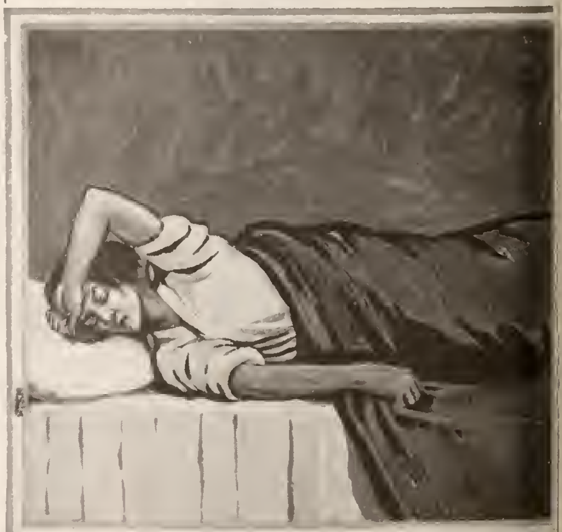
Picture No. 32



What could you do with $1,250.00, or with $625.00, or some other good-sized amount of money? No doubt you could use it satisfactorily in numerous ways. The sums above mentioned and 417 other cash rewards are to be given to those who send the best sets of verses—WHY NOT TO YOU? Remember the old axiom: "Strive and succeed."

Send for full information NOW!

Picture No. 33



Address: THE CHRISTIAN HERALD, Bible House, NEW YORK CIT

Answers to Bible Contest Inquiries

Question: I have read your rules of Bible Picture Contest. I am unable to comprehend your meaning for (c) and (d) under rule 6. Will you kindly explain them?—A. S., Kensington, Ga.

Answer: Rule 6 refers almost entirely to the ways that possible equalities will be settled, and this is the meaning:

(c) If two or more sets of answers are still tied for a particular reward, after being subjected to tests (a) and (b), then the sets will be examined to see which contains fewer words than the other or others. For example, let us suppose that Mr. S. and Mr. Jones are tied for first reward up to the (c) test; then we will see if Mr. S's set contains fewer words used in all the verses submitted as answers for the 60 pictures than Mr. Jones's set. If Mr. S. has a total of, let us suppose, 3,444 words and Mr. Jones's set contains a total of, let us say, 3,445 words, then Mr. S's set will take a higher place than Mr. Jones's set. This test (c) amounts to instructing contestants that, all other circumstances being equal, the shorter rather than the longer of two possibly applicable Bible verses is to be submitted as an answer.

(d) But, if the two sets have an equal number of words, then we will count the letters in all the verses submitted, and the set containing the least number of letters will take a higher place than the other. This test (d) is therefore only a kind of check on (c) and carries out the same principle.

However, these tests mentioned in Rule 6 will apply only in the case of an equality among contestants on the important primary question of who submits the greatest number of correct (approved as most appropriate) answers. And the application of tests (c) and (d) is particularly remote.

Question: I shall be very glad to secure a new subscriber to the Christian Herald and remit $2.00, providing the Reply Book, in which answers in the Bible Picture Contest are to be written, contains the pictures. I notice that without the Reply Book contestants must draw the pictures. Will you kindly advise me as to whether the Reply Book contains the pictures so that contestants do not have to draw them.—F. J., Oliverea, N. Y.

Answer: Those using the Reply Book are not required to draw the pictures. They write their selected verses in the Reply Book, and submit that as their complete set, for the Reply Book represents our authorized, uniform method of submitting answers. So you will not find pictures in the Reply Book, nor will you have to put any there.

Question: Are we to send the one best answer suited to the picture or several that correspond? Are they to be written in the Reply Book or can verses be cut out and pasted in, taken from the "Gems from the Bible"—Mrs. J. G. B., Baldwin, Kan.

Answer: You must submit ONE verse for each picture, but you may submit as many as FIVE verses for each picture. In other words, if you are not completely satisfied that a particular verse fits a picture far better than any other verse—if you think that some other verse you know of might be designated by the Judges as better than the verse you first chose, then you may submit two, three, four or five verses for that picture. Or if you think that the Judges may name two or more titles as equally best for a picture, then you can control the result as far as humanly possible by submitting the verses you believe may be named as best, up to five verses for each picture.

You should WRITE the verses in the Reply Book. If you pasted them in, from "Gems from the Bible," they might drop off, and you would need two copies of the "Gems," for in cutting out a verse you would cut out also another verse or two on the other side of the page.

Question: In my reply or answer to Picture No. [illegible] I find it convenient to give six answers (verses) instead of five. Is this allowable? There is plenty of room for the six verses. If I omit the sixth verse it spoils the sense because the fourth, fifth and sixth go together in the Bible.

Answer: A contestant can give five answers to each picture, but not more than five, in any one set of answers. But each contestant is permitted to submit as many as three different sets of answers. Each set may contain as many as five verses for each picture.

You incidentally reveal an important misunderstanding of the contest in your query. For you speak of several verses "going together." One of the aims of the Contest is to press you to study each picture and weigh the applicability of different verses until you decide on ONE which fits more closely than (or as closely as) any other ONE verse. An answer to a picture is one verse, neither more nor less. The correspondence of text to scene need not be complete; for the best answer is the verse which comes nearest to describing the picture. Then you may submit additional verses, IF you think them each equally applicable, but separate answers—in their own right, as it were.

Question: If Mrs. I— desires to enter the contest, besides myself, by sending in another set of answers, suppose her answers are the same as mine, would her manuscript be rejected on that account? You see I am allowed by your terms to help her and she might happen to prefer the very same verses right along. And I would not like to have either my answers or hers rejected because they were both alike.—J. B. I., Geneseo, N. Y.

Answer. All the members in one household can enter the contest, and submit separate sets of answers, but only one reward will be awarded in one household, at one address. So you and your wife should not submit identical sets. Submit sets that are at least somewhat different so that if one set misses a reward, perhaps the other will merit it.

It certainly would be an excellent thing for both to enter the contest, each submitting a separate set of answers. You can obtain a second Bible Outfit, of "Gems from the Bible," and the Reply Book, by renewing your subscription to the Christian Herald for another year, or by interesting a new subscriber to take the Christian Herald at $1.50 (or to do so, and conveniently enter the contest, at $2.00), and we will send you, in appreciation of your efforts in behalf of the Christian Herald, "Gems from the Bible" and the Reply Book free.

Question: Will you kindly send me the first six pictures in the Bible Picture Contest, and oblige.—J. V. W., New Paltz, N. Y.

Answer. Reprints of pictures in the Bible Picture Contest will be furnished for one cent each (and two cents for postage on the package) or we will supply duplicate copies of the Christian Herald, containing the pictures, at five cents per copy. Those securing Gems from the Bible and the Reply Book, will be sent all the back pictures FREE upon request.

Question. There is a Jamaican girl here who reads my paper. Does she need to be a subscriber in order to enter the Contest?—E. O. M., Guaimaro, Cuba.

Answer. The Bible Picture Contest is open to everyone. But why not induce your friend to subscribe to the Christian Herald for one year, thus helping us to extend our influence, and at the same time aiding the most worthy of all causes, and one in which you, as you yourself are a subscriber, must be earnestly interested. She can procure "Gems from the Bible" and Reply Book, constituting the Bible Picture outfit, with the Christian Herald for a year, and all pictures which have appeared to date, for $2.00.

Question: How are answers to the Bible Pictures to be written? Will answers written in pencil be given the same consideration as those written in ink?—A. B., New Orleans, La.

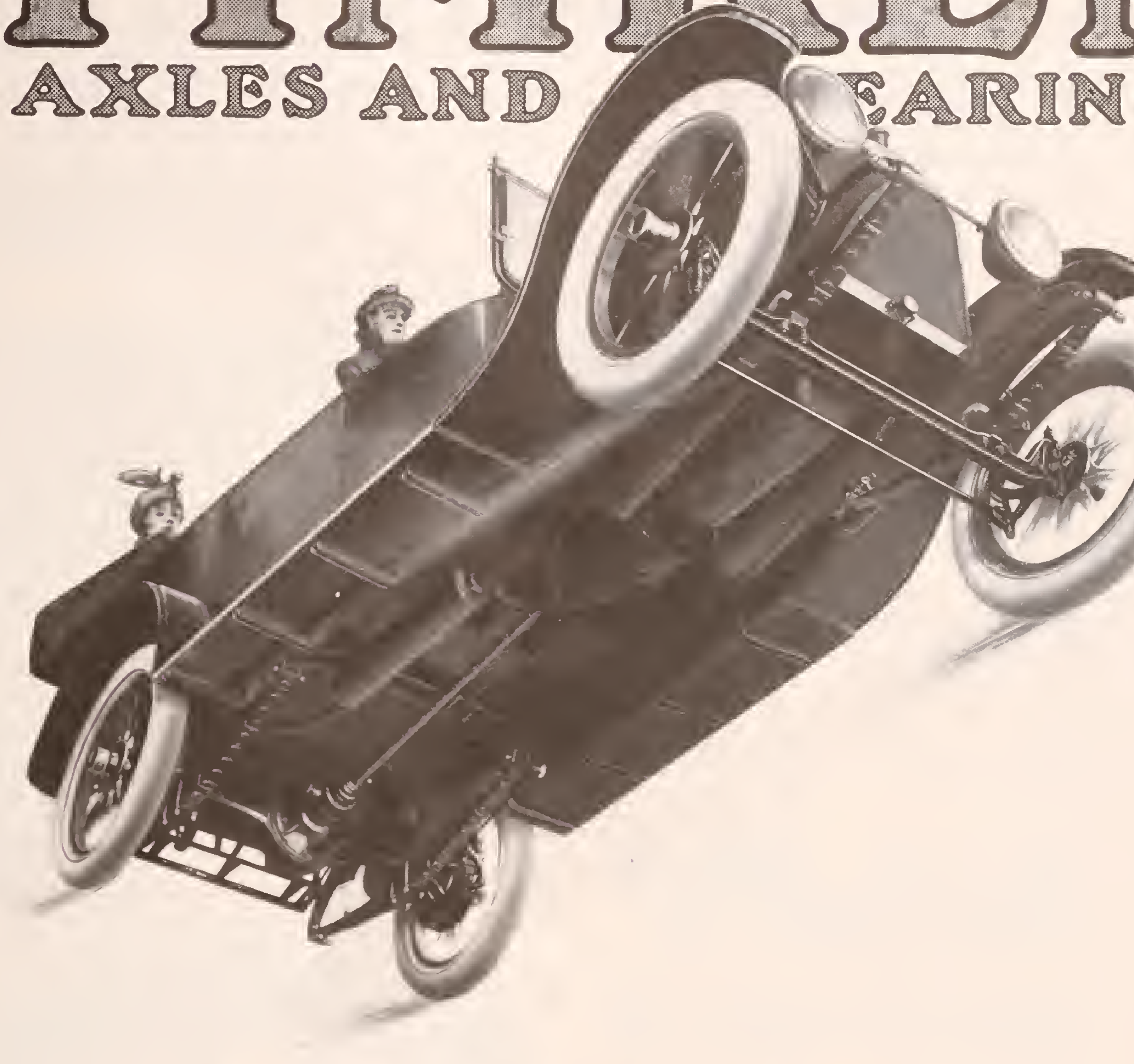
Answer: Answers written in ink, or by pencil, or typewritten, will be given equal consideration. By an "answer" we mean one Bible verse, complete, neither more nor less.

Question: When there is not sufficient space on a page in the Reply Book to write all the verses I have selected as answers, what shall I do?—K. L. M., Boston, Mass.

Answer: If you need more space for your answers to a picture than the page affords, paste a sheet of white paper at the bottom of the page, and continue your verses upon it. Then fold the overlapping paper back neatly so it won't extend beyond the book page.

TIMKEN

AXLES AND BEARINGS



As the Road Sees It

FORGET your familiar point of view in the driver's seat and think of your car as it would look from the road. The road knows nothing of the superstructure and its human freight.

It sees a motor car only as a machine—of whirling shafts, throbbing engine, vibrating springs and revolving wheels.

Nearest to it are the axles—dusty and mud-spattered, jarred up and down incessantly as first one wheel and then another strikes a bump or a hole.

If you are to ride in comfort and safety above, the axles must be built for the road below.

Think of that ton or more of dead weight pounding down and from side to side on the bearings and axle spindles.

Think of the strain on hubs and knuckles as your car struggles out of a deep rut or heavy sand.

Think of the sudden demand you make on the gears in your rear axle as you press the accelerator.

Get the road's point of view and you'll realize the importance of forging Timken steering knuckles of one solid piece of steel without a sharp curve or shoulder to invite a break.

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These are but a few of hundreds of points in good axle building. To really see your motor car as the road sees it, ask for the Timken Primer "On Axles," No. D-5. Sent free, post paid, with a copy of a book telling what cars have Timken Axles and Bearings.

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Is There a Royal Road to Health?

By WALTER WALGROVE

I MET a friend the other day, who two months ago had been discharged from the hospital after an operation, and during our conversation he happened to say:

"For the first month after I left the hospital I never felt better in my life. My mind was as clear as a bell, I grasped things better than usual, and in all my life I never got up in the morning feeling as eager for the day's problems nor as competent to cope with them.

"Now, although I feel well enough to say perhaps that I am in my usual health, I don't experience that clearness of mind and sureness of judgment, and haven't that virile enthusiasm that was mine a month ago."

"Did they give you any treatment at the hospital," I asked, "that would account for your condition immediately following your discharge?"

"They gave me no treatment whatever in the shape of medicine," he replied—"the operation itself was about the only 'treatment' that I remember particularly."

"Didn't they do anything before the operation was performed?"

"Not very much—they gave me a series of Internal Baths which they told me was to thoroughly cleanse the Large Intestine."

"I see. And did they give you any of these Internal Baths while you were convalescing?"

"Yes; but only about once a week."

"Well, do you realize, my friend," I asked, "that nearly one million Americans are now taking Internal Baths once a week, and are eager to testify that it keeps them always in the same happy condition that you were in during the first month after you left the hospital?"

No, he hadn't "realized that, or even dreamed it." But I could wager if that were responsible he'd quickly get himself back to where he was and keep himself in that condition—

If there is "A Royal Road to Health," this is it!

Auto-Intoxication is very properly defined as "Self Intoxication, or poisoning by compounds produced internally by oneself."

The Medical Profession thoroughly realize and agree that there is no more fruitful nor vicious source of Auto-Intoxication than accumulated waste in the Lower Intestine.

Under our present mode of living we all have more or less of this accumulated waste, and the reasons that every particle of this be removed before an operation, are—first: because of its highly poisonous nature—second, with it removed the system works perfectly and gives the patient infinitely greater chances of recuperation and recovery.

Under normal conditions, the bowels act naturally, at least once a day. In this day of rush and hurry of perverted living of sedentary pursuits, we do not live normal lives. Hence, we must resort to outside agents. The one that is without harmful results is a full warm flushing, applied in the right way. Nature is gently aided by it, not forced to violent action. By the proper system, warm water can be introduced so that the colon, or large intestine, can be perfectly cleansed and always kept pure. There should be no violence in the process—flooding the intestines should be as harmless and beneficial as external bathing and it is vastly more important.

Now, it would be obviously ridiculous to state that every person with an accumulation of waste must be ill; if that were true we would all be incapacitated. But it is true, and you yourself probably know that this condition, when only moderate, makes us dull, dispirited and in every way about fifty per cent. efficient—when acute it brings on Biliousness, Indigestion and Fever, and so weakens our powers of resistance that we are easy prey for the contraction of any serious disease which may be prevalent.

The clearest proof of the universality of this trouble is the fact that more drugs are used in an endeavor to correct it than for all other complaints combined—

But drugs are habit-forming, and are only partly effective at best; and the only reason they are effective at all is because they are noxious to the system and cause it to make a supreme effort to throw them off— Every dose, therefore, is a jolt to Nature instead of an assistant.

Note the opinions on drugging of two most eminent physicians:

Prof. Alonzo Clark, M.D., of the New York College of Physicians and Surgeons, says: "All of our curative agents are poisons, and as a consequence, every dose diminishes the patient's vitality."

Prof. Joseph M. Smith, M.D., of the same school, says: "All medicines which enter the circulation poison the blood in the same manner as do the poisons that produce disease."

How much better to remove the entire cause of the trouble with Nature's own cleanser and purifier, Warm Water—That's what they did and do in the hospitals when they want to remove *all* the waste— And if drugs were adequate for this purpose, they would be infinitely easier to give than the baths. Physicians are not looking for more work; they are seeking the highest possible efficiency, and have found it in the Internal Bath. Not that an Internal Bath is difficult to administer, but naturally it takes a little more time than it does to swallow a pill— But it more than pays for the little additional time.

Internal Bathing should become a cult. Everybody should know and understand its great significance, its health-insuring value. An interesting treatise on the subject is to be found in Dr. Chas. A. Tyrrell's little book, "The What, the Why, the Way of Internal Bathing." It is, without question, the best and most informing book on the subject that has ever been placed within the reach of the lay reader. Internal Bathing, in that little book, is treated exhaustively and in a manner to awaken interest in this important subject.

Twenty-five years ago Charles A. Tyrrell, M.D., of New York, was given up as a hopeless case by several physicians, but persisted in taking Internal Baths, because he calculated they could do him no harm, and would at least give his functions the best possible opportunity for asserting and strengthening themselves.

He recovered, and his experience and indications at that time were such as to induce him to specialize on intestinal troubles and Internal Bathing. For twenty-five years he has been treating these troubles and perfecting the system of Internal Bathing.

The results of these many years of research and practical experience are summed up in a little book which he has called "The What, the Why, the Way of Internal Bathing," and which will be sent free for the asking if you will address Dr. Chas. A. Tyrrell, 134 W. 65th St., New York, and mention having read this in Christian Herald.

If you are interested to know just how and why nearly a million progressive Americans have found and are now travelling the "Royal Road to Health" it will be well worth your while and that of your family to write for this free book. (Adv.)

Personality in Speech

VOICE is personality; a charming personality can be taught through the training of the voice. Everything that makes great music can be put in the speaking voice. Technique in music gives proper expression, likewise technique in speech properly expresses thought.

Speak musically, not discordantly, and you will develop a pleasing personality through the law of suggestion. As you practice musical tones in speaking you are developing harmonious thought and feeling. Avoid giving expression to thoughts of anger, fear, etc., for by so doing you present throaty, nasal, breathy sounds and discourage thoughts detrimental to a cheerful personality.

I will give you exercises to assist in acquiring an attractive speaking voice. Strike center C on the piano and sing Moe-moe, holding the second tone, repeating several times, using your lips freely and easily, not muscularly; in doing this you should feel a vibration between the edge of the lips and the front of the teeth, and until you feel this vibration your tone is not properly placed. In the same manner sing Me-me and repeat, holding second tone; this vibration should be felt back of the upper front teeth. Next sing Moe-me moe-me moe, holding the last tone; now sing Many-any many-any ah, holding tone of Ah. Sing the Ah without effort; let it be clear and open. After the exercises I have just given you, strike center G and chant any good ballad. Repeat several times, starting a key lower each repetition. Follow these exercises by reading aloud verses expressive of cheerfulness, endeavoring to use musical tones in your speaking voice.

The human body is the most perfect musical instrument in the world, therefore pleasant tones can be developed by practice.

Voice texture is classified in four degrees, coarse, hard, soft and fine; it is the soft texture that is most desired for charm and personality. Texture is determined by emotion and relaxation is necessary to promote the desired emotion. The following exercise you will find valuable for easy speech and voice texture. Open the mouth, letting the head drop forward for first position. Then let the head fall around from side to side relaxed with mouth open, at the same time saying Ah (the same Ah sound you are familiar with when the doctor puts a spoon on your tongue and tells you to say Ah). The object of this exercise is to open and relax the throat, throw the tone forward and place it correctly.

You will find your acquired laugh and trained musical speaking tones valuable factors in obtaining proper voice texture. Unconsciously as you practice daily soft speaking and happy laughter, you will find your mental attitude toward your fellow man and yourself happier. There is no need for the mind to conceive disagreeable thoughts unless the voice gives expression to them, therefore a pleasing personality will follow, just as surely as the spring thaw follows the winter's freeze.

THEORA CARTER,
President, Society of Good Cheer.

◆

AMONG the inspiring features of the recent St. Paul Laymen's Missionary Convention was the great banquet tendered the delegates by a group of Christian business men of the city. Fourteen hundred men were seated at the tables. St. Paul has been popularly considered a Roman Catholic city because of the fact that it is the seat of the archdiocese of the Northwest, but Protestant Christianity is not dead, or dormant even, in St. Paul.

At the banquet there were four great missionary addresses. Mr. William B. Millar gave a fine address on "The Challenge of New World Conditions." James P. McNaughton presented "The Peril of Mohammedanism." S. Hall Young told a most fascinating story of experiences in Alaska with Indian chiefs and with the great pioneer John Muir. J. E. Crowther, fresh from his extensive travels in Africa, gave a thrilling story of the situation presenting itself to Christian men of today. Following the convention, arrangements were made for a general campaign of evangelism to culminate with Easter Sunday.

S. T. WILLIS, LL.D.

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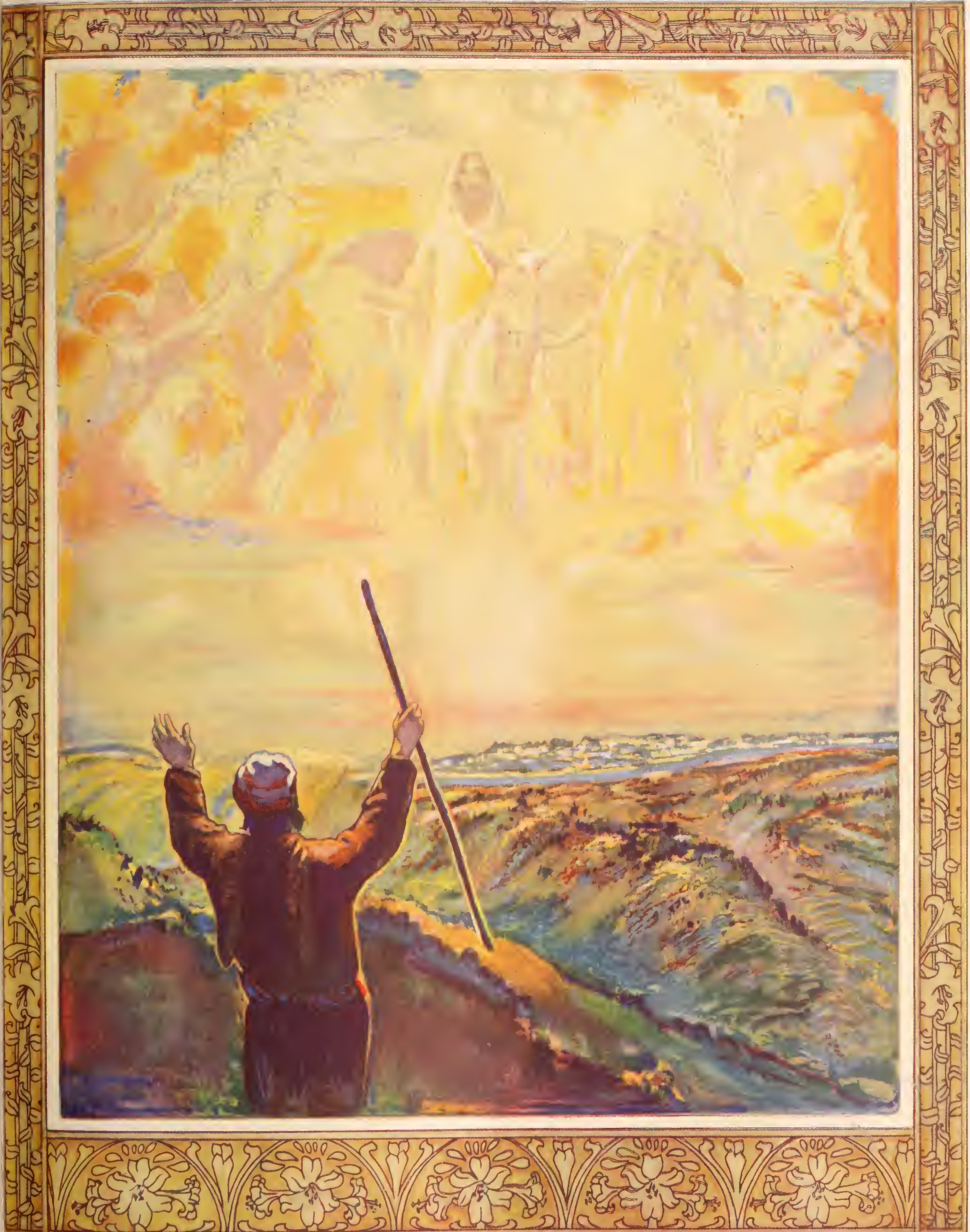
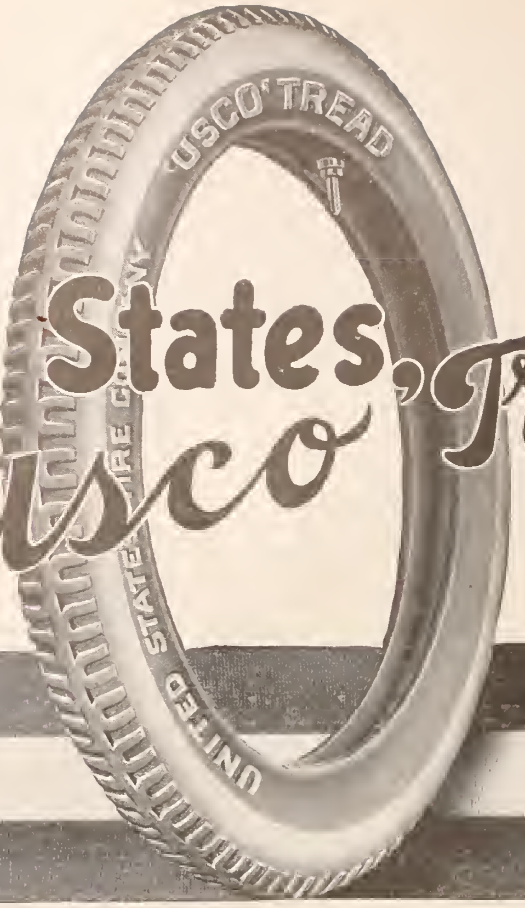


Painting by H. Willard Orthp

THE VISION OF ZECHARIAH. "REJOICE GREATLY, O DAUGHTER OF ZION. SHOUT, O DAUGHTER OF JERUSALEM. BEHOLD, THY KING COMETH UNTO THEE. HE IS JUST, AND HAVING SALVATION." ZECH. 9:9; MATT. 21:5



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Delegates to the Congress Inspecting the Pedro Miguel Locks

For the Evangelization of Latin America

A Foreword on the Great Interdenominational Congress at Panama

By WILLARD PRICE

I order to write you this story, I am "cutting" one of the sessions of what is probably the most important and far-reaching religious conference ever held in the Western Hemisphere!

Here in my hotel room, on the fringe of the city of Pa ma, I can hear the steady drone of a speaker's voi in the great hall down stairs, and every now and the the crackle of applause. For this is the afterno session of the seventh day of the great "Congress on hristian Work in Latin America," which is taking th American continents into its hands as a potter tal his clay, shaping dirt into beauty.

r boat from New York to the Canal Zone was a ll of Fame Some of the strongest Christian sta smen of the world were on board. It was comfor ng to note that their statesmanship seemed to no preventive of seasickness, and the rail was fre ently overhung with great minds. Some found it tiff undertaking to keep up their dignity. Others di 't try.

THE sea was persistently rough and the ship rolled like a sailor on shore leave. It was a happy evening when we left the Caribbean Sea (they pronounce it rib'bean here) with its flying fish behind us and sail into Cristobal (Cristóbal), the port of the Ca l Zone.

ien into a train and off across the Isthmus to the cit of Panama, which lies on the Pacific side.

was during that night flight by train from ocean to ean that I gained my first impressions of the Ca l Zone. You *smell* the Canal Zone almost before yo see it. Oil! It lies a velvet film over the many po and lakes. Its purpose, of course, is to disco age the breeding of mosquitoes.

y imagination had pictured Panama merely as a gr t ditch. I had not associated the Canal Zone wi the idea of scenic beauty. But now we fled th gh tropical jungles, fragrant wherever the oil gave the woody perfume a chance, past lakes and bays, through hills and then mountains, on the tops of which the crescent moon tobogganed and caught its horns in the fronds of hundred-foot palms—majestic palm trees that compare with our poor, potted orchestra-hiding scrubs about as the Panama ditch compares with a carriage rut.

SUDDENLY we flashed into view of the Gatun Locks, sentineled by rows of lights like candles on tall, white candlesticks. Then we sped for eight miles over a corner of what used to be an impenetrable jungle and is now the largest artificially formed body of water in the world—Gatun Lake.

Our train now crawled across the Canal itself on a remarkable floating bridge, supported on a great barge. The Canal is here a deep, black gorge, into which the low moon could hardly penetrate. It is in this general region that the most serious slides occur.

We backed into Culebra, which means "snake," an appropriate name for this district, where the great mountains are squirming their way down into the man-made ditch as if in resentment of "the greatest liberty man ever took with Nature." Then, recrossing the Canal, we came to a final halt in the railroad station at Panama.

The city of Panama is a vegetable stew of races. Spanish, Negro, India, Anglo-Saxon, Chinese, Japanese, German, Hindu, Arab, Greek—they are all here. But the dominating flavor in the whole potpourri is Spanish. We were at last in Latin America. And it was to sèrve Latin America that this congress had been called.

LATIN AMERICA—where according to Dr. Speer one-fourth to one-half of the population is illegitimate. Where about seventy-five per cent. of the children die under two years of age. Where the general rate of mortality is nearly double that of Europe. Where Valparaiso, Chile, with a population of 140,000, shows more cases of drunkenness reported to the police than London with 5,000,000 souls. Where virtual slavery is common and disdain for labor is ingrained. Where atheism is sweeping like a storm-cloud over the land and only a pitiful minority have ever been brought into an understanding of Christianity.

A dark picture? Of course there is a brighter side. The Latin Americans are a dynamic people, capable of great and notable things. But they cannot grow to their fullest height until the parasitic vines of atheism, disease and ignorance are stripped away.

And here in the Hotel Tivoli, just up the hill from the station, we found the men and women, three hundred and fifty strong, that a dozen steamers had brought from all parts of the hemisphere to help in this continental job of tree-trimming.

THERE was John R. Mott, towering like a cliff. There was John Goucher, a mite in stature, a giant in soul. There was nightingale-tongued Bishop Oldham. There was Robert Speer, gentle general, always mild, always firm. Henry Churchill King, the encyclopedic president of Oberlin. J. W. Butler, the famous missionary to Mexico; Professor Harlan P. Beach of Yale University; Professor Eduardo Monteverde of Uruguay, president of the Congress; Charles S. Macfarland, S. Earl Taylor, Bishops Kinsolving, Stuntz, Lloyd, McConnell.

Notable laymen too: C. E. Welch, Eben E. Olcott, Fleming H. Revell.

It is these and other such men of rich natures, together with a host of fine Christian Latin Americans whose names would not be so well known to you of North America, who are gathered here to approach the needs of the Latin New World. Of the work of the congress itself I shall tell in two later articles.

Ancon Hill at the Pacific Entrance to the Canal

There Is Something Attractive About This Mexican Horse Car

Through Gates of Pearl

Augusta Albertson

CHAPTER IX—*Continued*

THE outlines of the Sanctuary of Explanation, in perspective, I had already seen; so they were familiar to my eyes. We were admitted through a gateway of myriad arches. Not the beauty of the interior impressed me as did the transcendent joy so evident upon the countenances of those who thronged the halls and chambers of this place. Have you seen the face of a child light up when, after painful wrestling with a difficult problem, the moment of comprehension comes? More plainly than words, the radiant eyes and smiling lips proclaim, "Now I understand!" Well, it was the light of understanding, the joy of complete comprehension, which irradiated every face.

THE walls of these chambers were covered with a material of satin softness and sheen; upon this surface as upon a canvas of rare texture appeared pictures like those I had seen in the Pavilion of the Past, except that these had for their subjects incidents in individual lives rather than great historic movements. At times the pictures reminded me of etchings on silk; at other times they resembled photographs in color, and at still others they were like wonderfully wrought paintings. Yet no etching or photograph or painting speaks. These pictures moved and spoke, or, rather, the figures in them moved and spoke. By what possible process such effects were produced I could not know and did not attempt to discover. I was aware that what I saw was the result of forces for which earthly art and science have no name. As we passed from chamber to chamber, my guide said: "Here are the Arcanum of Knowledge, the Court of Wisdom, the Place of Timely Revealing of which Jesus spoke when he said, 'I have many things to say unto you, but ye cannot bear them now,' and the Place of the Interpretation of Providence." I would have recognized the last-named chamber from the fact that above the door leading into it I saw the Master's words, "What I do thou knowest not now; but thou shalt know hereafter." The door opened, apparently in response to my thought, "Would I could enter here."

I HAVE referred to certain pictures in the Sanctuary of Explanation as individual rather than historic. Those I now saw were not only individual but personal—personal to me, I mean, and therefore of them I may not write thus publicly. Is it not sufficient to say that I beheld a very concrete and indubitable vindication of the providence of God in my own past? I do not mean to say that what I saw covered all my earthly experience; that was not necessary; but light was cast on certain problems in my life which until that moment had vexed my understanding and taxed my faith in the assurance "that all things work together for good to them that love God." Now I know it is literally true. I can never again think of certain events and circumstances as I once thought of them. Hope deferred never again will make my heart sick. Help delayed will not cause my faith to waver. I have seen the benevolence of some unanswered prayers. Like Frances Ridley Havergal, I thank God that he has not always taken me at my word. I understand better the kindly purpose of pain. I saw, somewhat as Moses must have seen the passing pageant of divine goodness, God's reason for the failure of many a darling plan, for the wreck of many a cherished hope. Would I could speak my word of assurance to the inner ear of every impatient soul—every soul "caught in the clutch of cruel circumstance"! I have seen a little, only a little, but enough to know that May Riley Smith is absolutely right when she says:

"Some time, when all life's lessons have been
learned,
When sun and stars forevermore have set,
The things which our weak judgments here have
spurned,
The things o'er which we grieved with lashes wet,
Will flash before us out of life's dark night
As stars shine most in deepest tints of blue;
And we shall see how all God's plans were right,
And how what seems reproof was love most
true."

"Blessed are they that have not seen, and yet have believed."

I TURNED to leave the Chamber of the Interpretation of Providence when I beheld not far from me a gray-clad pilgrim. It seems that some of the problems of her life had been not unlike those of mine, and that, in addition to these, she had lived in the shadow of three great griefs—literally in the shadow of them; she had followed Christ in the dark. I was permitted to converse with her. She told me she had experienced a great sorrow in her young womanhood, a disappointment in love. She said, "I have seen here what would have been my fate if the desire of my young, proud heart had been granted." What she had always called an accident defeated her purpose to achieve a career as a singer. She continued, "I have seen the 'career' I coveted, and I bless the God of my life that I was turned aside from it. Vanity and vexation of spirit alone lay that way." She alluded to the third and the severest of her earthly trials thus: "I married, and God gave me three children. The first-born died in infancy and though I did believe the Good Shepherd had taken my lamb, I fear I never quite forgave him for my loss. It required the utmost spiritual effort to look at the empty crib and the little shoes without begrudging God the gift he gave and took away. But," and as she spoke her face was transfigured with happiness, "now I see that it was better for him to have come here. The God who endowed him with certain unusual mental faculties the very uniqueness of which would have caused him to be 'an alien to his mother's children,' a stranger on earth, in tender pity sent a messenger to reclaim his gift. My baby awaited me when I entered the City a little while ago. He is with me now." Turning, she beckoned closer to her side a youth, tall and fair and manly, his face the image of his mother's, every attitude and motion one of unstudied but faultless grace. Calling him by the affectionate diminutive name she had applied to him in infancy, she said, "If you had remained with me in the other world, I would have been your teacher, but you must be my teacher now." He looked at her and smiled, then looked at me with pity in his eyes because he knew I was but a transient sojourner here; then, hand in hand, mother and son moved away together. As they left me, I heard him call her by the nam his infant lips had scarcely learned to fashion i the other world, as he said, "Ammo, come wit me to the place the Master has helped me to pr are for you."

I HAVE had very definite and perhaps pec iar ideas as to the misuse of the phrase, the providence of God." I have resented the n ion which so many seem to entertain that Provi nce is responsible for every untimely death, ery heart-breaking sorrow, every tragedy of in idism, every unhappy accident, every case f a child born blind or lame or deaf or dumb. I ve believed, and still believe, that, were the cts known, human ignorance and disregard of atural or moral law are responsible for many ich a "providential dispensation." But my v ws, while they have not been reversed, have gr tly enlarged since my vision in the Sanctua of Explanation. I now see that the Provide of God—his special interposition in human aff s—has a wider scope than most of us have tho ht.

MY guide next constrained me to ter a chamber the approach to which was y a wide stairway of marble inlaid with n ny-colored semi-precious stones. There I aw, visualized, the divine method of over ing the wrath of man, of bringing evil to naug , of counteracting the natural consequences of norance and sin, and of turning hostile force nto agencies that make for the power and lift of human life. I saw how unfortunate eve s in my own experience have given me a quic ess, sincerity and depth of sympathy I coul not otherwise have had, and how my own err s in judgment have turned to the greater glory my Lord.

HERE, as in the Chamber of Interpret on, I saw far beyond the narrow limits my own earthly experience. Among the f ures which moved before my vision was that f a shipwrecked apostle, to whom the di ster which threatened the success of his ente rise became a great opportunity to reach the arts of his companions in peril. Another was a oet who became blind just at the threshold his manhood; but from the moment of gat ing darkness, his mind was illumined with a unearthly light, and his spirit was more r ant than it could have been if accident ha not deprived him of sight. The whole effect of hat I saw here was to give me a glimpse int the method, the rich and manifold compens ory processes, by which God's providence in th ives of his children turns opposition into b efit, and transforms the weapons of their foe into agencies of praise.

MY guide did not tell me the name o this chamber, but it was unnecessary t t I should be told, for everything in it w an illustration, a demonstration, indeed, the truth of the words, "All things work to her for good to them that love God." It wa the place of the vision of over-ruling Provi nce. Even more distinctly than the incidents to ich I have just alluded, I shall carry with m the memory of a series of pictures which touch my heart as few things ever have, either on rth or within the Gates of Pearl. It was as t ugh a great book stood before me, its pages tur by invisible hands. It might have been the Book of Memory, or the Book of History. First I saw, in a city in a far-distant land, a group of buildings, a mission compound. There were a chapel, a hospital, and two schools, one for boys and one for girls. A mob gathered in the street under strange banners, beating drums and "breathing out threatenings and slaughter." I heard the babel of angry voices, and saw a smaller company of the mob separate themselves from the main body, enter one of the main buildings and apply the torch. The flames spread, and looting began. I saw the frightened, huddled missionaries and their children, hiding from the wild beasts in human form who sought them. Spears and stones were hurled. A child was the first to fall, a girl of eight or nine years of age. She called, "Mother!" and I saw a pale-faced woman return and gather up the bruised body. A furious madman hurled both of them to the ground. Then shots were fired, other missionaries fell, and the whole group of buildings was a scene of cruelty and violence, bloodshed and death.

INSTANTLY I saw a group of white-robed figures hovering over the place, passing through the flames unscathed. Their faces were like those I had seen within this City. Indeed, I recognized some of the angel faces as the very same I had seen accompanying martyrs and little children up the crystal stairway at one of the twelve gates. They had come to the relief, the eternal deliverance, of the slaughtered servants of God. Not all the martyrs were missionaries. I plainly saw a woman, a teacher, surrounded by a group of her pupils. They looked to me like frightened birds taking shelter under their mother's wings. The teacher was the first to fall, but one by one the children's lives were taken, some by a single swift stroke of a sword, others by slower methods of torture. A group of older boys and girls were given the opportunity to save their lives by denying their faith in Christ, but the last and the least of them refused to recant. I saw their radiant spirits rise straight from their mangled forms, and felt no longer sad.

Another great leaf of the book turned, and I saw men and women in the home-lands whose gifts had gone into the building of the mission which had been destroyed. Tears streamed down their faces when the message came which told of the death of their friends and the destruction of the first-fruit of their sacrifice and labor. (Some of these faces were very familiar to me.) I read the heart-anguish, the almost black despair which like a somber cloud enshrouded their brave spirits, and I longed to tell them not to weep for the saints who had fallen, when lo! I saw an angel form approaching one, a mother whose daughter was among the victims of the missionary massacre. He bent above her and seemed to whisper into her ear words which caused her to dry her tears and lift her face toward the sky as if in praise.

To be continued

The Southern California Flood

VARIOUS sections of the country have suffered from storm and flood and fire so far this year, but those fortunate spots unvisited by such calamity have scarcely troubled to read the press dispatches in the daily papers; at least, have scarcely remembered the events after reading, so completely does the war and its allied subjects crowd the public thought. A correspondent living in San Diego, California, writes briefly but vividly of the perennial flood, which this year worked its will in that state early in February. While most of us have slept securely in our homes, and with untroubled minds have attended to our daily tasks, homes like ours, farms like ours, business houses like ours, and towns like ours have been fighting hand to hand with death and destruction. We give our correspondent's account below.

IT is estimated that the flood tides reached the highest mark ever remembered in this region. Whole valleys have been inundated and in some cases dwellings have been carried away before the occupants had time to flee. Destruction, suffering and death have followed. In almost every part of the state roads have been washed out, bridges carried away and whole lines of railway track torn up. But in San Diego County the raging torrents wrought the most havoc.

Old Town, the initial seat of the chain of twenty-one missions where civilization in California began, was the first to suffer. When the two great railway and heavy concrete wagon bridges were carried away, Mission Valley was covered with a sheet of swift-flowing water. Though the inhabitants had been warned, many dead bodies were taken from the wreck of floating houses, or picked up by boatmen.

San Luis Rey Valley, situated in the northern part of San Diego County, tells a tale of equal sadness. Fertile ranches have been turned into river beds, and dead bodies have been dug from the débris that floated down the Pascual River on its way to the ocean. The home of the Herman family was near the Old San Luis Rey Mission. When the flood began to pour on them, the father grasped the two younger children and called to the others to wait till he came back. The wife and older children attempted to leave before he was able to return: they were drowned. Scores of horses and cattle, some struggling on pieces of broken timber, floated down the river to the Western Ocean.

A portion of Sweetwater Dam gave way, allowing a ten-foot wave to sweep over the vicinity, devastating the land and tearing up the tracks of the San Diego and Arizona Railway and the trolley lines. Nevertheless, when the writer visited this scene, there, significantly, stood the hearse.

The most serious disaster occurred when the lower Otay Dam was swept away. These dams were placed across the canyon and the Otay River, forming extensive lakes or storage reservoirs to supply the city and surrounding regions during the dry seasons. A wave forty feet high and like a wall of steel dashed through the valley, converting the rich bottom region into a tract of bare gravel. It came without warning and was merciless, cracking the heaviest timbers as if they had been matches, and left not a trace of homes or families.

The Daneri Ranch was located in this region. Of the eight occupants only two survive. Six persons were seated at the table in the dining-room. Emuelle Daneri was coming from the cellar; his wife stood at the door. When the man had reached the second step from the top, he saw the first sheet of water pass through a side window. "Run for your lives!" he screamed. Mrs. Daneri bounded forward; they both ran up the hillside and were saved. Those seated at the table were not seen again. Emuelle Daneri and his wife had lived on this ranch for thirty-seven years; they are now homeless and penniless. But thousands of others found themselves in a similar condition.

A deputy United States marshal, who was making a heroic effort to warn the inhabitants, thus describes the disappearance of the embankment at the mouth of the Otay River: "The wall of water roared and raged against it for a moment, and then turned and began to wipe out houses in Otay Village. One two-story house was swirled about and finally set down on a spot near its original location. The wave then returned with renewed fury to attack the embankment, and passed through it as if only a sheet of paper had stood in its way."

In places trees were swept away as if they had been twigs. A tall eucalyptus grove was flattened like grass. Broken furniture and timbers were found on embankments forty feet high.

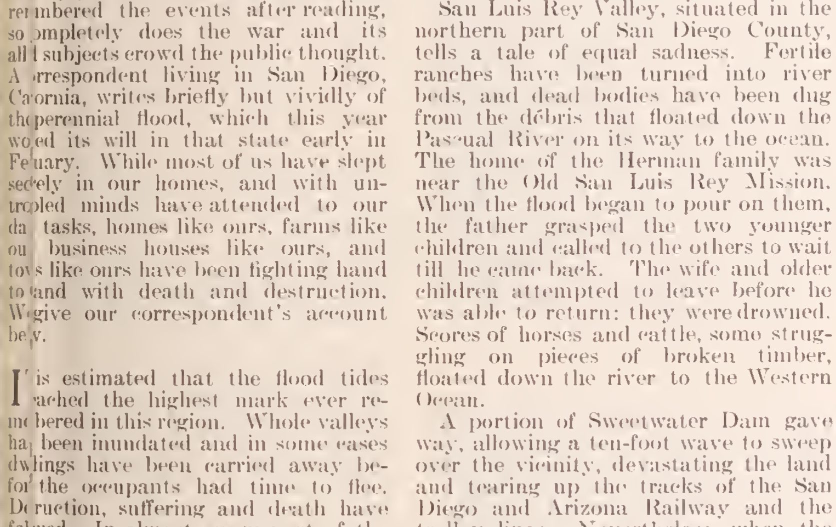
A number of Chinese and Japanese were seated on a long table on a piece of high ground. When questioned, there was a flash of teeth and one bright Japanese boy volunteered: "Yes, all gone. Lots Chinese and Japanese run to schoolhouse. Tomorrow may be there. Maybe no."

"Where are the tracks of the S. D. S. E.?" one of a rescue party inquired of a section man who, with a gang of workmen, was trying to save a roadbed. "There," and the man pointed to a sea of water extending from the roadbed to the bay.

Another of the party spoke to a man he knew, saying, "Your brother is not here." "No," replied the man, "he was lost in the waters. He has a wife and three children. Say! can you manage to tell them?"

At Lakeside a woman with a baby in her arms remained all night in a tree. Toward noon the next day she was discovered by a rescue boat. Several persons stood on the roofs of houses which floated on the crest of the flood. Some were saved by swinging themselves up to the branches of trees. Piles of wreckage lined the ocean front from Coronado Heights to Imperial Beach, a distance of several miles. It is estimated that fifty persons met death in the storm-flood. A boat has been employed to do mail service during the noncommunication by rail. The great work of repairing the widespread destruction is being pushed to the utmost.

ROSE N. CUNNINGHAM.



Friendly Spans from Shore to Shore Were Swept Away

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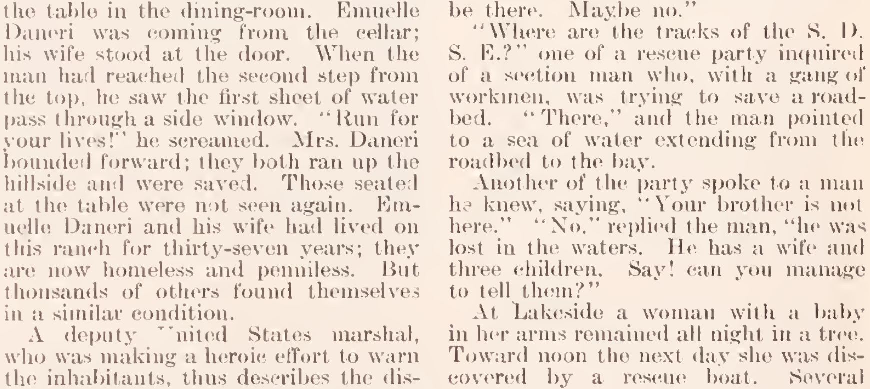


Débris Left High and Dry by the Receding Waters

A Week in the World's News

THE PRESIDENT AND CONGRESS. At a conference between the President and Speaker Clark, Democratic leader Kitchin, and Chairman Flood on February 25, the Speaker told the President that if a resolution warning Americans not to take passage on armed merchant ships came before the House, it would be adopted two to one. The President informed the congressional leaders emphatically that his position as stated in his letter of the 24th was unalterable. Mr. Clark suggested that probably not only the Congress but public sentiment might be found to be against the Administration's course, to which the President replied that time would show that his position was right. Senator Gore introduced a concurrent resolution in the Senate on the 24th. The resolution stated that whereas the right of American citizens to travel on armed belligerent vessels rather than upon unarmed vessels is essential neither to their life, liberty nor safety, nor to the independence, dignity or security of the United States, therefore it was the sense of the Congress that all persons owing allegiance to the United States should forbear to exercise the right to travel as passengers on any armed vessel whether such vessel be armed for offeusive or defensive purposes. On the 25th, Senator Jones of Washington, Republican, introduced into the Senate a resolution which in substance stated that since this was a government of the people, by the people, and for the people, it is contrary to the fundamental principles of the government that the people should be involved in war through the decision or by the act of any one man; and that since Congress was given by the Constitution the power to declare war, it is the sense of the Congress that any issue which might affect the national honor should be referred to the Congress and that no ultimatum should be sent to any power, and no severance of diplomatic relations should be brought about by executive action, until after the advice and consent of Congress. There was no discussion of the question in the Senate during the day, and the tension in the House appeared to be somewhat relieved by the possibility that the date for the beginning of submarine warfare on armed liners would be postponed from March 1 to April 1, in which case it appeared likely that Congress would assume an attitude of "watchful waiting" pending the outcome of the diplomatic efforts of President Wilson and Secretary Lansing.

AMBASSADOR MORGENTHAU ON FURLOUGH. Henry Morgenthau, who has been for two years and four months in Constantinople as American ambassador to Turkey, and who has in that time wou the formal thanks of all the nations with whom Turkey is at war, and the respect of Turkey and of her allies, returned to New York on February 22 for a vaction of sixty days. Mr. Morgenthau has been chairman of the Christian Herald Relief Committee at Constantinople.

NEW HAVEN RAILWAY STILL UNFORTUNATE. On February 22 a local train on the New York, New Haven and Hartford, running at the rate of forty miles an hour, struck an express train which had been halted by a block. A freight train passing in the other direction became mixed in the mêlèe and all three trains were wrecked. Ten persons were killed and upwards of sixty hurt, and these numbers would have been greatly increased had not the express train been composed largely of steel cars. All the employees who might explain the wreck were killed, so that the reason for it may never be known. The block signal which should have prevented the wreck was found to be properly set, and the only apparent explanation is that it was another failure of the human element in the equation of safety.

AMBASSADOR TO RUSSIA RESIGNS. George T. Marye, ambassador of the United States to Russia, has resigned and his resignation has been accepted. The President, however, requested Mr. Marye to remain at his post until the First Secretary of the embassy, Mr. Fred M. Dearing, could reach Petrograd from Madrid. The President has offered the Russian post to ex-Governor David R. Francis of Missouri, and it was announced on February 22 that Mr. Francis would accept, although he himself refused either to admit or deny the facts.

THE WORK OF CONGRESS. The work of Congress in the past two weeks has been largely in the hearings before various committees. Early in the week the Naval Affairs Committee of the House heard Admir Blue present the department's proposals r a redrafting of the naval reserve law, by hich it is hoped to get 30,000 reservists withi few years. It was reported on February that the House Committee on Military fairs had agreed upon the fundamental f ures of the Army Bill. The Ways and eans Committee of the House has determi d to report a bill repealing the free sugar cl se of the Underwood Tariff Law. The con ittee is expected to report an omnibus bill em cing all the revenue legislation deemed ne sary to meet the demands of the present sit ion. There is a possibility that the bill will p vide for a tax ou the manufacture of mu ons. On February 15 the Susan B. Anthony endment for nation-wide woman suffrage w sidetracked for the session by the Judiciar ommittee of the House. An attempt to elve the national prohibition resolution resi d in a tie vote. The proposal for prohibitio the District of Columbia appears to have a ance of passing. The report of the Federal erve Board for the first full year of operatio suggested six amendments to the act, one o hich was that the banks should be author l to exercise a wide discretion in the mal g of farm loans. The Senate Committee c Foreign Relations on February 9 reported vorably the Haitian treaty providing for nancial protectorate over the republic the United States. It was reported on Fe ary 14 that the River and Harbor Appror tion Bill had been completed in committ and would appropriate about $40,000,000, for

The War in Europe

By ANTHONY ARNOUX

European journalist of many years' standing; military critic; staff writer of the Paris Daily Mail and Le Temps; contributor to l'Indépendance Belge

THE latest reports from Erzerum seem to indicate that, though the Russians undoubtedly got the fortress, they got very little besides the bare possession of the Turkish stronghold. Even according to the Russian claims, the number of guns captured has dropped from over 1,000 to a scant 140.

As to the number of Turkish troops taken, the figures are even yet indefinite. A few thousands will probably cover the number, Petrograd admitting that the great bulk of the garrison got away in safety. In fact it would seem as though the Turks at Erzerum, finding that it would be impossible for them to hold that fortress, adopted the tactics pursued so consistently by the present commander of the Russian forces in the Caucasus, in Galicia and Poland last spring and summer, and beat a strategic retreat. The Russians, it is said, are intending, now that they are masters of Erzerum, to move northwest, with their objective Trebizond, on the Black Sea.

The Russians make the statement that their forces are now within 35 miles to the east of that port, but these 35 miles happen to be through an almost roadless tangle of mountains running from 6,000 to 8,000 feet in height, and it is quite possible, not to say probable, that the Russian army will not drive its way through this snow-covered chaos in a day.

The reports in the press in regard to the Russian plans of moving on either Constantinople to the west or Bagdad to the southeast of their present position, must be looked on as decidedly premature, as it is about 600 miles to Constantinople and about 550 to Bagdad, with topographical difficulties of some moment in both cases presenting themselves in the intervening country.

There have been no new developments during the week as to the ultimate military action of Rumania.

A settlement of the mail controversy between Great Britain and Sweden seems in sight. By this Great Britain will let all mails on Swedish steamers, be the destination of these mails what it may, severely alone, Sweden in return allowing the mails between England and Russia to cross her territory freely. The question arising from the interference with Swedish commercial rights, however, is still open.

IN the west during the week ending February 28, events have succeeded each other with rapidity and in the assault on the great fortress of Verdun, begun by the Germans early in the week, we have entered into one of the critical phases of the war. Before, however, taking up this very important subject we will cast a glance at the events on the rest of the line.

Carrying out the "nibbling" policy which they have been pursuing since about the first of the year, the Germans on Sunday, February 20, launched an attack in considerable force against the French trenches stretching north and south nearly parallel to the northern part of the road running from Givenchy-en-Gohelle to Neuville-St. Vaast to the east of Souchez, and succeeded in completely carrying the first line of trenches over a front more than a half mile long and in many places penetrating into the second line.

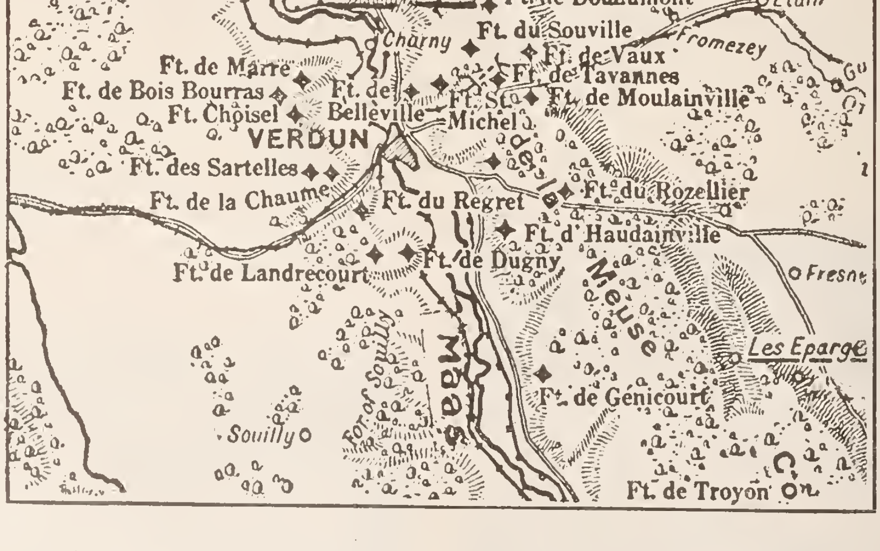
From the second line, however, the French succeeded at nearly all points in expelling the Germans by violent counter-attacks. The result of this advance is that the Germans are now to the west of Hills 140 and 119, and about a mile to the east of the cemetery at Souchez, having recovered approximately three-fifths of the ground which the French offensive last autumn wrested from them in this region. In the fighting the Germans took a few hundred French prisoners, the French, however, claiming to have inflicted heavy losses on the charging Teutons as these latter rushed their positions.

The next two days the French made gallant but unsuccessful attempts to retake the lost positions, and on Wednesday the Germans resumed the offensive, but were thrown back for no gains. Thereafter, probably on account of the importance of events taking place elsewhere, the fighting here languished, and the week closed with no further changes in the positions here.

Farther west on the portion of the front held by the British and Belgians only routine fighting took place during the week, hardly worthy of comment. There was some aerial activity on this portion of the front by both sides, but it cannot be said to have accomplished much.

On Monday the Germans began a general assault on the French positions north of Verdun, with the apparent intention of forcing the French line back to a point where a general assault by both artillery and infantry could be delivered on the fortress itself.

Verdun, together with the chain of forts connecting it with Toul to the south and with Toul itself, has always been regarded as one of the two keys of France, the other being Rheims including Chalons and the plain thereof. From a strategic point of view the highest importance has always been given to the fortress of Verdun in the past, and as this importance has not grown less today it seems safe to say there could be no harder blow to the Allies than its capture by their enemies.



On Monday, the attack was co ned to a heavy artillery bombardme by the Germans, infantry fighting nly taking place between Conservo on the Meuse and Brabant a little the south, both places being almost di tly north of and about ten miles om Verdun. This artillery attack ontinued all Monday night, growing ore and more intense until, Tuesday rning, it attained a severity unpar led thus far in the war.

Towards mid-day Tuesday the erman infantry began to attack the F nch in force, and these latter fightin valiantly were slowly driven back, Brabant and the village of Aumont the east thereof falling into German nds together with some 3,000 pris ers. The coming of night, Tuesday, br ght no cessation of the fighting. The F nch and German artillery fought wi almost superhuman desperation ar the infantry struggled in wild hand-to and conflicts in the darkness, and on th ugh the ensuing day till night again f

The Germans had thrown corps fter corps into the battle, and on Wedr day night are stated to have had c entrated on the fifteen mile front, to iich by that time the battle line ha extended, over 300,000 men in a on. The French had brought up large einforcements and were struggling ith a determination worthy of the i portance of the stake, to hold the Ge ans back.

BUT Wednesday night saw the French forced farther back o the whole front, and slowly but sure the German machine plowed its vay through the French line, which ave ground only by inches and not ore those inches were drenched in od. The fighting of Wednesday and T ursday last, on this line, was by fa the bloodiest of the war up to the p ent time. The struggle continu all Wednesday night, the Germans ontinually bringing up more and ore artillery until on this fifteen mile ont over 600 cannon were hurling ath at their adversaries.

On Thursday the struggle grew ven more intense, though a heavy ow storm was raging, and on the ev ing of the same day the Germans admi dly had captured Samogneux, on the s thern side of the northern curve the big bend to the westward whic the Meuse river makes a few miles ove Verdun, from which fortress this h alet is distant six miles.

This formed the westward en of the German line, which ran thence astward to the westerly side of th so-

Continued on page 307

prects now in course of completion, except ot item of $700,000 for the deepening of the chnel between upper New York Bay and the Boklyn navy yard. On February 15, Rear Ahiral Grant, chief of submarines, U. S. A. pented to the House Naval Committee a pl for fleet and coast defense submarine opations in the Atlantic and Pacific, which wd require 183 underwater boats of all tys. The United States now has twenty-seu submarines. Admiral Badger, member ofe Navy General Board, told the House Cmittee February 23 that we should have a ttle fleet in the Pacific large enough to dcinate the ocean without regard to any pc ble use of the Panama Canal. Admiral Bazer stated that our navy stands third in llging power, with France a close fourth. Th Stephens Bill now pending in Congress, wch will permit a manufacturer to maintain th retail selling price of his product, was suppoed before the National Retail Dry-Goods Aciation by several speakers, but the asso tion went on record with a vote of 89 peent. of its members in opposition to price matenance by the manufacturer. It was exted that the Immigration Bill carrying th teracy test would be passed by the House dug the week of February 20. Leaders in Cgress believe that if the bill is again ved they can now marshal the necessary twhirds majority in both houses to pass it ov the veto.

FFRAGE LOSES AND GAINS. The resition proposing a referendum on woman suge was rejected on February 18 by the Vinia House of Delegates. A similar resolutn was favorably reported on February 21 a committee of the New York Assembly.

IMMEDIATE COFFEE DROUGHT. An gent of the Lloyd Brazileiro Company haecently stated that in spite of a shortage of ips, there will still be carriers enough to takcare of the normal movement of Brazilian co to the United States. The freight rate to uth America has increased only 100 per cet during the war as against 400 to 500 per cet to Europe. And while there are ships engh to carry the coffee cargoes to America, the are not ships enough to take care of the ouard-bound freight, which is much heavier an greater volume. It was announced on Feary 21 that the Grace Steamship Compa was preparing to inaugurate a line of fasmail steamers between New York City anports in South America. The company haurchased three Dutch steamers of 5,700 to each, which will be transferred to the Arican flag.

SEUMS ABROAD. It was announced on ebruary 18 in Paris that the Louvre, wh was closed to the public during the Gean advance in September of 1914, would beopened on March 1. Seven hundred paings which were sent to Toulouse after theattle of Charleroi are stored there under excent conditions and will be kept where the are until the end of the war. Great Brin, on the other hand, has closed the Brh Museum, the Natural History Museu, the South Kensington Science Museu, the Geological Museum, the London Meum, the Tate Gallery and the National Poait Gallery, transferring the persons emyed to other lines of work. The museus will not be reopened until after the war.

IREE STATES PROFIT THROUGH PHIBITION. In the American Issue of Feary 12, statistics from the governors of o states and the mayor of one city gave so visible results of prohibition. Governor Caon of Colorado stated that during Janua 1916, the first month under prohibition, 2.0 new savings accounts were opened in the Deer savings banks and the deposits of cig Denver banks increased $575,000, while thank clearings for the month exceeded those of year before by $8,000,000. In the city of eblo, at the end of the month, savings depits totaled $23,000 against $7,000 the sa time a year ago. Denver's largest depament store reported collections were 25 pe cent. greater than the year before, and meants reported hundreds of accounts bei paid up which they had considered "no go" Arrests for drunkenness decreased fro 212 in January, 1915, to 53 in January, 19 Arrests for vagrancy fell from 421 to 11 On February 1, 1915, the city jail at Pulo held 37 men; on February 1, 1916, onl 6. According to Governor Craig of No Carolina, where prohibition has been in eff eight years, twenty-one more children outf every hundred of school age are now ened and thirty-one more children out of eve hundred of school age have actually been at hool each day, than attended in 1908. Th chool fund of the city has increased more th 85 per cent. Deposits in the banks have incsed 100 per cent. and in building and loa associations 250 per cent. Mayor Albee of ortland reports that in January, 1916, therst saloonless month, 91 drunks and 110 vaants were arrested as against 526 drunks an35 vagrants in January, 1915.

N YOU PROVE THAT YOU WERE BN? The Children's Bureau of the United Stas Department of Labor in a recent bullet calls attention to the importance of a leg record of birth, including date, place anparentage. In most states the laws require physicians to file proper certificates, but there is much carelessness in this regard. Complete registry of all births is important both to the individual and to the nation: to the nation in order that it may know the exact increase in population, and to the individual in order that he may establish his right to a possible inheritance, to the full legal measure of schooling, or to freedom from under-age work, and also in his later years that he may establish his right to benefits under old-age pension laws or similar enactments. If you cannot prove that you were born, you can at least see that proper entries are made for children in whom you may be interested.

Boulogne and Paris Express Wrecked by Collision with Transport and Ammunition Train; 100 Killed

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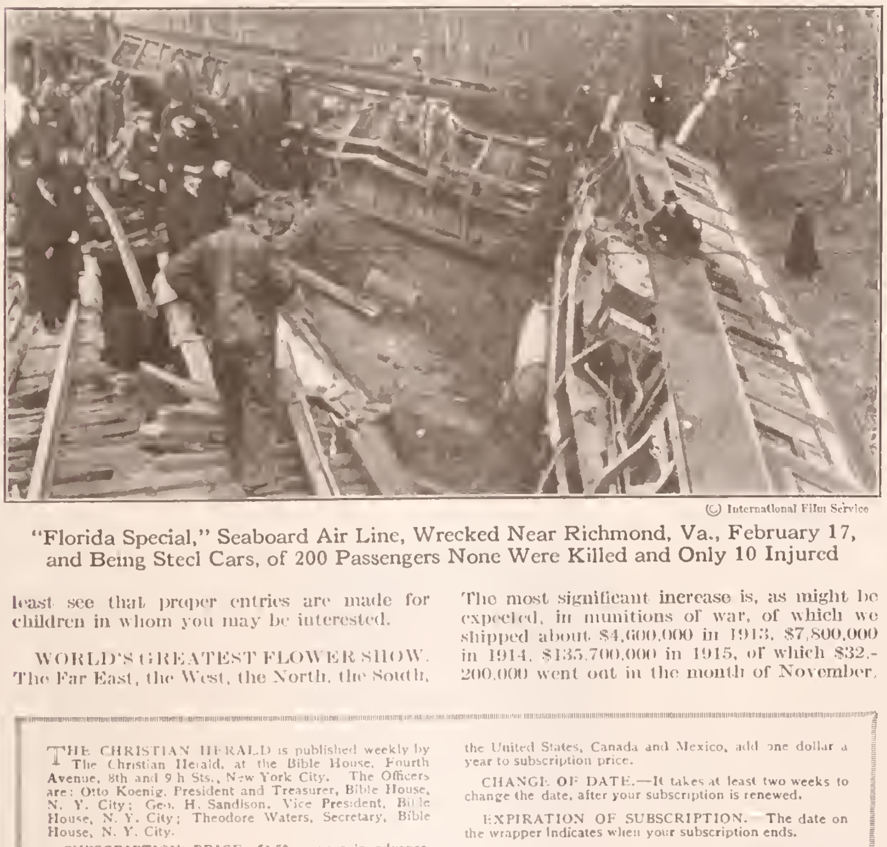
The Wrecked New York and New Haven Express, Local and Freight Trains, February 22



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"Florida Special," Seaboard Air Line, Wrecked Near Richmond, Va., February 17, and Being Steel Cars, of 200 Passengers None Were Killed and Only 10 Injured

WORLD'S GREATEST FLOWER SHOW. The Far East, the West, the North, the South, the tropics and every zone in which things blossom, will be drawn upon for their choicest specimens that they may be exhibited at the Grand Central Palace in New York in the week of April 5-12. There will be lilies from China, acacias from Australia, amaryllis from South Africa, and roses of high and low degree. A special feature of the show will be rock garden exhibits.

OUR INCREASING EXPORTS. Figures are now at hand covering all the American exports for the first eleven months of 1915. The most significant increase is, as might be expected, in munitions of war, of which we shipped about $4,600,000 in 1913, $7,800,000 in 1914, $135,700,000 in 1915, of which $32,200,000 went out in the month of November. There are figures in our exports which, however, are much more comforting than these regarding munitions. Our exports of chemicals, drugs, dyes and medicine totaled $36,000,000, over four times as much as in 1913. Prepared chocolate and cocoa reached a total of more than $2,000,000, six times our normal exports. The exports of cotton manufacturers doubled, the increase in cotton wearing apparel reaching 200 per cent. Glass and glassware was exported to the value of $8,000,000—more than twice the figures of 1913. Tin-plate exports were more than doubled. Two and one-half times as much wrapping paper was exported. Exports in perfumery and toilet articles increased one-third. Manufactured silk goods made a gain of 50 per cent., as did motion-picture films. Three times as much starch and twice as much in value of toys left our ports in the eleven months. Exports of leather and tanned skins and of boots and shoes were more than double normal quantities. Woolen manufactures increased nine times, but these last items were no doubt affected directly by the necessities of the armies abroad.

PRESIDENT YUAN SHI KAI DISCUSSES CHINA'S FUTURE. In an interview on February 19 with a correspondent of the Associated Press, President Yuan, when questioned regarding the rebellion in Yunnan Province, said of the efforts to repress the rebellion: "This is no campaign, but only a skirmish." He said that the time of putting down the rebellion depended upon the roads and the rapidity of communication, and the rebels had few troops and little ammunition, and the government troops must make a difficult trip to meet the rebels, but that well-supplied troops will speedily crush the rebellion on reaching the scene. President Yuan stated that the enthronement and the beginning of the new empire had been postponed because of the military operations made necessary by the rebellion. He said, however, that the drafting of the new constitution would be begun in a few days and that they would adopt from all countries the provisions most suited to China, without leaning to any foreign constitution. As to probable recognition of the monarchy by foreign governments, Yuan Shi Kai refused to make any prediction. The president stated that China had made every effort to maintain strict neutrality in the present world war. On February 22 a rebel attack on the governor's mansion at Changsha, capital of Yunnan, was repulsed and the leaders were captured and executed.

MINERS AND OPERATORS CONFER. A joint conference of anthracite coal operators and miners met on January 21 at the Hotel McAlpin in New York City. There was no feeling of antagonism at the conference. The operators expressed a willingness to go into the demands of the union and to arrive at a satisfactory solution. The operators authorized the statement that they were willing to stand for reasonable conditions of labor and pay and even to go beyond this as far as their own business conditions and their responsibility to the public would permit. The operators expressed a willingness to arbitrate any matters in dispute. The miners, however, left the conference insisting that they were still determined to seek a full compliance with their demands. It is apparent that an open break is most likely to come over the question of recognition of the union, upon which the men insist, and which the operators express an unwillingness to grant. The conference adjourned for several days to permit the bituminous operators and employees to come to a final agreement. It was not expected, however, on either side that the questions between the operators and their men in the anthracite field would result in a strike, as the talk was all of peace.

EMPEROR NICHOLAS OPENS THE DUMA. The Russian Duma reconvened February 22, the first session being opened by Emperor Nicholas in person. This is said to be the first time that a Russian emperor has ever visited the Duma or has recognized it in any formal way as a part of the government.

CAN USE EVERYTHING BUT KEGS. One brewer in the state of Washington has discovered that the prohibition law, instead of destroying his brewery, has opened up to him a much more profitable business. He is now bottling and pasteurizing milk and manufacturing cheese. His big beer trucks are hauling milk instead of beer. His steam plant and refrigerating apparatus are cooling milk and cream and curing cheese, and he finds it necessary to employ even more men than before. Other brewers in the state of Washington are reported to be about to profit by this brewer's experience.

SUPREME COURT UPHOLDS CORPORATION TAX. On February 21 the Supreme Court of the United States upheld the corporation tax in the state of Kansas. The suit was brought by the Kansas City, Fort Scott and Memphis Railway Company, a Kansas corporation which had been assessed upon its entire capital stock of $31,000,000. The law was attacked as unconstitutional and unjust in that it enforced a double tax, the property of the company being already assessed.

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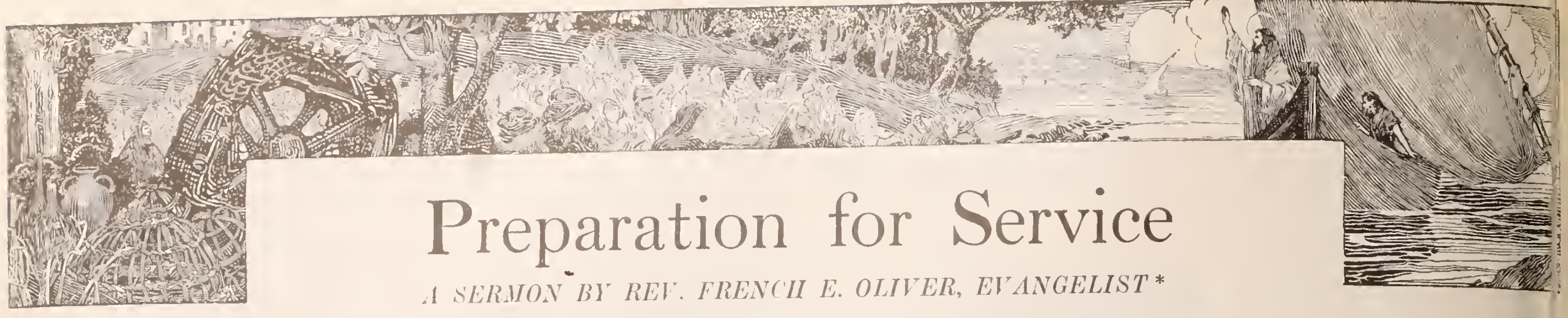

Preparation for Service

A SERMON BY REV. FRENCH E. OLIVER, EVANGELIST *

TEXT: Isa. 6:8. "I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?"

THE sixth chapter of Isaiah is an intensely interesting story. The prophet gives us a model for an experience meeting. The first verse deals with a dead king and a live prophet. The story of the live prophet will give us inspiration. The story of the dead king gives us a warning.

The preparation of Isaiah for service presents to our consideration this fact: If God would call him to a great work, he must have preparation commensurate to the greatness of the work to which he was called. Success in any great undertaking is to a degree dependent upon preparation. If a man is to speak God's message he must have a vision of the Lord. The prophet says: "In the year that king Uzziah died, I saw also the Lord." God would have us see him today. "Look unto me and be ye saved; for I am Jehovah, and there is none else." Again he says, "Ye shall seek me and find me when ye shall search for me with your whole heart."

It is an unfortunate trait of human nature to forget God in times of prosperity. Men and women can see the Lord if they will search for him; but the great mass of people seem indifferent to God and religion until trouble comes. Then they feel the need of God's presence. They long for the Comforter. They long to hear the voice of Jesus, saying, "Be of good cheer; it is I, be not afraid."

NOTICE the experience of Ezekiel, recorded in the first verse of his prophecy. He says, "Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God." The sentence, "As I was among the captives by the river of Chebar," tells the whole story. When he was in captivity he began to look up. He felt his need of God. His soul was crying out in distress. When men and women will genuinely seek the Lord, He will be found. I really believe God permits trouble to enter our hearts and our homes in order that we may be taught our dependence upon the everlasting arms. Some of us may be drifting straight toward the rocks and shoals of sadness, grief and indescribable suffering. We may have despised God's authority and refused the messages of his ambassadors. Is it safe for any one to refuse to listen to the call of God to a spiritual experience?

You will notice that Isaiah saw the Lord "in the temple." He was not in the courts of the ungodly, nor standing in the way of sinners, nor sitting in the seat of the scornful. He was not engaged in heathenish practices. He was in the temple where he belonged. Stand by the church, my brother. You cannot do any good by leaving it. If you are "the salt of the earth," stay in the church and use your power!

IT is very interesting to notice that in the vision of Isaiah," the Lord was sitting upon a throne, high and lifted up, and his train filled the temple." Jehovah's throne appeared first to the prophet. Isaiah saw that he must place the Lord first within his heart above all earthly thrones. What he saw and heard and said forms an interesting story. Above the throne stood the seraphim; each one had six wings; with twain he covered his face, with twain he covered his feet, and with twain he did fly. What a glorious picture of reverence in performing holy service about the throne of the Lord! The seraphim are the burning ones who minister in the things of fire around the heavenly altars. The cherubim are those who are said to know the secrets of God. Listen to the words of the seraphim, those fiery messengers of heaven. They cried one to the other, saying, "Holy, holy, holy is the Lord of hosts. The whole earth is full of his glory." Suppose the one who knows you best should be compelled to speak his knowledge of your moral character, as the seraphim reveal the holiness of the Lord in their burning words. I consider it the greatest honor of life to be able to live so consistently as Christian fathers and mothers that our children will have perfect confidence in the religion we profess; for their ideas of religion are formed by our lives and our example far more than by our words or precepts. The Holy Spirit is here. The excarnate, intangible God, the unseen Spirit, is here searching, trying, knowing all our hearts. Let us be still in his presence. May the Spirit of God reveal our hearts to ourselves!

The glory of God was so powerful in the temple that day that the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Isaiah was face to face with the holiness, the majesty, the power of God. The effect of the vision is recorded in the fifth verse. He saw himself. after having seen the Lord. The contrast was irresistible. He said, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." The world is full of people of unclean lips. Isaiah's complaint against himself was this: "I dwell in the midst of a people of unclean lips." He was not any better than those he dwelt with. Let me see the associates of your son and your daughter, and I will tell you in which direction they are traveling, heavenward or hellward. Isaiah was not gossiping about his neighbors when he said they were a people of unclean lips. He was accusing himself of associating with undesirable companions. The young people of our nation have suffered irreparable injury because of evil associations.

His confession preceded his cleansing. If you are interested to know why he branded himself and his companions as unclean, I will ask him. Isaiah answers: "Because mine eyes have seen the King, the Lord of hosts." Oh, for a vision of the King today! Could we see him in his beauty, in his power, in his purity, I believe we would repent in sackcloth and ashes. If you would see him in his cleansing power, you must confess and forsake your sins. Isaiah received the baptism of fire. He says, "Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth." This fire-cleansing immediately followed the honest confession of his uncleanness. If you would have victory over sin, drag out your besetting sin before Almighty God and call it by name, as Isaiah did. Drag the deadly serpent from its hiding-place and kill it with your confession.

The seraph placed a live coal upon Isaiah's lips. If he was to speak God's holy message his lips must be cleansed by fire. But lips of themselves cannot be unclean, spiritually speaking. "Out of the heart are the issues of life." The lips merely express and prove the purity or the rottenness of the heart itself. When the seraph put the live coal upon his lips, a mighty work of grace purged and thrilled his heart. He became a partaker of the divine nature. For our God is a consuming fire. He sits as the refiner of his people. "If any man be in Christ Jesus, he is a new creature." This baptism of fire cannot be found upon any bargain counter, but rather in the furnace of affliction.

Many years ago, in one of the cities of Illinois, a certain pastor seemed to have unusual power with God and with men. Many wondered because of it. They tried to explain it, but they found it impossible to account for his unusual power by human measurements. It was not his learning, personality, language or platform delivery. There was an undercurrent of conviction in every sermon which seemed to bring men and women to God. When a friend of mine was conducting a meeting in that city, the singer, Peter Bilhorn, sang one of his own compositions, "Blessed Jesus, keep me white." The minister whom I have mentioned ran from the tent weeping when Mr. Bilhorn had proceeded but a little way in the song. The next day, when he sang the hymn again, the same minister was unable to control his emotions, and hurried from the tent, weeping as he went.

My friend asked him why he could not bear to hear the song. He answered, "We had a little boy in our home who was four years of age; as sweet a child as you ever saw. That song was his favorite. He sang it around the house day after day. We thought it was best for him to lie down about an hour every afternoon, whether he slept or not. One day he was on the lounge in my study when his mother came to have him go on an errand across the street. He was singing 'Blessed Jesus, Keep Me White.' He got up and started across to our neighbor's home. He saw the street car coming up the street, but did not see the one running down the hill on the other track; so, in avoiding one car, he ran immediately in front of the other and was instantly killed. His mangled body was brought back to our door in less than five minutes after he had been singing that hymn." That minister did not quarrel with God, but made his way to the secret place and said: "O God, there is a void in my heart that the world cannot fill. Let the Spirit's fulness and power fill up this void." God heard his prayer. The baptism of sorrow became to that minister a baptism of fire. My friends, I know what it is to suffer heartaches and disappointments. I know what it is to struggle in the hours of night in prayer beca e of heavy burdens upon my heart; and I speak no e word when I say that if I am not where God n trust me, I am ready to be placed in the furnac f affliction again that I may know him in the powe f his resurrection!

ISAIAH'S experience brought assurance with t. He did not say, "I *hope* the live coal touched y lips," but he gives this as the basis of his assura e. The seraph said: "Lo, this hath touched thy lips; d thine iniquity is taken away, and thy sin purg ." Notice that after his confession came the cleans g! After the cleansing he heard the voice of the L d! You will notice, in the eighth verse, the connecting k in the story, "Also I heard the voice of the Lord. y-ing—" Clean people can hear the voice of the l d calling them to service. The unclean cannot hear le voice of the Lord. The fact is this: God does ot want any unclean or compromised person preten ig to do religious work. If you are not clean in the s it of God, he is not calling you to volunteer service, it he is calling you to clean up. Mr. Moody once d, "God does not want gold or silver vessels; he w ts clean vessels." I really believe that there are t u-sands who would do personal work and try to d souls to Christ, if they themselves were not face to e with their unclean lives. They know that there re people in their communities whom they could no p-proach on the subject of religion. Therefore, bec se they are unwilling to clean up, they stand in ir tracks.

When Isaiah was clean, he heard the voice of he Lord saying: "Whom shall I send, and who wi go for us?" Be careful, Isaiah; this may be a cal or foreign missionary work or home missionary v k. You may be compelled to go down in the slum is-tricts of Jerusalem and preach to outcasts. He vo n-teered. And yet God did not mention his name. od will not mention your name. He is calling for vo n-teers. Volunteers make the best workers. Volu er service is the most beautiful service in the world It not only involves love, but courtesy. Compu ry service means drudgery. Listen to the happy h se-wife singing about her work. Listen to the grum ng and complaining of the prisoners who are sente ed to hard labor for their crimes. Isaiah said, "Her m I; send me." Then he received his commis on: "Go and tell this people." God wants you to go nd tell his message of love and salvation to peri ng sinners. Isaiah asked, "Lord, how long?" He f nd that God was not issuing annual clergy per ts. God's commission is a life-work. There are som ex-ceptions, of course; but many times the man ho leaves the mission field or ministry acts like a an whom God had not called to the work. God answ ed Isaiah, "Until the cities be wasted without inhab nt, and the houses without man, and the land be u rly desolate, and the Lord have removed men far a ay, and there be a great forsaking in the midst o he land." In other words when there is no one left be warned, your work is at an end. Isaiah continu his work for sixty years and at the end of a lifeti of faithful service his heartless hearers stoned h to death.

Your influence is at stake in these days! Wha ou do will doubtless determine where some peopl will spend eternity. I wish that every pastor, every us-band, wife, child, father and mother would realiz hat God expects your faithful service, for your influe e is to be either a blight or a blessing.

MANY years ago, when Dakota Territory w be-ing settled, a young woman left her ho to visit her father and mother. She was the moth f a little child and was anxious for her parents to s her little one. Her father returned from the post fice and reported an approaching blizzard from the r th-west. The young mother, against the advice her father, cut her visit short and decided to hasten me. When she had traveled on her homeward journey me thirty or forty minutes, the blizzard broke up the country in all its fury. She became greatly agi ed, for she feared that the train might be snowbound She asked the trainmen repeatedly not to forget whe she was to leave the train, and they assured her hey would not forget. A traveling man sitting behi her calmed her fears with the statement that he was ing far beyond her station, and would tell her wl to leave the train. The engine began to lose power The train was running late. After a long, tiresome jo ney they came to the station preceding the one whe she desired to leave the train. The traveling ma aid.

Continued on page 308

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*Rev. Dr. Oliver (interdenominational) is one of the leaders in American evangelism.

Venice in War Time

By REV. ALEXANDER ROBERTSON, D.D., Venice

AMERICANS who have visited Venice in times of peace and prosperity (what thousands have done so from New York alone!) would be rather surprised to see it ow in war-time. It has undergone a double chge—an outward, material one, and an inwa l moral and spiritual one; and if the former ha a tendency to sadden them, the latter, I am su, would gladden them. So there is compensati in all things, and in God's providence trouble ar sorrow and suffering are overruled for higher gol. As the apostle Paul says in Phil. 1: 12, re ring to his stricter imprisonment in Rome, "t I would ye should understand, brethren, that th hings which have happened unto me have falle ut rather unto the furtherance of the Gospel."

he one danger to which Venice is exposed is th damage caused by aeroplanes. Her security fr every kind of danger by sea or land is sure an certain. To the north, the fighting is in Austri beyond her borders, and no enemy ship can co e near the Italian Adriatic coast, far less reach th agoons. But nowadays battles are fought in th ir and from the air.

young Austrian aviator, who deserted and jo d the Italian ranks, as all Austrians of Italian de ent do whenever they can, has told us how he fle five times above Venice, as pilot in an aeropl e, when on each occasion a good many bombs we dropped. On the last visit he was ordered to above St. Mark's. He saw the Piazza full of pe le, sitting at the cafés and walking about, or st ding gazing up at their aircraft. A bomb was dr ped. Instantly the Piazza cleared, but soon it illed, and much curiosity was excited over the ho made in the pavement of the Piazza, between th Campanile and St. Mark's Church. This raid an others did considerable material damage, the mo serious being the destruction of the Scalzi Ch ch, with its magnificent ceiling-fresco by Ti olo.

protect herself against these air raids, Venice has ha to adopt certain measures, and these have in part br ght about the outward change I speak of. To be n with, St. Mark's Church, that unique building wi all the glorious mosaics exhibiting in its atriums th leading facts of the Old Testament and in the ch ch itself the life of our Lord—a book to read, a pl to worship in—has been fortified by sand-bags ins e and outside. The bronze horses above the ma door—a unique example of a Roman quadriga—ha been removed, and are safely stabled in a secure pla. Marble statues and art treasures removable ha also been taken away. Of course, the precious Bi cal mosaics in gold and color cannot be touched; bu it is hoped, should the church unfortunately be hit that the sand-bags may prevent the domes and va ts from giving way. The Doges' Palace, which Ru kin calls "the central building of the world," has ha all the arches of its colonnades and loggias below an above, inside and outside, built up, and besides th whole building, like St. Mark's Church, is protec d with sand-bags. Other public monuments, like th tatue of King Victor Emanuel II on the Riva dei Sc voni, and the Coleoni statue at San Giovanni, an Paulo, are all protected as well as is possible. The cla ic pictures which adorned the churches, and those ga ered in the great Belle Arti, have all been carefully packed by the government and taken away to Florence and Rome, the government guaranteeing their safe return when the war is over.

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Church of Santa Maria della Salute at the Entrance to the Grand Canal, Built in Commemoration of the Great Plague, 1630

THE hotels along the Grand Canal and throughout the city, which during normal times are filled with healthy, happy travelers, are now Red Cross hospitals, filled with sick and suffering soldiers. The Grand Canal, which by day used to be a scene of constant animation, as gondolas filled with sight-seers glided up and down, is now quiet and deserted. At night, when with barges lit up with colored lanterns and with singers and musicians on board, it used to be a scene of light and glory, it is now a silent street, a dark, still water. And the city after eight o'clock at night is a city of the dead, for no lights are allowed to be seen, neither public nor private. Canals, calles, shops, squares, campos, all alike are silent and dark. Of course, there is no possibility of going out, as the danger of stumbling into a canal is so great.

Outwardly, materially, Venice is a changed city—and so changed that its condition is now such as to sadden the hearts of American travelers, were they now to pay it a visit. But if Venice is changed outwardly from gladness to sadness, from light to darkness, inwardly the change has just been reversed; for here it is, I may venture to say, from darkness to light, from sadness to gladness. Solomon has said: "Sorrow is better than laughter, for by the sadness of the countenance the heart is made better." Well, the heart of Venice has been made better. Morally and spiritually, the war has benefited Venice. It has been said, "A nation is born in war and expires in peace." It seems a strange saying, but it is true, and the past and present condition of Venice is a proof of it. In times of peace and prosperity God is apt to be forgotten. Long ago Moses warned the children of Israel of this danger, when he said, "Beware that thou forget not God, . . . lest when thou hast built goodly houses, and dwelt therein, and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, then thine heart be lifted up, and thou forget the Lord thy God." And David said, "When He slew them, then they sought him." Therefore, human nature being what it is, prone to evil, in times of peace and prosperity God is often forgotten; but in times of trial and trouble, of sorrow and suffering, then he is sought after. Thus Venice, happy and go-lucky, careless and thoughtless, given to money-making and pleasure-seeking, neglectful of Bible-reading and of Sabbath-keeping, of prayer and praise, has now become thoughtful and serious, self-forgetful and self-sacrificing. The Scriptures are being eagerly sought and read. A colporteur writes: "Since the outbreak of war I have had greater spiritual consolation in my work than hitherto. I have found people more disposed to pay heed to the message of the Gospel." That is the experience of all colporteurs and Bible-readers. Pastors also find their week-night and Sunday services better attended, and also a deeper religious tone in their congregations.

THE self-sacrifice exhibited by all classes in Venice is remarkable. Schemes of all kinds have been started to bring comfort to the sorrowing, healing to the sick, daily food to the poor, clothing to those exposed to cold and hardships, and all these charities are being willingly and generously supported. Drunkenness and crime are diminished. The people are living more "soberly, righteously and godly." Venice is being to a large extent reborn. There is a revival of true religion—not of an attachment of outward rites and ceremonies, whic content unconverted human nature and are observed as a matter of formality when no needs of the soul are felt, but a revival in the sense of soul-needs being felt, and of an ardent desire to have them satisfied. 'My soul thirsts for God, for the living God."

The old, outward appearance of Venice will one day return. The walls of her galleries and churches will one day become again resplendent with the gl w of her old classic pictures, her canals and piazzas and hotels will again be scenes of busy, happy life, and St. Mark's Church and the Palace of the Doges will be disclosed as of old, and in all their glory. Outwardly, materially, Venice will be as of old. Let us hope and pray that inwardly, morally and spiritually, her present condition may be permanent, that it may be continuous, intensified, until her character and her life are in complete harmony with her Christian monuments, and with that life of our Lord exhibited in color and figure on the walls of St. Mark's Church.

To Aid the Farmer

By UNITED STATES SENATOR MORRIS SHEPPARD

I AM glad to have your letter of February 17, asking for a summary of the provisions of my bill, S. 3704, to establish a Landschaft Sy em of Rural Credit in the United St es.

e bill provides for: 1. A National Ru l Credit Institute, and 2. Local La lschafts. The positions of Assistant Se tary of Agriculture for Rural Cr it and Assistant Secretary of the Tr sury for Rural Credit are created, wh h officials, together with the Secreta of Agriculture and the Secretary of th Treasury and three other citizens of th United States, are constituted "a bo, corporate to be known as the Na onal Rural Credit Institute, with po er to form local units or chapters kn n as Landschafts in the District of Co mbia, and in such states of the Un ed States as will admit the Institu for the purpose of exercising its po rs of chartering and supervising La lschafts within their respective lin s."

e members of the Institute are ap inted by the President with the co ent of the Senate. At least four of th members must have had ten years of rming experience, and at least one mu be an expert student in rural cr ts. Each is to receive a salary of $7,500. The Secretary of Agriculture and the Secretary of the Treasury act as ex-officio chairmen in one-year rotation.

The Institute is to study the problems involved in promoting Landschaft organizations, make recommendations to Congress and the states bearing thereon and conduct a campaign of education. It is not to organize the Landschaft anywhere before legislation bearing on title registration and foreclosure is deemed sufficient to make the operation of the Landschaft effective. It has power to issue charters to local Landschafts and to exercise supervision and control over them, subject to the provisions of the Act.

© G. V. Buck

Hon. Morris Sheppard

The Landschaft is to be made up of farm-owners within a designated area, who desire long-term loans on the security of their farms. All members must be applicants for loans. Membership ceases on repayment of such loans. The voting power of each member is determined by the amount of his mortgages.

The local control of the Landschaft is divided between a general meeting, the directorate, and a council of administration. The directorate consists of a president, two vice-presidents, an attorney, a secretary and treasurer. The directorate designates an appraiser or committee of appraisal, and exercises general administrative power. No statement is made regarding the functions of the council of administration.

The Landschaft "may issue debentures and exchange them for annuity contracts secured by mortgages, executed by members in its favor on farms within its territory, in consideration of loans made to them. The contract between the member and the Landschaft is an agreement to pay an annuity to the Landschaft as long as membership continues, that is, until the loan is paid." Such annuity "consists of the interest at the agreed rate and usually one-half or one-fourth of one per cent. of the principal, both calculated on the full, original amount of the loan, together with a contribution to the expense of doing business." Bonds carry an interest rate of 3, 3½ and 4 per cent.

Members are subject to fines for

Continued on page 309

Our Editorial Forum

PRESIDENT
OTTO KOENIG

MANAGING EDITOR
GEO. H. SANDISON

SECRETARY
THEODORE WATERS

Facing the Future

YOU have heard of a cantilever bridge. Perhaps you have seen one being built. The odd structure pushes out inch by inch from either shore to a point in the middle of the river at which the two parts shall join. But the men at work on both shores place all their confidence backward instead of forward. For every inch they venture out toward the deeper water there must be a corresponding weight that holds them back to the shore. Every bit of progress is dependent on what is behind them, not on what is before them.

We find these backward-looking workers in every phase of life. The backward pull of precedent, the cautious linking of each day's work to all that has gone before, the dread of daring leaps, uncertainty and distrust about the future—things like these prevent many a life from being splendid and triumphant and truly beautiful.

There is nothing the matter with a cantilever bridge. It is a perfectly safe and useful sort of a bridge. The cantilever method will do for bridge building, but is not the best method for living.

The world's great men are those who felt the tug of the future rather than the tugs and weights of the past. If Columbus had followed precedent, he would never have found America. If Marconi had believed all that the earlier scientists had told him, he would never have reached the wonder of the Wireless. If Peter had looked backward to the ceremonial law and the ancient parchments, he would not have followed the voice of the angel of his dream out into the glories of the Christian conquest of the Gentiles.

A college professor once insisted before his class that it was absolutely impossible to change the lateral course of a projectile after it had left the propelling force. But the students knew that they had seen baseball players throw a ball that curved. They made the professor stand where he could watch the ball and convinced him that they were right. His experiments and studies had taught him one thing; life taught him something else.

Truth lies ahead, not behind. The Bible gives us the principles of truth, but life is constantly teaching us afresh how to apply these principles. Paul, like Peter, and more consistently than he, broke with Jewish tradition and laid the broad foundations of a world-wide Christianity founded upon grace, not upon law. Luther broke with the Roman hierarchy and founded not only a new Church but a new Age.

God is splendidly in the past, but he is gloriously, alluringly, compellingly, in the future.

> Every day is a fresh beginning,
> Every day is a world made new.

The writer to the Hebrews urges us to run with patience the race set before us, looking unto the risen Jesus, who is the author and finisher of our faith. Paul declared that forgetting the things that were behind he was pressing forward to those which lay before. "Remember ye not the former things, neither consider the things of old," Jehovah challenges. "Behold I will do a new thing. Now it shall spring forth."

There is no time for brooding over the sins, the errors, the heartaches, the disappointments of the past. There is no need to square up and fit in every day's achievement with all that has gone before. That is living with our minds back toward the shore. The living Christ beckons us onward and outward and upward toward undreamed of duties and unheard of hopes. It takes courage to live like this; it takes faith. But it is the sort of life to which Jesus calls us. We must not care if the past is against us; we must not care if the world is against us. We are going forward with God.

> Scarcely I catch the words of his revealing,
> Hardly I hear him, dimly understand;
> Only the power that is within me pealing,
> Lives on my lips and beckons with my hand.

So the poet F. W. H. Myers characterizes the passion of St. Paul.

> Whoso has felt the Spirit of the Highest
> Cannot confound, nor doubt him, nor deny;
> Yea, with one voice, O world, though thou deniest
> Stand thou on that side, for on this am I!

Faces forward toward God, toward the splendid future that shall be on this earth, toward the transcendent rewards and opportunities of heaven—Christ's saints press on. Here is the Christian—

> One who never turned his back but marched breast-forward,
> Never doubted clouds would break,

> And at death he dares to
> Greet the unseen with a cheer!

> While his friends
> Bid him forward, breast and back as either should be.
> "Strive and thrive!" cry "Speed—fight on, fare ever
> There as here!"

Undismayed

HENRY FORD is not discouraged. His Peace Ship venture, which has cost him some $375,000 thus far, has not been an altogether unprofitable experience. It has led him to conclude that "preparedness" for peace is needed more at this end of the line than anywhere else, and he is accordingly planning a home campaign, to cost a million dollars, and which will enlighten the country as to the "internal dangers" of militarism. The people, he believes, need this kind of education. Instead of generalizing, they must know the innermost details of the campaign to terrorize the nation which has been industriously going on for months past. The country must know the material facts. It must be informed as to the origin and purpose of those mysterious terrorizing dispatches which are said to have been sent almost hourly to the President during his recent speaking tour. Mr. Ford argues with reason that our citizens have a right to know all about the source of these alarms. If they were genuine and well founded, there can be no good reason for concealment. If they were meant to "throw a scare" into the popular mind and start a war panic, the originators should be forced into the limelight. Mr. Ford's plan has the merit of directness. It opens the way for the President to change his mind about privacy and executive prerogative, and to take the people fully into his confidence concerning the real causes behind the extraordinary effort to force the nation, in hot haste and at incalculable expense, to arm itself in readiness for a conflict, in the possibility of which he has frequently declared he did not believe.

Of course there are people who will deride Mr. Ford, just as every man who has advanced new ideas has been mocked at as an impractical dreamer. They will charge him with being unpatriotic and incapable of understanding the "American spirit." But what Henry Ford does understand is that the world is sick of war, and that the time has come for some man, bold enough to face derision and contempt, to stand forth in defense of the truth. He sees militarism as a gratuitous and insufferable burden, altogether out of tune with the real spirit of the age. He believes that to stand for the things that make for war is to stand for war itself, and that such a policy, once adopted, inevitably brings war. This is the substance of his message and it is one which it would be well to heed, for it has in it the essence of absolute truth.

Swindlers and Their Dupes

HOW credulous people are! How easily people are swindled! How easily money takes wing and flies away! We frequently read in the newspapers of the exposure of some clever scheme to separate people from their money. We are told of the apprehension and indictment of some smooth, plausible, conscienceless broker, who has been caught in the act of selling worthless stock or land to confiding investors. The toll this class of sharks takes from unsuspecting investors amounts annually to an immense sum. When the get-rich-quick bubbles burst and the law steps in, receivers are usually appointed so that something tangible may be saved from the wreckage. But, unfortunately, there is almost invariably a total loss to the patrons of the concern. And the pity of it all is that these recurring losses are so unnecessary; for in these days, when there are so many facilities for ascertaining the truth about the claims made by promoters and of determining the responsibility of the latter, no man need blindly send his money to a stranger for investment. The most recent case of swindling is recorded in the newspapers a few days ago of the breaking up of a chain of brokerage offices with headquarters at 68 Broad Street, New York City. It is estimated that the dupes of this concern have sent in nearly a million dollars, not a penny of which can be recovered. After the raid by the police, money still continued to come in through the mails at the rate of $15,000 per day. This concern was created and its business conducted by the world's most notorious international swindler, Dr. John Grant Lyman, a man who has been flirting with prison doors for twenty years, but whose adroitness has enabled him to keep outside the bars. His scheme was a simple one. With slight variations, it has been practiced hundreds of times by other swindlers. His method was to get investors to buy legitimate stock on the instalment plan. He sent out hundreds of thousands of alluring circulars recommending the immediate purchase of a certain oil stock. Probably everything said in circulars had the foundation of truth, for the st in question has recently advanced more than 1, per cent. above its par value. But the firm of swind never filled any orders for the purchase of oil, for ev order was immediately "bucketed" and the mo received through the mails was nightly carried from the offices and never returned. One of the m remarkable phases of this swindle is that many the victims were business men, who had easily command facilities for finding out if the concern a reputable one. But they did not take this precaut and accepted the unsupported word of a total strang But there is no need today for prudent people to their hard-earned money in such swindles. Com- tent expert advice on investments is easily obtain Many magazines offer their readers free counsel the investments of funds. Moreover, any ban would gladly advise depositors, who seek to withd their funds for more remunerative rates of inter For more than three years, the Christian Herald maintained a department of free investment coun Thousands of our readers have used this departm and have been saved from the pitfalls of fraudu securities and directed to those that are of ster worth. No reader of this journal, who has follo our advice, since the Department of Investm Counsel was established has lost money through swindling scheme. So long as people are ready accept the word of a stranger and are willing to sp money for "investments" of a fraudulent charac just so long will men of the Lyman type flou despite the vigilance of police, district attorneys postal authorities.

Congress and the Army

FROM the action of the House Military Af Committee on the Army Reorganization which it has drafted for Congress, it is evi that the "war scare" has had very little if influence in determining its course. It has perfor its task in a spirit of moderation, having taken to be well informed on the subject under discus Its members saw no "sky full of sparks," threate momentarily to involve the country in a warlike flagration. It showed not the slightest indicatio panic over "preparedness." Its recommendat for meeting the needs of improved national def may be summarized briefly as follows:

1. A standing army of 135,000 men with 7,000 officers former capable in time of war of being expanded to 275 the total peace footing, including complementary forces medical corps, to be 147,000 men.
2. The State militia to be federalized on a pay basis be recruited for 6 years, serving 3 years with the colors 3 as reserves, with authority to the President to use the militia force in time of need, without requisition; the mum strength of the militia to be 425,000.
3. Provides for 4 aerial squadrons.
4. A Federal nitrate plant to be operated jointly by government and private interests, to supply the nit needed for the manufacture of explosives and to be ca of meeting all requirements.

Under the reserve provision of the bill, it is mated that in ten years the country would hav disposal a reserve of over 1,000,000 trained men. whole measure is to involve an expenditure for next fiscal year of $155,000,000 as against $115,00 last year. It is probable that the House bill include a recommendation for the establishme State-supported military training schools, directe regular army officers.

Not one of the eighteen members composing House Military Affairs Committee brought up Continental Army proposition which the Presi had so strongly urged in his Western speeches was passed over in silence. Instead, the comm discussed the upbuilding of the National G as the logical second line of defense. Nor were of the other startling "preparedness" sugges considered. Universal service, a regular army million, and a budget of $300,000,000 and upw were not even mentioned. It seems to have bee plan of the committee to avoid extremes, an exclude alike the views of the peace-at-any- advocates and the hysterical war alarmists.

Meanwhile the Senate Military Committee framed a bill on lines very similar to those of House Committee measure The principal diffe between the two is that the Senate bill provide an army with a peace strength of 200,000 men figure recommended by the War College plan of years ago. A compromise between the two Hou expected.

These conservative figures are significant as sho that the Senators have been as little influenced by preparedness" scare as the Representatives. The tempt to stampede Congress into a program volving tremendous appropriations for national efense has been a sorry failure thus far. The people's presentatives evidently share the opinion of the eat majority of our citizens that, after having withood the danger of war for a year and a half, there is valid reason why we should not continue to do so, d that to adopt any other policy now would be to vite the crisis we have striven to avoid.

Walking

WHO has time to walk nowadays? A birdman is boasting that he will circle the globe in fourteen days. If a flying machine is not at hand the modern traveler takes an xpress train. Or if he has not time to wait for the ain he starts out in his automobile. Horses are beoming something like curiosities on most roads. And for walking, who indeed has time for that?

Yet the other day several groups of enthusiastic alkers set out in different directions from New York ong the wintry roads, some on tramps of twenty iles, some as far as ninety. These people believe in alking. They refuse to be lured from it by the arms of trains and air-ships. They take time for e scenery; they inspect the towns they touch; they ke quietness for talking—and for thinking.

That is, after all, the great value of a walk—that gives one time to think. Today's rapid pace makes ep thinking difficult. We haven't time to go to the ottom of things. Meditation is a lost art.

What price could tempt the forfeit of old memories quiet walks? Through the splendor of autumn aves, through the richness of summer's fulness, rough the delicate green of spring and the fragrance growing things, through the wide white snows of inter—tips of blue hills in the distance—or, in any ason, a stroll on the sands along the beating surf—n journeys like these we saw visions and dreamed reams and solved life's riddles, and understood anew fe's beauties.

Walks in the city are delightful, too. To discover a uaint corner, to happen upon a queer little bookstore, catch a flash of merriment from a child's eyes, to atch a glance through slum hallways of brave homeke merriment in the midst of poverty, to come upon a rave and silent church, to meet a swarm of school ildren romping home, later to see the fathers and rothers and big sisters flocking from their toil, this is get new sympathy with life itself, to feel new hopes helping folks to the best and pleasantest things.

A "hike" is a different sort of walk. There is in at pastime the suggestion of strength and speed and chievement. Certain ground is to be covered, a rtain goal reached, with exercise and companionip and jollity all combined.

But the choicest blessings of the road are for him ho will go alone, or with one best friend. Across the ver from old Heidelberg is the "Philosophen-Weg," e Philosophers' Path. It is a place for quiet thinkg, while the river gleams and memories of castle and ollege cluster. At Oxford the visitor finds Addison's alk and thinks of the philosopher letting the great ees help him think. Along the Thames, or the Rhone, r the Arno one strolls in time of peace, and tries almly to link up the lessons of the past with the roblems of the day. There will be sad walks in Euope when the war is done.

But, best of all, walking makes good atmosphere for raying. Enoch walked with God long ago. Two sad en walking from Jerusalem to Emmaus were joined y a matchless Stranger who struck joyous, comforting res in their hearts. And there is the promise that in he country yet unseen some "shall walk with him n white, for they are worthy."

Education's Rising Cost

WITH all the luxuries and many of the necessaries of life affected by the general rise in prices during the last eighteen months, it need surprise nobody to learn hat the colleges have already begun to fall in line ith the countrywide advance in prices. Today, the ost of a university education in many of our univeritiesis higher than at any time in their history. Living xpenses in city and country have risen, and the upard movement has reached almost all of our educaional institutions. New York and Columbia niversities have advanced their tuition fees from 3 to 25 per cent., the increased cost of laboratory work d the higher salaries of professors rendering this ecessary. Harvard has done likewise. The Women's olleges, Barnard, Bryn Mawr, Wellesley and Radcliffe, have followed the prevailing example. Cornell, Brown, Yale, Amherst, Johns Hopkins, University of Pennsylvania and several others have not yet ielded to the pressure. If the cost of living—food, entals and clothing—continues to mount, it would ot be surprising to find all of the colleges in line on he higher basis. To a large class of students, even the lightest increase in college expense must come as a ardship; yet it would seem to be inevitable. At Harvard, tuition fees have not risen in forty-seven ears, and doubtless there are other universities that an tell a similar tale of long and generous consideraion given to student needs. But a time like the present, when everything is mounting, leaves little room for discrimination.

The Dancing Mania

IF one might judge from the columns of the newspapers of the predominant feature of American social life at the present time, he might be led to the conclusion that in this, the most serious year in half a century, the country had been seized with a dancing mania. Dancing in hotels, in clubs, in theaters, in other places innumerable, is going on at a rate never known before. People dance for charity, for the benefit of the church, and for the sheer love of doubtful amusement. In restaurants and cabarets, they may be seen dancing between courses, age and youth mingling on the floor, while the waiters rearrange the tables. Hardly a public hall, apartment, or hotel parlor is without its regular contribution to the dizzy procession. We even hear of certain religious denominations which, in deference to popular demand, are preparing to let down the long-established ecclesiastical bars, and grant to their congregations the right to "shake a toe" and take their share in the social dissipation. To what is this amazing spectacle of a dancing nation going to lead? Is it merely a mild form of mania that will presently die out, or must we regard it as a violent development of the national love of excitement and dissipation that is as silly as it is pernicious? Dancing, drinking and the dangers that come of promiscuous acquaintanceships formed under such conditions are matters that challenge serious consideration. They cannot be lightly dismissed with a wave of the hand. Nero fiddled while Rome burned, and surely the spectacle of a nation so giddy and thoughtless that it dances while the world is passing through the greatest crisis in its history is one to make even the angels look on with wonder and amazement.

Building a Nation

GIVE us, O God, a house of prayer,
Upon whose simple faith to rear
A Christian nation, great and fair,
To every patriot builder dear.

Spare us this day from love of self,
From money greed, ill-gotten gain;
Make of us not a house of wealth,
If wealth thy love and laws disdain.

Make of us not a house of mirth,
Where mirth is only blatant revel;
Banish that laughter from the earth
That echoes laughter from the devil.

Build for us not a house of war,
Charged with ambition's hate and strife.
Seal up the temple-gates of Thor,
Teach us the wonder of thy life.

Give us, O God, a house of love;
A house of joy, whose open door
Reveals the hearth-fire's light above
The peasant group from distant shore.

Gathered to read thy Book, O Lord,
Sturdy of limb and brave of heart,
Simple in faith and true of word,
Fine product for the Builder's art.

Give us, O God, a house of prayer,
Of love, of joy that knows not hate,
And we shall set our builders there
To rear a nation truly great.

H. B. S.

Our Lenten Covers

THE Christian Herald feels that it is making a great contribution to both the religious and artistic life of the world in presenting H. Willard Ortlip's wonderful series of Prophecy Pictures. Seldom indeed is an artist found who combines intense religious conviction and enthusiasm and clear spiritual insight with a perfect and powerful art technique. Merely as paintings Mr. Ortlip's pictures are wonderful. His drawing, his color climaxes, the touch of glory on his figures and landscapes, these alone would make the paintings noteworthy. But with this rare skill is a deep comprehension and appreciation of divine things. Mr. Ortlip has studied prophecy. He feels the thrill of the visions of these ancient seers, who "testified beforehand the sufferings of Christ and the glory that should follow." He has tried to see again what these divinely illumined men saw long ago. He has studied not only their words, but the times in which they lived, their surroundings, their land. He has studied his New Testament to find the fulfilment of their prophecies. He has seen in the Gospels the historic facts which had been in the dreams of these holy men of God who spoke as they were moved by the Holy Ghost. Each picture portrays the prophet and his actual surroundings, and also the vision that was then in his soul and upon his tongue, and which came at length to pass in the career of Jesus the Messiah.

We publish this week the first of a series of Lenten Covers. It portrays the Triumphal Entry, the vision Zechariah beheld—the Messiah riding upon the ass's colt into the Holy City, just, lowly, and having salvation. The prophet made his word picture of the vision (Zech. 9:9). Later it all came true, while the multitude waved branches of trees, spread their garments in the way and shouted, "Hosanna; Blessed is he that cometh in the name of the Lord!" (Matt. 21, Mark 11, Luke 19). Now we have this wonderful twentieth century color picture, showing the prophet's dream, and the happy scene, itself, from Jesus' life. A painting in the series will appear every week until the week following Easter. The pictures will portray the events of Passion week, leading to the cross and through the tomb to the glories of Resurrection and Ascension. One of the pictures of this Messianic series was published as our Christmas cover last December. Others will appear later this year. Mr. Ortlip insists that his wife, Aimée E. Ortlip, share the credit of this work, since the conception was originally hers, and since she has helped him in the necessary Bible study as well as in the beautiful designs with which each picture of the series is bordered.

We are sure that multitudes of Christian Herald readers will wish these pictures in more permanent form, and are hoping to make special arrangements to issue the whole series as an art portfolio when it is completed.

A New View of Preparedness

I HAVE read many of your letters on preparedness and no doubt your readers generally feel as I do—unable to agree with our good President and his coherents in this policy. We wonder what is the use of preparing for war with nations that are now fast depleting themselves. Could we possibly conceive of any of the nations of Europe willingly entering a war with this country after this conflict? How sick they must be! What heartaches—what saddened homes! The great difficulty England is having in driving her people to volunteer for the war is one of the signs of the times. Soon the people will arise *en masse* and say they will no longer be tools of emperors to satisfy their lust for lands, or the munition manufacturers in their greed for money.

The writer ventures a suggestion along the line of preparedness, as an alternative to this terrible waste of money: Instead of spending these billions for battleships and other defenses, why not lay them aside temporarily as a War-Peace Fund. At the close of the war, address the nations as follows:

"Here is a fund which we proposed to prepare for war with. Your sad conflict has brought us great wealth. The majority of our people would have been willing to have foregone this wealth, rather than have such a lamentable conflict. It has been difficult for us to see our way clear to avoid amassing wealth and remain neutral. We therefore, as a Christian nation, in the name of the Prince of Peace, make you the following proposal: If you will disarm and lend your influence to induce all nations to disarm, we will loan you this money at a low rate of interest to rebuild your homes, your factories, your roads and all that the war has destroyed."

This may be idealism, but what a grand realization it would be, and can be, if those to whom we have entrusted the reins of our government would go forward in the name of Christ to accomplish it. God grant it! G. F. YOUNG.

Tampa, Fla.

Comment by the Way

"INDIFFERENCE, languid interest or actual opposition," is the terse description of religious conditions in the Latin American countries, as reported by a Commission of the Panama Church Congress, which completed its work a few days ago. This is the prevailing attitude toward evangelistic work in the Southern countries, and the description bears out all that the missionaries and others have said and written on the subject. Further, it justifies the title of "the Neglected Continent," for the Christian churches of America, while sending their strongest workers to far-off mission fields, have overlooked too long the vast and spiritually needy field close at hand. One of the good results of the Congress may be a warmer interest and a more generous support of Protestant missions in South America generally.

THE news that a number of college fraternities have voluntarily prohibited the use of alcoholic liquors in any form is cheering and significant. In twelve states these organizations have taken the lead in a radical temperance movement which may help, in course of time, to revolutionize college life in America. Whether this be the result of new educational insight, or the influence of the great temperance wave now spreading in many states, it is equally welcome. Too long have good fellowship and sociability been cultivated in the fraternities at the expense of health, money and sound morals, to say nothing of the intellectual impairment involved. Many a promising career has been blighted by the convivial habits acquired in the "frats."

WHILE the "anvil chorus" is being hammered out with nation-wide clangor over the Brandeis appointment, and extra energy is being put into the strokes that reveal the appointee as a man who has changed his mind and his attitude regarding certain corporation matters, there is one resonant note that somehow persists and claims the public ear, in spite of the unmelodious uproar. It is the deep note of popular dissent from the effort on the part of the clamant group who are distressed because a great Hebrew jurist, who intellectually stands head and shoulders above his critics should be considered in connection with the Supreme Court. It has been questioned whether he has the "judicial temperament," but there is no question as to his fine legal ability and high character, and these are the recognized tests that have guided the appointing power in choosing Supreme Court justices in the past. But the real obstacle in the mind of the opponents of Mr. Brandeis is the fact that a Jew, who is also a distinguished social reformer, should be considered even for a moment in connection with a Supreme Court judgeship. If this is not the refinement of Jew-baiting, what else is it?

Daily Meditation

FOR EVERY DAY IN THE YEAR. LED BY

J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON SEDGWICK COOPER

The Importance of Small Loyalties

SUNDAY, March 12. Luke 16: 10. "*He that is faithful in that which is least is faithful also in much.*" "He is greatest in his own class-room!" That was the testimony given by an eminently qualified student concerning one of the greatest and most powerful men of our time. He was a giant on small occasions. He revealed himself at his mightiest, not when he faced vast assemblies and received the homage of tumultuous applause, but when he was out of sight, when the crowd was away, and no reporter was linking him with the wider world. It is an index of rare wealth of character; and the test is specially pertinent to all who claim to be followers of Christ. Is the power of our spiritual current evident in commonplace tasks? Does it tingle even in apparent trifles? Are there flavors of the King's gardens in our passing courtesies? Is there about us the fragrance of the Kingdom when we are out of sight? Is the King's superscription on the penny as well as on the pound? Is it stamped on our unrehearsed conversation as clearly as on our prepared and conventional speech? Is it sealed on the secret thought as well as on the public deed? Are we faithful "in that which is least"?

We cannot overestimate the importance of small loyalties in our common fellowship. Petty negligences play havoc with the corporate life. If a tiny back window is left unlatched the burglar can get in! If the pointing of the house is overlooked the damp will penetrate the living rooms, and hard on the heels of damp there stalks the form of disease. Apparently trifling treacheries can despoil and paralyze the church. These insignificant infidelities are momentous. In national life every man who shirks his duty, however obscure and uninfluential it may seem, is surely draining the national strength. There is a leakage of blood wherever the smallest duty is left undone. But he who does his task, faithfully perfecting that which is least, enriches the circulating blood of the nation, and increases and consolidates its strength.

But we need great power if we are to do small things powerfully. When all our commonplace things are lit up, life will be very radiant. And that is the line of progress in the Christian life: we grow in the detection of the things which are least, and in our power to stamp them with the strength and beauty of the Lord. When our daily commonplaces are all perfected our witness to the grace of the Saviour will be perfected. J. H. J.

Jesus in the Village Synagogue

MONDAY, March 13. Isa. 61: 1-14. "*The Spirit of the Lord God is upon me.*" These words formed the foundation of our Lord's first address in the synagogue of his native village. He had sat there as a lad; the Levite who handed him the scroll of Scripture had not improbably taught him to read; the men and women who gathered in the seats, with strangely aroused interest, had grown up with him and were his familiars. It must have cost him much—speaking of it from the human side—to appropriate these great words to himself. But how much had happened since the days when he had left his home to follow the crowds to the scene of the Baptist's ministry! Much indeed had happened since the heaven had opened above his head, and the Spirit, with dove-like motion, had descended to rest in his heart.

It is very wonderful that under such conditions he maintained the olden customs of worshiping with the ordinary folk in the village synagogue! Surely we might suppose that he would have passed into a plane of religious experience that rendered the early sanctuary needless; but as his custom was, at Nazareth, where he had been brought up, he went into the synagogue on the Sabbath day. It is still more wonderful that, though he was born of the Holy Spirit, he had never spoken or acted like this until he had received a very definite anointing by the Spirit for his life-work. What a lesson for us all! If our divine Master awaited that anointing as essential to his public ministry, how much more do we need to seek for a similar chrism! F. B. M.

The Faith That Transforms the Life

TUESDAY, March 14. Mark 5: 36. "*Only believe.*" Men for nearly two thousand years have looked to Christ as their ideal. Many characterizations have been made of his greatness. Some have said that it existed in his obedience, others in his suffering, still others in his friendship for men. Soaring above all these traits, however, and giving point and inspiration to them, was irresistible faith in his divine and omnipotent Father. He believed in God more implicitly than has any other person who has ever lived. This raised Christ above all human circumstances. This determined his Godhood.

To the Master, faith literally could remove mountains, since it was unfettered by doubt. He typified religion as a little child, looking up implicitly into his father's face and believing utterly in his parent. The child is not troubled with the shame and sorrow and fears of the universe—he leaves them to his father. These things are not in the child's consciousness; if they come, the confidence the child has in his parent surmounts them. Faith is first and foremost.

Christianity is thus at bottom a great adventure of faith. Faith is the foolishness that, the Scriptures tell us, confounds the wise. The righteous, says Paul, shall live by faith. A Christian is best defined as a believer; a non-Christian as an unbeliever. Christ staked all on this principle, which he uttered to the ruler of the synagogue, as a determining factor. His insistent rule of Christian power and success is: "All things are possible to him that believeth."

Do we realize what this means? *All things!* Do we act as though we really believed this first principle of Christianity? In my life this day, let me apply it to something definite. Two thousand years ago, the ruler of a Jewish synagogue believed and the seemingly impossible was performed. C. S. C.

The Love That Leads to Service

WEDNESDAY, March 15. John 21: 15-19. "*Simon, son of Jonas, lovest thou me*"? Peter had been warned thrice, had thrice denied, and now was thrice asked if he really loved, that he might have an opportunity of wiping out the record of failure by new avowals of his attachment. Our Lord does not parade our failures before the sun, but probes us with questions that break us down. An old man, eighty years of age, who had grievously belied the promise of his early days, once found his way to the penitent form, crying, "I've come here to be broke."

Christ thrice questioned Peter's love, to convince him that nothing less would suffice for the shepherd's life and work. We must love men before we can really help them. But how can we love those who hate, persecute, and deride us? It cannot be unless we first love Christ. He therefore seems to say: "Dost thou love me? Henceforth there will be little opportunity of serving me directly; thou canst not shelter me in thy home, or help me by acts of thoughtful care; but as thou lovest me, and desirest to show thy love, expend it on those for whom I died and whom I long to see enfolded with my sheep."

There are two Greek words for love. The first used was of the closest intimacy of human love; but Peter, in his humility, did not dare to take this upon his lips, and he chose the term for a more temperate and respectful affection, as though he could not bring himself to talk of love in its deepest and most passionate aspect. He felt an incongruity between such an expression and his recent fall. Our Lord in his last question stooped to his level. He is so eager for our love that he will take all that he can get in the hope of raising wild flowers to rare exotics beneath his culture. Thus Peter, after Pentecost, in his Epistle returned to our Lord's first challenge and used his word: "Whom having not seen we *love.*" F. B. M.

Listening to Conscience

THURSDAY, March 16. I Kings 19: 12. "*And after the fire, a still small voice.*" Have you ever, in times of important decision, seemed to hear almost an audible voice directing you? Have you not felt that, at a certain point in your temptation to do wrong, there was a presence near to warn, to hold you back from sin? Some one has said, "There is always a point in temptation when victory is possible." We are usually conscious or half conscious of this decisive moment. The still small voice of conscience, which is the voice of God, speaks; happy the man who has learned to listen and to act promptly in accordance with its dictates.

This voice comes to me with peculiar clearness in times of trouble or fear. It seems to take on almost a personal form; it always speaks to me in words something like this: "Do not fear, it will be all right; straight on and do the right!" This assurance, h ever, is always connected with action and w renewed trust in the unseen voice. I can not thin anything that has been more salutary and certai my life than this personal experience.

People have felt this in different ways. Tenny wrote of the "Two Voices." It is by conviction th by listening for and following this "still small voic which Elijah heard above the wind and the ea quake, it becomes more clear by the very effort listening for it. We can train our ears to hear the mu of God's presence, even as a seaman trains his e to see faint objects far off at sea. We need to pray be made sensitive to this voice of the Highest wit us. We need to cultivate watchfulness for the a of his presence that attends us. C. S. C

The Quickening of the Soul

FRIDAY, March 17. Gen. 2: 7-25. "*Man becam living soul.*" It is obvious that our first pare knew God. When the soft evening breeze was brea ing over the landscape as they walked through glades of Paradise they communed with him. T were living souls, but they had an undoubted real tion of their almighty Friend. Probably all relig begins on that level. It is the result of soul-activ We fear God, we seek after him, we abstain fr evil words and deeds, we worship. Our religious is largely one of the intellect, of emotion, of natural sense of awe and reverence. We do not that this is invariably so; but it is by no means uncommon experience for those who lay great st on doctrine, morality, or ritual.

Adam, we are told, was the figure of him that to come. "The first man Adam became a living s the last Adam became a life-giving Spirit." Rom. 5: 14 and 1 Cor. 15: 45. There is a higher le than that of the soul. The soul has an affinity w the world around us through the body, and affinity with the spiritual world through the spi but, alas! our spiritual aptitude often resemble disused muscle of the body. It is atrophied by dis until Jesus quickens it. He is a quickening or l giving Spirit. In other words, he imparts his own l so that "the Spirit of life, which is in Christ Jesu makes us free to mount into the life of God. The f Adam, who is the Lord from heaven, touches spirit with his Spirit, and we understand what P meant when he said: "The natural man receiveth the things of the Spirit of God, because they spiritually discerned; but we have received, not spirit of the world, but that which is of God, that may know the things which are freely given to us God." F. B. M

The "Wonderfulness" of Jesus

SATURDAY, March 18. Isa. 9: 6. "*His Name sl be called Wonderful.*" Christ is wonderful prophecy. He was given names a thousand ye before the Christmas morning—names descriptive his living, dying, rising and reigning. He is wonc ful in fulfilling more than three hundred prophec regarding himself; wonderful in those yet to fulfilled; wonderful in his miraculous works; wonde in the experience of his followers; not only blind e were opened, but stone-blind souls. Not only w dead bodies quickened, but men dead in trespas and sin were raised to newness of life. Christ wonderful in history; around Mount Calvary h torians have written B. C. and A. D., covering all little arc of time in the great circle of eternity. H wonderful in art and learning; take Christ away a you would rob the galleries of the nations; erase name from literature and libraries would be destroy He is wonderful in his love, which is only his ot name for God. The music of his love is melodi in nature, beautiful in the Bible, glorious in hum hearts. It is the song of the ages; its thrill has bu hospitals, homes, churches, and is building mansi in immortal realms. Jesus is wonderful as victor o death, hell and the grave, over nations and kingdo over hearts in rebellion. He will be wonderful in second coming and in his eternal reign.

We may link together names like Washington a Lincoln, but no human name in the sense of equal can be united with the name of Jesus. Great a noble human beings come into view as the years going by, but there will never be another Chri E. W. C

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FERDINAND C. IGLEHART, D.D.

Iollie Fancher Passes Away

MOLLIE FANCHER, known throughout the world as "the famous invalid," passed to her reward in her home in boklyn February 12. On a beautiful d in June, 1865, while riding a spirited hse given to her by her father, Miss Fncher was thrown. She suffered an iiry to her spine and for several nths was unable to leave her bed. S got better, and then was caught and dgged by a street car, bringing back t old trouble and sending her to bed, were she remained over fifty years. Oly a week before her death she cele-lted the fiftieth anniversary of her ialidism. She was a bright, beautiful sit, full of faith in God, and was so pient and victorio over her infirmity tt people came fm all parts of our on and other countes to visit her. She lightened and lped thousands and ts of thousands who cne under her miniy. At the time of t accident Miss Fncher was engaged t be married. She cceled the engagemnt, although the yng man was willi to marry her. It lked as though all lht had been shut o from her life, but gat light was let in Te four walls of her rm did not fetter l; she broke them dvn with her overcning faith and eimed the universe a her home. When t visitors asked her hv she could endure fy years of such aiction, her favorii reply was: "*In i distress I called ton the Lord, and cd unto my God. I heard my voice out of his temple, and d cry came before him, even into his es. He brought me forth also into a lge place.*" (*Ps. 18 : 6, 19.*)

Butterfly Orchid, a Singularly Beautiful and Fragrant Flower

ORCHIDS *of one kind or another are found in most parts of the earth, in the temperate and torrid zones. In Europe the temperate parts of Asia, in North America and the Cape of Good Hope, they grow on the ground, in the woods, in marshes, and in damp meadows; while in the West and East Indies in Madagascar and other islands in that region in the moist forests of Brazil, and the warm parts of Central America and Mexico, they do not care for the earth but fasten themselves to the trunks or branches of trees and to rocks and live largely on the atmosphere. One of the most exquisitely beautiful and deliciously fragrant of this family of plants is the Butterfly Orchid (Oncidium Papilio), a native of the West Indies. It has the form of a butterfly, with extended wings the antennæ having a great part in completing the resemblance. The wings of the flower are striped with brown and yellow, forming a beautiful contrast. The orchid is an aristocratic flower. It is the delight of the horticulturist and one of the fads of the millionaire. He sends his special gardener to almost any nation to find some new specimen of this beautiful family of flowers, and will spare no means or care in its cultivation. The subject of our picture is one of the many treasures in the United States Botanical Gardens. The poet has given language to the flowers. They all reflect the Absolute Beauty, and tell of his love. Christ, who incarnates that beauty, is thus described. "I am the rose of Sharon, and the lily of the valleys.* (*Song of Sol 2: 1*)

icht Distributes Literature

CAPTAIN C. P. PARSONS, ex-president of the Maritime Excnge, once a ship-owner, brigadier gieral in the Civil War, and sea captn in the West India trade, gives an aount of the work of the Messenger l, a fifty-ton boat that takes books a periodicals to ships in the harbor. I is run under the auspices of the ssion Yacht Association, which makes its business to collect periodicals by t ton and distribute them among feen thousand ships a year. The fst Messenger was built with contritions from ship captains and men. e second was an old launch of the ttleship Maine, recovered from the eek and fitted out with an engine. e third, the present Messenger, is w, built last year for the work. The rk of collecting the magazines was gun in Pittsburg. Now they are st in large numbers from different arters, and the Messenger takes em to piers and on board all kinds of ssels that have men on board. The nishing of wholesome literature to the lor is a blessed benevolence. Such distribution of secular and religious rature contributes to the broad sion thus given by the Psalmist: "*hey that go down to the sea in ships, that do business in great waters, these see the works of the Lord, and his wonders in the deep.*" (*Ps. 107 : 23, 24.*)

Blind Congressman's Thanks

A TOUCHING scene was enacted in the House of Representatives the other day when Thomas D. Schall, a blind member from Minnesota, thanked his colleagues for passing in his absence a resolution giving him the personal service of a page at all times. In his words of thanks he said: "To the blind man, work is a pleasure, and by giving me the means of doing more work you have expanded my pleasure and released me from bondage and given me freedom. The hands which reach out to me and the voices which encourage me make bright the otherwise gray days and give me a renewed zest to fight the game of life. They say that whom the Lord loveth he chasteneth. I have often wished that he had not loved me quite so much, but you know Robert Louis Stevenson says that so long as a man has a friend he is not useless, and I find that I have many friends, and through their kindness I am not useless." How beautiful this action upon the part of the congressmen and how gracious and timely the reply of the blind member. Added to his native ability and character it was the hard work of which he spoke that enabled him, despite his serious handicap, to win in "the game of life" May he be spared to do hard work for his constituency and the nation. The hard work mentioned by the blind congressman is necessary to success in the spiritual realm, according to this injunction: "*Work out your own salvation with fear and trembling.*" (*Phil. 2 : 12.*)

Light and Efficiency

UNTIL comparatively recently, very little attention has been paid to the relation between light and efficiency in the industrial plants of the country. It is estimated that the cost of injuries to workmen amounts within a year to a quarter of a billion dollars, and that anywhere from five to twenty-five per cent. of those injuries can be traced to bad illumination. Workmen stumble over boxes, run into wheels, fall down trapdoors, and hurt themselves in apartments not sufficiently lighted. This is a great shame that can and must be prevented. Besides, a well-lighted plant in the daytime, rendered brilliant at night with artificial light, gives good cheer, and swiftness and accuracy to the task at hand, and greatly increases the output. The new manufacturing plants of the large cities, many of them, are recognizing this necessity of good light for the greatest efficiency, and installing their appliances accordingly. Light is a good thing to give life and health to plant, animal and man, to check crime and promote industry. Light is the life of the soul, and Christ is that light. "*In him was life, and the life was the light of men.*" (*John 1 : 4.*)

Increase of Pneumonia

THE United States Health Department has just issued a bulletin of warning on pneumonia. It says that ten per cent. of the deaths of the country are due to it. Tuberculosis and heart disease, each causing one-ninth of all fatalities, are the only diseases that outrank pneumonia as the enemy of human life. Seventy per cent. of all cases of pneumonia occur between December and May. The bulletin warns against exposure to cold, against crowded or overheated rooms, contact with those infected, and the use of alcohol, in these words. "The most important agent is alcohol. It is in truth the handmaid of pneumonia, and there is none more certain of success, especially if liberally and continuously used." Diseases of the body are types of the diseases of the soul, to be cured only by a higher power. "*Who healeth all thy diseases, who redeemeth thy life from destruction.*" (*Ps. 103 : 3, 4.*)

Returns Marjorie's Dime

A LITTLE 13-year-old school girl of Brooklyn wrote a letter to the New York Tribune enclosing a dime with which to start a popular fund for building a new battleship for national defense. She said, "My grandpa and great-grandpa were soldiers. If I was a boy I would be a soldier, too. Mamma gives me a dime every week for helping her. I am sending you this week's dime to help build a battleship for Uncle Sam. I am a true blue American, and want to see Uncle Sam prepared to lick all creation like John Paul Jones did. Please call the battleship America." The editor sent the letter to Mr. Daniels, Secretary of the Navy, who sent an answer to the child, recognizing her patriotic intention but saying the necessary ships would be furnished by taxing the whole people. Marjorie's patriotism is a rich treasure, but she could have served her country and contributed to its "preparedness" for peril better by putting her attention on her books at school, by working in the home with her mother, and spending the proper time in skating, coasting, or some other healthful sport, than in poring over the columns of "preparedness" in the papers, and, crazed with its hysteria, rushing out into the limelight to help Uncle Sam lick the earth. The child's whole performance is a fitting accompaniment to the wild plans of some who have the responsibility for the country's protection, and who, knowing that the afflicted nations of Europe have lost much of their best blood and all their money, rave at the ghost of impossible enemies and demand that the country turn into a camp of war. A proper preparation for our nation's defense is wise and just; but to yield to the war devil that is deluging the earth with blood as never before would be a sin before God and man. Let the nation's energy now go out .in prayer to God and in pleading with the warring peoples for peace, and take up this prophecy: "*The God of peace shall bruise Satan under your feet.*" (*Rom. 16 : 20.*)

Undaunted Missionaries

THE American Board has advices from its workers in European and Asiatic Turkey up to February 14. In Constantinople, notwithstanding the war, the colleges and mission schools have a full quota of students, the chief difficulty being the procuring of fuel and supplies. In Brousa, the missionaries are busy with relief work and school duties. In Smyrna high food prices prevail and there is a good deal of suffering. The missionaries, however, are in good spirits and student work continues, with relief work added. At Marsovan the mission college and schools are running, with a decreased number of pupils and fewer missionaries. At Van nearly all the main buildings have been destroyed, and the missionaries have left. At Harpoot there is a good force of missionaries still at work, and colleges and schools have a fair attendance. At Marash the work is still going on, also at Adana, Tarsus and Hadjin. Summarized, of the 163 regular missionaries connected with the work in Turkey, about 70 are out of the country and more are likely to follow. For the most part the missionaries of the Cross here and elsewhere, have "*Ceased not to teach and preach Jesus Christ.*" (*Acts 5 : 42.*)

Farming in Alaska

CONTINUING
FRANK G. CARPENTER'S NARRATIVE

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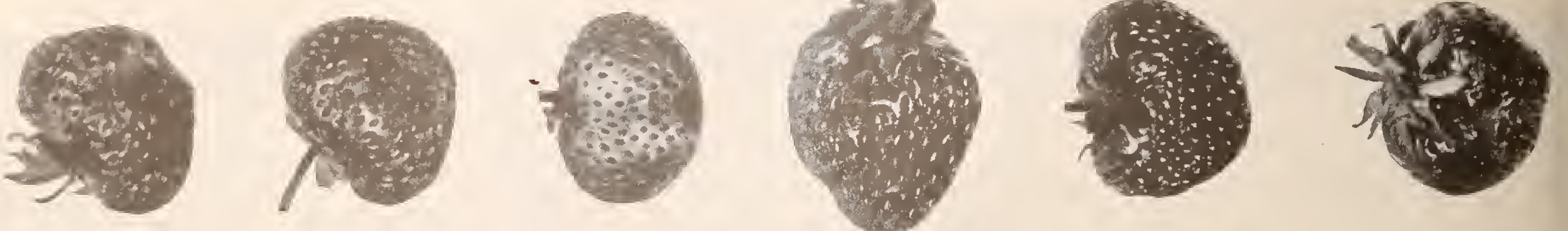

Six of the 4,000 Varieties Grown at the Sitka Station, Alaska

I HAVE just had my first view of the practical possibilities of Alaskan farming. Our Agricultural Department has one of its experimental stations at Sitka, and here also is the headquarters from which the three other experiment stations are managed. One of these is at Rampart, on the Yukon River, near the Arctic Circle. Another is near Fairbanks in the rich valley of the Tanana, in the heart of Alaska, and a third is on the Island of Kodiak, situated within a short distance of Seward, the ocean terminus of the new railroad. Kodiak is bigger than Porto Rico. Its specialty is stock rearing and dairying. The Fairbanks station is in the center of a great agricultural region. It is devoted to all-round farming. Rampart is so far north that it forms the best place for the breeding of oats, barley and wheat for the cold lands. The experiments at Sitka are devoted to vegetable gardening, and the raising of berries and other small fruit. This part of the territory is mountainous and is largely made up of islands. It has no great farming areas, and the crops come from patches of land about the bays or in the valleys. Nevertheless, there are many small farms, and the mining communities and towns are getting some of their supplies from the country about.

The experiment farm at Sitka lies under the shadow of Mount Verstovia, within a quarter of a mile of the town. It is gently rolling, rising from the muskeg or swamp up the slopes of the hills. The farm has a great greenhouse or fruit-forcing plant, and the fields about this are devoted to vegetables and grain and to gardens and orchards.

There are acres of strawberries and raspberries and orchards of apples, cherries and apricots. The strawberries are finer than I have seen in any part of the United States or Europe. There are hundreds of rows of them. The plants are vigorous and are loaded with fruit. I saw some berries almost as big as hen's eggs and many over an inch in diameter. The berries have been produced by cross-breeding the wild native plants with other strawberries brought here from all parts of the world. According to Professor Georgeson, 4,000 different kinds of strawberries are grown here, and nearly all of them have more or less Alaskan blood in their veins. I wish you could taste them. They are strawberry all through. Only a few have a tart flavor, and the most are so delicious that they fairly melt in your mouth. The plants have a hardihood not known to our strawberries. They keep on bearing for about two months during the summer, and are still yielding fruit as late as September.

Among the other experiments going on at this station is the crossing of the red and yellow salmonberries with the raspberry. The salmonberry is as big as the largest blackberry, but it is red or pale yellow in color. It is delicious to taste, and is used in great quantities all over Alaska. Raspberries also will grow well almost anywhere, and the crossing is successful, although the new fruit partakes more of the flavor of the salmonberry.

The station is also breeding apple trees that will grow in many parts of the territory, and it is making experiments with cherries and with filberts and other nuts of the hardier varieties.

The most surprising feature of the gardening is in pansies, poppies, roses and other beautiful flowers. Among the pansies now growing are many as big around as the bottom of a tumbler, and some are as black as ink and as soft as silk plush. There are also roses of exquisite perfume and poppies of the most brilliant red and as big around as a tea plate. These poppies come from Asia, and they are perennial. They are among the new wonders of Alaska.

I WENT over the experiment farm with Professor C. C. Georgeson, who, under Secretary Houston, is in charge of Uncle Sam's farming interests in Alaska. In the last eighteen years he has traveled all over the territory, studying its soil, climate, plant life and farming possibilities. He has been tho chief manager of a half dozen different experiment stations and has raked the world for grasses and plants suited to this part of the United States.

We were looking at some alfalfa grown from seed imported last year from Siberia, when I asked Professor Georgeson to give me his idea of the future of Alaskan farming. He replied:

"There is no doubt but that Alaska will some day support a large farming population. I see no reason why the territory should not eventually have a stable population of three millions or more. We are discovering new plants and grains every season. I estimate that Alaska has about 100,000 square miles that can be used for agricultural purposes. That means that it has 64,000,000 acres, or an area two and a half times that of Ohio or Virginia, that can be turned into farms and ranches.

"Of this territory about fifty-seven million acres lie in the interior beyond the coast range of mountains. The other six or seven million acres are in the coast region and on the islands near by. Each section will have its own crop based on its soil and climate. Some of the islands will be devoted to grazing and dairying, while Southeastern Alaska, where we are now, will have gardens from which vegetables will be shipped to Seattle, commanding a higher price than the Puget Sound products on account of their superior quality. Indeed, such shipments are even now being made."

"Do you think that Alaska will ever raise dairy products for the United States market?"

"There is no reason why it should not. The climate of the Aleutian Islands is mild, and hardy cattle and sheep can in many seasons run out all winter or be kept over with a small amount of hay and fodder. We are now wintering our cattle on the Island of Kodiak on the equivalent of two tons of hay per head. We do not use hay, but put green grass into the silos. The cattle are kept shut up at night, but that is to protect them from the bears rather than on account of the cold. We can raise cattle almost anywhere in the Yukon Valley, but the trouble there is the long winters, when they have to be fed for something like eight months of the year.

"In the interior of Alaska the grass grows almost everywhere to the height of one's head," continued Professor Georgeson. "I have seen many patches as tall as a man on horseback. A few years ago I visited the Holy Cross Mission on the Lower Yukon. The mission station owned a small herd of cattle, which it had in a pasture. Adjoining this were about ninety acres of wild grass that had been reserved for hay. I asked permission to turn the cattle into this tract, that I might photograph them. They were driven in, but I could not make the picture. The animals were lost in the grass, which towered two or three feet above their heads. Such grass is found in Southwestern Alaska, and everywl e on the moist ground throughout e interior. It makes valuable hay if s cut early, but if left to ripen it beco s tough and woody.

During 1915 the Government Farm at Fairbanks Harvested 1,200 Bushels of Grain

"At Fairbanks such hay now br s $50 and upward a ton, while impo d alfalfa sells for $125 a ton. I remem r that I got as much as $240 a ton r grain hay when we had an experin t station on the Copper River near C- dova, and that we often sold hay t e for as high as five cents a pound. is was before the people had started fa n- ing. After that thoy sent in object s to tho Agricultural Department t Washington, saying that the exp i- ment station ought not to compet n the markets. The matter was brou t before Secretary Wilson. He rep d that $240 a ton was too high for i, and ordered us to keep on raising it d selling it until the price went dow o $75 a ton. He said that he thou t $75 a ton was enough for hay anywhe "

"How about your experiments h alfalfa?"

"THE experiment stations have n working for several years on t problem, the most of our experim s having been made at Rampart, r north on the Yukon. We have brou t in seed from many parts of the ea h, but so far have found only one spe s that was absolutely hardy. This a yellow-flowered alfalfa indigenous o Siberia, whence the seed came thro h our Department of Agriculture. It s smaller leaves than the common alfa a, and the stems are more slender. e flowers are yellow instead of pu e, and it has this fault: that the pods it open and scatter much of the see n the handling. That alfalfa has n er been winter-killed at the Ram t station, and we have made sev al crosses between it and other vari es which are nearly as hardy."

"Tell me something about the so f Alaska. How does it compare with t of the best parts of the United Stat "

"The best soil of our Middle W "replied Professor Georgeson, "ca e duplicated in very few places on e h. I doubt Alaska has any agricult al area equal to that. The country ha o prairie lands, and there are no ex - sive bodies of uniform quality. ll, some parts of the country aro excel t for farming. The silt loam of e Tanana Valley will compare in pro c- tiveness with some of the best soi o be found elsewhere, and we have at e Fairbanks station land that is exce d only by the rich prairie soils of e Middlo West. That land is a light l m of a grayish color. It is sandy, t free from gravel, and it holds e moisture. It can be easily wor l. We have been growing wheat upo it at the rate of fifty bushels to the a e, and we have had average yields of s y bushels of oats. There are good l s in the Matanuska and Susitna Vall s, and, in fact, there are tens of mill s of acres that can be made into far "

The conversation here turned to e grains of Alaska, and I asked Profe r Georgeson what grains could be - cessfully raised during the short s - mer season. He replied:

"We are now ripening all of the l - ing grains at our interior experim t s tions. During 1915 we matured and h vested on our farm at Fairbanks t lve hundred bushels of grain, comp ing wheat, rye, barley and oats. It is rue that these were made up of the e liest and hardiest varieties, but the d elopment of varieties suitable to t country is one of the tasks of the e eriment stations. With that in view w have made a number of crosses and h e succeeded in producing many p mising hybrids. We are raising earli and more productive barleys than t best we have been able to mature in more southern latitudes, and we h e a dwarf spring wheat that is very e ly. It came from an experiment s ion in Siberia. We are now making m ny experiments as to winter rye a are succeeding. We are also exp imenting with winter wheat and I t nk we shall eventually produce all t grains for both flour and feed that w be needed by the people who in abit the territory, and that as fr ght rates fall it may even pay to e ort grain to the States. Today all g in is high in the interior of the count Feed-grain brings $90 a ton at F rbanks and $104 at Rampart."

Where will be the farming center of A ska?"

There will be many such," said Prof or Georgeson. "Farms will spring up a ut every important mining settlem t. Fairbanks is the largest of the g l camps today, and that region has

Produce Exhibit of the Tanana Valley, Alaska

t most and best farmers. Since the g ernment has decided to build the r road two or three hundred families h e located homesteads in the Matan ska Valley with a view to supplying t demands of the coal mines of that r on. There are a number of succ sful farms in the neighborhood of S ard and many small farms about J eau, which is another mining center o great importance. There are little f ns scattered throughout this part o the territory, and indeed wherever t re is a local market you will find a farm center. These centers will e rge and as new settlements are est lished other farms will be opened u and Alaska will become a great and p ulous state."

Would you advise Americans to c e to Alaska to engage in farming?"

Yes, if they understand the condit ns and know what they are going to fi l when they reach here and are r dy to stay and grow up with the c ntry. I would not advise people to r h in pell-mell and take up homes ds wherever they can be found s ply because Uncle Sam will give t m a farm for nothing. The wouldb speculators will stand a slim chance o making money by a rise in land v ues. There is no land for sale, and U cle Sam is the sole owner. He will n sell his lands, but will give them a ay only to bona fide settlers and t those who will keep on the job and a in the development of the country.

The farmers most likely to succeed are the men who know the climate and what crops can be grown. Scandinavians, and especially Norwegians and Swedes and Finlanders, have been brought up under conditions such as we have here. They expect long winters and short summers; they understand the methods of culture necessary, and they are, I believe, best suited to the country."

"How much money should a young man have who wishes to take up a homestead? Give me some idea of the cost of clearing the land."

"The right young man might come to Alaska and make a success without any money," said Professor Georgeson. "But in that case he would have to work for wages for other farmers or in the mining camps to get sufficient to live on until his farm paid. He would have to endure hardships and his path would not be an easy one. On the other hand, if he had a thousand dollars or so he could buy a team of horses or yoke of oxen and some farm tools. He could put up a modest house and furnish it.

"He might still have to work out occasionally, but he could soon clear enough land and get a sufficient start in cattle, sheep and poultry to make life on the farm practicable. Such a man should locate on land that is already surveyed by the government, and he should investigate the cost of implements, furniture and freight before starting. He will find the freight rates high. The average price of carrying goods from Puget Sound to Fairbanks is about $60 a ton. If the man could have four or five thousand dollars it would be still better, but with that amount of money he could make a fair start almost anywhere in the States.

"There is one thing that should be well understood," continued Professor Georgeson, "and that is that the settler must have enough muscle and skill to work his own farm, and should expect to do the most of the work himself. If he starts out paying wages for clearing land he will soon be bankrupt. The wages of Alaska are governed by those in the mines, and until recently the mineowners have been paying as high as $7.50 a day without board. I remember that when I started the station at Fairbanks I wanted labor. I went into a saloon where a score of loafers were standing about the bar. I asked all who wanted to work to come outside. A half dozen responded, coming out wiping the froth from their lips. I offered $5 a day and board. They laughed at me and said they could not work for such wages as that. I had to pay $7.50 a day at the station there until the present year, when the wages fell to 75 cents an hour or $6 for an eight-hour day. At the former rate of wages it cost us on the average about $125 an acre to clear the land."

To be continued

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We use for this soup selected ox tails of medium size—the best size for making soup. And we prepare them as carefully and daintily as it could be done in your own home kitchen.

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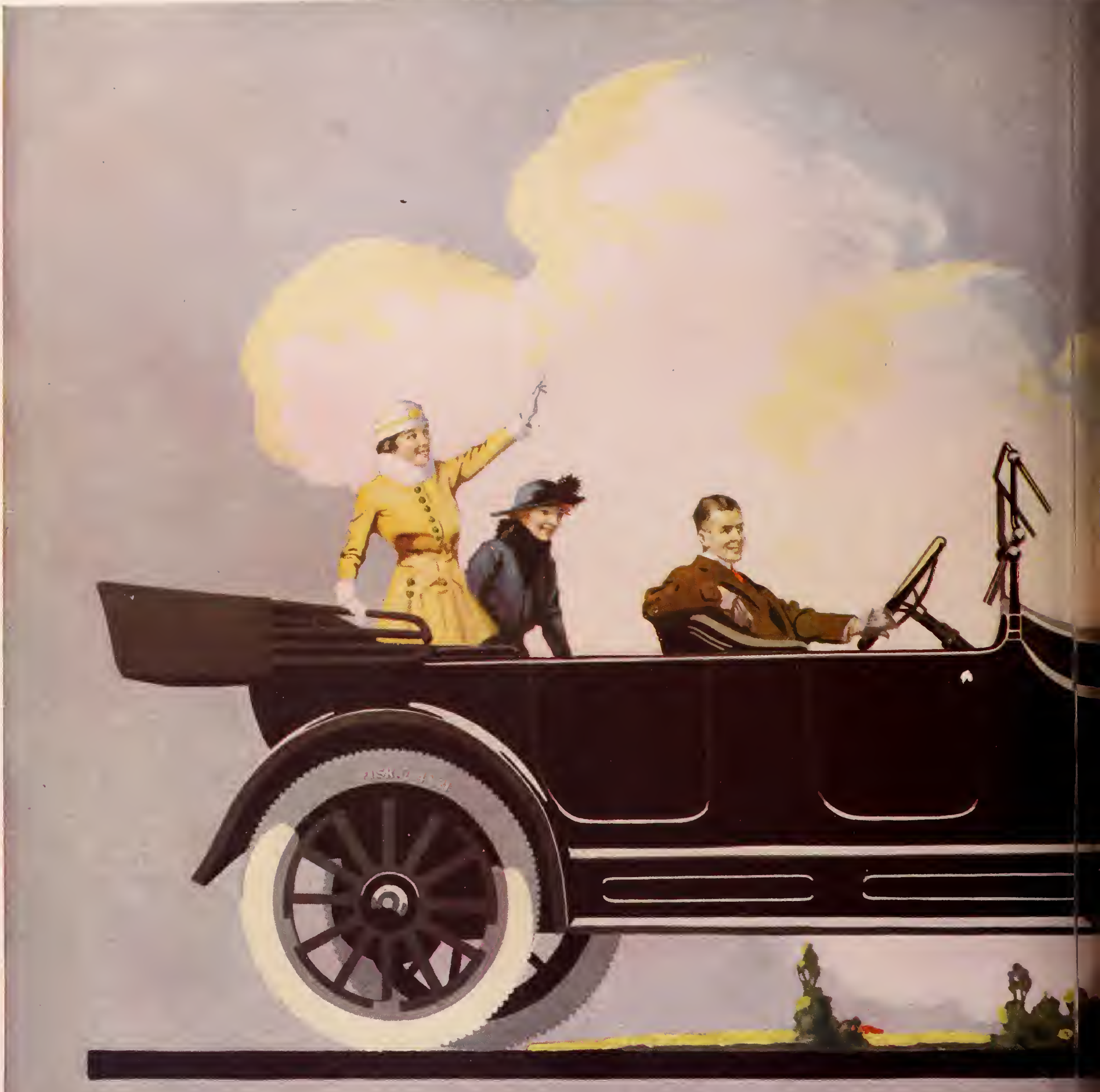

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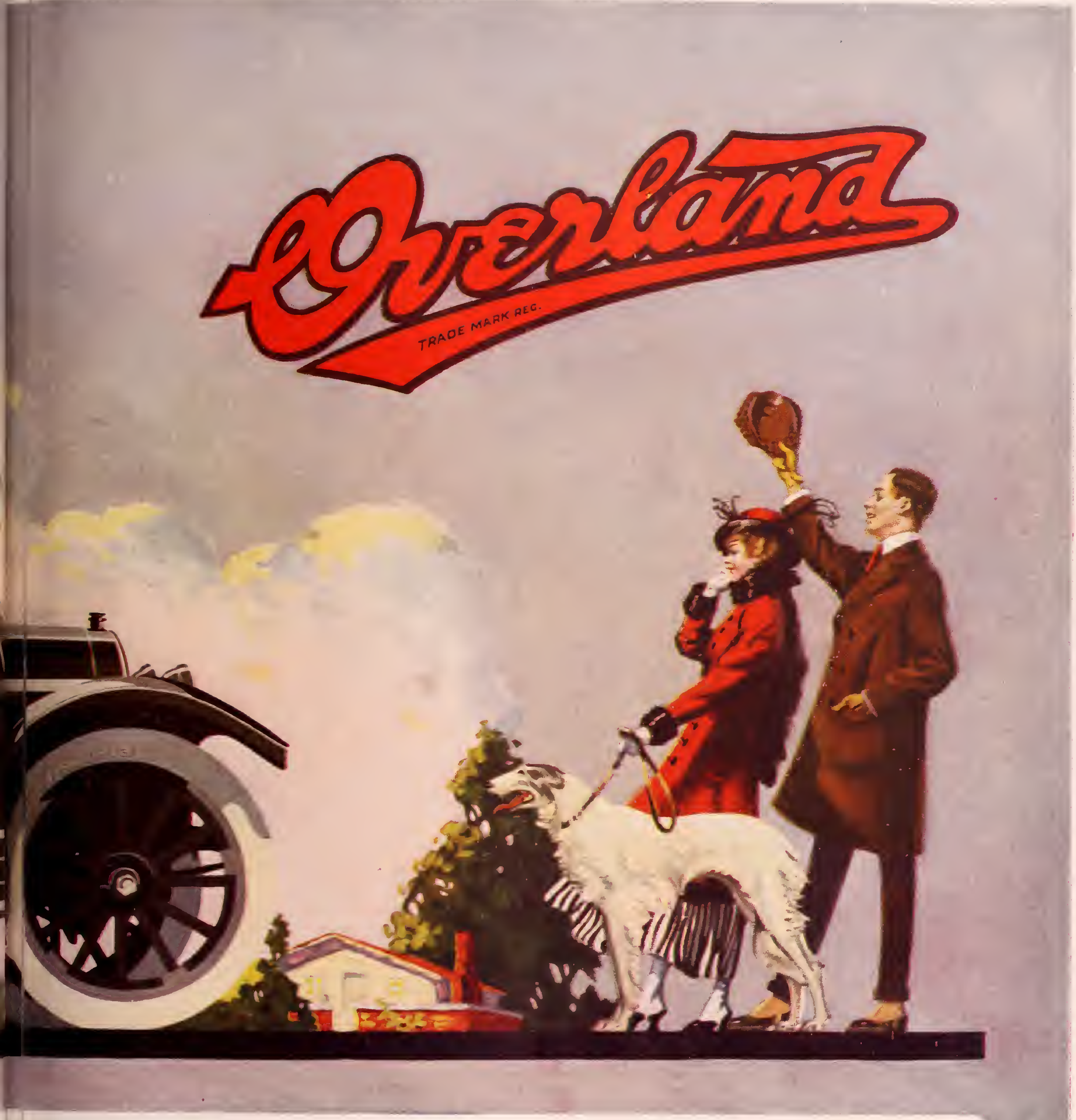

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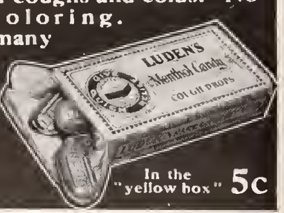

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HARTSHORN SHADE ROLLERS

A Voice in the Wildernes

By GRACE LIVINGSTON HILL LUTZ

CHAPTER XV—*Continued*

THE minister was visibly annoyed, and for the moment a trifle flustered, but, concluding that his remarks had been too deep for the rough creature, he gathered up the thread of his argument and proceeded:

"We need to get to work at our duty toward our fellow men. We need to stop insisting that men shall believe in the inspiration of the Bible and get to work at something practical!"

The impressive pause after this sentence was interrupted by a sharp rasping sound of Big Jim clearing his throat, and shuffling to his feet. He too looked the minister full in the face with a searching gaze, shook his head sadly, and walked leisurely down the aisle and out of the door. The minister paused again and frowned. This was becoming annoying.

Margaret sat in startled wonder. Could it be possible that these rough men were objecting to the sermon from a theological point of view, or was it just a happening that they had gone out at such pointed moments? She sat back after a minute telling herself that of course the man must just have been weary of the long sentences, which no doubt he could not understand. She began to hope that Gardley was not within hearing. It was not probable that many others understood enough to get harm from the sermon, but her soul boiled with indignation that a man could go forth and call himself a minister of an evangelical church and yet talk such terrible heresy.

Big Tim's steps died slowly away on the clay path outside, and the preacher resumed his discourse:

"We have preached long enough of hell and torment. It is time for a gospel of love to our brothers. Hell is a superstition of the dark ages. There is no hell!"

Fiddling Boss turned sharply toward Jasper Kemp as if waiting for a signal, and Jasper gave a slight, almost imperceptible nod, whereupon Fiddling Boss cleared his throat loudly and arose, faced the minister, and marched down the aisle, while Jasper Kemp remained quietly seated as if nothing had happened, a vacancy each side of him.

By this time the color began to rise in the minister's cheeks. He looked at the retreating back of the Fiddling Boss, and then suspiciously down at the row of men, but every one of them sat with folded arms and eyes intent upon the sermon as if their comrades had not left them. The minister thought he must have been mistaken and took up the broken thread once more, or tried to, but he had hopelessly lost the place in his manuscript and the only clue that offered was a quotation of a poem about the devil. To be sure, the connection was somewhat abrupt, but he clutched it with his eye gratefully and began reading it dramatically:

"Men don't believe in the devil now
As their fathers used to do—"

But he had got no further when a whole clearing house of throats sounded and "Fadeaway Forbes" stumbled to his feet frantically, bolting down the aisle as if he had been sent for. He had not quite reached the door when Stocky clumped after him, followed by Croaker and Fudge, just as the minister had begun:

"Um! Ah! To resume—"

And now only Jasper Kemp remained of the front-seaters, his fine gray eyes boring through and through the minister as he floundered through the remaining portion of his manuscript up to the point where it began "and finally—" which opened with another poem:

"I need no Christ to die for me"—

The sturdy gray-haired Scotchman suddenly lowered his folded arms, slapping a hand resoundingly on each knee, bent his shoulders the better to pull himself to his feet, pressing his weight on his hands till his elbows were a mbo, uttered a deep sigh and a "Ye -well —*ah!*"

With that he got to his fe and dragged them slowly out of the hoolhouse.

BY this time the minister wa eady to burst with indignation. ever before in all the bombastic days f his egotism had he been so grossly i lted, and by such rude creatures! A yet there was really nothing that c d be said or done. These men appear to be simple creatures who had wand d in idly, perhaps for a few moments' usement, and finding the discourse bove their caliber had innocently wa lered out again. That was the way had been made to appear. But hi plans had been cruelly upset by such ions, and he was mortified in the e eme. His face was purple with his em ions, and he struggled and splutter or a way out of his trying dilemm At last he spoke, and his voice was al rdly dignified:

"Is there—ah!—any other- h!— auditor—ah!—who is desirous o vithdrawing before the close of the s vice? If so, he may do so now or ah!— He paused for a suitable ending and f iliar words rushed to his lips withou consciousness for the moment o their meaning—"or forever after hol heir peace—ah!"

Thus the closing eloquence pr eded to its finish, and at last the serv was over. Margaret looked about fo Mom Wallis, but she had disappeared She signed to Bud, and togethe they hastened out, but a quiet Sabbat eace reigned about the door of the oolhouse, and not a man from th amp was in sight; no, nor even the rses upon which they had come.

And yet, when the minister h finished shaking hands with the wor ping women and a few men and c lren, and come with Mr. Tanner to t door of the schoolhouse, the wome and children had most suddenly an nysteriously melted out of sight. hose eight men stood in a solemn ro four on each side of the walk each ding his chin in his right hand, his righ bow in his left hand, and all eyes on sper Kemp, who kept his eyes thoug fully up in the sky.

"H'w air yeh, Tanner? P sant 'casion. Mind steppin' on a bit We men wanta have a word with t parson."

Mr. Tanner stepped on hu edly, and the minister was left standi nonplussed and alone in the doorway the schoolhouse.

CHAPTER XVI

"UM—ah!—" began the m ster, trying to summon hi best clerical manner to et— what? He did not know. was best to assume they were a p tent band of inquirers for the truth But the memory of their recent odus from the service was rather to lear in his mind for his pleasantest exp sion to be uppermost toward these ough creatures. Insolent fellows! He ught to give them a good lesson in be vior!

"Um—ah!—" he began agai but found to his surprise that his r arks thus far had had no effect whate r on the eight stolid countenances fore him. In fact, they seemed t ave grown grim and menacing even i heir quiet attitude, and their eyes we fulfilling the promise of the look th had given him when they left the s vice.

"What does all this mean any y?" he burst forth suddenly.

"Calm yourself, elder, calm you elf," spoke up Long Bill. "There ain any occasion to get excited."

"I'm not an elder, I'm a mini r of the Gospel!" exploded West in hi nost pompous tones. "I should like t now who you are and what all this m ns?"

"Yes, parson, we understan who you are. We understand quite w and

We're a-goin' to tell you who we are. We're a band of al-tru-ists! That's what we are. We're *altruists!*" It was Jasper Kemp of the keen eyes and sturdy countenance who spoke. "And we've come here in brotherly love to exercise a little of that dynamic force of altruism you was talkin' about. We just thought we'd begin on you so's you could see that we got some works to go 'long with our faith."

"What do you mean, sir?" said West, looking from one grim countenance to another. "I—I don't quite understand." The minister was beginning to be frightened, he couldn't exactly tell why. He wished he had kept Brother Tanner with him. It was the first time he had ever thought of Mr. Tanner as "brother."

"We mean just this, parson. You been talkin' a lot of lies in there, about there bein' no Saviour an' no hell, ner no devil, an' while we ain't much credit to God ourselves, bein' just common men, we know all that stuff you said ain't true about the Bible an' the devil bein' superstitions, an' we thought we better exercise a little of that there altruism you was talkin' about and teach you better. You see, it's real brotherly kindness, parson. An' now we're goin' to give you a sample of that dynamics you spoke about. Are you ready, boys?"

"All ready!" they cried as one man.

THERE seemed to be no concerted motion, nor was there warning. Swifter than the weaver's shuttle, sudden as the lightning's flash, the minister was caught from where he stood pompously in that doorway, hat in hand, all grandly as he was attired, and hurled from man to man. Across the walk and back; across and back; across and back; until it seemed to him it was a thousand miles all in a minute of time. He had no time to prepare for the onslaught. He jammed his high silk hat, wherewith he had thought to overawe the community, upon his sleek head, and clasped his precious sermon case to his breast; the sermon was flung to the four winds of heaven and fortunately was no more—that is, existing as a whole. The time came when each of those eight men recovered and retained a portion of the learned oration, and Mom Wallis, not quite understanding, pinned up and used as a sort of shrine the portion about doubting the devil; but as a sermon the parts were never assembled on this earth, nor could be, for some of it was ground to powder under eight pairs of ponderous heels. But the minister at that trying moment was too much otherwise engaged to notice that the child of his brain lay scattered on the ground.

Seven times he made the round up and down, up and down, that merciless group; tossed like a thistledown from man to man. And at last, when his breath was gone, when the world had grown black before him, and he felt smaller and more inadequate than he had ever felt in his whole conceited life before, he found himself bound, helplessly bound, and cast ignominiously into a wagon. And it was a strange thing that though seemingly but five short minutes before the place had been swarming with worshiping admirers thanking him for his sermon, now there did not seem to be a creature within hearing, for he called and cried aloud and roared with his raucous voice until it would seem that all the surrounding States might have heard that cry from Arizona, yet none came to his relief.

They carried him away, somewhere, he did not know where; it was a lonely spot and near a water-hole. When he protested and loudly blamed them, threatening all the law in the land upon them, they regarded him as one might a naughty child who needed chastisement; leniently and with sorrow, but also with determination.

They took him down by the water's side, and stood him up among them. He began to tremble with fear as he looked from one to another, for he was not a man of courage, and he had heard strange tales of this wild free land, where every man was a law unto himself. Were they going to drown him then and there? Then up spoke Jasper Kemp.

"Mr. Parson," he said, and his voice was kind but firm; one might almost say there was a hint of humor in it, and there surely was a twinkle in his eye, but the sternness of his lips belied it, and the minister was in no state to appreciate humor—"Mr. Parson, we've brought you here to do you good, an' you oughtn't to complain. This is altruism, an' we're but actin' out what you've been preachin'. You're our brother an' we're tryin' to do you good; an' now we're about to show you what a dynamic force we are. You see, Mr. Parson, I was brought up by a good Scotch grandmother, an' I know a lie when I hear it, an' when I hear a man preach error I know it's time to set him straight; so now we're a-goin' to set you straight. I don't know where you come from, nor who brung you up, nor what church set you afloat, but I know by all my grandmother taught me—even if I hadn't been a-listenin' off an' on for two years back to Mr. Brownleigh, our missionary—that you're a dangerous man to have at large. I'd as soon have a mad dog let loose. Why, what you preach ain't the Gospel, an' it ain't the truth, an' the time has come for you to know it, an' own it and recant. Recant! That's what they call it. That's what we're here to see 't you do, or we'll know the reason why. That's the *dynamics* of it. See?"

The minister saw. He saw the deep muddy water-hole. He saw nothing more.

"Folks are all too heady to believe them there things you was gettin' off without havin' 'em preached to 'em to justify 'em in their evil ways. We gotta think of those poor ignorant brothers of ourn that might listen to you. See? That's the *altruism* of it."

"What do you want me to do?" The wretched man's tone was not merely humble, it was abject. His grand Prince Albert coat was torn in three places, one tail hung down dejectedly over his hip, one sleeve was ripped half way out. His collar was unbuttoned and the ends rode up hilariously over his cheeks. His necktie was gone. His sleek hair stuck out in damp wisps about his frightened eyes, and his hat had been "stove in" and jammed down as far as it would go until his ample ears stuck out like sails at half mast. His feet were imbedded in the heavy mud on the margin of the water hole and their fine silk socks, which had showed at one time above the erstwhile neat tyings, were torn and covered with mud.

"Well, in the first place," said Jasper Kemp with a slow wink around at the company, "that little matter about hell needs adjustin'. Hell ain't no superstition. I ain't dictatin' what kind of a hell there is, you can make it fire or water or anything else you like, but there is a hell, and you b'lieve in it. D'ye understand? We'd just like to have you make that statement publicly right here and now."

"But how can I say what I don't believe?" whined West, almost ready to cry. He had come proudly through a test by clergy on these very same points and had posed as being a man who had the courage of his convictions. He could not thus easily surrender his pride of original thought and broad-mindedness. He had received congratulations from a number of noble martyrs who had left their chosen church for just such reasons, congratulating him on his brave stand. It had been the first notice from big men he had ever been able to attract to himself, and it had gone to his head like wine. Give that up for a few miserable cowboys! It might get into the papers and go back East. He must think of his reputation.

"That's just where the dynamics of the thing comes in, brother," said Jasper Kemp patronizingly. "We're here to *make* you believe in a hell. We're the force that will bring you back into the right way of thinkin' again. Are you ready, boys?"

The quiet utterance brought gooseflesh up to West's very ears, and his eyes bulged with horror.

"Oh, that isn't necessary! I believe yes, I believe in hell!" he shouted as they seized him.

But it was too late. The Rev. Frederick West was plunged into the water-hole, from whose sheep-muddied waters he came up spluttering: "Yes, I believe in hell!" and for the first time

Continued on page 308

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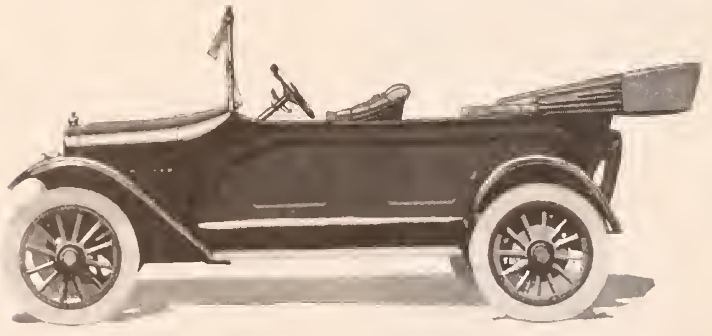

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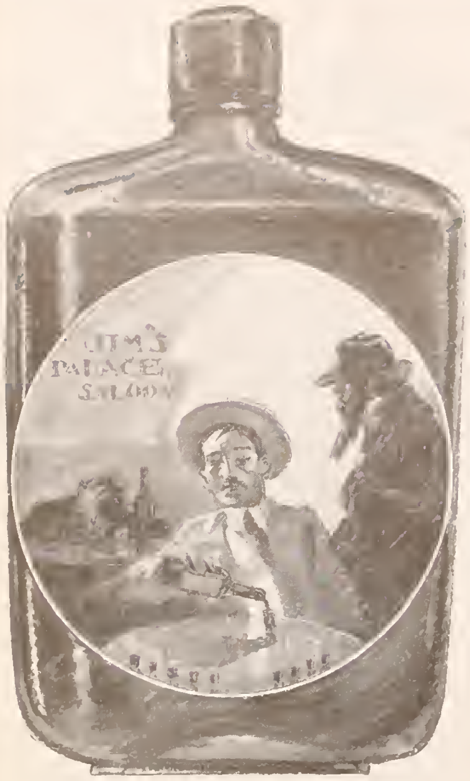


SELFISH DISSIPATION

Dear John:

You're wrong, old fellow, for I have landed right side up in a new job.

Flory and I had hard sledding for a while, but we're going strong again.

My present customers are a rougher bunch than I've been used to. Sometimes they are pretty raw, but a drink or two smooths that all out. They're just "diamonds in the rough."

I've sworn off "mixing my drinks." You see I can control my drinking. The mixed drinks got me a bit confused that day I told the Boss what I thought of him.

I've learned my lesson. I'm going to stick to "whisky straights." So you see I'm safe. So don't worry, old fellow.

Yours,

BILL.

Dear Bill:

Jane and I were so glad you found a new position. We were quite worried when we couldn't find you at your old address.

I tried to get the Boss to take you back.

He said, "No. A drinking salesman may have a comet's brilliancy for a while, but it's only a comet. Now, people are demanding dependable fixed constellations."

He quoted Andrew Carnegie as saying, "There is no use wasting time on any young man who drinks liquor, no matter how exceptional his talents."

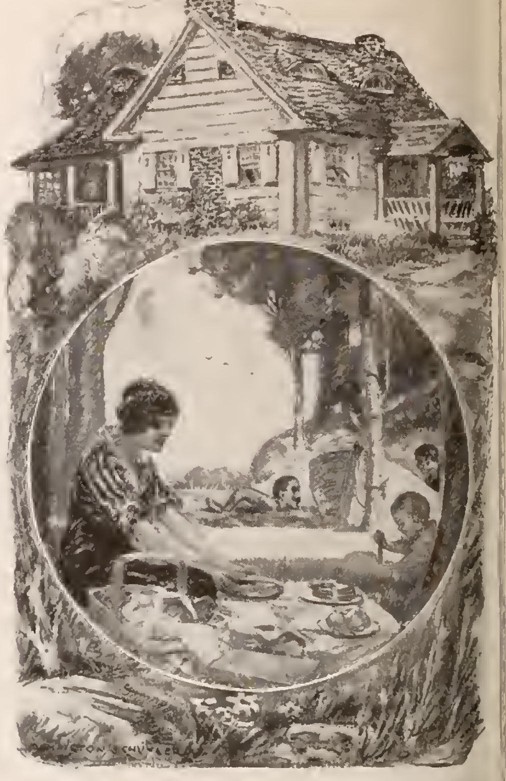
In the old days he used to ask salesmen who applied for jobs, "Can you drink?" From now on he is going to ask them, "Do you drink?"

Yesterday, two men were injured in the cutting room. One had been drinking and got careless. Today, all over the factory are notices, "Any employee found drinking, or under the influence of liquor, will be discharged."

Come up and see us soon and spend the evening with

Your old friends,

JANE and JOHN.



UNSELFISH RECREATION

No. I

No. II

The Baby-Week Movement

By MARGARET E. SANGSTER, Jr.

No. I

No. II

NINETEEN SIXTEEN is Baby Year. The facts about American babies, the needs of American babies, and America's responsibility to her babies will this year be known as never before. The reason, you ask? Why, the first week in March will be Baby Week throughout the whole of this country. Four hundred communities, representing every state in the union, have already laid their plans for the weekdays and 1,727 other communities are considering some preparation. Large cities are going into the work with interest and delight, and small towns are teeming with excitement. For the babies are the future generation. And as such they deserve unlimited homage and respect and consideration.

The Baby Week idea originated in Chicago not quite two years ago. Then New York had a Baby Week. Pittsburg and other cities followed their lead, until state health officials and national organizations, interested in public health and child welfare, began to take notice of the growing movement. Then the General Federation of Women's Clubs, seeing the vast importance of the step, undertook to promote the idea, until it had a nation-wide observance. Even the extension divisions of the state universities promise special assistance in helping the development of Baby Weeks in rural communities.

JEWELERS have conventions, so do milliners and dressmakers and plumbers and undertakers and hardware manufacturers, to say nothing of the hundreds of others who foregather every so often to talk over trade, and buyers, and efficiency, and ways and means. These conventions result in a booming of trade and an increased interest, and, more than that, an increased understanding. And yet, although babies are of more importance to the welfare of the country than jewelry and millinery and hardware, until two years ago nobody ever thought of having a convention in regard to babies. Very few people thought of efficiency in the bringing up of children; very few people cared to talk over babies as a class. Of course every parent wanted to talk of his or her baby to the most sympathetic listener, but nobody considered the possibilities that might result if the parents of the nation should talk together about their babies. And then, two years ago, somebody did realize. And Chicago—a pioneer—organized Baby Week.

It isn't hard, the government Bulletin tells us (for the general interest has gone so far that the government is issuing bulletins), to start a Baby Week movement in any fairly large-sized community. It should merely be a campaign in which one organization—for instance, a women's club, the health department, the local infant welfare or visiting nurse society, or any other organization—may take the initiative, but in which all other organizations should be asked to cooperate. One of the greatest advantages of Baby Week is the fact that it brings together the various organizations of a community—brings them together for a common aim. For every one has a more vital interest in a work if he has helped to organize that work.

A PAMPHLET entitled "Greater New York Baby Week," published by the New York Milk Committee, contains a detailed account of the features of the typical baby convention. I am quoting almost directly from their outline.

Purpose: To call attention to needs met and to needs not met in a campaign for better babies.

First Day: Reading of letter from mayor, or, if Sunday, the preaching of special sermons.

Second Day: Special articles and editorials printed in leading papers.

Third Day: Little Mothers' Day to be observed.

Fourth Day: Milk Station Day, to be observed as "visiting day" in the public and private milk stations.

Fifth Day: Hospital and clinic day, to be observed, as above, by visiting.

Sixth Day: Nursery and demonstration day, to be observed in all institutions sheltering well babies, such as day nurseries, temporary shelters, convalescent homes, and asylums.

Seventh Day: Outing Day, with special excursions to recreation parks, playgrounds, piers, and so forth.

This program can of course be varied to suit the community. But it makes a rather good guide. And any week will do, if your town missed the official Baby Week.

BABY WEEKS are usually held in the springtime. And they are held at that time for a significant reason—not because the spring of the year is the prettiest season or because the babies are (as the poets sometimes tell us) like the pink and white apple-blossoms that festoon the trees. *Baby Week is usually held in the springtime because the death rate among babies is highest during the summer months.*

Perhaps *your* babies, who live in comfortable, breezy country homes, do not suffer. But the babies of the slums, of the crowded foreign sections, the babies who live and sleep on the sidewalks, sometimes in the scorching glare of the sun, wither and die like flowers that have been heedlessly torn up and thrown away. It is a good thing to remind the cities, at least, that there are babies. And it is a good thing to have that reminder come with the first whisper of the summer's heat.

Over the sea, the babies of Europe are being born, and are dying, or are weakly living in the midst of horror and sadness and distress. That horror and sadness and distress will be their heritage through the dismal years to come. The mothers of Europe are too busy sewing shrouds to make dainty baby dresses; too tired, after working in the fields all day, to sing lullabys; too worried over ceaseless troubles to be interested. Baby Weeks—the mothers of Europe could not understand the term—weak babies would mean more to them; for underfed, poorly dressed, unwanted babies are very often not healthy babies—neither strong mentally nor physically. And the next generation in Europe—the fighting men, the professional men, the statesmen, ever he future mothers, must be these ne babies—*grown up!*

WE are at peace. But the ba es of our nation will in the na al order of things grow up, even as he babies of Europe will grow up. ey will be the lawyers, the writers, he government-builders, and the mo ers and fathers of tomorrow. Perhaps he babies of the slums, the babies who ve never had a chance, will be the dr kards and gamblers and criminals. ho knows?

Baby Week is to give every ba a chance. That is the object of the v le movement. The different states o he Union realize that. Texas has ad ed the slogan, "Baby health is T as wealth." Other states will soon ve their catch phrases and cries. F no matter how innocent and tiny nd ineffectual a baby may look, foll are beginning to realize (and they sh ld have realized it before!) that the ars are swift in going and that babie are not long in becoming men and wo en.

That is why women's clubs and b ds of health and departments of e ation are beginning to wake up. at is why our government is issuing l letins about the care of the little es. For folk are realizing at last that etter babies make better homes, nd better homes make better cities, nd better cities make better nations.

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CHRISTIAN HERALD, New York: ust today was it my very great pleas to read in the Christian Herald of Decemb 15, 1915, your article under the title of ' fty Years of the Thirteenth Amendment." side from showing the progress of the Neg for these fifty years, there crop out, her and there, expressions so kindly in their ton hat I feel myself under obligations to extend you my heartfelt thanks. As a race, our st ggle for existence—our efforts to rise to ma ood in this country—would be so much ea r if there were sufficient white men that see you see to predominate public sentiment. urs very truly, REV JAMES D. BARKSD

Presiding Elder Missouri Conference, A E Church, Commerce, Mo.

The War Prisoners' Cry Heard

THE appeal of the War Prisoners Gospel Fund Committee which was published in the Christian Herald of February 23 has aldy begun to bear fruit. When the anuncement was made of the commie's purpose to carry the message of lvation to the multitudes of war priners in the various European detion camps, it was felt that many of od's people in this country would tal advantage of this opportunity of hag a share in this much-needed wo of evangelization. Letters that rea us from readers encourage us to belve that the number of those who dee to send the Gospel to the var prisoners will rapidl increase. We quote fro a few of the letters bel:

v. W. R. Wieand, St. Petersburg, Fla. ($5), wris: "This is for sending the ospel to the Russian priners interned in Teuton prins, with a prayer for the ivine blessing upon it and on your work of love and nercy 'In His Name.'" Re Joseph W. Kemp, of Caary Baptist Church, Ne York ($10), writes: "Elosed was handed to me y Mr. Osgood for the wo among the prisoners in rmany and Austria." M. A. Kraus of New Yo sends $20, and writes: "Ts is the offering and conibution from the First Gean Baptist Church, Harlem, taken at eir meeting on the evening of Feliary 1, at which Rev. W. Fetler spo. I was present at the organization of is committee in the Bible House on ebruary 1, and it was a great pleare and privilege to have this offng taken up on the evening of the same day the committee was orgized. There is no doubt that Cht himself is back of this great moment to bring the Gospel to the milns of war prisoners, and we are onl his humble and weak agents, caring out his will."

L. N. Turner, Savannah, Ga. ($2 writes: "To be applied to the evagelization of Russian prisoners of wa May the Lord bless the Christian He d most abundantly." A donor in Poll, Pa., who desires to remain nulown, sends $1. Miss M. M. M., Parsburg, W. Va., sends $5, and wris: "My little mite to help in the Gol work among war prisoners." F . Mason, treasurer, Elmhurst Bast Church, Elmhurst, N. Y., sends a clek for $14 to send the Gospel to the Ruan war prisoners. A money order for 3, the donation of the Greenberg Unn Sunday School, White Plains, N , and $6, representing two donatior received in Boston for the work, hav been forwarded through Pastor Fetr. A number of other letters have bee received, containing various amnts from $1 upward, and all expssing the warmest approval of the prot.

A a meeting in the First Baptist Church, New York, on February 11, ranged by Rev. I. M. Haldeman, the istor, the interest was very marked. Sor had come from Atlantic City and oth places to attend. Pastor Fetler spo feelingly on the work among the war prisoners in Europe, after which Dr. Haldeman, in an impassioned apl, showed the open door to evangelze e Russian soldiers in German and Ausian prison camps, and then through the to reach the great Russian nation on return home after the war. Many of te audience came up to Dr. Haldena after the meeting, passing up their gift or the work, until the pulpit table was overed with money and checks, he mount exceeding $550.

Itor Fetler gives this graphic picre of conditions in Russia and Gerany at the present time: "A great battle within the Russian empire has begun in the spiritual realm between darkness and light. The masses of the Russian people have remained in ignorance; many millions being still unable to read or write, except the soldiers, who are compelled to learn. This very ignorance has kept the nation from imbibing the atheistic and materialistic literature which would have closed the doors of their minds to the Gospel message when the time should come to preach it. From all signs at hand, it appears that Russia, in her awakening, is to become preeminently a land of the Gospel. But, right here, the greatest of all difficulties arose—how to reach them with the Gospel when every foreign missionary is barred from entering Russia as a preacher, when native evangelists are prohibited from traveling from place to place, and when Sunday schools are closed. Here, when the disciples' resources failed, the Master came and said, 'Behold, I have set before thee an open door; and no man can shut it.' At the present time, there are in Germany and Austria some two and a half millions of Russian war prisoners. Although the Gospel preacher in Russia is prohibited, here, by a way much more severe, the congregations are brought together ready for the Gospel message. In these prison camps there are prisoners from all parts of Russia—Siberia, Archangel, the Caucasus and Crimea, and from eighty other provinces of the empire."

"PERHAPS *the greatest victory during the present war will be won, by God's grace, through the evangelization of the war prisoners by means of the War Prisoners Gospel Fund. I pray that God may open the hearts of many of our co-workers in America to this great cause, and that he may be pleased to raise up many earnest friends May God find it possible to accomplish through all of us, his unworthy servants, his eternal and sublime purposes."—(Rev.) W Fetler, Pastor-Evangelist of the Dom Evangelia, Petrograd, Russia, an exile for the Faith.*

Pastor Fetler

PASTOR FETLER holds that the quick carrying out of the evangelistic plan of the committee in the war prison camps will save the Church of Christ a tremendous expenditure of its energies and resources in the future. It would be impossible, he urges, to obtain the same result under the circumstances that are usual in times of peace. "It would be practically impossible to reach the same people in Russia under ordinary times, and certainly we, having seen the light, will be required to answer for our neglect if we do not reach them with the Gospel now. If we perform our duty faithfully in these camps, then we may look forward, after the war is finished, to the time when many converted soldiers will return to their native villages."

The pastor gives a graphic foreshadowing of spiritual conditions after the war when the converted soldiers reach their homes. "The villagers come together to welcome him. They would sit down in his house at tea, and inquire of him as to his experiences of the war, the wonderful things he has seen in the land of his captivity. He relates all that. And then he would get up and tell them of that which has been the most wonderful experience in his life; how, unexpectedly, a Gospel tract or book, with the inscription on the title page, 'A gift of American Christian friends,' came into his hands; how in his hours of homesickness he began to read it; how the truth about Christ crucified entered his conscience and made him a new creature. There and then, in his captivity, he learned to pray in spirit and in truth. There he had made up his mind upon his return to start his home life all anew. Instead of vodka he will now drink of the Word. Instead of bad language, in his house will be heard the voice of praise. . . . What power on earth is able to stop the influence of such transformed lives? What priests will succeed in driving out from their homes men who have borne the brunt of the battle and suffered for their country? This might be the turning of a new leaf in the national life of Russia."

THIS vivid picture applies not only to the Russian prisoners, but to many of other nationalities as well, who are hungering in their prison camps for the Gospel. In order to carry on the work effectively, the utmost expedition is needed. "The King's business requires haste." If the gifts of the Lord's people should come in sufficient abundance, Gospel workers, under the arrangements made by the committee, are assured of free entrance to the prison camps and can begin the great work without delay. It is an opportunity which is now probably at the maximum, and never again will it be so attractive nor so full of glorious promise as at the present moment. The committee is going ahead on faith with its plans, trusting confidently that Christian America will stand by it and hold up the hands in this work for the salvation of souls.

All contributions for the War Prisoners Gospel Fund should be addressed to the Christian Herald, Bible House, New ork. Every gift will be acknowledged. We make special appeal to churches, missionary societies, mission leagues, Christian Endeavorers, Epworth Leagues, Baptist Young People's Societies, Sunday schools, and Prayer League Circles. By a united effort—every member having a share, however small, in the enterprise—great and blessed results may be accomplished. Send in your offering without delay.

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Revival Work in Soldiers' Camps

FOR ten months it has been my privilege to go up and down Scotland, by train, motor car, and bicycle, visiting the military camps and preaching Christ to the British soldiers. In audiences composed of hundreds of soldiers I have seen at the close of the service two-thirds or more of the men present stand up and publicly declare their acceptance of Christ as their personal Saviour. More than 44,000 soldiers have been presented with Testaments and enrolled in the Pocket Testament League. More than 26,000 soldiers have signed the combined League and Decision cards declaring their acceptance of Christ.

For several months the general plan of campaign among the soldiers was to visit the various camps by train or motor car, spending only one night in each place. During the past four months, however, the plan has been followed of conducting brief missions in each camp, lasting three or four days. Some time ago I conducted meetings for four nights at a certain camp in the south. The gatherings grew in power and intensity, and several hundred soldiers professed acceptance of Christ as their Saviour.

For five weeks meetings were held with the soldiers stationed in and around Edinburgh, chiefly in Y. M. C. A. marquees, and in tents in the military camps. Over 2,000 soldiers made the great decision.

God is continuing marvelously to bless the work of the Pocket Testament League among the soldiers in Scotland.

I will appreciate it more than I can express in words, if those who read these lines will pray earnestly for God's blessing upon this effort to win the soldiers to a saving knowledge of the Lord Jesus Christ. GEORGE T. B. DAVIS.

Four generations of our family have read your paper, and the fifth one enjoys the pictures.
Otisville, N. Y. HERBERT H. KING.

Tonight
Let's End That Corn!
Apply a little Blue-jay plaster. That brings a wonderful wax in touch with the corn, and protects it.
This wax was invented by a chemist who has spent 25 years studying corns.
Tomorrow
You'll forget the corn. Blue-jay ends all pain.
It will prove to you that all corn pains are needless. You can stop them in an instant—and forever—with a Blue-jay. You will always do that when you know the facts.
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The corn will disappear for good. And no soreness follows. Blue-jay has proved that on 70 million corns. It will prove it to you, we promise. After that, you will never keep a corn.
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Are You Like This Woman?

MORNING NEWS

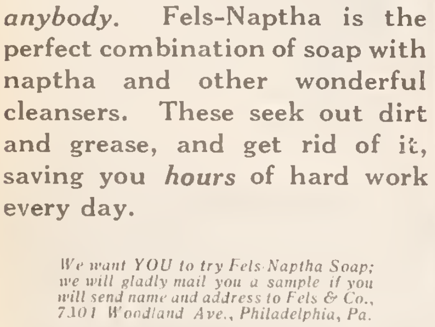
Mrs. Savetime reads the paper while her clothes soak with Fels-Naptha Soap. She uses Fels-Naptha nowadays, because it cuts the *hard* work out of her washing and all her soap-and-water housework. "Labor without reward is the meanest and most irksome thing on earth," she read.

"How true that is," she thought "I remember when I used to work, work, work all day, and had no time to do *anything*—not even to make myself a dress. And I was *always* too tired to go anywhere, even if I'd had the time. I spent more money too, because I had to have help with the heaviest work and at house-cleaning time.

"I really do *more* work nowadays. But I'm not all tired out and I have plenty of time for rest and pleasure. I've saved money, too, because I haven't had to pay for any outside help Fels-Naptha Soap has been *my* reward, and it certainly has taken away all my old dread of washday."

What Fels-Naptha Soap did for Mrs. Savetime it will do for *anybody*. Fels-Naptha is the perfect combination of soap with naptha and other wonderful cleansers. These seek out dirt and grease, and get rid of it, saving you *hours* of hard work every day.

We want YOU to try Fels-Naptha Soap; we will gladly mail you a sample if you will send name and address to Fels & Co., 7301 Woodland Ave., Philadelphia, Pa.



Christian Herald Prayer League

ALL Christians are urged to unite with the members of the Prayer League in daily prayer at the noon hour. Also any one is at liberty to send a request for prayer or an acknowledgment of answered prayer, thereby becoming enrolled as a member of the Prayer League. All correspondents are specially requested to make their letters as brief as possible. Write requests and acknowledgments on separate sheets.

THE influence of the Christian Herald Prayer League is rapidly widening. In this week's mail are three specially interesting letters:

W. S. Wagner writes from Troy, Ohio, asking prayers for a convict in the Ohio State Reformatory who is ill with lung trouble. Shortly after his conviction, this young man asked Mr. Wagner to send him the Christian Herald. He did so, and now the prisoner writes: "Dear Brother: Will you please write the Christian Herald Prayer League, explaining to them my condition, and asking if they would also unite in prayer for my recovery, and for the conversion of my cellmate?" We are sure that the Prayer League will pray with special earnestness for the healing of this young prisoner and the conversion of his friend.

The second letter is from Mrs. Mary J. Peele, of Rich Square, S. C., who wishes to organize a local Prayer League in that place.

The third letter is from A. B., who writes from Turner, Me.: "The Prayer League is a wonderful provision for people isolated from other Christians. They feel as though they were a part of the great Christian Herald Family prayer meeting."

Here is a letter full of good news. Mrs. C. E. W. writes from Protection, Kan.: "We had a wonderful outpouring of the Holy Spirit at our revival. Two hundred professed conversion and $11,000 was raised for building a new church. My son was converted and my little daughter. Pray that those who were converted will persevere."

A Louisiana mother writes: "Two years ago I asked prayer for my son, who was stricken with epilepsy at the age of thirty years, and continued to have attacks every three weeks for a year. I am so happy to tell you that he has been free from them now for over twelve months." Mrs. J. M. writes: "It is with a thankful heart that I write to tell you that our prayers are being answered. One son received an increase in wages, which he sorely needed; the other son tells me that he has cut out drinking." A friend from Virginia writes: "Since I last wrote you my brother has quit drinking and has gone to work. Last summer when he was doing so badly I agonized in prayer for him, and my prayer has been answered."

Mrs. H. A. W. writes: "I asked prayer that we be helped out of financial difficulties and that my health might be better. Both prayers have been answered, the first when it seemed all hope was gone." Mrs. M. J. H. writes: "I have recently received such blessed answers to prayer for my health, and also for financial aid, that I wish to acknowledge the glorious goodness of God."

G. H. C. writes from Strasburg, Va.: "I wish to state that I, rather we, as a financial institution, were threatened with a heavy loss, which would have seriously embarrassed us. It rested upon a contingency for several years. I resorted to prayer these years to save us from the loss, and just yesterday this prayer was answered with not the loss of a dollar."

An Ohio mother writes to thank God for prayers answered for her oldest son, who has stopped drinking and is at work. She asks prayer that her other sons may be saved from the drink habit, and that two sons who are deaf may have their hearing restored.

Acknowledgments of answered prayers have also been received from:

G. E. J., Jollets, Va.; C. A. D., Vincennes, Ind.; Mrs. H. C., Benton Harbor, Mich.; A Friend, Farmersville, Ohio; D. D., Florence, Pa.; Thankful Mother, Ramsey, Ill.; Mrs. C. L. H., Kingman, Ariz.; H. C. L., Cortland, N. Y.; Mrs. A. K., Dallas, Texas; A. C. W., Little Rock, Ark.; Mrs. S. Y. E., Morgantown, Ky.; A Reader, Max Meadows, Va.; J. M., East Poultney, Vt.; Mrs. L. G. B., Lisbon, N. H.; Mrs. O. M., Port Orange, Fla.; Mrs. W. E. B., Cambridge Springs, Pa.; S. A., Smethport, Pa.; M. L. S., Visalia, Calif.

A lady from New England writes: "Will the Prayer League and Brotherhood meeting pray for me? I can not tell you my trouble, but God knows." Prayers are asked for the recovery of Miss Ruth Gossard, niece of Mr. J. W. Gossard of Chicago.

Mr. W. H. Collinson, a faithful Christian worker of Mount Vernon, N. Y., wrote on February 15 to say that his dear wife and coworker had died suddenly on that day and to ask the earnest prayers of the Christian Herald readers that he might receive grace in this time of bitter trial.

Prayers are asked for revivals of religion at:

Rantoul, Kan.; Milton, Iowa; Irvington, Ky.; Rich Square, N. C.; Holmsville, Wis.; Riverhead, N. Y.; Edson, Kan.; Florence, Pa.; Champaign, Ill.; Sag Harbor, L. I.; Jackson, Mo.; Vining, Okla.; Ithaca, N. Y.; Storm Lake, Iowa; Gilroy, Cal.; Hunter, N. Y.; Reamsville, Kan.; Constantia, N. Y.; Loveland, Colo.; Quincy, Mass.; Harford, N. Y.; Westbrook, Me.; Palisade, Colo.; Alice, Texas; Belle Plaine, Sask., N. W. T.; Powow, Okla.; Pilot Mountain, Tenn.; Melrose, Wis.; Live Oak, Fla.; Sheffield, Pa.; Scales Mound, Ill.; Ashland, Ore.; Hastings, Ind.; Loveland, Ohio (in the Methodist Church); Greensboro, N. C. (in the Methodist Church); Louisville, Ky. (that all departments of Sunday school may increase); Parker City (that all the saloons may be closed); Grindstone Hill Church and vicinity, Chambersburg, Pa.; St. Louis, Mo. (in the Richmond Heights Presbyterian Church); State Line, Ind. (in the M. E. Church), A Friend, Newark, N. J., asks prayer that sixty-one friends may be saved; Bristol, Ind. (in the united churches of Baptist and Free Baptist); A Reader, St. Andrew, Fla., asks prayer that Bay County may be voted dry.

A Mother, Mrs. D. B. R., Mrs. G. C. S., A Widow, Mrs. S. M. Y., Mrs. M. R. C., ask prayers that their sons' minds may be restored; Mrs. A. C. M., Mrs. P. H. H., A Mother, Mrs. W. R. O., Mrs. J. L., their daughters'; Mrs. J. B., R. E. O., their mothers'; E. M. G. asks prayer that the mind of a young physician may be restored. Fifteen other friends ask prayer for mental restoration or strengthening for other relatives, friends or themselves.

Mrs. R. H. asks prayers that daughter's sight may be restored; Mrs. R., Mrs. C. F. J., Mrs. W. W., ask prayer that sisters sight may be restored. Mrs. S. P. H. asks prayer that sight of eye may be restored, and husband's sight strengthened. Eighteen other friends ask prayer for the restoration or strengthening of sight for friends, relatives or themselves.

Sixty-five friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessings.

Eight parents ask prayer that their sons may be delivered from the liquor habit. Mrs. M. A. B., that son and his wife may be delivered from the liquor habit. M. L. S., Mrs. M. J. H., their husbands. Twenty-two other friends ask prayer that friends or relatives may be delivered from this habit.

M. W. asks prayers that daughter may be delivered from the drug and cigarette habit. Mrs. M., Mrs. A. R. T., ask prayer that friends may be cured of the drug habit.

E. V. asks prayer that four sons may be saved. Mrs. L. H. S., C. A. D and M. H. ask prayer that their sons may be saved. Mrs. R. P. asks prayer that son may be saved and reconciled to his wife. Forty-nine other parents ask prayer for the conversion of sons; twenty-five wives, their husbands. Ninety-five friends ask prayers that friends or relatives may be converted.

Twenty-one readers ask prayer for special spiritual blessing for relatives or friends.

One hundred and forty friends ask prayer for the healing of friends or relatives, including Mrs. L. C., that a nine-year-old boy may gain the power of speech; and Mrs. A. P. B., that a deaf and dumb family may be healed.

Eighty-nine ask prayer for healing of self; including W. S. H., that an operation may be successful.

Eight friends ask prayer that hearing may be restored. Mrs. F. M. R. asks prayer that mother's and sister's hearing may be restored. Thirteen others ask prayer that hearing of friends may be restored.

Thirty-nine friends ask prayer for help or guidance in financial affairs, including Mrs. A. B., that church debt may be lifted.

Sixty-one friends ask prayer for the granting of varied desires and needs, including Mrs. J. D. M., that a young man, who mysteriously disappeared, may return to his mother; another, Mrs. S. P. H., Newark, Ohio, that a Presbyterian minister may receive a call to a church.

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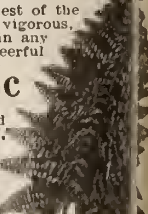

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The War in Europe

Continued from page 290

called heights of Louvemont, which it then mounted and crossed south of Beaumont, captured the day before, and just north of the hamlet of Louvemont, from which these heights derive their name, and thence, still running to the east, crossed the railroad running north to Damvilliers, at a point a little south of Ornes, also captured the day before.

From this point the line curved to the southeast and crossed the railroad running from Verdun east to Etain, at a point to the west of the latter named place and between it and Hautecourt. The German gains southward toward Verdun along the whole length of the above line slightly exceeded five miles, and brought them to within approximately four miles of the most northerly of northern forts of the outer defenses of the fortress.

This northern group of forts comprises the five forts bearing the following names; Fort Douaumont, the most northerly; Fort Sauville, west; Fort Vaux, east; and Forts Belleville and St. Michel, the closest in to the citadel. Of these the first three were reached by the projectiles of the German artillery, as was also Fort de Marre, the most northerly of the westerly group of forts on the west side of the Meuse, which forts run in a north and south line paralleling the river.

The offensive has probably not been lightly or desperately undertaken. Not lightly, because all the German operations of this character during the war have been initiated only after a long and careful study of the problem presented, its difficulties, natural and artificial, and the ways and means to be adopted to overcome these difficulties. Not desperately, because there is absolutely nothing in the German military situation which would lead the Germans to stake all on one throw. So that we are now witnessing one of the most interesting and, in a strategic sense, decisive operations of the war.

For the past eighteen months the French, well knowing the importance of this key position, have sought in every possible way, using all the resources available, to strengthen its defensive power. There is an army of about 200,000 men specially assigned to its defense in and out of the fortress under able and scientific commanders, and such reenforcements to this army as are necessary will be provided from other parts of the line, or from such reserves as are at the disposal of the French commanders.

On the other hand, the fortress is being assailed by an equally determined, equally well led and large force, and this force possesses what may prove to be the determining factor in the contest, high-angle guns of great power against a fixed target.

ON Friday, the battle continued to rage even more fiercely than on the preceding days, and in the afternoon of that day after a bombardment lasting all the preceding night and the forenoon of Friday, the most northerly of the exterior defenses, Fort Douaumont was stormed by the 24th Brandenburg regiment, and after most terrific fighting, captured. This capture meant a gain of approximately two more miles for the Germans and, even more important, it removed the obstacle to a German advance to the south from Ornes, as the plain to the south of that town lay under the guns of this fort.

Fort Douaumont was regarded as one of the strongest of the northern exterior forts which guard the citadel of Verdun; built of steel, stone and concrete, it was defended with the heaviest guns the French army possess. After the capture of this fort the Germans worked all Friday night bringing up fresh guns and supplies of explosive, and so forth, and at daylight Saturday opened an artillery attack on the remaining forts of this northern group and on the citadel itself. As these lines are written, Monday morning February 28, unverified reports reach us that the French succeeded in recapturing the lost fort, but again lost it, and that the Germans are in possession. The other fronts present little of interest in view of the absorbing struggle taking place in the west. The Austro-Italian situation is practically unchanged, and so is the situation in Mesopotamia.

The German raider which captured and sent in the Appam to Newport News, Va., was again heard from when the Westburn, a new victim of the mysterious raider, suddenly appeared at Santa Crux, Teneriffe, on Wednesday, in charge of a German prize crew and with 206 prisoners taken from various vessels which this raider had captured. The prisoners being landed, the prize crew Thursday took the Westburn outside the Spanish three-mile limit and sunk her, saving themselves in small boats. This procedure avoided all trouble for Spain with Great Britain on the subject and accomplished the main object the Germans had in view.

Portugal took forcible possession on Wednesday of the German and Austrian vessels in the River Tagus at Lisbon and hoisted the Portuguese flag over them. It is stated that this act was done by the commander of the naval division of Lisbon on his own initiative, and that his motive in doing so was to prevent these ships from escaping and turning commerce destroyers.

THE latest word is to the effect that British lines in Belgium and France are being extended to replace French troops who are being rushed to the Verdun region to take part in the fighting "which has settled down to a terrific slaughter." Twenty German army divisions comprising 400,000 men are said to have been thrown into this great battle, and fifteen divisions of French troops. Commenting on the movement, a German critic is quoted in the New York Times as stating that "the hardest step in conquering a fortress is the first break through the circle of outer forts. Therefore, success at this point, is as a rule of decisive import."

On February 22 Premier Asquith announced in the House of Commons the basic terms that England will accept in making peace, his statement being in reply to a question and as follows: "I have stated in clear, direct, explicit, and emphatic language what are the terms upon which we in this country are prepared to make peace. I will repeat them. They are familiar to our Allies and well known to the German Chancellor. What I said November 9, 1914, I repeat now: 'We shall never sheathe the sword which we have not lightly drawn until Belgium—and, I will add, Serbia—recover in full measure all and more than they have sacrificed; until France is adequately secured against aggression; until the rights of the small nations of Europe are based upon an unassailable foundation, and until the military domination of Prussia is wholly and finally destroyed.' What is there wanting in clearness and directness in that? I ask Mr. Trevelyan and the German Chancellor how I can make it fuller and more intelligible? How can I do more to convince him and all our enemies 'that not until a peace based upon those foundations is within sight of attainment, and not until then, shall we or any of our allies abate by one jot our prosecution of this war.'"

The press states that Germany has now taken similar steps to those lately announced in England in regard to the importation of articles of luxury, and the prohibited list published in Berlin includes pineapples, candy, perfumes, cosmetics, silk and lace dresses, precious stones, paintings.

On February 27 the steamship Maloja of the Peninsular & Oriental Line carrying 119 passengers and a crew of about 300, struck a mine two miles off of Dover and sank, carrying down 170, 55 being passengers. Many of these are believed to have been killed by the explosion. A tanker, The Empress of Fort William, went to the Maloja's aid and also struck a mine and sank, but none of her crew were lost.

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A Voice in the Wilderness

Continued from page 303

in his life, perhaps, he really did believe in it, and thought that he was in it.

The men were standing knee deep in the water and holding their captive lightly by his arms and legs, their eyes upon their leader, waiting now.

Jasper Kemp stood in the water also, looking down benevolently upon his victim, his chin in his hand, his elbow in his other hand, an attitude which carried a feeling of hopelessness to the frightened minister.

"And now there's that little matter of the devil," said Jasper Kemp reflectively. "We'll just fix that up next while we're near his place of residence. You believe in the devil, Mr. Parson, from now on. If you'd ever tried resistin' him I figger you'd have b'lieved in him long ago. But you believe in him from now on, an' you don't preach against him any more! We're not goin' to have our Arizona men gettin' off their guard an' thinkin' their enemy is dead. There *is* a devil, Parson, an' you believe in him! Duck him, boys!"

Down went the minister into the water again, and came up spluttering, "Yes, I—I—I believe in the devil!"

"Very well, so far as it goes," said Jasper Kemp thoughtfully. "But now, boys, we're comin' to the most important of all, an' you better put him under about three times, for there mustn't be no mistake about this matter. You believe in the *Bible*, parson—*the whole Bible!*"

"Yes!" gasped West as he went down the first time and got a mouthful of the bitter water; "I believe—" The voice was fairly anguished. Down he went again. Another mouthful of water! "I believe in the whole Bible!" he screamed, and went down the third time. His voice was growing weaker, but he came up and reiterated it without request, and was lifted out upon the mud for a brief respite. The men of the bunkhouse were succeeding better than the clergymen back in the East had been able to do. The conceit was no longer visible in the face of the Rev. Frederick. His teeth were chattering, and he was beginning to see one really needed to believe in something when one came as near to his end as this. He lay, panting, upon his back in the mud.

"I ain't any sort of a Christian myself," Jasper Kemp went on, "but I just can't stand it to see a parson floatin' round that don't even know the name of the Firm he's workin' for. Now, parson, there's just one more requirement, an' then you can go home."

THE minister opened his eyes and looked around with a frightened appeal, but no one moved an atom, and Jasper Kemp went on.

"You say you had a church in New York. What was the name an' *ad*dress of your workin' boss up there?"

"What do you mean? I hadn't any boss."

"Why, him that hired you an' paid you. The chief elder or whatever you called him."

"Oh!" the minister's tone expressed lack of interest in the subject, but he answered languidly, "Ezekiel Newbold, Hazelton."

"Very good. Now, parson, you'll just kindly write two copies of a letter to Mr. Ezekiel Newbold statin' what you've just said to us concernin' your change of faith, sign your name, address one to Mr. Newbold an' give the duplicate to me. We just want this little matter put on record so you can't change your mind any in future. Do you get my idea?"

"Yes," said the minister dispiritedly.

"Will you do it?"

"Yes." (Apathetically.)

"Well, now I got a piece of advice for you. It would be just as well for your health for you to leave Arizona about as quick as you can find it convenient to pack, but you won't be allowed to leave this town, day or night, horse, cars or afoot, until them there letters are all O. K. Do you get me?"

"Yes." (Pathetically.)

"I might add, by way of explainin', that if you had come to Arizona an' minded your own business you wouldn't have been interfered with. You mighta preached whatever bosh you pleased so far as we was concerned—only you wouldn't have had no sorta audience after the first try of that stuff you give today. But when you come to Arizona an' put your fingers in other folks' pie; when you tried to squeal on the young gentleman who was keen enough to shoot out the lights to save a man's life, why, we ain't no further use for you. In the first place, you was all wrong. You thought the Kid shot out the lights to steal the gamin' money; but he didn't. He put it all in the hands of the sheriff some hours before your 'private information' reached him through the mail. You thought you were awful sharp, you little sneak! But I wasn't the only man present who saw you put your foot out an' cover a gold piece that rolled on the floor just when the fight began. You thought nobody was a lookin', but you'll favor us, please, with that identical gold piece along with the letter before you leave. Well, boys, that'll be about all. Untie him!"

IN silence and with a kind of contemptuous pity in their faces the strong men stooped and unbound him; then without another word they left him.

Jasper Kemp lingered for a moment looking down at the wretched man.

"Would you care to have us carry you back to the house?" he asked reflectively.

"No!" said the minister bitterly, "No!" And without another word Jasper Kemp left him.

Into the mesquite bushes crept the minister, his glory all departed, and hid his misery from the light, groaning in bitterness of spirit. He who had made the hearts of a score of old ministers to sorrow for Zion, who had split in two a pleasantly united congregation, and disrupted a session, was at last conquered. The Rev. Frederick West had recanted!

CHAPTER XVII

WHEN Margaret left the schoolhouse with Bud she had walked but a few steps when she remembered Mom Wallis and turned back to search for her; but nowhere could she find a trace of her. The front of the schoolhouse was as empty of any people from the camp as if no one had been there that morning. The curtain had not yet risen for the scene of the undoing of West.

"I suppose she must have gone home with them," said the girl wistfully. "I'm sorry not to have spoken with

She was good to me."

"You mean Mom Wallis?" said

boy, "No, she ain't gone home. S
hiking 'long to our house to see
The Kid went along of her. See, the
down by those cottonwood trees. Th
them."

Margaret turned with eagerness
hurried along with Bud now. She k
who it was they called The Kid in
tone of voice. She remembered how
men had spoken of and to him, a
gling of respect and gentleness
showed how much beloved he was.
cheeks wore a heightened color and
heart gave an odd flutter.

They walked rapidly and caught
with their guests before they
reached the Tanner house, and Marg
had the pleasure of seeing Mom Wal
face flush with shy delight when
caught her softly round the waist, st
ing quietly up from behind, and gre
her with a kiss. There had not
many kisses for Mom Wallis in the
years, and the two that were to M
garet Earle's account seemed
sweet. Mom Wallis's eyes shone
she had been a young girl as she tu
with a smothered "Oh!" She wa
woman not given to expressing her
indeed, it might be said that the
twenty years of her life had been
of self-repression. She gave that
little gasp of recognition and plea
and then she relapsed into embarra
silence beside the two young people
found pleasure in their own greeti
Bud, boylike, was after a cotto
along with Cap, who had appeared
no one knew where and was atten
the party joyously.

Mom Wallis in her big rough sh
on the heels of which her scant br
calico gown was lifted as she wall
trudged shyly along between the
young people, as carefully watched
helped over the humps and bump
the way as if she had been a prin
Margaret noticed with a happy appr
how Gardley's hand was ready under
old woman's elbow to assist her as poli
as he might have done for her own mo
had she been walking by his side.

Presently Bud and Cap returned,
Bud with observant eye soon timed
step to Margaret's on her other side
touched her elbow lightly to help
over the next rut. This was his sec
lesson in manners from Gardley.
had his first the Sunday before, wa
ing the two while he and Cap wal
behind. Bud was learning. He
keen eyes and an alert brain. Marg
smiled understandingly at him and
face grew deep red with pleasure.

"He was bringin' me to see where
was livin'," explained Mom W
suddenly, nodding toward Gardley
if he had been a king. "We wa
hopin' to see you, except mebbe
as you come by, goin' in."

"Oh, then I'm so glad I caught
with you in time. I wouldn't h
missed you for anything. I went b
to look for you. Now you're comin
to dinner with me, both of yo
declared Margaret joyfully. "Willi
your mother will have enough din
for us all, won't she?"

"Sure!" said Bud with that assura
born of his life acquaintance with
mother, who had never failed him i
trying situation so far as things to
were concerned.

To be continued

Preparation for Service

Continued from page 292

"The next stop is your station. Get your wraps and bundles ready." So she got ready. In about forty minutes the train came to a standstill. No station had been called, but the traveling man said, "This is your station, madam." She hurriedly left the train. After a while the train pulled out and probably thirty or forty minutes later, the trainman called the station at which the woman had intended leaving. The traveling man sprang to his feet. "Haven't you made a mistake?" he cried. "No, sir. I know every station on this line," said the trainman. "Where is the woman who is to leave here?" The traveling man answered, "I thought we stopped at that station thirty minutes ago, and I told her to get off." "We didn't stop at any station thirty minutes ago," the brakeman said. "Something was wrong with the engine and we stopped to fix it. We were out on the open prairie, and it is miles to the nearest house, and in such a blizzard, I don't see how that woman can escape death." When they reached the station the conductor telegraphed the division superintendent the situation and the latter answered by wire, "Spare no
pense. Take an engine and a car
every available man and find t
woman." They searched many ho
in that blinding blizzard. About d
light they found her and her baby fro
to death. She had followed the wro
advice and it had cost her life.

To our church members everywher
would say: beware of the temptation
lead unclean, compromised, godl
lives, the examples of which may r
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among you, clean up, for Jesus' sa
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To Aid the Farmer

Continued from page 293

defaults or disregard of rules and regulations. The Landschaft may recall the member's loan at will, but it can not sell or assign the mortgage or annuity contract. All loans are based on first mortgages, and must not exceed 50 per cent. of the value of the mortgaged property. Before a final decision of the committee of appraisal has been rendered, the matter must have been reviewed in public hearing, duly advertised, and the synopses of such hearing are to be kept on file with the Landschaft and a copy sent to the National Rural Credit Institute. The contracts and mortgages of members must be approved not only by the Landschaft but by the Institute, and all debentures must likewise have the Institute's approval. Before the National Institute approves a mortgage, it verifies the value of the security by means of its own special appraiser or appraisers. All mortgages issued as a basis of debenture issues are forwarded to the National Institute, which, in turn, deposits them in the Treasury of the United States.

The borrower receives debentures equivalent to the amount of his loan, which debentures command the same rate of interest as his note to the Landschaft. The National Institute may maintain a selling bureau to assist the members of the Landschaft in marketing their debentures, such a bureau serving merely as an agent, with the right to charge a commission for its service.

A Landschaft keeps a separate bookkeeping record with each member, debiting him with the amount of his loan and accruing charges, and crediting him with payments made. Until his account is balanced, the borrower continues to be indebted to the Landschaft and "his mortgage remains intact of record." The Landschaft's contract with a member is to constitute a rent charge on the land, with a prior claim thereon as against all other indebtedness. The borrower may pay off his loan in whole or in part by increasing his credit balance. Withdrawals from the sinking funds may also be permitted to a borrower after he has paid a portion of his loan.

The members of the Landschaft are personally and severally liable for its losses, but members cannot be proceeded against until the mortgage security and assets of the Landschaft are exhausted, and they are proceeded against in the same way as property owned in a bonded school or drainage district. Where a member defaults, the Landschaft covers the impairment "by apportioning the loss among all members and deducting it from their credit balances in their respective accounts." Members must agree, through proper clauses in their mortgages, to the summary foreclosure and seizure proceedings, which the Landschaft is to have the power to exercise.

The Institute may buy debentures and the members may pay dues with them. As payments are made to the Landschaft by members, the latter must deposit these funds in a depository named by the Institute to the credit of the Institute. The Institute pays all interest payments, salaries, expenses, etc., for the Landschaft. The Institute may take over the affairs of any Landschaft whenever it deems such a course desirable.

The sum of $500,000 is appropriated by Congress to carry out the purposes of the Act, which is to be in force and effect for a period of three years.

Let it be remembered by American farmers that these Landschafts have been in operation in Germany for nearly one hundred and fifty years and that they have never failed. *No member has ever been called on to stand for the default of another member.* Ought not that to be sufficient assurance?

They provide credit for the farmers at 3 and 4 per cent. They eliminate the middleman. They bring the borrowing farmer into direct contact with the owner of savings, who wants a safe and long-time investment.

Billions are available in the Eastern manufacturing centers for long-time investment at 3 and 4 per cent. Why should not the farmer so mobilize his security as to get the advantage of money at this rate? Why should not the land, the chief source of the nation's subsistence, its greatest asset, be made the basis of liquid wealth?

[SENATOR SHEPPARD, who is chairman of the Committee on Expenditures in the Department of Agriculture, represents one of the greatest of our agricultural states, Texas, and is familiar with the problems that confront the farmers of the country. We shall be glad to have readers write in briefly, expressing their views on this much-needed reform which would benefit not only the crop-raiser, but consumers generally.—The Editor.]

Valuable Free Booklets for Investors

THE following booklets have been prepared by great banking firms for guidance of their patrons who wish to make investments of funds on secure and profitable lines. Any reader of the Christian Herald who has $100 or more for investment may obtain any of the following booklets free.

A. H. Bickmore & Co., 111 Broadway, New York City, tell about 6 per cent. public service corporation notes, due July 1, 1917, in Circular "H-11." Write for it.

Peabody, Houghteling & Co., 10 South La Salle Street, Chicago, Ill., a firm having fifty years' successful experience in handling Chicago mortgages, tell how amounts of $100 or more can be invested to bring 6 per cent., in Circular "C." Write for it.

Many persons buy stocks and bonds on the partial payment plan. Full information on how this plan may be applied to Christian Herald readers who have money for investment is described in Booklet "E-2," prepared by Sheldon, Morgan & Co., 42 Broadway, New York.

Write to E. J. Lander & Co., Grand Forks, N. D., for their Booklet "O," giving a list of their current offerings of 6 per cent. farm mortgages.

If you will write to Slattery & Co., 40 Exchange Place, New York City, for Booklet "9-C. H.," it will give you full particulars regarding the Standard Oil issues, for maximum income yield.

Charles S. Kidder & Co., W. C. T. U. Building, Chicago, Ill., will send you free a list of their attractive investment offerings in denominations of $100 and $500, yielding from 5 per cent. to 6 per cent.

L. R. Latrobe & Co., 111 Broadway, New York City, will send you free on request a booklet about their Partial Payment Plan, Investor's Guide (270 pages), and a market letter. All of these are a help to the investor.

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Harvey Fisk & Sons, 62 Cedar Street, New York City, will tell you all about the Postal Savings System, Savings Banks and The Investment Banker if you will write to Department "227."

Send a postal card to Spooner & Robinson, 10 South La Salle Street, Chicago, Ill., and ask them for "Farm Mortgages as an Investment." You will find this very interesting.

If you will write to George M. Forman & Co., 11 South La Salle Street, Chicago, Ill., they will tell you all about their 6 per cent. Forman Farm Mortgages. As far as safety is concerned there is no better form of investment than farm mortgages.

P. W. Brooks & Co., 115 Broadway, New York City, will send you Booklet "A" and list of public utility bonds, which may be obtained on the instalment or partial payment plan under very advantageous terms.

Write to Aurelius-Swanson Co., Inc., 40 State National Bank Building, Oklahoma City, Okla., for a booklet describing methods, and lists of loans from $300 to $10,000, on Oklahoma real estate.

Drop a line to Bolger, Mosser & Willaman, 29 South La Salle Street, Chicago, Ill., and ask them to send you their list of Municipal Bonds free from the income tax. This concern has had twenty years' experience as specialists in municipal bonds.

Sidney Spitzer & Co., Dealers in Municipal Bonds, 115 Broadway, New York City, have issued for distribution an excellent circular for investors describing 43 different Municipal Bond Offerings, yielding attractively of suitable maturities and exempt from Federal Income and State Tax. Any Christian Herald reader may obtain a free copy of this circular.

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Magazine Bargains

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Christian Herald Modern Priscilla Home Needlework	$2.40	Save 85c
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Philip and the Ethiopian

International Sunday School Lesson for March 19. Acts 8:26 0

TALKS ON THE GOLDEN TEXT

By REV. F. B. MEYER, D.D.

"Understandest thou what thou readest?" Acts 8 : 30

This swarthy Ethiopian statesman, who was perhaps the premier of the great city and country of his birth, sets a good example to all travelers as to the literature which they should carry with them for perusal on their journeys. The newspaper, serial and review may be quite good in their place, but how much time is spent in cursory and superficial reading on railway trains or ocean voyages, which might be given to the careful study of Scripture, or biography, or devotional books. Of course, such studies call for a certain amount of absorption and concentration, but these would follow necessarily, if we were as eager toward God and the coming of his kingdom as we are to thing of this passing show. And the evangelis also gives us a fine lead as to the way i which our journeys might be utilized. W can help people to understand the mysteries of divine providence, to solve life' problems, and to obtain a deeper religiou knowledge. It is good when our hearts ar open to the promptings of God's Spiri saying, "Go join thyself to this man. The circumstances will be found to b absolutely propitious. We shall discove souls on the alert to know more, Th doors of opportunity will stand wide oper and the result of such an interview will b to send many on their way rejoicing.

Two Busy Men — and God

By Arthur H. Howland

SAUL, having sanctioned the execution of Stephen, "made havoc of the church, entering into every house, and haling men and women, committed them to prison." Then the Christian brotherhood was scattered. Its members ran to save their lives. If they had been called upon to stay at Jerusalem to witness for the truth they would have done that. There were doubtless very few of them who would not have been willing to stay and die for Jesus. But God had use for them in other quarters. The first chapter of the church's story had closed. They were now to begin to carry out the expanding order of Jesus: "Ye shall be witnesses unto me at Jerusalem, and in all Judea, and in Samaria, and to the uttermost parts of the earth." Some of them were probably driven out of the city by police orders; some of them fled without being ordered away. But along all roads to nearer and distant towns and provinces went these Jews who believed in Jesus.

But what did they do as they fled? "Therefore they that were scattered abroad went everywhere preaching the word." Among those who went was Philip, the deacon and evangelist, one of the seven men who had been chosen to distribute the daily supplies of the church. These seven had been chosen as "men of honest report, full of the Holy Ghost and wisdom." With this splendid equipment, Philip, his work done at Jerusalem, goes northward to Samaria.

We are to find in this story about Philip two different kinds of divine guidance. We do not read that he was specifically directed to Samaria. We know nothing about what impulses led him there. He may have left Jerusalem hastily; he may have accompanied other friends. He may have taken his family to Samaria. We find him later living at Cæsarea, far beyond Samaria, with four earnest Christian daughters. He may not have been especially directed by the Holy Spirit to go to Samaria, but he took the Spirit with him as he went. We are to see later another kind of guidance, when the Holy Spirit said: "Philip, go down to the desert road toward Gaza and talk to a man you will find there."

It is important to understand both kinds of guidance. In some matters God allows us to use our own judgment, to be influenced by circumstances; at other times he tells us plainly to do a special thing. Some people make the mistake of waiting too long for these special leadings, and so miss the chance of doing good. They are afraid God will not bless them until they have a definite order from the Spirit. But God will bless any good man wherever he goes and whatever he does. He need not wait for the Spirit to send him. He may go—and take the Spirit with him. God is under obligation to go with him wherever he goes, giving him heavenly help.

Philip had a glorious time in Samaria. They had a real revival. Many of the people must have remembered Jesus. Later, Peter and John came to the c y, and those who had believed were ll further blessed. The Pentecostal gi of the Holy Spirit fell upon them and m e their glad hearts gladder still.

But Simon the magician made a t ible blunder. He thought he could m e money out of this Pentecostal bless g. He offered the apostles money and s : "Give me also this power, that on wh soever I lay hands, he may receive e Holy Ghost."

It was then that Peter spoke the n e words: "Thy money perish with th " The church would have had a clea r, stronger, more triumphant career if r leaders had always been brave eno h to say these words when occasion manded.

But we must follow Philip. Peter d John went back to Jerusalem, but d said to Philip, "Arise, and go tov d the south, unto the way that goeth d n from Jerusalem unto Gaza, that is, e desert way."

Those are beautiful days when d talks to us as plain as that. How l t our feet are, how fluent our words, w rapid our pen, how eager and glad r whole mind and body and spirit. d has his hand upon us. God has a k for us. God is going to help us t o some special thing for him. That is e at its highest and best.

Philip "arose and went." Certai y. How could he do anything else? I w preposterous for a man to say "no o God when he speaks as plainly as t t! Yet how many sad and broken l s there are, inside and outside the chu , sad and broken because they have d "no" to God!

Some people allow themselves t e greatly perplexed about the proble f divine guidance. They have all sor f queer impulses, suggestions, fancie f duty—some of them difficult and tesque and absurd. They are not e God wants them to do these things, t they are afraid he does. What w d these people think of themselves if t y treated their own children as they t k God treats them? "My sheep know y voice," said Jesus. So if we do t know it is his voice, it is not his. "He forth I call you not servants, b l have called you friends," he said ag . "Come now, and let us reason togeth " saith the Lord. No guide so carefu o painstaking, so accurate as Jesus; o friend so considerate, so gentle as ; no one so able to make us underst l. We have only to follow when he tell s plainly what to do. When he does t t, go down toward Gaza as Philip l; when he does not, go to Samaria, or y in Jerusalem as our judgment dicta s.

Down on the Gaza road a little str n was shining under the hot rays of e Arabian sun. A chariot is coming so ward; a splendid equipage, acc panied by other chariots and s e horsemen. A man, evidently f h rank, sits or stands reading, a can y over his head. A pedestrian sudd y appears. He runs near the chario f the man who is reading. He seem o have been reading aloud. "Do u understand this?" asks the plain n afoot.

"How can I except some one gi e me?" answers the great man. The e as the plain man to come up into the ch iot with him.

e are used nowadays to seeing adve sements extolling the influence of th 'man who knows." People spirituar hungry are looking for this sort of a n. Not a man who guesses, but a ma who knows; a man who has seen an heard and experienced things that he an talk about confidently. Philip wa his sort of a man; so the Ethiopian wa ed him alongside him in the ch. ot.

ie plain man says: "This man wh n they killed a few months ago was Go s messenger, the very one whom th prophet is describing in the words yo have been reading from the parchme ."

ien the great man saw the stream. "W y may I not be baptized now?"

f thou believest with all thine he , thou mayest," answered Philip.

believe that Jesus Christ is the Son of od."

ie order was given to stop. The tw men went down into the stream. Th great man was baptized. Philip wa iurried away on another errand for Go The eunuch went on his way rejoi g—rejoicing in a new love of God, a w comprehension of him, a new frie dship for the world's Saviour, a new dese to lead his people to the true God. Ph p's heart was glad too, and at Az us, and other cities, all the way up to esarea, where he later came to live, he pt announcing the evangel of Jesus.

e church has always wanted to kn more of this eunuch and what he did with his new faith when he got back home. Ethiopia is a broad, indefinite term for all the land south of Egypt. Scholars think that the country referred to here is Meroë, a country east of the Nile. Candace seems to have been not the individual name of a queen, but her title, like Pharaoh or Cæsar. This land of Meroë is known to have been governed by queens at this period and as late as three hundred years after Christ. Tradition has given the name of Judich to this eunuch and declared that he preached the Gospel on his return to the palace and won many converts. We could be reasonably sure that this is true even if history or tradition said nothing about it. Such rich and sudden joy as this that the traveler found he would be sure to tell of.

One question should sound in every heart as the result of this lesson: "Whom am I leading to Jesus?" Some years before this, another Philip had found Nathanael and brought him to Jesus. Now this later Philip found the Ethiopian. Both went from that Arabian stream that day to find others. In due course the Gospel has reached us. Whose feet are we leading to the feet of Christ?

Tell about missionary work; about evangelistic work; about personal work; about the work of silently shining for Jesus. Read Paul's great personal work verse: "Christ . . . whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." (Col. 1: 28.)

The How Column

Conducted by FRANK L. BROWN, Joint General Secretary World's Sunday School Association

H to Interest the Inattentive Scholar in the Lesson

O E teacher whose lesson was spoiled each unday by one active boy visited the mo r to say that on account of the boy he wo have to give up the class. The mother rep d: "I can do nothing with him either. Jus see what he has done here." And all abo the walls of the kitchen the boy had dra pictures of cats, cows, dogs, etc. The tea r found the key to the problem. The ne Sunday the teacher had a pad and pencil rea . "William, I understand you are an art ." The boy straightened up. "William, do u think you can draw this map of Palestin or me?" "I'll try," answered the boy. "C you draw this coast line?" And it was do "Now this Sea of Galilee?" And that we lown. "Now this crooked river Jordan?" An he crooked line followed. "The Dead Sea And the live boy put in the Dead Sea "N the City of Jerusalem, just off to the left of Dead Sea?" "Thank you, William; tha splendid. Just one thing more; that Cit of Bethlehem just a little way off?" And wit Bethlehem the lesson began, and that tea r had William and the rest of the class tha Sunday and succeeding Sundays.

chain is stronger than its weakest link. On estless, inattentive scholar may spoil the wh lesson for teacher and class. In nearly eve class there is such a scholar. It does no goo to say don't. His activity must be har ssed. He must be given expression of son sort. Special thought must be given to his se.

Viety in the questions asked is essential.

T story is told of a teacher who was accus ned to ask the same question of the same sch r each Sunday. Tom always had the que on, "Where is the lesson located?" He was ways prepared on that question, and that bei answered felt no further interest in the less . Tom was away one Sunday. On the Su y following the teacher asked, "Where we you last Sunday, Tom?" and he answered me nically: "Nine miles southwest of Jer lem."

eacher of a class of twenty-eight girls in the ges of thirteen and fourteen solves the ina ntion question in this fashion: "By giving redits for attention, deportment and rec tions; by dividing the class in competitiv roups for recitation of the lesson."

Brooklyn teacher of teen-age girls: "I alw s ask questions of the inattentive pupil, for have found that will generally make her att ive. I never embarrass a pupil or hurt her elings, but let everything be done in good spi ."

ood method comes from a Junior boys' tea er of Columbus, Ohio: "I play directly to n with my stories and examples of expla tion, using that boy's name for the one hei talked about."

eacher of older girls says aptly of this age "They are attentive if the lesson applies to eryday life."

S eral teachers of scholars about the Junior age below find this as the key: "I give them son hing to do *to help me.*"

oys' teacher says: "I never go on teaching without at least apparent attention and quiet. If one boy is inattentive I wait. The others soon show their disapproval of him."

A live New York teacher solves the question thus: "I keep him busy—make him a part of the class. Ask questions, assign him work in advance. Call on him to teach. Stop my teaching until he is through his fooling."

A New Jersey teacher of sixteen-year-olds has this solution: "By knowing him. By being a boy with him. By being companionable. Boys are easily interested."

A Brooklyn teacher of young ladies keeps something in hand ready for the one who may lose interest: "I give her a clipping which I have brought to be read in connection with the lesson. I try to make that girl feel that I am more than interested in her and that she has disappointed me greatly if she is anything but attentive."

Another good suggestion comes from a teacher of New Jersey girls: "I repeat the question to that scholar and she will usually answer. I usually give the inattentive one the most interesting question."

Another teacher gives him something to do that he likes to do and that appeals to his pride.

Another gets him to read frequently.

By a group of beginners and primary teachers, these pertinent suggestions are made: "Sometimes I arouse his interest before I begin the story by associating it with some experience of his." "Sometimes while telling the story I address my remarks to him personally, calling him by name." "If there is too much inattention I have an exercise or song or march." "I seat them so they can see and hear readily." "I usually have the inattentive child pass the materials and papers and call him my helper."

A Denver teacher says: "I study him—if he is worth it—and approach from the standpoint of his interests if I can."

An honest teacher of Pennsylvania ladies confesses: "That the inattentive scholar is always the one who has prepared the least. If she visits I keep asking her questions till she gives attention. Sometimes a story or an explanation of a verse will cause interest."

A wise Connecticut teacher has this method with her class of young ladies: "I ask any one who seems inattentive to give a synopsis of what has been said, or ask a question; or if ear gate is tired, try eye gate by pictures, or blackboard or pad or hand gate."

◆

Young People's Topics for March 19

Getting Power from a Pledge

Christian Endeavor and B. Y. P. U. Ps. 25: 1-14.

A World Program for the League

Epworth League. Matt. 28 : 19-20 (all nations represented in costume).

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If the skin is in bad condition through neglect or an unwise use of cosmetics, apply a little Resinol Ointment* and let it remain on ten minutes before the final washing with Resinol Soap.

Resinol Soap contains no harsh, drying alkali, and is not artificially colored, its rich brown being entirely due to the Resinol balsams in it. Sold by all druggists and dealers in toilet goods. For trial free, write to Dept. 6-C, Resinol, Baltimore, Md.

** Physicians have prescribed Resinol Ointment for over twenty years in the treatment of skin and scalp affections.*

Resinol Soap

"Oh see what my mother bought for me! A pair of Children's Hickory Garters that'll keep up my stockings neatly and evenly, always. The lady at the store told us that these garters will wear longer than any others and can't tear the stockings."

"Gee! I wish I wore 'em too. I need good garters."

The patent rubber clasp that saves darning—the improved buckle—the strong, rustless pin—the superior elastic—all insure the longest, best service.

Send 15c for a pair for trial. Give child's age; state color preference, white or black.

CHILDREN'S Hickory GARTERS

15 cents and up, per pair

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Can you take INTELLIGENT care of your child? Do you know how he should be fed, how fast he ought to grow, how to recognize signs of infantile diseases, how to begin training the young mind?

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WE WILL AID YOU TO PERFORM THAT KINDNESS
FOR THREE FRIENDS OR NEIGHBORS, IF YOU ACT PROMPTLY

In Our Bible Picture Contest

Special Free Offer

FOR THE BENEFIT OF

Any 3 Persons You Name

Use the coupon below in this way: Write your own name and address across the top, under the words "Recommended By." Then along the length of the coupon fill in the name and address of each of three persons, to whom you would like us to send all details and information and some sample Contest pictures, free, so that these persons may be enabled to start at once in the Bible Picture Contest and enjoy it just as you are doing and will continue to do.

We shall be glad to do our part if you will do yours — namely, conscientiously recommend one, two or three individuals who you believe would be benefited by the stimulating, instructive and entertaining qualities of this novel "search of the Scriptures" embodied in the Bible Picture Contest.

There will be at least 419 rewards. The first reward is $1,250. The other rewards are commensurate. These sums are offered as prizes, because we want you to feel that, if you apply yourself to the solving of the pictures, and excel, you will be in a position to gratify some really substantial wish of a private or public character.

You cannot fail to derive many educational advantages, such as practice in observation and subconscious memory training, and you will soon be as enthusiastic as Mrs. Colgate (see her letter up at the right) regarding the spiritual quickening that results. Put those same advantages within the reach of others, by filling out and mailing to us the coupon below — which you can cut out and use, or else copy and communicate to us in the form of a letter.

THIS COUPON IS VALUABLE UP TO MARCH 31, 1916

To The Christian Herald, Bible House, New York, N.Y.

RECOMMENDED BY

Name....................................

Address.................................

....

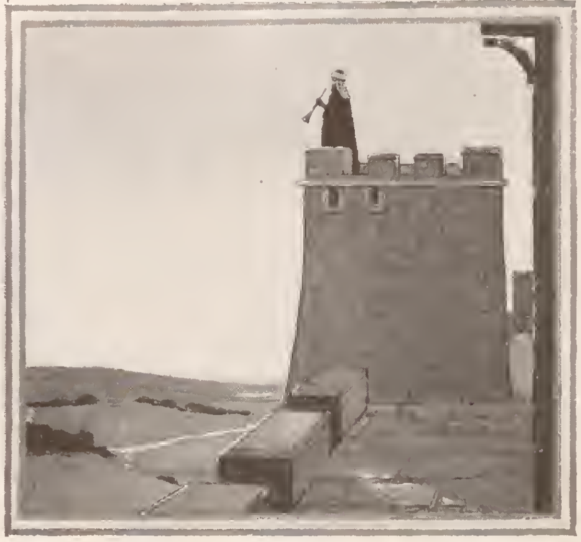
SEND SOME SPECIMEN PICTURES FREE
And also Illustrated Information, Rules, Object Lessons, Etc., About Your Bible Contest to

(1) Name..........
Address..........

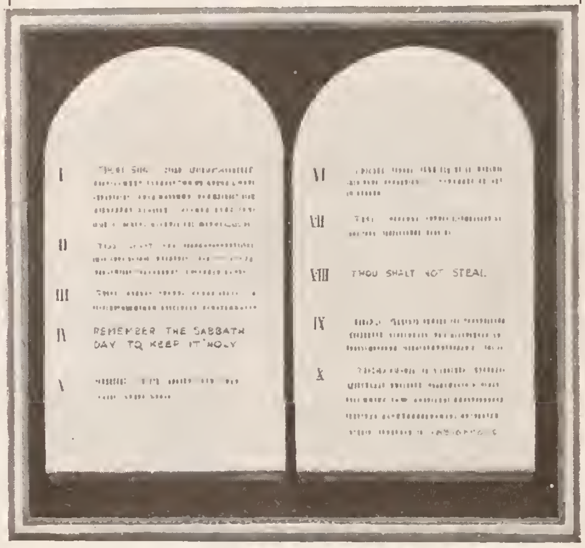
(2) Name..........
Address..........

(3) Name..........
Address..........

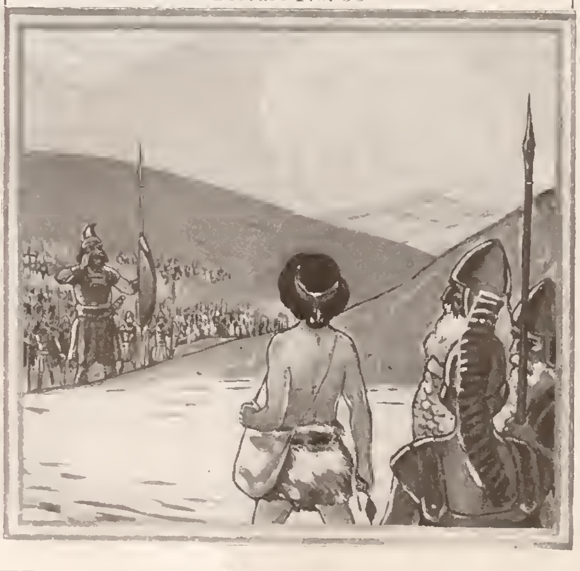
Picture No. 34



Picture No. 35



Picture No. 36



An Interesting Letter

"I would like to add a word of appreciation of the Picture Contest.

"At first sight, it seemed rather superficial. I did not see how matching pictures with a lot of disconnected texts could give one any real knowledge of, or love for, the Bible.

"Neither could it, if that were all. But I have learned that each picture is a magic key that opens before one's eyes a wonderful storehouse.

"One naturally turns to the Bible to verify the quotation selected. Studying the picture has concentrated the attention, and one reads on and on, grasping (as never before) the truth and beauty of the Bible narrative to which the picture points with compelling force. Brief biographies, portraying with matchless power the elemental passions of humanity, vivid visions of the seer, depicting the inevitable consequences of sin; glowing gems of Hebrew poetry rich in the mystic beauty of the Orient; strong stories of heroism and devotion; tender tales of love and sacrifice, each in turn holds one enthralled, and makes one realize that the Bible is indeed the Book of Books." MRS. O. W. COLGATE.

Pennsylvania.

What the Bible Picture Contest Is

On this page you see pictures numbered, respectively, 34, 35, 36. They are part of a series. By now, three dozen pictures have been published. Two dozen more are to come. We give a few each week in the Christian Herald; so by May (1916) the complete series will have appeared.

While you may save the pictures as you get them, and study them, you must not send any answers to us until the end — when you have seen all the pictures.

Then you will be asked to submit from one to five solutions or answers for each of the 60 pictures; and a Committee of Judges will award prizes (419 rewards amounting to $3,500 all together) for the best answers.

An answer to a picture consists of one Scriptural quotation which describes that picture.

All the possible answers are grouped by us in a list of 2,000 Bible verses, printed as a unique little volume called "Gems from the Bible."

For convenient writing down and submitting of your answers, we give the Contest Reply Book with the "Gems from the Bible."

When requested, all the pictures to date are included free with the two books just mentioned to make up the complete, convenient Bible Picture Contest OUTFIT. We will send you this Outfit as a premium on receipt of $2.00 to pay for your yearly subscription to the Christian Herald — new, renewal or extension. Or provided you are a subscriber, we will send you the Outfit entirely free on receipt of your order for a new yearly Christian Herald subscription in behalf of some other person, the price being $1.50 for the subscription alone, or $2.00 for the subscription and an Outfit to that person also in addition to the free Outfit you will receive.

Or you may receive a Bible Picture Contest Outfit in connection with any one of the following combination subscriptions:

Orange Judd Weekly American Agriculturist (edited for your section of the country) for one year, and the Christian Herald for one year, for $2.50.

Modern Priscilla, the standard magazine for needlewomen, for one year and the Christian Herald for one year, for $2.50.

American Messenger, a helpful religious monthly, for one year and the Christian Herald for one year, for $2.10.

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Thousands of Remarkable Cases

An old lady, 72 years of age, who suffered for many years and was absolutely helpless, found relief. A man who was helpless, unable to rise from his chair, was riding horseback and playing tennis within a year. A little child, paralyzed, was playing about the house after wearing a Philo Burt Appliance 3 weeks. We have successfully ated more than 25,000 cases the past 15 years.

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e will prove its value in r own case. There is no son why you should not ac t our offer. The photographs w how light, cool, elastic l easily adjusted the lo Burt Appliance is— different from the torturous plaster, her or steel jackets. very sufferer with a kened or deformed e owes it to himself nvestigate thoroughly. e within reach of all.

d For Our Free Book ou will describe the case ill aid us in giving you ate information at once.

ILO BURT MFG. CO.
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Reарkable Discovery That Cuts Down the Cost of Paint Seventy-Five Per Cent.

A ee Trial Package is Mailed to Everyone Who Writes.

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te to Mr. A. L. Rice, Manuf'r., 164 North St., Ad s, N. Y., and he will send you a free trial package also color card and full information showing yo w you can save a good many dollars. Write to- .

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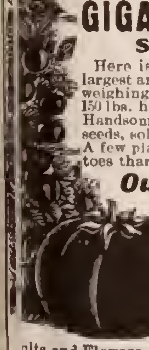
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SEEDS FREE

Here is the king of all Tomatoes, largest and most productive, fruit often weighing 2 to 3 lbs., each, and 100 to 150 lbs. have been grown on one plant. Handsome red color, very smooth, few seeds, solid all through, ripens early. A few plants will produce more Tomatoes than a family can use.

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We want every person who uses seeds to see our 1916 Seed Book and try this Giant Climbing Tomato. We will send a sample packet in a 10c coupon envelope for trial, with Seed Book Free. This Book describes the best Vegetables, nts and Flowers. Send your address today.
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e Ohio Marble Co., 31 S. Cleveland St., Piqua, Ohio

FRIENDSHIP LINK RING --- ONLY 18c
Sterling Silver or Rolled Gold Beaded or Plain Designs, 3 Initials ENGRAVED FREE, to introduce our Bracelet Links. Send 18c. and size today. FRIENDSHIP JEWELRY CO. 83 Chambers St., Dept. 362 New York

Merry Moments

[SOLOMON *in his wisdom said this: "A merry heart doeth good like a medicine." Most of us can bear witness to the correctness of this observation. A vast deal of good can be done by judicious doses of that kind of medicine. A good laugh will cure many ills. A good laugh never wears out. Perhaps you have stored away in your memory some laughs of extra potency in doing good. Tell us about them. We want little, short things for this column, that are packed full of merry laughter; so full that there is no sting in them, no offensiveness of any kind, no malice, certainly no irreverence, nothing but pure fun. We will pay according to the length and, in our judgment, the merits of such contributions. None can be returned, however, unless accompanied by a stamped and addressed envelope. They will be paid for promptly upon acceptance. Just address them to The Christian Herald, Bible House, New York City.*—THE EDITOR.]

VIRTUE BRINGS ITS OWN REWARD.—Rev. Stephen Merritt tells this of the self-denial practised by his little grandson, Conrad. Conrad's father, as was usual with him at the approach of Lent, asked the members of his family one evening to say what special sacrifices they would make during that season. Conrad asked if he must decide at once. "No," he was told, "you may think it over, but we should know your decision by tomorrow. And remember, it must be something that you like very much." The next morning Conrad announced that he had finally decided to give up going to Sunday school.

READY LETTER WRITER — *Student* (writing home): "How do you spell 'financially'?"

Other: "F-i-n-a-n-c-i-a-l-l-y, and there are two R's in 'embarrassed'."—*Harper's Magazine.*

GOOD, EVEN IF YOU OMIT THE DENOMINATION ENTIRELY.—A negro preacher heard the word procrastination used and liked it. He used it often in his Sunday morning sermon. After the service one of his flock asked him;

"Parson, what am da meanin' of dat word procrastination?"

"Donne yo'all know da meanin' ob dat word?" said the preacher. "Why, dat am one ob da chiefest doctrines ob da Presbyterian Church."

AND HERE YOU MIGHT SUBSTITUTE ANY OTHER DENOMINATION.—The following "ad" appeared in a daily newspaper in a New England city:

"Wanted: A horse to do the work of a Methodist minister."

A DETERMINED PACIFIST.—*Local Curate:* "What are you running for, sonny?"

Boy: "I'm trying to keep two fellers from fightin'."

Local Curate: "Who are the fellows?"

Boy: "Bill Perkins over there and me."—*Sabbath Record.*

RESOURCEFULNESS.—A Scotch minister in need of funds thus conveyed his intentions to his congregation:

"Weel, friends, the kirk is urgently in need of siller, and as we have failed to get money honestly we will have to see what a bazaar can do for us."—*Tit-Bits.*

AND SEVEN DAYS A WEEK, TOO.—*Sunday-School Teacher:* "Children, do you know the house that is open to all—to the poor, the rich, the sad, the happy, to man and to woman, to young and to old—do you know the house I mean?"

Small Boy: "Yes, miss—the station-house."—*Boston Transcript.*

ESPECIALLY WHEN THE MINISTER IS.—"'The wicked flee when no man pursueth'," quoted the deacon to the minister.

"Yes," said the minister, who believed in muscular Christianity, "that is true; but they make much better time when somebody is after them."—*Christian Register.*

Answers to Bible Contest Inquiries

Question Would like to have you explain rule 6 more fully One person may send in as many as three sets of answers. Now suppose John sends in but one set and has ten incorrect answers in that one set. Then suppose Henry sends in three sets and his best set is the same as John's, i.e., has ten incorrect answers. Now Henry has one hundred and thirty incorrect while John has only ten. According to Rule 6 (a) John would win. So taking into consideration (a), (c) and (d) of Rule 6, would it not be an advantage to a person to send but one set of answers? In any case, where is the advantage in sending more than one set? Perhaps I do not understand (c) and (d) correctly. Does it mean the fewest words and letters in *all* his answers together, whether he sends one, two or three sets? These things are not clear to me.—Mrs. A. C., Farmdale, Ohio.

Answer: Probably it will clear up everything in your mind when you understand this: A contestant may send in three sets of answers, and each set will be considered *separately*. That is, the three sets will be considered just as though three different people had sent them in, except, of course, that only one reward will be given the person, even though two or three of the sets might merit a reward. The highest reward merited will be paid.

The advantage in sending in more than one set of verses consists in the fact that the contestant is having three different opportunities to submit few or many verses, and to submit verses in different order. And for some pictures you may wish to submit more than five verses. You can do this, by submitting another set, for in each set you can make as many as five answers to each picture.

Question: Will the Reply Books containing answers to pictures be returned to sender after being judged by the Judges? I would greatly prefer to have mine returned, even at my own expense, as I wish to keep it for a keepsake of the Contest.—J. B. A., Berthoud, Colo.

Answer: We have had to make a decision not to do this. You see, there may be thousands of sets submitted and it would be a tremendous task to go through them and select a particular set. We can appreciate your desire to see how your set checks up with the announced best verses, and so we recommend that you make a copy of your set before sending it in, and keep it for comparison with the list of best verses when that appears in the Christian Herald. You can even secure an extra Reply Book in which to keep this home record, if you think that more convenient just by getting a new yearly subscriber for the Christian Herald. We will send you "Gems from the Bible" and "Reply Book" free for doing that.

Question: You say that every member of the family can compete individually. My son was (with me) a subscriber when the contest began. His business required him to go to the southern part of the state yesterday. Won't he be eligible to a reward if he too conforms with the rules, even though he is for a short time in the southern part of the state? —G. P. H., Denver, Colo.

Answer: Your son may compete independently in the Contest, and he may win a separate reward, in case he takes up his residence permanently away from you. The rule regarding family participation permits every member of the family, living at one address, to submit the full allowance of three sets of answers: but in case two or more sets from that family would merit a reward, then only the set meriting the higher reward is retained. Thus a family may never be able to win the highest prizes all for itself, in the remote contingency of a family being so ingenious as to submit a number of very perfect sets. If your son is away only for a short time, and his real address is still your own address, then he may compete independently, but, as stated above, only one prize will be allowed to go to your address to related persons, even though two or more sets from your address may merit rewards.

Question: I am living in an apartment house, also one Mrs. S. and Miss W. Now we all get our mail at the same address, but are not relations, nor do we use same rooms, yet we noticed in one issue of the Christian Herald that prizes would not be given to two at the same address. Now we are busy on these pictures and we think they are also. Would like to know if two or more at same address will bar one of us. Please let us hear from you.—W. F. H., Denison, Texas.

Answer: You can compete independently of unrelated persons living at the same address, and each of you may win a prize. Our rule is to limit members of one family at one address for one reward for that family. Unrelated persons living at the same address may each win a reward, and even related persons living at different addresses may each win a reward.

THE FIRST TASTE

Learned to Drink Coffee When a Boy.

If parents realized the fact that coffee contains a drug—caffeine—which is especially harmful to children, they would doubtless hesitate before giving them coffee to drink.

"When I was a child in my mother's arms and first began to nibble things at the table, Mother used to give me sips of coffee. And so I contracted the coffee habit early.

"I continued to use coffee until I was 27, and when I got into office work I began to have nervous spells. Especially after breakfast I was so nervous I could scarcely attend to my correspondence.

"At night, after having had coffee for supper, I could hardly sleep, and on rising in the morning would feel weak and nervous.

"A friend persuaded me to try Postum.

"I can now get good sleep, am free from nervousness and headaches. I recommend Postum to all coffee drinkers."

Name given by Postum Co., Battle Creek, Mich.

Postum comes in two forms:

Postum Cereal—the original form—must be well boiled. 15c and 25c packages.

Instant Postum—a soluble powder—dissolves quickly in a cup of hot water, and, with cream and sugar, makes a delicious beverage **instantly**. 30c and 50c tins.

Both forms are equally delicious and cost about the same per cup.

"There's a Reason" for Postum.

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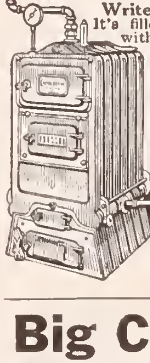
Buy a Modern Hot Water Heating System

NOW is the time to buy your heating plant while our low wrecking prices prevail. Keen posted buyers, familiar with the metal market, all know that the recent rise in prices of metal products, is just the beginning. But we are prepared — our big purchases at forced sales, places the world's best heating equipment before you at tremendous savings—that's why we are now offering the greatest known bargains. Here is a specimen snap:

Complete hot water heating system for a 6-room house, with 300 ft. of radiation, — a high grade sectional boiler ready to install for $150. (Mention special lot No. EG 202A.



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It's filled from cover to cover with bargains selected from our present mammoth plumbing and heating stocks. And it tells you just what is necessary—how to do the work yourself and increase your savings. Ask for your copy today EG 202

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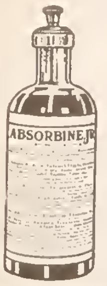

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Athletes use Absorbine, Jr., for the muscle that has been strained, for the cut or laceration that runs a chance of infection; for the abrasion that pains and the limbs that are stiff and lame from over-exertion.

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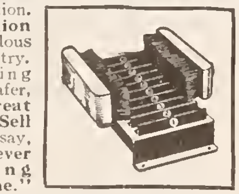

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Our Mail-Bag

NOTICE

HE editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it be of g ral interest and not merely personal. Correspondents may u a nom de plume to identify the question, but all letters must c ain name and address of the sender, in addition to the nom d lume. No attention will be paid to anonymous letters.

Questions and Answers

E. A. M., Mesa, Colo. I have been trying to take God at his word that "whosoever cometh unto me I will in no wise cast out." But my conscience still keeps my past life before me. Am I to feel that my sins are forgiven when they keep troubling me all the time? Is it because I lack faith or is it that I am beyond forgiveness?

o one is beyond forgiveness who wants to be forgiven. Y must not try to make any exceptions in Christ's gracious "osoever." It is probably a physical, mechanical impos- si ity really to forget all the sins of the past. The things we d and the experiences we have leave an impression upon the b n that cannot be erased. But while we may not be able to f et our sins, we should altogether stop worrying about them w n we have God's clear word that they are all forgiven. It is ot your remembering them that shows a l of faith, but your worrying about them. W ry is just the opposite of trust. While we a trusting God for anything we cannot be w rying about that thing at the same time. Y must insist upon taking God at his word. r ly believing that he does forgive your sins a cleanse your heart, and that he will keep y day by day while you trust him.

C. E. M., Franklin, N. Y. How did we come in possession of the long strip of sea coast extending along down the southern part of Alaska? Was it acquired at the time of purchase by Seward or before in some other way? How far back from the mainland does it extend?

he answer to your question will be found in rank G. Carpenter's story of Alaska in the C istian Herald for March 1.

W. W. S., San Antonio, Texas. Please explain the expression "He led captivity captive and gave gifts unto men." Eph. 4: 8.

o lead captivity captive means to capture t captors. The figure is of a man or a group of en having captured a number of others. A eliverer comes and frees the captives by o powering those who had captured them. T military figure might seem to imply that t gifts given to those thus released were t n from their former captors, but the figure c hardly be carried so far as this. Sin, death and Satan have n possessions that the Redeemer cares to give to those whom h edeems. The meaning is rather that God has certain gifts f mankind, gifts of forgiveness, salvation, holiness, oppor- t ty and service, immortality. But men are not in a position t eceive these gifts because they have been led captive by t powers of evil. Jesus sets them free from their captors and s akes it possible for them to receive the gifts God has sent. T phraseology of this same passage in the Psalms, Ps. 6 :18, is slightly different, "Thou hast received gifts for men." B the meaning is the same. Christ received gifts from God a brings them to men. See especially Acts 2: 33.

J . Please explain Matt. 26: 52, "For all they that take the sword shall perish with the sword." Is not this statement too sweeping? Can our English words be a mistranslation? Or should the words as they stand be taken literally?

sus was here stating a proverb of universal application. H did not mean that every single individual who uses the s rd shall perish by the sword, but that movements and n ons which rely upon force must ultimately and inevitably b overpowered by force. This is the most timely lesson for t human race today. The civilization which shall endure w be based not upon strife, but upon service, not upon force t is destructive, but on that which is constructive.

eader, Jamestown, N. Y. We pay no attention to chain l ers.

. J. T., Warren, Pa. Jesus himself declared that his kingdom " not of this world"—that it is a spiritual kingdom. See L e 17: 21 for the passage, which has a special application h . It is interpreted as meaning that those who follow Christ a accept him as Saviour, and whose lives are guided by h example, have already a part and share in his kingdom, w h is eternal. This cannot be said of those who are in u elief.

T., Loyce, Fla. Each of the missionary boards has a st dard of qualifications which is applied to candidates who d re appointments for the foreign field. Write to the secre- t of your denominational board for full information. It is e ected that every candidate should be a true Christian who h already had, or is about to have, the necessary training, a who possesses the requisite qualifications.

. G., Briggsville, Ill. 1. Jews have the right of suffrage in t United States, both the native-born and the naturalized. 2 nly a native-born American can be President. 3. There is n ar on account of the reason you mention.

J. B., Bloomington, Ill. Jesus was not a non-resistant, b in the nobler sense he was the advocate and exemplar of what has been very appropriately termed the "higher r tance." A writer in a contemporary magazine has ex- p sed it in these well-chosen words: "He was the higher r tance incarnate. The sword he wielded was the dauntless d otion of his soul, the imperial quality of his ideals."

America has the opportunity to lead the way in the Christlike campaign by setting an example to the world of justice and fair dealing, in the love of humanity and consecrated common sense. We should resist the temptation to arm for slaughter, as Europe did. Nations that deliberately "take the sword" and reject God's protection must accept the consequences.

L. G. S., Clarence, Iowa. 1. In the Christian Herald Almanac for 1916 you will find the names and numerical strength, up to date, of practically all the religious organizations in the United States, certainly all the recognized bodies. Price ten cents. 2. The apocryphal books or writings relating to the New Testament, which still exist, are some forty in number. We cannot devote the space to print them. There were nearly 100 others of the same class none of which is now extant.

J. A. C., Youngstown Ohio, in a brief letter to the Mail-Bag, gives this vivid sketch of the Western attitude on preparedness: "We think that Mr. Wilson already realizes that the American people are not going to stand for any such scheme as even his first proposition. What he now proposes is not so unreasonable, but we hope that all good people will hold back as much as possible. How do we know what we have to prepare against? Who knows what even the most formidable coast defenses may be worth, in view of the advance in aircraft? Or what protection will dreadnoughts be five years from now? The preparedness of heart and conduct that will most surely keep the peace is what is most needed Big business is anxious for preparedness to swell their pockets, little caring for peace for its own sake. A united America, minding its own business is in no danger of war with any nation for a generation at least and by that time, let us hope, civilization will have made war impossible. If we had been prepared, as they say we ought to be, and had certain men at the head, we would long ago have had a war with Mexico. One thing is indisputable: if no one is prepared there will be no war."

The Song of the Plow

By Margaret E. Sangster, Jr.

I CUT through the furrows,
  The brown loam springs high,
The sunlight is golden,
  The blue of the sky
Brings promise of summer,
  Of fruit and of grain . . .
I cut through the furrows,
  It's springtime again!

I cut through the furrows;
  The flash of my steel
Is sword-like, but peaceful;
  How happy I feel!
The winter is over,
  The summer is near;
I cut through the furrows,
  For springtime is here!

I cut through the furrows
  As if in a dream—
I see the corn waving,
  The faint golden gleam
That blooms in the summer—
  I hurry and hum;
I cut through the furrows—
  The springtime has come!

I cut through the furrows
  With joy in my soul;
I wish the whole world
  Might be happy and whole.
I wish that the swords
  Of the nations might be
Just plows—and the springtime
  Might come o'er the sea

Many of the letters that come to the Mail-Bag have the intimate note that speaks of true friendship and confidence. A long-time reader in Central Bridge N. Y., writes: "We have to do without something else to take the Herald, but it is such a help and comfort to us it is first after the Bible and helps us to understand the Bible better. We do not often get to hear any sermon for we live four miles from the nearest and six or seven from the next nearest church. Through the summer we have preaching in our schoolhouse, two miles away, so you see the Christian Herald is lots to us old people. Two of our children are church members, and I hope and pray they all may soon be working faithfully for Jesus. Help me to pray for them. God has answered many prayers for me and he has always been my stay and strength." Our heart goes out to these friends, who, even in humble wise and amid simple surroundings, are living the Christian life so faithfully. We are always glad to hear from them.

W. R. K., Cameron, W. Va. The nine lepers who did not come back were ungrateful. They did not return to give glory to God for their healing, as the tenth man did. They all prayed, but only one praised. Therefore they missed the greater blessing of divine forgiveness—that spiritual wholeness which was the supreme reward of faith. If we surrender ourselves wholly to the Saviour, we find that his work in us is never done by halves: it is always complete. "Who forgiveth all thine iniquities; who healeth all thy diseases," sang the psalmist. If we are to thank God for blessings, we should do it personally and with all the energy and eloquence of a grateful heart. Jesus did not need the tenth leper, but the leper needed him, as did all the rest, though he alone came to him and fell at his feet in thanksgiving.

Mrs. M. A. F., Alexandria, Va. Cornerstone-laying seems to have been an important ceremony from time immemorial. No one can tell who laid the cornerstones that have been dug up at Nineveh, which Layard describes, nor those of the pyramids, or the great temples at Karnak and Baalbec, or even the temple at Jerusalem, which Hiram helped to build, as related in I Kings, fifth, sixth and seventh chapters.

C. A. W., Crete, Ill. The passage in John 14: 12 is interpreted as indicating the miraculous credentials of the apostolic office, under which Christ empowered the eleven to work. The "greater works" are held to mean not necessarily deeds of a miraculous nature in the physical sense—for certainly they did none such but the glorious ingathering of souls which was to take place after his ascension, and for which his life, crucifixion and resurrection were the preparation. He had sown the seed; they would reap the harvest. (See Luke 5: 10, "From henceforth thou shalt catch men.") The "greater works" were to be miracles indeed, but of a different kind—"the conversion of thousands in a day by the power and presence of the Holy Spirit." There is, in the opinion of the best commentators, no other interpretation admissible than that which relates to the spread of the Gospel—the inbringing of the Kingdom in the hearts of men—and those who claim, on the strength of this passage, to have the power of performing physical miracles are not only misinterpreting the Scriptures, but involving others in a delusion with themselves.

J. B., Covington, Ky. The "greatest picture in the world," in the opinion of the art critics of several generations at least, is "The Transfiguration," by Raphael. It may not be so esteemed today, however, although we have no knowledge of any change in this verdict, which has been generally accepted for a long period.

M. A. S., Webster Grove, Ia. We know of no recorded case of the kind mentioned in your letter. There are, however, instances of the punishment of presumptuous sins. The confusion of tongues at Babel was inflicted to punish a sin of this character (Gen. 11: 4-8).

W. A. M., Angus, Iowa. Jesus was the name of several persons mentioned in the New Testament. It is the Greek form of a Hebrew name which had been borne by at least two notable characters in early Jewish history, viz., Joshua who led Israel into the Promised Land and Joshua the high priest, mentioned in Zech. 3: 1. The original Hebrew form is Jehoshua, which by contraction became Joshua or Jeshua. Another form of the same name is Hoshea.

A friend of the Bowery Mission who signs himself "B." San Antonio, Texas, sends a draft for $75, "to be devoted exclusively to the Bread Line or to the relief of men who are down and out." This gift will be applied precisely as directed, and will prove a real service to the mission's work among the homeless and unemployed. If "B" will kindly send us a note mentioning the date and amounts of his last two remittances (which were anonymous like the present) that we may identify them we shall be glad to give them proper acknowledgment.

Mr. James A. McCrae, Gildford, Mont., writes to the Mail-Bag: "The seventh grade class in reading in our local school has just been studying Longfellow's poem, 'The Arsenal at Springfield.' The present conditions of the civilized world cause the study of this poem to make a deep and lasting impression. If this poem were given a place in every publication in our country, the sentiment against war and war preparations would be overwhelming." At this time, when war has brought so much suffering into the world, and when the peace of our own land is threatened by the advocates of big armaments, it would be an excellent thing to have these noble verses by America's greatest poet read everywhere.

S. B. Miller, Klana, Iowa, who some time ago inquired concerning the authorship of the poem on Periton's Ride in the Valley of the Conemaugh, is informed that the author is Mr. C. A. Hobbs of Mankato, Minn.

W. F. I., Milford We fail to see what possible good could be accomplished by such a promise as that set forth in your letter.

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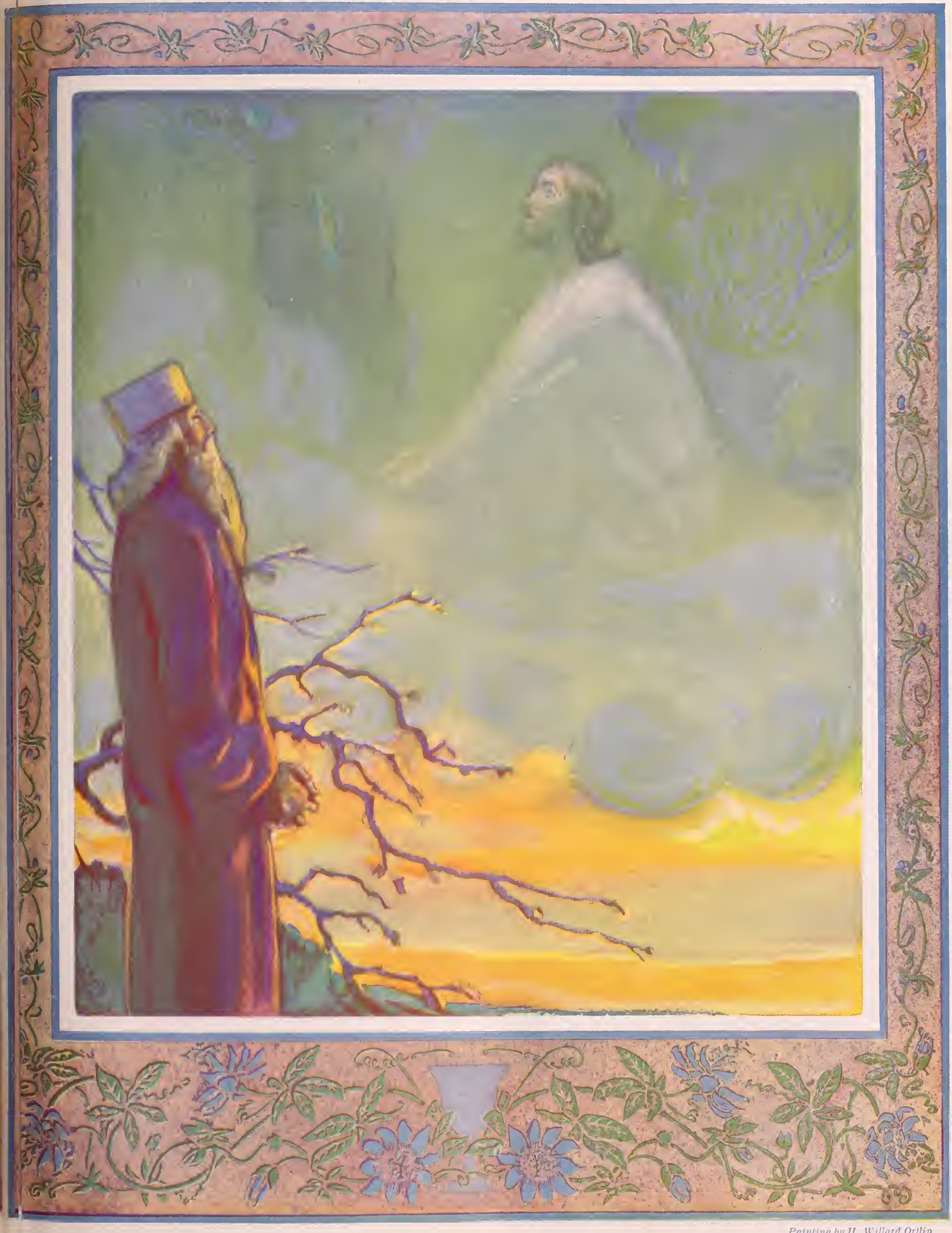
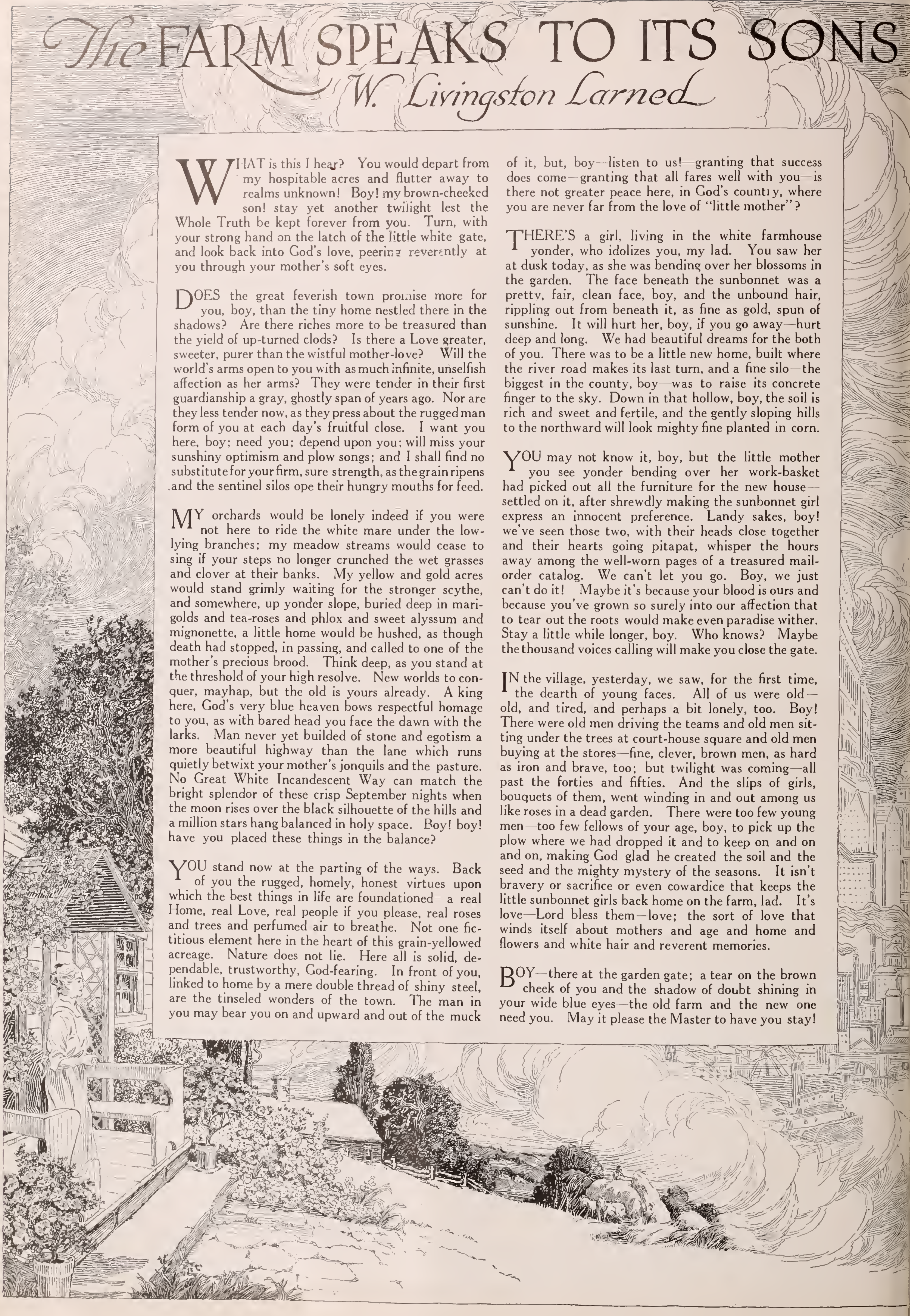


Painting by H. Willard Ortlip

ISAIAH'S VISION OF GETHSEMANE. "A MAN OF SORROWS, AND ACQUAINTED WITH GRIEF." ISA. 53:3; MATT. 26:36-44; MARK 14:32-39; LUKE 22:41-44

The FARM SPEAKS TO ITS SONS

W. Livingston Larned



WHAT is this I hear? You would depart from my hospitable acres and flutter away to realms unknown! Boy! my brown-cheeked son! stay yet another twilight lest the Whole Truth be kept forever from you. Turn, with your strong hand on the latch of the little white gate, and look back into God's love, peering reverently at you through your mother's soft eyes.

DOES the great feverish town promise more for you, boy, than the tiny home nestled there in the shadows? Are there riches more to be treasured than the yield of up-turned clods? Is there a Love greater, sweeter, purer than the wistful mother-love? Will the world's arms open to you with as much infinite, unselfish affection as her arms? They were tender in their first guardianship a gray, ghostly span of years ago. Nor are they less tender now, as they press about the rugged man form of you at each day's fruitful close. I want you here, boy; need you; depend upon you; will miss your sunshiny optimism and plow songs; and I shall find no substitute for your firm, sure strength, as the grain ripens and the sentinel silos ope their hungry mouths for feed.

MY orchards would be lonely indeed if you were not here to ride the white mare under the low-lying branches; my meadow streams would cease to sing if your steps no longer crunched the wet grasses and clover at their banks. My yellow and gold acres would stand grimly waiting for the stronger scythe, and somewhere, up yonder slope, buried deep in marigolds and tea-roses and phlox and sweet alyssum and mignonette, a little home would be hushed, as though death had stopped, in passing, and called to one of the mother's precious brood. Think deep, as you stand at the threshold of your high resolve. New worlds to conquer, mayhap, but the old is yours already. A king here, God's very blue heaven bows respectful homage to you, as with bared head you face the dawn with the larks. Man never yet builded of stone and egotism a more beautiful highway than the lane which runs quietly betwixt your mother's jonquils and the pasture. No Great White Incandescent Way can match the bright splendor of these crisp September nights when the moon rises over the black silhouette of the hills and a million stars hang balanced in holy space. Boy! boy! have you placed these things in the balance?

YOU stand now at the parting of the ways. Back of you the rugged, homely, honest virtues upon which the best things in life are foundationed—a real Home, real Love, real people if you please, real roses and trees and perfumed air to breathe. Not one fictitious element here in the heart of this grain-yellowed acreage. Nature does not lie. Here all is solid, dependable, trustworthy, God-fearing. In front of you, linked to home by a mere double thread of shiny steel, are the tinseled wonders of the town. The man in you may bear you on and upward and out of the muck of it, but, boy—listen to us!—granting that success does come—granting that all fares well with you—is there not greater peace here, in God's country, where you are never far from the love of "little mother"?

THERE'S a girl, living in the white farmhouse yonder, who idolizes you, my lad. You saw her at dusk today, as she was bending over her blossoms in the garden. The face beneath the sunbonnet was a pretty, fair, clean face, boy, and the unbound hair, rippling out from beneath it, as fine as gold, spun of sunshine. It will hurt her, boy, if you go away—hurt deep and long. We had beautiful dreams for the both of you. There was to be a little new home, built where the river road makes its last turn, and a fine silo—the biggest in the county, boy—was to raise its concrete finger to the sky. Down in that hollow, boy, the soil is rich and sweet and fertile, and the gently sloping hills to the northward will look mighty fine planted in corn.

YOU may not know it, boy, but the little mother you see yonder bending over her work-basket had picked out all the furniture for the new house—settled on it, after shrewdly making the sunbonnet girl express an innocent preference. Landy sakes, boy! we've seen those two, with their heads close together and their hearts going pitapat, whisper the hours away among the well-worn pages of a treasured mail-order catalog. We can't let you go. Boy, we just can't do it! Maybe it's because your blood is ours and because you've grown so surely into our affection that to tear out the roots would make even paradise wither. Stay a little while longer, boy. Who knows? Maybe the thousand voices calling will make you close the gate.

IN the village, yesterday, we saw, for the first time, the dearth of young faces. All of us were old—old, and tired, and perhaps a bit lonely, too. Boy! There were old men driving the teams and old men sitting under the trees at court-house square and old men buying at the stores—fine, clever, brown men, as hard as iron and brave, too; but twilight was coming—all past the forties and fifties. And the slips of girls, bouquets of them, went winding in and out among us like roses in a dead garden. There were too few young men—too few fellows of your age, boy, to pick up the plow where we had dropped it and to keep on and on and on, making God glad he created the soil and the seed and the mighty mystery of the seasons. It isn't bravery or sacrifice or even cowardice that keeps the little sunbonnet girls back home on the farm, lad. It's love—Lord bless them—love; the sort of love that winds itself about mothers and age and home and flowers and white hair and reverent memories.

BOY—there at the garden gate; a tear on the brown cheek of you and the shadow of doubt shining in your wide blue eyes—the old farm and the new one need you. May it please the Master to have you stay!

The Armed Merchantman Crisis

By
WILLIAM BAYARD HALE

startling than the gravity of the crisis through ch we are passing, is the astonishing nature ts origin. What American could have believed le that his country should be brought to the brink th one of the belligerent European Powers hat Power insisted on accepting, while its declined to accept, a proposal made by our ?

is precisely what has happened. te of January 18, the Department of State, on of President Wilson, submitted to the British tement of its views on the subject of armed n and an argument in support of those The United States Government declared that no longer be any justification for the practise uns on board commercial ships. The com- ran in the following sense: Submarines to visit and warn merchantmen and place and passengers in safety before destroying t submarines have a right to be safe in thus warning merchantmen; and any armament a merchant vessel can only be for the purpose ng submarines carrying out this duty in submarine cannot reasonably be expected tself to almost certain destruction by approaching an armed ship; and it is reasonable to argue that an armed merchantman is not a peaceful, but is a belligerent, vessel; and the United States Government is seriously considering so instructing its officials.

Secretary Lansing's note contained these words: "My government is impressed with the reasonableness of the argument that a merchant vessel carrying an armament of any sort, in view of the character of the submarine warfare and the defensive weakness of under-sea craft, should be held to be an auxiliary cruiser and so treated."

To these representations on the part of the United States, the British Government demurred.

The position was thereupon forthwith abandoned by Mr. Wilson.

In the meantime, however, the German Government had taken action in line with the principles enunciated by the United States. Instructions were issued to German naval commanders to regard armed merchantmen as vessels of combatant character, to be attacked on sight.

On learning of this action by Germany, the President announced that the United States would never "yield" to the position taken by that Power. He now proposed to go to the last extremity to defend the "clear rights of American citizens," namely, to travel on armed ships if they chose. He communicated to leaders in Congress his intention to hand his passports to the German Ambassador, in case one American life was lost on board an armed merchantman.

The alarming nature of these events aroused Congress and bills were introduced in the Senate and the House warning Americans to keep off armed ships. There ensued a dramatic contest between the Chief Executive and Congress, in both branches of which the sentiment was strongly in favor of the warning resolution, although there was naturally the greatest reluctance to seem to antagonize the President in his conduct of diplomatic relations. The particulars of the contest are distressing in the extreme to all lovers of their country, for, whatever the formal issue of the struggle, they have revealed a deep-seated lack of confidence, on the part of the representatives of the people, in the poise of the man upon whom in so large degree the preservation of peace depends. The merest outline, (such as this) of the facts which have newly imperilled our foreign relations, give a disturbing sense of intellectual fickleness and of moral levity where there is a supreme demand for stability, consistency and utter sincerity.

hed But Not Extinguished

WE have already reviewed in the Christian Herald the successive steps which brought the President and face to face on a national First, the secret conference n the President and Senator D ocratic leader in the Senate, r Stone, Chairman of the Senate ttee on Foreign Relations, Repre- e Flood, Chairman of the ffairs Committee of the , at which the President made it that the Administration was ned to stand by its reversal of ey defined in the note of Secre- ng of January 18, even to the ar if need be to uphold the of American citizens to travel on rchantmen, as such vessels d of being "auxiliary cruisers" opinion of the Administration ar, would now be held to be raft.

February 29, stung by criti- and by the growing feeling of the and also by reports of the effect l situation was having upon pitals, President Wilson ad- following letter to Chairman Rules Committee of the House:

Mr. Pou:

ch as I learn that Mr. Henry, n of the Committee on Rules, Texas, I take the liberty of attention as ranking member ittee to a matter of grave con- country, which can, I believe, under the rules of the House, committee.

port that there are divided Congress in regard to the cy of the Government is being trious use of in foreign capi- eve that report to be false, but is anywhere credited it cannot the greatest harm and expose the to the most serious risks.

re feel justified in asking that ttee will permit me to urge an upon the resolutions with re- travel on armed merchantmen, recently been so much talked der that there may be afforded ity for full public discussion upon them, and that all doubts ures may be swept away and relations once more cleared of misunderstandings.

he matter is of so grave importance clearly within the field of itiative that I venture to hope ommittee will not think that I unwarranted liberty in making uggestion as to the business of the I very earnestly commend it nediate consideration.

y and sincerely yours,

"WOODROW WILSON.

te House, February 29, 1916."

e 322 of this issue of th n Herald, the immedi is letter are I and the defeat of the Gore Resolution in the Senate by a vote of 68-14 is recorded, together with the fact that the House would vote on the McLemore Resolution on March 7. This record is hardly complete without further reference to the debate in the Senate. Senator Stone addressed the Senate as the representative to the Administration, but took pains to state that he did not agree with the President.

Senator Stone stated his own belief as follows: "I cannot but believe that a belligerent merchant ship, heavily armed—no matter whether it be called defensive or offensive armament—engaged in transporting contraband war material to the army or navy of her sovereign, is in all essential respects the equivalent of a duly commissioned war vessel. To say the least, I think there can be no manner of doubt that the law covering that question is involved in doubt and may well be considered as debatable."

Senator Lodge, Republican, spoke in defense of the President's position. Senator Lodge said in part that, as he understood matters, the President is interfered with and hampered and crippled in his negotiations with foreign powers by the supposed hostile attitude of Congress. "I think," he said, "he has the right to know what the attitude of Congress is. I do not think that it can be disposed of in any general terms by any votes of general confidence, or any general resolutions, stating the limitations between the executive power in diplomatic negotiations and the legislative power."

To these speeches, Senator Gore replied in defense of his resolution in part as follows: "Whenever the honor, whenever the vital interests of this republic are involved, whenever the essential rights of an American citizen are invaded or violated, every American sword will leap from its scabbard. That sacred sentiment should not be trifled with. It should not be made a toy or a plaything in the hands of any madcap American citizen who may be disposed to venture his life upon the armed ship of any belligerent power. The progress of civilization consists of the withdrawal of individual rights when they become incompatible with the paramount interests of organized society. It is perhaps true that any *one* of the hundred million American citizens has a right to travel on an armed merchant ship. But I believe that *the hundred million citizens* have a right to be protected against his recklessness."

It was at this point in his speech that Senator Gore made the startling statement that Mr. Wilson frankly favored war. He said: "*Mr. President, I introduced this resolution because I was apprehensive that we were speeding headlong upon war. Perhaps I ought to go further and say what I have hitherto avoided saying, that my action was based upon a report received which seemed to come from the highest and most responsible authority, that certain Senators and certain members of the House in a conference with the President of the United States received from the President the information, if not the declaration, that if Germany insisted upon her position, the United States would insist upon her position, and that it would result probably in a breach of diplomatic relations, and that a breach of diplomatic relations would probably be followed by a state of war, and that a state of war might not be of itself and of necessity an evil to this republic, but the United States by entering upon war now might be able to bring it to a conclusion by midsummer, and thus render a great service to civilization. Mr. President, I cannot say what the truth may be. I tell the tale as it was told to me. This came to my ears in such a way, with such a concurrence of testimony, with such internal and external marks of truth, that I feared it might be the truth, and if such a thing be even conceivable I did not feel that discharging my duty as a Senator, I could withhold whatever feeble service I might render to avert the catastrophe of war.*"

So amazing was this statement that the Senate promptly demanded of Senators Stone and Kern if they could either substantiate or disprove Senator Gore's assertion. Mr. Stone replied that the President had not stated to him or in his hearing that he believed in any way or in any way entertained the thought that war between the United States and the Central Powers would be desirable, or would result in good to the United States. Mr. Kern stated that the President "had a passion for peace."

Continued next page

Senator Gore's Resolution

Whereas, A number of leading powers of the world are now engaged in a war of unexampled proportions; and

Whereas, The United States is happily at peace with all of the belligerent nations, and

Whereas, It is equally the desire and the interest of the Americon people to remain at peace with all nations, and

Whereas, The President has recently offered fresh and signal proofs of the superiority of diplomacy to butchery, as a method of settling international disputes, and

Whereas, The right of American citizens to travel on unarmed belligerent vessels has recently received renewed guarantees of respect and inviolability, and

Whereas, The right of American citizens to travel on armed belligerent vessels rather than upon unarmed vessels is essential neither to their life, liberty, or safety, nor to the independence, dignity, or security of the United States, and

Whereas, Congress alone has been vested with the power to declare war, which involves the obligation to prevent war by all proper means consistent with the honor and vital interest of the nation, now, therefore, be it

Resolved, By the Senate, the House of Representatives concurring, That it is the sense of the Congress, vested as it is with the sole power to declare war, that all persons owing allegiance to the United States should in behalf of their own safety and the vital interest of the United States, forbear to exercise the right to travel as passengers on any armed vessel of any belligerent power, whether such vessel be armed for offensive or defensive purposes; and it is the further sense of the Congress that no passport should be issued or renewed by the Secretary of State, or any one acting under him, to be used by any person owing allegiance to the United States for purpose of travel upon any such armed vessel of a belligerent power.

This resolution was changed by Mr. Gore to read as follows:

"Resolved, That the sinking by a submarine without notice or warning of armed merchant vessels of her public enemy, resulting in the death of a citizen of the United States, would constitute a just and sufficient cause of war between the United States and the German Empire."

Representative McLemore's Resolution

The McLemore Resolution, after a long preamble giving the points of difference and of argument in the armed ship controversy, the sense of which is given on page 322 of this issue of the Christian Herald, presented the question at issue in the following words, which constituted the first paragraph of the formal resolution:

Resolved, That the House of Representatives of the Sixty-fourth Congress of the United States do, and it hereby solemnly does, request the President to warn all American citizens, within the borders of the United States or its possessions or elsewhere, to refrain from traveling on any and all ships of any and all of the powers now or in future at war, which ship or ships shall mount guns, whether such ship be frankly avowed a part of the naval forces of the power whose flag it flies or shall be called a merchant ship, or otherwise, and whether such gun or guns or other armament be called "offensive" or "defensive"; and in case, American citizens do travel on such armed belligerent ships, that they do so at their own risk.

Our Ship of State Near the War Zone

NO stately liner with precious cargo of innocent children and men and women cautiously threading mine-strewn waters, could be in more imminent danger than has our country during the debates in the House and Senate on the armed merchantman question.

But let the fact not be overlooked that when that stately liner has completed one voyage safely, she has many others still to make through that same dangerous water. And the American government, though for the moment able to breathe in comfort, is by no means beyond the perils with which the diplomatic seas today are strewn. Congress, for reasons which seem good to itself, has refrained from taking that action which is clearly within its rights, namely, to warn American citizens to keep off of armed merchantmen. But the American citizen, man or woman, probably does not live who is unaware of the perils to this country which surround the exercise of the right to sail on an armed merchantman. If the controversy in Congress has resulted in nothing else, it has at least made this unmistakably clear to the whole nation.

It seems impossible to believe that there are sane, honest Americans who believe that an individual actually has the right under these conditions to sail on such vessels. It is useless for individuals to argue about the status of armed merchantmen. The American government recognizes such vessels as non-combatant ships. The American government claims that American citizens have the right to sail upon them. The American government holds that the killing of such a citizen by an illegal attack by a submarine or any other war craft, is in itself a cause for war, though it may not of necessity provoke this nation into war.

But if such a thing happens, who is going to keep this nation out of the war, since our government holds these views? Who indeed, but Congress! And what guide to the possible action of Congress in such an event is furnished by the vote on the Gore and McLemore Resolutions?

Our Government, nevertheless, is still a government of the people, by the people, and for the people. And inasmuch as Americans have not been warned from these ships, and inasmuch as there are America w have shown themselves capable of sailing on suc shi in such times, and inasmuch as it is known in ane that the Administration is determined to protect neri- cans so sailing, and inasmuch as it is not know ad- vance by any definite expression what Congress ll do in such an emergency, it still behooves every A rican citizen to act with exceeding promptness in mak g hi views on this question known to his congressm and the senators from his state, else government of the ople by the people, for the people may "perish from the rth."

The machinery of government does not pro e fo any effective expression of the public mind oth the through the ballot. But the post office departm and the telegraph offices provide machinery which, if perly used, will be as effective as the ballot box.

The question before the Administration, C res the Nation is this and this alone: Shall the prote on the United States extend to its citizens on board rme merchantmen of the belligerents? SHALL IT?

IN reply to Senator Gore's accusation the following denial was issued from the White House March 2:

"When the attention of the White House was called to certain statements in Senator Gore's speech this afternoon, the President authorized an unqualified denial of any utterance to which any such meaning could be attached."

The Vote in the House

THE McLemore resolution, the President's letter to Representative Pou and the question as to how far an American citizen might be supported in his rights without the honor of the nation being compromised or the rights of the great body of the citizens submerged, occupied the House of Representatives to the exclusion of everything else, during the whole day of March 7.

Representative Decker of Missouri described the horrors of warfare in Europe, and registered himself as opposed to the Administration's stand. He said: "The issue is not, shall we stand by the President? The issue in Germany was, shall we stand by the Kaiser? The issue in England was, shall we stand by the King? The issue in Russia was shall we stand by the Czar? The people did not know why they were called upon to die. This is a representative government, thank God. If war is declared, we will stand by the President. But now the issue is, shall we stand by the people of the United States and in order to prevent war, regulate the conduct of a few Americans who wish to travel on armed merchant ships. I have stood by the President of the United States in his efforts to carry out the mandate of the American people. He has said that if an American citizen on board an armed merchant ship is drowned by a German submarine without warning, he will hold Germany to a strict account. Stripped of its diplomatic language, it means that if an American life is lost as the result of the sinking of an armed merchant ship without warning—it means war. I am willing to go to war for an American right, but not for a 'doubtful legal right,' as Mr. Lansing calls it." Here Mr. Decker referred to the warning of American citizens out of Mexico, although they had definite and established rights there.

Acting Chairman Pou of the Rules Committee told the House that the McLemore Resolution had been telegraphed to the capitals of Europe and had paralyzed the arm of the Executive in dealing with foreign nations. Mr. Pou branded as an infamous lie the charge that President Wilson wants war. He said, "No president except Abraham Lincoln has ever gone through trials such as Woodrow Wilson has undergone in the last twelve months."

Representative Meeker of Missouri, Republican, said that 85 per cent. of the men who talked in the House were in favor of the warning. "Do you not think that Germany will hear that," he asked. "Do you not think your *talk* will go over as well as your *vote?* You talk one way and then propose to table this resolution in order to duck it and say it never came to a show-down."

Representative Cooper of Wisconsin read an article from the London Times, telling of attacks on submarines by armed merchant vessels, as showing the fallacy of the argument that liners were armed for defense only. Then he read Secretary Lansing's memorandum to the Entente Allies proposing the recognition of armed merchant men as auxiliary cruisers and not entitled to immunity from attack without warning. He contended that Mr. Lansing's expression, "My government" used in this memorandum could not have been used without the sanction of the President. And he contended that President Wilson was now ready to go to war over the armed ship issue, wh a few weeks before he showed t t regarded travel by American izens on armed vessels as a doubtful ht.

Representative Hamill, Demo t of New Jersey, said, "I deeply depl e the necessity at this time of differi with the President of the United St s. am going to vote against tabli th McLemore Resolution because wi not become partner in any pro ding to plunge this country into the E pea inferno of slaughter and then mp to justify my treachery on the imsy pretext of party loyalty." Repr nta tive Sherley of Kentucky, De crat said, "It's one thing for men t hink that people ought not to travel th merchant ships of a belligere it's another thing for Congress to sc nnly make such a declaration."

The vote to table the Res ution was 276–142; 182 Democrats l 93 Republicans supported the Pr lent, 33 Democrats and 102 Republican oted against the tabling of the Resol n.

Common Sense to the re

THE wish to support the a inis tration in its new attitude vard armed merchantmen seems oted in either the soil of party loy y o spread-eagle patriotism. The l k o public opinion is unmistakably ins the fiction that a ship carrying gu and crews to man them will obser th niceties of international law, an over whelmingly against recognizing t any American actually has the "rig" to sail on such vessels under sent conditions. From a number of nan swerable arguments which ha a peared in the press along these l s w quote from one by John Burgess, Dean of the Departments of Phil and Political Science at Co nt University, under date of Marc 7 i the New York American:

> Finally, it must not be overlooked t the is a good deal of deceit and hypocris nixed into all this controversy about the ri of a citizen of a neutral country to travel u bel ligerent merchantmen in declared w reas
>
> We are manufacturing and selling llion of dollars' worth of war munitions t Great Britain and her allies. It is not co lered unneutral for a government not to pro it its citizens from carrying on such trade s ng as it does not reach such dimensions a t make the neutral country a real base of pplies for one of the belligerents against the er.
>
> But the belligerent purchaser must e the risk himself of the delivery of the m ions
>
> His enemy is within his right to ca re or destroy them if he can.
>
> The main object of German submar war fare around the British coasts is to do t and the main object of getting American izens to travel on these merchantmen carry con traband of war is to shift the duty of uring the delivery of these munitions fr the shoulders of the British Navy to the ern ment of the United States of Americ nder the cloak of the claimed legal duty the Government of the United States to l the belligerent operating the submarine rfare against the munition ships of its en y to strict accountability for any injury ha ening to an American citizen by reason of a bma rine attack upon such ships.
>
> TO MY MIND THE POINT OF EAL HUMILIATION TO OUR COU RY. OUR PEOPLE AND OUR GOVERN ENT IS THAT WE SHOULD PERMIT UR SELVES TO BE USED FOR ON MO MENT FOR SUCH A PURPOSE.

The British Admiralty's Order to Merchantmen

ON March 2, the British Admiralty officially published the orders which were issued to armed merchantmen under date of October 2, 1915, and which are at present in force. The orders embrace many points not essential to a layman's understanding of the one point at issue with our government, namely, the character and purpose of the armament. One need not be versed in the interpretation of diplomatic notes nor gifted with more than ordinary common sense to perceive that the effect of these orders is to place armed merchantmen in the category of warships, exactly as was the contention of the United States government in its note of January 18. Immediately an armed merchantman sights an enemy vessel approaching, the merchantman must hoist the British colors and on the assumption that the hostile craft, in particular submarines and air-craft, intends to attack must go into action whether attacked or not, to prevent the hostile craft coming within effective range; and the merchant-vessel shall continue such "defensive" action until she has given valid indication, by stopping her course, hauling down her flag, or otherwise, of intention to surrender. The armament of merchant-vessels can include cannon, rifles, and machine guns. Inasmuch as armed merchantmen, as a rule, carry munitions of war and recruits, they become a challenge to an enemy the moment they appear on the high seas, and the only apparent difference between them and a registered battleship is that they do not *seek* an enemy vessel for attack. They act from start to finish under Admiralty orders, and practically have no choice but to open fire when an enemy vessel appears in the vicinity, by virtue of the Orders now made public. *Upon such vessels Americans, according to the Administration, have the right to sail as passengers, and their death in such a combat is to be considered a cause of war.*

Instruction, dated 20th of October, 1915, in re the status of armed merchant ships:

(1) The right of the crew of a merchant vessel to forcibly resist visit and search and fight in self-defense is well recognized in international law and expressly admitted by the German prize regulations in an addendum issued June, 1914, at a time when it was known that numerous merchant vessels were being armed for self-defense.

(2) Armament is supplied solely for the purpose of resisting attack by an armed enemy vessel and must not be used for any other purpose whatsoever.

(4) The status of a British armed merchant vessel cannot be changed upon the high seas.

Rules to be observed in the exercise of the right of self-defense:

(4) Fire must not be opened or continued from a vessel which has stopped, hauled down her flag, or otherwise indicated her intention to surrender.

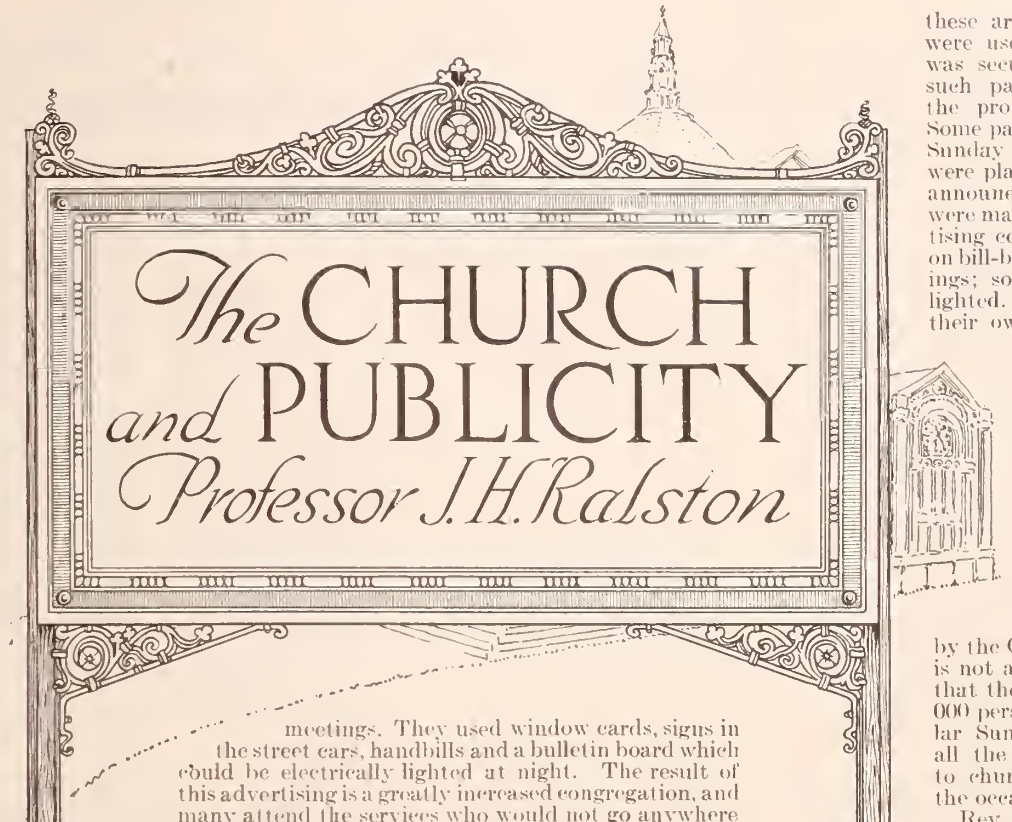
(5) The expression "armament" includes not only cannon, but also rifles and machine guns in cases where these have been supplied.

(2) Experience has shown that hostile submarines and aircraft have frequently attacked merchant vessels without warning. It is important, therefore, that craft of this description should not be allowed to approach to short range, at which a torpedo or bomb launched without notice would almost certainly be effective. British and allied submarines and aircraft have orders not to approach merchant vessels. Consequently it may be presumed that any submarine or aircraft which deliberately approaches or pursues a merchant vessel does so with hostile intention. In such cases fire may be opened in self-defense in order to prevent the hostile craft from closing to a range at which resistance to a sudden attack with bomb or torpedo would be impossible.

Come Aboard, the Sailing's Fine

IN the thirty-six hours between Friday evening and Sunday morning, March 5, nine ships left New York harbor with more than 55,000 tons of war cargo, the largest quantity of arms, ammunition and other military supplies ever shipped from an American port in a similar length of time. The increase in production of munitions in the United States is being met by the withdrawal of the Cedric, Cymric and Mauretania from the British Naval service for the transportation of munitions and by the elimination of the passenger accommodations on the Lapland, Baltic and Adriatic. The nine ships sailing as above were the Cedric, Rochambeau, Canopic, California, Napoli, Ardmore, Southerdown, Apennine and Headley. The Napoli bound for the Mediterranean, had on board forty tons of trinitrotuluol, the principal element of high explosives, 11,144 copper ingots, large quantities of brass and steel and 850 horses. The Cedric carried the largest single cargo. Some items of the manifest were 23,981 cases of empty shells, 3,528 cases of cartridge cases, 5,200 cases of cartridges, 23 cases of rifles, 20 cases of rifle barrels, 16 cases of revolvers, 341 cases of cannon primers, 13,792 ingots of copper, 889 plates of spelter and 4,314 bales of cotton, a peaceful cargo indeed, the only thing lacking (so far as reported) being an American citizen.

THE · CHRISTIAN · HERALD
An Illustrated News Weekly for the Home



The CHURCH *and* PUBLICITY

Professor J. H. Ralston

I church publicity does not receive a tremendous forward push in the Middle West, and possibly throughout the country, it will no be because the Church Efficiency Co erence held in Chicago last week wa a frost. The success of that confe ce was not accounted for solely, no even chiefly, on the ground that th advertising men in Chicago had go about preparing for it energetic-all and systematically; but because th ministers and laymen who attended th Conference were there for the pu ose of getting every scrap of infor ation about church publicity that mi t be drawn out from the several me who have been giving special att tion to this subject for a number of ears and have made many tests as its real worth.

ore than a year ago the educatio l committee of the Advertising As ciation of Chicago instituted a we ly conference between expert ad rtisers of that Association and mi sters and Christian laymen of the city. Ten to fifteen ministers at ded these luncheons for some tim. So much was the Association co inced of the feasibility of advertis g men and ministers getting tog her, that a big Conference or Co gress was finally arranged for Fe uary 25. The Association represe about seven hundred advertising me and there are more than a th sand ministers in the city of Chicag alone, besides hundreds in the su rbs. In preparing for the Confer ce the Association invited several mi sters who had tried out advertising to eak, and among these were some me who had written books on the subject, among the lat r Rev. C. F. Reisner, D.D., of New York; Rev. Ch les Stelzle, D.D., Rev. A. F. McGarrah and Mr. H ert Smith. The members of the Association who we taking the leading part in this movement were Ch stian men, so that the movement was not at all a s ular one. The plan also contemplates the spread of ch conferences throughout the country.

T E Conference covered three sessions which were filled to the brim with papers and addresses and sy posia. Every man and woman present was there fo a purpose, and when the symposia were held th to five persons would be on their feet at once, rea y to speak or ask questions.

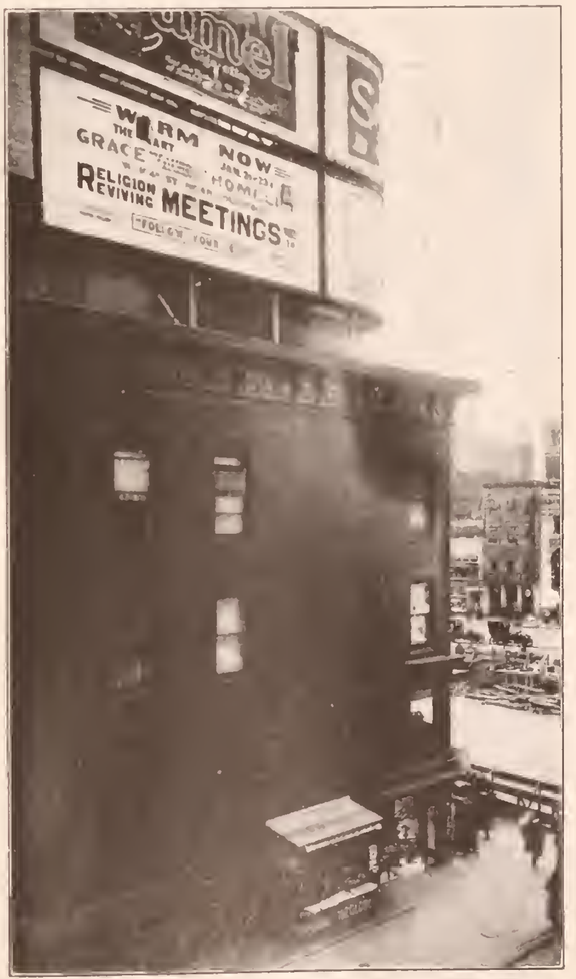
he president of the Chicago Advertising Associatio Mr. S. De Witt Clough, predicted a nation-wide mo ement of the church to arouse the public to the pla that the church occupies in its affairs. Mr. Ar ld Joerns said that ministers must come into clo r touch with the public, which is their "market" — w idea for some ministers. Through publicity ou ness men in the churches will take a keener interest church organization.

ev. O. F. Jordan spoke on "Checking Results of Ch rch Publicity" and said that ordinarily these res ts were easily checked, such as counting noses at a eeting. As to membership, his church has by pu icity cut down the loss of membership one-half, in is way doing far more than shoe-leather has done be re. He urged that all religious advertising should be istinctively religious. By such advertising, men sh ld be made reverent, just as men are made hungry by oking at a plate of "This or That breakfast food."

ev. Roy L. Smith, pastor of a church in the densely po lated west-side of Chicago, spoke on the adaptatio of church work to the particular community in wh h the church may be located, and this would entail in any cases a careful survey of the community. N sensationalism, but employ methods to which the pe le will respond. He had advertised a series of serm s on football, and secured large attendance. He al recommended the use of a trademark to advertise a l al church; for instance, his own church was advertis by a trademark which appeared on all their pr ting: "St. Paul's Methodist Church *In the Heart of e West-Side*." He had had experience in village w k, and he believed that advertising would give re lts in such communities as well as in the cities.

ev. Wm. E. Barton, D.D., pastor of the First C gregational Church of Oak Park, spoke of his su ess in securing the insertion of church matter in th Boston papers when a pastor in that city through a reful study of the style of those papers. At Oak Pa he endeavored to resuscitate the Sunday evening pr ching service by the use of modern advertising m hods. They adopted a slogan, "The End of a Pe ect Day," and used it very freely in advertising their meetings. They used window cards, signs in the street cars, handbills and a bulletin board which could be electrically lighted at night. The result of this advertising is a greatly increased congregation, and many attend the services who would not go anywhere else to church. The sermons are only twenty minutes in length, and there is special music which is sometimes advertised by the pictures of some of the soloists. The plan thus far has met expenses, so the financial end is satisfactory, and there have been receptions of people into the church who were well worth saving. This plan is nearing the second year of its trial.

Rev. Paul B. Jenkins, Chairman of the Publicity Committee of the Milwaukee Federation of Churches, among other things, said: In the last four or five years the churches of Milwaukee have used many thousands of dollars in publicity; a great part of the service of advertising men was given to this work, most all of it being planned by the Milwaukee Federation of Churches. In the "Go-to-Church Sunday" campaign of 1914 and 1915, not less than $5,000 was spent in advertising, and these are some of the methods that were used: A large amount of space was secured in the city papers and such papers gave editorial notes on the proper observance of the day. Some papers reported the result of the Sunday attendance. Advertisements were placed in all the city street cars; announcements of men's meetings were made on bill-boards by the advertising companies, and space was given on bill-boards even on the tops of buildings; some of them were electrically lighted. The larger churches covered their own communities with dodgers, etc. Buttons to be worn by men, women and children were distributed by the hundreds of thousands. On the second observance of "Go-to-Church Sunday," 32,000 tags were placed on the door-knobs of 32,000 residences. Hotels also gave assistance in placing notices in their elevators, and in permitting cards to go to their guests. Many stores put invitations in their packages. It was estimated by the City Club of Milwaukee, which is not at all a Christian organization, that there was an attendance of 180,000 persons at church on that particular Sunday, which represents nearly all the people who were able to go to church. Some saloons closed for the occasion!



Competing with "the Children of this World"

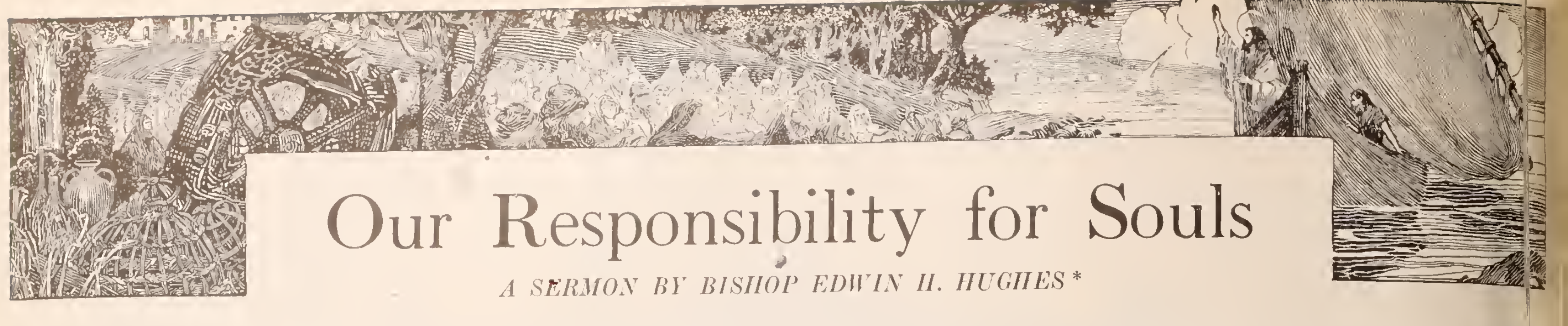
Rev. Charles Stelzle, D.D., of New York, said that the church finds itself in competition with other agencies and institutions that claim to represent God in the world, and that the church must convince men that *it* is the best medium through which God speaks. To do this work properly, the church must know its field, and this may require a survey, different communities requiring different treatment. Sometimes the open forum is a good way to find out what the people are thinking about and there the public often get erroneous ideas about the church, its doctrine, terms of admission, et cetera, corrected. Church publicity, he urged, is not a matter of one week or one year. It must be continuous. This is the plan of the big advertisers in other matters, and they so dominate the minds of the public in their particular field that when men think of certain articles that they need they instinctively think of those that are advertised.

WRITING of sermons and writing of advertisements for the newspapers are two very different things. The preacher puts his headlines into his climax, whereas the advertising man puts his into the text at the very beginning of the story. Church advertising should not only tell of the work of the church, but should make men understand its spirit. There is distinct value in paying for advertising space in a newspaper. Such advertising begets confidence in the church on the part of the public. We have no right to look upon a daily newspaper as a philanthropic enterprise. It is usually conducted upon a business basis. If the church receives direct benefit from newspaper advertising, it should be willing to pay for it, just as it pays for its coal and gas and general upkeep. A half page of newspaper advertising purchased every year by the church, and filled with convincing arguments, is sure to make an impression on people's minds.

Mr. Herbert H. Smith, assistant editor of the Continent, spoke of a class in the Presbyterian Training School of Chicago which is studying church publicity under his direction, learning how to write up different conditions of churches and different kinds of church activities. He believed that the time was coming when the theological seminaries would do something more than teach a man how to preach to a congregation of two hundred; they will teach him how to reach great multitudes through the press.

Rev. Dr. Christian F. Reisner, of Grace M. E. Church, New York, insisted that the church must first have something real to advertise; and that is the Gospel. If the church fails to give the Gospel after it succeeds in getting the attendance of the people through advertising, it fails utterly. Ministers and churches should be open-eyed to matters that interest the public, and if they can secure this interest, they will get publicity, however unfavorably they may otherwise be situated. Special methods sometimes can be used, such as a rousing reception for a company of evangelists visiting the cities; the getting up of street parades; a good deal of noise and display; the idea always being to get the attention of the public.

Continued on page 340



Our Responsibility for Souls

A SERMON BY BISHOP EDWIN H. HUGHES *

TEXT—*I Kings 20 : 40. "And as thy servant was busy here and there, he was gone."*

THESE words are taken from an Old Testament parable. The prophet who used them had disguised both himself and his purpose. He appeared before the monarch with a mask of ashes upon his face and with a mask of uncertainty upon his words. Thus he set a trap into which the unwary king at once walked. Indeed the prophet disguised himself so thoroughly that the world has never found out who he was; he also disguised his words so that their first import is by no means plain. But, lifting them out of their immediate connection, we shall quickly find some applications for ourselves and for our present work.

There are several things that appear at once on the surface of the story. A man had been made responsible for the keeping of another; this responsibility had been imposed by a higher authority; for a reason plainly stated he had failed of his trust; when he came to himself he looked about and found that his prisoner had fled; certain disasters and penalties followed upon his negligence. All these points, which do no violence to the ancient meaning, may well be fitted into a parable of the Christian life. Without further explanation we shall seek for the lessons of the simple world.

FIRST, then, we have been made responsible for the reaching and keeping of the souls of men for a higher authority—God himself. It is difficult for us to realize the full import of such a suggestion. Perhaps at times we have wished that God had put us in a world of relations and had still left us without responsibility for others. But in our better moments we feel the goodness of the ties that bind us to men, and we glory in the divine partnership that our human help fairly implies. In all ways God has put us in each other's keeping. We take that divine law and work it into the statutes of the country. To the city we say: "If on any of your accepted highways a man meets with accident because of your negligence, we shall hold you responsible." To the engineer we say: "If while under your care men are hurt because you fail to heed your orders, we shall send you to prison as surely as if you had been a robber." The apothecary is held to account for the way in which he mixes his medicines; the physician for the results of his malpractice. The sentry dies, not for going over to the enemy, but for sleeping at his post.

So we have discovered that God has placed us in each other's charge. A failure to be careful for other men is followed by dire effects. A careless remark, spoken jokingly, and scores of poor people who have put their money in a savings bank rush to its doors and in the end lose interest that they sorely need. An upset lamp, and ere long Chicago is burning. While men are living in a world of relationships, they would better be careful how they handle their lamps! God has put us in each other's charge. In the presence of this assured law, it is only the successors of Cain who think of asking whether they are their brothers' keepers.

It is not at all needful to offer further proofs or illustrations. The law is here and we must live in its light. In no sense does it work more eminently and effectively than in the Christian life. There is an amazing word in Paul's writings about our being "stewards of the mysteries of God"; another startling word in Peter's Epistle about our being "stewards of the manifold grace." It is the duty of a steward not to hoard, but to invest and dispense. It may not always be easy to say just where human influence ends and the divine calling comes in; not possible to say just where the free will of the other man takes up our work and completes it by his own loving surrender; but that God gives us the fearful privilege of bringing men to him there can be no doubt. In the Christian view, every man must appear to us as a candidate for the divine grace; nor do we dare to set limits to that responsibility.

VAST as is the task of bringing about a universal discipleship, it is just this duty that the Lord has set before us. The rest of the world is in our charge. The man most distantly removed from your life, under the Gospel responsibility begins to tug at your heart. A portion of some community has been put under the special care of our evangelism; our place in a church is a recognition of this fact; our very excuse for being lies in this—that we are to call men into the ways of the Lord, to seize them and hold them as captives of the divine grace. What can the Master say if we fail of our very reason for being and come home at the end of our season of harvesting without any sheaves for the heavenly garner?

When the case is stated in this plain way, we at once see its correctness. In addition to this, we feel even a longing that we may in some way claim and keep the souls of men for Christ. Yet when we put our doing beside our longing, the contrast is only too evident and too painful. We begin to inquire immediately as to our spiritual unfruitfulness. At first, it may be, we load our souls with the harshest indictments. We accuse ourselves of having been heartless. The shame of our uselessness settles down upon us like a cloud. We see that the Kingdom, for whose coming we pray daily, moves slowly in the gaining of its subjects. Perhaps we are not able to point to a soul that has certainly been led into the way of Christ by our hand. It may be ventured in charity at this point that the reason of it all is given in the text: we have not been heartless, nor have we been asleep; we have simply been "busy here and there." Life has seemed so full that we have allowed our care for the souls placed in our keeping to lag.

This is the explanation of it all. When we have realized that souls were put in our care to gain and hold for Christ, we have not pushed them from us, each saying, "Leave me; I do not wish to be bothered with any responsibility for you; find some other leader; go and talk with the preacher." That has not been our mood at all; there has been nothing of deliberateness in it; there has been nothing of savage impatience; our carelessness has come through the crowding in of other things—through busyness. Some day we look for the object of our responsibility. Then we each turn a face and heart toward the Lord and speak the plaint of pathetic helplessness: "As thy servant was busy here and there, he was gone." We do not cut the ropes and push the vessel on the rocks; we are only occupied with some little matters on the shore; the vessel herself slips from her moorings, drifts away, and, having no pilot, becomes a wreck.

THE truth is that we do not want any person to be lost. We do not deliberately allow men to be lost. The greatest thing is simply crowded out. We are "busy here and there." Our carelessness in reference to souls grows out of our busyness in reference to things. It is this matter of commerce; it is that party; it is the reading of this book; it is that lecture; it is this social call; it is that committee meeting. Life is so complex. We are so busy—God help us!—that ere we know it our spiritual chance is gone.

Is not all this the transcript of your feelings? You are not heartless; you are merely busy. Some day the King of the Kingdom Eternal stands before you and asks: "Where is that one that was your special charge?" Your poor answer comes up to him, the best and only answer you can give, and yet a shameful answer: "As thy servant was busy here and there, he was gone."

And this brings us to the thought that the result of carelessness through busyness is the same as that of deliberate neglect. The prisoner has gone, just as surely as if the guard had broken the chains, pointed the path of escape, and said: "Go; I will not molest you." The result is one: the man is gone in either case.

> Evil is wrought for want of thought
> As well as want of heart.

True enough! But the evil "is wrought"! The engineer was "busy here and there" about his great engine; but the result is the same as if he had deliberately crashed into the rear of the advance train; the mangled moan just as loudly; the dying cry just as piteously; the mourners weep just as bitterly. The person is so busy that he does not see the upset lamp until the cottage is ablaze; but the result is as terrible as if an incendiary had applied the torch and, cursing out his vengeance, had given the deliberate command that the flames should take up their march. Just as many people are homeless; just as many firemen are burned; just as much money is lost; just as much of the city lies at last like a desert of cinders. Even the carelessness that arises through busyness is frightfully effectual; its victims walk the Via Dolorosa of pain and penalty. Men have never yet found out how to escap he fatal consequences of thoughtlessness. You di ot mean to do it; and yet you did it!

ALL this applies in the most serious way t he direct work of the church. Our business to take men and hold them for the King of king It would be a great mistake for any one to minif he place of the church as an educating force i he moral life of the community. It would be bad o, if one were to ridicule the province of the church it leads people in the deeper things of the spiritua fe. Yet is it too much to say that there is some ng wrong with the church when it becomes so busy ith other lines of activity that it fails to capture m for the King? Very often we hear the report: "We ve had a very good year indeed; we have builded so ly; our people have been greatly quickened." All at is good. But it should never be allowed to hid he saving function of the Church of Christ. We ay be so "busy here and there" in cultivating our wn spiritual lives, that while we are doing that, en slip away. Some one has said that "the best ay to edify a saint is to convert a sinner." The re rk is divinely true. A church in which men are lly being taken and held *for* the Lord, is a chur in which men cannot help growing in grace and i he knowledge *of* the Lord. We should not allow to come to pass that the church should at length ve to confess: "As thy servant was busy here and t re, he was gone."

The principle likewise applies to the home. Pa nts—especially fathers—become exceedingly busy. We have real longings that our children may be hel for the King. Even if we be not ourselves profe ng Christians, we turn them over to the church nd the Sunday school; we try to teach them to pra we are really anxious to have them grow up into C istian character. But we become occupied with eir other interests, with their social and school life nd we neglect their real selves. Some day we wal up to find that, in a deep sense, they have gone ay from us. When God asks us about each of then he reply is: "As thy servant was busy here and the he was gone."

Mr. Moody used to tell of a man who was nverted late in life. He seemed to be very happ for a day or two. Then he was seen in the mee ngs with the saddest of faces. When the chance ne, Mr. Moody asked him what was the matter. he man replied that he had gone out into the city nd had talked with all his children, now grown up, out the Christian life. He said that they all mocked m, and that he could make no impression upon m. Yet it is safe to say that that man had early ad anxiety for the spiritual welfare of his chil en. But he himself was "busy here and there," and en at last he woke up to his responsibility as a f er, and looked about for the charges committed t im by God, he found that they were gone!

THE lesson may be applied also to each indivi al. God has put into your charge one person om he requires that you shall hold for himself. at person is *you*. It may be well to ask if you are not escaping from yourself, if the fine, sweet n re that loved God in childhood, prayed to him each y, believed in him, and rejoiced in the story of his ve, is not slipping away from yourself. You ld better be careful lest that divine self get so far ay that you cannot get it back. Paul Lawrence Du ar, the negro poet, has a suggestive little poem en led "Conscience and Remorse." It describes how a n, sending his conscience away, really allowed his ue self to escape:

> "Good-by," I said to my conscience—
> "Good-by for aye and aye."
> And I put her hands off harshly,
> And turned my face away;
> And conscience, smitten sorely,
> Returned not from that day.
>
> But time came when my spirit
> Grew weary of its pace;
> And I cried, "Come back, my conscience;
> I long to see thy face."
> But conscience cried: "I cannot;
> Remorse sits in my place."

It is possible then for a man to be so busy "here nd there" that his very best self shall escape and g off into the far country. Call back that best self w! It is a trust from God. Let it not be that in the nd you shall have to say of yourself: "As *I* was sy here and there, *he* was gone."

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* Bishop Hughes is one of the most eloquent spiritual leaders in American Methodism.

Daily Meditation

FOR EVERY DAY IN THE YEAR. LED BY

J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON SEDGWICK COOPER

More Man

SUNDAY, March 19. I Cor. 16:13. "*Quit you like men!*" We have used four English words to express the one original word. No one English word can carry the wealth and energy of e apostle's word. Perhaps we come nearest to it our vigorous phrase, "Play the man!" The ma in men is to be heroically displayed on the difficult fiel of the Kingdom. The manly is to bo one of th okens of the Christly. A big manliness is to be e sign and witness of a big faith, and is to bear its stimony to the dynamic of God's grace.

r what is our religion worth if it does not reinfor our stock of "man"? Unless our religion gives a an "more man," what part does it play? A str g and yet delicate manliness, delicate in its chi lry as well as athletic in its prowess, is one of th most impressive presences which go along the str ts of time. Everybody is arrested by it. It is no nly arresting but commanding. It is not merely an ject of interest, it is a fountain of power. Virtue go out of it. It shapes the crude stuff of circumsta es to the pattern of its own fine visions. It inf ms all its issues with its own essence. Its speech is anly, but so is its silence. Its aggression is ma y, but so are its restraints.

w, this is one of our supreme needs today. More ma! More of that inner mystic dynamic which ma es everything in one's life a well-equipped soldier of e Lord. And how are we to get "more man"? N by shouting, either in the roar of the lion or th cream of the eagle. No; not by striving, or crying or lifting up our voice in tho street. We shall ge more "man" from the Son of Man. All our sp gs are in him. He is "the very fount of our new da ' And the gift will come to us on invisible roads, in oly commerce, through reverent communion, an in humble and thoughtful worship at the springs. It born from above. What other way is there? I ow of none. What is born of the Son of Man is of e Son of Man sustained. The Redeemer provi means for his own creation. In his provision we ecome partakers of his nature, and the Son of M reincarnates himself in the manliness of the man wh n he redeemed. J. H. J.

God the Christian's Co-Worker

MONDAY, March 20. Isa. 62:1-12. "*I will not rest*" . . . "*Take ye no rest.*" . . . "*Give hi no rest.*" The speaker here is clearly He who in th previous chapter said, "The Spirit of the Lord is up me," and who he is was taught in the synagogue at azareth, when there was handed to Jesus of Na reth the roll of the prophet Isaiah, and he opened to his passage and said, "This day is this Scripture fu led in your ears." He does not hold his peace du ng these centuries that intervene between his fir and second Advent, because he ever liveth to in cede, pleading the cause of his church and asking th the heathen may be given him for his inheritance an the uttermost parts of the earth for his possession. H does not rest, working out his eternal purposes th ugh those whom he has graciously called into fel wship with himself. The Lord also working wi them is the description of all the labors and activiti of the church which are of real value.

t his servants on earth in union with him are eq lly intent on the same object. They are bidden to ke no rest. There are two branches of service m tioned here. They are watchmen and they are al God's remembrancers. We are to warn the wi ed to turn from sin, to blow the trumpet when th foe is stealing up against the church, to lift up ou voice with the midnight cry, "Behold, the Bridegr m cometh!" and to cry also, "Behold the Lamb of od, who taketh away the sin of tho world." It is r duty to stand before God as his remembrancers, re nding him of his promises. Such is the true sc e of prayer. And God will not rest. If ever th work of salvation stays in a country or church, th ault is not in God; it is we who have not opened th sluice-gates, through which he may pour his fu ess on the world. F. B. M.

Reviewing the Day

TUESDAY, March 21. Ps. 19:2. "*Day unto day uttereth speech, and night unto night showeth kn vledge.*" This word of the psalmist may bo taken not merely as a description of the day and night of nature; it is also an epitome of the experience of the man of wisdom, the man of God. In a very real sense, every day and every night make a completed whole; tho day for deeds, for action, and the nights for thoughts and knowledge. The text is often given to us by thoso who would warn us against useless worries of the morrow. "Live today!" Not so frequently do we hear the injunction "Think tonight!" We are incited to keep the morning watch; we should be also incited to keep an evening watch, and in the time of quiet and retrospect analyze our day, record the good, and condemn the evil. A thoughtful hour or even a tranquil fifteen minutes set aside before sleep closes our eyes, in which to examine our inmost hearts in the light of our motives and acts in the day just passed, would make many a tomorrow more truly divine; it would save repeating mistakes, it would tighten our hold upon the best that is in us. If in these moments we are perfectly honest, making a clean breast of our faults to ourselves and to God, resolving that these mistakes of the past day shall not mar our tomorrow, we would certainly fulfil the psalmist's words that "night unto night showeth knowledge."

Let not soft slumber close your eyes,
Before you've recollected thrice
The train of action through the day!
Where have my feet found out their way?
What have I learnt, where'er I've been,
From all I've heard, from all I've seen?
What have I more that's worth the knowing?
What have I done that's worth the doing?
What have I sought that I should shun?
What duty have I left undone,
Or into what new follies run?
These self-reflections are the road
That leads to virtue and to God.

C. S. C.

Our Lives Guided by a Beneficent Will

WEDNESDAY, March 22. John 21 : 20-25. "*If I will that he tarry till I come.*" What royalty there is in these words! If our Lord were less than divine, they would be blasphemous; but being what he is, it is natural that he should speak thus. The ancients thought of their lives as woven on the loom of spiteful fates. The materialist thinks of his life as flotsam on the waves. The Christian believes that his life is being modeled and guided by the will of his Lord.

Peter was to be the apostle of sufferers and write a letter that would be the balm of the sorely tried and wounded, but he would never have penned it apart from the fiery trials through which ho learned humility, meekness, and patience. He must have often pondered these words which foreshadowed a martyrdom, and his soul became refined and purified and skilled to administer comfort. John's work was to declare that Jesus is the Living One, unchanged and unchanging, and how could he have arrived at his great visions if he had not lingered on till the earthly Jerusalem had fallen before the Romans, and the Jews were scattered to every nation under heaven?

When wo pass over, wo shall see clearly that our life and ministry were ruled by the wise and loving will of our Lord. F. B. M.

Seeing Things Unseen

THURSDAY, March 23. Heb. 11:7. "*By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house.*" David Livingstone at one time came back from the depths of the Dark Continent and had an interview with Lord Salisbury, telling him of the sad condition of slavery and misery existing among the black men of central Africa. Salisbury asked the great missionary what he would suggest as a remedy. Livingstone replied, "A railroad that will open the dark heart of the continent to the coast civilization." The road was built, an almost herculean task, five hundred miles through the tangled wilderness, a road that today is a fine economic investment, as well as a pathway of light into the wastes of African darkness. Some years later Lord Salisbury was asked how ho ever dared to enter upon such a perilous and uncertain project. He answered, "It was because of something I saw in Livingstone's eyes."

The Christian in his spiritual progress is driven ahead not by trust in a blind chance, but like Noah he is "moved with godly fear"; he sets his helm toward an unseen harbor; the winds and the waves are songs to him; they give wings to his voyage; they remind him that he is crossing a vast life sea, not tied motionless to a shore of doubt. His goal may remain for a long time unseen, but he knows, like the good seaman, that his compass is true; he may enter the voyage with unsealed orders, like Noah, but he knows from whence his orders come and he keeps his rudder straight. The main thing is to keep sailing toward God's land, "not seen as yet." Moreover, we cannot tell whether some one may not see in our eyes the reflection of our faith, and begin to believe in the unseen but real world. C. S. C.

Christ's Sacrifice Pleading for Us

FRIDAY, March 24. Genesis 4 : 1-10. "*The voice of thy brother's blood crieth unto me from the ground.*" All blood has a cry, and it cries to God. He may seem indifferent and forgetful, but it is not really so. The cry never ceases until it is answered, and when requisition is made it is exacted to the last jot and tittle. The blood of Abel was innocent blood, was peace-loving and gentle blood, was pure and holy blood. His simple unoffending life was reflected in his avocation as the keeper of sheep. It cried to God in protestation of innocence; it protested that the one who ought to have kept the pact of brotherhood had broken it; it demanded that the righteous Judge should avenge its spilling on the bosom of mother earth. "Cain was of the evil one and slew his brother, because his own works were evil, and his brother's righteous."

Heb. 12:22-29. "Ye are come . . . to the blood of sprinkling that speaketh better things than the blood of Abel." The blood of Jesus also cries through earth and heaven. Through the earth, proclaiming a finished atonement, propitiation, and satisfaction for the sin of the world; through the heavens, pleading not against us but for us, not for vengeance but for forgiveness, not for our banishment from the presence of the Lord, but for us to be made nigh. Even in the life of the glorified, it would seem that tho blood of our Lord, denoting his sacrificial death, is in evidence.

If ever, in the heavenly city when surrounded by the spirits of the just made perfect and innumerable companies of angels, we should suddenly remember our sinful origin and experiences, the wounds of the Lamb, as it had been slain, will reassure and comfort us. It will give us boldness to enter into the Holiest. F. B. M.

How Christ Makes Us Free

SATURDAY, March 25. Philemon 1. "*Paul, a prisoner of Jesus Christ.*" Philemon, perhaps you thought I was a Roman prisoner, or Nero's prisoner; that I was delivered over into the hands of my enemies, and that it would have been better if I had never seen Rome. Oh, no, Philemon, I am the prisoner of Christ. He knew, when he said that I must preach the Gospel at Rome also, that I would have a prison for a pulpit; just as Joseph and Jeremiah and John the Baptist and Peter and John had—they were all prisoners of Jesus Christ.

Philemon, don't forsake me because I am persecuted. It is Jesus' hands that hold me, in love—not the manacles.

Prisons are palaces when Jesus abides with me.

My Mamertine prison may become a spiritual power-house for all the centuries. Philemon, you remember when I was in the Cæsarean prison and the Philippian jail, how kings heard the Gospel and the jailor's family were converted. My whole Christian life is much like a prison to me; but when I am weak, then am I strong; when I have nothing, I possess all things. When I die it is gain, and to live is Christ; for he is with me everywhere.

Philemon, when I am chained, the message is liberated, for my soul is unfettered in its daily flight heavenward. You remember Joseph graduated from a pit to a prison and thence to a throne. I am on the same road, soon to finish my course and receive a crown that fadeth not away.

No, Philomon, Nero is the prisoner, for he is bound by chains of gold, thongs of habit, shut in by bars of passion, lust and crime. He cannot unclasp the chains of appetite, nor break through the iron doors that hold him. E. W. C.

A Week in the World's News

THE PRESIDENT AND CONGRESS. On February 29 the whole question of the attitude of Congress toward the foreign policy of the United States was again brought to the fore by a letter from the President to Representative Edward Pou of the House Committee on Rules in which he said that the report abroad that there were divided counsels in Congress was being made industrious use of in foreign capitals, and he therefore felt justified in urging upon Congress an early vote upon pending resolutions on the subject of armed merchantmen, and a full public discussion upon them, in order that all doubts and conjectures might be swept away and our foreign relations cleared of damaging misunderstandings.

The letter took the leaders of Congress entirely by surprise. The President let it be known that he would not be satisfied with a compromise, but that he wished a record vote on the resolutions as introduced, viz.: The McLemore resolution in the House, and the Gore resolution in the Senate, both proposing to warn Americans off armed merchantmen. It was even suggested that, lacking the complete support of his party, the President might refuse to stand for reelection. The Senate at first showed a tendency to await the action of the House. With the situation in the House on the first of March still very much muddled, discussion in the Senate was begun. On March 2 the Senate discussed the Gore resolution, the most sensational episode of the day being a statement by Senator Gore that he understood from the senators who had talked with the President that the President had expressed himself as being not averse to war with Germany, inasmuch (he was reported to have said) as that might end the war by midsummer. Both Senator Stone and Senator Kern denied that any such statement had been made to them by the President, and an authoritative denial of any such statement of feeling was promptly issued at the White House. When the Senate adjourned on the 2d, it was generally understood that the Gore resolution would be put to a vote the next morning. The Gore resolution was laid before the Senate early on the morning of March 3. Senator James of Kentucky immediately moved to lay the resolution and all substitutes or amendments on the table. Mr. Gore rose in his place on a question of personal privilege and demanded the right to perfect his own measure. He withdrew the original resolution, stating it was the sense of Congress that persons owing allegiance to the United States should forbear to exercise the right to travel on armed vessels, and, without changing the preamble, added a new resolution to the effect that the sinking by a submarine without notice or warning of an armed merchant vessel resulting in the death of a citizen of the United States would constitute a just and sufficient ca of war. The laying on the table of the resoluti as originally drawn would have been in effect a v in support of the President. The laying on the ble of the amended resolution by a vote of 68 14 was rather in the nature of a vote n to sustain the Executive. The discussion tha followed the vote in the Senate showed that any senators were uncertain as to what they vere voting for, and that the vote really di not represent a fair test of the sense of the S ate, in the matters at issue. The Foreign airs Committee of the House on March 3 vot to report the McLemore resolution, which in feet practically states that it is none of our bu ness or of our concern how the warring count s of Europe prosecute their difficulties, and hat therefore American citizens would trav on armed belligerent ships at their own risk. The committee voted to report the resolutior vith the recommendation that it be tabled, bu vith the statement that under the practice an precedents of the country the conduct of plomatic relations has been left with the Pres ent, and that the committee acknowledged t t if the President reached a point in any negoti ons with foreign governments in which he be ved he had exhausted his power in the premis he would in the usual way report all facts and ci umstances to Congress. Following the acti of the Foreign Affairs Committee, the Com ttee on Rules planned to meet and agree pon a rule for the immediate consideration the McLemore resolution on the morning of rch 4, but action was postponed until Tu lay, March 7.

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Ambassador Morgenthau and Mrs. Morgenthau Home on Vacation

AMERICAN CAN A "GOOD" TRUST. dge Rose of the United States District Court in ltimore on February 23 refused to dissolve the erican Can Company under the Sherman Anti- ust Law. The judge found that the company was ac-

Continued on next page

The War in Europe

By ANTHONY ARNOUX

European journalist of many years' standing; military critic; staff writer of the Paris Daily Mail and Le Temps; contributor to l'Indépendance Belge

ON Sunday February 27, the battle north and east of Verdun continued to rage with even more violence than before. All day long both sides continually hurled fresh troops for the attack or defense. The French began moving, according to information received from Ottawa, troops from other portions of the western line to strengthen the defense, the places of these withdrawn troops being taken by the British whose line was considerably extended as a result. In the morning, the Germans ca ured the village of Champneuville and forced their line forward to the hamlet of Nave to the northeast of Bras and the south of Louvemont, on the north front, and thereafter expelled the French from the Cote de Talou, an important strategic position, but were unable to occupy it themselves owing to the fierce fire the French artillery.

Around Fort Douaumont the battle raged most fiercely. Five times the French advanced to wrest the fort from their enemies, but were each time thrown back. Nevertheless. the French did succeed in recapturing the ground to the east of the fort which with their possession of the ground to the west and of the village of Douaumont to the northwest, made the position of the Germans holding the fort a dangerous one, as they were nearly surrounded.

On the eastern side of Verdun from Etain south, the fighting both of artillery and infantry was severe the whole day and resulted in very slight German gains.

All day Monday intense activity continued on both fronts. Northwest of the fortress the Germans succeeded in pushing forward towards Bras and Vacheranville and in very nearly clearing the big bend of the Meuse to the north of Bras, of their enemies.

To the east the activity was extraordinary all the way from Etain to St. Mihiel. Around Braquis a little southwest of Etain the Germans gained ground, while further south at Fresnes two determined attacks by them were repulsed. Only infantry fighting is specifically mentioned as the artillery fighting on this day was uninterrupted and most intense over the whole of both fronts, northern and eastern. Observers report it far more intense than any artillery fighting heretofore known in any war, and it is computed that more ammunition was used on this day and more projectiles fired than were used in the whole Russo-Turkish war.

The night brought no cessation of the activity, and all through it the opposing artilleries hammered away, though there were no important infantry attacks. The day was remarkable for a transference of the greatest activity from the northern to the eastern front, though the battle raged fiercely on the northern front as well.

On this northern front there were, however, but few changes in position, but on the eastern the Germans had the advantage, capturing the villages of Manheulles and Champlon and finally succeeding in driving the French out of the village of Fresnes and some distance beyond. The French, however, by counterattack succeeded in retaking the territory lost as far as the outlying houses to the west of Fresnes. The Germans re-attacked and the conflict terminated in the French being driven back a couple of hundred yards or so from the last houses.

The next day, Thursday, was somewhat calmer as far as infantry fighting goes, though around Fresnes, infantry combats continued.

On the north front the rival artilleries fought over the Cote de Poivre, to the south of Bras, and made it untenable for the infantry of both. Further east on this northern front the territory around Fort Donaumont was the scene of considerable activity, but resulted in little modification of the respective positions. On the eastern end of this front the German artillery got the upper hand of the French and as a result the hamlets of Dieppe and Damloup and Vaux, close to Fort Vaux, fell into German hands.

On the eastern front Eix also was taken by the Germans, as a result of the same artillery superiority.

Friday, the activity became general again. On the north the Germans made a very strong attack on the village of Douaumont whose possession by the French had all the week hampered and hindered the harmonious development of their movements, and after several hours' bayonet fighting carried the village and drove the French to the south.

On the eastern front heavy artillery fighting continued, particularly on the northern part of this front towards Fort de Vaus and de Tavannes, against which the Germans now seem about to direct a strong effort.

A new attack on Verdun from the west also began on Friday but it consisted on that day only of heavy artillery preparation, a preliminary to infantry attacks later on.

As a summary of the week's fighting it may be said that though the Germans have made considerable progress and advanced their lines towards Verdun on both the northern and eastern fronts, and have taken in this offensive a very considerable number of prisoners, some 18,000 at the present hour, besides a great deal of booty, the critical stage of the battle has not yet been reached and it is impossible to foresee the result.

The French are defending themselves with desperate gallantry and using great military science in this defense, without which that gallantry would be useless, both sides in fact, bearing eloquent testimony to the courage of their opponents. Each side has lost heavily but at the present time how heavily cannot be said, the published estimates being mere guesses, somewhat tinged with the guesser's personal partisanship.

The rest of the western line was very active the whole of the week, but space prevents more than a cursory mention of the principal incidents. On the western end of the line, near Ypres, the British recaptured, late in the week, the trenches taken from them by Germans on February 14th, and also took a couple of hundred yards of additional trenches. In Champagne, in the middle of the week, the Germans in a surprise attack recaptured from the French the Navarin farm, directly north of Sioppes which the French took from them last autumn, and also took a thousanc risoners in so doing.

In Alsace, there was hard fighti all the week near Seppois, in whic the French scored several minor advan ges. The Russian front presented noth of any great interest during the weel

The latest news on Monday, Ma 16, showed the French still holdin the approaches to the village of Douau ont. Intense artillery activity continu on both sides throughout the whole ent of the front, north and east of Ve un, the Germans bombarding with es cial ferocity the French position near F nes and Haudiomont, southeast of Ve un. It was announced from Berlin on M rch 5 on the authority of the Naval G ral Staff, that the German com ree raider, Moewe, had returned to a erman port with 166 prisoners and old bars to the value of $250,000. he Moewe was said to have sunk or se as prizes to neutral ports, 16 steamer ith a total tonnage of more than 5 00. The most famous exploit of the M ewe was the capture of the Appam wh is now at Norfolk.

DURAZZO, the most importan ity and port in Albania, was occ ied by the Austrians on Monday, Feb ry 27, which occupation gives the C ral Powers undisputed control of nor ern and Central Albania.

On the northern frontier of G ece all has been quiet.

The French had the misfortune out the middle of the week to lose eir second largest mercantile steame La Provence. This vessel, it is believed, was torpedoed by a h tile submarine at some unknown int between Malta and the Greek ast while being used as a transport. A the time of her being sunk she had on b rd, crew and troops, about 4,000 sou of whom it appears certain that over ree thousand, have perished.

In their westward advance om Erzerum in the direction of Treb nd the Russians have been unable to ake any advance.

Very little news has reached us om

Continued on page 335

ti lly illegal from the standpoint of the Sherman L, but he would not destroy so finely adjusted an in strial machine. He did, however, retain juris- di ion. In an interview on the following day George W Perkins cited this opinion as an evidence that the Sl rman Anti-Trust Act was obsolete, and in support of he proposal for the Federal incorporation of great co binations for interstate and foreign trade.

ATIONAL SAFETY FIRST EXHIBIT. In tl week of February 20 the various departments of e government placed on exhibition devices which tl have adopted for the safety of the public. Among tl most interesting charts was one showing the de h hazards in the cotton industry. According to tl department, every death under 45 years, with the ex ption of an occasional fatality from inborn de- fe s, whether accidental or unaccidental, was funda- m tally avoidable. According to the chart, the sp ning-room takes the greatest toll of death, cl ning three and one-half men and four and one- q rter women per thousand by tuberculosis, and fo men and five women by other causes. According to he investigation of the department, the Irish race a the most sensitive to their surroundings; the P tuguese appear the most immune. American- b n workers stand next to the Irish in the rate of fa lity. Among the safety devices on exhi- bi n were life-boats, breeches buoys, life-belts, st tchers, surgeons' instruments, radio-apparatus a first-aid kits. According to John Mitchell, tl industries of the United States kill about 1(persons a day, and the number of accidents ex eds 2,000,000 a year. Many of these deaths a accidents could be prevented by safety de- vi s and a little caution.

EWFOUNDLAND TO BE AN IDEAL I AND. A canvas of the recent election in N foundland and Labrador showed that the p hibition law had carried by between 500 and 6(votes. The new law makes it a crime to in ort or manufacture liquor except under g ernment supervision, and then only for st tly medicinal purposes; the law becomes ef tive January 1, 1917. The law is said to be tl most drastic prohibition law ever enacted. It ill make Newfoundland an absolutely "*dry* b y of land surrounded by water."

NTERNATIONAL SWINDLER UNDER A REST. Dr. J. Grant Lyman, a fugitive from ju ice in California, where a fifteen months' sen- te e for using the mails to defraud is awaiting hi , made use of the time pending his appre- h sion by operating in New York as a broker u er the style of John H. Putnam & Co. He is ow under indictment in New York, charged b he post office inspectors with having obtained b ween four hundred and seven hundred thou- sa l dollars by fraudulent use of the mails (the q kest medium swindlers have to reach the p lic). Dr. Lyman was captured at St. Peters- b g, Fla.

ATTLESHIP PENNSYLVANIA SPEEDY. T new battleship Pennsylvania, now under b ders' trials, reached a speed of 21.75 knots an h r on one run, and averaged 21.38 knots on fi high-speed runs. The Pennsylvania is said b American naval officers to be the most powerful fi ter afloat. Her displacement is 31,750 tons and h maximum horse power 32,000. May she never h e to show her heels or fire her guns!

OMMISSION PLAN OF CITY GOVERN- M NT. The Bureau of Census, Department of C nmerce, has made an investigation covering cities u er the council form of government, cities under tl commission form of government, and cities which h changed during the year to the commission form, e t cities in each class being taken. At present 85 c es of over 30,000 population are governed by c mission, Boisé, Idaho, being the smallest with 3 00, and Buffalo with 465,000 being the largest. A ording to the investigation of the department, tl per capita expenditure for all expenses of govern- m t increased during the two-year period in the c ncil cities from $23.70 to $28.33; in the commission c es from $19.92 to $22.20; and in the cities which c nged from council to commission government from $ .44 to $18.76. Levies of property taxes in the c ncil cities increased from $14.73 per capita to $ .36; from $11.11 to $12.31 in the commission c es; and in the other cities from $10.08 to $11.24.

RECORD BANKING BUSINESS. A summary of t returns made by the national banks i response to the call of December 31 w given out by the Treasury Depart- m t February 22. The resources of the n ional banks of the nation were given a 13,467,000,000, a gain for the year of $110,000,000. Increase in deposits for t twelve months was $2,163,000,000, t l deposits being $10,379,000,000. l ns and discounts increased during t year $1,010,000,000.

IUST NOT FILL OUR STOM- HS WITH PLASTER OF PARIS. A bill has been introduced into the Assembly of New York state requiring that every loaf of bread shall bear a label setting forth the exact materials of which the loaf is made. The bill is aimed at the use of calcium sulphate and ammonium chloride, which are used to hasten the rising and to whiten the bread when inferior flour is used. It is charged that the use of calcium sulphate causes the formation of plaster of Paris in the loaf.

SENATE RATIFIES TREATY WITH HAITI. On February 28, the Senate ratified the treaty with Haiti, which establishes a United States financial and police protectorate over the republic. The convention provides that the President of the United States shall nominate and the president of Haiti shall appoint an American as general receiver to take in all export and import duties; and also an American financial adviser. Haiti is to create a constabulary to be officered by Americans until natives can be trained to take command. The expenses of the receivership are not to exceed 5 per cent. of the collections in receipts for customs duties, which receipts are to be applied, first, to the expenses of the receivership; second, to the interest and sinking fund of the public debt; third, to the maintenance of the constabulary; and the remainder to the Haitian government for current expenses. The convention runs for a term of ten years from the exchange of ratifications, and for another term of ten years if the purposes of the treaty have not been fully accomplished.

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French Auxiliary Cruiser Provence II, Formerly the Liner "La Provence," Which Sank in the Mediterranean February 26, about 3,100 Perishing

TO LIMIT PARCEL POST. On February 28 the House of Representatives at Washington approved an amendment to the Post Office Appropriation Bill forbidding the transportation by parcel post of packages weighing more than fifty pounds. Representative Lewis of Maryland declared that the provision was intended to cripple the parcel post in the interest of the express companies and the railroads. Postmaster General Burleson is reported to be opposed to a limitation on the weight of parcel post packages.

TRAINING BANKERS FOR SOUTH AMERICA. The National City Bank of New York has recently announced a plan by which it will take young college men and fit them for foreign service in the interests of American commerce. One hundred undergraduates will spend their sophomore and junior vacations in various departments of the bank. After their graduation they will spend a year in training, and those who qualify will be sent abroad. The action of the National City Bank is along lines which have been followed by England and Germany in the development of their foreign commerce. The bank now has several branches in South America which are doing a general commercial business as well as handling international transactions. In a recent compilation by the bank, it is shown that the imports into the United States from South American countries in 1915 totaled a little over $322,000,000, as against about $229,500,000 in 1914 and a little over $198,000,000 in 1913. Exports from the United States to South American countries reached a total in 1915 of $145,338,862; in 1914 our exports to the same countries were $91,013,339, and in 1913, $146,514,635.

ALL IS NOT SILK THAT SHIMMERS. The American Silk Association has filed a complaint with the Federal Trade Commission against manufacturers who are selling mercerized cotton goods and goods made of chemically treated wood fibre as real silk. Some manufacturers label their goods properly, but in many cases the labels are so worded as to leave the impression that the goods are really silk unwound from the cocoon of a humble worm. The Eastern markets have been pretty well filled with all-silk neckties and hose, on sale at very low prices, sold largely by pedlars and "fly-by-night" stores, the silk being a wood-pulp product.

AUTOMOBILE REGISTRATION. Reports from all of the states regarding registration of automobiles are now available. The grand total of cars registered in 1915, including motor trucks, was 2,423,788, a gain over 1914 of 686,998, the year 1914 having shown an increase over 1913 of 482,915. The total registration of the whole country in 1911 was only 677,000. Twenty-eight states now register more than 20,000 cars, New York heading the list with 212,844 cars, Illinois being a close second with 182,290. Nevada is at the bottom of the list with 2,177 cars.

JAPAN AT SEA. According to a prominent Japanese steamship authority quoted by the New York Evening Mail, Japan expects to double her merchant fleet in the next few years, and is bending every energy to gain and to hold the trade mastery of the Pacific. On the other hand, having in mind recent statements before the American Congress as to the Japanese menace on our Western coast, a discussion by Admiral Kato of the Japanese navy in the January issue of the Japan Magazine of Tokyo is interesting. According to Admiral Kato, at the time of the Russian War Japan was ready to meet any power that might have appeared in Eastern waters, but owing to "straitened circumstances" the Japanese building program has not been able to keep pace with that of other countries, once considered somewhat in the same class. The Admiral stated that Japan must have at least twelve battleships of the class of the Fuso, a battleship of 31,500 tons, and even then her fleet will be inferior to some others. The admiral stated that, left as it now is, the Japanese navy would be worthless in case of war. The present building program of Japan is stated to contemplate four ships of the Fuso type and four new battle cruisers of the Kongo class (27,000 tons). The admiral stated that at best Japan could only hope to have a naval force equal to any that an enemy might send to Japanese waters.

CONFLICT OF TONGUES. Special reports to the New York Times from Ottawa, Ont., under date of February 26 disclose a threatening situation between the English and French speaking populations of the Dominion. The French of Canada are guaranteed by the constitution and by treaty the right of retaining their language, customs and religion, but so persistent were the French people of Ontario in establishing French teachers in the schools of the province that the province suddenly realized, about 1885, that the proper teaching of English was being neglected. A new regulation was then passed providing that English be taught in the bilingual schools, and that it be the language of communication and instruction after the first two years. Inspectors were permitted to extend the time for the teaching of French. Lately the agitation has broken out afresh, and inspectors have been met at schools by mobs and have been roughly handled in several instances. The courts have upheld the regulation for the teaching of English, and the French Canadians are reported to be almost on the verge of rebellion. There are about 2,000,000 French Canadians throughout Canada, 75 per cent. of them in Quebec. The province of Ontario, with a population of 2,500,000, has about 200,000 French, who are centered chiefly in Ottawa.

SUN YAT SEN TAKES NEW ALLEGIANCE. The marriage of Dr. Sun Yat Sen to Miss Huiliu is announced. Dr. Sun has been living in Japan. The sign over his office door, "Headquarters of Chinese Revolutionary Publicists," is reported to have been removed.

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Prerogative and the Constitution

JAMES MONTGOMERY BECK, who was in the Attorney-General's Department under Presidents McKinley and Roosevelt, and is today a warm defender of the Allies, in a remarkable article in the New York Times of February 27, deals with the question of presidential prerogative. He makes the plain and unequivocal assertion that the present Administration, in some of the important details of its foreign policy, has been in violation of the Constitution, adding by way of comment that the apparent indifference of the people suggests the possibility that it may yet come to pass that the form of our great compact "will survive the substance of the faith," and become a mere "scrap of paper."

To the framers of the Constitution, as Mr. Beck points out, "there was no provision of greater importance than those which required joint action by the Executive and the Senate in determining the foreign policy of the republic." This marked the chief distinction between a monarchy and a republic. The Constitution, he asserts, would never have been ratified by the states "if the final power over foreign relations had not been practically vested in the Senate, with a reservation leaving the determination of the issue of peace or war to both Houses." Now, however, he finds that the President has become not merely the primary and initiative, but the most potential power in foreign affairs, and the prerogative of the Senate has been reduced to the minimum of influence during the present Administration. We quote from Mr. Beck's article this significant paragraph:

> We have seen that while the President may not declare war, he can take steps which make war inevitable. While he cannot appoint ministers and ambassadors without the advice and consent of the Senate, he can wait until the Senate adjourns and then make ad interim appointments. He cannot negotiate a binding treaty with any foreign power, but he can arrange, pending the action of the Senate, for a modus vivendi. While the issues of war and peace are not for his determination, he can take steps either to prevent or to precipitate war, and the action that he may take without the concurrence of either branch of Congress may virtually commit this nation to a given policy without its consent.

Proceeding to details, Mr. Beck enumerates as acts which were an expansion of the executive power, (1) the Administration's determination to destroy the (then) existing de facto government in Mexico by preventing recognition; (2) the appointment of John Lind and his instructions concerning Huerta, which, Mr. Beck declares, was the equivalent of war, waged without congressional sanction; (3) William Bayard Hale's mission to Carranza and Villa; (4) the appointment of Colonel E. M. House "as ambassador plenipotentiary and extraordinary to all Europe"—a position never created by law and wholly independent of congressional sanction. That any or all of these could have been done through the regular channels and with congressional sanction, Mr. Beck seriously questions.

Just how the Senate regards these matters—whether as an invasion of its prerogative or not—cannot be known and has not been discussed. It is, however, a question for thoughtful American citizens to consider just how far the Constitution may be strained, and whether, as Mr. Beck has suggested, it is destined to changes and modifications which, while they may not materially affect the letter, will change the spirit of the "great compact" in the near future.

A Union of Temperance Forces

IT would seem that the numerous organizations now in the field doing temperance work have yet to learn the vital importance of cooperation. There are in all nineteen national temperance organizations in the United States, some of them denominational and others undenominational. There are, besides, some sixty state organizations, a majority of them affiliated with the national bodies, and others, such as civic and law enforcement leagues, being independent. A census of the temperance bodies taken by the Federal Council of Churches shows that a grand total of $1,693,125.49 is contributed annually for the advancement of the temperance cause. The total for the Anti-saloon League is given as $871,771; for the Women's Christian Temperance Union, $415,833.15; for other organizations, $405,521.34. A number of state organizations, however, have failed to report, and there are no means of ascertaining the actual grand total, although the Federal Council believes that $2,000,000 would be a conservative estimate and may be even considerably below the mark. It is unfortunate that there should not be some practical method, among the national organizations at least, for working on cooperative lines. The scattered temperance forces, if united, would constitute an army far more effective than it is at present. In the states where there has been a temporary union of forces, results have been most satisfactory. Where all are working with the same end in view, surely a way ought to be found for such a union on the great national issue of prohibition as would assure the full, undivided strength of all the organizations. It is the only way to victory.

"Is Social Service Christian?"

THIS question, which Mr. Charles Stelzle, the well-known author and speaker on sociology, propounds through the Christian Herald, is an unusual one. Yet it must be admitted that a very considerable number of persons have the inbred conviction that a church which believes in social service must, of necessity, have thrown over all faith in the saving power of the Gospel to redeem men from sin.

It is pathetic to hear churchmen speak disparagingly of the social worker who, according to their view of the matter, has placed his faith in "soup-kitchens and baths" instead of in the simple Gospel. And when that social worker happens to be a minister, he is all the more keenly criticized by those who hold that such innovations are out of place in ministerial work.

When a situation is so perfectly obvious that one never doubts its existence or its reasonableness, it becomes extremely difficult to argue for it. It is like trying to prove that one loves one's own child.

What is "social service"? The definition here must also vary, according to one's training and opportunity for service and the social need to be supplied. In general, however, it may be said that social service means that kind of service which removes social evils of any kind, or which increases social opportunities, either for individuals or for society as a whole. To remove bad tenements that breed disease is social service. So is the cleaning up of alleys, the removal of "red-light" districts, the furnishing of food, coal, or clothing to the needy. To secure better sanitary conditions in factories, to help secure a fair wage, to see to it that little children are not deliberately crushed in body and soul by greedy employers, to protest against the exploitation of women—all these are social service. To furnish playgrounds for children, clubrooms for boys and girls, saloon substitutes for men, jobs for the unemployed, is social service.

It is a pity that those who can see only the theological aspects of Christianity are blind to the great, big, inclusive message of the Master, for such men stand as a barrier between the church and the masses of the people. Why can they not believe that the men whose souls have been stirred by the physical needs of the people may also be trying to do what they can to supply spiritual needs, even though they may not always use the terminology of the theologian?

Social service and the Gospel are both essential and should go hand in hand. That church which first attacks all the problems of the people in the most intelligent fashion will be the church that shall have the strongest grip on their hearts, bringing them captive to Jesus.

Shall We Let These Babies Die?

JUDGE BEN B. LINDSAY recently addressed a meeting held at New York under the auspices of the Citizens Committee for Food Shipment, on the question of sending shipments of milk to save the lives of the starving babies of Germany. Judge Lindsay said:

> One of the most gripping scenes I ever witnessed and one that I shall carry with me to my dying day was the sight of a long line of mothers with tiny babies in their arms, waiting to be supplied with milk. I saw the splendid sanitary equipment and other arrangements for handling the milk bottles and caring for the milk, but I saw no milk. The supply for the day had given out and still there were hundreds of mothers left in line who must pray for milk on the morrow, for milk to keep their babies alive. I saw the tear-stained faces of those mothers as they turned away, not knowing whether the little bit of life in their babies could be sustained until to-morrow.
>
> In many cities of 30,000 or 40,000 in Poland there is not a baby alive under three years, and in many places not a child under ten years, so terrible has been the demand for milk.

There seems to be plenty of other sorts of food in Germany, but the one thing that the babies can not live without, the country is short of. Germany has never been a grazing country. Much of the food for its cows has been imported. Now these imports are cut off, and the babies are dying.

England and France say the United States must not allow the shipment of condensed milk to Germany to save the lives of these babies. What do the United States think about it?

One plan suggested by the committee is to a nge for shipments of milk to the Netherlands to be onsigned to Germany.

The Christian Herald would stop, if we coul the air raids on England, in which babies have een killed. We would stop, if we could, the subr rine warfare in which children have perished. B the fact that these dozens of babies have been s n is no reason why America should acquiesce in th killing of millions of babies in Germany by taking vay the milk they can not live without.

You know the cry of a hungry child. You ear your own baby cry in the night. You know the eet little sounds of content, as it finds the milk ure demands for it. Can you hear these other crie hat do not cease, night or day? Can you see the ttle forms wasting, the cries growing fainter, the ttle eyes, their brightness long since gone, being d ned at length of their tears, growing more and mor im, and closing at last to open no more? Not d ens, nor scores, nor hundreds, but many thousands ing like this!

We send shells to kill men. May we not sen nilk to save babies?

Henry James

THERE are many who will remember th appearance of a book entitled "Daisy M er," something less than forty years ag the author of which was almost instantl acclaimed as the originator of the international vel. This was the first brilliant piece of work from th pen of Henry James which attracted serious atte on, although he had written the "Story of a Year" hile a student at Harvard, ten years earlier, maki his literary début in the Atlantic Monthly. Wha ver may have been the reason, the young writer fe out of key with our literary atmosphere, and in 18 he transferred his ambitions to England and mad hat country his field of action thereafter, except f an occasional flying visit to the United States. H was a strange mixture, in which psychology, myst sm, impressionism and other kindred intellectual p ses strove for dominance. The passion for being u que was marked in all of his books increasingly as the ears progressed. Many of his stories were intricat sychological studies, and to understand the au or's purpose became something of a popular cult He himself declared that he loved "to tell the stor hat cannot be told." Vulgarities of diction he abh red, and he was a rigid purist in expression. In a nse, he created his own literary atmosphere and mo l in it, a brilliant solitary. "Only those who had l own him long and well," writes Lawrence Godkin, " uld properly value the fineness of his heart and char ter, or adequately express it." America has a rig to claim this brilliant son who blossomed on a f ign soil, and it was rather disappointing to his f nds that he should have thought so little of the la l of his birth as to renounce his citizenship on the g und that we had failed to attain to his ideal f a true civilization. Still, Mr. James had many erican admirers, who sincerely regret the passing vay of the brilliant novelist who died in Lond on February 28.

Aeroplane Development

THE war has revolutionized the aeroplane. We no ger hear about the dangers of mere flying: mechanica genuity has apparently overcome them. In almost any l of weather except the severest gales, the fliers now sweep ong at over a hundred miles an hour, under 150 horse ver. Waldemar Kampffert, in a recent article, writes that th are over 5,000 planes of various models in use in the di rent armies, and that the perils from armed aerial enemi and from aeroplane guns on the field below are such that th verage flying life of a plane is not longer than two weeks! V few of the machines used at the beginning of the war are y in service, and to repair the waste it may be necessary t uild 50,000 aeroplanes a year while the war lasts. There hav een no radical departures from the early models of Orvil and Wilbur Wright, although there are many varied arrang nts of the wings. Types may vary, but the original pr iple persists. No longer is the aeroplane the toy of spo and adventure; it has become a surprisingly dependable ma ine.

Our Cover Picture

THE second painting in Mr. H. Willard Ortlip's ries of Lenten covers appears this week. Last week picture was one of joy. Today the sorrows of Passion eek begin. Isaiah sees the agony of the Messiah, and ann ces that he is to be "a Man of sorrows, and acquainted with ef." In the vision picture Jesus kneels in anguish among th live trees of Gethsemane. The border of the painting is dec ted with passion flowers, symbolizing the Saviour's grief.

The Bible and Newspaper

CONDUCTED BY

FERDINAND C. IGLEHART, D.D.

urvives Unique Disaster

FRANCIS DRIVER, Michael McCarthy and Marshall Mabey were at work in the new subway under the East River when they saw the soft clay in front of them moving and then an airhole burst through. The men were caught in the tremendous compressed-air pressure, were forced to the hole and through it and were carried in a waterspout high up out of the river at the Brooklyn Bridge. The terrific air and sand pressure and the long fall from the fatal fountain killed two of the men. Marshall Mabey only survived. He gave the reporters at his home in Long Island City a description of the accident and of his feelings in being shot up through the East River high in the air and seeing the big bridge as he was being whirled by the waterspout, of his hard fall and plunge, of his difficulty in reaching the surface of the river again with his heavy rubber boots and injured limb, of the rope thrown to him and the insensibility following. Human life in his country is entirely too cheap. Much as science has done to better conditions, the average workingmen are not adequately protected against dangers. It is a shame, little short of a crime, to send men into the tasks that are in themselves extra hazardous without giving them every possible safeguard. If there was a weak spot in the river at the place, as is believed, it was the duty of those having the matter in hand to guarantee safety before sending a precious life in the risk. After all the safety appliances and the exercise of all human prudence, this earthly life is a very frail thing. The apostle thus describes it: "*Ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away.*" (*James 4 : 14.*)

Refuses Tainted Money

A WOMAN aged forty the other day refused $40,000 in cash left to her by a rich uncle in Brooklyn, who died in November. The niece, who has given up her life to the blessed charity of educating the working people, has a scant income of $300 a year and is engaged in writing a book. She refuses to accept the money because she says it is "tainted." She says he was a miser of the meanest sort, that he never loaned any one nor gave anything away, and made his money on mortgages, grinding the faces of the poor. The facts scarcely justify the harsh estimate of the uncle, or the bitter abuse of him. He was forty years a clerk in a bank in Brooklyn, which was a guarantee of his integrity, constancy, and competency. Among his charitable bequests are $20,000 to the Long Island Hospital, $13,000 to the Wayside Home, $10,000 to the House of St. Gilles, $12,000 to the Brooklyn Hospital, $10,000 to the Children's Aid Society. It is possible he left the $40,000 to his niece expecting she would use it in the beautiful work to which she had dedicated her life, improving the mental condition of the working classes, or he may have thought she had no one to take care of her and that she might need it for a rainy day. While there can be no apology for money gotten by fraud or oppression, nor for a life devoted to money-getting solely, which God so severely condemns, yet we think the niece made a mistake in refusing the money which she could use to such advantage in her benevolent work, and that the highest charity "*suffereth long, and is kind; . . . is not easily provoked, thinketh no evil.*" (*I Cor. 13 : 4, 5.*)

Nature's Wealth

MILLIONS of dollars' worth of seal and sealion bone deposits on the shores of the Pribilof Islands, a vast store of government-owned fertilizer available for practical use, was called to the attention of the House Merchant Marine Committee the other day by Secretary Redfield. With a letter to Representative Alexander of Missouri, Chairman of the Committee, the secretary transmitted a report of the Bureau of Fisheries telling of the Pribilof deposits, representing the accumulations of a century or more, and constituting perhaps the largest deposit of bone in the world. The report says one of the deposits is a mile long by half a mile wide, and fully six feet deep. According to the economy of nature, the bones of the dead are ground to make bread for the living. Out of death there comes life, which is the law of the universe. The Hebrew farmer used the fertilizer to improve his crops. Christ thus refers to it in the parable: "*And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it; and if it bear fruit, well: and if not, then after that thou shalt cut it down.*" (*Luke 13 : 8, 9.*)

One Letter Made Difference

IT is estimated that the government will be deprived of several hundred thousand dollars in duty annually owing to the fact that at the last revision of the tariff the letter "s" was added to the word "tulip" as appearing in the corresponding paragraph of the Act of 1909. Paragraph 210 of the present law specifies among other things "the lily of the valley, tulips, narcissus, begonia, and gloxina bulbs," whereas paragraph 263 of the former law was identical except that the word "tulip" appeared instead of tulips. Both provisions specified the rate of duty as $1 per thousand. A large bulb-importing firm brought a test case before the General Appraisers and the Customs Court. The contention was made that the changing of the phraseology had made a noun of the word "tulips," thereby taking away its character as an adjective, and that as a consequence the word no longer referred to tulip bulbs. This led to the claim that the proper duty on the bulbs themselves was fifty cents per thousand, as on "all other bulbs which are cultivated for their flowers or foliage." The decision of the lower court was overruled by the United States Customs Court of Appeals and the duty was fixed on tulip bulbs at fifty cents instead of one dollar per thousand, and one half of the revenue to the government from that source was cut off. The people of Palestine paid heavy local taxes and a grievous tribute to Rome. Christ pressed a custom-house officer into his service at the beginning of his ministry. "*And as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom, and he said unto him, Follow me, And he arose and followed him.*" (*Matt. 9 : 9.*)

Sheriff and Prisoners Saved

FOR *many weeks Dr. J. Wilbur Chapman and Mr. Charles M. Alexander labored in Springfield, Ill. The meetings were of great interest. A striking figure among the large number of converts was Sheriff John A. Wheeler. A number of his deputies and several of the officers of the jail were also converted. The sheriff had permitted the inmates of the jail to attend the services, special deputies being sworn in to accompany them. Numbers of these prisoners were converted, seven of them being baptized in one of the churches before entering upon their penitentiary sentences. The sheriff himself came boldly to the front one evening and announced his determination to turn to Christ after twenty-five years of unbelief. His first official act after his conversion was to issue a statement that gambling, big and small, must cease, and that no favoritism would be shown. His second official statement was to the effect that all men found in immoral houses would be prosecuted under the criminal laws, and their names published. His conversion created a profound sensation. The conversion of a sheriff which results in a practical reform in enforcing all laws without halt or fear or favor is a significant fact. Sheriffs of counties as a general rule are men of intelligence and courage, many of whom enforce the law as a sworn duty. There are others who are moral cowards, who shiver in the presence of rich malefactors, especially if they represent the liquor interests. The revival incident at Springfield calls to mind the conviction and conversion of the jailer at Philippi, thus described: "Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."* (*Acts 16: 30, 31.*)

Prosper in Prohibition Kansas

DESPITE the expressions of deep distress upon the part of the liquor dealers at the failure of prohibition in Kansas to prohibit, it does prohibit marvelously well, according to the most reliable testimony. The attention of the whole nation was attracted by the report for 1915 of a mortality of only 9.8 to the 1,000 of population, being the lowest of any state in the union. Samuel L. Rogers, director of the United States Bureau of the Census, wrote to W. J. Deacon, Registrar of Kansas Vital Statistics, asking why the death rate was so low. Mr. Deacon in his reply gave prohibition credit for a full share of the public health in these words: "Kansas is a prohibition state, and in Kansas prohibition really prohibits." He said also that there was general education, the people had money enough to make them comfortable, and were wise enough to avoid the things that impair health and shorten life. Kansas began the new year without a dollar of indebtedness, having burned up the last mortgage for $159,000 and claiming the enviable notoriety of being about the only state in the union free of debt. Prohibition Kansas holds in one hand the cleanest bill of health, in the other the completest financial exhibit, while in the mind it has truth and in its heart love. The violent denunciations of the failure of prohibition in Kansas by those whose pockets have been affected by it, and by those who have been deceived by their false statements concerning it, do not change the fact that prohibition in that state does prohibit, bringing with it the reward of health, intelligence, thrift and virtue. Kansas with eighteen sister states is by its law saying: "*Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder.*" (*Prov. 23 : 31, 32.*)

Asks Mayor to Find "Papa"

A LITTLE girl of Freeport, Pa., wrote the following letter to the mayor of New York: "Will you try and find my papa? He left me over a year ago and I miss him so much, for I only had papa to love, as mamma is in heaven. Papa called me 'Boots' and I know he loved me so much, but why does he not come to me? I have been sick so long, and all I want is papa. Please find him if he is in your city and send him home to me." Mayor Mitchel sent the letter to the Police Commissioner that a thorough search might be made for Marion's father. It is to be hoped that whatever motive or impulse led him to leave the child, he will return to his little sick pet and hush the cry of her orphaned heart. To good people whose boys and girls are worth more than all the money in the savings banks it seems incredible that parents should desert their children, but some of them do, and hundreds of thousands of precious ones are thus turned over to indescribable suffering of body and mind. The call of little Marion for papa is the echo of the universal heart crying out to "*our Father, which art in heaven.*" (*Matt. 6 : 9.*)

Money in Family Bible

SOME time ago an old man in New Jersey found $5,000 scattered in bills of large denominations through the family Bible. In 1874 this man's aunt died, and a paragraph of her will read as follows: "To my beloved nephew I will and bequeath my family Bible and all it contains, with the residue of my estate after my funeral expenses and just lawful debts are paid." The estate amounted to only a few hundred dollars, which was soon spent, and her nephew, neglecting to read the Bible, did not find the treasure put there for him. He lived in poverty all that time, and it was while packing up his things to remove to his sons's home for the remainder of his days that he discovered the money. How many people miss the precious treasures that are placed in the Bible for them by a failure to read its pages! How many rejoice in having found Christ in the blessed Book worth more than all the money of all the banks, the pearl of great price worth more than all the costly jewels of the earth! Christ thus bids us all to secure this wealth: "*Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me.*" (*John 5 : 39.*)

Through Gates of Pearl

Augusta Albertson

CHAPTER IX *Continued*

MY guide spoke gently to me, "To you it is given to behold the sequel of the sad scene you have witnessed." Other pages of the great book turned, and I saw another group of buildings, more solid and spacious than those which had been destroyed. There were a larger chapel, larger schools, and a hospital far better equipped than the old one. Throngs of people were entering the chapel, and the schools were crowded. A delegation of officers of the city, the foreign city, once so hostile to missionary work, came to present gifts to the missionaries. A group of native converts scattered flowers over the graves of the martyrs. A child was kneeling at the grave of the girl whose death I had seen, making that little mound the altar of her prayers. A multitude of humble Christian homes surrounded the main compound. Then suddenly I heard the words of an old hymn, sung by voices that were once of earth. The leading voice was familiar. Was it not the deep, rich, sweet mezzo-soprano of dear B—, who left us but a little while ago?

"The sun may have scorched, and the winter
  wind blasted
The most of the seed that in springtime I've
  sown,
But He who has watched while my weary toil
  lasted
Will give me a harvest for what I have sown."

I could not help joining in the refrain:

"Over and over, yes, deeper and deeper,
My heart is pierced through with earth's
  sorrowing cry,
But the tears of the sower and the songs of the
  reaper
Will mingle together in joy by and by."

THE song ceased, the vision vanished, and I found myself again at the entrance of the Sanctuary of Explanation, within the gateway of myriad arches. There I beheld a group of towering angels, their faces turned from me, and their wings outstretched as if to take flight. My guide said, "They are God's couriers, soon to resume their ministry on your planet. Wherever his people are in danger or in need, there he sends his swiftest, strongest messengers."

CHAPTER X

FROM the Sanctuary of Explanation we journeyed to one of the many cities within the City. What I had seen elsewhere awakened in my heart a great yearning to see some of the mansions of the blest, some of the abiding-places of the Father's children. Within the Gate of Great Desire I had seen avenues of stately trees and a fourfold river. There was the House of Fulfilment which I was permitted to enter, with its chambers of Withheld Completions and Good Intentions. Not long did I tarry there. My journey then had only fairly begun. Evidently my guide knew the hunger of my heart to observe if not to taste the bliss of those who have reached their everlasting homes.

THE law of social gravitation is as inevitable as that of physical attraction. Judas "went to his own place." Here, moral compatibility and spiritual kinship determine one's ultimate abode. As on earth there are industrial cities and educational cities and cities in which music is cultivated more than any other art, so in heaven there are communities which organize themselves upon the principle of homogeneity. Of course there is a sense in which all the inhabitants of the City of God are equally responsive to the love which redeemed them out of every kindred and tongue and people and nation. There is a sense in which all alike belong to the royal priesthood, even as they did while yet they sojourned in the flesh. But diversities of gifts persist eternally, and as atom joins atom by chemical affinity, so kindred soul greets kindred soul in the immortal life, however separate they were on earth, in point of time or race.

JEWISH pilgrims on their way to Jerusalem at the time of a great feast used to break into song as they came to the summit of the hill from which they saw the roof-tops of the city of David, and the Temple gleaming like a colossal jewel under the cloudless sky. So I saw the mansions to which my guide was leading me, from a mountain over which we passed in our pilgrimage to that point. Was it not Mohammed who would not enter Damascus because, he said, "It is given to man to behold but one Paradise, and I prefer to wait for mine"? Not Jerusalem in the days of its superlative splendor, nor Damascus and the flashing waters of Abana and Pharpar, could have feasted the eye of the way-worn traveler as did the view before me. It was entrancing from a distance, and, like a rare piece of art, it was beautiful in detail. I shall ever think of it as the "Morning Land," for all around the rim of the blue sky hovered the perpetual "rose of dawn."

WE passed along avenues of oaks and beeches like those under whose shadow in the other world I have passed many a happy hour in childhood. Far back from the smooth white highway were buildings as various in size as those of any residence street in an American or European capital. Paths led through bowers and gardens to houses which, whether large or small, were so constructed and ornamented as to create the immediate sense of perfect congruity with environment. If it be the mark of an illogical mind to fix the attention upon some inconsequent detail, then, I suppose, I am illogical. At any rate, the thing that struck me as most attractive about all the houses that I saw was something which suggested to my mind the hospitality of every home—the liberal width of all the entrances. Porches were spacious, too, and from many an open window I heard singing. It was not the singing of choirs, not anthem singing, not sacred music as we are wont to call it, but social music, full of sentiment, of love and memory and friendship. The voices of children were not absent from the multitudinous sounds that came to me as we proceeded along the street. Groups of radiant spirits passed us from time to time engaged in conversation. Chariots moved along the avenue, propelled by mystic power, as those had been which I had seen on the radial highways leading to the Arch of Victory. So, this was not a place of inactivity, even though it was a place of peace. I heard no discordant noises. I observed no unseemly haste, so characteristic of the crowded streets of earth. These people were conscious of no limitation of time.

"WHO are the inhabitants of this delightful place?" I asked. My guide answered, "These are they who loved moral perfection more than all things else. They obeyed the commandment given by the Spirit through that great apostle who, next to the Lord Christ, has been the spiritual teacher of your race: 'Whatsoever things are true, whatsoever things are venerable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovable, whatsoever things are gracious, think on these things'."

I COVETED an opportunity to converse with some one of the residents of this realm, and instantly there approached, as if in answer to the voiceless bidding of my companion, a spirit on whose face were mingled benevolence and intellectuality. There was no formal word of greeting on his part. Apparently he knew my errand here, and knew that I was destined to return to the mortal life. As he spoke, something in the form of his expression, in the felicitous yet intense phrasing of his words, identified him to my knowledge. He was an English essayist and philosopher, a man of lucid and logical intellect and exalted spirituality. I had read several of his books and had been helped by them. He had been dead a score of years. (Dead? Is it right to speak of one as dead whom one has seen face to face, young, vital, immortal?)

THEN he who had taught me through the printed page in other years became my interpreter. He said: "The relation between the mortal and the immortal life is not only much more intimate than we knew on earth, but it includes the possibility of much more practical cooperation of immortals with mortals. Thought is a force as real as any cosmic energy, and it has power in all worlds. It is by thought, while earth-bound, that we lay up treasures of the mind in this world where intellect, untrammeled by the flesh, acquires power undreamed of in the land of time and sense. Pure thoughts, high, noble thoughts, born of the human mind, rise from earth and find response among the 'morning stars and sons of God.' The truths, discovered or revealed, to which mortals give assent, the truths they welcome and cherish, have their heavenly counterparts. The mansions you have seen, with domes of gold and white beneath this sky of liquid blue, have been created by the earthly thoughts of their occupants. Only ample souls find spacious mansions here." Answering some unuttered feeling of pity in my heart for those who in our world are condemned to narrow culture or to none, the great teacher resumed, "Think not that only the learned in the world of men have hospitable dwelling-places here; culture consists of graces of the spirit rather than gifts of the mind. God has a multitude of 'peasant saints.' My worthiest master here, except of course the Master of all truth, is one who, long ago, was an unlettered slave; another was a humble cobbler." As he spoke I remembered the lame slave in old Rome whose philosophy is still the delight of scholars, and I recalled the royal thoughts of a peasant who grew immortal "as he stood behind his plow." So, it would seem, the istocracy of heaven is founded upon intrinsic greatness of mind and spirit.

As we moved on, I said to my long-time guide, my celestial companion, "I observe that heaven is not unlike earth except that everything beautiful there is perfect here." He replied, "All that is worthy of admiration in lesser worlds is but a dim reflection of the loveliness of the City of God. Even the kingdom which Christ established among men is to this kingdom as a branch to a vine. The priestly jewels of the Old Testament church were meant to be symbolic of the precious stones so abundant in the church of the first-born. The fairest of all worlds where mortals dwell mirrors back only a wavering, distorted image of the place where the spirits of the just are made perfect."

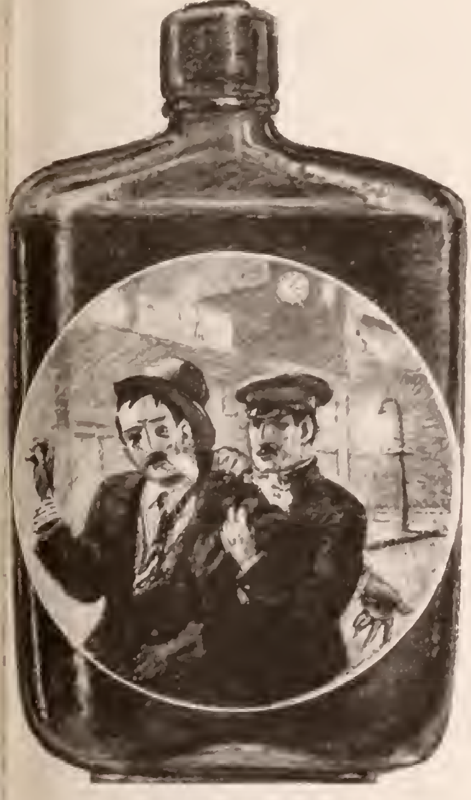
"I HAVE been much amazed," I said, "to hear that the thoughts of mortals have anything to do in the material furnishing of the immortal dwelling-places. Tell me if our thoughts on earth still bind us to our friends in heaven." "They do," he affirmed with great directness and with emphatic force. "Gratitude and love follow many a spirit within the Gates of Pearl; affectionate solicitude is not without its earth-transcending power, and yet, God does not permit his heaven-born children, who were cheated out of their earthly inheritance of tender care, to suffer eternal loss. Heirs of salvation enter into as well as upon infinite ministries here. Think you that John the gentle and Paul the bold have found in heaven no sphere for their apostolic zeal, their shepherdly love? Myriads are admitted here from every nation of your earth and from other earths who saw the truth but dimly. That which was denied them while pilgrims of the night is furnished in abounding measure here."

I WAS anxious to know, if I might, whether the redeemed who have entered into the inheritance of the saints in light still think of earth and of those they leave behind them, wrestling with the problems of time and bearing the burdens of toil and grief. I had learned that the loving thoughts of earth follow the departed into the sky and I reasoned with myself, "Surely if the thoughts of mortals follow their friends into the immortal world, the hearts of the redeemed must still cherish the memory of earthly friendships and desire the spiritual good of those they once loved." My mental inquiry was immediately satisfied. My guide said: "The ladder Jacob saw as he lay sleeping on his stony bed connected earth and heaven. Is it not written that he beheld angels ascending and descending? The descending angels of his dream signified the unseen benedictions heaven showers on earth. How few there are who stop to ask, when an inspiring thought visits the mind, when a noble impulse seizes the heart, when a spiritual yearning fills the soul, 'Whence came this thought, this impulse, this yearning?' The Holy Spirit touches human life directly, but God also uses ministering angels as his agents in dealing with human life. Your poet who spoke of heaven lying all about, encompassing the weakness of infancy, was short-sighted; supernatural forces literally besiege human life on every side. Israel's prophet saw the angels of the Lord encamped upon the mountain. His servant also saw the army when his eyes were open, but the army was there before the young man saw it. The human body, with its wall of flesh, is like a prison in which the spirit dwells. Only the spiritual, those who subdue the walls of flesh, see through the walls of flesh how real and near are the supersensuous allies of the soul."

As if to illustrate the meaning of these words, it was given to me to see a dream within my dream, a vision within my vision. At my guide's bidding, I closed my eyes. Then I felt his fingers laid upon them, as Jesus must have touched the sightless eyes of the blind He healed. Palaces and mansions faded from my view, and in their stead I saw, for a moment, an earthly city. Along a street at night there walked a youth. His steps were hesitant, as if he were tempted to turn and retrace his course. Within his heart a battle raged. His mind was evidently burdened and uneasy. I looked closer, and observed that he wore a mourning-band upon one sleeve. Dim dark shapes dogged his footsteps. He was evidently tempted to do some unaccustomed thing, some unworthy thing. As I watched him, I thought of the battle the apostle writes about in the seventh chapter of Romans. He was on the point of yielding, when I saw, in the midst of the cloud that kept pace with him, a luminous shape. It glided in between him and the sinister shadows. It assumed the form of an angel with a woman's face. But it was a human face, after all, and a face that much resembled that of the youth. Was it not his mother? If it was not she, it was "her angel," and it was a guardian angel. He started as with surprise. His face was like one to whom unlooked-for rescue comes in the moment of deadly peril. He had heard a voice out of the dear past. He paused for a moment and then resumed his walk. Again he paused, and a look of sudden stern resolve shone in his eyes, as he turned and walked in the direction from which he had come.

To be continued

"THE BOTTLE"--IV.



PROPELLED

Dear John:

It's true. I have been dodging you since I lost my fourth job. I'm a bit ashamed.

You see, my Boss let the first two breaks go; though it cost us two large orders. Those customers stood up against the drinks better than I could. Before I could get them to sign an order, I was drunk. You understand; all in the line of business.

Then you see I was injured in that railroad accident. I was laid up so long, they got a new salesman in my place.

I've just landed a new job. Small salary, but I'll hustle and be on top again soon.

From now on I'm going to quit when I reach my limit, even if I don't get the order. I know my limit, and I'm still master of myself.

Good-by, good old John. Yours,

BILL.

Dear Bill:

Old fellow, I'm glad you are alive.

That accident must have made you see things in the right light.

An acquaintance of mine was on the same train. I hate to believe what he tells me. He says that the only ones killed or injured in his car were some salesmen who had been drinking rather heavily the night before. They were too stupefied to rouse up when the warning came. Everybody else had time to run back into the next car. But we're thankful you were not killed. Did you know that the inquest proved the engineer had been drinking? He ran past three signals. That railroad's new order reads," Trainmen must not drink or enter saloons even when off duty."

Old man, can't you see how the world's changing? Every avenue of opportunity is being shut in the face of the man who drinks.

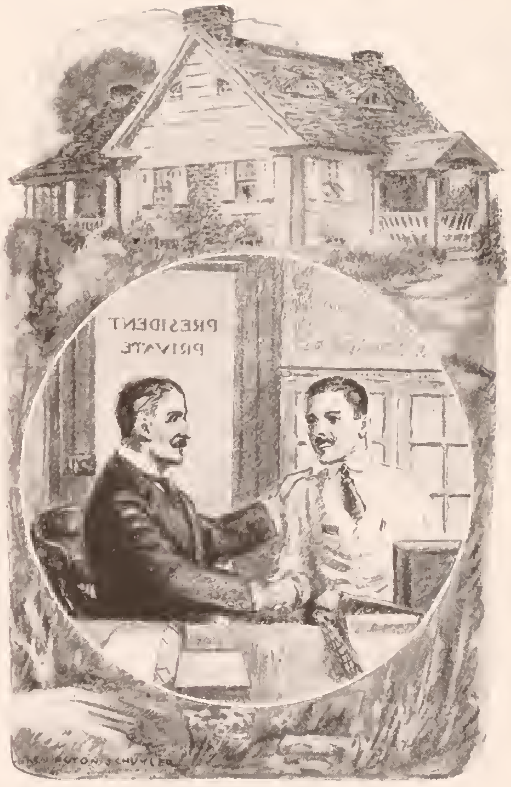
If you won't think enough of yourself to let your old friends know when you need help, you must do it for the children's sake. Bill, Jr., is not any too strong.

I've been made Sales Manager, and am in a position to help you, if you'll just wake up.

You've got it in you. Drop in some day to see me.

Your real friend,

JOHN.



PROMOTED

No. I

No. II

No. III

No. I

No. II

No. III

Portals of the Past

By MARGARET E. SANGSTER, Jr.

SOME years ago a blasting fire swept over a great city. It ate its demon way, without fear or pity or respect, through narrow by-paths and up broad avenues; its ravages spread through park and boulevard, through business section and fashionable district, through very foreign quarters and very American streets. It spared neither mansion nor hovel, tenement or office building, bank or library or church.

Like a flock of frightened birds hurrying south before the fury of the winter, the people of the city fled before the wrath of the fire, taking nothing but their nearest and dearest possessions with them. It was only after long hours, many long hours, that the most venturesome dared to creep back to their shattered homes.

Through one section of the city the fire had swept everything away. Folk, gazing at the crumpled framework of their homes, knew that they had not builded of the best material, the safest brick, the most indestructible plaster. But one man, coming sadly back, found the beautiful marble doorway of his house standing triumphantly among the ruins.

The city was San Francisco. When it was rebuilt, the doorway was taken up from its bed of ashes and carried reverently to Golden Gate Park. It stands on the wooded shore of a tiny lake; and its columns, reflected in the clear water, make it look like an ancient Greek temple. Some artist has named it "Portals of the Past."

WHILE I was in school I had two friends. They went to classes together, did their homework together, exchanged confidences together. They were rather young, too young to worry about anything but the unfinished arithmetic lesson and the long composition at the end of each week.

They grew older, still together. And as they grew older, different interests came into their lives. They began to glance shyly at the boys in chapel; they began to go to basket-ball games; they began to polish their finger-nails and do their hair up. And then the change came.

Gradually, oh, very gradually, they drifted apart. Soon they no longer walked home from school together or studied together. Young boys, embarrassed, conscious of their hands and feet but proud of their first long trousers, escorted them to their little parties.

One of the girls went in for the rather infantile society very strenuously. She gave up working hard over her lessons; she failed regularly in her recitations; she had a "date" every evening, and the homework went begging. The other girl, when her friend began to desert her, settled down again to her lessons. She studied more seriously, recited more correctly, and improved her faults in a more painstaking manner.

"Why," I asked her one day, "don't you go out as much as Anne does? I know you are invited just as often as she. Why don't you?"

The girl looked at me soberly as she spoke, and her words held a wisdom beyond her years. "You see," she told me, "I'll have all my life to go out and meet people, to dance and laugh and sing. I'll be invited to other parties and to meet other men and to see other plays. But I'll never be going to school again, and the school work I'm doing now will be the foundation for the rest of my life to be built on."

"It stands on the shore of a tiny lake"

I moved far away, soon after that little conversation, and to a certain extent lost track of my two friends. Of course there were occasional letters; but they were impersonal. I did not see the girls together until a year ago. It was at a reception that I met them. The little girl who had been f d of parties was pouring tea at one table, my st ious friend was serving chocolate at another.

The difference in the two young women wa startling. As they talked easily to the small grou that clustered around their respective places, i was especially noticeable. For the butterfly girl lked gossip, little—rather mean—gossip; and the ther girl had a mind well stocked with current ever and new ideas on vital subjects. As I drank my ocolate and ate my tiny cakes I noticed th the group surrounding the butterfly girl was gra ally drifting over to the table where the oth girl was serving. Absolutely without affectati she chatted, and at the magnetism of her ee I too drifted over in her direction. I stay for a long time near her table, and when vent away my mind was full of many thoughts

I ONCE lived in a town where house were built almost by the wholesale. When a one ordered a house it seemed to spring u over night. When the houses were finished they were pretty and artistic and apparentl well built. The decorations were tasteful, a the woodwork was fine, and the lighting f ures were all that they should be. Folk ally move in the springtime.

During the summer the houses were cha ning as they peeped from the midst of sunn ittle flower gardens. During the autumn the were cozy and cheery and homelike, with merr ittle log fires and half-drawn curtains. But ally the winter came. The winter *always* nes! And there was snow and hail and rain here was wind and sleet and ice; there was a t e of thawing and another time of freezing. The houses were not very comfortable, or hor like, or cozy, during the winter. They wer only bleakly artistic. The wind sifted through acks and the water from melted snow made reat blotches on the pretty decorations. B s of plaster and fragments of stucco slipped and left scars; flimsy partitions groaned and embled. Occasionally a ceiling fell. You s the framework had been fragile, and the pla ring had been hurried, and the workmen had been ca less.

CHARACTER building is not unlike house uilding. It's rather a mistake to go at it listless and hurriedly and—lightly. For character buil g is much more important than house buildin A house is only something with four walls and roof for your body to live in. A character is a wor rful and luminous home for your soul and your mir and your heart to live in.

A Voice in the Wilderness

By GRACE LIVINGSTON HILL LUTZ

CHAPTER XVII—*Continued*

MARGARET looked happily from one of her invited guests to the other, and Gardley forgot to answer for himself in watching the brightness of her face, and wondering why it was so different from the faces of all other girls he knew anywhere.

But Mom Wallis was overwhelmed. A wave of red rolled dully up from her withered neck in its gala collar, over her leathery face to the roots of her thin gray hair.

"Me! Stay to dinner! Oh, I couldn't do that nohow! Not in these here clothes. Course I got that pretty collar you give me, but I couldn't never go out to dinner in this old dress and these shoes. I know what folks ought to look like and I ain't goin' to shame you."

"Shame me? Nonsense! Your dress is all right, and who is going to see your shoes? Besides, I've just set my heart on it. I want to take you up to my room and show you the pictures of my father and mother and home and the church where I was christened, and everything!"

Mom Wallis looked at her with wistful eyes, but still shook her head.

"Oh, I'd like to mighty well. It's good of you to ast me. But I couldn't. I just couldn't. 'Sides, I gotta go home an' git the men's grub ready."

"Oh, can't she stay this time, Mr. Gardley?" appealed Margaret. "The men won't mind for once, will they?"

Gardley looked into her true eyes and saw she really meant the invitation. He turned to the withered old woman by his side.

"Mom, we're going to stay," he declared joyously. "She wants us, and we have to do whatever she says. The men will rub along. They all know how to cook. Mom, we're going to stay."

"That's beautiful!" declared Margaret. "It's so nice to have some company of my own." Then her face suddenly sobered. "Mr. Wallis won't mind, will he?" and she looked with troubled eyes from one of her guests to the other. She did not want to prepare trouble for the poor woman when she went back.

Mom Wallis turned startled eyes toward her. There was contempt in her face, and outraged womanhood.

"Pop's gone off," she said significantly. "He went yist'day. But he ain't got no call t'mind. I ben waitin' on Pop nigh onto twenty year an' I guess I'm goin' to a dinner party now't I'm invited. Pop'd better not mind, I guess!"

And Margaret suddenly saw how much, how very much, her invitation had been to the starved old soul.

MARGARET took her guests into the stiff little parlor and slipped out to interview her landlady. She found Mrs. Tanner, as she had expected, a large-minded woman, who was quite pleased to have more guests to sit down to her generous dinner, particularly as her delightful boarder had hinted of ample recompense; and she fluttered about, sending Tanner after another jar of pickles and some more apple butter, and added another pie to the menu.

Well pleased, Margaret left Mrs. Tanner and slipped back to her guests. She found Gardley making arrangements with Bud to run back to the church and tell the men to leave the buckboard for them and that they would not be home to dinner. While this was going on she took Mom Wallis up to her room to remove her bonnet and smooth her hair.

It is doubtful whether Mom Wallis ever did see such a room in her life; for when Margaret swung open the door the poor little woman stopped short on the threshold abashed and caught her breath, looking around with wondering eyes and putting out a trembling hand to steady herself against the door frame. She wasn't quite sure whether things in that room were real, or whether she might not by chance have caught a glimpse into heaven, so beautiful did it seem to her. It was not till her eyes in their roving suddenly rested on the great mountain framed in the open window that she felt anchored and sure that this was a tangible place. Then she ventured to step her heavy shoe inside the door. Even then she drew her ugly calico back apologetically as if it were a desecration to the lovely room.

But Margaret seized her and drew her in, placing her gently in the rose-ruffled rocking chair as if it were a throne and she a queen, and the poor little woman sat entranced wit ears springing to her eyes and tricklin own her cheeks.

'Perhaps it was an impossibili for Margaret to conceive what the sion of that room meant to Mom allis. The realization of all the dream of a starved soul concentrated into a mall space; the actual tangible proo that there might be a heaven some da

Margaret brought the picture her father and mother, of her home a the dear old church, then took her out the room and showed her the v ious pictures and reminders of her lege days, and, when she saw that th poor creature was overwhelmed and s echless, she turned her about and s wed her the great mountain again, l e an anchorage for her soul.

Mom Wallis looked at ever hing speechlessly, gasping as her att tion was turned from one object to a her. as if she were unable to rise beyo her excitement; but when she saw the ountain again her tongue was loose and she turned and looked back at t girl wonderingly:

"Now, ain't it strange? Eve that old mounting looks dif'rent—it d look dif'rent—from a room like this. V y, i looks like it got its hair combed, its best collar on!" And Mom allis looked down with pride and patt the simple net ruffle about her wi ered throat. "Why, it looks like a eter painted and hung up on this ver vall, that's what that mounting look like' It kinda ain't no mounting any ore; it's jest a picter in your room!"

Margaret smiled.

"It is a picture, isn't it? Just look at that silver light over the purple place. Isn't it wonderful? I like to think it's mine—my mountain. And yet the beautiful thing about it is that it's just as much yours too. It will make a picture of itself framed in your bunk-house window if you let it. Try it. You just need to let it."

Mom Wallis looked at her wonderingly.

"Do you mean," she said studying the girl's lovely face, "that ef I should wash them there bunk-house winders, an' string up some posy caliker, an' stuff a chair and have a pincushion, I could make that there mounting come in an' set for me like a picter the way it does here fer you?"

"Yes, that's what I mean," said Margaret softly, marveling how the uncouth woman had caught the thought. "That's exactly what I mean. God's gifts will be as much to us as we will let them, always. Try it and see."

Mom Wallis stood for some minutes looking out reflectively at the mountain.

"Wal, mebbe I'll try it!" she said and turned back to survey the room again. And now the mirror caught her eye, and she saw herself, a strange self in a soft white collar, and went up to get a near view, laying a toil-worn finger on the lace and looking half embarrassed at sight of her own face.

"It's a real purty collar," she said softly with a choke in her voice. "It's too purty fer me. I told him so, but he said as how you wanted I should dress up every night fer supper in it. It's most as strange as havin' a mountain come an' live with you, to wear a collar like that—me!"

Margaret's eyes were suddenly bright with tears.

Then as if her thoughts anticipated the question in Margaret's mind, Mom Wallis went on:

"He brung me your little book," she said. "I ain't goin' to say thank yeh, that's a big 'nuf word. An' he read me them poetry words it says. I got it wrapped in a hankercher on the top o' the beam over my bed. I'm goin' to have it buried with me when I die. Oh, I read it. I couldn't make much out of it, but I read the words through. An' then he read 'em—the Kid did. He reads just beautiful. He's got education, he has. He read it, and he talked to me about it. Was this what you mean? Was't that we ain't really growin' old at all, we're jest goin' on, *gettin'* there, if we go right? Did you mean you think Him as planned it all wanted some old woman right thar in the bunk house, that's *me?* Did you mean there was goin' to be a chanct fer me to be young and beautiful somewheres 'fore I git through?"

THE old woman had turned around from looking into the mirror and was facing her hostess. Her eyes were very bright; her cheeks had taken on an excited flush, and her knotted hands were clutching the bureau. She looked into Margaret's eyes earnestly as though her very life depended upon the answer; and Margaret with a great leap of her heart smiled and answered:

"Yes, Mrs. Wallis, yes, that is just what I meant. Listen. These are God's own words about it: 'For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us.'"

A kind of glory shone in the withered old face now.

"Did you say them was God's own?" she asked in an awed voice.

"Yes," said Margaret, "they are in the Bible."

"But you couldn't be sure it meant me," she asked eagerly. "They wouldn't go to put *me* in the Bible, o' course."

"Oh, yes, you could be quite sure, Mrs. Wallis," said Margaret gently, "because if God was making you and had a plan for you, as the poem says, he would be sure to put down something in his book about it, don't you think? He would want you to know."

"It does sound reasonable like, now, don't it?" said the woman wistfully. "Say them glory words again, won't you?"

Margaret repeated the text slowly and distinctly.

"Glory!" repeated Mom Wallis wonderingly. "Glory! Me!" and turned incredulously toward the glass. She looked a long time wistfully at herself as if she could not believe it, and pulled reproachfully at the tight hair drawn away from her weatherbeaten face.

"I useta have purty hair onct," she said sadly.

"Why, you have pretty hair now," said Margaret eagerly. "It just wants a chance to show its beauty. Here, let me fix it for dinner, will you?"

She whisked the bewildered old woman into a chair and began unwinding the hard tight knot of hair at the back of her head, and shaking it out. The hair was thin and gray now, but it showed signs of having been fine and thick once.

"It's easy to keep your hair looking pretty," said the girl as she worked. "I'm going to give you a little box of my nice sweet-smelling soap-powder that I use to shampoo my hair. You take it home and wash your hair with it every two or three weeks, and you'll see it will make a difference in a little while. You just haven't taken time to take care of it, that's all. Do you mind if I wave the front here a little? I'd like to fix your hair the way my mother wears hers."

Now no two beings could have been farther apart than this little weatherbeaten old woman and Margaret's gentle dove-like mother with her abundant soft gray hair, her cameo features, and her pretty gray dresses; but Margaret had a vision of what glory might bring to Mom Wallis, and she wanted to help it come. She believed that heavenly glory can be hastened a good deal on earth if one only tries, and so she set to work. Glancing out the window she saw with relief that Gardley was talking interestedly with Mr. Tanner.

Mom Wallis hadn't an idea what "waving" her hair meant, but she readily consented to anything this wonderful girl proposed, and she sat entranced, looking at her mountain and thrilling with every touch of Margaret's satin fingers against her leathery old temples.

"Now look!" said Margaret, and turned her about to the mirror. "If there's anything at all you don't like about it I can change it, you know. You don't have to wear it so if you don't like it."

THE old woman looked, and then looked back at Margaret with frightened eyes, and back to the vision in the mirror again.

"My soul!" she exclaimed in an awed voice. "My soul! It's come a'ready! Glory! I didn't think I could look like that! I wonder what Tanner'd say! My land! Would you mind ef I kep' it like that a while an' wore it back to camp this way? Wallis might of come home, an' I'd like to see ef he'd take notice to it. I used to be purty onct, but I never expected no sech thing like this again on earth. Glory! Mebbe I *could* get some glory, too."

"'The glory that shall be revealed' is a great deal more wonderful than this," said Margaret gently. "This was here all the time, only you didn't let it come out. Wear it home that way, of course, and wear it so all the time. It's very little trouble, and you'll find your family will like it. Men always like to see a woman looking her best, even when she's working. It helps to make them good. Before you go home I'll show you how to fix it. It's quite simple. Come, now, shall we go down stairs? We don't want to leave Mr. Gardley alone too long, and besides I smell the dinner. I think they'll be waiting for us pretty soon. I'm going to take a few of these pictures down to show Mr. Gardley."

She hastily gathered a few photographs together and led the bewildered little woman down stairs again, and out in the yard where Gardley was walking up and down now looking off at the mountain. It came to Margaret suddenly that the minister would be returning to the house soon, and she wished he wouldn't come. He would be a false note in the pleasant harmony of the little company. Perhaps he had already come. She looked furtively around as she came out the door, but he was not in sight, and then she forgot him utterly in the look of bewildered astonishment with which Gardley was regarding Mom Wallis.

He had stopped short in his walk across the little yard, and was staring at Mom Wallis, recognition gradually growing in his gaze. Then when he was fully convinced he turned his eyes to Margaret as if to ask, "How did you do it? Wonderful woman!" and a look of deep reverence for her came over his face.

Then suddenly he noticed the shy embarrassment on the old woman's face and swiftly came toward her, his hands outstretched, and taking her bony hands in his bowed low over them as a courtier might do.

"Mom Wallis, you are beautiful; did you know it?" he said gently, and led her to a little stumpy rocking chair with a gay red and blue rag cushion that Mrs. Tanner always kept near the front door in pleasant weather.

Then he stood off and surveyed her, while the red stole into her cheeks becomingly.

"What has Miss Earle been doing to glorify you?" he asked again, looking at her earnestly.

The old woman looked at him in awed silence. There was that word again—Glory! He had said the girl had glorified her. There was then some glory in her, and it had been brought out by so simple a thing as the arrangement of her hair. It frightened her, and the first tears of years came and stood in her tired old eyes.

IT was well for Mom Wallis's equilibrium that Mr. Tanner came out just then with the paper he had gone after, for the stolidity of her lifetime was about breaking up. But, as he turned, Gardley gave her a rare smile of sympathy and understanding; and Margaret, watching, loved him for it. It seemed to her one of the most beautiful things a young man had ever done.

They had discussed the article in the paper thoroughly and had looked at the photographs that Margaret had brought down; and Mrs. Tanner had come to the door numberless times, looking out in a troubled way down the road, only to trot back again, look into the oven, peep into the kettle, sigh, and trot out to the door again. At last she came and stood, arms akimbo, and looked down the road once more.

"Pa, I don't just see how I can keep that dinner waitin' a minute longer. The potatoes'll be spiled. I don't see what's keepin' that preacher man. He musta been invited out, though I don't see why he didn't send me word."

"That's it, likely, Ma," said Tanner. He was growing hungry. "I saw Mis' Bacon talkin' to him. She's likely invited him there. She's always tryin' to get ahead o' you, ma, you know, cause you got the prize fer your marble cake."

Mrs. Tanner blushed and looked down apologetically at her guests. "Well, then, ef you'll just come in and set down I'll dish up. My land! Ain't that Bud comin' down the road, pa? He's likely sent word by Bud. I'll hurry in an' dish up."

Bud slid into his seat hurriedly after a brief ablution in the kitchen, and his mother questioned him sharply.

"Bud, where you ben? Did the minister get invited out?"

The boy grinned and slowly winked one eye at Gardley.

"Yes, he's invited out all right," he said meaningly. "You don't need to wait fer him. He won't be home fer some time, I don't reckon."

Gardley looked keenly, steadily at the boy's dancing eyes, and resolved to have a fuller understanding later, and his own eyes met the boy's in a gleam of mischief and sympathy.

It was the first time in twenty years that Mom Wallis had eaten anything which she had not prepared herself, and now with fried chicken and company preserves before her she could scarcely swallow a mouthful. To be seated beside Gardley and waited on like a queen! To be smiled at by the beautiful young girl across the table, and deferred to by Mr. and Mrs. Tanner as "Mrs. Wallis" and asked to have more pickles and another helping of jelly, and did she take cream and sugar in her coffee? It was too much, and Mom Wallis was struggling with the tears. Even Bud's round blue eyes regarded her with approval and interest. She couldn't help thinking what if her own baby boy had lived, would he ever have been like Bud? and once she smiled at him and Bud smiled back a real boylike, frank, hearty grin. It was all like taking dinner in the kingdom of heaven to Mom Wallis, and getting her glory aforetime.

It was a wonderful afternoon and seemed to go on swift wings. Gardley went back to the schoolhouse where the buckboard had been left, and Bud went with him to give further particulars about that wink at the dinner table. Mom Wallis went up to the rose-garlanded room and learned how to wash her hair, and received a roll of flowered scrim wherewith to make curtains for the bunk-house. Margaret had originally intended it for the schoolhouse windows in case it proved necessary to make that place habitable, but the schoolroom could wait.

And there in the rose room, with the new curtains in her trembling hands and the great old mountain in full view, Mom Wallis knelt beside the little gay rocking chair while Margaret knelt beside her and prayed that the heavenly Father would show Mom Wallis how to let the glory be revealed in her now on the earth.

Then Mom Wallis wiped the furtive tears away with her calico sleeve, tied on her funny old bonnet that had seen ten years' service, and went down and rode away with her handsome young escort into the silence of the desert, with the glory beginning to be revealed already in her countenance.

Quite late that evening the minister returned.

He came in slowly and wearily as if every step were a pain to him, and he avoided the light. His coat was torn and his garments were mud-covered. He murmured of a "slight accident" to Mrs. Tanner, who met him solicitously in a flowered dressing-gown with a candle in her hand. He accepted greedily the half a pie, with cheese and cold chicken and other articles she proffered on a plate at his door, and in reply to her query as to where he had been for dinner and if he had a pleasant time he said: "Very pleasant indeed, thank you! The name? Um, ah! I don't happen to remember I really didn't ask, that is——"

THE minister did not get up to breakfast. In fact, he remained in bed for several days, professing to be suffering with an attack of rheumatism. He was solicitously watched over and fed by the anxious Mrs. Tanner, who was much disconcerted at the state of affairs, and couldn't understand why she could not get the school teacher more interested in the invalid.

On the fourth day, however, the Rev. Frederick crept forth, white and shaken, with his sleek hair elaborately combed to cover a long scratch on his forehead, and announced his intention of departing from the state of Arizona that evening.

He crept forth cautiously to the station as the shades of evening drew on, but found Long Bill awaiting him, and Jasper Kemp not far away. He had the two letters ready in his pocket with the gold piece, though he had entertained hopes of escaping without forfeiting them, but he was obliged to wait patiently until Jasper Kemp had read both letters through twice, with the train in momentary danger of departing without him, before he was finally allowed to get on board. Jasper Kemp's parting word to him was:

"Watch your steps spry, parson. I'm a-goin' to see that you're shadowed wherever you go. You needn't think you can get shy on the Bible again. It won't pay."

There was menace in the dry remark, and the Rev. Frederick's professional egotism withered before it. He bowed his head, climbed on board the train, and vanished from the scene of his recent discomfiture. But the bitterest thing about it all was that he had gone without capturing the heart or even the attention of that haughty little school teacher. "And she was such a pretty girl," he said regretfully to himself. "Such a very pretty girl!"

To be continued

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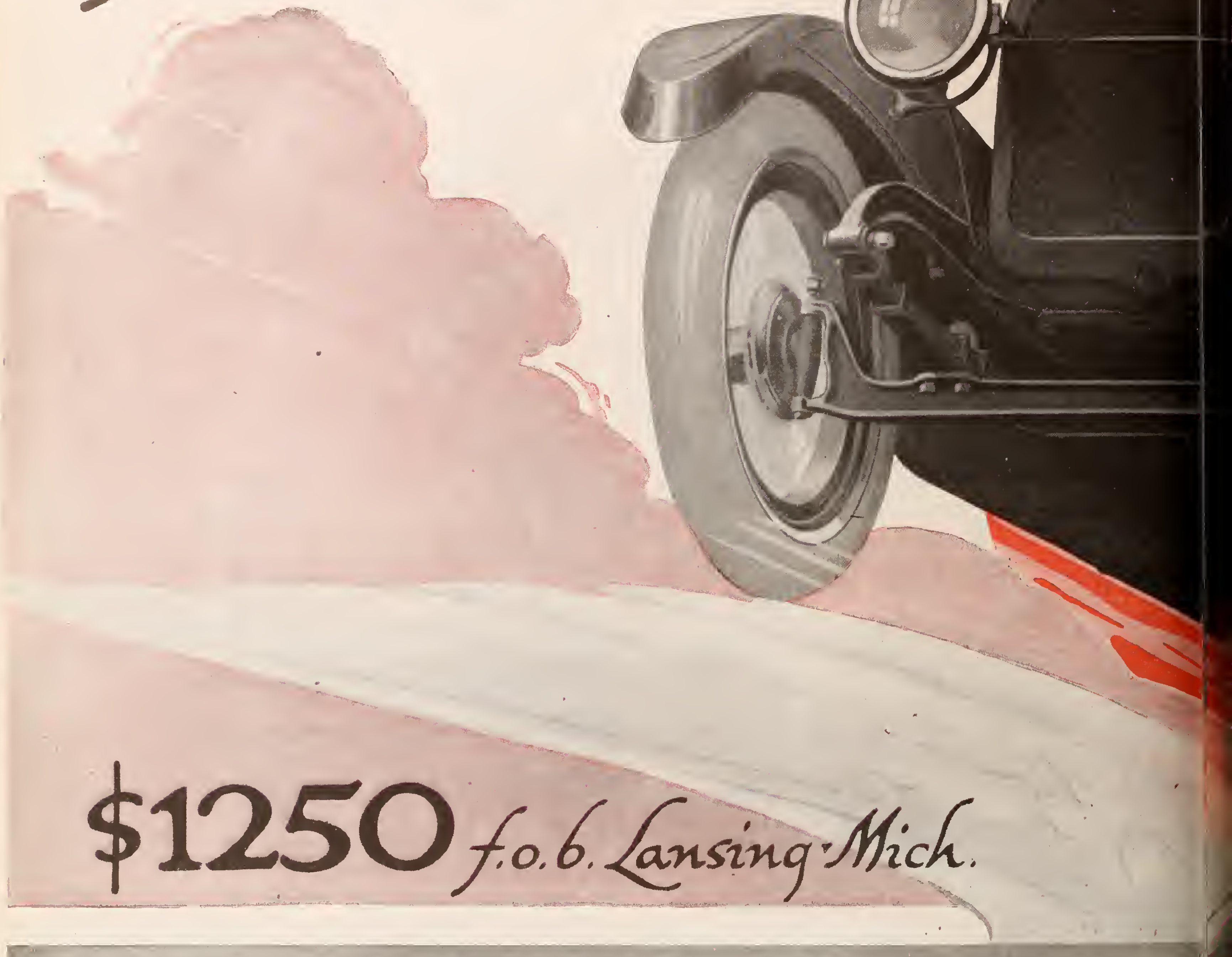

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WE REO FOLK have been an exception to the rule in that we have never made of Extreme Lightness a fetish—have never followed it to the danger point.

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OF COURSE there's always a temptation to achiev a se efficiency by the simple expedient of lessening e w of the chassis and body the motor must pull. B we never succumbed to the lure.

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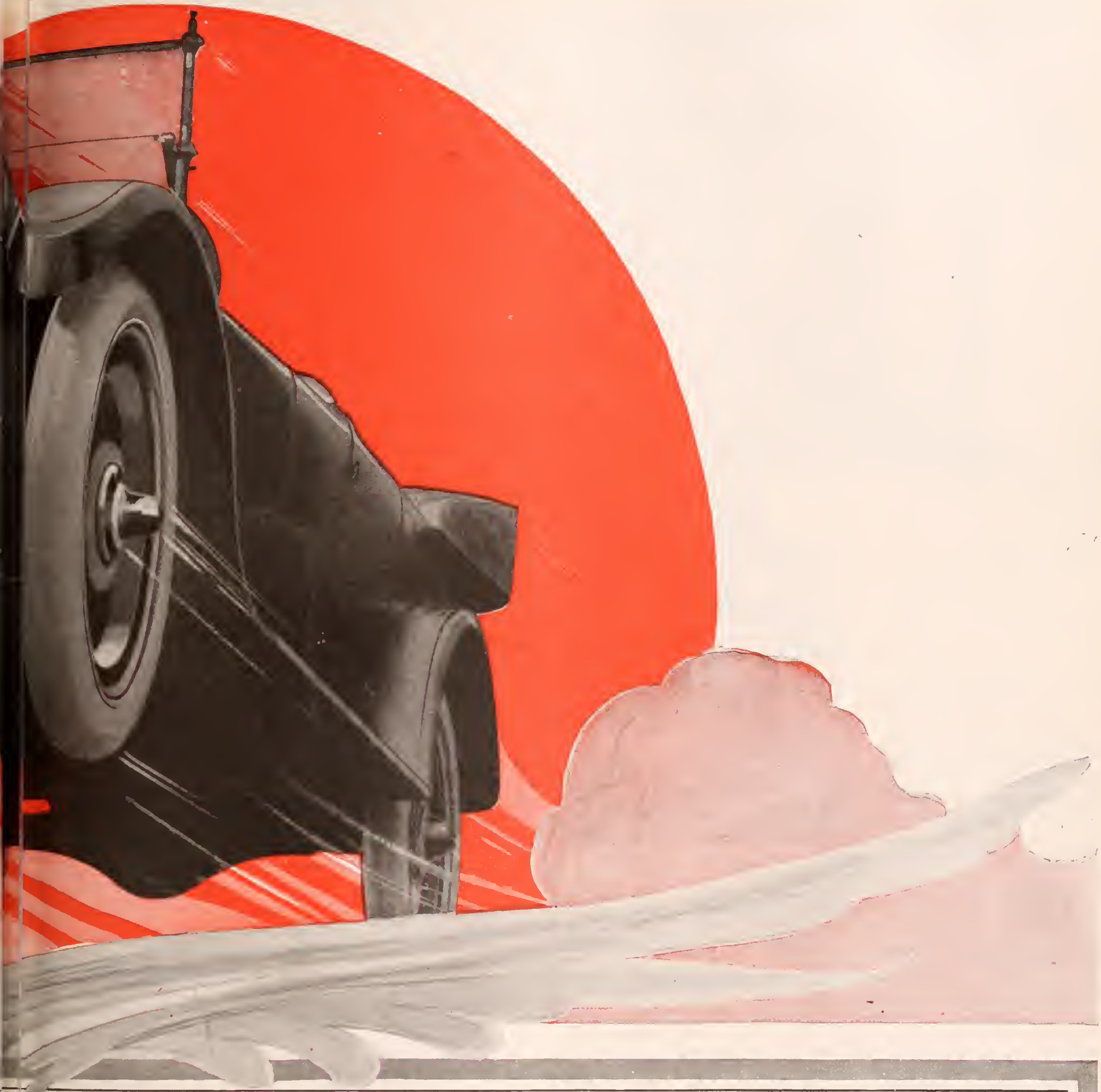

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IANTAIN that no car of equal power to this Reo
ut made lighter, can possibly endure for as many years
ost is little from year to year to operate and to maintain.

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r Safety—necessarily calls for a few ounces more in
pa s and a few (and only a few) pounds more in the total
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IFERENCE IN STABILITY, in dependability, in
ili, and above all in cost of upkeep and repairs, is out of
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ALL WINTER the factory has been unable to get even one car ahead of the day-to-day demand. So if you'd have a Reo and have it when you'll want it, your order must be placed well in advance of that date. Today won't be a minute too soon.

The Capital of Alaska

CONTINUING
FRANK G. CARPENTER'S NARRATIVE

Copyright, 1916, by Frank G. Carpenter

I AM in Juneau, the capital of Alaska. It is the biggest city of the territory, and its political, financial and commercial center. It has the residences of the governor and the chief officials. Their offices are in an old frame structure not far from the governor's mansion. It has a pretentious frame courthouse of two stories with a little dome on the top, and a city hall with a cupola that reminds one of the head of a pearl diver in his diving suit, ready to drop into the deep.

The most of the houses of Juneau are of wood. The country about is covered with timber, and there are great sawmills at the wharves that supply the building materials. Of late they have been putting up some concrete structures, and the era of stone has begun.

The Juneau of today has only 5,000 inhabitants, but its streets are as lively as those of a city of four times that number in the United States proper. Every man in the town is a hustler and the place hums with politicians, lawyers, tourists and miners. The crowd is of all classes and of all sorts of dress. Many of the men wear clothes of the latest cut of Broadway, and others have slouch hats, mackinaws and trousers of khaki. Some have on boots that reach to the knees, and now and then you meet one in white rubber pantaloons to the waist.

Drays, automobiles and carriages move about through the city. Juneau has thirty motor cars, and a motor stage runs from it to the mining town of Thane, three miles down the channel. At that place are the mills and reduction plant of the Alaska Gastineau gold properties. Nearby are the Juneau gold mills, and on the other side of the channel, in plain view, are the Treadwell mines, with the towns of Treadwell and Douglas, of two or three thousand each. Altogether there are at least 15,000 people living within a radius of five miles of the courthouse, and the quartz mines alone are now giving employment to more than one-third of that number. The place is a great mining center, and a fishing center; it is the chief port of Alaska, and it does business with every part of the territory.

Juneau is in the heart of Southeastern Alaska. It is 900 miles north of Seattle and 1,800 miles from San Francisco. It is farther from Nome than from Salt Lake to New York, and its distance from Fairbanks is greater than that from Boston to Omaha. The town is beautifully situated. It lies on the mainland, at the head of the Gastineau Channel, a narrow strait which separates it from Douglas Island, just over the way. The channel connects Stephens Passage with the Lynn Canal, at the northern end of which Skagway is located. It is very deep and the harbor is so good that all of the ships that pass through Alaskan waters, excepting those that ply between Seattle and Nome, call at Juneau. During the summer there are boats north or south every day, and tens of thousands of tourists pass through at that time.

JUNEAU is right on the water, with wooden piers extending out into the Gastineau Channel. It lies in a nest in the mountains, which rise almost perpendicularly behind it to a height of perhaps 2,000 feet. I have seen cliffs of this height in other parts of the world, but they were mostly straight walls of gray, red and black rock, as bleak and bare as the Desert of Sahara. The walls of Juneau are covered with a vegetation as green as the valley of the Nile. They are so steep that it would seem as though the trees could not find rooting places. But they cling to the precipitous cliffs and are so imbedded in moss that they give the place a background of verdure.

The city is cut out of the rocks, or, rather, it is propped up by them. The most of the houses and streets stand upon stilts. The irregularities of the rocky foundation have been leveled by a trestlework of piles. The wharves are on piles, and from the channel as the tide falls they make you think of an army of centipedes tramping out to the ocean.

The Juneau Public School and Pupils

It is now planned to give the city a substantial foundation by filling in the space between the piles with the tailings from the mines in the mountains behind. These contain great masses of low-grade gold ore, and the waste rock dust from the gold mills will be run under the city to build up a foundation of rock. In Douglas, over the way, a beach of such tailings has been made along the edge of the channel, and the baseball grounds are laid out upon them. There is still some gold in the sand, but millions have come from that lying inside the diamond.

I wish I could show you the streets of Juneau. The town has about ten miles of planked roadways that run up hill and down. The roadways giv no spring to the feet, and your hips keep bobbing to your waist and tire you as do the board-walks o our seaside resorts. As I write this letter they are r iring the street in front of my hotel, and I can se ow the roadway is laid. The hotel is some distan up the side of the mountain, where a bed of eartl nd stone has taken the place of the piles. The str is about thirty feet wide. Upon the earth and one cross beams or rafters are laid, and three-inch p ks are nailed to them, running from one side of the eet to the other. They are fitted together almo as closely as flooring. Upon this foundation a s nd layer of planks is put down with the boards ru ng at an angle to the first layer, the whole form a substantial wood pavement six inches thick.

The street has also sidewalks of plank an he central roadway and sidewalks are so tipped at the water runs off into g ers of wood. Such streets are c ly. They need constant repair. he plan is to gradually elim ate them, and make macadam s ets of the tailings.

The business section of J au runs parallel with the cha el. Close to the docks are saw lls, lumber yards, sheet metal ks and machine shops, and fa her back are long streets devot to stores, banks and shops all kinds.

It may interest you to ow just what business is done. ere are twenty-four stores han ng groceries and four handling dware. There are four je ry stores, five drug stores, two oe stores and three devote to furniture. There are three de rtment stores, each of which ld be big for a city in the Sta of three times that size. Ther a music store, several cigar s es, three bakeries, three mill ry stores and a number of p tographic and curio stores.

The town has up-to-date b ber shops, cigar factories and s am laundries. It has a brewery nd bottling works. It has two ily newspapers and three job nting establishments. It has ee banks with resources of ut $2,000,000 and annual bank arings of something like $26,00 0. The bank deposits run int he millions, the payroll of two of the Juneau mines eraging more than $150,000 each month.

THE best residences of Juneau are on Ch en Ridge. This is the Nob Hill or aristocratic art of the city. I understand that the residents are n in love with the name, and that they talk of cha ng it to Bellevue or Bon Air, or some other less ple tan title. The Ridge is at the upper end of the city, ell back from the water. The houses are pretty two- ry structures, built on patches cut out of the rocks. he richest man in the town has a lawn about as b as three bed quilts, and tourists are taken to see th as one of the sights of the city. Other fine home re still higher up and some of them cling to the en wall of the mountains. I made a call last ev ng

Flooring a Street in Alaska's Capital

How the Business Section Looks

upo the editor of the Alaska Despatch. To t to his home I had to climb a pat ay several times as high as that whi leads to the Tea House of One Hu red Steps above Yokohama, Japan.

T se houses of Juneau have no dou e windows or other special arrangeme for winter protection. Neverthe-less he people tell me they have no trou e in keeping warm. The ther-mo ter seldom falls below zero, and the avier water pipes are laid on the top the ground. The chief complaint is t long nights and short days. In mid nter the electric lights have to be turr l on at two or three hours after noo and it is not daylight until 9 o'cl k in the morning. In midsummer ther are but few hours of real darkness. One an go anywhere until 10 P.M. wit t lights, and the dawn comes bet n two and three o'clock in the mor ng.

T winter climate of Juneau satisfies ever he negroes, who are supposed to be he ildren of the tropical sun. I had my oes shined this morning by a col-ore bootblack, whose stand is on the mai street. He charged me fifteen cent and told me that in the interior sl l have to pay not less than a quar r. As he worked I asked him if he nter did not chill his African blood. He plied no, adding that the winters here re quite as warm as those of Balt ore, where he was born, and that mos f the time he does not need even n o rcoat. He complains that Juneau s a or place for bootblacks, except in he mmer. The winters have so much ain at the people go about in oilskins nd ubbers, and no one wants a hin

I n living here at the New Cain Hote This is a concrete five-story buil g not far from the courthouse nd e governor's residence. It has om ooms with baths and an elevator hat ns now and then—usually then. Like ost of the Alaska hotels it has o ing-room, and one must go out or meals. I have to walk two or ree blocks to the restaurants, but all ra rs do likewise. The food is ee nt and comparatively cheap. hes Alaskans have big appetites, and e terers make their portions large iou to satisfy them. One order of op or steak is sufficient for two, and si e order of cracked crab is more an ne man can eat. The crabs sold ere e as big around as a dinner plate, d delicious as any served in Wash-gt city. At some of the restaurants up otatoes and one kind of dessert s ed with each order, so that a eal ally costs less than a similar one th States.

FORE I started to Alaska I was rned that the only fruit and ge bles I would be able to get were os hat "grow out West in cans." As re t I have brought with me a lot d stants of various kinds, includ-g nedies for ptomaine poisoning. I n need them. The provision stores S theastern Alaska have as great a ri of food as those of the States. is fternoon, for instance, I stopped fr t of a grocery and made a list of e vetables on sale. There were fresh rn s, lettuce, onions, celery and new ta es from the gardens adjoining e wn, and fresh cauliflower, green an and green peas that had come in t from Seattle. I saw ripe red m es, bleached asparagus, pale ce abbages, red beets, yellow carrots d en corn on the cob.

Th store had all sorts of fruit. There re raspberries, salmonberries and ek berries, fresh picked from the sh , and Alaska strawberries ranging si from an English walnut to the e hen's egg. There were ripe ae s and apricots, cherries, red, ac and white, and plums and logan-rri brought in from the South. er were cantaloupes and water-lo from California, and also the it of the tropics. Oranges were li at about the same prices that we y Boston, and there were also sh pe figs and even pineapples. The ge les were sprayed by a fountain ic rose in their midst, and they k as though they had just come m e garden.

T citizens here are enthusiastic n the food possibilities of the country. Said Grover C. Winn, one of the lawyers of Juneau:

"Alaska is the hardest of countries to make a fortune in and the easiest of countries to make a living in. As to the matter of good living, you can go into any grocery store at the beginning of winter and buy thirty dollars' worth of flour, bacon, and condiments. You can take them into the woods, and with the addition of the fish and game you can catch, you can come out in the spring as fat as a partridge. You can get fish anywhere by dropping a hook into the ocean or streams, and the shore will give you clams, and crabs fit for a king. Some of our clams are as big as a man's hand, and we have little butter clams that will melt in your mouth. We have all kinds of game, including deer and bear and mountain sheep. Our islands have grizzlies and the Kodiak bear is the biggest that grows."

Some of the other items of the cost of living in this part of Alaska are as follows: House rents range from $10 a month for a single unfurnished room to $25 a cabin, or a four-room flat. Four-room cottages may be had for $35 a month, and larger houses command higher prices. Living expenses per day are said to average from $1 to $1.50, exclusive of lodging, which may be obtained for about $20 per month. Household necessities, including groceries, cost from 5 to 10 per cent. more than in Puget Sound cities. The demand for labor about equals the supply, and the wages range from $3 for common labor to $5 or $6 a day for skilled mechanics.

I AM surprised at the sterling character of the people of Southeastern Alaska. They are as well educated and as well bred as those of any part of the States. More than half of the professional men are graduates of colleges, and Juneau has a university club of 150 members. The majority are from Western insitutions, but Yale, Harvard, Princeton and Cornell all have their representatives. The graduates of the University of Washington at Seattle came to dinner together the other day and thirty-five sat down to the table. The public schools are good, the high school having its business branches with courses in public speaking and mechanical drawing and of sewing and cooking as well. The high schools of Juneau give their graduates certificates admitting them to the University of California and other Western colleges.

I came here expecting to find a city of men. The sexes are almost equally divided. Many of the women have come as school teachers, or as clerks or stenographers, and have married. Some of the young men have gone back home for their wives, and the girls who are born here usually stay. The population is not transient, as is often supposed. I meet daily men who have been in Alaska from fifteen to thirty years, and find young men and women who expect to spend their lives here. Such people are even now buying homes and paying for them on the instalment plan through the building associations.

There is much civic spirit in Juneau and the town believes in municipal ownership. It owns and operates the principal wharf and it has its own fuel depot, where it supplies coal to the citizens at the rate of $10 per ton. Before the city went into the coal business coal was bringing $14 a ton, and at the same time gasoline was selling at 35 cents a gallon. The mayor began to sell in competition and the price of gasoline dropped to 21 cents. The city has also aided in the building of a cold storage plant with a freezing capacity of 18,000 pounds a day and storage rooms for 150,000 pounds of fish.

Juneau has electric lights and waterworks supplied by springs and streams in the mountains. It has a telephone system and a service of ferries which connect it with the several towns on the channel. All of the latter are run by private corporations.

* * *

CALLED HIGHER

MRS. A. R. JONES died at the Congregational parsonage in Creighton, Neb., on January 11, in the fifty-seventh year of her age. She was a loyal member of the Christian Herald Family and a faithful helper of her husband in his work in the ministry.

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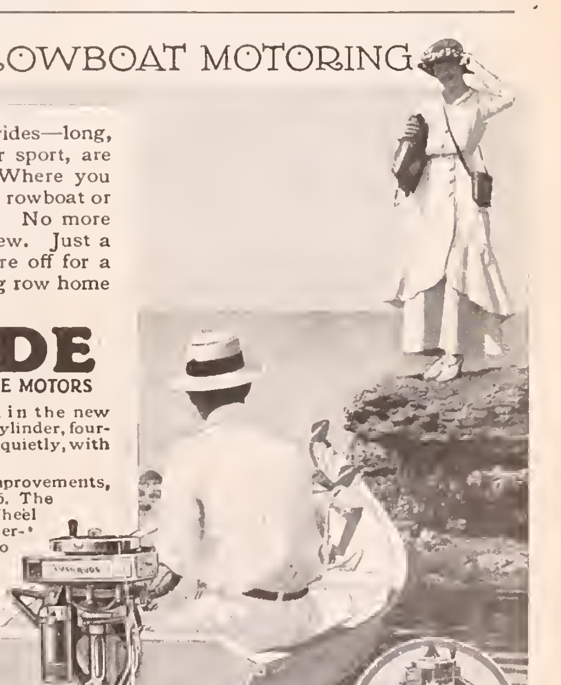

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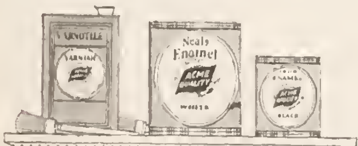

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A Papal Address That Stirred Europe

By Professor W. H. T. DAU

THE Deutsch-Evangelische Korrespondenz, a prominent church periodical of Germany, in its Number 52 of last year, reproduced from the well-known Osservatore Romano, the leading journal of the city of Rome, remarks of Pope Benedict XV which have created a most painful sensation in Germany. The sensation is spreading to other countries. The most influential Lutheran church paper of Germany, the Allgemeine Evangelisch-Lutherische Kirchenzeitung of Leipzig, in its issue for December 24 calls the Pope's remarks "a provoking address." Referring to them once more in the issue for January 7, the same paper notes the fact that an explanation regarding the matter has been made by the Curia to the Royal Prussian ambassador at the Vatican. A curious feature of the occurrence is that greater offense seems to have been given to Catholics than to Protestants by the Pope's remarks.

The remarks are said to have been made on November 22 during an address to the "Opera della Preservazione della Fede in Roma," an organization that has for its purpose the preservation of the Roman Catholic faith and institutions in the city of Rome. This society has always looked with extreme disfavor upon the Protestant missions in Rome. The Pope's remarks, after being reproduced for Protestant Germany by the Deutsch-Evangelische Korrespondenz, were transferred to the Bayrische Volksfreund, one of the most influential papers of Catholic Bavaria. The remarks, however, are not for local, or provincial, but for general consumption: they are directed against Protestantism at large, while they apply directly to local Protestant efforts in the Pope's home city.

THE remarks are as follows: "It is really superfluous to prove that a person who robs men of their faith truly deserves to be called a robber. But what are those emissaries of Satan doing who in the center of the Holy City erect temples in which God is denied his true worship; who set up pestilential pulpits for the purpose of disseminating erroneous teachings among the people; who with liberal hands scatter lies and calumnies against the Catholic Church and its servants? Such diabolical machinations are as many assaults upon the faith of the sons of Rome, and these assaults are the more dangerous because they are made so frequently. And they are all the more sinister because they are only too often accompanied by the allurement of temporal advantages. O ye poor heads of families, who for the price of your alienation from the church receive offers to have your children educated free of charge! Ye poor sons, who receive promises of aid for your aged parents during their days of illness, on condition that both you and your parents profess the faith of the evangelical sect! It is needless to expatiate on the dangers threatening the faith of the sons of Rome. One need but pass through the streets of this sublime city to observe in how many ways the Catholic faith is being persecuted, and what sinister attacks are made upon it at its very seat of power. And it is just as needless to waste many words in emphasizing the full meanness of these attacks, which is seen in the fact that they are directed against the center of the Catholic religion. Ah, there is no danger that the gates of hell shall prevail! Nevertheless, who would not deplore, first, the damage which this Holy City itself would have to suffer from these attacks, and secondly, the scandal that would be excited in the Catholic world, if Luther and Calvin were to permanently pitch their tents in the city of the Popes? . . It is now time to preserve the faith of our poor fellow citizens; it is now time to frustrate that abominable robbery which seeks their perdition. It does not seem, beloved sons, that the charge of exaggeration could be raised against our statements, when we designate all these attacks on the faith of the sons of Rome as 'a veritable robbers' deed.' But the conspiracy of these robbers must be destroyed by a strong organization of defenders of the faith. And this organization you possess in the 'Opera della Preservazione della Fede in Roma.'"

IN justice it must be noted that a faint hope has been expressed by the Bayrische Volksfreund that the Pope may not have said what the Osservatore Romano has ascribed to him. Up to January 7 the official publication containing the papal deliverances—the "Acta Apostolicæ Sedis"—had been silent on the matter. The Bavarian paper throws out the hint that the Osservatore Romano may have impersonated the Pope for the purpose of sowing the seeds of discord between German Protestants and German Catholics—in other words, that the publication in the Osservatore Romano is a piece of "yellow press" work. But the feeble questioning by the Bavarian paper of the authenticity of the papal utterances was accompanied by such vigorous and defiant remarks that the paper may be said to have fairly challenged the Vatican to declare itself. For the article in the Bavarian paper was inscribed: "Aufklärung tut Not," that is, "An Explanation Is Necessary." And while venturing the supposition aforementioned, this paper added significantly that, if its supposition was not correct—that is, if the Pope had actually said what the Osservatore Romano reported—the German Protestants and Catholics would defer to a more opportune time the settlement of the question what stand they will take on these remarks of Benedict XV. There is also a lot of meaning in a historical reminiscence which the Freie Deutsche Blätter (formerly Das Neue Jahrhundert) of Munich publishes just at this time. It recalls a letter written on February 10, 1844, by the then Crown Prince of Bavaria, later King Maximilian II, to his teacher, the philosopher Schelling, and in which the Prince expressed the hope that the harsh contrasts between Catholicism and Protestantism might be mitigated in every possible way, and that to that end a periodical might be started by Catholics.

On the other hand, it must be remarked that the excitement aroused in Germany by the utterances of the Pope has forced one of the greatest of the Catholic prelates of Germany, Cardinal Hartmann of Cologne, to come out in a public statement, in which he strives to allay the unrest that has seized many minds in Germany. His explanation, it will be seen, does not question the fact, but only seeks to explain the proper application of the Pope's remarks. The Cardinal says: "Possessing exact information, I gladly seize the opportunity to remove errors and to definitely fix the truth by publishing the following. In his address to the 'Opera della Preservazione della Fede in Roma' the Holy Father did not entertain the remotest thought of offending the German Protestants. Why, there was not the least reason for this. Against whom was the papal address directed? Anyone who is conversant with conditions prevailing at Rome will at once guess the truth. The address was directed against the two sects of Methodists, the one in the Via Nazionale, the other in the Piazza Cavour. Though alike in name, these two congregations differ in doctrine. For years these two Methodist congregations have been laboring—and that with the most questionable means—to alienate the Roman people from the church. Every one who attends their services receives from 10 to 20 centesimi. Parents sending their Catholic children to the Methodist schools are promised free tuition, and in most cases there is even a pension set aside for them. Homes for young people are being founded. The ministers of these societies are mostly renegade Catholic priests. When the war broke out, who was it that inaugurated public processions during which addresses were made against the sacrilegious Central Powers? The Methodists. When English and French ships were torpedoed, who was it that summoned conferences at Rome for the purpose of protesting against the 'German barbarians'? The Methodists. These conferences were held in the aforementioned churches in Rome. With the most improper means, by promising them material advantages, the Methodists, financially subsidized by the Freemasons, are trying to alienate the Catholic youth from the church. Also the mention of Luther's and Calvin's names has been misinterpreted. The Pope has merely expressed his displeasure at seeing the doctrines of Luther and Calvin rising to a dominating influence at Rome. Surely no one will blame the Pope when, as head of the Catholic Church, he seeks with all means in his power to preserve the Catholic faith inviolate in the city of the Popes. Accordingly, the German Protestants remain absolutely unaffected by the Pope's remarks. The declaration of the Pope is directed exclusively against the agitation of the Freemasons and Methodists at Rome."

This interpretation of the papal address on November 22 was published on December 27, in Number 1[illegible] of the Kölnische Volkszeitung. The Lutheran paper of Leipzig which we cited before remarks that it is a falsehood that the Methodist congregations at Rome pay Italians for attending their services. It also declares these Methodist congregations to be made up of Waldensians. This may be true as regards the descent of the members of the congregations. But from the visit of Vice-President Fairbanks and of ex-President Roosevelt at Rome some years ago, we remember that the Methodist Church maintains a mission at Rome.

CARDINAL HARTMANN, then, admits the facts, and endeavors, with much suasion, to make them palatable to German Protestants. The German international news agency, the "Wolfsche Bureau," reports the Cardinal's statement, and adds: "The explanations of Cardinal Hartmann are in essential agreement with the explanations which were sent from the Vatican to the Royal Prussian ambassador at the Papal See." It is readily understood why the Pope's address must appear extremely inopportune at a time when in half a dozen countries in Europe Protestants and Catholics are fighting side by side. To raise the religious issue at such a time is little short of criminal. Nor is the Cardinal's explanation, which he offers "on the basis of accurate information," very reassuring. True, if the Methodists at Rome have turned their sanctuaries into political arenas and caused the assemblies of the worshipers to resound with the hue and cry of warlike speeches, that is to be regretted. On these matters the world will wait to hear the other side. But the Pope and the Cardinal have a plain grievance against the Methodists that is independent of any casual impropriety of the latter, which may easily occur in times of national excitement. Luther's or Calvin's doctrines are hateful to the Curia for well-known reasons. It is the fact that Protestants have dared to invade the Holy City with their missions that rankles in the Pope's mind. Travelers at Rome have occasionally expressed their surprise that the papal régime is partly ignored, partly despised openly at Rome. The presence of Protestantism in "the most Catholic city of the world" must appear as a contamination and profanation of the Holy of Holies, an outrage and sacrilege, to the Curia. Hence these tears.

It remains to be seen what the authorities at the Vatican will say or do to allay the excitement and to dispel the fears that have been aroused in Protestant countries.

The War in Europe

Cantinued from page 322

Mepotamia during the week, the onl piece of importance being that the Tig is continuing to rise, which conditi will have a further deterrent effe on the military movements on its nks.

I would seem as though Portugal ma become involved in the war. The end f last week all the German and Aus ian merchant ships in the Tagus riv at Lisbon were seized by the naval com ander of the Lisbon district. A litt later, in the early part of this week, oth German ships in the island colonies of Ptugal were also seized by the local aut rities. To these seizures Germa is reported to have made reply by an timatum requiring their release wit forty-eight hours. To which Por gal is understood to have replied by refusal.

P bably Germany will formally declar war on Portugal as a result. The ent nce of Portugal into the war will not however, have any very marked effe one way or the other.

T long expected declaration of war by aly on Germany was not made dur the week, though Italy requisitio all the German merchant ships in e Italian ports. Italy, being a belligerent nation, has a right under international law to requisition neutral ships in her ports for urgent service. The Salandra ministry is in considerable political difficulties, and there are some who think that its tenure of office is gravely threatened. In nine months of warfare practically nothing has been achieved, and the Chamber of Deputies is stated to be extremely restive and hostile to the ministry.

On the Austro-Italian front, during the week, occasional and not very fierce artillery duels took place, most noticeable on the Isonzo, and rarely were there any infantry clashes.

Speaking in the House of Lords on Thursday, March 2d, Lord Derby admitted the practical failure of his recruiting plan in England and Scotland. The cause for this failure, he stated to be the ease with which exemptions from military service could be secured on the plea of being engaged in food production or the making of government supplies. As a result of his representations the Government has decided to materially reduce the causes for exemption.

The British total casualties have now increased to 568,000 to March 1st, the last month the casualties being comparatively light.

Gifts and Prayers for War Prisoners

WE have cheering news for those Christian Herald readers who have responded to our appeal for e War Prisoners Gospel Fund. Eve day adds to the number of those intested in this work, and all will be glac o learn that the first $1,000 is now on e way to the European workers, this urnal having anticipated contribution to make the advance remittance, in w of the urgency of the spiritual nee

Aong those who are to be associated with the work of the War Prisoners Gosl Fund in the European prison cam at the outset are several of the best nown evangelical leaders, including Pastor Lohman of Freienwalde, Josh G. Lehmann, Secretary of the Chr ian Tract Society in Cassel, Pastor Rugitzsky of Berlin, who is most active n sionary work among the prisoners, and robably Pastor Shrenk, who is now eng ed in similar work. These, with oth Christians who are familiar with the piritual needs of the great prison cam s, and who can converse with the pris ers in their various languages, will be le to render valuable and efficient serve. The organization and working pla of the European Committee will be full explained later, and will doubtless be h as to meet the approval of the con butors to the fund.

Ftor Lehmann, writing from Cassel, und date of January 25, says that Bib, New Testaments, hymn-books and ther good Christian literature will be e chief working material of the Co ittee. To these will be added such lite ure as the American Committee ma devise. The booklets and tracts will e printed in several languages, as the uropean Committee may judge mos serviceable for the use of the different ationalities in the prison camps.

I ring the week many friends have wri n us most encouraging letters appro ng of the movement. Mrs. C. R. , eneva, Ohio, sends $1 and writes: 'I ay it may help in the conversion of at l st *one prisoner*. I think, as you say, this 'America's opportunity' to put n rk for God. This I send in the me ry of beloved children who have pas l over to the land above." Charles M., tlantic City, N. J., sends $1 and wri : "I pray that God's blessing may go th it. I was once a war prisoner my f, in our Civil War."

" have been reading in the Christian He d about those poor soldier prisone needing Bibles and Testaments," wri a lady in Milan, Mich., "and I eel ry anxious to help. This is a small um ($4). I am almost eighty-eight ea old. It will help to buy Bibles."

" y attention was called to the War Pri ners Gospel Fund," writes S. R. E., ers City, N. J. ($2), "and I believe it is a good way of getting our Bible in the hands of some who might never have known it if it had not been for the war. May God bless this contribution." J. S. D., Gouverneur, N. Y. ($5), writes: "I was prompted to give this after reading the February 16 number of the Christian Herald." "May God's blessing attend your efforts," is the fervent prayer of A. M. H., Dexter, Iowa, who sends $5 for the fund. G. A. R., Bound Brook, N. J., sends $3 and adds: "I hope you will be as successful in this, your latest good work, as you have been in your previous efforts."

J. N., Watertown, S. D., sends $2 and writes: "May the Lord richly bless all the good work you are doing through the Christian Herald." Mr. H. C. G., Camp Nelson, Ky., a business man, sends $10 for the Gospel Fund, and adds: "This strikes me as a good time to reach a lot of men who probably would not be reached otherwise."

"I wish I could make this $100," writes W. W. R., South Royalton, Vt., who sends $1. "My prayer is that, small as is the gift, it may furnish some poor prisoner with God's Word and lead him to trust in Jesus for salvation." Mrs. M. G. B., Biddeford, Me., sends $4 and writes: "I wish I were able to send many times as much."

Mrs. G. W., South Bend, Ind., sends $100 and writes: "I am much interested in the plan for work among the prisoners of war in Europe, and am glad to send a small contribution for its support."

A. C. E., Partridge, Kan. ($25), writes: "My heart was stirred by your urgent appeal in behalf of the war prisoners in your last issue, and I am enclosing a check for the Gospel Fund. I send it with a prayer for God's blessing and am trusting to you to use it in the way to give them the most spiritual help possible from it and would be glad to know in what way and where it is used."

Mrs. C. L. McD., Woodlawn, Me., sends $2, and in her letter explains that it is "The widow's mite." She adds: "I think it a good movement. May the Lord bless it to the salvation of souls."

Mr. F. W. H., of Cove, Ark., sends $665 "to carry on the Gospel Work among the war prisoners." Mrs. R. A. O., Brooklyn, N. Y. ($10); Mrs. J. W. C., Hartford, Conn. ($5); D. A. H., York, Pa. ($3); Mr. and Mrs. E. H. K., Atchison, Kan. ($1); Mrs. J. H. R., St. John, Wash. ($1); D. W. G. Hopkins, Mo. ($1); A. F. C., Woburn, Mass. ($1); Miss F. L. C., Watertown, Mass. ($5), and many others are among the latest contributors. Almost all the donors send their gifts with a prayer for blessing upon the work.

All contributions should be addressed: War Prisoners Gospel Fund, Christian Herald, Bible House, N. Y.

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ORDINARY OIL AFTER USE   VEEDOL AFTER USE
Showing finely divided solid matter in suspension

New Lubricant Resists Heat

Intense heat in your automobile engine turns a large part of ordinary oil into black solid matter, a cause of rapid wear.

This new lubricant prevents rapid formation of solid matter in your crank case.

ORDINARY oil breaks down under the terrific heat of an automobile engine. Within a few hours black sediment is formed and part of the oil loses its lubricating value. This sediment is destroyed oil—all lubricating value in it has been killed by heat.

Sediment means friction. The sediment which has an inactive or negative effect partially crowds out the remaining liquid oil. This under-supply of oil causes friction—heat—wear—loss of power and expensive repairs.

Ordinary motor oils make trouble and increase maintenance cost in direct proportion to their rate of destruction when exposed to heat.

Relative Oil Destruction

The contents of the two bottles shown illustrate the relative durability of ordinary oil and of Veedol, the new lubricant that resists heat. Veedol deposits only a small fraction as much sediment as ordinary oils.

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Special processes of manufacture developed by this company and the use of Pennsylvania paraffine-base crude oil give Veedol, the new lubricant, its excellent chemical structure and its remarkable heat-resisting ability.

Make This Road Test

Clean out your crank case. Fill with kerosene. Run your motor about thirty seconds under its own power. Draw out all kerosene and refill with Veedol.

Then make a test run over a familiar road, including steep hills and straight level stretches.

You will find that your motor has acquired new pick-up and hill-climbing ability, due to the maximum mechanical efficiency made possible through Veedol.

What It Means in Actual Saving

The average mileage of all automobiles is conceded to be approximately 6000 miles per year and the annual expense of operating the typical or average car ($850 car), as figured by an expert statistician, is approximately $416 per year. Depreciation, repairs and gasoline come to about $268.

Friction and wear vary directly as the amount of solid matter formed within the oil. For this reason ordinary oil runs up your repair bills. Fully 50% to 75% of repairs and 50% of depreciation are due to improper lubrication.

Veedol prevents rapid sedimentation and saves you money on all three items. The records of taxicab companies and bus lines that use cost accounting show that Veedol should save you from $50 to $115 per year on gasoline, repairs and depreciation. Your lubrication bill itself will be smaller, since Veedol wears several times longer than ordinary oils.

If you are interested in saving money you will be interested in making your own tests of this remarkable new lubricant.

Get a five-gallon can of Veedol and make the road test described above.

Where You Can Buy Veedol

Progressive dealers everywhere have secured Veedol and can supply you. Look for the orange and black Veedol sign. If, for any reason, you cannot get Veedol at once, write direct to the Platt & Washburn Refining Co. By return mail you will receive a copy of the Veedol book, free, and name of dealer who can supply you.

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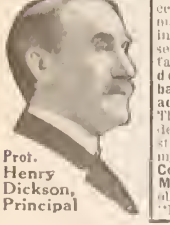

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The Christian Herald Prayer League

ALL Christians are urged to unite with the members of the Prayer League in daily prayer at the noon hour. Also any one is at liberty to send a request for prayer or an acknowledgment of answered prayer, thereby becoming enrolled as a member of the Prayer League. All correspondents are specially requested to make their letters as brief as possible. Write requests and acknowledgments on separate sheets.

ONE of the best letters ever received by the Prayer League comes from a faithful Salvation Army soldier, eighty years old. He is Mr. Warren Martin, of Chatham, Ontario, and writes: "I have for over thirty years been a regular attendant of the Salvation Army knee drill at 7 A. M. Sundays. We are using for some years past a knee drill record, in which as secretary I enter all requests for prayer, with the names of those presenting them, whose duty it is to follow up the case presented, and report when the answers are received. We keep a regular debtor and creditor account and from time to time go over our Prayer accounts and 'count them one by one,' and it does surprise us, what the Lord has done. Herewith is our record for two years up to last September: Requests presented, 107; answered, 63; in process of answer, 19; not yet reported on, 14; doubtful, 11."

We suggest that all the local Christian Herald Prayer Leagues keep such a record as this, and forward monthly reports to the League headquarters.

A young prisoner writes from the penitentiary at Baltimore: "I have had the pleasure of receiving the Christian Herald for the past two years, and I assure you that it has been a great help and comfort to me in striving to live a clean Christian life within these walls. Mrs. Maud Ballington Booth, whom we call our 'Little Mother,' first came to this institution in 1912, and her appeal was heard in my heart, and I turned to the eternal Christ, and found forgiveness for the wrongs of the past, and since that time I have been striving to live as a child of God. In a silent way I have been a member of the Noon Hour Prayer League, and many of my silent prayers have been answered."

Mrs. G. E. writes from Marble Hill, Mo.: "Some time ago I asked prayer that my health might become better, as I was weak and scarcely able to do anything. Now I desire to thank the faithful ones who have held on to God for me, as I have been in better health the past few months than for years. I feel that it is all in answer to prayer." E. H. C. writes from Roanoke, Va.: "I want to acknowledge God's answer to prayer in restoring our child, who had been very sick." Mrs. S. C. T. writes from Dunlop, Kan.: "I sent a request for a prayer for my neighbor, who was so low her life was despaired of. She began at once to improve, and is now able to work. I believe it was in answer to our many prayers, and I am so thankful." Mrs. L. writes from Bellingham, Wash.: "Many months ago I came to you for help, and our prayers were answered in God's own wonderful way. Once more I ask prayers that a great burden may be lifted, that we may have increased faith in our heavenly Father's goodness."

Acknowledgments of answered prayer have also been received from:

Mr. and Mrs. R. B. G., Abingdon, Va.; Mr. and Mrs. A. C. W., Abingdon, Va.; O. D. C., Jordan, Ont.; A Reader, Goodes, Va.; Mrs. S. E. H., Iowa Falls, Iowa; E. B. C., Nottawa, Mich.; A Student, University, Va.; M. C., Tottenville, S. I.; A. D. B., North Vancouver, B. C.; A Christian Mother, Hartford, Conn.; R. J. A., Wakenda, Mo.; Mrs. L. M. Crofton, Pa.; Mrs. S. H., Glendall, W. Va.; Mrs. E. M. W., Veronia, Ore.; Mrs. W. H. McE., Forest Grove, Ore.; A Grateful Reader, West Manchester, Ohio; A. C. M., Garrison, N. Y.; Mrs. E. B. G., Hammondsport, N. Y.; Mrs. A. G. A., Moorhead, Minn.; N. W. A.; Mrs. A. A., Gaithersburg, Md.; Mrs. R. E., Little Rock, Ark.; M. G. W., Annapolis, Ill.; S. W. B., Wyandot; Mrs. F. P. S., Port Republic, Va.; Mrs. W. I. K., Pittsburg, Pa.

We must ask our readers to remember that it is altogether impossible to mention individually each request for prayer. A glance at the statements week by week of the number of requests received will show how impossible this is. The editors must use their best judgment in selecting two or three for special mention, but the Father in heaven sees every need and hears every plea.

A very sad letter comes from a lady who has been ill all her life and has not walked a step in forty-three years. For the past nine years she has been bedridden. She asks earnest prayers for healing in order that she may not be a care to others.

A sister writes to acknowledge answer to prayer that her brother might overcome the drug habit, and now asks special prayer that he may find work and be made strong in every way.

A wife writes to ask that her husband, who is over sixty years of age, may secure a position. She adds: "In November I requested the prayers of the League for an object, and within ten days the prayer was granted."

A Virginia mother writes, asking prayer for her oldest son, that he may be saved and cured of the drink habit.

Prayers are asked for revivals of religion at:

Broad Top, Pa.; Marble Hill, Mo.; Blanco, Texas; Kibbie, Mich.; Santa Ana, Calif.; McCune, Kan.; Bowling Rock, N. C.; Cortez, Colo.; Hopkins, Mo.; Fox Lake, Wis.; Anna, Texas; St. Charles, Minn.; Dickinson, N. D.; Atlanta, Ind.; Ginghamsburg, Ohio.; Raymond, S. D.; Annapolis, Ill.; Franklin, Neb.; St. Louis, Mo.; Gypsum, Kan.; Hillsboro, N. Y.; Keller, Va.; Cedar Falls, Iowa; Roosevelt, Minn.; Los Angeles, Calif.; Jameson, Mo.; Crawfordsville, La.; Lewistown, Ill.; Wytheville, Va.; Callaway, Neb.; Nortonville, Kan.; Loganville, Wis.; Carman, Ill.; Cleveland, Ohio; Plainfield, N. J.; Murdocksville, Pa.; Lucas, Iowa; El Dorado, Ohio; Victoria, B. C.; Lexington, Ky. (in the First Presbyterian Church); A Reader, Chambersburg, Pa., asks prayer that a Sunday school class may give their hearts to Jesus during revival meetings; another, Libertyville, Ill., that the saloons may be closed and a revival come to this village; another, Sherrill, N. Y., that a revival wave which has been started may reach out and increase until every one in Oneida and surrounding places is saved, and liquor and all other forms of evil are abolished forever, also an outpouring of God's Spirit upon meetings to begin in Rome, N. Y.; another, Hanoverton, Ohio, that the saloons may not be voted back; another, Front Royal, Va., that five men may be saved. Mrs. E. S. M. asks prayer that a minister may receive a pastorate.

A Constant Reader of the Christian Herald asks prayer that mother's mind may be restored; S. E. I., E. C., their sons'; Mrs. L. J. M., G. J. E., C. H. G., M. F., their daughters'; Miss M. M. asks prayer that memory may be strengthened; A. B., that mind may be strengthened. Thirteen other friends ask prayer for mental restoration or strengthening for other relatives, friends or for themselves. Nineteen friends ask prayer for the restoration or strengthening of sight for relatives, friends or for themselves.

Ninety-seven friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing. Thirteen parents ask prayer that their sons may be delivered from the liquor habit; five wives, their husbands. D. E. G. asks prayer that three brothers may be delivered from the liquor habit. Fifteen other friends ask prayer that friends or relatives may be delivered from this habit. Mrs. L. A. B. asks prayer that brother may be cured of the drug habit and restored to usefulness; Mrs. C. M. Y., that an old lady may be cured of the morphine habit; Mrs. J. M. M. asks prayer that husband may be cured of the drug habit.

Seventy-one parents ask prayer for the conversion of sons; forty-one wives, their husbands. One hundred and eighteen other friends ask prayer that friends or relatives may be converted.

Twenty-two readers ask prayer for special spiritual blessing for relatives or friends.

One hundred and three ask prayer for healing of self. One hundred and sixty friends ask prayer for the healing of friends or relatives, including R. B., that a child who has never spoken may have the power of speech; another, M. E. S., that a little girl may have the power of speech.

Twenty-five friends ask prayer for restoration of hearing for friends, relatives or themselves.

Sixty-six friends ask prayer for help and guidance in financial affairs.

One hundred and ten friends ask prayer for the granting of varied desires and needs, including Mrs. E. W., that a dear one may be vindicated of a wrong he is accused of and the guilty one be led to confess.

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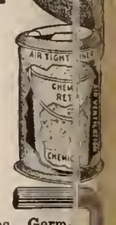

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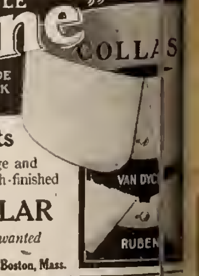

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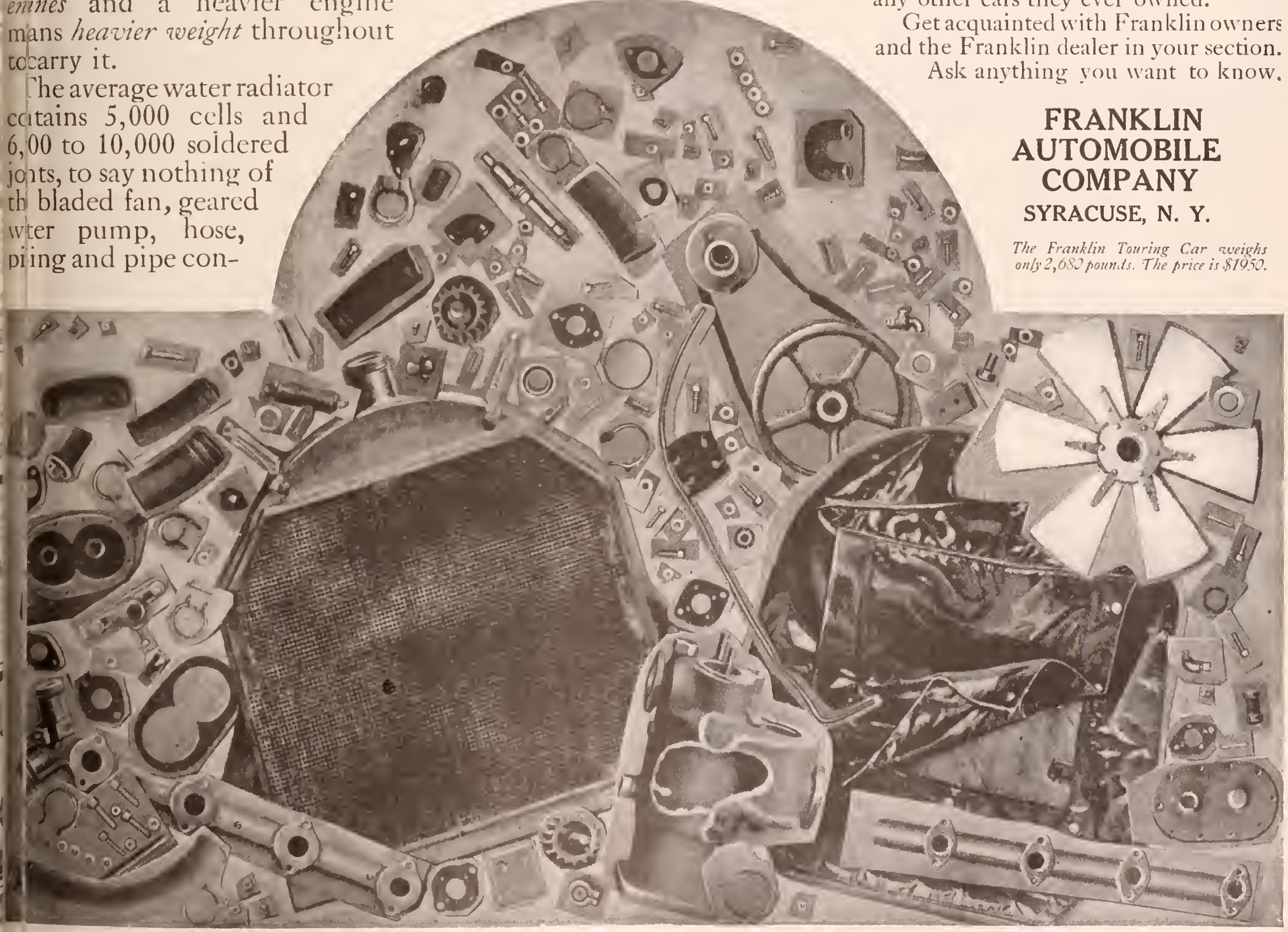

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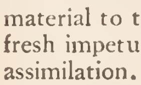

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Review—The Great Multitude

International Sunday School Lesson for March 26
Rev. 7:9-17

TALKS ON THE GOLDEN TEXT

By REV. F. B. MEYER, D.D.

"They shall hunger no more, neither thirst any more; neither shall the sun strike upon them nor any heat; for the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life; and God shall wipe away all tears from their eyes" Rev. 7: 16, 17.

Jesus leads us here, and will continue to do so there. Here, when he puts forth his own sheep, he goes before and they follow; there the Lamb guides them to fountains of waters of life, that they could not discover for themselves, and that lie always deeper into the landscape of heaven. In other words, the development of the mysterious content of our natures which begins in this life is carried forward without break or intermission in the other. Even there we shall follow on to apprehend that for which we were apprehended of Christ Jesus. The life on the other side of death is no dreamy existence, no fixed stagnation, no dead calm, but quick, alert, intense, ever moving toward the fuller understanding and appropriation of God, that we may comprehend, with our fellows, the length and breadth and height of a love which will always surpass our creatural understanding. The Creator will always be greater than his creations. His thoughts and ways will always elude our finding out. Our explorations and discoveries will fill us with amazed joy; but there will be no sense of strain, weariness, or pain. No hunger, no thirst! And Christ himself will be our Teacher. He will lead; and there will be no tears on our lesson-books.

A Pentecostal Drama

By Arthur H. Howland

THESE first eight chapters of Acts, if they could be staged and played, like the Passion Play at Oberammergau, would make a thrilling drama. It might not be a bad idea for some ambitious Sunday school to attempt to present such a play on Review Sunday. It would fix the events of the New Testament records firmly in the minds of those taking part, and would be a magnificent Gospel sermon to all attending.

Whether or not your Sunday school attempts to produce the play, it will help the class review to put it in this form. Make up the "dramatis personæ." It would run about as follows: Peter, Stephen, Philip, John, the Lame Man, the Ethiopian, Gamaliel, Saul, Ananias, Sapphira, Simon Magus, Apostles, Deacons, Widows, High Priest and other Members of the Sanhedrin, Young Men, Witnesses against Stephen, Multitudes of Christians, Multitudes of Non-believers.

The acts would be: I. The Healing of the Lame Man. In this the events of Pentecost, Peter's first sermon and its effect would be gathered up and stated in the form of conversations. II. Ananias and Sapphira and the Christian Brotherhood. III. The Appointment, Work, Arrest, Defense, and Death of Stephen. IV. Philip, Peter and John at Samaria, and Philip and the Ethiopian in the Desert.

In every drama, as the high school pupils have learned in their Shakespeare classes, there is a movement forward toward a desired end, and a force or group of forces working to defeat that end. If the forward movement fails the play is called a tragedy. If not, a comedy—for the word comedy does not connote at all the element of humor, as we see, for instance, from the title of Dante's great work, the Divine Comedy. But of late years the original meaning of comedy has almost been lost sight of, so it is hardly possible to use it seriously.

But ask the question whether this play would or would not be a tragedy. Does it turn out well or ill? Is the forward movement defeated or triumphant? As we see the Ethiopian going gleefully on his way back to Meroë, as we see the happy city of Samaria, as we see the scattered believers taking their faith and their joy to distant provinces and cities, we feel that these seven chapters do not end in tragedy but in triumph.

What is the forward movement of this drama? The movement toward God and toward fraternity. It is easy to pick out from the list of actors those who are helping and those who are hindering the movement. Peter, Stephen, Philip, John, leading and helping gloriously; the Lame Man and the Ethiopian first being helped, then helping; Gamaliel, helping from the outside by blocking the work of the hinderers; Saul, first passively among the hinderers, then becoming one of the chief leaders; Simon Magus, first being helped, then pretending to be a helper but becoming a hinderer; Ananias and Sapphira, first helping, or pretending to help, then trying to hinder, and receiving their bitter punishment. To make the drama itself a still greater triumph for the right, the ninth chapter should be included, showing the chief hinderer, Saul, letting the good disciple Ananias lay his hands upon his head in the house of Judas at Damascus, and yielding his will to the risen Christ, of whose cause he was to become the chief helper.

The same movements that made that drama of long ago are at work in the world today: the movement toward God, the movement to make men understand him better and love him more ardently and accept his love and his salvation and his help; the movement toward brotherhood, the movement to remove hates and strifes, to slay war, to develop cooperation, to make it possible for all to share in earth's abundance; then the sinister forces that are seeking to draw men away from God: forces of disbelief, disobedience, worldliness, sin, and the forces that are tearing the human race apart rather than seeking to weld it into a solid friendship; forces of greed and ambition and false patriotism; forces of cruelty and injustice and hate.

The glory and power of the risen Christ are in this drama. Even after his ascension his followers knew he was with them, that he was helping them lead the world toward God and toward brotherhood. And also, pulsating in every line, is the fiery, irresistible, energizing presence of the Holy Ghost.

How may we help?

How are we tempted to hinder?

When the present-day chapter of the great divine drama is written shall we be on the right side, and shall we be found to have done all that we could?

The How Column

Conducted by Frank L. Brown, Joint General Secretary World's Sunday School Association

How to Approach the Lesson in Class

A THING well begun is half done, applies with force to Sunday School teaching. Once the point of contact is obtained, there is fair assurance of a good lesson. The front door steps are vital to an entrance to the home. No matter how well the facts and teachings of the lesson may be mastered, they are valueless if the attention is not riveted. A law of good teaching is to start with the known and proceed to the unknown. The first five minutes ordinarily determine the fate of the lesson. How teachers have used these minutes is told here. It will be noted that the character of the approach naturally differs according to the age and sex of the class.

From a teacher of boys in the early teens: "The approach differs with each lesson. I try to have as many approaches as I have lessons, with always an extra one to fall back upon. Sometimes it is a question, sometimes a single word, sometimes an incident of last

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By Prof. E. S. Young, B. A., B.

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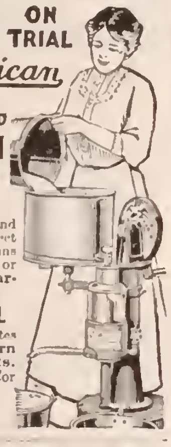

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week. And again I give the boys themselves a chance to make their own approach to the lesson, not saying anything till they have started the discussion."

A teacher of Junior boys says: "Sometimes I review, to make a connecting link. Sometimes a story of everyday life. Sometimes questions of related subjects, with answers from pupils about some experience of which they know."

The teacher of a young ladies' class begins "by a short description of intervening events, trying to keep a connected story and a view of one character or the history as a whole."

A Kansas teacher of boys, of course—during the baseball season works to the lesson from the point of absorbing interest, allowing the boys first to work off what is in their minds. His approach is to talk about baseball.

A choice method is suggested by a teacher of Juniors: "We open our lesson period with short sentence prayers from each one."

A friend of mine went to a class of boys as a substitute. He was about to begin the lesson when one of the boys said, "Mister, our teacher always prays before the lesson." This word of prayer is like the rain, preparing the earth for fruitage.

A girls' teacher of Intermediate pupils: "I review last week's lesson hastily, keeping main characters in view."

Another Junior teacher says: "I always endeavor to find something outside of the Bible story in which the pupil is interested."

A teacher of a Baraca class of men says tersely as to his approach: "Plunge right in."

A teacher of Junior boys: "Different ways. Often a story, an experience I have met with, or something mentioned by our superintendent."

Live Junior boys are thus approached by another teacher: "We have something in current history or sport."

From a teacher of a class of young ladies: "Some foreign remark personal or vital to the times, war or newspaper item—but always with a motive planned."

How to Interest the Inattentive Scholar

A Colorado teacher believes in only one at a time for her young men. "I simply stop talking whenever scholars talk, and remind them that they are in God's house and must try to get the most out of each lesson."

A girls' teacher writes frankly: "I don't always hold the attention, but I generally ask a direct question, such as 'Mary, if you should go as a foreign missionary, to what country would you prefer to go, and why?'"

A boys' teacher thus solves the question: "By saying something in an unexpected way or driving an illustration home personally, maybe using the boy's name in connection with it."

Another boys' teacher gets after the inattentive scholar thus to insure his interest: "I give him something to prepare and bring to the class. If any boy is absent the previous Sunday, I usually get this inattentive scholar to see him through the week and tell me the next Sunday the reason for the boy's absence."

Two Useful Books

"HOW to Conduct a Sunday School," by Marion Lawrance. Full of practical hints and directions for successful Sunday school work. This is a book every Sunday school teacher and officer should own. We may not all become as eminent and efficient Sunday school workers as Marion Lawrance, but we can all be benefited by his practical suggestions, which grow out of his many years of supremely successful Sunday school work. The price of the book is $1.25; for sale by the Christian Herald.

DR. CHARLES F. SITTERLY, of the faculty of the Drew Theological Seminary, has brought out a timely work on the Acts of the Apostles, entitled "Jerusalem to Rome." Sunday school teachers are finding it of great assistance in their work this year with the International lessons, which are based on the book of Acts. Dr. Sitterly gives us a new and illuminating translation of the book, with valuable notes and comments. His spiritual insight and literary skill make the scenes and events of these ancient times live again. The book contains beautiful illustrations and helpful charts and maps. It is a valuable companion for Sunday school workers during this particular year, and will be valuable after the year is done. Price $1.50; for sale by the Christian Herald.

* * *

Young People's Topics for March 26

CHRISTIAN ENDEAVOR. Great Home Missionaries. Luke 1: 1-20.

EPWORTH LEAGUE. What New Work Ought Our League to Undertake? Isa. 43 : 18-19; Rom. 15 : 20; John 4 : 31-35.

B. Y. P. U. (Conquest Meeting). Christian Character and Christian Conquest. Ps. 15 : 1-5.

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For 25c we will mail one packet each of the following famous Fordhook Vegetables: BURPEE'S GOLDEN BANTAM SWEET CORN, the earliest and best first early; BURPEE'S BLACK-RED BALL BEET, deeply colored flesh and fine sweet flavor; BURPEE'S EARLIEST WAYAHEAD LETTUCE, the earliest butterhead variety; CHALK'S EARLY JEWEL TOMATO, earliest first class tomato in the family garden; BURPEE IMPROVED BUSH LIMA BEAN, pods are enormous and well filled with delicious beans. 25c buys all the above. **Five collections for $1.00,** mailed to different addresses if ordered. AS A COMPLIMENT TO THE LADIES we include with each collection a regular 10c packet of the Fordhook Favorite Asters.

Burpee's Annual for 1916
The Fortieth Anniversary Edition, is brighter and better than ever before. It is mailed free. Write for it today and kindly mention this publication.

W. ATLEE BURPEE & CO.
Burpee Buildings Philadelphia

Red Comb
Fine Chick Feed
Develops Early Layers

"EARLY gains are quick gains. Quick gains are cheap gains." Leading poultry experts have shown conclusively that first layers are the heavy layers—and the biggest payers.

Now as your chicks begin coming on, develop them for early laying. Red Comb Fine Chick Feed is specially prepared not only to give chicks a healthy start, but to *aid in bringing them to early maturity.*

"Feeding Poultry for Profit" FREE

Write for this valuable book, written by six of America's leading poultry experts. A postal brings it.

Edwards & Loomis Co.
Mfrs. of Famous Line of Red Horn Dairy Feeds
343-P N. Elizabeth Street
Chicago, Illinois

FEEDING POULTRY FOR PROFIT
RED COMB POULTRY FEED

"Red Comb Means Health"

The Church and Publicity

Continued from page 319

One of the best methods is to get news of the church into the newspapers, but this requires experts. It is illustrated by the success of such evangelists as Dr. J. Wilbur Chapman and "Billy" Sunday, both of whom are wise in their use of the daily papers. The great thing is to get the people thinking. Attention is absolutely necessary to the success of a church. Gipsy Smith, Mr. Reisner said, was once preaching in a certain town to two or three hundred people. He hired a band and drew attention and never, after this, had less than 5,000 at a meeting. William Booth could never get a crowd to hear him until he marched through the streets carrying a banner on which he said: "Come and hear an ex-convict preach, and an ex-saloon keeper tell how he was converted." Christian Science is even buying space on the bill-boards and is publishing a daily paper of its own, and succeeds in getting a vast amount of good things into the newspapers. It is time the church of Christ should wake up to the fact that we can use church publicity for the spread of the Gospel, as certainly as it can be used for every other legitimate thing.

In answer to questions from the floor Dr. Reisner said that he wrote a great deal for the daily papers, but never took any pay, and sometimes they did him a favor. He did a great deal of circularizing; it was done four times a year, but he would prefer to do it once a month. In the case of apartment houses, he always secured the permission of the agent to visit the various apartments. He did not think it undignified to put a banner on an automobile. He never allows the moving pictures that he uses in his meetings to interfere with the Gospel message; he uses one reel, fifteen minutes, the first part of the service, and gives himself thirty minutes to drive the message home.

Rev. A. F. McGarrah, lecturer on church efficiency in McCormick Theological Seminary, and author of "A Modern Church Program," said that the church in its advertising must always be honest. Some ministers advertise a lot of things that are not so. If a cordial welcome is promised, give it; a church that does not do this, is assigned to the Ananias class. The church must be genuinely unselfish; the people must not be made to believe that they are sought in order to help pay expenses; the more people come to the church, the greater should be the drain on the pocketbooks of the church members. In church advertising, first secure the members of the church, otherwise outside advertising will not mean anything. Church advertising often fails because there is not enough preparation for follow-up work. Always give plenty of time. Everything should be planned weeks ahead. A church should not ask, "What shall we do next week?" This should be known long before the week arrives. The "Go-to-Church Sunday" should be in the fall, say about the middle of September. The new people that are secured in attendance on the "Go-to-Church Sunday" should be immediately followed up. This is good publicity. A church slogan is a good thing, the locality and the constituency of the community largely determining what it should be.

Make your church publicity budget large, he advised strongly. In some of the city churches it ought to be $2,500 a year. It is a sin and a shame, when a church is not succeeding, to cut down that budget. In a business house they say: "Let's increase our advertising expenditure." We have got to bring the same common-sense into the church. It is a different proposition from business; but after all, there is the same principle, you must spend money to get success. Get a church secretary if you can. A good many ministers have too many things to do and have failed to give good sermons after the people got there. Persuade officers to make the budget large, and out of the results, with new members, pay back any debts you may incur. Don't do it unless you have a preacher who can preach sermons, and unless you have people who will stand by you.

There were many excellent su es-tions from the floor of the Confer ce, including the following:

"The difference between general ad tis-ing and church advertising is this: A man oks at general advertising and asks: 'Wha an I get out of this?' and he looks at c rch advertising and asks: 'What is the c rch trying to get out of me?'"

"It is possible to build up almost an ind of a church with the right kind of adverti g."

"Ministers should study what the ws-papers want."

"A successful community school was ilt up through advertising."

"We are not able to decide wheth our best advertising was through the newsp rs, or through circulars that were distribut ."

"Publicity has increased our financial r ults very materially and our attendance has een very greatly increased."

"The church is not in the entertai ent business, but it should let the world know hat it *is* for."

"Church advertising must be in the ids of advertising men or men who know h to write advertisements."

"A church that had only twenty in the en-ing congregation now has regularly tw n-dred or more, and this was accomplish by advertising."

"The church owes it to the commun to give publicity to its work."

"The church must not be a close co ra-tion; the community is entitled to know hat it is doing."

"The newspapers know that they get si-ness out of the churches, and they will vor church advertising if it is put in the ght form."

"Some card system of keeping trace ew members and visitors is very useful."

"Follow-up systems with reference t ew members or visitors should be adopted. One church has found it to be of advantage t ave its own printing-press."

"A special church page in the newspa r is a good idea."

"A man who gave money in order th th church might have greater publicity a single month, gladly offered the same a unt for a second month."

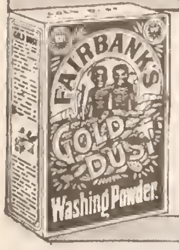
A SIMILAR conference is to be eld in New York in the near fu re, and it is also planned that church ib-licity is to be discussed at the Co en-tion of The World's Advertisers, ext June, in Philadelphia. There is he a permanent organization in Chi go, looking to future conferences bet een the advertising men and the chu es.

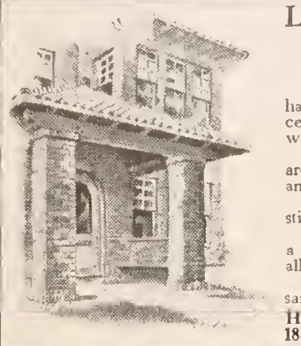
Dish-washing ceases to be a task when Gold Dust is used. The Busy Cleaner does the hard part of the work, without waiting for help.

Dissolve a teaspoonful of Gold Dust in a dishpan full of hot water. The solution thus formed cleans dishes, glassware and silver quickly and easily. Five-cent and larger packages for sale everywhere.

Gold Dust meets your fondest wishes
When it's used for washing dishes.

THE N.K FAIRBANK COMPANY
The Busy Cleaner
GOLD DUST





Like Beautiful Houses of the Old World
Houses built of
Greendale Rug Brick

have the mellow charm of Old World buildings which the long centuries bestow—wonderful effects of light and shade and colorful warm tones.

If you are planning to build, don't do so until you have asked your architect about Greendale Rug Brick. They are indestructible and moisture-proof, and are made in many beautiful fadeless colors.

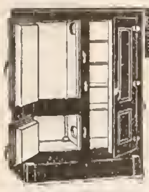
The perfect building material for houses, churches, hospitals, institutions and office buildings.

Avoid inferior texture bricks. Insist on Greendales. They have a quality and beauty far superior to all imitations.

May we send you color plates, samples and full descriptions?

Hocking Valley Products Co.
186 S. High St., Columbus, Ohio

The only patented face brick in America



CLEANABLE REFRIGERATORS

Is your old Refrigerator satisfactory? Smell inside and see. A bad smell is a danger sign. Better get the LEONARD CLEANABLE One-Piece Porcelain Lined and be safe. It can be cleaned in five minutes, has ten walls and air tight locks to save your ice and food. Sold by best dealers or direct from factory $16.50 up. Freight paid. Write today for catalog and free sample of our porcelain lining and insulation. For your health's sake don't delay.

GRAND RAPIDS REFRIGERATOR CO.
117 Clyde Park Ave. Grand Rapids, Mich.

TYPEWRITERS ALL MAKES ALL PRICES

Look at these bargains! Typewriters Rebuilt in our own Factories. Guaranteed for one year.

Remingtons $15 to $65 Smiths $18 to $50
Underwoods $25 to $65 Royals $30 to $65
L. C. Smiths $28 to $60 Olivers $23 to $45

Brand new No. 2 Smith Premiers $45

We have others. Send for catalog describing them. Branch offices in principal cities.

AMERICAN WRITING MACHINE Co., Inc., 345 Broadway, N. Y.

Valuable Book on Cats Free

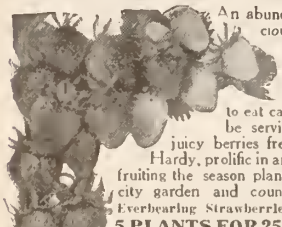
Every Lover of Cats

Should have this book giving valuable information on the care of the great household pet and methods of treatment when ill.

Also book on the dog, mailed free.

Address Dept. D.
DR. A. C. DANIELS, Inc.
172 Milk St., Boston, Mass.

Ripe Fruit Till Snow Flies



An abundance of ripe, luscious Strawberries and Raspberries from early summer to late fall. When others have begun to eat canned fruit you can be serving fine flavored, juicy berries fresh from the vines. Hardy, prolific in any soil and climate, fruiting the season planted; unrivalled for city garden and country berry patch.

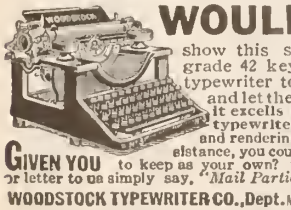
Everbearing Strawberries and Raspberries

5 PLANTS FOR 25c. POSTPAID

We guarantee absolutely every plant that leaves our nurseries. Send 25c. today telling us whether you want Strawberries or Raspberries—plants by return mail. Be sure to specify which plants you want.

Write for FREE catalog of fruit trees, roses, shrubs. Long list of attractive offers.

F. W. BROW NURSERY CO., INC., Box 11, Rose Hill, N. Y.



WOULD YOU

show this standard high grade 42 key fully visible typewriter to your friends and let them see wherein it excells any other $100 typewriter, if by doing this and rendering other small assistance, you could easily have one **GIVEN YOU** to keep as your own? Then by post card or letter to us simply say, *"Mail Particulars."*

WOODSTOCK TYPEWRITER CO., Dept. M 176, Chicago, Ill.

SMELLS GOOD

JAPANESE WATER LILY INCENSE

A delightful deodorizer for the home and sick-room, 10c, 25c, 50c boxes. Sold by John Wanamaker, Marshall Field & Co., and many department, drug, and Oriental stores. If not for sale in your city, sent by mail on receipt of price by the

MIYAMOTO INCENSE CO., Manufacturers, Saratoga Springs, N.Y. *Sample box mailed free.*

POMPEIAN OLIVE OIL
ALWAYS FRESH
THE STANDARD IMPORTED OLIVE OIL

Grow your own Vegetables

Cut down living expenses. Easy to save time, labor, and money by using

Planet Jr Garden Tools

This No. 16 Planet Jr will do all the cultivation in your garden in the easiest, quickest and best way. Light but strong. Can be used by man, woman or boy.

New 72-page catalog free. Write
S L Allen & Co
Box 1202D Philadelphia

SANITAS
MODERN
WALL COVERING

CANNOT collect dust or germs and you can wipe it clean with a damp cloth.

Made in every style and design to harmonize with the furnishings of every room. Your decorator will show you latest patterns.

We have helpful booklet and assortment of samples ready for you.

Write for it today.

THE STANDARD OIL CLOTH CO., Inc.
320 Broadway, N.Y.C.
Dept. 3

UNDERWOOI S At Less Than ½ Pr e

10 Days' Free Trial 5-Year Guar ee

RENTED
APPLYING RENTAL on P
SOLD
for CASH or on EASY PAY TS
A typewriter is almost as h a necessity in the home as in ffice. Let us send you one on *10 d fr trial.* Get a world fame der wood. Ask for circula Write for agency pro ion
TYPEWRITER EMPORIUM, Chicago (E 892)

AGENTS DEALERS WANTED
DON'T DO THIS

START YOUR FO FROM THE SE

Throw away your crank. art from the seat with a **SANDBO** 2-Compre on START
92,000 sold. Differs from all rs. Sold on 30 days trial; positively guaranteed. New improve 1916 model—price $14. Wri

SANDBO STARTER CO., 99 Sandbo Bldg., Rock Isla Ill.

6% NET

For 36 years we have been paying our tomers the highest returns consistent with c rvative methods. First mortgage loans of $200 an which we can recommend after the most thoroug rsonal investigation. Please ask for Loan Lis o. 710

$25 Certificates of Deposit also for saving estors

PERKINS & CO. Lawrenc Kans

STAMMERING MECHANICALLY STOPPED!

Invention fits outh —simple as fals eet. Controls muscles art culation. Stamme g impossible minute controller ted. Soon talk correctly with con troller. Special low rates this mont Write Peate & Beattie, Box 81, Spencerp N. Y.

HAIR by MAIL ON APPROVAL
AMAZINGLY LOW PRICES

Write for FREE rated Catalog. Save mon ying guaranteed, hum hair, newest style curls, ches, transformations, et here to you from the l ers

FRANCES ROBERTS CO., Dept. 54, 100 Fifth Ave., York

WANTED AN IDEA!

THINK OF UMI SIMPLE ING TO PATEN Protect your ide they may bring you wealth. Write for "Needed Inve ns." and "How to Get Your Patent."

RANDOLPH & CO., Dept. 96, Washington, D

STOPPED SHORT

king Tonics, and Built Up on Right Food

Th mistake is frequently made of trying o bu l up a worn-out nervous system on o-ca l tonics.

Ne material from which to rebuild used p ti e cells is what should be supplied, nd t s can be obtained only from proper ood.

"I und myself on the verge of a nervous ollap , due to overwork and study, and to llnes n the family," writes a Wisconsin oma

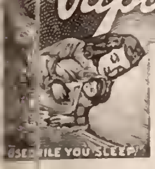
"M friends became alarmed because gre pale and thin and could not sleep ight I took various tonics, but their ffect wore off shortly after I stopped akin them. My food did not seem to ouri me.

"R ding of Grape-Nuts, I determined o st the tonics and see what a change f die would do. I ate Grape-Nuts four imes day with cream, and drank milk lso, ent to bed early after eating a dish f Gr e-Nuts.

"I about two weeks I was sleeping ound. In a short time gained weight nd t like a different woman. Grape-Nuts d fresh air were the only agents used o ac nplish the happy results." "There's Re on." Name given by Postum Co., Battl Creek, Mich.

Ev read the above letter? A new ne pears from time to time. They re uine, true, and full of human nte t.

Vapo Cresolene



for Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

lished 1879.

Do ail to use Cresolene for the distressing, and often atal, ctions for which it is recommended.

It a simple, safe, effective and drugless treatment.

Va zed Cresolene stops the paroxysms of Whooping Cough d relieves Spasmodic Croup at once.

It i boon to sufferers from asthma.

Th r carrying the antiseptic vapor, inspired with every breath akes breathing easy, soothes the sore throat, and stops cough, assuring restful nights.

Cre ene relieves the bronchial complications of Scarlet Fever Measles and is a valuable aid in the treatment of Dipht a.

Cre ne's best recommendation is its 36 years of successfu e. Send us postal for Descriptive Booklet.

For Sale by Druggists

Try olene Antiseptic Throat Tablets for the irritated throat, compose f slippery elm bark, licorice, sugar and Cresolene. They can't b you. Of your druggist or from us 10c. in stamps.

HE PO-CRESOLENE CO., 62 Cortlandt St., New York
o eming-Miles Building, Montreal, Canada

HOSIER STOVES & RANGES FREE

try your own home 30 days free, no matter where u li Show your friends. Send it back at our expense ou do not want to keep it. Hundreds of thousands aily use. Perfect bakers, efficient heaters, made hig rade material, beautifully finished, smooth design, guaranteed for years by our Two Million Dollar Bond.

Ask your dealers to show you Hoosier Stoves. Write for our big free book showing photographs, describing large assortment of sizes and designs to select from, explaining our free trial. Send postal today. Write your name and address plainly. No obligations.

HOOSIER STOVE CO.
164 State St., Marion, Ind.

ng Comfort for Tired Feet

In
a er's
Arc c
o ks
g. in S.
t. Of

Warm, restful, healthful, for bed-chamber, bath, sickroom. Easier than stiff-sole slippers. Worn in rubber boots absorb perspiration. Made of knitted fabric lined with soft white wool fleece. Washable, unshrinkable. *Parker's name in every pair.* In all es at dealers or sent post paid for 25c a pair.

M. IKER CO., DEPT. C, 25 JAMES ST., MALDEN, MASS

New Book on Poultry – Free

ow Wo n Meet Ho sehold E enses

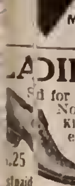
Written by recognized poultry authority. Brimful brand new facts on how to save young chicks -- raise exceptionally strong birds -- get 100 per cent. hatches, and highest market prices.

Tells how to avoid beginner's costly errors -- gives detailed experience successful breeders. You can't go wrong -- explicit instructions, written particularly for women and men starting poultry as side-line.

Also tells how to save money on guaranteed incubators, brooders. Write today -- edition limited.

Model Incubator Co., 28 Henry St., Buffalo, N.Y.
Also 39 Barclay Street, New York City

A DIES! EASE YOUR FEET



S d for free catalogue telling all about our Neat, Noiseless, Flexible, Comfortable, unlined Vici Kid O'Sullivanized PILLOW SHOE. New shoes easy as old ones. No breaking in required. Fit and feel like a kid glove. O'Sullivan's Rubber Heels on all styles.

.25
stpaid

PILLOW SHOE CO., Dept. 3
184 Summer Street BOSTON, MASS.

Answers to Bible Contest Inquiries

Question: I note that verses from two different books of the Bible (say Matthew and Mark) are worded almost the same, and what is to govern in such cases? The Gospels frequently have the same idea, only couched in phrases that vary a bit.—Homer A. S., Ogden, Utah.

Answer: In case you find verses so similar in idea and in application to a picture that you don't know which to submit, then why not submit both? This is only by way of general advice, but why not put yourself in the place of the Judges? If you think the verses are so similar, even as to wording, then may not the Judges think so too, and so designate both verses as best for the picture?

Question: In case there are two or more answers given for one picture, would the second, third or fourth answers, if correct, be given the same rating as if the correct answer were stated first? If not, how are the correct answers for verses from two to five to be rated? I ask this because for picture No. 4 there are three verses which it seems to me might apply equally, and in such case I am wondering what will be the rule.—H. A. S., Odgen, Utah.

Answer: Always remember that the prizes will be awarded to those submitting the largest number of best verses for the pictures. If you submit the largest number of best answers, you will be awarded first prize, and no attention will be paid to whether your best verses were in first or fifth place under the pictures. But in case of a tie the relative position of your best verses would possibly be taken into account. If you will read the Rules you will see that the first test given sets which contain the same number of best answers will be to determine which has the smallest number of incorrect answers. If there is a tie upon that point, the relative position of the best verses will then be taken into account, and the set which has its best verses nearest the top of the answer space in each instance will be given precedence.

Question: Pardon me for suggestion, but it seems to me the best plan would be $500.00 for first prize, then twelve prizes of $100.00 each, for there are going to be a great many take part in that Contest, that $100.00 would be a real help and blessing. That would help ten people, whereas one would only be helped by $1250.00 for first prize.—B. L. W.,

Answer: As the amount and the number of prizes have been decided on and announced, it would be impossible to make a change at this time. We thank you, nevertheless.

Question: If my set of answers are not as neatly written as another set, will the latter be given preference by the Judges when awarding prizes?—B. K L. Philadelphia Pa.

Answer: Neatness will not count in the Bible Picture Contest. Neither will an ornamented set of answers be given any preference in any contingency. We expect you to write as clearly as possible. But those whose writing is not so good as others, or those who have crossed out words, or pasted strips of paper over them, etc., will not be discriminated against in any way.

◆

Personality in Smile and Hand Grasp

TO discuss personality without mentioning a pleasant smile and a genial handshake would be as incomplete as discussing good health without mentioning exercise. A natural smile is readily obtained after one has acquired a musical laugh, wholesome thoughts and a pleasant voice. A forced smile is easily detected and usually arouses suspicion, as it is considered a mask. It is the forced smile that usually results in facial contortion. The genuine smile prompted by cheerfulness is accomplished by slightly parting the lips, gently raising the corners of the mouth, and is completed by a happy expression in the eyes. Stand before your mirror and see how easily you can be convinced that this is true, also how well it will pay you to wear a genuine smile. The handshake needs no practice, only remember that a firm grip and a hearty shake inspire confidence and is a token of frankness and are in accord with spontaneous laughter and a well-placed musical voice.

To prove conclusively that personality can be acquired by any one, I have even seen invalids change an irritable and unattractive personality to one of cheer and sunshine, winning all who came in contact with them and accomplishing for themselves many more hours of happiness and many less hours of pain. If you will but conscientiously carry out my instructions you will soon have a personality which attracts, giving pleasure to your friends and great satisfaction to yourself.

THEODORA CARTER,
President, Society of Good Cheer.

The Outward Sign of Inward Service

IN the new Firestone Tire with trade-mark, Red Side Wall and Black Tread, the tire is given an appearance in keeping with the excellence of its inner building.

Perfection in all service-essentials have been matched with outward elegance: the result is an attractive combination of looks with a working record that insures Most Miles per Dollar.

Red Side Wall and Black Tread

The Firestone reputation as Colossus of the tire world is associated in the public mind with giant endurance for the demands of heaviest service. But whatever the size or type you need—for light or heavy car or motorcycle—there is the exact answer in a Red and Black Firestone.

Firestone Tire and Rubber Co.
"America's Largest Exclusive Tire and Rim Makers"
Akron, Ohio
Branches and Dealers Everywhere

FIRESTONE NON SKID

Firestone
The Red Side Wall and Black Tread

SAVE HALF Your Paint Bills

By using GOOD PAINT which will give LASTING SERVICE and SAVE YOU cost of frequent repainting.

Ingersoll Paint

has proved itself the MOST DURABLE by 74 years' use and is the ONLY PAINT Endorsed by the "GRANGE" 42 years. Made in all colors—for all purposes.

Get my FREE DELIVERY offer.

It is to your advantage to use the BEST PAINT. You can buy it "Direct from our Factory" at WHOLESALE PRICES, and

SAVE MIDDLEMEN'S PROFITS

This means a big saving to you, both in first cost and satisfactory results.

Ingersoll Paint Book
All about Paint and Painting

Tells all about Paint and Painting for Durability. How to avoid trouble and expense caused by Paints fading, chalking and peeling. Information WORTH MANY DOLLARS TO YOU —FREE with Sample Color Cards. Write me.

Do it Now—I will Save you Money

O. W. INGERSOLL
253 Plymouth Street
Brooklyn, N. Y.

The Oldest Ready Mixed Paint House in America
Estab. 1842.

HARRIS HOME No. 61

$583 BUYS THE MATERIAL TO BUILD THIS HOUSE

Clear and knotless lumber and millwork in all exposed places. Creosoted foundation wall plates, galvanized guttering and down spouting; exquisite hardware. All materials in perfect harmony with the design. Complete building plans and expert architectural service included.

Sensibly Cut-To-Fit THE HARRIS WAY

The Harris Way is the most economical and perfect of all cut-to-fit building methods. It is original with us. Better, simpler and different from others. It saves you hundreds of dollars on the cost of your home. See convincing proof of these claims in our free Book of Plans.

No Money Down

Materials are shipped all at once from Chicago. Quick shipments. You risk nothing. All our liberal terms and guarantees are explained in our Book of Plans

Free Book of Plans

Send for our Book of Plans No. AB 202 today. It shows over a hundred Harris homes, barns, garages, etc., in beautiful halftone engravings. Explains everything in detail, gives prices, floor plans, etc. Mailed FREE.

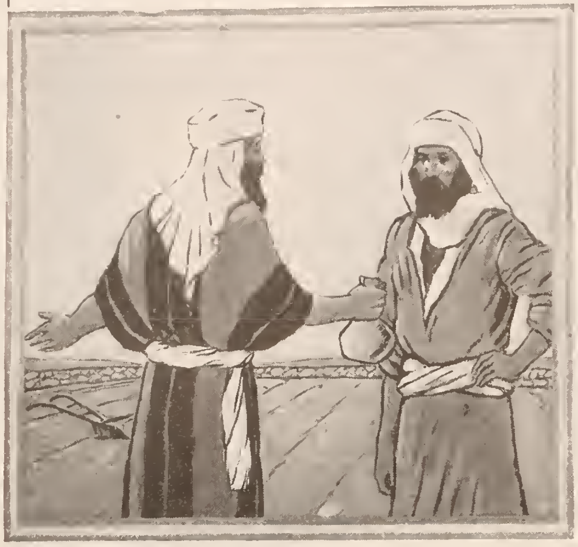
HARRIS BROTHERS COMPANY
35th and Iron Sts CHICAGO

INCREASING ENTHUSIASM

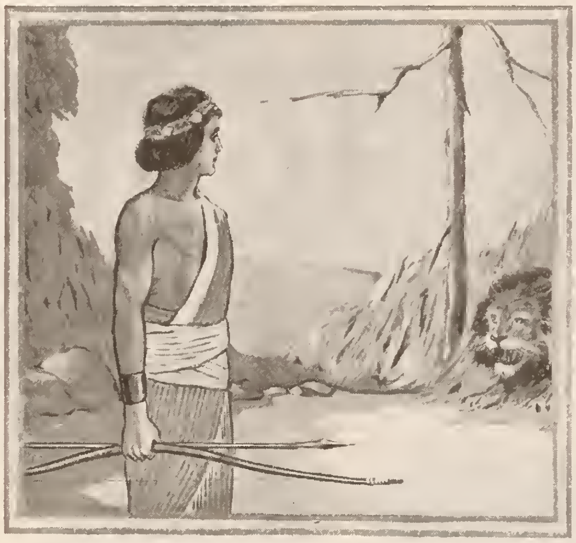
EXTRAORDINARY INTEREST AWAKENED IN THE

Christian Herald Bible Picture Contes

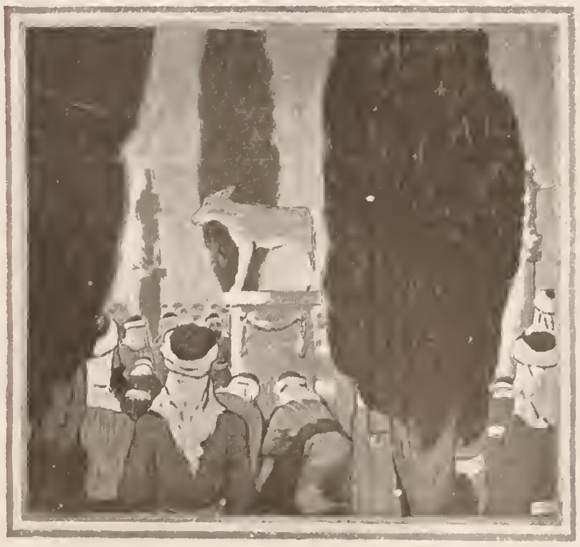
Picture No. 37



Picture No. 38



Picture No. 39



ENTHUSIASM! Yes, that's the word for it. Readers of The Christian Herald awakening to the delightfully fascinating pastime of fitting Bible verses to pictures.

WIDESPREAD INTEREST. Judging from what is said in the letters that reach whole families—probably neighborhoods, too—are keenly interested.

PROFIT AND ENJOYMENT. The pleasure of working out, evolving, solving discovering the verses that fit the pictures is certainly an excellent reward in itself. Th are, however, sums in cash, totaling three thousand five hundred dollars ($3500.00) to paid in 419 rewards to participants who send in the best sets of verses.

SUPER-REWARDS OF LASTING VALUE. Beyond question, those who part pate in this unique contest will improve themselves in one or more respects which sho prove exceptionally helpful to them throughout their entire lives. If you wish to tr your memory and have recreation while doing it, you should enter this contest. If y would like to improve your ability to think—to concentrate your mind—to become ment alert—then enter this contest.

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THE CHRISTIAN HERALD, Bible House, New York Cit

MAKE OTHERS HAPPY Tell them about this BIBLE PICTURE CONTEST. Sh them how they may combine pleasure with profit. All m enter—from children to grandparents. Now is the time to obtain information and make the sta

Our Mail-Bag

NOTICE

T E editors of the Christian Herald will be glad to answer ny question addressed to the Mail-Bag, provided it be of gen l interest and not merely personal. Correspondents may use nom de plume to identify the question, but all letters must con n name and address of the sender, in addition to the nom de me. No attention will be paid to anonymous letters.

Questions and Answers

H. C. R. Please define social service. In our Young People's Society such work as carrying flowers to the sick and other things of this sort are spoken of as social service, but it seems to me that the term implies much more. To me it means associating with the ommon people and lifting them up to the highest standrds of Christ; not only associating with the rich, but he poor as well; in other words, a social equality. Vhat is your own definition?

ial service is an exceedingly broad term. It rea includes every form of service and activity for oth s, but you are right in thinking that much of the soc service recommended nowadays is superficial. Of urse these things ought to be done—the taking of wers to the sick, visiting the poor and the prisone giving food and drink and clothing to the needy. Jes emphasized these matters and commanded all his llowers to perform this kind of service. But you are ght in saying there should be back of the service a r friendliness; and this of course Jesus demands. Lo ll wrote, "The gift without the giver is bare." Pa praised the Macedonian Christians because in the charity they "first gave their own selves to the Lo and unto us." But social service includes even mo than this. It means not only to give and to serve, but lso to reconstruct, to remake society so that it sha conform more nearly to the program of Jesus, so tha ove shall rule instead of greed, and justice be done to

T. H., Lucy, N. M. By the Treaty of Paris, De nber 10, 1898, Spain ceded the Philippine Islands to e United States, which paid $20,000,000 for the

s. D. W B., Muncy, Pa., writes "In your issue of uary 19 in the Mail-Bag there appeared an artiele hich attracted my attention and brought to mind a v y pleasant occasion. In May, 1898, on returning fro the Pacific Coast with my sister, Mrs. F. B., of Ru Ranch, Nevada, I spent some time with her, and while there we visited a neighbor ranchman na d Rowland, of Warm Creek, Nev. Mrs. Rowland sho d us a worn and tattered Union flag, which she sai vas the dying gift to her from her father, Captain Wi m Driver, of Nashville, Tenn. She said he had sai twice around the world with that flag. On one of home trips during the rebellion, he hoisted this flag n the state capitol and named it 'Old Glory,' and efore the Union men marched into Nashville he to this same flag and hoisted it from his own house, an old his wife and children that he would shoot any on aring to molest or tear down the flag. Captain Dr r was a native of Massachusetts and true to the Un n. His wife was a Tennesseean. All their childre were born in Nashville, and naturally were in sy athy with their homeland. During the rebellion th ag was preserved by sewing it in a quilt which wa always in the possession of its owner. Captain Dr r is buried in Tennessee. His daughter, Mrs. Ro and, showed us a photograph of her father's mo ument on which there is a cut of the flag and its his y. We are proud to be among those who have se and handled the original 'Old Glory' flag."

R. S., Gainesville Ga 1. Why does our Secretary of State, in his letters to foreign powers, sign his name simply "Lansing" without giving his first name or initials? 2. What is meant by "hyphenated American"? 3. What does "persona non grata" mean? 4. Soixante-quinze, Boche, piou-piou, Italia irredenta? 5. An envoy extraordinary? 6. What is the difference between an emperor and a king?

It is a diplomatic custom, sanctioned by interna nal usage. 2. A hyphenated American is an America citizen of foreign birth, the name of whose country he refixes to that of his adopted country, the two be united by a hyphen. 3. "Persona non grata" is tin for "a person not agreeable" or "an unwelcome pe on," and is applied to the diplomatic representati of a government who has in some way offended the go rnment to which he is accredited. 4. "Soixante-qu ze" is French for seventy-five. "Soixante" m s sixty; "quinze" means fifteen; total, seventy-five. "B he" is the current French slang name for a German so er. "Piou-piou" is a French slang term for soldier. " lia irredenta" means "unredeemed Italy" and refers to th talian-speaking countries now under the yoke of Austria. 5. nvoy extraordinary" has in the dictionary two meanings: (a diplomatic representative ranking below an ambassador; re ent minister; and (b) a diplomat dispatched on a special mi on. 6. The title of emperor is considered to express m dignity than that of king. Originally, among the Romans, it denoted simply military command, acquiring a new m ning when it was conferred on Julius Cæsar and his succe rs as rulers of the Roman Empire. It is sometimes used to esignate the ruler of a federation of kingdoms, as in the ca of Germany; but this usage is by no means universal, as seen in the case of Brazil, China, and even Haiti, whose ru at one time called himself emperor.

F. P., New York City. What is the attitude in general of the Protestant churches (1) toward the labor problem in the United States? (2) toward the labor unions? (3) Is it possible for a good Protestant to be a member of a labor union?

1. The attitude of most of the Protestant churches toward the labor problem is growing constantly more satisfactory. The report of the commission on this problem appointed by the Federal Council of Churches of Christ in America takes advanced ground, decrying the injustice suffered by the laborer and urging measures for his relief. The special report of this commission on the strike in Colorado was very strongly on the side of the working man and altogether fearless in its denunciations of the wrongs he had suffered. 2. You will find also that the attitude of the Protestant churches toward labor unions is growing constantly more friendly and encouraging. Of course individual bodies, pastors, church leaders and congregations may assume a reactionary attitude, but the number of those whose sympathies are strongly with the workers is constantly growing greater. 3. It is certainly possible in our estimation for a good Protestant to be a member of the labor union, and very many of them are.

The HORSE SPEAKS

Margaret E. Sangster Jr.

HE sleeps alone on the frosty ground,
The air is still and the battle sound
Roars far away—they have let him lie,
All cold and pale 'neath the winter sky.
He sleeps—and I on my guard will stand,
A friendless horse in a stranger land.

He sleeps alone, in a tired sleep,
I know the watch he has had to keep,
I know the tears and the pain and loss. . . .
And yet he sleeps near the wooden cross!
When the troop returns he will mount and ride.
How dare they say that my master died?

He sleeps alone and his shining blade
Is by his side . . . I am not afraid—
What though the rent in his coat drips red,
My master lives—he is never dead!
Yet his eyes are closed and he did not glance,
Ahead of him when they called, "Advance!"

He sleeps alone on the frosty ground,
And I—I fear as I glance around;
The night draws on, and the wind is shrill—
Yet on he sleeps—ah, I fear he will
Awake no more at the bugle's call . . .
Oh, why did God let my master fall?

A Subscriber, Vancouver, B. C. 1. What was the origin of the High German, the Low German or Saxon, the Prussian, the Syrian? 2. Are the twelve tribes the only descendants of Abraham?

1. The Germans belong to the Teutonic branch of the Aryan race, as to whose origin there are two theories. One, first propounded by Max Müller, is that the Aryans originated in Central Asia, north of India; the other, now generally held, is that they are the descendants of the primitive inhabitants of Central Europe. The High German and the Low German are variations of a common Teutonic language, the name "Low" meaning "belonging to the lowlands," as distinguished from the dialect spoken in the highlands farther south. The Prussians are of the same general origin as other Germans, though their name is derived from that of a Lithuanian (non-Teutonic) tribe who lived in what is now the province of East Prussia. The Syrians are Semites, or descendants of Shem, the son of Noah. The Syriac is a Semitic language, similar to Hebrew. 2. No. Among the descendants of Abraham are the Ishmaelites, or Arabs, who not only filled the Arabian peninsula, but have planted colonies in India, northern Africa, and Spain; and the Edomites, or descendants of Esau, who were a numerous and powerful people of antiquity.

C. K., Covington, Pa. In speaking of another state, we use the phrase "sister state." Why not say "brother state"? In speaking of a ship or a locomotive, we use the word "she." Why not use the word "he" at times?

This is one of the phenomena of language which it is difficult to explain logically. It is sometimes necessary to speak of a state or nation as a person, as when we say "Turkey *declared* a holy war," "Rome *dreamed* of world-wide empire." It would sound strangely if we were to say "it" concerning a country when it was thought of as doing what only a person can do. Also a ship or locomotive, as it seems to move like a living thing, is often personified. Names of countries and states are usually feminine in grammar and even sometimes are personal names as well; as, for instance, Virginia, Georgia and Carolina, hence she. It would sound strange to say "he" for Carolina or Virginia. Besides these, the names that end in "a" are mostly Latin nouns of the feminine gender. The same may be said of those ending in "y," as Germany, Italy, etc., which were originally written Germania, Italia. We follow the Latin usage in this matter, as well as in calling a ship feminine, the sun masculine and the moon feminine, although our German ancestors made the sun feminine and the moon masculine, as our kinsmen in Germany do today.

Reader, Morgantown, W. Va. Kindly state who have been and who are now considered religious leaders of America.

Opinions would probably differ widely as to what men have been the religious leaders of America and what Christian workers could be considered as holding that rank today. In any list of past leaders of America's religious life should be included the names of Jonathan Edwards, Francis Asbury, Charles G. Finney and D. L. Moody. Many other names present themselves as those of men who had wide influence: Phillips Brooks, A. J. Gordon, Timothy Dwight, William Ellery Channing, Mark Hopkins, Horace Bushnell, Bishop Matthew Simpson, Henry Ward Beecher, Howard Crosby, Bishop William Taylor, John Hall, Theodore L. Cuyler, A. T. Pierson, J. R. Miller, S. H. Hadley. In any lists of forceful leaders of the present the following names at least should be included, though there are many other men who are having a large and splendid influence upon present-day Christians: John R. Mott, Robert E. Speer, J. H. Jowett, W. A. Sunday, C. M. Sheldon, Francis E. Clark, Bishop J. H. Vincent, F. L. Patton, Josiah Strong, J. Wilbur Chapman, R. A. Torrey, S. D. Gordon.

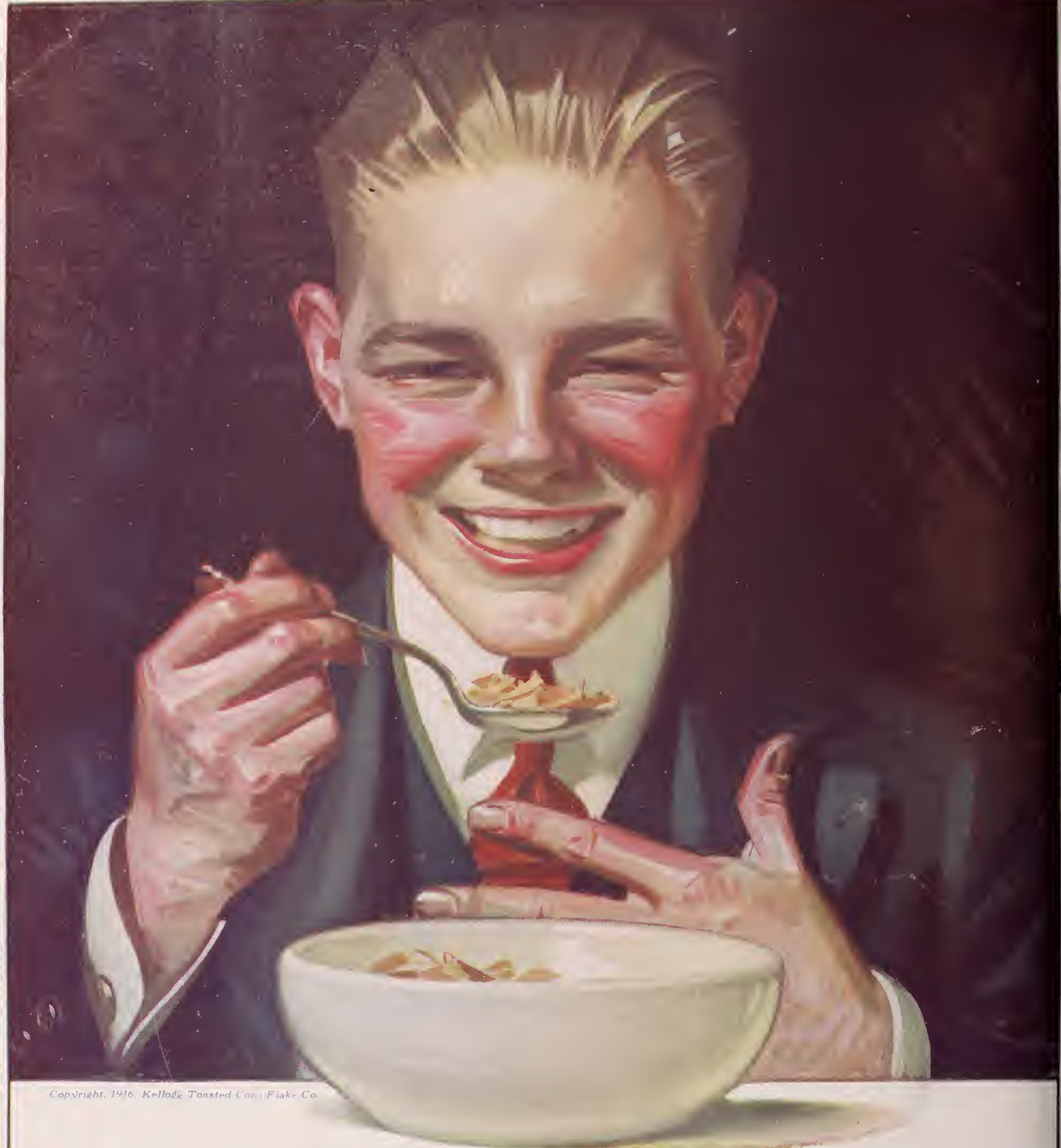
Mrs. E. R., Flickville, Pa. If the descent of the Holy Spirit took place on the day of Pentecost, were none of the Old Testament characters filled with the Holy Spirit? If not, what took the place of it?

There is no doubt that many of the Old Testament characters were indeed filled with the Holy Spirit. Such saints as Enoch, Moses, Isaiah, Ezekiel, felt in their souls the same fire of God which came to the hearts of the disciples on the day of Pentecost. Yet although the Holy Spirit was the same both before and after Pentecost, there was undoubtedly a difference in the experience of receiving him, and also a difference in the universality of the gift. That is, those who received the Holy Spirit after the death of Jesus and based their faith on the power of that death must have had something in their consciousness which no Old Testament saint could have had. The New Testament saints, those who received the Holy Spirit at Pentecost and all those who have received him since then, have in their minds the fact of the death of Jesus on the cross. They know that, in Christ, God himself was suffering for their sins; and in that knowledge and that experience there is a tenderness and power which those who lived before Calvary never could have had. Further, after that death of Christ on the cross and the rending of the veil in the temple, the gift of the Holy Spirit became available for everybody in the world. God was henceforth to reveal himself not only to the Jews, but to those of every nation who would believe the Gospel. There is no longer any need of temple or of sacrifice. Every one may enter into the Holy of Holies, where formerly only the high priest could go, and meet God face to face. Rather, every heart may be itself a Holy of Holies in which God dwells continually by his Spirit.

Constant Reader, Goshen, Va. 1. The problem is one for the church itself to decide. We cannot judge, not knowing all the facts in the case. 2. Prov. 15 : 8 means that God, who sees into the heart of men, can judge between hypocrisy and sincerity, and that the pretence of religion without the reality is an abomination in his sight. It is not for any man, however, to set himself up as a judge over others, and to decide whether a certain person is or is not sincere in his religious attitude. Of open sin one may be permitted to judge, but "God alone knoweth the heart," and we should be careful not to claim such knowledge for ourselves, lest we sin.

G. A. L., Grayson, Ky. We have no knowledge of the discovery of such a tablet. Write to Professor Albert Clay, Babylonian Department, Yale University, New Haven, Conn.

Mrs. M. D., Cobourg, Canada. All Christians are not alike, temperamentally. Some are kind, gentle, sympathetic and deeply spiritual, like John "the beloved apostle," while others are impulsive, headstrong and bold to the point of rashness. We would not condemn those, however, who may differ with us as long as we agree on vital principles.



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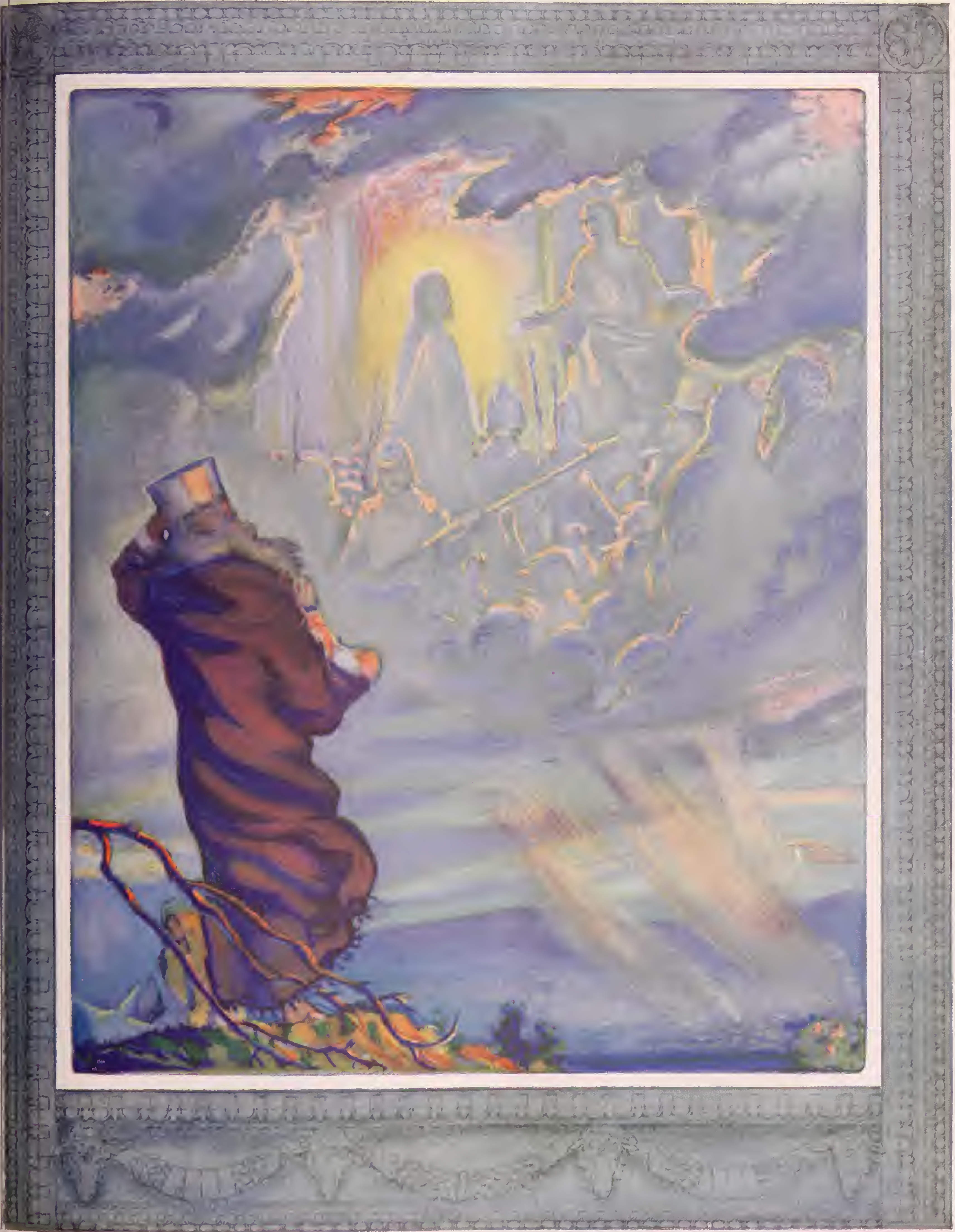

Painting by H. Willard Ortlip

THE VISION OF ISAIAH. "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

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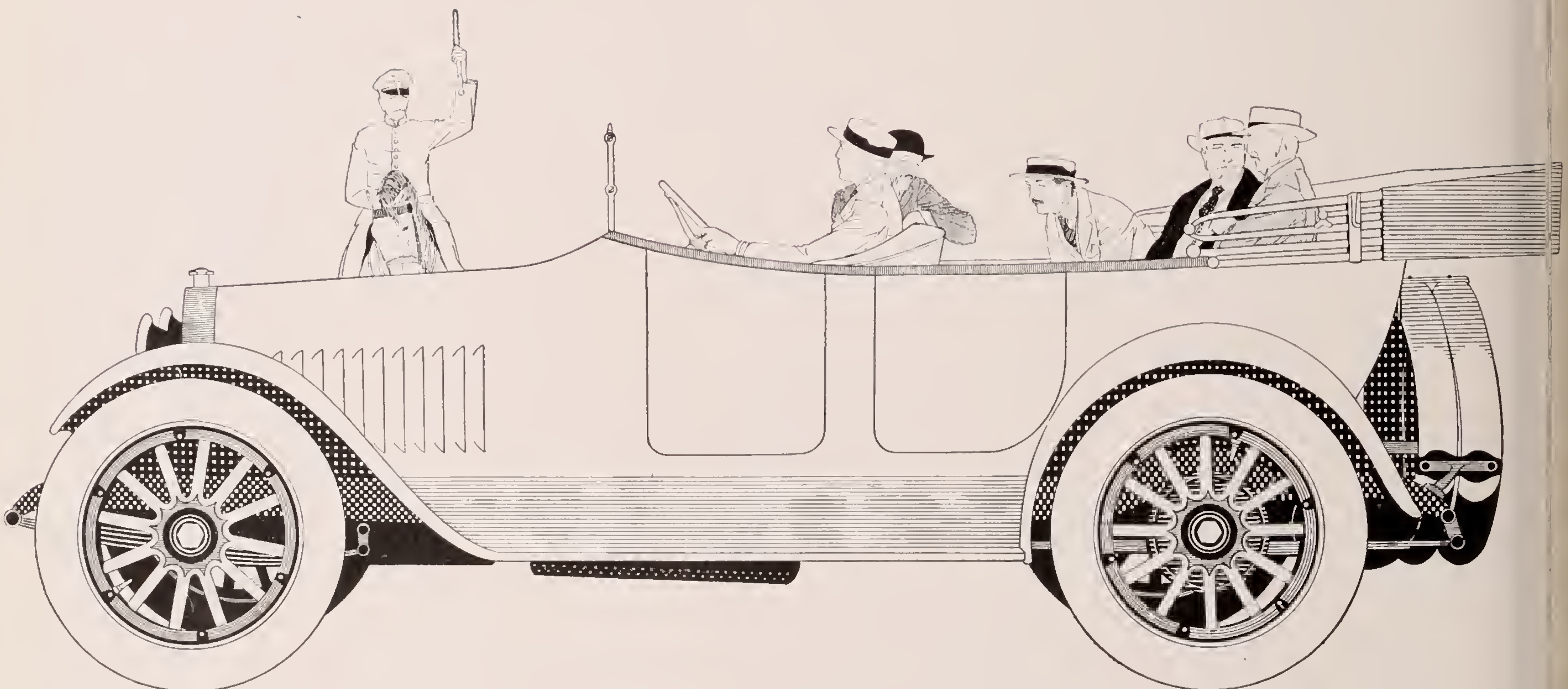

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THE · CHRISTIAN · HERALD

An Illustrated News Weekly for the Home

To the Help of a Forward-Looking People

By WILLARD PRICE

"THE world has a right to expect something truly great from this Panama Congress." So spoke Dr. John R. Mott in the opening session of the ten-day Congress on Christian W k in Latin America which met in Panama during February. He had reason for the expectation. Be re him were gathered over three hundred of the st ngest religious leaders of Christendom. Twenty-on nations were represented, including most of the re blics of Latin America, the islands of the West In s, the United States, Canada, England, Spain an Italy.

presentatives of more than fifty denominational or nizations were present. The Protestant Episcopa ishop sat down beside the Seventh Day Adventis Presbyterian, Lutheran, Moravian, Baptist, M odist, Waldensian and Salvation Army men we gathered together. Not that they had decided to gree on all matters of faith and doctrine! Far fr it! But they had agreed to forget their disagreeme s for a time and unite whole-heartedly in a single gre enterprise—the planning of the social and rel ous conquest of Latin America. Dr. Mott was rig when he said the world might properly expect gre things of this congress.

hink I can not do better than simply to ll the day-by-day story of the congress, let g the facts fall into place practically in e order in which they appeared during th iscussions.

e note of cooperation was struck by Ro rt E. Speer on the first day. As chairman of e congress he made the key-note speech, ta g as his subject "Our Attitude."

Not only must our attitude be one of cle discernment and compassionate love," sai Dr. Speer. "It must also be stripped of th selfishness which can only see from our an of vision, which can only include our pa cular brotherhood, which can only live by he light of our own tradition and expe nce. From these selfishnesses we must be berated if we would pass out into the gr ness of Christ and be fitted to do his w in all these Latin American lands."

though an invitation was extended sev al months ago to the Roman Catholic Ch ch to take part in the congress, the in ation was not accepted. However, ce in prominent members and ecclesiastic of the church have expressed their good wi toward the congress. Most notable an g these expressions was a letter from th Archbishop of the West Indies, which wa read before the congress by Dr. Speer:

> Im deeply interested in the congress to be held at nama, to which you are proceeding. I have rea with care the various bulletins issued by the Pr aratory Committee in New York. I can not do that the spirit manifested in these advance re ts will prevail in the congress itself, and that there will be a sincere desire on the part of all those who will ultimately influence the decisions of the congress to make the full use of this great opportunity for obtaining reliable information as to the religious and moral condition of the communities in Latin America, and the educational needs. I trust that when the final reports are circulated they will, together with the influences started by the congress, help to begin a new state of affairs in the vast regions of country which you have under your purview.
>
> May God give you his blessing, and therein the power to exercise a sound judgment and discretion in what is said and in what is recommended: and grant that all may be done in the deepest love of truth and charity.

Possibly a Future South American Bishop

A Child of Bolivia: May She Never Become Like this Old Beggar Woman of Peru

IT was interesting evidence of the cosmopolitanism of the congress that the proceedings were carried on in three languages—English, Spanish and Portuguese. Many of the most impressive addresses were made in the Latin languages, and were later published in English for the benefit of those whom Dr. Speer described as "Spanish illiterates."

The Republic of Panama extended greetings to the congress through its representative, Señor Ernesto Lefevre, Minister of Foreign Affairs. He stated that although he himself was a devout Roman Catholic, he honored the purposes which had brought together this congress, and offered the cordial wishes of his government for the success of this enterprise. The address was delivered in Spanish and then repeated in English.

Perhaps the method of business employed throughout all the sessions of the congress should be summarized right here. For the past couple of years eight commissions, each made up of more than two hundred members and correspondents, distinguished men of two hemispheres, have been at work preparing eight tremendous reports dealing with every conceivable phase of life and progress in Latin America. All of these reports had been printed, each one making a good-sized book, and were placed in the hands of the delegates for their use during the sessions of the congress. The main work of the congress was to take these reports one by one and discuss them from every angle. The valuable points brought out in the discussions will be incorporated in the reports before they are finally published in permanent book form. The ultimate result will be a series of volumes presenting the most thorough study of Latin America that has ever been made.

The reports are on the following subjects: I. Survey and Occupation. II. Message and Method. III. Education. IV. Literature. V. Women's Work. VI. Church on the Field. VII. Home Base. VIII. Cooperation and Unity.

And so on this first morning, the delegates, each holding a copy of the fat report on "Survey and Occupation," took up the discussion of this subject. Each man who wished to speak was allotted seven minutes.

Dr. John Wesley Butler occupied his seven minutes with a review of the situation in Mexico. He stated that of all the pot-

A Banana-Laden Raft on the Rio Vinces, Ecuador, the Almost Pagan Republic of the Equator. There Are But Three Evangelical Churches in Ecuador

Here the Venezuelan Laborer Lives and Dies—Unsaved? "The Men Are Without Personal Religion." Five Evangelical Churches for 2,000,000 People

pourri of pure Indians, mixed races and Europeans in Mexico, the pure Indian of the country was the best man there. He is the man who promises most for his country. But for four centuries he has been the victim of oppression. For these four hundred years he has been without the Bible and Christ.

Of the fifteen million people of Mexico, probably not one million have ever possessed a Bible. The great majority of the fifteen million would not even know what is meant by the Bible. A Mexican who was asked if he had a Bible replied in the affirmative and produced a copy of a dime novel.

The discussion ranged down through Central America. A man from Salvador spoke of his country as "the smallest of the Central American republics, but the most thickly populated of all. Salvador has been afflicted with fad religionists—cranks," he said. "Perhaps this is our misfortune through being in proximity with the United States!"

Guatemala was described as being in a condition of "baptized paganism." One priest had boasted that he had baptized ten thousand in one day. Lacking Christian instruction, the thousands of baptized natives, though nominally Christians, still continue all the practices of paganism.

Another man rose to describe the same basic conditions in Cuba. A Cuban storekeeper was asked, "Why do you close your store on Good Friday?"

"Because it is the custom," he answered.

"How did it become the custom?" The Cuban shrugged his shoulders in token of ignorance. Although he was nominally a Christian, he had absolutely no notion of the Christian reason lying back of the custom of Good Friday.

Venezuela was presented as a land where poverty of poverty exists among the majority, although great riches lie around them. The people do not have enough initiative to develop the vast possibilities of the country.

There is only one missionary for a district in Peru which contains two and one-half million people, said a speaker on that country.

"We must open the heart of the Roman Catholic women," said Señor Elphick, of Chile. "The women flock to the Roman churches. The priest does not care so much about the men. He wants the women, because through them he can get the children. If we wish to reach the men of the next generation we must reach the women of this." This point was stressed again by Bishop Stuntz. "Wives, maids and mothers, these be the tools by which we manage men," he quoted from Browning.

Brazil was described by Señor Alvaro Reis as a great desert. "Even since the proclamation of the republic, there have been more than 80 persecutions. Agnosticism and atheism are rife."

Having sketched the problems of Latin America, attention was turned to ways and means of meeting these problems. The need of reaching the educated classes was emphasized. "One per cent. of the people of Latin America exercise perhaps ninety-nine per cent. of the intellectual and moral influence," said one speaker. "If we can reach the one per cent. we shall have gone a long way toward winning the ninety-nine."

The need of certain missions withdrawing from comparatively overoccupied areas and taking up work in unoccupied areas was mentioned. Dr. S. Earl Taylor stirred the gathering profoundly when he said: "Before we came here, Bishop Stuntz asked me, 'If they want us to give up part of our territory, shall we do it?' I replied, 'Of course we have put life and blood into the work; but if the part that we leave is to be well taken care of and continued after a well correlated program, I am in favor of giving up any part!' "

Speaking for the breaking down of denominational barriers, Mr. Joseph E. McAfee said: "We do a great injustice when we impose upon the Latin Americans the divisions which we are discovering to have been a mistake. It is the plain right of a free people to differ. But haven't the Latin Americans a right to differ in their own way, and haven't we confused confusion confoundedly by superimposing all our disagreements upon them?"

These Types Are Discouraging? Why? Did Not Christ Come to Lift Up the Lowly, Instruct the Ignorant and Save to the Uttermost?

Dr. Speer, in summing up the situation, declared it to be "a great asset that we are dealing with hopeful nations. There is a great difference between doing missionary work among forward looking people and among backward looking people. The nationalistic spirit seen everywhere in Latin America, although it creates difficulties, is one of our greatest assets, because it is evidence of a forward looking people."

Intense interest marked the proceedings of the next day. The theme "Message and Method" was considered. Under this subject came the attitude which should be adopted toward the Roman Catholic Church in Latin America. It was fully expected that there would be bombs thrown during this discussion. The blood of many Protestant missionaries runs "liquid fire" in the presence of the error and falsehood found in Latin lands.

But the Christlike spirit which had seemed to fall upon the congress at the very beginning dominated the work of this day in a remarkable manner. B op Oldham introduced an extremely delicate su ect with most sweet and beautiful words:

"I hesitate greatly to speak on this subject," said B hop Oldham, "but I promised to do anything I was asked do and I have been asked to do this. I, too, was born a nan Catholic, but have always lived under a free flag and not therefore feel so acutely as you.

"I would distinguish between minor matters and damental error, and with that determination to understan hat Dr. Mott quoted from the Bishop of Oxford, I would rch for the underlying reasons for the error so that I migh how how that need to which the error seeks to minister he better met by a true understanding of Gospel teaching. ake the worship of the Virgin Mary. What makes this one the most widely received and popular errors of Romanis Is it not the longing of frail humanity for that in God hich feels the weaknesses and sympathizes with the strug of poor, failing folks? How shall I preach in the prese of this human fact and this Roman tea ng? Shall I not bring to my hearers a Chri vho is not only very God of very God—be en, not made—but also *very man*, who w not an high priest who can not be touche vith the feeling of our infirmities, but was all points tempted like as we are? And uld I not ceaselessly endeavor with ost tenderness to point out that all th are seeking in Mary is present in bou less measure in Jesus our human-divine S our and seek thus to recover for them eir loving Lord? That is, in a word, I uld seek to be evangelical rather than *Pro nt* in the general trend of my teaching. I uld trust the clear light of my positive onstructive Biblical statement to su am wrong ideas, for it is the very funct of light to shine away the darkness."

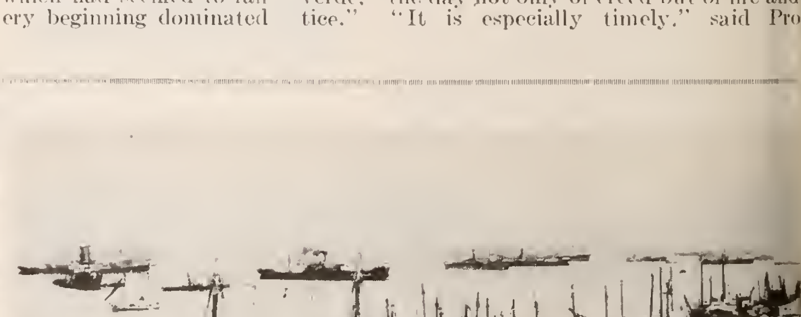
SO sane an introductory state nt created an atmosphere in wh it was impossible for rancor and b erness to be expressed in the discu ion which followed. Dr. Speer thre the meeting open and gave absolute eedom for the expression of co ury views. But the speakers were actically unanimous in upholding the position held by Bishop Oldham. The consensus of opinion was that i the attitude toward the existing c rch in Latin America complete li rty should be granted to each evang cal worker to meet the situation he thought best in his own loca circumstances.

There occurred a lively perio uring the afternoon session o the question of how much emp sis should be placed on the conversion of the indiv ual and how much on Christian social service. Thi vas started by a missionary in these words:

"If any tourist comes to me hoping to learn nething about the political, industrial or comm ial conditions in Cuba he will be badly disappo ed. I don't know anything about the fruit situation the sugar situation in Cuba. These things are n my business. My business is to know nothing but sus Christ and him crucified."

An avalanche descended upon the head o the gentleman from Cuba. The need of wide h an knowledge and an alert interest in all the eve lay problems of the people was emphasized by sp ker after speaker. "Thousands of people have d ted away from religion because they have failed to s its connection with daily life," said one. "This the age of applied Christianity," said Professor M teverde, "the day not only of creed but of life and actice." "It is especially timely," said Pro sor

Bagging Cereals for Export, Argentina. A Republic as Large as the United States East of Kansas City, and with but 75 Evangelical Churches



On the Waterfront at Montevideo, Uruguay. A Population of 2,000,000 Has Turned from Catholicism to . . . a Willingness to Receive the Truth

Wiam Adams Brown, "to emphasize the social Gpel now. There are three special reasons: first, su an illustration of the Gospel has been overloed by the prevailing religious institution in Latin Arica; second, social service affords a point of coact for reaching individual lives; third, without su a social illustration of the Gospel we shall not beble to meet the test coming to this hemisphere af the present war is over."

nother speaker pointed out the fact that thousands of ersons after conversion are allowed to remain in ev home and community surroundings, so that backsling is frequent and often inevitable. The work of th ndividual Gospel must be followed by the work of e social Gospel.

Ve must not lose sight of our objective," said Biop Lambuth, "which is not civilization, but evgelization; still we must recognize that social sece opens a new avenue of apoach."

d so in the treatment of "ssage and Method," two grt elements were stressed in th lay's discussions. First, the ne of a Christlike spirit of fairne toward the Roman Catholic Cch; and second, the need of a ialized Gospel.

e next day the report on "ucation" formed the backgrnd of the discussion. The ne of better men for educational wc was expressed.

Many go to Latin America wl might better have stayed at ho," said Dr. Webster E. Brning. "People seem to th that anything will do for Lah America. I wrote to the diity halls asking for a man to go South America. One reply std that in that hall practically ev man was interested in Ca or India, but the letter ran. 'We have just one man—he rough, uncouth, awkward; heeminds me of a big Newfothand pup—but I think he's justhe man you want for Latin Arica.' Now, what could such a n do when he came up against theulture and philosophy of the La world?"

nother feature stressed repedly during the day was the ne for industrial education. As Pr dent Henry Churchill King sai "One of the greatest proble of today is the proper combination of cultural an vocational education. In many mission fields theconomic independence of the church will not be poble without such training."

e next day, after briefly discussing "Literature" in e forenoon, the delegates by invitation of the gornor of the Canal Zone enjoyed a trip through thCanal on a government steamer. Not a few theght and spoke of the spiritual significance of that Cal. Although it has severed North and South, it ha bound the two continents together more closely th ever before. Influences will stream back and for through it from North to South and from South to orth. Perhaps this congress will help bring it ab t that these will be not merely commercial influces, but also social, moral and religious currents of ower. Indeed, the Congress and the Canal too ar ilures, if this shall not be the case.

THE theme of the seventh day was Women's Work. The majority of the speakers were women. An interesting piece of work was described by Mrs. W. B. Allison, of Guatemala. Her method of placing the well-to-do of Guatemala in contact with Christianity has been by the way of the servants. She converted and trained a number of servants—placed them in prominent homes—and soon she was showered with requests for more such girls as these. The fine example of the Christian servant girls is found to be a tremendous lever with the upper class, and many of the well-to-do of Guatemala, including the former minister from Guatemala to the United States, have been influenced in this way.

A missionary from Cuba told the pitiful story of mothers who will take even their clothing to the pawn shop to get money for the mitigation of the punishment of their loved ones in purgatory. He urged education which shall clear away this heavy superstition.

The Best Types of the Women of Venezuela, Trinidad and Brazil Stimulate Our Efforts to Evangelize all the Womanhood of These Sister Countries of the Western Hemisphere

Of every one hundred children born in Mexico, only eighteen live to reach the age of six years. This was given by Miss Orvis as the warrant for the free clinic and free distribution of milk and ice for children, in which work she has a part.

The need of better educational work and of more fully developed Christian social service were the two points most emphasized in the discussion of women's work.

In the evening session of this day a Roman Catholic in a stirring address appealed to the congress to promote their mission work in Latin America as rapidly as possible. The speaker was Emilio del Toro, judge of the Supreme Court of Porto Rico, a jurist of great distinction and influence.

"Until a few years ago," said Judge del Toro, "the Catholic Church was, in my native island, Porto Rico, the state religion. Among the public expenditures those for worship were conspicuous. The influence of the clergy extended everywhere. And what was the result, after four centuries of abundant opportunities? A people for the most part indifferent or unbelieving.

"There took place a change of régime. The church was separated from the state. A struggle began. Under the protection of the free institutions of North America established in the island, Presbyterians, Methodists, Lutherans, Baptists, Episcopalians, began their work. Faint-hearted Catholic priests accustomed to the enjoyment of special privileges descried the ruin of their church. But it was not so. The spirit of the North entered into her, and men accustomed to a life of freedom gave her a new impetus. And today, separated from the state, sustained by herself, she is realizing a nobler and more Christian mission than in the times when her power was absolute."

On the following day "Cooperation and Unity" was discussed. Men of every denomination and creed discussed this theme, which one might have supposed to be delicate, in the freest possible manner. There seemed to be no restraint, no self-consciousness. Every one took the complete friendship of every one else for granted.

"If the world is to be brought to Christ in this generation or any other generation, cooperation among religious forces is absolutely necessary," said Bishop Wilson. Later he added, significantly, "We can not have unity in and for South America unless we have unity in and for North America."

In the discussion of "The Church in the Field," Professor Monteverde expressed the feeling that the Sunday school should be the most useful way of propagating the Gospel in Latin America. He urged the adoption of something more suited to use in Latin America than the International Lessons.

On the next and last day, methods for stirring up the home church to an interest in Latin America were considered.

"The thing that will thrill the people of the United States to giving," said Mr. Joseph McAfee, "is the evidence that the missionary forces are working in cooperation—that there is no schism or division between us." This point was stressed again by Dr. Mott in his closing statement. "If we stand together during the coming years, he said, there is nothing that can effectively stand against us."

The congress was a thinking body rather than an acting body, but it appointed a permanent Committee on Cooperation in Latin America, with the following officers: Chairman, Robert E. Speer; vice-chairmen, Bishop Brown and Bishop Oldham; treasurer, James H. Post; executive secretary, S. G. Inman.

The work of the congress is to be immediately carried further in smaller conferences, or "regional conferences," as they are called, which are to be held during March and April in Lima, Santiago, Buenos Aires, Rio de Janeiro, Barranquilla, Havana and San Juan.

f Course Women Work Like This Outside of South America. In North America 'ossibly. But Wherever They Work the Gospel of Jesus Christ Will Rest Them

And Now Here Is a Kitchen. Oh, Yes, There Are Equally Uninviting Kitchens Among the Poor of Our Towns. Forget the Kitchen: Is the Woman Worth "Evangelizing"?

A Week in the World's News

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PROMINENT FIGURES IN THE ARMED MERCHANTMEN DEBATES

Representative Flood, Chairman of the House Committee on Foreign Relations; Represen'ative Kitchin, Democratic Leader on the Floor of the House; Senator Stone, Chairman of the Senate Committee on Foreign Relations; Senator Gore, and Representative McLemore

NEW SECRETARY OF WAR. On March 7 President Wilson sent to the Senate the nomination of Mr. Newton Diehl Baker of Cleveland, Ohio, to be Secretary of War, succeeding Lindley M. Garrison of New Jersey. Mr. Baker is an ex-mayor of Cleveland and was private secretary to Postmaster General Wilson in President Cleveland's cabinet. He held the office of city solicitor in Cleveland for ten years until his election as mayor. Mr. Baker has received degrees from Johns Hopkins and Washington and Lee Universities and has been closely identified with the reform movement in Cleveland. Mr. Baker announced in accepting the cabinet offer that he believed in peace and also in preparedness.

LINER STRIKES SHOAL. The Spanish liner Principe de Asturias, in service between Barcelona, Spain, and Brazil, was wrecked March 6 off Sebastiao Point near Santos, Brazil. The steamer remained afloat but a short time and at last reports 338 passengers and 107 members of the crew were still missing; 143 passengers and crew had been landed at Santos. The liner was a new vessel with a gross tonnage of 8,371.

© Lawrence Figley

Newton D. Baker

Newly Appointed Secretary of War

PROHIBITION LOSES IN VERMONT. At a referendum election on March 7, the state of Vermont voted on the question of reenacting the prohibition amendment. The amendment lost by a vote of 17,601 to 31,967, which leaves Vermont a local option state.

LABOR LEGISLATION IN 1915. The United States Department of Labor has recently announced a summary of the legislation of the various states during 1915, in which labor is directly interested. In five states the administration of workmen's compensation, factory inspection and other labor laws were consolidated under one authority in an industrial commission. In Illinois a commission on unemployment, consisting of three representatives of labor, three of employers, and three of the public, was established to investigate and to report at the next session of the legislature. California and Nevada also passed resolutions providing for the investigation of unemployment. Idaho passed a statute providing emergency employment by county boards of commissioners, employments to be on the highways and not more than sixty days' work to be furnished any person within one year. Public employment offices were established in California, Idaho, Iowa, New Jersey and Pennsylvania, and the licensing and supervision of private employment offices were provided for in seven states. Idaho prohibited private employment agencies operated for gain. Arkansas and Kansas passed minimum wage laws relating to the employment of women and children, making eleven states which have such legislation. Idaho appointed a commission to investigate the subject. Arkansas and Pennsylvania strengthened their laws governing child labor.

RECORD DREDGING AT PANAMA. On Friday, February 18, the new 15-yard dipper dredge Cascadas excavated and loaded into scows 23,305 cubic yards of rock and dirt, which is believed to be the world's record for a day's work of any kind of excavating machine in hard material. Including the work of the Cascadas, a new day's record for excavation on the bases of the slides was made on the same day, the total being 43,030 cubic yards. The average output of the dredges in the cut for seventeen weeks was 256,922 cubic yards. The schooner A. J. West was handled through the canal on January 6, but larger vessels are still being forced to make the trip around the Horn.

CONQUERING THE WHITE PLAGUE. The latest report of the Bureau of the Census shows that in 1914 tuberculosis caused over 10½ per cent. of all deaths in the registration area of the United States. The death rate from tuberculosis has, however, declined from 200.7 per hundred thousand population in 1904 to 146.8 in 1914. This decrease is the result of a more general understanding of the laws of health, a greater appreciation of the value of fresh air, and the efforts of various societies for the prevention of tuberculosis. The fundamental truth that tuberculosis is a communicable, preventable and curable disease is at last being recognized throughout the country.

ST. LOUIS VOTES FOR SEGREGATION. On February 29, at a special municipal election, the city of St. Louis voted on two ordinances designed "to prevent ill feeling, conflict and collisions between the white and colored races in the city of St. Louis and to preserve the public peace and promote the general welfare by making reasonable provisions requiring the use of separate blocks for residence of white and colored people, respectively." One of the ordinances provides that a white person or a negro cannot become a resident in a block occupied entirely by those of the opposite race; the other ordinance imposes the same restrictions on blocks occupied to the extent of 75 per cent. by one race. The ordinances carried by a vote of approximately 52,000 to 17,000. The election was unusually quiet, with no disorders, although they were fought by every legal means by the negroes. It is expected that the ordinances will be carried to the United States Supreme Court before either side will admit defeat, the Supreme Court never having yet passed on the legality of such a separation of the races.

David R. Francis

New Ambassador to Russia

CARMEN SYLVA DIES. Princess Elizabeth of Wied, Dowager Queen of Rumania, who is best known to the world through her writings as Carmen Sylva, died at Bucharest on Thursday, March 2. Her husband, Charles I, died since the beginning of the European War, and she had been ill for some time. Queen Elizabeth had only one child, a daughter, who died at four years of age. She had made the whole Rumanian nation her children, and no queen since Victoria of England has been so universally loved and respected.

NEARLY HALF MILLION ATLANTIC PASSENGERS. According to the official figures of the Bureau of Navigation, more than 400,000 persons crossed the Atlantic as passengers in 1915 between American and European ports. Of these 250,000 traveled on vessels owned by belligerent powers, and 150,000 traveled on neutral ships. Slightly more than half of the travelers were east-bound.

STATES MAY TAX TRAI NG STAMPS. On March 6 the Su eme Court of the United States held th the Washington and Florida trading mp laws were constitutional. The la impose taxes on trading stamps or co ons. The court held that such regulat n of the business of giving premium co ons was within the powers of the state gislatures. State courts in ten state ave held premium advertising to be le l.

THE BRITISH PLAN EX NSION OF COMMERCE. At a m ing in London on March 1 of the 1 tish Association of Cha bers of Commerce, Am ean activities in Russi and South America ere urged as among th ain reasons for en etic British action in t organization of l nch banks and com erce connections in ose fields. The Am can consular system re ved a notable tribute. nufacturers both of nen and of steel statin hat they had been a to secure more exact t hnical details from the American consul reports than they ould from the British g ernment itself.

PROMOTION OR MERIT. On March 1, Secretary the Navy Daniels transmitted to Con ss a draft of a new personnel bill in ich has been incorporated the recomm dations contained in a recent report the Navy Personnel Board. The out nding feature of the new legislation the abandonment of promotion by sen ity, for which promotion by comp tive methods will be substituted. T bill calls for 330 more officers than a provided for by existing law, the incr e to be gradual, over a period of five y s.

ARGENTINA BORROWS $1 00,000. Since the beginning of the r in Europe the South American Repu e of Argentina has borrowed $79,500, 0 in New York, the latest loan of $15,0 ,000 just having been arranged. The f ancing of Argentina's commerce has eviously been handled in London.

BUILDING A MERCHANT ARINE. It was announced recentl hat 252 ships of more than a thousan ons, not counting warships, were unde construction in the shipyards of the ited States, the average size being out 5,000 tons. The shipyards are s l to have contracts on hand sufficient t eep them in full operation for three ars. Senator Burton of Ohio expresse imself at the Whitehall Club in New ork on February 19 as opposed to t government ship purchase act. He sai hat American shipping on the high se was

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certain to occupy a more favorable position at the close of the European conflict than it did before the war. The war has changed shipping conditions materially, the business is now profitable and there is no necessity for a government subsidy. With the American shipyards already two years behind their orders, he could not see where the government was going to get any boats. He favored the modification of the Seamen's Act to make it more suitable to the needs of the mercantile marine, especially in those points at which it handicaps the entrance of American vessels into the foreign trade.

MEXICAN BANDITS CHALLENGE UNITED STATES. Just before daylight on March 9 "General" Francisco Villa, outlawed Mexican bandit, with a force estimated between 500 and 1,500 men, raided the town of Columbus, N. M. Three troops of the Thirteenth United States cavalry encamped at Columbus immediately engaged the bandits, and in the fighting that followed nine American soldiers and about two hundred Mexicans were killed. The raiders set fire to the houses in the town and shot down the inhabitants as they rushed from the blazing buildings. They also fired indiscriminately at every house in which a light appeared. Eight civilians perished. The Mexicans were driven out of the town about two hours after the attack and were followed by three troops of cavalry, who continued across the line into Mexico. One of the Mexican dead was identified as Colonel Pablo Lopez, who was one of the leaders accused of the massacre of American citizens at Santa Ysabel. Villa was reported to have said that he intended to force intervention. He had led his troops in two days over twenty-five miles of desert from Boca Grande. The attack was a complete surprise to the American authorities, and it was even reported that a small garrison of Carranza troops which had been posted on the border near Columbus joined the bandits in the raid.

Feeling in Washington was thoroughly aroused over the unprovoked attack by Villa on American territory. The Administration determined at once to punish the perpetrators of the outrage and to send a punitive expedition into Mexico to capture Villa and his men. Secretary Lansing informed Carranza's confidential agent at Washington, Señor Arredondo, of the intentions of the American government, and Señor Arredondo wired Carranza advising him not to interfere with the American plans. Orders were sent to General Funston at San Antonio to assemble a force of infantry and cavalry of sufficient strength and to take Villa dead or alive. For obvious reasons the dispositions of troops and the plans of action were not announced. It was announced that there were 19,000 troops now available on the border and 20,000 additional could be dispatched to the border at once. It was understood that General Funston's first force would total 5,000 to 8,000 men. General Funston recommended the relentless pursuit of Villa as the only sure protection against further raids, and the temper of Congress expressed in both House and Senate showed that Congress was ready to back the President in any military move that he might find to be necessary to put an end to the outlawry along the border and the murder of Americans on both sides of the line. Villa was reported on March 10 to have returned to Boca Grande. Three columns of Carranza troops were reported to be closing in on Villa, and it was understood that they might cooperate with the American forces. General Villa is said to have in the neighborhood of 3,000 men in his present force. In addition to these there are several thousand former soldiers of the Villa and Carranza armies scattered among the northern states of Mexico, some of them in organized bands which are living by pillage. Carranza is reported to have under arms not less than 85,000 men about evenly divided between the northern and southern states of the republic.

© International Film Service

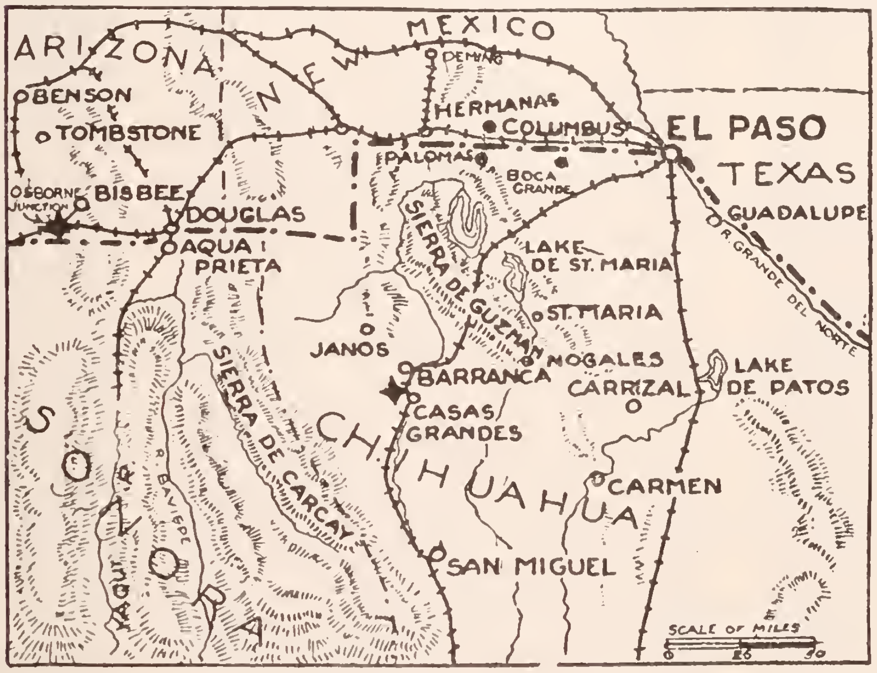
Major-General Frederick Funston

Latest reports on Monday, March 13, were that Brigadier General John J. Pershing would be in immediate command of the expedition into Mexico, Major General Funston being in general command of the border situation and of the Mexican operations. Troops were then being hurried to the border from garrison posts, but no attempt had yet been made, so far as reported, to begin the serious business of capturing Villa. General Funston, in a statement on March 12, said: "The people must be patient. We must be adequately prepared for this thing. Concentration and transportation of troops is not all of our problem. We are going to march into a country which will afford us little or no forage and the commissary must be adequately supplied." The general said that the expedition would be gotten under way just as soon as possible. It seemed to be the general feeling among American army officers that the capture of Villa would be a long chase and that American troops would not be in Mexico less than a year. Carranza was also reported to be concentrating considerable bodies of troops in the state of Chihuahua, one report placing between five and six thousand Carranza soldiers in the territory through which the American expedition must pass. Feeling in Washington seemed to be that the punitive expedition in search of Villa might easily become the beginning of real intervention.

In answer to the first notification of the American intention to capture Villa, General Carranza replied with a request that in view of the history of previous similar occurrences, notably in the case of the Indian outlaw Geronimo, the American government should permit the entrance of Mexican troops into American territory in pursuit of outlaws and bandits. At last reports no answer had been made by the American State Department to Carranza's request, and information was telegraphed from El Paso on Saturday the 11th that private messages conveyed the information that the Carranza government had notified the United States that it cannot consent to American troops entering Mexico and would regard such a movement as an unfriendly act. Following the raid on Columbus, the American army began rounding up Mexicans suspected of being spies, and there is a tendency to suspect the entire Mexican population along the border, of whom there are upwards of 25,000. Since the recognition of Carranza, the embargo on the shipment of arms across the border has been raised, and Carranza's troops are now reported to have a considerable supply of small arms ammunition and a reasonable quantity of ammunition for their artillery. The embargo was restored, however, immediately decision was made to dispatch an expedition into Mexico. It was reported that in spite of the utmost vigilance, considerable quantities of ammunition which had been ready for export were placed on wagons and smuggled across the line into Mexico. A dispatch from Philadelphia on March 12 stated that tremendous orders for munitions had been placed for the United States government within the last six weeks.

Our forces may possibly meet a well-organized body of Carranza veterans armed to the teeth with American ammunition. At this writing the expectation appears to be that Carranza will either cooperate with the American troops or will attempt by hurrying his own dispositions to capture Villa before the American expedition gets under way. The fear is also growing that he will do neither of these things, but will make common cause with Villa. There are at Casas Grandes about 500 American citizens, members of a Mormon colony, who are in great danger of Villa's bandits.

There can be no question that a serious crisis in our Mexican relations has arrived. Almost anything may be said to be possible, from deadly border warfare to actual intervention with all Mexico opposed to the American forces.



Columbus, N. M., and Adjacent Territory

The War in Europe

By ANTHONY ARNOUX

European journalist of many years' standing; military critic; staff writer of the Paris Daily Mail and Le Temps; contributor to l'Indépendance Belge

ON the western front interest continues to be centered on the German effort to capture Verdun. The German tactics used here have been adopted with the primary object of saving the lives of their men as much as possible and are hence much slower in obtaining definite results than the older tactics of direct assault. The tactics now being used contemplate the selection of a particular objective on the front, then the continuous and heavy bombardment of that objective and the ground between that objective and the advanced position of the German troops, until as far as possible all defensive works or obstacles have been cleared away and the enemy troops have been driven out of the objective and the intervening territory. This result achieved as nearly as possible, the German infantry advances, their own artillery fire over their heads forming a "curtain of fire" between them and the enemy, and entrench themselves at the point they are able to reach.

A halt of a day or two now ensues, during which the troops complete their fortification of the ground captured and bring up the artillery which was left behind in the advance, after which the process begins anew. This method is not spectacular, nor rapid, but it is saving of men, which is more important than the consumption of a few days' time. (The word "saving" is used solely in a comparative sense. The butchery is frightful. –Editor.)

A good idea of the German position around Verdun may be obtained by drawing an ordinary question mark and placing a dot in the center of the loop. This dot will represent Verdun. The point at the end of the long side of the mark will then be St. Mihiel. The German object is to press together the curves of the loop by pressure from time to time at various points until they unite at St. Mihiel.

The slowness of this method of advance and the effectiveness of the French resistance seem to indicate that the present battle will last for three or four weeks longer at least before it reaches a conclusion one way or the other. This is one of the critical battles of the war, and its result when reached cannot fail to exert a marked influence on the whole future course of events.

On Sunday, March 5, the hardest fighting occurred on the northern front generally, and the fiercest of this fighting took place to the south of the village of Douaumont and to the east of the hamlet of Vacheranville. South of Douaumont, the French, who were endeavoring to regain possession of this important point, attacked furiously but were repulsed without gain, which same ill fortune attended a German assault in force on the French positions to the east of Vacheranville.

Everywhere the artillery was hard at work, particularly at and near the villages of Handimont and Fresnes on the east front. Some idea of what the artillery fighting in this battle means

Continued on page 367

A Letter for a Baby's Life

WOULD you write a letter to save a baby's life? Would you write a letter to help save the lives of several million babies?

A letter from you to your congressman urging him to support the Emerson resolution in Congress will help forward the movement to get milk through to the dying babies of Germany, Austria and Poland.

Babies can not live without milk. And milk is the one article of diet of which the Central Empires can not secure a sufficient supply.

Arrangements have been made to have the milk distributed by the American Red Cross. It will therefore go only to babies. The babies will die if they do not get it. Thousands have died already.

The Emerson resolution authorizes the American Secretary of State to urge the Allied Powers "to permit the free and uninterrupted importation of condensed milk, from neutral countries, to Germany and Austria and their allies, solely for the relief of babies and infants of said countries."

You have grieved and prayed over the horrors of war. Here is a chance to do something that may greatly lessen its horrors. In the name of your own little children, in the name of little children everywhere, in the name of humanity, in the name of the Christ, send your plea at once that Congress pass this reasonable, humane, practical resolution.

The Great Invitation

A SERMON BY REV. WILLIAM A. WALDO *

TEXT—Isa. 55:1. *"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat."*

THIS little word "come" is one of the sweetest in the Bible. The Bible begins with "come," and it ends with "come." The Lord said unto Noah, "Come thou and all thy house into the ark." The word occurs in nearly every section of the Bible, and in the last chapter we have this precious invitation. "And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: and he that will, let him take the water of life freely."

The invitation of the text gives us a beautiful conception of the heart of God in its tenderness and love for humanity. While it is in an Old Testament setting, it has a New Testament ring, Messianic in its nature, evangelistic in its intensity. It speaks forth with wonderful power. Here God addresses the world.

"Ho, every one that thirsteth." This refers to the class of people who are dissatisfied with worldly things. Soul thirst is the soul's anxiety and longing for that which is holy and spiritual. Our natures are twofold. We have a dual nature—the physical and the spiritual. The physical is satisfied with that which nourishes the body, while the spiritual thirsts for things eternal, and cries out after the living God.

A PROFESSOR in psychology once asked his class for a definition of the soul. One pupil gave the following: "The soul is that which feels and thinks and acts." After this, a little girl spoke up and said, "Professor, is the soul that thing within our breasts that aches so hard sometimes?" "Yes, that's it," said the professor, who himself was a child of God. The unconverted man is like the prodigal, with a soul thirst, longing for home. Have you ever experienced homesickness? It is the heart-heaviness of the exile, faint with yearning to see the old faces, to hear once more the sweet, familiar voices. He is sick with desire for home. God has many such exiles today—men thirsting for better things than the present life offers them. Their souls cry out for the living God.

One of the greatest men known in America was Francis Murphy. At one time he lived in evil ways, possessed by the passion for strong drink. He was thrown into prison, and missionaries and preachers made every endeavor to touch his heart. It was all to no purpose. There seemed no hope of a permanent reformation. One day his little girl, looking in through the iron door of his cell, with tears in her eyes said, "Papa, we is lonely at home without you." These simple words wrought in him contrition and amendment of life. He abandoned drink and became one of the most enthusiastic temperance workers in the world. What multitudes of thirsting souls throng this land today! They are seeking in vain for the satisfaction and peace which are to be found only in reconciliation with the heavenly Father. They have wasted their substance in riotous living; they have spent all; they are in want; they burn with an unquenchable thirst. Some of these unhappy men may be here. To you is opened up that well of water, springing up into everlasting life, which is able to quench the thirst of the soul and give you eternal satisfaction.

Much is said in regard to the importance of leading rich people into the kingdom of God, and I would not say a word derogatory to such a noble purpose. Certainly, our churches and philanthropic institutions need more rich men and the kind of help they can offer; but it is plainly shown in the Gospels that Christ had a special message for the poor. In his great inaugural Sermon on the Mount he said, "Blessed are the poor in spirit; for theirs is the kingdom of heaven." No man can get into the kingdom of God through his money.

But it is not until the soul has learned the insufficiency of earthly possessions to satisfy its deepest needs that, in the acknowledgment of its poverty, it listens gladly to this invitation. Dr. Cuyler said that when the richest man who has died in New York within his memory was on his dying bed, he asked his attendants to sing for him. They sang the old familiar revival hymn, "Come, ye sinners, poor and needy." The dying millionaire said to them in a plaintive tone, "Yes, please sing that again to me. I am poor and needy." What could fifty millions of railway securities and bank stocks do for him on the verge of eternity?

"Ho, every one that thirsteth, come ye to the waters." Here the invitation includes *everybody.* The provision of grace is as free as the air we breathe. The river of salvation flows past us and the proclamation of the Lord is, "He that will, let him take the water of life freely." Young and old, rich and poor, learned and ignorant, bond and free, are alike invited. "For God so loved the world, that he gave his only begotten Son, that *whosoever* believeth on him should not perish, but have eternal life."

"Whosoever" is the standing invitation of God to every man, woman and child in the world. It belongs to no one else more than it belongs to yourself, dear sinner; as said Richard Baxter, "I thank God for the word 'whosoever.' Had it said 'Richard Baxter,' I am so vile, so sinful, that I should have thought it meant some other Richard Baxter; but the word 'whosoever' includes the worst of all the Baxters that ever lived, and so it includes me."

THERE is a beautiful incident told from the life of Rowland Hill. That great old preacher never did things quite as other people did; he dared to be himself. In his conduct of family worship, he had the peculiar habit of mentioning every one by name in his prayer—all his servants included. "Lord, bless thou the cook Susan and the maid Jane," and if the manservant was there he said, "Bless thou my manservant John." He loved to tell the Lord whether they were converted or not. The servants became used to it. Once a new cook came into the establishment, by the name of Biddy; and at family worship the next day he asked the Lord to bless Susan and Jane and John, adding, "Lord, bless the new cook, Biddy, just come, and change her heart if she is not converted, and make her all thine own." Directly after family worship, there was a knock at the good man's door; it was the new cook, who said, "If you please, Mr. Hill, I am glad to be in your service, and I hope I shall be very comfortable, but I am not accustomed to having my name mentioned in family prayer. It makes me feel uncomfortable." "God bless you!" said the old man; "does it? I would not make you feel uncomfortable for anything; I won't mention it." The next morning, when he began to pray, he again said, "Lord, bless Susan and Jane and John," and he added, "Thou knowest, Lord, that I would like to ask some good thing for Biddy; but she tells me I must not mention her name to thee."

Directly after prayers there was another knock at the study door, and sure enough it was Biddy. "Oh," she said, "if you please, Mr. Hill, I do not mean that; don't leave me out; mention my name also, won't you?" So it is with salvation. The invitation is extended to everybody. None are left out.

"Hearken diligently unto me. . . . Incline your ear, and come unto me." An active, responsive hearing is one of the conditions of salvation. The written word has been the means of the conversion of some, notably of Augustine and of Luther. But very often it is by the spoken word that the truth is brought home to the soul. "Hear, and your soul shall live," is the Old Testament Gospel. The New Testament is like unto it: "Take heed therefore how ye hear" "He that hath ears, let him hear."

"Buy wine and milk without money and without price." We might think, from what has already been said, that is a strange way of buying when no money is in use; yet it is not so strange when we understand the language of Christ. To the church of Laodicea he said, "I counseled thee to buy of me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself." There are some few things that money cannot buy, for the simple reason that they are too valuable to be purchased with money. No price can be set upon them. Wisdom cannot be purchased with gold. "She is more precious than rubies." Salvation, the supreme blessing to the human soul, is beyond a money valuation. Blood, and not gold, is the price of our redemption. It is on the ground of the priceless redemption of Jesus, through grace, that God says, "Come now, and let us reason together; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

THE provisions named in the text are likewise threefold. "Let your soul delight itself in fatness." The blessings which Jesus gives are not only good, but they bring to the soul complete satisfaction. The longing soul receives an abundant and free supply of grace. I read some time ago of a man in Wales who, along the road on a hot and sultry day, met a little girl, carrying an earthen pitcher full of spring water on her head. He said to her, "My little girl, will you give me a drink of water?" She lifted the jug om her head and he drank from it, and it was so old and pure that it quenched his thirst, and he a d. "Where do you get that refreshing water?" She aid to him, "Do you see up yonder a spring fl ng through the hedge?" "Yes, and does that s ng ever dry up?" The little girl said, "Yes, in the mmer time it dries up." "And what do you do th ?" he asked her. "Do you see a path up the h to another spring?" she said. "Well, does it eve ry up?" he inquired. "Yes," she said, "in the ery hottest summers it dries up." "And what do ou do then?" the gentleman asked. She said, "W go up to the spring at the top. Up, up there, it er goes dry." Yes, as Christ said, "Whosoever dri th of the water that I shall give him shall never t st; but the water that I shall give him shall beco in him a well of water springing up into eternal ." Here is a soul satisfaction that is perfect and abi g.

"I will make an everlasting covenant with you, en the sure mercies of David." "The sure merci of David" are the promises of mercy which God de to him. These include the promise that the Me ah should come of his seed, and sit on his throne nd establish an everlasting kingdom, and thereby ve peace and happiness to Israel. This was the erlasting covenant that God made which neve as been, and never will be, broken. We now enjo he fulfilment of this covenant in the mediatorial wo of Jesus. Covenant mercies are all his. They are rchased by Christ with his own precious blood, ey are treasured in his hand, and out of his hand the re dispensed to us. The soul that believes on him as, therefore, the divine protection. Let God ap around you the banner of his love today, and yo ill experience a security that is divine and eternal. hat a wonderful provision for sinners! God has ma for all a satisfaction full and complete; a life free and ernal; a protection divine and abiding. These bles gs are within the sinner's reach. The great invitat is extended to every sinner. Come to him t y. Come and hear. Come and buy. Come and at. "Behold, now is the accepted time; behold, now i he day of salvation." Tomorrow may be too late.

WHILE on board the Majestic a few years ag returning from England to America, a gent an related this very touching story to me of a vene le English deacon who had served faithfully as ay worker for over a score of years. He served his c ch well and his family better. All the members of the fa ily had, through that father's influence, been won to C st. When the good man knew that he must die, he ed the members of his family to his bedside, and t ng them one by one by the hand, in a few sentenc he gave each his parting blessing. To the wife, fi to embrace him, the husband said, "Good night." he asked him why he said "Good night." "Beca it will not be long," he answered, "before you will et me in heaven, as one of God's children, and whe ou meet me, I will then say 'Good morning'." The stborn came, and after a few words the father id, "Good night." To the second-born, a sweet ng daughter, the father, after a few parting words, kewise said, "Good night." When the waywar on approached the bed, the father gave him a few w ds, and said "Good-by." The son, filled with an ty, said, "Father, why do you say, 'Good night' all the rest, and 'Good-by' to me?" The father re d. "My son, from your earliest boyhood I have s ght your salvation with tears at the throne of grac I have earnestly, by loving efforts, invited you t become a Christian, and nevertheless you have res ed the offers of mercy. I fear that you have sinned ay your day of grace, and that I shall not meet y in the morning of the eternal world. For this re on, my son, I say 'Good-by.'" This message wa he means under God of bringing the wayward son his knees. The father's last effort was successful. en and there the son bowed upon his knees at his fat r's bedside, repented of his sinful life, and offered his very touching prayer: "O God, my father's God, ve mercy upon me, and forgive my sins. O Jesus ny father's Saviour, have mercy upon me, and save ny soul. O Holy Spirit, my father's Comforter, ope ny heart, and dwell within me." And he rose and p ed his hand in the hand of his dying father, who answ ed in his dying breath, "Good night, my son, od night!"

That hour will come when we must face the re ity of another world, both with our loved ones and th ourselves. May God grant that the tender ap al of this invitation and the persuasion of the ly Spirit may bring you into fellowship with him. C e.

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*Preached in First Baptist Church, Paterson N. J.

Daily Meditation

FOR EVERY DAY IN THE YEAR. LED BY

J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON SEDGWICK COOPER

Believing Is Seeing

SUNDAY, March 26. Rom. 4:20. *"He staggered not through unbelief."* The divine promise had been given. There could be no doubt about that. But there were no external helps to make the soul certain of its fulfilment. The promise had no friends in the outer circumstances. The face of everything frowned upon it. Common experience was against it. Common sense was against it. And yet Abraham "staggered not"! He steadied himself on the promise. His soul nested in the divine purpose. He dwelt in the secret place of the Most High. By faith he companioned with friendly realities when every hard and glaring event appeared to be his foe. For faith is a finer sense even than common sense. Common sense, when it is despoiled of faith, is a very local and deceitful sight. But seeing is believing! Nothing of the kind. Believing is the only true seeing! "Said I not unto thee that if thou wouldest believe, thou shouldest see . . ." "He endured as seeing Him who is invisible."

And we, too, have to trudge over roads where circumstances just shriek against our creeds. We have heard the divine word but the "not likely" stares upon us on every side. And common sense is very aggressive, and it rears itself against the promise of our God. And the gathered wisdom of the world obtrudes itself against the hidden wisdom of the Lord. Our material setting is unfriendly. And we begin to look foolish in our simple faith. And, God help us, sometimes we begin to feel foolish, and we are tempted to make obeisance to the kingdom of the apparent, and to bow down and worship it.

Never was there greater need of deep-living men and women who will confront the proud and massed "unlikelies" with the spoken promise of our God. Never was the need more urgent that we should confirm ourselves in the promise amid the uncomfortable irony of circumstances, and the loud and blatant taunt of our foes. We must wear the word of the Lord like an athlete's belt! "Having your loins girt about with truth!" These are the men and women who remain victors on the field at the end of the long and bloody day. At the beginning of day theirs was the faith which gives substance to things hoped for; at the end of the day the things hoped for have become their eternal possession. J. H. J.

Fighting Against the Flesh

MONDAY, March 27. Isa. 63:1-9. *"Mighty to save."* Israel and Edom were hereditary enemies, from the days of their fathers and progenitors Jacob and Esau. The border-lands between them were the scenes of incessant forays, and throughout their history, they were at constant war. When a more than usually strong king was enthroned at Jerusalem, Edom would be overrun and placed under tribute; but this turn in the fortune of war would soon be reversed. And the Hebrew people could never forget the unconcealed joy of their inveterate foe when Babylon was about to carry the remnants of Jerusalem into captivity.

Isaiah has another story to tell. In this majestic chapter, he seems to descry the genius of his people personified, standing on the southern frontier of Judah and gazing across the low desert-plains toward Edom, far away beyond the southern end of the Dead Sea. Presently a figure is descried of a mighty warrior approaching from Edom, and as he draws near, the stains on his raiment suggest that he has been treading the wine-press, so crimson are they. "Who is this," she cries, and is reassured by the announcement, "I that speak in righteousness, mighty to save." Then she learns that the stains are not due to the blood of grapes, but to the blood of her foes, who will never molest her again. What a lesson is here! Edom always stands for the flesh—the self-life which has lusted against the Spirit from our earliest memories. "The most impossible of all is that from sin we e'er should cease. Yet shall it be, we know it shall. Jesus, look to thy Faithfulness." He has gone into the fight for us, and now stands between us and our enemies. F. B. M.

Getting a Firm Hold on Faith

TUESDAY, March 28. Mark 9:23. *"All things are possible to him that believeth."* Joseph Parker was accustomed to use the phrase, "The almightiness of belief." The careful reading of the Gospels tends to confirm one in the conviction that the phrase contains a massive truth. What Jesus said to the father of the epileptic boy he said to virtually all who came inquiring the secret of unlocking the storehouse of divine power. To get firm hold of this principle is to succeed as a Christian, and to succeed as a Christian is to triumph in one's lifework.

The moment of Luther's entrance into the larger life of immortal fame came when he realized, when stumbling up the stairs of his monastery, one eventful day, the meaning of the words: "The just shall live by faith." Some years ago the writer took lunch in the mission outside Calcutta, India, where William Carey wrote his Sanscrit dictionary in four volumes, and founded the first great mission school in India. On the walls of that room was Carey's motto—"Only believe!"

We may be able to repeat the verses of Scripture as glibly as the Moslem repeats the Koran; we may be capable of meeting the theological arguments of our opponents; but the vitality of our religion resides in the truth that we have made our own by the conscious, experimental, personal belief in God. Spiritual greatness is the venture of faith; it is the daring of the soul; it is the ability actually to trust Almighty God beyond and in addition to our own strength.

Let me stop and think where and how I have thrown myself on God's almightiness when my own strength failed. There have been moments when I have known the possibilities of that eternal and infinite life which I share with my Maker. To believe God is to discover him. C. S. C.

Melchizedek the Type of Christ

WEDNESDAY, March 29. Gen. 14:18-24; Ps. 110:1; Heb. 5:6. *"Melchizedek, king of Salem."* He was a priest. The spiral column of altar-smoke climbing up into the clear air told of his morning and evening sacrifice; and his neighbors spontaneously recognized his claims. Man needs a priest, but the craving has been met in Jesus Christ, who ever lives to intercede for us. "His priesthood partook of the mystery of eternity." We need not suppose that this mystic being had literally no father or mother, beginning of days, or end of life. The fact on which this narrative fixes our thought is that no information is afforded on any of these points; in this he typifies the glory of our Lord. He is the Ancient of Days; the King of the Ages; the I AM. He does for us now what he did for the world's gray fathers, and what he will do for the last sinner that shall claim his aid. His priesthood was royal. "King of Salem and Priest of the Most High God." How marvelously the two blended in Jesus! As Priest, he pitied, helped, and fed men; as King, he ruled the waves. As Priest, he pleaded for his murderers, and spake of paradise to the dying thief, while his kingship was attested by the proclamation above his head. As Priest, he breathed peace on his disciples; as King, he ascended to sit down upon his throne. Mark the order. Not first peace at any price, or at the cost of righteousness, but righteousness first. There are plenty who are willing enough to have him as Priest, who refuse him as King. But he will not be Priest on those terms. His priesthood succored Abraham. When the patriarch was weary and victorious, and therefore peculiarly open to temptation, Melchizedek forestalled him. So our Lord prepares us against trial by giving himself. F. B. M.

How Can We Know God?

THURSDAY, March 30. Phil. 3:10. *"That I may know Him—"* Paul counted the gift of the personal knowledge of Christ above everything. "I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord." Paul had honorable birth, he had education, he had character—"as touching the righteousness which is in the law, found blameless." He did not seek as the supreme goal of his life the acquaintanceship with Christ because he was poor or friendless or mentally helpless. The width of his experience and the strength of his mind convinced him that the height of human endeavor consisted in the aim—"that I may know him."

Christ through the centuries has not been the Master of the poor only; neither has God been, throughout the generations of men, only the God of the simple-minded. From Moses till now, he has fired the intellects as well as the souls of the loftiest genius of mankind with the arch-passion of Paul, to "know him." Daniel Webster once said that the greatest thought that ever passed through his mind was of his personal responsibility to God.

How can we know God? What does acquaintance with Christ mean? It is not a mystical matter; it is a practical one. We come to know an earthly friend by being with him, by trying to understand him, endeavoring to please him, knowing those whom he knows and likes. To understand and to care for one, there must be a certain intimacy. Indifference comes from lack of knowledge, and dislike often from distance.

Prayer, a genuine intelligent search for the mind of God in the Scriptures, in the best books, in the lives of godlike men and women, these are great essentials. The righteous king Uzziah "set himself to seek God." C. S. C.

Even Faith Is Put to a Test

FRIDAY, March 31. Gen. 22:1-12; John 1:29. One of the first principles of the Canaanitish religion demanded that men should give their first-born for their transgressions. As Abraham witnessed those terrible rites, he thought of Isaac, and it did not startle him, therefore, when God said, "Take now thy son, and offer him up." He was to learn that while God demanded as much love as ever the heathen gave to their cruel and imaginary deities, yet heaven would not permit of human sacrifices or of offered sons. A greater Sacrifice was to be made to put away sin. His obedience was, therefore, allowed to go up to a certain point, and then peremptorily stayed—that in all future time men might know that God would not permit, or accept, human blood at their hands, much less the blood of a bright and noble lad. On previous occasions, Abraham had taken with him a lamb, and Isaac noticed the omission. He said, "My father, where is the lamb?" What a stab was this to that sorely tried heart which dared not even then give up its secret! Then, with a gleam of prophetic insight mingled with unwavering faith, he answered, "My son, God will himself provide a lamb for the burnt-offering." Finally, he took the knife. Here was a proof of how much mortal man will do for the love of God! Here was evidence of the child-like faith which must have thrilled the heart of the Eternal, and moved him in the depths of his being. Is it to be wondered at that Abraham was known as the friend of God? If we dare put it so, God found in him a reflection of his own supreme sacrifice; though he found a way of escape for him, yet he would not spare himself. "Where is the Lamb?" "Behold the Lamb of God!" "He spared not his own Son!" F. B. M.

The Heights Beyond Our Vision

SATURDAY, April 1. I Cor. 13:12. *"Now I know in part."* A student of theology once asked his professor how long it took him to understand the atonement. The professor thought a moment; then, looking the young man in the face, said, "Eternity!" Shall God's children ever graduate from the study of his great truths? Shall they not, in the ages to come, know more of the riches of his glory? Will we ever find the outer rim of infinity? Is it not a pleasing thought that we shall follow on to know, evermore viewing heights higher beyond?

We know enough now to trust our heavenly Father, to believe in Christ, to love the Holy Spirit, but to understand the how and the why of creation, redemption and glorification; the what, whence and whither of the soul in all the expansion of its eternal future, will be the delightful study of endless ages. The prayer of Moses will be appropriate then, "I beseech thee, show me thy glory." Here we behold only a little of our Father's goodness as it passes before us in life, but always beyond we shall ever see some new view of his omniscient, omnipotent, omnipresent grandeur.

Let us therefore leave the great mysteries for revealment in the university beyond the skies. Here we know in part, see through a glass darkly; but our Father knows, and, if we live true to what we do know, he will open the secrets of his wonderful being and universe to us as we become more and more like him. The secrets of nature have been revealed to student minds as humanity needed them; so we believe it will be in the unfolding of glories in the realm of grace. E. W. C.

Our Editorial Forum

PRESIDENT
OTTO KOENIG

MANAGING EDITOR
GEO. H. SANDISON

SECRETARY
THEODORE WATERS

The Immediate Duty

NOW that the storm in Congress over the "warning" resolution has passed and the atmosphere has cleared, it is well to look over the situation calmly with a view to discovering just what may be expected to come out of it. It was a peppery disturbance while it lasted. There was no disguising the fact that in both Houses the majority of the members held it to be a duty to warn our citizens against traveling on belligerent armed vessels. But we need not go into the details of the strategy by which the silencer was applied and Congress was subdued to the will of the Executive. What Congress was forbidden to do, the President will now accomplish through the State Department, which can refuse to give protection or assurance of redress to Americans who insist on traveling on armed liners. Thus the Administration's prerogative is asserted, and the government, by a swift strategical stroke, relieves itself from responsibility in the premises.

In the mind of the average citizen, all this parliamentary fencing and the impassioned outbursts of eloquence in both Houses, in denunciation of citizens who wantonly imperil the nation's peace, leave a decidedly doubtful impression. After Senator Stone's declaration in the Senate—after a conference with the President on March 7—that the Executive was not only a firm friend of peace but was still resolved to employ all the means in his power "to avoid involving this country in the disastrous war," why should such a wrangle, which kept Congress in a turmoil a whole week, have been necessary at all? It surely cannot be claimed that it served the purpose of reassuring the nation as to the peace policy of the government. Yet we have Senator Stone's further declaration that the President's "supreme wish" is to avoid the calamity of war, and that it should be impossible for any senator to believe that the President has so changed the attitude he has so long maintained as an advocate of peace, as to wish now to make this country a party to the conflict.

In view of this evidently authorized statement, there would seem but one course for the Administration to follow. It cannot permit it to be written on the pages of history that this great republic, professing the noblest of principles and the greatest love of humanity, stood by in dumb indifference while not only Europe but half the world was perishing of suicide. Our immediate duty is to take vigorous measures to promote world peace. The nation's honor demands this. Our people are wearied of the hollow and unsatisfactory forms of diplomacy; they want real action. And if it be the "supreme wish" of our President, as it unquestionably is of this people, there can be no longer reason for delay.

The Christian Herald is for peace and always has been. Our readers believe in peace—not the peace of pusillanimity, but of righteousness and justice. They have been neutral—more so than the Administration itself, for they have protested against the vile munitions traffic, with its big orders and its fat dividends, which jarred the souls of right-minded citizens as being cruel, avaricious, un-Christian and unneutral. Our readers hold that it is the duty of every American citizen, from President down, to help by all honorable means to bring back peace to the world, to bear and forbear like true peace-lovers, and even to forgive much. They have no sympathy with the American who struts around or travels with a chip on his shoulder. They want to believe that our government is sincerely for peace, and they would rejoice to see it translate that "supreme wish" into action by an effort to bring about a concerted peace movement among the neutral nations. In this our government must take the initiative; it should have done so months ago. Now, the great opportunity is here—and it must not be permitted to pass unimproved.

The neutral nations are calling us to marshal them in this campaign for peace. It is the call of humanity, the call of honor and of world leadership. What is our answer?

New Work for a Grand Jury

SOMETHING new in the annals of grand jury procedure took place at Youngstown, Ohio, the other day when the grand jury there returned indictments against E. H. Gary, executive chairman of the United States Steel Company, and 113 other persons or corporations controlling the steel manufactering industries of that region. In the Youngstown strike four lives were lost, thirty-seven persons were injured and a million dollars' damage done to property. The grand jury was asked to find out whose fault it was, and they have declared that it was Judge Gary's fault, and the United States Steel Corporation's fault, and the Carnegie Steel Company's fault, and the Republic Iron and Steel Company's fault, and so on.

The basis of the grand jury's charge is that these persons and corporations were guilty of a "conspiracy to keep down wages." Judge Gary was singled out because he was declared to be in dictatorial control of the whole situation.

The charge that any foreign power had any part in fomenting the strike is denied.

The progress of the trials following these unusual indictments will be watched by the American people with profound and intense interest.

Judge Gary has already characterized the indictments as an "outrage" and a "travesty." But that is a matter not for Judge Gary but for petit jurors of the state of Ohio to determine.

Mirth and Melancholy

IT is related that a famous clown, named Seal, who had made thousands laugh, became a victim of settled melancholia. When he consulted a physician, the latter, not knowing the identity of his patient, told him: "Go and see Seal. He'll cheer you up and give you a good laugh." The patient looked at him in amazement, and in the saddest of voices said, "But, doctor, *I* am Seal! Can nothing be done for me?" We are reminded of this incident by a somewhat similar case in New York a few weeks ago, where a famous circus jester, after a long and successful career, succumbed to melancholia and committed suicide by asphyxiation. Grimaldi and George Fox, two of the most noted clowns of their day, were victims of morbidness. We might extend the list by mentioning others who reacted from the long strain of enforced merriment, and became gloomy and despondent toward the close of life. Their experience goes to prove that counterfeited mirth, however successful for a time, has its fixed limits. These Yoricks, whose lives had been spent for exciting mirth in others, reached a point where they could no longer keep up the counterfeit presentment. Can it be true then, as has frequently been alleged, that mock merriment becomes, to those who make it a life vocation, the most hateful of professions? Do they revolt against a calling that becomes unendurable? Does the jaded clown grow sick of his calling at last? Here is a fine problem for the psychologist, to tell us why mirth made to order returns to vex the soul of the maker. We can picture in imagination the gloomy thoughts of the professional joker who wrestles with the evasive quip, which is designed to excite cachinnation. We have before us a mental glimpse of the agony that accompanies the production of the average "funny column" of the newspaper. But why, of all men in the world, should the merry clown, the fellow all spangles and bubbling over with seemingly irresistible humor, drift into morbid mania, while light-hearted, happy-go-lucky simple souls, but making no pretension to art, live on to old age, full of good-humored frolic and jocularity to the last?

What Is Patriotism?

PEOPLE are getting more and more excited about Marjorie's battleship. Ex-President Roosevelt complimented her patriotism and now the New York daily to which she sent the original dime with her "patriotic letter" is collecting money from all quarters for her battleship.

The New York Hippodrome was engaged the other Sunday afternoon, and thousands of people came at the newspaper's invitation to help forward the project. The performers went through their antics, the orators through their speeches. Little Marjorie came out and bowed. And all the money from the tickets went to the cause of Marjorie's battleship.

An individual or a nation is truly in a befuddled state when a thing like this is greeted with delight. A little girl, who ought to be thinking about sweet, innocent, childlike things, trying to build a huge murder machine! If Marjorie could see the great splashes of blood on the deck of a battleship in action; if she could see how a sailor looks with his chest torn open or an arm or a leg torn off, or what a scattered mass of blood and bones looks like that had been a sturdy sailor a moment before, she would hardly be so keen to build her battleship.

"A little child shall lead them." But the gentle man who wrote that had no vision of a little child leading people to tear one another to pieces. The picture he painted then was a picture of peace. Even the ravenous beasts are living in gentle amity—and "they shall not hurt nor destroy in all my holy mountain."

But this little child is being encouraged to lead to murder.

There is a better way for patriotism to ex ess itself. President Wilson spoke long ago of the ag that was too great to be stained with selfishness.' He spoke of the vision of our country, serving and he ng all other countries of the world, great in service not in conquest.

Patriotism is a thing that is to grow broade nd broader till the patriot loves all lands. The ge of the new system of prison reform, which is wo ng such vast miracles, is that the "gang spirit" ch keeps convicts loyal to each other is to be expa ed till it embraces all of society.

This is what must be done with patriotism. Pa otism is not best expressed by blowing to piece he young men of other lands. Patriotism is bes expressed by seeking to enlarge the territory and p ble of its affection and spreading the Gospel of peac nd brotherhood and service over ever-enlarging g ps till it shall include all the world.

Teach the children to lead us toward this so of patriotism; not to incite us to build more hi us machines for maiming and slaughtering our bro rs of other lands.

The Wandering Jew

THE old legend of the Wandering Jew ho could never die, and who spent his li in weary, endless journeyings, was at st partially realized in the strange stor of Nathan Cohen. He had been refused admitt ce to the United States because the immigration aut rities considered him mentally unsound and f ed that he might become a charge on the country. He was sent back to Brazil, but that country also ref ed him admittance. He went back and forth upon he sea from one nation to another, traveling forty t usand miles, but finding no open door for his bewild ed mind and desolate heart.

He had once resided in the United States, but as betrayed by a friend who robbed him of his for ne and his youthful wife; and it was grief over his tragedy that broke his mental powers. At last he Hebrew Sheltering and Immigrant Aid Society u rtook to provide for him and upon this guarante he was at length admitted to the United States an ecame an inmate of a sanatorium at Greens Fa ls, Connecticut. But his rest life in America was t be brief, for on March 3 he passed on to the long st that waits all earth's tired travelers.

The Wandering Jew! Strange symbol of wear ss and restlessness! The end of the sad story s ns sweet and gladsome. After the weary miles of o an roaming, after rejection and refusal at the gat ay of many nations, to find a home at last and the go forward to the better home!

For all restless, wandering souls Christ offe a happy haven. He is even now, for believing s ls, the "haven of rest." Trained as a Hebrew and th failing mentality, we can not believe this lonely an will be classed among those who wilfully reject he Saviour. Doubtless he understands and adores im now. Meanwhile the offer holds for all: "Come to me, and I will give you rest"—rest here, and sure be of rest hereafter. This hope we have "as an an or of the soul, both sure and steadfast, and which ntereth into that within the vail, whither the foreru er is for us entered—even Jesus."

Heart-Culture

IT has been said that in a certain part of he desert regions of southern California the oil is very rich, and the trail across the deser of the occasional local showers may be trace by the green flowering plants that have sprung up in he once arid soil, so lately watered. Water is the ly thing needed to make of this desert a garden of pa dise. May it not be true that in the spiritual re m of our own hearts what seems to be dry and arid d unlovely is really rich soil, full of the seeds of e y spiritual grace, waiting only to be called into lif y the touch of the quickening shower of heavenly l e? The desert lies always open to the shower; but e, by our lack of faith, our interest in the sordid th gs of the world, our passion for mammon or plac or precedence, have drawn over the plain of our h rt an impenetrable sky of self. If this were rolled b k, if the garden of our heart were laid bare to the m stries of heavenly things as the desert spreads it beneath the gathering stormcloud, might it not be that the barrenness of our hearts, under the touc of infinite love, would blossom with the fruits of e Spirit, even as the desert blooms with the verdur of earth?

The Bible and Newspaper

CONDUCTED BY

FERDINAND C. IGLEHART, D.D.

hiladelphia Forbids Drink

I' caused widespread surprise when Mayor Smith of Philadelphia, the other day put 10,000 employees of the city on the "water wagon." In s statement the mayor said: "Toda I have given instruction to every di tor and bureau chief to issue a geral order against drinking among emoyees during working hours. An emoyee who must use liquor when on du , or who takes liquor with him when de led for work, cannot remain in the cit employ. Rum and efficient pu e service is an impossible combi ion." In accordance with these insuctions, Carleton E. Davis, chief of e Water Bureau, issued an order to e 1,500 employees in his department, saying, "Intoxication to any dege tends to numb a man's faculties an render him an inefficient and irroonsible employe. Each repsible officer will be ldpersonally for caring out these insuctions to the let ." Following the lead of Chief Das, James P. Maughlin, chief of he Electrical Buau, issued a sinar order to the 1,0 men in his doartment. Di tor Wilson of the Department of Puic Safety also anunced that the polemen, firemen, another employees of is department, to he number of 10 0, will receive no e of the "tempenance during woing hours" decre The principal fac r in the new attit e of hostility to these of alcoholic liq rs is the Workmes Compensation La which recently beme effective in Phdelphia. This copulsory abstine e from drink on thoart of so many thesands is not a qu tion of religion or morals, but a col question of bu ess. The muniality of Philade ia is only folwing the example of most lines of bigbusiness in requ ng abstinence as a matter of eff ency in sheer self-protection. The off rs of the city of Philadelphia do nogive as a reason for their action that th men will make poor husbands, fat rs or sons, that they will dull their me l natures or ruin their characters by rink. They frankly say that as the ne law makes the city liable for mey damages where there has been ne ect or incompetency on the part of th employees, and as intoxicating liqrs are responsible for so many ac lents and injuries, they are unwilling to sk or tolerate the use of rum while on uty. Efficiency is not the highest mo ve in fighting rum, but it is a tr endously powerful, practical one. Th e is this mention by the inspired wr rs of 3,000 years ago, of man's phical and moral degeneration from st ng drink: "*Who hath woe? Who ha sorr w? Who hath contentions? Who ha babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine, they that go to seek mixed wine.*" (*Prov. 23: 29, 30.*)

Farragut's Flagship Sold

IN accordance with an act of Congress, the United States ship Franklin was sold at auction at the Navy Yard at Norfolk January 24, to Joseph G Hitner of Philadelphia for $16,787.53 She was a wooden vessel, housed over, and was built at the Navy Yard, Portsmouth, N H, in 1855–65, her length being 265 feet 9 inches, breadth 54 feet 3 inches, displacement 5,170 tons. The Franklin could tell many a story of conquest, but she ranked, in her modest make-up, as a queen of the sea because she was the flagship of Admiral Farragut, one of the greatest naval leaders the nation ever had. He was literally "rocked in the cradle of the deep." The son of a Revolutionary soldier, he went into the United States navy a mere lad When only eleven years of age, he sailed with Commander Porter on the Essex in the war against England. At twelve he was prize-master of a captured vessel, and at thirteen he engaged in the bloody naval battle against the Phœbe and the Cherub He was made a lieutenant at eighteen In December, 1861, he was sent in command of an expedition against New Orleans and the next month was appointed commander of the western gulf blockading squadron, under Porter as commander of the fleet. Farragut ran the forts, forced the river, sank or burned the Confederate fleet, and captured New Orleans, one of the early signal victories of the war In 1862 he was made rear admiral. In 1864 he fought the battle of Mobile Bay and captured the city That year Congress created the rank of vice-admiral for him, and in 1864 it created the supreme rank on purpose to fittingly honor him Admiral Farragut was not only one of the greatest sea-fighters the world has ever known; he was one of the most beautiful Christian characters that ever adorned American history The old warrior survived the seas and the battles and went to his coronation at Portsmouth, N. H, in 1870. The statue of him in Washington, and the figure of him in New York, and the universal respect and affection of a nation, seem to apply these words to him: "I have fought a good fight, I have finished my course, I have kept the faith" (II Tim. 4 : 7.)

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Compass and Sun-Dial

AN inventor has just turned the pocket compass into the double service of marking the time of day by a sun-dial on its surface. In addition to the usual "points," there is a graduated hour scale with two twelves at the north and south. "The crystal by which the magnetic needle is protected has a line etched across it through the center and it is mounted in a bezel which permits the glass to be moved around. The instrument being held horizontally and the etched line being directed against the sun, the time is indicated by the needle, the point of which overhangs the graduated hour scale." The sun-dial, which marks the movement of the sun's shadow, was used among the ancients for indicating the time. There is this reference to its use among the Hebrews: "*And Isaiah the prophet cried unto the Lord, and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.*" (*II Kings 20: 11.*)

A Mill Girl's Beautiful Voice

MISS BARBARA BOURNHILL, twenty-one years old, a silk-ribbon weaver in one of the mills of Paterson, N. J., and soprano soloist in the First Baptist Church of that city, was selected from a list of twenty-eight contestants for the honor of being "local artist" at the Paterson Musical Festival in April. It is said that three or four wealthy women who heard her sing in the contest indicated their willingness to take her away from mill work and provide for her musical education. Why should there be any surprise that a humble silk-weaver should take the honor? There is ability, character and real genius among the factory and shop girls of our land. While the material callings are followed for a temporal support, many cultivate the finer arts, answering this beautiful description: "*That our daughters may be as cornerstones, polished after the similitude of a palace.*" (*Ps. 144: 12.*)

A Mountain of Honey

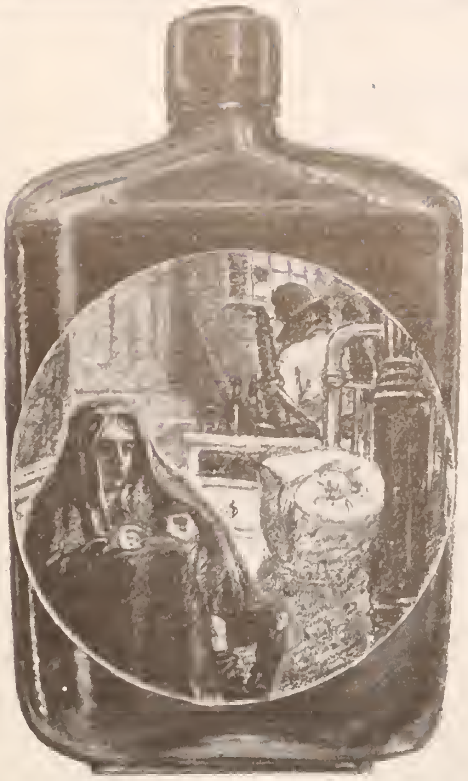
AMONG the many attractions of Griffiths Park, near Los Angeles, Calif., is a large, high rock with odd-looking cavities in which innumerable colonies of bees have made their hives and deposited their honey. The finest honey in ancient times was found in Mount Hybla in Sicily and Mount Hymettus in Attica. California is the most famous bee-farming region in the world, not a few bee-keepers having from 2,000 to 3,000 hives, some of which yield 700 pounds of honey. Parts of Palestine were a paradise of flowers, and a home for the bees, and for God's people. "*A land that floweth with milk and honey.*" (*Joshua 5: 6.*)

Replanting Forests in China

THE killing of trees and the resultant damage in this country is nothing to the massacre of the forests and damage following in China. So generally have the trees been cut down in that country that there is no timber left for the plain people for fuel. Farmers and villagers have to use dried manure and grass and roots for that purpose. Many of the trees saved are for coffins. The Germans, when they took Kiauchau eighteen years ago, commenced replanting the forests, and made that barren province green for the Japanese, who have just seized it. China has waked up to what replanting can accomplish. Major George P. Ahern of the U. S. A., while director of the Philippine Bureau of Forestry, by having Chinese students come to his college, and by encouraging the establishment of schools of forestry in the empire, did much to setting China to work to replant the trees so cruelly cut down. The wholesale destruction of the forests for centuries has produced alternately the floods and droughts and famine following which in one season alone cost two million lives. Science in olden times did not know how close was the relation of the forest tree to human life. The law of Moses in the war sieges forbade the cutting down of the trees that ministered to human life: "*Thou shalt not destroy the trees thereof by forcing an ax against them; for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field is man's life) to employ them in the siege.*" (*Deut. 20: 19.*)

Gen. Booth's Memorial

GENERAL BOOTH, the founder of the Salvation Army, died in 1912. It is now proposed that large training colleges throughout the world, where Salvation Army officers may be trained for their labors, be formed as a fitting memorial to General Booth. In accordance with the general plan, it is proposed to build two of such colleges, one in New York City to cost $300,000, the other in Chicago to cost $250,000, with an endowment of $450,000 to maintain and perpetuate them. A preliminary meeting was held at the Madison Avenue Presbyterian Church in New York on February 28, with Rev. Dr. Nehemiah Boynton in the chair. Miss Evangeline Booth, commander of the Salvation Army of the United States, made an address in which she described the principles and work of the organization with great clearness and eloquence. And as she spoke of the service for the poor, the suffering, the outcast men and women, the self-denials of the workers, their overcoming faith, and the divine inspiration, the ministers were stirred into the intensest enthusiasm and promised support to the proposed memorial. Short addresses were made by Rev. Dr. J. E. Lloyd, A. H. Evans, C. R. Raymond, Lee Beattie, and Walter Laidlaw. No marble shaft or figure, however tall or imposing, could so fittingly perpetuate the memory of William Booth. In his ministry to the bodies and souls of men, he kept steadily in view Him who gave this evidence of his Messiahship: "*The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them.*" (*Matt. 11: 5.*)



DISPOSSESSION

"THE BOTTLE"—V.

Dear John:

Your money came two hours too late. We were already evicted.

Flory wanted to move in again, and pay up the back rent with it. But I'm too wise for that. I may get a job next week.

The last landlord grabbed most of our good furniture. One good room's all we need now. So what you sent will carry us nicely.

I am controlling my drinking well. Since the accident, I only take enough to help me get strong. Honest, I don't drink more than a couple of quarts a week. I need that much to keep my strength up. When I get strong again I'm going to quit for good and all.

So you see, in the end all will come right again.

Goodby,

BILL.

Dear Bill:

Won't you and Flory and the kids come out and put up with us?

Really, I need help on this new place I've just bought. The sunshine and wholesome surroundings—God's gifts—will help you much more than that whisky tonic. No stimulant really strengthens you. It only deadens momentarily your sense of fatigue. Afterward it leaves you more exhausted.

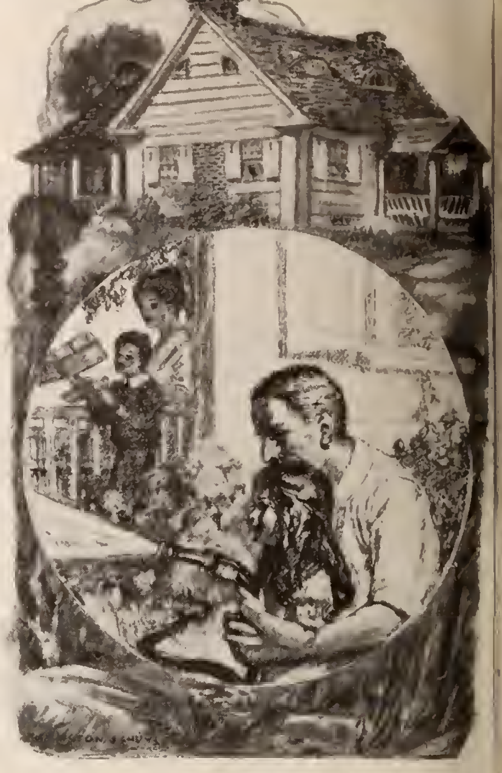
Come right out, Bill. I warn you if you don't come, I'm coming after you—and get you.

You have got to stop fooling yourself into thinking you still have control. We'll fight Old Demon Rum, and win out.

You need help. Here's where you'll get it, from

Your old friend,

JOHN.



POSSESSION

No. I

No. II

No. III

No. I

No. II

No. III

No. IV

No. IV

Why Not Let Them Die and Be Done With It?

IT begins to look like too big a task to provide food and shelter for the homeless in Poland. What is the use of keeping up the effort? Why, think of it: there are 5,000 villages which have been burned to the ground, the people who used to live there driven into the frozen fields and windy forests. There are hundreds of thousands of such people; some reputable observers say millions. And they have literally nothing to live on. Nothing. Why, the task of reaching those multitudes and covering their shaking, freezing limbs and filling their wasted forms with nourishment is simply impossible!

(With God, all things are possible.)

But is it worth while? These miserable people are reduced already to such a low state that they gnaw on roots and bark for nourishment. Surely such wretches have lost all interest in life, so why shouldn't they die off in these frozen forests and pitiless fields? Why should their babies keep up their ceaseless wailing through the nights? What have *they* to look forward to? Why should those trembling mothers be allowed to hope on for better days? Humanity has trodden almost everything that is human out of them except that last lingering belief that *all* humanity is not cruel; that last lingering belief that there still are human hearts that will reach out through the distances and find them (these beaten down ones) and lift them up and carry them to a fireside, a table, and a place of hope. That is about all the human instinct that is left in them. Why not just quench it?

("I have come that they might have life, and that they might have it more abundantly.")

WELL, if you persist, you Christian people with reasonably good homes, with happy children about you, with perhaps a dollar or two or five or ten in excess of your needs for new spring attire, and all that, if you insist on a way being found for your extra wealth, or for some tear-stained dollars that you really need but simply cannot hold back from such a cause for very pity—why, we say again, if you insist upon putting milk to the lips of Poland's starving babies and bread in the mouths of Poland's starving mothers and a little clothing upon the backs of Poland's homeless wanderers, *do it*.

(Easter is almost at hand. Easter is one of those days of which the Heavenly Father said, Is not this the fast that I have appointed you: that you deal your bread to the hungry, and bring the poor that are cast out to your house, and when you see the naked that you cover him, and undo heavy burdens and let the oppressed go free, and break every yoke?)

Well, certainly here's an opportunity to deal bread to the hungry, clothe the naked and put your arms around the oppressed and set them free. You never in all your lives will have a greater opportunity to do this, or rather an opportunity on a greater scale. If you really want to do these things, if the spirit of Christ constrains you, if you really take God at his word as to what he considers the right way to celebrate a church day such as Easter—and we know of old that there is scarcely a Christian Herald reader who does not feel that way—then here's the opportunity indeed.

HARPER'S WEEKLY has published a first-hand report on conditions in Poland by its special representative, Mr. W. H. Hamilton. Mr. Hamilton says that the practical American mind thinks that it likes facts and figures, and so he gives some which may be pertinent here. "Three-fifths of Poland is practically dependent on agriculture for its living," he says, and adds, "During the Russian retreat, there was carefully planned and radically carried out as a military measure, the laying waste of a broad zone of the country by burning its villages, destroying its crops and herds, and breaking up its means of transportation and communication. Five thousand villages were burned and four million people made homeless. Innumerable country houses and farms were burned, and more than a thousand churches totally destroyed. One million horses and two million cattle were taken for the army or destroyed. Even the bare earth was ravished by the digging of endless trenches, and by the effect of heavy shells. The fertile soil was swept away or buried under clay and gravel, and even in the richest districts made unproductive for at least a decade. The whole agricultural production, valued at $500,000,000 a year, has been entirely stopped by want of seed and implements. Thus there is a rural population of 5,000,000 reduced to beggary, dying of hunger and cold, feeding on roots, barks, and in some cases, potatoes which can still be found in the fields. Of fuel there is none, even in the large cities."

Why don't these people go to the cities? Listen to Mr. Hamilton: "When I visited in Warsaw some of the eighty soup kitchens which have been e l- lished there by the civil governn it, and which distribute once a day a wl of carrot soup and 200 gramm of bread each to about one hundred u- sand of the absolutely destitute, i as bitterly cold. A large proportion he women and children in these bread es, some of whom had been waiting ur and five hours for their daily r n, did not have on shoes and stock gs. Some of them were barefoot with eir feet bloodless stubs; others had es of bags or other cloth or even newsp rs wrapped around them."

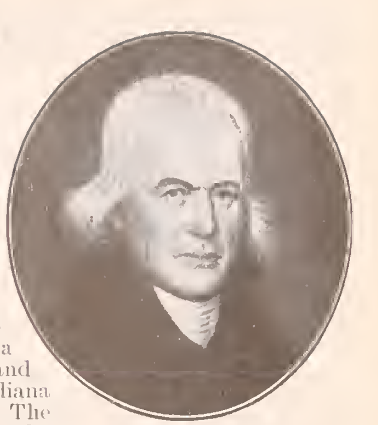
If you can think of anything bet to do with some of your extra m y, or some of your hard-to-spare m y, than to send regularly, week by we in such amounts as you think righ to the relief of such people—then do at thing by all means. At this momen he Christian Herald knows no er channel for systematic, week-by- ek obedience to the outstanding mand of Christ himself that his followers, fi of all, shall give to the poor.

WE will have your gifts to he Widows and Orphans of the ar in Europe administered with the ut st expedition and economy and wisd in Poland, and in all the other devas ed regions in the old world. Let m come, friends, your gifts, in ever-inc s- ing streams for these war-weary n ti- tudes who wait for help from you.

Take on your hearts the support a while of one unknown child, or m er and child, or entire family, as you y be able. Send what you think wi be enough for this, week by week, d leave the results to God.

Francis Asbury, First Methodist Bishop in America

hn Street Church Today



Francis Asbury

JUST now the Methodist people are having a more or less good-natured difference of opinion over the relative claims of John Street Church in New York, founded in Philip Embury's shop in 1766, and a church founded near Frederick, Md., by Robert Strawbridge in the same year. Both churches claim to have been the "cradle of Methodism" in America, and it is certain that Methodist movements were born of the devotion of loyal Wesleyans in both places. Bu a cradle is a piece of furniture in which an inf t, already born, grows to lustier childhood and gre er strength; and if Methodism had a cradle anywh , that cradle was the undaunted spirit and the co erated and tireless service of Francis Asbury. His ry has been said to be but the biographies of "k " men, of leaders, of kings and ministers and gen- era and knights, and, occasionally, serfs. Methodist his ry in America, for forty-five years at least, is ful comprehended in the life of this man, who was the inister of Wesley, the commanding general of the American connection, the knight whose lance wa lways raised against sin and evil and for every ca that made for the weal of mankind, and the ser nt who served his Lord and his parish with for ude and humility, with power and patience, an with love and diligence.

ancis Asbury was born August 20, 1745, near Bir ingham, England. He was converted at the age f seven. At fourteen he began reading White- fiel s sermons. Through his reading he heard of the Me odist movement and found his way to Methodist ser es in barns and fields. At seventeen he was lic sed to preach, and at twenty-one he was admi d to the Wesleyan conference. The be nings of Methodist work in America ha been noted by Mr. Wesley, and he ha already sent three local preachers to the olonies, when, in August, 1771, he cal l for another volunteer to go. As ry volunteered at once and sailed for merica September 4, 1771, arriving at iladelphia after eight weeks of very rou h weather.

quotation from Asbury's journal sh s the spirit of this man who was to be e leader of a little flock until it bec ne a great host. After severe self-exa ination he felt that "his visit to the New World was not to gain honor or em iment, but clearly and simply to de te himself to the service of God and inc others to the same hallowed consec tion." His prayer on the voyage wa that he might be "complete in all the ill of God, and holy in all manner of onversation as He that had called hi was holy."

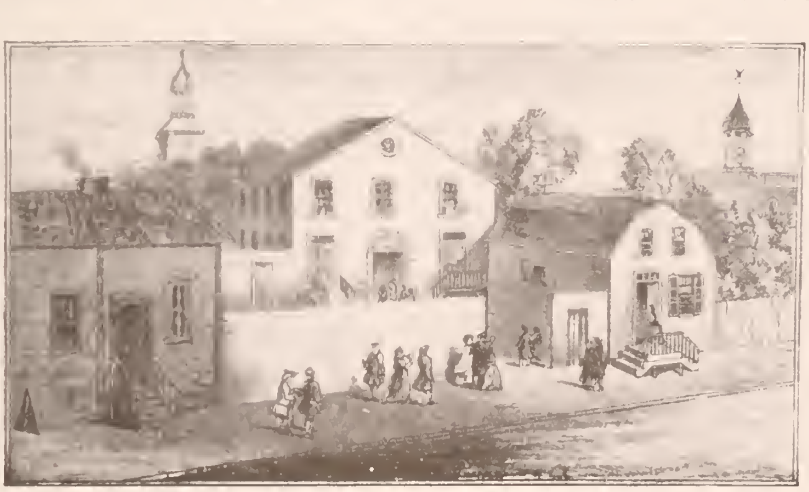
Asbury found little Methodist societies in New York, Philadelphia, Maryland and Virginia. He was warmly welcomed. at Philadelphia, later going to New York, and preaching his first sermon in John Street Church, November 13, 1771. Asbury at once began itinerant work, following out Wesley's dictum to "go where the people need you most." Asbury wrote in his journal, "My brethren seem unwilling to leave the cities, but I will show them the way. I have nothing to seek but the glory of God, nothing to fear but his displeasure. . . . Whomsoever I please or displease, I will be faithful to God, to the people and to my own soul."

At the time of Asbury's arrival in New York, it was a city of 25,000 people, extending from Battery Place to the present City Hall Park; and there were seventeen churches—three Dutch Reformed, three Episcopal, two Lutheran, one German Reformed, two Presbyterian and one each of Baptist, Seceders, Moravians, Jews, French Protestant and Methodist. While the Methodists had their separate societies at this time, the preachers were not authorized to administer the sacraments, and ministers and people attended the Episcopal churches to receive the communion.

The first regular conference of Methodist ministers was held in Philadelphia July 14, 1773, and was composed of ten preachers representing 1,116 members. After independence was won and recognized Mr. Wesley decided to remove the limitations from the Methodist ministers (they were not authorized to administer the sacraments), and to create the church in the United States an independent and self-governing body. The conference of Christmas, 1784, was called to receive letters from Mr. Wesley recommending the plan of organization of the church in the United States. This conference was attended by 104 ministers, representing 18,000 members. On December 27 Mr. Asbury was consecrated Bishop of the Methodist Episcopal Church in the United States; and there began that period of itinerant service which ended only with his release from all things earthly. Asbury's salary was the same as that of the other ministers: $64 a year with traveling allowances. He had one new outfit of clothing a year, usually the gift of friends in New York. At the time of his election as bishop the Methodist influence had spread through the wildernesses of Virginia and Tennessee and Kentucky and Indiana to the Mississippi. The church grew rapidly; the three annual conferences of 1784 had become twenty by 1792, and Bishop Asbury conducted each of these annual conferences, appointing the preachers to their charges and exercising firmly, but with unvarying justice and patience, a constant oversight of all of the elements of the expanding work. He traveled 6,000 miles each year. Often he rode fifty miles in a day, preaching two or three times, fording streams that were frequently in flood, threading his way over devious mountain trails through a wilderness infested with savages, driven with curses from unfriendly cabins to struggle on through the night over untried paths until he could find an open door, and sleeping many times on the ground in wet clothes. Rugged though he was, the constant exposure told upon him, and he fought sickness and distress of body through many weeks of every year; yet he kept on. In his later years the country had become a little more civilized, and he did some of his traveling in an old chaise that was given to him.

The country was in the midst of a great revival when Asbury reached America. Great union camp meetings were held, especially in the South and West, and at some of these meetings the crowds were so great that no one man's voice could reach them all. At these meetings, Methodist, Baptist, Presbyterian and perhaps Congregationalist preachers would be addressing the assembly at the same time; and yet, so great were the crowds, there was no interference. The Spirit was present in mighty power, and conversions and additions to the churches were by the hundreds. It was not unusual for a conference to make a gain of 700 or 800 members in a single year, and the other Protestant bodies made similar increases. Bishop Asbury preached often at these camp meetings, and souls were born into the kingdom under his preaching; but his greatest work was the building up of the organization that is the Methodist Church of today. From 1784 to 1800 Asbury was practically the sole bishop of the American church. Although elected a bishop Dr. Coke, especially following the death of Wesley, had spent most of his time in England, and at the General Conference of 1800 Bishop Asbury offered to resign to make way for the election of a younger man. The conference elected an associate bishop and the work was divided between them

Bishop Asbury continued his itinerant journeys to the conferences, and it was while journeying toward Baltimore for the General Conference of 1816 that his last illness overtook him. He preached his last sermon on a March Sunday at Richmond, Va. From Richmond he struggled on and at last reached the home of George Arnold, near Fredericksburg, Va., where he died on March 31, 1816, one hundred years ago.



Wesley Chapel, the First John Street Church

Among the Workers

T E MEN'S NATIONAL MISSIONARY ONGRESS, to be held in Washington, D. , April 26 to 30, under the direction of the aymen's Missionary Movement, will be on f the most momentous religious gatherings since the World Missionary Conference in inburgh in 1910. All the important for n and home mission agencies are making pre rations to participate. The sessions wil e held in Memorial Continental Hall. De ates have been allotted to the various Pr stant religious denominations upon an eq table basis, each denomination selecting its ow representatives. Among the speakers exp ted at the Congress are Mr. John R. M Mr. Robert E. Speer, Dr. Shailer Ma ews, Dr. W. D. MacKenzie, Bishop Fra is J. McConnell, George Sherwood Ed , Raymond Robbins, Dr. Silas McBee, Dr John F. Goucher and Ex-Lieutenant Go rnor A. J. Wallace of California. Applicatio for membership should be made to the mis onary agencies of the religious denominatio or to the Laymen's Missionary Moveme 1 Madison Avenue, New York.

P TOR B. F. MITCHELL of the Presby- rian Church at Timnath, Colo., reports for six members, of whom twenty were he of families, received into his church fol ing a two weeks' evangelistic meeting un the leadership of Dr. Francis E. Smiley of nver, Colo. Pastor Mitchell also reports tha following the revival there was established a public reading room, library and social center to supplant a pool room whose customers had been converted.

EVANGELIST HENRY W. STOUGH and party closed a six weeks campaign in Atlantic City early in February, and 1,000 conversions are reported. The Stough party went from Atlantic City to Tampa, Fla.

EVANGELIST JAMES B. MAC CLURE of Tamaqua, Pa., began a five weeks' evangelistic campaign at Chittenango, N. Y., early in February.

EVERY Monday afternoon at half-past two, an old-fashioned holiness meeting is conducted at the Pentecostal Church of the Nazarene, Eighth Avenue and Twenty-third Street, New York City. Messages are delivered by Spirit-filled preachers and teachers, and inspiring testimonies given. Special revival services have been conducted every night at eight o'clock by Evangelists Hanson and Archibald. A successful revival campaign has just closed at the East Rockaway Pentecostal Church of the Nazarene, at which many souls were blessed. Evangelist Schiverea recently closed a remarkably successful campaign at the John Wesley Pentecostal Church, Brooklyn, of which Rev. William Howard Hoople is pastor. The meetings began early in January and were to continue only through that month, but because of the unusual results were continued throughout February.

MICHIGAN is to vote on constitutional prohibition in November, and the temperance forces are engaged in a vigorous and united effort for a "dry" state. Detroit is reported to have 40 per cent. of all the saloons in the state, and this stronghold of wet sentiment has recently been stormed by the W. C. T. U. under the leadership of Mrs. Etta Sadler Shaw of St. Louis, Mo.

JOSIAH NORRIS TILTON of Raymond, N. H., for many years a faithful worker in the Methodist Church, and a loyal friend of the Christian Herald, died on November 21, 1915.

ACCORDING to statistics prepared for the Rochester, N. Y. Convention of the Layman's Missionary Movement, the contributions of the 73 churches of Rochester to all missions and benevolences increased from $77,502 in 1904 to $150,335 in 1911. The average weekly gift per member increased 2.1 cents. The city of Newark, N. J., is planning for another convention in two years. At the Decatur, Ill. convention, the First Methodist Church broke the record for conventions up to that time by enrolling 200 men.

EVANGELISTIC services are meeting with notable success throughout New England. The Evangelistic Association of New England has three Gospel preachers busy in the smaller towns with appointments ahead to the end of March. Successful meetings are reported in Wollaston, Mass., under Evangelist A. N. Peters, and from Gardner, Mass., Darien, Conn., Eastport, Me., and Manchester, N. H. Keene, N. H., is arranging for an evangelistic campaign in May, to be conducted by Rev. J. Wilbur Chapman and Charles Alexander.

EVANGELIST J. H. GRAMPS of Fort Plain, N. Y., has been doing good work in a quiet way among the congregations of New York City, and in personal evangelism. He has an earnest message, and many have been led to renewed faith in God.

A FIFTEEN days' revival meeting which closed February 20 at Monroe Center, Ill., resulted in the conversion of twenty persons and in twenty-one additions to the church membership.

Through Gates of Pearl

Augusta Albertson

CHAPTER XI

I HAD witnessed a battle between spiritual and unspiritual forces. The spirit had conquered the flesh. The young man's will had been reinforced in the crisis of his battle. A voice out of the immortal world had silenced the sin-prompting, had put to flight the world siren that lured him to ill. "So near is heaven to earth!" I cried, and as I opened my eyes, if tears were on my cheeks, they were not tears of grief. My guide said, "Very near, indeed, but not all mortal ears are sensitive to heavenly voices. Wilful continuance in sin, deliberate disobedience to heavenly voices, dulls and deadens the senses of the soul." His words reminded me of the memorable epigram of a preacher I used to hear—"One who lives in a machine-shop can not hear the music of an Æolian harp."

PALACES, mansions, pavilions, I had seen—gates, towers, arches—but no place of worship, no altar, no shrine. My mind was engaged in this reflection when my guide, evidently to guard me from a mistaken notion, reminded me: "It is written that the Apostolic Dreamer saw no temple in the New Jerusalem. All this realm is a temple. Our every breath is worship and our every thought is praise. There is no need for sacred places, since every place is sacred where God's glory dwelleth. Earth is full of the riches of his goodness, but heaven is full of the riches of his glory. Yet," continued he, "think not there are no places of special interest to the ransomed of the Lord. You have seen some of them, and you shall see others. There are no 'times and seasons' here, and yet they who enter these gates bring with them inextinguishable memories of certain great events, epochal incidents not alone in their lives but in the history of the race. They who have followed Christ on earth can never forget in eternity the deep significance of feasts and fasts, of commemorative anniversaries, the observance of which has helped them on their heavenly way. They who sang their Christmas hymns on earth, their penitential hymns on Good Friday, their Easter anthems, cease not their grateful praise even though they may have learned the new song, the song that mortal tongues could never sing."

Even before he spoke I knew that there were some sights in heaven which my eyes could not see, some sounds which my ears could not hear, until for me the sights and sounds of earth had closed forever. I had already seen in some degree that heaven is indeed the fulfilment and completion of earth at its best.

I NEXT journeyed from the city in the Morning Land to another, builded on the shores of a crystal sea. The approach to the city by the sea was over a mountain, which we ascended so gradually and easily that we had reached the summit before I was aware that we had risen to a height from which a bird's-eye view was possible both in the direction from which we had come, and looking toward the sea. It was evident to me that this city was of great antiquity; not that any sign of decay was visible, but that its architecture was of a type belonging to an age in the history of humanity before the dawn of the Christian era. I had looked at it but a moment when it flashed upon my mind what city on earth this place most resembled. It lay before me, the city of a dream, and yet there were the walls and palaces, the towers and pools of the City of David as it must have been in the golden age of its splendor. I saw innumerable streams flowing through orchards and gardens, making their way toward the sea. I thought, "Are these the streams that make glad the City of God?" I heard the music of the sea from afar like the echo of an infinite choir.

IN the center of the city rose a hill crowned with a building, or rather a group of buildings. It may not be possible for us to reconstruct, even in imagination, Solomon's Temple as it appeared in the golden age of Jerusalem. In size the temple of my vision far exceeded that, but the general outline must have been much the same. There were courts within courts, and massive gates on either side. I could see from the mountain upon which I stood that a great procession was wending its way up the hill toward the most beautiful gate of the temple and through it into the outer court. Here my guide enlightened me. He said, "The architects who planned and the artisans who built the temple in which God was worshiped for a thousand years have planned and built this temple, and to it come constantly those to whom the thought of it was dear in the other world. Those who enter it find now no altar of sacrifice—He to whom those ancient blood-symbols pointed, the eternal Lamb, having been slain once for all." As he spoke I heard, above the sweet sound of the sea, the song of singers in the temple. I could discern in it the music of child voices. The song grew in volume, until I could think only of those words in the book of Revelation which describe the chorus of "ten thousand times ten thousand, and thousands of thousands."

LOOKING more closely, I could see in the center of an open court of the temple the radiant figure of a Man—the same I had seen on the bank of the river—the Good Shepherd among his lambs. Suddenly I made out the words of the song; they were of him, and thus they ran: "Worthy is the Lamb that has been slain, to receive power and riches and wisdom and might and honor and glory and blessing." Separate groups of singers somewhat distant from the central group responded with a sevenfold "Amen." Those nearest the figure of the Man knelt before him.

Just as the echoes of the incomparable song died away within my ears, I saw the colossal figure of a Cross, planted in the midst of the inner court of the temple, rising into the very sky.

AS I gazed upon the Cross, in the light of which the city and the temple vanished from my view, it changed its form, and where the Cross had stood I saw a tree which, for all its towering height and immense spread of branches, suggested nothing so much as the tree of the Apocalypse, which "bare twelve manner of fruits . . . and the leaves of the tree were for the healing of the nations."

It came not as a surprise to me when my guide said, "Your vision soon must fade. Your journey draws near its end." Like the disciples who witnessed the transfiguration of Jesus, I coveted the continuance of the experience. Yet I knew that I must return to the life I had eft and the tasks that were unfinished. My mpanion—I had almost said, my comfor r—assured me, "You shall see the Treasur of Prayer before you take your place again ith those whose prayers ascend unceasingly to G d." So saying, he took my hand, and then ens d a journey of inconceivable rapidity, yet wit the ease of thought. We passed over high m untains and illimitable plains.

At last—and I do not mean to convey the impression that the flight was a weary o or that I was impatient for it to end—in the listance at my right I saw in the midst of a far iar plain the octagonal Tower of Victory, and the network of highways leading thereto. Th n I knew from the general direction of our ght that I was to see again, and was probab to make my exit by, one of the gates on the we ern boundary of the city.

IF my journey was to end so soon, I tho ht, surely it is proper that I should thank my guide, my heavenly benefactor. Straigh ay he spoke, "We are never happier than en showing the beauty and the bounty of our h avenly home. Next to beholding the face o the Father, the chief joy of the inhabitants of his country consists in helping others to be ha py. This is God's will. The Golden Rule that sus gave your world is the supreme law here.'

PERHAPS it was because "exceeding ace had made me bold" that I inquired, " ere you also once a dweller on earth?" He rep ed, "I saw your world flung off into space from the flaming furnace of the sun. I saw the f ces ordained by the Father shaping it into be ty. I saw the beginning of life on your planet nd marked the moment when man first dare to call himself a child of God. I have seen em res rise and fall, dynasties perish, kings me ure strength with the King of kings and go dov to death. I have borne messages to the pro ets of the Lord in your world, and have been a ong those who encamped on earthly hills when ey that feared the Lord called upon him for su or. I saw the star hang over Bethlehem and witnessed his return when he ascended on igh 'leading captivity captive and bearing gift for men.' My interest in the world and its in bitants will not end until the last child of rth enters the deathless life."

While he had been speaking, we came w hin sight of the Treasury of Prayer. Ea hly treasuries are built with the strength of rts, in order to defeat the purposes of those who would "break through and steal." This s ucture more resembled a palace of pearl. Y it did not look unsubstantial—rather the wo of infinitely artistic hands. The pearl mosq at Agra is less beautiful, more evidently ea ly, than the building of my dream. The do on the side from which I saw it was of paneled p arl. set in a framework of sapphire. Through it did not pass, but into the wonderful interior was permitted to look, for the door stood ajar and white-winged messengers, moving sw tly, entered.

HAVE you ever looked into the recei ng-room of a great telegraph center? I so, you have had the impression that the ace yo saw was connected with the uttermost pas of the earth, and in a sense, doubtless, it as so connected. As I gazed into the Trsury of Prayer, I had that same impression rad to its highest power. But this, I learned, wa also a sending-station, for through other dos God's couriers, having received their "sled orders," were passing out. In the very ceer of the Treasury of Prayer I saw what seed to be a great golden basin. About it std four and twenty brightly clad angels with crytal vials in their hands out of which there coinually poured a stream of glittering jewels, sml but perfect, and reflecting light each from unmbered facets. It was like a shower of liqd sunshine. "These," said my guide, "a heavenly symbols of the supplications of he saints—their intercessions and thanksgivngs." I marked that the jewels being poured ou varied in radiance and that some seemed tired with scarlet light. "Those," said my gue, "are emblems of the prayers of parents for heir children. But the brightest jewel that flaes within those walls symbolizes the interceon of the Great High Priest, our Lord himself." "All this is too wonderful for my understanding," I cried, "and yet it is enough to know that the faint prayers of God's struggling children on earth are precious in his sight."

"Let us now go to the Interpreters' Gate," said my companion, and to that portal we passed. I had stood before it earlier in my vision. Through it I had been readmitted after passing from gate to gate along the shining stairway. Through it I was also to leave the City, my vision being ended. The Interpreters' Gate was also the Prophets' Gate, and as we approached it I observed that throngs of newly-arrived pilgrims were coming in, every one receiving an abundant welcome. They included representatives of all races and nations, and I thought of Bishop Howe's hymn:

"From earth's wide bounds, from ocean's farthest coast,
Through gates of pearl streams in the countless host,
Singing to Father, Son and Holy Ghost,
Alleluia!"

BEFORE my vision faded, the angel of my journey addressed me, saying, "Heaven has no message for earth save that which has been delivered by the prophets and apostles. Say to those who are the Lord's remembrancers that his word can never fail, and that he that doeth the will of God abideth forever. See that thou hold fast that which thou hast, that no man take thy crown. Forget not the trimmed lamp and the girt loin, for in such an hour as ye think not the Bridegroom cometh."

He remained at my side as I passed through the inner gate and down the stairway to the Gate of Pearl. Through it I looked into the surrounding darkness lighted up here and there only with twinkling stars. Then there fell upon my spirit a deep slumber, and when I awoke from it I was again in the world of time, within the old familiar walls, weak of body, but strong of faith and firm of hope. Not voice of angel-guide nor music of heavenly choir is graven on my memory so deeply as the words of him my soul seeketh, "Behold, I come quickly, and my reward is with me."

To be continued

The Treadwell Mines

CONTINUING
FRANK G. CARPENTER'S ALASKA NARRATIVE

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I AM at the Treadwell mines which lie here on Douglas Island in southern Alaska, about as far north of the United States boundary as the disnce from New York to Chicago. Whin a rifle shot of where my typewrer stands there are four great mining prerties that have already yielded eig times as much gold as the amount Ue Sam paid for the territory. Their to production up to January 1, 1915, wa 24,000,000 tons of ore, from which wa taken more than $58,000,000 in go, or $2.42 for each ton of ore that we through the mills. Last year the mines produced more than 1,500,00 tons of ore, and their gold output th year was over $3,800,000, or more th one-half what we paid for Alaska. Tl mills are now crushing about 5,000 to of rock per day, and they have engh ore blocked out to keep them bu for six years to come. The force of borers consists of 1,300 men, and th get on the average wages of $100 pe month. The mines support a comunity of about 3,000 people, wl live in the towns of Douglas and Tdwell.

ton of ore is two thousand pounds. It as much as two horses can haul in a agon over a country road. An oe of pure gold is worth $20, so that th gold represented by $2.42 would weh about one-ninth of an ounce. Ts means that only one-ninth of an ounce of gold has been scattered through every two thousand pounds of that ore, and also that the whole two thousand pounds had to be dug from the earth, crushed to powder, run through chemicals and handled again and again to get that tiny bit of gold out. The managers of the mine tell me that they are able to do this for $1.35 per ton, so that there is all told a profit of about $1.05 in mining this gold. At the present output this means a profit of over $5,000 a day.

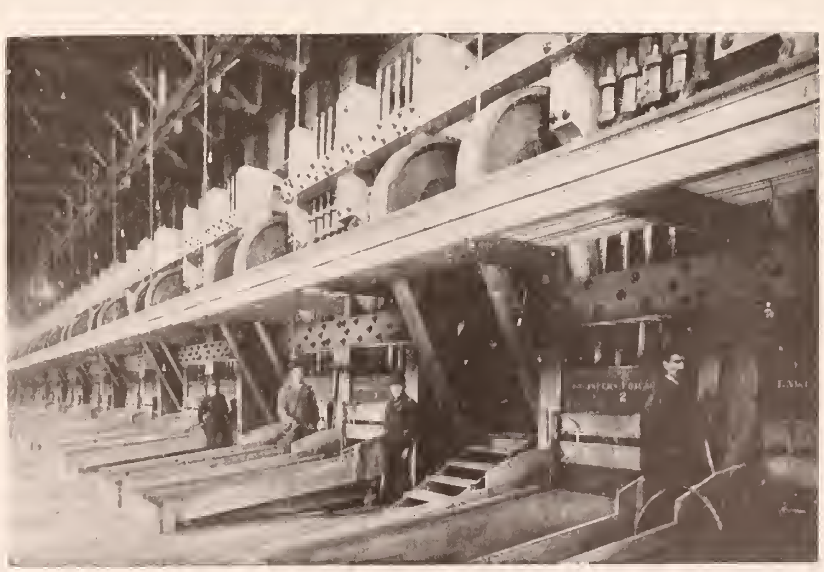
BUT before I go further let me tell you something of the romance of these wonderful properties. Immediately back of me on the side of the mountain is the great Glory Hole, which covers the site where the first gold was discovered. It is several hundred feet above the Gastineau Channel, and far down the slope of the mountain, the upper portions of which are now covered with snow. It is now abandoned, and they are mining in tunnels far down below it. The hole is a mighty ellipse 800 feet long, 600 feet broad and more than 600 feet deep. You could drop the Washington Monument inside it and its aluminum tip would still be fifty feet from the top. You could lay it lengthwise within it, and the ends would not touch the sides. You can still see the remains of the gold ore in its sides. Its walls of black rock are streaked with drab and gray, and here and there is a string of white quartz from which comes the gold.

As you look a great rock slides off the top and goes crashing down to the bottom. It was from such rocks the mine got the name of Glory Hole, as the miners were often here sent into eternity. Strange to say, many of their deaths came from the crows. These birds made the neighborhood of the Glory Hole their favorite roosting and feeding places. They were so numerous that trumpeters were stationed about the hole to warn the miners of danger in case a flock should light on the edges. The first blast of the trumpet meant, "Tho crows are now lighting," and the second warned the miners that the rocks were loosening and would soon be down upon them. A slight pecking of the gravel overhead was liable to start an avalanche that would carry tons of rock down the sides.

THE richest ore of the Treadwell mines was found at the top. Like cream, it seemed to have risen from the low-grade gold-bearing rock underneath. This ore was discovered by a Canadian whose nickname was French Pete and whose real name was Pierre Erussard. French Pete came here with some Indians when Juneau and Harris were making their gold finds on the opposite side of the Gastineau Channel, and began to prospect Douglas Island. He washed the sands of the beach and found color. A little later he climbed up the hills to where the Glory Hole is and there discovered an outcrop of gold-bearing quartz, upon which he located two claims. He named one claim "Paris," after the capital of France, where he expected to spend the great treasures he had discovered, and the other "Bear's Nest," because it was in a little cave that was occupied by a bear and two cubs. French Pete then started mining, but had nothing more than rockers and sluice pots and could crush and wash only the softer parts of the lode. He took out some gold, but not enough to pay well, and a little later on sold the mine to John Treadwell for the sum of $5. That was in 1881.

John Treadwell had come to Alaska at the instance of some California capitalists. He had been prospecting in the Silver Bow basin, back of Juneau, and had found quartz gold in the belt where the Ebner mine now is. But the gold was poor, and he was about to give up in despair and go back to San Francisco when he met Pete and learned of his discovery on Douglas Island. He went to see the claims, but did not think much of them, as the ore seemed to be of too low a grade tc pay for the mining. He suggested, however, that Pete should give him a quit-

Mining Gold Five Hundred Feet Under the Ocean



One of the Stamp Mills, Showing Stamps and Quicksilver Tables

Looking Back *and* Looking Forward

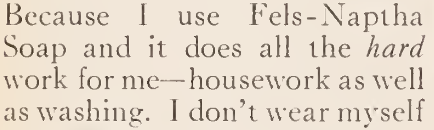
Martha Muchwork was in the midst of her weekly washing. It was big, and it was heavy. She was dead tired and only half through at noon. She knew she wouldn't finish till five or after.

She was discouraged. She had been over-working for fifteen years. Looking back she couldn't remember a day in all that time when she hadn't gotten up tired, and gone to bed tireder; and she didn't see anything ahead of her but work as long as she lived. Just then Mrs. Next-door came in.

"I've made up my mind," she said, "to interfere. I've noticed how sick you look and how hard you work. Now I have just as much to do—but look at the difference! *I'm* all through my washing! And *every day* I get done hours before you do. Why? Because I use Fels-Naptha Soap and it does all the *hard* work for me—housework as well as washing. I don't wear myself out hard-rubbing my clothes. Fels-Naptha does the *most* work with the *least* help from me, and does it in half the time."

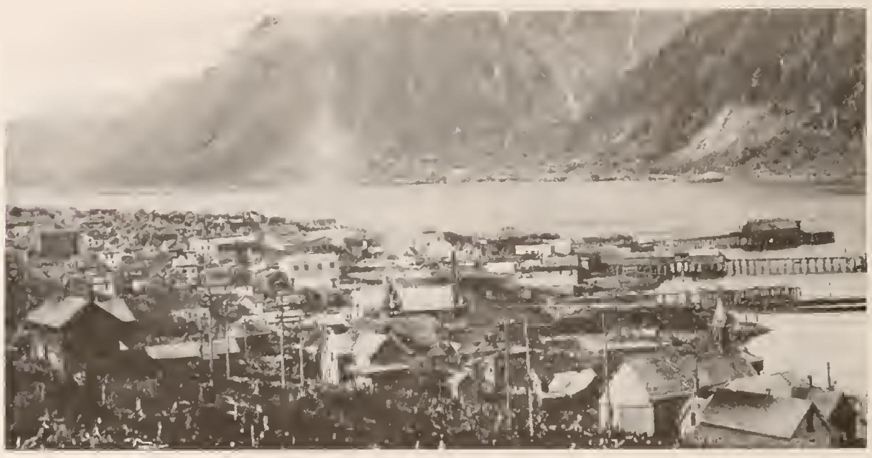
Nowadays Martha Muchwork looks forward to the hours she has to spend for rest or pleasure. She uses Fels-Naptha Soap too, and the perfect combination of naptha and other wonderful cleansers in the soap does her washing and every soap-and-water task easily, perfectly and in half the time it used to take.

We want **you** *to try Fels-Naptha Soap and will gladly mail you a sample if you will send name and address to Fels & Co., 7301 Woodland Avenue, Philadelphia, Pa.*



claim deed for the two properties for $5, and he would try to sell them to the capitalists of San Francisco. Pete had a store, and the understanding was that if the mines were opened the miners would trade at his store. This was an additional consideration, and so for $5 was sold this property, from which, as I have said, have already come about sixty millions of dollars.

I WENT down into the mines with Mr. Russel G. Wayland, the assistant manager of the Treadwell properties. We climbed into the bucket and held on to the rim. Then an electric signal was given and we shot down into the darkness. The great bucket wobbled this way and that as we fell. Our descent was at an angle of about fifty degrees. We continued at that angle for something like 2,000 feet, and after that the fall was even more precipitous. At last we stepped out far under the ocean. We were now given acetylene lamps, and with these we picked our way through the tunnels and stopes. The tunnels were partially lighted by electricity, and each of them had its railroad. We walked between the tracks, stepping now and then to the side, and squeezing ourselves to the wall to let the mule-drawn ore trains pass. At one place we passed a mule stable, and I was told the mules were kept down in the mines for several years at a time. Those I saw were fat and not at all vicious. The darkness does not affect their eyesight, as is generally supposed.



Douglas, Alaska. Juneau Dimly Seen Across the Channel

I stopped now and then in the stopes or great caverns, where the miners are blasting the ore. They use drills operated by compressed air to sink the holes for the dynamite, and thus cut out great rooms away down under the sea. These stopes are several hundred feet high, and of almost an acre in area. Some of them are filled with gold ore nearly to the roof. Nevertheless, only a slab of rock lies between them and the ocean.

Leaving the mines, I went through the mills, where they were crushing the mighty masses of rock to powder and saving the gold. As soon as the property was bought, way back in 1881, the company began to install the best of modern machinery. Its first mill had 120 stamps. That was constructed thirty-three years ago. The company now has five great mills with 930 stamps, and thirty more stamps under construction. The motive power for the mills is partially electric, supplied by water powers on Douglas Island and on the mainland. A part of the power comes from a hydro-electric plant at the foot of the Mendenhall Glacier, which is twelve or fifteen miles away, and another part comes from four miles southeast of Juneau. California crude oil is used for generating steam and heat, and the company is now burning about 8,000,000 gallons of such oil every year. The oil is brought here in tank ships and stored in steel tanks.

THE red buildings may be seen from the ship's deck as you ride up the channel. They wall the sides of the hills and as you come near them a noise like so many blasts of artillery fills the air. Inside it is almost deafening. You may shout into the ear of the man at your side, but you cannot make yourself heard. The noise is from the hundreds of stamps which are always falling upon the ore to crush it to powder. As the ore comes in it is in rock of all sizes from that of the broken stone of a macadamized road to masses as large as a flour barrel. The larger rock is broken until it is of a size fit for the stamps. These reduce everything to a powder as fine as the finest flour dust.

Each stamp consists of a long steel beam as big around as the arm of a man, fitted into a mighty shoe, which is eight inches in diameter and perhaps a foot long. This shoe is of steel. It is fastened to the end of the stamp, and the stem and shoe together weigh about half a ton. In crushing ore the stem is so hung by the machinery of the mill that it can be raised and dropped on the ore 100 times every minute. Think of dropping a half ton upon rock every time your watch ticks, and you have a slight idea of the power that grinds the ore to a powder. There are hundreds of these stamps working at once, and as you look at them you do not wonder at the noise. There are almost a thousand of them falling within a stone's throw of where I am writing, and every time they drop 900,000 pounds of weight falls on the ore. This dropping goes on day and night. Sundays and week days, all the year through, and the result is the tiny atoms of gold which are so multiplied that they run high into the millions.

The wear and tear of the machinery is enormous. The shoes are of solid steel. Each of them is twice as big as a loaf of bread, but it is worn to the thickness of a knife blade after it has crushed three tons of ore. The iron block upon which the ore lies is soon ground away, and it has to be replaced for every five tons.

The process of getting the gold out of the ore dust after the crushing is simple. In front of the stamps is an apron of netting made of wires put together in a mesh finer than that of any kitchen sieve. As the ore is crushed a stream of water carries the flour dust through the mesh and it falls onto inclined tables of copper coated with quicksilver. Now quicksilver has an affinity for gold, and as the powdered ore flows over it it swallows the free gold, as it were, and the rock sand passes on. After a time the quicksilver becomes loaded with gold. It is then scraped off and put into a furnace, where the heat vaporizes it and the pure gold only is left.

In addition to this free gold there is some gold in the baser minerals found in the rock. These minerals are taken out on shaking tables and then treated to a cyanide bath, which sucks up the gold just as water takes up any salt dropped into it. The cyanide water is then put through a process by which it gives up the gold.

PRESS dispatches from Oakland, Cal., March 7, announce the death of James T. Treadwell, who, with his brother John, located the famous Treadwell gold mine on Douglas Island, Alaska. Mr. Treadwell died suddenly on a ferry boat between San Francisco and Oakland.

A VALUABLE BOOK

The book "555 Difficult Bible Questions Answered" received in good shape. I cannot see how you can afford to give so valuable a book for so small a favor.

Valparaiso, Ind. **Mrs. H. H. Rowe.**

On the Highst Shelf

When a cereal food has reached the top-shelf of public favor, showing an unbroken record of incas-ing sales for fifteen yrs, there must be more an one "reason" for it. he finest sales organization nd the cleverest adverting ever devised will not ep a food at the top-nch unless it has behind it cher merit than mere pate-goodness. As a matte of fact there are six god "reasons" for

Shreddel Wheat

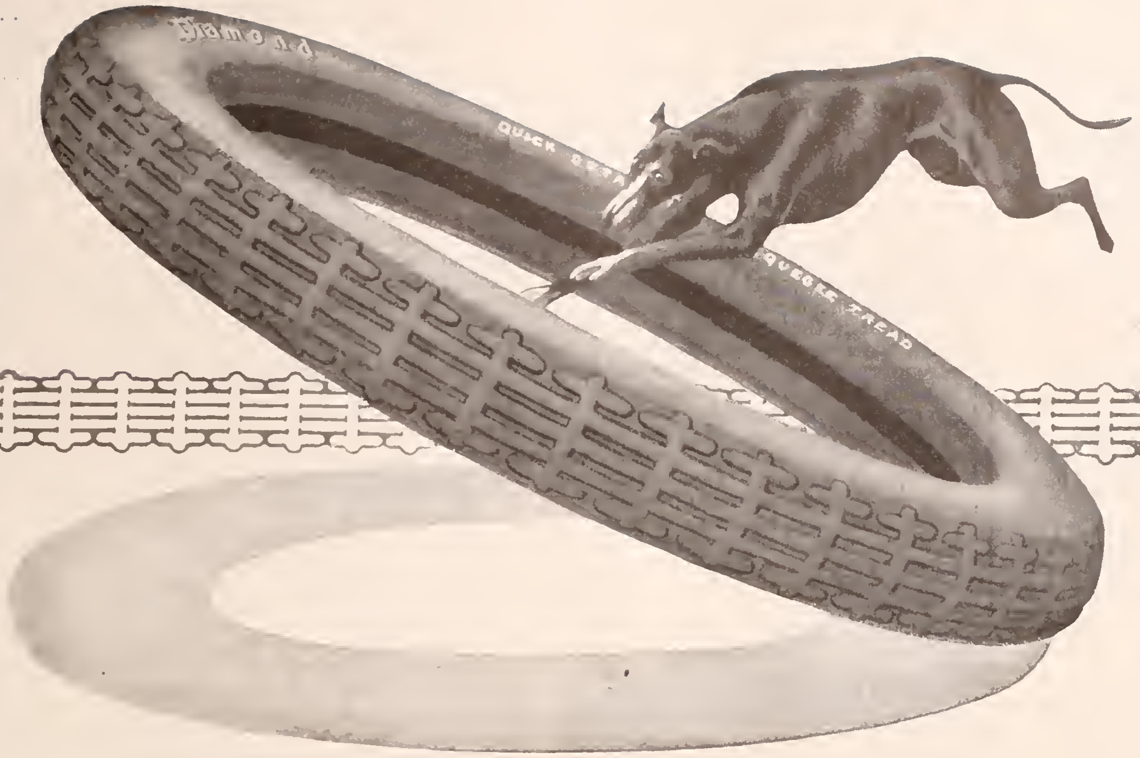
Here they are: cleanliss of manufacture; purity of product; easy digestibi y; tr-oughly cooked and rey-to-serve; fair and honor le "selling policy." There re many other "reasons" ut these are the cardinal caes for the unchallenged lea r-ship of Shredded Whsat over all other cereal fods.

For breakfast heat one c more Biscuits in the ove to restore crispness; pou hot or cold milk over then adding a little cream; sal or sweeten to suit th taste. Deliciously nourishing for any meal wit stewed prunes, slice bananas, baked apples o other fruits.

Made only by

The Shredded Whit Company

Niagara Falls - - New Yrk



This Lively, Sure-footed Squegee-tread of 1916 black "Velvet" Rubber

• • •

PLENTY of ACTION in the new black "VELVET" Rubber *tread* of the 1916 Diamond Tire.

'Stretchy as a pure rubber band,—so it will *yield* to sharp obstacles on the road without puncturing.

'Springy as a Baseball which rebounds from the Bat,—so it will instantaneously *take up* the millions of minor vibrations that are beyond the capacity of steel springs to absorb.

'Clingy as the muscle-padded foot of the Greyhound,—so as to give its maximum Traction with a *minimum* of Friction.

That's the new black "VELVET" Rubber tread in 1916 Diamond Tires.

Cut a sliver off it, and you'll uncover a surface so *close-grained* and shiny that it looks like a facet of Flint.

Stretch it thousands of times,—to twice or thrice its length,—but you cannot tear its fibres, or kill its capacity for *immediate* recoil.

• • •

BLACK-TREADS, with Red-sides—so shall you *know* the new "VELVET" Rubber Diamond Tires of 1916.

Priced so reasonably (notwithstanding the rise in the Rubber Market) that you will marvel at the delivery of so MUCH Mileage,—so MUCH Liveliness,—such WONDERFUL Response-to-Power,—*without* a premium price being charged for all these premium advantages.

"Velvet" Rubber is now used in (1916) *Diamond* Auto Tires,—*Diamond* Inner Tubes,—and *Diamond* Bicycle Tires.

You'll find that its use multiplies the *Service* they render, without increasing their price to you.

Test out the new "VELVET" Diamond Tires, and see!

Diamond SQUEGEE Non-Skid **Tires**

Sunny Days Bran Days

Have you ever tried bran food every day for a week?

If so, you know the laxative effect. And you will never quit.

Three things are quite important. One is to have the bran food dainty. Second, to have it varied. Third, to have the bran in flake form.

Pettijohn's Bran Foods best meet these requirements. One is a morning luxury. The other makes fifty dainties. Thus every meal may have its bran food, and every day be benefited by it.

And that's well worth while.

Pettijohn's

Breakfast Food

Rolled Wheat with Bran Flakes

Soft, flavory wheat in flake form, hiding 25 per cent unground bran. A morning whole-wheat dainty—15c per package.

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A Voice in the Wilderness

By GRACE LIVINGSTON HILL LUTZ

CHAPTER XVIII

SCHOOL had settled down to real work by the opening of the new week. Margaret knew her scholars and had gained a personal hold on most of them already. There was enough novelty in her teaching to keep the entire school in a pleasant state of excitement and wonder as to what she would do next, and word had gone out through all the country round about that the new teacher had taken the school by storm. It was not infrequent for men to turn out of their way on the trail to get a glimpse at the school as they were passing, just to make sure the reports were true. Report stated that the teacher was exceedingly pretty; that she would take no nonsense not even from the big boys; that she never threatened nor punished, but that every one of the boys was her devoted slave. There had been no uprising, and it almost seemed as if that popular excitement was to be omitted this season and school was to sail along in an orderly and proper manner. In fact, the entire school as well as the surrounding population was eagerly talking about the new piano, which seemed really to be a coming fact. Not that there had been anything done toward it yet, but the teacher had promised that just as soon as every one was really studying hard and doing his best, she was going to begin to get them ready for an entertainment to raise money for that piano. They couldn't begin until everybody was in good working order, because they didn't want to take the interest away from the real business of school; but it was going to be a Shakespeare play, whatever that was, and therefore of grave import. Some people talked learnedly about Shakespeare and hinted of poetry, but the main part of the community spoke the name joyously and familiarly and without awe, as if it were milk and honey in their mouths. Why should they reverence Shakespeare more than any one else?

Margaret had grown used to seeing a head appear suddenly at one of the schoolroom windows and look long and frowningly first at her, then at the school, and then back to her again as if it were a nine days' wonder. Whoever the visitor was he would stand quietly watching the process of the hour as if he were at a play, and Margaret would turn and smile pleasantly, then go right on with her work. The visitor would generally take off a wide hat and wave it cordially, smile back a curious softened smile, and by and by he would mount his horse and pass on reflectively down the trail, wishing he could be a boy and go back again to school—such a school!

Oh, it was not all smooth—the way that Margaret walked. There were hitches, and unpleasant days when nothing went right, and when some of the girls got silly and rebellious, and the boys followed in their lead. She had her trials like any teacher, skilful as she was, and not the least of them became Rosa Rogers, the petted beauty, who presently manifested a childish jealousy of her, in her influence over the boys. Noting this Margaret went out of her way to win Rosa, but found it a difficult matter.

Rosa was proud, selfish and unprincipled. She never forgave any one who frustrated her plans. She resented being made to study like the rest. She had always compelled the teacher to let her do as she pleased and still give her a good report. This she found she could not do with Margaret, and for the first time in her career she was compelled to work or fall behind. It presently became not a question of how the new teacher was to manage the big boys and the bad boys of the Ashland Ridge school, but how she was to prevent Rosa Rogers and a few girls who admired her from upsetting all her plans. The trouble was that Rosa was pretty and knew her power over the boys. If she chose she could put them all in a state of insubordination, and she chose very often during those first few weeks.

BUT there was one visitor who did not confine himself to looking in at the window. One morning a fine black horse came galloping up to the school at recess time, and a well-set-up young man in spotless military uniform sprang off and came into the building. His shining spurs caught the sunlight and flashed as he walked. The gold braid on his coat and the buttons on his cap flashed also. The boys in the yard stopped their ball game, and the girls huddled close in whispering groups and drew near to the door. He was a young officer from the Fort, some thirty miles away, and he had brought an invitation for the new school teacher to come over to dinner on Friday evening and stay until the next Monday morning. The invitation was from the wife of the captain in command of the Fort. She had heard of the coming of the beautiful young teacher and wanted to attach her to her social circle.

The young officer was deference itself to Margaret, openly admiring her as he talked and saying the most gracious things to her; and then while she was answering the note he smiled over at Rosa Rogers, who had slipped into her seat and was studiously preparing her algebra—with the book upside down.

Margaret, looking up, caught Rosa's smiling glance and the tail end of a look from the officer's eyes, and felt a passing wonder whether the young man had ever met the girl before. Something in the boldness of his look made her feel that he had not. Yet he was all smiles and deference to herself, and his open admiration and pleasure that she had come to help brighten this lonely country and that she would accept the invitation, were really pleasant to the girl.

The young officer had light hair combed very smooth, and light blue eyes. They were bolder and handsomer than the minister's, but the girl had a feeling that they were the very same cold color. She wondered at her comparison, for she liked the handsome young man, and in spite of herself was a little flattered at the nice things he had said to her. Nevertheless when she remembered him afterward it was always with that uncomfortable feeling that if he hadn't been so handsome and polished in his appearance he would have seemed just a little bit like that minister, and she couldn't for the life of her tell why.

When she looked back at Rosa there was a narrowing of the girl's eyes and a frown of hate on her brows, and Margaret turned with a sigh back to her school problem: what to do with Rosa Rogers?

But Rosa did not stay in the schoolhouse. She slipped out and walked arm in arm with Amanda Bounds down the road.

MARGARET went to the door and watched, and presently she saw the young officer wheel and come galloping back to the door. He had forgotten to tell her that an escort would be sent to bring her to the Fort as early on Friday afternoon as she would be ready to leave the school, and he intimated that he hoped he might be detailed for that pleasant duty.

Margaret looked into his face and warmed to his pleasant smile. How could she have thought him like West? He touched his hat and rode away, and a moment later she saw him draw rein beside Rosa and Amanda, and presently dismount.

Bud rang the bell just then, and Margaret went back to her desk with a lingering look at the three figures in the distance. It was fully half an hour before Rosa came in, with Amanda looking scared behind her, and troubled Margaret watched the sly look in the girl's eyes and wondered what she ought to do about it. As Rosa was passing out of the door after school she called her to the desk.

"You were late in coming i after recess, Rosa," said Margaret ntly; "have you any excuse?"

"I was talking to a friend," sai Rosa with a toss of her head which d as plainly as words could have do , "I don't intend to give an excuse."

"Were you talking to the gen man who was here from the Fort?"

"Well, if I was, what is that you, Miss Earle?" said Rosa hau tily. "Did you think you could have the men and boys to yourself?"

"Rosa," said Margaret, try t speak calmly, but her voice tre bling with suppressed indignation, on't talk that way to me. Child, d you ever meet Mr. Forsythe before?"

"I'm not a child, and it's n e of your business!" flouted Rosa a rily, and she twitched away and flung rself out of the school. Margaret, tre bling from the disagreeable encounter, ood at the window and watched the gir oing down the road. She knew in he eart that this girl, once an enemy, wou be a bitter one, and her last move had en a most unfortunate one, coming as it did with Rosa in the lead. She uld, of course, complain to Rosa's fan , or to the school board, but such was the policy she had chosen. She wante o be able to settle her own difficulti It seemed strange that she could not ach this one girl, who was in a way t key to the situation. Perhaps th play would be able to help her. She s nt a long time that evening going o the different plays in her library, and ally with a look of apology toward ttle photographed head of Shakespea she decided on the "Midsummer N ht's Dream." What if it was away abo the heads of them all? Wouldn't a f get something from it? And was it better to take a great thing and to make her scholars and a few the community understand it, rathe han to take a silly little play that wou not amount to anything in the end Of course they could not do it well; hat went without saying. Of cou it would be away beyond them all, t at least it would be a study of som ing great for her pupils, and she uld meantime teach them a little out Shakespeare and perhaps help so of them to learn to love his wor and study it.

CAREFULLY she went ove the parts and selected the one ich she thought would best fit Rosa R ers, and please her as well, because i ave her opportunity to display her uty and charm. She really was a pret girl and would look well in the art. Margaret wondered whether sh ere altogether right in attempting to w the girl through her vanity, and yet hat other weak place was there in wh to storm the silly little citadel of her ul?

And so the work of assigning par and learning them began that very ek; though no one was allowed a part ntil his work for the day had all been h ded in.

At noon Margaret made one ore attempt with Rosa Rogers. She rew her to a seat beside her and put ide as much as possible her own re mbrance of the girl's disagreeable a ons and impudent words.

"Rosa," she said, and her voic was very gentle, "I want to have a littl alk with you. You seem to feel that yo and I are enemies, and I don't want y to have that feeling. I hoped we'd b the best of friends. You see, there isn any other way for us to work well tog her. And I want to explain why I spo to you as I did yesterday. It was n as you hinted, that I want to keep a my acquaintances to myself. I hav no desire to do that. It was because eel responsible for the girls and boys i my care, and I was troubled lest pe ps you had been foolish——"

Margaret paused. She could s by the bright hardness of the girl's yes that she was accomplishing no ng. Rosa evidently did not believe her

"Well, Rosa," she said sudd ly, putting an impulsive, kindly hand c the

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girl's arm, "suppose we forget it this time, put it all away and be friends. Let's learn to understand each other if we can, but in the mean time I want to talk to you about the play."

And then indeed Rosa's hard manner broke, and she looked up with interest, albeit there was some suspicion in the glance. She wanted to be in that play with all her heart; she wanted the very showiest part in it too; and she meant to have it, although she had a strong suspicion that the teacher would want to keep that part for herself, whatever it was.

But Margaret had been wise. She had decided to take time and explain the play to her and then let her choose her own part. She judged wisely that Rosa would do better in the part in which her interest centered, and perhaps the choice would help her to understand her pupil better.

And so for an hour she patiently stayed after school and went over the play, explaining it carefully, and it seemed at one time as though Rosa was about to choose to be Puck, because, with quick perception, she caught the importance of that character; but when she learned that the costume must be a quiet hood and skirt of green and brown she scorned it, and chose at last to be Titania, queen of the fairies. So, with a sigh of relief, and a quick insight into the shallow nature, Margaret began to teach the girl some of the fairy steps, and found her quick and eager to learn. In the first lesson Rosa forgot for a little while her animosity, and became almost as one of the other scholars. The play was going to prove a great means of bringing them all together.

Before Friday afternoon the parts had all been assigned and plans for the entertainment were well under way.

Jed and Timothy had been as good as their word about giving the teacher riding lessons, each vying with the other to bring a horse and make her ride at the noon hour; and she had already taken several good lessons and a long ride or two in company with both her teachers.

The thirty-mile ride for Friday, then, was not such an undertaking as it might otherwise have been, and Margaret looked forward to it with great eagerness.

CHAPTER XIX

THE little party of escort arrived before school was closed on Friday afternoon and came down to the schoolhouse in full force to take the teacher away with them. The young officer and another one, with the hostess herself from the Fort, comprised the party, and Margaret dismissed school ten minutes early and went back with them to Tanner's to make a hurried change in her dress and pick up her suit case, which was already packed. As they rode away from the school, Margaret looked back and saw Rosa Rogers posing in one of her sprite dances in the school yard, saw her kiss her hand laughingly toward their party, and saw the flutter of a handkerchief in young Forsythe's hand. It was all very general and elusive, a passing bit of fun, but it left an uncomfortable impression on the teacher's mind. She looked keenly at the young officer as he rode up smiling beside her and once more experienced that strange sudden change of feeling about him.

She took opportunity during that long ride to find out if the young man had known Rosa Rogers before; but he frankly told her that he had just been ordered out to duty at the Fort a month before from an Eastern post, and was bored to death because he didn't know a soul in the whole state, and until he had seen her had not laid eyes on one whom he cared to know. Yet while she could not help enjoying the gay badinage, she carried a sense of uneasiness whenever she thought of the young girl Rosa in her pretty fairy pose with her fluttering pink fingers and her saucy smiling eyes. There was something untrustworthy, too, in the handsome face of the man beside her.

There was just one shadow over this bit of a holiday. Margaret had a little feeling that some of the folks from the camp might come down on Saturday or Sunday, and she would miss them. Yet they had said nothing about it, and she had no way of sending them word that she would be away. She had meant to send Mom Wallis a letter by the next messenger that came that way. It was all written and lying on her bureau, but no one had been down all the week. She was therefore greatly pleased when an approaching rider in the distance proved to be Gardley, and with a joyful little greeting she drew rein and hailed him, giving him a message for Mom Wallis.

ONLY Gardley's eyes told what this meeting was to him. His demeanor was grave and dignified. He acknowledged the introductions to the rest of the party gracefully, touched his hat with the ease of one to the manner born, and rode away, flashing her one gleam of a smile that told her he was glad of the meeting; but throughout the brief interview there had been an air of question and hostility between the two men, Forsythe and Gardley. The young officer surveyed the other rudely, almost insolently, as if his uniform gave him rights beyond the other, and as if he resented the coming of the stranger. Gardley's gaze was cold, too, as he met the look of the officer, and his eyes looked keenly, as though they would search and find out what manner of man was riding with his friend.

When he was gone Margaret had the feeling that he was somehow disappointed, and once she turned in the saddle and looked wistfully after him, but he was riding furiously into the distance, sitting his horse as straight as an arrow, and already far away upon the desert.

"Your friend is a reckless rider," said the young officer, with a sneer in his voice that Margaret did not like.

"Isn't he fine-looking? Where did you find him, Miss Earle?" asked the wife of the commandant eagerly. "I wish I'd asked him to join us. He left so suddenly I didn't realize he was going."

Margaret felt a wondering and pleasant sense of possession and pride in Gardley as she watched, but she quietly explained that the young stranger was from the East, and that he was engaged in some kind of cattle business at a distance from Ashland. Her manner was reserved and the matter dropped. She somehow felt a reluctance to tell how her acquaintance with Gardley began. It seemed something between themselves. She could fancy the gushing wife of the captain saying: "How romantic!" She was that kind of woman. It was evident that she was romantically inclined herself, for she used her fine eyes with effect on the young officer who rode with her, and Margaret found herself wondering what kind of a husband she had, and what her mother would think of a woman like this.

There was no denying that the luxury of the Fort was a happy relief from the simplicity of life at the Tanners'. Iced drinks and cushions and easy chairs, feasting and music and laughter. There were books, too, and magazines, and all the little things that go to make up a cultured life; and yet they were not people of Margaret's world, and when Saturday evening was over she sat alone in the room they had given her and looked herself full in the face in the glass and confessed to herself that she looked back with more pleasure to the Sabbath spent with Mom Wallis than she could look forward to a Sabbath here. The morning proved her forebodings well founded.

True, there was a brief service, formal and cold, but the people of the Fort seemed to have little interest in it, and went through the form as if it were breakfast, or some other fixed duty.

After it was over there were various forms of amusement proposed for her pleasure, and she really felt very much embarrassed for a few moments to know how to avoid what to her was absolute Sabbath-breaking. Yet she did not wish to be rude to these people, who were really trying to be kind to her. She managed at last to get them interested in music, and grouping them around the piano, after a few preliminary performances by herself at their earnest solicitation, she coaxed them into singing hymns.

To be continued

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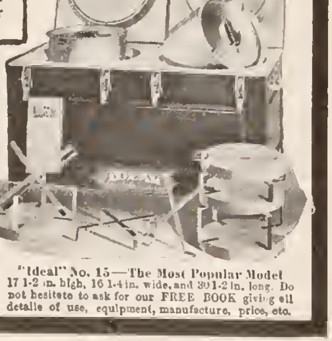

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The Conversion of Saul

International Sunday School Lesson for April 2. Acts 9: 31
(Compare also Gal. 1:11-17; I Tim. 1:12-17)

TALKS ON THE GOLDEN TEXT

By REV. F. B. MEYER, D.D.

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into th world to save sinners; of whom I am chief. I Tim. 1 : 15.

This is the way of the saints! As the white-plumaged bird rises higher in the heavens, her form is reflected more deeply in the still waters of the lake beneath, and as the soul ascends closer to the throne of God, where his glory and beauty shine with ever-augmenting splendor, it becomes increasingly conscious of its native deformity, ignorance, and evil. So long as Job only *heard* of God by the hearing of the ear, he prided himself on his unblemished record; but when he *saw* him, he abhorred himself and repented in the dust.. Probably throughout the tribes that went up to worship in the t ple there was none more perfect in ch acter and behavior than the prop Isaiah, who had already acted and spo as God's messenger to his age. The f five chapters of his prophecies, as we h them, are sufficient to establish his re lation. But when he beheld the burn seraphim above the throne, he cried, am a man of unclean lips, and am better than the rest of my people, als unclean lips." Paul's increasing kn edge of his Lord led to his ever increa depreciation of his own merits.

Saul's Surrender

By Arthur H. Howland

DID you ever stop to think what your life would have been if Saul of Tarsus had not been converted? This man Saul, "who was also called Paul," has had not only many enemies outside the church, but many vigorous antagonists inside the church. Many present-day students of the Scriptures and of economics say that Paul caused the church to swerve from the simple teachings of Jesus about man's duty to God and his fellow man, and plunged it into a maze of doctrinal controversy, from which it has not yet emerged. Some blame Paul for the warlike attitude the church has often assumed. In fact, I know a thoughtful and gifted Bible teacher who is inclined to throw most of the blame for the present appalling combat among the nominally Christian nations of Europe upon the shoulders of this same restless Jew who strove with Peter for the control of the early church. It is true that Paul believed in monarchy, gave no rebuke to slavery, and drew many of his illustrations from scenes of battle. Yet a man who could write the thirteenth chapter of First Corinthians ought to be credited with understanding pretty well what Love means. And if the world has not followed his teaching it is not his fault.

In fact, all the accusations against Paul fall to the ground when we study thoroughly his teachings about love, as they appear in all his epistles. His heart was on fire with love for God; and he understood perfectly well the teaching of Jesus that the only way a man can show his love for God is by loving and serving and helping and saving his fellows.

The account of John Wesley's conversion, which he gives in his diary, throws clear light on the question of Paul's helpfulness. You remember what it was that was taking place when Wesley "felt his heart strangely warmed." You remember that it was the strange warmth kindled then that made Methodism and all its allied movements and outgrowths possible. Try to visualize the many millions to whose souls this strange warmth has spread, and then notice that it first came to John Wesley's heart when some one was reading aloud Luther's comments on Paul's letter to the Galatians. The fire had first flashed in Paul's heart; Luther had caught it up fifteen hundred years later; and now, while this hungry young priest of the English Church was listening to Luther's fiery interpretation of Paul's fire of divine love, the light and warmth of that same divine fire leaped to his heart to bless the world. But the line of fire spreading from the heart of Paul has gone in many other directions than this. It was gathered up in the lives of the Reformers, and from such men as Calvin and Zwingli and John Knox it reached the hearts of Jonathan Edwards and Charles G. Finney and D. L. Moody and other great evangelists and missionaries in every quarter of the globe. If you will study up the influences that to your own conversion, you will be etty sure to find that Paul had a han n it somewhere; while the whole n lern church, and indeed the whole n lern world, based as it is on the gos l of liberty that Luther preached, goe ack to the heart of the man who lo l to sign himself "Paul, the slave of sus Christ."

BEFORE taking up in detail th nar- rative of Paul's conversion, us note briefly what were Paul's grea on- tributions to the religious thou of the ages. The greatest word his message was Grace. All God's bl ngs come, not because we deserve th or earn them, but because God lov ne. Jesus and his apostle John taugh hat God is love. Paul emphasized th fact that this love expresses itself in w ler- ful blessing upon the human sou He felt that this blessing comes to nen through the death of Jesus on the os. He was so sure of this that he de red he had determined not to know ny- thing but "Jesus Christ and him crucified." But all this, and a the wonderful details of God's per- abounding blessings, all the wo rful reach of that blessing to satisfy the full every spiritual longing of ma ind Paul summed up in this wonder ord, Grace. Paul's second great wo was Faith. God's grace reaches the man soul as the person *believes*. Paul' hird great word was Love. The b sing that came to his human soul th ugh faith took the form of love—lo to God, love for God's moral law, lo for his fellow believers in Jesus, lo for the members of God's great sen race, love for all the members the great Gentile world lying in sp tual darkness. The love that was pul ing in the soul of Paul did more to l the Gospel of Jesus burst through the nits of Judaism to save the outside orld than did the tender love of the a stle John or the sturdy and impulsiv ove of Simon Peter. The fourth grea ord in Paul's message was Liberty Be- cause we love God and love hi aw, and love the people whom God law tells us not to harm but to help, are free; no longer held in bonda by "weak and beggarly elements" and outworn traditions, but free to low the fires of love anywhere they l us out to the service of mankind, the name and under the leadership of sus.

But it was a very different ma rom this who went riding toward Da scus on the day of which our lesson ells. He went "breathing out threat ngs and slaughter" against the disci s of the Lord. He had credentials fro the high priest at Jerusalem to the a hor- ities of the synagogues in Dan scus that if he found any Christians he ght arrest them and bring them as pris- oners to Jerusalem.

It was about a six-day hor ack journey from Jerusalem to Dam us. As he drew near the city there c e a sudden light; so sudden, so brig so powerful that he fell from his rse. And then a voice spoke: "Saul, aul, why persecutest thou me?"

"Who art thou, Lord?" The

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of the proud man, now humbled, came up from the dust.

"I am Jesus."

"Lord, what wilt thou have me to do?"

And that was the beginning of the greatness of Paul.

IT was a different Saul who rose blinded from the dust of the Damascus road—very different from the one who had been riding his horse proudly along the highway a moment before. The light of heaven had blinded his eyes, but it had not yet shined into his heart. There were deeper depths of consecration and self-abandonment to reach. And for three days he struggled and prayed in the house of Judas on the street called Straight, without sight, without food, until the last thing had been yielded up to the risen Christ. Then came the knock upon his chamber door, and faithful Ananias entered to lay his hands upon him and pray that he might be filled with the Holy Ghost.

All his trouble and darkness ended then. He was, indeed, to have trouble enough later on, but it was of an altogether different kind. Never again the spiritual darkness and gloom; never again the spiritual defeats; never again the strange loneliness of heart-separation from God. He had thought that in persecuting the followers of Jesus he was honoring and pleasing the God of his fathers; but he found that the pierced hand of the risen Saviour had led him to the arms and to the very heart of God.

Emphasize the need of old-fashioned conversion. Jesus said. "Ye must be born again." What our Sunday school pupils and teachers and officers need, what our church membership needs, is a new and determined and humble effort to find out whether or not we have been truly converted. "Examine yourselves," Paul urged, "whether ye be in the faith." Much has been said and taught lately about infant regeneration. It is true that many children, growing up in spiritual homes, come into an experience of the divine life without being conscious of a definite crisis, but the probabilities are that these cases are far rarer than is supposed. There is in almost every case a time of conscious disobedience, for which forgiveness must be sought. Boys and girls, if they are wisely and gently led, can come to an experience of conscious regeneration, in which they find Jesus anew.

THE characters in this story are Jesus, Ananias and Saul. Saul needed Christ; Ananias had found him; and Ananias was living so near him that when the whisper came to take that walk down Straight Street to the house of Judas on this strange errand, Ananias was glad to go. And his touch, and his faith, and his prayer helped Saul to trust and be saved.

Be sure to read the accounts Saul gives of his own conversion in his addresses before the Jews (Acts 22 : 1-16) and before King Agrippa (Acts 26 : 1-20). See also Gal. 1 : 11-24.

Let the class discuss the various things Paul had to surrender to make his consecration to Christ. See Phil. 3 : 5-9. Ask the class to discuss what consecration is, what it implies. Notice that Paul, although his consecration was complete, always insisted that it was not his consecration but his faith that had led him to salvation; not his promises to God, but God's promises to him. Consecration merely clears away the hindering obstacles so that the soul may reach the place of faith. And it is faith that brings the abounding grace of God to the soul, with its renewing and sanctifying power.

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Young People's Topics for April 2

CHRISTIAN ENDEAVOR and B. Y. P. U. (Consecration Meeting.) The Consecration of Time. Ps. 90 : 1-17.

EPWORTH LEAGUE. Outgrowing Home Religion. Col. 2 : 8; Gal. 3 : 1-3; I Thes. 5 : 21; I Tim. 6 : 20; II Tim. 1 : 3-6; 3 : 14, 15.

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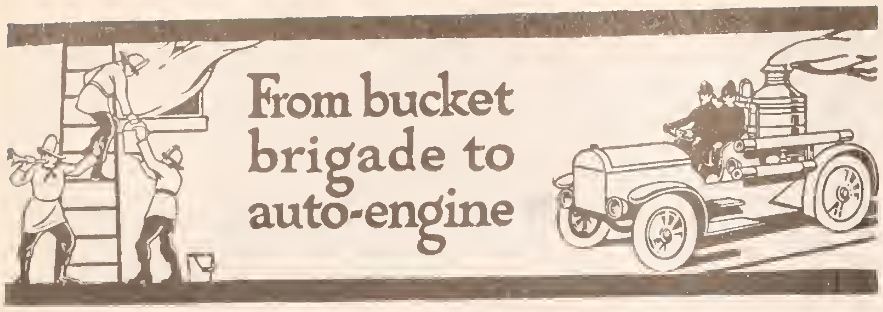
From bucket brigade to auto-engine

On the first policies issued by the Hartford Fire Insurance Company there is a quaint steel engraving that gives an interesting picture of the primitive fire-fighting methods of 1810. A crude, hand-operated pumping apparatus stands before a blazing three-story dwelling, while a bucket brigade of 50 men is required to supply the water for one feeble stream.

Rather a contrast to the modern 100 horse-power auto engine rushing at express train speed to the scene of the fire, there to supply a dozen hose lines with inexhaustible, high-pressure streams. Yet this contrast is no more striking than the difference between the first hesitating steps in the development of the Hartford Fire Insurance Company and the present complete and comprehensive

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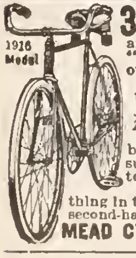

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Beauty vs. Happiness

By MARGARET E. SANGSTER, Jr.

"IF I had plenty of money," said the Young Poet, gazing far off past the crowds that filled the subway car, past the gaudy advertisements, past the gray walls that hurried endlessly on, "if I had plenty of money I wouldn't stay here!"

The Writer Girl moved uneasily in her seat and glanced down in somber meditation at the stubby toe of her brown shoe. The Young Poet's remark had not been exactly complimentary. "Why not?" she questioned.

"It's so—so colorless!" answered the Young Poet with an impatient movement of one slender hand. "So matter of fact. So uninteresting!"

"Yes?" said the Writer Girl softly, though vaguely. She was looking interestedly at the young couple across the way. They were talking earnestly together, with heads bending very close, and hands that lingered when they brushed against each other.

"I wonder if they're going to be married?" questioned the Writer Girl.

"Eh—who?" asked the Young Poet, coming swiftly out of his dream; "married?"

"That man and girl across the way," supplemented the Writer Girl. "They are so interested in each other. See the way he touches her hand. And see see the way she looks up at him!"

"But why do you care?" asked the Young Poet. "You don't know them. What difference does it make if they are going to be married?"

"None—to me," answered the Writer Girl. She sighed, but quite suddenly she smiled again. "But it makes a lot of difference to them," she said.

"If I had a great deal of money," said the Young Poet, breaking an oppressive little silence, "if I had a great deal of money I'd want to spend my time in Brittany, and learn the French language correctly, and live with the peasants. It's such a beautiful, peaceful, romantic life there by the sea. It's so full of color and music and poetry!"

"It must be!" agreed the Writer Girl enthusiastically. "It must be lovely." She sighed again, but it was a happy sigh, and her mind was full of folklore and fairy tales and bright peasant costumes.

"But I haven't got enough money," mourned the Young Poet. "And there isn't any beauty like that in America." His glance fell on the fat child who sat in the corner of the car. The fat child was eating an over-ripe banana. He shuddered.

"Have you ever been down on the East Side?" questioned the Writer Girl abruptly. "It's rather a wonderful place, I think. My work takes me down there often. Lots of the little kiddies know me—some of the mothers do, too. I get just bushels of romance, and color, and even—poetry, out of the East Side." All at once the glimmerings of a big idea crept through her brain. "Why," she asked excitedly, "why don't you go and live on the East Side? You have money enough for that! I've known people who lived in the slums and were very happy there. It's so full of heart interest—"

"But it's so dirty," objected the Young Poet, "and dirt isn't beautiful. One doesn't look for beauty in a garbage pail. The slums are a garbage pail to me."

THE Writer Girl looked out through the windows of the subway car at the dull walls that flew past. A golden light, flashing from out of the darkness, lighted the gloom for one bright, almost glowing, moment. "But is beauty the biggest thing in the world?" she asked.

"It is—to me," said the Young Poet. "All my work is the outgrowth of my desire to give beauty to the world. All my interest is in beauty. Beauty is almost my religion."

"I think you are wrong there," said the Writer Girl, quite seriously. "All wrong. Beauty isn't the greatest thing in the world to me. Neither is it the foundation of my work."

"Well," the Young Poet was nk-ly conciliatory—"what is you big dream, your big motive, the bi idea that lies back of your stories? here must be something."

"The greatest thing in the wo , to me," said the Writer Girl softly "the greatest thing in the world is *happ ss!"*

"But," said the Young Poet, can you find happiness in objects at I cannot find beauty in?" Ther was a note of real anxiety in his quest n.

The Writer Girl looked acro the aisle. The fat child was still ting the over-ripe banana. "Why yes, I can!" she answered. Perha she remembered the Young Poet's sh der.

"Can you find happiness i the East Side?" questioned the Youn Poet again. "Can you find happin s in what to me is a garbage pail?" His voice was incredulous.

"If you'd ever seen an Eas Side mother holding a tiny baby in vaddling clothes, you wouldn't ask at," answered the Writer Girl. "I you had ever seen one of the childre with a dirty ice-cream cone, or a oken flower! If you had ever seen hem dancing to a hand-organ, or singing eer, raggy songs! Yes, oftentimes I've found happiness there in the slu ."

"But," said the Young Poe and there was still a sound of unbe f in his voice, "can you find ha ness here—in this subway, real, big ital happiness?"

The Writer Girl nodded signif ntly to the young couple who sat acr the aisle. Quite frankly, now, they c sped hands. Quite oblivious to the hers they smiled into each other's eye

"There's happiness," answer the Writer Girl. "Big, real, vital hap ess. Only it shouldn't concern me, y say But somehow I can't help feelin bit of the happiness that they mu feel. Somehow I can't help being gl for them. It's like the light that shed through the car a moment ago, ghtening up the darkest corners. ppiness *is* a light that flashes int lark corners! And to me such happi ss is almost a religion. And it's bea ul."

THE Young Poet looked at t girl across the way. She was no pretty, but there was something in h face as she looked at the man by her de—something that was almost r ant almost holy. Quite suddenly he shed that some one might, some day, k at him in just that way. One co almost make a sonnet out of such ook

"Why, it *is* beautiful," he said ftly "It is beautiful!" He sighed.

The Writer Girl stood up, for car had reached her station. But the ung Poet was lost in a dream. L king back over her shoulder she la hed, and there was a shade of triumph her laugh.

"Then I win, don't I?" ques oned the Writer Girl.

Quite forgotten, the fat child m hed the over-ripe banana.

◆

Bible Anniversary Sun y

SUNDAY, the 7th of May, 1916, it be celebrated by churches, Sunday ools, Young People's Societies, and othe hristian organizations throughout the len and breadth of the United States as u ersal Bible Sunday, the celebration mark the completion of one hundred years of and service of the American Bible Soci A Sunday school program, entitled "On Hundred Fruitful Years," has been prepa and samples of this program, as well a other literature that will assist in the observ ce of the day, may be secured by address the American Bible Society, Bible Hous New York City. In 1915 the work of the iety reached new totals in spite of a redu on in income. Intensive work of the home ncies brought a total circulation of 1,185,29 cript tures, an increase of 119,000. The were printed at the Bible House in 1915 tot of 2,515,725 Scriptures, a gain of 42 Four hundred thousand copies were dist uted during the year to the soldiers in rope through the American Bible Society ting for the Sunday School children of A rica. Since the organization of the Societ 115 000,000 copies of the Scriptures hav been printed and circulated.

The War in Europe

Continued from page 351

an gathered from the estimate of 'ren artillery officers, eye-witnesses f th struggle, that about four million bell n all were fired by both sides urir the first four days of the attack, her the front was only eight miles ong. The cost of this number of shells lone taking large and small together, oul be about fifty million dollars.

M day, the 6th, was a lighter day as r a infantry fighting went, a result f th weather, in which rain and snow lter ted, making the clay soil of this egio a mass of soft yet tenacious mud, hic rendered the movements of oop in large numbers extremely iffic t. The artillery combat, how- ter, aged unceasingly and spread fur- her the westward. The bombard- ent n the western front was so severe hat e French were driven out of the illag of Forges, which the Germans ccu d.

T day the weather improved, and ard nfantry fighting took place on oth he northwest and the northeast ont South of Forges an infantry tta was delivered by the Germans n H No. 265, which was carried, and the afternoon another German rush ave hem possession of the Corbeaux ooc o the southwest of the very im- orta strategic position of the Cote e l' e.

Or Wednesday the Germans materi- lly proved their position on the west ont y capturing the village of Regine- ille nd the territory south of the illa as far as the heights of Cumere nd Rabon. The French, however, y a vigorous and gallantly sustained unr attack, drove the Germans out f th Corbeaux wood. On the northern ont here was some hard fighting in e gion of Douaumont, from which ase German attack southward was pu d. East of this, however, a err n infantry attack was successful dr ing the French out of the Haudau- ion redoubt, where there was hard ght g on Monday when the French ea ured this position from the err ns, who, as now stated, retook the eastern front there was also rea rtillery activity, and the German fa y secured its position at Fresnes ving the French further to the est f that hamlet.

T rsday, the hardest fighting was on e rthern front centering around ort le Vaux, and the village of the am ame. During the day these points har d hands repeatedly, finally re- ai ng in the possession of the French. n western front very hard fighting ok lace in the Bois des Corbeaux, hi the French recaptured from the er ns the day before, but this gh g had no decisive results.

O Friday, the Germans made a very ar counter-attack in great strength n western front, on the French in e ois des Corbeaux and succeeded d ing them clear out of the wood to e outhward, following up their dv tage by opening up an attack on e ote de l'Oie which partially ec ded. There was also very hard fa ry fighting on the northern front ro l the Vaux positions, the Germans ap ing Damloup further to the ast

T eastern front was also very ni ted, the Germans beginning a en l artillery assault on the entire ne far south as St. Mihiel, evidently re ing for an infantry attack.

T great question now in this battle tl French supply of seasoned troops, r ly seasoned troops can stand the igh and sounds of this incomparable at of the war. If the French have le of these troops they will be able o c tinue the battle for weeks; if not, ny well be doubted whether or not ou troops will prove able to stand he rain.

T re is a limit to the number of old ro France can draw from the other or ns of the western line, without so ea ning such portions as to render he ne readily vulnerable to assault. e ave only one reported indication ro which to draw any deductions. It s l that a contingent of Australian ro have been thrown into the defense f t fortress. The fact that it has been necessary to bring these troops to this front is perhaps not totally without significance.

On the rest of the western line, the British, French, and Germans at various points scored local successes during the week, but as these practically equalize each other, and are without influence on the great battle they seem hardly worth particularizing.

The return to the German naval port of Wilhelmshaven, March 4, of the celebrated commerce raider Moewe, the captor of the Appam, in safety, was the maritime event of the week. On arrival the Moewe had on board 199 prisoners and $250,000 in gold, part of the booty seized on the captured ships, some of which had originally formed part of the Appam's cargo. During her several months' cruise the Moewe had captured twelve British ships, one French, and one Belgian, a total of about 58,000 tons, of which only the Appam was not sunk. The Moewe's performance in reaching a home port in safety, passing through the British fleet as she must have done, is one of the spectacular feats of the war.

Parliament was enlivened by the unexpected return to its precincts of Colonel Winston Churchill, who immediately precipitated an acrimonious debate on the management of the navy by his successor, Mr. A. J. Balfour, formerly prime minister. The surprise of Colonel Churchill's speech was that he insisted on the recall to a position of authority over the navy of Lord Fisher, his bitterest enemy of yore. He also warned the House of Commons that a serious naval situation was facing them, and hinted that the German fleet was all prepared to take the high seas.

There have been repeated rumors to the same effect, from various sources, but as yet, these rumors have not been substantiated. A minor Zeppelin raid on Great Britain, much further to the north than heretofore, gave rise to the idea that this raid was in reality a search for the British battle fleet. This fleet has been supposed to be concentrated in some harbor of the north coast of Scotland or of the islands adjacent to such north coast, but this is not certainly known.

The strained relations between Germany and Portugal, arising from the seizure of German ships by the Portuguese naval authorites at Lisbon and elsewhere culminated on Thursday, March 9, by a formal declaration of war on Portugal by Germany. This makes a grand total of fourteen nations now involved in the war. It is doubtful whether the entry of Portugal into the war will have any particular effect, unless such untoward incidents occur on the Spanish frontier as will bring Spain into a hostile attitude toward Portugal. Portugal has called up her reserves, military and naval, and announces that she expects to take an active part in the war, but this is apparently impossible.

In Mesopotamia there has been some rather hard fighting during the week. The British relieving force under General Aylmer, which has been held up some twenty odd miles from its objective Kut-el-Amara, where the British under General Townshend had been surrounded by the Turks for some two months, was heavily reinforced last week, and the early part of this week made a forward move from Umm-el-Arnk. The first part of the advance was comparatively easy, but when the advancing British arrived at the main Turkish positions at El-Sinn, March 6, a two days' battle ensued, in which the British were unable to dislodge the Turks, and the conclusion of the fight found both sides in the same positions as at the beginning.

The Russians have continued through the week to make progress toward the Black Sea port of Trebizond. The Russian fleet has taken part in this movement, acting with the troops who are moving along the coast, by bombarding the littoral towns in advance of them, thus rendering capture more easy. At present writing the Russians have attained a point about twenty-eight miles northeast from their objective, and report that they expect to enter Trebizond within the next few days.

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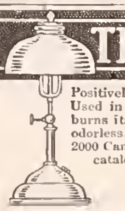

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I have helped **75,000 splendid women** to better figures, better health, and richer happiness in real living and I will help you. You will be delighted at the very start with the simple, practical, pleasant methods I advise—and with the **improvement** you realize in your physical and mental happiness.

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A physician writes me: "Am very glad to tell you that you've made a new woman of my wife Her weight Dec. 14th last was 184½ lbs., today, May 17th it is 146½ lbs. You may perhaps recall the cramps in toe, lameness and pain in Sacroiliac joint, catarrh, headaches, dyspepsia, epigestic tenderness, constipation (but I'll be easy on you, won't prolong the list) these are all things of the past."

A pupil writes: "I've gained 8½ lbs. in 5 weeks. Don't you think that's good, Miss Cocroft?"

In the privacy of your room, with just a few minutes a day, you follow the simple, easy, **pleasant** methods I arrange to fit your **individual,** personal case; practical, scientific exercises for the nerves and muscles controlling the weakened organs, as well as to decrease or increase your weight, improve your figure and find a perfect poise of body and mind. If you suffer from

Indigestion
Constipation
Anemia
Sleeplessness
Nervousness
Torpid Liver
Rheumatism
Catarrh
Headache
Weakness

write me about yourself. If you know some friend whom I have helped, or am helping, ask her. Write me about your faults of health or figure; your letter will be personal to me and my reply will be just as sincere to you. I number thousands of physicians among my friends; their wives and daughters are my pupils. Medical magazines advertise my work. With my letter to you I will send my book which is filled with valuable information. It tells how to stand, sit and walk, and many other simple things which are truly helpful. If you do not need it get it for a friend. **I will send it free.**

Write to me now. Do not wait. I have had a wonderful experience, and I should like to tell you about it.

SUSANNA COCROFT,
Dept. 18, 624 Michigan Ave., Chicago

Rand, McNally & Co., have just published Miss Cocroft's new book, "Beauty a Duty." For sale at all booksellers. Beautifully bound.

"I Would Not Part with it for $10,000"

So writes an enthusiastic, grateful customer, "Worth more than a farm," says another. In like manner testify over 100,000 people who have worn it.

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Overcomes WEAKNESS and ORGANIC AILMENTS of WOMEN AND MEN. Develops erect, graceful figure.

Brings restful relief, comfort, ability to do things, health and strength.

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Does away with the strain and pain of standing and walking; replaces and supports misplaced internal organs; reduces enlarged abdomen; straightens and strengthens the back; corrects stooping shoulders; develops lungs, chest and bust; relieves backache and nervousness. Comfortable and easy to wear.

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Christian Herald Prayer League

ALL Christians are urged to unite with the members of the Prayer League in daily prayer at the noon hour. Also any one is at liberty to send a request for prayer or an acknowledgment of answered prayer, thereby becoming enrolled as a member of the Prayer League. All correspondents are specially requested to make their letters as brief as possible. Write requests and acknowledgments on separate sheets.

AN Indiana lady writes: "I desire to become a member of the Prayer League. Left without father or mother when only six years old, I had no one to go to but God, and can truthfully testify to his goodness and tender mercy and care of me. He has always answered my prayers, and saved my life in a miraculous way a number of times. He has blessed me with husband, sons and daughters in answer to prayer, and they are all living. I have also one grandson."

A Mother writes from Lexington, N. C.: "Two weeks ago I asked prayer for my little girl's life and want to say she was saved by prayer. Thank God for his goodness."

A reader from Kansas writes: "Some time ago I asked you to pray for our daughter and her husband, who had been separated. I can thankfully say they have been reconciled and are living together again. Will you please pray that they may become Christians on account of their three dear little children?"

Miss L. C. B., Chester, Vt., writes: "I wish to acknowledge two signal and direct answers to prayer for financial aid within a short time. Help came from an entirely unknown source. Who can doubt God's faithfulness to answer prayer?"

Acknowledgments of answers to prayer have also been received from:

Miss E. M. T., Sherrill, N. Y.; Mrs. R. K., Northport, Mich.; Mrs. R. E. F., Myerstown, Pa.; Mrs. M. K. S., New Cumberland, Pa.; An Aged Mother and Believer, Onalaska, Wis.; Mrs. E. E., Moscow, Idaho.; Mrs. V. L. V., Blacksburg, Va.; Mrs. H. G. K., Chester, Pa.; Miss L. V., Zanesville, Ohio; S. V. S., Ransomville N. C.; Mrs. G. W. H., Chambersburg, Pa.; C. B. L.; Mrs. K. J. B., Norwich, N. Y.; I. M. S., Mount Vernon, Wash.; Mrs. C. E. B., New Salem, Mass.; Mrs. M. E. R., Darlington, Pa.; J. B. T., Washington, D. C.; Mrs. J. R., Hamlin, Texas; Mrs F. M. A., Readville, Mass.; Mrs. M. E. S., Clatskanie Ore.; H. H. B., Baltimore, Md.; Mrs. M. McK., Murdocksville, Pa.; Mrs. M. E., Madison, Miss.; Mrs. F. A., Oriskany Falls, N. Y.; C. B., Ottawa, Ill.

A Michigan lady writes: "Some time ago I wrote asking you to pray that my father might be helped mentally. I received a letter this week to the effect that his mind is in better condition than it has been for some time. I am very grateful both to you and to our heavenly Father for this. I also asked prayer for the preservation of our home. This home still holds together, but it seems as though it would have to be broken up at any time. Will you continue to pray that God's power may so take hold of this husband that he will be able to overcome temptation, and have his mind centered in his home again? My faith becomes so weak at times, and it will help me to keep up if I can feel that you are helping me in this time of great need."

W. A. L. writes from San Francisco, Calif.: "One very dear to me is seeking a divorce from her husband, and I ask you to pray that instead the family may be reunited, with Jesus at the head of the home, and that their two boys may grow into Christian men."

Prayers are asked for revivals of religion at:

Harriman, Tenn.; Birmingham, Ala.; Wyoming, N. Y.; Providence, Fla.; Drain, Ore.; Elkton, Va.; Bombay, N. C.; Bloomington, Kan.; Milton, Iowa; Wrightsburg, Ky.; Louisville, Ky.; Depauw, Ind. (for the ingathering of souls during revival meetings); Rye, Colo. (that a Sunday school class may be saved); Newark, N. J. (that a Sunday school class may have a deeper desire for spiritual things); Fairwater, Wis. (in the Machford Church); Sergeantsville, N. J. (in the Brethren Church); Chambersburg, Pa. (that a band of Christians may be successful in their work); Springfield, Ohio (in the St. Paul M. E. Church); Austin, Wash. (that Sunday school scholars may be saved); Jackson, Minn. (that saloons may be kept out of this town); New Cambria, Mo. (First Congregational Church); El Paso, Texas (that the Mutual Aid Gospel Union may be successful in its work); Cheney, Wash. (in the Methodist Church).

Mrs. F. W. V., Mrs. I. B. D., Mrs. H., C. S. K., Mrs. J. M. B., ask prayer that their sons' minds may be restored; R. N., Mrs. D. M., Mrs. K. A. H., Mrs. J. A., Mrs. J. M. G., an anxious mother, their daughters'. Miss M. I. T. asks prayer that a child's mind may be restored; twenty-four other friends ask prayer for mental restoration or strengthening for other relatives, friends, or for themselves.

"Faith" and A. A. K., ask prayer that their mothers' sight may be restored. Twenty-two friends ask prayer for the restoration or strengthening of sight for relatives, friends or for themselves.

Mr. and Mrs. P. W. ask prayer that they may be converted. Seventy-three other friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing.

Seven parents ask prayer that their sons may be delivered from the liquor habit: Mrs J. C., Mrs. C. M. B., their husbands. Twelve other friends ask prayer that friends or relatives may be delivered from the habit.

S. B. and H. J. ask prayer that friends may be cured of the drug habit.

Forty parents ask prayer for the conversion of sons; twenty-six wives, for the conversion of their husbands. Eighty-four friends ask prayer that friends or relatives may be converted.

Twenty-four readers ask prayer for special spiritual blessing for relatives or friends.

One hundred and thirteen friends ask prayer for healing.

One hundred and thirty-one friends ask prayer for the healing of relatives or friends, including Mrs. M. J. M., that granddaughter may be cured of stammering; and Mrs. H. D., that daughter may regain the use of limbs.

Seventeen friends ask prayer that their hearing may be restored. M. S., asks prayer that mother and father may have their hearing restored. Ten friends ask prayer for restoration of hearing for other relatives or friends.

Forty-five friends ask prayer for help and guidance in financial affairs.

Sixty-five friends ask prayer for the granting of varied desires and needs, including Mrs. R. H., who asks prayer that a five-year-old boy may be restored to his parents.

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Write to Mr. A. L. Rice, Manuf'r., 164 North St., Adams, N. Y., and he will send you a free trial package, also color card and full information showing you how you can save a good many dollars. Write to-day.

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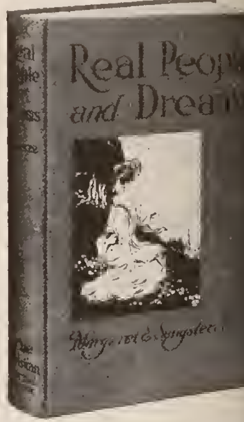

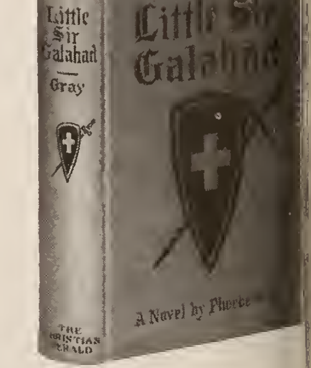

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The two volumes described belo will be a worth-while addition to any ome library. If you are about to renev our subscription to The Christian Heral ake advantage of one of these special ers. adding the small additional amou re-quired.

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Margaret E. Sangster, Jr., does no ake up her stories and poems—they jus orm themselves on the background of he aind as winter sprites trace wonderfui p res on windowpanes, and then simply b use she cannot help herself, she sets d n a description of these pictures. The are, in all, in her new book, "Real Peo and Dreams," about eighty poems and rty-two short stories and sketches. s is the work of a genius.

We will send this new volume by M aret E. Sangster, Jr., handsomely bound in oth, with a new photographic frontispi of Margaret E. Sangster herself, and wit lustrations for a number of the poems, tc her with the Christian Herald for one hole year, postpaid, for $1.85. Or, we will d to old subscribers, FREE, as a rewar this volume for sending us one new yearl ub-scription to the Christian Herald wit .50.

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Bedding foretold present war; also Turkish War—gave exact dates 18 years ago, claims America becomes involved, exalting Governments and Institutions be utterly destroyed, new age approaching; shows how and why; multitudes devouring his pl ook, "OUR NEAR FUTURE." Intensely fascinating, convincing. Biblical al ng great sensation. Silk-cloth, 216 pages. Postpaid, $1. Agents MARIE ANTOINETTE KEHOE, Pelair, Harford County, Maryland.

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Merry Moments

[A GOOD *laugh will cure many ills (see Proverbs 17: 22). A good laugh never wears out. Perhaps you have stored away in your memory some laughs of extra potency in doing good. Tell us about them. We want little, short things for this column, that are packed full of merry laughter; so full that there is no sting in them, no offensiveness of any kind, no malice, certainly no irreverence, nothing but pure fun. We will pay according to the length and, in our judgment, the merits of such contributions. None can be returned, however, unless accompanied by a stamped and addressed envelope. Just address them to The Christian Herald, Bible House, New York City.*—THE EDITOR.]

ANSWERED ACCORDING TO HIS FOLLY.—A perspicacious young man, passing where an old colored man was busy setting fire to the dead grass in a meadow, accosted him thus:

"Don't do that, Uncle Eb; don't do that!"

"Why so, sah; why so?"

"You will make the meadow as black as you are."

"Never mind dat, sah; never mind dat! Dat grass will grow out an' be as green as you is."—*The Lutheran.*

WILLING TO CONTINUE SERVING HIS COUNTRY.—"How did you leave all the folks out home?"

"First-rate," replied Senator Sorghum. "I told them I was going to see if I couldn't straighten out a few problems for the government between now and spring. That cheered them up a great deal."

"To what problems did you have reference?"

"Oh, nothing in particular. I never go into details with my constituents. If you get to explaining things, you are liable to make them sound so easy that the voters get to thinking they don't need you."—*Washington Star.*

ONLY THEY DON'T MAKE 'EM SO DURABLE.—Amos Whittaker, a miserly millionaire, was approached by a friend who used his most persuasive powers to have him dress more in accordance with his station in life.

"I am surprised, Amos," said the friend, "that you should allow yourself to become shabby."

"But I'm not shabby," firmly interposed the millionaire miser.

"Oh, but you are," returned his old friend. "Remember your father. He was always neatly, even elaborately dressed. His clothes were always finely tailored and of the best material."

"Why," shouted the miser, triumphantly, "these clothes I've got on were father's!"—*London Sketch.*

A VALID CLAIM FOR DAMAGES. A Portland, Oregon, dispatch tells of an application for indemnity filed under the workman's compensation law of that state, by a farm hand. The blank form for the filing of claims contains two questions, evidently intended to apply to injuries sustained in mills or factories. One of these is, "What was the nature of the machine by which you were injured?" The other question is, "Was the machine in good order at the time of your injury?" To the first of these questions the answer was, "Cross," and to the second was an enthusiastic, heavily written and boldly underlined, "*YES.*" To the question, "How were you hurt?" the answer was, "I was kicked by a mule."

FAIR WARNING. In a New Haven church bulletin: "Morning service, 10:30. Prepare for the Worst. Quartet will sing."—*New York Tribune.*

WHY NOT? Willie, according to the Chicago Daily News, was on a visit to his uncle in the country and was watching him milking one evening. When he returned to the house his aunt asked him: "Is Uncle Hezzie through milking yet, Willie?"

"Not yet," answered Willie. "He's finished two faucets and has just commenced on the other two."—*The Continent.*

More Butter Money

Butter money means much to many farm women. You can easily get more butter money for that long desired piano or phonograph and get it with less work.

When there's a song in your heart and the world seems bright, you put vim into your work and **drive that separator handle up to speed.** But when tired, you take it a bit easy and turn the handle slowly. Your present separator, no matter whose make, will lose a lot of cream—and, of course, money—when turned below speed. **But**—

THE NEW SHARPLES SUCTION-FEED
Separator gets all the cream all the time.

The bowl drinks in the milk as needed—always just enough for perfect separation. The faster the crank is turned, the more milk you skim. You won't be bothered with streaks or white specks in the butter, either, for the cream is always of **even thickness.** You'll make more and better butter—and thus get more butter money.

It's easy to fill the large low supply can. The tubular bowl is easy to handle, easy to put together, easy to wash—only one inside piece—**no discs.** Just think of that!

Send postal for free book, "Velvet for Dairymen," which tells all about this wonderful new machine. Write today, before you forget. Address Department H

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This "1916" Acousticon Must Sell Itself!

Every Motor Car dealer is willing, yes, eager, to have you try his car before you buy or even pay a deposit—because he believes in his car, is proud of it and has confidence in its recommending itself to you. No matter how many satisfied customers he has, he would not expect or dream that you would obligate yourself, until you know how it suits you. That is exactly our policy in selling Acousticons. But we go much further. Although we have 270,000 delighted users and friends, we urge every person hard of hearing to try the type of Acousticon which suits the best, in his or her own home for ten days, absolutely free of a penny of cost, or even of deposit. By that time you will know if you can hear, and we will know if you keep it that you will be satisfied with it—and satisfied customers are the only kind we have or desire.

WARNING! There is no good reason why everyone should not make as liberal a trial offer as we do, so do not send money for any instrument for the deaf until you have tried it.

The "1916" Acousticon has patented features and improvements that are exclusive, and this generous offer is likely to put us somewhat behind in our production. So we suggest that you send for your free trial today. Just say "I am hard of hearing and will give the Acousticon a trial if it costs me absolutely nothing." Address

GENERAL ACOUSTIC CO.
1314 Candler Bldg. New York
Toronto, Ont. Office, Royal Bank Bldg.

Help Us Do a Great Work

To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. Luke 1 : 79.

* * *

O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles. Ps. 43 : 3.

* * *

Make haste to help me, O Lord my salvation. Ps. 38 : 22.

* * *

For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters : and God shall wipe away all tears from their eyes. Rev. 7 : 17.

* * *

Two are better than one; because they have a good reward for their labor.

For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up. Eccles. 4 : 9, 10.

Stimulating Bible Study

THROUGH the Bible Picture Contest carrying its appeal of picture solving and concrete rewards we have interested hundreds upon hundreds of people who have not been Bible readers. Some of them had not looked into a Bible for years; others had never received even the rudiments of that Christian teaching to which all the world is heir.

THERE is hardly a day's mail but holds some messages from these awakening ones messages that have fired our hearts with enthusiasm for this work. The Bible Picture Contest leads most naturally to interest in the fountain-head of the saving thoughts that flow through the short selection of verses used by contestants. We know now that the Contest is what we hoped it would be it is an effective way to secure the attention and interest of the non-reader of the Bible, and then to bring him into exalting and sustaining touch with the Book itself.

BUT we must reach more whose spirits need arousing more and more and more! We are doing our best will *you* aid us? Through you the life of some friend, some acquaintance, near or far away, can be eternally brightened, for through you he can be brought to listen more closely to the words of Christ. Let us have the name and address of one or several to whom you wish a complete outline of the Bible Picture Contest sent. Many of you may wish to send the complete Contest equipment to someone you know, but we do not ask that. Our plea is only that you let us undertake the mission, that you send us the names of three or four people who you feel would be interested in the Contest and who you know would be benefited by increased contact with the Bible.

IT IS not given all of us to aid in the redemption of our fellow men or the reawakening of their spiritual lives, but here is a way in which every man and every woman and every child can do a part, remembering the obligation to help others to the pathway of life, which our Saviour laid upon us all when he said:

> *"Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."* (*Matt. 7:14.*)

The covers of the Holy Bible are the portals of the gate. Will you help to bring more into it?

Then will I teach tran essors thy ways; and sinners ll be converted unto thee. Ps. : 13.

* * *

Strengthen ye the wea ands, and confirm the feeble kn Isa. 35 : 3.

* * *

So that we may boldly . The Lord is my helper, and I ll not fear what man shall do me. Heb. 13 : 6.

* * *

Let the word of Christ ll in you richly in all wisdon each-ing and admonishing one other in psalms and hymns and itual songs, singing with e in your hearts to the Lord. C 3:16.

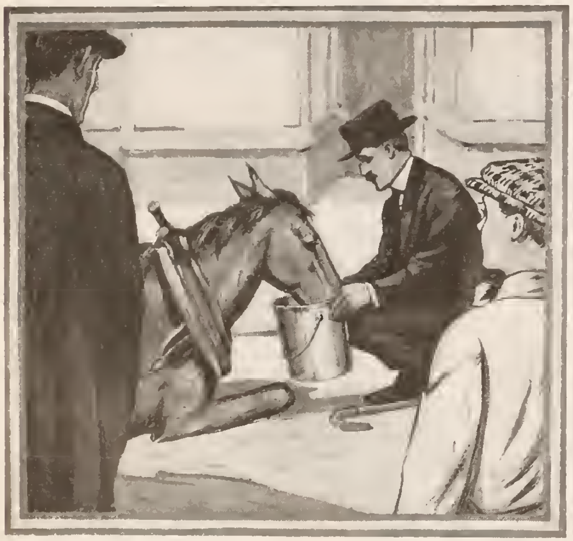
* * *

And I will bring the d by a way that they knew no will lead them in paths that have not known: I will make ness light before them, and oked things straight. These thi will I do unto them, and not sake them. Isa. 42 : 16.

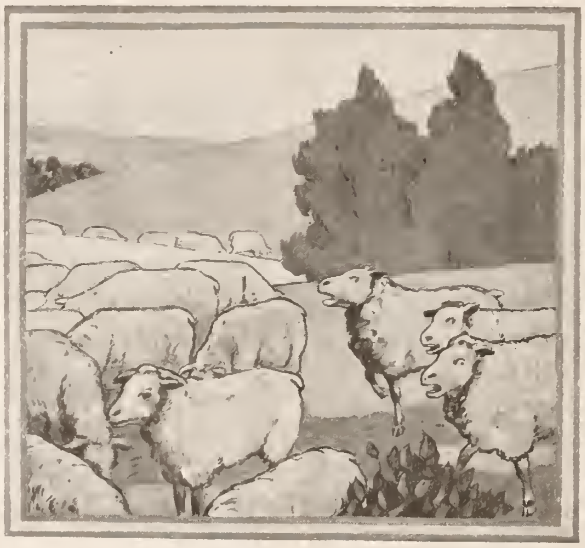
THE Bible Picture Contest offers all an interesting picture-naming diversion, with $3,500 in cash rewards.

AND with it comes an increasing interest in he Bible itself, upon which the Contest was foun ed.

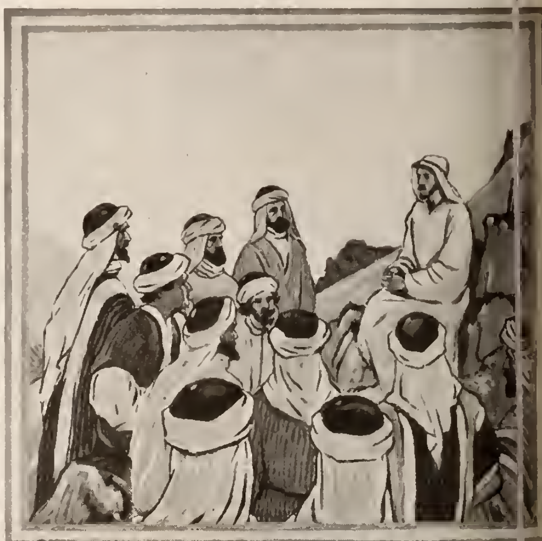
Picture No. 40



Picture No. 41



Picture No. 42



YOU can write on a postcard, or a piece of paper, the names and addresses of those to whom you think the Bible Picture Contest particulars might prove of interest, and who might find mental and spiritual profit in discovering or finding again the wonderful beauties of the Bible. Indeed, many you know probably were once in touch with Christian work and thought, but they have drifted away and become indifferent. We believe we can reawaken them.

WE will send to any one you indicate a complete explanation of the Contest, with Rules, object lesson pictures, etc., showing just what the Contest is, and how it can be competed in—either free absolutely, or in connection with the Christian Herald and the complete outfit of "Gems from the Bible" and Reply Book. All these instructions have already been had, of course, by those now in the Contest. **Address your postcard or letter to The Christian Herald, Bible House, New York, N.Y.**

Our Mail-Bag

NOTICE

T E editors of the Christian Herald will be lad to answer any question addressed to th Iail-Bag, provided it be of general interest an not merely personal. Correspondents may us nom de plume to identify the question, but al tters must contain name and address of the se r, in addition to the nom de plume. No at tion will be paid to anonymous letters.

Questions and Answers

ANXIOUS, Washington, Iowa. I have been a church member for a long time, but have never been entirely satisfied with my Christian experience. I do want to love God with all my heart, and to please him in everything, but am often troubled with doubts and depressions. I have prayed earnestly to know what my trouble is, but seem to receive very little light. At times when others are rejoicing in God my heart is often deeply burdened. At other times God seems very near. Why does my experience fl uate so? Is it because I have n een truly saved?

e little book by Gilchrist, " per Experiences of Famous C stians," would help you to u rstand your condition and to fi the way out. You will find th it is the almost universal ex- pe nce of Christians that after th conversion they have had a pe d of this very same kind of fl uation together with all sorts of iritual depressions and defeats. B Christian experience and the S tures alike indicate that it is p ble to enter into a new and b r and higher experience. The m careful study of the New T ament seems to prove that the di ples were surely converted men b re Pentecost: but the experi- en of Pentecost brought them in a brighter, stronger, purer, and st lier experience. This same bl ing is open to all believers. R Hannah Whitall Smith's " Christian's Secret of A Happy Li " There are many other help- fu ooks, giving counsel as to how th experience may be found and k , such as S. D. Gordon's "Quiet T s on Power"; Dr. Torrey's " Baptism with the Holy S t"; John McNeil's "The Spirit- F d Life"; William Arthur's "The T gue of Fire"; Dr Steele's " lestone Papers" and "Love E hroned." Read also the lives o uch great Christians as John W ley, Charles G. Finney, Bishop W iam Taylor. But after all, the si le key to the victorious life is ith. One might read all these b s and yet get no help unless o believed that God's promises m be made just as true in his li s they have been in the lives of t saints. We must take God a is word and believe that he is respecter of persons, but de- si that every one shall share in th abundant riches of his grace.

rs. E. C. I., Pleasant Gap, Pa. T re is no such passage in the B e as you mention (see Job 14: 1 and Acts 16:28). Life is a p ious gift from God and should b o valued. There is nothing in S pture to justify the view that w have a right to shorten our ex- is ce. The Christian Church from t earliest times has taken a stand a nst suicide, and the laws of m have made it a crime. There is thing more sad or tragic than t case of one who, in a moment of passion, t ws life away and rushes unrepentant and a nprepared into the presence of his Maker.

. H. P., Cherry Valley, Ill. It is a sure t n of advancement, not only in the spirit- n life but even in worldly wisdom, when a n realizes that concealment of his mistakes is eakness and that acknowledgment is s ngth. If I have done a real wrong, even u tentionally, to my friend or neighbor, I ould be prompt to admit it and even to a ogize. His attitude may be hostile and r ntful for the moment; nevertheless I owe h an explanation in justice to both of us, a in recognition of the Christian principles w h I profess.

eader, Canada. The Gospel is the mes- s of peace and forgiveness to the repentant, o arning and awakening to those still living i in, and of assurance and service to those w have accepted Christ and entered on the new life. All three classes may be found in any average congregation. We know from long experience that there is a tendency, in certain minds, to criticize harshly the minister who may be doing his duty faithfully as he sees it. Then the pastor himself may seem to lack due discrimination at times. He might be strengthened and helped and his work rendered much more efficient by the cordial cooperation of the earnest Christians in his church. It is well worth while to make an effort of this kind. Why not get together and talk it over with him in the spirit of brotherliness? It may bring about just the conditions needed for effective work. We will put the case before the Prayer League.

Subscriber, Greenville, Va. 1. The passage in I Tim. 6: 16 is often misunderstood, and this is evidently the case with those who teach that it implies the annihilation of the soul at death. "Christ only hath immortality" means that he alone of all who have ever appeared on earth has immortality, not derived, but "as the very essence of his being." It was obviously the purpose of the apostle, in writing the passage in question, to emphasize the fact that immortality is not inherent in the human race and is solely the gift of God. See John 5 26; Rom. 2: 7; I Cor. 15: 22; John 6: 27; John 3: 16; and II Tim. 1: 10.

B. S. Bothwell, a teacher of Sandoval, N. M., sends this interesting letter to the Mail-Bag: "The mention of that ancient romantic and unusually strange Indian pueblo of Acoma recalls the fact of the similar but smaller and less known Pueblo de Sia, evidently the smallest 'true republic' in all the world. This village of 180 souls is situated on a barren rock-hill of about five acres, at whose base flows the broad Jemes River upon its listless bed of treacherous quicksand. Up the northern slope of this uncouth hill runs a narrow, winding path, nobody knows how old. No doubt, long before William the Conqueror won at Hastings, the sturdy Indian built his rude adobe den upon this cheerless path and carried here with much fatigue his fuel, food and drink—just as is done to this day. Of one fact the Sia is justly proud; that the great Lincoln signed the deed guaranteeing forever their title to a five-mile square reservation. In this huddle of adobe huts, in the center of this small commune, the crafty Sia maintain a true republic without written law, jail or force, an example from which many a more intelligent community might learn some valuable lessons. They are self-supporting, except that Uncle Sam provides a day-school ten months each year, and gives the needed clothing to their children."

Mrs. M. S. H., Chiloquin, Ore., writes: "In your good paper from time to time I have seen some very good rules for right living. I have five rules for governing children which I feel sure cannot be excelled. They were given to me over fifty years ago by a minister who was then superintendent of Spencer Academy, Indian Territory. I have tried and proved them on nine children. The rules are: 1. Punish good-naturedly. 2. Consent cordially. 3. Refuse finally. 4. Command often. 5. Never scold." We give our correspondent's letter in the hope that it may interest and possibly help others who have the duty of child-training, either as mothers, teachers or guardians.

S. W., Council Bluffs, Iowa. Can you tell me of any peace movements before the present one?

Isaiah had an inspired vision of a time when swords should be beaten into plowshares and spears into pruning-hooks. By the Amphictyonic Council the Greeks sought to mitigate war, though their efforts did not reach as far as the barbarians, as they called the rest of the world. In the eleventh century A.D. a peace movement, called the Truce of God, spread over Western Europe. A peace palace was erected and peace conferences were held at Liege, and Christendom dreamed the same dream of peace that it afterward dreamed in the first decade of the twentieth century—a dream from which it was rudely awakened by the Crusades, which might be compared in their extent to the present world war.

C. B., Concordia, Mo. Both subjects are controversial. The Scriptures contain many passages warning against intemperance.

C. M. B., Willows, Calif. 1. In dealing with questions in the Mail-Bag, we select those that are likely to prove helpful to our readers. Controversial subjects or questions that are prompted by mere curiosity, and which have no value in themselves, cannot be dealt with. 2. Write to Information Bureau, War Department, Washington, D. C., for information regarding the steamship Vesuvius.

E. G., Gilman, Ill. You must have misunderstood the speaker. When men persist in sin knowingly and wilfully, and the restraining power of the Holy Spirit is withdrawn, then the inevitable consequences follow.

Miss C., Iowa. We see no harm in what you describe. It has the aspect of an innocent and pleasant pastime.

C. W. R., Philadelphia. The passage in Luke 21: 24 implies that Jerusalem, the center of the race of Israel, would one day cease to be "trodden down by the Gentiles," as it then was trodden by pagan and now by Mohammedan unbelievers. "The times of the Gentiles" is the period of their dominance. When this period has expired, the Jews, as Romans 11 intimates, will be again "grafted into their own olive tree," and one church of Jew and Gentile will fill the earth. There has been much discussion recently among students of prophecy on this particular question, but it is necessarily speculative. Opinion is sharply divided concerning the relation of the present war to the prophecies.

H. W. L., Caledonia, Ohio. The Hymeneus mentioned in I Tim. 1: 20 is the same person referred to in II Tim. 2: 17. He was a professor of Christianity at Ephesus who, with Alexander and Philetus, had backslidden and led others into error. These men are believed to have taught erroneous views concerning the resurrection and other important points of doctrine, making shipwreck of the faith of those who followed them, just as wild and unscriptural teachers mislead many through false doctrine in our own day. Hymeneus, it is believed, was restored to the church afterward, doubtless on renouncing his errors; but it is said that his repentance was not permanent, and that he backslid anew and caused more trouble subsequently.

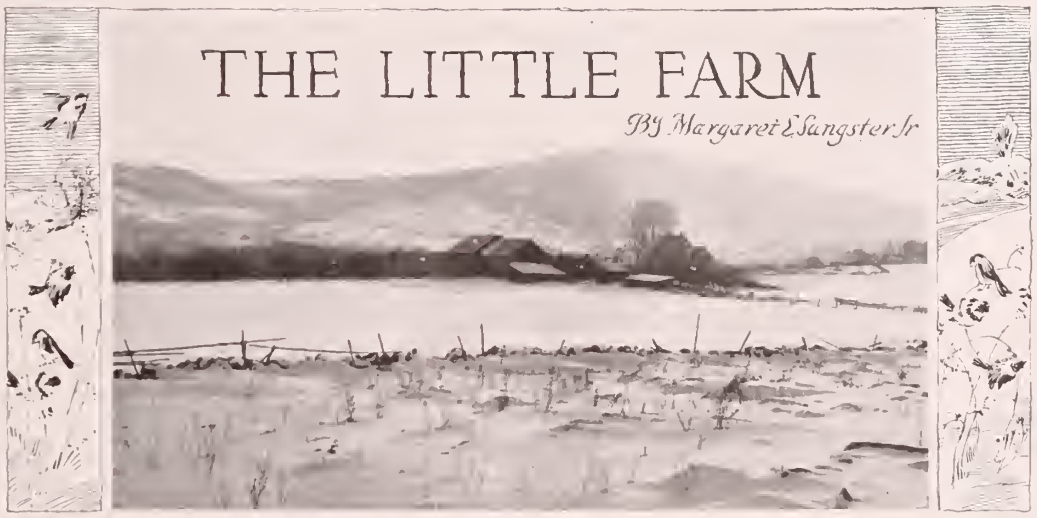
C. J. D., Lake Arthur, N. M. Sarah Bernhardt is still living, though an invalid.

G. P., Centerville, R. I. The identification of certain prophecies in Daniel and Revelation with events now taking place is a temptation to many students of the Bible. We have received numerous letters on the subject. To all such we would reply that the subject is one on which no one can speak or write with authority. Divine wisdom alone can interpret these mysteries (see Dan. 12: 10), and unless we have this wisdom, we shall be like many modern interpreters who have tried to deal with unfulfilled prophecy and have lamentably failed. God, in his own time and way, will bring to pass what his prophets have spoken. It may be, indeed, that the present war will bring about the fulfilment of certain events foreshadowed thousands of years ago; but those who are disposed to reckon and explain these mysteries would do well to remember the words of the angel to Daniel, when the prophet asked him: "What shall be the end of these things?" "Go thy way," he said, "for the words are closed up and sealed till the time of the end." We might add that all the writers on prophetical interpretation disagree, some on essential points, others on detail. They lack that wisdom which can come only by divine inspiration. (See Rev. 13: 18.)

A. A. T., Westboro, Mass., writes to call attention to the fact that while the word "girl" occurs but once in the Bible (in Joel 3: 3), the plural—"girls"—is found in Zech. 8: 5.

THE LITTLE FARM

By Margaret E. Sangster Jr



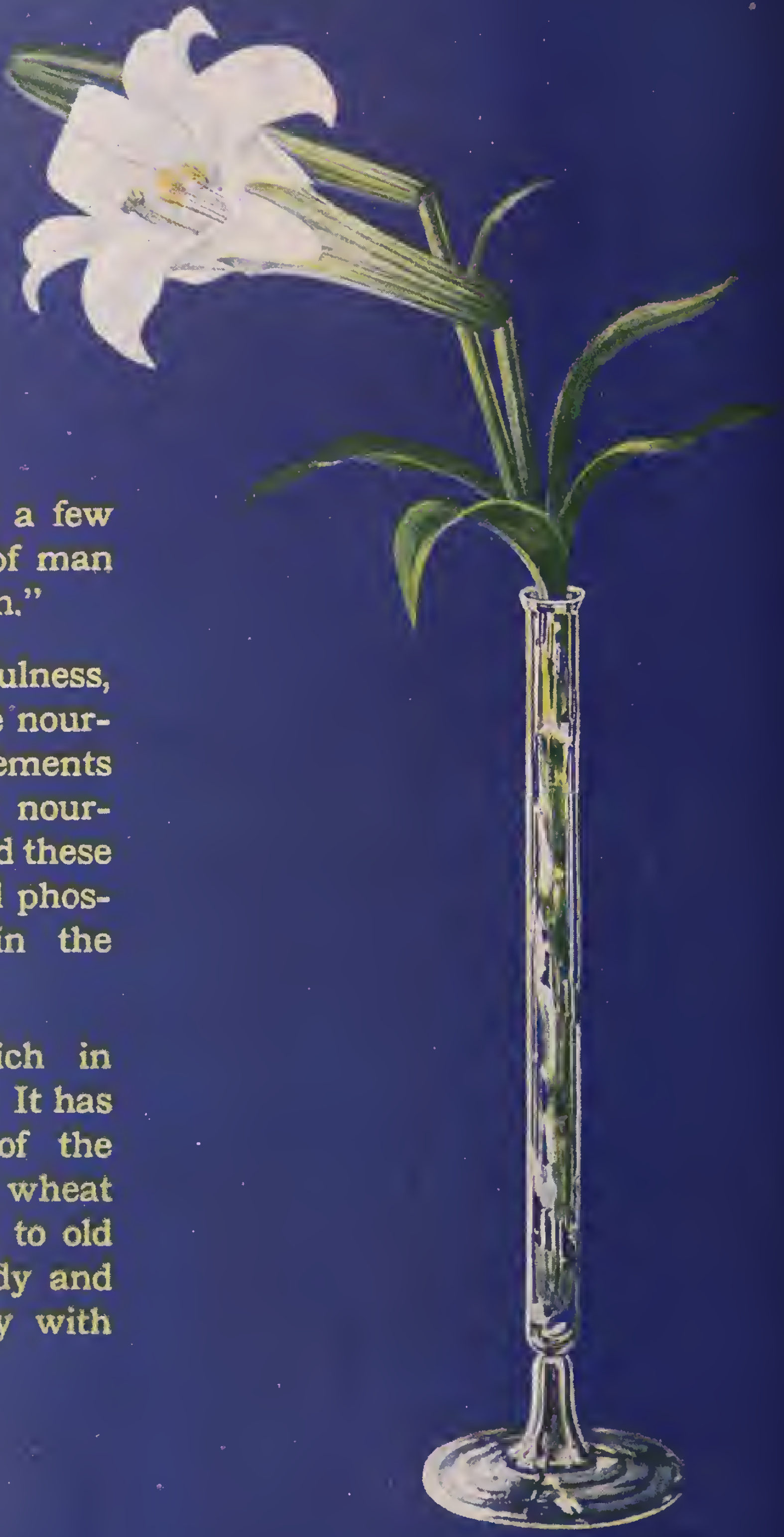
THERE'S a little farm that nestles in the shadow of a hill;
It's a lonely spot in winter when the earth is white and still;
When the tempest makes your heart ache with its bitter, wailing sigh,
And the roads are all unbroken, and a storm is in the sky.

There's a rocky bit of pasture where the huckleberries grow;
It's a quiet place in winter 'neath the ghostly sheet of snow;
And the vines that twine their tendrils all about the stony wall
Are the wraiths of creeping woodbine that was scarlet in the fall.

There's a time I can remember at the twilight of the day,
When the shadows, growing purple, look like forms that kneel to pray;
When a little mother standing in the window strikes a light,
And the lamp-shine glimmers golden all across the winter night.

There's a little farm that nestles in the shadow of a hill,
And a group of memories haunt me—I am sure they always will . . .
For a boundless love, far reaching, stretches toward me where I roam,
And my heart is lonely, sometimes; for that little farm is *home!*

"Consider the Lilies of the Field, How They Grow"



The life of the lily is but a few transient hours. The life of man is "three score years and ten."

But to live his life in its fulness, man—like the lily—must be nourished by those same vital elements which Nature provides for nourishing every living thing; and these include the valuable mineral phosphates so often lacking in the usual dietary.

Grape-Nuts food is rich in these wonderful elements. It has delicious taste, is made of the entire nutrition of whole wheat and barley, and from youth to old age, builds and rebuilds body and brain in beautiful harmony with Nature's perfect plan.

"There's a Reason" for Grape-Nuts

Christian Herald

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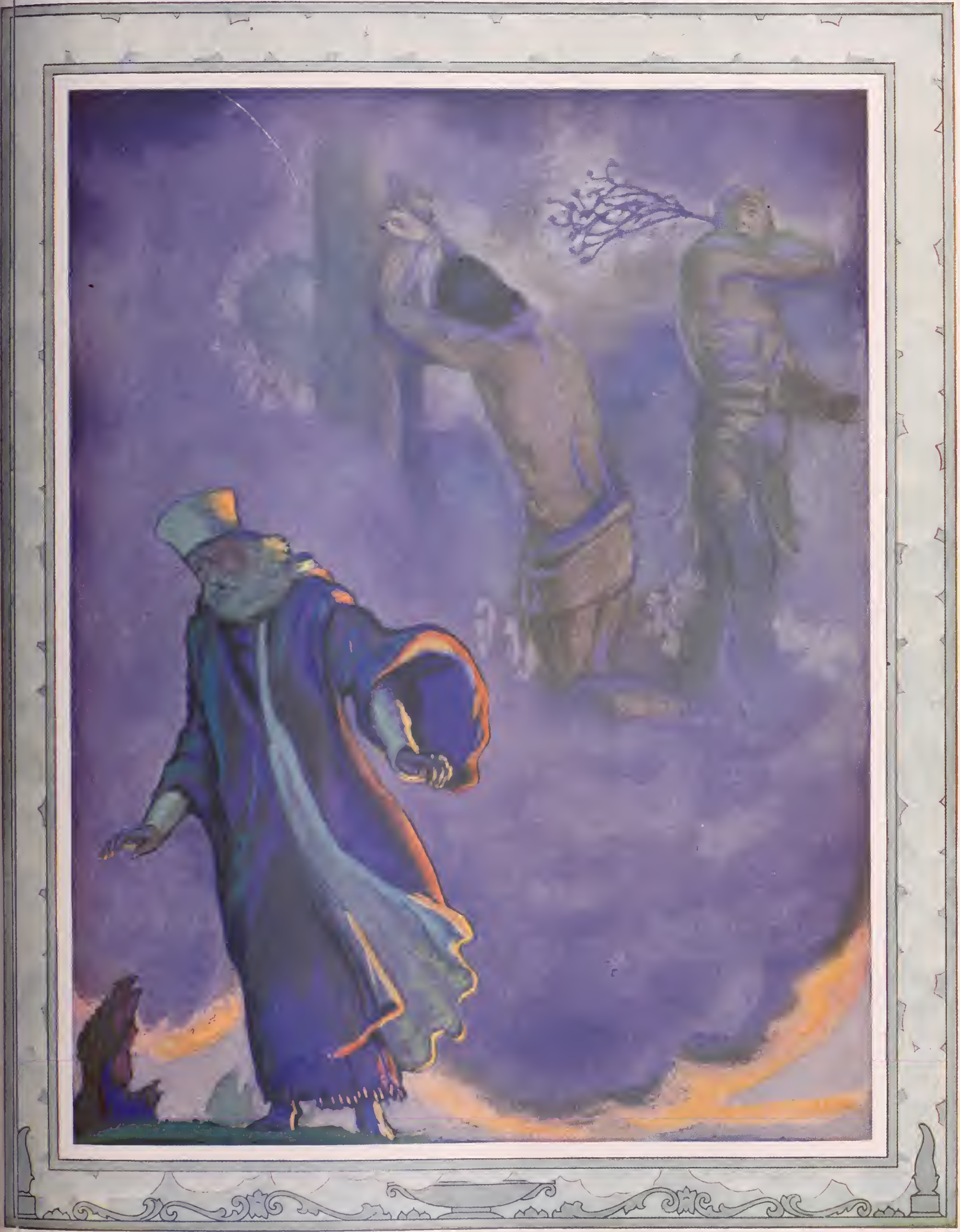


Painting by H. Willard Ortlip

ISAIAH S VISION OF THE SCOURGING. "The chastisement of our peace was upon him, and with his stripes we are healed."
Isa. 53. 5. Matt. 27. 26; Mark 15. 15; John 19. 1.

New Lubricant Prevents Rapid Formatio of Black Solid Matter in Your Engin

The heat in your automobile engine turns part of ordinary oil into black solid matter—the greatest enemy of lubrication, a cause of rapid wear.

Ordinary oil breaks down after a few hours use, forms black sediment and loses in lubricating value. Ordinary oil cannot stand up under the terrific heat of an automobile engine. The sediment is destroyed oil—all lubricating value in it has been killed by heat.

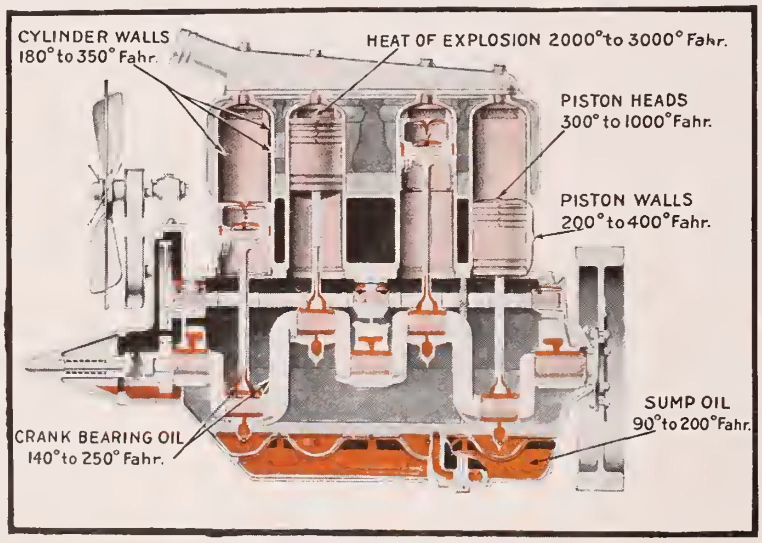
Solid matter means friction. The sediment has an inactive or negative effect. It partially crowds out the remaining liquid oil. This under-supply of oil to the metal surfaces causes friction—heat—wear—loss of power and expensive repairs.

When tests are run with the same motor under precisely the same operating conditions using different lubricants, a remarkable variation will be found in the amount of oil destroyed by heat. This is shown by the amount of black sediment which settles out of each after standing.

The oil floating above the sediment is red in color by transmitted light and may be assumed to be as serviceable as when fresh.

The volume of sediment formed, and the rapidity with which the oil is destroyed depend upon its chemical structure. Oils which have a non-heat resisting chemical structure are unfit for use in any type of automobile or other internal combustion motor.

Such oils make trouble and increase maintenance cost in direct proportion to their rate of destruction when exposed to heat. Consequently the amount of oil used and the cost of lubrication per mile depend not on the price per gallon but on ability to resist heat.


CYLINDER WALLS 180° to 350° Fahr.
HEAT OF EXPLOSION 2000° to 3000° Fahr.
PISTON HEADS 300° to 1000° Fahr.
PISTON WALLS 200° to 400° Fahr.
SUMP OIL 90° to 200° Fahr.
CRANK BEARING OIL 140° to 250° Fahr.

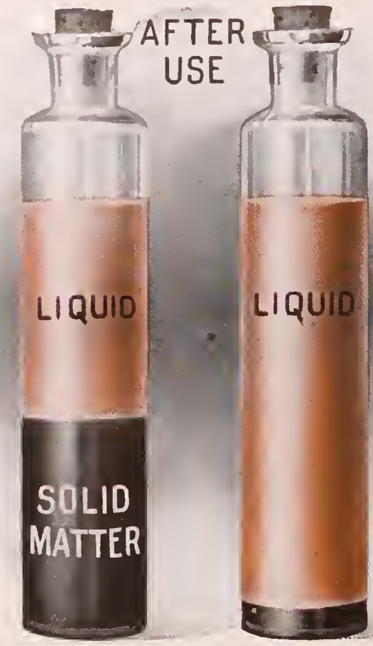
These High Operating Temperatures Cause Rapid Destruction of Ordinary Oils

Relative Oil Destruction

The contents of the two bottles shown illustrate clearly the relative durability of ordinary oil and of Veedol, the new lubricant that resists heat. Veedol deposits only a small fraction as much sediment as ordinary oil. The operating temperatures shown on the sectional drawing of the motor bring out forcibly the intense heat to which motor lubricants are subjected.

There is a fundamental difference between ordinary oils and Veedol.

Ordinary oils are unstable and therefore unserviceable because of non-heat-resisting chemical structure.



ORDINARY OIL AFTER USE

VEEDOL AFTER USE

Showing Finely Divided Solid Matter in Suspension

Special processes of manufacture developed by this company and the use of Pennsylvania paraffine-base crude oil, give Veedol, the new lubricant, its unusual chemical structure, and its remarkable heat-resisting ability.

Make This Road Test

Remove the drain plug from the lowest part of your motor crank case and allow all old oil to run out. Replace the plug, fill the sump up to correct oil level with kerosene and run the motor slowly under its own power for about thirty seconds, to cleanse the interior. Then draw out all kerosene, replace the drain plug and refill with Veedol.

The exact amount of fuel and oil in the car should be recorded and a reading of the speedometer taken before starting. Then let a test be run over a familiar road including steep hills and straight level stretches, for any distance up to five hundred miles or more.

You will find that your motor has acquired new pick-up and hill-climbing ability, due to the maximum mechanical efficiency made possible through Veedol.

You will find your mileage on both gasoline and oil increases. You will reduce your carbon trouble. Your motor will have more power.

What It Means In Actual Saving

The average mileage of all automobiles is conceded to be approximately 6000 miles per year, and the annual expense of operating the typical or average car ($850 car), as figured by an expert statistician, is approximately $416 per year.

Depreciation, repairs and gasoline come to about $268.

This new lubricant resi s heat and prevents rapid se i-mentation. This means l s wear, less expense, mo e power.

Solid matter in your oil means friction and w r. Friction and wear mean expense. Thus expense va es in direct proportion to the amount of black solid ma er formed by the oil. For this reason, ordinary oil is up your repair bills, lessens your gasoline mileage d by shortening the life of your car, materially incre es your depreciation costs. Engineers state that y 50% to 75% of repairs and 50% of depreciation e due to improper lubrication.

Veedol prevents rapid sedimentation and saves u money on three of the greatest items of expense.

The cost accounting records of taxi-cab compa s, bus lines and large corporations show that Ve ol should save you from $50 to $115 per year on gaso e, repairs and depreciation.

Since Veedol wears several times longer than i-nary oil, your lubrication bill itself will actuall e smaller when you use Veedol.

If you are interested in saving money you will b n-terested in making your own tests of this remark le new lubricant.

Get a five-gallon can of Veedol and make the d test described.

Where You Can Buy Veedol

Progressive dealers everywhere have secured Ve ol and can supply you. Look for the orange and b k Veedol sign.

Any Veedol dealer will give you a copy of the Ve ol book free. This book explains how Veedol resists at and specifies the right body of Veedol for your car.

Each dealer is also supplied with a large chart s i-fying the right body of Veedol for each automo e, motor-boat or motor-cycle.

If, for any reason, you cannot get Veedol at ce write to the Platt & Washburn Refining Co. By e-turn mail you will receive a copy of the book free, d the name of the dealer who will supply you.

PLATT & WASHBURN REFINING).
1808 Bowling Green Bldg. New Y k

NEW 100 PAGE VEEDOL BOOK FRE

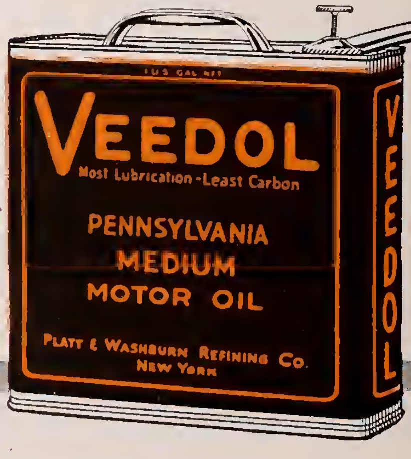
Write for the new Veedol book "The Lubrication Internal Combustion Motors."

This book explains the A B C's of oil refining and finis ing. It gives full information regarding the laboratory a practical service tests to which lubricants are subject before final approval and shipment.

It describes and illustrates all types of lubricating s tems used in automobiles, motor-cycles, motor-boa tractors, etc. It contains a fund of useful information a scientific facts discussing lubricants and lubrication fr its many angles.

This book also shows how the Veedol Engineering D partment, which is at your service, is helping car owne over 100 pages profusely illustrated in colors.

WRITE TODAY



Veedol is s lied in one gall and five gallon led cans; 15 on, 28 gallon 53 gallon el drums; an 28 gallon and gal-lon white o ar-rels.

A special ing device is s ied with each etal container.

Guarantee hen sold in th gi-nal packag

THE · CHRISTIAN · HERALD

An Illustrated News Weekly for the Home

The Mexican Situation

© International Film Service

gadier General John J. Pershing

Sla to active command in Mexico

TO most Americans Mexico is a land of romance, the country of "mañana" (tomorrow). We have grouped all the Mexicans under the title of "greaser" even as they have grouped us under the no less complimentary title of "gringo," a heritage from our unjustified campaign of 1845. Nevertheless, while the peon has perha experienced little but misery and exploitation. th still has been in Mexico a considerable body of ab and well-educated people of Spanish and mixed Eu pean blood. These people were the backbone of the Diaz régime; they were the plant ers merchants financiers and politicia, and so long as the strong hand of Di bound them together, they expe nced an abounding and increasing pr perity. The great oil deposits we developed, the rich agricultural pla s were being brought under subec on, and the ore deposits of the we rn mountains were being worked wit profit to both miners and Mexico.

ese were the cientificos whose na has been anathema in Mexico fro the first day of the Madero revolut n, which was to emancipate the pe and give the land to the people on he principle that "the earth be gs to him who works it."

ristian Herald readers are familiar wit the incidents that led to the murde f Madero and the rise of Huerta to e provisional presidency. The de ls of Huerta's seventeen months of secure tenure in the Mexican pa e are too recent to need recapitulat n. His flight, his return to America nd his death as a prisoner in the U ed States are all recent history.

t the flight of Huerta was not to ean peace in Mexico. The very m who had driven Huerta into exile un r the guise of restoring the consti tion were unable to find power enough to go ar nd when Huerta was eliminated and fought am g themselves for the place of precedence. The su me chief, Carranza, within three months of a tri phal entry into Mexico City hastily withdrew to V Cruz, which the American troops had evacuated on ovember 23, 1914, after seven months' occupaio Villa, who had been Carranza's best general, turned against him and with him were more than half of the soldiers of the constitutional army. During the rest of 1914 events went badly for Carranza. The approach of the Villa forces to the neighborhood of Vera Cruz at one time made it appear that Carranza might be forced to transfer his mobile capital to Yucatan.

EARLY in 1915 General Obregon, second only to Villa in ability as a military commander, and who had remained loyal to Carranza, began to report victories in a series of engagements with the Villa-Zapata-Angeles forces, his first definite victory being on January 5. Several times in the fall of 1914 the situation near the border became so serious that large bodies of United States troops were concentrated and ready for any eventuality which might occur. The whole of northern Mexico was without any organized or settled government, and parties of bandits roamed at will and paid very little attention to the location of the boundary, invading American territory, driving off cattle and murdering American citizens with a degree of impunity which led many Americans to demand intervention. American troops, however, remained on American territory and protests to various momentary authorities in Mexico resulted in momentary relief.

© Mutual Film Corporation from Underwood & Underwood

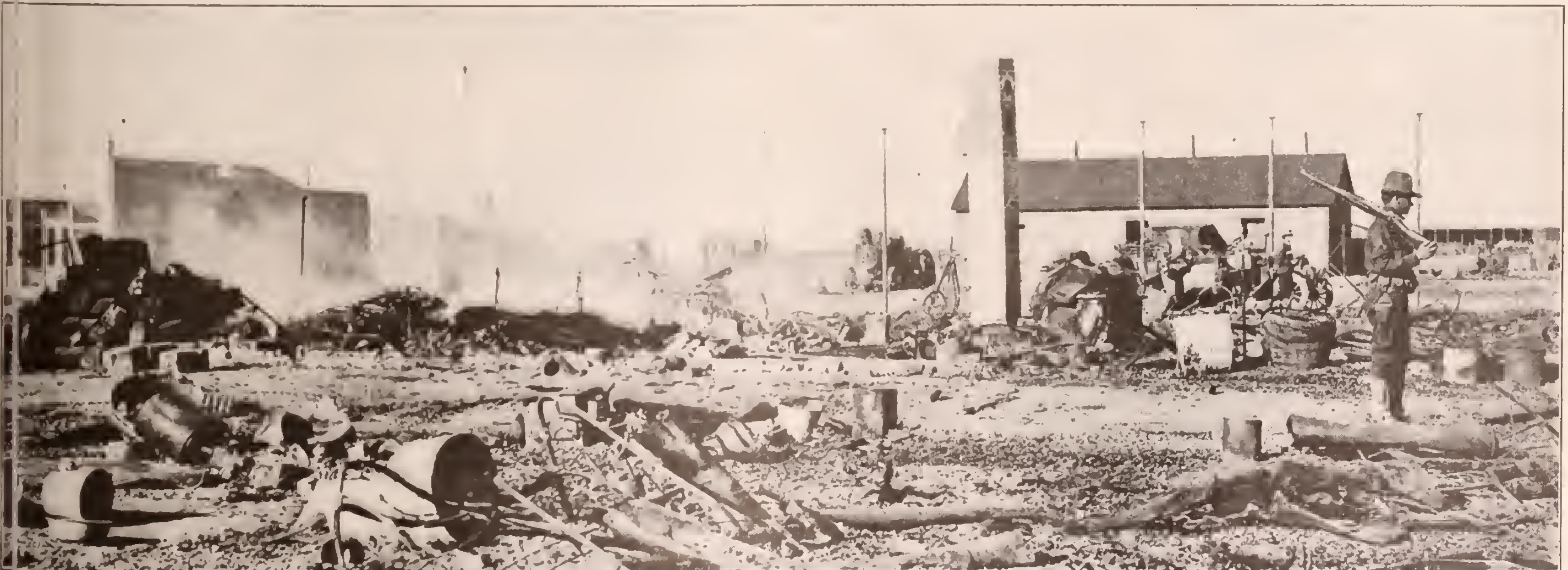
A characteristic picture of Villa leading his followers on a raid

In the meantime, the struggle between the two branches of the old constitutionalist army continued, with the advantage remaining on the side of Carranza. During the month of July, 1915, the capital of Mexico changed hands three times. At the end of the struggle for Mexico City, the balance of power was so little determined that neither side dared occupy the city, and all communication by rail or by road was blocked. The residents of the city, both Mexicans and foreigners, were on the verge of starvation.

On June 2, 1915, President Wilson sent a note to the different factions of Mexico calling upon them to act together promptly for the relief of their country, otherwise the United States would employ means to help Mexico save herself. This appeal reached no apparent result other than intensifying of the efforts of the various factions to gain the upper hand. On August 14, 1915, a note was sent by the representatives of the United States and six South American governments to Carranza, Villa, their generals and the governors of the various states of Mexico, proposing a friendly conference with all those who directed armed movements in Mexico. Villa accepted the proposal promptly, his prompt acceptance being looked upon in many quarters as an evidence of the seriousness of his position. Carranza, flushed with recent victories, rejected the proposal and advised the nations concerned of the dangers which might ensue from interference by outsiders in the internal affairs of Mexico. The American government had at one time been willing to recognize the government of which Villa was the head, partly because Villa appeared to be the strongest man in Mexico, partly because Carranza had consistently ignored our government and its agents at every opportunity. Carranza had not fired on the United States flag, but he had gone Huerta several degrees better in his evidences of that disdain for the northern neighbor which marks the feeling of the bulk of Mexico.

The proposal of August 14 coming to nothing, the seven nations concerned found it necessary to adopt a new plan. On September 18 they agreed to recognize the faction which at the end of three weeks had best shown its ability to maintain order. And on October 19 the Carranza government was recognized by the United States and by eight of the republics of Central and South America as the *de facto* government in Mexico.

FROM the murder of Madero in February, 1913, to October, 1915, there had not been a government in Mexico which had been recognized by the govern-



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Columbus, N. M., after the Villa raid. Ruin of Commercial Hotel, where several Americans perished, in foreground

© American Press Association

This is how a village street looks after a visit from Villa

© Underwood & Und

United States soldiers at border to resist return of raiders to Columbus

ments of the world. With the recognition of the Carranza government, the latest embargo which had been laid against the shipment of arms and ammunition into Mexico was lifted against all the ports controlled by Carranza, and was maintained more rigidly than ever against all the territory occupied by Villa. Carranza, thus well armed and supplied, was able gradually to overcome the organized resistance of Villa, although several times during the fall of 1915 intervention on the part of the United States appeared extremely imminent. On September 27 conditions along the border had become so acute that Colonel Blocksom, in command near Progreso, reported to General Funston that "if Carranza does not stop these bandits, I believe we shall soon be compelled to follow them across."

At three different points on the border Villa made attempts to capture or destroy garrisons of Carranza troops, and each time the action threatened to overflow onto American territory, and clashes between Mexican and American troops were narrowly averted. Carranza troops were several times permitted to travel through American territory in order to reinforce garrisons threatened by Villa forces; the latter were constantly losing the character of organized troops and assuming more and more the nature of bandits. By February of this year Villa and his following had been driven into the mountainous districts in the western part of the state of Chihuahua and Villa had been declared an outlaw. Carranza troops controlled all the principal settlements and maintained a fairly effective control over the railways, although they were unable to prevent occasional raids by Villa, such as the attack at Santa Ysabel which cost the lives of a number of American citizens and brought renewed demands from many sources for intervention.

Villa, however, remained reasonably secure in his mountain retreat, living off the country, until his raid on the town of Columbus, New Mexico, chronicled in last week's Christian Herald, brought the American government to the limit of its patience and resulted in orders to General Funston to go into Mexico and pursue Villa to the end.

From February, 1913, to date, the position of Americans in Mexico has been extremely hazardous. Several hundred have been killed, thousands have lost all their possessions. The attitude of the American government has been misunderstood. Our policy of watchful waiting, which was meant to give Mexico a chance to work out her own salvation, has appeared from the southern side of the line to be merely an evidence of weakness, and has brought us into contempt that deepened the hatred toward Americans which has smouldered in Mexican hearts ever since Buena Vista and Monterey.

While the Administration, in ordering Funston to capture Villa, disclaimed all intention of violating Mexican sovereignty and expressly declared that the expedition was a friendly one, designed to assist the recognized authorities in Mexico to do that which they appeared unable to do alone, yet so sensitive is Mexican pride of race and country that it has hardly seemed possible that the entrance of American troops into Mexico even as a punitive expedition against an international outlaw could result otherwise than in the welding of Mexicans into an organized resistance which would of itself provoke intervention. At this writing it appears that Mexico, worn with five years of strife, is willing to be a little less sensitive and to grant the American government the benefit of the doubt as to its intentions. Carranza's response to the notice that American troops were to follow Villa was a proposal for a mutual arrangement by which the troops of either authority were to follow bandits and marauders across the international line. Secretary Lansing's reply accepting General Carranza's proposal was framed in such cordial language, with such a clear statement of the American intentions, with such a complete compliance with Carranza's request, at it brought immediate agreement from the Car za government, and has resulted in an apparent ermination to cooperate closely with the American es in the rounding up of Villa. In sending the te accepting General Carranza's proposal, Secr ry Lansing issued this statement: "In order to re ve any misapprehension that may exist either i he United States or in Mexico, the President has au orized me to give in his name the public assurance at the military operations now in contemplation b is government will be scrupulously confined to he object already announced, and that in no cir mstances will they be suffered to infringe in any d ee upon the sovereignty of Mexico or develop into i ervention of any kind in the internal affairs of our er republic. On the contrary, what is now being d is deliberately intended to preclude the possibili of intervention."

THE assembling of American forces along he border for the pursuit of Villa proceeded act ly until by the 15th of March there were more an 12,000 troops organized in three columns, read to enter Mexico at Columbus, New Mexico, at a nt about forty-five miles west of Columbus near Hac a, New Mexico, and at some point near Dou s, Arizona. It was announced on March 15 at Brigadier General Pershing had crossed the b er at Columbus with about 4,000 troops; the Thirte th Cavalry, which had received its baptism of fire i he raid, formed the vanguard of the column. A sm er force under Colonel George A. Dodd crossed he boundary near Hachita. The Mexican garriso at Palomas, south of Columbus, joined the colum of General Pershing under orders to cooperate wit he Americans. Some of these Mexicans were being ed as scouts.

Continued on page 395

The Gospel in the Radium Belt

By
WARREN F. WILCOX

GIVEN an untouched parish as large as some Eastern states, at some points 100 miles from a railroad, broken by ranges, chasms, desert, and other untoward physical conditions, and hostile with prejudice and antipathy toward Christianity, what would you expect of one missionary? But don't leave God out of the account.

As preparation—all unguessed—James F. Walker, Congregational minister, had been out of the active ministry for eighteen years, ranching in South Dakota and Colorado, prospecting and mining, in search of health. Then in April, 1910, marrying in Grand Junction, Colo., he started on an overland wedding trip of 150 miles with mountain buggy and team of bronchos to take up new duties as the first missionary to the scattered population in the radium lands of western Colorado.

Mr. Walker located at Redvale, near the center of population but by no means geographically the center. It is twenty-eight miles from Placerville on the railroad, a narrow-gauge line, 404 miles from Denver. During the first summer the family lived in a tent twelve by fourteen. The parsonage was finished in November; then the tent served as a stable. A church of twenty-three members was organized and a Sunday school instituted.

From Redvale the work reached out into the surrounding country. The bronchos have averaged 3,000 miles a year. The specific field covered by Mr. Walker is larger than the state of Delaware, yet possesses but a few hundred people, probably 1,200. But the real field includes a wilderness of several hundred miles in every direction; a vast, unsurveyed, untracked, uncharted region between settlements, with an altitude of 5,000 to 7,000 feet.

The whole region is always in sight of perpetual snow, and includes the San Juan range with its rich gold and silver treasures, and the great mining camps of Silverton, Telluride and Ouray to the southeast, and the La Sals in the very heart of the radium belt, to the northwest. All along the cliffs of the great canyons lie the radium ore deposits, for this is the famed Colorado-Utah carnotite belt, an ellipse 150 miles in circumference and five wide, lying at the base of the La Sals.

The Redvale church, or chapel, dedicated just a year after Mr. Walker's arrival, is the center of community life. The building is used as a day school, for meetings of a musical and literary club, socials, and various other kinds of gatherings.

But plans are under way for a new building. At a recent meeting, one of the men present, not a member, said he would give $25 for a new church. Another interrupted and said: "Last fall I promised the preacher lumber for a new barn, but if you will give him this old chapel for a barn, I will give 5,000 feet of lumber for the new church." The first speaker then raised his $25 to $50, and the lumber man doubled his offer, saying that if the church would take the lumber at the mill, eighteen miles away in the mountains, he would give 10,000 feet. Others, all non-church-members, offered work, a bell, and other things.

FROM Redvale the work was started in the famed Paradox Valley, at Paradox, forty-five miles away and seventy-five from the railroad. The route leads through three canyons and over the desert. Twice has Mr. Walker been overcome with the heat making this journey, and has burned his hand to a blister by inadvertently placing it on the buggy tire in alighting. But the winters are as cold as the summers are hot.

After much effort, a church of thirteen members was organized at Paradox in February, 1911. A church bell, the gift of the First Congregational Church in Grand Junction, broke the silence of the ages and reverberated along the eternal hills where for centuries the cry of the coyote, and in later days the crack of the cowboy's gun, have been the only sounds.

The evening services at Paradox are held in a dimly lighted room supplied with old-fashioned school desks. A few lamps at the front of the room light the speaker's desk (a drop-leaf dining t e) and the organ. At the rear hang o or two lanterns. To complete the ligh ng system, a dozen candles are distrib ed about, fastened to the desks by ir own tallow. Most of the lights re extinguished when the sermon be s, to prevent dazzling the eyes of e congregation and to give an u bstructed view of the preacher. e faces of the people are thus d ly visible, but enough is seen to conv e one that they are there on accoun of genuine interest and not out of le curiosity.

In speaking of the organization of e Paradox church, Mr. Walker s s: "While the great peaks of the m tains were receiving a fresh baptis of snowy whiteness from the hand of Nature, I publicly administered e rite of baptism—the first baptis l service ever held in the Paradox. d for the first time these rock-rim d walls that surround the fairest of ir valleys witnessed the celebration f the Lord's Supper."

THE third station is Nucla, forty- e miles from the railroad. It is e outgrowth of a socialistic colony, loc d here as the most accessible point r the construction of the Nucla Di h. This ditch is eighteen miles long, d raises the water several hundred t up out of the San Miguel River. It s built by sheer grit, determination d perseverance. None of the members of the colony had money, and they suffered heartrending hardships. Being a desert land, even though the soil is most fertile, it would produce nothing until water was applied, and irrigation could not be practiced until the ditch was constructed. At times members of the colony would go to distant points and work to secure money to send back to those who were working on the ditch, in order that they and their families might have something to eat. It is said that in their extremity they would get a piece of pork and pass it on from house to house, each family boiling it in their beans just long enough to give flavor.

The religious sentiment of the founders of the colony was anti-church and even anti-Christian. They declared that no creed, church organization or saloon should ever be tolerated in the colony. There were a few people in the colony who were Christians and when Mr. and Mrs. Walker first visited Nucla they were met with the bitterness against the church even on the part of those who professed to be Christian. One man was so bitter in his opposition that he would turn his team out into the sagebrush, rather than meet Mr. Walker and speak, as Mr. Walker always insisted on doing when he met others in the public road.

Nevertheless, a church was organized in May, 1911, with eleven members and in April, 191 a very nice building with a seating capacity of 225 was dedicated. The church was built mostly by subscriptions and the subscriptions were mostly paid in work. The members secured from the Forestry Department a grant of timber twe[illegible] miles away. They cut the trees, hauled them to the nearest sawmill, then hauled the lumber and put up the edifice themselves. Today the church houses a branch of the county high school established at Nucla last fall.

Mr. Walker has also preached occasionally at Bedrock, where there had never been religious services before.

AMONG other meeting places in his parish is Bedrock, sixty-five miles from the railroad. The services are held in an old adobe schoolhouse, the building and front door being perforated with bullet holes, evidences of strenuous times in bygone days. Then there is Sinbad Valley, twelve miles north of Paradox and seventy-seven miles from the railroad; and Naturita, the oldest settlement here, and the postoffice address of the Standard Chemical Company, which has expended over a million dollars in the Paradox country, pioneering for and developing carnotite-radium. It is twelve miles from Redvale. There is a flourishing Sunday school, and preaching every three weeks. Nine miles from Nucla a Sunday school has been organized at Third Park in a schoolhouse called the "Radium" Schoolhouse, where there is a large foreign population, but they turn out very nicely to the services. Usually there is a row of young men who are unable to get seats, and so arrange themselves on the floor. And there is also La Sal Creek, southwest of Paradox, eighty-five miles from the railroad and fifty-five from Mr. Walker's home, in the heart of a rough mountainous country, the trail being narrow and so steep that it is dangerous. The only way to get to these people is on foot or horseback. No vehicle can get through. Mr. Walker found some Mormon families there, and in one family baptized four children and preached to the people under unusual circumstances.

A bit of Missionary Walker's parish, site of the concentrating mill and camp of the Standard Chemical Company in the heart of the radium belt

THE first year the Walkers traveled ten miles to a call; last year five, which shows that the population is increasing. In the first three years the bronchos traveled 11,000 miles, putting in 270 days on the road. Eastern ministers can scarcely appreciate the meaning of Mr Walker's work. Often he has become almost frantic for an hour's study and a little ministerial fellowship. Reports to the Congregational Missionary Society run about this way:

"January 2 was my day to go to Paradox, and Mrs. W. was sick all the preceding night. It is anything but comforting to start out on a forty-five mile drive in the dead of winter and leave the better half of the firm at home sick in bed, with the nearest doctor ten miles away. But if the Paradox people were to have the Gospel preached, I must go, as there is no one to send. I left home Saturday at 8 A.M. It was cold. At noon, half the distance covered, I stopped, fed Princess and Blaze, built a camp fire and sat on a rock beside it while I ate my lunch. The dinner hour passed, I kicked the snow from my shoes, wrapped up snugly and drove on, reaching my stopping-place for the night in good season. The warmth of the fire in the heater and the hospitality of friends reached my heart.

"The home was an adobe house of three rooms. The family consisted of a widowed mother, eighty years old and totally blind, and her son and daughter. Her Christian faith is strong. Sunday morning the son took his team and drove me six miles to the schoolhouse, in order that my team might rest. We got back to the adobe house for dinner, and in the afternoon I drove to Bedrock for an evening service. It was very cold and I had three miles to drive after service to reach my stopping-place for the night, and it was 12:30 by the time I got warmed through and ready for bed. The next morning I left for home as early as possible, arriving at 5:30 P.M."

AGAIN: "Friday morning we had five inches of snow on the ground and the roads in horrible shape. However, on Saturday morning I rose at 3:30 to start on my forty-five mile drive to Paradox. There was a special reason for my starting so early, as I had promised a cow-puncher in the La Sal Mountains that I would meet him in the Buckeye Reservoir on that evening and perform a wedding ceremony for him. He was to have a saddle horse ready for me to ride the last eight miles of the distance, when I had gone as far as it is possible for a team to go. The last eight miles is up a rugged trail with a rise in elevation of 2,500 feet or more. I changed from buggy to saddle horse as soon as possible when I had reached the Waggoner ranch, where the saddle horse was waiting, and pushed on rapidly, fearing that I was late. Mr. Waggoner said that two and one-half or three hours was good time in which to make the trip, but I reached the Buckeye sawmill in just two hours. The bride was one of three sisters whose two brothers ran the sawmill.

"When the guests had arrived, the young lady in question informed me that the ceremony would be next morning, as she was superstitious since she had heard that Saturday was unlucky, and she wanted a good day to be married on.

"I wish I could picture to you the scene in Buckeye Reservoir. The sawmill and the buildings stand in the heart of a great reservoir, that will, if the plans are carried out, in a few years be filled with water eighteen feet above the present buildings, to supply the Paradox Valley with irrigation waters. This reservoir site is or was full of great pines, some of them 250 years old."

Again, in speaking of an overland trip to Montrose to attend a church meeting, a trip of a hundred miles or more, Mr. Walker says: "Monday we started, passing through the deserted village of Pinon, where some of our Nucla people had lived for so many years and labored so hard to build the great flume and construct the ditch that should carry the life-giving water to the arid land about Nucla. Pinon is an esthetic name, but the sight of the fallen houses, old garden spots, neglected fruit trees, the straggling rosebushes and the little graveyard enclosed with white palings, gives one a feeling of depression."

On the return home from that trip, it rained.

"It rained all during the conference; it rained all the way home. We pitched our tent in the rain; we broke camp in the rain; we drove in the rain. We rode above the clouds and we rode in the clouds. The second day of the journey home we drove thirty-six miles down rough mountain roads that had been badly washed by the heavy rains. At five P.M. we were yet fifteen miles from home. Our bedding was wet; we had no hay for the horses, so we decided to push on. The faithful bronchos seemed to enter into the spirit of it all and they kept up their mettle to the last. We began the last long hill; it rained harder and harder; it grew dark; we had no lantern, so we made a 'shad-a-gee' lantern of an old tin can and a tallow candle. We came to a place where even in a good light it is difficult to find the road, so with the pastor holding the lantern, his wife driving, and the bronchos leading on by native intuition, we found every turn safely, had no mishaps and reached home at nine, tired and wet."

MR. WALKER has just recently passed into the automobile stage of his missionary career, a car having been donated by an Eastern friend to the Home Missionary Society for this field. A fortunate thing indeed, for there are at least four places where he expects to start services this coming season.

And is this all? There is a generation of young people rapidly coming on into manhood and womanhood in this strange parish who will never get schooling beyond the eighth grade unless the school is brought to them. Missionary Walker expects some day to have a Christian academy located there. "This is a young empire in the making and the foundations must be laid to meet the needs of the future," he declares.

Behold the prophet's vision: A Christian academy in the heart of this wilderness. And yet, why not? If we don't leave God out of the account.

A neighborhood is known by the post office it keeps. Note this indication of the crowded condition of Paradox.

Just after service at the Third Park Church. How many of this group will see that coming "Christian Academy"?

A Week in the World's News

Senate Passes Water Power Bill. On March 8 the Shields Bill to provide for the development of water power in navigable waters by private capital, passed the Senate by a vote of 46 to 22. Senator Walsh of Montana, who voted for the bill, said he considered it bad legislation, but firmly believed it would be amended when it reached the House. Advocates of conservation have opposed the bill bitterly because it provides for grants for periods of fifty years under licenses issued by the secretary of war, and for the purchase at the end of that time of the plants at the option of the government; and also because the bill provides that in any contest for a particular site, the applicant shall be favored who is able to guarantee the best construction. It is feared that this will throw the water power projects that may be developed under the bill into the hands of certain groups of capitalists who already control a large part of the water power of the country. Gifford Pinchot has declared that the bill is vicious and should be defeated.

Scandinavia Will Not Initiate Peace. On March 10 the Rev. Dr. Charles Aked of the Ford Permanent Peace Tribunal and two of his associates went from Stockholm to Copenhagen, where the Scandinavian premiers were in conference, in order to induce these statesmen to propose mediation between the belligerents. The premiers heard Dr. Aked courteously but decided that the present was not an opportune time to propose peace.

Will Not Pay Yuan's Debts. On January 23 circulars were received at the various legations in Peking from the civil governors in the territory now included in the present Chinese rebellion, in which the history of the republican movement was outlined, and President Yuan Shi Kai was declared to have plotted to overthrow the republic in opposition to progressive sentiment in the country, contrary to his oath of office. The manifesto declared that treaties entered into between the republican government and the different nations before the question of the imperial form of government was raised will be continued in force; that the military and civil governors will be entirely responsible for the protection of the lives and property of foreigners residing within the territory they control; that the republic will not recognize any treaties, agreements or loans entered into between Yuan Shi Kai or his government and other nations after the question of imperial form of government arose, and that opposition will be offered to any attempt by other nations or peoples to assist Yuan's government. On February 6 the revolutionary forces were reported to have been defeated in Szechuan Province with a loss of more than 200 men and many machine guns. American missionaries near the Mongolian border, who were thought missing, were reported to be safe.

A Million Tons for Russia. Early in March it was asserted that there were at sea, or in ports waiting to discharge cargoes, more than 300 steamships carrying over 1,000,000 tons of material and munitions for the Russian army. One hundred of these ships are in the ice-free harbor of Kola on the Arctic Ocean waiting for the opening of the port of Archangel on the White Sea or for the completion of the railway being built from Kola to connect with the lines from Archangel to Petrograd. The bulk of this material, aside from these hundred ships, is being handled or will be handled through the ports of Vladivostock, Dalny and Port Arthur, and will reach its destination over the Siberian Railroad, which is being double-tracked. Railway construction east from Kola is proving difficult because of the snow-covered land and frozen swamps.

Curious crowds gathered to see a German aeroplane which the French brought down in a street of Salonica

Turkish artillery crossing the Tigris from Bagdad on a boat bridge

Railway Men Demand Eight-Hour Day. Announcement was made on March 8 of the result of the referendum vote taken by the employees of the railroads of the country on the question of demanding an eight-hour day. More than 80 per cent. of the 400,000 men employed on 528 railway lines voted for the demands. The present wage agreement expires March 31. The men asked for an eight-hour day and time and a half for overtime, which railroad officials claim means an increase in wages of nearly $100,000,000 a year. When the vote is finally tabulated, the demands will be presented to the officers of the railways and thirty days will be given for a reply. If the reply is unfavorable, another referendum will be taken upon the question of a strike.

To Amend Rural Credit Bill. Stating that he will amend the "landschaft" bill which the Christian Herald recently printed in full, Senator Morris Sheppard explains: "I was in error in stating that the members of a landschaft are responsible jointly and severally for its debts. The liability is a collective, proportionate one—such a liability as attaches to the land of an ordinary school district or drainage district in the United States. The bondholder has no right to sue an individual member of a landschaft, but has merely the right to exercise the power of assessment which the landschaft possesses proportionately against all members. The collective liability feature of the landschaft is not at all new or untried in this country. I act, it is not as rigorous as the liability the landowners in the school distri of some of the states, where an indi lual landowner may be sued by a bond lder and his entire property taken. The landschaft is a less rigorous insti tion than the school district in anothe ay, in that a certain proportion of the ters in a school district may compel the land to be held responsible for ool bonds; whereas in a landschaft embership is entirely voluntary. Th ore I study the landschaft the more become convinced of its simplicit and workability."

No German-American War. n a recent interview reported in the ress on March 14, Herr von Jagow, G nan foreign secretary, said: "I neve ave thought it possible that Am ans would believe anything so absurd hat Germany after this war would atta the United States." Herr von Jago said that wars were not made out of ra but that they were the outcome of t settled policy of the nations engage He said that Germany had never tak any step that could lead any sensible son to believe that she meant to tou the sovereignty of any American stat and that he had not the slightest rea to believe that Germany would chan her American policy. As an evide of Germany's wish to remain on fr dly terms with America, he cited the odification of the submarine w fare through concessions to America hat cost Germany a real price in m ary effectiveness. He cited the fact th the American press had been host to Germany even before the Lus nia affair, and that this fact and othe acts in the relations of the two countri had changed the warm feeling for A rica which had previously been fou in Germany. But he ascribed the t of possible war between the countr to "restaurant politicians." He sa "I have said it before, and I rep it gladly, that the German gover ent disavowed any responsibility o any plots in America having to do wi fomenting strikes, destroying prope or stirring up trouble in Mexico. I our own citizens have engaged in su enterprises, it has not been at o instigation."

Coal Miners Win Advanc It was reported on March 7 th the bituminous coal operators and ers had reached an agreement pro ing for payment on the mine-run s em in western Pennsylvania and in In na, and for increases in pay in various lds, the total aggregating $8,500,00 annually.

Colorado Coal Strike Comm ion Reports. On March 8 Presiden Vilson sent to Congress the report the commission which he appointed investigate the Colorado coal strike. The report states that there is doubtle discrimination against some individu in the matter of employment, althou the operators are employing union an non-union men without regard to the ke. The commission finds that the 4 indictments returned as the result the disorders incident to the strike ha left a festering sore on public opinion. The commission calls attention to the act that all of the indictments were ret ed against former employees of the ompany, although "some of the citiz of the state believe that many illega cts were committed on the part of the rators, and justice which finds all t indictments on one side does not se to them even-handed." The comm ion expresses no opinion as to the co ctness of this belief, although it state at in some cases the indicted men ar suffering great injustice in that the are either confined in jails or, if out on ind, are refused employment because c he

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in tments and are prevented from le ing Colorado by their bonds. The co mission finds that the mining condi ns are in many respects as nearly id as it is possible to make them, but po ts out that a serious drawback to th prosperity of the coal industry in Co rado is the shortage of industries in he state to consume the smaller siz of coal and slack.

arden Osborne Not Guilty. As a rt of what has been charged to be a litical conspiracy, Warden Thomas M t Osborne was placed on trial on a ch ge of perjury, one of three charges on which he had been indicted. On M ch 15 after the prosecution had re d its case, the presiding judge dire d the jury to bring in a verdict of no guilty. The attorneys for Mr. O orne had called the attention of the co t to provisions of the law which ma e illegal the investigation upon wh h the perjury charge was based, bu the order of the court was based no upon the technicalities of the law, bu upon the complete failure of the pr ecution's case to support the charge. It expected that the other charges will pr e equally unfounded in fact and th the whole enterprise by which Mr. Os rne was to be disgraced and disqu ified will fall of its own weight. Th victory of Warden Osborne over his tra cers is more than a personal victo . It carries with it the promise of a ne era in the treatment of prisoners in the penal institutions of this country. The days of political exploitation and of prison ring profits are fast passing.

Rim Manufacturers Enjoined. An injunction was served March 10 on the Standard Welding Company of Cleveland, enjoining the company from continuing to manufacture or ship "demountable" rims for automobile wheels. The rims were held to infringe upon the Perlman patents. It is said that the upholding of these patents creates the most serious situation which the automobile industry has ever faced, since the rim makers claim that Mr. Perlman is demanding a prohibitive royalty. The Perlman patents were not applied to "clincher" or quick detachable nor to some types of "demountable" rims, but they do apply to the type of "demountable" rims in use by a big majority of the automobile trade.

Peru's Finances Improving. On February 19 Peru announced that it had decided to withdraw its diplomatic representatives in the United States and in Brazil, all the other legations maintained by Peru having already been discontinued. This move is taken as part of a general policy of retrenchment made necessary by the finances of Peru, which have suffered seriously as a result of the war in Europe. It was announced on February 11 that, beginning February 14, the Lima post office would pay all money orders, whether domestic or international, drawn in 1915. Postal money orders have not been paid since the middle of the summer of 1915. Peru's national expenditures in the last fiscal year were less than the national income, but the interest on her national debt and other fixed charges exceed half a million dollars. Peru is, however, slowly recovering from the financial crisis.

Georgia Threatens Reform. The state of Georgia is reported to have at last become aroused over the disregard for law which has been manifested within its borders within the last few years. Of the seventy-four lynchings in the United States in 1915, one-third occurred in Georgia. The people of the state were somewhat disquieted by this announcement, but the lynching of more than eight negroes by Georgia mobs in January crystallized the public opinion of the state into a demand for the curbing of the lawless element. The press and pulpit have now taken up a crusade for law-enforcement and the ridding of the state of the lynch habit. Governor Harris is seeking a reelection upon a platform of law-enforcement. Georgia's unwelcome preeminence in mob violence is perhaps only a corollary of the failure to enforce the prohibition statute in many parts of the state. While the state is technically "dry," many parts have been considerably saturated, and have even boasted of their freedom from the restrictions of the law. The latest legislature strengthened the dry laws, and after May 1 the sale of intoxicants in Georgia will be a much more difficult undertaking.

Army Transport for Commerce and Relief. The army transport Buford was reported on March 8 as loading at New York for Manila. It was said at the War Department that because of the great shortage in freight carriers on the Pacific the Buford might be placed on the regular transport route between Manila and San Francisco. On the same day Ambassador Morgenthau was reported to be arranging with the Navy Department for the use of a navy collier to carry a cargo of food of about 900 tons to the famishing people of Palestine.

Power and Fertilizer in Shale. A bulletin of the United States Geological Survey, recently issued, calls attention to shale deposits in Colorado, Utah and Wyoming from which may be distilled commercial kerosene, gasoline and a large amount of paraffine, as well as good illuminating gas, the shale containing all the elements of crude oil. In addition, the process of distillation produces ammonia, which may be used in the manufacture of commercial fertilizer or other nitrogen compounds. Similar shale is being worked in Scotland, and if the price of gasoline should go to still higher levels, it will be commercially profitable to work these shale beds.

The War in Europe

By ANTHONY ARNOUX

European journalist of many years' standing; military critic; staff writer of the Paris Daily Mail and Le Temps; contributor to l'Indêpendance Belge

PERSISTENT rumors reach us that Enver Pasha, the Turkish minister of war and one of the two leaders of the young Turks, ha been assassinated. It is officially an unced that a new minister of war ha been appointed, but this may be, an probably is, because Enver Pasha ha gone to Asia Minor to assume co nand of the Turkish troops there fig ing against the Russians.

ring the week Admiral Von Tirpit , the head of the German navy, res ned his post. This admiral was the originator of the German subma ne campaign and its chief supporter.

he married men in England and Sc and who attested under Lord D y's recruiting scheme on the understa ing that the single men should be ta n first, and whom it was intended to ll to the colors for the end of this mo h, not nearly all the single men ha ng been mobilized, agitated succe ully to postpone the call, and as a res t the recruiting situtation is in a ra r muddled condition for the time be g.

he Russian campaign in Europe was un arked by any particularly interest g or important incidents the past we , local artillery activity of a minor de e and an occasional skirmish at iso ed points on this long line were all th occurred.

ne serious naval mishap occurred in e waters surrounding Europe during the week. The French torpedo bo destroyer, Renaudin was sunk by a s marine in the Adriatic, with a loss of officers and men out of a compleme of 83. On March 19, German air aiders over Kent, England, killed 9 rsons and injured more than 30 oth s. One of the four German sea pla s was brought down by a British air an.

e British have cleared the western fro ier of Egypt of their foes and have oc pied the town of Solturn, which th were forced to evacuate last Nov ber, the Senussi retiring southward int the desert.

Africa, too, the British attack on Ge an East Africa under the comma of General Smuts, a Boer, is ma ng progress. During the week the Germans were forced out of Muchi an Arusha further south and at the en of the week were said to be on the poi of capture. The bulk of the British orce in this campaign is composed of South African volunteers, men peculiarly suited to the work in hand.

The fighting around Verdun has continued all the week, with occasional lulls followed invariably by very hard infantry fighting. In considering this battle we must remember that the word Verdun, as applied to it, does not mean a town only, but a fortified district approximately 15 miles wide from east to west and 30 miles long from north to south, thus comprising an area of about 450 square miles. The defenses of this district form an exhibit of the art of fortification from the middle ages to the very latest devices learned since the 17-inch guns first came into action, and trench war began. The town itself is moated, walled and battlemented.

Further afield along the crests of the immediate hills, the forts which were regarded as modern eighteen months ago have now been abandoned, transformed, or moved many miles from the town right into the midst of the confused hills of the Highlands of the Meuse, each one of which has become a fortress in itself and part of a vast and intricate system of fortifications.

Today, Verdun is undoubtedly the strongest and largest defensive position in the world, and to take it would be a long and arduous task; but in view of its strategic importance its capture would be worth very great sacrifices to the Germans, as its capture would almost inevitably compel the evacuation of the whole French position in eastern France as well as the position along the Aisne to the west.

On the other hand, if this stronghold is not taken by the Germans, the French will be reasonably sure of preserving their present lines as bases for an offensive, which can be launched as soon as the British get up an army large enough, and of the requisite quality, to support the French in such an effort, which the French now are unable to carry through alone, as they are not rich in men.

Sunday the 13th of March was an extremely quiet day on all the Verdun front so far as infantry fighting goes. The afternoon before a German attack had captured from the French some trenches on the eastern front to the northwest of Eix, but on Sunday all infantry action ceased. But though the infantry was quiet the artillery was not—and this Sabbath day saw tremendous shelling by all the artillery of both sides on all three fronts, western, northern and eastern.

On Monday practically the same conditions prevailed, except that it became very noticeable that the heaviest of the German artillery attack was being made on that portion of the west front which extends from the west bank of the Meuse to Bethincourt, evidently as a preliminary to further infantry attacks between these points. The object the Germans have in view on this side of the river is probably to force their lines southward to within artillery range of the solitary line of railway running to the west on which Verdun most largely depends for supplies. It seems possible that if the Germans successfully accomplish this object of either capturing or destroying this railroad, the French will be obliged to evacuate Verdun.

On Wednesday, the Germans launched a tremendous infantry attack to the southward between the Meuse and Bethincourt, and succeeded in bending back the French line by driving a salient into it from the Cumiéres-Bethincourt line southwestwardly to the crest of the Le Mort Homme Hill, from a base in Corbeaux wood. This hill is a very important strategic point, particularly as an artillery position, overtopping as it does the neighboring ridges to the east and west, and by this superior height also commanding the country to the south. This ground was not won, however, until a most desperate French resistance had been overcome nor held until four very fierce French counter attacks had been repulsed. Even then the German position was not at all firmly established, as the French held the western, northern and southern slopes of the hill from near its crest downward. So that before the Germans can make full use of the newly won position, by bringing up artillery and installing it thereon, it is imperatively necessary for them to clear these slopes.

This same day there was hard fighting, much of it hand-to-hand, south of the villages of Vaux and Damloup, and to the east of Fort Vaux on the northern front, which was indecisive. The artillery was active on all the fronts the whole day.

Thursday, the struggle over the hill continued on the west front, with no apparent advantage to either side, continuing all through the night, both sides throwing in fresh troops constantly. On the northern and eastern fronts the artillery activity continued intense.

Friday saw no change on the west front. The French attacked the German positions again and again but gained no ground, though the casualties on both sides were very heavy. On the northern front the Germans launched an equally unsuccessful infantry attack on the French trenches directly south of the village of Vaux and the fort of the same name. After an all day struggle both sides found themselves in the positions they had occupied in the morning.

Saturday was quieter, though the combat still raged severely on Le Mort Homme Hill (Dead Man's Hill) on the west front, and the artillery thundered incessantly on all the fronts. There was no infantry fighting on either of the northern or eastern fronts.

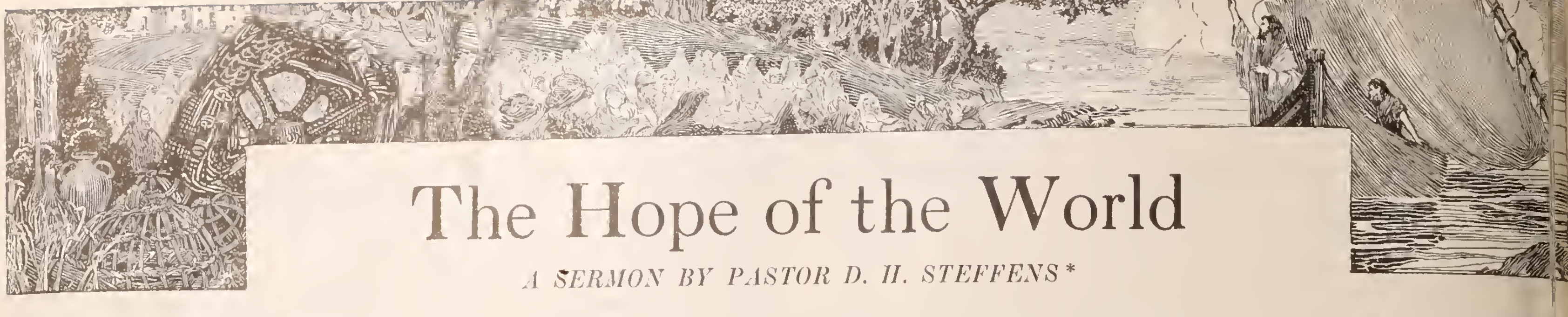
The Germans claim to have taken nearly 30,000 prisoners in the battle so far, besides a large quantity of artillery and other implements of war. There are the usual tales of extraordinary losses appearing in the daily press, but while the casualties are large, it is very doubtful whether they are abnormal, as both sides are fighting very cautiously and only exposing their men when absolutely necessary. This battle is not as yet half completed.

In the Caucasian campaign during the past week the Russians continued to force back the Turks, but as they did not give the name of a single place the whole week which could be found on any available map, it is very difficult to form any idea of what their progress actually amounted to. Certainly, however, they are very little nearer, if any, the objective of their left, Trebizond on the Black Sea. In Persia, the Russian troops still continued to advance to the southward and have now reached the foothills of the mountain wall which divides southern Persia from Mesopotamia.

In Mesopotamia, the British force on the Tigris below Kut el Amara, which was advancing to the relief of the British, apparently suffered a severer defeat at Felahie last week than was supposed. The Turks claim that the British left over 5000 men on the field, and further allege that about the middle of the week the entire British relief expedition began a general retreat.

In addition to the expenses of the actual belligerents, several neutral pow-

Continued on page 395



The Hope of the World

A SERMON BY PASTOR D. H. STEFFENS [*]

Text:—*I John 5 : 19, 20. "The whole world lieth in wickedness. And we know that the Son of God is come."*

WHAT a comment the present world conflict offers us on the first statement of our text, "The whole world lieth in wickedness." And what a wellspring of comfort and hope for God's sorely tried and faltering people is contained in the second statement, "We know that the Son of God is come." The coming of the Son of God into the flesh, with all that that implies, from his incarnation to his final coming for the completed redemption of his saints—this is the one hope of the world. It has no other, for "the whole world lieth in wickedness."

If this be true, then it is a frightful error to hold Christianity or the church responsible for this war. Yet that is exactly what men are doing. The inability or failure of the church to prevent it is held to be an overwhelming indictment of Christianity. Nor do they hesitate to say so. In the opening chapter of one of the most recent books on this subject, the author discusses "Christian Morality and the War." He says: "For Christian nations waging war with each other to talk of morality is mere hypocrisy. This war is proof, if proof were needed, of the bankruptcy of Christian morals and the weak hold the unselfish teaching of Jesus has on the modern world." I accept this last statement as true. That it proves the "bankruptcy of Christian morals" I refuse to admit. The author himself does not believe it, for in his very next sentence he says: "Science, with its 'struggle for existence,' and 'survival of the fittest,' science, which has reinforced paganism with its Nietzschean ideal, is the inspirer of the present struggle."

But science with its philosophy insists that the world is growing better. It conceives of humanity as a rising race, improving with each succeeding century, decade, and year; improving, mark you, through its own inherent powers and by its own efforts. As tangible evidences of such improvement it proudly points to its discoveries and inventions, its artistic achievements, its governmental reforms and social movements for the betterment of society. Did it need the present cataclysm to teach us that the hope of the world is not scientific achievement, philanthropy or social justice, not civilization or "Kultur," not mere intellectual or mechanical "efficiency"? Did it need the utilization of all of these things by the governments of the world for indescribable bloodshed and boundless destruction to teach us that the world, if left to itself, is without hope, that we are a fallen race, like lost sheep, utterly gone astray from the Shepherd and Bishop of our souls? Surely not, if we believe the Word of God, which tells us that "the whole world lieth in wickedness," or (and this is John's meaning) "in the wicked one."

IN the next verse he speaks of the Son of God, even Jesus Christ, as "him that is true," opposing him to the wicked one, the "father of lies," who is "the prince of this world," "the god of this world," the "spirit that worketh in the children of disobedience," the "ruler of the darkness of this world." The whole world is not only touched and affected by him, but it lies wholly and completely in his power. It is instinct with his spirit and obedient to his will. The unholy passions which are the very impulses of the wicked one are the springs of the world's policy and action. "He was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar and the father of it."

According to these words of our Lord, lying and murder are the especial works of the evil one. Then what of the great nations of the world today? What of their hollow, insincere, capricious friendships, their forced and deceitful contracts, their shallow, lying press reports, their puerile, ridiculous, ferocious quarrels? Do any of them know what they are fighting for? They have not yet been able to tell us unless we admit that "the natural result of commercial competition is political antagonism." In other words, ambition and greed have caused this war as they caused all other wars—ambition and greed, the lust for glory, wealth and power. Have any of them given a satisfying reason for the astounding doings of their censors and press bureaus? Have any of them justified their shameful disregard of the rights of people who have no part in their quarrel, their abominable efforts to force other weaker nations into the struggle and thus widen the already all too great area of misery and woe; their diplomatic trickeries and double dealings; their proud unwillingness to listen to any suggestions looking toward the restoration of peace; their uncompromising determination to crush and annihilate each other?

Is the world gone mad? Ah, here is the explanation: "The world lieth in the wicked one." Even where men by the blessed light of the Gospel of Christ have been brought into obedience to Him who is the Hope of the world; where the blessed truth of God has strengthened the bonds of society and sanctified every relation of life, even here we see sad proof that the wicked one is indeed the ruler of this world, and to a fearful extent controls and directs the thoughts and deeds of the sons of men. When it is therefore said that "science (which is but the world's knowledge and thought) is the inspirer of the present struggle," we can but acquiesce and say: Aye, verily! It was not "the unselfish teaching of Jesus," of "Him that is true." It was not "Christian morality." It was the selfish teaching and wicked morality of him who is the "father of lies" and "a murderer from the beginning."

WITH him, the whole world is under condemnation (I Cor. 11 : 32). It must inevitably perish. Nor is there any help in it. All these things of which it is so proud, its wisdom, its art, its culture; all of these things which it comprises in the talismanic word "civilization" are doomed. Strange that the world does not see this. The world has had many civilizations, some of them in more than one respect superior to ours. None of them has kept it from wickedness and from the reward of wickedness, which is decay and ruin. All of them were utterly impotent to give it perfect health and peace. But the world will not see. Blinded by the father of lies, the children of this world deem themselves happy in their wretchedness, and glory in their shame.

Is there then no hope for the world? Must it go from bad to worse—down, ever down to helpless, l peless ruin? Ah, says John, "we know that the S of God is come." This is the hope of the world. He is come into the kingdom of the wicked one. B his gracious incarnation, taking it upon him to d er man, not despising to be born of a virgin, he came to the flesh. Very man of very man, he was tempt in all points like as we are, yet without sin. He end ed the assaults of the wicked one, even unto ta ng the sharpness of death, the wages of sin. Thus id he by his death and resurrection destroy the v ks of the devil and deliver the world from his vil power.

We, says John, speaking of himself and his f ow believers, we know this: "We know that the S of God is come." We know how he came. We l ow this by faith in his Gospel, which declares that ' od so loved the world that he gave his only begotten on, that whosoever believeth on him should not p sh, but have everlasting life. For God sent not his on into the world to condemn the world; but tha he world through him might have life." Knowing is, we have by the blessed assurance of faith come to holy fellowship with him, being born anew fron he kingdom of the wicked one into the kingdom of od and his Christ. We have confessed our faith in im who is Jesus Christ, God's only Son our Lord, p lging him our fealty and our service, living for ete ty unto him in righteousness and holiness, in the p er of his Holy Spirit, and looking with joyful confi ce to the ultimate victory of his church over the w ld. For "he maketh wars to cease unto the ends o he earth; he breaketh the bow and cutteth the spe in sunder; he burneth the chariot in the fire." Kno ng this, we can have hope even in the midst of these esent calamities. They cannot endure. Christ " ust reign, till he hath put all enemies under his f t." "The kingdoms of this world" are to "becom he kingdoms of our Lord and of his Christ, and he all reign forever and ever." Then shall these h rs cease, for then the wicked one shall deceive th ations of the earth no more, but righteousness nd truth shall prevail throughout all eternity.

THIS is the hope of the world: "The Son of od is come," to come again in majesty and g y. As we know this, we realize the supreme dignity he indispensable importance and the magnificent sition of his church in this world. Through it od is working out his eternal purposes, uniting in im that is true all those spiritual forces which mak or the overthrow of evil and the final triumph of od. "For whatsoever is born of God overcometh he world, and this is the victory that overcometh he world, even our faith." Who, knowing this, can lk of "the bankruptcy of Christian morals," simpl ecause "the unselfish teaching of Jesus had so w a hold on this modern world" that it did not pre nt this war?

As we realize that the hope of the world is in C ist and his church, we are moved to a profound pit or this poor world which "lieth in the wicked e." Being in the world, yet not of the world, we all strive to separate ourselves from its method its spirit and its aims. We cannot go out of the w ld. Nor can we ever absolutely separate ourselves om its society, its literature, its politics, its comm e. But we shall not be satisfied merely to thin its thoughts and do its works in the spirit of the w ld. We shall not be satisfied merely to establish libr es, playgrounds, recreation centres and social s lements. I am not condemning or criticizing se things. I am not trying to belittle the great od they do. I am urging that the hope of the world i ot in them. It is in this: "We know that the Son of od is come." As we forget or overlook this truth w re working in the spirit of the world. As we reme er and make it the inspiration of our every act and d, we are glorifying God through Jesus Christ. And is is the end and purpose of all Christian life.

As we realize that the hope of the world is in C ist and his church, we shall more earnestly strive t mpart this blessed knowledge to the world. Kno ng him, we must make him known. Having tasted ppiness in him, we must desire to confer this ha piness upon others. Being faithful subjects o is kingdom, we must extend its borders. Seeing he world's misery, we must work and pray for it leliverance. Thus may God, who ever brings good ut of the wickedness of men, overcoming the wicked ne and his kingdom by the blood of the Lamb and he testimony of his saints, bring good out of this pre nt evil, to the glory of him that is true, even his Son, ho is the true God and eternal Life.

Do Thou for Me

By Annie J. Flint

DO *thou for me, God—my God;*
Helpless, I appeal to thee;
What is best I cannot tell,
What is right I cannot see.
Blind, I dread to stand or go,
And I fear to lose the way,
For I know not what to do
And I know not how to pray.
Hear my cry: "Do thou for me—
I can trust it all with thee."

FIGHT *thou for me, God—my God;*
How shall I my foes withstand?
I should only fail and yield;
Take the battle in thy hand.
Thou my Rock, my Strength, my Shield,—
Lo, I flee to thee for aid;
Weak—so weak—but be my strength,
Perfect through that weakness made.
Hear my cry: "Fight thou for me—
More than conqueror I shall be."

LIVE *thou for me, God—my God;*
Come thou and abide in me,
That my sinful self may die,
Daily crucified with thee.
Think my thoughts and speak my words,
Move my lips, my hands, my feet,
Till thou art unveiled in me
And thine image is complete.
Hear my cry: "Live thou for me—
Thus alone I live for thee."

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[*] Martini Evangelical Lutheran Church, Baltimore, Md.

Daily Meditation

FOR EVERY DAY IN THE YEAR. LED BY

J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON SEDGWICK COOPER

The Capacity of Sympathy

SUNDAY, April 2. Phil. 2:4. "*Look not every man on his own things, but every man also on the things of others.*" Parochial vision is never true. If my eyes are confined within th ircle of my own things, I shall misread the values of e, and I shall become the victim of sore delusion. It in the petty self-circle that evil prejudices are bc, and cruel asperities, and these always constitute a iritual fog which destroys the accuracy of all ou judgments. And just here we come upon a very su le irony in the law of life. A man who steadily re ses to look sympathetically upon "the things of ot rs" can never really see his own. He may think th he does, but that is only one aspect of his delu n. We can only get our true vision by exercising ou sight in the welfare of our brother. That is to sa a vital part of our moral equipment is buried in ou neighbor's field. We refine and purify our lenses in nother man's affairs. Selfishness never gets be nd fragments; sympathy makes us whole. A selfish man sees nothing truly; he has not found his eyes.

ow the larger life is not gained in a day. We ca ot leap into a healthful and helpful regard for th things of others. True sympathy is a very delica and exquisite spiritual ministry. We may so ea y bruise where we intend to serve. We can be br que in our interest, and awkward and clumsy in ou attention. Nothing demands so tender, and therefo so firm and sure, a touch as the fingering of a soul, an if we are to do it helpfully we require powers of th rarest refinement. For instance, we need a wellsc oled and disciplined imagination. We need to be ble to pierce forced laughter and find behind it a ll of tears; to get at the back of seeming frivolity an find a weary, breaking heart.

nd then, too, we need disciplined emotions—hethy, tender, responsive. For we are to weep wi them that weep, and to rejoice with them that d ejoice, and no shallow and conventional sentim t will suffice. We are to be able to thrill to the sh awaking mood of the soul which is just falling in ve with Christ; and we are to feel the gathering ch of a love that is growing old and cold in the ye s. Where can we get these needed powers with wh h to look upon the things of others? We can ge hem in reverent and purposeful communion with th Lord. We can feed and nourish our sympathies on "the compassions of Christ." We can become pa akers of his nature, sharing his spirit, and therefo fitted to share his sight and his ministry. "Ask, an it shall be given you; seek, and ye shall find; kn k, and the door shall be opened unto you."

J. H. J.

The Angel of the Presence

ONDAY, April 3. Isa. 63:9-19. "*The angel of his presence saved them.*" Too often the term "a gel" has a cloudy and indeterminate meaning. W are apt to use it as a term to distinguish the natives of eaven; whereas it is a term of office, and means an nvoy, a messenger, one who is sent; and there is O who above all others deserves the name. Jesus is esignated here. Even before his incarnation, hi delights were with the sons of men, and he is re atedly described under the title of the Angel-Je vah. This is an extremely beautiful phrase, the is music in it—the Angel of God's Presence. H dwelt ever in the recognition of his Father's pr ence. When he came near he brought with him th sense of that presence. When he was present, th living presence of God was really communicated ar brought nigh.

hrough all their wanderings, he accompanied the hc s of Israel. He knew their sorrows and was to hed with the feeling of their hardships. They ne ded love, infinite love on his part, so unlovable and re llious were they; and they had it. See Hosea 11 1-4. They needed such pity as a woman shows to th complaining, querulous child at her breast; and he are them and carried them all the days of old in th e everlasting arms that were never weary of their bu len. But may we not claim the same untiring ca? "All the days" he has promised to be with us, ev to the end of the age. Live always in the ungr ved presence of the Angel of Presence. Let him sa you from sin and sorrow, from mistake and failur Rest in his love and pity! Let him redeem you an carry you! This is the privilege of the saints!

F. B. M.

Gentleness and Greatness

TUESDAY, April 4. Ps. 18:34, 35. "*He teacheth my hands to war; . . . and thy gentleness hath made me great.*" The Hebrew poet places warfare and gentleness close together. He would suggest that struggle and tenderness should not be separated. The Bible is not an effeminate book; it burns with indignation against wrongdoing, the oppression of the weak: and it threads its pages with the thought that work and warfare with the principalities of evil without and within are the business of humanity. Yet it teaches that no activity should be so prolonged or so intense as to bury the heart. Only as the heart speaks out of the rush and tumult of our strife are we truly great.

O. Henry's last poem, "The Crucible," tells the story of this ideal of the great but gentle man:

Hard ye may be in the tumult,
Red to your battle hilts,
Blow give for blow in the foray,
Cunningly ride in the tilts;
But when the roaring is ended,
Tenderly, unbeguiled,
Turn to a woman a woman's
Heart, and a child's to a child.

Test of a man, if his worth be
In accord with the ultimate plan,
That he be not, to his marring,
Always and utterly man;
That he bring out of the tumult,
Fitter and undefiled,
To woman the heart of a woman,
To children the heart of a child.

Good when the bugles are ranting
It is to be Iron and fire;
Good to be oak in the foray,
Ice to a guilty desire.
But when the battle is over
(Marvel and wonder the while),
Give to a woman a woman's
Heart, and a child's to a child.

C. S. C.

Joseph the Type of Jesus

WEDNESDAY, April 5. Gen. 41:38-49 and John 5:19-24. The parallel between Joseph and our Lord is very close. Joseph was the best-beloved son, and our Lord was the Father's best beloved. "This is my beloved Son, in whom I am well pleased." "Thou lovedst me before the foundation of the world." Joseph had prophetic glimpses of coming authority and power; and when God brought his Only-Begotten into the world he said, "Let all the angels worship him." Joseph was sent by Jacob to visit his brethren. "The Father sent the Son to be the Saviour of the world." Joseph was rejected by his brethren; Jesus by the Jews. Joseph was cast into the pit; Jesus lay in the grave. Joseph was sold for twenty pieces of silver to the Ishmaelites; Jesus was sold by the treachery of Judas for thirty pieces of silver, and then handed over to the Gentiles. Joseph in prison preached the gospel of deliverance to the two who were imprisoned with him, and one of them returned to his position in the palace; Jesus took the dying thief with him to paradise. Joseph, though a Hebrew by birth and rejected of his own brethren, was nevertheless raised to supreme power in a Gentile state, and saved myriads of them from death. His Egyptian name meant "Saviour of the World"—our Lord's title. Though disowned by the Jews, Jesus has been exalted and is now enthroned in the hearts of myriads of Gentiles, to whom he has brought salvation from death and spiritual bread for their hunger. After Joseph had been for some time ruling and blessing Egypt, his very brethren came to him for his forgiveness and help; and so in days not far away, we shall see the Jews returning to Jesus, and saying, as thousands are now doing in Eastern Russia, "Jesus is our Brother."

F. B. M.

Self-Centered Lives

THURSDAY, April 6. Haggai 1:6. "*Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm.*" These words represented the attitude of Jehovah at a time when men were dwelling in their "ceiled houses," and the temple of God was lying in neglect. It is the word through the ages to those who gather simply for themselves and think not of their brothers; their very success turns to want, by reason of their narrow self-seeking; their wealth is "put into a bag with holes."

In these days of concentration upon one's individual tasks, when the world is saying, "You must be ambitious and become a specialist if you would succeed," we are inclined to forget that certain self-centered ambitions have always ended in failure and unhappiness. Fame and popularity and seeing one's name in the newspapers are not necessarily proofs of real inner victory; these may denote a vast selfish ambition that is making the possessor miserable.

What am I seeking? Why am I seeking it? Am I succeeding at the expense of inward peace? If so, my life needs to be lifted out of purely selfish striving into taking some part in building the temple of God on earth. Happiness comes along the way of service to others; it flees from the self-centered life. Real success is an abiding presence in the life of multitudes who are never heard of outside of a limited circle. Henry Drummond gave this recipe for self-centered people: "Go and do something for some one!"

C. S. C.

Shiloh, the Rest-Giver

FRIDAY, April 7. Gen. 49:1-10 and Matt. 11:25-30. Who is this Shiloh! The greatest Hebrew critics tell us that it means the Rest-Giver, or the Man of Rest. But who can this be except Christ? The Jews have always interpreted this prophecy as referring to the Messiah, and understood the scepter mentioned in this verse to be the sign of kingship. It was their boast that even in captivity they had rulers and governors of their own; but when a foreigner named Herod was placed on the throne, all Jewish patriots were in deep consternation. Men with wild and haggard looks, their garments rent, and ashes on their streaming hair, went through the streets crying, "Woe to us! woe to us! for the scepter is departed from Judah, and a lawgiver from between his feet!" How was this? Had the Most High revoked his ancient covenant? Thirty years later, when Judah, yet a distinct tribe, with officers of its own, had not yet vanished, a few poor shepherds heard the solemn jubilee of heaven celebrating the birth of our Lord.

Before the entire break-up of the Jewish system, the Shiloh came. While they were expecting him at the front door, he stole in at the back. When they were expecting him with outward show, he came softly and quietly as springtime or daybreak. He had rest in himself. What else could have kept him so calm amid the tumult at Nazareth, the raging storm on the lake, and the mob in Gethsemane? And he gave rest—rest from weary years of pain; rest from tears and heartache; rest from sin. Moreover, as he has spoken through the centuries, his still small voice has been heard above the fevered throb of human life, saying "Come unto me." . . The Shiloh rest is not in heaven, in circumstances, or in action, but by faith in Christ.

F. B. M.

There Will You Dwell Forever

SATURDAY, April 8. Matt. 12:12. "*How much better is a man than a sheep!*" Man in his body is a more splendid animal; in his mind, he is unspeakably superior. In his wealth, he may have millions to the nothing of a sheep. In man's moral nature, he is infinitely grander, as the heavens are higher than the earth. Man being in the image of God, makes the difference one of kind rather than of degree. Man is a living soul, furnished with conscience, reason, will, affections and genius to think and do, like the Father God who brought him into being. Man is God's child; a sheep is the Creator's creature.

Our Lord assuming human form glorifies manhood above every other earthly object. Man being great in himself is not enhanced by extraneous equipage, such as wealth, honors, powers, social distinctions or great learning. Christ had none of these; he came in poverty, that he might show the real value of manhood. He came to separate man from the animal—the prodigal from the swine; to show him his higher immortal nature, to restore him to the likeness of his God. Man does not die as the beast dieth, for his soul enters a new and eternal environment.

E. W. C.

Our Editorial Forum

PRESIDENT
OTTO KOENIG

MANAGING EDITOR
GEO. H. SANDISON

SECRETARY
THEODORE WATERS

Across the Border

OUR military enterprise in Mexico, undertaken as a punitive expedition, is now under way. Carranza's troops are cooperating with our own in the hunt for Villa and his bandit followers. If the Carranzistas keep faith, our task may be accomplished quickly. Our government has emphatically disclaimed any purpose of intervention, yet it *is* intervention, although, being mutual intervention by agreement of both republics, and according equal privileges to each, it does not necessarily lead to war.

Villa's murderous bandit raids, like the crime of the Serbian outlaws who struck the blow that plunged Europe into strife, were committed with no other purpose than to involve the two republics in a conflict. To force American intervention in Mexico, he planned and carried out the massacres of peaceful American noncombatants. But the wise diplomacy of the two governments in adopting mutual intervention, and in uniting their forces to hunt down the outlaws, Villa did not foresee. The better element of the Mexican people is as desirous to put an end to his career of treason and assassination as we are resolved to punish him for his wanton murders of our citizens.

Our task in Mexico is in the hands of tried and capable leaders. Though not of our seeking, it is a duty from which we shall not shrink. And when it is over, we may reasonably hope for the restoration of law and order in Mexico, with satisfactory protection for our citizens, and better relations between the two republics than have prevailed in the past.

The Jew and World Citizenship

WHEN peace returns to the world, one of the foremost questions to be settled will be the rights of the Jews. A National Union for Jewish Rights has been formed in London, with the object of securing for the race equal citizen privileges in all lands. It is not the purpose nor even the hope of the movement to realize the Zionist idea of a return to Palestine, but to induce the various governments to place the Jew on an equality with other races and nationalities in all the countries. Leaders in the approaching Jewish Congress in the United States are taking the same broad ground, and a declaration to that effect will probably be adopted when the Congress meets. Special emphasis will be put on the need of better treatment of the race, particularly in Russia and Rumania, where it has been subjected to the grossest indignities. Segregation and expatriation are not even thought of. In the opinion of the leaders, the time is at hand when the Jew may hope for a great change in social, economic and political conditions, and when expulsions and pogroms will be things of the past. The catalogue of the crimes of civilization against the Jew is a long and black one, and especially those of Russia, the greatest foe of freedom and progress in modern times. We trust that the day may soon come when the children of Israel will no longer be an oppressed and despised race, but will be accorded the justice and recognition which have too long been denied them. Nor should it be forgotten that there is a blight resting on every nation which has oppressed the Jews, and a blessing promised to all who deal with them in the generous spirit of human brotherhood. Civilization is passing through a change which, let us hope, will go far toward effacing the old narrowness, the selfishness and the racial and religious antagonisms of the past. In the coming social regeneration, the Jew will stand on an equality with his fellow men.

The Shakespeare Anniversary

THE thought of the world has been going back to Shakespeare, dead now three hundred years. He has two claims to immortality: one as master—more than master, one of the creators—of English style; the other as master analyst of the human heart.

We might have thought up to two years ago that human nature had been somewhat chastened and refined since he lived, and we still like to hold this true. But with the sight of Europe's seas of blood before us and the knowledge of fraud and trickery, cruelty and dishonor on every hand, it is sometimes difficult to believe we have advanced far. The great poet's plays ranged over a period of fifteen hundred years, and his own time saw almost as much hate and lust and woe in the world as in the century of Antony and Cleopatra. The three hundred years since his day make, after all, but a short span. We had boasted of its glories, largely made possible by the Reformation which was beginning to recreate the world while Shakespeare lived; but now these glories are almost blotted out in blood.

The wonder of Shakespeare is that, living in an age of even greater horror than this, he yet held, high and true and sound, the principles of honor, virtue and kindness. Dr. Dan B. Brummitt, writing some years ago for the Methodist Quarterly, analyzed Shakespeare's doctrine of sin and showed that it comes near tallying, precept by precept, with that of Scripture.

Macbeth remains the chamber of horrors of sneaking sin. Macbeth, quaking before Banquo's ghost, is the type of all guilty souls brought face to face with their sin. And the power of sin and the depth of its stain have nowhere been more truly measured than in Lady Macbeth's cry:

> Will all great Neptune's ocean wash this blood
> Clean from my hand? No, this my hand will rather
> The multitudinous seas incarnadine.

True, sweet love in Romeo and Juliet; parents' love in King Lear; the love of friend for friend in The Merchant of Venice; love of courage and truth—these are among the messages of the bard of Avon.

Occasionally a bright gem of spiritual truth shows in his pictures of human life. Portia voices the Gospel message when she says:

> Though justice be thy plea, consider this—
> That, in the course of justice, none of us
> Should see salvation; we do pray for mercy.

Lorenzo catches a glimpse of heaven:

> Look how the floor of heaven
> Is thick inlaid with patines of bright gold:
> There's not the smallest orb that thou beholdest
> But in his motion like an angel sings,
> Still quiring to the young-eyed cherubims.
> Such harmony is in immortal souls;

Though he complains,

> But whilst this muddy vesture of decay
> Doth grossly close us in, we can not hear it.

Most of Shakespeare's plays were tragedies—partly because that has always been the prevailing form of the dramatic art; partly because of the humor of this and other great minds that believed there was in life more of sorrow than gladness.

The artist is not apt to be a reformer. He shows life as it is. It remains for the prophet, the preacher, the reformer, the crusader, to try to recreate the world. The task of the Christian Church is so to renovate the life of mankind that when a new Shakespeare is born he will find a better, cleaner, gladder world to write about.

Verdun and Bethlehem

"AT one point there was a small gully in which the German dead were piled twenty-five feet high, the assailants trying again and again to advance over the bodies of their comrades."

> "The shrapnel from our seventy-five millimeter guns and the projectiles from our heavy artillery fell among them and you could see the great gaps, as if a mower had passed with a scythe. The high explosive shells which burst on contact fell, and limbs shot into the air. We were so close that pieces of torn flesh fell among us. Behind us the French artillery fired into the German masses, the German shells flying over our heads toward the Douaumont section. Then our machine guns, placed in batteries every five yards, began to play, and we saw the dead in groups upright where there was not room to fall."

These paragraphs are descriptions from eye witnesses of the scenes about Verdun.

Now notice this, from the columns of an American financial newspaper:

> Manufacturers see in the battle of Verdun additional orders for American-made ammunition. One estimate places the number of shells fired by both sides at 4,000,000. This is twice the number of shells shipped by the Bethlehem Steel Corporation last year. This year the Bethlehem will ship about 9,000,000 shells. . . . The head of one of the largest munition plants says large orders for shells will be placed in this country within the next six weeks. . . . Last week, after the tremendous shell fire upon Verdun, the cables became urgent for prompt deliveries. It is believed in financial circles that the attack on Verdun means a hastening of the repeat orders to American manufacturers.

Yet there are some who criticize and condemn earnest social reformers and experts for insisting that war and business are essentially one.

On Losing One's Head

THERE is a soothing and satisfactory influence in the charm of the essay, which is missing in our modern literature. One can imagine with what eagerness the great essayists of the past might have indulged their kindly wit, their good-natured satire and their quaint and felicitous forms of expression in dealing with such themes as are presented in the strenuous life of to-day. Never was there such abundance of material as now, that would have appealed to writers like Lowell, Emerson, and Holmes. It strikes us that Charles Lamb would have fairly chortled his delight as he sat down to discuss in his own quaint and droll fashion such a theme as "Losing One's Head." With what glee he would have indicated the preliminary symptoms, step by step following each other in a sort of megalocephalic cadence, to its culmination in more or less complete self-illusion and the utter disregard of logic or consistency. Dr. Eliot of Harvard seems to have had such an experience when, the other day, he declared that the time had come for us to plunge into war on the side of the Allies, although he knew the whole nation was straining every point to avoid such a course. Even President Wilson showed that he was not immune when he urged that we should have the "biggest navy in the world."

A startling case of "losing one's head" is that of Colonel Glenn, military chief of staff at Governor's Island, New York, who pictured the country in danger of a simultaneous invasion by sea, which would land upon our Pacific Coast 3,000,000 trained troops and 4,000,000 on the Atlantic. He said nothing of the obvious fact that, granting an average troopship's capacity to be 2,500 men, the problem he stated would call for a fleet of 1,200 transports to carry troops from Japan and a still bigger one of 1,600 transports for the 4,000,000 invaders from Europe, the whole forming an armada which the united naval powers of the world could not supply.

There are so many engaged in "saving the nation" that it not surprising to find, here and there, one ordinarily clever statesman losing his head and his bearings together. If we may judge by the conflict of views in the newspapers, not a few editors who have lost their latitude are now proceeding on instinctive lines, hammering a head occasionally just to keep up the war spirit, and on the general principle that any attitude is better than none. Happy the citizen who refuses to be locoed by the popular frenzy, and who keeps his mind open, and takes the optimistic view that the great overruling Power will surely unravel the tangle in due time and bring everything out all right in the end.

Why Blot Out the Bowery?

LOVERS of the old-time landmarks, not only in New York but in other states, are united in opposition to the proposed change in the name of that famous metropolitan thoroughfare, the Bowery. At one time, it is true, the Bowery was rendered deservedly notorious by the character of the resorts in which it abounded; but it has long ago lived down its evil reputation and cleaned up the dens that defaced it in the sixties and seventies. It has borne its present name for two and a half centuries, and, from the time when it was a garden walk that brings back fragrant memories of the Bouwerie of the days of Governor Peter Stuyvesant, it has been a section replete with social and historical interest. The whole nation would miss the Bowery, and to rename it "Central Broadway," as proposed, would be to wipe out one of our most picturesque landmarks and take away a good slice of the interest the metropolis possesses for the visiting multitudes from other states, who would not consider that they had seen life unless they had explored the Bowery. It has served as the center of innumerable romances. It has had its bright times and its dark days; its garish, dizzy pleasures and its ghastly tragedies. It has many times leaped to the sound of the war-drums, and just as often has it sung the songs of peace. Today it is little more than a quiet, law-abiding, cheap shopping section as safe for the pedestrian as any similar thoroughfare in America.

For a hundred years the Bowery has been the soul of the East side. Successive waves of Irish, German, Italian, Jewish and Scandinavian immigration have swept over it, and it has always been a main channel of our polyglot population. It is more distinctly cosmopolitan than any other American thoroughfare save Broadway, and the point has been very well made that, in recent years, it has become quite as respectable as the latter. By all means, let the Bowery retain its name for old times' sake.

The Bible and Newspaper

CONDUCTED BY

FERDINAND C. IGLEHART, D.D.

World's Greatest Oil Well

A MEXICAN petroleum company the other day opened a new oil well, which is flowing at the rate of five thousand barrels an hour. The oil is shooting a ten-inch stream five hi dred feet high, it was announced at the company's of es. Fifty million cubic feet of gas preceded the oil. A now flowing, it is considered the greatest oil w in the world. Coal oil is not a new discovery. T "holy fires" of Baku on the Caspian Se worshiped for centuries by those living nc, are but the blaze of the petroleum that is ill abundant there. The North American In ans found the native product, which was ca d Seneca oil. It is claimed that long befo them the Mound Builders, who worked the co er mines of Lake Superior, the lead m s of Kentucky, and the mica mines of N h Carolina, not only skimmed the oil fr the streams, but dug holes into which it ca e from the earth, and dipped it out for in strial purposes. It is only since the middle of e nineteenth century that the petroleum in stry has become a practical factor in pr ucing light, heat and power. This co try produces two-thirds of the world's ou ut of petroleum. They did not know an hing about coal oil in Bible times. Oil w then secured from animal and vegetable su tances. Olive oil was used for food and ot r purposes, and in the religious rites. It as perfumed with myrrh, sweet cinnamon, sw t calamus, and cassia, prepared according to his divine direction. "*And thou shalt m it an oil of holy ointment, an ointment co pound after the art of the apothecary; it sh be a holy anointing oil.*" (*Ex. 30 : 25.*)

Week for Debt-Paying

VARIOUS kinds of days are observed in this country, such as "Raisin Day," " ple Day," and so forth. In some cities pe ds longer than a day are grouped, as " sperity Week," or "Baby Week." The lat t development of the kind is borrowed fr the Chinese. Those people have a custo of celebrating New Year's Day by looking up heir creditors and paying their debts. In nitation of that custom, there has been an ttempt in this country to institute a " ional pay-up week," which has been tried in me localities. The burgess of the town of W herding, Pa., designated as the time for pa ng up from February 21 to 26 inclusive. It a good thing to have a cleaning up financia . It ought to be oftener than once a ye It is a religious duty to pay one's debts. Th e is only one thing better, and that is to ma no debts; to pay cash for what you get. Th e is the temptation to buy more than is wa ed, and at a higher figure on credit than wh cash is paid. Credit was extended in bu ness in olden times. Christ makes thi reference to it: "*There was a certain cre tor which had two debtors: the one owed five undred pence, and the other fifty.*" (*Luke 7:* .)

Solving the Excise Problem

THE New York American fostered the introduction into the New York State Le lature this year of three bills, one prohi ing the sale of any patent medicine containing ov ten per cent. of alcohol except by a physician's pre ription; another placing the responsibility for the ale, use and possession of habit-forming drugs up the physician, druggist, and Board of Health; the ther making it unlawful to manufacture, sell or po ss any beverage containing more than ten per cen of alcohol. The patent medicine and habit-for ng drug bills meet with the favor of the best pe e, but the bill forbidding whisky, brandy and such dri s, and allowing light wines and beer, though a step in e right direction, will not satisfy the church and ten erance people, who do not share the opinion that wa niversal fifty or a hundred years ago, that wines an eer are not only harmless but healthful, and that wh y only is injurious, but who demand in a territor so wet as the Empire State, first local option, or the ght of the people to have some say on the subject, an econd, the prohibition of the traffic by a popular ver t. The Hearst newspapers for many years by the cartoons and severe editorials against strong drink have done incalculable damage to the saloon interests of the country. In the solution of the liquor problem we have gotten past the point of discrimination in favor of wine and beer as against whisky, past the stage of regulation, to that of the total destruction of the traffic. Fifty-seven per cent. of the people of the nation have already recorded their votes for the extermination of the liquor business. The New York American wrote to a number of distinguished men and statesmen asking their endorsement of the bills. The answer of Moses Alexander, the Jewish governor of Idaho, which recently adopted prohibition, will meet a popular response throughout the country. It is as follows: "The necessity of a moral crusade against the habit of alcoholic beverages and narcotic drugs is not open for discussion; the moral part must be supplemented by legal enactment. The community owes it to itself for self-preservation, and the state owes it to itself for the purpose of stamping out an evil that is undermining the lives of many of its citizens. The great benefit of prohibition is that more groceries, clothes and shoes are bought and paid for, the children are better clad, and the wrinkled brow of many a mother is smoothed by new hopes and ambitions, and we can say that prohibition is worth the price no matter what it costs. We have tested and tried it and we know." Governor Alexander in his moral courage and contests resembles the Hebrew prophets of old He and his state share this view of the wisest men among the Jews: "*Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.*" (*Prov. 20 : 1.*)

Records of Indian Music

THE Bureau of American Ethnology has collected and recorded specimens of the music of various tribes of American Indians for the Smithsonian Institution in Washington. A study of this music is being made by Miss Frances Densmore, who has collected 1,000 songs on the phonograph. The songs relate to religion, love, war, social dances and daily life, healing of the sick, hunting and other occupations. A number of the songs secured from the Chippewas have to do with the belief in the Mide (Miday) or Grand Medicine which is their religion and teaches many practical doctrines; that long life is coincident with goodness, and that all evil inevitably reacts on the offender. The chief aim of the Mide is to secure health and long life for its adherents and music forms an essential part of every means to that end. Among other things, the members of the cult are taught that their membership does not exempt them from the consequences of their sins. Lying, stealing and the use of liquor are strictly forbidden. A number of songs known as dream songs, collected on the White Earth and Leech Lake reservations, are said to have come to the minds of the Indians when they were in dreams or trances. These songs have a strong mental influence upon the Indians, to whom the supernatural is very real. No songs except those believed to be of supernatural origin were used in treating the sick, either with herbs or by the use of jugglery. They were all believed to be essential to a cure. Indian music, except for the songs of daily life, is closely associated with the supernatural, and echoes that deep universal cry of the human soul for God of which Paul thus speaks in his matchless address on Mars Hill: "That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us. For in him we live, and move, and have our being." (Acts 17 : 27, 28.)

Public Library's Success

THE report of the New York Public Library for the year 1915, just published, shows the largest patronage of any library in the world. Its daily average number of readers is double that of the British Museum of London, or the Bibliothèque Nationale of Paris. According to the report, 10,384,579 books were borrowed during the year, as compared with 9,516,482 in 1914, and 2,558,717 persons entered the central building at Fifth Avenue and Forty-second Street. There are 1,309,427 books and pamphlets in the central building, the volumes in the circulation departments of the branch libraries bringing the total number of pieces in the whole library up to 2,410,879. The number of employees is 1,248. The library has forty-three branches, of which thirty-two are in Manhattan, seven in the Bronx, and four in Richmond. The good this library and similar institutions do to the people, especially to those unable to procure books, is inestimable. "*Wisdom is the principal thing; therefore get wisdom; and with all thy getting, get understanding.*" (*Prov. 4 : 7.*)

Secret of Long Life

MRS. LOMIS BRAYTON SARVIN of Madison, Wis., nearly one hundred years old, gives the following rules for a long life: "Keep good hours, and do not forget your spiritual life in the pursuit of worldly things. Be regular in all your habits, and above all be true to your conscience." These are wise words, and seem like a message from the other world through the aged saint who has practiced what she has preached and is near her coronation. The spirit of her message is: "*The things which are seen are temporal; but the things which are not seen are eternal.*" (*II Cor. 4 : 18.*)

Disturbance at a Cremation

THE Hindus in the locality of Pomona, Calif., were up in arms lately because an undertaker refused to let them have the nails from the little fingers and the second toes, four teeth from the mouth, and a small disk of skull from the body of Ramah Singh, a Hindu who was murdered at Claremont some time ago. The Hindus ordered the body cremated, but wanted those trophies to treasure in accordance with some mystic custom of their race. When the undertaker refused to grant the request, they went to the crematory in Los Angeles and created a scene. Their protests were unheeded, however. Amid the errors, the gross superstitions and violent demonstrations of those Hindus, this old Bible question is again suggested as a pertinent query concerning such a strange demonstration: "*Why do the heathen rage, and the people imagine a vain thing?*" (*Ps. 2 : 1.*)

New Weather Prophet

MR. W. F. CAROTHERS, a private student of meteorology, with an observatory of his own at Houston, Texas, claims to have discovered the secret of the weather, and to be able to foretell it for one to two weeks. He has demonstrated to the satisfaction of Professor Willis L. Moore that the cause of weather variations is pulsations in solar intensity, and that these pulsations can be accurately measured and the weather forecast for many days. If Mr. Carothers's claim be correct he will have conferred on civilization one of the most valuable benefits it has received in a hundred years. What a loss to crops, shipping and land transportation would be saved if the weather man could tell whether it would be cold or warm, wet or dry one or two or three weeks ahead! What an element of safety would be introduced into property and life! There are so many miracles of invention nowadays, that we are inclined to hope that the claim of Mr. Carothers and Professor Moore with reference to the new discovery may prove true. Christ makes this reference to the little knowledge of the weather possessed by the ancients: "*When it is evening, ye say, It will be fair weather, for the sky is red. And in the morning, It will be foul weather today; for the sky is red and lowering.*" (*Matt. 16 : 2, 3.*)

A Hundred-Year Contract

CONTINUING FRANK G. CARPENTER'S ALASKA NARRATIVE

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"Our car is an open platform on wheels"

I HAVE just returned from a trip through what promises to be one of the most famous gold mines of the world. I have ridden through its miles of tunnels behind an electric engine, and have walked through the mighty caverns, called stopes, where they are blasting down the ore and dropping it into the cars for the mills. I have gone through the new crushing and reduction works, the latest of their kind, and have seen, as it were, the mechanical triumph of the twentieth century in saving the riches hidden in the bowels of the earth.

The greatest mines of today are those which deal with low-grade ores. This is so of the gold mines of the Rand, in South Africa. It is so of the largest copper mines of the Rockies and of the Treadwell mines, which lie within a rifle shot of where I am writing. I have told you how the Treadwell properties have already produced $60,000,000 of pure gold. They have repaid the purchase price of Alaska many times over. All of that gold came from ore that ran from two to three dollars a ton. The mine I visited today has a mighty ore body whose gold contents average about $1.50 per ton, and still the machinery for mining and milling is such that fully half of that amount is clear profit. The actual cost of mining the gold is now about 60 cents a ton, and it may be cut to 50 cents or even lower than that.

Have you any idea of what gold ore carrying only $1.50 a ton means? Gold is worth about $20 an ounce, and at that rate $1.50 worth of gold would equal only about one-thirteenth of an ounce. Divide a twenty-dollar gold piece into thirteen parts and each part will not be as big as a pea. Nevertheless, that pea of gold is all that is to be found in one whole ton of this ore.

A ton of ore is a cartload for two horses. Now grind your pea into the finest of powder and put one of the grains of that powder in every pebble or broken piece of a cartload of gravel and you have some idea of how the gold is scattered through the rock and how difficult it is to get it all out.

Or suppose the gold to be salt, and the ore to be water. I went to a drug store today and weighed out enough salt to just equal the weight of the gold in a ton of this ore. The salt did not fill the smallest teaspoon. But a ton of water would fill a 250-gallon hogshead. Now if you should drop your spoonful of salt into the hogshead and churn up the water until the salt is thoroughly mixed through it all, you would have just the proportion of the gold and rock in the mine of which I am writing. Think of getting the pea made of gold powder out of the cartload of rock in such a way that half of it will more than pay all the costs, and you have the problem which the operators of this mine have successfully solved.

It is one of the biggest businesses of the world of today. It takes millions to work the mine and it will probably pay millions in profits. The mine I refer to is the Alaska Gastineau property. It is only one of several low-grade propositions along the Gastineau Channel which will keep thousands of miners and millions of dollars of machinery at work here for a century to come.

The mountain of low-grade ore over the Alaska Gastineau mine rises almost precipitously from the Gastineau Channel. Its ore body is said to cover something like 2,000 acres. It is more than two miles in length and the miners have already made twenty miles of tunnels and cross-cuts in their development works. According to the report of the managing director, D. C. Jackling, to the stockholders, the block of ore has something like 21,000,000 tons above a certain level and at least 100,000,000 tons above the level of the sea. The Treadwell group on the opposite side of the channel is now extending mines under the sea, so that there is really no telling how large the Gastineau ore body is.

Nearly all the work of the mines and the mills is done by electricity, and it is the dropping of the water on the turbines ten miles away that gives the force that is now dragging this gold from the earth, and changing it into the great yellow bricks which go to the mint.

BUT come with me and take a look at this mountain of gold, whose treasures electricity and its helpers, the sooty-faced miners, are bringing forth to the light of the sun. We take the motor car stage at Juneau and fly over the board streets to the outskirts of the city. We wind around under the mountains in full sight of the Treadwell mines across the channel over the way, and at the end of three miles come to Thane, where are the offices and homes of those who manage the great milling plants and reduction works of the property. We can see the mills 700 feet above us on the sides of the mountain. They seem to grow out of the rocks, extending for a long distance down the slopes, so that gravity carries the ore through one process after another.

The offices are right on the sea. The mines themselves are three miles back in the mountains. They begin about 2,500 feet above where we are now, and we are hauled up by a cable to visit them. Our car is an open platform on wheels, with a wall at the lower end to keep us from falling or sliding, as the car climbs the track. The road has a 33 per cent. grade, and the way is almost straight up the side of a cliff covered with forests.

At the end of the cable we meet what might be called the private car of the managers. It is a steel box upon wheels with open doors at the sides and seats under cover. It is equipped with a storage battery, and is so small that it can go anywhere throughout the mine. In it we ride around the side of the mountain. We fly through a canyon and enter a tunnel, which is two miles in length and 4,000 feet below the snow-clad peaks overhead. It is through this tunnel that the ore goes in trains to the mills.

The tunnel is so large that a Pullman train could go through it without scratching the paint. It is lighted by incandescent lamps which hang down from above. It has a double track so that continuous trains of cars can move back and forth at the same time. All of the hauling is done by electricity. In this main tunnel the cars work upon trolleys. The other tunnels are smaller and there the ore cars are hauled by storage battery engines, in order to keep the miners from touching the live wires.

WE get off and stand at one side, as an ore train comes thundering along. It is drawn by a powerful electric engine. The train consists of twenty-eight steel cars, each of which holds ten tons of ore. It carries 280 tons of gold-bearing rock, and there is at least $500 worth of gold in its cars.

All of the loading is done by gravity. The ore is blasted out in the great stopes, or caverns, which have been made along the eight levels above us. The stopes are connected with the tunnels of the various levels, and the ore is brought in steel cars from them to the chutes, whence it falls into the great ore bins above the main tunnel where we are now.

The loading arrangements are such that the mere pulling of a lever will drop a river of ore into a car. Four cars are loaded at once, and within two minutes by my watch I saw forty tons put on the train and within fifteen or twenty minutes a whole train was loaded. After this the cars carry the ore straight to the mills. There it is automatically dumped and the machinery is such that it is hardly touched by man's hands until the gold has been won.

By and by we leave our electric engine and ride on one of the shaft elevators to the level above. Our elevator boy is a giant over six feet in height, and he wears a long oilskin coat which makes him look taller. As we pass from level to level we can see the cars moving by; and finally at one thousand feet above where we started we step out and tramp through a tunnel to visit a stope where the miners are working.

Here the darkness is almost Egyptian and the path is as rough as that of the Hill of Difficulty which so wearied poor Christian to climb. We had acetylene lamps to pick our way over the beds of ore underfoot and we crawled up and down over thousands of tons of gold bearing rock before we stood under the roof of a low chamber covering more than an acre.

We could now see the miners at work. Each had his own light, which shone dim in the distance. They were operating drills moved by compressed air and were putting in the dynamite for blasting the ore. At certain hours the blasts are shot off, and the great masses of rock are thus taken out and broken for the cars and the mills.

Mills of the Gastineau Mines, said to be the largest in the world

AFTER leaving the mines I went to the mills. They are said to be the largest and most modern of any gold-crushing plant in the world. Within the past year the company has spent five million dollars upon them and nothing has been spared to make machinery do every possible part of the work. Everything is moved by electricity. Electric cranes, some of which will lift thirty tons, carry great loads from place to place. The same force raises the ore and there are automatic skips of five tons each that load and empty themselves, moving on day and night all the year through.

The ore is dumped by electricity upon screens the wires of which are as thick as your thumb, and it passes thence into immense crushers, which take the largest pieces and break them into lumps about two inches thick.

From these screens the ore goes into storage bins of 10,000 tons each, and from them it is carried by skips and wide belt conveyors through sets of steel rollers that work on the principle of a clothes-wringer. The rolls are so graduated that they crush the ore finer and finer as it goes through one set after another, until the great rocks are reduced to a powder as fine as the flour of which cream crackers are made. The flour, which contains the rock and gold, is then passed over shaking tables flooded with water in such a way that gravity separates the minerals from the rocks, the heaviest particles falling to the lower side of the table. You can then see the various minerals, each having its own streak of color. Here is the lead with its mixture of gold and silver; here at the bottom the pure gold, a streak of yellow grains and dust. Above the lead is the lighter black iron sand. After the gold and lead are separated they are passed over Wilfley tables covered with mercury. The mercury takes up the gold, and it is then put through the furnace and vaporized, to get the gold out.

Continued on page 397

Through Gates of Pearl

Augusta Albertson

CHAPTER XII

IT WAS several months after my dream journey before I had the courage to attempt to reduce my experience to writing. Doubtless it is one of the functions of memory to enable one to recall in calm moments what may have passed with insufficient notice at a time of crowded thoughts and feelings. Some parts of my vision appear now even more distinctly, as to their true significance, than when the hand of my angel guide rested upon my shoulder. Having told my story, I now desire to sum up the lessons I have learned which have any bearing upon my future attitude toward life, death—and what comes afterward.

FIRST of all, death has no power to terrify my mind, or to fill it with vague forebodings of the hour when heart and flesh shall fail. I think I know the secret of what happens to the human spirit the first five minutes after death. It is vastly comforting to know that, whatever happens, we shall "hold together," we shall still consist, persist; that life is a continuous line, bent, but not broken, by the dissolution of the body. What do I mean by "bent"? Certainly I do not mean that life is impaired in any sense by death, but rather that it is affected by transfer from one medium to another only as rays of light are affected—as our vision is affected when we look at a stick partly in the air and partly in the water: the stick seems broken, but it is not.

dear friend who had lost three children, each at about the same age, said, at the burial of the last, "I am a rich man and I have achieved what people call fame, but I would gladly give up all my goods and all my reputation if I might know positively that my children are somewhere, —that they still live." That friend himself has died within the last year. Now he knows. I recall another who on the morning of the day he died, conscious of the approach of death, whispered, "Tonight I shall know all."

I AM not so foolish as to believe that this confidence in the unbroken continuity of life can be attained only by those who have been permitted to see in some fashion the secrets of the world to come. We may be as sure of what we have not seen as if we had seen it. The bodily senses are very untrustworthy. With the wonderful sight of the soul, we who believe in Christ—that God hath raised Him from the dead—already see that

> "death itself is slain,
> To be the victor nevermore again."

have already spoken of the impression I received concerning the reality of the heavenly life. It is not as the old Greeks imagined it to be an underground realm where ghostly shapes grope in darkness. The celestial body is as real as the terrestrial body, only infinitely more mobile, facile, and obedient to the wishes of the spirit that resides within it.

ertainly they who have entered into "larger life in God's own sight" are endowed with new bodily faculties. Perhaps this may tax the faith of some, but why should it? A score of years ago, it would have been regarded as fanciful if one had predicted that the time was coming when we could flash our messages of thought from continent to continent over seas and mountains, without the use of clumsy wires. That the redeemed from earth acquire new psychic powers is very clear. My guide again and again answered my unspoken questions, and read my mind as one reads a book.

I HAVE said I was not admitted to the Presence Hall of the Infinite. And yet, throughout all my journey, from gate to gate, from palace to pavilion, from realm to realm, I was conscious that I was not out of the presence of the Infinite. The sense of God's not-far-awayness was present everywhere. How can I describe it? I have had some rare moments on earth, as doubtless all others have who, through faith in Christ, have tasted "the good word of God and the powers of the world to come." There have been transfiguration peaks, mounts of vision upon which the veil that separates the finite from the Infinite has seemed to grow quite thin. But such experiences have been brief and seldom. There are times when, in prayer, the soul reaches unwonted heights. There are sacramental seasons when heaven bends low above the earth-bound pilgrim. A well-known American bishop speaks of a certain day during a long and critical illness he suffered as his "pearl of days." He was always reticent as to the vision he was granted, but he declared he had great comfort in the consciousness of the nearness of God. The New Testament phrase for such experiences is a curious one; our English translators render it by such a phrase as "sitting together in heavenly places in Christ Jesus." The word "places" is supplied; there is no such word in the original. So it may as well read "in the heavenlies in Christ Jesus."

I MUST include, among my memories of Emmanuel's Land, perfect freedom from everything that taxes and vexes human life. I saw no sight and heard no sound to remind me of selfishness or sin. Think what it must be to inhabit a world in which there is "no more curse"! I saw populous cities, but no cemetery. I passed edifices erected for community use, but no jail, no hospital, no asylum for the defective, no orphans' home! I do not know the full significance of those words of John the Divine Dreamer, in which he speaks of a world in which there shall be no more sea and no more night, but, I take it, to him the sea was a symbol of separation, and the night was an emblem of mystery. I saw the sea and stood upon its shore. I visited the Vale of Night, as I have related. But do not conclude that my poor vision contradicts the perfect one of the exile on Patmos. All that I saw corresponds perfectly to the vision of the aged apostle.

If I were asked to describe in a single phrase the activities of the spirit world, I could not better express my conception of the employments of immortal beings than to say, "They serve him continually." This was written large on every face and beamed from every eye, "God's will is our delight."

I confess that now, as I review the questions I asked my guide in the other world, as I recall the phases of the immortal life concerning which I sought enlightenment, I am amazed that it never occurred to me to ask concerning the resumed relationships of earth—as to reunion of families, recognition of friends, the taking up again of broken ties that bound together life and life. Yet perhaps it is not so strange, since it was perfectly apparent to me that memory continues in the life to come, beautified and clarified, indeed, until it becomes memory at its best. Upon this fact, and upon the further fact that personality is evidently unimpaired by the incident of death, may be based a very definite assurance that we shall know each other there, and that we shall know so much more perfectly than here, that in comparison the most intimate earthly friendship will seem a superficial thing.

TO all who may inquire, seeking enlightenment upon some detail of the heavenly life, let this be the sufficient answer: "We shall be satisfied when we awake, with his likeness." Explanation and Satisfaction are the great words that loom up and shine out from my memory of the vision. If I have painted the picture of an unspiritual heaven, it is because human speech lacks terms to describe some thoughts that are too deep for words. Certainly the Christian heaven, the dwelling-place of saints, is no Mohammedan paradise. The glory of "the general assembly and church of the first-born" is, first of all, that of similitude to the Divine character. We shall be like him.

And, wonder of all wonders, surprise of all surprises, revelation of all revelations, he bears in that world beyond all worlds the same image he bore when he trod the paths of earth. The Man Christ Jesus, the God Man, is still and will be, eternally, "first among his brethren." So this I know, that humanity, with all its weakness and wickedness, with all its poverty of resources and handicaps of heredity and environment, is stamped with the image of its Creator. And the image, marred as it has been, is restored at the hand of him of whose creative thought we are the product.

If I were to be asked, "What is the practical value of such a vision as yours?" I must reply: Apart from the comfort derived from the possession of definite ideas of the beauty and bounty, the serenity and satisfaction, of "Jerusalem the Golden," the fruit of such a vision must be chiefly in the inevitable revision of life's values, the re-appraisement of life's treasures. Earth has lost none of its beauty, none of its charm, but it has lost its finality, its ultimateness. And duty seems not so forbidding, even when it involves obnoxious tasks. It is easier to bear and forbear, easier to surrender self, to "do without," since the end is certain, and the end is near. What we sometimes call the end of life is but life's true beginning. The road does not end at the top of the hill, nor at the bottom. Over the hill lies a valley. The valley is dark with shadows, but beyond the shadows is a great light.

THE dream-journey is ended. My feet again tread familiar paths. But my heart often grows homesick as I contemplate the joys of Over There. The vision has not unfitted me, I hope, to finish my tasks. I shall strive to "endure as seeing the invisible." But

"Life to me is as a station
    Wherein, apart, a traveller stands—
One absent long from home and nation,
    In other lands—

"And I, as he who stands and listens,
    Amid the twilight's chill and gloom,
To hear, approaching in the distance,
    The train for home."

THE END

Concerning “Preparedness”

By HENRY FORD

THE United States, I believe, is confronted by the greatest danger in its history. It is not an external danger. As the President said in New York on January 27: “Nobody seriously supposes that the United States needs fear an invasion of its own territory.”

Our danger is internal. We are confronted by the danger of militarism.

The very burden that caused thousands of men of all races to come to the United States in search of a haven of peace, to escape the toils of militaristic government, now is being preached throughout the land by men, by newspapers, by magazines, moving pictures and in fact every medium of intelligence.

Conscription, the base of militarism, is advocated openly.

And it is all done under the guise of patriotism. The flag is flaunted before the eyes of the people and we are told that our “national honor” is at stake.

The flaunting was started by an organization of men known as the Navy League. It has been taken up by really patriotic men, fearful of the danger which this league first discovered. Other of these organizations started up and made their cry the danger of invasion and the need of preparing for it. The Secretary of the Navy and other officials were made the objects of attack because they, knowing the true conditions, refused to become hysterical.

Congressman Clyde H. Tavenner, delivered in the House two remarkable speeches—“The World Wide War Trust,” and “The Navy League Unmasked”—giving startling revelations of an organized body of war traffickers who promote war and preparation for war—“preparedness.”

He charged that the Navy League, which inspired and financed largely the present agitation for “preparation,” was founded by a group made up largely of war traffickers. He also charged that among the most active members and officers of the League today are men who not only will profit from “preparedness,” but who actually hold a monopoly on the materials for war which the government must purchase—that these war-trafficking men are in agreement with war munitioners of Europe, barring the possibility of the United States government purchasing supplies of war at any price but that fixed by the war-traffickers of the United States. Mr. Tavenner’s charges never have been refuted.

The very men who pile up the armament of all nations,—and it is true that the same firm will often arm both sides in a conflict—will find an enemy for any country they arm. And they will arm that enemy, too, for the profits on arms are great, and the industry is a monopoly.

This state of affairs has been brought right home to Americans in the past few years in Mexico, where we have seen the same arms manufacturers arming every side. And the President, by raising the embargo on arms certainly did nothing for the peace of the world.

We ought to realize that it is the people who not only pay the bills of these munitions makers, but pay the penalty also in the death and misery the use of these arms must brin .

Do we need preparedness?

The President himself, in his speeches made rec tly in the middle west, could find no fear of invasion, an his inconsistencies were pointed out even by the most a ent editorial advocates of the “preparedness” plan. In De em- ber, 1914, the President, in his message to Congress, id: “Let there be no misconception. The country has been is- informed. We have not been negligent of national defe e.”

Since that time the President said he had change his mind. No personal vacillation, however, can chang the facts, and in spite of rumors and suggestions of fear ere have been no material facts placed before the people o the country to show that the President had any military r son for his change of mind.

The people should think for themselves and dema to know the facts.

Whatever the standing of the country’s safety, this uch is due the people; they should be allowed to share the s cret terrorizing dispatches the President declared in his r ent tour he received almost hourly. The nation is great e ugh and the people strong enough to bear the worst, to ow what threatens them.

Not only that, but it is the right of the people to de and of their President the causes for his alarm. And if that arm is not genuine, they have a right to know why it was ut red by the head of the nation.

The people of the United States are patriotic. B t it is time for all to realize that patriotism does not c sist merely of dying for one’s country. I believe that patri ism consists more in living for the benefit of the whole wor l, o giving others a chance to live for themselves, their co ntry and the world. A man is naturally patriotic, and t cry patriotism at him as is now being done throughout the oun- try is more of an insult than a compliment.

I believe, too, that many more men have died beca e o ambition, avarice, and insincerity than ever died in just cause. I have dedicated my life’s work to the educat n o men on this subject with the hope that if war comes gain men will know before they march against the machine guns whether they are marching for a just cause or for amb ion avarice and insincerity.

It is a regrettable fact that many of the mediums of e uca tion in the United States have been swayed to the c for big armament. Not only is this true, but it is equall true that these same organs have bred racial hatred by the rint ing of incendiary news stories and articles, preachin fea of one of the European belligerents, giving promine e to rumors of unneutral acts of violence, and paying igh regard to official denials of the same.

These organs tell us that one of the warring factions in Europe is bleeding to crush militarism, yet in the same pages the assumption of this beginning of militarism is declared to be the solemn duty of the United States.

For a hundred years, with Europe fully armed and strong, we have been safe. Now, with Europe locked in a deadly embrace and bleeding to death, we are called upon to fear its invasion of our shores.

The following from the New York Times of February 9, printed prominently by the Times, but not conspicuously treated by the great majority of city newspapers, gives some idea of the facts.

"Washington, February 8—Testimony that pleased the pacifist element in the House was furnished to the Committees on Military and Naval Affairs today by General Nelson A. Miles, U. S. A., retired, and Rear Admiral Victor Blue, Chief of the Bureau of Navigation. General Miles said he did not fear an invasion of the United States and that an invading army could quickly be driven from the country. Admiral Blue declared the navy now was ready to meet any enemy it might be called upon to encounter in the Pacific."

And, remember, aside from the fact that we are able to do this, there remains still the greater fact that nothing more than generalities regarding the possibility of any attack have been advanced in justification of the attempt to work up an artificial hysteria as a preliminary to inoculation with the rabies of war.

Those who have opposed this militaristic scheme have been characterized as cowards, poltroons and unpatriotic. They are less cowardly than the most ardent militarists, because it is fear that is inspiring those who are not looking for the profits. And this fear is a fear without foundation in reason. Is it unpatriotic to wish for world peace instead of a universal war over commercial rights of a few men or to uphold an unpopular government?

The sooner the government of the world gets down to a business basis the better off the world will be. I cannot conceive how any business man in the United States, after viewing the result of military preparation in Europe, realizing the geographical situation of the United States, and considering the result of the Dardanelles operations, could so allow his fears to be played upon by military bargainers as to approve the plan to make this nation an armed camp. There have been fine words about "preparedness" and "militarism" being totally different, but Europe knows today that the only difference is in the spelling.

Congressman Kitchin, who has risked his leadership of the Democrats in the House to oppose the "preparedness" measure, calls attention to the fact that the United States has been spending of late years a greater part of its revenue for military equipment than has any other nation in the world. With the billions that would be spent under the proposed extravagant program, the tax-payers would be giving nearly 70 per cent of what they contribute to government revenue, for the support of an army and navy.

Would any man, preparing to fight a fire in his shops, store those same shops with tons of inflammables? Yet that is what "preparedness" does. And then, of course, must come the inevitable.

What is the share of the man who pays for all this?

It is the burden of supporting the vast machine until some few men lose their heads and touch the spark to the ready-built kindling-pile. Then he must give his life, or come home a cripple. For those who remain at the end of the sad folly there is high taxes and crepe on the door.

Men sitting around a table, not men dying in a trench, finally settle the differences, anyhow.

If one hundredth of one per cent of all that has been spent on this kind of "preparedness" had been used to do away with national and international differences built up by a diplomacy originating in the Dark Ages, war would have ceased long ago.

Every man must admit the method is foolish. And even the old time "glory" of war is dead, the victim of science. Then why continue?

Why not begin now to build a machinery of reason to do the work that the machinery of force has not accomplished? That is the great duty facing those who govern.

In all the maze of argument for "preparedness" the facts are few. But even its most ardent advocates call attention to the coincidence that this is a presidential election year.

If the cause lies in this fact, and I can hardly believe it, because I am not very well versed in political tricks, it is time for the voters to remind their congressmen and any other candidates who may seek their favor that the people will not spend their money to arm for invading ghosts conjured up by the President or any other man, be he real patriot or a munitions-patriot.

Let the President and others who are preaching this doctrine of fear point out the enemy, let them prove the enemy comes upon us, and every American is willing to lay down his fortune and his life at the feet of the President, as Americans have done before.

But the same Americans, a hard-headed business people, will not lay down a nickel if they become convinced that they are paying merely for an election or a reelection to the White House under the guise of defense of home and fireside. And these Americans have a very disconcerting way of showing their practical impatience with fairy tales.

I strongly urge every American who is interested in this subject that should interest all, to write to Hon. Clyde H. Tavenner, House of Representatives office Building, Washington, D. C., for the speeches revealing the motives at the bottom of the "preparedness" agitation.

I strongly urge every man and woman who desires that this country shall remain at peace to write a protest against the extravagant program now in Congress, to write to his Congressman, to the two United States Senators from his state, and to the President of the United States. A sentence or two will do. But make your meaning plain.

Remember, too, that the men now in Congress who have come out strongly against the project need encouragement from home. They face generally a solid wall of ridicule or silence in the press of the cities, and human nature finds it hard to bear up before such a constant hammering even though the object of the attacks feels that the pressure rings not of sincerity. If you feel that the country's safety is being jeopardized by political manipulation, then make your protest a political one so that it will strike the deeper.

I am having this statement printed in the advertising columns of newspapers and magazines throughout the United States. Others will follow. I have no other purpose than to save America from bloodshed and its young men from conscription. I feel that if this militaristic burden is assumed by the country, the United States within 10 years will be in turmoil, its industries paralyzed, and its men, instead of being at work in peaceful industry, will be dying in trenches. And I feel, too, that these men will not be dying to defend their country, as we are now being told, but will perish in the conquest of other men who have a right to live in happiness and peace.—Adv.

A Voice in the Wilderness

By GRACE LIVINGSTON HILL LUTZ

CHAPTER XIX *Continued*

AFTER all, they really seemed to enjoy it, though they had to get along with three hymn books for the whole company; but Margaret knew how to make hymn singing interesting, and her exquisite voice was never more at its best than when she led off with "My Jesus, as Thou Wilt," or "Jesus, Saviour, Pilot Me."

"You would be the delight of Mr. Brownleigh's heart," said the hostess gushingly at last after Margaret had finished singing "Abide with Me," with wonderful feeling.

"And who is Mr. Brownleigh?" asked Margaret, "and why should I delight his heart?"

"Why, he is our missionary, that is, the missionary for this region, and you would delight his heart because you are so religious and sing so well," said the superficial little woman. "Mr. Brownleigh is really a very cultured man. Of course he's narrow—all clergymen are narrow, don't you think? They have to be to a certain extent. He's really *quite* narrow. Why, he believes in the Bible *literally*, the whale and Jonah, and the flood, and making bread out of stones, and all that sort of thing, you know. Imagine it! But he does. He's sincere! Perfectly sincere, and I suppose he has to be. It's his business. But sometimes one feels it a pity that he can't relax a little, just among us here, you know. We'd never tell. Why, he won't even play a little game of poker! And he doesn't smoke! Imagine it—not even when he's by himself, and no one would know! Isn't that odd? But he can preach. He's really very interesting, only a little too Utopian in his ideas. He thinks everybody ought to be good, you know, and all that sort of thing. He really thinks it's possible, and he lives that way himself. He really does. But he is a wonderful person, only I feel sorry for his wife sometimes. She's quite a cultured person. Has been wealthy, you know, and all that sort of thing. She was a New York society girl. Just imagine it; out in these wilds taking gruel to the dirty little Indians! How she ever came to do it! Of course she adores him, but I can't really believe she is happy. No woman could quite be blind enough to give up everything in the world for one man, no matter how good he was. Do you think they could? It wasn't as if she didn't have plenty of other chances. She gave them all up to come out and marry him. She's a pretty good sport too; she never lets you know she isn't perfectly happy."

"She *is* happy, mother, she's happier than anybody I ever saw," declared the fourteen-year-old daughter of the Fort, who was home from boarding-school for a brief visit during an epidemic of measles in the school.

"Oh, yes, she manages to make people think she's happy," said her mother indulgently, "but you can't make me believe she's satisfied to give up her house on Fifth Avenue and live in a two-roomed log cabin in the desert with no society."

"Mother, you don't know. Why, any woman would be satisfied if her husband adored her the way Mr. Brownleigh does her."

"Well, Ada, you're a romantic girl, and Mr. Brownleigh is a handsome man. You've got a few things to learn yet. Mark my words, I don't believe you'll see Mrs. Brownleigh coming back next month with her husband. This operation was all well enough to talk about, but I'll not be surprised to hear that he has come back alone or else that he has accepted a call to some big city church. And he's equal to it, too. He comes of a fine family himself, I've heard. Oh, people can't keep up the pose of saints forever even though they do adore each other. But Mr. Brownliegh certainly is a good man."

The vapid little woman sat looking reflectively out of the window for a whole minute after this deliverance. Yes, certainly Mr. Brownleigh was a good man. He was the one man of culture and education and refinement who had come her way in many a year, who had patiently and persistently and gloriously refused her advances at a mild flirtation, refused to understand them, and remained her friend and reverenced hero. He was a good man, and she knew it, for she was a very pretty woman, and knew her arts well.

BEFORE the day was over Margaret had reason to feel that a Sabbath in Arizona was a very hard thing to find. The singing could not last all day, and her friends at the Fort seemed to find more things to amuse one on Sunday that did not come into Margaret's code of Sabbath-keeping than one knew how to say no to. Neither could they understand her feeling, and she found it hard not to be rude in gently declining one plan after another.

She drew the children of the Fort into a wide, cozy corner, after dinner, and began a Bible story in the guise of a fairy tale, and the ladies of the Fort slipped away to take a nap, but one or two officers lingered about and strayed in, and with newspapers before their faces got into the story too; so that after all Margaret did not have an unprofitable Sabbath.

But altogether, though she had a gay and somewhat frivolous time, and a good deal of admiration and many invitations to return as often as possible, Margaret was not sorry, when she said good-night, to know that she was to return in the early morning to her work.

The old captain himself was going part way with them, accompanied by his niece and the two young officers who had brought them over, and Margaret rode beside the captain until his way parted from theirs, and had a delightful talk about Arizona. He was a kindly old fellow who adored his frivolous little wife.

The morning was pink and silver, gold and azure, a wonderful specimen of an Arizona sunrise for Margaret's benefit, and a glorious beginning for her day's work in spite of the extremely early hour. The company was gay and blithe, and the Eastern girl felt as if she were passing through a wonderful experience.

They loitered a little on the way, to show Margaret the wonders of a fern-plumed canyon, and it was almost school time when they came up the street, so that Margaret rode straight to the schoolhouse instead of stopping at the Tanners'. On the way to the school they passed a group of girls, of whom Rosa Rogers was the center. A certain something in Rosa's narrowed eyelids as she said good-morning caused Margaret to look back uneasily, and she distinctly saw the girl give a signal to young Forsythe, who for answer only tipped his hat and gave her a peculiar smile.

In a moment more they had said good-by, and Margaret was left at the schoolhouse door with a cluster of eager children about her, and several shy boys in the background ready to welcome her back as if she had been gone a month.

In the flutter of opening school Margaret failed to notice that Rosa Rogers did not appear. It was not until the roll was called that she noticed her absence, and she looked uneasily toward the door many times during the morning, but Rosa did not come until after recess, when she stole smilingly in as if it were quite the thing to come to school late. When questioned about her tardiness she said she had torn her dress and had to go home and change it. Margaret knew by the look in her eyes that the girl was not telling the truth, but what was she to do? It troubled her all the morning and went with her to a sleepless pillow that night. She was beginning to see that life as a school teacher in the Far West was not all she had imagined it to be. Her father had been right. There would probably be more thorns than roses on her way.

CHAPTER XX

THE first time Lance Gardl met Rosa Rogers riding with ieutenant Forsythe he though ittle of it. He knew the girl by sig because he knew her father in a bu ness way. That she was very young a one of Margaret's pupils was all he new about her. For the young offi he had conceived a strong dislike, l as there was no reason whatever for , he put it out of his mind as quicl as possible.

The second time he met them was toward evening, and they were so olly absorbed in each other's society hat they did not see him until he was lose upon them. Forsythe looked up h a frown and a quick hand to hi hip, where gleamed a weapon.

He scarcely returned the sligl salute given by Gardley, and th two young people touched up their rses and were soon out of sight in the iesquite. But something in the frigh ned look of the girl's eyes caused G ley to turn and look after the two.

Where could they be going at hat hour of the evening? It was not rail usually chosen for rides. It was ely and unfrequented and led out the way of travelers. Gardley himsel had been on a far errand for Jasper np, and had taken this short trail bac because it cut off several miles a he was weary. Also he was anxio to stop in Ashland and leave Mom W is's request that Margaret should nd the next Sabbath at the camp a see the new curtains. He was thi ing what he should say to her when h aw her in a little while now, and his interruption in his thoughts was u elcome. Nevertheless he could no get away from that frightened look i he girl's eyes. Where could they ve been going? That officer was a wcomer in the region; perhaps he ha ost his way. Perhaps he did not know hat the road he was taking the girl lec nto a region of outlaws, and that the nly habitation along the way was a bin belonging to an old woman of ird reputation, where wild orgies ere sometimes celebrated, and where en went who loved darkness rather an light because their deeds were evil.

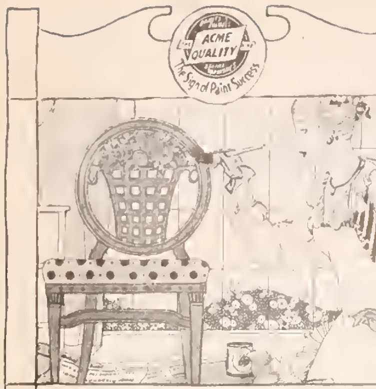
Twice Gardley turned in his s lle and scanned the desert. The sky as darkening and one or two pale rs were impatiently shadowing forth eir presence. And now he could se he two riders again. They had com up out of the mesquite to the top o he mesa, and were outlined against he sky sharply. They were still on he trail to old Ouida's cabin!

WITH a quick jerk Gardley r ed in his horse and wheeled a t, watching the two riders for a mon t; and then setting spurs to his beas he was off down the trail after them o ne of his wild, reckless rides. D wn through the mesquite he plu d. through the darkening grove, and ut and up to the top of the mesa. He d lost sight of his quarry for the time ut now he could see them again ri ng more slowly in the valley below, eir horses close together, and even a he watched, the sky took on its wide ht look and the stars blazed forth.

Suddenly Gardley turned sha ly from the trail and made a detour thr gh a grove of trees, riding with rec ss speed, his head down to escape w branches; and in a minute or tw he came with unerring instinct back to e trail, some distance ahead of Fors he and Rosa. Then he wheeled his h se and stopped stock still, awaiting ir coming.

By this time the great full n n was risen and strangely enough wa t Gardley's back, making a silhouett of man and horse as the two riders e ne on toward him.

They rode out from the cover of e grove and there he was across ir path. Rosa gave a scream, and w nearer her companion and her h se swerved and reared; but Gardl 's


ACME QUALITY
The Sign of Paint Success

HOW PEGGY KEEPS HER HOUSE OUT OF THE "RUN-DOWN" RUT

Peggy and Bob were so proud of their new home and new furniture when they married. But six years and two irrepressible children will leave impressions—to say nothing of depressions—on the best of furniture, walls and woodwork.

Instead of sighing or moving or buying new things, Peggy got busy with a supply of Acme Quality Paints and Finishes and in two weeks the place blossomed out like sunshine after clouds.

Peggy did over the bathroom with Acme Quality White Enamel until it fairly radiated cleanliness and sanitation. She discarded wall paper and had the walls done over with Acme Quality No-Lustre—the oil paint that gives a smooth, washable, sanitary surface. Then she touched up the stairs, floors, doors and furniture with Acme Quality Varno-Lac—the finish that varnishes as it stains.

ACME QUALITY
PAINTS
& FINISHES

After it was all over, Peggy was not only surprised with the results, but with the ease and economy of it. Now she keeps an Acme Quality Shelf (as described below) for the little "touching-up" jobs to keep things spick and span.

Peggy began by sending to us for "Home Decorating" and "Acme Quality Painting Guide," two instructive books which will be sent to you, too, upon request.

ACME WHITE LEAD AND COLOR WORKS
Dept. O Detroit, Michigan

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*Keep always on hand at least a can each of **Acme Quality Varnotile**, a varnish for floors, woodwork and furniture; **Acme Quality White Enamel** for iron bedsteads, furniture, woodwork and all similar surfaces; **Acme Quality Black Iron Enamel** for ranges, stovepipes and other metal or wood surface. These will cover many of the "touching-up" jobs.*

VARNOTILE
Neal's Enamel
ACME QUALITY

bla stood like an image carved in ebo against the silver of the moon, and ardley's quiet voice was in strong con ast to the quick, unguarded exela tion of Forsythe as he sharply dre rein and put his hand hastily to his p for his weapon.

' beg your pardon, Lieutenant For the"—Gardley had an excellent me ory for names—"but I thought you night not be aware, being a newcor r in these parts, that the trail you are taking leads to a place where lad s do not like to go."

'eally! You don't say so!" answe d the lieutenant insolently. "It is y kind of you, I'm sure, but you mi t have saved yourself the trouble. I ow perfectly where I am going, an o does the lady, and we choose to go his way. Move out of the way, ple e, you are detaining us!"

It Gardley did not move out of the wa

' am sure the lady does not know whe she is going," he said firmly. "I n sure that she does not know that it a place of bad reputation, even in thi unconventional land. At least if she nows, I am sure that her father do not know, and I am well acqu ated with her father."

'et out of the way, sir!" said Fo the hotly. "It certainly is none of our business anyway. Get out of the way or I shall shoot. This lady an I intend to ride where we please."

'hen I shall have to say you canno ' said Gardley, and his voice still ha that calm that made his opponent thi him easy to conquer.

ust how do you propose to stop us sneered Forsythe, pulling out his pis l.

This way," said Gardley, lifting a tin silver whistle to his lips and sending orth a peculiar shrilling blast.

And this way," went on Gardley, ea ly lifting both hands and showing a apon in each wherewith he covered th wo.

SLENTLY in the moonlight the ittle procession took its way down th trail, the girl and the man side by sid their captor close behind, and wh the girl summoned courage to gla ce fearfully behind her she saw th more men riding like three grim sh ows. They had fallen into the tr so quietly that she had not heard th when they came. They were Ja er Kemp, Long Bill and Big Ji

was a long ride back to Rogers' ra h, and the officer glanced nervously ba now and then. It seemed to him th the company was growing larger al he time. He half expected to see a giment behind him each time he tu ed. He tried hurrying his horse, b when he did so, the followers were ju as close without any seeming ef t. He tried to laugh it all off. Once h urned and tried to placate Gardley w a few shakily jovial words:

Look here, old fellow, aren't you th man I met on the trail the day Miss E le went over to the Fort? I guess y 've made a mistake in your calcula ons. I was merely out on a pleasure ri with Miss Rogers. We weren't go g anywhere in particular, you know. M s Rogers chose this way, and I w ted to please her. No man likes to h e his pleasure interfered with, you k w. I guess you didn't recognize m"

I recognized you," said Gardley. " would be well for you to be careful w re you ride with ladies, especially a night. The matter, however, is one th you would better settle with Mr. R gers. My duty will be done when I h e put it into his hands."

Now, my good fellow," said Fors he patronizingly, "you surely don't i nd to make a great fuss about this a go telling tales to Mr. Rogers a ut a trifling matter——"

I intend to do my duty, Lieutenant F sythe," said Gardley, and the o er noticed that the young man still h l his weapons; "I was set this night t guard Mr. Rogers' property. That I id not expect his daughter would be a part of the evening's guarding has n hing to do with the matter. I shall c tainly put the matter into Mr. R gers' hands."

Rosa began to cry softly.

"Well, if you want to be a fool, of course," laughed Forsythe disagreeably, "but you will soon see Mr. Rogers will accept my explanation."

"That is for Mr. Rogers to decide," answered Gardley, and said no more.

The reflections of Lieutenant Forsythe during the rest of that silent ride were not pleasant, and Rosa's intermittent crying did not tend to make him comfortable.

The silent procession at last turned in at the great ranch gate and rode up to the house. Just as they stopped and the door of the house swung open letting out a flood of light, Rosa leaned toward Gardley and whispered:

"Please, Mr. Gardley, don't tell papa. I'll do anything in the world for you if you won't tell papa."

He looked at the pretty, pitiful child in the moonlight.

"I'm sorry, Miss Rosa," he said firmly, "but you don't understand. I must do my duty."

"Then I shall hate you!" she hissed. "Do you hear? I shall hate you forever, and you don't know what that means. It means I'll take my revenge on you and on everybody you like!"

HE looked at her half pityingly as he swung off his horse and went up the steps to meet Mr. Rogers, who had come out and was standing on the top step of the ranch house in the square of light that flickered from the wide fireplace. He was looking from one to another of the silent group, and as his eye rested on his daughter he said sternly, "Why, Rosa, what does this mean? You told me you were going to bed with a headache!"

Gardley drew his employer aside and told what had happened in a few low-toned sentences; and then stepped down and back into the shadow, his horse by his side, the three men from the camp grouped behind him.

Mr. Rogers, his face stern with sudden anger and alarm, stepped down and stood beside his daughter:

"Rosa, you may get down and go into the house to your own room. I will talk with you later," he said. And then to the officer:

"You, sir, will step into my office. I wish to have a plain talk with you."

A half hour later Lieutenant Forsythe came out of the Rogers house and mounted his horse while Mr. Rogers stood silently and watched him.

"I will bid you good evening, sir," he said formally as the young officer gave a salute and rode away.

"That will be all tonight, Gardley, and I thank you very much," called the clear voice of Mr. Rogers from his front steps. The four men mounted their horses silently and rode down a little distance behind the lieutenant, who wondered in his heart just how much or how little Gardley had told Rosa's father.

The interview to which young Forsythe had just been subjected had been chastening in character, of a kind to baffle curiosity concerning the father's knowledge of details, and to discourage any further romantic rides with Miss Rosa. It had been left in abeyance whether or not the Fort should be made acquainted with the episode, dependent upon the further conduct of both young people. It had not been satisfactory from Forsythe's point of view; that is, he had not been so easily able to disabuse the father's mind of suspicion, nor to establish his own guileless character, as he had hoped.

And this is why Lieutenant Forsythe feared Lance Gardley, although there was nothing in the least triumphant about the set of that young man's shoulders as he rode away in the moonlight on the trail toward Ashland.

And this is how it came about that Rosa Rogers hated Lance Gardley, handsome and daring though he was; and because of him hated her teacher, Margaret Earle.

An hour later Lance Gardley stood in the little dim Tanner parlor talking to Margaret.

"You look tired," said the girl compassionately as she saw the haggard shadows on the young face, showing in spite of the light of pleasure in his eyes. "You look very tired. What in the world have you been doing?"

To be continued

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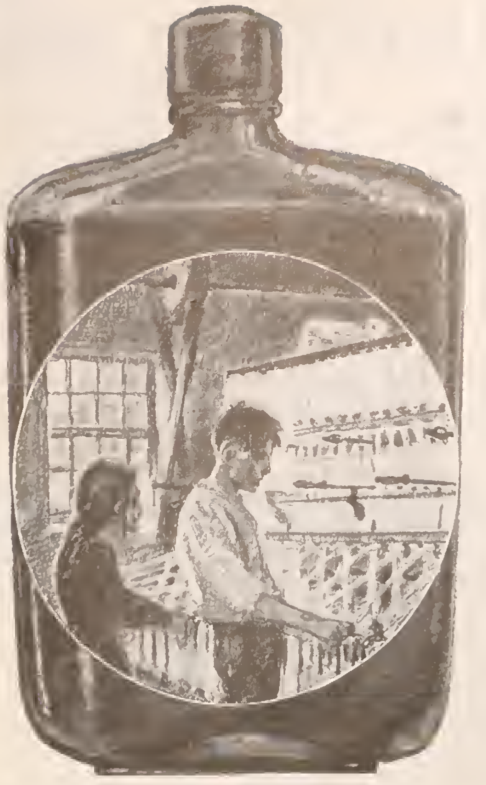


STUNTING

Dear John:

Don't you believe what the neighbors told Jane, when she called.

I didn't put the kids to work just so I could get more money to drink up.

Both Bill, Jr., and the girl wanted to go to work. You see, I've been all over town trying to find work, but I can't seem to land a job.

Flory says she's glad to work, she meets so many interesting people.

The neighbors are lying when they say I'm lying around drunk most of the time. I'm looking for a job. You know I'm too fine a man to do common day labor. I might have taken a job on that new construction works; but they hire none but total abstainers. So you see I couldn't be taken on.

I simply have to have whisky now, I'm so weak and run down.

It will never get—

Your old pal,

BILL.

Dear Bill:

"Today we know that the jolly comrade (Alcohol) for the price of one hour of exhilaration, cheats us out of our self-respect: that it brings to ruin every being and every nation that yields to it." That's what Professor Kraepelin says, and he is right.

What's the most expensive drink you ever had, Bill? No, not what you paid for it over the bar. I mean, in the big accounting.

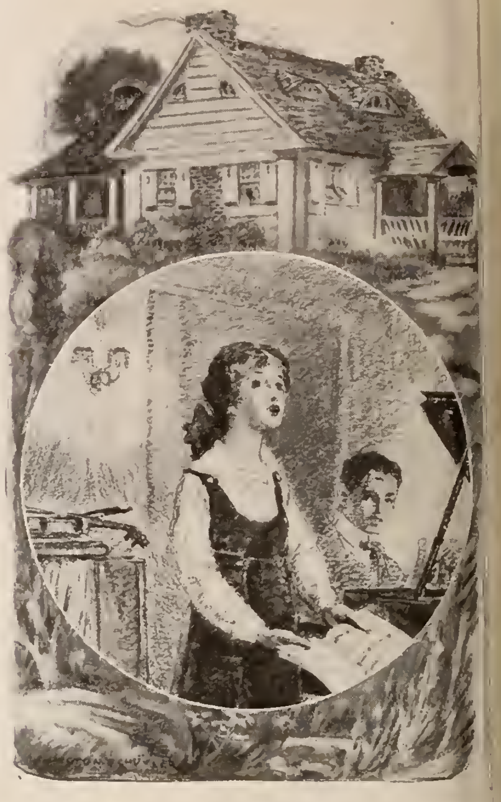
Some of them have cost you your bright prospects. Some your home. Some your happiness, friends, everything. Right now you are paying the very heaviest price of all—putting the kids to work. Bill, Jr., will never be able to stand it.

Think, Bill. Isn't it too high a price to pay? I have so wanted to help you, old fellow. Come out some evening and we'll talk it all over.

Remember, Bill, how you used to like music? My boy and girl are accomplished musicians now. They'll give you a real concert and play your old favorites. So come along with Flory and the kids and see

Your old friends,

JANE and JOHN.



UNFOLDING

No. I

No. II

No. III

No. IV

No. V

No. I

No. II

No. III

No. IV

No. V

Adventures With the Soul

By MARGARET E. SANGSTER, Jr.

ONCE there was a girl who lived in a great, busy city, far away from the home that she had known as a child; farther, much farther, away from the ideal home that her fancy pictured. She did routine work at a fairly good salary and she did it well. But the work was always very much the same, and hour after hour, as she went on mechanically making the same motions, saying the same words, writing the same sentences, one began to feel that she was almost a machine.

I used to watch the girl sometimes, as she worked at her endless files, and memorandums, and cabinets. And sometimes the thought of her monotonous life would make me vaguely nervous—even though she never showed a sign of being bored or nervous herself. And I pitied her. And then one day, in the middle of a particularly colorless morning, I glanced over at her table and saw that she was smiling, and humming a snatch of song.

"A penny for your thoughts!" I called out, across the dull quietness of the room.

The girl started ever so slightly, and stopped humming. "Perhaps," she told me softly, "you wouldn't understand my thoughts. Perhaps you'd think I was silly. Perhaps you'd —laugh."

"I don't think that I'd laugh," I answered interestedly, but the girl smiled like a small, modernized Sphinx, and went on with her work.

After that I wanted to know the girl personally—away from the office. I wanted to know the desires that lay behind the mystery of her eyes. I wanted to know the thoughts that made her mind a garden of blossoms. Above all I wanted to find out what made her smile and sing while she was doing work that did not interest her.

So I lunched with the girl, and I saw her at her home, and I saw her in my home. I hunted as earnestly as any detective might have hunted. And I found the answer on her bookshelf.

THE girl had a few novels on her bookshelf, and several volumes of modern poetry. But the rest of the books were travel books. Books on scaling the Alps, books on piercing the African jungle, books on crossing great oceans and struggling over vast snowy plains. She had books full of the fragrance of the Southland, the mystery of the Orient, the tenor of the north. And the books had the look of books that had been read over and over, books that have been loved, books that have been lived with.

"You like to read about foreign countries, don't you?" I questioned.

She glanced at me and the soul of her shone through her eyes and made her whole face vivid with interest and love of life. "Indeed I do," she answered; "they are the very biggest things in my whole life, I think."

And as I waited patiently for her to finish, she went on.

"You see," she told me, "all my life, when I was a tiny kiddie even, I wanted to be an explorer. If I had been a boy, I think I would have slipped away to queer ports on an old sailing vessel, or started West to be a scout, or tried to go along on some arctic expedition. But I was a girl, and girls don't sleep on boats, or go scouting, or discover North Poles. So I learned the work that I am doing now, and got a position in an office. It was a good position, but at first it sickened me. I kept thinking, 'Here I am, tied down to a desk, with nothing to see but the office buildings across the street. Here I am doing the same endless round of petty duties when all the time I want to be climbing mountains and crossing seas!' And I rebelled against the unfairness of it all—the irony of the fate that kept me working at the tasks that bored me. Then, with a bit of money that I had saved, I bought some travel books. And as I read them, I put myself in the place of the author and I imagined that I was discovering countries and finding treasure. And then, somehow, as I sat in the office doing my work, I began to look at each day's task as a mountain to be climbed. And I began to think of every bit of dull filing as a ray plain to be crossed in my discovery of a new cont nt. And after a while I no longer thought of my w as work; I thought of it as obstacles to be overco in my journey through life. And then I knew th no matter if I lived all my life in the same city, if I ent all my daytime in the office doing work tha was mechanical—just a series of movements and rds that had almost become a part of me—I knew hat no one on earth could keep me from taking my urneys and climbing my mountains, and discoverin my continents. For I was doing it with my imagi ion and my heart and my soul!"

JUST a few days ago an echo of this thought me to me in a letter from one of my girls. The ter held a tiny newspaper clipping—a clipping wit the picture of a tiny wistful Cupid on it, and a all four-line stanza. I forget the exact words of the se, but it was called, I think, "The Courageous Cu d," and he (the Cupid) said that, though folk might t to tie him down to little unimportant tasks, no one ld make him unhappy. For he would have adven res with his soul.

I wonder how many folk there are who are ng one kind of work when they want, with every fi of their being, to be doing something else. I am re that there are hundreds of people, thousands, en. . . . I wonder how many folk want to climb intains, and discover new lands, and cross deserts, en all the time duty is keeping them at the task of v king in an office or doing housework. *And I w der how many of these folk are brave enough to do that u task uncomplainingly?* I wonder how many ca do their work well, with a smile and a bit of song, en it isn't the work they would choose to do? I wo ler how many of these folk fuss and fret and rail ag ist fate when the fussing and fretting can do no g d? Oh, you friends of mine, *have your adventures ith your soul.*

Christian Herald Prayer League

Al Christians are urged to unite with he members of the Prayer League in ail prayer at the noon hour. Also any ne at liberty to send a request for ray or an acknowledgment of answered ray, thereby becoming enrolled as a nenr of the Prayer League. All orrpondents are specially requested to nak their letters as brief as possible. Vri requests and acknowledgments on epte sheets.

A AD·letter comes from "A Heart-roken Sister": "I have lost father, motr, husband, babies, sister, home, hea, and now my only brother is eri sly ill. One night last week he was not pected to live. The doctor states he is no cure. It seems as if I could not and the sorrow of his loss. Will you ot join in earnest prayer for his reccery, also for spiritual help?"

M. J. A. Hardy, the Prayer Lea e's beloved "Mother," writes:

"ave a lady friend living in New London, Con who is the wife of a Baptist minister. Che son, who was studying for the ministry, uddly became insane about three years go, d is now a great trouble to them. My rie writes me that he was a fine, promising ou man, and they had the brightest hopes f h future as a minister. But now their op are all blighted unless God will hear nd swer our prayers and restore him. My rie says she w'll not give up, but will just ee n praying and trusting that God will ak im whole in his own good time. Now I you be glad to have the Prayer League join s i rnest prayer to God that he will restore his ung man, if it be his will, to the joy of is rents and friends."

M. E. H. Heap, from Remsen, Iowa, writ again to ask prayer that she may learn he ereabouts of her husband and their three hil n. Her husband deserted her two years go England, taking away her little children. She hungry to see her little ones, and asks pray that her husband may be converted so hat e may be reunited with her family.

A riend who wishes his name withheld has nt fifty dollars for the work of the Bov y Mission and twenty-four dollars for he ildren's Home. He is a great sufferer for wo serious diseases, and asks prayer that he y be restored to health.

And mother writes asking prayer for re-stor happiness in her home. Her oldest on as become a slave to drink, and her you est son is also wandering away from the Sav r.

A old subscriber from Mississippi writes: "I d the Prayer League column first before er ng anything else. It is a godsend to me. hus his one column is worth its weight in gol It has given me more faith and made me b er Christian. I sent a request a year ago the League and God graciously answered t."

Another writes from Waco, Texas: "With gre joy and gratitude I write to say that sev l weeks ago I asked your prayers for he ental restoration of my daughter. She as erfectly regained her mind. The doctors say r recovery was wonderful." A friend in Ma chusetts writes: "I wrote you about a rel e who had lost his memory through over-wo He has so far recovered that he has tak a new position." A lady writes from Ne Jersey: "About a month ago I asked for yo nited prayers to God that he would cure my usband. I believe he has heard and is ans ring our prayer."

s. W. H. K., writes from Tuskegee, Ala.: "W h much happiness I write to say that God ha onderfully answered prayer for the heal-ing f a daughter, also for a son. The Holy Sp has wonderfully touched his heart, and oundly converted him." Mrs. J. M. S. wr s from Golden City, Mo.: "I want to ac owledge an answer to pray r. My dear br er has been converted and joined the ch h."

s. Desma Pentecost Kenyon writes from Ga sville, Ga.: "I became a member of your Pr r League about three years ago and wish to cknowledge many answers to prayer. Pl e enter my little eight-months-old son on th radle Roll."

knowledgments have also been received fr Mrs. H. I. H., Little Silver, N. J.; A Fr d, Springfield, Ill.; M. L. B., New Bed-for Mass.; A Reader, Hinton, W. Va.; Mrs. S., oldsboro, N. C.; Mrs. M. B. S., Hannibal, M Mrs. A. A. S., Orange, N. J.; E. L. V., M vay, Ky.; Minister, Gettysburg, Pa.; H., Lancaster, Pa.; L. M. A., Moline, Ill.; M H. A. M., Grand Rapids, Mich.; Mr. A. A., Churchville, N. Y.; Mrs. C. A. B., M tverde, Fla.; L. J. F., Pittsburg, Pa.; J. W., Newburgh, N. Y., Mrs. C. N., Free-war, Ore.; Mrs. H. O. B., Parsons, Kan.; M B., Tyner, Sask.; Mrs. W. E. C., Stickney, S. .; Mrs. A. H., Warren, Pa.; Mrs. S. A. M . Emmett, Tenn.; An Old Subscriber, M issippi: Mrs. L. E. B., Wichita, Kan.; M ., Talladega, Ala.; Mrs. G. W. N., Perry, N .; Mrs. J. W. C., University Park, Iowa; M E. P., Lindsay, Calif., Mrs. C. A. W., Columbus, Texas: Mr. and Mrs. C. M., Whitehouse, Ky.; Mrs. C. B., Los Angeles, Calif.

Prayers are asked for revivals of religion at Pittsfield, N. H.; Sadler, Texas; Gloversville, N. Y.; Palisade, Neb.; Lipscomb, Texas; Grinnell, Ill.; Monterey, Va.; West Salem, Wis.; Reelsville, Ind.; White Head, N. S., Can.; Goldsboro, N. C.; Indiana, Pa.; Kansas City, Mo.; Bangor, Mich.; San Francisco, Calif.; Tucson, Ariz.; Cambridge City, Ind.; Spokane, Wash.; Ferndale, Wash.; Crete, Neb.; Tyner, Sask., Canada; Sac City, Iowa; Williamsport, Pa. (in St. John's Church); Williamsport, Ohio (in the M. E. Church); St. Louis, Mo. (that the saloons may be closed); Warren, Pa. (that Sunday school class may all accept Christ); Landingville, Pa. (in the U. B. Church); Norwalk, Wis. (for a world-wide revival). Mrs. C. A. K., San Francisco, Calif., asks prayer that a Baptist minister may receive a call.

Mrs. M. A. M., Mrs. A. S. C., R. H. S., ask prayers that their sons' minds may be restored; P. K. S., W. L., their wives; Mrs. I. L. S. asks prayer that mother's mind may be restored also that father's mind may be strengthened. Seventeen other friends ask prayer for mental restoration or strengthening for other relatives or friends or for themselves.

Nine friends ask prayer that their sight may be strengthened; Mrs. J. C. B. asks prayer that eyes may be healed of cataracts; E. H. N., that father's sight may be restored. Nine other friends ask prayer for the restoration or strengthening of sight for friends or relatives. Forty-three friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing.

Twelve parents ask prayer that their sons may be delivered from the liquor habit. Mrs. R. E. D., that father and two brothers may be delivered from the liquor habit; Mrs. H. F. W., A Subscriber, M. B. D., Mrs. J. R., Mrs. E. B., their husbands. Twelve other friends ask prayer that friends or relatives may be delivered from the habit. Mrs. C. H. C. asks prayer that brother may be cured of the drug habit. Mrs. G. C., A. A. E., M. E. D., ask prayers that their three sons may be converted. Thirty-seven parents ask prayer for the conversion of sons; thirty-six wives, their husbands; sixty-eight friends ask prayer that friends or relatives may be converted.

Eleven readers ask prayer for special spiritual blessing for relatives or friends.

One hundred and twenty-eight friends ask prayer for the healing of friends or relatives, including Mrs. K. M., that a friend's voice may be restored; E. B., that daughter may be restored to health and return home. Ninety-four ask prayer for healing of self.

Ten friends ask prayer that their hearing may be restored; Mrs. E. and Mrs. W. W. C. ask prayer that mother's hearing may be restored. Five others ask prayer that hearing of friends may be restored.

Forty-two friends ask prayer for help or guidance in financial affairs.

Seventy friends ask prayer for the granting of varied desires and needs.

◆

A Handy Friend

THERE is a story told of a farmer and his wife who lived many miles from a town and who were wakened one night by a cry of distress from the baby. It was a first baby and its first attack of croup. The parents were helpless; they did not know what to do; the baby seemed to be choking its life away. Even if they could have telephoned for a doctor he must have reached them too late. But the mother thought of her new "Handy Volume" Encyclopedia and there she found instructions as to just what to do and in another hour the baby was sound asleep again.

It is not with babies alone that a reliable reference book is of value. Wherever there are growing children there are always questions to be answered. Assignments are given at school to be looked up, geography and history need to be supplemented, school debates require much search for material, and in all these emergencies a good encyclopedia is more than valuable, it is priceless.

Then there are countless questions that arise in the home and in business, questions of law, questions of method, questions of detail. Many books are sold that are designed to meet one or another set of needs. Some of them approach the nature of an encyclopedia, but most of them are incomplete and circumscribed in their material and capacity. Only a carefully compiled and complete encyclopedia can meet all these situations and answer all of these questions.

What to do About DANGER in Your Bath Room

Your bathroom **looks** sanitary, but danger may be lurking in it---poisonous sewer gas that sickens and often kills.
It comes from a poor connection of the waste pipe to the closet.
So far, science has discovered but one **safe** solution to this menacing problem --- a Donovan Safety Flange. Without further delay

Send for the book, "The Dangers of Sewer Gas."

It's free, yet it contains information worth more than mere money to you. Write today.

THE TRENTON POTTERIES COMPANY
Dept. G
TRENTON, N. J.

The Trenton Potteries Co.,
Dept. G, Trenton, N. J.

Please send to me FREE Booklet, "The Dangers of Sewer Gas."

Name. . . . .

Address. . . . .

You know this trade-mark through national periodical advertising

IN the early days of manufacture it was necessary only to please the King or the Queen—if you did that your fortune was made.

Royal approval was advertising enough. "But, in a democracy," says Max Nordau, "a single, however exalted, person, or a small circle's favor, would do very little for you. You must impress direct the mind of the million. And to effect this there is only one means, advertising.

In a democracy every man is king and every woman is queen as far as buying is concerned. It is not enough to "impress the mind of the million" you must *please* "the million" with the goods sold by your advertising. Otherwise the money spent in advertising will have been thrown away.

That is why goods offered for the royal approval of "every man" and "every woman" are so generally good. They *must* be good goods or the maker's business will be killed by the royal disfavor of "the million."

Trade-marks are important cogs in the machinery of national advertising. They are the marks of identification by which "the million" is able to register its favor or disfavor for goods bought. Branded articles are nearly always the best of their kind because the manufacturer who advertises them cannot afford to risk the disfavor of "the million."

Trade-marks and national advertising are the two most valuable public servants in business today. Their whole tendency is to raise qualities and standardize them, while lowering prices and stabilizing them.

CHRISTIAN HERALD
MEMBER OF THE QUOIN CLUB
THE NATIONAL PERIODICAL ASSOCIATION

Coffee Prices
Cut in Half

The Landlady Explains to Her Big Family of Fashionable Boarders How She Can Afford to Give Them Such Delicious Coffee

She Wants Every Housewife, Hotel, Sanitarium and Boarding House in the Country to Know of This Wonderful Coffee Bargain

FREE TRIAL TO ALL

EXO
COFFEE
5 Pounds
$1.00

Good coffee—real coffee—coffee at a price you can't resist. That's what housewives get in our wonderful Exo blend. Direct connections with big plantations, cutting out all middlemen and especially the great war in Europe—these are the reasons we now offer you this bargain which would ordinarily cost you from 35 to 45c per pound. It would be hard to equal elsewhere at any price.

We want your regular trade and want you to stay a customer. We would never put out this remarkable offer if we thought we could sell you but once. Coffee does its own talking, and the taste of Exo coffee talks quality. We won't need to write another word in praise of it if we get you to taste it just once. We handle only one grade of coffee—the best from Santa Paula, Brazil. What it is today, so it is tomorrow and always—the tastiest, most pleasing and aromatic coffee that anyone can buy anywhere.

Many will try to keep up coffee prices, but we have lowered them. The Brazilians couldn't sell their crop in Europe, so they had to sell it, cheap, to us. Never have we known such real coffee value. It's the greatest coffee bargain we ever knew.

Why buy doubtful coffee, stale, old or "shop-worn"? Try Exo Brand; its deliciousness will be a genuine revelation. We sell it whole or ground, whichever way you like it. Send for trial package today. Exo Brand Coffee simply cannot fail to please you. It cannot be obtained at grocers. It is only sold at our warehouse, direct to consumers. The Independent Coffee Company, 233 E. Water Street, Milwaukee, Wis.

Send coupon below.

(111)

TRIAL COUPON

Direct from the Coffee Plantations of Brazil to You

Independent Coffee Co.,
233 E. Water St., Milwaukee, Wis.

Please send me free a trial package of your Exo Coffee, for which I enclose 5 cents to cover postage and packing.

Name..

Street..

R. F. D. No.......... P. O. Box..........

City.................... State....................

Æneas and Dorcas

International Sunday School Lesson for April 9. Acts 9:32-43. Compare also Prov. 31:10-31

TALKS ON THE GOLDEN TEXT

"In all things showing thyself a pattern of good works." *Titus 2 : 7.*

Machinists and dressmakers alike know the value of a pattern. The pattern shop of a manufactory is as important as the machine shop. And few women dare attempt to make a dress without a pattern. Practically every article, from a needle to a skyscraper, is built according to a pattern. If one pattern is faulty many products may be faulty and insecure. What kind of lives are those people living who take our lives for a pattern? That is our main business: To live so that people who are influenced by us will live right. And there is only one safe and sure way to] be a safe and sure pattern. That is to take Jesus for our own pattern. Ordinarily a pattern has no power; but Jesus not only shows us how we ought to live but gives us power to live that way. And he offers us also power to enforce our own influence with spiritual magnetism and energy so that others shall be led not only to follow us, but to follow him.

Simon Peter at Work

By Arthur H. Howland

It is hard to say whether this story about Dorcas is a happy or a sad one. It is happy because it tells of the amazing joy which came to one household and one circle of friends; but it is sad when we think of the millions of homes, our own homes among them, to which no such blessing came when our loved ones went down to death.

The narrative of Dorcas comes second in our lesson study, but it is of such intense interest that it is hard to resist the temptation to take it up first.

Jesus himself said a significant thing when the disciples came back, jubilant and enthusiastic, from their first healing tour. "Lord," they cried, "even the devils are subject unto us through thy name." But he advised them gently: "In this rejoice not that the spirits are subject unto you, but rather rejoice because your names are written in heaven." He was constantly emphasizing the infinitely greater preciousness of the things that were eternal.

So we may imagine him saying to those who might have come running to him with the news that Peter had raised a good woman from the dead at Joppa. "Rejoice not at this, that a woman has been brought back from the freedom of heaven to the bondage of earth again; but rejoice in this, rather: that thousands and millions who die trusting in me shall live forever in the better world."

The plan of Jesus is to obliterate death. A soul that believes in him gets the victory over death as soon as he believes. In fact, to the true believer in Jesus it does not make much difference what world he lives in. So long as he can be with his Master and labor for his Master and be joined in spirit to those he loves, he is content.

And as for our friends who die, we know that they are safe and glad in his presence, and that we shall see them again. In fact, it often seems that they are with us now, and that all the trouble is with our eyes, that we cannot quite see them in the new form they have taken on.

So, after all, the big thing about this lesson is not the report that Peter brought Dorcas back from death, but that Dorcas had learned how a Christian ought to live.

With this introduction, let's go back to the lesson's beginning and see what Æneas has been doing for the last eight years. Lying in bed. A bad way for a man to spend his life. No wonder he kept growing weaker and weaker. I once heard an after-dinner speaker play on the words "Æneas was sick of the palsy." He said there was no doubt at all that by this time Æneas was thoroughly sick of the palsy. That was the first step toward getting better: he was tired of being sick. Some people like to be sick. They would deny that if you accused them of it, but as a matter of fact, medicine and doctors and sympathy and attention and leisure appeal to them in a subtle way, and they are far more sick than they would be if they were thoroughly sick of being sick.

So when Peter came along, stalwart, robust, busy, a new longing came over Æneas to be straight and strong. Peter said: "Get up, Æneas. You do not need to lie abed. Jesus Christ makes you well. Arise, and make your bed."

He arose *immediately*. If he had waited, the moment of faith and desire and will might have passed, and he would have lain down for eight years more.

Notice how busy Peter had been. He had been visiting "all quarters." We last heard of him holding evangelistic meetings through Samaria after the great pentecostal revival at the city of Samaria. Æneas and his friends were glad enough he came to Lydda, and the result of the great blessing that came to the sick man turned the hearts of the inhabitants of Lydda and the neighboring town of Saron to the Lord.

What is more inspiring than the spectacle of a man filled full of divine energy hurrying around from one place to another scattering blessings? Think what these towns would have missed if Peter had not welcomed that power of God into his life or had not lived so he could keep it there. Think what these people would have lost if Peter had not been alert to follow the leadings of the Spirit from place to place where he was needed.

It is beautiful, the eagerness with which people who are in spiritual need wait the coming of God's messenger who is to show them the way to light and power and blessing. And no life can be quite so happy as that life that goes about bearing Christ's health and Christ's salvation to those who are hungering for it. We are to study next week the narrative of Peter's visit to the expectant household of Cornelius at Cæsarea and the gladness he brought them.

But here at Lydda, after he had led Æneas back to health, came the sad message from Joppa: "Sister Dorcas is dead. Come."

George Macdonald wrote a beautiful poem embodying the fancy that Dorcas had seen Jesus and heard him speak. She longed to make something for him to express her sympathy and love. But then she had heard him say that anything made or done for others in his name was made and done for him. So she went back to her home in Joppa, and there won that sweet reputation of a woman "full of good works."

When God called Moses he asked him: "What is that in thine hand?" He answered: "A rod." And God used that rod to deliver his people. When the call of Christ reached Dorcas we may imagine that he asked, "What is that in thine hand?" And she replied, "A needle." And with that needle she made the name of Jesus and his church fragrant throughout the city.

In teaching the lesson make five leading points: (1) The value and power of such a life of service as Dorcas lived. (2) The fact that Jesus means life. Whether in this world or in the other, those who trust him are always *alive.* (3) The health-giving power of Jesus. The church misses a wonderful opportunity in neglecting its healing ministry. Christ still has power to heal sicknesses in answer to faith as he still has power to forgive sins and cleanse souls. (4) The power that was in Peter. We may share this divine power that shall make us ministers of light and joy wherever we

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go. (5) The need of being on the alert to catch God's direction, following his leadings to the places we are needed most.

Emphasize the word "Arise." Whether from death, or from disease, or from sin, or from indolence, or from indifference, or from inertia—the ringing word of God and his messengers is "Arise!" Have the class find some of the big Bible verses in which that call sounds: Gen. 13:17; Josh. 1:2; Isa. 60:1; Jonah 1:2; 3:2; Matt. 9:5, 6; and especially Luke 7:14: "Young man, I say unto thee, arise." Tell the old story of the prodigal, and how when he came to himself he said: "I will arise and go to my father."

Give instances from history and from present-day life of men and women who have been aroused by a great vision, a great call to do new and splendid things. Urge your pupils to be on the alert to catch these new invitations to more difficult tasks. They may often hear, if they are listening, the Spirit's voice saying to them as to Philip long ago: "Arise and go toward the south unto Gaza." And while we are rousing ourselves to new tasks day by day we shall, as Peter did, say to those whose souls are sick or lifeless: "Arise!"

Study the passage in Proverbs giving the picture of a virtuous and industrious woman. This writer of Proverbs was evidently caught somewhat by the glamour of wealth. He wanted his model woman clothed in silk and purple; and she seems to have been in many ways quite a grand lady. The newer ideals of Christian womanhood emphasize a more perfect comradeship with those who are to be helped. The words of Jesus and his apostles show that the true riches and most beautiful adornments are modest, unostentatious, warm-hearted helpfulness. Get the girls to talking freely about their ideals of womanhood, showing them how the standards of Jesus will produce the most perfect character. Say something to the boys as well about the sort of girls they should seek as friends and the sort of women they will want one day to make their homes. Mention other Bible women who achieved beautiful characters—Ruth, Esther, the Marys and Martha.

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Young People's Topics for April 9

What My Denomination Expects from Its Young People

Christian Endeavor and B. Y. P. U. Ps. 84: 1-12

Following the Peace Prince

Epworth League. Luke 2: 14; Isa. 2: 2-4; John 18: 36; Micah 4: 1-5

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"Through Gates of Pearl" in Book Form

MISS ALBERTSON'S SERIAL, "Through Gates of Pearl," has attracted such wide-spread attention and has comforted so many troubled hearts, that it is only natural there should be a call for its publication in book form We take pleasure in informing our readers that arrangements have been made for the book publication of this inspiring piece of literature. It will be placed on sale shortly at one dollar. Announcement of the fact will be made in the Christian Herald, through which the book may be purchased.

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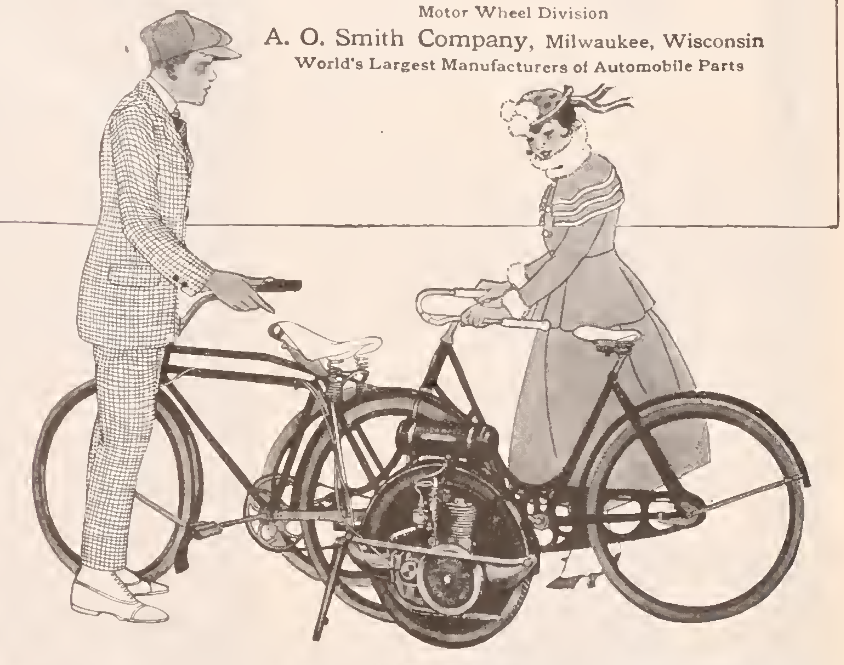
DURING the month of January Rev. Herbert E. Ryder led the Christian Church of Puyallup, Wash., in a series of revival meetings.



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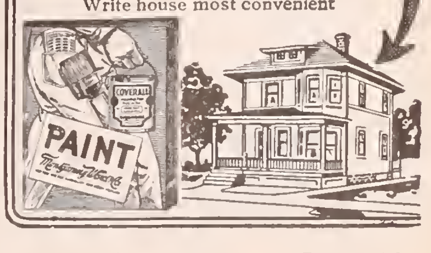

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Answers to Financial Queries

W. J. V., ILLINOIS. An article on the Federal Reserve Act appeared in the Christian Herald, December 8, pages 1254 and 1255.

A. H. B., VIRGINIA. Shares of the San Toy mining stock are not entirely worthless—we have obtained a quotation of 4 cents per share.

J. F. M., MAINE. Write to The Texas Company, 17 Battery Place, New York City. This company is one of the largest dealers in lubricating oils in the world.

MISS M. M. D., PENNSYLVANIA. The shares of the International Pharmaceutical Company are very far from the investment class. We should leave the stock alone.

A. S., PENNSYLVANIA. Fox optical stock is worthless. This was one of W. M. Ostrander's promotions, and like most of his other promotions it went to the bad.

A. M. T. The Prudential Life Insurance Company is one of the five largest life insurance companies in the world, and its endowment policies are absolutely gilt-edged.

W. D. S., NEW YORK. Gulf States Steel 7 per cent. preferred stock is not without some degree of speculative merit, though the shares cannot be admitted to the same investment class as United States Steel preferred.

E. H. F., TEXAS. Tentative plans for a reorganization of the Western Pacific have been announced, but not approved. First mortgage bonds are selling at about 25 cents on the dollar—when they sell, which isn't often.

MRS. M. F., ILLINOIS. (1) Mississippi Valley Trust Company 5 per cent. farm loans are regarded as sound. (2) Middle West Utilities Company 10-year 6 per cent. collateral gold bonds, to yield 6½ per cent., are attractive.

MISS S. J. B., ILLINOIS. California eucalyptus plantation schemes have proven disappointing to small investors who have bought promotion stock. We can find no market for your forestry corporation 6 per cent. gold bonds.

MRS. H. A. W., PENNSYLVANIA. Mason City and Fort Dodge Railroad 4's, and Waterloo, Cedar Falls and Northern Railway 5's, both underlying issues of the Chicago and Great Western Railway, have a fair investment rating.

A. B., INDIANA. Mr. H. M. Geiger, president of the Geiger-Jones Company, Canton, Ohio, in a four-page letter convincingly demonstrates the firm's position in the matter of your Gramm Motor Stock and other securities sold by the firm. We have sent you the letter.

MRS. H. L. H., MINNESOTA. American Manganese Manufacturing stock makes no claim to an investment rating, though it appears to be a better speculation than the Dry Milk Company stock, and we are of the opinion that an exchange, as proposed, might be advisable.

D. H. K., NEW JERSEY. The Christian Herald cannot report on the value of Brooklyn real estate. We will, however, state that we took up the matter with Wood, Harmon & Co., who advise that your lots are in a good section of the city and likely to show tendencies to enhance in value.

MRS. F. B. A., MASSACHUSETTS. H. L. Barber, advertising in the name of H. L. Barber & Co., Great Northern Building, Chicago, Ill., is under Federal indictment for using the mails in the sale of stock of an alleged fraudulent company known as the Midway Chief Oil Company. Barber is now engaged in selling the stock of the Cream of Rice Company.

O. C. G. R., MISSOURI. We are in receipt of advices from Oklahoma City which indicate that the charges against the firm of Aurelius-Swanson Company have no merit, and that the firm's financial standing is in no way impaired. The firm has offered to repurchase its mortgages from dissatisfied holders, but none have so far accepted the offer, we are advised.

MRS. E. McB., OHIO. The building and loan association which strays from the legitimate investment field and loans the depositors' funds on farm implements and other chattels cannot be thought as highly of as an association which confines itself strictly to loans on real estate mortgages. There are plenty of building and loan associations in Ohio which confine their loans to improved realty.

W. C. F., VIRGINIA. United States government bonds possess the element of safety to such a remarkable degree that income return therefrom is necessarily very small—too small for most private investors. Government bonds are almost entirely purchased by national banks for currency purposes. The average yield from a United States government bond is slightly less than 2 per cent.

MISS L. M. S., MINNESOTA. Your $500 Twin Falls Oakley Land and Water Company first mortgage 6 per cent. gold bond has a market value of only $150, though we are advised that the troubles the company got into at the time of the Kuhn failure are slowly disappearing, and that the future holds out hope for higher prices for the bonds. The bonds are no doubt intrinsically worth more than you can get for them at the present time.

W. S., FLORIDA. The Southern Pacific is well regarded, though not as highly as Atchison. The former pays its 6 per cent. dividend with very little left over for surplus, whereas the latter pays its 6 per cent. dividend and has half as much again left over for surplus. We prefer Atchison, and believe that if you will purchase the stock for income, forgetting all about its relatively slight stock market fluctuations, you will never have cause to complain. Your Pennsylvania and your Steel preferred are sound investments.

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(This page went to press March 15.)

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The War in Europe

Continued from page 379

rs ve been obliged to borrow money for rposes directly resulting from the war the total of $355,380,000.

T Austro-Italian campaign has beei nuch more animated during the past eek, in large measure a result of the hting at Verdun, as the offensive on e part of the Italians has been and aken very largely for the purpose of a ng the French by creating a distrac n and forcing the Central Powers to h ry reinforcements to this line, and thus eaken their power of reinforcing thei roops in France.

T principal fighting has been on the Ison River line, in the general direction of Trieste. Artillery bombardmen of the Austrian positions have bee ncessant, and infantry attacks by the alians have succeeded each other at s rt intervals. The net results of this eat effort have not, however, been com ensurate with the cost. Up to the pres t time the Austrian lines, though mon ntarily penetrated at places, have not een pierced permanently at any poin and after a week's hard fighting the versaries remain absolutely in the sam positions as they were before.

It y is still not at war with Germany, thou it has been reported during the wee that Great Britain is urging Italy forn lly to declare war on that power. The talian political situation remains une , and the financial position is grov ng steadily worse.

In Albania the Austrians and Bulgari s with their Albanian auxiliaries are aking steady progress southward tow d Avlona, driving the Italian outpostin before them, and it is reported that n a short time the possession of that town must take place, unless the Italians conclude to evacuate it without defense and cross the Adriatic to Italy.

Everything is apparently quiet in Greece, and the Allies have made no move northward from Salonica, where they now must have something like 250,000 men. As the spring is beginning to be advanced in this part of the world, we shall probably soon see some definitely military action taken by the Allies in this quarter, unless they intend to withdraw their troops, as it does not seem reasonable to suppose that they will maintain so great a force unemployed much longer.

Many rumors reach us from Rumania, the one contradicting the other, and of late Bulgaria and Turkey have also been the subject of much gossip as to their future action, particularly in regard to their making a separate peace. In neither case does the political or military situation justify much weight being given to this gossip.

Holland has again been brought into the glare of war by the sinking of the Holland-Lloyd passenger steamer Tubantia either by a mine or as is claimed by officers of the steamer, a submarine, on March 16 on her way from Amsterdam to South America. The steamer carried between eighty and ninety passengers and a crew of 300. It is said there were some Americans among the passengers. She was sunk on the second day out. Almost all who were aboard were saved, and the few who perished are said to have been killed by the terrific explosion when the vessel was struck. The news from Holland shows a great state of excitement and even war-like talk.

The Mexican Situation

Continued from page 376

T O questions came to the fore im- ediately upon the decision to send an pedition into Mexico. One was the uestion of munitions of war en out to Carranza through American port the other was the question of tran ortation for American commissary tor 'At the time the orders were issue o General Funston to get Villa, one carg of 500,000 rounds of rifle cartrid s was en route to Progreso, Mexico. No attempt was made to intercept his argo. Another consignment of 000 0 cartridges consigned to the Carranz governor in the state of Sonora was ntercepted at Douglas, Arizona. On arch 16, customs authorities at Douas received instructions from Wasngton to release the ammunition, and was delivered on the next day to Geral Calles. The release of this mu nition was said to have made a very ood impression upon the Mexican lead s as an evidence of American good fait Carranza, from his temporary hea uarters at the provisional capitol at eretaro, which city he has been expe ed to plan to make the permanent cap l of Mexico, sent out orders, on Ma 15, to all of his commanders notiyin them that the American pursuit of V a was authorized, and giving them orde which will result in cooperation an in direct assistance to the Ameri- an oops. Nevertheless, reports from varus sources in Mexico indicate a con erable undercurrent of opposition to t entrance of American troops into the untry.

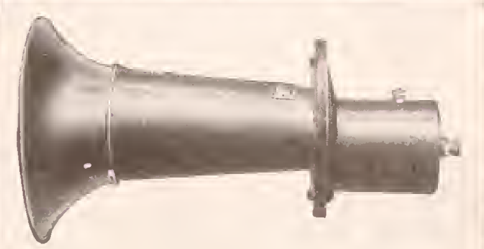
A bill, previously passed by the Hou with but one dissenting vote, cast by eyer London, Socialist, authorizing the cruiting of the United States army to ll war strength of 120,000 men, pas d the Senate on March 15 and was app ved by the President on the 16th. Ste were at once taken by the War Dep tment to secure the 20,000 volun eer authorized. A rush of men was rep ed at all the recruiting offices.

T e American expedition camped on the ight of the 16th something over twe y miles south of the Mexican bor r and on the 17th a further advance of tenty-five miles was made without hav g encountered any hostile Mexican Reports that snipers had wounded s ne members of the expedition were den l. In the matter of transportation the War Department took prompt act n. Private automobiles were leased in all of the towns along the border, and the War Department asked for bids for auto trucks to be delivered at once. Bids were asked for fifty-four trucks and two wrecking wagons, each equipped to handle a damaged machine and either repair it on the spot or bring it back to its base. The transport service has been maintained with autos and regular army mule wagons. General Funston desires to use the Mexican Northwestern Railroad for stores only, but Carranza authorities had not consented at last reports.

By March 19, the American forces under General Pershing had penetrated more than 110 miles into Mexico, the exact location being given in the dispatches according to the latest European model ["name deleted by censor."] According to information wired to General Gavira, the Carranza commander at Jaurez, Villa was practically surrounded in the wild mountainous country west of Chihuahua near the Babicora ranch which he passed going south on Saturday. He is now on his native soil where he has many adherents, and any failure of the Carranza troops to hold tightly their part of the chain would enable Villa to escape the present trap and make necessary the setting of another. Villa and his bandits are reported to have killed still more Americans in the progress of their flight southward, but the principal American colonies at Cases Grandes and Galeana were not molested. American forces are now in a position to protect these colonies. Latest reports before going to press contained no word of any fighting in Mexico as yet.

The American consul at Torreon with about 40 other Americans returned to American territory as soon as possible after the entrance of the expeditionary column into Mexico. A large number of other American citizens have also returned to American territory.

The order to General Funston is to take Villa dead or alive. It was said that Carranza hoped to take Villa before the American force was fairly under way. Villa will probably be driven northward toward the advancing American troops. It is scarcely expected that he will be taken alive, as he realizes that his life will be forfeited whether he is delivered to Carranza to be executed as a bandit, or brought back to the United States to be tried for murder. Villa will prefer to die fighting.



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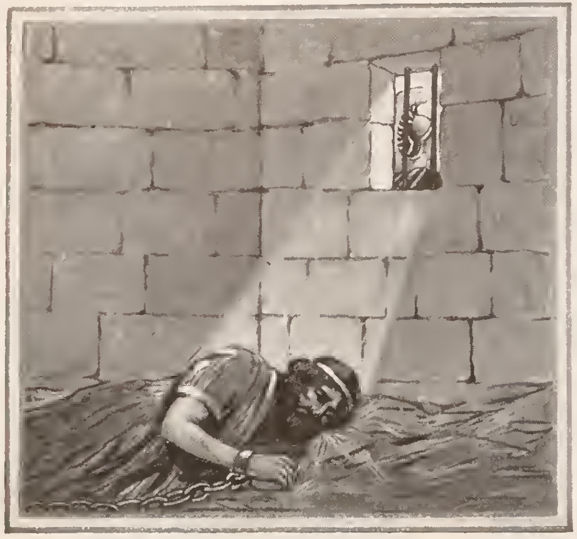
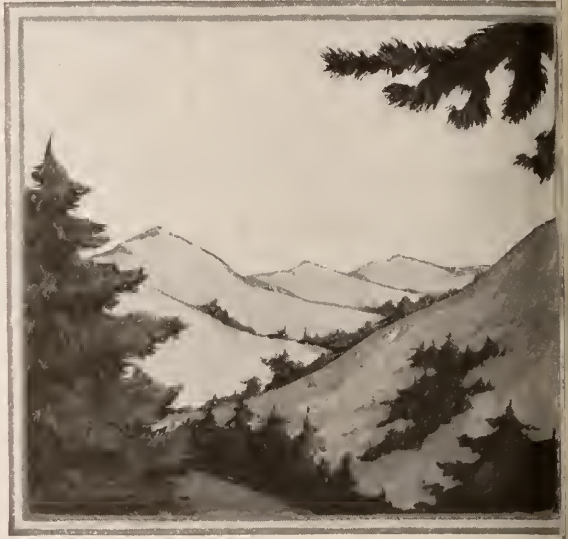
Picture No. 43



TRULY a period of well over a month will be granted contestants, after the appearance of the last of the sixty pictures, to complete their pleasant task of fitting suitable verses to the pictures. But are you counting so confidently upon that generous allotment of time as to be letting these present days of opportunity slip by unnoticed? You should begin the Contest without further delay! If you procrastinate too long you will be hurried in making your selections, and you will not obtain the maximum of benefit from the Contest, nor give it your maximum of thoughtful attention. By all means start now. You may accept any of the offers below and secure a complete Outfit at once. With it will come all back pictures free. Clip pictures 43, 44 and 45 from this page, and save the balance of the pictures as they appear. Start today!

Picture No. 44



Here, in a Nutshell, Is an Explanation of the Bible Picture Contest

THE Bible Picture Contest consists of sixty pictures, published in the Christian Herald at the rate of three each issue.

An invitation is issued to all to submit Bible verses that will be fitting or applicable names for the pictures, expressing the scenes shown by them.

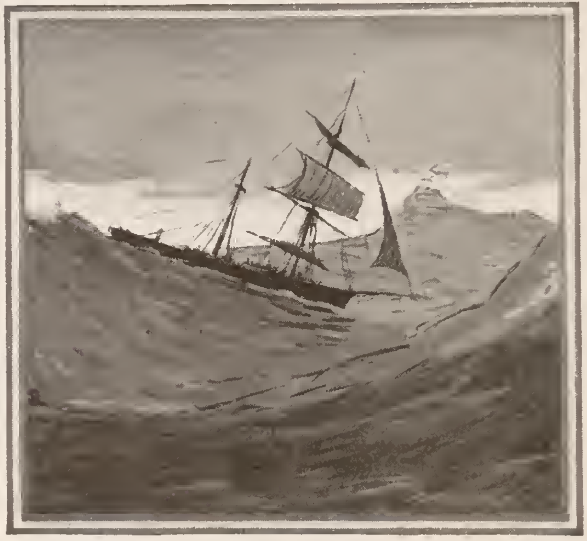
It is believed that in competing in this Contest all will be benefited by increased familiarity or welcome further association with verses from the Bible.

In order to make the Contest equally fair to all, and simply a test of good judgment in selecting the best fitting verses—not a test of Biblical knowledge—a short list of some 2,000 verses was designated as those from which all verses submitted as answers must be chosen. Free access to these verses can be had by anyone in any Bible; but for convenient use the eligible verses are printed in a handy booklet called "Gems from the Bible."

Verses submitted for the pictures may be written on separate sheets of paper (but exactly as designated in the Rules) or written in the neat little Reply Book, which is given with "Gems from the Bible." For ways to obtain both books see offers below.

With "Gems from the Bible" and Reply Book the Christian Herald will give you all the pictures which have been published up to date, free.

Picture No. 45



These Are the 419 Cash Rewards Be Awarded for Best Verses

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Third Reward	350	C
Fourth Reward	250	C
Fifth Reward	150	C
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Seventh Reward	75	C
Eighth Reward	50	C
Ninth Reward	20	C
10th to 24th Rewards, each $2.50	37.50	C
25th to 419th Rewards, each $1.50	592.50	C
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In the event of ties for any reward, the full reward tied for will be given each tying contestant.

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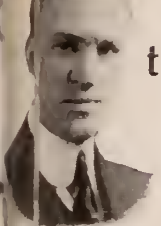

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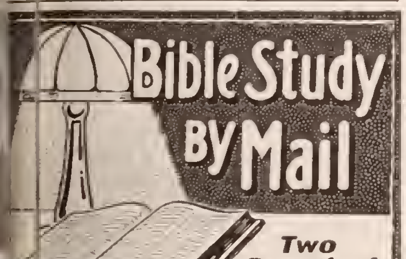

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A Hundred-Year Contract

Continued from page 384

AS to the human element in the Gastineau mines, the labor and management seem to be excellent. There are now about 1,100 men employed upon the property. Fully one-third of them are Americans, and, in addition, there are large numbers of English, Irish and Scotch. There are also Slavs, Italians, Swedes and Norwegians. Common laborers get $3 and upward a day, and skilled men $4.50 and $5. The experts and officers receive the highest of salaries.

I find that the employees are well cared for. The company has large bunk-houses or dormitories in which the men sleep, and it also has dining-halls which will seat five hundred at one meal. I sat down with that number at dinner. The food was excellent and better cooked than in most of the restaurants scattered throughout the States. The company serves two thousand such meals every day for the miners, and an equal number, I judge, to the hands in the mills.

I was interested in the kitchens. They have steam cookers and bakers. They have boilers that will cook a barrel of soup at a time and ranges as wide as a dining table and twelve feet in length. The vegetables are peeled by electricity, the coffee is ground by an electric current, and the same force washes the dishes and mixes the bread, taking a whole barrel of flour for one big lump of dough.

Connected with the eating establishment is a bakery that turns out cakes and pies by the hundreds and serves hot rolls every night and hot cakes for breakfast. The company charges its men $1 a day for board and room, and the receipts therefrom are spent in keeping up this part of the establishment.

For the married men there are comfortable cottages lighted by electricity and heated by steam. The rent paid is $4 per month per room, and each family boards itself. The company has its own stores, where the men can buy for cash or for coupons advanced on the basis of their monthly wages. There are also clubrooms, equipped with billiard arrangements, and tables for cards, checkers and dominoes. The men work day and night shifts of nine hours each, and for this reason the clubrooms are usually filled day and night by those who are off work. There is also a reading room, with the latest magazines and papers, and the men have their clubs of one kind or another.

The Correspondence of Prof. David Smith, D.D.

A NONCONFORMIST minister recently preached on the question, "Should we pray for the dead?" taking as his text Mark 5: 35, 36. He answered the question in the affirmative. He quoted the following verses in support of his view I Cor. 15:29, I Peter 3:19; and a verse in Revelation which I cannot now trace. Will you be so good as to give us your views?

I HAVE frequently "given my views" and stated my reasons for regarding the practice of prayer for the dead as unscriptural, irrational, and—on a truly Christian view—unnecessary and undesirable. "He is not the God of the dead but of the living; for all live unto him." If the question be a mere speculation with you, then leave the dead to God, and think of the living, and pray for grace to love them more and serve them better. The dead are with God and have no need of our intercession; but the living are here, and they have sore need of charity and kindness. Neither of the passages you mention, when rightly understood, countenances prayer for the dead. I Cor. 15:29 is a much-vexed passage, and merely to enumerate all the various interpretations would require one, as Bengel says, to write a dissertation. Suffice it to indicate three interpretations which have had a long and wide vogue. (1) The oldest and perhaps the least unreasonable finds here a reference to "vicarious baptism." Believers submitted themselves to the ordinance in name of their unbaptized dead, in order that these might rank as Christians and share in the felicity of the resurrection. This practice certainly prevailed, probably through a misunderstanding of the passage, in the third century and later, but only among heretics, particularly the Marcionites and the Cerinthians.* It was a crass superstition, and St. Chrysostom pours unmeasured scorn upon it. (2) His own interpretation is less than satisfactory. He explains the passage by the contemporary administration of the sacrament. The candidate repeated that article of the Creed, "I believe in the resurrection of the dead," and on the strength of this confession of faith he was at once baptized. The idea is that "baptism for the dead" signifies "baptism on the ground of faith in the resurrection of the dead." (3) Another patristic view is that baptism for the dead means "death-bed repentance" (*baptisma clinicorum*), administered on the approach of death to such as had postponed the sacred ordinance. And this is the view of Calvin and Bengel. It seems to me that the clue to the apostle's meaning lies in verse 18. He has been dealing with members of the Corinthian church who were puzzled by the doctrine of the resurrection and were disposed to reject it; and he appeals to them to pause and consider. He reminds them how precious the faith of the resurrection was to their hearts and what sacred issues depended on it. These were sorrowful days at Corinth. It appears that a pestilence had been raging in the city and death had been busy in its dwellings (compare 11:30). It was a stern call to the careless church, and not a few had hearkened to it. Corinth was a heathen city, and the Gospel had brought disunion into many homes where husbands or wives had received it and their partners had rejected it (compare 7:12–16). To the latter death proved a persuasive evangelist; and when their beloved fell asleep in the peace of Christ, their hearts turned to the faith which they had scorned. Moved by the hope of a blessed reunion, they confessed the Saviour and were "baptized for the sake of their dead." This furnishes the apostle with a poignant appeal to those skeptics. If there were indeed "no such thing as a resurrection" (verse 12), then that tender hope was a fond delusion, "they which are fallen asleep in Christ have perished." Have patience, he pleads. Consider the sacred issues that are involved, and do not lightly fling so precious a hope away.

"And still awhile the old thought retain,
And yet consider it again!"

David Smith.
The College, Londonderry.

---

*The Cerinthians were followers of Cerinthus, who lived at the close of the first century and is believed to have denied the virgin birth of Christ and to have insisted on observance of the Jewish law by Christians.—Editor.

◆

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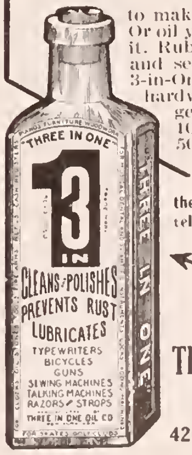

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THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag, provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

H. W. T., Argyle, Pa. 1. When Jesus first sent out the twelve apostles he told them not to go by the way of the Gentiles nor to any city of the Samaritans. In the second year of his ministry we find him in the Samaritan country, talking with a Samaritan woman, and remaining two days in the city of Samaria. How are these facts reconciled? 2. Also, why did Jesus command some of those whom he had healed not to tell others what he had done?

1. We must remember that Jesus was working out a definite and careful plan. It was also a progressive plan. The things he did one year were preparatory to what he was to do the next. The first preaching was to the Jews, but it was perfectly consistent for him to minister to the Samaritans the year following. Further, it was not the disciples who preached to the Samaritans, but Jesus himself. It is perfectly reasonable to believe that he himself might deliver a message at a certain place which he could not at the time entrust to his disciples. They had not yet gained the vision that God's grace was to be offered to all peoples. That came much later. They needed the experience of Pentecost to give them that vision and the power to follow it. 2. The same explanation applies here. There were certain locations and certain times at which it was not expedient, in view of the Saviour's future plans, to have his work advertised.

Mr. James P. Lafferty, editor of the Catholic Standard and Times, New York, writes to the Christian Herald concerning the attitude of the Catholic Church toward Protestant marriages, which is not generally understood. He quotes from the "Ne Temere" decree, Par. XI. 3, as follows: "Non-Catholics, whether baptized or unbaptized, who contract among themselves are nowhere bound to observe the Catholic form of sponsalia or marriage." This decree took effect on Easter, 1908.

A. J. H., Tacoma, Wash. Can you tell me what is (1) the greatest book, (2) the greatest speech, (3) the greatest oration of the English language, and (4) the greatest poem?

1. The greatest book, from the point of view of its influence on history and human life, is without doubt the Bible. 2. The Sermon on the Mount is the greatest speech. Demosthenes's Oration on the Crown has been called the greatest secular oration. 3. Lincoln's Gettysburg speech is probably the greatest English speech. 4. The greatest poem is the book of Job; the Iliad might be considered as ranking second.

A Reader, Newton Junction, N. H. Authorities differ in regard to the route of the Exodus and in the identification of the places mentioned in the book of Exodus. The road from Rameses to Succoth is thought by McClintock and Strong to have been through a valley called Wady et-Tumeylat. There are many hills in the part of Egypt through which the Israelites passed on their way to the Red Sea, but they seem to have avoided them by passing along the wadies or valleys. In the Sinaitic Peninsula are many mountains and mountain passes. Maps of the wanderings, illustrating the various interpretations of the Scripture record, which differ in minor matters, can be found in most Bible dictionaries.

Mrs. S. F., Montezuma, Kan. Let none persuade you to accept the doctrine that every one's life is all arranged beforehand by divine omniscience, and that there is no escape from it. That is rank fatalism, and has no foundation in the Scripture. God in his wisdom gave to man the power to distinguish between good and evil, and the intelligence to apprehend the right from the wrong, the true from the false. It is our duty to use that power wisely. The Creator has established laws for the spiritual government of his universe, and according as we recognize and obey these laws or neglect and violate them, so shall we be approved or disapproved. He sent his Son to proclaim the Gospel of free salvation to all who would accept, and we have the plain assurance that it is not the divine Father's will that any should perish (II Peter 3: 9).

A. A. B., Pasadena, Calif. No such passage in the Bible.

K. G. D., Romulus, N. Y. In regard to Romans 8, see notes in the Sunday school lesson for January 23 in the Christian Herald for January 12. You have evidently failed to notice the capital "S" in Spirit. To live "after the Spirit" means to be directed and inspired by the Holy Spirit himself. The desires and impulses of the flesh may be compared to a powerful stream or electric current. There is tremendous power in the physical impulses. But in the natural state this power is selfish: it ministers to self; it takes no account of God. To have a fleshly mind means to let the flesh have its selfish, greedy, godless way. This is living "after the flesh." In the New Testament the word "flesh" sometimes signifies merely the body; sometimes this attitude of mind and will that yields to the impulses of the body in defiance of God's law and the needs of others. When a man comes under the control of the Holy Spirit this power that is in the bodily impulses is used for the service of others and the glory of God. The desires of the body are not destroyed, but they are controlled, harnessed; the power that would work harm to others is transformed into useful, godlike service.

Mrs. A. M. H., Grow, Okla. There is a very good old two-edged proverb which says: "Charity should begin at home—but it should not end there." In the passage in I Tim. 5: 4, which is often quoted in justification of home claims, it is not by any means intended that our benevolences should be restricted. "There is that scattereth and yet increaseth" (Prov. 11: 24), and a blessing is promised to the liberal heart. Charitable needs near at hand should not be neglected, however (see I Tim. 5: 8).

J. A. P., Pine Grove, Pa. The passages in Deut. 14: 21, 25, 26 are a part of the Jewish law forbidding the eating of unclean things. These and other passages in the same connection were specially directed against an annual pagan ceremony (see Exod. 23: 19 and 34: 26) in which, if they joined, they would be violating the law which Moses had laid down on this particular subject.

A. F. B., Mooresville, N. C. The girl who asked for the head of John the Baptist was Salome, daughter of Herodias. See Matt. 14: 6.

E. M., McCracken, Pa. The question of recognition in the future life is one that gives thought to a great many Christian people. They may draw comfort from the many passages in both the Old Testament and New Testament on the subject. David spoke with assurance of his dead son, when he said, "I shall go to him, but he will not return to me." (II Sam. 12 : 23.) See also Phil. 3 : 20; Heb. 12 : 1; Matt. 17 : 3; Rev. 6 : 9, 10; Rom. 14: 12; Luke 16 : 23; I Thess. 4 : 13-18; Heb. 13 : 17; Matt. 8 : 11; Eph. 3 : 15, which indicate the preservation of identity. Why should we doubt even for a moment that the redeemed will know each other? Surely their songs of redemption would have little meaning, if they rose from hearts that recalled nothing of the struggle and the victory. Heaven is the Christian's fatherland, where all will be at home, and it would be no home if all were strangers to each other.

Mrs. A. E. O., Hicksville, Ohio. 1. The passages in I Cor. 11 : 21-23 relate to a proper recognition of the dignity and solemnity of the Sacrament. It is not a festival of eating and drinking, an occasion for the indulgence of appetite, a carousal, but a sacred and tender remembrance, and the apostle reminds those who regard it in any other spirit than the right one that they are unworthy to sit down at the Lord's table. The "Love-feast" which was in vogue before the institution of the Lord's Supper had often been characterized by excesses. He warned them that such excesses, carried into the new Christian observance, made a true celebration of the solemn service impossible. 2. I Cor. 14 : 34, 35 doubtless had reference less to a general principle of universal application than to local conditions, which in his judgment called for a rebuke. There are evidences elsewhere that women were by no means unrecognized in their services to the early church. Modern commentators do not regard either of the instances under consideration as applicable to conditions today.

G. H., Grayville, Ill. David Livingstone, the famous missionary and explorer, died at Ilala, Central Africa, May 1, 1873. Stanley left him in 1872, having pleaded with him in vain to return to Europe. The minister's statement on the subject was substantially correct.

J. H. C., Minneapolis, Minn. While there are degrees of lying, some lies being worse than others, any intentional violation of truth is a lie before God. Lying in every form is condemned in Scripture, and the devil is indicated as the "father of lies." Nowhere does the Bible admit or justify lying, even where it may be done in a praiseworthy cause. On the other hand, there is no prohibition against silence, not, however, if silence should be the equivalent of or convey the same impression as a lie, but where silence is wise and expedient. In law, an untruthful statement is considered with regard to the element c or intent to do wrong that may have pı its utterance, rather than with regar the perversion of the truth; but in morals lies in both. There can be no har justifiable lying before God. Even e tions of speech, which may become conscious habit, are to be condemned kin to downright lying.

T. S., Monon City, Pa. The Church abates none of its ancient claims, re none of its policies, and makes no con

Reader, Portland, Oregon. The sco type which has been known all through history. Scoffing was the sin of the a vians, and Scripture tells us that continue to be a sin in the last days. passage in II Peter 3: 3. They mock a things, and while they may recogr existence of God, they deny the revelation. Their ignorance is volunt wilful, their attitude presumptuous, a shut their eyes to all that relates to of salvation, man's redemption a preparation for the life hereafter, cor that "all things continue as they we the beginning of creation." To deal w an attitude is a difficult task. Yet s have been won by the influence of Cl with whom they have come in cont high purpose and beauty of whose liv were drawn to respect, until, step they dropped their scoffing and earnest seekers after the truth.

E. D. W., North Bingham, Pa. Dr. F. Crafts of the International Reform Washington, D. C., writes: "With r to the request of E. D. W., North B Pa., for information as to whether any law permitting the sale of liq original packages in prohibition sta answer that a law to that effect was repealed, and the only way in whic can be legally introduced into a pro state is in consignments properly lab private consumption, not for sale.' T correspondent asks how many prohibition states' there are in the States. There are nineteen prohibitio in which the sale of liquor is for There are no states where it is illegal t liquor for private consumption. That prohibition is found in this world on scale only in Russia."

M. C. E. S., Altglen, Pa. The t declared, "I am no prophet," are me in Amos 7: 14 and Zech. 13: 5.

E. C. G., Akron, Ohio. That both W ton and Lincoln were devout, God-fear is made clear in the numerous biog that have been published. These you in any good library. Lincoln admitt he drew much of his inspiration and el from the Bible.

L. V. C., McPherson, Kan. The ea swine was forbidden by the Mosaic unclean. There are many persons eve who will not eat pork, although stockraising has obviated many of the objections to it as a food.

David C., Harrington, Pa., aprop recent query, writes us that the autho poem, "Now I Lay Me Down to Slee Henry R. Allen." In the original versio first verse began with the line, 'Near th fire's flickering light.' There are fou of eight lines each. The hymn is publis book entitled 'Favorite Songs and H Several readers have asked for this infor

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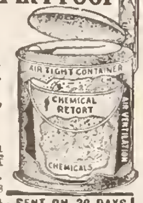

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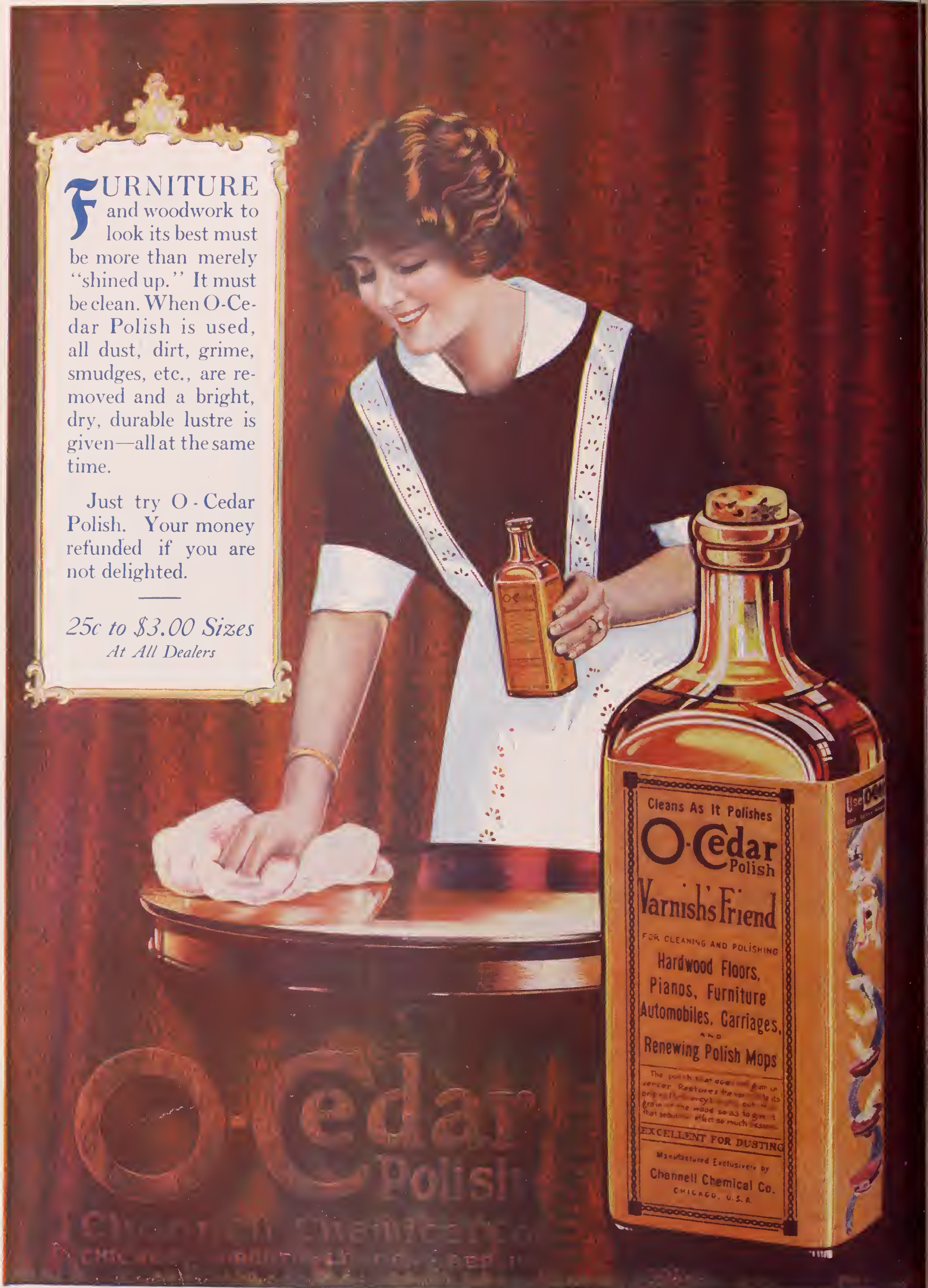
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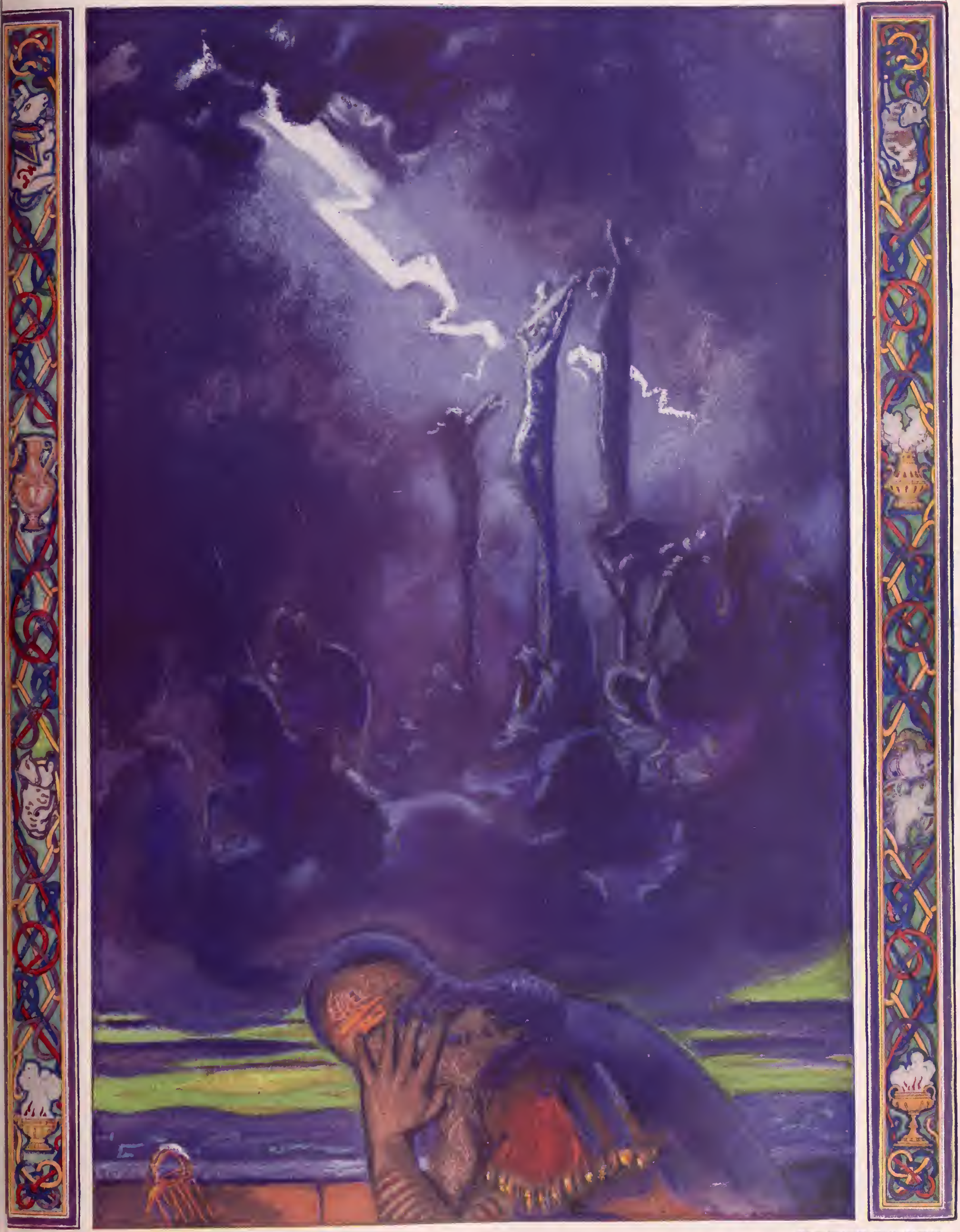
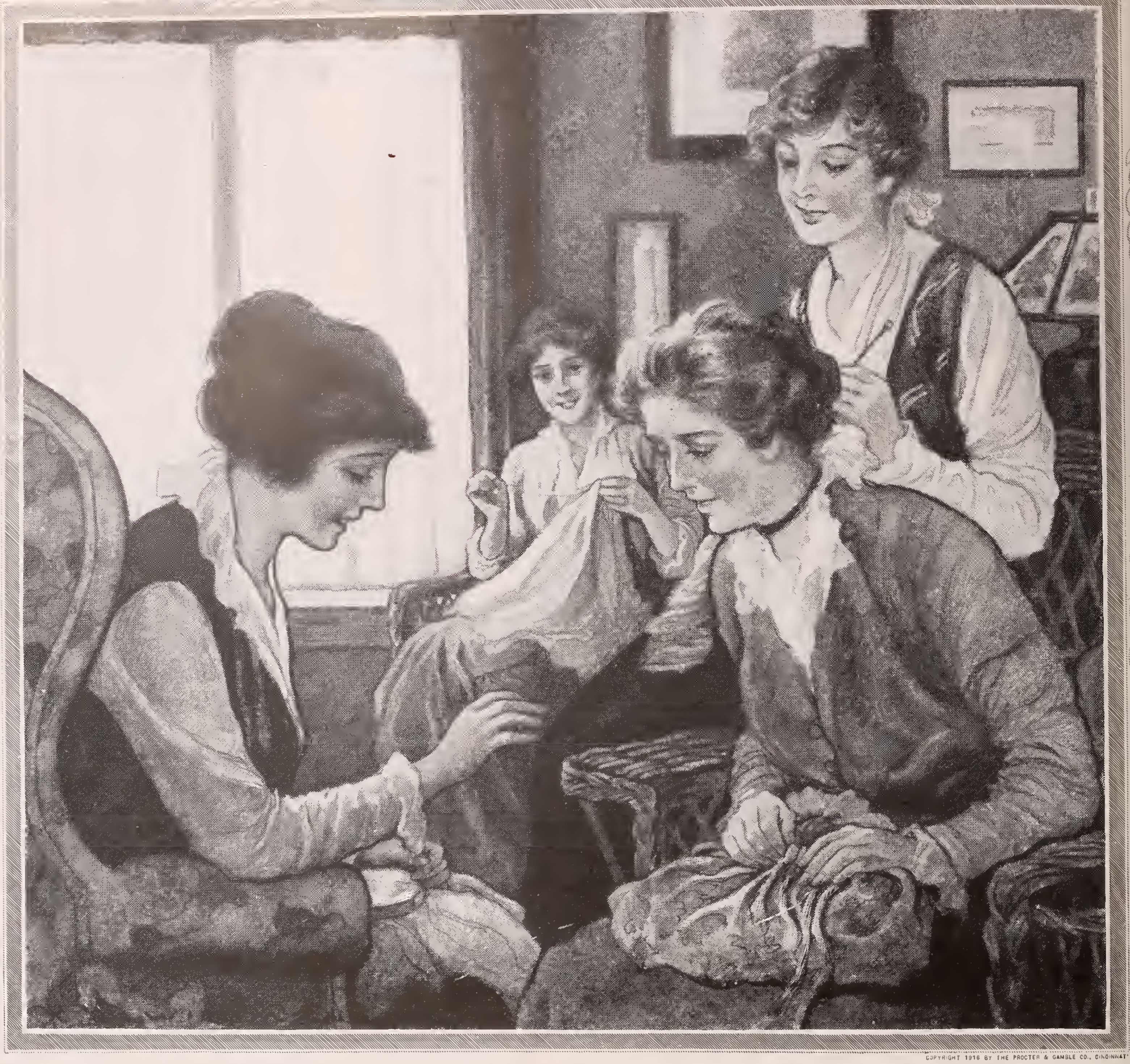


Painting by H. Willard Ortlip

DAVID'S VISION OF CALVARY. "MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME?" PSA. 22:1. MATT. 27:33-56;
MARK 15:33-41. LUKE 23:33-49; JOHN 19:17-37.



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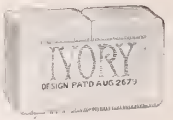

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An Illustrated News Weekly for the Home

What Mexico Needs

By Charles Stelzle

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[is brief survey by Mr. Stelzle, who has ent much time in Mexico, will give a hoful background in considering the sun ary of the news, which follows direct after the article.]

THERE were dogs everywhere. Mexicans are great on dogs! They aren't very particular about the breed so long as it's dog.

“ook out there!” I shouted to the chafeur; “don't run over the most misable dog in town. If we do, the l shoot us, sure thing!”

I was bad enough to have gone to Me o in an automobile—it attracted too nuch attention—but I was in a hur just then to get back to El Paso, an the chauffeur was taking speed libeies with his machine as we rode thr gh Juarez, for I didn't care to spe the night in Mexico with AmerIca erritory so close by.

Cildren were also sprawling everywh in the extremely narrow streets, an f we had injured a youngster on tha trip it would have been “good nig ” for us. We passed a corner, wh a few days before the soldiers ha oiled up corpses by the dozen and bu ed them in the sight of all those wh cared to look. Stray arms and leg nd heads were kicked back into the re as though they were chunks of wo . Blood ran in the streets of the cit The worst thing about war is wh it does to those who are left alive. It utalizes them and makes them callou to human suffering—it cannot be ot wise. After these Mexicans had wit ssed such sights why should they he ate about shooting down a miserabl “gringo” who ran over a pet dog? Th 's what was worrying me.

The adobe houses in which the Mexicans live look as though they had risen out of the earth upon which they stand. They are the same color, because they are made of the dirt of the roadside. Low and almost windowless, usually very dirty inside, with dirt of different varieties—some of which it would not be polite to talk about—outside, they are monotonous and uninviting. These houses are built of home-made blocks about one foot square and probably three inches thick. It isn't much of a trick to build a house of this kind, and there isn't much lost when it is blown up by the enemy. That is, the financial loss is not very great. What it means in the loss of stability of character and civilization is another story.

The reason why it would be extremely difficult to “conquer” the Mexicans is because most of them have no permanent abiding-place. They own neither houses nor lands, and they would just as soon live in the fastnesses of the mountains depending upon forages for food supplies, as to live in the average Mexican “town.” This probably is not true of the great mass of people, but it surely is true of large numbers of those who are fighting in the various armies. However, this is not an accurate picture of the fifteen millions of people who today live in Mexico, and it would be unjust to characterize the Mexicans as a nation of bandits or outlaws.

HERE is the case for the Mexicans: They have been robbed of the land which they profoundly believe belonged to them. Eighty per cent. of the people are peons, ten per cent. are Spanish aristocrats and Mexican land-owners of almost pure Spanish blood, while the remaining ten per cent. consist mainly of professional and small business men who are largely dominated by foreign ideas and foreign employers. The revolution in Mexico is purely a revolution of the people—the great mass of working people; it is largely a fight to gain control of the land—whatever other questions may be involved. There is practically no middle class in Mexico, although recent events and tendencies will undoubtedly help to develop this kind of a group.

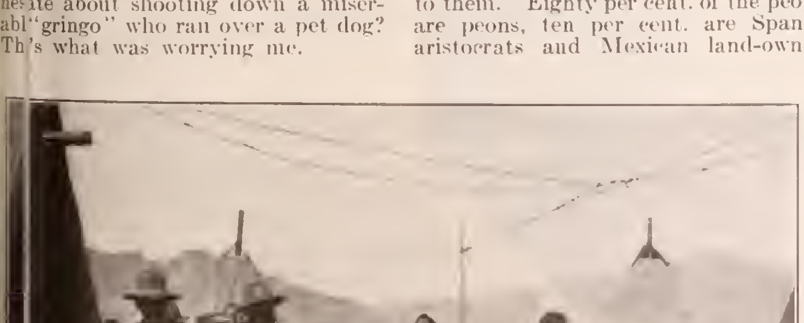
But suppose the United States should gain control or “intervene” in Mexico—what would happen? It would mean, undoubtedly, the restoration of “law and order,” but “law and order” to the average Mexican means simply the domination of the property-owning class which the Mexicans so ardently hate, and which they are trying to exterminate, so that they themselves may come into possession of the land.

What is needed most of all in Mexico is justice—justice administered by an enlightened Mexico, not by an outside force or agency. Mexico will, therefore, be compelled to solve her own problems—nobody else can do this for her, no matter how “disinterested” may be the motive or the method. It unquestionably is the duty of Uncle Sam to do what he can to restore order in this neighboring country, particularly if Americans are being sacrificed. But it is an open question as to what should be the attitude of our country in the settlement of Mexico's internal affairs.

I SAW many Mexican boys with limbs shot off and their faces badly bruised—victims of the Mexican revolution. One day at a sort of military reception Mexican soldiers on horseback were lined up ready to receive the guests of honor. It was interesting to study the soldiers on guard. Many of them were old men, but a considerable number were little fellows of fourteen. Two such little chaps, on guard, growing weary of standing beside their horses so steadily, began to play. A passing dog furnished amusement for them. They prodded him with their guns, and seemed greatly to enjoy the howls of the animal. There the Indian blood told! Presently tiring of this sport, they began to wrestle a bit, and to play other pranks. Soon an officer appeared upon the scene, but to my amazement he merely shook his head and spoke gently to them. I surely expected them to receive rather harsh treatment; but the officer, while a military man, understood boys!

SEVEN thousand families own practically all the arable land in Mexico. If the distribution were proportionately the same as it is in the United States, one million Mexican families would be in possession of titles to landed property. In Chihuahua (pronounced “che-wah-wah”) the center of the revolution in Northern Mexico, the Terrazas family owned nearly twenty million acres, which comprised nearly all the tillable soil of that state. In some cases vast tracts have been “sold” for about three-fifths of a cent an acre. It has been charged that the peons of Mexico are ignorant and weak, but what can one expect from a people whose history has been such as theirs? Peonage or a system of feudalism always breaks down character.

It must not be assumed that Mexico



Typical Mexicans who have been driven into refugee camps by the long-drawn-out revolution

An oven in front of a Mexican tent home on American soil is a barren country, incapable of development. It is possible to raise in Mexico all of the products grown in the United States, as well as those in central Africa and Ceylon. Mexico is well suited to agriculture, having both a temperate and a tropical climate, because much of the country is high above the sea level. Corn, wheat, coffee, and rubber are among the principal products. It is also a rich mining country, and has some of the largest deposits of petroleum in the world. Foreign commerce before the last revolution amounted to nearly $250,000,000. The mine output alone has reached about $90,000,000 annually. The agricultural and pastoral land is capable of taking care of at least three times its present population.

There is no doubt that Mexico will make progress even through the pitiful conditions which now confront it. The revolution of the past few years has given the great mass of the population a new insight into the world's affairs. In the first place, large numbers of Mexican soldiers have traveled extensively throughout Mexico. The people are reading and studying and thinking as they have never done before. The educated classes call themselves "Liberals," which means that in a general way they believe in God, but not in any church. But the fact that the people are thinking is, in itself, the most hopeful sign.

LARGE territories in Mexico have no church of any kind, and in many cases the only form of religion practiced is that of pagan rites by the uneducated masses. "Wherever our churches are kept open we find a larger interest than ever," recently said a missionary. "This field is decidedly more open than it was ten years ago, due to the current upheaval and change, as well as to the more general informing of the people through the public schools and the multiplication of newspapers and books. Our Bible classes are the largest we have ever had in thirteen years of experience. Most of the Liberals desire to see our work spread. They know we believe in education, in independence of thought and action, and have come to see that countries with an open Bible, a free Gospel and popular education are the most prosperous in the world."

There is no doubt, however, that it is necessary for the Protestant Church to adapt itself to the peculiar need of the Mexicans if it is to make real progress. The Mexicans are actually Orientals, with all the characteristics of such people. We must not try to force upon them those methods or customs which are purely Occidental in character. And this may apply to their forms of worship as well as to their processes of education. Much of that to which they have been accustomed in their old religious life has a distinct value. This should be retained and built upon. Certain liturgical forms of worship are peculiarly acceptable to such people. These are often more attractive than the unadorned services of many Protestant churches. The people of Latin America are very fond of music. Bands play in all their parks. Music is a part of their daily life. Church life in Mexico may be greatly enriched by the introduction of congregational singing, and by the furnishing of dignified spiritual hymns.

"Next"- in a Mexican refugee camp

Probably most important of all is the question of the right kind of leadership for Mexico in civil and social, in economic, political and religious life. Mexico has suffered grievously from the wrong kind of leadership. The dawn of a day of greater opportunities is near in Mexico, but if these opportunities are to be realized it will mean that men and women with a true missionary spirit will take their places alongside the Mexican people, to teach thei to lead them, to stand by them in eir fight for democracy, to demand ju ice for them, and finally to permit the so far as possible, to work out their wn salvation—even though they may ake mistakes, and even though the isk may be entered upon with fear nd trembling. For only as a people irn to help themselves will they ever ake real and substantial progress.

The News of the Chase f Villa

ON March 19 General Persl g's troops were reported to ave divided south of Casas Gr des into three columns, one marchi directly toward Namiquipa, where illa with some 300 men was report in battle with the Carranza troops the other two columns swinging to th ast and west to protect the flanks the central column and to flank Vi in case he was driven north. The uation for Villa looked so seriou hat there were those in Washington vho allowed themselves to believe that illa might be taken within a week.

On March 20 Acting Secreta of State Frank L. Polk and seo Arredondo, Ambassador designa of the Carranza government, prepa l a protocol for an agreement betwee the United States and the de facto g rnment of Mexico to cover every p ble phase of cooperative action a nst Villa. The chief features of the pr ocol are cooperative military action a nst Villa and his outlaws; common of the railways of both countries f the movement of troops and supplies and the right to move troops through wns wherever necessary. President V son and his cabinet promptly approv the

Continued on page 431

The Mysterious Sanussiyyah

Something About the Great Moslem Brotherhood W ch Plans World Conquest Behind Its Veil of Secrec

By GEORGE E. HOLT

Former American Vice-Consul-General to Morocco; Author of "Morocco the Bizarre," "Christian Trenches in Morocco," etc.

PROBABLY there is no Mohammedan leader who is given so frequent mention in the news press of the world as is the Sheikh Achmed es-Sanussi, head of the great Sanussiyyah Brotherhood founded by his grandfather, and now without question the most powerful Moslem organization in existence. And since the outbreak of the world war, the cable dispatches have made frequent mention of the mysterious and marvelous organization which he controls with truly Sultanic autocracy.

And mixed in with the news reports concerning the doings of the Sheikh Achmed and the Sanussiyyah, there may be just enough mention of some of the wonders of the Sanussiyyah to excite one's curiosity, but not enough to satisfy it. Mention, for example, of the fact that there are said to be two million names on the official rolls of the order in North Africa; mention of a great secret city somewhere in the Sahara Desert; mention of a vast "war chest" into which has streamed a river of taxes imposed by the Sheikh es-Sanussi upon every one of his followers.

Such things as these are apt to cause wonderment—and a desire for details.

IN order to understand the Sanussiyyah and its relation to world affairs, it is necessary to make at least a hasty survey of the Islamic organizations of North Africa—of all of which the Sanussiyyah is the largest, richest and most thoroughly organized. It is the only division of the army of Islam in Africa which is operated upon anything resembling modern efficiency methods. But though the others are individually less important, collectively they must be considered, particularly as constituting the background against which the mysterious Sanussiyyah has arisen.

There are in North Africa seven principal organizations, which number among their adherents practically every one of the 200,000,000 faithful in North Africa. Their territories spread from Morocco to Egypt, and south to the far side of the great desert and down the west coast to Sierra Leone. These, arranged in order of their foundation, are the Khaderiyya, the Shadhiliyya, the Tijaniyya, the Rajmaniyya, the Darkawiyya and the Sanussiyyah orders.

The oldest of these sects, the Khaderiyya, dates from the middle of the twelfth century, and its influence is confined to the western part of the Sudan.

The Shadhiliyya, founded a century later, is a powerful organization, itself having three large divisions—the Bakayiyya, which gives spiritual and political leaders to that desert district lying south of Morocco; the Shaikhiyya, which exerts a powerful influence upon southern Algeria; and the Hansaliyya, which is very influential among the people of the southern Atlas.

The Tijaniyya, dating from 1780 or 1781, is a very active organization, having as its field of influence that part of Africa lying between Senegal, Timbaktu and Sierra Leone.

A Sanussi Patrol

The Rajmaniyyah, founded a few years later, is one of the most influential and one of the biggest of modern fraternities, and is said to have fully one hundred monasteries in Algeria alone. The western Sudan is its stronghold.

At the end of the eighteenth century another Mohammedan order, the Darkawiyya, came into being, and has adherents in every part of nort est Africa. It raised jehad, or holy war, agains the French in 1888, but met with little success, p icipally because its fanaticism prevented intel ent cooperation and calm forethought.

Another order marked by its intolerance is t of the Madaniyyah, which was born in 1820 and ich centers in Tripoli. This organization gave—an till gives—strength to the native opposition to I ian rule in Tripoli. Its chiefs have always been, an ow are, in close touch not only with the Turkish one but with the leaders of other Mohammedan ers throughout the world.

And, most recent of all the North African Is mic orders, the Sanussiyyah.

This order was founded by one Mohamme en Ali ben es-Sanussi just after the beginni of the nineteenth century. Es-Sanussi had een a member of the ancient Khaderiyyal but grew discontented with its inactivity. He therefore set about the foundation an order which should be actively an rogressively militant in the interes of Islam, and which should have its goal the supremacy of Moslem r in Africa and in such other cou ries as had witnessed the victori of Christianity. The founder of th ew order went the way of all flesh but he left behind him the beginni of a powerful order whose ideal vas calculated to appeal to all Islam. his, coupled with the fact that its iefs have been men wise enough to arn the lessons of the Christian worl has made the Sanussiyyah what it is to .

Notable among its leaders was the Sl kh-el-Mahdi, who in the years 1885 to 90. through his great activity, gave much im tus to the Sanussiyyah movement throughout rth Africa, and his son, Achmed es-Sanussi, the pr ent head, who is chiefly responsible for the won ful organization of the brotherhood, for the great var chest," and for the secret city in the desert.

It has been said that there is no government the world in which the ruler of the Sanussiyyah do noi have a secret representative; that no act of impor nce to Islam is taken by any sovereign or legislative dy that news of it does not immediately start fo the "secret city" back beyond the border of the eat desert. That the Sheikh es-Sanussi has his ow epresentatives in European courts has been prov on more than one occasion, and who is to say that ere is not some one in Washington to whom runs o the invisible wires from the desert city? If th is no delegate of the Sanussiyyah here, to whom s a let addressed a few years ago which lies before me? Th letter is from "The Marabout-al-Majeed Sa ssi, of the Mosque of Kirwan, on the border-line of ipoli and Tunis," and it is addressed to certain M ammedans in the United States. I suspect that the were many more of its kind. It says:

> IN e name of the most merciful God, the compassionate King the day of judgment: Peace be upon all believers of the mer ul God and upon all true Moslems who bear the stamp of t right faith in the actions of supporting truth and justice mong the creations of God. This message is sent to you all m this holy temple so that you may know something abo the unjust act of the Italian government, who declared war gainst us for no other reason than to discredit the Mo mmedan faith by directing their powerful guns and soldier o fire and destroy the property and lives of the innocent peo of Tripoli. We have tried every method of kindness to c courage the spirit of this war, but the Lord God of Rome has lessed his soldiers and wished them good luck on the hun g expedition against the poor Moslems who had neither gun nor ammunition by which to defend themselves. We des you to refrain from doing business that would benefit the alian government, and we urge you to contribute as mu as you possibly can from your income to help us in this tro e of right against wrong. The Koran said, "All those foll ers of the faithful work of Islam, in fighting for their righ n the holy war, shall be rewarded with a place near the thr of God in the heaven which is built upon the river of swe water and perfumed air forever." Now, my brethren, we not prize your financial assistance more than your person appearance with us. Christians believe in fighting with mo , but undoubtedly Satan has to amuse himself at the exp c of those who follow his track. The Italians may dest y our bodies, but our spirits will some day spring out once more to teach them how to properly follow the spirit of the vine Messiah, the Son of Mary. The student of faith can t help but see the Italians marching away from the original aching of Saydena-Ayssa (Jesus the Son of Mary). Remer er, brethren, there is but one perfect faith, in which all the her faiths that existed before combined in the book of Kor . Modern Christians and Israelites were drifting away from he original teachings of their prophets, and with their wea and worldly tricks caused more damage to the principl of their own faith. The sparkling flame of their wealth strik the clouded mind of the ignorant with such force that it s fire to the garments of the thoughts of every creed and nati . May Allah forgive me if I should misjudge the spirit of h creatures. I am his humble slave and the servant of the nighty Allah.
>
> Marabout-Al-Majeed Sanussi.
> Kirwan, Africa

T E strength of the Sanussiyyah order today lies n four attributes. First. Its avowed aim of rest ing the power of Islam appeals deeply to the reli on and fanaticism of every Mussulman, whether he rich or poor, whether he be of the Sanussiyyah or er one of the great religious fraternities, whether he Moor, or Turk, or Chinaman, whether he live in icago or Tibet.

S ond. Its wealth, gathered from followers of eve walk of life, from the four corners of the earth, n oportion to their wealth or earnings. Every me er of the Sanussiyyah sends a definite percen ge of his earnings to the coffers of his fraternity. An hese contributions have been hoarded for years, an re being hoarded against the day which it is bel ed shall come—the day when Islam shall find the pportunity to strike.

T ird. Its vast and constantly growing membershi There are said to be, as I have stated, two milior of names on the membership rolls in the secret ity But there are millions of members in other par of the world than North Africa whose names are corded on the rolls maintained elsewhere, and na members who have been initiated but whose na s are on no record. It is estimated that the San iss yah order has nearly ten millions of initiated me ers.

F rth. Its progressiveness and conservatism— or Moslem organization.

A d yet a fifth important factor in the developne of this marvelous order must not be overlooked: the veil of secrecy surrounding it, a veil so impenetrable for the most part that only now and then, here and there, can one see what is going on behind it. And in order really to understand even a little, one must piece together, a little at a time, meager facts gleaned from widely separated places, at long intervals of time.

The head of this order, the Sheikh es-Sanussi, preserves the mystery of the order by himself being veiled. No one save his viziers may gaze upon his sacred person. And no Sultan ever ruled his viziers with a firmer hand than does this sovereign.

Under the viziers are the m'kadems, who are the chiefs of the order in their various districts—local governors, as it were. These officials in turn are served by a staff of subordinates, who keep them informed of all things of interest to the order. Once each year the m'kadems gather in the secret city, but what transpires there we can only guess at. One thing is certain: the taxes they have collected in their districts are then turned into the general treasury.

The location of this secret city, which bears the name of Jof, can be found on the map, but no Christian lives who can tell you how the road to it runs, for no Christian traveler has ever been there—or, at least, has ever returned thence.

IF you will take a large map of Africa, you will experience little difficulty in finding the Gulf of Sidra, on the coast of Tripoli. On this gulf you will find marked the town of Ben Ghazi. Now look southward over a distance representing half of a thousand miles, and—if your map is an accurate one—you will find a fuzzy spot, almost lost in the blank expanse of the Great Desert, marked Oasis of Kufra. The usual idea of an oasis is gained from pictures in school geographies: that of a few tired camels reaching the refreshing shade of a dozen palm-trees, among which a bubbling well gives drink to thirsty man and beast and life to a few blades of grass. But, as a matter of fact, the oasis of Kufra is about the size of Belgium; so there is no use imagining curiosity-filled travelers gazing across the desert through a telescope, spying upon the secret city of Jof. The city itself is as thoroughly lost in the great oasis as is the oasis in the vast expanse of the Sahara. Only camel-caravans may reach Kufra—and as these caravans are the caravans of followers of the Sheikh es-Sanussi, there is little danger of a Christian being accepted as a passenger for the oasis. And even were he able to reach the oasis, he would be no more able to pass the guardians of Jof than to walk alone across the trackless Sahara.

Jof may well be called the brain of Islam. To it are carried, through the nervous system of the Mohammedan world, the impressions which, reaching the brain, give rise to reactions. Here are conceived and worked out the extensive plans by which it is hoped some day to make the Crescent supreme. Here the great war-chests are kept which receive the endless stream of taxes from the Sanussiyyah membership, war-chests not only for actual warfare, but for the spread of Mohammedanism and the creed of the Sanussiyyah. The doctrines of Islam are making giant strides in Africa. Thousands upon thousands of mosques mark the local centers of the creed, and every Mohammedan is a missionary of his belief. From the war-chests of Jof comes money for this work.

There is good and sufficient reason to believe that in Jof factories for the manufacture of munitions of war are in constant operation, under the supervision of members of the Sanussiyyah who have been trained in the technical schools of Europe. Here, too, members of the order are trained in military discipline, and a standing army of thousands of men, and a great camel-corps, is always in readiness.

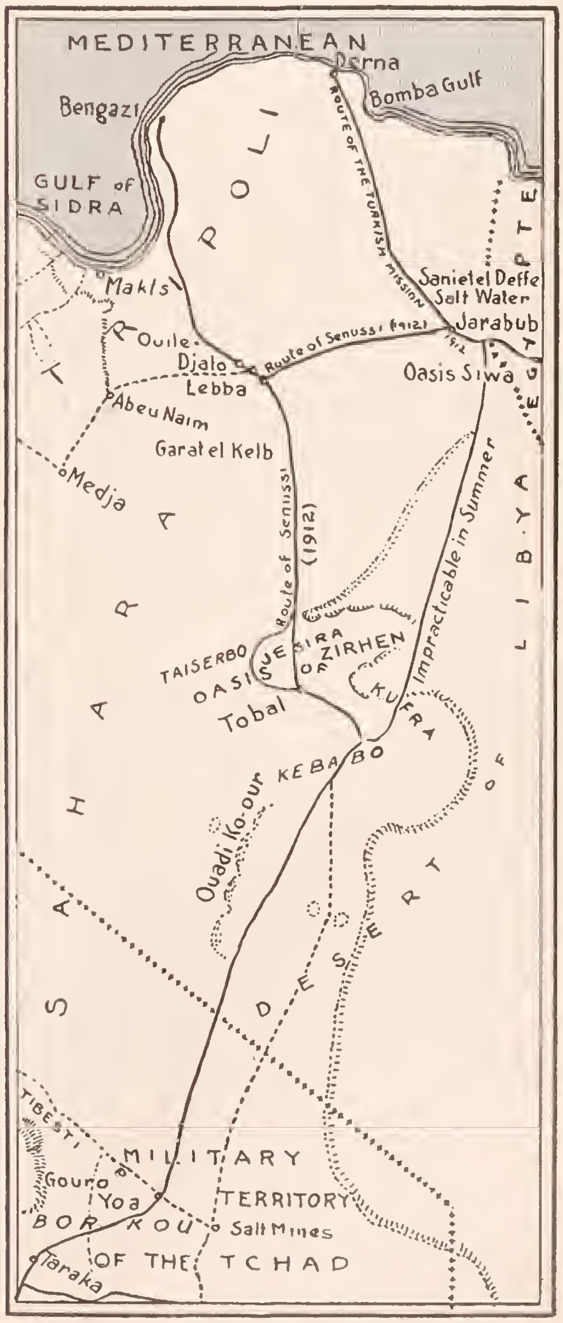
But it is not all military. The development of trade, cultivation of land, maintenance of order—these are some of the things which are being done under the direction of the head of the Sanussiyyah which mark him as an unusual man—as a man who does not let fanaticism blind him to the fact that peace has its weapons no less powerful than war; as a man who is shrewd enough to build for the future, slowly but persistently; in fact, as a man who is planning not a holy war against Christianity, but a Moslem kingdom which, as a first step, shall cover all Africa. He knows that before he can go into the enemy's country he must see that his own is united. The building of a firm union among the Mohammedan sects is a well-nigh hopeless task, but it is the task to which the Sheikh Achmed has set his hand.

And the Sanussiyyah brotherhood is drawing adherents from all other Mohammedan orders. Its missionaries are constantly working wherever there are Mussulmans. Probably no one except the Sheikh Achmed himself can tell of the ramifications of the order. There is little question but that the annual pilgrimages of various orders have become revival services in the interests of the Sanussiyyah; that the present leaders of the Aisawa and Hamadsha for example—which in former years drove the Christian from the streets of Tangier during the dance—are active missionaries of the Sanussiyyah, in close touch with the secret city.

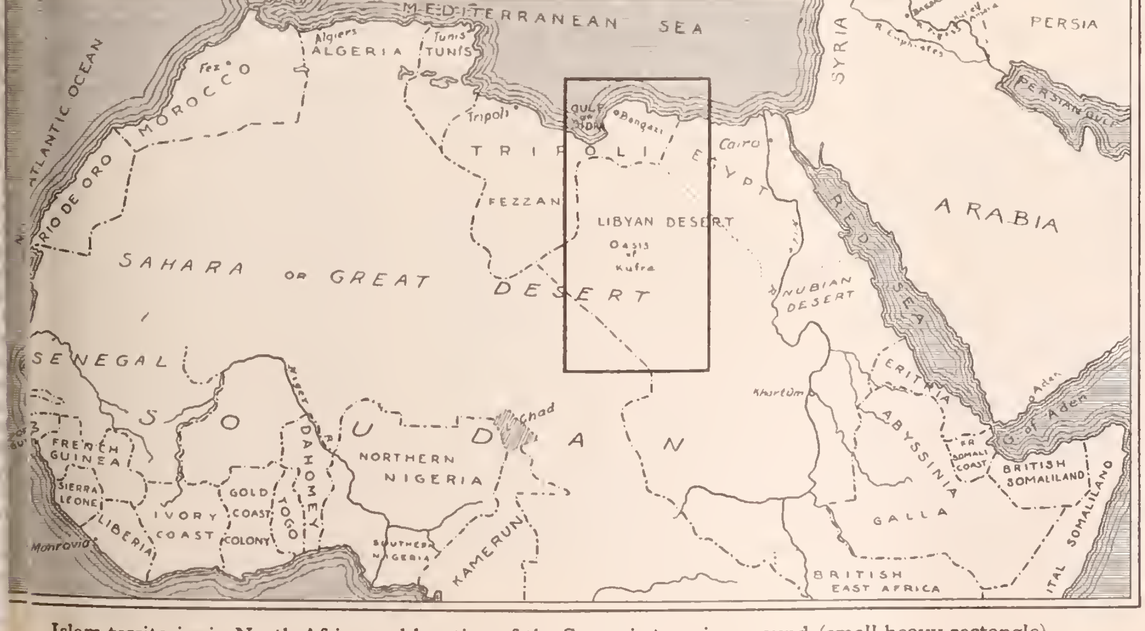
It may be asked: has not the time arrived for the Sanussiyyah to take the field against the Cross?

I believe not. I believe that the Sheikh es-Sanussi is too wise a man to enter the present struggle. He is enemy of both sides; all the non-Islamic world he considers his enemy; must consider it so. Why then fight for either side to take the chance of his ally losing? And more, should his ally win, he must then take the field against a foe rendered powerful by success of arms.

No; I think that so long as this war shall last the Sheikh Achmed will confine his attentions to Africa, building his empire—the empire of Islam which, he hopes, shall some day come into its own. And that day may be when Europe, sickened by death, weakened by expense, shall recall its fragments of armies from the battle-ground. Could Islam do more injury to Europe than Europe is doing to herself?



Oasis of Kufra, where Jof is situated



Islam territories in North Africa and location of the Sanussi stamping ground (small heavy rectangle)

A Week in the World's News

YUAN DOFFS THE ERMINE. Press dispatches of March 17 and 22 indicated that three provinces of China were already in rebellion, and that two more important provinces were on the verge of joining in the movement against the monarchy: sixteen thousand republican troops were on the borders of one of the loyal provinces, and the Chinese government troops were making little headway in any direction. With this situation not to be gainsaid, Emperor-President Yuan Shi Kai on March 22 issued a mandate declaring that the revolution showed that the demand for a monarchy was not unanimous, and that, therefore, he would reject the crown and resume the presidency. The mandate said that the imperial documents would be returned to the state council, which would reconvene as the Senate preparatory to the resumption of the republic. Hsu Shih Chang, who was reported to have left the cabinet because of the creation of the empire, signed the mandate as secretary of state. The Chinese Republic Association of San Francisco said that if the news from Peking was true it would mean the end of the revolution. Later reports predict a popular outcry against the retention of Yuan at the head of the State.

THREE CITIES FIGHT FIRE. Paris, Texas, Nashville, Tenn., and Augusta, Ga., all reported disastrous fires on March 21 and 22. The loss at Paris was estimated to reach $5,000,000. Thirty blocks were destroyed, including the business district and 1,500 to 2,000 homes; about 15,000 people were rendered homeless. At Nashville a boy threw a burning ball of yarn into the dry grass of a vacant lot, and the resulting fire was not brought under control until it had swept over thirty-five residence blocks, destroying 600 houses with a loss of $1,500,000. At Augusta the fire started in the business section, and was carried by a high wind into the residence district, doing damage estimated in the neighborhood of $5,000,000.

POLISHING UP THE SWORD. The Army Bills in the House and Senate were taken up with renewed energy under the impetus of the Mexican crisis. The bill introduced by Chairman Hay of the House Committee on Military Affairs provides for an army of 140,000 men, 20,000 more than our present war strength, and the complete federalization of the militia. Various attempts to amend the bill to make it more nearly correspond with the bill pending in the Senate, which provides for a larger army, were defeated, although the Kahn amendment for an army of 220,000 was lost by only 22 votes. One amendment, permitting enlisted men to be transferred to the reserve on the recommendation of their superior officers at the end of one year's service, was incorporated in the bill. The bill reached a vote in the House on March 23, and was passed by a vote of 402 to 2. Amendments to the bill, which were finally adopted in addition to the one mentioned above, provide for the building up of the officers' corps by the instruction of cadets in military schools and colleges; for mobilization of resources for the manufacture of arms, munitions and special equipment in time of war; and for the listing for emergency uses of all plants in the country capable of making arms and those which can be transformed into munition plants. The bill will create a regular army of 140,000 men, with a reserve of 60,000, which the President would have authority to call to the colors without special action by Congress. The President would also have authority through the bill to increase the regular war strength from 140,000 to 175,000. The Senate on March 21 passed the bill for a government armor plate factory, and on the next day the House Naval Affairs Committee, which was considering the bill, was notified of a drop in price of armor plate by the Bethlehem Company from $420 to $390 a ton. A resolution was introduced into the Senate on April 22 by Senator Sherman of Illinois, authorizing the President to call 50,000 volunteers for service in Mexico. The resolution provides that preference shall be given to members of the organized militia, that the volunteers shall be held in service until peace and sound government have been established in Mexico, and that their operations shall be limited within the territorial limits of Mexico as an auxiliary to the forces of General Carranza. The resolution was laid on the table, to be called up later.

TO CONTINUE FEDERAL INSURANCE. There is a movement in Washington to continue for another two years the operation of the Federal War Risk Bureau, which expires by limitation in September. Up to date, the bureau has written for American shippers $110,000,000 insurance on war risks at sea. Premiums earned are $2,200,000, which has been more than sufficient to pay all losses.

JAPAN NOT IDLE. Japan is not waiting for the outcome of the world war to rearrange her relations, either internal or external. The people are dissatisfied with the present treaty with Great Britain because it is claimed that Japan is thereby prevented from taking her proper place of priority in China and the Far East. At a recent dinner of the Japan Trade Association, a prominent editor declared that the Anglo-Japanese alliance should be reframed to meet the changed situation in Japan in the exaltation of her position and influence in Far Eastern affairs. A part of the agitation is due to the fact that in Canada, Australia and other British colonies the Japanese are refused treatment on an equal footing with nationals of other countries. The law of Japan, until the present time, has held that Japanese had no right to forswear their nationality, and that children born of Japanese parents on foreign soil were still Japanese citizens. A new measure is now on its passage through the parliament of Japan, with every probability that it will become law, which grants to a foreign-born Japanese the option of choosing his nationality when he becomes of age. (This law will permit 25,000 children of Japanese parents in Hawaii and 3,000 born in the United States to become American citizens.) As a part of the plans to expand the trade of Japan, diplomatic relations have for the first time been established between Japan and Greece. The newly appointed chargé, Baron Otovi, was received in Athens on March 20.

THE PASSING OF THE OUTLAW. In the days following the war, the Younger brothers obtained a national reputation as outlaws in numerous daring raids in Missouri and neighboring states, exploits which found a prominent place in a certain type of fiction thirty years ago. The brothers were finally captured and imprisoned in Minnesota. On March 21, Cole Younger, the oldest and last of the family, died. He was paroled after serving twenty-five years of a life sentence in the Minnesota penitentiary, and returned to his home at Lees Summit, Mo., where he settled down after a short experience on the lecture platform. Three years ago he was converted, and since then has been an active worker in the church. On March 18 Jack Allen, the last of the Allen clan of Carroll County, Va., died, as have most of his clan, in a gun fight. For more than a generation the Allens defied the law, and the defiance reached its climax at the trial of Floyd Allen on March 14, 1912, when the clansmen opened fire on the court, killing the judge, the county prosecutor, the sheriff, a juror and a witness. Following this defiance of law, the Allen clan was vigorously followed up by the officers, and now, with the death of Jack Allen, the clan goes into oblivion along with the Youngers and the Jameses.

Admiral von Capelle

Who has succeeded Admiral von Tirpitz as German Minister of the Navy

LIABILITY LAW CANNOT BE EVADED. A decision of great importance to labor was given by the appellate division of the supreme court of the state of New York on March 18. An employee of a railway company, injured in the course of his work, signed a release to the company, getting nothing in return, and applied for compensation under the state workmen's compensation law. The court held that the release did not operate to relieve the railway of the obligation for compensation provided for by law.

WHAT WILL THE HARVEST BE? It is estimated that in the four months remaining before the first of the next wheat crop is available for marketing, exports of wheat may reach 80,000,000 bushels. Taking that into consideration and figuring the average consumption and the wheat needed for spring sowing, it is probable that there will be 150,000,000 to 200,000,000 bushels of last year's crop of wheat still in storage at the beginning of the new harvest. The United States government reports show that acreage of winter wheat planted last fall was 11¼ per cent. less than the acreage planted in 1914. It is hardly possible that the spring wheat acreage can be increased sufficiently to make up for the decrease in winter wheat. The expectation, therefore, is that this will not be a record year.

ANOTHER PAN-AMERICAN FAIR. In the early days of the eighteenth century the Franciscan friars came out of Mexico with the sword in one hand and the Bible in the other, working their way northward to convert the Indian tribes in the great plains above the Rio Grande. In 1718 they established the miss n of San Antonio, around which has g own up the Texas city of that name. San Antonio proposes to hold an expo ion in 1918 in celebration of its two undredth birthday. The expositio will be a pan-American exposition, pl ned to promote closer social and comm cial relations between the United tes and its Latin American neig rs, especially Mexico and the C tral American republics. This expo ion does not ask the government fo any other backing than its endorse nt. Texas intends to pay the bills. A solution is now pending in Co ess authorizing the President to invi the participation of the Latin Am can governments in the exposition.

REDRAFTING OUR SEA LAWS. re-tary of State Lansing returned to shington on March 23 after a two ks' vacation in North Carolina ing which he gave careful study to t intricate problems involved in th ubmarine-armed ship question. I was determined before he left Washi ton that the United States must take me pronounced stand on these que ns, and the conclusions reached by th Secretary will be laid before the Pre ent and the cabinet preparatory to a m norandum to all foreign governme on the subject.

THE RELATION OF THE RAILWA TO THE NATION. In a recent address ore the Master Builders' Associati of Boston, Mr Howard Elliott, pre ent of the New York, New Haven and Hartford Railroad, gave some int esting figures. He said there were ap oximately 1,800,000 employed in th ailway service of the United States; hat if you allowed five persons to eac employee that would mean 9,000,00 persons dependent directly upon th ailways for their living. There are a east a million workers in coal mines rail mills, car shops and other ind rial plants directly dependent upon ra vay operation, which represent a her 5,000,000 people. There are prob y a million and a half owners of the sec ties of American railways, which, if fi red at four to one, would mean an addi nal 6,000,000 people. By this compil on, it is shown that at least 20,0 000 out of our population of 100,0 000 are directly interested financially the wélfare of the railways. In ad on, insurance companies hold a billio and a half in railway securities, the ompanies representing 30,000,000 p cyholders, and the savings banks the country have $800,000,000 inves in railway securities, the banks ing about 11,000,000 depositors, whic dds another 41,000,000 people to the already interested in railways. T ing into account possible duplication, appears probable that at least ha the people in the United States are her directly or indirectly interested the earning power of American railw s.

NICARAGUA'S FINANCES. Upo the downfall of the dictator Zelaya, th new government of Nicaragua aske the advice and assistance of the U ted States in the settlement and pa ent of its floating debt. Claims for ore than $6,000,000 were then being p sed by citizens of foreign governmen A commission of three members w appointed by the two governments sift all these claims, and after three ye s of investigation of 7,908 accounts, am unting to $13,808,161, claims to the a unt of $1,840,432 were allowed. In Oc ber, 1913, Nicaragua agreed to pay 2 per cent. of the net customs revenue the claims commission, to be applied the judgments allowed. Between Oc ber, 1913, and February, 1914, $58,54 was so paid, being applied mostly t the judgments of small claimants. C y 4 per cent. of the claims allowed we for

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foreigners, other than American the citizens of Germany, Great Britain, and Italy being advised by their consuls not to submit their claims to the commission. These claims were taken up by the ambassadors of the three governments with the Secretary of State at Washington, and the governments concerned were asked to be patient, and to give Nicaragua time. The European War has since intervened, and no further diplomatic action has been taken. The unbonded floating debt of Nicaragua represents claims to a gross value of about $9,000,000. Nicaragua's income is only $2,000,000 a year, which is scarcely sufficient to meet current expenses. The payment of $3,000,000 authorized by the Nicaraguan Canal Treaty will help toward the clearing up of this financial problem. The question also who is to pay the balance and how it is to be done is sure to arise whenever the chancellors abroad once more have time to apply themselves to purely commercial matters.

For Inoculation Against War. In an address at a banquet given in his honor by the New York Merchants' Association, Ambassador Morgenthau, after telling some of the horrors of war which he had seen, said: "There is one thing that I want to bring home to you—that here in this country we take active steps to prevent yellow fever, smallpox and other infectious diseases from spreading. But this war fever that is traveling through Europe—that is the thing we are in danger of being infected with. We ought to inoculate ourselves with the serum of sanity and sobriety." The Turkish government was so well pleased with the ambassador's work that he was asked to become Turkish minister of commerce and agriculture while still retaining his ambassadorship.

An "American" at Last Defined. It has long been a debatable question what constitutes a real American. Some insist that only those are Americans whose ancestors lived on American soil before the Revolutionary War. Some insist that when a naturalized citizen takes out his final papers, he is an American. There are those who try to maintain that to be an American one must be an unadulterated member of one of the Indian tribes that were on this continent when it was discovered. Still others say that he must be a Republican. Some even assert that no man is an American citizen who is not a Presbyterian. But we cannot give all the claims that are made. It has remained for the New York Times to say the last word on this subject. Speaking of the death of Henry James, the novelist who long ago made his home in England and but a few months before his death renounced American citizenship and became a subject of the British crown, the Times editorially says, "He was never more loyal to American traditions and principles than when he became a British subject." We leave this clear-cut definition of an American just there. We dare not comment on it lest we cloud its brilliance, as one's irreverent breath momentarily bedews a diamond. The utmost that we will attempt is slightly to recast the statement so as to make it of universal application and thus give to the world in final form the definition of an American in these words: A citizen of the United States is never more loyal to American traditions and principles than when he becomes a British subject.

Shackleton Marooned in Antarctic. Wireless messages received at Melbourne, Australia, March 25, said that the auxiliary ship Aurora, which had been waiting in Ross Sea to bring the Shackleton expedition back to civilization had been caught in the drift ice during a severe hurricane, dragged from her anchorage and carried some 500 miles, and that she was then proceeding to Port Chalmers, New Zealand, with a jury rudder, with no anchors, and short of fuel. Lieutenant MacKintosh and some eight or ten of the crew of the Aurora were ashore and were left behind. It will now be impossible to rescue the Shackleton party before November, and it is highly improbable that any news will be received from the party in the meantime.

Will Not Disarm Ships. On March 24 all of the Entente powers were reported from Washington to have handed to Secretary Lansing formal responses rejecting his proposal that they disarm their merchant ships. No indication was given at the State Department as to what the next step of the United States government will be. It was reported on the 22d that the English and French reply to the American note regarding the British blockade, which has been expected for the last six weeks, had been again delayed. In the meantime, while we await the interference with our commerce continues.

The War in Europe

By ANTHONY ARNOUX

European journalist of many years' standing; military critic; staff writer of the Paris Daily Mail and Le Temps; contributor to l'Indépendance Belge

DURING the week the Austro-Italian front became more animated. This activity opened with an Italian infantry attack March 18 on the Podgoro and San Michele Austrian defenses, accompanied by a heavy bombardment of the rear of the Isonzo River front. This attack was continued all Saturday and Sunday, and gradually spread to the west until all the front from one end to the other was active by Sunday evening. On Monday the Austrians got the upper hand for a time and at Podgoro, at San Michele and at Tolmino succeeding in driving out the Italians and in installing themselves in their places. The Italians, little daunted, the next day counter attacked ferociously but with little success, except at San Michele, where they succeeded in recapturing a portion of their lost trenches.

After this the line regained its habitual calm and continued therein for the rest of the week. The casualties were heavy. Looking back over the course of the campaign for the last three months on the Austro-Italian line it appears as though the Austrians were slowly gaining and have succeeded in winning back from the Italians a not inconsiderable portion of the ground which the latter won in the first three months of the war. There is nothing, however, to indicate as yet at all events, that the Austrians contemplate a general offensive on this front this spring.

There have been a number of skirmishes north of Salonica between outposts of the Allies and the Germans and Bulgarians during the week, which while very unimportant in themselves may perhaps be taken as indicative of much greater activity to come.

The British on March 18 completed the clearing up of the western border of Egypt and drove the Arab irregulars well to the southwest, inflicting considerable loss on them, and among other things retaking some ninety members of the crew of a British ship which was wrecked on this coast a year ago, and who had since been held as prisoners by the Sanussi.

On the sea, a minor engagement took place off the Belgian coast between two flotillas of British and German torpedo boat destroyers, which was apparently indecisive. The Austrian hospital ship Eleektra was sunk by a submarine off the Dalmatian coast with slight casualties. The activities of the submarines appear to be greatly increasing, a number of ships being reported sunk by them in the past week, neutrals being as usual among the victims.

On March 24 the channel liner Sussex was seriously damaged by an explosion which tore open the bow of the vessel and killed a number of people, injuring others. A number of Americans were aboard but at last reports the casualties and the nationality of those injured had not been definitely ascertained, being estimated at from 50 to 80. Officers of the vessel and passengers claim that the ship was torpedoed without warning, although it has not been definitely established whether she struck a mine or was torpedoed as claimed. American ambassadors at Paris and London are making a thorough investigation. There is no evidence from the dispatches to show whether the Sussex did or did not carry armament.

There are prospects of a serious row in the German Reichstag over the resignation of Admiral von Tirpitz, which resignation a large number of Germans seem to consider involves the abandonment of a militant campaign by the submarines, which militant campaign, against the British at least a large section of German public opinion not only endorses but demands.

It turns out that the report that Brazil had seized the German ships which had taken refuge in her various ports, is untrue. Brazil has not only not seized these ships but has issued a proclamation of neutrality in the war between Germany and Portugal.

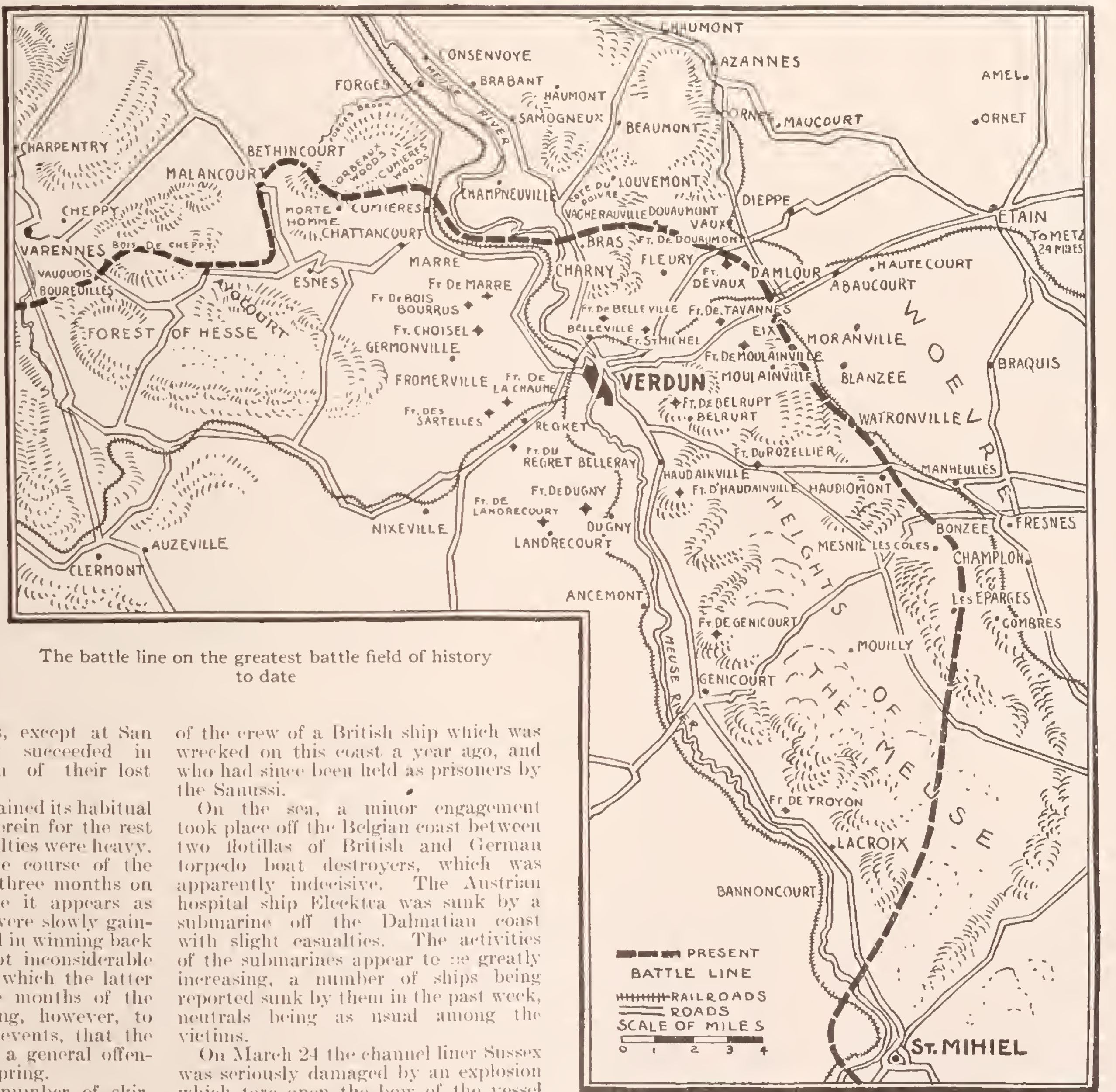
The heavy purchases of war materials in the United States for the last year by Spain are at last beginning to attract attention and to arouse considerable curiosity. No nation spends large sums for the purchase of this class of supplies, without an offensive or defensive object in view.

Greece has proclaimed the annexation of Northern Epirus in Albania, which act seems to be causing concern in the official circles of Italy, France and Great Britain, particularly of Italy, which had designs on this portion of southern Albania herself.

Great activity has been manifested by the Russians on that portion of the eastern front in Europe which begins at Kemmern to the west of Riga and near the Gulf of the same name, and thence runs eastwardly and a little south to the Duna River which it follows a little to the west of the westerly bank of this stream through Friedrichstadt to Lake Naroez and to Shodsishky.

The rest of this eastern front was quiet as far south as eastern Galicia, but there the Russians won the most considerable advantage they have gained for several

Continued on page 431


CHAUMONT
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MAUCOURT
BEAUMONT
CHARPENTRY
BETHINCOURT
CORBEAUX WOODS
CUMIERES WOODS
MALANCOURT
CHAMPNEUVILLE
COTE DU POIVRE
LOUVEMONT
DIEPPE
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MORTE HOMME
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VARENNES
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CHARNY
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AVOCOURT
FT. DE BELLEVILLE
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VERDUN
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FT. DES SARTELLES
REGRET
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DUGNY
LANDRECOURT
NIXEVILLE
BONZEE
FRESNES
AUZEVILLE
MESNIL LES COLES
CHAMPLON
CLERMONT
ANCEMONT
HEIGHTS OF THE MEUSE
LES EPARGES
COMBRES
FT. DE GENICOURT
MOUILLY
MEUSE RIVER
GENICOURT
FT. DE TROYON
LACROIX
BANNONCOURT
PRESENT BATTLE LINE
RAILROADS
ROADS
SCALE OF MILES
0 1 2 3 4
ST. MIHIEL

The battle line on the greatest battle field of history to date

Our Editorial Forum

PRESIDENT
OTTO KOENIG

MANAGING EDITOR
GEO. H. SANDISON

SECRETARY
THEODORE WATERS

Clear the Pathway

WITH the coming of spring, peace rumors multiply. Very agreeable reading they make in the newspapers, to those who are longing and praying for an end of the war, but closer examination shows that they have only a very slender foundation. A line in a speech of Premier Asquith; a single optimistic sentence of M. Ribot, the finance minister of France, to the effect that "it is permissible, without boasting, to perceive the end of this horrible war"; an expression by some one on the Stock Exchange or some trade magnate these constitute pretty nearly the entire basis of the current peace talk to which the press has given so much prominence. Nevertheless, peace is in the air. Correspondents with vivid imaginations choose it as a leading theme, and even discuss the terms which they believe may form the basis of settlement. But the oracles who alone can speak with authority are still dumb. No potential word comes from any European capital to set hope aflame. Rhetorical utterances, however much they may cheer us, count for little. The opinion of this or that banker, or exporter, or trade magnate, is usually colored by his financial interests and business desires. Peace does not come uninvited, and the invitation must have the voice of authority.

But the pathway to peace can be made easier by the neutral nations. Whether it fall to us to play an active part in the negotiations or not, we owe it to ourselves to be in readiness to aid in the restoration of world-peace when the hour strikes. It may be nearer than we think. Soon there may be an opportunity for the neutral nations to offer their services. Affairs have reached a point in the war where it becomes increasingly evident that there can be no justification on the part of any of the combatant powers for continuing the ghastly sacrifice of human lives at a rate which threatens the permanent physical impairment of the populations of Europe and the supremacy of the white race. For the sake of humanity, and to avert a still more appalling catastrophe, it is the duty of the neutrals now to employ every legitimate means to advance peace measures. The combatant nations are tired of the long and bloody struggle, and it is a reasonable assumption that they would welcome any sincere offer of services. In this duty the United States should take the initiative *now*. We should not wait until, as some have suggested, one or the other of the struggling powers is "ground into the dust." Such a proposition fills the soul with horror and repulsion, and disgraces what little of civilization is left. Victory at such a cost would be a savage triumph—too dear and too frightful to be considered.

The Laborer and the Lord

ATTENTION has been called to a strange expression in one of the press dispatches about the recent death of Cardinal Gotti: "His father was a dock laborer, but his mother was devoutly religious."

The New York Call, commenting upon this remark, declares that this expresses, in a subtle and unexpected way, an actual conviction of religious people generally that the laboring man can hardly be expected to be religious.

If any such notion as this does indeed exist in any quarter of the church, it means that to just that extent the church has broken away from the teaching, the example and the spirit of her Lord. Her founder a Carpenter, her original college a group of fishermen and their friends, the church of Jesus Christ, if it exists for any class on earth, exists for those who toil.

It is one of the most grievous faults of the church that she has so often misunderstood and neglected and alienated the laborers. There is scarcely a minister or congregation who would not at least profess to be shocked by such a blunt expression as that quoted above. They would all declare, "Why, of course, a dock laborer can be devoutly religious." But what are these ministers and congregations doing to make the dock laborers religious? What are they doing to make the dock laborers and their friends believe that the church is their ally, their comrade and their friend?

St. Paul making tents, Brother Lawrence working in his kitchen, Carey making shoes, Corvosso a busy farmer, Moody a boot salesman—in many lives like these the church of Jesus has shown again and again the value of men who toil. Think of the love and devotion that have gone into the building of the churches and cathedrals, the making of Bibles and hymnals, the thousand and one forms of humble drudgery that have made possible the church's great work. And is the church to have no word of hope, no assurance of sympathy, no promise of aid to the world's vast host of the workers?

It is to the reproach of the church that she has allowed society to oppress and wrong the workers. The industrial system of this day and other days hardly gives the worker time to think and pray. He is hurried and burdened and drained of his strength and his life. He is harried and exploited and plundered, and when the kings and priests and councilors, the bankers and the traders cannot agree, he is sent to the battlefields to settle their quarrels with his life-blood.

The God of Israel and the Christ of the New Testament plead the cause of the poor; they champion the worker; they call him to freedom, to life, to holiness, to joy and hope. If the church is to survive she must bow her will to these divine decrees, and set herself to the task of saving and serving the man who toils. We have so emphasized the last part of Christ's ineffable invitation that we have forgotten its beginning: "Come unto me, all ye that labor!"

The Bible and the City

A CENTURY ago Mayor Radcliff, of the City of New York, presided over a meeting in the city hall, at which the American Bible Society was formally launched on its great and splendid career. On May 13 of the present year a celebration of this event will be held in the present city hall, during the centennial exercises about to be held.

Mayor Mitchel made a wise decision in allowing the use of the city hall for this purpose. It is a good thing to remind the people that there should be a close tie between the city and the Bible. In the old days that was recognized. Many of our cities in the New World felt their dependence upon the old Book. They not only used it for the taking of oaths in their courts, but they knew that the safety of the city lay in the keeping of God's law. These hundred years have seen many changes, not the best of which has been the drift of cities and states away from the old Book.

The spectacle of a great Bible society holding its anniversary in the city hall of America's greatest city ought to stir up some wholesome thoughts and feelings. Our Catholic brethren should not be offended by the episode. Mayor Mitchel is a Catholic, but is glad to recognize the value of this society's work in opening the Bible for all lands. Not even the Jews, of whom there are such multitudes in New York, should object. The circulation of the Christian's Bible is doing more than any other agency to keep the world familiar with Jewish history and to keep fresh and strong the ancient Jewish ideals and prophecies.

The city and the Bible! The cities of our land should bring the Bible back into their life. To care for the poor, to fear God, to practice justice—the safety of our cities lies here. Beware lest we forget! "Unless the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain."

Have You Remembered Them ?

ONE of the saddest results of the European conflict has been the plunging of innumerable families in all the countries involved into penury, through the loss of their natural providers and protectors. An eminent French statistician has recently estimated that there are in that country alone 800,000 little children who have been made fatherless by the war up to March 20. To this must be added the uncounted multitudes of war orphans in Belgium, Poland, Germany, Austria, Bulgaria, Russia, Turkey, Italy, Serbia and England, of whom no census has been made. With these figures as a basis, we are probably well within the mark in placing the grand total of war orphans and widows at considerably over 4,000,000 souls.

Every day increases the number of those who become objects of charity. Doubtless, when the great struggle ends, arrangements will be made by the different governments to provide for these unfortunates; but meanwhile many of them must perish of want unless they are helped from other sources. There are funds for the sick and wounded soldiers, funds for sending comforts to the men in the trenches, funds for medical supplies and for forwarding souvenirs from sympathizing friends, but as far as we know, the only fund which is exclusively devoted to the succor of the widows and orphans is that of the Christian Herald Incalculable good has been done by our eleven relief committees in the various countries up to the present time, but the task still before them is a tremendous one. Further, it is a work of great urgency. Every reader of this journal who helps promptly and generously will be aiding in the a omplishment of one of the most worthy and hu ane enterprises in connection with the war—one wh h is not calculated to prolong the struggle, as it eals wholly with helpless noncombatants. If you ha not done so already, send in your gift to the Chr ian Herald War Widows and Orphans Fund w out delay.

False Education

THOSE who are so energetically advo ting the militarizing of our schools and c eges would do well to consider how the ame problem has worked out in Europe. n a recent occasion Dr. Karl Liebknecht, the well-k own socialist, in a rousing speech in the German R chstag drew a vivid picture of the results of conv ting the schools into military academies. "Edu tion under such a system," he said, "simply stren hens militarism and capitalism. You act as if you w h to throw open to the people the road to educatio , but that is only because capitalism requires sc lers. The schools are converted into training stab for war. You educate your children to be war mac nes. The present war has a demoralizing and b eful effect on education." What is true of Germa , or indeed of any part of Europe, may be reasonal expected to prove true of America. A note of w ning on this line was sounded by Amos Pinchot in a cent speech in New York: "Nations, like men," h aid, "are generally aggressive and quarrelsome in p portion to their fear that they will be oppressed b heir neighbors, or not given their just rights, unles hey can show fight. This state of narrow nationali , of distrust, of fear and hatred toward other p ples, urged by the militarists, will assert itself in o national life. It will demand an abatement of dem acy in favor of a higher organized autocratic effi ncy, ostensibly for military purposes, but really t keep the people under. Universal military train g is designed to make the people more subservient the present industrial system." There is more ruth than poetry in this, and a significant point abo it is that our industrial magnates are today forem t in the ranks of the advocates of militarism, favo ng a large army and navy, whose forces, they sh vdly foresee, would be devoted to the maintenance o heir special interests above all others.

A "Peace Scare"

WE quote the following from our cont mporary, the New York Evening M , of March 21:

> Yesterday, between 2 and 3 in the afternoon, this intry had an experience unique in the memory or history man. In the closing hours of the New York Stock Exchang had a "peace scare." Not only war stocks, but also s dard securities like Reading, Canadian Pacific, Tobacco and merican Woolens, dropped from one to three points. Th vorld was informed that with our whole industrial power had bet upon a long war, and we are now afraid we might se.
>
> The "peace scare" has passed. The news which wou have lifted the heavy load from a hundred million hearts w false. The Stock Exchange breathes free again.

If, on the strength of a mere unfounded ru or of peace, the New York Stock Exchange na owly missed a panic, what will happen when the tual news of peace comes, as it must come som lay? What a tremendous tumble there will be amo the "War Baby" stocks! With a great majority our 100,000,000 population praying and hopin and looking for peace, is it not disgraceful that th mere hint of coming peace should cause such a tem st as it did? Does it not indicate clearly that the is a strong, influential body of men who are intere d in keeping up the war, who have been working d and night to keep the stream of munitions pourin into the battlefields, bringing death to thousan and sorrow and suffering to multitudes, in order th the combination might continue to grow richer t ough Europe's tragedies? Big interests have boom the war stocks to an altitude that has attracted the speculative fraternity, and it will be strange deed if thousands of the moths and butterflies do n get badly singed when the climax comes.

Nowhere has the temper of the nation ward the munitions traffic found more vigorous exp ssion than in the debate in the United States Sen e on Tuesday, March 21, when the bill providing r an $11,000,000 government-owned and operated ava armor plant was passed by 58 to 23. There as a quick clashing of forces, the senators favorable th steel interests vainly striving to check the rising or which threatened to demolish their big ney-m ing combination. It was a time for some plain sp king. The combination which includes the B lehem, Carnegie and Midvale companies was de ared to be the most arrogant and iniquitous of all. T vote in the Senate may be regarded as an indica on of the growing public hostility toward other m ufacturing combinations which have held the go rnment at their mercy.

ever has the spirit of the nation responded with re enthusiasm to the propaganda of the militarists. W h the spring there have come wise counsels and th ghts of peace. Congress has evidently made up it nind to make the manufacture of armor and munit s a government undertaking, and to totally elimin e the whole disgraceful system under which huge pr its have been made by a group of greedy capita ts and manufacturers, and which has plunged te of thousands of citizens into the vilest "getri -quick" game that has ever disgraced the records of nancial speculation.

Cutting Down the Decalogue

IT is an iconoclastic age. Probably in nothing has this been shown so markedly as in the attempts to break up the old faiths and to shatter the old beliefs. Even the Bible itself has underg more tinkering in the last fifty years than in half a ore of the centuries preceding. Consequently it exci little surprise to learn that at the approaching tr nial convention of the Protestant Episcopal C rch in St. Louis, several months hence, a propositi is to be submitted to shorten the Decalogue in the ca hism and in the communion service. The Ten C mandments, as they were handed down by Moses, th great law-giver, amid the thunders of Sinai, have st d the test of world-service. They are today used in blic worship throughout the churches of Christendc and are still held as an incomparable presentation of e relations between God and man and man and hi ellowmen. In all likelihood there will never be a riod in the life of the world when they will cease to e so regarded.

ut while a shortened Decalogue may be adopted by ur Episcopal brethren as far as the communion se ice is concerned, it is hardly probable that it will be bbreviated in the catechism. In the sixteenth ce ury the Church of England recited only the prece s without the explanatory passages at communi , and some modern revisers have followed this ex nple in the prayer-books. It is argued by the ad cates of a shortened Decalogue that Jesus himse on various occasions, gave an example of the ab eviated method in his ministry, as shown in M k 10: 19; 12, 29, 30, 31 and Luke 18, 20. These pa ages, however, can only be regarded as incidental re erences to the Decalogue itself, teaching the spirit ra er than the letter of the law. The abbreviation sa to be proposed for the consideration of the Episcopa Convention will be approximately in the following fo :

> Thou shalt have no other gods before me.
> Thou shalt not take the name of the Lord thy God in vain.
> Remember the Sabbath day to keep it holy.
> Six days shalt thou labor, and do all thy work.
> Honor thy father and thy mother.
> Thou shalt not kill.
> Thou shalt not commit adultery.
> Thou shalt not steal.
> Thou shalt not bear false witness against thy neighbor.
> Thou shalt not covet anything that is thy neighbor's.

is believed that there are many conservative ch chmen who will stand by the old law, in the or inal form in which it has been known ever since th establishment of the episcopacy. Since that day w n, as recorded in Exodus 20, "God spake all these w ds," not a syllable has been taken away from the co mandments, which have come down to us in their or inal form, "exceeding broad" in scope and spiritu ty. Prayer-books may be rewritten and even the C d may be revised; but the Decalogue of the Bible sh ld stand side by side with the Lord's Prayer and th Sermon on the Mount in the original form, and as uch to be held sacred. No human pen, however gi d, can improve upon them.

The Mind and the Lamp

IT has long been an open question whether night or day is most conducive to satisfactory study; whether the mind operates more freely when the senses are all alert, in the busy hours of daylight, w its sights, sounds and disturbances, or during th quiet night hours, when the faculties can be conce rated, and when the imagination is freest. Many no d brain workers have testified that night study gi s the best results. Writers have found that c position flowed more readily and smoothly under l lamp-light, and that ideas were less trammeled u constructive powers energized; although they a itted that what was produced at night was gener- al improved by a daylight revision. It is a strange th g, this angle of the senses which is changed so m erially by the influence of solitude. Scott, who was ex emely methodical, wrote most of his novels in the e y morning, after daylight, and others have had a si lar experience. But the charm of solitude attracts n t. Lew Wallace is said to have written the greater p of "Ben Hur" by the light of his lamp. Longf ew, too, was one of those who toiled "upward t ugh the night," while all the world was sound asleep.

Professor Alexander Graham Bell, the inventor of the telephone, said lately that for forty years his retiring hour had been from three to four A.M. He preferred to do his thinking when the world was asleep, and felt that he was always able to do better work in the three hours after midnight than at any other time. So with Edison, whose night vigils in his laboratory have always been the most productive.

There is a witchery in the spell which night casts over the senses, quickening the fancy, stimulating the creative powers of the brain, and idealizing everything in a way that recalls the lines of the poet who welcomed the night with a song, as it revealed to him all the wonder and fascination the day had hidden.

The Peace Within

CAN our hearts be full of peace while the world is full of war? We often wonder how the men who are conducting this vast carnage can sleep at night. The generals in their tents, the war secretaries or chancellors in their bedrooms, planning by day campaigns that mean wounds and death and widespread desolations, lie down at night to sleep. If they could not sleep they must abandon their work. The fighting men themselves sleep from sheer physical exhaustion.

This is the power to keep mental peace. But a still deeper and more precious peace is available. Whether it can be available for those continuing and conducting the war does not concern us now. But we, at this greater distance—we, if our skirts are altogether free from any stain of the distant bloodshed—we, while waiting and praying and longing for a peace that shall embrace all mankind, may and must have God's infinite deep peace in our own spirits. Deep must call to deep. Far below all the agitations and clamors of earth, there must abide the peace that Jesus had when he walked through a pain-racked world.

Some human problems only God's peace can answer; some human needs only God's peace can meet. To gain that soul rest, that soul poise, that soul calmness —this is the greatest need of every life. To remove the terrors and chagrins of sins long past; to give victory over present temptations; to give triumph in present trials; to give vigor for present and future tasks; to give a hope that shall make life not only tolerable but exultant—for these ends we need God's peace.

It will be a beautiful thing when peace settles down upon the world again. But even peace between the nations is not earth's highest goal, nor peace between man and man; but peace between each soul and God. That is God's dream. That it is for which Jesus died. And the beginnings of that vaster peace every one of us may grasp here and now. Nay, it is God's peace that shall grasp us, and hold us, and sustain us, come what may. And from our souls and our lips shall go forth to others the call to God's peace and the promise of it. "The Lord will bless his people with peace." As souls, as nations, as worlds, become his indeed, they shall find that promise true.

Newspaper Clippings

ON the first page of a New York evening newspaper two articles appeared the other day separated from each other by a single column. Each throws light upon and interprets the other. Quotations from both articles placed side by side will produce serious thinking, deep emotion, and, perhaps, some action.

From the first article:

> With orders aggregating 4,000,000 tons, valued at $240,000,000, placed in the steel market since January 1, the crest of the boom has not yet been reached, according to statements made here today by leaders in the industry. Orders placed in the last two months indicate profits to the mills of $80,000,000, half of which is expected to flow into the coffers of the United States Steel Corporation. Even this tremendous tide of prosperity, it is declared, will be surpassed before the close of the year. It is pointed out that prices have advanced $5 and $10 since New Year's day [this statement appeared on February 29] and further advances are looked for soon which will eclipse the record of 1899 and 1900.

After stating that much of this increased activity has been caused by plans for railroad equipment and shipbuilding, the report continues:

> It is estimated that forty per cent. of the export steel sales have been for the manufacture of war munitions in Europe. Heavy sales have been made to domestic manufacturers of shrapnel and high explosive shells. February's sales of war munitions are calculated at 350,000 tons for direct export, and total war sales since January 1 at 600,004 tons.
>
> One indication of the mighty effect of the European war on the steel industry is shown in figures presented by the Bureau of Foreign and Domestic Commerce, which declares that the total foreign shipments in 1915 were 3,513,453, an increase of twenty-five per cent. over the previous maximum of 1913, and almost 135 per cent. greater than the export of 1914.

The second article:

> While indescribable slaughter continues about the ruins of Fort Douaumont, the Teutons are feeling out the French line along a 100-mile front with artillery poundings and infantry attacks. There is every indication that the whole western front may suddenly burst into the flame of a struggle baffling imagination.

A paragraph further down the column refers to "the need of bringing up fresh reserves to take the place of the regiments blotted out in the first week of fighting."

A French soldier who reached Paris, wounded, after the first fighting at Verdun, said:

> I fought since the beginning of the war. I saw the shambles at Suippes and Soubain. The enemy advanced and were retired under orders, but we killed them by the dozen. As their battalions advanced upon us they were serried masses by files of twenty. The shrapnel from our seventy-five millimeter guns and the projectiles from our heavy artillery fell among them and you could see the great gaps, as if a mower had passed with a scythe. The high explosive shells which burst on contact fell, and limbs shot into the air. We were so close that pieces of torn flesh fell among us. From behind us the French artillery fired into the German masses, the German shells flying over our heads toward the Douaumont section. Then our machine guns, placed in batteries every five yards, began to play, and we saw the dead in groups upright, where there was not room to fall.

A few quotations from the morning paper of the same day make these evening pictures more vivid. Another soldier is speaking:

> There must have been 5,000 in the ravine and perhaps 25,000 in the wood. As the former reached the plateau a single shell burst right among them, flinging pieces in all directions. The front was enveloped in a storm of shells, fragments of men, and lumps of earth. Soon the ravine was choked with bodies. Remember too, it has been snowing. [This adds clearness to the picture. White and red make a striking color effect.] Others tried to clamber over and kept rolling down the hillside. The heaps of dead gave us a more effective barricade than our own entrenchments. They simply could not pass. I would never have believed that human beings could face such a terrific fire. Yet they knew it was certain death, for the wounded were stifled under corpses or torn in pieces by fresh shells.

We wonder if those who are reaping the profits from the new American industry of munitions-making have pleasant dreams at night; what fancies steal upon them as they caress their children, and what visions come before their eyes when they try to pray!

To Lovers of Good Music

THE CHRISTIAN HERALD has a pleasant surprise in store for its readers, especially for those who are lovers of good music. Several months ago we communicated with a number of the best known composers of sacred music here and abroad, with a view to enlisting their talent for the production of a line of new compositions suited to the church or the home. The effort has been wonderfully successful. A gratifying number of composers accepted the proposition and were supplied with words of hymns, sacred songs, etc., which had never before been set to music. We have now a list of fourteen new compositions, all of which will appear in the pages of the Christian Herald. The titles of the pieces now ready for production are as follows:

"Easter Morning." Composer, Russell Hancock Miles.
"Upon His Throne." Composer, Carrie B. Adams.
"The Ascension." Composer, Gordon H. Johnson.
"Go Ye Into All the World." Composer, J. B. Herbert.
"The Angel at the Gate." Composer, Charles H. Gabriel, Jr.
"Guiding Stars." Composer, Powell G. Fithian.
"Why Should I Fear?" Composer, A. B. Morton.
"Tomorrow." Composer, S. W. Beazley.
"The Great Republic." Composer, J. S. Fearis.
"Lead Me." Composer, Robert Harkness.
"Morning Hymn." Composer, Charles H. Marsh.
"Light of the Years." Composer E. O. Sellers.
"A Mother's Carol." Composer, W. E. M. Hackleman.
"The New Land." Composer, C. Harold Lowden.

These compositions were submitted, with a number of others, to four competent judges who passed upon their merits. This committee of judges included Professor Karl P. Harrington, the well-known musical authority; Mr W. J. Lerman, musical critic of the Tullar-Meredith Company; Benjamin Franklin Butts, evangelist, hymn-writer and composer, and Mr. Hubert P. Main, the author of many well-known hymns. Only those pieces which were specially meritorious were accepted. The result was the selection of the fourteen compositions mentioned above, from the total number submitted.

Our object in producing these new pieces is to stimulate the love of good music and to endeavor, as far as possible, to bring to the front the best productions available by our present-day composers, exclusively for Christian Herald readers. We feel assured that they will take great pleasure in the enterprise, and that the singing and playing of these compositions will bring joy into many home circles and church choirs. The first of the series will appear in next week's issue.

These hymns are copyrighted by the Christian Herald for the purposes of this publication.

THE General Education Board has issued the first instalment of its report for the last fiscal year. It shows that up to June 30, 1915, the Board had appropriated directly $16,862,147.71. Of this amount $10,848,084.07 was paid out, leaving a balance of something over $6,000,000 awaiting requisition. The total value of the Board's resources supplied by Mr. Rockefeller is $33,958,848.40, of which $30,000,000 is general endowment and $3,000,000 reserve. The appropriations for the year have been divided among universities and colleges, medical schools, schools for whites and for negroes, salaries for professors of secondary education, farmers' cooperative demonstration work, canning and poultry clubs, rural organization work, homemakers' clubs, and rural education.

Milk for Dying Babies

HERE is a crusade that every American can engage in heartily: To send milk to German, Austrian and Polish babies who will die if they do not get it.

Congressman Henry I. Emerson of Cincinnati, Ohio, has introduced the following resolution in the House of Representatives: That the Secretary of the United States call upon the representatives of the Allied Powers and urge them to permit the free, uninterrupted importation of condensed milk, from neutral countries, to Germany and Austria and their allies, solely for the relief of the babies and infants of said countries.

Recently the Christian Herald urged all its readers to write their respective congressmen, urging their support of this resolution. There is still time to be heard, but action must not be delayed. One mother writes from Upper Silesia: "For heaven's sake have pity on us and send us milk. My little boy is eight months old; he is but a skeleton; and I have no food for him. How can he survive? The two other children are trying to comfort me, saying, 'Mother, dear, we'll bear it if only God will keep you and the little brother and our dear father.'"

Dr. C. W. Larson, professor of dairy husbandry at the Pennsylvania State College and secretary of the official Dairy Instructors' Association, made a special and thorough study of dairy conditions in Europe a short time before the war, and has prepared a most careful statement arguing unanswerably that the milk shortage in Germany must be appalling. His statements are as follows:

1. Germany and Austria-Hungary are not doiry countries in times of peace; they do not produce enough of the dairy products for their own needs.

2. The amount of milk consumed by the adult in Germany is a very small amount. The average annual consumption is only obout seventy quarts per year.

3. Only small quantities of the manufactured dairy products are consumed, and a large percentage of these is imported. There is, therefore, not much milk from this source that can now be utilized for the babies.

4. Because of the location of the dairies where the milk for manufactured products, is produced this milk can not be transported to the consumer in time to make it fit for baby food.

5. Denmark, which has in the past supplied considerable of the dairy products to Germany, has had her output greatly decreased by being unable to secure concentroted feeds that she has imported in the past.

6. Germany and Austria-Hungary depended largely upon imported feeds for their cows; at least one-holf of the production of the cows was obtained from such feeds as cottonseed meal, oil cake and other protein products that before the war were imported by millions of tons from the United States, Russia and Egypt, in about equal quantities from the three countries.

THE Citizens' Committee, in issuing its appeal, states that "there are at least 5,000,000 babies in Germany and Austria-Hungary facing one of the greatest milk shortages in history. Germany has excellently well-kept dairies but the complete cessation of the American cottonseed meal exports and the necessity of reserving for human consumption large q ntities of grain, formerly fed to the cattle, has re lted in a milk shortage, which in certain localities thr tens the lives of the babies and nursing mothers, a endangers the health of all the children and inv ds."

In an address delivered at New York on Fel ary 27, part of which has already been quoted in the ristian Herald, Judge B. Lindsey said:

"More than 1,000,000 persons who never ouldered a rifle or heard the sound of cannon hav lied in Germany as a result of this war. I am to that more than one-half of those were babies. In any towns and cities of 30,000 or 40,000 in Poland here is not a baby alive under three years, and in any places not a child under ten years, so terrible ha een the demand for milk. Everybody ought to for the baby. We plead for equal opportunities f the babies of all the nations. Never shall I forg the sight of the hundreds of women gathered in a om, who, having suckled their own babies, were n sing the babies of others in the hope of saving thos hildren from starvation until another day could ring new supplies of milk from the dairies."

Arrangements are already made to have o ials of the American Red Cross superintend the di ibution of milk, guaranteeing that the supplies sh go only to babies. There is good ground for hopin that if a strong representation is made by this gover ent to the Allies they will let the shipments o milk through to the babies, who must otherwise die.

If you have not written your congressman out the Emerson Bill, do so at once.

The Columbia Gorge

Windowed tunnel at Mitchell's Point; a glimpse through one of the five apertures

THE gorge of the Columbia River near Portland, Oregon, has at last been made passable for automobiles, the direct result of the building of the Columbia River Highway, a hard-surfaced roadway from Portland to the Multnomah County line.

The construction of a highway through the gorge of the Columbia has been a dream of years, realized in the fall of 1915, when more than $2,000,000 was invested in forty miles of highway, or an average of more than $50,000 per mile.

The highway is one of the best illustrations of modern road-building in the world. In ten miles of travel more than twelve waterfalls throw their spray over the roadbed. At Multnomah Falls, second highest in the United States, the dedication of the highway will take place June 7, the opening day of Portland's Tenth Annual Rose Festival.

With a width of twenty-four feet, bridges, viaducts and culverts of concrete and all danger points protected by stone and concrete walls, the Columbia River Highway makes e of the finest and safest of auto bile roads. Many engineering pr ems were mastered, such as a descen rom Crown Point to Latourelle Falls, drop of over 500 feet in less than two iles. This was accomplished by a t of switchback, forming a figure eig yet keeping within a maximum gr e of five per cent. At Oneonta G e, a solid rock precipice, barred the wa and a tunnel 100 feet in length was red. At Mitchell's Point on the high y, a tunnel has been chiseled from solid rock and has five windows from hich can be seen a vista of the mi wide river at this point.

Recently the United States g ernment set aside 14,000 acres fr the Oregon National Forest for rec tion purposes. This land borders th ighway and is a veritable fairylan with its winding paths, waterfalls, hing grounds and gorgeous scenery. For miles the highway hangs to the ecipitous cliffs of the gorge, open up one of the grandest views of th kind in the world.

At Crown Point, 700 feet above the river, a memorial to the pioneers of Oregon is being erected. From this spot a view of thirty-five miles in either direction is obta d

Mourning dove's ' home"

Ground nest of ovenbird

Chickadee feeding on tree

Eggs of vcsper sparrow

Least flycatcher's eggs

Our Friends the Birds

By BEECHER S. BOWDISH

Secretary of the New Jersey Audubon Society

I 1886 the first Audubon ociety was launched, without iembership fees. By August, 887, the membership of this rga zation had grown to 48,400, ut e decline came in 1888, and ithı t adequate financial resources his st Audubon Movement gradall ell away. Conditions became boı as bad as before, and bird millinery took on ene d popularity.

T organization of the Massachusetts Audubon oci y in 1886 practically commenced the second or res t Audubon movement. A Pennsylvania Auduon ociety soon followed, and in a few years thirtyve ites had such societies, and a federation of these ociees into the National Association of Audubon oci es was accomplished, under the leadership of Ir. Villiam Dutcher. Physical disability in 1910 om lled Mr. Dutcher's retirement from the active ire on of the Association's activities, which was ienassumed by the secretary, Mr. T. Gilbert ea n; but, rejoicing that its guiding spirit had er pared to activity at the helm to see the great ıce s of his labors and his faith, the association has ta d Mr. Dutcher in the presidency.

T State Audubon Societies have performed in ta in their own spheres, those duties more particurly elonging to their own functions. Made up of a en ership resident within the state, a state society of ı able to appeal to local sentiment with greater re han could a national organization. Thus some ıp ant laws result solely from the activities of at ocieties, as in the case of the New Jersey plumge ıw, the need for which called the New Jersey ud on Society into existence.

A w enacted in New Jersey in 1885, forbidding the lli of nighthawks, whippoorwills, gulls, terns, ng nd insectivorous birds, has been described as or ably the first comprehensive bird law passed, in at protected all the birds that could not strictly e sidered game birds."

A hat time many markets of the country offered bi , catbirds, brown thrashers, warblers, waxwings, ov and owls as food species. Gulls, terns, herons, eb and many song birds were slaughtered in uı ess numbers, their plumage being required by e llinery trade.

T present greatly accelerated movement toward me general knowledge of the habits of birds, and ns uent protection and encouragement, finds still or letailed expression in the organization of many a ird clubs, which greatly aid in the unending ur e against the killing of birds through erroneous p sions as to their food habits on the part of the ri turist; the efforts of gunners to have song and se vorous birds added to the game list; the introict n of measures to provide bounties for the killing v able mouse-eating hawks and other predatory d the lack of legal supervision of roaming cats, o kill may total fifty birds per year to the cat.

THE birds that have weathered the stress of bitter winter storms, thanks, in large part, to the humane and wise succor that the Audubon Movement has taught, are now with us. In the dooryard the chickadee, with his merry "dee-dee," snatches a bite from the suet that has been fastened on the tree trunk, then yields his place to the downy woodpecker, and institutes a search of bark crevices for the dormant insect and its eggs. The junco demurely eats a few of the canary seeds in the repast provided, then scurries away to attack the weed stalks protruding through the snow in the garden. Tree sparrows and white-throated sparrows are busy in the hedgerow, consuming vast quantities of weed seed, awaiting the next storm before having recourse to our free lunch counter. Crows fly over the fields, to pick up here a stray kernel of corn, there to pounce on an unwary field mouse, or perhance to carry away a bit of refuse. The song-sparrow, perched in the vines on the porch, in a burst of melody voices his unfailing confidence in spring's return.

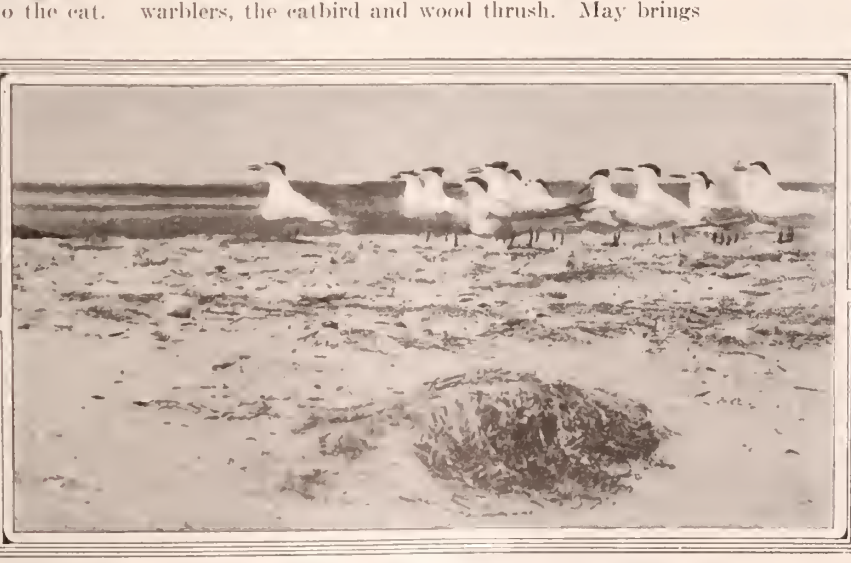
And soon spring will be here, and every stage of her triumphal entry will be greeted by new hosts of returning birds. Thrushes will enchant us with their marvelous melody. Our eyes will catch the brilliant glint of the oriole, the tanager and the rose-breasted grosbeak, as they dart through the trees in search of insect food. On the lawn the robin army will first wax large and then diminish, as northern travelers depart and local summer members commence the mud masonwork of their little homes. We shall hear the sweet lisp of the bluebird's note, and if we have provided houses for their accommodation we may enjoy the society of a bluebird family as tenants, or it may be we shall be entertained and benefited by a wren lodger, whose outbursts of bubbling song cheer our summer hours, while constant excursions rid our foliage of numberless insects.

As early as February returning blackbirds may be seen. In late February or early March migrant robins and bluebirds mingle with the stragglers that have wintered in the cedar swamps. Woodcock, kingfisher, mourning dove, fox and swamp sparrows may all have appeared before the end of March. In the first week or two of April, vesper, savanna and chipping sparrows, tree swallow and hermit thrush may greet us. Then come the sapsucker, barn swallow, kinglet and the earliest warblers, followed by the whippoorwill, chimney swift, least flycatcher, towhee, thrasher, wren, earlier vireos and more swallows and warblers, the catbird and wood thrush. May brings us the cuckoo, nighthawk, hummingbird, kingbird, oriole, bobolink, rosebreasted grosbeak, scarlet tanager, indigo bunting and the great warbler and vireo armies. Before the last of the month, the most tardy migrants have usually arrived, and many early birds have not only "caught the worm," but have started housekeeping as well.

Our summer survey of bird life not only shows us birds expressing Nature's design in keeping down insects, rodents and weeds, but a course in bird individualities or bird architecture would, in themselves, be no mean addition to our store of knowledge. On the ground we find the neatly lined, cup-shaped hollows in which families of young song, vesper and grasshopper sparrows are reared, or the domed abodes of the ovenbird or bobwhite. Scant architecture suffices as a receptacle for the eggs of the woodcock, nighthawk or whippoorwill, and no home ties will bind the young when hatched. The orioles and vireos swing their hanging cradles from the forked twig, anywhere from a few feet above the ground to the higher branches of the lofty trees. The frailest platform of twigs, with scanty or no lining, is "home, sweet home" to the young cuckoos and mourning doves. The barn and eave swallows are masons, most of whose interesting structures are found about the eaves and rafters of buildings, instead of in the roofs of caves, like those of their ancestors. So long have the most of the chimney swift tribe forsaken hollow trees for the chimney flue, against the inner surface of which the twig basket of a nest is glued, the whole being held together and fastened to the bricks with a glue formed by the saliva of the birds, that from this abode they derive the name. The bank swallow and kingfisher, however, are true "cave-dwellers," with their homes at the extremity of burrows dug by the birds in earth banks. A warm lining of dry grass and feathers is provided by the swallow, but a scant accumulation of fish bones and scales suffices as a resting place for the kingfisher's pearly treasures. The woodpeckers are borers, too, but a dead branch or trunk of a tree is the chosen home site, and a few bits of chips is the only carpet they require. Next year some of these habitations will be refurnished by tree swallows, nuthatches or titmice, with a soft warm lining of feathers, fur or down. The chickadee, however, will prefer to do his own carpenter work, selecting the softest dead wood for the operations of his weak little bill. The phœbe, like the barn swallow, is a mason, but his adobe home must be beautifully shingled with green moss. The crested flycatcher must be "different" from the rest of his family, so a knothole or deserted woodpecker burrow conceals his household affairs from prying gaze. The wood pewee would not resort to a knothole, but with lichens from the bark of the trees he can make his tiny cup of a nest resemble a knot on a branch. With gray plant

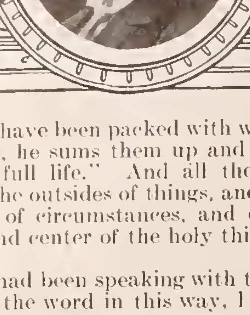
Continued on page 424

"ound nests where song, vesper and asshopper sparrows rear families"


"Gulls, terns, herons, grebes and many song birds were slaughtered"

"We may enjoy the society of a bluebird family"

THE SPIRITUAL SIDE OF THINGS



A SERMON

By

*REV. J. H. JOWETT, D.D.**

TEXT -Matt 12 . 50. "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

THIS saying of our Lord's sometimes strikes the reader with a certain suggestion of harshness and disrespect; there is an apparent want of tenderness in the words, as though the speaker were half impatient in his speech. But we may always assume that the apparent harshness of the Master is due to the dull apprehension of his readers. In the first place, everybody knows how the meaning of a word can be changed by altering the tone in which it is spoken. By changing the tone we can turn a reproof into an appeal, an imperative into a tender exhortation. A gesture can add the richest suggestion to a speech. Looks and smiles have a language of their own which mingles with the speaker's words. And so it is possible to misquote a man even when we quote him correctly.

The saying may be verbally accurate, and yet it may convey an impression the very opposite to that intended by the speaker himself. And so it is with the words I have just quoted, and which have frequently stirred people into painful wonder. We must imagine the look of the Master as he turned his eyes toward his mother. We must imagine his tones, and we must try to realize the diffused and sunny sympathy with which he embraced both the members of his family and those of the disciple band.

But what can have been his purpose in speaking these words? It is needful that we should realize the condition of the people among whom our Master lived. They were becoming, or had become, the victims of a very perilous habit. Their life was running to the outsides of things. Their proneness to give exclusive attention to the "outside of the cup" was symbolic of a general tendency in their life. They were becoming more and more superficial, and were living on the mere surfaces of things. They were in danger of taking a shallow view of everything. Their ideal of purity was limited by the conception of "washed hands." Their ideal of a holy Sabbath found expression in petty restrictions and in inhuman abstentions from service.

And so the envelope was becoming more than the message it contained. The letter of the evangel was treasured more than the spirit. This was true of even the disciples themselves. When our Master spake to them, they instinctively leaped to some outside interpretation of the words. If he spoke of bread, they thought of loaves and fishes. They did not readily respond to the spiritual significance of the Master's words and works.

OUR Lord had to meet this tendency on every side, and he sought to break the habit and to lead the thoughts of his hearers to the insides of things, to the secret place of the Eternal. He was constantly endeavoring to deepen the shallow lives of his hearers. And this is the key to a multitude of things he said and did. If we remember that his purpose was to get away from the husk to the kernel of life, and to get people to live in the insides of things, we shall understand many sayings that are now obscure. And so it is with the saying to which I want to lead our present meditation. Those who were standing about him had just used the words "mother" and "brother" and "sister," and the Master at once apprehended the shallow significance which they attached to the words.

So here, again, he carried out his deepening ministry and led them into more profound relations. He would lead them from the conception of fleshly fellowships to spiritual relations. He would show them that there were deeper kinships than the honored kinships of flesh and blood. Not that he slighted these, or in any way disparaged them; for he always held them in tender and chivalrous regard; but he put them in their right place and gave preeminence to communion of spirits, to family likeness in the realm of the soul. So that what we get out of this habit of Jesus is just this—his purpose to lead us to the spiritual sides of things. He wants us so to cultivate the spiritual inwardness of all things that the spiritual sides shall at length become magnetic, and immediately arrest the interest of mind and soul. Let us consider how the principle will act in the actual fields of life.

There is the spiritual side of life itself. The current usage of the great word is frequently thin and superficial. A man speaks of "enjoying a bit of life," or he boasts of having seen "a good bit of life," or, when his days have been packed with work or crowded with pleasures, he sums them up and claims to have had "a very full life." And all these phrases are significant of the outsides of things, and keep us in the circumference of circumstances, and do not take us to the heart and center of the holy thing.

NOW, if we had been speaking with the Master, and had used the word in this way, I think he would have immediately caught our conversation and turned us away to the depths. If we had been speaking about Dives, and had hinted that he had enjoyed a "full life," the Master might have answered: "And what is life? A man's life consisteth not in the abundance of the things he possesseth." Real life is not found in things, but in relations, and that not in carnal relations, but in communion with God. And he would tell us that no matter how vast were our accumulations of earthly treasure, nor how many carnal fellowships we enjoyed, we were dead. "This is life—to know Thee." We are to cultivate the spiritual aspects of common life.

Then consider the matter of worship. All my readers are familiar with the common tendency to dwell in the outsides of things when we presume to worship the eternal God. If we could listen the members of a congregation as they retire fr the sanctuary after a Sunday service, we shoul find that a large proportion of them were conc ning themselves with the letter to the ignoring the spirit. Some would speak of the rendering the anthem, and never mention the message o God. Others would speak about the oratory of the s non, and never hint at the sacred message from the rnal God. We so frequently regard our worshi as a matter of words or a matter of attitudes and rms.

Now, the Lord would fasten our eyes on the s itual aspects of worship. It is not that he despi the ministry of forms, or that he wishes us to nfine the form to something unfinished and ugly He desires "strength and beauty in his sanctuary but he teaches that a beautiful form may be a min er of death unless it is possessed by the vitalizing s it of life. And so he would lead us to dwell on the pper side of worship—the spiritual side, the higher here where the soul holds communion with the E rnal. He would have us listen to the anthem fr the inside, catching a finer music than ever fall rom human lips. He would have us listen to the mon from the inside, and catch the Voice whose goo news can never be enshrined in human speech. He ould have us pray from the inside, spirit with spi not embarrassed by the form, not allowing ourse s to be hindered by any posture, but seeking the ecret place where we meet him face to face. And so are to emphasize not the beauty of music, but the auty of holiness; not the amount of the gift, but th pirit of the giver. "My son, give me thine heart."

And then there is the spiritual side of work. There is nothing more common than the habit of li g in the outsides of daily labor. We come to rega our ordinary time exclusively as a means of emplo ent, and as a machinery by which we earn our daily read. And just because we so live in the outsides o ork, it is often extremely wearying and oppressi If we lived on the spiritual side of our calling, we ould find a sunnier realm and clearer, finer air. F how does the Lord teach us to regard it? We are to gard it as a means of grace, a ministry by which we not only to earn our daily bread, but through wh h we are to grasp the Bread of Life. It is to be helpmeet, not only for enriching the purse, but enriching character.

LOOK, again, at the spiritual side of Nature. lany of us rarely get beyond the realm of the nses; and that realm is not one to be despised. Won fully gracious is the ministry of song and color a perfume, but we limit the purpose of the Almight if we only seek our satisfaction in physical delights. New worlds come into view when we seek the spiritu side of our natural surroundings. It must have en a mighty experience to walk down a country la with John Ruskin; but what must have been the exp ence to move among the wonders and beauties of c tion in the company of Jesus Christ! What reve tion must have come to those who walked with him t ough the cornfield or among the lilies or on the m tain slope, or stood with him on the shore by a b king wave! Everything was like an envelope, d he opened it to find the message. And even tho h we are far from being experts in the gracious art, e al have some power in deciphering the hidden gnificance of God's world. And it is an art that gr s by exercise. Let us confront the things that are bou us in eager questioning. Let us ask them to evea to us their spiritual secrets. The flower, th bird the evening cloud, the morning dew! "What r ssag do these bright summers tell?" Let us see the inward treasure, and so enrich our souls.

And lastly there is the spiritual side of eath. There are many people who are depressed th great outsides of death, by the fleshly aspect of it or the dark trappings, or the melancholy grav ards. It is the duty and the privilege of Christians ge above these gloomy tokens, and to rise into th light and liberty of the resurrection. It is our inhe an in Christ Jesus to live and move on the s itual side of death, and to dwell in a deathless com union with Christ. "He shall never die!" "He shal never taste death!" If we get on that side, and liv here we shall attain unto release and promotio an enlargement and triumph. And so there is a s itual side to everything. Let us practice it step b step moment by moment, until some day it will th spiritual that will instinctively become our pos ssion and our delight.

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*Pastor, Fifth Avenue Presbyterian Church, New York.

The Dream of the Kings

NEBUCHADNEZZAR, sleeping, saw a vision
That vanished with the night;
Troubled, he sought the seers and the magicians
To call it back to light.
But none could tell it till Jehovah's prophet
Read him the dream aright —
The symbols of the empires of the ages,
Their splendor and their might

So have they come -the kingdoms of the Image—
So have they passed away;
Babylon, Persia, Greece of shining beauty,
Proud Rome's imperial sway,
Silver and gold have gone, and brass and iron,—
Each had its little day,
Leaving a mass of mingled strength and weakness,
The iron and the clay.

ONCE more the kings of earth are dreaming—dreaming
Of that world-wide domain,
Of olden glories and of ancient greatness
Their sleeping souls are fain,
Striving with sword and spear, with force and fury,
That mastery to gain
Every man's hand they set against his fellow;
But all their dreams are vain.

Vain, O ye kings! Though ye have called your captains,
Your mighty men of war,
Though ye have summoned chariots and horsemen,
A hundred thousand score;
Time's horologe will neither halt nor hasten
Nor yet the past restore;
Forfeit your crowns and all your thrones are falling;
Your dynasties are o'er.

LATE, all too late; the hour of doom draws nearer;
Ye have not dreamed aright
Have ye forgotten how the Image crumbled?
That yet the Stone must smite?
This is no dimness of the dawn, that brightens
To noonday's flooding light;
It is the twilight, that can only darken
To black and hopeless night.

Iron of kings, their straining fingers grasping
A broken sceptre still;
Clay of the people, plastic, freshly molded
By each new potter's skill;
Weakness and strength, united, yet divided,
They work Jehovah's will,
Throughout the ages, blind and all unknowing,
His purpose they fulfil.

ANNIE JOHNSON FLINT.

Daily Meditation

FOR EVERY DAY IN THE YEAR. LED BY

J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON SEDGWICK COOPER

A Better Resurrection

SUNDAY, April 9. Heb. 11:35. "*Not accepting their deliverance, that they might obtain a better resurrection.*" They preferred a glorious death to an inglorious life. They chose death a mighty cause to life with a mean compromise. He had no desire for life if life was to be robbed it crown; they would rather die crowned! Where as the honor of living, if honor had been thrown And so they chose death with honor's flag in the holy confidence that they would emerge better resurrection with the flag flying still! He would not have life at any price; they would have it when it was leagued with the supreme of unstained loyalty to the Lord.

The disciple of Christ is always beset by the temptation to accept mean deliverances. He is offered some easy deliverance from hardship, some release from deprivation, some escape from pain. We are shown how we can avoid contact with gruesome realities. We are allured to avenues where we escape the sights of the back streets. We are offered [illegible] against the horrors and terrors of our day. There is a way out! We have only to numb ourselves, and we shall know nothing about them. There are cocaines, and opiates, and drugs; and if we take these regularly we can be delivered from much of the [illegible] side of things; indeed, we shall scarcely know they exist! And so a cunning soul, intent upon noble escape, can manage to wriggle through with seeming comfort and success. He can "pass the other side," or he can hide the slaughter-house with a pretty creeper. He can shut out the [illegible] sewer with eau de Cologne. He can "accept his deliverance."

But the real disciple of Jesus will have none of it. He rejects these easy escapes. He refuses the benumbing ministries of social opiates and drugs. To him life is only welcome, only desirable, when his spiritual and moral senses are all awake. The only life, all that is worth calling life, is bound up in the bundle of life with Jesus Christ his Lord. "This is life to know Thee!" "For to me to live is Christ!" Rupture of that union is death, even though I am clothed in purple and fine linen, and dance in the whirl of social delights every day and night in the [illegible] year. It is life with dishonor, and that is death. To remain in steadfast union with Christ, though the life, may mean loss, and hardships, and [illegible], and apparent defeat. What then? They did not accept their deliverance that they might obtain a "better resurrection." We wear God's garland even on this side of the grave, and we shall wear an immortal glory when we meet our Saviour face to face. J. H. J.

Waiting on God

MONDAY, April 10. Isa. 64:1-12. "*Which worketh for him that waiteth for him.*" Our trouble is that we are so impatient, we will not wait. Like Saul, we force ourselves—as we put it—and offer the sacrifice, because Samuel tarries, and in that act we forfeit the kingdom. Our impatience fills us with the fever of unrest; and if the Master tarry, we remind him more than once that if he had not delayed, we should have been saved from the bitterness of the grave. But all this is as wrong as it is natural. A ninth beatitude might be rendered thus: "Blessed is the man that waiteth upon God; he will find that while he waits, God is working on his behalf." Suppose that a miner were suddenly overwhelmed by a fall of coal blocking the narrow passage to liberty. He might attempt with pickax and shovel to work a way through the thick-ribbed walls of his cell. Yet what could one frail pair of arms do, however eager the desire? Presently the man detects the distant muffled sound which assures him of the efforts that are being made for his rescue. In absolute exhaustion he casts down his implements and waits, knowing that while he waits, strong and willing hands are bringing deliverance. This is a true glimpse into the ways of God. He does not leave us comfortless, he comes to us. When we count ourselves forsaken, the Lord has already descended to the beach from the mountain oratory, and is stepping off the shore to the waters that are chafing around his feet. While you wait, not in listless indolence, but in thought and prayer and faith, God is working for you. Every moment he is coming nearer. Notice the next verse: "Thou *meetest* him that rejoiceth and worketh righteousness." Sometimes he meets us, as in Ex. 4:27 and 28. When Paul quotes this verse in 1 Cor. 2:9, he changes those that *wait* into those who *love*. Love can wait! F. B. M.

Good Habits in Place of Bad Ones

TUESDAY, April 11. Matt. 12:45. "*And the last state of that man becometh worse than the first.*" When in our hours of meditation and self-examination we become conscious of wrong habits or selfish tendencies, it is a natural thing for an honest person to determine to cast out that evil spirit; this resolve is not always successful, since, like the man in the Gospel, we expel the evil habit without welcoming a good habit to take its place. No life can long endure emptiness. Normal human lives demand action, and habits are the conveyers of our actions. If I drive out envy or malice, and do not at once inaugurate the habits of love and sympathy, the old occupants are certain to return to my vacant heart.

Christ was always trying to get people to resolve *to* something, not simply *from* something. Paul besought to "*put on* the Lord Jesus Christ," as well as to *put off* the "old man."

The cultivation of love and forbearance for others is one of the safest habits to form; and this love should be cultivated without inquiring whether others deserve that love or not. It is always difficult for any human being to know surely whether another deserves our love, for we never know the heart, and we cannot see behind the scenes. Only God can truly judge; it is for us to love and to help, and let God do the judging and the criticizing. This attitude of caring and trying to aid by sympathy can be formed, like any other habit, and, once formed, it takes the place of indifference and intolerance, opening up our whole lives to faith and light. C. S. C.

"The Angel of the Lord"

WEDNESDAY, April 12. Ex. 3:1-10. "*The Angel of the Lord.*" Who was this august Being, whose presence was symbolized by the unfueled flame which burnt in that bush? We must put off our shoes if we would understand. Put off pride, and evil thoughts, and mere curiosity, and wait until the speaker reveals himself. Evidently he is divine, for he calls himself I AM—the ever-living and unchanging One. He demands and accepts divine honors. He binds himself by convenant-promises, which only divine power can achieve.

In his defense before the Sanhedrin, Stephen declares that the angel who appeared to Moses in the bush was the same angel which spake to him on Mount Sinai, some forty years afterward. David, in his great psalm, when the ark is brought into the tent prepared for it, says that the angel of Sinai was the same that ascended on high and received gifts for men. Paul, in his letter to the Ephesians, announced that he who ascended was Christ. See Acts 7:30-34; Ps. 78:17; Eph. 4:7-9.

The term "angel" signifies, not a race of holy existences, but their office. The word means envoy, messenger, one who is sent. Undoubtedly any heavenly being sent on an errand of helpfulness is a messenger or angel; but One above all others deserves that name, even he who came out from the bosom of the Father to reveal his nature, and conduct us through all our wilderness wanderings to his presence. Apply this wondrous name to Jesus Christ. His is underived and independent existence. His is the eternal Now. His is the unchangeableness that has neither yesterday nor tomorrow, but only today. His is the great reality beneath all the chances and changes of this mortal life. He said himself, "Before Abraham, I AM." F. B. M.

God's Cure for Indolence

THURSDAY, April 13. Luke 5:4. "*Put out into the deep!*" We are often inclined to lose much valuable time and important opportunities, waiting for the right combination of circumstances before starting to work. Some people say that they cannot write letters that should be written because they are not in the mood; others excuse themselves from duty because the circumstances do not seem appropriate. The Jewish fishermen were sitting around the boat in which Jesus sat preaching; it was apparently not an appropriate time to fish, and the fact that they had not been successful the night before offered a good excuse. The Master abruptly left off preaching, and turning to Simon, said, "Put out into the deep and let down your nets for a draught!"

The cure for indolence is beginning to work. A distinguished preacher once remarked that in every case when in the Bible an angel appeared to a man, that man was at work. A great teacher of music confessed that the secret of his success lay in learning at an early age not to be ruled by his feelings, since usually his feelings changed when he began to do the thing that he ought to be doing at that particular time. A famous author gave as his only advice to a young man who wished to become an author: "Sit down and begin to write!" Dr. Hilty, a Swiss teacher of note, says: "If one permits himself habitually to stop and ask that indolent part of him which the apostle calls 'the old man' what he would like to do, or would prefer not to do, 'the old man' is most unlikely to vote for serious work, but betakes himself to excellent religious or moral advice."

Today, this very hour, let me begin the task that has been hanging over me! I shall find it easier when I am fairly at it. I am a Christian soldier under discipline. My orders are: "Put out into the deep!" C. S. C.

The World's Sin-Bearer

FRIDAY, April 14. Ex. 12:1-11. "*It is the Lord's Passover.*" That the paschal lamb was typical of the salvation wrought on Calvary is clear from Paul's explicit statement: Christ *our* passover is sacrificed for us, therefore let us keep the feast. The Passover feast commemorated a great deliverance, but we have been delivered from a slavery, a captivity, a dread far more intolerable. The destruction from which Israel was delivered was otherwise inevitable; and the redemption wrought by Jesus our Lord is the only hope of mankind. Consider the personal qualities of the two victims. Was the paschal lamb perfect, without blemish, a male of the first year? So our Lord died in the flower of his strength, without blemish or spot. Was the blood of the lamb sprinkled, that it might avail? We can draw near with boldness into the holiest, when our hearts are sprinkled from an evil conscience. The paschal lamb was slain and offered for the entire congregation; the Lamb of God taketh away the sin of the whole world. "He," says the apostle, "is the propitiation for our sins, and not for ours only, but also for the sins of the *whole* world." The Hebrews killed the lamb between the two evenings, and this, three in the afternoon, was the point of time when our Lord expired on the cross. "About the ninth hour he cried with a loud voice, and gave up the ghost." Not a bone of the paschal lamb might be broken; so when our Lord was crucified, the soldiers forbore to break his legs, but they pierced his side, and revealed a broken heart. The paschal lamb was prepared as food, and by fire. So we must feed on Christ, by daily meditation, prayer, and faith. But let us never forget that his soul was exceeding sorrowful unto death, and that the fire of judgment—*our* judgment—burnt around his soul. Behold the Lamb of God! F. B. M.

One Look from the Face of Jesus

SATURDAY, April 15. Luke 22:61. "*And the Lord turned and looked upon Peter.*" Peter did not turn first and look upon Jesus, but when he caught the gaze of his Master and saw the loving, longing look of mercy, compassion and pity, he was so overwhelmed that the tears of penitence flowed like a flood. Peter did not desire to see his Master, whom he had denied and forsaken; he just cast one more glance at the passing throng leading Jesus across the open court, when suddenly the glory of Jesus' face shone upon him. It must have been a look of rebuke as well as of love. Perhaps it was the wrath and love of the Lamb of God mingled in piteous pleading.

Peter first came to himself; then he came to Jesus, sobbing alone in that sacred hour of repentance. One look from Christ, like a lightning flash, can reveal the soul to itself by the horrors of remorse, shame and a torturing conscience. Jesus is terrible in his gentleness in order to save. He need not speak a word—only look!

The faces of those whose voices are silent are looking at us still. It is a composite countenance of loved ones gone, and Jesus' face, all gazing at you to win you home. E. W. C.

The Bible and Newspaper

CONDUCTED BY

FERDINAND C. IGLEHART, D.D.

Women Students at Columbia

THE Columbia University trustees the other day voted to admit women as students in the College of Physicians and Surgeons as soon as the present medical school buildings can be adapted for the proper accommodation of women. Since 1889 efforts have been made by women to induce the university to open the medical school to them. The entering wedge came with the decision five years ago of Professor James C. Egbert, director of the summer session, to offer certain medical courses during the summer to which women might be admitted. The number of these at first was very limited, but each summer the number of courses has rapidly increased, and many women seized the opportunity. The trustees also voted that, contingent upon funds being provided and suitable hospital arrangements made, the curriculum be extended from four to five years, that a higher standard of entrance examinations should be required, and that the last year should be spent in practical service at some accredited hospital. The opening of the doors of the Columbia College of Physicians and Surgeons will give women the latest and best methods of medical instruction, and will have its influence on other institutions which are barred against them. There are numbers of efficient women physicians, and many others are being prepared for the call of duty to this great field of merciful and benevolent service. A goodly number take their degrees that they may go to foreign missionary fields which are ripe for their work, imitating Christ, who was a physician to the body as well as the soul, illustrating his perfect manhood and Messiahship also in his blessed ministry of physical healing, thus referred to: "*And great multitudes followed him, and he healed them all.*" (*Matt. 12: 15.*)

Personal Testimony

IN a sermon preached recently by Rev. Dr. David Gregg on "Being Converted to Convert Some One Else," there is this paragraph on the value of personal testimony in saving others: "The usual methods of propagating a great cause were entirely discarded by Christ. The sword he declined; money he had none; literature he never used; the church disowned him; the state crucified him. Planting his ideas in the hearts of a few poor men, he started them out unheralded to revolutionize the world. They did it by making friends. They went about doing good. They told the story of what Christ was to them and what he did for them, how he found them and changed them, and they proved the truth of their own story by living changed and Christlike lives. The result was, men believed them, entered into sympathy with them and with their Christ, and then reached their experiences and relived their lives. Thus the kingdom of God came down the ages by contagion, and through the power of personal testimony." One of the two texts for the sermon was: "*I will declare what he hath done for my soul.*" (*Ps. 66: 16.*)

Fighting Mosquitoes

THE Board of Estimate of New York City the other day concurred in the resolution of the Board of Aldermen appropriating $150,000 for the use of the Commissioner of Health in exterminating mosquitoes from the salt meadows in the Jamaica Bay district. The action was opposed by Mr. A. C. Weeks, who said salt marsh mosquitoes are not disease-breeding, and that if every dollar in the state were used for the purpose, it would be impossible to exterminate these pests. Science is making relentless war on the mosquito, on the grown one in the home, and on the germs in the breeding-places. Colonel Gorgas had phenomenal success in killing the mosquitoes of the Canal Zone by filling in ponds, draining swamps and destroying the germs. Pestiferous insects in Bible times are thus referred to figuratively: "*The Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria. And they shall come, and shall rest in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes.*" (*Isa. 7: 18, 19.*)

Ontario's Petition for Prohibition

THE last week in February a volunteer army of 35,000 men circulated petitions for provincial prohibition in Ontario. At the close of one week 825,652 signatures were secured, 348,166 of which were names of male voters, while 477,396 were women and young men who are minors, but all residents of the province. One of the most significant temperance demonstrations ever held on this continent was that in Queen's Park, Toronto, when these petitions of over three-quarters of a million names were presented to the premier, W. H. Hearst. The names represented 71 per cent. of the voters at the last provincial election. Mr. Hearst made an unequivocal announcement that a prohibitory law would be enacted and submitted to the people for ratification at an early date. The bill proposed is likely to be passed by non-partisan votes, and become a law, making Ontario dry at one stroke. This mammoth demonstration of petitioners for prohibition was under the auspices of the Committee of One Hundred, under the efficient chairmanship of Mr. G. A. Warburton, which started the 35,000 men out and secured the names. The Ontario branch of the Dominion Temperance Alliance, an interdenominationol non-partisan organization under the leodership of F. S. Spence, Benjamin Spence and others, had done much to prepare the way for the great popular demonstration, in driving the drinking places by local option out of 573 municipalities, leaving only 274 under license. Other provinces have made great progress in temperance legislation. Prince Edward Island is entirely dry, Nova Scotia is under prohibition except the city of Halifax, New Brunswick has prohibition in ten out of fifteen counties, and in all except one city. Quebec has 906 dry municipalities and only 237 wet. Manitoba on March 14 voted on prohibition. Every bar in Saskatchewan was closed June 30, 1915, and the local traffic in that province is restricted to twenty shops under government control. The prohibitory law of Alberta goes into effect July, 1916. In British Columbia the government had pledged to submit a prohibitory law to the people this year. The Canadian Parliament is contemplating restrictive temperance legislation. In a few years Canada is likely to go dry. The nation-wide, the race-wide war on the liquor traffic which is being waged by Christ's followers is one of the signs of the establishment of his kingdom in accordance with this prophecy: "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. 11: 9.)

Money Left for Roses

BECAUSE pink La France roses were the favorite flowers of her departed daughter, Mrs. Elizabeth Reed of Oakland, Calif., in her will, requested that the Reed cemetery plot be always covered with these roses, and left $500 for that purpose. Flowers are the most exquisite materialization of God's ideas which he employs as an embroidery for nature's garment, and as a token of his love for man. On nodding plume and waving branch he has hung the blossoms of snowy whiteness or of crimson hues as perpetual expressions of his love for us. And we take them and use them as symbols of our love for each other. What a beautiful thought that pink roses be used perpetually as an expression of a mother's love for her daughter! The archway of the tomb is festooned with cypress, but all through it are woven the rose of Sharon and the lily of the valley, and it is not the odor of the charnel house, but the fragrance of upper flower gardens that is wafted to the Christian. Put roses in the still hands of the dead, in belief in "*our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light in the Gospel.*" (*II Tim. 1: 10.*)

Historic Relics Destroyed

THE famous old home of the late Frederick W. Seward, son of William H. Seward, Secretary of State in President Lincoln's Cabinet, was destroyed by fire at Montrose, N. Y., on March 13, with a loss of $75,000. Many valuable curios collected in the last fifty years, together with valuable paintings, a magnificently stocked library with many autograph copies, letters of notables in the history of the country, and important public documents, including some from hi illustrious father, were destroyed. ne of the executors of the Seward esta who had gone to the old homestead take an inventory of the personal feets barely escaped with his life. and his mother rushed out into tl deep snow as the flames had almost ught them. Fire may destroy furnit and paintings, and books, but not tl fame of men who painted the pictu and wrote the books; not the chara er or service of William H. Sewa , as exemplified in his patriotic devo on in the Civil War, his Alaska purcha , and other acts. There is this referenc o the fire-proof things of the Spirit: *Every man's work shall be made n ifest, for the day shall declare it, be use it shall be revealed by fire; and e fire shall try every man's work wh sort it is.*" (*I Cor. 3: 13.*)

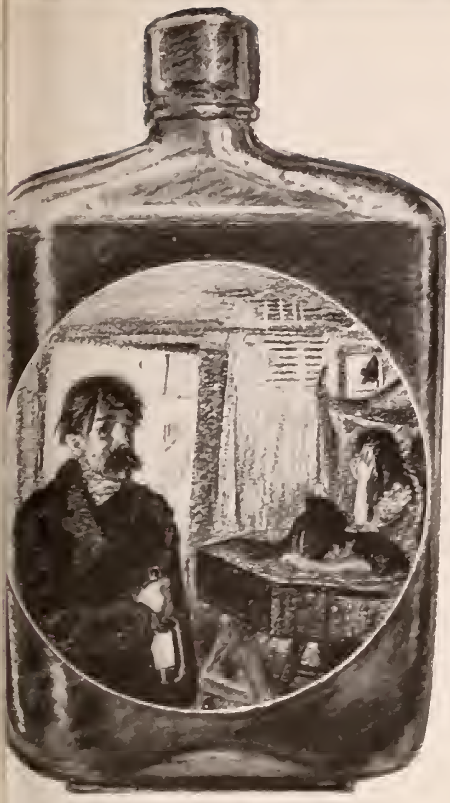
Bible Above All B ks

REV. DR. S. PARKES AD-MAN said: "A s ding miracle is the paucity of n wh can quote the Bible straig and the number of men who ote it wrong and get away with it The Brooklyn Eagle makes th comment: "Dr. Cadman can too much exalt the importance f the Bible, even for those w are distinctly non-devotional. is a fountain of suggestions tha mean something still to a large mber of human beings. For one erson who has an apprehension of akes peare, there are ten who l e an apprehension of the Scr ures. Sympathy, however, must t e the place of cold analysis, if b s and girls are to realize the valu f the Book of books." As wri n by man, the Bible is above all b oks in history, biography, poetry, ama, tragedy. As written by the nd of God it is supreme, far beyo comp petition with anything els It is the only book in the world t t can tell whence we came, whi r we go, and what is required us— that tells us how to get aw from sin, how to find a Saviour, a how to be happy forever. "*Th aw the Lord is perfect, conver g the soul; the testimony of the rd sure, making wise the simp Th statutes of the Lord are right ejoi ing the heart; the comman nt the Lord is pure, enlighte g th eyes.*" (*Ps. 19. 7, 8.*)

Medal Rewards Br ery

MISS ROSE M. K AUS faced an admiring a mbl in New York the 15th of larc when a gold medal for brav wa presented to her by the lsto Purina Hero Commission f St Louis, Mo. While skating Va Cortland Park Lake, January Clarence Carpenter, seventeen yea ol and his brother John, aged ten, ppe through the ice and were dr nin Miss Rose ran to their aid. C wlin to the edge of the broken ice, she able the boys to grasp her feet. ter hard struggle she succeeded in ggi herself to a place where the bo ma aged to get out of the water. r lif was in peril every moment, but e d not think of that, so determi wa she to save the lives of the boys. Wh beautiful heroism! It should omp to greater diligence in the salva ou o the bodies and souls of others, a hav this reward: "*Well done, th g and faithful servant; thou h b faithful over a few things, I wi m thee ruler over many things; en th into the joy of thy Lord.*" M *25: 21.*)

"THE BOTTLE"—VII.



THE STRICKEN SAPLING

Dear John:

I'm done with drink.

Bill Jr. is dead.

I didn't realize the poor kid was going.

Drink made me too proud to do ordinary work.

Drink prevented me from holding down good jobs.

Little Bill killed himself working.

Flory says she wishes she was dead too.

Sitting here, miserable and conscience-stricken, I have been trying to figure out where I first began to drink. Do you know, John, it was at the dances, at the houses of my father's friends. Years ago, just after I left High School.

I'm just going to take a few drops to dull the edge of my sorrow.

Tomorrow I'll come round to see you. Any kind of work you got, I'll be glad to do.

BILL.

Dear Bill:

We have waited and looked for you these last two months. Where have you been hiding?

We had a messenger trying to locate you for several days, after we received your letter telling of little Bill's death. We have hired a man to trace you. He will give you this note.

He has my orders to bring you to me. He will accept no excuse. Be a good fellow and come along.

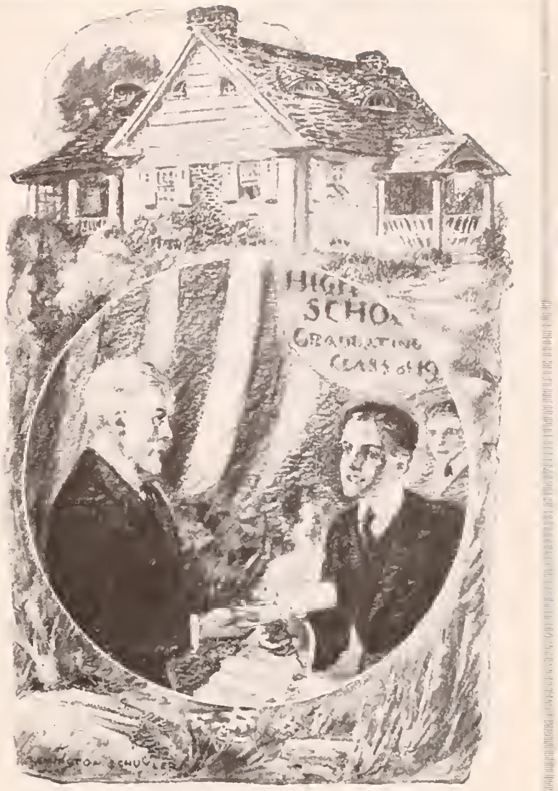
It is late in the game, but if you will make an effort, we'll help all we can.

Our boy graduates next week at the High School. We would welcome you there.

With every earnest wish for your appearing soon,

Your old friends,

JANE and JOHN.



THE PERFECT FRUITAGE

No. I

No. II

No. III

No. IV

No. V

No. VI

No. I

No. II

No. III

No. IV

No. V

No. VI

Scholars Reply to Attack on Christianity

WHEN the announcement was made in December last of the publication of a new book by Professor Ernst aeckel of Jena University, entitled Et nity—Thoughts about Life and ea , Religion and the Doctrine of vo ion," it was accompanied by a ea flourish of trumpets from those ho believed that the distinguished on had struck a vital blow at the hri ian religion. A long account of e w volume, including a number of tra s, appeared in the New York m of December 22. The book seems, ow ever, to have attracted but little te on, either in Europe or America; de , up to the present time it has t en reprinted here, and none of e ding theological writers who have questioned by the Christian Herald ve ver seen a copy of it.

A ong the passages from the book bl to the Times, the authenticity w ch has not been questioned, and ic it printed on the date already en oned, were the following:

A NG the tremendous impressions of s struggle, nothing is more overwhelm- hing enters so deeply into our souls. t sudden changes from life to death. ily ng lists of dead confront us. Strapping and faithful fathers are carried away th bloom of life, and from thousands of questions are asked about the value d aning of human life about eternity, d out the immortality of the soul.

W has reduced to absurdity the doctrines pr idence and predestination. In view of the death of such masses of people, and in view of the fact that daily thousands die in open battle, in the trenches, in air machines, submarines, hospitals and prison camps—all of them carried away by blind chance, and others owing their escape to the same blind chance—the illusion that the destinies of men are in the care of an Omnipotent Intelligence with carefully arranged plans is an idea which cannot be entertained for a moment.

This war proves the absurdity of the Christian principle of loving one's neighbors and the futility of pacifism and Christian ethics. Both have been declared bankrupt.

The horror which we see daily is but the mockery of "Love thy neighbor as thyself."

THE publication of a new book by Professor Haeckel has always been viewed as an event. His latest volume was regarded as an open challenge to Christianity. The extracts above quoted have been submitted to several Americans eminent in theology and scientific thought, and while they uniformly hesitate at expressing an opinion on a work which they have not examined, their letters are interesting as showing the slight importance they attach to any attack by so pronounced a writer against Christianity as Professor Haeckel has shown himself to be. Professor Henry Mitchell MacCracken of New York University writes:

"Dr. Ernst Haeckel has made much research in natural history. I am willing to defer to his opinions when he discusses such a theme as 'Life in the Great Marine Animals.' On the other hand, his opinions in philosophy and ethics, so far as I have met them, are neither new nor important. His notion that the present war disproves theism and the central theses of Christian ethics and theology, any more than former wars disproved them, has no argument whatever beneath it. The mystery cannot be explained that of sixteen hundred millions of human beings who were alive New Year's Day, 1900, one-fourth died before they had reached a sixth birthday and one-half before they had reached a sixteenth birthday. It is much less a mystery to one like myself, who believes that men are left to the freedom of their own wills to do either good or evil, to believe that in the years 1914-16, through the agency of war, an additional one per cent. of the human race may have perished who, but for the war, would have been alive today. In spite of these mysteries, and of the skepticism of many scientific scholars like Professor Haeckel, every normal human soul, from the child to the greatest philosopher, will still find each an argument for uttering sincerely that strain of the 'Te Deum' which proclaims

'All the earth doth worship thee,
The Father everlasting.'"

PROFESSOR E. G. CONKLIN, of the department of Biology of Princeton University, writes: "I regret to say that I have not seen the work and am therefore in no position to express an opinion of it as a whole. The extracts which you submit to me indicate that Professor Haeckel still maintains his well-known antagonism to the Christian religion, and it further indicates that he is inclined to attribute the present war to the futility of Christianity. In my opinion, the present period of great emotionalism in Europe presents a peculiarly unfavorable environment for a really judicious or scientific estimate of religion or of any other great system."

Ex-Secretary of State William Jennings Bryan writes: "Judging by the quotations which have been brought to my attention, Professor Haeckel's new book, entitled 'Eternity—Thoughts about Life and Death, Religion and the Doctrine of Evolution,' lacks the spirit which should characterize a philosophical discussion. He is evidently, and not unnaturally, laboring under the influence of an excitement which makes his words the vehicle of feeling rather than of reason.

"When he says that the war 'has reduced to absurdity the doctrines of providence and predestination,' he speaks as one who, under the shadow of a great sorrow, forgets the sun behind the cloud. To say that there is no God, *merely because we are unable to understand how an all-wise and all-loving God permits such conditions as we see* about us, is an expression of egotism which, while the author may be unconscious of his fault, cannot

CRISCO
For Frying For Shortening
For Cake Making

Brush your Bread with Crisco

JUST as bread comes hot from the oven brush lightly all over with salted Crisco and the result will be a delicious, appetizing "butter" crust.

Crisco is so pure and wholesome that this simple use will improve the texture, better the color and enrich the taste of your batch.

CRISCO
For Frying-For Shortening
For Cake Making

Some cooks prefer to brush the bread with Crisco at the last rising instead of after baking. This gives an evenly browned, thin and tender crust with a rich and nutty flavor.

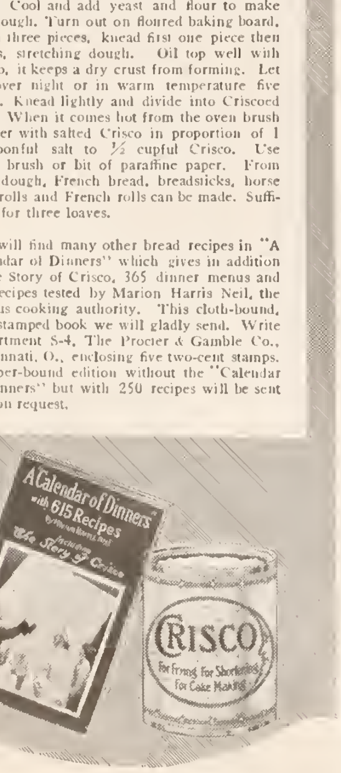
Never cover bread, while hot, with a cloth It sweats the bread, makes it soggy and less appetizing, and damages the flavor. Instead try brushing with Crisco and thus make good bread better.

Crisco Milk Bread
Rich in nourishment and will keep fresh longer

3 tablespoonfuls sugar 1 yeast cake
3 tablespoonfuls melted Crisco 1 quart milk
2 tablespoonfuls salt About 7 pints flour
(Use level measurements)

Mix yeast cake with one tablespoonful sugar. Heat milk, add remainder of sugar, Crisco and salt. Cool and add yeast and flour to make stiff dough. Turn out on floured baking board, cut in three pieces, knead first one piece then others, stretching dough. Oil top well with Crisco, it keeps a dry crust from forming. Let rise over night or in warm temperature five hours. Knead lightly and divide into Criscoed pans. When it comes hot from the oven brush all over with salted Crisco in proportion of 1 teaspoonful salt to ½ cupful Crisco. Use small brush or bit of paraffine paper. From same dough, French bread, breadsticks, horse shoe rolls and French rolls can be made. Sufficient for three loaves.

You will find many other bread recipes in "A Calendar of Dinners" which gives in addition to the Story of Crisco, 365 dinner menus and 615 recipes tested by Marion Harris Neil, the famous cooking authority. This cloth-bound, gold-stamped book we will gladly send. Write Department S-4, The Procter & Gamble Co., Cincinnati, O., enclosing five two-cent stamps. A paper-bound edition without the "Calendar of Dinners" but with 250 recipes will be sent free on request.



impress those who are in a position to consider the subject calmly, and it will not impress those who are at present excited when the excitement has passed away.

"Philosophy does not attempt to form a rule from a single incident, and the philosopher, in laying down general rules for the guidance of a man under normal conditions, should not take counsel of the passions roused by a war which is without precedent or parallel.

"To say, as Professor Haeckel is quoted as saying, that 'this war proves the absurdity of the Christian principle of loving one's neighbor, and the futility of pacifism and Christian ethics,' is to read one's self, temporarily at least, out of the class of those who are entitled to ask consideration for their thoughts. It is no indictment of Christianity that a professing Christian may, in a moment of temptation,' do un-Christian things. Peter denied Christ at one time, and yet at other times was willing to prove his faith by the surrender of his life. So, it is unfair to condemn Christianity because men who profess it have been swept away from their ideals by the fierce passions aroused by the war. It is likewise unfair to accept the present conflict as proof that the teachings of Christ are unsound. The doctrine of brotherly love has not yet been tried in this war; the ethics of Christ should be tested before being discarded.

"If the war thus far has made any contribution to moral philosophy, it has supported Christianity rather than contradicted it, because we have seen to what extremes of cruelty and inhumanity man can go when he ignores the doctrines of love and brotherhood and becomes the disciple of brute force."

Professor Harnack, of the Königliche Bibliothek of Berlin, perhaps the most distinguished of European critics, writes that to his great regret he has not the time to give the subject attention.

THE REV. JUNIUS B. REMENSNYDER, the eminent Lutheran theologian, writes: "Professor Haeckel joins with our own ex-President Eliot in the attempt to use this war between Christian nations as an argument to lead us back to blind fatalism and impersonal naturalism. But two reasons, one theoretical, the other practical, refute their paganistic arguments. The philosophic reason is this: that God, after having given men Christian ideals, should not forcibly deter them from war, but let them learn by terrible experience its frightfulness, only illustrates his wisdom and justice. Thus alone will Christians learn to be at peace.

"And the practical refutation of Haeckel's futility of Christian ethics is shown in the wonderful strengthening of Christianity in the warring nations; the filling of the churches, the renewed reading of the Scriptures, the resort to prayer and the universal revival of religion. Thus, history ever shows, does the Christian religion, so often slain and buried by its critics, come from each death with a newer and more conquering march to more world-wide conquest."

Professor C. Alphonso Smith, of the University of Virginia, writes: "Darkness is the absence of light, not its negation. An eclipse is not a violation but a vindication of celestial law. We are living today in an eclipse. A book was once written to which many centuries, many personalities and many civilizations contributed their residual best. This book contains not one line of unconditioned prophecy. Its predictions, based on a definitive interpretation of human nature and human institutions, are many and clear-cut; but they are in every case conditioned on conduct. Every chronicled event in individual experience and in national development since the beginning of recorded history has been a verification of the truth proclaimed on every page of this book. We do not impeach the just sovereignty of natural law when a passenger train is wrecked by an obstacle on the track, nor do we mistrust gravity when an insecurely built house falls on its inmates. These things, deplorable as they may be, are confirmations, not contradictions. The destruction wrought by wind and wave is but the spelling backward of forces which, recognized and obeyed, have carried and will carry our cargoes to assured havens. The moral law of Christ justifies its rightness and its adequacy in two ways: by the blessings that it confers when obeyed, and by the miseries that it entails when disobeyed. Men have the international mind, but not the international heart.

"Christianity, like gravity, will be disproved and justly discredited when, and not until, it makes exceptions in the operation of its laws, whether these be the laws of sanction or of warning. The principle is not affected by the number or numbers of those within its orbit. Attack huma and human institutions as you do not attack the divine law and by which alone humanity loftiest heights and measures it depths."

ALTHOUGH three month elapsed since Dr. Haeck appeared in Europe, it seem still practically unknown here, a little is known to a few schola has apparently created no im while in Europe the critics also have strangely passed it by.

Dr. Samuel Schulman, an Jewish rabbi in New York, probably what is a clue to th ference, in a letter to the which he characterizes Professor as "a type of scientist who a dogmatist on matters on whic speak with no more authori any one else," and he adds: "I you what illusion this war ha away—the flattering unction soul which a materialistic sci dinned into our ears for the years, namely, that men becon and more civilized because of tery over nature which enabl to increase their material This war proves that the civili the head is but the smallest human culture, but that, i wars are ever to end, humanit must be educated. Men m seriously and exemplify in th the faith in a God that wants love one another. It is Haeck that have been swept away war, and not the God of Juda Christianity."

The conclusion of the whole obviously that Haeckel's "cha Christianity" has fallen flat. the principal reasons is that spiritual movement is stirring European countries, France, G England and the rest, and nations have begun to look to the only Power who can bring of the prevailing chaos and peace to the world. If Professor had taken note of the spiritual that are now going on in the of Europe, of the deep and wi religious revival that has pe even to the trenches, and filling the churches as they been filled in a generation, h probably never have written timely book.

Shall Alaska Be Divided?

CONTINUING FRANK G. CARPENTER'S NARRATIVE

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SHALL the tail wag the dog? This is one of the questions that is agitating Alaska. The dog is the main body of the country. It has more than nine-tenths of the territory and potentially it is a world of the future. It embraces all the land west of the long line of the international boundary that runs north and south between us and British Columbia, coming almost to the Pacific Ocean, where the Malaspina Glacier slopes off from Mount St. Elias into the sea. The tail is Southeastern Alaska, comprising the strip of coast and the Alexander Archipelago lying south and east of the boundary extension. This section contains much less than one-tenth of the land, but, just now, it has the most people, and its industries are producing more money than any other part of Alaska of quadruple its size.

An Alaska dairy farm within sight of a glacier

Southeastern Alaska may b begin at the Malaspina Gla Mount St. Elias, and it runs southeast from there along t to Dixon and the Canal. It a strip of which is t more miles and is thr hundred m It has in about on sand isla number c are of con extent. lands bor coast. T separated row chan they run f tance of or more the Pacif proposed is all tol four times of Massa or three big as Ve New Ha It would or seve

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necticuts, or a couple of Switzerlands, and leave some to spare. Nevertheless, it compares in size to the rest of Alaska as a postage stamp does to a bank note, and as far as area is concerned it would seem that the dog could not help but wag the tail.

The matter has come up in connection with the apportionment of the taxes and revenues of Alaska. The most of the revenues are derived from this section of the country and the larger part is from the forests. Southeastern Alaska is heavily wooded. Uncle Sam charges a dollar a thousand as stumpage for all the timber that is cut on the government reserves, and the receipts are supposed to go back to the people for the making of roads. Such revenues from Southeastern Alaska last year were about $60,000, but the legislature, a majority of which comes from the body of the territory, has so divided the money that three-fourths of it goes to road work which is outside this region, and the people object. Indeed, the feeling is so intense that a party has arisen which advocates that Southeastern Alaska break away from the main body of the territory and become a territory of its own. It demands that it be a separate political entity. A committee of six has been appointed to investigate the subject, and it will probably be brought up before Congress this session.

THERE are many reasons why Southeastern Alaska will eventually be a separate territory. In size it compares favorably with Indiana or South Carolina. I have already shown that it is larger than some very important states of the Union. It is cut off geographically from the rest of Alaska; and it has interests which are different from those of any other part of the territory. It has its own climate, and in comparison with the country north of the Yukon River it might be called tropic or temperate Alaska.

The Japanese Current, the gulf stream of the Pacific, sweeps through it and forms a great hot-water plant that holds Jack Frost in check and seldom allows him to approach zero, even in the midst of winter. The coldest weather of the region is as mild as that of many of our states south of Mason and Dixon's line. Juneau, where I am writing, has Januarys warmer than those of St. Louis, and the climate of Ketchikan is like that of Seattle. Throughout the whole region the summers are pleasant and the rainfall is so heavy that the land is green all the year round. Indeed, there are but few signs of winter, except the snow on the mountains. The slopes of the hills near the water are so warm that the snow melts as it falls and the sledding of the children is due to the heavy frosts which cover the board walks of the town, and not to the snow.

For the past month I have been traveling along the coast and in and out among the islands, and the flowers and trees are a series of surprises. The topography of the country is much like that of the Alleghanies or the Blue Ridge, but the forests are thicker and the vegetation is denser. Nearly everywhere the bushes are so thick that it would be impossible to make your way through them without an ax or a knife. The forest begins at the water's edge and runs to the snow line, which is about a thousand feet above the sea. For that distance the trees are choked with undergrowth; but above it the heavy vegetation disappears, and there is a patch of grass or moss that runs up to the line of perpetual snow.

There is moss everywhere in the forest, and this is so thick and so spongy that your feet sink in to the ankles. Many of the trees are hung with mosses. The chief trees are evergreens. There are many spruce, and red and yellow cedars, including a vast deal of timber that would make wood pulp and which in the future will probably supply the newspaper demands of the states. As it is, the Indians use the cedar bark to make rope, and they tear out the inner part of it and weave it into baskets and cloaks.

AND then the wild flowers! They grow everywhere. There are Alpine geraniums, goldenrod and buttercups, and bluebells with cups an inch long. There are yellow violets and red daisies, and lilies as black as ink. There are rosy laurel and pink bryanthus and little blue forget-me-nots such as we have in the states. Southeastern Alaska has three varieties of orchids, and it has other air plants as well.

Southeastern Alaska is a land of berries. The salmonberry is ripe throughout the summer. It is twice as large as the largest raspberry, and it tastes much the same. There are also raspberries that grow on the ground, and cranberries of several varieties. There are wild strawberries and blueberries and red huckleberries. I have already written of the cultivated fruit, telling you of the many crosses with the native strawberry that have been made at the Sitka experiment station. Strawberries are raised commercially at Haines and they are exported to Juneau and other towns. They are ripe throughout the summer, and are of a character that would command a ready market in any United States city.

As to the cultivated parts of Southeastern Alaska, they are so few at this writing that they are hardly worth mentioning. In the thousand-mile ride on the steamer from Seattle to Skagway you do not see a dozen farms as big as a bedspread; and in most places the land is so steep that it reminds you of the farms of West Virginia, where it is said the corn is planted with shotguns from the opposite hills. Nevertheless, if you go back into the valleys you will find little cultivated patches where the farmers have settled.

All of these farms seem to me pitifully small, and I doubt if they offer any great opportunities to their owners. The land is so rough and so wooded that it costs several hundred dollars an acre to clear it, and, moreover, the crops will always have to compete with the grain and food products brought in from Washington and Oregon by the steamers that call almost daily at the principal ports. The great possibilities of southeastern Alaska lie in its fish, its woods and its minerals.

The greater part of Southeastern Alaska is practically unknown. How many of you have heard of Prince of Wales Island? It is 140 miles long and 40 miles wide. It is almost half as big as the state of Massachusetts, and it has great copper mines that are now working as gold mines and quarries of marble. Revillagigedo, on which Ketchikan lies, is fifty miles long, and Baranof and Chichagof are, together, of about the same size as Prince of Wales Island. Gold and other minerals have been found upon all of these islands.

On the opposite coast lies Sumdum Bay, where the great Juneau gold belt may be said to begin. This belt is "the Rand of the Northwest." It runs northeast and southwest along the coast for something like 200 miles. Juneau lies in its center and Douglas Island, from which $60,000,000 worth of gold has been taken, is a part of it. The Juneau gold region has already produced over $70,000,000; it contains vast quantities of low grade ore, and it promises to be a mining or gold manufacturing center for many generations to come.

THESE very instructive and entertaining articles by Mr. Carpenter are being followed by our readers with close interest, and some have made inquiries about various conditions described by this experienced traveler. It may interest more than one reader to know that a resident of Porto Rico takes issue with Mr. Carpenter as to the size of the island on which Ketchikan is situated, which was described as fifty miles long and twenty miles wide in one of these articles. Our correspondent corrects this by giving the dimensions for Porto Rico as 100 miles long east and west, and 40 miles wide at the west end narrower at the east end, with a total area of 3,435 square miles. Others will be relieved to know that the sixty-mile fish line mentioned some time back is not a figment of the writer's imagination. The line, however, is not a continuous string reaching from the fisherman on the bank to a point sixty miles out in the ocean. There is what might be called a trunk line held upon the surface by buoys, and from this depend a large number of branch lines reaching to great depths, the whole system totaling the length named by Mr. Carpenter. Mr. Carpenter makes this statement on the information given to him by veteran fishermen in Alaska.

To be continued.

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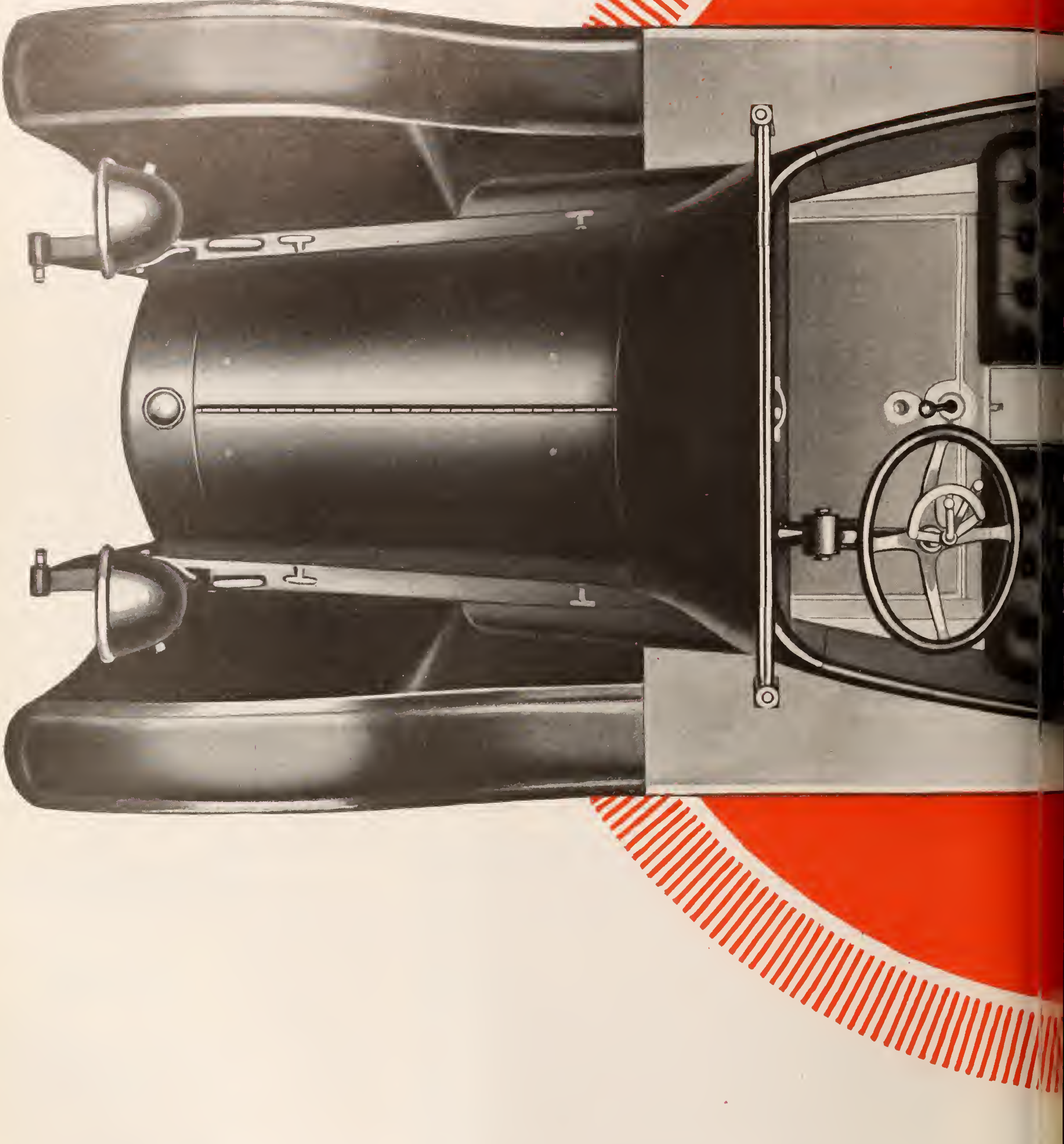

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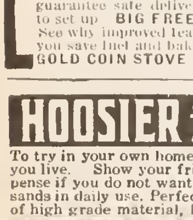

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Our Mail-Bag

NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag, provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

READER, Connecticut. I have been a church member for about twenty years, and actively engaged in the work almost all that time. I was a Gospel singer and the Lord used my voice to help a great many, but somehow I got out of the work and lost interest in everything. I attended church as usual and felt uncomfortable if I stayed away, and I taught my class just the same because they wouldn't let me give it up; but there was no interest in the work. I tried to pray about it, but seemed to receive no help. I listened to the best sermons with absolutely no concern. I read my Bible and seemed to get nothing from it, and it seemed that my prayers went no higher than my head. Were I unconcerned I would think the Spirit had been withdrawn from me and that my case was hopeless; but I am dreadfully concerned, yet I do not know what to do. Can you advise me and tell me what the trouble is? for I want to get back into the fellowship again as I once was.

Suppose you try this plan—and we are sure it is worth trying: Set yourself for a day to think not about yourself, but about Christ. Think not how you feel, but how he feels. Read one of the Gospels through; read the crucifixion narrative in all four Gospels; read the fifty-third chapter of Isaiah. Then do the same thing the next day, and the next. You will find yourself feeling sorry not for yourself, but for him, because you have disappointed him so in letting your love grow cold. This "godly sorrow" is repentance. He will show you where you have particularly grieved and displeased him; he will freely forgive; he will cleanse your heart of its stains; he will make you love him again as you yield yourself to his power. Then begin to think of others. Help them. Cheer them. Save them. Please him by doing all you can for them. Put your new love for him into new service for others, and the old love and joy will come back. Read Gal. 3; Gal. 5 : 22-23; Isa 40; Isa. 43; Isa. 44 : 1-4, 21-28; Isa. 54; Isa. 55.

H. H., Cedar Springs, Mo. The same subject is discussed in Matt. 19. The question of remarriage is not considered. There were two schools of interpretation, that of Shammai, which was strict, and that of Hillel, which was much less so, and commentators hold that it was to correct the abuses tolerated by the latter school that our Lord dealt with the subject as plainly as he did.

Mrs. M. C. S., Deer Lodge, Tenn. According to tradition, the boy who carried the basket containing the loaves and fishes (with which Jesus miraculously fed five thousand) was Ben Ezra, the little son of Mariamne, a sister of Philip, one of the disciples.

L. N G., Sterling, Kan. There is no present question of abandoning the Monroe doctrine.

Enquirer, Somerset, Pa. The time of the fulfilment of prophecy is in God's keeping, not ours, and it is futile for men to attempt to fathom his secrets. Many learned men have written concerning the millennium, and a number of them have set dates for its beginning, but all have proved to be wrong.

L. M N., Lathrop, Mo. Evangelist Billy Sunday is an ordained minister of the Presbyterian Church. He is, however, broadly evangelical in his services to meet the needs of all denominations.

B. L. W., Greenville, Ill. We have never seen the name of the author of the poem you mention.

A. M. H., Walum, N. D. 1. In the passage in John 16 : 23, in which our Lord speaks of secret prayer, he was rebuking those who made their prayers in public in an ostentatious fashion, and who, like the Pharisees, loved to be commended for their piety. He did not mean, however, to imply that people should always pray in private; his own prayers in the presence of his disciples showed this, and besides, there are many passages in the New Testament showing that God approves of his people meeting together for prayer. 2. We have already discussed the overworking of such phrases as "as it were," "so to speak," and so forth. Certainly one is wiser not to cultivate their use, either in conversation or public address. 3. There can be no place for war in the Christian doctrine if we accept Christ's injunction to "Love one another." If the spirit of brotherhood existed internationally, there could be no war. 4 The matter of water-drinking should be referred to a physician, who can inform himself as to the peculiarities of the case.

C. A. S., Philadelphia, Pa. 1. The subject you mention is purely controversial and could not be settled by any discussion in the Mail-Bag. At the first great council of the church, when the question was discussed whether the Gentile converts should be required to obey the Jewish law, certain observances were laid down (see Acts 15), and the observance of the Jewish Sabbath was not among them. The Gentile Christians do not appear to have ever kept the Jewish Sabbath. The first day of the week was uniformly the day of religious meeting and abstinence from secular tasks. 2 There is no passage in the Scripture which justifies the doctrine of purgatory, nor anything to show that there will be an opportunity for repentance after death. 3. The price of "555 Difficult Bible Questions Answered" is $1.

Anxious, Minn. See answer to H. H., Cedar Springs, Mo.

J. W. B., Winterburn, W. Va There was one man who received the apostolate in a remarkable manner, namely, Paul, who was miraculously added to the number of the early Christian society. It should be noted that the term "apostle" is employed in the New Testament as a general name for Christian ministers or teachers qualified to preach the Word. There were doubtless many secret followers. Joseph of Arimathea (John 19 : 38) was "a disciple, but secretly." Nicodemus came by stealth at night, and Mark relates an incident concerning himself (Mark 14 : 51, 52) which might lead to the inference that he also was a follower in secret.

Mrs. W. W., Crystal Lake, Ill. The sin against the Holy Ghost is believed to have been attributing the works of the Spirit to Satanic agency.

B. M L., Suit, N. C. The passage in Matt. 13 44 is really self-explanatory. The parables of the hidden treasure and the pearl of great price were addressed to the disciples in the course of a discussion on the subject of personal religion. The first describes the case of a man who finds a treasure without looking for it. By some accidental circumstances he becomes aware that a treasure is buried in his neighbor's field, unknown to the latter, and the finder immediately plans to secure the treasure for himself. He does not mean to do so without purchase, however, but, using the guile of the world, he plans to buy the field so that when he possesses it the treasure will be his. This is the case of a man who is possessed of the outward form of Christianity but is unacquainted with its power. Reasoning from this illustration of the man who sells all he has in order to buy that field for a mere worldly treasure, how much more would one who has suddenly found what a surpassing treasure is God's love as manifested through Jesus Christ be willing to sacrifice for the assurance of that love and the advancement of the Kingdom on earth. In this parable, as in several others, worldly wisdom is instanced simply to show that while such wisdom is used for selfish purposes, equal wisdom could be used by the "children of light" for the highest purposes, without reproach on the ground of selfishness.

J. W. P., Libertytown, Md. 1. The official church in Germany is the Lutheran. 2. The iron cross is a token of high distinction for bravery.

A Reader in Waynesboro, Pa., in whose home the Christian Herald is a regular visitor, is tempted to proclaim the merits of his favorite journal, but hesitates and, apropos of his hesitancy, relates this anecdote of John Bunyan: "A certain lady came to the author of 'Pilgrim's Progress' and said: 'Mr. Bunyan, you preached a good sermon today.' 'Yes,' was Mr. Bunyan's naive reply, 'the devil told me that before I left the pulpit.'" The story is apt, but we think most Christians would prefer the lowlier attitude which the old couplet by Cowper so well describes:

> "And Satan trembles when he sees
> The weakest saint upon his knees."

Prayer is the most effective spiritual weapon, and the longer we live the more this fact is impressed upon us

J. C., Fairfield, Vt. 1. The passage in Deut. 32: 30 is an express promise given to Israel, on condition of their faithful allegiance to God, that they would be enabled to overcome their enemies, as the Lord would be with them to give them the victory. 2. Elisabeth, the mother of John the Baptist, was a kinswoman, presumably a cousin, of Mary the mother of Jesus (see Luke 1: 36). 3. The words "hid himself," in John 8: 59, are held by many authorities—including Alford, Tischendorf, Meyer, Tregelles and others—to be an interpolation, and the fact is incontestable that, while they appear in some of the ancient manuscripts, they are wanting in others. Some modern commentators suggest that the rds should be bracketed in the current Bibl er- sions. 4. The incident of Jesus walking he sea (see Mark 6: 47-52) is one which carr its own lesson. He saw from the land that ey were being hard buffeted by the storm, a he came across the waves to reassure the of safety, and to dispel their fears by letting em know that he was there. Their amazeme at the divine power over wind and wave, and eir sudden increase of faith, may be gathered om Matt. 14: 33, which relates how they or-shiped him, saying "of a truth thou a he Son of God."

Reader, Mabton, Wash. While looking a he Christian Herald I read a topic fo he Young People's meetings: "Why oin the Church?" And so I ask, wha encouragement have they to join when is one continual running with socials, uppers, dinners, in fact anything to ke money or to get it from the public t ay the minister's salary and keep u he church, instead of doing as they ar old in the New Testament? Why shou n't members take care of their own c ch family? Why should they expect the ublic to do it? I heard a man say t ne who was soliciting money for the mi er, "I don't go to your church. I don see why you should expect me to help su ort him."

This is an overdrawn picture, yet it i ne which we frequently hear described by c ain people outside of the church who do not u erstand the spirit or purpose of the c ch methods and are apt to criticize unf ly. While it is possibly true that in some chu hes the social side is too strongly emphasize the fact remains that it is a very importan adjunct of church life, and rightly so. A he proper time and place, social reunions a means of keeping up friendly interc se among the members, as well as stimul ng interest in the spiritual and material pr ss of the church and of bringing others int he fold. They should not be regarded as a l timate source of revenue for the spiritual rk of the church; the members themselves s ld be willing to bear that burden. We kn of churches that follow this rule strictly, ry member esteeming it a privilege to bear hi vn part. We would remind "Reader" that C ist himself set the example of feeding the ltitudes, who sat down to hear him after d. Surely we want no better example an no stronger recommendation.

M. D. R., Dubuque, Iowa. I have read ly a statement by a leading writer t he effect that war is a necessary evil, tha hr world makes progress through stru le, and that the energy of the race must ve some means of expending itself—hen international conflicts. How are we egard such a theory?

It is not a new proposition, but is as as the race itself. Nations claim room to ex d, new fields for their commerce, and addit nal territory for their increasing populations All of these, even if we regard them as reaso le, could be accomplished peaceably and isfactorily, were the rulers of the nations g ed by the principles of righteousness and ju e. But greed and selfishness are still domin in the world. The weaker is forced to yield t he stronger. See the causes and motives of v as described in James 4: 1-3. Do not these ly in almost every war, and even today? Instead of slaughtering each other, the n ns were to expend their energies in fighting verty, industrial slavery, disease, vice and c e, ignorance, drunkenness, selfishness, co ption in high places, inefficiency and unem yment, and a host of other evils, they wou be doing God's will and the best kind of s ce to their fellow men.

W. W., Columbia, Mo. Peter and John re put in prison on the complaint of the rul of the Jews and the Sadducees, as explain in Acts 4. The specific charge on that occ on was that they had preached the resurre on. On being released the disciples were em dened to go on preaching and healing, an he wonderful results of their ministry stirr up the Sadducees a second time. On the pre us occasion, they had been commanded b he high priest to cease preaching in the na of Jesus (see chapter 5: 28); but they ha ot pledged themselves to obey this comman nd were bolder than before. On this secon mprisonment, they were beaten again an eleased, with a renewal of the warning, ch they again decided to disregard, trusti te divine protection for their ministry.

Mrs. E. A. B., Kokomo, Ind. The ser of articles entitled "Through Gates of Pear as stated in the author's preface, is a visi or dream rather than a story. It belongs t he same class of religious literature as "Be nd the Gates," "Gates Ajar," and "Pilg 's Progress." It may be regarded as a spi ual allegory, the product of a highly sensitiv nature which has been led into many st ge experiences during a period of invalidism. he literary gift of the author has enabled her ke Elizabeth Stuart Phelps, to record her s sations with wonderful skill and beauty.

A Voice in the Wilderness

By GRACE LIVINGSTON HILL LUTZ

CHAPTER XX—*Continued*

"I WENT out to catch cattle thieves," he said with a sigh, "but I found there were other kinds of thieves abroad. It's all in the day's work. I'm not tired now." And he smiled at her with beautiful reverence.

Margaret as she watched him could not help thinking the lines in his face had softened and strengthened since she had first seen him, and her eyes let him know that she was glad he had come.

"And so you will really come to us, and it isn't going to be asking too much?" he said wistfully. "You can't think what it's going to be to the men—to *us!* And Mom Wallis is so excited she can hardly get her work done. If you had said no I would be almost afraid to go back." He laughed, but she could see there was deep earnestness under his tone.

"Indeed I will come," said Margaret. "I'm just looking forward to it. I'm going to bring Mrs. Wallis a new bonnet like one I made for mother; and I'm going to teach her how to make corn gems and steamed apple dumplings. I'm bringing some songs and some music for the violin; and I've got something for you to help me do, too, if you will."

He smiled tenderly down on her. What a wonderful girl she was, to be willing to come out to the old shack among a lot of rough men and one uncultured old woman and make them happy, when she was fit for the finest in the land!

"You're *wonderful!*" he said, taking her hand with a quick pressure for good-by. "You make every one want to be his best."

He hurried out to his horse and rode away in the moonlight, and Margaret went up to her "mountain window" and watched him far out on the trail, her heart swelling with an unnamed gladness over his last words.

"O God, keep him, and help him to make good!" she prayed.

CHAPTER XXI

THE visit to the camp was a time to be remembered long by all the inhabitants of the bunk house, and even by Margaret herself. Margaret wondered Friday evening as she sat up late working away braiding a lovely gray bonnet out of folds of maline, and fashioning it into form for Mom Wallis, why she was looking forward to the visit with so much more real pleasure than she had done to the one the week before at the Fort. And so subtle is the heart of a maid that she never really fathomed the real reason.

The Fort of course was curious and interesting as being something utterly new in her experience. It was comparatively luxurious, and there were pleasant, cultured people there, more from her own social class in life. But it was going to be such fun to surprise Mom Wallis with that bonnet and see her old face light up when she saw herself in the little folding three-leaved mirror she was taking along with her and meant to leave for Mom Wallis' boudoir. She was quite excited over selecting some little thing for each one of the men—books, pictures, a piece of music, a bright cushion and a pile of picture magazines. It made a big bundle when she had them all together and she was dubious if she ought to try to carry them all; but Bud, whom she consulted on the subject, said loftily it "wasn't a flea-bite for the Kid; he could carry anything on a horse."

Bud was just a little jealous to have his beloved teacher away from home so much, and rejoiced greatly when Gardley, Friday afternoon, suggested that he come along, too. He made quick time to his home and secured a hasty permission and wardrobe, and appeared like a footman on his father's old horse, when they were half a mile down the trail.

Mom Wallis was out at the door to greet her guest when she arrived, for Margaret had chosen to make her visit last from Friday afternoon after school until early Monday morning.

The one fear she had entertained about coming had been set at rest on the way when Gardley told her that Pop Wallis was off on one of his long trips selling cattle, and would probably not return for a week. Margaret, much as she trusted Gardley and the men, could not help dreading to meet Pop Wallis again.

There was a new trimness about the old bunk house. The clearing had been cleaned up and made neat, the grass cut, some vines set out and trained up limply about the door, and the windows shone with Mom Wallis's washing.

Mom Wallis herself was wearing her best white apron, stiff with starch, her lace collar, and her hair in her best imitation of the way Margaret had fixed it. But the one great difference Margaret noticed in the old woman was the illuminating smile on her face. Mom Wallis had learned how to let the glory gleam through all the hard sordidness of her life, and make earth brighter for those about her.

The curtains certainly made a great difference in the looks of the bunk house, together with a few other changes. The men had made some chairs, three of them, one out of a barrel; and together they had upholstered them roughly. The cots around the walls were blazing with their red blankets folded smoothly and neatly over them, and on the floor in front of the hearth, which had been scrubbed, Gardley had spread a Navajo blanket he had bought of an Indian.

The fireplace was piled with logs ready for the lighting at night, and from somewhere a lamp had been rigged up and polished till it shone in the setting sun that slanted long rays in at the shining windows.

The men had been washed and combed, and huddled at the back of the bunk house for an hour watching the road, and now they came forward awkwardly to greet their guest, their horny hands scrubbed to an unbelievable whiteness. They did not say much, but they looked their pleasure, and Margaret greeted every one as if he were an old friend, the charming part about it all being, to the men, that she remembered every one's name and used it.

Bud hovered in the background and watched everybody with starry eyes. Bud was having the time of his life. He preferred the teacher's visiting the camp rather than the Fort. The "Howdy, sonny!" which he had received from the men, and the "Make yourself at home, Will!" from Gardley had given him great joy, and the whole thing seemed somehow to link him to the teacher in a most distinguishing manner.

SUPPER was ready almost immediately, and Mom Wallis had done her best to make it appetizing. There was a lamb stew with potatoes, and fresh corn bread with coffee. The men ate with a relish, and watched their guest of honor as if she had been an angel come down to abide with them for a season. There was a tablecloth on the old table, too, a white tablecloth. It looked remarkably like an old sheet, to be sure, with a seam through the middle where it had been worn and turned and sewed together at the ends; but it was a tablecloth now, and a marvel to the men. And the wonder about Margaret was that she could eat at such a table and make it seem as though that tablecloth were the finest damask, and the two-tined forks the heaviest of silver.

After the supper was cleared away and the lamp lighted the gifts were brought out. A book of Scotch poetry for

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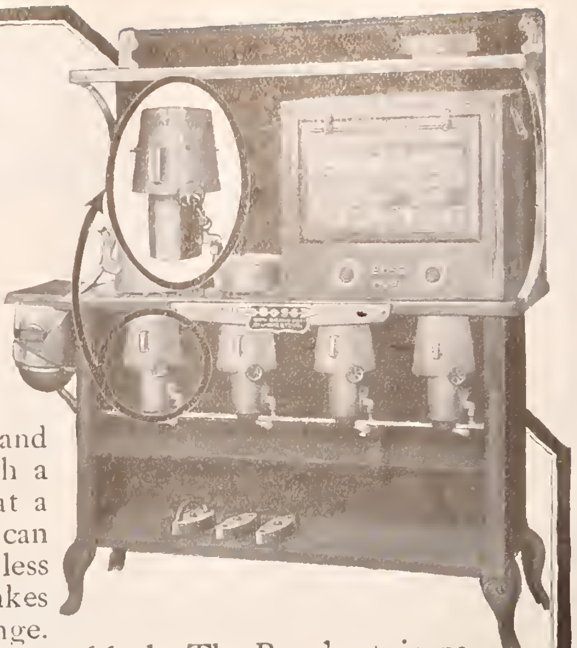

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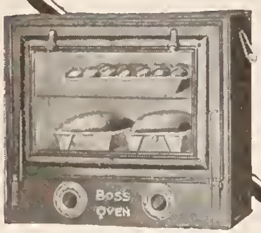

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Jasper Kemp, bound in tartan covers, "The Campbell Clan"; a small illustrated pamphlet of Niagara Falls for Big Jim, because he had said he wanted to see the place and never could manage it; a little pictured folder of Washington City for Big Jim; a book of old ballad music for the Fiddling Boss; a book of jokes for Fadeaway Forbes; a framed picture of a beautiful shepherd dog for Stocky; a big red ruffled denim pillow for Croaker, because when she was there before he was always complaining about the seats being hard; a great blazing crimson pennant bearing the name "Harvard" in big letters for Fudge, because she had remembered he was from Boston; and for Mom Wallis a framed text beautifully painted in water colors, done in rustic letters twined with stray forgetmenots, the words: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Margaret had made that during the week, and framed it in a simple raffia braid of brown and green.

It was marvelous how those men liked their presents; and while they were examining them and laughing about them and putting their pictures and Mom Wallis's text on the walls, and the pillow on a bunk, and the pennant over the fireplace, Margaret shyly held out a tiny box to Gardley.

"I thought perhaps you would let me give you this," she said. "It isn't much, it isn't even new, and it has some marks in it; but I thought it might help with your new undertaking."

Gardley took it with a lighting of his face and opened the box. It was a little soft leather-bound Testament, showing the marks of usage, yet not worn. It was a tiny thing, very thin, easily fitting in a vest pocket and not a burden to carry. He took the little book in his hand, removed the silken rubber band that bound it, and turned the leaves reverently in his fingers, noting that there were pencil marks here and there. His face was all emotion as he looked down at the giver.

"I thank you," he said in a low tone, glancing about to see that no one was noticing them. "I shall prize it greatly. It surely will help. I will read it every day. Was that what you wanted? And I will carry it with me always."

HIS voice was very earnest, and he looked at her as though she had given him a fortune. With another glance about at the preoccupied room—even Bud was busy studying Jasper Kemp's oldest gun—he snapped the band on the book again and put it carefully in his inner breast pocket. The box he shut and put in the side pocket of his coat. The book would henceforth travel next his heart and be his guide. She thought he meant her to understand that, as he put out his hand unobtrusively and pressed her fingers gently with a quick, low "Thank you!"

Then Mom Wallis's bonnet was brought out and tied on her, and the poor old woman blushed like a girl when she stood with meek hands folded at her waist, and looked primly about on the family for their approval, at Margaret's request. But that was nothing to the way she stared when Margaret got out the threefold mirror and showed her herself in the new headgear. She trotted away at last, the wonderful bonnet in one hand, the box in the other, a look of awe on her face, and Margaret heard her murmur as she put it away, "Glory! *Me!* Glory!"

Then Margaret had to read one or two of the poems for Jasper Kemp, while they all sat and listened to her Scotch and marveled at her. A woman like that condescending to come to visit them!

She gave a lesson in note-reading to the Fiddling Boss, pointing one by one with her white fingers to the notes until he was able to creep along and pick out "Suwanee River" and "Old Folks at Home" to the intense delight of the audience.

Margaret never knew just how it was that she came to be telling the men a story, one she had read not long ago in a magazine, a story with a thrilling national interest and a keen personal touch, that searched the heart of man; but they listened as they had never listened to anything in their es before.

And then there was singing, ore singing, until it bade fair to be mo ng before they slept, and the little te her was weary indeed when she lay dov on the cot in Mom Wallis's room, er having knelt beside the old wo an and prayed.

The next day there was a wonc ful ride with Gardley to the canyon o he cave-dwellers, and a coming hon to the apple dumplings she had ta ht Mom Wallis to make before she nt away. And all day Gardley anc he had talked over the play she was ge ng up at the school, Gardley sugge ng about costumes, and tree bough or scenery, and promising to help in ny way she wanted. Then after su er there were jokes and songs aroun he big fire, and some pop-corn one o he men had gone a long ride to get at day. They called for another s y, too, and it was forthcoming.

It was Sunday morning after b k-fast, however, that Margaret sud ly wondered how she was going to n ke the day helpful and different fron he other days.

She stood for a moment lookin ut of the clear little window thought ly, with just the shadow of a sigh o er lips, and as she turned back to he room she met Gardley's questi ng glance.

"Are you homesick?" he asked th a sorry smile. "This must all be ry different from what you are a s-tomed to."

"Oh, no, it isn't that." She si ed brightly. "I'm not a baby for hom ut I do get a bit homesick about cl ch time. Sunday is such a strange d to me without a service."

"Why not have one, then?" he g-gested eagerly. "We can sing a — you could—do the rest!"

Her eyes lighted at the sugge n, and she cast a quick questioning g ce at the men. Would they stanc or that sort of thing?

Gardley followed her glance nd caught her meaning.

"Let them answer for themsel s," he said quickly in a low tone, and n, raising his voice:

"Speak up, men. Do you wa to have church? Miss Earle here is h e-sick for a service, and I suggest at we have one, and she conduct it."

"Sure!" said Jasper Kemp, his e lighting. "I'll miss my guess i he can't do better than the parson we ad last Sunday. Get into your s ts, boys, we're goin' to church."

Margaret's face was a study o m-barrassment and delight as she sa he alacrity with which the men turn to get ready for "church." Her ek brain turned over the possibility of at she could read or say to help this st ge congregation thus suddenly thrust on her.

It was a testimony to her upbri ng by a father whose great business ife was to preach the Gospel that she er thought once of hesitating or decl ng the opportunity—but welcomed as an opportunity and only depre ed her unreadiness for the work.

The men stirred about and pu on their coats, furtively brushing eir hair, and Long Bill insisted that om Wallis put on her new bonnet, ch she obligingly did, and sat down re-fully in the barrel chair, her ds neatly crossed in her lap, supre ly happy. It really was wonderful at a difference that bonnet made in om Wallis.

GARDLEY arranged a comfor le seat for Margaret at the le and put in front of her one of he hymn books she had brought. n, after she was seated, he took the ir beside her, and brought out the tle Testament from his breast po et, gravely laying it on the hymn boo

Margaret met his eyes with a lo of quick appreciation. It gave the a thrill of wonder and delight to hav im do this simple little thing for her. nd the smile that passed between m was beautiful to see. Long Bill tu ed away his head and looked out o he window with an improvised snee to excuse the sudden mist that came to his eyes.

Margaret chose "My Faith I ks

U to Thee" for the first hymn because th Fiddling Boss could play it, and w e he was tuning up his fiddle she ha ily wrote out two more copies of th words. And so the queer service st ted, with a quaver of the old fiddle, an the clear voices of Margaret and G lley leading off, while the men gu led on their way behind, and Mom W lis in her new gray bonnet, with her ha all fluffed, softly gray under it, an her eyes shining like a girl's.

) absorbed in the song were they all th they failed to hear the sound of a ho e coming into the clearing. But ju as the last words of the final verse di away the door of the bunk house sw g open and there in the doorway st d Pop Wallis!

e men sprang to their feet with one ac rd, ominous frowns on their brows, an poor old Mom Wallis sat petrified wh e she was, the smile of relaxation fro n on her face, a look of fear growin n her tired old eyes.

ow Pop Wallis, through an unusual co bination of circumstances, had been fo ome hours without liquor and was co paratively sober as he stood staring an zedly at the group around his fir de. Perhaps because he had been so ong without his usual stimulant hi nind was weakened and things appe ed as a strange vision to him. At an rate he stood and stared, and as he lo d from one to another of the me at the beautiful stranger, and then to e strangely unfamiliar face of his wi in her new bonnet, his eyes took on a ghtened look. He slowly took his ha from the door frame and passed it ov his eyes, then looked again, from on o another, and back to his glorified wi

argaret had half risen at her end of th table, and Gardley stood beside he as if to reassure her, but Pop Wallis wa not looking at any of them any mo . His eyes were on his wife. He pa d his hand once more over his ey and took one step gropingly into th oom, a hand reached out in front of m as if he were not sure but he mi t run into something on the way, th other on his forehead, a dazed look in s face.

Vhy, Mom!—that ain't really—*you*, no *is* it?" he said in a gentle, insinuati voice like one long unaccustomed ma ng a hasty prayer.

e tone made a swift change in the ol woman. She gripped her bony ha s tight and a look of beatific joy ca into her wrinkled face.

'es, it's really *me*, Pop!" she said wi a kind of triumphant ring to her vo .

But.—but—you're right *here*, ain't yo You ain't *dead*, an'—an'—gone to gl-o-o-ry, be you? You're right *her* "

'es, I'm right *here*, Pop. I ain't de ! But—Pop—Glory's *come to me!*"

Glory?" repeated the man dazedly, "G ry?" and he gazed around the ro and took in the new curtains, the pi res on the wall, the cushions and ch s, and the bright shining windows. "Y u don't mean it's *heaven*, do you, Mo? 'Cause I better go back—*I* do b'long in heav'n. Why, Mom, it n't be *glory*, cause it's the same old bu house—outside anyhow."

'es, it's the same old bunk house, an it ain't heaven, but it's goin' to be. The glory's come all right. You sit lown, Pop, we're goin' to have ch h, and this is my new bonnet. *Sh* brung it. This is the new school tea er, Miss Earle, and she's goin' to ha church. She done it all! You sit do and listen."

p Wallis took a few hesitating ste into the room and dropped into th earest chair. He looked at Marga as if she might be an angel holding pen the portal to a kingdom in th ky. He looked and wondered and ad red, but then he looked back to his lorified old wife again in wonder.

sper Kemp shut the door, and the co any dropped back into their pla s. Margaret, because of her deep em rrassment, and a kind of inward tre bling that had taken possession of he announced another hymn.

was a solemn little service, and qu unique, with a brief simple prayer, an an expository reading of the story of blind man from the sixth chapter of hn. The men sat attentively, their eyes upon her face as she read, but Pop Wallis sat staring at his wife, a strange light upon his scarred old face, the wickedness and cunning all faded out, and only awe and wonder written there.

In the early dawning of the pink and silver morning Margaret went back to her work, Gardley riding by her side, and Bud riding at a discreet distance behind, now and then going off at a tangent after a stray cottontail. It was wonderful what good sense Bud seemed to have on occasion.

The horse that Margaret rode, a sturdy little Western pony with nerve and grit and a gentle common sense for humans, was to remain with her in Ashland, a gift from the men of the bunk house. During the week that followed Lieutenant Forsythe came riding over from the Fort with a beautiful shining saddle horse for her use during her stay in the West; but when he went riding back to the Fort the shining saddle horse was still in his train, riderless, for Margaret told him that she already had a horse of her own. Neither had Margaret accepted the invitation to the Fort for the next week-end. She had other plans for the Sabbath, and that week there appeared on all the trees and posts about the town, and on the trails, a little notice of a Bible class and vesper service to be held in the schoolhouse on the following Sabbath afternoon; and so Margaret, true daughter of her minister-father, took up her mission in Ashland for the Sabbaths that were to follow, for the school board had agreed with alacrity to the use of the schoolhouse for such a purpose.

To be continued

◆

Among the Workers

THE report of the work of the Student Volunteer Movement for 1915 shows that during the academic year 1914-15 the secretaries visited 707 institutions, delivering 1,355 addresses and holding 9,452 personal conferences with students and faculty members. Twenty-nine student conferences were held during the year, attended by 3,471 students from 385 institutions. 15 878 men were enrolled in 1,161 mission study classes and 21,664 women were enrolled in 1,297 classes. Students and faculties of 682 institutions contributed $218,652.81 for missions at home and abroad, of which 62,061 students contributed $121,230.01. During the year 1914 278 and in 1915 329 student volunteers reached their fields of service under the various boards, making a total since 1886 of 6 190 volunteers who have been accepted by the boards.

TWENTY years ago a little company of Christians determined, by God's help, to send the Gospel to the neglected thousands living in the "regions beyond" churches and preachers, among the fastnesses of the Alleghany and Cumberland Mountains. At first only one evangelist, a faithful consecrated elder from New York, was sent forth, and $360 was provided for his salary. The work of faith has grown from year to year. Since the beginning in 1896, 262 missionaries have labored in these wild mountains. They made 51,000 visits, held over 22,016 public services at 10,069 places, had 6,304 confessions, distributed over 250 boxes and barrels of clothing among the poor, and over 10,000 Bibles and Testaments and 125,000 tracts; built 56 churches, schools and mission houses, including three colleges, a hospital, and an orphan asylum. The head of the Soul Winners' League is Dr. Edward O. Guerrant, Wilmore, Ky.

THE record for individual church registration was again broken at the Laymen's Missionary Movement Convention at Columbia, S C the First Presbyterian Church registering 207 delegates. Trinity Episcopal Church was second with 158 delegates. The Methodist churches of Memphis, Tenn., registered 61 per cent. of their men at the Memphis Convention. Immediately after the convention at Jackson, Miss., the Galloway Memorial Church received $1,000 in a special collection, the same collection last year having been $350.

THE Executive Committee in charge of the Five-Year Program of the Northern Baptist Convention met in New York on February 7. The secretary reported that the Five-Year Program had been presented at a Baptist rally in connection with each of the twenty-two Laymen's Missionary Conventions held prior to the holidays, and that there had been 5,669 Baptist delegates at these conventions; 250 churches had already been enrolled as cooperating churches, and it was expected that more than a thousand churches would enroll before the convention in Minneapolis. Rev. M. D. Eubank, M.D., of China has been called home for work as a special field representative in the Five-Year Program.

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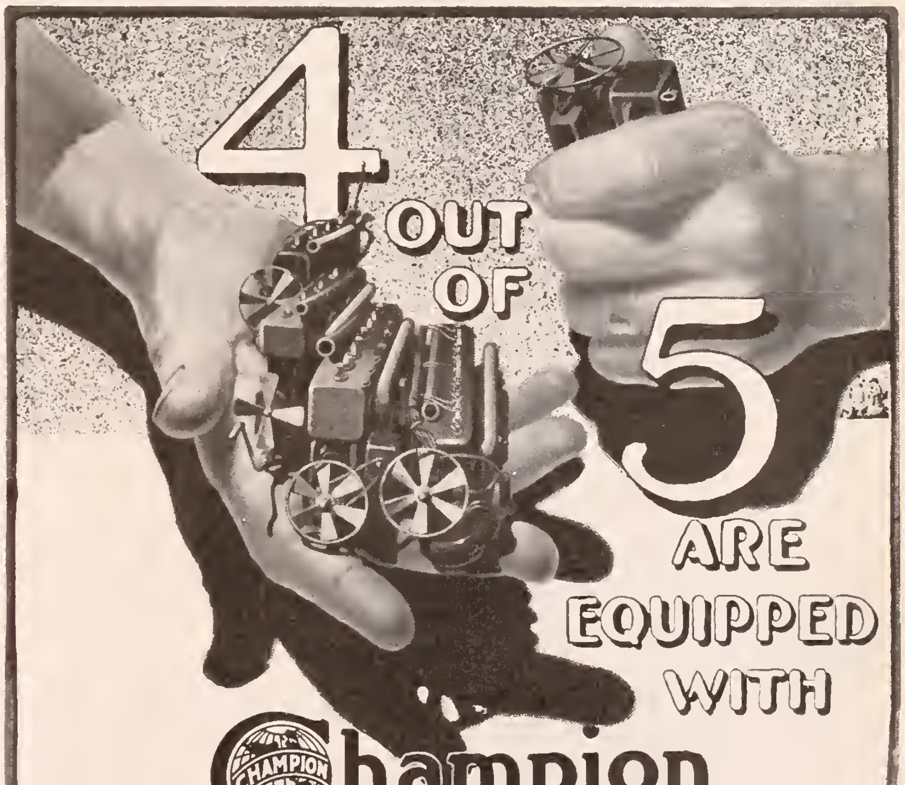

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Our Friends the Birds

Continued from page 411

fiber, instead of lichens, the least flycatcher succeeds nearly as well in blending its nest with the limb on which it is situated.

Are the efforts of the Audubon Movement worth while? Let us study that question in the light of a few concrete examples of birds' value: 1,186 rose slugs, 75 to over 100 potato beetles, 1,500 mixed weed seeds, 5,000 weed seeds, 10,000 seeds of pigweed, are a few menus for a meal of a bobwhite. Professor Aughey found that twenty-nine of these birds had eaten 539 locusts, an average of twenty-five per bird per meal. Dr. Judd estimates that the bobwhites of Virginia and North Carolina consume 1,341 tons of weed seed annually. As a weed-seed destroyer, the mourning dove is in the same class, one of these birds having a record of 9,200 seeds for a single meal. Hairy caterpillars are the special delicacy of cuckoos and orioles, one cuckoo having been found to have gorged himself with 250 fall webworms. Even the tiny chickadee has a record as a gourmand for insect food. Four of these birds were found to have eaten 105 cankerworm moths. A careful count showed that twenty of these moths contained 3,703 eggs. The average per moth was 185, which would give a total of 19,425 eggs for the 105 moths eaten. Three of these birds had eaten a large number of eggs in addition. It has been estimated that a single chickadee will destroy 138,750 eggs of the cankerworm moth during the twenty-five-day season when the moths are active. So it goes throughout the bird world. Each has its favorite insect, or weed-seed, or mouse diet, and its own method of procuring the food. Nighthawks, whippoorwills, swallows and flycatchers take much of their food on the wing, in the shape of flying insects. Kingfishers dive head first for their finny prey (which, by the way, is mainly not the fish used as food by man), catching it in their powerful beaks, while fish-hawks strike the fish near the surface of the water with their talons, and herons, standing statuesque and quiet, use their long, sharp-pointed bills like spears. Woodpeckers probe the decayed wood for boring beetles and their larvæ, and sapsuckers tap the living trees like maple-sugar makers, both for the sap and the insects that are attracted to the feast.

Some birds confine themselves to a very limited diet; others are omnivorous. Crows eat grain and seed of various kinds; shellfish which they capture on the beach, and, carrying to a height, drop to break the shell; offal; insects of many kinds; eggs and young of small birds; field mice and other small rodents. The bulk of the food of warblers is insects, gathered on the ground, in the crevices of the bark, among the branches, twigs and leaves, and even caught on the wing; but the myrtle warbler, often remaining through the winter in northern states, where insect food is scarce, finds a substitute in bay berries, which contain a waxy substance with some of the properties of animal fat.

The highest office and most effective activity of the Audubon Movement is the educating of the people to an appreciation of the economic and esthetic value of birds as neighbors, and as such to cultivate, encourage and protect them, and increase their numbers, particularly about human habitations. In this connection it must always be borne in mind that predatory birds or other creatures do not threaten the existence of other species, for both are part of Nature's plan. Thus the hawk may take one of the song sparrows we have been fostering, but his presence will not seriously threaten the song sparrows of our neighborhood, because the hawk lives largely on mice, and mice destroy the song sparrow's eggs. With the European house sparrow or "English sparrow" and European starling in this country, it is a different matter, for man has introduced where Nature did not plant, and these birds in their new home have become a menace to native species. With cats it is a very different matter, for they are man's creatures, bred and kept under favorable conditions, removed from the battle that is imposed by Nature's balance, and preying on the wild creatures, which thus are under a heavy handicap. So we should remember that the pattern for an ideal bird sanctuary is the nearest possible approach to nature undisturbed—elimination of man's disturbing factors, but not of the predatory creatures in nature, which constitute indispensable links in Nature's endless chain.

As winter draws near to a close, and spring approaches, to be followed by summer, the birds in increasing numbers join with bees, butterflies, flowers and the endless objects that gladden the quickened eye of ever increasing numbers of people, and contribute infinitely to the material welfare of man. And in this gradual increase of bird forces, and particularly in the rapidly developing public spirit of appreciation and welcoming reception, we see the best and most valuable fruition of the Audubon Movement.

Gospel Notes

REV. F. G. HAMLEY, Baptist home missionary in northern Wisconsin, has sent to the Christian Herald an interesting report of his work in a wide circuit in the north woods. Mr. Hamley's work centers at Merrill, Wis., and he ministers to people speaking more than seventy tongues. Twenty-two miles east of Merrill, at the Cumming settlement, a small clearing in the great woods, he started a Sunday school in a log building. In the eastern part of the county, in a large Russian settlement, he found a household given to daily Bible reading and prayer, the members of the settlement having been converted by Baptist missionaries in Russia and having fled to America to avoid persecution. Farther to the north, about ten miles from the shore of Lake Superior, another audience waits the missionary in the cook shanty of a logging camp. In a saw-mill town thirty miles distant, Mr. Hamley has another flock. Last summer, in a seven days' missionary tour, the pastor traveled 300 miles, preaching nine sermons and making 100 calls, and making thirty-five of the 300 miles on foot.

THE MOODY BIBLE INSTITUTE of Chicago is already planning special summer work for school teachers, pastors, evangelists and theological students who have long vacations, and also for missionaries on furlough. The instruction will be entirely free and information will be sent on application. There are 996 students in the day and evening classes this term, 678 of whom are in residence.

HENRY WALLACE, editor of Wallace's Farmer, of Des Moines, Iowa, for many years a consistent good friend and able counselor of the boys and college men of Iowa, died on February 22 at Des Moines during the closing session of the convention of the Laymen's Missionary Movement. Mr. Wallace, though eighty years of age, was still active in good works and was chairman of the Convention Committee. He was a member of the Roosevelt Country Life Commission, and had done much during many years to change farming from a haphazard gamble to a proven science.

◆

THE Federal Council of Churches of Christ in America, anticipating the probable desire of many churches to observe Passion Week preceding Easter as a week of prayer, suggest the following subjects:

Sunday, April 16. Sermons on the King of Kings and His Kingdom In Its Growth and Glory. The Redeemed City.

Monday, April 17. Thanksgiving and Cleansing. Create in Us Clean Hearts, O God. Ps. 65 : 1–4; 139 : 23, 24. Matt. 5 : 8; 21 : 22.

Tuesday, April 18. Authority and Courage. Be Strong and of Good Courage. Ps. 2. Ezek. 33 : 7–9. Matt. 22 : 21. Rom. 13 : 1–7. 1 Peter 2 : 13–17.

Wednesday, April 19. Loyalty and Unity. One Body and One Spirit. Ps. 122. Isa. 52 : 8. Matt. 22 : 37-38. John 17 : 20-23. Eph. 4 : 1-16.

Thursday, April 20. Heart Searching and Consecration. Making Ready the Guest Chamber for the Lord. Ps. 51 : 10–13; 139 : 1–6, 23, 24. Isa. 6 : 8.

Friday, April 21. Sacrifice and Service. The Cross and Its Glory. John 1 : 29; 12 : 24, 32. 1 Cor. 2 : 2. Gal. 6 : 14.

Saturday, April 22. The Kingdom and Its Triumph. The Gates of Hell Shall Not Prevail. Ps. 110. Isa. 9 : 6–7. Rev. 1 : 4–8.

Sunday, April 23. Sermons on the Resurrection.

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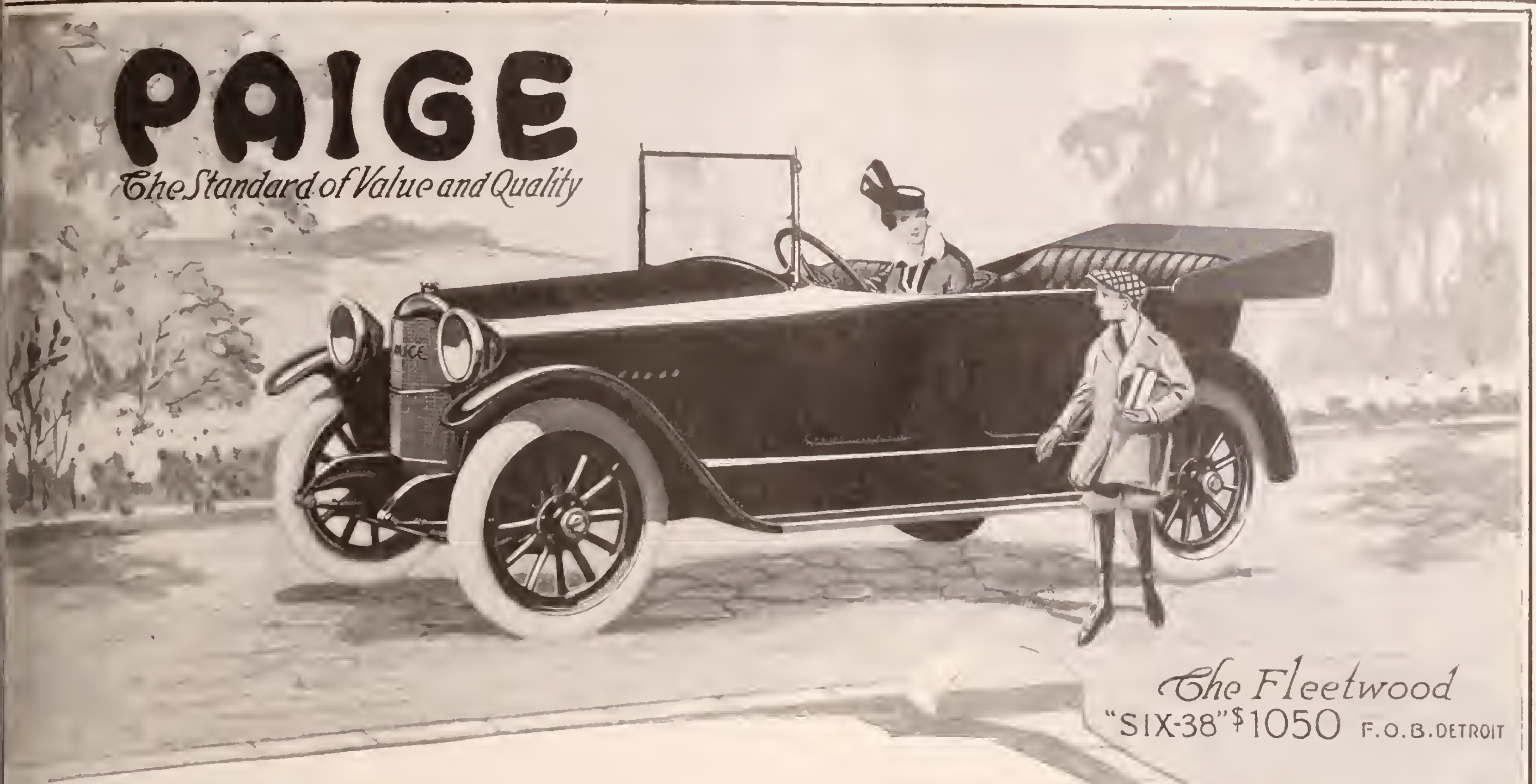
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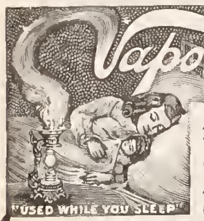

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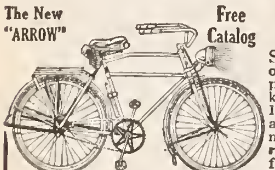

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David Ferguson's Investment

AS David Ferguson turned the corner just beyond his home and quickened his pace toward the station, he was surprised to hear his name called and to find that he had been hailed by his neighbor, Watson, who was seldom seen afoot.

"Just having the car overhauled, Ferguson. Glad to have good company," was Watson's reply to Ferguson's greeting.

Ferguson waited until Watson came alongside, and the two men swung into a long stride. It was a midsummer morning after a thundershower, and the air was buoyant and refreshing.

"Just the morning for a good long run into the country, Ferguson," Watson remarked as he squared his shoulders and took a long breath. "How does it come that you've never had a car?"

"Never felt that I could quite afford it. For a number of years the payments on the home took my surplus, and since the mortgage was paid I've been investing in some good bonds."

"Well, as a bond dealer, I suppose I should commend your wisdom; but if I had those four hearty children I'd think pretty seriously about a car."

"I have thought about it a good many times and I mean to have one some day. Maybe I'll buy it when I can run it on the income from my bonds."

It was several weeks later that Ferguson again heard Watson hail him. This time they were just leaving the train from the city and Watson asked his neighbor to ride up with him, saying he had a proposition for him.

"You see, Ferguson, it's this way," Watson began as he slipped the engine into first speed and throttled her down; "wife and I are going out to the exposition next month. My son will be at college and my daughter will be busy with her teaching. There won't be anybody at home to run the car or to look after it while we are away. Now, you have a little garage on your lot. Bingham built it the year before you bought the place. If you'll take the car in and look after it I'll let you have the use of it while we are gone."

"But I don't know how to run a car."

"Oh, that's easy. We don't go for two weeks yet and I'll have the car home day after tomorrow. You and I can spend a few evenings together, and I'll guarantee that you will be able to get a license to operate the car by the time I am through with you."

Early in September Mr. Watson's car was run into Mr. Ferguson's little garage and the six Fergusons, for the fourteenth time in three days, compiled another complete schedule of trips for all the Saturday afternoons, holidays and evenings in the month.

DINNER that evening was a hurried meal—in fact, David Ferguson, Jr., was not seen to eat anything except his pie, and the family found him in the garage feeling of the tires, trying the crank, and peering under the hood. He announced that the carburetor was primed and he snapped on the battery spark the minute he saw his father leave the kitchen door. How did the boy learn to do it? His father had been going over in his mind, all day, the various details in the process of getting the car started, and he was both pleased and disturbed to find that he could begin the process at motion number three instead of one. He settled into the driver's seat and David Junior threw the engine over and climbed in beside his father but the car finally appeared at the curb, with David Junior at the wheel.

Mrs. Ferguson and the three younger Fergusons unanimously demanded of the young chauffeur an explanation of his unexpected skill.

The boy just smiled and looked as important as only fifteen years of elder brother can. He knew that interest in the mystery would not survive its clearing up; and he rather liked mystery, when he knew the answer.

The evening's ride was conducted under the joint pilotage of father and son, and the mysteriously acquired skill of the son gave the family a much larger use of the car than they had anticipated, one addition to the schedule being the elimination of David Ferguson's daily walks between his home and the station. Before the end of the month he began to look in a kindly way upon the poor fellows who had to walk, and, being a practical man, gave many of them lifts on their homeward way. In fact, he got a lot of pleasure out of these ministrations to weariness. Then, one day, as he was urging some of his neighbors to fill the car, he suddenly realized that he had just five days to use it before he must return to the pedestrianism of the carless. He found himself mentally comparing the five per cent. income on a couple of $500 bonds with the pleasure and wider outlook that had marked the last three weeks of the life of the Ferguson family. David was a very practical man, but he would no more decide for the interest than he would see rising before his mental vision some one of the tree-arched lanes or woodsy byways or smooth boulevards whose acquaintance he had made since the Watsons went away.

The Fergusons had planned for the last Saturday afternoon of the car's sojourn a picnic trip to a mountain lake which they had visited with the Watsons the year before. The life of the household during the intervening days was focused upon this trip, and David felt his grip on those bonds slipping as he sensed the hold which the car had taken upon the family. The day came, a perfect autumn day. A light frost had left the hillsides billowing waves of golden and scarlet and russet. A gentle breeze from the south and a cloudless sky and the temperature of early September gave a setting unparalleled for a picnic. The car ran smoothly and the only incident not in the schedule was a puncture which stopped the car on a curve of the road overlooking the lake, just a quarter of a mile short of the picnic ground they had chosen. While the two Davids were replacing the ruptured inner tube, the rest of the family discovered a new picnic ground more alluring than the other, so they camped where they were.

THEY rode home in the moonlight, a very happy, yet a very regretful, family, for the month was up. The Watsons were due home on the morrow. They were a bit surprised as they turned from the street into the driveway to hear Mr. Watson's voice hailing them. Their greeting mingled enthusiastic appreciation and lingering regret.

When the greeting was over, David Ferguson suggested that inasmuch as Mr. Watson was at home, the car might better be run into the Watson garage.

"Why not keep it here?" said Watson.

"It would be rather inconvenient for you, I am afraid," Ferguson replied.

"No, not at all. I ordered a new car before I left, and I find they will be able to deliver it tomorrow. The garage men can take the old car from here just as well as not."

David Ferguson's hold on those bonds was not only slipping, it was skidding, and skidding fast. Practical man that he was, he found himself unable to stem the current of his thoughts. Before he had willed to make the plunge he heard himself asking Mr. Watson how much the old car was paying toward the new and was not a little pleased that it was only $750. He had $350 in the bank and the interest date on his bonds was just two months ahead.

"Would you sell it to me for that?" he asked. "I could give you $250 and my note for sixty days." He could not bring himself to sacrifice that interest.

"Well, no, I couldn't, for the car is part of the deal and really belongs to Stewart; but I have no doubt Stewart will be glad to make the sale. Jump in and we'll run down there. He's always on hand late on Saturdays."

An hour later the two men ran the car into Ferguson's garage, and this time it was not Watson's car.

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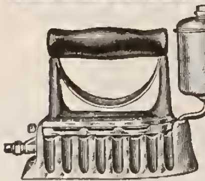

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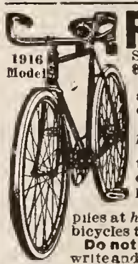

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When April Comes

By MARGARET E. SANGSTER, Jr.

WHEN April trips along the road with violets in her hand, her smile is like a golden dream that brightens all the land. Her hair, unbound, floats on the breeze; her voice of tender mirth sweeps joyously across the fields, and wakes the sleeping earth. A rainbow glimmers in her smile, bright dewdrops crown her head, and at her touch the trees bud out that long have been as dead. She pauses by a frozen stream and melts it with the glow of love and youth and happy days; and hearts, that faltered slow, beat high again with life and hope. Ah! breathlessly we stand, and watch as April passes by with violets in her hand.

WHEN April trips along the road the children seem to know before the rest, for childish eyes are quick, and ours are slow. They sing to her with merry song and laughter light as [illegible] and lovingly they ask her in and bid her welcome home. And April, smiling, brings to them a wealth of treasure rare; she brings them pale anemones, and wild arbutus fair. She brings them sunlight warm and bright, and though she scatters rain, the children know that April's tears are not the tears of pain.

WHEN April trips along the road, the snow-wreaths melt away, and little creatures of the earth come out to frisk and play. The frog, the cricket and the toad, the butterfly and bee, are followers in April's train that every one may see. The robins come to build again in trees that live once more; the swallow sings beneath the eaves as he has sung of yore. A flash of orange cuts the air—an oriole sweeps by, for April brings a feathered flock of beauty to the eye.

WHEN April trips along the road with her misty eyes bent low, young lovers follow in her path, and care not where they go. Each breeze is but a [illegible] song, a song of youth and light; a song of Spring and smiling eyes, of day without a night. And April draws a gauzy veil about her dainty face, and trips demurely, wisely by with innocence and grace. But in her train [illegible] speaks to youth, and eyes smile into eyes, and loving hearts meet with hearts with wonder and surprise. And boys who never dreamed a dream are poets for a space, and poets swift forget their verse because some smiling face turned to theirs; and busy folk see bloom and gardens fair; and April laughs, and her laugh rings lightly on the air.

WHEN April trips along the road the farmer plants his seed, and April with a merry nod, sends rain to [illegible] his need. She knows that hungry folk will bless the bread his wheat will be, and April bids her sun to shine, for April's gold is free. She knows that the warmer months will see the crops that grow; she knows that harvest will not be her joy, but, even so, she knows that she has started well, that her witching sky will send the rain to make plants live, and sun to keep them dry.

WHEN April trips along the road, she hums a little tune—a plaintive bit of melody, the promise sweet that June swells into song; and yet it holds an echo of the time when winter froze the world in ice. Her song is like the chime of sleighbells gay, and wedding bells, and bells that toll for death. For April hums a changeful tune—wistful, beneath her breath. For sometimes when the loudest songs that crash and roar and shout, the songs that do not whisper thoughts, but tell their message out, are swept away, the plaintive songs, the tunes with wistful theme, creep out and nestle in your heart with brightest, clearest gleam.

WHEN April trips along the road, the mother sits and sews, on dainty flower-sprinkled frocks, and boyish linen clothes. And as she sews her eyes are bright with visions of the day when little folk will wear the frocks in joyous childish play. Each tiny stocking that she darns, each bit of lace she sews, each dainty hand-embroidered cuff is sweet as early rose with fragrant thoughts and mother-love, with blessings and with joy! And April sighs and envies them, the human girl and boy.

WHEN April trips along the road and twilight settles down, she passes lightly through the mist of springtime gray and brown. And as she goes along her way the stars peep out and glow, the moon smiles down with merry smile, a gleaming silver bow. And old folk, sitting in the dusk, lift up their weary eyes, and look along the springtime road with unconcealed surprise. And, half uncertain, half surprised, they hear the song of love, the song of youth and happiness, the songs from Heaven above. And half bewildered, half amazed, they know that through the land a train of lovers softly walk together, hand in hand. They know that farmers plant their crops, that mothers sit and sew; that robins build again their nests; that music, gentle, slow, is singing on the breeze of night; they know that flowers spring upon the brown of well-loved graves; that moss and ivy cling with tender arms about the earth that guards each sleeping form; they know that resurrection comes and banishes the storm.

WHEN April trips along the road with violets in her hand, her smile is like a golden dream that brightens all the land. Her hair, unbound, floats on the breeze, her voice of tender mirth sweeps joyously across the fields and wakes the sleeping earth. And we, who in the winter time have fought with ice and snow, and battled with the chilling blast, we gently smile, and know that God above is very good to send his blessing down—his blessing as an April maid with dew drops for a crown. Ah! at her touch the trees bud out that long have been as dead; she walks the earth and flowers grow in white and gold and red. She pauses by a frozen stream and melts it with the glow of youth and love and happy days; and hearts that faltered slow beat high again with life and hope. Ah! prayerfully we stand and watch as April passes by with violets in her hand.

CALLED HIGHER

On his fortieth birthday, February 17, Morton Culver Hartzell, son of Bishop Hartzell of the Methodist Episcopal Church, died at Pasadena, California, after an illness of eight years with tuberculosis. Dr. Hartzell was born in New Orleans, La., February 17, 1876. He graduated from Drew Theological seminary in 18[illegible]. In 1901 he joined the Rock River Conference and was appointed to Elgin, Ill. In 19[illegible] he went to Centenary Church, Chicago. In 1896, to South Park Avenue Church. In 18[illegible] he married Miss Bertha Drew of Boston, who, with one son, survives him. He was forced to give up active work in 1910, going to California where he continued to work as he could while he fought for life. His mother died January 27 last. Bishop Hartzell was with his son during his last hours of consciousness.

Mrs. Margaret Bowens, Brooklyn, N. Y., [illegible] yrs.; Mr. D. Harberts, 73 yrs.; Josiah Norris, Raymond, N. H., 75 yrs.; Miss S. B. Humphreys, Bryn Mawr, Pa., Thomas Houghton, Union Hill, Ill., 84 yrs.; Calvin Tucker, Newburyport, Mass., 79 yrs., Mrs. Rachel Dobbi, Denison, Texas, 83 yrs.; Mr. Downing, Zena, Okla.; Edward Gadson, White Pigeon, Wis., 77 yrs.; H. D. Learned, Dover, Del., 85 yrs.; Mrs. Rebecca Johnson, Big Rapids, Mich., 85 yrs.; Mrs. Hannah R. Seeley, New Haven, Conn.; Mrs. C. B. Davis, Pardeeville, Wis., 81 yrs.

Mrs. Joseph W. Jacobs, East Quogue, L. I., N. Y.; Mrs. Anne G. Dunham, Plainfield, N. J., 83 years; Mrs. Janet D. B. Shaw, Peotone, Ill., 92 years; Mary A. Wilcot, 83 years; Mrs. Anna R. Bethel, Los Angeles, Calif., 86 years; Mrs. Thomas King, Mount Washington, Mo., 73 years; Thomas Keister, 63 years; Mrs. Martha Baker, Fultonham, Ohio, 72 years; Mrs. John Scott, Streator, Ill., 84 years; Mrs. Mary Cooper, Doylestown, Pa., 86 years.

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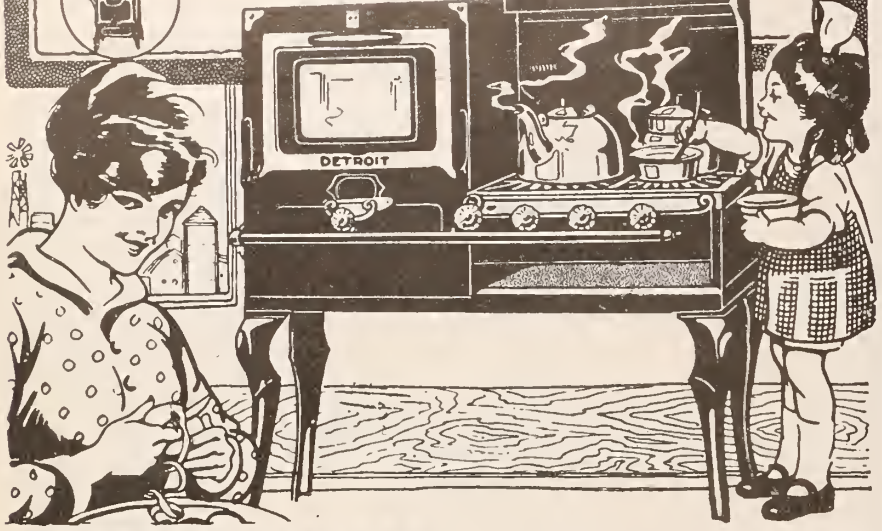

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Peter and Cornelius

International Sunday School Lesson for April 16. A s 10: 1-23; also Acts 10: 24-48

TALKS ON THE GOLDEN TEXT

By REV. F. B. MEYER, D.D.

"There is no distinction between Jew and Greek; for the same Lord is Lord of all, ar is rich unto all that call upon him." Rom. 10 : 12.

This call is to the Lord! "Lord Jesus" is an invocation which carries adoration with it. To adopt the phrasing of the previous verse, we must confess with our mouth the Lord Jesus, and when that confession is made we immediately find ourselves the recipients of the wealth of his saving help. When we believe in our heart in the risen Saviour, we stand before God accepted in his righteousness, but when we confess that he is our Lord and Master, and prostrate ourselves before him in lowly consecration, we begin to experience what it is to share in his unsearchable riches. It is incredible to those who do not know our Lord, how much he will do for those who love and obey. e seems to say to them: "Thou art ever h me and all that I have is thine." He m es all grace abound toward them. T rs are the precious things of heaven an of earth, and the good will of him that d lt in the bush. It is our Lord's good plea re to give. In tiny arrangements for ur comfort, in the selection of our fri s, in the provision of rest and chang n grace to forgive and restore, he seen o excel even his promises. The only li ts are those imposed on him by our lac of faith and expectancy. He is rich o all and therefore unto you, so take d give.

A Vision and a Visit

By Arthur H. Howland

SUPPOSE just for the sake of emphasizing what did happen we tell the story of what did not happen. Suppose, instead of the story we have in the tenth chapter of Acts, we had this story:

Cornelius, a pious captain in the Roman army, stationed at Cæsarea, had a vision directing him to send to Joppa to ask a man named Simon Peter to come and tell him some spiritual truths.

He said: "Oh, no. That will not be worth while. This man is only a Jew, while I am a Roman. Anyhow, I don't take any stock in dreams. My friends will think I have gone crazy if I do a thing like that. I'll just go on trying to pray as I have been praying."

Or suppose this had been the story:

Cornelius, a pious captain in the Roman army, stationed at Cæsarea, had a vision directing him to send to Joppa to ask a man named Simon Peter to come and tell him some spiritual truths.

At the same time Simon Peter himself was resting in the home of his friend Simon, at Joppa, and had a vision in which a great cloth containing all sorts of animals was let down from heaven and a voice said: "Rise, Peter, slay and eat." Peter said: "No. Nothing common or unclean has ever entered my mouth." But the voice said: "What God has cleansed, that call not thou common or unclean." This happened three times.

Just then the servants of Cornelius arrived and asked Peter to go with them. He refused, saying: "No, I can not go. I am a Jew, and according to all Jewish traditions it would be wicked for me to go to your master's house to be his guest. I am sorry, but I can not come."

He suddenly recollected the vision he had seen and it occurred to him that perhaps the vision was a message from God telling him to break away from the past and venture out into new paths, trusting not an ancient tradition but a living Guide to show him new ways of helping new people.

But he said to himself: "No. It was only a dream. The old laws are surer than new fancies."

And he said again to the men: "I can not go. The boundary lines between the Jewish race and other peoples must be kept distinct and inviolate. Thank your master for me for his kind invitation, but tell him my conscience forbids me to come."

KEEPING in mind these stories of what might so easily have happened but did not, think now of the wonder of what did actually happen.

A hard-headed Roman captain did send to a distant city and ask an unknown man of another race to come to his house and show him the truth. This man in his turn had a dream calling him to break away from the traditions of his people, to do what his conscience forbade, to go out along a new road, walking by a new rule, to bring new happiness to new people.

It is impossible to overemphasize how much was at stake. The Jewish religion under the old dispensation could confine itself to the Jewish race. To be sure, many Jews were zealous proselytizers, persuading the people of other laws to become circumcised and submit themselves to the law of Moses. But this was not a very general movement among the Jews, and must have been carried on under grea difficulties, because of the ceremon and Rabbinical restrictions on inte ourse with other nations. There was positive prohibition in the Old Tes nent forbidding a Jew merely to vi the house of a Gentile, but with the inteous ideas of oriental courtesy was almost impossible to do this hout being asked to eat, and that of ourse the Jew could not do in a G tile's house. But the whole spirit their tradition would tend to make t Jew shun any social intercourse wit Gentiles. This was the reputation th had among other peoples who d not understand their motives for t exclusiveness.

But now something had con into Judaism that could not be kep back by these iron bands of restrict . A mass of dough unleavened lie quiet in the pan; but a bit of ye will make it seethe and swell and ru over. An acorn dropped in a crack of giant rock will become a sapling, a the sapling will burst the rock. A g wing tree will burst an iron ring. the experience that came to the b evers at Pentecost made an outburst nevitable. The narrow limits of J aism could not contain the glory and s ndor and power of the Pentecostal b sing. It must be offered to all the orld.

Not all the apostles and ot believers felt this. The hold of t past was too strong upon them. Pe was first thrust out on this extensi program. Then Paul, who had r eived his Pentecost later than the rest oldly took up the mission to the Gen es as his special task. We are to s dy a few weeks later Paul's turning the Gentiles. But Peter made thi noble beginning when he went from th ouse of Simon the tanner at Joppa the house of Captain Cornelius at C area.

It meant that hereafter God's eople were to be controlled not by la but by love. It meant that the plai f life was not to be by the prohibit ns of law, but by the promptings ward helpfulness. It meant that n law but life was to be dominant. It eant that not one nation is to be sav , but every nation. It meant that m not only of the same race, but men c every race, are brothers.

I REMEMBER a scene yea ago which reminded me then a reminds me now of Peter's visit Cornelius. A group of friends were iting in a pleasant home on a pleasa summer evening for another friend w was to bring us a new message about new blessing. Special services ha been held in a grove near a neighborin own. A minister of the town had cau t the new spirit, understood the new ssage and entered into a new exp ence. He had promised to drive over l tell these friends in the other town a ut i So we were gathered there wait g his coming. And he came with shini face and ringing voice to tell us of new gladness and his new vision.

Just so Peter went down to th ouse of Cornelius. Locate Joppa and æsa-

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argaret E. Sangster, Jr., does not make uper stories and poems—they just form

theelves on the background of her mind as nter sprites trace wonderful pictures on ndowpanes, and then simply because she annot help herself, she sets down a desption of these pictures. There are, in in her new book, "Real People and Drms," about eighty poems and thirty-twohort stories and sketches. This is theork of a genius.

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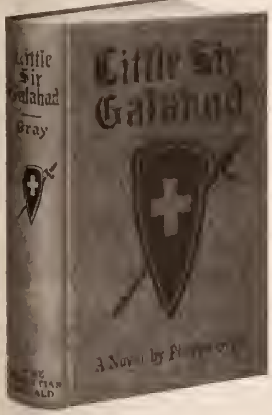

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HE RISTIAN HERALD, Bible House, New York, N. Y.

rea for your pupils on your class map, so that the towns may seem more real. Both are seacoast towns, Joppa about forty, Cæsarea about seventy, miles from Jerusalem. Cæsarea was the summer capital for Palestine. At the great palace there built by Herod the Great, Pontius Pilate had lived, and later Felix and Festus.

Distinguish this town from Cæsarea Philippi, farther inland, which Jesus visited just before the Transfiguration.

Can we imagine what it must have been like to hear Simon Peter preach? There have been preachers and evangelists in recent times who had such power that even while they spoke, before invitation had been given to come to altar or inquiry room, the wills of the people had been melted down, making way for the coming of the Holy Ghost. Mr. Moody loved to tell about Peter's familiarity with Jesus. One of his great sermons described beautifully how Peter took Paul around the city of Jerusalem during Paul's first visit there, showing him the places where he had walked and talked with Jesus. So Peter now, while he is telling Cornelius about this matchless Friend, puts his statement so graphically, so forcefully, that this Roman officer and his friends really get a vision of Jesus, and the Holy Ghost comes flooding their hearts.

Would it not be possible for us, even yet, to know Jesus so intimately and love him so much that as we talked with others about him their hearts would be thrilled and melted?

This was all the proof Peter needed that he had done right to come to Cornelius's house. Good had come of it. People had been blessed; souls had found God. Anything is permissible and justified that gets people acquainted with God and makes them love him.

This narrative has been divided into two parts by the International Committee, one for this week, one for next, to be used as an alternate with the Easter lesson. But Easter should be devoted to the Easter narrative, and the story of Cornelius and Peter can well be studied in a single lesson.

◆

Young People's Topics for April 16

Good Prayer Meetings, and How to Have Them Always

Christian Endeavor and B. Y. P. U. Acts 12:1-17

Getting Along With Disagreeable Folks

Epworth League. Gen. 13:8, 9; Luke 5:25-32; 10:40-42; Prov. 15:1

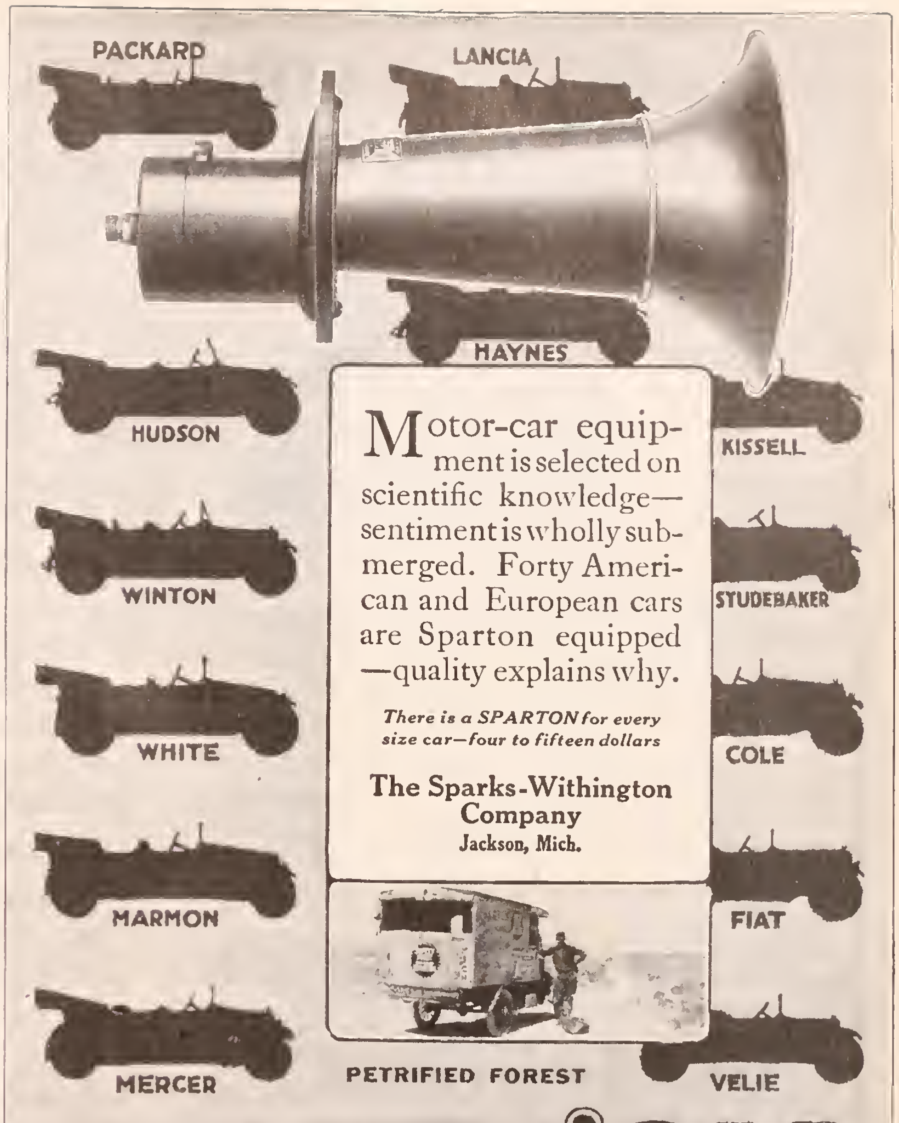
◆

Missionaries in Mexico

AFTER eighteen months' absence from Mexico, Miss Wheeler and Mr. Gregory, Presbyterian missionaries, have returned to Saltillo. Of conditions in Mexico Mr. Gregory writes: "We found a hearty welcome among the brethren and they were glad that we were again in their midst. Cheap money has brought Mexico to a serious economic crisis. The prices of foodstuffs have increased to alarming proportions. I suppose Zitacuaro is about as cheap a place to live in as any in Mexico, yet here, during the last few weeks, lard has increased fifty cents on the pound; sugar 75 cents on the pound; manta, the cloth of the poor, $1 on the yard; corn $20 on the cargo, and beans $30. A common day laborer has to work about ten days in order to buy enough manta for a shirt, a day to buy a small piece of soap, etc. If the economic problem cannot be solved within the next six months we may look for a very serious situation. Under such conditions the entire country suffers, because everywhere you look one sees that things are out of joint and very abnormal. But the religious forces in Mexico may well feel optimistic and expect great things."

Rev. J. T. Molloy writes "Mexico is ablaze with fine opportunities for preaching the Gospel. I only wish we had fifty more missionaries and at least 500 more native workers. The Lord is moving the hearts of the Mexican people in this day of golden opportunity."

Another missionary writes: "The rate of exchange fluctuates as the wind. Some days it is 18 and some 20. Some days it is 17 and some 22. It would take a Philadelphia lawyer to find out why. But the poor country! Its money basis seems to be a printing press, for it is all paper. Poor Mexico! Intrigues, plots, concessions, rebellions, revolutions, diseases, and I fear the next trouble will be sharks—land sharks, mine sharks, lumber sharks, money sharks, hemp sharks, until there will not be anything left."



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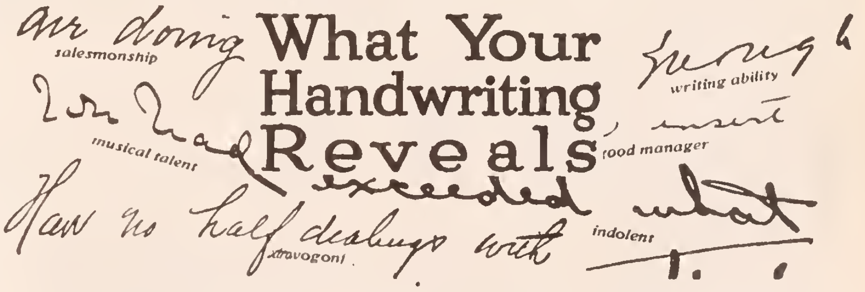

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To determine the price of two or more magazines given in the list below: Add the class prices and multiply by five. The result will be the club price.

EXAMPLE	
Christian Herald	Class 23
Pictorial Review	Class 25
McCall's	Class 10
Total class numbers	58
Multiply by	5
Price of club	$2.90

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35	**COLLIER'S WEEKLY** with CHRISTIAN HERALD	4^{00}	3.00
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	with CHRISTIAN HERALD, *Delineator and *Everybody's	7^{00}	4.90
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70	**COUNTRY LIFE IN AMERICA** with CHRISTIAN HERALD	5^{50}	4.65
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17	**LITTLE FOLKS** (new sub.) with CHRISTIAN HERALD	2^{50}	1.90
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45	**McBRIDE'S** with CHRISTIAN HERALD	4^{50}	3.40
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20	**McCLURE'S** with CHRISTIAN HERALD.	2^{50}	2.15
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23	**MOTHER'S MAGAZINE** with CHRISTIAN HERALD	3^{00}	2.00
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SEND ALL ORDERS TO

CHRISTIAN HERALD MAGAZINE BUREAU, Bible House, New York, N.Y.

Many Help the Prisoners' Gospel F

THE European War Prisoners' Gospel Fund is finding friends everywhere. Letters continue to be received from many states, showing how widespread is the interest in the effort that is being made through the Fund to proclaim the Gospel to the prisoners in the great camps in Europe. All of the writers are in cordial sympathy with the movement, viewing it as a great opportunity for practical spiritual service.

I. W. S., St. Anns, Ont., Canada, writes: "After reading 'The New Call to Service' in the Christian Herald, it appealed to me to do something for this cause, so I now enclose $5 to help carry on the work, with the prayer that it may be blessed for good."

"I am enclosing a New York draft for the War Prisoners' Gospel Fund amounting to $12," writes Ella W. E., Gainesville, Fla. "This is part of my 'tenth' money of my salary saved up for several months. I will be glad to keep in touch with this work through the columns of the Christian Herald."

Mrs. R. J. S., of Pittsburg, Pa., sends $5 and writes: "This is a thank-offering for a yet unanswered prayer, but to which I expect an answer in the near future. I believe as you do that this is an exceptional opportunity for missionary work, and hope the response will be prompt and strong."

"I believe this to be a very good cause," writes Mrs. A. A. C., Thornhurst, Pa. ($1). "One of my neighbors gives me the Christian Herald to read and in it I saw 'A New Call to Service.'"

"I desire to have a hand in the War Prisoners' Gospel Fund," writes S. S. B., Newport, Ore., who sends 50 cents. "I am now over eighty-two years, and my income is limited, or I would give more."

G. J. T., Alderson, W. Va., writes: "Enclosed find my check for $5 for the purchase of Bibles or Testaments for the Russian prisoners in Germany or Austria, with my prayer that you may in some way reach them with the Bread of Life."

"I am glad you have opened your paper for subscriptions to the War Prisoners' Gospel Fund in Europe," writes L. F., Cleveland, Ohio ($2). "I wish my gift could be two thousand! The poor soldiers are to be pitied—they and their suffering families. May God bless them." E. M. S., Alton, Ill. ($1), writes: "I pray God may so bless this small amount that some may be led to believe on Jesus Christ to the salvation of their souls." Mrs. O. D. T., Xenia, Ohio, sends $1 and adds: "May God see fit to hasten the day when the world will again be at peace. This fearful slaughter makes us all sick at heart."

"This goes with a prayer to the Father of all nations who call upon his name, in the faith that his rich blessing may attend it, and that the yearning hearts of the stricken ones may be filled with the love which cannot be taken away from them," is the hope expressed by Mrs. H. E., Batavia, Ia. ($2). S. E. H., Portville, N. Y., sends $5 and writes: "I am sending it to be used for Gospel work among war prisoners, and with it goes my prayer that God will bless this work to the evangelizing of Russia." "I am so glad to contribute my mite to send them the Gospel," writes Mrs. S. M. B., Passaic, N. J. ($2). "How much they need the comfort and help that the Gospel affords and which none but Jesus our Saviour can give! May many turn to righteousness is the prayer of your old-time friend."

Mrs. E. N. and Miss E. N., of Madrid, Ia., send $2 and add in their united letter: "May a rich and bountiful harvest of souls be won to Christ." Mr. and Mrs. O. J. R., Ashland, Ore., send $1, with the prayer that "God will bless the gift, though small, to the good of some soul who needs Christ." These are samples of many such letters that are reaching us daily, showing how deeply the appeal has touched the hearts of God's people.

REV. ARVID GORDH, pastor of the First Swedish Baptist Church, New York City, a member of the Fund
Executive Committee, has sent
Christian Herald the followin
received from the field, whi
interest our readers:

"In Danzig is a prison cam
there is a large number of
prisoners. A minister of Danzi
J. Meister, visited the camps, an
several Baptists. They sent
lowing Christmas greeting to the
in Danzig: 'To all the brethr
sisters in Danzig: Grace be to
peace from God the Father, ar
our Lord Jesus Christ.' All the b
Russian war prisoners in the
Troyl camp, send you a hearty
in the name of Jesus. We tha
for taking care of his chosen o
for what he has put into you
to do for us, in the love of God.
well. Peace be unto you."

A private letter from one
prisoners reads as follows: "Th
for the Testaments, tracts, an
in Russian. Our Russian
were exceedingly glad when we
them these gifts. . . . Our
are greatly blessed in the work
their fellow prisoners. A few d
two Jews were converted. A
evangelist, of Jewish descent, is
among the many Jews who a
We attended a meeting one d
he used the German language.
time also quite a number of Je
present. At the close of the
two Jews asked for Hebrew
As Brother J. could not be
his Hebrew Bible very well, he
to get two, if possible. Thus
to you with the request to sen
copies."

Last year three German si
the Red Cross received permi
visit their countrymen who
prisoners in Siberia, and brir
greetings from the Fatherlan
wishes and many prayers follow
on the way. All who had rel
the far-away camp wondered
greetings would reach their lov
A postal card from Tschita sh
these sisters have brought joy a
to the prisoners. The card rea

"My dear H——: Novemb
a day of great joy. A sister fr
many visited us and brought us
of the empress and the Germa
and for each man two rubles a
My choir sang for her, 'We com
in prayer,' and other chorus
eyes filled with tears when she
that we in this condition still ca
and she left 200 rubles to my
46 voices, which we divided.
we have bettered our condit
gained new hope. Now we
they have not forgotten us in G
as it has seemed to us
time."

At a meeting of the Executi
mittee of the War Prisoners'
Fund, held in New York on M
progress of the work was repor
warm appreciation was express
widespread sympathy which th
had evoked.

All contributions should be a
"War Prisoners' Gospel Fund,
tian Herald, Bible House, Ne
N. Y.

◆

Among the Worke

THE New York City and Broo
ventions of the Laymen's M
Movement will be held April 9-12
12-15, 17. The New York conve
open with a meeting at the Hipp
3:30 P. M. on April 9. The meeti
10th, 11th, and 12th will be at
Avenue Presbyterian Church. The
convention will open at the Baptist T
and will close on Sunday, April 1
meeting at the Academy of Mu
great National Missionary Congress
ington convenes April 26.

REV. MILLS S. GRIMES of W
State has been engaged in
churches and Sunday schools under
tion of the Presbyterian Board of H
sions for several years. He is no
York and is open to Sunday engag
any special religious work. He wo
for the cause of Home Missions o
evangelistic services, if not too far a
New York. Any communication
him at Roseland, N. J.

The War in Europe

Continued from page 407

mor is. This advantage consisted in he pture of the town and bridgehead of cieszko on the Dniester River. The nportance of this capture is in the act hat it puts it in the power of the Ru ans to cross the Dniester River o ove southeastward to attack Cze owitz and Bukowina. It is highly rolble that this campaign will be usl d, not only for its own importance, ut so for its possible moral effect, if uc sful, on Rumania, whose frontier s or a few miles from the scene.

A 'ERIOD of what may be called emi-calm, in contrast to the in- ens activity of the preceding days, har terized the Verdun battle of last atl lay and Sunday, March 18 and 9. arly in the morning of Sunday, the ren launched an attack on the ern n positions on the eastward slope f l Mort Homme hill, but the Ger- an stopped the onslaught with artil- ry efore it had time to make any ppr iable progress. After this, in- ant fighting there ceased, though for om me the artillery kept up their uel

T flanking movement by the ern ns to the west of Verdun con- inu Tuesday, and gained considerable rou l to the southeast of Malancourt nd e wood of the same name, by apt ing Avocourt wood. Later on the ren reported that hill No. 304, and the village of Esnes, were subjected to a heavy bombardment, which would seem to indicate that an infantry attack may be shortly expected in this region.

The German position to the west of the Meuse was again improved on Wednesday afternoon by their securing a foothold on the hill of Haucourt, to the south of Malancourt. Though small in itself, this gain coupled with the gains of the preceding days in the region to the west of the Meuse, is of considerable importance. Still further to the west the German line moved forward slightly along its entire length, and at the nearest point is not more than about four miles from the Verdun-Clermont railroad.

Thursday no infantry attacks occurred on any portion of the front. The artillery, however, was very busy, particularly on the west front, where the Germans bombarded heavily the villages of Malancourt and Bethincourt and Cumieres, which are all three nearly surrounded, the German lines now enveloping Cumieres in a semi-circle of wider radius.

It will be probably a day or two before the Germans attempt any serious advance movement, the interval being used presumably for bringing up their heavy artillery near the line won at the last advance. When the next attack is made it will probably be from the German cables, on hill No. 304 on the front west of the Meuse.

The News of the Chase of Villa

Continued from page 404

rot ol and at last reports it had been ent Carranza for his signature, which, he given, will put the protocol into ll ee and effect.

On March 21 Villa was reported to ave een defeated at Namiquipa, and b flying toward Cruces. General ers ng was reported to have sent fly g column toward Cruces in an for to head him off. Considerable isq tude was expressed on the 21st nd 2d by the failure of communica- on etween the border posts and Gen- al rshing.

Ge ral Pershing was heard from on e ernoon of March 22, but his dis- atc s were reported to cover merely out matters and told nothing as to e s cess or progress of the expedition. arr za appears to desire to cooper e lly with the American govern- en but his ability to hold his fol- we in line, especially those in the ort rn part of Mexico who were rm ly adherents of Villa, is becoming il a more open question. On the 2d e of Carranza's leading sup- rte, General Luis Herrera, a former illi who was deposed on the 20th ilitary governor of the state of hi hua, was reported to have re- ur d Carranza, and to have an- ur d himself in favor of Villa, and h formally declared himself at war ith he United States. General Herrera as ported to have taken with him s rrison of 2,000 Mexican troops ho ere fully equipped and well sup- ied ith American munitions. These oo were part of the organizations o which the tightening of the net ou Villa depended. The report of erra's defection was later denied fic ly but there is no evidence of the e his troops against the bandit- tla. It began to appear probable on e d that the trap which on the th ad appeared to be closing about illa might have become a haven for m, d that it might even become a trap r eral Pershing and his 4,000 men. The are about 25,000 American ldi s now on the border, and about 000 nore available within the United at The American troops have un the provisioning of General ers g's column a difficult matter, d ery day emphasizes the necessity r t use of the railroads.

Th latest news, March 27, was a port from General Pershing that illa instead of being defeated at am uipa, had himself defeated the arr za troops and was heading ro h the foothills of the Sierra Madres into the Guerrero district, in which his capture will be exceedingly difficult. American troops were not yet reported as having caught up with Villa or his band or as having taken part in any fighting, although they had penetrated about 230 miles into Mexico.

General Pershing's latest dispatch as the Christian Herald goes to press, stated that the Carranza forces were cooperating with the American forces, but he was none too sanguine about the immediate capture of Villa. The difficulties of the transportation service are increasing with the length of the line. More automobile trucks have been purchased, and the army is anxiously waiting permission to use the Mexican railways. Carranza was reported on March 26 to have approved the protocol, suggesting some slight modifications, and it was expected that all questions between the two governments would be satisfactorily arranged early in the week.

A squadron of eight army aeroplanes is accompanying General Pershing's expedition, making their base at Casas Grandes. On the flight south, two of the machines experienced trouble, one of them not being found for three days. Conditions for reconnaissance have been unfavorable, and the aviators have been unable to do any effective work, but much is expected of this arm of the service in scouting for stray groups of bandits.

Reports from General Funston showed that the reported strengthening of the Carranza garrisons along the border was not born out by the facts, and on March 26 the President issued a warning against unscrupulous influences which were inspiring Mexican rumors with intent to cause intervention. The President said: "It is my duty to warn the people of the United States that there are persons all along the border who are actively engaged in originating and giving as wide currency as they can to rumors of the most sensational and disturbing sort, which are wholly unjustified by the facts. The object of this traffic in falsehood is obvious. It is to create intolerable friction between the Government of the United States and the de facto Government of Mexico for the purpose of bringing about intervention in *the interest of certain American owners of Mexican properties.* This object cannot be attained so long as sane and honorable men are in control of this Government, but very serious conditions may be created, unnecessary bloodshed may result, and the relations between the two republics may be very much embarrassed."

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Good News for Farm Women

A wonderful new separator has been invented that will make your work a great deal easier. The old-style separator has always insisted on being turned at regulation speed, whether you were well or ill, rested or tired.

A slight slowing of speed in turning the handle meant a loss of cream—and money. One's attention had to be strictly on turning the crank at an unvarying high speed which was trying to both mind and strength.

But, this new Suction-feed Separator *meets your moods.* Its speed is your speed, and yet it skims absolutely clean at all times.

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Separator draws up into the bowl just the right quantity of milk—always in exact proportion to the separating force. If you feel out of sorts, you may turn slowly; if you feel spry, turn as fast as you please and the bowl will take up more milk. Fast or slow, the cream will be of the same thickness.

The knee-high supply can does away with the hard, high lift no woman should be asked to endure day after day. The Sharples bowl has only three pieces to clean, not one heavy, bulky, or fussy—and no discs. And, there are many other exclusive features.

Drop us a postal and we will send you our new book, "Velvet" for Dairymen. It tells all about the Suction-feed Separator and explains our liberal free trial offer. Write at once to Dept. H.

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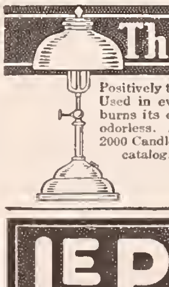

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Get To-day's Message Out of the Bible!

Bible truths were not applicable only to the people and events of Bible times; we all know that. The thing is actually to apply the Bible to your own life and to current happenings

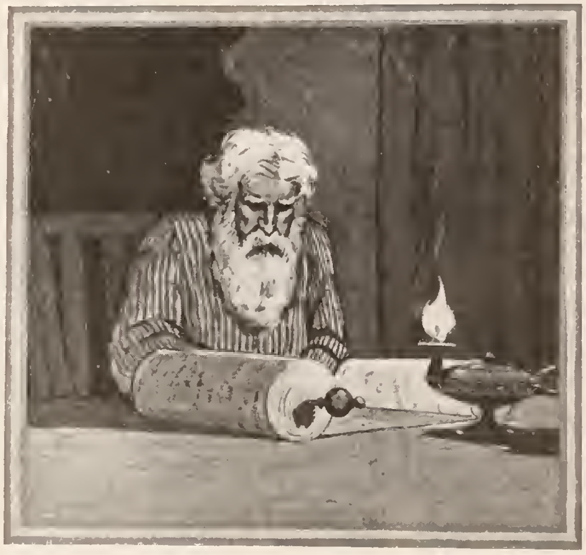
TO BRING YOU A NEW REALIZATION OF THIS FACT IS ONE OF THE AIMS OF THE CHRISTIAN HERALD BIBLE PICTURE CONTEST

Those of our readers who have been following the succession of scenes presented in the Bible Picture Contest pictures must have observed that while many illustrations portrayed an approximate likeness of ancient costume, landscape, architecture and history, there have recently been included in the series a number of drawings showing a general scene or a modern scene. Why not? We venture to assert that you cannot find one section of actual life or a picture out of any gallery or publication for which a diligent search will not reveal an appropriate Bible verse.

That is why we are publishing in the series a few pictures of modern scenes. We want to vary the Contest series. We want you to reale anew, in fitting Bible texts to these scenes, tht the eternal truths of the Bible are intended r today.

We urge every one who has not yet begun o start at once to secure the back pictures (they e given free with the Outfit) and make the Contst your pastime and companion during your evenis and your spare moments at any time. Clip t pictures 46, 47 and 48 from this page and we ll send you the back pictures free with the Out. Then clip out the balance of the sixty pictures s they appear, three each week. You have pley of time to compete.

Picture No. 46

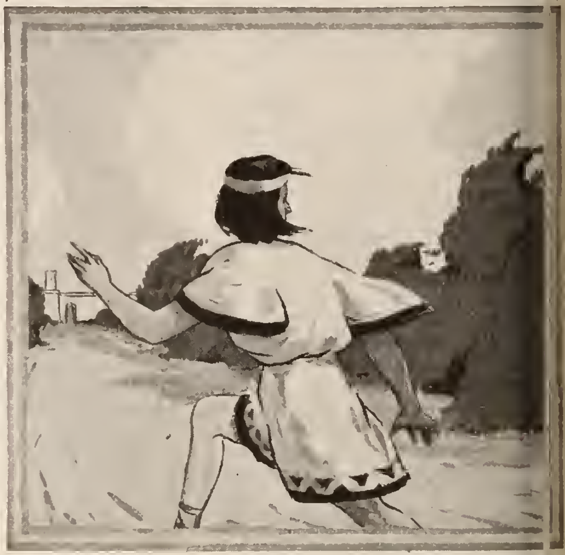


Equal Opportunity

There are no "winning" answers for you to "guess." At the end of the Contest an impartial committee of judges will be handed a list of all the different Bible verses submitted for each picture, and this committee, absolutely unprompted, will designate the best, according to the rules.

Everybody is on an equal footing, for the simple reason that no answers can be sent in until the entire sixty pictures have appeared, and you do not have to submit your set until some two months after the appearance of the last picture! The first set submitted will be given no preference over the last set submitted—the sets will be judged wholly on their merits under the rules.

Picture No. 47



Send for the Special Circular

GLAD TIDINGS

of the

Bible Picture Contest

The Christian Herald, Bible House,
New York, N. Y.

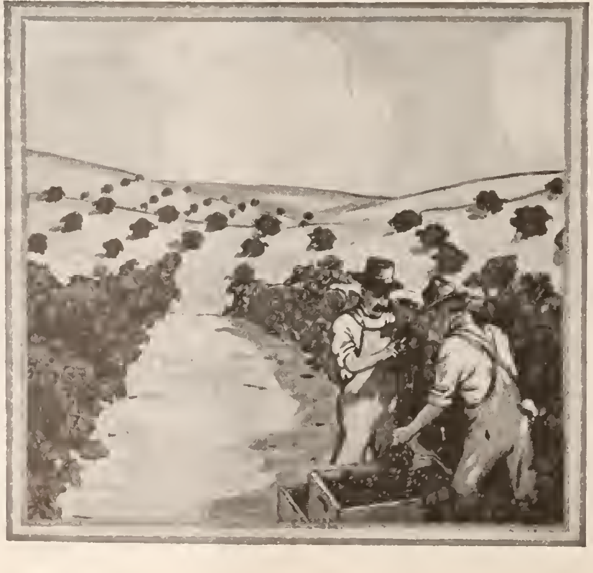
Gentlemen: Please send me the illustrated "Glad Tidings," which gives all information about the Bible Picture Contest, with Rules, and everything I need to know (of course without expense to me).

Name . . . .

Full Post Office Address . . . .

Send in this blank, or merely write (a postcard will do) for "All information about the Contest."

Picture No. 48



Start the Contest Now

You will cherish the satisfaction of having m i-fested skill in observation and judgment; d the rewards of $3,500 in cash are worth winng too. You could use $1,250 or $625 in cash r any one of the 419 cash rewards.

We have prepared an illustrated prospecs, called "Glad Tidings," which shows by oct lessons just how you are to proceed, how to obin the pictures, the standard list of possible ansrs (Bible verses)—so you don't have to search e whole Bible—and telling you all you neeo know in order to compete in this Contest, wh is free and open to all, young and old.

All these materials will be sent, absolutely e of charge, to any address given on the coun. Clip that out and send it in now. Don't dy about it—you've already delayed long ench about entering the Contest!

A swers to Bible Contest Inquiries

Q stion: I do not understand from the rule whether one is expected to have say two or re complete sets of verses for all of the 60 ures in the contest, or does it count just as ch or more (when you see a picture that you e just positive fits a certain Bible verse) if y just put one verse (first choice) for that pict e? Then perhaps you see another picture hat three verses would fit, one verse alm as well as another, and you just put dow three sets for it, or first choice, second cho and third choice. I have tried to make plai what I mean. Must there be complete sets r can one have one verse for some picture hey are certain about and two or more for ers? That is, I mean, would it count not hat way to put two verses (or a first and secc choice) to a verse you were sure that the st verse was right?—E. W., Connersville nd.

A wer: You are confusing a "set" of ans s with the answers themselves. A con tant may make as many as five answers ver) for each picture, and he may submit thre lifferent sets of answers—that is, three diff nt lists of answers. Thus a contestant may y submitting five verses for each pic- ure submit, in three different sets, fifteen vers for each of the pictures.

Y may submit one verse for picture No. , th e verses for No. 2, five for No. 3, one for No. and so on. In other words, you can subr from one to five verses for each picture ust as you please. If you find one vers that in your opinion fits a picture so well at there can be no question about it bein the best verse, then you will probably subr only that one verse for that picture. If you d five verses for another picture, that y r opinion fit the picture more or less well d any one of which might be designated the st verse for the picture, then you will prob ly submit all five verses for that picture And if you want to submit more than ve rses for a picture, or for several of the pict s, or all of them, then you can submit se d set of verses, in which you will make the ditional answers.

T rewards will be awarded primarily poi he number of best verses submitted for the tures, and that's why it is considered goo olicy by many participants to submit ive verses for a picture—if the verses all fit the picture pretty well. Then if the Judg select one verse as best for the picture, inst of the one you thought the best, well, perh s you will have their choice down too, and us you will be credited with the best vers or that picture. The relative position i wch you write down your verses for a pict will not count except in the event of tie See the Rules, clause 6.

Q stion: In "Gems from the Bible," page l, quotation from Gen. 43:28 has the word 'abeisance'' wrong, I think I never saw e word begun with an *a*, but always with o

O page 37, the quotation from Judg : Samson is spelled Sahson. I don't n o spell those words wrong, and I don't n o do anything that would lessen my ar s to get one of the rewards. If I spell en right will it count against me?—C. T. , owe, Vt.

A ver: We are sorry to say that a few n aphical errors crept into our "Gems n he Bible."

Y can write the verses down just as you d em in "Gems from the Bible," or write en correctly, as they are spelled in the ut ized (King James) Version of the Bible, m an edition. That is the final authority t Contest. But anyone submitting a rs s it is given in "Gems from the Bible" ill, course, be given credit for its correct rm So you can't go wrong. Generally ea ng, it is best to follow the "Gems," d sure; but in the case of a word spelled co ctly of course you may want to submit e rd properly spelled. Either way you ll right, but be sure you follow the ver- on entioned above. Our Red Letter Bible o of the editions mentioned, so if you pp to have that you can be sure.

Q tion: In looking through my Reply o. I noticed that only one prize would be nt any one address. Although I am living th Miss S. at the present time, I am not a en r of the family and will have no idea ha heir answers will be.—R. B., Cleveland, hic

A wer: You may compete independently th Bible Picture Contest, and win a reward our own, even though the other people t house also win. Our rule regarding mi participation refers only to members of e nily at one address. Unrelated people in at one address may each win a wa .

Q tion: If my question is one that can a vered without violating one of the rules th Contest, please answer. Is the light ow in picture number twenty-two (22) from do, or window, or is it a supernatural ht The picture does not show clearly het r the scene is outside or inside a building.—Mrs. H., Milledgeville, Ga.

A ver: It is a long-established rule of e ristian Herald to answer freely and frankly all questions directed to it, but our Bible Picture Contest has imposed one exception upon that rule—we find that we cannot discuss the pictures with one contestant, and not discuss them with all. If we gave a contestant some special information concerning a picture, upon a point that you did not query us about, then that contestant might have an advantage over you by reason of the knowledge given her, and might win a reward which otherwise you would have won. You can see that this applies to all pictures and to all our readers and well-wishers.

In general we would say that in considering a picture you should not center your attention upon a minor detail, but seek to apply to the picture the verse which fits it best as a whole, as expressing the scene and action the picture shows. Put yourself in the place of the Judges who will designate the best answers, and say to yourself: "Which verses, taking it all in all, really fit the pictures the best; which verses express the scenes most completely?"

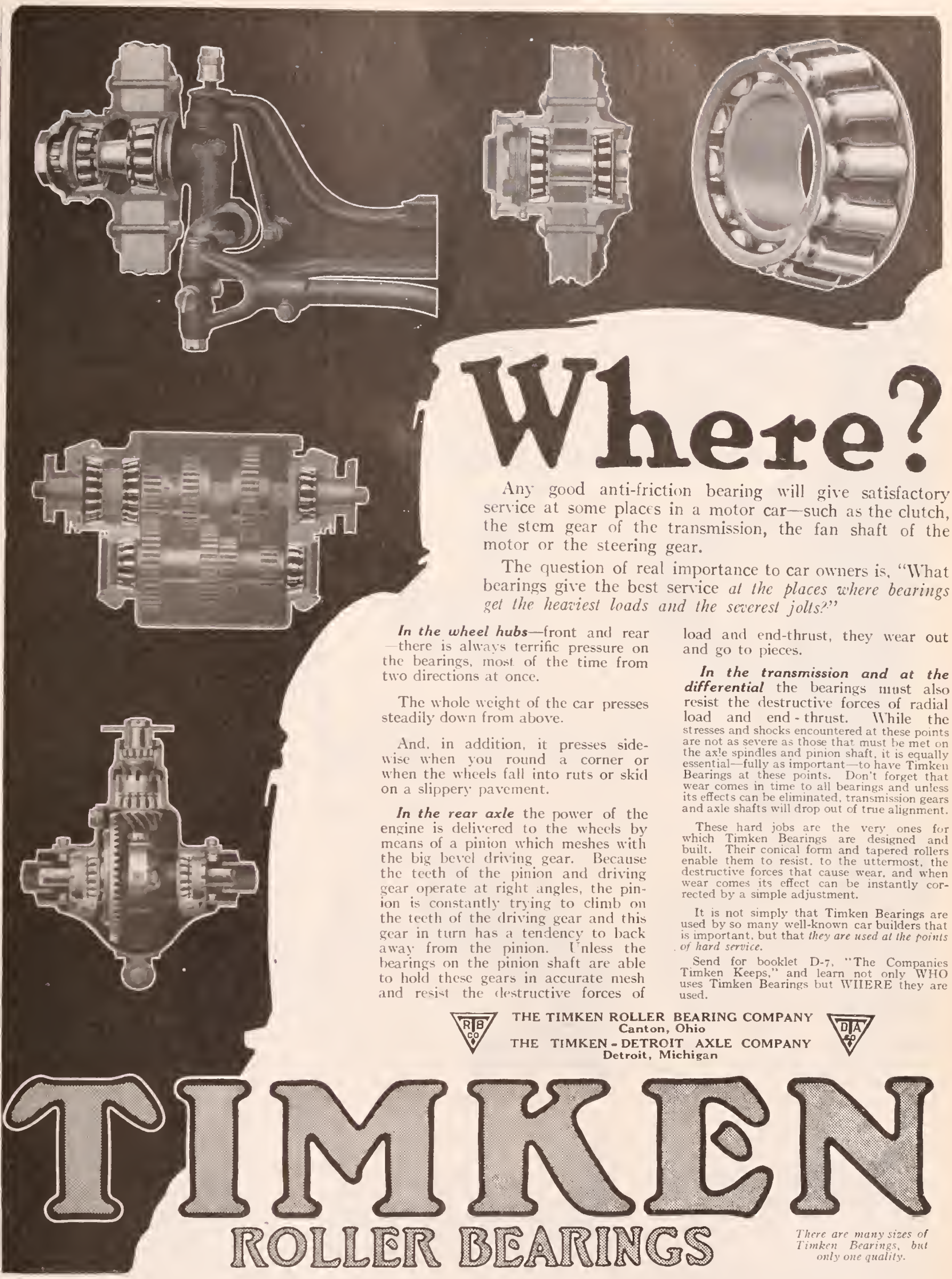
Question: (1) If a person should send in only one answer (Bible verse) to each of the sixty pictures, and the answers were all correct, while another person should send the same answers as first choice, but with two, three, four and five answers to each of the sixty pictures, which set of answers would win the first prize, the set which contained only one answer to each picture, or the set which contained the largest number of answers?

(2) Which one of these sets would win first prize, viz: Only one answer to each picture and only 50 of them correct, another set with 200 or more answers with 60 correct answers? Would the set of answers of 200 with the 60 correct answers and the 140 incorrect answers win over the 60 answers with 50 of them correct?—F. A. D., Blue Mountain, Miss.

Answer: (1.) If one contestant (A) submits one verse for each picture, and each verse is a *best* verse, and if another contestant (B) submits several verses for each picture, giving, however, all the sixty best verses as first choice, then (A) will take precedence over (B), because he made the smallest number of incorrect answers. In fact in this hypothetical case, A would submit no incorrect answers at all. But in answering this question we feel we might not do our full duty to stop here. We wish to point out that the Judges may name more than sixty best verses for the sixty pictures, for one thing; there may be pictures for which the Judges will not be able to agree upon only one verse as best. They may very probably say that two or more verses are equally "best" for this or that picture. So a contestant, submitting only one verse for a picture, in case the Judges name more than sixty best verses, could not possibly submit *all* the best verses. Suppose the Judges named 70 best verses?

2. If X submitted a set of one answer to each picture and 50 of his answers proved best ones; and Y submitted a set of 200 answers, 60 of which proved best, then Y would take precedence over X, for he would have submitted the greatest number of best answers. Primarily the rewards will go to those who submit the greatest number of best answers. It is only where there is an equality in the number of best answers submitted (as in the case of A and B above) that other considerations will enter. So if Y had only 51 answers prove best he would win over X, because he would have submitted the greater number of best answers.

There are folks who are mean enough to kill the spirit of a revival and then criticize it for being dead.



Where?

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The question of real importance to car owners is, "What bearings give the best service *at the places where bearings get the heaviest loads and the severest jolts?*"

In the wheel hubs—front and rear—there is always terrific pressure on the bearings, most of the time from two directions at once.

The whole weight of the car presses steadily down from above.

And, in addition, it presses sidewise when you round a corner or when the wheels fall into ruts or skid on a slippery pavement.

In the rear axle the power of the engine is delivered to the wheels by means of a pinion which meshes with the big bevel driving gear. Because the teeth of the pinion and driving gear operate at right angles, the pinion is constantly trying to climb on the teeth of the driving gear and this gear in turn has a tendency to back away from the pinion. Unless the bearings on the pinion shaft are able to hold these gears in accurate mesh and resist the destructive forces of load and end-thrust, they wear out and go to pieces.

In the transmission and at the differential the bearings must also resist the destructive forces of radial load and end-thrust. While the stresses and shocks encountered at these points are not as severe as those that must be met on the axle spindles and pinion shaft, it is equally essential—fully as important—to have Timken Bearings at these points. Don't forget that wear comes in time to all bearings and unless its effects can be eliminated, transmission gears and axle shafts will drop out of true alignment.

These hard jobs are the very ones for which Timken Bearings are designed and built. Their conical form and tapered rollers enable them to resist, to the uttermost, the destructive forces that cause wear, and when wear comes its effect can be instantly corrected by a simple adjustment.

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Send for booklet D-7, "The Companies Timken Keeps," and learn not only WHO uses Timken Bearings but WHERE they are used.

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THE OLD RELIABLE SCHOOL. No. 11-19 Selden Ave., Detroit, Mich. U.S.A.

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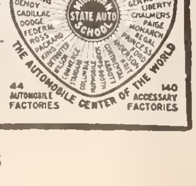
THE HEART OF THE AUTO INDUSTRY



The Christian Herald Prayer Leagu

ALL Christians are urged to unite with the members of the Prayer League in daily prayer at the noon hour. Also any one is at liberty to send a request for prayer or an acknowledgment of answered prayer, thereby becoming enrolled as a member of the Prayer League. All correspondents are specially requested to make their letters as brief as possible. Write requests and acknowledgments on separate sheets.

W. E. HALES, of Pikeville, N. C., writes: "I beg to advise that prayers for my brother-in-law have been answered, and that he is healed of lockjaw, about which I telegraphed you on February 3; I wish to thank the Prayer League for their intercession in his behalf."

A letter comes from Mrs. W. B. U., of Wytheville, Va.: "I praise God our prayers for my husband have been answered. He was saved last night. I praise God for all his goodness to us. Now we are on the heavenly way together. We are also having a great revival here. Many souls have been saved, besides my dear loved one. I am also better of the nervousness. Let us pray more earnestly for the other requests."

Mrs. A. P. writes from Creston, Iowa: "I want to write to the Prayer League acknowledging answer to prayer. Some time ago I wrote asking prayer for a revival in our little church at Spaulding, Iowa. We held a three weeks' revival and had a splendid meeting, with thirty-seven converts, and there were many young married men and women united with the church with their families of little children, thus establishing so many Christian homes. I get much good out of the Prayer League in reading the answers to prayer. I firmly believe the results of our meeting were through the united and earnest prayers of the good Christian people of the Christian Herald Family."

Acknowledgments of answered prayer have also been received from:

Mrs. W. T., Ontario, N. Y.; Mrs. M. B. S., York, Pa. (for her son); Mrs. E. McG., Salem, Ore. (for improved hearing); Mrs. M. R. W., Winchester, Va.; M. E. B., Nova Scotia (for healing of sister); Mrs. R. G., McCune, Kan. (for sale of property); Mrs. E. E. D., Denton, Texas; Mrs. M. D. S., Athens, Pa. (restoration of sight of daughter's eye); H. Y., Providence, R. I.; L. B. S., Wyncotte, Pa.; C. F. L., Washington, D. C.; Mrs. C. Van V., Spokane, Wash.; Mrs. H. S. H., Hunt, N. Y.; Mrs. E. C. C., Thomastown, La. (for sister's recovery); Mrs. P. D., Iowa (that son and daughter who had backslidden have both returned to the Lord); Mrs. A. D. F., Pleasant Hill, Ore.; Mrs. C. C. H., Everest, Kan.; Reader, Nashville, Tenn.; M. S. R., Portsmouth, Va.; L. B., Plymouth, Wis.; Mrs. R. M.; Mrs. A. E. K., Glasgow, Ky.; Q. A. M., Brooklyn, N. Y.; Mrs. J. L., Martinette, Wis.; H. M., Fort Madison, Iowa.

A. E., Marion, Iowa; W. A. L., San Francisco, Calif.; X., Columbia Cross Roads, Pa.; Mrs. G. W. D., South Prairie, Wash.; M. C. M., Elkton, Va.; C. E. S., Berlin, Mass.; Mrs. J. L., Martinette, Wis.; E. S. H., Culpeper, Va.; Mrs. G. W. H., Chambersburg, Pa.; Mrs. M., Wellsville, Ohio; Mrs. F. W. P., Union City, Tenn.; M. K. R., Schenectady, N. Y.; Mrs. M. L., Lyford, Texas; Miss A. M., Alverton, Pa.; Mrs. I. O. D., Goshen, Ind.; Mrs. J. A., Brainerd, Minn.; H. M., Fort Madison, Iowa; M. M. H., Coatesville, Pa.; Mrs. R. T., Milton, Iowa; F. R., Uniontown, Pa.; S. E. S., Lewisburg, Tenn.; Mrs. P. C. T., Keller, Va.; Miss L. C. B., Chester, Vt.; E. M., Bangall, N. Y.; A Mother, Lexington, N. C.; A Reader, Kansas; Mrs. L. S., Highland, Mich.; Mrs. E. A. B., Baltimore, Md.; S. G. B., Pacific Grove, Calif.

A Christian Herald Reader, Pawtucket, R. I.; Mrs. E. R. G., Indianapolis, Ind.; A Believer in Prayer, Danville, Ill.; I. C. B., Canaseraga, N. Y.; An Anxious but Trustful Mother, Bainbridge, Ga.; Mrs. C. R., Shenandoah, Pa.; Miss M. I. R., Rochester, Pa.; A. A. P., Brooklyn, N. Y.; M. E., Woodhaven, N. Y.; H. S., Oakdale, Ill.; Mrs. C. D. W., Johnstown, Pa.

C. H. R. writes from Pittstown, Pa.: "My aunt and I are greatly interested in the Prayer League, and during the day a number of prayers are offered for those who are suffering and for the unsaved. We know that prayers for great revivals were answered in our city and in surrounding towns. But oh! how I want the Christian friends to pray that the hearts of those who are indebted to us will be softened, and pay us ough for a necessary operation that must undergo to save me from being d and losing the power of my speech! now they will be twice rewarded."

A Broken-hearted Mother wri : "I ask the most earnest prayers the Prayer League that the intende marriage this month of my daught to a drunkard may be broken up. Ol pray, pray without ceasing until our yers are answered. Please lose no tim n beginning, as the intended marriag akes place in a very short time. Pra God that in some way it may be stopp if it is according to his will."

Prayers are asked for reviv at.

La Harpe, Kan.; Montrose, N. D.; well. Ind.; Penryn, Pa.; Labelle, Mo.; Go boro N. C.; Kendall, Wash.; Patriot Ohio. Searcy, Ark.; Brownsdale, Minn.; Sl burne Falls, Mass.; Gilmanton, N. H.; haca. Mich.; Alanreed, Texas; Broken rrow Okla.; Pittsfield, Ill.; Toronto, ada Wharton, N. J.; Albany, N. Y.; Gai ville. Fla.; Tyler, Texas; Holdcroft, Va.; ndee N. Y.; Pixley, Calif.; Circleville, Ohi Shenandoah, Pa.; La Grange, Ga.; Camd Del (that Sunday school may be built up) Nashville, Tenn. (for a struggling mission) ouisville, Ky. (in the Highland Church); emus Point, N. Y. (in the M. E. Church); erea. Ohio (in the M. E. Church); Berth Minn. (that the camp meeting in June may ove a blessing to the neighborhood and nily. North Harpswell, Me. (that the Juni C. E members may give their hearts t God; Henry, Ill. (that six men may be ved) Rochester, Pa. (that county may g t no license for the sale of liquor); Dobb Tex. (that a society just organized may be essed with success). Mrs. V. C. D. asks pr er for the conversion of five men; E. A. S. Providence, Fla., asks prayer that a pasto ull of the Spirit's power, may be sent to th field A Reader, Leeds, N. Y., that a pastor ay be sent to a vacant parish. L. C. suggest rayer that our nation may not be involved in war Another reader urges continued pra that the war in Europe may cease.

Mrs. E. V. Bjorklund, of St. Cloud Minn., asks prayer that her husband, who is a edish mission minister and who was comp ed to leave his church on account of illness, r now receive another call to a church. Sh rites: "We are a family of eleven, and thir seem dark."

Mrs. E. S. M. asks prayer that anot minister may receive a call.

Mrs. W. F. asks prayer that son's m may be restored: Miss F., A Subscriber, M W. O S., E. B., their brothers'; Mrs. J. C. Mrs. J. S., M. E. S., their daughters'. Twe -four other friends ask prayer for mental res ation or strengthening for relatives, friends themselves.

Miss A. H., F. S., E. B., Miss M. . ask prayer that their sight may be stren ened: Mrs. I. S. asks prayer that mother's si may be restored. Ten other friends ask pr er for the restoration or strengthening of s t for friends, relatives or themselves.

Fifty-six friends ask prayer for a eeper work of grace, assurance of sins forg n, or express in other ways their desire for sonal spiritual blessings.

Ten parents ask prayer that their s may be delivered from the liquor habit; t vives. their husbands. A Subscriber, Mrs. B. C Sad Sister, Mrs. W. S., Mrs. A. R., Mi M. G R., ask prayer that their brothers ma be delivered from the habit. Thirteen othe iends ask prayer that friends or relatives ay be delivered from this habit.

Mrs. J. A. R. and A Believer ask pra r that their sons may be cured of the dru habit Mrs. P. K. R., that daughter-in-law ay be cured of the drug habit.

"Mother" asks prayer that six sons ay be saved. A Sorrowing Mother asks pra that four sons may be saved. Forty-one o r parents ask prayer for the conversion sons twenty-eight wives, their husbands. hundred and twenty friends ask pray tha friends or relatives may be converted.

Twenty-one readers ask prayer fo pecia spiritual blessing for relatives or frie s.

One hundred and seventy-two fri s as prayer for the healing of friends or r tives including Mrs. A. J. P. that a ministe ay be restored to health; another, Mrs. M. , tha husband may be cured of cancer; other L. E. N., that father may regain th use limbs; Mrs. N. C. N., that daughter r pass safely through an operation and her l lth be restored; H. K., that son may regair re use of right limb; and A. E. W., that brot r may pass safely through an operation.

One hundred and twenty-five ask p er for healing of self. Twenty-five frie ; ask prayer for healing of hearing for r tives. friends or themselves.

Eighty-two friends ask prayer for elp o guidance in financial affairs.

Eighty-seven friends ask prayer r th granting of varied desires and needs, i udin Mrs. I. T. that she may find a hom and Reader, who asks prayer for three bo in t European war.

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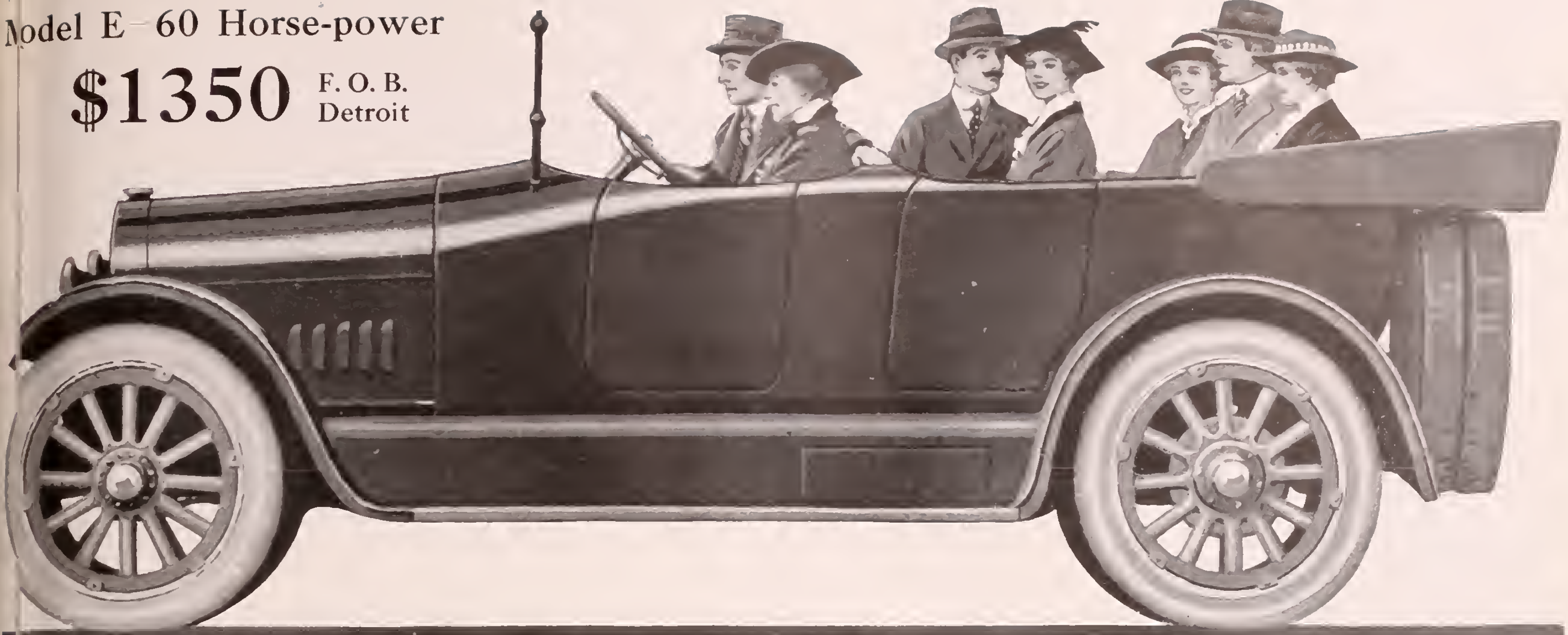

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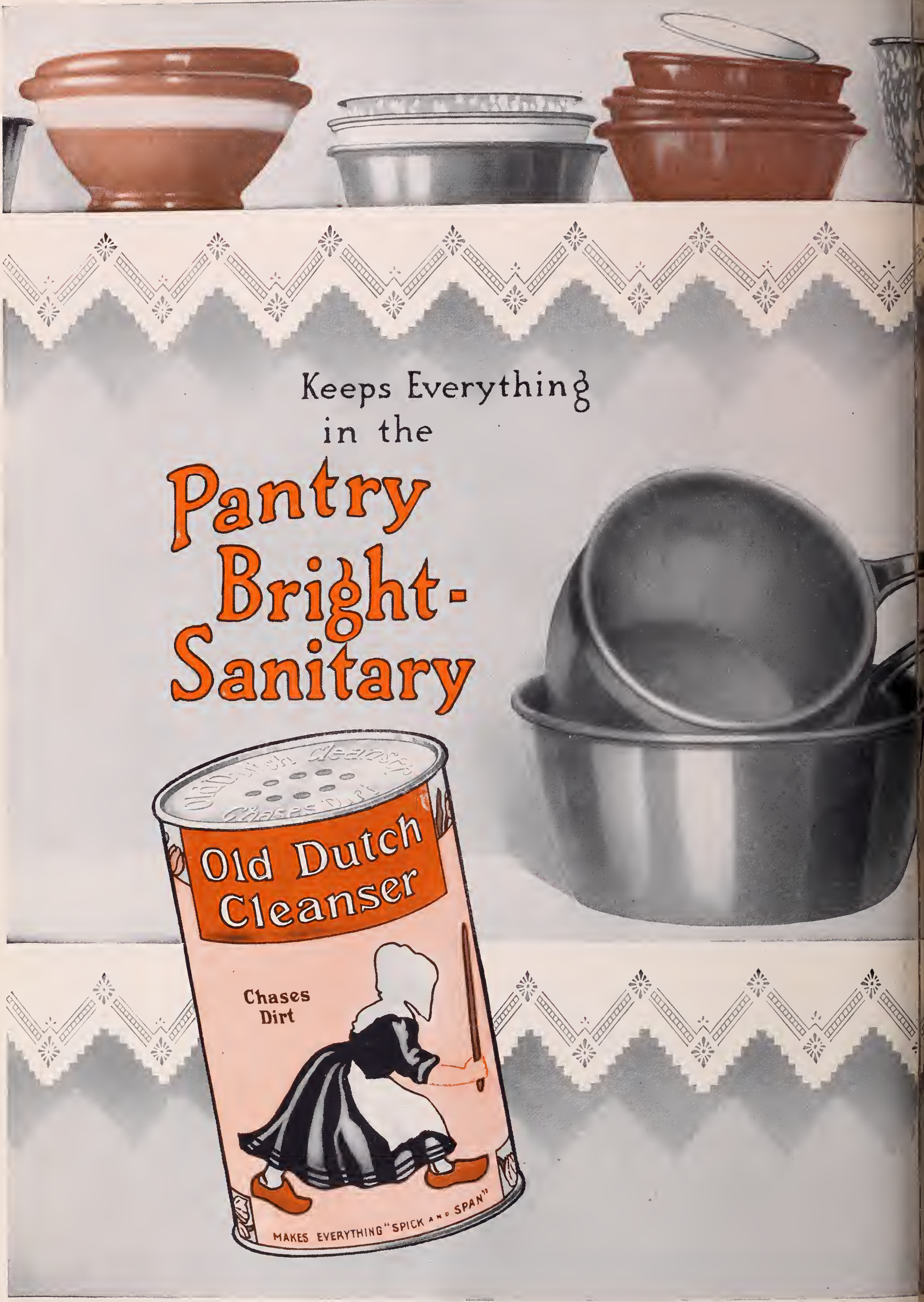
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Christian Herald

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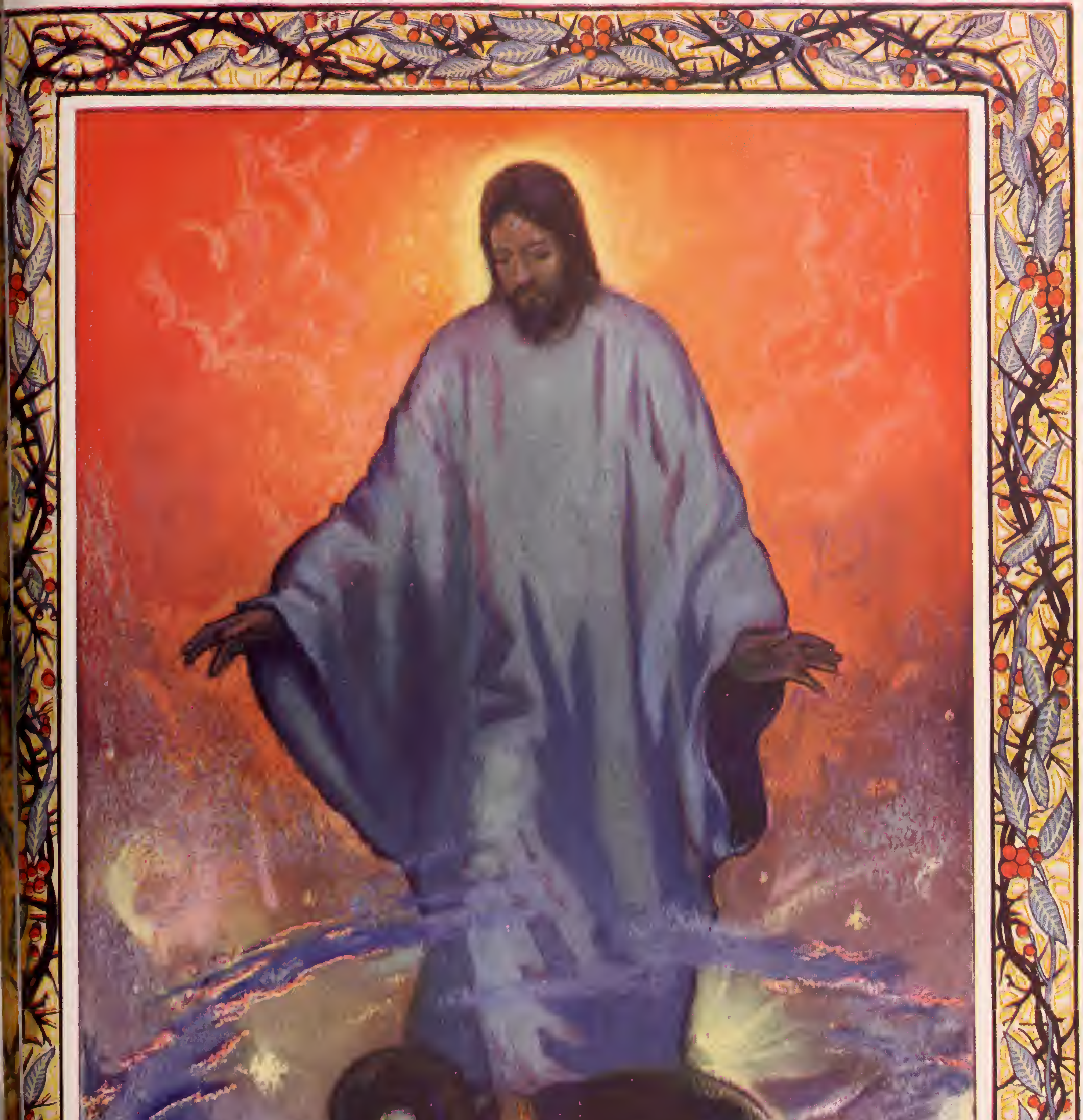
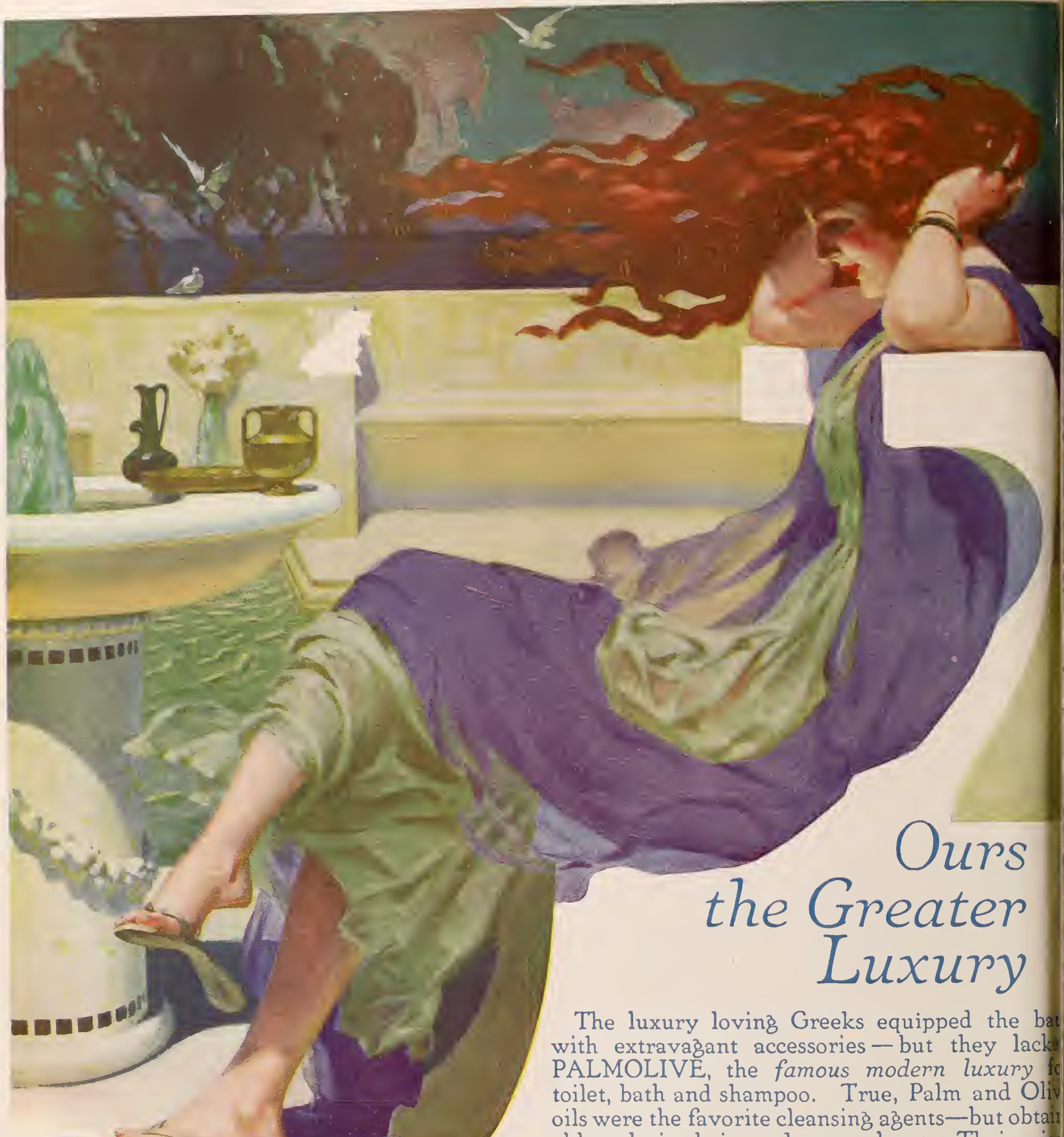


Painting by H. Willard Ortlip

CHRIST'S VICTORY OVER SIN. GENESIS 3:15. HEBREWS 2:14.



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THE · CHRISTIAN · HERALD
An Illustrated News Weekly for the Home

A New Moslem World

By REV. SAMUEL M. ZWEMER, D.D., F.R.G.S.,
of Arabia and Egypt

If one could stand on the top of the minaret of the great Azhar University Mosque and look eastward, westward, northward and southward over what is termed the Moslem world, and then remember its past history of thirteen centuries, nothing would so impress the houghtful observer as the vast changes which hav taken place within the areas of these lands which for ll these centuries have been dominantly Moslem. Lea ing out of account the spread of Islam in Africa and its extension in some parts of Asia, especially India and Malaysia, the map of the old Moslem world rema s about the same. Islam was cradled in the Wes t, and has for all these centuries dominated No h Africa and the Near East, together with Persia and Central Asia. In 907 A.D. the bounds of the Cal hate included the whole of Turkestan, Persia, and Western India, and stretched from the confines of e Chinese Empire to farthest Morocco and inlud d the whole of Spain. Well might the ruler of o v st a domain call himself Suliman the Magnificent.

T day the distribution of political power has uterl changed. Even before the present war the ur ish Caliphate included only thirteen millions ut f the two hundred million Moslem world populat n. Great Britain's rule extended over ninetyve million Moslems, the Queen of Holland had under er protection thirty-five millions, while in Russia he were nineteen millions, and in the French colnie nearly sixteen million enjoyed the protection f this Christian power. With the exception of Afha stan and Persia, both of which may now be on lered buffer states, there are no independent Mo em rulers in the world. Where formerly doors er closed and the hope of even driving the plowshare nto virgin soil was deferred by manifold obstacles, ow these doors are nailed open, and three-fourths f t e Moslem world may be said to be accessible to he colporteur, the preacher, the medical missionary nd the teacher. Everywhere there is seed-sowing; i ny places there are signs of a coming harvest!

The whole of Africa with its forty-five million Mo ms has passed under Christian rule or proteco and the responsibility of the European powers or he Dark Continent is more and more being reaed by them. A recent map published in the Geoca ical Journal showed the network of railways re ly built or under construction in the Dark Contien a vast system of highways for the Gospel. Where r rly fire and sword played havoc in the great ud n we now see a well-administered province of the rit h Empire, and over the very desert where Kitchne troops pushed their arduous way to the capital, we have express trains with sleeping and dining cars carrying travelers in four days from Alexandria to Khartum.

"If one could stand on the top of Azhar"

Perhaps there is no nation to which God has given larger responsibility as regards the white man's burden than Great Britain. She holds the highways and gateways of the Moslem world as no other nation. All the way from Gibraltar, the Straits, the Canal, at Suez, Bombay, and Calcutta, every great metropolis of the Mohammedan world save Constantinople is already under the power of Great Britain. All the strong and colonizing Moslem races are British subjects. This responsibility is measured also in the terms of dynamics: "To whom much is given, from them shall much be required." God has given this responsibility to a nation which has the Gospel, to a nation which has missionary traditions, which has the love of exploration and of a difficult task. As goes England after the war, so will go Russia, France, and Holland in their Mohammedan policy.

It is true that the war with all its horrors well-nigh succeeded in plunging portions of Africa and Asia into another horror of a *jehad* against Christians. The Armenian massacres and the tragic effects of the war throughout the Near East, with the exception of Egypt, cannot be forgotten; but we may thank God that he restrained the remainder of wrath. The time is not yet come when we can prophesy of the future, but we may surely expect the final disintegration of Moslem political power as one of the results of the war; and it is well-nigh certain that not only in Europe but in the Near East, "after the earthquake and the fire, there will be the still, small voice" of God. Observers in many fields had already noted a changing attitude before the war on the part of many toward the Gospel. And whatever deep feeling there may be of nationalism or of sympathy with the Allies or their enemies, there is a deeper unrest spiritually in the hearts of multitudes. The work of evangelization has gone on almost unhindered in such fields as Algiers, Egypt, and especially India.

ONE of the workers in Algiers writes: "The work around us among the Moslems of Algeria seems to reflect in a measure the long, patient underground 'stand' of the trench warfare of Europe—here and there a few yards gained; here and there a few lost—hardly visible to the onlooker. Aggressive effort suffers for want of men workers, and from war conditions with their curtailment of traveling facilities. Some of the converts have been scattered or discouraged. But there is a spirit of listening abroad, and a sense

The group of mission buildings at Bahrein, East Arabia, calls attention to the coming occupation of the interior by Christian workers

The walled city of Medina, Arabia, 240 miles north of Mecca, and second only to that city in sanctity to the Mohammedans

that the hidden sap is stirring, even through wintry days, for a spring time that is coming; and the God of Hope is with us."

In Egypt all the missions are encouraged with an increasing number of inquiries, and some Moslems of the better class are boldly taking a stand for Christ. In the Theological Seminary at Cairo a class of evangelists is preparing for special work, while in the Delta and along the Nile the American Mission has a Gospel car and two river boats constantly in service. Never was there so much and such variety of good literature for Moslem readers prepared and distributed as is being produced today from the various mission presses, especially the Nile Mission Press in Cairo and the Christian Literature Society in India. These books and tracts find their way to every part of the Moslem world, and are translated into a score of languages. From Cairo alone 34,504 books and booklets were distributed in the past five months—nearly all among Moslems.

The accompanying illustration of mission buildings at Bahrein. East Arabia, calls attention to the fact that the Arabian Mission has gained a firm foothold not only, but is definitely planning for the occupation of the interior, where Turkish authority no longer exists, since their expulsion from Hassa.

There is a changed attitude throughout the Moslem world also on the part of the educated classes as regards their own religion. Where formerly their line of defense was the traditions and their method of attack the statements of the Koran, they have now chosen for their arena in the fight for truth the Old and the New Testaments. A Moslem in India wrote a commentary on the book of Genesis. In Cairo they have reprinted whole portions of chapters from the New Testament as a proof that all Christians should be Unitarians! More Moslem pupils are attending the mission schools than ever before.

NOT only has there been preparation, but there is expectation among Mohammedans. Not only has there been this plowing, but we are beginning to see the signs of harvest. "Say ye not that there are yet four months, and then cometh the harvest? Behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest."

There was a day when Mohammedan fathers and mothers would rather see their children die in their arms than carried to the hospital of the Christian. Today every hospital from Morocco to Aden is crowded. There was a time when they would not send their children to any Christian school in Arabia, in Persia, or even in Egypt; when the number of Moslem pupils was numbered by ones and twos; when in some Mohammedan lands we had almost to pay them to come and receive instruction. T lay the Cairo College of the American Mission ha 150 Mohammedan girls, who pay the highest fees re-ceive a Chrstian education. Calcutta, Bo ay, all India, could tell a similar story. The are crowding the educational institutions of the is-sionaries.

And the Bible! The Bible is the best-selling ok next to the Koran in the Mohammedan world. en thousand copies of the Word of God were sold the Persian Gulf last year.

The whole situation is a call to prayer and se ce. We can win a spiritual victory only by spi ual forces. We need a new host of missionary volu ers and a new outpouring of liberal gifts to meet th ew situation. If we would have them love Jesus C ist, we must love him more than our dearest posses ns. The Moslem problem is after all chiefly a spi ual one. We can sum it up in that hymn we so ten sing: "Thou, O Christ, art all *they* want, more an all in thee *they'll* find." Only the reign of sus Christ can produce true economic changes, and ue from poverty the Moslem world. Only Jesus C ist can satisfy manhood and its proper desires fo rue nationalism in Morocco, Algeria, Egypt, and lia, among Mohammedans. Only Jesus Christ ca re-deem Moslem womanhood and help Mohamn lan childhood.

Military Training in Schools

By LUCIA AMES MEAD

IN view of the widespread discussion upon military training in our schools, the following testimony is of great value:

The Special Commission on Military Education and Reserve appointed in 1915 by the last governor of Massachusetts reports:

> The overwhelming weight of opinion from school teachers, military experts, officers of both the regular army and militia, and the general public is against military drill in the sense of training with a musket, manual of arms and close-order formation. It is generally agreed that the military drill which a boy receives is of little or no advantage to him from the point of view of actual soldiering. As far as available evidence goes, drill in the schools has no beneficial effect in promoting enlistments in the militia except in a few isolated localities. For various reasons it has seemed to create a dislike for soldiering. It is worth noting that military drill as such is given in the schools of no countries in the world except Australia and Japan. The commission does not recommend military drill in the schools, but is opposed to it. It does recommend the greater development of physical training in the schools and inspection of such training by some central authority.

The National Education Association has recently strongly protested against military training in the schools. Six military officers who were selected by the Boston School Board to report on the value of military training, which has been used for fifty years in Boston, advised that military drill be reduced to a minimum, and that military calisthenics, first aid to the injured, woodcraft, scouting, knot-tying, sanitation, etc., be studied. Target shooting should be optional.

The much vaunted "Wyoming System" proves to have only 300 students in the whole state which practice it. In Laramie it has failed and been discontinued.

Nathan C. Schaeffer, superintendent of public instruction in Pennsylvania, has just sent a circular letter to superintendents and teachers throughout the state calling attention to the Senate Bill introduced by Senator Chamberlain in Congress, which requires all youths between twelve and twenty-three to submit to military drill, under penalties ranging from $25 to $500, and imprisonment; exceptions being made to members of certain religious societies.

Superintendent Schaeffer, after calling attention to the thousands of boys who have been thrown into prison in Australia and New Zealand because of refusing to drill, says:

> After 1871, France introduced military training into her schools. More than two decades ago this was dropped and the uniforms and other expensive accoutrements were sold at auction. That this was not a mistake is evident from the account which the French soldiers are giving of themselves in the trenches. Germany has relied on gymnastic drills and other exercises to develop the strength and endurance which the soldier needs. Dr. Angerstein, a high authority in army circles, pronounces it "a physiological crime to introduce military drill into the schools." Gymnastic drills and other exercises are employed to counteract the one-sided physical development which drill with guns produces.

The recent testimony of Dr. Dudley A. Sargent is that "the most military nations in the world do not have military drill in their schools." Dr. Charles W. Eliot, in discussing the supposed value of military training in developing the habit of implicit obedience, says:

> This habit is the worst habit a boy can acquire after he ceases to be an infant, because it implies the subjection of the boy's own will. The soldier's discipline, as it has been understood in the despotic governments of the Orient and Europe today, begins with the breaking of will, the subjection of every man to his superior officer, instinctively—on the spot. That is not a good way to train republicans. What we want in the form of discipline in the army is just what we want in industries: it is cooperative work; it is the sense of comradeship. The military discipline that has come down to us is something quite different and very inferior for the purpose of educating and training effective human beings . . .

We may well ask what virtue there is in obedience so far as education of the will is concerned, if a man knows that he will be court-martialed and perhaps shot if he disobeys. The evidence that military training does not develop tha elf-mastery which is the goal of all e ca-tion, is the fact that disbanded so ery are rather less temperate, chaste nd law-abiding as a usual thing than ose who have never been to war or li in barracks. As Kipling says: " gle men in barracks don't grow into p ter saints."

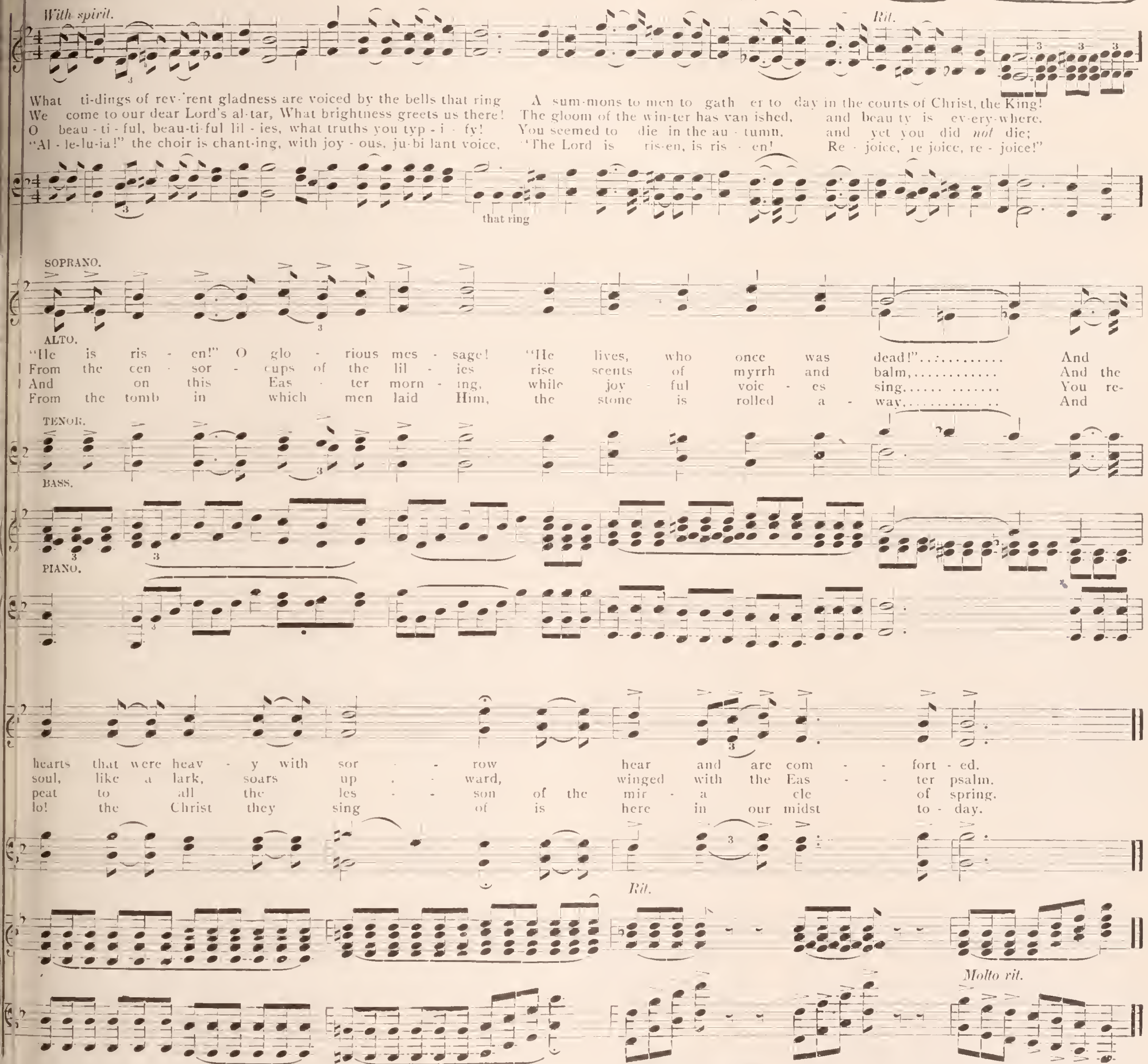
The most dangerous feature c the demand for military training is tha t is based on a new fear and suspicion ich is infecting the minds of all yout nd is planting the seeds of a future ld-war. Imagination and not reas is appealed to. "I have just got m ew uniform," writes a boy in a Co rd, N. H., school which has adopted mi ary training, "and I feel as if I coul kill anything."

The present demand for mi ary training of college students implie at our navy is bound to prove a failur nd can not prevent invasion; that ich mines and submarines as have re-vented Germany from invading ng-land, 300 miles distant, and have re-vented the greatest navy in the rld from bombarding German forts, ca not be employed by our navy with ual success, in the event of a Europe or Oriental invasion, which Dr. Elio ell declares to be a danger that is "a os infinitesimal." Our real enemies a all within, and at present we are u rly unprepared to fight them.

Words by
Eben E. Rexford

Easter Morning

Music by
Russell Hancock Miles


With spirit.
Rit.
What ti-dings of rev-'rent gladness are voiced by the bells that ring A sum-mons to men to gath - er to - day in the courts of Christ, the King!
We come to our dear Lord's al-tar, What brightness greets us there! The gloom of the win-ter has van-ished, and beau-ty is ev-ery-where.
O beau-ti-ful, beau-ti-ful lil-ies, what truths you typ-i-fy! You seemed to die in the au-tumn, and yet you did not die;
"Al-le-lu-ia!" the choir is chant-ing, with joy-ous, ju-bi-lant voice, "The Lord is ris-en, is ris-en! Re-joice, re-joice, re-joice!"
that ring
SOPRANO.
ALTO.
"He is ris-en!" O glo-rious mes-sage! "He lives, who once was dead!"........... And hearts that were heav-y with sor-row hear and are com-fort-ed.
From the cen-sor-cups of the lil-ies rise scents of myrrh and balm,............ And the soul, like a lark, soars up-ward, winged with the Eas-ter psalm.
And on this Eas-ter morn-ing, while joy-ful voic-es sing,............ You re-peat to all the les-son of the mir-a-cle of spring.
From the tomb in which men laid Him, the stone is rolled a-way,............ And lo! the Christ they sing of is here in our midst to-day.
TENOR.
BASS.
PIANO.
Rit.
Rit.
Molto rit.

The Easter Alleluias

*A SERMON BY PASTOR W. H. T. DAU**

TEXT—I Cor. 15 : 14. "If Christ be not risen"

THIS is, without exaggeration, the most momentous "if" in the Bible. There was an "if" concealed in the serpent's query in Eden—that fatal question which veiled a sneer: "Yea, hath God said?" Hell rang with wicked laughter when the question had been negatived by that first disobedience and the fall. If God had not said what man believed him to have said, there was no transgression of his holy command in carrying out the tempter's suggestion. Alas! the doubt that was then instilled in the hearts of our first ancestors wrecked the fortunes of our race.

With a threefold "if" the wily deceiver approached the second Adam in the desert: "If thou be the Son of God." "If thou wilt worship me." "If thou be the Son of God." Satan was at his old tricks again, but this time he met his master. The Gospels do not relate that the demons advanced this doubt a second time. On the contrary, they fled dismayed at the exorcising power of Christ's word and confessed him "the Holy One." Angels had been watching that strange interview in the fastnesses of Judea between their Lord and their apostate brother. Once more, eternal issues hung upon the answer to those "ifs." They witnessed the tempter's defeat and the triumph of Jesus. They bowed before the lowly Christ in grateful adoration and joy over his victory. A man, though in the form of God and equal with God, had beaten the spirit of doubt, and they hastened to minister to his human needs.

"O my Father, if it be possible!" It is the night of the betrayal, and the speaker is the Man of Sorrows. He has stooped in supplication amid the olive groves of Gethsemane and is trembling at the cup that is handed him. There is that "if" again! True, it comes with a greatly weakened force. The possibility to which it refers is very, very remote. The speaker, as it were, doubts his own doubt. But the "if" is there. It perplexes our poor intellect, which fain would reach down into the abyss of the humiliation of the Son of God that is opened up to us in that agonized prayer in the garden. We would like to understand how this thing can be: that he who is very God of very God seems unable to comprehend the painful duties which his mission includes. That "if" touched the sinners' ransom. Without that cup, the salvation of mankind could not have been accomplished. A truly human being spoke that "if," but asserted in the same moment his superior power over all that was human in him, by declaring, "Nevertheless, not as I will, but as thou wilt." The God-man conquered in that hour of terror.

HE finished his work the next day. He rose, victor over sin and death, on the third day. His disciples believed on him. They went forth into all the earth with the message of his victory and proclaimed that faith which, even in their day, overcame the world. But the greatest among them—who yet regarded himself as the least—was confronted in his ministry with an "if" that threatened to annihilate Christianity. He met men who denied the resurrection of the dead and, by implication, the resurrection of Christ. At a glance the apostle saw the awful conclusions to which that denial must inevitably lead. "If Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." The denial of the resurrection of the Lord, in the apostle's estimation, signifies *the* crisis for our religion. It has signified that in every age in which the denial has been attempted. Everything falls when the truth of the resurrection of our Lord falls.

Our preaching is vain. We preach Christ crucified—the Christ who had said, "No man taketh my life from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." "Destroy this temple"—meaning his body—"and in three days I will raise it up." In view of such sublime assertions, a dead Christ could not escape the stigma of a self-deluded enthusiast, or worse still, a conscious impostor, a false prophet. As such the synagogue had pretended to regard him, and that is what they tried to prove him by preparing, with every contrivance known to them, against his fraudulent resurrection. Their logic was correct, and mercilessly keen. If Christ failed to rise, we have a "deceiver" as the author of our religion, and all who preach Christ are false witnesses, though they declare themselves servants of God.

DISPROVE the resurrection of Christ, and our faith is vain. The two central facts of the saving faith of Christians are: the remission of sins—for Christ's sake, and our own future resurrection unto life—for Christ's sake. We believe in the Christ that "loved us and gave himself for us." We view his crucifixion as the greatest spectacle of self-sacrificing love that this world has seen. For why was he crucified? "Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." "Christ his own self bare our sins in his own body on the tree." The blessed vision which the Gospel sets before the despairing sinner is the vision of "the Lamb of God, that taketh away the sins of the world." Nothing but this can still the voice of the accuser in our bosom. But mark you! this picture is incomplete without the resurrection. "Christ was delivered for our offenses, and raised again for our justification." A dead man could not bring our aching heart the pardon from the just Judge which it craves. The most charitable view that we could take of Christ's death in that case would be, that it was the useless squandering of a good life.

We believe in the Christ who said, "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live"; who said to Martha, challenging her faith in his words, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die"; yea, who actually linked our resurrection as an effect with his own as the cause, when he said, "Because I live ye shall also live"; "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish." Assurances such as these have been the solace of many a weary pilgrim in the hour of his departure. They have turned death into a sleep and made dying easy. The prospect of that great day when immortal life shall issue forth in glorified form from the abodes of corruption has caused Christians to welcome death as a messenger from the Prince of Life. But if Jesus remained in the clutch of the king of terrors, a pall that is never lifted settles on "that lively hope" which the Bible has nursed into a strong yearning in us for the great God and Saviour Jesus Christ. If he did not return from his martyrdom, it is folly to hope for his second appearing. His dying claim, "It is finished!" would have to be read, "I am finished," and the gloom of despair would become the shroud of his dying disciples

IN that remarkable piece of fiction, "When It Was Dark," Guy Thorne has strikingly set forth the consequences that would have followed Jesus' failure to rise. Paul's "if" is not a hypothesis to be debated as an academic diversion. In every age, the elements hostile to Christianity have directed their strongest attacks against the resurrection of Christ. This is still the most hotly contested point in the Apostles' Creed. In our day, science has leveled its deadliest weapons against this point. First, the genuineness of the records of Christ's resurrection was assailed. This attack failed: the records could not be proven spurious. Next, the reality of Jesus' death was questioned. It was not death but syncope, we were told. People thought Jesus dead, but he had only swooned and afterward revived, when the nervous tension to which he had been subjected during his trial was relaxed in the stillness of his tomb in the garden, and when he breathed the aroma of the strong spices that had been applied to his body. But this theory broke wn when its advocates were asked to explain the ar- thrust of the soldier which must have passed th gh the pericardium; the omission of the usual cr ragium—that is, the breaking of the bones—in th ase of Jesus, while it was applied to his compani in death; the report of the guard to Pilate; the s ing of the tomb by the Synagogue, and the witn of the friends who prepared the corpse of Chri for burial.

When the reality of the death of Christ had be admitted, an attack was next made on the real of his appearing on Easter Day and later. Frenc nd German scientists advanced the "vision-theory, nd with the aid of much-labored psychology stro to prove that the disciples had not really seen the sen Christ but imagined they had, owing to their ong mental excitement. They had so fervently hop for his return that their frenzied imagination pro ed spectral apparitions which they took for the sen Lord. But this theory too had to succumb t the force of the facts cited against it. In the first ce, the hope of the disciples, which the theory pi res with the utmost exaggeration, is an assumption. he disciples were rather a despairing, crestfallen nd; the death of Christ had put out their hope, as Cl as declared. Moreover, Christ appeared many time not only to individuals but to several persons at a ne; yea, at one time to a great gathering of his foll rs. Among these some were not disposed to accep the report of his resurrection at all, as witness Pete nd John at the grave, and Thomas. Christ appea in different localities, many miles distant from ch other, and his disciples had to travel a long way f the last great appearing of their Lord. While the r rds of Christ's resurrection remain authentic, ever attempt to explain away the fact of the resurr ion itself is doomed to failure.

AND now the message of the Easter angels, " e is risen; he is not here; behold the place where ey laid him!" starts in the hearts of believers a grea nd holy joy. All "ifs" disappear; every doubt is ssipated. The faith of Christians rests, not on a th, not on a pious wish, not on an artfully contrived f d. but on the solid basis of God's truth. The E ter Alleluias that are ringing through the wide rld breathe the grateful adoration of souls who say t one another:

> How firm a foundation, ye saints of the Lord,
> Is laid for your faith in his excellent Word!

The sinner is sure that the ransom has been aid for his guilt, and has been accepted as valid nd adequate. He is emboldened, with Paul, to cha nge the whole world: "If God be for us, who c be against us? He that spared not his own Son, b delivered him up for us all, how shall he not with hi lso freely give us all things? Who shall lay any thi to the charge of God's elect? It is God that just th. Who is he that condemneth? It is Christ that ed. yea rather, that is risen again, who is even at the ght hand of God, who also maketh intercession f us. Who shall separate us from the love of Christ? all tribulation, or distress, or persecution, or fami or nakedness, or peril, or sword? Nay, in all these t ngs we are more than conquerors through him that ed us. For I am persuaded that neither death, no fe, nor angels, nor principalities, nor powers, nor t ngs present, nor things to come, nor height, nor d th, nor any other creature, shall be able to separa us from the love of God, which is in Christ Jesu our Lord."

Now let death come: through the yawning ave the dying believer looks straight into Paradise nd says with his last breath:

"I know that my Redeemer liveth, and that he all stand at the latter day upon the earth: and t gh after my skin worms destroy this body, yet in my sh shall I see God: whom I shall see for myself, and ne eyes shall behold."

> I am content! Lord, draw me but to thee,
> That from the dead I rise
> With thee, my Head, and enter cheerfully
> Into thy heavenly joys.
> The fetters of my body sever,
> Then shall my soul rejoice forever.
> I am content.

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*Professor, Theological Department, Lutheran Seminary, St. Louis.

Daily Meditation

FOR EVERY DAY IN THE YEAR. LED BY

J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON SEDGWICK COOPER

Sorrow's Children

SUNDAY, April 16. Rom. 5 : 3, 4. "*Tribulation worketh patience, and patience . . .*" The apostle Paul sees everything at work. Nothing is inert or passive. Nothing is idle or stagnant. "All things work together." And the dark things in Christian experiences are working just as much as the bright things, for they are all under divine control, and are coerced to gracious issues. "Tribulation worketh," and under such divine carefulness as to produce the radiant spirit of hope. Last summer I saw black peat on the island of Arran. It was black as midnight, and thick, and close, and sodden. And then I looked at some of the dainty things which were finding sustenance in this midnight bog, and waving their fair banners in the moorland air. There was the blue forget-me-not, and the graceful heather-bell! The black peat worketh the moorland flowers! "Tribulation worketh patience!" Do not let us look so much at the peat that we ignore the flowers.

Let me name one or two of the children of sorrow. There is love, with all her bright attendants. Who has not known love born in the night? And who has not known love born again in the night? Perhaps it was our love for God which in the garish day had drooped and died, and in the black night it rose again from the dead. Or perhaps it was our love in the family, or our love for our friends. We had grown careless, and our love had degenerated into indifference; and then the night fell on our soul, and the withered affection revived. Or perhaps the child of the darkness was a nobler, purer, and more sacrificial love for our native land. It was in the night of exile that Israel found a loftier, more passionate love for Jerusalem. "If I forget thee, O Jerusalem, may my right hand forget her cunning!" That was a flower of the peat.

And Wisdom is one of the children of Sorrow. Strange light is born in the night. "We never saw it until the sorrow came!" Our cleverness is supplanted by simplicity. In the darkness the eye becomes single, the sight becomes simple, and the whole body is full of light. "Before I was afflicted I went astray, but now . . . !"

And it is in tribulation that we gain our noblest conquest of ourselves. Before the trouble came our powers were like disbanded troops. But night gathered our troops together. The black night restored unanimity to our souls. It gave us our sovereignty and our crown. J. H. J.

The Bitter Mingled with the Sweet

MONDAY, April 17. Ex. 15: 22-26 and Matt. 26: 36-46. "*The Lord shewed him a tree.*" We all know something of this wilderness march. How great is the difference between the rapture of emancipation from some crushing trial and the wearing tax of monotonous plodding forward! The start is both interesting and delightful; but it is hard to plod on day after day, amid the glare of temptation, the grit of tiny annoyances, the routine of irksome toils. And then these Marahs will come in the form of bitter disappointments. Our ideals shattered, our cherished plans defeated, the water we had hastened to obtain too nauseous to swallow! Were it not better to go forward with no vision of coming relief, than to be buoyed up with a false hope, which proves to be an unsubstantial mirage? What pilgrim to the City of God has not visited these springs, and mingled bitter tears with their bitter waters?

Beside each Marah pool a tree grows, which, when cast into the waters, makes them palatable. Poison and antidote, infection and cure, pain and medicine are always close together. The word which saves is nigh thee, in thy mouth and heart. And of what is that tree the type, if not of the cross of Jesus, which is the symbol, not only of our redemption, but of a yielded will? Our Lord nailed his own choice to the cross, when he said, "Not my will, but thine, be done." There is nothing that will so soon extract the bitterness from disappointment as to look into the Father's face and say: "I will take the cup that thou hast mixed for me, and will call upon thy name."

F. B. M.

The Way to Peace

TUESDAY, April 18. Isa. 66: 12. "*I will extend peace to her like a river, and the glory of the nations like an overflowing stream.*" This word is the culminating prophecy of the enlarging of Zion's kingdom, as pictured in the last chapter of Isaiah. Amid all the vicissitudes and external changes, the fundamental fact of the children of God is that they are borne on from beneath by the deep flow of God's love and power, which is likened to the steady undeviating stream of a river, whose central current is always flowing on toward the sea.

Our lives are like a branch cast upon the surface of a great river. A wind from the mountains ruffles the surface and blows the branch hither and thither. The sun shines upon it, when the river seems to be nothing but a polished mirror; the tempest rolls down upon it, and the branch seems lost in the lashing of the waves. Yet underneath, the stream is steady, and always moving according to its own law toward the ocean. As long as we keep conscious of this fact, the sunshine and the storm become as incidents only in our settled belief of the outcome. We can know through it all that the deep current is the one thing to be trusted, and we are going with it to its sure goal.

The main thing is to keep our small life-boat in the main current; our daily work, our courage and our service should be our special care; the moving power beneath us is the river. We need only to watch our steering; the motive power that bears us along is God. Accepting this, reminding ourselves of it in daily meditation makes this river "a stream of inward peace; broadening as we grow older, first enriching our own souls, and then pouring itself forth to bless other lives." C. S. C.

The Name Above Every Name

WEDNESDAY, April 19. Isa. 65: 1-12. "*I said, Behold me, behold me, unto a nation that was not called by my name.*" Gentiles are designated here. To us is this appeal made. Paul's own reference to this chapter in Rom. 10: 20 enables us to apply it to ourselves. The Master says, "Behold me." What extraordinary contrasts meet in him! Pilate was indeed justified when he cried almost involuntarily, "Ecce Homo!" "Behold the Man!" He was the Prince of sufferers. Behold and see if there was ever sorrow like unto his sorrow! Yet so far from being degraded by his suffering, he absolutely transfigured it, so that the cross has become the sign of victory. Lifted on the tree, Jesus says, "Behold, behold me!" He made great claims. He said that he was the Son of the Highest, and could come in clouds with his holy angels. If any other should make such claims, he would be rightly classed with the knave or the fool; but our Lord has established his claim. He reigneth at the right hand of God, and from the throne he says, "Look unto me and be lightened, that your faces be not ashamed! Behold, behold me." Though he saved others, he would not save himself. The crowds gathered to see him die could not understand how this could be. They had witnessed such mighty works proceeding from his word and touch, that the impotence of his cross staggered them. He was crucified in weakness. But though he was crucified in weakness, he liveth through the power of God, and to all who are weak with him, he cries, "Behold, behold me!" He was misrepresented and maligned, but his detractors were silenced, and God has vindicated him by giving him the Name that is above every name, and to those against whom all manner of evil things are being said falsely and for his Name's sake, he says, "Behold, behold me!" F. B. M.

The God of All Comfort

THURSDAY, April 20. Isa. 66: 13. "*As one whom his mother comforteth, so will I comfort you.*" Paul, in writing to the Corinthians, takes up the strain running through the prophecy of Isaiah, saying, "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; who comforteth us in all of our afflictions, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God."

As a child goes to his mother for comfort and for a certain kind of heart-understanding which his father seems unable to give, so the prophet pictures God with a heart and the feeling of a mother for his earthly children, sharing intimately with them their sorrows and partaking eagerly with them in their joys. God, whose name is "Love," seems throughout the Bible to understand that there are certain experiences of the human heart too intimate and too sacred to be exposed even to the merest personal earthly friend. As only the earthly mother can hear with understanding sympathy certain confessions from her child, so Isaiah has pictured God as a loving refuge, into which human hearts may pour out their entire troubles without fear.

If this word should chance to come to one laden with sorrow or overcome with deep despair, let him recall the word of Jehovah: "As one whom his mother comforteth, so will I comfort you." C. S. C.

The Heavenly Manna that Feeds the Soul

FRIDAY, April 21. Ex. 16 : 11-21. (See John 6 : 47-51.) The gift of manna is full of holy instruction. We must look up for supplies. "He gave them bread from heaven to eat." For the believer there are five sources from which help may come. In addition to the four quarters of the winds he looks up to heaven. There came from heaven the sound as of a mighty wind. Look higher, child of God, to Jesus as he sits at the right hand of power! We must feed on the heavenly bread daily and early. Israel had to gather the manna before the sun waxed hot.

There is no time like the early morning for feeding on Christ by communion with him and pondering his words. Once lose that, and the charm is broken by the intrusion of many things, though they may be both useful and necessary. How different is that day from all others, the early prime of which is surrendered to fellowship with Jesus! Nor can we live today on the thoughts of yesterday. It must be *daily* bread.

We must obtain from Christ our strength and comfort. If only believers in him would realize and appropriate the lessons so clearly taught in this narrative, they would find themselves the subjects of a marvelous transformation. It is almost incredible how great a difference is made by the prolonged study of what Scripture has to say of our Lord. Food cannot repair unless it is assimilated. We must digest food, if it is to nourish. We must absorb Christ. Change your diet from that which is not bread, and feed on the living Bread of eternal life, Christ. F. B. M.

The Glorious Promise of Immortality

SATURDAY, April 22. John 11 : 26. "*Whosoever liveth and believeth in me shall never die.*" It is death that dies, not life. Death is but the beginning of life. What seems dying is only transition; while the body is changing its form, the soul moves into the grander dwellings.

Do we believe the Christ when he says "shall never die"? Should not this motto be engraved on every Christian tomb as it is written across the sky of hope? It is heaven's proclamation to earth's dying pilgrims. "Shall never die" is the anthem of angels, making music on the harp of the souls of mortals.

When Jesus put on his resurrection robes, he abolished death and brought life and immortality to light. We live because he lives. The Giver of life, dwelling in us, perpetuates his gift into endless cycles of ages. Our life in indissoluble union with him is coeternal with his being. It is one garment throughout, the human and the divine interwoven.

The creation of life must be a mightier act than its continuance. Then begone, unbelief, doubt and fear, for we are risen with him, and death hath no power over its Victor. He is alive forevermore and so are we in him. "Shall never die!" Shout it as the grim monster approaches; sing it in the face of all your fears, in the valley and shadow as you are triumphantly marching to Zion through death's golden gateway! E. W. C.

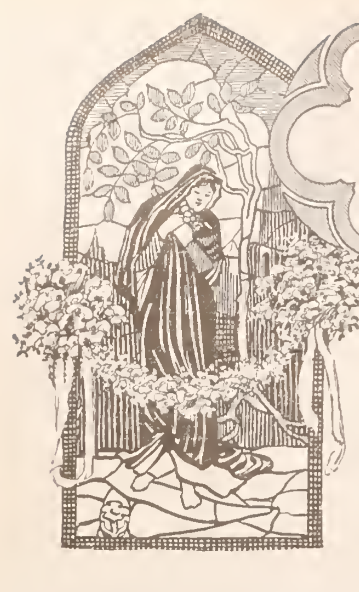
◆

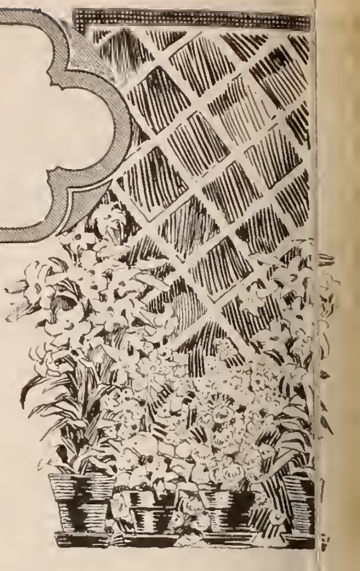
"And David said, O Lord, I pray thee, turn the counsel of Ahithophel into foolishness."—*The Book of Samuel.*

AS David fleeing before his rebel son climbed the hill beyond Kedron, one told him, "Ahithophel is with Absalom." Ahithophel, the wise old man whose counsel was as though one consulted the oracles of God! Well might David pray!

Even as he reached the top of the hill came Hushai, and David sent him to defeat Ahithophel.

Many a man in as sore a strait as David, like him prays. How many of us are as quick as David to recognize the answer when we meet it at the top of the next hill?





For the Easter Services

By MARGARET E. SANGSTER, Jr.

DECORATING the city church at Easter-time is no great problem. One calls up the florist and leaves an order; one sends a politely worded request to the church members lucky enough to own greenhouses or conservatories, and then one sits back and waits for the great wealth of blossoms to arrive. When they have arrived the problem of placing them is not hard, for the churches are beautiful to start with—architecturally beautiful—and there are so many flowers, and so many workers, and usually one or two paid decorators, that the church is soon transformed into a fragrant bower of loveliness.

To decorate the little country church at Easter-time *is* a problem, very often a difficult problem. For, though the little country church is no less filled with God's love than the great magnificent city one, it is often a plain little church, bare and undecorated. Usually, too, the country church is not a rich church, and for that reason it is out of the question to leave orders with the florist (if there is a florist), or hire any one to add practiced art to the natural beauty of the flowers.

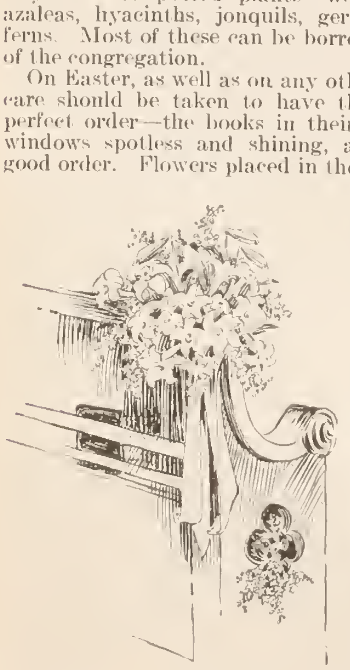
Christ, I am sure, loved the wayside flowers, and the little creeping vines, and the newly budding trees better than he would have loved the forced, artificial blossoms. I am sure, somehow, that he loved colors massed together, softly, in great clusters. Believing these things, it is not hard to decorate a church in a beautiful, simple, reverent way—as he would have wanted it decorated. And these decorations need cost very little.

There are a few difficulties to be met in the decorating of churches by amateurs, and a few hints to be given. Folk, as a usual thing, do not give enough attention to color or the beauty of line. Flowers made into a tight bunch in which yellow and white and red and pink are mingled, do not look pretty. They look crowded, unattractive, unhappy. A loose, graceful mass of flowers, in which there is only one dominant note of color, is much more beautiful.

Avoid stiffness. A stiff flower decoration can not look anything but artificial. Look at the flowers growing in the fields. Do they look stiff? If you have flowers of one color at one end of the room, have the same color predominating at the other end. If you have a large group of flowers at one side of a pulpit, have a balancing group at the other side.

Almost any flowers can be used to decorate a country church for Easter. The selection depends upon the part of the country one lives in. Down South folk may use daisies and roses and smilax. Up North there are tulips and arbutus blossoms and ground pine. Bulbs, planted in bowls of water, can be forced into bloom, and boughs from the apple, cherry and peach trees can be made to flower prematurely in the same way. As to potted plants—well, there are lilies, azaleas, hyacinths, jonquils, geraniums, palms and ferns. Most of these can be borrowed from members of the congregation.

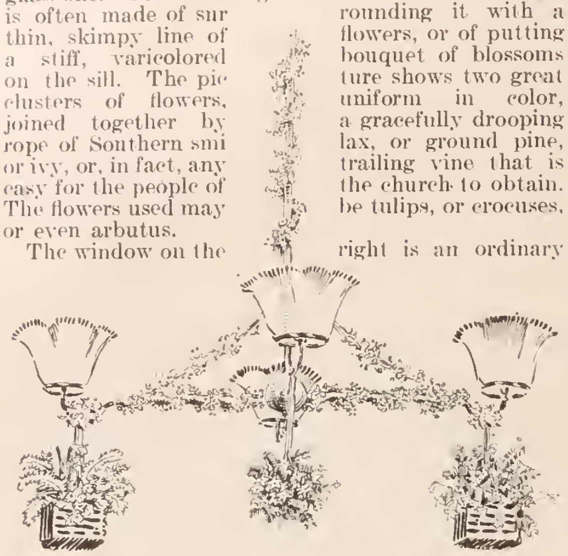
On Easter, as well as on any other Sunday, especial care should be taken to have the meeting-room in perfect order—the books in their proper places, the windows spotless and shining, and the grounds in good order. Flowers placed in the vestibule will make a beautiful greeting as the congregation arrives.



SOME time during the afternoon if the sexton or some member of the flower committee will water the flowers it will help to keep them fresh and beautiful for the evening service. After the services the flowers, if distributed among the sick and aged members of the congregation, will bring new hope and happiness to tired hearts.

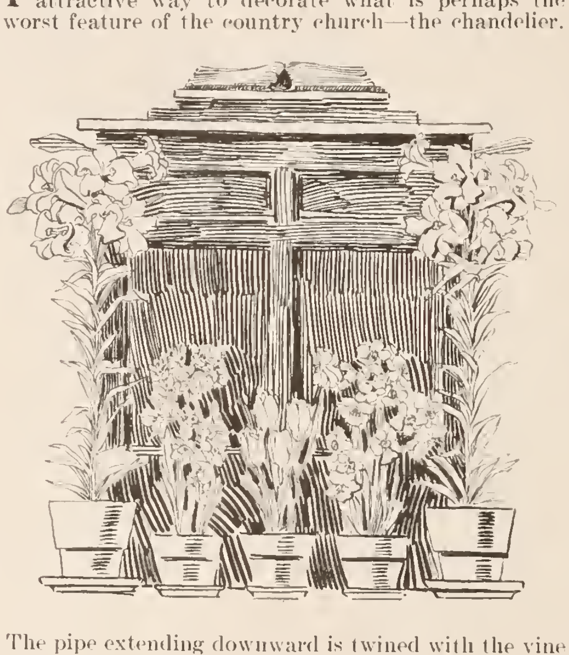
Windows, plain or of stained glass, offer difficulties that have to be met in the decorating of a church. At the heading of this page there are two suggestions that may be easily followed.

The window on the left hand is an elaborate stained glass one. In decorating such a window the mistake is often made of surrounding it with a thin, skimpy line of flowers, or of putting a stiff, varicolored bouquet of blossoms on the sill. The picture shows two great clusters of flowers, uniform in color, joined together by a gracefully drooping rope of Southern smilax, or ground pine, or ivy, or, in fact, any trailing vine that is easy for the people of the church to obtain. The flowers used may be tulips, or crocuses, or even arbutus.



The window on the right is an ordinary glass window. By making a simple latticework of building lath, painted white, and fastening waxed paper across the back, one can obtain the effect of an artistic ground-glass window. Such a window makes an excellent background for potted plants, or loose bunches of flowers banked on the sill. These flowers may be anything ranging from ferns to field daisies; but they *must* be uniform in color. The same method of placing the flowers can be followed if the lattice effect is omitted.

IN the center of the page there is a drawing of an attractive way to decorate what is perhaps the worst feature of the country church—the chandelier.



The pipe extending downward is twined with the vine that has been used in the decoration of the rest of the church, and the rods that hold the burners have been treated in the same manner. From the center of the chandelier there hangs a glowing mass of flowers, all of one color, and from each burner there hangs a little basket. These baskets may be simply made by tacking boards together and painting them green, or by fastening together rustic bits of wood. A potted plant may be placed in each basket, and, as the pot will not show, it will appear to be growing from the basket. The baskets must be strong, and must be fastened firmly to the chandelier so that no accident will occur.

Directly under the chandelier decoration is a charmingly simple design for a pulpit. A tall lily plant (though any other less expensive plant may be used) stands at each corner of the pulpit. To give the right effect these plants should be of the same height. Two more plants, about half the height of the lilies, should stand next to them on each side. These plants may be anything—azaleas, geraniums, daisies or jonquils—but they must be of the same color and the same height. In the middle a low jar of golden tulips would add beautifully to the color scheme and the grace of line.

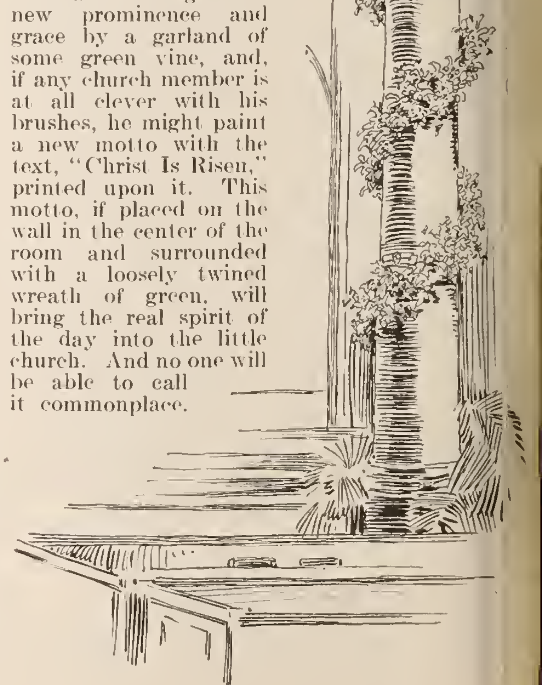
AT the bottom of the page at the left-hand side you will see the picture of a flower-trimmed pew. Unless the chu h is rather elaborately decorated this pew-trimming not necessary. Lilies are, of course, more beautifu han any other Easter flower, but any other wild bl oms may be picked and fastened in loose graceful br ches at the aisle end of each pew, every other pew, or ery third pew. This decoration will make the churc ook like a veritable garden spot.

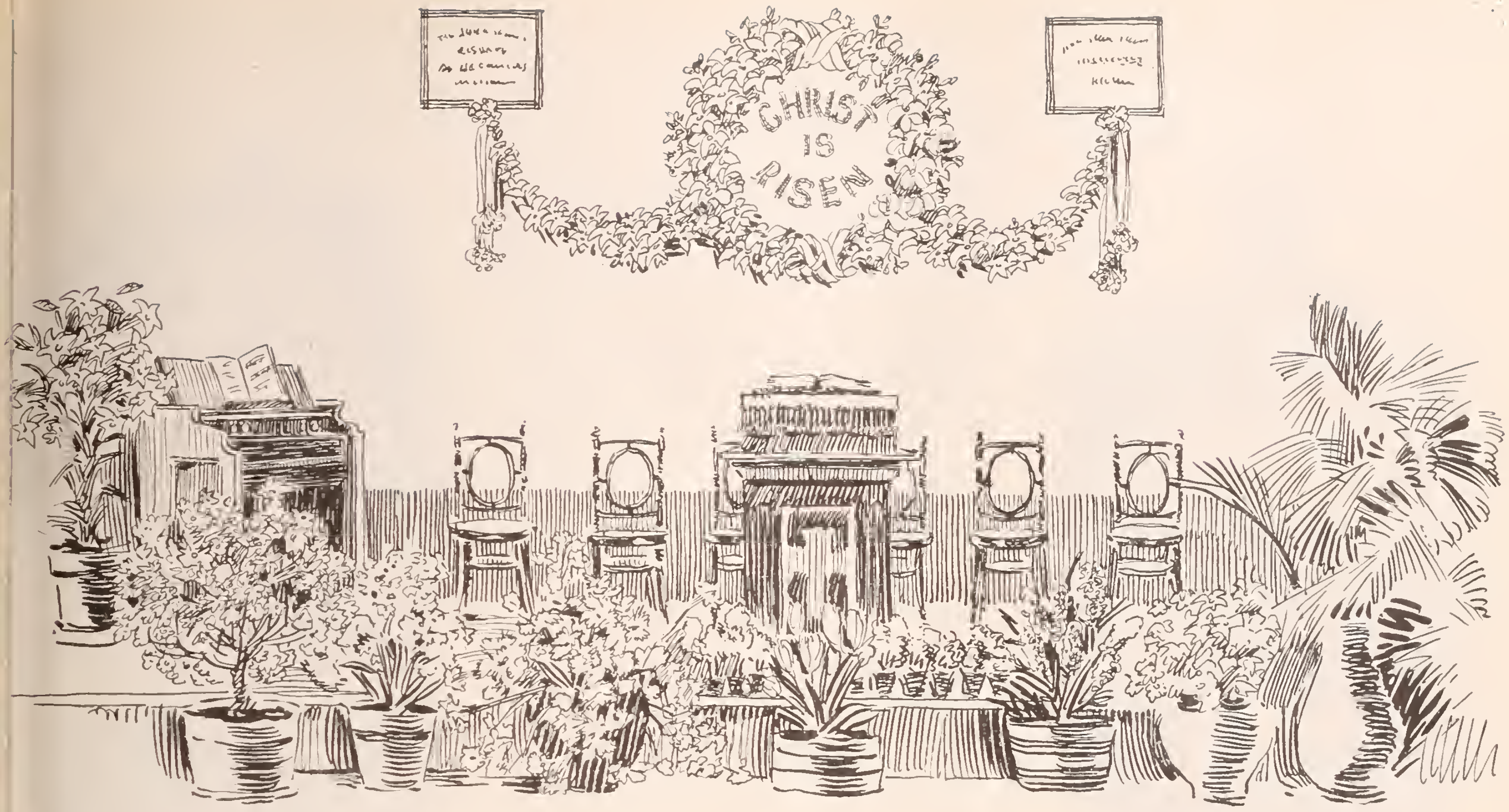
On the right hand of the page you will see a t ical church column. In some churches there are a n iber of these columns, practically holding up the r ; in other churches there are only two—one at eac side of the platform. In some churches there are i columns at all.

The column in the picture has been twined h a wide rope of vine that is fastened securely to t top of it, so that there will be no slipping. At th ase there is a graceful, and very simple, massing of ther ferns or palms, which may be borrowed—pr ably from some member of the church. If the c mn decoration is kept entirely green, with no oth ote of color, the effect will be very lovely.

At the top of the second page there is a pict e of the meeting-room of a simple little church—t sort of room that is used, in any small town, for se ices and Sunday school and the Young People's me ing. There is a low platform with a narrow pulpit the exact center of it, a row of chairs across the bac and a small parlor organ at the extreme left. The are, perhaps, framed texts or diplomas on the wall.

The decorations of this church consist mos of potted plants. They are arranged across the loor at the base of the platform; not stiffly like soldi s on the march, but in seemingly careless groups. say "seemingly," for if you will look carefully at t picture you will see how very nicely the taller pla s at each end balance each other; how the shorter pla s fit in. Great care should be taken of the color to s in this decoration. If the flowers on one end a red geraniums, the flowers on the other end should a be red geraniums; if they are yellow jonquils or lies, there should be yellow jonquils or lilies to b nce them. A tall palm or fern may be placed at t side of the organ. It will give height as well as cha cter to the otherwise rather flat looks of the pla rm. If all the pots that the flowers are planted in are wound with green crêpe paper, the effect will be excellent. The framed mottoes on the wall can be brought into new prominence and grace by a garland of some green vine, and, if any church member is at all clever with his brushes, he might paint a new motto with the text, "Christ Is Risen," printed upon it. This motto, if placed on the wall in the center of the room and surrounded with a loosely twined wreath of green, will bring the real spirit of the day into the little church. And no one will be able to call it commonplace.





t the bottom of the page there are two pictures si by side. The small picture on the left is of a ch ch that, to the untrained eye, would seem hard an expensive to decorate. The larger picture shows th same church in its Easter dress. The windows are m sed with great clusters of flowers preferably pc ed plants, for cut flowers wilt quickly. These m ses of flowers will at once relieve the stiff lines of th window and the depth of the ceiling. Potted pl ts are again used in the decoration of the platform an the pulpit, where they may again be lilies or tu s or azaleas or jonquils; anything so long as the co rs do not clash and the proper proportions are ob rved.

igh on the wall directly behind the pulpit is a gr t cross made preferably of golden-yellow or white fl ers and green leaves. The foundation of this cr s can be made of wire, board, or stiff cardboard, wi the flowers tied on. If it is too difficult to make, a eat bunch of flowers will answer the purpose and be ery nearly as pretty.

arlands of any green vine festoon the walls and lo up in carelessly draped wreaths on either side. T decoration can be dispensed with, but it adds gr tly to the charm of the room. The pew decoration, shown on the preceding page, can also be used ve effectively in this sort of church. (By placing a pi e of white paper over these wall decorations, you ca easily visualize the effect of the scheme minus the w features.)

I ONCE heard a story about a man who was a con rmed unbeliever. His wife, an earnest Christian, tr to get him to attend church services, but he st bornly refused to enter a religious meeting of ar kind. And so it went for many years, until one E er morning his wife with tears in her eyes begged hi to go to church with her.

Robert," she said, "I know that you do not be lie—in anything. I know that you do not want to be ve in anything. But won't you come to church th morning—just to give me pleasure?"

nd the man promised to go; promised reluctantly, and though he was an unbeliever he did not break promises, so he went.

The church was very beautiful that Easter morning. The air was filled with the perfume of many flowers, and ferns and palms nodded cheerily to each other. A great bouquet of lilies bloomed fragrantly at the man's very elbow, and a jar of golden-hearted daisies smiled up at him. Everywhere he looked there were flowers; simple field flowers, and rarer, cultivated ones. And the man, leaning back in his seat, felt a great peace steal over him.

All through the service he sat there, quiet. And at the closing hymn he took his wife's arm, and guided her gently down the flower-decorated aisle. When they were walking home, alone, under the brightness of the springtime sky, he suddenly spoke:

"My dear," he said, "this Easter morning has done a great thing for me. I have seen the Light—*I believe!*"

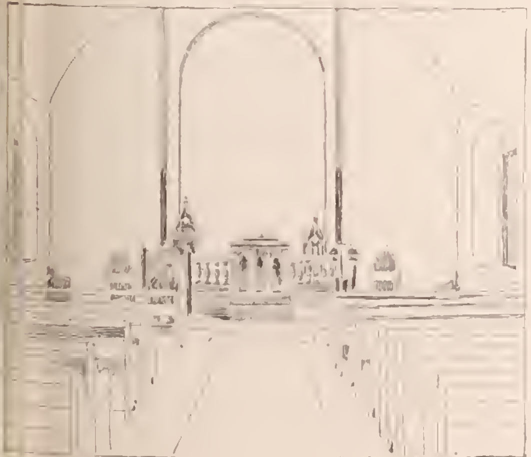
His wife cried out in joy, "What was it that made you believe?" she questioned; "was it the music, or the sermon, or — ?"

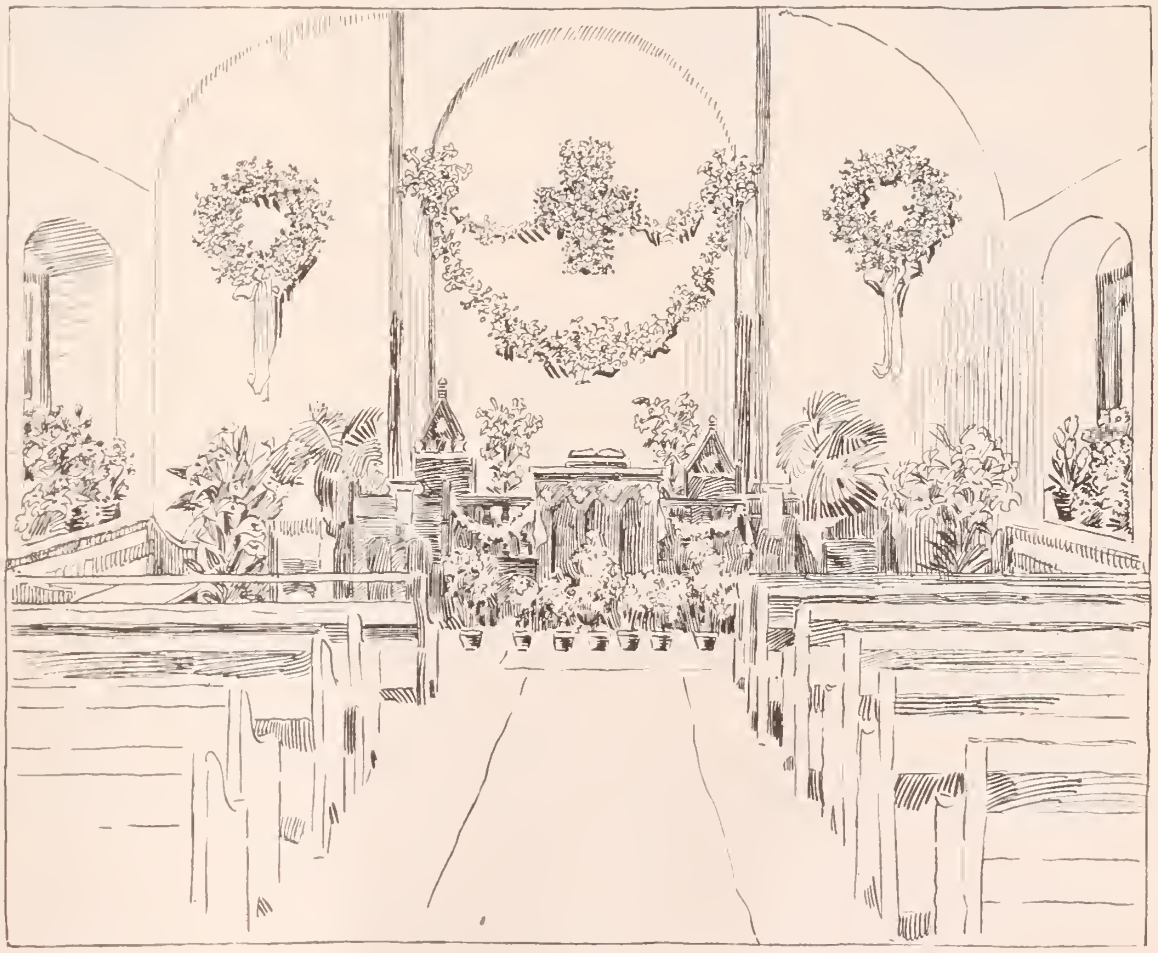
"It was the flowers," said the man softly. "When I saw them, all massed together in their beauty and purity and fragrance, I suddenly knew that only a great and wonderful God could have made them."

EASTER is essentially Christ's day. And Christ loved beautiful, simple, reverent things. For that reason, keep your churches simple, beautiful and reverent. Christ would not have enjoyed tight bunches of flowers with their poor little stems all choked up. He would have wanted them to be loosely, gracefully, *happily* placed. Christ would not have loved the rare orchids and the hot-house palms better than the field daisies and the nodding daffodils and the shy arbutus.

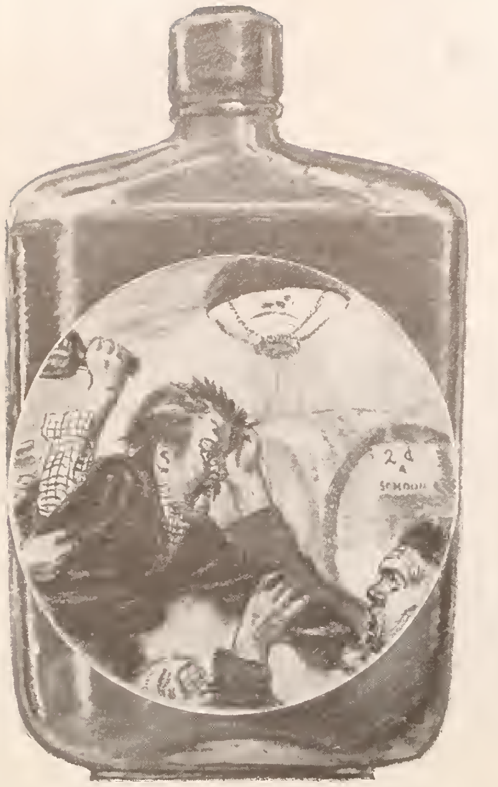
Trim your churches with an eye to color and a sense of grouping, and, above all, the spirit of love in your heart.

And your church home, blessed by God's flowers, can not fail to be beautiful and simple and reverent.





"THE BOTTLE"—VIII.



FRIENDSHIP ?

Mister John Worth.

Dear friend of old times:

Ed, my good friend, the barkeep, is writing this for me. My hand is too shaky, and I can't seem to make the letters any more.

Ed's lending me the stamp too. I'm broke.

You see, Flory disappeared with the girl the day after we buried Little Bill.

I was left all alone. Nary friend in all the world, 'cept you—and Butts.

I nearly killed Butts that night. You see, I had to forget my being all alone.

I just took a few nips. I nearly killed Butts that night. Ed says that's twice he's wrote that I nearly killed Butts that night.

I've just been out of jail a few weeks. I'm broke. Ed says that's twice that he's wrote that I'm broke. It's terribly hard for me to think any more. There was something I wanted to ask you. Yes, that's it; broke—and all alone. Old friend, I'm shaking all to pieces. Ed won't give me any more drinks. I do need something to quiet my jiggling legs and arms. Today I've been grinding my teeth all to pieces. I can't help it. This is a terrible, ghastly world. I saw two fearful crawling things today. There they are again—

(Dear sir: Your friend's gone off again. You got to act quick if you want to save him. Respectfully yours, Ed.)

Dear Old Fellow:

You got along so famously those two weeks after you were brought here; why did you sneak away, and where are you?

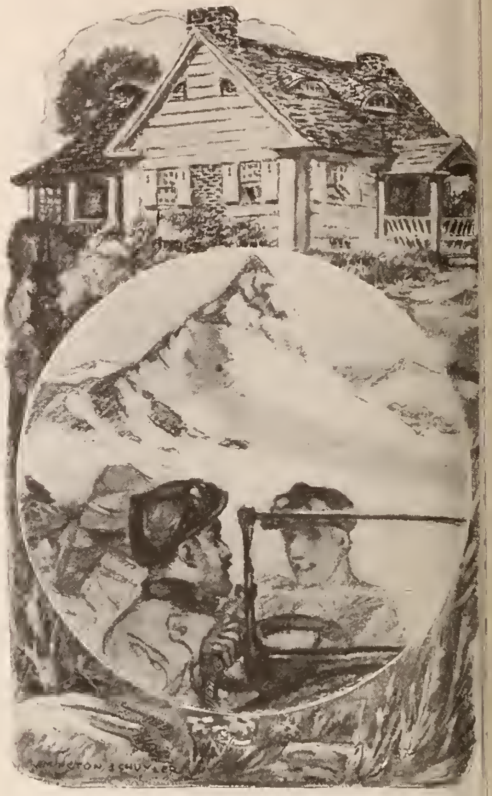
The gang you turned loose on my agent when he located you again nearly finished him. But he bears you no ill will. He says to tell you that the missions have pulled up fellows worse off than you are. They pray for a man, and help him in all kinds of ways. God has answered many a mission prayer. Many a man has come back.

Old fellow, you wander in there some evening. Maybe there you'll find the help you need. I have phoned a mission to call on me for anything you may be in need of at present.

Tomorrow we start on a long auto trip. How we wish you were along! Jane joins me in the best hopes for a new beginning. As always,

Your friends,

JANE and JOHN.



FRIENDSHIP

No. I

No. II

No. III

No. IV

No. V

No. VI

No. VII

No. I

No. II

No. III

No. IV

No. V

No. VI

No. VII

The Unchanged Passover Supper

By F. NASEEF, Member of the American Colony in Jerusalem

BETWEEN the mountains of Ebal and Gerizim, about forty-five miles north of Jerusalem, the city of Nablous, or Shechem, as it was called in Bible times, is situated.

As the traveler rides round the base of Mount Gerizim, he comes suddenly upon the domes and spires of this Mohammedan city nestling between it and Mount Ebal. One is struck by the difference in aspect of these neighbor mountains and by the appropriateness of the choice of Mount Gerizim for the reading of the blessings and Mount Ebal for that of the cursings, at the time when Israel sojourned there; for Gerizim is covered with cornfields and wild flowers, while Ebal is bare and stony, except for the extensive cactus hedges at its base.

In the poorest quarter of Nablous there dwell about 200 Samaritans, the only remaining descendants of the Babylonians who repopulated the cities of Samaria after the Israelites were carried into captivity, and who adopted the Jewish religion, which they have since adhered to. The account in II Kings 17 tells how they did not prosper in the land at first, and thinking that it was because the "God of the land" was wroth because they did not serve him rightly, they appealed to the king, who sent one of the priests of Israel to instruct them. They adopted the Jewish religion and came to believe themselves to be the true descendants of Abraham, and regard the Jews as impostors. It is evident, from the account of the conversation of Christ with the Samaritan woman, that even at that time there was the same feeling of antagonism between Jews and Samaritans as there is at the present day, and that then, as now, "this mountain" was the Samaritan place of worship. To them Gerizim is the true Moriah—the place of Abraham's sacrifice. The Samaritans are to this day orthodox observers of all the details of the Mosaic law.

Being in Nablous at the time of the feast of Passover, we were invited by the Samaritan high priest to witness their ceremony, which is held yearly on the summit of Gerizim. Throughout Passover week the Samaritans camp upon the mountain, and it was at the ceremony of the killing and eating of the Passover, held on the last and great day of the feast, that I was present.

We rode up the steep mountain side from Nablous, reaching the encampment about an hour before sunset. We were met and welcomed by our friend the high priest, and led to his tent to await the sunset hour. All the men and boys of the priest's family wear their hair long, and this evening they, as v l as all the men of the community, were dressed in hite robes.

AFTER carefully closing the tent flap which s ved as a door, so as to be unobserved, the high iest took from its hiding-place the box containin the precious manuscript which he has in his posse ion. It is a copy of the Pentateuch—one of the old t in existence—and is jealously guarded by the high est. It has been the cause of feud and rivalry betwe the two factions of the present Samaritans. O of these is headed by the high priest or "Kahin the other by his cousin, who claims that his own so and not that of the Kahin, is the rightful successor the high priest's office. Be this as it may, the cous has more than once obtained the manuscript, a for this reason it is so carefully guarded and hidden ay. After removing several outer cases, our host me upon the elaborately carved golden one, cont ing the worn and yellowed parchment, whose con tion testifies that it is very ancient, though no proof ists to justify their claim that it dates from the ti of Aaron.

The sunset hour was drawing near, so we h ried out to the place where the Samaritans and crowds of spectators were assembled. The Kahin took his stand on one of the pillars of an old Herodian temple, now in ruins, and read aloud the account of the first Passover (Ex. 12). The Samaritans joined in and chanted a sort of mixed-up response, which was very loud and discordant, each one trying to make himself heard, irrespective of the other.

At the Kahin's feet stood the little lambs for sacrifice, all "males of the first year, without blemish," according to Moses' command. The men who had been appointed to do the killing stood near, knives in hand, awaiting the exact moment when the sun should dip into the blue waters of the Mediterranean, according to the command "at the going down of the sun shall ye slay them."

Throughout the preparation of the lambs which followed, the strictest care was taken to observe every detail of the complicated laws for sacrifices given in the writings of Moses, particularly those dealt with in Ex. 12 and Deut. 16, which refer to the observance of this feast. Thus the blood was ceremoniously "poured forth upon the ground," "no bones were broken," and the wool, skin and waste material were "salted with salt and burned with fire," being thrown into the bonfires which were kept blazing for this purpose, and which lit up the scene.

The Samaritans stood close together to prevent the Mohammedan spectators, who delight to torment them, from snatching even a bit of wool, which would remain over and thus cause them to break the command, "Ye shall let nothing of it remain until the morning."

After cleansing the lambs, they removed a front leg of each, and these were set apart as the priest's portion. A long wooden pole was then threaded through each of the prepared lambs, and was carried thr to the pit near by, in which a large fire, which had been kindled early in the evening, had burned down, leaving a bed of red-hot coals at the bottom. The poles, protected by metal at the lower end, were stuck into this bed of coals, being long enough to reach to the top of the pit, the lambs thus suspended about half way up. A matting was placed over the mouth of the pit, which in turn was covered with earth, making a sort of improvised oven, for the law demands that "they be roast with fire, not sodden with water."

The sheep were left to roast until midnight—the appointed hour—and all but the guards retired to their tents during the interval.

Being the guests of the Kahin, we went to his tent, and he edified us by reading the various laws in Leviticus concerning sacrifices, besides the chapter which gives the narrative of the first Passover, and he explained the various points of the ceremony, telling us why each thing was done, and showing the verse in which it was ordered. He read in the Samaritan text, translating into Arabic (the language we had in common), and we followed in an English pocket Bible carried by one of the members of our party of three.

Our host then bade us partake of a little supper which was set before us, regretting that they would be unable to offer us any of the roast lambs, on account of the verse (Ex. 12 : 43) which forbids a stranger to eat thereof.

WE asked the Kahin how they account for the fact that they are so few in number, apparently dying out, since they consider themselves the true Jews. He replied, "Was it not revealed to our father Abraham, when in a vision 'a horror of great darkness fell upon him,' that his seed should go through a time of darkness? Nevertheless we believe that this will pass over, even as did his vision, and that we shall increase and become a strong and mighty nation, and inherit all the promises."

When one realizes that they were less than 200 in number at that time, fifty of these being young men of a marriageable age for whom there were no wives (as there are very few women in the young generation), and that they never marry except among themselves, one sees that their faith is great.

While we were thus passing the time in profitable conversation with the Kahin and the members of his household, we were suddenly roused by the voice of the herald proclaiming the midnight hour in loud, sonorous tones.

Every Samaritan jumped up in haste at the sound. Mothers picked up their sleeping infants; each man girded his loins in haste, put on his sandals and took his staff in hand, and hurried with his wife and little ones to the place of meeting. Sheets were spread upon the ground and one of the roast lambs all nicely browned was placed on each, while unleavened bread and bitter herbs completed the spread.

They gathered around in families, two or more combining where a lamb was too much for one family, so that "nothing be left over until the morning."

This part of the ceremony was especially impressive, for the crowds of troublesome Mohammedans had retired by this time to the city, leaving the Samaritans in peace.

The moon was at its full, lighting up the city of Nablous in the valley, the Mediterranean in the distance on the west, and the rugged slopes of Mount Ebal opposite, while the light from the bonfires illuminated the immediate surroundings and the picturesque group of Samaritans. They ate standing in great haste and silence and one could well imagine that they were about to start out on their journey from Egypt to the promised land.

As each bone was picked it was thrown into one of the bonfires, and when they had finished eating, all that remained was similarly disposed of. The ceremony being over, they all went around and greeted each other, friends and foes embracing and saying the word "Shalloam" (peace) before retiring. We therefore thanked our hosts, and bidding them farewell started down the steep mountain side, reaching Nablous in the small hours of the morning.

Our Relief Work in Galicia and Bukowina

PROBABLY no part of war-stricken Europe has suffered more from the great international conflict of the last twenty months than Galicia and Bukowina. Over a year ago the Christian Herald War Widows and Orphans Relief Fund organized a committee especially for providing assistance to the unfortunate wives and children who had suffered bereavement in these two Austro-Hungarian provinces. After many delays incident to the Russian invasion, and the conditions that followed, our relief work was begun ing a competent committee and has gone on steadily ever since.

We have just received a very complete report from the committee which will interest all of our readers, and especially those who have had an active share in this great work of mercy, which is now being conducted in eleven different countries in Europe and the near East by the subscribers of the Christian Herald:

Vienna, Austria,
February, 1916.

Your favor of the 21st December, 191 was duly received by us, and we now take great pleasure in rendering you report of the work done by our committee, with your kind help, which is highly appreciated by all.

Our report will comprise the time from June, 1915, to the end of January, 191 for the reason that Galicia and Bukowina were under Russian occupation during the first half of 1915 and were partly liberated in the months of May June and July. Only after the liberation of the above-mentioned provinces was it possible for the widows to learn whether their husbands were dead or alive, and to give us the necessary information. There was another obstacle which hindered our work a little at the very beginning, i. e., the postal communications, which were only gradually and slowly restored in the liberated provinces, and therefore the public at large was able to learn about our committee only in the second half of last year and to send us the petitions for help. Such circumstances limited our activities a little, but nevertheless we commenced from July, 1915, and are now continually expanding.

Complying with the expressed wishes of our esteemed central committee, we distributed the relief among the poor orphans and widows whose fathers and husbands had died in the present war, without any discrimination whatsoever as to nationality or faith. First of all, we announced in the official newspapers of Galicia and Bukowina the existence and aim of our committee. The advertisement appeared in all the officially recognized languages, viz., in Ukrainian, in Polish, in German and Rumanian, as the enclosed copies of the advertisements will testify.

Our committee holds weekly sittings, and during the period of time between July, 1915, and the end of January, 1916, has considered 762 petitions. Of those petitions only 331 received pecuniary help from our committee. Among them are Ukrainians, Poles, Jews, Germans and Rumanians, and people of different denominations, Greek and Roman Catholics, Evangelicals, Orthodox and those of the Jewish faith—mostly the widows of poor peasants. The wage-earners and proletariat, on the whole, derive the benefit from our funds.

The remainder of the petitions were disposed of as follows: 24 were handed over to other charitable committees for consideration; 26 are temporarily laid aside; 81 are awaiting further precise information before adjustment (information relating to financial standing and family relations are here lacking); to 300 petitions we had to decline material help, because the applicants had no claim on our committee, being neither widows nor orphans.

We distributed the relief by giving a certain sum, and that only a small one, to the petitioner, this for the reason that we had no very great sum at our disposal, and secondly, we always had to bear in mind that the number of widows and orphans would be continually increasing, especially in Galicia and Bukowina, where the fiercest conflicts have taken place, and in which mostly local regiments participated and fell.

To be more precise, we present our report in tabular form, separately for each month:

Month and Year		Sum distributed	Number helped
July,	1915	260 kronen	12
August,	1915	3,690 kronen	163
September,	1915	4,815 kronen	143
October,	1915	2,885 kronen	115
November,	1915	4,230 kronen	173
December,	1915	7,550 kronen	339
January,	1916	9,220 kronen	379
	Total,	*32,650 kronen	1,324

*The Austrian krone is worth 24¼ cents of American money.

THIS humane work of your esteemed organization, instituted solely at your suggestion and with your material support, finds wide recognition and sincere appreciation among our people. This appreciation is often being voiced in the press, and one illustrated journal (German) of high repute has published a long article about our work with several illustrations.

To complete the report of our financial standing from the beginning of June, 1915, to the end of January, 1916, permit us to add the following administrative costs:

1. We engaged one clerk, a lady, widow, whose husband died in the present war, and her salary amounts to	kronen	775.00
2. Rent for office apartments	kronen	641.68
3. Light and heating	kronen	110.57
4. Books and application blanks	kronen	251.85
5. Office requisites	kronen	175.46
6. Postage	kronen	161.84
7. Sundries (service, errands, etc.)	kronen	120.00
8. Advertising expenses	kronen	360.36
9. Office fixtures (tables, desks, etc.)	kronen	293.40
10. Traveling expenses	kronen	162.00
Total	kronen	3,052.16

The total expenses are:

1. Help given to 1,324 persons for the whole period of the existence of our committee	kronen	32,650.00
2. Costs of administration	kronen	3,052.16
Together	kronen	35,702.16

In submitting this report to the honorable committee of the Christian Herald Relief Fund, we beg your kind attention to the following: Our committee here in Vienna has received a great number of petitions, in which the petitioners are:

1. Aged people, invalids, parents or near relatives, whose life depended upon the soldiers who fell, who ask us for material help.

2. Civil persons wounded or crippled on the field of battle.

3. Many women and children whose husbands or fathers were taken by the Russians as civil hostages of the war and transported to Siberia.

4. Many whose entire property was either stolen or burned up by the enemy send us petitions and fervent requests imploring help. These cases present a picture of the direst misery, and in almost all cases, the condition of the petitioners is far worse than that of a poor widow or orphan of the war. We were sorry to decline aid to these pitiable victims of the war, but we had to, in order not to go beyond the limits defined for us by your honorable committee. We now beg you, in the name of these miserable and stricken people, to allow us to give them some help from the funds donated by the Christian Herald Relief Fund, and if possible to send us further remittances in order that we may continue this humane work with your kind and inestimable help. If you do not agree to our helping all the above-mentioned categories, at least let us help the first two.

WITH the funds we still have in hand we hope to continue the good work for another two or three months. Perhaps it will be less by that time, for the petitions are now daily coming in in increased numbers.

For the help rendered to our stricken people, our committee send you their warmest and heartiest thanks, for you came with a helping, brotherly hand among the poorest of the poor. Words do not suffice to convey the gratitude we feel toward your honorable committee and the generous American public, to whom please express our thanks.

Before concluding, please allow us to submit to the committee of the Christian Herald Relief Fund of New York our present request. We humbly petition the Christian Herald Relief Fund:

1. To remit some more funds, that we may continue the good work of helping the widows and orphans, and

2. If possible, to send us a certain sum for the aid of some of the poor mentioned by us above under four categories.

We shall be very thankful for your kind consideration of our request.

Once more we thank you for all the good you have done for us, and recommending ourselves for your future consideration, beg to remain,

THE COMMITTEE OF THE CHRISTIAN HERALD, NEW YORK, FOR THE RELIEF OF THE VICTIMS OF THE WAR IN GALICIA AND BUKOWINA.

WLADIMIR RITTER VON SCHILLING SINGALEWYCZ, *Secretary.*
JULIAN ROMANCZUK, *Chairman.*

AN additional remittance will be made from the Fund in response to this earnest appeal, and in the confidence that it will reach the most deserving cases. It should be mentioned here that the gentlemen composing the committee give their personal services to the relief work gratuitously, as do the members of all the other committees in the different countries.

Our Editorial Forum

PRESIDENT
OTTO KOENIG

MANAGING EDITOR
GEO. H. SANDISON

SECRETARY
THEODORE WATERS

Let the President Speak

OUR troubles in Mexico have been complicated by the peculiar situation along the border. There is a modified censorship on news from the front, where our troops are conducting their punitive expedition, but on the border there has been a crop of alarmist rumors almost daily. These reports do not bear the mark of ordinary sensation-mongers. There have been false stories circulated of wholesale disaffection among the Carranzist troops, who were declared to be deserting to Villa by thousands; of outrages against the Americans which had not a shred of foundation; of enemy forces gathering and threatening to invade us.

While it can readily be understood that sensational reports at such a time might arise out of popular excitement, these stories do not belong to that class. They are canards put in circulation with a definite purpose. This fact is so apparent that President Wilson has issued a public statement stigmatizing the rumors and their authors in these very plain and unmistakable words:

> It is my duty to warn the people of the United States that there are persons along the border who are actively engaged in originating and giving as wide currency as they can to rumors of the most sensational and distressing sort, which are wholly unjustified by facts. The object of this traffic in falsehood is obvious. It is to create intolerable friction between the government of the United States and the de facto government of Mexico, for the purpose of bringing about intervention in the interest of certain owners of Mexican properties. . . . The people of the United States, who know the sinister and unscrupulous influences that are afoot, should be on their guard against crediting any stories coming from the border.

"Traffickers in falsehood" is an appropriate characterization of the men, or the interests, that are trying to make serious trouble between Mexico and the United States. That there are interests which would be financially benefited by the overthrow of the de facto government and the defeat of its liberal policy, which aims to restore the land to the people, is well known. This is also within the knowledge of the President, as his statement quoted above clearly shows. As he has considered the matter sufficiently serious to make it the subject of an official denunciation, why not bring out all the facts, and let the people know just where the danger lies? If there is actually in existence anything in the nature of a conspiracy to precipitate a war between this country and Mexico, the identity of the plotters should be made known and their purpose fully exposed in the press of the country. In adopting such a course, the President would have the loyal support and approval of every good American citizen.

Our troops are in Mexico, cooperating with the forces of the recognized government of that country in hunting down a notorious outlaw and rebel, who for several years has been a disturbing element, and whose treacherous attack and slaughter of Americans in Columbus was the bloody climax of his murderous activities. Both countries seek to punish him in the interests of peace and justice. For any man or party of men to seek to fan the incident into a flame of war, when both governments are working harmoniously together, is a crime that deserves universal detestation.

Three United States Senators—Messrs. Lodge, Gallinger and Smoot—have already emphasized the duty of the Administration to disclose all the facts on which the President's charges are based, and to name openly the conspirators. Compliance with such a demand would give immense satisfaction to the whole country. Social position, influence and wealth should not be permitted to screen men who, for the sake of advancing selfish material interests, would deliberately plan to bring about a situation which might mean the loss of thousands of American lives.

The Jewish World-Program

THERE was something of the old Maccabean spirit in the temper of the Jewish assembly which met in Philadelphia recently to prepare for the great Jewish Congress in December next. Among the four hundred representative Hebrews who had been chosen for this occasion by a million of their race, there was not one dissenting voice on the great questions brought under discussion. Factionism was fused, differences were buried, to clear the path for a great forward movement of the race. Rabbi Stephen S. Wise gave the gathering its keynote. He reviewed the history of a century of Jewish effort at securing political and civil freedom. He held that the time had now come to make speedy pronouncement as to the future course of Israel. With great changes impending throughout the world, there would be an end to secret diplomacy and a beginning of control by the people themselves of their national and international relationships. The program of the coming Congress must no longer be one of palliation and relief, but of prevention and redress.

It was evident from the speeches generally that, while the asssembly was ready to pay tribute to the genius of Herzl and his vision of the rehabilitation of Jewish power in Palestine, the beautiful ideal must be set aside for the more practical and immediate purpose of lifting the race out of its age-long oppression and setting it on the solid rock of world citizenship. Deferred but not forgotten, the hope of the centuries was voiced in the decision of the Philadelphia gathering that the coming Jewish Congress must give consideration to the project for the colonial development of Palestine, and that the whole Jewish world must be asked to cooperate.

There is nothing in the whole range of history sadder than the record of Jewish oppression in the last century in Europe, especially in Russia and Poland. Our Jewish citizens in America have seized an appropriate opportunity to record their demand and to make their protest in behalf of their suffering brethren in the old world. Christendom owes an amende to the Jew, and it should be given in the form of a voluntary granting of their full rights, civil, political and religious, in every country under the sun.

An Easter Blessing for Our Work

WHY did Jesus tell his disciples to meet him in Galilee after he had risen from the dead? Two accounts of the Easter narrative mention specifically that he was to meet them there. In Matthew's account he commissioned Mary Magdalene and the other Mary: "Go tell my brethren that they go into Galilee; and there shall they see me." Mark adds that the angel at the tomb gave this same direction: "Go your way. Tell his disciples and Peter that he goeth before you into Galilee. There shall ye see him." Luke's account does not specifically mention Galilee, but John tells of Simon Peter and the rest going back to their own Galilee homes and to their old task of fishing in the lake.

Jerusalem and Galilee! Jerusalem meant memories of those last strange days with the Saviour; his earnest talks about the Father in heaven, and about the demands and possibilities of the spiritual life; it meant memories of his strange agony in the garden, of the flaring torches and the swinging staves of those who came to arrest him; horrible memories of that night in the judgment hall; hideous memories of his death pains on the cross; bitter memories of his tomb, sealed with a great stone.

From all this atmosphere of strange fellowship with this heavenly Friend and strange grief at their loss of him, they were to go back into Galilee, where in days long ago they had fished and farmed and mended nets. They were soon to come back to Jerusalem again. That was to be the center of the new movement. But the reorganization of their scattered flock; the new conference with their Master; the new start for the new work—these were to take place in old Galilee, the land of their home and their work. There were, later on, to be days of spiritual exaltation and spiritual service, but these were to be balanced by the common memories of common life and common toil. Christ's great Eastertide meeting with his friends took place in Galilee.

There is apt to be a great deal of froth and frivol about Easter. Costly music, costly flowers, costly costumes. Ministers are apt to spend the sermon hour arguing over again the solidity of the Easter history. Traditions will be stated, doctrines expounded, rituals defended. There will be much vanity, pomp and display.

All the while Jesus is saying: "Go tell my brethren that they go into Galilee. There shall they see me." Galilee! Where people toil, hunger, suffer and die. Galilee, where the Roman soldiers go marching through, seeking captives and plunder. Galilee, where there are little towns and humble homes. Galilee, where there are carpenter shops, and fishing boats, plowers and sowers and reapers. Galilee, where there is not only toil and laughter, but sickness, and, in every village, death. Back in real life the followers of Jesus shall find their Saviour, really alive again.

One of the most potent causes of the midnight of the Dark Ages was the misconception that in order to be holy Christ's followers must get away from life. This idea led to the gloomy horrors of monasticism. The church had forgotten the words of Jesus' prayer: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil." Where people are working, and suffering, and ping. and fearing—there the disciple will find his Lord. As we try, not only to do our own work, but ease the burden of the oppressed, to dry the tears f the sorrowing, to cheer and help and console our ne ibor, we shall, not only on Easter day but every da find the Risen Saviour with us, strengthening our ands.

Suffer!—Little Children

THERE have been most regrettable d elopments in the process of the investiga on of the New York State Board of Charitie This investigation was directed by G ernor Whitman as the result of charges made agai the State Board by John A. Kingsbury, Commissi er of Public Charities of New York City. The pul was horrified at the original disclosures, which d of shocking conditions among the little childr the babies, the older children and the men and wom who are dependent for their maintenance upon ficial charity. Most deplorable was the condition f the little children, many of whom were found to b iving in conditions of filth and distress.

Jewish, Protestant and Catholic institution ame in for their share of criticism, and it does not pear that one class was any better or worse than a ther. But the Catholics resented more vigorously th the rest the assaults made upon their institutions l got themselves into deeper trouble by circulating hu lreds of thousands of pamphlets denouncing the whole inquiry as a "slander factory," and, it is eged, calling upon their people to oppose at the bal box those who have been responsible for the in ption and conduct of the investigation. There were arges and countercharges as to the actual authorshi f this pamphlet, but Mgr. John J. Dunn, chancello f the Catholic Archdiocese of New York, in attem ng to explain the situation before the commissio nade matters much worse by declaring: "In fa my interest in charity work is very limited."

There is strong reason for hoping that muc good will come out of the whole affair. Church aut rities and public authorities must take an interest in arity after this. Dr. Ludwig B. Bernstein, superin dent of the Hebrew Shelter Guardian Society phan Asylum at Pleasantville, New York, declared

> There is a desire to raise the standard; and somet ng has been done, but there is more to do. It will not cost ich to bring the different institutions up to a reasonable s ndard. We want the children to have a square deal, and, as e city pays $1,300 for every ten children, it has a right to d and a square deal. An extra $1,000 spent would be all that old be needed in the smaller institutions and $3,000 in othe Th end of this investigation will be an awakening that wi enefit the 22,000 dependent children of the city, the 35,0 of the state, and the 75,000 of the country.

Such disclosures as have been made by this estigation are almost disheartening. Welfare rkers have boasted that we are now living in a d that could be called the "Day of the Child" bec se so much attention was being given to the child's rture and development. But we seem almost to b going back to the days when even a great religiou inger could write in cursing an enemy-nation: ' appy shall he be, that taketh and dasheth thy litt one against the stones!"

With childhood exploited in America's f orie and sweatshops, neglected and stunted by lack care for widow-mothers, by lack of employment d by underpayment for unfortunate fathers, by t barbarous and unreasonable conduct of refo atory institutions, and, we are learning at last, by cr l and shameful treatment at the hands of those ap inted to give them "charity," we know that there ar nany living in this supposedly enlightened day wh vould merit the curse of the Children's Friend: " were better for him that a millstone were hanged al ut his neck, and he cast into the sea, than that he ould offend one of these little ones."

Church Speaking Clubs

IT has been said in recent years that the rt oratory is dying out, largely through ck of cultivation. This may or may not be p isely true, but it is a fact beyond question t the desire to be able to "stand on one's feet and y the game" is a very general one. A progressive Texas pastor, Rev. Hugh McLellan of the Central C stian Church of San Antonio, has introduced a new ature in his church activities. He recently announce from the pulpit that he proposed beginning a work mong the older boys and grown men of his paris t teaching of practical public speaking. The r ponse was large and immediate, and included men c nany ca ngs: students, brokers, lawyers, architects, a ba president, a railroad superintendent, clerks, do ors, and salesmen. The pastor, who is himself th conductor of the elocutionary classes, explains th his object is not merely to give training that will aic hem in their business and social life, but which wi have a religious influence as well. "The ability to hink clearly, to say what one should say and no mo," he explains, "will prove helpful to many who ha not had the benefit of such training in the sc ols. If carried out generally, I believe it would he the churches too, doing for the adult man what th Young Men's Christian Association has done for th American boy. There are many who have some mc age which is really worth while but who are too tin to give it utterance." Pastor McLellan's plan co ins a suggestion for other ministers who wish to en gize their church workers. There are in every co regation many good, serious Christian men and wo en who would make almost any sacrifice to be ab to "speak out in meeting" in acceptable fashion. Th do not strive after eloquence, but simply for cle speech. It may be mentioned that one of the res ts of the Texas pastor's work has been the organ-iza n of a speaking club among the lawyers of the Sa Antonio bar. Speaking clubs in connection with ch h work might not be a bad idea.

Seven Suicides

A NEW and gruesome record was set in New York the other day, when within twelve hours seven persons committed suicide in that city. One of these was a young man, sev teen, the son of Austrian parents; the next, an Iri laborer; the third, a German woman, fifty-seven yea old; fourth, a Bohemian dyer, fifty-one years old the fifth, a young Polish laborer; the sixth, a yo Russian Jewess; the last, a young Italian wife.

hat strange unknown sorrows could have led the sad people to make their sudden way out of the wo ? Surely there is gladness enough to go round. Ne York is crowded, but these dear people need not ha felt that they were in the way. Strange to say, he roblems of poverty and unemployment do not see to have been prominent in their cases. The old, ma swerable mystery of sorrow pressed down upon he too heavily and they determined to venture out nt he unknown rather than to bear any longer the hea burdens of life.

I seems particularly sad that all but one of these eve victims of grief had come to the New World's rea city of opportunity from distant lands. From rel d, from Germany, from Bohemia, from Poland, ro Russia, from Italy, they had come seeking la cess, only to find grief and death. New York and th American cities need many things, but one of he chiefest needs is the need of neighborliness. h d-clasp, a word of sympathetic understanding, a it real effort to cheer, such slight things as these ig have held these people back from their untimely ra s. There must have been a Christian church it a few blocks of each of the seven homes that hel red these broken hearts. Did these churches y touch and win and hold them? Had they done ha they could to make life worth living for them and f their sad hearts with hope? It happened seven m in New York that day—"While thy servant was us here and there, he was gone!"

Jekyll and Hyde in Real Life

WHEN Robert Louis Stevenson, thirty years ago, wrote his gruesome allegory of Dr. Jekyll and Mr. Hyde, he told it as a revelation in a dream. Today we have its ar el in real life. The old proverb that truth is ra er than fiction has received a new demonstra-on n the case of Dr. Arthur Warren Waite, the ot ous poisoner, the story of whose startling in is now being read everywhere. The dentist ois er, however, was dissimilar from Jekyll in one p tant point: he seems to have had neither moral ns nor human feeling. He had apparently planned his wife's entire family for the sake of their ea . His familiar spirit, as he explains it, was " n from Egypt" who haunted him day and night, hi ring "Kill! Kill!" This suggestion of de-o c possession is probably a myth, or at least an te ought, intended to prepare the way for a plea anity. Waite played a gambler's game with e d death, his tools being deadly germs and poison-is rugs. He has already confessed to a double ur r, and had it not been that he was caught by e t of the law in the middle of his criminal career, uld doubtless have succeeded in adding largely t number of his victims. An inordinate desire alth was the motive for what he did, and ex-ai his fondness for contact with germs and cultures d is habit of surrounding himself with virulent is s. He brooded incessantly over his plan to t h quickly. No life would have been too sacred, it ood in his way.

O significant statement, made after Waite's con-si , tells the whole story. "If I had believed in d he said, "I would never have done what I did." s an avowed atheist, and not until he was a isc r, with the awful consequences of his crime n nting him, did he make anything like an appeal ine help. It was the despairing cry of a moral g rate, the last hope of a man who had forfeited everything through his crimes and who was now seized with a fear that wrung from his lips an appeal to God, whom all his life he had neglected to honor or acknowledge.

One of the disclosures of the case that has aroused public attention is the fact that germs of deadly diseases can be purchased from almost any bacteriological laboratory by anyone who represents himself as a physician. Waite bought his test tubes of typhoid and diphtheria bacilli from one of the largest laboratories in the state. He never was a physician and held no license, yet he could purchase the means of killing innocent people and of spreading disease through a community. Such conditions should be made impossible through appropriate legislation.

"The love of money is a root of all kinds of evil," saith the Scripture, and surely it was so in this case. Multitudes have gone to social and spiritual ruin through the desire to get rich quickly. Wealth, so gotten, has not only wings but stings.

Degrading Sport

IT was probably to be expected that the Willard-Moran prize-fight in New York should have drawn down a storm of denunciation from the metropolitan pulpits. If from 15,000 to 20,000 men and women, representing all classes of citizens, had gathered to witness a bull-fight, paying over $175,000 for the privilege, the whole nation would have sustained a moral shock. Yet many will fail to note any material distinction between such a scene and the spectacle that took place in Madison Square Garden on March 25. It was not an uplifting sight to see two men hammer each other, while the spectators were roused to a frenzy of enthusiasm at every blow, and especially at the sight of blood. That such scenes brutalize the public cannot be questioned. Whatever may be said in favor of boxing as a scientific athletic sport, the bloodthirsty crowds who screamed with delight at every brutal blow cannot be said to have been attracted by any regard for the science of the game.

The plain truth is, the time has come for New York, and our other cities as well, to purge themselves of the whole shameful business of prize-fighting. It is probably the lowest of all sports and the most brutal, and it should be banished from every community in the country. Our existing laws on athletic exhibitions are disgracefully lax and need to be amended to exclude prize-fighting altogether. Our churches and decent citizens everywhere should unite their efforts to make this exhibition the last of its kind. The whole business is irredeemably low and demoralizing. Its influence upon public morals is degrading. Wherever such a spectacle is permitted, it inevitably attracts to the community the very worst class of gamblers and blacklegs. New York should never again be disgraced by such a spectacle. Three days after the fight a bill was introduced in the State Senate to abolish the State Athletic Commission, which gave its sanction to the encounter, and to prevent prize-fighting in the state hereafter.

The Old Charm or the New?

ARE the poets themselves already tiring of the French *vers libre?* Do they long for the sympathetic, old Parnassian harness, with its easy-flowing, rhythmic lines, its melodious, balanced cadences, that sound like music in an old-fashioned flower-garden? Are they growing restive under the strain of too much freedom of expression—of the inordinate latitude that tumbles off here and there a syllable or two, and which is disdainful of all the old regulative conventions that have hedged in the muse till now? These thoughts are suggested by the perusal of a notable little volume of poems by Mr. Arthur Ketchum, a versifier well known to magazine readers. He voices his longings in these lines, entitled "Escape":

> I said I would have done with thoughts,
>   And names and labels.
> This shall be no more a tree,
>   Or that a flower,
> Or colors, green and blue and red,
>   Or love, or hate or joy:
> For I am sick with the disease of Thought
>   And its delirium, Imagination,
> But laying my lips to the Great Cup,
>   I will drink deep of beauty,
> Wordless, colorless, without name or thought,
>   And I shall be whole.

His book contains some capital poems in both the old and new measures, and it is evident that he finds his chiefest joy and highest inspiration in the old. There are doubtless many others who feel as he seems to do, that the rhymeless poem is a thing of the moment, and will pass like the tango and other immoderate exotics, into the soothing limbo of things discarded and soon forgotten.

The Quest for Happiness

AMONG the Indians of Guatemala, who possess many remarkable traditions, a legend has been preserved which might form a theme for the poet or the moralist. At the foot of Mount Sucareb lies a lake, placid and beautiful in its solitude. At a certain season of the year, there come to the surface—so says the tradition—a huge, glittering, gold-maned serpent, and a water-maiden, who is the counterpart of the Lorelei. Her singing has an irresistible charm to draw the casual listener, who is promptly seized by the golden serpent and dragged down to the lake's bottom. There he is delivered to a giant, who is the guardian of a secret treasure hidden in a cave. What that treasure is no one knows; but it is something for which all men seek. Some believe it to be a mass of priceless jewels; others aver that it is a charm which is capable of curing all human ills. But the oldest and wisest of the tribesmen wag their heads knowingly and say that the hidden treasure, which no human power has ever succeeded in grasping, is Happiness, and that the great deity who directs the lives of men has placed it beyond their reach. All through the ages men have sought for it but failed to grasp it, and many have perished in the attempt.

It is only an old heathen legend, yet it pictures the ceaseless search for happiness which has gripped the human heart ever since time began—a search in which love and wealth are the lures that woo to danger and even death. Those who are wiser and whose understandings have been enlightened know that happiness comes unasked to him who serves God and his fellow men, and who makes his life a blessing to others. To such a one there comes, some day, an experience like that of the humble tiller of the soil who, having been true and faithful, helpful and kind, found Happiness standing beside him at the plow, a serene and comforting heavenly comrade. Both are legends and strangely beautiful, but our own hearts tell us which of the two has the real charm of spiritual truth.

Harnessing Power

ENOUGH physical power is thrown away every hour to do the world's work many times over. Scientists tell us that sunlight alone can be harnessed and made to accomplish mammoth tasks. The power of billions of horses goes flowing away in unbridled rivers and streams. The power in the ocean tide is almost infinite. Now science is planning to harness the famous tides of the Bay of Fundy.

When we read of the Bay of Fundy most of us probably think of two books—our geographies and Lowell's poems. For Lowell put the Bay of Fundy into verse in "The Courtin'." You remember when 'Zekel asked the immortal question, that to Huldah's face, which had just gone white in trepidation, the crimson floods rushed back

> "like the tide
> Into the Bay of Fundy."

The tides of Fundy rise as high as fifty feet. Even at the city of St. John they rise twenty-eight or thirty feet. As these floods pour in from the ocean and back again furious currents are formed, and it is these that may soon be harnessed and put to work.

There is material here for deep and high thinking. What measureless forces are at the Christian's disposal if he will but avail himself of them! "I will work," declares Jehovah, "and who shall hinder it?" 'I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." "I have chosen you and ordained you," said Jesus, "that ye should go and bring forth fruit, and that your fruit should remain; and whatsoever you shall ask of the Father in my name he may give it you." What hinders us from saying with St. Paul: "I can do all things through Christ who strengtheneth me"? "It is God who worketh in you both to will and do of his good pleasure."

How can our lives be weak and fruitless with such resources at our disposal? "According to your faith be it unto you!"

Comment by the Way

THE Moving Picture business has had an astonishing development. According to a contemporary, there are now 350 producing companies, a much smaller number of distributing agencies, 17,127 moving picture exhibitions, at least 20 star actors under contract at over $1,000 per week, one actress who is receiving $200,000 a year, and a comedian whose net receipts will exceed $600,000 per year. Sometimes as much as $100,000 is spent on a single production.

SUFFRAGE and prohibition received a violent setback when the House Judiciary Committee on March 28, by a vote of ten to nine, decided to postpone, without date, consideration of the bills before it dealing with these two questions. A resolute effort was made by the friends of both measures to have a separate vote, but without avail. Another effort will be made during the present session to bring up the suffrage question and get a report on the Susan B. Anthony amendment.

WHEN the war toll which the last twenty months have taken from the bright lights of the world of art, letters and science is finally summed up, it will make an amazing showing. It is said that two thousand French painters have died in the trenches, while hundreds of musicians, writers and actors have fallen. Germany has given a large share of her brightest talent to the struggle, while in Russia and Italy the ranks of literature, art and music have been sadly depleted. England, too, has paid a heavy tribute of its best-trained men in almost all the professions, and some of the larger universities are practically without students this year. Even the neutral countries have given their tribute of fame and talent to the war, the latest being Enrique Granados, the noted author of operas, who perished with his wife on the ill-fated steamer Sussex off the coast of France.

A Week in the World's News

IN REVOLT AGAINST MILITARISM. According to special correspondence of the New York Evening Post, the Socialist party, the strongest in Sweden, is leading a great revolt against militarism. The Socialists have been called "defense nihilists," and defense nihilism has been defined as the doctrine that war is such an evil that non-resistance to even the worst aggression is preferable. Swedish Socialists claim that the army is a preserve for hard-up counts, most of the officers belonging to the nobility, and that soldiering in any form is butchery. It took a popular demonstration of 30,000 peasants to force the Swedish government to strengthen its defenses early in the present war. The Socialists are now said to be running a systematic campaign to undermine the army. Insubordination in the fortress of Boden, which guards the Swedish frontier against Russian aggression, has been traced to Socialist activities. Hundreds of the soldiers were said to be going into anti-war and anti-discipline meetings, and the town itself was reported to be a hotbed of defense nihilism. Anti-militarist secret committees are being organized throughout Sweden.

PILING UP GOLD. According to the report of the Federal Reserve banks for the week ending March 24, the Federal Reserve banks had gained $7,700,000 in gold reserves and $8,600,000 in cash reserves. The earnings of the banks have increased $3,400,000. The present gold reserve is reported at $342,124,000.

SILK WORKERS WIN SHORTER DAY. Twenty-five thousand silk workers of the Paterson, N. J., district some time ago notified the Silk Manufacturers' Association that unless a nine-hour day were granted by April 3, a referendum strike vote would be taken by the union. On March 25 the silk manufacturers, after having offered a nine and one-half hour day, which was refused, granted the demand of the union for a nine-hour day throughout the plants.

FOR SWEET CHARITY. A recent investigation has shown that in New York City, exclusive of the public service, there are more than 4,000 men and women employed professionally in organized philanthropic and charitable work. Of the workers reported, 1,111 are men, 2,857 are women, and their efforts are guided by 368 organizations. In addition to these, there are 100 other organizations from which the investigators were unable to get information. Salaries were found to range from $600 a year to $5,000 a year.

FOG COSTS THIRTY LIVES. At least thirty persons were killed and forty injured in a collision on the Lake Shore division of the New York Central line near Amherst, Ohio, early in the morning of March 29. The first section of train No. 86 eastbound running in two sections had been brought to a stop by a caution signal, and was just getting under way when it was telescoped by the second section, which had run by the block. The press declares that the tower man responsible for the block signal was fighting a handicap of sleepless hours with a sick wife, and it is not certain that he had the signals set to stop the second section. The engineer of the second section was positive he saw no red danger signal, but in the enveloping fog the light, even if set, might have been invisible. The crumpled wreckage had scarcely settled back on the right of way when the engineer of the first section heard the thunder of the Twentieth Century Limited approaching at full speed on the west-bound track and pulled his whistle to give the stop signal. The engineer of the Limited immediately applied his brakes, but it was too late. The engine and all but three of the Pullmans of the Limited left the rails, but no passengers were injured on this train; the killed and injured were all in the telescoped day coach in the first section of the east-bound train. All of the cars in the three trains were steel cars. Some of the deaths were due to scalding, the boiler of the engine of the colliding train exploding and deluging the wreck with boiling water.

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Most disastrous railroad wreck of 1916, where the "human element" failed again

ECONOMY ON THE CANAL. The tug De Lesseps, built for the first French-Panama Canal Company in 1883, which made the voyage across the Atlantic from Scotland to Panama under sail and which was beached after the failure of the second French company and later reclaimed, overhauled and placed in service by American engineers, has recently been completely overhauled again, being fitted with new boilers and equipped to burn oil fuel. A new deck house and wheel house of the modern tow-boat type were erected and a new deck was laid. The De Lesseps is 72 feet long, 15 feet beam and nine feet in depth and is especially well fitted for work in the Gaillard Cut to which service she has returned, having been out of commission just twenty-three working days. Considering the millions lost in discarded French untensils, this is true American enterprise.

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Patrolling International Bridge, El Paso-Juarez

REFUSING CITIZENS. On March 25 Judge Clemons of the United States District Court of Honolulu denied citizenship papers to a Japanese, Takao Ozawa, who had been for twenty years a resident of Honolulu and a leading citizen. The court held that the constitution limited naturalization to white persons and that the Japanese were Mongolians. Citizenship was granted to two Filipinos.

WORTH SAVING. Early in the present war the German steamer Walküre was seized by the French and renamed the "Republic." A few weeks later, in September, 1914, while at anchor in Tahiti Harbor, the Republic was sunk by shells from the German squadron nder Admiral von Spee. A syndic e of San Francisco capitalists boug the vessel from the French governm t for $29,000 and secured its admis n to American registry. It was ther aised by the cofferdam process, the re vered cargo reimbursing the owners r all the expense of salvage. The essel reached San Francisco March 2. nder her own steam and the owner were reported to be considering an er of $1,200,000 for it.

CHINESE REVOULTION NOT DEAD. The self-abnegation of Yuan S Kai in becoming a mere president a n instead of an emperor has see d to avail him little. Dispatches of larch 29 reported that two more dis ts of Kwangtung Province had join the revolution, two military stations aving been occupied by revolutionist while a third military station had lared its independence. The rebel inese governors are reported to ha demanded the immediate retire nt of Yuan. Yuan is said to have o nized a formidable army, and the el ce of a civil war in China, which w ld be both long and destructive, seen to be becoming daily more certain.

THE WORK OF CONGRESS. I egan to be apparent early in the we that the Burnett Immigration bill, t principal controversial feature of w h lies in the restricting of immigra n by means of the literacy test, was lmost certain to pass Congress by large majority. The vote was taken larch 30 and the bill was passed 30 o 87. The "head tax" on immigra s was raised from $4 to $8, but it was vided that it should not apply to im rants under 16 years of age. On M h 2 Secretary Baker asked the H se to include in the emergency defici y bill an appropriation for the pay l sustenance of the army for the re inder of the fiscal year. The S etar estimated that the Mexican ex lition would cost a million and a half. On the 28th the bill passed both the House and the Senate, the army appro iation being $8,611,502.11. The Sen vote was unanimous, the single vote gainst the bill in the House being cast b Meye London. On the 27th, Repres tative Rainey of Illinois introduced a vised bill for the creation of a tariff mmission. The bill provides for a ermanent commission of six memb with salaries of $10,000 a year, an s sa to have the approval of the Ad istration. No more than three me ers the commission may belong to t sam political party. The bill conf upon the commission the very broad powers of investigation, but is so d wn to protect trade secrets and p esse On the 28th the House Judicia Committee voted to postpone ind nite reports on the resolutions p posi constitutional amendments for oma suffrage and national prohibiti . O this day also the House acce ed amendment to the Burnett I migration Bill providing that any re ictio imposed by a foreign country o imm gration from the United State wou automatically become operati as reciprocal restriction on imn ratio from that country into the nite States. Assistant Secretary t Navy Roosevelt on March 29 d the House Naval Committee that w hould provide for the building of at le eig battleships this year, and that wou make more than half of then bat cruisers. During the week the Sena has been considering the ar y recently passed by the House, d h shown a tendency to increase t tot authorized strength of the arm abov the limit fixed by the House. O Mar 29 a resolution was presented Re resentative Bailey of Penns vani proposing to amend the constit ion

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p ide a single presidential term of six y s. Oblivious to the lesson in the ta of King Canute, Representatives H ard of Georgia and Steenerson of M nesota on March 29 introduced bills d gned to check the upward trend of th price of gasoline. Mr. Howard's bi would prevent the exportation of pe oleum products, and Mr. Steenerso 's bill would give the Federal Trade C mission full authority to regulate th price of gasoline and petroleum prod s in interstate commerce.

rogress of Chase After Villa. O March 28 Villa was reported to have be checked south of Namiquipa and do led back toward the north. Americ cavalry was then within a half da s hard riding of the fugitive. Gener Pershing was, however, getting im tient with the slow movements of e Carranzista troops. On the 29th it as reported that Colonel Dodd's co mn had been shifted to the western sl of the Sierra Madre Mountains; an that they were operating, with the to of Madera as their base, in the Sa a Catarina canyon region, Villa ha ng been reported in that neighborho within twenty-four hours. Somewl of the extent of the country in w h the American troops are operating ca be gathered from a remark by a ne trooper, who said: "I have been in early every land, but in this part of M ico there are more rivers and less wa r, more cows and less milk, and fa ner to look and less to see than in an country I have ever known." As to e situation of Villa, another trooper ex essed it that our soldiers were pr ing forward, but "they've got hi surrounded only on one side."

n March 30, Carranza granted permi ion for the use of the Mexican N hwestern Railway in the shipping of nerican supplies, but at last reports th hipment of supplies, except for one tri shipment, had not been begun ac ely, as the Carranza commander at Ju ez had not yet received definite in uctions to permit the shipments. O larch 30 it was reported that Felix Di with a party of adherents had la d in Mexico near the boundary be een the states of Campeche and Ta sco. The report of the landing wa afterward denied. On March 31 Vi was reported to have massacred, on he 28th, 172 men of the Carranza ga son at Guerrero, and to be in the ne borhood of the San Geronimo ra near Guerrero, where troops of bo the United States and Mexico were then closing in on him. The American forces came in contact with the main body of Villistas on March 29. A force of some four to six hundred American troopers of the Seventh and Tenth (negro) regiments under Colonel Dodd, after seventeen hours of unbroken riding, covering more than fifty miles, in which forty men were "ridden out of their saddles," approached Villa's camp. Through the narrow ravines and arroyos at the foothills of the Sierra Madre range, through which they had been trailing the fleeing bandits, the troopers rode out into the valley just as the bandits were rising after their night's encampment. It was six o'clock, and the force under Colonel Dodd, although inferior in numbers to the Mexican force which they had surprised attacked immediately. The Mexicans stood their ground for a brief and fierce encounter, and then fled to their horses. A running fight followed, in which Colonel Dodd and his men, in five hours, chased the Villistas for more than ten miles down the valley. The Villista forces had then broken up into small bands of six or eight men each, and had scattered in all directions into the mountains. Villa was reported not to have been in the fight, but another report said that early in the action he was placed in a light wagon and was driven away rapidly.

Villa has been reported as seriously wounded, and is said to be suffering with a broken leg and a shattered hip, but in some quarters this report was considered as a blind to throw General Pershing's men off the track. In the action on March 29 General Hernandez, Villa's second in command, and sixty Villistas were known to have been killed. A large number of wounded were carried off by their comrades. The American forces captured two machine guns and a large quantity of arms, ammunition and other material which the bandits had been forced to leave behind in their camp, and liberated a large number of Carranzistas who had been prisoners of Villa. Four American cavalrymen were slightly wounded. If Villa is really wounded and unable to ride, it is expected that Colonel Dodd, by pushing his advantage, will be able to overtake and capture him within a few days, and at last reports the Americans were scouring the country thoroughly with a slowly advancing screen of troops. A report persisted that Villa had been captured, but it could not be confirmed from any official source either Mexican or American.

To Cheapen Gasoline. It was announced on March 31 by the National Automobile Chamber of Commerce that the automobile manufacturers represented by the organization had decided to form a company for the making of gasoline on a large scale. The plans were reported to be well matured. The object of the company will be to produce gasoline, kerosene, lubricating oil and other products of petroleum to demonstrate that gasoline can be produced and sold profitably at a price lower than that now prevailing. The annual consumption of gasoline in the United States is 1,747,200,000 gallons, which means that if the new company can reduce the price one cent a gallon it will save more than $17,000,000 a year to consumers.

Would He Have Uncle Sam Import Them to Eradicate the Dove Pest? On his return to New York from the West Indies, ex-President Roosevelt told of a new bird which he had discovered in Trinidad. The native name of the bird is guacharo. Some of the natives call it the diablotin or little devil, and it lives in the caves of Trinidad and feeds on nuts. The bird has the appearance of a whippoorwill, but is as big as a barn owl, and makes a considerable noise when it is abroad. It was necessary for the Colonel and his party to sleep in the caves in order to observe the habits of this new bird, which they feel certain is of a variety not yet catalogued.

The Bible in the Schools. The state of New Jersey has recently passed a law, approved by the governor March 25, requiring the reading of five verses from the Bible in each schoolroom in the state on every day of the school year.

Panama Canal to Open April 15, Weather, Etc., Permitting. On March 10, Donald F. McDonald, former canal geologist who spent several years on the isthmus making a careful study of the geological conditions and the results of seismic disturbances, reported that the whole isthmus is rising at the rate of three feet every hundred years, but that this movement of the earth will not necessarily injure the canal. It is his opinion that the slides at Culebra will eventually be overcome, and that there is no danger of the sinking of the Gatun dam and locks. It was announced from Washington on March 15 that a dispatch had been received from the acting governor of the canal, stating that conditions in Gaillard cut justified the prediction that the Panama Canal would be available for ships of thirty feet draft on April 15, subject to probable temporary delays due to the dredging of the canal to full width and to the removing of shoals. The canal has been closed to traffic since September.

Noted Educator Dead. President emeritus James B. Angell of the University of Michigan died at Ann Arbor, April 1. President Angell was the oldest college president in point of service in the United States, having served forty-eight years first as president of the University of Vermont and then as president of the University of Michigan from 1871 until 1909.

Preparedness For What? Politicians of both Republican and Progressive Parties were left with a large question mark in their minds by the report of a meeting April 1 at the home of Robert Bacon between ex-Senator Elihu Root, Senator Henry Cabot Lodge, of Massachusetts, General Leonard Wood and Theodore Roosevelt. Mr. Root as chairman of the Republican Convention in Chicago in 1912 had been supposed to be outside of the pale of Mr. Roosevelt's regard. But they were reported to have lunched together, to have grasped hands. Colonel Roosevelt and Mr. Root both agreed that the only topic of discussion at the luncheon was preparedness.

Our Cover Picture. The Lenten cover this week in Mr. Ortlip's series of Prophecy Pictures shows Christ triumphing over sin. The prophecy referred to is found in Genesis 3 : 15, in which the Lord declares to the serpent: "I will put enmity between thee and the woman and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Sin bruised the body of Jesus on the cross, but in his death there he destroyed the power of sin. The writer of the Epistle to the Hebrews describes in vigorous and emphatic language the completeness of Christ's victory over evil: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." Heb. 2 : 14. Next week's picture will show David dreaming of the miracle of the empty tomb.

The War in Europe

By ANTHONY ARNOUX

European journalist of many years' standing; military critic; staff writer of the Paris Daily Mail and Le Temps; contributor to l'Indépendance Belge

THE Russians have been extremely active most of the week ending April 1 on that portion of the battle line in northern R ia extending from near Riga, on h gulf of the same name, eastward o e vicinity of the river Duna, and h e southerly parallel with the o se of that river to a point slightly o he west of Dunaburg, thence di- e y south to the Lake region.

he storm centers on this front were h region to the west of Jacobstadt, h district immediately west of Duna- n and the district just west of Lake N ocz.

he fiercest of the fighting took place o west of Lake Narocz, the scene f vere fighting for the past two or h weeks, and where the Russians an advance of some local impor- a on March 20. The Russians p ed this last week's fighting with ong attack in great force on the an positions, Sunday and Monday, finally were repulsed. The Ger- s then attacked in their turn and ceeded in recapturing the ground n from them on March 20.

e reason for the Russian offensive n his northern line, begun three s ago, is that last autumn when the ans established their line for the er they arranged their trenches reference to the topography of the try, selecting the crests of such ridges as run north and south, occasionally through this low, swampy country, and leaving the Russians to occupy the lower portion of the territory facing them. Now it so happens that behind the Russian positions run the river Duna and other watercourses innumerable, and as the deep snows of the winter melt these streams overflow and deluge the low country in their vicinity, in which low country the Russian trenches run. So that the Russians were obliged to attempt to drive the Germans from their positions on the higher ground, or to retreat eastward themselves and abandon the positions they now occupy.

Very little news indeed has come to us during the past week concerning the Russian campaign in the Caucasus and in Persia. From time to time the Russians have announced vaguely that they were pursuing the Turks in the Caucasus, but gave no details, so that it is very difficult to form any idea of what is really happening, the Turkish bulletins being equally vague. Mesopotamia has only been dignified with one report (Turkish) during the entire week, and that concerned an unimportant skirmish in a place unfindable on any available map. We are perhaps justified in inferring that the situation there is unchanged.

One result of the war which deserves some notice is that Turkey has, to an extent, reformed its calendar so as to coincide, as far as months and days are concerned, with the Gregorian. The year, however, will still be counted from the Hegira, so that according to the new calendar our April 1, 1916, would be according to this new Turkish calendar, April 1, 1334.

The British made a rather extensive air raid on the Turks at Bir-el-Hassanah, 100 miles to the east of the Suez canal, on March 24, and, according to the account, inflicted considerable damage on the Turkish camp there, all the aviators returning in safety. One of these aviators, the story runs, accomplished the remarkable feat of routing single-handed a body of Turkish infantry by descending to within 100 feet of them and spraying them with his machine gun.

The submarine activity has been very great since March 15. The British are willing, it is reported from London, for the American Commission for the Relief of Belgium to charter German ships in neutral ports. This illustrates rather forcibly the tremendous shortage that exists in ships, as if it were not for this shortage it is inconceivable that such permission would be given by the British government.

A conference of the principal military and political authorities of all the Allies was held in Paris this week, lasting from Tuesday till Friday. Among other things this question of ocean shipping and ocean freight rates was taken up, freight rates having now climbed to almost unbelievable figures, and measures are taken, it is reported, to arrest this upward tendency by combining all the ocean carriers of the Allies and fixing rates. As a sample of how ocean rates have advanced it may be mentioned that in May, 1914, carriage from River Plate ports to Great Britain was 5 shillings a ton, and on March 25, 1916, 175 shillings was quoted.

Parliament was again occupied by the question of calling up all the married men of military age to the colors this past week. Sometime ago Mr. Asquith stated that he would not remain a member of any government which introduced general conscription, and as the government cannot get enough single men at all, and cannot get enough married men without conscription, it will be quite interesting to see what Mr. Asquith will do in this dilemma.

Last Saturday there was an extensive air raid by the British on Schleswig-Holstein, northern Germany. There was a battle between small craft in the North Sea, wherein the British lost the Medusa, and the Germans two armed trawlers and a torpedo boat. What the results of the raid itself were are not definitely known.

In the early part of last week a spurt

Continued on page 463

The Bible and Newspaper

CONDUCTED BY

FERDINAND C. IGLEHART, D.D.

Gold Traveled Sixteen Years

AFTER traveling for thousands of miles during sixteen years, a sack of gold dust mailed in 1899 was delivered recently to Christopher Lalone of Potsdam, N. Y. The gold dust started at Dawson City, Alaska, being sent by Frank Wires, Mr. Lalone's son-in-law. It was part of the first treasure taken from a mine which young Wires discovered while prospecting, and which later yielded him a fortune. The first address attached to the sack was Schenectady, where Lalone was living. Before it arrived, however, Lalone had left that city, and after a few months the gold was sent back to Dawson City. Wires, the sender, was far from civilization, and his whereabouts unknown. Unclaimed, the sack lay in the Dawson post office until it was learned by a friend of Wires that Lalone was in Terre Haute, Ind. There the package was sent, but again too late. Since then it has traveled to Seattle, to Southern California and back to Alaska, until finally Lalone was located at Potsdam. Three tags, bearing twenty addresses, were attached to the sack. Gold does not usually chase a man as this sack did. Men generally chase gold, very few of them, comparatively, securing the sack of yellow dust. Gold hardly ever overtakes a man whose migratory spirit is excessively developed. The gold caught up with the traveler because the United States Post Office Department is so splendidly organized, and because its employees are so honest. How many opportunities there were to steal that sack during the sixteen years! In no department in public or private life is the standard of integrity higher than in the mail service of the United States, where the principle required by the apostle is recognized: "*That ye should do that which is honest.*" (*II Car. 13 : 7.*)

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How the earth looks from an aeroplane

A BIRDMAN photographer recently went up into the air 2,500 feet and took snapshats of various sections at the Long Island Sound shores. Some of the most significant discoveries of science in the past century have been those of photography and of the various improvements made in it. Men have stood on the earth and have photographed the heavens with their bright jewelry of worlds, bringing into view myriad stars that since the world began had not been observed by mortal eye. And naw men are gaing up into the air and taking pictures of the earth. This aeroplane photography might enable some birdmen of the Orient to fly over aur Pacific coast and picture its defenses, or some of Eurape to fly over the Atlantic caast and act as scouts. But we are not gaing to have enemies la menace us on the Pacific or Atlantic. We are going to have an era of peace and good will, prepared to protect ourselves, but trusting God far our own and the world's peace. These masteries af science reveal man's royal nature and divine image: "For thou hast made him a little lower than the angels, and hast crowned him with glory and hanor (*Ps. 8:5.*)

Baby Boy a Hero

FOUR-YEAR-OLD August Benderanga is a hero. In a fire recently on Spring Street, New York, he risked being burned to death to save the life of his baby sister. When his mother went shopping, she told August he must not leave the chair in which Grace, his seven-months-old sister, slept. The mother had been gone a little while only when a piece of wood, falling from the kitchen stove, set fire to the tablecloth. The baby's chair was only a few feet away. August beat at the cloth with his chubby fists in an attempt to put out the blaze. His efforts were in vain. The fire spread to a cot in a corner of the room. It began to creep toward the chair in which the baby was sleeping. The boy made frantic attempts to put it out. He called loudly for help; none came. He broke down and started to cry. He wanted to run away, he said later, but he loved his sister too much to leave her. He began to pull the chair toward the door. Although nearly suffocated by smoke, he dragged the baby to temporary safety. The rungs of the chair were so hot he could drag it no farther. The little fellow then tried to lift his sister out of the chair, and had partly succeeded, when his mother returned just in time to get the children to the street in safety. What a level head this little chap had! His love for his sister was sweet, it was heavenly; his risking death to save her was divine. There are heroes on the battlefield under all flags, some of them wearing decorations for singular bravery in behalf of others, but there is none greater than little August, the four-year-old baby boy of the downtown tenement district of the metropolis, who risked his own life to save that of his sister, giving an illustration of Christ's heroism thus defined: "*He that findeth his life shalt lose it: and he that loseth his life for my sake shall find it.*" (*Matt. 10 : 39.*)

Handled $25,000,000,000

ALFRED R. QUAIFFE, vault clerk of the United States treasury, celebrated his eightieth birthday in Washington City the other day. What singular honesty this man had to render a half century of service handling money without a single penny sticking to his fingers! What constancy of disposition to remain at a job of so great responsibility for so long a period of time! This constancy of integrity and of spiritual service is enjoined by the apostle by these words: "*Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labar is not in vain in the Lord.*" (*I Cor. 15 : 58.*)

Melon-Cutting for Workmen

THE General Electric Company at Schenectady on March 21 announced that it would distribute between $3,000,000 and $5,000,000 in bonuses to its employees in all plants of the company for five years or more. Fifty thousand men will receive 5 per cent. of a year's salary in two instalments, one on or before August 1, 1916, the other on or before February 1, 1917. It is good economy on the part of capital to give impulse to the energy of the mind and muscles of the body. Aside from the justness of the division of the result of human industry (though many prefer that the division be in the form of wage or salary), there is an increased productiveness which makes it a good business proposition. The value of the interest the workmen take in their work in material enterprises is thus illustrated: "*So built we the wall; and all the wall was joined together unto the half thereof; for the people had a mind to work.*" (*Neh. 4 : 6.*)

Expensive Taxicab Ride

A WEALTHY gentleman from Batesville, Ohio, who was stopping at one of the leading hotels of New York the other day, laughed with th at a rich joke that he told on He and his wife called a taxi gave the order to go to the c Fifth Avenue and Forty-third in Greater New York. The took them the long ride nearl ocean in Brooklyn to the corne and charged him $5 for the tri gentleman told the driver it was place and got out of the cab at tl spot and read on the lamppo enough Fifth Avenue and For Street. He the driver, New York answered th New York C the Brookl ough of i driver sug that perh wanted to Fifth Aver Forty-third Manhattan ough. Th asked him would charg them ther said $5.70. had known and his wi have gone the car for t But he stuc taxi, and w to his des The fact v the man wa two blocks place he w go when he hotel, and sailed him wife way c Coney Isla back at an of over ten to go th squares. the man m mistake hi was victim the taxicab is not the c The man said it was worth th it cost him. It is an importa in this life to know where w to go. In religious things we afford to lose time or mean vague notion of our destination. ever mistakes may be made in purposes, there must be non in finding the proper road destination for the soul. Thi sign on the guideboard: "*E in at the strait gate.*" (*Matt. 7 .*

General Foster Hono d

GENERAL JOHN W. F of the Union Army in the Ci who was United States min Mexico, Russia and England, a retary of State under Presiden son, was honored on his e birthday recently by Presider Shi Kai with the first class of tl of the Golden Grain, the high oration that can be bestowed Chinese executive. Notificatio action was sent to Mr. Foste 3 by the Chinese minister in W ton, who also sent as gifts tw vases of Oriental design, and tra the president's expressions o appreciation of your long and ous service to the Chinese ment." Mr. Foster has been adviser to the Chinese governm thirty years. A devout Christi and worker, he is closing his pu at the same age at which the gr giver began his: "*And Moses u score years old.*" (*Ex. 7 : 7.*)

ON THE EDGES OF BATTLE

© American Press Association

London's Daily Anti-Aircraft Gun Parade. Zeppelins Beware!

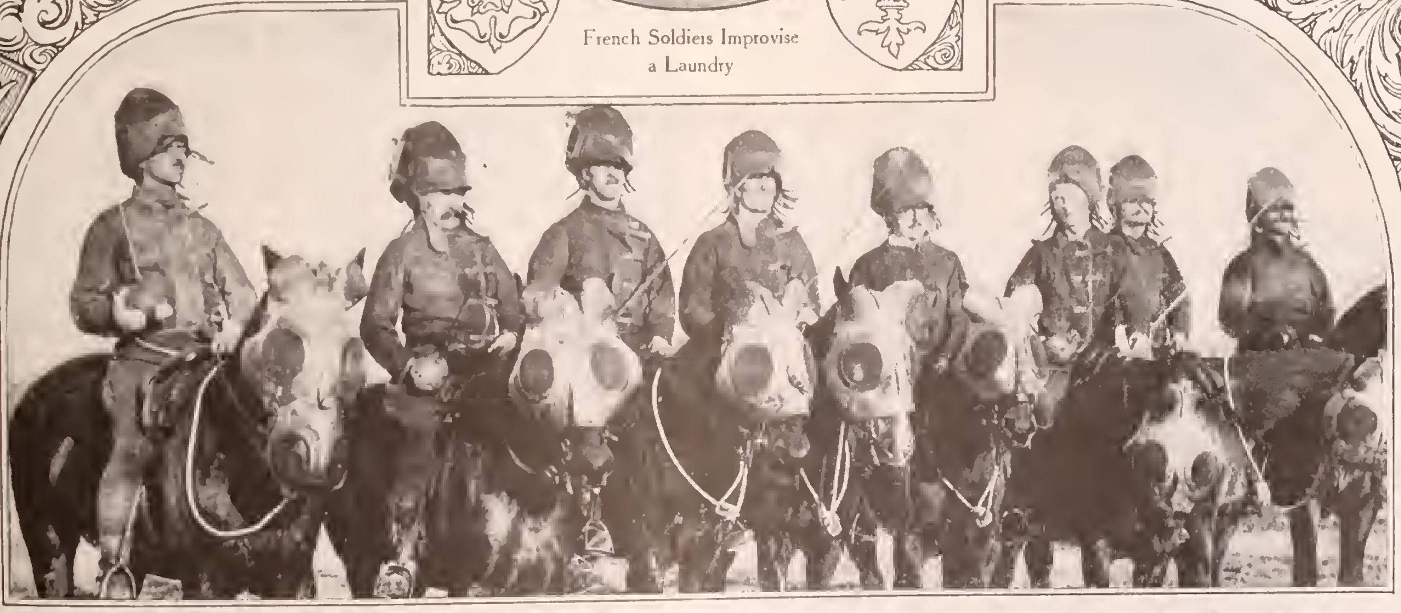
A Small Corner of the Russian Harvest, 1915

Transporting German Troops in a Sight-seeing Car

Bavarian Soldiers Attending a Field Mass in France

French Soldiers Improvise a Laundry

Indian Mohammedan Troops at Prayer in England



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These are not Drum Majors of a Mounted Band, but Canadian Cavalry Masked and Padded for a Sword Drill

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The New York of Alaska

CONTINUING FRANK G. CARPENTER'S NARRATIVE

Copyright, 1916, by Frank G. Carpenter

I WANT to give you some pictures of Seward, the New York of Alaska, and named after Lincoln's great Secretary of State. It is the terminus of Uncle Sam's new railroad, and it will be the great ocean port of the future. Its citizens are already comparing it with Stockholm, the capital of Sweden, which has almost 400,000 inhabitants. They claim its location is similar, and that it will be the gateway to resources equal to those of the four Scandinavian countries. They point out that Norway, Finland, Sweden and Denmark, which are in the same latitude and have much the same climate, have a population of over 12,000,000. They say that Alaska will some day have 20,000,000, and that Seward will be its chief maritime city.

Two years ago not one man in a hundred could have told where Seward is located, and I venture that nine-tenths of those who are reading this letter will have to go to a map to find out. It is on the great Gulf of Alaska, at about the middle of the southern coast of the territory. It is at the lower end of the Kenai Peninsula, about as far from Ketchikan, where the Seattle steamers first call, as the distance between New York and Cleveland, and it is only a little farther than that to the Unimak Pass of the Aleutian Islands, through which the ships go on their way from Seattle to Nome.

Seward is six days by steamer from the Puget Sound ports. It is about as far from Seattle as from New York to Sioux City, or Omaha, and the fare is $45. When the new railroad is completed it will be less than 500 miles from the terminus at Fairbanks, from where steamers can go via the Tanana and Yukon to a great part of the interior of Alaska.

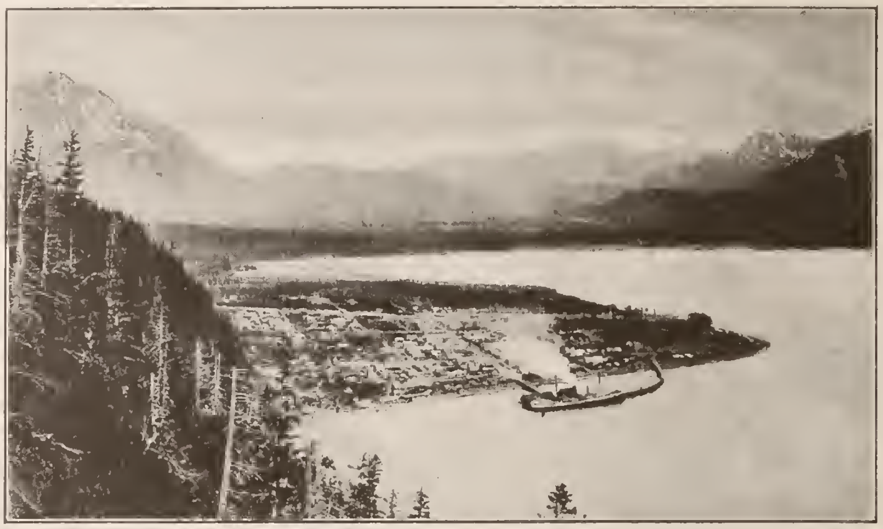
The harbor of Seward is Resurrection Bay, a magnificent inlet, whose waters are surrounded by mountains and so guarded by islands that here, in the midst of this region of terrible storms, the ships lie as quiet and safe as they do inside the docks of Hamburg and Liverpool.

BUT let us take a bird's-eye view of the harbor and town. I have come from the wharves and tramped through the business and residence sections to the foot of the wall of the great mountain that rises straight up on one side of Resurrection Bay. I have climbed the wall, making my way through the moss and pulling myself from one tree root to another until I now hang high above the town and harbor, writing these notes.

The wall is precipitous. It rises straight above Seward, to a height of several thousand feet, losing itself in the great range of mountains that bounds this side of the harbor, and runs back into the interior, fading away into the snow-capped regions behind. The first hundred feet are covered with green trees, some of which are twice the girth of my waist. They cling to the rocks and grow straight up, forming palisades, as it were. Among them are bushes, making a jungle that reminds one of the lower slopes of the Himalayas. From where I hang I can see giant ferns, young alder trees and salmonberry bushes, the whole growing out of a deep bed of moss into which my feet sink as though into feathers. There seems to be no earth between me and the rocks. The moss covers the rocks, and the trees and bushes are imbedded in it.

At my left, looking out through the green branches of spruce, I can see the white glacial waters of Lowell Creek, roaring as they rush foaming over the rocks down into Resurrection Bay. They cut through the upper part of the town and pass under Uncle Sam's railroad embankment which runs round the harbor.

Turning my head, I can see Resurrection River, which comes in at the end of the bay, and looking over the inlet where the bay ends another mountain wall rises before me. Its peaks are of black volcanic rock and in its hollows nestle glaciers of pale green ice that the sun has turned into emeralds. High up on the mountain sides are patches of snow that shine like silver against the black cliffs, and below, rising a thousand and more feet from the water, is the great blanket of green trees and bushes that is to be found everywhere throughout southern Alaska.



The future great ocean port of Alaska, Seward, terminus of the new government-built railway

This forest-clad wall extends to the end of the harbor, where it drops into the sea. Beyond it are the mountainous islands that guard the bay and make it almost landlocked. At first sight the land seems continuous, but there is a narrow passage between Fox Island and the Kenai Peninsula, so that the shipping of the world can sail in and out.

The bay itself is about sixteen miles long, and it is protected on all sides from the gales. Its waters are from six hundred to twelve hundred feet deep. Indeed, the depth is so great as to be an objection; the only really safe anchorage outside the wharves being at Sunny Cove, on Fox Island, where for the space of about 320 acres the water is so shallow that ships can lie there.

ON the north side of the bay and running back to the mouth of Resurrection River is a plain covering many acres. It has enough space for a large city, but as yet the only part that is covered with houses is a spit of land that juts out into the bay. It is here that ships lie at the wharves. The wharves are built upon piles, and just back of them the business section of the city is located. For a distance of perhaps one-third of a mile the ground rises, giving excellent drainage. The streets climb the hills to that point, and then go over a slope which rolls gently on until it reaches the mountain wall in the rear.

The residence section of Seward is over the hill. Beyond that are the suburbs, which now consist of ma tent and shacks growing out of the tump of the newly cleared land. Th bette class residences are pretty bu galow and artistic cottages. Nearly hav smooth green lawns, with flows and grass and plants of one kind or other

Everywhere about they a now blasting out the stumps to pu in th foundations for houses. As I alked through the valley I heard ten sts o dynamite. The explosions follo d on another like the fire of artill , an roots, rocks and dirt filled the ai

The business section of Sew l consists of two or three streets clos to th wharves. The main street b bee macadamized and concrete pa ment have been laid on each side of Th business l lding are of one d tw stories. T y ar of boards the stand clos to th street, wi a sk line as ra ed a the mout of child wh s get ting her secon instalmen f mo lars. Som of th store fron are galvanized iron Midway on block is fram shed co stin only of iro roof uph l b poles. ha chairs u r i and it is abele the "Roy Boo Black Par ." The c ha several ba s. has drug store hardware stores provisio tore and store sellin clothing and dry goods. It as it saloons and billiard halls. Al f th stores have plate glass windo , an the stocks within are large an aried Seward has several churches, i uding the Catholic, Methodist, Pres terian and others. It has a commer l club and a Y. M. C. A.

I AM living in a hotel which f es th harbor, with a half doze sma glaciers in sight over the way. hav two connecting rooms, and th harg is $2.50 per day. On the sa floo is a porcelain bath tub, whic I ca use for 50 cents a bath, and h e ho water therewith if the order is g en be forehand. My rooms are lig d b electricity and heated by stov Th hotel has no eating accommo tions but I get excellent meals at e res taurants on the main street.

The chief public buildings of eward are those of the United States ilwa Commission, the jail, the post o e an Uncle Sam's cable and telegraph ation The jail, which is also the offic f th United States marshal, is th mo artistic building of the whole t n. is a two-story log cabin with po hes a the side, and dormer windows okin out of the roof. There are no l s no locks visible from the street, an it ha none of the airs of a prison.

I have referred to the cli te of Seward. The port is open all t yea round. Vessels of any draft c con in on any day of the year, d th harbor is free of ice for eve hou during the winter. Indeed, th vint climate is not much colder than hat Seattle or Portland, and it is arm than either Norfolk or Baltim e. seems strange to think of goi bare footed in Alaska. But the child he do that all summer long. Th al go in bathing in the waters of Resu rection Bay, and swimming pa es Lake Kenai, some distance bac n th country, are features of their pic es.

A Voice in the Wilderness

By GRACE LIVINGSTON HILL LUTZ

CHAPTER XXII

WHEN it became known that the new teacher wanted above all things to purchase a piano and that to that end she was getting up a wonderful Shakespeare play in which the scholars were to act with a stage set with tree boughs after the manner of some new kind of plays in the East, the whole community began to be excited.

Mr. Tanner talked about it much. Was not Bud to be a prominent character? Mr. Tanner talked about it everywhere he went. The mothers and fathers and sisters talked about it, and the work of preparing the play went on. Margaret had discovered that one of the men at the bunk house played the flute, and she was working hard to teach him and the Fiddling Boss and another to play a portion of the elfin music to accompany the players. The work of making costumes and training the actors became more and more strenuous, and in this Gardley proved a fine assistant. He undertook to train some of the older boys for their parts, and did so well that he was presently in the forefront of the battle of preparation and working almost as hard as Margaret herself.

The beauty of the whole thing was that every boy in the school adored him, even Jed and Timothy, and life took on a different aspect to them in company with this high-born, college-bred, Eastern young man, who yet could ride and shoot with the most daring Westerner.

Far and wide went forth the fame of the play that was to be. The news of it reached to the Fort and brought offers of assistance and costumes, and an order for tickets for every one there, although of course they could not all leave at once. Margaret purchased a small duplicator and set her school to printing tickets and selling them, and before the play was half ready to be acted, tickets enough were sold for two performances, and people were planning to come for fifty miles around. The young teacher began to quake at the thought of her big audience and her poor little amateur players; and yet the children they were doing wonderfully well, and were growing quite Shakespearian in their manner of conversation.

"What say you, sweet Amanda?" would be a form of frequent address to that stolid maiden Amanda Bounds, and Jed instead of shouting for "Deli[illegible]te at recess as in former times would say:

"My good Timothy,

I swear to thee by Cupid's strongest bow;
By his best arrow with the golden head;"

until all the school yard rang with classic phrases, and the whole country was being addressed in phrases of another century by the younger members of their households.

Then Rosa Rogers' father one day stopped at Tanner's and left a contribution with the teacher of fifty dollars toward the new piano; and after that it was rumored that the teacher said the piano could be sent for in time to be used at the play. Then other contributions of smaller amounts came in, and before the date of the play had been set there was money enough to make a first payment on the piano. That day the English exercise for the whole school was to compose the letter to the Eastern piano firm where the piano was to be purchased, ordering it to be sent on at once. Weeks before this Margaret had sent for a number of piano catalogues beautifully illustrated, showing pictures of how the whole instruments were made, with full illustrations of the factories where they were manufactured, and she had discussed the selection with the scholars, showing them what points were to be considered in selecting a good instrument. At last the order was sent out, the actual selection itself to be made by a musical friend of Margaret's in New York, and the school waited in anxious suspense to hear that it had started on its way.

THE piano arrived at last, three weeks before the time set for the play, which was coming on finely now, and seemed to the eager scholars quite ready for public performance. Not so to Margaret and Gardley, as daily they pruned, and trained, and patiently went over and over again each part, drawing all the while nearer to the ideal they had set. It could not be done perfectly, of course, and when they had done all there would yet be many crudities; but Margaret's hope was to bring out the meaning of the play and give both audience and performers the true idea of what Shakespeare meant when he wrote it.

The arrival of the piano was naturally a great event in the school. For three days in succession the entire school marched in procession down to the incoming Eastern train to see if their expected treasure had arrived, and when at last it was lifted from the freight car and set upon the platform the school stood awestruck and silent with bated breath, as though at the arrival of some great and honored guest.

They attended it on the roadside as it was carried by the biggest wagon in town to the schoolhouse door, and they stood in silent rows while the great box was peeled off and the instrument taken out and carried into the schoolroom. Then they filed in soulfully and took their accustomed seats without being told, touching shyly the shining case as they passed. By common consent they waited to hear its voice for the first time. Margaret took the little key from the envelope tied to the frame, unlocked the cover, and sitting down began to play. The silence that spread over that room—the rough men who had brought it standing uncovered around the platform—would have done honor to Paderewski.

Margaret played, and played, and they could not hear enough. They would have stayed all night listening, perhaps, so wonderful was it to them. And then the teacher called each one and let him or her touch a few chords just to say they had played on it. After which she locked the instrument, and sent them all home. That was the only afternoon during that term that the play was forgotten for a while.

AFTER the arrival of the piano the play went forward with great strides, for now Margaret accompanied some of the parts with the music, and the flute and violin were also practiced in their elfin dance with much better effect. It was about this time that Lieutenant Forsythe discovered the rehearsals and offered his assistance, and although it was declined he frequently managed to ride over about rehearsal time, finding ways to make himself useful in spite of Margaret's polite refusals. Margaret always felt annoyed when he came, because Rosa Rogers instantly became another creature on his arrival, and because Gardley simply froze into a polite statue, never speaking except when spoken to. As for the young officer, his attitude toward Gardley was that of a contemptuous master toward a slave, and yet he took care to cover it always with a form of courtesy so that Margaret could say or do nothing to show her displeasure, except to be grave and dignified. At such times Rosa Rogers's eyes would be fastened upon her with a gleam of hatred, and the teacher felt that the scholar was taking advantage of the situation. Lieutenant Forsythe announced that he played the violin, and offered to assist in the orchestral parts. Margaret really could think of no reason to decline this offer, but she was sadly upset by the whole thing. His manner to her was too effusive, and she felt

Continued on page 458

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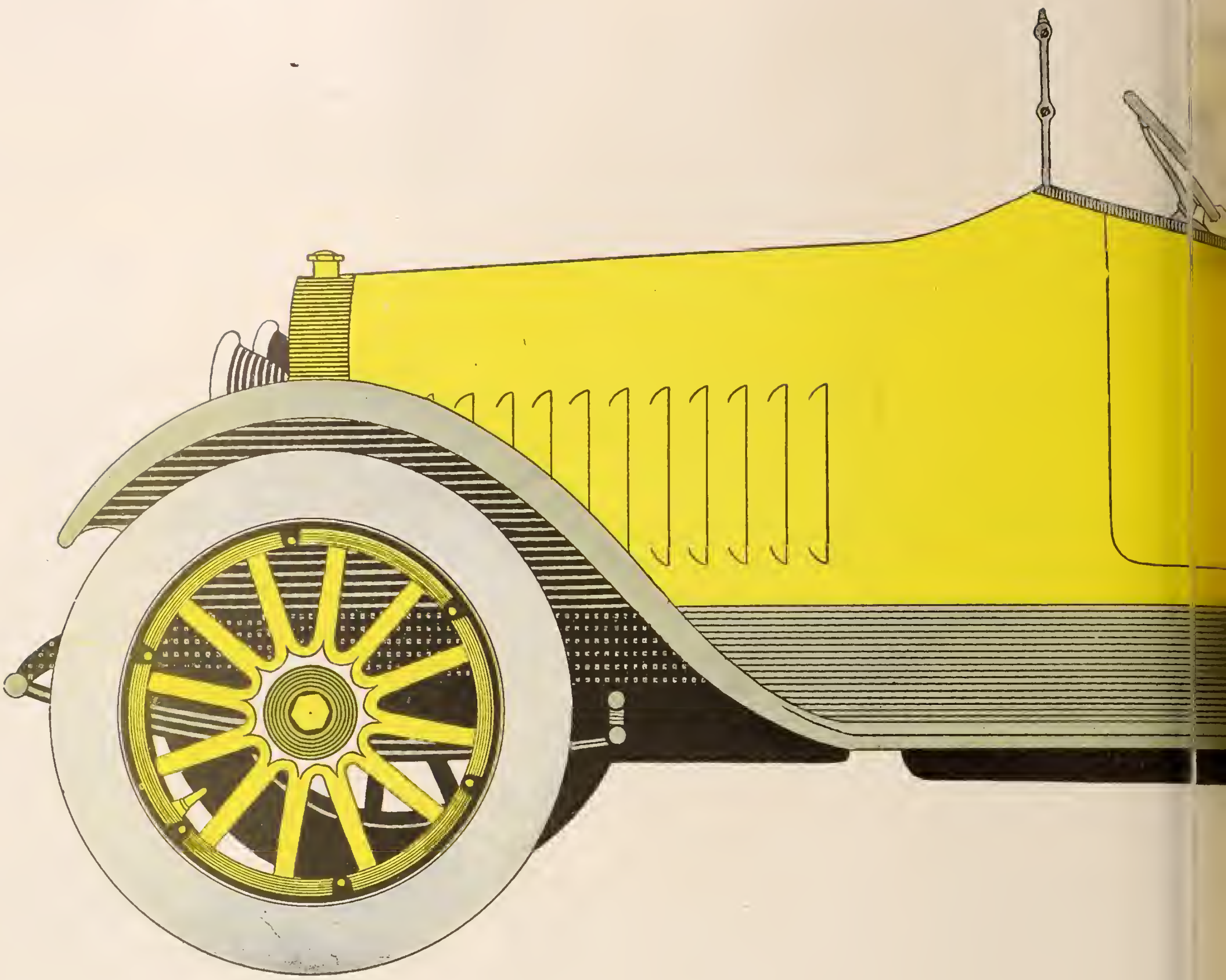

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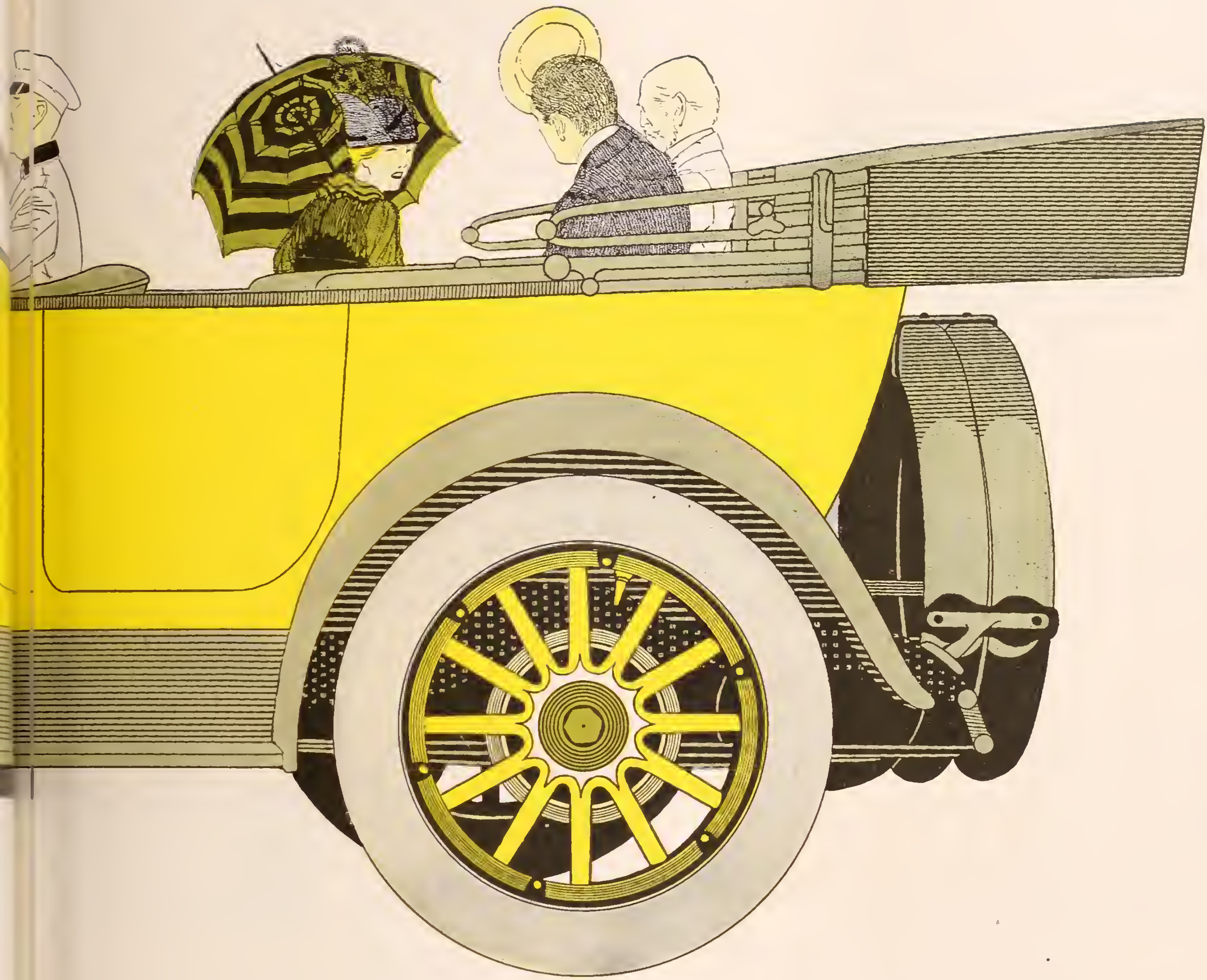

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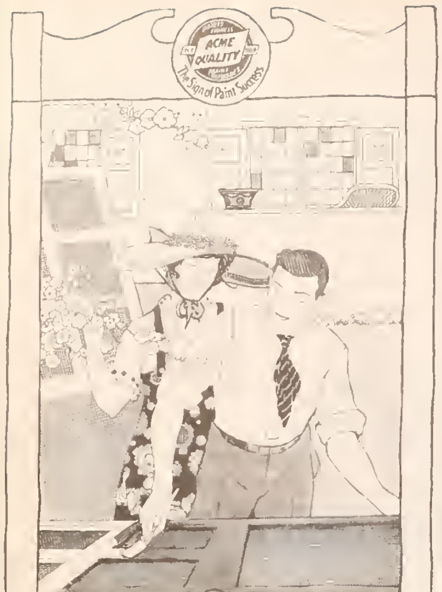
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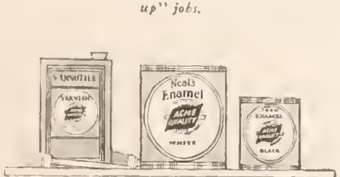


A Voice in the Wilderness

Continued from page 455

continually uncomfortable under it, what with Rosa Rogers's jealous eyes upon her, and Gardley's eyes turned haughtily away.

She planned a number of special rehearsals in the evenings when it was difficult for the lieutenant to get there, and managed in this way to avoid his presence, but the whole matter became a source of much vexation, and Margaret even shed a few tears wearily into her pillow one night when things had gone particularly hard, and Forsythe had hurt the feelings of the Fiddling Boss with his insolent directions about playing. She could not say or do anything much in the matter, because the people at the Fort had been very kind in helping to get the piano, and the old captain seemed to think he was doing the greatest possible kindness to her in letting Forsythe off duty so much to help with the play.

THE first Sunday after the arrival of the piano was a great day. Everybody in the neighborhood turned out to Sunday afternoon class and vesper service, which had been growing more and more in popularity, until now the schoolroom was crowded. Every man from the bunk house came regularly, often including Pop Wallis, who had not yet recovered fully from the effect of his wife's new bonnet and fluffy arrangement of hair, but treated her like a lady visitor, and deferred to her absolutely when he was at home. He wasn't quite sure even yet that he had not strayed by mistake into the outermost courts of heaven and ought to be shooed out. He always looked at the rose-wreathed curtains with a mingling of pride and awe.

Margaret had put several hymns on the blackboard in clear bold printing, and the singing that day was wonderful. Not the least part of the service was her own playing over of the hymns before the singing began, which was listened to with reverence as if it had been the music of an angel playing on a heavenly harp.

Gardley always came to the Sunday services, and helped her with the singing, and often they two sang duets.

The service was not always of set form. Usually Margaret taught a short Bible lesson, beginning with the general outline of the Bible, its books, their form, substance, authors, etc., all very brief and exceedingly simple, putting a wide space of music between this and the vesper service, into which she wove songs, bits of poems, passages from the Bible, and often a story which she told dramatically, illustrating the Scripture read.

But the very Sunday before the play, just the time Margaret had looked forward to as being her rest from all the perplexities of the week, the company from the Fort arrived at the schoolhouse right in the midst of the Bible lesson. The captain's wife was daintily dressed and settled her frills and ribbons amusedly as she watched the embarrassed young teacher trying to forget that there was company present. They were in a distinct sense "company," for they had the air as they entered of having come to look on and be amused, not of having come to partake in the worship with the rest.

Margaret found herself trembling inwardly as she saw the supercilious smile on the lips of the captain's wife, and the amused stares of the other ladies of the party. They did not take any notice of the other people present any more than if they had been so many puppets set up to show off their teacher. Their air of superiority was offensive. Not until Rosa Rogers entered with her father a little later did they condescend to bow in recognition, and then with that pretty little atmosphere as if they would say, "Oh, you've come too, to be amused."

Gardley was sitting up in front listening to her, and she thought he had not noticed the strangers. Suddenly the suggestion came to try to keep her nerve and let Gardley see that the guests were nothing to her; and with a strong effort and a swift prayer for help she called for a hymn. She sat coolly down at the piano, touching the keys with a tender chord or two, and beginning to sing almost at once. She had sent home for some old hymn books from the Christian Endeavor in her father's church, so the congregation were supplied with the notes and words now, and everybody took part eagerly, even the people from the Fort condescending to join in.

But Gardley was too much alive to every expression on that vivid face of Margaret's to miss knowing that she was annoyed and upset. He did not need to turn and look back to discover the cause. He was a young person of keen intuition. It suddenly gave him great satisfaction to see that look of consternation on Margaret's face. It settled for him a question he had been in great and anxious doubt about. When presently according to arrangement he rose to sing a duet with Margaret, no one could possibly have told by so much as the lifting of an eyelash that he knew there was an enemy of his in the back of the room. He sang, as did Margaret, to the immediate audience in front of him, those admiring children and adoring men in the forefront who felt the schoolhouse had become for them the gate of heaven; and he sang with marvelous feeling and sympathy.

"Really," said the captain's wife in a loud whisper to the wife of the second officer, "that young man has a fine voice, and he isn't bad looking either. I think he'd be worth cultivating. We must have him up and try him out."

But when she repeated this remark in another stage whisper to Forsythe he frowned haughtily.

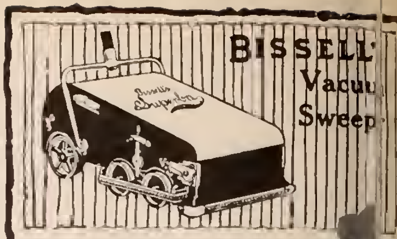
The one glimpse Margaret caught of Forsythe during that afternoon's service was when he was smiling at Rosa Rogers, and she had resolutely to put the memory of their look from her mind or the story which she was about to tell would have fled.

IT was the hunger in Jasper Kemp's eyes that finally anchored Margaret's thoughts and helped her to forget the company at the back of the room. She told her story, told it wonderfully and with power, interpreting it now and then for the row of men who sat in the center of the room drinking in her every word; and when the simple service was concluded with another song in which Gardley's voice rang forth with peculiar tenderness and strength, the men filed forth silently, solemnly, with bowed heads and thoughtful eyes. But the company from the Fort flowed up around Margaret like floodtide let loose, and gushed upon her.

"Oh, my dear!" said the captain's wife, "how beautifully you do it! And such attention as they give you! No wonder you are willing to forego all other amusements to stay here and preach. But it was perfectly sweet the way you made them listen, and the way you told that story. I don't see how you do it. I'd be scared to death!"

They babbled about her much to her annoyance, for there were several people to whom she had wanted to speak, who drew away and disappeared when the newcomers took possession of her. At last, however, they mounted and rode away, to her great relief. Forsythe, it is true, tried to make her go home with them, tried to escort her to the Tanners', tried to remain in the schoolhouse with her awhile when she told him she had something to do there; but she would not let him, and he rode away half sulky at the last, a look of injured pride upon his face.

Margaret went to the door finally, and looked down the road. He was gone, and she was alone. A shade of sadness came over her face. She was sorry that Gardley had not waited. She had wanted to tell him how much she liked his singing, what a pleasure it was to sing with him, and how glad she was that he came up to her need so well with the strangers there, and helped to make it easy. But Gardley had melted away as soon as the service was over, and had probably gone home with the rest of the men. It was disappointing, for she had come to consider their



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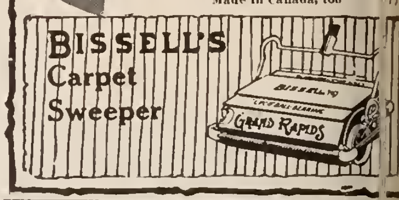

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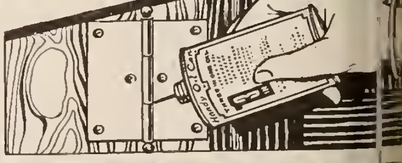

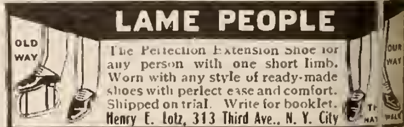

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little time together on Sunday as a very pleasant hour.

She turned, and there he was—quite near the door, coming toward her. Her face lighted up with a joy that was unmistakable, and his own smile in answer was a revelation of his deeper self.

"Oh, I'm so glad you are not gone!" she said eagerly. "I wanted to tell you—" and then she stopped, and the color flooded her face rosily, for she saw in his eyes how glad he was, and forgot to finish her sentence.

HE came up gravely, and standing just a moment beside the door, took both her hands in both his. It was only for a second that he stood so, looking down into her eyes.

It was all very decorous, and over in a second, but it meant much to remember afterward, that look and handclasp.

"I wanted to tell you," he said tenderly, "how much that story did for me. It was wonderful, and it helped me to decide something I have been perplexed over."

"Oh, I am glad!" she said half breathlessly.

So, talking in low, broken sentences, they went back to the piano and tried over several songs for the next Sunday, lingering together, just happy to be there and with each other. As the purple lights on the schoolroom wall grew long and rose-edged, they walked slowly to the Tanner house and said good night.

There was a beauty about the young man as he stood for a moment looking down upon the girl in parting, the kind of beauty there is in any strong wild thing made tame and tender for a great love by a great uplift. Gardley had that look of self-surrender, and power made subservient to right, that crowns a man with strength and more than physical beauty. In his fine face there glowed high purpose, and deep devotion to the one who had taught it to him. Margaret, looking up at him, felt her heart go out with that great love, half human, half divine, that comes to some favored women even here on earth, and she watched him down the road toward the mountain in the evening light and marveled and reflected that she had not told her mother and father much about him yet. It was coming time to do so; yes, it was coming time! Her cheeks grew pink in the darkness, and she turned and fled to her room.

That was the last time she saw him before the play.

CHAPTER XXIII

THE play was set for Tuesday. Monday afternoon and evening were to be the final rehearsals, but Gardley did not come to them. Fiddling Boss came late and said the men had been off all day and had not returned. He himself found it hard to come at all. They had important work on. But there was no word from Gardley.

Margaret was disappointed. Of course they could go on with the rehearsal without him. He had done his part so well. But she missed him and an uneasiness grew in her mind. She had so looked forward to seeing him, and now to have no word! He might at least have sent her a note when he found he could not come.

She hurried everything through as soon as possible, knowing she was weary, and longing to get to her room and rest. Gardley would come and explain tomorrow, probably in the morning on his way to his work.

But the morning came, and still no sign of him. Afternoon came, and he had sent no word. Some of the little things he had promised to do about the setting of the stage would have to remain undone, for it was too late now to do it herself, and there was no one else to call upon.

INTO the midst of her perplexity and anxiety came the news that Jed on his way home had been thrown from his [illegible]or, a young and vicious one he was breaking, and had broken his leg. Jed was to act the part of Nick Bottom that evening, and he did it well! Now what in the world was she to do? If only Gardley would come!

Just at that moment Lieutenant Forsythe arrived.

"Oh, it is you, Mr. Forsythe!" and her tone showed plainly her disappointment. "Haven't you seen Mr. Gardley today? I don't know what I shall do without him."

"I certainly have seen Gardley," said Forsythe, a spice of vindictiveness and satisfaction in his tone. "I saw him not two hours ago drunk as a fish, out at a place called Old Ouida's Cabin, as I was passing. He's in for a regular spree. You'll not see him for several days, I fancy. He's utterly helpless for the present and out of the question. What is there I can do for you? Present your request. It is yours—to the half of my kingdom."

Margaret's heart grew cold as ice and then like fire. Her blood seemed to stop utterly and then to go pounding through her veins in leaps and torrents. Her eyes grew dark, and things swam before her. She reached out to a desk and caught at it for support, and her white face looked at him a moment as if she had not heard. But when in a second she spoke she said quite steadily:

"I thank you, Mr. Forsythe; there is nothing just at present—or, yes, there is, if you wouldn't mind helping Timothy put up those curtains. Now I think I'll go home and rest a few minutes—I am very tired."

It wasn't exactly the job Forsythe coveted, to stay in the schoolhouse and fuss over those curtains, but she bade him do it, then disappeared, and he didn't like the memory of her white face. He hadn't thought she would take it that way. He had expected to have her exclaim with horror and disgust. He watched her out of the door and then turned impatiently to the waiting Timothy.

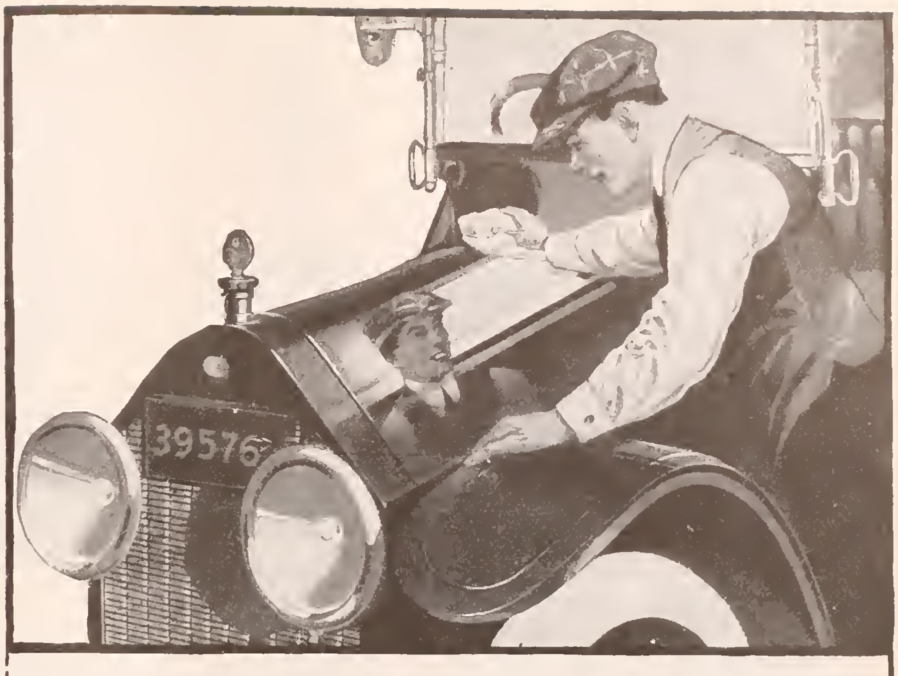
Margaret went outside to call Bud, who had been sent to gather sage brush for filling in the background, but Bud was already out of sight far on the trail toward the camp, on Forsythe's horse, riding for dear life. Bud had come near to the schoolhouse door with his armful of sage brush just in time to hear Forsythe's flippant speech about Gardley, and to see Margaret's white face. Now he had gone for help!

BUT Margaret did not go home to rest. She did not even get half way home. When she had gone a very short distance outside the schoolhouse she saw some one coming toward her, and in her distress of mind at first she could not tell who it was. Her eyes were blinded with tears, her breath was constricted, and it seemed to her that a demon unseen was gripping her heart. She had not yet taken her bearings to know what she thought. She had only just come dazed from the shock of the lieutenant's words and had not the power to think. Over and over to herself as she walked along she kept repeating the words: "I *do not* believe it! It is *not* true!" but her inner consciousness had not had time to analyze her soul and be sure that she believed the words wherewith she was comforting herself.

So now when she saw some one coming she felt the necessity of bringing her telltale face to order, and getting ready to answer whomever she was to meet. As she drew nearer she became suddenly aware that it was Rosa Rogers coming, with her arms full of bundles piled up before her on her pony. Rosa had seen the young officer go by her house and had returned promptly to the schoolhouse on some pretext or other. It would not do to let her go there alone with the young man; Margaret must go back and stay with them. She could not be sure that if she sent Rosa home with orders to rest she would be obeyed. Doubtless the girl would take another way around and return to the school again. There was nothing for it but to go back and stay as long as Rosa did.

Margaret stooped and hastily plucking a great armful of sage brush, turned around and retraced her steps, her heart like lead, her feet suddenly grown heavy. How could she go back and hear them laugh and chatter, and answer all their silly, unnecessary questions? How could she stand it all, with that great weight at her heart?

To be continued



That Dirty, Grimy Hood

of yours can be made just like new—you can easily do it yourself and save the cost of revarnishing. All you need is Johnson's Cleaner and Prepared Wax.

JOHNSON'S CLEANER

entirely removes all stains, scum, road-oil, tar and grease from body, hood and fenders. Even those spots that are ground in—mud freckles—and surface scratches you thought were permanent—will disappear like magic under Johnson's Cleaner.

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is the proper body polish to use on your car. It preserves the varnish and protects it from the weather, adding years to its life. It prevents checking—sheds water—and makes a "wash" last twice as long. It imparts a polish so hard, dry and glasslike that

It Cannot Gather Dust

Every family has dozens of uses for Johnson's Prepared Wax. It is just as necessary around the house as soap. Keep a can always on hand for polishing your

Floors *Piano*
Linoleum *Furniture*
Woodwork *Leather Goods*

For dably stained floors, woodwork and furniture there is nothing like **Johnson's Cleaner.** It removes spots and stains that other cleaners won't touch. Particularly good for ink spots. Just the thing for white enamel of all kinds—woodwork, iron beds, etc.

Johnson's Cleaner contains no grit or acid—it cannot scratch or injure the finest finish.

USE COUPON AND CONVINCE YOURSELF

We shall be glad to send you gratis a copy of our beautiful 25c color book, "The Proper Treatment for Floors, Woodwork and Furniture." It is chock full of valuable ideas on home beautifying.

I enclose 10c for trial cans of Johnson's Cleaner and Prepared Wax—sufficient for a good test. Also send book on home beautifying free

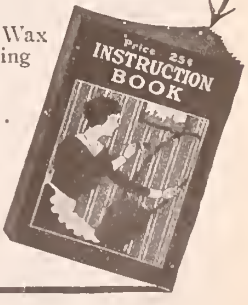
Name..

Address..

City & State..

Fill out this coupon and mail to
S. C. JOHNSON & SON, Racine, Wis.

CH 4



Service-Safety-Appearance

THE expert who builds a bridge and the specialist who builds a tire are alike in this—they cancel distance and greatly increase the comforts of travel.

They are alike, too, in this—that when service has reached the possible limit of excellence the builder turns his attention to outward ornament.

This double refinement in building is shown in the color combination of this Firestone Tire with its impressive trade-mark—

Red Side Wall and Black Tread

This versatile efficiency is also applied in specialized factory methods which, with unapproached distribution, give you the "good measure" of Firestone service at average cost.

FIRESTONE TIRE & RUBBER COMPANY
"America's Largest Exclusive Tire and Rim Makers"
AKRON, OHIO—BRANCHES AND DEALERS EVERYWHERE

SAVE HALF
Your Paint Bills

By using GOOD PAINT which will give LASTING SERVICE and SAVE YOU cost of frequent repainting.

Ingersoll Paint

has proved itself the MOST DURABLE by 74 years' use and is the ONLY PAINT Endorsed by the "GRANGE" 42 years. Made in all colors—for all purposes.

Get my FREE DELIVERY offer.

It is to your advantage to use the BEST PAINT You can buy it "Direct from our Factory" at WHOLESALE PRICES, and

SAVE MIDDLEMEN'S PROFITS

This means a big saving to you, both in first cost and satisfactory results.

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All about Paint and Painting

Tells all about Paint and Painting for Durability. How to avoid trouble and expense caused by Paints fading, chalking and peeling. Information WORTH MANY DOLLARS TO YOU—FREE with Sample Color Cards. Write me.

Do it Now—I will Save you Money

O. W. INGERSOLL
253 Plymouth Street
Brooklyn, N. Y.
The Oldest Ready Mixed Paint House in America
Estab. 1842.

Dutch Boy White Lead

is pure lead reduced to paste form—white but readily tinted—indispensable to good painting—a money saver to you.

Ask for Paint Tips 155

NATIONAL LEAD COMPANY
New York Boston Cincinnati Cleveland
Buffalo Chicago San Francisco St. Louis
(JOHN T. LEWIS & BROS. CO., Philadelphia)
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Making Over Your Society

THE first thing to do is to treat your society very much as you would a dress getting the worse for wear. Place the rejuvenating process in skilful hands. Select a president who allows no new methods to escape her. In her daily reading, let her keep a note-book and pencil at hand and her mission work at the back of her head. When well informed, she is prepared to lay her plans and call on the members to help perfect them. The freshening must begin with the president.

In your meetings, change your preliminaries as you would the trimming on a dress. Do not always begin with a song, the Lord's Prayer in concert, minutes of the last meeting, etc. Change the order of the meeting; share Scripture reading with other members. Allow all to share the benefits. Have prompt attendance, a time to begin, and a time to close; and, like hooks and eyes, buttons and buttonholes on a dress, use them. Have topic and Scripture text on a blackboard or piece of cardboard in a conspicuous place, so there will be no whispering as to where we are and what about. The blackboard is useful in freshening up a society as a pressing board is in freshening a dress.

Press it. Press both dress and society. If people are not inclined to come out, insist on it; no one should consider it conceit for the president to insist on having an audience. The work is the King's, and he requires haste about his business. He will have no laggards in his vineyard. He has no use for unwilling service. Smooth out all wrinkles, all pessimistic testimonies, all complainings, all jealousies, in the society. Press out everything disagreeable. Turn it—be it dress or society. Put out the bright side of your experience. Tell the good news, the hopeful side of your work. Put the worn perplexities on the inside, out of sight of the public meeting; they are fit only for your closet. Start differently.
of the Lord's Prayer in concert,
chain of prayer. Societies often la
and die outright for want of
We need prayer, just as nature
dew and rain. We often dry
wither away for want of this be
grace.

Appoint some one to bring in
events of the church and miss
work. Give out subjects on whic
bers can prepare papers of thei
Have as many as possible read
shots or short selections. Oc
ally have some one from another
talk to the meeting; or better stil
a union meeting of all neighbori
eties, regardless of denominatio
each member resolve to do her
helping the president to carry
plans. Work well planned is hal
but work half done is not worth
The variety and freshness of coll
ribbons make the dress attracti
program in which there are no pa
attractive and makes the society
cess.

Stammering speech is bette
stolidity. *Do something*—almos
thing is better than stagnation.
all, let there be unity and good
In other words, bear and forbea
and take in love.

Pull together—like the dress and
and thus avoid puckers. This
real secret of harmony. There is
told of a man who had commit
care of one of his teams to a
servant for years. At last one
horses sickened and died. Wh
servant was burying the faithful
the other horse came across th
and stood by, watching the wo
silent mourner. The master
"I believe Dick loved Billy." In
the servant replied: "In cose
massa; why, they pulled togeth
twenty years."

Mrs. Thomas P. Ba

Among the Workers

MISS HARRIET NOYES of Canton, China, writes: "Last week we had the opportunity of seeing an aeroplane. The 'bird man,' Captain Tom Gunn, a Chinese, made his own machine and is a successful aviator. He is the brother-in-law of one of our students, and his performance created much interest in the True Light Seminary. A good number of students from all the schools went to the place from which he started, but we who remained at home also had a good view of the aeroplane as he circled over the city. It is said he can fly to Hongkong and return in an incredibly short time."

THE spring rally of the Evangelistic Committee of New York City will be held at Carnegie Hall in New York, Monday evening, April 24. Rev. William Edward Biederwolf will be the principal speaker.

THE REV. ALAN PRESSLEY WILSON, Director of the Union Missionary Movement, 3206 Presstman Street, Baltimore, Md., is prepared to recommend a novel plan for making use of old postcards. Send him a stamp for return postage and he will write a personal letter explaining his plan for the salvage of material that would otherwise be thrown away and wasted.

THE Los Angeles convention of the Laymen's Missionary Movement broke all records for a convention of men paying registration fees. The number of delegates reached 5,963 before the figures were complete.

UNDER the leadership of Rev. E. P. Knight of Jamestown, N. Y., at Berea College and Bible School, Berea, Ky., during the week of February 13, between four hundred and five hundred students made definite decisions for Christ and more than thirty young men dedicated their lives to the Christian ministry.

HIGHLAND COLLEGE, Highland, Kan., about one-sixth of whose graduates have become ministers or missionaries, has recently installed a department of self-help, which is a regularly organized college department, through which young men and women will be helped to earn their way while students in the school.

THE American University (Methodist Episcopal) at Washington recently received from the estate of Hart A. Massey, of Toronto, Canada, an endowment fund of $50,000, the income of which is to be used for the support of graduate fellowships
university. In assigning the fell
priority is to be allowed to young
women in the Dominion of Canada, bu
ships not thus assigned are to be ope
The gift sprang from a desire long c
by Mr. Massey that he might make
bution which should link together the
isms of Canada and of the United Sta

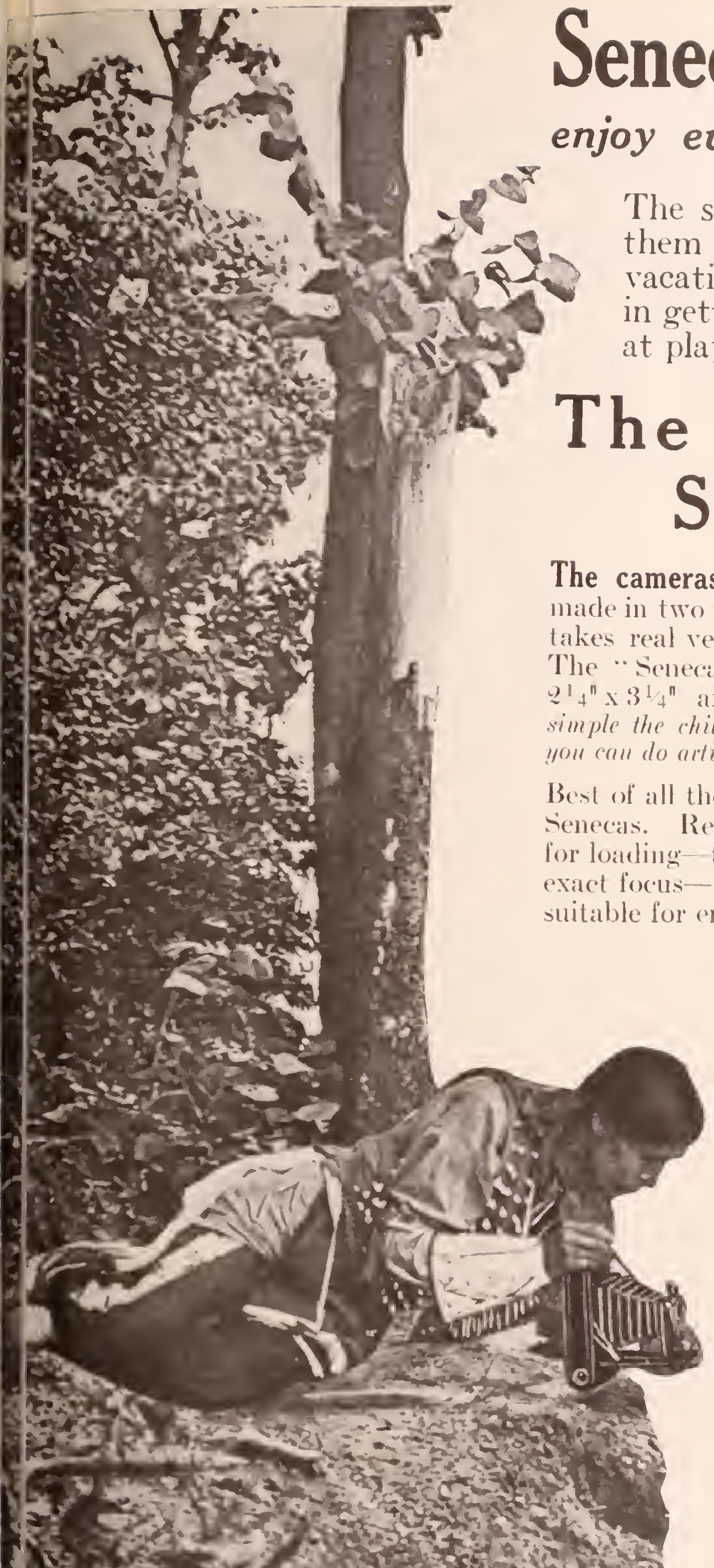
EVANGELISTS Hart and Magann
ison, Wis., have just closed a
union tabernacle meetings in Elgin,
total consecrations and conversions n
into the hundreds. These evangelists
in a tabernacle meeting with the ch
Batavia, N. Y.

FOUR years ago the 2,300 churches
by the 1,700 home missionaries
rection of the Home Missionary Socie
Congregational Church, increased o
in membership. The society then
impress upon their men the importan
cessions, "not because figures are co
but because men are valuable." In
additions rose to 7,000, in 1914 the re
12,000, and in 1915, 15,549. Now e
and every agency of the society is
toward 20,000 new members in 1916.

MISS MARY LEITCH, missio
Carrochales, Porto Rico, writ
Christian Herald that a petition for
tion on the island is meeting with ma
able responses. Missionaries and
connected with the different Protest
sions are working earnestly for its
The drink bill of Porto Rico at the
time is estimated at about $14,0
year.

SECRETARY GEORGE A. CO
Christian Herald Orphanage Co
in Chinkiang, China, under date of
16, writes: "We have just heard tha
City has been attacked by robbers an
but we do not know if the mission
have been touched or not. China is
turbed state now, but we hope order
restored in due time."

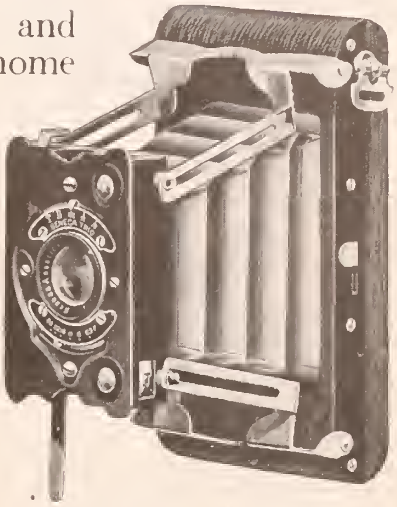
AFTER three months of cottage
meetings, the First Baptist C
Vancouver, B. C., began revival me
January 31 under the direct leadersh
pastor, Rev. J. L. Campbell. On
February 20, eighty-three persons
knowledged Christ as their Saviour
meetings were still in progress.



Seneca Cameras Will Help You

enjoy every bright, happy day the year round.

The simple, quick sureness which makes them so successful on the outing and vacation trip is equally valuable at home in getting pictures of the children at play.



"Little Indian" $7 to $22.50
"Seneca Junior" $8 to $55

The Vestpocket SENECAS

The cameras with the focus fixed for you made in two sizes—The "Little Indian" which takes real vestpocket size pictures $1\frac{5}{8}$" x $2\frac{1}{2}$"; The "Seneca Junior" which takes pictures $2\frac{1}{4}$" x $3\frac{1}{4}$" are ideal cameras for you. *So simple the children can use them so efficient that you can do artistic work anywhere.*

Best of all there is nothing to bother you about these Senecas. Release the catch and the back slips off for loading—the front comes out automatically into exact focus—push the lever and you have a picture suitable for enlarging if you wish.

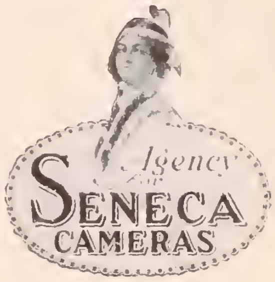
Little Indian Size Picture

If you want to know the real joy of picture making

Ask Your Dealer or Send For Free 1916 Seneca Handbook

describing all models from the Scout at $2 to the Superb Roll Film Senecas. It gives definite information about each, helps you select the right one, contains valuable helps for the amateur, and explains why *all Senecas are sold on 10 days' trial.*

Druggists, Jewelers, Stationers and Dealers will find it to their advantage to write today for our novel selling plan enabling them to start a Seneca Agency with departments from $50 and up.



Dealer's Sign

SENECA CAMERA MFG. COMPANY
243 State St. Rochester, N. Y.

"You simply must do something for your nerves!"

ORDINARILY they get enough nourishment from the regular diet But the distraction of overwork or worry has exhausted this supply—and now they are *starving*. They must be fed more of their vital foods particularly *phosphorus*, as your doctor will tell you.

But Sanatogen is not only a mere means of giving this phosphorus—Sanatogen gives it "in such a form," as Dr. C. W. Saleeby says, "that the nervous system can actually *take hold* of it." That is why Sanatogen has been so eagerly welcomed by physicians and why so many thousands of them have gladly written letters commending this and others of Sanatogen's unusual virtues.

Dr. E. Persichetti, Physician to the Queen Mother of Italy, writes: "I have used Sanatogen in several cases of neurasthenia and in every case the nervous symptoms were greatly diminished."

Sir Gilbert Parker writes: "Sanatogen is a true food-tonic, feeding the nerves, and giving fresh energy to the overworked body and mind."

If you are still wondering if Sanatogen can actually do this for *you*, why not do the one thing which *can* convince you—give Sanatogen a trial?

And with your nerves begging you for help, why not do this soon?

Sanatogen is sold by good druggists, everywhere, in sizes from $1.00 up

Grand Prize, International Congress of Medicine, London, 1913

FOOD TONIC

Sanatogen

ENDORSED BY OVER 21,000 PHYSICIANS

Send *for a free copy of "Nerve Health Regained."* If you wish to learn more about Sanatogen before you use it, write for a copy of this booklet, beautifully illustrated and comprising facts and information of the greatest interest. Tear off this as a reminder to address

THE BAUER CHEMICAL CO.
26 F Irving Place New York

Our Mail-Bag

NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag, provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

READER. Iowa. Is it true that we can not come to God in repentance unless he leads us? I was converted when a young girl, and my heart was filled with love for the Lord and for every one But soon I lost this happy feeling. Can a person be a child of God and not have this feeling all the time? Since then I have wandered away from God, but would like to come back and love him as I once did.

It is never necessary to wait for any special "leadings" to come back to God. The very fact that you want to come back shows that he is leading you. And the fact that you are sorry for your sins shows that you are repenting. We make a great mistake in allowing ourselves to be hindered and bothered by rules and recipes and phrases instead of coming straight to God and dealing directly and simply with him. He is nearer you than your closest friend. The reason you do not feel his presence and blessing now as you once did is that you are doubting instead of trusting him. Read the wonderful "comfort chapters" in Isaiah, from the fortieth to the fifty-fifth, especially the fortieth, forty-third, and fifty-fourth. Note particularly Isa. 43: 25, where the assurance of forgiveness comes so abruptly after the sad recital of Israel's sins. God reminds the people of their sins, but hastens at once to assure them of his free and full forgiveness. Begin again to trust God's great kindness, that infinite kindness which was so fully expressed in Calvary. As you trust him you will find yourself conscious of his presence; and as you realize again that he is near you, you will find the old love reawakening in your heart. You ask if one can be a child of God without having this happy feeling. Yes. In times of sickness, or delirium, or perplexity, or the too heavy pressure of work and care upon nerves and brain, we may lose the consciousness of our love for God. But we must not "cast away our confidence." God has not changed. We are saved not by our "feelings," but by his omnipotent love.

A friend of the Christian Herald, Chamois, Mo Why was Saul called Paul soon after his conversion?

A number of explanations have been given. One is that Saul took the name of Paul in deference to his friend, Sergius Paulus, the Roman deputy at Paphos, who had desired to hear the Gospel from the lips of Barnabas and Saul. The change of name is mentioned at the time of this episode (Acts 13: 9). But a far more likely explanation is that Paul took this name because it means "little," desiring in this way to express his humility as a servant of Christ. Converts to Christianity have frequently taken a new name at conversion to signify their desire to break away utterly from the old life, choosing a name that expressed in some way their allegiance to Christ or their determination to lead a new life.

H. M. T., Argyle, N. Y. Why is Peter alone mentioned as having preached a sermon on the day of Pentecost? The account in Acts 2 indicates that many others addressed the crowds.

Evidently at the beginning different believers addressed various groups of spectators. Then Peter drew the attention of the crowd and made a longer and more formal address. This is apt to happen at any great open-air gathering. Also after the main address begins others are apt to address those on the outskirts of the crowd who can not hear the main speaker. This may have happened at Pentecost, but the inference is that the eleven other apostles stood near Peter, keeping silent while he addressed the multitude. At any rate, whatever addresses may have been delivered, Peter's was the most important and had the greatest effect, so it is naturally the one recorded

Inquirer, Albany, N Y. The first temperance society in the United States—the pioneer organization of its kind—is said to have been formed in Saratoga County New York, in 1808. There had been earlier movements; the colonies of Massachusetts and Connecticut passed laws in the interest of sobriety as far back as 1639, and the Virginia Colony adopted a prohibitory law in 1676; but the records fail to show any organization of a permanent character until the Saratoga experiment, the members of which pledged themselves not to drink any wine or distilled liquors, nor to offer them to others, under a penalty of twenty-five cents. Actual intoxication cost a member a fine of fifty cents In 1818, in the village of Reynoldsville, near Ithaca, N. Y., there was launched the "Hector-Town Temperance Society," which is still in actual operation, being the oldest existing temperance organization in America, if not in the world. It will celebrate its centennial in 1918.

A. B. T., Minneapolis, Minn "Selah" is a musical term used in the Hebrew Psalter. Its precise meaning is uncertain, but it is thought to have indicated several things, including a pause in the music, a change in meter, a difference in rhythm, a point at which the voices are elevated, or an interlude of silence in the main chorus which is filled in by the Levite singers. Modern musicians are strangely in the dark on the subject.

L. K B., Gloversville, N. Y. The passage to which you refer is Mark 16: 7. The special reference to Peter here is so direct and unexpected that there is good ground for believing that it indicates our Lord's special interest in Peter and his great eagerness to assure him of complete forgiveness

W. M. H., Jonesville. The poem by Harry Kemp, which you forward, is based upon the ancient tradition that Joses the brother of Jesus did not believe in his divine mission and power. There is no positive statement to this effect in the New Testament, but since the other brothers of Jesus later became his followers the inference was that Joses did not. The poem is so beautiful and contains so forceful a lesson that we are glad to reprint some lines from it:

Joses, the brother of Jesus, plodded from day to day,
With never a vision within him to glorify his clay;
Joses, the brother of Jesus, was one with the heavy clod,
But Christ was the soul of rapture, and soared, like a lark, with God.
Joses, the brother of Jesus, was only a worker in wood,
And he never could see the glory that Jesus his brother could.
For he never walked with the prophets in God's great garden of bliss—
And of all the mistakes of the ages, the saddest, methinks, was this:
To have such a brother as Jesus, to speak with him day by day,
And never to catch the vision which glorified his clay.

Mrs. M. M. S., Enterprise, Kan. 1. The seven "deadly sins," as defined by early writers, are: pride, anger, envy, sloth, lust, covetousness and gluttony; and the "seven graces" or virtues are faith, hope, charity, prudence, temperance, chastity and fortitude. 2. We expect to publish shortly in the Christian Herald a number of new hymns and sacred songs, which have been specially written for our readers by leading composers of sacred music.

C. D. L., Wyoming, Pa. The practice of taking oaths is a very ancient one and existed long before the days of Moses. (See Gen. 24: 2, 3, 37; Judges 2: 1; 1 Kings 18: 10; Jer. 5: 7; Amos 8: 14, and many other passages.) The Jewish law did not attempt to regulate the use of the custom, but forbade perjury. Under the Gospel however, swearing is condemned. Jesus did not swear; although he was adjured by the high priest, he simply answered, "Thou hast said it." (Matt. 26: 63-64). The administration of the oath was solely the act of the magistrate. The passage in Matt 5: 34 puts the subject in the right light for Christians to follow.

Mrs A. O. R., Clarksville, Iowa. 1. The passage in Acts 15: 29 relating to the prohibition against eating blood and things strangled, was designed as a concession on the part of the Gentile converts to Jewish feelings. There had been much discussion among the Apostles and others concerning the extent to which the new converts should observe the ancient law (see preceding verses in same chapter), and the problem had to be met with some sort of a compromise fitted to the occasion, and keeping in view the necessity of harmony in principle and action between the Gentile disciples and their Jewish brethren. 2. We cannot answer positively your two remaining questions.

J. M. W., Cumberland, Md. The Apostles Creed is not to be found in the Scriptures. According to some historians of the early church, it was formulated by the apostles after the Ascension, each of the number contributing his portion. No ecclesiastical writer before the fifth century mentions any apostolic assembly to formulate a creed, although it doubtless had grown into existence, practically in its present form, very early in the church's history.

F. K., Ohio. We would advise you to pay no attention to such claims. They are not justified by anything in the Gospel teaching, and are only made by people who would mislead and delude the simple and credulous.

What do your
Health
and your
Personal Appearance
mean to you?

Do you realize that if you strengthen the vital organs, keep a forceful circulation and stand and walk correctly, you will be

Full of Vitality
Free from **Chronic Ailments**
With a **Clear Skin** and
With a **Good Figure?**

You Can Weigh What Y Should Weigh

I have *Reduced the Weight* of 32,0 and *Built Up* as many more.

I no longer need to say what "I can d but what "I HAVE DONE." **I have built up** vi**tality** and **strength** of 75,000 of the most cu red, intelligent women of America; I have ned them to *arise to their very best—why not*

No Drugs—No Medicin

My pupils simply comply with Nature's Laws.

The most progressive physicians are my frien their wives and daughters are my pupils—the medic maga-zines advertise my work.

I am at my d from 8 A. M. to 5 P. personally supervi my work. When Chicago come to se e.

My work ha own in favor becaus suits are quick, nat and permanent, and ause they are scien and appeal to comm ense. Fully one-thir my pupils are sent e by those who have shed my work.

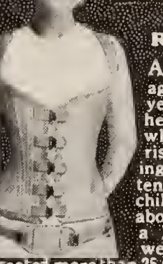
I have pub d a **free** booklet wing how to stand a walk correctly, and ving other informa of vital interest to man. You can judge at I can do for you what I have done fo hers.

If you are ectly well and your re is just what you , you may be able t lp a dear friend—at you will help me your interest in th great movement for fect health, greater ture, refinement and beauty in woman. Won't you joi ?

Sit down and write to me NOW. Don't w you may forget it. I have had a wonderful experien and I should like to tell you about it.

SUSANNA COCROFT
Dept. 18, 624 Michigan Avenue, Cl ago

The fact that Miss Cocroft has advertised in this m zine 14 years is evidence that she accomplishes what she cl . R McNally & Co., have just published her new book Beauty Duty." For sale at all booksellers. Beautifully bo



Crooked Spi es Made Strai ht

Thousands Remarkable C es

An old lady, 72 y s of age, who suffered f any years and was ab tely helpless, found relief man who was helpless, u e to rise from his chair, rid ing horseback and ying tennis within a year. ittle child, paralyzed, was ying about the house after ring a Philo Burt Appli e 3 weeks. We have succ ully treated more than 25,000 cases the past ears.

30 Days' Trial

We will prove its value in your own case. There is no reason why you should not accept our offer. The photographs show how light, cool, elastic and easily adjusted the Philo Burt Appliance is—how different from the old torturous plaster, leather or steel jackets.

Every sufferer with a weakened or deformed spine owes it to himself to investigate thoroughly. Price within reach of all.

Send For Our Free Book
If you will describe the case it will aid us in giving you definate information at once.
PHILO BURT MFG. CO.
D 207 Odd Fellows Temple, Jamestow . Y

The War in Europe

Continued from page 451

increased activity took place on the stro-Italian front. On Sunday, rch 26, the Austrians drove the lians out of their trenches at Grafen- g, near Gorizia, taking some six hdred Italians in the operation. rd infantry fighting followed for the t couple of days, which developed i a general engagement all a g the Gorizia front, being pticularly severe around the Gorizia blgehead.

n the end, the Italians recaptured a ortion of the Grafenberg trenches, ting a few prisoners, while at the s uggle at the Gorizia bridgehead the Atrians got the upper hand and dve the Italians back; also taking se prisoners. During these days tl rest of the Austro-Italian front w the scene of rather animated a llery fighting, particularly near Ra, but the only infantry fighting o a scale of importance was to the e of Seile, where the result was iecisive. Toward the end of the wk bad weather came on and the fiting slackened.

ON the western front Verdun still remained the center of interest, bt the fighting was mostly confined t the artillery on Sunday, as it was on Srday. This artillery activity was gtest on the front west of the Meuse, picularly between the village of Mancourt and the wood of the same nae, where the French report sus- taed bombardments of their second li positions.

he bombardment was also severe at ne time in the sectors of Esnes and H No. 304 further to the southeast of Malancourt. These artillery ac- tis indicated preliminary preparations by the Germans for the launching of an infantry attack on the points bom- bded. Every foot gained on the Acourt-Esnes lines by the Germans w make the French positions at Mancourt, Bethincourt and the west- er slope of Le Mort Homme hill, more diult to hold. Any considerable g would make these positions un- teble and compel their immediate evuation.

such evacuation could be brought alt by the Germans, it would not o consolidate their positions and shten their lines to the west of the Mse, but would also place them in a ption to begin their drive south from Vquois to the Verdun-Clermont Rail- ro at Aubreville, Parois or Recicourt. Sld this drive begin, however, it is lily to be a long drawn-out affair, as he country between Vanquois and th railroad is well wooded and admir- al adapted for defense.

n the north front, besides the artil- le duels, there was some hand-to- ha fighting in the Cailette wood, to h southeast of Fort Douaumont, in wh the Germans came off victors. Othe eastern front the artillery ac- tiy was not so great as on the other tw fronts.

n Monday, the bombardment grew me intense on the west front of Ver- dn all the important positions, Beth- inrt, Le Mort Homme hill and Chieres, coming in for attention. Fher west almost equal activity was rerted at Cheppy wood, which seems no without significance, for this wood is ated directly to the west of Avo- co and to the southwest of the Bois de Malancourt, which it adjoins, almost ruing into it.

ter a heavy bombardment of the Frch positions on the west front of Vun on Tuesday, the Germans lached a heavy infantry attack on that po on of this line which extends from Hacourt, on the south, to Malancourt, on he north. The distance between th two places is about half a mile, an this distance forms the northern po on of the western side of the French salnt which projects into the German lin to the west of the Meuse, the no ern side being a line drawn from Mancourt to Bethincourt, about one an five-eighths miles long, and the asrn side a line drawn from Bethin- co to the western slope of Le Morte Homme hill, a distance of just under a mile. The French were able to repulse the successive waves of the assault with infantry and artillery fire, and to inflict heavy losses on their assailants, so that the German objective was not realized.

On the northern and eastern fronts, outside of continued bombardments by the Germans of the French second lines, nothing of interest occurred on Wednesday.

It appears to have been give-and-take in the Malancourt-Bethincourt salient west of the Meuse, Thursday, and the western front of the Verdun position saw hot fighting nearly all day. In the morning, the French made a successful attack on the southeastern corner of the Avocourt wood, and drove forward into the German positions for a depth of a little over 300 yards to the west, and captured a field work called the Redoubt of Avocourt, to which they attach importance. The Germans violently counter-attacked, not only soon after the redoubt was captured, but also three times later in the day, but did not succeed in wresting the positions from the hands of the victors of the morning.

North of the village of Malancourt the Germans drove an attack southward through several lines of French trenches, reaching and holding the houses on the northwestern end of the village of Malancourt itself, which forms the northwestern corner of this salient. The French counter-attacked, but, like the Germans in Avocourt wood, without success.

On Friday the infantry fighting on the western front was the most severe in some days, and began with a night attack on Thursday by the Germans on the village of Malancourt, the northwest corner of the Malancourt-Bethincourt salient. The Germans drove the French completely from the village, though they still hold the ground to the south and east thereof. The village is now, quite naturally, a heap of ruins.

From daybreak until the evening this front was reasonably quiet, no further infantry attacks taking place, though the artillery activities continued. Toward evening the Germans began a heavy bombardment of Hill 295 to Le Morte Homme hill, and after this had lasted an hour or so launched a heavy infantry attack on the French positions to the northeast of the hill.

Saturday morning, the Germans made a further gain by capturing the village of Vaux, so much fought over, completely. On the rest of the western front there were no events of any importance, except that about the middle of the week the British gained a local success near St. Eloi by capturing 600 or 700 yards of German trenches, with a few prisoners. Later, a portion of this gain was lost. The French claim to have exacted a fearful price for the ground relinquished in the region of Malancourt.

On the nights of March 31, April 1 and 2, Zeppelins made raids on the English coast in which many persons were reported killed and a larger number injured. One of the Zeppelins was brought down, and one was reported to have been turned back before it reached a point where it could do effective work. According to a passenger who arrived in New York March 29 from London, extensive preparations have been made along the whole coast of England to repel invasion, the southeast and east coasts being protected for miles inland by successive rows of trenches manned with troops. A fleet of naval aeroplanes is constantly in the air day and night scouting for the expected German fleet, and powerful searchlights have been installed all along the coast.

Considerable military activity has been reported from Holland the last week, officers on furlough having been recalled to the colors, the forces of Holland apparently being put in a state of complete readiness. Officials confess utter ignorance of the meaning of these preparations. The Germans have been reported as concentrating forces along the Dutch border.

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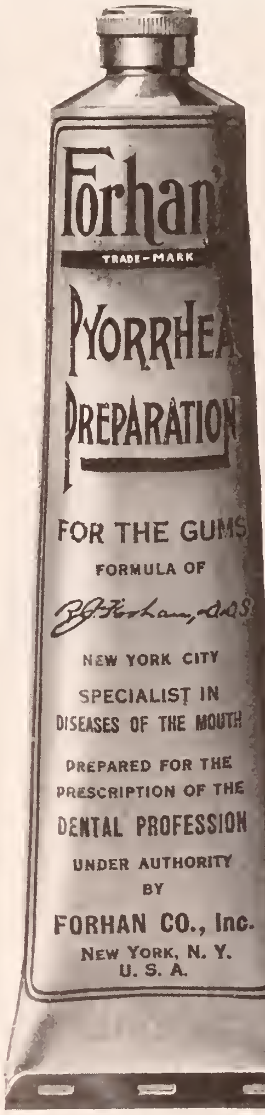

ACTUAL SIZE OF THE REGULAR 50-CENT TUBE

5 Trial Tubes for 10c SENT PREPAID

IF YOU, or anyone in your family, now suffers from Pyorrhea, Riggs' Disease, inflamed or receding gums (which 80% of people past 40 eventually have)—then you should be sure to CONSULT YOUR DENTIST, and also start using

Forhan's Pyorrhea Preparation

Your dentist's advice is absolutely necessary, if you have Pyorrhea, and he will probably prescribe the Preparation as an aid to his treatment. Used simply as a preventive, however, it is very effective, and pleasant to the taste.

Large tube (as illustrated), 50c. If your druggist hasn't it, fill out and mail the coupon below, with 10c in stamps, for 5 small Trial Tubes:

FORHAN CO., 21-27 Elm St., New York

Gentlemen:—My druggist, whose name is ...., does not carry your Preparation.

I enclose 10c in stamps, for which send me Five Small Trial Tubes (enough for my family and friends), all charges prepaid.

Name ....

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Blue-jay
ends corns

Remember this - Corns are Needless

IT'S a pity to suffer corns. Millions of people don't. If a corn appears, they put a Blue-jay on it.

Never a pain after that. In 48 hours the corn disappears, and forever.

Why don't you let Blue-jay prove that?

The way is easy, gentle, quick. It is scientific, and results are inevitable.

One Blue-jay is sufficient on 91 per cent of all corns. On old, stubborn corns simply use another.

Why pare corns and keep them? Why use harsh methods and risk soreness? Or ways that don't end corns?

Apply a Blue-jay and you know the corn will end. Never again will it bother. That is proved a million times a month.

Corns are inexcusable today.

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BAUER & BLACK, Chicago and New York
Makers of Surgical Dressings, etc.

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FLORENCE Oil Cook Stoves
Wickless, Valveless
Blue Flame Automatic

As soon as *you* have a "Florence Kitchen," cooking will be a real pleasure. The Florence Automatic Oil Cook Stove is always ready when you want to cook. The heat is right under (and hence goes up into) the "cooking" and not out into the room. The heat is always under perfect control.

You can keep one—or four—burners at an intensely hot flame, or at a mere simmer. To regulate the heat you turn a lever according to a dial.

Florence Oil Stoves are clean, safe, economical, reliable. No wicks to trim nor valves to leak. The oil supply is automatically constant.

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Florence Glass Door Ovens are perfect bakers, insulated with air space and asbestos, retaining heat for the cooking.

All Florence stoves and ovens are fully guaranteed.

Sold by progressive dealers.

Send for "Household Helper," Free

An interesting book of unusual recipes and household suggestions.

CENTRAL OIL & GAS STOVE CO., 115 School St., Gardner, Mass.
Made and sold in Canada by McClary Manufacturing Co., London, Ont.

John Nelson, Pharmacist

By LOUIS E. ORCUTT

"I ASSURE you, Mrs. Wainright, that that water bottle is the very purest rubber, fully guaranteed for one year. If you are careful not to pour boiling water into it, and it leaks, even the slightest, you can bring it back and I will give you a new one. The manufacturer stands back of it and it is his guarantee that I am passing on to you. Yes, it holds three pints. Two-quart size? Yes. The price is only fifty cents more. You will take this one? One dollar and a half. Thank you. Yes. I shall be happy to send it right up."

John Nelson, latest addition to the force of the Robinson Pharmacy, had stopped polishing the brass on the showcases to listen, as he had been told to do, to this shining example of retail salesmanship. He wondered if he would ever be able to smile as graciously or rub his hands together as unctuously as the boss. After hours, when he was sweeping out and the shades were drawn, he would practice marching up the center aisle of the store to greet some one of the customers of the day. He got the smile with little difficulty, for his good-natured Scandinavian countenance was built for smiling; but his hands seemed to be cut on too large a pattern for rubbing together. The head clerk approached a customer with his hands pressed together in front of his chest. At the proper distance he would bow gracefully and let his hands and arms drop in a sweeping curve as he said, "Good day, madam; what can I show you?" This caper John found more easy to copy than the other, and he practiced until he felt proficient.

Then one morning the very haughty Mrs. Jones-Mynster entered the store when the boss was preparing a prescription and the head clerk was out to lunch and the other two clerks were busy. John approached her in the first position of the head clerk's bow; but his tongue filled his mouth and refused to perform its proper function of speech, and he was halted in mid-aisle with his hands pressed together before his chest, his toes approaching each other at an angle of 45°, and his face reddening each instant to a deeper shade of scarlet. In vain he tried to open his mouth or to part those beseeching hands. He was petrified and rooted to the spot.

The lady looked him over once, smiled a little, and said coldly, "Young man, can you sell me a stamp?"

"Yaas," said John, and the monosyllable broke the spell; "Ay tank so."

Forgetting all his practiced airs he hurried back of the counter to the little drawer where stamps were kept and passed out a one-cent stamp.

"Oh, but I wanted a two," said Mrs. Jones-Mynster, with an air as of one who has been misunderstood; and John, in his haste to rectify his seeming error, pulled the drawer clear out and spilled the contents on the floor. He rescued one red stamp from the mixture on the floor and passed it across the counter to the waiting customer, who took it somewhat ungraciously and told him to charge it to her account. By the time she had attached the stamp to her letter and had left the store, the other two clerks were at liberty again, and John had the pleasure of observing a series of caricatures of his first attendance upon a customer. These may have helped his education in the mysteries of salesmanship, but they did not greatly minister to his personal comfort, and for the first time in his life John Nelson was grouchy. "Aw," he said, "you fellas bane tink you're smart."

"Yaas. Ay tank so," answered the two tormentors in chorus. Then the older of the two relented and offered a piece of advice.

"You never can sell goods like the boss or like Perkins, Sweedy," said he; "there ain't no use of you copying their motions or ways o' talkin'. If you are a salesman, you are, and the ability to sell goods is down inside o' you somewhere. If you want to get it out, learn all you can about the goods and then tell the customers what you know without any frills or ruffles that don't come natural. You'll strike your pace some day, but till you do, you mustn feel bad if Joe and I have a little fun mi ou. Hey, Joe?"

"Yaas. Ay tank so," answere Joe.

IN spite of this friendly advice, owever, John still felt humiliate and discouraged; and he was still i the dumps when, late in the afternoo fate threw another customer in his ath. This time it was a little wom , a stranger in the store, who ca in quietly and smiled diffidently at oh as she asked him for a package of ell-known cough remedy.

John had not needed to practic an manner of approach with this ustomer, for she had approached im he had not needed to ask wha she wanted, for she had made her an known. There was something abo her that put him at his ease. He fou th remedy on the shelves, and true irstructions he took down the larg size as he turned to ask her which si sh desired. She took the size offere and then John, with a fluency tha su prised himself, without once l sing from the English he had learn in school, asked her if there was an hing else.

There was. She wanted to kno ow they kept the metal on the show as so bright.

It may have been a passing th ght with the customer, but it gave Jc an opportunity to demonstrate one the few things about which he ha full information. He said: "Just a m ut and I'll show you." Joe insisted teward that John had said "Yc t a minute," but in the flush of v or over his first sale, John refused l teased.

John brought his can of polish a his rags and chamois and proceed to demonstrate, for the customer, er step in the polishing process, expl ing meanwhile that the polish was m e of whiting and alcohol. He applie the polish to a slightly tarnished ner, permitted it to dry, rubbed it off h a linty rag and then polished it vigo sly with the chamois. The custome wa interested. She wanted to kno ju how much whiting and alcohol t use. and John, who had mixed that er canful, could tell her. Then she w ted to know how much of each she ul need to buy, and finally John wr p up a nickel's worth of whiting and half pint of alcohol and rang up his tot sale with such a vigorous turn of the a that the money in the drawer of th ash register was almost thrown out l the sudden action of the machine.

THE graces of the boss and th ead clerk were not thereafter a p t of John's equipment. This first cus mer had awakened the latent salesm in the boy, and he forgot all about h self in his eagerness for sales. He l ned rapidly, and the boss was not un are of his growing knowledge or un ling to reward it. When, three years ter, John came back from the exami tion at the state capital with a regi ered pharmacist's license in his pocket ven Joe was moved to address him w respect. "Sweedy" was no longer propriate, nor could Joe bring him f to banter a man who had done in ree years what he had failed to do i ive. In fact, happy-go-lucky Joe s ned sobered by John's success.

A few months later the morning per in the little city announced tha Silas Perkins, who had for eight year een connected with the Fraser Drug ompany, would on June 1 open a ne rug store at the corner of Main and ams Streets, and another item told th eople that Mr. John Nelson would o lay 1 succeed Mr. Silas Perkins as pr ription clerk at the Fraser Pharmacy Joe read the notice in silence, then he ook his head sadly and said, "Yaas, A ank so."

◆

Windows are the eyes of the hous and should often be cleaned; they are a the lungs of the house, and should o be opened.

Myron Perley

The girl with the clear skin wins

Many an otherwise attractive girl is a social failure because of a poor complexion. If *your* skin is not fresh, smooth and healthy, or has suffered from an unwise use of cosmetics, see if the daily use of Resinol Soap will not greatly improve it.

Resinol Soap is not only unusually cleansing and softening, but its regular use helps *nature* give to the skin and hair that beauty of perfect health which it is impossible to imitate. Tendency to pimples is lessened, redness and roughness disappear, and in a very short time the complexion usually becomes clear, fresh, and velvety.

The soothing, restoring influence that makes this possible is the *Resinol* which this soap contains and which physicians have prescribed for over twenty years, in Resinol Ointment, for skin and scalp troubles.

This same gentle medication, together with its freedom from harsh, irritating alkali, adapt Resinol Soap admirably to the care of the hair and of a baby's delicate skin.

If the skin is in really bad condition through neglect or improper treatment, Resinol Soap should at first be aided by a little Resinol Ointment.

Resinol Soap is sold by all druggists and dealers in toilet goods. In trial-size cake, write to Dept. 6-K, Resinol, Baltimore, Md.

Resinol Soap

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Sha g Stick be-
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"What! My Car?"

"Yes! Skidded—and it's up to you. You failed to provide the chauffeur with Tire Chains. Only good luck saved your wife from paying the supreme penalty for your negligence. She's on the way to the hospital, painfully injured, but the doctor thinks she'll pull through. You'd better hurry to the hospital and then report to Headquarters".

How strange it is that disaster must come to some men before they realize that all makes and types of tires will skid on wet pavements and muddy roads when not equipped with Chains.

These men do not appreciate, until too late, that by failing to provide Weed Anti-Skid Chains they expose their families to injury and death.

The time to provide against accidents is before they happen. Don't wait until after the first skid. Put Weed Chains on all four tires at the first indication of slippery going and you will have quadruple protection against injury, death, car damage and law suits.

Weed Chains are Sold f r All Tires by Dealers Everywhere

AMERICAN CHAIN CO. Inc., BRIDGEPORT, CONN.
Sole Manufacturers of Weed Anti-Skid Chains
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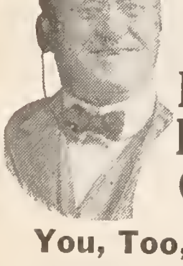

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You, Too, Can Hear!

Inasmuch as 200,000 users of the "ACOUSTICON" have had the same results from it as Mr. Garrett Brown, whose photo appears above, we feel perfectly safe in urging every deaf person, without a penny of expense, solely and entirely at our risk, to accept a thorough trial of the

1916 ACOUSTICON

NO DEPOSIT FREE NO EXPENSE

All you need to do is to write saying that you are deaf and will try the ACOUSTICON. The trial will not cost you one cent, for we even pay delivery charges.

WARNING! There is no good reason why every-one should not make as liberal a trial offer as we do, so do not send money for any instrument for the deaf until you have tried it.

The ACOUSTICON has improvements and patented features which cannot be duplicated, so no matter what you have tried in the past, send for your free trial of the ACOUSTICON today and convince yourself—you alone to decide. Address

General Acoustic Co. 1314 Candler Bldg. New York
Toronto, Ont. Office, Royal Bank Bldg.

HANDY HUSBAND

Knew How to Get Part of the Breakfast.

"'I know one dish I can prepare for breakfast as well as any cook on earth,' said my husband one morning when the cook was ill and he had volunteered to help get breakfast. He appeared with his dish and I discovered it was Grape-Nuts which, of course, was easy to prepare for it was perfectly cooked at the factory, but it was a good illustration of the convenience of having Grape-Nuts about.

"We took up Grape-Nuts immediately after returning from a five years' sojourn in a hot country. Our stomachs were in bad condition and we were in poor health generally.

"In a day or two we liked Grape-Nuts better than any other kind of food on the table. We both gained steadily in health and strength, and this was caused by Grape-Nuts and Postum.

"A friend of ours had a similar experience. She was seriously ill with indigestion and could find nothing to eat that would not give her heartburn and palpitation, especially at night.

"She found that a small dish of Grape-Nuts with cream made her a satisfactory supper and gave her a comfortable night's rest. In a short time she gained several pounds in weight."

"There's a Reason." Name given by Postum Co., Battle Creek, Mich.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Church Comity in Montana

AN example of what can be done to the mutual advantage of each church and the Kingdom at large is shown in the history of the churches in northeastern Montana, in what is now Sheridan County. The Presbyterians were first in the field, occupying the towns along the Missouri River, on the then new line of the Great Northern Railway. Some years later a branch line was built north, tapping the rich bench land along the North Dakota border. The Congregationalists had men available, and they manned this field. Soon after, the Methodists passed over these promising towns and located in the "regions beyond," where there were but a few post offices and a country store or two. Three years ago two lines of railway were run through this fine farming land along the Canadian border. The Methodists are now rejoicing in a number of growing churches that are keeping pace with the rapidly growing towns.

The Congregationalists in the meantime reached out to the new towns along the new lines near to their older churches, while the Presbyterians pushed their outposts far into the Indian reservation that occupied the south half of the county. Now that the reservation has been opened up for settlement, another opportunity opens up before the allies of the Kingdom They are throwing their forces across the border from every side, each from over against their own house, as with Nehemiah of old. Recently the Lutherans, German Evangelical and Danish Baptist churches have entered the field. Thus, with the utmost cordiality, the waste places have been parceled out. Highways are being leveled and rough places made smooth, for the auto is abroad in the land.

Rev. Frank E. Henry.

◆

Golden Weddings

ON January 17, 1916, Mr. and Mrs. J. E. Ebersol of Ottawa, Ill., celebrated their golden wedding anniversary. Mr. Ebersol was one of the "Boys in Blue" of the sixties and he knows what war means. He writes: "I am for Prohibition and against Preparedness." Mr. Ebersol's sister wrote some verses for the event, of which we gladly publish four, for it is worth while so to live fifty years that folks may dare to speak thus of you:

For fifty years, through thick and thin,
You've taken time each day
To gather round the altar
To read and sing and pray.

You've been a blessing to the church,
A blessing to your neighbor;
You've given in an hour of need
Your time and thought and labor.

You've always tried to do your best
To make this old world brighter,
To plant a flower, to sing a song,
To make some sad heart lighter.

Now stay until the roses bloom
And skies are blue above you;
We'll plan to come in one by one
And tell you how we love you.

EIGHT years ago the Christian Herald had the pleasure of chronicling the golden wedding anniversary of Mr. and Mrs. Vincent J. Pappi of New York City, who had then been many years subscribers of the Christian Herald. On March 12 of this year, Mr. and Mrs. Pappi celebrated their fifty-eighth anniversary and, as in the previous case, the family circle was unbroken, all five children and all of the grandchildren being present. Mr. and Mrs. Pappi are members of the Scotch Presbyterian Church, and are still vitally interested in all of its activities

MR. and Mrs. W. I. Mackey of Altoona, Pa., two long-time friends of the Christian Herald, celebrated the golden anniversary of their marriage on Saturday evening, March 4. In the family gathering were twenty grandchildren and one great granddaughter.

◆

Good Books That Can Be Bought Through the Christian Herald

THE BOOK OF FAITH IN GOD, by the Rev. John T. Faris, D.D., is a collection of true incidents in the lives of God's people, showing his care for them, and his special help in the special times of need.

THE VEIL AND THE VISION, a volume of sermons by J. Morgan Gibbon. Progressive in spirit, yet rooted to the old fundamentals of the faith.

LITTLE CITIES OF ITALY, a book of charming travel sketches by Andrea Maurel, translated by Helen Gerard. Intimate glimpses of quaint little towns of Italy.

◆

THE National Conference on Community Centers will meet in New York City April 19-22, 1916. The convention will discuss the problems connected with the converting of the schoolhouse into a community center, and will plan for a more aggressive, nation-wide movement for the wider use of school buildings and other public properties for social life and civic betterment.

BLUE STREA

A Y i-
able bicyc br
hardware d r
anywhere can su y
you Goodyear Blue Str s
—the *guaranteed* bicycle e.
And the price everywhere is the e
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Be sure you get the Goodyear Blue S k
Single Tube, and pay no more than $
Get Blue Streaks from any reliable bicy or
hardware dealer.

The Goodyear Tire & Rubber o.
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GOODYEA
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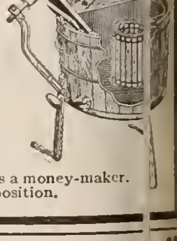
Bicycle Tires

Does a Big Wash
In a Jiffy

The Queen washes far more easily and quick han any washing machine you ever tried.

It's wonderfully easy action is due to the p ited center piece which gives *two* rubbing surfaces. ach turn of the handle causes *double* the rubbin an ordinary machine. No other like it. That why the Queen actually does wash thoroughly an ore easily and quickly than you ever imagined p ble. aves wear on clothes, too.

Write for klet
Send now REE booklet, "F Wash-days." Tell the Queen ends hday drudgery.



The Queen
"DOUBLE-RUB"
WASHER

For 20 years has been saving time, work and money for over 200,000 women. Price is very low. Sold on 30 days' trial—pay for it in small instalments.

KNOLL MFG. CO.
146 Maple St., Reading, Pa.

AGENTS: The Queen is a money-maker. Write for proposition.

"First Aid to Poultry Keep rs"

Free Book Just Out

Written by man who has devoted his life to poultry—book teems with pointers and real secrets on how to raise more and better chicks, get 100% hatches, produce prize winners. Tells how to save money on incubators and brooders—illustrates many with very latest improvements. Needed by beginners, farmers and others. Write today—edition limited. Model Incubator Co., 28 Henry St., Buffalo, N.Y. Also 39 Barclay Street, N. Y. C.

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The MOTOR OIL that's Clean
Pure Penna. Crude
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LOOK! BABY CHICKS
Book your order now. Rocks, Reds, Leghorns, tons, Minorcas, Anconas, Wyandottes, Campines cups. Buff Orpington *pound chicks* from prize ready for delivery. Standard Brooder Stove $1 logue free. Stamps appreciated. Nabob Co., Gam

GUARANTEED LAWN SEED
We replace any of o Seed that does not gr for booklet "Weedless Samples free.
O. M. SCOTT & SONS
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Christian Herald Prayer League

All Christians are urged to unite with the members of the Prayer League in daily prayer at the noon hour. Also any one is at liberty to send a request for prayer or an acknowledgment of answered prayer, thereby becoming enrolled as a member of the Prayer League. All correspondents are specially requested to make their letters as brief as possible. Write requests and acknowledgments on separate sheets.

A VIRGINIA Mother writes: "I asked your prayers that my eldest son might be cured of the liquor habit. He is cured. For some months he has been entirely free." Mrs. R. M. writes: "I want to acknowledge an answer to your prayers. My nephew and his family are united." Mrs. A. E. K. writes from Glasgow, Ky.: "Four weeks ago I asked prayer for the recovery of my sister, who was desperately ill. I wish to thank God that he heard and answered that prayer. My sister is now sitting up, and improving each day." Q. M. writes from Brooklyn, N. Y.: "The man for whom I asked special prayer last week for loss of speech regained it last Monday sufficiently to be understood. But he is still in a very nervous state; please continue to pray for him."

H. P. writes: "I wish to acknowledge God's signal answer to my prayers on different occasions; twice in my recovery from extreme illness, and recently in the reconciliation of an estranged relative."

M. B. C. writes: "About a month ago I asked prayer for my husband, who was drinking, and I believe the prayer was answered, as he never touches it now and says he will not." This wife asks prayer for healing of herself and daughter from a distressing disease.

A Pennsylvania lady writes to say that prayers for her grandson were answered and to ask prayer that a difficulty in his Sunday school life, which has resulted in his leaving Sunday school and church, may be overcome and that he may return to his place.

Another writes: "More than one of my requests of last year were answered. Not that my faith is placed in the Prayer League, but in our Father, to whom each of us is looking, that I am coming again to ask the members to join in prayer for the complete victory over the drink habit for a loved one. Also that a daughter may be spiritually blessed."

H. M., Fort Madison, Iowa, writes: "Some two years ago I asked your prayers that a dreadful disease might be averted. The Lord answered, and He has given me faith to trust him that He will continue to be. Now I ask your earnest prayers for a dear friend that his mind may be fully restored, his faith strengthened, and that his family may all become earnest Christians."

Acknowledgments have also been received from:

Mrs. W. J., Los Angeles, Calif.; Mrs. J. E. Lavan, Ill.; A Mother, Comstock, N. Y.; Mrs. I. F., Aurora, Neb.; A Friend, Princeton, N. J.; A Friend and Believer in Prayer, N. M.; S. A. L., Atlanta, Ga.; Mrs. M., Vankleek Hill, Ont.; Mrs. H. A. J., N. D.; Mrs. S. L. S., Marysville, Pa.; Mrs. W. N., Perry, N. Y.; Mrs. S., Wessington Springs, S. D.; C. B. W., Edgerton, Mo.; Mrs. A. A., Garber, Okla.; Mrs. M. E. S., Okla.; A Friend, Lumberton, N. C.; M., Waco, Texas; L. G., Antwerp, D. R. N., Utuado, Porto Rico, Mrs. F. R., Lawn Hill, B. C.; N. and E. V., Lakeview, Ore.; C. M. R., Winnsboro, La.; Mrs. W. H. R., Kellogg, Iowa; Ohio Reader, Sandusky, Ohio; M. E. S., Greensboro, N. C.; L. B. S., Elmendorf, Texas; S. C. H., Richmond, Ind.; A Subscriber, Elba, N. Y.; Mrs. M. T., Mount Joy, Pa.; F. S., Whitinsville, Mass.; A Believer, Florida, N. Y.; Mrs. South Kortright, N. Y.; Mrs. G., Philadelphia, Pa.; Mrs. R. B. Y., Mountain Grove, Mo.; Mrs. C. Van V., Spokane, Wash.; Mrs. S. W., Texhoma, Okla.; A Virginia Mother; Mrs. C. C. M., Minneapolis, Minn.; Miss E., Ellenboro, W. Va.; Miss P. F., Fairfield, N. J.; Mississippi Reader; A Mother, Kellogg, Iowa; Two Sisters, Lakeview, Mother, Leesburg, Ohio; M. E. S., Greensboro, N. C.; Mrs. J. L., Marinette, Wis.; A Pennsylvania Grandmother; A; Mrs. M. J. P., Summerland, Miss.; Mrs. H., New Florence, Mo.; J. F. W., Iowa; Reader; Mrs. A. A., Quakertown, Pa.; Mrs. N. J. MacL., Bay City Mich.; E. A. R., New Glasgow, Nova Scotia.

A letter comes from Miss Eva Van Arsdale, a missionary in India: "I would like to ask the prayers of the Prayer League that God will supply the funds for rebuilding our mission home that was ruined by flood, also for the help of the Holy Spirit in our Hindu girls' school until our house is rebuilt."

A Mother writes from Winnsboro, La.: "God has often mercifully answered my prayers, and I am trusting him to hear our prayers now. My son is very ill in a sanatorium. Will you please pray for his conversion and complete recovery? My daughter is also ill. Pray that her health may be restored. They are all I have." A chaplain writes: "I have a desire to enter the Prayer League, asking prayers of the good people that I may accomplish still greater work as chaplain of our county jail and work house. There are so many young men who are sent here to serve time that are not bad, but were only started wrong in life. I have many testimonials of men who are going to live better lives."

Prayers are asked for revivals of religion at:

Bellevue Idaho; Shoshone, Idaho; Glennie, Mich.; Dewitt, Iowa; Spokane, Wash.; Sandstone, Minn.; Sable River West, N. S., Canada, Hempstead, N. Y.; Oxford, N. Y.; Alfred, Texas; Olean, N. Y.; Newark, N. J. Grimes, Calif.; Biltmore, N. C.; East Hebron, N. H.; La Conner, Wash., Merrimon, N. C.; Lincoln, Calif.; Shawnee, Okla.; Whallonsburg, N. Y.; New London, Conn.; Plattonsburg, Mo.; Plainfield, N. J.; Greensboro, Vt. (for the conversion of twenty families, also the success of the Ladies' Aid); Vanlue, O. (in the United Brethren Church); Wilmington, N. C. (that many may be saved during the Chapman-Alexander meetings), Milford, Tex. (in the Presbyterian Church); Mountain Grove Mo. (that the older people here may attend Sunday school), Ambagash Chowki, India (that the Hindu girls' school may be awakened); Jersey Shore, Pa. (in the Baptist Church); Elgin, Ill. (that the city may be voted dry the coming election), Edgerton, Mo. (that the saloons may be closed); Prayers are asked for the success of the W. C. T. U. National convention soon to be held. A. M. S., Weston, Mass., asks prayer "that a pastor may be sent to our church, that the work of the church may prosper and souls be saved."

Mrs. W. H. and Mrs. E. B. ask prayers that their mothers' minds may be restored. Eight friends ask prayer that their minds may be strengthened. Mrs. A. M. C. and Mrs. F. L. ask prayer that their sons' minds may be restored. Seventeen other friends ask prayer for mental restoration or strengthening for other relatives, friends or themselves.

Mrs. G. B. asks prayer that sight may be strengthened and blindness may be averted; Mrs. S. A. B., Mrs. G. R. S., Mrs. G. A. M., that their husbands' sight may be restored. Miss C. asks prayer that the trouble which threatens blindness may be removed. Eight other friends ask prayer for the restoration or strengthening of sight for friends, relatives or themselves.

Sixty-three friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing.

Thirteen parents ask prayer that their sons may be delivered from the liquor habit. Nine wives, their husbands. Seventeen other friends ask prayer that friends or relatives may be delivered from this habit.

Mrs. L. M. asks prayer that son may be cured of the drug habit.

M. E. W. asks prayer that three sons may be saved; Mrs. M. M., that four sons may be saved. Forty-four other parents ask prayer for the conversion of sons. Thirty-three wives, their husbands. Eighty-six friends ask prayers that friends or relatives may be converted.

Twenty readers ask prayer for special spiritual blessing for relatives or friends.

One hundred and twenty-seven ask prayer for the healing of friends or relatives including Mrs. M. O. H., that daughter may regain the power of speech; and Mrs. T. B. B., for the restoration of son's speech; and Mrs. G. W. N., that husband may be healed and regain the use of limbs, another, Mrs. J. N. U., that husband may be cured of cancer.

Ninety-six friends ask prayer for healing of self.

Ten friends ask prayer that hearing may be restored; H. J., that father's hearing may be restored; Mrs. D. D. G., that daughter's hearing may be restored. Four other friends ask prayer that hearing of friends or relatives may be restored.

Fifty-one friends ask prayer for help or guidance in financial affairs.

Eighty-six ask prayer for the granting of varied desires and needs.

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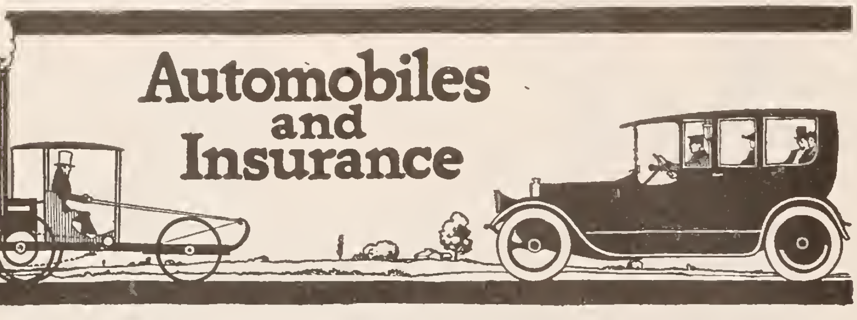

Automobiles and Insurance

Most people think of automobile insurance as an old form of protection adapted to a modern invention. As a matter of fact, the self-propelled vehicle is older than most forms of insurance. A Frenchman drove a steam carriage in the days of Marie Antoinette. An Englishman was arrested for joy-riding in 1802. In 1815 the directors of the Hartford Fire Insurance Company were amazed to see a steam locomotive snorting through the streets. We are not told whether they ever considered this strange contraption from an insurance standpoint. But we do know that almost before the motor car had ceased to be an experiment the Hartford Fire Insurance Company was offering automobile policies. Today you can insure yourself from every risk of a motor car through the complete

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Easter Lesson—The Risen Christ

International Sunday School Lesson for April 23
I Cor. 15 : 1-28

TALKS ON THE GOLDEN TEXT

By REV. F. B. MEYER, D.D.

"Now hath Christ been raised from the dead, the first fruits of them that are asleep." 1 Cor. 15: 20.

Bunyan tells the story of the resurrection in his inimitable manner, thus: It is a conversation between the terrible Captain Sepulcher and his standard-bearer, Corruption, on the night that Jesus Christ was buried. Sepulcher says to Corruption, "Hold fast to that man in Joseph's tomb yonder! There is a rumor that he proposes to break from the grave: do not let him go." But Corruption fails to touch him during all those hours in the tomb, because it had been written, "Thou wilt not suffer thy Holy One to see Corruption." Then Hell from beneath cries out, "Hold fast that man. If he comes out he will make a breach in the walls of death, through which all the prisoners of Hades will escape." And he that hath the power of death, the devil, exclaims in fright, "If thou let this man go, thou not Satan's friend." But vain the the watch, the grip of death. As it gan to dawn on the first day of the w a mighty stir began in the tomb. Ca Sepulcher tightens his grip in vain. was not possible that the Prince of should be holden by death.

On the morning of this great ev the priest in the temple was waving first sheaf of the new harvest, and in senting it to God he practically prese the entire yield of the year. You c judge of the whole by that one offe Thus the risen Christ is not only the pl of our resurrection, but the pattern of power. We shall be like him, by power wherewith he is able to subdu things to himself.

The Deathless Christ

By Arthur H. Howland

PAUL was a practical man. Sometimes that phrase has a bad flavor, suggesting that a man may be so practical as to be willing upon occasion to sacrifice worthy ideals. Paul was an idealist in the sense that he never let down his standards, never ceased to believe in and to stand for the best things. But he was also practical. He lived as a vital, busy factor of the real life of his day. He worked with his own hands as a tent-maker; he was familiar with athletics; with business, and politics, and, unfortunately, warfare. He knew the parts of a ship; he was acquainted with government officials; he knew Jewish law and history; he understood the experiences and failures and hopes of ordinary men and women; he had matter-of-fact friends. His letters have been found to be so full of practical wisdom that they have stood the tests of time and change and are still recognized as among the most valuable documents in the world.

Yet this same practical man, Paul, right in the midst of a practical common-sense letter, giving practical advice to practical people about practical affairs, declares that he knows positively that a certain man came back to the world after he had died. He declares that certain intimate friends of his saw this man alive again after he had been put to death. He declares that other groups of people, known to those friends, saw him too. Finally he declares in the most positive and matter-of-fact way that he himself had one time seen this man who had come back from death.

If Paul had been writing the message of this fifteenth chapter of First Corinthians to a church in New York in the twentieth century instead of to a church in Corinth in the first century, he would have put it something like this:

> Now you all know me, and you know that I am proud to speak of myself always as the slave of Jesus Christ. You all know, as I know, that this Jesus died and was buried. You also know that after he had died, my friend Simon Peter saw him alive. Then five hundred people saw him at once. Some of them are alive yet. After that my friend James saw him. Then the other nine apostles saw him. Then I saw him myself. It seems strange that I was privileged to see him, for I am not worthy to be classed as one of his apostles, because I used to persecute the church of God. But God's grace came to me and changed me, and helped me to do even more work than the rest of them. But remember, it was not I who did the work, but God, who gave me his grace and help. But it doesn't make any difference whether it was I or they who present the witness. This is what we preach, and this is what we believe. Now since you know that Jesus rose from the dead, why are some of you saying that there is no such thing as a resurrection from the dead? Do you not see that such doubts as this will put you right back in the dark and under the old power of your sin? If you begin to think that there is no resurrection for the rest of us, you will soon begin to think that we are not telling you the truth when we say that Jesus came back from death. Why not accept all this testimony which you know to be true, and believe that Jesus not only tri phed over death but that the rest of us will umph with him?
>
> Adam sinned and we have all yield o his influence and example, and sinned t Because there is world-wide sin, there i orld-wide death. But Christ has conquer both sin and death. And those that follow h shall live with him always. You say this is rd to understand. Well, isn't it hard to und stand how a cold, apparently dead grain o heat, put into the dark ground, comes up in in new and manifold life? Wheat that uried brings forth wheat. There are many ms of life and existence—men and beasts l fish and birds. There are heavenly existen s and earthly existences. Some existences h more splendor than others.

But who can hope to mak more vivid and modern Paul's words e?

> So also is the resurrection of the d l. It is sown in corruption; it is raised in i rruption. It is sown in dishonor; it is ed in glory. It is sown in weakness; it is ed in power. It is sown a natural body; it aised a spiritual body. As we have borne t mage of the earthly we shall also bear the ge of the heavenly.

Then he exults:

> Death? Death is swallowed up in tory. Death has lost its sting. The grave s lost its victory. The sting of death is sin, God has given us the victory over sin by t power of Jesus. And because we have vict over sin, we shall have victory over deat And now because you know these thin dear brothers and sisters, be steady, n aken doing every day more and more k fo Christ. Your work will stand, God w estab lish it, death cannot put an end to it.

This is Paul's message about eath. It satisfies the mind as well as th eart. It nerves us for our work. It l ps us to bear the loss of dear ones. I takes away our fear of the time when , too must die.

Have the class look up and scus the various appearances of Jes after his resurrection.

Have the members of the clas elat any experiences they may ha had which have led them to be sure th their dead friends are still alive, and t they shall see them again.

Expand the argument Paul line from nature. Picture again the racle of the grains and the grasses, t trees and the flowers springing into li after winter's darkness and cold.

Emphasize and analyze the ation between salvation from sin and s ation from death. Study particula th sixth chapter of Romans. Paul clare that our faith joins us with Chris on his cross. As he died there, so we nke with him, die to the old life "Old things have passed awa things have become new." As S l, blasphemer and persecutor, came Paul, the apostle and martyr, sever believer may die to the old life l live a new spiritual life in the powe of the risen Jesus. "I am crucifie wi Christ," Paul wrote, "nevert ess live. Yet not I, but Christ liveth n me And the life I now live in the esh live by the faith of the Son of G wh loved me and gave himself for m

'wo Worth-While Books

he two volumes described below will b a worth-while addition to any home li ry. If you are about to renew your s cription to The Christian Herald take a ntage of one of these special offers, a ng the small additional amount re- q ed.

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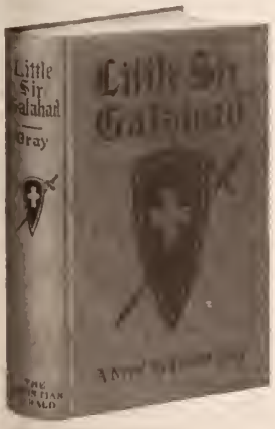

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THE IRISTIAN HERALD, Bible House, New York, N. Y.

Emphasize the fact that spiritual changes and achievements are matters not of artificial effort, but of genuine life. It is sad to think how much human energy is wasted in efforts to love God, to overcome evil, to find peace in the matter of former transgressions, to have spiritual power for helping others. A heart spiritually dead can not produce these results. What is needed is life, new life, the life which was in Jesus, the life which showed on the first Easter Sunday that it was stronger than death and sin.

This is a beautiful time for talking about the "fruits of the Spirit." How do all these things come—love and joy and peace, longsuffering, gentleness, goodness, faithfulness, meekness? They come just as the fruits and flowers come to plants and vines and trees. By the pulsating power of life. It is just as foolish to try to produce fruitage of peace and joy and holy love on a sinful heart as it would be to tie lilies, peaches, apples, bunches of grapes, on dead trees and vines. There must be life to produce these things. So must the soul have life to produce the fruits of the Spirit. Jesus came that we might have life, and have it more abundantly.

Emphasize especially Paul's striking union of faith in the resurrection with fidelity in our work. Because we serve a risen Saviour, because we shall meet him at the end of an earthly task, because, although death seems to be the strongest thing in the world, it has no power to ovethrow the work and the influence of a holy man, because of these things we are exhorted to be "steadfast, unmovable, always abounding in the work of the Lord."

Make the Easter lesson the time for sharpening and strengthening the teachings about unselfishness. Our joy in Easter should not be a selfish joy. We should be glad, not chiefly because we shall live again, nor that we shall see our friends again, but that Easter gives us the right to declare a message of hope to all the world. Christ's Easter blessing gives us not only victory over sin and death, but power to lead others to holiness, to love, to God, to immortality.

This is a sad Easter. Death is reigning. Hate is reigning. Sin and grief are reigning. But above all these kings of darkness, there actually reigns a higher King. Death can not defeat him; sin can not overthrow him: hatred and wars can not drive him from the race of men whom he died to save. May next Easter find a world at rest from war and a church more than ever alive to its task of wrenching men from the powers of sin and fear and hate to the blessings of righteousness and hope and love, the task of compelling civilization to conform itself to the requirements and precepts of the deathless Christ!

◆

Young People's Topics for April 23

The Lessons of Our Immortality

Christian Endeavor and B. Y. P. U.
Rom. 6:1-23 (Easter Meeting)

Little Chances To Help

Epworth League. Ex. 2:4, 7-10;
Matt. 10:42; Gen. 24:45, 46

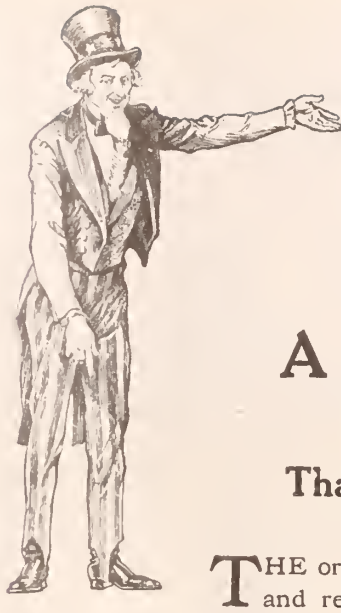
◆

THE Shinshu Sect, the strongest Buddhist body in Japan, is going to spend millions of yen to start thousands of Sunday schools in its temples throughout the empire, in commemoration of the emperor's coronation. This is one of many methods of promoting their work which the Buddhists in Japan have learned of the Christians. At an important conference in Tokyo, at the home of Count Okuma, prime minister, when it was suggested that in view of the Tokyo convention the Christian Sunday schools of Japan be encouraged, several leaders stated that because of Buddhist influence the public schools were discouraging the Sunday schools throughout Japan. Steps were taken at once to correct this condition.

FOLLOWING the recent Congress on Christian Work in Latin America, at Panama a group of the delegates, who are especially interested in Sunday school work, attended the regional conferences at Lima, Santiago Buenos Aires, Montevideo and Rio de Janeiro.

◆

A prayer not followed by a deed
Will always leave the soul in need.



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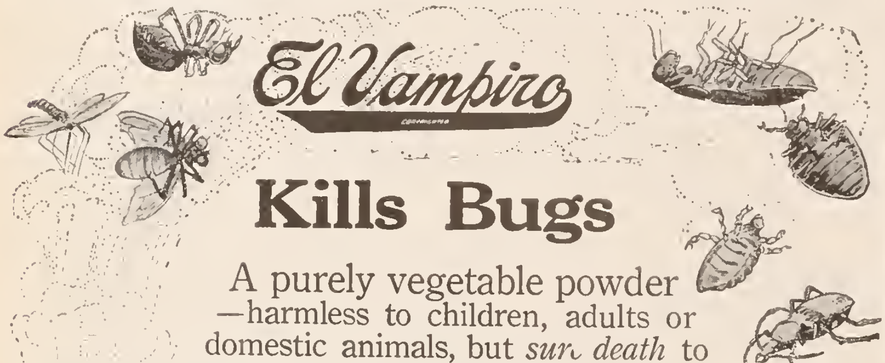

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Answers to Bible Contest Inquiries

Question. I have given up the Bible Picture Contest. Would it be all right if I would transfer my Outfit to my sister? We are in one family under one roof.—G. H. R., Shiremanstown, Pa.

Answer: There is nothing to prevent your transferring your materials to your sister, and aiding her throughout the Contest. You must remember, though, that answers are to be submitted in the name of the person who worked them out.

Question: In case one has the best right answer for each picture, will he receive any more credit for several right answers than just one for each?—Mrs. T. A. L., Shawneetown, Ill.

Answer: We judge from your question of recent date regarding the Bible Picture Contest that you are undecided whether to submit one verse for each picture, or several. That is for each contestant to decide. Some contestants may wish to submit many answers, feeling that in doing so they are submitting the fullest result of their shrewd search through the list of verses, while others may decide to confine their answers to one for each picture, hoping in each case to submit the best verse.

In this connection it may be wise to consider that the Judges may name more than one best verse for a picture. They may be unable to choose between two or more verses submitted for a picture, and may say that the verses fit the picture equally well, and that they are all best verses for that picture. Then the contestant submitting only one verse for the picture could not possibly receive credit for more than one best verse, for that would be all he submitted.

Question: May any verse of Scripture given in "Gems from the Bible," and illustrating the lesson taught by the picture to which it is applied, be given as one of the five answers allowed? This opens a much wider field to select from than a mere dead, literal application to the picture would allow. If not, it would seem that the sample case given in the Reply Book for the guidance of competitors is merely misleading; and in any case it is hard to see the relevancy of one or two of the verses quoted to the picture given. In fact, it appears to me that according to the rules laid down such answers would count *against* a contestant rather than in his favor.

The second point I want cleared up has reference to the order in which the texts are to be given The text which most fully answers the picture may be one of several recording an episode in Scripture history. By the rule laid down this text should be given the first place; but other verses preceding it may also, though in a less degree, be applicable. In such a case, should the natural order of the narrative be observed, or the degree of conformity to the picture take precedence?—C. W. M., New York City

Answer: You may submit verses that in your opinion apply to the significance of a picture, or illustrate the moral lesson taught. Of course all verses submitted as answers must pass the scrutiny of the Judges, who will name the best answers for the pictures, and we, nor any one, can tell which verses the Judges will select. But there is no limitation as to kind of verses contestants may submit; the only limitation is to the verses which are reproduced in the "Gems." And not more than five verses may be submitted to any picture.

Probably the object lesson verses given in the Reply Book were unfortunately chosen. The idea there was simply to show contestants how they could write as many as five verses on a page of the Reply Book, and the verses were not selected with any special attention to their application to the picture.

Irrespective of the continuity of verses, you should submit verses in the order of their degree of applicability to a picture. The text which in your opinion is the most fitting title for the picture should be submitted first; and the verses fitting the pictures to a lesser degree should follow according to their applicability.

Question: Several have raised the question about the amount of money received in case of a tie. I have referred them to your statement or rule No. 10 in the Reply Book, but they say you declare that only so much money will be given in prizes, and so they still think it will have to be divided. Am I not right in saying that whether a tie occurs in the highest or lowest prize, the full amount offered is won by each tying participant?

One more question, please: Is it not only in families that two can work together? So I understand, but again one raises the question whether two not in the family can work together.—M. D. B., Marshall, Texas.

Answer: In case of final ties for any reward, the full reward tied for will be paid each tying contestant. There will be no departure from this rule, no matter what the reward tied for.

Two or more people not in the same family may work together if they desire. There is no specific restriction upon this point. Also a whole family may combine upon submitting one set of answers, or each member of the family may submit a separate set—or as many as three sets each.

The Mind That Thinks
***and* The Heart**
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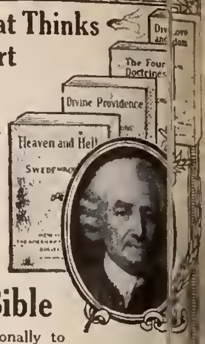
***of* Orthodox**
or Agnostic
are equally touched and stirred by Swedenborg's profound interpretation of



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No matter what book you want, if it is a go we can supply it, no matter who publishes THE CHRISTIAN HERALD, Bible Hous

J hn's Mother—

Sh goes to teach, and she stays to learn.

"I declare," said John's Mother on washday morning, "you haven't started your washing yet. When do you expect to get done? I always let my beds and dishes go on vashday, so as to get the cloes out of the way. I'll have to each you *my* way I guess."

"Now Mother," laughed John's wife, "don't worry. Fels-Naptha Soap has been doing the hard part of my wash *for* me this last half hour, while my clothes soaed, and all I'll have to do is ut hem lightly and rinse out the lir." "Humph!" sniffs Mother, 'or of these silly, new-bride va of doing things, I s'pose."

After eating a good appetizing lunch, John's Mother goes into the kitchen to say she *never* stops her washing to get elaborate meals—anything will do on washday. To her ur ise there's no washing in igl except a snowy lineful of lotes nearly dry—and a bas et l dried and ready for prikling down.

"Well," she says, "any soap that will get your wash done in half the time, make your clothes look like these, and not leave you all fagged out is certainly a wonderful hin. I've learned a valuable ess today—and in the future 'l never be without elsNaptha Soap."

F-Naptha is the perfect combinaon soap with naptha and the nap a srches out the hidden grease and rt. els-Naptha really *does* the hard rt f every soap-and-water task *for* u d cuts the time in half as well.

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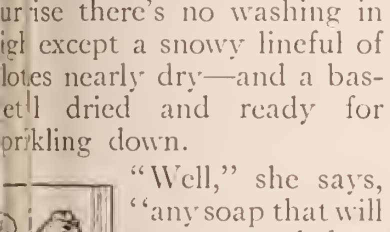

Correspondence of Professor David Smith, D.D.

"I have been brought up in such a way that going to church has become a natural habit with me, and I feel that I should never want to stay away. But a friend of mine has got another idea. He says that he can be just as good at home as at church. He points out that there are heaps of people who never go to church, and yet they are most Christianlike, more so in some cases than a lot of people who do go. I may say that my friend is a thoroughly honest, upright, kind, clean-minded fellow, in spite of his non-churchgoing."—*A. D.*

IT is evident that you have enjoyed two precious privileges: an upbringing in a home where Christianity is no mere profession, but a gracious reality, an atmosphere of love and peace, and an attractive and helpful ministry—else you would not have such a liking for churchgoing. Had your friend's experience been similar to yours he would have felt as you do. It seems to me that your experience is a sufficient answer to your question. You remember the exhortation in the Epistle to the Hebrews (10:25, R.V.) against "forsaking the assembling of ourselves together, as the custom of some is." It is interesting to notice, by the way, the contrast between the "custom" of these defaulters and the "custom" of our Lord: "He entered, as his custom was, into the synagogue on the Sabbath Day" (Luke 4:16). His custom is our example, and in this particular it invalidates at least one common excuse. The Jewish theology was dead and the preaching dreary; yet our Lord attended. This, however, is not the idea I wish to put before you. It lies in that phrase, "the assembling of ourselves together." The Greek noun so rendered occurs in only one other passage in the New Testament, namely, II Thess. 2:1: "The coming of our Lord Jesus Christ and our gathering together unto him." It is the same word in both instances—"the gathering of ourselves together" each Lord's Day in the house of prayer, and "our gathering together unto him" when he "comes again to receive us unto himself, that where he is, there we may be also" (John 14:3). The noun occurs only in these two passages, but the corresponding verb is more frequent, and two of its occurrences are significant in this connection. One is Matt. 23:37—"How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings!" and the other Mark 13:27: "Then shall he . . . gather together his elect from the four winds." Here is a beautiful and alluring idea of churchgoing. The "custom" has a double use. (1) It means "the gathering of ourselves together" to the Lord Jesus Christ, with the story of our common need and sin and sorrow, and receiving his love and grace and peace into our troubled hearts. Of course, worship is not limited to "temples made with hands," but if it be alleged that one may meet with God on a hillside of a Sunday, I would ask what God it is that one meets there. It is the God of Nature, glorious and majestic, not the pitiful and merciful Father revealed in the cross of our Blessed Redeemer. And this is the God that poor sinners need. (2) When we "gather ourselves together" in the house of prayer, our thoughts reach out to the final consummation, the glad home-gathering. And this is the supreme benediction of churchgoing, needed always, but especially in these days when there are so many homes in the world touched by the sorrow of the war. Thank God for the house of prayer, where we meet with the Saviour, and not only commit our dear ones into his faithful keeping, but console ourselves with his promise of a glad reunion in our Father's house. If this be churchgoing, who would stay away? God grant his Holy Spirit to our ministers that they may exhibit the Living Saviour in his grace and tenderness, and the churchgoing will be a blessed privilege, and none will miss it.

DAVID SMITH.

The College, Londonderry.

◆

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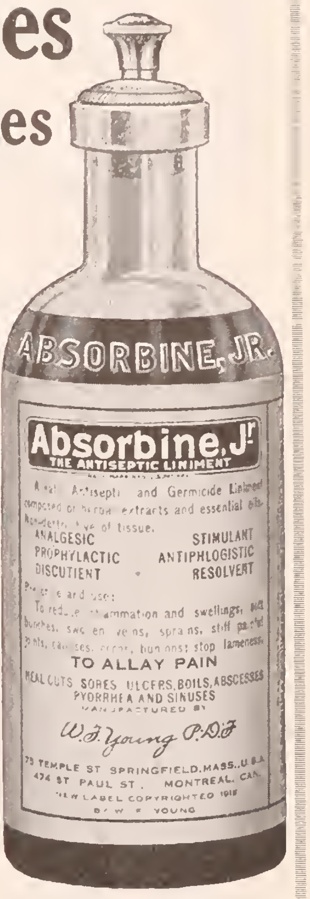

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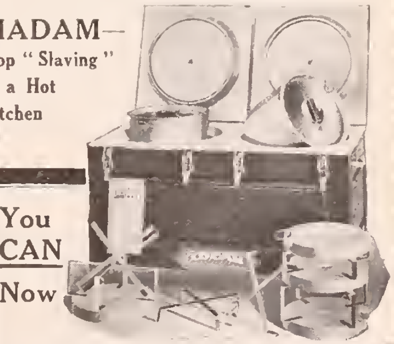

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Special NEW OFFER to Subscribers

We shall give you, free, a complete Bible Picture Contest *Outfit*, if you will recommend the Christian Herald to some person who is not now a subscriber of ours, secure his (or her) subscription, and send us that person's name and address, with only one dollar for the subscription—to begin at once and continue to the end of the year.

Or you can present this new eight months' subscription to some one whom you particularly want the message of the Christian Herald to reach. The recipient cannot but appreciate most heartily such a gift, consisting as it does of week after week of stirring news, editorials, fiction, artistic pictures, church and community departments, home helps and religious inspiration.

In any event you are really bestowing a favor on your neighbor or acquaintance in introducing the Christian Herald to her (or him); and we know from experience that the person addressed, if the matter is properly explained, will consider the subscription excellent value for the money. We expect the case to prove another instance of "once a reader, always a reader." For that reason, we are making it easy for your friend to get started. Just a dollar; that's all.

The Contest facts are rehearsed on the opposite page, and also down below where you see miniature illustrations of the books making up the Outfit. Read those details; and indeed you can have reprint of the Rules, object lessons and every other item of needed information, free on request. Knowing what the Contest is, you realize what a delightful convenience "Gems from the Bible" (the book containing all the possible answers for the pictures) and Reply Book (the pamphlet into which you can handily enter the answers of your choice) will be to you.

All the pictures, to date, are free with "Gems from the Bible" and Reply Book in the Contest Outfit.

Now for the first time we have the pleasure to announce our new offers, principally the one just mentioned, viz., the Outfit free to you, if you are a subscriber, and at once send us one dollar for a new subscription to run from now through the end of 1916. This is Offer A. See other offers across the page.

Use the coupon which you see here below.

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New Subscriber's Name . . . .

Address . . . .

(If you take advantage of Offer C, D, E or F, please write your complete order on separate piece of paper.)

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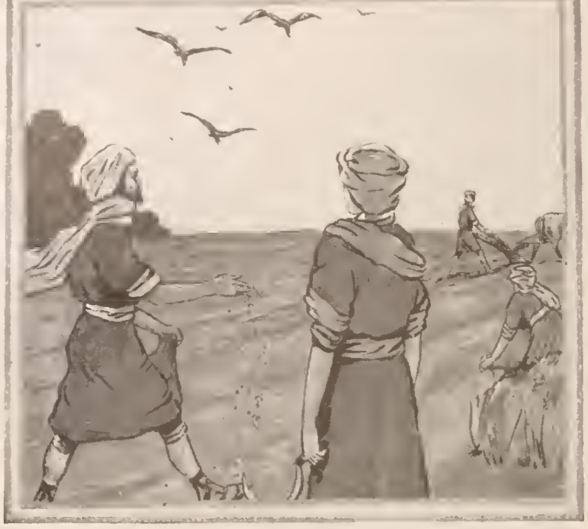

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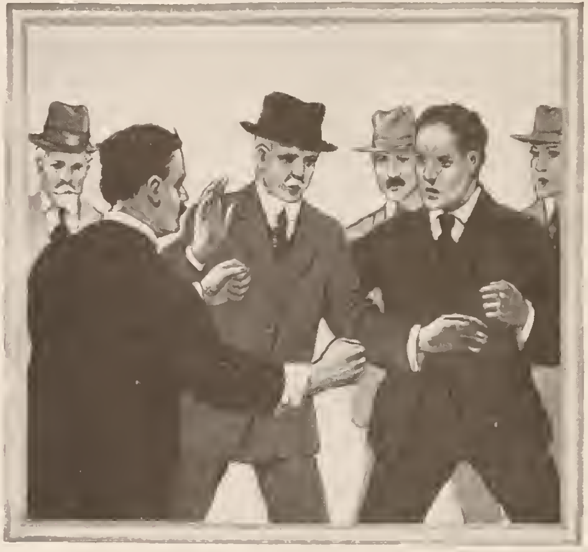
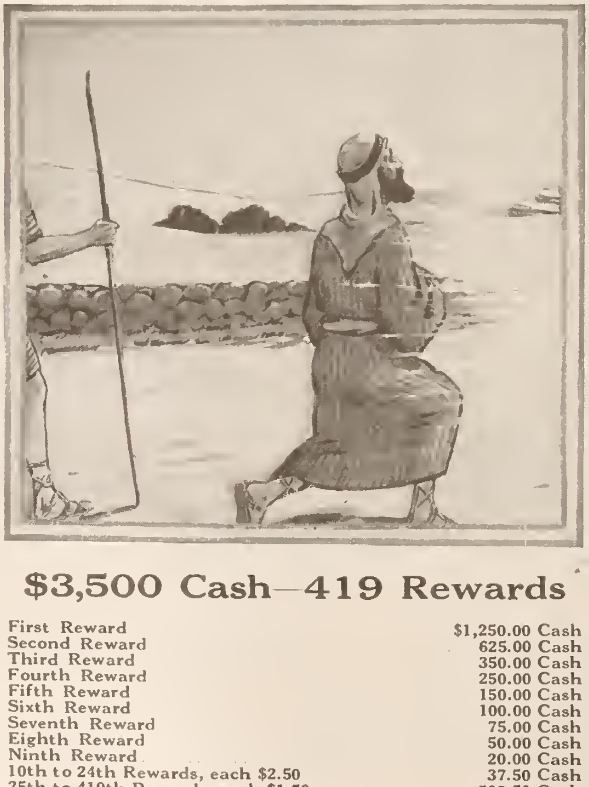


Picture No. 51



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This Is the Right Tine for You to Enter

With the three pictures on this page, ov five-sixths of the series have now been presented view and these are available in the several issue f the Christian Herald which contained them, o t the nominal price of one cent each, or *entirely fre* s part of the Outfit illustrated below.

Don't wait until the full 60 have come ou efore beginning to look your pictures over. ut a month after that will be given contest ts to complete their sets of answers. But the bes esults require that you do your part in a leisur way solving a few pictures at a time. This you opportunity therefore to busy yourself w the 51 pictures already published.

The Contest consists in your finding app priate Bible verses to suit, or describe, or match e pictures. An important point is that you are ot required to search through the thirty-odd t usand verses of the Bible; for, wishing only to t you alertness in observing, and your judgment i pplying a chosen passage to a scene you see bef e you we have limited the selection of solutions itting Bible verses) to the brief list of perhaps a ndred score verses in a volume called "Gems f n the Bible." That makes the Contest easier a more interesting.

At the left we have explained our spec new Offer A to present Christian Herald sub ibers Outfit free to you if you send us a *new* eight onths subscription to the Christian Herald (for so othe person) at a dollar. Offer B: that person y *als* receive an Outfit (in addition to the one to e sen you) if you remit a dollar and a half.

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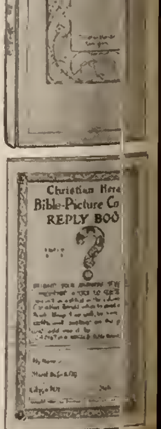
F—Eight months to the Christian Herald and o year The American Messenger (well-known religious nthly at $1.60.

Use the coupon **in the opposite corner.**

Complete Outfit of Bible Picture Contest



The little illustration at the top represents in reduced size the handy volume called "Gems from the Bible." The miniature reproduction below illustrates the specially designed blank book known as Contest Reply Book.

"Gems from the Bible" is the official standard of reference which will be used by the Contest judges. No Bible verse will be accepted as an answer for a Contest picture unless it is one of the verses in this little book. Therefore you now know where to look for the only eligible answers.

The Reply Book will save you the trouble of submitting answers separately under drawn pictures. In the Reply Book, proper spaces are already arranged; and you need only write down your answers on the appropriate pages of the Reply Book, then submit the Reply Book as your set of answers.

The Contest Pictures which have already been published are given with these two books, as well as Rules, etc., thus making up the fullest possible equipment, known as our Contest *Outfit*.

New Bible Picture Contest Offer

To All Subscribers to The Christian Herald

L tters from Bible Picture Contestants

I annot express the satisfaction, the ins ation and the spiritual comfort that I a xperiencing in the study of the Bible Con st Pictures. I see new beauty in the Bib every day, and it is truly proving a la unto my feet and a light unto my way Mrs. Helen P. R., Stillwater, N. Y.

---

heart is in the Contest, and I am sen g you a few names to help along the od work. Mrs. A. E., Long Branch, N. .

I much interested, and have got all he tures out so far, but don't know if hey re the right verses. I've read the Gem from the Bible over sixteen times, gu s, so far. R. P., Francestown, N. H.

I ke pleasure in searching for texts, uit to the Bible Contest pictures. Mrs J. McL.

I ve preached thirty-three years. I eel at the Christian Herald Bible Picture ontest is quite an education in Bible no dge. It aids in the study of God's Vor It fastens it on the mind better ha ny way of studying that I ever found. Rev. . S., Galion, Ohio.

I n enjoying the search of the Scrip ures ery much, and feel there is a fresh aft eternal life in my soul by so doing. Mrs . B. O., San Francisco.

E week I anxiously await the coming f th hristian Herald. I thought I knew y ble fairly well, but find I know it uc better since I entered the Contest. Mrs . G. W., Edna, Iowa.

T Picture Contest is a delight. It in out the beauty and helpfulness of an gems contained in the Book of ok It arouses our minds to activity. he s us to concentrate. Surely you are oin a great work. Mrs. H. C. H., es Rupert, Vt.

I m very much interested in the ict Contest. Am working for the first wa Am hoping to build a parsonage ith . E. L., Hillsboro, Ohio.

I studying for a cash prize which oul be such a temporal blessing, but n v thankful for the spiritual blessing hic I get in this interesting study. rs. . S. B., Haverhill, N. H.

I the husband of Mrs. C. S., who s n a subscriber to the Christian era for twenty-five or thirty years. e in the Contest together. We cer inl enjoy the pleasure of solving the clu s. Very helpful in our Christian es. A. T. S., New Bloomfield, Pa.

H enjoyed the search for texts pl ble to the Bible Pictures, and d causes one to look more deeply into e ble. Each picture is a lesson in elf Miss E. C., Palmyra, Tenn.

I a so much interested in the Contest, I n h dly wait until the paper arrives each ek. Mrs. T. I. T., McKeesport, Pa.

I enjoying this Contest very much, d uld like to have more people in it, he I send you names of three parties o feel will enter and be benefited rel I think it elevating, inspiring d y interesting. N. G. K., Vinton, io.

Ge from the Bible came safely, and a very interested in looking up the er es, not only hoping we may get a ize ut for the Bible study as well. rs. . W., Houston, Tex.

A Message to Christian Herald Subscribers

This message is meant for *you*. It conveys important news. It brings to you an unusual opportunity to do something that should be of untold value to some person, and which is also intended to bring a satisfying compensation to you.

This is a *new message*. It pertains chiefly to our Bible Picture Contest. It is of equal importance whether or not you are already a participant in the fascinating and educational study which is occupying the spare time of so many of our subscribers. Read every word so you will clearly understand.

You are fondly attached to this, your favorite periodical. You watch for its coming each week. You take interest in its numerous literary and artistic features. You like to read the *Great Truths* which pertain to right thinking and right living—the true Christian life. You have found much inspiration in the past, you are finding something every week that is helpful to you in maintaining the *Better Life*. In one form or another you have the precept of the Golden Rule unfolded and its value proved, every week.

You, having the fine Christian spirit, are ever wishful of doing good to others. Every such act brings its immediate return in an extra degree of happiness to yourself.

Surely you know at least one person or family that would be benefited by receiving the Christian Herald regularly. We ask you to go to such persons and show a few copies of this publication. Tell of the real benefit that it has brought to you—how it has helped you in your daily life by giving you genuine inspiration, stimulation, and the sincerest kind of enthusiasm. Suggest to your friend that she or he give you an eight months' subscription to the Christian Herald at *one dollar*. You may promise your friend—if she or he is not already a subscriber to this publication—that if at the end of eight months (which will be the end of this eventful year) the Herald has not proved itself well worth the dollar, we, the publishers, will promptly and without demur return that dollar upon a mere request. We authorize you to say this in our behalf. We offer this unhesitatingly.

You Can Obtain Outfit Free

As for you, dear Subscriber, we shall reward you for your effort in obtaining this new subscription by sending you, postpaid, the Bible Picture Contest Outfit. This consists of the *Gems from the Bible* and the *Reply Book*. Moreover, if you do not already possess them, we will send you a complete set of all the Bible Contest Pictures down to the present date.

You may, therefore, enter the Contest now. There will be a liberal allowance of time in which to pick out Bible verses that you consider fitted to the pictures. No other participant will be permitted to send in a Reply Book sooner than you. None may delay sending longer than the time allowed you. Thus you are assured of absolute fairness.

If you are already a participant, you doubtless will be glad to avail yourself of the privilege of sending in an extra Reply Book filled with verses. Or you may send even three Reply Books in your own name—the Rules grant this right to you—and thereby you enhance your interest three fold! While you may not need the additional copy, or copies, of *Gems from the Bible*, this book will make a nice present for somebody.

If your friend—the new subscriber—wishes to enter the Contest also, it will only be necessary to add an extra half-dollar to the subscription payment, making a total of $1.50; and this will bring a Bible Picture Contest Outfit to that person too. Thus the remittance of your friend's dollar and a half will cover the regular and cheering visits of the Christian Herald until the end of this year, as well as the two Outfits, one for your friend and one for yourself. Also note the variety of combination offers on the next page, any one of which you may accept.

We are making this new and generous offer only after careful consideration. We believe this is the time to extend the already wide scope of our circulation. We are keenly desirous of greatly augmenting our power to bring the Christian Herald each week to a multitude of persons whose lives will be made pleasanter by the visits of this popular journal.

This Is the Right Time to Start

The time to act is now! Do not put off seeing that friend of yours until tomorrow if you can do so today. Read further particulars on the opposite page. It should need but a slight effort on your part. Do not be timid in asking another. That would be a form of false modesty, especially as you will probably do a favor for which your friend will ever be grateful to you. If this journal were not such a genuinely helpful medium in the cause of Christianity and in the extension of human happiness, we could not urge you so strongly.

Letters from Bible Picture Contestants

The Picture Contest is the most delightful entertainer that I have ever found. It seemed at first a somewhat difficult task to find and apply verses to suit the pictures; but now it is my pleasure to scan my Bible, and with the help of the Gems find the verses applicable. It inspires me intellectually and—greatest of all—spiritually. May you extend the Herald to all ends of the world, and may this contest inspire people throughout the universe to read the great Book of books, the Bible. Miss L. H. R., Boton Rouge, La.

I am much interested in the Bible Picture Contest. It is an interesting study and worth our effort, even if no prizes were offered. That, however, is an incentive to a more careful search for correct answers. I am doing my best, and hope, with others, to be successful in winning one prize. Mrs. J. P. E., Payson, Ill.

I wish to add my praise to that of others in regard to the Picture Contest, for I find it the most interesting as well as instructive pastime that one can enjoy. Some of the pictures are quite puzzling and are all the more interesting, for it is certainly a good Bible study, which is far better than novel-reading. As for the paper itself, I do not think it has an equal for Bible inspiration and truth, which is far ahead of fiction; also for Bible news. The Bible first, the Christian Herald second, a good daily paper last, are all I find time to read. S. F. C., Addison, N. Y.

I'm very much interested in the Contest, only hoping it may cause others to search the Scriptures as I'm doing. Mrs. N. R., Murray, Ky.

I am trying in the Bible Picture Contest. I am so interested in it that I can hardly wait for the next week's paper. I hope to get one of the prizes. I'm working so hard for an education. My mother is a widow, and is helping me all she can. I've been to Sunday school all my life, but I cannot tell you how much your Contest has helped me. R. F. M., Lakemont, N.Y.

I would like you to know how much I appreciate the Picture Contest. We are delighted. My grandson, six years old, seems to get as much joy and pleasure from it as any of the family. Mrs. E. M. N., Whiteville, Tenn.

I write to let you know how pleased I am with the Bible Pictures. I think they are fine, and they ought to interest both old and young in the Bible. You ask your readers what they would do if they received $1,250. My answer would be, the same as on any sum of money; one-tenth would belong to Christ's cause, toward the upbuilding of all that pertains to the saving of souls. Mrs. M. F. L., Shelburne Falls, Mass.

I received my Picture Contest Outfit, and am at work. I am glad to send you the names of three friends who I think will enjoy this work with their children. It is a wonderful incentive to Bible study. Mrs. B. G. P., North East, Pa.

I am getting much pleasure as well as profit out of the study of the Pictures. Mrs. J. B. B., Pelzer, S. C.

I would like to tell you how much I enjoy the Picture Contest. I am so anxious for every paper to come; I always look forward for it with great pleasure. Mrs. J. H. G., Cass Station, Ga.

—but let me say, in all these I have not found anything to equal the Bible Picture Contest. S. C. F., Spokane, Wash.

Page by Page You Can Plan Room by Room

With the Lucas FREE Book–It's Complete–
The Art of Interior Decoration

Richly illustrated in colors. It tells how to treat walls, ceilings, floors—gives colors that blend—effective contrasts. Even the types and finish of furniture, draperies, rugs, that harmonize. Sidelights on simple arrangements that charm. For elaborate homes or for bungalows. Write for *your* copy now

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Splendid summer seller. Stops the bang and saves the door. LOW-PRICED Easy Sales. Big Profits Big demand. A sale in every home. Dozen can be carried in pocket. Demonstrating sample free to workers.

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AMUSING and an Exerciser.

A Toy for Cats, in a box of Catnip, beneficial to the health of any cat or kitten. Cats can't let it alone. Will last for years. On sale at any Drug, Bird or Toy Counters.

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Sparrow, squirrel and vermin proof. Non-rustable, galvanized iron. Lasts a lifetime. Easily cleaned, removable bottom. Patent entrance protects wrens from sparrows and other pests. Price postpaid **$1.00** or 3 for $2.50. Particulars sent *free*.

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P. O. Box 1845, New York City

Merry Moments

A GREAT many of our subscribers have responded to the little paragraph which we have twice printed at the head of the Merry Moments column. We are glad to see such evidence of the prompt welcome of Merry Moments by the Christian Herald Family. Perhaps we did not make ourselves quite clear, but we do not want clippings or copies of anecdotes already published, as we have abundant opportunity to clip humor from other papers. We hoped that our readers might know of funny incidents, the story of which had not been told, and some of these have come to us. We would like more. We cannot, however, pay for stories which have already appeared in print.]

He Had Qualified.—A stranger in an Indiana village thought he might improve the time by attending service in the local church. At the conclusion of a lengthy talk, the minister announced that he should like to meet the Board. The stranger, in company with several other persons, proceeded to walk to the front of the church. The pastor, thinking there must be some misunderstanding, said to him: "I believe, sir, you are mistaken. This is just to be a meeting of the Board."

"Well," replied the visitor, "I have listened to you talk for more than an hour and if anyone has been more bored than I have been, I should like to know who it is."

Unconscious Truth.—A little girl was learning the Golden Text for the next Sunday's lesson. Closing the book, she began, "Wine is a mocker; strong drink is raging, and—and—ah, and ah," when her little sister, who was at play, but had partially caught the words, thinking to help her out, said, "And whosoever is seated nearby is not wise."

Turned Down?

In a parlor there were three:
  A maid, a parlor lamp and he.
Two are company, without a doubt,
  And so the parlor lamp went out.

There Might Have Be —A Boston minister who always prea s to large congregations made sanctim ious, psalm-singing, professed Christia who have no real religion in their mal up a target for his wit. A little bo who heard him remarked after he r rned home from the morning service:

"Mother, I shouldn't have t ught Dr. Blank would have spoken th way about Christians this morning. here might have been some of th n in church."—*Exchange.*

Moving Pictures.—"Some ople are humorous without even know g it."

"As when, for instance?"

"Here's a man advertises a lec e on 'The Panama Canal, illustrate with slides.'"—*Chicago Herald.*

True at Least.—The quest n on the examination board was: What is the office of the gastric juice? The student answered: "In business urs, the stomach."—*Exchange.*

Just for Instance, Prob y.—"Now, my son," said the consci tious father, "tell me why I punished ou."

"That's it," blubbered th boy, indignantly. "First you pound the life out of me, an' now you don' now what you done it for."—*Exchan*

A Natural Reply.—The othe ay a young woman teacher took ei t of her pupils through a museum of tural history. "Well, my boy, where you go with your teacher this after on?" asked John's mother on his retu

With joyous promptness he an ered. "She took us to a dead circus."

So Annoying.—A very inq itive man was sitting at table next a m who had lost an arm above the elbow.

"I see your have lost an arm," ually was ventured.

The one-armed man picked his empty sleeve and peered into it.

"Great Scott! I believe I ha " he answered.

Free Financial Booklets

George M. Forman & Co., 11 South La Salle Street, Chicago, Ill., have for free distribution a 28-page booklet entitled, "How Forman Farm Mortgages Are Made." Write for booklet and lists.

Municipal bonds are sometimes called "little government bonds." Bolger, Mosser & Willaman, 29 South La Salle Street, Chicago, Ill., have prepared for April distribution an interesting booklet on 6 per cent. municipal bonds, especially municipal drainage district bonds, that may be obtained in amounts of $100 and $500 Write for "Booklet Number 3."

One of the safest forms of investment is the bond issue by a municipality. If you will write to Charles S. Kidder & Co., W. C. T. U. Building, Chicago, Ill., you can obtain an instructive free booklet of $100 and $500 municipal bonds yielding from 5 to 6 per cent., and which are exempt from Federal income taxes.

First mortgage bonds in $100, $500 and $1,000 denominations, yielding $6\frac{1}{2}$ per cent. and secured by a first mortgage on the properties of a successful Middle-Western water company, will be mailed to any of the Christian Herald readers applying to A. H. Bickmore & Co., 111 Broadway, N. Y. In writing ask for "Circular H. 33."

Valuable farm lands serve as a security for many of the 6 per cent. $100, $500 and $1,000 bonds offered to Christian Herald readers by Peabody, Houghteling & Co., 10 South La Salle Street, Chicago, Ill. There is safer security in the world than approved fa land. Ask for "Circular 609 C."

Gas and electric light bonds are or of the present-day popular forms of cons rative investment. The security back of ny of these bonds is usually of undoubted s ngth, and a selling market usually awaits e investor. Write to Elston, Clifford Co., 39 South La Salle Street, Chicago, ., for descriptive booklet.

Sound first mortgages on Oklahon farms bring return to the investor 6 $6\frac{1}{2}$ per cent. How these may be obt ed in amounts of from $300 to $10,000 is e ained in a booklet which will be sent fre any Christian Herald reader by the elius-Swanson Company, Inc., 40 State tional Bank Building, Oklahoma City, Okla.

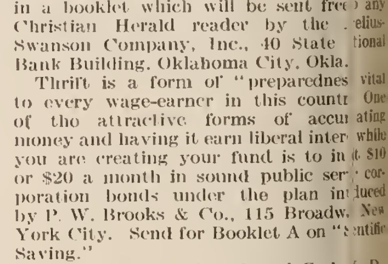
Thrift is a form of "preparednes vital to every wage-earner in this count One of the attractive forms of accu ating money and having it earn liberal inter while you are creating your fund is to in t $10 or $20 a month in sound public ser cor-poration bonds under the plan in duced by P. W. Brooks & Co., 115 Broadw, New York City. Send for Booklet A on " entific Saving."

E. J. Lander & Co., Grand Forks . D., have been making loans in the N hwest for thirty-three years, and have n lost a dollar of the money loaned. This m has sound 6 per cent. mortgages on hand i lmost any maturity and in almost any ount which a Christian Herald reader migh lesire. These attractive loans are described in Booklet O," which will be mailed free upon quest

Amarilly in Book Form

WE have had so many inquiries for "Amarilly of Clothes-Line Alley" in book form that it gives us much pleasure to announce that we have secured a special edition of this splendid story, which appeared in the Christian Herald, and which was read with so much interest and amusement. No one who has read the book can forget the charm of Amarilly. This quaint little character, who is the inspiration of not only her own family, but all their acquaintances, appeals strongly to the human side of every one of her friends and admirers. There is sweet humor and genuine cheeriness between the covers of this book; many laughs and a tear or two as well. Amarilly is a constant surprise and delight.

We will present Amarilly with our compliments to any present subscriber who will send us a new subscription for eight months, accompanied by $1.



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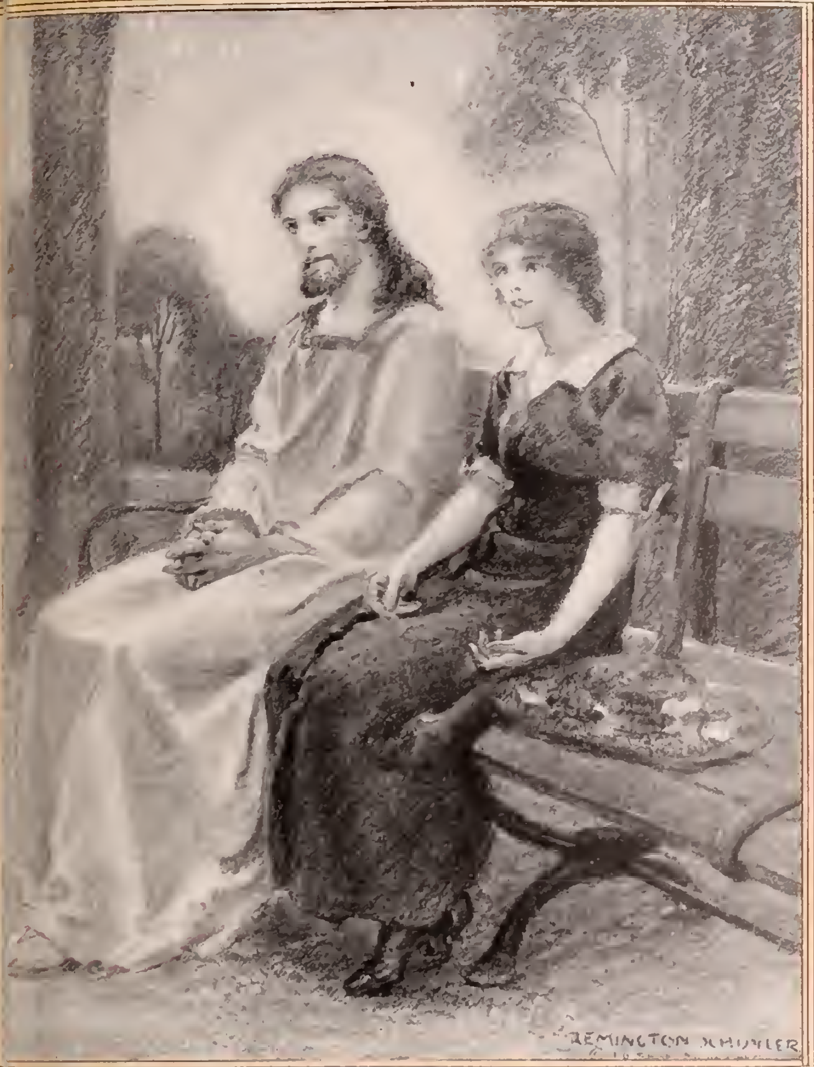
Margaret E. Sangster Jr.



Temptation came to me to day,
And oh! I felt that I must stray
Down primrose paths, forgetting all.
The city's fevered, siren call
Spoke to my soul, it's whispered cry
Said "Live, for Youth, too soon, will die!"

So all alone, when work was done,
I sought the park. The setting sun
Had left a bit of warmth for me-
I found a bench beneath a tree,
And sat and thought.
My life is hard,
Sometimes my heart seems battle-scarred
With longings keen, and bitter fears,
And want, and suffering, and tears.

Temptation spoke, and Youth spoke back;
The night seemed cold and dark and black,
And every light was like a star
That cleft the sky-they were so far,
So very far away! And I
Was lonely, there, beneath the sky.

Far off there is a little farm
A tiny place, remote from harm;
There used to be a mother frail,
And sweet, with hair as silver-pale
As the faint moon. She heard me say
The words when first I learned to pray.

Above me in the silent trees,
I heard the rustle of the breeze.
It sounded like her step so light,
Her step from out the endless night.
My mother—

"Ah, the name so sweet,
Brought memories on noiseless feet.
And softly in the darkness, there,
I breathed my little childhood prayer.
Do prayers have answers? As I prayed
A Presence came, and gently laid
A Hand upon my arm. I knew
That Someone kind, and good, and true
Was very near. Upon my soul
A peace swept down, and left it whole.
I felt a calm steal over me,
The same that stilled the troubled sea
Where Jesus walked.
My fears were laid,
Temptation left me unafraid.
And as I smiled, there in the park,
A voice spoke through the fragrant dark.
"Be of good cheer!" the words rang out
Above the city's groan and shout.

And all the lights that I could see
Were stars of home, agleam for me!

Opportunities for Service

Just Four Letters, but They Tell a Wonderful Story of Christian Effort in Varied Fields

WE have just received a letter from Mr. William A. Mowry of North Wilbraham, Mass., which suggests a fi l of Gospel endeavor that has not ee cultivated heretofore in just this way The letter is as follows:

Chr an Herald:

G lemen: Morton L. Day of Hampden, Mass., died ugust 23, 1915, at the home of his sister, Mrs. Elvira C. Bla ard of North Wilbraham, Mass. In his will, Mr. Day eft ,000, the income of which was to be used for subscription the Christian Herald, being divided between the town of H pden, Mass., and Wilbraham, Mass., and held in trust by I titution of Savings of Springfield, Mass. That is, interest on $500 to Wilbraham and interest on $500 to Hampden. Sub iptions to be given to families who are not able to subs be, left to the discretion of Library trustees of each town Mr. Day had been a subscriber for many years. His siste Mrs. E. C. Blanchard, died January 5, 1916, a noble, kind soul, who will be greatly missed by a large circle of frien . Had long been a subscriber.

I ught you would like to know these facts and publish same Please acknowledge same. Yours truly,

(Signed) WILLIAM A. MOWRY.

N w, here is a trust which, when it is administered, will ovide an outlet of perpetual endeavor in mission wor It is one which may not have suggested itself to ers, but which might very well be followed by any e who desires to embrace such an opportunity, not essarily waiting until the matter can be arran l in the form of a legacy, but by instituting the vor during one's lifetime. We feel so much in ym thy with the novel method and good intent of o departed friend that we shall make a special price of one dollar a year for the Christian Heralds which are distributed on account of this legacy. We ill do that for any one who desires to create an e lowment of a similar nature. The Christian Her l might thus become a perpetual missionary to any who, perhaps, could not otherwise be reac d.

We are also in receipt of a letter addressed to the Bowery Mission, which reads as follows:

Bowery Mission, New York City:

Gentlemen: Enclosed check for $5 in answer to your call for aid in your last number of the Christian Herald.

It is always a pleasant duty for me to perform to contribute to your noble cause. About 32 years ago I was a drunkard and a tramp and the Bowery Mission brought me back in the right path.

I am now father of five happy children and occupy a very enviable position in society. Thanks to your institution. Call again. Very truly yours,

C. E. C.

Here is another letter which shows what the Christian Herald stands for in relation to home mission work in a field where the need is very great:

The Golden Industrial Institute,
Golden, N. C.

The Christian Herald, New York, N. Y.:

Gentlemen: This is the third week we have missed the Christian Herald from our files, and I write to ask you if you have dropped our needy mountain school from your list.

No paper coming to us is more sought after and appreciated. I took a boy out of jail some two years ago and have been trying our best to make something out of him—though a tough case indeed; yet he seems to miss the Christian Herald so much and asked me several times if I had written about its not coming.

Last year was a sore trial to us, financially, as our school, which is situated in one of the most isolated shut-in rural sections in the United States, greatly suffered for lack of help.

Pardon a personal reference, but I am here giving my time, strength and love, without salary or commission, for these neglected mountain children. I am 78 years old and never walked a natural step in my life so far as I know, but always on crutch or cane. For nearly five years I have never had $25 for my personal use.

I only mention these facts to show you that I am not here for gain, but for the boys and girls of these lone mountains the greatest and neediest mission field in America

We trust under our circumstances you can and will continue to send the Christian Herald to our school this year as you did last, and we would so much appreciate the back numbers for the three weeks we have missed the paper. This school in all its poverty has helped lift many out of illiteracy to an education and salvation, and by God's grace and human help will lift many more.

(Rev.) L. U. GNEAD.

From far afield comes the following, which gives a glimpse of what has been done through the Christian Herald for the education and spiritual uplift of orphans in China:

Chinkiang, China.

The Christian Herald China Orphan Work, New York, N. Y.:

Gentlemen: The orphans in the Nanking Orphanage of the Christian Herald, under the care of the American Advent Christian Mission, have made progress in their studies and their manual training as well.

January 1, 1915, we had eighty-four orphans. January 1, 1916, we have sixty-three. The boys who have left the orphanage are supporting themselves; some are house-boys, one or two are in hospital training to be nurses, others are cooks, two are laundrymen, and others are doing various kinds of work. What they would have been had not the friends of orphans through the Christian Herald sent money for their support, is hard to imagine; but that they have been saved and taught a useful trade whereby they are self-supporting, self-respecting Christian boys and girls, speaks volumes for the Christian religion.

A more practical way of doing missionary work is not to be found. The Chinese cannot but be impressed with the superiority of a religion that will help the helpless. Their condition physically, spiritually and every other way when they came to us and the condition when they left us a few years later would take more than pen and ink to describe. One needs to see in order to believe.

(Signed) G. HOWARD MALONE.

It soothes tortured feet on city pavements, on the farm, in the drawing room or behind the counter.

How many tired, nerve-worn women owe their plight to their neglected feet—unaware that there is healing in a dash of talcum powder in the shoe.

The talcum that restores aching feet never fails to soothe the tenderer skin of face and body. No better can be made no matter what you pay. The House of Mennen was founded to produce a *soothing toilet* powder. Hence, while exquisitely perfumed, it is not merely a vehicle for perfume.

Mennen's Talcums—all with the original borated formula, that has never been bettered—include a variety to satisfy every need: Borated, Violet and Unscented; Sen Yang, with a delicate Oriental perfume; Flesh Tint and Cream Tint, each charmingly perfumed.

If son or husband is in the habit of appropriating your talcum, get him a box of his own the next time you pass your druggist's. The new Talcum for Men, used after shaving with Mennen's Shaving Cream, leaves the face free from the pallor of a white talcum. Send 5c for a trial can of any one.

Buy talcums for the family by the half dozen. The jolly Mennekins, a fascinating set of blocks for the kiddies, come with an assortment of six Mennen talcums. Ask your druggist, or we will send them direct, carriage prepaid for $1.50.

MENNEN'S

IS BOON TO WOMAN MISSIONARY

"My missionary work in Korea often requires long, weary tramps over sun-baked trails.

"At first my feet caused me excruciating pain.

"One day I sprinkled Mennen's Borated Talcum Powder in my shoes. The relief was wonderful. By keeping my feet dry and soothed, it entirely prevents swelling and blistering—and lengthens the life of shoes."

Mennen's is as potent a foot samaritan in Kansas, Connecticut, or Kentucky as it is in Korea.

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MENNEN'S TALCUM FOR MEN
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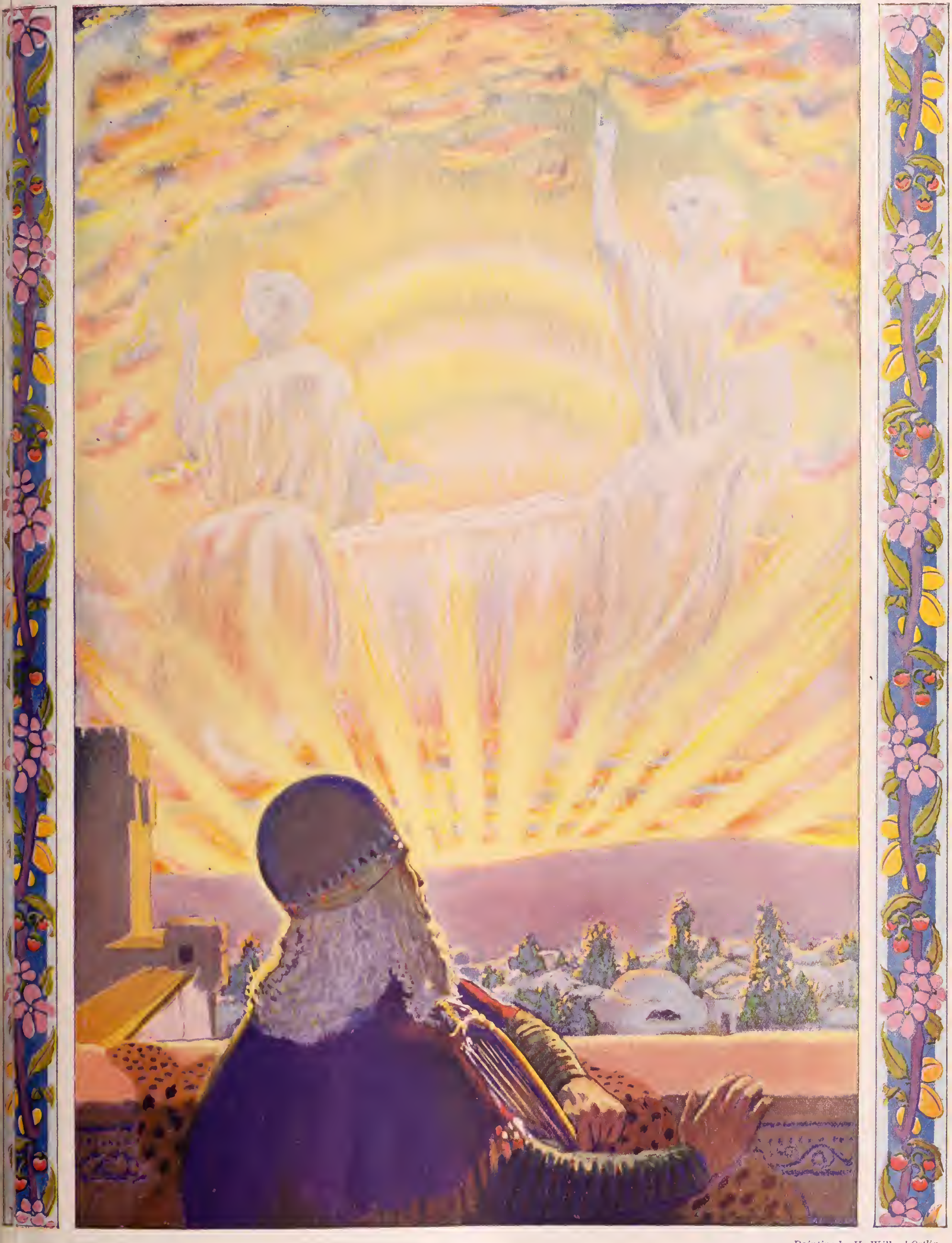
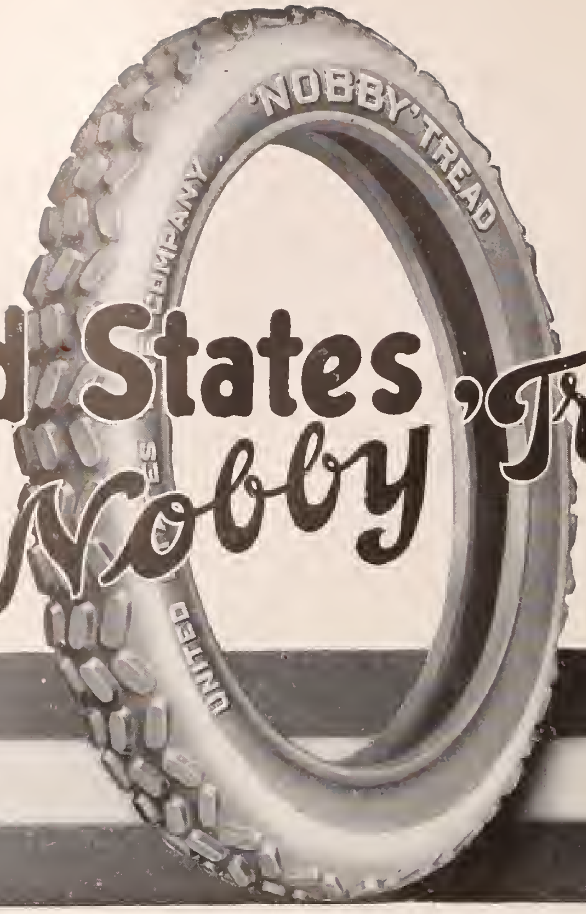


Painting by H. Willard Ortlip

DAVID'S VISION OF THE EMPTY TOMB. "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." Psalm 16: 10. Luke 24: 1-6. Acts 2: 25-32.



United States 'Nobby' Tread Tires

The Grip in the Knobs

The knobs on the 'Nobby' Tread "bite" the road-surface like a file on metal.

The traction is so intense that it is next to impossible for the tread to slip or skid.

It is the angle, height, thickness, toughness and resiliency of the knobs that make 'Nobby' Treads the surest of anti-skid tires—the Aristocrats of the Road.

While 'Nobby' Tread sales have increased phenomenally, adjustments (on the basis of five thousand miles) have gone down to an almost unwritably small fraction of the total sales.

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'Nobby' 'Chain' 'Usco' 'Royal Cord' 'Plain'

"INDIVIDUALIZED TIRES"

UNITED STATES RUBBER COMPANY
US
RUBBER SYSTEM
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THE · CHRISTIAN · HERALD
An Illustrated News Weekly for the Home

THE RETURN

By
HEDGAR PLUVLANNES

IT ıs a September evening ir 1915. In the cool night, tl train of French *grands bl'es** penetrates into Switz-erlan coming fron Con-stanc Suddenly the air is lighter, the oppre ion more bearable. A sigh of relief omes out of all hearts. It is not yet t beloved country, but rather like the v coming and smiling antechamber of it.

"H we are, old boy," says a soldier o an her, a poor mutilated comrade on cou . "We have left *it!*"

A diant smile answers back, "Yes, we ha left it. . . . And soon . . ."

"A soon! Don't speak of it, old ellow

"SCAFFHAUSEN!" . . . German is sl spoken, but the faces have changl. Hands are stretched toward the soliers; cakes and all sorts of good thing are offered; flowers are spread on the nrow couches.

Yes it is the return from exile. One begin to inhale the air of liberty. Oh, oy!

"ZÜICH!" Crescendo! Here live undreds of French men and women, nd t atmosphere is less heavy than in ny oer town of German Switzerland.

Mafestations are more cordial; some more kes, sweets, flowers—great sheaves f flors! Beautiful white and red roses, mixed vith tall blue campanulas, which make lendid bouquets in French colors; nd the asters, the single dahlias, the carna ns, the heliotropes, and more roses, ways more roses!

The soldiers are dazzled, overjoyed. This eshness, these gay colors, those dainty tissues, the exquisite perfumes, seem come from a world that has been shut them ever since they entered the war, h its coarseness, its roughness, its monst sities.

Gradually, they come back to an atmosphe where sensations are not all of mat al order; and those flowers, those smiles he friendly words, lead them, little y lit, into the sympathetic surroundings vere they will be tomorrow.

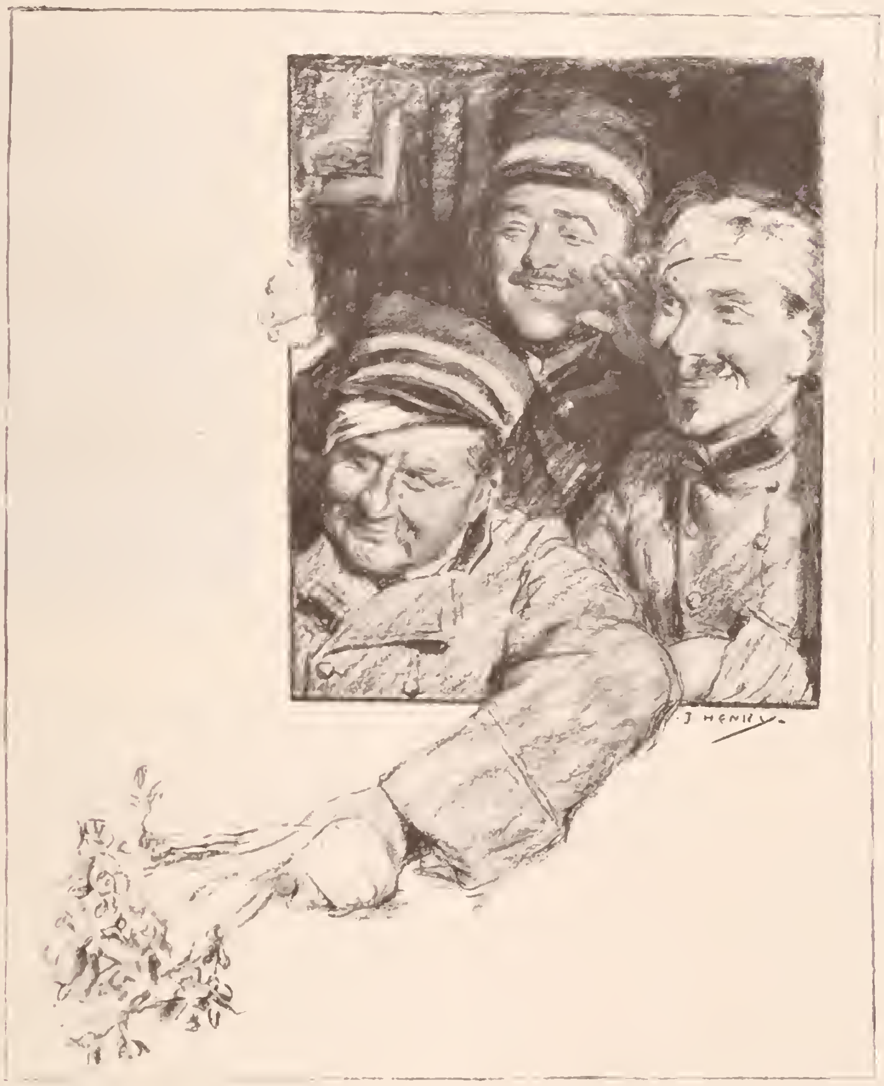
The train starts again, carrying its heroic charges. Officers and soldiers, round, eager to count their treasures, tas the delicacies, smell their bunches f flo rs, all under the care of smiling nurses nd devoted doctors.

MINIGHT. One o'clock. Two clock. The train stops again.

"W t is this little hole?" asks a soldier, o peeps through the window and ees c fusedly a station of small importance. "Usually we stop only in big ones."

"M ran!" answers a Red Cross nurse. "We in the canton of Fribourg."

"W do they stop here?" asks a little Marseilais soldier, with his head all bandaged, but with eyes as bright as those of a squirrel.



Some one goes out and inquires.

"We are going to have a crossing with the train which brings back from France the German wounded prisoners," answers a railway man.

The Swiss doctors look at each other in dismay. The nurses, rather uneasy, hasten to entertain their patients in some way or other in order to divert their minds from the coming meeting.

If one could avoid a painful incident!

But already a voice has shouted, "Here are the Germans!"

A RAPID whistling, a thundering noise, and the expected train stops, exactly opposite the first one. The wounded enemies can see each other—could touch each other, if they liked.

The good Swiss spend a really anxious minute. The French are kind-hearted, to be sure, but so quick, so impulsive! If they are going to say something disagreeable for everybody!

Oh, good Swiss, be reassured! Your hospitable soil will not be dishonored!

Quick as lightning the French soldiers who still have arms and legs to move them, look out of the windows. In their arms (though some have but one) they hold the flowers they have received with such joy.

"What are they going to do?" mutter the good Swiss in a paroxysm of distress.

THEN, with a unanimous gesture, in a single outburst, the flowers take wings through the windows and fall lightly on the wounded Germans, on the narrow couches, covering them with their lovely perfumed petals.

At the same time, some deep voices come out from the French soldiers' train.

"Poor comrades! Perhaps we have wounded them! Take these flowers . . . and these . . . and these. . . ."

But before the arms are all emptied, the train moves on. All this has taken just one or two minutes, and the French wagons defile, leaving the German cars all gay with French colors.

The train flies along in the beautiful starry night.

THE men have sat down again and chat as before, without any emotion. What have they done that might be called out of the common?

But the little Marseillais heaves a deep sigh.

"Lucky chaps! They come from France!"

The others laugh: "And *we go there!*"

The Swiss doctors look at each other again. If they dared, they would make some comment; but they do not trust the firmness of their voices.

The nurses bend more tenderly over their patients. Their eyes are a little wet and they don't hide it. Women are not ashamed of such things, nor need they be, indeed.

"That was well done," says one to a soldier who had been still more kind than the others.

He smiles good naturedly. "What? Those flowers? How could we hate anybody? They are men just as we are! Ah, I would not have given my lovely roses to a Prussian chief, I can tell you! But those poor fellows, mutilated as we are . . . well, no, you see, they are not all responsible . . . one may be a soldier, but one has a heart. . . ."

"LAUSANNE!" Ah! what a good town is Lausanne! Here, no constraint. One can shout "Vive la France!" in a full voice. And nobody misses the treat. Here, new provisions are brought, good things to eat, good things to see, and heaps of flowers of all colors.

"For the next German train!" gravely declares the little Marseillais, in hanging his bouquet to the window.

And the others all laugh.

"GENEVA!" As in Lausanne, new hurrahs, some flowers, chocolates, cakes, handshakes, affectionate wishes.

Geneva! It is nearly France; the door is going to open!

"Direction de Lyon," tells the large indicating board. This word makes the soldiers' hearts jump. They are getting near; soon exile will be only a bitter remembrance of a dark past.

The train goes on again. The landscapes defile, nearly all alike. Nothing reveals a change. Every one talks, sings and rejoices. They are running toward France, toward the reunion with the beloved!

SUDDENLY the train, because of a sharp turn of the railway, slackens its movement. During this short while, the sound of a French military trumpet is brought by the wind.

One would say an invisible hand has pressed on an electric button. A great silence has fallen and will last until the end of the journey. The beloved country is here at last, the saddened country, for whose freedom they have fought and shed their blood! They must collect their thoughts in meditation. Thank God, forever they are back from exile!

Then, softly, when a nurse passes by: "Madame, would you, please, give me some water, some soap and a towel? I want to be extra clean to arrive in France!"

And another: "Madame, if you please, a little flower in my buttonhole. I want to be fine to see my mother!"

"And I, madame, please, a little bit of three-colored ribbon."

All the nurses (some are great ladies), their eyes full of tears, comply with these simple requests. Their clever and motherly fingers hasten to wash a thin, pale face, decorate a buttonhole with a flower or a cockade.

SUDDENLY the doors of the carriages open briskly. Some officers come in, cups of wine in their hands.

"Children! We are in France!"

Tears of joy roll down the white faces And while each soldier sips from his chief's cup, a loud cry goes up from the train flying toward Bellegarde: "Vive la France!"

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*Wou d soldiers: mutilated, or blind, and unable to to wagain Belligerent countries exchange them from ne to ne. . . . These incidents were related by the viss R Cross Nurses.

The Easter Call to Service

By MAYNARD OWEN WILLIAMS

DURING my first week in my home town, after four years of missionary teaching in Syria and China (and incidental travel in Europe, Egypt, India, Korea and Japan), a former schoolmate stopped me on the street and after a little talk said, "What wouldn't I have given to be in your shoes!" Every young man with a real desire to serve, and a fair education, can do what I did.

I shall not discuss the permanent missionary. There is not a nobler calling in the world, nor a manlier group of men—nor a nobler group of women. The permanent missionary can stand with the best of men without shame (unless it be on the part of the best of men) outside the missionary calling After knowing scores of missionaries, railway presidents and corporation lawyers seem common and unimportant. I said this to a man with whom I traveled from Omaha to Chicago, and as we parted he gave me his card and asked me to lunch with him. He is one of the great lawyers of the Middle West.

I shall only discuss the short-term man. At Robert College, near Constantinople, three-year men just out of college are molding the future of the Near East. In the Syrian Protestant College, a score or so of young college graduates are plumbing the keen minds of the young men of the Near East, and helping them in a year of trouble and unrest The future is being forged in the heat of cruel war, and young Americans are directing the best minds of the Levant. Think of tho responsibility and privilege of directing the thoughts and friendships of a dozen heterogeneous races in time of war!

In Tarsus and Smyrna, Assiut and Cairo, Lahore and Allahabad, Canton and Peking, Seoul and Mukden, Kyoto and Tokyo, Rangoon and Mandalay, Jaro and Dumaguette, Buenos Aires and Santiago, there are schools which need live young men, and need them badly right now.

The pay is not great. The work is exacting, and, unless brightened by imagination and a desire for Christlike service, insufferably tedious. Love for one's fellow men is the prime requisite for such work. This is no globe-trotter's task. But for the young man of imagination, whose horizon is not bounded by the limits of his native town, whose veins throb with red blood and love of adventure, whose mind seeks to grasp the large ideas of world thought, and who wishes to aid in the soul-stirring attempt to save the world from sin and ruin, this is an inspiring opportunity.

He may have no intention to spend his life abroad, or to follow the ministry or the teaching profession as a means of useful livelihood. He may return to the homeland to take up law or medicine, journalism or business, politics or philanthropy. Still, those three years of hearty service will make him a bigger, broader, better man.

The first baccalaureate I remember was in high school. It was on leadership. The young students listened attentively and hopefully to this entrancing message. The college baccalaureate was on service. The high school stimulus of leadership had given way to a big ideal. The one address was for high school minds, like the hero worship of a child. The other was a call to do a man's work in a man's world of realities.

The short-term man is indispensable in the direct impact of Christian thought and action on non-Christian conduct. He brings the latest of western learning direct to his student. His enthusiasm and ardor has had no time to cool in tedious language study. His very bluntness and lack of understanding, combined with his earnest desire to help, are an asset. He lives with the students, eats with them, plays with them. They know his every act and thought. His control over them is that of friendship, not espionage.

Some of the livest permanent missionaries got their first interest in missions during a short term. An unusually large percentage of short-term men return to a place as permanent missionaries with exceptional understanding of the work they are to do. The time will come when all educational missionaries will be forced to spend three years in the work, before studying the language and deciding on a permanent field. The man who has once tasted foreign missionary service may continue to work abroad or not. But till the day of his death his work is tinged by a knowledge of what he could do to servo mankind as a missionary teacher, pointing tho backward races to a better life.

Practically all the personal contact, discipline and direct Christian appeal in the larger schools is in the hands of the short-term man who spends twenty-four hours of the day with his students. One young teacher at Beirut had a student come to his room after he had been expelled by the powers higher up. The student, showing a check for a large sum, said that if he was forced to leave in disgrace he would deliberately go to hell with the money. He had very definite ideas as to the road he would travel.

The weighty matter of making coffee in a Beduin desert c p is a rite seldom seen by outsiders

The short-term instructor took charge of the student, who was for that reason allowed to remain in that teacher's class. In one year that student grew from a weak-willed, vicious sneak to a half-mile winner whose scholarship had greatly improved and who had stopped smoking and worse habits, and developed a strong body and a manly will. The college had given him up as a bad job. The instructor kept him straight and left him at the end of the year with character enough to overcome his temptations. The college president had his own home and family life. The three-year man slept in the same building with the student, and molded his character by sheer force of continual contact. The short-term man is the real driving force in the advance of modern educational missions.

The Christian of the old school says: "If you can get a man to decide for missions, sign him up for life."

The mission field holds men who are square pegs in round holes, sticking to a work for which they are not fitted by the strength of their promise. But where one man will sign for life, five will go out for short terms, with equally high ideals and enthusiasm Out of the five that go out for short terms, three ma stick as permanent missionaries.

MISSIONARY work from the standpoint dull tracts, missionary talks and a sense o duty attracts virile, earnest men. But it attracts t few Besides, no man ought to be a missionary o of a sense of duty. It is a man's job, big enough the biggest, and if a missionary stays in the work ut of a mistaken sense of duty he is acting as dog the manger in a mighty important position. It is a ecognized fact on the field today that in education missionary work the best and most enthusiastic n are those who went out first on short-term contrac

The short term is attractive to many who ould never consider for a moment what an ignorant iend of mine called "a life sentence among the filthy athen," but who, knowing the call of missionar work from its personal side after three years of fresh preeful contact, decide that their lives will count f nost in that work.

Selfishness of a low kind keeps good men it of mission work. Selfishness of the highest kin eeps the best men in mission work. The man who inks mission work is a sacrifice fails to understand.

Missions are a live proposition, offering xceptional blessings, but one must work in them find that out, and many good men shrink from a le into the unknown even if they are equipped with a ayer rug and a Bible. These very men do go out f hor terms, "just for experience," and follow this by permanently allying themselves with a wor that

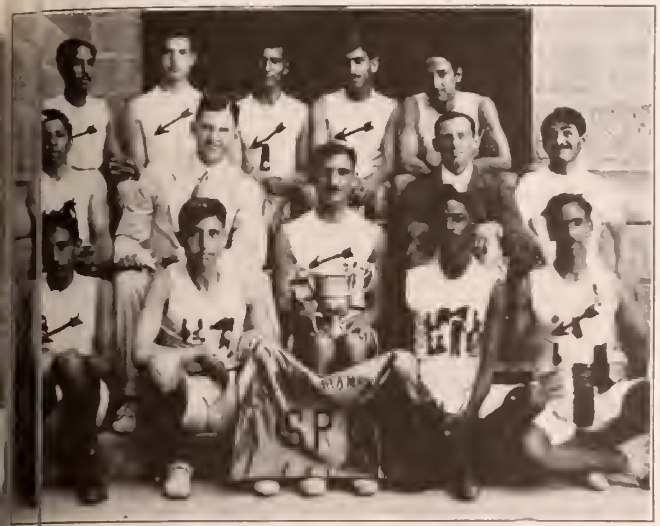
The challenge of the East to the Christian zeal of the West

the have come to love for the good it accomplises.

Inow a dozen young men in America now whose one lea is to get a job when they graduate. There are housands of such in America today. Think of the gnominy of it—educated men forced by strong conetition to hunt for a job, well knowing that when the get it they may be depriving their classmates of an portunity to earn the necessities of life! Yet the reat awaking world of the East is calling earnes for those men to "come over and help us."

Ivoung men knew the advantages of such work, the would be a stampede of young men in the direc n of the mission boards, demanding such work as have described. This is just as it should be. Tho ositions open under mission boards today merit the nest men that our universities can turn out.

Tere is no danger of the world field being flooded wit men who seek this work as a means of selfadvicement. Mission boards are not in the business of offering ambitious graduates short cuts to fam and fortune. With the meager funds at their dispal, they must consider carefully before they sen man half way around the world on a threeyear ontract. But if anyway you are going to be turl down by the first dozen employers to whom you ply after leaving college, why not let six of them be ssion boards!



lassmates: Abyssinian, Egyptian, Syrian, Armenian, Turk, Persian; and their three-year term teacher, the author

Y will not be expected to preach. Possibly you will ot even read the Bible in public. Mission schs flourish on the principle that what a young teaer does and thinks speaks much louder to the you men whose language he cannot use than any wor he says.

A issionary teacher can out-tennis, out-baseball and t-run most of mankind. I once saw a missionary ty years old stand twenty feet away from the basl, and drop in five field goals without a miss. But hat is not his real value. The missionary teaer's real value lies in the fact that he is a man of Gl, standing at the junction of the East and West, of c servatism and progress, and doing what he can to cy some of the best of Occidental life and thought to t nations of the Orient at a time when the worst of our e and products are undermining their character.

IF America is to stand before the world as a benefactor and not as a destroyer, she must send forth purposeful men of God to combat the effects of the vices she is sending, which are already eating like cankerous sores at the hearts of the backward nations. Commercial firms are sending out young men full of "pep" and go, and keeping them abroad for short periods only. Missionary schools need this same dash and vigor on the part of young, unmarried men who become intimate companions to their students by living with them. But the number of young men who go out is so small that the mission boards have to hang onto them for fear successors will not arrive on the field where they are so much needed. I left one of the finest small missionary schools nearly a year ago, but no successor has been found yet.

"Is missionary work really enjoyable? How can you stand such filth, such ignorance, such sin?"

Is the missionary some degenerate who prefers the filthy languorous life of the Orient to the efficient cleanliness of the West? Not a bit of it. He does not enjoy filth; he cleans it up. He does not tolerate ignorance; he banishes it. He does not enjoy sin; he fights it.

He does not love the heathen dirty. He gives him a shower bath, the ability to read and think, and a knowledge of God's love; and, lo, his heathen is an earnest Christian, leading classes at Yale or Columbia, and returning to useful service in his native land. No one loves a coolie on account of his dirt. The missionary student loves his students in spite of their faults, and then helps rid them of their faults until he is truly glad to call them his brothers.

In China a young man came to a small mission school where athletics were practically unknown. He tore down a Buddhist temple and laid out fields for volleyball, tennis, football, basketball, and indoor baseball. Each morning he held an inspection of the costumes, teeth and finger-nails of the students, and put them through a stiff setting-up drill before breakfast.

Some military officers came to learn basketball, and the mission basketball fields were copied in twelve centers in a city of nearly a million. In one year 3,000 soldiers learned the game.

The young man returned to America, but when the teachers called for a composition on "How I Spent My Vacation," nearly every one of the Chinese lads said, "I exercised every day." This American teacher was known by his Oriental students as "Mr. Hurry-up." One American manufacturer of athletic goods sold a trial order of $400 to this one small school through the influence of that short-term man.

MISSIONARY teaching is the livest adventure I have ever known. Being lost in a desert is mild excitement compared with that of seeing your track team win a meet in the last event of the day. I remember with the greatest satisfaction the cruel joy I took in personally scrubbing a man till the harsh brush made his skin glow. That may not sound Christian, but it is. Day after day that student skipped his shower bath after exercise. The boys knew that he was lying every time he dipped into a wash basin and with dripping head made believe that he had had his cold shower; and though they despised him for his deceit and filth they stuck together with a race consciousness that was admirable. But when the two of us stood under the same cold shower and his blood responded to the brush, not a single student sympathized with him. So far as I know he never skipped a shower bath again. Any mother who has washed her son's ears and any man who has memories of that painful process will understand the Christianity of fighting dirt. A principal could not do such a thing without losing dignity. The short-term man, living with his students, has no need of maintaining the same degree of superior aloofness.

Recreation hours for the teaching staff of a missionary college in the near East

The growing spirit of brotherhood, nearness and internationalism promoted by Christian missions is the greatest movement of modern times. Whether or no, America is being forced into international affairs. But the American missionary is not being forced into this world movement of sympathetic understanding. He has helped create it. He is a leader in promoting the brotherhood which binds American colleges to the four corners of the world.

The challenge of the future comes to every young American of ideals and imagination. America has a duty to itself and to the nations of the world to get and to give. Provincial isolation is no longer possible. No American agencies are doing so much to further the highest American ideals as are American missionaries. No missionaries come so close to the young men of the foreign nations as do the unmarried, enthusiastic, hale-fellow-well-met young men who go out on short contracts, carrying an ever new and insistent message of democratic brotherhood and practical Christianity to those who need and appreciate it.

From a selfish standpoint a young man cannot do better. From a patriotic standpoint an American cannot do more to promote friendship for the land he loves. As one who believes in the inevitable challenge of the future as to whether he has spent his life in loving his neighbor as himself, a Christian man makes no mistake in leaving home ties to make friends among the outcasts of India or the coolies of China.

I THINK of long desert rides in the moonlight with my colleagues at my side; of the Christian songs we sang out on the old Roman altar at Petra beneath the clear sky of an Oriental night; of the shriek of shells over my classroom one spring day; of the famous sites where Jesus lived; of Sancta Sophia, the Pyramids, Philae and the Taj Mahal; of the football games and track meets; of a thousand fez-topped heads singing Christian hymns in a Moslem land; of chill trips on the open decks of steamers, with marmalade and bread for food and Mecca pilgrims for bed-fellows; of breathless rides in Egypt's midsummer heat; and of the long, lonesome waits for mail from home.

I think of that poor Chinese boy in whose eyes real tears stood, as we shook hands in the manner of the "foreign devil" and parted. I had come a "foreign devil." We parted friends. What has heat and filth, ignorance and superstition to offer to offset that pleasure?

Missionaries are not long-haired idealists fighting straw men of their own manufacture, or assailing the institutions which they are doing nothing to help. They are molding the leaders of the future in Africa, Asia and South America. To share, even for a short time, in the work of these strategists of a living God and a vital Christianity is an enviable privilege for any man. The challenge of missions to the young men of America is that of unparalleled opportunity for Christian service combined with unparalleled opportunity for self-development and Christian leadership.

A Week in the World's News

American Laymen and World Missions. The National Missionary Congress will meet in Washington, April 26-30. This congress is the culmination of a series of more than 70 laymen's conventions held throughout the country since last October. President Wilson signified his intention to be present at the opening session. The congress will be a combination of addresses and discussion in which will be included some striking motion pictures showing missionary work up to date. Among the speakers are Robert E. Speer, presiding officer of the Panama Congress, who has just returned from an extended missionary trip in the Far East; John R. Mott, chairman of the Edinburgh Conference Continuation Committee, who has visited Europe twice since the beginning of the present war; Hubert C. Herring, general secretary of the National Council of the Congregational Churches, and a foremost home missionary statesman; Shailer Mathews, president of the Federal Council of Churches of Christ in America; George Innis, a layman who gave up a prosperous business to devote his life to mission work; J. Campbell White, organizer of the Laymen's Missionary Movement; George Sherwood Eddy, the man who has spread the flaming fire of evangelism throughout China and India; Bishop Arthur S. Lloyd of the Protestant Episcopal Church; Raymond Robbins, one of America's foremost students of social problems; John F. Goucher, a man known throughout the world of missions; Bishop Francis J. McConnell of the M. E. Church; Dr. James L. Barton of the American Board of Commissioners for Foreign Missions; Dr. William F. Oldham, former Methodist bishop and now corresponding secretary of the Board of Foreign Missions, and other men equally well known in American religious and civic life.

Not Waiting for Peace. Professor Frederick Starr, of the University of Chicago, who reached this country early in April after six months' research work in anthropology in Japan and Korea, reports that Japan is already colonizing the Ladrone and Marshall Islands, which she captured from Germany early in the war. These islands lie about half way between Hawaii and the Philippines.

Railroads Meet Demands with Demands. On the first threat of a strike by the railway men, the business interests of the country began an organized effort to bring the differences between the roads and their men before a board of arbitration. The companies, on March 31, through two of the roads concerned, answered the proposals of the employees for an eight-hour day and higher rates for overtime by demanding, on their part, that there shall be no double compensation for the same time of service; that the same classification for the purpose of compensation shall be applied to all members of a train and engine crew; and that two or more differently paid classes of service performed in the same day or trip should be paid proportionate rates, according to the class of service, with not less than a minimum day for the combined service. The railroads claim that present standards of rates and working conditions have been fixed by mediation and arbitration and are "adequate and even liberal to the employees."

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This object lesson in "preparedness" was paraded through New York to advertise a mass meeting of protest against the extremists in national defense. To the facsimile beast was attached a placard reading: "This is Jingo, the armored Dinosaur. This animal believed in huge armament. He is now extinct."

Someone Is Always Taking the Joy Out of the Boy's Life. Glycerine, which is usually a by-product in the manufacture of soap, has lately reached such a value and demand that soap factories are being worked overtime in order to produce the glycerine, and the result is an unsalable surplus of soap. The overproduction is already serious, and it is even *possible* that soap may be given away in order to dispose of it. This will be bad news to the small boy.

Record Aeroplane Flight. On April 1 Stephen McGordon piloted a Curtiss biplane carrying a passenger from Newport News to Washington and return, covering about 300 miles in four and one-half hours without stopping the engine. This is a new record for a sustained flight with a passenger, the latest previous record having been made by Lieutenant Dodd, U. S. A., on February 14, in a flight from San Diego to Burbank, Calif., 244 miles.

Waste Raised the Price. In a recent address before the Society of Automobile Engineers, the opinion was expressed that gasoline would never revert to before-the-war prices, and that relief would come in the use of kerosene. Reference was made to the phenomenal increase in the automobile industry and in the use of tractors, motor boats, farming machinery, stationary engines and other devices burning gasoline Control of the distribution and exportation of this fuel by a tax on exports was suggested, and curtailment of waste, which the United States Bureau of Mines estimates at $50,000,000 a year, in crude oil was urged. The government figures show that in 1914, 34,915,000 barrels of gasoline were produced, of which 5,000,000 barrels were exported. In 1915, out of a production of 41,600,000 barrels, 6,500,000 were exported. Conservative estimate of the consumption of 1916 places the American requirement for the year at 42,000,000 barrels. The Federal Trade Commission has recently completed an exhaustive study of the gasoline industry, its report having been laid before Congress on April 2, but the facts are not yet made public.

American Physician Wins Honors. Dr. Harry Platz of Mount Sinai Hospital, New York, who isolated the bacillus of typhus and developed the successful treatment which has been used at all battle fronts to defeat this scourge, has received from the Bulgarian government a medal without swords, the distinction being the highest one possible to award a Bulgarian army surgeon. The medal was bestowed for Dr. Platz's services in aiding in the stamping out of t hus in Serbia and Bulgaria.

Greatest American Dry ock. The city of Boston is now constr ting a dry dock to cost more than $3,00 000, which will be the largest dry dock the western hemisphere. The dock l be 1,200 feet long, with a width the entrance of 133 feet, and depth o the sill at high tide of 45 feet. There l be a special gate in the center divi g it into two sections, so that two ssels of less than half the total length the dock can be dry-docked at once. sing the entire dock, it will be possi e to accommodate the largest vessel yet constructed.

A Fusing Gospel. Out of a otal population of over 5,500,000 in New York City, it is estimated by th New York Evangelistic Committee that 3,300,000 are without church affil ion. It is the special effort of the com ttee in its summer work to carry the spe to these people. It is proposed the campaign during the coming s mer to use 22 tents, 8 halls, 25 shop and 210 open-air Gospel stands. lost nationalities are represented i this great army of the unevangelized The spring meeting of the Evang istic Committee will take place in C egie Hall on April 24, when the pla and purposes for the summer campai will be announced.

The Work of Congress. Co ress during the week ending April was largely taken up with the conside tion of the army and navy pro ms. April 3, an amendment to the Arr Bill proposed by Senator Cummins, p viding for the addition of five offi s of the National Guard to the genera staff of the army, was adopted. On Ma 30, the War Department transmitt to the Senate an estimate showin that there were approximately 234,48 citizens of military age in the ited States now outside of the arm who have had military training. On pril 7, the Senate, by a vote of 36 34, retained in the Army Bill the tion authorizing the organization of a lunteer army along lines similar the Continental Army plan. Tes ying before the Naval Affairs Commi e of the House, Secretary Daniels on arch 31, reiterated his belief that the g ernment should erect an armor plat lant and should be prepared to p luce anything needed for warfare in the ent of private bids being too high. The secretary said: "A good many ople in this country who are for prepar ness are opposed to it at a 112 per ent. profit." The committee was advi l of a proposition by the Bethlehem teel Company, in which it agreed to uce its price for armor plate from $ to $395 a ton for the five-year bu ling program. The five-year progran alls for ships as follows: 10 dreadno hts, 6 battle cruisers, 85 coast subm nes, 15 fleet submarines, 10 scout 50 destroyers, 4 gunboats, 1 hospita hip, 2 ammunition ships, 2 fuel ship and one repair ship. The Bethlehem ompany also agreed to permit a fi of chartered accountants or the F eral Trade Commission to inventory neir plant and make careful estimates the cost of manufacture. With thes ata in hand the company agreed to m the Secretary of the Navy and to agre n a price which he should be satisfie was as low as the government could po bly manufacture on its own account. This proposition marked a complet surrender of the armor plate manufact ers. The clubwomen of the country are ing organized to support the Keating ild Labor Bill, which is now pendi in Congress. The Oregon and New sey Mothers' Congresses have alread elegraphed their indorsement of th ill; and women in fifteen other stat are

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co emplating early action. There has be considerable criticism of late re rding the failure of Congress to m e headway on the larger matters ur r consideration. The Senate has pa ed none of the large appropriation bi. The House has yet to pass the su ry civil, rivers and harbors, District of olumbia, agricultural, navy, army ar diplomatic and consular measures. A e from preparedness, the whole A inistration legislative program is st pending, including the Tariff C mission Bill, the Philippine indepe lence measure, the Porto Rico Bill, th esolution for an investigation of the tr sportation problem, the Ship Purch e Bill and conservation measures. B re the House Judiciary Committee o April 4 the beef trust, which was su osed to have been strangled by the Sh man law, was reported as still ex ing. The committee was considering the Borland Resolution providing fo n investigation into the alleged lack of ompetition in the cattle-buying in stry. Various witnesses agreed that th had been no measurable increase in e prices paid for cattle in various ma ets since the outbreak of the Eu pean war, although the advance in pr at retail has been noticeable.

E AMERICAN EXPEDITION INTO M ico. After the action at Guerrero, th various elements of the band there br en up by Colonel Dodd were fol lo d up relentlessly by the American tr ers. The order was “Spare nothing but horseflesh.” A couple of days later Colonel W. C. Brown with a squadron of the Tenth Cavalry surprised a band of Villistas eighteen miles southeast of Bachiniva in the neighborhood of Aguascalientes. The Mexicans, who were a part of the band dispersed at Guerrero, were at siesta with their horses unsaddled. The negro troopers rode into the canyon yelling at the top of their voices, and the Mexicans mounted and opened fire which the troopers returned, killing about thirty Mexicans and capturing forty horses with some equipment. There were about one hundred men engaged on each side, but no Americans were injured. Since the fight at Guerrero, no reliable information regarding the position of Villa himself has been received. Colonel Brown, in a message from Cuchirachio on April 4, said that he was on a “hot trail,” Villa having been reported in the neighborhood of Satevo, 100 miles from Guerrero. Two days later Villa was said to have passed Satevo going toward La Boquilla, about fifty miles from Satevo. From La Boquilla a canyon trail leads directly to Parral, from which place it is about a day's hard riding to the state of Durango. American air scouts reported Villa with some 500 men traveling south, on April 8, somewhere in the Parral region. The exact location was not given. Troops of Colonel Brown's and Colonel Dodd's commands were in close pursuit. Villa was said to be on a litter escorted by 100 men while 400 acted as a rear guard. The severe handling of the Villa bands by the Americans, and a number of more or less conclusive victories by the Carranzistas in other fields, are beginning to influence the adherents of Villa. On April 4 it was announced that General Canuto Reyes, commanding the Villa forces in the neighborhood of Torreon, state of Durango, had offered to surrender with all his forces in return for amnesty. The Carranza commander immediately issued proclamations allowing all bandits ten days in which to give up their horses and saddles. On April 5 a band under command of Simon Reyes attacked the Carranza garrison at Parras, several miles east of Torreon, and was driven off with a loss of forty-two killed and some arms and horses. On April 8 Carranza was still temporizing over the arrangement for the use of the Mexican railways, but the American army, by purchasing large numbers of motor trucks, was still provisioning its troops successfully, although it was said at General Funston's headquarters that if it became necessary to penetrate farther into Mexico the use of the railway from Juarez to Chihuahua and the establishment of a new base in that region would be necessary. Some provisions for the army are being handled over the Mexican railways as commercial business.

NEW AMBASSADOR FROM CHILE. It was announced on April 7 from Santiago, Chile, that Santiago Alunate Bascunan, minister to Italy since 1907, would be appointed ambassador to the United States, succeeding Eduardo Suarez Mujica.

CHINESE REVOLT STILL SPREADING. On April 7 dispatches from Shanghai said that the city of Canton and the province of Kwangtung had on April 6 formally declared themselves independent. No disturbances and no fighting occurred. The population of Kwangtung is estimated at between twenty-five and thirty million, and its defection from the government of Yuan Shi Kai may soon be followed by the defection of other southern provinces. This action strengthens the demand for Yuan's retirement and the restoration of the Nanking constitution. Nanking is reported to be seething with revolutionary feeling, and its secession is looked for.

Crusaders for Peace

“WE are going to tell the truth as we see it to the American people. We are not afraid. W are not afraid of the shafts of ridicu and malice. I have stood in this hall ma times in the atmosphere of relig n, conscious of the divine presence, bu never did men and women gather fo more truly godly purpose than th which has brought us here tonight. It ay be my fate to have all the little I ve ever tried to do blotted out, but I nt it to be remembered that in an ho of madness, in the hour of moral pe , a little company of men and we en stood up and dared to point out to e American people the folly and the ev of their ways. We are going to he lead the American people to the wa of sanity, to the ways of justice on again.”

prompt answer to this prophecy of r. Stephen A. Wise, made at the fir meeting of the anti-preparedness cr de undertaken by the Anti-Prepa dness Committee, at Carnegie Hall, N York City, on April 6, the New Y Times of April 8 declared editoria : “The Socialists and the Pacifists, wh preached the gospel of cowardice at arnegie Hall Thursday night, are to w through the country the seeds of ational degradation and disaster.”

one who was present at the great Ca egie rally could possibly think of ap ying the term “cowards” to the br e men who stood up and declared th purpose and their faith. John Ha es Holmes declared that the blood of her nations would be a greater stain up the American flag than any insults th might be hurled against it. It is sai that the great purpose and obligatio of the government must be to prote the lives of its citizens. War is th vaste of life, the destruction of life. Th e who saw the passionate earnestne of this brave preacher as he pleaded fo he ideals of peace knew that he wo d die gladly for this faith that was in m.

nos Pinchot, in assailing the bill no before the New York Legislature to mpel the boys of the state to receive mi ary training, declared that he wo d resist with force any effort of the sta to take his boy and thrust him int the atmosphere of a military camp. Co ressman Calloway declared: “ en I see a man coming down the str t with a couple of Winchesters, a ace of revolvers, a knife and a pair of nucks,’ I do not put him down for a ave man. I put him down for a br gart, a fool, or a bully.”

Dr. Charles E. Jefferson, who presided at the meeting, bidding godspeed to these peace crusaders on their tour across the country, giving them a message to take from the people of the East to the people of the Middle West, said: “Tell them that the New York dailies do not represent the sentiment of the East.” This is perhaps a sufficient answer to the base charge of cowardice which the New York Times has brought against these heroes of peace.

On the other hand it does not answer the arguments of such men as Stephen S. Wise, Washington Gladden, Scott Nearing, General Isaac R. Sherwood, John Haynes Holmes and Amos Pinchot, to call them cowards.

This anti-preparedness crusade, of which the New York meeting on April 6 was the first, is an answer to the challenge of President Wilson, made on his recent tour, that those who differ with him as to the immediate need of unusual naval and military preparations should “hire large halls” to state their case to the public. The speakers hurried from the Carnegie meeting to take the midnight train to Buffalo, to address a meeting on the following night. The next night they were to speak at Cleveland; the next at Detroit; the next at Chicago; the next at Minneapolis; the next at Des Moines; the next at Kansas City; the next at St. Louis; the next at Cincinnati; the last meeting of the series being held at Pittsburg on April 16. These men undertook this arduous task without compensation, to tell the American people “the truth about preparedness.”

The program of the Carnegie Hall meeting was most remarkable for its wide diversity. A farmer, two labor leaders, a woman, three clergymen, a congressman and a lawyer, differing in some details of their counsels, united in asserting that the present circumstances do not justify a vast increase in our nation's military and naval preparations. The watchword of the meeting was “Democracy against Militarism.”

The meeting was opened by an address by Mrs. Lillian D. Wald, chairman of the Anti-Preparedness Committee.

Dr. Jefferson as chairman of the meeting declared that the audience had assembled to discuss the greatest question that had arisen since the Civil War. “What can we do to cure a sick world,” he asked; “to lead its feet into the paths of peace? What we may decide now will affect the career and destiny not only of the United States, but of the nation at our north, the republics of the south, and tortured Europe. What we do this year will shape our career for the next hundred years.”

Congressman Caloway, of Texas, a member of the Naval Committee of Congress declared that this committee had been taking testimony to find out what we need in this country to protect us, what our protection really is, and that such experts as Admirals Fletcher, Badger, Winterhalter and Grant had declared that in muzzle energy and broadside capacity our navy is equal to that of any nation on earth except England. Mr. Calloway declared that our nation has three lines of defense: first, the Navy; second, the forts; and third, every red-blooded American that loves his country.”

Oscar J. Bolton, of the New York State Federation of Labor, declared that at a recent labor meeting, at which four speeches had been made in favor of preparedness, when the time for the vote came, only five votes were recorded in favor of the movement. John A. McSparran, a youthful, unpretentious, sunny-faced man, won the approval of his audience by saying at the outset: “Ladies and gentlemen, I am a farmer.” He reviewed the deliberations of a number of great gatherings of farmers, under the auspices of the National Grange and the Farmers Union, showing that the farmers of the country were almost unanimous against the preparedness program. He brought down the house by declaring that the preparedness agitation was “of the munitions makers, by the munitions makers, for the munitions makers.”

James H. Maurer, president of the Pennsylvania State Federation of Labor, asked, “Who is it that is in favor of preparedness? It is not the coal miners. They are against it. It is not the farmers. They are against it, as we have just heard. It is not the factory workers or other laborers. It is easy to see that we do not want it. If Congress really wants to give us protection, let it find out who the men are that will profit by war, and corral the whole outfit and lock it up.”

Amos Pinchot wondered at the amazing arguments and statements brought forward by the preparedness advocates. He said that a few weeks before he had listened in this same hall for two hours to the preaching of the doctrine of fear. The speakers seemed to take the position that the United States was practically done for already, so it appeared that there was not much use for arming anyhow. One minister had implied in his address that a few weeks in the Plattsburg Camp would make a capital Christian of any man. Mr. Pinchot spoke of the auspicious circumstances in connection with the Villa raid upon Columbus, which showed that the raid was foreknown by Americans. In the typewritten copies of Mr. Pinchot's address handed to representatives of the press occurred the following vigorous sentence: “Mexico should be invaded, and so should Wall Street, by a corp of reliable secret service agents to find out who is responsible for the pressure and violence that has been stimulated to force our country into war.”

The burden of the addresses was that America is in danger of being clutched in the grip of business interests who are in favor of war. The greatest enthusiasm was roused by Mr. Maurer, Dr. Holmes, and Rabbi Wise, who went farther than their colleagues in their denunciation of all war and their stalwart pleadings for the cause of peace. Dr. Wise sounded a rebuke to the many ministers who have been swept off their feet by the war enthusiasm, characterizing them as “the Christless clergymen of Christendom.”

Names were enrolled of those who would undertake to support the work of the Anti-Preparedness Committee, and a collection taken for the conduct of the propaganda. Dr. Jefferson called upon the speakers to rise, whereupon the audience also rose, and with hearty cheering endorsed his words of confidence, appreciation, hope and good wishes for these brave crusaders in the cause of peace.

The week's account of the War in Europe will be found on page 499.

AN EASTER SERMON

By Rev. Charles Carroll Albertson, D. D.*

Text John 14: 2 "If it were not so I would have told you."

THERE is no use to dispute it; death seems, in many instances, an absolute calamity. To die in youth, as many do, or in middle age; to leave one's work unfinished, to say good-by to the beauty and bounty of the world, seems nothing less than tragic.

That death is not tragic, not the saddest of all sad things, is clear only when we perceive that death may have a twofold aspect; that what is death in one realm may be birth in another. One fact, one conclusive fact, changes the whole case. That fact Paul summed up thus: "If our earthly house of this tabernacle be dissolved, we have a building of God, a home not made with hands, eternal in the heavens."

Immortality, incorruptibility, eternal life, are but various words that stand for the same fact, a fact in the light of which death loses all its terror. Let us be assured of this fact and we shall no longer think of death stoically, bowing proud heads to fate; or reluctantly, as a truant schoolboy thinks of the probation officer; nor yet despairingly; but, if not cheerfully, at least confidently, the heart meeting all doubts of the mind with the assurance, "I know that my Redeemer liveth." Let us be assured of this fact, and when next the "black camel kneels at our tent" we shall not sit and grieve, but with a fond good-by to him that passes out of sight we shall cry, "Speed! fight on! fare forever There as Here."

Jesus' view of the future life is distinctive among the great religious teachers, not so much in the doctrine of immortality itself as in the manner of his teaching it. That which differentiates him from others in this respect is his mental attitude with regard to the future life. He said some things about it, but he said more by what he did not say.

There are two kinds of argument that most of us think too little of. We fall into a way of thinking that the only valid argument is by a process of logical reasoning. We forget that there is an "argument from absence." If a man tells you that a certain stone in an arch is unnecessary, bid him remove it, and if he does remove it, and the arch still looks complete and is complete, bearing the weight it was designed to bear, he was right. But if he removes it, and the arch falls, he was in error. This is "argument from absence," and it amounts to demonstration.

Closely akin to this is the "argument from silence." In law, certain documents are always to be construed in a given way in case there are no provisions to the contrary. That is to say, certain things are assumed, taken for granted, read into the document.

In the commonest affairs of daily life we are accustomed to interpret silence by certain well-known principles of thought. If you have a telegram in the early morning from a friend saying, "I will arrive at ten o'clock," in the absence of other information you will conclude he means at ten o'clock this morning, not ten tonight, nor ten tomorrow. You say, "Of course he means this ten o'clock, the nearest ten o'clock; if it were not so, he would have told me."

You left home for business at eight o'clock. You met your wife at twelve, had luncheon with her, and parted at one. How did you know your house was not robbed an hour after you left this morning? How did you know the children were well when your wife left home? Yet you never even inquired whether burglars had got the silver, or whether measles had got the children! You say, "I knew that all was well, for if it had not been so, she would have told me!" Ah, what an eloquent interpreter of silence you are!

Your boy went to college in September. He had enough money to pay his tuition, buy his text-books, and pay his board a month. Yet he seemed entirely willing to go, trusted you to send him a remittance for his second month when it came, asked for no bond to guarantee his continuance at college. He knew you expected to help him all through college—if it were not so, you would have told him.

Your children had their breakfast this morning. Did they manifest any great anxiety about where the dinner is to come from? They expect you to provide food for them—you know where the provisions are, and where more shall come from when the present supply is exhausted. If it were not so, you would tell them. Even children understand the "argument from silence."

JESUS used just this argument in teaching his disciples. They believed in God. He never reasoned it out with them, but he talked to them about God as if God were. If it were not so, he would have told them. They believed in a future life. He never reasoned that out with them, but he talked to them as if the future life were as certain as the present; as if this earth were but one of many dwelling-places God has provided for his children. He said, "If it were not so, I would have told you."

He spoke of his plans for the future as if all time were his. He talked of centuries, and millenniums, and ages, as we speak of hours, and days, and months. He acted as if death were no more to him than passing into another room. At last they came to take the same view of death. The black specter in their path became a mere shadow. The river dwindled into a mere brooklet to be crossed at a single step. And he let them hold that view of death. We believe it was the true one. If it were not so, he would have told them.

The affirmation of immortality was not new. Socrates and Plato had affirmed it. But they had to argue it, and right well they did so. But the attitude of Jesus, the calm confidence in the unbroken continuity of life, is unique. Jesus had no need to reason out a truth. He possessed truth as an attribute, not as an act.

Our confidence in immortality cannot possibly be founded as Jesus' was, who saw the whole circle of life where we see but a little segment, a broken arc. Like Plato, and like Paul, we must reason out our faith. But do you not see how our confidence may be kindled by his confidence? There was One who like Browning's man "held we sleep to wake." There was One who never doubted. There was One who, knowing what a great bully death is, terrifying men and turning their hours of brightness into hours of gloom, calmly looked on death as if it were an incident in life, an incident like trouble, to be faced courageously, but not to be feared; an incident like pain, to be borne patiently; like doubt, to be dispelled; like sickness, to be cured; like darkness, to be passed through.

Look at Jesus while the shadows of death are gathering around him. Ecclesiastics are seeking his death. Politicians are against him. His friends are few. His enemies are strong and numerous. His ministry has been brief, so brief—he who said he would set up a kingdom and destroy all the works of evil! Yet, with the cross in sight, he speaks as serenely as any king on his way to coronation. "Be of good cheer: I have overcome the world."

Will not his confidence kindle ours? If he could say that on the eve of his death, can we not fare on, all unperturbed by thoughts of the narrow bed under the green, "hoping and assuredly believing," as William Shakespeare wrote in his last will and testament, "to be made partakers of life everlasting"?

I stood on the banks of the Potomac one morning in March. The river was cold, and the air was warm, and a mist rose from the river and concealed the tops of the tallest buildings. I looked at the Washington Monument and it seemed to end two hundred feet above the ground. A stranger would have marked that as the height of the shaft. But I knew it was higher than that. I had ascended it, and it took only a moment's time for my imagination to reconstruct the invisible part of the monument. It was an unbroken shaft even if the major part of it was invisible. That was Jesus' view of life. The mists of death never obscured its unbroken continuity from his view.

Death after all is but a mist, a cloud. They who pass out of our sight pass through the cloud as soldiers do who lead the battle line up the slopes of a mountain. They plant their banners above the clouds. To them the clouds are no barriers. And to us who follow the great Captain of our Salvation, death is no obstacle to our progress. He passed through the cloud unhurt and planted his victorious banner on the immortal height to which he calls us when he bids us follow him.

SURELY the force of the argument for the unbroken continuance of life from Jesus' silence will appeal to us all when we remember that Jesus was an absolutely candid teacher of the truth. He assumed to lead his people into all essential truth. He was under every obligation to disabuse the minds of his disciples of errors into which they had been led by others. And that is exactly what he did. He was constantly correcting their views of things religious. They believed implicitly in the future life. And he never rebuked them for it. He never warned them they were cherishing a false hope. He had been cruel beyond comparison to call them after him to the martyrdom that awaited them, in the belief that the moment of their death was to be the moment of their victory, if he had not himself shared their undying hope. If it were not so, he would have told them.

They may have had their moments of doubt and wavering. He never had. They only hoped. He knew. With all his voluntarily assumed human limitations yet was he conscious of supreme superiority to every chance and change of time. What was time to him? One eternal Now. What was life to him? One uninterrupted line.

And what life was to Jesus it is to all his people, if they only knew. If we knew! If we knew the real insignificance of death we should never again drape our houses in black when our friends pass out. We should never again wear black as emblem of sorrow. We should hang a green wreath on the door, and wear a flower on our breasts, but no black.

And do we not know? Death is the result of organic change. The spirit is not organic. Then what can death do to it? It can release it, that is all.

> "Birthless and deathless and changeless remaineth the spirit forever;
> Death hath not touched it at all, dead though the house of it seems."

A traveler may go to sleep at night in the midst of a snowstorm. The last sounds he hears are the furious wind and the dashing sleet. But he awakens in the morning in a land of mild breezes and blue skies. In another day he sees the oranges in bloom and hears the mockingbird make melodious the silver light of dawn. Some day we shall close our eyes on earth and earthly scenes and open them on fields that mock the power of poet's pen or painter's brush. Some day, or, more likely, some night, we shall fall asleep on earth and awaken in the Summer Land, the land of far distances, where faith shall be lost in sight and hope shall have its fruition. Easter is Jesus' pledge that we whose lives are hid with him in God shall never die. If it were not so, he would have told us.

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* Pastor, Lafayette Avenue Presbyterian Church, Brooklyn, N. Y.

Daily Meditation

FOR EVERY DAY IN THE YEAR. LED BY

J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. F. WHITTIER CASWELL, AND CLAYTON SEDGWICK COOPER.

The Far-Off Interest of Tears

SUNDAY, April 23. Ps. 126 : 6. "*He that goeth forth, weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.*" Here we have the weeping sower and the joyful harvester, and the psalmist unites them in the reach of the same vision. Sad and heavy days are seen in relationship with glad and exuberant days. And the happier conditions are not merely a change from the gloomy conditions; they are a sequence, a consequence, a vital issue, they are related as cause and effect, as seed-time and harvest. A divine "doubtless" is hidden in the process, and promises an inevitable progress and transformation.

Now, no harvest ever comes of just "weeping." Weeping may be only an idle evasion. We are sometimes tempted to allow our tears to satisfy our conscience. We weep over something and then we are snared into assuming that something has been accomplished. Emotion is healthy only when it moves us to action. Without action emotion becomes stale and rancid. We may weep over these harrowing days through which we are passing; we may "water our couch with our tears," and nothing is accomplished. We are to be driven by our emotion to fields that are convulsed and broken by calamity, and in the awful furrows we are to sow our precious seed. For, indeed, the very groundwork of human life is nowadays strangely upheaved. Large fields of life, which have been as hard as iron, are beaten into dust. Hearts which have been callous as a wayside are sorely broken, and ready for the seed. And we are to go forth, weeping, endued with all the gracious, sympathetic tenderness of our Master, and with exquisite carefulness we are to scatter the seed of the kingdom.

What seed can wo sow? There is the precious seed of the absolute dependableness of the holiness of God. Let us sow that seed on the stricken field. There is the precious seed of redeeming love and grace. "Kate," said Professor Elmslie to his wife as he lay dying, "we will tell everybody that God is love!" Let us scatter *that* seed in the bleeding rents of every riven life. And there is the precious seed of truth about vanquished death and resurrection glory, and the wonders of our eternal home in God. There is an abundance of precious seed. Let us be the sowers of the Lord, and let us go forth, weeping, bearing this precious seed, and we shall doubtless come again with rejoicing, bringing our sheaves with us. J. H. J.

Resting on God's Word

MONDAY, April 24. Isa. 65 : 13-25. "*The God of Amen*" (margin). Man's word is *perhaps*. God's word is *Amen*. His word is truth. Jesus makes the same claim for his words. "Amen! Amen! I say unto you." "These things saith the Amen!" The apostle Paul has a striking echo of these words in II Corinthians: "All the promises of God in him are Yea! and through him also is the Amen." Only in this God of truth and trustworthiness is the real blessedness of life found.

Speaking of this passage, a great preacher has compared men's promises and statements to those snow cornices in the high mountains, which may break when the climber is in the very middle of them, and let him down into destruction; while God's words are the one path across the deepest gulf, which we may tread with absolute safety, knowing that it will never yield beneath our feet. We shall be foolish indeed to rest our happiness alone in the human.

The wise man holds up for our approval the man who swears to his own hurt and changes not. That is what the apostle does in the chapter in II Corinthians already referred to. "As God is faithful," he says, "our word to you was not yea and nay!" Those who are filled with God's Spirit live simply, humbly, transparently, sincerely. Their yea is yea, and their nay is nay; and the time will come when it shall be true of all pure and transparent natures, that the former troubles will be forgotten in the new heavens and earth. F. B. M.

Setting Our Hope in God

TUESDAY, April 25. Ps. 78 : 7. "*That they might set their hope in God.*" No man's life is irreproachable, or so clear of faults that a critic or an enemy may not find weak places in our character or our work, which make our hearts ashamed. It is a great mistake to consider the strength of the Christian as existing chiefly in the perfection of his life or his service. To be sure, the tree should be known by its fruits, and a Christian's life should reflect the characteristics of the Christ. Yet the spring and source of the Christian's hope lies in the consciousness of becoming, even if very slowly, what God is making him to be. His hope is set on God.

Phillips Brooks, in a matchless figure, has represented this thought: "A block of marble or wood, lying alone upon a hill-top, may be ugly and uninteresting. The same block of wood or marble, brought into a sculptor's workshop, though his hands may not have touched it yet, or may have only rudely blocked out its design, may be a thing to reverence, may stir our imagination and our love. And if we may go farther and attribute to the stone or marble block a thought about itself, a conception of its own value, can we not think that as it lies upon the hill-top it may be ready to accept everybody's disesteem—to believe what everybody says about its worthlessness,—but when it comes into the sculptor's hands it may gain such new sense of its capacity under that wise and loving power, that no man's sneer can cloud the pleasure it feels in the new revelation and hope of its true self, which, under those hands, have come to it?"

Some man may come to me and tell me that I am poor and weak and filled with many mistakes. I know it, and I do not need that man should reveal to me my faults, for which I bow my head in penitence. But let me realize that, poor block of humanity as I am, God has chosen me and has already begun to shape his purpose in me. I have felt it as the marble has felt the hand of the sculptor. Then my hope gathers strength, and I have a deep joy to go on—a joy that no man taketh from me. C. S. C.

Saving and Cleansing

WEDNESDAY, April 26. Ex. 17 : 1-7 and I Cor. 10 : 4. "*That Rock was Christ.*" On leaving the seashore and turning inwards toward Sinai, the whole camp, man and beast, became severely pressed. The granite walls of the long defiles reflected an intolerable glare and heat, and the failure of water-supply threatened to drive the whole camp to frenzy. At Marah the water was unpalatable; at Rephidim there was no water at all. The little children were drooping like flowers; the exhausted cattle lay panting on the ground; the scouts, sent out in all directions, reported that there was no trace of water in the neighborhood. The people found fault with Moses, and "tempted" the Lord, doubting him, questioning his love and care, and finally suggesting that he had deserted them. At the bidding of God, Moses st[illegible]ck, and a rush of crystal water gushed [illegible] the dry land, and continued to flow, so that even when they had left the Rock itself far behind in the desert march, the water that flowed from it still supplied their need. This is the undoubted meaning of the apostolic allusion—"They drank of that spiritual Rock that followed them; and that Rock was Christ."

Our Lord is the Rock of Ages! In the cleft of his side we may hide. He is the shadow of a great rock in a weary land. He was smitten for our offenses, bruised for our iniquities! One of the soldiers pierced his side and [illegible] out blood and water. And that blood [illegible] have, so to speak, been flowing forth ever since, following the march of the pilgrim hosts, carrying cleansing and salvation. F. B. M.

The Big Brother

THURSDAY, April 27. Gen. 4 : 9. "*Where is Abel thy brother? And he said, I know not; am I my brother's keeper?*" The downfall of Cain reached back to the fact that he lacked the consciousness that he was responsible for his brother. He went down beneath the cloud of selfish and self-centered ambition.

In the hour of meditation, it is well to ask ourselves whether we are losing this sense of responsibility for our brother. To succeed, to gain personal ambition, according to the Christian teaching, is not enough. It is necessary to include some one else in our success, to be truly Christian.

One of the fine evidences of the existence of this spirit is seen in the "Big Brother" movement, through which so many hundreds of boys have been lifted out of untoward environments and set upon a course of high manhood, through the genuine interest and association with some Big Brother, some man who has sacrificed time, thought and money to follow out the Biblical injunction. It is doubtful whether any one has been saved or reformed truly in this world by anything but love, and love is the very spring and substance of this Big Brother campaign.

It is a simple but great work. The boy is assigned to a certain Big Brother, a business man, perhaps; introductions are made, and the boy is made to feel that the man is his own friend—not simply a professional almsgiver, or a friend of his parents. The Big Brother helps in securing employment if necessary, arranging for schooling, and most of all by companionship whenever possible. An hour's conversation, a quiet talk at night, a letter, a slight gift, making sure that the boy has right companions—these are the old but the permanent means of showing brotherhood. One of the best-known lawyers in New York has taken on six little brothers. He confesses that he is six times happier, and six times bigger and better, than he was before. Is your life cold and bare? Try to be a Big Brother. There's a boy somewhere needing you, and you need him. C. S. C.

The Fight Against the Flesh

FRIDAY, April 28. Ex. 17 : 8-15. "*It came to pass, when Moses held up his hand, that Israel prevailed.*" Amalek always stands for the sins of the flesh; and Israel represents the church in her warfare against the dark powers that allure men to ruin by dangling before them sensual indulgence.

At the opening of the battle, the great leader was seen by the camp to be ascending a spur of rock, well within view, first standing and then

Continued on page 498

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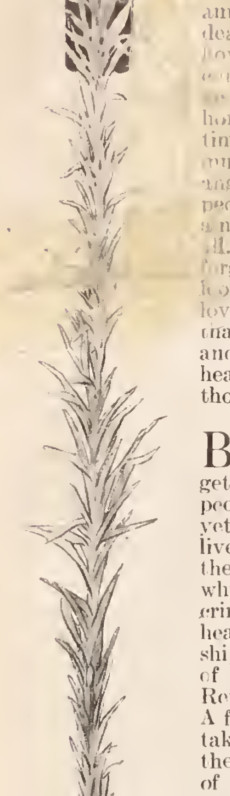
Our Editorial Forum

MANAGING EDITOR, GEO. H SANDISON



What Does He Think?

WE wonder what Jesus of Nazareth thinks of the way the world will this year celebrate the anniversary of his triumph over death! In how many hearts, in how many homes, in how many churches, in how many lands, will we feel that Eastertime is really honored and understood? Sometimes it is hard not to fear that he must be so grieved, so shamed, so angered by the actions of the people of this planet that he is almost unwilling to look at us at all. But we know he has not forgotten; we know he has not looked the other way; we know he loves us still. And we know, too, that the agonies of Gethsemane and Golgotha are rending his heart again as they rent it two thousaud years ago.

BECAUSE his church has not been faithful, careful, energetic enough, nearly half the people in the world have never yet heard of him. These millions live on in darkness and fear, under the grip of the forces of nature which impel them to cruelties and crimes. Other millions, who have heard of him, still choose to worship the gods of darkness instead of the God of Light, whose Revealer and Messenger he is. A few of the world's nations have taken his name, proud to call themselves Christian. But most of these are locked in a death grapple at this Eastertime, trying to tear one another to pieces. In the New World, a new nation has arisen with every opportunity to play the part of brother to every other nation. But instead of doing that, the Easter season finds this nation waxing fat and rich at the bloody business of supplying ammunition with which the nations of the other world are seeking to destroy one another. Not only that; he hears from this new and highly favored land the moans of tired, hungry children, forced to spend their infant strength in toil so that greedy men may grow richer than they already are. He hears the wailing of children who are sick and dying because their parents, in this land of gold, can not find the means to keep them well aud strong. He hears the groans of overburdened women, the protests of weary men, one multitude working too hard, another multitude not able to find work at all. He sees in myriads of homes needless poverty and pain. He sees the factories where men and women and children bear the too heavy burdens of labor. He sees the stores and market places and offices in which the serpent of greed squeezes out unjust profits from the products of those who toil. He sees—how many thousand?—women thrust from the pure beauties of true womanhood to lives of deadly shame! He hears the murderous snarl and the senseless jeer of the drunkard; the empty laughter of the idler; the song and jest of those who waste the nation's wealth in pleasure.

Grieved, is he? Yes. Angered, is he? Yes. Disappointed, is he? Yes; bitterly so. But discouraged? Never!

FOR those who seek to understand, the reason is plainer to see this year than it has ever been before, why the hope and love and joy and holiness of Easter have hitherto failed to fill the world. Jesus himself summed it all up long ago when he indignantly asked his hearers: "Why call ye me Lord, Lord, and do not those things which I say?"

What a relief it is to turn from the picture of the world's chaotic wickedness, back to that quiet hillside where he sat down long ago to outline, for those who would listen, a plan of life that would fill the world with peace and good cheer: "Blessed are the merciful, for they shall obtain mercy. Blessed are the peacemakers, for they shall be called the children of God. Blessed are they that hunger and thirst after righteousness, for they shall be filled. Blessed are the pure in heart, for they shall see God.' It is not enough, he declared, to refrain from killing your brother, you must not hate him, even in a fit of anger. You must not retaliate when he wrongs you. You must not have any enemies. The old idea of loving your neighbor and hating your enemy must come to an end. "I say unto you, love your enemies; bless them that curse you; do good to them that hate you; and pray for them that despitefully use you and persecute you."

IS the world doing these things? Is this country doing these things? Is the organized church doing them? Is your church doing them? Is your home doing them? Are you doing them?

How then can we hope for an Easter blessing, or how can we believe that Christ will be pleased with our Easter worship? Of more value to him than the Easter sermon, the Easter anthem, the Easter flowers, will be the humble, penitent heart, which shall weep over the failures to obey its Lord, and will determine by his grace henceforth not only to confess his name, but to do his works.

Mary wept as she turned from the empty tomb, and said to the stranger who approached: "They have taken away my Lord, and I know not where they have laid him." Then the stranger spoke, and she knew that it was he himself, come back from the dead to help and comfort her. Many whose tear-wet eyes gaze heavenward this Eastertime, feel that the crimes of men have taken Christ from the world; but it is not so. He stands beside you. He stands at the threshold of your home. He stands at the altar of your church. He walks through the cities and the fields, the market places, the legislative halls, the treasuries of our land. He walks with bowed head through Europe's battlefields. He is the same Jesus—the same yesterday, today and forever.

He will take the hand of every man, every woman, every child, who is willing to follow him. He will make their lives radiant, triumphant, glorious. He will help them to show the world again how to be saved.

A Missionary Congress

DURING the closing days of the present month, a National Missionary Congress will meet in Washington, D. C., at which the foremost living students of missionary problems will tell of present conditions in Gospel work throughout the world. Naturally, the effect of the war on the missions has been very widely discussed. Many workers have been withdrawn from the field temporarily. But the note to be sounded by the approaching congress will not be one of discouragement, but rather of reassurance. Authoritative speakers will tell of spiritual conditions in India, China, Malaysia, South America, Africa and other lands. There will be a recital of recent personal experiences and observations in practically all of the missionary fields, Moslem, Hindu and Buddhist, the whole demonstrating that the opportunity of the Christian world is greater than ever.

The first shock of the great convulsion has passed, and the reaction has come. Robert E. Speer will tell about the Far East; John R. Mott will speak on religious conditions in Europe; Shailer Mathews will talk of present conditions in Japan; Sherwood Eddy will give an account of the hopeful situation in India; while Amos P. Wilder will do the same for China. Mexico and the Near East will not be overlooked. It will thus be altogether an inspiring message which these and many others eminent in the mission field will bring to Christian America. It should give us courage and confidence to go on with undiminished vigor in the work of carrying out the Great Commission.

The Transformation of Woman's Work

IF those who are shouting for "preparedness" were to stop a little and seriously consider what it involves, not only in the direct cost of war, but in the economic and domestic life of a nation, their present attitude would undergo a radical change. Take conditions in Great Britain as an illustration. Possessing unlimited financial resources, Britain is spending $5,000,000,000 a year on the war and has just announced for the coming year the biggest financial budget the world has ever known. In the new budget, the increase in taxation will bear heavily upon the common people. Incomes up to $5,000 will be taxed 11 to 12 per cent., those over $5,000, 25 per cent., while still larger incomes affected by the supertax will pay as high as 34 per cent. Practically every article classed among the necessaries of life is now taxed to the utmost point. Food of all kinds, clothing, liquors and tobacco, theater and railroad tickets, and even tickets to the "movies," are all to be taxed in an increased ratio, in order that the govern may be able to carry on the war, and that it may its own expenses and lend money to its allies In France, Germany, Russia, Austria and Italy ation is proportionately heavy.

These new and oppressive burdens have nat ally produced a great change in the condition of wo anhood in all the European countries. With a very rge proportion of the adult males in active military rvice, it has fallen to the women, besides condu ing the ordinary affairs of the household, to perfor the labor of the farm, the shop, the mechanic's b ch, and many other industries formerly conducted by nen exclusively. Women are serving as letter-car rs, policemen, ticket-sellers, gardeners, blacksmiths cab and truck drivers, chauffeurs and street-swe rs. They are doing the major part of the home ho tal work, and thousands have taken the places of m in the great munition plants, filling the shells and cking the fuses. England has 195,000 women mployed on munitions alone, and a similar cond ion prevails in other countries. France is substit ing women in place of the soldiers in garrisons, so hat the men may be released for duty at the nt. Germany has 900,000 women doing work which ess than two years ago was performed by men.

But while life has become far more strenuou nd laborious for women, owing to the changed condi ns, the new and unforeseen development is accept in a brave spirit everywhere. There is no lament ion over the hardships to the "tender sex." But the question is already being asked what the resu of the new relation of womanhood to the world' activities will be—whether the women will be sat ied to go back to the old home life and the old voca ns. Having once tasted the sweets of equality, will ey not desire to continue, even in the face of ph cal obstacles and unwonted hardships? But, after , it is in the homes that the keenest struggle unde he new conditions must be felt. With reduced inc nes and a universal advance in all the necessaries o fe, ranging from one hundred to three and even our hundred per cent., life in European households thout number has become a hard, and for the ti at least a hopeless, problem.

"Preparedness" may not be war, but it is its n of kin, and the "preparedness" of which we he so much in the newspapers and at public gath ngs where the war spirit breaks loose is capable of m ng American home life a series of hardships that can nly be regarded as vicious and unjustifiable, be les being unnecessary from any rational point of w.

The Lost Leaves

AN imaginative magazine writer has rec tly published an article which, whether rega ed as an allegory or otherwise, is neverth ess remarkable for the spiritual lesson it tea es. Between the hours of darkness and dawn he wa ed in a leading fashionable thoroughfare of the me opolis, which was silent and deserted. The air se ed to be filled with strands of mist which, on close observation, appeared to be like leaves blown abo by the night wind. He caught one of these semi-vis les with his hand and found it soft and yielding. N rer inspection showed it to be about the size of a n's palm. In the silence of the street he fancied he ald hear sounds, inarticulate at first; but on holdin he object to his ear, the sounds became like actual sp ch. Then it was impressed upon him that the thir he held was a soul. Strangely enough, it was capal of making either real or imagined responses to his vn thoughts. Looking upward, he found that a li of these fluttering objects extended far down he avenue, seemingly in slow procession, while till farther overhead another line was moving in he opposite direction. He weirdly goes on to relate ow he found that these souls, invisible by day, ere ceaselessly in motion near their former habitat ere all their interests had lain when they were li ng, sentient human beings. They were the souls of w dly-minded, pleasure-loving folk who, having no i ls, had devoted themselves to mere material th gs, and were destined to cling to their old surround gs. It was only a hallucination of the senses—a fre of the imagination. Yet how true it is that those ho have no ideals of sacrifice, of consecration, of hel lness and loving service, to lift them out of the r of ordinary life, with its selfishness and its blindne to spiritual things, must find themselves sadly unf ed for the great change which death brings; just as se poor souls, tossed about by the night wind, f nd themselves in an environment from which they ld not escape. They were reaping what they had s n.

We may learn much from parables. If the sto of the Lost Leaves illustrates any spiritual truth, is that we should begin here and now to live as we pe to live forever. But ideals will not avail unless ey lead us to follow Him who brought life and im ortality to light, and who is himself the "light of he world."

The Bible and Newspaper

CONDUCTED BY

FERDINAND C. IGLEHART, D.D.

Boys Build Good Roads

MANSFIELD, Mo., a town of 500 people near the heart of the Ozark Mountains, has a boys' good roads club ich is of some account. The mayor the town started the club with fifty s, who began work some time ago good earnest. The town took a holi- , the stores closed, and the men t out into the country with the boys help them in the work. The town ed $20,000 in bonds to continue the d work of road-building into Mans- d, the county seat. Later the boys, forced by the men, went out into the ntry again. The boys picked and led more than 200 loads of rock for face mending and building a culvert. ms were set to hauling gravel from beds, and a decent road was built one day's time. Mayor Riley says s spring the club will be increased a hundred members, and that the blem of permanent roads for the ghborhood will be solved. It is ly that the spirit will be contagious, that other boys' clubs for road- lding will be organized in that part he state. This is an excellent lesson patriotism to teach the boys and ng men to do something practical the public good. That minister wise who sets his boys and young n to work in the church for their own elopment, and for the building up the Kingdom. This is the class, so portant and highly appreciated, thus ressed by the apostle: "*I have writ- unto you, young men, because ye are strong, and the word of God abideth in you.*" (*I John 2:14.*)

Life of Spring out of Death of Winter

THE *eternal God teaches his children a lesson on the immortality of the soul and the resurrection of the body in the life of spring which he brings out of the death of winter. When the frost of the autumn cuts down the growths in the gardens and kills the leaves on the trees, and the snow is spread like one broad white marble slab as a tombstone over the grave, nature seems dead and buried. But Nature is not dead, only asleep, and preparing all the time in her sleep for the awakening in the morning. Nature only appears to be dead in winter. Death seems to be the law of nature, but life really is. "The universe is life, there are no dead." With man, death is only apparent. It is only the winter, to be followed by the spring. The tomb is not the terminal, only the tunnel through which we pass out of this into another life, out of the earthly into the heavenly city The homely, loathsome grub dying to become the beautiful butterfly to sip the flowers and wing the air, winter dying that spring may arise out of it, are only analogies of the resurrection of the body, not arguments for it. We may imagine, we may hope on the subject, but the only reason we know anything certain about immortality is that Christ has told us about it. And the only certain argument for the resurrection of the body is that Christ arose from the dead as a pledge that our bodies shall be raised. The attempt of late years to abolish the supernatural has weakened the faith of many in the doctrine of the resurrection. This is all wrong. No teaching of the Scripture is more unequivocal. There is tremendous power to the individual heart, the pulpit, and the general church in a firm faith in the resurrection of the body as the result of a resurrected soul from the death of winter into the life of spring. "But now is Christ risen from the dead, and become the first fruits of them that slept."* (*I Cor. 15:20.*)

Indians' Rights Disputed

THE Supreme Court of the United States is to be asked to decide whether the Seneca Indians of New York may spear fish within the boundaries of their old domain, which was granted to Robert Morris by the Treaty of the Big Tree in 1797. The question arises out of the efforts of the state authorities to enforce the laws regulating the taking of fish in the waters of the state. The case for the Indians will be presented for the United States, which is defending the Big Tree Treaty, by Assistant Attorney General Warren. He takes the ground that treaties with Indians are the supreme law of the land, and that the Federal Constitution nowhere takes account of police laws of states as opposed to treaties. They did not have stringent fish and game laws in olden times. They caught fish of any size and any number and at any time in the year that suited them. The people of Palestine sometimes caught fish with a line and a single hook of thorn or ivory, but their usual method was to catch them with a net. "*And when they had this done, they inclosed a great multitude of fishes, and their net brake.*" (*Luke 5:6.*)

Risks Life for Ring

AFTER Samuel Solicowitz had been rescued from drowning in South Lake, Central Park, New York, the other afternoon, it was observed that he held his jaws so tightly clamped that he could not speak. When he had been thawed out and was warm he had to take a diamond ring from his mouth before he could tell who he was or what had tempted him out on the ice. About one hundred feet out on the ice Samuel saw something sparkle in the sun, and he ventured out. He found a costly diamond ring probably lost by a skater. He got the jewel and was on his way back when the ice gave way and he went into the water over his head and was drowning when his cries brought aid. How many people risk their souls to get silver, gold and precious stones! Some earthly treasures are on rotten ice, and those who venture too far fall through it. The gaining of wealth at the risk of moral danger Christ bitterly condemns in the parable. "*What shall it profit a man, if he shall gain the whole world and lose his own soul.*" (*Mark 8:36.*)

Faithful Service

AT the recent celebration of the diamond jubilee of the Sunday school of the Fifth Avenue Baptist Church of New York, the following tribute was paid to the late Mrs. John D. Rockefeller: "For more than fifteen years Mrs. Rockefeller sustained a remarkable relationship as teacher and friend to a large number of boys. After ill health compelled her to relinquish the work of teacher, the part of friend was most faithfully continued. Members of her class now in the prime of life, and scattered widely over the world, remember with deepest gratitude her personal service to them, and trace not only their religious education but much of their success in life to that strong and gracious influence which was and ever is with them." The distinction of being the wife of one of the richest men in the world is trifling as compared with this tribute to this faithful teacher of Bible truth in the Sunday school. There are women of wealth and culture as well as those in humbler circumstances who teach in the Sunday school, and who realize what an opportunity they have to work for their Lord, and the immortality of their influence. The demands for competent, consecrated Sunday school teachers is greater than the supply, and the church should listen to these words of Christ: "*Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.*" (*Matt. 9:38.*)

Tree Seed Splits Boulder

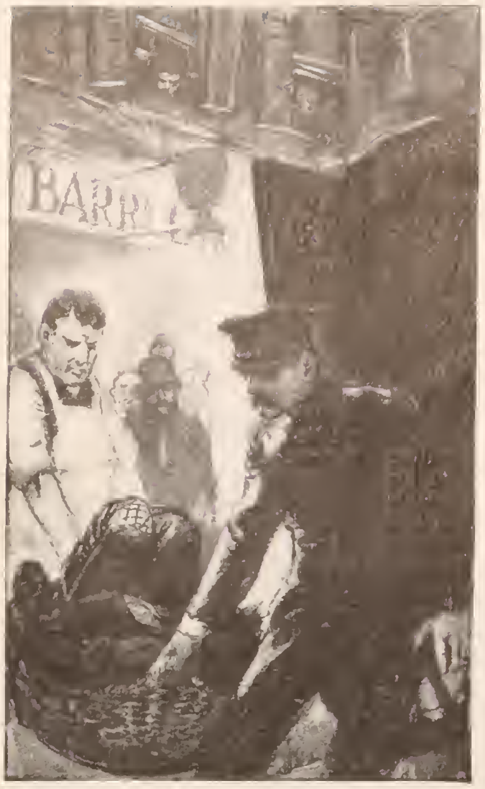
ROCKS have cracks in them made by the action of the weather. In these seams rootlets of plants find their nest and nourishment. Often seeds of trees blown by the wind or dropped by the birds find lodgment in these cracks and by their growth cleave the huge rocks apart as certainly if not as suddenly as dynamite. The American Forestry has a picture of a huge granite boulder broken in two by a tree which grew from a tiny seed. There is power in life, in that of the elephant, in the human brain cells which can produce millions of horsepower, and in the soul of man which grows and advances, and achieves immortal results. The single little seed in California that started a thousand years ago is busy still with the monster tree. All these types of life point to the Supreme Force, which is God, and to Christ, who is love, the supreme force in the divine mind, who is thus referred to as an eternal potentiality: "*Who is made not after the law of a carnal commandment, but after the power of an endless life.*" (*Heb. 7:16.*)

Diamonds Made by Chemistry

GENEVA, Switzerland, cables that it has been able by chemical process to make the synthetic diamond long sought by science, and claims that it is first in the discovery. This is a mistake, as science has for many years by chemical process produced crystallized carbon, which is diamond. But the specimens were too small to be of practical value. The scientists will wait to see how large, or pure, or cheap these stones can be made for the purposes of useful arts, or to satisfy the empty vanity of society. Right thoughts, pure sentiments, holy deeds, are the divine chemistry with which the jewels of Christian character are made, and place one in the distinguished company thus referred to: "*And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels.*" (*Mal. 3:17.*)

Old Age Pension Limit Lowered

THE limit for old age pensions in Germany has been seventy years. It is being reduced to sixty-five years by a bill submitted to the German Federal Council. This provision follows out lines indicated by the Reichstag, which on January 15 unanimously voted in favor of the lower age limit. The priceless pension of old age is the spiritual treasure with which God's Holy Spirit endows his aged saints. It is pretty close to heaven when grandpa and grandma read the Bible and pray and behold through their tears the faces of their loved ones looking down upon them from the upper palace windows, realizing this prophecy: "*And even to your old age I am he, and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you.*" (*Isa. 46:4.*)



NAMELESS OBLIVION

"THE BOTTLE"—IX.

Mr. John Worth,
Vice-President, The Firmer Co.

Dear Sir: In the pocket of a man who died yesterday of delirium tremens, we found some very soiled and tattered letters. They were from you. We enclose them.

He seems to have no relatives, and no other friend but you.

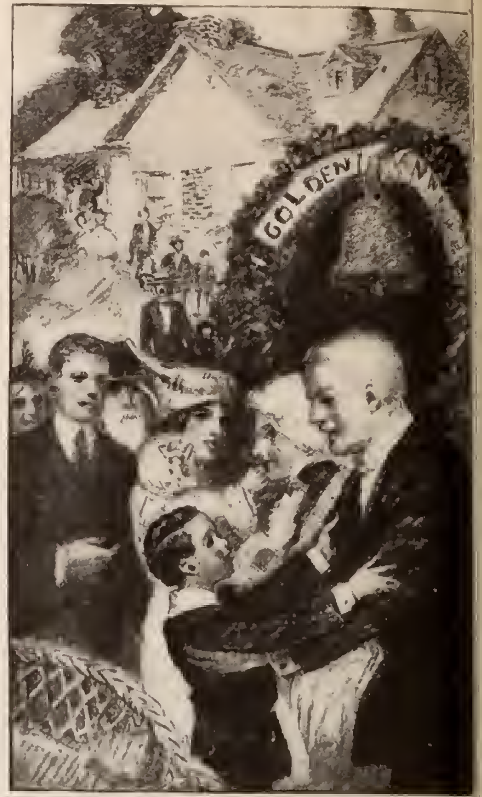
Do you wish to have him decently buried, or shall we send him to the potter's field?

Let us know immediately.

Truly yours,
Silas Sloane,
Supt. City Morgue.
per E. D.

(Dictated but not read)

THE END



GLAD MEMORIES

No. I

No. II

No. III

No. IV

No. V

No. VI

No. VII

No. VIII

No. I

No. II

No. III

No. IV

No. V

No. VI

No. VII

No. VIII

The Kenai Peninsula

Continuing Frank G. Carpenter's Alaska Story

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FOR the past week I have been traveling over the Kenai Peninsula. It is the first patch of our big territory to be opened by the new railway, and it is destined to be one of the thickly settled states of the Alaska of the future. I say states. The time will come when Alaska will be divided. It will have its own states and territories. Each district will have its local industries, its own interests and its own population. I have already shown how southeastern Alaska, a country as big as South Carolina, is already discussing the possibility of breaking away and managing its affairs as an independent political entity. It wants a governor, a legislature and officials of its own who shall have nothing to do with the rest of Alaska. The same will eventually be true of the Tanana Valley, of the Yukon Valley and of the Kuskokwim region. Seward Peninsula will some time be a territory, and so will the Aleutian Islands and the Alaskan Peninsula. Another great territory of the future will be the arctic province north of the Rocky Mountains. This contains 150,000 square miles, having an area of more than three times that of the state of New York. But all this is for the far future. The Kenai Peninsula is a land of the living present.

Suppose you had a country one-fifth again as large as Massachusetts and as wild and as virgin as Massachusetts was when the Pilgrims first landed. Suppose it had as much good land as Massachusetts, that it had warmer winters and cooler summers and that the rainfall was sufficient to raise hardy crops. Suppose the country was one of surpassing beauty; that it had rivers and lakes and beautiful valleys, with mountains equal to the Alps in their grandeur and with glaciers surpassing any known to the continent of Europe. Let the country be one of big game, of moose, bear and deer, of wild fowl of all kinds and of fish without number. Suppose that this country was to be cut by a government railroad running through it from one end to the other, and was to be connected by fast steamers with some of the busiest United States ports. Wouldn't you want to know more about it?

Well, I can tell you something, but not a great deal. I have crossed the peninsula from Resurrection Bay to Turnagain Arm within the past seven days. I started at Seward and went as far as Mile 29 on the Alaska Northern Railway. I there took horses and crossed the mountains over the Moose Pass, and am now at the little mining camp of Sunrise, not far from the eastern end of the Turnagain Arm. Much of my journey has been on foot, and I have not seen a dozen people while on the way. The peninsula is almost uninhabited. The country has hardly been prospected, and there are parts of the interior that have never been trodden by the foot of a white man. My trip was over some of the best-worn trails, and the information I have concerning the rest of the peninsula comes from the recent explorations of our government scien ts, from the miners and prospectors I have met, and om the engineers, geologists and agriculturists who ve been gathering information in connection with he opening up of the peninsula by the new railroad.

If you will take your map of Alaska you wi ee where the place lies. The Kenai Peninsula is i he heart of the south-central coast, a great body of nd that hangs down, as it were, from the coast range to the Pacific Ocean. It is bounded on the east by P ce William Sound, and on the west by Cook Inlet, m which, at the north, Turnagain Arm extends far to the land. It is only about ten miles or so from he end of Turnagain Arm across the country to o of the inlets of Prince William Sound, and the e of that arm is almost directly north of Resurrection y, on which Seward is situated. The Alaska Nort rn Railroad, which the government has bought, con ts these two points. The total length of the peni la from northeast to southwest is about 150 miles, d its width in places is from fifty to seventy-five n s. It is seventy-one miles along the line of the rail d from Seward to Turnagain Arm. The peninsula as altogether an area of 9,500 miles, being of just a ut the size of Vermont.

At Seward you are in the heart of the Kenai M n-tains. This range is about as high as the Allegha s, with some peaks that pierce the clouds above he altitude of Mount Washington. Many of them re s w-capped and some have magnificent glaciers. T re are a half-dozen glaciers in sight of the harbor o Seward, and one sees many others on his way north b railroad.

I WISH I could take you over the railroad from Seward north to Kenai Lake. It is one of the w der rides of the world. You go up the valley w ch ends in Resurrection Bay amid the most m gnificent of mountains. The mountains begin ri t at the sea. It is as though Switzerland came d n to the ocean, and you could ride under its g iers and snows through valleys and hillsides of the g nest of green. There are rushing streams and w ding lakes. There are great canyons and forest-cl cliffs. There are open parks made by nature and in hem ferns and wild flowers and grass as high as y r waist. The trees on the hillsides are largely sp ce and the ozonic air of Alaska carries the sweet s ll of the pines into your lungs.

he first body of water on the way is Bear Lake. T s is about a mile and a alf long and a mile w . It is filled with fi and it is said the g ernment intends to e blish there a fish h hery and experi-m tal farm. The lo-c on is ideal. It is o six miles from Sew-a and is in the midst o natural park sur-r ded by snow-capped m ntains, on the sides o hich hang glaciers of s phire amid forests of e rald. The place is n in the wilds. In the fu re it will have an a mobile road into S ard, and one can th go back and forth in quarter of an hour. T t region is now k wn as Woodrow P k. It has been n ed after the Presi-de .

oing on to the north-w l, you pass little h esteads which have b n cut out of the w ds. They are few a far between, and the p hes of cultivation a kitchen gardens in si At Mile 12 I saw an a ndoned log cabin and w told that it had been o pied last summer by so e city chaps who had c e there to hunt. T y had expected to stay a week or ten days, but th remained more than two months. Nevertheless, th r actual cash outlay for food during that time was le than $10. They spent $5 for flour, potatoes and c e, and the rest of their food was the fish, game a berries they found in the woods.

e stopped for a time at Kenai Lake and then rode al g its shores for four or five miles. The lake begins at lile 19 and it winds about through the mountains fo length of twenty-seven miles. It is a mile or so w , and no one knows how deep. Soundings have b made to 1,350 feet below the surface and the b om not reached. The lake is as clear as crystal, a it mirrors its surroundings.

little farther on is Trail Lake, which I should say is ght or ten miles in length and which, like Kenai L e, is full of salmon-trout, bass and grayling. The sa on-trout of Kenai are caught by the thousand and d d for dog feed. They sell for 8 cents a pound.

was at Mile 29 that I left the railroad and took h es to go across country to Sunrise. At that place is scar Christiansen's roadhouse. Oscar is a wily Swede who has a half dozen horses, which he rents out for all that the traffic will bear. He charged me $16 a day for two horses and guide, and told me that I could pick up the guide on the way. I picked him up long after dark, and we had a terrible time finding the trails. Before leaving I dined at the roadhouse. The meal was moose meat or Alaska beef cooked over the coals by a six-foot pioneer.

LEAVING the roadhouse, I started out through the forest and spent the better part of two days in getting to Sunrise. The horses were fairly good, but the saddles were excruciating. I am accustomed to riding. I cover about fifteen hundred miles every winter in the parks about Washington city, and usually ride ten or fifteen miles every day. I have an English saddle, and can be on a horse for hours without tiring. It was different in this ride across Kenai. Our horses were broadbacked Percherons, and the saddles were a high-pommeled variety, so made that they threw one far to the front. It was like sitting on a sawbuck with ill-fitting stirrups. It brought an entire new set of muscles into play and gave me the sensations and pains of the man who takes a long ride for the first time. I found it impossible to go off a walk, and when we came to a mining camp, after fifteen hours in the saddle, I was so stiff that I had to be lifted from the horse. The next day I walked part of the way and had to be lifted off and on to the horse whenever I rode.

I despair of making you see the wonderful beauties of the peninsula. The trip was through one little valley after another, with the grandest of mountains everywhere in sight. The valleys are from a half mile to three miles in width and are like great natural parks. They are often covered with woods, but the forest fires have cleared open spaces, and it is easy to see that the whole could be turned into farms. In going through the valley I wound my way along rushing streams, in which great red salmon were battling against the current, making their way over the rocks and through the débris of dead trees and floating brushwood. These salmon were the color of beefsteak, and they looked like streaks of raw meat flying along through the water. The streams were of the clearest crystal, and here and there they made waterfalls as they dashed down the hills.

In other parts of the journey I skirted beautiful lakes so clear that the mighty mountains above them, with their wonderful vegetation and curious outlines, were reflected as though in a looking glass. I wish I could have photographed the colors.

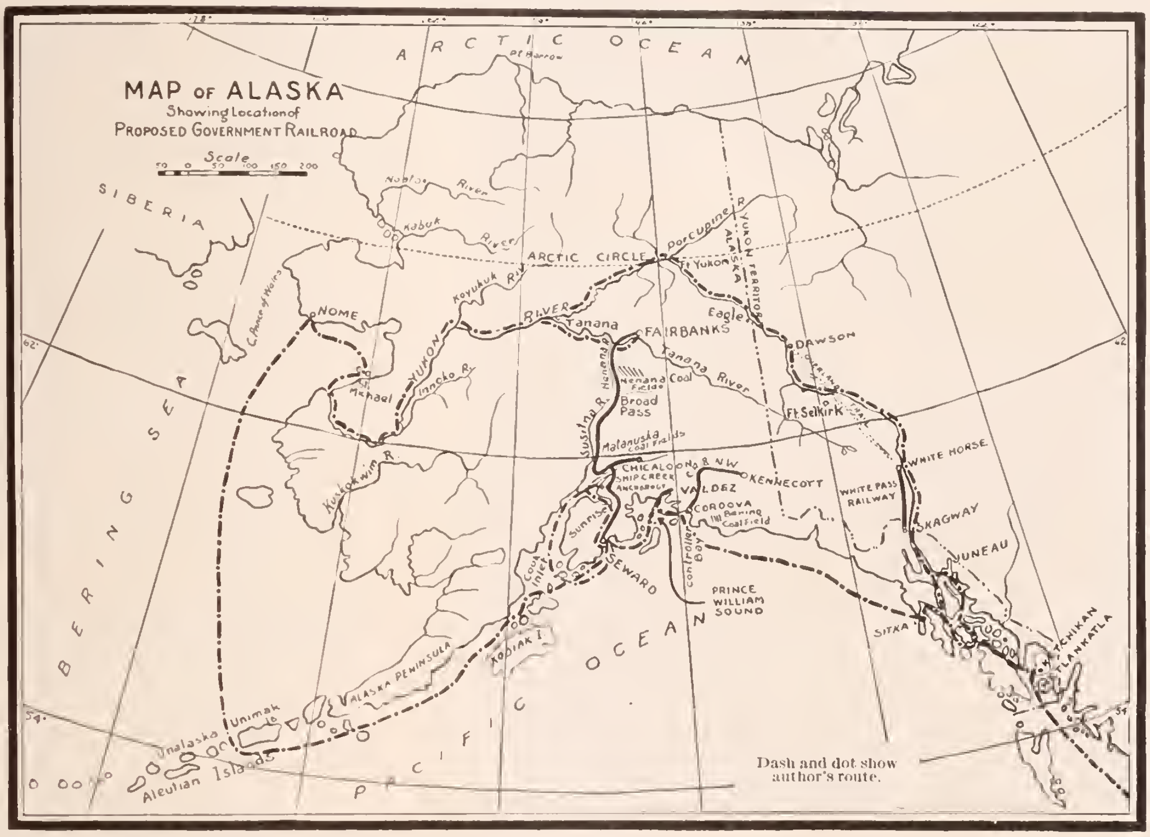
And then the live things we saw on the journey! I already have spoken of the salmon. We could see the trout in the streams, and I am told that all are full of grayling and other fine fish. Now and then during the journey I started up coveys of grouse. Some of the birds were as big as a chicken. They ran along in front of my horse for hundreds of feet like so many turkeys. They did not seem to be much afraid, and it was as though I were driving them. I saw also ptarmigan, and at a cabin at Mile 14, where I stopped for dinner, a miner cooked for me some ptarmigan he had just killed.

LATER on I saw the tracks of brown bear here and there on the trail, and once or twice scared up porcupines, which scuttled away through the grass. My guide told me to be careful not to ride over a porcupine, saying that the animal is sure to lame the horses if stepped on. The porcupine shoots its quills into the flesh at such times, and if not pulled out at once the horse soon becomes unfit for travel. The "porky" will shoot its quills into a man if he stumbles upon it in walking, and if the quills are not pulled out they are liable to work their way through the flesh into one's body.

The Kenai Peninsula has some of the best moose pastures of Alaska. It has hundreds of moose, and the moose are increasing in number notwithstanding the hunters, who come here to shoot big game and carry home the antlers as trophies. It is no trouble to get deer or moose horns in this part of the world. I have seen moose antlers that measure sixty-six inches between the tips of the horns, and have had myself photographed with them to show what a mighty Nimrod I am. I will not say who killed the moose.

The most of the food used here comes from the wilds. It can be had for the taking, and this makes the cost of living comparatively cheap. On my way north over the railway I rode with a miner who told me that he and his partner had fed well for two weeks on $1.80 worth of flour and bacon, in addition to the fish and game they had caught. During that time they covered about twenty-five square miles looking for gold, and nowhere were they unable to get ptarmigan and fresh mountain trout. I met them later on the trail. They had packs on their backs, and were moving along at the rate of four miles per hour. As I passed them they offered me a grouse for my supper, saying they had already killed fourteen, and had taken a big trout from Trail Lake. This was enough meat for the two for a week, and it was all caught within three hours.

To be continued



Dash and dot show author's route.

Gospel Work in War Prison Camps

TWO very interesting letters have just been received by Professor F z Zeller of Bloomfield, N. J., a m ber of the American Committee fo Gospel Work among European War P oners. These letters give a glimpse of he practical work that is already b n, and show that the opportunity is en for a great spiritual harvest in al he prison camps.

ne of the letters is from the Rev. F. Weinstein, pastor of the Moravian c ch at Stettin, in which the writer sa :

Our Moravian Church already car-ri on in several prison camps a pastoral w k among the Russian prisoners. In his work especially Brother August Weber, who is dear to me, and with whom I am intimately acquainted, participates. Starting from Danzig, he officially visits all the prison camps of West Prussia, and does pastoral work in the Russian and Esthonian languages. Pastor Weber formerly held an appointment in Dorpat.

"In Pomerania near Stettin, at Altdamm and at Stargard, we have larger prison camps, where there are many Russians. To many of these prisoners the opportunity is given to earn something, under supervision, on the larger farms.

"Pastor August Weber has got permission from the authorities in West Prussia to visit the prison camps, and enjoys, if I mistake not, the right of free passage on the railroads for such visits.

"As the authorities show a most kindly attitude toward such work, there is nothing to prevent Pastor Weber or myself from doing such work. Personally, I am not able to speak the Russian or Esthonian language, but Pastor Weber is an eminently suitable man, as he speaks them fluently."

The other letter, which concerns the Russian prisoners in Württemberg, is given below. It is from Dr. Frieder Zeller of Württemberg.

"*Münsingen Commissariat, March 5.*

"*My dear Franz:* I have always hoped to meet the lieutenant in charge of the prisoners. Russian prisoners with us in Württemberg are found in Münsingen and Ulm, and also in Eglosheim (near Ludwigsburg). Services are not held for them—at least not here (but perhaps in other camps)—as no minister preaches in their languages.

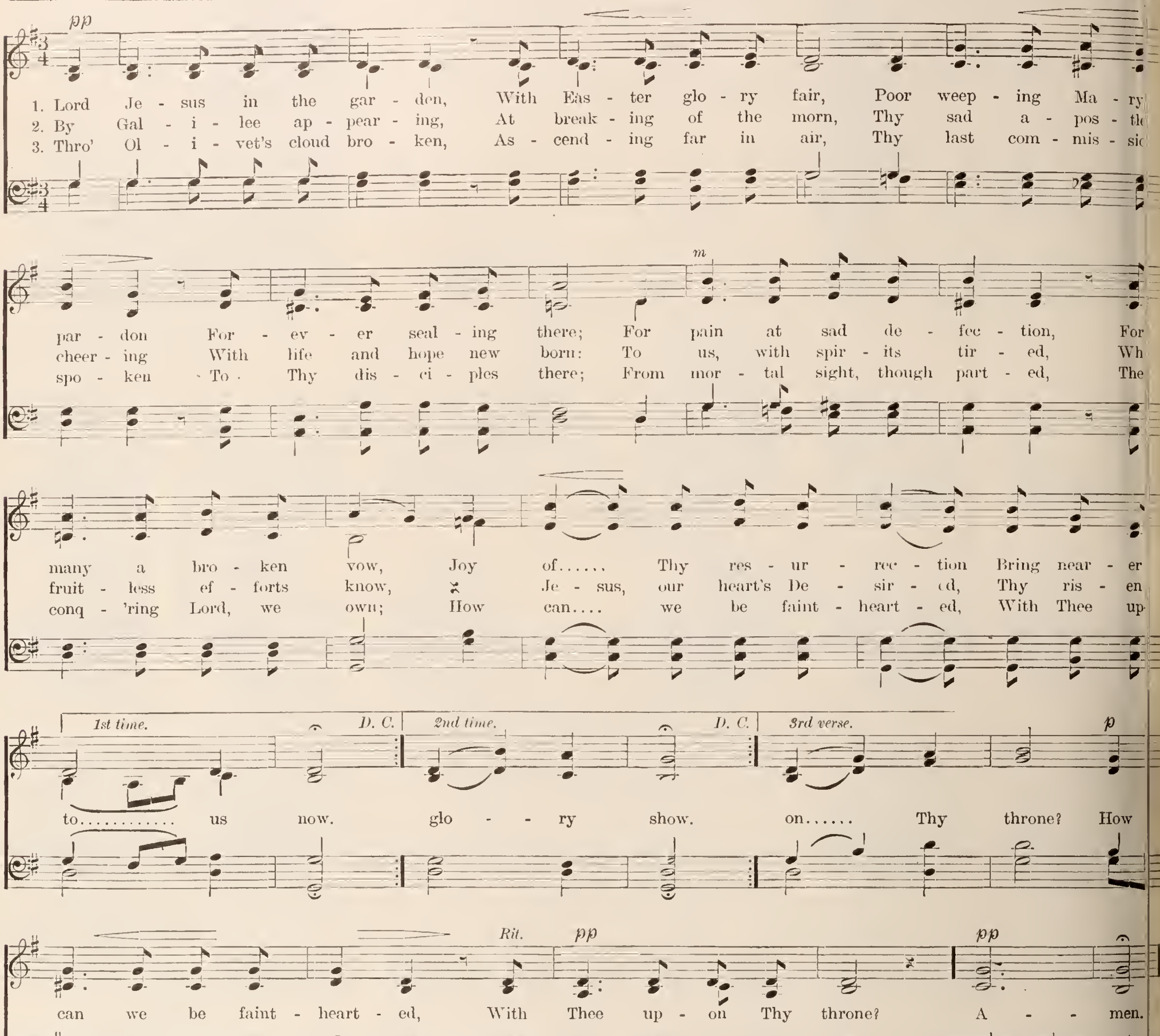
"Good Gospel printed matter, after due previous inquiry or after notification, is received by the commanders of the respective prison camps and distributed among the men."

All contributions in aid of the spiritual work in the European prison camps should be addressed to the War Prisoners Gospel Fund, care of the Christian Herald, Bible House, New York City.

Words by
Richard Arnold Greene

Upon His Throne

Music by
Carrie B. Adams


pp
1. Lord Je - sus in the gar - den, With Eas - ter glo - ry fair, Poor weep - ing Ma - ry
2. By Gal - i - lee ap - pear - ing, At break - ing of the morn, Thy sad a - pos - tl
3. Thro' Ol - i - vet's cloud bro - ken, As - cend - ing far in air, Thy last com - mis - si
par - don For - ev - er seal - ing there; For pain at sad de - fec - tion, For
cheer - ing With life and hope new born: To us, with spir - its tir - ed, Wh
spo - ken To Thy dis - ci - ples there; From mor - tal sight, though part - ed, The
m
many a bro - ken vow, Joy of...... Thy res - ur - rec - tion Bring near - er
fruit - less ef - forts know, Je - sus, our heart's De - sir - ed, Thy ris - en
conq - 'ring Lord, we own; How can.... we be faint - heart - ed, With Thee up
1st time.
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2nd time.
D. C.
3rd verse.
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to............ us now. glo - ry show. on...... Thy throne? How
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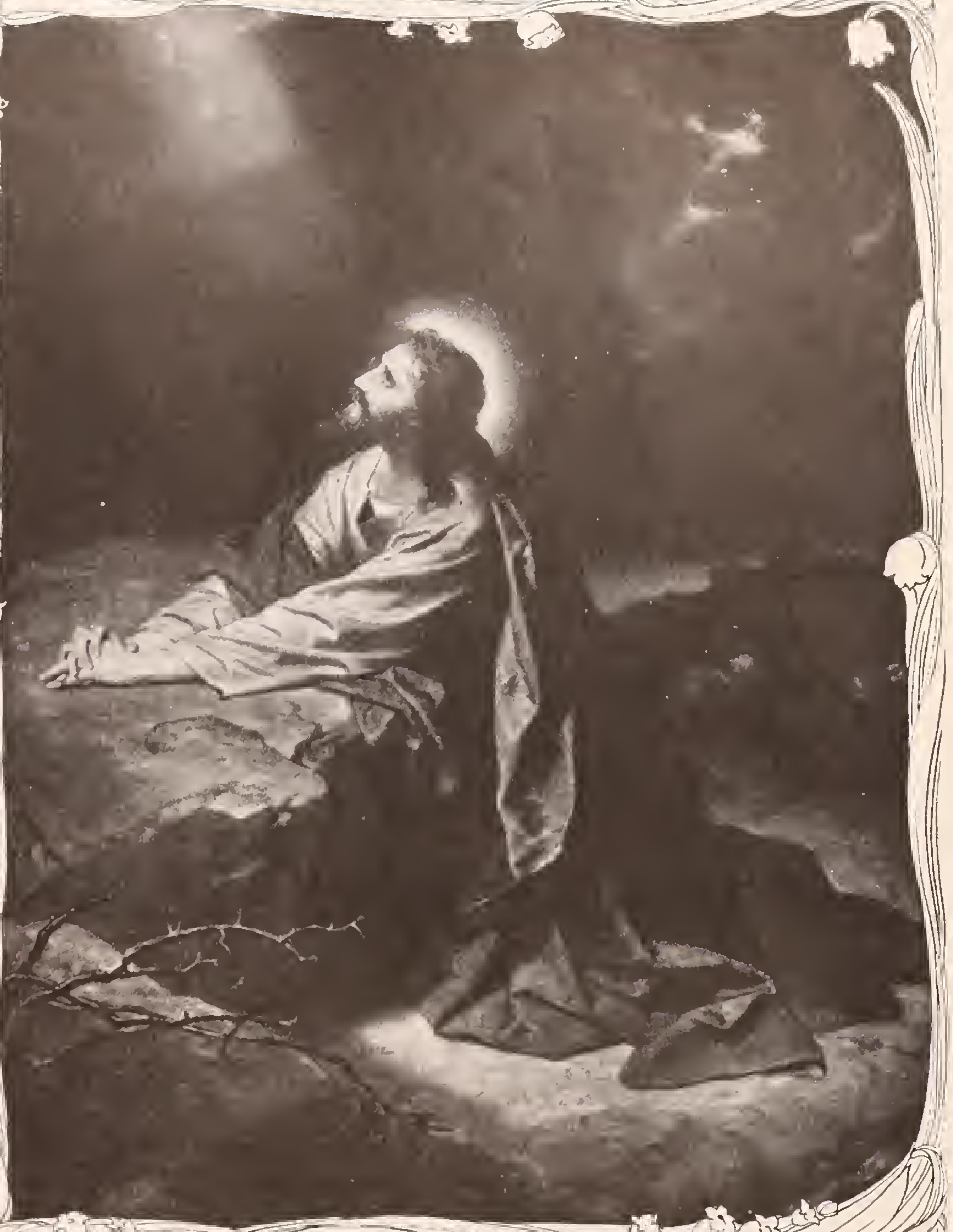
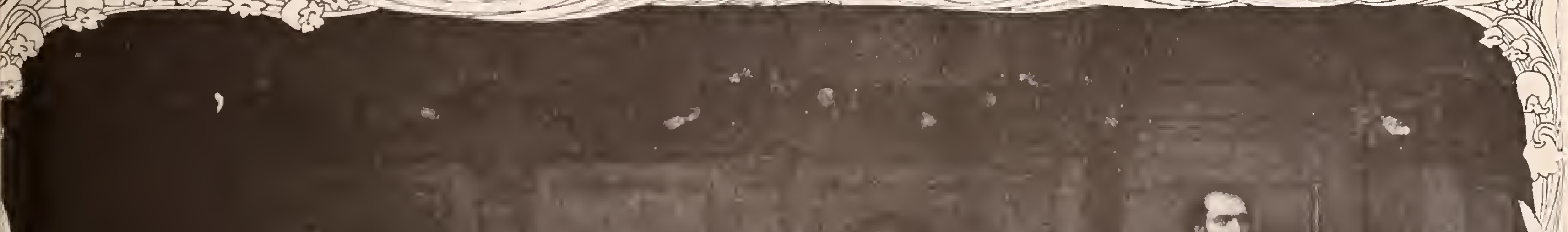
pp
can we be faint - heart - ed, With Thee up - on Thy throne? A - men.

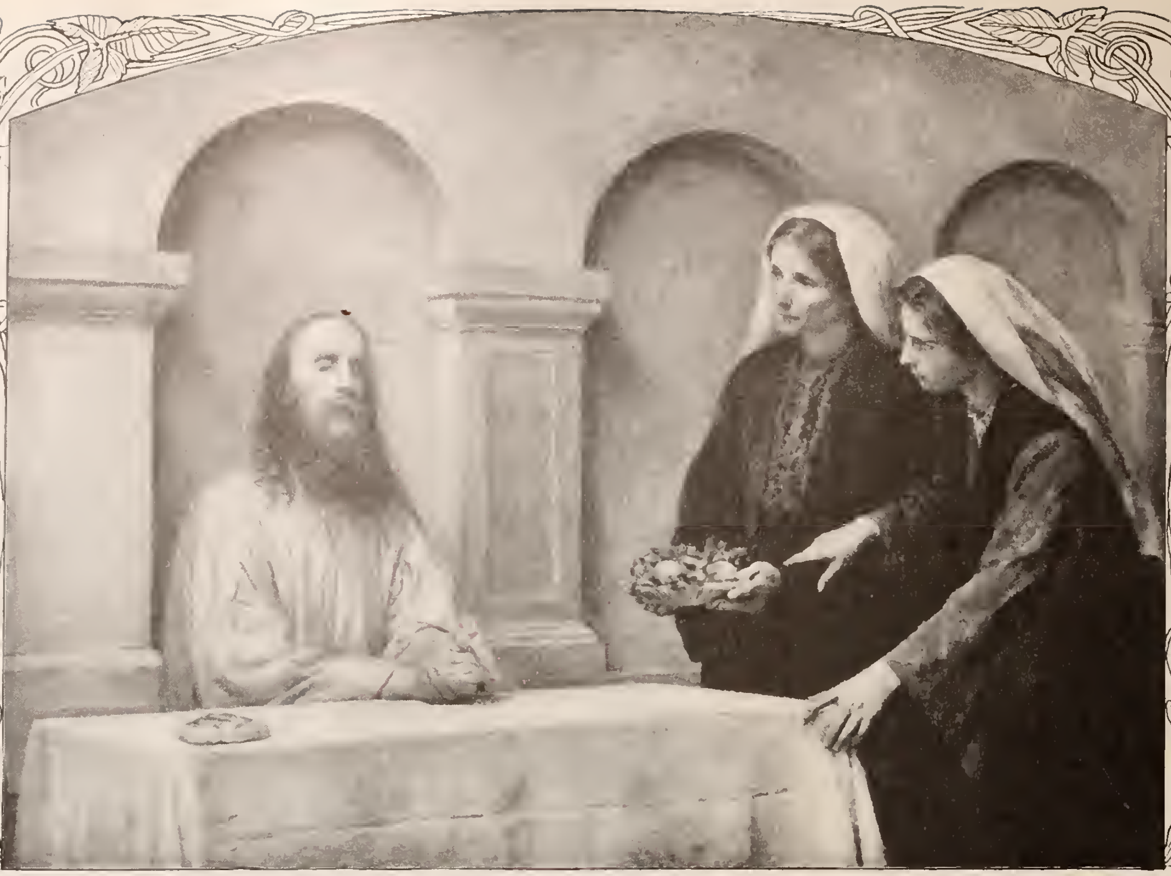
Scenes in Passion Week as Portrayed by Great Artists

FOR the most part, great paintings of Biblical scenes, especially those depicting incidents in the life of Christ, have been executed with such reverence and sympathy that they have become a real help in our understanding and appreciation of the Scripture story. The selections reproduced here from black and white high-grade photographs of the originals include some of the best-known and most popular of such works. In the picture shown at the right, "Christ in Gethsemane," the artist, Heinrich Johann Michael Ferdinand Hofmann, has placed upon the canvas a sense of human strength and dignity often missed in pictures of Jesus. The somberness and the solitude of that dread hour are not lessened by the representation of the three sleeping disciples, yet the sense of contact with heavenly influences is projected into the scene by the ray which lightens the Saviour's face.

Below, the picture of The Last Supper (much less familiar than the celebrated painting by Da Vinci), is so filled with human atmosphere in the postures and expressions of the Master and his disciples at the moment when Judas goes out into the night, that its prolonged study will be full of profit. This painting was made in 1870 by the German artist, Karl Franz Eduard von Gebhardt







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"THEN Jesus, six days before the Passover, came to Bethany, where Lazarus was which had been dead, and whom he raised from the dead. There they made him a supper; and Martha served."

The French artist, Eugène Burnand, has not attempted in the "Repose of Christ" to depict the actual supper which is mentioned in three of the Gospels, and at which Mary, the sister of Martha, anointed the feet of Jesus with the ointment of spikenard, very costly. He seems rather to have chosen a more private moment of the stay of the Master in this home to which he loved to repair. Martha, ever busy at hospitality, and Mary, concerned about higher things, are characteristically portrayed.

In the picture below, the same artist shows the Saviour at the moment of his prayer almost at the end of the Passion Week, when, after the supper, he had warned the eleven disciples that they should be scattered every man to his own, and should leave him alone; and yet not alone because the Father was with him. In the world they would have tribulation, but were to be of good cheer, for he had already overcome the world. Then, "He lifted up his eyes to heaven, and said, 'Father, the hour is come.' "

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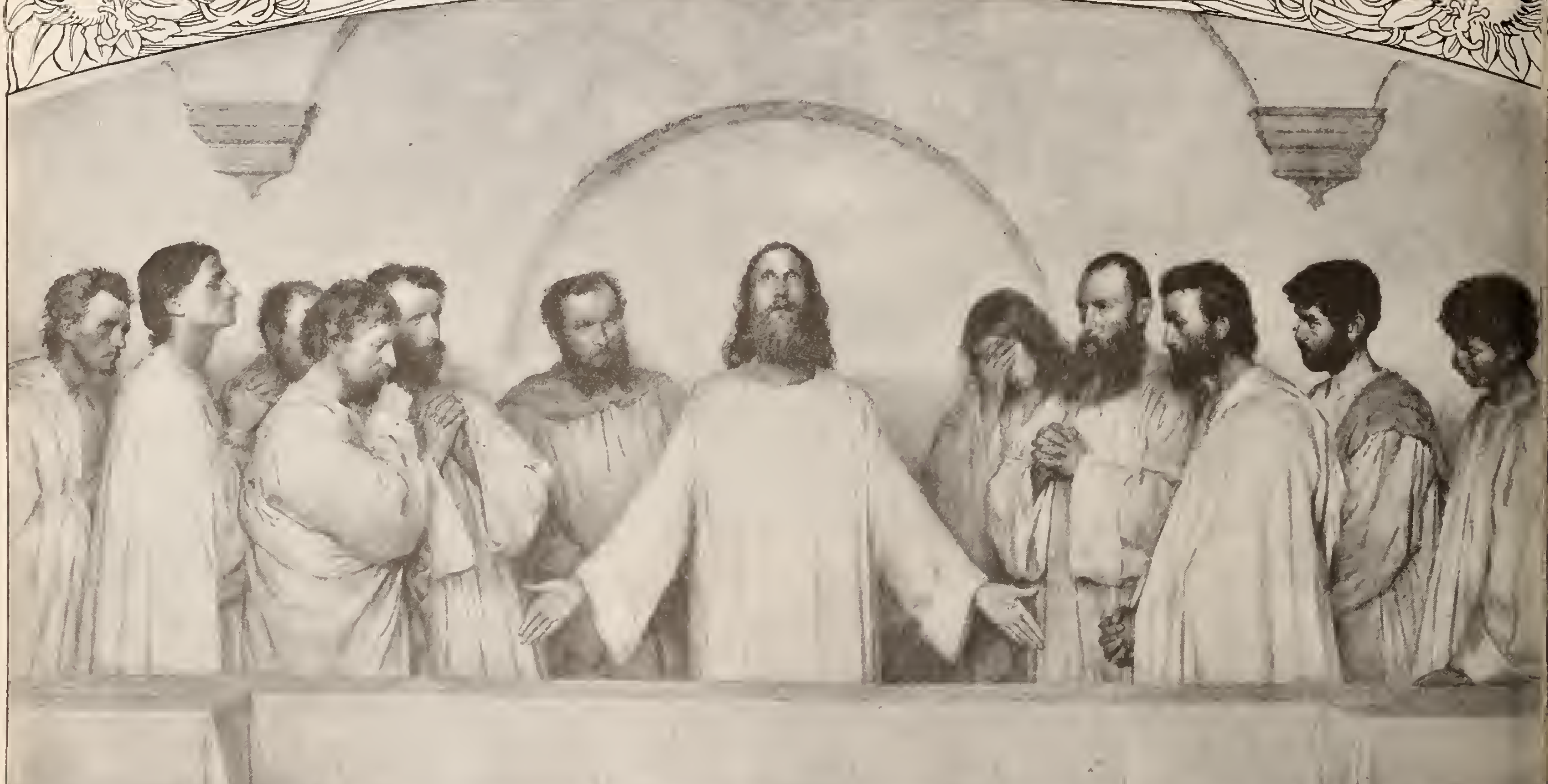
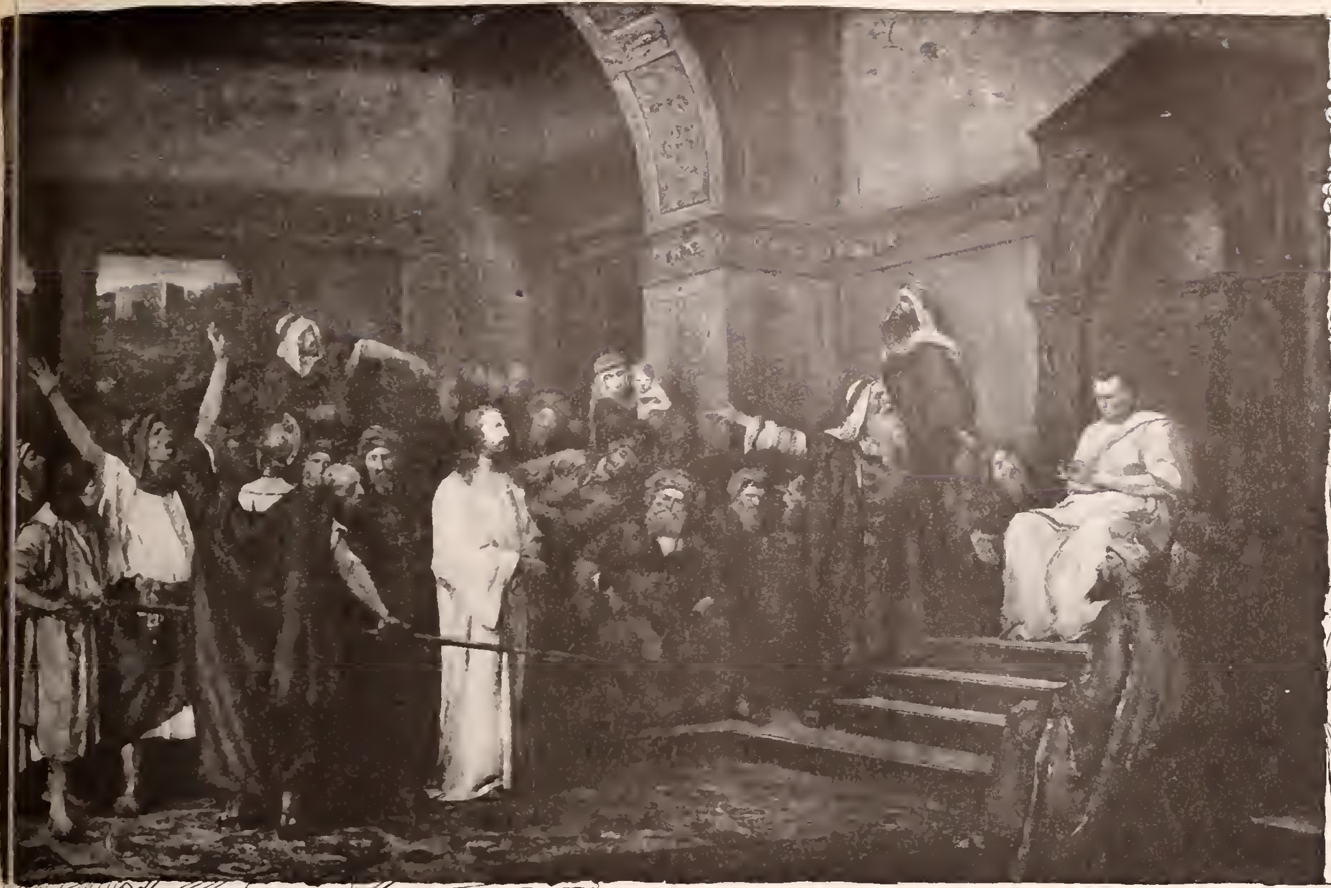
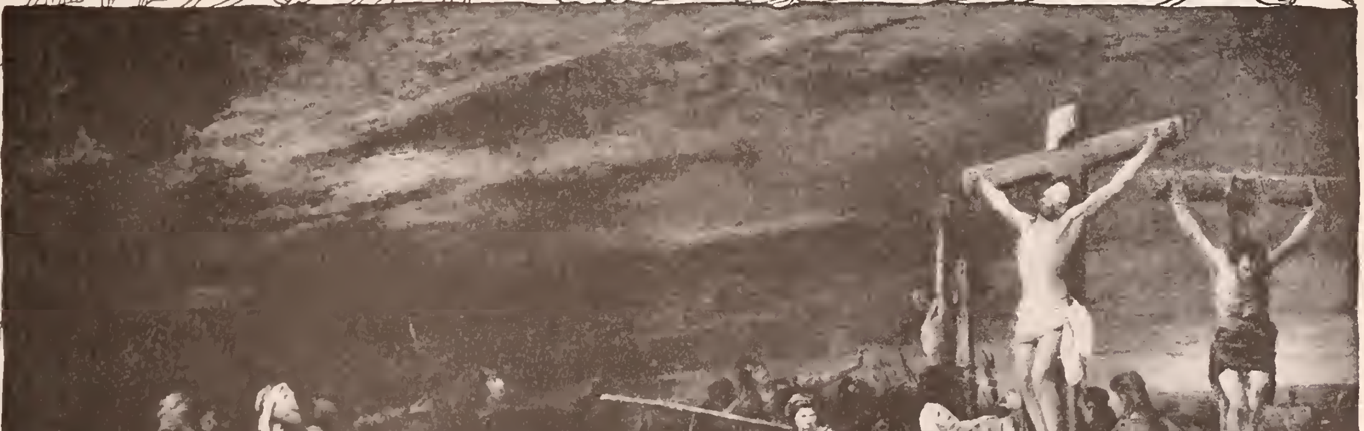
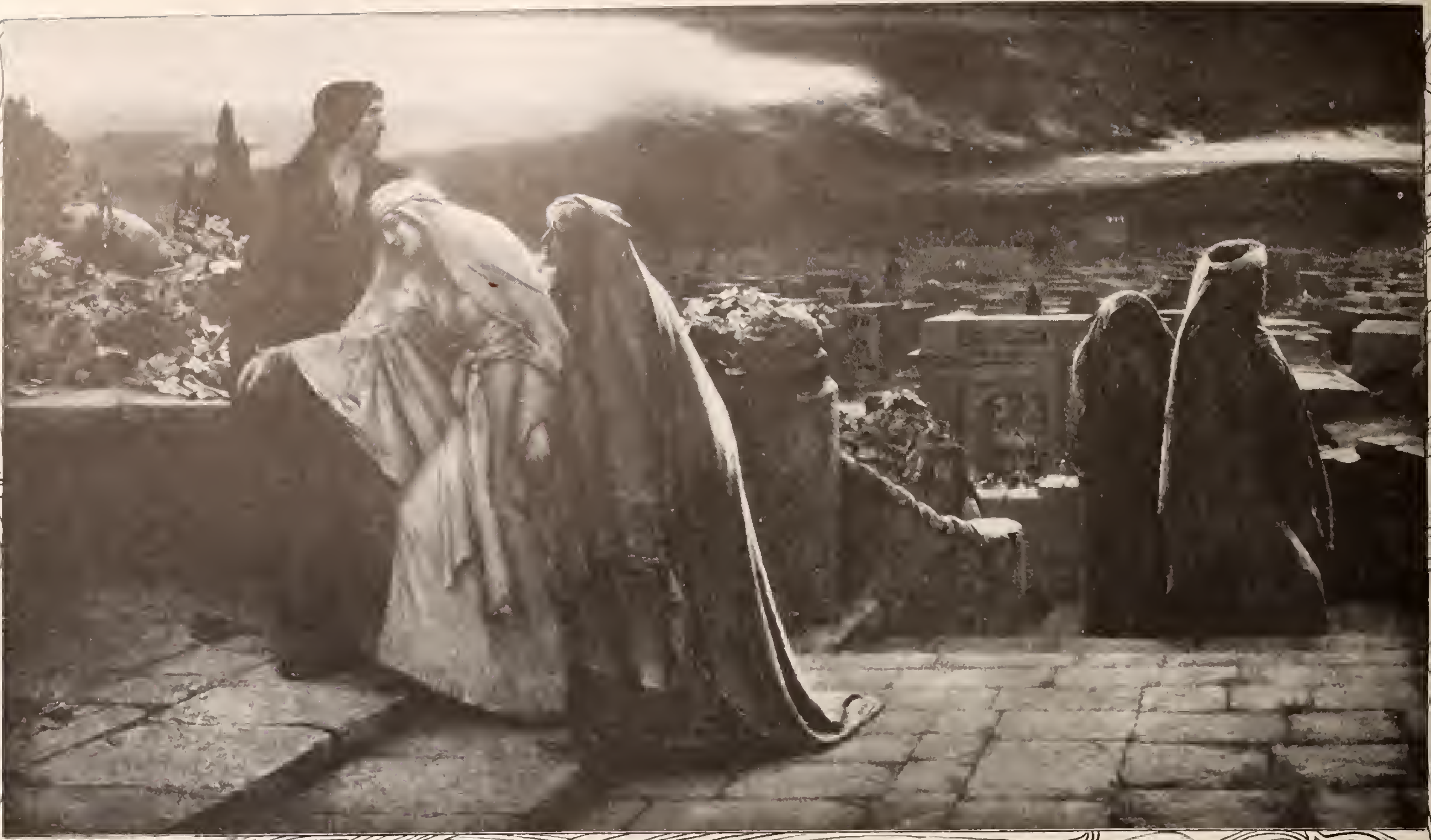




THE Hungarian painter, Mihaly Munkacsy, has endeared himself to every lover of art as well as to every Christian by his masterly painting, "Christ Before Pilate." It seems safe to say that this portraiture of Christ has been the most widely accepted of any as meeting the ideal of the human form of the Man of Sorrows. This painting is rich in character drawing, and it has the great value of being most accurate in detail of costume and environment.

This other painting by the same artist, while by no means so well known and probably never to be as popular as the above, is nevertheless of almost equal interest because of its completeness of detail, and the wonderful feeling throughout. Those who but a short space before were demanding that Pilate "Crucify him, crucify him!" are now wagging their heads and derisively saying, "He saved others, himself he cannot save. If he be the Christ, the Son of the Blessed, let him now come down from the cross." Much of the narrative can be seen in this picture, and yet if one were to attempt to say upon just what point in the story the artist's thought was centered, perhaps the best suggestion would be that moment when to the beloved apostle standing utterly bewildered near the cross, the dying Saviour had said, "Son, behold thy mother."





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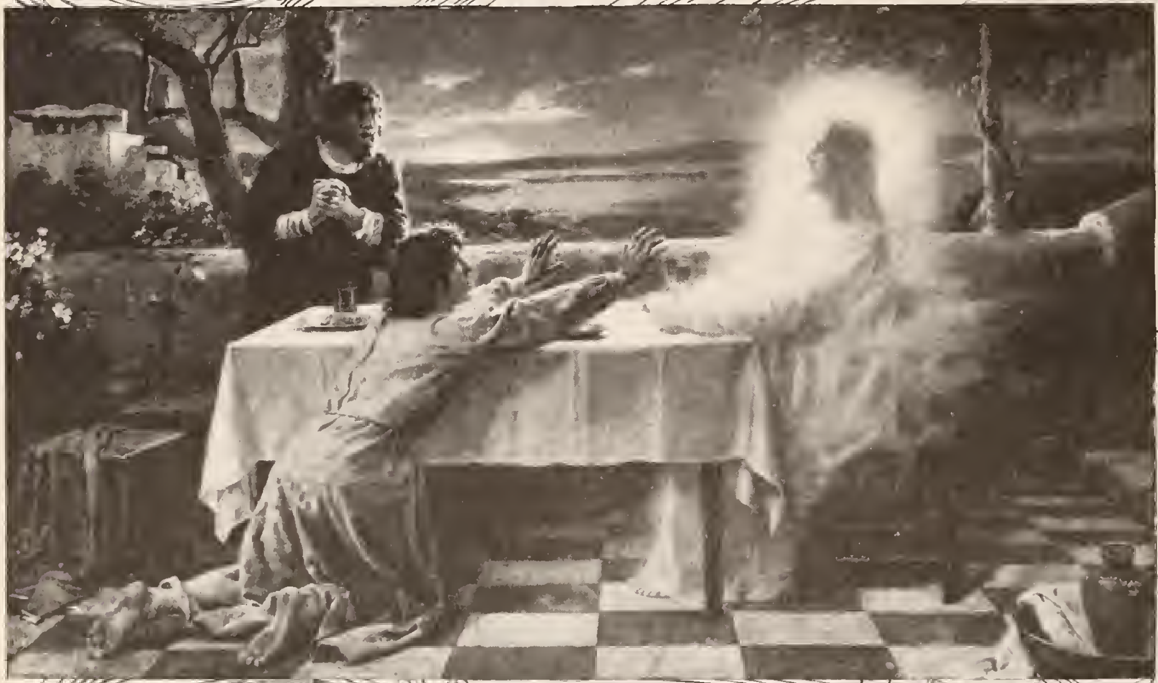

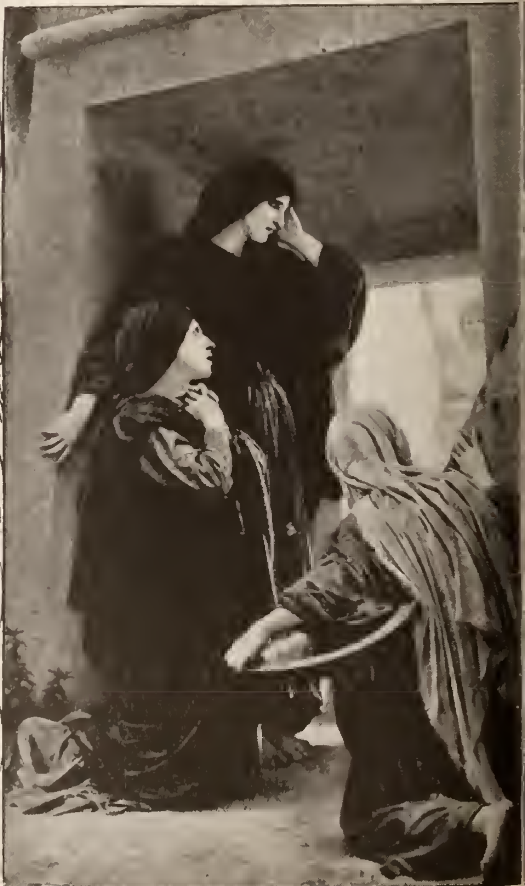

THE uppermost picture, "The Return from Calvary," by Herbert Schmalz, is one of many beautiful attempts to supplement the Gospel narrative by pictorial suggestion. The almost fainting figure of the mother of Jesus in the foreground, supported by John and a friend and followed by other of "the women," the curious and unmoved watcher at the turn of the steps, the returning crowds seen along the street of the darkening city, and on the brow of a green hill far away outside the city wall, the forsaken crosses black against the amazed sky, make a picture that has become one of the permanent art treasures of the Christian world.

Small wonder, when the eyes of Cleopas and of his companion in the journey to Emmaus were opened and they knew who it was who had joined them on the way, that their amazement should know no bounds. This greatly interesting picture of that moment, by Rudolf Eichstaedt, is to a degree idealistic and yet full of the atmosphere of reality and precious with spiritual influence.

The Christian world is indebted to the French artist William Adolphe Bouguereau for this thoroughly human picture of the women who, upon the first day of the week, very early in the morning, came to the sepulcher bringing the spices which they had prepared. But they found the stone rolled away from the sepulcher, and an angel within the empty tomb greeted them with that first Easter paean, which has echoed and reechoed through the centuries: "He is risen. Why seek the living among the dead? He is not here. Go, tell the disciples, He is risen from the dead!"

A Lily of Easter Day

By MARGARET E. SANGSTER, Jr.

THEY called her the Easter Lady, even when it wasn't Easter, because she looked so very much like a lily. Her face was wte and soft like the petals of the fler (except her lips—they were as pk as Rosa's coral necklace), and her hds were white, too. Her hair was yow as the heart of a lily when the s shines on it, and she very often we green gowns. Awfully simple-lking dresses they were, but I've hrd that the simplest dresses someties cost the most money. I don't kw—men aren't supposed to know wt dresses cost.

's queer how some people stir the iragination. I've known girls, beauties t that I never thought about—even wn I was talking to them; but the fi time I saw the Easter Lady coming dn the street I felt that something raer wonderful had come into my life. T of the kiddies that haunt the settle-mt house were talking to me, and they s that I wasn't listening. Children a quick to notice those things—espe-ciy East Side children.

Who is she?" I asked them.

Oh," said Rosa—a little black-eyed Itian girl—"oh, that's the Easter Ly." And then she added (for Rosa is feminine as any little lady on Fifth Anue), "That's a grand hat, ain't it?"

hadn't noticed the hat, but I ad-mted that it was.

st then the Easter Lady passed us, w a smile for the children. I had a r that she might pass out of my life t way, but she didn't, for Emmy—t little German child who is Rosa's s low—clutched at her dress.

May I smell your hankie, Easter Ly?" she asked.

he Easter Lady stopped short and bhed, and I felt myself blushing, too. I rambled up from the step and wished vely that I had a hat on so that I cd take it off. And then with a laugh li liquid sunlight the Easter Lady ped a fluffy soft bit of white linen fr her sleeve and handed it to Emmy.

Why, certainly, honey child," she s softly, and I caught the perfume of wd violets. It brought a bit of damp, gn shadow-splashed meadowland be-f my eyes, and I forgot the city and t slums.

osa is great on ceremony. The Ital-ia children seem to be—very often.

Easter Lady," she said magnifi-ctly, "this is Meestair" (she never c say her Misters without drawling) "eestair Harwood. He lives here."

was a queer introduction, but the Eter Lady put one of her white hands iine. It was a very soft hand.

The children know me," she said w another of her sunshiny laughs, "d they love the perfume that I use. Tt's why they want my handker-cf."

Is that why they call you the Easter Ly?" I questioned rather boldly, "stead of anything else?"

I don't know why they call me the Eter Lady," she answered, "but they d't know my real name."

didn't either, but she made no at-tpt to tell me.

s she walked down the street, away fr me, I *knew* that something very wderful had come into my life. And a watched her green gown disappear and the corner, I felt as if spring had ge away and winter had come back.

I SAW her often after that. About very other day I'd see her some-wre on the street, treating the kiddies toky-poky, or talking to some city msionary. And after she'd go away tard her home—wherever that was—I' question the ones she'd been talking to. But none of them seemed to know who she was, and they all called her the Easter Lady. Somehow I got to thinking that she must be one of the really rich women from uptown. It was her manner and her clothes, and her secret sort of way about where she lived. When I'd come to the conclusion that she was rich, I decided that I had better not see her any more. When one lives on the salary of a settlement-house teacher . . . well——

But even though I tried not to see her, I couldn't help it. She had a way of appearing around corners unexpectedly, and whenever a stray sunbeam danced down the street she came in its wake, a white and gold lily dressed in an artfully simple green frock. Finally I asked her point blank what her name was.

"Does it matter?" she answered me. 'Does it?"

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Hyacinth Bells

By Margaret E. Sangster, Jr.

IT'S *Easter time and hyacinths are growin' in our yard;*
They're makin' it a lovely angel place;
For some of them are blue as sky, and some of them are white,
And some ore pink as any baby face.
Seems like they must be happy for they're shaped the same as bells,
And when I lean right close I hear them say,
"The spring is here with sunshine, ond the grass is turning green,
And winter's ice and snow have gone away!"

THE *sweetest of our hyacinths we've taken from our yard,*
And planted 'em in flower-pots of brown.
And now we think we'll plant them in a heavy pasteboord box.
And send them to the far-off, crowded town.
They don't know where they're goin' but they ring their little bells,
And when I lean right close they seem to say,
"We'll take our beauty with us and our fragrance and our joy,
For Spring is here and winter's gone to stay!"

OUR *hyacinths are goin' to the churches ond the sick,*
They're goin' to the folks in want and pain—
I hope they'll bring the brightness of our glowing garden spot,
The glodness of the sunlight after rain.
I know they'll make folks happy—for I'm leanin' awful near,
And oh! they ring their bells ond seem to say,
"Be glad, be glad at Easter time, O people of the earth,
For Jesus Christ, the Lord, is ris'n today!"

And, like a foolish boy, I stammered: "Easter Lady, nothing in the world matters—but you."

And then she blushed, and I blushed, and she turned and hurried down the street.

JUST to be beautiful and do good—just to give beauty and light—that seemed to be the Easter Lady's profession. She didn't work, for one saw her at all times. In the middle of the morning and very late on afternoons, but never in the evening. I began to wonder what she did in the evenings, and I began to read the society columns of the evening papers for that reason. I thought perhaps I'd see her picture with a note saying that she had given a musicale or a reception—I *feared* that some time I'd see a note saying that she was engaged—or married.

But I never found her picture.

ONE day I came upon the Easter Lady in our little assembly hall, singing. Her voice was like her laughter—happy and sunshiny and full of the color of springtime. There was the usual group of children standing around her with wide, adoring eyes, and as I watched she stopped suddenly in her song and snatched the tiniest one to her breast and kissed his dirty little cheek. It was a long time since I'd wanted to be a dirty-faced boy, but——

"Easter Lady," I said, coming up from the back of the room, "where did you learn to sing?"

She looked at me for a moment, and as she looked, for the first time I saw a gleam of sadness, of coldness, in her eyes.

"Does it matter, Mr. Harwood," she questioned, "where I learned to sing—as long as I *do* sing?"

And again I blushed like a foolish boy, and answered:

"Nothing matters, Easter Lady, as long as you do sing—and I may listen." And then I asked her to sing in our little chapel on Sundays; and she looked surprised and a bit scared for a moment before she smiled at me and told me that she'd be glad to.

Ever since I first heard the Easter Lady sing I had wanted to hear her sing glad Easter music. For the Easter Lady seemed so much a part of gladness and music and light and spring flowers. So when Easter Day came, and our little chapel was all dressed in blossoms and vines from our fresh-air farm, I sat in the back seat and fastened my eyes on her face and just listened. I've read of people listening prayerfully. Well, that's how I listened.

She was all in white in honor of the day, was the Easter Lady, and her face seemed very pale and more beautiful than ever. And when she opened her lips—lips that were as faintly, gloriously pink as Rosa's coral necklace—and began to sing, I knew that I no longer cared how far above me she was; that I hardly cared whether she was an adventuress or a millionairess or—or anything. I just knew that I loved her—and that I must tell her so.

"Christ the Lord is risen today," she sang: and I knew that he was risen. All over the little chapel I saw other people who felt the same conviction in a strong, new way. Old Jim Robins, who had never believed in anything, began to sob, and even the children were quiet and looked like cherubs. And I shut my eyes while her golden voice told me that heaven was very near after all—very near indeed.

And when she finished, I stole quietly out of the room and stood on the steps in God's sunlight and thanked him for the wonderful joy that he had sent me on Easter Day.

EAST SIDE breezes are tricky, elfish things. They dance around stuffy corners and down alleyways and up dingy stairs, and if any paper or letter or scrap of fancy-work lies in the way, they pick it up and carry it along until they pause to rest for a moment, and the stolen article drops. As I stood on the steps, a sheet of paper brushed across my face and fell suddenly at my feet. Mechanically I picked it up, disinterestedly I glanced at it, and then I gasped; for I saw the picture that I had been looking for so long—a picture with a name under it.

And I stood there in the warm sunlight a bit dazed, with the tricky little breeze ruffling my hair. I stood there with the paper in my hand and the light of a great understanding growing in my heart. At last I knew why the Easter Lady had been afraid to tell her name, why she had slipped away so mysteriously, why we had never seen her at night. At last I had the secret that she had kept from the whole settlement house.

For the sheet of paper was a program of a very cheap East Side music hall.

THE people began to file out of the chapel, the children still cherubic, old Jim Robins still mopping his eyes. More than one of them stopped and told me, in broken English, what the music had meant to them. And though I must have answered them, I don't know what I said, for I was only conscious of a great longing to see the Easter Lady—and to tell her that I understood. And when the last one had gone away I turned and walked softly back into the little chapel. For I knew that she was still there.

The chapel was quiet and very sweet with the scent of crushed flowers. Our children pat the ferns, and bury their little noses in the center of the blossoms, and—well, after a service they are dilapidated. The flowers, I mean.

And there, in the midst of all the quietness and sweetness, with her golden head bowed on the keyboard of the piano, was the Easter Lady. She lifted her face at my step, and I saw that her eyes were bright with tears.

I have never been tactful. Being tactful is a talent, I think.

"Easter Lady," I questioned abruptly, "is that where you sing at night?"

Continued on page 499

STOP
LISTEN-
LOOK

26 children were poisoned last year in only 11 states

Fly Poison Kills More Children Than All Other Poisons Combined

For Safety's Sake, Use

Is there in your home, anywhere within baby's reach, a saucer of arsenic poisoned paper floating in water, or a can with a sweetened poisoned wick?

During 1915, 26 cases of fly poisoning were reported from 11 states; in 1914, 46 cases from 14 states. *Fly poison kills more children than all other poisons combined.*

Yet fly poison still is left unguarded except in the homes where mothers have learned that the *safe, sure, non-poisonous,* efficient fly catcher and destroyer is

TANGLEFOOT

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THUM CO.
THE O.&W. THUM CO.

The Journal of the Michigan State Medical Society comments thus in a recent issue:

"Symptoms of arsenical poisoning are very similar to those of cholera infantum; undoubtedly a number of cases of cholera infantum were really cases of arsenical poisoning, but death, if occurring, was attributed to cholera infantum.

"We repeat, arsenical fly destroying devices are dangerous and should be abolished. Health officials should become aroused to prevent further loss of life from their source. Our Michigan Legislature, this last session, passed a law regulating the sale of poisonous fly papers."

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LE PAGE'S GLUE 10c
IN HANDY TUBES

A Voice in the Wilderness

By GRACE LIVINGSTON HILL LUTZ

CHAPTER XXIII—*Continued*

SHE went back with a wonderful self-control. Forsythe's face lighted and his reluctant hand grew suddenly eager as he worked. Rosa came presently, and others, and the laughing chatter went on quite as Margaret had known it would. And she—so great is the power of the human will under pressure—went calmly about, directing here and there, planned and executed; put little, dainty, wholly unnecessary touches to the stage; and never let any one know that her heart was being crushed with the weight of a great and awful fear. Yet she was steadily upborne by the rising of a great, deep trust. As she worked and smiled and ordered, she was praying: "O God, don't let it be true! Keep him! Save him! Bring him! Make him true! I *know* he is true! O God, bring him safely *soon.*"

MEANTIME there was nothing she could do for him. She could not send the young officer after him. She could not speak of the matter to one of those present, and Bud—where was Bud? It was the first time since she came to Arizona that Bud had failed her. She might not leave the schoolhouse, with the officer and Rosa there, to go and find him, and she might not do anything else. There was nothing to do but work on feverishly and pray as she had never prayed before.

By and by one of the smaller boys came and she sent him back to Tanner's to find Bud, but he returned with the message that Bud had not been home since morning; and so the last hours before the evening, which would otherwise have been so brief for all there was to be done, dragged their weary length away and Margaret worked on.

She did not even go back for supper at the last, but sent one of the girls to her room for a few things she needed and declined even the nice little chicken sandwich that thoughtful Mrs. Tanner sent back along with the things. At last the audience began to gather.

By this time her anxiety was so great for Gardley that all thought of how she was to supply the place of the absent Jed had gone from her mind. Gardley! Gardley! if only Gardley would come! That was her one thought. What should she do if he did not come at all? How should she explain things to herself afterward? What if it had been true? What if he were the kind of man Lieutenant Forsythe had intimated? How terrible life would look to her! But it was not true. No, it *was not* true! She trusted him! With her soul she trusted him! He would come back sometime and he would explain all. She could not remember his last look at her on Sunday and not trust him. He was true! He would come!

SOMEHOW she managed to get through the terrible interval, to slip into the dressing-room and make herself sweet and comely in the little white gown she had sent for with its delicate blue ribbons and soft lace ruffles. Somehow she managed the expected smiles as one and another of the audience came around to the platform to speak to her. There were dark hollows under her eyes, and her mouth was drawn and weary, but they laid that to the excitement. Two bright red spots glowed on her cheeks, as she smiled and talked with her usual gaiety. People looked at her and said how beautiful she was, and how bright and untiring, and how wonderful it was that the Ashland school had drawn such a prize of a teacher. The seats filled, and the noise and the chatter went on. Still no sign of Gardley nor any one from the camp, and still Bud had not returned. What could it mean?

But the minutes were rushing rapidly now. It was more than time to begin. The girls were in a flutter in one cloak room at the right of the stage, asking her more questions in a minute than one could answer in an hour; the boys wanted all sorts of help; and three or four of the actors were attacked with stage fright as they peered through a hole in the curtain and saw some friend or relative arrive and sit down in the audience. It was all a mad whirl of seemingly useless noise and excitement, and she could not, no, she *could not* go on and do the necessary things to start that awful play. Why, oh, *why* had she ever thought of getting up a play?

Forsythe up behind the piano whispered to her that it was time to begin. The house was full. There was not room for another soul. Margaret explained that the Fiddling Boss had not yet arrived, and caught a glimpse of the cunning designs of Forsythe in the shifty turning away of his eyes as he answered that they could not wait all night for him; that if he wanted to get into it he ought to have come early. But even as she turned away she saw the little, bobbing, eager faces of Pop and Mom Wallis away back by the door, and the grim towering figure of the Boss, his fiddle held high, making his way to the front amid the crowd.

She sat down and touched the keys, her eyes watching eagerly for a chance to speak to the Boss and see if he knew anything of Gardley, but Forsythe was close beside her all the time, and there was no opportunity. She struck the opening chords of the overture they were to attempt to play, and somehow got through it. Of course the audience was not a critical one, and there were few real judges of music present; but it may be that the truly wonderful effect she produced upon the listeners was due to the fact that she was playing a prayer with her heart as her fingers touched the keys, and that instead of a preliminary to a fairy revel the music told the story of a great soul struggle, and reached hearts, as it tinkled and rolled and swelled on to the end. It may be, too, that the Fiddling Boss was more in sympathy that night with his accompanist than was the other violinist, and that this was why his old fiddle brought forth such tender tones.

At the end, with her heart sobbing its trouble to the keys, Margaret looked up sadly, and there, straight before her, through a hole in the curtain made by some rash youth to glimpse the audience, or perhaps even put there by the owner of the nose itself, she saw the little, freckled, turned-up member belonging to Bud's face. A second more and a big bright eye appeared and solemnly winked at her twice as if to say: "Don't you worry, it's all right!"

She almost started from the stool, but kept her head enough to finish the chords, and as they died away she heard a hoarse whisper in Bud's familiar voice:

"Whoop her up, Miss Earle, we're all ready. Pull the curtain, there, you guy. Let her rip, everything's O. K."

WITH a leap of light into her eyes Margaret turned the leaves of the music and went on playing, as indeed she should have done. Bud was there anyway, and that somehow cheered her heart. Perhaps Gardley had come, or Bud had heard of him; and yet, Bud did not know he had been missing, for Bud had been away himself.

Nevertheless she summoned courage to go on playing. Nick Bottom wasn't in this first scene anyway, and this would have to be gone through with somehow. By this time she was in such a dazed state that she could only think from moment to moment. The end of the evening seemed now to her as far off as the end of a hale old age at the beginning of a lifetime. Somehow she must walk through it, but she could only see a step at a time.

Once she turned half sideways to the audience and gave a hurried glance about, catching sight of Fudge's round near-sighted face, and that gave her courage. Perhaps the others were somewhere present. If only she could get a chance to whisper to some one from the camp and ask when they had seen Gardley last! But there s no chance, of course.

The curtain was jerked back dily and the opening scene of the play gan, the actors going through their parts with marvelous ease and dexterit and the audience silent and charmed tching those strangers in queer co mes that were their own children, ma hing around there at their ease and king weird language that was not u d in any class of society they had eve ome across on sea nor land before.

But Margaret, watching her m ic as best she could, and playing me nically rather than with her mind, ould not tell if they were doing well ill, so loudly did her heart pound o her fears—so stoutly did her heart pr laim her trust.

And thus, without a flaw or n take in the execution of the work sl had struggled so hard to teach the the first scene of the first act drew its close, and Margaret struck th final chords of the music and felt that another minute she must reel a fall from that piano stool. And y she sat and watched the curtain clos with a face as controlled as if nothing t all were the matter.

A second later she suddenly new that to sit in that place calmly a ther second was a physical imposs lity. She must get somewhere to the r at once or her senses would desert h

With a movement so quick t no one could have anticipated it she s ped from her piano stool and under t curtain to the stage and was gone fore the rest of the orchestra had n iced her intention.

CHAPTER XXIV

SINCE the day that he had ven Margaret his promise to mak od, Gardley had been regular employed by Mr. Rogers looking fter important matters of his ranch. fore that he had lived a free and eas life, working a little now and then w n it seemed desirable, having no set i rest in life, and only endeavoring from y to day to put as far as possible fr his mind the life he had left behin im. Now, however, all things became ferent. He brought to his service th een mind and ready ability that had ade him easily a winner at any ga , a brave rider and a never-failing hot. Within a few days Rogers saw hat material was in him, and as the eks went by grew to depend more and ore upon his advice.

There had been much trouble ith cattle thieves, and so far no metl l of stopping the loss or catching the t ves had been successful. Rogers final put the matter into Gardley's hands to rry out his own ideas, with the men the camp at his command to help him the camp itself being only a part of Rc rs's outlying possessions, one of s eral such centers from which he work his growing interests.

Gardley had formulated a sche by which he hoped eventually to ge old of the thieves and put a stop t the trouble. He was reasonably su he was on the right track, but his lan required slow and cautious work. He had for several weeks suspected hat the thieves made their headqu ers in the region of Old Ouida's Cabi nd worked their raids from that dire on. It was for this reason that of la the woods and trails in the vicini of Ouida's had been secretly patrolle nd watched day and night, and ery passer-by taken note of, until Ga ley knew just who were the frequent of that way and mostly what was eir business. This work was done ernately by the men of the Wallis mp and two other camps, Gardley bein he head of all and carrying all res sibility; and not the least of that ng man's offenses in the eyes of Rosa R ers was that he was so constantly a er father's house and yet never lift an eye in admiration toward her p ty face. She longed to humiliate him nd through him to humiliate Marg et, who presumed to interfere with her flirtations.

WHEN the party from the Fort rode homeward that Sunday after the service at the schoolhouse, Forsythe lingered behind to talk to Margaret, and then rode around by the Rogers place, where Rosa and he had long ago established a trysting place.

Rosa was watching for his passing, and he stopped a half hour or so to talk to her. During this time she casually discussed to Forsythe some of the plans she had overheard Gardley laying before her father. Rosa had very little idea of the importance of Gardley's work to her father, or perhaps she would not have so readily prattled of his affairs. Her main idea was to pay back Gardley for his part in her humiliation with Forsythe. She suggested that it would be a great thing if Gardley could be prevented from being at the play Tuesday evening, and told what she had overheard him saying to her father merely to show Forsythe how easy it would be to have Gardley detained on Tuesday. Forsythe questioned Rosa keenly. Did she know whom they suspected? Did she know what they were planning to do to catch them, and when?

Rosa innocently enough disclosed all she knew, little thinking how dishonorable to her father it was, and perhaps caring as little, for Rosa had ever been a spoiled child, accustomed to subordinating everything within reach to her own uses. As for Forsythe, he was nothing loth to get rid of Gardley, and he saw more possibilities in Rosa's suggestion than she had seen herself. When he at last bade Rosa good night and rode unobtrusively back to the trail he was already formulating a plan.

It was therefore quite in keeping with his wishes that he should meet a dark-browed rider a few miles farther up the trail whose identity he had happened to learn a few days before.

Now Forsythe would perhaps not have dared to enter into any compact against Gardley with men of such ill repute, had it been a matter of money and bribery, but armed as he was with information valuable to the criminals, he could so word his suggestion about Gardley's detention as to make the hunted men think it to their advantage to catch Gardley sometime the next day when he passed their way and imprison him for a while. This would appear to be but a friendly bit of advice from a disinterested party deserving a good turn some time in the future, and not get Forsythe into any trouble. As such, it was received by the wretch, who exulted at the information with ill-concealed delight, and rode away into the twilight like a serpent threading his secret way among the darkest places, scarcely rippling the air, so stealthily did he pass.

AS for Forsythe, he rode away blithely to the Fort with no thought for the forces he had set going. His life had been so far one round of trying to please himself—at others' expense, if need be, but to please himself anyway, with whatever amusement the hour afforded.

At home in the East, where his early life had been spent, a splendid girl awaited his dilatory letters, and set herself patiently to endure the months of separation until he should have attained a certain promotion and be ready for her to come to him. In the South where he had been stationed for six months before being sent West, another lovely girl cherished mementoes of his tarrying and wrote him loving letters in reply to his occasional erratic epistles. Out on the Californian shore a girl with whom he had traveled West in her uncle's luxurious private car with a gay party of friends and relatives, cherished fond hopes of a visit he had promised to make her during the winter. Innumerable maidens of this world, wise in the wisdom that crushes hearts, remembered him with a sigh now and then but held no illusions concerning his kind.

Pretty little Rosa Rogers cried her eyes out every time he cast a languishing look at her teacher; and several of the ladies of the Fort sighed that the glance of his eye and the gentle pressure of his hand could only be a passing joy. But the gay Lothario passed on his way as yet without a scratch on the hard enamel of his heart, till one wondered if it were a heart indeed, or perhaps only a metal imitation.

WHEN Gardley left the camp that Monday morning following the walk home with Margaret from the Sabbath service, he fully intended to be back at the schoolhouse by the time the afternoon rehearsal began. His plans were so laid that he thought relays from other camps were to guard the suspected ground for the next three days, and he could be free. It had been part of the information Forsythe had given the stranger that Gardley would probably pass a certain lonely crossing of the trail at about three o'clock in the afternoon; and had those plans been carried out, the men who lay in wait for him would doubtless have been pleased at having their plans mature so easily; but they would not have been pleased long, for Gardley's men were so near at hand at that time, watching that very spot with eyes and ears and long distance glasses that their chief would soon have been rescued and the captors themselves captured.

But the men from the farther camp, called "Lone Fox" men, did not arrive on time, perhaps through some misunderstanding, and Gardley and Kemp and their men had to do double time. At last, late in the afternoon, Gardley volunteered to go to Lone Fox and bring back the men.

As he rode, his thoughts were of Margaret, and he was seeing again the look of gladness in her eyes when she found he had not gone yesterday; feeling again the thrill of her hands in his, the trust of her smile! It was incredible, wonderful, that God had sent a veritable angel into the wilderness to bring him to himself; and now he was wondering, could it be that he might make good and dare at last to ask her to marry him?

The sky and the air were rare, but his thoughts were rarer still, and his soul was lifted up with joy. He was earning good wages now. In two more weeks he would have enough to pay back the paltry sum for the lack of which he had fled from his old home and come to the wilderness. He would go back, of course, and straighten out the old score. Then what? Should he stay in the East and go back to the old business wherewith he had hoped to make his name honored and gain wealth, or should he return to this wild free land again and start anew?

His mother? Yes, he would go to see his mother. He had disappointed and mortified her, and her life was full with guiding the steps of his two young sisters in society. His father had been dead many years. As for his uncle, his mother's brother, whose heir he was to have been before he got himself into disgrace, he decided not to go near him. He would visit his mother during the day, when his uncle would be away from the house, see his sisters, and then come back, come back and let Margaret decide what she wanted him to be—that is, if she would consent to link her life with one who had been once a failure. Margaret! How wonderful she was!

And so he mused as he rode.

To be continued

◆

DR. LEVI B. SALMANS, founder and superintendent of the Good Samaritan Hospital at Guanajuato, Mexico, and one of the best-known medical missionaries in that country, writes that up to the present time over 93,000 patients have been treated by the medical workers of the M. E. Church in the state of Guanajuato. An effort is now being made to complete the institutional buildings this year. Apropos of conditions in Mexico, Dr. Salmans writes: "The $100 gold which came to us through the Christian Herald last year was sold for the highest rate of exchange received at any time during the year. We received for it $1,700 Mexican money."

THE conversion of fifty men of the Coast Guard Corps is reported by R. Ashley Cake, who has been conducting meetings at the various stations. Every member of the South Brigantine, N. J., life-saving crew was converted. Mr. Cake is planning to work this summer among the stations in Massachusetts and Rhode Island.

The hill climb test shown above was made by Mr. J. H. Chandler, President of the White Star Oil Co. of Kansas City. Before his connection with this company, Mr. Chandler was in the automobile business, so that he knows every angle of automobile lubrication. The hill climb test in which he found that Veedol carried him over the top of the hill at 20 miles an hour on high gear, is an indication of what Veedol will do for your car.

Kansas City, Mo. Dec. 31st, 1915

Platt & Washburn Refining Co.,
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Gentlemen:

I wanted to put Veedol to some severe practical test. I was in the automobile business for eight years and know about how a motor acts under proper lubrication.

Having this car which is an old Buick 1909 model and it being worn loose in the engine, I thought of trying it up the steepest hill in Kansas City which it had never climbed in high gear.

I filled it up with Veedol and was certainly surprised to see the old car top the hill at 20 miles per hour.

The compression in the motor cylinders was much improved and it did not knock and labor as it had always done before. It was this test which convinced me that Veedol was the best lubricant on the market for I had tried every other oil I had come in contact with and had never produced results like this.

Yours very truly,
J H Chandler

MLP/JMS

Greater power from new lubricant

Heat in your engine turns a large part of ordinary oil into black solid matter—a cause of great friction and the chief destroyer of power.

This new lubricant resists heat and prevents rapid sedimentation. Mr. Chandler tells how it works.

It is not necessary for you to be satisfied with the tests which other people make. Test Veedol in your own car.

AFTER USE
LIQUID
SOLID MATTER
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Showing Finely Divided Solid Matter in Suspension

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The contents of the two bottles shown illustrate clearly the relative durability of ordinary oil and of Veedol, the new lubricant that resists heat. Veedol deposits only a small fraction as much sediment as ordinary oil

Structurally, there is a fundamental difference between ordinary oils and Veedol.

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Special processes of manufacture developed by this company and the use of Pennsylvania paraffine-base crude oil give Veedol, the new lubricant, its unusual chemical structure, and its remarkable heat-resisting ability.

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Ordinary oil breaks down after a few hours' use and forms black solid matter. Part of the oil loses all lubricating value.

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How to Make the Road Test

Remove the drain plug from the lowest part of your motor crank case and allow all old oil to run out. Replace the plug, fill the sump up to correct oil level with kerosene, and run the motor under its own power for about thirty seconds to cleanse the interior. Then draw out all kerosene. Replace the drain plug and refill with Veedol.

The exact amount of fuel and oil in the car should be recorded, and a reading of the speedometer taken before starting. Then let a test be run over a familiar road, including steep hills and straight level stretches, for any distance up to five hundred miles or more.

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You will find your mileage on both gasoline and oil increases You will reduce you carbon trouble. Your motor will have more power.

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Progressive dealers everywhere have secured Veedol and can supply you. Look for the orange and black Veedol sign.

Each dealer is supplied with a large chart specifying the right body of Veedol for each automobile, motor-boat or motor-cycle.

If, for any reason, you cannot get Veedol at once, write to the Platt & Washburn Refining Co. By return mail you will receive a copy of the book free, and the name of the dealer who will supply you.

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Veedol is supplied in one gallon and five gallon sealed cans; 15 gallon, 28 gallon and 53 gallon steel drums; and in 28 gallon and 50 gallon white oak barrels.

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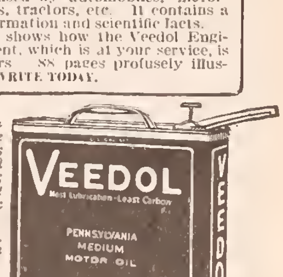

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The new Evinrude Four-Cycle Twin has more speed, more power, than the Single Cylinder models, and the opposed-cylinder design eliminates vibration. All models have the Evinrude Magneto—Built-in Fly-wheel type.

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OVER 60,000 SOLD

An International Temperance Moven nt

FOR over fifty years past, American missionaries and the native rulers in countries where missionaries are at work have complained of the havoc wrought by alcoholic liquors. Native chieftains have gone to Europe to plead with the governments to stop sending intoxicating liquors into their countries. Deputations have been sent on a similar mission from Africa, India, Ceylon, Japan, Korea, China, the New Hebrides Islands, and New Zealand. The United States has not been guiltless in this matter. Millions of gallons of New England rum are being exported from Boston to Africa every year, and other parts of the United States are sending out large consignments of intoxicants in the form of beer, wine, whisky, and rum. France sends brandies and absinthe; Spain and Portugal send wines; Holland sends gin, Germany sends beer, whisky and rum. It is estimated that at least 50,000,000 gallons of alcoholic drink of all sorts are being sent yearly by so-called Christian nations into what are designated "heathen lands" where missionaries are laboring. The havoc wrought by "white man's liquor" has become a term of reproach in those lands where the Gospel is being preached.

Twenty-nine years ago, in May, 1887, representatives of all the nations in Europe that have missionaries at work met in London and formed "the United Committee for the Prevention of the Demoralization of the Native Races by the Liquor Traffic." They have accomplished much along legislative lines. In some countries, absolute prohibition has been secured, while in others restrictive measures have been passed. The United States, which sends out more missionaries than any other country, has not had any organization affiliated with the European Committee. When the Ecumenical Conference on Foreign Missions was held in New York City, the European organization sent two delegates in the persons of Rev. John G. Paton, . D., the famous missionary to th New Hebrides, and Dr. C. F. Harf d, of London, for the purpose of hav g an organization formed here that hould affiliate and cooperate with the European Committee. Two bills wer ntroduced in Congress, one by Congr sman Gillett and the other by Senator odge. Nothing came of the effort to ecure legislation at that time. No or nization was formed here. The exp ation of alcoholic liquors to missio lands continued. Boston alone sent ıt to Africa last year over 2,000,000 llons of rum, and other sections of th country added their quotas to a traffi which destroys the missionary work a the bodies and souls of men.

Two meetings have been held r ently in William E. Dodge Hall, 373 urth Avenue, New York—one on F uary 23 and the other on March 8—a which representatives of the largest eva elical denominations were present. provisional organization was forme with the view of effecting a permanent rganization later to revive and carry n the work first undertaken in 1887 s described above. A letter was t to the leading missionary organi tions of the Christian churches of erica and to the various temperance or nizations in the United States and nada, asking them to appoint two d gates and to send their names to th Rev. Hervey Wood, of New York C . A number of responses have alrea been received. Six of the largest der ninations and two temperance organi tions have signified their purpose of iting with the movement. The organ tion, when completed, will be non-se arian and non-partisan. It is inten d to work along legislative and educ ional lines and to promote national an nternational legislation. The orga ation will furnish free temperance liter re to missionaries of all denominations n the field, and will also supply suitable perance literature for the home ch ches.

Daily Meditation

Continued from page 485

sitting, with the rod of God in his hand—the rod of the burning bush, of the Red Sea, of the smitten rock. Hour after hour he remained there with that rod uplifted, and its position regulated the success of the troops that fought below. Is it not thus that the great High Priest is interceding for us above? His church is very unequally matched against the mighty hosts that are arrayed against her; and her spiritual weapons may break in vain upon their stubborn resistance. Our only hope is in the prevalence of the mighty prayers which our Lord perpetually maintains. He prays not only for the church collectively, but for its members individually. He says again and again as he said to Simon, "Satan hath desired to obtain thee that he may sift thee as wheat; but I have prayed for thee." He follows his servants into the temptation-zone and he surrounds them with the atmosphere of his spiritual presence.

Live in the Spirit, and you will not fulfil the desires of the flesh. F. B. M.

The Power of a Christian Song

SATURDAY, April 29. Acts 16:25. "*At midnight Paul and Silas prayed, and sang praises unto God.*" With bleeding backs, in the inner prison, with feet fast in the stocks, in the darkness of midnight, with no human hope of delivery, Paul and Silas were so filled with the light and love of God that they were full of rejoicing that they could suffer for Jesus' sake. It is thought that they sang from David's Psalm, saying:

> The sorrows of death compassed me.
> Then called I upon the name of the Lord.
> God is our refuge and strength,
> A very present help in time of trouble.
> He that keepeth thee will not slumber.

The other prisoners marveled at songs sung under such sorrow. Then the prison trembled; the disciples' feet were released, their bonds loosed, a the jailer, rushing toward them, w surprised that they had not escape and cried out, "What shall I do to be s ed?" Then he washed their stripes a sent word to the authorities. Paul a Silas would not leave when invited t lo so by the officers of the city. The were there for victory, and would not part from the prison until the great n of government bowed before them, leading that they depart in peace.

What a wonderful change tha ong-prayer produced! Are not fait ongs the true remedy for trouble? D they not inspire hope in the desponde and reach the very heart of God? Does t all heaven resound with the music our singing, echoing back its p ding melodies?

Singing the national songs the kingdom of God inspires the hole army to push forward in the ba le of the good fight of faith. Eve soul should be a singing pilgrim on th ighway of holiness, wearing the garr nt of praise for the spirit of heaviness, king prisons palaces and dungeons ight, while Nature's trembling ope the doors of opportunity to preach J s to lost men. E. W C.

◆

MR. HARRY W. LOVE, who h been General Secretary of the Youn len's Christian Association at Butler, Pa., now associate general secretary of the Eva listic Committee of New York City. Mr Love, who had a successful business career nine years before taking up Christian w has done a notable work at Butler.

ABOUT forty persons have express a desire to know Christ and his savin ower at the preaching services now being hel t the Candler Theater in New York. In th services the Rev. Samuel Colcord is ma g an effort to reach with gospel truths the int igent non-churchgoing classes of the city.

The heart was made to love,
The hand to lift;
The heart and not the hand
Bestows a gift.

The War in Europe

By ANTHONY ARNOUX

European journalist of many years' standing; military critic; staff writer of the Paris Daily Mail and Le Temps; contributor to l'Indépendance Belge

THE fighting at Verdun continued all the week (April 2-9), but was on the whole perhaps less fierce tha the week before, both sides appar tly being largely engaged in bri ng up re-enforcements and reples hing their supplies of projectiles and explosives.

O Sunday, the infantry activity was trar erred from the west front to the nor front and here the Germans made two attacks in rapid succession on the Fre h positions between the wood of Ha romont and the Vaux region. The irst, the French succeeded in repul g after severe fighting, but were not fortunate with the second, whereby e Germans succeeded in firmly esta ishing themselves in the much-fou t-over village of Vaux.

T e holding of this pivotal point may ena e the Germans to swing the western ortion of the north front southward to far as Bras and Charny, which ope tion would enable them to considera y shorten their line on this northern ont.

O Monday, April 3, the Germans mad another advance on the western fro of Verdun the entire distance betwe Bethincourt on the east and Ha ourt on the west. The occupation of t s line by the Germans materially add to the strength of their position for ucessful operations against Hill No. 04, which is the most difficult nut to c ck on this western front.

T re was very hard infantry fighting n both the western and northern fro of Verdun Tuesday, and intense arti ry duels all day on all fronts. On the est front the Germans made an atta on the village of Haucourt, whi their lines surrounded on three side On the northern front the French had he upper hand in the day's fighting. Here the Germans launched an atta in force on the French positions sou of the village of Donaumont, but wer not only repulsed but driven back nor west into the Chauffour wood, whe the French artillery, concentrating fire, inflicted,severe losses on them.

O Wednesday the situation suffered no aterial change. Thursday saw a Fre h attack on the German positions on e west front at the mill northeast of umont, which was repulsed. On the rth front the French claim to have driv the Germans out of Caillette wo and to have gained ground to the nor thereof. This claim, however, is disp ed by the Germans.

T fighting on Friday somewhat nc sed in intensity on both the wes rn and northern fronts. On the ext ne southerly end of the western fro in the Avocourt Wood, the Fre h improved their position at the so-c led Avocourt redoubt by capturing connecting earthwork. Further nor , however, the Germans finally succ eded in capturing the village of Haucou around which there had been so muc fighting the past few days, and n d ving the French to the east thereof.

T s capture will probably prove to be importance in its influence on future developments on the western front. Haucourt was extremely well fortified by all means of modern artillery, the place being a redoubt• with machine guns disposed in terrace formation, and the village was so situated as to command the whole Forges brook valley, (between Bethincourt and Haucourt), so that as long as it remained in French hands the Germans could not cross this brook.

On Saturday, the Germans delivered a general battle to the east and west of the Meuse, which from the early accounts seems the fiercest in many days, and which is still proceeding as this record closes.

The latest word by way of London is to the effect that the French have withdrawn from the Bethincourt salient extending from Avocourt on the west to Cumiéres on the east, giving up approximately a mile of territory on a front of two miles, an important gain to their enemy.

The British report a victory in Mesopotamia at Umm-el-Henna over the Turks. There was heavy fighting at this same point on Jan. 21, when the Turks were defeated, after which the British relief force advanced to the main Turkish position at Es Sun, between them and Kut-el-Amara, their objective, and were there defeated rather badly and forced to fall back to El Owasa four miles to the east of Umm-el-Henna, where they have since remained. From Umm-el-Henna to Es Sunn is about 13 miles. From the north bank of the Tigris most of this distance stretches to the north of the plain of Khor-i-Suwekie, flooded all the spring and early summer, and when dry in the autumn covered with a crust of salt from one to two feet deep. From Es Sunn to Kut-el-Amara the distance is seven miles.

The news from Holland indicates that she is picking a bone with both Great Britain and Germany simultaneously. The one with England is the seizure by Great Britain of some $11,000,000 in American securities, which Great Britain has taken from Dutch ships in the course of voyages to the United States. There is some reason to believe that Holland will be joined by all the Scandinavian countries and Spain. As a first step, Holland has already forbidden the export of foodstuffs of any kind. This, however, hits Germany as well as England, and Germany has also been invited to explain the reason for concentrating troops on the Dutch border.

THE case of the channel liner Sussex was rapidly approaching a decision when this number of the Christian Herald went to press. On April 5, it was announced from Washington that the American naval attaches at London, and Paris had completed their examination of the hull of the Sussex and were of the opinion that the Sussex was torpedoed. On April 8 the German Admiralty announced that no German war vessel was in the neighborhood of the Sussex at the time of the disaster.

A Lily of Easter Day

Continued from page 495

T Easter Lady looked at me for a n nent, and her eyes seemed very tire and a bit hunted. And then she beg to speak.

" es," she told me in a curiously dull voic "I am an actress. And that is wh I earn my living. I hoped," she id, "that it wouldn't matter, as ong as I *did* sing, and you didn't kno You see, I couldn't do anythin to support myself—but sing. I was one of those girls who were nev taught anything, and when the im came that I was thrown on my ow resources—" quite suddenly she beg to sob.

" h!" she told me between sobs, "I' hated it, hated it, *hated it!* But he was nothing else. I've hated it most of all because some people seem so ready to misunderstand—actresses. But there was nothing else to do. I couldn't get concert work or choir work to do, and there was only the stage or—or starving. Oh," she went on after a pause, "I've loved helping here in the slums, for I *have* helped! I loved your chapel, and the children, and—and—" The sobs got the better of her then. "I hoped it wouldn't matter," I heard her murmur in a choked whisper. "But of course it did!"

I was only a few steps away from her. It seemed miles.

"Nothing matters," I told her; and somehow I was all laughter and lightness. "Nothing matters,—but you—Easter Lady!"

And nothing did.

This Type Serves Breakfast Bonbons

The Flower-Decked Morning Tables are the Ones with Puffed Grains on Them

Puffed Wheat and Puffed Rice appeal to the dainty.

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Puffed Wheat 12c
Puffed Rice 15c
Except in Far West
Corn Puffs—Bubbles of Corn Hearts—15c

Do you think you serve these dainties as often as you should? They are not for breakfast only. Many people like them best served in bowls of milk.

They are ideal foods for between meals—eaten dry like peanuts. They are perfect bedtime foods, because they so easily digest.

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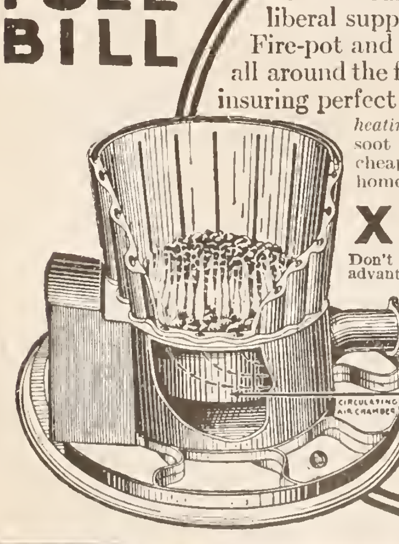

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Peter Delivered from Prison

International Sunday School Lesson for April 30
Acts 12 : 1-19

Laughter at Rome, Prayer at Jerusalem

By Arthur H. Howland

THE Herods were an interesting family. They had achieved an excellent social position. When a Herod went to Rome he was nicely received—invited to the banquets, theater parties and games. All the really nice people of Rome knew the Herods and were glad to receive them into their homes. Of course there were some exceptions to this course of courteous treatment, as in the case of young Herod Agrippa, who was one time put in prison by the emperor because he had been overheard telling his friend Caius that the death of the emperor would not be an event to be deplored. But when this particular emperor did die Caius got his young friend Agrippa released from prison and arranged to have him made king of a group of provinces in Northern Palestine. Later it appears that Agrippa helped the elevation of Claudius to the imperial throne and as reward for this was made king of Judea also. His kingdom then covered almost the entire territory ruled by his grandfather, Herod I.

The Roman ladies were only mildly interested in the tales that the various Herods of the various generations brought back to Rome of the odd people over whom they reigned. Doubtless many a silvery laugh sounded among the curtains of Roman drawing-rooms as young Herod Agrippa, on subsequent visits to Rome, told of the whims and fancies, the prejudices and queer traditions and strange actions of the people he ruled.

Herod, probably, used to like to compare his skilful dealings with the Jews with that of Pontius Pilate, who ruled Judea a short time before him. Pilate had thrown the Jews into a frenzy of rage and grief by placing the Roman standards, surmounted by eagles and banners, showing portraits of the emperor, about the city; he had also used some of the money from the sacred treasury to construct an aqueduct, and they had accused him of embezzling part of these holy funds. On this occasion Pilate quite lost his temper and had the mob that was annoying him butchered. Later he massacred a crowd of people in Samaria, who were hunting for some golden vessels which an insincere prophet declared would be found hidden in Mount Gerizim. Herod was careful about all these matters and avoided trouble, and he liked to tell his Roman friends how well he was getting along with his people, and of the new fortifications, the splendid baths, the great theater, and splendid amphitheater he had built.

But Herod Agrippa did have some trouble with some of his people. He doubtless told the Roman ladies all about it. There was a sect called Christians whom the Jews did not like. The name of their ringleader was James, and Agrippa had beheaded him. Then a singular thing had happened. The Jews were so pleased with the death of James that to please them further Agrippa arrested another of their leaders, a former fisherman of Galilee, whose name was Simon Peter. He was just about to be executed when in the most unaccountable fashion, although he was confined in an inner prison, and guarded by sixteen Roman soldiers, he got away. Perhaps the ladies taunted Agrippa about this, and he was much ashamed of it.

Although these Herods were nice people socially, in some of their ways they were not so nice; but the really nice people of Rome did not care much about these unimportant items. Agrippa's own father, Aristobulus, had been slain by his father, Agrippa's grandfather, as had also been his uncle Alexander and his mother, Mariamne. In fact, many pages of the family's life were marred by stories of poisoning, bloodshed and horrible intrigue Yet they were nice people and ha nice times at Rome, as well as in th other palaces that they visited in othe provinces of the empire.

THAT is one side of the stor The other side is the life of poor, oppressed, enslaved, exploited ople, frightened, cowed, scourged by rture and by poverty, trying to be thful to the God of their fathers l his ancient laws, bewildered, restle un-comprehending. A strange m had come among them, a Carpente from Nazareth, called Jesus. He had imed to be the Messiah; some of th had thought he would be king, and ould free them from the horrible e of Rome, the yoke which rested so avily upon their bleeding shoulders i order that the Herods and their ncely friends at Rome might have pl ty of gold to spend. In their frenzy dis-appointment and misunderst ding, they had turned against this Ca enter and slain him. Now some of fol-lowers were prolonging the tur il in Jerusalem, so they were glac when Herod had killed James, and w not sorry when he put Simon Pet into prison.

But in a certain house in Jer lem, owned by a woman named Ma , far from the laughter and the gold o ome, a group of people were knee g in prayer. They were not pray g to Jupiter, or Juno, or Apollo, or Ve s, or Diana, or Minerva, or Vesta, bu the God of their fathers, whom th Car-penter of Nazareth had broug near to them. They were very sad, y very happy. Sad because James ha been killed, yet happy because they k w he was now with his Lord in P dise. Sad that Peter was in prison ag ; sad because he would doubtless be e uted on the morrow, and glad that ither prison nor death could separate ither him or them from their Frie the Nazarene, and from the Fat r of whom he had told them. Sad ause the air was so full of troub and danger; glad because their hear were so full of hope and of heaven own joy. We know the names of e of the people in that company: Ma who was the matron of the household nd a relative of Barnabas; her son John Mark, was doubtless there; p ably Barnabas himself, and a little ving-maid named Rose, or Rhoda, wh was the Greek form of that name. It is quite likely that Mary, the mo er of the Carpenter, was there. Ver ikely James, her son, the Carpenter's ther; quite likely Andrew, the brothe f the man in prison whose absenc they mourned.

Now notice! In Rome, an em ror's throne, controlling an invincib and omnipresent army; mountains gold; rivers of wine; endless amus ents; volumes of liquid laughter. In rusa-lem, discontent, misgiving, uncer inty, rage, fear; a man in prison, sl ping, chained, between two soldiers with fourteen other soldiers on gu ; in Mary's house, Rose and Andr and John and Barnabas and Jam and Mary and Mary the Carpenter's oth-er, in prayer.

I once heard a London prea er, I think it was Dr. Holden, speaki at a little noon meeting in Exeter H the London Central Y. M. C. A., bout this very incident. He said tha Peter was in Herod's hands; that w true enough. Nobody could deny hat but Herod was in God's hands. That was the thing he and his frien and councilors and soldiers had overl ked. Rev. Thomas J. Choate, comm ting upon Peter's situation in the ison and the pains Herod had tal to confine him, says: "Ah, but erod made a great blunder. He le on access completely unguarded. H ever thought to put a sentinel abo the prison, to block the way to he en's highest throne."

So, while Mary and the rest ar ray-ing there comes a knock at he loor.

Ro jumps from her knees and runs to the ntrance.

"Vho is there?" she cries.

"t is I, Peter. Open the door."

se is so excited and bewildered that in urmoil of joy she runs back to the roo in which her friends are kneeling.

"eter is out of prison!" she cries. "H is standing at the door!"

ey rush forward, throw open the doo and take him into their arms.

d the Roman ladies, on Herod's nex visit to the capitol, twitting him abo this miscarriage of his plans wh he happened to tell them the story, cou not understand a certain strange and rightened perplexity that appeared upo his face.

T RN to verse two again. "He illed James, the brother of John, wit the sword." We think the days of ma trdom are past, but they are not. Do ou realize that the Armenians ma cred in Turkey during the last few onths would have been saved if the had renounced Christ and confess Mohammed? The number of tho who did so is so small as to be alm t negligible. By the thousand the died rather than deny the name of Jes. What would we have done if we ad been there? Many present day unday school pupils are old enough to member the Boxer massacres in Chi in 1900. Thousands of native Ch tians perished then rather than den their Lord. Are we standing up or m? Are we ashamed of him? Are we lling to show our courage, to stand by r consciences? Although the detail re somewhat different today, the lig nent is the same. The laughing ad at Rome; the praying women at Jer alem. As God looks down from his aven, on which side does he find is nding?

A some member of the class to stu up beforehand all he can find abo this house of John Mark's mother n usalem. You know John Mark ate became a close associate of Peter, and s supposed to have written his Gos l under Peter's guidance. Some hi that it may have been in this am house that Jesus ate the last up r with his disciples.

ve another member of the class ool p more of the details of the Herods. Her the First, called Herod the Gre, ruling from 37 to 4 B.C., was he n of Herod Antipater. He had ive ons: Archelaus, reigning from 4 B.C o 6 A.D.; Herod Antipas, reigning ro 4 B.C. to 37 A.D.; this is the Herod of t Gospels, the one who imprisoned and ew John the Baptist and to whom Pila sent Jesus for an informal hearing Lu 23 : 7-15).—These reigns overlap, bee se by Roman appointment some f e Herods ruled over different pro nces at the same time.—Herod Phi, 4 B.C. to 34 A.D.; Alexander and ristobulus. The two last named wer executed at their father's comma. The Herod of today's lesson is Her Agrippa I, son of Aristobulus. His n, Herod Agrippa II, is the monrc before whom Paul appeared (Acts 5 : 3 to 26 : 32).

N ice again the conflicting movemen of the times we are studying. n lestine a blind, frantic, bewildered tru le of the people toward freedom; his ruggle met by the heartless laugher Rome, the thongs of the Roman la drivers, and the steel of the swords and ances of Rome's armies. Jesus, am and Peter, although they did ot ek earthly crowns, were seeking ad l real freedom for their people. h triumphs of democracy are the riu phs of the Gospel of Jesus. He au t brotherhood, helpfulness, cope tion. Now, as then, the struggle ag On the one side, gold and iu ter, luxury, heedlessness and opre on; on the other side, tears and lo poverty and hunger and longing. Ve ust not be discouraged if the tide ee again and again to turn backar God is the friend of the poor, f t oppressed, of the toiler. He will et liver.

B T there is a still deeper struggle epicted in these ancient annals, st ggle, not of the body and its needs, ut the soul. There were temples at or, many of them. There was a rie hood, there were orders of holy virgins, there were oracles and rituals and prayers, but the people did not find God. The priests knew him not. Over in Jerusalem a little girl named Rose knew him. Andrew knew him, and James and Mark, and Mary, and her friend Mary the mother of the Carpenter. These people touched God's hand when they prayed. And the hand they touched could open the prison that Herod had closed. Centuries have passed. The numbers of these believers in the God of whom Jesus had told has grown greater and greater. Their prayers have not only opened prison doors, but have opened new lands for refreshing waters of the Gospel to flow. These gospel waves broke at our feet at last. We know the thrill of finding God, of feeling his touch upon our souls, of recognizing his helpfulness in our lives. Today there is not a land in all the world in which the Gospel of his Son is not proclaimed.

Have some one read, or better still, have the whole school sing, Charles Wesley's wonderful hymn,

And can it be that I should gain
  An interest in my Saviour's blood!

Find the old tune "Fillmore," and sing it the old-fashioned way as it is found in the old Methodist hymnal, not the new. The editors of the new hymnal have spoiled the climax of the composition, which brings out the note of triumph in each stanza. The third stanza likens the awakening of the sin-darkened, sin-bound soul to Peter's deliverance from his dungeon.

Long my imprisoned spirit lay
  Fast bound in sin and nature's night;
Thine eye diffused a quickening ray;
  I woke, my dungeon filled with light,
My chains fell off, my heart was free,
  I rose, went forth and followed thee.

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Young People's Topics for April 30

Using Sunday for This World and the Next

Christian Endeavor. Isa. 58 : 1-14

Literature and Loyalty in Denominational Life

B. Y. P. U. (Conquest Meeting)
II Tim. 2 : 1-3, 15, 23-25

What Are My Prayer-Habits?

Epworth League. Dan. 6 : 10; Ps. 5 . 3; Acts 3:1; 6 : 4; 20 : 36, 37

◆

DR. ASA STEWART IGLEHART died of typhoid fever in the hospital at Iquiqui, Chile, on March 18. He leaves his father, Rev. Dr. Ferdinand C. Iglehart, his mother, four brothers and one sister. Dr. Iglehart graduated from the School of Arts at Columbia University, and took his medical degree at the New York University Medical School. A few years ago he went to Chile to practice his profession, where he was useful, happy and prosperous, and where he surrounded himself with multitudes of friends. He was unmarried. Appropriate religious services were held in Iquiqui and the body will be brought to New York City for interment. A leading surgeon of the United States said in a letter since his death: "Dr. Asa S. Iglehart was attractive personally, winning, and very companionable. He was thoroughly conscientious in all his work, lifting himself, but without retarding any one else. Life was an opportunity to work, not for selfish aggrandizement, but to do good in his chosen profession." He had patients among all classes, but he was the idol of the people of the mining camps. He used to say to a father, "You are tired and will have to work tomorrow. You go to bed and I will stay and watch your sick child"; and to the mother unable to hire a nurse, "You have watched all day and will need strength to watch tomorrow. Go to bed. I won't let baby die, so go to sleep sweetly." And now this godly physician has dropped asleep, and the mining camps join with the parents in their mourning, a mourning that is tempered by abiding faith in the Saviour who has redeemed their son.

Maxwell

Character

A MAN'S capacities are determined by several factors, chief among which is the fiber of the stuff he is made of. Like all of Nature's most potent forces this is invisible, and being so, it secures its expression in effects and results. Competency, energy and honesty—these qualities constitute greater worth. And their development creates character.

Motor cars, too, have character. It is injected and molded by the hand of man; its presence is conspicuous when put to the test.

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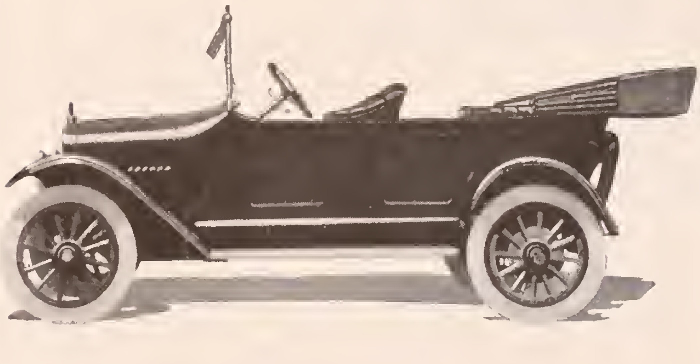

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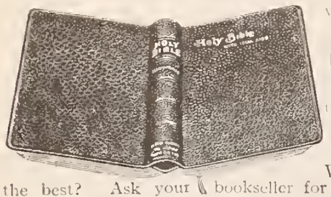
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The Coming of Easter

By H. Thompson Rich

NOW Easter passes through the postern-gate
And wanders over meadow, dale, and hill;
Each footmark turns to green, the branches fill,
The beetles bask, the birds sing loud and late.
And I, who long have fought against my fate—
A mortal mind swayed by immortal will,
Who long have groaned beneath my bonds until
Strength failed me—I am now content to wait.

HUMBLE me in my station, garb me plain,
Yoke me in thraldom to some petty star,
Shackle me with a little close-linked rope
Of years: yet leave the postern-gate ajar.
And oh, when Easter fares the world again
My soul will lift to heaven, re-fired with hope!

The Christian Herald Prayer League

ALL *Christians are urged to unite with the members of the Prayer League in daily prayer at the noon hour. Also any one is at liberty to send a request far prayer or an acknawledgment of answered prayer, thereby becoming enrolled as a member af the Prayer League. All correspondents are specially requested to make their letters as brief as possible. Write requests and acknowledgments on separate sheets.*

THIS letter comes from a prisoner at Pittsburg, Pa.:

For nearly a year, through the kindness of the chaplain here and some unknown friend who paid for the subscription, I have been receiving the Christian Herald. I can't tell you how much encouragement I have received through reading it each week. What has interested me most has been the noon hour Prayer League, and I have been praying for those, too, who have asked help from God. I have given my heart to Jesus. Truly in my case I have reaped what I have sown and more. I am coming to you asking that you have the dear Christian people pray that I may find my wife and child, and that they may come back. My wife, through un-Christian influence, secured a divorce. Please pray that we may become reconciled to each other, for I love her and need her love now more than ever. Also please pray that she may be brought to Jesus too, for the sake of our little eight-year-old child and that I may be restored to them soon, and make a home in which Christ shall reign It has been the prayers of a loving Christian mother, who died while I was in prison, that brought me to Jesus. She taught me to pray and her prayers were answered, and I know that yours for my wants and needs will be answered also. My prayers have been answered here, for God has sent me a friend who has secured me a good position upon release and a new start So I ask you all to pray that the way may open up that I may be able to start fresh and clean, and that my wife and baby may come back to me. Tell the folks that have asked prayers this week that I shall pray for them, especially for those who ask prayers for the reconciliation of husbands and wives and reunion of families.

A New York State friend declares that the Prayer League has made her realize the need of salvation. The members of the League will, we know, unite in earnest prayer for her conversion. She is, indeed, "not far from the kingdom of God." She writes:

For some time I have been reading the Herald, particularly the Prayer League column I am not a Christian, but lately I have been wondering and thinking about it. My father was an infidel, and I was brought up to think that Christians were either hypocrites or else themselves deceived. I was taught that one only needed to be straight and true and that there was no sin but a lie. Somehow this does not seem enough, and although I hardly know what I wish or expect, I have made up my mind to ask you to pray for me that I may feel a real desire to be a Christian, and that somehow I may understand about God and Jesus Christ, and that they may mean something real and vital to me—in other words, that I may feel my need of God and be converted.

A Mother from Bolivar, Tenn., writes: "I wish to acknowledge direct answer to prayer for financial aid. Who can doubt God's faithfulness to answer prayer? Again I ask the prayers of the League that my beloved daughter's mind may be restored. She has been insane six long years, caused by overstudy. Please pray for her. May our heavenly Father bless this good work."

Mrs. L. S., Highland, Mich., writes: "I wrote you last autumn asking prayer for my recovery to health from a long series of illnesses. I certainly received great benefit in a very clear apparent way. Later I wrote you asking prayer for a brother who was taken dangerously ill, and in that case also he was wonderfully helped. I am a great believer in prayer." This friend now asks prayer that her eyes may be healed. She adds: "My eyes, that had been so bad for a year and a half, did not get better. They pain me so, and not being able to use them, it makes my life so terribly lonely."

Acknowledgments have also been received from:

A Sister from New York State; Mrs. F. C. S., Normal, Ill.; Mrs. J. A., Brainerd, Minn.; C. C., North Adams, Mass.; A Friend, Grand Junction, Iowa; Mrs. W. C., Chestnut Hill, Mass.; S. B. H., Elkhart, Ind.; Mrs. L. B. P., Vincentown, N. J.; Mrs. J. C. J., Marcellus, Wash.; Mrs. W. C., Westfield, N. Y.; A Reader of the Christian Herald, Oakdale, Ill.; Mrs. N. C. N., Conway, Mo.; M. E. G., Ballston, Va.; Mrs. E. J. B., Hermanville, Miss.; J. L. H., Tarkio, Mo.; A Subscriber, Higbee, Mo.; L. A. S., Danville, Ky.; M. M. J., Rock Island, Ill.; L. B. S., North Carolina; Mrs. G. H., Warrensburg, Ill.; Mrs. J. E. R., Los Angeles, Calif.; Anxious Mother, Woodbridge, N. J.

Prayers are asked for revivals of religion at:

Hooker, Okla.; Winesap, Wash.; Paonia, Colo.; Thomasville, N. Y.; Lewisville, N. C.; Fairbanks, Alaska; Chandlersville Valley, Pa.; Oakland, Va.; Grays Lake, Ill.; Grafton, Neb.; Sac City, Iowa; Ballston, Va.; Greencastle, Pa.; Rock Hill, S. C.; Henderson, N. C.; Columbia Falls, Mont.; Westfield, N. Y.; Gloversville, N. Y.; Glen Echo, Md., for the work and workers at the Chapel of the Redeemer; Kenedy, Texas (that the saloons may be voted out of Karnes County); Winston-Salem, N. C. (in the Reformed Church); Cherry Valley, Ill. (especially that the young people of the town may be saved).

E. K. asks prayer that mind may be strengthened and to be released from asylum; Mrs. M. A. T., that her son's mind may be restored. Mrs. J. A., Mrs. E. E., Mrs. E. B. W., their daughters'; E. F., her mother's; Mrs. O. D., her father's; C. F., an invalid's; Mrs. J. L. B., her sister's; Mrs. A. H., a friend's; Miss R. G. H., a nephew's.

A Reader asks prayer that mother's sight may be restored; thirteen other friends for restoration or strengthening of sight for themselves or others.

Fifty-six friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessings. Seven parents ask prayer that their sons may be delivered from the liquor habit; including Mrs. G. F. W., that three sons may be delivered from the habit; Mrs. E. B. J., Mrs. M. S. W., their husbands; I. S., that a young woman may be delivered from the liquor habit Mrs. D. A. E., Mrs. M. K. V., Mrs. J. S., A. V. S., their brothers. Three other friends ask prayer that friends or relatives may be delivered from this habit.

M. A. W., Mrs. T. G. P., ask prayer that their four sons may be saved; Mrs. S. B. H., that son may be reclaimed. Forty-five other parents ask prayer for the conversion of sons. Thirteen wives, their husbands. Seventy-four friends, that other friends or relatives may be converted.

Thirty-seven readers ask prayer for special spiritual blessing for others.

One hundred and seventeen friends ask prayer for the healing of friends or relatives.

Nineteen friends ask prayer for restoration of hearing for themselves or others.

Forty-six friends ask prayer for help or guidance in financial affairs.

Seventy-seven friends ask prayer for the granting of varied desires and needs.

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many inquiries f
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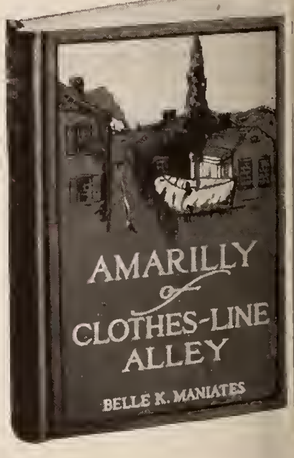

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GOOD REPORT

octor Proved Value of Postum

P sicians know that good food and drin properly selected, are of the utmost imp tance, not only for the relief of disease but maintain health even when one is well.

A loctor writes, "I count it a pleasure to s a good word for Postum with which I h e been enabled to relieve so many suff ers, and which I count, with its valued com nion Grape-Nuts, one of the daily bles ngs.

" offee was banished from my own tabl some time ago and Postum used reg rly in its place." (Coffee is injurious to ny persons, because it contains the sub , poisonous drug, caffeine.)

" requently find it necessary to instruct pati ts when they take Postum for the first me to be quite sure that it is properly mac according to directions, then it has a clea seal-brown color and a rich, snappy tast as well as health giving qualities."

T above letter, received over ten years ago s fully confirmed by a recent letter fron he doctor, in which he says:

" is a pleasure to render a good report cov ng a product of which I am so enthusiasti friend.

" am using in my home your Postum Cer in both its forms. And, what is more, I am aving it used in the families of several pati ts in which there are children, and all unit n endorsing the fine qualities of your adm able product."

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A Kitchen of Mercy

ONE of the outcomes of the war in Berlin is the American Relief Kitchen. In cooperation with the American Colony and the American Association of Commerce and Trade Maintenance, this relief kitchen was established with the object of giving a wholesome meal daily to as many distressed persons as possible. About a hundred ladies of the American Colony in Berlin volunteered to serve the meals. The relief kitchen is housed in a villa, placed at the disposal of the committee by Herr Robert Huthmann, a leading citizen, and many Americans in Germany have assisted with contributions. It has been feeding on an average 200 of the deserving poor daily. Pastor J. F. Dickie, of the American Church in Berlin, writes to the Christian Herald: "For a long time our American Kitchen has been feeding the needy. As there is hardly an American left here now to help, we wonder if you cannot aid us in this philanthropic work. Whatever you send will be administered under the personal supervision of myself, Mr. Wolf, the president of the American Board of Trade, and Professor Geo S. Atwood, the secretary and treasurer of that board. Your Christian Herald readers have always believed in feeding the hungry the whole world over. We would be very thankful for anything you might be able to send us for this work." Any contributions in aid of the American Kitchen in Berlin that are sent to the Christian Herald by interested readers will be forwarded as Mr. Dickie advises. It might be mentioned that among the official patrons of the kitchen are the American ambassador, Mr. Gerard, and Mrs. Gerard, and the American consul-general, Julius G. Lay, and Mrs. Lay.

◆

Among the Workers

A DAMAGE suit for $20,000 against the Rev. Elmer Lynn Williams of Grace M. E. Church, Chicago, filed by a hotel keeper whom the pastor had accused of running an immoral resort, collapsed after three and a half days of perjured testimony. The court, after hearing the plaintiff's case, directed the jury to find for the defendant. This suit was the culmination of six years of desperate effort on the part of Chicago's underworld to frighten Mr. Williams and to stop a war on vice which he has conducted relentlessly and successfully.

THE REV. HUNTER CORBETT, D. D., the veteran missionary at Chefoo, China, writes "When I arrived here in 1863, there were less than ten converts in this province of 30,000,000. Now there are 40,000 connected with the various missions. By God's blessing another fifty years will surely see millions brought to a saving knowledge of the truth." A year ago the Chinese Year-Book gave 253,210 Chinese church members Of this number 65,786 were connected with the Presbyterian Missions.

THE town of Newman, Ill., is filled with religious fervor as the result of three weeks' work by Evangelist Edward T. Thomas of Muncie, Ind. A Gospel team formed among the men who had been converted, now has 109 recruits and is holding prayer meetings and evening services in the neighboring churches.

THE Williamsburg Mission to the Jews during the past year has baptized twelve persons and reports many conversions.

◆

Called Higher

Mr. John J. Pryce, Coal Valley, Ill., 76 years; Augustus C. Albee, Saratoga, Wyo 81 years; William Watson, Sunnyside, Wash., 76 years; Mary B. Watson, Sunnyside, Wash., 74 years, Mrs. Marion J. North, San Diego, Calif., 74 years; Mr. J. Maurice Ashton, Montgomery, N. Y., 84 years; Mrs Henry C. Yaeger, Tolleson, Ari.; Mrs. M. E. Dailey, Williamsburg, Ohio, 70 years; W. K. Hardy, Courtland, Miss., 77 years; J. M Moxey, Courtland, Miss., 84 years Mrs Mary C. Fairchild, Portland, Ore., 81 years.

◆

I have been a subscriber a quarter of a century or over, because it is the best all around religious family paper published Truly I can say the sermons alone are worth the subscription price of the whole paper. After reading my copy I always give same to my neighbors and do missionary work in this way.

MR. JOHN H. FRAY.

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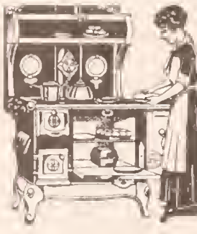

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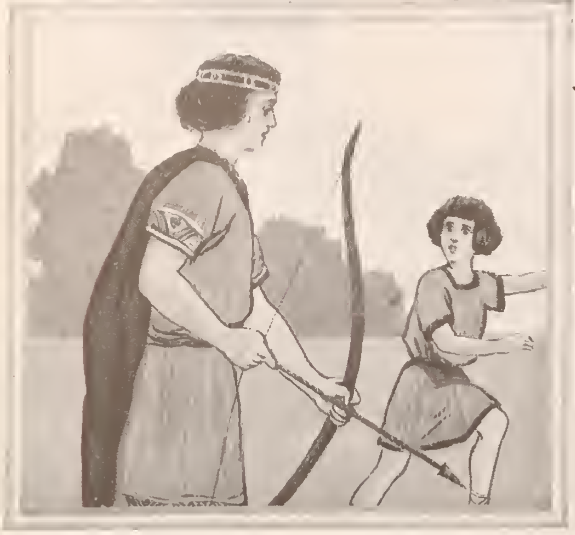

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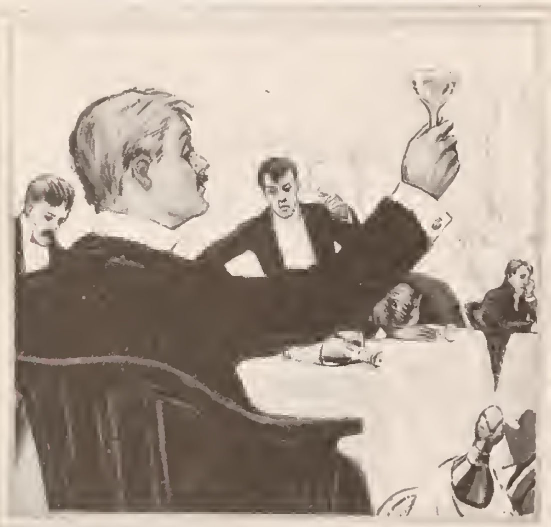

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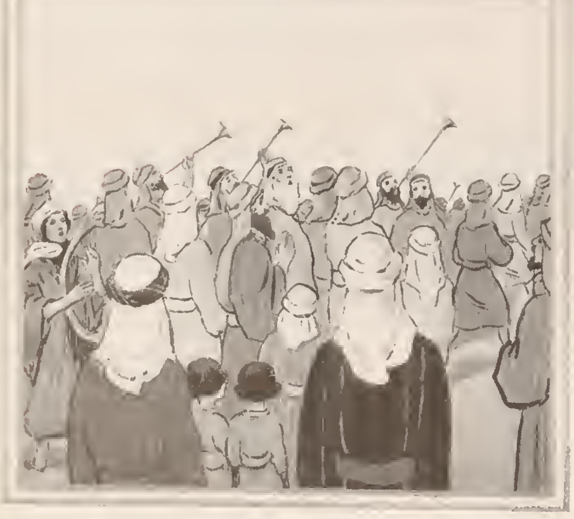

But you still can start on equal terms with all. At least on month will be allowed to finish solving after the last three picture have appeared. Below we tell you exactly what to do.

WHAT YOU NEED The Contest rules explain everything, including how to enter without expens The great majority of contestants obtain the *Outfit*, which includes "Gen from the Bible," "Reply Book," the Rules, as well as all the previously printe pictures, if the latter are desired. With the Outfit everything is clear. You can start right in.

WHAT TO DO Find Bible verses that are best fitted to the pictures. Here at the left—a Nos. 52, 53 and 54. There will be sixty pictures in the full set. The re will be published during the next two weeks. The preceding pictures can l obtained by you free with the Bible Picture Contest *Outfit* if you do not already possess bac numbers of the Christian Herald.

AMPLE TIME We shall allow a liberal period of time after the last pictures are publish in which to complete the sets of Bible verses. This will be duly announce You can *start right now*. Everything is ready and waiting for you! Enj this fascinating pastime. Ask members of your family or friends to help. Determine to win.

OUR NEW $1.00 OFFER

If you are a subscriber to the Christian Herald, we ask you to get a friend (who is not now subscriber to the Christian Herald) to subscribe for eight months at $1; and as a premium v will give you a Contest Outfit. If your friend also desires to enter, he or she may obtain tl Outfit by adding fifty cents. Thus, by getting a *new* eight months' subscription and sending $1. therefor, you and your friend will each receive an Outfit.

It should be very easy for you to obtain a new subscription from a friend or neighbor at tl cost of $1 for eight months. For this small sum the Christian Herald will be a welcome week visitor until the end of this year. If the interesting literary matter and beautiful engravings we published in book form they would be worth many times the amount. You can readily awak your friend's interest by your own enthusiasm.

OUR NEW $1.50 OFFER

This is your opportunity to start and it will be an auspicious beginning, too. If you are alreac a participant in the Contest, you will be glad to have an extra Outfit so as to enter another set verses in a Reply Book. If your friend wishes an Outfit also, it will cost only a half dollar mo under this special offer. Two Outfits and a new eight months' subscription for $1.50.

OUR $2.00 OFFER

If you wish to enter by merely renewing your own subscription, send $2 for one year, whi will include a Contest Outfit.

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"Who Was the Speaker?"

UNDER the above caption, the Christian Herald in its issue of March 1 quoted a paragraph from an address delivered in New York City twenty years ago by an orator of national fame. This was the quotation which we then printed, supplementing it with an invitation to our readers to write to us within the month of March, giving the name of this orator "who gave so lucid and statesmanlike a definition of national honor and national opportunity twenty years ago, which is equally applicable to the situation today."

If our boasted civilization and Christianity mean anything, they should mean this: no war is justifiable unless the cause or object stand in just proportion to its cost in blood, in destruction, in human misery, in political corruption, in social demoralization, in relapse of civilization: and even then it is justifiable only when every expedient of statesmanship to avert it has been thoroughly exhausted.

What is the rule of honor to be observed by a power so strong and so advantageously situated as this republic is? Of course, it should not tamely submit to real encroachments upon its rights. But surely it should not, whenever its own notions of right or interest collide with the notions of others, fall into hysterics and act as if it really feared for its own security and its very independence. With all its latent resources for war, it should be the great peace power of the world. It should never forget what a proud privilege and what an inestimable blessing it is not to need, and not to have, big armies and navies to support. It should seek to influence mankind, not by heavy artillery, but by good example and wise counsel. It should see its highest glory, not in battles won, but in wars prevented. It should be so invariably just and fair that other nations would instinctively turn to it as their mutual friend and the natural adjuster of their differences, thus making it the greatest preserver of the world's peace. It will be a glorious day for the United States when the good sense and the self-respect of the American people see in this their manifest destiny. It all rests upon peace. Is not this peace with honor? Is not this good Americanism? It is surely today the Americanism of those who love their country most.

We promised to divide $100 among those readers who sent us the correct answer to the question, "Who was this speaker?" Six hundred and one replies have been received from our readers, divided as follows:

Ex-President McKinley, 295; William Jennings Bryan, 107; Carl Schurz, 55, Theodore Roosevelt, 33, John Hay, 15, Benjamin Harrison, 12; Grover Cleveland, 9, General O. O. Howard, 8; Rev. T. DeWitt Talmage, 7; Henry Grady, 6; Chauncey M. Depew, 4; Richard Olney, 3; James G. Blaine, 3; two votes apiece for the following: Governor Fisk, General J. A. Logan, W. T. Sherman, J. J. Ingalls, Lew Wallace, Woodrow Wilson, James A. Garfield, Louis Klopsch, J. W. Daniel, and J. P. Altgeld, and one vote apiece for Senator Hoar, Washington Gladden, Lyman Abbott, Abraham Lincoln, General Lee, W. H. Taft, Henry Ward Beecher, Mark Twain and sixteen others all more or less distinguished in American oratory.

The fifty-five who gave the name of Carl Schurz sent the correct answer. The passage was taken from an address by Mr. Schurz, delivered at a meeting of the Chamber of Commerce of the State of New York on January 2, 1896, Mr. Schurz rising to second the resolutions embodied in a report to the Chamber by its Committee on Foreign Commerce and the Revenue Laws upon the then pending Venezuelan question. The address, which is given under the title of "The True Americanism," may be found in Volume 9, page 1018, of "American Eloquence," published by the University Society of New York. It is a magnificent speech, which is singularly applicable to present conditions in the country—a speech which every American who loves his country and does not desire to see it embroiled in the quarrels of Europe can read with genuine appreciation. It holds up the ideal of "Higher Americanism," which regards it as our duty to aim to be the peace power of the world, and to strive, by every means consistent with national honor, to live up to that ideal in our diplomacy, our international relations, our business and in the cultivation of the love of peace. Mr. Schurz had been a military leader in the Civil War, but in that address he put himself on record as opposing the spending of our resources "during long periods of peace on armaments of tremendous cost without immediate use for them." His view of "true Americanism" is identical with that held by a very large majority of the American people today.

The Christian Herald congratulates the fifty-five winners in this agreeable contest, and has sent to the fortunate competitors a check for the proportion of the prize to which each is entitled. Their names are given below:

William F. Sipfle Illinois; Walfred E. Peterson, Minnesota; E. J. Heurlin, Illinois; Katherine Darnell, Kentucky; W. L. Collier, Missouri; W. H. Young, Massachusetts; F. A. Trautmann, Wisconsin; Mrs. R. H. Sherwood, Michigan; L. J. Keyes, Wisconsin; L. C. Niver, Massachusetts; O. A. Ferner, Iowa; J. T. Roschke, Missouri; Joseph H. Berg, California; Edward J. Bell, Pennsylvania; G. W. Ferner, Illinois; Oscar Calkins, Massachusetts; Alice B. Muchmore, New Jersey; Harry H. Haworth, Ohio; Ruth E. Ferner, Illinois, Elda M. Lewis, Pennsylvania; Ede L. Kingsbury, Vermont; Mrs. W. A. Spangler, Texas; John E. Mooman, Missouri; W. R. Gregory, California; F. M. Washburn, California; Anna Pettitt, California; H. M. Byall, Ohio; Mrs. E. D. Kenyon, Georgia; Effie S. Johnson, Minnesota; John A. Thurston, Illinois; Wm. I. Eaves, Alabama; Minnie Huddleston, Arkansas; E. Morgan Pickop, Connecticut; Rufus M. Jacobs, Wisconsin; Evelyn Dow Little, Ohio; Maurice E. Jacobs, Wisconsin; Paul W. Gardner, Kentucky; S. E. Lord, New York; Mrs. C. F. Reitling, Pennsylvania; D. W. Chilson, California; Annie McNally, New York; Eleanor Jenkins, Michigan; Mrs. T. M. Searles, Missouri; Mrs. Richard Taper, Michigan; O. E. Ulness, Illinois; Mrs. B. C. Johnson, Idaho; C. Hendrickson, Idaho; Lizzie A. Reese, New York; John D. Mercur, Pennsylvania; Mrs. Clifford B. Searle, Massachusetts; Mrs. C. R. Stahl, New York; Mrs. W. D. Ball, Massachusetts; E. Raymond, Kansas. J. E. McMullan, Indiana; Grace Brown, Minnesota.

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Answers to Bible Contest Inquiries

Question: I will use your specimen picture, December 15, about the "Sower and the Seed" as an illustration of what I wish to know. Now, suppose for the best answer I should give, "And when he sowed, some seeds fell by the wayside, and the fowls came and devoured them up" (Matt. 13: 4). If any more of the five answers are to be given, should they be on the same subject, for example, a continuation of the description in the same book or even in another book, as in Mark 4: 3, 4. 4? Or, should the other answers be entirely different: for example, "They that sow in tears shall reap in joy" (Ps. 126: 5)?

Do you mean to bring out of the picture a different meaning by using the other answers, as in the above, or should they continue the same line of thought as the one considered the best, the first one?—Miss E. V. P., Warm Springs, Va.

Answer: Verses you submit for a picture may continue the line of thought expressed in the first verse submitted, or may develop an entirely new angle of description. There are no restrictions upon this point at all. Contestants may exercise their ingenuity to the full in submitting verses they believe fit the pictures, tempering their choice in each instance by their judgment, and the Judges at the close will say which are the best verses for each picture.

Question: (1) If a certain verse, as it stands alone, is applicable to a certain picture and something in the contest renders it inapplicable, would the use of that verse be credited?

(2) Where the same event is described at different places in the Bible, as in Kings and Chronicles, the different Gospels, etc., do you intend that contestants should give all the verses describing the particular incident to which they think the picture refers, or should the verses submitted relate to a different incident?—Mrs. F. M. R., Wesleyville, Pa.

Answer: (1) We take it, from your first question, that you are wondering whether a verse submitted for a picture should be considered with relation to the story in the Bible of which the verse is a part. Our answer is that you should submit each verse as a separate title or answer for a picture. Each verse will stand alone as one answer. Only a portion of a verse may fit a picture, but the entire verse must be submitted.

(2) Where the same event is described at different places in the Bible, we can only say that you should use your judgment in submitting the verses that best describe or fit the picture you have in mind for the verses. Remember that the Judges may designate two or more verses as "best" for a picture.

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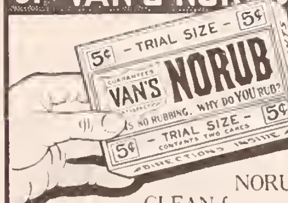

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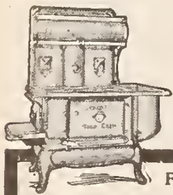

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Merry Moments

FAIRY TALES WILL NOT DOWN.—It is related that Admiral Sigsbee was conducting a little grandson through the Zoo, and stopped before the aviary. The little chap noticed a stork gravely regarding him. "Oh, grandpa," he exclaimed, "I really believe that stork recognizes me."

LANGUAGE BY DEDUCTION.—She was a little girl, and very polite. It was the first time she had been on a visit alone, and she had been carefully instructed how to behave.

"If they ask you to dine with them," papa had said, "you must say, 'No, thank you; I have already dined.'"

It turned out just as papa had anticipated. "Come along, Mildred," said her little friend's father. "You must have a bite with us."

"No, thank you," said the little girl, with dignity; "I have already bitten."

MUST HAVE DESERVED WHAT HE GOT.—A young man calling upon his sweetheart was told she would soon be down stairs. The little sister was sent to entertain him. As she came near him, he noticed her hand tightly closed and asked her what she had in it. She opened it and the young man said, "It's beans." Whereupon the little one exclaimed, "You *do* know beans, don't you?" Then he took her upon his knee and began trotting her up and down, at which the little miss looked up innocently into his face and said, "I rode a *real* donkey once."

A TRIFLE INACCURATE.—A teacher in a New England school asked her pupils for compositions on the poet Longfellow.

One pupil, a fifteen-year-old girl, wrote as follows:

"Henry W. Longfellow was born in Portland, Maine, while his parents were traveling in Europe. He had many fast friends, among whom the fastest were Phoebe and Alice Cary."—*Exchange.*

AND IT WASN'T A FIRE FLY.—Alice rushed in from the garden where she had been picking flowers. She was badly stung by a bee, and was holding on to her finger and sobbing pitifully: "O, mother," she cried, "I burned me on a bug!"—*Brooklyn Life.*

A SAFE OFFER.—It is said that while a revivalist was holding services in one of the remote regions of the South a country convert, full of zeal, offered himself for service. "I am ready to do anything the Lord asks of me," said he, "so it's honorable."—*Watchman Examiner*

FINANCIALLY IGNORANT.—Dark Wayfarer: "Does I know where de Fo'th Nat'nal Bank is? Why, boss, I don't even know where is de First Nat'nal Bank!"—*Exchange.*

ILLUSIVE FAME.—"What is he noted for?"

"He is either a literary man or a magazine-writer, I can't remember which."—*Life.*

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Women and the Bible

THE One Hundredth Anniversary of the New York Female Auxiliary Bible Society was observed Thursday, April 13, in the Fifth Avenue Presbyterian Church, with addresses by Dr. J. H. Jowett and Rev. Joseph W. Kemp.

Of all the children sent to Mont Lawn, none more deeply appreciate its joys and privileges, none carry home more glowing reports, and none profit more by its lessons, than the children recommended by the New York Female Auxiliary Bible Society.

Organized in 1816 in New York City Hall, for the purpose of distributing Scripture in the homes of the people, the Society soon learned that the most effective way to gain entrance into a family is through its children.

During 1915 over 300 meetings were held for mothers and over 200 for children. Over 1,600 adults were gathered for Bible study and nearly 1,900 children. More than 30,000 visits were made. Employment was found for many out of work, medical aid was given where needed, and in the summer children and women were sent on excursions or vacations.

One little girl on her return from her summer outing remarked: "We never eat breakfast up there without washing ourselves and fixing up, and it feels so much nicer. I'd rather get up earlier and do it." Another child, anxious to extend the helpful influence received while in the country, said to her mother: "Mamma, I never saw you pray; don't you know how? Perhaps they'll let you go up there with me next summer, and they'll teach you how to pray."

For those children who cannot be sent into the country, the Bible readers hold meetings in neighboring parks. A woman who was attracted to one such little group by their singing, remained to the "story-telling." At the close of the devotional exercises, while the children were playing, the woman approached the Bible-reader. "Did you say that story was in the Bible?" she asked. When assured that it was, she replied, "Well, you must have a different Bible from ours. I used to hear my father read the Bible, but there never were nice stories like that. Our Bible was so dry, I never read it."

"JUST DAVI

By
ELEANOR H. PORTE
Author of "POLLYANNA"

Everyone who has r d "Pollyanna" should r d "Just David." He is s lovable as the heroine of the Glad Book. Mrs. Po er believes that the idea of the possibility of happi ss should be held up to peo e, but she does not attemp o preach about it. She sim y lets her characters spe k. Much of her success lies n the fact that her charac rs are all simple and natu l. She says her mind has of n played around the idea a child brought up to kn w only what is good.

"Just David" is not o y a story of amazing pop r appeal, but in its way a genuine masterpiece as w l. Everyone who reads it s the same enthusiasm. Eve - where one hears the sa e verdict: "I want to rea it again"; "It kept me up lf the night to finish"; " 's the most appealing stor I ever read"; "It's made e world look rosy ever sinc" Its optimism is catching

David is one of those cha ters that seem too real to stay side a book. It is safe to say at every single reader will reg d him as a cherished friend.

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Our Mail-Bag

NOTICE

T E editors of the Christian Herald will be lad to answer any question addressed to the lail-Bag, provided it be of general interest an not merely personal. Correspondents may us nom de plume to identify the question, but all ters must contain name and address of the ser r, in addition to the nom de plume. No att ion will be paid to anonymous letters.

Questions and Answers

READER, Pennsylvania. I have lately been assailed almost constantly by most distressing doubts, doubts of the reality of the future life and ol he love and even of the existence of God. ast August I lost my wife. It has been terrible mental strain. I almost feel should want to die and go where she is f it were not for my children, for whom am asking God to let me live. My vife was a beautiful Christian character. firmly believe in God and his eternal ruths and am putting my trust in him. 'et these harassing, distressing, terrible oubts come, and I cannot escape them. should be grateful for a word of counsel. so often happens in these sad letters of spi ual darkness and doubt, the answer lies hid n away in the letter itself. You write: "I has been a terrible mental strain." Do yo not realize what a delicate piece of machi ry the mind is? Nothing in all the univer of matter is so wonderful as the human bra, with its power to think, feel and will. No when this brain machinery is shocked by great sorrow such as you have been thr gh, it is not strange that unexpected tho hts and feelings and experiences should res . Just as one cannot think normally and acc ately after losing sleep for some time, so e strain of grief prevents the mind from see ; and feeling clearly and truly. You sho d make an effort to get some rest or cha e from your daily routine, which will rel and rest and tone up your mind and ner s. You will probably find then that you re not so sure of anything else in the world as at you will see your dear wife again and be th her. With this returning conviction wil ome again the conviction that God is goo and kind, and you will be convinced of his resence and blessing. When you are we ested, seek out the most spiritual Christia you can find, attend their meetings, listen to eir songs and testimonies, and let the swe ness and assurance of their religious exper ce help you and lift you up. Observe aga what divine grace is doing every day and ght to redeem and transform human live Read the life stories of the world's sai who have found God and been true to hin Keep your mind fixed on God's promises o forgive and cleanse the heart, and as you rust him for this cleansing, you will find aga the sense of his nearness and kindness. Yo heart will be filled with gratitude for the me ry of such a wife as your letter and its enc ures show her to have been, for the sure pro ect of being joined to her again, and for the ildren who have been left to your guidanc Then go vigorously to work, trying to che and save and comfort others who are in and sorrow and need. You must deterr ne not to lose your faith. Professor Ja s, the great psychologist, wrote a book call "The Will to Believe," showing that the ill can control the mind's belief. You hav too much at stake to let go your faith. Yo children may go down, and others will go wn, if you fail. Determine to be true to d. Think of past blessings, and "cast not way your confidence." The light will soo reak again. Read Isa. 43:1-3.

I der, Orchard Park, N. Y. The stateme you quote is taken from the official report pre red by the Rev. Dr. Carroll, the compiler of t last United States religious census.

I M. V., Calif. The suggestion of a resolution that the daily newspaper is a detriment rat than a benefit to public welfare" is a pre sterous one. While it may be true that cert n ultra-sensational publications have litt egard for truth or morals the daily press, as hole, is one of the greatest aids to public ins ction and enlightenment. The newspaper is igilant sentinel, watchful of the people's int sts and the guardian of their liberties.

I K., Moundridge, Kan. The passage wa ng the man who puts the bottle to his nei or's mouth may be found in Hab 2: 15.

D. R. Wagner, Sumner, Ill., a veteran rea of this journal, writes: "I send you a pho graph of four generations of my family. Wa born in Perry County, Ohio. Came to Illi s in 1855, when there were deer and tur s here, and located on a 160-acre farm. h e lived on the same for fifty-six years. Am the father of seven children, five boys and two girls. I have been a reader of the Christian Herald for twenty-two years. Am seventy-seven years old and do not use glasses." We are always glad to hear from our old friends. Mr. Wagner's photographic group shows that the hardy pioneer qualities of the man who homesteaded in Illinois over sixty years ago have been inherited by his descendants. His is the sound and sane kind of stock of which our great commonwealth is built.

Mrs. E. E. B. Paul Lawrence Dunbar, the poet, was born in Dayton, Ohio, in 1872, married in 1898, and died in Dayton February 9, 1906.

D. U. O., Pine Level, N. C. The passage in Mark 9 29, according to some commentators, was intended by our Lord for the future guidance of his disciples, rather than as a reproof. This is the opinion of Dean Alford, who wrote that as Christ himself was with the twelve they could not fast nor spiritually prepare themselves sufficiently for dealing with such cases. Turning to the same incident in Matt. 17, however, we find an additional reason. It was not only because of the lack of preparation through fasting, but "because of your unbelief." Their faith was not yet sufficiently strong to enable them to deal confidently with all the difficulties they encountered. It should be noted that Matthew also adds the words of Jesus, "Howbeit this kind goeth not out but by prayer and fasting." Every day seems to have been a new revelation to the disciples of the power and majesty of the Master which they felt they could never hope to emulate, so amazing were the results he accomplished.

A. R., Mass. The passage in Rom. 8:11 has been the subject of considerable discussion, and there are various readings from the early versions. One group of Bible authorities holds that the sense of the passage may be thus compounded: "Your bodies indeed are not exempt from the death which sin brought in, but your spirits, even now in this existence, have in them an undying life: and if the Spirit of Him that raised up Jesus from the dead dwell in you, even these bodies of yours, though they yield to the last enemy and the dust return to dust, shall yet experience the same resurrection as that of their living Head, in virtue of the indwelling of the same Spirit in you that quickened him." That Paul intended that it should apply to conditions in this life is made evident from the verses that follow in the same chapter.

W. E. W., Amarillo, Texas. The general Bible teaching is that one who lends money has no right to take advantage of the borrower, to exact more than a fair rate of interest. In many states the laws are specific in limiting the interest rate. It would be extraordinary indeed if anyone who is a member of the Christian Church and professes to be a follower of Christ should extort from a brother member an usurious rate of interest. We cannot assume to judge of individual cases of which we have no intimate knowledge.

E. F. S., Jeffersonton, Va. The views of this journal have repeatedly been expressed concerning the munitions traffic which is being conducted here and by which many private concerns are getting rich. The nation has a great moral responsibility for this traffic which no sophistry can explain away. No matter to what nation or nations we may sell these weapons of murder, the traffic is un-Christian and inhumane in the last degree.

N. D., Springfield, Ohio. We are to confess our sins to God, and are also encouraged to confess them to one another. See James 5:16. This does not, however, mean that we should pour the story of our misdeeds into the ear of a priest, but rather to seek counsel with Christian brethren of mature experience who will be able to strengthen us and lead us to better lives hereafter. If we have wronged anyone, it is our duty as Christians to confess the wrong and ask forgiveness. If we have done a wrong which affects no one but God and ourselves, we are not under compulsion to confess it except to God, who is Judge over all. Still, even in such a case, confession to another may be very helpful and may ease the load on our own hearts. It should not be forgotten, however, that there are some confessions that are capable of doing evil rather than good, and these we should take to our Maker in prayer and alone.

R. M. Anderson, Brooklyn, N. Y., writes: "In a recent issue you say 'there are various traditions of the work of early missionaries in England, but the first one whose work is clearly established historically is Augustine, who was sent out by Pope Gregory in 596.' As one more than ordinarily interested in this subject, I cannot agree with you. Dr. Burton says, 'Eusebius certainly believed the Britons were converted as early as the apostolic age.' The Rev. Beale Post, in his Britannic Researches, contends 'that Aristobulus—one of the Seventy—brought Christianity into Britain.' The Venerable John Williams, late Archbishop of Cardigan, confirms the latter, and says 'that Claudia, mentioned in II Tim. 4:21, was a British princess.' Baronius, guided by a manuscript in the Vatican, says 'that Joseph of Arimathea brought the Gospel to Britain, A. D. 35.' Blackstone's Commentaries, Book I, chapter 8, says, 'The ancient British church, by whomsoever planted, was a stranger to the Bishop of Rome, and all his pretended authority.' Tertullian, in the year A. D. 190, says, 'There are places in Britain, inaccessible to Roman arms, which were subdued to Christ,' and we know the Roman soldier Albyn (or Alban) suffered martyrdom about the year 311. It is a fact of history not to be disputed that the British bishops were present at the Council of Arles, 314; at Nice in 325; and at Sardica in 347. In 596, when Augustine visited England, he found the old British Church regularly organized and established. The learned Theophilus Gale confirms Strabo's opinion that the Phœnicians visited Cornwall for tin, and that the word 'Britannia' is derived from two Syriac words, signifying 'the land of tin.' The British Church could not only support itself prior to the year 350, but it sent Ninian to the Picts of southern and central Scotland, as well as Patrick, a Briton, to southern Scotland, Wales and Ireland, as missionaries. I claim the Church of England was established five centuries before Rome sent representatives there."

F. L. D., Sigma, Va. The passage in I Cor. 7:36 has been better translated: "Thus if any man think that he behaveth himself harshly toward his daughter." It applies to a case where there has been an unjustifiable opposition to a daughter's marriage.

A. N. F., Knightsdale, N. C. 1. It is the duty of every one professing Christianity to confess Christ before men, and to join with the brethren in church bonds. Emphasis is laid many times on the value of spiritual association, and we are expressly urged "not to forsake the assembling of ourselves together." Believers should cooperate heartily for the advancement of the Kingdom, and this can only be done effectively under the auspices of the church. Any one neglecting this duty misses many privileges and much blessing. The whole Christian Church is a vast army, composed of many branches or divisions, but all under one great Commander; and if we are loyal in our devotion to Christ and eager to do him service in the world, we must work together harmoniously and unitedly. 2. Backsliding and apostasy are regarded as absolute evidence that there has never been any real and full conversion in the case. The true convert may slip and fall into sin, but will always be raised up again. Besetting sins and the wickedness of the flesh may assert themselves, but repentance will be followed by forgiveness and restoration. 3. Paul was a true Christian. His own story, as he told it, shows that from the time of Stephen's martyrdom—of which he was a witness, "consenting to his death"—he had begun to think in his heart about the new religion. He had seen how the believers suffered and died, strong in the faith. And when he was struck down on that wonderful journey to Damascus, the whole truth burst upon him like a flood of light, and the vision he then saw was the turning-point of his career. 4. The Laodicean church had fallen away from grace and become indifferent. Its usefulness had been largely destroyed by selfishness; its zeal had evaporated and it was lukewarm, being given over to material things and the pleasures of the world. There are churches today in a similar condition, which need a re-baptism and a new infusion of the Holy Spirit.

M. F., Casston, Ohio. I notice a recent quotation in the Christian Herald attributed to St. Paul, which I do not find in his epistles. "As a man thinketh in his heart, so is he." That occurs in Prov. 23:7. Does St. Paul use the same words?

The writer of the article you refer to fell into the common error of supposing that these words occur in the New Testament. You are right in saying that they do not. Yet their message seems to belong to the New Testament more than the Old, and this is doubtless why they are usually thought of as New Testament words. Jesus placed the great emphasis on the inner life, its thoughts, feelings and motives. The apostles followed this teaching. Love, purity, honor, peace, these are inward possessions; to live a victorious life outwardly these traits must be possessed inwardly. The modern psychology recognizes the great power of unexpressed emotions and unspoken thoughts. It is scientifically as well as spiritually true that "as a man thinketh in his heart, so is he." Here is the man's real character. Thoughts have also great power over the bodily life, having much to do with sickness and health. It is not necessary to lose oneself in the vagaries of mental healing and Christian Science to find the health value of pure, unselfish, wholesome, hopeful, vigorous thinking.

J. D. G., Centralia, Mo. 1. Thales, a Greek astronomer who was born 640 years before Christ, taught that the earth was round, but believed that it was in the center of the universe. This theory was generally held until the time of Copernicus, after whom the system of astronomy now received is named. The opposition to the Copernican theory was based upon the language of Scripture, which referred to the earth as it appears to our senses, and not in the language of science. 2. The invention of the mariner's compass has been attributed to Flavio Gioja, an Italian who lived in the thirteenth and fourteenth centuries; but it is said that it was in use in Europe in the twelfth century, and it is believed to have been used by the Chinese 2,000 years before that. 3. We have never heard that it was found. 4. The order of creation in Genesis corresponds in a striking manner with that disclosed by the science of geology. While the Bible is not a treatise on science, and was never meant to tell us facts about nature which we can ourselves discover by investigation, still the agreement of Genesis and geology is remarkable. 5. It would seem by the record in Genesis that the inspired writer intended to convey the idea that the first day commenced with the creation of light; and the placing of a paragraph mark at the beginning of the third verse seems to indicate that the translators held that view.

H. W. G., Teton, Mont. It is an admirable thing, as your letter suggests, when the churches sink all minor differences to unite against a common foe. This is now done very often in union revivals, in temperance and anti-vice crusades and other movements that affect the welfare of the community. We should like to see it done everywhere in every cause that would be helped by the united action of the churches.

J. A. M., Meyersdale, Pa. It would be difficult to defend the practice, which seems to be increasingly common, of photographing congregations on Sunday, although it might be claimed that it could not be done on any other day. Not knowing the circumstances of the case you mention, we can not assume to judge.

Mrs. D. L. Rathburn, Santa Rosa, Calif., writes: "In the issue of February 10 I see an answer in regard to Ingersoll in the Mail-Bag. At the time of Ingersoll's death my husband was pastor in a church in Virginia, six miles from Washington City, D. C. In the town there was a Congregational minister who was a fine lecturer, and on lecture trips he and Ingersoll would sometimes meet. This lecturer told my husband that he had been told by Mr. Ingersoll's secretary that often, after the delivery of one of his infidel lectures, he would be so wrought up that he would walk the floor saying to himself, 'What if it were true?' I was particularly interested in the departure of such a character."

J. K., Royalton, Vt. We have not seen any estimate which included all of the millions who are suffering from hunger in the countries now at war, but if, in addition to Poland and Belgium, we include Servia, Montenegro, Turkey in Europe and Asia, and the refugees in Holland and France, from ten to twelve millions would not seem to be an excessive figure. No steps have yet been taken looking to any appropriation by Congress for relief. Your suggestion of a contribution of twenty-five cents per capita from the population of this country would hardly be regarded as a practical one, although we appreciate the motive which prompted it.

Mrs. A. J. W., Murphysboro, Ill. We cannot advise in such a case. It seems to be a matter for the individual conscience.

J. C., Prairie Grove, Ark. 1. Eleven states—Illinois, Ohio, California, Massachusetts, Mississippi, Minnesota, Oregon, Colorado, Washington, New York, North Carolina—besides Hawaii and the Philippines, have the Torrens system. 2. The Torrens system clears up the title by a court proceeding once for all, while the abstract system guarantees the title only so far as the makers of the abstract have been able to ascertain the facts.

Mrs. A. J. W., Murphysboro, Ill. The laws of the various states make provision for such cases, defining the rights of each party. The Scripture passages referring to the subject may be found in Gen. 3:24; Matt. 19:5; 19:6; 5:32; 19:9; Mark 10:7, 8, 9, 11; Eph. 5:31; Mal. 10:9; I Cor. 7:11, 39; Luke 16:18; Rom. 7:2, 3.

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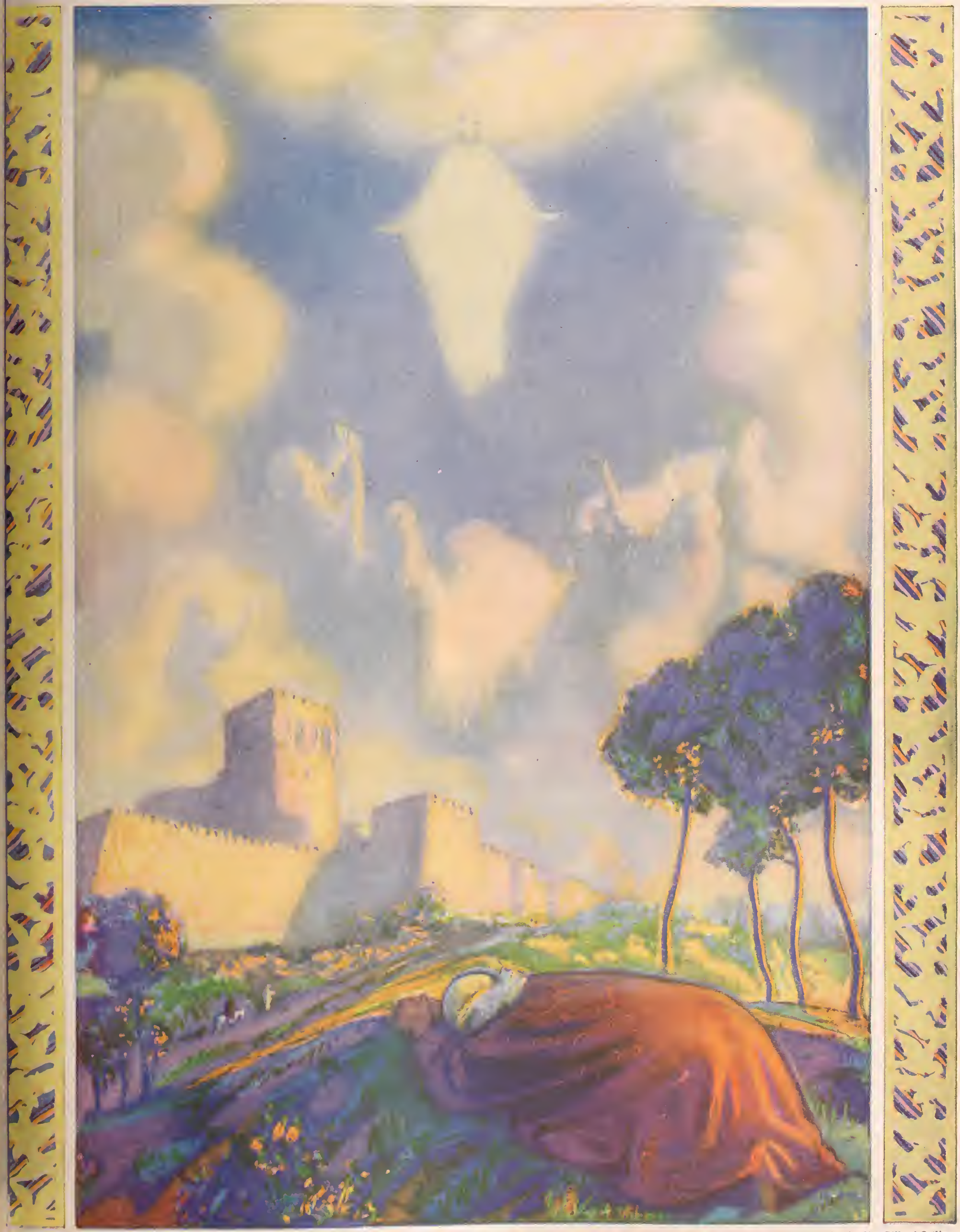

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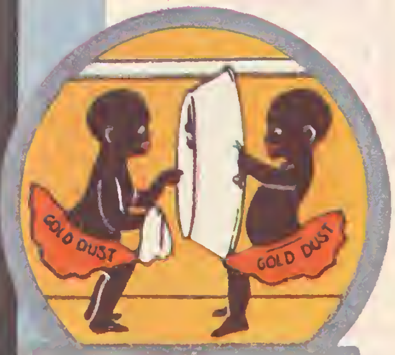
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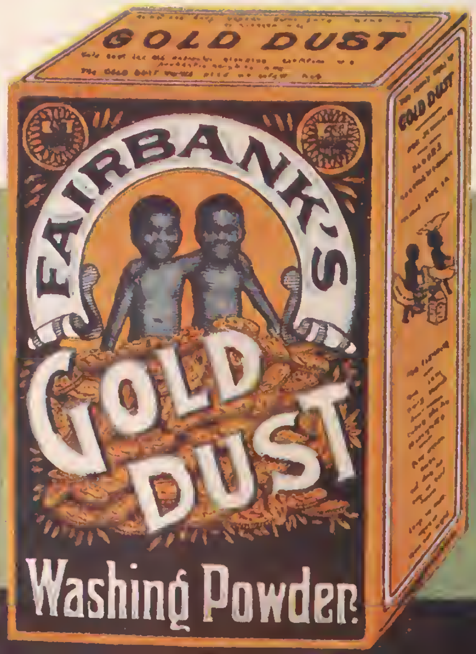
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—The Gold Dust Twins

THE · CHRISTIAN · HERALD

An Illustrated News Weekly for the Home

The Light of the World

THE first book to come from the first printing press in Europe was Gutenberg's Bible. In those early days (when America was still to be discovered), the publishing of Bi es was attended with some difficulties, and the sel g with still more. There were those who thought th the common man had no business with the ins red Word of God; that his ears were not attuned to e message nor his mind equipped to interpret it. Bu there were others who saw in the unchained Word th only hope of the world. Tyndall and Wycliff put th Bible into the hands of the men and women of En and, and Luther opened the Scriptures to the pe le of Germany. The demand for the Book could no e denied, and the editions of the Bible multiplied in pite of prohibitions and burnings. He y the Seventh of England bought on entire edition and burned it, and th printer used the proceeds of the sal to produce a still larger edition. Th convictions and purposes which dr e the pilgrims and the Huguenots an most of the first settlers to America ere built upon personal knowledge of hose Scriptures which once had be denied to men. These men, co ng to America, founded a civilizatio whose cornerstone was the Word of od, and the family group without a ble in the colonial days of America wa an unusual one, albeit the Book ha frequently been purchased at gr sacrifice.

he first Bible printed in America wa in an Indian language, translated by ohn Elliott, pioneer missionary to th Indians, and published at Cambr ge, Mass., the New Testament in 16 , the entire Bible in 1663. In 1688 on William Bradford proposed to pr an English Bible by subscription, th rice of the book to the subscribers be g twenty shillings, or a pound st ing. In 1777, during the Revolutio ary War, there were so few Bibles in he little group of states that C gress voted to print 30,000 copies. E n this was found impracticable. Ty and paper were wanting, and by wa of compromise 20,000 Bibles were th ordered to be imported from Europe by authority of ongress, the reason given being that "its use was so niversal and its importance so great." But even th ould not be done owing to the war embargo. The wo was then undertaken in 1782 by Mr. Robert Ai en of Philadelphia as a private enterprise. The bo s were few and very dear.

s early as 1801 Matthew Carey of Philadelphia, se ng the growing need of the public for the Bible, ar nged for its publication and distribution among hi ellow citizens. Various Bible societies to extend su work sprang up in the colonies, patterned after th British and Foreign Bible Society, which was fo ed in London the 7th of March, 1804, the first so ty in the United States being formed in Philade hia in 1808. By June, 1816, there were 128 such so ties in the United States. Thirty-five of these lo societies united to form the American Bible Sc ty, and eighty-four became auxiliary to it during th irst year of its existence.

WHILE the life of the original colonies had been permeated with religious feeling and the Bible ha occupied an acknowledged place in all public and pr ate life, yet the pioneers, who had pressed forward ac ss the mountains into the rich plains of the W tern Reserve, and through the valley of the Ohio to he mountains of Kentucky and Tennessee, in many cases left behind them this Book, which had been the chief support of the civilization they had left, and in other cases they came to forget it in the struggle to build a new life in the wilderness, and there began to be a genuine fear that in consequence the civilization beyond the mountains would become a godless civilization. Rev. Samuel J. Mills became greatly impressed with the need for adequate organization for the distribution of the Bible, and in the year 1815, under the auspices of the New Jersey Bible Society, a plan for a National Bible Society was formally proposed. Hon. Elias Boudinot, president of the New Jersey Society (president of the Continental Congress in 1783 and signer of the treaty of peace with Great Britain), was sponsor for the new movement, and notice was given of a convention to be held in the city of New York on the 8th of May, 1816. Delegates attended this convention from thirty-five of the older societies, and the convention met in the Consistory Room of the Reformed Dutch Church on Garden Street (now Exchange Place). As a result of two days' deliberation the thought of the convention was expressed in the following resolution:

The Board room of the American Bible Society containing a library of rare Bibles, and paintings of noted patrons

"Resolved, That it is expedient to establish without delay a general Bible Institution for the circulation of the Holy Scriptures without note or comment."

A committee was appointed to recommend a constitution, which was adopted on the tenth of the month, and on the eleventh of May, 1816, the board of thirty-six managers met in the new City Hall of New York, now the old City Hall, and elected the first officers of the American Bible Society. Boudinot was the first president, and Hon. John Jay the first vice-president. Among those who made up this convention were James Fennimore Cooper and Dr. Lyman Beecher. The Bible Society was organized to sell Bibles at never more than cost to those who were able to pay for them, and to supply Bibles without cost to those whose circumstances called for such consideration. But the Society has done far more; it has sent messengers at great expense into the hidden corners of far countries that it might give the Bible to those whose very poverty spoke their need.

IT is interesting to note in passing that a certain Frenchman named Voltaire essayed the dangerous rôle of prophet at about the time of the organization of this society. He prophesied that in a hundred years the Bible would be an unknown book; that there would be no further sale for it. And at about the same time one Thomas Paine declared that he had torn the prophets and the Gospels limb from limb and had left no shred of argument remaining; that he had utterly destroyed them. Wise as these men may have been in purely human affairs, they had not even the beginnings of that heavenly wisdom through which alone a proper appreciation of the Word of God is gained, and lacking this, they wrote themselves down less prescient than a certain braying animal who once carried a prophet to bless those whom he had sought to curse.

The first depository of the American Bible Society was the agent's office, corner Cedar and Nassau Streets, New York. Then a larger room, seven feet by nine, was secured at No. 10 Cliff Street. The next move was to a room twenty feet square in Hanover Street. After several other removals, the first Bible House was erected on Nassau Street in 1823. It was soon outgrown. In 1847 the site occupied by the present Bible House was secured for $100,000, and the new Bible House was occupied in May of 1853. The building cost $204,000 and, within ten years, rentals had entirely covered the cost. About twenty-six years ago the building was thoroughly overhauled and a sixth story was added. It is occupied by the American Bible Society, the Christian Herald, and over 125 other religious and secular businesses.

THE American Bible Society was organized with ten standing committees, and the work of the society was carried on through these committees and auxiliary societies, of which at one time there were two thousand two hundred. The records of these auxiliaries are records of faith that refused to be denied, of service that knew neither race nor nation, and of sacrifice that left nothing reserved in the service of the King. But these societies performed their work and were superseded early in the twentieth century by field agents, of whom there are now five in the United States. There are now in existence only about twelve local Bible societies.

During the first year of its existence, the American Bible Society received $37,779.35 and published 6,410 copies of the Bible and portions of the Scripture. During the Civil War the demand for the Scriptures increased and multiplied and Bibles printed at the Bible House, New York, were the only merchandise which, during more than three years of civil strife, the Union Army permitted to go through its lines to the people of the Confederacy, and the only merchandise which the Confederate States were willing to receive from the people of the north. In 1866 the receipts of the society were $642,625.25, and the total number of Bibles and portions printed was 1,150,528, a number which was not exceeded until twenty years later. In its ninety-ninth year the Society, although its income was slightly reduced, published and distributed more Bibles and portions of Scripture than ever before in its history, the total distribution being 2,707,739.

Since the organization of the first Bible society more than 400,000,000 copies of the Scripture and portions have been printed and distributed, of which the American Bible Society has produced 109,926,214, the British and Foreign Bible Society 263,565,501, and the American Baptist Publication Society more than 1,000,000. The figures of the Trinitarian, of the French Society, and of other smaller organizations are not available, but if these figures could be obtained they would doubtless bring the total in excess of 400,000,000. The total issued by all agencies, including private publishers, during 1915 is estimated at 32,000,000 copies.

The Bible is now being printed in not less than six hundred languages and dialects. The American Bible Society itself has printed the Scriptures in more than eighty-five languages and dialects. At the present time the British and Foreign Bible Society, through its German branch, is printing Bibles in Russian for the Russian prisoners in Germany. The American Bible Society has already distributed to the soldiers in Europe more than 400,000 copies of the New Testament, which have been paid for by the Sunday school children of the world.

The Bible has been prepared for the blind in three systems of embossed letters, and from the very first year of the Society efforts have been made to supply missionaries to American Indians with copies of the Scripture. The Delawares, Mohawks, Ojibwas, Senecas, Cherokees, Choctaws, Dakotas and Sioux were all supplied in the first twenty-five years of the Society's life. After the Civil War, a special department was created to supply the freedmen with the Book which they had learned to love, but which few of them possessed and fewer could read. The immigrant, too, has found his Bible awaiting him. At every port of entry the Bible man is ready with Testaments and Bibles in the languages of all the nations which send their sons to America.

In 1832 the Board of Managers decided that the Society was under obligation to supply Scriptures to all American missions which ask aid. This decision led to the early equipment of American missions in Turkey, Persia, India, Burma, China, South Africa and the Sandwich Islands. The Society has now plants for the printing of the Scriptures in China and in the Levant. The twelve foreign agencies of the Society at last reports directed the energies of 1,478 agents, sub-agents and colporteurs. These colporteurs are the commercial travelers of the Kingdom. There is no danger which they will not brave, no path too rugged and no wilderness too wild. Wherever there are men there is need, and wherever there is need the colporteurs press on their way. Discouragements are only cause for greater effort. Abuse, persecutions, misunderstanding, opposition of every kind, all these are part of the day's work, and the day's work is the spreading of the Word, and the spreading of the Word is planting the knowledge of God and of his Christ. Wherever the far-flung line of civilization has advanced its farthest scouts, and beyond these, the Book has gone in the hands of the faithful Bible men, preparing the way for the further march of civilization and preparing men and women for the message of the missionary, the preacher and the prophet.

Louis E. Orcutt.

Photo from the American Bible Society

Putting the modern and greatly helpful index tabs on Bibles

The Bible in Civic Affairs

PUTTING aside the whole immense field of the Bible in the home, the Sunday school, and the church, let us take note of its place in the civic customs and institutions of our land. What a tribute to its cultural, moral, and molding influence is involved in the reading of a selection from this Book, generation after generation, at the opening of practically all our public schools! It is true that in recent years, chiefly in some of the newer states, there has been a recession from this usage—or perhaps it were better to say a concession to a relatively small number of objectors. In twelve states of the Union Bible reading is definitely provided for by legislative enactment. Twenty-seven states have no law on the subject, but generally observe the custom. The Bible is by due legal process understood to be excluded from the schools in the states of Arizona, Nevada, Idaho, and Montana; and California, Washington, Minnesota, Wisconsin, and Illinois. A few states are not included in these statistics, doubtless because legislation was pending, as is markedly true at the present time, when the trend seems to be to put Bible reading more fully into the public schools.

While the situation for the reading daily of a passage from the Bible in a very large proportion of our public schools is distinctly encouraging and the outlook bright, it does not reach to instruction in the Scriptures, for it is without comment. Therefore the new movement in the high schools, aiming at a broad cultural knowledge of the Bible for which credit can be given the same as for other studies, marks a surprising and splendid advance. Starting in the progressive states west of the Mississippi, about 1911, it reveals somewhat different forms in North Dakota, Colorado, and Kansas. In the North Dakota plan of Bible study by high school students, no text-book but the Bible is required, and any version—King James, Revised, or Douay (Catholic)—can be used. The state teaching force provides a syllabus outlining the study, and at the close send printed questions, and the student's answers to these is his examination paper, which if passed makes a credit on his high school course. The pastors, Sunday schools and young people's societies give the instruction and conduct the classes, or the work can be done at home. In North Dakota, in the five years from 1911 to 1915, a total of 513 examination papers have been sent in by high school students, and 448 have passed.

Something like this plan is at work in Kansas and Colorado, in the high schools of Des Moines, Iowa, and in the Lakewood High School of Cleveland, Ohio; and the movement bids fair to spread rapidly to most if not all the states of the Union. The teachers of South Dakota are already considering how it can be extended to the elementary grades.

THE Bible is coming back, after a long interval since earlier days, into the regular courses in universities and colleges, simply by the force of its own enduring merits. Naturally the higher institutions of learning largely established or maintained by the churches are the first to show this new trend. Taking this class of institutions in New England, New York, and Ohio as a fair test of the whole country, it had just been found (1915) that four-fifths of the preparatory schools, two-thirds of the colleges, and one-half of the universities give genuine and ample recognition to the Bible as a cultural subject the same as other studies. And if the Bible, as has been shown, is likely to become one of the studies that can be chosen in the elementary and high schools supported by public taxation, as a part of the regular course, there is no reason why it may not at the final stages of this movement also form an elective study in the regular courses of colleges and universities supported by the state, the same as it is coming to do in the advanced educational institutions of the churches.

ONE day a man by the name of Diaz saw the end of a tiny piece of paper projecting from the ashes in an ash can along the side of the road. He pulled it out and looked at it and found upon its two sides a part of a strange story of a God who loved men well enough to send his Son into their world to save them. He was interested and did not rest until he had found a whole book like the one from which that leaf had been torn. Today this man, Diaz, is an active member of an evangelical church in a leading city in Chile.

THE experiences of the hospital and the prison may not be common in the sense that we all pass through them, but they concrete and make vivid the suffering and failure, the weakness and sin that everywhere pervade human life, into the midst of which the Word of God comes like a comforting angel or a reproving yet saving messenger from heaven. Let us for a little follow and observe the divine Book as it is taken into these fields of anguish and fear, of bondage and despair.

The uniformed woman worker of the New York Bible Society who visits the hospitals of the city, distributing the Scriptures, in one month cheered with her presence the following: Bellevue, Flower, German, Gouverneur, Infirmary for Women, Knickerbocker, Lincoln, Sydenham, Women's, giving out nearly 1,200 portions of the Scriptures. During another month the Word conveyed by her hands covered fourteen different languages: English, Bohemian, Finnish, French, German, Greek, Hungarian, Italian, Polish, Russian, Slovak, Spanish, Swedish, and Yiddish.

One patient said to the missionary: "I have read forty-five pages of St. Matthew's Gospel in one day, and gained so much help and comfort from it t t it was hard to put it down." Another said: 'The Gospel you left me last week was a godsend, for ter reading and reading it the night before my s ous operation, I felt strengthened to go through wit it.'"

Now let us conceive, if it is possible, the comf ing and transforming ministry of the Scriptures in l spitals, jails, and prisons from one end of the land t the other, chiefly through the unceasing activities the representatives of the American Bible Society. We transport ourselves to the South, among the c red population, and a worker says: "Tears stream wn the cheeks of the prisoners as we visit their lls. . . . Every day I see more and more the ne of faithful distribution, and oft ask myself the question, 'What uld the world be without the Bo ?'"

Next we place ourselves ith the Bible visitor among the ree or four thousand Mexican en, women and children in the c ention camp at Fort Bliss, ne El Paso, Texas, and see them r ive 1,800 Gospels, Testaments nd Bibles with great eagerness. till farther to the west we reac Los Angeles and witness in the c nty hospital the welcome give by forty-four different nation ties to several hundred Bibles, T staments, and portions distribu l in 1914, while many others ere given out in the jails. Once re, by a mighty leap we plac urselves at Indianapolis, Ind. nd accompany the worker as h oes to the police station every S lay morning and holds a C pel service, at which over fty were converted during 1915 and 1,400 Gospels ere given out.

MULTITUDES have the experience of goi to the guest rooms of our hotels, often in st nge cities and places, with unexpected care, responsil ty, or temptation attending or confronting them. ow strengthening and assuring to meet there this wo erful Book, with its unfailing cheer and counsel! has become the distinctive mission of the Gideons the ten thousand Christian commercial travelers sociated together, who wear for recognition the lue button with the white pitcher and torch, to se hat every hotel guest room in America has a Bible. ley have now reached a total of 305,203 Bibles plac in the hotels of the United States and Canada.

Many are the grateful self-revelations of tel guests, showing how marvelous has been the he ul, saving power of these copies of the Scriptures. ust a few weeks ago this signed record was found o the fly-leaf of one of these Bibles down in Birming m, Ala.: "May God bless the man who p ed this book here. I am a young lady, tw tyone years old, fatherless and moth ss. Tonight this book saved me from t ing a wrong step. May the next reade ind in it the comfort I did." Needless t say that the local Gideon Camp now hold his copy in its keeping, sacred for high ses because of this inscription.

A man went into a hotel in San Fran co, secured a room with the intention of mmitting suicide, and laid a vial of p son on the table while making preparatio for the final act. When he stepped to the ble he discovered that accidentally (?) he had put th ial upon a Gideon Bible. As he opened it, his eyes fell on the reference (one of the "prescriptions" on the G on slip pasted inside the front cover): "If discourag or in trouble, read Psalm 126 and John 14." He read ese two selections, threw the bottle of poison out he window, knelt, and then and there gave his hea to God, and is now an active church-member a a good citizen. Numerous are the instances ike these, showing the invaluable service of the tel Bibles.

As far as is known, the largest shipment of a gle book ever made occurred when the two carloads mposed of 25,000 American Standard Bibles were nt by the publishers from New York to San Fran co, first to form the Gideon "exhibit" at the Int national Sunday School Convention, and then t be used to "bible" the hotels of California.

IT is doubtful whether any single agency, outsi of the great Bible Societies, has done as much to ard the circulation of the Bible in the last twenty yea as the Christian Herald. From 1889 to 1910, it is timated that it put in circulation annually not less an 60,000 Bibles, Testaments and Gospels, both ck and red letter. The various Bible societies ve admitted that from 1897 onward this journal as been one of the most influential factors in prom ng Bible circulation, and making God's Word the ost widely read book on the North American conti nt.

The whole world is now familiar with the sto of the Red Letter Bible, which was the personal pr ect of the late Dr. Louis Klopsch. All his life an a nt Bible student, he conceived the idea of printi a Bible which would show in red, first, all the proph ies relative to the Saviour, and second, the words act lly spoken by him. The Red Letter Bible has been el-ened throughout the world, and is now printed in eral languages.

n a similar way the New York Bible Society takes e of the hotels of its city and has furnished in the few years a total of 33,000 to 530 hotels in Manhtan and the Bronx.

HE last field of civic experience to be glanced at holds the immensely impressive spectacle of the ble making objective man's sense that God, who has gen us his inviolate word in the Bible, takes note ven man gives his solemn and deliberate word as a wness in court, or when pledging h fidelity in a high office of plic trust. The Bible stands as aitness between a man and his fows that he pledges himself to hor and truth, whether it be the oh of the humblest person about t testify, or the President-elect o he nation, from Washington to Vson, as he assumes his high oe.

ightly distributed, God's Word w accomplish its destined purpe in some measure in every e c sphere into which the intere the aspiration, the tact, and t prayers and sincere, patient e rts of God's children shall cvey it. Take the beautiful sgestiveness of the service of o Christian man's heart in Nv York as the inspiration to y, to find your field. The writer ds not even know this man's ne, but has only heard the sry of his deeds. It is told of h that he scans the obituary nices in several papers, selects tl name of some one of those nrest to the departed, marks a Gpel at its most comforting vses, and mails it to the person seted, but not with his own ne.

(v.) Charles H. Morgan, Ph.D.

The Vernacular Bible

BEFORE the printing of the Bible there was no English language. It was the Bible th standardized all the dialects of Britain and that bnd them together into a living speech; and it was the Ble that was the foundation of the education and culte of England. As the English historian Green says, "he English people became a people of a book, and th book was the Bible." To a large degree the same is ue of Germany, but it is not necessary to go back to he middle ages to find the Bible forming a nation's cure and fixing its language. On many of the rsion fields, especially in Africa, the laguages of the natives had never been reced to writing until the missionary pvided them with an alphabet in order tl the Bible might be translated in their tongues. The Bible has then bome both the language text-book and tl spiritual guide of these African nations. I mission schools the world over the Bible is he language text-book. The people of tl mission lands want their children to len the Western tongue, and they send tln to the school. They learn the missiary's language, but in the learning th find the missionary's God.

ew of us realize the extent of the labor wch has been necessary in order that the Ble message might come to us in our own tgue and still be the message which was dvered in the tongue of the original msenger. The Bible was originally wten in Hebrew and Greek. An early Ln translation has been of great assistae in later translations into the languages of Europe, and our English Bible owes mh to the Latin Vulgate. Today the Be is being translated into tongues for wh it is necessary to create even an ahabet, tongues which, although human lifhas many common terms, are yet barren of ny expression for the deeper spiritual trhs. In a little book called "The Book a the Sword," issued by the British and Feign Bible Society, some of the difficies of translation are outlined.

ishop Steere, who was himself a great msionary translator, said: "Our work mt be all unsound without a vernacular Be." In translating the Bible into the Htentot tongue, it was necessary to chge Jesus to Jesub because in Hottentot a word eng in "s" signifies the female, and the word must er in "b" to indicate the male sex. In translating th Bible for the Zulus and for some other aboriginal peoles, it is necessary to have two versions, one for tl women and one for the men. The Zulu law compe a married woman to cut herself off from her faer-in-law and all her husband's male relations. She is not allowed to pronounce their names even mentally. As a result, there is a distinct dialect current among Zulu women. Rev. Lind, in translating the Bible into the Mardia tongue in India, found it necessary to resort to all kinds of devices to obtain from the Mardias the names of different objects. He says, "I grunted like a pig, quacked like a duck, neighed like a horse, howled like a jackal, and had to exercise all my artistic abilities in drawing various kinds of animals, birds and insects." In the Nupe language of Africa, there was no word for "soul." The word had to be translated "life"; and for "conscience" the nearest equivalent was "stomach." In translating the Bible for the Bemba tribe in northern Rhodesia, no terms could be found that would convey the proper idea of "love," "grace" or "holy." But the word "redemption" had an exact counterpart in the Bemba language because slavery is a part of their life and no slave is set free until redeemed by some payment. In Papua, the ancient tribal government is entirely without authority. There is no compulsion in their native life, and their language had no words in which to translate the passage in the parable which says to "Compel them to come in." The phrase was expressed in their tongue, "Urge them (literally, make their livers rise by quarreling words) to enter in." Another difficulty lies in the modification of tongues in the dialects which render a Testament, good in one village, almost useless in a village a few miles away In Africa, along the south coast, in a distance of 350 miles among people all of whom speak the Motu language, there are four dialects into all of which the Gospels and Acts of the Apostles have been translated.

A landmark in religious history: the Bible House, New York, home of the American Bible Society, the Christian Herald and other institutions

HE was an Italian, and his little shop in San Francisco had all of his heart. One bright morning a man entered and offered him a book. He looked at it and said, "No," for he was a Roman Catholic. But the man persisted and would not be denied. Finally he thought, "I will get rid of the man, I will buy the book, and when he is gone I will throw it away." So he purchased it—the cheapest book the man could sell him—and turned to his work, glad to be rid of so pestering a fellow. But the man stayed. He said, "Now I have sold you the book, I will show you how to use it." And beginning in the Old Testament, he showed him prophecy and fulfilment, and made the story of the Book so vital that the Italian became interested. He had not known that the Bible was such a book, and he promised to read it. He did read it, and the message of the Book found lodgment in his heart. He sought and found the Saviour, and then he felt that this new happiness which had entered into his life must be shared, and he started a little mission in San Francisco. But this did not satisfy him. He would do more. He would go to the unevangelized in some country where the Gospel was little known, and would tell them the story of the Christ as he had learned it from the Book.

He gathered together all of his goods and turned everything that he possessed into cash, and with $85,000 in gold he set sail for Argentina. After looking over the ground he offered to found with his money a school for the Indians of Argentina. But the law of Argentina did not permit the granting of a deed to any church or mission not recognized by Roman authority, and his gift could not be accepted. Disappointed, but more earnest still, he went to Bolivia, where he found the law more favorable, and where his money was accepted as an endowment for a Protestant educational mission to the Indians of Bolivia. Thus the Bible sold to Antonio Shiriatti has founded a school which will spread the light of the Gospel through many years to come into the far corners of South America.

But no matter what the differences of speech or the variations of language, one thing has been found true, that while "mankind may have a thousand tongues, it has only one heart, and that heart understands one language, the whole world over, the language of Divine love." This language is capable of taming the most ferocious of people and of civilizing the most absolute savages. The little island of Niué, which Captain Cook called Savage Island, because its people were more like wild boars than human beings, received its first complete Bible ten years ago and the islanders are transformed. They are now human beings. The war in Europe has brought to millions of men a vision of the deeper meaning of the Bible. A trooper in a Scottish cavalry regiment said, "Every time I use this sword of steel, it gets the blunter, but every time I use this sword of the Spirit, it gets the sharper." "Two million Testaments, psalters and Gospels have been circulated in more than a dozen different countries since the war began, and the total rises every day. . . . Nearly thirty different languages are current among the soldiers of the many races now fighting, but in every one of these tongues the Society has been printing and circulating the Scriptures for many years. The Bibles go to the men at the front and to the prisoners of war in many different countries, to alien civilians in detention camps and to refugees." A Russian princess, wondering at the comfort which the Psalms brought to wounded men in the hospital at Petrograd, asked one of the men, "Why are you so fond of them?" He answered, "I had a psalter. It was in my pocket during many battles. We read the Psalms before we went out to fight. They helped us. They prepared us to die." On an ancient sword in the Cabinet de Medailles at Paris there is this inscription, "There is no conquerer but God."

His Word Shall Be Glorified

NAME something untouched at any point by the Bible. Can it be done? Is there anything that enters into the sum of human activities that is not either influenced for good by the Word of God, or combated by it as evil? What one thing is there which has a place in human society that has remained outside the influence of the Bible?

If there is any such thing, it will be found only in those remote outskirts of human life as yet unreached by even the first rays of civilization. There may be, and there are, some tribes of beings still of the lowest order of human life, almost if not quite incapable of response to influences outside of their untutored minds. And yet, in a very real sense, even to them the influence of the Bible does extend, in that men are concerned to find such human beings and lift them out of their low estate.

In the personality of a great organization, the history of the printed Book itself for one hundred years is being celebrated in New York City at the present time. The story of the manufacture and distribution of the Bible has no equal in any other industry. Just to describe to what extent the book is spread throughout the world, without one word as to the influence it exerts, is to tell a wonderful story. But such a story could not be so told, because the very mainspring of the industry is the influence of the Bible. It was the influence of that book upon individuals that caused the printing and distribution of it ever to begin. It is that same influence and that alone which accounts for the unprecedented labor which has entered into the mere matter of producing the volumes themselves. The story of the impress which the Bible has made upon all life simply never can be told. A feeble index only can be attempted.

And first would be named the many and great religious bodies which have the Bible as their constitution. Perhaps some would say the millions of individuals who govern their lives by its teachings should first be named.

After individuals and organizations would come the literature which the Bible has prompted: the

Continued on page 538

Simon Legree in Mexico

By J. F. DERRICK

I HAPPENED to be employed as interpreter by a few gentlemen organizing the B—- L - Railroad; translating the minutes of their directors' meetings. There were a few Americans who had invested in the stock, and who were directors.

Arriving at Vera Cruz, T— de la T—, vice-president of the proposed road, and I prepared for the voyage to "E—— E——," the vice-president's vast estate. The voyage seemed to me endless, and I finally asked from sheer desperation if we would ever stop.

C——, a small town of about twenty-five hundred inhabitants, received my employer T—— with some enthusiasm, for, as I learned later, C—— was to be the starting point of the projected B— L - Railroad. Our horses came from E— E— at midnight, and we arrived there at half past four in the morning of the following day. Six days had been spent in covering a distance, all told, of about eighty-five miles.

Tired, sore, weary, and homesick with a homesickness that is indescribable, imagine my disappointment upon finding a hard wooden bed instead of a mattress! A dirt floor had the home of this rich Mexican planter; no water, and no improvements of any nature whatsoever. The house was made of strips of wood nailed together, some with holes in the planks, and in instances the strips far enough apart to admit of snakes and many species of insects that abound in that part of Mexico. Tired as I was, I would have needed but little encouragement to undergo as much more fatigue to get back to civilization.

In the morning, after a miserable effort at cleanliness, I sauntered outside of my compartment to find my employer waiting for me with a smile, as though immensely pleased, it seemed to me, at my haggard appearance. As we talked, I was amazed to see men and women being brought out of what I supposed were lodges for workmen, for they were all built alike. These men and women, thin, sick, scarred and tattered, presented a most horrible spectacle. They were being lined up for inspection by the owner of the estate. The major-domo reported that these two hundred and fifty men, and as many women, had behaved in such a manner as to merit being whipped and put in irons or the calaboose. This latter is two heavy pieces of wood, rounded out in opposite directions, large enough to admit the neck. They may be made to hold six or eight prisoners at one time. The arrival of Don T—— had occasioned the report of the major-domo. I began to wonder what would come next, for I suddenly realized that these were slaves.

He asked them why they did not behave themselves, but no one vouchsafed a reply. Turning to the major-domo, he said: "I order their release and full rations in honor of the occasion."

Hardly had this set of most wretched people been released and sent on their way, when I turned to see four hundred men with hardly any clothes on, marching toward us from what seemed to me an impenetrable forest. They had come from the sugar-cane plantations to pay homage to their owner. Each addressed him as "mi amo" (my master). They were lined up and inspected. My friend seemed to feel his importance, for he addressed them as follows:

"I am glad to see you all. I hope you have done your work well while I was in America. If I find that you have not done well I shall teach each of you a lesson." After turning to the bookkeeper and making a few inquiries, he said: "To prove to you that I want you to be happy today, I have ordered the bookkeeper to give each one of you one dollar, full rations, and a suit of clothes to consist of a pair of trousers and a shirt. You may also have on account anything that you wish." After a yell of "Gracias, mi amo!" (thanks, my master or my owner) they filed to the office for their dollar, the only one some of them had seen for years, or held as his own.

These strange things filled me with curiosity, and after dinner I sauntered into the office of the bookkeeper. Manuel A——, who seemed friendly enough, and eager to know about life in the United States. Open-mouthed and amazed he listened to my stories, and asked all manner of questions. But his surprise and eagerness were nothing in comparison to my desire to find out what the occurrences of the day really meant, and why these poor wretches had to be put in chains and shut up in dark, filthy hovels.

The next day I set out for a walk. I had proceeded about one hundred yards from the main building when I heard a voice. Turning I found that I was being watched, for the Amo called to me, asking where I was going.

I replied, "For a walk, as the morning is so beautiful."

"No," said he, "we have work to do. We must prepare to go to C——, as a meeting of the directors of the railroad will be held there today at three o'clock."

At C—— I found there was to be no meeting. I concluded that my suspicions were correct, for after giving orders to stable the horses, T—— called me into a private office. Taking a seat he said, "You know, as matters stand, that there will be no meeting of directors today as was proposed some days ago; but we will remain here until evening and so have a chance to see Señor G——," the latter being a sort of judge at C——.

Some time had elapsed when Señor G—— entered. After the usual greeting he and T—— entered into serious conversation. I found that it had to do with one of Don T——'s slaves, who had run away. From what I could glean from their attitude, there had been some trouble regarding one previous runaway, who, it seemed, reached San Juan Bautista and complained to the authorities there of the treatment he had received at E— E—. The proposed plan seemed to be to prevent this second case from reaching the capital. San Juan Bautista is the capital of Tabasco.

AT the end of six weeks, I had made many friends in the neighboring estates or plantations of sugar-cane. I soon became quite well acquainted with my surroundings at E— E— and by giving aid to many of these poor people I had gained their confidence. Their confidence was an asset, indeed; for I found out much through my assuring them of my friendship and sympathy.

The major-domo (or overseer), the bodeguero, or storekeeper, and those in charge of all the departments (there were boiler-makers, mechanics, sugar-refiners and rum-distillers), constituted the upper or more privileged class. Because of their intelligence they were not subjected to the treatment of the common laboring class, neither were they bought nor sold. There were two Spaniards among these who were, of course, immune, and could go and come whenever they cared. Being a foreigner myself, I felt that if I could gain the confidence of these two, I could learn very much, since they had nothing to fear but a discharge.

The whippings were still going on, and both men and women were continually being put in irons. But care had been taken to keep one from taking place in my presence. However, one morning I was awakened by the cries of a woman in distress. I quickly dressed and ran directly toward the place. Reaching the little hut, I pushed down the door and entered. What a sight! A young woman had been stripped of her clothing and had been almost murdered by the overseer. Too weak now to even groan, she lay panting, bleeding from the cuts and bruises inflicted by this brute.

Recovering from his surprise, he wanted to know what business called me there. For answer I brushed him aside and did all that I could to revive the injured woman. Running back to my bed, I grabbed the bed clothes, and from the medicine chest of the store I took restoratives and rushed back to the dying woman, only to find that she had been removed.

The system was so well managed that for a fortnight I did not learn where they had taken this poor woman. Then I found out only that she had been buried. My investigation proved that she had paid with her life the price of striving to preserve her womanhood from dishonor. Who can tell how many more had paid the same price? No one seemed to mourn her loss but her mother and father, who, with breaking hearts, were turned out into the fields at five o'clock each morning.

Besides the parents of this young woman, the only one to feel the loss was the master, Don T——, who figured in round numbers that he had lost four hundred dollars; and he felt it the more as he could have received three hundred and fifty dollars for her, but had refused it. However, he too made the best of the situation and placed the transaction to his profit and loss account.

I CONTINUED at my regular work. Being in the same office with the bookkeeper, I became quite friendly with him, and through him I got a chance to see the books. I found that every man, woman and child on the estate had an account against him, with the exception only of those who, as previously stated, were not laborers.

I found later that Señor G—— also had a plantation, the "S—— L——," and that the same methods and system prevailed in his establishment as here. This fact made it clear why he could not afford to prosecute any crime that might come to his knowledge.

From the books it appeared that laborers were brought from other states, Chiapas, Sonora and others. These laborers were procured through agents, sent to the various places with alluring stories of good pay and happy life; and so well were these stories told that agents often return after an absence of four or five weeks with seventy-five or eighty men. But these men would become so involved in debt that few, if any, would ever return to their homes and families left behind. Later these men find it necessary to send for their families in the hope that, with the aid of their wives, and in some instances a son or daughter old enough to work, some day they may get out of debt and be again free. But these poor people are doomed to perpetual disappointment. The case of José de la Cruz will show how futile an attempt to work out of debt is. The method is as follows:

T—— de la T—— T——,
In account with
José de la Cruz

1905		
Sept. 15	Pasaje de Chiapas efectivo	$75.00
Sept. 16	Mantencion a la familia y género para uso de ellos	25.00
Sept. 17	En efectivo J. de la Cruz	5.00
Sept. 19	Mantención durante el viaje	10.00
	Total	$115.00

On arriving at E— E— the worker would hand a slip with figures like the above to the master. Thus it is seen that before José de la Cruz did one day of work he was in debt one hundred and fifteen dollars. He agreed to work for fifty cents per day and rations. These, as before stated, were wholly inadequate. There were many other necessities that must be had. He therefore added more to his debit column by taking on credit those things he might need during "pay day" intervals, the first and fifteenth of each month. José de la Cruz's wages averaged fifteen do per month. His total wage for his year was one hundred and eighty lars; his expenses during the same including wearing apparel and nec ties, amounted to two hundred eight dollars. Adding to this his i account, his debt became three hun and twenty-three dollars, and deduc one hundred and eighty dollars, amount earned, left him in debt hundred and forty-three dollars, a crease of twenty-eight dollars over initial debt after a year's work.

His bill was no larger because he not been sick, although he had subjected to a few whippings. This man, being told the amount of his thought that his wife, who was sti Chiapas, could help him pay it But to send for her, he needed mo The house, ever ready to advance gave him a loan of seventy dol Two weeks later his wife arrived. presence added to his expenses. weekly expenses had been about dollars; now they averaged five do and a half.

The work done by women was same as that done by men: feeding mills with sugar-cane, unloading tr and cars, and labor in the fields as gathering corn, beans, cocoa and co Their pay was twenty cents per day is seen at a glance that the help an pated by the husband was reduce nothing. In the case of José de la the account stood, one year after arrival of his wife, as follows:

Traveling expenses advanced to José de la Cruz in cash for his wife, Maria de la Cruz	$7
Balance due T. de la T—— T—— year ending Sept. 15, 1906	14
Cash and merchandise up to date	28
Medicines	
Total	$40
Twelve months' work at $15.00 per month $180.00	18
Bal. a fuo a la casa	$22

This amount stood against José Cruz after the second year. Up to time his wife had worked continuo for ten months, at a wage of about dollars and twenty cents per mont total of fifty-two dollars. Every one an account in his own name. Ta advantage of this, she took jew dresses, shawls, and other articles to extent of seventy-five dollars and tw cents. Her earnings deducted left h debt, independent of her husband's debtedness, twenty-three dollars twenty cents.

ALTHOUGH José de la Cruz had sick, according to the record during the three years following, for a iod of six weeks, he managed to re his expenses. He owed the house hundred and twenty-nine dollars. wife's account, averaging about the after her first ten months, amounte ninety-five dollars and twenty- cents. When a laborer found an am of this size against him, he would at become discouraged, feeling, and ju too, that he would never be able to off the debt. Such a debt was c enough for plotting to run away.

The point aimed at by the sys seemed to be to virtually own the w ers. The moment a victim was ca in the traps so cleverly set for the wary, he was a slave for the rest of life. There was not a laborer who not owe the house a balance at the of each year, ranging from about dollars to sometimes six or seven dred. This situation was brought a by over-charging the workers for c modities obtained at the store, kept this purpose only, for the same modities could be purchased at st about two miles from the estate a much cheaper rate, they were allowed to buy them elsewhere.

[The escape and capture of two " tors" will be told in a subsequent iss

NEIGHBORS!

Left: Mexicans turning their backs upon their country.
Center: Satan still finds work for idle hands to do.
Right. When tomorrow comes, they will bestir themselves.

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Scouring our neighbor's country for an enemy to their peace and ours

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Doubtless this Mexican youth is a worshipper of Villa, as many of them are

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Even the American army travels on its stomach,— hence Uncle Sam is spending some millions for provisions which the Commissary Department distributes with business like regularity, along with the quartermaster's shpments of munitions to our forces now visiting among our neighbors to the south

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A chum of the other boy. They both look very much Americanized

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Military pack train on its way to American troops tardily protecting the Mexican border

A Week in the World's News

BRITISH HIGH COURT UPHOLDS INTERNATIONAL LAW. In a recent decision the British Privy Council, hearing an appeal from a prize court decision, ruled that orders in council should have no standing in prize courts if in conflict with recognized international law. If this ruling stands and is adhered to by the British prize courts it will remove many of the questions now pending between the British and American governments because of interference with neutral rights under the orders in council. The attorneys for the American claimants in the British prize courts had been advised not to attack the legality of the orders in council, on the ground that they might prejudice their own cases.

LIBERALS WIN IN SPAIN. Reports of the Spanish elections indicate that the Liberal Party will have a clear working majority in the new Cortes. The Liberal Party is reported to be sympathetic toward the Allies.

INSPECTION OF CREAMERIES PROPOSED. A resolution is now pending in the House of Representatives in Washington providing for a committee of Congress which shall investigate whether there are conditions prevailing in dairies and dairy products which seriously menace health, and whether Federal inspection and supervision are necessary. It is charged that a large majority of creameries are unsanitary, that a great deal of butter is made from cream that is dirty, decomposed or very sour, and that a great quantity of oils and fats are being fraudulently worked into the butter.

America's revered naturalist, John Burroughs, who turned his 79th yearstone on April 3

THE PROOF WAS IN THE EATING. Mrs. L. Brackett Bishop, of Chicago, once had a beautiful theory that working girls could provide for themselves "deliciously satisfying" meals at thirty-three cents a day. The girls said they couldn't. Mrs. Bishop took a week to prove it, and at the end of the week she retired to the shelter of her apartments admitting that she had lost her appetite because she had not had enough to eat. Carrying the investigation further, it was found that the lowest cost for a day's food for a girl in Chicago was forty cents, which is the cost to the Salvation Army of running their women's boarding-home, purchasing everything at wholesale. It was found that a young woman could not hope to buy sufficient nourishing food for less than fifty cents a day, and that the cost might run as high as seventy or eighty cents.

WILL LAY "DRY" EGGS. The week of May 25-31 has been set aside in South Dakota as "Egg Week." Every poultry-owner has been asked to give the proceeds of all the eggs laid by his hens during that week to the prohibition amendment cause. The weekly egg production of South Dakota is about 600,000 dozen eggs.

SEES JAPAN IN CHINESE REVOLUTION. Judge Lebbeus R. Wilfley, formerly judge of the United States District Court at Shanghai, in a recent statement declared that Japan is deliberately fomenting the revolutionary disturbance in China in the hope of convincing the United States and the powers of Europe that Yuan Shi Kai is incapable of maintaining order and that China is in a state of anarchy, which will necessitate the taking over of Chinese sovereignty by Japan. Mr. Wilfley's opinion was answered by General Hwang Shing, one of the leaders of the Chinese Republican Party, residing in New York, who said that if Japan was back of the rebellion, she was working through President Yuan and not through the revolutionary party, which had at the beginning of the negotiations with Japan instructed all of its leaders to give Yuan the utmost support so long as he tried conscientiously to succor the nation. Dispatches of April 10 said that five Chinese warships stationed at Canton had joined the rebels on April 6 and that government troops dispatched to Canton had been recalled presumably owing to disaffection.

ARE YOU READY FOR THE TEST? This was the significant question asked by President Wilson at Washington on April 13 at the Jefferson Day banquet. He said "God forbid that we should ever become directly or indirectly embroiled in quarrels not of our own choosing," that it must only be "when the American cause coincided with that of humanity." The President might have referred either to Mexico or to the U-boat controversy, which was somewhat clarified by the German note in which it was admitted that a German submarine had torpedoed a steamship at about the time and place of the Sussex disaster, but that the German Foreign Office did not believe that it was the Sussex. In the case of four other steamers Germany stated the facts upon which her commanders had justified their action. Washington felt that the German note strengthened the American case and that proper reparation would be made if reparation were indicated by the facts as finally established. It was believed in Washington that the forthcoming American note would cover all the cases that have arisen in the controversy and will result in a final and definite agreement with Germany.

WAR LOSSES GREATLY EXAGGERATED. The old saying that "figures don't lie" has been disproved so often that we are surprised to learn from so reliable and well-informed an authority as the London Economist, that the published estimates of the loss of life in the European War have been grossly exaggerated. In its issue of March 31, 1916, the Economist says: "The total of probable dead and permanently incapacitated is appalling, but is much less than is sometimes expected or suggested, as, for instance, by one recent lecturer, who put the total destruction of life in Europe in two years of war at nearly 20,000,000 persons."

It then gives the following figures as the estimate, compiled from the best sources, of the killed, the dead from disease and the permanently incapacitated, from the opening of the war up to the end of March of the present year:

United Kingdom	235,000
France	515,000
Russia	980,000
Italy	140,000
Belgium and Serbia	130,000
Entente total	2,000,000
Germany	990,000
Austria	840,000
Turkey and Bulgaria	150,000
Turco-Teuton total	1,980,000

The Economist adds: "The population of the belligerent countries is 447,000,000 persons, and the estimate of 3,980,000 represents 0.9 per cent. of that population. The proportion is 1.7 per cent. for Austria-Hungary, 1.5 per cent. for Germany, 1.3 per cent. for France, 0.6 per cent. for Russia, and 0.5 per cent. for the United Kingdom."

Collier's Weekly, which has been wonderfully conservative in its vn estimates, comments on these fi es and says: "Obviously the concl on is that Europe has not suffered a et in such degree as the North in our vil War (not to mention the far gr er relative loss of the Confederacy), nd that even another year of war may l ve the belligerents strength enough or rapid economic revival. Talk abc a wasted and devastated Eu pe is not warranted by the facts

NEW ALTITUDE RECORD. he American altitude record fo an aeroplane flight with a passe er was broken on April 11 at Ga en City, Long Island, when L rd Thompson, in a Sloane Day li- tary tractor biplane, reachec an altitude of 13,950 feet. The st previous American record as 11,690 feet, made by Lieute nt Carberry, U. S. A., at San D o, January 5, 1915.

ALL ENEMIES BEWARE. It as announced from Washingto on April 10 that a committe of Congress, after consultation th army and navy officers, hac n- cluded in the fortifications bil he sum of $750,000 to be paid to n Hays Hammond, Jr., for hi n- vention of wireless appa us by which a torpedo or tor lo boat may be controlled and gu ed from shore or from an aeropl e. Mr. Hammond has spend ht years perfecting the device. n the test before the comm ee of Congress a boat was stee d, started, stopped, backed d turned at will even at a dist e of 4,000 yards from the contro ng mechanism. By carrying e controlling mechanism in an aerop ne at a height of four miles, a torpedo n be guided as far as twenty-eight r s from shore and steered with deadly c- curacy against its mark. Naval offi rs who have witnessed the tests feel that e Hammond invention makes our sh s absolutely invulnerable to attack. t to make assurance doubly sure e should, etc., etc.

NOVELIST DEAD. Richard Har g Davis, novelist and war correspond t, died at his home at Mount Kisco, N ., on April 11, of heart failure.

HOME AT LAST. On April 12, h proper services in which representat s of the American and Spanish na s took part, the bodies of thirty-one - ors of the Spanish admiral Cerve s fleet who died while prisoners of r at Portsmouth, N. H., were transfe d to the Spanish gunboat Almira e Lobo to be taken back to Spain r burial. Sailors from the United St s battleship Washington acted as - bearers.

WORK OF CONGRESS. One provi in the Hay Army Bill, now pending the Senate, which has drawn a gr t deal of criticism is the section provid g for Federal pay to officers in the - tional Guard. This would increase F - eral appropriation for the guard fr $6,000,000 a year to $75,000,000, d would result in paying second lieut- ants of the Guard a minimum of $50 year for a minimum of about 72 ho work, the pay in higher grades being proportion. In connection with the - crease in appropriations for the ar directly, an increase of $17,000, over last year's budget in the Fortifi- tions Appropriation Bill shows the - fluence of the preparedness idea. F - vision is made for seacoast defenses New York and elsewhere mount 12-inch guns with a range of 30,0 yards, or about seventeen miles, range 8,000 yards greater than the guns of the British battleship Qu

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Ezabeth. Provision is also made for s 16-inch guns with a smaller range, fo r of which are to be placed at Cape H ry, Va., and two at Rockaway B ch, New York. On April 11 the S ate passed a bill postponing for fo years the operation of the free su ar clause of the Underwood Tariff A . The bill as originally passed by t House provided for the definite re al of the free sugar clause. The S ate's action sent the bill to confer ees. If the question is not decided b ore May 1, sugar will go on the free li On the same day the House passed t River and Harbor Appropriation B providing for the expenditure of $ 000,000.

HE MEXICAN AFFAIR. During the pa week troops under General Pershing ha e pressed southward on the trail o which Villa is reported to have fled. It was persistently reported that Villa ha died of his wound and that his body ha been exhumed and was being taken to Chihuahua City for identification. O Wednesday, April 12, American tr pers who had entered the town of Pa al and had been cordially received by General Lozano, commander of the C ranza garrison, and by the civil au orities, were attacked just as they we preparing to encamp. In the at ck, which began with a mob, some 3 Carranza troops joined. The A ericans under Major Tompkins re rned the fire of the mob and of the C ranza troops and retired slowly, fig ing a rear guard action only, to Sa a Cruz, eight miles from Parral, w re the two troops were joined by ad tional forces under Col. Brown and th action ceased. Two American so iers and a Mexican major and forty so iers were killed. Major Tompkins wa slightly wounded. In an action wi a band of Villistas in the neighbor h d of San Francisco Borja, Major H ze lost one man killed and two wo nded. He joined Major Tompkins af the Parral fight. Carranza made th Parral incident the occasion for a l g note to the American government in hich he suggested that it was now ti to begin negotiations looking to the wi drawal of the American expedition, si it had accomplished its object in th breaking up of Villa's band. If the re rted death of Villa is verified, the A rican forces will be withdrawn; ot rwise the withdrawal will probably de nd on the apparent ability of C ranza to cope with the situation. O he day of the Parral fight, Mexican ba its attacked a part of General P hing's supply train somewhere south of tevo. One bandit was killed.

The War in Europe

By ANTHONY ARNOUX

T E British in Mesopotamia have had a bad week. In continuance of his su essful operations of the week before at eladie, Sir Percy Lake, commanding th orce endeavoring to relieve Kut-el-A ra, on April 9 launched an attack in orce on the Turkish position at Sa ayyat, a mile or so to the west of Fe die and that much nearer Kut. T attack was at first successful; that is, he British penetrated the Turkish po ions; but, Turkish reinforcements co ng up, the British were driven out an back to their base at Feladie, suffer in heavy losses. The British have now be besieged in Kut for nearly four m ths, and there appears to be more th a little fear that their stores and ot r resources are nearly out.

e submarine campaign was in er singly active throughout the week. In anuary 20,000 tons of British mer ch t ships were sunk, in February 40 00, in March 100,000, and in April, up o the 14th of the month, 95,000. R rt P. Houston, member of Parliam t for Liverpool, a large ship-owner hi elf, stated in a telegraphed interv that since the beginning of the war Br sh merchant vessels representing ab t 3,000,000 tons of dead weight ca ying capacity have been lost. Mr. H ston suggests drastic remedies, such as ving the neutral states seize all the G nan merchant ships in their ports, th gh why neutrals should do so he do not suggest.

 April 7 the German secretary of foreign affairs and the Rumanian minister at Berlin signed a convention between Germany and Rumania by which both countries agree to allow free exportation to each other of home products so far as their own needs allow, except war material, and both governments allow the free transit of wares from other countries. The signing of this convention, which was not announced till the middle of last week, puts an end apparently to the probability or even the possibility of hostile action by Rumania against the Central Powers.

THE early part of the week under consideration (April 9–16) was marked by most severe fighting in the Verdun battle. The French on Saturday night evacuated the whole Bethincourt salient and fell back to a new line curving from Avocourt to Cumières. This movement brought the Germans to a position from which they could assault, with the odds in their favor, the key of the west front of Verdun, Hill No. 304. If Hill No. 304 falls into German hands and is held by them, the issue of the battle of Verdun will no longer be in doubt, though it may take some considerable time longer to carry the fight to its conclusion.

But Hill No. 304 is not yet captured, and in view of the admirably gallant and scientifically correct defense which the French have thus far put up, we may be sure that every foot of this hill will be desperately contested. Hardly had the French fallen back to new positions when the Germans made a violent attack and succeeded in entering the French trenches to the northeast of Avocourt, but were immediately thereafter expelled.

On the northern front the French reported in the Douaumont-Vaux region slight gains. A French dispatch, however, mentioned some facts hitherto unknown to us which, perhaps, are of some significance. This cable announces that three weeks ago a systematic bombardment of Rheims was begun by the Germans, and is continuing with increasing violence, over 1,000 shells falling in that town on Friday.

In all previous campaigns the Verdun and Rheims positions have been considered the strategic keys to France, and the effect of the possession of both by an invading enemy has been to force the French to fall back to the River Loire. Does this present bombardment foreshadow the approaching opening of a German offensive directed against this Rheims position? A few days will probably supply the answer to this question.

On Monday, on the western front of Verdun, the new line occupied by the French after their abandonment of the Bethincourt salient was attacked several times by the Germans, who succeeded in penetrating the French advanced positions on Hill No. 295 on a front of about 500 yards. Hill 295 lies to the northeast of Avocourt and in the triangle formed by the intersection of the road leading southeast from Malancourt with the road running west from Esnes to Avocourt, and is thus one of the approaches to the all-important strategic position, Hill No. 304. At other points this German attack was repulsed.

Tuesday, on the northern front of Verdun, the Germans made a rather spirited attack on the French trenches on the line south of Douaumont and Vaux. In addition, there was considerable artillery activity on this front, which was also true, though to a minor degree, of the east front, on which the infantry were motionless all day. On the critical front, that west of the Meuse, the Germans during the night captured several blockhouses south of the Corbeaux (Crow) wood. Bad weather toward the week's end compelled a lessening of activity on all fronts.

Peace Balloons

EVIDENTLY to find out how the wind of national opinion sets as regards the terms upon which peace may be arranged, both the German and British premiers have recently delivered very important public speeches. These have been cabled to America in part only, but from the portions given in the press it is possible to glean their purport. That by the German chancellor, Dr. von Bethmann Hollweg, in the Reichstag, April 5, was alike a defiance, a challenge and an overture. The Chancellor reviewed the course of the war thus far and found in it little but German success at arms. He dwelt on the provocation to increased effort by what he declared was the Allies' policy of starvation of Germany's population. He said:

> "I understand that in 1915 our enemies would not give up this hope (of starving out Germany), but I do not understand how cool heads, after the experiences of 1915, can cling to it. Our enemies forget that, thanks to the organizing powers of the whole nation, Germany is equal to the task of distribution of food supplies."

As to continued use of submarines, the Chancellor said:

"No fair minded neutral, no matter whether he favors us or not, can doubt our right to defend ourselves against this war of starvation, which is contrary to international law. No one can ask us to permit our arms of defense to be wrested from our hands." Seeming to touch upon possible peace conditions, he said: "Neither Germany nor Austria-Hungary intended to touch the Polish question, but the fate of battle brought us in contact with them. Now this problem stands before the world and needs to be solved. Germany and Austria-Hungary must and will solve it. History will not admit that after such earthquakes things will ever become what they were before." (And also) "After the war there must be a new Belgium. . . . We must create real guarantees that Belgium shall never be a Franco-British vassal; never shall be used as a military or economic fortification against Germany."

The Chancellor pointed out that in his speech of September 9 he had declared readiness to enter into a discussion of peace, but that then, as now, Germany's enemies declined.

"Let us suppose," said the Chancellor, "that I suggest to Mr. Asquith to sit down with me at a table and examine the possibilities of peace, and Mr. Asquith begins with a claim of definite and complete destruction of Prussia's military power. The conversation would be ended before it began. To these peace conditions only one answer would be left, and this answer our sword must give.

"If our adversaries want to continue the slaughter of human beings and the devastation, of Europe, theirs will be the guilt, and we shall have to stand it as men. Of all the nations in the war, only Germany has been threatened by her enemies and by their responsible spokesmen with annihilation, with partition of her realm, with destruction of her essential political and economic forces, no matter whether they call them Prussianism, or militarism, or barbarism.

"We did not want this war. We felt no desire to change our frontier when the war began against our will. We threatened no nation with annihilation of her existence or with destruction of her national life.

The ultimate purpose of Germany was summed up in these words:

"This new Europe in many respects cannot resemble the past. The blood which has been shed will never be repaid, and the wealth which has been destroyed can only slowly be replaced. But whatever else this Europe may be, it must be for the nations to inhabit it a land of peaceful labor. The peace which shall end this war shall be a lasting peace. It must not bear the germ of new wars, but must provide for a peaceful arrangement of European questions."

Political observers profess to see in the German Chancellor's utterances intimations of a willingness to forego territorial advantages from the war, on condition that her opportunities for trade expansion should no longer be curtailed; and that the relinquishment of conquered territory should be attended with guarantees of European peace.

It was expected that Premier Asquith would promptly reply to so plain a challenge to define the Allies' position, and on April 10, on the occasion of a formal reception to visiting French senators at which were present prominent members of the British government, he did so in a speech fully the match of the Chancellor's in confidence, defiance, rebuke and frankness. In fact, the exchange of amenities was much as though the two statesmen were discharging machine guns at each other, it being understood that some of the cartridges were blanks and if either could detect the blank ones he would find a peace prize inside. The fortunate thing about the duel is, that each is believed to be sincerely desirous of discovering the peace cartridges.

Referring to the German recapitulation of successes at arms, the Premier said: "The German Chancellor wants us to assume the attitude of a defeated to a victorious adversary. But we are not defeated. We are not going to be defeated." And as to Germany's complaint that the Allies would starve her, he said: "The Allies are prepared to justify the legality of all the measures they have taken as covered by the principles and spirit of international law applied to the developments of modern war. These have been carried out with the strictest regard to humanity, and we are not aware of a single instance of a neutral life having been lost by reason of the Allies' blockade."

The Chancellor's allusion to the fate of Poland, Belgium and other lands was replied to in the declaration: "My answer is a very simple one. The Allies desire and are determined to see once again the old Belgium. She must not be allowed to suffer permanently from the wanton, wicked invasion of her freedom, and that which has been broken down must be repaired and restored. . . . We are in this struggle the champion not only of treaty rights, but of the independent status and free development of weaker countries. In the circumstances, cynicism could hardly go further than in the Chancellor's claim that it is for Germany—of all Powers—to insist, when peace comes, upon 'giving various races a chance of free evolution along the lines of their mother tongue and national individuality.'" And the British Premier met the German Chancellor's protest against the wish to destroy Germany by declaring, "Great Britain and France entered the war not to strangle Germany or wipe her off the map of Europe, not to destroy or mutiliate her national life, certainly not to interfere with to use the Chancellor's language—the free exercise of her peaceful endeavors. As a result of the war we intend to establish the principle that international problems must be handled by free negotiations on equal terms between free peoples, and that this settlement shall no longer be hampered or swayed by the overmastering dictation of a Government controlled by a military caste. That is what I mean by the destruction of the military domination of Prussia—nothing more, nothing less."

How far toward a real getting together these speeches may lead the belligerent nations, it is not for the layman to say. The press of both countries at once seized upon the hopeful features of the incident, and began to point out to the public how much nearer an understanding England and Germany really are than might be supposed. The Nation, one of England's influential journals, said: "Europe has this week reverted to the international usage known as diplomacy. Cannon go on roaring, but statesmen have begun to talk to each other.

The Economist, another leading English organ, said: "Undoubtedly Mr. Asquith's speech has brought the possibility of a settlement near, if the German people and the German Government are, as neutral observers declare, in a mood to return to the comity of nations."

The exchange of views between the two premiers has been summed up by a trained writer and analyst, staff correspondent of the United Press, as follows:

"The end of the war has been brought appreciably nearer by significant developments of the last forty-eight hours.

"For the first time since the beginning of the war, the English premier, as Germans interpret his speech, modified his demand that Prussian militarism must be crushed. When he submitted for this the statement that German "military caste" must not in the future guide Germany's international policies, Germans believe he executed a complete backdown.

The Hollweg and Asquith statements, together with recent official and unofficial utterances, indicate peace prospects are taking shape along the lines indicated in the following sub-divisions:

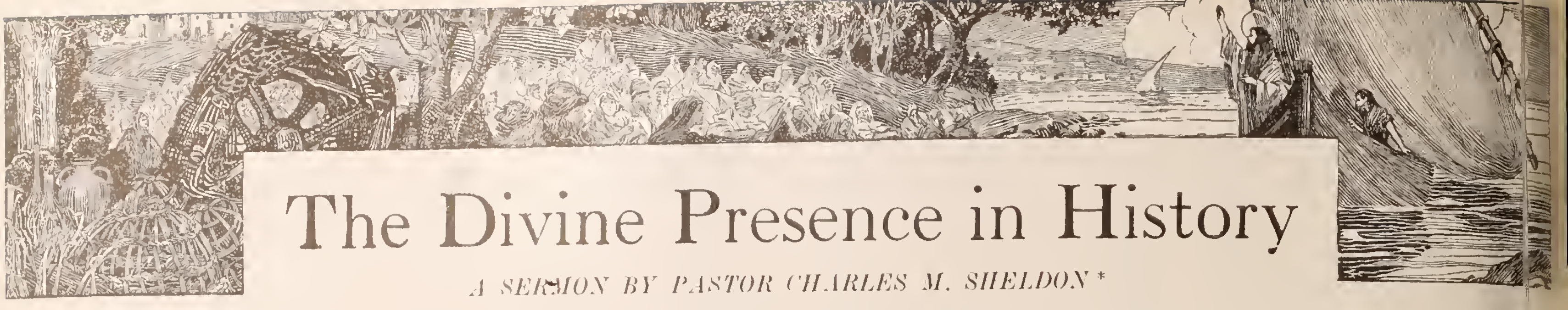
"Indemnities—Both Germany and England apparently have abandoned the idea of making the enemy pay for the war.

Belgium—The allies demand restoration and complete independence of Belgium. Germany agrees to this, provided Belgium does not discriminate against Germany after the war.

"Balkans—The central empires insist Russia shall never again dominate Balkan affairs. Bulgaria will demand Serbian Macedonia. Premier Asquith has announced that not only must Serbia be restored but she must receive territorial compensation for her sufferings.

"Alsace-Lorraine—Germany has made no recent official statement, but important suffrage concessions have been made to the provinces. In France the clamor for the restoration of Alsace-Lorraine complete apparently has subsided.

"Few persons in Berlin believe the allies will enter peace discussions until they have attempted another offensive in the west. But the most recent developments support the statement made to the United Press by a high German government official the war may end by autumn, and the recent declaration of the French minister of finance that the end of the war is in sight."



The Divine Presence in History

A SERMON BY PASTOR CHARLES M. SHELDON *

TEXT—Heb. 1:10-12. "Thou, Lord, in the beginning hast laid the foundations of the earth. . . . They shall perish; but thou remainest."

GOD has always been present in history. It is because his ways are not as our ways and his thoughts are not as our thoughts that men have sometimes feared and sometimes said "there is no God any more." But of this we may be sure: God is always present and always active. We may not see his mighty arm nor hear the still small voice, but it is impossible to think of a loving Father, divine, all-powerful, intelligent, sitting off somewhere in space remote from his children, doing nothing, thinking nothing, caring nothing for them. Man has made history and left God out. Nevertheless God was there, for all history contains God, whether the human historian gives him a place in its annals or not.

And if God is with the world at all times, most certainly is he with it during its crises of history—during calamity, great financial disasters, unparalleled trouble, widespread unrest, or vast changes in affairs. God allows men to govern or try to govern themselves. He does not step in and do everything for them; but through and in all experiments of nations, God is present, and ready to help. He certainly does not banish himself from the world just when the world is most in need of his wisdom and his love.

We of this generation, compelled to acknowledge that we are in the midst of a great crisis in history, are drawn irresistibly to the serious thought that the divine presence has never been more real than now; and all the comfort, peace and inspiration that can flow out of that thought belong to the whole human race in this age of the world.

ONE of two things has generally been the result of what we call great crises in history. Men have either felt God's presence in wonderful power, or they have denied him altogether. They have either turned to him as the only refuge left, or they have turned away from him and gone their ways alone. That was what France did after the Revolution. America, under her Revolution, kept alive a warm spirit of devotion and religious belief. During the great flood at Johnstown, Pennsylvania, it was related that several persons, who had lost all their property and all their children in that disaster, took their Bibles and tore them in pieces, renouncing forever their faith in a loving God, while others, just as deeply afflicted, turned again to Him with renewed faith and a love that has since blessed the world with kindly deeds. Out of loss, affliction, sorrow, accident, plague, disaster, war, there come to some a clearer knowledge of the divine, and sweeter, deeper life experience; for others come bitterness, disbelief, hardness.

But if men and nations have an abiding knowledge of the continual presence of the Divine in world events, the rising tides of history only lift them nearer God. That is what we want to pray and work for in this age—that our nation, that the world may turn to God as the greatest, most real, most important, most needful of all facts today. No one denies that we are in need of him. No one denies that we are facing a crisis in the history of man. There is also a crisis in the affairs of the church, according to some of the most thoughtful of our religious leaders. Over the the globe runs the tremor of coming mighty events. At such a time and with such history-making, nothing can be of so much lasting power and blessing to us as individuals, and as a country, as to turn with all our hearts and minds to the divine presence in history, an abiding principle, a fixed and unalterable fact, as much a reality as gravitation, as hopeful as the shining of the sun, as quieting to men's passions as the brooding Spirit of the Creation over the heaving waters of the first tumultuous tempest of the earth

What is the result of a life lived with God? I think the first result to an individual or a nation is Peace. This does not mean laziness, indifference, cowardice, lack of responsibility, or overconfidence. This is what it means: Suppose you are a soldier. There is going to be a battle. There is a probability that in that battle you may be killed. You are in the side that has a just cause. You are going to fight for liberty, home, truth, right. Your commander is one whom you can and do most completely trust. You know that even if he is beaten in this battle and you are killed, yet in the end he will conquer and the right will triumph. You can march into that battle with peace in your soul. You are not indifferent, nor cowardly, nor overconfident; you fight as if the whole result depended on you; yet you are at peace in your soul.

If there is anything the world needs today it is the peace of God. Unrest, dissatisfaction, discontent, these tear at the heart of the world today. A feverish unrest boils over our splendid civilization. Its demands grow more exacting on brain and heart and home. The world must turn to God soon, or it will go mad through its nervous lack of spiritual repose. We need an equipoise, a steadier of life, a leaning back on something with "eternal" written on its forehead.

ANOTHER result of a life lived with God is Hope. The nation that lives with God has always the hopeful spirit that looks on the strongest and best in its own history. It gives a man or a nation a wonderful uplift to feel that God is near. The man who believes in God believes in all good things, and is ready to help all good things. The man who has little faith has little work. We go to the Divine in a crisis of life and we say, "Lord, it seems pretty dark and gloomy, but our souls repose on thee as the hope of the world." And, once close by his side, we seem to hear him say: "There is a good deal of cheer yet." That is what God is saying to the world today when it turns an ear to hear. "Behold the praying mothers and fathers of the world. Behold the consecrated intelligence of your college and university youth growing up to take responsible places as statesmen. Behold the churches that are not all given over to display and architecture and formality, doing Christ's work in the slum and on the frontier. Behold an age which, in spite of its materialism, still is not an age of infidel thought, but rather of honest search for truth. Behold a vast array of goodness permeating society and forbidding much evil that once was tolerated." That is the way the Divine breathes hope into the human when the man turns to him for help. Hope!

Another result of living with God is Wisdom. "If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not; and it shall be given him." James 1:5. Does that not include the statesmen and congressmen of today? Who says that in this nation any one man is wise enough to devise just exactly the best measures for the good of the whole country? If ever a nation needed help from God to direct its affairs, ours needs that help. There is a perfect chaos of reasons and remedies for our national ills. And every man is sure that he is right and all the rest are wrong. Do we not need wisdom from a Divine source? And is not the promise exact and positive, "If any of you"—that means all men—"lack wisdom"—that certainly means our nation—"let him ask of God"—not of human statesmen or human opinion, but of God—"who giveth to all men liberally and upbraideth not." He will not refuse us even though we ask foolishly if we ask sincerely—"and *it* (wisdom) *shall be given him*." What more could we ask? Certainly the "wisdom" referred to does not mean simply spiritual or religious knowledge of God. It means what wisdom always means in the Bible, *applied knowledge*. It is positively sure that if this nation lived with God and sincerely asked for wisdom to direct its affairs, such wisdom would be granted.

Another result of living with God in times of need is the courage which comes to us from the knowledge that we are co-workers with God in building up his kingdom. This gives us a nobler thought of ourselves and furnishes us with needed inspiration and enthusiasm. As Paul says, "we are laborers together with God." That is what makes life worth anything after all. Suppose we were allowed to fall back on our weakness and our human limitations. God says, "You poor weak man, you need not put yourself to any trouble to help make things any better. I will do it all. I am omnipotent. You may please yourself while I do it. I made the world and it is my affair to make it right, now that it is going wrong." What a poor contemptible creature man would be, shunning all responsibility, knowing nothing of self-denial, living to himself alone, destitute of the strength which comes from struggle, ignorant of the joy which springs from victory! And on the other hand, suppose God said to us, "The whole affair of fighting sin and bringing in the reign of peace is yours. You need not look to me for help. You brought your own evils on yourself by your disobedience. It is your duty now to extricate yourselves, all alone." What then had been the bitter burden mankind had carried, as it toiled painfully over the road of life? But no! The Divine and the human go together through this world! That is the blessed consolation of life! God says, "Son, daughter, take my hand. Rest you burden on my strength. Fight, but feel me near, re y to help. It is your own battle and I will fight i with you." Truly is it said: "One with God is a majo y."

OH that the nation might turn heart and m l to Him now and feel his presence near; fee onscions of his fellowship with the race; know, and how deep, deep down in the real life, that the na nal life must be lived with God! It means a grea leal that the Divine works *for* us. It means a grea leal more that he works *with* us. There is a sweetn s in fellowship which is not found in allowing some e to give or do outside of our sharing with it. Sh ng! That is a divine thing. The thought that God ares my joys, griefs, ambitions, hopes, desires, aspira ons enthusiasms, is a thought so great that someti s it seems almost as if it could not be true. And t I am assured again and again that it is true and e is Immanuel, God with us. He understands us.

The time will come when the Lord of all the rth shall bring to an end the present material ler. The history of humanity shall all be acted out. The play shall come to an end. The actors shall all ish from earth's stage. The last tragedy shall b performed. The last tear shall be shed, the last igh breathed on earth. And God shall say "eno h!" Then, like a vesture, shall he fold up all these t ngs and they shall be changed. Stupendous ch ge! It says they shall "perish." They shall not as they now are. They shall be changed.

When that change takes place, what will rema of all that is worth anything? God will remain the same as ever, for his years shall not fail. From erlasting to everlasting he is God. The shoc of terrible events in man's history affect him like a Fa er, but have no effect on his eternity. God shall re ain unchanged, eternal Love, eternal Fatherhood, et nal Light, eternal Life.

Whatever is divine in man shall also remain ith God. Physical sense and fleshly tastes shall n remain. They shall perish. Only the divine, a we call it and as it is, shall be possible when the rth and heaven are passed away. Character, love he results of self-denial and purity and truth and s ice—these shall remain when all else is swept ay, perished, changed. God will not inhabit ete ity alone. With him forever shall exist the spirits he just made perfect, the martyrs who gave their es for his name's sake, the little children who for ges have gone out of this world into his presence, a he souls that have washed their robes and made em white in the blood of the Lamb.

WHAT, then, can be better for us as indivi als and as a nation, than to turn to God and ve and move in him? Are we perplexed, annoyed isheartened, terrified, fearful of the future? God has not departed out of our lives, nor out of huma istory. He is a Father, and a Father loves his chil en. He is a Saviour, and he will care for his own. ere is no crisis so serious, no calamity so terrible, n experience in human life so unusual, that the D ne is unable to face with tranquillity and easy p er. What has our nation to fear now, or any time, it will accept the help of God?

What we need most of all, therefore, is the po ng out of the Holy Spirit of God upon our nation, at it may, in the light of revealing truth, turn unto he Almighty and ask forgiveness for its sins and to d his will. What the nation needs is a powerful co iction of its need of God. Congress needs it. he business men of the country need it. The col es and schools need it. The churches need it. he entire structure of society needs the purifying, plifting, redeeming, regenerating incoming of the od who laid the foundations of the earth, whose pres ce in human history is an eternal fact, whose pow to help has been witnessed at many turning-poin in the lives of men and nations.

Let us prepare our hearts for the indwelling o he Spirit of God. Let us spend much time in pr er, that the baptism of another Pentecost may res n the world in this age, as when it ushered in he triumph of the cross over the pagan. Let us turn to the Lord and he will have mercy upon us, and to ur God, and he will abundantly pardon. God ll bless us, and all the ends of the earth shall fear n. For this God is our God. He will be our guide en unto death. May the Holy Spirit bless with p er the preaching of the truth. Amen.

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* Pastor Central Congregational Church, Topeka, Kan.

Daily Meditation

FOR EVERY DAY IN THE YEAR. LED BY

J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON SEDGWICK COOPER

The Hall-Mark of True Courage

SUNDAY, April 30. Acts 5:41-42. "*They departed; . . . rejoicing that they were counted worthy to suffer . . . and ceased not to teach and preach Jesus Christ.*" That is a courage which I think bears the hall-mark of supreme worth: to suffer for cause, and then to quietly return and renew one's work in the very place of suffering. It is the courage which goes from the hospital back to the field. Such heroes know all that it means—for have they not suffered?—but they go back in the strength of quietness and in the solemn inspiration of patriotic devotion. The stricken nurse returns to the field where her strength had leaked away, and her courage also bears the royal seal.

There are other sorts of warfare and other sorts of wounds. Spirits can be wounded. Our spirits can be more bruised in our discharge of a Christian mission. We can be wounded by indifference. We can be wounded by ingratitude. We can be wounded by an openly avowed contempt. There are painful wounds in the hearts of consecrated laborers, who rare if ever have the joy of carrying sheaves into the garner. And these bruised spirits take their wounds to the Saviour every night, and in the morning they go back again to the trench. Their wounds do not make them cowards. They do not desert their mission because it hurts. When James Gilmour had abode in Mongolia some years he wrote these words in his journal: "In the shape of converts I have seen no result. I have not, as far as I am aware, seen any one who even *wanted* to be a Christian!" But the grand hero went back to his trench, and in the long run ed upon the field.

When we allow our wounds to impair our devotion, we inflict more terrible wounds upon the Lord. We may turn to our ease, but it is at the cost of crucifying our Lord afresh. We retire into our tent, but we have put him on the cross. But when we are wounded, and yet go back to our field, saying nothing about our wounds to anybody, then do we glorify the Lord anew, and own him Lord of all. J. H. J.

The Wonder of the Divine Nature

MONDAY, May 1. Isa. 66:1-12. The prophet dwells on the wonder that he whose throne is in heaven should stoop to look on the man who is of a poor and contrite spirit, and who trembleth at his word. A very eloquent preacher reminds us that the infinite spaces of the sky and the glory of them can be gathered up in a moment of time within the tiny pupil of a human eye. Thus the shepherd, stretched upon the ground, is amazed at the wonders of the canopy above him. "Side by side, and all at once, yet never twisted or confused, these ten thousand rays of different light enter the little aperture in the center of the eye which we call the pupil, and on the curtain of the eye they paint the inverted facsimile of the heavens." How wonderful it is that a slender filament of light, entering so small an aperture, and striking on a tiny patch of nervous network, should be able to reproduce a whole skyful of suns and worlds.

In this way we may help ourselves to understand how He whose presence pervades the universe, whose glory is in the skies, who fills immensity as the ocean's waters fill its bed—"the High and Holy One who inhabiteth eternity"—can enter into some poor, crushed, and broken spirit that trembles at the least whisper of his voice. This is the wonder of the divine nature! God is so great that the heavens cannot contain him, but he limits himself to our poor capacity. Thus once he stooped to the tiny baby form that Mary cradled in her arms. How rich that presence makes the poor! How brave the heart is which trembles before none but God! F. B. M.

Prayer and Its Results

TUESDAY, May 2. Heb. 4:16. "*That we may receive mercy and find grace to help in time of need.*" One great thing has resulted from these war days the renewed dependence upon prayer. Think of the multitude of fathers' and of mothers' prayers that rise above the tragic battlefields of Europe daily, or ascend like hovering angels above the trenches or over the battleships. You say, "How few of these prayers can be answered! How many of these heroic sons will fail to return to their loved ones and are already lying in unmarked graves on distant battlefields!" For this reason has prayer been vain?

What is prayer? Prayer is the converse of the soul with God. It is more than petition with some specific request in mind; it is an atmosphere of the soul. It is an attitude of the spirit relating itself harmoniously to the divine plan, and eager to act according to the mind and will of God.

Prayer induces the mood wherein decisions, vows, and renunciations occur and with their accomplishment bring a new vigor to the human soul. It is at the time of prayer that we become thankful to Him whose power and goodness watch round about us continually.

Prayer is the time of vision. It is the seeing of the Christ face to face, as Paul saw him and never forgot, saying, "Have I not seen Jesus Christ?"

A ship was lost in the fog, drifting about for days, and the passengers and crew were becoming frightened and some hopeless. Suddenly the captain said to a sailor, "Climb to the masthead, and tell us what you see." As the sailor climbed he arose above the fog and the shore lay smiling only a few miles in the distance. He came back with radiant face and told his vision. The great result of prayer is the vision of love and home in God, seen by him who rises in his need above the mists and darkness. C. S. C.

The Glorious Priesthood of Jesus

WEDNESDAY, May 3. Ex. 28:1-12, and Heb. 5:1-9. Every race that has been conscious of God's greatness and holiness has selected one of its number to act as priest. This is specially noticeable in the remarkable story of Micah, in the book of Judges. The system of priestly service was a special feature of the Mosaic legislation; but the Aaronic priesthood was but a feeble type of the glorious priesthood of our Lord, which is the special theme of the Epistle to the Hebrews. The priests of Aaron's line were compassed with infirmity; but he is the Son, perfected for evermore. They had to offer sacrifices for themselves; but he, having been made perfect, became the Author of eternal salvation to all them that obey him. They stood in daily service, because their work was never finished; but he, when he had offered one sacrifice for sins forever, sat down at the right hand of God. They indeed were made priests without an oath; but he with an oath, by him that sware by himself, "Thou art a Priest forever." They were made priests many in number, because that by death they were hindered from continuing; but he, because he abides forever, has an unchangeable priesthood, that does not pass to another. The Aaronic priesthood was changed because it belonged to the order of this world; but Christ, having come as a High Priest of the good things that were to come, through the greater and more perfect Tabernacle, not of this creation nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption. Let us make much of the priesthood of our Lord! F. B. M.

The Sense of the Protecting Presence

THURSDAY, May 4. Ex. 23:20. "*Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.*" God does not change in his mode of helpfulness to his children. Read the above words spoken to his people thousands of years ago and then remember how the promise has been fulfilled again and again throughout the generations of men. Today the promise belongs to me. Today it belongs to you.

Tomorrow has nothing to affright the man or woman who accepts these words as true. Each morning becomes a new opportunity to go forth expectantly to follow the angel who walks ahead to prepare the way. The path may not always be smooth; it may lead at times through shadows as black as death. Even the dark tunnel does not frighten the child who can cling tightly to his father's arm.

In a great steamship disaster, a father was seen carrying a sleeping six-year-old child in his arms to a life-boat. The boy was awakened by the commotion and fear about him. He opened his eyes to look up into his father's face, and then he snuggled a bit more closely into his parent's arms and closed his eyes again in sleep. He was interested only to know that he was in the protecting embrace of his father; that was the one all-important fact for him.

In the storms of life it is not the sound of the waves that matters; it is the sense of the enfolding arms of God about us that makes for peace. The smallest obstacles are huge to him who does not know that One goes ahead to prepare the way, while the mountains reveal pathways to him who believes and acts upon the promise of this text. Let me think today of the angel that goes ahead. C. S. C.

The Mediatorship of Jesus

FRIDAY, May 5. Ex. 24:12-18; Deut. 18:15-19; and Heb. 8:6. "A Prophet like unto Moses" can only refer to our Lord. As Israel stood to hear the words of God's law, amid the terrible accompaniment of thunder, lightning, and earthquake, they were filled with a great fear. They felt the need of some one to act as daysman, mediator, interpreter—one of a thousand to come between them and God. Even the elders, the most spiritual among them, who understood God better than the rest, could not bear the terror of that voice. So with us: we should not be able to bear the unveiled glory of God on our poor human nature, save that it shines in the face of the Man Christ Jesus, who is the brightness of his glory and the express image of his person; but because the children are partakers of flesh and blood, he also himself likewise took part of the same. "One Mediator between God and men, the Man Christ Jesus!"

Moses came in God's name to free Israel from Pharaoh's bondage, and he did it: Jesus came to set us free from a worse bondage still, and he has achieved our freedom. Moses led the people through the Red Sea: Jesus has led us through the depths of the grave into the new world of resurrection and ascension. Moses conducted the march through the wilderness; Jesus goes before his own sheep, when he leads them out. Moses led to the rest of Canaan; Jesus to that Sabbath-keeping which remaineth for the people of God. Moses spake to the people for God, and to God for the people; and Jesus ever liveth to make intercession. Moses proposed to die for Israel; but Jesus did actually die for our redemption. Moses "was not," because God, by his kiss, took him to himself from Pisgah; and Jesus ascended from Olivet. "See that ye refuse not him that speaketh!" F. B. M.

The Heart's Sacred Places

SATURDAY, May 6. Gen. 28:16. "*Surely the Lord is in this place.*" There is a beautiful legend about Zaccheus, who, while he was sitting on a branch of a sycamore tree, first spied Jesus. It is said that Zaccheus in his old age used to go every morning to the tree where he first saw the Lord. He would pour water upon its roots, pull up the weeds he found growing there and look up long and lovingly at the branches where he had sat on that blessed day when he first saw Jesus.

Are not all places sacred where troubled hearts first saw the Lord? Memory sweetly recalls the day and spot, though we may be unable to visit the scene. Every church is sacred where souls have found Christ in the midst. It is to them the very house of God and the gate of heaven, for they realize "the Lord is in this place," for "this and that man was born here."

Every place of worship should be dear to us, for it is where the army of the Lord gathers to make "prisoners of hope" of rebels against the kingdom of God. Rev. J. R. Miller says: "Should we not do for the church what Zaccheus did for his tree? Visit it often, daily water its roots by prayers, toils and tears; keep the weeds away, so far as your own life is concerned, and make it a place of blessing to many more."

E. W. C.

◆

"Are Ye Able?"

"Are ye able to drink of the cup that I drink?"

HIS cousins had asked to sit on his right and left "in his kingdom."

How his soul thrilled as quietly, earnestly, without vaunting and without shrinking, they answered, "We are able."

For over sixty years St. John drank the cup of reproach and suffering. St. James, perhaps more fortunate, was the first of the twelve to die for the faith.

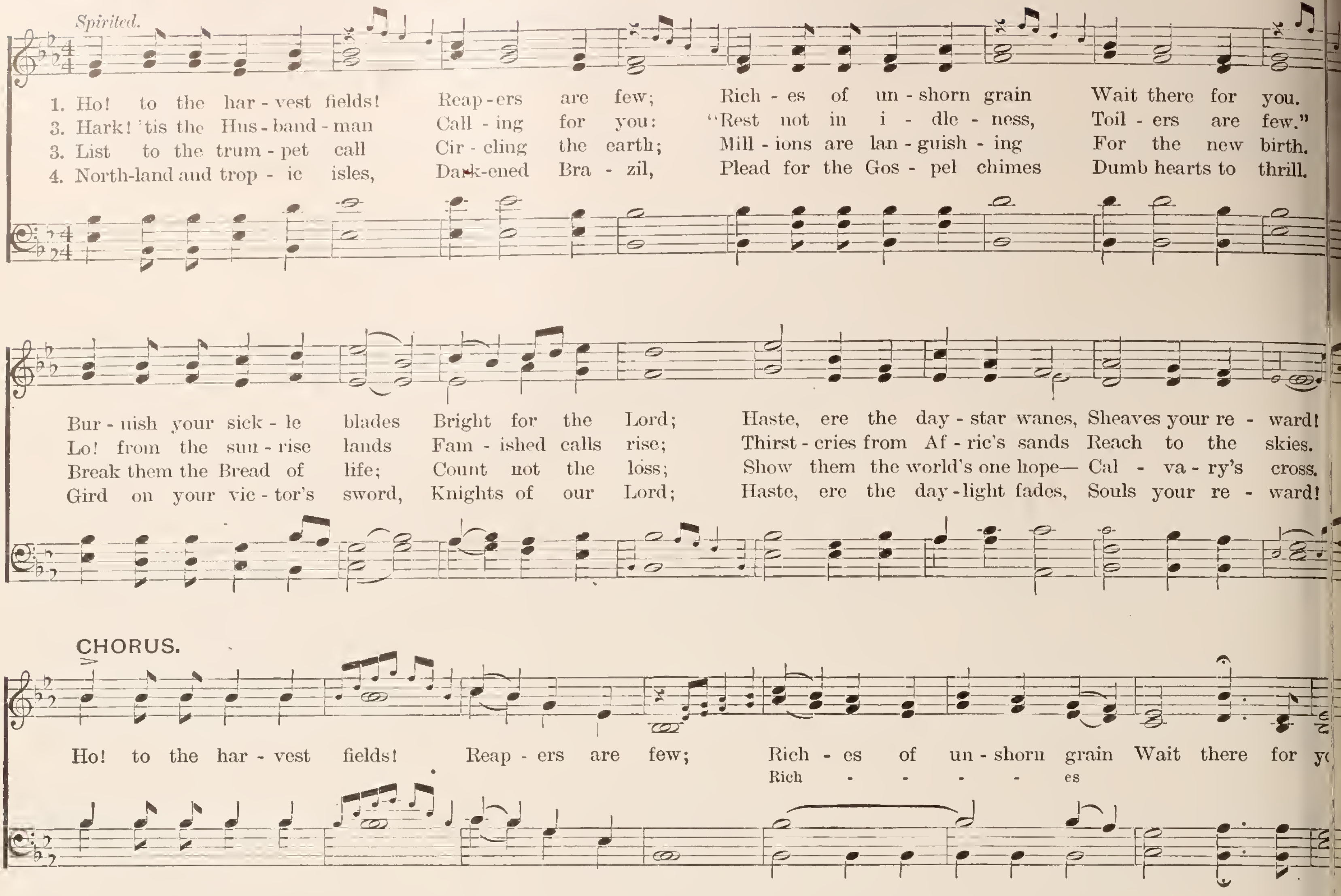
St. Paul pressed on toward "the Prize of the high calling of God in Christ Jesus." He knew the path, "the fellowship of His sufferings, becoming conformed unto His death."

Would you be great in the kingdom to God? Still abides the challenge of the Christ:

"*Are ye able?*"

Go Ye Into All the World

Words by Cornelia F. Whitney
Music by Dr. J. B. Herbert


Spirited.
1. Ho! to the har-vest fields! Reap-ers are few; Rich-es of un-shorn grain Wait there for you.
3. Hark! 'tis the Hus-band-man Call-ing for you: "Rest not in i-dle-ness, Toil-ers are few."
3. List to the trum-pet call Cir-cling the earth; Mill-ions are lan-guish-ing For the new birth.
4. North-land and trop-ic isles, Dark-ened Bra-zil, Plead for the Gos-pel chimes Dumb hearts to thrill.
Bur-nish your sick-le blades Bright for the Lord; Haste, ere the day-star wanes, Sheaves your re-ward!
Lo! from the sun-rise lands Fam-ished calls rise; Thirst-cries from Af-ric's sands Reach to the skies.
Break them the Bread of life; Count not the loss; Show them the world's one hope— Cal-va-ry's cross.
Gird on your vic-tor's sword, Knights of our Lord; Haste, ere the day-light fades, Souls your re-ward!
CHORUS.
Ho! to the har-vest fields! Reap-ers are few; Rich-es of un-shorn grain Wait there for y
Rich - - - - - es

Apropos of the Above

THAT is a beautiful song. The music is excellent, the words stirring. But isn't there a note left out, both in the music and in the words? We do not say that this missing note should really have appeared in this hymn of service to our risen Lord, but it would not have been out of place. It is the note of practical relief to the crushed and discouraged of earth's unfortunates. We are thinking of the widows and orphans of the war in Europe.

There is accumulating in the Christian Herald office a list of names of givers to this fund which space thus far has not permitted us to publish, though every contribution will be acknowledged in this paper. We publish as many of these names as is practicable in the present issue, and hope to find space for most of the names within a short time. Yet how insignificant, after all, is the matter of publication of these names in comparison with the fact of the gifts themselves and what they mean to these untellably miserable fellow beings in Europe!

Untellable is the right word to use, and yet men and women who have witnessed the actual conditions that prevail cannot refrain from trying to tell the American public what those conditions really are. It should be enough to every generous heart to know that the need is absolute. The coming of spring does not of necessity lessen the need, though it changes somewhat the conditions. Starvation is starvation, homelessness is just that, and helplessness is helplessness whether the winds blow cold or warm. And heartaches and body aches, too, are just as entitled to Christian sympathy in May as in December.

We again urge this vast need upon the consideration of our readers. Many are undertaking to make stated contributions regularly, and we think this is a most commendable plan. But the inability to give twice certainly should not deter any from giving once. Share your blessings be they great or small, be they frequent or scarce, share them with these who are living today upon the crumbs from the world's table. We ask you to enable us to make large remittances to all our committees now actively at work in every devasted land across the ocean. The Christian Herald Family has done nobly, as it always does in such times. Now if ever let us not become weary in well doing.

Please address contributions to the Widows and Orphans Fund, Christian Herald, Bible House, New York.

Additional Acknowledgments to the Fund

Miscellaneous Amounts

S. S., Lindsey, Wis., $7.00; MissM. E. Kennett, $2.02; Dr. and Mrs. Wayne L. Snyder, $35.00; Chester Edgar, $18.00; C. S. and C. G. Thayer, $6.00; Mrs. H. H. Hayes, $4.00; Sunnyside S. S., Berlin, N. D., $7.50; A. E. L., Philadelphia, Pa., 20c. Union S. S., Kennydale, Wash., $1.75; I. S. Miner, $1.10; H. Bradford, $2.65; Mr. G. R. H. Dittman, $40.00; Lillian M. Benton, $6.00; Three Friends, Tuscarora, Pa., $16.00; Women's Bible Class, Christian Church, Burlington, N. C., $3.90; Mrs. H. I. Hoyt, $1.03; The Church of the Brethren, Burkittsville, Md., $11.00.

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W. J. Heineman; Mrs. J. J. Prit ard. Anna Lansdown; R. R. Williams; abel Williams; A Friend; Grace, Miss.; F nds. Brattleboro, Vt.; C. J. Jacobsen & F ily;

Continued on page 545

SUNKIST LEMONS

Friend Farmer

FOR a number of years there has been a more or less continuous raising of the question as to who gets the money that is represented by the difference between the price paid by the consumer for farm products and the price received by the farmer for those same products. There has been a feeling that there was something wrong somewhere with the system under which these products were marketed, and since between the farmer and his ultimate customer a number of men must handle the goods, these middle men have received a large share of the blame for the discrepancy between the prices paid by the consumer and those realized by the producer.

The American farmer is the greatest individualist in the world. It has been his proud boast through countless generations that he is his own boss, and that he takes orders from no one. And many a man who does not know the farmer's problems has envied the farmer his liberty of action, his broad acres, and his outdoor life. When the country was young, neighborhoods were more or less independent in raising and producing practically all the things which they needed. There were even individual farmers who produced everything they needed for eating or wearing, and what little surplus they had was sold by the farmers themselves at neighboring villages. As the country grew and its civilization developed, there was marked tendency on the part of different sections to produce only the crops best suited to their soil and climates, and with this tendency came the problem of distribution.

To a large degree this specialization was due to the development of the railways which furnished transportation from field to market. This transportation service costs money, and the cost of carrying a product from the place of its origin to the place of its ultimate sale is the beginning of the difference between the producer's and the consumer's prices. When commodities began to be shipped in quantities it became necessary for someone to supervise the shipping; the result was the local buyer in the town nearest the farm from which the product starts on its course.

The farmer is usually a cash seller. There is a market price for his product and he frequently sells only when he needs money, and it is necessary for someone then to finance the shipment. This man is the local buyer. He takes the butter and the eggs, the corn, the wheat or the cotton at the prevailing price for the day in the nearest wholesale market, first deducting a commission to cover his risks, his cost of doing business, and his profit, which is his wage for service rendered. The farmer gets what is left of the wholesaler's payment to the local buyer and for the moment disappears from this story.

The next step is the transportation which lays the product down in the wholesale market in the hands of the receiving elevator if it is grain, or in the hands of a broker or commission merchant if it is produce. Then there is a regular process through the hands of wholesaler, jobber and retailer, with charges for drayage, for packing, expenses of handling and profits for the principals in each transaction. At each stage of the process the product has been getting one step nearer (and dearer) to the consumer, and when the consumer finally takes it to his home he is paying his share (and perhaps a little more) of the cost of getting the goods from the far fields, where it was grown, to the counter upon which he found it.

THE consumer has chafed under the high prices of his food. He has specified every man in the series from the farmer up as in some degree a highwayman, and at times he has been serious enough in his objection to refuse to buy, in which case the prices drop all along the line. The farmer going to market with his goods has found the price a mere equivalent for the effort of producing the goods and the farmer has expressed his opinion of the series of middle men in no uncertain terms. But for a good many years no serious effort was made to eliminate the possibly useless processes or even to find out what they were.

In the early 70's of the last century, the Grange movement sprang up in America and spread over a considerable proportion of the rural districts. The Grange movement did at least one thing for the farmer: it made the first breach in the wall of his individualism. It got him into conference with his fellow farmers and helped him to see that his troubles were also the troubles of his neighbors, and that by mutual action something might be done to insure him a more certain market and a larger share of the market value of his products. Cooperative associations of various kinds began to develop, especially in the middle west. Since this is a grain-producing country, a great majority of these associations organized to conduct their own elevators, to receive their own grain, and to sell it in primary markets. This movement began to be marked in 1890, and it is estimated that the farmers' elevators in Minnesota are the means of saving the farmers of the state from one to three cents per bushel for grain, approximately a million dollars a year. There are now in the United States more then 2000 farmers' elevators; these farmer companies pay the market price for grain and return dividends to their members and patrons on the basis of the total amount of business done by the member with the organization, stock holdings being kept down to a minimum.

WITH the gradual increase of the number of milch cows upon the farms and the invention of the separator, the production of cream became more and more a profit industry, and cream buyers appeared at every station of the railroads. This individualistic system of doing business also showed an element of waste and now there are approximately 2165 cooperative creameries in the United States and 336 cooperative cheese factories.

An illustration of the value of cooperation by cream raisers is found in the fight by the farmers of Wisconsin with the cheese boards through whom they had been selling their cream. In 1912 the situation became so acute and the farmers so thoroughly aroused that they met in the middle of haying time to organize a cooperative movement. As a result, the Federated Farmers' Warehouse Company was organized, and a modern up-to-date warehouse and cold storage plant was erected from which was marketed the cheese from 44 factories operating under the cooperative plan. In spite of the refusal of the Sheboygan Cheese Board to permit the cooperatively produced article to be sold on their floor, and the penalizing of those members who accepted cheese from the federated factories, the federation succeeded and is now handling as much as a million pounds of cheese a month, and the service of the cooperating companies is costing the farmers just one-fifth of what they were formerly paying to the local cheese buyer.

The California Fruit Growers' Exchange is another example of the value of cooperation. This exchange handles all the citrus fruits of southern California with branches in all the principal cities, and a thoroughly organized distribution system. They have developed new markets and have arranged for a steady supply to all markets, so that the producer is receiving a higher average price throughout the year than could have been possible without the organization, and the consumer is receiving better goods in better condition and at a somewhat lower price than was paid a few years ago, before the trade was thoroughly organized.

In the south, cotton growers have their own ginning and marketing organizations, and in a number of places the farmers have even gone so far as to organize cooperative stores through which to make their purchases of those things which they cannot raise. The farmer is beginning to find out how he can shorten the distance between himself and the primary markets, but the consumer is still paying the cost of operation of the more or less unwieldy machinery that carries the goods from the primary markets to the retail counter.

VARIOUS attempts on the part of individual farmers and farmers' cooperative associations to sell direct to the consumer have proven unsatisfactory, largely because the average consumer can buy only in such small quantities that transportation cost becomes an insurmountable barrier. Butter, eggs, poultry and some fruits are, however, being handled through the parcel post and by express directly from the producer to the consumer, the post office or the express company being the only middle man. The great bulk of the products of the farm, however, must be sold through the channels of trade. If they are consigned to a receiving house in a large market, the cost of selling may reach as high as ten per cent., because the receiving house must send salesmen to search for possible buyers and it is not possible for any house, no matter how large, to offer any consignment of goods to all of the persons who might be interested in it. Perishable goods frequently fail to sell before they have become unsalable, and thus become a total loss.

In recent years in seventeen American cities, auction sales have been developed for perishable merchandise. At these auctions (the auction room becomes the primary market), buyers of every degree, wholesalers, retailers, hotels, large consumers and even peddlers are on hand ready to bid for the merchandise they need. Samples of merchandise offered are shown and the buyers bid on the lots represented by the samples. It has been found that merchandise can be marketed through the auction at a less cost than through the slower methods of the ordinary trade, and a very large percentage of the fruit of the country, especially the citrus fruits of California and Florida and imported fruits, are now being marketed through the auctions, the cost of selling being from two to five per cent., thus yielding a slightly higher price to the producer without affecting in any way the cost to the consumer.

It is essential that merchandise to be sold at auction should be uniformly packed so that samples will properly represent the merchandise. It is equally essential for successful marketing through the auction that the supply should be reasonably steady. Attempts to handle farm produce through the auction companies have failed largely through failure of the farmers to pack their goods attractively and honestly, and also because of intermittent shipments, which leave the auction frequently without merchandise for which buyers are seeking, thus discouraging buyers from attending. Auction sales are considered, however, as offering a partial solution to the problem of how to secure for the producer a larger percentage of the price paid by the consumer. Cooperative organizations, by arranging to hold their products, to grade them, and to deliver them in the different auction markets regularly and in attractive and standardized packages, will find it possible to increase the returns to their members from five to ten per cent.

It is probably impossible to make any arrangement whereby the farmers' cooperative organizations can deal directly with the retailer, for the reason that the retailer as a class requires credit, and sometimes long credit, and also needs to buy small quantities and to buy often. An alternative to the wholesaler would be an organization acting as distributing agent for a group of cooperative producing associations, yet this would be practically the wholesaler again and would require the entrance of the farmers' organizations into a field of merchandising foreign to their natural business.

There is one other alternative, and that is cooperative organizations among the consumers, and these have in some places succeeded in meeting the farmers' organizations, marketing and distributing the products of the farm to their members at a saving in cost over purchases at the ordinary retail prices. The consumer is, however, a very unstable quantity. While he is no doubt willing to profit by any savings that may be effected in the scheme of distribution, it is almost too much to hope that he will ever be a serious factor in producing these savings. Thorough investigation has indicated that the margin of difference between the price paid by the consumer and the price realized by the producer is very largly accounted for by cost of services which cannot be dispensed with.

[This question is one that concerns all of our readers, whether they produce food stuffs or buy their supplies. The Christian Herald will welcome information as to concrete cases in which the question has been solved in whole or in part. Have you had experience that will help someone else?]

Our Editorial Forum

PRESIDENT
OTTO KOENIG

MANAGING EDITOR
GEO. H. SANDISON

SECRETARY
THEODORE WATERS

Ministerial Fitness

WILL belief in the Bible by and by cease to be a test of the fitness of a candidate for appointment to the Christian ministry? The question is timely in view of the recent course of some denominations in the examination of seminary graduates. What is now known as "the enlightened school of religious thought" had its innings a few days ago, when the New York Presbytery accepted three candidates of Union Theological Seminary who declined to affirm their faith in the divine birth and the resurrection, two of the time-honored tests of ministerial fitness. They were in a dubious state of mind also concerning the miracles recorded in the Old Testament, especially drawing the line at the pillar of fire which guided the Israelites in their journeyings, the manna in the wilderness, and the story of Jonah. There was a sharp tilt in presbytery between the representatives of the old and the new school theologies, and the conservatives deplored the drift toward heresy, but without avail. The new school took the bit in its teeth and came out of the fight victorious.

Such doings naturally excite surprise among Christian people. If there is a standard of faith for the ministry, it should either be adhered to honorably, or altered, or abolished altogether. The test of fitness for the Christian ministry should deal with the vital principles of Christianity only and with nothing else; but it is of the first importance that these principles should be upheld. There is a vast amount of irreverent and wholly superfluous criticism of the Bible. And when the old Book is flouted by those who stand pledged to defend it, those who have believed in the divine mission of the church and in its fidelity to the orthodox standards of the faith find their confidence in man's wisdom sadly shaken.

Moody used to tell the story of a preacher of "the enlightened school" who, in his sermons, disparaged the integrity of the Bible to such an extent that one of the members, after tearing out book by book as they were assailed, came at last to the pastor with the empty covers. Nothing else had been left of the Bible. It would seem that some of the theological seminaries are training men who, as pastors, will accomplish pretty much the same results as did the preacher in Mr. Moody's striking anecdote.

But these are simply episodes, similar to the assaults that have been flung against the Bible again and again. They come and go, but the old Book throws them aside, as the rock tosses off the dashing waves. The Bible will survive all of its critics.

Campaign Surprises

IT is beginning to dawn on the party politicians that there is a likelihood of lively surprises in the approaching presidential campaign. They are not at all certain as to the shape things may assume before the nominating conventions meet. That there will be a sharp struggle over the Republican nomination is regarded as certain. "Dark horses" may loom up later, but at the present moment the Republican stage holds only two distinguished rivals—Judge Hughes and the Colonel from Oyster Bay. There is a wide difference between these two, however. The judge is silent and noncommittal; the colonel voluble and emphatic, announcing in plain terms that if the convention should nominate him it must not expect him to "pussyfoot" on any single issue which he has raised. In view of the fact that Mr. Roosevelt has been at times a pronounced neutral regarding the European War, and at other times a vehement advocate of the Allies; that he has declared that we have "not the smallest responsibility for what has befallen Belgium," and, months later, has taken the stand that we had "ignobly shirked" our duty in refusing to protest against the Belgian invasion—in view of these and several other unfortunate inconsistencies, it is difficult to see how he can possibly avoid "pussyfooting" automatically, unless, indeed, he is so skilful a political acrobat that he can stand on both sides of a plank at once. Elihu Root, who has been acclaimed "the ablest son of his party," stands dimly immovable in the background. On the Democratic side, Mr. Wilson, too, will have to sidestep some slippery places that do not afford reliable ground for a foothold. These and various other considerations are causing the party leaders to wonder what is going to happen when the conventions meet.

There is another possibility which may arise to bother them. The country, as a whole, wants peace, in spite of the "preparedness" fluster. At the great peace meeting at Carnegie Hall lately, Rabbi Wise, one of the most eloquent speakers, paid a wonderfully impressive tribute to the man whose name, he declared, would go down in history as the leader in the expedition which had crossed the seas in a brave effort to restore peace to the world. He believed that the name of this peace argonaut would be written large in imperishable characters, while other contemporary names are forgotten. It is quite within the range of possibilities that the millions of Americans who sincerely desire a peace-loving President might conclude that the opportunity had come to place such a man as Henry Ford at the head of a "People's Party" ticket, which would draw strength from all other parties and would include Independents, Socialists, and a considerable proportion of those who are dissatisfied with the old organizations. Not only is this conceivable, but it might even assume such proportions that it would easily hold the balance of power in a national campaign. The recent demonstration of Mr. Ford's strength in Michigan, and the undoubted following he would have in the Middle West and probably elsewhere, must be viewed as placing him among the list of possibilities.

The Christian Herald is not a political paper in any sense, but its readers have a special interest in the great moral questions involved in the approaching campaign, which have a direct bearing upon the future welfare of the nation. It would not surprise us if the politicians, who are just now bothering over many things, might have a new sensation before the year is much older.

This Bill Should Not Pass

THIS is just the time when a measure like the Burnett Bill, now under consideration by the United States Senate, should not pass. This bill applies the literacy test to all immigrants, and is the counterpart of a bill passed last year by Congress but vetoed by the President. It is to be hoped that if the present bill gets through the Senate the President will again exercise his right of veto.

The American Federation of Labor has acted most unwisely in supporting this bill. Some labor organizations are, however, opposed to it, and their counsel should prevail. The cause of labor is world-wide. The better day for which labor is looking will never dawn until the laborers of the world learn to act in concert. If the present war has taught one thing more than another, it is that the laborers should have this international spirit and viewpoint, rather than the narrow spirit of nationalism.

The literacy test does not provide the means for separating the worthy from the unworthy. For America to shut her doors to the harassed, troubled, sorrow-stricken laborers of Europe when this war is over would be an iniquitous, unbrotherly, shortsighted act.

The Spring Gladness

A WOMAN subscriber wrote to us the other day, saying: "I have often wondered how some of our most devoted Christian people have formed the custom of associating the most sacred season of the whole year with hats and bunnies, etc. Just stop and watch a flower-bedecked crowd floating down some flower-decked aisle; just stop and glance at the attractively arranged show-windows of any shop, see the sign hanging in front of the bakery—'hot cross buns today'! Are there any emblems of Christian people? I can't see any."

It is springtime. All over the land buds are coming out upon the trees, grass is springing up in the meadows, and the violets and arbutus blossoms are growing under the dead leaves of last autumn. Perhaps there are crocuses blooming on your lawn and tulips sprouting in your garden bed.

It is springtime. The whole earth is doing its very best to be beautiful in honor of the season. The birds themselves are wearing their most brilliant plumage and singing their happiest songs. Isn't it just human nature for shopkeepers to decorate their windows in pretty colors, and for women to want new hats? If God had not wanted the world to be bright and beautiful, he could have made the flowers brown and the grass brown and the sunshine gray.

Of course, some people carry the love of color and new clothes too far. Charmed by mere surface beauty, they forget there should be a spiritual beauty, and they yield themselves to vanity and the charm of the passing show. But these are extremists, whose methods or ideals cannot be admired by evenly balanced folk, and—there are extremists in everything. But we do say frankly, and we believe what we say, that there are very few women who do not get joy and happiness out of a new hat. And as the keynote of springtime *is* joy and happiness, surely all such things, in moderation, have their place in the season after all.

Shall These Babies Live or Di

"MILK I received last week one quart. A l yet Peterchen is very weak and should hav ome milk every day. I fear things wil grow worse rather than better, but we will not co lain, for everything must turn out for the best. ortunately we have enough work."

"Dear little Johanna has grown very thin ce I was forced to stop nursing him because I have n more food for him. Malchen also is barely more n a shadow of herself, and in the highest degree a mic. She is always sick. How could she be well w the food we are giving her? She ought to have muc milk to drink, but we have not even a drop for our ffee. It is terrible to have to see one's children fade way. They are entirely innocent of the war, and y have to suffer the most. If it is possible for you to c o in any way, please send us milk."

These are letters from German mothers. In t face of such statements, right out of the heart-life of ave, sad women, the pictures of tiny children pinin way and slipping out of life, does it not seem prepo rous that people should argue and haggle and delay tead of sending promptly the relief which will save e?

Lord Cecil of England argues that there ca e no serious shortage of milk in Germany. Judg Ben Lindsey says that with his own eyes he has s the mothers and babies of Germany suffering fr the lack of milk. We have on the one hand the de tion of a man who has not been an eye-witness, and o is a partisan in the struggle now raging; on th ther hand, we have the positive statements of a thor ghly unbiased observer, reporting at first hand to llow citizens of his own neutral nation the things w h he has actually seen. Which of these two stat ents will reasonable Americans accept?

Meanwhile, Peterchen and Malchen are apt die.

Meanwhile, also, Congressman Emerson's s bill is before the House of Representatives, provid for an urgent appeal to the Allies to let America s the babies of Germany, Austria and Poland by al ving milk sent from this country to go through t Red Cross officials in those countries, who guarant tha it shall be used for babies only.

Moving Day

ARE you going to move? May-day behold any vans traversing America's highways, con ying the household chattels of many familie rom one habitat to another.

It is a good thing to move occasionally. R bish can be left behind. There is a chance to le off careless habits. The freshness of new surrou ings and new opportunities will stimulate the mem rs of the household to more vigorous, more efficie and often happier living.

How long is it since you made a forward m e in your spiritual career? Isaiah urges: "Enla the place of thy tent; stretch forth the curtains thy habitation; lengthen thy cords, strengthe thy stakes." The pregnant career of the mighty wish nation began when Jehovah said to Abram: Get thee out of thy country, and from thy kindre and from thy father's house, unto a land that I wi how thee." The writer of the great Epistle to the H rews urges: "Therefore leaving the doctrine of t first principles of Christ, let us press on unto perfe on." St. Paul exults: "But we all, with unveile ace, reflecting as a mirror the glory of the Lord, are ans-formed into the same image from glory to ry."

There is only one way to move: that is, to lea the place of our present abode and go to anothe To reach a higher, better spiritual habitat we mus ave the one we now occupy. Old doubts, old fea old compromises, old hesitancies, must come to a end. We must act literally and suddenly, with ong definite, positive will-power, upon the apostle's hor-tation: "Let us lay aside every weight, and si which doth so easily beset us."

By cart, by van, by train, our household goo will make their way on moving day to the new mes. But there is, after all, only one method of tran rtation to the newer, purer soul-home—that is the y of faith. Christ made provision long ago that eac of us might dwell in a place of spiritual sunshi and health and victory. Shall we continue, then, live any longer where the fogs settle and the air is p ned with gloom? "According to your faith be i unto you." "Having therefore these promises, arly beloved, let us cleanse ourselves from all filthi s of the flesh and spirit, perfecting holiness and fear the Lord." "Remember ye not the former things, ther consider the things of old. Behold, I will do new thing. Now it shall take place. This people ve I formed for myself; they shall show forth my p se.

The Bible and Newspaper

CONDUCTED BY

FERDINAND C. IGLEHART, D.D.

Evolution in Intellect

EDWARD P. MITCHELL, an editor of the New York Sun, in an address at the Park Avenue M. E. Church of New York, rec tly, attacked the theory of evolutic in the mental realm. He said: "S ce Adam delved and Eve stitched, th has not been the slightest intrinsic ch ge in the human n ind." He said th we have the advantage of all the ac mulated wisdom of the sixty centu s as our own heritage, and yet, wi all this advantage, the modern nati ability is not a particle superior to th of the ancients. There are many th ries of evolution, all the way from th atheistical claim that life be is with the lowest materia ell, in which by the fortuitc concourse of atoms it is sp taneously generated, adva ing through the material, ph ical, mental, moral and sp tual realms (which is unsc tific, unscriptural and untru), up to the theistical theor of evolution which takes G as the Creator into acco t. There are many good sc lars who, though admitti that evolution is used by m y as a working hypothesis, de that science has proven it. Sc ce has never found the mi ing link and never will, be use God left it out at the st. Many more, including th advanced in scholarship, lik editor Mitchell, deny that th aw of evolution obtains in th mental world. They say th no poet from Homer's ti to this moment has ever ap ared greater, if so great, as he and that no statesman or la iver has ever equaled M es, whose laws are the ba of jurisprudence for the ru g empires of the world. In he religious realm evoluti as generally interpreted, ha gone to pieces in the prese of Christ. It is dumb in at mpting to account for him, th perfect one, and only perfe one who ever appeared, w back nineteen hundred ye s ago. Before a mistaken in pretation of science shall as Christians to change their th logy, not only without scie fic authority but contrary to cientific fact, it must expl the fact that humanity re hed its perfection in the di centuries past in a poor ca enter's son, born in a cattl stable at Bethlehem. Real science h proven that life must come from li Spiritual life comes scientifically, as vell as theologically and Biblically, b he God-life imparted to man in reg ration by Christ, the perfect Man a Son of God, who came to the earth a went to the cross to make such a new bi h possible, and who said, "*Marvel n that I said unto thee, Ye must be born a n.*" (*John 3 : 7.*)

Prevents Education

A MAN living in New York City was recently summoned to court to g er with Vincenza, his fourteen-year-ol daughter, and was charged with v ating the compulsory education law b keeping her away from school for f y days since the first of the year. " vo days a week is enough for any gi " the father explained through an in rpreter. "Is that so?" said the m gistrate. "Well, you can go to the T bs for three days and think the m ter over." No provision of society is wiser than that for the education of children, and for compelling parents to send their children to the public schools, which are open to rich and poor alike. For this poor man coming to our shores, ignorant of our language and customs, there should be a feeling of pity mingled with our indignation. He doubtless came from a country where woman is counted only a little better than a slave, where she works in the field as a farm hand, carries burdens on her head heavy enough for a beast of burden, and is harnessed alongside of a steer or dog to pull a cart. A fourth of the people of the world today believe the birth of a girl baby is a curse visited upon the family for some sin. Up to fifty or seventy-five years ago many intelligent people in this land thought a higher education for girls was unnecessary; that little or no education was necessary to do the things they thought women were made for; to cook, sew, wash and iron, get married, and raise a family. What a blessed change in the appreciation of the value of a girl in the family, and her thorough equipment in the largest and highest education! The Mosaic law put a high estimate on childhood, and thus rigidly demanded its education: "*And thou shalt teach them diligently unto thy children.*" (*Deut. 6 : 7.*)

The Blind Assist Blind Soldiers

WHAT a beautiful picture this is of the afflicted ministering to their fellow sufferers!—blind people making books for soldiers blinded in the European war! •The whole work is executed by the blind, and in the main by women. No material help could compare with this ministry of education to the mental and moral nature, broadening the vision to the limitless realms of truth, and opening the widest ranges of usefulness and enjoyment. What progress science has made! How merciful it is to teach those from whom the light of day has been shut out to read by the delicate touch of the finger tips! Many of the afflicted ones will again be able to read the stories they read in the Bible at the home or in the Sunday school, and to touch God's heart in the text of the Gospel, as well as in the inspiration of the Holy Spirit. It is not the mortal eye that sees truth or love; it is the mind that perceives truth, the heart that apprehends love, the soul that beholds God. Those making such books can use these words: "I was eyes to the blind." (*Job 29 : 15.*)

Pleased at Saving Rags

SECRETARY OF COMMERCE REDFIELD expresses satisfaction over the cooperation given his campaign to have every one aid in saving rags and scraps of paper to offset the threatened shortage of raw material for the manufacture of paper. "I find," he said, "that editors everywhere are helping me to get this before the public. The question is serious, much more than the average citizen realizes. We sent out a million circulars and are having more printed. We have to cover every part of the country with them. I do not believe there is any effort to corner the waste paper market of the country. I think all classes will aid my department in this matter as much as they can." The forests are being consumed for wood pulp for paper manufacturing, and the effort of Secretary Redfield to avert a paper famine is praiseworthy, and is meeting with a just public response. The saving of old rags and paper is in harmony with the economy which Christ taught in these words: "*Gather up the fragments that remain, that nothing be lost.*" (*John 6 : 12.*)

Painted Fish Gills Red

WINTER cod, French pickerel and frozen mackerel, all with dry purple gills painted a rosy red, were confiscated the other day by the Board of Health of New York City following an examination of one of the stands at the Williamsburg Bridge public market. The woman who had charge of the stall was charged with having painted the gills of the fish with a coal tar preparation, and was summoned to appear at the Municipal Court term on the complaint of selling impure food. The inspector discovered the woman applying the carmine fluid to the fish. The paint had been used to give the fish the appearance of freshness. The law looked very seriously on this woman's act, for she was not only practicing deceit but was imperiling health and even life in selling stale fish. Fatal ptomaine poisoning from fish with dry and purple gills and from other impure foods is common, and the health authorities are wise in the precautions they are taking to prevent it. The woman in the market pushed off poison on her customers instead of wholesome food for the cold money there was in it for her. Cheating in business is not only against human law, but against the divine law, as thus expressed: "*A false balance is abomination to the Lord: but a just weight is his delight.*" (*Prov. 11 : 1.*)

Farmers Throw Milk Away

MEMBERS of the Northern Ohio Milk Dealers' Association are reported as feeding their milk to the pigs and cattle, and in some instances throwing it out into the ditches rather than ship it to Cleveland at what they claim is a loss. Members of the association who say they furnished eighty per cent. of the milk supply of Cleveland are demanding fifteen cents a gallon for six months from April 1 and a twenty-cent rate for the winter months. The former price was from twelve to fourteen cents a gallon. It is to be hoped that the farmers and dealers will come to a settlement mutually profitable without rushing up the price too high to the consumer. The early Hebrews were cattle-raisers and milk-producers. They had bottled milk to drink. "*And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk and gave him drink.*" (*Judges 4 : 19.*)

Breathes Life into Babe

A BABY born apparently dead to a mother in Haverhill, Mass., was revived twenty minutes later, according to a statement made by the attending physician. Use of a stethoscope failed to show a sign of life when the baby was born, but the doctor breathed into the child's mouth constantly for twenty minutes. Then the infant gasped. A pulmotor was sent for and renewed efforts were made. At the end of twenty-nine more minutes the child was breathing normally; then it began to cry and food was administered. Some accounts of the incident claimed the raising to life of the dead babe by the breath of the physician. We do not believe this. The spark of life was there, though the delicate instrument could not detect it, or the doctor might have breathed into the mouth of the child and worked his pulmotor for a fortnight to no avail. The prophet by the power of God restored to life a child that was actually dead, using the human instrumentality of breathing into the mouth of the child: "*And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched himself upon the child; and the flesh of the child waxed warm.*" (*II Kings 4 : 34.*)

◆

That song is sweeter than the rest
That plucks the troubling thorn of care
From out man's sad and guilty breast
And places peace and pardon there.

Y. M. C. A. at the Crossett Camp

The Bogalusa, La., Y. M. C. A. building

Lumber Millworkers' Club at Fordyce, Ark.

The Reformation of the Lumberjack

By HERBERT GRISSOM

READERS of Stewart Edward White and other writers of forest life know the lumberjack—the man of the ax, the saw and the peavey—as an exceedingly tough citizen. He has been portrayed as a fighting, drinking, gambling bravo, picturesquely pugnacious and profanely contemptuous of law and order, ever ready to greet trouble with horny fists and iron-shod boot-heels.

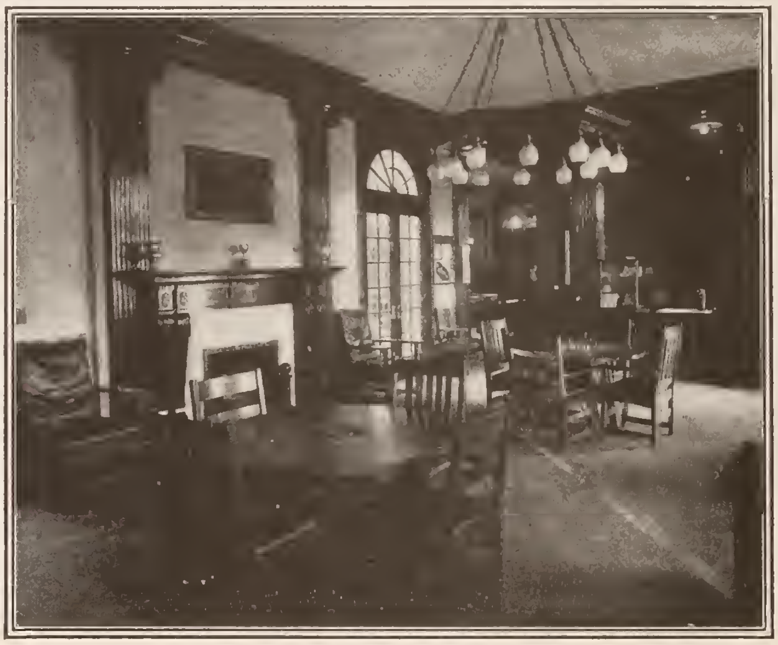
Doubtless that description fitted the character of other days. But behold the lumberjack of today, a desirable member of society, a quiet, temperate, orderly person, whose standard of public and private conduct is fully as high as that of the sober city mechanic. The brawling, rowdy type of woodsman would no more be tolerated in a well conducted lumber camp today than would a disturber of like disposition be permitted to disrupt the serene quiet of a residence community in town.

The passing of the tough lumberjack of other days is a remarkable illustration of the effect which wholesome physical conditions have on moral character. It emphasizes the literal truth of the precept, "Cleanliness is next to godliness." While it is true that provision for orderly and sober recreation is an important feature of modern lumber-camp equipment, and even a religious tendency is to be noted in some instances, the great reform in the woodsworkers found its first inspiration in decent physical conditions. The banishment of booze, brawling and gambling came after the advent of the bath and the broom.

THE first attempts to better living conditions for the lumberjack were not inspired, it is said, by any humanitarian impulse; it was a matter of selfish business. Some far-sighted lumber manufacturer conceived the idea, a few years ago, that he could attract a better class of workmen to his woods camps, hold his working forces together longer, and receive more efficient service, if he made his camps sanitary and generally attractive. As the first minor reforms were elaborated on, the lumbermen employers found themselves growing interested in a philanthropic sense, and facilities for social and moral betterment were added to provision for better physical conditions.

As the welfare work grew in extent the lumbermen naturally turned to the industrial department of the Young Men's Christian Association for aid. The ready response from that quarter has developed a cooperative organization that now includes the lumber manufacturers, the international committee of the Y. M. C. A., and representatives of the woodsworking forces in practically every district where lumber operations are conducted on an extensive scale.

In the old days, woodsworkers were housed in crowded bunk-houses, where they ate, slept, played and fought. No attention was paid to comfort, cleanliness or sanitation, and there was little effort at regulation, so far as the conduct of the men in leisure hours was concerned. Some idea of how all that has been changed may be had from a brief description of a typical Southern camp of today—that of the Crossett Lumber Company, in the depths of the yellow pine forest of Arkansas.



Who would not be a lumberman when such a room as this is provided for him to play chess in?

ONCE this camp was made up of an extremely rough company of whites and blacks—all men. No respectable woman could have remained there. Today a majority of the workers, still both whites and blacks, have their families th them and the camp is as orderly , a New England village. Portable ot-tages provide the living quai rs. The camp is laid off in streets, a in the center of the village is a grou of buildings including a dining-hall nd kitchen, where the single men are d; a company store, and a Y. M. C. A. building—all large structures, bu all built in sections so they may be m ed as occasion requires. There is a a medical dispensary and emerg cy hospital. The streets and all the houses are ele ri-cally lighted.

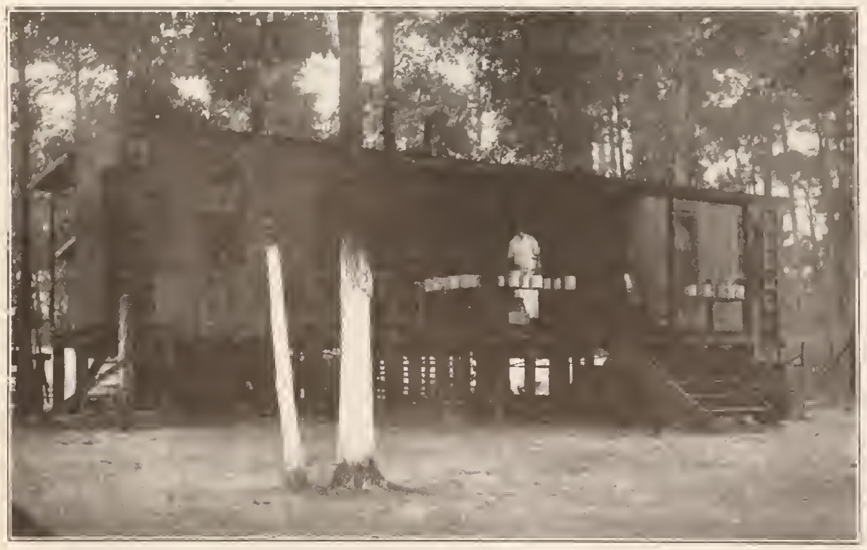
The Young Men's Christian Association, in ch ge of J. O. Heinnicutt, secretary, is the community n-ter. It has reading, writing and game rooms, sh er baths of hot and cold water, a circulating library, nd a gymnasium which is used as an a li-torium for religious services, conc s, motion picture shows and amateur e r-tainments. It is headquarters for a b e-ball club, a women's club which as exclusive use of it one day each week, d various musical and social organizati s. The motion picture shows, given with e camp's own projecting machine, are ad r-tised by posters. Sunday school d church services are held in the Y. M. C. A. auditorium.

Dr. C. L. Vines, the camp surgeon, is supervision over sanitation. The reg a-tions are amazingly thorough. Ther is not a trace of rubbish or trash in si t. The surgeon makes regular rounds of n l-ical inspection, and all cases of illness e given immediate investigation and tr -ment. When there is an accident, e y worker is qualified to give intelligent " t aid," since all are trained in such w k through lectures by the surgeon d instructions from a first aid manual iss d by the company.

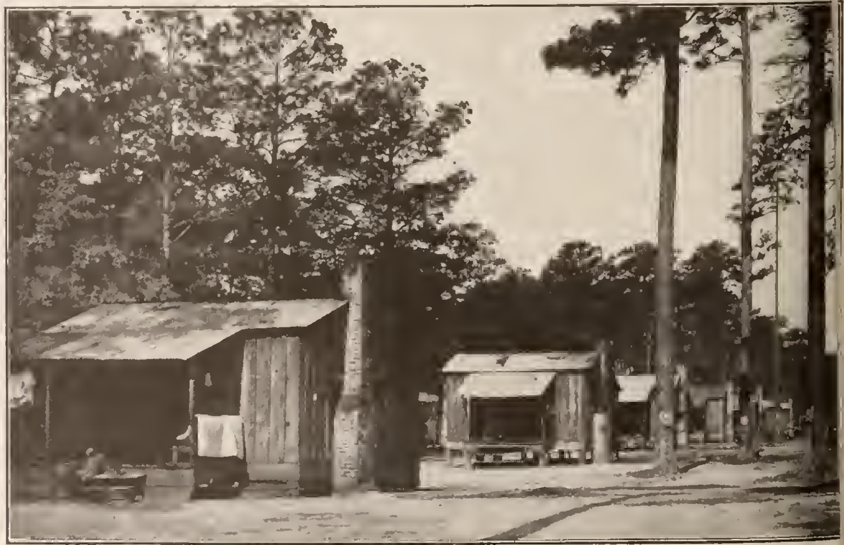
AS to the effect of this sort of ca p environment, L. R. Wilcoxen, logg g superintendent, enthusiastically testi s. Wilcoxen is a keen-eyed, hard-fis d "woods boss," who first qualified y s ago for his position of command by dem -strating his ability to handle unruly l -berjacks. He worked his way up fi n waterboy.

"This used to be a tough camp," he said, "as to h as they make 'em. The men were a hard-drink , hard-fighting, hard-gambling lot, who considered x o'clock at night far more important than six o'cl k in the morning, and who looked forward to pay da a lot more intently than they did to getting logs ou f the woods.

"Look at 'em now! This camp is as orderly a a church—and it isn't even policed. Every man in t s



A portable (note the wheels) lumber camp home in the depths of a Louisiana yellow pine forest



A genuine and beautiful "Pine Avenue" occupied by the snug homes of negro lumbermen place works and plays on honor. There is no drinking, no gambling, no fighting; a man who tried to start anything like that would not need the attention of the company representatives—the whole camp would rise up and chase him out. Not long ago the men of the camp presented a petition to the company, asking that one-fourth of a day's wages of each be set aside every month to pay a minister to hold religious services regularly. The social life of the camp is so enjoyable that many of the men do not visit town from one year's end to another.

"Does it pay in a business way? Say, under this welfare system the cost of producing logs has been cut down a dollar a thousand board feet. Before we had this system in operation, we were logging two to four miles from the mill, working logs that averaged about ninety-six feet and in timber that averaged 7,000 to the acre; later, after we adopted the system, we moved out twenty miles from town, where the logs averaged one hundred and twenty feet and the timber averaged 8,000 per acre; yet under the system, the cost of delivering at the mill dropped fifty cents a thousand. That means we saved the company $40,000 on a year's work. But I don't believe anyone thinks much about its paying in dollars and cents."

CONDITIONS similar to those on the Crossett Company's properties are to be found in many places in the Southern yellow pine region, as well as in the Northwest and Northeast. One of the first lumbermen's Young Men's Christian Associations established in the older lumbering region of the Northeast was at Greenville Junction, Me., where the Hollingsworth & Whitney Company erected a building costing $40,000. That structure has forty-seven dormitories, game rooms, bowling alleys, baths, an auditorium, and a fully equipped hospital. At Berlin, N. H., there is a lumbermen's Y. M. C. A. that cost $75,000, a sum made up from a legacy of $40,000 from the estate of the late W. W. Brown, with mill and community subscriptions of $35,000.

At Laurel, Miss., one of the older lumber towns of the yellow pine region, where the white population numbers less than 6,000, there is a Y. M. C. A. building that cost $65,000. There are four big lumber mills in the town and practically all of the money for the Y. M. C. A. building came from them.

The Laurel Y. M. C. A. is particularly for the use of mill employees in the town. The several companies maintain camps in the woods. One camp, that of the Wausau Lumber Company, is more or less typical of all. There the housing arrangements for the men—there is not a woman in camp—are mammoth cars all on wheels, fitted up as dwellings and standing in a long row. In front of these cars is a sidewalk of hard-packed cinders, graded and drained; steps lead up to each habitation. There is a club house, and a bath house equipped with showers of hot and cold water.

Probably the most remarkable example of the change in the lumberjack's condition in the last few years is at Bogalusa, La., a city of 10,000, occupying a site that ten years ago was the heart of a yellow pine forest. Bogalusa has a fully equipped Y. M. C. A. building that cost $40,000. There is also a hospital that cost as much more, with a resident surgeon and a competent staff of trained nurses. There is a Camp Fire club-house for girls, occupying a plot of ground several acres in extent. There is a city park equipped with seats, swings, and a band-stand where weekly free concerts are given. This town was founded and developed by the Great Southern Lumber Company, whose mills are there. Its principal logging camps, fifty miles from town, are also completely equipped with comforts and conveniences for wholesome and decent living.

Wireless Messages as Contraband

THE censorship of the wireless telegraph stations both afloat and ashore along America's long coast lines is one of the most baffling problems of the war. Within a comparatively recent date the government has issued drastic orders that the wireless apparatus of every incoming steamer of any of the belligerent powers should be put out of commission. The vessels are boarded by officials who remove the antennæ which receive or transmit wireless messages, thus rendering it impossible to operate the apparatus. As long as these vessels remain in an American port the wireless telegraph must remain absolutely silent.

This course has been taken by the United States officials in order to assure strict neutrality. The wireless message has created an entirely new problem in international law. The highest legal authorities at present differ radically as to how this intangible electric current, which springs across the oceans from continent to continent, is to be recognized under the law. The courts know how to treat, for instance, the messages which are flashed under sea over the submarine cables; but the wireless message is an entirely different matter. The whole problem turns on the question whether or not the wireless message may be considered contraband of war.

The problem is far more complicated than the layman may imagine. Shortly after the beginning of the war government inspectors boarded all incoming ships and sealed the wireless apparatus. An official censor was placed in the great wireless stations which were in communication with foreign countries. The government has taken the legal position that every ship of any belligerent nation by the aid of its wireless apparatus may become a dangerous spy, and that it would be a breach of neutrality to permit it to act in American waters. There are of course hundreds of ships flying the flags of the warring nations in American ports, and since practically every ship nowadays is equipped with wireless electricity, it would be impossible to place censors in every wireless room.

There is something almost uncanny in the thought that by a touch of one of the keys wireless messages may overleap oceans and continents, crossing the most powerful fortifications of an enemy's frontier. The messages may be picked up by ships at sea and relayed so that the vessels widely scattered will act as stepping-stones. In this way information of the most vital interest might be transmitted from American soil. It would not be impossible to direct armies or squadrons of warships, and determine the effects of great battles, from American soil.

A difficult problem is also presented by the hundreds of amateur wireless stations along our coast lines. Many of these are sufficiently powerful to transmit messages far out to sea, where they might be picked up by the warships of the belligerent nations. All of them are capable of intercepting messages sent out from such ships, or even from the powerful nations on the other side of the Atlantic. Each of these stations becomes, therefore, a possible spy, actively engaged in furthering the interests of one of the warring nations, although operating on American soil. To control these amateur stations, the official wireless operators sift out the air every night most thoroughly, in the effort to discover any contraband message.

The wireless situation has already aroused a great deal of learned legal discussion. It is argued by some authorities that the wireless message, despite its peculiar character, has the same legal status as an ordinary dispatch, and that a dispatch boat, even in time of war, cannot be interfered with by any neutral nation. The argument is advanced by other legal authorities that a wireless message is clearly conditional contraband, which includes all material used in transmitting telegraph, telephone or wireless messages, and may therefore be controlled by government officials. There are no legal decisions on record to serve as references, and the United States is therefore obliged, for the first time in history, to establish a precedent for the neutrality of wireless messages.

F. A. Collins.

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Our Alaskan Frontier

CONTINUING FRANK G. CARPENTER'S NARRATIVE

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THIS letter is about the Kenai Peninsula and the short valleys just north of it, through which Uncle Sam is now building the first section of the railroad from Seward to Fairbanks. I am writing at Sunrise, on the northern end of the peninsula, on the shores of Turnagain Arm. I am within a few miles of the end of the Alaska Northern Railway, which Uncle Sam bought of the builders, and, as the crow flies, within twenty or thirty miles of Anchorage, the present headquarters of the railroad construction. I have come here from Seward, across country, as described in my last letter, and am now waiting for a motor boat of some kind to take me out of Turnagain Arm into Cook Inlet and on up Knik Arm to Anchorage.

The Department of Agriculture has just completed a soil survey of the country. Two of its experts, Mr. Hugh H. Bennett and Mr. Thomas D. Rice, have recently traveled over it to estimate its farming possibilities, and their work will be accessible to the public through the department at Washington. They have explored the whole peninsula, and have investigated also the Matanuska and Susitna Valleys, all of which are to be opened to settlers by the new railroad. The experts of the Geological Survey have completed a book of over 200 pages on the mineral resources of the peninsula, and the government is doing all it can to inform the people as to the actual conditions here. The results of its work are valuable, and any one expecting to go to Alaska should study the subject through Uncle Sam's recent researches. I would say also that no one should go without thoroughly understanding the conditions, and that the "want-to-get-rich-quick" man should stay away. The development of the country will be necessarily slow, and the making of money and the building up of a home in the wilds will be a long-time proposition.

And now let us take a look at the first country to be opened by the government railroad. It will be the Kenai Peninsula and the Matanuska and Susitna Valleys just north of it. Within a year from now there will be regular trains running across the peninsula from Seward to Anchorage, and the road should be completed from the latter town up the Matanuska Valley to the coalfields. The distance from Seward to Anchorage is less than one hundred miles and the tracks of the Alaska Northern Railroad already reach more than three-fourths of the way. So far the government has done practically nothing to repair the tracks of the Alaska Northern and to put it into condition. But there is a gasoline car which runs northward from Seward daily for a distance of forty-five miles, and this is being operated for the government. The rates of passage are about 7 cents a mile, and freights are correspondingly high.

A large number of homesteads have already been taken up along the line of the railroad, although no cultivation or clearing of any great extent has been done. Northward from Anchorage in the Matanuska and Susitna Valleys, homesteads are now being taken up and about two hundred farms have already been registered along Knik Arm. There are several thousand people living at Anchorage, several hundred at Knik, and others are preparing to cut farms out of the woods of the Matanuska Valley and along the Susitna. Many are planning to get farms near the coal lands.

These skins came from one day's hunting

ON the Kenai Peninsula the only large center of population is Seward. The other settlements are mining camps or little collections of log cabins occupied by prospectors who are traveling over the peninsula, looking for gold. There are two such camps on Turnagain Arm. One is at Sunrise, where I am now writing, and another is at Hope, a few miles to the westward. Both camps have altogether not over two hundred inhabitants.

Sunrise has perhaps twenty log cabins. In one is a general store, kept by an old German, and another is Arno Liebischer's roadhouse, where I am living. Adjoining the roadhouse is a shack about as big as a hall bedroom, with the words "U. S. Post Office" over the door. Many of the other cabins are empty. They were built when Sunrise was the center of a mining excitement and one thousand-odd prospectors were washing the sands of Six-Mile River and the other creeks about here for gold. Today a dredge made in Seattle is turning up the bed of the river, but the profits are little, because the dredge buckets, which hold only two cubic feet, are too small. Farther up the river is Duncan Stewart's mining camp, where they are dredging at a profit, and where are quartz mines said to be good.

Coal is known to exist in the western part of the peninsula, and it was mined there by the Russians, who brought in laborers from Siberia and miners from Germany with a view to developing the territory. Later one of the American steamship companies took some of the coal to San Francisco, but it was found of too low a grade to be valuable. It is lignite, varying in color from black to brown, and it cracks upon drying. There are great quantities of it north of Kachemak Bay, and the entire Kenai lowland may be coal-bearing. This coal will furnish fuel for the farmers, and run through gas producers it might be used for manufacturing purposes.

The great future of the Kenai Peninsula lies in its farms. The Agricultural Department experts who went over the country a year or so ago ha e estimated that there are on the p insula and in the Matanuska and Sus a Valleys, where the railroad is no build ing, something like four milli acre of fairly good land. This pa of th country is low and it has an quabl climate. Some of the region is vere with swamp and muskeg wh wil need draining, but at least -thir of it will require clearing onl to b made ready for crops. The la of th latter character is enough t mak more than eight thousand far of quarter of a section each, or fo thou sand farms of 320 acres, whic is th amount of land now allowe for homestead in Alaska.

IF weeds, grass and bushes e any sign of fertility, much of this untr will produce excellent crops. ere a Sunrise, outside the roads an trails the land is a jungle of dense egetation and one wades through eds a high as his head. I have fou high grass in every open place in th orest and some of it is so thick tha ma a short distance away is hidd from view. There is grass on the tream bottoms, on the benches and p th slopes of the hills even ab the timber line. The most comm is redtop that grows to the h ht o five or six feet, and, as I am tol nake excellent hay. Indeed it is cut r that purpose about Sunrise and Sew l. I brings from $10 to $12 per to whe first harvested, and in the win rise to $20 and upward per ton.

There is good forage almos everywhere in this part of Alaska, nd it would seem that the country m ht become a stock-raising section. cording to the farming experts, th is the destiny of much of this region They figure that the territory I h e described will support 162,000 st , and allow eight acres per animal. They say the country should be voted also to dairying, and that perly used it can be made to produc something like 25,000,000 pounds o utter or 60,000,000 pounds of cheese year. It is in about the same latitude parts of Finland and the Scandinavi Peninsula, which are celebrated f their butter and eese, and the cl ate is fully as m . In this connec n the Island of diak about 100 les or so west of ward also promis to be a great rying and stock ising center.

So far w have had no exp ment stations the Kenai Pe sula, although o will now be esta ished to show wh can be done. e experts of t Department o Agriculture sa that early vari s of grain will ture, and that arley and oats w produce exce lent crops. Ac ding to them 20 bushels of pota s to an acre be grown on th good soils witho fertilization, and cabbage, lettuce, eets, turnips, garden peas and carro can be raised without trouble. rawberries have been grown in plac and there are wild raspberries almost everywhere. I have seen wild curran and blueberries in the woods. The is a low bush cranberry that make very good jam, and a high bush cra erry th makes excellent jelly. There are al salmonberries and squawberries.

he climate of the Kenai Peninsula is ar different from what one would exct from its place on the map. It is mperate rather than frigid, and it copares favorably with that of our noh central states. The Japanese cuent which flows along the southern shes of Alaska makes it so warm th the sea never freezes at Seward. T greater part of Cook Inlet is open thughout the winter, and the warm cotal waters give the country a tempete summer and a winter that is on moderately cold. Here at Sunrise th have kept records for eight or ni years, and the winter temperature avages about fourteen degrees above ze, rising to seventeen above in Deceber and February and falling to as lo as nine in January. The average spng temperature is about thirtyth degrees and in the summer the thmometer has an average of fiftyon although it goes up to seventyeig and seventy-nine at some times.

ie peninsula is about as far north as tockholm or Petrograd. This gives it ng days during the summer, and in pas of June and July there is practicly no night at all. The growth of cros is produced by the amount of sught they get, and for this reason the people claim that they have a greing season quite as long as that in he northern parts of the States. Tl begins some time in May, and contis until along in September. The pele add to the growing season by staing their vegetables in hotbeds an hothouses, and many sprout their otoes indoors, putting down a layer of tatoes, then a layer of earth, then a ler of potatoes, and so on. When thveather warms up they set out the spits, and thus gain several weeks on ack Frost. The summer season at Serd is about 146 days, and there is a riod of 135 days in the summer dung which no frost has been recorded. Th average growing season over the whe region is perhaps 110 days, or s long as that of much of the noiern parts of the United States prer.

THE most of this country is well wooded. The best trees are in the lownds and on the lower slopes of the mctains, the timber stopping at abt 2,000 feet. The woods are in gres of spruce, hemlock and poplar, wi patches of bushes and open meadow between. The open places have bee largely caused by forest fires, and yo requently find considerable areas of de and down timber. The trees are usly small. A few of the spruces arenore than two feet in diameter, bu many are no bigger around than telraph poles. The poplars grow in der forests. They are tall, straight anbeautiful. There are cottonwoods in e lowlands that reach a thickness of o or three feet. The best trees arn the best lands, and nearly everywhe trees large enough for log cabins are be had. So far much of the timbers protected by the government reservions, and in Seward they pay high for umber, which has been brought fro Puget Sound, a distance as great as at between Cape Cod and the Missou River. This is so notwithstanding here is fairly good timber ten or twe miles away. Indeed, most people Alaska think the country is overcorved.

lave made some inquiries as to the cos of clearing the land. It ranges fro $100 to several hundred dollars peracre. Even the first figure seems big until one considers that $100 in lab would not begin to clear and prepar for cultivation any of the wooded far lands of the states. Every acre of io, Virginia, Tennessee and Kentuc has cost more than that to cut do the trees and get out the roots. Su clearing will be much cheaper her The reason is that the roots are clo to the surface. They spread out lik, net under a thin coating of moss ancoil, and as soon as the tree dies the tumps can be torn out by a good tea of horses. It is only in a few pla that dynamite will be needed, an the ground is burned over most of stumps can be jerked out with a og hain and a team. The trees are soft and easy to cut and the roots can be torn out by the plow.

The greater part of the land is covered with moss, which, in places, is a foot or so deep. The soil is wet and so sour it needs lime. It seldom produces good crops at the start, and needs to be broken up and exposed to the air to sweeten it. There is a great difference in the soils of the peninsula, quite as much as in the United States, and the would-be settler should consider such things in selecting his land. There are vast quantities of muskeg, a sort of marsh, consisting of peat so saturated with water that it is boggy during the summer. It is of no good whatever except when well drained.

There are other lands which are underlaid with a stratum of ice, and some where there is ice and frozen earth for no one knows how deep. This land is usually covered with moss, which is a non-conductor of heat, and the frozen condition beneath is supposed to have existed for thousands of years. It is only by burning off the moss that the ground can be thawed, and it will take a long time to get all of the frost out.

THE settlers of the Kenai Peninsula will have a game country that compares favorably with the eastern United States in colonial times. This is one of the best big game regions of Alaska. It is already attracting the attention of sportsmen, and the number of city men who come here to hunt moose and mountain sheep is yearly increasing. The game should be protected, and if so the mountainous regions will be a sportsman's paradise for generations to come.

The country is noted for its moose pastures, and it has the finest moose of the territory. They are plentiful in the central and western parts of the peninsula. There are now also many black bear and brown bear, but as the farms are cut out these will be crowded back to the mountains. There are many fur animals, such as the lynx, land otter, marten, ermine and mink, and there is no doubt that fur-farming could be successfully carried on. There are flocks of wild birds, such as ducks, geese and snipe, and grouse and ptarmigan are to be had almost everywhere.

The peninsula has numerous streams and lakes which are filled with fish and in the summer the salmon run up the rivers that flow into Cook Inlet and Resurrection Bay. During my stay here I have had all the fish and game I could eat. The trout and salmon are especially fine. Fresh moose meat is for sale in all the towns during the open season. It brings from twelve to fifteen cents a pound, and a single animal dressed will often weigh half a ton. At one village seventy carcasses were sold last year.

To be continued

◆

SECRETARY GEORGE A. SANFORD, of the Army Branch of the Young Men's Christian Association, 215 West Twenty-third Street, New York City, reports that every year more than 1,500 young soldiers in New York Harbor join the enlisted men's Bible-Reading and Prayer League. He says: "They represent the best class of young men who join the army. When they are sent to their permanent posts—which is often in Hawaii, Panama, the Philippine Islands and other isolated places—we outfit them with a New Testament and a calendar of daily readings. To these soldiers an occasional magazine or religious paper would be a godsend, and we invite all who are interested to cooperate with us in sending two or three times a month a few of the papers, especially religious papers of the type of the Christian Herald, after they have finished with them. The name and address of a soldier will be sent for this purpose."

IN the campaign which Evangelist R. E. Johnson recently closed at Red Bank, N. J., there was a record of 1,088 decisions for Christ and many reconsecrations. Crowds of men attended the Sunday afternoon meetings for men only. On the closing Sunday hundreds of men marched to the tabernacle, headed by a brass band. On another occasion, between four and five hundred women marched.

THE annual convention of the International Union of Gospel Missions will be held in St. Paul's M. E. Church at Toledo, Ohio, May 17-21, 1916. Dr. Harris H. Gregg of St. Louis, Mo., will have charge of the Bible Study hours and Professor E. O. Excell and Professor Roper will have charge of the singing.

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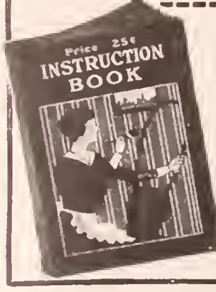

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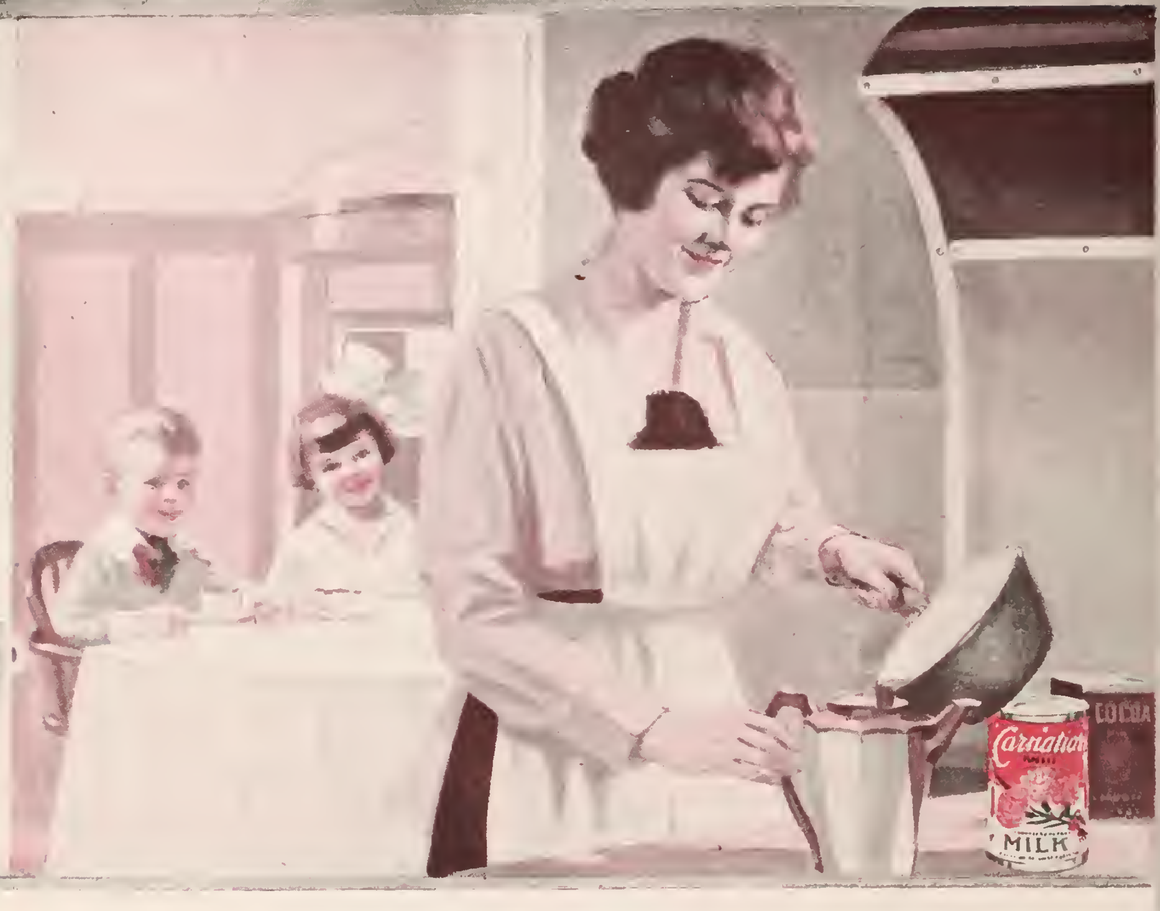

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It is just clean, sweet, pure, fresh milk evaporated to the consistency of cream, hermetically sealed and sterilized. Nothing is removed but water; nothing whatever is added.

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Use Carnation Milk for cooking, for baking, for drinking, for making ice cream, candies and desserts.

Clean—Sweet—Pure

—*From Contented Cows*

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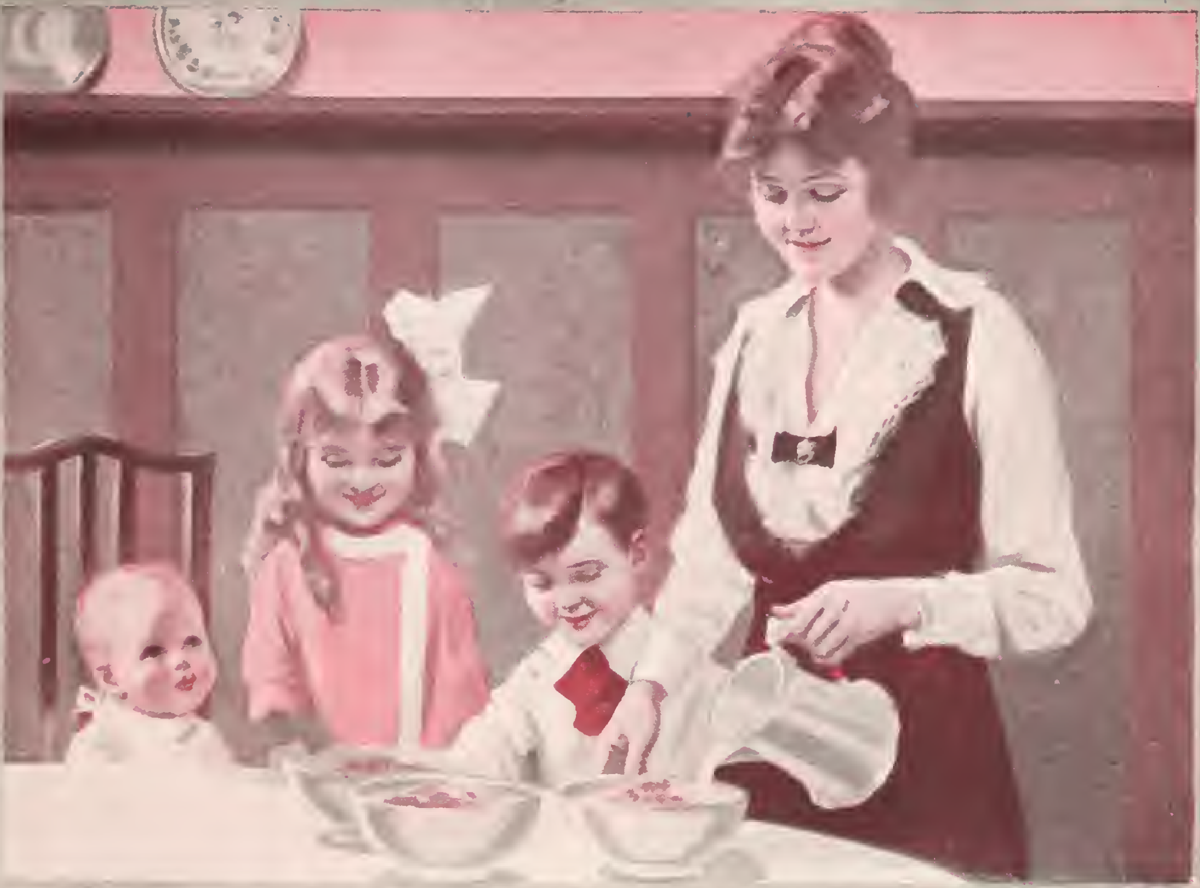

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HI MILK QUESTION

A Voice in the Wilderness

By GRACE LIVINGSTON HILL LUTZ

CHAPTER XXIV—*Continued*

WHEN the Lone Fox Camp was reached and the men sent out on their belated task, Gardley decided not to go with them back to meet Kemp and the other men, but sent word that he had gone the short cut to Ashland, hoping to get to a part of the evening rehearsal.

Now that short cut led him to the lonely crossing of the trail much sooner than Kemp and the others could reach it from the rendezvous; and there, in cramped positions, and with much unnecessary cursiug and impatience, four stroug masked men had been concealed for four long hours.

Through the stillness of the twilight rode Gardley, thinking of Margaret, and for once utterly off his guard. His long day's work was done, and though he had not been able to get back when he plauned, he was free now; free until the day after tomorrow. He would go at once to her and see if there was anything she wanted him to do.

Then, to help along his enemies, he began to hum a song, his clear voice reaching the ears of the men in ambush:

"Oh, the time is long, mavourneen,
Till I come again, O mavourneen——"

"And the toime'll be longer thun iver, Oim thinkin', ma purty little voorneen!" said an unmistakable voice of Erin through the gathering dusk.

Gardley's horse stopped and Gardley's hand went to his revolver while his other hand lifted the silver whistle to his lips; but four guns bristled at him iu the twilight, the whistle was knocked from his lips before his breath had reached it, some one caught his arms from behind and his own weapon was wrenched from his hand as it weut off. The cry which he at once sent forth was stifled in its first whisper in a great muffling garment flung over his head and drawn tightly about his neck. He was in a fair way to strangle, and the vigorous efforts of body which he made were useless in the hands of so many. He might have been plunged at once into limitless, soundless depths, so futile did any resistance seem. And so, as resistance was useless, he lay like one dead and put all his powers into listening. But neither could he hear much, muffled as he was, and bound hand and foot now, with a gag in his mouth.

They were leading him off the trail and up over rough ground; so much he knew, for the horse stumbled and jolted and strained to carry him. To keep his whirliug senses alive and alert he tried to think where they might be leading him, but the darkness and suffocation dulled his powers. He wondered idly if his men would miss him and come back when they got home to search for him, and then remembered with a pang that they would think him safely in Ashland helping Margaret. They would not be alarmed if he did not return that night, for they would suppose he had stopped at Rogers's on the way and perhaps stayed all night as he had done once or twice before. Margaret! When should be see Margaret now? What would she thiuk?

And then his senses reeled.

WHEN he came somewhat to himself he was in a close, stifling room where candlelight from a distance threw weird shadows over the adobe walls. The watch-like voices of a woman and a girl in harsh cackling laughter, half suppressed, were not far away, and some oue, whose face was covered, was holding a glass to his lips. The smell was sickening, and he remembered that he hated the thought of liquor. It did not fit with those who companied with Margaret. He had never cared for it, and had resolved never to taste it again. But whether he chose or not the liquor was poured down his throat. Huge hands held and forced him.

The liquid burned its way down his throat and seethed into his brain, and a great darkness, mingled with men's wrangling voices and much cursing, swirled about him like some furious torrent of angry waters that finally submerged his consciousness. Theu came deeper darkness and a blank relief from pain.

Hours passed. He heard sounds sometimes, and dreamed dreams which he could not tell from reality. He saw his friends with terror writteu on their faces, while he lay apathetically and could not stir. He saw tears on Margaret's face; and once he was sure he heard Forsythe's voice in contempt: "Well, he seems to be well occupied for the present! No danger of his waking up for a while." And the voices all grew dim and far away again, except those of the old croue, and the harsh girl's. Then he saw Margaret's tears—tears that fell on his heart from far above, and seemed to melt out all his early sins and flood him with their grief. Tears, and the consciousness that he ought to be doiug something for Margaret now, and could uot. Tears!—and still deeper darkness!

CHAPTER XXV

WHEN Margaret got behind the curtain she was aware of many cries and questions hurled at her like an avalanche, but ignoring them all she sprang past the noisy, excited group of young people, darted through the dressing-room to the right and out into the night and coolness. Her head was swimming and things went black before her eyes. She felt that her breath was going and she must get to the air.

But when she passed the hot wave of the schoolroom, and the sharp air of the night struck her face, consciousness seemed to turn and come back to her again; for there over her head was the wideness of the vast Arizona starry night, aud there before her, in Nick Bottom's sombre costume, eating one of the chicken sandwiches that Mrs. Tanner had sent down to her, stood Gardley. He was pale, and shaken from his recent experience, but he was undaunted, and wheu he saw Margaret coming toward him through the doorway with her soul in her eyes and her spirit all aflame with joy and relief, he came to meet her under the stars, and forgettiug everything else just folded her gently in his arms!

It was a most astonishing thing to do, of course, right there outside the dressing room door, with the curtain just about to rise ou the scene aud Gardley's wig not on yet. And he had not even asked nor obtained permission. But the soul sometimes grows impatient and will not wait for the lips to speak, and Margaret felt her trust had been justified and her heart had found its home.

Right there behind the schoolhouse, out in the great wide night, while the crowded clamoring audience waited for them, aud the young actors grew frantic, they plighted their troth, his lips upon hers.

"Come in quick, Mr. Gardley, it's time for the curtain to rise and everybody is ready! Where on earth has Miss Earle vanished to. Miss Earle, oh, Miss Earle!"

THERE was a rush to the dressiug room door to find the missing ones; but Bud, preseut as ever where was the most need, stood with his back to the outside world in the door of the dressiug-room and called loudly:

"They're comin', all right; go on! Get to your places. Miss Earle says to get to your places."

The two iu the darkness groped for each other's hands as they stood suddenly apart, and with one quick pressure and a glance, hurried in. There was not any need for words. They understood, these two, and trusted.

With her cheeks glowiug now, and her eyes like two stars, Margaret fled across the stage aud took her place at the piano again, just as the curtain began to be drawn; and Forsythe, who had been slightly uneasy at the look on her face as she left them, wondered now, and leaned forward to tell her how ell sh was looking.

He kept his honeyed phrase o himself, however, for she was not eedin him. Her eyes were on the ri g curtain, and Forsythe suddenly ememembered that this was the scene whic Jed was to have appeared— d Je had a broken leg! What had rgare doue about it? It was scarcel a par that could be left out. Why n't h thought of it sooner and offere o tak it? He could have bluffed it o somehow—he had heard it so muc -mad up words where he couldn't r embe them all, and it would have een splendid opportunity to do s e re love-making with Rosa. Why n't h thought of it? Why hadn' Rosa Perhaps she hadn't heard al t Je soon enough to suggest it.

The curtain was fully open v, an Bud's voice as Peter Quince, tri high and cracked with ex emen broke the stillness, while t awe audience gazed upon this new trang world presented to them.

"Is all our company here?" ed ou Bud excitedly, and Nick Botto eplie with Gardley's voice:

"You were best to call them g erally man by man, accordiug to the ip."

FORSYTHE turned deadl whit Jasper Kemp, whose keen e wa upon him, saw it through the . Th lieutenant's lips went pale a ther were purple points of fear in eye He looked and looked again, a coul not believe his senses.

Furtively he darted a glance ounc like one about to steal away the seeing Jasper Kemp's keen e upo him settled back with a strai l loo upon his face. And once he tole glance at Margaret and caught r loo all transfigured with great j , an looked again, and felt rebuked nehow by the pureness of her maiden y an trust.

Not once had she turned he yes t his. He was forgotten, and som ow h knew the look he would get if s hould see him. It would be conte t an scorn that would burn his very ıl. is only a maid now and then to hom i is given thus to pierce and b se th soul of a man who plays with e an trust and womanhood for se hness Such a woman never knows he ower She punishes all unconscious t erself It was so that Margaret Earle nconsciously, by her very indiffere e an contempt, showed the little so f thi puppet man to himself.

He stole away at last when he ough no one was looking, and rea d th back of the schoolhouse at the o n doo of the girls' dressing room w re h knew Titania would be p ng i between the acts. He beckone her t his side and began to questio her i quick, eager, almost angry ton as the failure of their plans were faul Had her father been at home da Had anything happened? Any bee there? Did Gardley come? H ther been any report from the me Ha that short, thick-set Scotchman th th ugly grin been there?

She must remember that she as th one to suggest the scheme in e firs place, and it was her business t eep watch. There was no telling n wha might happen.

He turned, and there stood Jaspe Kemp close to his elbow, h shor stature drawn to its full, his ck-s shoulders squaring themselves, s ug grin standing out in bold relief, ena ingly in the night.

The young officer let forth son word not iu a gentleman's code, and t ned t leave the frightened girl, who y th time was almost crying, but asp Kemp kept pace with Forsyth as h walked.

"Was you addressin' me?" aske politely. "Because I could tel you few thiugs a sight more approp te f you than what you just hande ut t me."

Forsythe hurried around to t fro of the schoolhouse, making no ply.

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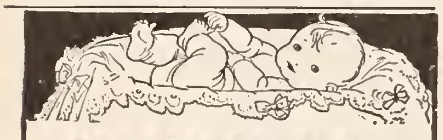

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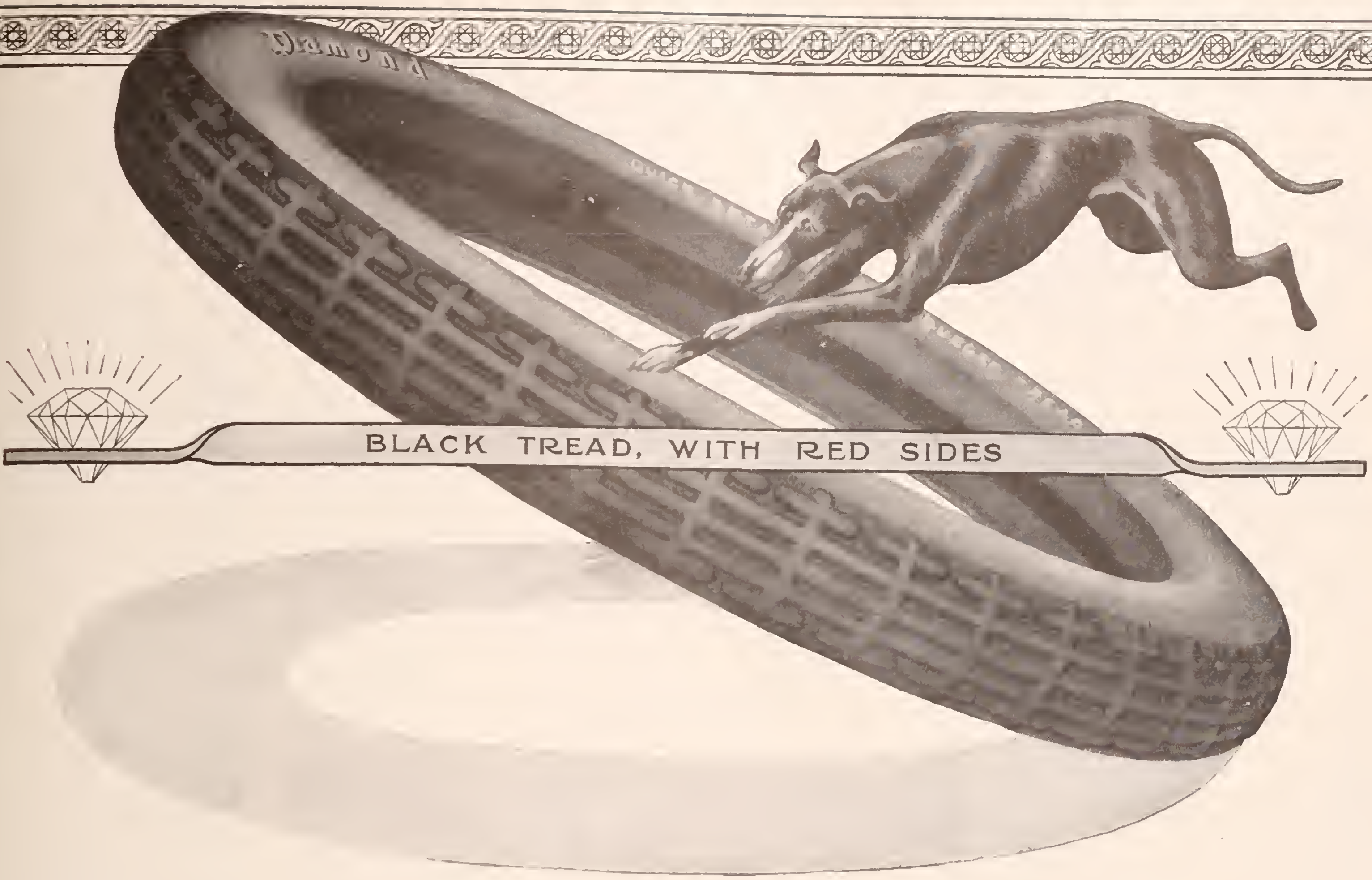
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Take off your Car, for a day of comparison, any of the high-priced, fancy-frilled, Tires.

Put on instead, for a day of *test*, these Fair-Listed, moderate-priced, Diamond Tires.

Then, note how *freely* your Car responds to Power,—how much *easier* it takes the hills, —how much more *smoothly*, with how much less Vibration, it rides over comparatively rough roads.

You will *travel farther, for each dollar*, than you ever did on Tires,—when you equip with 1916 "Velvet-Rubber" *Diamond* Tires.

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P.S.—Diamond Inner Tubes, and Diamond Bicycle Tires, are also made of that new "Velvet-Rubber," which multiplies their Service without increasing their Cost to you.

Diamond SQUEGEE Non-Skid Tires

Teaching People How to Eat

for

Health, Strength and Efficiency

By ARTHUR TRUE BUSWELL, M. D.

IF YOU have ever lived on a farm you have heard of "balanced rations" and what remarkable results they have accomplished when fed to cattle and other animals. The United States Government has a department devoted to teaching farmers how to feed their stock so as to develop it to the highest point of health and efficiency.

Yet until recently I have never heard of "balanced rations" for humans or, in fact, of any serious attempt made to teach people what to eat and what not to eat. I was therefore greatly interested in the work of The Corrective Eating Society of Maywood, New Jersey, founded by Eugene Christian, the eminent food scientist. It seems that this Society is dedicated to teaching people how to combine and proportion food for greater health and efficiency and their work is meeting with success so great that it almost seems too good to be true.

Twenty years ago Eugene Christian was at death's door. For years he had suffered the agonies of acute stomach and intestinal trouble. His doctors—among them the most noted specialists in this country—gave him up to die. He was educated for a doctor, but got no relief from his brother physicians, so as a last resort he commenced to study the food question, especially its relation to the human system, and as a result of what he learned he succeeded in *literally eating his way back to perfect health* without drugs or medicines of any kind—and in a remarkably short space of time.

To-day Eugene Christian is a man 55 years young. He has more ginger, more vitality, and physical endurance than most youngsters in their 'teens. He literally radiates energy and power.

So remarkable was his recovery that Christian knew he had discovered a great truth which fully developed would result in a new science—the science of Correct Eating.

From that day to this he has devoted his life to telling others of the power of Correct Eating. From his research work he became convinced that 90 per cent of the ills of mankind originate in the stomach and intestines. He found that these ills responded to corrective eating. Since then he has told 23,000 people how to eat, what to eat and what not to eat with the result that almost invariably they were brought back to a type of health that they never dreamed they could reach.

Very often good foods, when eaten in combination with other good foods, create a chemical action in the digestive tract and are converted into dangerous toxic poisons, which are responsible for nearly all sickness. In other words, good foods wrongly combined will cause acidity, fermentation, gas, constipation and numerous sympathetic ills leading to most serious consequences.

These truths have been strongly brought out by Professor Metchnikoff in his treatise on the "Prolongation of Life" and by many other modern scientists. But most efforts in the past have been designed solely to remove the effect, by cleansing out the system and removing the poisons *after* they had formed, wholly disregarding the cause.

The Corrective Eating Society, however, has gone a step further. Instead of waiting until the poisons accumulate, they tell you how to prevent them. They have shown that just as some combinations of food produce slow consuming poisons that wreck the system, other combinations of food taken in the right proportions become the greatest tonics for health, efficiency and long life ever discovered. And a wonderful feature of their method is that results come practically with the very first meal.

As Christian explains, in no case are patented or proprietary foods prescribed. All of the foods may be obtained from your garden, at your local stores or in any restaurant. It is not necessary to upset your table to follow his remarkably simple suggestions.

In order to help as many people as possible, not only those who are ailing but those who want to maintain their health, The Corrective Eating Society has prepared a book based upon Eugene Christian's 20 years' experience. This book, Corrective Eating in 24 Lessons, is being offered for free examination to those who are interested. This work was written expressly for the layman. Technical terms have been avoided and every point is explained so that there can be no possible misunderstanding.

But the lessons do not merely tell you why you should eat correctly and what the results will be, they also give actual menus for breakfast, luncheon and dinner, curative as well as corrective, covering every condition of health and sickness for all ages from infancy to old age and covering all occupations, climates and seasons.

Christian says that every thinking man or woman—young or old—well or sick—should know the science of correct eating. That most people dig their graves with their teeth is as true as gospel, in his estimation. Food is the fuel of the human system. And just as certain fuels will produce definite results when consumed in a furnace, so will certain foods produce the desired results when put into the human furnace.

Yet not one person in a thousand has any knowledge of food as fuel. Some of the combinations we eat every day are as inefficient and dangerous as soggy wood, wet leaves, mud, sawdust and a little coal would be for a furnace. No wonder most of us are only 50 per cent efficient.

The relationship of health to material success is so close that the result of the Society's teaching is a form of personal efficiency which puts people head and shoulders above their less fortunate brothers. Everyone knows that the best ideas, plans and methods are worked out when you are brimful of vitality—when you feel full of "ginger." The better you feel—the better work you can do. I understand that The Corrective Eating Society's lessons have times without number been the means of bringing great material prosperity to its students by endowing them with health so perfect that work seems like play.

If you would like to see the Book of 24 Lessons in Corrective Eating written by Eugene Christian out of his vast experience, merely write and ask the Society at the address given below to send the lessons for five days' free examination with the understanding that you will either return the lessons within that time or remit $3, the small fee asked.

If the more than 300 pages contained in the course yield but one single suggestion that will bring greater health, you will get many times the cost of the course back in personal benefit—yet hundreds write the Society that they find vital health on every page. (*Adv.*)

I suggest that you clip out and mail the following form instead of writing a letter, as this is a copy of the official blank used and will be honored at once.

CORRECTIVE EATING SOCIETY, INC., 344 Hunter Ave., Maywood, N. J.

Gentlemen:—You may send me prepaid a copy of Corrective Eating in 24 Lessons. I will either remail these to you in five days or send you $3.

Name.............................Address...............................

A Voice in the Wilderness

Continued from page 530

"Nice pleasant evenin' to be *free*," went on Jasper Kemp looking up at the stars. "Rather onpleasant for some folks that have to be shut up in the guardhouse."

Forsythe wheeled upon him.

"What do you mean?" he demanded angrily, albeit he was white with fear.

"Oh, nothin' much," said Jasper affably; "I was just thinkin' how much pleasanter it was to be a free man than shut up in prison on a night like this."

Forsythe looked at him a moment, a kind of panic of intelligence growing in his face; then he turned and went toward the back of the schoolhouse, where he had left his horse some hours before.

"Where you goin'?" demanded Jasper. "It's most time you went back to your fiddlin', ain't it?"

But Forsythe answered him not a word.

"You think you have to go, then?" said Jasper deprecatingly. "Well, now, that's a pity, seein' you was fiddlin' so nice an' all. Shall I tell them you've gone for your health?"

Thus recalled, Forsythe stared at his tormentor wildly for a second. "Tell them—tell her—" he muttered hoarsely, "tell her I've been taken suddenly sick." And he was off in a wild gallop toward the Fort.

"I'll tell her you've gone for your health!" called Jasper Kemp with his hands to his mouth like a megaphone.

"I reckon he won't return again very soon, either," he chuckled. "This country's better off without such pests as him an' that measly parson." Then turning, he beheld Titania, the queen of the fairies, white and frightened, staring wildly into the starry darkness after the departed rider.

"Poor little fool!" he muttered under his breath as he looked at the girl and turned away. "Poor, pretty little fool!"

Suddenly he stepped up to her side and touched her white-clad shoulder gently:

"Don't you go for to care, lassie," he said in a tender tone. "He ain't worth a tear from your pretty eye. He ain't fit for you to wipe your feet on."

But Rosa turned angrily and stamped her foot.

"Go away! You bad old man!" she shrieked. "Go away! I shall tell my father!" and she flouted herself into the schoolhouse.

Jasper stood looking ruefully after her, shaking his head.

"The little minx!" he said aloud, "the poor, pretty little minx. She'll get her dues a-plenty afore she's done."

That very night Lieutenant Forsythe wired his uncle in the East, who was in the confidence of the powers that be, that it would be to his health's advantage if he could at once be transferred to a more civilized climate.

MEANTIME, inside the schoolhouse, the play went gloriously on to the finish, and Gardley, as Nick Bottom, took the house by storm. Poor absent Jed's father, sent by the sufferer to report it all, stood at the back of the house while tears of pride and disappointment rolled down his cheeks. Pride that Jed had been so well represented, disappointment that it couldn't have been his son up there playacting like that.

The hour was late when the play was over, and Margaret stood at last in front of the stage to receive the congratulations of the entire countryside; while the young actors posed and laughed and chattered excitedly, then went away by twos and threes, their tired, happy voices sounding back along the road. The people from the Fort had been the first to surge around Margaret with their eager congratulations and gushing sentiments. "So sweet, my dear! So perfectly wonderful! You really have got some dandy actors!" and "Why don't you try something lighter—something simpler, don't you know—something really popular, that these poor people could understand and appreciate? A little farce! I could help you pick one out!"

And all the while they gushed, Jasper Kemp and his men, grim and forbidding, stood like a cordon drawn about her to protect her, with Gardley in the c er just behind her as though he h a right there and meant to stay; t at last the Fort people hurried away, nd the schoolhouse grew suddenly e ty with just those two and the eight en behind; and by the door Bud, ta ng to Pop and Mom Wallis in the b k-board outside.

Amid this admiring bodyguard a ast Gardley took Margaret home. Pe ps she wondered a little that they all nt along, but she laid it to their pride i he play and their desire to talk it over.

They had sent Mom and Pop W llis home horseback after all, and ut Margaret and Gardley in the buckb rd, Margaret never dreaming that it as because Gardley was not fit to lk. Indeed, he did not realize himself hy they all stuck so closely to him. H ad lived through so much since Jaspe nd his men had burst into his prison nd freed him, bringing him in hot has to the schoolhouse, with Bud wildly r ng ahead. But it was enough for him sit beside Margaret in the sweet nigh nd remember how she had come out t im under the stars. Her hand lay b de him on the seat, and without inte ng it his own brushed it. Then he lai his gently, reverently down upon hers ith a quiet pressure, and her smaller fi ers thrilled and nestled into his grasp.

In the shadow of a big tree besid he house he bade her good-by, the en busying themselves with turning a out the buckboard noisily, and Bud is-creetly taking himself to the back or to get one of the men a drink of w er.

"You have been suffering in ne way," said Margaret with su en intuition, as she looked up into G d-ley's face. "You have been in ril somehow——"

"A little," he answered lightly. I'll tell you about it tomorrow. I mu n't keep the men waiting now. I shall ve a great deal to tell you tomorro -if you will let me. Good night, *Marg t!*" Their hands lingered in a clasp, and en he rode away with his bodyguard.

But Margaret did not have to ait until the morrow to hear the stor for Bud was just fairly bursting.

To be continued

◆

Wise Jests About Wa

REV. WILLIAM T. MANNING, tor of Trinity Church, New York, ys. "Preparedness, adequate preparedness vill command peace."

This profound truth has been demons ted in all our leading hemispheres except tv

Marjorie Bunting's Electric Cha

DEAR MARJORIE:

Here is a money order for .95 toward the building of a new electric air; this sum being a joint collection fro my grandchildren. Ten cents each from— am not certain of their names, for they a not born yet, and my son, though a manly ng fellow, is only eight—but I expect to cal ost of them Marjorie, Margery, Mar m. Majolica, Magenta, etc. Let me con tu-late you at this time upon the great ork you have undertaken. It is patriotic the highest sense, and, I may add, economic. nd what blessings it will bring to the l an race! I hope that your chair will be so rge and strong that our list of electrocutio will stagger the world.

Yours for the electric shock,

LOUIS UNTERMEY

Pursery Rhyme

SING a song of Europe,
  Highly civilized.
Four and twenty nations
  Wholly hypnotized.

When the battles open
  The bullets start to sing;
Isn't that a silly way
  To act for any king?

The kings are in the background
  Issuing commands;
The queens are in the parlor,
  Per etiquette's demands.

The bankers in the counting house
  Are busy multiplying;
The common people at the front
  Are doing all the dying.

GEN. ISAAC R. SHER D.
Member of Congress from Toledo, O., di ct.

—From The Masses.

The Christian Herald Prayer League

ALL Christians are urged to unite with the members of the Prayer League in da prayer at the noon hour. Also any on is at liberty to send a request for pr er or an acknowledgment of answered pr er, thereby becoming enrolled as a me ber of the Prayer League. All co spondents are specially requested to ma their letters as brief as possible. W e requests and acknowledgments on sep ate sheets.

MRS. S. E. T. writes from Lumberton, N.C.: "I know that the Lord has answered my prayers from ch hood, and when I was a physical an mental wreck. He restored me ba to health after spending three ye s in the State Hospital although the su intendent had written my husband th he need not have any hope of my ev coming home again."

A. C. writes from Port Republic, N. : "I am writing to inform you that Ca ain J. Frank Smith of the South Br ntine U. S. life-saving station, N. ., reports a most blessed work of gra , with every member of the life-sa g crew converted."

Daughter from Milton Mills, N. H., wr s: "I wish to acknowledge my mo er's recovery. It seems wonderful to e. She is nearly eighty years old an s almost as well as ever."

C nstant Reader writes from Blairsbu Iowa: "I write to acknowledge the oodness of God. In answer to pra r and to the request sent to the Pra r League, a mother who has been ver sick both mentally and physically ha een restored and is now able to tak charge of her little ones."

Mother writes from Port Orange, Fla "In the spring of 1914 I came do with tuberculosis. I immediately we to a sanitarium. One of the pa tie was a subscriber to the Christian He d, and on reading the paper I saw ho I could become a member of the Pra r League. I asked them to pray tha might be cured. I know they did so, d today I feel thankful to say that thr gh their prayers God helped the doc or cure me. Please continue to pray for e that since I am cured I may get my erfect strength and find a position."

ather writes from North Harlowe, N. , asking prayers that his eldest son, Cla nce F. Gaskill, if alive, may return ion or write to his parents. He adds: 'H left home about two years ago at he e of twenty-three, with a splendid eed, and not one of his most intimate rie s has ever had a line from him."

F D. writes from Taft, Tenn.: "I va to say that I asked prayers for my ittl girl last winter that God might av er through a spell of fever. Thank Go he is well again. She was saved hr gh the Prayer League. I thank Go here is such a place as the Prayer ea e."

L L. Y. writes from Coatesville, Pa. "Some time ago I wrote asking he ayers of the League for a daughter wh as about to become a mother. I wis o tell you she is doing nicely and as fine boy, for which I fervently har our Heavenly Father as well as ll t League family. I think it is such h py thought. The League is like ne reat big family, praying for one no er's needs, whatever they may be."

A etter has been received for the He t-broken Sister" who wrote askng rayers for her brother who was riti lly ill. If she will write, supplying am and address, the letter will be orw ded.

A nowledgments of answered prayer av lso been received from:

M J. D. G., Yorktown, N. J.; Mrs. R. C. , P tage, Wis.; A King's Daughter, Foxke, Is.; E. B., Livonia, N. Y.; Mrs. H. B., fan s, Colo.; Mrs. W. B. U., Wytheville, a.; Friend, Ashton, Idaho; Mrs. A B., res , Iowa; A Believer in Prayer, Dandridge enn.; Mrs. B., Baltimore, Md.; F. E. L., Harpe, Kan.; Miss C. R., Pittstown, a.; . M. A., Pontiac, Ill. Mrs. S. N. D., alla ga, Ala.; Mrs. T. L., Yates Center, an. A Believer in Prayer, St. Anns, Ont.; Irs. . T., Ontario, N. Y.; Mrs. E. A. Mc., iloa Springs, Ark.

F. . G., Middletown, N. Y.; Mrs. L. J. B., au la, Fla.; Miss E. B. G., Charlottesille, a.; M. P. B., Brooklyn, N. Y.; Mrs. . O H., Searsboro, Iowa; Mrs. C. A. K., Kansas City, Mo.; E. L., Culpepper, Va.; One of the League, Waelder, Texas; Mrs. E. R., Jackson, Minn.; S. H. B., Santa Fe, Tenn.; A. E. Y., Flint, Mich.; Mrs. A. M. B., Holton, Kan.; E. A. B., Mobeetie, Texas; E. J. S., Andes, N. Y.; Mrs. A. M. R., Van Wert, Ohio; Mrs. L. T., Terry, Mont ; Subscriber, Durango, Colo.; J. P. B., Lakewood, Ohio; A Mother, Glasco, Kan.; E. A. T., Westerlo, N. Y.; E. B. C., Nattawa, Mich.; Mrs. R. E. S., Chattanooga, Tenn.; A Believer in Prayer, Santa Anna, Calif., Mrs. J. C. M., Snyder, Texas; B. H. W., Ceres, Calif.; C. W. F., Rockfield, Ind.; Mrs. D. M. M., Oxford, Ohio; Mrs. E. V. O., Mineral Wells, Texas; A Mother, St. Louis, Mo.

Prayers are asked for revivals at:

Burnettsville, Ohio; Windsor, Vt.; Charleston, Me.; Santa Fe, Tenn.; Ashland, Ore.; Chattanooga, Tenn.; Lamar, Colo.; Raleigh, N. C.; Clive, Alta., Canada; Dade City, Fla.; Leaksville, N. C.; Acme, Pa.; Columbus City, Iowa; Pleasant Hill, Ore.; Waverly, W. Va.; Spokane, Wash.; Cincinnati, Ohio (in the State Avenue, Methodist Church); Danville, Pa. (that Sunday school class may be saved); Califon, N. J. (that the selling of intoxicants may cease); Battle Creek, Mich. (that many may be saved during special meetings at the Maple Street, Methodist Church); Staunton, Va. (that the T. E. L. Bible class of the First Baptist Church may have a deeper desire for spiritual things and be a soul-winning class); Madison, Ohio (in the Baptist Church); Allegan, Mich. (in the M. E. Church); Andes, N. Y. (special prayer for the conversion of ten friends); Mrs. M. B. J. asks prayer that a minister may obtain a pastorate and be filled with the Holy Spirit; E. A. L., that pastor may reconsider leaving the church.

Mrs. A W and T T. T., ask prayer that sons' minds may be restored: Mrs. A. W., Mrs. L. F., their husbands'. Sixteen other friends ask prayer for mental restoration or strengthening for relatives, friends or themselves.

Mrs. E. A. S., M. J G., T C., Mrs. S. H., Mrs. N. S., S. E. T., Mrs. E. P. D., ask prayer that their sight may be strengthened: E. J S., Mrs. A. T. G., A. C O., E. J. S., A Reader, their mothers'. Six other friends for the restoration or strengthening of sight for friends, relatives or themselves.

Fifty-five friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing.

Seven parents ask prayer that their sons may be delivered from the liquor habit. Eight wives, their husbands. . Twenty-two others that friends or relatives may be delivered from the habit.

Mrs. M. J J and E. L. ask prayer that friends may be cured of the drug habit.

Mrs. M. J. M. asks prayer that son may be saved and be reunited to wife and child Thirty other parents ask prayer for the conversion of sons: twenty-eight wives, their husbands, sixty-six friends ask prayer for the conversion of other relatives or friends.

Twenty readers ask prayer for special spiritual blessing for others.

One hundred and twenty friends ask prayer for the healing of others: eighty-four ask prayer for healing for themselves. Fifteen friends ask prayer for healing of hearing for themselves or others.

Fifty-six friends ask prayer for help or guidance in financial affairs.

Seventy-six friends ask prayer for the granting of varied desires and needs including H E. H., that son may secure work as an evangelistic singer.

◆

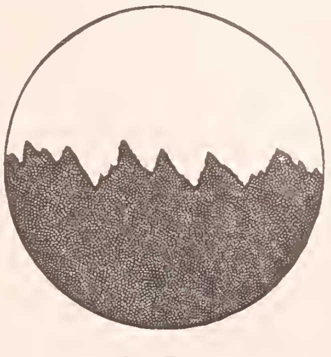
THE Thirty-ninth National Convention of the Young Men's Christian Associations of the United States and Canada will meet in Cleveland, Ohio, May 12-16. Among the questions which will come before the convention are these: How dominate the material interests of the Association Movement by the spiritual objective and life? How flood the movement with the evangelistic passion? What is the relation of the church to the young men of North America? What are the forces now tending most to disintegrate faith and character? and How meet the opportunities of the Association Movement in the reconstruction of the Orient, Latin America and Europe? The present membership of the Associations is 620,-799; 759 associations own buildings valued at $77,483,148. In addition, the Foreign Department has 180 secretaries in Japan, China, Korea, India, Mexico, South America, Russia and other foreign lands for which the Association raises $460,000 annually and for which it maintains 75 buildings in the foreign field.

AT Troy, N. Y., on April 2 Evangelists Hart and Magann of Madison Wis began a union tabernacle meeting with thirty-two churches cooperating. They had just closed a campaign at Batavia, N. Y.

◆

I write to thank you kindly for the book you sent, "555 Difficult Bible Questions Answered." It is fine and a generous gift and I shall read it with interest.

Cucamonga, Calif. MRS. J. A. PARK.



Razor blade magnified 1000 times

DON'T LET YOUR RAZOR ABUSE YOUR FACE

THE cutting edge of every razor—"ordinary" or "safety"—consists of microscopic teeth. Magnified 1000 times these teeth look like the teeth of a cross-cut saw. See illustration above.

Now rust forms on these teeth. This makes the blade dull—makes it "pull" and hurt your face.

You don't wipe any "safety" or "ordinary" razor blade dry enough to prevent this "surface rusting." Apply 3-in-One shaving oil before and after shaving. 3-in-One positively prevents rust on any metal.

This is the way to have a perfect shave: Moisten your thumb and forefinger with a few drops of 3-in-One. Draw razor blade between them. Then if an "ordinary" razor, strop in the usual way, first putting a few drops on the strop. You'll be surprised and delighted at the keen edge that comes so quickly and shaves so perfectly.

After shaving, be sure to repeat the oiling. That will absolutely prevent any rust forming between shaves. 3-in-One makes the razor slip over the face "slick and smooth." Also prevents the soap from burning or smarting after even a close shave. 3-in-One shaving oil has a delicate, agreeable flavor.

You can get 3-in-One at any good drug, hardware or general store. 1 oz., 10c.; 3 ozs., 25c.; 8 ozs. (½ pint), 50c. Also in patent Handy Oil Cans, 3½ ozs., 25c.

FREE 3-IN-ONE FOR YOU

A postal will bring you a generous free sample. Also the scientific "Razor Saver" circular. Write this very day and prove these things for your own self.

Three-in-One Oil Co.

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CLEANS & POLISHES
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RAZORS & STROPS
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"TOLEDO MADE FOR THE WHOLE WORLD'S TRADE"

Dependable Spark Plugs

WE will make and sell this year fourteen million Champion Dependable Spark Plugs.

This is twice as many plugs as we produced last year, when our sales greatly exceeded those of all other manufacturers of spark plugs combined.

As our production has increased, so has the uniformity and dependability of our product increased.

And now, after exhaustive competitive tests, four out of five of this year's record output of new cars will be equipped with Champions—over a million new cars.

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Quality unchanged, *of course*

Your tea taste and price requirements are met in one of the following ten blends of Lipton's Tea.

Color of Label	DESCRIPTION OF BLEND	Price per lb.
Yellow	Black, Extra Choicest Blend of Ceylon and India Tea	0.70
Red	Black, Delicious Blend of Ceylon and India Tea	0.60
Pink	Black, Magnificent Blend of Ceylon and India Tea	0.50
Olive	Black and Green Mixed, Extra Choicest Blend	0.70
Gray	Black and Green Mixed, A Delicious Blend	0.60
Green	English Breakfast, Extra Choicest Blend	0.70
Blue	English Breakfast, A Delicious Blend	0.60
Salmon	Formosa Oolong, Extra Choicest Blend with Finest Ceylon and India Tea	0.70
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Every user of Lipton's Tea will be glad to receive this assurance that prices are still the same as before the war. And if *you* have not yet found out how exceptional Lipton's Tea is in quality, uniformity of blend and cup-goodness—this is a good time to do so. Particularly when other teas are selling at war-time prices. We shall maintain our very moderate, regular, before-the-war prices just as long as we possibly can. Our leadership as the largest growers of tea in the world, on our own vast tea estates, makes our position in this respect unusual and unique. When you buy tea, remember this: If you want the best tea, go to the firm that grows it.

½ lb. Airtight Packages, 25c, 30c, 35c

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Thomas J. Lipton

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Mesh Firmly Locked Between Metal Frame

Keep Flies from Baby's Food with this All-Metal Screen

Fits *Any* Window Perfectly

Why buy screens that soon go to pieces, or put up with the expense and annoyance of waiting for made-to-order screens? Here is the Sherwood Adjustable Screen with a strong metal frame that will last *many, many* seasons—a screen that will fit *any* window—a neat screen—one you can buy from your dealer's regular stock *any day*. Now read more and see if the Sherwood isn't just the screen you want.

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No flies can ever get through Sherwood Screens, because the closely-woven wire mesh is firmly locked in the metal frame which always keeps the mesh *flat and straight*.

The Sherwood can't warp, crack, bind nor swell from moisture or exposure; the frame is metal. It can be adjusted to any window in a minute. You can store Sherwood Screens or take them with you when you move, without any fear of the frames breaking or cracking. The Sherwood is a mighty compact screen, too. And considering the long and satisfactory service it gives, you'll find the Sherwood really costs you less. Look for this mark—Pat. July 11, 1905—on every Sherwood. **All sizes at all Hardware or Department Stores.**

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DETROIT, MICH.

Makers of Window, Door and Porch Screens

The Great Adventure

By MARGARET E. SANGSTER, Jr.

IT was at a dinner party that the blond lady voiced her astonishing statement. "It is a teaching of a certain religion," said the lady, "that one can control the length of one's life. It is the teaching of that religion that one need not grow old; that death may be put off indefinitely."

The naïve boy at my left looked mildly interested; then he shrugged his shoulders and turned in my direction. "I don't know," he murmured confidentially, "that I want to live forever. A hundred years or so would quite do for me!" He laughed.

I considered the matter gravely. "I don't know that I would want to live forever either," I agreed. "I'd hate to live so long that I would no longer be useful—so long that I would be unable to do the things that I wanted to do. And besides, death would be a great adventure."

The boy nodded understandingly. "Yes," he said, "death probably will be a great adventure, for death *can't* be just lying still under the earth. What do you think?"

DEATH has meant many things to many great poets. When one stops to think about it, when one reads the many beautiful verses, one begins to think that death really is a great adventure—the adventure that one has never been able to have on earth; the dream that has never materialized; the ambition that has never been fulfilled.

Kipling in his great poem, "L'Envoi," says:

> And those that were good shall be happy; they shall sit on a golden chair:
> They shall splash at a ten-league canvas with brushes of comet's hair;
> They shall find real saints to draw from—Magdalene, Peter and Paul;
> They shall work for an age at a sitting and never be tired at all!

Kipling's idea of the great adventure is work; the kind of work you love most to do, and plenty of time to do that work in.

Bryant in his "Thanatopsis" writes these beautiful lines:

> sustained
> By an unfaltering trust, approach thy grave
> Like one who wraps the drapery of his couch
> About him, and lies down to pleasant dreams!

Bryant's idea of the great adventure is sweet rest and dreams—dreams that no one ever finds on earth.

Tennyson in his "Crossing the Bar" wrote:

> For though from out our bourne of Time and Place
> The flood may bear me far,
> I hope to see my Pilot face to face,
> When I have crossed the bar!

For Tennyson's great adventure is his hope of meeting God—his hope that the Saviour will be waiting for him with a welcoming hand outstretched.

Browning in his "Prospice" feels that love is the great adventure that waits for one in the unexplored country:

> For sudden the worst turns to best for the brave;
> The black minute's at end,
> And the elements' roar, the fiend voices that rave
> Shall dwindle, shall blend,
> Shall change, shall become, first a peace out of pain,
> Then a light, then thy breast,
> Oh, thou soul of my soul. I shall clasp thee again,
> And with God be the rest.

These are the thoughts of some great poets. These are their ideas of what heaven is like—and they are all different. For few people vision the great adventure in the same way.

I was reading Mrs. Eleanor H. Porter's new book, "Just David," a few days ago. It is a wonderful little story of a small boy who is brought up on the top of a lovely mountain; a small boy who knows nothing of the evil in the world, who sees only the beautiful and does not know that fear and horror exist. It is the story of a boy who plays his emotions and dreams on a violin—a boy who knows nothing of death.

One day the little boy found a dead squirrel in the woods.

"Why, daddy, he is asleep and he won't wake up!" he cried. Then, after a gentle touch: "And he's cold—so cold!" The father hurried his son away, but the boy who brought the milk next morning told David that the squirrel was dead. He sought his father, a bit frightened.

"Father," he questioned, "what is it to be—dead?"

The father's explanation and the boy's answer are almost the most beautiful things I have ever read. I am quoting directly from the book:

"'It means that the squirrel, the real squirrel under the fur, has gone away, David.'

"'Where?'

"'To a far country, perhaps.'

"'Will he come back?'

"'No.'

"'Did he want to go?'

"'We'll hope so.'

"'But he left his—his fur coat behind him. Didn't he need—that?'

"'No, or he'd have taken it with him.'

"David was strangely silent at this. He had remained strangely silent, indeed, for some days; then, out in the woods one morning with his father, he gave a joyous shout. He was standing by the ice-covered brook, and looking at the little black hole through which the hurrying water could be plainly seen.

"'Daddy, oh, daddy, I know now how it is—about being dead.'

"'Why, David?'

"'It's like the water in the brook, you know; *that's* going to a far country, and it isn't coming back. And it leaves its little ice-coat behind it just as the squirrel did, too. It doesn't need it. Don't you see? And it's singing—listen! It's singing as it goes. It *wants* to go!

THE nice boy was still waiting for my answer. He was a very polite boy, and waited quietly with amused eyes on my face.

"I don't know just what I think," I told him; "I don't know. Great poets have said that after death there comes work, or rest, or pleasant dreams or a friendly, beautiful meeting with the ones we love."

The boy, nice though he was, was laughing at me—almost.

"But," he questioned, "haven't you any preference? What do you hope?"

I was thinking of Mrs. Porter's book.

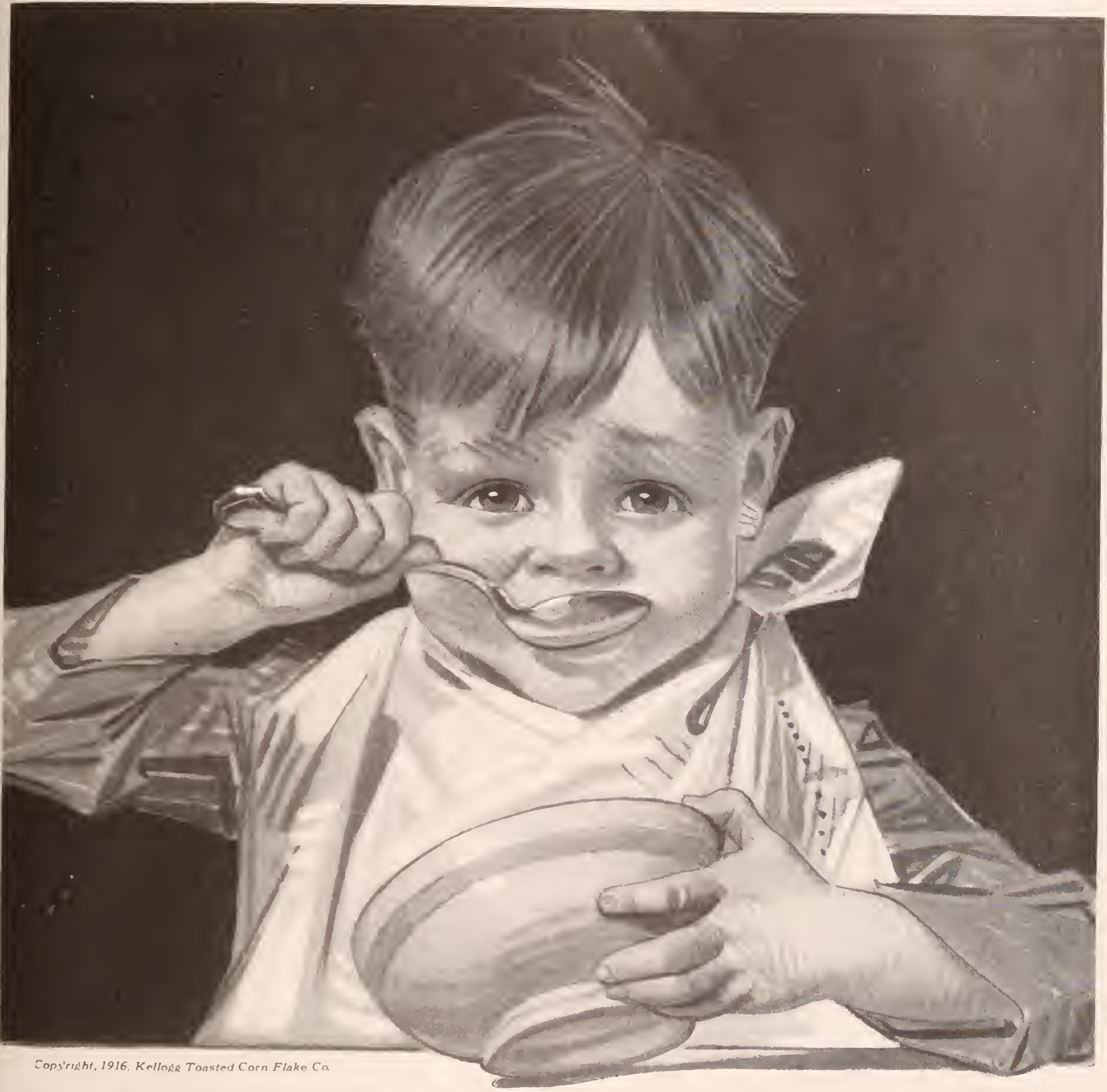
"Why," I told him, "I hope that death will be a beautiful journey to a far country—and that I'll be able to go singing!"

◆

Called Higher

Many hearts have been made sore by the death of Miss Sarah J. Tibbals which occurred at the Martha Washington Hotel on April 2. Miss Tibbals was born in Milford, Connecticut, and upon removing to New York became a member of University Place Presbyterian Church where she worshipped for forty-five years, and in whose name she established the Vacation House for Working Girls at Ocean Grove. Miss Tibbals lived a life of true Christian simplicity and was beautiful in character and deeds, denying herself always in order that she might have still more to give to the needy to whom she was very generous. The Christian Herald has long counted both Miss Tibbals and her brother Lewis B. Tibbals (who was one of the organizers of the Bowery Mission work) among the best friends of the work carried on by this journal. The brother died in 1895. Early in the history of the Christian Herald Children's Home at Nyack, Miss Tibbals became deeply interested in that work and gave to the institution the beautiful "Tibbal's Cottage Dormitory" which is one of the very best of the splendid dormitories that shelter so many New York waifs through the hot months of the summer. Miss Tibbals comes of an old family whose American ancestry dates from long before the Revolutionary War and their name is inscribed upon a memorial bridge at Milford, Connecticut.

Two sisters, long members of the Christian Herald Family, have recently died, Mrs. James Cheshire of Huntington, Long Island, on January 21, and Mrs. Harriet Burr, Centerport, Long Island, on February 1. Each leaves a son and daughter, and two sisters also survive them.



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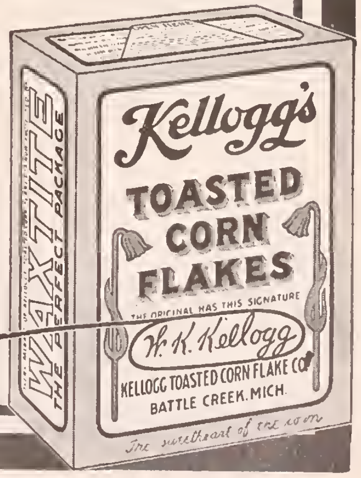
At breakfast, lunch, or supper, millions of little folks every day look forward to that wonderful good flavor of Kellogg's Toasted Corn Flakes. The whole Kellogg business is built around the idea of making sure that these little friends are never disappointed. The quality, the flavor, the crisp-from-the-oven taste are always there when you open the Kellogg Waxtite package.

W. K. Kellogg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It is a remarkable fact that there is no storage space at Kellogg's. Each day's production is shipped crisp from the ovens in the Kellogg *WAXTITE* package—that keeps the fresh, good flavor in and all other flavors out.

Her Husband Does the Washing

Mr. Learnhow had to do a week's washing. His wife was sick and Mrs. Kindly, who was taking care of her, refused to wash. "Indeed," said she, "It's the washing that's nearly killed your wife. I can do anything but that!"

FELS-NAPTHA

So Mr. Learnhow decided to test out what he read about Fels-Naptha Soap. Saturday night he bought a cake at the corner grocery. "Is this really good? We've never used it," he asked the grocer. "Well, nearly everybody that buys Fels-Naptha once, buys it always," answered the man.

At five o'clock Monday morning, Mr. Learnhow started to wash. "If this soap does what they say," he thought, "I'll be able to do the wash and get to business on time, too." He followed the directions on the red and green wrapper. While the clothes soaked 30 minutes he brought in the milk, started the fire and put up the clothesline. By the time breakfast was ready he had most of the big pieces on the line.

At seven o'clock there were only some stockings, a few towels and small things left. "Well," said Mrs. Kindly, "if it's as easy and quick as that, I guess I can do it next week. That must be wonderful soap. Your clothes certainly look better than mine ever did, even with the hardest kind of rubbing and boiling. And *you* scarcely rubbed yours and didn't boil them at all."

It always *is* "as easy and quick as that" when you use Fels-Naptha Soap. Not only washing, but *every* soap-and-water household task. Fels-Naptha is the perfect combination of soap with naptha which actually *does* the hard work *for* you.

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FELS-NAPTHA
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The Missionaries of Antioch

International Sunday School Lesson for May 7
Acts 11:19-30; 12:25—13:12

TALKS ON THE GOLDEN TEXT

By REV. F. B. MEYER, D.D.

"Go ye therefore and make disciples of all the nations." *Matt. 28:19.*

Christ's plans embraced all the world, all nations, and all the days. He had mighty designs in his heart. He died for the world: He would come again in the clouds: He would be king of the race. Those far-reaching thoughts have characterized his foremost followers. The Cross might seem obscured in the smoke of battle, and to be swaying backward and forward in the struggle, but they have never entertained a moment's doubt as to its ultimate world-wide victory. Write it on the tablets of your hearts that Jesus claims the sovereignty of mankind, and he will have it, and we shall see it. We shall share in the rapture of that day, of which God holds the secret, when the kingdoms of this world shall become the kingdoms of our God and of his Christ, and he shall reign forever. Take the form of prayer that he taught us. Note how far he sweeps the compass! As there is no corner in the far expanse of heaven where the Father's name is not hallowed and his will is not done, so that time will come when there shall not be a crevice or cranny of our earth which—on account of what Jesus Christ did on the cross and is doing through his church—shall not be filled with the knowledge and love of God, as the ocean bed is filled with the mighty fulness of the ocean waves.

Barnabas the Cheerful

By Arthur H. Howland

BROTHER BARNABAS was a cheerful soul. Of all the New Testament characters except Jesus, he seems to be the one to whom that sweet, homely word "lovable" can best be applied. He is mentioned in connection with scarcely more than a half-dozen events, and yet in almost all of these he has the rôle of the cheer-bringer.

We see him first as he comes forward to give a little company of believers at Jerusalem the proceeds of the property he had owned and sold. The great majority of this first group of Christian believers doubtless had no property at all; few of them had any considerable amount. But Barnabas seems to have been a prosperous citizen, and he gave his wealth freely into the treasury of this needy, struggling company of the followers of Jesus. (Acts 4:36, 37.) When Saul was converted, believers at Jerusalem distrusted him. They knew that he had brought about the imprisonment and death of fellow Christians, and they could not believe that he was sincere in his new profession of the Christian faith. They thought it was simply another trick to get more Christians into trouble. But Barnabas, the cheerful, believed in him. "He took him, and brought him to the apostles," and by his own cheerful confidence made them believe in the sincerity of their new brother.

It was quite natural then that when a messenger was desired to go from Jerusalem up to Antioch and learn at first hand what was going on in the new Christian community there, of whom such good reports were being heard, they should send Barnabas, the cheerful. The two verses that tell how he felt and what he did when he got to Antioch and the description of the sort of man he was, are worthy of special note: "When he came, and had seen the grace of God, [he] was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith." Naturally, then, when such a man saw such things and experienced such gladness, "much people were added unto the Lord."

Then Barnabas did another kind thing. Saul had gone back to his own home town, Tarsus. Barnabas probably thought he was lonely back there, and ought to return at once to the active work of pushing the Christian propaganda. It seemed to his consecrated judgment that this man Saul would be the best leader for the apostles' work in Antioch, so he hurried down to Tarsus, got him, and brought him with him to Antioch. There they had a happy year, associating with the Christians in that city and teaching the people. It was just at this time, when cheerful Barnabas was working with the vigorous, impetuous Saul at Antioch, that the believers were first called Christians. It is a happy fact that that lovely word first came into use in connection with Barnabas. He was a good sample to the citizens of Antioch of what a Christian really is. And now, after nearly 2,000 years, he still shines out, the faithful picture of a real Christian.

Then there was another job of kindness to be done. Back in Jerusalem the believers were suffering from poverty. Barnabas had been used to having plenty of money, and he did not like the idea of his friends and fellow worshipers being in want. It does not say specifically that he started the idea of raising a fund for the poor Christians of Jerusalem, but it is more than likely that it originated with him. At any rate it was he and Saul that undertook the glad mission of conveying this love-gift from the Christians at Antioch to the Christians at Jerusalem.

When they returned to Antioch and had spent some further time in Christian service there, while the believers were praying and asking for special guidance, the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." So these two friends, cheerful Barnabas and eager Saul, started forth on the first definitely organized missionary tour.

One other event in the life of Barnabas completes the New Testament picture of this lovable man. He and Saul took with them on this first missionary journey a young man named John Mark, a cousin of Barnabas. (See Col. 4:10, Revised Version.)

Mark's mother, Mary, who owned the house in Jerusalem where the Christians met together to pray for Peter, as we saw in our last lesson, was the sister of either the mother or father of Barnabas. But for some reason or other this young man did not stay with the missionaries for the whole of their tour, but went back to Jerusalem. There has been a good deal of speculation as to why he did this. He may have been homesick, not being able to forget his comfortable room in his mother's Jerusalem home while going through the privations and dangers of his missionary journeyings. At any rate he went back. We learn from a passage further on that Saul was greatly incensed by this temporary failure of young John Mark to stick to his task. When he and Barnabas started out for their second tour Barnabas wanted to give John Mark another chance to make good. Here we see a cheerful, kindly, forgiving man with sufficient force of character to contend vigorously for what he believed to be the kind and right thing to do. Barnabas insisted that Mark be given another chance; Paul refused. So Barnabas took Mark and went with him through the cities of Cyprus, while Paul chose Silas and started in another direction.

I think we all feel that we would give a good deal for a chance to get acquainted with Barnabas and shake his hand. He is just the right sort of a Christian for our day as he was for that earlier time. We would like to have him doing for our churches at Minneapolis and Denver and Dubuque and Rochester and Hartford—and Hicksville and Connor's Crossing and Locust Valley—what he did for the church at Antioch and for the churches he visited on his tour. Barnabas can't come back; but

Her Second Childhood

Eating the simple, n tritious foods that keep he mind buoyant and the arteries soft and pliabl is the surest road to he bounding, exuberant he lth of children. You can p stpone Old Age through he constant companionshi of children and through at ing the simple, natural nd well-cooked foods.

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Here's an idea! Let's all try to be for our churches what Barnabas was for the churches of long ago. Let's try to treat folks the way Barnabas treated them, and be the kind of a Christian he was.

This is a lesson in which a map is indispensable. Notice that the beginning of the lesson, Acts 11: 19, takes us back to the time immediately following the martyrdom of Stephen. You remember that the Christians were scattered by the heavy persecutions at this time (Acts 8:). Our lesson follows the line of the fleeing Christians who went north from Jerusalem. Phœnicia lies just north of Palestine. Some of these Christian itinerants took ship and went to the island of Cyprus, one of the two big islands in the eastern half of the Mediterranean. Others kept on north and reached the great city of Antioch. This Antioch must be distinguished from Antioch in Pisidia, which Barnabas and Saul reached in their first journey (Acts 13 4). A most interesting task to be assigned to a pupil with a taste for history would be to prepare a brief sketch of the city of Antioch. Its history is full of romance. Founded B.C. 300, it still exists as the little city of about six thousand inhabitants, and is now called Antakieh. At the time of this lesson it was a princely city, the third in importance in the Roman empire, coming next after Rome itself and Alexandria. It was called "Antioch the Beautiful," "the Crown of the East." Its temple of Jupiter was burnished with gold. Its palace, the senate house, the theater, the amphitheater, were of splendid magnificence. But its people were given over to sensuality and moral degradation. During the first few centuries of the Christian era, however, Christianity made a profound impression upon it. Ignatius, bishop and martyr, lived there in the second century, and Chrysostom, the golden-mouthed preacher, delivered his sermons there during the fourth century. Try to find Henry Van Dyke's rare story, "The Lost Word." This gives vivid pictures of life in Antioch and the wonderful influence upon it of the preaching of Chrysostom. The story is found in the volume of Dr. Van Dyke's work entitled "The Blue Flower." Antioch became one of the most powerful centers of Christianity. No less than ten church councils were held in this city, and its "patriarch" for a time had precedence over those of Rome, Constantinople, Jerusalem and Alexandria.

When Barnabas and Saul went forth on their missionary journey, they first visited Seleucia, a coast city, west of Antioch, and then went from end to end of the island of Cyprus, where Barnabas's old home was located. It is interesting to note the striking corroboration by secular history and archeology of the New Testament record here. Sergius Paulus is referred to by Pliny as having written a book on Cyprus, and in a later century a Greek slab was discovered containing the name of Paulus as proconsul. Then a Roman inscription of the time of Claudius contains the name of Sergius Paulus.

Sergius Paulus was much wiser than the island ruler of whom Browning tells in his wonderful poem-letter "Cleon." This Roman official, groping around for truth in the mazes of Greek and Roman philosophy and mythology, did not take pains to go down to the shore and talk with the wandering Jewish preacher Paul who had with his company touched at his isle. Sergius Paulus took the trouble to investigate the new Gospel, and found it was true. One of the conjectures as to why Paul changed his name from Saul to Paul is that he wished to honor this sympathetic friend, who was one of his first converts.

It's too bad that this happy story of good cheer and triumph has to be marred by the picture of a churl. Elymas, the wise man of the island, did not like the idea of having the ruler and others accept an alien faith. He was not seeking truth but was watching out not to lose his job as teacher and spiritual adviser in the island. So because he would not look for truth and even dared to attack the truth for the sake of his selfish ambition he was punished by losing his eyesight temporarily. It is a pitiful picture, the once wise man, suddenly struck blind, "seeking some to lead him by the hand." Both Paul and Elymas were shocked into temporary blindness by a vision of the truth. Saul yielded; Elymas rebelled. We may hope that even he a little later bowed his will to the truth and received not only his old power of vision, but a new grace in his heart.

Lesson Thoughts for Boys

By Louis E. Orcutt

WHAT boy is there who is not proud of the name of his school or his team or his gang, proud to be known as one of those permitted to be called by that name? What boy is there who, having worked with the rest to train for some trial of strength on track or diamond, does not await the coach's placing of the men with quicker breath, lest he should be left out? What boy or man is there who has not stood before the bulletin board and has not thrown back his shoulders and has not vowed to do his best as he read his name among the contestants for some interschool event? It is fundamental in our makeup to want to be chosen for the hard task that must be done. In this lesson we learn of a group of people who had followed Jesus the Christ until his spirit had so marked their lives that they were like him, and outsiders noting their lives called them Christians—those who are of Christ. In this body of brethren called Christians there were two who were set apart for a hard race and a heavy task. On Barnabas and Saul the Holy Spirit laid the duty of preaching Christ to the Gentiles, and the other believers in Antioch were not jealous that the Spirit had chosen these two; but they thanked God that he had chosen them, and prayed with them that their mission might succeed and that they might be brought safely to Antioch again. It is now many years since the believers were first called Christians in Antioch; but the Spirit still has tasks for strong men to do and he is still calling men to fulfil these tasks. Lead your boys to think of the ways in which it might be possible for them to be messengers of Christ to the Gentiles in the next street or town or over seas; and show them how well worth while it is to deserve the name of Christian.

Lesson Thoughts for Girls

By Margaret E. Sangster, Jr.

A NEW family moved into a select little town, but though they wanted to make friends nobody called on them, and they were very lonely. Because I was sorry for them I spoke to a girl I knew—a girl who was a leader in the small social set.

"Why don't you call on the Smiths?" I asked.

"I don't know anything about the Smiths," the girl answered. "But no one else has called, and I don't want to be the first!"

Barnabas and Saul were the first Christian missionaries. What if they had said, "Why should we carry the word of the Lord to distant cities? There are others who might take the message. Why should we be first?"

Because Barnabas and Saul went out as missionaries the people of Asia began to understand the faith. It isn't always pleasant to be the first in a new field. The first missionaries were persecuted, but their great example made others follow them despite the persecution.

I have heard girls who wanted to do wonderful deeds grumble over little household tasks. On the first missionary journey Barnabas and Saul had John Mark, a young and probably rich man, as their attendant. Perhaps he ran errands for them, and made arrangements for their board and lodging, and carried their baggage. It was a menial position for a well-to-do man, but by serving in this way he was able to help Barnabas and Saul spread the Gospel. Some one has to do the homely tasks so that the more talented or capable people may have the time and courage to do the great ones.

An old woman once kept house for a great concert singer.

"If it wasn't for me," said the old woman, "he wouldn't sing so well."

"How do you help?" she was asked.

"I keep his house clean, and his meals warm, and his stockings darned," said the old woman. "If he wasn't comfortable he wouldn't be happy, and if he wasn't happy he couldn't sing like he does!"

◆

Young People's Topics for May 7

The Consecration of Talents

Christian Endeavor and B. Y. P. U.
Matt. 25: 14-30 (Consecration Meeting)

What About Playroom and Schoolroom Cheats?

Epworth League. Ps. 119: 104; II Cor. 8: 21; I Cor. 10: 31, 32

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7 8 9 10
14 15 16 17
21 22 23 24
28 29 30 31
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If you cannot secure Campbell's Varnish Stain from your dealer, send us the coupon and (40) cents in stamps (45 cents if white enamel is ordered), and we will send you postpaid Mr. Wallick's book and a half-pint 25-cent can of Campbell's Varnish Stain—any color you select—$1.25 worth for 40 cents. In writing be sure to give name of nearest paint dealer or decorator.

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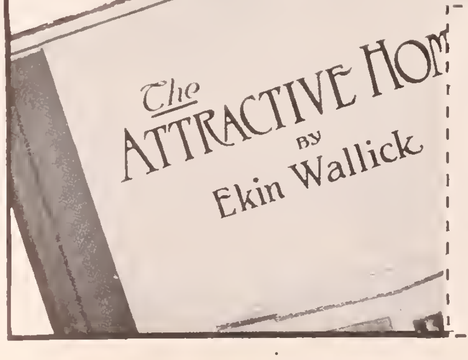

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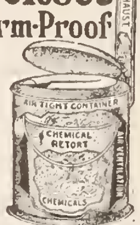

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The Devil Goes to Churcl

From The Sun Dial in the New York Evening Sun, by Don Marquis

DR. DAVID MELTON enjoyed a lucrative position as pastor of the church to which belonged Mr. Jefferson Higginbotham. Mr. Higginbotham was not only one of the wealthiest men in the Middle Western city where he lived, and which he dominated to a considerable extent, but one of the richest men in America and widely known for his philanthropies. One Sunday morning during the Lenten season Mr. Higginbotham proceeded up the aisle arm in arm with no less a person than the Devil himself, and they sat down side by side in the Higginbotham pew.

EVERY one in the church had seen the Devil with Mr. Higginbotham and had recognized him for what he was. But each person kept up the pretense before all the other members of the congregation that it was not the Devil at all, but merely some eccentric human friend of the great financier's. Some of them even claimed to know that he was a distant cousin of Mr. Higginbotham, who was, unfortunately, a bit off mentally, and who persisted in putting on strange costumes and going about in them. The story ran that the church service had a soothing effect upon this cousin's nervous malady, and that Mr. Higginbotham out of his boundless charity and good-will conducted him to church careless of what form public opinion might take. Mr. Higginbotham was much praised for his piety and his courage and his kindness in this matter. These traits, the congregation said, were characteristic of him.

And yet while the members of the congregation were telling this story to one another they knew well enough that it was really the Devil who was with Mr. Higginbotham.

BUT when the rest of the congregation had filed out and Dr. Melton and the Devil and Mr. Higginbotham were left together Dr. Melton made a protest.

"Mr. Higginbotham," he said, "I think this is going a bit too far. I have submitted to you in many ways with regard to the management of the church, and I do not think it either kind or politic that you should inflict upon me the bodily presence of this person. Mr. Higginbotham, you have cut me to the soul! There must be a limit to what even a clergyman is expected to countenance."

"Don't blame me," said the old man, raising his feeble arms and speaking in a thin, piping voice. "I'm as helpless in the matter as you are, Dr. Melton. He *would* come! What could I do?"

"But," objected Dr. Melton, scowling darkly at the Devil, whom, to do Dr. Melton justice, he had never liked, "but, Mr. Higginbotham, if you were strangers he would find no pleasure in your society, and would not insist on accompanying you."

"DR. MELTON," said the aged magnate a little angrily, "I resent your insinuation that this person associates with me because there is some spiritual affinity between us! But, indeed, if ere were any, whose fault would it b but your own? Are you not my spi ual mentor? Do I not employ you an pay you for moral guidance? And when ave I ever failed to rise to the heigh indicated by you? Dr. Melton, d ing ten years of acquaintance with me ave you not repeatedly, in public a in private, pointed out that I am th er-fect flower of a perfect system?"

"I have felt it my duty," sai Dr. Melton, "to hold you up as an id to the youth of the land. The public ust understand that our really great en are on the side of Christianity, la or-der and the stable interests of socie I do not say even now that I have p sed you too highly, Mr. Higginbot m. But I do feel that it is quite withi my rights to protest against your on-tinued association with this perso "

MR. HIGGINBOTHAM looked ed-itatively at the Devil. The vil was examining a stained-glass wi ow which depicted the Crucifixion, wi his head on one side and with all the ec-tation of an amateur artist.

"I'VE told you," said Mr. H in-botham, "that I'd like to get of him. But how can I? He's alwa in-truding—in a business way, you k ."

"Yes," said Dr. Melton, a little lly and dropping his more hortatory an-ner, "yes, quite so! I can under nd that. He would." Dr. Melton si ed. "You have your material problems Ir. Higginbotham, just as I have my ir-itual ones."

"And in order to reform the w l," said Mr. Higginbotham, "we must ve many great institutions which t a deal of money. Christianity costs ot, Dr. Melton, if it is run right."

"It does," said Dr. Melton. 'It does. I can understand how di ult your position is! I am sorry if ap-peared heated in my protest a mo ent ago. But the shock was great. . . Yes, I have always held that the n ey was sanctified by the use to whic is put."

"*He* says," said Mr. Higginbot m, indicating the Devil with his ny forefinger, "that he only inten to come in person once a year. . . . ne-where around Easter, he says. . . Really, Doctor, I think we'll ha to stand for it! He could wipe a my financial interests out with a wa of the hand, you know. Yes, we'll ave to stand for it."

"FOR the good of the church,' aid Dr. Melton, thinking how dly the church needed the money.

"For the good of the church,' aid Mr. Higginbotham.

They passed down the aisle tog her in complete brotherly accord once re, leaving the Devil in the church. He smiled.

"I KNEW," he said, "that I wo n't need to say anything. Th al-ways work around to the right po of view if you leave them alone!"

The Light of the World

Continued from page 513

uncountable books and pamphlets; periodicals and short stories, poems and plays; the commentaries, concordances and dictionaries; tracts; histories and biographies; literary works by armies of writers which have been produced solely to explain or illustrate or extend the influence of the Bible.

The world has been immeasurably enriched by the music struck from the minds of genius by the message of the Word. The whole field of pictorial art shows no greater paintings and no finer sculptures than those which depict the scenes and the teachings of the Bible.

History has been made by the Bible. Our beloved land owes everything worth while in its history from the beginning to the hold that the Bible has had upon the minds of men and women. Migrations of peoples ve been caused by the change whic as taken place in men through bel in the message of the Book of books. ars have been fought for the convi ons which it has wrought, and the gr est men the world has known and ws today have built their character o at unshakable foundation.

So it is eminently fitting, since are a people who delight in annivers es, to mark with special observance the completion of one hundred yea of Bible publication and distributio by an American society. The coinci nce of such a focusing of attention up the Bible during a world war—what el can the message of such a combinati of events be than that if the world to be saved the Word of God must ve free course and be glorified?

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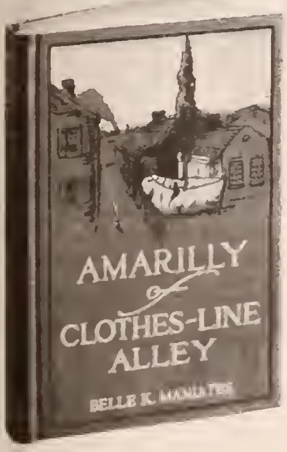

pisure to announce the sale of a special e ion of this splendid story. No one w had read the book can forget the c rm of Amarilly. Amarilly was a child o he slums, the oldest of a family of e t, all wage-earners, except the baby. I v prosperity in the end came to the Jkins Family, how Amarilly got an e cation, how the Boarder married Lily ke and built an annex and the advent s of the surplice are told in a wholes e story—a book for the many who a weary of problem novels. In the h an appeal, sweet humor, and genuine c riness between its covers, there will a it you many laughs; and a tear or t as well. Amarilly is a constant surp e and delight.

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By

LEANOR H. PORTER

Author of "POLLYANNA"

veryone who has read "Pollyanna" s ld read "Just David." He is as lova as the heroine of the Glad Book. M . Porter believes that the idea of the p ibility of happiness should be held u o people, but she does not attempt to p ch about it. She simply lets her c acters speak. Much of her success li in the fact that her characters are all si le and natural. She says her mind h often played around the idea of a c l brought up to know only what is g d.

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avid is one of those characters that s n too real to stay inside a book. It is fe to say that every single reader will re rd him as a cherished friend.

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TIE CHRISTIAN HERALD

B e House New York, N. Y.

Correspondence of Professor David Smith, D.D.

A NUMBER of people have been disturbed by an energetic Plymouth Brother, who maintains that only "believers" should be admitted to the Lord's Table, basing his remarks largely on I Cor. 5, and that church membership is confined to the "saved," quoting Acts 2 : 47. The circle is kept pure by the expulsion of those whose doctrine and conduct are not such as the members approve of. *Anxious.*

IN theory the "Brother" is quite right, but his application is another matter. Assuredly it is only believers who are entitled to sit at the Lord's table. The very term "sacrament" implies this. It is the Latin *sacramentum*, the Roman soldier's oath of allegiance, which he swore on his enlistment and renewed every first of March, and which pledged him to fidelity to his country, his commander, and his comrades. By the very act of taking his place at the holy table the communicant publicly confesses his faith in Christ and proclaims his allegiance. And the church is "the communion of the faithful." No one belongs to it whose conduct gives the lie to his profession, and the situation at Corinth is a case in point.

In that stern chapter (I Cor. 5) the apostle is referring to a peculiarly aggravated immorality. But, unless in such flagrant cases, severity is worse than laxity, and one who glibly condemns his neighbors condemns himself. It is indeed true that church membership is confined to the "saved," but who are these? It is a significant fact that, wherever it occurs in the New Testament, the term is a present participle, and it should be rendered, not "those that are saved," but "those that are being saved" (compare Acts 2 : 47, R.V.). That is to say, salvation is the goal, and believers have not yet reached it; they are only on the way to it. They will surely reach it, since "He which hath begun a good work in them will perfect it until the day of Jesus Christ" (Phil. 1 : 6); but the work is theirs as well as his, and meantime they are "working out their own salvation with fear and trembling" (2 : 12), "not counting themselves yet to have apprehended, but pressing on toward the goal" (3 : 13, 14). They are "being saved"; they are treading the steep and narrow path that leadeth unto life eternal, and they encounter many a difficulty, and often stumble and fall, and sometimes wander from the path. The test is where, amid all our fainting, our desire lies, and whither, despite all our errors, our faces keep turning; and there is no surer condemnation of a man than a disposition to sit self-complacently by the wayside and pass judgment on his weak fellow mortals.

Inasmuch as it is Christ's table, it is as wide open as Christ's heart. An aged parishioner once told me a moving story. It was a Communion Sunday, and the pastor observed a poor woman, who was troubled by lack of "assurance," passing the cup untasted. He stepped down, took the cup, and handed it back to her. "Take it, woman, take it," he said; "it's for sinners."

DAVID SMITH.

The College, Londonderry.

◆

GEORGE W DUNLAP, a missionary at Cebu, Philippine Islands, writes "Some time ago I left Cebu to make a visit to the Catabato valley of Mindanao where a number of our members from Cebu have gone to take up homesteads under the direction of the government. To make the different colonies I traveled by horseback, on foot, in small boats and riding carabao sometimes in water three feet deep. But I tell you it was worth it. In all I baptized thirty-eight adults and thirty-four children The people have suffered in many ways. Grasshoppers have destroyed parts of their rice, wild pigs have rooted up at night some of what had been planted by day, and crocodiles have eaten a few of their children, yet they all seem hopeful for a better future. In fact, things are very encouraging now. What a contrast between those Christians and the people of the hills! Spain never conquered this section of Mindanao and it is just in the last few years that any one's life was safe in it. Now there is very little danger if one takes reasonable precaution as to where he goes. This is the farthest I have been from civilization."

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Answers to Financial Queries

MRS. C. D. D., PENNSYLVANIA. Sapulpa Refining, Midwest Refining and United Western Oil, speculative possibilities while the war and high petroleum prices last, are far from an investment rating. Better put your money into good bonds.

D. E. L., MAINE. Gulf States Steel Company reports earnings for January of $112,473, and for February $127,721, which is at the rate of over 20 per cent. on the common, after allowing for the first and second preferred dividends. The first preferred stock may be considered as an attractive business man's investment.

S. C., MARYLAND. (1) We cannot find that there has been any recent sale of the shares of the Union Sulphur Company. The stock has been recently quoted as high as $8,000 per share. No statement of earnings is made public, though we are reliably informed that dividends of 100 per cent. a month have been paid for the last eight years. The company is said to be the largest producer of sulphur in the world.

N. T. O., OREGON. Lackawanna Coal and Lumber Company 6 per cent. bonds are quoted on a basis of 4 cents on the dollar, equivalent to $4 for a $1,000 bond. We hope the man responsible for getting your friend, an aged widow, to invest her $9,000 in these bonds will be punished by an accusing conscience. The bonds and stocks of this bankrupt concern never did have any standing as investment securities, and the man who sold them must have known their character.

P. S. S., VIRGINIA. American Beet Sugar Company reports the best earnings in its history. The common stock has just been placed on a 1½ per cent. quarterly basis, the directors declaring a dividend for the whole year of 6 per cent. It is believed the company's earnings are running at the rate of 20 per cent. on the common stock. The company's prosperity is due to the temporary high price of refined sugar. The present conditions cannot always last, and with the ending of the war the price of sugar will likely come back again to normal.

MISS C. W. H., IOWA. Erie Railroad for the eight months from July 1, 1915, to February 29, 1916, showed net earnings of $16,958,428, an increase of $8,516,737, equal to 100 per cent. The gross increased 20 per cent. While no dividends are paid on the preferred issues, the company earned for the year ended December 31, 1915, a surplus of $7,400,000, equivalent to 4 per cent. on each of the 4 per cent. preferred issues, and about 4.31 per cent. on the common stock. Neither of the preferred issues can receive more than 4 per cent. It is generally believed that Erie will pay a dividend on the preferred this year.

E. M. T., MASSACHUSETTS. Manhattan Railway Company second mortgage 4 per cent. gold bonds at 89, yielding 4.50 per cent., have an enormous equity back of them. $60,000,000 capital stock, now having a market value of $78,000,000, come after the bonds. Dividends of not less than 4 per cent. have been paid since 1889, and for the past 12 years the rate has been 7 per cent., making the total paid in dividends during the past twenty-seven years 165 per cent., or an average of over 6 per cent. These figures would seem to prove as true the contention of bankers that the income on the second mortgage 4s is assured for years and that the bonds are sound.

"SILVER DOLLAR," COLORADO. The present price of silver is 14 cents an ounce above quotations prevailing last September. Many predict that this is but the beginning of the rise, and that it may reach 75 cents or even $1 an ounce, basing their estimates on the fact that England and France are using unusually large quantities of silver to pay their soldiers in foreign territory and in consequence, other European nations are withholding gold from circulation, using silver in its stead. Almost every nation in the world is buying silver for coinage. History shows that silver has always maintained high prices during and following the big wars, because of the demand for subsidiary coins.

DR. M. C. McD, FLORIDA. You state that you have $4,000 to invest in sound stocks and bonds. You are elderly, in impaired health, and wholly dependent upon your efforts as a writer and the income from this money for your support. In our opinion, you should not buy anything that is speculative, but should put your money into sound non-speculative bonds, or perhaps preferred railroad shares, such as Baltimore and Ohio or Atchison, either of which may be obtained on a 5 per cent. income basis. But safer than the preferred stock would be good bonds—possibly the following:

		Yield.
Interborough Rapid Transit	5s	5.05 per cent.
Virginian Railway	5s	5.05 per cent.
N. Y. Telephone Gen. 4½		4.55 per cent.
Central Pacific Ry Ref.	4s	4.55 per cent.

REV. C. E. S., MARYLAND. Virginia Railway Company first mortgage 5 per cent. bonds are slowly but surely becoming better known as an investment issue. The road was built by Henry H. Rogers, of Standard Oil Company, and his estate owns practically all the outstanding $27,955,000 5 per cent. preferred stock and $31,271,500 common stock. The bonds come ahead of the stock and are a first lien on the entire property, including 470 miles at the rate of $62,766 per mile; and are additionally secured by deposit of entire capital stock and entire $3,000,000 first mortgage bonds of the Virginian Terminal Railway Company, which owns the big piers at Sewalls Point, Va. For the eight months ended February 29, 1916, the road earned 4.59 per cent. on the preferred, or an estimated annual rate of 6.93 per cent., compared with 1.79 per cent. for same period in the previous year, or an actual annual rate of 2.64 per cent.

(*This page went to press April 15.*)

THE AWAKENED LAYMEN

IT means something when a thousand to fifteen hundred men will spend the afternoons and evenings of four days in enthusiastic consideration and discussion of a business which, if it succeeds, will not only bring them no money, but will call for greater gifts. The New York City Convention of the Laymen's Missionary Movement in its sessions from April 9 to 12 presented just such a sight. Inspiring addresses brought spontaneous response from an appreciative audience. But when the program reached the practical questions of the stewardship of the church and of the individual member, the spiritual obligation of the laymen to the church and of the church to the world, when these discussions came and the questionaires followed, that audience of earnest men sprang to action with pertinent questions and helpful suggestions. These facts were emphasized: It is the business of the local church to push out into unworked fields; the church is a force and not a fold, and the missionary boards and the missionaries working under them are only the representatives of the local churches; the work of the local church must embrace and include evangelism, the training of men and women for Christian work, and their commissioning to definite service; and then the conducting of missions in which the cycle will begin again. The question was asked of the delegates, How many men has your church sent into definite Christian work this year?

Dr. Agar of the Baptist Five-Year Movement, who led the discussion on the financing of the church, said: "You and your money are one and the same thing. When God bought you, that included your money." He showed that it was the experience of the churches as a whole that only fifty per cent. of the members contributed anything to the church, and that two-thirds of the members contributed nothing to benevolences, and that with few exceptions these contributors included all of the regular attendants, and especially all who gave personal service. It was Mr. Agar's opinion that the church fair was of the devil, and in this opinion he was roundly applauded; and he thought that tithing was the only decent and orderly way for a Christian to meet his obligation and that the rule of a tithe of "time, talent and treasure" was a good beginning. He said that if we would raise the cost of church membership more people would be crowding to get in.

It was also emphasized that no envelop system would work itself, but that it must be supported by the every-member canvass, in which the spiritual element of giving was kept to the fore. The seventy conventions throughout the country, of which the New York Convention was one of the last, will be brought to a focus in the Laymen's Missionary Congress at Washington, April 26–30, which will be fully reported in the Christian Herld.

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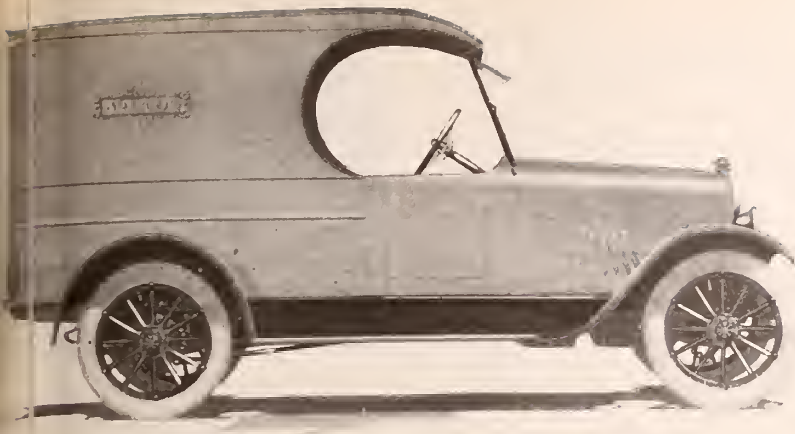

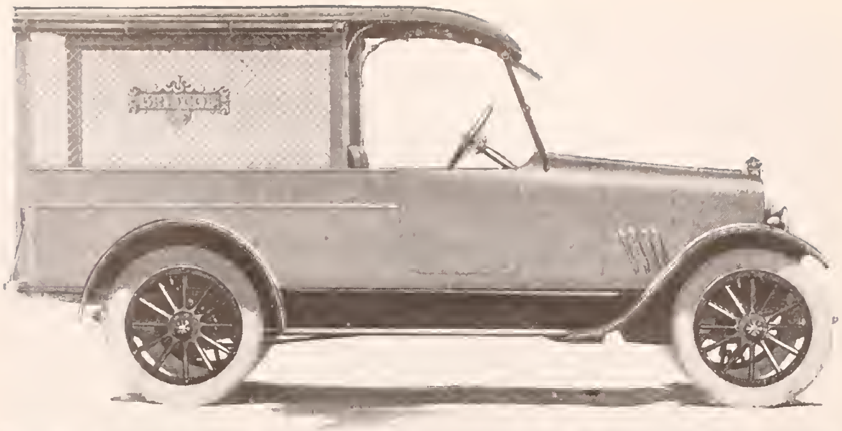

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It's *economical*—We have obtained thirty miles and more per gallon with the motor—and every part is as sturdily built as skill can make it.

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It gives you clean, efficient, speedy motor-delivery at a first cost and upkeep cost that makes it poor business to keep on using horses.

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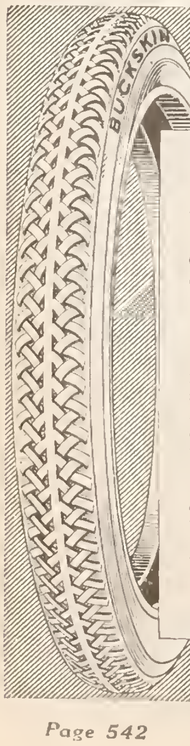

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This guarantee is absolute. If you don't get 4000 miles, a credit in full will be allowed for the unexpired mileage and we'll pay the expressage both ways. You ought to get more. Many Buckskin users have secured as high as 8000, 9000 and 10,000 miles. Write today for details of our special low-price offer to automobile owners. Hundreds who took advantage of our offer last year have already placed orders for Buckskins this year.

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A Monkey Wrench Boomerang

DAN DANIELSON'S grocery store was in the midst of the usual Saturday morning rush. Hank Kissell was back of the counter tying up a dollar's worth of "A" sugar; Pat Donlon, in the center of the floor, was gently removing the top of an egg crate, and Danielson was answering his sixth 'phone call in five minutes and was assuring Mrs. Allen that her order would be sent up at once.

"Yes, we have it: one cake of yeast, half dozen eggs, sack o' flour, pound o' butter, bottle vanilla—yes, I got that down. Yes, the order is all ready. Yes, the boy will leave with it right away. Yes, right away. No, there won't be any delay. Certainly; we are hurrying it all we can. Yes. At once." He banged the receiver on the hook and turned to Kissell.

"Got Mrs. Allen's order ready, Hank?"

"All but the yeast cake. Wagon hasn't been here yet."

"But that order's got to go, Hank."

"Well, we can't send yeast we ain't got. You know what happened the day we sent her a old cake."

The sounds of wheels outside drowned Danielson's assent, and the driver of the yeast wagon rushed in.

"Just in time, Gus," said Hank. "Our biggest customer has been waitin' half an hour fur one o' them yeast cakes. You just saved our lives."

"Yah, und nearly lost my own yet. The creek is that high, already, I must go three miles north to the corners to come across. Long Bridge is all vashed out, yonce."

"Well, I guess once is enough."

"I tink it iss one too many. Yah!" said Gus as he left his package on the counter and rushed out and into his seat on the wagon.

"That accounts for the new boy bein' late," said Danielson.

"New boy? Have you hired one?" Kissell usually knew what was being done, and in his surprise he took two extra and wholly unnecessary turns of the string around the package he was doing up.

"Yes. Widow Dill's boy Jake. She heard I wanted a boy, and drove all the way in town after ten o'clock last night. Store was closed and she came up to the house. Had Jake with her, too. Liked the boy anyhow, and I thought a boy with a mother like that ought to be a good worker."

"Whoopee! Wow!"

"S'matter, Pat? Pinched your finger?" asked Hank.

"Naw; my intellek. Jake Dill. Dill pickle. We'll call him Pickle fur short. Get it?"

Hank and Danielson got it, and were just well started on a hearty laugh when the door opened with a very businesslike creak, and the new boy entered.

He walked up to Mr. Danielson, his cap in the crook of his left elbow, and waited respectfully for the merchant to overcome his merriment. Danielson quickly recovered his poise, and held up his hand as Jake began to tell the reason for his tardiness.

"We know all about it, Jacob. Long Bridge is out; that's excuse enough. Do you know where Mrs. Allen, banker Allen, lives?"

Jacob did, and Mrs. Allen's order was soon on its way.

IT was a busy day for Jacob, and he was heartily glad when closing time came. When he returned from his first delivery, Mr. Danielson showed him a memorandum of his day's duties, which were scheduled to begin at 6:30 and to end when he swept out the store after closing. His instruction in the art of sweeping out was intrusted to Pat, who, in this first moment of comparative leisure, apprised Jake that so far as he, Pat, was concerned, he, Jake, was to be known thenceforth as "Pickle." With four older brothers at home, a little matter of a new nickname did not worry Jacob. The nickname was really almost welcome to him, and made him feel somehow as if he "belonged" already. He noticed that Pat's method of sweep-

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You Can Be SO Well

A physician writes me "Am very glad to tell you that you've made a new woman of my wife. Her weight Dec 14th last was 184½ lbs, today, May 17th it is 146½ lbs. You may perhaps recall the cramps in toe, lameness and pain in Sacroiliac joint, catarrh, headaches, dyspepsia, epigestic tenderness, constipation (but I'll be easy on you, won't prolong the list)—these are all things of the past."

A pupil writes "I've gained 8½ lbs. in 5 weeks. Don't you think that's good, Miss Cocroft?"

In e privacy of your room, with ust a few min s a day, you follow the imple easy, pleant methods I arrange to fit your **individual** rsonal case; practical, scientific exercises for nerves and muscles controlling the weak- ene rgans, as well as to decrease or increase you eight, improve your figure and find a perf poise of body and mind. If you suffer fr m

Ind stion	Sleeplessness	Catarrh
Con ipation	Nervousness	Headache
Ane ia	Torpid Liver	Weakness
	Rheumatism	

writ me about yourself. If you know me rier whom I have helped, or am helping, ask her. Write me about your faults of health or figu your letter will be personal to me and my ly will be just as sincere to you. I number usands of physicians among my friends; the ives and daughters are my pupils. Medical mag nes advertise my work. With my letter to y I will send my book which is filled with valu le information. It tells how to stand, t d walk, and many other simple things whi are truly helpful. If you do not need it get or a friend. **I will send it free.**

Wri to me now. Do not wait I have had a won ful experience, and I should like to tell you out it.

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ing out ignored the corners and all the dark places, and was calculated to reach a whirlwind finish in the shortest possible space of time.

The next morning about ten o'clock Pat called Pickle and sent him down cellar to draw a gallon of molasses. Jake had never seen molasses flow so slowly. The great brown gobs of viscosity formed deliberately and dropped into the jug reluctantly. At last Jake got tired. He went to the top of the stairs and asked Pat if there wasn't some way to make that molasses flow faster.

"Sure," said Pat. "You want to use the molasses wrench. Didn't you see it down there?"

Jake hadn't seen it, so Pat hurried down stairs and searched the neighborhood of the cask, but without avail. No wrench was to be found.

"Funny, Pickle," he said. "It ought to be here. Guess you'll have to go over to Snyder's and borrow his. I'll look after this jug. Get your hat and I'll ask Mr. Danielson to write you a note."

A few minutes later Mr. Snyder was reading a memorandum in Dan Danielson's handwriting. It read, "Please deliver to bearer one molasses wrench." He looked at the intense, earnest face of the boy and scented the joke. He said: "Yes, yes. Just a moment," and went briskly down cellar only to reappear shortly, empty-handed

"Sorry, young man," he said, "but I can't seem to put my hands on that implement. Better try Carrig's in the next block."

Jake tried Carrig's, and he tried Meyers', and all the rest of the five or six grocery stores in the town, and the last one sent him to Perkins's hardware store. Perkins was standing near the front of the store, and he read the much-perused note, and smiled kindly at the messenger.

"I think I can fix you up, son," he said. "Wait until I look at the stock book."

He went back to his little private office and showed the note to his bookkeeper. "What have we got in stock, John," he asked, "that we can let Danielson have for this?" John looked the note over carefully.

"How about that patent spigot that forces the liquid to flow and measures it at the same time? I saw Danielson looking at it the other day."

"Oh, yes; that one I ordered for Brown just before he sold out. Say, was Dan Danielson looking at that? He was in here when Brown ordered it, and he said Brown would go broke buying new-fangled machinery. Dan is more liable to go broke trying to get along without it; but here's where he gets a good start."

A FEW minutes later Pickle left with the "molasses wrench" and a bill for $3.50, and returned to the store in full confidence that he had successfully performed his first difficult errand.

Danielson was busy with a customer when Jake entered. Jake stood, cap in hand, until the customer had picked up her bundles, and then said:

"Here is the 'molasses wrench,' Mr. Danielson."

"Molasses wrench, what molasses wrench?" said Danielson, who had for the moment forgotten the errand Pat had fixed up for "Pickle." Then he took the bill and opened it, and saw himself charged with one patent liquid meter at $3.50. He flushed and his mouth puckered into a whistle.

"Who sent you to Perkins?" he asked.

"I don't just remember, sir," Jake replied. "I went to all the grocery stores first and they didn't any of them have one and then they sent me to Perkins and he had just this one left."

"Let's see it," Danielson demanded.

He took it, unwrapped it and held it in front of him. He turned the crank and watched the indicator travel around the dial, while Pat and Hank and "Pickle" looked on silently and breathlessly. Bill Oliver, the village gossip, sauntered in and helped watch.

"What you got there, Dan?" he questioned having restrained himself beyond his usual wont.

"Nice little machine for savin' valuable time, Bill. Here, Pat, take it down cellar and see if it works."

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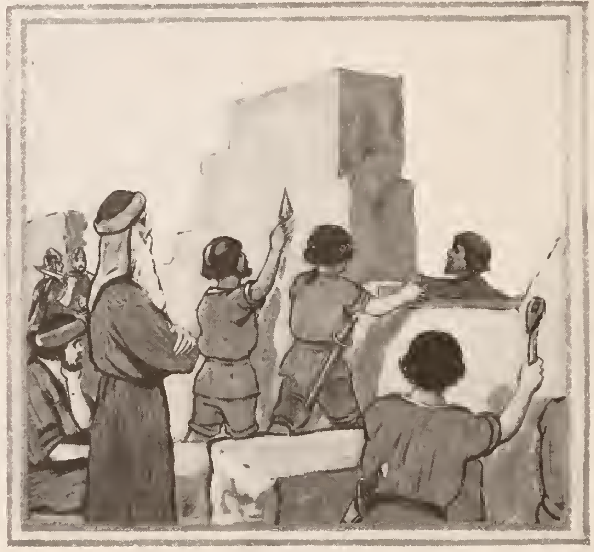

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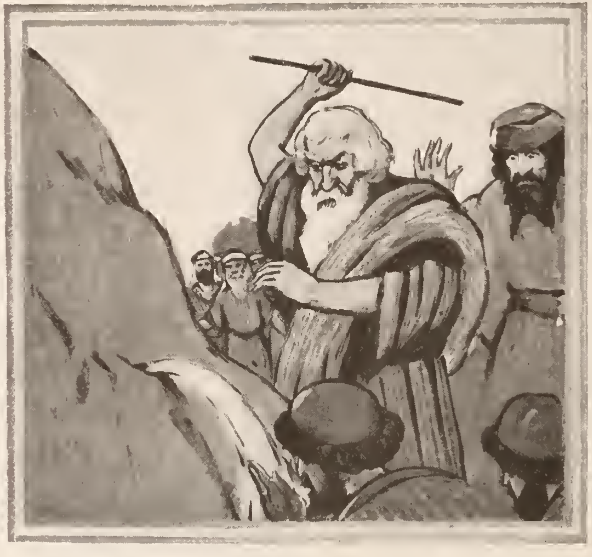

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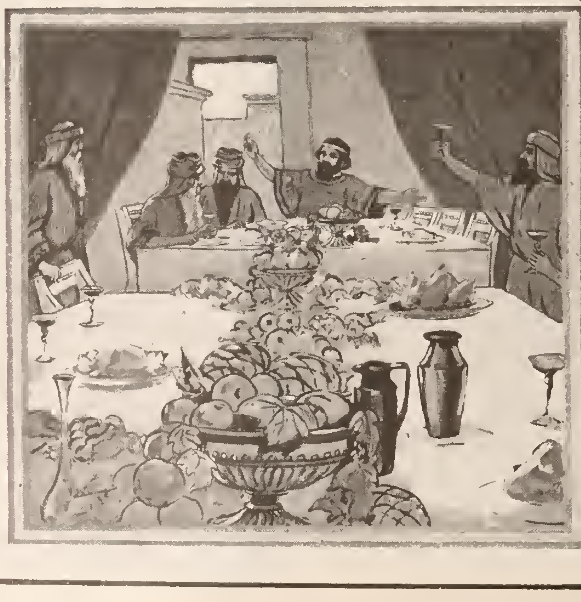

DELAY IS AN ENEMY

We know that not one-half of our readers who wish and tend to enter the Contest are now competing. Why are all of them busily reaping its many benefits and untold piness? Because, we fear, they are permitting themse to lag, they are allowing the old enemy, procrastination conquer them again.

What a tyrannical habit that can become—the habit of ting-it-off, of saying "Tomorrow"! How oppressively it smother our active impulses, and forever keep us f achieving victory in anything and everything we may template entering!

Today Is Golden

Tomorrow is silver; the rest is lead. That is an ancient ing, which holds today, for you. *Start the Bible Picture test right now—this minute!* You can do so by securing Outfit free, or by securing it in connection with your own scription.

Your Free Contest Outfit

At the beginning of the left-hand column on this page will notice our first special offer—an Outfit free to any scriber who secures *a new eight months' subscription, sen us one dollar.* Why don't you take advantage of that ge ous offer, and thus you will not have to renew or extend own subscription, in order to secure an Outfit. Of course will want to continue taking the Christian Herald, but it be that you are now paid well in advance, and do not de at this time to further extend your subscription. Yet wish to secure an Outfit. Do that—this offer was made the needs of just such subscribers in mind!

You May Make Gifts

"*May I present the eight months' subscription* to a fri who will be a new subscriber, and yet secure the Outfit self?" a subscriber asks: and "I have a neighbor who wo like the Christian Herald for eight months," another wri "but she can only afford fifty cents of the one dollar pr May I add on the other fifty cents, so that she may se the Christian Herald, and yet receive an Outfit for obtai the subscription?" Yes, we see no reason why such g aids and agreements should not take place.

An Outfit to the New Subscriber

Of course (see second offer to the left), the new subscr will also receive an Outfit if fifty cents more is sent in with eight months' subscription—$1.50 in all.

There Are Other Offers

Read all the offers given to the left—one of them will fit mood and your case. But, above all, stop delaying; s competing. *Take action today*, and tomorrow and many ot days may be much happier for your decision!

Of *Course* You May Win

The Contest consists only of choosing, from a selected lis about 2,000 short Bible verses, those that make the names for a series of 60 pictures—those that describe best action or scene shown by the pictures. *You* can do that, do it well. You need no Bible knowledge to win—sim common sense judgment in selecting the most fitting ver Yet you will pleasantly learn much of the Bible in the C test. It will benefit you in many ways.

There Are Large Cash Awards

Those excelling will be presented 419 cash awards, aggreg ing $3,500 in cash. The first award is $1,250; second, $6 third, $350. And so on. These lend a zest to the absorb competition. Surely there is a place for you in such a long l

Back Pictures, One Cent Each

All pictures to date are given free with the Outfit, which c sists of "Gems from the Bible" and Reply Book. Otherw back pictures may be purchased at one cent each. But r over the offers, and accept one now. Get your Outfit, with it every picture to date, free. Then clip out the last th pictures next week, and, with all 60 before you, solve them and submit your set. No set can be submitted until af June 19 *at the very earliest!*

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Continued from page 520

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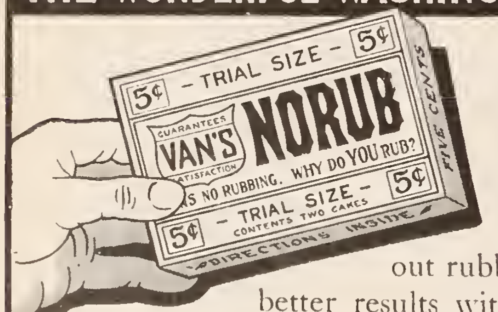

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Merry Moments

MANY subscribers have responded to the little paragraph which we have twice printed at the head of the Merry Moments column. Perhaps we did not make ourselves quite clear, but we do not want clippings or copies of anecdotes already published, as we have abundant opportunity to clip humor from other papers. We hoped that our readers might know of funny incidents, the story of which had not been told, and some of these have come to us. We would like more. For such only can we pay.

CAUGHT ON THE FIRST BOUNCE. A commercial traveler was calling upon a grocer the other day when a poor old woman entered soliciting alms. The grocer, wishing to play a joke on the traveler, told the woman "to ask the master," at the same time pointing to the salesman. The traveler was thunderstruck for the moment, but regained his self-possession at once and said to the grocer, who was a very small man: "Boy, give this poor woman a quarter out of the till." The grocer paid.

NOT A JELLY ROLL.—A sick little girl was ministered to by her aunt, who administered a pill. In order to have her swallow it easily, she covered the pill with jelly. The little one swallowed the jelly and taking the pill from her mouth said, "Auntie, here's the seed."

AN EXTRA JOLT.—The Smith family, who resided in an interior city, had one of those maids of the invariably heavy hand. Not long ago the town experienced a slight shock of earthquake. Pictures were thrown down, furniture and crockery rattled about. During the tumult the mistress went to the head of the basement-stairs and called out in a patient, forbearing tone: "Well, Lizzie, what are you doing now?"—*Harper's Magazine.*

SO HE DIDN'T WASTE IT. A little boy went to Sunday school for the first time. His mother gave him a nickel to put in the collection box. When he returned, he had a sack of candy.

"Where did you get the candy?" asked his mother.

"From the stand around the corner."

"But what did you buy it with?"

"With the nickel you gave me."

"But that was for Sunday school!"

"Well," replied the boy, "I didn't need it. The minister met me at the door and got me in free."

THE WATER CURE.—A Swedish farmer who lived in Minnesota was taken ill, and his wife telephoned to the doctor.

"If you have a thermometer," answered the physician, "take his temperature. I will be out and see him presently."

An hour or so later when the doctor drove up the woman met him at the door.

"How is he?" asked the doctor.

"Vell," said she, "I ban put the barometer on him like you tell me, and it say 'Very dry,' so I give him a pitcher of water to drink, and now he ban gone back to work."—*Exchange.*

NOT THE METRIC SYSTEM.—Little Lucile, aged five, was talking to a gentleman; when she became impudent, her mother took her out of the room to punish her. She could find nothing but the yardstick, so she whipped her with that. A little later Lucile came back in the room and the gentleman asked her what her mother had done to her. She said: "Mama just measured me all over."

IN THE LINE OF INHERITANCE.—Little Sam came to school one morning with fear written all over his face. His teacher took him to one side, and asked about the trouble.

"My boy, what is the matter?" the teacher asked.

"Well," he replied, "Paw he's got a new pair of false teeth and I am afraid he is going to have his old ones cut down to fit me," he said as he burst into tears.—*The Christian Courier.*

ENCYCLOPEDIA IN TWO VOLUMES.—"My father and I know everything in the world," said a small boy to his companion.

"All right," said the latter. "Where is Asia?"

It was a stiff question, but the little fellow answered coolly.

"That is one of the questions my father knows."—*Western Christian Advocate.*

◆

REV. FRED P. HAGGARD sailed from New York on April 6, to take charge of the Y. M. C. A. work in Russia for prisoners of war. Permission to engage in this work was given by the Russian government on condition that similar permission should be granted by Austria and Germany. The condition was easily met.

THE Third Annual Rural-Life Conference in Minnesota will be held at University Farm, St. Paul, July 25 to 28. Much of the time of the session will be devoted to discussing a survey of churches and social conditions in Minnesota. The Rural-Life Conference will be open to ministers of all denominations, teachers and community workers.

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Recipe for Pie Crust. 1½ Cups F ¼ Cup Lard, ¼ Cup Butter, ½ Teaspoon Cold Water. Add salt to flour and work in with finger tips. Moisten to dough with water. Toss on board sprinkled lightly flour, pat and roll out. Fold in butter, pat roll out. Line a "Wear-Ever" Pie Pan paste and build up a fluted rim.

Recipe for Meringue. Beat the w of 2 eggs to a stiff froth with two tablesp powdered sugar. Spread over top and b in oven.

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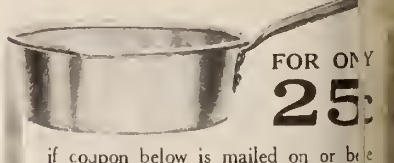

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NOTICE

T editors of the Christian Herald will be ad to answer any question addressed to the ail-Bag, provided it be of general interest and ot merely personal. Correspondents may use nom de plume to identify the question, but all ers must contain name and address of the send in addition to the nom de plume. No atte on will be paid to anonymous letters.

Questions and Answers

MISS L. B F., Louisa, Va. Please explain Phil. 2 : 13. Acts 5 : 31: Acts 11 : 18; Acts 20 : 21; Joel. 2 : 12-15; Judges 10 : 16. Is it possible for one give up a sin and repent in his own rength? Can he repent with godly rrow without the aid of the Holy Spirit?

T selection of these references and the wor ng of your question show you to be a ar l student of the Scriptures. Many peo are hindered in their efforts toward repentance by interpreting such passages as thes o mean that we must *wait* for God to do something special and unusual for us before we begin to repent. If one feels any sort of desire or leaning toward any spiritual gift or attainment there is no need to wait for God. t is He who prompts and begins the movement toward himself. When a man feels that he would like to repent he has actually begun o repent. He regrets his sin, he would like o end. God has already touched his heal The New Testament passages you mention bring out these facts: God helps us to repe ; he leads us to repent; he gives us the opportunity to repent. The Old Testament passages you note speak of God's repenting or being grieved. The people are urged to be ent e and sincere in their own repentance, and e told that God regrets their afflictions. The Scriptures are full of the truth that God suffers with the sufferings of humanity. The ourenth verse of the passage in Joel expres the hope that if the repentance of the peop is sincere enough God will change his plan f punishment to one of blessing. This i precisely what takes place in every instance f repentance. If the sinner does not repent e st meet disaster; if he does repent the isa r will be averted. Nowhere in the Bible i the act of God's grief over the sufferings of mankind, whether merited by sin or not, more graphically stated than in the verse you have oun in Judges: "His soul was grieved for he sery of Israel."

, Bronson, Kan. 1. The Latin of late's question to Jesus, "What Is ith?" is "Quid est veritas?" I have d somewhere that a slight change in e letters of these words would have ken the answer: "The man who stands re is truth." How is this change made? What is the meaning of "INRI" seen so many pictures of the cross? 3. hat Is the meaning of the letters S. P. R., which appeared on the banners the Roman legions?

1. e have never heard of the variation you n n; but the addition of the letter "a" ou give the sense you speak of: "Qui adest erit"—the one who is here is truth. Or rely transposing the letters we get: Vi st qui adest," or "E: vir qui adest," he man who stands here. 2. "Iesus az nus Rex Iudaeorum," Jesus the Nazen King of the Jews. 3. "Senatus Pop e Romanus," the Roman senate and pop

H. Please explain John 4 : 24; Rom. 14 1 John 3 : 9.

Jo 4 : 24 defines God's essence. Worship had always been hindered by associati material things with the worship of od Jesus said these material aids were not ece ry. It makes no difference where we worship God, because God, being spirit, everywhere. Rom. 8 : 14 gives the test of ns. A son of God is one who obeys him on who goes where God directs and does ha od asks. 1 John 3 : 9: While the soul consciously loving God and trusting him it k from sin. Love for God must vanish om he heart before the redeemed soul can do wrong again.

N.. G. We are unable to find any data he character you mention.

F. I. P., Hiawatha, Kan. The question u s is one that is on the lips of millions C stians today: "Why does God permit e ughter of millions of human beings?" he ations fail to recognize his sovereignty, hey disobey his law and seek after thier sts, whether it be for the sake of comer conquest, or revenge, the restraining flu e of the Holy Spirit is withdrawn, and ey e left to follo their own sinful devices. e ve seen what das happened in Europe. It nceivable that, if the rulers and cabits d councils of these nations had obeyed ine law, they would have been shedding ch ther's blood today and laying half e rld in ashes? Would they not have sought methods of conciliation and peace rather than war and blood and destruction? They sowed the wind and are now reaping the whirlwind.

L. C., Scottdale, Pa. The passage in 1 Cor. 5 : 5 refers to the excommunication of persistent and unrepentant sinners. It was an act of spiritual purgation by the church. Instances are found in Acts 5 : 1-11; 1 Tim. 1 : 20. With the withdrawal of the Holy Spirit's protecting power from such a one, he was left to the will of Satan, not necessarily forever, but for the affliction of the body—a chastening experience that would result beneficially in the end. (See 1 Cor. 11 : 32.)

W. M. K., Buxton, Iowa. Easter is celebrated in commemoration of the resurrection of Christ. It comes at nearly the same time as the Jewish passover, and was probably the first Christian festival to be established. Many curious customs are connected with the observance of Easter, which have nothing to do with its religious meaning. The reason for this is that a pagan festival was celebrated at the same season of the year and some of the pagan observances continued under Christianity. The name "Easter" itself is a survival of Anglo Saxon mythology. The following books give information concerning the popular customs, such as sending colored eggs: Brand's "Popular Antiquities," Hone's "Every Day Book," Chamber's "Book of Days."

G. D. D., Hampton, N. H. We have no information on the subject.

Student, Iowa. Write to the State Department, Washington, D. C., for the desired information.

J. E. T., Norfolk, Va. The title "apostle" is used in the New Testament as a general appellation for ministers of the Gospel who were "sent by God" (in a special sense) to preach the Word. In Luke 10 : 1-17, the seventy disciples are called "apostles," and even Mary Magdalene was said to become an apostle to the apostles themselves. In Rom. 16 : 7, Andronicus and Junia are referred to as being of "note among the apostles," although this probably meant nothing more than that the apostles knew and esteemed them. In II Cor., 8, we have the phrase, "messengers of the churches," which some have taken to mean "apostles." It would be a mistake to imply that the term was loosely used in the early church. It was really applied to a very small class of men who were regarded as having been divinely commissioned to spread the Gospel and upbuild the churches.

S. K. D., Chicago, Ill. Better consult a good physician.

A. R., Ohio. The folk dances and similar exercises taught in the public schools are given with the view of teaching grace and aiding in physical development. It is an open question, however, whether they do not lay the foundation for a love of the dance later in life.

Christian Herald Subscriber, Kan. In the case you describe it seems to us that no other confession is necessary than what has already been made. Full confession to others is only required when there has been a definite personal injury. Confession should then be made to the person or persons wronged and full restitution made so far as possible. Where a sin involves a matter simply between the soul and God there is no need to confess to any one but God. It is a help, however, to make a general confession before one's fellow Christians, as was done in the case you mention. And there is also great mental relief in talking freely and fully about these matters with some trusted spiritual adviser. We must not get the idea in thinking about confession that God likes to torment and humiliate us. There is no spiritual value in the mere pain and embarrassment that accompany confession. It is all a matter of helpfulness. God wants to get us in the best, cleanest, freest and happiest condition for helping others. We should not brood over the past, but claim God's full and free forgiveness for all our sins, his cleansing and keeping power for the present, and then forget ourselves in hard, earnest work for others.

L. P. H., Wallaceburg, Ont. Please explain "The kingdom of heaven suffereth violence, and the violent take it by force" (Matt. 11 : 12).

People who get things from God are those of determined and persistent faith. We are too ready to give up in our praying and to slacken our faith. This does not mean that God is unwilling to give us a blessing unless we persistently ask him for it, but that the persistence and determination give us a capacity for the blessing. Many things we ask for we are not ready to receive. We pray for an opportunity to deliver a message for God when we may not yet have learned the message; we pray for work for which we have not the required experience; we pray for some special boon that we learn later would have been a sorrow and hindrance rather than a joy and help. But the one who keeps on praying, who will not give up, who insists that God's will be wrought out in his life—that soul gains the experience and the capacity for God's best and biggest gifts. Remember that God always gives us what we ask—*or something better.* Paul persisted in praying for the removal of the thorn and was denied, though he got superabounding grace that was a richer blessing than freedom from the thorn. Those have the greatest claim to the fulfilment of this promise who pray for others rather than for themselves. If it is our passion and longing to help others for Jesus' sake, the way will open and the opportunity will be put into our hands.

M. D., Chamois, Mo. How had the Jewish religion become known in Ethiopia, as it must have been from the fact that the Ethiopian eunuch went to Jerusalem to worship and was familiar with the prophecy of Isaiah (Acts 8 : 30)?

There was almost from the beginning a tendency of the Jews to win people of other races to accept Judaism. This spirit grew stronger in the later history of the people, and when the nation was broken up and scattered by the conquest of Nebuchadnezzar, many of the Jews became practical missionaries, winning Gentiles to the faith. These Gentile converts became circumcised and were called "proselytes," and this work was called "proselytizing." We can not tell when the first Jews entered Ethiopia, but they had evidently been there, and the Ethiopian eunuch was probably a "proselyte of the gate," that is, a convert to the Jewish faith and to many Jewish forms of worship, but not an actual member of the Jewish congregation. The Standard Bible Dictionary states: "That large numbers of Gentiles, some of them persons of influence, accepted Judaism either wholly or in part is evidenced not only by Josephus and the New Testament, but also by contemporary poets and historians (Horace, Juvenal, Dion, Cassius), and by burial inscriptions."

Geo. T. S., Nucla, Colo. There are sixteen statues in the group referred to in the Congressional Library at Washington, instead of twelve as stated previously. The statues are as follows: representing Religion, Moses and St Paul; Commerce, Columbus and Robert Fulton; History, Herodotus and Gibbon; Art, Michael Angelo and Beethoven; Philosophy, Plato and Lord Bacon; Poetry, Homer and Shakespeare; Law, Solon and Chancellor Kent; Science, Newton and Joseph Henry.

R. G. H., Kanwood, Calif., adds to a recent statement in the Mail-Bag concerning the presence of the Allies at Salonica, which, he explains, is a treaty port to which Serbia had right of access, and the Allied powers, coming as allies of Serbia, were therefore not violating neutrality. This may be technically true; yet it evidently was not the view of the Greek sovereign or people. Such an explanation has never been hinted at by King Constantine in his recent deliverances on the subject.

Mrs J. R., Kirksville, N. Y. We know nothing about the controversy referred to in your letter, but we think it opportune to remark that a writer who claims that the martyrs of the first century A.D. were Catholics misunderstands history. There was no Catholic church in existence at that time, nor for generations afterward.

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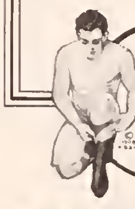

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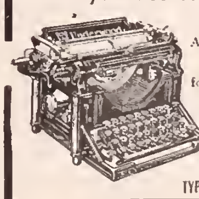

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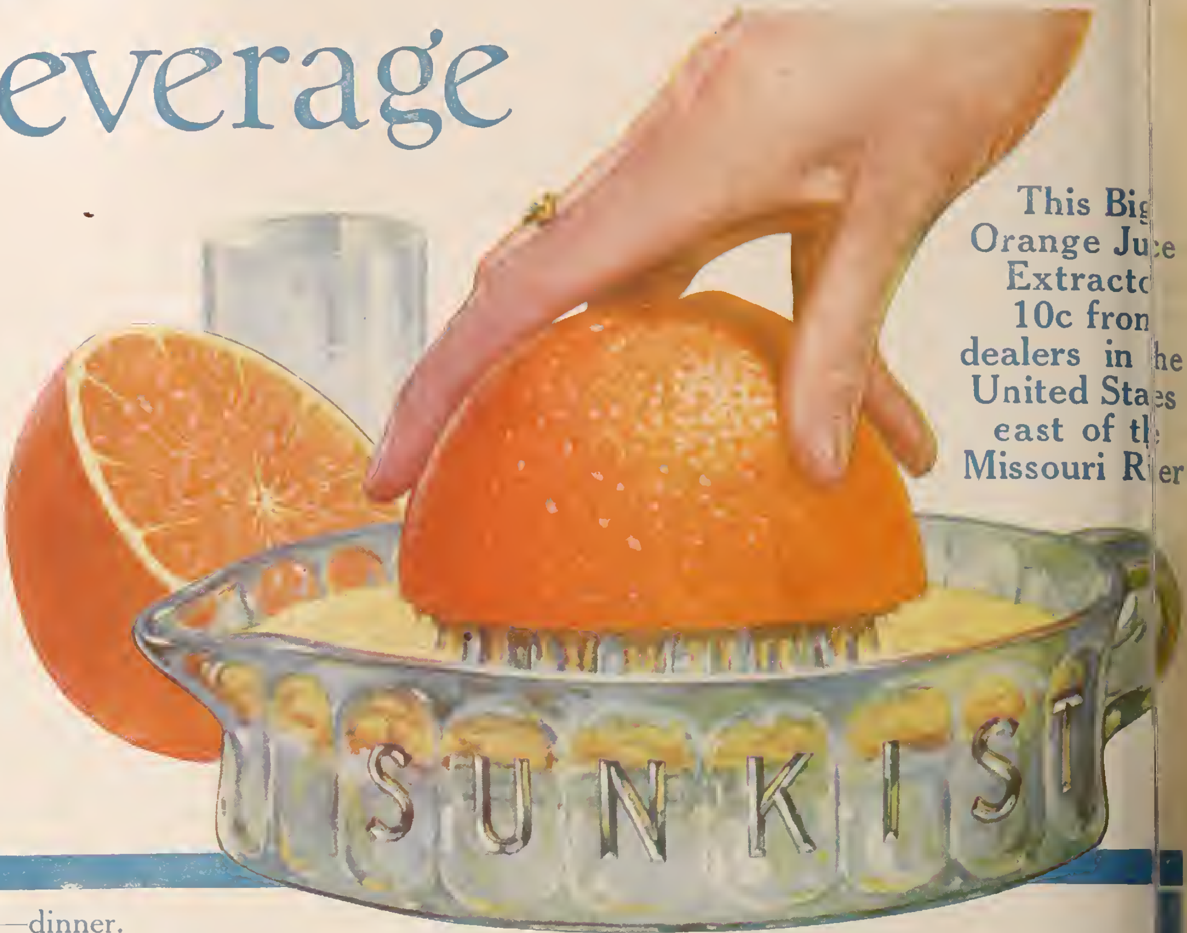

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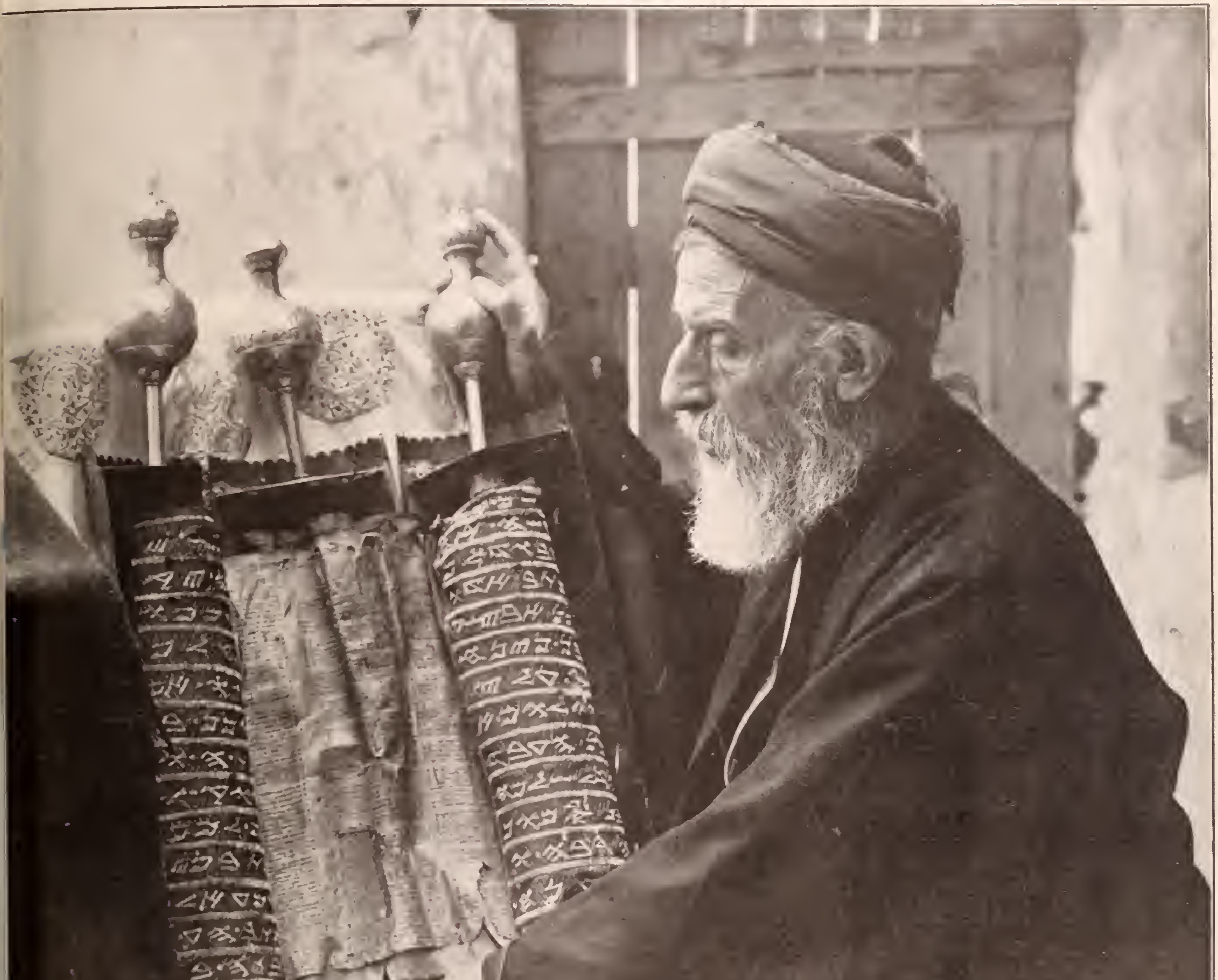

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Sniffing the Smoke of Battle

THE President has again gone before a joint session of Congress to lay before the people's representatives for ir information facts of another stic move in the diplomatic game ch has so long been under way ween the President and the German ernment. The occasion was the atching of what the President hes the country to regard as the l note to Germany on the submarine warfare stion. The note was sent on April 18 by Secretary State Lansing to Ambassador Gerard at Berlin. announcement that it had been sent, and its port, was made by the President in person to the mbled senators and representatives at 1 o'clock he afternoon of April 19.

he historic session was held in the Hall of the se. Every seat on the was occupied and the ries were thronged, and presence there of many htly attired ladies gave one gay note to what was aps as somber a session Congress has ever held. President spoke from the ker's desk, and before were gathered first the tors and behind them the sentatives. Immediately about the steps and orm were seated members of the Cabinet and other als of the government; here in the hall were y representatives of foreign nations, though it is d that there were none Teutonic powers, while of their enemies were erous. The President orted to the Speaker's by Secretary Tumulty, mittee from the Senate ouse, and secret service and immediately upon rival began to read his ully prepared paper. e was intense silence ghout the reading and tmosphere of exceeding ty pervaded the assem- The applause that fol- upon the close was nte to the head of the n, and did not indicate impression was made by ldress itself.

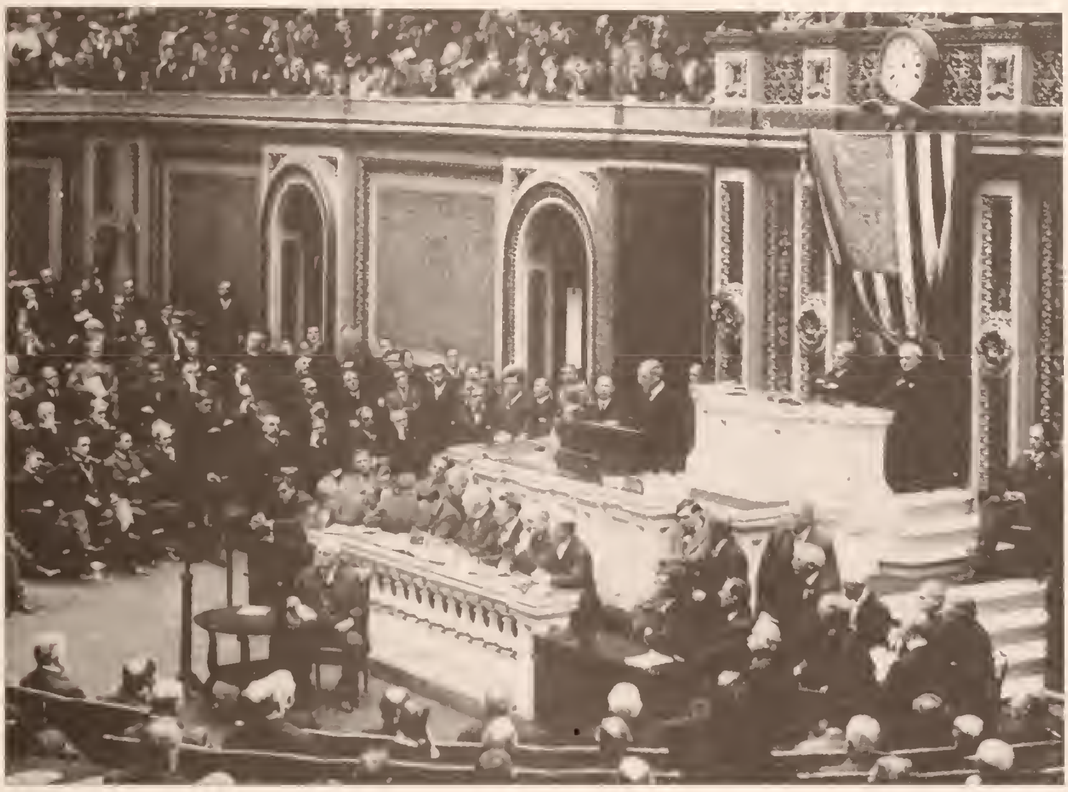
mediately after the ad- the Senate and the House assembled in regular n and took up routine business, as there was no asked or at the moment possible upon the ge itself.

ders in Congress were taken by surprise when President announced his intention to appear Congress on the issue with Germany. On the on of the clash between the Executive and the ative branches of the national government over med merchantman issue, back in March, it was stood that the President then gave the leaders h Houses the assurance that he would take no which might bring the country face to face with ithout prior consultation with the Committees reign Relations of the two chambers. The ration of the note of April 18 was said to have guarded with the utmost secrecy, and the com- document was laid before the Cabinet on the ng of April 18. On the same day a conference eld between the President, Chairman Stone of enate Committee on Foreign Relations, and man Flood of the House Committee, as to the session which the President had summoned. ction by the President was also shrouded in , until his intention was made known with a ng suddenness to the two Houses on the eve of sion itself, which followed the conference with mmittee leaders and was in the form of a mes- livered by Secretary Tumulty, who was himself re of the purpose of the joint session. The ent's request for the joint session was promptly the subject of a resolution in both the House e Senate and adopted without debate or opposi- lthough to the moment that the clerk in each nnounced the subject a majority of the legisla- ere without information as to the President's d wholly without information as to his purpose.

It is stated that the momentous character of the President's action immediately impressed senators and representatives, and that the address was looked forward to as most likely to bring to an acute crisis the relations between the American and the German governments.

On the whole, up to the time the Christian Herald goes to press, the press of the country is inclined to view the note of April 18 as an ultimatum to Germany. No positive views of Congressmen have been published. While the tone of a portion of the press is unhappily belligerent, it is not to be forgotten that Congress put itself on record as opposed to the idea of America entering the war on the issue of the rights of Americans to sail upon belligerent owned vessels subject to attack by German submarines. Nothing has transpired since then to change this opinion, and it is unmistakable that the American people at large have no sympathy with those who insist upon exercising that particular right. Congressmen, in their speeches on the McLemore and the Gore resolutions in connection with the armed merchantman issue, and the newspapers and periodicals, reflected the consensus of public opinion as opposed to war over this question. The small minority of what is in reality a special class who would welcome the entrance of America into the war on the side of the Allies have thus far been able to obtain a wider and louder expression of their views than have the great masses of the American people, who see no occasion for war. Consequently there is an apparent backing up of the President in his latest move, regardless of the unfortunate fact that, contrary to the will and wish of the people and to the spirit of the Constitution, he has placed upon Congress the gigantic task *not of declaring war, but of averting war.* Should the view prevail in Germany that the President's note is an ultimatum, and should the German government see no possible way of acceding to the President's demands, a severance of diplomatic relations is inevitable by reason of the President's declaration.

At the joint session of Congress on April 19 this sole war-making department of our government learned for the first time of the acute crisis which had been reached in our diplomatic negotiations with Germany. It cannot be safely prophesied what Congress will do in the event the German government does not "immediately declare and effect an abandonment of its present methods of submarine warfare against passenger and freight carrying vessels." It can only be recorded at this time as a part of the news of this extreme action by the President and the extremely grave situation, that both Congress and the American people have up to this point been overwhelmingly against going to war over this issue.



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The President reading his message to Congress on April 19. Senators, Representatives, Cabinet Officers, foreign diplomats, visitors, and representatives of the press filled the Hall of the House

Text of the President's Address

(IN all essential particulars the President's Address and the note to Germany were identical. In many portions the language was identical. The tone of the note was naturally more formal, and the sequence of statements does not follow exactly the same sequence as in the Address. But to all intents and purposes to read the Address is also to read the note to Germany, particularly by including the excerpts from the note which will be found *interpolated in italics* at different places in the following full text of the President's Address.)

Gentlemen of the Congress:

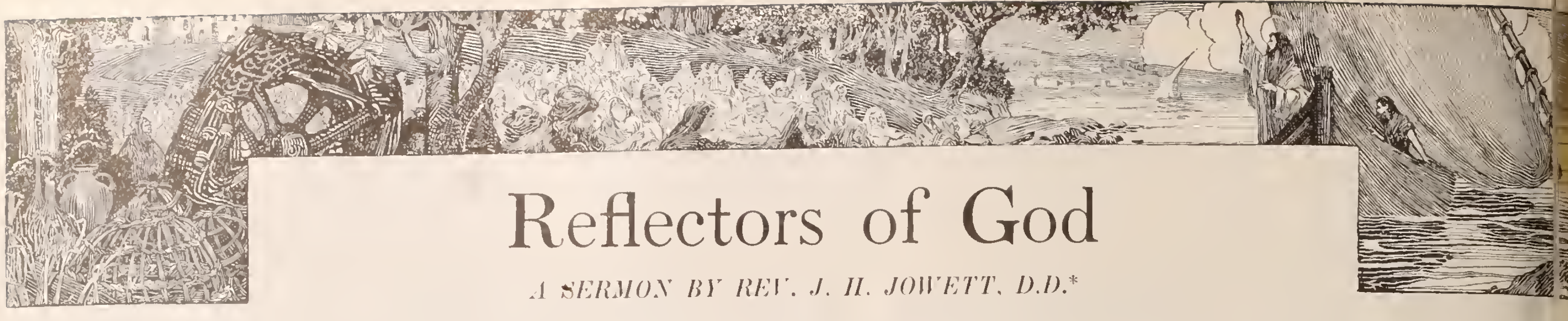
A situation has arisen in the foreign relations of the country of which it is my plain duty to inform you very frankly.

It will be recalled that in February, 1915, the Imperial German Government announced its intention to treat the waters surrounding Great Britain and Ireland as embraced within the seat of war, and to destroy all merchant ships owned by its enemies that might be found within any part of that portion of the high seas, and that it warned all vessels, of neutral as well as of belligerent ownership, to keep out of the waters it had thus proscribed, or else enter them at their peril. The Government of the United States earnestly protested. It took the position that such a policy could not be pursued without the practical certainty of gross and palpable violations of the law of nations, particularly if submarine craft were to be employed as its instruments, inasmuch as the rules prescribed by that law, rules founded upon principles of humanity and established for the protection of the lives of noncombatants at sea, could not in the nature of the case be observed by such vessels. It based its protest on the ground that persons of neutral nationality and vessels of neutral ownership would be exposed to extreme and intolerable risks, and that no right to close any part of the high seas against their use or to expose them to such risks could lawfully be asserted by any belligerent Government. The law of nations in these matters, upon which the Government of the United States based its protest, is not of recent origin or founded upon merely arbitrary principles set up by convention. It is based, on the contrary, upon manifest and imperative principles of humanity, and has long been established with the approval and by the express assent of all civilized nations.

Notwithstanding the earnest protest of our Government, the Imperial German Government at once proceeded to carry out the policy it had announced. It expressed the hope that the dangers involved, at any rate the dangers to neutral vessels, would be reduced to a minimum by the instructions which it had issued to its submarine commanders, and assured the Government of the United States that it would take every possible precaution both to respect the rights of neutrals and to safeguard the lives of noncombatants.

What has actually happened in the year which has since elapsed has shown that those hopes were

Continued on page 570



Reflectors of God

*A SERMON BY REV. J. H. JOWETT, D.D.**

TEXT—Gen. 33:10. "I have seen thy face, as though I had seen the face of God."

WHEN the storm-cloud in his brother's heart broke up into smiles, the fugitive knew that the storm-cloud in God's heart was transmuted into smiles. He inferred the one from the other. By our conduct we are influencing the shape of men's thoughts about God. Jacob judged the disposition of God by what he found in Esau. If Esau had met Jacob differently, if, instead of forgiveness, he had met him with hatred, and if instead of with tears he had met him with frowns, how do you think Jacob might have regarded God? If a man is hungering for forgiveness on earth and forgiveness in heaven, and finds that forgiveness on earth is denied, might he not take the denial as the sign that for him there is no forgiveness in heaven, that he has to deal with an unfriendly and relentless God?

It is hard for any man to believe in the forgiveness of God when he finds no forgiveness among men. The one proof of the forgiveness of God for which many souls are waiting is to find forgiveness among God's children. Unforgiveness on earth clouds the sky of many a man's heaven. Souls that are conscious of great needs are prone to form their thoughts of God from the dispositions which they find in us. Well, how do we represent God? Suppose that the prodigal, in our Lord's parable, when he was returning home with a soul pining for forgiveness and love, had first of all met with the elder brother. Suppose he had looked into that elder brother's face to find there some hint as to the reception he would meet with from his father, is it not very probable that he would have gone back again into degradation, and have regarded the father as his foe? The face of the elder brother would have given a cruel misrepresentation of his father's face. And yet, like Jacob with Esau, men often take their conception of the Father's face from the face of his sons, and for the representation we give we shall be held responsible.

It is one of the fundamental beliefs in the Christian life that our Lord lives in his redeemed and sanctified children. A Christian man is a man whose life is inhabited by Christ. A Christian woman is a woman whose life is inhabited by Christ. We are only the houses, Christ is the Guest. Christ looks through us, speaks through us, works through us. We live, yet not we, Christ liveth in us. If that is not Christianity, what is it? Christianity means that Christ comes into human life, lays hold of these avenues of sense, employs them as the channels of grace, uses our eyes, our hands, our voices, all our features and powers, to reveal himself to others. That is our creed, the Biblical creed, the same yesterday, to-day and forever. A Christian is a man who seeks to show the world the likeness of Christ. A perfect Christian would be a man or woman on whom the needy would gaze and say, "I have seen thy face as though I had seen the face of God."

Now, if that be the profession which we make to the world, that as Christians we are endeavoring to show forth the likeness of Christ, how infinitely important it is that we should not misrepresent him, that when any needy soul lifts his eyes upon us he may truly see in us the disposition of his God. There are three great presences in the world, which as Christians we have to face. We have to face sin; we have to face infirmity; and we have to face penitence. Now the world wants to know what Christ thinks and feels about these: how he is disposed toward sin, how he is disposed toward infirmity, how he is disposed toward repentance. And how does the world find it out? Very often by looking into the face of Christ's children, and reading there the mind and heart of Christ. Jacob looked into Esau's face, and from that inferred the face of God. And the world looks into our faces to see how our Master views sin and infirmity and repentance; and we are to look to it that, before each of them, men are to see in our face the face of Christ.

WELL, now, every day we have to stand in the presence of sin and face it. When men who are engaged in sin, dealing in uncleanness look up at us, they are to see the very face of Christ. What kind of a face had Christ in the presence of sin? He had a face of hostility and intense indignation. What is indignation? Indignation is the recoil of offended dignity; it is the anger of injured love. Where there is most love there can be most indignation. Where there is no love, indignation cannot exist. Passion can exist where there is no love and so can bad temper; but we must always distinguish between indignation and revenge. Indignation is a fire that burns to refine. Revenge is a fire that burns to destroy. Indignation is fed by love; nay, it *is* love. Revenge is fed by selfishness; nay, it *is* selfishness. Where you can have much selfishness you can have much revenge. Where you have much love you can have much indignation. A life that has little love never warms to righteous anger. Where love in a man's heart is only like twilight, you can't get much fire; but where love fills a man's heart like light fills the noontide, then you have material for a fire. Fire is focused light. Indignation is focused love; it is love burning.

Look at Christ in the little home at Bethany, to which he has retired from the bustling city to spend a quiet evening with his bosom friends. His love falls upon the family group like soft, cheery sunlight. But look at him when he stands in the presence of bad men, who "devour widows' houses," and make unjust gain of the fatherless, and who cover up their wickedness with the thin pretense of prayer, and then his love does not beam in soft sunlight; it is focused in fiery indignation. It blazes forth in words of condemnation that fall upon men's hearts like burning lead. Look at Paul, when he meets with those few praying souls under the blue heaven of the riverside, to pray. His love breathes out a gracious influence, soft and genial as the warm air of a summer's morn. But see him when he stands in the presence of dissimulation, hypocrisy and injustice, and the quiet sunlight of his love changes into burning indignation, and flashes forth in condemnation. For sin, love has nothing but burnings, everlasting burnings. As long as sin exists, there must be a furnace of fire, call it by whatever name you please. Love can do nothing with sin except burn it. The love that is the light of heaven is also the fire of hell. Before sin, God's face is one of indignation, of burning love. "The face of the Lord is against them that do evil."

Now, how is it with us? Do we represent or misrepresent that face of God in the presence of sin? When sinful men look at us, at our faces, do they see a true representation of the face of God? I am not wishing to suggest that wherever we see the presence of sin, we should loudly shout our condemnation. I do not mean to say that, when we see the crooked ways of the world, we should immediately lash ourselves into frenzied expressions of disapproval. But I do mean to say that in the presence of sin a Christian man will show no signs of approval, or he wofully misrepresents the face of God. There is nothing which so feeds a bad man in his badness as Christian applause. There is nothing which so encourages sinful ways as to discover symptoms of approval on a Christian face. And isn't that the danger to which as Christian men we are exposed? For purposes of expediency we temporize and compromise. We beam sunlight when we ought to flash fire Our face expresses applause where it ought to express dissent. We laugh at coarse jests. We smile at men's descriptions of their own dirty ways. And the coarse jester and the trickster look at our faces, and, finding there these slight hints of approval, are encouraged to go deeper in their lax and vulgar life. By an indifferent or an approving face we make men think more lightly of sin, and to make
men think more lightly of sin is to make them ink
more lightly of God.

We want the face of Jesus in the presence sin.
We want the face of honest indignation set agai all
vulgarity and sin. I believe there is a great d l of
public sinfulness and public indecency and perv sity
which could be shamed away by the absolute ith-
drawal of Christian applause. There is a great l of
public vulgarity which could be burned away the
fire of Christian indignation. We could all h to
purify humanity if we ceased to give the devil t aid
of our smiles. Don't let us countenance sin; t is,
don't let us give it our countenance, our face; us
face it with disapproval. Let us show the worl hat
sin offends our manhood and womanhood, and nds
in our Christian love a hostile force. Let sinfu nen
see in us what they will eternally find in God, a ter-
mined and unceasing repugnance to all sin, s hat
when they look into your face and mine they n in
very truth see in it the face of God.

BUT there is another presence we have to ice.
We have to face infirmity—all manner of po-
tent folk, crushed under many burdens, stricke ith
much grief. Now infirmity wants to know how rist
thinks and feels about it, and it looks up in the
Christian face to find hints about the mind and art
of Christ. Now, how shall we truly represent m?
How did Christ's love reveal him in the prese of
infirmities? Shall I read you one or two verses ich
are quite familiar to us all? "There cometh to n a
leper, . . . and Jesus was moved with compa on,
and touched him." "Two blind men sat by th ay-
side; Jesus was moved with compassion." ow
when he drew near to the gate of the city, b old,
there was carried out one that was dead, the on son
of his mother, and she was a widow. And whe the
Lord saw her, he had compassion on her." A the
compassion in that big heart of his looked out his
face when he stood in the presence of infirmit nd
grief.

The apostle James had seen a great deal the
Master's face, and he sums up the description all
that he had seen in these simply beautiful ds.
"The Lord is very pitiful." The Christ's face, the
presence of the world's burdens and griefs, was li ted
up with wondrous pity and compassion, and are
to represent that face in the world today. ese
aching, weary, heavy-laden lives are wondering hat
heaven is thinking about them, and they are try to
satisfy their wonder by looking at the Christia ce.
And sometimes they find Christian faces empt of
pity, and they come to think heaven is emptied o ve.
So Christ is misrepresented by his own.

Our danger is this: we become accustomed the
sight of infirmity and sorrow. It is just a familia ar
of our surroundings. The passing funeral
awakens no more, or little more, thought than th
ing of the tram-car. The blind man becomes as no
ticed as the curbstone. Sorrow and burdens b
so familiar as to cease to break the spell of our th ht.
Familiarity lures us into indifference, and indiff
turns the face into an awful blank. Then the c
life looks up into the blank face, and painfully w ers
if God's face is blank too. Oh, that is the ag
many a life that drags itself along in chronic we
and weariness and grief—the agony of wonde
God becomes accustomed to the sight of pain, his
face becomes a blank, if out of it there fades aw the
light of a fresh compassion!

It is the privilege of good men and women to ake
it easier for the weary and the heavy-laden to eve
in the compassion of a good God. It is the pr ege
of a Christian to make it easier for the widow a the
orphan to believe in the love of Christ. If my e is
full of pity they will dare to hope in the comp sion
of my Christ. But it is hard work to look bey
the indifference and all the blank faces of your
tian fellow men, and believe in the pitifulness
Christ. It is easier for men at midnight to beli
the existence of the great sun, when they can s
moon riding in the heavens, and shining with lig
flected from the unseen orb. And it is easier fo
and women, whose souls have to pass through
ness, through valleys full of black shadows
easier for them to believe in the compassion of th
of Righteousness, when they see reflections
light, and experience the compassion of God's ch

Let our light so shine before men, that they
glorify our Father in heaven. Let our pitifulnes
them an assurance of the pitifulness of God, that
they look at our face, they may exclaim wit
"I have seen thy face as though I had seen the
the Lord!"

My Plea

By Eben E. Rexford

FATHER, this I ask of thee,
Knowing thou wilt grant the plea:
Strength for weakness, this I pray,
As I need it, day by day;
I'll not ask a lifted load,
Or a smooth and thornless road;
Simply strength to help me bear
All life's burdens—this my prayer.

Give me strength that I may make
Some one glad for thy dear sake,—
Strength to lift from sorrowing heart
Grief that makes a teardrop start.
O my Father, grant the plea
That I make today of thee—
That, at even, I may say,
"I have helped a soul today."

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* Pastor, Fifth Avenue Presbyterian Church, New York.

Daily Meditation

FOR EVERY DAY IN THE YEAR. LED BY

J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON SEDGWICK COOPER

The Sense of the Future

SUNDAY, May 7. Rev. 21:2. "*I saw the holy city, the new Jerusalem, coming down from God out of heaven.*" This man saw the finished city when the walls had scarcely begun to rise. I gazed upon the top-stone on the day the foundat n stone was laid. He lived in the city before it was lt. His eyes surveyed the waving harvest when t seed was only newly sown. He ate its bread hore the sheaves had been gathered in. He had a reat and sacred sense of the future. He felt the d's before him. He was inspired by the strength o inished purposes. He looked to the joy that was s before him. Amid the grim confinements of Fmos he saw the new Jerusalem, and he walked it bright and golden streets.

t is this sense of the coming day which gives the sd power to endure. It inspires the song which nkes the nimble feet. "They talked about the c to which they were going." Yes, and that is a ays the kind of communion which braces the p rims to meet and overcome the renewed antagonns of the road. The social reformer, toiling amid n e and enmity, amid brick-dust and mire, must lc to the city to which he is going. The patriot—of n trudging over roads of pain, and sorrow, and u peakable desolation—must hug the thought of th established righteousness and the richer, purer fr dom which are hidden away over the horizon. W must feed our souls with the visions of the finisd city, with its gleaming minarets and towers. T be imprisoned in Patmos, with no alluring glory of the holy city, is a paralyzing exile; but to be in P nos in the company of that vision is to breathe th invigorating air of home.

is this sense of the future which we so much nd today. Our life is bigger than the passing hour. W must relate today to tomorrow. The sharp, d ructive sweeps of the plowshare, shearing the r s of ten thousand flowers, must be related to the c ing golden grain. We must link the bare overtu ed clods with the harvest-home! "We are sa d by hope." Brave, consecrated men and women, d ting their strength to holy causes, are not moving an lind and futile circles; they are moving on God's ro to ever-brightening issues. "The path of the ju is as a shining light that shineth more and more, ev unto the perfect day." It is our wisdom to li and move and have our being in the power of th glorious expectation! J. H. J.

The Mission of the Jews

MONDAY, May 8. Isa. 66:13-24. "*I will send those that escape of them unto the nations.*" The Je were intended to be the leaders of mankind. Th r civilization antedates that of the modern world. M es preceded Lycurgus by at least 800 years. B re Troy fell, or Homer sang, or Ulysses went on is wanderings, God had called Abram to become th ancestor of an *elect* race. That is a great word, bu it has been grossly misunderstood. It has been su osed to mean that in election a blessing was co nunicated to a few for their exclusive benefit, w h the great masses of men were neither allowed no intended to share. It would hardly be possible n entirely to misread the divine purpose. Election s ot exclusive, but inclusive. It is not for the few bu he many; not for selfish ease, but for strenuous ser ce. Israel was elect, not for herself, but that she mi t pass on to the world the knowledge and grace of hich she was the trustee.

raham was blessed that he might be a blessing; an this was intended to be the characteristic of his pe le; but when they refused, when they shut themsel s up in haughty exclusiveness, when they crucifie the Messiah and rejected the testimony of the ap tles, there was no alternative than that God should as them aside, and substitute the church as his ns ument for the revelation of his great purpose of ov This was the source of profound sorrow to the ap tle Paul. He said that he had great sorrow and in asing pain, that he could even wish himself a ersed from Christ on their behalf. But he saw le ly that God would graft the branches again into he original stock, that all Israel would be saved, an that the receiving of them back again would be he ife of the world. It is this that Isaiah anticipa in the passage before us when he says that when he ews have recognized their long-lost brother, not oh but Jesus, they will be commissioned to go out to bring the Gentiles to God, and be the missionaries of the world. F. B. M.

The Christian's Freedom

TUESDAY, May 9. Gal. 5:1. "*For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage.*" Some people still think of the Christian life as a bondage, a kind of strait-jacket, which one who wished happiness should postpone putting on as long as possible. Paul, however, is often found speaking of being a free man in Christ Jesus, and in the meditation of the day he speaks of freedom as the particular boon of the Christian.

What is the secret of Christian freedom? Is it having a "good time"? Is it "getting everything that is coming to us"? A German author has spoken a word that is thought-productive: "If one is always claiming his rights, the world is like a hell." Many a man at the height of worldly success will tell you that success is dust and ashes, if he has gained that success by casting off the responsibilities God intended him to carry.

Christian freedom is the opportunity God gives us to voluntarily choose nobility and useful service to others, when we could take the easy path of self-indulgence. The devoted father who toils at the foot of the mountain, accepting, uncompelled by any force save the high call of a noble purpose, meager material rewards in order that his son may climb the mountain into the celestial heights of learning—that father knows true freedom. Is not that father free to lay down his self-accepted burden at any time? But he knows he could not endure a choice that would cost him the higher happiness of sacrifice for a thing beloved.

Christian freedom lies in the power we possess of following something other than the highest that is in us. The self-control to take the noblest instead of the selfish path—that is the sign of the liberty that makes men divine. C. S. C.

The Mystery of the Atonement

WEDNESDAY, May 10. Lev. 1:10-17 and Ps. 40:6, 7. The Hebrew word for "burnt-offering" indicates its leading feature. It means an *ascending* offering—one that goes up to God with a grateful savor. It is often called in Scripture the "*whole* burnt sacrifice," because it was entirely consumed. No part might be kept back from the altar-fire. Surely such was our Lord's gift on our behalf. He yielded himself without reservation to the sacrifice of Calvary. The apostle says that he beseeches us, by the mercy of God, to present our bodies as living sacrifices unto God; but is not this precisely what Jesus did? The mystery of the Atonement is the one offering of the body of Christ. The mystery of perfected Redemption is that, in the body which was raised from the dead, the eternal intercession of our Lord is offered for us before the throne.

On the Sabbath, two lambs for a burnt-offering were offered, morning and evening; but all through these sacrifices this feature must be borne in mind: that whereas in their case it was involuntary sacrifice, in our Lord's case it was from first to last voluntary. He offered himself, without spot, to God; no cords were needed, no constraint. He might have called for twelve legions of angels, but he would not. He might, by one flash of indwelling power, have deprived his enemies of the power to hurt him, but it was not put forth. He gave himself wholly and voluntarily for our salvation. What return should we make but give ourselves equally to him!

F. B. M.

The Ability to Wait

THURSDAY, May 11. James 1:4. "*And let patience have its perfect work, that ye may be perfect and entire, lacking in nothing.*" Here in America we do not lack activity. We are a people of accomplishment. It is a difficult country for any one to be happy in who is without a regular routine of activities. It is natural that we should forget at times that the Bible commends other virtues besides those connected with constant serving. There are passive as well as active virtues, and one of these which receives high mention in the Scripture is patience, the ability to wait.

There are times in all of our lives when this quality is greatly needed. Its presence has saved many a life from going on the rocks. In the hours when we come up against a blank wall, through sorrow or disaster, it almost seems that God is testing us to see whether we can reach up to that perfection of which the apostle speaks, or gain the confidence in Jehovah that will enable us to obey and be patient, even when we can not see the road ahead.

Coleridge, with his penetrating mind, said that there were three great words, Love, Hope and Patience, and that there were times when patience was greater than either of the other two.

In life's battles we frequently do not need fighting strength so much as waiting strength. To be patient means that we really believe in God, that he means good for us, and we show that belief by waiting patiently for his promises to be fulfilled. C. S. C.

The Meaning of Sacrifice

FRIDAY, May 12. Lev. 2:1-11 and 1 Peter 2:22. There were three kinds of meal-offerings. The first, of flour finely ground and sifted; the second, of cakes, baked on a flat pan; and the third, of freshly gathered ears of corn, dried and parched by the fire. Salt and oil were invaluable ingredients, but honey and leaven were wholly excluded. Honey soon becomes sour and is liable to fermentation, while leaven is generally regarded as the emblem of corruption; and therefore these two substances were obviously inconsistent with the object of this offering, which was intended to represent the character of the Man Christ Jesus. There was nothing to mar the absolute beauty and symmetry of his character. Those who are bold in action are often deficient in gentleness. If we are tender-hearted, we may be wanting in fidelity. Our patience may become indifference and our love too indulgent. But when we look at Christ, we see that his character was perfectly balanced. Always and everywhere, he was the perfect Man.

One ingredient of the meal-offering was frankincense—a most precious and fragrant perfume. As it was spread over the showbread—loaves that were presented on the golden altar—it sweetened the atmosphere of the holy place, and when added to the meal-offering it told of the purity and preciousness of Him whose name is as ointment poured forth. Another ingredient was oil, and we remember our Lord's own words: "The Spirit of the Lord God is upon me." Only a part of the meal-offering was consumed; the remainder was eaten by the priests in the Holy Place. By this we are reminded of the necessity of daily fellowship with the Saviour. He must be the strength, the stay, the nutriment of our life. We have meat to eat that the world knows not of.

F. B. M.

God's Legion of Honor

SATURDAY, May 13. Matt. 16:24. "*If any man will come after me, let him deny himself, and take up his cross, and follow me.*" The order of the Iron Cross grew out of the great need of Frederick William III of Prussia; he had used up all the nation's wealth in war. The people accordingly brought all their jewelry of gold and silver to be melted into money for the government. For each ornament presented, they received another of iron or of bronze containing the inscription, "I gave gold for iron. 1813."

The Iron Cross of Germany, like the Victoria Cross of England and the Cross of the Legion of Honor in France, is generally bestowed in recognition of heroism in battle. Christianity's cross is borne in self-denial for Jesus' sake. When the two pieces of wood which go to make up a cross lie side by side, there is no cross; but when the shorter piece—the human will—is placed across the longer one—the divine will—then we have the cross. Oftentimes, when great afflictions fall upon the soul, God's will seems unbearable; but if we bear our cross lovingly, it brings to us here blessed resignation, and yonder, an eternal weight of glory.

In God's Legion of Honor, for iron he gives gold; we bring to him our little treasures and he transforms them into unsearchable riches. All are heroes in the army of the Lord. When our wills are perfectly surrendered, then there is no cross, for we lie alongside him in perfect peace, blessed rest and holy love. It is then we bring our gifts gladly, for the progress of his kingdom and the honor of his name. E. W. C.

A Week in the World's News

Practical Castles in the Air. In line with the nation-wide development of interest in the welfare of the birds, St. Paul, Minn., in the second week in April held its second annual Exhibition of Bird Houses made by the boys of the public schools. The youthful architects of castles in the air were inspired and guided by Mr. D. V. Ferguson, supervisor of manual training. Five thousand boys exhibited bird houses; and in the fashioning of their exhibits they must have gained, inevitably, a deeper interest in the feathered citizens of the woods who should be the future tenants.

The Country Church a National Necessity. By proclamation of the governor of the state, the people of Virginia will observe Sunday, May 7, as "Country Church Day." The governor said in his proclamation: "To the country churches of the state and nation is committed a great task and a great trust—the building of characters of men and women who make up the greater part of our population, both rural and urban. The country church is a necessity of civilization, and not only must it be perpetuated and encouraged, but its sphere of usefulness must be constantly widened, so that it may reach its proper position as the community center."

Arbitration Wins Again. A strike of 13,000 workers on the new subways in New York city, which had seriously interfered with all construction work since April 3, was settled on April 19 by Chairman Straus of the Public Service Commission, who acted as mediator in the dispute. The unions won recognition and a small increase in wages; the contractors won a working agreement which, it is expected, will prevent any further delay in subway construction.

To Develop Alaska. On April 14 Secretary of the Interior Lane announced the establishment under the Alaska Engineering Commission of a Land and Industrial Department to be located at Seward. This department will have general charge of all the public lands affected by the new government built railroad. It will select and survey town sites and supervise the sale of lots. The purpose of the department is to bring about a closer cooperation between merchant, miner and farmer, and to encourage development of all the varied resources contributory to the railroad.

Ships Again Running the Panama Canal Gauntlet. The Panama Canal was opened to traffic on April 15 with a depth of thirty feet, which will be increased to forty feet as fast as possible. Fifteen merchant vessels and one army transport passed through the canal on the 15th.

To Plant a Million Pines. The state of Massachusetts between this time and the first of June will plant about 500 acres of pines. Massachusetts began in 1908 to reforest her waste places. About 5,000 acres have been planted in 130 different lots. The state forester says that this is the proper time for the transplanting of conifers, but that the work should be completed before June 1.

Canadian Provinces for Suffrage. Since the first of the year, three Canadian provinces, Saskatchewan, Manitoba and Alberta, have granted political equality to women, Saskatchewan taking final action on March 14.

Cheap Motor Fuel. Announcement was made at Farmingdale, Long Island, on April 14 that Mr. Louis Enricht had perfected a process by which the addition of cheap chemicals to water would produce a motor fuel at a cost of one and one-half cents a gallon. Various tests before newspaper men appeared to give satisfactory results and Mr. Enricht himself announced that his friend, B. F. Yoakum, was going to market the new fuel. Scientists have said that the Enricht process is impossible, which warrants the average man in taking a hopeful view of it. In the meantime efforts are being made to utilize the Rietman process and other processes and thus recover more gasoline from a given quantity of crude oil than is now obtained. Efforts are also being made to adapt kerosene to automobile engines.

New Commercial Treaty. It was unofficially announced in Washington April 17 that David R. Francis, new American Ambassador to Russia, would carry with him a new treaty of commerce to serve as a basis for negotiations with the Russian government. Since the treaty of commerce which had existed for nearly a hundred years with Russia was denounced by the Taft administration because of the refusal of the Russian government to honor American passports in the hands of Jews, commerce between Russia and America has been carried on under a modus vivendi under which the stipulations of the former treaty were followed. Both countries have been looking for common ground on which a new treaty might be drawn.

Miniature War in China. Dispatches of April 13 and 16 told of fighting between government troops and revolutionaries at Canton, in which about thirty combatants were killed, and of fighting between soldiers of the northern army and a mob at Changchowfu, province of Fukien, in which thirty-two soldiers and forty civilians were killed.

Another New Haven Accident. A rear-end collision in which an express telescoped the rear car of a local at Bradford, Rhode Island, on the New Haven Railroad on April 17 cost the lives of five passengers and caused injuries to more than thirty others. As in the recent wreck on the New York Central, fog enters as one of the causes, and there is a disagreement regarding the condition of the signals and the observance of such signals as were set.

Risking the Yellow Peril. France is importing Chinese laborers to take the place in agriculture and industry left vacant by the men who have gone to the front; five thousand such laborers are expected within a few months.

Will Build Water Plant in South America. The American International Corporation, recently formed to promote better commercial relations between the United States and South America, announced recently that they had undertaken, at the request of the government of Uruguay, entire charge of the construction and financing of a new water supply system, which is expected to involve an expenditure of about $5,000,000, much of which will be spent for materials in this country.

The Work of Congress. The Senate passed the Army Bill on April 18 after raising the maximum peace strength of the army to 250,000 as compared with 140,000 provided in the House bill. The bill also provided for a reserve force of 260,000, for the federalization of the National Guard at an estimated strength of 280,000, for the creation of a school and college youths' reserve corps of an estimated strength of from 200,000 to 400,000; and included provisions for vocational education of enlisted men in agriculture or the mechanical arts, for Federal pay of National Guard officers above the rank of captain, and appropriated $15,000,000 for a government nitrate plant. The bill immediately went to conference. It was also repor on April 18 that the House and nate conferees had been unable to ag e on the sugar bill, the House still st ding for unconditional repeal of th free sugar law. By a vote of 118 45, the House on April 18 retained the Agricultural Appropriation Bi the $250,000 item for the distribut n of free garden seeds by members o Congress.

Court Decision Aids Safet On April 17 the Supreme Court the United States construed the leral Safety Appliance Act so that employees, no matter whether e aged in intrastate or interstate com erce, may recover damages for injur occurring through failure of the r ls to comply with the laws regarding fety equipment. The court held th the law applied to all railroads enga d in interstate commerce.

Munition Makers on Strike Disorders incident to a strike of 3,5 men employed by the National Cond and Cable Company at Hastings-on-H son, New York, finally forced the sh ff to ask for the National Guard. T N. C. & C. Co. has been manufa ring munitions and has refused to gr t an advance of five cents an hour as l by the strikers.

Building with Greater are. Eight years ago the Dominion g ernment began the construction the famous Quebec Bridge over t St. Lawrence River, which, when ompleted, will be the largest car ever bridge in the world. The brid was estimated to cost $6,000,000 ar it is now approaching completion, it eing expected that the last rivet be placed some time in October; b the cost will be $17,000,000. Whe partially constructed, the first spa collapsed, killing several workme and some engineers then stated th the bridge was too large, that its ight was greater than could be sup rted by the individual members.

A Mexican Invasion. Th boll weevil entered the United State rom Mexico in 1892 and made him f at home in the Rio Grande coun y of Texas, gradually extending the a of his invasion into Louisiana and uthern Oklahoma. Experts predic that the entire cotton belt will be i cted this year. There is only on sure method of attack against the eevil —the rotating of crops leaves the eevil nothing to feed upon. Burni and plowing under of the infested tton plants, the burning of all brush aps, and the picking of infested cotton ring the growing season are efficient s to crop rotation in the eradication the pest. Sprays of poison have pro d of little value.

Would Allay the War ver. Many congregations througho the country are taking up the sub t of "preparedness" and making a rong and earnest plea to their represen ives in Congress not to give way to t war madness. A reader in Worcester, ass., sends us a series of resolutions a pted by the members of the United sbyterian Church of that city, de ring that "preparedness" is contrary the established policy of the nation d to the sober judgment of the peopl that it is futile and does not preven war that it makes war increasingly pr ble; that it is opposed to the teachi s Jesus and the Bible, and that it uld hopelessly postpone world-peace. imilar action has been taken b the New York Synod of the United sbyterian Church of North Americ representing 125 congregations and ,00 communicants, including the ston Presbytery.

French soldiers captured by the Germans before Verdun

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HE MEXICAN SITUATION. Followin the treacherous attack upon Americ troops by Carranza troops at Pa al, General Pershing called in all th advance guards and concentrated hi roops at Santa Cruz and at the variou bases and points of vantage along h line of communications. Secretary Ba er at once sent Major General H h L. Scott, Chief of Staff, to San A nio to confer with General Funston, an it was suggested that General Sc t might meet General Obregon at h border. General Scott reached Ge eral Funston's headquarters on Ap l 21, and it was expected that he wo d not be able to make a full report o Vashington under ten days. In h meantime, all available troops were e sent into Mexico to strengthen he American forces. Later reports b that American troops had almost v aken the principal band of Villa's ol vers, with which Villa was probably ra ling. It is also stated that the e rts of cooperation by Carranza ro s earlier in the life of the expedition e unfounded. Parral was a center f illa sentiment, and it is not quite le whether General Lozano was more ry attached to Villa or to Carranza, r hether his apparent inability to con- ro his troops was real. He was re- o d to have threatened the Ameri- a at Santa Cruz after Colonel Brown a reached Major Tompkins with ei prcements. No further attack oc- u d. The reported death of Villa e s to have been greatly exaggerated. h he was wounded at Guerrero has e established. The latest reports e ved by the advance detachments f e American troops indicated that il with a considerable band was still e ng southward toward Durango, n hat his capture was only prevented y e interposition of Carranza troops t arral. Carranza is still insistent a the American expedition should be i lrawn. Secretary Baker has stated a t will continue until it accomplishes s bject. At the present writing no i lrawal has been made and no r er advance is being attempted.

TODAY

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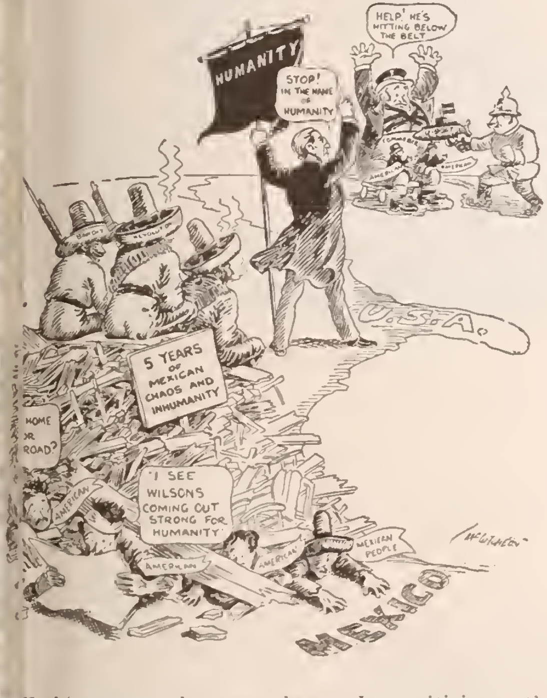
HELP! HE'S HITTING BELOW THE BELT
HUMANITY
STOP! IN THE NAME OF HUMANITY
AMERICAN
U.S.A.
5 YEARS OF MEXICAN CHAOS AND INHUMANITY
HOME OR ROAD?
"I SEE WILSONS COMING OUT STRONG FOR HUMANITY"
AMERICAN
AMERICAN
AMERICAN
MEXICAN PEOPLE
MEXICO
McCutcheon

The War in Europe

By ANTHONY ARNOUX

AOTHER British cabinet crisis, perhaps the severest since the war e a, was met and passed, perhaps uld be more accurate to say tem- o ily postponed, during the week is finished. This crisis arose over e question of compulsory military r e.

e Labor Party, with Mr. Asquith one portion of the cabinet, fought g st this proposition, while another o on of the cabinet, led by Mr. l George and supported outside e abinet by the principal British papers, struggled earnestly for s mediate adoption. It is practically admitted by all competent persons in Great Britain that the various schemes adopted to date, including the Derby recruiting plan, have failed to produce a sufficient supply of men, not only to enable Great Britain to increase the size of her armies, but even to make up the waste of war and disease.

The military expert of the London Times, in the Times of March 22, stated that at home and abroad Great Britain had then of troops raised in Great Britain, without reference to her colonial troops, seventy divisions, much below strength, and estimated that for the year 1916 there would be needed imperatively 1,400,000 men. At full strength seventy divisions would be some 1,307,000 men; but as these divisions are expressly stated to be "much below strength," at the very least 10 per cent. must be deducted for this reason, leaving the net strength at about 1,070,000. How many of these are at home we do not know, but it seems safe to assume that at least 25 per cent. are still in the United Kingdom, which would leave some 800,000 on service abroad, scattered from India to France. The colonial troops, except about 60,000 Canadians, are all on other fronts than the west, and consequently the British army on the west front cannot apparently at the present time exceed 600,000 to 650,000, a condition of affairs which has provoked much severe criticism of late in the French papers, which criticisms the French government is now allowing to be printed.

Matters being in this condition and recruits not coming forward were the moving causes which produced the week's crisis in the British cabinet. Mr. Asquith, who expected to make an announcement to Parliament on Tuesday, April 18, concerning the government's policy, was unable to do so, and on Wednesday was again obliged further to postpone it. On Thursday an agreement was arrived at, wherein, it is reported, the Labor Party acquiesced, to make a further and final trial for a period of two months of the voluntary system, with the understanding that in event that enough men for the needs of the army did not come forward in that period conscription would be introduced. It was announced that the full situation would be laid before Parliament on Tuesday, April 25, at the first secret session of Parliament since 1878.

The total casualties among British officers up to March 1 are officially stated to have been 23,962, of whom 7,240 have been killed, 14,755 wounded and 1,787 missing or prisoners. The large proportion of killed to wounded is worthy of notice.

In February there were two brigadier generals and four colonels killed and four brigadier generals wounded among the higher officers.

The Allies have seized Suda Bay, Crete, in Greek territory, as a naval base, whereat Greece has protested. The question of the use of Greek railroads for transporting Serbian troops from the Island of Corfu in the Adriatic to Salonica, on the Ægean, has also not been solved to the satisfaction of Greece, and the general relations between Greece and the Allies appear strained.

In Mesopotamia the British army attempting to relieve General Townshend's forces in Kut-el Amara has had alternate successes and defeats during the past week. On Saturday and Sunday this army made rather marked progress forward on the right bank of the Tigris, driving in and occupying the Turkish advanced lines, besides inflicting severe punishment on them and taking a considerable number of prisoners; but on Wednesday the Turks made a successful counter-attack, which retook from the British the lost ground and caused them heavy casualties.

The rest of the week, though fighting continued, neither side appears to have gained any particular advantage. Meanwhile, General Townshend's situation does not improve. It has now come to light that the civil population of Kut was ejected by the British some time ago, in order to save food for the troops; but the Turks say that General Townshend's supplies are running very low.

In the Caucasus in the early part of the week the Russians after a hard battle on the left bank of the Karadere, southeast of Trebizond, in which the navy assisted by flanking the Turkish positions with its fire, succeeded in dislodging the Turks from their positions there, and as the Turks relied on these positions for the defense of Trebizond, their capture was followed a couple of days later by the occupation of that city by the Russians. Trebizond is the most important town on the Black Sea coast east of Constantinople, and while its capture is undoubtedly of importance in giving the Russians a naval base on the southern coast of that sea and the resulting advantage in the speedy provisioning of their armies operating in that region, it can hardly be regarded in any sense as the key to Constantinople. Distance alone precludes its playing any such rôle, as it is over 450 miles from the capital.

The Austro-Italian campaign pursued its rather monotonous course during the week. Practically the only stirring event was one which happened on Wednesday, when the Italians climbed 3,300 meters, about 10,000 feet, up a mountain, and on the crest, surrounded by glaciers, captured one Austrian officer and thirty men, all of which was done while a great storm was raging.

Outside of this achievement there were only the usual bombardment and desultory skirmishes, resulting in nothing. Italy still remains at peace with Germany, by the way.

The improvement expected in the relations of Great Britain and Holland has not materialized, owing, perhaps, to the fact that the British have again seized the mails on Dutch ships on voyages to the Dutch East Indies and to the Argentine.

Nothing of any importance has taken place on the Russian front in Europe, though there have been quite a number of unconnected skirmishes and some artillery duels. From the movements of the German troops the Russian military critics predict that General von Hindenburg is about to make a strong effort to take Dunaburg.

ALAS, POOR VILLA! DEAD AGAIN.

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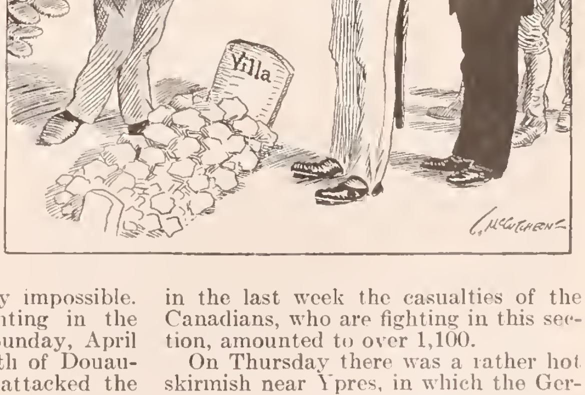


DURING the week just passed, owing to bad weather, the fighting on the Verdun front has not been as violent as heretofore. The effect of weather is not fully comprehended and would require too much space to explain fully, but it may be pointed out that bad weather not only affects the spirits and the morale of the men, but if enough rain falls to thoroughly soften the ground it makes the movement of artillery, that inseparable adjunct of modern armies, difficult, and in the case of heavy pieces practically impossible.

The only infantry fighting in the battle on Saturday and Sunday, April 15 and 16, took place south of Douaumont, where the French attacked the German positions and, according to their account, made some gains and took a couple of hundred prisoners. The Germans, however, reported this attack repulsed.

On the west front for the whole of the two days there was great artillery activity, centering on the Avocourt region and on Hill No. 304. All Sunday night, however, the German artillery continued its heavy bombardment of the line through Avocourt, Le Mort Homme and Cumières, which bombardment continued all day Monday.

Tuesday the infantry fighting again began, this time on the north front, where the Germans attacked and carried the French positions on the Steinbruck ridge, 700 yards south of the Haudremont farm, and on the ridge northwest of Thiaumont farm. This latter farm lies almost directly south of Douaumont and borders on the road running from Bras eastward to Thiaumont Fort, the distance between the places being about 7,000 feet.

The taking of the position on the ridge northwest of this, coupled with the taking of the positions on the Steinbruck ridge southeast of the Haudremont farm, advances the German lines on this portion of the northern front to the nearest point to Bras and Verdun which they have yet reached.

On Wednesday the Germans near Haudremont, northeast of Verdun, in a bayonet attack in which they claimed heavy casualties were inflicted on the French, captured a stone quarry, around which they had gained a footing a few days before. There was considerable activity west of the Meuse on Hill No. 304 and the French first lines between Dead Man Hill and Cumières. At Les Eparges the Germans, after three attacks, entered French trenches on a front of about 200 yards, but were immediately expelled from them, suffering serious losses.

During Wednesday night the French made an attack on the German positions to the northwest of the Pond of Vaux, south of Vaux, on the north front and captured some German trenches, taking a couple of hundred prisoners.

Thursday there was no infantry fighting at all, but a very severe bombardment on all fronts, lasting all day.

On Friday, coupled with intense activity of artillery on both sides, there were stubborn but minor infantry combats south of Fort Douaumont, and near Le Mort Homme Hill on the west front, in which such advantage as there was fell to the French, who made slight gains at the Haudremont quarry and in the Caurettes wood.

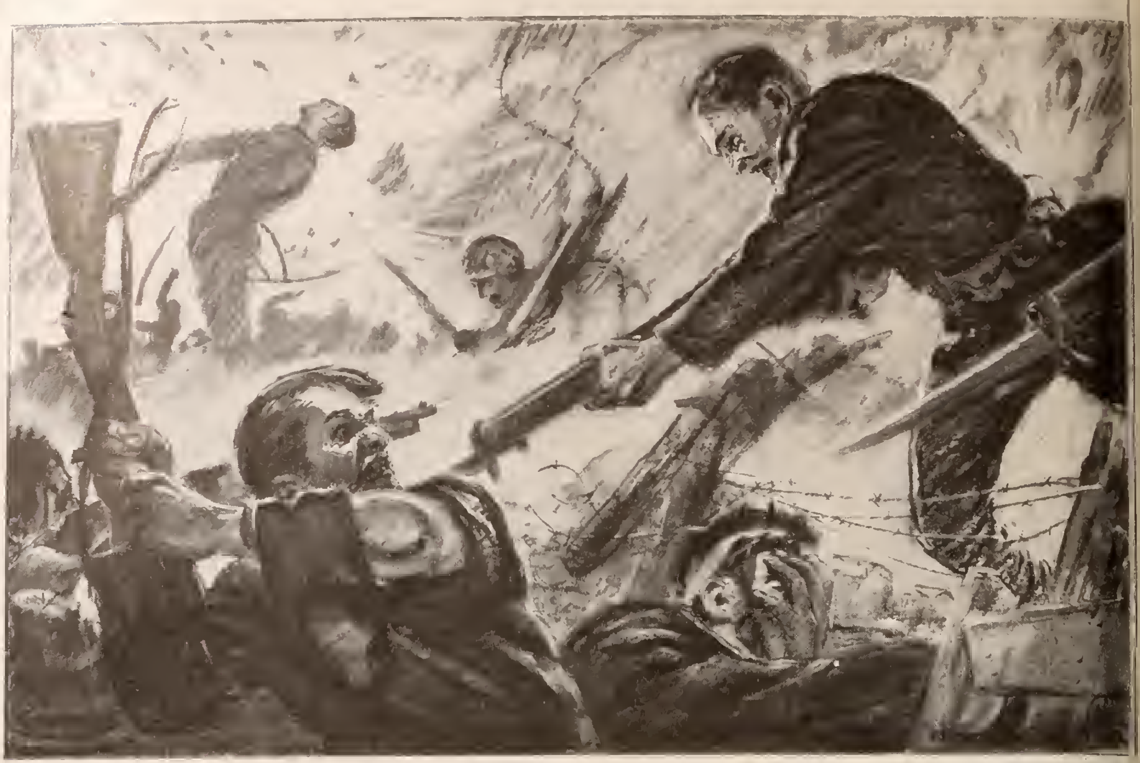
The fighting between the British and the Germans south of St. Eloi continued, and though dismissed with very brief or no mention in the official bulletins seems to have been quite severe, as the British casualty reports show that in the last week the casualties of the Canadians, who are fighting in this section, amounted to over 1,100.

On Thursday there was a rather hot skirmish near Ypres, in which the Germans captured some British trenches and took a few prisoners. This is the first time there has been any serious fighting near Ypres in a long time. On the rest of the western front the events were very minor.

Considerable interest was aroused toward the end of the week by the news that some Russian troops had been landed at Marseilles, France.

FRIENDS REUNITED

For seventy hours the stricken trenches were furrowed and ripped asunder.
A soldier there lay waiting.
Dazedly he recalled "the friendship."
Its strange beginning: in the steerage; bound for America.
Its gradual ripening during those three years together; toiling on the subway job.
Then insensate, unreasoning war between their two fatherlands had dragged each home as "reserves."
"How strange," he mused; "we are enemies now."
Suddenly he began to fire rapidly into the billowing smoke
The enemy were almost on them.
A bayonet tore soggily through his breast—he fired wildly—point-blank—then saw it was his friend.
Limply his friend's body fell across his face.



"ALL THEY THAT TAKE THE SWORD SHALL PERISH WITH THE SWORD." St. Matt. 26:52

Drink and Preparedness

An Interview with Captain Richmond Pearson Hobson

"OUR country can never be properly prepared until all the saloons are closed. Drinking in an army and navy makes inefficiency. The day has come when only the efficient nations will survive. One of the great powers in this European war can blame her present unsatisfactory position upon drink and drink alone.

"In the last fifty years, the manhood of this country has been undermined by drink. We are headed the same way. We shall rot inside so long as the saloons continue their traffic. We shall not be any more fit to defend ourselves than was Rome.

"At the rate we are going, an alarming percentage of our women are becoming heavy drinkers. In the European power which I have in mind, its percentage of women drinkers is the highest in the world. Intemperance breeds one thing: degeneracy of the breed. Just as this power has in the last fifty years bred an enormous number of undersized weaklings, so are we going to do the same thing, unless a halt is called."

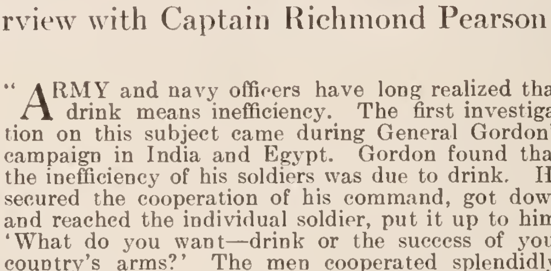
It was Captain Richmond P. Hobson speaking. Hobson knows war. He has been in it. He is the same Hobson who ran an old collier, manned with volunteers, under the guns at Santiago, and sank her to bottle up the Spanish fleet. Hobson had seen how men act under fire—sober men and men who drink He knows the relation between drink and war from personal observation. So convinced is he that this nation has approached a crisis in the drink question that he is giving his time to lay the facts before our people. Earnestly he went on to say:

"A crisis has come in the world's history. We are the only great nation not yet immersed in war. Some day we are going to have war. We are not going to make it; it is going to be forced upon us. And we must be ready to meet it. We must be ready with something else besides ships, soldiers, guns. We must be ready with the right kind of men. We are not going to have those men if we as a nation continue our drinking. There is no half-way about it. It is abstinence or drink. When you consider efficiency, there is no such thing as temperate drinking. And I am going to prove this to you with a bill of particulars.

"The Swedish government investigated drink as regards efficiency in its army. A test was held. A squad of Swedish infantrymen were sent on the range for rifle practice. Out of a hundred shots they made thirty perfect hits. Then each marksman received a quart of light beer, which he drank leisurely. A half hour later, the same marksmen were called upon to shoot again. All the men felt refreshed from the beer. They were confident of making a better record. This time they made only four hits out of a hundred shots. That day, that squad of riflemen shot liquor out of the Swedish army. Also, it is being shot out of all the armies in the world, slowly but surely. And for one purpose; efficiency.

"Japan prohibits liquor in her army and navy. When Admiral Togo was in this country, an American officer asked him how he accounted for the remarkable success of the Japanese over the Russians. General Togo replied: 'The cause is not hard to find. They drink vodka; we drink tea.'

"ARMY and navy officers have long realized that drink means inefficiency. The first investigation on this subject came during General Gordon's campaign in India and Egypt. Gordon found that the inefficiency of his soldiers was due to drink. He secured the cooperation of his command, got down and reached the individual soldier, put it up to him. 'What do you want—drink or the success of your country's arms?' The men cooperated splendidly. They eliminated drink, with the result that they reached a remarkable condition of efficiency. Lord Roberts, who was under Gordon in India, made the same test and found it successful. So did Lord Kitchener in his campaign in the Sudan. The result of the findings of these three most notable English soldiers of the last half century was to start a movement in the English army against drink.



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Hobson, who believes we face a drink crisis

"At the time of the outbreak of the Boer War, the operations in South Africa were not satisfactory. A scientific commission was appointed to investigate the inefficiency of the English army there, and they found the chief cause to be drink, temperate as well as heavy drinking They found that the drinkers broke down quicker under ong marches and lost their nerve q ker under heavy fire. The result this investigation led the Crown to p the matter before Parliament. A ommission was appointed called the terdepartment Commission. Its c clusions confirmed the investigati of the Boer War. It indicted alcohol for degenerati the men of England. Within fifty years the ph ical requirements of the British Army had to be lo ed. The height had to be reduced six inches, and her physical standards were reduced all down th ine. And for one reason. Drink was causing an i rior breed of Englishmen.

"The English investigation caused France follow, then Germany. The French investigation ablished that drink was the one reason for the de eracy of the nation. It was a case of sober up or ish. About ten years ago, by the order of the govern ent, placards showing the effects of alcohol were put all over France. This began constructive work remodeling the French people. The results of th are apparent in the wonderful way in which the F nch troops have stood up in this war.

"Germany handled the problem in her usual orough way. An investigation was begun in th universities. The president of the new univers in Frankfurt on the Main is authority for the stat ent that during the lunch hour most of the student ow drink buttermilk or a non-alcoholic beer 'I my day,' the president said, 'a student doing that uld be laughed at. Fortunately the times have cha ed.' The drinking bouts in the big universities hav o a large extent been abolished. The point is th the new crop of students realize themselves what ink amounts to. The movement was taken by th overnment gradually to eliminate drink from the my and navy and the entire civilian body. The em ror has been its champion. It is well known that has long since abolished liquors from his own tabl In his speeches at the naval and military schools has placed the ban upon alcohol as a beverage. He led on the navy officers at Kiel to eliminate drink f the good of their country. The emperor took this and because scientific investigation had brough the danger of alcohol in the national life to his atte on. Germany took this step long before the war an. In war and peace, it has led the fight against al ol. The most organic measure that we have on thi ubject has come from Germany. It is a law th at the birth of every child, the attending physic is required to give an alcohol card to the family. his card warns the parents to guard the infant again the effects of alcohol. Sobriety is today the rule the German army. After one of the big victories the East, General von Eichhorn's staff sat down a banquet. Most of the officers drank nothing the others had only a small glass of very light ne. This marks a tremendous step forward.

"IN America, General Nelson A. Miles and th ate General Howard were among the pioneers ho urged the elimination of alcohol from the ny. Colonel Maus of the Medical Corps, recently re ed, made elaborate investigations on the subject. ese covered a period of forty years. They were ma in the tropics as well as in the temperate zones. s a rest of his investigation, he urged the elimination of alcol.

n the navy, successive secretaries have taken actn until Secretary Daniels completed the eliminatio in all forms by abolishing the officers' wine mess. Daels has been severely criticized for this, but he dihe right thing. He was not ahead of his time, bu e did it just at the psychological moment, when weught to prepare to bring the efficiency of our offic up to the last notch physically. In 1887 Coress passed a law instigated by the Woman's Chtian Temperance Union. This law requires Anpolis and West Point to give lectures on the effec of alcohol and narcotics. The good of this is pren by the excellent type of men who are officers in e United States Army and Navy.

'robably the most conspicuous case of a nation's figl on alcohol is that of Russia. Under martial law was possible to eliminate drink. With an edict, voca was prohibited. Over night Russia went dry. The effs of this have been amazing. The difference in efficiey between the Russian army today and in the Japane war has surprised all neutral military observers.

"DRINK is closely tied up with the fate of nations. History tells us that Romulus founded Rome for a specific purpose—to get away from his neighbors and escape the effects of drinking. He announced that wine would never come within its walls. For over five hundred years Rome had absolute prohibition. A Roman woman was forbidden to drink wine under penalty of death. The efficiency of the Roman soldiers during that period is a marvel of military history. Rome's rise illustrates the value of sobriety and strength and integrity among her people. Then Rome started drinking and fell.

"Eight hundred German scientists, among them one hundred and sixty university professors, have recently issued a statement on alcohol, its effects on the human being, society, the nation and the race. Their conclusion is that 'alcohol is a protoplasmic poison; that it poisons the original protoplasms out of which all tissue or organic construction come, and that it is manifest that every function of the muscles or nerves must therefore be harmfully influenced from drink.'

"Alcohol is a habit-forming drug. It is an insidious poison which, with its anesthetic effect, hides real poison, that gradually undermines manhood and creates a craving of the tissues until manhood is mastered. It is a specific cause of degeneracy. It attacks with greater virulence the higher products of development, stops the building evolutionary processes of nature, and reverses the principle upon which all life is formed.

"The inefficiency due to drink in the living generation is multiplied many times over in loss for our coming offspring. Its continuance hastens general debauchery. That is why nations have perished and left only bleaching bones by the wayside. That is why one great power in Europe is going to fall, sooner or later, unless a halt is called. That is why, if we want to be prepared to face the most efficient nation of the world, no matter whether that nation be Asiatic or European, we must get down to business, eliminate the drink and give efficiency a chance.

"And that is why a vital part of the movement for preparedness sweeping over this country today should be directed against the saloons."

A Walk Up "Teapot Hill"

By REV. FRANCIS E. CLARK

President of Christian Endeavor

LT us walk up Teapot Hill together, to the great Buddhist temple which crowns its top. I venture to say we shall see more strange and interesting sights than we have seen in a 'wk of Sundays." To be sure, it is not Sunday whi we take this walk, but a midweek day; yet I 'eahe same sights and sounds would be heard on the irs lay of the week as on the second, third or fourth.

Tipot Hill and the Kyomidzu temple—the ancient apil and still the most sacred city of Japan, where the nperors are always crowned, and near which they are uried when their brief span of life and power is ove Moreover, Kyoto is the third city of the empire n opulation, with more than 00000 inhabitants, and for all hitian people it is of special ntest, because it is the seat of he oshisha University, the largst d most important Christian olle in the empire—the college ou ed by Dr. Neesima, that renaable native Christian, whose ian will be immortal in the nns of Japan.

F to begin the climb up Teapot ill. We take one of the fast roly cars to the foot of the hill, ndt once begin to rise in the vor between long rows of porceain hops on either side. Shop fte shop we pass, all of them pe o the street, and all of them ro ed with teapots and cups nd lates and platters and every ar y of china ware. I have said e ss them; but if there are any adi in our party, you may be urve do not pass them all, for o oman born could resist all hei temptations.

Ty are much alike, though iffent wares, including Imari, Kuti, Awata, Kyomidzu, and so ort are sold in different shops, ut hey are all attractive. As e ter, we see teapots before s d teapots behind us, teapots o right of us, teapots to left f t big teapots and little teapots, tall teapots and qu teapots, beautifully decorated teapots and evly plain teapots, teapots that you can buy for a en nd a half and others that would cost many gold olls; teapots covered with storks, herons, cherry los ms, chrysanthemums, wistaria, bamboo, and all on n the most exquisitely delicate tints and shades.

N wonder the foreigners christened this street 'eat Hill. I do not know what the Japanese name f t street may be. Of course there are many other eaiful and artistic wares in these shops—all kinds f dies, porcelain household goods, images and even od prominent among which is Daruma, a legless eit who tradition says sat still in meditation for nine ear until his legs fell off!

T familiar three monkey gods are also found dulic ed by the ten thousand in these shops, in assorted ize nd at prices to suit all customers. There is the lin monkey, the deaf monkey and the dumb money The blind monkey has his paws over his eyes hate may see no evil; the deaf monkey covers his ars ith his paws that he may hear no evil; and the un monkey covers his mouth that he may speak o il. No bad monkeys these—if we do not call he gods—to have in any household.

Y can have your choice of many other gods and f a ultitude of curios, but we will resist these temptatis and push our way up the hill, until we come to ne the most popular Buddhist temples in all Japan—the Kyomidzu temple. Hundreds of pilgrims crowd us on every side, all bound to pay their tribute of worship to one of the many gods which the temple contains. Let us watch them for a few moments. There is a pretty young girl standing before an image of Buddha. She seizes and pulls a long, twisted rope made of many strips of colored cloth. This strikes a gong, making a subdued tinkle, which calls the attention of the god to her prayer. Then, as though he had not wakened up to the importance of her petition, she claps her hands in an insistent way. Then she throws her prayer, written upon a slip of paper, at his feet, and after casting a copper coin of the value of half a cent into a big contribution box some eight feet square, she shuffles off on her wooden clogs, apparently satisfied that her prayer will be answered.

At the Kyomidzu temple she pulls a rope that strikes a gong, then claps her hands together and waits expectant

The great temple consists of many small shrines, each with its special deity in its inner recesses. There are, besides, two or three larger shrines. As we pass on, we come to a strange-looking wooden image that bears only a semblance to a human being. His nose is almost rubbed off; his eyes are scarcely visible, the sockets being all but gone; only fragments of his ears are left, and there is a large hole where his stomach should have been. Moreover, there are half a dozen bibs around his neck, a cotton hood on his head, and mitts on his hands. This is Benzuru, on whom Buddha is said to have conferred the power to heal all human ills. So poor people come to him from all the country around, and if they have a headache, rub their heads against his (though he is a blockhead) to cure it. If their eyes are bad, they rub his eyes with their fingers, and if they have indigestion they rub his stomach to cure their own. When they think they have been cured, or, perhaps, to propitiate him in advance, they make him presents of bibs and hoods and mitts and rice. Poor old, dilapidated Benzuru! He has been almost rubbed to pieces by his devout and suffering followers.

But the most pathetic shrine of all is occupied by two or three score of children's Buddhas, who are believed to cure all children's ailments, and here are many poor mothers who have come with offerings of rice and pennies, or with bibs to tie around Buddha's neck, in order that the dear little one at home may recover from croup or diphtheria, toothache or fever. At least a dozen mothers were there the day I visited Kyomidzu, and I could imagine the heartaches they brought with them for the sick little ones at home. My heart went out to them and I longed to have them know of Him who did not need to be propitiated with bibs or rice or pence, but who would still, as of old, take little children up in his arms and bless them.

At this shrine was a small boy with a dipper, pouring water on the head of a god, and another boy throwing little pebbles into the lap of another god. Perhaps these boys had sick little brothers or sisters at home, and were thus calling the attention of their particular god to the wants of their little playfellows. Most of the Buddhas in this shrine had a lap full of pebbles, and many of them were drenched from head to foot with water. Certainly, if anything could wake up an idol, such treatment would do it.

At another shrine a priest was selling fortunes for one sen (half a cent) apiece. The man who desired to know his fate shook a wooden cylinder violently until a little bamboo rod, six to eight inches long, dropped out of a small hole at one end. On this rod was a number, and on handing it to the priest and paying his sen the priest gave him a printed slip of paper bearing the corresponding number, on which his fortune was printed. Judging from his appearance, the man's fortune was a good one, for he went away alert and smiling.

If it were not for the hideous superstitions and idolatry connected with the temple, it would be a most attractive place to visit. The scenery all about is entrancing. Behind are great groves of solemn cryptomerias and camphor trees, with an occasional huge chestnut showing its silvery tassels. Below are beautiful gardens and lakelets and flowering shrubs. Scores of plum trees burst into full bloom in February and March, and hundreds of blossoming cherry trees make it still lovelier in April. Few more picturesque and charming spots can be found in all the world, but alas! the slimy trail of idolatry is over it all.

However Buddhism may be idealized and spiritualized, its actual results, as seen at such a temple, are anything but lovely. And yet there are some people in Christian lands who place Buddhism on a par with Christianity, and seem to find in it all the virtues of Christ's religion and a few more besides. Brethren of the Buddhist-Christian cult, is there not some better business to engage your time and your attention?

◆

THE popular statesman, to meet all the requirements demanded of him, would need to be equipped like Briareus, with a hundred arms, that he might be a mighty hand-shaker, and with as many eyes as Argus, that he might see what was going on behind as well as in front. With such a make-up he would be able to keep his fences in order and to meet any reasonable emergency that might arise. But even then he would be tripped up at times through excess of efficiency, if for no other reason. After all, the people are not looking for a perfect man, but for a pretty good, all-round specimen of humanity with a little more talent than his fellows.

Our Editorial Forum

PRESIDENT
OTTO KOENIG

MANAGING EDITOR
GEO. H. SANDISON

SECRETARY
THEODORE WATERS

America for Peace!

OUR latest note to Germany, coming, in a sense, like a thunderbolt from a clear sky, has caused animated discussion throughout the country. Many see in it a presage of war; while others, remembering the "strict accountability" note of February, 1915, and its sequel, are disposed to regard the question of the German submarine warfare as possibly still within the domain of diplomatic negotiations. In his address to Congress and the nation on the same day, the President explained in detail the reasons which had impelled him to make a final appeal to Germany in the name of the neutral nations, and to call upon the Imperial German Government to immediately abandon its present methods of submarine warfare against passenger and freight-carrying vessels. Failure to comply with these demands, the note stated, would leave this Government no choice but to sever diplomatic relations with Germany altogether.

That this message has brought the nation face to face with the gravest situation since the war began is everywhere recognized. The speech to Congress deepened this solemn impression. It was felt that we stood on the brink of great events. Even the militarists were silenced for the moment. The great body of peace-loving Americans, who have accepted in good faith the President's repeated avowals of his desire to keep the country out of war by every possible means, were stunned and mystified by his course in sending such a message at all, while the Lusitania and Arabic cases—far more serious than any that have happened since—were dealt with by diplomacy.

To the friends of peace, the explanation vouchsafed to Congress that the evidence on which the message was based was cumulative, covering a long period of waiting in hope and expectation, meant but little. There was the message itself, indisputably a reversal of our former policies; an ultimatum that sounded like a challenge and an invitation to war. Reading the indictment, it might be gathered that Germany was the sole offender against the rights of neutrals, when in reality all know that the Allies have violated international law and transgressed against American rights on the seas many times with impunity, with never an ultimatum in sight.

The demand in the message to Germany is not for the entire cessation of submarine warfare, but for a change in the present methods of conducting it. In previous diplomatic exchanges, Germany gave virtual assurance that the dangers to neutrals through her submarine warfare would be reduced to a minimum. She is now asked in this new message, more peremptorily than before, to make good these promises to recognize international law and the rights of humanity in the conduct of her ocean warfare. There are reasons for regarding compliance as by no means improbable. Austria's attitude has been widely represented as favoring such a course, and the recent developments in Berlin, relative to changes in the von Tirpitz policy, in which Minister von Jagow and Chancellor Hollweg were active advocates, are cited as lending color to the promise of a possible change by the German Government.

In the event that the note should be unfavorably received in Berlin and the probability of a diplomatic break brought sharply into view, any action the President may take will be referred to the Foreign Relations Committees of both Houses, in accordance with the usual procedure when a breach is imminent. What proportion of the members believe a break with Germany justifiable at this time is uncertain, but it would surprise nobody if a majority were discovered favoring peace, and holding the view that there have been no recent international developments that would justify such a step at the present time.

Abraham Lincoln set a good example for later Presidents in inflexibly opposing all temptations to international war, unless the country was attacked under conditions which made resistance imperative. The record of American history shows that the disposition of the President has always been a vital factor in the issues of war and peace. There is a tremendous power in the hands of the executive, carrying momentous possibilities. That conservative journal, the New York Evening Post, commenting on the present situation in its issue of April 19, said: "The ultimate fact in the whole affair is that a President can, if he is so minded, present an issue of possible war to Congress in such a way that its independent right to declare war may be, in fact, overridden, or made to appear as if it did not exist."

This power, greater than that exercised by many monarchs, who have to submit all vital questions affecting the state to Parliaments and Councils, is one to be employed with rare wisdom and discretion. President Wilson's idealism and his well-known love of humanity are admirable in themselves. Yet circumstances may arise in which these very qualities may be the means of leading their possessor into dangerous paths. We recall his fervent utterances in behalf of neutrality and keeping America out of the war. Now, it would seem that these identical sentiments are transformed into an argument in favor of an opposite policy. For our people as a whole to enter fully and sympathetically into these views, as presented in the note to Germany, would be difficult if not impossible, knowing what their logical outcome would entail on the country. They regard any proposition that will lead us into this war as little short of madness, whether promoted by those in sympathy with the Allies or with the neutrals. It is opposed to all that we have stood for and proclaimed these twenty months past. Instead of augmenting the horrors of war, we should be trying to lessen them; instead of joining in the conflict, we should rather bend every energy to promote the cause of peace.

The Prophet's Room

AN old preacher, who has spent almost half a century in active Christian ministry, recently visited the scenes of his first successful pastorate. He preached in the old church—larger and more substantial now—and was welcomed by many who had been among his earliest converts. When the service was over and the greetings ended, a white-haired parishioner drew him aside. Many years before, this old man and his wife had been won to Christ by the ministrations of the visitor, and they recalled the fact in kindly and glowing words. "And now you must be our guest," they said, "for ever since you told us, in one of your sermons, about the prophet's chamber—the little room on the wall which the kind-hearted woman of Shunem fitted for Elisha—we have had just such a room in our house, and it's seldom empty." To resist such an appeal the old pastor found impossible; so he became their guest, and found the prophet's room a very haven of restfulness. In many homes where a fine, old-fashioned hospitality is observed, there is a prophet's room. Not an ordinary guest-chamber, but one that is set apart for very special service. However small and unpretentious it may be, however simple its furnishings, it is always scrupulously kept in order. And many a hard-working minister, traveling evangelist or humble, wayfaring Christian finds rest and comfort there. This is surely one of the most beautiful traits of hospitality, where all is given freely, without expectation of return. It is written that we should not forget to show kindness to strangers, "as thereby some have entertained angels unawares."

Undermining the Faith

THERE is presage of a coming battle royal among the theologians when the General Assembly of the Presbyterian Church meets in Atlantic City on May 18. This conflict, which has long been brewing, has been brought to a focus by the recent action of the Presbytery of New York in relation to the standard of qualifications for the ministry. Its course in appointing candidates who hold the advanced views taught in Union Theological Seminary has aroused the conservative element among Presbyterians throughout the country. What is regarded as the most drastic step yet taken in the long controversy was the passage of a resolution in the Cincinnati Presbytery on April 17, by a vote of 42 to 29, petitioning the General Assembly to cut off the Presbytery of New York for its "long-continued disloyalty." This result was reached after a tempestuous session, in which the conservatives denounced in explicit language the defection of the New York Presbytery from the old faith, and especially for its attitude toward the Bible. The resolution, as adopted, reads:

> The Presbytery of New York being guilty of deliberate and long-continued disloyalty to the doctrinal studies of the Presbyterian Church, and being persistently disobedient to the mandates of the General Assembly, the Assembly is requested by the Presbytery of Cincinnati to take such steps as are necessary to cut off from the Presbyterian Church the Presbytery of New York, if no other method will avail.

Rev. Dr. Stephenson, of the Church of the Covenant, Cincinnati, the mover of the resolution, put the case very clearly when he said during the debate that candidates who rejected the cardinal doctrines of the faith could not be good ministers of the Gospel, and that pastors who, though claiming to be Christians and belonging to a Christian denomination, preached doctrines that were wholly outside of that faith, were guilty of "a crime that should not go unchallenged by loyal Presbyterians. For twenty years," he said, "the ministers of many of the ew York Presbyterian churches have been holdi up to ridicule the faith of our fathers. They say w hall not take drastic action against these men, be use the New York churches are our richest churche nd are heavy contributors. But I say, cast them ut! Let their money perish with them!"

Heresy-hunting has passed away long ago an will probably never return. Theology is progre ve. God is constantly and ceaselessly revealing hims to men, and every age brings new light. All c our Christian churches are broader than they were i the last generation. But there is not merely a diffe nce but a wide and irreconcilable divergence be een faith in the Bible facts of Christianity and th octrines that are taught in some of our seminarie nd preached in some of our pulpits today. We ust heartily agree with the loyal claim of the Cinc nati presbyters that the vital truths of Christianit are sacred, and should be taught in our Christian minaries and preached in every Christian pulpit nd that teaching or preaching which calls in questic the divine birth, the atonement and the resurrecti or holds the Bible and the old faith up to ridicule, s uld not be tolerated. A theological professor a an ordained minister are equally bound to teach all loyalty the doctrines of the church or denomi ion to which they are pledged, or else to take the nly honorable course open in such a case—retire fro the denomination and take their new theology to ree platform, where they may speak untrammeled.

Rum vs. Truth

THE temperance wave gathers height and th, wideness and strength. Cheering news nes from Russia that a bill will probab be passed making the prohibition decree perm ent and declaring that never again shall vodka o ny other strong alcoholic drinks be made and s in Russia. In America unexpected champions are t ing up the fight for temperance and the white portic on the temperance map are constantly growing larg nd more numerous.

A recent utterance of the Rev. Arthur J. B wn, D.D., a famous missionary leader, deals wit the liquor business in such powerful terms as to de rve frequent repetition and wide circulation:

> In my travels in foreign fields I learned that not or the customs of the people hinder missionary activities, but I nd the slime of the pit as represented in the American salo had been transferred to those fields. There is a brewery in J salem; there is a distillery on Mt. Lebanon; there are Am can saloons in Damascus. The saloon is the church's deadli foe in its foreign missionary work. The missionary goes to ristianize, while the rum-shop follows in his steps to dest his work, even to hurl the people back to a worse than h hen darkness.

It is the duty of the American church to in every possible way in the extermination of the s on. It hinders and undoes the church's work at ho , it tends to nullify its triumphs abroad. What ar ou doing in your town, your county, your state to h ten the end of this foe of all that is good?

Comment by the Way

IN the English House of Commons a few days ago, a m ber is reported to have said, "As there is nothing do in Christianity, why should not clergymen enlist?" M ing allowances for excitement due to existing condition the challenge implied in this ill-considered remark has been ken up by the evangelical press with great vigor. The Ch ian minister, it is urged, is the exponent of God's Word; hi uty is not to summon men to war, nor himself to take the rd, but to proclaim fearlessly that what the world needs to y is that the nations should repent of their sins. They a not fighting for Christianity, but against it. The war has no een the product of Christianity, but the result of the fail of Europe to acknowledge and obey its teachings. It shou not be forgotten, however, that very many good clergymen to be found with the armies, doing chaplain and evangelistic rk.

THE contention of specialists that there is a close rel onship between genius and certain forms of insanity uld seem to be borne out by the strange case of Blakelock, the ist, who after sixteen years' confinement in an asylum, was ken to New York a few days ago to see the paintings through ich he had become famous. In the Reinhardt galleries, wher ey were hung, he inspected a number of his now famous can es, but he specially lingered before a moonlight scene, wh he quietly proclaimed his masterpiece. It was recently purc sed for $20,000. The temporary return to the world of art ap ed to summon up all his perceptive faculties. He was aga he skilled, discriminating critic, and his observations on ner work than his own revealed a keenly judicial and appre ive mind, with a clear remembrance of individuals and eir methods. His visit was a remarkable illustration of a t porary return to lucidity. Now that he has gone back his retreat, the experts are watching to see whether the impr on will last. The little incident is a pitiful tragedy in a nu ell.

The Bible and Newspaper

CONDUCTED BY

FERDINAND C. IGLEHART, D.D.

ear Without a Summer

I is said that the year 1816 had no summer; that frosts prevailed and ice formed in the month of June; that in July ice formed to the thick-nes of an inch; that in August there was, heavy fall of snow; but that in Sep mber the usual fall weather prevail . There was no corn raised, and mos of the crops were failures. It is saic hat these weather conditions exten d all over the New England states, Ne York, New Jersey, Pennsylvania and hio. Probably the facts hav been exaggerated. Other par of the nation and world had summer, and there was foo and clothing for the people. Some growl perpetually at t weather; it is too hot or o cold; too wet or too dry And yet a kind Providen arranges it infinitely bett than we could. What b utiful promise this was n t early history of the race: *"W e the earth remaineth, seed ne and harvest, and cold and eat, and summer and winter, d day and night shall not eas'* (*Gen. 8 : 22.*)

enny Gambling

A instructor in geometry nd trigonometry in the igh chool at Marietta, Ohio, he er day resigned his position the request of the Board f ducation because he mat ed pennies with the stud ts. It is wise for a teac r to be democratic, to how and better still to feel de interest not only in the stud s, but also in the recreation and amusements of the scho rs. But care should be take not to become too much f a y, nor cheapen influence y much familiarity. Of ll p sons in the world, the teac r should be the last one to e er into the sins of youthful mes. The professor in the gh school indulged in an leg game with the boys. Inst d of teaching them by prec t and example that mat ing pennies is incipient gam ng, he really taught hem hat vice. Playing mar-es for keeps," putting up mon on cards in the dive, the ub room or the fashionable parlor, and betting a hundred thou nd dollars' worth of grain in the pit, or a hundred thousand dollars' wort of watered stock on the merchan' exchange, is the same vice. Mos of the people of this country belie in the law of value for value, and not break the law of God or man g mbling. The Roman soldiers gam ed for the Saviour's robes. *"And they ucified him, and parted his garment casting lots."* (*Matt. 27 : 35.*)

Elk for Adirondacks

A ERD of some seventy-five elk as been transferred from the Far Wes and turned loose into the game rese es of the Adirondacks. The elk is he largest of the deer family and o of the noblest of animals. In some countries deer are domesticated and tched to the sled. As a matter e nomy as well as sentiment, we ugh to preserve the elk and other food-roducing animals. The nation is waki up to the wrong, almost the crim of killing the forest trees, the song birds and wild animals we need for tr l sons and food. Game was a daily article of food at King Solomon's palace. *"Besides harts, and roebucks, and fallow deer, and fatted fowl."* (*I Kings 4 : 23.*)

Fed His Horse Sugar

A MAN stood on the corner of William and Fulton Streets, New York, the other day, paying no attention to the busy multitudes going either way past him, and talking only to his horse. He was a truckman with a chestnut sorrel horse and a wagon filled with barrels and boxes. He took a cube of white sugar out of a side pocket and gave it to the horse to eat. The animal's eyes looked almost human with gratitude. His master stroked his forehead and patted his neck and combed his mane with his fingers. Then the horse put his nose against the pocket that held the sugar and asked for more, and the man gave him another lump, and this went on several minutes. A passer-by stopped and watched the performance for some time, and then said to the driver: "You are feeding sugar today in spite of the high price of food." "Yes," said the man, "he gets this kind of treatment every day. I own the truck and the horse. He is my companion as well as my stock in trade. I have owned him fifteen years. No better horse ever had a harness on him. He has supported me and helped me bring up my children. He seems like a member of my family. I stop about this time every day and give him sugar. He likes it and knows I love him when I give it to him. He loves me, too, I am sure of that, and he has cute ways of telling me so." The man who had halted to witness this scene on the busy thoroughfare said: "Your horse looks as though he belongs to a rich man's coach on Fifth Avenue." "Yes," replied the owner, "his hair is as soft as silk, and I brush it as carefully as a man would his Sunday coat. He is as fat as butter. I would miss a meal any time rather than let him go hungry. This last snow went hard on him and he fell off some, but when the ice got off the streets he picked up his flesh again. He looks like a three-year-old, but he is twenty-five. There will be some crying among the youngsters when he dies. I am going to keep him till he dies. I wouldn't want to sell a member of the family, you know." This is an ideal picture of a driver and a horse. Dumb animals know when we are good to them, and answer love with love. The law justly lays its hand on the human brutes that kick or maim or lash or mistreat them. The incident calls to mind that fact that "*a righteous man regardeth the life of his beast.*" (*Prov. 12 : 10.*)

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Red Cross Motor Ambulances for Russia

FIFTEEN *motor ambulances, the gift of Americans to the Red Cross Society of Russia, paraded up Fifth Avenue, New York City, the other day on their way to the battle front. The demon of war goes ahead with his weapons of destruction; the angel of mercy follows in his bloody track. These motor ambulances are not the first aid the United States has sent to Russia; our Red Cross rendered important help to the famine-stricken in Russia in 1891. How humane, how Christlike is the work of ministering to the sick, suffering, wounded, dying and dead! How revolting is the thought that war greedily welcomes so beneficent a service that many wounded men may be able to plunge again into the maelstrom of hate! The prayer of the universal heart is that the war may end, that the hints of peace may grow into actual fact, that the implements of war may be turned into those of industry, and that the ambulances may be changed into wagons of trade, conveyances of mercy and cars of salvation, in accordance with this prophecy: "And they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up a sword against nation, neither shall they learn war any more."* (*Micah 4 : 3.*)

Boy Rewarded for Bravery

A BRONZE medal and a purse of twenty-five dollars in gold were presented recently to Paul Monohan, son of John Monohan of Hunter's Point, by the Life Saving Association of New York. Paul rescued John Gallagher from drowning in the East River on July 21, 1914. The hero was a little fellow only eleven years old, and the playmate he rescued was only nine. It makes one think more of his race to see this illustration of heroism on the part of the little boy not yet in his teens. He knew the risk to his own life in going into the river, but his impulse to save his friend was stronger than his love for himself. There are hundreds of thousands of such heroes among the boys and girls of our land who do not have any medals awarded them, nor an item of notice in the newspapers. All such acts should inspire us with greater zeal and courage in saving the bodies and souls of others. Every nation of the earth has moral heroes, men and women who have given up their lives to the salvation of the souls of others at great personal risk to themselves, and all in imitation of the spirit of the Master, of whom it was said: "*For the Son of man is come to seek and to save that which was lost.*" (*Luke 19 : 10.*)

Protecting the Young

THE magazine Popular Mechanics gives a description of ingenious covers which are being used in the fields of southwestern California by truck gardeners and others for shielding delicate young plants from frosts and freshets. The individual covers are pressed into shape from blank disks made of a light flexible material which is waterproof. The task of setting them is simple, requiring little labor. They are first laid over the plants, and their bottom edges are then pressed into loose earth by means of a hand implement and held securely. Two men working together, it is said, can distribute and anchor several thousand in a day's time. Since they are opalescent material, they care for the young plants in mild weather as if the plants were set in greenhouses. By employing them growth is hastened, losses guarded against, and the chances for early crops increased. How necessary to protect young life, so delicate and defenseless! God tells the hen when the hawk is near or the storm is coming, that she may gather her chickens under the soft shelter of her wings. He has instituted home and a Christian motherhood and the church and the Sunday school to shelter the children from enemies that would kill, to keep away the deadly frost, to let in the sunlight of heaven, and to promote mental and spiritual growth. Christ teaches the divine shelter for souls by this illustration of the protection of young life from harm: "*How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!*" (*Matt. 23: 37.*)

Set Clocks Ahead

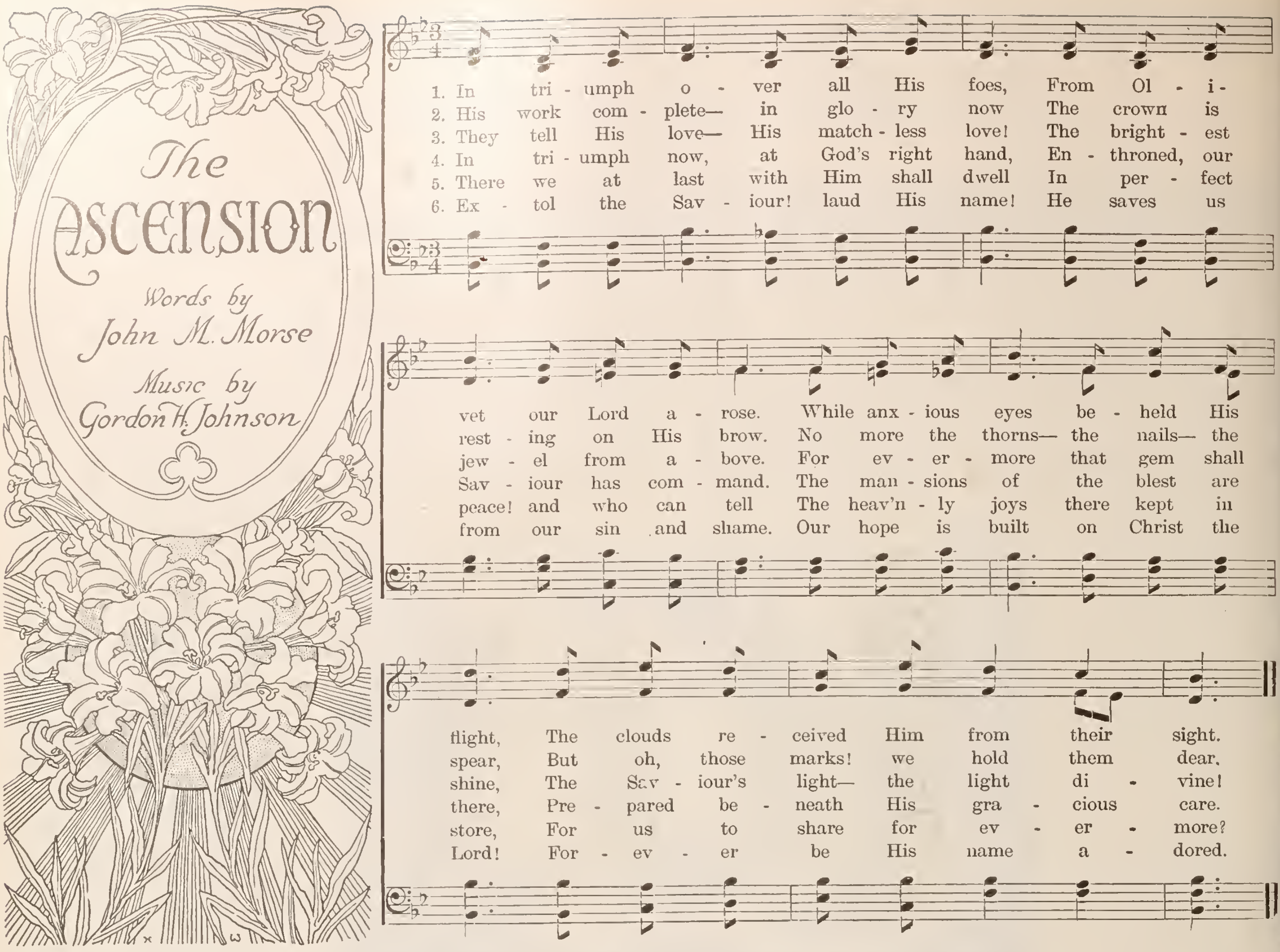
THE German Federal Council passed a measure providing that on May 1 all clocks should be set ahead one hour. The measure was proposed for hygienic and economic reasons, as lengthening working time during daylight and decreasing the necessity for artificial light. There is this account of the changing of the indicator of the timepiece, but it was turned backward instead of forward on the sun dial, which was the clock of olden times: "*And he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.*" (*II Kings 20:11.*)

⁂

Many a young man who is seeking satisfaction is really going so fast that he has overtaken it and passed it.

The Ascension

Words by
John M. Morse
Music by
Gordon H. Johnson


1. In tri - umph o - ver all His foes, From Ol - i -
2. His work com - plete— in glo - ry now The crown is
3. They tell His love— His match - less love! The bright - est
4. In tri - umph now, at God's right hand, En - throned, our
5. There we at last with Him shall dwell In per - fect
6. Ex - tol the Sav - iour! laud His name! He saves us
vet our Lord a - rose. While anx - ious eyes be - held His
rest - ing on His brow. No more the thorns— the nails— the
jew - el from a - bove. For ev - er - more that gem shall
Sav - iour has com - mand. The man - sions of the blest are
peace! and who can tell The heav'n - ly joys there kept in
from our sin and shame. Our hope is built on Christ the
flight, The clouds re - ceived Him from their sight.
spear, But oh, those marks! we hold them dear.
shine, The Sav - iour's light— the light di - vine!
there, Pre - pared be - neath His gra - cious care.
store, For us to share for ev - er - more?
Lord! For - ev - er be His name a - dored.

Our Chinese Orphans in War Time

It is a wonderful story of divine protection amid many perils, and of splendid progress in the orphanage training work, which is told in the letters from our missionaries in China, from which we give extracts in this issue. While Europe has its great war, China has its widespread revolution. Our Christian Herald friends who founded and fostered this beautiful work of rescue and child-training will be glad to learn not only of the safety of their young protégés, but of the progress the orphanage work is making all along the line.

There are now in the twenty-five orphanages in sixteen cities a total of 703 boys and girls, according to the latest figures received from Treasurer Maurice J. Walker of the Christian Herald Orphanage Committee at Chinkiang—the central organization having supervision of the entire work. Remittances of the funds contributed by the readers of this journal, who have been the loyal supporters of the work for a number of years past, are made quarterly by the Christian Herald to the Treasurer at Chinkiang and apportioned by the Committee among the various orphanages. The work has been greatly blessed in many ways. It began with 2,000 little waifs, orphans and half-orphans. A large number of the children are now true Christian converts. Many have been trained as pastors, evangelists, and Bible readers, while hundreds of others have been equipped for self-support as farmers, gardeners, mechanics and in other useful vocations. The training schools established in connection with the orphanages have won the admiration and confidence of the best class of Chinese. The results of the work, as a whole, constitute the strongest possible appeal in behalf of Christianity, and have exerted a splendid and far-reaching influence throughout China, and will long continue to do so.

In dealing with the missio ries' presentation, we begin with the le r of Rev. Otto E. Oberg of the atsi Orphanage, North China, whic was written in a time of great peril. Mr. Oberg says:

"FROM the beginning of this ear, we have been shut up by ro ers, who entered the city January 1 an ept it for five days. On the 5th of the nth the government troops arrived outside the wes ate. Once again we had a day of war in Sarats and fiercer than before. The explosions of shells vere horrible. Afterward we found that no less tha four shells had come into our compound; but still one was hurt. God is our refuge! When the robbers ame on January 1, the mandarin and the official led. Some officials and others went to the mission tion for shelter. The robbers began their work of de ruction in the yamen right opposite our mission s ion, by shooting and by robbing and burning the ses, and they continued with the shops. We were t in peace here in the mission station on the firs lay. When some of the robbers prepared to attack us, hers

A group of lovable, teachable, ambitious Chinese lads who are headed straight for Christian service because of the love and pity of Christian Herald readers i erfered, saying 'This is Jesu tang' or 'iang tang,' a these words were effective to turn the robbers a y. But when we had passed the first day of the n year, they did not hesitate from entering even o private rooms, demanding guns, rugs and other t gs. As a rule, the robbers were not allowed by t ir chief to hurt or rob 'Jesu tang,' and in some cases w were protected by Chinese robbers from being k ed and hurt by Mongolian robbers. What we lost w a comparatively small matter, when we think o how many of the heathen have been despoiled. S e officials were found by the robbers, and one of t m had his tongue cut off and his mouth cut up to t ears, while he was told, 'You have been fond of g d meat; eat now.'

On the evening of January 5 the robbers sent a m sage asking me to go with the leading merchants o side the west gate and request the government t ops to withdraw, adding that if we did not do so t city would be burnt. After a few minutes the m chants came in here among us to escape the r ers. We were at this time facing a severe trial. T merchants were now more than willing to kneel d n in prayer. After our prayer, the r er chiefs returned, threatening to burn o town if we could not stop the war. We c d hear the sound of the firing of the guns i e streets. Out went the robbers for the la time, and a few minutes later the gov- e nent soldiers came in through our gate. T Lord had answered our prayer, and w fell down on our knees, together with t merchants, and gave thanks to God for hi nercy!

It may be of special interest to the fr ds and patrons of our orphans to know th during those five days, while the ro ers were looting and maltreating the pe le in many ways, *our orphanages were le entirely in peace.* Not even a knock by th robbers on the door was heard. The so iers have, in some respects, not behaved so ell as even the robbers. The latter did n once fire a gun in our compound, but th soldiers fired several times. They ro ed the people in the streets just as the ro ers did. Still, we were thankful to God th the troops came. When their general he d that the soldiers were looting, he w out into the street himself and shot a ro ing soldier, and the punishment had a od effect."

MISS EMILY S. HARTWELL of the Christian Herald Fukien Industrial H es (interdenominational) writes from F how: "We cannot express to you on half the gratitude we feel for all your he for the orphans and destitute in this province. We thank you for the new patrons secured for us this year. I have sent to our patrons twice a year some reports of the work of the Homes. Our list still remains at 100 children. During the past year we have received a little over $4,000 (Mex.) from Chinese sources, of which $1,200 has come from the government and $1,200 from the Salt Bureau. The high officials looked into the industrial exhibit with great care, and expressed unfeigned pleasure at the work of the Homes on all lines. The Homes will certainly become a wonderful institution and a glory to Christian Herald patrons."

Superintendent H. C. Bartel of the Tsaohsien Orphanage, North China, sends a special letter to the Christian Herald readers, "and all who so kindly assist in the Christian Herald China Relief Fund." He speaks most encouragingly of the results already accomplished. "Our children are faithfully taught the Scriptures along with their other duties. They readily memorize many portions of the Bible, songs, and so forth. About three hundred children have been taken into this orphanage. We have been permitted to see some precious fruits of our labor, in the conversion of a goodly number of our older boys and girls. Many of these boys and girls (young men and women now) are giving their whole time to preaching the Gospel; and others, as they go back to their native villages, witness to the saving power of Jesus. This has a great effect on the people, as they hardly recognize in this clean, bright, well-trained boy or girl the little half-starved child who left their village a few short years before. Words fail us to express our gratitude toward those who have helped in this grand work, and we sincerely hope a reflex blessing may come to all who have thus assisted. Will you not continue to help us carry on this work for the Master, for soon will come the time when gold and silver will be of no value to us? Now is the time to have it exchanged for eternal value."

Miss Sally M. Laey, a missionary at the Tsingkiangpu (Presbyterian) Orphanage, writes: "Our boys are all well, and making fair progress along all lines. We have some very bright, promising boys, who we hope may be future Christian workers. The majority, of course, must be trained to support themselves by some form of industrial work. This training we are trying to give them, and many have already secured very good positions.

"Please remember these boys in your prayers. They are surrounded by so many temptations in this heathen land, that they need all the help that Christian prayer can give them. We thank you for your interest in the work."

A number of additional patrons are needed for our Chinese orphans. At several of the missions there are children unprovided for, and as the burden of their support cannot be borne by the missionaries, especially at the present time, we appeal to those who are interested in the welfare, spiritual and material, of those little ones to aid in the work. Twenty dollars provides for a whole year's care, shelter, food, training and clothing of a boy or girl at any of the orphanages. Smaller gifts, however, are always welcome. The protégé, if sufficiently trained, is put into communication with the patron, and writes letters at regular intervals. This phase of the work furnishes an attractive opportunity for churches, Sunday school classes, missionary societies, Christian Endeavorers and similar organizations to get into actual touch with missionary effort and to imbibe the missionary spirit.

All contributions in aid of the Chinese Orphans should be sent to the Christian Herald, Bible House, New York City.

A blind girl just rescued by an orphanage, and one of the enrolled orphans

This newly married couple were among the first outcasts taken in by one orphanage

"George Harris" in Mexico

By J. F. DERRICK

ast week we published under the title "Simon L ee in Mexico" the first half of this account of labor co itions which are said to prevail in some sections of exico, describing the inhuman debt bondage. The C stian Herald has published an article describing si ar conditions under which sisal hemp is said to be gr n in Yucatan. Commenting on the present story, M Charles Stelzle, who has studied Mexican conditions, sa "The practices described in this manuscript are su y not of common occurrence even in Mexico. The ge al situation among the Mexican peons is extremely ba Living conditions are wretched. However, I wo d question whether the story presents a typical situatio . . . I am sure, however, that the printing of thi story, with modifications, perhaps, would serve a y useful purpose—it would show the terrible conditio among the lower class of working people in Mexico. an hat what is needed most of all in that country is the em cipation of the great masses who are practically hel in slavery on account of their extreme poverty." (I have modified the story considerably.)

e sober statement that human beings are subjected to ch treatment as is depicted in these two articles, in a ighboring state, should prompt sober thought as to the uty of the Christian church and a Christian nation to at the truth and to end such conditions by exposing hem to the light of public knowledge and the indigna n of public opinion.—The Editor.]

ABOUT eighty per cent. of these people seemed content with their lot, and got over the brutal treatment accorded them, for it seemed natural to forget, but the remaining twenty pe cent. rebelled against the treatment and were co antly trying to effect an escape. It must be re nbered that each individual represented cash, an vas carried on the books as an asset.

hen a worker became too incorrigible, when wh pings, weeks in shackles without food save water an corn bread once a day, and other barbarities fai l to reconcile him to his lot, negotiations were at on started to effect a sale to another "employer." e proposed purchaser would go over the man's account, and the amount against the individual was always the basis for negotiation. This account would be bought out at face value. So whenever a poor wretch was sold he gained nothing, for he started to work for his new master with a debt of several hundred dollars against him. This method formed an endless chain, connecting all plantations. The existing close relationship maintained made it not only difficult, but extremely dangerous, for any one to contemplate escape; and not a man was without this knowledge, yet he would try it from sheer desperation. Probably it was this knowledge that imposed a resigned disposition upon the remaining eighty per cent.

TIME passed on. One evening, I was sitting outside of the office talking with the bookkeeper after a hard day's work. Our conversation was interrupted by the galloping of horses outside of the enclosure. In a few minutes everything was alive. There was the hurrying to and fro of men, with ropes, and armed to the teeth. Although I had seen much, this was new to me. I asked what was the trouble, and was told that two men had escaped with an advantage of two days. The master was out giving orders how to proceed. All was excitement and bustle, and with reason; for if those two fellows, whose identity I learned later, reached the capital, there would most certainly be trouble, for they would make known to the authorities at that place the conditions as they existed. Not only were these two wise in getting away, but they were intelligent enough to tell a straight story, and cunning enough to plan a coup, and so destroy this brutally depraved and immoral institution. One destroyed and bankrupt, the others must have fallen.

Letters had been sent to various persons, putting them on the lookout, and the hunting party mounted and rode away into the night.

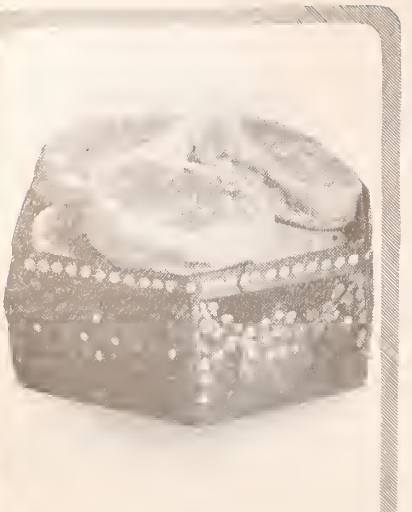
The fugitives certainly knew that they would be sought, and they also knew what would happen to them if caught. What a state of terror those two souls must have suffered! Sleeping in the woods, exposed to all kinds of venomous snakes, the Mexican tiger and lion; starting at every crack of a bush, with hearts leaping at what seemed to them a stealthy tread! How I did pity them!

Daylight came, but no tidings. The situation was tense. No one dared to discuss the matter at all. Even that class who were immune did not care to venture an opinion on the situation; but they were frank enough to admit that they were in sympathy with the escaped men.

Days passed. A week brought the intelligence that the men had been cornered. This news was welcomed, and additional instructions were dispatched by courier. From what I could gather, the two men had declared that they would fight to the death before they would be captured and brought back to what they rightly termed an inferno.

The owners of other estates began to come around to offer assistance. It was whispered around that the authorities in surrounding towns had heard of the matter and were becoming interested. These miserable owners were worried. As a result of the several conferences a sort of reunion on a certain day on each of the neighboring plantations was devised; a free intermingling among the workers—a thing never before heard of. This was, of course, to be done under the supervision of the major-domo, whose vigilance was never relaxed for a moment. The round of fun-making began during the third week following the escape. Each slave was given money. In aggravated cases, five dollars were given. These amounts were not carried against them, and they were told so. They were urged to have a good time. This cunningly devised scheme was ostensibly for the purpose of turning the tide of sentiment if possible. These poor people from observation were not so innocent or ignorant as their masters supposed, for I often heard comments upon the occasion that were surprising. One fellow, who was having a "glorious time," having partaken very freely of aguardiente, seeing me, called to me, and running up hat in hand said to me, "Habrá el amo soñado?" ("Has the master dreamed?")

Continued on page 570



Something New in Muffins

One of Marion Harris Neil's Recent Dainty Creations

4 tablespoonfuls Crisco
¼ cupful sugar
1 teaspoonful salt
1 cupful scalded milk
1 cupful boiling water
1 yeast cake
¼ cupful lukewarm water
2 eggs
4 cupfuls flour
[Use level measurements]

Add Crisco, sugar and salt to scalded milk and boiling water. Cool to lukewarm. Add yeast cake after it has been broken up and dissolved in ¼ cupful lukewarm water, and beaten eggs. Beat well and add flour gradually until all has been used. Beat thoroughly, coyer and let rise until double its bulk. This will take about two hours. Beat down, fill well Criscoed muffin rings placed on hot Criscoed griddle, and brown on one side. Remove ring, turn and brown on other side. Serve hot.

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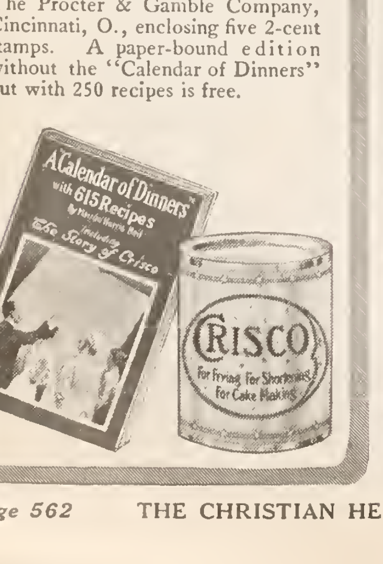


A Town of Tents and Shacks

CONTINUING FRANK G. CARPENTER'S ALASKA STORY

Copyright, 1916, by Frank G. Carpenter

I HAVE come from Sunrise to Anchorage. Sunrise is the little, log cabin, mining settlement on the northern end of the Kenai Peninsula. Anchorage is the frontier town of cabins and tents that has grown up at the mouth of Ship Creek, on the mainland at the beginning of the new construction of Uncle Sam's railroad. The railway really begins at Seward at the southern coast of the Kenai Peninsula, but its tracks for seventy-two miles will be those of the Alaska Northern, which Uncle Sam has bought ready built. The work now under way is from Anchorage northward.

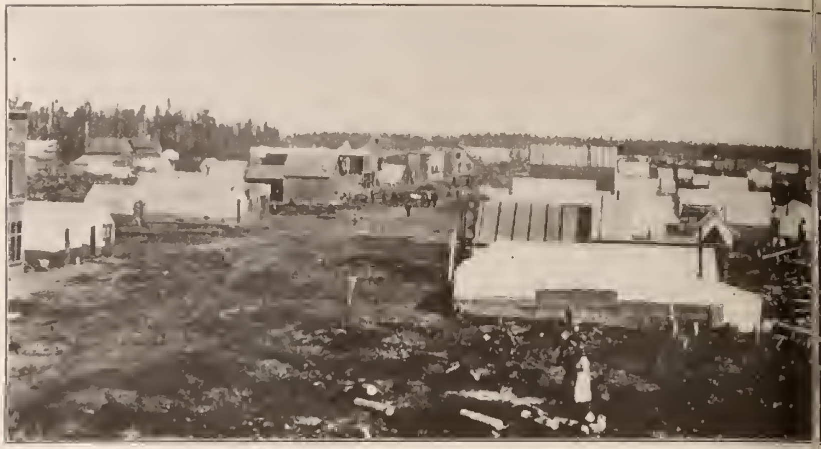
The reason for Anchorage is the railroad construction, and it sprang into being when the President, as Aladdin, rubbed the rusty old lamp of Congress and wished for that appropriation of $35,000,000 for railroads in Alaska. The town will be the nearest port to the Matanuska coal fields, and when navigation in Cook Inlet is open, which is from five to seven months of the year, it will have, perhaps, the bulk of the coal trade. For the rest of the time it will go on to Seward. It is for this reason that the people here expect a big city at Anchorage. They look forward to it as a smelting and manufacturing center as well as a great commercial port, and are already talking of it as the financial heart of Alaska.

The people of Seward are jealous of Anchorage. They claim that their port will be the only real city at the southern end of the railroad, for the reason that Resurrection Bay is free of ice all the year round, and ships can land there at any hour of the year. All steamers coming to Anchorage have to go several hundred miles farther. They must come up Cook Inlet, which is a great bay on the west of the peninsula, extending about 200 miles into the land. The inlet in places is upward of fifty miles wide, but it narrows at the northern end, and is only a few miles across in Knik Arm, where Anchorage is situated. The lower part of the inlet, owing to the warm Japanese current, is open throughout the year. The upper part freezes along in October or November, and for a great part of the winter ships cannot come in. The place is one of high tides. The sea rises from forty-five to sixty-five feet in the arms of the inlet, and it rushes in twice a day in a wall forming a bore of somewhat the same nature as those in the Bay of Fundy or in the Hoogly River, up which one goes to Calcutta.

I had some experience with the tide in coming from Sunrise to Anchorage. We had to leave when the waters were high, and this was not until midnight. Our boat was a launch about eighteen feet in length, with a twelve-horsepower gasoline engine taking up the whole of the center. There were bench seats around the side, and only a canvas for cover. The owner of the boat was a German storekeeper of Sunrise, and the engineer was his son, a boy of eighteen. The man refused to go unless he got at least $30, but we managed to drum up seven passengers, consisting of myself, Mr. George Parks of the government land office, and five prospectors.

The distance we made was something like 100 miles. It took us about eight hours to go, and the German was over six days coming back. We rode out of Turnagain Arm to Fire Island, and lay there for an hour to avoid the rough water. We then came on through Knik Arm to Ship Creek, and had to wait several hours before the tide rose so that we could land. This was so, notwithstanding our boat drew but three feet of water. We might have taken a dory and tramped to the shore through the mud, but the mud here is of a blue glacial clay and as sticky as glue. It is almost impossible to walk through it. The steamers usually anchor some distance from shore, and all freight is landed in lighters taken in by tugboats. The government wharf is high up on piles, and there are platforms a little below the floors of the warehouses upon which the lighters are anchored. They come in when the tide is high, and as it falls are upheld by the platforms so they can be unloaded at leisure.

But let me give you some pictures of this new city which has sprung up in a night at the end of Uncle Sam's railroad. Ship Creek has built up here a low valley perhaps two or three thousand feet wide and bordered on each side by steep bluffs. The tops of the bluffs are comparatively level, and they run far back into the country. The land was originally covered with woods, and the new settlements have been cut out of the trees. The lowlands near the creek have been reserved by the government for the use of the railroad, and they will be the site of the freight yards and terminals. The bluff to the right, as you face the town from the sea, is where the new city is now going up. It contains the homes and business establishments of the settlement. The bluff on the left is the official resi nce section. It has many pretty cot ges built in the groves, and remind one a little of a summer resort.



The main street of Anchorage, a town of cabins and tents

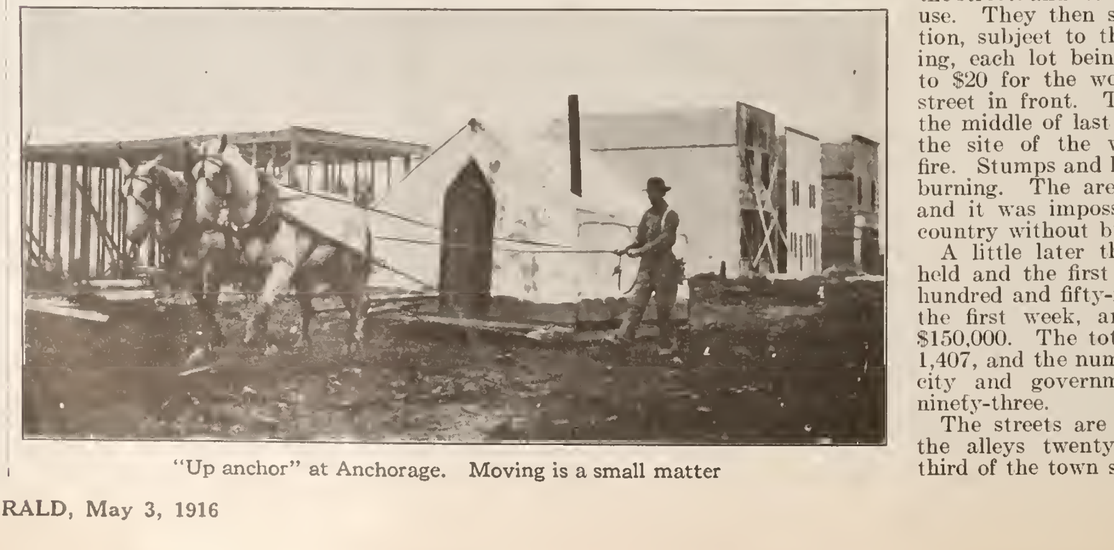
It is easy to see the enormous ork that has already been done in sta ing the railroad. The lowlands, whic are to be used for government term als were a dense forest carpeted with tic moss, which in places was severa eet deep. The trees had to be cut nd the stumps taken out. The mos as burned away and the ground smo ed up for the tracks and the buil gs. The whole of this section is now co ed with tracks. There are great pil of lumber standing about here and re. Ties are laid up like cordwood, and ere are steel beams and rafters and all rts of structural material. There are les of steel rails. The machinery om Panama has begun to arrive, and co-motives and steam shovels are s ld-ing about. A great deal of dre ng will have to be done to make the h bor fit for the railroad, and some o he Panama dredges will probabl be brought to Ship Creek.

There are a number of govern nt buildings on this lowland. All are f a temporary nature, the big ma ne shops and other structures being eft for the future. The government st les are great tents hundreds of feet ng in which rude stalls of poles have en made for the horses. One of the st-looking buildings is the hospital. is of two stories and is made of logs It stands near the harbor facing nik Arm.

And now let us visit the tow on the bluffs. People began to settle re before the government came, and ey built hundreds of tents and sl ks where the railroad tracks are. Th n-gineers changed the site of the wn to the highlands. They set asi a tract of 340 acres for the town ite and plotted out streets and lots, v-ing certain squares for schools nd municipal buildings. They cut he trees from one hundred acres and cl ed the streets and roads so they were f or use. They then sold the lots at ıc-tion, subject to the cost of the ar-ing, each lot being assessed from 10 to $20 for the work upon it and he street in front. This was done a ut the middle of last July. At that ne the site of the whole town wa on fire. Stumps and logs were everyw re burning. The arctic moss was ab ze, and it was impossible to go ove he country without burning your boc

A little later the first auction as held and the first lots were sold. ix hundred and fifty-five were dispos of the first week, and they broug in $150,000. The total number of lo is 1,407, and the number set aside fo he city and government reservatio is ninety-three.

The streets are sixty feet wide nd the alleys twenty feet. About e-third of the town site has been cle d,



"Up anchor" at Anchorage. Moving is a small matter

Experience

as taught good nurses, cooks and
ousekeepers everywhere the great
alue of

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ne of the best known writers on die-
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and this includes something like seven miles of streets and roadways.

Come with me to the third floor of the hotel, near the bluff, at the western end of Anchorage, and look at the city as it lies here today. The town is only a few months old and it is still in the tent and shack stage. There are stumps everywhere black with the smoke and the burning. Here and there men are splitting the stumps and digging them out by the roots. Building is going on everywhere.

Now turn your head and face the main street. It is eighty feet wide and frame buildings and tents now line it on both sides for more than a mile. That little cottage half way down the north side is the city post office and the tent across the way with the auctioneer's stand outside it is the city hall, where the mayor holds forth. On both sides of the main street hundreds of houses and tents are scattered here and there through the stumps. There are side streets with stores on them, and carpenters and cabinetmakers have their shops with pretentious signs over them.

All kinds of business have already started. Right near us is a new clothing store. It is a one-story shed, with trousers, coats and long rubber boots hanging by nails to the wall. The white canvas sign in front is so big that it covers half of the building, hiding the roof. A little farther on is a mattress factory, consisting of a tent, with a stovepipe running high above the canvas. The tent has a board floor, and the mattresses are piled high upon it. There is no front to the tent, and the dust blows in on the goods.

A little farther on is a jewelry establishment, half tent and half house, and down that street at the side is a big queensware store, with crockery and all sorts of porcelain piled up outside. There are dry goods stores and drug stores and stores selling notions. There are many provision stores and hardware stores and stores that sell books and newspapers. The town has a printing office and a newspaper of its own.

The "Two Girls' Waffle House" is owned by two bright-eyed young women from Seattle, who came to Anchorage when the town was first started and opened an eating-place on the flats. When the town was moved to the hills they put their house on a wagon and dropped it down here. In the front is a rude counter, covered with an oilcloth, at which the customers sit. There is room for just eight, but the counter is always filled at mealtime, and there are often men waiting outside. One of the girls cooks the meals while the other waits on the table and takes in the cash. They will serve you an order of waffles hot from the griddle, with good butter and sirup and a cup of coffee on the side, for 25 cents; or if you will you may have ham and eggs and coffee for a half dollar.

There are many women in business at Anchorage. Some are typewriters, others clerks in the stores and some have stores of their own. There is a woman barber on Fourth Street, and one of the best dry goods and notion establishments is kept by a girl under thirty, whose hair is as red as the brightest goods on her shelves. She is pretty. Another young lady has come here from Mendota, Ill., to open a millinery establishment. Another is a trained nurse, who came from a hospital in Philadelphia.

The owner of the "White House" hotel is a business woman, who is known everywhere throughout the northwest. It was Mrs. White's daughter, popularly known as "Babe" White, who drove the first spike for the railroad, and Babe was, I think, the first white child born in this region.

Mrs. White was the first white womman to settle on the northern shores of Cook Inlet. She came to Alaska twenty years ago as the wife of a sea captain who was then sailing as far north as Bering Sea. She and her husband settled on the shores of Cook Inlet. She made the first American flag that was ever floated north of that inlet. It was shortly after she had established her trading station. She wanted a flag to show her patriotism and also to signal the ships. In her stock of goods she had plenty of white and blue cloth, but looked in vain for red for the stripes. At last one day she saw an Indian woman passing who had on a red petticoat. She called to her and bought the petticoat, and that made the stripes.

Anchorage is less than a year old but it already has its social life and amusements. On the hill to the north is a tennis court and down in the government reservation is a baseball ground, so made that it can be flooded and turned into a skating rink during the winter. The town has its parties and dances, and on the last Fourth of July it held a baseball match in which a team made up of the girls competed with one formed of the boys. The town has its commercial club, with something like 200 members, and this consists of women as well as of men. I attended one of the meetings. The people were enthusiastic, and they seemed unanimous in their votes for municipal improvements, such as telephones, electric lights, and better means of protection from fires. They are all democratic, and so far the best of civic spirit seems to prevail.

Girls Who Make Good

By MARGARET E. SANGSTER, Jr.

The Girl Who Conquered Herself

RUTH always had an ungovernable temper. I have known Ruth a long while—we played dolls together, and made mud pies, and divided our candy, and so I really know. I am perhaps her very first friend. Of course, her real name is not Ruth; but I am rather sure that it would be unfair to tell her real name.

My first memory of Ruth's temper is a bit dim, for we might have been five years old, we two, at the time. I remember that I owned a black-faced, woolly-headed doll, and I remember that she wanted it for her own. Because I was not the giving-up kind—primarily, however, because I loved the doll—I refused to give it up, whereupon Ruth threw a stone at me. It was a large, sharp stone, and it made an ugly-looking, jagged little cut on my forehead. I remember how the blood dripped down the side of my face.

Ruth was aghast at the mischief she had done. I can see her now, her chubby baby hands clasped in front of her eyes to shut out the sight of the blood. At my wails someone came to me and washed my face, and put sticking-plaster on my forehead. I was kissed and petted and given a peppermint stick. But most of all (and this memory is a very real one), I can see Ruth's small stricken face, and I can hear her voice saying:

"I didn't mean to! I didn't mean to hurt her! The stone frew itself."

My forehead was nearly well the next day. In a week the scar of it was quite gone. But it was a long time before the scared look was entirely driven from Ruth's eyes.

WE went right on being friends. A hastily flung rock or a cut forehead is a small thing to a really true child-friendship. But, though we continued to be friends, we saw less and less of each other as the years went on. We were well past the doll and mud pie stage, and we were living in different towns and going to different schools and having different interests in life, and different friends. But occasionally we visited. It was on one of my visits to her home that I again saw her lose her temper. It was when her small brother spilled a cup of chocolate on her new dress. I'll admit that she had provocation, for it was a wonderful dress; but little brother hadn't meant to spill the chocolate.

Ruth was a pretty girl. She is still a pretty girl, for she has a great mass of

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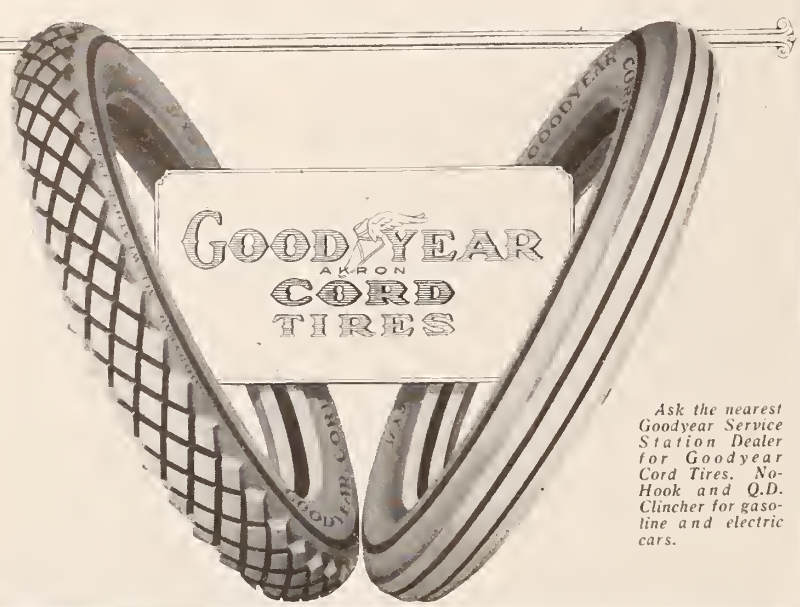

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corn-colored hair and the bluest eyes I ever saw. She had a mouth that looked like the first rosebud of June. But, though Ruth is a pretty girl, I was glad I was not her little brother that day when he spilled the chocolate on her gown. Her blue eyes grew as hard and as cold as ice—as ice with some dark fire glowing behind it—and her rosebud mouth straightened out until it looked like a thin crimson gash on her face. I saw her hand clutch convulsively on the air, and then all at once the little brother gave a queer gasp and ran out of the room. I didn't blame him at all, for, strangely, at that moment I remembered an angry baby face and a wildly flung stone. And across the years that divided my little childhood from my big girlhood, the hurt of my cut forehead came back to me.

And then in a moment Ruth's clutched hand unfolded, and her lips parted in a cold smile that was almost a sneer.

"The dress will wash," I ventured, half frightened.

"Yes," said Ruth. And then suddenly she picked up a cup—an empty chocolate-cup of very fine china—and threw it down—hard—on the floor. I watched, dazedly, as it shattered into a hundred bits. And then Ruth burst into sobs, and ran from the room. Up stairs I could hear her bedroom door slam and the lock snap.

I stood alone in the room, looking at the fragments of the cup, and as I stood there her little brother came strolling back.

"Did Ruth—throw that?" he questioned, pointing to the pieces. And then, before I could answer, he grinned in an apologetic small-boy way.

"Ruth's a dandy girl, usually," he told me. "She's an awful nice girl. But when anything makes her mad—whew! She's just awful. She screams an' cries, an' throws things. An' she doesn't care who she hits. She's always sorry—after—but she can't seem to help actin' like she does!"

Ruth was up stairs the rest of the day with a bad headache. The next day she was down early, singing as she dusted the rooms. But her face was pale, and her eyes were a bit scared.

WE grew up even more, from the big-girl stage to young ladies with their hair up. We had left school. I was launched in the business world, doing the work I love to do, when Ruth announced her engagement. Her fiancé was a Western man, and she had not known him for a very long time. She had never met any of his relatives, but she wrote me that his father, who was a famous surgeon, was going to spend a week in the city, and that she was going to give a dinner for him.

"I'll be coming into town the day of the dinner," she wrote, "and if you'll meet me in the station we'll go up together. I want to get there before Bob's father comes. I want him to see me looking my best."

And I said I would come to the dinner and meet her wherever she wanted me to.

I went to the station, and though it was not long before train time, Ruth was nowhere to be seen. I waited nervously, for I remembered that she wanted to get home early—that she wanted "Bob's father to see her at her best." And then at last, just as the iron gates had slammed shut—just as the whistle of the train had tooted for the last time, Ruth dashed into the station, her face scarlet from running, her hat on one side.

"The train is ready to go," I told her; "they've shut us out."

The station was full of people, but Ruth didn't care. She turned to the guard who had shut the gate.

"Let me through," she beseeched him; "it's important that I get this train. I must get it."

But the guard stood firm. "Sorry, lady," he told her, "but it's against the rules."

And then Ruth lost her temper as I had seen her lose it when she hit me with a stone, and when her brother had spilled the chocolate. The flush faded out of her face, leaving it pale and sharp.

"I hate you!" she said to the guard. "I hate you! You might have let me through. I hate you!" Her foot stamped on the ground, and witl ll her might she threw a paper packag cross the station. It struck a cour old gentleman, and, bursting, fell at feet. Pink rose petals littered the floor

We were the center of a g ning crowd. I shrank back against post and watched as the old gentleman cked up the roses and carried them er to Ruth. His face was stern as he nded them to her.

"Young lady," he said, "I don't know who you are or what you a , but I want to tell you one thing. ou've got to control that temper of yo s, for it's hurting no one but yours It didn't hurt me when the package t me. It only disgusted me. But it rea did hurt you. If you keep on lettin go of yourself, you'll land in an sane asylum. I *know*. And no one ll be sorry to have you go there. For ople with a temper like yours are a nace to any community."

Ruth stood pale and aghast. one had ever talked to her that way And the crowd, ever shifting, driftec way from where she stood. And just the old man was going to speak a in a young man, handsome, broad ouldered, athletic, came up from behi and gripped his shoulder.

"Why, dad," cried the youn man gladly, "how did you happen find Ruth?"

And though I had never met m, I knew that it was Bob.

LATE that night, after the gues had all retired, I went into Ruth's oom. She was lying on her bed, sobbi but she sat up at the sound of my ste

"I will never," she told me dist tly, "lose my temper again. And I v tell Bob everything tomorrow. Perha "—her voice broke—"perhaps he on't want to marry a girl who might d up in an insane asylum. But no tter what happens, I will never lo my temper again."

And she never did. For Ruth ade good—just as other girls make ood with difficult problems. She tc me that it was hard, desperately h l at times. Sometimes she'd have to up to her room and lock her door ar bite her bedpost. Sometimes she wou fall on her knees and ask God for hel But no matter how much she wanted give way—and I've seen her in some ex perating situations—she'd turn her ack and hum a tune before she spoke She told me that while she was hu ning she'd say "insane asylum" and enace" over and over in her mind. And finally she won out, *for by controll her temper she found that she had ver occasions to lose it.*

I WAS visiting Ruth the other y in her new home. Her father-i aw, who loves her very much, lives vith them. She does her own work and after supper I went out into the k hen and helped her wash the dishes. Bob dried them, and, man-like, he got terested in the conversation as h was drying Ruth's handsomest cut ass, silver-mounted pitcher, and drop it. It was one of her wedding present and I started back in very real fear ore the expected storm. But the stor did not break.

"I'm sorry, dear," said Bob, hu bly. "I'm awfully sorry." But Ruth cu him short.

"Don't you care," she told him soothingly. "We may get another me day, dear."

◆

JAMES H. PETTEE, of the Ok ama Orphanage, Japan, writes on Febr y 9 acknowledging receipt of a remittance $75 for the orphan work, and thanking our r ders who contributed the same. His letter ys: "Our warmest thanks are yours. In the war times, our need is great and our appre ion of your generous help is greater yet.

"I visited the orphanage farm do in Kynshu last month and had the privil of baptizing thirty-eight orphanage gra tes and two daughters of orphanage worke A very large and impressive memorial vice was held on January 30 at the grave Mr Ishii, the founder of the institution, wh you remember passed into the spirit world Ja ary 30, 1914. His widow is bravely carrying the work. We ask for your continued in est prayers and contributions."

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Whether an enemy, friend or brot

A Voice in the Wilderness

By GRACE LIVINGSTON HILL LUTZ

CHAPTER XXV—*Continued*

MRS. TANNER had prepared a nice little supper—more cold chicken and pie and doughnuts and coffee, and some of h famous marble cake—and she insi ed on Margaret's coming into the d ng-room and eating it, though the g would much rather have gone with h happy heart up to her own room b herself.

ud did not wait on ceremony. He b an at once when Margaret was sc ed, even before his mother could get h properly waited on.

Well, we had some ride, we sure did! T Kid's a great old scout."

largaret perceived that this was a le er.

Why, that's so, what became of you, W liam? I hunted everywhere for you. T ngs were pretty strenuous there for a hile and I needed you dreadfully."

Well, I know," Bud apologized. "I oughta let you know before I went, b there wasn't time. You see, I had to inch that guy's horse to go, and I k w it was just a chance if we could g back anyway; but I had to take it. Y see, if I could of gone right to the ca n, it would have been a dead cinch, b I had to ride to camp for the men, a then even taking the short trail a oss it was some ride to Ouida's C bin!"

Irs. Tanner stopped aghast as she w cutting a piece of dried apple pie fo Margaret.

Now, Buddie, mother's boy, you d 't mean to tell me *you* went to O da's Cabin? Why, sonnie, that's an a ul place! Don't you know your pa t you he'd whip you if you ever went o hat trail?"

I should worry, ma! I had to go. T y had Mr. Gardley tied up there, a we had to go and get him rescued."

You had to go, Buddie—now what c d *you* do in that awful place?" Mrs. T ner was almost reduced to tears. S saw her offspring at the edge of p lition at once.

ut Bud ignored his mother and went o with his tale.

"YOU just oughta seen Jap Kemp's face when I told him what that g said to you! *Some* face! B'leeve me! H saw right through the whole thing t I could see that! He, ner the men, h n't had a bite o' supper yet, they'd ju got back from somewheres. They th ght the Kid was over here all day h ing you. He said yesterday when he le em, here's where he was a-comin" —ud's mouth was so full he could h lly articulate—"and when I told h , he jest blew his little whistle, like w t they all carried, three times, and th e men every one jest stopped right w re they was whatever they was d n'. Long Bill had the comb in the ai gettin' ready to comb his hair, and h eft it there to wing back into place o ts string and came away! And Big Ji never stopped to wipe his face on t roller towel, he just let the wind dry it and they all sprung on their horses fa as ever they could and rode out a r Jap Kemp. Jap, he rode alongside o ne and asked me questions. He m le me tell all what the guy from the F t said over again, three or four times, a then he ast what time he got to the sc olhouse, and whether the Kid had b n there at all yest'day ur t'day; and a t of other questions, and then he r e alongside each man and told him in ju a few words where we was goin' and w t the guy from the Fort had said. Y 'd oughta heard what the men said w n he told 'em. But they was some m l! By an' by we came to the woods r nd the Cabin, and Jap Kemp made m stick alongside Long Bill, and he sent t men off in different directions all i circle, and waited till each man was i his place, and then we all rode hard a ve could and came softly up round th cabin just as the sun was goin' d n. You'd oughta seen the scairt look on them women's faces; there was two of 'em, an old un and a skinny-looking, younger one. I guess she was a girl, I don't know. Her eyes looked real old. There was only three men in the cabin—the rest was off somewhere—they wasn't looking for anybody to come that time o' day, I guess. One of the men was sick on a bunk in the corner. He had his head tied up and his arm, like he'd been shot, and the other two men came jumping up to the door with their guns, but when they saw how many men we had they looked awful scairt. We all had our guns out too! Jap Kemp gave me one to carry—" Bud tried not to swagger as he told this but it was almost too much for him. "Two of our men held the horses and all the rest of us got down and went into the cabin, Jap Kemp sounding his whistle and all the men doing the same just as they went in the door, some kind of signals they have. The two men in the doorway aimed straight at Jap Kemp and fired, but Jap was onto 'em and jumped one side, and our men fired too, and we soon had 'em tied up and went in—that is, Jap and me and Long Bill went in—the rest stayed by the door, and it wasn't long 'fore their other men came riding back hot haste; they'd heard the shots, you know—and some more of our men, why, most twenty or thirty there was, I guess, altogether, some from Lone Fox Camp that was watching off in the woods came—and when we got outside again there they all were, like a big army, and most of the men belonging to the cabin was tied and harmless by that time, for our men took 'em one at a time as they came riding in. Two of 'em got away, but Jap Kemp said they couldn't go far without being caught, cause there was a watch out for 'em—they'd been stealing cattle long back something terrible. Well, so Jap Kemp and Long Bill and I went into the cabin after the two men was shot and tied with ropes we'd brung along, and handcuffs, and we went hunting for the Kid. At first we couldn't find him at all. It was something fierce! And the old woman kep' a crying and saying we'd kill her sick son, and she didn't know nothing about the man we was hunting for. But pretty soon I spied the Kid's foot stickin' out from under the cot where the sick man was, and when I told Jap Kemp that sick man pulled out a gun he had under the blanket and aimed it right at me!"

"Oh, mother's little Buddie!" whimpered Mrs. Tanner with her apron to her eyes.

"Aw, ma, he didn't hurt me! The gun just went off crooked, and grazed Jap Kemp's hand a little, not much. Jap knocked it out of the sick man's hand just as he was pullin' the trigger. Say, ma, ain't you got any more of those cucumber pickles? It makes a man mighty hungry to do all that riding and shooting. Well, it certainly was something fierce—say, Miss Earle, you take that last piece o' pie. Oh, g'wan! Take it! You worked hard. No, I don't want it really!—well—if you wouldn't take it anyway, I might eat it just to save it. Got any more coffee, ma?"

BUT Margaret was not eating. Her face was pale and her eyes were starry with unshed tears, and she waited in patient but breathless suspense for the vagaries of the story to work out to the finish.

"Yes—it certainly was something fierce, that cabin," went on the narrator. "Why, ma, it looked as if it had never been swept under that cot, when we hauled the Kid out. He was tied all up in knots and great heavy ropes wound tight from his shoulders down to his ankles. Why, they were bound so tight they made great heavy welts in his wrists and shoulders and round his ankles when we took them off, and they had a great big rag stuffed into his mouth so he couldn't yell. It was something fierce! He was most dippy, too; but Jap Kemp brought him round

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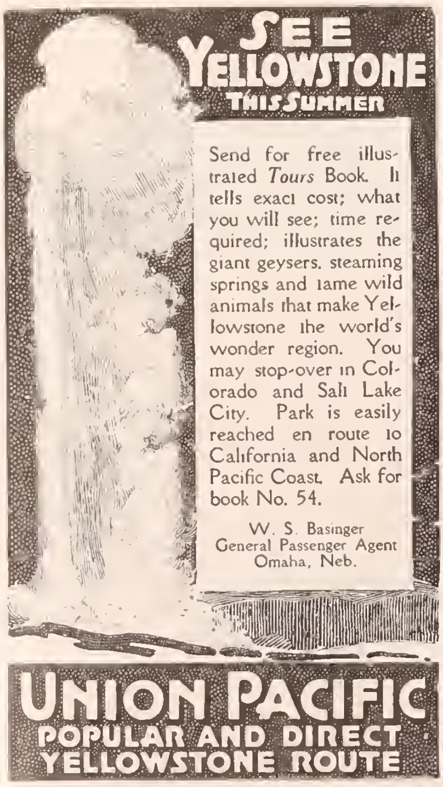

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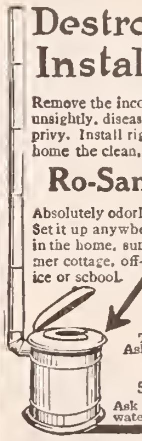

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pretty quick and got him outside in the air. That was the worst place I ever was in myself. You couldn't breathe, and the dirt was something fierce. It was like a pig-pen. I sure was glad to get outdoors again. And then—well, the Kid came around all right and they got him on a horse and gave him something out of a bottle Jap Kemp had, and pretty soon he could ride again. Why, you'd oughta seen his nerve. He just sat up there as straight—his lips were all white yet and his eyes looked some queer, but he straightened up and he looked those rascals right in the eye, and told 'em a few things, and he gave orders to the other men from Lone Fox Camp what to do with 'em, and he had the two women disarmed—they had guns too—and carried away, and the Cabin nailed up and a notice put on the door, and every one of those men were handcuffed—the sick one and all—and he told them to bring a wagon and put the sick one's cot in and take 'em over to Ashland to the jail, and he sent word to Mr. Rogers. Then we rode home, and got to the schoolhouse just as you was playing the last chords of the over'cher. It was some fierce ride, and some close shave! The Kid he hadn't had a thing to eat since Monday noon, and he was some hungry! I found a sandwich on the window of the dressing-room and he ate it while he got togged up. Course I told him 'bout Jed soon's we left the Cabin—and Jap Kemp said he oughta go right home to camp after all he had been through, but he wouldn't, he said he was goin' to *act*. So course he had his way! But you could see it wasn't any cinch game for him! He most fell over every time after the curtain shut. You see they gave him some kind of drugged whisky up there at the Cabin that made his head feel queer."

In the quiet of her chamber at last Margaret knelt before her window toward the purple shadowy mountain under the starry dome, and gave thanks for the deliverance of Gardley; while Bud in his comfortable loft lay down to his well-earned rest and dreamed of pirates and angels, and a hero who looked like "the Kid."

CHAPTER XXVI

THE Sunday before Lance Gardley started East on his journey of reparation, two strangers slipped quietly into the back of the schoolhouse during the singing of the first hymn and sat down in the shadow by the door.

Margaret was playing the piano when they came in and did not see them, and when she turned back to her Scripture lesson she had time for but the briefest of glances. She supposed they must be some visitors from the Fort, perhaps, as they were speaking to the captain's wife, who still came over occasionally to the Sunday service, perhaps because it afforded an opportunity for a ride with one of the young officers. These occasional visitors who came for amusement and curiosity had ceased to trouble Margaret. Her real work was with the men and women and children who loved the service for its own sake, and she tried as much as possible to forget outsiders. So, that day the service went on just as usual, Margaret putting her heart into the prayer, the simple story-like reading of the Scripture, and the other story-sermon which followed it. Gardley sang unusually well at the close, a wonderful bit from an oratorio that he and Margaret had been practicing.

But when, toward the close of the little vesper service, Margaret gave opportunity, as she often did, for others to take part in sentence prayers, one of the strangers from the back of the room stood up and began to pray. And such a prayer! Heaven seemed to bend low, and earth to kneel and beseech as the strange man, with a face like an archangel, and the body of an athlete, clothed in a brown flannel shirt and khakis, besought the Lord of heaven for a blessing on this gathering and on the leader of this little company who had so wonderfully led them to see the Christ and their need of salvation. And it did not need Bud's low-breathed whisper, "The missionary!" to tell Margaret who he was. His face told her. His prayer thrilled her, and his strong, young, true voice made her sure that here was a man of God in truth.

When the prayer was over and Margaret stood once more shyly facing her audience, she could scarcely keep the tremble out of her voice:

"Oh," said she, casting aside ceremony, "if I had known the missionary was here I should not have dared to try and lead this meeting today. Won't you please come up here and talk to us for a little while now, Mr. Brownleigh?"

AT once he came forward, eagerly, as if each opportunity were a pleasure. "Why surely, I want to speak a word to you, just to say how glad I am to see you all and to see what a wonderful teacher you have found since I went away; but I wouldn't have missed this meeting today for all the sermons I ever wrote or preached. You don't need any more sermon than the remarkable story you've just been listening to, and I've only one word to add, and that is, that I've found since I went away that Jesus Christ, the only begotten Son of God, is just the same Jesus to me today that he was the last time I spoke to you. He is just as ready to forgive your sin, to comfort you in sorrow, to help you in temptation, to raise your body in the resurrection, and to take you home to a mansion in his Father's house, as he was the day he hung upon the cross to save your soul from death. I've found I can rest just as securely upon the Bible as the Word of God as when I first tested its promises. Heaven and earth may pass away, but his Word shall never pass away'"

"Go to it!" said Jasper Kemp under his breath in the tone that some men say "Amen!" and his brows were drawn as if he were watching a battle. Margaret couldn't help wondering if he were thinking of the Rev. Frederick West just then.

When the service was over the missionary brought his wife forward to Margaret, and they loved one another at once. Just another sweet girl like Margaret she was, lovely with a delicacy of feature that betokened the high-born and high-bred, but dressed in a dainty khaki riding costume, if that uncompromising fabric could ever be called dainty.

The eight men from the camp stood in solemn row, waiting to be recognized, and behind them, abashed and grinning with embarrassment, stood Pop and Mom Wallis—Mom with her new gray bonnet glorifying her old face—till the missionary's wife had to look twice to be sure who she was.

"And now, surely, Hazel, we must have these dear people come over and help us with the singing sometimes. Can't we try something right now?" said the missionary looking first at his wife and then at Margaret and Gardley. "This man is a newcomer since I went away, but I'm mighty sure he is the right kind, and I'm glad to welcome him—or perhaps I would better ask if he will welcome me?" and with his rare smile the missionary put out his hand to Gardley, who took it with an eager grasp. The two men stood looking at one another for a moment as rare men rarely met sometimes do even on a sinful earth. After that clasp and that look, they turned away, brothers for life.

"I SHALL feel better about leaving you here while I am gone, since they have come," said Gardley that night when he was bidding Margaret good-night. "I couldn't bear to think there were none of your own kind about you. The others are kind and would do for you with their lives if need be as far as they know, but I like you to have real friends. Real Christian friends. This man is what I call a Christian, and a real preacher. That man West that was here when you came was a mistake!"

"He didn't even preach much," smiled Margaret, "so how could he live it? This man is real. And there are others. Oh, I have known a lot of them that are living lives of sacrifice and loving service and are yet just as strong and happy and delightful as if they were millionaires. But they are the men who have not thrown away their Bibles and their Christ. They believe every promise in God's word, and rest on them day by day, testing them and proving them over and over. I wish you knew my father!"

"I am going to," said Gardley

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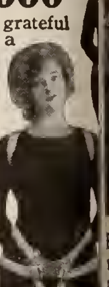

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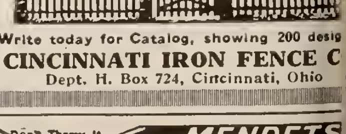

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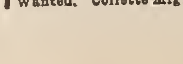

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proudly. "I am going to him just as soon as I have finished my business and straightened out my affairs; and I am going to tell him everything—with your permission, Margaret!"

"Oh, how beautiful!" cried Margaret with happy tears in her eyes. "To think you are going to see father and mother. I've wanted them to know the real you I couldn't half tell *you* in a letter!"

"Perhaps they won't look on me with your sweet blindness, dear," he said, smiling tenderly down on her. "Perhaps your father and mother will not feel like giving their daughter to me after they know. Remember, I realize just what a rare prize she is."

"No, father is not like that, Lance," said Margaret with her rare smile lighting up her happy eyes. "Father and mother will understand."

"But if they should not?" There was the shadow of sadness in Gardley's eyes as he asked the question.

"I belong to you, dear, anyway," she said with sweet surrender. "I trust you though the whole world were against you."

For answer Gardley took her in his arms, and, stooping, laid his lips upon hers in tender reverence.

"Margaret! You wonderful Margaret!" he said. "How God has blessed me in sending you to me! With his help I will be worthy of you!"

THREE days more and Margaret was alone with her school work, her two missionary friends—twenty miles away—her eager watching for the mail to come, her faithful attendant, Bud; and for her comfort the purple mountain with its changing glory in the distance.

A few days before Gardley left for the East he had been offered a position by Rogers as general manager of his estate at a fine salary, and after consultation with Margaret he had decided to accept it, but the question of their marriage they had left by common consent unsettled until Gardley should return and be able to offer his future wife a record made as fair and clean as human hand could make it after human mistakes had unmade it. As Margaret worked and waited, wrote her charming letters to father and mother and lover, and thought her happy thoughts with only the mountain for confidante, she did not plan for the future except in a dim and dreamy way. She would make those plans with Gardley when he returned. Probably they must wait some time before they could be married. Gardley would have to earn some money and she must earn, too. She would keep the Ashland school another year at any rate. She was sometimes a trifle disturbed over the summer vacation. She longed with all her heart to see her father and mother, yet it cost a good deal to go back and forth; and then perhaps Gardley would return soon—and she would have to leave him. She was torn between two desires. However, she tried to put these things out of mind, do her work, and just be happy.

IN due time, just before the spring commencement, while all the flutter of getting ready for the closing exercises was upon the school, Gardley returned, bringing with him a flashing diamond, pure as a dewdrop, priceless and rare—one that had belonged to Gardley's grandmother, now reset for Margaret. And bringing with him also letters from Margaret's father and mother, letters full of love and blessings, and well-suppressed sighs and sobs.

What with her school duties and her flutter of joy over Gardley's return, and her tears over her mother's precious letter, Margaret had not time to think.

A happy three weeks passed, and then came a telegram for Gardley. His old uncle had died, and the fortune which he had been brought up to believe was his, and which he had idly tossed away in a moment of recklessness, had been restored to him by his uncle's last will, made since his recent visit home. The fortune was his again—was his at last!

To be continued

Welding the Nations

IN one of the large auditoriums in New York on April 15, before a most enthusiastic audience, representatives of ten races assembled on the stage. It had been announced that each would carry the flag of his nation, and each did; but two of them bore no flags proudly aloft as did the other eight, for they had no nation. But each repeated in his own tongue the sixteenth verse of the third chapter of John: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Italy, Sweden, Germany, China, Armenia, Japan, Holland, Russia, these bore flags—for even Armenia may claim a national existence. But there came also a Jew and a Negro without flags. No symbol of nationality was theirs, but they, too, were sons of God, bought by the blood; and they came as did the others, rejoicing in the liberty wherewith Christ had made them free.

And while the forces of greed and hate are doing their best to divide the nations, other forces are silently and untiringly at work welding all peoples into one in heart. It is a pleasure to record this interesting rally held by one of these agencies, the Bible Teachers' Training School of New York; for this institution touches many races in its work of teaching the Bible in the native tongue of the student. The extension of such work is bound to have great effect upon the proficiency of missionaries in foreign fields.

Dr. Wilbert W. White organized this school back in 1900 with very modest facilities, and has seen grow up around him an unusually strong and loyal faculty and student body. The study *of the Bible itself in the mother tongue* has been the foundation stone of the institution's success. Its students have thus far entered the ministry of nine denominations, and several hundred missionaries have been enrolled in its courses. The school is steadily preparing a large body of young people for trained Christian work, and a very helpful feature of the curriculum is the practical work which each student is required to do in the form of a weekly appointment in the teaching of the Bible to classes in Sunday schools, homes and other places outside of the school itself.

The church at large is to be congratulated on the establishment of Bible study schools so thoroughly organized and well equipped as is this one. But Dr. White, in addressing the audience in Æolian Hall on April 15, deplored the unreadiness of the church or its inability, whichever is the explanation, to take advantage of the work of such institutions. He declared that young women frequently gave up good positions, even those paying from $1,200 to $1,800 a year, in order to consecrate their lives to Christian service, and after two or three years of careful training they found themselves offered positions at half that amount. Willing as they are to sacrifice, Dr. White held that this was asking almost too much.

One way and another, the churches of the land spend in the aggregate a vast sum of money for the paraphernalia of Sunday school and other work, and then complain bitterly at the incompetency of those upon whom the teaching and the leading depend. It might not be at all amiss for individual churches to consider the wisdom of diverting some of this money to the securing of trained lay workers, and to the training of their own young people for leadership. In every congregation there are some who are especially gifted for work in the Sunday school and in the other organizations, who would be veritable towers of strength under proper training for their duties.

After a visit of Dr. White to China in 1910, a school was organized in Nanking patterned after the school in New York. At the present time there are two schools in China and one in Korea operating under the same plan, and the missionaries on the field greatly desire the establishment of such a school in each province of China.

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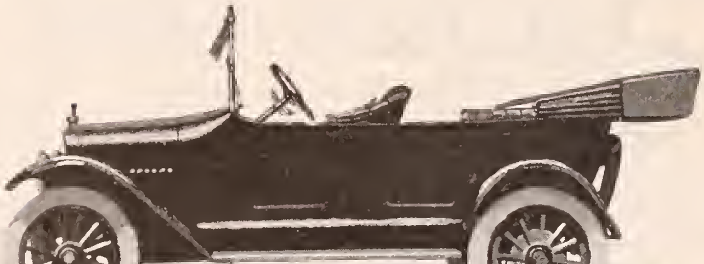

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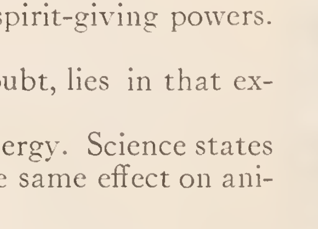

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"Lo, We Turn to the Gentiles"

International Sunday School Lesson for May 14.
Acts 13: 13-52

TALKS ON THE GOLDEN TEXT

By REV. F. B. MEYER, D.D.

"I have set thee for a light for the Gentiles." Acts 13 : 47.

God has never forgotten the great world of men, even when he seemed to be bending his special love and strength to the lot of the chosen people. The original promise to Abram was that he should be blessed in order that all nations should be blessed in him. All that God did for the chosen people was intended for them to communicate to the world. They were the trustees of God for humanity, and were cast on the rubbish-heap because they abused their trust. It is, therefore, one of the most wonderful things in the Gospel that though our Lord was born a Jew, reared in the heart of a conservative interpretation of the Law, and inspired by an intensely patriotic spirit, he yet attracts to himself all mankind. Birds of every wing build in the great tree of the Gos In Jesus Christ there is neither Jew Greek, barbarian, Scythian, bond free. Born of a Jewish maiden, Je unlike the Hebrew folk, is the Son of m Every man can find what he needs in h Jesus understands every man; can expl every man to himself; can supply complete every man; and is able to s every man, and realize the best in character. No one race, or age, or can claim Jesus Christ. He transce them all, embraces them all, and cro all. Behold a great multitude of ev nation, kindred, people, and tongue acclaim him Lord, and find in him Head and Leader of a new redeen humanity!

Light for the Gentiles

By Arthur H. Howland

THE best way to study this chapter is to study another chapter. In Romans 11 Paul paints a picture of the relative positions of Jews and Gentiles in the great story of God's redemption. He thinks of all the people of the world whom God is going to bless and use and save as a tree. This tree grows out from God as an olive tree grows from its root. Because they refused to obey God, the Jewish people were cut off from the tree of life. The Gentiles were grafted on and became just as real a part of the tree and shared just as richly in the divine life as had the Jews. As we review the history of the centuries that have elapsed since Paul wrote these words it seems that this same thing has happened more than once since. The Reformation was the grafting in of a great new group of souls into the old tree of God, while disobedient branches were cut off again. The same thing happened at the time of the Wesleyan revival in England. The great body of the church people, clergy and laity alike, were formal, cold, dead, fruitless. John Wesley and his fellow workers led multitudes into the divine life, and these were grafted on to God's tree, while thousands of souls fell off, lifeless, useless.

The most important question that could possibly be discussed during the lesson period this Sunday is: "Is my denomination, is my church, is my life vitally joined with God?" The question is not: "Was it formerly joined to him? Was it fruitful in other years?" But, "Is it fruitful now? Is God's grace and power flowing through my life now? Am I bearing fruit for him now?" Jesus said, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in me, no more can ye, except ye abide in me. He that abideth in me, and I in him, the same bringeth forth much fruit. But without me ye can do nothing. If a man abide not in me, he is cast forth as a branch that is withered."

Paul makes a beautiful prophecy in this eleventh chapter of Romans that these discarded branches may yet be grafted back upon God's tree. Partial lifelessness has happened to Israel "until the fulness of the Gentiles come." Then "All Israel shall be saved." "For the gifts and calling of God are without repentance." That is a beautiful picture—God's disobedient children coming back to him again, to be joined to him, to be filled with his light, and to do his work.

NOW let us see what happened to Paul and Barnabas. Their journeyings had taken them as far as Antioch in Pisidia, that other town which we were warned last week not to confuse with the great city of Syria. We noted last week that John Mark went back to Jerusalem, refusing for some unknown reason to go forward with the disciples.

How many of us have ever been in a Jewish synagogue? There are sco s of synagogues here in New York City and in some ways their order of ser e is much like that which prevailed i the provinces of Asia centuries ago. The men, you know, keep their hats in the synagogue. I am told by Mr. A. M. Schapiro, head of the He ew-Christian Literature Society at ew York, who is recognized as an autl ity on matters of Jewish lore, that thi us-tom is in the nature of a protest ag nst the customs of Christians. It an effort to obey the command utter by Moses: "The doings of the la of Egypt, wherein ye dwelt, ye shall n do. And after the doings of the la of Canaan, whither I bring you, ye sha not do, neither shall ye walk in their di-nances." To the ancient and me val Jew the Christian was an idolate the follower of a pagan philosophy. Because the Christians remove thei ats in church, the Jews refuse to do so. The Jews used often to kneel in praye out since that is now the ordinary p ure of the Christian at his devotions, ey stand. The sign of utmost reve nce among the Jews is still, of cours the removal of the shoes. This form observed only twice a year, once o the Day of Atonement, and again on th anniversary of the destruction of th Jerusalem temple. "The rulers o the synagogue" are a group of men wl are the presidents of various societies the congregation. There is, for inst ce, the Society of the Holy Company ho look after the burial of the dead another society for visiting the sick another, for arranging marriages, pa cu-larly, Mr. Schapiro tells me, for ose young women of the congregatio ho are poor or who are not good-looki or who will soon cease to be young. is considered to be a duty of the cong gation to see that these sisters d not remain in the woes of the singl ife. Collectively, the presidents of these ri-ous societies are known as "the ers of the synagogue." Some Ame an synagogues elect a president (or Ga a). This dignitary is not the rabbi o the cantor, but a layman, generally a m of wealth and social standing. He its, frock-coated and silk-hatted, on a exalted seat near the altar, where s nds the sacred cabinet containing the T ah, or Law.

In this synagogue at Pisidian An och on a Sabbath morning long ag he rulers of the synagogue, correspo ing to our deacons, elders, stewards noticed two strangers sitting. Obse ing that they were men of sobriety, rnestness and experience, the rulers ent word to them, perhaps simply is-pering to one another, passing he whispered word along, asking th if they did not have some message f he people. Passages from the Law nd the prophets had already been read om the sacred scroll. This was Paul' op-portunity, and he stood up, his art burning with love for Christ, and ith joy at this opportunity of tellin his own people in this distant city abou he Messiah who had come. It will l an interesting study to compare this er-m of Paul's with the sermon of Peter or e day of Pentecost, and the sermon of ephen in reply to his accusers. Paul re ws briefly the history of God's ch en people up to the time of David. Tl showed him to be a devout student of e Jewish Scriptures and an ardent be ver in them. Notice how skilfully Pa passes from discussing what they be ved in solidly to the thing which he wa ed them to believe. While he is sti praising their hero David, he de- cla s: "Of this man's seed hath God, ac rding to his promise, raised unto Is l a Saviour, Jesus."

e tells of John, the connecting link be een the Old Testament and the N , the last of the prophets, and his an uncement that the Messiah was ab t to come. "Men and brethren," he nounces joyously, "children of the st of Abraham, and whosoever an g ye that feareth God, to you is the w of this salvation sent." He lays th lame for the death of this Messiah up the people of Jerusalem and their ru s.

ere is an expression in this twenty- se th verse which makes a good to for a bit of earnest class dis- cu on: "They knew him not, nor yet th oices of the prophets which are read ev Sabbath day." They had heard th sacred prophecies week by week, ye hen the fulfilment came they did no understand. How many of the pe le in our churches and the pupils in r Bible schools hear and read and st y sacred truth Sunday after Sun- da yet fail to get any real, rich, spirit- ua ctualities in their lives! Last week we iscussed that happy time when the be tiful word "Christian" was first us . Did it make us wonder whether or t we personally had a real right to th high title? Are we Christians, not on in the sense of professing Christ's na , nor even of trying to keep his co nandments, but in that deeper se of knowing and loving and trusting hi of relying upon the grace of God, wh h was revealed in his death and res rection to renew our hearts? It will be sad thing if we go through these be tiful lessons, telling the stories of the ea victories of the church, without get- tin rich spiritual gains in our own souls.

ul, describing further this slain M iah, declared that his enemies fou l no cause of death in him, yet de- sir the governor to order his execution. He was crucified, buried, "but God rai l him from the dead. And he was see many days by those who came up wi him from Galilee to Jerusalem, wh are his witnesses unto the people. An we declare unto you glad tidings, ho that the promise which was made un the fathers, God has fulfilled unto us, eir children, in that he hath raised up esus again." Then he makes the sa quotations from the Psalms which Pe used on the day of Pentecost, qu ing the prophecies that when the M iah should come he should not ex- pe nce the corruption of the grave. Th e prophecies had been fulfilled in the ase of Jesus. And now, "through thi nan, is preached unto you the for- giv ess of sins. And by him all that be ve are justified from all things, from wh h ye could not be justified by the la of Moses." Here Paul announces his gre doctrine of justification by faith, th octrine which he amplifies so pow- erf y in his letters to the Romans and to e Galatians.

is hard not to wish that Paul had clo d his sermon without the threat wh h he used. Up to this point his ser- m had seemed so sweet, so powerful, so answerable that we can not help wo lering if he might not have won m to a sympathy with the new faith if had closed with a loving appeal ra r than with the threat of the curse of obedience.

Y U will notice that the reading of verse 2 is very different in the Re sed Version from the wording of the Au orized. It is not likely that any Ge iles, except those who were pros- ely s, that is, converts to the Jewish fai were present in the synagogue. Th Revised Version reads: "And as the went out" (that is, Paul and Bar- na s) "they" (that is, the members, or mo likely the rulers, of the congrega- tio "besought that these words might be oken to them the next Sabbath."

Then as the congregation broke up, "many of the Jews and other devout proselytes followed Paul and Barnabas." Some, perhaps, went all the way with the missionaries to their temporary lodgings in the city. Those who had manifested their interest in the new message were urged to continue in the grace of God.

The next Sabbath great crowds came to hear the new preachers. How can we possibly account for the strange envy that filled the hearts of the Jews as they saw strangers flocking to the synagogue to hear the glad tidings which were to be announced? The old racial exclusiveness of the Jews here exhibited itself again. It seemed that they could not stand the thought that others could share with them God's favor, God's grace, God's light. Many of them felt doubtless that in this attitude they were simply obeying the ancient commands to keep themselves separated from other peoples. But they were looking back toward the old law rather than forward for new light, so they shut their eyes to the light when it came, and were angry that other people welcomed it with radiant gladness.

Then Paul and Barnabas revolted. They probably felt that they did not have time to argue with unwilling people when all about them were pressing the crowds of outsiders eager to hear the glad word of grace. That was an awful accusation they made to the Jews: "Ye judge yourselves unworthy of everlasting life." Jesus said something like that: "I do not judge you," he declared. "You judge yourselves. Your own acts condemn you." And so these Jews in turning away from the new Gospel passed judgment upon themselves and turned back into the dark.

"Lo, we turn to the Gentiles." Peter had preached to the household of Cornelius. Paul had already done some work for the Gentiles, but at this great moment he and his companion took up the mission to the Gentiles for their chief work. Paul's title throughout the centuries of Christianity has been "the apostle to the Gentiles." He caught up out of the ancient Scriptures those glowing passages which told of the bursting forth of God's light among the darkened nations of the world, and bent his chief energies henceforth toward making these prophecies come true. God had promised that the Messiah should be a light to the Gentiles, and Paul devoted himself to the task of holding up that light and pointing the eyes of men toward its splendors.

The Gentiles heard, and believed, and rejoiced. "And the word of the Lord was published throughout all the region."

But the Jews stirred up the *devout* and *honorable women* and the *chief men of the city*, and raised persecution against Paul and Barnabas, and expelled them from the city limits.

In what mood was it that these brave wayfarers went on toward the next town? There was indignation in their hearts that they had been so unfairly treated and that their message had been rejected. There was sorrow for those who had refused to see the light, but there was something deeper and stronger in their hearts than indignation and sorrow. They were "filled with joy and with the Holy Ghost."

◆

Young People's Topics for May 14

What Does Christ Want Us to Do?

Christian Endeavor and B. Y. P. U.
(Union Meeting with the Juniors)
John 15:12-16

Anniversary Day: Mothers' Day Celebrated by League

Epworth League Ex. 20:12; Prov. 6:20; 31:25-29

◆

A HIGH ESTIMATE

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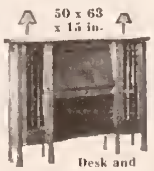
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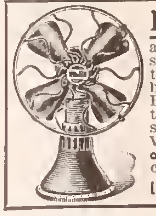

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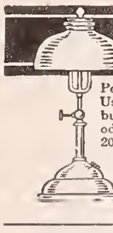

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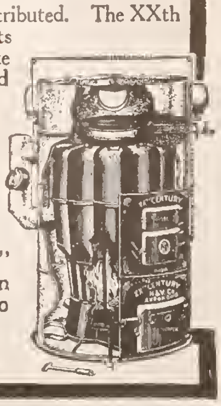

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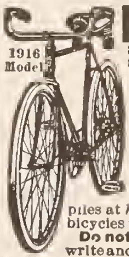

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Sniffing the Smoke of Battle

Continued from page 551

not justified, those assurances insusceptible of being fulfilled. In pursuance of the policy of submarine warfare against the commerce of its adversaries, thus announced and entered upon by the Imperial German Government, despite the solemn protest of this Government, the commanders of German undersea vessels have attacked merchant ships with greater and greater activity, not only upon the high seas surrounding Great Britain and Ireland but wherever they could encounter them, in a way that has grown more and more ruthless, more and more indiscriminate as the months have gone by, less and less observant of restraints of any kind, and have delivered their attacks without compunction against vessels of every nationality and bound upon every sort of errand. Vessels of neutral ownership, even vessels of neutral ownership bound from neutral port to neutral port, have been destroyed along with vessels of belligerent ownership in constantly increasing numbers. Sometimes the merchantman attacked has been warned and summoned to surrender before being fired on or torpedoed; sometimes passengers or crews have been vouchsafed the poor security of being allowed to take to the ship's boats before she was sent to the bottom. But again and again no warning has been given, no escape even to the ship's boats allowed to those on board.

What this Government foresaw must happen has happened. Tragedy has followed tragedy on the seas in such fashion, with such attendant circumstances, as to make it grossly evident that warfare of such a sort, if warfare it be, cannot be carried on without the most palpable violation of the dictates alike of right and of humanity. Whatever the disposition and intention of the Imperial German Government, it has manifestly proved impossible for it to keep such methods of attack upon the commerce of its enemies within the bounds set by either the reason or the heart of mankind.

In February of the present year the Imperial German Government informed this Government and the other neutral Governments of the world that it had reason to believe that the Government of Great Britain had armed all merchant vessels of British ownership and had given them secret orders to attack any submarine of the enemy they might encounter upon the seas, and that the Imperial German Government felt justified in the circumstances in treating all armed merchantmen of belligerent ownership as auxiliary vessels of war, which it would have the right to destroy without warning.

. . .

[*Excerpt from the Note: Thus, at least by implication, pledging itself to give warning to vessels which were not armed and to accord security of life to their passengers and crews, but even this limitation their submarine commanders have recklessly ignored.*]

The law of nations has long ecognized the right of merchantmen t arry arms for protection and to use t m to repel attack, though to use them such circumstances at their own risk but the Imperial German Gove nent claimed the right to set these iderstandings aside in circumstances hich it deemed extraordinary. Ev the terms in which it announced its p pose thus still further to relax the res aints it had previously professed its lingness and desire to put upon the erations of its submarines carried th lain implication that at least vessels hich were not armed would still be mpt from destruction without warni and that personal safety would be ac rded their passengers and crews; bu even that limitation, if it was ever pr ticable to observe it, has in fact cons uted no check at all upon the destruc n of ships of every sort.

Again and again the Imperial G man Government has given this G ernment its solemn assurances tl at least passenger ships would r be thus dealt with, and yet it has gain and again permitted its undersea ommanders to disregard those assu nces with entire immunity. Great ners like the Lusitania and the Arabi and mere ferryboats like the Sussex ave been attacked without a mo nt's warning, sometimes before the had even become aware that they were in the presence of an armed ve l of the enemy, and the lives of none batants, passengers and crew have een sacrificed wholesale in a manner hich the Government of the United ates cannot but regard as wanton and ithout the slightest color of justifi ion. No limit of any kind has, in fact een set to the indiscriminate pursu and destruction of merchantmen all kinds and nationalities within tl waters, constantly extending in rea, where these operations have been ried on; and the roll of Americans wh ave lost their lives on ships thus at ked and destroyed has grown mon by month, until the ominous to has mounted into the hundreds.

One of the latest and most sh king instances of this method of warfa was that of the destruction of the l nch cross-channel steamer Sussex. I ust stand forth, as the sinking of the st mer Lusitania did, as so singularly t ical and unjustifiable as to constitute ruly terrible example of the inhumar of submarine warfare as the comm ders of German vessels have for th past twelve months been conducting If this instance stood alone, some ex anation, some disavowal by the G nan Government, some evidence of cr inal mistake or willful disobedience the part of the commander of the ssel that fired the torpedo might be ght or entertained, but unhappily i does not stand alone.

. . .

[*Excerpt from the Note: But, ugh the attack upon the Sussex was anifestly indefensible and caused a s of life so tragical as to make it stan orth*

Continued on next page

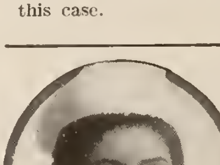
"George Harris"

Continued from page 561

On the night of the third day of the fourth week I was awakened about midnight by yells and shouts. I listened and heard the galloping of horses. I felt instantly that the fugitives had been captured. The following morning my two Spanish friends related to me the happenings of the hunt.

"One of those mozos [young men] is in the lockup, dying. The other died in a swamp, buried up to his armpits, fighting for his life and liberty. The one captured had no arms, but the one killed had a pistol, procured somehow, in some way. He fought in the dark, and retreated into the swamp. When morning came he was still alive, but unable to extricate himself from the mud that held him fast. His ammunition being exhausted, he was at the mercy of his captors. Rigging up a kind of a raft, they put out after their man, who fought their every effort to take him out alive. For all the tramping and fighting he had done, he fought them for hours, and through sheer desperation one of those brutes drew his cutlass, and murdered him."

I arose to go. I had heard enough of these two wretched men, who had been so doggedly trailed for weeks, in and out of caves, hc , old trunks of trees, through all kinds of diffi ties, to their death. Liberty has always de ded a high price, and no exception was n e in this case.



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Continued from preceding page

is c of the most terrible examples of the nhanity of submarine warfare as the om anders of German vessels are conducting it unhappily does not stand alone. O the contrary, the Government of the Jnd States is forced by recent events o clude that it is only one instance, ven hough one of the most extreme and nos listressing instances, of the deliber- te ethod and spirit of indiscriminate est ction of merchant vessels of all ort nationalities, and destinations which ow ecome more and more unmistakable s t activity of German undersea ves- els f war has in recent months been vic ned and extended.]

. . .

R ent events make the conclusion nev able that it is only one instance, ven hough it be one of the most ex- ren and distressing instances, of the pir and method of warfare which the mp ial German Government has mis- ake y adopted and which from the rst xposed that Government to the api ch of thrusting all neutral rights sid n pursuit of its immediate objects.

. . .

[I erpt from the Note: Information ow the possession of the Government f t United States fully establishes the icts n the case of the Sussex, and the nfe ces which my Government has rni from that information it regards s firmed by the circumstances set rtl n Your Excellency's note of the 9th nstant. On the 24th of March, 911 at about 2:50 o'clock in the after- oo the unarmed steamer Sussex, with 25 more passengers on board, among ho were a number of American citizens, as rpedoed while crossing from Folke- on o Dieppe. The Sussex had never eu rmed; was a vessel known to be bi ally used only for the conveyance p sengers across the English Channel; ad as not following the route taken by oo ips or supply ships. About eighty h passengers, noncombatants of all jes nd sexes, including citizens of the ni States, were killed or injured.

A areful, detailed and scrupulously np ial investigation by naval and mil- ar ffcers of the United States has con- us ly established the fact that the Sussex as rpedoed without warning or sum- on to surrender, and that the torpedo ich she was struck was of German an acture. In the view of the Gov- an t of the United States these facts on he first made the conclusion that e pedo was fired by a German sub- ar unavoidable. It now considers at nclusion substantiated by the state- en of your Excellency's note. A full ate ent of the facts upon which the ove ment of the United States has based s c clusion is inclosed.

T Government of the United States, te aving given careful consideration th note of the Imperial Government of e h of April, regrets to state that the np sion made upon it by the state- en and proposals contained in that ote that the Imperial Government has ile to appreciate the gravity of the sit- ati which has resulted, not alone from e ack on the Sussex, but from the ho method and character of submarine arf e as disclosed by the unrestrained rac e of the commanders of German nd ea craft during the past twelve- on and more in the indiscriminate st tion of merchant vessels of all sorts, ati alities, and destinations.]

. . .

T Government of the United States as en very patient. At every stage th distressing experience of tragedy te ragedy in which its own citizens er nvolved it has sought to be re- ra ed from any extreme course of eti or of protest by a thoughtful on eration of the extraordinary cir- ım ances of this unprecedented war; nd ctuated in all that it said or did y t sentiments of genuine friendship hi the people of the United States av always entertained and continue e ertain toward the German nation. h of course accepted the successive xpl ations and assurances of the np ial German Government as given e ire sincerity and good faith and as oped, even against hope, that it ou prove to be possible for the Ger- ian overnment so to order and control ie ts of its naval commanders as to qu its policy with the principles of un ity as embodied in the law of nations. It has been willing to wait until the significance of the facts became absolutely unmistakable and susceptible of but one interpretation.

That point has now unhappily been reached. The facts are susceptible of but one interpretation. The Imperial German Government has been unable to put any limits or restraints upon its warfare against either freight or passenger ships. It has therefore become painfully evident that the position which this Government took at the very outset is inevitable, namely, that the use of submarines for the destruction of an enemy's commerce is of necessity, because of the very character of the vessel employed and the very methods of attack which their employment of course involves, incompatible with the principles of humanity, the long-established and incontrovertible rights of neutrals, and the sacred immunities of noncombatants.

I have deemed it my duty, therefore, to say to the Imperial German Government that if it is still its purpose to prosecute relentless and indiscriminate warfare against vessels of commerce by the use of submarines, notwithstanding the now demonstrated impossibility of conducting that warfare in accordance with what the Government of the United States must consider the sacred and indisputable rules of international law and the universally recognized dictates of humanity, the Government of the United States is at last forced to the conclusion that there is but one course it can pursue, and that unless the Imperial German Government should now immediately declare and effect an abandonment of its present methods of warfare against passenger and freight carrying vessels, this Government can have no choice but to sever diplomatic relations with the Government of the German Empire altogether.

. . .

[See final excerpts from the Note, below, for exact language used to Germany.]

. . .

This decision I have arrived at with the keenest regret; the possibility of the action contemplated I am sure all thoughtful Americans will look forward to with unaffected reluctance. But we cannot forget that we are in some sort and by the force of circumstances the responsible spokesmen of the rights of humanity, and that we cannot remain silent while those rights seem in process of being swept utterly away in the maelstrom of this terrible war. We owe it to a due regard for our own rights as a nation, to our sense of duty as a representative of the rights of neutrals the world over, and to a just conception of the rights of mankind to take this stand now with the utmost solemnity and firmness.

I have taken it, and taken it in the confidence that it will meet with your approval and support. All sober-minded men must unite in hoping that the Imperial German Government, which has in other circumstances stood as the champion of all that we are now contending for in the interest of humanity, may recognize the justice of our demands and meet them in the spirit in which they are made.

End of Address.

. . .

[Final paragraph of the Note: If it is still the purpose of the Imperial Government to prosecute relentless and indiscriminate warfare against vessels of commerce by the use of submarines, without regard to what the Government of the United States must consider the sacred and indisputable rules of international law and the universally recognized dictates of humanity, the Government of the United States is at last forced to the conclusion that there is but one course it can pursue. Unless the Imperial Government should now immediately declare and effect an abandonment of its present methods of submarine warfare against passenger and freight-carrying vessels, the Government of the United States can have no choice but to sever diplomatic relations with the German Empire altogether. This action the Government of the United States contemplates with the greatest reluctance, but feels constrained to take in behalf of humanity and the rights of neutral nations.

LANSING.]

Klaxons say "Supper Time" on big ranch in Peru

THE sound of Klaxon automobile horns is music to the ears of ranch hands in Peru. It means time to stop work and come in for supper.

The big ranches there stretch out for miles. A way was needed to summon the hands. A steam whistle was impractical—it was a difficult problem—until one day one of the ranchers heard a Klaxon on an automobile in Lima.

He bought several and put them on posts a mile apart—all over his ranch. Now it is a simple question of pressing a button. The men in the fields hear the Klaxons. In they come.

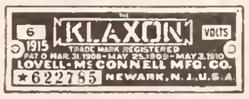
600,000 automobilists depend on this same Klaxon *carrying power* to herald their approach around the turns of country roads and in the noisy traffic of city streets.

The Klaxon is so universally used among motorists that the word "Klaxon" has come to mean "auto horn"—and many horns which are not Klaxons are sold as Klaxons to unsuspecting motorists. To be sure, look for—and *find*—the Klaxon name-plate.

There is a Klaxon for every kind and size of automobile—for trucks, motor-cycles, motor-boats—from the Hand Klaxonet at $4 to the large Klaxon at $20. Klaxons are made only by the Lovell-McConnell Mfg. Co. of Newark, N. J.

LIFT THE HOOD AND SEE IF THE HORN ON YOUR CAR BEARS THE KLAXON NAME-PLATE.

This nameplate is
your protection
against substitution



6
1915
KLAXON
VOLTS
TRADE MARK REGISTERED
PAT'D MAR. 31, 1908 - MAY 25, 1909 - MAY 3, 1910
LOVELL-McCONNELL MFG. CO.
★622785
NEWARK, N. J. U. S. A.

Sunkist Iced Orange Juice

Thin, tender *Orange Slices*—fresh, cool, juicy *Orange Salads*—dainty, luscious *Orange Desserts*—what is more delicious, especially in summer, and what is better for you as a summer food, or drink.

Sunkist Orange Juice is famous for its flavor.

Dealers everywhere sell Sunkist Oranges and Lemons, and they cost no more than ordinary kinds.

CALIFORNIA FRUIT GROWERS EXCHANGE (Co-operative—Non-profit)
Eastern Headquarters: Dept. B 42, 139 N. Clark Street, CHICAGO, ILL.

Magazine Bargains

IF you have not ordered your magazines for this year, now is the time to do so. The Christian Herald Magazine Bureau has made arrangements with the publishers of other magazines whereby readers of the Christian Herald can obtain two or more magazines at a considerable saving over the price if ordered singly. The prices given here are for one year (new or renewal) and can go to different addresses, excepting in a few cases noted otherwise. *No one can fill your order for these magazines at any lower price.*

Canadian postage 50 cents additional; foreign postage, $1.00 additional.

BIBLE PICTURE CONTEST

Christian Herald, 1 year "Gems from the Bible" Reply Book	$2.00
Christian Herald, 8 months American Messenger, 1 yr. "Gems from the Bible" Reply Book	$1.60
Christian Herald, 8 months Modern Priscilla, 1 year "Gems from the Bible" Reply Book	$2.00
Christian Herald, 8 months Orange Judd, 1 year "Gems from the Bible" Reply Book	$2.00

GEMS FROM THE BIBLE and REPLY BOOK are supplied only with above magazines. See full details of Bible Picture Contest on page 574.

SPECIAL COMBINATIONS

Christian Herald Housewife	$1.55	Save 45c
Christian Herald McCall's (free pattern) Housewife To-day's (free pattern)	$1.90	Save $1.10
Christian Herald Pictorial Review	$2.40	Save 60c
Christian Herald Woman's Home Companion	$2.40	Save 60c
Christian Herald Home Needlework	$1.75	Save 50c
Christian Herald Mother's Magazine	$2.00	Save $1.00
Christian Herald Etude (Music)	$2.00	Save $1.00
Christian Herald *Mother's Magazine *Ladies' World *McCall's (free pattern)	$2.40	Save $2.10
Christian Herald People's Home Jnl	$1.55	Save 45c
Christian Herald Little Folks	$1.90	Save 60c
Christian Herald Ladies' World Housewife	$2.00	Save $1.00
Christian Herald American Poultry Advocate Book—200 Eggs a Year per Hen	$2.00	Save 50c
Christian Herald American	$2.40	Save 60c
Christian Herald *Woman's Home Companion *American	$3.15	Save $1.35
Christian Herald *Delineator *Everybody's	$3.15	Save $1.35
Christian Herald Youth's Companion McCall's (pattern)	$3.25	Save 75c
Christian Herald Everybody's Woman's Home Companion	$3.65	Save 85c
Christian Herald Woman's Home Companion Review of Revs.	$4.40	Save $1.60
Christian Herald McCall's (pattern)	$1.65	Save 35c
Christian Herald Modern Priscilla	$2.00	Save 50c
Christian Herald McCall's (pattern) Housewife People's Home Jnl.	$2.15	Save 85c
Christian Herald McCall's (pattern) Woman's Home Companion	$2.90	Save 60c
Christian Herald Modern Priscilla Pictorial Review	$3.05	Save 95c
Christian Herald Modern Priscilla Woman's Home Companion	$3.25	Save 76c
Christian Herald American Boy Woman's Home Companion	$3.25	Save 75c
Christian Herald Pictorial Review Woman's Home Companion	$3.65	Save 85c
Christian Herald Woman's Home Companion World's Work	$4.40	Save $1.60
Christian Herald Everybody's Review of Revs.	$4.40	Save $1.60
Christian Herald Ladies' World	$1.90	Save 60c
Christian Herald McClure's Mag.	$2.15	Save 35c
Christian Herald Modern Priscilla Home Needlework	$2.40	Save 85c
Christian Herald Boys' Magazine Housewife Illustrated World	$3.15	Save $1.36
Christian Herald Pictorial Review Metropolitan	$3.15	Save $1.35
Christian Herald Delineator Woman's Home Companion	$3.55	Save 95c
Christian Herald Current Opinion	$3.65	Save 85c
Christian Herald Modern Priscilla Pictorial Review Ladies' World	$3.65	Save $1.35
Christian Herald Collier's Woman's Home Companion	$4.15	Save $1.35
Christian Herald Youth's Comp'n Woman's Home Companion	$4.40	Save 60c

* Must go to the same address.

Send All Orders and Make All Remittances Payable to

CHRISTIAN HERALD MAGAZINE BUREAU

Bible House, New York, N. Y.

The Christian Herald Prayer League

ALL Christians are urged to unite with the members of the Prayer League in daily prayer at the noon hour. Also any one is at liberty to send a request for prayer or an acknowledgment of answered prayer, thereby becoming enrolled as a member of the Prayer League. All correspondents are specially requested to make their letters as brief as possible. Write requests and acknowledgments on separate sheets.

A PENNSYLVANIA friend, whose brother had lost his mind and also the use of his limbs, wrote recently asking special prayer that he might overcome the liquor habit, to which he had long been addicted. She now writes: "I am thankful to tell you his mind seems clear and he has regained the use of his limbs, and I think he will be a good man. God has certainly answered your prayers. I still ask you to keep on praying for him that he may grow real strong and never go astray again, and that I may regain my hearing. Never cease praying for him."

This letter comes from B. H., Kingman, Ariz.: "After four years of illness I have been enabled through Christ's grace to touch the hem of his garment and be made every whit whole."

Mrs. C. M. K. writes from a town in Illinois: "I wish to tell you that the Lord has heard your prayers and mine in curing my son of the drink habit. For fourteen years he had been a slave to drink, but for a year and a half he has not been drinking, and I know it was through our prayers that he has been able to overcome. I thank and praise God."

A telegram comes from Mrs. S. J. N., Glasco, Kan.: "I am coming to you with another request for prayer for my nephew in Provo, Utah, who had a very bad stroke of paralysis two weeks ago. The doctor says he can not get well, and that he is in the last stages of Bright's disease. Will the League pray that he may be restored to health?"

A friend writes from Salado, Texas: "I ask you to pray earnestly for my nephew, a child six years old, who, when about two years of age, in some unaccountable way lost his speech. It is a peculiar case. He hears all sounds, even the ticking of a clock, the bird singing, all sounds of the different animals, cats, dogs, but does not understand words. He is very intelligent and quick to catch signs. Will you please pray that the right thing—the best thing for the child, the Lord's way—may be opened, and that his mother may be guided. Please pray for this helpless child. He tries to talk, but is bound. Pray that his tongue may be loosened to speak for Jesus."

A reader of Mercer, Pa., writes that the churches and schools of Mercer are closed on account of an epidemic of diphtheria, and requests the Prayer League to pray earnestly that the disease may soon be stamped out with t further sacrifice of life.

Acknowledgments of answere rayer have also been received from:

Mrs. D. M. E., Johnstown, N. Y.; riend Pittsburgh, Pa.; A. E. R., Freder sburg Va.; G. E. C., Spartanburg, S. C.; rs. W. M. F., Blaker Mills, W. Va.; C. L. J. Gage N. Y.; Mrs. M. L. R., Ames, Iowa; Irs. J. H., Orlando, Fla.; Mrs. A. H. G., Ni olville N. Y.; Mrs. A. F. G., Ramsey, Ill.; rs. C M. K., Athens, Ill.; Mrs. A. S., Brool . Fla Mrs. F. H., Bird City, Kan.; J. K. B. inton Texas; A Mother Who Believes in rayer Moscow, Idaho; Miss Q. W. L., G nania W. Va.; Mrs. J. A. M., Barnes, S. C. M. E., Bethel Springs, Tenn.; M. A. B., astile, N. Y.; Mrs. E. B., Lawrence, Kan.; A idow, Cedarville, Ohio; Mrs. G. P. R., Akr Ohio; A Thankful Sister, Bellwood, Pa.; rs. C. A. G., Rochester, N. Y.; A Membe of the Prayer League, Lynchburg, Va.; Mrs . Van V., Spokane, Wash.; B. H., Kingma Ariz.; A. J. MacK., Nova Scotia, Can.

Prayers are asked for revi ls of religion at:

Nicholville, N. Y.; Brooklyn, N. Y Sonic, N. H.; Atkinson, N. H.; Delavan, Iinn.; Baldwin, Iowa; Amarillo, Texas; Cur erland Gap, Tenn.; Rock Hill, S. C.; Beard Ark.; Clarno, Wis.; Sinton, Texas; Ba ntine, Mont. (that Montana may be a dr tate); St. Louis, Mo. (that one hundred ay be saved during revival in Memorial urch), Buffalo, N. Y. (among the Polish ople); Clinton, N. C. (in the Presbyterian urch); Hay Bay, Ont., Can. (in the M hodist Church); Cheriton, Va.; Brooker, . (in the Baptist Church). Mrs. E. M. asks prayer that brother-in-law may r ve a call to preach the Gospel.

E. F. and Miss H. A. N. ask pra that their mothers' minds may be ored; "Ohio" and Mrs. M. L. A., their so Miss A. F. M., her father's; Mrs. M. K., little girl's. Twenty other friends ask pr r for mental restoration or strengthening f other relatives, friends or for themselves.

Mrs. E. S. asks prayer that husban sight may be restored; J. H. B., mother's; E. R. that growth on sister's eyes may be r oved. Eleven other friends ask prayer for the storation or strengthening of sight for frie s, relatives or themselves.

Forty-four friends ask prayer for eeper work of grace, assurance of sins forg n, or express in other ways their desire for sonal spiritual blessing. Eleven parents as rayer that their sons may be delivered f the liquor habit. Mrs. M. A. K., her band. Eleven other friends ask prayer that iends or relatives may be delivered from th habit.

Mrs. L. B. and Mrs. A. F. M. ask rayer that their four sons may be convert Mrs. M. J. T., that son may be saved and re nciled to his wife. Thirty-one other pare ask prayer for the conversion of sons. eteen wives, their husbands. Sixty-six fri s for other relatives or friends.

Sixteen readers ask prayer for pecial spiritual blessing for others.

One hundred and sixteen ask pra r for the healing of friends or relatives, i uding S. C. W., that a missionary may be tored to health. Seventy-one friends ask rayer for healing for themselves. Twelve iends ask prayer for restoration of hearing f themselves or others.

Forty-seven friends ask prayer for lp or guidance in financial affairs.

Fifty-six ask prayer for the gran g of varied desires and needs.

Among the Workers

A Chinese Archdeacon

THE new China is to be an educated China, and no small part of this education will devolve upon the mission schools. The Protestant Episcopal Church began its educational work in China in 1834. In 1912 its Chinese work was incorporated, with that of the Church of England and the Church of England in Canada, as the "Holy Catholic Church in China," and now embraces eleven dioceses. The Chinese Christians are taking an ever increasing share of the responsibility of the work, one Chinese being an archdeacon of a diocese, with American and English missionaries serving under him. St. John's University at Shanghai, the best known of the Episcopal schools in China, is doing a notable work in training Chinese young men as citizens and for leadership. The standards for admission to St. John's are now practically uniform with those of the best American colleges.

MR. AND MRS. BUTTS, evangelists, held union evangelistic meetings with the churches of Wellsville, N. Y., during March. Mrs. Butts told of one man who had attended an open-air meeting in Union Square, New York. He had said, "I believe the Bible is true," and had turned and walked away. Mr. Butts sent a worker after him, and he invited the minister to come to his el to pray with him at nine o'clock that ning. This man had left home in Connectic forty years before, and he knew that at nine clock every evening his mother was pray for him. The evangelist was prompt, d at nine o'clock he and the man whose other prayed were on their knees in the hot oom. The man rose to praise his Saviour, d returned to his old home to found a C stian home for boys.

EVANGELIST W. E. BIEDERWO and party of ten assistants began a fiv eeks series of revival meetings at Plainfield . J., April 9, in a tabernacle built especially r the campaign.

THE Seventeenth National Conver n of the Gideons will meet at Hunt ton, W. Va., July 20-23, 1916.

◆

My best thanks to the Christian He l for the kindness and trouble in replying my request. I have always found the C stian Herald courteous and painstaking. deserves all the success it has won.

Very truly,

MARGARET HUG s.

Merry Moments

MRTH is like medicine to life:
It soothes its ills, it calms its strife;
t ly smoothes the brow of care,
An rites a thousand graces there.

OIGINAL *anecdotes, full of real 'un, will be welcomed for this col- umnand only these will be paid for.*

ow War News Is Made

By Montague Glass

"I ooks like things is going to be pretty rious down in Mexico," Barnett app, the waist manufacturer, said.

"bet yer it does," Louis Birsky, the eal stater, agreed. "If we get six noi is of that trouble in Mexico, Zapp, t's ble to be as bad as six hours of the rou e in Europe."

" don't know about that," Zapp aid "I see in the papers that it says wh General Pershing gets a little ways nt lexico he is going to run up against om stiff opposition."

" ne papers could already say any- hir about what is going on in Mex- co, Birsky retorted, "because the le: an news is censured the same as he uropean news, Zapp, and you are no ore able to tell how many miles he merican army travels in Mexico s w many prisoners the Germans ap es near Verdun. It all depends n e way the Editor feels about it. f h thinks the boss would be tickled w e capture of a couple thousand re h prisoners, he captures them in he ome Edition, y'understand, and if e es out to lunch an' eats German ot ast *mit Kartoffelpfannküchen* and t b ins to tell on him around 3 o'clock, nd stand me, the French army chases he ermans out of six lines of trenches nd e first page of the Wall Street edi- ion ay back to page 3, column 4 next o e weather reports. Then again ert n New York papers is competitors f ner New York papers, and if, for nst ee, the Evening Moon sinks two Brith cruisers in the Baltic and also ans ten more agate lines of dry goods dv tisements as the Evening News, u erstand, the Evening News kills the ro n Prince, operates on the Kaiser or roat trouble and otherwise makes hi s look pretty *schlecht* for Germany."

" ell, there's one thing about this er censuring, Birsky," Zapp said. "F ner times when the papers was llo d to print the truth they was prac- ica duplicates, whereas nowadays it's eal worth while to pick up a couple a s in the subway, and even if some one hr them away the day before, Birsky, you ould read 'em with just as much lea re, providing they ain't been used o wp up anything sticky *oder* herring r nething."—*New York Tribune.*

E N A PROPHET MIGHT GROW WEARY.—A d preacher in some remote part of the ou y had a fairly large congregation on a ery ot day. His subject was merely the ro ets, their messages, and so on. He went hro h the Old Testament, giving to each ro t his place of honor and appreciation ina , reaching the last book of the Old est ment, he demanded, "And now we om to Malachi. What shall we do with lal i? What place shall we give Malachi?" An d woman arose to depart: "Malachi an ve my place!" she said.

M CHIEF SELF-CORRECTING.—There was a us ous silence in the next room where the wo ar-old boy had just gone. Mother rev nxious and called:

" nald, what are you doing?"

" n putting it back," was the rather dis- ar g reply.

A NG HIS SIRE.—"Papa," said five-year- old ommy, "please give me five cents to uy toy monkey." "You don't need a toy no ey," answered the father; "you are a no y yourself." "Well," continued the itt fellow, "give me five cents to buy ea s for the monkey."

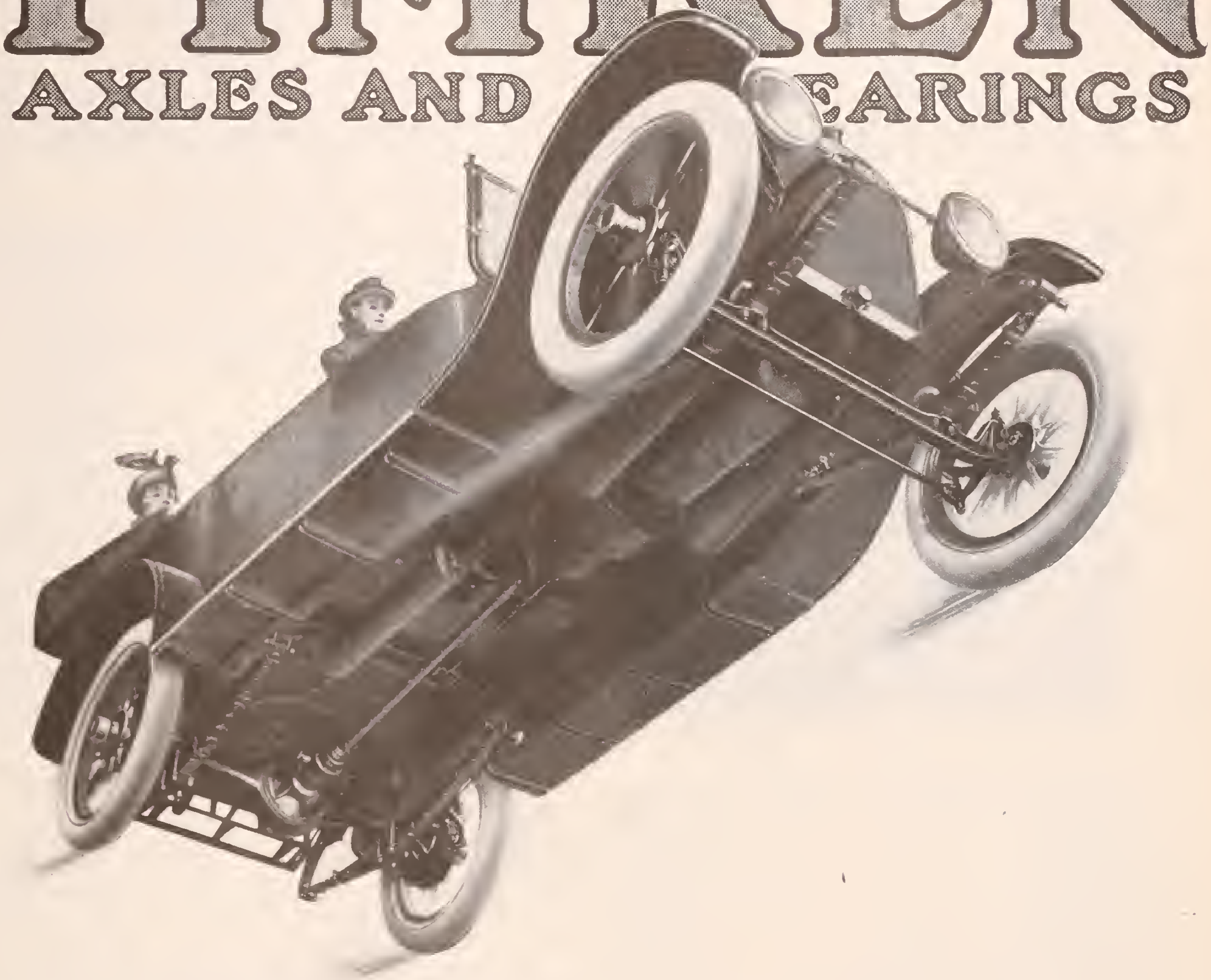
T PERQUISITE OF INFANCY.—"Oh, no!" oli uized Johnny bitterly; "there ain't no av es in this family. Oh, no! If I bite my ing nails I get a rap over the knuckles, but f t baby eats his whole foot they think it's ut —*Exchange.*

D HE GO?—Johnson: "I wonder if Mr. Jon meant anything personal by giving me ticket to a lecture on 'Fools.'"

J son: "Why?"

J son: "Because the ticket says, 'Admit One.'"

TIMKEN
AXLES AND BEARINGS



As the Road Sees It

FORGET your familiar point of view in the driver's seat and think of your car as it would look from the road. The road knows nothing of the superstructure and its human freight.

It sees a motor car only as a machine—of whirling shafts, throbbing engine, vibrating springs and revolving wheels.

Nearest to it are the axles—dusty and mud-spattered, jarred up and down incessantly as first one wheel and then another strikes a bump or a hole.

If you are to ride in comfort and safety above, the axles must be built for the road below.

Think of that ton or more of dead weight pounding down and from side to side on the bearings and axle spindles.

Think of the strain on hubs and knuckles as your car struggles out of a deep rut or heavy sand.

Think of the sudden demand you make on the gears in your rear axle as you press the accelerator.

Get the road's point of view and you'll realize the importance of forging Timken steering knuckles of one solid piece of steel without a sharp curve or shoulder to invite a break.

You'll understand why Timken patiently grinds the little steering ball to a perfect sphere so there can be no looseness at any point to start the wear that leads to weakness.

You'll get the motive back of years spent by Timken engineers in perfecting a pressed-steel rear axle housing that is light yet tremendously strong.

You'll understand the bigness of the engineering and manufacturing problems solved by Timken in order to give you brakes that will never fail to stop your car—not only when it's new, but after years of hard service.

And you'll appreciate the advantage to you of gears that are designed, ground, and installed to mathematical accuracy by axle specialists.

Timken gears work noiselessly in perfect mesh while the rear axle is being constantly pounded and buffeted by car above, and road beneath.

These are but a few of hundreds of points in good axle building. To really see your motor car as the road sees it, ask for the Timken Primer "On Axles," No. D-9. Sent free, post paid, with a copy of a book telling what cars have Timken Axles and Bearings.

THE TIMKEN-DETROIT AXLE COMPANY
Detroit, Mich.
THE TIMKEN ROLLER BEARING COMPANY
Canton, Ohio

Our Cover Picture

IN an ancient Samaritan synagogue at Shechem this double roll of parchment is guarded jealously and is as zealously preserved. It was to Shechem that Abraham came in his first visit to Canaan. Near Shechem Jacob sank his famous well, and the returning Israelites heard here for the last time the voice of Joshua. Shechem was the first residence of the kings of Israel and was a city of refuge. Here, at Jacob's well, Jesus met the woman of Samaria. Here the great Justin Martyr was born. After the division of Israel into two kingdoms, Shechem became the religious center of the Northern Kingdom, and Jeroboam's self-appointed faith degenerated into the Samaritan worship of our Lord's day, which is perpetuated in the old synagogue which holds this scroll. This double roll of parchment, possibly the oldest in the world, contains the first five books of the Old Testament and may be as old as the days of Jeremiah, who said: "This word came unto Jeremiah from the Lord, saying, Take thee a roll of a book, and write therein." (Jer. 36 : 2.)

"Little Dora" is Dead

MISSIONARY JOHN PERKINS of Garraway Cape Palmas, Liberia, writes: "On August 10 I left Gropaka, Barobo, on the 'Black Diamond Express' This was a special train, consisting of three strong black boys for the hammock-bearers, and a lad to tote my grip. We got up steam at 7 A.M. on hard-tack biscuits and took on water at almost every stream we crossed. At the end of our journey we cooled off. It cost me fourteen cents a mile, and took six hours to run the twelve miles.

"We reached the mission station in Dorobo, the territory of the cannibal tribe, at 1 P.M., and found the missionaries not too well, but happy in their work. The grave of Miss Mariah Tee, who laid down her life for this tribe, is still to be seen, under a beautiful palm tree, a fitting type of her victorious life and death. The mission station is on a high hill, in the midst of the tribe. These people, who used to eat their enemies, are being civilized and Christianized

"The readers of the Christian Herald will be interested to know that 'Little Dora,' whom they helped to redeem from slavery, has passed on to be with Jesus. We were sorry to lose her, but glad that she is now forever free from her heathen surroundings. She knew she was going to die, and had a very remarkable and triumphant death. During the last night of Dora's sickness, Miss Arnold, one of the missionaries, went to her and found her singing 'What a Wonderful Saviour is Jesus, My Jesus!' 'My heart is so happy!' she said shortly before her death. God has surely heard and answered the many prayers that have ascended for 'Little Dora.'"

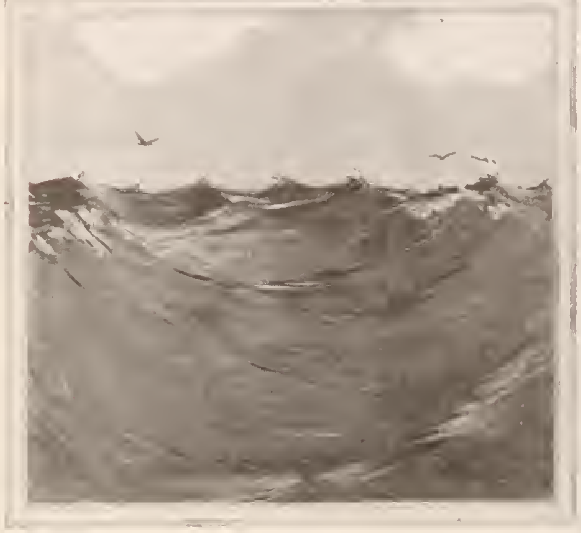
CALLED HIGHER

Miss Anna M. Smith, Mansfield, Ohio; Mrs. Eunice A. Epperhart, 81 years; Mrs. Elizabeth M. Chapin, El Paso, Texas; Mrs. M. A. Walley, Slingerlands, N. Y.; Mrs. Ellen Kitchel, Walton, Ind., 70 years; Mrs. M. A. Wolcott, La Crosse, Wis., 77 years; Mrs. Jane M. Lloyd, Charleston, W. Va., 93 years; Mrs. Susan C. Shipman, Assumption, Ill.; A. F. Shover, Columbus, Ohio; Miss Anna Cooper, Troy, N. Y.; Mrs. J. A. Stonebraker, Humboldt, Kan., 82 years.

TO ALL CONTESTANTS Today the last of the 60 pictures are given. *Do not* send answers NOW. Wait for special announcement to appear later in the Christian Herald, telling exactly how answers are to be sent. Answers positively must not be sent to us before Monday, June 19. All sets of answers must be received by the Christian Herald not later than Monday, July 17, 1916.

To All Who Have Not Entered the Bible Picture Contes

Picture No. 58

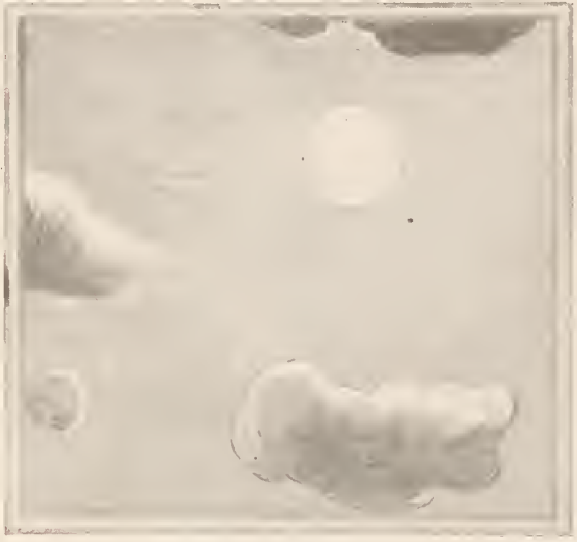


$3,500 Cash — 419 Rewards

First Reward	$1,250.00 Cash
Second Reward	625.00 Cash
Third Reward	350.00 Cash
Fourth Reward	250.00 Cash
Fifth Reward	150.00 Cash
Sixth Reward	100.00 Cash
Seventh Reward	75.00 Cash
Eighth Reward	50.00 Cash
Ninth Reward	20.00 Cash
10th to 24th Rewards, each $2.50	37.50 Cash
25th to 419th Rewards, each $1.50	592.50 Cash
419 Cash Rewards in all, aggregating	$3,500.00 Cash

In event of ties, each tying contestant will receive full prize tied for.

Picture No. 60



Exactly What the Bible Contest Is

There are 60 pictures in all. We have published a book called "Gems from the Bible," containing 2,000 selected Bible verses, and from this list you are to find fitting Bible verses for these pictures. Therefore, all you have to do is to procure the pictures, study them carefully, and select the verse or verses from "Gems from the Bible" you think fit best.

Remember, you have until July 17 to submit your answers.

Back Pictures

If you want duplicates of the back pictures you can secure them for one cent each, or get them free with the complete Outfit of "Gems from the Bible" and Reply Book.

How to Enter the Bible Contest

If you are at present a subscriber to the Christian Herald, send in $2 and we will extend your subscription for one year, and we will give you the Complete Bible Picture Contest Outfit, consisting of "Gems from the Bible," a Reply Book in which to write down your answers, complete instructions, object lesson, and the back pictures.

Special Offers

The Bible Picture Contest Outfit is included in the following offers:

$1.00 Offer

Secure a *new* subscriber to the Christian Herald for eight months, paying us only $1, and *We Will Present You With the Complete Outfit of "Gems From the Bible," Reply Book and the Pictures.*

Send The Christian Herald to a Friend

You can, if you wish, pay the dollar yourself, and have the Christian Herald sent to a friend or relative not now taking it. In that event you would still receive the Complete Outfit Free.

$1.50 Offer

If the New Subscriber also wishes to enter the Contest, send $1.50 and we will send the Christian Herald for eight months to the new subscriber, and not only give you the Complete Outfit Free, but will also give the New Subscriber a Complete Outfit.

$2 Combination Offers

One year to the Christian Herald, new or renewal, and the Outfit for $2.

Eight months to the Christian Herald and one year to the famous Orange Judd Agricultural Weekly Magazine, edited for your section of the country (the leading farm paper), and the Outfit for $2.

Eight months to the Christian Herald and one year to Modern Priscilla (a popular woman's monthly magazine) and the Outfit for $2.

$1.60 Offer

Eight months to the Christian Herald and one year to the American Messenger (well-known religious monthly) and the Outfit for $1.60.

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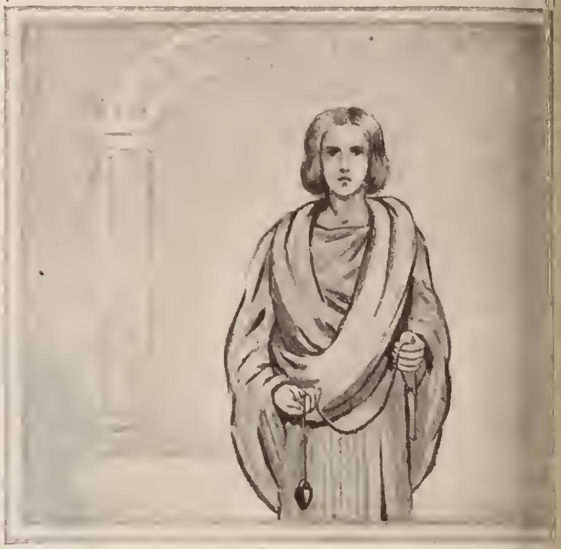

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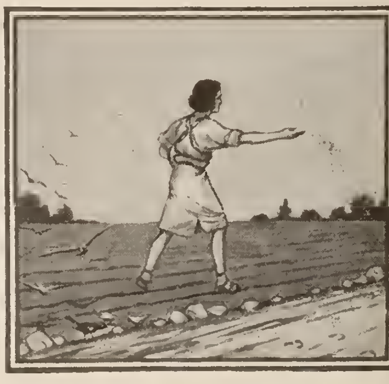
And through a window in a basket was I let down by the wall, and esca his hands. II Cor. 11 : 33.

And when he sowed, some seeds fell by the wayside, and the fowls came devoured them up. Matt. 13 : 4.

And a great multitude followed him, because they saw his miracles which did on them that were diseased. John 6 : 2.

Specimen Picture



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Our Mail-Bag

NOTICE

The editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag, provided it be of general interest and not merely personal. Correspondents may use nom de plume to identify the question, but all letters must contain name and address of the sender in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

READER, Montezuma, Ind. A man united with the church on probation, seeking and hoping for pardon and the witness of the Spirit, as promised in Rom. 8 : 16. He did not experience any change, but hoped for it after baptism. He was baptized and taken into full membership, but was never conscious of any change. Because he had yielded to temptation he feared to partake of the communion, and later left the church. For many years he lived an ungodly life, and became a very great sinner. Recently he has become convinced of his error and has repented. He is earnestly seeking pardon, but still fails to find the blessing promised in Rom. 8 : 16. The reading of Heb 10 : 23-30, especially verse 26, fills him with fear and sometimes almost causes him to give up hope. A proper interpretation of this passage will be greatly appreciated.

Suppose we start with another passage: "Him that cometh unto me I will in no wise cast out" (John 6 : 37); and this: "Whosoever shall call on the name of the Lord shall be saved" (Acts 2 : 21); and this: "Whosoever believeth in him shall receive remission of sins" (Acts 10 : 43); and the beautiful "Whosoever verse" in Revelation. "Let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22 : 17). The terrible passage in Hebrews has no reference to the man who is grieving for his sins and really wants to be saved. There are two explanations of that passage: one, that refers to a man who keeps on sinning. The verb "sin wilfully" is in the present tense, which in Greek signifies continued action. If we go on *sinning wilfully* there is no salvation, but if any man will stop sinning and begin to repent he will be forgiven and saved. The other explanation is that there is no hope for the man who, after receiving Christ, rejects him and tries to get saved some other way. But there is always hope for any man, no matter if he has rejected Christ after first receiving him, who will come back to him in repentance and full surrender. "For *every one* that asketh receiveth, and he that seeketh findeth, and to him that knocketh, it shall be opened." So far as the witness of the Spirit is concerned, remember that that comes after believing, not before. No one can receive the witness who is doubting God's love and God's welcome. As the soul trusts God to forgive there comes the assurance that he has forgiven.

Anxious, Camden, N. J. If you should return to your former occupation, you would find the field filled with competitors, mostly young women. Of course, very high efficiency would command special recognition.

Christian Herald Reader, Kentucky. Are prayers for gifts actually needed ever denied? I have asked in my daily prayers for the meeting of a great need. If this prayer was answered I could do more for the Master, and it would make life easier. My prayers have been answered in other matters, but this answer has been denied.

Nothing is actually necessary for work for God except a complete willingness to obey him and an unwavering faith. When God called Moses to his great work and asked him, "What is that in thine hand?" he replied, "A staff." That was all he had; but he had faith in God, and God used him and his staff to deliver his people. Paul describes in the first chapter of I Corinthians how "God hath chosen the foolish things of the world, and things which are despised, and things which are not, to bring to naught the things that are." The eleventh chapter of Hebrews shows how the poor and despised of earth have been used of God to do his mighty works. You must not doubt for a moment that "God shall supply all your need according to his riches in glory by Christ Jesus." The one fatal mistake is to doubt God's kindness and faithfulness. Get as close to him as you can; take his grace and power into your life; begin with your present opportunities and gifts to work for him, and he will give you more as you are able to use them. So long as your desires are unselfish and your faith firm you will receive ever increasing equipment for your work.

M. E. H., Hantoon, Canada. Matt. 7 : 6 is a warning against the prostitution of holy things. Says one commentator on this verse: "Religion is brought into contempt and professors insulted when it is forced upon those who cannot value it and will not have it." The cynic, the scoffer, the blasphemer, the skeptic, should be dealt with by the experienced, who have learned the value of tact and how to seize a fitting opportunity. But we should be careful not to apply these words in situations where they do not fit, and we should not fall into the error of setting down our neighbors as equally deserving of censure with the scribes and Pharisees. There is a wide difference between plain ignorance of the Gospel and the wilful mockery of it by those who could not plead ignorance as an excuse.

Ethel A. R., Port Huron, Mich. We think your suggestion is correct, although the article was printed as the author wrote it. "Commend" would seem the suitable word under the circumstances.

Mrs. B. M., Middletown, Me. If God has not lost any of his power to heal the sick since Jesus' time, why is healing not preached and taught as Christ commanded?

There is really no answer to your question, for this is precisely what the church ought to do. As the Christian Herald has stated many times, to believe in faith healing does not mean that those who are sick should not seek the best medical and surgical skill. We believe God guides the work and research of the scientists, physicians and surgeons who are constantly extending their knowledge and increasing their skill. When we pray we must use all known available means to bring about the answer to our own prayers. But prayer and faith are incalculable aids to health; they make a channel for God's power to reach and fill the human mind and body, bringing his gift of health. The church should undoubtedly develop and extend this work of healing, teaching its ministers how to strengthen and guide the faith of those who are sick and leading them to the healing Christ. Interest in this phase of Christian work is increasing. Such movements as the Christian Herald Prayer League show how ready the people are to be helped to stronger and more practical faith. Other organizations also are developing the same sort of work and finding their prayer and faith and work honored by the faithful Creator who loves to bless and heal.

Mrs. E. S. S., Cordele, Ga. Why wander in strange fields, when you have the Master's vineyard at your doors? There are some who are allured by every new doctrine. Keep to that which you have tested and know to be true. Stick to your own denomination.

Reader, Oregon. Yours is indeed a hard problem. One who has suffered as you have done, however much he may be disposed to forgive, cannot forget. Still, it is our duty, if we are sincere in our profession as followers of Jesus Christ, to forgive our enemies. Vengeance belongs to the Lord, not to us. To forgive some wrongs would be a task almost beyond human power; yet we can pray for the strength and will to forgive, although to efface them from our memory may be an impossibility. By the mere exercise of our will we cannot compel ourselves to forget; but we may train ourselves to feel no hostility and no desire for revenge. Pray that the Christlike spirit of forgiveness may come into your heart and that repentance may come to the one who has offended you, if it has not already done so. Do not brood over your trouble, or discuss it with others, but leave it all in God's hands, devoting yourself to your daily duties. "Shall not the Judge of all the earth do right?" (Gen. 18 : 25.)

Reader, Xenia, Ohio. There have been many well attested incidents of rapturous visions which would seem to prove that many of the redeemed, as death approaches, are given a foreglimpse of "the other side." As some believe, the veil that divides the spirit world from the material becomes well nigh transparent to some who are about to pass away, and who have let go forever of earthly things. The whole question constitutes one of those beautiful mysteries which baffle human solution or explanation.

G. A. S., Fort Collins, Col. The story of the vision of angels at Mons has been thoroughly discredited. Its author has published an admission that it was pure romance on his part, and his statement has been published widely, both in the British and American press. The Christian Herald has referred to it several times.

Reader, Westfield, N. J. Your project of devising some plan to raise money to pay for the flowers used in the pulpit each Sunday should not be difficult of realization. There are several ways in which it might be accomplished. Your idea of a weekly entertainment is a good one, but it might not be practicable at certain seasons of the year. You might have a flower committee (of young ladies preferably), whose duty it would be to arrange for the money. You might get enough individual members pledged to supply each on his own chosen Sunday for the whole year. Or you might do as some city churches do—place some reliable young person in charge of the flower arrangements. It would be his or her duty to visit the homes of members and ask whether they would not like to supply the pulpit flowers in memory of some one who has passed away, or as a birthday or anniversary offering. The flowers would be bought by the person in charge of the arrangements, the family paying what they feel they can allow for that purpose. In this way you ought to have flowers supplied in memory of some former church member almost every Sunday in the year.

Reader, Lakeside Ohio. Write to the American Bible Society, New York, for Gospels in the languages you mention.

J. W., Baldwin, Iowa. 1. The Christian Church to be faithful, must teach the doctrines taught by Jesus Christ while on earth. "Christ and him crucified," was the language of Paul. There may be differences on other matters, but as long as the essentials of the Christian faith are duly preached, there is no ground for apprehension. We do not recognize any of the so-called "religions" which you mention as being entitled to recognition in orthodox Christian churches, and we do not believe that, if the question were raised, they would be so regarded. 2. The phrase in Acts 7 : 53, "the disposition of angels," has given rise to some discussion. It is made clear, however, in the Revised Version, which gives a more correct translation: "as it was ordained by angels." This has been interpreted as suggesting that the ministration of angels was employed at the sublime scene of the giving of the law at Mount Sinai, and there is an implied reference to this in Ps. 68 : 17. 3. The record in John 11 : 16 would seem to imply that Thomas, with several other disciples, if not the whole band, went with Jesus on the occasion of the raising of Lazarus from the dead.

Mary F. Watkins, Center Moriches, N. Y., sends this note to the Mail-Bag: "I am personally acquainted with Mrs. Ingersoll and her daughter, Mrs Brown; besides which I have a circle of friends who have known the Ingersoll family intimately for years. There is absolutely no truth in the story that Colonel Ingersoll professed Christianity in his last hours. He died as he lived, an agnostic."

M. E. H., San Francisco. The leading daily papers in Washington, D. C., are the Star, Herald, Post and Times.

M. M. Y., Lancaster, Ohio. To answer your question would require more space than is available in the Mail-Bag. The authorship of each book of the Bible, the conditions under which the books were written, and how the writers came to be inspired to write as they did, constitute altogether a very large subject.

Mrs. C. J. O., Meridian, Idaho. When Paul wrote in I Corinthians that he was willing to be made all things to all men, if by any means he might save some, he obviously meant that he could come down to the level of those to whose hearts and consciences he appealed, and in a sense could put himself in their place. To the scholar he was scholarly; to the simple he was simple; to the Jew he was tolerant rather than severe and condemnatory. He meant that his ministry was one of kindness and conciliation—an excellent attitude for any minister of the Gospel to take who is endeavoring to win souls to Christ.

J. M. A., Coffeeville, Miss. The passage in Luke 22 : 36 was a forewarning of the hostility which the Gospel and its proclaimers were to encounter in the world. Jesus spoke figuratively, as he did on many other occasions, and the disciples made the mistake of interpreting his words literally, supposing he alluded to immediate measures of defense; therefore he simply closed the conversation, doubtless preferring that his real meaning should sink into their minds when they pondered the matter among themselves. His subsequent utterances, as recorded in Matt. 26 : 52, 53, 54, and corroborated in John's Gospel, confirm this view. In healing the wound inflicted on Malchus, the high priest's servant, Jesus saved Peter's life, for the headstrong disciple would probably have been cut down and his rash act might have cost the lives of the other disciples also. The attitude and language of the Saviour at that critical moment showed beyond question his inflexible opposition to the use of carnal weapons. Yet, in plain violation of his obvious meaning on this occasion, we find even today some who distort the Scriptures into presenting Jesus as an advocate of the sword.

T. G., Houstonville, Calif. It is folly and presumption for any one to attempt to fix the dates for the fulfilment of Scripture prophecy. All who have tried to do so have failed. Jesus himself warned his followers that no man could know the day or the hour, not even the angels.

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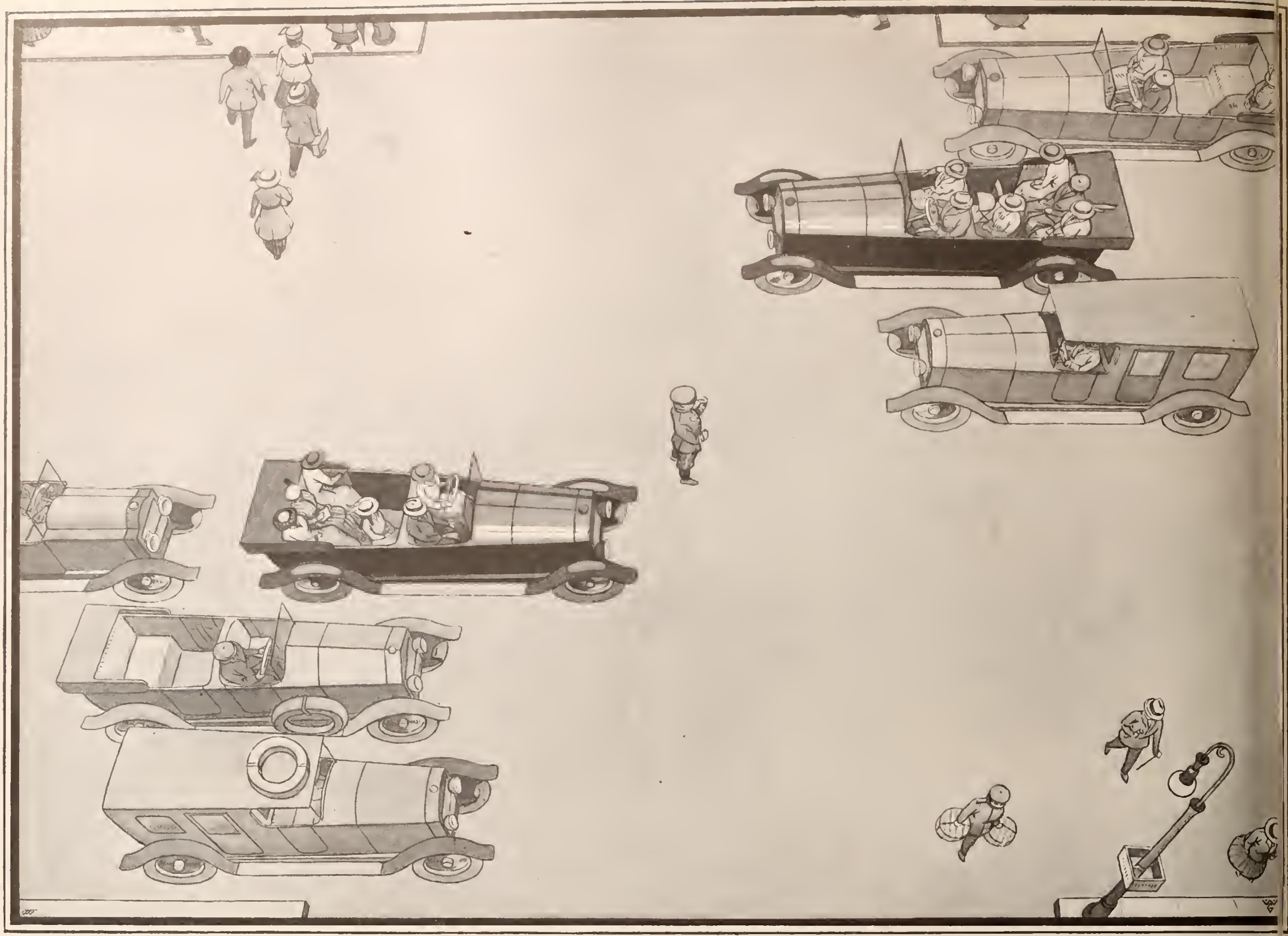

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The Lure of Mount Hermon

By
BYRON P. SMITH

WE mobilized our forces in the ancient city of Sidon. George was the commander-in-chief; the donkey was, perhaps, next in importance. Then Mustafa, official tail-t ster to the donkey and sometimes guide, philos-o er and friend to George and myself.

you look at the map at the back of any teacher's Ble you will find that Mount Hermon is just a short d ance across a few topographical details from Sidon a the Syrian coast, but we chose to go by a round-a ut way into Palestine, w Safed, the Galilean ci set on a hill, as our first o ective.

was to be a walking tr for all four of us. G rge and I wore khaki a were equipped with st helmets against the fi e summer heat. Mus-ta was togged out in p ect imitation of the c mon or garden variety o Syrian peasant, which p he carried off very w , being born to it. The d key (not one of the little m se-colored ones you ride o but a large white one of a rong Damascus breed), in ddition to his padded sa lle and string halter w the inevitable blue b ds to ward off the evil e was decorated with our su lry goods and chattels. T y consisted of two fold-in canvas beds, a pair of sa llebags for our clothing a toilet articles, and an oi box (the original en-ve pe of two five-gallon ti of oil). This box was o kitchen and pantry, and c ained, in addition to a s ll vaporizing oil stove a several bottles of kerose , the bread, olives, ca ed meat and spaghetti su cient for our wandering in e wilderness.

hen we had our per-so l equipment in addi-ti I would have started o n the trip with nothing o my mind but my hat, but George insisted on being fu prepared for any emergency. He marched under a avy load of two cameras, a Baedeker, an English-A bic dictionary, a jack-knife with numerous handy to s concealed about it, a variety of medicines, and a useum of other first-aids. For defense, a young ca on in the shape of a Colt automatic hung at his be

e planned to start at sunrise, and we got off about as arly as we expected, that is, about eight o'clock. A Arabic proverb says: "Starting is half the jo ney."

hat commodity with which we were most sl derly equipped was the Arabic language. It is ther difficult to issue orders to your muleteer w n your vocabulary is still limited to the terms of reeting and farewell and solemn wishes for the h th of a fictitious friend, which constitute y early lessons in a strange tongue. Moreover, o dictionary proved to be a broken reed. It fr uently remained ingloriously mute when re rted to in times of desperate need, while our fo anticipations of sitting around our campfire a accumulating Arabic by means of delightful c versation between ourselves, Mustafa, and the di onary, did not entirely materialize.

TURNING southward, we skirted the mound on which the ruins of a Crusader castle stand, pa ed the heap of shells and crossed the Flea R er. The name is not without significance, th gh why the characteristic national insect sh ld be honored only by the name of this little st am in one part of his realm is difficult to say. Th shell heap is reminiscent of the days when Si n possessed a flourishing trade from the m ufacture of the royal purple. Here are myriads of the murex shells, fished up in forgotten days from the depths of the sea in order that the linen garments of the great should have a royal hue.

We followed the coast road southward for several hours, passing the Sarepta Point, a jutting cape. There is no sign of a village now at the place, which, to the best of our knowledge, marks the northern limits of the journeyings of the Man of Galilee. We then turned our faces toward the hills.

Banias, formerly called Paneas, but in the time of Christ Cæsarea Philippi, near the source of the Jordan, 120 miles from Jerusalem, where the Master asked, "Whom say ye that I am?"

After topping the first rise we saw other hills rolling away into the distant blue, with the white head of Hermon gleaming far beyond. What held our attention most was a sharply defined mass that stood out distinctly against the sky on a distant ridge. That was Belfort. We walked steadily toward it all day. At times we dipped down into valleys and lost it, only to meet it again a little nearer and more distinct. We reached our destination late in the afternoon.

Belfort is situated on the heights above the Litany River, where that stream turns abruptly from its course between the Lebanons and flows westward to the sea. One approaches the castle from the coastward side by long ascents through fields and orchards, but the castle itself stands on a precipitous height with the green waters of the wrestling Litany far below. Beyond, the land rises again toward the majesty of Hermon. It is a fruitful region and exceedingly pleasant to look upon. The ruinous castle, with its historic associations of Saracen and Templar, stirs the imagination to recreate the picturesque days gone by.

After a swim in the river we camped on the slope opposite the castle among olive trees. It was a pleasant night; the moonlight filtered through the olive leaves, the voice of the river came up from below, and on the opposite heights the broken towers of the castle stood sturdily against the sky.

OUR early morning's march swung us around the hills and down through broad valleys, southward into the region of the upper Jordan. In the distance gleamed a bit of blue, the marshy Lake Huleh, fameless father of the Sea of Galilee, half eclipsed by a grove of poplars. Lake Huleh was as elusive as a mirage. The barren hills on our right marched by us with satisfying regularity, but the lake shimmered before us in the glowing heat and seemed to draw no nearer. We passed it in the late afternoon, and, turning to the right, began to ascend the hills, a welcome relief from the tiresome monotony of the plain.

During the day we observed that Mustafa had made an important religious concession since the day before. It was the month of Ramadan, when no good Moslem is supposed to eat, drink or smoke during daylight hours, that is, from the first light of dawn until sunset. On the first day of the journey Mustafa neither ate nor drank, and his temper, in consequence, was neither Moslem nor Christian; but on this day we saw him eating his native bread and absorbing moisture from every wayside spring. Travelers and invalids are exempt from keeping the strict laws of the fast if they so desire, and can make up the lost time afterward. Evidently our friend had decided to do so. We would have liked to discuss the matter with him, but as already pointed out, our vocabularies were strictly limited, so far as terms expressing religious theory and practice were concerned.

At sunset we passed through a notch in the upper hills, and the white houses of Safed stood over against us. It was dark when we passed through the narrow streets and entered the hospitable doors of the English mission.

Safed is one of the four holy cities of the Jews. A great rabbinical school flourished here in the seventeenth century. Safed is holy because, according to Jewish tradition, from this city is yet to come the Messiah, the Anointed.

IT was on a late Friday afternoon, as we were returning from a walk to visit some nameless ruins on a neighboring hill-top, that we observed that in the Jewish quarter of the town lights were beginning to shine from the windows, although the sun was not yet set. These were the houses of the ultra-orthodox Jews, for the most part exiles from Poland. To avoid breaking the Sabbath, which begins at sunset, they light their lamps early. Of course they dare not extinguish them at bedtime, so a Gentile neighbor is called in for that purpose. No work of any kind is done on the Sabbath if it

A typical party of missionary-teachers after a night on Mount Hermon can be avoided, and even where it is unavoidable the Moslem or Christian neighbor makes a convenient proxy.

The Sabbath day's journey is a very real thing for these people. All the roads and paths leading out of the city are marked at the prescribed distance, so that the faithful may not sin in straying too far on his rambles: Any one walking about on the Sabbath is forbidden to carry a burden of any sort, even a key. If he feels the need of that more or less necessary article, a pocket handkerchief, he may not carry it in his pocket, for that would be carrying a burden; he must wear it as an article of dress tied around his neck or on his arm.

ONE morning we rose long before dawn and started northward while Orion and the Pleiades were still shining in the eastern sky. Reaching the head of the Jordan Valley, we turned eastward toward a great mountain and the sources of the Jordan. Toward sunset we came to the mound and poplar grove that marks the site of ancient Dan. Here is the most important source of the Jordan, the greatest fountain of all Syria. The burning heat of the day had created a thirst of no small proportions. If Gideon had been in command he would have called me no sort of a soldier, for I lay prone and thrust my whole face in the cooling stream.

This stream and mound mark the site of one of the bloodiest deeds recorded in that chronicle of conquest, the Book of Judges. The tribe of Dan, seeking more territory, "came unto Laish, unto a people quiet and secure, and smote them with the edge of the sword; and they burnt the city with fire. And there was no deliverer. . . . And they built the city and dwelt therein."

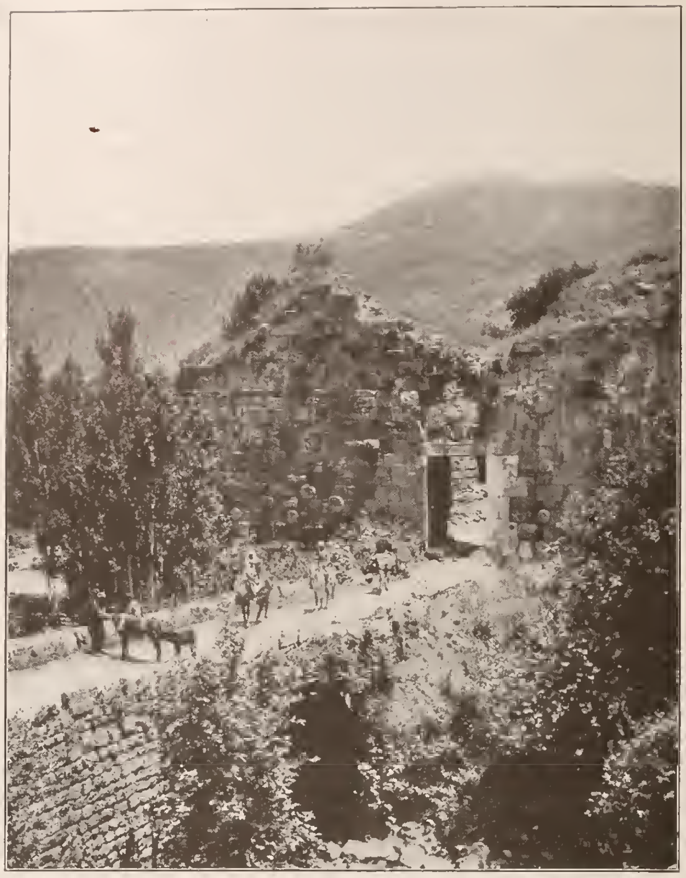
It was dark when we came to Banias, formerly called Paneas, since it was the seat of the worship of Pan. Cæsarea Philippi is the name by which it was known in the time of Christ. We passed the wretched modern village which is built almost entirely within the ruins of the lower castle and went on a short distance to the Springs of Pan, which burst forth from a grotto beneath a towering cliff. Here were abundant ruins of former shrines and niches, shell-shaped, carved in the rock. So much we could make out in the darkness; further exploration was deferred for daylight hours.

WE spent the next morning exploring the castle on the upper slopes, the circuit of whose walls is nearly a mile in length. There is a mass of ruined buildings at either end of the enclosure, with strong towers along the walls between. In one place we found the lower part of a tower still complete. Here were massive walls, with narrow embrasures, where the archers stood to rain down their shafts on the hosts of the enemy below.

The rest of the day was devoted to cruel hard mountain climbing. At times we almost despaired of getting the donkey up the steep slopes, and we were frequently obliged to put our shoulders to the wheel, metaphorically speaking. As we neared Shiba, the village where we were to encamp, we saw on the high shoulder of a mountain spur a black band that seemed to follow the configuration of the limestone strata. I confided to George my immediate conviction that we had discovered an outcropping of coal and were about to become famous, but George in his dispassionate way pointed out the fact that the coal stratum seemed to be in motion. On closer investigation it proved to be a line of black goats, hundreds of them, marching homeward from their feeding grounds along a high projecting ledge.

Shiba is a village of very free and independent mountaineers, Christians, well up in the wrinkled foothills of Hermon. It is a natural stronghold, since it can be approached only through a narrow valley, and the mountaineers are exceedingly well capable of taking care of themselves. In bearing and appearance they are vastly different from the slovenly inhabitants of the upper Jordan valley.

We pushed on through the village and camped by a little stream so cold that we had difficulty in persuading our feet to enter it and be bathed. It was the harvest season, and the villagers seemed to be holding a continual Feast of Tabernacles. Booths were erected in the fields and among the fruit trees everywhere: lights gleamed through the dusk, and there was a cheerful sound of human voices on all sides.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Old gate to Cæsarea Philippi, at the foot of Mount Hermon

We set out next morning for the mountain top, and after a five hours' climb we reached the summit of the upper ridge and then proceeded along Hermon's backbone to the northern extremity, which marks the highest point, some 9,050 feet above the sea.

Here we found the scattered ruins of a temple and a place of sacrifice. All about, the ground was covered with old ashes, containing quantities of fragments of bones. Near by was a cave, partly artificial in nature. This was probably the more primitive placo of worship.

The view ranged from the Mediterranean on the west to Jebel Druse and the wilderness on the east; from the farther reaches of Lebanon, Cœle-Syria and the Anti-Lebanon to the hills of Samaria and the lower Jordan valley. Huleh and Galilee were within the range of vision, but we tried in vain to descry the distant blue of the Sea of Death.

A great contrast exists between the eastern and the western landscape. Toward the sea were fertile fields, groves and orchards, with white villages scattered thickly in the folds of the landscape. Desertward the land was gaunt and lifeless, with hardly a village visible. In the valleys of the foothills the slender streams had been diverted at their sources and carried in ditches along the slopes to be used for irrigation ver down. We traced the lines of the ditches in the me way that astronomers claim to be able to trac the canals of Mars—by the thin lines of vegetation ong tho banks.

In the northeast the dipper-shaped city of Dam us with its environment of gardens was plainly vi le. We tried to locate the line of the Pilgrimage Rai ad running southward from that city tc ard Medina, but were unable to find it.

As the sun descended toward the Me erranean the shadow of the mountain beg to creep out from the foothills and stretch a oss the land. Darkness descended on us whi we were cooking our supper. We found a sc of sinkhole some twenty feet in depth fo our bedroom. The bottom was level and com sed of soft earth, free from stones. Here we wra ped ourselves up snugly in our blankets. Mu afa was delegated to act as our alarm clock an get us up in time to see the sunrise from the ak. He evidently conceived of himself as a repe ng instrument, for he woke us up first at midr ht, and then encored himself at frequent inte ls, insisting on each occasion that the day as at hand.

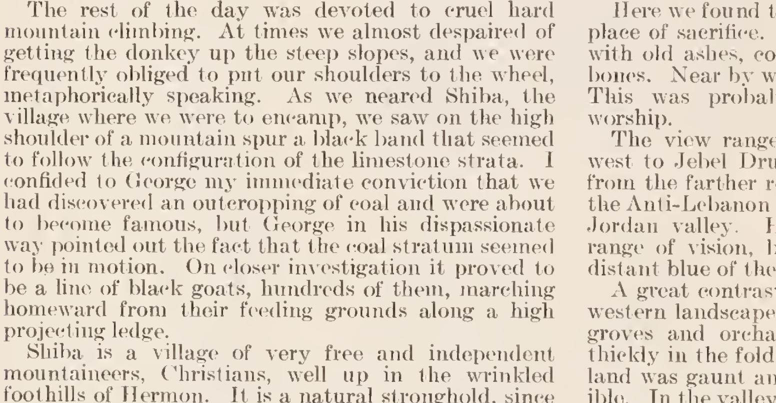
AT about four o'clock we climbed up o of the crater in which we had made our ds, broke the ice that had formed overnight o he stream that flows from the edge of the snow nd cooked a hasty breakfast; then went up t he ancient altar to wait for the creation of a ew day. As the light increased, we saw tha he land to the eastward was covered with a vel lair of fleecy white clouds; above this th un rose in ineffable glory. We turned and sav he shadow of Hermon projected on the haze a ve the Mediterranean. The peak of the sh ow drew down and rested on the sea, then l an swiftly to cross the land. White villages nd gleaming pools of water flashed suddenly i he new light.

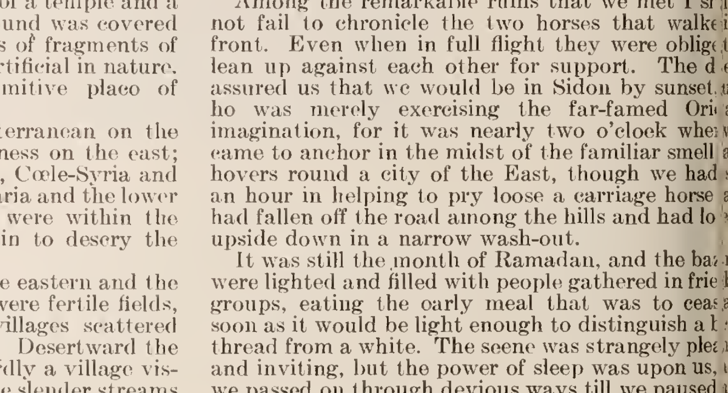
Shiba was reached without mishap sh ly after noon. The afternoon was unevei ul, except for the fact that our water supply o ne small jar carried by the white donkey soon ve out, and we nearly evaporated under the n's fierce heat until we came quite suddenly on the Hasbaney and considerably diminishc its flow. That night we camped out in a real bec nd enjoyed the pleasure of a dinner cooked by c er and more skilful hands than ours, for we had f en into the hands of our friends the American mis naries at their summer home in the village of Judo h.

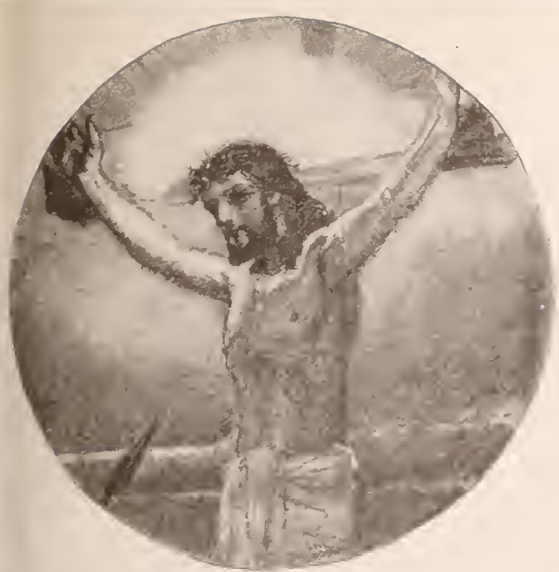
The program for our last day was very simple It was to walk and to keep on walking till we rea ed Sidon. Near Belfort Castle we took the old roa by which we had come. We had time, so when a seag ng chariot called a "bosta," bound for Sidon, hov in view, we gaily flung our pedestrian principles to he winds and boarded her.

Among the remarkable ruins that we met I sh ld not fail to chronicle the two horses that walke in front. Even when in full flight they were oblige to lean up against each other for support. The d er assured us that we would be in Sidon by sunset ut ho was merely exercising the far-famed Ori al imagination, for it was nearly two o'clock whe ve came to anchor in the midst of the familiar smell at hovers round a city of the East, though we had st an hour in helping to pry loose a carriage horse at had fallen off the road among the hills and had lo ed upside down in a narrow wash-out.

It was still the month of Ramadan, and the ba rs were lighted and filled with people gathered in frie ly groups, eating the early meal that was to ceas as soon as it would be light enough to distinguish a b k thread from a white. The scene was strangely plea ng and inviting, but the power of sleep was upon us, d we passed on through devious ways till we paused d pulled the bell cord before a well-known door.


An old Roman bridge spanning a stream so cold one's feet were reluctant to enter it


Valley of the Litany and modern carriage road from Sidon, seen from Belfort Castle

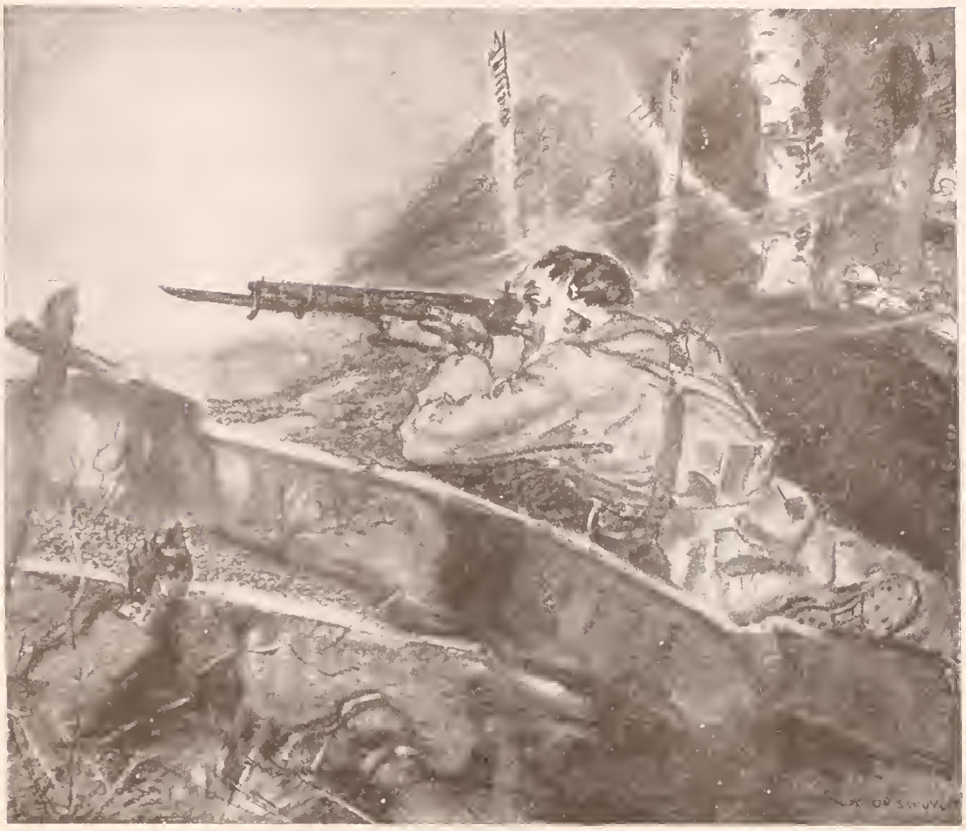


THE HILL

The climbing was difficult.
The earth trembled and shook.
Huge rocks and giant trees tottered, then crashed down.
Tumultuously tossed masses of smoke hid the sun.
Through this chaos he climbed stealthily.
He fired steadily—*into the air*.

His thoughts were ever on home; his loved wife; his two pretty children.
He loved peace. He loved even his enemies.
He had not *volunteered*. He had been *drafted*.
Three months ago he had been badly wounded; sent home.
Now he was back again in this mill of death.

Later, there on the crest, they found him, dead.
"There (on the hill) they crucified him."



"THERE THEY CRUCIFIED HIM." St. Luke 23:33

Weighing Men Against Sheep

ONE of the surest signs of spring is the cropping out upon street corners of our big cities, especially about the noon hour, of small compact groups of men, sometimes of wo n, listening to an outdoor orator. These, in the cas of religious workers at any rate, soon develop in a m titude of forms: tent meetings, noon-hour shopme ngs, vacation Bible schools, seaside evangelistic wor and others; and every reasonable hour of day and ight is utilized by this summer army of the Lord. The summer campaigns in the big cities, in reality but n extension in a freer way of the steady activities f the winter, have now become an institution. An yet, confronting the various leaders in the various citi is the bewildering fact that the churches are by o means occupying the field to its full possibilities It would be an excellent thing, both for the chu hes and for this splendid Christian work, this all- portant Christian work, if the remarks made by Ev gelist William Edward Biederwolf at the opening ally of the New York Evangelistic Committee at C rnegie Hall on April 24 could be heard by every city Christian. And the effects might be doubled if eve Christian living in the country could also hear wha Mr. Biederwolf said. The fact is not quite app ent that the Christians who live far from these citi have any less responsibility in this work than tho who are right on the scene. The city evangelists nd missionaries and tent preachers and sidewalk spe ers send their message into the audiences that gat r before them hit or miss, and the statistics wou seem to indicate that among the thousands wh are hit to their everlasting good are as many cou ry-born and country-bred boys and girls, who hav not been able to withstand the evil side of the city influence, as there are sons of immigrants and chil en of the slums.

T E New York Evangelistic Committee, of which Rev. Arthur J. Smith is the superintendent, alw s gives this work in the metropolis a great imp us by its spring rally. Carnegie Hall held a larg and sympathetic audience on the night of April 24, nd all the organizations engaged in this form of Chr tian service will doubtless share with the commit e the benefits derived. With just a hope that the message which hewed so close to the line may hav some effect upon this kind of work in other citi we give here a few extracts taken down by a rep sentative of the Christian Herald who was pre nt.

MR. BIEDERWOLF immediately put his audience in good humor by stating in no uncertain ter his opinion of the Darwinian theory as compar with the story in the inspired Book. He said: "M n has always been pretty much of a puzzle to him lf, and he has never been quite certain where he as going; but there are a few people who are so smart that God can't tell them anything. There are people who would hesitate at the Apostles Creed and will not confess that they believe in God Almighty who are willing to believe in a chaotic nebula. According to them, man came from a germ that came from God only knows where, and Charles Darwin couldn't find out. It may be all right to believe that a monkey, a mastodon, a mouse, a mosquito and a man all came from the same process; but I prefer to believe that God created man in his own image and breathed into the insensate lump of clay the breath of life, just as it says in the Book. A man can believe that he is descended from a monkey if he wants to, but, so believing, he need not come around and claim relationship with William Biederwolf. What a man is is worth infinitely more than what a man owus. Christ died for every man: the libertine, the liar, the thief, the cheat, and every other man. Man has a soul and a soul has wings; and by the help of God I am going to live for higher things. According to Christ's philosophy, one man is worth just as much as another; not in money or social standing or character, because most of us have a better reputation than we deserve. All the devils in hell and all the evil-minded persons on earth assembled in a convention couldn't invent a more damnable thing than the saloon; yet the saloonkeeper is worth as much as a saint from God's standpoint and in his eyes. Many men are more concerned about the 'bulls and bears' than they are about the lambs in their own households. I can only judge by what you give yourselves to. That which holds your passionate interest is the thing that marks you, and the average church member has a passion for almost anything but souls."

TO illustrate this he told of a young father and mother who stood over a cradle in which their firstborn slept. The mother looked down with loving prophecy in her eyes. She saw the child grown to a man, fighting in the open forum for truth; she saw him marked a leader of men. She visualized the hero of her dreams, and looking up at her husband she said, "Isn't he wonderful?" The husband said, "Yes, but what I've been wondering is, how they could make a cradle like that for a dollar ninety-eight." Mr. Biederwolf asked how long it would take to evangelize the country when the average church increase on confession of faith was 1½ per cent. at the same time that the population increased 2½ per cent. He said: "If fifty people out of a church membership of 250 would seek to win a soul once a week, and if they failed in nine attempts out of ten, that church would nevertheless increase 260 in membership in one year, and that is more than 100 per cent. The church is a sepulchre of death if she does not go out to seek the lost." He told an incident in the life of John Vassar. Upon one occasion Mr. Vassar was introduced to a lady in the drawing-room of a friend, and his first question was "Are you a Christian?" to which the lady gave ready assent. Then he asked "Are you born again?" and when he found that she could not give an assuredly affirmative answer to that question, he talked and prayed with her. Later the woman told her husband what a wonderful man she had met. Both she and her husband were thus quickened in their spiritual life. Mr. Biederwolf said that he was often accused of being paid too highly for his work. As a part of the exhibit of the work of the Evangelistic Committee, several converts told of the means and manner of their conversion, and of their love for the Christ who had saved them. The most striking was George Ellis, who for a number of years had given all his time and talents to the service of the devil with results which should have been entirely satisfactory to that arch-fiend himself, results which included for George Ellis intimate experiences with the inside of many prisons. But one night he drifted into the Midnight Mission and was saved. Mr. Ellis told graphically of his life of sin and of his conversion and the work which he was now doing in carrying the message of salvation to others such as he had been. He said he thanked God for the Midnight Mission. Then he hesitated a second, and continued: "I thank God, too, because he gave me a good wife and t'rowed in four kids for good measure."

Henry Ford On Preparedness

SOUNDED on his political opinions, Henry Ford's frank and modest utterances on the war and preparedness are attracting attention. It develops that he is not the rank out-and-out pacifist his critics have pictured. He believes Germany acted within her rights in sinking unarmed merchantmen and passenger vessels, and questions the sanity, or at least the reasonableness, of Americans who choose to travel on such enemy ships in war-time. A ship which is known to carry munitions of war he regards as not entitled to be classed as unarmed. Passing to our own attitude as a nation, he believes we do not need a big army or navy, but we should have sufficient submarines for any emergency. The submarines have made the old dreadnought obsolete. They have kept the big European fleets bottled up and practically useless. With a good reliable fleet of small submarines, we could bid defiance to invading dreadnoughts and transports. They could be built by the thousand and would be ample for all purposes of defense. Airships, too, would be a valuable part of the national defense. His own plant could build thousands of them. Mr. Ford smiles when his name is mentioned in connection with a Presidential nomination. He doesn't believe in the man seeking the office; the people should seek the man. But the political bosses do not smile when they discuss the quiet, unostentatious man who seems likely to become a figure in national politics in spite of himself.

A Week in the World's News

Sen. Robert F. Wagner

© Brown & Dawson, Stamford, Conn.
Sir Roger Casement

International Film Service, Inc.
Thomas Nelson Page

Gen'l. Fred. Funston

Gen'l. Townshend

Ambassador von Berns ff

JAPAN DEFENDS HER HONOR. It is a serious affront to the honor of a nation of the first class when another nation refuses admittance to its citizens, as such. Japan, especially since her defeat of Russia, has felt herself entitled to recognition as a first-class power. On the other hand the fact remains that American and European workmen cannot compete in the open market with Japanese workmen. When Elihu Root was Secretary of State, feeling upon the western coast was insistent upon the exclusion of Japanese laborers as well as Chinese. Japan interposed a vigorous objection, and the result was the withdrawal of all pending measures in Congress and the signing of the Root-Takahira agreement. It was a gentleman's agreement without the force of law, in which Japan agreed not to issue passports to laborers desiring to come to this country, thus excluding her own sons from America, although American law still left them free to enter. This agreement Japan has kept scrupulously. The Burnett Immigration Bill, which passed the House recently, and which is now pending in the Senate, contained a clause definitely excluding "Hindus and persons who cannot become eligible under existing law to become citizens of the United States by naturalization, unless otherwise provided for by existing agreements as to passports or by existing treaties, conventions or agreements, or by treaties, conventions or agreements that hereafter may be entered into." This clause would have had the effect of enacting into law the Root-Takahira agreement, thereby definitely excluding the Japanese, although they are not specified by name. The Japanese government, through Ambassador Chinda, immediately upon the passage of the Burnett bill in the House made representations to the American government, requesting that the reference be eliminated from the bill. Acting at the request of Secretary Lansing, the Senate Committee changed the law to read "persons who cannot become eligible under existing law to become citizens of the United States by naturalization, unless otherwise provided for by existing agreements as to passports or by existing treaties, conventions or agreements, or by treaties, conventions or agreements that may hereafter be entered into. Hindus . . ." The clause is still unsatisfactory to Japan because in its present form it will have the same force and effect as in its original form, and it is probable that all reference to agreements as to passports, et cetera, will be omitted from the bill, or that, if it is still included, it will furnish an obvious reason for the veto, which is expected with reasonable certainty in any case. After his return to Japan following his recent tour of the United States, Baron Shibusawa said:

" Owing to a lack of thorough understanding on both sides of the Pacific, the two nations are dangerously drifting apart.'

"It is the ardent hope and belief of myself and others eager to maintain the friendly relations of America with Japan for the good of both that Baron Chinda's appeal to the President will be effectual and that the offensive clause will be stricken from the Immigration bill. We Japanese have confidence in President Wilson and are sure that he will do all in his power to prevent this unnecessary and gratuitous affront to the Japanese people."

DYESTUFFS FROM GERMANY. After negotiations covering several months, the German government agreed early in April to permit the exportation to the United States of 15,000 tons of dyestuffs, of which American industry was greatly in need. The German government at first refused to permit the shipment except in exchange for American goods, but finally, in view of the difficulties attendant upon such an exchange, agreed to permit the export of the dyestuffs without conditions. The consent of Great Britain to the shipment had not been obtained at last reports.

TRIPLETS—AND THEY MADE NO PREPARATIONS

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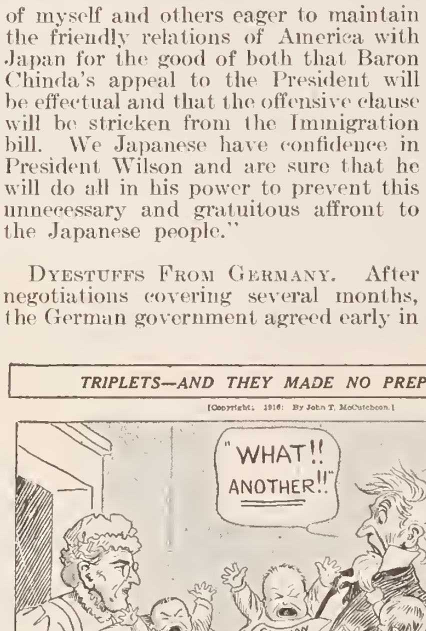

DECLINES NEW YORK POSTOFFICE. State Senator Robert F. Wagner of New York City was nominated for postmaster of New York City by the President on April 22 but refused to accept the appointment. Senator Wagner was the leader of the Democratic minority in the New York Legislature the last session.

JOSIAH STRONG DIES. Dr. Josiah Strong, who became famous with the publication of his book "Our Country" in 1885, died at his home in New York City after a serious illness of several weeks on April 28. Dr. Strong was born at Naperville, Ill., January 19, 1847. He was a graduate of Western Reserve College and of Lane Theological Seminary, and was ordained to the Congregational ministry in 1871. Although the author of many successful books, he was best known, however, in connection with social service work. He was president of the League for Social Service from 1898-1902.

TO PROMOTE AGRICULTURE. James Wilson, whose name has become inseparably linked up with American agriculture through his long tenure of office as Secretary of Agriculture, is actively interested in the organization of the National Agricultural Society, which was formed on April 27 at the Hotel Biltmore, in New York. The society is organized to improve agricultural conditions throughout the country. Permanent headquarters will eventually be established at Washington. Present headquarters are at 2 West Forty-fifth Street, New York City.

FOG GROWS JEALOUS OF WAR. The steamer Hsin-Yu, acting as a Chinese transport, was in collision south of the Chusan Islands on April 22 with the Chinese cruiser Hai-Yung. The collision occurred during a thick fog, and only thirty of the steamer's crew and passengers were saved. At least a thousand were drowned.

POLICE POWERS EXCEEDED. The ordinance recently adopted by a ferendum vote in St. Louis, providi for the segregation of whites and bla s in different portions of the city, ar rdinance which sought justification ider the ever-widening police powers the city, has been halted in its enforc ient by a temporary injunction grant by Judge Dyer of the United State District Court. The judge stated in gr ting the injunction that the questi of police power is "sharply drawn, it I believe that these ordinances exce the police powers. A man has a ri to occupy property that he owns und the laws of the United States and th onstitution."

THE EXAGGERATOR BARRED. The Supreme Court of the United Sta on April 24 rendered a decision to the fect that advertising is dishonest if it ads purchasers to expect more than the get, even though the values delivere are commensurate with the price cha ed. This decision will exclude from the ails a great deal of fraudulent material The opinion was a reversal of the D rict Court of Southern Florida, whic had quashed an indictment against c ain persons charged with the unlawf use of the mails in selling ten-acre ms. Justice McKenna, who rendere the decision, took the position that it v an offense if the article sold did not rve the purpose represented, no matte hat the value might be. He said: " ere 'puffing' might not be within its m ing (referring to the statute); that i the mere exaggeration of the qualities ich the article has; but when a pro sed seller goes beyond that, assigns t the article qualities which it does not possess, does not simply magni in opinion the advantages which it ha but invents advantages and falsely ag-gerates their existence, and enga in false representations and pret ses. . . . when the pretenses or repre ta-tions or promises which execut the deception and fraud are false, hey become the scheme or artifice ich the statute denounces." No repu ble magazine and few reputable news pers carry this class of advertising. But there has been a twilight zone bet een strict probity in statement and hat was admittedly fraudulent unde the statute which has been taken full advantage of by persons selling th igh the mails. This decision will go a ong way toward clearing the mails all frauds.

REVOLT AND RESIGNATION. ian Shi Kai became emperor agains his will, at the mandate of the Cl ese people, and when he found tha the mandate had been somewhat lacki in that full force and effect which s uld accrue to an expression of the po lar will, he became resigned to the ess ornate title of president. But he ha not yet resigned the office, in spite o the fact that the Chinese revoluti sts insist that his elimination from the place of power to which he has clu so

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rctantly should be the first condition t peace. On the 24th of April 216 n nbers of the National Assembly, w ch was a part of the original republi- c constitutional government. met at S nghai and unanimously adopted a rolution denouncing President Yuan's n ndate-created constitutional cabinet. Tey demanded the impeachment of Yn and his private advisers on a c rge of high treason, and an account- in for public funds aggregating 200,- 0 000 taels. On the same day it was a ounced from Peking that the revol onary disturbances had ceased in all o the provinces except Kwangtung, i hich fighting was still going on, and t the responsible cabinet and the p mier appointed by the president's m date were now exercising full p er, only referring matters of greatest i ortance to the president. A new p iament is to be called to promulgate a w constitution.

rom Statecraft to Politics. H ry Morgenthau, who has made an e able record as American ambassador t Turkey, has resigned to take a p ninent part in the forthcoming p tical campaign in behalf of President W son. It is reported that Mr. Mor- g hau will be succeeded by Abram I. E us of New York.

rusts This Trust. The United S es Circuit Court of Appeals in a d sion rendered April 21 held that the g ernment had not made out a case in t Sherman Law action filed in June, 19 3, against the Quaker Oats Company.

uys More Vessels. The American I rnational Corporation, which took o the Pacific Mail Steamship Com- p y, has now purchased a considerable in rest in the International Mercantile M ine Company, which is now in re- c ership, but which it is planned to reganize and to make an important fa or of the American merchant m ine.

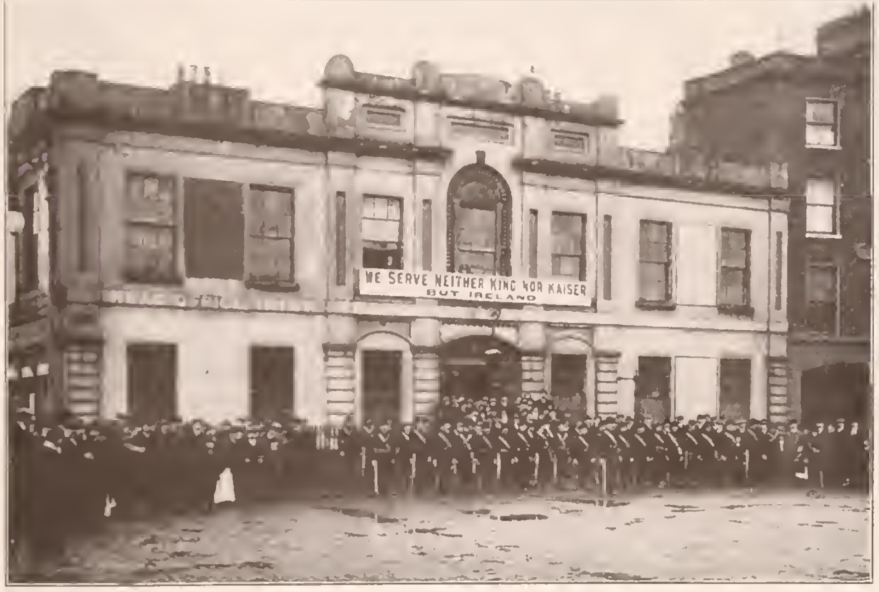
ork of Congress. The regular b ness of the nation is beginning to re ive serious attention at the hands of ongress. On April 21 after three d s' debate, the Senate defeated the B khead Good Roads Bill by the pr ess of not bringing it to a vote. T bill would have appropriated $7000,000 in five years to be used w an equal amount contributed by the states in the building of good ro s. On the 22d the Senate by a v of 59 to 10 accepted the House bi continuing the present import d of one cent a pound on sugar. O April 24 the Rural Credits Bill was ta n up and discussed in the Senate. It w announced on April 24 that the N al Affairs Committee of the House would report on the Naval Appropriation Bill, carrying nearly $250,000,000, which would provide for six capital ships, two dreadnoughts, and four battle cruisers. The bill provides for an increase of 15,500 men in the personnel of the navy; for the construction of a plant for the manufacture of projectiles; for a large increase in the stock of ammunition; for the construction of dry docks at Philadelphia and at Norfolk, and the bill will appropriate a million dollars for the construction of a research laboratory for the Edison Advisory Board, and two million dollars for aviation. On April 25 the Rules Committee of the House reported a special rule to discharge the Military Committee from further consideration of the Army Bill and to permit the Speaker to appoint House conferees. The bill was sent to conference by a vote of 208 to 146. An attempt failed to instruct the House conferees to accept the Senate provision for a larger army.

Electric Locomotive Conquers the Divide. The work of electrifying 440 miles of track of the Chicago, Milwaukee and St. Paul Railway across the Great Continental Divide is now approaching completion; 115 miles are now operating by electricity. The power is generated at Great Falls, Montana.

A Governor's Job. The New York State Legislature adjourned on April 21, having sent to the executive 260 measures prior to adjournment, and leaving 537 in his hands for consideration. The Greiner Bill, providing for the daily reading of the Scripture in the public schools, failed of passage in the Senate by one vote. Of the bills passed, the one of most general interest provides for physical and military training in the public schools, a bill inspired by the nation-wide campaign for preparedness.

Ireland Rebels. Vague rumors of a possible uprising in Ireland came to a head on April 25 when it was announced that some time between the 20th and 22d a German ship carrying munitions had been destroyed off the coast of Ireland and Sir Roger Casement and two companions had been captured. It later developed that Sir Roger, who had been in Germany since the outbreak of the war and who had endeavored to secure recruits for the German arms among Irish prisoners in the prison camps in Germany, had been set ashore in Ireland from a German submarine which had convoyed the ammunition ship. Coincidental with the capture of Sir Roger, a revolutionary outbreak of considerable proportions occurred in Dublin and the surrounding counties. Irish volunteers belonging to the Sinn Fein Society and to the Separatist faction, of which Sir Roger was leader, took possession of Stephen Green, the Post Office, Sackville Street, Abbey Street and a number of the public buildings at Dublin on Easter Monday. Martial law was at once declared. British regulars were sent to Dublin from Belfast and from the military camps in England. The whole disaffected area in Ireland was put under the command of Major-General Sir John Maxwell. In the first day's fighting, in which the troops gained the upper hand at Dublin, twelve soldiers were killed and serious losses were inflicted upon the rebels, the extent of these losses not being ascertainable. Later reports showed that the revolt was spreading west and south from Dublin, and the British troops were attacking the public buildings in Dublin with artillery. On April 30, the main body of rebels in Dublin surrendered, but at last reports other bodies still held points of vantage in the city, and the trouble was by no means over, either in Dublin or in the counties. The revolution was disavowed in the House of Commons by Mr. John Redmond, leader of the Irish Nationalists, and by Sir Edward Carson, Unionist leader, both of whom agreed that the revolution did not represent the feeling of a majority of the people of Ireland. Sir Roger Casement was taken to London and imprisoned in the Tower charged with high treason. He expressed the opinion that without him the rebellion could not possibly succeed.

Marking Time In Mexico. The President decided on April 23 to hold the American troops just where they were in Mexico pending developments. A rearrangement of forces suggested by General Pershing and recommended by General Funston was ordered; but, aside from policing the bandit-infested area along the line of communications, no active pursuit of the Villistas was to be undertaken. Arrangements were made for General Scott and General Obregon to meet at El Paso or Juarez, and to discuss all the questions at issue between the two governments. It was expected that General Obregon would seek the immediate withdrawal of the American expedition on the plea that the Villista organization had been dispersed and that the Carranza troops would now be able to control the situation. Evidence continues to accumulate that Villa is still alive, but apparently neither Americans nor Carranzistas have definite information as to his whereabouts. On April 22 Colonel Dodd's column engaged a force of Villistas near Tomachic. The American troopers, though outnumbered, drove the enemy to the hills. The American loss was two dead and three wounded. The known loss of Villistas was six killed and sixteen wounded. The column under Major Howze which reinforced Major Tompkins made a record ride for American cavalry before reaching Santa Cruz. Major Howze with 208 men left the base at San Geronimo on April 4, and covered 570 miles in 21 days, in which time no rations were drawn. They had several brushes with the Villistas, just avoided an engagement with a force of Carranza cavalry, and lost one man killed.



Liberty Hall, Dublin, Irish Rebel headquarters

The War in Europe

By ANTHONY ARNOUX

European journalist of many years' standing; military critic; staff writer of the Paris Daily Mail and Le Temps; contributor to l'Indépendance Belge

PARLIAMENT held a secret session on Tuesday, April 25, at which the result of the compromise re hed by the cabinet in regard to th conscription problem was laid be re them and agreed to. According to statement afterwards made by th government this compromise contemplates the continuance of the volun ry system until May 27, when, if 5000 men are not raised by this means, fu conscription will be introduced. If ese 50,000 are raised, the voluntary sy m will be continued, provided 1 00 men per week are thereafter ra d, but if the recruiting falls below th figure of 15,000 per week for any co ecutive weeks, then also there will b conscription. Submarine activity, th gh in a minor degree, has continued th ughout the week and several neutr merchant ships have been lost th ugh striking mines, the Dutch and N wegians being particularly unfortu te.

uring the past week the east coasts of reat Britain have been three times ra d by Zeppelins, the most importa of which raids was on the Norfo coast on April 25, a few hours before an attack by German cruisers on the coast towns of Yarmouth and Lowestoft. The results of these raids are problematic, one side giving one version, and the other side another as usual, but in any event there do not seem to have been a very large number of casualties.

The German cruiser raid on the above mentioned towns took place about 4:30 in the morning. Both towns were bombarded for about twenty minutes, when, British naval forces appearing, the Germans drew off and retreated, and a running fight ensued wherein two British auxiliary vessels were severely hit and a submarine, the E2, was lost. The damage to the towns bombarded was slight, according to the British report, and the casualties were small, four only being killed. In the naval fight one of the British auxiliary vessels hit was the King Stephen, which will possibly be remembered as the vessel whose captain some time ago refused to rescue the crew of the Zeppelin L19 in the North Sea some time ago.

On April 24, the British squadron made an attack on the German naval base on the Belgium coast at Zeebrugge. According to Dutch reports the bombardment was the longest and heaviest in this region during the war, and considerable damage is said to have been done. The attacking fleet was reported to have suffered considerably from the fire of the shore batteries and German naval vessels.

Great Britain has replied during the week to the American protest on her interference with American commerce with neutral nations, sent to her last November, or six months ago. (See page 599.) The United States has also addressed a further note to Great Britain relative to the 38 Germans taken from an American steamer in the Pacific, informing Great Britain that her reply to the original American note of protest is not regarded as satisfactory and repeating its demand for the release of the men so taken.

On Tuesday the British battleship Russell, commissioned in 1903, of 14,000 tons burden, was sunk in the Mediterranean, where she was stationed as the flagship of Admiral Freemantle, the oldest admiral, 80, in active service in the British navy. The Russell was of the pre-dreadnought type, and while a useful vessel was not of the first importance. It is supposed her sinking was caused by a mine; about 125 of the ship's company of 826 were lost.

An important action took place Sunday, April 23, in Mesopotamia. After a heavy bombardment of the Turkish at Sannaiyat, on the north bank of the Tigris, for two days the British made a general assault with English troops in the lead. Their rush was at first successful and the Turkish first and second lines were penetrated, but the Turkish counter-attack was too strong and the British were thrown back and forced to the rear of the positions from which they started. London fears that the losses were heavy, though nothing is said concerning them in the despatch from General Lake announcing the repulse.

The surrender of the British under General Townshend, who had been besieged at Kut-el-Amara for 143 days, was announced on April 30. General Townshend, after a disastrous victory over the Turks at Ctesiphon, weakened by losses in action and facing a greatly

Continued on page 599

The Harness of a Soldier

*By DAVID JAMES BURRELL, D.D., LL.D.**

TEXT—Eph. 6: 13-17. "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." Read also I Sam. 17:38.

WE are living in martial days. Now and then a fond mother says: "I didn't raise my boy to be a soldier"; but it is impossible to escape the responsibility of soldiership. Not that we should be belligerent like those of whom one has said, "They are hatched from cannon-balls as eagles are from eggs." But life is a battle: "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." We are hearing much of national "preparedness," but personal preparedness is the matter before us. The campaign is on, inescapably on, and it is the part of wisdom to be equipped for it.

In our two texts (I Sam. 17: 38 and Eph. 6: 13-17) we are introduced to two scenes in camp. One is in the royal pavilion in the Valley of Elah where the armies of the Israelites and the Philistines are drawn up in battle array. King Saul is putting his own armor upon a farmer's boy, a "ruddy youth," who had come into the camp that morning and volunteered to go out single-handed against the champion of Philistia. Now Saul was a man of stalwart build, "from his shoulders and upward higher than all the people," while David was a mere stripling. The king's helmet slipped over his ears; the mail-coat was roomy enough for two, and the long sword trailed and clattered after him. Wherefore he said, "I cannot go with these," and straightway put them off.

The other scene is in Ephesus, a thousand years later. A young man, not unlike David, the pastor of the Ephesian church, has received a letter from Paul, his spiritual father and predecessor in the pastorate. He breaks the seal and finds the scroll full of wise counsels and admonitions. For Paul knows well the dangers to which Timothy and his flock, "a feeble folk like the conies," are exposed in this idolatrous city. "Put ye on the whole armor of God," reads the young pastor, "that ye may be able to withstand in the evil day, and having done all, to stand." And at this point he braces himself with resolution and proceeds to equip himself with the harness of a Christian soldier, piece by piece, as provided in the divine armory. No such panoply as Saul's is here suggested: for "the weapons of our warfare are not carnal but spiritual." Forged by no human hand, adjusted by no careful squire, they fit all souls alike for a strenuous life.

FIRST, there is the helmet of salvation. This before all. The memory of a mislived past is a hopeless handicap in the struggle. It is like dragging a ball and chain in an Isthmian race. And why should any be thus hampered, under the shadow of the Cross? "Look and live!" To believe in Christ is to be delivered from the past. "Come now and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Gone! Gone! "As far as the east is from the west, so far hath he removed our transgressions from us." Blotted out! Sunk in the depths of the unfathomable sea of oblivion, so that our sins are "remembered no more against us!"

This, I say, is the very beginning of our equipment. We have a thousand doubts and ten thousand perplexities, but all await the settlement of the primal question, "What must I do to be saved?" Having Christ, we have the solution of all. He is our Alpha; the other letters of the alphabet all follow it.

The waving plume of this helmet is more than an ornament; it waves like a challenge in the face of the foe. "Who shall lay anything to the charge of God's elect? It is God that justifieth? Who is he that condemneth? It is Christ that died; yea rather that is risen again; who is even at the right hand of God; who also maketh intercession for us!"

THE second piece of armor provided for us is the breastplate of righteousness. This is the coat of mail: the uniform which every puissant knight is expected to put on. In the Christian life, this uniform is not profession but practice, the practice of righteousness, which is rightness with God. If you were going to enlist in the American army you would don the uniform as a matter of course. And there would be no difference. A rich man's son and a hod-carrier look alike in the ranks. No soldier blushes for his khaki. It is only timid Christians who occasionally prefer to serve unrecognized. The name Christian is an intimation of righteousness, as the Master said, "By this shall a man know that ye are my disciples, if ye do whatsoever I command you."

There are two kinds of righteousness. One is referred to by Paul as "mine own righteousness, which is of the law": and this is that of which Isaiah says, "All our righteousnesses are as filthy rags." The other is designated as "the righteousness which is of God by faith in Jesus Christ" (Phil. 3: 9), and this is that "fine linen clean and white" in which all guests are arrayed at the marriage of the King's Son. This sort of righteousness comes by the imputation of Christ to those who have put off self and accepted him as their Savior and their all.

THE third piece of armor is the girdle of truth. Its importance is manifest, inasmuch as it binds and fastens all. The whole harness would be loose and rickety without it.

One of the ominous signs of our time is the disposition to cavil at truth. And the result is seen in a doctrinal and ethical looseness which usually parades under the guise of "liberalism." They say, "It makes no difference what a man believes if only he lives an upright life": which is much like saying, "The foundation is of no consequence so long as the house looks well."

There are three old-fashioned words which are greatly discounted in these days. One of them is the word "creed," which is derived from the Latin *credo*, "I believe." But what is a man worth without a creed? Would you trust a grocer who did not believe that it takes sixteen ounces to make a pound? Would you vote for a politician who did not believe in the postulates which underlie all just government? Belief is literally "the thing a man lives by." Water cannot rise above the level of its source. "As a man thinketh in his heart, so is he."

Another of the discredited words that have been smeared with phosphorus and put in the pillory of our time is "dogma." And what is a dogma? Nothing but a truth with authority behind it. Biblical dogma has the divine authority behind it. My personal opinion as to the problems of the spiritual life is of little consequence to you; but what God says is not to be lightly spoken of. A "thus saith the Lord" is final for those who truly love him.

And the last of the stigmatized words is "orthodoxy." This literally means "straight teaching," that is, straight from the throne of God. And because the carnal mind is enmity against God it is no wonder that the word in question is obnoxious to many. It should be obvious, however, that "straight teaching" is precisely what we need if we are to be right with God. This is the girdle that makes our armor fit close instead of shifting and wabbling all about us.

THE fourth piece of armor is the shield of faith. There were two kinds of shields in the olden time. One was called the *aspis:* a narrow disc of little value. The other was the *thureos*, literally "a door," which was large enough to cover the whole man. This is the shield "with which ye shall be able to quench all the fiery darts of the adversary." Doubt and worry and anxious care are like flaming arrows that can only be quenched by such an ample or plenary faith as here referred to.

But faith in whom? If you are a Christian the answer is immediate. Our faith is not in self nor in hearsay nor in human propositions, but in a personal Christ, "in whom, though now we see him not, yet believing we rejoice with joy unspeakable and full of glory." It is a faith that takes him at his word, accepts his promises at their face value, answers all doubts by referring them to him, leans hard on him in every trying experience, rests on his judgment as a verdict in the Court of Final Appeal, and makes its Confession of Faith on this wise, "I know whon have believed, and am persuaded that he is able keep that which I have committed unto him agai that day." One who can really make this avowal i eady to accept without demur every word of His t ching as to all truths that center in him.

THE fifth piece of armor is a pair of sandals; ' aving your feet shod with the preparation of the ospel of peace." It was the spiked sandals of a oman soldier that gave him sure footing in a cor ct at close range. In like manner the spirit of res ution which accompanies a clear view of depende e on Christ enables us "to withstand in the evil d , and having done all, to stand." This is the se et of "the perseverance of the saints." Self-confic ice is weakness; and all Christians know it. Th face the prince of darkness with confidence y in the Prince of Peace. To swerve or give y, to compromise with principle under such circum ances is to be disloyal to him.

So much for the armor: but what weap s are provided for us? *One and only one: namel "the sword of the Spirit which is the Word of God.'* Woe betide the Christian who, however well har ssed, is without his sword; or who has been so defle d by current mouthings against Scripture that he n onger relies upon it. Do you believe your Bible? What would you think of a man who entered batt with a wooden sword? What a fool that man wo l be! What then shall be said of a professing Christi who, having received this weapon from the Captai f his salvation, regards it as nothing but a feeble co bination of truth and falsehood and therefore no etter than a bulrush for service at close quarters?

DO you remember how Jesus used his Sv d of the Spirit when he was tempted in the lderness? Thrice over he repulsed the adversary v h the words, "It is written": and the singular thing that, in every case, his quotation was from thos very portions of Scripture which are most vigorously enied by the anti-Biblical critics of our time. It is rvellous indeed that any man should call himself a f ower of Christ and still claim to be wiser in the Sc tures than he! So far as I am concerned I dare t renounce a jot or tittle of the Book of my Maste The Sword which he wielded so effectively in t hour of his extremity bears the name of a divine A icer; and the Sword that was good enough for him good enough for me.

But how about *the carapace?* This was th piece of armor that protected the back. You will r find it in the armory of God. This is because ther s no retreat and "no discharge in this war." A piper captured at Waterloo was asked by Napol n to play a pibroch, and he played it: then to play a rch, and he did so; then a retreat. "I cannot," the answer, "I never learned it." Our service nder Christ is no experiment; we begin by burni our boats behind us.

AND now what shall we say? Are we thus anoplied cap-a-pie for the conflict of life? H e we put on the helmet, the breastplate, the gird the shield and the sandals? Have we taken a fir hold on the Sword of the Spirit which is the Word o God? No man ever fails who is prepared in this ma r to meet whatever of duty or trial may await him, The armor with which King Saul would have ir sted David was "vilely cast away" on Mount boa: but the armor that Paul commended to Timot was of such service to himself that, at the close of h busy career, he could say: "I have fought the goo ght. I have finished my course, I have kept the aith. Henceforth there is laid up for me a crown whi the Lord, the righteous Judge, shall give me in that ay."

Arm us, thy soldiers, mighty Lord,
With shield of faith and Spirit's sword!
Forth to the battle may we go,
And boldly fight against the foe
With banner of the Cross unfurled,
And by it overcome the world:
And so at last receive from thee
The palm and crown of victory.

Are you a Christian? I hear the reveille To-morrow morning you will sally forth again to m the rulers of the darkness of this world. Tighte our girdle, be of good courage; the Lord will not fa ou!

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* Pastor, Marble Collegiate Church (Reformed), New York.

Daily Meditation

FOR EVERY DAY IN THE YEAR. LED BY

J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON SEDGWICK COOPER

The Noblest Conquest

SUNDAY, May 14. Prov. 16: 32. "*He that ruleth his spirit is better than he that taketh a city.*" The first of all kingdoms is the kingdom of the soul. No other kingdom can be truly prosperous, if that is a scene of insurrection and discord. The resultant worth of other kingdoms is determined by the order and harmony in this. Well-regulated spirits are the first essential to the might and federacy of an empire. But the wise rulership of the spirit does not find its analogy in the crushing tyranny of the despot, but in the firm and illumined control of an orchestra. We do not rule the spirit by suppression or mutilation, but rather by a wise balancing of all powers, every faculty being permitted to exercise itself in its appointed place and order. Our control is perfected when "*all that is within us*"—every instrument in the orchestra—praises and blesses God's holy name. The welcome issue of all strong rulership in the spirit is not servitude but music.

The enemy who succeeds in debasing my spirit is more triumphant than if he had conquered my cities. The damage is more deadly. If his hatred for me kindles a similar hatred for him, he is terribly victorious even though I lay him in the dust. If his violence inflames my judgment, if he incites me to rashness and folly, he is winning a bigger victory than he dreams. If he goads me with the policy of "an eye for an eye and a tooth for a tooth," he has sacked and squandered my richest treasury. But if I keep my spirit whole, if I hold it in the mood of sanity and serenity, if I preserve it from all incendiary fires, I have won my greatest victory, and other triumphs will follow in the issue.

But to rule the spirit, to keep all its powers harmonious when tempted to panic and riot, to maintain chivalry in all my warfare, to keep the holy lights burning on the most tempestuous night, these demand great resources of strength. And the need has been anticipated, and we can find our resources in Christ. "Be strengthened in the grace which is in Christ Jesus." That initial strength is not a human achievement; it is a divine equipment. It is not the creation of will, it is the gift of grace. It is an enduement, the enablement of the Holy Ghost. A man is able to rule his spirit when he himself is kept by God. J. H. J.

The Heavenly Leader

MONDAY, May 15. Joshua 5: 10-15. "*As Captain of the host of the Lord am I now come.*" Whenever we are in great straits, we may look for a special revelation of our Lord. The moment of our extremity is ever God's opportunity. Our dark clouds are the canvas on which he loves to paint his fairest colors. Joshua's experience was limited. He knew of only two sides, his own and that of his adversaries. But the Angel-Warrior insisted that he belonged to neither the one side nor the other, but to another host, which was marshaled behind the veil, waiting for his word of command. This was the host that was to overthrow the power of the enemy, and win the land for the chosen people.

A similar vision is granted to each hardly-bested warrior. We all have our walls of Jericho. Again and again we come up against insuperable difficulties. We go out to consider our position, and cast ourselves in desperation on God. Then the angels of God meet us, then our eyes are opened to see that the mountain is full of horses and chariots of fire; then Jesus stands beside us in the fight against social wrongs, deeply-rooted evils, and the hosts of wicked spirits. All we have to do is to take our marching-orders from his lips: "What saith my Lord unto his servant?" Probably the one thing for us, as the beginning of our common campaign, is to bare our feet in reverence. F. B. M.

Greatness Through Self-Sacrifice

TUESDAY, May 16. Matt. 19: 29. "*And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit eternal life.*" There comes in the life of every one some moment of high decision, when one must choose between something that is legitimately one's own—something he has a perfect right to possess—and which the world would not blame him for retaining—and a greater thing, which the inner voice calls duty. It is really a choice between self and the chance to serve in the greatest way possible the cause of righteousness. No one can tell another just what this choice entails or when the crisis is on; yet we are usually conscious of it, and our settlement of the question determines our greatness of spirit. Jesus calls this choice as difficult as choosing between one's own loved relatives and the going out alone to follow an unpopular cause.

The Master says, furthermore, that when a man really surrenders voluntarily some personal pleasure or comfort for a higher, unselfish ideal, the soul of the happiness that he left behind again awakens within him in the region of a larger life. He has saved his life by losing it; what he gave he keeps on a higher range of his being; the reward returns to him enriched a hundredfold.

In Tennyson's story of Enoch Arden, an old man after years of wandering and loneliness returns to his home at last, to find his family given to another. He had the right to go in and claim his own, but a larger right stirs in his bosom, and slowly he turns away to his solitary life, rather than mar a happiness for his own comfort. It was then that the poet speaks of Enoch thus:

> He was not all unhappy. His resolve
> Upbore him, and firm faith, and evermore
> Prayer from a living source within the will,
> And beating up through all the bitter world,
> Like fountains of sweet water in the sea,
> Kept him a living soul.

C. S. C.

The Spirit of God Gives Power

WEDNESDAY, May 17. I Sam. 16: 1-13. "*The Spirit of the Lord came mightily on David from that day forward.*" From his earliest years David had been the subject of his quickening and renewing work; but he had never experienced, before that day, the special unction of the Holy One symbolized in the anointing oil. This is specially reminiscent of our Lord. He was born of the Spirit, but his anointing did not take place till he had attained the age of thirty, and stood on the threshold of his public work. Beneath the urge of the Divine Spirit, he came to the waters of John's baptism, emerging from which, lo, the heavens were opened to him and John, though to no other, and they beheld the Spirit descending, as a dove might, and resting upon him.

It was to this that he referred in that sermon at Nazareth when he accounted for the marvelous power that had come on him since he had worshiped in those lowly seats, by saying, "The Spirit of the Lord is upon me, and he hath anointed me."

The same experience has passed from the Lord to his church. The apostles were certainly regenerate before the day of Pentecost; but they had to wait for ten days within closed doors until they were endued with the same power for their work in the world. Full often we have met with persons who, though unmistakably children of God, had no special power for witness-bearing, no freedom in speech, no ability to grapple with men's consciences. The Spirit of God was *in*, but not *upon* them. We have seen these suddenly awake and claim the divine anointing; and they have begun to speak with eloquence, so that men could not withstand their appeals. What our Lord needed and waited for, we also need and should seek until we find. F. B. M.

Pride and Its Punishment

THURSDAY, May 18. Prov. 29 : 23. "*A man's pride shall bring him low; but he that is of a lowly spirit shall obtain honor.*" Pride is reckoned in the Bible as one of the deadly sins. It is a thing we are told that God hates; it goeth before a fall. "He that exalteth himself shall be humbled," said Jesus. A proud man is likened to a self-righteous Pharisee, thanking God in a self-confident prayer that he is "not like the rest of men, or even as this publican."

Pride is deadly because it is so subtle, so hard to detect, so often mixed up with virtuous tendencies. We say a man is too proud to do a mean thing, or proud of his family, or of his country; and the idea is not an evil one. Pride becomes dangerous when it hardens into a self-centered attitude. It has been defined as "a hard and confident belief in oneself, which leads one to take success as a sort of natural right, and further, makes one despise and judge hardly the performances and aims of other people."

Christians need to guard against the spiritual pride that is not considerate of another's weakness, or which would make us religious in our own particular way. Of such Jesus said that many that are first shall be last when God, who judgeth the heart, decides for or against us. Pride is likely to cover our own failures and shortcomings and bring into bold relief those of our neighbors. Love seeketh not her own; pride always seeks her own. The greatest men are said to be the most humble, since they see how vast are the heights yet to be gained, and how far we all are from reaching the supreme elevations.

Sooner or later, if we are to grow at all, we must part company with our self-inportance and get the childlike attitude that can learn of those who do not think and act exactly as we do, growing big and generous in our sympathies and regarding the work of others as important as our own. If we refuse to do this, experience will chasten us and teach us that we are not so important as perhaps we thought. Our pride will "bring us low." C. S. C.

Wonderful Love

FRIDAY, May 19. I Sam. 17: 55 to 18: 5. "*Jonathan loved him as his own soul.*" In heaven's vault are binary stars, each probably a sun, with its attendant train of worlds, revolving round a common center, but blending their rays. So do twin souls find the center of their orbit in each other, and there is nothing in the annals of human affection more beautiful than that of two pure, high-minded, and noble men, whose love passes that of women. Such love has made the names of Damon and Pythias proverbial. It has enriched the literature of modern days in the love of a Hallam and a Tennyson. But nowhere is it more fragrant than on the pages which record the love of Jonathan and David. On the night of Goliath's overthrow a royal messenger may have hastily summoned the young shepherd to Jonathan's tent, on entering which he was amazed to be greeted with the embrace of brotherly affection. The boy-soldier must have shrunk back as unworthy, and ruefully looked at his poor apparel. But all such considerations were swept away before the impetuous rush of Jonathan's affection, as he stripped himself of robe and apparel, of sword and bow and girdle, and gave them all to David.

As we read this old-world story, we are reminded of something still more wonderful: that the Son of God has conceived for each of us "a love passing the love of women." This has been the theme of endless amazement to all the saints. Successive generations have exclaimed: "Behold, what manner of love! . . ." "He loved *me*, he gave himself for *me*."

It was the vision of that love which transformed Francis of Assisi: "From that hour his heart was wounded and melted." Think also of Thomas Aquinas: "Thou hast written well of Me. What recompense dost thou desire?" "None other than thyself, Lord." Yes, Jesus loves us better than himself, and has stripped himself of his robe, even to his girdle, on our behalf. F. B. M.

The Songs of the Joyful Heart

SATURDAY, May 20. Isa. 12: 5. "*Sing unto the Lord, for he hath done excellent things; this is known in all the earth.*" Isaiah's mouth was full of the music of thanksgiving when he cried out, "O Lord, I will praise thee, for thou comfortedst me and madest me with joy to draw water out of the wells of salvation." Earthly words may die; human language has its cemetery; but music is eternal as God. The old garments of thought may be laid aside for newer expressions, but the melody that wings them to the skies is ever the same. Where prose fails, holy songs, like birds of Paradise, rise to the heavenly country. The larger the outpouring of praise, the more beautiful the climate of the soul, enraptured with the reflex flow of sacred song. Music makes a heaven on earth to go to heaven in. The look up and lift up of sacred melody is the only way to dwell in heaven before death opens the door. As Moses sang for joy when he smote the rock in Horeb for water, so we draw the waters of life out of the fountains of blessedness. Salvation and joyful praises are wedded together in the heart and expressed with songs of gladness.

Drawing the living water is coming to Christ, that we may sing, "I will joy in the God of my salvation." Sinful pleasures are like Marahs, bitter water, never quenching the soul thirst. "If any man thirst, let him come unto Me and drink; and the water I shall give him will be in him a well of water, springing up into everlasting life." E. W. C.

Our Editorial Forum

PRESIDENT
OTTO KOENIG

MANAGING EDITOR
GEO. H. SANDISON

SECRETARY
THEODORE WATERS

Travel on Armed Merchantmen

SECRETARY LANSING'S memorandum of April 26, which relates to the rights of armed merchant vessels, has doubtless been transmitted to Berlin, where it will probably simplify Germany's understanding of the American position. Issued in the interval between the sending of the American note of April 18 and the reception of the German reply, it may be regarded as a modification of the note itself, especially with reference to the status of merchant ships. There are certain passages in this latest memorandum which are specially important to traveling Americans. We quote the closing paragraph:

> (13) A vessel engaged intermittently in commerce and under a commission or orders of its government imposing a penalty, in pursuing and attacking enemy naval craft, possesses a status tainted with a hostile purpose which it cannot throw aside or assume at will. It should, therefore, be considered as an armed public vessel and receive the treatment of a warship by an enemy and by neutrals. Any person taking passage on such a vessel cannot expect immunity other than that accorded persons who are on board a warship. A private vessel, engaged in seeking enemy naval craft, without such a commission or orders from its government, stands in a relation to the enemy similar to that of a civilian who fires upon the organized military forces of a belligerent, and is entitled to no more considerate treatment.

Although Secretary Lansing's memorandum is not issued as a warning to Americans, it bears this interpretation, since it lays down a broad, general principle which touches the substantial point of the Gore and McLemore resolutions that were suddenly dropped by Congress two months ago. Our government has declined to issue such a warning, and would not permit Congress to do so. Instead, it evidently prefers to deal with individual cases as they arise, when travelers can be cautioned or passports refused, if such a course seems justified. Meanwhile, this latest declaration that persons taking passage on armed merchant ships, liable to be used as warcraft, need not expect immunity, should be quite sufficient to deter Americans from taking foolhardy risks during the remainder of the war.

Nations and the Denominations

PLANS for a great general conference of the various national church councils of the world, to be held at the conclusion of the present war, were laid at the meeting of the World Alliance of the Churches for the Promotion of International Friendship at Garden City, Long Island, on April 25. It was suggested that the conference take place in the same city at which the peace deliberations will be conducted and the peace treaty signed. Rev. Frederick Lynch, secretary of the Church Peace Society, and one of the secretaries of the Federal Council of Churches of Christ in America, and also of the World Alliance, guaranteed to raise $200,000 to meet the expenses for the delegates to the convention. Peace committees will be organized throughout the United States to help the movement.

There had been a flurry of fear that history might repeat itself when this World Alliance met at Garden City. The organization was born at the moment when the great European war began in 1914. Delegates from twelve countries, representing thirty denominations, had met at Constance, Germany, August 1, 1914. But the sudden bursting forth of the flames of war made it necessary to cut short the conference, and on the night of August 2 it adjourned to meet a week later in London. Some of the delegates had strenuous times in making their way from the scenes of the war's outbreak to places of safety and peace. Last year the Conference was held on August 25 at Berne, Switzerland. This year's Conference occurs in the United States, the Alliance cooperating with the Commission of Peace and Arbitration of the Federal Council of the Churches of Christ in America.

If something like this had been done twenty-five or fifty years ago, the present world-war might have been prevented. The interest and affections of church people have always been too narrow. Christians have been too apt to talk about "my country," "my denomination." Even in small communities envy has too often taken the place of love and cooperation between the various communions of the church of Christ. In the larger organizations, the denominations have been tempted to contend against one another rather than to labor side by side for the winning of souls and the overthrow of evil, while almost all the denominations have a distinct geographical limit. They send missionaries to other lands, but the denomination itself belongs to a certain country. In this way loyalty to a denomination has gone hand in hand with loyalty to one's nation. And so the church has tended to emphasize national distinctions instead of adopting the international standpoint of Jesus.

A beautiful name—The World Alliance of the Churches for Friendship. No armies nor navies can stop the coming of that glad brotherhood which is to be.

A Church Membership Standard

IT is not a safe rule to estimate the active membership of a church by the list of names it carries on its roll. This is well understood generally, yet the custom of carrying a full list is an almost universal one. In most churches the actual working power is far below the nominal. An innovation in the established custom has been introduced by the progressive pastor of one of New York's leading churches, who a few weeks ago, with the assent of the active members, dropped over 1,300 names of ineffectives and absentees from the roll, being considerably more than half of the list. It may be explained, however, that all absentees were first apprised by letter of the proposed elimination, and that those responding satisfactorily were retained.

It is reasonable to demand some standard of church membership beyond a mere assent to the doctrines taught. Membership imposes duties that should not be neglected, burdens that should be shared, activities that ought to be borne in reasonable proportion. In a word, a mere nominal membership, without participation in a proper degree, should be impossible. Every Christian church should be a busy organization, alive to all the varied spiritual and other interests it represents. Church organization today must be characterized by united effort if it is to be successful. Many a devoted minister has to count among his members a heavy proportion of "donothings" who grace the services with their presence only on rare occasions, and who have little practical sympathy with the material upbuilding or spiritual development of the church. They may count in the congregation, but their heart and hand are not in the work itself unless they have the cooperative spirit and the will to help. The true test of church membership is willingness to serve.

Sir Roger Casement

NEARLY thirty years ago we spent an afternoon with a young, brown-haired member of the British consular service, who had just arrived from the Congo and was passing a few days in New York. He had a story of human interest to tell—a story of adventures up among the headwaters of the great African river and its confluents; of the fierce head-hunting tribes along the Lualaba, who ate the flesh of their enemies, which was sold in native markets like butcher meat; of stirring hunts in the big-game country where a man's life depended upon a quick eye and a straight shot from an express rifle. He told of his experiences in the rubber country and of the harrowing atrocities committed by the Belgians, whose inhuman treatment of the natives took the form of hideous mutilations. These outrages against humanity the young explorer brought to light, and the exposure, fortified by irrefutable evidence, shocked the civilized world. This young fellow, with hazel-gray eyes and a skin tanned by the African sun, was Roger Casement. Still in the twenties, he had accomplished much in a career that promised to be famous. Quiet, self-possessed and occasionally waxing enthusiastic in his descriptions of suffering, he gave the impression of culture and refinement. His heart had been deeply touched by the ease of the helpless blacks, and it was not surprising that, when he visited South America later, while still in the British service, he should have unearthed the dark tragedies of the Brazilian rubber camps. This time, however, it was not Belgium but England that he held accountable, and he did not hesitate to put the responsibility where it belonged.

Roger Casement, everywhere lauded for his humane work, was, like many other impulsive travelers in the tropics, careless of physical exposure. He became a victim, not once but several times, of the sun, and no man ever comes out of such an experience quite the same. He aged prematurely, grew moody and morose, and was changed in many respects. Sir Conan Doyle and others who are familiar with the story of his strange life are convinced that he has been mentally unbalanced for years past. They believe that this furnishes the key to his recent adventure in attempting to lead a revolution for Irish freedom. Brave to recklessness, he must have been c ply moved by the appeal of his native land, and t is little wonder that it should have caught him anc eld him fast; he was ready to throw his life away t win a place in history by the side of Emmet, Wolfe ne, and Parnell. It may be that the peculiar ci umstances of his case will appeal to British sym thy and that his life will be spared. These ar not martyr days, and to make a martyr in such a ase would not only be a miscarriage of justice, but ght prove a grave political blunder.

The International Labor Moveme t

MAY DAY, for centuries a time for the f ive romping of young men and maidens and ttle children, has in more recent years co to be set apart by many groups of laborers throu out the world as "International Labor Day." May Day of 1916 beholds many spectacular occurrence and situations in the world-wide labor movement. bor organizations on the continent of Europe gav way before the pressure of nationalism and patr ism and threw themselves with amazing unanimit nto the war. In Great Britain since the war bega the labor unions have from time to time cause the government considerable alarm, but they seen now to have surrendered to the demands of war. I oes not appear that the revolt in Ireland has any ect connection with the labor movement. In M ico Carranza is the avowed champion of labor, and oof of his ability to govern Mexico will be hailed the laboring class everywhere as a triumph for the vement. Japan is said to be honeycombed wit the spirit of working-class revolt. Indeed, this f is sometimes brought forward as an argument a nst the likelihood of her attempting to make war the United States. It is said that the government uld not be sure of the consolidated loyalty of its ple in the event of war.

In the United States May Day of 1916 sh s a complex, tense situation. The American Fede ion of Labor is supporting a measure in Congr to restrict immigration, thereby aligning itself a nst the International Labor Movement. Califor is bristling again about the influx of laborers fro the Orient. In Pittsburg an army of one hundre and twenty thousand workers are out on strike. One hundred and seventy-five thousand anthracit coal miners were ready to be called on strike in ca the operators did not yield to their demands. A fev ays previous a furious strike at Hastings, N. Y., lled forth several companes of state militia.

The present war in Europe is demonstrating gain that the struggle for trade and for profits the fundamental cause of war. It is demonstrating gain that the real interests of the laboring class ar ontrary to the interests of those who provoke an promote war. Altogether, the International Labo Day for 1916, while it reveals a chaotic condition the ranks of the workers, shows a world-wide sit ion which on the whole gives them good ground fo ope rather than discouragement. The very existe of the system which has blocked their progr is threatened by the world war and the world bts which will grow out of it. And though many w kers themselves fail to recognize the value of the ntiment of internationalism, that sentiment is st dily growing. The Christian Church, lovers of ace, lovers of righteousness and justice, most ac ate and profound students of sociological cond ons, wish the workers well.

Comment by the Way

WITHIN one week, over 60,000 telegrams were r ived by members of both houses of Congress pro ting against a break with Germany. This extensive peace ovement bore every evidence of being a well-planned propa nda, yet, coming direct from citizens of all classes, as it did, i one of the most remarkable developments of the present i rnational crisis.

OUR contemporary the New York Tribune is havin bad time. It wants war, war with Germany prefer , of course, but W-A-R and nothing less. Its ferocious ed rials are penned by a man-eater who lashes himself into a fur very time he sits down to write the daily leader. He is only raid that Germany won't fight, but will keep on sidesteppin He bitterly regrets that the President cannot make war; can only go on industriously writing notes. Neither can the ited States make war—all of our army being busy in Mexi and our navy being unprepared and obsolete. So, there eing no possibility of war, we can safely make believe we at it anyway. We trust the Tribune keeps its brilliant bu ozer safely chained and cooped up, else he might break loo and make war single-handed. Removal to a "dry" state, th a roomy sanitarium convenient, often proves effective such cases. We gladly offer the suggestion, being moved to so by motives of humanity.

The Bible and Newspaper

CONDUCTED BY

FERDINAND C. IGLEHART, D.D.

Pictures Brought Pardon

A DECORATOR was sent to the county jail in San Francisco recently for passing bogus checks. The chapel in which the priso rs held service was barren and forb ling. He asked for the privilege of a rning the walls and ceiling in a bece ing manner. The permission was g ted and Under-Sheriff Walter McC ley bought the necessary supplies o of his own pocket. The County P le Board was holding its meeti in Sheriff Finn's office in the n county jail just as Farrell was a lying the last few strokes to his ta, and when the last application fo parole was heard he had compled his work. "I have one more a lication for you, gentlemen," sa McCauley as the board memb were preparing to leave. He th led them to the newly decora d chapel, and in place of the da and gloomy room that had se ed for the prisoners' place of w ship they found a beautifully d orated apartment done in soft, h nonious colors, with quotations fr the Bible and sacred pictures. M 'auley then made known the id tity of the decorator, and the b d voted unanimously to release F rell. The genius of the artist, hi ondness for the beautiful, and hi ability to reproduce it in colors w rounted, as it were, an atonem t for his crime, and he was rew led with pardon. Divine pard is not granted for any genius th is possessed, or any meritorious se ice rendered; only through the at ement of Christ, and repenta and return to God through hi The prophet thus expresses th hought: "*Let the wicked forsake hi way, and the unrighteous man his th ghts; and let him return unto the L d, and he will have mercy upon hi and to our God, for he will a dantly pardon.*" (*Isa. 55 : 7.*)

P ce of Bibles Advancing

THE war has advanced the price of Bibles. Statements issued b religious publication societies sh that the expense of publishing pr er books, hymnals and other re ious books is so much larger th heretofore, that buyers have be compelled to pay nearly do le the price of last year. This is e mainly to the advance in the co of paper, ink, leather and glue. T American Bible Society ann ces that the stock of Bibles in E pean languages imported from G many prior to the war is now a roaching exhaustion, and the so ty does not know when it ca be replenished. The Method t Book Concern says its bills fo white paper will increase for this ye $130,000, and the cost of other m erials $20,000. There is no money co ideration, however high, that can fo a moment measure the spiritual va e of the truth contained in God's h Word. With reference to it, the w man's words can be applied: "*For th merchandise of it is better than the m chandise of silver, and the gain thereof th fine gold.*" (*Prov. 3 : 14.*)

Reformed Gambler Dead

J HN PHILIP QUINN, reformed gambler, known in America and E ope as well, was found dead from h t failure in his little room on Arch St et, Philadelphia, the other day. He w known from coast to coast back in th eighties as the most expert faro d er and dice shaker in the world. The little old gray-haired gambler became honest after having swindled the public mercilessly for twenty years. At the age of sixty he was sentenced to the penitentiary for three years. While there his boy died. His wife sent to the father in prison the boy's shoe, at the sight of which he fell to the floor of his cell unconscious. The next day, it is said, it was found that his hair had turned gray in a night with grief, and he began cursing God, and then broke into loud wails of penitence and prayer to Christ for divine forgiveness and comfort, and promised God out of a converted heart that he would not only not gamble again, but would spend the rest of his life warning his fellows against the damage and ruin of that vice. He made good his pledge. He lectured in all parts of this country and in Europe, illustrating, by the gambling devices he took with him, how the gambler's bank cheated and always got the game, and he urged his hearers to avoid the vice as they would a deadly serpent. He even wrote a moving-picture scenario to extend his influence. Over his grave a tombstone will be erected by the father of a boy Quinn plucked as a brand from the burning. Quinn in his addresses insisted that the only hope of successful reform from gambling or any other vice was in having a heart made clean with the blood of Jesus Christ He was himself an illustration of this great truth: "*Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.*" (*Isa. 1 : 18.*)

Forward! The Garden Brigade!

EXPERIMENTAL *gardening for school children in different communities is a splendid custom. The other day the boys of New York City with spades and forks at right shoulder, and with a banner reading "Forward! the Garden Brigade!" marched to the West Side Gardens in Chelsea Park to begin their annual gardening competitions. What a beautiful picture!—the children planting the seeds, those miracles of plant life, in the soil, where they will break their shells and feed on earth and air and come up to fill the gardens, fields, orchards and groves with flowers and harvests! What parables the festival of seed-planting teaches! Childhood itself is the springtime of life the time for scattering the seeds of truth, honor and love in the mind and heart. Childhood is God's garden of exquisite flowers of delicious fragrance; modest blue violets, pure white lilies. Childhood is the time when seed must be sown if there would be a harvest, and good seed sown if a good harvest is expected. How happy Satan is to get into this garden of God and scatter the tares of evil thought companionship and habit, to blight the flowers and kill the harvest; and how diligent and consecrated the seed-sowers must be to insure the harvest. The seed-planting of the children is the picture of this life, which is the scene of continuous spiritual agriculture. Not only parents, teachers, preachers, moralists, reformers, but people of every calling and condition of life, are plowing, harrowing, sowing, cultivating crops or gathering in harvests every day and week in the year. The seeds planted produce their own kind. Those who sow intelligence will reap intelligence, who sow industry will reap industry, who sow honesty will reap honesty, who sow benevolence will reap benevolence, who sow love to God will reap love to God. "God is not mocked; for whatsoever a man soweth that shall he also reap." The most stupendous fact in spiritual husbandry is that we sow seeds here that are to produce an immortal harvest, that shall go on reproducing themselves in an unspeakable measure after we are gone, and in perfect fruitage shall appear in the gardens, and fields, and orchards of the next life. There is this description of the spiritual seed sower: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."* (*Ps 126 : 6.*)

Boy Organist

A CHURCH in Centralia, Kan., has a prodigy in the person of Edward Everett, organist, who is only thirteen years of age. When he enters the choir gallery on Sunday mornings clad in his knee-pants suit, strangers might think he was going to pump the church organ or sing in a children's chorus. When he gets on the bench at the organ the top of his head cannot be seen, so the music gives the impression of coming from the organ without any human agency. He plays voluntaries, anthems, and solo selections as well as hymns, and handles difficult music with the skill of an expert. The organ was used as an instrument of music in the worship of the Hebrews. The psalmist sounds this call: "*Praise him with stringed instruments and organs.*" (*Ps. 150 : 4.*)

At Ninety Shoes Horse

JAMES COLLINS of Parnell, Mo., with happy relatives surrounding him, celebrated his ninetieth birthday. He had said for many years that if he ever lived to be ninety he would mark that event by going over to his old shop and shoeing a horse. He declared that however mean or ugly the animal might be, horse, mule or mustang, he would face the job. Sure enough, he put on his old working suit, which had been preserved as a relic, and went over to the old shop, just as a farmer led his horse in to be shod. The old man showed the vigor of youth and did the work in good time and did it well. It is invigorating to see the many women of threescore and ten or fourscore, or more, who can cook and sew and keep house and tend the flowers like a young person, and to see the old men with physical and mental powers preserved, who either go to a daily task or "tinker around" with a hammer or saw or ax, or work in the garden keeping company with the past and with those who have been translated, while they raise food for the living present. ' Mr. Collins' vigor at ninety is more than matched by this record of an active old man: "*And Moses was a hundred and twenty years old when he died; his eye was not dim, nor his natural force abated.*" (*Deut. 34 : 7.*)

Woman Sheriff's Heroism

MISS CONSTANCE KOPP, a girl deputy sheriff of Bergen County, New Jersey, was conducting Tony Hojnacka from the jail to the insane asylum when he tore away from her and plunged into the Hackensack River. Quick as a flash she dived into the icy waters of the river, rescued her charge and placed him in the safe care of the asylum. Hojnacka, who was pretty nearly drowned, was revived by physicians. Miss Kopp was put to bed in charge of a nurse, but went out a few hours later and attended to her duties as though nothing heroic had happened. She is made of good metal, and her heroism justifies her responsible position. As a rule, the home duties and the more feminine lines of employment are the more becoming to women. But all through secular and sacred history have appeared times when God called women to the rulership of a nation, the arena of statesmanship, or even the field of war. Miriam the prophetess was one of them of whom it is said: "*And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.*" (*Ex. 15 : 21.*)

Nine Billions in Banks

THE American Bankers' Association has made the following suggestive tabulation, indicating that the people's savings amount to nearly $9,000,000,000:

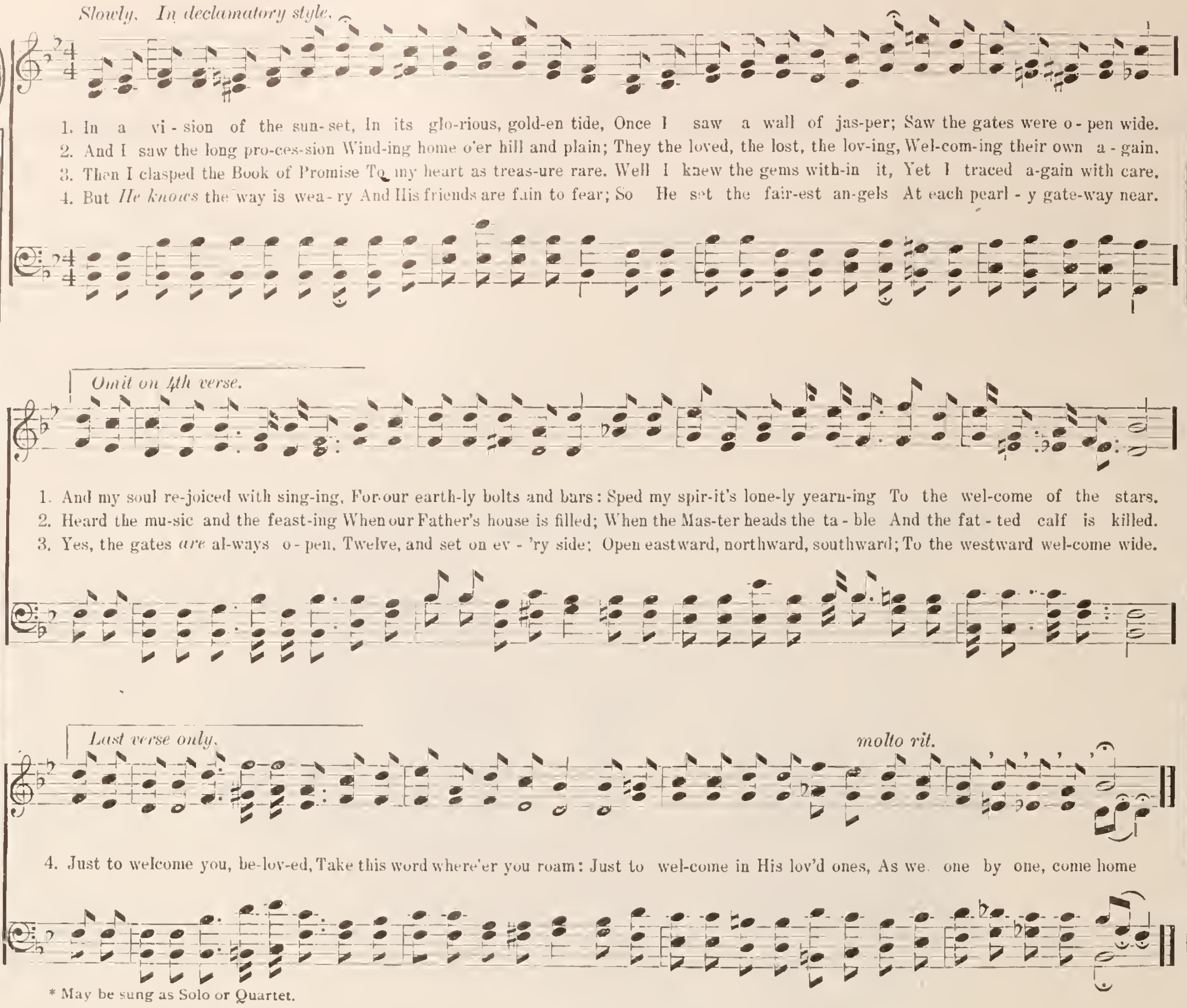
	No. of Depositors	Amounts Deposited.
630 Mutual savings banks.	8,307,787	$3,950,666,362
1,529 Stock savings banks	2,380,406	754,443,330
7,525 National banks . . .	3,000,00	871,634,485
1,498 State banks .	3,300,000	599,854,911
1,664 Loan and trust comp's	3,500,000	1,053,969,572
1,630 Private banks . .	100,000	18,002,555
1,925 School savings banks	398,540	1,792,640
12,000 Postal savings banks.	528,414	65,684,708
6,616 Buildings and loans. . .	3,103,935	1,357,707,901
34,423 depositories . .	24,619,172	$8,673,846,464

The Chicago News makes this comment on the tabulation: "These are the savings deposits of our people. They form the biggest reservoir of capital we can draw upon for the building of railroads, the extension of manufacturing industry, the financing of our cities and states." Christ in the parable taught the great truth that our possessions are given for employment and not idleness: "*Thou oughtest therefore to have put my money to the exchangers.*" (*Matt. 25 : 27.*)

Alice J. Whittier

The Angel at the Gate

Charles H. Gabriel, J


Slowly. In declamatory style.
1. In a vi-sion of the sun-set, In its glo-rious, gold-en tide, Once I saw a wall of jas-per; Saw the gates were o-pen wide.
2. And I saw the long pro-ces-sion Wind-ing home o'er hill and plain; They the loved, the lost, the lov-ing, Wel-com-ing their own a-gain.
3. Then I clasped the Book of Promise To my heart as treas-ure rare. Well I knew the gems with-in it, Yet I traced a-gain with care.
4. But He knows the way is wea-ry And His friends are fain to fear; So He set the fair-est an-gels At each pearl-y gate-way near.
Omit on 4th verse.
1. And my soul re-joiced with sing-ing, For our earth-ly bolts and bars: Sped my spir-it's lone-ly yearn-ing To the wel-come of the stars.
2. Heard the mu-sic and the feast-ing When our Father's house is filled; When the Mas-ter heads the ta-ble And the fat-ted calf is killed.
3. Yes, the gates are al-ways o-pen, Twelve, and set on ev-'ry side; Open eastward, northward, southward; To the westward wel-come wide.
Last verse only.
molto rit.
4. Just to welcome you, be-lov-ed, Take this word where'er you roam: Just to wel-come in His lov'd ones, As we one by one, come home

* May be sung as Solo or Quartet.

A Voice in the Wilderness

By GRACE LIVINGSTON HILL LUTZ

CHAPTER XXVII

GARDLEY sat in his little new office on the Rogers ranch and stared hard at the adobe wall opposite his desk. In some ways that fortune would be a great thing. He could do such wonderful things for Margaret! They could work out their dreams together for the people they loved. He could see the shadows of those things now—a beautiful home for Margaret out on the trail she loved, where wildness and beauty and the mountain she called hers were not far away; horses in plenty and a luxurious car when they wanted to take a trip; journeys East as often as they wished: some of the ideal appliances for the school that Margaret loved; a church for the missionary, and convenient halls where he could speak at his outlying districts; a trip to the city for Mom Wallis, where she might see a real picture gallery, her one expressed desire this side of heaven, now that she had taken to reading Browning and had had some of it explained to her. These and many other things hung in the dream-shadows before Gardley's eyes as he sat at his desk with that bit of yellow paper in his hand that had brought the news.

And then on the other hand there was all that that money represented in the past! *Those* dreams came for a moment and obscured the others. Reckless days and nights of folly when he was a boy and a young man at college; ruthless waste of time and money and youth; shriveling of soul till Margaret came, and found, and rescued him! And now here he was with a good position, earning money enough to marry soon, and be comfortable; happy in a sense that he was a man, doing a man's work in the world. With all that money there was no need for him to work and earn more. He could live idly all his days just having a good time—of course, making others happy too, but still, he thought, missing the exhilarating feeling that he was supplying his own and Margaret's necessities by the labor of hand and brain. The little telegram in his hand seemed somehow to be snatching from him all this material prosperity that was the symbol of that spiritual regeneration which had become so dear to him.

He put his head down on his clasped hands upon the desk then and prayed. Perhaps it was the first great prayer of his life.

"O God, let me be strong enough to stand this that has come upon me. Help me to be a man in spite of money! Don't let me lose my manhood and my right to work. Help me to use the money in the right way and not to dwarf myself, nor spoil our lives with it." It was a great prayer for a man such as Gardley had been, and the answer came swiftly in his conviction.

He lifted up his head with purpose in his expression, and folding the telegram put it safely back into his pocket. He would not tell Margaret of it—not just yet. He would think it out—just the right way. He had accepted the position with Rogers for a year and it was his business to fulfil the contract. Meantime this money would perhaps make possible his marriage with Margaret sooner than he had hoped.

Five minutes later Rogers telephoned to the office.

"I've decided to take that shipment of cattle and try the new stock provided you will go out and look at them and see that everything is all O.K. You wouldn't need to go for a couple of weeks. I've just had a letter from my man and he says he won't be ready sooner. Say, why don't you and Miss Earle get married and make this a wedding trip? Her school will be out by that time, and she could go to the Pacific coast with you. It would be a nice trip. Then I could spare you for a month or six weeks when you got back if you wanted to take her East for a little visit."

WHY not? Gardley stumbled out his thanks and hung up the receiver, his face full of the light of a great joy. How were the blessings pouring down upon his head these days! Was it a sign that God was pleased with his action in making good what he could where he had failed?

Gardley went to Margaret that very afternoon, and waited impatiently while she drilled and redrilled her speakers for commencement. Then when they were alone he put the matter before her.

He had had some money left him from his uncle, which would make it possible for him to marry at once and keep her comfortably now. He was to be sent to California on a business trip. Would she be married and go with him?

Margaret studied the telegram in wonder. She had never asked Gardley much about his circumstances. The telegram merely stated that his uncle's estate was left to him. An estate might be a few hundred dollars, enough to furnish a plain little home to her simple mind; and her face lighted with joy over it. She asked no questions and Gardley said no more about the mo y. He had forgotten that question in he greater possibility of joy.

Would she be married in ten ys and go with him?

Her eyes met his with an answ ng joy, and yet he could see that there as a trouble hiding somewh re. He presently saw what it was wit ut needing to be told. Her father nd mother! Of course, they woul be disappointed. They would want h to be married at home!

"But Rogers said we could go nd visit them for several weeks on ur return," he said, and Margaret's ce lighted up.

"Oh, that would be beautiful,' he said wistfully, "and perhaps they n't mind so much—though I always expected father would marry me if I as ever married. Still if we can go ne so soon and for so long—and Mr. Brownleigh would be next bes of course."

"But of course your father ust marry you," said Gardley, deter inedly. "Perhaps we could persuade im to come, and your mother too."

"Oh, no, they couldn't possi ," said Margaret quickly, a shad of sadness in her eyes. "You kno it costs a lot to come out here, and ministers are never rich."

It was then that Gardley's es lighted with joy. His money could ke this bugbear away at least. How er, he said nothing about the money.

"Suppose we write to your f her and mother and put the matter b ore them. See what they say. We'll nd the letters tonight. You write our mother and I'll write your father.'

Margaret agreed and went to er

sk to write her letter while Gardley t down in the front seat and wrote his, atching away contentedly with his ntain pen and looking furtively now d then toward the bowed head over the desk.

Gardley did not read his letter to argaret. She wondered a little at this, t did not ask, and the letters were iled with special delivery stamps on em and Gardley awaited their replies th great impatience.

E filled in the days of waiting with business. There were letters to ite connected with his fortune, and ere were arrangements to be made his trip; besides, there were many ngs he could do to help Margaret for r coming commencement. But the ng that occupied the most of his time d thought was the purchase and itting of a roomy old ranch house in charming location, not more than ee miles from Ashland on the road to camp.

It had been vacant for a couple of ars past, the owner having gone road permanently, and the place hav- g been offered for sale. Margaret had en admired it in her trips to and from e camp, and Gardley thought of it once when it became possible for him think of purchasing a home in the est.

He bought it and set to work putting n order.

There was a great stone fireplace; d the beams of the ceilings and pillars the porch and wide hospitable rooms re of tree trunks with the bark still them. With a little work it could be de roughly but artistically habitable. rdley had it cleaned up, not disturb- the tangle of vines and shrubbery t had had their way since the last ner had left them, and which made a fect screen from the road for the ise.

Behind this screen the men worked — st of them the men from the bunk use, whom Gardley had taken into confidence.

The floors were carefully scrubbed ler the direction of Mom Wallis, l the windows made shining. Then men spent a day bringing great ds of tree boughs and filling the place h green fragrance, until the big ng-room looked like a woodland ver. Gardley made a raid upon some lian friends of his and came back with eral fine Navajo rugs and blankets, ich he spread about the room lux- ously, on the floor and over the rude ches which the men constructed. ey piled the fireplace with big logs, l Gardley took over some of his own sonal possessions to give the place a ble look. Then he stood back isfied. The place was fit to bring his de and her friends to. Not that it s as it should be. That would be for rgaret to do, but it would serve at st as a temporary stopping-place. tender light grew in his eyes as he ked it over in the dying light of the ernoon. And then he went out and e to the telegraph office, where he s sure he should find the messages m the East. His letter to Mr. Earle l contained the request for a reply telegram. His answer read:

'Congratulations. Will come as you ire. We await your advice. Have tten. Father."

e hurried to Margaret with hers, l together they read:

'Dear child! So glad for you. Of rse you will go. I am sending you ne things. Don't take a thought for We shall look forward to your visit. r love to you both. Mother."

Margaret, folded in her lover's arms, ed out her sorrow and her joy and ed up her face with happiness. Then rdley thought of the surprise he had store for her and laid his face against s to hide the tell-tale smile in his es.

For in his letter to his future father- aw he had written of his newly erited fortune, and he not only losed a check for a good sum to cover extra expense of the journey, but l said that a private car would be their disposal for the journey there l back, not only for himself but any of Margaret's friends and tives whom they might choose to ite.

THE morning after the telegram arrived Gardley spent several hours writing telegrams and receiving them from a big department store in the nearest great city, and before noon a big shipment of goods was on its way to Ashland: Beds, bureaus, washstands, chairs, tables, dishes, kitchen utensils, and all kinds of bedding, even to sheets and pillow-cases, which he had ordered with lavish hand. After all, he must furnish the house himself and let Margaret weed it out or give it away afterward if she did not like it. He was going to have a house party and he must be ready. When all was done and he was just about to mount his horse again he turned back and sent another message ordering a piano.

The next thing to be ordered was an easy carriage to convey Mother Earle and her friends from the train to the house.

The days went by rapidly enough, and Margaret was so busy that she had little time to wonder and worry why her mother did not write her the long loving motherly good-by letter to her little girlhood that she had expected to get. Not until three days before the wedding did it come over her that she had had but three brief scrappy letters from her mother, and they not a whole page apiece. What could be the matter with mother? She was almost on the point of panic when Gardley came, and for answer he bundled her onto her horse and took her riding.

Strangely enough he directed their way through Ashland and down to the station, and it was just about the time of the arrival of the evening train.

Gardley excused himself for a moment, saying something about an errand, and went into the station. Margaret sat on her horse watching the oncoming train, the great connecting link between East and West, and wondered if it would bring a letter from mother.

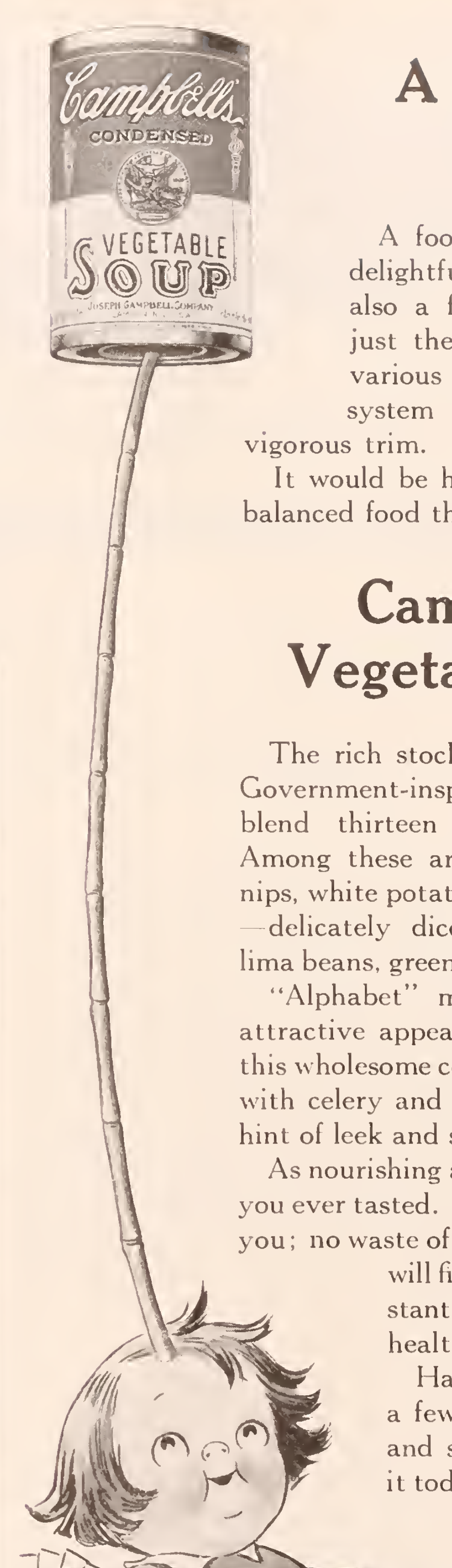
The train rushed to a halt, and behold some passengers were alighting from a private car! Margaret watched them idly, thinking more about an expected letter than about the people. Then suddenly she awoke to the fact that Gardley was greeting them. Who could they be?

There were five of them, and one of them looked like Jane! Dear Jane! She had forgotten to write her about this hurried wedding. How different it all was going to be from what she and Jane had planned for each other in their dear old school-day dreams! And that young man that Gardley was shaking hands with now looked like cousin Dick! She hadn't seen him for three years, but he must look like that now. And the younger girl beside him might be cousin Emily! But oh! who was that! It was father! And *mother!*

MARGARET sprang from her horse with a bound and rushed to her mother's arms. The interested passengers craned their necks and looked their fill with smiles of appreciation as the train took up its way again, having dropped the private car on the side track.

Dick and Emily rode the ponies to the house while Margaret nestled in the back seat of the carriage between her father and mother and Jane got acquainted with Gardley in the front seat. Margaret never even noticed where they were going until the carriage turned in and stopped before the door of the new house, and Mrs. Tanner, furtively casting behind her the checked apron she had worn, came out to shake hands with the company and tell them supper was all ready, before she went back to her deserted boarding-house. Even Bud was going to stay at the new house that night, in some cooked-up capacity or other, and all the men from the bunk house were hiding out among the trees to see Margaret's father and mother and shake hands if the opportunity offered.

The wonder and delight of Margaret when she saw the house inside and knew that it was hers, the tears she shed and smiles that grew almost into hysterics are all past describing. Margaret was too happy to think. She rushed from one room to another. She hugged her mother and linked her arm in her father's for a walk across the long



A Balanced Ration

A food which is first of all delightfully appetizing. And also a food that combines in just the right proportions the various elements which your system needs to keep you in vigorous trim.

It would be hard to name a better-balanced food than

Campbell's Vegetable Soup

The rich stock is made from choice Government-inspected beef. In this we blend thirteen different vegetables. Among these are carrots, yellow turnips, white potatoes and sweet potatoes —delicately diced,—small peas, baby lima beans, green okra, and tender corn.

"Alphabet" macaroni adds to the attractive appearance. And we flavor this wholesome combination temptingly with celery and parsley and a delicate hint of leek and sweet red peppers.

As nourishing and satisfying a dish as you ever tasted. It involves no labor for you; no waste of time nor fuel. And you will find its regular use a constant benefit to your family's health and condition.

Hadn't you better order a few cans from the grocer and start your dinner with it today?

21 kinds

Asparagus
Beef
Bouillon
Celery
Chicken
Chicken-Gumbo (Okra)
Clam Bouillon
Clam Chowder
Consommé
Julienne
Mock Turtle
Mulligatawny
Mutton
Ox Tail
Pea
Pepper Pot
Printanier
Tomato
Tomato-Okra
Vegetable
Vermicelli-Tomato

10c a can

Campbell's SOUPS
LOOK FOR THE RED-AND-WHITE LABEL

When it Rains on Washday Morning

"Oh dear me," says Mrs. Fluster, "how I hate a rainy washday. This will put me back all week. And it's so provoking to have it rain till ten and then clear off too late to start the washing. Unless I start at five o'clock on washday morning, I don't get through in time."

"Gracious me," says Mrs. Brightly, "why I'm going right in now and put my clothes to soak for half an hour with Fels-Naptha Soap. I'll have them all on the line by early afternoon even though it *is* after ten now. And my wash is as big as yours.

"The trouble with you is," continues Mrs. Brightly, "*you* do the hard work. I *don't*. I use Fels-Naptha Soap and let *it* work *for* me. You wear yourself and the clothes out with hard rubbing, and I get mine just as clean, in half the time, with less than half the work."

"Well, if you've got an extra cake of that soap handy," says Mrs. Fluster, "I'll take it from you and let it do my wash today. You say full directions are on the Red and Green wrapper? And you use it for all kinds of soap-and-water work, as well as washing clothes?"

Yes, wise women use Fels-Naptha Soap for washing and *all* their soap-and-water housework, because it really saves them much *hard* work, and cuts the time in half. Fels-Naptha is the perfect combination of soap with that wonderful cleanser—naptha. It not only cleans and purifies the surface of things but searches out the hidden grease and dirt.

"Fels-Naptha"
The Original Naptha Soap

We want YOU to try Fels-Naptha Soap and will gladly mail you a sample if you will send name and address to Fels & Co., 7301 Woodland Ave., Philadelphia, Pa.

FELS-NAPTHA
FELS-NAPTHA

piazza, she talked to Emily and Dick and Jane; and then rushed out to find Gardley and thank him again. And all this time she could not understand how Gardley had done it, for she had not yet comprehended his fortune.

THE wedding took place in the schoolhouse, embowered in foliage and all the flowers the land afforded, decorated by the loving hands of Margaret's pupils, old and young. She was attended by the entire school marching double file before her, strewing flowers in her way. The missionary's wife played the wedding march, and the missionary assisted the bride's father with the ceremony. Her dress was a simple white muslin with a little real lace and embroidery handed down from former generations, the whole called into being by Margaret's mother. The whole neighborhood was at the wedding.

Back at the new house a wedding supper was served. All the old friends from the bunk house filed in to the great tables heavily loaded with good things, the abundant gift of the neighborhood. Afterward the entire company of favored guests stood about the piano and sang "Blest Be the Tie That Binds," with Margaret at her new piano.

Then there was a little hurry at the last, Margaret getting into the pretty traveling dress and hat her mother had brought, and kissing her mother good-by, though happily not for long this time.

Mother and father and the rest of the home party were to wait until morning, and the missionary and his wife were to stay with them that night and see them to their car the next day.

So, waving and throwing kisses back to the others, they rode away to the station, Bud pridefully driving them from the front seat. As they made their way from the carriage to the trai scuttled behind with the suit then hustled off the car as the trai under way, and Margaret and Ga went out to the observation pla to wave him a last farewell.

The few little blurring light Ashland died soon in the distance the desert took on its vast wid beneath a starry dome; but off i east a purple shadow loomed, m and majestic, and rising slowly ov crest a great silver disk arose, brig ing as it came and pouring a silver over the purple peak. "My mount said Margaret softly.

And Gardley, drawing her clo him, stooped to lay his lips hers.

"My darling!" he answered.

THE END

Violets

By MARGARET E. SANGSTER, Jr.

I REMEMBER one May time quite long ago, when I went on my first search for violets. I made a long and diligent search, but, though the day was fair and balmy, though the sky was blue, and though I saw many green plants lifting their brave little heads above the earth, I did not see one purple gleam of a flower. So I started home, discouraged, my empty flower-basket on my arm.

My little chum had always lived in the country and knew country ways and flower secrets more completely than I. On my way home, empty-handed, I met her walking gaily down the road carrying a little wicker basket filled to overflowing with wonderful purple fragrance.

"Where did you find all of those violets?" I questioned. "I looked and I looked, and I didn't see a one!"

My little chum was thoughtful for a moment, and then with a happy chuckle she emptied half of her flowers into my basket.

"Did you look under the leaves?" she asked. "Did you? Lots of times you can't see violets by standing up an' looking down into the bed. You've got to get down on your knees and push away the dead leaves from last fall—you've got to peek under the biggest leaves an' the little green shoots and then you'll see the flowers. You see, they sort of hide. They don't grow right out in the open like—the weeds!"

THERE was once a quiet sweet-looking girl who went to my church. I used to watch her sometimes, during the service, for she seemed shy, and calm, and rather interesting. I often wondered what she did for a living, and who her friends were, and how old she was. But I never met any one who seemed to know anything about her.

"She's so quiet and retiring!" people would say. "Oh, yes, she *is* sweet, and I'm sure that we'd like her if we only *knew* her. But she keeps to herself."

The girl did keep to herself. Once in a while she would raise her eyes when one passed her on the street, and if one smiled at her she would smile back, and hurry on as if she feared that she would have to talk.

We had a club—we girls—and our leader, who was a fine, big-souled woman, opened the meeting one day with a little very personal talk.

"Young ladies," she began, "there is a girl who goes to this church—a girl your own age who seems lonely. She can't make any advances to you because she's shy—so shy that she would almost rather be lonely than speak to people. Any one as shy as that is not much fun, but I think it's your duty to ask her to belong to your club. It would make her feel more at home."

There was some grumbling among the girls, for our club was a rather select little organization, and the members were all friends of long standing. But our leader was very popular, and she had appealed to our sense of duty. The grumbling died to a low murmur, and we invited the girl to join us. We could tell that the invitation had pleased her, although her words of acceptance were stilted and bashful.

THE girl joined the club. We found out that her name was Beatrice Ames, and that she worked in a magazine office. She volunteered no information, and we grew tired of asking questions. She still interested me, in a way, but the interest grew vague and finally drifted away. For she seemed ultra-commonplace to those who knew her as we club girls did. She attended the meetings regularly, and paid her dues, and voted on questions in a low voice that trembled with shyness. She came to our socials and sat in a corner watching us with eyes that were carefully veiled. At the end of six months we knew that her name was Beatrice Ames, and that she worked at a magazine office—and we knew no more. We were too busy with our own little affairs to find out anything else.

And then we decided that we should give a fair for the benefit of some poor children. We discussed it excitedly in meeting.

"I wish some one could get some wonderful posters," mourned our leader. "I wish some of you girls had a little talent for drawing. Attractive posters put up in good places would help our fair so very much."

And then for the first time the shy girl volunteered a suggestion. It was a startling suggestion.

"I can make posters for you," she said quietly. "How many will you need?"

Almost rudely we stared at her. For we were very much surprised. Our leader voiced the thought of the cl

"But—can you paint?" she questioned. "Isn't that lovely! Why c you tell us? Why haven't we seen of your work?"

"You have seen my work," the told us shyly, "but you did not that it was mine. I do all of the de tions for my magazine."

We all knew the magazine—m us subscribed to it. It was a big m zine, and the decorations were al the biggest part of it. With a gr respect and interest the girls o club looked at the girl who wa bashful to make friends—too bashf speak out in meeting.

THE posters of our fair were wonderful. I will always mai that folk came because they were d magnet-like, by the posters. And girl, with a fine brush and gilt- paper, made favors, and tally cards dinner cards. These were offere sale, and they brought fabulous p Many people would have ordered after the supply was exhausted, bu offers were quietly rejected by th who was shy. We hardly recog her, for her manner was different. knew instinctively that it was business manner. It was not ba it was assured, polite. It was manner of a woman who knows tha place is secure and to be envied.

"I'm sorry," she said to all c "but my work keeps me too busy little things like these cards. I made them to help out my—frie

And some of us felt rather h when she said that. For we w sure that we had been friends.

TO find violets one must search gently under the leaves. To violets one cannot stand up and down on the calm, shy exterior of a v bed. And it's like that with peopl

Among the Workers

THE Chicago Training School introduced at the close of its regular school year, May 2, a short Nursing Institute. For a week, in tri-daily sessions, eminent physicians and expert nurses and dietitians gave lessons and lectures, with "demonstrations" and illustrations, and plenty of practice work.

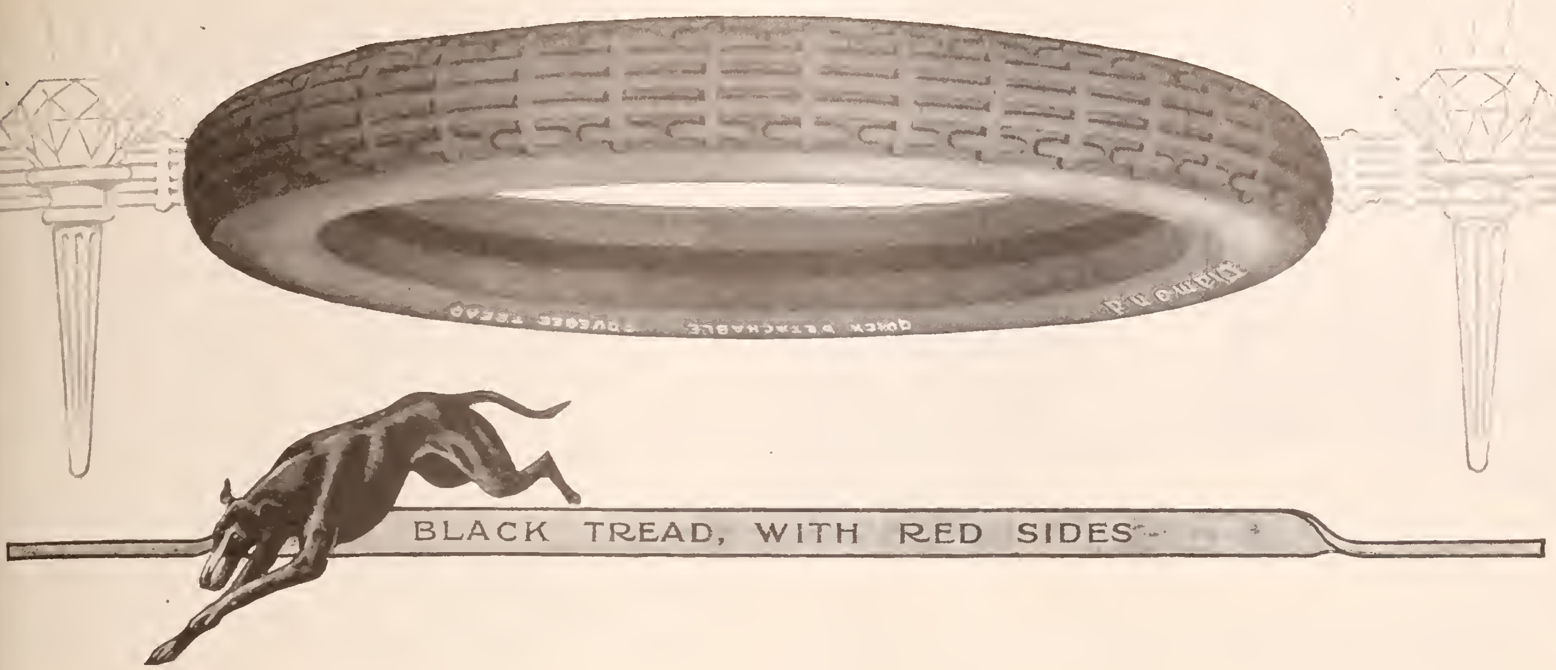
ON October 31, 1917, it will be four hundred years since Martin Luther nailed the Ninety-five Theses upon the door of the castle church at Wittenberg, which began the Reformation. The world will celebrate that event next year.

Several of the national bodies of the Lutheran Church have joined forces and opened headquarters in the Hornor Building, Philadelphia, and preliminary preparations for an impressive and constructive celebration are well under way. For more than a year the Joint Committee has had meetings, and sub-committees are now arranging the details and giving form to the leading features.

The Meetings and Program Committee has a standard program to recommend and is advising with local committees throughout the country on time of celebration, periods and features. The plan is to distribute the celebrations through the year between October 31, 1916, and October 31, 1917. A booking agency for speakers and lecturers is established at the main office in Philadelphia.

A VERY touching letter comes from a woman in one of the Pacific Coast states, who writes, "Would you send me free the Christian Herald for a while? I have four children, all big enough to read (nine to fourteen years), and I am not able to buy good books and papers for them. We live here in the mountains, on a homestead, and can hardly get enough to eat, so you know what it means to children to have good reading matter." Such an appeal, of course, we could not overlook, so we have sent this farmer's wife the Christian Herald, which will go to her lonely mountain farm every week, and package of books for her little folks. are many such cases as this. Any reader would wish to write to this mountain family can obtain the address by sen postal to the Christian Herald.

IT has been claimed that places whe manity seeks holiday pleasure can onl ceed when the saloon exists to minister fun and frolic and to the consequent Long Beach, Cal., has been saloonless f teen years and in that time it has grown 2,200 to 40,000 in population. It has pros it has drawn an ever increasing number o day makers, and it has won as permanen dents people of means. In March the c gation of the Calvary Presbyterian C dedicated free of debt a beautiful hou worship, costing $20,000, which is said the first bungalow type church edifi America. Church, Sunday school and are all grouped under one roof.


BLACK TREAD, WITH RED SIDES

You cannot WEIGH Resilience

THIS concerns a Lost Viewpoint!

The most *valuable* thing in a Pneumatic Tire is that which *costs* least and, so, is too often least appreciated.

—To wit—the *Air*, which fills the Tire.

The value of Air, for Tire purposes, lies not only in its great *compressibility*, — its springiness,—nor in its immediate distribution of pressure all over the Tire, instead of localizing it at point of pressure.

It lies, too, in its *ready conformance* to the perpetually changing surface of the road.

Reduce that *readiness* of a pneumatic Tire to thus *conform* in its shape, and you reduce its Value proportionately, no matter how much you increase its cost, or its price, to Consumers.

Every *unnecessary* layer of Fabric put into a Tire Casing *reduces* the capacity of its walls to *quickly conform* and quickly resume shape.

—To *bend* freely in the traction-wave of rolling Tires, with minimum waste of Motor-power and Gasolene.

—To negotiate every pebble and every tiny rut, on the road, *without transmitting Vibration* from these to the Car-Occupants and to Car-Mechanism.

◆ ◆ ◆

THE more layers of Cotton Fabric there are in a Tire Casing the *stiffer* it is,— the heavier, hotter and *harder to drive*, because harder to BEND.

The more *layers* the more *Friction* between them,—and the more Friction the more *Heat*, to disintegrate the Rubber adhesive between Layers.

Likewise, the more Layers the more it *costs* to produce the Tire, while thus LOWERING its *Pneumatic* quality, increasing its liability to puncture through stiffness, and *reducing* its Mileage through Frictional Heat and Traction-wave action.

That's Diamond Tire *experience*.

And, that's why *Diamond* Tires are built FLEXIBLE, Resilient, Conformable, and Springy,— without injurious "padding" of Carcass with *surplus* layers of Fabric,— or "filling" of Rubber Tread with inert "ballasting" materials,— for selling-appearance.

Because,—it is *not* the Diamond aim to sell Tires on mere visualized "*thickness*" or to *value* them by the pound, but to market them on their "*Net-Service*" to Car Owners.

Diamond Tires are, therefore, stripped of all "Adipose Tissue"—that needless Bulk and Weight which is to Tires what Obesity is to the Athlete.

◆ ◆ ◆

DIAMOND Tires are *Long-lived* and Enduring.

Because, they *are* so Pneumatic and Resilient that they "negotiate" obstacles on the road, instead of fighting them with ponderous rigidity.

The new black "Velvet" rubber, in the Squegee Treads of 1916 Diamond Tires will be found *stretchy* as a rubber band,— *tough* and *close-grained* as wire,— while being CLINGY to slippery places, thus affording Traction without excessive Friction.

TEST OUT one set of these "Fair-listed," moderate priced, *Diamond* Tires, and see *how much further* your Car will travel,— per dollar invested in Tires,— how much more *Luxury* they give to Motoring.

Through their exceptional Resilience they put "Pep" into Car-action, while reducing Vibration to a minimum,— as you shall see.

Diamond SQUEGEE Non-Skid Tires

Alaska's New Railway

CONTINUING FRANK G. CARPENTER'S ALASKA STORY

Copyright, 1916, by Frank G. Carpenter

I HAVE just returned from a ride along the line of Uncle Sam's railway. The new construction begins here at the mouth of Ship Creek, where ocean steamers land their supplies in the summer. Everything is in preparation for rapid work as soon as Congress passes the bill supplying the money. The work has been so pushed that by last November the engineers had done what it was supposed would require the whole winter. They have now planned the whole railway. They have made careful estimates of the cost of everything connected with it, and have constructed contour maps showing the country on the scale of one inch to the mile. They know just what they have to expect, and from now on the road can be pushed as rapidly as Congress will furnish the money.

The act providing for government railroads in Alaska was passed March 12, 1914. It authorized the operation and building of railroads here to an extent not to exceed 1,000 miles and at a cost of not more than $35,000,000. It was on this authorization that the President bought the Alaska Northern Railway and decided to extend it to Fairbanks, a distance of 472 miles, at a cost of something like $27,000,000. In 1914 the appropriations amounted to about $1,000,000. Something like $2,000,000 was appropriated last year and the engineers have asked for $10,000,000 to be spent in 1916. If that is granted the road to the Matanuska coal fields can be completed and the lower portion of the extension to Fairbanks put into operation this year. The road can also be built from the Nenana coal fields to the Fairbanks gold mines, giving that rich territory the cheap fuel it so greatly needs.

The total length of the government railway will be under 500 miles, and the engineers tell me it can be constructed at an average cost of about $50,000 per mile. In some places the cost will run to $90,000 per mile, but in others it will be $20,000 or under. The road will cost about the same as the western end of the Grand Trunk Pacific Railway, and it will be more expensive than the Northern Pacific or the Puget Sound division of the Chicago, Milwaukee and St. Paul. The track is to be of the standard gauge, with rails of seventy pounds to the yard. It will be substantially built and of the most modern construction.

There is no red tape here at Anchorage and so far "fuss and feathers" are absent. The three engineer commissioners tramp about with the men and go over the job on foot and on horseback. Nevertheless, William C. Edes, the chairman of the commission, has built some of the great roads of the West. Lieutenant Frederick Mears was superintendent of the railway at Panama, and Thomas Riggs, Jr., was at the time of his selection chief of the boundary survey.

The most of the clerks are doing their work in tents or log cabins, and the forestry department of the government is a two-room shack with folding cots, on which the clerks sleep at night. The commissary building is of logs, and the stables near by, where from fifty to one hundred horses are kept, are of canvas. The hotel or messroom for the men and government employees is of logs, and three meals there are given for $1 a day.

Everything is business. The work began sixteen days after the President decided the route, and it has gone on steadily as long as the money has lasted. Fifteen hundred men have been at work the past year, and something less than a thousand are now on the job.

THE construction and grading are after a system known as station work. A certain section of the road or station is given out to a number of men called a gang, who contract to build it according to the specifications. They go in together as partners, and have an equal share in the work. The cost is estimated by the cubic yard, and the pay is on that basis. The government sees that the men have fair treatment. It has timekeepers who go over the work and keep track of just what each man does, so that on the completion of the job the account shows the efficiency of every man on it. There is nothing of the peonage system connected with these arrangements. There is no one who employs all the hands and gets a rake-off. The government sees that the arrangement is on a partnership basis, and that each man gets his individual check for his share. The great advantage of this method is that it eliminates all questions as to hours and conditions of work. Uncle Sam pays for results only, and that within a fixed time.

I have asked the officials as to the wages prevailing in the other branches of the construction. Mr. Edes tells me they are higher than those paid for similar work in the western parts of the United States, although they are much below those of interior Alaska. The men here are now getting from 37½ cents an hour upward. Some of the skilled laborers are paid 50 cents an hour, and some 75. This is without board, but the latter is furnished at the government messhouse at 33⅓ cents a meal. The time is eight hours where the men work by the day, and this makes the wages range from $3 to $6. The men have the right to buy their personal supplies and other things of the government commissary, where goods are sold for their wholesale cost, plus a small percentage for handling the business. This gives them the goods at about 40 per cent. under the ordinary prices, and enables the poorest of them to clear as much as $2 per day. Medical and hospital charges are free.

So far there has been plenty of labor. The United States has a large class of professional railroad builders who move about from job to job. There are also many who prefer to work on the frontier, and it is this class that is now doing the greater part of the construction. The men are of all nationalities and the greater proportion are foreigners. In addition are a few men from Alaska. The engineers tell me it is difficult to get Americans to do the rough work. They all want to be foremen, bosses or timekeepers. They will work hard as prospectors and miners, but they will not continue for any length of time to handle the pick and the shovel at so much per day.

I wish I could show you the roadbed and track so far constructed. The new railway looks as though it might form an exhibit in a national exposition. It runs through the woods, but the land on both sides has been cleared, and ditches drain away every bit of the water. A smooth bed of gravel, ten or more feet in height, has been made through the valley of Ship Creek, and this is of the requisite width for the track.

The engineers have the advantage here of building along hills made of gravel. They are composed of pebbles ranging from the size of my fist to that of a pea, and all that has been necessary to get the material for the fills has been to drive cuts into the hills at the side of the track. These cuts are then roofed over and the cars are run into the bank and loaded by gravity.

MY trip over the new roadbed was made in company with Mr. J. E. O'Reilly, the superintendent of the railway construction. We started at the harbor and crossed the railroad yards about which the terminals are to be built. These yards have an area of 500 or 600 acres, and the ground is as flat as a floor. It was originally covered with forest, but the trees and stumps have been cleared away and now it looks like an Iowa cornfield just
A number of tracks have alrea
laid upon it, and here and t
other tracks building. Scatter
are railroad supplies of all kind
are locomotives and boilers fr
ama; there are fireboxes and st
and machines of all kinds. On
of the yards are millions of fee
lumber from Puget Sound, an
other are great piles of ties t
cut in the forests of the Kenai
and shipped here via Turnagai

None of the large permanent
has yet been erected, but they
put up on this tract. There will
be large offices for the officials a
There will be machine shops
roads and warehouses and de
the Matanuska coal which will
here for export. There may
smelters and factories.

DURING my stay at Anc
have learned about the
through which the railroad will
Mr. Thomas Riggs, Jr., who has
much of the work throughout th
and who has personally gone a
again over every foot of the gro
tells me that the most of the r
not yet been fully prospected.
is covered with moss and othe
tion which so hides the rock
is hard to tell what there i
known, however, that the road
easy access to many rich gold
and that mining camps will s
here and there all along the
Seward to Fairbanks. There i
gold near the line of the Alask
ern, and there are quartz an
mines in other parts of the Ken
sula. As much as $450,000 in g
taken out of the peninsula in 1

One of the most promising mi
tricts along the new railroad
Broad Pass, where the road cr
mountains at an altitude of 2
above the sea. The pass is al
miles in width, and there ar
tains on each side of it eight
thousand feet high. Off to
can be seen Mount McKinle
is sixty-five miles away, and
east are the Cathedral Mount
Mount Hayes. The latter is a
high as Fujiyama or Pike'
Mount McKinley is over 20,
high; it is higher than any pea
North American continent, h
equal only in the Himalayas
Andes.

To the west of Broad Pass di
of large low-grade quartz
reported. The gold is of a r
character, running from $1 t
ton. It will probably develo
erable traffic. Farther over
foothills of Mount McKinle
Kantishna mining district, w
gold, antimony and other meta
are sixty odd miners and trapp
now, and some of them are do
well. One company has taken
tons of antimony, which will
out as soon as navigation is
The war has made that meta
ingly valuable.

Another mineral which is n
mined in Alaska may be foun
same region. It is known to e
Fairbanks, where they are
and shipping the concentrates
post. This mineral is scheelite
grade tungsten. used for makin
nition. The concentrates sell f
a ton.

Going farther along the rail
reach the Nenana coal fields
come to the Tolovana gold regio
lies not far from the route
Nenana and Fairbanks. This
district, where something like
are now prospecting. They
$60,000 worth of gold last
and the possibilities are promi

But most important of all th
regions so far discovered is
Fairbanks itself. The whole

$2.50 each
GOODYEAR BLUE STREAK
BLUE STREAKS

Good Looks Long Wear are the two things you get in Goodyear Guaranteed Blue Streak Bicycle Tires.
The beautiful non-skid tread, combined with the distinctive Blue Streak on each side, makes the Goodyear Blue Streak the most handsome of bicycle tires.
Goodyear centers all of its experience and equipment on one single tube bicycle tire the Goodyear Blue Streak.
That's why you always get long mileage from Blue Streaks.
You can buy Blue Streaks, non-skid, from any reliable bicycle or hardware dealer for $2.50 each. Pay no more. Blue Streaks carry the same guarantee as tires for which you are asked to pay as high as $10 a pair.

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HOW little people seem to know about white lead. Some think it is used for pencils! And the Dutch Boy's *paint brush* always in evidence, too!

Dutch Boy White Lead

is paint of the highest possible grade. The whole story is interesting and informing.

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Look at these bargains! Typewriters Rebuilt in our own Factories. Guaranteed for one year.

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We have others. Send for catalog describing them. Branch offices in principal cities.

AMERICAN WRITING MACHINE Co., Inc., 345 Broadway, N. Y.

about that city carries gold. As much as nine million dollars' worth has already been washed out of the creeks and valleys near by, and the production last year was three and one-half million dollars. The most of this comes from placers; quartz mining is a comparatively new industry and it has produced only about $800,000.

The Alaskan mining regions will profit exceedingly by the cheap fuel that will come from the railroads. The Nenana fields are of vast extent. The railroad passes through them, and is down grade all the way from there to Fairbanks. The coal deposits run from the railroad eastward for a distance of perhaps 100 miles. The black strata can be seen standing out in the cliffs and in places the veins are forty feet thick. The coal is a high-grade lignite suitable for all local commercial purposes. It has an ash which is 46 per cent. fixed carbon, and its heat value is equal to about 12,000 British thermal units. It is not good enough to bear exportation, but it will be of enormous value to the mining regions of the interior.

In order to appreciate what this coal means to the mining regions, it must be remembered that most of the gold deposits are in frozen ground. The frost and ice go down to bed rock. The earth has been frozen for ages, and it has to be thawed out by fire or steam. A single mine will often consume from ten to twelve cords of wood a day, and so far nothing but wood could be used. Something like 100,000 cords of wood are now annually sold in the region about Fairbanks. This wood costs from $10 to $16 a cord, and the average in Fairbanks is between $11 and $12 a cord. At $15 a cord a mine will use as much as $150 worth of fuel a day, and unless the gravel or quartz is of comparatively high grade it will not pay to work it. Moreover, the wood here is soft, and it has no great heating value.

The Nenana coal, when the railroad is complete, will probably be worth at the mines about $5 per ton, and as one ton of coal is equal to two cords of wood, five tons will thaw out as much earth as ten cords of wood. In other words, the difference in cost will be the difference between $25 and $150 a day in working the mines. This alone will mean a great profit and it will result in enormous areas of low-grade gold-bearing regions being worked. It means the opening of many new quartz properties, and a great increase in the valleys and benches where the gravel can be washed over by dredging and hydraulic sluicing.

Relief for Jews in Russia

Of all the people who have suffered deeply from the present war, none have borne a greater burden than the Jews. Out of a population of thirteen million Jews in the world, fully seven millions are affected by this war. Jews are fighting each other in the armies of Europe. Russia alone has three hundred and fifty thousand Jewish soldiers. Austria has over fifty thousand; altogether there are probably one-half million Jews in the ranks of the fighting armies.

The Jews are feeling the brunt of war's burden, not only on the field of battle but also in their homes, where they have been singled out by their peculiar geographical, political and economic position. Their suffering surpasses that of all others. When the war broke out, one-half of the Jewish population of the world was trapped in the corner of Eastern Europe, which is absolutely shut off from all neutral lands and from the sea. Russian Poland, where over two million Jews live, is a salient. South of it is Galicia, a frontier province of Austria. Here are another million Jews. Behind Russian Poland are the fifteen Russian provinces which, together with Poland, constitute the Pale of Jewish Settlement. Here live another four million Jews. Thus seven million Jews—a population exceeding that of Belgium [illegible] million—have borne the brunt of the war.

In front were Germany and Austria, to the south was Rumania. Over this territory occupied by the Jews, crossed and recrossed the contending armies of Teutons and Russians. Of course, all the peoples of this area suffered from ravage and pillage; but the ones who suffered most were the Jews. Hundreds of thousands were forced from their homes on a day's notice, the more fortunate being packed and shipped as freight. The old, sick and insane, women and children, were shuttled from one province to another. Those in the cars were sidetracked for days without food or help of any kind, and many of the less fortunate found their way into woods and swamps to die of starvation. The catastrophe which has overtaken these people is unparalleled in the history.

The sympathy of the outside world has been in a large measure shut off from them. Because of their political status they have not the consolation of knowing they are fighting for their fatherland and they have no hope of a possible war indemnity.

These are the sufferings of this distressed people that friends in Britain and America desire to have known to the outside world. At the present time, hunger and disease are the lot of thousands upon thousands of Jewish men, women and children whom the war has driven from their homes. In Poland alone there are at least two hundred towns and about nine thousand villages that have suffered from the war. About three million people are destitute, and of these one million five hundred thousand are Jews. The total number of Jews who have one way or another suffered immediately from the war equal over two million people and represents one-third of the total Jewish population of Russia.

Over three hundred and fifty thousand Jews are fighting in the ranks of the Russian army. Their mothers, wives and children are receiving scanty support from the government. About one-half of them, however, are not getting any government aid at all. Their marriages, although legally solemnized, have not been entered in the official marriage records, and thus they cannot qualify for state aid.

Rent and food having become considerably dearer with the outbreak of the war, the soldiers' families have suffered acute want, and many of them become charges on the communities. Many of the soldiers will never come back from the battlefields; others will return as cripples, unfit to support themselves or their families.

TO meet in some measure the needs of this suffering people, the "Russian Jew Relief Fund" was opened in Great Britain. A large committee representative of the Christian and national spirit of the country has been organized with headquarters at 122 George Street, Edinburgh. Among the patrons of this fund are leading men, including the moderator of the Church of Scotland, the moderator of the United Free Church of Scotland, the Bishop of Edinburgh, the Rev. Pim Whyte, D. D., the Rev. John Clifford, D. D., the Rev. G. Campbell Morgan, D. D., the Rev. John Kelman, D. D., the Lord Provost of Glasgow, the Lord Provost of Aberdeen, the Lord Mayor of Manchester, the Lord Mayor of Newcastle, Sir Samuel Chisholm, Bart., and Sir A. R. Simson, M. D. A branch of the Fund has been opened on this side of the Atlantic with headquarters in Toronto. The chairman of this committee is Sir William Mortimer Clark, K. C., LL. D., Toronto. The treasurer is Thomas Findlay, 88 Admiral Road, Toronto, and an appeal is now made to the Christian public of the United States and Canada through the Christian Herald. Contributions will be remitted direct to the British committee in Edinburgh, which in turn will transmit them to the Relief Committee in Petrograd, of which Baron A. de Gunzberg is treasurer. All contributions will be acknowledged.

Too Late!

THE world runs on inexorable time schedule. Yet who can say what Time really is? We get it from the stars but where do the stars get it?

When you come to think of it, there's something awe-inspiring in having in your vest pocket a mechanism so delicate, so fine, so perfect, that it actually knows and measures Time—the power above the stars!

Do you own such a watch?

There are certain types of men who haven't much respect for Time. Time is nothing in the life of a tramp. Men of little character, wasters and dreamers rather pride themselves on their contempt of Time. Sooner or later, that ghostly, implacable hand reaches out and turns them back. You can form a fairly accurate estimate of a man's character by the quality of the watch he carries and by his pride in its accuracy.

Any watch will do for the man who is content to drift in a few minutes late, but what a gap there is between him and the man who has disciplined himself to keep track of the seconds!

A boy is satisfied with a pocket clock. As he develops in character, he demands a watch. When he finally grows to man's understanding of things he wants a *super watch*.

Which leads naturally and easily to a discussion of Hamilton Watches.

The Hamilton Watch is known as the Railroad Timekeeper of America. That title was honestly earned. Time is everything to a railroad man. To him, the words, "Too Late," are ominous. They mean to him failure, danger, death.

A railroad man is required to own an accurate watch. If his watch varies a certain number of seconds a month, it means buy a new watch or get a new job. A large proportion of railroad men own Hamilton Watches. That is because railroad men have learned, by comparing notes for twenty years or more, that the Hamilton of all watches comes closest to absolute accuracy—to *Star Time*. A carpenter is the best judge of a saw. The judgment of railroad men as a class is final when it comes to watches.

Does this reference to railroad watches make you think of Hamilton Watches as being thick, clumsy, serviceable affairs? Learn then that Hamilton accuracy is not attained through bulk. Hamilton Watches are as thin and beautiful as you could possibly desire.

But after all, a watch is not a trinket to be selected for its looks. A fine watch is a wonderful instrument and must be judged solely by its performance in the accurate measuring of Time.

Buy a Hamilton, not merely because it is beautiful, but for the deeper reason that you can depend on it for the rest of your life to tell you the accurate time —*Star Time*.

Hamilton Watch

"The Watch of Railroad Accuracy"

Send for the Hamilton Watch Book—"The Timekeeper"

It tells a lot of interesting facts about watches and illustrates the different Hamilton models for men and women. Hamilton Watches sell for $25.00, $28.00, $40.00, $50.00, $60.00, $80.00 and so on up to $150.00 for the Hamilton Masterpiece in 18k gold case. Or you can buy a Hamilton movement to fit your present watch case for $12.25 ($13.00 in Canada) and upward. Read "The Timekeeper"; ther give your jeweler an opportunity to tell you why a really good watch is the only kind to buy. The more your jeweler knows about watches the more enthusiastic he will be on the Hamilton.

Hamilton Watch Company

Dept. T **Lancaster, Pa.**

Teach children to get a receipt

IT is often necessary to send children to the store. It is irritating when they bring back the wrong change. Usually it means a trip to the store for father or mother to straighten it out.

Have you had this experience only to find that the clerk couldn't remember the transaction? Or that he insisted it was not his error? Either you got the missing change with an apology, or the proprietor gave it back reluctantly, or he wouldn't give it back at all.

If the clerk feels he is right, he may suspect the child.

If the proprietor is convinced you are right, the clerk is open to censure.

In either case an unpleasant impression is left, and confidence destroyed.

Merchants who equip their stores with the up-to-date National Cash Register render their customers a more than ordinary service.

They protect the buyer, child or grown-up, against disputes. They protect their clerks against errors. They protect themselves against loss.

This machine furnishes every customer with a receipt or sales slip.

It prints on this the amount paid or charged.

On this is also printed the date of sale and who made it.

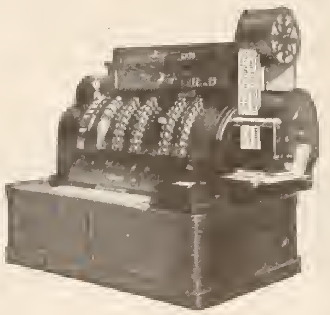
It forces a duplicate, printed record for the merchant.

It pays to trade in stores equipped with the up-to-date National Cash Register.

N C R Service

Registration for trademark and copyright applied for

LOOK FOR THIS SIGN IN THE WINDOW



MR. MERCHANT:

One by one we have discovered new ways to protect merchants' profits

We have now ready for delivery many new models of the National Cash Register.

These 1916 models are the very last word in protection to you, your clerks and the public. The added improvements are worth your investigation.

Write for full information. Address Dept. T.

The National Cash Register Company, Dayton, Ohio

The Cripple of Lystra

International Sunday School Lesson for May 21. Ac 14

TALKS ON THE GOLDEN TEXT

By REV. F. B. MEYER, B.A., D.D.

"He giveth power to the faint; and to them that have no might he increaseth strengt
Isa. 40:29

The world passes on its way with unconcealed contempt for the faint that fall out of the march, because too exhausted to keep up. The strong exult in their strength, and have small patience with those that have no might. The favorite motto with such is that might is right, the race is to the swift, and the devil take the hindmost. Probably Darwin did not mean all that has been read into it by his famous phrase, "The survival of the fittest"; but that phrase aptly describes the motto and method which have become the chosen passwords of great and mighty nations. How different is all this from the Gospel of love and mercy that pervades the whole Bible! The faint, the weak, those that
labor and are heavy-laden; Miss
Afraid, Mr. Fearing, Mr. Ready-t
as Bunyan describes them. But thi
characteristic of Christ: that these
do not remain thus. They becon
manently changed. The lame man
Beautiful Gate, who received strer
his feet and ankle-bones, did not re
his former seat on the temple st
He remained strong on his feet and
ful in heart. Bar-jonah, the Son of a
becomes Peter, the Rockman; Jac
comes Israel, the Prince. Thus we h
utilization of waste. God takes the fa
weak, the nobodies, and makes of t
ever-victorious army, before which t
my and avenger become as still as a

Paul and Barnabas, Church-Builders

By Arthur H. Howland

OUR lesson continues the narrative of Paul and Barnabas "swinging around the circle." Here is a chance for the teacher to demonstrate what a fascinating, lively thing a map can be. Your teaching will make this map seem alive, and the map, if it is handled right, will make your lesson seem alive. We have followed Paul and Barnabas on this first missionary tour: From Syrian Antioch, by ship to the isle of Cyprus, from end to end of that island, by ship again to the coast of Pisidia, on to the near-coast city, Perga, northward to Antioch in Pisidia. We saw in last week's lesson how the jealousies and strifes of the Jews in Pisidian Antioch drove them out of that city and how they came to Iconium. Today's lesson tells the story of the events in Iconium, Lystra and Derbe. These three cities lie in a rather straight line, running eastward and a little south from Pisidian Antioch. Looking at the map it appears to be a very short distance from Derbe back to Syrian Antioch, their starting-point. But aside from the fact that they wished to revisit the churches they had just established, there was the hindering fact of a big mountain range lying between Derbe and the coast toward Syrian Antioch. If they had chosen, however, to go home this way, a straight line would have taken them within a few miles of Paul's native city, Tarsus. Instead of doing this, however, they retraced their steps, going from Derbe back to Lystra, then on westward to Iconium, then to Pisidian Antioch, then southward for a brief stop in Perga, then—probably because they knew of a ship which was just about to sail from the coast town Attalia—they went there, and from that port sailed all the way back to Syrian Antioch. These three towns, Iconium, Lystra and Derbe, look very near together on the map, but the experiences Paul and Barnabas had there covered an amazing range, all the way from being hailed as gods to being half killed.

When they first reached Iconium they went into the synagogue of the Jews. They still longed to give the people of their own race an opportunity to accept the evangel of Jesus. But many Gentiles seem to have been in the congregation gathered in that Jewish synagogue. The people of the town had doubtless heard of the excitement caused by the visit and message of the missionaries at Pisidian Antioch, and had heard of their willingness to preach to the non-Jews, so there was a full church that Sabbath morning and many, both Jews and Greeks, "believed."

It would be well worth while to stop a moment for a discussion of those beautiful words "believe" and "believer," which early came to have a technical, unique meaning in Christian phraseology. There is a peculiarly fragrant and spiritual tone in the sayings and writings of those who love and use the word.
It was, for instance, a favorite
the vocabulary of George Mü
great modern apostle of faith.
a sharp distinction between
members and believers. He l
confirmed early in life, had bee
for the ministry, and had, I thi
conducted some religious servic
he became what he afterward
believer. He found a little
acquaintances, while he was y
regenerate, worldly theological
who were real believers in the
Through their influence and t
ence of other spiritual Christian
self became an out-and-out beli
lived thenceforth a life of glori
and splendid fidelity.

What then is this difference
a believer and a church mem
might be put this way: T
church member believes the G
be true, while the one who is a
in the New Testament sense,
that the Gospel is true *for hi*
church member believes the Go
his head; the believer grasps it
will, and welcomes it to his he
the church member the Gos
theory; to the believer the Go
possession. The church mem
dles and counts and consid
promises and provisions of Go
as a clerk may handle checks at
the believer understands that t
are for his own use, and cash
using the gold into which he c
them in the affairs of his dail
to make his own life truly rich.

It seems, however, that not
the Jews of Antioch became
believers, and the unbelievi
"stirred up" the Gentiles an
their minds against the evangel
stead of withdrawing in the fac
antagonism, Paul and Barn
mained in the city preaching a
ing and contending for the
Christ. The narrative states t
remained "a long time." Thi
bly means several months. T
of this first missionary journe
posed to have occupied from
four years.

Jesus said a surprising thing
a thing that seems at first heari
out of keeping with his peace
and with his right to the title, t
of Peace. He said: "I came no
peace but a sword." (Matt. 1

He did not mean that he w
stir up strife, but that wher
word was preached strife w
stirred up. The truth announ
call uttered, the challenge pro
are sure to divide those who
two classes: Some will accep
will reject. Those who reject
tagonize those who accept. T
at large is not friendly to the m
Jesus. Both those who annou
Word and those who accept it a
to meet strife. Here is the
Christian courage—to speak
truth, to stand up for it, to
valiantly on its side.

This strife in Iconium develo
a riot. The word used in the
Version to describe it is a little

le than that in the Authorized. The R ised Version calls it an "onset"; the A horized, an "assault." It does not st that the evangelists were actually st ed, but learning of the plans of the ho ile group they left the city.

the vicinity of Lystra and Derbe th preached the Gospel for some time. T e towns have a special interest to th New Testament student, because it as in one of them that young Ti thy, who later became Paul's cl st companion in his work, was br ght up. In one or the other of these to s dwelt Eunice, Timothy's mother, an is grandmother, Lois (II Tim. 1:5). Ar in both of them he had a good reputat n as a faithful Christian.

this first visit the disciples found a pple, in whose soul Paul perceived th eginnings of faith. Critics of the Bi are sometimes inclined to consider it fair that in New Testament times so people were healed and some were no But this is like saying that a person wh will not take hold of the electric ba ry should expect to feel the electric u nt just as much as one who will. Fa is simply the human act which pu the soul or the mind or the body, or three, into touch with God so that his ower can flow through us. Paul cou see that this cripple had the kind of ith that meant healing, so he an no ced the cure and bade the cripple ta up.

e populace were so amazed at this tha they believed Paul and Barnabas to gods, not men. Here was a case of mi rected faith, a faith that was not ba on fact and reason. Paul and Ba abas were horrified at the idolatro ideas of these misguided people, an ompelled them to stop their plans for orshiping them. They showed the tru humility of Christians. "We also are en of like passions with you," they de red, as they sought to guide the reli ous impulse of these people toward the rue God, whose messengers they we

old the fickleness of a mob! One mi te about to worship Paul and Barna ; the next minute, so influenced by e prejudiced statements of troublema g Jews, who had come down from Pis an Antioch, that they stoned Paul and ragged him out of the city, belie g him to be dead. God was not thr gh with Paul, however, and the sta rt, rugged little man rose up, sho the dust from his garments, wiped the lood and sand from his wounds, and ent on to the next town.

en began their return journey, con ir g the souls of the disciples, exhort ng em to continue in the faith, and wa ng them that the Christian must exp t to meet tribulation. They com le and strengthened the organiza io f the congregations of believers he had founded, and so returned at ast Syrian Antioch. Notice the satsfa ry expression: "The work which he fulfilled." Nothing quite equals he y of a worthy task actually done.

best news that the disciples ro ht back to Antioch was that the e les were entering through the door f h into the joy and power of God's in om. After reporting the events of hei journey to the church at Antioch, Pau and Barnabas resumed their resi en in that city, and continued there lo time, doubtless as the leaders of he ntioch church.

The Lesson for Boys

C ME, boys, here's a real hike. Along e old Roman road from Antioch o eia we will go, in imagination, with Pau nd Barnabas. It is a dusty road and e hills and fields are dry. But now and en we come to a walled garden in hi trees and grass and gardens invite s enter and rest, perhaps to swim. ut e do not stop, for we have business n I nium, now Konieh, and soon from hi top we see the first cluster of flatoof , white-walled houses of the city. e ss a merchant on a donkey leading no er donkey loaded with his goods, nd e meet a centurion with his band f s liers marching toward Antioch to er se the guard at the annual games t stadium. We fall in with other ilg ns and we enter the walled city hat ow occupies the site of ancient co m. It is hard to imagine this ma squalid town as the proud city where Paul preached and from whose persecutions he fled. We go on for more dusty miles along the highway, passing more gardens, more lonely wastes and more rolling hills and valleys, to the Turkish village of Latik, which was no mean city in Paul's day. Today the walls are fallen. The Roman theater and baths and the houses of the wealthy Lystrians, all have gone as have their owners, but their memory still lives in fragments of ancient walls that stand alone or form a part of a modern dwelling. We remember that Paul was here both worshiped and stoned, and we go on, still on, over the great central plain of Asia to Derbe on the edge of the province. But we find only a mound of decaying ruins, with here a stone and there a broken column, to mark the city where Paul taught unhindered, and from which he retraced his steps to strengthen the churches where he had been persecuted. It is said that in the days of the Yukon gold excitement thousands of men outfitted at Skagway and with their packs and dog trains started over the coast range for the gold fields. But only tens reached the goal where thousands started. Only those who, in the face of fatigue and cold and storm and difficulty, pressed on; only those who wouldn't quit got to the Yukon and had a chance to seek its gold. Paul and Barnabas wouldn't quit.

The Lesson for Girls

"AND they called Barnabas, Jupiter; and Paul, Mercurius. . . ." At times all of us, I guess, have wished that somebody would look up to us, and revere us, and fear us, almost. At times every one has had the desire to appear truly great. You girls, often, by letting folk assume things, could make a decided impression, when telling the straight-from-the-shoulder truth would entirely sweep the glamour away. If Paul and Barnabas had not been absolutely true, absolutely above the temptation of flattery, they might have been pleased when the multitude thought that they were gods. They might have been crowned with flowers, and had sacrifices offered to them. But instead of letting people assume that they were immortal, they came down into the midst of the crowd and cried: "We are men like you."

I once knew a girl who wrote very stupid letters. It was a drawback to her, and so one day, when she wanted to apply for a position, she asked a friend of hers to write her letter of application for her. The friend, who was a clever letter-writer, good-naturedly wrote the application, and the position was secured. The heads of the firm often complimented the girl on her letter, and when they did she would say nothing, and they assumed that she was more clever than she was. If she had spoken up and said, "I did not write that letter; a friend of mine wrote it," she would have been telling the truth, even though it would have hurt her. But she was not brave enough to tell the truth.

Paul and Barnabas were brave enough to tell the multitude that they were not gods, although said multitude would have listened raptly to any message from the gods. Because they admitted that they were only men, Paul was beaten by the priests, and the message of Christ was only heard by those who were brave enough to follow men who were suspected of many things.

Are you brave enough to tell your limitations to the little multitude that makes up the tissue of your social life? It sometimes takes real courage to let your schoolmates, or your Sunday school classmates, or your friends and your family know that you are not as clever or as good as they think you.

◆

Young People's Topics for May 21

The Blessings of Peace and How to Get Them

Christian Endeavor and B. Y. P. U. John 14:27

Capturing the Students of China

Epworth League. Matt. 2:1b, 2

Easily Filled
Easily Turned

Lightens the Dairy Work

This is, perhaps your busiest season. Anything which will lighten your work receives an eager welcome. Thousands of busy farm women have found our wonderful new separator a great boon. It makes the dairy work ever so much easier. And, it gets a lot more cream than your old-style machine.

Formerly, separators had to be turned at a high and uniform speed. When the speed slackened even a little, a lot of cream would escape into the skim milk. But you can turn the handle of

THE NEW SHARPLES SUCTION-FEED

Separator fast when you feel spry and slow when you feel tired. The bowl draws in the milk as needed. That's why The New Sharples *skims clean at all speeds.*

Then, too, the cream is always of the *exact thickness* desired and smooth as velvet. A woman can easily pour heavy pails of milk into the low supply tank. Milk can never overflow at the bottom. The machine is self-oiling—no "mussy" oil drip. Still another strong point, the three-piece bowl has no discs to wash, get mixed up or become lost.

Send a postal for our free book, ***"Velvet" for Dairymen*** which fully explains this machine that lightens dairy work. Write *today* before you forget. Address Dept. H.

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Also Sharples Milkers and Gasoline Engines
West Chester Pennsylvania
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Her Last Corn-Ache

When pain brings you to Blue-jay, it means the end of corns.

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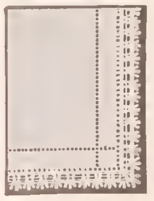

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The rapid succession of explosions in your cylinders beat upon the porcelain insulators of your spark plugs like the blows of a trip hammer.

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They are part and parcel of the reliability of these popular cars.

Remember to specify Champion "X" when you go to your dealer for new plugs for your Ford.

Champion Spark Plug Co., 307 Avondale Ave., Toledo, Ohio

Our Mail-Bag

NOTICE

The editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag, provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

READER. Can any instructions be found in the Bible in regard to the duties of brothers and sisters? Parents are told they have duties to their children, and children are commanded to honor and obey their parents. Why, then, is not something said about duties to others who are blood kindred?

The Jewish idea of loyalty to blood kindred was very strong and continues so to the present. The word "brother" used in the Old Testament means not only "brother" as we use the word, but cousin, or uncle. Gen. 13: 8; 14: 14, 16 (Abram and Lot); 29: 15 (of Jacob and Laban). Throughout the Old Testament the duties of brother to brother or sister is emphasized. Notice especially Judah's loyalty in becoming surety for Benjamin, and Joseph's emotion at finding his brothers again, though they had so wronged him, and his special desire to see Benjamin, his full brother. Prov. 18: 24 contains the beautiful expression: "There is a friend that sticketh closer than a brother." This has often been interpreted as referring to Christ, but even if it is not so understood it clearly sets a high estimate on the relation of brother to brother, implying that it is rare to find any friend more faithful and loyal than a brother. Jesus recognized the close relationship of brother in his friendship for James and John and for Andrew and Peter. Andrew's first act upon finding Jesus was to go and tell his brother. The great message of the New Testament is that the Christian should treat all men as brothers; and this message is meaningless except as it implies that the relationship of brother to brother is sacred and intimate, and must be characterized by service and sacrifice.

Subscriber, Detroit, Mich. Why do not all the Christian organizations enter into the Lenten Meditations during Lent?

There used to be a strong opposition in some Protestant bodies to any recognition of the Lenten season, or indeed of any church days at all. Harriet Beecher Stowe, in her charming book, "Old Town Folks," describes the dread and dislike these Puritan Christians felt at the idea of celebrating Easter, and, some of them, even Christmas. The fear was that the recognition of these days as especially sacred might send the church back into formalism and ritualism. Of late years, however, this feeling has almost disappeared. We believe it has disappeared entirely so far as Christmas and Easter are concerned, but some still hold aloof from the observance of Lent. These objectors feel that the Christian should go as far as he can every day in sacrifice and service, and that if a special time is set apart for special sacrifices he will be tempted to justify indulgence at other times. But the Lenten spirit has been a great blessing to many Protestants, teaching them the beauties of spirituality, meditation and self-denying service for others.

J. C., Kingsburg, Calif., writes to ask: "How can priests or pastors talk about the war doing good by bringing about a revival of religion, unless they mean a revival of the worship of the god who delighted in human sacrifice? Today I received a heart-broken letter from a friend in Europe whose eldest boy has just been taken to train, and will go to the front in June or July. This is an extract: 'Of course, the relatives came to see them leave. It was pitiful—heart-breaking! I cried, and so did many others. Young mothers with babies in arms were bidding good-by to their husbands, and old mothers and fathers were sobbing their hearts away, but still trying to look brave, and the soldiers were trying to look like men and control themselves. But they couldn't. As the boat was starting, and as we left, I looked on the wharf and saw women fainting—not one or two, but dozens and dozens. Meantime, the boys were trying to sing "Tipperary," and as the music was low, it was broken in on by the wailing of the people on the shore. It was the most pathetic sight I ever saw, and I shall remember it to the last of my days.' I asked myself this question, after reading the letter: 'If Jesus were here, what would he say about the war?'"

O. H. P., Grapevine, Tenn. 1. The phrase, "last days," used in Gen. 49: 1, is better rendered in the Revised as "latter days." The patriarch was calling his sons not only to receive his dying blessing, but to listen to the words of counsel born of wisdom and experience. It was a forecast of the future. 2. Verse 10 has been variously interpreted, but the most widely accepted meaning is that the scepter—the ruling power—would remain uninterruptedly in the hands of Judah until Juda or descendant, the Messiah, should 3. See your other question already answ the Mail-Bag.

C. P. D., Buda, Ill. The matters of you write should be taken up by a con of public-spirited citizens. Heart, intelligent cooperation will result in c up a town, morally and physically.

L. L. T., Ajax, Ore. A pleasure r innocent in itself, and, as far as some are concerned, may produce no ill yet it may mean a very different tl others. The mere handling of cards unobjectionable; but they are the impl of the gambler, and that fact alone them among the dangerous amuse Similarly, dancing may be good h exercise; but it degenerates into son quite different in the dance hall and c It is an excellent rule to "avoid ev appearance of evil," and to let d amusements alone.

M. H. A., Shelbina, Mo. There are ways in which the happiness and welfa town of 2,500 population can be ser public-spirited residents. A civic impro league can look after tree-planting, the streets and sidewalks, the purity of th supply, possible improvements in the system, the laying out of parks and plots, street lighting, sanitary condition schools, pleasant social affairs for the folks, etc. Find out what your town and focus your forces upon that need remedy.

Ohio Reader. 1. Those who are ch officers in the church should be men of peachable life, and whose whole charac example are an encouragement to Certainly they should not be men o tionable habits, but such as would avo the appearance of evil. We cannot individual cases. 2. Matt. 18: 15-1 continuation of our Lord's talk wi disciples, relative to the dispute th just had as to precedence: "Who sh the greatest?" In these verses he to that troubles must be expected occasio arise, but that they should not harbor against each other, nor reprove one openly and publicly in such a way as t shame to the one in fault. He descr simple terms how such troubles should and dealt with: first, as between m man; then in the presence of two or t the brethren; and finally, as a last before the church. Every effort sho used to preserve friendship and he breach. These words have been made of church discipline by many of the de ations. 3. In a sense, all the Old Tes prophets may be said to have been n aries. They did not have the Gospel c Christ to proclaim, as later ages did, b were led to declare the will of God people of their own race and to others; In a general way, however, it is true th sphere of action was limited to Israel, tl notable exception being the mission of to Nineveh, but even there there were H to whom he had a message.

R. A. G., Irving, N. Y. The date Creed cannot now be fixed. Tradition was framed by the apostles themselves does not seem to have been used in th Christian Church until the third or century A.D., when it was introduced service of the Greek Church at A There is no evidence that it was used Roman Catholic Church until the c century A.D.

R. D., Cowansville, Pa. The conclu science that this world was once in a igneous fusion, is not necessarily at v with the story of Genesis. Genesis d tell us by what processes creation came nothingness, but the story of the ro unfolded by scientific inquiry, has give details, and science is agreed that beginning our world was probably a gaseous mass whirling through spac temperature much above the fixatio of any of the gases or solids with which acquainted, but containing every which is known to us. As this mass various elements and combinations of el began to take the form in which we hav them. There is abundant evidence tl early oceans were very hot, and the forms of life which have left their trace rocks apparently lived in hot and tepid Water may be formed at the ordinary te ture of a laboratory by simply bringing s of oxygen and hydrogen gas together. and nitrogen exist in the air as s elements, there being no chemical unior

Mrs. W. W. O., Overton, Neb. Such are nonsensical and cannot be suppor evidence. "The Ancestry of Our Bib Professor I. M. Price, which you can any good library, will give you all th concerning the history of the Book fr earliest ages down to the present time.

The Christian Herald Prayer League

A Christians are urged to unite with he members of the Prayer League in dai prayer at the noon hour. Also any one s at liberty to send a request for pra r or an acknowledgment of answered pra r, thereby becoming enrolled as a mer er of the Prayer League. All corr pondents are specially requested to ma their letters as brief as possible. Wr requests and acknowledgments on sep ate sheets.

THE following telegram is received from Mr. Ellis L. Lundy, Roanoke, Va.: "My daughter-in-law is in hos al at the point of death. I reque the prayers of the League for her rec ry."

A ong the good reports of prayers ans red is the following message from Mrs R. L., Libertyville, Ill.: "In ans r to prayer the saloons have been take from our town, also from several tow near us."

A. H., of Miami, Fla., reports a soul won for Christ. Perhaps the Lea e should organize "A Soul-Wi ers' Circle." What do our readers thin of that? Meanwhile, be sure and t us know as fast as those for who salvation you are praying are won or the Saviour.

G of Lynchburg, Va., "acknowledges with heartfelt thanks the most signal ans rs to prayer for financial provision and storation to health." B. writes from Tacoma, Wash.: "About seven mon s ago I wrote asking you to pray or that I might be healed of a linger-ng sease. Now I am well and at work"

M. S. A. W., of Albuquerque, N. M., writ "I thank the League for he nefit my daughter derived from our essed heavenly Father through the prayers for the strengthening of her ak heart. She is much improved."

lend from Washington writes: "I a a reader of the Christian Herald and ve it. I wrote some time ago ski for the recovery of my mother the ll earthly hopes seemed to have ani ed. I thank our dear heavenly ath that he spared her to us. Truly pa to trust God."

M. W. O. S., of Dayton, Va., writ "About a month or three weeks go sent a request for your united ray s to God that he would cure my ush d. I believe he has heard and an ering our prayer. Now will you leas pray that my brother-in-law's min may be restored, that my dear ste nay be cured of the drug habit, or eleeper work of grace and assurance f sins forgiven for myself, and hat esus may be the head of our om"

A nowledgments of answered prayer ave lso been received from:

Mr B. L. W., Bedford, Va.; Mrs. E. C. J., uitr a, Ga.; Mrs. F. McC., Ann Arbor, Mich A. B. D., Defiance, Ohio; B. M. E., aott Ind., O. P. G., Pine Grove, Ala.; B., Los Angeles, Calif.; E. M. Means, blo Irs. J. J. W., Triscola, Ill.; D. H., tege own, Pa.; Mrs. W. H. K., Tuskegee, Ala.; A Mother, Jacksonville, Mo.; An Anxious Mother, Guide Rock, Neb.; J. M., Neosho, Mo.; A Reader, Marietta, N. Y.; Mrs. M. H., Knoxville, Tenn.; Mrs. C. W., Sebastopol, Calif.; Mrs. M. S. S., Elkton, Md.; C. F. L., Washington, D. C.; Mrs. J. A. S., Florence, Neb.; C. A. W., Oriskany, N. Y.

A member of the Prayer League writes to ask prayers for a young girl who has left her home and is now with a clairvoyant of ill repute, that she may leave this place and that a good home may be found for her. She adds: "This is urgent, as I have been asked to find some means of rescuing the girl, who was once my Sunday school pupil. Her parents are both dead, and there are many things that have led her away."

A Friend from Nebraska asks that her son and his wife may be reconciled, and that a son may be restored to mental and physical health.

Prayers are asked for revivals of religion at:

Wilder, Vt.; Wilmington, N. C.; Oswego, N. Y.; Centerville, Miss.; Birmingham, Ala.; Wendell, Idaho.; South Euclid, Ohio; Kellogg, Idaho; Tuscola, Ill.; Trent, Ore.; Channing, Texas; Olaf, Va.; Cheriton, Va.; Howe Cave, N. Y.; North Platte, Neb. (that town may be voted dry); Reeds, Mo. (in the Maple Grove Church), Kansas City, Mo. (ask prayer for the success of Billy Sunday's meeting and that the saloons here may be closed forever); Washington, D. C. (that the District of Columbia may go dry). A friend from Ohio asks prayer that the bill for retiring superannuated mail-carriers may pass.

Five parents ask prayer that their sons' minds may be restored; Mrs. E. W., her brother's and a sister's; two wives, their husbands'. Twenty-one other friends ask prayer for restoration and strengthening of mind for themselves or others.

Mrs. E. C. asks prayer that trouble which threatens blindness may be removed. Fourteen other friends, for restoration or strengthening of sight for themselves or others.

Forty-seven friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessings.

Eleven parents ask prayer that their sons may be delivered from the liquor habit; Mrs. M. E. B., Mrs. E. M. R., Mrs. J. J. W., their husbands. Miss E. E. asks prayer for her brother and brother-in-law. Twelve other friends ask prayer that friends or relatives may be delivered from this habit.

J. B. S. asks prayer to be cured of the morphine habit, Mrs. W. O. S., that sister may be cured of the drug habit; Mrs. M. B., that brother may be cured of the drug habit.

Mrs. M. G. asks prayer that three sons may be saved. Thirty-six other parents ask prayer for the conversion of sons; twenty-three wives, their husbands. Sixty-seven friends, that other friends or relatives may be converted.

Twenty readers ask prayer for special spiritual blessing for others.

One hundred and twenty-three friends ask prayer for the healing of friends or relatives. Ninety-two friends ask prayer for healing of self, including Mrs. A. G. A. (for removal of cancerous growth).

Seventeen friends ask prayer for restoration of hearing for themselves or others.

Forty-five friends ask prayer for help or guidance in financial affairs.

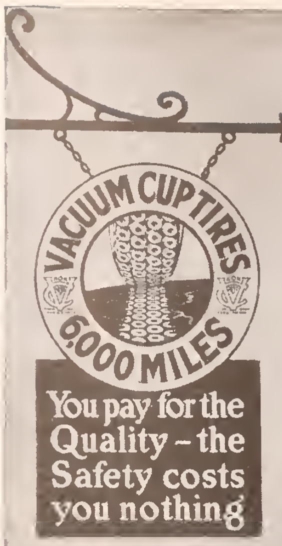
Fifty-seven friends ask prayer for the granting of varied desires and needs.

The Liquor Question in Porto Rico

TWO well-known missionaries at arrochales, Porto Rico, have sent str g appeal through the Christian era in behalf of prohibition for that lan They write: "Can you not tell the re ders of your paper of the wretched ond on of the agricultural classes of or Rico, and of the effort now being ad o help them through the prohibi-on the liquor traffic? We must have e l p of the Christian people in the tate if we are to win in this fight.

"When Porto Rico came under the nit States flag, the people of America ere r more interested in securing free ade ith this island than in safeguard-g i people against the liquor traffic. her is no record of a single resolu-on petition being sent to Congress th time to secure the prohibition of e li tor traffic. Will the Christians of e Uited States be silent now, when a ll l come before Congress to give ohi tion to Porto Rico? Please ask our aders to use their influence; they igh be able to turn the scale.

"When Governor Yager was in the United States, he addressed the Lake Mohonk Conference and told about the wretched condition of the agricultural laborers of Porto Rico. He is reported to have said: 'This population is on the verge of starvation. If being underfed is slow starvation, there are many starving to death every year.' We have been told that $14,000,000 are spent every year in Porto Rico for intoxicating drinks and $7,000,000 for flour. Opposition will come from persons on the island who are financially interested in the liquor traffic, viz., the manufacturers of Porto Rican rum and the large dealers in it; the men on Local Government Boards who receive the money for the liquor licenses; those who sell intoxicating drinks in the small stores and the gamblers who induce the peons to drink and to bet their money. But the good people of the United States do not care anything about the arguments which will be used by these people here who are fattening on the liquor traffic."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It tells the story of the wonderful popularity of Pennsylvania Oilproof

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The story of how an undeviating policy of highest quality has won for Vacuum Cups a multitude of loyal users who, now and then, may buy a new and different car, but whose tire equipment ever remains the same.

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The story of the *triple guarantee* —Oil immunity, non-skid effectiveness on slippery pavements, and a service —per warranty tag on every casing—of

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The Rochester Trailercar is built like an automobile.

It is not like many of the so-called trailers—simply a box on four wheels with a draw bar.

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The Rochester Trailercar is built exceptionally low, making it easy to load and unload.

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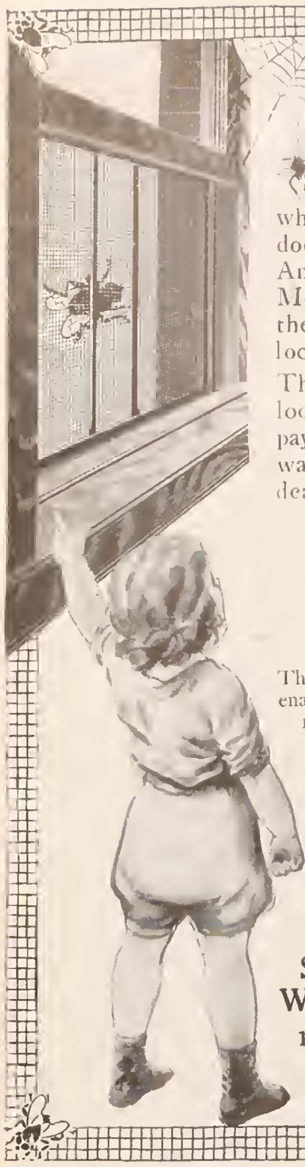

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They are neat appearing. Made in two finishes—black enamel (baked on) and galvanized. You won't have to buy new screens next year if you buy Sherwood All-Metal Screens now, because these screens *do* last. You can take the Sherwood Screen with you when you move. You will be surprised when your dealer tells you the low price of the Sherwood. You'll quickly recognize the economical advantages this screen has for you. **Sold at all hardware and department stores.** Buy the Sherwood — look for identification mark

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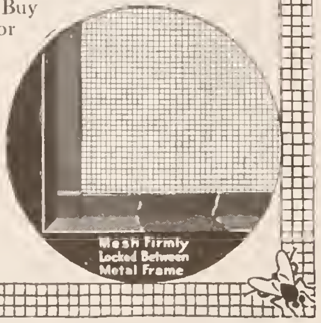

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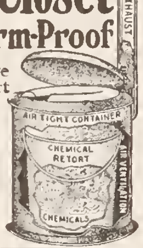

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Help swat the flies. Have modern city conveniences. Germ-life killed by chemicals in retort. Emptied once a month—no trouble. Needs no other attention. Boards of Health endorse it. Write now for literature, prices, etc. Agents Wanted—Exclusive territory.

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You can, *I know* you can, because I have *reduced* 32,000 women and have *built up* that many more—scientifically, naturally, without drugs, in the privacy of their own rooms.

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—if you only knew *how* well! I build up your vitality—at the same time I strengthen your heart action; teach you how to breathe, to stand, walk and relieve such ailments as

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One pupil writes: "I weigh 83 pounds less, and I have gained wonderfully in strength."

Another says: "Last May I weighed 100 pounds, this May I weigh 126 and oh! I feel SO WELL."

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Susanna Cocroft
Dept. 18, 624 Michigan Boulevard, Chicago

Rand, McNally & Co. have just published Miss Cocroft's new book, "Beauty a Duty." For sale at all booksellers. Beautifully bound.

Curing the "Leprosy"

THIRTY-FOUR children and eleven grown-ups composed the Sunday school in an old church building within walking distance of Tuskegee. An elderly man of kindly face and earnest manner was trying to teach the adult class. The lesson was on Naaman the leper. "Now y'all sees, bredderin, dis yer leopard was a great and dreful beas'; he prowls erround o' nights to get his rations, and den in de day he sleeps hisself in shadder of some great rock in de forris', and dis yer man Naaman he done come erlong in de night, and he fin's de rock a good shelter, and he sleeps in de same spot, and dat is how come he got de leprosy." And this was being received as Bible instruction. The earnestness of the man's face and the seriousness of his purpose silences criticism, but deepens the conviction that somehow new forces must be brought into this important but unused factor in character development, the negro Sunday school.

In the South eighty thousand colored students are enrolled in two hundred and eighty-three educational institutions of six or more teachers. Surely these young people, with all the advantages of a training made possible by gracious gifts to mission schools, ought to furnish an ever increasing number of qualified and efficient Sunday school leaders and teachers. But until recently all the facts were otherwise. Every advance in education has carried the students away from the home church, and put them out of sympathy and fellowship with home conditions. A little education is liable to make one superficial and critical. Fine generous sympathy and the spirit of helpfulness come only with a wider knowledge and a deeper understanding of fundamental truth. The spirit of service is only implanted by a higher fellowship with Jesus. The first impulse was to make every advance in education contribute to personal gain. Money value was the first consideration. Personal position, to command others, to be envied and admired, and especially to be free from the necessity of manual toil—these bulked large as the objective of education. That epoch in Negro education is passing, and the younger generation, children and grandchildren of the graduates from these mission schools, respond more quickly to the larger life appeals. Here, then, is the source of supply for the better-trained teachers for the local Sunday schools. Here is a wealth of "pay dirt" in an unworked mine.

For five years the International Sunday School Association through its Committee on Work among the Negroes has been stressing the importance of special training for Sunday school teachers to the students of all these educational institutions. The response has been cordial and enthusiastic. Beginning with an enrolment of one hundred and fifty in nine colleges in 1912, the growth has been gradual and permanent. This year the Sunday school teacher training classes are organized in 94 institutions with an enrolment of 2,864. The total number of classes in five years is 297, with an enrolment of 7,165. The work has met with so much favor and has so evidently met a real need that 44 institutions have made it a part of the curriculum, and give a school credit.

These earnest young college men and women are learning that "The Way of the Cross Leads Home." They are being sent back to their native settlements not only to wrest a better living from a reluctant soil, but fitted to lead the children and the old folks, too, to that better living which can be founded only upon a true understanding of the Word of God.

H. C. LYMAN.
In charge of Work Among the Negroes for the International Sunday School Association.

◆

THE eleven hundred Baraca and Philathea classes of New York State are engaged in an evangelistic effort through which they expect to win for Christ at least 5,000 of their class members before the meeting of the state convention at Johnstown, N. Y., in November.

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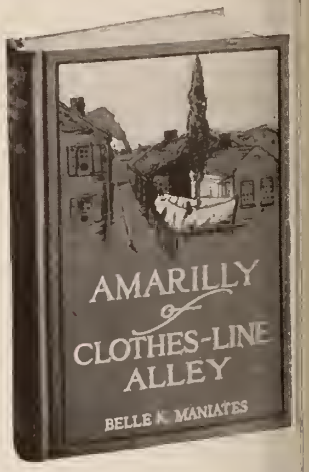
IN BOOK FORM

We have had so many inquiries r "Amarilly of Clothes-Line All " in book form that it gives us m h



pleasure to announce the sale of a sp al edition of this splendid story. No ne who had read the book can forget ne charm of Amarilly. Amarilly was a ld of the slums, the oldest of a fami of eight, all wage-earners, except the b y. How prosperity in the end came to ne Jenkins Family, how Amarilly go n education, how the Boarder married ly Rose and built an annex and the ac n-tures of the surplice are told in a w e-some story—a book for the many o are weary of problem novels. In e human appeal, sweet humor, and ge e cheeriness between its covers, there ill await you many laughs; and a te or two as well. Amarilly is a constant r-prise and delight.

We will send "Amarilly of Cloth Line Alley," attractively bound cloth, together with the Christ Herald for one whole year, for $2.00.

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By
ELEANOR H. PORTE
Author of "POLLYANNA"

Everyone who has read "Pollya " should read "Just David." He is as v-able as the heroine of the Glad I k. Mrs. Porter believes that the idea o e possibility of happiness should be ld up to people, but she does not attem to preach about it. She simply lets er characters speak. Much of her su ss lies in the fact that her characters a ll simple and natural. She says her d has often played around the idea a child brought up to know only wh is good.

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Or we will renew your subscription the Christian Herald for another y and send a copy of "Just David" po paid for $2.00.

THE CHRISTIAN HERAD
Bible House New York, N.

The War in Europe

Continued from page 583

su rior force, retired with 40,000 men to ut-el-Amara. Here he made a stand wi about 10,000, the other 30,000 proce ing farther down the river to become a rt later of the relief force under Gen-er. Sir Percy Lake. This expedition at on time approached within six miles of K but was driven back and finally wa permanently halted about twenty mi down the river, where it has fought th Turks and floods with equal gallantry nd with equal success. The Turks in e last few weeks have made little eff t to capture Kut-el-Amara, apparen feeling that the surrender was inev ble and could be consummated wi out further losses. Attempts to provi n General Townshend by aeroplane an y sending light-draft steamers up th iver under cover of darkness alike fai l, and with his provisions gone, and he hope of succor too greatly defer l, General Townshend destroyed his unitions and surrendered to the Tu s with the remainder of his forces. It s announced that the surrender inclu d 2,970 British troops and 6,000 Ind ns.

(the Caucasian front since the ap re of Trebizond the Russians have bee unable apparently to make much ur er progress. South of Bitlis in the nter the Turks have gained ground at e expense of the Russians, forcing the later to retreat northward.

e British report progress in the Ge an East Africa campaign, and ha occupied the towns of Newbugwe and alange as well as Kondoa. There has lso been some rather severe fighting Egypt in a region where it was ho ht that the British had cleared the untry of their foes.

(April 23 the British were attacked y e enemy early in the morning at On ar. In the fight at this point the Brit more than held their own, putting he enemy to flight and inflicting eve punishment on him, but in an th attack on the village of Quatia they in their turn were obliged, as they put it, "to withdraw" after a ar engagement. The Turks report the pture in this engagement of 300 me nd 20 officers of the Worcester-ir including the colonel.

T spring floods and rains are seri-usl interfering with the fighting in ur e, judging from nearly all the po s, and very possibly these con-iti s will continue for some days to om in some of the fields of action at as This was particularly true of e ussian front and as a result but ery ttle was reported from that front e st week, and that little of no im-rt ce, merely an occasional skir-ish r an isolated artillery duel. Much the same condition prevailed on the Austro-Italian front, and consequently that front, too, will have to be passed by with this mention merely.

The conditions mentioned above have also had considerable influence on the fighting on the western line, particularly on the Verdun front, where on the whole during the past week the fighting has been much lighter than at any time since this battle began, and has been mostly confined to artillery bombardments of greater or less severity of the important strategic points, such as Hill 304 and Cumières on the western front, and the region south of Douaumont and Vaux on the northern. Some infantry actions have taken place, but these have been nearly all in the last mentioned regions and have not been of major importance, nor have they resulted in any change of moment in the position of the opposing lines.

There was some little activity in Alsace and in Lorraine, but nothing of any great importance, though the fact that Germany has closed her Swiss frontier may indicate an important troop movement on this eastern end of the line which may be preliminary to an offensive in Alsace, the only region where the French are on German soil.

On the western end of the line there has been continual skirmishing day and night, south of St. Eloi, which seems to be increasing in vehemence. On the Ypres front also there has been occasional activity, but this has been resultless. On the rest of the line the activity has not been very great.

The airmen have been very active and there have been a number of raids on the enemy's lines, particularly in the center of the line; the real amount of damage done, however, is rather questionable.

The Russian troops whose landing at Marseilles was reported in last week's Christian Herald numbered apparently about 5,000 men. They were rushed north to a military camp between Lyons and the fighting front, but none of the Russian units have been reported in action. The arrival of two more detachments of Russian troops has been reported at Marseilles, but no statements have been made as to the strength of these detachments. It has been apparent since the beginning of the Verdun battle that the French were saving men, frequently at the expense of tactical advantage, since counter-charges which would be indicated by the logic of events have not been made. It is probably therefore that the sending of Russian troops was prompted as much by French necessities as by Russian friendship.

The British Note

(From the New York Evening Mail, April 26.)

TODAY, on April 26, 1916, is published the British answer to our note of October 21, 1915, nc ing the British "blockade." t six months which the leisurely ve ment of his majesty has taken to ep e its reply, a masterpiece of er re could have been produced. f as length goes, the note is unex-ap l. It is over 13,000 words, a rit le book. The British may fairly in that they have broken the dip-na long-distance record, both in e e they took to answer and in the gi de of their effort.

Th English contention of 13,000 rd can be answered in one-tenth at mber. There is no easier way to d e British web than by using the ry eans this note puts in our hands. th, as in previous communications, e im is made that during the civil r, our blockade of the Confederacy, t k measures against British trade th e southern states which now jus-y itain in her measures against r de with Germany.

Th true nature of the British posi-n very clearly brought out by tr ting their present "blockade" h r civil war blockade, which they l on for a precedent. Whoever takes the trouble to recall the facts will find himself assured that the British contention is false, namely, that during the civil war our blockading squadron established precedents which now prevent us from abolishing the present British lawlessness.

On March 11, 1915, England announced that she would stop all goods she could seize going to or from Germany directly or via neutral countries. England calls this an Order in Council; she has never dared to call it a blockade. That is why people write British "blockade" with quotation marks. A blockade of Germany, to be lawful, must be a naval operation effectually shutting all neutrals out of all German ports. But Britain dare not send her fleet into the Baltic and invest the German ports of Lubeck and Stettin. With these ports the Scandinavian countries trade unhindered. The very essence of a blockade is that it shall be effective and bear equally on all neutrals. So the thinking citizen discovers why England does not call its action a blockade.

With no blockade existing, Britain's lawful interference with our German trade is restricted to the right to search

Continued on page 602

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Bathe your face for several minutes with Resinol Soap and warm water, working the creamy lather into the skin gently with the finger-tips. Then wash off with more Resinol Soap and warm water, finishing with a dash of clear, cold water to close the pores.

Do this once or twice a day, and you will be astonished how quickly the healing Resinol medication soothes and cleanses the pores, lessens the tendency to pimples, and leaves the complexion clearer, fresher and more velvety.

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in each town to ride and show a new 1916 model **"RANGER"** bicycle Write for our *special offer* on a sample to introduce. **DELIVERED FREE** on approval and **30 days' trial.** Send for big **free** catalog and particulars of *most marvelous offer* ever made on a bicycle. You will be astonished at our **low prices** and *remarkable terms.* **94 STYLES,** sizes and colors in Ranger bicycles. Most complete line in America. Other guaranteed models $11.95, $14.75 and $17.60. A few good second-hand bicycles taken in trade, $3 to $8 to clear. **Tires,** lamps, wheels, sundries, parts, and all bicycle supplies *at half usual prices.* **Do not buy** until you get our catalog and offers. *Write Now.*

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is given below. It enables you to secure all the 60 pictures, "Gems from the Bible" (the official list of Bible verses), and the Reply Book, by securing for us a new short trial subscription of eight months at $1.00. If you haven't entered the Contest, do so immediately through that offer. You have plenty of time to solve each picture to your entire satisfaction, for you cannot submit your set until June 19th at the earliest (we will be compelled to refuse and return sets submitted before that date) and you need not put your set in the mail box until July 17th!

Send in your order NOW, and you will have more than two months, after receiving your equipment, to prepare your answers. Secure a friend's subscription for eight months, or, if you wish, present the subscription to some friend (as many delighted contestants did) paying the dollar yourself.

Rewards? Yes; 419 of them in cash, aggregating $3,500.00. BUT, *every contestant acquires* a rich store of choicest Bibl memory verses in his search through the "Gems from the Bible", which far outvalues and will long outlast any cash reward

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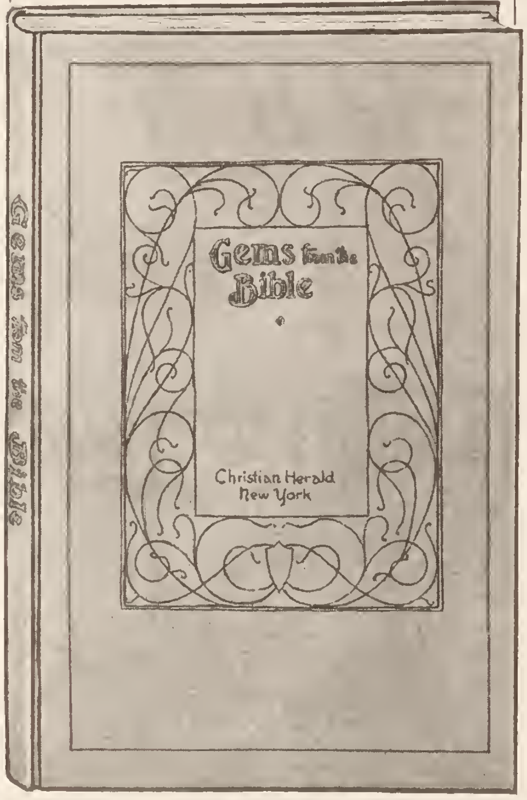
The entire series of 60 pictures are now for the first time *all* available to new contestants. You will secure them all together, with "Gems from the Bible" (the list of 2,000 verses) and Reply Book. Couldn't you find a verse represented by that scene below?

"GEMS FROM THE BIBLE"

(Reduced Size)

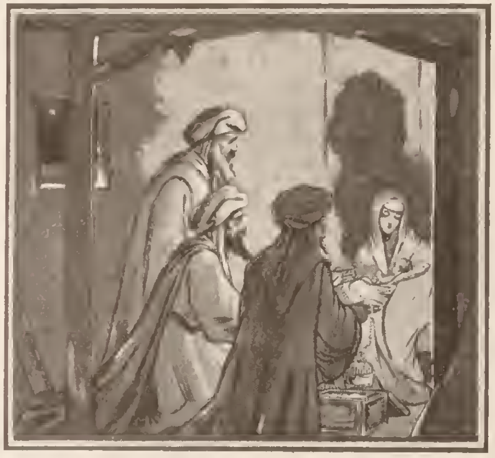
Two Thousand Bible Verses



THE SIXTY PICTURES

(This is Picture No. 1. All have been published, and are now obtainable)

To Which the Verses Are Fitted



The Entire Sixty Pictures

of the Bible Picture Contest are given you, *all together*, with the "Gems from the Bible" and Reply Book. Think how that simplifies the Contest for you—instead of having to find fitting verses for each instalment of the pictures, as they appeared in the Christian Herald, and thus having to go over the "Gems" time after time, you will be able to spread the 60 pictures out on the table in front of you, and familiarize yourself with each one. Then you will go through the verses in the "Gems" carefully, and write down each verse that seems to you to fit a picture. Lastly, you will transfer the best fitting verses to your Reply Book, and send that in as your set. You've plenty of time to compete without being hurried—*but no time to delay! Accept the $1.00 offer at once*, or one of the offers given below. And start *now!*

CONTEST REPLY BOOK

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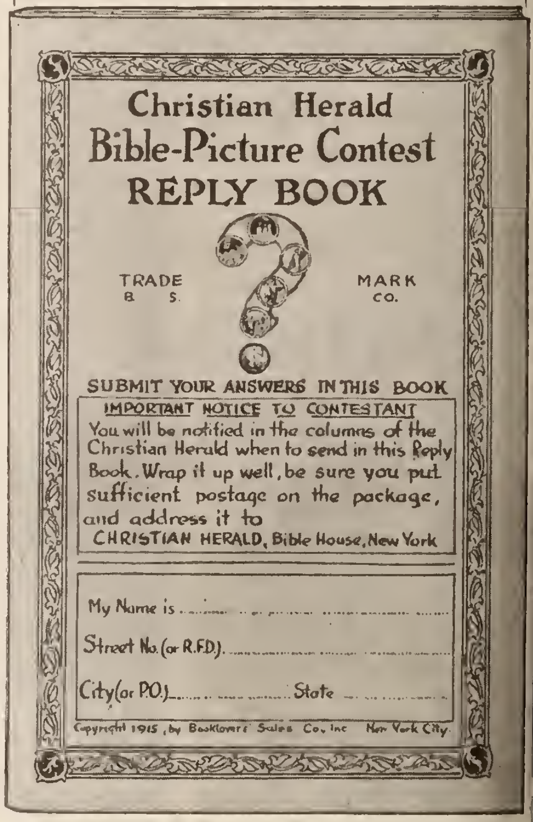
In Which the Verses Are Submitted



Christian Herald
Bible-Picture Contest
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SUBMIT YOUR ANSWERS IN THIS BOOK

IMPORTANT NOTICE TO CONTESTANT
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Return entire coupon with remittance. Insert names and addresses, placing an "X" in front of the offer desired. Use separate sheet of paper for Special magazine combination.

Christian Herald, Bible House, New York, N. Y.
Gentlemen: For the enclosed $ send the Christian Herald and the Bible Picture Outfit as per offer which I have indicated with an "X".

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Address ....
Send "Gems from the Bible" and the Reply Book to
Old Subscriber's Name ....
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Merry Moments

MIRTH is like medicine to life:
It soothes its ills, it calms its strife;
It softly smoothes the brow of care,
And writes a thousand graces there.

ORIGINAL anecdotes, full of real fun, will be welcomed for this column, and only these will be paid for.

TENDER MEMORIES.—In a certain town a man went into a restaurant for his noonday meal, and it being a cold day, the door was closed. He sat down a few tables from the door. Presently another man came in who neglected to shut the door. The first man noticed it and yelled at him gruffly: "Shut that door! Were you raised in a barn?" After a few seconds he glanced over to where the other man was sitting and noticed he was sobbing. He went over and apologized for talking in such a manner. "I didn't mean to be so rude in asking you if you had been raised in a barn—" "That's it—that's it," he sobbed; "I was raised in a barn, and it makes me homesick every time I hear an ass bray." (*Contributor please send address.*)

THE WILL TO DO.—Jim Smith was notoriously slow pay. He owed quite a bill at the grocery for pork. One day, as his credit was becoming strained, he walked calmly into the grocery, and said, "Mr. Black, I want to pay you for the pork I have had, and I want some more." "Certainly," said the delighted proprietor, as he hastened to wait on his customer. Taking the package of pork, Jim Smith started to go. "Wait a minute," said the proprietor; "I thought you wanted to pay for that pork." "I do," remarked Jim, as he resumed his homeward way, "but I can't."

HOW HE WAS IMPRESSED.—"Was the sermon today to your liking, John?" inquired the pastor. "Indeed, sir, it was a grand sermon," said John with genuine admiration. "What part seemed to take hold of you?" "Well, now, since you ask me, I'll tell you. What took hold of me most was your perseverance—the way you went over the same thing again and again and again."

AS OTHERS SEE US.—Another school year had passed successfully on the mission station. The program was over; the graduates had received their diplomas, and the missionaries were being congratulated, when a native priest rose and asked permission to address the students. "Children," he said earnestly, "you see before you these American missionaries. Any one who has studied history knows that they are the descendants of wild, barbarous tribes of Indian savages. But see how remarkably they have developed. If you continue to study and be obedient you also, some day, may become like them."

YOUTHFUL FORESIGHT.—One of the diminutive flower maidens at a school fête attended by the Queen Mother was both pretty and plump, and when Her Majesty stopped for an instant to smile down upon her, what did she do but put up her wee mouth for a kiss, which she received.

"Molly!" gasped her astounded mother, after the distinguished visitor had passed on. "How could you?"

Molly gave good reason. "I fought," said she, "it 'ud be interestin' to tell my gran'children."

A HELPFUL SERMON.—A city minister gave a most scathing discourse on the evil effects produced by bad example, and exhorted all good members of his congregation not to countenance by their presence such a place of iniquity as a near-by amusement resort. At this one of the church wardens, in evident excitement, snapped his fingers.

At the close of the service a member accosted the church warden and said:

"How was that for a sermon?"

"Great. Why, it reminded me that's the place where I left my umbrella."—*Exchange.*

FOLLOWED IT ON SHORE.—"Would ye do something for a poor old sailor?" inquired the wanderer at the gate.

"Poor old sailor?" said the lady at work over the washtub.

"Yessum. I followed the water for sixteen years."

"Well," said the woman, as she resumed her labors, "you certainly don't look as if you ever caught up with it."—*Sailor's Magazine.*

WELL SHOD.—A little boy only six years old was boasting that he worked in a blacksmith shop. "What do you do there?" he was asked. "Do you shoe horses?" "No, sir!" he answered promptly. "I shoo flies."—*Our Dumb Animals.*

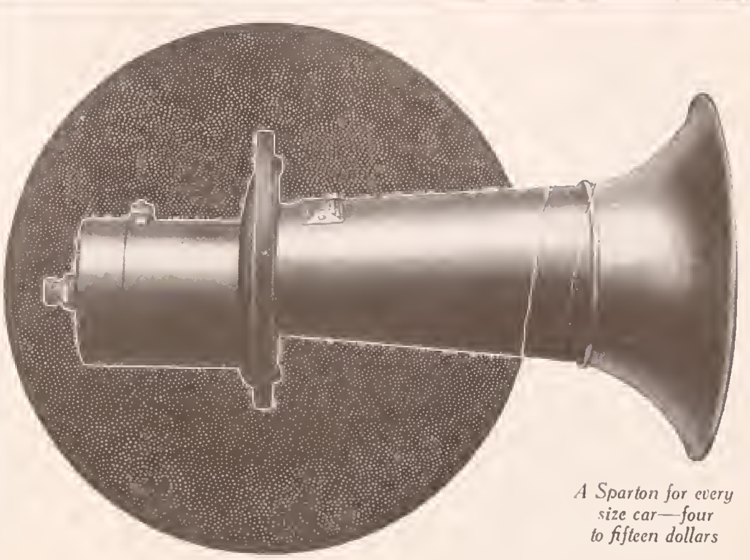
ALL TOO TRUE.—*Professor:* "What three words are used most among college students?"

Weary Fresh: "I don't know."

Professor: "Correct."—*University of Michigan Awgwan.*

IDENTIFIED.—"You haven't forgotten us, have you, waiter?"

"Oh, no, sir. You are the two fried smelts."—*Judge.*



A Sparton for every size car—four to fifteen dollars

THE Sparton—just what you expect and want in an automobile horn. The sound—responsiveness and endurance with our all around Sparton quality—that's the reason our leading motor car factories put out their cars Sparton equipped. Scientific judgment backs the Sparton.

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SPARTON SAFETY SIGNALS

GLASS OF WATER
Upset Her

People who don't know about food should never be allowed to feed persons with weak stomachs.

Sometime ago a young woman who lives in Me. had an attack of scarlet fever, and when convalescing was permitted to eat anything she wanted. Indiscriminate feeding soon put her back in bed with severe stomach and kidney trouble.

"There I stayed," she says, "three months, with my stomach in such condition that I could take only a few teaspoonfuls of milk or beef juice at a time. Finally Grape-Nuts was brought to my attention and I asked my doctor if I might eat it. He said, 'yes,' and I commenced at once.

"The food did me good from the start and I was soon out of bed and recovered from the stomach trouble. I have gained ten pounds and am able to do all household duties, some days sitting down only long enough to eat my meals. I can eat anything that one ought to eat, but I still continue to eat Grape-Nuts at breakfast and supper and like it better every day.

"Considering that I could stand only a short time, and that a glass of water seemed 'so heavy,' I am fully satisfied that Grape-Nuts has been everything to me and that my return to health is due to it.

"I have told several friends having nervous or stomach trouble what Grape-Nuts did for me and in every case they speak highly of the food."

"There's a Reason." Name given by Postum Co., Battle Creek, Mich.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

TOOLS Without Rust

TOOLS rubbed over with 3-in-One work best and do best work. 3-in-One keeps them rust-free, smooth, sharp.

Have a soft cloth and a Handy Can of

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The British Note

Continued from page 599

German-bound vessels for contraband of war; our other goods—like foodstuffs and cotton—must be allowed to pass free. Britain has no right to touch a single shipment moving from Germany to us. To the extent that Britain in her restrictions on our German trade is exceeding this limitation on our exports of contraband—to this extent Britain is acting in defiance of international law.

When we look at the plain facts we find that Britain has not only killed our trade with Germany but has crippled our trade with European neutrals, on the excuse that they might be letting food and supplies through to Germany. To be specific, the thinking citizen will find that the Holland-American Line boats dare not accept a shipment for Holland not certified by the British consul-general in New York. If the boat carried such a shipment it would be taken to a British port, searched and detained at a loss (in earnings) to the owners of $2,000 per day. The British consul-general will approve only shipments consigned to the Netherlands Oversea Trust, a "British-led, British-ruled" band of Dutch merchants who have given England a heavy cash bond that they will allow nothing to move through to England's enemy. But no commodity may go even to these consignees unless it is on an export embargo list which Holland has been forced to enact, designed against Germany. The Scandinavian countries, lest they starve for want of overseas supplies, have been driven into just such a situation as Holland.

It is this unheard-of interference in commerce between America and neutral Europe that England seeks to justify by civil war precedents.

When Britain establishes the conditions we maintained in the civil war by interposing a blockade squadron in the Baltic—then we shall allow her to call our Bermuda cases to her help and not before. Britain cannot assume the privileges of a blockade without accepting the responsibilities.

Even if Britain were maintaining a blockade of Germany—which she is not—our Matamoros cases would forbid her to stop any of our exports to Holland except contraband of war, demonstrably moving to Germany.

President Wilson knows this. Washington will not be confused with the fine phrases of the British note. Nor need any American be confused, if he cares to examine the facts. We know that in the civil war we did nothing that now ties our hands. We know that today America is the arbiter, judge, protector of international law, which today we apply on behalf of the peaceful world. "In cases such as that now in judgment we administer the public law of nations." We shall administer it against both Germany's and Great Britain's wrong-doings with even-handed justice.

Receiver for American Real Estate Company

THE general public was shocked last week by the announced receivership of the American Real Estate Company.

This organization, among the largest engaged in real estate operations in New York City, has been in existence over twenty-seven years, during which time the securities of the company have been sold to men and women investors throughout the United States. Some of its realty holdings include high-class properties in the most prosperous mercantile and residential sections of New York City. Generally speaking, the American Real Estate Company was held in excellent standing in real estate circles engaged in selling securities to the public on what was claimed to be a safe investment basis.

Suburban interests based on a future increase in values of real estate along the prospected suburban lines on the upper West Side, in the Bronx, and at the terminal of the Second Avenue line of the Dual Subway System in Astoria and Queens, assisted in putting a burden on the company, and over-taxed its resources.

In June, 1915, the building and loan commissioner of Connecticut refused to give the company a license to do business in that state, and this caused a large withdrawal of bondholders, which resulted in widespread apprehension among investors holding the company's bonds in other sections. The following statement of the company presents the situation from a viewpoint which must be accepted as defining the company's attitude:

> As is well known, for some time past the real estate market in and about the city of New York has been much depressed, and properties indisputably of great present and prospective value have frequently been found to be unsalable except at improvident and ruinous sacrifice. Under ordinary conditions the American Real Estate Company would have been able to continue in the conduct of its business with reasonable assurance of substantial profit and prompt meeting of all obligations. During the past year, however, an unusual number of holders of the bonds of the company have elected to demand payment, and this has required the expenditure of large sums of money out of principal in order to meet these obligations. The result of continuing business under such conditions would be to force the company to sacrifice many of its valuable assets at forced sale in order to meet and pay in full the claims of bondholders electing to surrender, and this course would be to the prejudice of the other creditors equally entitled to payment in full and equally entitled to protection so far as lies within the power of the officers and directors of the company.
>
> The real estate market has not yet recovered from its depression and the bondholders are filing large numbers of surrenders.
>
> The company has now outstanding more than $13,000,000 of bonds, of which over $1,000,000 will mature within the coming twelve months, and in addition, over $11,000,000 of bonds can be made to mature at the election of the holders within twelve months. As it is practically certain that the company will not be able to sell and dispose of a sufficient amount of its real estate holdings within the next year, except at a sacrifice of real values, it has seemed, as stated above, to the officers and board of directors, advisable and proper that receivers should be appointed for the protection of the property and conservation of the assets. Otherwise the interests of all classes of creditors and stockholders might be sacrificed.
>
> On January 1, 1916, the company owned real property of the total appraised valuation of $24,627,745.93, as shown in the last annual report, against which there were mortgages amounting in the aggregate to $9,952,970. On the basis of this valuation, the assets of the company were sufficient to pay all the outstanding obligations and capital stock in full.
>
> In the judgment of directors there should be a prompt readjustment under a conservative agreement of reorganization which will enable the properties to be realized upon without unnecessary sacrifice and protect the interest of creditors and stockholders.
>
> It is therefore recommended that a reorganization committee be promptly appointed in the interest of the creditors and stockholders with authority to investigate the condition of the company, its liabilities and the value of its properties and thereupon to formulate a plan of reorganization and liquidation, and the officers and directors will in every way aid in the preparation and consummation of such a plan so far as such committee may desire their cooperation.

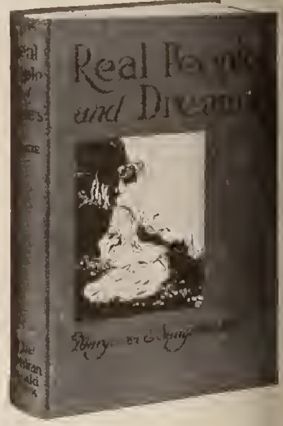
The American Real Estate Company issued bonds and stocks on the properties they were developing and had developed, and sold them to the public. The public included all classes of investors, and the securities were scattered throughout the greater part of the United States. Possibly some were held in every state in the Union. During the last few years real estate in New York City has been under extreme depression, and the American Real Estate Company has been carrying a big load. Rentals have been low, and tenants not plentiful, while buyers of properties have been very scarce. If business had been good, if the boom as witnessed in 1906 and 1907 had prevailed, the American Real Estate Company probably would have continued to prosper, and its speculative investments in suburban property would have yielded good profits; instead of that an unprecedented period of depression in real estate covering more than eight years has resulted in the present embarrassment of the company.

Two Worth-While Books

The two volumes described below ill be a worth-while addition to any ne library. If you are about to renew our subscription to The Christian Herald ke advantage of one of these special rs, adding the small additional amoun required.

Real People and Dreams

Margaret E. Sangster, Jr., does not ke up her stories and poems—they just m

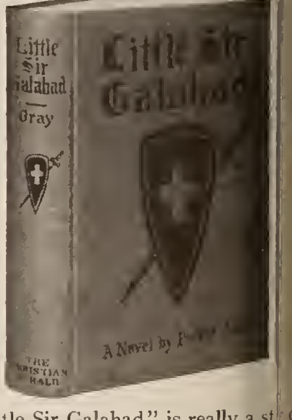


themselves on the background of her nd as winter sprites trace wonderful pi res on windowpanes, and then simply be use she cannot help herself, she sets d a description of these pictures. Ther re in all, in her new book, "Real Peopl nd Dreams," about eighty poems and ty-two short stories and sketches. T is the work of a genius.

We will send this new volume by Ma ret E. Sangster, Jr., handsomely bound in th, with a new photographic frontispi of Margaret E. Sangster herself, and with us-trations for a number of the poems, to her with the Christian Herald for one ole year, postpaid, for $1.85. Or, we will s to old subscribers, FREE, as a reward his volume for sending us one new yearl ub-scription to the Christian Herald with 50.

Little Sir Galahad

We do not know when we have had ite as much pleasure in reading any boo his year as "Little Sir Galahad." There so much that is charming and humorou and intensely human in the whole story t it appeals to the reader probably with g ter force than if the action were on a ore dignified level.



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It is as good a story as we have e un-tered in many a day, and that's sa g a good deal.

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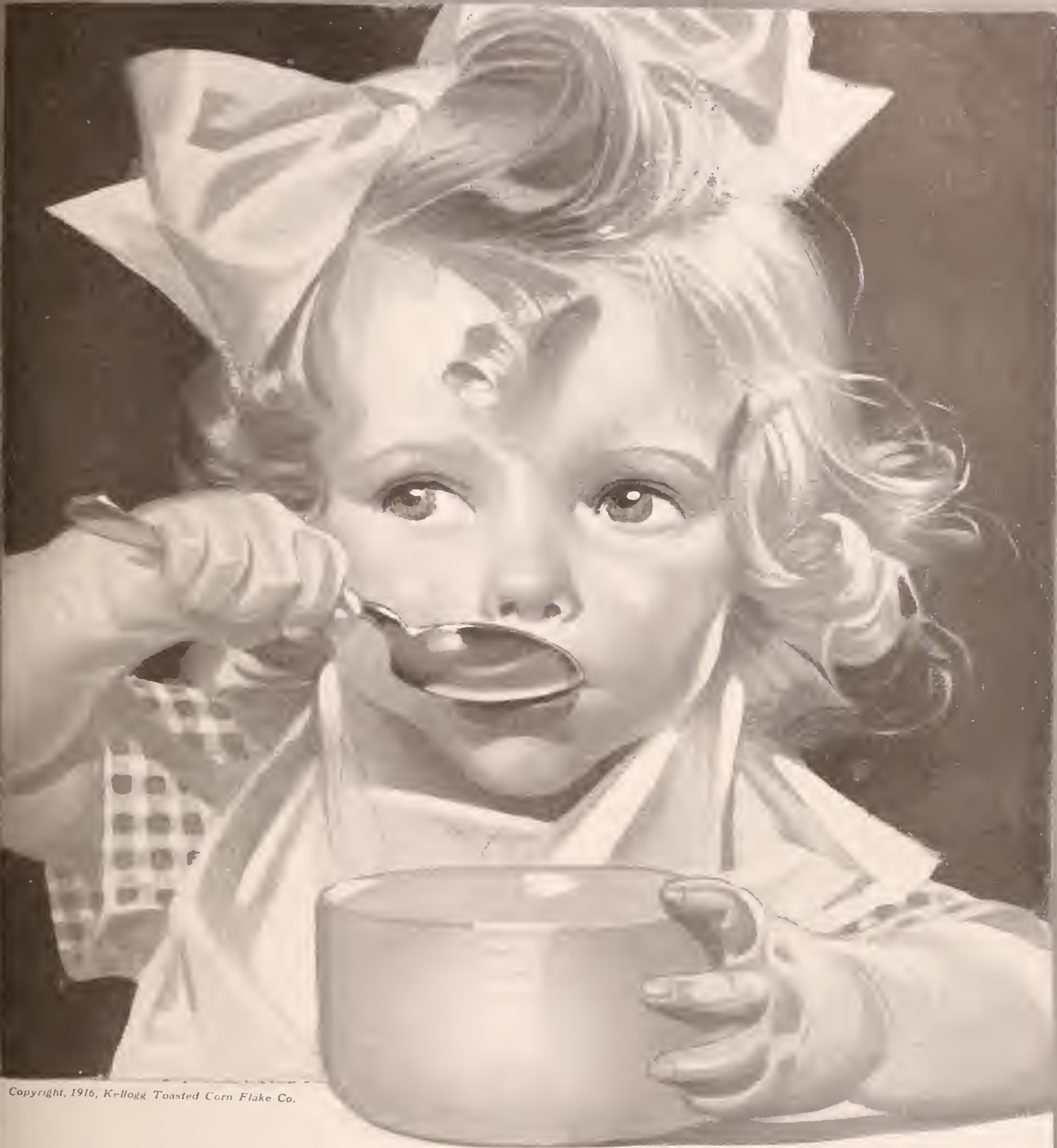

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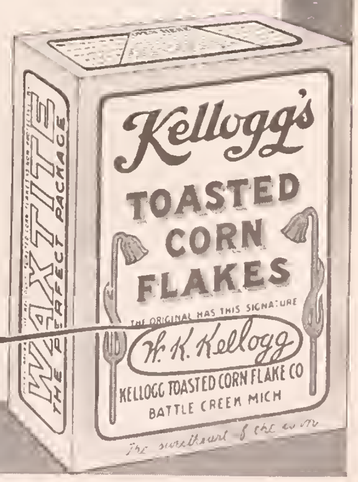
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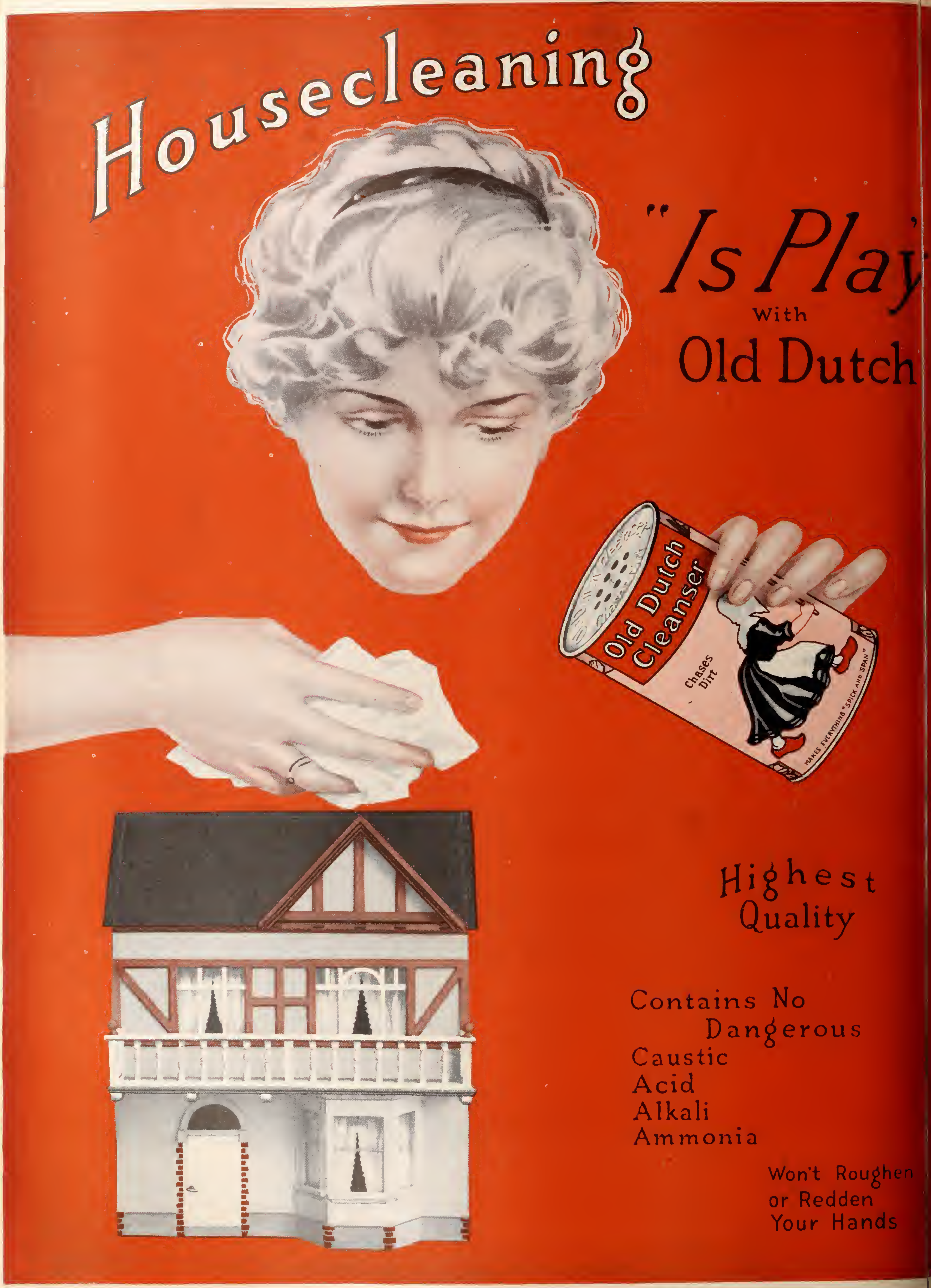

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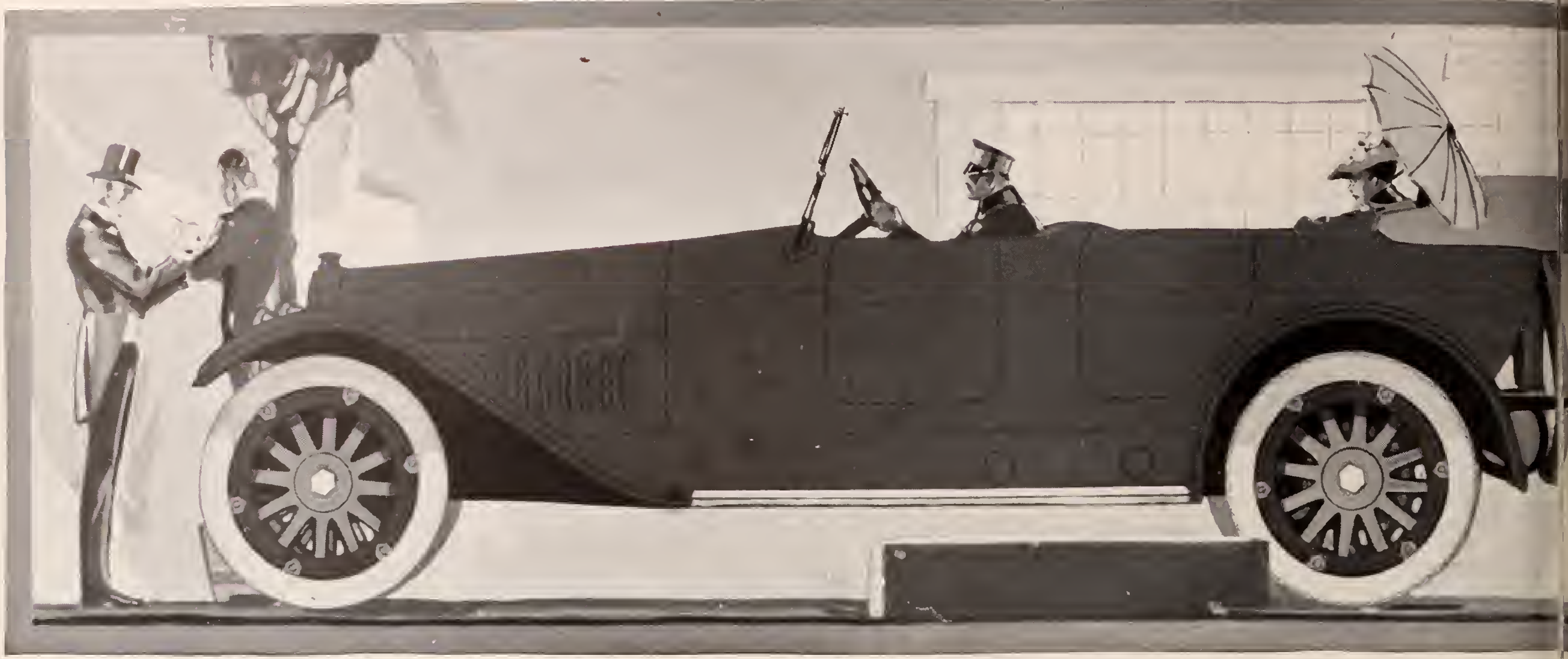

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How we build it for half what it would have cost, even in 1910.

How we build it for 20 per cent less than other factories could build it now.

And how, by those savings, we give you 26 extras which you don't find in other cars.

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In 1903—when Mitchell cars were first built—we brought John W. Bate to Racine. He was even then the greatest expert in factory efficiency in the metal-working line.

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In the 13 years since, Mr. Bate has reduced more than 10,000 motor car costs.

He built this whole plant—covering 45 acres—so cars could come through without the loss of a second. He equipped it with 2092 labor-saving machines—the most efficient machines that are known in this industry.

He has eliminated from the Mitchell almost every casting. In place of them he uses 184 drop forgings, which are three times as strong. Also 256 steel stampings, tough and stanch.

He has invested $5,000,000 so fine cars could be built here for less than anywhere else. No other factory which builds cars of this class can compare with it.

Not One Cent Wasted

Some motor car makers buy all their parts. Most makers buy the larger share. But 98 per cent of this Mitchell car is built in this model plant. Thus we save under others from 20 to 40 per cent.

Part of this saving is shown in our price. No other high-grade Six of the Mitchell size sells at the Mitchell price.

The rest of the saving pays for 26 extras. We give you 26 features which others don't offer. No car in our class has more than two of them. No car at any price has more than four.

Go see these extra features. You will want every one of them. And you will not, we think, buy a car which omits them.

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This New Mitchell model came out April 15—from four to eight months later than other current models.

This model was completed after the New York Show. There our experts and designers examined 257 new models. And t y picked out the best of the new styles in ll of them—from ours and from others- n body design and equipment.

Six cylinders—high-power, high-speed motor—127-inch wheelbase. Anti-skid tires on rear. Complete modern equipment, including motor-driven tire pump.

$1325 F. O. B. Racine for 5 Passenger Touring Car or 3-Passenger Roadster. 7-Passenger Body $35 Extra. New Mitchell Eight, $1450 f. o. b. Racine.

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All this in addition to the 26 unique tures which other cars don't offer.

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In ease of riding the Mitchell car sta ls first. Any Mitchell dealer can prove t t in five minutes. No other car in the w d contains the Bate cantilever springs.

The Mitchell rides the roughest r d as a boat rides waves. This comfort ll astound you.

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The Mitchell is the easiest car to dr . That's because of its oversize steering pa s, fitted with ball bearings.

The Mitchell is long and roomy—127-i h wheelbase. It is powerful. In every y it gives greater value than other Si s, because of our factory economies. An it includes 26 features—all costly and im tant—which other cars don't offer.

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"Oh Hombre, Socorro!"

Being an Account of How the Laymen of the Christian Church Seek to Answer This Great Cry of Unsaved Races "O Man, Help!"

By WILLIAM B. ASHLEY

THE title that first occurred to me for this article was "Continental Hall vs. The Capitol," and you will see why in a moment. But I knew that the editor would frown on su a title as unpatriotic, and so when this that has be used suggested itself (in a way that you will read fuher on), I decided to show you how the other one w ld have fitted.

had just been looking over our senators and re esentatives in Congress assembled. It is true the was nothing particular before either House ot r than national business of importance, and so w t I saw might not be typical of Congress. The pr iding officer in each case was engaged in studying — least the attitude indicated study—some book or de ument, and emerged from his study at sudden in rvals, his gavel resounding upon the desk, to recogni some member, or to announce that "the gentlem 's time is expired," *bang!* Somewhat lower on the te aced dais of the chamber, two or three men loafed at heir desks ready for whatever duty might present it f. Still farther down and almost on a level with th floor were still other members of the routine staff.

he semi-circular rows of desks and comfortable ch rs that face the presiding officers' desks were fil with free and independent American air, for the m t part. In the Senate possibly a score of gentlemen ha displaced the air and reclined in the chairs in at udes of great ease and nonchalance. Generally sp king, they were in little groups and held conversa on with each other while some member, less fo unate for the moment, labored to convince the U ed States Senate that agriculture is the basis of al human prosperity. A hum and jangle of voices m e it difficult for visitors in the galleries to hear w t was said on the floor.

the House there are more chairs than in the Se ate, but no more of them were occupied, and the m bers who were present were even more nonchala if that is possible, more at ease, more conversa onal. Here, too, a diligent patriot labored to im ess the 440 representatives whose filled or empty ch rs confronted him, with the peril that threatened th nation through any chance inattention to the bill w h that member was advocating. In both Houses di ified and unhurried men strolled in and out and ba and forth, now bending over a colleague to im rt some state secret or ask his intentions for the ev ing, now linking arms with some other stroller to di ppear into mysterious regions outside. Pages hu ied about as though intent on giving the public se ed in the galleries a fair idea of the bustling m hods which prevail in sessions of Congress. There we many spectators: they very far outnumbered th bjects of their attention below. Personally, I was di led in my interest between awe-struck regard of ou national legislators and curiosity as to what these A rican citizens in the galleries thought about it all.

THEN presently, I had passed through the spacious halls of the capitol, down its great steps, or be een the rows of beautiful buttonwood trees that li the approaches from Pennsylvania Avenue, and ha found myself within the precincts of the White H se and inside the doors of the Continental Hall, the sh ow of the Washington Monument almost upon it.

Here, too, was assembled a congress; and here, too, in the galleries were spectators; and here, too, on a raised platform was a presiding officer and his coworkers. And here, too, were being considered matters of national importance. The spectators, it happened, were mostly members of the families of the men who were delegates to the congress, the National Missionary Congress of the Laymen's Missionary Movement. Someone was speaking from the platform and every man of the nearly 1,000 present was sitting alert and attentive. Excepting for the speaker's voice, the room was in absolute quietness. There was a sense of close interest in the subject under discussion, an atmosphere of deep sympathy with it. One almost instantly caught the impression that these men were representatives of a great constituency, and were determined to serve their constituency well.

And as that session of the Laymen's Missionary Congress proceeded, and the earnestness and enthusiasm of it caught me up, and the tremendous reality with which these men of business and affairs invested their mission shone out, and the fact became more and more outstanding that this was a congress devoted to the highest interests of its country, with the keynote of "Sacrifice" sounding throughout all its deliberations, the idea of starting this story with the title "Continental Hall vs. The Capitol" occurred to me. (Let me hasten to say, and be done with it, what really should go without saying: that it is not wise to think too seriously about the purely perfunctory sessions of our Congress, and forget the sessions that make history, nor the committee meetings, the consultations and the entire round of Congressional routine which grinds out the nation's vast legislative business with little regard for the personal comfort of the members.)

Nevertheless, I like to think that in Continental Hall from Wednesday April 26 through Sunday April 30, a congress was in session whose deliberations may have results as important in our national life, as important in the world at large, as have grown out of any session of our national body. Before taking up some of the things that were said and done in Continental Hall, however, just a brief review of what these thousand men represented.

THE Laymen's Missionary Movement began on the first centennial anniversary of the now famous haystack prayer meeting held by five students at Williamstown, Mass., in 1806. During the anniversary exercises in November, 1906, the Laymen's Missionary Movement evolved, and was shortly after recognized by the various missionary boards of the denominations, then reached over and took root in Canada and then in many foreign countries, and within three years was so thoroughly organized as to conduct its first national missionary campaign in the United States (1909-10). The scope of the movement is epitomized in the following official statement:

> The movement seeks to enrich the spiritual life of men, that they may be constructive factors in extending the kingdom of Christ;
>
> Brings the men of all churches together on a common platform to consider the whole problem of Christianity in the world and plan for its solution;
>
> Has the confidence and active cooperation of the churches of North America;
>
> Does not administer missionary funds or work, but helps to enlarge and strengthen the regular work of all the churches;
>
> Has had much to do with securing the adoption by all churches of the best methods of missionary education and of church and missionary finance;
>
> Has helped to increase the contributions of North American churches to missionary purposes and also to their own local expenses by many millions of dollars;
>
> Employs the full time of ten men to direct and supervise the work;
>
> Is supported by the voluntary contributions of a small number of men and women, some of whom contribute individually the total support of one secretary.

Last October the second national missionary campaign, planned before the outbreak of the war, was begun despite serious suggestions that it be postponed. It has been a record campaign from start to finish. In the series of sixty-nine conventions that preceded the national convention in Washington, the total paid registration amounted to almost 102,000, a gain of over 42 per cent. over the registration of 1909-10. These 101,927 men, in their discussions of ways and means to extend the teachings of the Christian faith, represented thousands of congregations and hundreds of thousands of communicants, and during the entire decade just past the Movement held in all nearly 3000 conferences and conventions with a total attendance of approximately a million men.

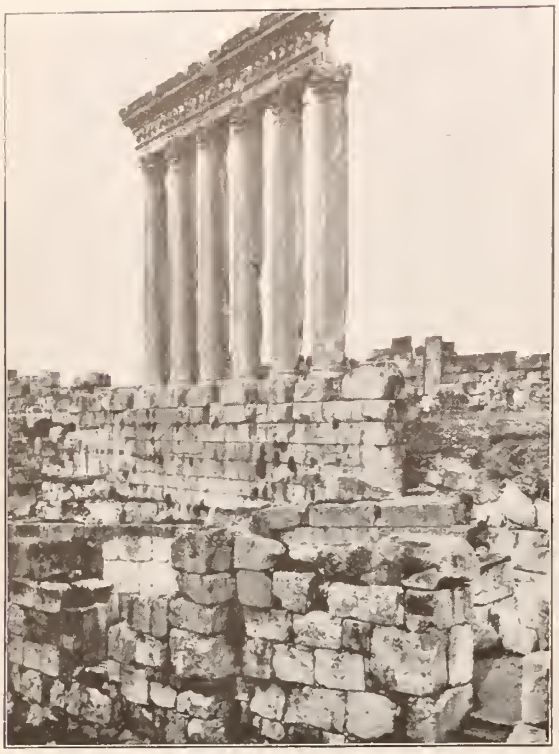
The delegates at Washington represented something that in the past ten years has been largely instrumental in almost doubling the total contributions of the church and its organizations to missionary, educational and benevolent work in the United States. And they represented a something that has shown the church what her men can do when organized and consecrated, by astonishing results in many cities and towns; a something that has reached out into the whole world to lay hold of the hands of other men and lift them out of ignorance into the knowledge of God; a something that has stiffened the backbone of the entire missionary body; a something that has dared to call the work of the Kingdom of Christ the most important and noblest occupation to which men and women can consecrate their money and their talents today; a something that has lifted thousands upon thousands of indolent Christians out of their cushioned pews and set them shouting and singing in the rough highways and byways of a sin-darkened world; a something that dares to plan to carry out to the letter the Christ's command "Go ye into all the world and preach the Gospel to every creature," and to do it as though Christ had meant that it should be done in the lifetime of the present generation of Christian laymen.

So it was not surprising to hear the convention in Continental Hall sing as though they enjoyed it and as though they would send the words into the very hall of the national Congress, "Hark the voice of Jesus calling, 'Who will go and *work* today? Fields are white and harvests waiting; who will bear the sheaves away?'" And "Lead on, O King Eternal, till sin's fierce war shall cease, and holiness shall whisper the sweet amen of peace; *for not with swords' loud clashing,*

Continued on page 628

The Sun-Kissed Temples of Baalbek

By MAYNARD OWEN WILLIAMS



The six remaining pillars of the Temple of the Sun

BAALBEK is many things besides being a tourist center. For mass, the Egyptian temples lead. For intricacy of detail, the Indian gopurams surpass. For delicacy of design, the Taj Mahal will long hold the palm. But the ruins at Baalbek are both impressive and magnificent, inspiring, satisfying. The pyramid of Cheops is child's play compared with the many-ton entablature which surmounts the airy columns of the Temple of the Sun. A house can be moved up a hill, but by what machinery did the builders of Baalbek poise such a mass at such a height?

The village of Baalbek is a spot of green on a brown plain, along whose flanks snow-covered mountains stretch out in unbroken line. The miserable cluster of hovels, glorified by nature's greenery and Rome's architectural grandeur, shelters a race of weaklings who are ever reminded of a clan of Titans by ruins which they could never replace. Indeed, they have despoiled the ancient buildings until it is the unusual home that does not contain in its walls or over its doors some polished granite whose glassy surface was the work of master craftsmen long since dead.

Baalbek is situated at the base of the Jebel esh Sherki or Eastern Mountain, better known to us as the Anti-Lebanon, whose snows sometimes extend down to the town, itself four thousand feet above the sea. Numerous springs are found here, and graceful poplars and green vegetation stand out in pleasing contrast with the level brown or purplish tone of the plain.

Fifteen miles away the background of the picture stretches from eight-thousand-foot Sannin in the south to Dahr ul Khadib, whose blunt summit is nearly eleven thousand feet above the sea. In spring, when the newly plowed fields show a purple color, in the midst of which the new green of the early crops is beginning to appear, and when the snow line topping this background is sixty miles in length, the scene is one of entrancing beauty.

In this charming spot, where Nature must have impressed man with her grandeur and majesty, he vied with her in achieving the titanic. As one stands beside one of the fallen pillars, whose round base towers high above his head, it seems as though the ambitious builders had succeeded. The high containing walls shut in the view to center it on this mighty pile. But as one rides across the Bika on his way to the cedars of Lebanon and looks back on the ruins, the colossal group becomes but a tiny gem on Nature's bosom.

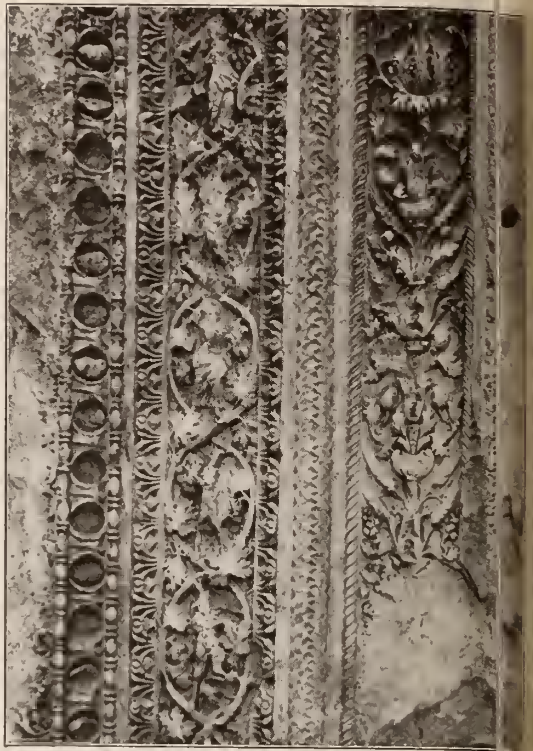
CAIN is said to have built the first temple at Baalbek, using the mastodon as his work animal for transporting stone. That makes Baalbek rather old. By the early Phœnician period Baalbek had become famous as the center of Baal worship. Since then, the Seleucidæ, the Romans, the Byzantines and the Saracens have ruled there. There is nothing in the ruins that tells the average tourist the history of these mighty structures, but Baedekers are handy if not cheap, and a Baedeker and a Bible are the prime necessities of Levantine travel.

Picture that famous church of Paris, the Madeleine, standing at a height of fifty feet above a level plain, surrounded by fifty-four columns nearly eight feet in diameter, whose bases alone are taller than a man, and you have some idea of the temple to Helios which gave Heliopolis its name. Today only six of the mighty columns remain erect, like proud sentinels guarding their fallen brothers. Each column is made up of three pieces, each twenty-two feet in height, making up with the cornice a total height of eighty feet. They are of a tawny shade, blushing with a brighter tint when the slanting light of sunrise or sunset falls across their stately height.

A great travel writer refers to these colossal columns as "bathed in the splendor of a thousand sunsets." No other description pictures them more truly. If the whole temple were standing in all of its imposing bulk, it could not be more impressive than those graceful columns, which look as though a strong wind would blow them over, but which have withstood earthquake and Arab for eighteen centuries. The drums are joined with copper rods, and the barbarous natives have chipped away the stone in many places to get the copper. In several places they have succeeded in getting it, though it took nearly four feet of digging through hard limestone to do so. Needless to say, this spoliation has not improved the beauty or stability of the columns.

Michel M. Alouf, a Syrian of Baalbek, thus describes the cornice: "The column is surmounted by a Corinthian capital, entablature, frieze and cornice, magnificently sculptured. The entablature presents a row of egg patterns surmounted by consoles with acanthus leaves, with a number of small lions and bulls carved on them. Higher up are tooth patterns and small roses, then a Greek key design. On the upper cornice, above each column, there are some lions' heads, with gaping jaws, which served as an issue for the rain water."

The part from the tooth pattern to the top is only half the total height, yet when I stood on the ground in front of one of these great blocks of exquisitely carved stone, which had fallen from its lofty height, I could barely reach up and touch the lion's jaws. How the Romans ever lifted these massive blocks to their lofty position above the capitals of the columns is a mystery. The Romans, prodigal as they seem to have been, never invested real money in the provinces. The wealth with which this wonderful temple was built was raised in Syria itself. Yet today the Turk, exacting in his demands, derives but a pittance from this fertile district.



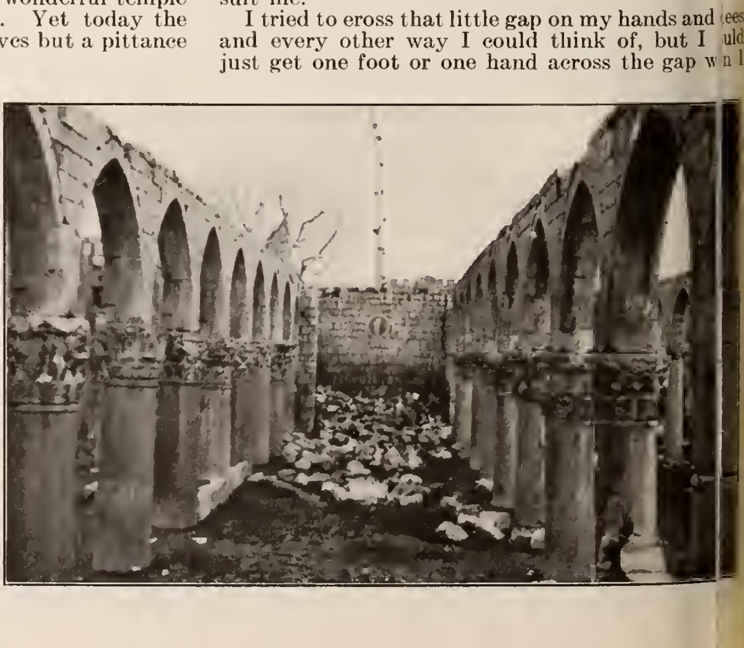
The carving around the doorway of the Temple of B hus

THE temple of Bacchus, which is the best pres ved of Syrian ruins, is quite apart from the eat temple of Jupiter, Helios, Baal, or the Sun. The finest thing about this temple is the front door lid stone, forty-three feet high and just half as ad. Hospitality with a capital H! The stone of the or-way is carved in the most intricate and la ike designs. Next to the door is a charming bea ork and leaf design. Then a twisted rope and a c entional vine and wheat design. Then more f ree that might have been carved with a tool as f as a cambric needle, and some figures of satyr and bacchantes, not so conventional. The door sts are nearly two feet wide, and the whole is made of sculpture that would grace even England's m erpiece, Melrose Abbey.

The great size and stability of the temples i ire confidence in the climber. A stairway leads the top of the cella walls—the solid walls of the t ple proper—which project for fifty feet above the gr nd. From the top of the stairway one has a fine view the surrounding country and also of the great stone hat await one below. As I was crossing just abo the great doorway, my foot slipped. It didn't slip ore than an inch. But that slip nearly scared me of a week's growth of beard that I was wearing the time. I looked back at the insignificant gap t I had jumped, and then down at the mass of solid one below. None of that *lace-like* stone was in sigh It all looked hard. I trembled so hard that I th ght I would shake the temple. I was on one side the gap and the only way down was on the oth I wanted to get down the worst way. Fallin off seemed the worst way to get down, but that n't suit me.

I tried to cross that little gap on my hands and ees and every other way I could think of, but I uld just get one foot or one hand across the gap w n I

The sacred spring, Ras El Ain, worshipped by builders of the primitive temples



The great mosque whose columns were taken from a score of ancient temples begi to conceive a liking for the place where I was. Arc id the outside of the temple runs a little line of mo ng and five feet above it another. This is abc a sheer drop of fifty feet, but I went around that mo ng over half the distance around the temple rat r than cross the gap which had been but a step unt my foot slipped. I have since had to undergo the unishment of seeing a woman in a fair narrow skirt jump across, but when I c e to that gap I am a thorough coward. Sou day I am going back there to force my f across that gap.

T s smaller temple is 227 feet long and abo half as wide, facing the rising sun. and ormerly approached by a fine stair- cas which was destroyed when the Ara built a fortress and wall in front of the arlier temple. Of the forty-two col- um which once surrounded it, only six- tee emain in place, yet from the back the tem e seems almost complete. On the sou side one of the fifty-foot columns has fall against the side of the temple, but so surely are its drums clamped together tha it remains whole although it has sma ed a hole in the wall.

T e keystone above the doorway dropped so after the earthquake in 1859 that a p of stones was necessary to hold it in plac but the stone has now been raised to original position, and the familiar car ng of the Roman eagle with long gar- lan in its beak can be seen. It was in this emple that the oracle of Baalbek was hou d and the secret passage by means of ich the priests entered the statue to pro im the fate of the land can still be seen. Theo- dos used this temple as a church for some time, pro bly while he was building the large basilica in fro of the larger temple.

I front of this smaller temple and to the right is a S acen citadel, which is principally interesting for its ntrance, whose arabesque design contrasts stra gely with the well-carved acanthus capitals of Ro n workmanship. The three styles of architec- tur are the Phœnician, represented by the retaining wal the Græco-Roman of the temples; and the Sar enic or Arab of the fortress and defense walls, bui of material stolen from the earlier work.

The great court, lying between the hexagonal court and the great temple, once contained the basilica, built by Constantine or Theodosius on the site of the pagan altar where formerly three negroes were sacrificed each festival day. Now it is strewn with granite columns taken from no one knows how many temples and brought from the utmost corners of the known world. Syenite columns from the quarries at Assuan, which only recently yielded up the granite for the great Assuan dam, lie about in profusion and bear the same glassy surface and wonderful polish that they had before earthquakes hurled them down and tourists began trying their knives on them.

Here, under Diocletian, several Christian martyrs gave up their lives. Here the golden statue of Jupiter was borne in festal procession by specially appointed bearers. Count Raymond of Giles laid siege to the city, but was repulsed by one of Salah-ud-din's lieutenants, and in 1401 the victorious and barbarous Tamerlane captured and despoiled the city.

The stone that "helps support six hotels, a dozen curio shops, a score of muleteers, and a station-master"

THERE are various other ruins in and near Baalbek: the temple of Venus, whose rites were such that Constantine the Great prohibited them; the great mosque, whose dissimilar columns were stolen by the Arabs from the Temple of the Sun, and which bears record of the fact that in the year 802 the Sultan abolished a tax, and added, "Whosoever shall attempt to reestablish this tax and whosoever shall substitute another for it, shall be cursed of God, of the angels and of all men."

Baalbek, like the circus, has one big show and many side shows, but unlike the circus, it is not likely to be moved during the night. There are in the wall, raised to a height twenty-three feet above the surrounding gardens, three blocks of stone, each as long and high as a full-sized Pullman car and twice as thick. Who brought them there and adjusted them so nicely that a knife blade cannot be inserted between them, nobody knows.

I had heard great stories about the pyramids, but after seeing the stones at Baalbek those of the great pyramid looked like children's building blocks. In the quarry is a stone on whose upper surface a troop of cavalry could stand (if it were a small enough troop). It is squared on five sides, but is not yet detached from mother earth. Murray's guide book says it would take 20,000 horsepower to move it, and it is doubtless safe to say that it could not be moved at all without the exertion of enough of a pull to wrench the earth out of its circuit. He says that it contains 11,500 cubic feet, and he must be right; but I only know that when I took a picture of it with my coat hanging on one corner, the coat was only a spot on the film.

The crude Arab story has it that a female giant was carrying it when she heard her baby cry. She dropped it there and no one has moved it since. If that baby hadn't drawn its mother's attention from her work, there would be today in the walls of the temple a stone seventy feet long and fifteen feet square. It is a large stone, and will no doubt sometime justify the amount of work that has been done

Continued on page 631

Capitals of the temple and the leaning column

Temple of Bacchus, most perfectly preserved of Syrian ruins

The Desert Shall Blossom Like a Rose

By PAUL HENRY DOWLING

SIDE by side with the great reclamation projects that are transforming the desert land of Southern California into immense tracts of oductiveness is the work of the des missionary. One of these men, wit his wife, travels over a circuit of two housand miles in a country parish of 2 00 square miles of mountains and des sands.

I San Bernardino County, said to be the rgest in the world, are the San Ber rdino Valley, only twenty by fort miles in extent, and known to those out n the desert as "the inside," and the tlying desert land which surrounds t. he valley, rich and populous, has gro s of lemon and orange; alfalfa; six citi and a dozen towns. Much of this lan s cactus-covered sand hills, but the wat of several rivers and irrigation dit s is reclaiming a vast area. Most of t people are real homesteaders, liv- ing small houses and sometimes cab- ins shale or huts of adobe, sometimes ma miles apart. They are hard work- ing nd eager toilers—these American sett rs.

T desert missionaries, Mr. and Mrs. Frank B. Josselyn, have been placed in the field by the Sunday School Associations of Southern California and San Bernardino County, and are now working under the American Sunday School Union. When they took up the work in San Bernardino County a little over four years ago, there were but three Sunday schools in this large territory. There were thirty settlement points with no form of worship. At present, there are thirty-five Sunday schools, which meet in the few towns and at the gathering points on the desert. There are thirty-one "points" where the residents for miles around may congregate in community meetings. Sometimes there is a schoolhouse at one of these points, and sometimes only a small building located alone in the middle of a large expanse of uninhabited sand. The settlers come to the meetings by team, on horseback and on foot, from houses that lie miles away in the desert. At twenty-four of these meeting-places, the occasional Sunday school is the only religious service. Sometimes every member of the community is present—a Sunday school with 100 per cent. attendance!

The desert missionary travels over his two-thousand-mile circuit once every six weeks, holding four to eight meetings each week. It is a fine thing to stand with him on a Sunday morning at one of these gathering-places and see the ranchers' teams in the far distance coming across the wide expanse of the valley, from houses and settlements miles and miles away, hidden by the far rim of the valley.

THE missionary speaks: "I remember standing one afternoon looking out over what seemed a gigantic bread-bowl, so far across that in its lap were the mysterious mists of distance. A feeling of awe settled over me as I realized that I was an invisible speck on its vast rim, in the presence of a world of solitude and an empire of silence. The lady at my side announced a team which she had seen through her field glasses, approaching far out across this expanse. Later I could see a ball of dust no larger than a pea moving out over the valley. After a while the shades of evening began to fall, an evening such as can be seen nowhere else than on the desert. In the east a delicate pink began to creep up the hills and slowly make its way across the sky. Then a faint blue followed up over the hills. In the west the hills stood out sharp against the bands of pink and blue like cardboard hills cut out and pasted there. Behind them a river of light, millions of miles deep streamed up silently. Then, way off on the floor of the valley, the twinkle of a camp fire showed, and my hostess said, 'Tomorrow sometime they will be here.'"

"The hills of the desert are always beautiful with their strange shapes, always rich in color. Red and yellow, white and black, gray and green, and a thousand indescribable blends of these striking pigments. Springtime brings forth the desert flowers, pale and white and exquisitely tinted. There are carpets of gold for great stretches flung in gaudy array on the desert floor. Old Baldy, nearly always snow-capped, looks down upon the desert. Great springs of water flow through the desert, sufficient to transform the country into one of garden and grain. Two great railroad lines cross the territory like a letter X,

Continued on page 631

A Week in the World's News

INFALLIBLE SIGNS OF PROSPERITY. The robin is not more certainly a sign of spring than is the strike for shorter hours or higher wages a sign of impending prosperity, for scarcely will labor strike unless assured that employers are making money. May Day, 1916, saw more men and women on strike, the number being estimated variously from half a million to 900,000, than have been on strike at one time for a good many years in the United States. In New York City alone a mixed strike and lockout in the clothing trade left 60,000 operatives out of employment. A strike of towboat engineers in the harbor on May 1 practically tied up all shipping and greatly handicapped the processes by which New York supplies itself with food and disposes of its waste. Strikes in the industrial communities and among the munitions workers in the Pittsburgh district were reported to be spreading widely; and at Braddock, Pa., a combination of grievance, idleness and booze resulted in mob violence in which a number of plants were temporarily put out of action, six or seven thousand workmen not on strike were driven from their machines, and at the Edgar Thompson works of the Carnegie Steel Company two strikers were slain in a battle with armed guards. Strikes in individual plants were being rapidly settled, mostly to the advantage of the strikers, as this was being written; but a strike of railway telegraphers, an almost nation-wide strike of trainmen and a strike of anthracite miners were still impending, with the ultimate settlement in doubt. Reports of organized labor show that the year just past had been a record year in the securing of higher wages, shorter hours, and more favorable laws. Strikes increased in number, reaching about 1,500, but their duration was short. Wage increases ranged from five to fifteen per cent., and it is claimed that there is now in America no serious unemployment. Reports to the Federal Reserve Board by the banks throughout the country show that the prosperity indicated by labor unrest is a real prosperity in every branch of American business, from the production of raw materials through transportation to manufacturing.

WILL USE INTERNED STEAMERS. Chile has secured the consent of the German government to the use of three German steamers interned in Chilean ports, for commercial use along the coast of that country. The withdrawal of British steamers formerly engaged in the South American trade has reduced the tonnage available to Chilean commerce by more than fifty per cent.

TWO MAGAZINES UNITE. It was announced on April 28 that the Independent had purchased Harper's Weekly, and that these two, among the oldest American weekly periodicals, would be merged into one. Harper's Weekly has been published for fifty-nine years and the Independent for sixty-eight.

WILL PEN THE "WOLF OF WALL STREET." The Supreme Court of the United States on May 1 upheld the conviction of David Lamar, of New York, for impersonating an officer of the United States in the person of Congressman A. Mitchell Palmer of Pennsylvania. Lamar's defense had been that a congressman was not an officer of the United States within the meaning of the statute. At the time of his conviction, Lamar was sentenced to the penitentiary for two years.

THE GOVERNMENT SEEKS A CAN-OPENER. In the decision of the Federal District Court, of Baltimore, in the American Can Company case, the court, while expressing the view that the company had been an illegal growth, denominated it "a bit of perfected industrial machinery with which the court is loath to interfere unless the government demands dissolution." On May 1 the Attorney General's office filed a motion for a final dissolution decree against the American Can Company.

WE WANT MORE SCHOOLS AND LESS GUN SHOPS

Insert by Paul Thompson, Union Square Photo © Underwood & Underwood

May Day labor paraders in Union Square, New York

Preparedness women at their encampment which was opened at Washington by President Wilson April 29

B. FAY MILLS DEAD. Rev. Benjamin Fay Mills, widely known as a lecturer and more widely known as an evangelist, died at Grand Rapids, Mich., on May 1, in his fifty-ninth year. In 1893 Dr. Mills represented Christianity at the congress of religions in Chicago. He was ordained in the Congregational Church in 1878 and served in pastorates until 1886, when he took up evangelistic work, being credited with having made 500,000 converts in ten years. In 1897, feeling that his views were no longer orthodox, he withdrew from the evangelistic field and engaged in independent religious work; but in 1914 he again returned to the orthodox fold, declaring that in the established faith of Christ and in that alone could the soul find peace.

REVOLUTION BY IMPEACHMENT. On May 2 certain political leaders of the Dominican Republic undertook to engineer a peaceful rebellion by the process of impeaching the president, General Jiménez. According to the law of Santo Domingo the trial would ordinarily have taken place in forty-eight hours, but it was indefinitely deferred by the arrival at Santo Domingo of Rear-Admiral Capperton with the cruiser Prairie and a strong force of marines. The American government is bound by treaty to maintain the duly constituted authorities, and the attempted impeachment, which bore evidence of insincerity, was promptly halted. Admiral Capperton and his marines have just finished the forcing of peace upon the turbulent republic of Haiti, which is now protected from itself by American supervision.

TREASURES OF THE SEA. In the last week of April two corporations were launched in New York with the owed purpose of redeeming from the ttom of the sea the treasures which pose there in the holds of sunken ssels. Both companies base their h s of profit on improved diving app atus, which will enable divers to vage cargoes of vessels lying below t 200-foot line. It is comparatively y to sit in an office in New York an igure out the billions of treasure w h is now furnishing anchorage for ba cles, and it is even probable that n h of this treasure will be redeemed man progresses in his ability to com t the forces of nature. The announc ents of the two companies in questio seem to imply a possible offering of se ities. The treasure is in the sea without ubt, but whether it offers a sufficien basis for the probable securities is an an's guess.

THE WORK OF CONGRESS. The Senate Committee on Immigrat n on April 27 eliminated from the nmigration Bill the language which ould have enacted into law the Root akahira agreement. It began to be dent early in the week that the adm stration's Philippine Bill would hav hard sledding in the House. The Den ratic caucuses on the bill in which was attempted to make it a party m sure, developed an insurrection in hich twenty-eight representatives d ared themselves unwilling to be bound the caucus to the provision guara eing independence to the Philippines thin four years. The bill was broug to a vote on May 1, and was defea d by 213 to 165. The House then, by very similar vote, passed its own , in which the Philippines are guai teed independence, but at no definit ime. The bill now goes to conferenc On April 28 it was declared that the nate Judiciary Committee would pr ably present an adverse report on the omination of Louis D. Brandeis t be a justice of the Supreme Court. ring the week conferees of the Hou and Senate were attempting to wl the Army Bill into a shape satisfac y to both Houses. The conferees nally agreed to place the new army the maximum provided in the Sena bill, which would give a force of ,000 in peace or 220,000 in times of r or of threatened danger. The co erees also agreed tentatively on the c ation of a militia reserve of approxi tely 400,000 men, and it was appare that agreement regarding the fede izing of the National Guard would t be difficult. In a letter to the Hous om-mittee on Naval Affairs, Secretar Daniels on April 30 recommended t the Naval Bill authorize an appro ation for the trial of the Neff system propulsion of submarines, which akes unnecessary the use of storage ba ries.

TO MOBILIZE AMERICAN IND TRY. A committee of 250 state direct has been organized under the Con ittee of Industrial Preparedness of the avy Consulting Board of the United ates. Howard E. Coffin is chairman, a the state directors will be under the g ance of W. S. Gifford, of the An ican Telephone and Telegraph Co any. This committee will direct the w k of the 30,000 members of various en neering societies in a complete sur y of American industries, with espec re-gard to the details as to which ants are available for the making war munitions, and just what part An ican industry could play in backing the armies that would need to be rai l for the prosecution of a war.

IRISH REBELLION COLLAPSES. With the capture, a week after the decl tion of independence, of the responsib officers of the Irish Republic, the re lt in Ireland was practically over. thin three days the British troops h put

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a end to organized resistance, and while rtial law was still maintained, and t re was still some sniping, Irish towns al counties were already resuming t ir normal life, and burying their 500 d d and caring for their 1,500 or more o njured. Several thousand prisoners we taken, of whom about a thousand b been transferred to England at la reports. Three leaders of the n vement were executed by shooting o May 3. On the same day Augustine E rell, Chief Secretary for Ireland, re- sied. The chief of the Dublin fire d artment has estimated the damage to uildings during the week's fighting a total of a million pounds, and the d mage to stocks of goods at 750,000 p nds; 179 buildings were destroyed o lamaged. In addition to the three le lers executed, three others were se enced to three years' imprisonment e n and four more were executed May 4 Death sentences passed upon sixteen we commuted to imprisonment. On M y 4 J. M. Sullivan, for two years A erican Minister to Santo Domingo, w arrested in Ireland charged with co plicity in the revolt.

HE MEXICAN SITUATION. Beyond tl concentration of additional troops a supplies at the bases in Mexico, ti American army has made few im- p ant moves during the week. The ce er of interest has been transferred to E Paso and Juarez, where Generals O egon and Scott spent the week in co erence, and in the perfecting of a w king agreement the terms of which, pe ding official acceptance, were not m e public. It was understood that it as agreed that the forces of the two g ernments should co-operate in the fi settlement of the bandit question, a that the American forces would n penetrate farther into Mexico. A n raid by Mexicans on American te tory on May 5 and 6 at Glen S ngs and Boquillas, Texas, cost the li s of one boy, and three American tr pers of nine who were besieged in th quarters by fifty Mexicans. Two c ians were carried off by the Mexi- ca and were reported to have been ki d. The towns were looted. It is n definitely established at time of g g to press whether the Mexicans w Villistas or Carranzistas. Four tr ps of cavalry were at once ordered to tart in pursuit of the bandits and re hed Glen Springs Saturday.

The War in Europe

By ANTHONY ARNOUX

THE rebellion in Ireland was completely crushed during the past week. The principal effect which th uprising will have on the war in ge ral is that Great Britain will be o ged to mobilize a large number of oops, say from 125,000 to 150,000, in Ireland for a long time, as, while this rebellion is undoubtedly crushed, the Irish revolutionary societies are not, and are known to have large quantities of arms and ammunition concealed in the country. These troops could, of course, be used to greater advantage in the war itself in other spheres of action.

Premier Asquith some months ago made the statement that he would not remain a member of any government which introduced the principle of universal military service, but on May 3 Mr. Asquith introduced in the House of Commons a bill providing for immediate general compulsion for men of military age. As there is a majority in Parliament in favor of immediate compulsion, Mr. Asquith stands much more than an even chance of putting this measure through.

Another event which has contributed much to the general excitement in Greece is reported in the London Times as follows: "The pro-Bulgar sympathies of a small section of the population on the Serbo-Greek frontier are a source of considerable trouble to the Anglo-Greek staffs, and stern measures have been found necessary in order to suppress the espionage that is undoubtedly exercised on behalf of the enemy. As an instance in point, the French general staff this evening (April 16, 1916) communicates that an inhabitant of Tcherna Reka, having entrusted a letter containing information about French bivouacs and telephonic lines to a Greek soldier for transmission to the Bulgarians, he and the soldier were tried yesterday and condemned to death. The civilian was executed this morning."

The Greeks assert that this civilian Greek subject was executed on Greek territory for an offense unrecognized by the laws of Greece, by order of a foreign tribunal.

Sweden is considerably concerned at Russia's construction of permanent fortifications on the islands of the Aland Archipelago. Under the North Sea-Baltic treaty of 1908 these Aland Islands were never to be fortified, or used for any military establishment of any kind, or garrisoned. As these islands are only two hours' run from the Swedish coast, and about six hours' from Stockholm, and as Russia is a big country and Sweden a small one, the natural interest of the Swedes concerning the creation of a strong naval and military base so close to them can be understood.

Events in the Russian campaign in Asia Minor and Persia have been neither many nor interesting in the past week, and the opposing forces still find themselves in approximately the same positions they occupied at the beginning of the week.

On Sunday, there were some minor infantry charges on both the western and northern fronts of the Verdun position, which resulted to the advantage of the French, who took a hundred or so prisoners in the attack north of Cumières, but were repulsed farther to the east and northeast of Thiaumont farm on the north front. The next day there was some violent but indecisive fighting near Dead Man's Hill.

On Tuesday there were a couple of large skirmishes on the western and northern fronts, in which the French won some ground and took 100 or so prisoners. There was no infantry activity.

The western front on Wednesday was the scene only of one infantry skirmish, which took place in the afternoon of that day northwest of Le Mort Homme, when the French rushed a German position, taking it and 100 prisoners and some artillery to boot. Near Avocourt there was violent artillery activity, but on the northern and eastern fronts the artillery activity was intermittent.

On Thursday the French captured a German trench near Le Mort Homme Hill on the west Verdun front. The artillery activity was intense around Hill No. 304, and intermittent on the northern and eastern fronts.

The Germans took the offensive on the western front on Friday north of Dead Man's Hill and regained some of the ground lost earlier in the week. There was no infantry fighting on the other fronts.

The rest of the western front was fairly quiet except for some rather large skirmishes between the British and Germans near Givenchy and south of St. Eloi, and some fairly intense artillery activity on the extreme western end of the line near Dixmude, where all has been quiet for the past three or four months.

On Sunday, May 7, the Germans, according to reports from Paris, gained ground on both banks of the Meuse. French communicating trenches east of Hill 304 (which is on the west of the Meuse) were taken, and in the first French line east of the Meuse the Germans gained a footing between Haudromont Wood and Fort Douaumont. These successes were preceded by extremely violent bombardments lasting without intermission for two days, and the German attack succeeded only after repeated efforts. The report states that everywhere but at these two points the Germans were repulsed with serious losses.

It was announced at Washington on May 6 that a communication had been received by President Wilson from Pope Benedict, believed to be in the interests of the preservation of peace between the United States and Germany. It is also rumored that the note appealed to the President to initiate steps toward mediation. As its contents were guarded with great secrecy, however, it is impossible to say definitely more than that such a communication was delivered by the Papal Delegate to the United States, Mgr. Giovanni Bonzano.

The press of May 6 states that two German submarines have been observed under convoy of two commerce raiders headed westward and within 1800 miles of New York. It was surmised that the purpose of these submarines (should the report prove true) is to attack troopships and munition ships of the Allies.

Wilson's Answer to Germany

On the morning of May 9 the President's prompt reply (sent May 8) to the German note (below) was given out and reads as follows:

The note of the Imperial German Government under date of May 4, 1916, has received careful consideration by the Government of the United States. It is especially noted, as indicating the purpose of the Imperial Government as to the future, that it "is prepared to do its utmost to confine the operations of the war for the rest of its duration to the fighting forces of the belligerents" and that it is determined to impose upon all its commanders at sea the limitations of the recognized rules of international law upon which the Government of the United States has insisted.

Throughout the months which have elapsed since the Imperial Government announced, on February 4, 1915, its submarine policy, now happily abandoned, the Government of the United States has been constantly guided and restrained by motives of friendship in its patient efforts to bring to an amicable settlement the critical questions arising from that policy. Accepting the Imperial Government's declaration of its abandonment of the policy which has so seriously menaced the good relations between the two countries, the Government of the United States will rely upon a scrupulous execution henceforth of the now altered policy of the Imperial Government, such as will remove the principal danger to an interruption of the good relations existing between the United States and Germany.

The Government of the United States feels it necessary to state that it takes it for granted that the Imperial German Government does not intend to imply that the maintenance of its newly announced policy is in any way contingent upon the course or result of diplomatic negotiations between the Government of the United States and any other belligerent Government, notwithstanding the fact that certain passages in the Imperial Government's note of the fourth instant might appear to be susceptible of that construction. In order, however, to avoid any possible misunderstanding, the Government of the United States notifies the Imperial Government that it cannot for a moment entertain, much less discuss, a suggestion that respect by German naval authorities for the rights of citizens of the United States upon the high seas should in any way or in the slightest degree be made contingent upon the conduct of any other Government affecting the rights of neutrals and noncombatants. Responsibility in such matters is single, not joint; absolute, not relative. LANSING.

German Reply to Submarine Note

THE unofficial text of the reply of the German Government to the last American note was received in this country May 5, and published in ll in the press as follows:

e undersigned, on behalf of the Imperial German Governm , has the honor to present to his Excellency the Amba dor of the United States, Mr. James W. Gerard, the fol ving reply to the note of April 20, regarding the conduct of rman submarine warfare:

e German Government handed over to the proper naval au orities for early investigation the evidence concerning the Su x as communicated by the Government of the United Sta s. Judging by the results that the investigation has hit rto yielded, the German Government is alive to the po ility that the ship mentioned in the note of April 10 as ving been torpedoed by a German submarine is actually ide ical with the Sussex.

e German Government begs to reserve further communica on the matter until certain points are ascertained wh are of decisive importance for establishing the facts of the cas Should it turn out that the commander was wrong in assu g the vessel to be a man-of-war, the German Government wil ot fail to draw the consequence resulting therefrom.

connection with the case of the Sussex, the Government of United States made a series of statements, the gist of wh is the assertion that the incident is to be considered bu ne instance of a deliberate method of indiscriminate de ction of vessels of all sorts, nationalities, and destina tio by German submarine commanders.

German Government most emphatically repudiate the ass ion. The German Government, however, thinks it of litt avail to enter into details in the present state of affairs, mo particularly as the Government of the United States om ed to substantiate the assertion by reference to concrete fac

The German Government will only state that it has imposed far-reaching restraints upon the use of the submarine weapon, solely in consideration of neutrals' interests, in spite of the fact that these restrictions are necessarily of advantage to Germany's enemies. No such consideration has ever been shown neutrals by Great Britain and her Allies.

The German submarine forces have had, in fact, orders to conduct the submarine warfare in accordance with the general principles of visit and search and the destruction of merchant vessels recognized by international law, the sole exception being the conduct of warfare against enemy trade carried on enemy freight ships encountered in the war zone surrounding Great Britain. With regard to these, no assurances have ever been given to the Government of the United States. No such assurances are contained in the declaration of February 8, 1916.

The German Government cannot admit any doubt that these orders were given or are executed in good faith. Errors actually occurred. They can in no kind of warfare be avoided altogether. Allowances must be made in the conduct of naval warfare against an enemy resorting to all kinds of ruses, whether permissible or illicit.

But, apart from the possibility of errors, naval warfare, just like warfare on land, implies unavoidable dangers for neutral persons and goods entering the fighting zone. Even in cases where the naval action is confined to ordinary forms of cruiser warfare, neutral persons and goods repeatedly come to grief.

The German Government has repeatedly and explicitly pointed out the dangers from mines that have led to the loss of numerous ships.

The German Government has made several proposals to the Government of the United States in order to reduce to a minimum for American travelers and goods the inherent dangers of naval warfare. Unfortunately, the Government of the United States decided not to accept the proposals. Had it accepted, the Government of the United States would have been instrumental in preventing the great part of the accidents that American citizens have met with in the meantime.

The German Government still stands by its offer to come to an agreement along these lines.

As the German Government repeatedly declared, it cannot dispense with the use of the submarine weapon in the conduct of warfare against enemy trade.

The German Government, however, has now decided to make a further concession adapting methods of submarine war to the interests of neutrals.

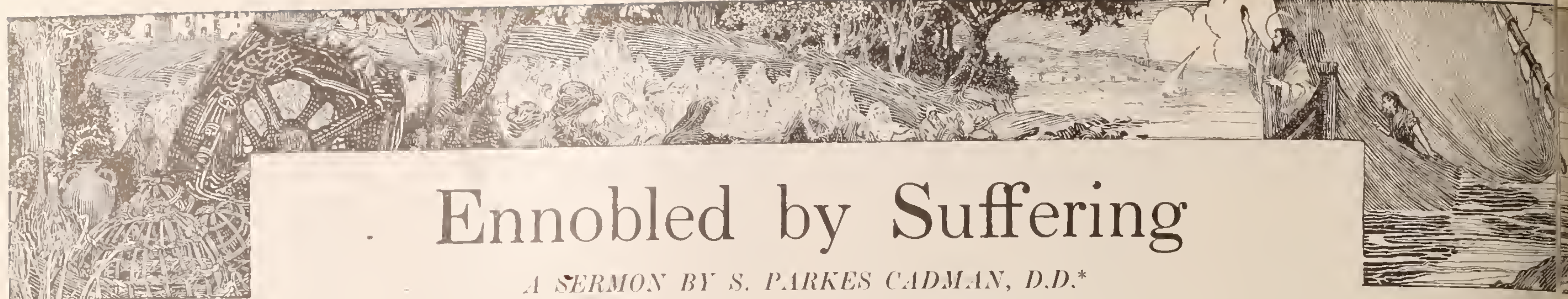
In reaching its decision the German Government is actuated by considerations which are above the level of the disputed question.

The German Government attaches no less importance to the sacred principles of humanity than the Government of the United States. It again fully takes into account that both Governments for many years cooperated in developing international law in conformity with these principles the ultimate object of which has always been to confine warfare on sea and land to armed forces of belligerents and safeguard as far as possible non-combatants against the horrors of war.

But although these considerations are of great weight, they alone would not under present circumstances have determined the attitude of the German Government.

For, in answer to the appeal by the Government of the United States on behalf of the sacred principles of humanity and international law, the German Government must repeat once more, with all emphasis, that it was not the German, but the British Government which ignored all accepted rules of international law, and extended this terrible war to the lives and property of non-combatants, having no regard whatever for the interests and rights of neutrals and non-combatants that through this method of warfare have been severely injured.

Continued on page 629



Ennobled by Suffering

A SERMON BY S. PARKES CADMAN, D.D.*

TEXT—Col. 1 : 24. "And fill up that which is behind of the afflictions of Christ in my flesh."

MANY good people are troubled by being righteous overmuch, and lose their sainthood in the very act of taking pains about it. Paul was exactly opposite to this type. He was generous, quick to catch reflections, with no respect for the self-torturing energies of a vengeful and brooding mind, or for those bitter thoughts which vainly concentrate on the unchangeable past. He took scourgings, bonds, betrayals and afflictions sweetly and hopefully. Nor did his love alter when it found alteration, but strengthened and prospered in its efforts to make amends for the shortcomings and treacheries of others. His glorious and lasting experience of regenerating grace had brought him peace in the storm and rest in the conflict. He neither sought nor avoided the perils which lay around him, but subordinated them and his personal interests to the mission with which he was charged. The fires encircled him: the hot counsels of the passions bade him meet fire with fire: the cool dictates of prudence advised his retreat. But he went steadily forward, rigid of purpose, bent on the salvation of souls, and grappling splendidly with his fateful circumstances.

Beneath this decisive course lay an equally decided conviction. The apostle believed that the sons of sorrow were the sons of God: that in all their afflictions he was afflicted; and further, that whosoever was vitally united with Jesus Christ, the Son of God, was involved in his tribulations as a necessary antecedent to being made partakers of his excellence. In brief, those who suffered for the sake of righteousness, either in themselves or in their fellow men, were partners in a divine scheme, and those who refused suffering denied the Cross and had no kinship with the Crucified.

Diametrically opposed to this interpretation of the Gospel, and threatening its fundamental doctrine, is the modern theory, so fondly held and taught, that inward sanctity and release from bodily ills are one process, and that the moment we are well pleasing to God our aches and pains disappear. The fact is, when aches and pains disappear, when we no longer feel grief and solicitude for the world's sin and folly, when we cultivate comfort and ease at the cost of the nobler and sacrificial elements, God has vanished out of our lives. We have lost the radiant consciousness which cannot help being in sympathetic alliance with the woes around us, and we have forfeited the deep, exhaustless joy which belongs to those who endure for holiness and are willing, if need be, to yield their all for Christ. The ever-growing absorption of human being in the Eternal Will means expiation, surrender, unselfish devotion. And whatever its tragedies, they have played at least an equal part in the general progress of mankind toward the goal of filial obedience and the resultant harmony with One Supreme Nature.

MYRIADS of Christian believers who could not claim any part in Paul's wisdom, knowledge, intellectual power, and breadth of usefulness, have been one with him, and with his Master, in their agonizings for the church and the Kingdom. They have bled for Him who bled for them, they have gotten under the load, they have helped to make the oblation which reduces the weight of transgression. For Jesus did not die to transfer us to a realm of insensate satisfaction. He died to recrucify us, to inspire our further sacrifice, to enable his chosen ones to shine as he shone, not in fatuous complacence, but in alert, quivering pain, both of body and mind. His martyrs and missionaries and heroes have reckoned little on the life of the flesh; they have triumphed over it in the superior life of the spirit. Apart from that triumph, the church could not have persisted for a hundred years, and the world would have degenerated into abysmal sensuality. We are transformed into the heavenly likeness, not by creeds, nor deeds, so much as by the eclipse of deeds and the coronation of faith *in sacrifice*, the sacrifice which binds us to our severest duties with blood-red cords, and makes them an anticipation and a rapture.

What, then, shall be said of the argument that this mystery of pain proves our limitation? Simply this: it is not true. On the other hand, it proves our capacity for an infinite expansion. We suffer because we are God's, and because all that Christ has can be made ours through suffering. Heaven's chief enterprise for us is not to destroy pain, but to abolish sin; and pain is frequently used for that inclusive purpose. Rank, gross materialism exalts the physical at the expense of the spiritual. Yet the one is perishable, the other eternal. Flesh and blood do not inherit the kingdom of God, neither does corruption inherit incorruption. We are measured by our virtues and our moral achievements, not by our bodies, their stature and health. The Bible is not a medical dispensary nor a cookery book. Our altar is not a well-lined larder, our sanctuary is not a sanitarium, nor our one quest a painless physical universe. So far from the pain we feel and see being a chimerical delusion, it is the favorite instrument of sanctification.

To assert otherwise deprives Jesus of his merit and standing. He was hungry, thirsty, homeless, despised, adrift. His offense was in his stern renunciation of the glittering prizes of affluence and comfort and luxury. He volunteered for poverty, hardship, adversity, and a cruel doom. Paradoxically, he taught that these were pathways to tranquillity and power, to participation in that unconquerable mind which wore the form of a servant, and was made obedient unto death, even the death of the cross. Life he had, in abundance, and he came to bestow it on men. But physical and mental isolation and inviolability are not life. They are leaden stagnation! Our life through him lies by way of Gethsemane, the Garden of the Lord: by way of the cross, whose red rain waters the Garden. Knowing this, he provided for every contingency at issue, and having attached us to that cross, bade us rejoice that we were counted worthy of the grand distinction.

SUPPOSE the first followers had abjured this residuary legateeship, and, instead of being hunted and haggard, tattered and torn, they had appeared in Rome and Athens as sleek and well-fed emissaries of deliverance from every bodily ill. The pagan hosts would have enthroned them. The feasters, fiddlers, buffoons, and dancers, who dreaded nothing more than temporal dissolution, would have hailed their advent. Nero and Domitian would have made their spurious evangel the religion of the empire. It was when they demanded that these crowned miscreants should worship a humble figure, toiling up the ascent outside the city wall, that the pride and insolence of the children of Belial broke loose. They could not discern the overwhelming strategy of Jesus, or that his broken heart was nearer to the center of things than systems wrapped up in odors, flowers, soft speech, or cults of lasciviousness and filth.

If we suffer—and who among God's faithful ones does not?—let us remember the mystic values of mortification for the soul's profit. Every pang is part of the payment the church owes to mankind, and its very presence proves that we are part of the living Body whose Head is encircled with thorns. Our rivulets of tears flow into his ocean, whose surges sanitate human life. He is our comrade in the silence and the desolation. He tells us he is with us alway, even to the end. And while we may not know when and where the suffering will cease, we do know that the consolation, the grace, the manna, are ours to receive in fulness until we have become what God means us to be. New prospects dawn on us, new vistas entrance us; we can kiss the cross and share a communion which blesses us beyond expression.

Men of all descriptions are awed and subdued before a suffering church: they often repudiate with scorn and loathing that derelict church which has lost the secret of her existence, and dwells in Laodicean lukewarmness and indifference. But the scathe of the furnace refines character and redeems us from the hardness of superficial service. It penetrates the soul, and frees it for a lowliness of demeanor and a tenderness of care that cannot be overcome by opposition. What priesthoods and kingships attend the suffering ones! What mediating efficacy, what resistless authority! They spread the fragrance of the supreme offering. They constitute the unanswerable apologetic of the church in all lands. When dismissed from earthly life, they rest beneath the altars of Paradise, and stand before the Lamb, robed in the white garments of sacrifice. They transcend the Brotherhood, and sing the anthems of the victorious Son of God.

Oh for a church whose altar is the place of a present sacrifice, who, in the midst of a perishing world, can dare and do greater things for Christ than the soldier on the field does for his nation!

FOR the church is a supreme fact in the history of the world. Theories did not create her importance; her importance created them. None can override nor minimize the reality of her faith and services. They have been manifested, not alone in the sanctuary of worship, but in the world at large. She has been public property for many cent ies, and to know her record and her capacities men ust listen to her wonderful story. They will he of a ceaseless, ordained progress in religious conq sts, expanding territories, which have been evang zed by confessors of the faith. They will mark how ese saints have appropriated the blessings of fello hip in the Life Eternal, derived from their divine rd. It will become patent that he is the risen and glo ied Head of the church, who governs and directs l as his Body. In him is her priority; through her h to be crowned as Sovereign of a new humanity. nd ignorance, imperfect sympathy, latent feuds, ca not thwart Christ's purposes, nor separate the living o anism from him. He bestowed on the church the oly Spirit, to be the indwelling Comforter and Adv ate from whom proceed her charter and authority.

Here, as everywhere, it is vitality which ec ts, and divine vitality above all else. Not the clay out the Potter, is the chief factor. The poorest h an material can be transfigured by his grace and l liness. And whatever the church is, in the ultim it can be nothing God has not decreed or that Jesus oes not desire. The Master of the household of ith will bring in the prodigal and the outcast. H ill restore them that are penitent, sanctify such a are believing, subdue opposition, allay distress, si ce controversy, put an end to war and bloodshed nd arrange all human affairs in strict accordance wit his headship. First, that which is natural, urge he Corinthian Epistle, then that which is spiritual; ew earth followed by a new heaven, which must b accomplished before the travail of nature and of nat e's Redeemer can be satisfied. These two halv of God's golden circle are to be welded into one, nd providing we do our part, he will do more tha we can ask or think. However dark the pros ts, Jesus Christ is the changeless one, the same yeste ly, today, and forever. His life circulates through ry stem and tendril of the vine; his sacrifice reddens in in the clusters of its fruit; in him the maze of bra es becomes one, the many members one body.

Why, then, the delay of his victory? Be se peace, good will and brotherhood cannot over ne the hate and strife of mankind until the churc as repented of her disunion. Few are convinced at Christ has found in her any such Body as he dem ls, or that her present sectarian and national divi ns are in any sense the last phase of the Holy S t's administration. On the contrary, they are a de departure from his primary ideal; a violation his will no longer to be excused nor palliated. T al deities have shot up on every side; artificial dis ctions and provincial interests have been accentu d. Protestants kill Protestants, and Romanists Ro nists, claiming that they kill under the inspirati of truth and justice. The Easter Feast of 1916 as been draped in crape; our joy was turned into m ning for the sins of God's people.

The church seems powerless to halt the invad or bid the marauder cease his depredations. Her her ge is sequestrated in behalf of earthly politics and th nbitions of princes who delight in war. Assuredly, se proceedings cannot stand in the judgment, nor al ys prevail in the congregation of the righteous.

The issues at stake are watched by a long-suff ng world, they are lit by the fierce glare of a fe ul struggle between the upper and the lower natur in man. Had we bestowed the same zealous care o he realities of the Gospel in which we agree that has en devoted to our respective peculiarities of belief nd practice, the Risen Jesus might have found here nd now the church which is, indeed, his Body, ali in every limb, palpitating with his instincts of love nd order, responsive to his leadership.

I am persuaded that we face a trying era, in w h the church must fill up that which is behind o he afflictions of Christ. What sufferings she has ndured! Yet have they not strengthened her i all her borders? The days of weakness and of lassi de first came—and have always come since—when he forsook the Crucified One, and submitted to he patronage of the wealthy and the great. She ill escape from this bondage; she will leave the dea to bury their dead; she will cast away the grave-cl es of an extinct past, and move forward in the pow of the Resurrection, to proclaim the Gospel of a w humanity in a reunited church and in the w d. But before she can attain these functions, she st repent, and be baptized with the baptism of he Garden and the hill called Calvary. The call of od to men everywhere is that they accept and wel e suffering, which leads to the coronation of J s. Blessed is the soul and blessed the society of ls which hears and obeys that call!

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Daily Meditation

FOR EVERY DAY IN THE YEAR. LED BY

J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON SEDGWICK COOPER

The Challenge of the Closed Door

SUNDAY, May 21. Matt. 7:7. "*Knock, and it shall be opened unto you.*" We are more ready to speak of the challenge of the open door. Some opportunity shines before us with gates ajar, and the opening is a calling in which we hear the voice of God, "Behold, I have set before thee an open door!" But after all it is the closed door which most severely challenges our faith, and tests our ingenuity and courage. The real quality of our spirits is displayed when we have to stand knocking at the iron gate.

For instance, there is the closed door of the heart. We want to enter it with the holy love of the Lord Jesus, but it appears to be almost hermetically sealed. We knock but we get no answer. We can hear the sounds of reveling within, and we catch glimpses of many bright distractions; but we cannot persuade the much-engaged friend to heed our knockings and make room for our Lord. The world is too much with him, and he has no use for Christ. It is the challenge of the closed door! There is nothing for it but to go on knocking, in the sustaining hope that some day there may be a lull in the whirling distraction, and the door may be opened to Jesus.

And there are the iron doors of caste. What a challenge they present to the servant of the Lord! Shall we just sit down before them and wait until on some happy day they open of their own accord? Or shall we exercise a sacred inventiveness, and in a thousand gentle knockings entice the imprisoned spirits to open their doors to the Lord and Saviour of all men? There is the door of prejudice. Where strong prejudice reigns every door and window is closed. How to overcome the barrier! It is a great challenge to Christian tenacity and devotion. We are called upon to bombard the closed life with light, but the light must be sunlight; it must be both light and heat; it must be both grace and truth; it must be both wisdom and love. The friendly besiegement must go on day after day, until all opposition yields to grace, and the doors are lifted up, and the King of glory can enter in.

Anybody can enter an open door. The real challenge comes when the door is locked, and barred, and sealed. He who would open a closed mind needs a big mind. He needs the grace of magnanimity, and all that magnanimity breeds. In this ministry, little minds are altogether without resources. We need "the mind of Christ." We need a mind purified and enlarged by his saving grace, and with such endowment we can confront other minds, and by patient knockings we can persuade them to let in the King, that they also may come into possession of their great inheritance. J. H. J.

The Life-Giving Barrier

MONDAY, May 22. Num. 16:41-50. "*He stood between the living and the dead, and the plague was stayed.*" Israel had gone on sinning until it seemed as though nothing could avert their entire destruction. But in such emergencies the child of God betakes himself to intercessory prayer. "Moses and Aaron fell on their faces!" The case was too desperate for mortal help to cope with; and they turned to that atonement for sin which God had solemnly appointed. The propitiation made under the law sets forth, of course, the more complete and efficacious fact which underlies the Gospel; and they must be indeed blind who cannot see in Aaron's act a shadow of that interposition of our blessed Lord which arrests the despair of the convicted soul and gives peace and joy to the believing. If Aaron—the feeble, sinful type—could do so much, how much more may we not expect from Jesus, the sinless, perfect antitype?

When Aaron ran into the midst of the crowd, he found death had been before him, and he had to stand between the living and the dead. It was from the dead that the plague was passing greedily toward the living, like the licking fire which passes onward from the black ruins where it has done its work, to the things still unconsumed. But the moment Aaron arrived with the coals taken from the altar of sacrifice, the progress of the monster was checked. All who stood near him on the life-side were absolutely secure. Death could not pass from the other side to them. It was arrested as by an invisible wall. What a noble position for Aaron! But in a profounder and more universal sense, that position belongs to our Lord.

Put Christ between yourself and the second death. Believe that all the power of the enemy to hurt is barred out by your great High Priest, who bears the golden censer and stands for evermore between you and destruction. F. B. M.

The Riches of Contentment

TUESDAY, May 23. Phil. 4:11. "*I have learned, in whatsoever state I am, therewith to be content.*" Paul could speak from varied experiences. He implies in the text above that as far as contentment is concerned, it must be bought by the curbing of a turbulent and a soaring ambition. "I have learned," Paul says. It was the fruit of experience. Most of us get our best fruit through personal experience, and sometimes the school is a hard one, as was Paul's.

To insist on being some one we were never intended to be; to envy somebody with whose shadows and shallows of life we are quite unfamiliar; to spoil our own happiness and roil the daily peace of our friends by petulant longings for material things out of our reach, the possession of which would probably leave us still miserable—this is a too common lot of many. Such strivings are not ideal, they are not Christian, and they destroy contentment.

That veteran story-teller for the youth of the middle-aged men of our generation, J. T. Trowbridge, wrote in his reminiscences these words, richly suggestive of his own life and the contented spiritual heights he had won:

> "Riches I have not sought, and never found,
> And fame has passed me with averted eye;
> In creeks and bays my quiet voyage is bound,
> While the great world without goes surging by.
>
> "No withering envy of another's lot,
> Nor nightmare of contention, plagues my rest;
> For me alike what is and what is not,
> Both what I have, and what I lack, are best."

C. S. C.

The Defiling Contact of Sin

WEDNESDAY, May 24. Num. 19:1-22. See Ps. 51:7; Heb. 9:14. Contact with a dead body rendered the Israelite unclean, and disabled him from enjoying the privileges of the sanctuary. Many a father, like Jacob, would desire a beloved son to be with him to the last and close his eyes; and many a Joseph would covet the honor of paying the last tribute of filial affection. Yet the son who did so found himself branded by the law as unclean, and if it were the Passover time he could not keep the feast. The same disability befell those who, walking in the field, came upon a dead body, and did their duty as good citizens. If a man happened to touch a grave or a human bone, he contracted defilement, and would have been chargeable with presumptuous sin if he had ventured to set foot in the house of the Lord. All this was a parable of the ease with which the soul may contract impurity and pollution, which exclude it from the fellowship of God, and cast a cloud of darkness between the human and the divine. We cannot touch those who are dead in trespasses and sins without being defiled and needing the instant purging of our conscience from dead works.

The minute particulars about the red heifer suggest many thoughts of the close parallel between it and God's great remedy for sin; but the point which arrests us is the careful and repeated application of the living water in which the ashes had been deposited. A clean person took a bunch of hyssop, dipped it in the water, and sprinkled it on the unclean, on the third and seventh days. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge our conscience from dead works to serve the living God! Only we must not use that grace thoughtlessly or lightly. F. B. M.

The Quality of True Friendship

THURSDAY, May 25. Mark 3:14. "*And he ordained twelve, that they should be with him.*" Jesus was as greatly human as he was greatly divine. He needed, and he appreciated having, those about him who cared for him, and for whom he cared. Mark tells us that he appointed twelve, that they might be with him. It was not only for their sakes; it was also, we believe, for his own.

The president of one of the largest banks of New York City told the writer that after he had served for several years as an office boy in the bank over which he now presides, the then president called him into his office one day and said, "I want you to come into my office and be with me." The young man replied, "But what do you want me to do?" "Never mind that," said the president; "you will learn about that soon. I just want you to be in here with me." "That was the most memorable moment of my life," said the great banker. "Being with that man made me all that I am today."

Cyril Bailey, a popular tutor at Oxford, was asked his object as a teacher of English schoolboys. He answered thoughtfully: "I don't know that I have any object. I just like to be with these students. I get a whole lot from being with them, and I hope that they get something from being with me."

Did you ever think of what it means simply to be with the right kind of people? No one is useless, according to Robert Louis Stevenson, so long as he has a friend. Try to imagine what the disciples received by being with Jesus. Are we true friends to our friends? Do they come to us in their sorrows, and depend upon us to share their joys? A famous man once wrote to a man in trouble: "I thought you considered me your friend. And you have not asked me to share your sorrow. I could at least come and be near you in your trial." C. S. C.

First the Cross, Then the Glory

FRIDAY, May 26. Num. 21:4-10. "*As Moses lifted up the serpent in the wilderness.*" We need hardly emphasize the comparison between the venom of the serpent and the still more virulent and dangerous poison of sin, which is to the moral nature as the serpent sting to the physical—painful, deadly, rapid in progress and certain in its effect. Sin has entered the world, and death by sin, and so death has passed upon us all.

But the outstanding peculiarity of this incident is in the cure. The brazen serpent healed those who were bitten by the fiery serpents. The Israelites beheld the figure and emblem of their own hurt on the pole in the midst of the camp; and to look steadfastly toward it wrought healing. We are reminded of the celebrated phrase of a great school of medicine: "Similia similibus curantur" (Like are cured by like). And this is exactly true of the redemption wrought by our Lord. God sent his own Son in the likeness of sinful flesh, and in gazing on that likeness of sinful flesh we find deliverance from our own sinful flesh. He was made a curse for us, and as we behold him we are delivered from the curse. He was made sin for us, though he knew no sin, and as we trust him we are freed from the love and power of sin. The crowning sin of our race revealed itself in the crucifixion; but in that revelation we obtain salvation. The serpent may bruise his heel, but its own head is crushed. The banner-staff of the wilderness march is the cross, where Jesus was lifted up. F. M. B.

Looking Through the Telescope of Faith

SATURDAY, May 27. II Cor. 4:18. "*We look not at the things which are seen, but at the things which are not seen.*" In this intensely utilitarian age, we are accustomed to hear the remark, "One world at a time, and that the present and practical." The heavenly realm which, to many, is unknowable, will come in its own order, if there be a future world. Paul's advice is contrary to this idea. He considered the present as transient and temporary; the future as eternal. The unseen to him was more real than the seen. This life was only the scaffolding to the eternal building, and, like a true architect, Paul beheld the completed edifice of a holy character as soon as the plans were understood. Like Moses, he walked as seeing the invisible. Without the unseen Christ and his kingdom in his soul, he could do nothing of real value; but with him he could do all things.

The ideal is ever mightier than the real, for it is the realm of the Creator, the Redeemer and the Preserver of the real. Here we are aliens; yonder, citizens. Now pilgrims; there, residents. Here, only shadows; yonder, the substance. Here, the tent pitched for a night; beyond, the permanent palace of the King. E. W. C.

Cheating the Poorhouse

A Story of a Western Heroine of the Home that Reads Like a Romantic Adventure

Here enters little Irene

ON a lonely homestead on Upper Maple Creek, deep in the coast mountains of Oregon, a woman holds the plow, a baby plays at the end of the furrows, and childish backs are bent to toil, but the poorhouse is two thousand miles away, and the banks of the streams are fragrant with bloom. The story of Mrs. Mattie Coleman is the story of courage, faith and mother love.

Left with a team and wagon, ten dollars and five children, the oldest ten years and the youngest three weeks old, Mrs. Coleman saw in the fevered dreams of long sickness the poorhouse and always the poorhouse. Before she was fully recovered she resolved to flee with her babies from the beckoning of this gloomy building with its loveless charity. Before she was able to sit up all day and when she had to entrust the driving part of the time to her ten-year-old daughter, she piled bedding, a few cooking utensils and her children into the wagon, and, with only that ten dollars, began the two-thousand mile wagon journey to Oregon.

She had a good 12-gauge shotgun with which she secured much game on the way—rabbits, doves, quail and squirrels. Her meat on the whole trip cost her just thirty cents, and it being summer the horses grazed at night at the camping-places, thus making their own living. But even so, there was flour, baking-powder, syrup, and potatoes to buy, in the purchase of which the ten dollars gradually diminished. Still, supplemented by the kindness of farmers along the way, who would bring out to camp milk for the baby, vegetables, and oftener than not some delicacy for the children, the money did not give out till the Oklahoma poorhouse had been left far behind and Mrs. Coleman felt well enough to work along the way whenever she could secure employment, cooking, canning fruit or cleaning house. She was able to get to the state of Wyoming after three months of travel.

Here she stayed during the winter, and the next spring resumed her journey toward Oregon, slowly pursuing the road across the Rockies like the pioneers of old. In Idaho she stopped a few weeks and was blessed during her stay by the friendship of a Christian woman.

FROM Idaho she went on westward, arriving in Oregon two months from the time she left Wyoming almost entirely without money. Subtracting the time she spent in Wyoming, it had taken her five months to drive from Oklahoma.

Leaving her children, the wagon and one horse with a family at Drain, in Douglas County, she borrowed a saddle, and mounting the other horse, started on a journey almost as remarkable as the one she had just completed. This long, solitary horseback ride she began with eighty cents. She rode from Drain to Scottsburg, on the Umpqua River, where she put her horse on a scow and was taken to Gardiner, the boatman giving her credit for her and her horse's fare. From Gardiner she went to Florence, on the Siuslaw River, finding on the way the homestead on Upper Maple Creek.

Because she had no money to get herself and horse across the Siuslaw, she followed the road up Maple Creek, passed through the Sweet Creek and Smith River country, forded the Siuslaw a few miles below Deadwood, rode back to Mapleton, down the north side of the Siuslaw, when new dismay! Right athwart her path there flowed another river almost as large as the Siuslaw itself, wide, deep and brimming with a flood tide. There was no bridge, no ferry, and no road around this time. It was the North Fork of the Siuslaw, and she was within a few miles of Florence and the ocean. An Indian woman rowed her across for ten cents; she sat in the stern of the boat and led the swimming horse, which once, jabbed by a passing log, jerked back with such energy as almost to capsize the shallow craft.

And the poorhouse 2,000 miles behind

Across, she climbed into the dripping saddle and rode on down to Florence, where, through the forest ranger, she made application for the claim on Upper Maple Creek. Not sure that she would get this, and hearing that there was vacant land to the north, she struck out, that same afternoon, for Heceta Lighthouse, along an inland route that she had been directed to take as being preferable during high tide to the beach.

Following this road, she came to where it forked. Taking the left-hand prong, she traveled for an hour, only to come to the edge of a lake by which the road was apparently swallowed up. This was the right road, had she but known it; wagons were accustomed to go for fifty yards along the shallow edge of Sutton Lake to avoid climbing a sand dune; but having received no mention of this in her instructions, she concluded the other fork was the right way, and rode back and took it. By this time it was beginning to grow dusk, and as she rode on rapidly the winter night settled down, filled with mist that after a while thickened to rain. At length her horse stepped upon what was apparently the beginning of a bridge, walked a little way over the resounding planks, then stopped. Unable to get him to proceed, she dismounted. Beyond was no bridge—only a wide expanse of darkness in which fish jumped and upon which the raindrops splashed. She did not know it, but this was Mercer Lake, and her horse was standing on a wharf. She rode back to Florence and stayed all night.

From Heceta Lighthouse she went to Waldport, thence up the river to the forest trail, along this trail to Toledo, thence to Corvallis, from Corvallis back to Drain; a distance of over three hundred miles alone, in the winter time, over dangerous and unfrequented roads and trails, and all on eighty cents—there is scarcely in history a more memorable journey.

IN the early spring Mrs. Coleman moved with her children to her claim. As this homestead had once been taken up and abandoned, it already had a cabin. It also had a few acres which had been cultivated. The place altogether comprises sixty acres, about a dozen of which lie in the valley and are tillable. It is the last place up on Maple Creek, and is about twelve miles from Glenada, the nearest post-office.

During the winter, previously to moving on her homestead, Mrs. oleman had cooked for an engin ring camp above Mapleton. But sh still had no money to speak of, she s in debt for the winter keep of her l ses, and the homestead would not in ediately—not for nearly a year—b productive. In the meantime they uld have to live. It began to look s if after all the idea of a homestead d a home would have to be abandon

But here enters into the story ttle Irene Coleman, aged ten, through ose efforts the home was made po ble. Wearing her best little cotton ess, this small girl, no older than the by of many a family, rode on the st to Eugene, carrying a letter to the stor of her mother's church. Out the Bethlehem of poverty though this child came, she possessed a perso lity that made people wonder. Sh was found to be quite as far advan in her books as children her age in nes of leisure and culture. "Every n it," she says, "mamma gives me out rds so I won't forget." Given a coi nd told to buy sweetmeats and h a good time, she said: "No, I'll s it and give it to mamma." The E ene papers printed the story of a ave woman's fight and the town was akened to a tender charity.

With money given by the peo of Eugene, Mrs. Coleman bought wo cows, a few chickens, food, seed, ws, paid for having a fence built and her heavy work about the place, pa off the debt of the winter keep of her ses and discharged that other debt f ner ride down the Umpqua Riv to Gardiner. Spring burst after a tle, and she put in a garden, plan a patch of potatoes, set out a all orchard, and seeded a field to grain. . . And the poorhouse is 2,000 miles ay!

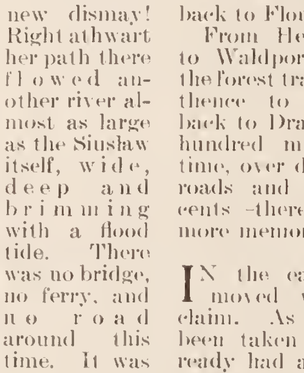
Alfred Powe

A Prophet of Righteousness

THE Christian Herald announced last week the sad fact that Dr. Josiah Strong had passed from this sphere of work to one beyond our sight. His thoughts were, to the end, about the coming of God's kingdom on earth. To friends at his bedside during the last weeks and days he said repeatedly, with shining face: "The Kingdom is coming. It's coming. I see it everywhere."

It would require many words even to begin to estimate the value of this good man's work to the life of America and of the world. The combined circulation of Dr. Strong's books in English has been 326,000 copies, and they are still selling. Several have been published in European and Asiatic languages; "Our Country" in German and Dutch, and a large portion of "The New Era" in Chinese. Permission has also been given to publish it in French. "The New Era," "The Times and Young Men" and "The Next Great Awakening" have been translated into Japanese. Permission has been given to translate "The Times and Young Men" into German, and "The Challenge of the City" into Portuguese. "Religious Movements for Social Betterment" has been translated into French. What the circulation of these books in other languages has been cannot be ascertained.

Mr. Spofford, former Librarian-in-chief of Congress, called "Our-Country" "one of the best books in the world." A Methodist preacher said to his congregation, "if you can own only three books, let them be the Bible, the Methodist Hymn Book, and 'Our Country.'" Rev. Dr. William Irwin, secretary of the Presbyterian Board of Home Missions, has said that a very wealthy Presbyterian, who was never known to give anything, was about sailing for Europe soon after the book appeared. Dr. Irwin presented him with a copy of "Our Country." He was gone some weeks, and immediately on his return sent a check for $10,000 to the as- ury of the society. Dr. vin added, "I have no doubt at it has put a million d ars into Christian work." ny different denominations ve used the book in their me missionary work, and several ve published the last chapter for s ial distribution.



Dr. Josiah Strong

Dr. Strong's books have been sed as textbooks in a number of co ges and seminaries, also by Bible cl es. Some prayer meetings have used "The New Era," a chapter for a me ng. The book has also been used as ily readings at family worship. "The Challenge of the City" has been ed by a large number of classes.

Dr. Strong was born of New En nd parentage at Naperville, Ill., ear Chicago, January 19, 1847. ile yet a child his parents remove to Hudson, Ohio, the seat of We rn Reserve College, where he was g u- ated in 1869. He studied at ne Theological Seminary until 1871, nd

Continued on page 631

In the Footsteps of Livingstone

By Rev. John M. Springer, Superintendent Congo Mission of the M. E. Church

Native pastor and wife

MORE than twoscore years ago a group of natives might have been seen one day wading the swamps of Cen-ti Africa. Two of them bore on their sl ilders a long, stout bamboo polo o which was tied an old blanket to fc a rude hammock. In this lay a ek white man, who was making his la journey in the African wilds.

'eaching Chitambo's village, they a d for shelter from the sun, while tl built a grass hut, into which they te lerly carried the sick man, and pl ed him on the low, rude bed. He w too ill to be conscious all the time, b in his moments of coming back, as it w , to the world, he realized that he h probably taken his last day's trek in he continent to which he had given hi ife. For he was a physician as well as an explorer and missionary, and k w his own symptoms well.

'hat night the village drum was silent, a the swarthy denizens of the great fo st talked in subdued tones as they g hered around the campfire and lis-te d to the story that the strangers h to tell about their master, who was s ll in yonder hut. As they talked, tl e flickered through the sick man's h l a realization that his feet would n r tread those hills of green copper m chite toward which he was heading, n would he ever discover the sources o he Nile and Congo Rivers, which h been his hope for many years. B somehow in that hour it did not m ter that these lesser successes had n been achieved. "The end of the g graphical feat is the beginning of the m ionary enterprise," echoed and re-e ed through his weary brain. How di rent things look in the dawning of et nity!

was some time during the night tl there came to him the splendid vi on of "the chariots of Israel and th horsemen thereof." The indomi-ta e spirit, with one final effort, gathered all its remaining strength, and, lifting his worn body from the bed, he fell on his knees, bowed his face in his hands, made one last great cry for the healing of "the open sore of the world," and Africa's greatest missionary, David Livingstone, passed from earth.

Today there is an output of more than 1,500 tons of copper per month from those very copper mines within 150 miles of the spot where Livingstone's heart was buried by faithful Chuma and Susi, ere they made that heroic trip to the coast with the poor worn-out body. Near that spot there is now a memorial mission station founded by Livingstone's nephew, Rev. Malcolm M. Moffat, who has been recently joined by two of Livingstone's grandchildren, Hubert Livingstone Wilson, M.D., and his sister Ruth, who is a trained nurse.

THE first man to be guided by Livingstone's writings to these malachite hills was Frederick Arnot, who had played with Livingstone's children when a youth. As he heard Livingstone's letters read, his soul was filled with a deathless passion to take the Gospel to that same country for which Livingstone died. When he did go he found very few natives living on the copper hills; but fifty miles to the northeast was the great Msidi's town, and so he went thither and established the Garanganze Mission of the Plymouth Brethren, which has had a marked success.

Then another young Scotch lad read David Livingstone's books and his imagination was fired to reach those copper mines and develop that copper country. He saw in those great malachite hills the key for the opening up of Central Africa to commerce and for the abolition of the slave trade. Robert Williams was a mining engineer and a born promoter. So he interested men to form a great company to explore and develop that region, and Mr. George Grey, brother of Sir Edward Grey, found the first of all these rich ore deposits. That was less than two decades ago. Five years ago the Cape-to-Cairo Railway, advanced by the tireless efforts of Mr. Williams, crossed the Belgian Border, near which was the first mine of that extensive copper belt. Since then one has been able to travel, in a week's time, the 2,600 miles from Cape Town into the great green heart of the Congo in a comfortable railway coach, ith dining-car attached.

In 1911 Elizabethville, the capital of that section of the Congo known as the Katanga, sprang up like a mushroom in a night. Prospectors, traders and government officials by hundreds poured into it, and also thousands of natives; but to this day there has been no Protestant missionary in this miniature city, with its wide streets, electric lights, saloons, hotels, cinematographs, large stores and immense smelting plant. Hundreds of Christian natives from the missions of Nyasaland came to Elizabethville to work, and have continually besought the missionaries to shepherd them, to help them toward reaching the tens of thousands of raw natives who are recruited to do unskilled labor, and who have never seen a missionary.

MRS. SPRINGER and I first visited these mines in 1907 on our way across to the west coast. We returned in 1913, coming this time from the west after three years of exploring the forests of the untouched Lunda country, reducing the language to writing, and preparing the way for a permanent work. We had finally sent our lay worker, Mr. Herman Heinkel, who was associated with us during those three years, to the capital of Mwata Yamvo to build a house for Dr. and Mrs. Piper, who were under appointment, while we came east to the railroad. What did we find? As the rails advanced and the road was finally laid into Kambove, on June 6, 1913, they were preceded by an array of saloons and vile resorts. There was not a decent place where either natives or white men could congregate. There was not a book to be bought. The very first day we landed, a native ran out into the street and hailed me and asked if I would order a Sankey hymn-book for him. White men hailed me and begged for reading matter, and when a lot of Christian Heralds arrived they were seized with avidity and gratitude.

We had a book store in full swing before ever we had a roof over our heads. The natives who could read ordered Bibles and hymn-books, and those who could not read besought us for primers in their various languages. With what little money we had we planted the Fox Bible Training School on land adjoining the railroad, and started our evangelists and senior boys teaching and preaching in as many of the compounds as possible, sending colporteurs up and down the railroad line with books and literature for sale.

The next year Dr. and Mrs. Piper went to Mwata Yamvo's capital, four hundred miles away, and later Rev. and Mrs. Guptill came to help us at Kambove, not to mention Mrs. Springer's mother, Mrs. Miller, who came out as a voluntary missionary in 1914. Then she returned to America with us, and the whole work of that copper section fell on the Guptills' young shoulders.

So there you are! Fields are white unto the harvest in the seven mining centers, with their hundreds of white men and thousands of natives. Every mail brings letters from the Christian natives, telling how they are praying for more missionaries. From many centers the raw heathen are begging us to send them native teachers so that they may "learn," as they say. There is the printing-press already turning out Scripture verses weekly, but needing a printer to give all his time to turning out primers, hymn-books, and other literature. There is the Bible Training School, with over thirty young men and boys in training as future workers, and at the present time there is only that one missionary couple to oversee it all. The primary need is for an additional missionary couple. An acceptable man and wife are ready to go in a short time and on short notice. To send them we must cover their support, including, besides transportation, their outfit, incidental expenses, and a moderate yearly budget. We have also thirty young men in the Fox Bible Training School preparing for Christian work, and we need scholarships for them at $25 a year. We need the support of ten native preachers at $60 a year.

On this mineral field there are seven settlements of Europeans, and our Methodist Episcopal Church is doing an interdenominational work, but especially amongst the blacks. Help us to do it well!

A Sunday school class in a mining compound

Among the Workers

THE horror of war and the triumph of faith are both illustrated in a letter recently received by the Christian Heral rom Joseph Morris of Brighton, E and. Mr. Morris says: "Mrs. M ris had just concluded a twelve da mission for young women at th Young Women's Christian Association at B on-on-Trent, and was in the very act of gi g her final address, and with her Bible in he and was making a most passionate appeal to e undecided to accept the Lord Jesus C st as their own personal Saviour, when a bo struck her, and she was instantly trans-la to glory; and with her four of the new co erts ascended in the same chariot of fire."

MR. E. TENNYSON SMITH, of England, well known as a temperance advocate an prohibition campaigner, is in America con-du ng a temperance campaign. The message of e speaker has aroused every audience wl h he has addressed, and a surprising num-be f persons have publicly signed the pledge at e close of the meetings. On his previous vi to this country Mr. Tennyson Smith con-du d campaigns in many cities and towns to as the fight for "no license," and an official cir lar issued by the organization which invited him to America states that in almost every case where his services were secured the city voted "no license."

Mr. Smith has had a wide experience in fights for prohibition, having made extensive tours in Canada, South Africa, Australia and New Zealand, and the press in New Zealand states that some of the most important and permanent victories for prohibition in that country were the outcome of his two and a half years' campaign there. During his previous campaign in America he became familiar with the temperance and prohibition problem in this country, and has a thorough grasp of the situation.

EVANGELIST CHARLES R. SCOVILLE has closed a notable revival at Keokuk, Iowa, at which many attended from Hamilton, Warsaw, Nauvoo, Summitville Fort Madison and other neighboring towns. Great audiences packed the big tabernacle, and it is estimated that the total attendance was over 200,000. Over 3,500 "hit the trail" during the campaign, the converts on the closing day being 173. Forty men and women offered themselves for the ministry or missionary work.

SOME years ago Valentine A. Schreiber, nineteen years old, left the little town in Ohio in which he was born and drifted to East Liverpool, where he found open saloons, unrestricted gambling, and every opportunity for evil, and made good use of his oportunities. In 1907, during a series of revival meetings, his wife was converted and finally prevailed upon him to attend the meetings, which he did; finally deciding to yield his life to God. He had had only the most meager common school education, but after he was converted he made up by reading what he had lacked in schooling. He went into politics and was elected mayor of East Liverpool on a temperance ticket, becoming mayor January 1, 1914 He proceeded at once to enforce vigorously the liquor laws and the laws against gambling, and to take an active part in the state-wide campaign for prohibition. At the expiration of his term of office as mayor of East Liverpool Mr. Schreiber became associated in evangelistic work with Rev. J. B. McMinn, of Wheaton, Ill., where his ability to organize men will be put to good use in the directing of the evangelistic campaigns.

ONE of the most striking features in mission work is the holding of Regional Conferences in the important centers of Latin-America, to carry direct to them the message of the Panama Congress. Immediately following the congress, deputations left Panama to hold such conferences in Lima, Santiago, Buenos Aires, Rio de Janeiro, Barranquilla, Havana and San Juan. These conferences endeavor to put into practice on particular fields the results of the general discussions at Panama. The most significant movement was the formation of the "Evangelical Union of Porto Rico," in which practically all the denominations of the island unite. They will hereafter be known as churches of the Evangelical Union.

Our Editorial Forum

PRESIDENT
OTTO KOENIG

MANAGING EDITOR
GEO. H. SANDISON

SECRETARY
THEODORE WATERS

Germany's Reply

AT last the long tension is over. Germany's note in reply to ours of April 20 dealing with the conduct of her submarine warfare was received in Washington in the forenoon of May 5. Summarized, it is substantially as follows:

The German government declines to accept as final the proof offered by the American government that the steamer Sussex was destroyed by a German torpedo. It declares that no assurances have ever been given to the United States that the restrictions of international law, as to visit and search and the destruction of merchant vessels, would be recognized in the conduct of submarine warfare against enemy trade carried on enemy freight ships encountered in the war zone about Great Britain. The German government insists that its submarine commanders were ordered to recognize these restrictions in all other cases, and "cannot admit any doubt that these orders were given or are executed in good faith." The government acknowledges, however, that errors have occurred. The German government puts the blame for the greater part of the accidents to American citizens upon the American government itself as the result of that government's refusal to carry out the suggestions made by the German government for reducing to a minimum dangers to American travelers and American goods.

The German government is willing, however, to make further concession in adapting methods of submarine war to the interests of neutrals. It protests that it was forced to the "hard but effective weapon of submarine warfare . . . in self-defense against the illegal conduct of British warfare." The German government regrets that "the sentiments of humanity, which the government of the United States extends with such fervor to the unhappy victims of submarine warfare, are not extended with the same warmth of feeling to many millions of women and children, who, according to the avowed intentions of the British government, shall be starved, and who, by sufferings, shall force the victorious armies of the Central Powers into ignominious capitulation."

The German government states, however, that it cannot be expected now to restrict the use of an effective weapon if its enemy is permitted to violate rules of international law. It "is convinced that the government of the United States does not think of making such a demand, knowing that it has determined to restore the principle of the freedom of the seas from whatever quarter it has been violated."

While the German note is of a character to relieve the present situation and to give assurance of no immediate danger of a break it places upon our government the responsibility for carrying out to a conclusion the work that is necessary to a complete understanding with all the powers, on international law in relation to sea-going warfare. In agreeing to eliminate from her undersea campaign those features to which we made objection, Germany now demands that, as a measure of equal impartiality to all combatants, we should call upon Great Britain to raise the blockade of Germany, which was the original cause of the submarine warfare of which we complain. Failing this, the Berlin government reserves to itself the right to cancel all concessions and revoke all promises. Not Germany but England, the note reminds us, was the first aggressor to violate the rules of international law, and she must bear the responsibility for much of the injury and suffering that resulted to neutrals and noncombatants.

Regarded as a whole, the note may be interpreted as conceding all the essential demands of the American note, and thus paving the way to a clearer understanding between the two governments. It disposes of any danger of a break at this time. It is an enlightening note, too, in other respects. Germany's assertion of her regard for the rights of humanity and her emphatic repudiation of any deliberate disregard of these rights in the present war are entitled to full consideration. At the same time the note admits that in such a struggle there is a possibility of errors in sea and land warfare which are by no means confined to any one participant power.

Toward Christian Unity

MAY is a month of important matters with a number of leading denominations. The Methodists are in session for the entire month at Saratoga; the Presbyterian Assembly is meeting at Atlantic City, and the Northern Baptist Convention at Minneapolis. Special interest among the Presbyterians centers in the unprecedented proposition to expel an entire presbytery, the presbytery of New York, from the denomination.

Of chief interest to the Methodists is the progress being made in the movement to unite the various separated bodies of Methodism. The most definite step so far made toward unity was taken the other day, when the General Conference voted, by recommendation of the Bishops, to elect a committee which shall have the right to negotiate the terms of organic unity. There is large hope that the long existing breach between the Northern and Southern bodies of Methodism will at length be bridged.

Another interesting proposition before the Methodists is that of admitting laymen to the annual conferences. If this measure passes it will prove to be one of the most striking developments in the movement to give laymen a commanding position in the organic affairs of the church.

With plans now under way for a World Conference on Faith and Order and the development of the World Alliance of the Churches for the Promotion of International Friendship, there is reason to expect some real progress in Christian unity during the years just ahead. There is little likelihood that the endeavor to separate the New York Presbytery from the jurisdiction of the General Assembly will be pushed to a consummation. Some method will be found by which these brethern can still dwell together in unity. All signs point away from the paths of separation, toward a new spirit of unity among the various members of the body of Christ.

A Shattered Dream

BORN of enthusiasm and proclaimed with the confidence that comes of death-defying courage, the little drama of the Irish republican movement has come to a sudden close. It could hardly have been otherwise. From the beginning it seems to have been an imperfectly organized movement, with the forces widely scattered and only partially armed. Five days after being chosen "provisional president," Patrick Pearse, the leader of the rebellion, together with two of his associates, was captured, tried by summary court-martial, convicted and shot. Several thousands of his followers have surrendered. A few of the more prominent may meet the fate of Pearse, but the majority will doubtless be sentenced to various terms of imprisonment. How to deal with the women prisoners, many of whom fought alongside their husbands and brothers, is a perplexing problem.

In view of the splendid services rendered to the Allies by the loyal Irish forces in the European field, and of the hopelessness of the home rebellion from the very beginning, it will occur to most thoughtful Americans that the British government might easily have adopted a more generous policy in dealing with the conquered insurgents. In the resignation of Secretary Birrell from the cabinet, one may gather that he, at least, did not approve of the extraordinary and almost ferocious severity of the fate dealt out to the misguided Irish leaders. The rebellion in a very marked degree was one of the youth of the country—a movement of young men and women, who had cherished the hope that the great opportunity had come for national independence. And now the collapse is complete, the dream is over. How unexpected was the sudden failure may be gathered from the fact that on the very day of the crisis, when the break-up had already begun, some of the more sanguine revolutionists cabled to New York announcing the triumph of the revolution. As matters now stand, Home Rule may be regarded as postponed indefinitely. Great Britain's grasp on Ireland will doubtless be stronger and heavier than before, nor will it soon be relaxed. War is war, as the Nationalists have learned to their sorrow. If they had hoped for leniency, in view of the sacrifices their brothers are making in Europe, they now see that that hope was unfounded. And the little rebellion will pass into history as a tragic episode of the great war, while the names of those who fell and those who suffered after the surrender will be added to the long list of martyrs who have given their lives in the cause of Irish independence.

Our Big Bible Class

ARE you joining that big new Christian Herald Bible Class whose members are poring over their Bibles trying to find the passages that fit the series of pictures just published? There is still plenty of time to come in. Answers will be received any time up to July 17.

The spirit of many in this picture contest is revealed in the earnest letters we have been receiving telling of new joy and blessing in this renewed searching among the treasures of the old Book. One w man writes: "To me participation in this contest ha een like entering an attractive house, interested its external appearance, and finding there a true me, soul-satisfying, restful, a goal of all desires. I ave long since forgotten the things that led to enter; I am remaining to win the rewards the Spirit."

More and more people in every station of li are writing us that the Contest is interesting them b ond measure in many an evening of quiet, absorbed joyment; that every member of the family is taki an active part in finding verses to suit the pictures. We wish indeed we had the space to tell you what artfelt thanks have been extended to us by mothers ose sons and daughters find a new home interest the Contest. Invalids have written of the good th ontest is doing them— good measured in actual be red health, in restored tranquillity, and in a swee ned outlook upon life. Many, many letters are c ing from those who have never before been reached the external Word, but whose interest has first bee von by the Contest, growing finally to a realization t life is fuller and complete for them at last.

Above all, every one says: "If the rewards me, that will indeed be an acceptable return; b the pleasure of conning over the beloved verses, the terest of reviewing the pictures, portraying as they the scenes and truths we learn of anew, is the g ler reward, and one which will be more than suf ent in itself."

To Keep the Philippines

IT was a wise and honorable decision tha was reached in the House of Representatives on lay 1, when the Clarke amendment to the Phil ine Bill, granting the independence of the islands hin four years, was rejected by a vote of 213 t 65. This bill, which was regarded as an Administ ion measure, has been very widely discussed sin its passage in the Senate. The sentiment of the co try has been emphatically expressed in condemnat of a policy which, to very many minds, involve the repudiation of a solemn pledge given shortly ter our occupation of the islands began. That dge was to the effect that the Filipinos should be gr ted independence only when they were fully qualifi for self-government and the duties of citizenship. uring all those years since then, we have been w ing on the lines of that pledge. But while exc ent progress has been made, it is well known to all w are familiar with the situation that the island popu ion is still far from the goal. To assume that a po in civilization had been reached at which we wou be justified in turning over the archipelago to it wn native government would be a pitiful distorti of the actual facts of the case. Besides, in the p ent strained condition of our international relation our relinquishment of the Philippines could have no her aspect than that of "scuttling," to relieve our ves of a difficult situation. The House of Repres tatives, however, took the view that the nation ust redeem its pledge, and that the plan to gran the Filipinos independence within four years, or hin any fixed date, was impracticable and should n he adopted.

It would have been a great blunder on the p of the Administration, particularly at the present ne, had it succeeded in driving through the indepen nce bill. Fuller knowledge of the situation in ese islands shows that the Filipinos have only start on the road to a real nationality and a decent ci zation. It would have been a grave reproach upo the good faith and honor of the nation to have des ted them at a time when it would have been impo ble to convey to the rest of the world any impression ian that of a very decided step backward in ou nat nal dignity and good faith. It would have left the is ds an open prey to the menace of invasion by Jap or any other hostile power. It would have been a het unworthy of us as a civilized Christian nation, c ming the honor and respect of other governments nd peoples.

Note on Our Easter Pictures

SEVERAL of the reproductions of great pictures in our ue of April 19 were from prints by the Berlin Photog hi Company, and among these, the second picture on pa 494 by Eichstadt depicting the supper at Emmaus should ave borne the imprint "Copyright by Photographische ellschaft. By permission of the Berlin Photographic Co. ew York," as did the two pictures on page 492. In additi to making this correction, which is due to the publishers of ose prints, we are also glad to mention that the picture "Ch in Gethsemane" and "The Last Supper" are also from nts by the Berlin Photographic Company.

The Bible and Newspaper

CONDUCTED BY

FERDINAND C. IGLEHART, D.D.

The New San Francisco

SAN FRANCISCO recently commemorated the tenth anniversary of the great earthquake which destroyed one and a half thousa lives and a half billion dollars. At he time of the disaster it looked as th gh the damage could never be re red. But at the end of ten years the stood a bigger, better and more be tiful city at the Golden Gate. Th shock and fires waked the city up to e greater magnitudes required of it the main seaport of the we ern coast. Only nine ye after San Francisco was sh en into a heap of ruins, it ha arisen out of its ashes to sta the World's Fair, ackn ledged to have been one of he greatest expositions ev held. If disaster challen s enterprise, and the ashes of in become the foundation of velier architecture and m massive masonry; if out of an's misfortune his greatest ortune comes, what mirael of reconstruction and recu ation will follow the wi d wreckage made by the wa n Europe! Science, which ha devoted its attention to th manufacture of instrume s of destruction, will turn to ose of construction; greater ies will spring up out of th shes of the burned ones; m bountiful harvests will wh n the fields plowed by war an soaked with blood; more ma ificent temples of freedo will arise; more comely ins tutions of beneficence wil ppear; a sorely afflicted ch h will become more perfec hrough suffering, the indiv ual heart will become mo holy through tears; horrid eath will be an evangel to ake the nations up to a ore magnificent life, a sw er love, and an immortal des y. The destruction of the nillions of precious lives, the crime of the centuries, ma have been allowed by the Great Ruler that out of th shes of the dead there mi t come the inspiration for a new and greater Eu pe, which will tread the pat of righteousness and pr ess more firmly, represent th irit of his Son more comple y, and usher in his kin lom more rapidly. The ill ration of the great truth of ht out of darkness, joy out of suffer g, life out of death, is thus referred to: *For it became him, for whom are all thi s, in bringing many sons unto glory, to ke the Captain of their salvation per t through sufferings."* (*Heb. 2: 10.*)

Governor in Prison

E. L. PHILLIPS, millionaire governor of Wisconsin, recently spent two day in the Wisconsin State Prison. So body told him that his state prison wa s bad as Sing Sing. Hearing this he anged wardens, ordered stricter disc line, and then went to jail himself study at close range the real condit s there. His jail experience will fur h the basis of a system of prison ref n. His common sense and loyalty in e matter are to be commended. A g ater than the governor of a state, the overnor of the Universe, himself ca down from heaven to the prison hou of earth, not to go through the for of suffering and disgrace to improve the ondition of the condemned, but actually endured unutterable anguish and shame, that the myriads of imprisoned souls might not only have comfort, but that they might have pardon for their offenses and be sent out with hearts pure, lives changed, souls saved, to enter the boundless ranges of liberty, service, and love. How accurately the prophet described him on the mission: "*He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.*" (*Isa. 53: 5.*)

Students Expelled for Hazing

TWELVE students were recently expelled from a university in Louisiana for hazing. This brutal habit, which used to be so general in the colleges, has been nearly eliminated from the educational institutions of the country. The perils and fatalities of clean athletics are enough without resorting to the coarse, brutal, dangerous habit of hazing. This form of rowdyism had such a hold that the United States government had a hard time to drive it out of West Point and Annapolis. The laws of most universities and colleges forbid hazing, and if the students see fit to break that law, to indulge in such coarse, unbecoming conduct, they have no one but themselves to blame if they are expelled for insubordination. Fun is fun; but there is no fun to the poor fellow getting hazed and none but that of a ruffian to the ones administering the punishment. Those breaking the rules of good breeding and the laws of the college by the brutal sport also break the golden rule: "*Whatsoever ye would that men should do to you, do ye even so to them.*" (*Matt. 7: 12.*)

Shark Meat for Food

THE Federal Bureau of Fisheries at Washington is paying special attention to shark meat as an article of food. Many trap fishermen of Massachusetts and other coasts send all of the sharks except one species to the markets of Boston and New York and sell them as deep-sea sword-fish, which, when the head, tail and fins are cut off, they much resemble. They bring from three to eight cents a pound wholesale. The fishermen of Long Island and other waters, who used to throw away their dogfish, which is of the shark family, as worthless, now save them, and send them to market in the cities. The sentimental thought of eating a man-eating shark is not very inviting, but as the law does not prevent it, its use as an article of diet is a question of taste. It should not be allowed to be sold as another kind of fish. The statutes are justly growing more strict as to pure food and honest labeling. There have been fishes answering to our sharks in all seas in all times. The fishing industry was important in olden times. There is this record of fish merchants who violated the Sabbath law: "*There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem.*" (*Neh. 13: 16.*)

Bible Escapes Torpedo Wreck

An American mail-order house received an order for a family Bible from a customer in far distant Sierra Leone West Africa. Packed, weighing eleven pounds, it was shipped to Liverpool, England, to be sent from there by British post to its destination. Tucked away in a stout mail sack it was placed on the ill-fated Falaba, which was sent to the bottom within a few miles of the English coast. The fatal torpedo that sank the vessel tore the mail-bag open and threw the Bible free from the swirl of wreckage in which the ship went down and the book floated to the shore. It was picked up on the beach by a Scotchman, who, noticing the mark on the package, returned it to the Liverpool agent, who, after notifying the firm, sent it back to the mail-order house, which placed it as a prized relic in its headquarters. Though water-soaked the words are legible. A second Bible was started to Mr. J. Terry Morgan, the customer in Sierra Leone. Soon afterward a letter was received from Mr. Morgan asking why his Bible had not been sent, and saying that he was anxious to receive it. It did not reach him in time, for the angel of death was swifter than the railroad or steamship. He died in the faith of the Christ whom the Book for which he had sent was written to reveal, and went to the heaven it so surely described. In all the conflicts, wars and convulsions of society, the Bible has always emerged from the wreckage unharmed to be the life and light of the world. There is no knife sharp enough, no bullet swift enough, no bomb terrific enough to shatter it. After comparing man's earthly frailty to grass, the apostle thus contrasts the immortality of God's revealed truth: "But the word of the Lord endureth forever. And this is the word which by the Gospel is preached unto you." (*I Peter 1: 25*)

Fortune for Factory Girl

A YOUNG woman of Seaford, Del., has just been informed that she has fallen heir to the estate of her uncle, who died a few days ago. Her uncle, who was a lumber merchant in Portland, made a visit to his home town of Seaford and, delighted with his niece, tried to persuade her to go out and live with him. She told him she would do so this summer, and intended to keep her promise, when she received a letter from him on his deathbed saying he had willed his entire estate, worth $40,000, to her. His watches, diamond stickpin, rings, and jewels said to be worth $4,000, came with the letter to her. This heiress is an honest, industrious young girl, earning five dollars a week in a shirt factory in Seaford. She has good sense and fine principles, and is likely to make good use of the fortune left in her hands. As children of God and through our blood kinship with Jesus Christ, our Elder Brother, we are made heirs to an inheritance whose value cannot be weighed in earthly scales, nor counted by human fingers. It is thus referred to by the apostle: "*And if children, then heirs; heirs of God, and joint heirs with Christ.*" (*Rom. 8:17.*)

Hugo the Giant Dead

HUGO, a circus giant, who was said to be the tallest man in the world, died in New York, April 23, from pneumonia. He was eight feet four inches high, and weighed 536 pounds. He was born in Italy forty-seven years ago. Bodily size has little to do with real manhood or womanhood. There are physical giants that are mental and moral pygmies, and there are tiny men and women who have shaken the world with their ability and influence. The body is the residence of the soul, and as such is the temple of God. The apostle so describes it: "*What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God?*" (*I Cor. 6 : 19.*)

American Exploration

THE American Museum of Natural History, which has been conducting a series of expeditions among the pueblos and ruins of the Southwest, has arranged to send six expeditions into the field. These explorations are to be financed by Mr. Arthur M. Huntington. Nels C. Nelson is just starting as leader of an expedition which will be divided into three exploration parties, organized for research work in New Mexico and Arizona. Five years will be required to develop the work of exploration. Professor A. L. Kroeber, of the University of California, will study the Zuñi pueblos, and Dr. Robert H. Lowie the Hopi pueblos near the Grand Canyon of Arizona. The explorers may find some human bones, but not a living person, in the ruins. Aside from the scientific lessons the explorations will teach will be the solemn religious truth that all our earthly activities must cease as the tomb is entered. "*Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.*" (*Eccles. 9: 10.*)

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Uncle Sam's Railroad Rival

CONTINUING FRANK G. CARPENTER'S ALASKA STORY

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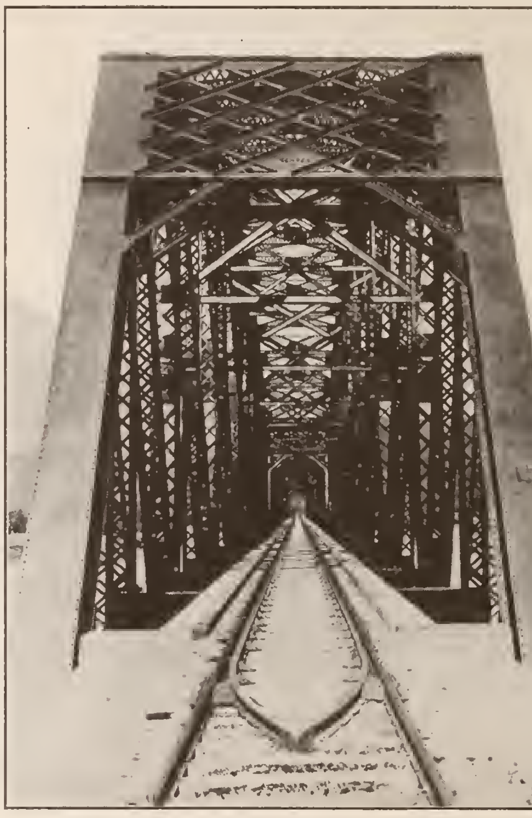
I HAVE crossed Prince William Sound from Seward to Cordova. Seward is the terminus of Uncle Sam's railway to Fairbanks and Cordova is the terminus of the Copper River Railway, which was built by the Morgan-Guggenheim syndicate to open up their great copper mines, which are at Kennecott, about 200 miles in the interior. The two ports lie almost opposite each other at the western and eastern ends of the great bay known as Prince William Sound. Their distance apart is the width of the bay, which is 200 miles. Both ports have excellent harbors free from ice all the year round. Both are close to valuable coal fields, and each forms a natural gateway for a railroad to the interior of the territory.

The railroad commission appointed by President Taft to plan out the best lines of transportation for the development of Alaska, chose Cordova and the Copper River road for extension to Fairbanks in preference to Seward and the Alaska Northern, but it advised that a second road be built from Seward around Cook Inlet and across to the Yukon by way of the Iditarod gold region. It also proposed a branch line to the Matanuska coal fields. The present administration has decided that the Seward-Fairbanks line is the better, and the road along that route is now being built. It is not improbable that the Copper River road may be extended at some time in the future.

During my stay in Cordova I have taken a trip over this railroad. Its technical name is the Copper River and Northwestern Railway. The cars go smoothly. The passenger coaches are like those of the States. Their finish is oak and the seats are upholstered in wicker. The road is well built and well ballasted. It has the standard gauge track, with seventy-pound rails similar to those on the new government railway. The road crosses the mountains by easy grades, and it is so made that a train load of about 700 tons can be carried each way over it. The construction of the road began in 1906, and was completed in 1911. Its cost, it is said, is somewhere between fifteen and twenty million dollars, and some of its building shows great skill and scientific engineering. There are 196 miles of road now in operation, and upon this there are daily freight trains on the Kennecott branch, and three trains a week between Cordova and Chitina, the station from where it was proposed to extend the road on to Fairbanks.

The company has office buildings and machine and car shops here at Cordova. It has also built a large ocean wharf accessible to steamers at all stages of the tide. The cars bring their freight right to the steamers and are unloaded with the minimum of handling. There are ample warehouses and facilities for furnishing the steamers with fresh water and fuel oil. There is an automobile service between the wharf and the town, which is about three-quarters of a mile away. As soon as our ship came to anchor the hatches were raised and we began to load copper ore. The ore cars were automatically dumped and the bags of copper, each holding about a half-bushel, were shot from the cars right into the hold of the steamer. The loading went on for almost a day, and during that time we took in a cargo valued at about $800,000.

The route taps the Wrangell range, the richest known mineral section of Alaska. This range has gold, copper and silver. It has the richest copper mines of the world, and some which are now producing 60,000,000 pounds of copper a year at a cost of less than 5 cents a pound. The road is now bringing down from the Kennecott mines 200 carloads of such ore per month, and its yearly revenue from that source is something like $2,000,000. The ore is charged freight according to its value, and that now coming down averages over 70 per cent. pure copper and pays at the rate of a thousand dollars a carload. Some of the lower grade ores pay only $7 or $8 a ton.



Miles Glacier Bridge; in the glacial garden. It cost $1,500,000

Another argument made for the Copper River Railroad was its accessibility to the Bering River coal field, which is only thirty-two miles from the present tracks and about seventy-five miles from Cordova. This is the coal that was so widely discussed when Mr. Gifford Pinchot and others made their great campaign for conservation. It is of excellent character and it could be brought here to Cordova for smelting and reducing the ores. There are at present being mined about Prince William Sound and in the mountains nearby ores amounting to 50,000 tons per month. Much of this goes over the railway to Cordova, and it all has to be transported from here to the smelters at Tacoma, 1,200 miles away. With smelters at Cordova, the cost of reduction would be greatly decreased and new mineral regions could be opened up. At the same time, the coal from the Bering River field would have a local market, and both the coal and the ore would furnish a steady and valuable traffic to the railway.

THE Copper River and Northwestern Railway is one of the picturesque routes of the world. It is the only railroad that carries you right to the foot of magnificent glaciers and allows you to examine these greatest wonders of nature while the train stops. Within an hour of our arrival at Cordova an excursion train started out from the wharf, and the tourists on board were carried a distance of about fifty miles up the Copper River Valley to the Miles and Childs Glaciers, two mighty rivers of ice that stand almost facing each other on opposite sides of the track.

Leaving Cordova the road winds around the hills high over the ater. It hangs to rocky cliffs, which a covered with a dense vegetation. little later it enters the mouth of the pper River Valley and skirts Eyak ake, which fills a depression scooped t by some prehistoric glacier. The ke is star-shaped and is almost entire shut in by high wooded mountains, hich rise abruptly from the water's edge. The road goes for four miles al the winding shores of this lake, an then crosses the Eyak River, which rries the glacial waters of the l e out to the sea. It is by th river that the boats from Cor a go into and out from the la and during the summer mo s the stream is gay with cano rowboats and power craft o very description. The lake eems with fish and it has e llent trout. During the wint it is sometimes frozen over, d is then used for skatin and sleighing. There is some hing done at that time throug holes in the ice.

Leaving the lake we ssed through a dense forest of ruce, some of the trees of whic were two feet in diameter. W then wound our way over the pper River Delta, crossing eam after stream, which com from the great glaciers of the i rior. The flats extend for a d ance of sixteen miles east and st, a wide expanse of green lev and, half swamps, with wat here and there showing out the green. There are duel and geese on the ponds. T fly up and away as the train mes. We could often see w s of green ice from the train. The glaciers reached the clou that dark, rainy day. There as a dense forest between and them. The ice seemed be looking at us over the tre

We rode by several fox rms. composed of cages o wire netting, with red and blac oxes within; and farther on one side we saw the graves some miners who tried in vain to get t ough by this way to the Klondike in t gold rush of 1898.

Some parts of the flats are floo d by the ocean at high tide. There ar any bridges. At Mile 16 the bridg seem to go from island to island. are crossing the mouths of the strea As we left Round Island we passed t ough snowsheds on the flats. It is an isual thing to build snowsheds on th evel. A little farther on we crossed Long Island, and at Mile 34 came to t Ho Cake Channel Bridge. It is so alled because a party of engineers we shu up there during the railway co truction and for weeks had nothing ea but hot cakes. They called th plac Hot Cake Channel, and so it is own to this day.

The road goes over flats like t e al the way to the foot of the mou ains It winds about through the delta rossing the channels. Ths engineers d t wade through the mud to lay the route, and it was hard to find soli roadbed. At Mile 29 we wer onl thirty-two miles from the Bering River coal field, and twenty miles fart r on came to the narrow passage t ough which the road runs between th Miles and Childs Glaciers. Here th road crosses the Miles Glacier Bridge, hie cost more than $1.500,000 to uild, and then goes on its way up the mountains.

THINK of riding on a railroad tw hours or more with glaciers i sigh almost all the way! The Coppe River Valley is a great glacial garden Jus east of Eyak Lake is Scott cie which is a mile wide and six m s i length. It is only seven miles fr the tra, but is of so little account that it is s dom placed on the map. Sheridan Gl er is about fifteen miles from Co ova and within two miles of the rail ay. This glacier rises in snow fields ab a mile above sea level and ends in great bulb-shaped tongue which is onl four miles in length and three miles in lth. The terminus is a mighty pear of i 150 feet above sea level.

little east of Sheridan Glacier is Sh ian Glacier, which flows south-wes ard for a length of over seven mil and not far from the railway is Pi tt Glacier, an ice tongue more tha four miles in length. And then the are Saddlebag Glacier, which is sou of Pickett and Goodwin Glacier, whi expands into a bulb of two or thr miles in width where it enters the val . The McPherson Glacier, which can lso be seen from the railroad, is sev miles long, while Goodwin has a gre r length by three miles or mo

T two mightiest glaciers of the Co er River Valley are the Miles and the hilds. Childs Glacier is within a qua er of a mile or so of the track, and Mil Glacier is in plain sight as you sit in e cars facing the Childs Glacier Bri e. Of these two the Miles Glacier s l far the larger. It rises in the sno ields of the mountains and it is pro bly fifty miles long. Where it ent the Copper River Valley it spr ds out in a great bulb, which at he d is six and one-half miles across. It about twelve and one-half miles aro d the whole front. The waters of he lacier flow into the Copper River, out here is also a lake in front of it whi is about two miles in width and fou miles in length.

T train stopped on a switch near the ridge, in plain sight of both glacier and we had an hour or so to look at Childs Glacier, which is within en minutes' walk of the railroad. We eft the cars and made our way over a rai hrough a thicket of green bushes twi as high as our heads. We crossed ope places where there were great pat es of pink blossoms and ferns and gra that reached to our waists. As we ent onward the stones and boulders increased in number, and upon lea g the bushes we entered the ter-nir moraine of the glacier, which is ma up of rocks of all sizes down to pebbles as big as a pea.

T vegetation had now disappeared and we stood on the bank of a river whe glacial waters looked like skim mil We were right under a mighty ice all that ascended straight up from the ater to a greater height than that of t dome of our Capitol at Washington This wall is washed by the river. t e ends along the banks of the stream or ength of four miles and runs backwar for more than ten miles up the vall . It is composed of broken and m n cliffs of pale green ice, from whi ice masses are continually falling. t estimated that more than eight billion pounds of ice break off from it every year. That would be enough to load a train of cars 500 miles long, or enough to give eighty pounds to every man, woman and child in the United States and leave some to spare.

We could see the ice blocks breaking off as we stood under the wall on the opposite bank of the milky river. First came a cracking, which sounded like a battery of heavy artillery. Then a mass of pure white, weighing thousands of tons, broke loose from the glacier. It seemed to hang in midair for an instant. It then plunged down into the stream with a thunderous roar, sending up a high cloud of spray. A moment later the mist had cleared away, and the ice block or berg could be seen rising and falling, sending waves in billows almost to our feet.

THE breaking of the ice is caused by the melting and also by the force of the great ice river as it flows slowly down from the heights. The movement of the glacier varies in speed from time to time. During the years 1906, 1907 and 1908 it came forward only two or three feet a day, but in 1909 its motion increased to five or six feet, and in August, 1910, it was advancing at the rate of thirty or forty feet daily. After that it began to subside, and in June, 1911, it was moving at less than two feet per day.

Scientists have made careful observations of the Childs Glacier and photographed it from time to time when it was moving along at the rate of thirty or forty feet daily. One of them describes the changes from day to day. They would come out in the morning to find tons of ice resting where their cameras had stood the day previous and to see a great tree perhaps a hundred years old prone on the ground with its butt beneath the glacier. The night before the same tree had been upright and the ice some distance away. In this movement the ice tore trees out by the roots. It acted like so many mighty plows, ripping up the earth to bed rock, and carrying the turf and bushes along a level ten or fifteen feet higher than that of the plain.

It was this movement of the Childs Glacier that was advanced as one of the reasons why the United States government should not choose the Copper River and Northwestern Railway route as the best entrance to the interior of Alaska. The opponents of that route claimed that the glacier would some time advance so as to cover the railroad and wipe out the tracks. One end of the glacier is now not more than 1,500 feet from the bridge, and I am told that the ice has advanced that much in a single season. If this is so the finger known as the north lobe of the glacier will some day swallow the bridge. On the other hand, the advocates of the Copper River Valley route claim there is little danger of such an event and that it could be easily remedied should it occur.

A Revival in Utah

F R years Utah has been passed by as one of the impossible fields for successful evangelistic work. In act when any of the great continent-wid plans are made by denominational or ter-denominational leaders, Utah s l out. It has remained for the pas s and members of the churches of Ogd to prove that a revival is just as pos le in Utah as anywhere else.

A ttle search into the history of the chu hes of the state shows that no great uni effort has before been attempted.

A invitation to Mr. Henry Ostrom was xtended by the Ministerial Association of Ogden, backed by a committee of men that represented quite general the business and professional men of e community. This committee took the responsibility for the details con cted with the meetings. The com ittee included the treasurer of a whc sale hardware company, an officer of o of the largest lumber companies, st e senator, the general manager of m ufacturing company, a commission mar three men from the United States Dep tment of Agriculture, a superinten t of the Railway Mail Service, a loc , two dentists, four merchants, a Uni d States judge, and two capitalists.

For about a month before the meetings the churches united in special union prayer meetings. There was a class of about seventy-five that met following these meetings for special instructions in personal work. There were also many group prayer meetings in houses in different parts of the city. There were large numbers of people all over the country that were enlisted in prayer by letter. The meetings were held from March 2 to April 2 inclusive.

Invitations were given out in the streets and in the saloons, inviting the unfortunate to attend. People were urged to sing Gospel songs in their homes.

Meetings were held almost daily in places outside the especially constructed tabernacle: at a packing company's plant, in railway shops, laundries, an overall factory, the State School for Boys, State School for Deaf and Blind, High School, Weber Academy (Mormon), and other places. At one meeting sixty-five young people declared themselves willing to preach or become missionaries. The church membership of the city will be increased at least twenty per cent. as a result of these meetings.

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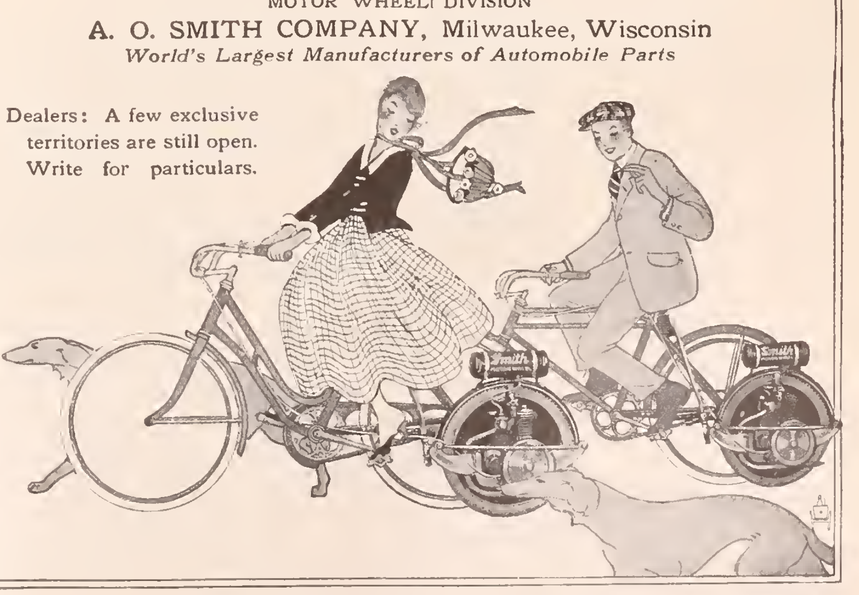

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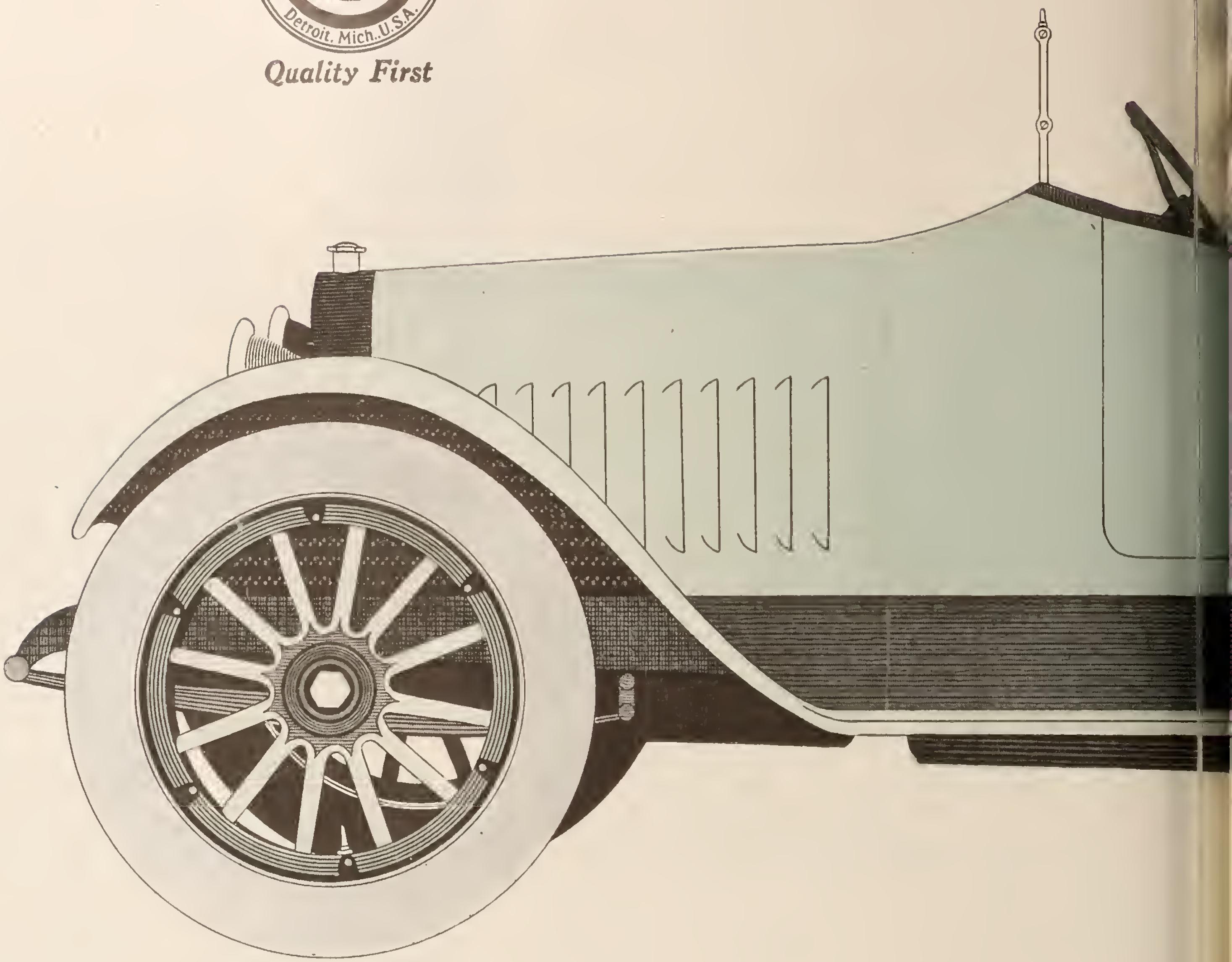


A Sensible Car at a Sensible

Our analysis of the Spring season shows the people are coming more and more to a commonsense basis of buying a car.

They're buying better cars all the time. They're paying a little more money for them.

But they're looking them over closer. They're demanding a car for all-round use.

They want to drive at a sensible speed. "The area of useless speed" they shy at.

Particularly is this true of the small towns in America.

It is fortunate that Chalmers set out to reach just such people. For the Chalmers business in the smaller towns of America has risen by leaps and bounds this year. The increase over a year ago is more than 900 per cent.

No doubt the price of the 3400 . p Chalmers has been a great point in s fa $1090 buys about all anyone can a fo a car.

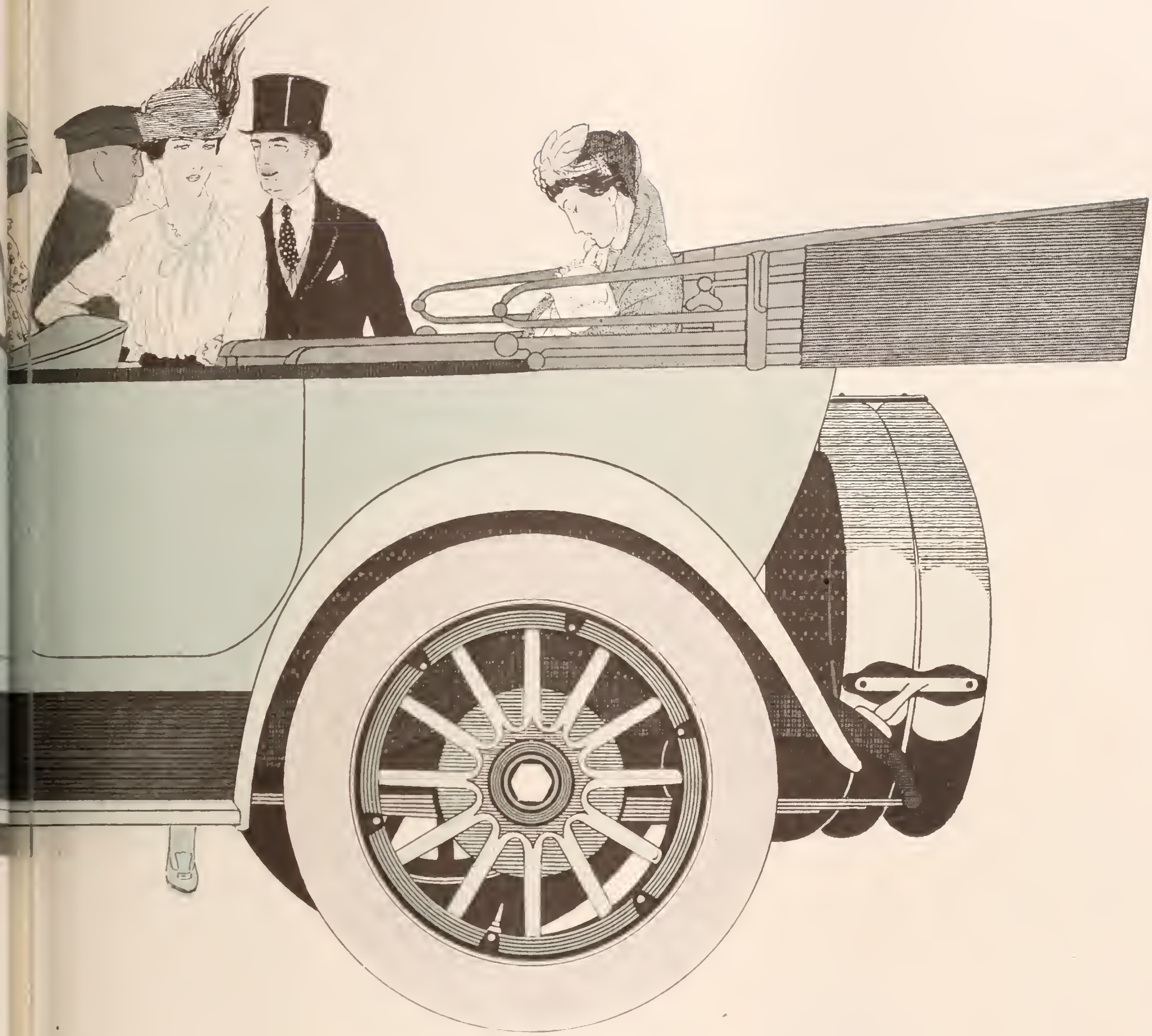
Three years ago (if it had been pos ple to produce a car so modern, so qui o feet, and so reliable) this same car w ld brought $2000.

And there would have been mig ty profit at such a figure.

Skill in design, skill in manufact re, in service has brought down the co of 3400 r. p. m. Chalmers.

There's a smaller profit in this car han Chalmers ever built. Yet it is by all dds most successful. And a very sens le helps make it the success it is today.

Detroit



—the 3400 r. p. m. Chalmers

s ; the 3400 r. p. m. Which means he crank-shaft of the engine turns over e maximum rate of 3400 revolutions minute.

it means a lot of power from a small en- ecause all that power is, is might plus the with which it is delivered.

ier you're driving along at 10 miles an the engine is turning over 500 r. p. m. miles an hour she's doing 1000 r. p. m. , 100 r. p. m. And so on.

you see she has a tremendous amount of e power always ready for a hard grade, turn, when you want to pass the man , and when you're in a hurry.

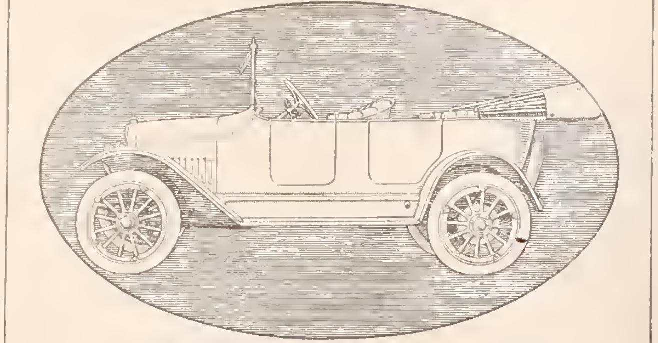
re; a great deal of temptation in the f this Chalmers. When you go to see her be prepared to buy. For one look and one five-minute ride will loosen up your purse-strings.

Ask your dealer about Chalmers service inspection coupons, negotiable at all Chalmers dealers everywhere. This system is a most important consideration in buying your car.

Five-Passenger Touring Car,	$1090 Detroit
Two-Passenger Roadster,	$1070 Detroit
Three-Passenger Cabriolet,	$1440 Detroit

Color of Touring Car and Roadster—Oriford maroon or Meteor blue. Three-Passenger Cabriolet—Oriford maroon, Valentine green, or Meteor blue. Wheels—standard dark, primrose yellow or red. Wire wheels optional on Roadster or Cabriolet at extra cost.

Chalmers Motor Company, Detroit



Value

OWNERSHIP of a motor car is but a means to an end—and that end is Service. All other considerations are of minor importance. Consequently, Service is the element that accurately determines Value.

When we assert that Maxwell Motor Cars represent an exceeding value, we base that statement on concrete and indisputable evidence of a service record that stands unparalleled.

Being a matter of vital consequence to you, we again refer to this fact: that a stock Maxwell car conclusively proved its worth by traveling *500 miles a day for forty-four consecutive days and nights—without a motor stop—without motor repairs or readjustments—averaging 21.88 miles per gallon of gasoline.*

The World's Motor Non-Stop Mileage Record, established in January, 1916, by a Maxwell Touring Car is authenticated by the American Automobile Association. It is not open to question.

Facts outweigh opinions. Knowing the facts, your own judgment must suggest a motor car purchase that will be an investment for, rather than a mortgage against, the future.

The prices, including Full Equipment, are:
Touring Car, $655. Roadster, $635.
One Chassis, three other Body Styles.

Maxwell
Motor Company · Detroit, Mich.

Heisuni's Test

By DELAVAN L. PIERS

AS the great Pacific mail steamer neared the Golden Gate, groups of passengers stood on the deck eagerly gazing at the outline of the shore as it came more and more clearly into view. Some were returning to their beloved land after a long absence; others now saw America for the first time, not knowing what surprises and adventures might be in store for them. Among the latter was an attractive, bright-eyed, olive-complexioned Korean maid, named Whang Heisuni. She was coming to meet her affianced husband, who had set out for America a few years before to seek his fortune in the new land. Heisuni, as her friends called her, had scarcely seen her future husband, but her wise parents had looked into his character and ability and had satisfactorily arranged the match. Heisuni was a Christian girl, having been educated in the mission school in Syen Chun. Her fiancé, So Chi-ho, was also a Christian, otherwise Heisuni would not have consented to marry him, for she was a young woman of character and took literally the command of the Bible, "Be not unequally yoked together with unbelievers."

Eagerly Heisuni scanned the crowd as the steamer made fast to the dock and with a smile of real satisfaction she saw the well-dressed young Korean who waved to her. Heisuni's friends, the Rev. and Mrs. George S. McCune, missionaries in whose care she had traveled over the broad ocean, introduced the young couple, Mr. So politely greeted his bride-to-be with the Korean phrase:

"Have you come in peace?"

"I have come in peace, by the grace of God," she replied shyly, in Christian style.

The happy party went to the home of friends to talk over the details of the approaching wedding. Everything had been arranged; why should they wait?

Then something happened. Heisuni came to Mrs. McCune, after her interview with So, and said decidedly but with tears in her eyes:

"Please don't make arrangements for me to be married. I cannot marry Mr. So—at least not now."

"But why?" asked Mrs. McCune. "Is he not a good young man and a Christian?"

Heisuni only shook her head and repeated that she could not marry him.

Mr. and Mrs. McCune made inquiries about So among the Koreans and American missionaries in San Francisco. All they learned was in his favor.

THE missionary friends decided to make one more effort to carry out the original program and invited the young people to meet in their rooms. Then something else happened. As Mr. McCune passed the door of a room where Heisuni was alone he heard her voice praying in Korean:

"O God, help me to do what is right. Do not let me be foolish or wilful. Help Mr. and Mrs. McCune to see that it is best that I should not marry So. Oh give me strength to do what is thy will for me. Amen."

Drawing the girl aside Mr. McCune asked her to explain her reasons for refusing the husband her parents had chosen for her.

"Well, Moxa," she said, "I will tell you. So is not a Christian—at least not the kind of a Christian I must marry."

"And why do you say that? Is he not a good man and a member of the church?"

"Yes, he may be," Heisuni replied, "but he is not the right kind of a Christian. When he met me at the steamer he said: 'Have you come in peace' but he did not say, as we Christians do, 'Have you come in peace, by the grace of God?' *He left God out of account.*"

"But," said Mr. McCune, "that is only because he has acquired the American habit of speaking."

"No, Moxa," said Heisuni, "he has left God out of account in other things too. When he talked to me about marriage, he told me of the beautiful jewels and clothes he would buy for me and of the fine house we would live in. He told me of the $300 h had saved for the wedding, of the mo he was making, and of what a gooc ime we would have, but he did not se to be interested in the church or th nission, and said nothing about wh we would do for God and for those w do not know God. And when I aske him some things about the Bible he d not understand. Why, just think it! He could not even recite the bo s of the Bible! No, I cannot marry Mi o."

THE young man was called and ard the decision with evident su rise and chagrin. He renewed his prc stations of love and expressed his e lest desire to marry Heisuni on any nditions she might name.

Finally Heisuni said:

"I will tell you what I will I cannot marry So now, but if h will take the $300 that he was going to end on me and on the wedding and v go and study for three months in a ible institute so that he may know od's Word and learn how to work fo im, then I will wait for him and will rry him when he comes out."

It was a severe test for So, bu the girl was worth waiting and w ing for, and he consented to the cond ons

In the meantime Heisuni tra eled East in a Pullman car with Mi and Mrs. McCune. As the party b me acquainted with other passengers any were attracted to the sweet-face intelligent Korean girl with her nall vocabulary of picturesque broken nglish and her quaint accent. One g tleman in particular liked to talk wi her and to hear her tell of her peop and her impressions of America. On day as they were conversing a nce remark caused Heisuni to turn q kly toward him and to ask eagerly: You know Jesus? He your friend? You Christian?"

"No," replied her companio "I am afraid I'm not what you l a Christian, and I haven't been to c rch for many years."

"Oh," she exclaimed, "you ove Jesus. He love you. He die for u!"

But Heisuni's English was not ual to the occasion. Hastily excusin erself, she made her way rapidly t the rear of the car where Mr. M une was sitting, and she exclaimed citedly:

"O Moxa, there's a *heathen* m in the seat there! You go talk to him He no love Jesus! You tell him love J s!"

While Mr. McCune made his ay forward Heisuni remained behi to pray. The missionary was l dly received and explained that the K ean girl had been much interested i her companion and that Christ mea so much to her and had done so mu for her people that she was deeply a ous that her new American friend s uld also know her heavenly Friend.

Other conversations followed ing the few remaining days of the jo ey, but the two parted unsatisfied. Few weeks later a letter came to M cCune from San Francisco which ead somewhat as follows:

Dear Mr. McCune:

I want you to thank the little I ean lady for what she said to me in the ra oad train and for her real interest in my sou She was the first that has spoken to me out Christ in many years. Tell her that ave begun going to church again and expe oon to make open confession of my faith her Master and mine.

Yours sincerely, G—— S—.

February 11, 1914.

Heisuni went on her way rej ing and scattering kind words and C istlike deeds along her path in the ew World. After the three months her fiancé's probation were ended, she returned to San Francisco to re em her promise and to become his de. So had used his time well and wa ow an earnest and interested Bible st ent and Christian worker. He salute his charming Heisuni "by the gra of God" and together they made pla for the future—bright, happy plan for themselves—but this time with a ew to their King's service and givin irst place to the will of God.

Sofa Philosophy. VI.

By MARGARET E. SANGSTER, Jr.

Thoughts of Love

"IN the spring a young man's fancy lightly turns to thoughts of love," quoted the Boy sentimentally. He was standing in the garden, arrayed in the glory of the first white flannel suit of the season. The sunlight slanted goldenly through the very young leaves, the crocuses were springing up through the very young grass. It was a gay, happy world, full of songs and laughter and mirth—tinted in blue and gold and green. The Boy looked down at his immaculate white trousers complacently.

"In the spring," he quoted with a bit more sentiment than he had shown the first time, "in the spring a young man's fancy lightly turns——"

"Shuh!" murmured the Girl, quite rudely interrupting him. She was kneeling in front of a very new flower bed dressed in the picturesque but rather dusty comfort of a green linen garden smock. She held a trowel firmly in a determined but grimy little hand. All at once she turned her head, and blinking in the sunlight, looked up into the Boy's face.

"If you say that—that bromide again," said the Girl, "I shall go *mad*. And you shall go home. Every spring ever since I was born, I think, I've heard some one say that a young man's fancy——"

The Girl broke off and fell to digging spitefully in the brown soil of the very new flower bed.

The Boy looked around absent-mindedly for a place to sit down. But the ground was damp, and the garden bench was muddy, and he remembered his white flannel spotlessness, and decided to stand up. "If I had known that you were grubbing in the dirt this afternoon," he murmured not very pleasantly, "I might have come to call dressed in overalls. Then I could have helped you dig."

The Girl turned around again and looked blinkingly at the springtime glory of the Boy.

"My!" she exclaimed. "We are dressed up, aren't we? Are we going to tea, or a reception? But why is all this grandeur wasted on me? And besides, I'm not grubbing. I'm planting flowers. Somebody's got to make gardens while the rest of us are too dressed up to—to do anything but stand around."

The Boy reflected that she had probably noticed his dubious glance at the muddy garden bench and the rather damp grass.

"Why, I just felt like being dressed up," he told the Girl. "You needn't laugh! I don't feel that way often—as you do. It's just the weather and the sunshine."

"And the springtime," teased the Girl. She seemed to have a talent for interrupting. "For 'in the spring a young man's fancy lightly turns to thoughts of love,' and new clothes, and baseball, and tennis, and a few other things that all go with the season. Oh-h!" screamed the Girl suddenly, as her trowel struck a fat, wriggly worm. "O-h!" she screamed again, as she dropped the trowel and retreated toward the house.

It is not hard to acquire one's own end with grace, through diplomacy. The Boy was not undiplomatic. "Let's go on the porch," he suggested. "The garden is full of worms. It's teeming with them. You need a man to dig garden beds anyway. To-morrow I'll come in the overalls, and do your digging for you."

Diplomacy won, and the Girl, still shuddering at the memory of the worm, suffered herself to be led to the porch.

It was a glorious day. Even one who was unpoetically inclined would have felt the heaven-sent charm of it. The Girl sank back in the softness of a cushioned armchair and sighed a sigh of sheer content. The Boy, seated beside her, glanced at her with the delight of a man who has never been able to write and suddenly finds his mind brimming over with sonnets. For the Girl, dusty garden smock and all, matched the day. The sunlight found answering gleams of gold in her brown hair, her eyes held the glamour of youth and mirth, her lips seemed curved for laughter and music, and . . .

"What are you thinking?" asked the Boy for want of something better to say. One cannot always recite the sonnets that are crowding for utterance. One does not always dare. "What are you thinking," questioned the Boy.

The Girl smiled reflectively up at the sky.

"Why," she told him, "I'm thinking that it's a wonderful day. I'm thinking that the sky's blue and that there will soon be flowers in my garden. I'm thinking that I guess I'll go up to my room and fix my hair, and wash off all this mud, and put on a new spring frock—so that you won't be the only one who's dressed up. And then I think I'll come down and be polite and sweet-tempered and lovely. And then, if you're good, I think I'll ask you to stay to supper. Will you?"

The Boy leaned eagerly forward.

"Will I!" he ejaculated fervently "Will I? O Girl! if you only knew how happy it makes me when you are the least bit nice to me——"

The Girl laughed annoyingly. "I'm always nice to you," she told him "You think that I'm mean sometimes, but I'm only talking to you for your own good. You know that you are silly—once in a while. I'm always nice to you!" And she smiled up at him with a flash of blue eyes from behind long lashes.

The vines on the porch were just beginning to sprout. They made no sort of a screen, but—well, it was spring!

The Boy reached blindly for the Girl's hand.

"Dear," he murmured, "dear, if you only realized—if you only knew——"

The Boy, who a moment before had been a budding poet, was reduced to a stammering schoolboy. "O Girl!" he cried suddenly; "if you could ever guess how I love you!"

The Girl drew her hand away—she jerked it.

"Listen!" she said to the Boy. "This foolishness has got to stop. You're not in love with me at all; it's just the springtime. You said so yourself. You said: 'In the spring a young man's fancy lightly turns to thoughts of love.' Well, that's the truth 'In the spring a young man's fancy lightly turns'—*lightly*. It's just one of the characteristics of the season—it's just custom, habit. You'd fall in love with anybody, if she were half-way good-looking, because it's springtime. It's not me that you're in love with."

"And now," said the Girl, "I'm going in to get dressed. And then I'm going to get supper. I think I'll make a strawberry shortcake—you can let your fancy turn to that. Are you going to stay and stop being foolish, or are you going to go home and moon?"

The Boy, decidedly dashed as to countenance, considered the question. It was springtime, and a young man's fancy . . .

It is most annoying to be very much in earnest, and then have no one believe you because it is a wonderful springtime day. The boy looked peevishly out across the glowing landscape, looked far out to the horizon line where a tiny pink cloud was spreading a rose-colored glow over the whole of the world. All the world seemed bright with the joy of youth and happiness and love.

The Boy in all the glory of his springtime white suit looked deeply into the heart of the sunset. The pinkness reminded him vaguely of strawberry shortcake—and the Girl made wonderful shortcake. With a certain pang the boy shoved sentiment out of his mind and filled it with very material thoughts.

"I'll stay," answered the Boy.

"In the spring a young man's fancy . . ."

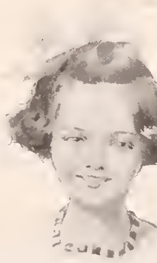
Tulips and Tit-Bits

A May-Morning Greeting

Any woman who will can make the May breakfast the most charming half-hour of the day.

One flower will aid it, if you can't have a bouquet. A single Tulip is very artistic.

Then have bubble-grains with it—Puffed Wheat or Puffed Rice. They seem like breakfast bonbons.



Everyone Will Smile

Good cheer is the main thing at breakfast. And it isn't universal, you know. It is up to you housewives to start the day with a smile.

One can't frown at flowers. And these flaky, crisp bubbles are the daintiest dainty that ever met folks at breakfast. Have them both on your May-morning tables.

Then remember that these flavory morsels are the utmost in whole-grain foods. Every food cell is exploded. Every atom feeds. It doesn't take many Puffed Grains to form a hearty breakfast.

Foods so fascinating and so scientific ought to have a big place in your home. No other wheat or rice foods compare with them. Prof. Anderson's process is the only way that fits every granule for food.

Puffed Wheat 12c
Puffed Rice 15c
Except in Far West
Corn Puffs—Bubbles of Corn Hearts—15c

A whole-grain food, to be a complete food, must be made wholly digestible. Each food cell must be broken. And each grain contains more than 100 million of them.

In Prof. Anderson's process, these cells are steam-exploded. Not a cell remains intact.

Wheat, rice and corn are the only grains we puff. Those grains should be served in this way. Not for breakfast only, but in bowls of milk. They are double-value foods.

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Florence Glass Door Ovens are perfect bakers, insulated with air space and asbestos, retaining heat for the cooking.

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Three pairs of pure silk Holeproofs must wear without holes for 3 full months; 6 pairs of cotton for 6 months. You get new hose FREE if any pair fails within the specified time.

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The Council at Jerusalem

International Sunday School Lesson for May 28
Acts 15: 1-35

TALKS ON THE GOLDEN TEXT

By REV. F. B. MEYER, D.D.

"For freedom did Christ set us free." Gal. 5 : 1.

A touching story is told of the old slave days A Christian man entered a salesroom, where, among others, a beautiful white girl was put up for auction. He saw the horror and fear on her face, and started bidding against the trader, who ran him up to the topmost price. Finally they desisted, leaving him her owner, though practically bankrupt. The girl dejectedly followed him from the vile associations of the place to his hotel, and could not believe her ears when he told her that she would be free to go where she chose, as soon as her emancipation papers could be made out and signed. Dazed and bewildered, she threw herself at his feet with inexpressible emotion, only slowly beginning to realize what freedom meant; but the contents of that wo could only be revealed to her as days a weeks succeeded and opened into yea So when we are told that the Son of G has made us free, we can merely skim t surface of that great announcement. V are free from the condemnation of the l and the accusation of conscience, free fro the power of darkness and translated in the kingdom of the Son of God's lo free from the clogging weight of the pa free with the freedom of the sons of Go But what it all means we shall never kn until we have reached that other li where we shall be able to realize our loftie ideals, untrammeled by the sins that so ea ly beset, or the weight of the dull lethar which so often casts its spell over our spir

The Beginnings of Christian Liberty

By Arthur H. Howland

IF one should make a list of, say, the twenty most important chapters in the Bible, this fifteenth chapter of Acts would be included in the list. Some might place it in the first ten or twelve most important chapters. Certain it is that it marks a great turning-point in the religious history of the world. Dr Olin A. Curtis, of Drew Seminary, used to say that the early church councils were like battle grounds. Great minds, great souls battled fiercely, passionately for what they believed to be true and right. The leaders of opposing sides were often equally sincere. There was the one terrific, dominant ambition; that was to find the truth.

The teacher should look up, or have the pupil look up, a brief history of some of the most important of the church councils, such as the Councils of Nice, Constantinople, Constance and Trent. Since the Reformation none of the church councils can really be called ecumenical, that is, representing the whole of Christendom. The Catholic Church still holds its councils, and still calls them ecumenical, not regarding the Protestants as a part of the true organic church. The last great Catholic Ecumenical Council was the Council of the Vatican, held in 1869-1870. There have been two great ecumenical Protestant councils on missionary work, the first held at New York in 1900, the second at Edinburgh in 1910. The church councils of the early centuries were accompanied by great pomp. Archbishops, legates, bishops, attended with almost royal splendor. The earlier councils were summoned by the Roman emperor, he or his representative presiding.

But at this council in Jerusalem there was no pomp, and we can believe very little ceremony. A group of earnest, sturdy, humble men, and, perhaps, some women, got together to discuss a problem, which they recognized as of the first magnitude: "Were the Gentile Christians to be brought under the requirements of the ancient Mosaic code?" All the members of the council were Jews. They had been brought up to believe that the only way to please God was to be a Jew or to become a Jew. They had been brought up to think that they could not even visit the homes of those who were not Jews without contamination. The ceremonies prescribed by the Mosaic law were not matters of option, but of obligation. To turn away from Moses was like turning away from God.

The great Galilean teacher, whose mighty influence had swayed their hearts and swept them into a new life of spiritual splendor and triumph, had implied that he had greater authority than that of Moses. "Moses told you to do this," he had declared; "I tell you to do this." And yet in every case the thing that he told them to do included or implied all that Moses had requ d. He went deeper, farther, higher. "T ık not that I am come to destroy the l ," he had said; "I am not come to de y it but to fulfil." But since Pent st they had been so busy with their w work and the new pleasures of ir worship that they had had little ne to think about ceremonial de ls. They went, doubtless, with occas al sacrifices to the temple, but they f d that they did not need to go the te le to get the sense of God's pres e. They knew he was with them. He s with them all the time. At their ho s, at their work, on the streets of the y, along the great Roman highway r on little footpaths across the s speaking to friends or strangers a t their new joy, standing unafraid b re angry magistrates, shut up in k dungeons, they knew he was with t n, the God of Israel, who had sent is Spirit into their hearts when y had accepted Jesus as his anoi d Messenger and their Saviour from n. But all the time they were Jews, r-cumcised, recognizing an oblig n to the ancient law.

But Gentiles had been getting bl d too. Cornelius had been ble l. Gentiles in Pisidian Antioch had n blessed, and at Iconium and Lystra d Derbe, and in Syrian Antioch. t these outposts of the faith the w believers had been so happy in ir new experience and had mingle o freely with their Jewish fellow Christ s that no one had thought of such b r-ersome matters as circumcision, s i-fices and other ceremonies.

The headquarters of this whole w movement was at Syrian Antioch, w e Paul and Barnabas were stayin s leaders of the Christian group. S e conservatives came up from Jerusa ı, and said: "This thing is all wrong. It is scandalous for you Jews to ming o freely with these uncircumcised Gent s. They must be circumcised and kee e law of Moses." The others of e Antioch church were greatly dist d and said to Paul and Baranbas and e or two others: "You had better go d n to Jerusalem and see about this."

And so the First Church Co il was called to order in the Holy C y. The representatives of the conserva e element were very outspoken b e the council came to order. They e doubtless thoroughly conscientious, t-tling for the thing they believed t e right. But the arguments bro t forward by the other side were o unanswerable that they seemed to e little to say in the council itself. l Peter stood up and told again at had happened to Cornelius. "God t no difference between us and them o why should we make any distinctio " They were filled with the Holy S t and their hearts were purified by is power, while they were still uncirc -cised. This proves unanswerably t circumcision is not necessary to n experience of God's presence and l r and power. The yoke of the anc t law with all its ceremonial detail s un arable. We have not been able to ep it; our fathers have not been abl to keep it. Why, then, should we sk them to keep it?"

T en Paul and Barnabas told the sai story—uncircumcised Gentiles had received salvation and the gift of the oly Ghost. Then James, doubtless Ja s the brother of Jesus, who was evi ntly the chairman of the council, ros to speak. (The record of Acts 12 shows that James, John's brother, the on of Zebedee, had been killed.) He ferred to the reports that had been ma ; he quoted the ancient Scriptur to show that Gentiles were included God's plan of blessing, and advis the council wisely: "Wherefore my entence is, that we trouble not the who from among the Gentiles are urned to God." He suggested fou pecifications that should be made in the new code of religious ethics, only fou

re was the real beginning of Christian iberty. It was this decision that ma possible the mighty expansion of the eligion of Jesus far beyond the nar w limits of Judaism. Because the men were brave enough, and wise enough, and sufficiently in touch with God to make this great decision, we tod are free Christians instead of bei tied hand and foot with the stiff cer onialism of Israel. Indeed, if it had not been for this decision it is dou ful if we would be Christians at all, ecause a Christianity fettered by the osaic code would never have had suf ent missionary zeal and missionary power to reach out and compel oth nations to accept the evangel of Jes

Th council wrote a letter to send bac to Antioch, explaining its position. It ust have done the hearts of Paul and Barnabas good to hear themselves refe ed to as "our beloved Barnabas and Paul, men who have hazarded thei lives for the name of our Lord Jes Christ." They must have thought of t persecutions at Pisidian Antioch, the iot at Iconium, the stoning at Lys a, and been glad that in the face of all ese hazards they had not flinched. The erusalem church sent two messengers Judas and Silas, back with Paul and Barnabas to carry the message. The hurch at Antioch rejoiced at the goo news. They had some good meetings Judas and Silas preaching some vig ous Gospel sermons and strengthening e believers in their faith. Then Jud went back to Jerusalem while Sila stayed at Antioch, assisting Paul and Barnabas in their work there.

T beginnings of Christian liberty and f Christian ethics! The Christian cod has changed greatly since that earl day. We are finding out new obli tions of duty constantly, and we are so finding that many obligations and prohibitions which seemed vital in t past are no longer binding. Paul him lf took the ground in his epistles that t was not necessarily and always wro to eat meat that had been presentl as a sacrifice to idols. It soon cam to be felt that there were greater obli tions in Christian conduct that had ot been touched upon at this first chu h council. The council, for insta , had said nothing about slavery. It did not repeat and emphasize the great social message of Jesus. It took up only one of the really great social problems that perplex the conscience and the will of the human race. It is probable that these early Christians were so conscious of an all-embracing love in their hearts that they could not understand how any one, having received the Gospel of Jesus, could wrong a fellow creature. They knew that that Gospel of love would ultimately revolutionize and redeem the world. They had not laid hands upon the great fundamental moral precepts of the Mosaic law. Men were still to be just to one another; men were still to love their neighbors. And throbbing through these old demands of justice was the pulsating love of the heart of Christ, that heart that had been stilled in death on Calvary in order that men might learn how to love not only their neighbors, but their enemies, and in order that the love of God might find its way into every human heart.

For the older classes the study of the evolution of Christian ethics will be interesting. Trace the various waves in the progress of Christian ideals. The era of monasticism gave way to the new freedom of the Reformation. Then came Puritanism, which is just now to some extent letting go its grip. There has all the time been the tendency to lay burdens like this old burden of the Mosaic code upon the free soul of the believer. Of course, there is danger of going too far on the road of liberty, but there is no danger to the soul or to the group who will keep alive upon its altar a flaming fire of love for Christ, and a burning desire to translate this love for him into loving service for their fellow men.

There is a new call sounding in the church today: the call to have done with trifles, to cease to care for non-essentials and for externals, to take a new hard grip on the tough moral problems of our day, to find the way to end war, to end social injustice, to put an end to poverty. Science, as applied to man and society, is finding out that the teachings of Jesus formulate the only reasonable and hopeful plan of human conduct and of social organization. If the church does not look out, other forces and organizations than herself will bring about that revolution of society which will really put into actual operation some of these basis teachings of the Nazarene.

◆

Young People's Topics for May 28

How Missions Are Blessing the World

Christian Endeavor. Ezek. 47 : 1-12. (Foreign Missionary Meeting.)

Discovering Needs

B. Y. P. U. Acts 16 : 6-10. (Consecration Meeting.)

The Ministry of Good Cheer

Epworth League. Prov. 17 : 22; II Cor. 2 : 1, 2; I Thess. 5 : 16; Matt. 14 : 27; John 16 : 33.

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A READER recently sent us five shares of stock in a certain corporation, directing that the same be s d and the proceeds applied to the Chr ian Herald Fund for the Relief of the idows and Orphans of the War in ope. In his letter he said:

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>
> I do not desire any publicity in regard to this contribution. In your printed acknowledgments in the Christian Herald, you can acknowledge it "In His Name," for I am indeed giving it in the name of Him who first gave freely to me.

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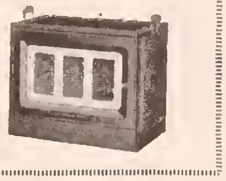

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“Oh Hombre, Socorro!”

Continued from page 607

nor roll of stirring drums, with deeds of love and mercy, the heavenly Kingdom comes.” They lift themselves on tiptoe when they reach the refrain of their battle hymn, O, Zion, Haste, Thy Mission High Fulfilling: “Publish glad tidings, tidings of peace, tidings of Jesus; redemption and release!” (It might not do, and yet there is something in the idea, that a good patriotic song would be a good thing with which to open every day's session of both houses of Congress.)

THE eleven sessions of the congress were progressive and cumulative in their programs and power. The President of the United States was a guest throughout the first evening when General Secretary William B. Millar reviewed the Movement's advance of a decade, and Dr. John R. Mott showed how war had added to the missionary responsibility of American laymen. The terrible casualties of that war, the unparalleled destruction of property, the vast employment of capital to carry it on, the ghastly sacrifice of boys in the ranks, the huge encampments of prisoners of war, have created, in Dr. Mott's opinion, a call for Christian service in the years to come, such as the world had never before experienced. Upon American Christian laymen must fall the initiative and the brunt of constructive and reconstructive tasks after the war.

And so the great convention began as it ended, with an appeal to the heroic. This is the secret of the movement's tremendous impetus: that it calls on men to make supreme sacrifices and do supreme deeds for Christ.

The prevailing idea of the congress was that the day of *real* things had arrived; the day when real men must hear real calls and heed them. A. J. Wallace, former lieutenant-governor of California, declared that in early life he had received a call into the ministry, and had applied himself with diligence to heeding it; and shortly afterwards, he said, he received another call which he struggled against, but eventually had to obey a call *out* of the ministry. And he charged the ministers in the audience to have their ears open to such calls, as in his experience he had met some whose talents and energies would seem to indicate that a call out of the ministry might set them free to doing real things in the Kingdom.

It was mentioned that one layman is supporting a home mission station in Korea with thirteen American missionaries. The same man supports representatives in Cuba and in Africa. It was not suggested that every member of the movement approximate this, but I cite it here as one of the standards of service lifted up by this organization.

Shailer Mathews, president of the Chicago University, played verbal blacksmith and struck spiritual sparks from an invisible anvil in rapid succession. He proved that missions are a method of realizing Christian unity, and that Christian unity was a long step toward real internationalism. “The things in which we agree are mightier than the things in which we differ,” said Mr. Mathews, with the entire approval of his audience; and then among other things, said the following: “Unity of our forces is compelled by the greatness of our common task”; “Now is the time for great Christian adventures”; “We are in danger of losing our national soul.” And right in there he told of the Japanese reporter who was asked to name the chief objection in Japan to Christianity, and who replied that there was now no real objection to Christianity, but there used to be, for the Japanese thought that Christianity made cowards of men. But the sight of Christians fighting as fiercely as barbarians in the present European war disabused the Japanese mind, and now there was no real objection to Christianity. (So, possibly the efficient government of Japan will add Christianity to the military tactics of the nation.)

Mr. Robert E. Speer both warned and challenged the convention, by declaring that if God's saving work in the world is to be done, “it can only be done by Christian people working together.” This is by no means all that Mr. Speer said in the different sessions, but he said this with all the conviction of his great and serious mind. In an address he showed that the bond to unite the Americas was not trade, was not common political ideals, was not common ideals of peace and brotherhood and high thought, but that the force of Christianity alone can accomplish it. “They are the only ties that hold today across the chasms of racial hate. Just now only bonds of Christian love and fellowship remain between nations.”

Then Mr. Speer told a story with great effect. He was traveling in South America along one of its densely shaded rivers; the boat, which depended upon wood for fuel, was tied up at the bank towards twilight, while the crew went ashore to cut a supply of wood. He was sitting at his stateroom window watching the flickering lights on shore, and the moon and stars through the tree-tops, when suddenly he heard a splash in the dark waters near the boat. Then over his head he heard the patter of running feet and excited whispers, then a silence. Then suddenly from a point at a distance far off in the swiftly rushing stream there came a cry, a cry which Mr. Speer said he would never in this world forget, the cry of a man: “*Oh, hombre! Oh, hombre!*” The river thereabouts was filled with alligators, and the unfortunate man had been caught before his friends could possibly reach him. And that cry, said the speaker, was the cry of the heart of mankind, of lost mankind to their brothers who were safe and strong: “Oh, hombre! Oh, man! Oh, brother! Oh, *friend!*” That, said Mr. Speer, is the cry that the Laymen's Missionary Movement must hear and answer.

AND so onward and upward swelled the note of service and sacrifice. The rush of hundreds of thousands to enlist to fight for their country's flag was cited as an example of what men can do when they will of service and sacrifice. “Enlist” was the order of the day for Christian service. “The church is those who definitely enlist for service,” asserted one speaker, and then he asked, “Can you enlist for service?” It

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MEAL-TIME CONSCIENCE

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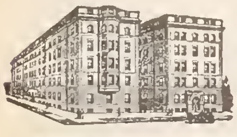

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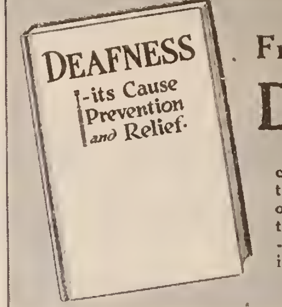

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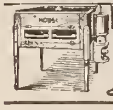

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seemed like a simple question, and it is a simple question even in regard to military duty—until the need arises.

S. D. Gordon, who said that the world is God's prodigal son, said also that the church needs money with the red tinge of sacrifice upon it; that the greatest thing anybody can do is to pray; and that prayer takes on the quality of the life the man lives: "So it is deep or shallow, narrow or broad, as the case may be." And then he spoke of the whole world as being in an emergency and that the Laymen's Missionary Movement must go to its help in the spirit of prayer.

Bishop Arthur S. Lloyd asked the convention to realize that God's good name is in the keeping of Christians. Andrew Campbell White in a magnificent call to service on the last night aroused the delegates to high resolves as to their "keeping" before the world above every other name, the name of Christ.

Mr. White showed the vast latent resources of the church in men and money, but Mr. Speer brought the congress to a close with a powerful appeal to the men of the Laymen's Missionary Movement to depend upon no other resources than God himself. He spoke as though he saw not alone the one thousand delegates before him, but the hundreds of thousands of other men throughout the American churches upon whose steadfastness and zeal depends the battle of the Lord. He spoke to the manhood of the Christian church, and in unshakable confidence that God can and will bring to pass what is his great design to the human race, called upon the men of the Laymen's Missionary Movement to regard all human and material resources inefficient without God, in whom (not in ourselves) reside our spiritual resources. And the great congress was brought to a close with this thought of God as the sufficient motive, the sufficient wisdom, the sufficient resource, the sufficient society and the sure confidence of victory to his sons upon earth.

THE program for the forward work of the Movement adopted by the convention includes the promoting of the every-member canvass for systematic and methodical giving in churches; increased emphasis upon the standards of stewardship; a call to every man to devote a portion of his life, time and money to the Lord's service; instruction of the youth of the churches in standards of stewardship of life and property; extension of the work in rural communities and among colored men; and a comprehensive plan of educational work throughout the world.

German Reply to Submarine Note

Continued from page 611

in self-defense against the illegal conduct of British warfare, while fighting a bitter struggle for national existence Germany had to resort to the hard but effective weapon of submarine warfare.

As matters stand, the German Government cannot but reiterate regret that the sentiments of humanity which the Government of the United States extends with such fervor to the unhappy victims of submarine warfare are not extended with the same warmth of feeling to many millions of women and children who, according to the avowed intention of the British Government, shall be starved, and who by sufferings, shall force the victorious armies of the Central Powers into ignominious capitulation.

The German Government, in agreement with the German people, fails to understand this discrimination, all the more as it has repeatedly and explicitly declared itself ready to use the submarine weapon in strict conformity with the rules of international law as recognized before the outbreak of the war, if Great Britain likewise was ready to adapt the conduct of warfare to these rules.

Several attempts made by the Government of the United States to prevail upon the British Government to act accordingly failed because of flat refusal on the part of the British Government. Moreover, Great Britain again and again has violated international law, surpassing all bounds in outraging neutral rights. The latest measure adopted by Great Britain, declaring German bunker coal contraband and establishing conditions under which English bunker coal alone is supplied to neutrals, is nothing but an unheard-of attempt by way of exaction to force neutral tonnage into the service of British trade war.

The German people knows that the Government of the United States has the power to confine the war to armed forces of the belligerent countries, in the interest of humanity and maintenance of international law. The Government of the United States would have been certain of attaining this end had it been determined to insist against Great Britain on the incontrovertible rights to freedom of the seas. But, as matters stand, the German people is under the impression that the Government of the United States, while demanding that Germany, struggling for existence, shall restrain the use of an effective weapon, and while making compliance with these demands a condition for maintenance of relations with Germany, confines itself to protests against illegal methods adopted by Germany's enemies. Moreover, the German people knows to what considerable extent its enemies are supplied with all kinds of war material from the United States.

It will, therefore, be understood that the appeal made by the Government of the United States to sentiments of humanity and principles of international law cannot, under the circumstances, meet the same hearty response from the German people which such an appeal otherwise always is certain to find here.

If the German Government nevertheless is resolved to go to the utmost limit of concession, it has been guided not alone by the friendship connecting the two great nations for over one hundred years but also by the thought of the great doom which threatens the entire civilized world should the cruel and sanguinary war be extended and prolonged.

The German Government, conscious of Germany's strength, twice within the last few months announced before the world its readiness to make peace on a basis safeguarding Germany's vital interests, thus indicating that it is not Germany's fault if peace is still withheld from the nations of Europe. The German Government feels all the more justified in declaring that responsibility could not be borne before the forum of mankind and in history if, after twenty-one months of the war's duration, the submarine question under discussion between the German Government and the Government of the United States were to take a turn seriously threatening maintenance of peace between the two nations.

As far as lies with the German Government, it wishes to prevent things from taking such a course. The German Government, moreover, is prepared to do its utmost to confine operations of the war for the rest of its duration to the fighting forces of the belligerents, thereby also insuring freedom of the seas, a principle upon which the German Government believes, now as before, that it is in agreement with the Government of the United States.

The German Government, guided by this idea, notifies the Government of the United States that German naval forces have received the following order:

"In accordance with the general principles of visit and search and the destruction of merchant vessels recognized by international law, such vessels, both within and without the area declared a naval war zone, shall not be sunk without warning and without saving human lives, unless the ship attempt to escape or offer resistance."

But neutrals cannot expect that Germany, forced to fight for existence, shall, for the sake of neutral interests, restrict the use of an effective weapon if the enemy is permitted to continue to apply at will methods of warfare violating the rules of international law. Such a demand would be incompatible with the character of neutrality, and the German Government is convinced that the Government of the United States does not think of making such a demand knowing that the Government of the United States repeatedly declares that it is determined to restore the principle of freedom of the seas from whatever quarter it has been violated.

Accordingly, the German Government is confident that, in consequence of the new orders issued to the naval forces the Government of the United States will also now consider all impediments removed which may have been in the way of mutual cooperation toward restoration of the freedom of the seas during the war, as suggested in the note of July 23, 1915, and it does not doubt that the Government of the United States will now demand and insist that the British Government shall forthwith observe the rules of international law universally recognized before the war, as are laid down in the notes presented by the Government of the United States to the British Government, December 28, 1914, and November 1, 1915.

Should steps taken by the Government of the United States not attain the object it desires, to have the laws of humanity followed by all belligerent nations, the German Government would then be facing a new situation in which it must reserve to itself complete liberty of decision. The undersigned avails himself of this opportunity to renew to the American Ambassador assurances of highest consideration.

VON JAGOW.

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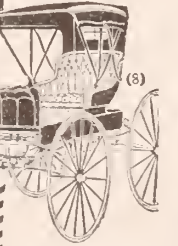

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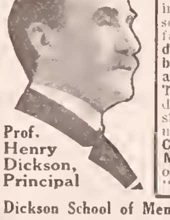

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The Christian Herald Prayer League

ALL Christians are urged to unite with the members of the Prayer League in daily prayer at the noon hour. Also any one is at liberty to send a request for prayer or an acknowledgment of answered prayer, thereby becoming enrolled as a member of the Prayer League. All correspondents are specially requested to make their letters as brief as possible. Write requests and acknowledgments on separate sheets.

MRS. L. C. W. writes from Plainfield, N. J.: "It is two weeks since I joined your Prayer League, asking prayer for my two brothers. It seems almost impossible that in so short a time I would see one of those brothers go up and acknowledge that he was going to stand for Christ, and so my prayer and yours of the Prayer League were answered. It was at this great revival that you are praying for. It would have done your heart good to see the number that took their stand for Christ. My heart was overflowing with happiness, for my brother had asked a man to come to the meeting, who was so profane, and he too, accepted our Lord. Pray for them both that they may have strength given them from on high." E. E. B. writes from Waynesboro, Pa.: "I wish to acknowledge answer to prayer for a friend who was a confirmed drunkard. In February he was converted and expects to unite with the Church of the Brethren in Christ in two weeks. Please pray for God's keeping power over him all through his life."

A wife writes from Russell, Iowa: "I wish to write you in regard to a vow I made to God some years ago when my husband went insane. I made a vow to Almighty God that if he would heal my husband's mind I would let the world know it, and I can't think of any better way than to write to the good old Christian Herald. I also asked the Prayer League to pray for my daughter's eyesight. At the time it seemed as though she would go blind, but, thank God, her eyes have improved greatly, and my husband's mind healed entirely. I cannot praise God enough for his love and mercy. There is power in prayer, and your Prayer League has helped me so much. It has helped me to help others. We shall never know how much good the Christian Herald and Prayer League have done until we reach that happy land where we shall be like Christ."

Mrs. E. V. O'N., of Mineral Wells, Texas, writes: "Only a few weeks ago I wrote asking to become a member of the Prayer League. How thankful I am that I did so! I believe you have been praying for my husband and myself as I requested you to do, for our dear heavenly Father has already granted one important part of my request, and granted it in such a gracious way. First I felt the power of your prayers. My heart was so burdened, but my faith grew stronger, and as I thought of his words, 'What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.' I was given the blessed assurance that what I had asked for in two of the requests was already granted. Yesterday I prayed that we might have the blessing come to us that very day, and it came through a letter about eleven o'clock last night. Oh, how I do thank my heavenly father! And I thank you for praying for us."

A Daughter from Heath Spring, S. C., writes: "I am writing in acknowledgment of prayers answered, I believe, as I wrote begging prayer for restoration of health, and I am so much improved, and spiritually too. Am able to work some now for my home and for God's cause. Please continue to pray for me that I may be completely cured. May I beg the prayer of your dear band, the earnest prayers of each, for my father—a sincere Christian, who has done so much for the Lord's cause, but who is old, broken in health and in great distress."

Mrs. B. A., Amboy, Ind., writes: "I wish to ask your prayers for my niece, who is very ill and cannot recover unless God heals her. Do pray for her, also for the wife of an evangelist who has tuberculosis. The business man of whom I wrote last summer is now well and able to attend to business, as well as taking active part in church work. Surely God is able to do all we ask or think."

Mrs. J. W. B., of Lathrop, Mo., writes to ask prayer for two brothers that they may become consecrated Christians and that God may strengthen her husband spiritually. A Mother writes to ask prayer that her son and his wife may come back to God. She adds: "I gave my boy to God before he saw the light, in infant baptism, also saw him join the church. Now he has wandered away. When he was very sick as a boy, I asked God to save him for me—but for the glory of God only. Won't you please pray for his return to God? I also ask your prayers that my daughter will live nearer to God—that her husband may come to Christ, and that my daughter and son will become reconciled."

Acknowledgments of answered prayer have also been received from:

Mrs. B. A., Amboy, Ind.; Mrs. R. E. S., Sauquoit, N. Y.; Mrs. F. S. G., Spring Water, N. Y.; H. L. S., Ohio; Mrs. J. A. M., Little York, Ill.; Mrs. E. C., Canton, Ohio; G. A. P., Baton Rouge, La.; S. A. G., Courtland, Kan.; Mrs. A. S. S. A., Conn.; L. R., Greer, S. C.; J. W. C., Carthage, N. Y.; Mrs. L. D., Cortland, N. Y.; Mrs. O. T., Canute, Okla.; Mrs. G. W. M., Philadelphia, Pa.; Mrs. D. B. R., Cleveland, N. C.; B. G., Bradentown, Fla.; Mrs. J. W. B., Lathrop, Mo.; M. McC., Crestmont, N. C.; Mrs. O. W. D., Reeder, N. D.; Mrs. A. R. S., Johnstown, N. Y.; I. R., Greenfield Center, N. Y.; C. E. C., Chestnut Hill, Mass.; C. B. F., Fultonham, Ohio.

Santa Barbara, Calif.; Baton Rouge, La.; Long Beach, Calif.; Victor, Mont.; Holly Springs, S. C.; Milan, Mich.; Winterport, Me. (that twelve prominent men may be led to confess Christ); Cortland, N. Y. (for an outpouring of the Holy Spirit upon all the churches, for the success of the Billy Sunday campaigns in every city visited); Morganton, N. C. (that the sale of liquor may be prohibited throughout Burk County, N. C.); Oxford, Pa. (in the Fourth Baptist Church); Danville, Ill. (a spiritual awakening among church members and the salvation of many unconverted); Grandview, Texas; Athol, Idaho. Mrs. E. L. G. asks prayer that her brother, a Congregational minister, may receive a call to some church.

Mrs. A. S S. A., Mrs. M. A. B., Mrs. W. E. C., Mrs. J. L H., ask prayer that their sons' minds may be restored; A. E. O., that wife's mind may be restored; M. M., Mrs. N. N., their husbands'. Ten other friends ask prayer for mental restoration or strengthening for relatives, friends or for themselves.

Mrs. M. P. asks prayer that mother's and father's sight may be restored; Mrs. C. K., that failing sight may be restored and blindness averted; Mrs. L. C. O., that mother's eye may be healed and operation averted; E. I., Mrs. L. D., F. I. G., Mrs. S. E. J., that their sight may be strengthened. Six other friends, for the restoration or strengthening of sight for friends or relatives.

Thirty-nine friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing.

A Reader and Mrs. T. S ask prayer that their sons may be cured of the liquor habit; two wives, their husbands. L. E. T. asks prayer that the taste for liquor may be taken away. Eight others, that friends or relatives may be delivered from the habit.

Twenty-two parents ask prayer for the conversion of sons, including I. M. W., that five sons may be saved, and Mrs. L. B. E., four sons. Sixteen wives ask prayer for the conversion of their husbands. Sixty-seven friends, for the conversion of other relatives or friends.

Twenty readers ask prayer for special spiritual blessing for others.

Eighty friends ask prayer for the healing of others, including Mrs. C. B. O., that a missionary may be restored to health and strength. Seventy-two ask prayer for healing for themselves. Fourteen friends ask prayer for healing of hearing for themselves or others.

Forty-nine friends ask prayer for help or guidance in financial affairs.

Forty-eight friends ask prayer for the granting of varied desires and needs.

◆

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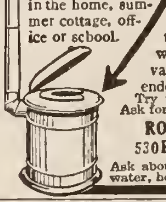

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he Desert Shall Blossom Like a Rose

Continued from page 609

by means of these the missionary es and recrosses his parish; but often ng its tracks he rides from civili- n to carry the message of the Christ. id this great expanse of scenic n and beauty and wonder of rich- of rocks and land, there is a strong manly type of people. There is a e charm over this great land of si- but more than the fascination of eins of gold is the richness in the of its thousands of stalwart men, , courageous and self-sacrificing , and promising children who have to this country.

MR. JOSSELYN gives this little story to show how Sunday schools arted on the desert: "Early in my I stopped off at a little mining in the uplands, four thousand feet the sea. Children had been born raised there and had never at- d a religious service. It was even ed that the children were too wild into a Sunday school if there were A little bit of a woman with a big was found who said: 'I'll try.' came the children, boys and girls, and big, all dressed alike in blue lls. It was a little difficult to tell was which, and I said, 'Boys and would you like to come to Sunday ?' This was a new proposition hem, and they looked dubious. le is a universal reassurance, how- and they said, 'We'll come,' and vay.

"hen Sunday came they were all before me in the dance hall— was no other place to hold a meet- They were lined around the seats t the wall, but what a transforma- Instead of the blue overalls, the were in trousers and jackets, and rls had on stiff white dresses and primly in readiness for the strange We had a jolly Sunday school, t evening they all came again with der folks for a preaching service. came again and again, and a little stablished a service of their own.

To many of the isolated homes and lonely people of the desert the missionary and his wife come as the only connecting link to the religious life that the settlers enjoyed before coming to this land. Mr. Josselyn tells of his visit to an old couple living alone near Newberry: "One day the train left us standing by the tracks as it went off-country as the crow flies, getting smaller and smaller until at last a far-away curve took it from view. Then we looked around to see a pump house on one side and a section house on the other. Inquiry revealed the fact that some one interested in the Sunday school proposition lived two miles down the track. There we found a tiny little house with an old couple, seventy-three and seventy-four years of age, living in it.

"There is a certain pathos in old folks trying to tame the wild and rough elements of the desert. It is a job enough for the younger blood. When we would have gone farther for the night, they asked us to stay with them, and we spent the evening in singing together before the organ, reading the sacred page, and pouring out our hearts together at the throne of grace. Bedtime found us in the center of a room. In one corner was a stove, in another the dining-table. A third held a set of double harness, while the remaining corner served as storage for a gasoline engine. We slept serenely.

"In the morning the sun was rising over the desert as we went our way. The old lady, her gray hairs glorified by the morning sun and her step tottering a little, accompanied Mrs. Josselyn. When we climbed the steep side of the grade they halted in their little patch of plowed ground. The old man, his voice choking a little, said, 'Mother's heart was nigh to breakin' when you would have gone away last night. You can't understand what a visit like this means to us alone out here.'"

The warm breath of the Gospel has brought roses to blooming in the desert places, and in the wilderness have waters broken out.

The Sun-Kissed Temples of Baalbek

Continued from page 609

At present it helps support six , a dozen curio shops, a score of eers and a station-master.

A ttle way out from the city is a very fountain, Ras el Ain, whose s, running down through the city, ate and flow to the Litany and es. Two old mosques nestle the green maples there, and the ions in the water are unusually Here an enterprising café pro- r has set out his little tables, and ts cool and shady spot the people albek come when the dust drives from the narrow streets.

Baalbek, man has truly achieved yclopean. Here the excavators nearthed a complete set of ruins. ying guides get tourists to swallow stories than in any place I know f. lere the towering columns of the le of the Sun watch the orb of day d behind the Lebanon, after the lifting shadows have engulfed the smaller temple of Bacchus. And the Sun, in departing, leaves his kiss upon the stately colonnade in a clearly seen tinge of red. There are prosaic folk who say that this is caused by iron in the rock. That may do as an explanation to those who believe in the age of iron, but this mighty temple does not belong to the present age of machinery.

It is more likely that the red tinge in the rock is the stain of blood—the blood of men who died in erecting this everlasting monument. Perhaps it is as well that the blood of the laborers should show on the monument of the conqueror who built this temple to an unknown god. Men who are killed in mines and dangerous occupations today have no such mighty reminders of their toil as the blush which shows on the graceful columns of Baalbek, when the setting sun slowly settles behind the long line of lofty Lebanon.

A Prophet of Righteousness

Continued from page 614

his work as a home missionary ame year in Cheyenne, Wyo., little church of thirteen members. years later he was recalled to his as chaplain and instructor in l theology. After three years epted the call of the First Con- ional Church of Sandusky, Ohio.

Wile at Sandusky he became pro- y interested in the condition of untry, and after a pastorate of ears accepted the secretaryship Ohio Home Missionary Society er to avail himself of the special es which the office would afford e study of the great home mis- y problem in all its aspects. g this secretaryship of three years led much to the materials which ard appeared in "Our Country." In 1 4 the attractions of the pastorate prevailed, and he accepted a call to the Vine Street Church of Cincinnati.

In 1886 "Our Country" appeared. "The New Era" was published in 1893. Early in 1898 appeared "The Twentieth Century City." Since then Dr. Strong issued "Expansion," "The Times and Young Men," "The Next Great Awakening," "Social Progress," "The Challenge of the City," "My Religion in Every Day Life," and "Our World."

In 1898 he organized the American Institute of Social Service, of which he was made president, remaining at the head of this organization until his death. In the summer of 1904 he was invited to England to aid in organizing the British Institute of Social Service, and at this writing organizations have been formed on the American plan in five European countries and in Australia.

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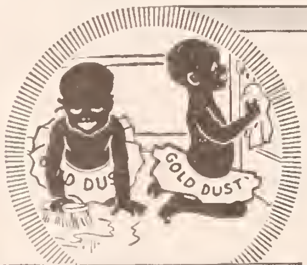

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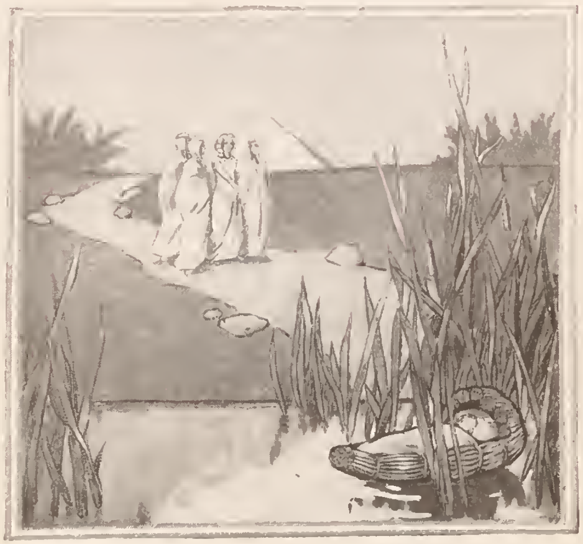
EVERY WINNING ANSWER IN THE

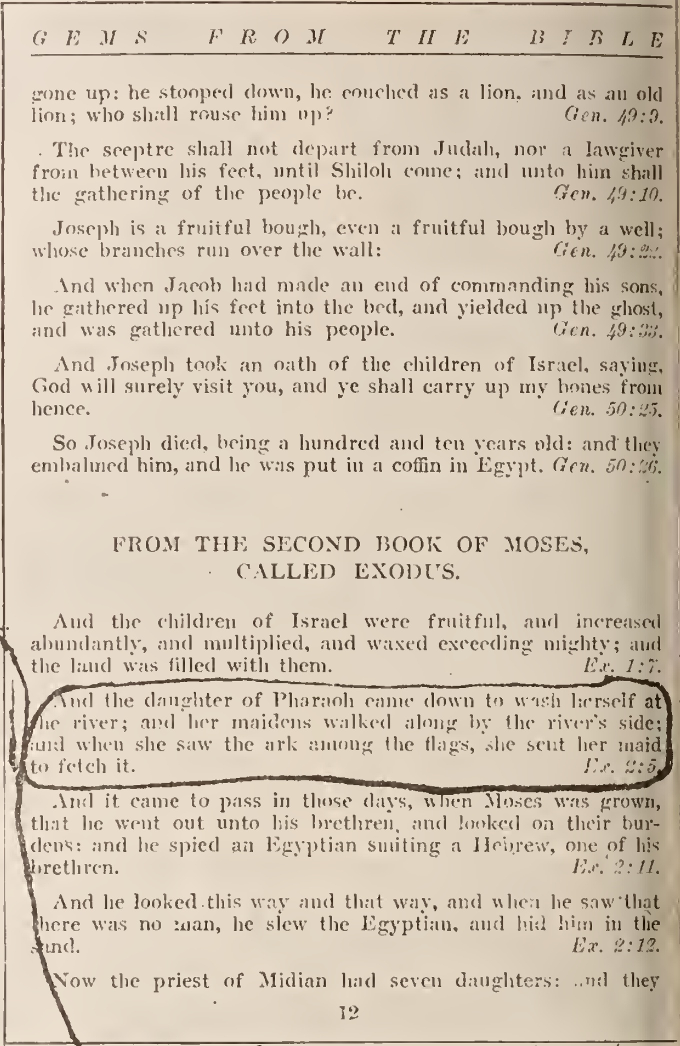
Christian Herald Bible Picture Contest

CAN BE FOUND COMPLETE IN

"GEMS FROM THE BIBLE"



← Suppose this sample picture were one of the regular pictures in the Contest You'd look in your "Gems from the Bible" for a fitting verse



GEMS FROM THE BIBLE

gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? *Gen. 49:9.*

. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. *Gen. 49:10.*

Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: *Gen. 49:22.*

And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people. *Gen. 49:33.*

And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. *Gen. 50:25.*

So Joseph died, being a hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt. *Gen. 50:26.*

FROM THE SECOND BOOK OF MOSES, CALLED EXODUS.

And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. *Ex. 1:7.*

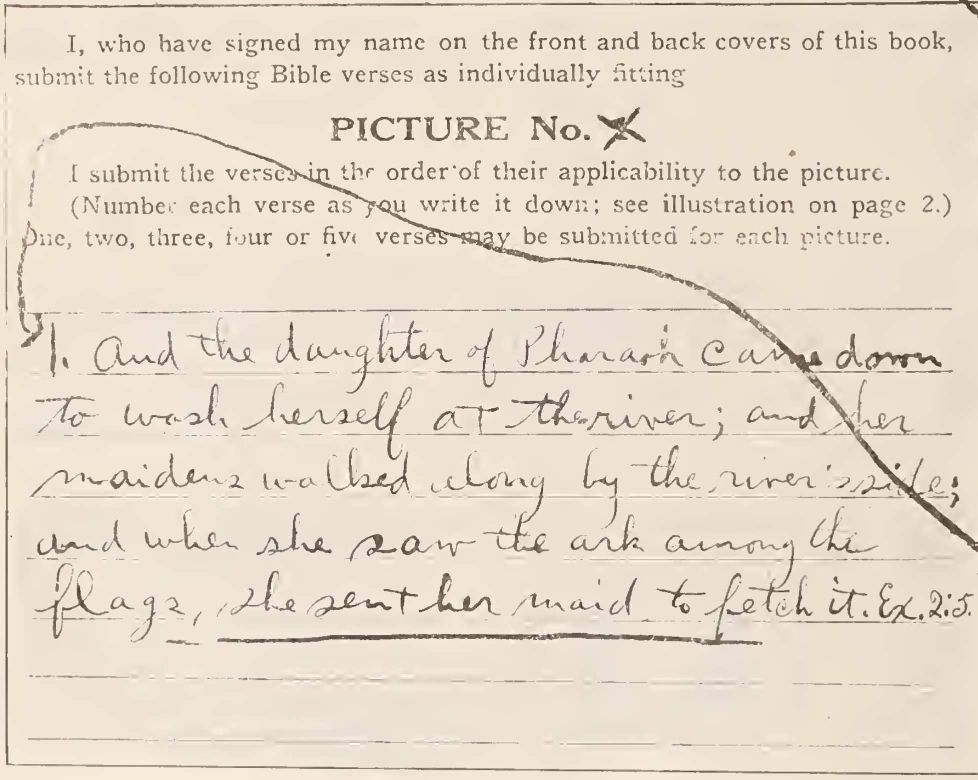
And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. *Ex. 2:5.*

And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting a Hebrew, one of his brethren. *Ex. 2:11.*

And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand. *Ex. 2:12.*

Now the priest of Midian had seven daughters: and they

12



I, who have signed my name on the front and back covers of this book, submit the following Bible verses as individually fitting

PICTURE No. X

I submit the verses in the order of their applicability to the picture.
(Number each verse as you write it down; see illustration on page 2.)
One, two, three, four or five verses may be submitted for each picture.

1. And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. Ex. 2:5.

and then, having found one, you'd write it in the Reply Book

Here, directly above, you see a page from "Gems from the Bible." The latter is a convenient little book containing all the possible answers, and in fact the only eligible answers, for the Bible Contest pictures.

At the top of the page, you see a specimen picture, a fitting text for which is found in "Gems from the Bible," and then entered in the Reply Book. That's the process of the Bible Picture Contest.

Here, directly above, you see the upper portion of a page from the Contest Reply Book, the rest of the page (which has been torn off) consisting of more blank lines. A Reply Book is given to you together with "Gems from the Bible."

MAKE NO MISTAKE!

$1,250 in cash is the first reward in the Bible Picture Contest. There will be 419 rewards in all, totaling $3,500. And a good deal of enjoyment is to be had by every contestant, from start to finish. The spiritual, material and recreational rewards which will accrue to every contestant will far outvalue and outlast any cash reward. If you haven't a copy of the rules, they will be sent to you (with all other needed information) on request. However, we shall here tell you some of the provisions.

The Contest consists of 60 pictures, for which you are to supply the most appropriate Bible verses. The pictures, if they have not been saved by you from previous issues of the Christian Herald, can be had from us at one cent each or as part of the Bible Picture outfit as explained in the special offers given below.

The Bible verses you select as answers for the pictures MUST BE VERSES INCLUDED IN THE STANDARD LIST, the references of which will be sent to anyone without charge. The actual verses are given for easy and convenient examination in "GEMS FROM THE BIBLE": but *no other quotations will be accepted as answers.*

The answers are to be submitted by writing each verse below a facsimile drawing of the corresponding picture, or *else* may simply be written (without the drawing) in the spaces of the Reply Book and that is all you need do. Set of answers (Reply Book) is to be sent in to the Christian Herald not before June 19th and not later than July 17th, 1916.

"Gems from the Bible," Reply Book and the 60 Contest pictures, together with full Rules and necessary instructions, constitute the Bible Picture Contest OUTFIT. The Outfit is offered by us as a premium. We shall send you a full list of our various interesting offers if you wish. Here below is our special offer for your acceptance now:

How to Obtain the Outfit

Recommend the Christian Herald to a friend or neighbor, and obtain that person's new subscription for eight months at one dollar or present the subscription to some person who will appreciate it, and *on receipt of your order with the dollar, we shall immediately forward the above described Outfit to you without charge.* Note.—By adding on fifty cents, or $1.50 in all, you can have an Outfit sent to the new subscriber also.

Do not delay. Use the coupon here to the right.

COUPON

To Obtain "Gems from the Bible" Reply Book and 60 Pictures

THE CHRISTIAN HERALD, Bible House, New York City

Gentlemen:—I enclose $1.00 to pay for eight months' subscription (new) to the Christian Herald to be sent to

Name . . . .

Address . . . .

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You are to send me as a premium the OUTFIT of "Gems from the Bible" Reply Book and 60 pictures.

My name . . . .

My address . . . .

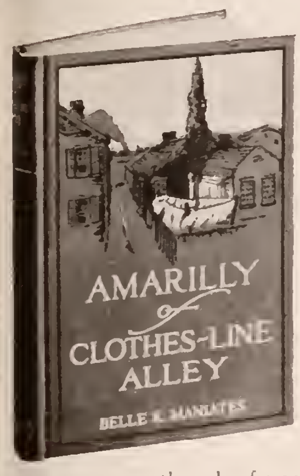
. . . .

(Note.—You may put a cross here —— and enclose $1.50 instead of $1.00, and an Outfit will also be sent to the new subscriber in addition to the one sent you. For $2.00 you can secure an Outfit Christian Herald for 8 months, and either Modern Priscilla or Orange Judd American Agriculturist for one year.)

Amarilly"

IN BOOK FORM

e have had so many inquiries for
marilly of Clothes-Line Alley"
book form that it gives us much



p sure to announce the sale of a special e ion of this splendid story. No one w had read the book can forget the c rm of Amarilly. Amarilly was a child o he slums, the oldest of a family of ei t, all wage-earners, except the baby. H prosperity in the end came to the J kins Family, how Amarilly got an e cation, how the Boarder married Lily R e and built an annex and the adven- tu s of the surplice are told in a whole- sc e story—a book for the many who a weary of problem novels. In the h an appeal, sweet humor, and genuine c riness between its covers, there will a it you many laughs; and a tear or t as well Amarilly is a constant sur- p e and delight.

e will send "Amarilly of Clothes- e Alley," attractively bound in th, together with the Christian rald for one whole year, for $2.00.

r, we will send "Amarilly" to present scribers as a reward for sending us e new eight-months' subscription to Christian Herald with one dollar.

"UST DAVID"

By

LEANOR H. PORTER

Author of "POLLYANNA"

eryone who has read "Pollyanna" sh ld read "Just David." He is as lov- ab as the heroine of the Glad Book. M Porter believes that the idea of the po bility of happiness should be held up people, but she does not attempt to pr h about it. She simply lets her ch acters speak. Much of her success lie n the fact that her characters are all sin le and natural. She says her mind ha often played around the idea of a ch brought up to know only what is go .

ust David" is not only a story of am ing popular appeal, but in its way a ge ne masterpiece as well. Everyone wh reads it has the same enthusiasm. Ev where one hears the same verdict: "I ant to read it again"; "It kept me up alf the night to finish"; "It's the m appealing story I ever read"; "It's ma the world look rosy ever since." Its timism is catching.

vid is one of those characters that see too real to stay inside a book. It is s to say that every single reader will reg him as a cherished friend.

ust David," bound in cloth, with fro spiece, postpaid, $1.25 net.

S cial Offer We will send a copy of "Just David" as a eward, with our compliments, to a esent subscriber for sending us one n eight-months' subscription ac- c panied by one dollar.

r we will renew your subscription to t Christian Herald for another year a send a copy of "Just David" post- p l for $2.00.

T CHRISTIAN HERALD
Bi House New York, N. Y.

Merry Moments

MIRTH is like medicine to life:
It soothes its ills, it calms its strife;
It softly smoothes the brow of care,
And writes a thousand graces there.

ORIGINAL *anecdotes, full of real fun, will be welcomed for this column, and only these will be paid for.*

WHO WENT FOR THE FLOUR?—"I'll attend to you in a minute!' was the favorite remark of a certain mother to any of her children who were naughty: and the delinquent knew what this usually meant

One day she sent her four-year-old son to the grocer's for some flour. It was his first errand, and, much to his mother's surprise, he returned empty-handed

"Where s the flour?" she asked.

"—I didn't get it," replied the youngster. "The man frightened me."

"Nonsense; he won't hurt you!" admonished the parent sternly. "Go back at once and get the flour!"

But again the boy came back without it, and this time his eyes were full of tears.

"What's the matter?" asked the mother, anxiously.

"Boo-o-hoo-o!" wailed the child. "I'm afraid of that man. Every time I went in, he said, 'All right, sonny, I'll attend to you in a minute!'"

IMPORTANT KNOWLEDGE.—"How's your little boy getting along in school?" asks a friend.

"His standings in toothbrush drill," replied the mother, "and in breathing exercises is excellent, but he does not seem to make any progress in reading, writing, and arithmetic." —*The Northwestern Lutheran.*

ACCORDING TO THE FORMULA. A tramp knocked at a kitchen door and said, "Please, kind lady, I'm a sick man. The doctor gimme this medicine, but I need something to take it with.' The lady was ready to help. "Poor fellow!" she said, "do you want a spoon and a glass of water?" The tramp answered, "No, mum, I wouldn't trouble you. But this medicine haster be took before meals. Have you got a meal handy?"

SHE "KENNED."—A bashful young Scot called upon a girl for quite a while without finding courage to speak up. At length, one Sunday night, he said:

"Jane, do you ken I were here Monday night?"

"Aye."

"And ag'in Tuesday?"

"Aye."

"And I were here Wednesday and Thursday?"

"Aye."

"And once more on Friday and again last night?"

"So you were."

"And here I am tonight."

"Yes."

Finally, in desperation: "Woman, do you no smell a rat?"—*Rural New Yorker.*

BY ANOTHER'S WATCH.—Dr. Henry Van Dyke some years ago appeared before the Congressional Committee on Patents in Washington, when a long list of speakers were waiting. Thomas Nelson Page, who had been granted ten minutes, talked half an hour. It was then Dr. Van Dyke's turn.

"How much time do you need, doctor?" inquired the chairman.

"Ten minutes—by Mr. Page's watch," was the ready reply.—*Lippincott's Magazine.*

A CHANCE FOR THE CHAPLAIN—"Won't you be very, very happy when your sentence is over?" cheerfully asked a woman of a convict in prison.

"I dunno, ma'am, I dunno," gloomily answered the man.

"You don't know?" asked the woman amazed. "Why not?"

"I'm in for life."

◆

Our Cover Picture

HERE on a hillside, not far from the Sea of Galilee, is a little lad with five loaves and two small fishes, for which passers-by are bargaining. The man in the background looks as if he could eat them all. These are just such loaves as those might have been which the Lord divided among the five thousand by the Sea of Galilee, for manners and customs have changed little there. The fish which the Master broke to feed the multitude may have been dried and salted, but they were probably of the same species as these which the modern lad is offering to hungry men. It is not probable that Christian Herald readers would find this bread appetizing. It is somewhat lacking in leaven, somewhat tough in texture, and travelers tell us that it is marketed with little regard to cleanliness, each passer-by testing the loaves with his thumb and finger. The young man who is selling his wares from the vantage-point of our front cover appears to be clean.

THE BUDA COMPANY
BUDA MOTOR
"The part-to-buy the car by"
ESTABLISHED 1881

In my own car, sir, just as in the firm's trucks

I'll have a Buda Motor and nothing else. Maybe your motor is as good as a Buda—and maybe not—the "maybe" is just the trouble. But high quality is absolutely sure and certain when you have the

BUDA MOTOR

I know the BUDA—have driven nothing else for six years—I know how it's made—I know who makes it and what their reputation as manufacturers *has been for 35 years.*

The name BUDA on a motor is better than any guarantee for *me*—and I've been driving cars since long before they were the pleasure they are today. Read the Buda Book. It's free.

THE BUDA COMPANY
HARVEY *Chicago Suburb* **ILLINOIS**

TANGLEFOOT

26 babies poisoned in 11 states; fortunately some recovered.

Save the Babies

TANGLEFOOT

Catch the disease carrying fly that strays into your home with *safe, efficient, non-poisonous TANGLEFOOT;* not arsenic poison in an open saucer set within reach of the baby, or a can from which a poisoned wick protrudes, sweetened to attract both flies and babies.

Flies kill many babies, and fly poison more than all other poisons combined.

—But in homes where careful mothers have protected their babies from such risks by using only TANGLEFOOT, both dangers are avoided.

The Journal of the Michigan State Medical Society reports 26 cases of arsenical poisoning from fly destroyers in 1915 in only 11 states; in 1914 there were 46 cases in 14 states.

It states editorially:

"Symptoms of arsenical poisoning are very similar to those of cholera infantum; undoubtedly a number of cases of cholera infantum were really cases of arsenical poisoning, but death, if occurring, was attributed to cholera infantum.

"We repeat, arsenical fly destroying devices are dangerous and should be abolished. Health officials should become aroused to prevent further loss of life from their source. Our Michigan Legislature, this last session, passed a law regulating the sale of poisonous fly papers."

THE O. & W. THUM CO., Grand Rapids, Mich. (75)

Like Beautiful Houses of the Old World
Houses built of
Greendale Rug Brick

have the mellow charm of Old World buildings which the long centuries bestow—wonderful effects of light and shade and colorful warm tones.

If you are planning to build, don't do so until you have asked your architect about Greendale Rug Brick. They are indestructible and moisture-proof, and are made in many beautiful fadeless colors.

The perfect building material for houses, churches, hospitals, institutions and office buildings.

Avoid inferior texture bricks. Insist on Greendales. They have a quality and beauty far superior to all imitations.

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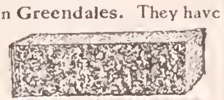

The only patented face brick in America

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For All Holidays and Celebrations With a Large
AMERICAN FLAG

Compare Size of Flag with the Height of Children

THERE is always a use for a large American Flag for decorative purposes, in public or private sociables, in the Church, in the Club House, and in the Home, and especially on National Holidays and local celebrations. By placing an order for thousands of the big flag shown in the illustration we were able to purchase them at much less than the regular price. We are glad to give every reader of the Christian Herald the benefit of this reduced price in the following liberal offers:

Size 6 feet long by 4 feet wide. Larger than the top of the ordinary dining room table. Made of bunting by the Dunkards of Pennsylvania, double-stitched stripes, insuring strength. Guaranteed not to fade, run nor shrink. Pole **not** included.

SPECIAL OFFER

We will send this large American Flag, all charges prepaid, and the Christian Herald for one year (new or renewal), all for only } $2

We will send one of these large American Flags, all charges prepaid, to any present subscriber who will send us $1.00 for one new eight months' subscription to the Christian Herald.

CHRISTIAN HERALD, BIBLE HOUSE, New York, N. Y.

Attracting Birds About the Home

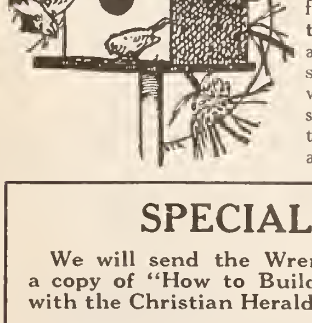
BIRDS may be kept about us all the year with ease and certainty, merely by offering what the birds want.

You want birds about on account of their beauty and song, and because of their economic worth as insect destroyers. They can be readily attracted by furnishing safe retreats in which they can rear their young comfortably. No attraction for summer birds is more effectual than a few houses suited to their needs and habits. The house wren, the bluebird, the tree swallow and the martin are sure to be attracted if offered a suitable house to live in.

We want to help readers of the Christian Herald to provide ways to attract birds about the home. We are arranging for a supply of bird houses at reasonable prices, further announcements of which will be made in future issues.

A Practical Wren House

This serviceable little house will attract and give proper protection to this most companionable little songster. Sides stained attractive oak color, top and base moss green.



"How to Build and Use Bird Houses"

This little booklet contains plain information about attracting, feeding and protecting birds, together with **five full-size patterns of practical bird houses** that can be readily made by anyone. There is a separate pattern (full size) of the different sections of each house. The pattern can be pasted lightly on the wood to be used for each section, then cut to the proper shape and size. The different sections will fit exactly, a few nails completing the construction. If bought ready-made, such houses would cost at least one dollar each.

SPECIAL BIRD HOUSE OFFER

We will send the Wren House illustrated here, prepaid, a copy of "How to Build and Use Bird Houses," together with the Christian Herald for one year, all for . . . . } $1 65

We will send this Wren House, postpaid, a copy of "How to Build and Use Bird Houses," to any present subscriber sending us $1.00 to pay for a subscription to the Christian Herald for eight months for a new subscriber . . . . } $1 00

CHRISTIAN HERALD, BIBLE HOUSE, New York, N. Y.

Our Mail-Bag

NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag, provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

K. S., California. Will you please discuss the subject of making men feel at home in the church? My experience in coming to a new town is that in most churches some one will speak to you, but that does not let you into the social life of the church. A young man comes to town and is desirous of meeting the right kind of people. He would like to call on some of them of an evening or a Sunday afternoon, as those times are very lonesome in a furnished room; but he is not made to feel that he would be welcome at a single home of the members. Now he does not have to go far to find a show, a billiard or pool room where he can easily find a companion to pass away an evening or afternoon with. I attended church three years in one place, five years in another, two years in another, part of the time attending Sunday school and other meetings, and while I came to know nearly everybody by name I never received an invitation to any member's home for a Sunday afternoon or an evening. Whenever anything was held to raise money I was always remembered and reminded of the time and place.

This letter, written in a kindly, uncomplaining spirit, is a severe arraignment of modern church life. Jesus was fond of the word "neighbor." He came to teach people how to be neighborly. When Christians fail to be good neighbors, when they fail to make strangers feel really at home, when they fail to turn strangers into genuine neighbors, they are failing to do one of the things that Jesus regarded as fundamental. It is sad to think of the thousands of young men whose experiences duplicate that of this young friend whose letter we quote. It is terrible to think of the temptations to which many have yielded, of the lives that have gone wrong instead of right, just because we have neglected to ask young men like him to come, not only to our churches, but to our homes. What are you and your church doing to hold and save the young men who come within your influence? Who can tell of some plans that have worked well? Let's have some more letters on this subject.

Mrs. N. A. S., Chino, Calif. Were any sacrifices offered in the temple after the veil was rent in twain at the time of Christ's death?

Doubtless this damage was repaired and the offering of sacrifices continued during the few remaining years until the complete destruction of the temple by the Roman armies under Titus, in A. D. 70. But the fact that sacrifices are no longer offered in the temple is one of the strongest arguments to present to Jews for the claims of Christianity. What better explanation of the cessation of Jewish sacrifices can be given than that offered in the New Testament, particularly by the writer of the Epistle to the Hebrews? Study Exodus, Leviticus, Numbers and Deuteronomy for answer to your second question.

Careful Reader. There are about 200,000,000 Mohammedans in the world, of which number about 45,000,000 are in Africa. The Moslems in Africa are conducting a strenuous missionary campaign among the heathen tribes of the interior to secure them for Islam before the Christian missionaries have converted them to Christ.

Mrs. A. M. A., Virginia. The 19th, 20th and 21st verses of Acts 3 have puzzled many readers. The "seasons of refreshing" are held to refer to the period of repose, prosperity and joy which the prophets foretold as to follow the national conversion of Israel. The times of "restitution of all things" are interpreted as meaning the rectification of all the disorders of the fall—which has been foreshadowed by those prophets who, like Isaiah, have depicted the coming "golden age." Scholars are not agreed whether these events are to be contemporaneous or successive. The passage in II Peter 3: 8 implies that God's apparent delays in the fulfilment of his promises are not to be reckoned like the delays of men. Human life is but a little span in the limitless ages of eternity, and to the divine mind an interval has no relation to the duration of time. God measures by ages, while we measure by hours.

M. B. O., Spartansburg, Va. All the blessings we enjoy in this life we owe to the goodness of God, and it is surely fitting that we should show our gratitude, not only in our prayers but by our gifts to the Lord's work. Any promise or pledge of this kind should be made, not in a moment of haste, but after due consideration, and then faithfully kept. Though, in the world's view of the atter, we may be under no legal obligation to this, there is a moral obligation which ca ot be overlooked. We are to keep our pro se as long as we are able, and even to mak sacrifices to do this. Should some unforsee event make it impossible for us to keep it— dis-aster or sickness—then the moral ob ation is lifted, as God does not demand of what we cannot accomplish. Further, we e no right to give the Lord's work anyth but a "clean sacrifice"—and this would ba man from devoting to that purpose the mo that lawfully belongs to his creditors.

Troubled, Adel, Iowa. In case a lik ours, you should not act on impulse, but t on God and follow his leading when he early opens the way. To act precipitately, you suggest, would bring sorrow and s ring upon innocent people.

L O. F., Gladys, Va. A portion the descendants of three great families of t tribe of Levi was set apart for certain office f the sanctuary. Those so chosen were t first-born males. At the beginning of the story of the "kingdom of priests," Levi l no special distinction above the other tri , but when it became apparent, later, t the Levites, perhaps more than others, rep nted purity of worship, and kept themselv from the pollution of idolatry when the pe e se up the golden calf, they began to be rec nized as "an Israel within an Israel." Fr that time onward, they occupied a distincti position and had a special consecration, a gradually they took the place of the olde iesthood.

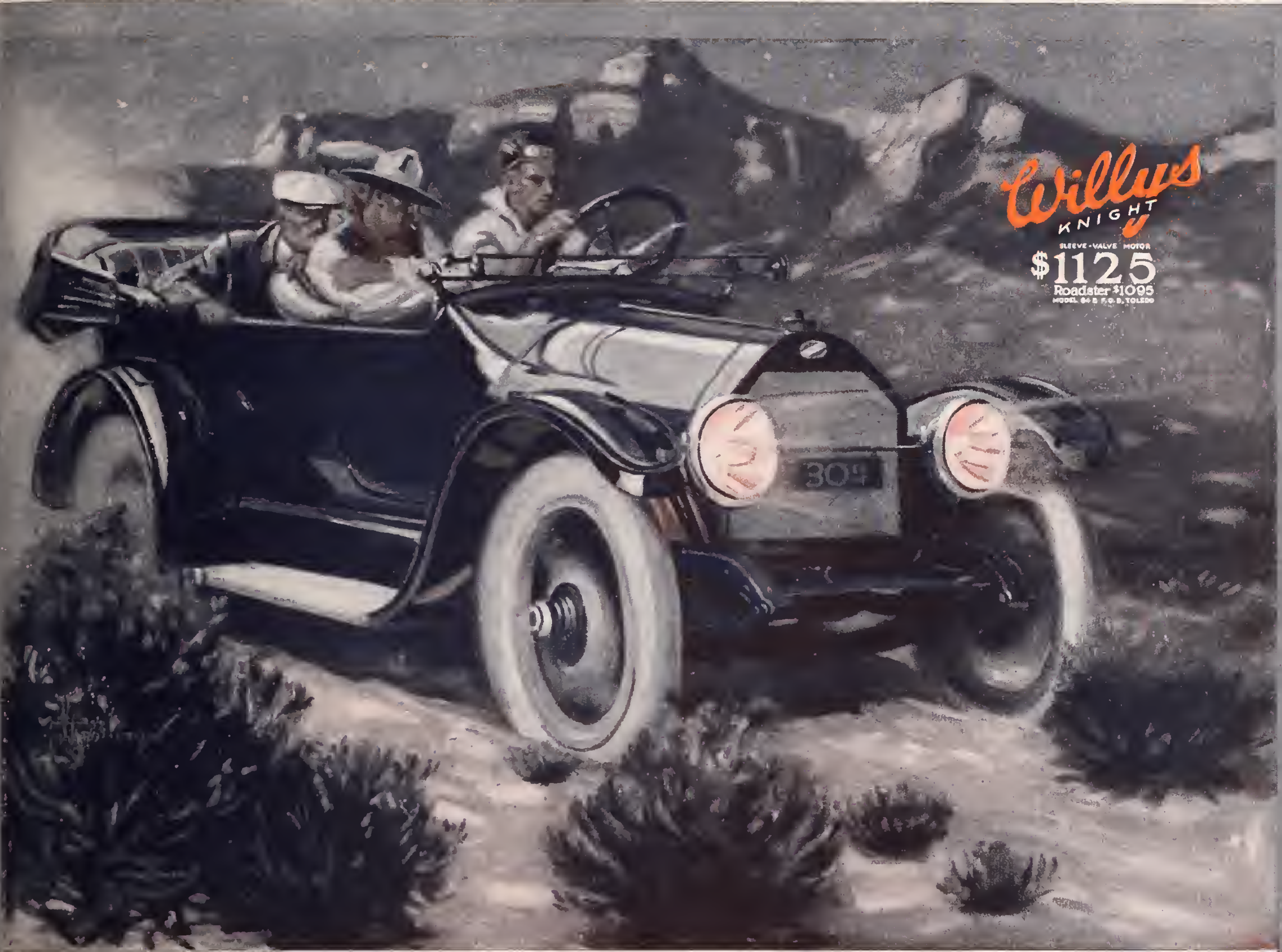
J. B. C., North Carolina. Should a urch go outside of its membership t et a person who is not a member of th urch to take charge of the music, wh they have members who can and will the work?

So far as possible the music of the urch ought to be conducted and rendered sincere Christians. If an "outsider," h ever of pure character has unusual skill in sical matters, it is often advisable to take antage of his or her willingness to help. There is always a possibility that the helpful i ence of the church will lead such a helper the realities of the spiritual life. It is unfo nate that so many difficulties and contentic arise over the matter of church music Ve often the petty jealousies, the unkind wo and acts in choir circles do far more to hir the work of God than would the presence some one in the choir who is not a professin Christian. Often, too, some one promi en the church imagines that he or she possess great musical ability, when such is not the c and desires a responsible position not so n for the sake of helping the Lord's work as the added prominence such a position wo give The music committee must plan to m the music of the church as fine and he l as possible. Of course the ideal, happily ched in some churches, is that every choi nger should be an ardent Christian

Inquirer, Oak Harbor, Ohio So hing is to be said on both sides. The you girls are quite right in making this boy feel t his ways are offensive and that if he wish o be on good terms with them he must differently. He must learn that the o way into their companionship and esteem l the way of good behavior. On the oth hand they must always treat him kindly l be ready to help him if occasion arises.

Mrs. E. A. B. and others. Kindly st the principle of Socialism.

The fundamental principle of soci m is that the worker himself should get th ntire value of the commodity he produces. cialists hold that it is essentially unjust t the profits of one man's toil should go to her. They divide society into two distinct sses, the capitalist class and the laboring cl and claim that the capitalist class lives, la y in idleness, by means of unjust profits ived from the working class. Socialists not advocate "dividing up" the world's alth except in so far as they believe that l unes which have been accumulated by taki rom the labor its just rewards should go bac the workers. Socialism holds that all the ural resources, such as coal, fuel, timber, sh d be owned and controlled by the people as hole rather than by private individuals or orations. The Standard Dictionary fines socialism as "A theory of civil polity th aims to secure the reconstruction of soci increase of wealth, and a more equal distr tion of the products of labor through th blic collective ownership of land and pital (as distinguished from property), a the public collective management of all inc ries. Its motto is: "Every one according his deeds." Socialism, as claimed by it dvocates, is distinguished from commu in not demanding a community of g s of property, and from nationalism in not king that all individuals shall be rewarde like. Fabianism is a modified form of Sociali that aims to bring about similar results by tion industry under state ownership only fas as the state can be made ready to op e it



—easily the supreme motor

THERE is just one easily supreme type of automobile motor.

And that's the sleeve-valve motor.

There's just one comparison which every other type must encounter.

And they all fall short when that inevitable comparison with the sleeve-valve motor is made.

Compared with the sleeve-valve motor—

Is any other type as quiet?

No; all other types have poppet valves, cams and springs, which are noisy and grow nosier, while the sleeve-valve motor grows quieter with use.

Is any other type as powerful?

No; size for size the sleeve valve type develops greater power—indisputable fact.

Is any other type as flexible?

No; cylinder for cylinder the sleeve-valve motor has greater range on direct drive—beyond possible doubt.

Does any other type improve with use?

No; they all lose in power and flexibility as carbon collects in the cylinders, while carbon improves the sleeve-valve motor and it gains in power and flexibility.

Is any other type so durable?

No; they all have to be overhauled repeatedly and finally can't "come back," while the sleeve-valve motor goes on improving for literally thousands of miles beyond the useful life of any other type.

Is any other type as economical?

No; the less expensive upkeep and much longer life make the sleeve-valve motor cost the least in the long run.

These are the facts which have made the sleeve-valve motor supreme abroad—which are making the sleeve-valve motor supreme in this country.

The demand for Willys-Knight sleeve-valve motored cars is growing faster than we can increase their production.

Their supremacy is established.

On account of our large production they cost hundreds of dollars less than any other sleeve-valve motored cars.

See the Overland dealer and order your Willys-Knight now.

Catalog on request. Please address Dept. 666

The Willys-Overland Company, Toledo, Ohio

Made in "U. S. A."

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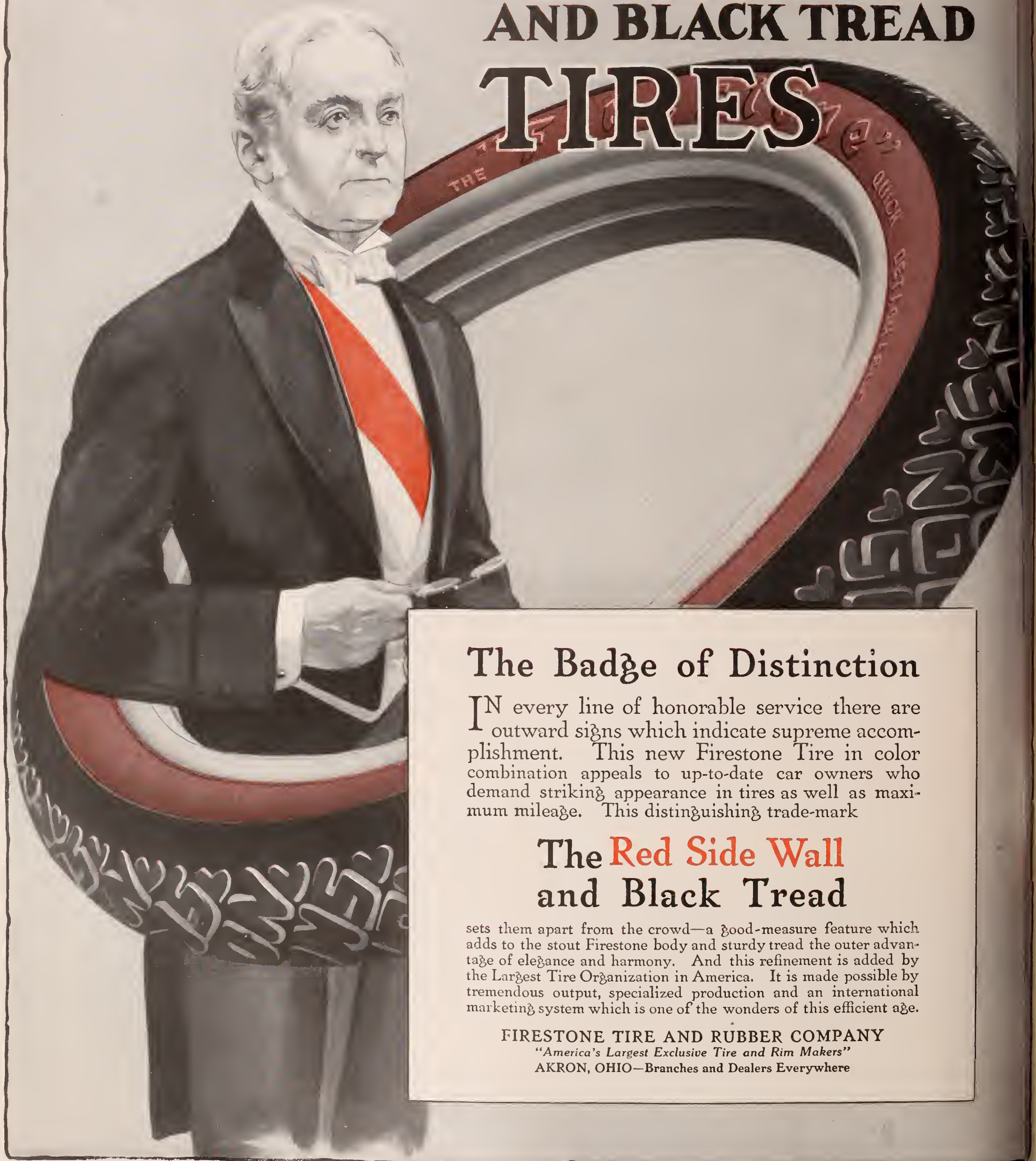
AND BLACK TREAD
TIRES



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The Red Side Wall and Black Tread

sets them apart from the crowd—a good-measure feature which adds to the stout Firestone body and sturdy tread the outer advantage of elegance and harmony. And this refinement is added by the Largest Tire Organization in America. It is made possible by tremendous output, specialized production and an international marketing system which is one of the wonders of this efficient age.

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Christian Herald

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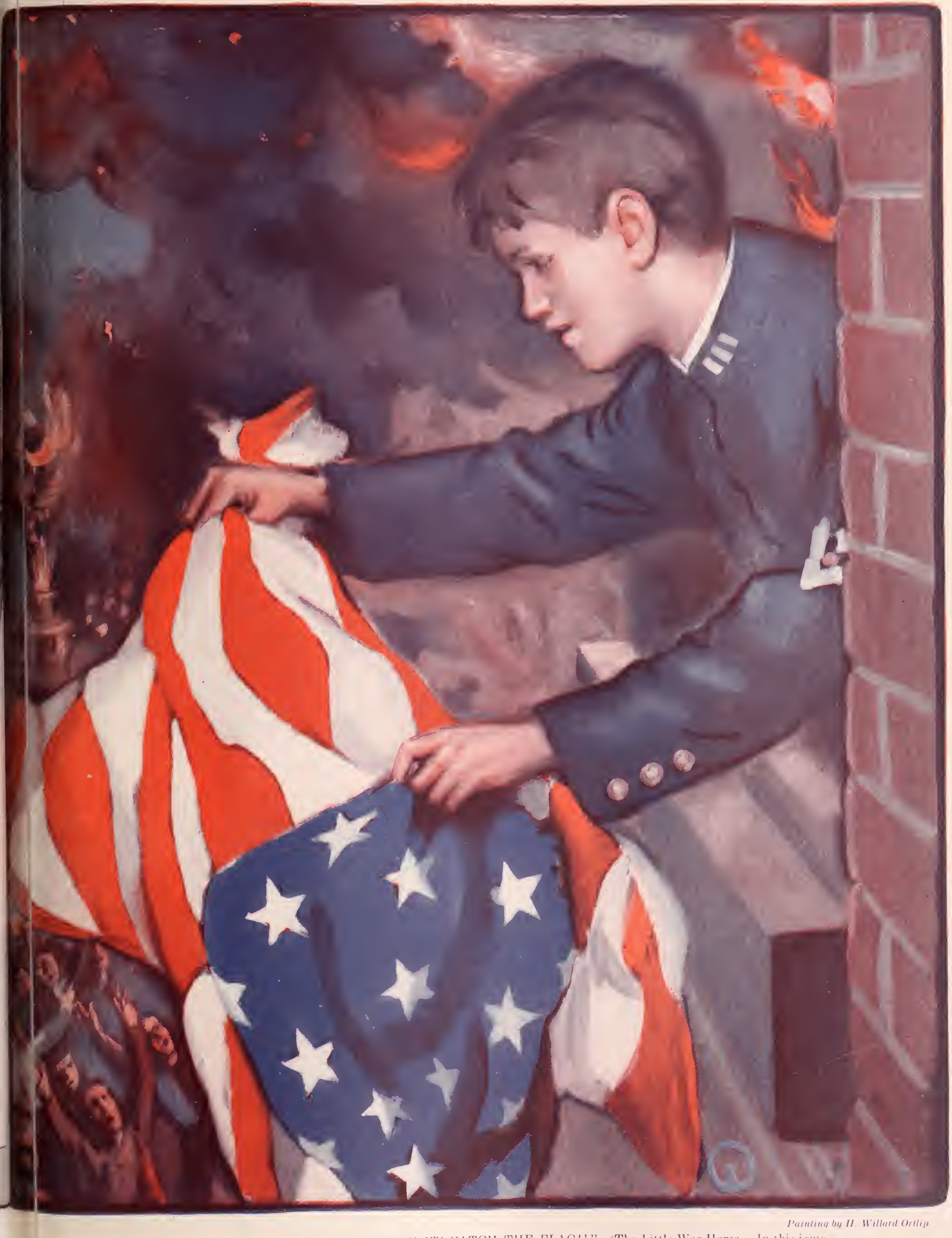

Painting by H. Willard Ortlip

"HE THRUST IT OUT AND CALLED, 'CATCH IT! CATCH THE FLAG!'" (The Little War Horse. In this issue.)

Our Mail-Bag

NOTICE

The editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag, provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

READER, Ohio. Do you really believe in answered prayer? I have been making a special request of God. The thing I ask is only a trifle. God could do it in a moment. It would do no one any harm and me much good, inasmuch as I would not only hope, but know and believe. As it is now I am conscious only of the emptiness of space. You see how it is. I felt that he did not care. So now I am trying to get used to going to sleep nights without my evening prayer. It seems such folly to babble into empty space like a pagan, or at least call for help where there is none to care. Please say something to me.

Suppose we go straight to the Bible for an answer. The Bible puts faith first. It does not tell us to ask God for things so that we may believe, but to believe first and then to act upon our faith by making our requests known. Jesus said: "He that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him." The thing to do first is not to find answers to your prayer, but to find God. God is speaking to you all the time. All these feelings of loneliness and disappointment are calls from him, asking you to come and be his friend. He has something far greater for you than the little thing you were asking—himself. "Seek first the kingdom of God and his righteousness, and all these things shall be added." We certainly do believe in answers to special prayer. We have had them in our own lives, and every week brings to the office of the Christian Herald testimonies of many who are having like experiences. But read Paul's experience about the thorn in the flesh (II Cor. 12: 7–10), showing how he would rather have Christ's companionship than freedom from his trouble, whatever it was. And never forget the words of Christ's own prayer: "Not my will, but thine, be done" (Luke 22: 42).

M. D., Chamois, Mo., and Reader. Why did the Jews of the Old Testament not do mission work among the heathen nations of that time? How had the Jewish religion become known in Ethiopia, as it must have been from the fact that the Ethiopian eunuch who was converted by Philip had been to Jerusalem to worship, and was familiar with Isaiah?

The Old Testament Jews did do missionary work. See Sunday school lessons for April 16 on Peter and Cornelius in the Christian Herald of April 5, page 428. The work of proselytizing went on more enthusiastically after the Babylonian captivity. Jonah was a missionary to Nineveh. And Jesus spoke of the zeal of those intense Jews who "would compass the sea and land to make one proselyte" (Matt. 23: 15). It is not known when the first work was done in Ethiopia, but it is likely that the proselytizers had been there and that the eunuch was one of their converts, though it is possible, of course, that he may have come in contact with Judaism on some of his other travels. The Jews felt that there was no salvation outside of Judaism, but recognized that a Gentile could be saved by becoming a Jew. Despite the intense spiritual exclusiveness of the Jews, there are in the Old Testament surprising gleams of higher and broader ideals in regard to other nations. See Deut. 23: 7; Isa. 19: 18-25; Zech. 9: 7.

Mrs. Ruth A. Fox, Pasadena, Calif., sends this little verse of springtime cheer to the readers of The Mail-Bag:

The wheels of Time in their turning
Are saying to you and to me:
"Awake, be up and doing;
Now make ye the day glad and free;
Give roses to all who ask them,
Give roses to all who weep;
Bring flowers to the sick and fainting
Who stumble and fain would sleep.
For joy will come to your own heart,
And the year be bright all through,
If you do unto every other
As you would wish done to you."

Old Subscriber, Morrisville, Vt. An animal which rests upon its haunches, with forefeet extended, the head resting upon them, is said to "couch." It is the attitude of both wild and tame beasts. The lion "crouches" for a spring, and "couches" to devour his prey. The passage in Gen. 49: 9 represents Judah, the royal tribe, as first a lion's whelp not yet grown, or powerful enough to seek its own prey, then as an old lion, couched beside its prey, its hunger satisfied, calm and quiet, though still formidable and commanding the respect of other animals. "This," writes one commentator, "was the attitude of Judah in the days of David and Solomon, when the other tribes bowed before it, as if recognizing the preeminence of that branch of the nation from which afterward was to spring 'the Lion of the tribe of Judah.'"

CASH STATEMENT

OF

RECEIPTS AND DISBURSEMENTS

Bowery Mission and Young Men's Home

October 1, 1914, to September 30, 1915

CASH

Cash on hand, October 1, 1914	$8,527.04		
Petty Cash, October 1, 1914	110.00	$8,637.04	

RECEIPTS

Contributions	$28,436.13		
Legacies	8,816.52		
Labor Settlement Sales	4,848.96		
Interest	231.71		
Winners' Club	2,703.86		
B. M. Supplies	144.04		
Transportation	129.88		
Interest on Investment	42.50		
Miscellaneous Income	15 18	45,368 78	
		$54,005 82	
Accounts Receivable not included in Cash on Hand, Oct. 1, 1914		76 25	
		$54,082 07	
Accounts Receivable received in Sept., 1915, but not deposited until October 1, 1915		2,388 83	
TOTAL,			$51,693.24

DISBURSEMENTS

Bowery Mission Expenses, Including Free Labor Bureau and Bread Line

Food	$5,307.78		
Salaries	9,417.80		
Appeals for Funds	3,398.16		
Rent	7,000.00		
Ice, Fuel, Light & Water	2,274.61		
Repairs	578.46		
Telephone	184.32		
Carfare	180.18		
Postage	183.65		
Insurance	281.45		
Expressage	150.81		
Stationery	392.41		
Services	615.00		
Transportation	177.54		
Bulletin	208.00		
Taxes and Legal Expenses	510.25		
Shelter	309.80		
Thanksgiving Dinner	617.24		
Christmas Dinners	781.82		
Miscellaneous	1,964.60		
Laundry	136.00	$34,669.88	
		$34,669.88	$51,693.24

LABOR SETTLEMENT

Food	$2,093.96		
Salaries	1,394.64		
Wood	1,675.70		
Rent	665.00		
Stable Expense	412.17		
Ice, Fuel, Light & Water	670.63		
Repairs	242.52		
Telephone	83.59		
Carfare	100.85		
Postage	28.19		
Express	5.63		
Stationery	27.22		
Miscellaneous	1,086.42	8,486.52	
		$43,156.40	
Expenses incurred in Sept., 1915, but not paid until Oct. 1, 1915		933.68	
		$42,222.72	
Expenses incurred in Sept., 1914, and paid Oct. 1st, 1914		1,522.40	43,745.12
Cash in Bank	$7,338.12		
Petty Cash	610.00		$7,948.12

After a careful examination, we hereby certify that, in our opinion, all cash receipts have been properly accounted for, and the disbursements have been made for the purpose intended by the donors.

(*Signed*) PATTERSON, RIDGWAY & FERNSLER.
By E. C. Patterson,
Certified Public Accountant.

A. W., Brooker, Fla. The subject is controversial and cannot be settled by discussion in the Mail-Bag.

R. R. B., Woodburn, Ia. There is no orthodox Christian denomination that teaches other than that Jesus was the Son of God. See Matt. 1: 20, 21 and Luke 3: 22. In these two chapters will be found the genealogy of Jesus in the Jewish form.

W. H. H., North Madison, Ind. The figure employed in Matt. 10:34 is explained in the next verse. The "sword" was the symbol of strife, discord, conflict, "deadly opposition between eternally hostile principles, which would penetrate into and rend asunder the dearest ties."

T. J. There are no Biblical injunctions applicable in the case you mention. The intermingling of the Oriental and Occidental races is regarded as inadvisable for reasons that have to do with the wide differences in social and economic views, in long-established custom, in morals and in inherited tendencies. These are wholly apart from the question of religion. In extreme cases, such unions are attended with so many obvious disadvantages that public opinion condemns them.

A. W., Brooker, Fla. See I Cor. 15 and related texts, including John 5: 24, 25; Eph. 2: 5; 1 John 5:12; Rom. 6:13; John 11: 11.

W. M. P., Martinsville, Va. The passage in John 10: 34 is one which has been eagerly debated by commentators. Some have held it to mean that the idea of a communication of the divine majesty to human nature was not foreign to the ecclesiastical thought of the Old Testament; but the contrast which Jesus indicated between himself and all merely human representatives of God—the One, divin ter- nal, sanctified by the Father and sent i the world, the other being one to whom th ord of God "merely came"—was too clea be misunderstood. One expositor remarks this point, "It is never said of Christ th 'the word of the Lord came unto him,' wher this is the common formula employed in an nc- ing the divine commission to prophe and spiritual leaders since the world bega ven the highest of them, like John the Ba st.' Read the passage in Ps. 86: 6, 7. I ces. rulers and judges were thus classed, eing mighty and revered, and regarded as pre- sentatives of the divine justice—in ther words, men with a commission which nse- crated and dignified their lives.

Puzzled, Grooville, N. Y. You ma ave misunderstood the preacher. See the age in Rev. 20: 5, 6. Why not ask him pers ally, calling his attention to the passage refe l to?

W. B. D., Berlin, Ont. Isa. 11: 10- has reference to the victorious restoration o srael and the ingathering of the "remnant rom different countries—from Assyria and yp from Pathros (Upper Egypt), from 'us (Ethiopia), from Elam (Southern Persi and Shinar (Mesopotamia, to which the v h extended), and Hamath (Northern Sy the nearest to the Holy Land).

J. W. B., Glenwood, Iowa, a war v ra writes to the Mail Bag: "In your an r C. F. H., Lucy, N. M., you say, ' th treaty of Paris, December 10, 18 th Spanish ceded the Philippine Islands th United States, which paid $20.000. f them.' For what reason is the bill fore Congress now to give the Philippines f do or self-government? Will not the ite States need these islands when our m han fleet comes to branch out to all the ci trade, after the Panama Canal is in u and the great trade of the future is open up Will it not need them in case we have a ar of any kind on our hands? We have n only given millions in money, but have spe nore millions in improvements and educatio We have given the blood of hundreds of o boys (my own boy was killed in battle th) to secure these islands to this governme In view of all this, to see our flag pulle own doesn't look right to an old soldier wl went through a dozen battles of the civil r to maintain that flag."

F. M. F., Gladstone, Mich. The wo has its own ways of doing things, but as fa s the Christian Church is concerned, we ca hink of no emergency that would justify i re- sorting to the dance as a means of raisin unds for anything related to the church's s itual work. We are aware that there are so who take a different view of the situation, a who plead for larger tolerance in amus ents. We think the pastor in question satis l his conscience in making a protest.

E. B. P., Hartford, Conn. It is ne sary at times for the faithful Gospel work o go "down to the depths" in the pursu e of his duty. Jesus told us to go out int "the highways and byways." We see hing wrong in the incident, as you explain i

J. E. S., Oelwein, Ia. Isa. 58: 13-1 deals with one of the special promises to th odly who observe the Sabbath in the s t of joyful reverence. To take it for o own pleasure is to rob the day of its spiritu har- acter and to treat with dishonor the vine injunction to keep it holy. Bishop A ews a distinguished commentator, writes this subject: "To keep the Sabbath in idle manner is the Sabbath of oxen and as ; to pass it in a jovial manner is the Sab h of the golden calf, when the people sat d n to eat and drink; to keep it in surfeiti and wantonness is the Sabbath of Satan, the evil's holiday." The promise is that tho who delight themselves in the Lord by ob ving his holy day "shall ride upon the hig laces of the earth"—that is, they shall be s reme in authority in the land, and hold the ts of dignity and influence. He will hono hose who honor him.

W. F. F., San José, Calif. The pas e in Mark 13: 32 has been the subject of so dis- cussion, for the reason that the word "the Son," are found in Mark alone and t in parallel passages elsewhere. Some h as- serted that the passage means that the vela- tion of the day and the hour of Christ's ming was not "among the things which Je had received to communicate." Other aut ities reject this, however, and hold that it eans that our Lord, as man, was ignorant con ning the time when the fulfilment of this pa ular prophecy should actually occur. In any ent. the essential point of the admonition that believers should be in spiritual readine and this is fully illustrated in verses 34-37.

THE · CHRISTIAN · HERALD

An Illustrated News Weekly for the Home

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Type of American cattlemen of the frontier who are organizing posses to hunt down raiders

Is It War or Maneuvers?

© Harris & Ewing

General Hugh L. Scott

U. S. Army

General Alvaro Obregon

Of Carranza's forces

THE National Guard is in motion. The militia of several states have been summoned to the service of the country. In the armories of many more there is preparation for active service. In all the rest of the states the members of the National Guard attend to their civic duties with an ear open to the call to arms. In several states recruiting stations have been opened to increase the National Guard. Forty-five hundred militiamen are encamped on the Mexican frontier. Whether all this shall resolve itself into a most interesting war drill, a sort of false alarm to give the National Guard an opportunity to show what it could do in a real emergency, or precedes a repetition of the scenes of fifty years ago, may be decided by the time this issue of the Christian Herald is off the presses.

The Mexican situation has not been cleared up by the dispatching of a punitive expedition after Villa and his bandits. Instead, it has daily become more complicated. With the practical abandonment of the chase of Villa and the withdrawal of the American force into the northern portion of Mexico, the original agreement between Washington and the de facto government of Mexico headed by General Carranza has come to an end in the opinion of the latter. "Then why remain in an inhospitable land? We did not invite you here, we did not even welcome you. We have merely endured you. Please go!" said he, in effect; and to speed the parting guests, a few of them were shot down—by some one. Somehow this seemed to make our American soldiers prefer to remain, and on this point swings the question of war or peace with Mexico.

THERE has been much getting together of military heads from both sides of the Rio Grande, and these conferences have gradually narrowed in proposals and counter-proposals down to these two: The American proposal is to keep our forces in the northern part of Mexico on police duty until all danger from raiders is past. The Mexican proposal is that the policing be done by soldiers of both countries, but on their respective sides of the border. The belief is current that Carranza is making all possible show of determination prior to a complete surrender to the American wish, in order to impress his countrymen, yet the danger of a genuine disagreement between the two governments is so real that on May 9 the President called to the service of the government the militia of three states, Texas, Arizona and New Mexico, and ordered some 4,000 additional regulars to the border. And, either formally or otherwise, the entire National Guard of the country was made aware that they might soon be called into the field.

That the diplomacy with which General Obregon has met the demands of General Scott may hide a belief on the part of the Mexican people that war with this country is desirable, is indicated by a recent editorial in a responsible newspaper in Mexico City, El Pueblo, which is regarded as an organ of the present government of that country. "Mexico," says the editorial, "is facing the tremendous danger of war," and "The nation ought to know the truth." The editorial admits the evil that has been wrought by "the stupid aggression of Villa and his bandits" and by "refugee Mexicans, in union with capitalists, Catholics and American adventurers, plotting to undo the work of the revolution"; but at the same time flatly objects to the methods the United States has adopted to counteract this evil. Repudiating any belief that either country wishes war with the other, that influential journal closes its editorial with these significant words: "And as for Mexico, while one Mexican stands, the ground which he covers will be his home, his religion, his honor."

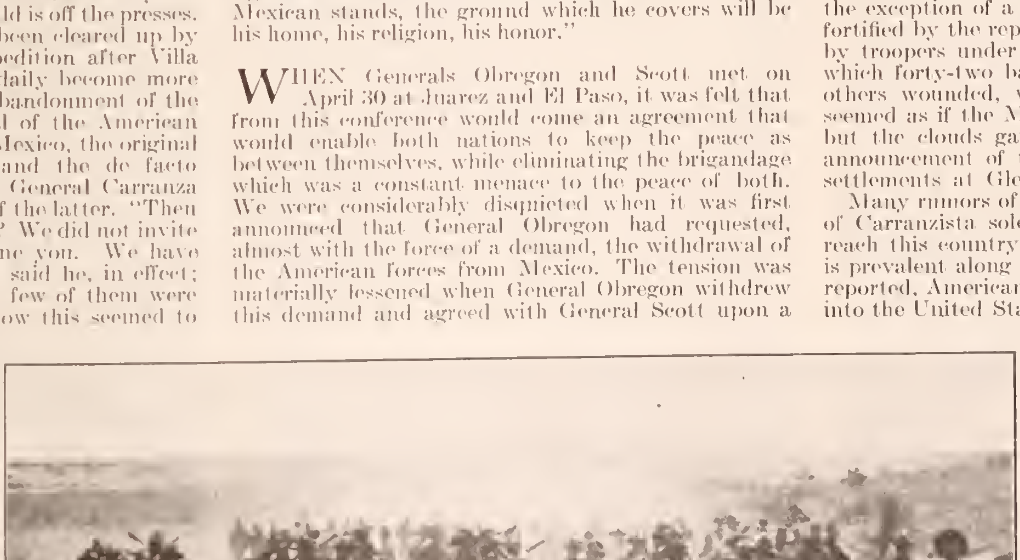
WHEN Generals Obregon and Scott met on April 30 at Juarez and El Paso, it was felt that from this conference would come an agreement that would enable both nations to keep the peace as between themselves, while eliminating the brigandage which was a constant menace to the peace of both. We were considerably disquieted when it was first announced that General Obregon had requested, almost with the force of a demand, the withdrawal of the American forces from Mexico. The tension was materially lessened when General Obregon withdrew this demand and agreed with General Scott upon a plan of campaign by which the American troops would remain in Mexico policing the area in which they then were and cooperating in every possible way with the Carranza soldiers in the complete elimination of bandits of every degree, the American troops to be withdrawn within sixty days if possible, but only when the complete object of the expedition was attained in the capture of Villa and the dispersal of every band which he or any other outlaw might direct.

The country was greatly relieved when it was announced on May 4 that President Wilson had accepted the Obregon-Scott agreement, and still more relieved when it was announced on May 6 that Carranza had found the agreement satisfactory with the exception of a few minor points. This relief was fortified by the report of another battle with Villistas by troopers under Major Howze at Ojos Azules, in which forty-two bandits were killed and some sixty others wounded, with no American casualties. It seemed as if the Mexican situation were clearing up, but the clouds gathered again on May 7 with the announcement of the attack by Mexicans upon the settlements at Glenn Springs and Boquillas, Texas.

Many rumors of the organized assembling of bands of Carranzista soldiers in different parts of Mexico reach this country. Fear of new raids by Mexicans is prevalent along the border, and a genuine panic is reported, American families fleeing both from Mexico into the United States and from the border into interior parts. Bands of armed Mexicans have impudently crossed to the American side and showed themselves in force. As a result of the raid at Glenn Springs, a second punitive expedition, it is stated, has crossed into Mexico, headed by Major Langhorne with two troops of the Eighth Cavalry. Close to the scene of the trouble the air is full of talk of war, and the arrival of the militia, the coast and field artillery and regular infantry preparatory to their distribution along the border, has added to the tension.

General Pershing, who was between 150 and 200 miles south of the Mexican border, has concentrated his forces at Colonia Dublan, and his line of communications is established with Columbus. Vague reports telegraphed to various American papers have indicated that the 18,000 American troops in Mexico are practically surrounded by 35,000 Carranzista soldiers, and that the 11,000 along the

Continued on page 654



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American infantry plodding along the blind trail after Villa

America's Mission in the World

A MEMORIAL DAY SERMON BY REV. CHARLES CARROLL ALBERTSON, D.D.*

TEXT—Isa. 26:15, R. V. "Thou hast increased the nation, O Jehovah; thou art glorified; thou hast enlarged all the borders of the land."

GOD deals with us not only as individuals, but also as families. A great general of the Civil War, who left behind him a creditable political as well as military record, in the last moments of his life called his wife and children around him and said, "God has been good to us as a family. We have been specially favored. It has not been our merit but God's mercy." God setteth the solitary in families, and there is such a thing as household grace.

And God setteth families in nations. A group of families makes a tribe, and a group of tribes makes a nation. A state is only a family on a large scale, one household multiplied by many, and bound together in all its parts by ties of common interest, interdependent. Indeed, the whole human race is only a family of nations; some are "dissevered, discordant, belligerent"; some are lame and leprous; some are young and vigorous, some very young and colicky; and some are senile and debilitated, but one family all. And God deals with us as nations. He gives us national gifts, appoints national boundaries, imposes national responsibilities, reveals national laws, and administers national rewards and punishments. The God of nations lifts up one and casts down another, puts down the mighty from their seat and exalts them of low degree.

It is a form of atheism which assumes that God is related to men only as to individuals. The political philosophy which excludes God from society in its corporate and organized forms is not only secular but profane.

God has his purposes concerning governments. His purposes concerning the world are so comprehensive that they demand the instrumentality and agency of empires and races. When God would develop a monotheistic civilization he calls a man out of his father's country, westward across the deserts, and establishes him in new environments. Presently we find the children of Abraham in Egypt. The plan expands, a race is to be rescued, a nation organized. Israel is called out of Egypt. The night of escape from the slime-pits and the brick-kilns of Pharaoh was the birth-night of the Davidic empire. Moses was the agent of God in the establishment of a new social order. No less were Joshua, Samuel, David. Equally so have been others—Ezra, Nehemiah, Judas Maccabæus.

THERE are those who seem to think that with the dispersion of the Jews and with the founding of Christianity God stepped out of the field of political history, and left the government of nations henceforth to kings and chancellors, to emperors and councils, to parliaments and senates. Is it not God's world still? Attempt to read modern history and leave out God, and you find yourself in the fog.

The downfall of the Byzantine Empire made way for the Renaissance. The rise of the English Commonwealth was necessary to the development of Puritanism. It cost an English king his head, but the head of every English monarch since Charles's time has been better balanced. It was no blasphemy when Cromwell's "Roundheads" went into battle with the royalists singing psalms, their knees dusty from having knelt in prayer. Review the history of England for a thousand years, through revolutions and restorations, through rebellions and reformations, and see the slowly rising doctrine of the sovereignty of man, man's superiority to pope and bishop, to king and parliament. Review the history of Germany for seven hundred years since Conrad, the first Hohenzollern, rose above the level of his fellows in East Prussia; study the dominant characteristic of that family, the heads of which have risen from burgomaster to margrave, from margrave to prince, and from prince to kaiser. Remember it was a Hohenzollern margrave who befriended Luther; remember that before the Reformation swept England, the fires of religious liberty were burning brightly over all northern Germany; remember what it was in the German banner which drew beneath it an English knight such as Sir Philip Sidney and a Scandinavian warrior such as Gustavus Adolphus. Blind is the German philosopher who sees no God in English history. Blind is the English philosopher who sees no God in German history.

WE may not see God on blood-stained battlefields of history, but God is there. Do you say, "But can God be on both sides?" I reply, "He is not on both sides; neither is he on the side of the strongest battalions; but he is there, keeping watch above his own; and the nation, or the nations, that most clearly perceive the will of God, are the nations which ultimately he will lift up."

There seems to be a strange confusion of ideas and ideals now contending for the mastery in Europe. Democratic England in league with autocratic Russia! Protestant Germany in league with Catholic Austria! Atheistic France lamenting the ruins of a Christian cathedral! Barbarous tribes of Africa and pagan tribes of India comrades in arms with Christian Britons and in death struggle with Christian Germans! Only the eye and the mind of Omniscience can reduce such chaos to order. Perhaps this is the only way to clear the atmosphere of Europe of militarism. Perhaps France may find the faith she has lost, for before German artillery had ruined the Cathedral of Rheims France had repudiated the faith that built it. Perhaps the Romanoffs may have mercy on those millions of Jews in Russia who have cried to God daily and nightly for deliverance. Perhaps their day of redemption is drawing near. Perhaps, as the wealth of nations wastes, men may grow more covetous of spiritual treasures. At any rate, we do not violate in letter or in spirit the duty of neutrals when we say that whatever the issues of the European war may be, we can be sure of this: that at the end, when the representatives of the powers meet, in the midst of their councils One shall sit whose judgments are a mighty deep.

We have inevitably our prejudices and our preferences, our hopes and our desires with reference to the issues of this war. But it is not for us to sit in judgment upon nations each of which believes in its heart that, whatever may have been the direct occasion of the war, its future is now trembling in the balances. It is for us, however, to make sure that in our national life we keep faith with God. His providence has been our inheritance. In a peculiar sense we are a chosen people. God forbid that we should regard ou elves as the only chosen people! God forbid, als that we should forget the rock out of which we hav been hewn and the Hand that has directed the hew !

The discovery of America was one of thre great events in the same age, either of which alone ould have been sufficient to make it a providential och. Columbus, Luther, Gutenberg. Here is new continent. Here is an open Bible. Here the movable types to print it. It was as if the v e of God were heard across the waters saying, "Le here be room for mankind to grow; let there be edu tion, religion, liberty; let the blood of all nations ingle that the world may see a new man."

THE world has seen a new man, but he is t yet perfect. He confuses liberty with licens He does not yet see in large numbers the divine ss of the Pauline principle which reconciles huma ights and human responsibilities. (There is only on hing more important to a man than his rights, and at is his responsibility for the use of his rights.) When my liberty curtails the liberty of another, w n my rights infringe the rights of others, my libert ends, my rights must be renounced. There is a s se in which we are masters only of what we re nce. This is more than democracy; it is Christian mocracy. Mazzini once said, "Democracy witho God is hell." What he meant was that democracy nregulated by law, unguarded by love, unmodi l by social justice and mercy, is mere anarchy. the development of democracy is not yet ende The common man must be made not only free but werful. He must be made perfect. The weak mu grow strong, and the strong must grow childlike in derness. This is the mission of America in the orld. First it is the mission of America in Ame a, to make the common man perfect. And then, t make him universal.

To make the common man perfect and t make him universal—to this end were we born. education can do it, let us educate. If religion ca do it, let us support it. The school and the church, l ning and religion, are our most effective weapons. They are weapons only so far as they are effective, , let us say, efficient. So this is our task; to make ucation and religion efficient. Our schools are g wing in efficiency. The next ten years may see eater progress in solving the problems of efficient ed ation than we have seen in the century past. Th are signs of a revolution in education. And there i quite as much need for a revolution in religion. t in religious truths, but in the interpretation of hem. The religion of the future must not be less a igion of ideals than the religion of today, but it must nore a practical religion, personal, ethical, social, nply stated, broadly sympathetic and hopeful, ever hopeful for man and for men. Such a religi presages conquest.

In order that we may fit into the plan of d, to the end that America may fulfill her mission as od's great free agent through all the years of tim "till we all attain unto the unity of the faith, and the knowledge of the Son of God, unto a full-grow man, unto the measure of the stature of the ful s of Christ," we need to humble ourselves befor God, and to submit ourselves to his guidance. H lone can increase the nation and enlarge all the ders of the land.

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[*] Pastor, Lafayette Avenue Presbyterian Church, Brooklyn, N. Y.

PREPARED!

By Katherine V. Smith

HASTEN, nation! God doth need thee,
He shall lead thee. Speed thy feet!
He hath led thee, sped thee, fed thee
With the finest of the wheat.

Thou art ready. Be but steady
To thy faith of Pilgrim days.
Thou hast grown through years of chastening
Strong to lead in freedom's ways.

Europe's needy, by thy beacon,
Found their Plymouth in thy land.
Flood and earthquake, fire and famine
Feel thy ever-generous hand.

Mid thy gifts, O world-protector,
Let my altar-flame now soar;
Plead my will, thou world-director,
From thy peace-defended shore!

Nation peerless, free and fearless,
Dare to summon war to cease!
Celt and Goth and Slav and Latin
Shall obey thy call to peace.

O'er these people, blind and stumbling,
Blow fresh breath of life again!
Lift the banner of my kingdom:
Peace on earth, good will to men!

Daily Meditation

FOR EVERY DAY IN THE YEAR. LED BY

J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON SEDGWICK COOPER

These Laid the World Away

SUNDAY, May 28. Phil. 3:7. "*These have I counted loss for Christ.*" Nothing counted to the apostle Paul but Christ and his kingdom. In the other scale, nothing was of any appreci- abl weight. He put into the balance some of the thi which are most fiercely coveted and treasured by t world, but they were lighter than vanity. The clai of long descent, the pride of ecclesiastical priv ge, the hope of worldly preferment, all that bel gs to condition and rank were firmly laid aside, as worthy to be reckoned or named. And in all this he apostle was like his Master. For He, too, had een shown the kingdoms of the world and the glo of them, and he had waved them aside as having no npting value to one whose soul is set upon spir- itu goals. The Lord Jesus would not "bow down and orship" the world, however many and glittering wer its offered crowns. "All these *things* . . . if Th" He rejected the impious bargain.

T reality and intimacy of our fellowship with Chi can be judged by our power to lay the world awa The world is presented to us in many different for . Sometimes it is just a fine, alluring road, with an en way to brilliant social triumphs, and all we hav to do is to make a moral compromise and we are in ssession of both the road and its goal. Some- tim the world approaches us in the form of ease; sor imes in leisured circumstances; sometimes in hoa ed traditions; sometimes in the public display of own griefs. And God's call comes to us in a com and to leave them, to shake our feet free from all heir toils, and to step out on roads which see to bristle with menace and hardship. "And the left all and followed Him." That is the spirit of nunciation; rather say, that is the spirit of infi e gain.

T lay the world away is sometimes like shedding a l nge coat. Sometimes it seems like throwing aw a warm garment on a winter day. Sometimes it pears like tearing away our skin. The measure of difficulty is the measure of our conquest. And the easure of our conquest is the measure of the force we ntribute to the army of the Lord. And the me ure of our contribution is just the measure of our apacity for entering into the joy of our Lord. We ave laid the world away; we have entered into the heritance of the saints in light. J. H. J.

Jesus Our Deliverer

MONDAY, May 29. Joshua 3:9-17. "*The priests which bare the ark stood in the midst of Jo n . . . and all Israel passed over on dry ground.*" Wh a vision this affords of the interposition of our gre High Priest between us and the waters of death an judgment. We can readily imagine the scene. Th hurrying waters of the swift-flowing Jordan are po ng down to the bed of the Dead Sea, and appar- ent making an impassable barrier to the passage of the congregation, whose march was encumbered by wo en and children, by the aged and the infirm, to say othing of vast droves of cattle and flocks of sheep.

t as the feet of the priests enter the margin of the flo s, it seems as though a sudden spell arrests them, an hey begin to pile up in an ever-augmenting heap. Ri t up the stream that arrest was felt, and the cha nel was choked as far as the city Zaretan. If the res ining hand had been for an instant withdrawn, the accumulated force of the arrested floods would ha swept the entire host of Israel and their posses- sio down to the Sea of Death. There was no fear, ho ver, that the devastating floods would be re- lea d from the restraining barrier that held them ba . The ark of the covenant, the presence of the pri ts, the promise of the Lord, guaranteed a perma- ne deliverance.

it is that faith perceives the Lord Jesus standing be een the soul and the floods of ungodly men. be een the sinner and the results of his sin, between the hild of God and all that would harm him. You ca ot see the august presence of Jesus, but he is cer inly there; and if he is for us, who can be against us?

F. B. M.

Striving Daily Toward Excellence

TUESDAY, May 30. Matt. 5:48. "*Be ye therefore perfect.*" This used to be a hard say- ing or us. Perfection is such a vast thing; it seemed so far away, so impossible; it discouraged us in the midst of weakness and mistakes.

But we have come to believe that perfection lies at the top of a ladder that has many rungs, and we climb that ladder one step at a time.

A part of perfection is the ambition to excel in our work. It matters not what our task is. The element of excellence may exist for the farmer who makes a perfectly cultivated field as truly as for the artist who makes a perfect Venus de Milo.

I think of a woman who can come as near making a perfect apple pie as any one I ever knew. She has a peculiar glory in it, too. That act is a part of her perfection—it is one rung in her ladder.

Some one has said that he had the ambition to overcome each year one of his besetting sins. Each year is a rung in his ladder.

These steps upward toward perfectness are many, and they are often difficult for different people. The important thing is to *keep the attention* fixed on the next higher rung of the ladder and keep climbing.

You remember how we used to read in the old readers in school of the boy who climbed to the top of the Great Natural Bridge in Virginia by cutting with his knife niches for his hands and feet, while his parents and friends stood below and kept shouting, "Keep your eyes on the top! Don't look down!"

Then, just as his head reached the top of the bridge, his knife dropped from his nerveless fingers, but he felt from above the warm arms of his father lifting him to safety. Likewise, in our climbing upward, God awaits us at every step. His arms are strong. Our perfection is his business as well as ours. Don't forget that. C. S. C.

Heirs to the Whole Land of Promise

WEDNESDAY, May 31. Joshua 1:1-9. "*Arise, go over this Jordan, thou and all this people, unto the land which I do give them.*" We have no hesitation in finding our Lord in this chapter. Heb. 3 and 4 place this beyond doubt, and the comparison, or contrast, is full of help and inspiration. In the earlier stages of the religious life, we are for the most part under Moses, and set ourselves with laborious care to fulfil the requirements of the law and of conscience. Luther, Bunyan, John Wesley, and myriads besides, have trodden this road. The latter, for instance, tells us that in 1729 he resolved to alter his life. He rose at four o'clock for prayer, spent an hour a day in retirement, took the Holy Supper once a week, and rigorously kept himself from evil in act and speech. But it was not till 1738 that he suddenly realized the saving grace of Christ.

But after a time Moses, the servant of the Lord, is left behind as we travel forward in Christian experience; and we find ourselves on the frontier of a new experience. Joshua, who stands for Jehovah our Saviour, awaits us, and by faith in him we cross the Jordan of death and enter the land of rest and peace, which is the inheritance of those who absolutely trust him. When shall we understand that God has given us all things in Christ? We are heirs to the whole land of promise, with its mountains of vision and valleys of green pastures and gently flowing streams. But to reach it we must go over this Jordan, which stands for death, for the cross, for the forsaking of our own life that we may become partakers of the life which is life indeed.

You have seen the cross outside you; have you found it within? You have died to your old evil habits; have you renounced yourself? Is the old man crucified with Christ? Only so can the land of promise become your own. F. B. M.

The Wonderful Book of Life

THURSDAY, June 1. Ps. 90:9. "*We spend our years as a tale that is told.*" We frequently hear people say: "My life is just filled up with a lot of petty tasks, and an infinite number of details. I wish I had some one great thing to do. If I only had time to read or to write books!"

But life itself is one great book—one great story—and we are all each day turning its leaves. After all, we would get tired of reading only cold, printed pages. The world is the great book of life, and the people and the things we meet are its pages. Every detail, even the changing tasks, become fascinating when we think of them as our tale of life which we are telling day by day. The variety of our acts is our safety, even if most of us spend our years in turning small pages.

What kind of tale is my life to be when it is all told?

The great French critic Sainte-Beuve gave us a suggestive hint in a great passage: "I have arrived," he says, "at a deeper feeling of the principle that, whatever I do or do not, working in the study at continuous labor, scattering myself in articles, spreading myself about in society, giving my time away to troublesome callers, to poor people, in the street, no matter to whom or to what, I cease not to do one and the same thing, to read one and the same book, the infinite book of the world and of life, that no one ever finishes, in which the wisest read farthest. I read it then at all the pages which present themselves, in broken fragments, backward, what matters it? I never cease going on. The greater the medley, the more frequent the interruption, the more I get on with this book, in which one is never beyond the middle; but the profit is to have had it open before one at all sorts of different pages." C. S. C.

Getting the Broader Vision

FRIDAY, June 2. I Kings 10:1-24. "*All the earth sought the presence of Solomon, to hear his wisdom which God had put into his heart.*" Among the rest came the Queen of Sheba with her hard questions; and Solomon told her all her questions; there was not anything hid from the king which he told her not. In many respects, we cannot compare our Lord with Solomon. "A greater than Solomon is here." But in this particular there is a suggestion of the wonderful faculty of our Lord to answer those difficulties which are perpetually testing our faith.

We have no right to turn cowards before the hard questions that are perpetually suggested by the mysteries of Providence, the prosperity of the wicked, or the statements of Scripture. He who gave us reason and says, "Come, let us reason together," cannot find fault if we honestly use that great faculty. We must never forget, however, that at the best we see through a glass darkly, and can only know in part. Our viewpoint is restricted, our information is fragmentary, our minds are immature, as are those of children when approaching grave issues. Some day we shall cease to be children, and shall put away childish things. The fact, therefore, of our not perceiving the answers to our hard questions does not prove that there is no answer, but only that we have not discovered it.

It is a wonderful experience, however, that when we honestly and humbly bring our difficulties to our Lord, and entrust them to his keeping, they get answered. Sometimes a sermon, a remark, or a passage in a book seems to chance on us, and clears up the perplexity of years. But, more often, there is an intuition borne in on our heart. Jesus is made unto us wisdom. The Spirit reveals things that the mind of man could not perceive. We reach an eminence in Christian experience which resembles mountain-climbing, where one last step at the end of a long ascent suddenly puts us in possession of a wide domain, and gives us our bearings. F. B. M.

The Pattern of the Divine Master

SATURDAY, June 3. John 4:38. "*Other men labored and ye are entered into their labors.*" In Eastern countries, the tapestry weavers ofttimes are unable to complete the extensive pieces of workmanship during their lifetime, but as one dies another picks up the thread and weaves on according to the original design. Is it not so with the lives of evangelists, missionaries and ministers? They have labored and others have entered into their labors. "One soweth and another reapeth." How beautiful the thought that all Christians are working together in the construction of character, that, like a vast mosaic, will adorn the walls of the gallery of heaven!

We pick up the threads another has dropped and weave on after the beautiful pattern of the divine Designer, weaving in the Rose of Sharon, Christ the Redeemer and the Lily of the Valley, Christ the Resurrection; weaving in the dark background of suffering that the flowers and figures of self-sacrifice may become more brilliant. The weavers of tapestry work on the dull, wrong side, and often never behold the completed masterpiece. So many weavers of character see only the somber, afflictive, uninteresting side of their life's toil. The beautiful coloring, the artistic form, the perfect picture, will stand forth to greet the eyes of the multitude on examination day, when we shall be like him and see as we are seen.

E. W. C.

A Week in the World's News

FOR BIBLE STUDY IN THE SCHOOLS. At the meeting in celebration of the one hundredth anniversary of the American Bible Society at Carnegie Hall, N. Y., on the evening of May 9, Rev. Dr. Arthur Taylor, Secretary of the British and Foreign Bible Society, uttered the keynote in a statement that "today the whole world needs the Bible." Rev. Edward Colville Moore of Harvard University declared that the influence of the Bible spread to every corner of the universe through the medium of translation would be the force by which nations of the world would recover from the debauch of war. Professor Moore stated that he had collected for the university library at Harvard translations in 375 languages and dialects, but that there were as many more to be added to his library. Francis Lynde Stetson deplored the tendency to bar the Scriptures from the public school curriculums. He suggested that a compilation of certain parts of the Old Testament might be used in the public schools without offending any denomination. Mr. Stetson said. "While we recognize that it is no part of the duty of the state to force upon the youth the acceptance of religious tenets contrary to their traditional faith, the state that denies to its children the opportunity of drinking from the deep wells of spiritual truth, found, as nowhere else, in the Holy Scriptures, leaves the soul of its people to die of thirst."

MUNITION PLANT EXPLOSION KILLS FIVE. On May 9 an explosion of 4,000 pounds of dynamite and nitroglycerine at the plant of the Atlas Powder Company, Lake Hopatcong, N. J., shook the country for forty miles around, killing five men and injuring fifteen. The explosion was started by the detonation of 500 pounds of dynamite in the dynamite mixing house. This was followed almost instantly by an explosion of the contents of the gelatine mixing house and by the explosion of the nitroglycerine storehouse. The storehouse held 3,000 pounds of dynamite.

WHEN OFFICIALS BREAK THE LAW. Some five years ago Postoffice Inspectors assisted by local policemen, without any warrant or other legal authority for their action, broke into the office of Jared Flagg of New York, whom they suspected of fraudulent use of the mails, and seized all of his books and papers. Flagg was later indicted and convicted on the evidence thus seized. On May 9, the United States Circuit Court of Appeals reversed the judgment of conviction because the raid upon his office had been in violation of the fourth and fifth amendments of the Constitution of the United States.

GENERAL STRIKE IN SPAIN. Employees of the Spanish railroads voted a general strike on May 8. The government immediately took steps to prevent a paralysis of traffic.

A HIGHWAY FOR PEACEFUL COMMERCE. On May 7 a canal under the mountains, connecting the port of Marseilles, France, with the River Rhone, was officially opened. The canal runs for five miles in a tunnel under the mountains that wall in the port of Marseilles and separate it from the rest of France, and will make possible the transportation of merchandise by water from the North Sea to the Mediterranean.

UNCLE SAM, RECEIVER. It is expected that the treaty with Haiti, by which the United States practically becomes the receiver of the Haitian republic, will be cormally proclaimed before the end of May. Under the treaty, officers of the American navy supervise the collection of customs and turn over to the Haitian government only such money as is actually needed in the administration of public affairs and the construction of public works, which are themselves supervised by officers of the navy. The treaty is being enforced by a sufficient number of American marines, but a constabulary force of natives is being trained to replace the marines. The arrangement is somewhat similar to that with Santo Domingo. The incipient revolution in Santo Domingo, noticed in last week's Christian Herald, was well in hand at last reports. Hostilities which broke out on the 6th, as a result of the attempt to overthrow President Jimenez, resulted in several persons being killed and wounded within the city of Santo Domingo. The disturbance did not extend to the republic outside of the city. The American minister stopped hostilities by issuing a warning that unless they were suspended within seventy-two hours armed intervention would result. On the same day, May 6, American marines dispersed a meeting of the Haitian Senate, which had refused to take action on a new constitution to conform with the treaty. Although the action of the marines was in support of the position of the Haitian cabinet, the cabinet resigned and sent a protest to Washington.

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First of the five Russian detachments to reach Marseilles after an almost world-girdling trip from Russia across Siberia to Dalny, then through the China Sea, across the Indian Ocean, up the Gulf of Suez and across the Mediterranean

LORIMER "NOT GUILTY." A jury in Cook County, Ill., on May 4 found William Lorimer, ex-senator and former Republican political leader of the state of Illinois, not guilty on a charge of conspiracy to wreck the La Salle Street Trust and Savings Bank, of which he was president. The jury found that Mr. Lorimer had had no knowledge of the violations of the law, for which another officer of the bank has been convicted. Mr. Lorimer announced that he would again seek a seat in the Senate. He also expressed an intention to repay every dollar lost by the failure of the bank.

COAL TO COST MORE. Because of a recent wage increase, which will bring the miners $10,000,000 within the coming year, and of other increased expenses in production, it was announced on May 6 that hard coal will be advanced at least seventeen cents a ton at the mines. The announcement resulted in a decision of the Administration to prepare for an investigation of the coal trade to insure that there will be no raising of prices by combination above such advances as may be made necessary by the higher costs. It is claimed that after the increase in wages in 1912 the price was increased by an amount which netted about $12,000,000 annually to coal operators in extra profits.

AN INTERESTING RATE APPLICATION. At the first opening of the Panama Canal, transcontinental railway rates were readjusted to meet the new competition of the shortened all-water route from coast to coast. With the canal reopened, it appears that most of the traffic which it might have accommodated has now been diverted by more profitable rates in other fields, and the rate from coast to coast on such vessels as are still in the traffic now exceeds transcontinental rates by rail. The cities between Denver and the coast range are now engaged before the Interstate Commerce Commission in an effort to have the transcontinental rate raised to a point which will make it equitable in comparison with the rates charged from the Atlantic seaboard to the cities in this intermountain territory. The general rule under which the Interstate Commerce Commiss is authorized to fix rates provide that long distance rates shall excee the rates for shorter hauls. Permissi was given to adjust the transconti ntal rates to meet water competition, hich has resulted in the cities on the w tern coast paying freight rates 25 to per cent. below the rates paid by ei s in the mountains, which did not ave access to tidewater.

SOUTH AMERICA WELCOMES UR TRADE. On the return of the I rnational High Commission from uth America, Secretary of the Tr sury McAdoo reported that the Am ican delegates had been received every here in South America with the g test cordiality and that they had had ost instructive and interesting trip. cretary McAdoo said that he had fou the presidents of the various South Am ican countries earnestly desiring to strengthen the commercial, fi cial and political relations with the ited States. The conference, in meeting with Pan-American financiers, consider the creation of a uniform gold standa and increased banking facilities. Su tantial progress was also made t ard securing uniformity in the p ent, trade-mark, and copyright laws.

THE WORK OF CONGRESS. presentative Keeting of Colorado on ay 3 offered a resolution directing Sec ary McAdoo to show whether or not 20,000,000 is being annually withhel rom the treasury through income tax uds and evasions. Representative K ing said that Basil M. Manly, chief i stigator of the Industrial Relations ommission, had declared in public atements that $401,250,000 shou be received annually from the incom tax; $80,190,000 was actually collect last year. Manly claims that of $1 00,000,000 paid in wages and salar s in 1914, $500,000,000 was in s ries above $3,000; that more than $30 00,000 a year above the exemption l it is received as income from fees; hat $20,000,000,000 is received as i ome from ownership of property and c luct of business above the legal exem ion. The incomes subject to the tax otal $20,866,000,000, with legal dedu ons, net $14,525,000,000. On May the Hollis Farm Loan Bill was passed the Senate. The bill creates a ch of farm loan banks organized as oan associations. Each bank will h e a capital stock of at least $500,000, be subscribed by the government not taken by the public. Borrowers l be required to take stock in the assoc ion equal to five per cent. of their ns. All profits will go to the loan assoc ion in dividends and thus return t the borrowers. Loans may be made as long terms as thirty-six years and the amortization plan. Loans are limi l to first mortgages not in excess of fty per cent. of the appraised value the land. A similar bill is pending i the House. On May 9 the Administra on's revised Shipping Bill was report to the House. The bill will provi for from 500,000 to 700,000 tons of erchant shipping to serve our foreign de. On May 8 the House, to which ad been referred the agreement in onference on the Senate provision r a larger army, 180,000 men at ace strength, 220,000 in time of d ger, refused to concur by a vote of 2 to 142, standing by its own bill for a ace strength of 140,000, which is 000 more than the present war stre th. The House also refused to accep the Senate's nitrate plant amendment y a vote of 251 to 209, substituting it an amendment offered by Chairma ay to meet the charge that the S ate provision would benefit the " ter power lobby." Under the Hay a ndment, the plant would be operated clusively by the government. The S ate

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W' WAR BETWEEN THEM WOULD BE A TRAGIC CALAMITY.

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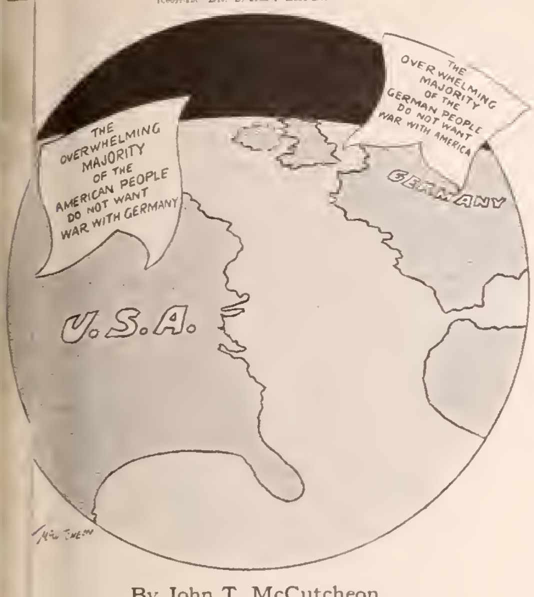
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By John T. McCutcheon

me ure provided for private operation unc an option of purchase by the Go rnment. After the vote in the Ho e, the Senate and the House con rees were reported near an agreeme, the House conferees accepting the Senate provision for the larger arn, the Senate surrendering its provis i for a volunteer army reserve of 261 00 men, which was opposed by the Na onal Guard interests as undermining the ational Guard, and strengthening the provision for civilian training car s. It was expected that the Senate wo l accept the House amendment on the itrate plant. Senator Kenyon of Io attacked the River and Harbor Bil in the Senate on May 9. The Ser e committee had reported the bill wit total appropriations of $42,000,000, mo than half of which Senator Kenyon cla ed would be money wasted. In the ast session Senator Burton of Ohio tal d the River and Harbor Bill to dea in a historic filibuster, and it is pr able that the present measure, un s radically changed, will meet a sin ar fate.

HAMPION WASTERS OF THE WORLD. In ddressing the Senate recently, Se tor Smoot of Utah said: "The An rican garbage can is the fattest in all he world." He took the ground th military readiness is not the sole ne ssary consideration, but that the de lopment of home economics is a vit phase of preparedness both for pe e and war. It is claimed that A rica is paying a quarter of a million ye y for the support of dependent wa earners; that of 3,000,000 widows ov 65 years of age one-third lack the ne ssities of life and 90 per cent. the co orts. Our garbage can is said ac ally to contain enough nourishing fo to feed all of France, and, besides wh we thus throw away, the amount th we spend uselessly and foolishly ru to even larger totals. America's fie s have been prodigal with her sons, bu with her increasing population, co ensing as it is in cities and in the ma ufacturing centers, the lesson of re thrift is the one lesson that will sa us from serious famine and distr in coming years.

HE CALL OF THE HOMESTEAD. R nt bulletins of the Department of th Interior give notice of the opening to ettlement of large areas of public la s. In the Colville Indian Reservatic in Washington, about 1,300,000 ac s have been thrown open to settlem t, of which, after Indian allotments ha been deducted, some 350,000 ac s will become subject to homestead en y. Information may be obtained fr Spokane or Waterville land offices up remittance of twenty-five cents by post office money order, payable to he receiver of the land office. In N Mexico 1,300,000 acres of land ha also been designated for entry in 320-acre homesteads, and similar ar s have been designated in other pa s of the country. Information rega ing the New Mexico homesteads m be obtained from the land officers at Las Cruces, Roswell and Santa Fe, New Mexico.

MEDIATION SETTLES STRIKES. The threatened strike of telegraphers of the New York Central and allied lines has been called off and the issue submitted to mediation through the United States Board of Mediation and Conciliation. Strikers of the cloak and suit trade in New York have also been returning to work as individual manufacturers have come to terms with their employees. A strike of the men's clothing workers which would have involved 65,000 members of the Amalgamated Clothing Workers' Union of America was prevented through the mediation of Mr. Charles L. Bernheimer of the Arbitration Committee of the New York City Chamber of Commerce. A majority of the larger shops of New York manufacturing women's clothing are still closed at this writing, with both the Clothing Manufacturers' Association and the union adhering firmly to their original positions, the clothing manufacturers having refused to enter conferences aiming at mediation. A strike of 1,500 men in Perth Amboy, N. J., at the Standard Underground Cable Company's plant was followed the next day by increases in wages of more than 6,000 men in other plants. The 1,500 were still on strike at last reports. The strike of the 15,000 men of the Westinghouse Company in Pittsburg has been settled and the men are returning to work.

"Man's Inhumanity to Man"

(Copy)

Protest to Central Committee American Red Cross

New Haven, Conn., April 22, 1916.

Sir—

I submit for your earnest consideration a copy of an official announcement of the American Red Cross. It states that the British Government refuses to pass Red Cross supplies hereafter from America to the Central Powers and indicates that the American Government has submitted to this decision without protest or publicity.

This, as you will recognize, is a nullification of the Geneva Convention. It strikes at the foundation of those principles of humanity in warfare of which the Red Cross has been the bulwark and for which the President now stands before the world as spokesman.

I wish to enter an earnest protest against an acquiescence by the American Red Cross in the action of the British Government and also against the policy of the American Government in concealing such important matters from the general public. I would lodge this protest particularly, because at this critical time allegations of inhumanity against the opponents of Great Britain are the basis of an ultimatum of which the natural outcome is war and for which the support of public opinion is sought.

As an active worker for the Red Cross I urge, therefore, that this matter be given immediate reconsideration by the Central Committee and that the public be authoritatively informed of what has been done in order that public opinion may assert itself.

Very truly yours,
(Signed) IDA HARRISON
for the New Haven Sewing Circles.

(Copy)

American Red Cross Official Announcement

The American Red Cross has received notification through the State Department of the decision of the British Government that Red Cross supplies destined to enemy countries will not be passed through the blockade established by the Entente allies. An exception is made of supplies intended for the use of hospital units maintained by the American Red Cross in these countries, but as these have been all withdrawn, the prohibition is in fact absolute.

In view of this fact, not only is the further contribution of supplies to the Teutonic allies not practicable, but it becomes necessary to make other distribution of those now on hand at the Receiving and Shipping Station of the American Red Cross, Bush Terminal, Brooklyn, N. Y.

It is proposed to ship these supplies, or such of them as may be appropriate for the purpose, to Siberia, to be distributed to German, Austro-Hungarian and Turkish prisoners in the prison camps of that country. It is therefore requested that you authorize the Red Cross to make this disposition of them; or, if for any reason this becomes impossible, to use these supplies for military preparedness at home, or for relief work in disasters in neutral countries. If neither of these dispositions is acceptable, please authorize their shipment, at your expense, to such address in this country as you may indicate.

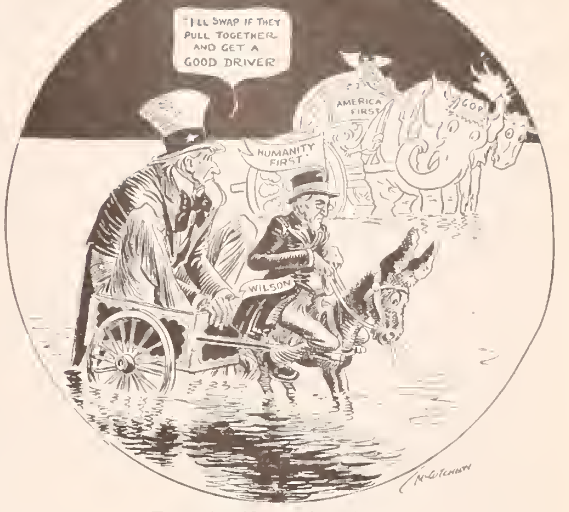
Please sign the authority given below and return to the Receiving and Shipping Station, American Red Cross, Bush Terminal, Brooklyn, N. Y., in the enclosed envelope. Very respectfully,

(Signed) J. R. KEAN.
Colonel Medical Corps, U. S. Army
Director General of Military Relief.
April 18, 1916.

WIRELESS TELEPHONE IN THE NAVY. On May 6 a practical test was made of the wireless telephone in the American navy. Secretary Daniels talked from his desk in the Navy Department to the commander of the battleship New Hampshire at Hampton Roads.

CHEATING THE CLOCK. A movement which had its inception in Germany for an additional hour of daylight, to be gained by the simple process of setting the clocks ahead one hour, is spreading to Scandinavia and Great Britain, and threatens to be taken up seriously in America. If adopted, it will bring the cock-crow one hour closer to breakfast time, and will leave an hour of daylight for recreation after the evening meal. The city of Cleveland has already adopted the scheme by changing from Central to Eastern Time.

PHILIPPINE PROSPERITY. A compilation by the National City Bank of New York shows that in the sixteen years since 1898, in which the Philippine Islands have been under American control, exports from the United States to the Islands have aggregated $201,000,000 against a little more than $2,000,000 in the preceding sixteen years, the exports of 1914 being $27,000,000. Imports to the United States from the islands increased from an average of $5,000,000 per annum to an average of $25,000,000. Following annexation by the United States, the Philippine Islands showed a big increase in exports to all the world, the total in 1899 being $14,847,000, and in 1914 $48,690,000; total imports in 1899, $19,093,000; 1914, $48,589,000; showing a trade balance in favor of the Islands of about $100,000.



By John T. McCutcheon

The War in Europe

By ANTHONY ARNOUX

THE military executions for participation in the late revolt continued in Ireland during the past week, and now a grand total of sixteen shot by order of the military courts has been attained. Considerable feeling of one kind or another has been aroused by the discovery that three persons, including F. S. Skeffington, editor of the Irish Citizen, had been executed in Portebello barracks, Dublin, without the knowledge of the military authorities and before martial law was in force.

This and other causes have determined the British government to appoint a commission, headed by Lord Hardinge, to investigate Irish affairs generally; Sir Roger Casement's trial was postponed to begin on Monday, May 15. All told, so far, seventy-nine persons have been tried in connection with the Irish trouble, and besides the sixteen executed, four received life imprisonment, twenty-one ten years penal servitude, and forty-two lesser terms. The government announced that the total casualties among the troops and police aggregate [illegible], of whom 124 were killed, including seventeen army officers. Another echo of the rebellion was the resignation of the Lord Lieutenant of Ireland, Lord Wimborne.

The Turks report that they captured at Kut-el-Amara, when the British surrendered, some forty cannon and twenty machine guns, in serviceable condition. In addition, 5,000 rifles were also taken, slightly damaged, which can be repaired. The British threw other arms, etc., into the Tigris, which the Turks are now engaged in fishing out. It is also announced that General Townshend and his brother officers have arrived at Bagdad, whence they will be forwarded to Constantinople.

Great Britain has ordered all married Englishmen living abroad, eligible for military service, to return to England forthwith and report for duty. The Canadian troops, aggregating 14,000, which left Halifax for Great Britain in the last days of April, are reported to have arrived safely.

The Belgians who are invading German East Africa from the west report having captured the German position at Shangugu, on the border of that colony and the Belgian Congo, on April 19, and to have followed up this advantage by taking a German post at Ishange on the 22d. General Smuts and his British force have been held up by the weather conditions for some time past, and have not been able to advance in their invasion of the colony.

Conditions in Greece remain very unsettled. Venezelos is becoming more active and political trouble of importance in Greece itself seems brewing. The tension between Greece and the Allies continues severe, but no open breach has taken place. The Allies have practically abandoned their plan of transporting the Serbian troops at Corfu to Salonica across Greece, using the Greek railroads for that purpose, and are beginning to move these troops by sea. Great Britain has withdrawn some Australian and New Zealand troops both from Salonica and Egypt and sent them to the western front.

The White Star steamer Cymric, which left New York on April 29, loaded with a cargo of munitions and war supplies, was torpedoed by a German submarine on May 8 over a hundred miles from the Irish coast. The vessel did not sink immediately, but attempted to reach port. Ultimately, however, she sank.

The official announcement made by Great Britain that Australian and New Zealand troops have landed in France and have taken over a portion of the front is both interesting and suggestive, as it indicates that Great Britain must consider either the situation along the Suez Canal or in Egypt more satisfactory, or else is drawing these troops from Salonica, as these localities are the only ones where those forces of Great Britain's

Continued on page 654

"Little War Horse"

By ROBERT WILLIAMS LILLARD

A TALL, spare figure was Judge Lycurgus Doggett. His hair was thin and white. His long, old-fashioned coat was shiny at the elbows and threadbare at the seams. But his manners were courtly.

At the age of threescore years and ten he had retired from the bench, and, as many men do who quit their life work abruptly, he had grown old all at once. I boarded in his home for several months, and the money for my keep, I have reason to believe, was a welcome addition to the old man's income.

After supper one November evening the judge and I sat in the faded parlor, our antique mahogany chairs drawn close to a blaze that crackled under the white marble mantel.

"You may have observed that portrait of a child, there to the left of the mantelpiece?" suggested my host.

Yes, I had observed the photograph, for it was a photograph, and a queer one. Out of the dingy frame there peered a little boy with a thin face and big eyes—merry eyes withal, though in them was a sadness so elusive I wondered if the child himself had been aware that he was sad. The picture showed, moreover, that the lad wore braces, indicating that he was a cripple. But, cripple or no, he was clad like a soldier, with brass buttons and shoulder straps and a military cap. And he had made an effort to strike a jaunty, martial attitude before the camera.

"It's a picture of Little War Horse—that is, we used to call him Little War Horse," remarked the judge. "He'd have been seventeen today if he had lived. It's been nine years—"

He did not finish the sentence. For more than a minute he sat motionless and silent, staring into the fire, and yet I do not think he saw the fire at all. But perhaps, in the flames, his mind's eye did see the crippled boy marching and countermarching, as the crippled boy used to do, no doubt, before he died.

Presently the judge roused himself with a start.

"I beg your pardon, sir," he said, distressed by his forgetfulness. "I'm an old man, sir. My thoughts go woolgathering."

Then he told me this story.

"I WASN'T feeling the best in the world," the judge began, "and I'd dropped in for Dr. Darby to look me over. The doctor'd written a prescription and told me how to take it, so there wasn't any occasion for my remaining longer, but I'd lingered for a chat. And while the doctor and I were talking about one thing and another, in walked Lonnie. Lonnie was the Little War Horse. I'd never seen the child before.

"My heart went out to him at once. He had some sort of spinal trouble—congenital - and he was a pathetic little fellow to look at.

"He hobbled up to the doctor.

"'This birdie's hurt; please make him well,' he said, and then he deposited on the table, sir, the forlornest, most bedraggled English sparrow that ever was. The bird's leg was broken.

"'Humm-m,' said the doctor, feeling the sparrow's leg deftly, 'this is a *very* serious case.'

"He didn't crack a smile, but when he turned his head so Lonnie couldn't see, he winked at me.

"'You hold the patient a minute, sonny, and then we'll operate,' he said.

"Lonnie gathered up his bird and the doctor began preparations. First he whittled out a splint, no bigger than a toothpick. Then he set and bound the leg.

"I wish you could have seen how intently the child watched every movement. Nothing escaped him. And, judging from the little fellow's expression, he suffered, in sympathy, quite as much, if not more, than the sparrow. At last, however, the operation was finished, and Lonnie took back his bird with a sigh of relief.

"'Nurse him good and bring him to me again in a few days,' said the doctor.

"'Yes, sir,' Lonnie replied, making for the door.

"I think he intended hurrying home to show the sparrow's bandaged leg to his mother, but he paused when he heard me ask, 'Who's your little friend, Dave?'

"I always call Dr. Darby 'Dave.' I've known him all his life, you see, and he's a good deal younger than I. He was only a schoolboy when the war closed.

"'Oh,' said Dave, 'I supposed you two were acquainted. Hold on, Lonnie,' he added.

"The child came back and stood beside the doctor, who patted him on the head and said as he did so, 'Judge, this is Master Lonnie Whittaker, Ed Whittaker's boy. Lonnie, this is Judge Doggett.'

"The child kept the bird clasped in his left hand and extended his right to me gravely. I took the hand as gravely as it was offered. It was a fragile hand, sir.

"I knew the little fellow's father, of course. He'd come from Atlanta two or three years before, and he had a cigar and stationery store on the Court House Square. We all got our city papers there.

"'Tell me about your bird. Where did you find him?' I asked.

"I wanted to draw the child out, for I was interested in him, and so would you have been, sir.

"'I found him in our yard,' Lonnie replied. 'Mama says the storm last night blew him out of his nest, an' she said I could bring him down to the doctor. Poor 'ittie birdie!'

"I wish you could have heard him say that—'poor 'ittie birdie!' I wish you could have seen with what exquisite tenderness he held the sparrow against his cheek for an instant.

"'You might call this Red Cross work, eh, sonny?' remarked the doctor, smiling.

"And then the doctor turned to me with a twinkle in his eyes.

"'Lonnie's hobby is war,' he explained. 'He's going to be a famous general one of these days.'

"The child's face lighted up.

"'Yes, yes!' the little fellow cried. 'I'm goin' to be a gen'ral when I get well an' grow up. I'm six now, goin' on seven.'

"I wanted to laugh. He was such a comical scrap to talk of being a general—a general, sir, of all things in the world. Why, he wasn't knee high to a duck, and he didn't weigh more'n three dozen pounds, if he weighed that.

"But I didn't laugh. Somehow nobody ever laughed at Lonnie.

"'Sit down, son,' said the doctor; and the child squatted on a carpet-covered footstool, the sparrow nestling in his lap. He had been excited by the doctor's reference to his military aspirations, and his eyes were sparkling.

"'I know all about Leonidas,' he said eagerly. 'I was named for him, an' he was wonderful brave, too. An' I know about Alexander and Cæsar an' Napoleum Bonaparte. I'm goin' to be like them when I get well an' grow up.'

"'But weren't they kind o' rough, bloodthirsty fellows?' the doctor suggested.

"'Oh, but they weren't afraid,' came the answer quickly. 'I want to be brave, too.'

"The child turned to me with a roguish glimmer in his eyes.

"'I'll bet you can't guess why my daddy calls me Little War Horse?' he said in a bantering tone.

"'That *is* a poser,' I confessed. 'Why do he call you Little War Horse?'

"The child clapped his hands and giggled.

"'I *knew* you couldn't guess,' he cried triumpha ly. 'It's 'cause I wear harness!'

"I reckon I'm touchy about children, sir, bu you could have knocked me down with a feather. The idea of his making a joke of his braces!

"'We have lots of fun, daddy an' I,' he r led on. 'I wait on the front porch an' jump out from behind the mornin' glory vines an' neig an' prance an' stamp my feet, when daddy comes i the gate. An' he plays like he's terrible scared an' makes like he's goin' to run away. An' 'en I ller to him, "Don't be scared; it's only me; it's Lon ." An' 'en he says, "My, my! I thought it was ild war horse; I thought I was goin' to be eaten p!" An' 'en we both laugh an' laugh an' laugh, a he hugs and kisses me.

"'Oh, we do have such fun, daddy a I!' he sighed rapturously.

"Then the child and I talked of heroe ind arms and glory—of Grant and Lee, Ja son and many others. And Lonnie was an ecstasy, his face a-shining. You see, he ked to hear the great commanders praise as you and I are pleased when some one pays a tribute to a friend of ours. B all the while he kept on stroking the bird his lap; and the bird, its pain eased, we to sleep.

"Really brave men, I have observe are all like that. They are tender, sir; as t der as women oftentimes.

"'Were you ever a soldier?' Lonnie ked me suddenly.

"Before I could reply the doctor had b ken in.

"'Judge Doggett was a Confederat soldier,' he said. 'He was wounded several nes at Fredericksburg. He was defendi a Confederate flag the Yankees were after

"Lonnie regarded me with a new int est.

"'I bet you were proud that da he said.

"'It was nothing much,' I answered. ny man in my company would have don the same or more than I did. Any one of em would have died for our flag.'

"The child's face grew wistful.

"'I'd die for our flag too,' he said, as he were talking to himself. 'I'd like to ave a soldier's funeral, with the flag lyin' my coffin like a couch cover. I think ou flag is the most beautiful thing in the world. An' I'd like to have the other soldiers ma to the cemetery an' shoot off their guns my grave and one of them blow his horn at t ast —"Good-by! Good-by! Good-by!" hat do they call that—"pats"?'

"'Taps,' I corrected.

"'Oh, yes,' he said, 'I know. The s a picture of a soldier's funeral in a book my house, an' mama told me what the pi ures mean.'

"I think he would have said more, b the thought of his mother recalled to him t he hadn't yet shown her his 'mended' bird, so he t us good-by and left.

"BUT after that he used to come frequently my chambers in the court house, and we'd to walk together, too. We got to be great frien I was pleased to discover, in our walks, how p ular he was. Everybody seemed to know and lov im. Whenever he passed a person on the street i was 'Hello, Lonnie!' or 'Howdy, General!' or ybe just a silent military salute, which he'd retur vith dignity.

"Then, before long, the Darbydale Rifles— at's our local militia company—chose him for their m cot, and Ed Whittaker fitted out the little fellow in uniform just like a general's, sir, with the stars and gles on the shoulder straps and collar. You can s for yourself. Lonnie's wearing the uniform in the p ure yonder. My, but he was proud of those clothe

"Ed used to take the child to the Rifles' l in the Opera House on drill nights, and the boys ade a lot of their mascot. They taught him the ma l of arms, and he used to go through it, sir, in my fice with my cane for a gun. He had a manual his own—one the boys had given him—and I u l to hold the book and act as drill sergeant. I l to use the book, you see, for they've changed a si t of things since I did any drilling. I'd move the airs out of his way and put on my spectacles a sit down at my desk by the window. Then I' give the command,

"'Fall in!'

"You should have seen him straighten up a try desperately to throw out his chest. I think had forgotten his braces altogether. Indeed, I thi he

HEROES

By Margaret E. Sangster, Jr.

AWAY *from all the music, serene from noise and pain,*
The soldier dead are sleeping, who will not wake again.
Their comrades, blind with memories, are placing blossoms sweet
Above those hearts, once war-worn, that long have ceased to beat.
And oh, the tears are falling, and softly people pray,
For valiant dead are resting on Decoration Day.

OFF *in the dusty cities, amid the dirt and noise,*
About their tasks a million of noble men and boys
Are working that their loved ones may never feel the dread
Of poverty: of begging from men their daily bread.
What blossoms do we give them? For none more brave than they
Who, fighting, win no glory on Decoration Day.

The mother at her sewing with tired, dream-filled eyes,
In search of rest and comfort and hope that never dies;
The teacher and the pastor who lead young minds and old,
And droop, too worn to struggle, with hands too weak to hold—
Their trenches are the discords that block them on the way;
What flowers shall we give them on Decoration Day?

ha forgotten where he was. In his imagination my office had faded away magically, and he stood wi his brigade, sir, on a great green parade ground, wi the colors flying from a lofty staff and the band pla ng 'The Star-Spangled Banner.'

No doubt, too, the spell of his imagination was up me, and in his eyes I was no longer a white-ha d old man, seated at a desk. I think he saw me, sir s a dashing commander on a restless white horse, wi a sword in my hand.

'Attention! Right dress!'

How his eyes beamed!

'Present arms! Carry arms! Shoulder arms! Fo ard—march!!! Guide right! Halt! Mark tin! Halt!'

We went through it all. You would have been am sed, most likely, to see such a pair so engaged, bu it was serious business with us. I can tell you, sir.

"LONNIE was custodian of the Rifles' flag, which was kept in a special locker, and the key was en usted to the child. He wore that key on a string ar nd his neck, and he got into the habit of feeling ev little while to see if it was there. The re-sp sibility was on his mind continually.

On drill nights he'd get the flag out with his own ha s, and when he was first made mascot to the Ri s, so they told me, he used to stand at attention, wi the butt of the staff grounded on the floor, wh the company drilled. But he was too weak to be his feet long at a time, so the boys persuaded hi to sit and hold the colors while they were on the flo. They did that tactfully, of course. They cal his chair 'headquarters' and 'the general's ter ' which took away the sting of being a weakling, do you see, and made Lonnie proud and happy.

He loved the flag.

When I have it in my hands,' he told me, 'I feel str g and big. I feel like there isn't anything the ma er with my back then. Oh, I'd be so glad to di o keep the flag flying.'

That's right,' I told him. 'The flag's a symbol of verything American—our ideals, our sacrifices, ou victories. It stands for liberty at home and the strength and the will and the courage to make the principles of our people respected everywhere, by all mankind. It's right to love the flag, Lonnie.'

"'I do—I do love it!' he cried.

"And he did. By heaven, sir, he proved he did!

"He'd been with his father at the store one evening and they'd started home after Ed had closed up the shop for the night, but they hadn't gotten a dozen yards from the door when they heard a cry of 'Fire!'

"A block away, to the east, there was a great pillar of smoke and flame against the sky.

"'Daddy,' shouted Lonnie, 'it's the Rifles' Hall—it's the Opera House!'

"ED WHITTAKER took the child in his arms and ran toward the blaze. By that time some one was pounding like mad on the engine tire we have for a fire alarm, and a crowd was gathering. They were getting out the engines. Cohen's store was ablaze and the Opera House next door was threatened. The Rifles' Hall was on the second floor of the Opera House.

"'Wait for me here,' Ed Whittaker said, putting the boy down in a doorway more than half a block from the flames.

"Then away went Ed to help the volunteers man the engines.

"Nobody noticed Lonnie. Nobody saw him hobble across the street. Nobody saw him enter the door that led to the Rifles' Hall. They were all too excited. They thought the town was about to be swept away.

"But Lonnie was thinking of the flag—the Rifles' flag that he was bound to defend.

"God knows how he made his way up the stairs. God knows how he found the locker and got out the flag. But somehow he did these things.

"And when he turned to come back, fire barred the way. The stairs had become a furnace. The child was trapped.

"A cry went up from the street. The crowd had seen him at a window. He had the flag. He thrust it out and called to the men below:

"'Catch it! Catch the flag!'

"For a fraction of a second they saw him there, the light of the flames on his little white face.

"Then a great red billow rolled past the window and spouted through like a torch.

"Down came the flag, but Lonnie had disappeared.

"The whole town was at his funeral. You never saw so many flowers—at least, we never did. It was a military funeral. The Darbydale Rifles turned out and the town band led the procession. The boys sent away and got an artillery caisson and put the little coffin on that. And over the coffin they draped the flag, the burned and tattered flag that Lonnie had given his life to save.

"Slowly and sadly we made the journey. The band went first, playing Chopin's funeral march. Then came the Rifles, then the caisson with the flag-draped coffin, then the veterans in carriages, and then the people—men and women and children.

"We have a beautiful cemetery, sir, out yonder west of town. Evergreen Cemetery, we call it. Lonnie's grave was on a hillside, near the Confederate Monument, and close to the plot where the old fellows who wore the gray keep their final bivouac.

"The religious services were brief, sir—brief but impressive. Then a squad of the Rifles stepped forward and fired a salute of honor over the grave, after which a bugler sounded 'taps'—the sweetest music in the world, sir—the soldiers' farewell to the brave."

The fire had all but burned out while the judge was telling his tale, and the lamp on the parlor table had gotten dim and murky. We sat in dusk.

"On his tombstone," said the judge presently, "there is inscribed:

"'In Memory
of
Leonidas Whittaker,
Soldier and Patriot.'"

The judge mused for a moment.

"I was out there today and read that," he said. "This is his birthday, you know, and I laid a wreath of laurel on his monument."

Uncle Sam, Collector of Islands

WHEN, in 1494, Christopher Columbus made his second trip of discovery to the Indies, he came upon a group of lands of such beauty that he called th the Virgin Islands. These islands ar now known as Crab, Culebra, St. Th nas, St. John, St. Croix or Santa Cr, Tortola, Virgin Gorda and Anega. They are all mountainous and ha a total area of 328 square miles and a pulation, mostly negro, of 50,000. Th first two named, Crab and Culebra, no belong to the United States, their ar is 130 square miles and their popula n 12,000. St. John, St. Thomas and St Croix have been under Danish sovereignty since 1815, their area is 140 sq re miles and their population 33 00. The balance of the group, havin 58 square miles and 5,562 populati, is a part of the far-flung empire of th British sovereign. Spain, Holland, Fr ce, England and Denmark have ov ed these islands, and now, Denmark be g reported once more in a mood to se the suggestion is again made that th United States purchase the islands.

is some years since the United St es began collecting islands. It be n when we gathered in the Aleutian Is nds along with the purchase of A ka. Then we benevolently assimila l a few of the coral reefs and islands of amoa, for strategical reasons; having a vy we must have coaling stations an naval bases. Then, good Queen L okalani having been deposed by h white subjects, and the Spanish war be g on our hands, we accumulated the H vaiian Islands for strategical and ot r reasons. We couldn't bear the th ght of some possible future enemy se ng them and directing a stream of v anic eruptions upon our peaceful w tern shores. At the same time, ha ing disciplined the proud Don, and ha ing in the process possessed ourse es of sundry islands once his proper , and finding no precedent for the re rn of them, he having put us to some di omfort and expense in acquiring th n, we promptly paid him $20,000,000 he tsease in the coin of the U. S. A. and de ared ourselves lawfully possessed o hat which we had taken. Thus came to us Guam, Porto Rico, the Philippi s, and crags, reefs, rocks and problems many and multiple. For all of this there were the most excellent strategical reasons. We had become a world power and must demean ourselves as such and live among the properties and scenery of greatness. A protectorate or two, and our position as receiver in general for all financially embarrassed peoples and nations to the south of us, have brought us practical sovereignty over more islands, and so we are not facing a new suggestion in taking up the proposition to purchase these islands, which long ago ceased to be profitable to Denmark and which might be of use to us, for strategical reasons.

The port of St. Thomas or Charlotte Amalie, was at one time the greatest commercial port in the West Indies, its business being largely that of a coaling and transshipment station on the trade routes between Europe and the Caribbean Islands and Central America. St. Thomas has the best harbor in the West Indies and the only one that can be entered at any time of the day or night at any season of the year. On account of shorter routes and the influence of the growing trade between American ports and South American and West Indian ports, the priority of St. Thomas in the West Indian trade gradually passed to the Barbadoes, and St. Thomas languished in the memories of forgotten glory.

In Charlotte Amalie, Capital of St. Thomas Island. Fronts of these buildings are made of concrete

IN 1865 Secretary of State William H. Seward took up with the government of Denmark the question of the purchase of these Danish possessions, but the Danish government did not consider the proposition favorably. In 1866 Mr. Seward offered Denmark $5,000,000 for the islands and adjacent islets, and in 1867 a convention was drawn up for the cession of the islands on a payment of $7,500,000. Negotiations were dropped on the eve of the national political campaign of 1868 and were not then reopened. In 1892 and again in 1896 the purchase was a matter of discussion, and in 1902 Secretary of State John Hay and Constantin Brun, Danish minister to the United States, signed a convention for the cession of the islands to the United States in return for a sum of money something under $5,000,000. The convention was ratified by the American Senate and by the lower house of the Danish Rigsdag. When the convention came up for passage in the Landsthing, the Danish House of Lords, a strong movement against it appeared. Danish residents of the islands petitioned their native country not to part with the islands, not to expatriate them for American gold, but hardheaded business men found in the convention an opportunity to unload a losing investment, and feeling ran high. There were suggestions then that German influences were at work to prevent the sale, but whether Germany was interested or not the debate showed that the vote would be close, and one nobleman, 92 years old and bedridden, was carried to the meeting of the Landsthing in order that he might vote against the convention. The vote stood 16 to 16, and the presiding officer cast the deciding vote against the sale.

Since 1902 Denmark has been investing considerable money in the islands in an effort to bring back again some measure of their former prosperity. The harbor at St. Thomas has been greatly improved and $2,000,000 has been spent on piers and docks. Recently there has been a strike of the negroes; health conditions are bad; the islands are costing Denmark a net loss of $150,000 a year, and there are no strategical reasons, only sentimental ones, which would lead Denmark to retain possession of the islands.

THERE are reasons, principally strategical, which make it worth while for the United States to pay a few millions for another small annual deficit. Washington dispatches of May 4 intimated that Dr. Brun and Secretary Lansing had about concluded an agreement for the transfer of the Islands and that it was planned to have the treaty of cession ratified simultaneously in Washington and in Copenhagen. Both Secretary Lansing and the Danish Minister refused to discuss the question, but the rumors continued to gain in persistence and credibility, although officially denied in Copenhagen.

Louis E. Orcutt.

Our Editorial Forum

PRESIDENT
OTTO KOENIG

MANAGING EDITOR
GEO. H. SANDISON

SECRETARY
THEODORE WATERS

The Time to Make Peace

AT last the hour is at hand when America, in justice to the whole world and to itself, must act in behalf of peace. The combatant nations have fought until their physical and financial resources are nearing exhaustion. With all of their splendid courage, their heroic endurance and their skilful generalship, a point has been reached beyond which they make no progress toward a decisive climax.

Victory that would end the war is nowhere in sight. Not one of all the powers engaged in the conflict has succeeded in reaching the great object at which it aimed. Their wounds are far deeper than they care to admit. Every day further depletes their strength, and every week witnesses the sacrifice of thousands of lives, uselessly thrown away.

Under the circumstances, as the recognized leader of the neutral nations, it becomes our duty to interpose, for the sake of humanity alone if for no other consideration. We must speak out for peace and speak with boldness. Indications are multiplying that Germany is willing to listen to a friendly voice, and it may be that the first important step peaceward is to be found in the latest exchange of diplomatic notes between Berlin and Washington. England and France at heart both earnestly desire peace. Russia has made vast sacrifices that will take a generation to repair, and her people are hungering for peace. Other nations involved have suffered so deeply that they too are longing for the hour when the war shall end.

This is the psychological moment. A proposition from the Western republic, in which all the neutral nations would heartily join, while it would have been made in vain six months ago, would be listened to now by all the cabinets of Europe.

The time has come for us to put forth a mighty effort to end the war. Today all Europe is pacifist at heart; its populations are sick of the struggle, which has torn from them all they hold dear and which even now is taking the striplings to cast them into graves beside their fathers and elder brothers. Of some of the afflicted lands it may almost be said that "half the population is at the front and the other half is on the bread line." We need say nothing here of the depleted national treasuries, the enormous burden of taxation, the economic and industrial losses; these are simply beyond all reckoning. The loss to humanity is itself reason enough to demand action on our part. The ashes of the great war are still red and glowing, but the fury of the conflict is dying. The strength is spent, though the orgy of slaughter proceeds automatically, when it should long since have ceased.

It is time to act in the name of mercy. It is a duty we owe to God, to stricken Europe and Asia, and to our own sense of higher responsibility, to take immediate steps for mediation. That a few voices are still to be found in England and on the Continent that talk boastfully of prolonging the war, should count for nothing. Over all there rise the loud murmurs of a myriad tongues appealing for peace. Shall they appeal in vain?

Affirmations and denials of peace overtures are to be expected, but these should not deter us. An effort must be made to draw the principal powers together on common grounds. If as a prelude to formal negotiations some concession must necessarily be made by one side or other, it should be our task to urge the wisdom of such a course, that it may become the means of removing all barriers and of setting the machinery of diplomacy in motion. Jealousy and suspicion will cease the moment the first definite step is taken, and the good work, once begun, will go forward.

May our government be inspired with courage and wisdom to undertake this great task, and may the divine blessing attend all efforts that are earnestly and unselfishly made to bring enduring peace to the world.

The President on Militarism

> I HAVE never dreamed for a moment that America as a whole—its rank and file—had got any military enthusiasm or militaristic spirit, and I think that it is very necessary, in order that we should work this thing out wisely, that we should carefully discriminate between reasonable preparation and militarism. I think it would be a disservice not to recognize that there is a point of reasonable preparation, and that you can go to that point without changing the spirit of the country or violating its traditions. For the traditions of the country have not been those of a military helplessness, though they have been those of anti-militarism.

This was the view expressed by the President in an audience given to a committee of the American Union against Militarism in Washington a few days ago. The committee had apprised the President of the fact that large audiences in the Middle West had been enthusiastic in opposition to the program for a great army and navy, which they rightly regarded as a menace to democracy. "I am just as much opposed to militarism as any man living," said Mr. Wilson. "I think it is a deadly thing to get into the spirit of a nation, and there is not the slightest danger of its getting into the spirit of this nation." As to the naval program, he explained that there has not been any material change. Certain additions are determined on from year to year, and this plan is being followed, unaltered to any extent. Compulsory service he regarded as not contrary to national traditions, but he had never said he believed in it; his mind is "to let" on that particular subject.

These are words that sound well to the ear, but they may mean much or little, as the outcome will reveal. Militarism is before the bar of judgment in America today. An overwhelming majority of the people have pronounced against it. That Congress stands with the people is shown by the rejection in the lower House, on May 8, of the Senate bill for an army of 250,000, the vote standing 221 to 142. The Senate stands by its original proposition, and the result is a deadlock.

Let us hope that when militarism makes its final effort, Congress will be left free to perform its obvious duty in dealing with it as the nation desires. Reasonable measures for defense, yes; vast armaments out of all proportion to our needs, no!

Stamp out the menace of militarism irredeemably; and let us go forward as a sane, reasonable people, keeping our heads while, as the President has observed, "all the rest of the world is seeing red."

The Joyful Parader

PARADING has become one of the dearest delights of the American heart. It may well be questioned whether there is a single emotion, individual or collective, which is not ready to take this form of expressing itself. May, the favorite month of the paraders, has this year broken all records. We have had "preparedness" parades, parades of Suffragettes, of babies, of political partisans, Sunday schools, temperance folks, and at least a dozen varieties of labor parades, including waiters, shirtwaist makers, and cloak-makers, besides other parades without end. In the big cities, street traffic has been blocked for hours while the pageants passed before multitudes of delighted spectators. In the country districts the joy of the parade has stirred up localities that hardly know a thrill during the rest of the year. It has been a great season for music and marching, and as the big political parades are still ahead, we may safely assume that "the worst is yet to come." We are an enthusiastic people, and when the parade bug, warmed into activity by the mild weather, fairly gets in his work, we have simply got to march. Any pretext will do to justify a parade. Jubilation, sorrow, indignation, patriotism, friendship, antagonism, all find expression in the heart of the average citizen as, wearing a big badge and a genial smile, he marches with ardor behind the band for hours, as long as his legs can keep time to the music or his voice can raise a cheer. Then when the day is over, tired and footsore he goes home, proudly conscious of the fact that he has done his duty. He has been in the parade.

Indiana's Centenary

BETTER than the old, stilted, formal way of doing things is the Indiana method of announcing the approaching celebration of the Hoosier State's hundredth birthday. Summoning to its aid some of its brightest citizen talent, the Historical Commission has struck a new and refreshing note in inviting the sons and daughters of the state, who are now beyond its boundaries, to "come back and celebrate with the home folks." George Ade gives the keynote to the invitation when he adds, "It will be the first and probably the last and only chance you, as a Hoosier, will have to meet your old friends at your old home." James Whitcomb Riley, too, has a word to say to distant Indianians who are summoned to return. This is the burden of his song:

"The Hoosier in Exile, forsooth!
  For though his steps may roam
The earth's remotest bounds, in truth
  His heart is ever home!
O loyal still to every tie!
  O native fields and streams!
His boyhood friends, and paths whereby
  He finds them in his dreams!"

And then, to tempt them still further, he pictures the great orchards that will be fruit-laden by celebration time, "where blossoms grow the white and apples are the reddest." Quite a bunch of t old boys who have become distinguished now, bu who cannot forget the joys of those far-off early ears, join in the invitation. Every suggestion th can appeal to memory, every touching picture of th past: the old homestead, the moss-covered bucket, th barn where you played hide-and-seek and hid Easte ggs, the swimming-hole, and all the joys and pran and cut-ups are conjured out of the past to dra the wanderer home for the big event. Just think the genius that is compressed into a booklet for hich such celebrities as Booth Tarkington, Tom Ma hall, Charles W. Fairbanks, J. P. Dunn, Meredith N holson and others are included. The appeal sho l be irresistible—to Indianians at least. All the ol olks are going to be young again; they are going back home for a frolic and to live over the kindly p for a season. They are going to have a great tin and to demonstrate to the world that they are gla and proud that they were born in Indiana, conc ning which, Booth Tarkington says in his "invite," uoting, with a fine rhetorical flourish, from Shern n of Decatur, "the grand old state of Indiana v go crashing down the ages, with her head up a her tail over the dashboard!" We congratulate I iana and all of its sons and daughters wherever hey may be, and trust they may have a sp ndid celebration.

A Torch That Must Not Go Ou

YEARS ago Christian Herald readers ligh d a torch in China destined to guide man and many Chinese souls up the pathway fro sin and superstition to the foot of the cross. Wh the Christian Herald's part in this work shall hav been completed, over one thousand Chinese orphans nost of whom had been abandoned to the tender mer s of heathen cupidity and vice, will have been rea l in Christian environment, taught the Christian re ion, furnished with a good school education, and s rted on their life work well equipped for success. A the great majority of these redeemed lives, if not ind l all of them, will be messengers of the Cross. hat greater messengers of the Gospel of Christ coulc iere be than men and women who have received s h a start in life in the name of Christ himself!

We could present to you here a picture of cl lish heart-hunger for parent love that would mov you greatly; but we prefer to set before you this eat opportunity to strengthen the missionary for s in China. Our readers have lovingly, generously and, we will add, wisely supported this work from its art. It is, of course, necessary that we publish state ents of its needs from time to time in order that new aders, who have not yet realized what is going on nay have a share in the work. There are now 697 of iese orphans in different parts of China dependent pon our care. If it were not for the gifts from Chı ian Herald readers they could not be kept in the oı anages, safeguarded against the fate that has a ays crouched at the door hoping yet to get its vi ms, and trained with a loving care in the principles the Christian religion. Very shortly we must forwa l to the different orphanages the usual quarterly nittance approximating $3,485. In entire confiden we ask our readers to send us this amount at once. ose who send twenty dollars become benefactors c one child, whose entire support for a year is that im. But in this precious enterprise every one may h e a part, and gifts of every size are welcome. We ar ure that you will make it possible to forward the qua rly remittance on time. Please address the Chines Orphans Fund, Christian Herald, Bible House, ew York.

From Washington's Farewell Addr s

THE great rule of conduct for us, in regard to f eign nations, is, in extending our commercial relatio to have with them as little political connection as possibl

Europe has a set of primary interests, which to us ave none, or a very remote relation. Hence she must be en ged in frequent controversies, the causes of which are esse ally foreign to our concerns. Hence, therefore, it must be u vise in us to implicate ourselves, by aritficial ties, in the orc ary vicissitudes of her politics, or the ordinary combinatior and collisions of her friendships or enmities.

Our detached and distant situation invites and enal us to pursue a different course. If we remain one people der an efficient government, the period is not far off when w hay defy material injury from external annoyance; when w hay take such an attitude as will cause the neutrality we n at any time resolve upon, to be scrupulously respected; hen belligerent nations, under the impossibility of makir acquisitions upon us, will not lightly hazard the giving us p vocation; when we may choose peace or war, as our int sts, guided by justice, shall counsel.

The Bible and Newspaper

CONDUCTED BY

FERDINAND C. IGLEHART, D.D.

M hodist General Conference

THE twenty-seventh General Conference of the Methodist Episcopal Church, the largest Protestant denomination in An ica, opened its session in Saratoga Sp gs, N. Y., on May 1, to continue a nth. The 800 delegates, 400 minist, and 400 laymen, answered to the oll call, and 1,000 others were pre nt as visitors. The delegates repres t 133 annual conferences. Twenty-nin bishops were in attendan Bishop John Hamilton, in e episcopal address, recom ending the organic union of Methodist churches, assai child labor and other evi Its declaration on the na nal prohibition of the liq r traffic stirred the confer ce into the highest enth asm. The address was the ustomary message which the bishops send expressing the opinion on the important qu ions to be discussed and act upon, but it has no offici bearing on the action of the onference. The Methodist hurch is great in numbe and wealth, but greater in simple faith in the Book and he Redeemer, in the witne ng power of the Holy G t to purify the heart and sa ify it to practical service for en, in its courage in fighting rongs and in its zeal in bri ing souls to Christ, "*who ga himself for us, that he mi t redeem us from all iniqui and purify unto himself a culiar people, zealous of go works.*" (*Titus 2 : 14.*)

I erest for Fifty Years

THEODORE L. TERRY, the assistant postmaster at urel, Long Island, was on a ain fifty years ago when th conductor was about to pu a young fellow off for not pa ng his fare, and he put up th needed few cents and en led the boy to continue hi ide. Recently Mr. Terry, no seventy-two years old, re ved a five dollar bill, ge ine money, with a note in ating that the sender had co ted up the interest on the fe cents advanced, and that it ounted to the five dollars. Th letter was printed to di ise the identity, and the po mark was blurred and n listinguishable. The smalles possible acts of kindness have a m velously rapid way of multiplying th selves. What a harvest good peopl vill have in the compounded interest o he little deeds of love! The incide calls up these words: "*Cast thy br d upon the waters, for thou shalt find it ter many days.*" (*Eccles. 11 : 1.*)

City's Low Fire Record

I his annual report recently made, ire Commissioner Robert Adamson, of ew York, said that in 1915 the fire lo was the lowest per capita in the hi ory of the city. The average loss fo each fire, the report stated, also w the lowest. The fire loss was lower b 2 cents per capita than in any previo year, and the total loss lower by $ 60,793 than in 1914. There were 1, 0 fewer fires and an aggregate loss of nly $5,757,018, as against $8,217,811 t preceding year. The per capita lo was only $1.06; the lowest previous lo was $1.38. The loss per fire was $429.00; the lowest previous loss—that of 1914—was $569.69. In only two other years since consolidation, a period of eighteen years of rapidly growing population, has the total loss been beneath $7,000,000. Fires during the year numbered 13,416. Of these 7,951 were trivial blazes, extinguished without the aid of a fire engine; 3,509 fires were so small as to be extinguished by one stream. From any single fire the heaviest loss was $150,000. Increased fire restrictions, improved enginery in fighting fires, emphasis on prevention of fire, and the wisdom, courage, and activity of the members of the department have all contributed to the result of the record-breaking year. It is a pity that with such success in the protection of property there should be such poor success in the protection of life, that there is an average of one death by accident every day and one by homicide every other day in the metropolis. Even a greater pity that while many ministers and church people are doing duty, so few souls comparatively are saved from the organized institutions of vice and crime. What the early Christians did by faith in extinguishing fires, the department in New York did in practical endeavor as it "*quenched the violence of fire.*" (*Heb. 11 : 34.*)

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Spirited Cavalry Group for Grant Memorial

CONGRESS, in February, 1901, authorized the building of a memorial to General U. S. Grant at an expense of $250,000. It was to have been completed in five years, but numerous extensions of time have been necessary. The cavalry group, representing a color squad in a spirited charge has recently reached Washington. This is the second of the three most important bronzes for the memorial in the extreme eastern end of the Botanical Gardens, across First Street from the Capitol grounds. It stands on the opposite end of the masonry substructure from the military group. Henry M. Grady is the sculptor, and Edward P. Casey is the architect of the memorial. No marble or bronze can add to the fame of Grant as a general or man. They are important, however, in interpreting to the living the sacrifices of the past for the preservation of the commonwealth, in enforcing the practical duty of maintaining it and inspiring the future generations with higher ideals of virtue and service. Lee was universally respected and loved in the North, while Grant had the respect and affection of the people of the South. The cavalry group of the monument will call to mind the scene where Grant refused to take the sword of Lee, and bade him take his men and horses of war back home to plow the fields of peace. How well they did that work! One of the miracles of our national life is the manner in which the New South has sprung up out of the bankruptcy and wreck of war into courage, industry, thrift, and progress in every direction, material, mental, moral and spiritual. Figures show that in the past twenty-five years the South has made a far greater progress in proportion than the whole country at large. The Grant Memorial will speak of sacrifices endured, of slavery abolished, of the Union saved, of a glorious New South and a glorious New North in amicable competition in human service. Memorial monuments are frequently mentioned in the Scriptures, as in this passage: "And these stones shall be for a memorial unto the children of Israel." (Joshua 4 : 7.)

House Built in Twelve Hours

AT four o'clock in the morning of May 2 seventy-two carpenters began to build a house from the ground up in Toledo, Ohio, and at four o'clock the same afternoon it was completed in every detail, and Mrs. Emma Plessner McCann was serving tea to Mayor Milroy and others. The house and lot were a wedding present. After the carpenter work had progressed a short time, plumbers, gas fitters, painters, paper hangers, electricians and other workmen did their share of the work in a given time. More than 200 workmen had a hand in the building, which is a five-room house with bathroom, costing $4,000. This was simply a feat awakening admiration. Ordinarily it takes time to construct a material house. God takes time to build up the body as the residence of the soul, or the soul as his dwelling-place. The apostle thus refers to one of the greatest and sweetest facts of human experience; "*Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?*" (*I Cor. 3 : 16.*)

Mikado Decorates Missionary

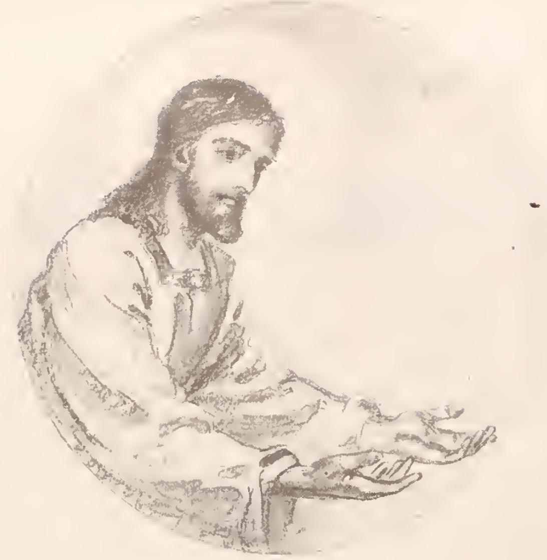
JUST before leaving Japan for the session of the General Conference in Saratoga, N. Y., Bishop M. C. Harris of the Methodist Episcopal Church was tendered a banquet in Tokyo, and received from the Mikado the decoration of the Second Order of the Sacred Treasure. At the banquet Baron Ishii, minister of foreign affairs, brought him in person the decoration. Among those making speeches were the American ambassador, Viscount Taneka, formerly Japanese minister to Washington, Mr. Shimada, president of the Lower House, and I. Tokutomi, a member of the House of Peers. A resolution was passed expressing the gratitude of the nation for Bishop Harris's disinterested service during the many years of his stay in Japan. A mansion was offered in token of the desire entertained that he should return to Japan and spend the rest of his life among the people he loved so well and had so faithfully served and blessed as a missionary. The late emperor decorated Bishop Harris with the Third Order of the Sacred Treasure. At the banquet Viscount Taneka described him as a man who put into actual practice the high moral principles of Christianity; and the American ambassador held that the success of Bishop Harris was the success of humanity. The bishop and the other missionaries in Japan and in foreign fields everywhere have been decorated by the King of heaven with the Order of the Sacred Cross, and charm kings on their thrones, and the humblest peasants in the realm, obeying this injunction: "*Do the work of an evangelist, make full proof of thy ministry.*" (*II Tim. 4 : 5.*)

Played Pauper

A MAN known as "the poverty-stricken cabinetmaker" died in an old, dirty, dingy room in a tumbledown shack in Erie, Pa., the other day, to all appearances a pauper. At his death, papers were found revealing the fact that he had $20,000 laid away. The money and securities had been hidden away in an old disused chimney, running through the old man's room. It consisted of cash, paper money and gold that had been hoarded for years; a certificate of deposit in the First National Bank of Erie for $500, and $15,000 worth of valuable railroad stock. The old man had been cared for during the winter by John H. Walker, a merchant of Erie, and E. C. Clark, superintendent of the Erie Rescue Mission. They believed him a worthy object of charity, and thought his sole support came from the money and food they gave him. The old man was as well provided for for a rainy day as the millionaire. No one but himself to care for, he could have lived in a self-respecting manner, given some to the real poor, and to the church of God. Christ in his severe arraignment of avarice in the parable says: "*Thou foolish one, this night is thy soul required of thee.*" (*Luke 12 : 20, R. V.*)

Violin Eases Death

MARVILLE SHAW was dangerously ill in a hospital in Minneapolis recently, and being told that he would likely not live the night through asked a friend to play the violin to him as he passed out of the world. As his friend played "Nearer, My God, to Thee," Marville Shaw sank into unconsciousness and slipped away. The prophet, speaking of the return of the children of Israel to their own land, gives us this symbol of the happy entrance of a redeemed soul into the heavenly kingdom: "*And the ransomed of the Lord shall return, and come to Zion with songs.*" (*Isa. 35 : 10.*)

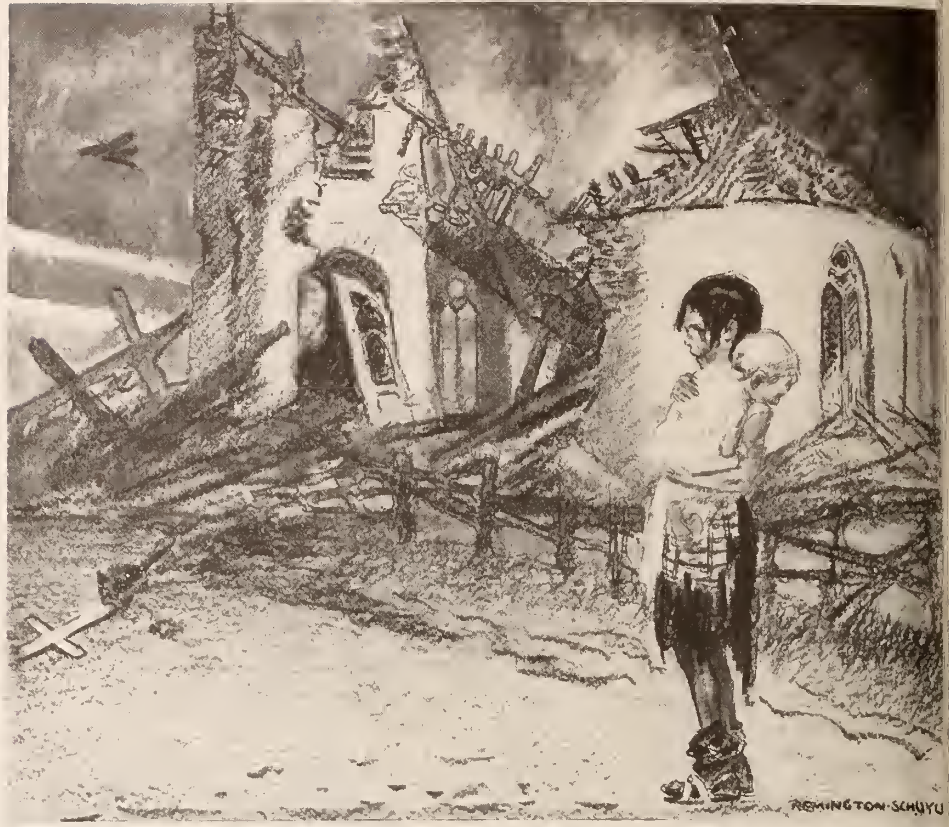


NOT FORSAKEN

For four months they had eaten food sent from America.
Then, only two days ago, the battle had swept through their village
Afterward their mother crept away to seek food. She had not returned.
Now hunger drove them forth.

Plowed into fantastic ditches, the unfamiliar world lay misshapen, dead.
The church lay ruinous, deserted.
"Was God dead?"

Then there came to her thoughts of the unknown friends in America who had sent so much precious food.
The love that Jesus taught must have prompted them.
Jesus had loved little children.
"*He* will care for baby and me," she thought.



"WHEN MY FATHER AND MY MOTHER FORSAKE ME, THE
THE LORD WILL TAKE ME UP." Ps. 27:10

Some Fruit Trees You Should Know

By REV. FRANCIS E. CLARK, D.D., President of Christian Endeavor

THE Bible is an interesting book for the horticulturist, for it contains much about trees, from the tree of the knowledge of good and evil of which we are told in Genesis, to the tree of life which bare twelve manner of fruits, and yielded her fruit every month. The psalmist was fond of trees, and he could find no better simile for the righteous man than "the tree planted by the rivers of water, that bringeth forth his fruit in his season." Solomon was said to speak of trees, "from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall." If he included all trees in that category, he was indeed a wise man, since there are more than a hundred varieties of oaks, and as many more of pines and palms.

But this article has to do chiefly with rare fruit trees. If the apple is the king of fruits, and the orange is the queen, as some people assert, there are many dukes and duchesses, lords and ladies of the vegetable kingdom whose acquaintance is much more of a joy than that of some members of the flesh-and-blood nobility.

In temperate zones our range of fruits is much more limited than in the tropics, or if a few stray specimens from warmer climes reach our fruit stores, their price is prohibitive for moderate pocketbooks. The banana and pineapple are tropical fruits, it is true, that are as common in our markets as the indigenous apple and pear, but many of us have never seen them growing, and might easily be deceived by the Münchhausen tales of the fireside traveler who has never crossed the ocean, but claims that in the countries where he has been "the pine trees are loaded with delicious pineapples, and the banana trees covered the ground with bananas as thick as pumpkins in a Kansas cornfield."

A great field of pineapples such as one sees in Hawaii, covering hundreds of acres, is indeed a beautiful sight. At a distance one sees nothing but a great expanse of greenish blue, which contrasts happily with the red soil in which the pines flourish best. As you get nearer, the luscious fruit, growing a golden yellow as it approaches maturity, appears like a miniature forest, whose tallest specimens are not two feet tall. The "rattoon crop" of pineapples, which means the second crop grown from the same plants, is inferior to the first, and the strain soon runs out, as in humans, without the infusion of new blood. So the large planters are always on the lookout for pineapple seeds, which are very rare, not one "pine" in ten thousand producing seed, I am told, and prizes are offered for the discovery of a single seed by the workmen in the pineapple canning factories. So my readers can search their pineapples for seeds as they search their oysters for pearls, and are as likely to get rich from their fruit as from their bivalves.

THE banana loves hot weather as much as the pineapple, and will not flourish where the mercury even gets within twenty degrees of the freezing point. Its great prickly stalk grows like Jonah's gourd, and does not last much longer; but before it dies it hangs a big blood-red, heart-shaped blossom from its top, and this develops before the season is over into a bunch of yellow or red fruit of the most nutritious character. So prolific is it that the fruit can be transported two thousand miles and then be sold often for ten cents a dozen. What a boon old Captain Baker of Cape Cod conferred upon mankind when he introduced the banana to northern America, taking first a little schooner load from Jamaica, then another, and another, educating, by slow degrees, the conservative Yankees and New Yorkers in the value of this abundant fruit of the tropics, until now a fleet of a dozen large steamships plying between Jamaica, Central America, and the north are needed to supply the demand for this one fruit! Captain Baker may well be bracketed with the discoverers of the humble potato as a benefactor of his race. He has done more than Burbank himself to fill the poor man's dinner pail.

But where is the Captain Baker of the taro patch? The taro is a succulent root that grows luxuriantly in many tropical lands, and is enormously productive. It takes the place of the potato as a homely, wholesome, everyday accompaniment of the meat course. It tastes not unlike that unpretentious vegetable, but has a flavor all its own, and by many is liked much better. It is the chief staple of the natives of Hawaii, and from it is made the far-famed poi, which is more to the Kanaka than his macaroni is to the Italian, or his tamale is to the Mexican. Doubtless the taro could be raised in our southernmost states, and if somebody would introduce it and create an appetite for it, as Captain Baker did for the banana, we would have another valuable staple of food, cheaper, more prolific and more nutritious than the potato. Any one who has seen the native Hawaiian at a luau, winding the sticky, glutinous poi round his fingers, as in the old-fashioned style before forks took the place of the ancient natural table implements, would never doubt that poi is the most delectable tidbit in the world.

ANOTHER Captain Baker is needed to introduce the papaya, the most delicious of breakfast fruits. No one who has laid the foundation for his bacon and eggs or his coffee and rolls with a quarter section of papaya will ever sigh for grapefruit or oranges when he can get this tree melon. The papaya is a kind of super-excellent melon that grows on the top of a scaly, ungainly tree that looks like a small telegraph pole with a tuft of leaves on top. Under the tuft of leaves grows a luster of this greenish-yellow fruit, the full-grown specimens weighing four or five pounds or more. The fruit is not only delicious, but it possesses a tonic, medicinal quality which makes it particularly wholesome to begin the day with. One difficulty in introducing the papaya on a large scale would be its perishable nature. It is not a good keeper, but cold storage can do wonders for frail fruit, and, since one can have a delectable breakfast dish which disguises at the same time a dose of regulative medicine, why should not growers and shippers put their heads together and devise a way to get the papaya at a reasonable price into our northern markets?

The breadfruit is another g of Mother Nature that I would like see more widely introduced amon my friends. As a boy my imaginati was stirred by the thought of the bre ruit tree, and the dusky natives reach g up and picking something that look like loaves of fresh-baked bread fr its over-laden branches. How di rent from our boyhood dreams is, very ten, the reality! The reality in this se is very beautiful, if not so toothson as I imagined. There are few hand mer trees than a symmetrical brea uit. Its leaves are intensely gree and glossy, and some of them almost nger than a palmleaf fan, but very eply serrated. The fruit is green and gl ular and rough on the outside, and abo the size of a small football, and tastes hen cooked, more like a potato tha like bread, though it has a distinct fla r of its own. I suppose it is called ead-fruit because, for the natives of ome islands, it is the "staff of life."

There are many other fruits li the soursap, the granadilla or passion uit, the persimmon and the pomegr ate, the interior of whose brown h k is filled with edible rubies; but I not know that any of these are of su ient value to be brought north on a arge scale. Specimens of them, as it can occasionally be found in our no ern fruit stalls.

There are, however, at least tw ther fruits that every traveler in the t pics would like to see often on his ta e at home: the mango and the avoca , or alligator pear. It requires some ica-tion to appreciate the former, tho gh a short course in mango lore is u ally sufficient; but the avocado you w like without half trying. As the C ese Christian said of his new-found re ion: "Christinaity is not like butter, ich you have to learn to like, but yo ove Christianity the first time you tas it." The alligator pear is like Christia y in this respect. It is an ungainly-lo king fruit with its exaggerated pear sha but the tree which bears it is a bea iful shade tree when fully grown in fav able soil, as large as an oak and as s rdy. So is the mango, and I have see few oaks or maples so large and symm ical as ome mangoes and avocados with wi h I am acquainted. These fruits, to are sometimes found in our city m kets, but when the dealer asks fifty ce s for a single “pear,” we are apt to sa “No, I thank you.” Who will be th pioneer to introduce on a large scale th e delicious fruits?

THE cocoanut, like the pineapple and the banana, is a tropical fruit with wi h we are all acquainted, and the yo nger we are the more we appreciate th rank, indigestible meat of this king of uts. Alas! in temperate climes, the sm l boy knows little of the really edible co anut, with its delicious, clear, water-co ed “milk,” and its jelly-like fruit; fo t must be picked very young to be wo h eating, and the youthful cocoanut ne r reaches northern shores, since it is on the hard old nut that is commer-cia y valuable. The cocoanut tree ra y grows straight, but leans to every po t of the compass. Moreover, it likes to have its feet in or near salt water, and does not flourish far inland. Mark Twain describes it as an exaggerated feather duster, but he does not do it justice, for, though it does not grow straight and shapely like its cousin, the royal palm, it has a grace of its own, and it has a fruit that is the sole wealth of many a coral island, and this is more than can be said of the more stately royal relative.

“How many, many fruits the Lord has made to satisfy the varied appetities of man!” is one's involuntary exclamation as he walks through a tropical garden. He seems to have consulted every taste and to have planted “in the midst of the street of it and on either side of the river” trees of life that yield their fruit “every month,” as is the fashion with many tropical trees. Trees of life for the physical man are they, and symbols of the tree of eternal life, of which all may eat and be forever satisfied.

Making the Indian a Citizen

FOR the purpose of conferring full American citizenship upon a group of 186 Yankton Sioux Indians, Se etary Franklin K. Lane of the D rtment of the Interior is on a trip to uth Dakota. This is the first real ste toward making effective the policy of ving all qualified Indians full contro of their individual affairs, and placing hem upon the same legal standing as ther American citizens. An interest g ceremonial has been arranged in co ection with the bestowal of citizenshi The Secretary, as the representativ of the Great White Father, informs th ndians that the President has sent hi to speak a solemn and serious word to em, “a word that means more to yo than any other you have ever he d. The President has been told th are some among you who should no nger be controlled by the Bureau of dian Affairs, but should be given th patents in fee and thus become fre American citizens. It is his decision th this shall be done, and that those so nored by the people of the United St es shall have the meaning of this ne and great privilege pointed out by symbol and by word, so that no an or woman shall not know its me ing.”

ch chosen Indian is then called out by is “white” name, and asked to tell his ndian name. When he does so, he is nded a bow and arrow and directed to oot the arrow. After he does this th Secretary says to him, calling him by is Indian name: “You have shot yo last arrow. That means that you ar o longer to live the life of an Indian. Yo are from this day forward to live th ife of the white man. But you may ke that arrow, it will be to you a sy bol of your noble race, and of the pri you feel that you come from the fir of all Americans.”

en calling the Indian again by his “v ite” name, Secretary Lane says to hi “Take in your hand this plow,” at e same time standing the aborigine in oper position behind the indicated ag ultural implement that is there fo hat purpose. As the Indian takes th plow handle, the Secretary says: “ is act means that you have chosen to ve the life of the white man—and th hite man lives by work. From the ea we all must get our living and the ea will not yield unless man pours up it the sweat of his brow. Only by wo do we gain a right to the land or to e enjoyment of life.”

llowing this ceremony, the Indian is esented with a leather purse, a sm l flag, and a golden-colored badge, th atter about the size of a quarter-of-dollar and bearing tho inscription: “ CITIZEN OF THE UNITED ST TES.” In the center of this badge is t miniature figure of an eagle bearing in s talons a draped American flag. It quite artistic in design and finish. Th Secretary follows tho presentation by epeating the following to each inc idual Indian, greeting each, as he do so, by his “white” name:

“ his purse will always say to you th the money you gain from your lab must be wisely kept. The wise ma saves his money so that when the sun does not smile and the grass does not grow, he will not starve.

“I give into your hands the flag of your country. This is the only flag you have ever had or ever will have. It is the flag of freedom, the flag of free men, the flag of a hundred million free men and women of whom you are now one. That flag has a request to make of you (calling the Indian by his “white” name): that you take it into your hands and repeat these words: ‘For as much as the President has said that I am worthy to be a citizen of the United States, I now promise this flag that I will give my hands, my head, and my heart to the doing of all that will make me a true American citizen.’

“And now beneath this flag I place upon your breast the emblem of your citizenship. Wear this badge of honour always; and may the eagle that is on it never see you do aught of which the flag will not be proud.”

At this conclusion the audience shouts its greeting to the new citizen, hailing him by his “white” name.

There is a similar ceremony attending tho recognition of the Indian women as citizens. When a woman, who has been adjudged competent to manage and control her own affairs, is called by her “white” name from among her associates, she is first tendered a workbag and purse which she holds in her hand. The Secretary, addressing her, says: “This means that you have chosen the life of the white woman—and the white woman loves her home. The family and the home are the foundation of our civilization. Upon the character and industry of the mother and homemaker largely depends the future of our Nation. The purse will always say to you that the money you gain from your labor must be wisely kept. The wise woman saves her money, so that when the sun does not smile and the grass does not grow, she and her children will not starve.” And the same message that accompanies the gift of the flag and badge to the men is repeated to the women. The ceremonies are concluded with the audience shouting the woman's “white” name and in extending congratulations.

Some of the Indians who are to be given their legal competency are presidents of banks; others are farmers of substance. The work of determining competency has been done by men who have been in the Indian Service for many years.

◆

THE first meeting of the American Section of the World's Sunday School Association Executive Committee was held in Philadelphia April 27 and 28. The committee has recently been made more directly representative of the denominations by the addition of twelve representatives from the Foreign Missions Conference and six from the Sunday School Council of the Evangelical Denominations. Mr. H. J. Heinz is chairman of the American Committee. It was announced at this meeting that, although the date of the World's Sunday School Convention at Tokyo had been postponed until after the war, the Japanese Committee, of which Premier Okuma is chairman, had already raised $32,000 toward the expense of the convention, and the Y. M. C. A. building is being enlarged to accommodate 3,000 delegates.

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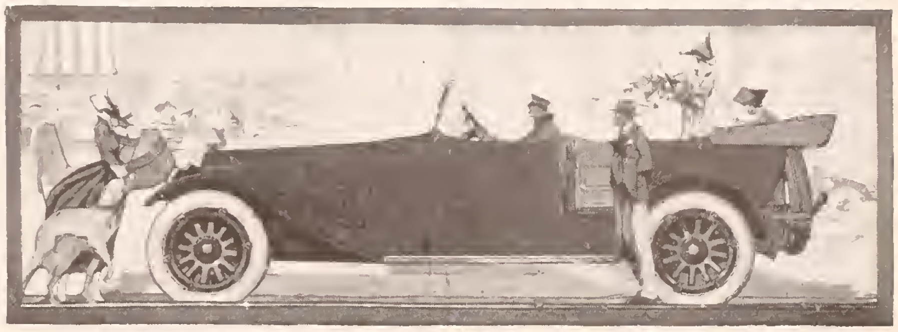

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Part of the saving shows in the Mitchell price. No other car of this size, power and grade sells so low as this does.

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See these extras at your Mitchell showroom. Judge what they mean to you. Note how you would miss them.

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In this Mid-Year Mitchell you will also find 73 new ideas. Each means added beauty, comfort or convenience.

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All the best of these new styles are combined in this one car. So in this you will see the most complete car on exhibit.

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This Mid-Year Mitchell is the only car with Bate cantilever springs. This makes it—as your dealer will prove—the easiest riding car in the world.

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Gold's Coming Rival

CONTINUING FRANK G. CARPENTER'S ALASKA STORY

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CORDOVA is the copper center of Alaska. It is the terminus of the Copper River and Northwestern Railroad, which winds its way up the Copper River Valley and taps the great copper deposits that lie on the southern slopes of the Wrangell Range. The copper belt is over seventy miles long and twenty miles wide. It is one of the most extensive and richest of the copper areas of the world. More than 400 copper locations have already been made, and the wealth of the deposit is such that Alaska may become as noted for its copper as it is for gold today. The first trainload of ore that came down to this port contained metal to the value of more than $500,000, and that now on the wharves here is worth from $12,000 to $15,000 a carload. The ore is brought down in sacks as big as an ordinary pillow and of the weight of an average man. Each sack contains from 150 to 200 pounds of ore carrying $28 worth of copper. There are 600 sacks to the car, so that each carload is worth almost seventeen thousand dollars.

The copper of the Kennecott mines is so pure that it can be dug from the earth, turned into metal, and put on the market at a cost of about 5 cents a pound. In these days, when copper is worth from 20 cents upward, you can see that every pound means at least 15 cents profit. The average ores now being mined are about 20 per cent. pure, and a large part of them carry as high as 72 per cent. of copper. To show what this means the copper ores of Arizona yield about 5 per cent., Montana about 3 and Michigan less than 1.

THE copper output of Alaska is rapidly increasing. Its value last year was five times as great as in the year preceding, and was only two and one-half million dollars less than the total product of gold. In 1914 about twenty-one million pounds of copper were mined, and its value was less than three million dollars. In 1915 the output was over eighty million pounds, and its value was more than fourteen million dollars. The copper product will be even greater this year.

So far we have taken out of Alaska about eight dollars' worth of gold for every dollar's worth of copper. But our gold mining began thirty-six years ago, and our copper mining not until 1901. Today the prospecting for copper may be said to be at its beginning. There are extensive deposits of this metal on the other side of the Wrangell Mountains, and large working mines on some of the Alaskan islands. Seven mines are now being developed in the Ketchikan District of the islands of the Alexander Archipelago, and there are four mines on Prince William Sound. A number of copper locations have been made on the Kenai Peninsula, not far from the railroad, and on the south side of Turnagain Arm native copper has been sluiced down by the hydraulic miners. The copper of Prince of Wales Island carries considerable amounts of gold and silver, and the same is true of that of the Chitina district.

Cordova, the center of the copper industry

The word Chitina is of Indian origin. It is composed of two words, "chiti," meaning copper, and "na," meaning river. We know that native copper was used by the Copper River Indians before white men entered the territory. Spear and arrow heads of that metal made by them have been found in the sluice boxes of the miners, and ceremonial knives of copper are even now employed by the natives for cutting the salmon caught at the beginning of the season.

The Russians had discovered that copper existed in Alaska long before they sold the territory to us. They had nuggets of copper and small household utensils beaten out of the metal. They found no large deposits, however, and it was not until thirty-three or more years after we had taken possess n of the territory that there was any ope that the copper would be of great lue. It was in 1899 that prospectors o heir way from Prince William Sound the Klondike learned about the (per River region, and the same ye the geological survey reported a ilar copper belt on the northern side the Wrangell Mountains about two h red miles in a straight line from Fairl ks.

The most important discovery (opper in Alask and indeed one the most imp ant mining disc ries of the worl was that of the I necott mines, ich have since een bought b the Morgan-G genheim syn ate, and which a now yielding mo han 60,000,000 nds of pure co r a year. These posits were disc red by two ers, who were rospecting abou Kennecott Mo tain in the year 900, and the pr erty was then i estigated by Mr. Stephen A. rch, a young ing engineer, h o brought it the attention the capitalists a organized the velopment p ects which have made it one of the g test copper mines of the world.

DURING my stay at Cordova met Mr. Birch. He is the vice-pr dent and manager of the Kennecott perties, and thoroughly acquainte with their history and present condit . I asked him to tell me the story the discovery. He replied:

"It began with the rush to th londike, and the mining exciteme that followed it. There were then pros tors moving about here and there over aska and eleven of these men had m e an agreement to investigate certain s ions and to divide share and share e in what they found. The men t in pairs, and drew lots to see which tion of the country they should take The district of the upper Chitina Ri was drawn by Clarence Warner an Jack Smith. It was they who found the ines.

"Both rner and Smit were old pros tors, and Jack Sr h for years had t aped over the ountains of A ona He was con only known as th "Arizona Centi e.' suppose th ame came fro th miles he ha ra eled. War a Smith ha bee working t ughout the sun er 1900. Th h gone carefu o the countr b had found hin and were a ut t leave in pair They had ly few days gru left, but wh they came to th Kennecott Ri o their way o the decided to o u that strea an

Kennecott Mill at the Bonanza Mine

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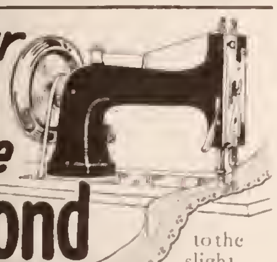

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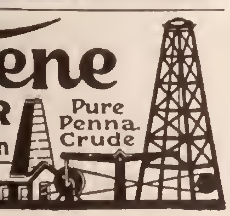

prospect the land between Kennecott Glacier and Nikolas Creek, named after Chief Nikolai. They had gone only three miles when Warner sprained his ankle on one of the rocks. He sat down to rest and he and Smith there ate their lunch. As they did so, Smith observed a large green patch in the rocks on the side of the mountain and called Warner's attention to it. He said it looked strange and that they ought to go up and see just what it was. Warner replied that Smith might go if he would, he did not intend to climb up there to look at a sheep pasture. He thought the green patch was grass and that it was one of the feeding grounds of the mountain sheep that are often found on the hills of this part of Alaska.

"This objection of Warner discouraged Smith, and he was about to give up. He then went down to the creek to get some water for himself and Warner, and saw in the bed of the stream a piece of float or chip of mineral-bearing rock. He picked it out and took it back to Warner. They studied it together and then broke it in two. The first fracture had a silvery look, and they thought it was silver. They then went down to the creek to find more of the float. It increased as they walked up the stream, and gradually led them to the spot which they had thought was the sheep pasture. It proved to be the outcroppings of an enormous deposit of copper ore, and of the richest copper mine ever discovered.

"Now the first thing a prospector does after making a strike is to select a name for his find." Mr. Birch is still speaking. "The question was what they should call the new mine. Old Jack Smith, who was ahead of Warner and first saw the possibilities, turned to his partner and said: 'Warner, she's a bonanza.' To which Warner replied: 'Well, Jack, that's a good name for her. We'll call her "The Bonanza Mine."' The find proved to be a bonanza, and up to 1915, after only four and one-half years' operation, she had already yielded over $8,000,000 in dividends, and she is now earning at the rate of more than $6,000,000 per annum. No one knows the actual extent of the deposit, and it is safe to say that she will be paying dividends for generations to come."

"Are there other valuable deposits of copper in the vicinity of the Bonanza?"

"Yes, we have opened up the Jumbo mine, near by, which is a large producer, and there are many other copper prospects in the same region not belonging to us which will be producers in the near future. The Chitina copper belt is approximately seventy miles long and twenty miles wide and more than 400 locations have already been made. Many of these are in process of development, and some of them will soon be producing. If the region could have cheap transportation and if coal were available for the reduction of the ores at Cordova there would be a largely increased output in the near future."

"From what you say, Mr. Birch, it would seem that the Morgan-Guggenheim syndicate does not own all the copper of Alaska."

"It certainly does not," replied Mr. Birch. "Its Alaska holdings are practically confined to those at Kennecott and on the island of Latouche. As I have told you, it has cost in the neighborhood of twenty-five million dollars to buy and develop the Kennecott properties. The Latouche properties are being handled in the most modern way. The policy which the government has pursued has retarded the development of the copper in this section by the prevention of the opening of the coal fields and the failure to furnish the transportation so much needed."

"What is the future of Alaska as regards copper?"

"It bids fair to be one of the largest copper-producing countries of the world. The product is now close to 100,000,000 pounds per annum, and this is almost one-twelfth of the total production of the United States. Nevertheless, it is only five years since copper has been turned out here in any appreciable quantity."

The story of the discovery of the Latouche copper mine is quite as interesting as that of the Bonanza. The tale was told me by an old prospector at Seward. Said he:

"The Latouche mine was the result of a mess of bad clams. A number of miners were sailing along the shores of Latouche Island when they found a clam bed and stopped and dug up enough for a meal. They cooked the clams, but before eating them found that they were deadly poisonous on account of the copperas in them. One of the men suggested that the copperas must come from copper deposits near by, and that they had better stop and prospect the rocks. They did so, and the result was the discovery of these great deposits of low-grade copper ore, which lie almost on the edge of the sea. The miners decided to develop the property for themselves, but the ore contained such a small percentage of copper that they could not make it pay. They kept on mining, however, with the idea that the deposits were so large that they ought to sell the property at a big price.

"In the meantime one of the miners, named Beatson, announced that he was disgusted and was going outside for the winter. He took some of the ore with him and went to New York, where he induced a rich relative to advance him $30,000 to purchase the mine, with the understanding that he, Beatson, was to retain his own share.

"Mr. Beatson then began to develop the property with the expectation of selling it. He opened up more of the mine and showed the extent of the deposits. He got one company to make an option for a considerable sum. They drove a shaft into the hill, but happened to strike between the ore vein, which was forked, and found nothing. The option expired and Beatson finally sold the mine to the Alaska Syndicate, which is now operating it at a profit. I have not learned what the price was, but I am told that it was high enough to drop Mr. Beatson into 'Easy Street' and to remove the necessity of his ever working thereafter."

Where Politeness Pays

UPON the introduction of automobiles into sunny Southern California, several years ago, there sprang up a general antagonism to them. In this feeling both the individual and the municipalities shared. It seemed that there was nothing that the cities would not do, within the law, in order that they might "hit" the auto and the auto owner. This condition was probably brought about by speeding and other unlawful acts on the part of a few drivers, for which offenses motor owners in general suffered.

But conditions have changed. Most of the cities and towns in Southern California are now making every effort to encourage automobiling. Quite remarkable signs, which support this statement, have made their appearance in many sections. "You will oblige us by driving slowly here; there is a school on this street," reads one such friendly notice. "Please drive slowly through our city," greets the traveler at one border line, and "Thank You," smiles on him as he leaves. There are many other signs of this nature, one of which we photographed at Azusa, a budding city lying about twenty-five miles northeast of Los Angeles, reading: "Attention, Motorists! Azusa speed limit, 14 and 25 miles per hour. A reasonable compliance will be appreciated. Azusa City Council and Auto Club of Southern California." The aim seems to be to request, rather than command, that the speed limit be observed and not broken. It has been learned for a truth that it is easier to lead than to drive the motorist, and it is being generally considered more desirable.

Albert Marple.

◆

KOUNTZE MEMORIAL CHURCH at Omaha, Neb., is said to be the largest English-speaking Lutheran church in the world. At the Easter Holy Communion this year 1,248 persons received the sacraments, and in the year since the preceding Easter there have been 323 accessions.

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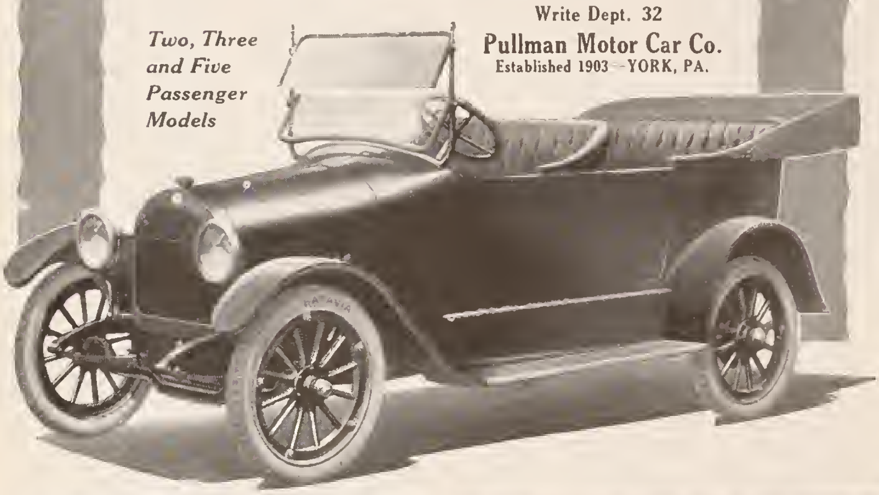

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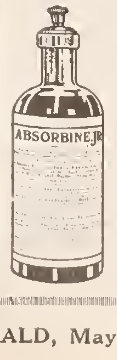

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"Come Over into Macedonia and Help Us!"

International Sunday School Lesson for June 4.
Acts 15:36 to 16:15

TALKS ON THE GOLDEN TEXT

By REV. F. B. MEYER, D.D.

"Come over into Macedonia, and help us!" Acts. 16:9.

The apostle knew much of the great heathen world of his time, its cities and temples, its political assemblies and religious festivals, its social customs and inward yearnings, its literature and spirit. He was well able, therefore, to read its heart, and focus in a single phrase its predominant passion. We may absolutely credit him as he tells us that the men of his time were groping in the darkness to find God, and were crying aloud for help. So heavily did this thought lie on him that it filled his dreams as well as his waking thoughts. As he walked to and fro on the shore or quay of Troas, and watched the garb or heard the speech of men from the great West who thronged the busy rt. it seemed to him that across the bri nt waters of the Ægean the cry for help pt coming. Each isle in the archip go caught it up and sent it on. Is it t be wondered at that, as he lay asleep i his humble room in the Ghetto inn, th ry seemed uttered by one of the Maced an sailors whom he had observed loadi an outgoing ship? It was as though the le of heaven were breathing on the sail nd wafting him on a predetermined and di e-ly purposed course. Will the time ever ne for us also when we shall be so filled th Christ's passion for souls that our n ht-dreams and day-plans shall be filled wi t?

The Gospel Reaches Europe

By Arthur H. Howland

NO one has ever been able to explain the pull of the North Star. It is one of the most uncanny, mysterious, inexplicable things in the world. Almost equally mysterious is the pull of the West upon the souls and minds of men. Civilization had its beginnings in the East, and has traveled westward step by step throughout the centuries. To-day's lesson marks one of the greatest epochs in this westward moving spirit-progress of mankind. It marks the time when Paul of Tarsus, the herald of the Gospel of Jesus Christ, heard in his soul the call of "the man of Macedonia," "Come over into Macedonia and help us," and set sail from Troy to Samothracia and to Philippi, thus passing with his message of salvation and social reconstruction from the continent of Asia to Europe.

Alas that the passing of these twenty centuries finds that region advanced so little on the real pathway of Christian brotherhood!

Again the geography and history of our lesson are intensely interesting. Ask one pupil to look up the history of Macedonia up to the outbreak of the first Balkan war four years ago.

Ask another pupil to look up the story of Philippi. Some scholars conjecture that Luke was a citizen of Philippi and that it may have been he himself who was the "man of Macedonia" whom Paul saw in his dream beckoning him to Europe. This conjecture probably grows chiefly out of the fact that it is just here in his narrative of the Acts that Luke begins to write in the first person.

THE coming of Doctor Lucas, a physician, with his friend Doctor Paul, the scholar, to the city of Philippi did not seem a great event in the city's history compared with the gigantic occurrences of other years; but it was in fact the greatest thing that had ever happened to the city since its foundation. We are to study next week the narrative of the jailer's conversion there. This week we take Paul only so far as to the house of the hospitable Lydia, who heard his preaching by the riverside and invited him to her home. We know that later there was a group of cheerful, generous Christians in the city, doubtless led by the households of Lydia and the jailer, and that to them Paul wrote his happiest and most affectionate epistle.

Before passing to the detailed study of the lesson from the beginning one other city should have special treatment in our geographical study. That is the city of Troy, or Troas.

IN earlier lessons we have spoken of the sharp contention of Paul and Barnabas over the question of taking John Mark with them on their second missionary journey. Our lesson begins with the narrative of this event, and shows the disciples parting company, Barnabas taking Mark and sailing for the island of Cyprus, and Paul choosing Silas, who had come to Antioc with himself and Barnabas on their turn from the council at Jerusalem Paul and Silas journeyed northward t ough Syria and Cilicia, "confirmi the churches." Paul wished to visi Derbe and Lystra, and evidently tc the short route from Antioch, p ably passing through his old home own, Tarsus, then around the Taurus ountain range to Derbe in Lycaoni

In one of these two towns h ound young Timothy, who was to e his companion and comforter for s nany years. It is pleasant to pictur aul's going to this happy househol vhere dwelt Eunice, Timothy's mothe Lois his grandmother, and his fath who was a Gentile, but probably so a Christian. It would be intere ng if we could know all the fluctua ns of friendship and companionship nong these three men, Mark, Timot an Paul. Mark evidently lost y rs Paul's friendship, while his pl wa taken by this young disciple o ye-onia. But Mark came back ag in close friendship with Paul. Ho close is indicated by the fact at writing his letter to the Colossia Paul speaks of Mark and three of h co panions as having been a "c for to him during his imprisonment.

We get a hint of the overrulin prov dence of God in the lives of his kers. Perhaps it was better for Mar to b separated from the powerful sona influence of Paul.

THERE are many lessons fo oun Christians in today's stud B think of this in particular. P bably Timothy had no idea that he as t be chosen as a companion and ly o the great apostle Paul. He mpl lived a glad, pure, faithful lif n his own home town, and labored h e and in neighboring cities for the osp which he loved. But he mu hav been an unusually attractive a consistent sort of a Christian, f Luk specifies that he was "well rep ed by the brethren who were at ys ra and Iconium." Because he ha live his life so purely and done his rk well in this limited field, Pa take him up and leads him on with msel to broader and higher tasks.

They perfected the organiza on the churches which had been read founded, and presented the isio which had been made at Jerusa n f the conduct of Gentile Christia Th churches were "established in t fai and increased in number daily. Th history of every church and ev y d nomination ought to read like th with out a break from year to year sta lished in the faith, and increa g number daily.

Now come some strange erse showing how the plans of the co secrated men conflicted with t pla of the Holy Spirit, and showi ho careful, how insistent, how reef the Holy Spirit was in leadi the along the path that would br g th best results. He told them pt preach in Asia; he forbade the to g

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into Bithynia. He allowed them to go to Troy; and it was here that they received the loud, clear call to come to Macedonia. Every Christian life has periods like this. There are times of uncertainty, of perplexity. Plans are formed that do not seem to work out well. Strange hindrances arise; strange inward restraints are felt; we are anxious to do the right thing, yet uncertain what to do. During these times we go on, following our best judgment, allowing circumstances to control, doing what we can here and there, in Phrygia, in Galatia, in Mysia, at Troas—when suddenly comes a great illumination, a clear call. We know we are on the right track after all, and the ripened fields of Macedonia spread before us, awaiting our coming and our participation in the abundant harvest.

Another Chance

A Thought for Girls

"SO Barnabas took Mark, and sailed unto Cyprus." Barnabas was a hard-working man, and Mark had proved that he was almost a quitter; had proved that he loved home comforts and luxury—that he could not endure the hardships and trials and the very real dangers of carrying God's message. He had proved that he cared more for comfort than for sacrifice. And yet Barnabas, knowing that under the shell of too much civilization, under the veneer of custom and tradition, there might be something really firm and great in the boy, was willing to give Mark another chance. It is said that Mark, "under the leadership of his uncle, developed into a seasoned worker, whom Paul took again to his heart." And yet if Barnabas had refused to give Mark another chance he might have stayed home steeped in comforts and amusements until his really fine mind and soul had been swept away.

I once heard of a young girl who was taken to court for stealing. It was a first offense, but the judge—in front of a crowded courtroom—told her that she was incorrigible, that she was a bad girl. And he sentenced her to a short term that was just long enough to rob her of the greatest of her possessions—self-respect. After her sentence was over the girl disappeared until years after, when she was found by a kind settlement worker, broken of heart, and soul, and spirit.

"I was not a bad girl naturally," she said sullenly on being questioned. "I was just weak once—and so I stole. If any one had given me a bit of hope I would have tried over again, but every one was sure that I was bad and no one wanted to give me a second chance."

By giving Mark a second chance Barnabas helped a soul to find its place—helped an otherwise obscure man to be great. You may be able to do the same by reversing an unfavorable first impression and stretching out a helping hand. And don't stop at a second chance. Keep giving new chances until, by your faith, you have helped some weaker mind, some less aggressive spirit, to find the light.

The Call of the West

A Thought for Boys

IN the days of 1849 at any ford of the Missouri River might have been seen day after day groups of men bound west. Their big covered wagons made a steady procession across the rolling plains of Nebraska and through the rough mountains and desert wastes to the westward. On many a wagon was painted the legend "California or bust." They were the Forty-niners, lured on and on through Indian country over scarcely broken trails, across Death Valley on to the country of gold. In the middle 50's, now and then a worn and sorry looking crew would return, and now and then the legend on the wagon top would be just "Busted." There had been wealth untold in California, but not enough to go around.

Paul and Barnabas and Luke and Silas and Timothy heard a call of the west, too, but they did not seek riches. They carried with them the great treasure that is inexhaustible, the knowledge of the love of God. As the pioneers of '49 founded and formed the civilization of the Pacific coast, so these pioneers who went over into Macedonia set the molds for the civilization of Christendom. Let your boys see that the call of the west is the call of the ages. Let them see, through your eyes, the never ceasing struggle of the race of men, forward, westward to liberty and to newly ordered life. Let them see that it is the pioneer spirit, the spirit that can hear the call of the west, and that can laugh at dangers, and that can dare peril to do its worst, that carries mankind onward, and that makes life worth while and gives it meaning. But make them see that the greatest pioneer is the pioneer of the cross. Tell them the story of the Oregon trail and of the missionary who saved Oregon for the Union.

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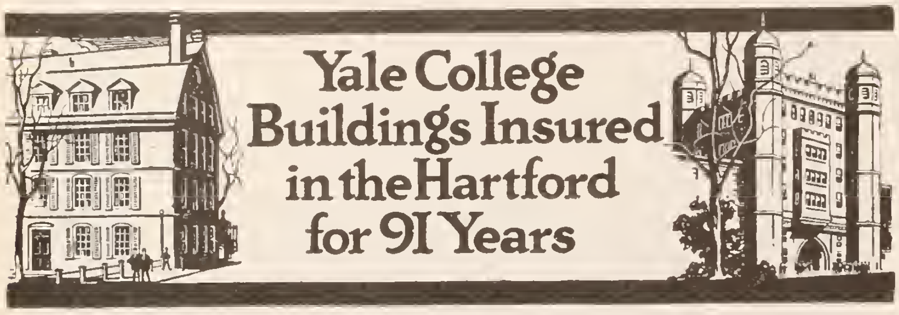

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☐ Explosion

Is It War or a Maneuver?

Continued from page 639

border face probably twice as many well-equipped Mexicans. But it is no secret that the available regulars in the United States proper are practically all now on service either at or below the Mexican frontier. The censorship, however, is very strict, and exact information as to the disposition of American troops in Mexico is not available.

The conferences between Generals Scott, Funston and Obregon terminated May 11 in a failure to come to an agreement, and the questions at issue were referred back to the governments of the two countries. The stumbling-stone appears to be the demand of the Carranza government that the American forces be withdrawn entirely from Mexico by an early fixed date. With the failure of the conferences, renewal of raids across the border, the precarious situation of General Pershing's command 250 miles south of the line, the reputed intention of General Funston to call for additional reinforcements, and the determined position of the Administration at Washington to follow its own course in protecting the border and stamping out banditry in Mexico, increased the general feeling that intervention might be close at hand.

But everything seemed to simmer down suddenly, for on May 13 it was unofficially announced that under an oral agreement between Generals Scott and Obregon the armed forces of the respective governments would actually cooperate for a common purpose. This is the latest news available at the time of going to press, and like all the news about Mexico during the last three years, it is subject to great changes at at any moment.

◆

The War in Europe

Continued from page 643

oversea dominions were in sufficient strength to enable enough to be transported to the western line to take over a portion of that front.

It also indicates one of two things in regard to this western line; either that the German pressure on the Allied forces, and not at Verdun alone, is so great that it is imperatively necessary to strengthen that line; or that at last the Allies are hurrying forward all the troops on which they can lay hands preparatory to a grand effort to force their lines northward from the positions occupied practically ever since the battle of the Marne.

On the western line the battle of Verdun is again in full fury, with particular violence around Hill No. 304 on the western front of the stronghold. On Sunday, as reported last week, the Germans drove the beginning of a wedge between Hill No. 304 and Le Mort Homme hill to the east, and penetrated the underground passageways between the two hills and captured about 1,300 French. This is the first time that the underground defenses of the Verdun area have been mentioned in the bulletins. The evident object of this effort is to isolate Hill 304, the most important defensive position on the western front, and to make of it a salient attackable on three sides, two of which sides are already in possession of the Germans.

The French had about twenty observation balloons torn away from their moorings behind their lines by a sudden squall on Saturday, a number of which were blown over to the German lines, carrying some of their observers with them, other observers escaping by the use of parachutes.

On Monday, May 8, the fighting continued fast and furious both on the western and northern fronts. The French in the morning made an attack on the positions between Hill No. 304 and Le Mort Homme, taken by the Germans the day before, and succeeded in recovering a small portion of these gains, capturing a handful of prisoners in so doing.

In the afternoon the Germans again bombarded with violence the whole of Hill No. 304, and made an infantry attack on the French positions on Hill No. 287, the hill immediately to the west of Hill No. 304, which did not meet with a great measure of success.

Monday night and Tuesday the Germans launched three separate attacks against the French positions on the west front. The first of these, which was directed on the Termiten hill, south of Haucourt, was successful to a degree and the French lost several trenches. The second attack was on the wood just to the west of Hill No. 304, and this the French succeeded in repulsing; while the third was against the French trenches to the northeast of this hill. It will be noted that all this fighting was either on Hill No. 304 or on ground abutting thereon.

While on Wednesday the infantry fighting on the northern front was perhaps not as severe as that of the day before, still ther as plenty of it. On the west front the Ger ns, according to the French, made a strong at k, after a violent bombardment on the F ch trenches near Hill No. 287, to the west o he important Hill No. 304, and were comp ely repulsed. The French claim a further all advantage on the slopes west of Le ort Homme, wherein they captured parts of a erman trench, took sixty-two prisoners, and ossessed themselves of two machine guns. O he other hand, the Germans have improved eir positions on Hill No. 304 and are now str gly holding practically the northern slope o his hill. On Thursday there was a hard fig in the Fort Vaux region wherein neither de gained the advantage, though both side ost heavily. The artillery activity continu on all the fronts.

THE aftermath of the exchange of tes between the American and Ge an governments on the submarine questio s a supplementary German note admitting responsibility for the sinking of the S ex, making due apology and offers of ade ate indemnity for the loss of American lives nd announcing the punishment of the comm der of the submarine. The general belief n is that no breach with Germany could po ly be justified by anything that has occ ed, and that the German government ha aid its submarine commanders under instru ons that will prevent the recurrence of subn ine attacks contrary to international law.

What Congress Thinks About A ed Merchantmen

IN the great debate in Congress in ebruary and March last on the ied merchantman issue, senators and rep entatives went on record against the Ad histration in making an issue of the ri of Americans to sail on ships of the bellig nts during the progress of this war, in sp hes which went almost wholly unnoticed the press. An amazing compilation of ese speeches, concerning which the publi was kept wholly uninformed, has been mad om the Congressional Record by William B ard Hale and published under the title of " ace or War?" We think this is a document ich every American citizen would do w to study. We are glad to mention it here ely, and to direct our readers where the cument can be obtained at the price of on lollar, doubtless with postage added. A ess the Organization of American Wom for Strict Neutrality, Roland Avenue and Imhurst Road, Roland Park, Baltimore, .

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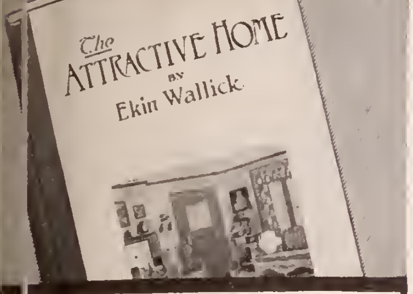

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ıe regular price of Mr. Wallick's book is .00, but we will send it to you, postpaid, forty (40) cents in stamps, together with half-pint can of Campbell's Varnish Stain, ice 25 cents. (Send 45 cents when order- white enamel.) We offer you if you ply at once, $1.25 worth for forty cents. k *your* dealer for

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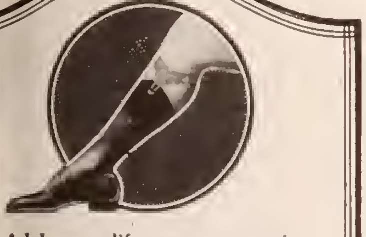

"ALL my life every magazine I've looked into has had a picture of a man's leg with a certain kind of garter on it—Boston! So when I go into a store to buy a pair of garters I just naturally say 'Boston.' So do you!"

—AMBROSE PEALE

in the delightful play

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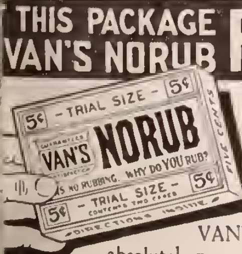

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VA ZILE COMPANY, Dept. C, West Hoboken, N. J.

The Greater Patriotism

By MARGARET E. SANGSTER, Jr.

THE first Decoration Day that I remember was a blue-and-gold day—the sort of day when Spring and Summer clasp hands and greet each other softly. I remember how school was closed and we children went out in the morning early, oh, very early, to pick daisies and buttercups and sweet clover blossoms. Some of us had rose bushes in our gardens. We stripped these of all their blossoms, which we made into fragrant little bouquets. And then, after our small hands were tired with much breaking of tough stems and after our little backs were aching with much stooping over very short plants, we went back home and were washed clean, and dressed in stiffly starched white frocks, and curled—if we had curly hair. And then, with our arms full of blossoms, we stood on the corner and watched the parade go by.

It was not a very large parade, this first Decoration Day parade that I can remember, but it was a very impressive one. We had fourteen Grand Army men and one Confederate soldier in our little town. These men walked in single file—except two very feeble ones who rode in a carriage. Before them walked the high school band—very big boys they seemed then—and behind them came the local police, the fire department, and various important personages—mayors, for instance—who rode in their own flower-filled carriages, and looked vastly important.

I can still—I will always—remember my thrill of excitement and patriotism as I saw the veterans—white-haired, some of them, others with empty sleeves and scarred faces and halting feet—march past to the tune of some patriotic song. I felt at that time that the greatest honor in the world would be the honor of growing old for one's country, of losing an arm or a leg or an eye for the sake of the flag. I remember how a strange feeling clutched at my throat; how a chill ran up my spine, how I held my little friend's hand tight—oh, so tight. It was my first big emotion in regard to my country and the heroes of my country.

NOT long ago I attended a different sort of a patriotic celebration. It was held in a church far down on the East Side of New York, a church set like a jewel in the dull copper of the slums. It is called "The Church of All Nations," because folk of every nationality worship there.

I wonder how many of you have ever seen a great mixed company of men and women, girls and boys, who are all foreigners, talking different languages and thinking different thoughts? Down at "The Church of All Nations" at that patriotic celebation I saw Russians, Italians, Germans, French, Hungarians and Chinese sitting side by side. Their voices rose in hushed expectancy, some in dull guttural tones, others in the soft liquid notes of the southland.

There was a stage in the front of the meeting room—a stage mysteriously curtained from the eyes of the waiting public. Dr. Henry, the pastor of the church, stood in front of the curtain and made a simple speech of welcome—so simple that any one who comprehended a small bit of English could understand what he was saying. And then the curtain rolled back quietly from the stage and the entertainment began.

It was not a very elaborate entertainment, but as one watched the Chinese and Italian and Russian actors, one felt a sudden stir of wonder that these foreigners had been taught to speak so well and with such feeling and expression. The last tableau was perhaps the best of all to that enthusiastic audience. It was a tableau in which one girl was the Goddess of Liberty and thirteen girls, all of different nationalities, represented the thirteen original states. In front of the thirteen girls stood ten smaller girls, dressed in white with American flags draped over their shoulders. There was one girl standing near the middle in a Scotch Highland costume, and near the end, on each side, stood some of the members of a Chinese Boy Scout company. In the exact center of the whole group, a tiny Chinese girl was poised with outstretched arms. Although she was only a tot of three, she entered into the spirit of the thing with great joy and with great pride. For her dress was white, and she had little white wings fastened on her shoulder and a small white crown upon her head. "Peace" was printed in silver letters on a ribbon that crossed her chest.

The audience looked, in perfect delight, at the tableau. And then suddenly they were cheering—cheering our flag and our land. They were cheering for Peace—and some of their relatives were dying in the midst of war. And then, all at once, somebody started to sing the "Star Spangled Banner."

There were Russians in that group, and Italians and Germans and Hungarians and Chinese. Some of them did not know our English language. But every one of them seemed to know the words of our national anthem, and the words came as if they were drawn from the depths of each untaught heart. And as they sang I felt a great stir of patriotism and emotion—a great stir of love for my country and for these people who were to become my countrymen. I felt almost a greater feeling of patriotism than I felt when I watched the parade of old soldiers, marching slowly past the corner where I stood, a small child, with blossoms in my hand.

IT'S a great thing to have a "Decoration Day" when we may do reverence to our soldier dead, when we may salute our flag and cheer our veterans. But it's a greater thing to have a day when we may instil a love of country into the hearts of our new Americans who will some day be citizens.

We Americans, born in the United States, have an inborn feeling of patriotism that makes it hard for us to understand how any one could not love our land with a deep and lasting love. But there are little aliens in every city in this country, who do not know what the Fourth of July, or Memorial Day, or even patriotism itself may mean. Ours is the sacred privilege not only to decorate the graves of our soldier dead, not only to reverence our brave heroes, but to teach alien hearts to be patriotic hearts that can thrill at the sight of our flag, and cheer at the music of our national song.

DOCTOR LEARNED

The Power of Pure Food

Sometimes a physician who has exhausted medical skill on his own case finds that he has to look to pure food for help. Such was the experience of a Southern physician who has spent a great many years in his profession.

"The services of my life-time," he says, "have been to try to better mankind—to help them preserve health, and to regain it when lost. So it is with great pleasure I recall my first introduction to Grape-Nuts.

"I had never investigated this food until I came to use it in my own case. I had tried to heal myself and had had the services of other prominent physicians. Then I clutched at Grape-Nuts as a drowning man clutches at a straw.

"To my gratification I found that I had discovered something besides a broken reed to lean upon, for the food began to recuperate me immediately, and it helped me to such an extent that I eat anything that I desire, and do so without distress.

"I have not only found a good friend in sickness, but a most delicious dish as well. It is the most nutritious article of diet I have ever found and I notice its splendid effects more particularly at night time, for a saucer of Grape-Nuts and milk is followed by a most refreshing sleep and perfect awakening.

"My only regret is that I was so slow to look into the scientific merits of this wonderful food." Name given by Postum Co., Battle Creek, Mich.

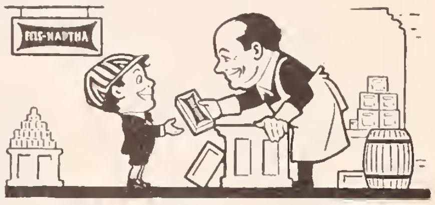
Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

What the Grocer Did for Johnny's Mother

GROCERY STORE

This is a picture of Johnny running to the store.

"Oh Johnny," called his mother, "hurry and run to the store for a cake of soap. I've used every bit and my wash is not half done. You can get your lunch when you come back." "What kind of soap?" asked Johnny. "Oh any kind will do," said his mother.



This is a picture of a wise storekeeper.

"Hullo, young man," said the grocer. "You want some soap? Mother say what kind? Well, then, I'm going to send her the kind my wife uses—Fels-Naptha. She won't have any other—says it's the greatest soap made and that it cuts her work in half. Tell your mother to read the directions on the Red and Green wrapper."

This is a picture of Johnny's mother doing her washing the different, easy, Fels-Naptha way.

"I never used *this* soap before," said Johnny's Mother, to Johnny's Father that evening. "But it certainly is fine! It took me all morning to do half my washing, but it only took a little over an hour to finish it after I got Fels-Naptha Soap to work on it. I just soaked the clothes 30 minutes," continued Johnny's Mother, "and when I came to wash them the dirt rolled right out without any *hard* rubbing or boiling. It's quick and it's easy to do your work with that kind of soap. I'll never be without it."

Fels-Naptha is the perfect combination of soap, with that wonderful cleanser—naptha. It really does all your work *for* you and saves you time and strength. Washes clothes perfectly, easily and quickly without hard rubbing or boiling. It's just as good for *all* kinds of soap-and-water housework.

"Fels-Naptha"
The Original Naptha Soap

We want YOU to try Fels-Naptha Soap and will gladly mail you a sample if you will send name and address to Fels & Co., 7301 Woodland Ave., Philadelphia, Pa.

FELS-NAPTHA

What the Bible Picture Contest Will Mean to You

is told in these letters from Christian Herald readers—just a very few of the thousands we have received. If only you were competing you would feel as they do. Start right now; you'll have ample time to solve the pictures—until July 17.

Has Gained An Abiding Treasure

"I want you to know how much I am enjoying the Contest pictures. I am so sorry that the last one has appeared. When I finally get a picture matched up, the fitting Bible verse is written or rather engraved on my heart. You could have offered us no line of work (if work it is) that would have been more instructive. It seems as though you had selected the cream of the Bible. Can you not continue the Contest? I am not speaking from a prize standpoint, as I do not positively expect to be a winner; yet I am doing my best and gleaning treasures that are abiding."—Mrs. G. R. S., *New Jersey.*

Hundreds of Letters in a Nutshell

Here, as though it were one letter from a contestant, is the inspiring substance of many actual letters.

"It seems to me that you have made a great mistake in the announcement of the prizes in the Bible Picture Contest. You say that the first prize will be $1,250.00. Now I am very sure that that is a double misstatement. The first prize is not $1,250.00, nor is the first prize something that 'is to be.' The first prize has already been won by me. It is mine and your judges cannot possibly take it away from me by any decision they may make. It is mine, and I am going to keep it.

"I don't know whether you intended this, that I have won as the first prize, or not, but knowing the Christian Herald so well, I really think that you did so intend it, and I certainly am more than grateful that the opportunity to win it came my way. If I now win the *second*, or any other prize that comes after that, well and good. But in any case I shall always have the first great prize of this truly great contest in the wonderful familiarity which I have acquired with the passages from the Bible which appear in the 'Gems.'

"And not only that, but this contest sent me again and again to the Bible with a thoroughness of attention that I never exercised before."

So Much to Be Found in the Pictures

"I have been studying these pictures all winter and find it very interesting. I love the Bible and have been a student all my life, and I thought I had the Bible almost committed to memory, but these pictures have been the means of my finding so many beautiful and interesting truths, such precious promises, such tender tales of love and sacrifice, so much wonderful power and glory given to those who will love God and do His holy will. As I grow older the precious Bible grows dearer to me."—Mrs. A. M. C., *Virginia.*

Bible Above Silver and Gold

"I do not look for a sure prize in money, and still I may receive the greatest prize of all—increased knowledge of my Book, which indeed is worth more than silver or gold; for I am afraid—yes, and ashamed—to say I have not read it as I should in the past few years. I thank you for the privilege of turning back to it with more thought and care than ever before.'—Mrs. E. E. W., *New Jersey.*

Calls Our Contest Plan Inspired

"The Contest far exceeds all manner of games. For those who must be amused, it furnishes an entirely new parlor diversion. For the brainy who delight in the intellectual feats of chess, it surely supplies a triumphant rival. For the earnest follower of Christ it borders the path of Bible research with delights. Surely it was not invention but inspiration that conceived this plan. How blessed of God is the one to whom it was vouchsafed! Thus may we all be encouraged to seek new avenues of usefulness."—M. M. B., Missionary to the Japanese. *California.*

Sufficient Gain Even If No Prize

"I take occasion to express my appreciation of your Contest pictures. From No. 1 to No. 60 each becomes more interesting than the other. And if I am not fortunate enough to gain one of the prizes, I feel I am gaining much in interest and love for my Bible. I, for one, wish that you might continue a picture department in your publication after this Contest is over. I find it very instructive."—Mrs. L. J. B., *Florida.*

"Doubly Repaid by the Bible Knowledge Gained"

"I write to tell you how very much I am enjoying the Bible Picture Contest. Have always been a Bible reader, but naturally have read it with more interest since I became one of the contestants, hoping for a share in the reward to help build our church. But I feel that I am doubly repaid by the Bible knowledge I have gained, should I not be so fortunate. I have told numbers of people about the Contest, and how interesting it is."—M. W. T., *North Carolina.*

Contest Benefit a Vast Reward

"I wish to join the large number who are lauding the Bible Picture Contest, for I certainly think it grand. Husband and I believe that the benefit derived from the study of the Bible, while searching for fitting answers for the pictures, is a vast reward if no other were offered. In regard to the Christian Herald, we think it wonderfully fitted to be in every Christian home; for, among its many blessings and inspirations, it may hel to draw and keep the dea children in the straight and narrow way."—Mrs. L. D. *Tennessee.*

Thankful, Regardless of Reward

"I am seventy years old and am getting lots of good in the Bible Picture Contest, prize or no prize."—Mrs. E. G., *Idaho.*

Wants Feature Made Permanent

"What a fine feature the Contest is! Wouldn't it be a good idea to make it permanent—say one picture a week—after the Contest is over?"—Miss M. M. H., *Massachusetts.*

"Gems" Found Indispensable

"I would like to tell you how much I am enjoying the Bible Picture Contest. While the pictures were being published, I looked forward with pleasure each week to the arrival of the Christian Herald; and I appreciate your little book 'Gems from the Bible' so much—it is such a help! I don't see how any one can do without it in the Contest. I have spoken to several friends about your excellent paper, which my husband and I have been taking for twenty years.—Mrs. C. G. H., *South Carolina.*

$3,500 CASH 419 REWARDS

First Reward	$1,250.00
Second Reward	625.00
Third Reward	350.00
Fourth Reward	250.00
Fifth Reward	150.00
Sixth Reward	100.00
Seventh Reward	75.00
Eighth Reward	50.00
Ninth Reward	20.00
10th to 24th Rewards, each $2.50	37.50
25th to 419th Rewards, each $1.50	592.50
419 Cash Rewards in all, aggregating	3,500.00

In case of a final tie for any reward, full rewards will be paid the tying contestants.

Wants the Pictures Continued

"I want to write you a little note and tell you how we enjoyed your Bible Picture Contest. I am sorry you cannot keep the pictures in the paper all the time. I think it is a fine pastime, and I enjoy the hard ones the best of all. If you have one next year put in more of those. Hope you can continue to have one Contest a year, at least, on the Bible. I have the answers nearly all ready, and have enjoyed it so much."—Miss L. G. K., *Ohio.*

Amply Rewarded

"The research in the Bible is worth a great deal, even if I do not get a prize, but I would like that too if entitled to it."—C. I. G., *New Jersey.*

"Gems" Rightly Named

"I am enjoying very much working out the pictures. The 'Gems from the Bible is rightly named. It makes it so easy to find favorit passages."—W. D. D., *Connecticut.*

ACT TO-DAY

Send in Order Blank without delay

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The Christian Herald, Bible House, New York City

Gentlemen:—I enclose $1.00 to pay for eight months' subscription (new) to the Christian Herald to be sent to

Name . . . .

Address . . . .

You are to send me as a premium the OUTFIT of "Gems from the Bible," Reply Book and 60 pictures.

My name

My address . . . .

(Note—You may put a cross here——and enclose $1.50 instead of $1.00, and an Outfit will also be sent to the new subscriber in addition to the one sent you. Use separate sheet of paper for magazine combinations.)

You are just in time to begin in the Bible Picture Contest, which consists of 60 pictures (now all available) and requires that you pick Bible verses out of a given list to match these picture

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SEVEN EMINENT MEN

Compose Committee of Judges in the

Christian Herald Bible Picture Contest

Hon. John Wanamaker

Ex-Postmaster General and Eminent Sunday School Superintendent

Hon. John Wanamaker, of Philadelphia and New York, Postmaster General 1889-1893, is not only one of the most eminent merchants in the United States, but he is also one of the most eminent Sunday School workers, having been Superintendent of Bethany Sunday School, Philadelphia, since 1858. He was one of the founders of the Christian Commission during the Civil War, president of the Y. M. C. A., Philadelphia, 1870-1889. He has erected Y. M. C. A. and college buildings in India, China, Japan, Korea; also many churches.

Photo © Pirie MacDonald, N. Y.

Hon John Wanamaker

Charles M. Sheldon, D.D.

Rev. Charles M. Sheldon, D.D.

Author of "In His Steps"

Rev. Charles M. Sheldon, D.D., the famous pastor of Topeka, Kansas, is the author of many volumes. His most famous work was "In His Steps"; his latest was "Jesus Is Here," published originally in the Christian Herald. Mr. Sheldon has for years been one of the hardest workers for prohibition. He is a member of the famous "Flying Squadron." One of his achievements was the editing of the Topeka Capital for one week during 1900 as a distinctively Christian daily. He was graduated from Brown University, 1883, was made a D. D. in Temple College, Philadelphia, in 1898 and in Washburn College, Canton, 1900.

Judge A. S. Tompkins

Supreme Court Justice, State of New York

Judge A. S. Tompkins has been a Justice of the Supreme Court of the State of New York since 1906. His term expires in 1920. He has been a member of the New York Assembly, and served two terms in Congress. Judge Tompkins (who is an active worker in the Baptist Church) will bring to the Christian Herald Bible Contest the well-balanced Judicial mind for which he has been noted during his years on the Bench.

Judge A. S. Tompkins

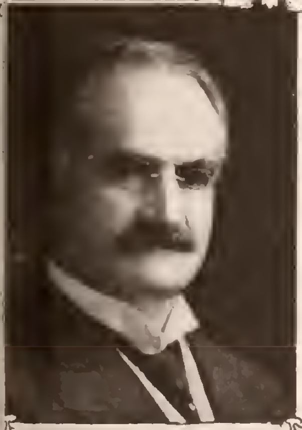
Hon. P. P. Claxton

Dr. Henry Otis Dwight

Dr. Henry Otis Dwight

Recording Secretary American Bible Society

Dr. Henry Otis Dwight, born in Constantinople, Turkey, was long engaged in active missionary work. He has done much general literary and editorial work, particularly in the Turkish language. He is the author of "Turkish Life in War Time," "Constantinople and Its Problems," the "Blue Book of Missions," etc.


Wilbert W. White, D.D.

Rev. Wilbert W. White, D.D.

President of Bible Teachers' Training School, New York

Rev. Wilbert W. White, D.D., has served as a pastor in American churches as missionary in India and England, and is the author of many volumes upon Bible research and inspiration. Dr White is one of the foremost authorities on Bible Study in the world.

Hon. P. P. Claxton

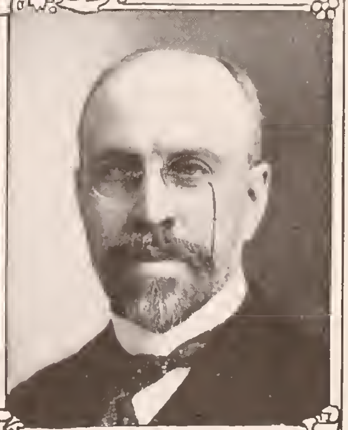
United States Commissioner of Education

Hon. P P Claxton who is at the head of the National Bureau of Education, is an ardent Methodist, Vice-President of the American School Peace League and was made a B.A. by the University of Tennessee, and LL.D. by Western Missouri College. Dr. Claxton is an authority on educational topics in general and on our public school system in particular.

Professor James M. Gray, D.D.

Dean of Moody Bible Institute, Chicago

Professor James M. Gray, D.D., is the author of "Synthetic Bible Study," "Primers of Faith," "Great Epochs of Sacred History," "Progress in the Life to Come," "Satan and the Saint," etc. Dr. Gray is recognized as one of the great present day expounders of the Bible.


James M. Gray, D.D.

Duties of the Judges and How Answers Will Be Checked

While you may forward your Reply Book (set of answers) on or after June 19, 1916, we shall keep putting the sets aside until after the *closing date of July 17, 1916,* which is the final date for mailing in sets of answers.

From the time of receipt, through the various checking, and judging, and recording processes, all sets of answers will be scrupulously guarded, and a corps of picked employees, under a competent director, will check them.

Sets of answers will be checked to ascertain all the different verses submitted for each picture. Finally a list will have been made up, containing every individual answer located.

This list of submitted answers, irrespective of who submitted them, will be laid before the Committee of Judges, and each Judge will be given a reprint of the Rules of the Contest and a set of pictures, identical copies of those published. The Judges will not know what was in the mind of the artist who drew the pictures. The Committee's only care will be to judge the appropriateness of the answers to the pictures, according to the Rules.

When the Committee of Judges has completed its deliberations, that body will turn over to us *a list of supremely fitting (or winning) answers* approved by them as such. This final list of the best answers submitted will be handed by us in turn (the list being signed by the Judges) to the accounting director and his staff for the latter *to use as the criterion* in now marking the sets of answers in their keeping.

Whichever set of answers is now found to contain the correct or winning answer for picture No. 1 will be given credit for one correct answer. If the Judges approve two equally superior answers for picture No. 1, whichever set of answers contains either of the two will be given credit for one correct answer; and if a set of answers contains both correct answers, credit will be given for two correct answers. The same principle will be applied to the case of the answers for each of the sixty pictures. The sets of answers will eventually be marked as having forty correct, fifty-five correct, sixty correct, sixty-two correct, or whatever the case may be.

In the event of equality among contestants on these marks, the further tests will be applied, as explained in the Rules. In the end, the highest ranking contestants will receive the rewards; and if there are any final ties, then every tying contestant will receive the full reward tied for, that is, the prizes announced would be increased so as to give each winner the full reward won.

Contestants MUST NOT Under Any Circumstances Write to the Judges.

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Locked Between
Metal Frame

Here's a Fly Screen That's *All-Metal* and Will Last You Many Seasons

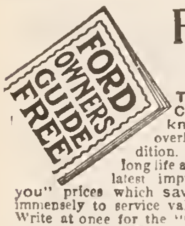
So much for the strength of the Sherwood Adjustable *All-Metal* Screen and the service it gives. Then the Sherwood has the wire mesh locked *in* the metal frame—this keeps the mesh taut and prevents flies getting through. You won't be satisfied with ordinary screens once you try the Sherwood. And you'll certainly not pay the high price and wait for made-to-order screens when you can drop in at any dealer's *anywhere* at *any* time and get the Sherwood. Any more points? Certainly!

SHERWOOD
Adjustable
ALL-METAL SCREENS

are very neat appearing—they fit any window—can be quickly adjusted—you may leave them outside all summer as the all-metal frame can't crack, bend, swell nor warp. And you can take them with you if you move.

But the greatest advantage Sherwood Screens possess is their wonderful service—they certainly *do* last—they *do* keep the flies out. That's why the Sherwood saves you money. They've been on the market many years and given complete satisfaction. See this mark before you buy—Pat. July 11th, 1905. **At all hardware and department stores.** The Sherwood Screen is very reasonably priced.

SHERWOOD METAL WORKING CO., 1840 Penobscot Bldg., Detroit, Mich.
Makers of Window and Door Screens



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No matter what book you want, if it is a *good* book, we can supply it, no matter who publishes it, write THE CHRISTIAN HERALD. Bible House, N. Y.

Merry Moments

MIRTH is like medicine to life;
It soothes its ills, it calms its strife;
It softly smoothes the brow of care,
And writes a thousand graces there.

ORIGINAL *anecdotes, full of real fun, will be welcomed for this column, and only these will be paid for.*

NOT THE SIMPLE LIFE.—Little Dorothy had acquired a fixed habit of eating Sunday dinner with her two old and beloved friends, the Browns, who lived just across the street. Coming home she found her own family seated at their table enjoying a substantial but plain dinner. A slight wave of contempt crossed her face.

"Why, what did *you* have for dinner?" her mother asked.

"Baked chicken, rice, hot biscuits, mashed potatoes, candied sweet potatoes, cranberries, plum jelly and other delinquencies—" loftily asserted the little maid.

AN IMPETUOUS (?) SWAIN.—They had been engaged to be married fifteen years, and still he had not mustered courage enough to ask her to name the happy day. One evening he called in a peculiar frame of mind, and asked her to sing something tender and touching, something that would move him. She sat down at the piano and sang, "Darling, I Am Growing Old."

SHOULD HAVE SOLD HIM A TELESCOPE.—A commercial traveler went into a country store in a far backwoods district one pleasant spring day recently. After securing his order he remarked to the proprietor that they were having a great time over in Europe. "That so?" said the man. "Why, yes, a great fight," exclaimed the commercial man. "Well, they've got a good day fer it, ain't they?" was the reply.

AN OLD MODEL NEEDED.—"Your dad is an old crank," said the youth, who had been told by her father that eleven o'clock was time to go.

Dad overheard the remark. "A crank is necessary in case of the lack of a self-starter," he retorted.

SLOW OF SPEECH.—The new missionary had been three months on the field and was still struggling with the language. One day some natives called on her and, finding she could not speak freely in their native tongue, after having been so long on the field, one of them said impatiently, "My, but you Americans are slow. I should think you would be ashamed of yourselves. Why, in our country even the smallest child—yes, even a babe of two years—can speak the language."

MAKING PROGRESS.—"Hurry, Tommy!" called mamma; "we're late. Are your shoes on?" "Yes, mamma, all but one!"

SHOULD HAVE STAYED ON WHEN HE GOT OFF.—An Irishman got out of his car for refreshments at a railway station, but the bell rang, and the train left before he had finished his repast.

"Hould on!" cried Pat, as he ran like a madman after the train. "Hould on, ye murderin' ould stame ingine—ye've got a passenger on board that's left behind!"—*Epworth Herald.*

A LARGE
AMERICAN FLA
For All Holidays and Celebratic

THERE is always a use for a large Ameri Flag for decorative purposes, in publi private sociables, in the Church, in the C House, and in the Home, and especially National Holidays and local celebrations. placing an order for thousands of the big shown in the illustration we were able to chase them at much less than the regular p We are glad to give every reader of the Ch tian Herald the benefit of this reduced pric the following liberal offers:
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We will send this large American Flag, all charges prepaid, and the Christian Herald for one year (new or renewal), all for only **$2**

We will send one of these large America Flags, all charges prepaid, to any prese subscriber who will send us $1.00 for o new eight months' subscription to t Christian Herald.

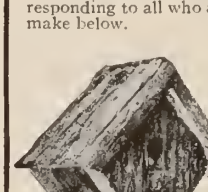
CHRISTIAN HERAL
Bible House New York, N.

FREE SONGSTER

NO happier movement has caught the pu in many a year than the present widesp interest in birds. In town and country w there is space about the house, and trees not far away, the sweetest and prettiest of s sters, and many charming little puffs of fea that have no voice, can be enticed to becor part of the household and pay their rent board by the immeasurable joy which t never fail to bring.

The boys and girls have taken to the movement with zest. The one thing now in ure hours is to build and place bird houses, set about attracting and keeping a bird col It is an astonishingly easy thing to do, you go at it the right way.

We want to do our part to help on this work. It is by no means too late to pers birds to come to you, and we shall be prom responding to all who accept the offer whic make below.



Attractive Ru
Wren Hous

This little tic house great fav with the w Sent postpai $1.00.

"How to Build and Use Bird Hous"

This booklet contains plain information a attracting, feeding and protecting birds, **five full-size patterns of practical houses** that can be readily made by an If bought ready-made, such houses would at least one dollar each.

SPECIAL BIRD HOUSE OFFER—No.

We will send the Wren House illustrated here, prepaid, a copy of "How to Build and Use Bird Houses," together with the Christian Herald for one year, all for **$2**

We will send this Wren House, postpaid, a copy of "How to Build and Use Bird Houses; to any present subscriber sending us $1.50 to pay for a year's subscription to the Christian Herald for a new subscriber. **$1**

CHRISTIAN HERAL
Bible House New York, N.

The Correspondence of Professor David Smith, D.D.

A YOUNG friend has lately lost her husband under very trying circumstances—an operation which was unsuccessful. Both surgeon and physician told her he could only live a few days, but strictly forbade her to let him know, and enjoined the necessity of being bright and pretending to him that he would recover. She acted the part successfully, but just as he was dying, he seemed suddenly to realize that he was passing away, and beckoned to her to kiss him, and, without any loving farewell, he was gone. Of course she has collapsed mentally, or rather emotionally. She is almost constantly lamenting that she was debarred from speaking to him about the momentous change. He was a Christian, lived a consistent, unassuming life, but did not speak of spiritual matters.—H.

IT is natural that your friend should be distressed and vex herself with misgivings whether she has acted rightly. It is always so in such cases; and the fitting consolation for her is an emphatic assurance that she acted rightly, and had she acted otherwise she would then have had reason for self-reproach. The determining fact is that she obeyed the mandate of the two doctors, and this was her absolute and imperative duty. What their reason may have been I do not know; but they certainly had a sufficient reason. Probably it was the necessity of mental repose, and it was compliance with their instructions that secured her husband the precious mercy of an easy dissolution. She should thank God that she was granted grace to obey their counsel. Had she disregarded it, she would probably now have had just cause for self-reproach, remembering the suffering which she entailed on her husband.

Apparently she is vexing herself with two considerations: (1) The moral question whether she has not been guilty of untruth in "being bright and pretending to him that he would recover." This opens a large question of casuistry which I cannot now discuss. Suffice it to say that ethical precepts are never more than working rules, and circumstances continually emerge where obedience to a specific precept would involve positive wrong. Your friend's case is an instance. There is instruction for her in the example of that gracious Roman lady, Arria. Her husband, Cæcinna Pætus, and their darling child were both sick. The son died, and she concealed his death from her husband. She attended the funeral without his knowledge; and whenever he asked how the boy was, she would answer that he was better. And when he asked what he was doing, she would answer, "He is sound asleep." When her tears could not be restrained, she would quit the chamber and abandon herself to grief, and then dry her eyes and return with composed face.

(2) Your friend is troubled because she had no converse with her husband ere he died regarding his interest in Christ; but why should she deem this necessary? He was a Christian, and he had no need to "make his peace with God" in the closing hour. Her misgiving is dishonoring alike to her husband's faith and to the Saviour's faithfulness. Has it never occurred to you at New Year's time how good it is, when one has no need to make resolutions of amendment, and desires only to carry the old faith and love into the future? And so it should be at the hour of death. How would you feel if it were revealed to you on waking that you would die tomorrow? If you are right with God, you would face your one remaining day with a quiet heart, doing the old duties in the old way, loving and serving for one day more. DAVID SMITH.

The College, Londonderry.

Varied Glimpses of War's Wild Domain

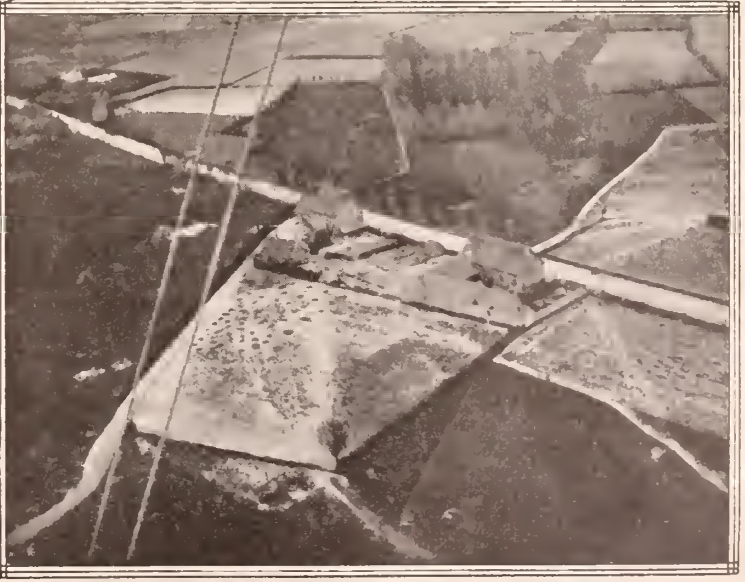
At the Top: Even a man who has faced death can be jolly in the presence of the field kitchen, and who minds a Russian snow storm anyway?

Just Above: On Intercession Day the Bishop of London, with drums for a pulpit and soldiers destined for the trenches as his audience, conducted a solemn service on the steps of St. Paul's Cathedral.

At the Right: A big French gun saluting the enemy. Whatever inconvenience it may cause in the placing of its shots, it is apparent that the speeding of the shell upon its course is attended with some discomfort. *Copyright, American Press Association*

At the Left: German reserves off duty and their dugout shelter in the woods.

At the Right: A once peaceful countryside in Northern France photographed from an observation balloon.



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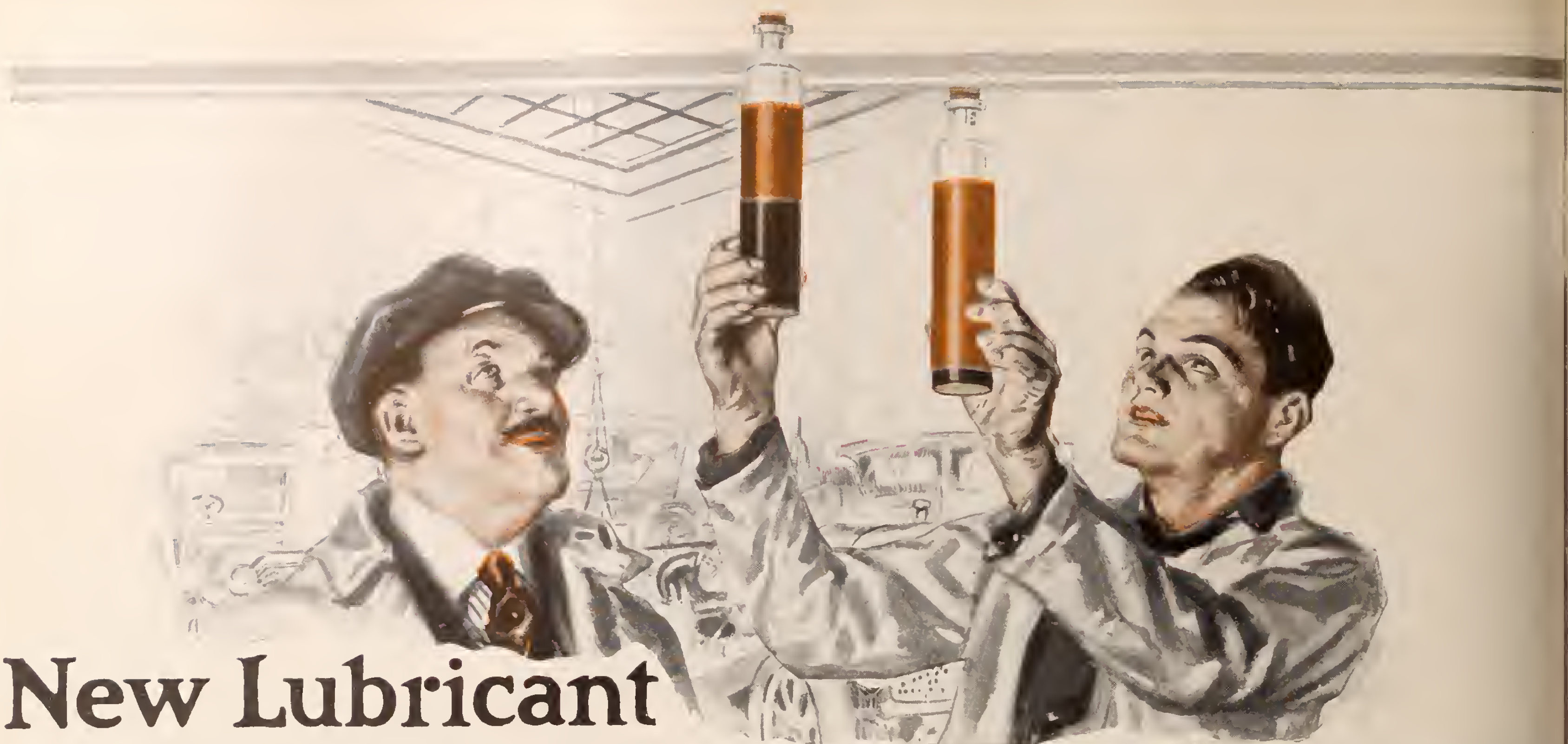


New Lubricant resists heat-prevents rapid formatio of solid matter in your crank case

High temperatures in your automobile engine turn a large part of ordinary oil into black solid matter —your car's greatest enemy. This new lubricant prevents rapid sedimentation, protects metal surfaces, reduces expense.

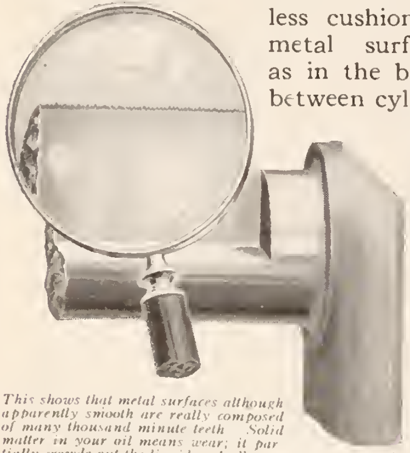
Ordinary oils break down under the terrific heat of an automobile engine after a few hours' use. A large part of the oil forms black sediment.

The sediment is destroyed oil—heat has killed all lubricating value in it.

Solid matter in your oil means wear in your engine.

The polished surfaces of bearings and cylinder walls appear smooth to the naked eye, but a magnifying glass will show you that even the finest surfaces are rough and consist of sharp points and depressions.

When the microscopic teeth of these surfaces are rubbed together they are broken off—worn down. The thin film of oil which forms a nearly frictionless cushion between metal surfaces—such as in the bearings, or between cylinder walls and pistons—is all that prevents your motor from seizing and destruction. As long as the film of oil thoroughly covers the metal-to-metal surfaces, the motor will run without excessive wear, but as soon as the oil is turned into solid matter the microscopic teeth begin to grind, and friction, the greatest enemy of your engine, does its deadly work.



This shows that metal surfaces although apparently smooth are really composed of many thousand minute teeth. Solid matter in your oil means wear; it partially crowds out the liquid and allows over six hundred square inches of metal surfaces to grind together.

How Solid Matter Damages Your Car

The black solid matter formed by ordinary oils prevents the liquid from reaching the friction points where it is needed. This does not mean that the sediment clogs the pumps or pipes, although that trouble may occur. It means that the sediment which is inactive or negative partially crowds out the remaining liquid oil. This under-supply of oil causes friction—heat—seizing—wear—loss of power and expensive repairs.

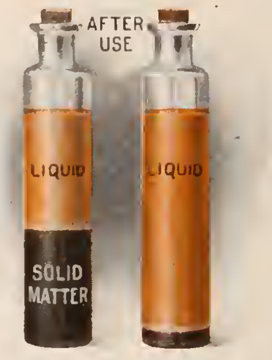
Automobile engineers state that from 50% to 75% of repairs and fully 50% of depreciation are due to improper lubrication.

Relative Oil Destruction

The contents of the two bottles shown illustrate clearly the relative durability of ordinary oil and of Veedol, the new lubricant that resists heat. Veedol deposits only a small fraction as much sediment as ordinary oil.

Ordinary oils are unstable and therefore unserviceable because of non-heat-resisting chemical structure.

Special processes of manufacture developed by this company and the use of Pennsylvania paraffine-base crude oil give Veedol, the new lubricant, its unusual chemical structure, and its remarkable heat-resisting ability.



ORDINARY OIL AFTER USE

VEEDOL AFTER USE

Showing Finely Divided Solid Matter in Suspension

Make this Road Test

Remove the drain plug from the lowest part of your motor crank case and allow all old oil to run out. Replace the plug, fill the sump up to correct oil level with kerosene and run the motor slowly under its own power for about thirty seconds, to cleanse the interior. Then draw out all kerosene, replace the drain plug and refill with Veedol.

The exact amount of fuel and oil in the car should be recorded and a reading of the speedometer taken before starting. Then let a test be run over a familiar road, including steep hills and straight level stretches, for any distance up to five hundred miles or more.

You will find that your motor has acquired new pick-up and hill-climbing ability, due to the maximum mechanical efficiency made possible through Veedol.

You will find your mileage on both gasoline and oil increases. You will reduce your carbon trouble. Your motor will have more power.

What it Means in Actual Savi

The average mileage of all cars is c
ceded to be 6000 miles per year and the ann
cost of operating the typical or average
is estimated by an expert statistician
be about $416 per year. Depreciati
repairs and gasoline come to about $268.

Solid matter in your oil means fricti
and wear; friction and wear mean expense; expe
varies in direct proportion to the amount of black so
matter formed by the oil.

Veedol prevents rapid sedimentation and saves
real money on these items of expense. The reco
of taxi-cab companies, bus lines a
large corporations that use cost account
show that Veedol should save you from
to $115 per year on gasoline, repairs
depreciation. In addition to these savings y
lubrication bill itself will actually be smal

If you are interested in saving money,
will be interested in making your own t
of this remarkable new lubricant.

Where You Can Buy Veedol

Progressive dealers everywhere have
cured Veedol and can supply you. Look
the orange and black Veedol sign. If, for
reason, you cannot get Veedol at once w
direct to the Platt & Washburn Refining C
pany. By return mail you will receive a c
of the book, free, and the name of the de
who will supply you.

PLATT & WASHBURN REFINING
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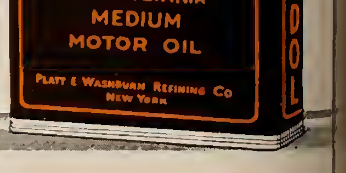
NEW 88 PAGE VEEDOL BOOK FREE

Write for the new Veedol Book, "The Lubrication of Intern
Combustion Motors."

This book explains the A B C's of refining and finishing.
gives full information regarding the laboratory and pract
cal service tests. It describes and illustrates all types of lubr
cating systems used in automobiles, motorcycles, moto
boats, tractors, etc. It contains a fund of useful informatio
and scientific facts. 88 pages profusely illustrated in colors.

WRITE TODAY

Veedol is supplied in one-half gallon, one gallon and five gallon sealed cans; 15 gallon, 28 gallon and 53 gallon steel drums; and in 28 gallon and 50 gallon white oak barrels. A special pouring device is supplied with each metal container. Guaranteed when sold in the original package.



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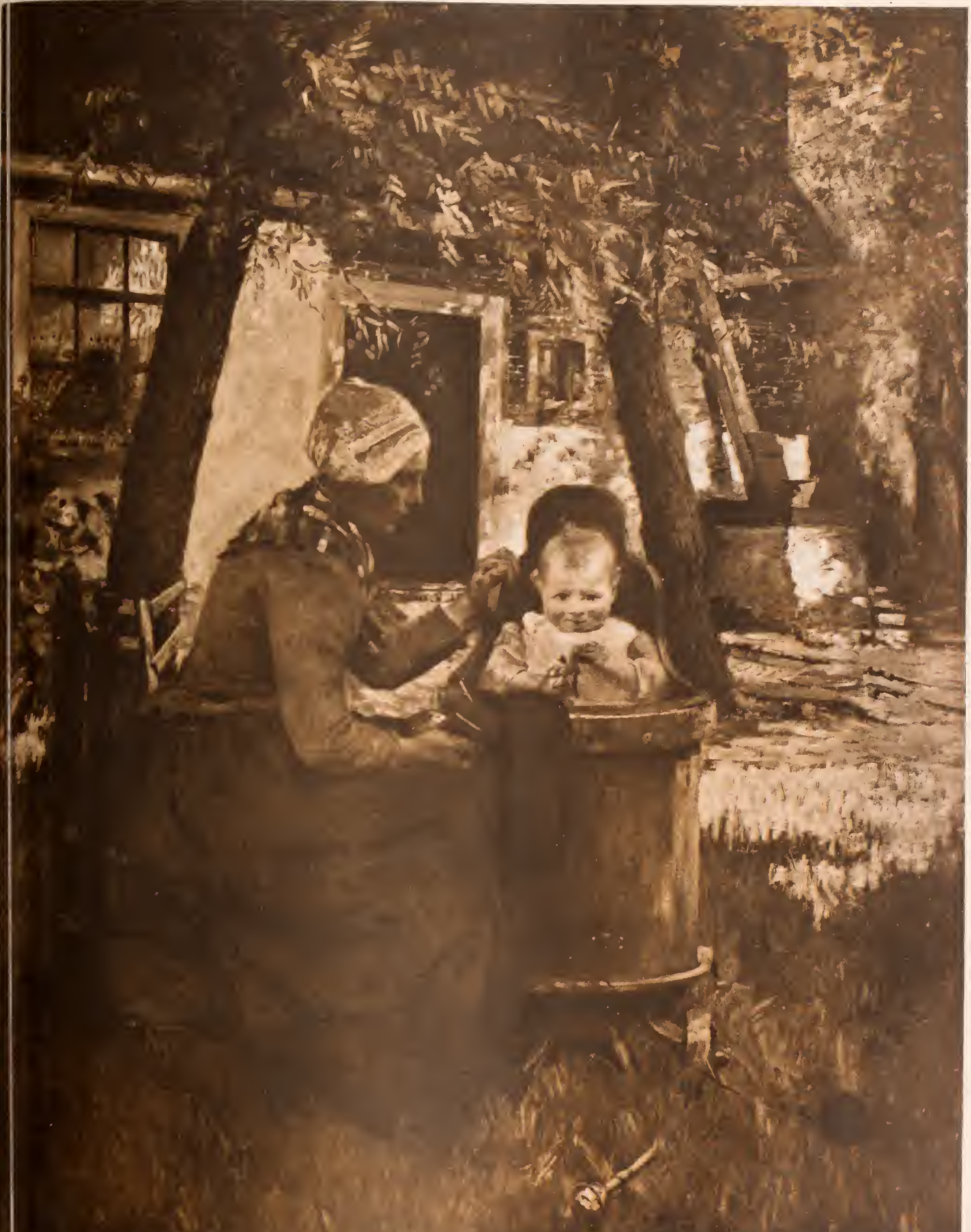

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From the painting "THE FIRST BIRTHDAY," by Letta Crapo Smith.

Our Mail-Bag

NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag, provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

A. M., Battle Creek, Mich. 1. Did the death of Christ affect the salvation of the righteous men of Old Testament times? If not, what was their faith? 2. If Christ was the first-born from the dead, how can the presence of Moses at the Transfiguration be accounted for?

1. We have positive assurance from Scripture that many persons in Old Testament times found salvation. The eleventh chapter of Hebrews gives a long list of Old Testament characters who won a high place spiritually and a high reward. The best answer to the question as to the relation of the death of Christ to those Old Testament saints is that they saw and understood beforehand the revelation of the love and grace of God which was to be made plain later to all the world on Calvary. The sacrifices of the Jewish law revealed the sinfulness of sin and the need of atonement. Many souls under the old dispensation saw these truths, truly repented of their sin and trusted God's forgiving grace. As we have stated before, however, there is a sweetness and richness in the experience of those who trust the power of Christ's death on the cross which those could never have had who did not know that he had died for them. 2. The same answer applies to your second question. Jesus himself insisted that the Old Testament saints had triumphed over death and were still alive (Mark 12: 27). Although Elijah is stated to have passed to the other world without going through the experience of death, it is clearly stated that Moses died (Deut. 34: 5). And both these men appeared with Jesus at the Transfiguration. But the experience of going through death hand in hand with Christ, triumphing over the grave as a sharer in the power of his resurrection, is something new and different. In this sense Christ was the first-born, the leader of that long line of happy souls who were to find victory over death because they had already, by faith in his cross, found victory over sin.

H. W., Ohio. You should ask divine help to bear your cross, and it will become a blessing to you. The world is not a forgiving world, but it will respect those who strive to live right and to help others. You say you have the assurance of divine forgiveness. Get in touch with some good Christian who will understand you and help you, and if you are faithful and earnest a way will be opened to let you back into fellowship. Don't be impatient; just be content to await the opportunity.

"How should the children spend Sunday?" is a question that is debated in many homes. "I would like to ask your readers," writes A. H. D., Etiwanda, Calif., "who have had experience with children on the Lord's day to tell about it. We have six children in the family. They attend Sunday school in the morning, and in the afternoon we take them for a walk or read to them. They spend part of the time at the piano, but still are so full of life that they are quite noisy, and often hurt one another, so that much of our time is taken up in watching out for them. We cannot seem to supply the demand for amusement suitable to the Lord's day."

A. G., Maysville, Mo., writes of a singular discovery in the locality in which he lives. A man died twelve years ago and was buried on the farm. Recently the body was disinterred and removed to Fairport Cemetery. It seemed to have been petrified. The man, while living, weighed about 200 pounds, but the remains, it is estimated by A. G., weighed about 400. As far as we know, there is no thoroughly authenticated case of human remains undergoing petrifaction, although such a thing might be possible in certain soils. Some of the very old fossil remains of large animals have been found to be petrified, i.e., their substance being filled or replaced by mineral matter which permeated the mass without disturbing the internal structures.

T. R., Tarrytown, N. Y. The parable of the Sower, if we may judge from your letter, received a most inadequate presentation in the sermon you mention. It has been the theme of discourses in thousands of pulpits, and we cannot recall any notable instance in which it has been so thoroughly misinterpreted. The explanation given in verses 10 to 20 of the same chapter make it so clear that he who runs may read. The seed is the Word; the Sower is the Son of Man, and as his representatives, the sowing is done by his preachers and teachers and faithful workers throughout the world. The seed in all cases is the same, but there is a difference in the soil, which represents the different states of the human heart. The seed that fell on stony ground or by the wayside—as seed will frequently do when it is blown by the wind on leaving the hands of the husbandman—typifies the Word when it is addressed to thoughtless, shallow natures where it makes only a superficial impression and is finally choked or smothered by the cares of the world. Only the seed that falls on good ground takes root and thrives and yields harvest. We should imagine that the presentation of the parable in any other sense than the obvious one in which it has been always regarded arose from spiritual ignorance or indifference.

Anxious Soul, Bridgeport, Conn. We can set no limits to God's mercy, for we are distinctly told that he saves "to the uttermost." Moreover, the very fact that a backslider is sick of sin and repentant, and yearning for forgiveness, is evidence that the Holy Spirit is at work drawing him back to God. The passage in Heb. 6: 6, which has been much discussed, is the statement of an experience rather than a doctrine. It is the hardest kind of a task, ordinarily speaking, to reclaim a backslider; but that such can be reclaimed is beyond question. Remember how grievously Peter backslid; yet he was restored. Read the offer of pardon and rehabilitation to repentant backsliders in the second, third and fourth chapters of Jeremiah, and many other passages. The trouble is with the sinner, not with God. The backslider, once confirmed in his apostasy, ceases to have the desire to return. It is the difficulty in dealing with such cases that makes it almost impossible to spiritually renew them and bring them back to their first love; indeed, even though they be renewed and freely pardoned, the bitterness of their offense tinges all their after life. Yet herein is one of the miracles of divine grace, that even one who has crucified Christ afresh may be reclaimed through God's abundant mercy.

T. A., Live Oak, Fla. The "juniper tree" is not used in a symbolical sense. It is a shrub which in desert places affords the only shelter and is therefore naturally the tree under which a traveler would rest from the oppressive heat.

Mrs. M. A. T., Zachary, La. 1. See answer to C. B. B., Waynesboro, Miss. 2. The Christian Herald is interdenominational.

G. W. W., Weaver's Ford, N. C. 1. The phrase "other gods," in the broad interpretation of the language of the Decalogue, not only includes idols and all kinds of imaginary heathen deities, but the love of wealth, power, pleasure, and anything to which we become so devoted that it stands between us and God, who is over all and who should be supreme in our affections, our loyalty, our thoughts and actions. The motto of the truly Christian life is "God first." 2. The prohibition in the Mosaic code against graven images was a very necessary one. The Israelites were surrounded by heathen races, who worshiped a great variety of idols. The idols of Egypt and of the tribes in the peninsula through which the Israelites passed represented many supposed characteristics of their imaginary deities, graven in precious metals or carved from wood or stone. The inevitable tendency on the part of the Israelites would have been to follow the method of their neighbors, by setting up images to the true God, which would have resulted in ultimately drifting into absolute idolatry. The human mind, in its vague reaching out after God, has represented him in many forms, largely human. The Egyptians, Assyrians, Babylonians and other nations fell into this sin, which is called anthropomorphism, and which attributes to deity not only the figure but the speech, thoughts, actions, passions and affections of man, whereas the majesty of the divine nature is altogether beyond human comprehension. Consequently, the Israelites were forbidden to make any image or the likeness of any animated being or creature whatsoever, in order that they might be wholly free to worship God as a Spirit.

The Clever Chickens

By

Margaret E. Sangster, Jr.

THESE little chickens have made a nest
Deep in my old straw hat.
It's rather clever of them to see
How nice a nest it will really be.
If I were a chicken, oh deary me,
I wouldn't have thought of that.

These little chickens have made a nest
And snuggled down close together.
It's warm, I know, for it once was mine;
As a hat it was always—rather fine—
But who would ever have thought to line
A hat with these balls of feather?

These little chickens have made a nest;
They fit in it pretty tight—
They have black little snapping beady eyes,
That look at me with a vague surprise;
Their feet are tiny—not any size—
And their backs are a yellow white.

These little chickens have made a nest
Deep in my old straw hat;
And I know as I look at them sleeping there
All soft and downy as baby's hair—
If I were a chicken anywhere,
I wouldn't have thought of that!

NOTICE OF EXPIRATION

ONCE each month we insert in the p er a subscription blank and notic of expiration for our subscribers w se Christian Herald subscriptions expired at y time during the past month. If your cop as this subscription blank inserted, please u it to renew at once. **IF YOU SENT YOUR E- NEWAL WITHIN THE LAST TWO R THREE WEEKS, PLEASE PAY NO AT N- TION TO THE BLANK.**

When renewing, indicate on the blank h your remittance whether you are subscr ng for any of our premium books, *Real Peopl nd Dreams, by Margaret E. Sangster, Jr.*, $ 5; *Little Sir Galahad*, $2.00; *Luther in Lig of Recent Research*, $2.25; *555 Difficult ole Questions Answered*, $1.85; *India Paper ed Letter Bible*, $3.00; with your subscription a straight year's subscription at $1.50.

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Send money by postal or express m y orders. Address, THE CHRISTIAN HEI D, Bible House, New York.

J. C. R., Altoona, Pa. A "loving cup" is made with several handles—two, three or more—in respect to ancient usage, whic di- rected this for convenience in passing it ar nd a circle of guests.

Canadian, Castor, Alta. 1. The que on is one for the individual conscience to de e. 2. We are not familiar with the topic.

S. H. G., Bowling Green, Va. Abra m Lincoln was born in Hardin County, Ky., 9. Jefferson Davis in Todd County, Ky., in 8.

C. H., Minier, Ill. The kind of bus ss you mention is largely in the hands of r- latans. Better consult a reputable physi u

B. E. W. E., Pacolet, S. C. Wha er version the rabbinical books may give o he death of Stephen, the first Christian ma r, can make little difference in the judgme of the world. The plain, straightforward s e- ment of the tragedy given in the seventh p- ter of Acts and the testimony of Paul in ts 22: 20 (who witnessed the death of Ste n) cannot be refuted by the evidence of se who were the apologists for the perpetra rs. According to B. E. W. E., a minister, in e- cent sermon, stated that the rabbinical r- rative of the event was to the effect at Stephen was cast out of the city and th vn over a precipice, from which a large he was thrown down upon him and this wa ol- lowed by a shower of stones until he d. We should certainly require more re ole evidence than rabbinical teaching to co te the New Testament record.

C. B. B., Waynesboro, Miss. Lo n, according to the latest census (1911), ad 4,522,964 population; Paris (1911), 2,88 0; New York (1915), 5,253,885; Chicago (1), 2,393,325.

Mrs. A. M. A., Berkley, Va. 1. The " es of restitution of all things" (Acts 3: 19- is interpreted to mean the rectification of a he disorders of the fall. The prophetic wr rs, who looked forward to the coming o he Messiah, had foreshadowed its coming, a he time of full and perfect fulfilment. See b. 10. 12, 15; Ps. 110: 1. 2. The cov nt with Abram (Gen. 15: 8), with Davi ll Sam. 23: 5) and with Levi (Mal. 2: 4). 3 o- mans 15:8-12 deals with the Messianic pro ses and the time of the ultimate developme of God's plan for salvation, which would g er in not only the Jews but the Gentiles. he apostle does not connect it with the m n- nium.

Reader, Mich. 1. It depends wholly o he character of the proposed entertainmen A theatrical performance is out of place a church. 2. See answer to Reader, os Angeles, in another column. Many a y ng and inexperienced minister is tempte to undertake discussions for which he is unf d. 3. The question of amusements is an exte ve one. The line should be drawn at those ch have an evil reputation, or which may ad others to excesses and dangers that oug to be avoided. We must consider the questi of the influence of our own example upon o rs, and pass by any amusement that might ve a stumbling-block, morally or physicall to others. Where there is no rule laid dow on the subject, it becomes a matter fo he individual conscience. In all cases, the pa r's influence should be used on the side of at which can bring no reproach or regrets er- ward.

THE · CHRISTIAN · HERALD
An Illustrated News Weekly for the Home

The Fight for a Trade Route

By MAYNARD OWEN WILLIAMS

THE fall of Kut-el-Amara is an event of world-wide significance. For the first time in more than a century, a considerable body of British troops has hauled down its flag. The thi red line of England, which has so often fought aga st fearful odds and too often been sent into action wit reckless disregard for proper measures of safety, has urrendered to an Oriental force. For the second tim in a year the superiority of the Anglo-Saxon wa or has been disputed by the troops of "the Sic Man of Europe," in wh sickness England oft proffered aid to ma ain a decadent dy sty on a tottering thr e. Since the with-dra l from Gallipoli, the ill of English arms and brains has been crit zed not only by Mo ems from Cape Ver to Calcutta but by the tire world.

T e indecision of Englan in toying with a diff lt situation at Salon , Gallipoli and Kut-el-A ara may change the tcome of the war. Onl those who know the Ea can comprehend wh this capture of a sca nine thousand tro s, only one-third of om were Englishme means in the psycho gy of a world war in ich, for the first tim Occidental and Ori tal are fighting side by le, using the same wea ons. A single trium on the lower Tigri s offset the capture of zerum and Trebizond and has greatly reduced the ecessity for a decisive Teutonic victory mid the blo -stained trenches of Verdun.

W y was England fighting in the lower reaches of the igris Valley, while her strongest foe was hurling hu n hordes at the western front and dropping dea -dealing bombs in the streets of London itself? Wh did Germany, hemmed in by overwhelming nu ers of European foes, stretch forth her battle lin ntil it hurled a challenge at the very gates of Ind?

T reason is simple. The world war is not being fou t for small sections of tiny Western Europe, but or ccess to and communication with great undevel ed areas of the world mass. The war is being ou t, not for a European capital, but for a world hig ay.

T e Monroe Doctrine has, temporarily at least, rem ved the Western Hemisphere from the calculatio of European empire. In e remaining three contin ts, the Mesopotamian bat field is the bridgeland of pire and the key to co erce.

direct line from London to istant Auckland and Bri ane passes along the ent length of Mesopotam , and throughout the gre r part of its distance is and route. Aleppo and Mo l, Bagdad and Basra, Ga oli and Kut-el-Amara lie rectly on the shortest lin between the manufac ring centers of England, Be um and the Rhine Valley nd the agricultural and po ation centers of the cro led East. So the Me potamian campaign is not minor warfare carried on the fringes of conflict. It the deciding factor of a wo war.

V dun may go to one side or e other. Poland may fall under the sovereignty of Teuton or Slav. Belgium may be restored to independence or be annexed by some other race. But the real issue of the war is whether the Central Powers can force a break in the long line of Ally colonies which extend for one-third of the world's circumference, from the westernmost point of partitioned Africa to the high mountains and flooded paddy fields of French Indo-China.

For nearly twoscore years German diplomacy has been seeking for a route to the East, which would not be under the surveillance of the powerful British fleet, the gun galleries of Gibraltar, or the canal dues of Suez. The fall of Kut-el-Amara may be the turning point in the up-hill fight which she has made to gain a world highway.

The western gateway into Mesopotamia, Constantinople. This view is east of northeast, the old Galata Bridge across the mouth of the Golden Horn on the left, and on the right Seraglio Point, former palace grounds of the Ottoman Sultans, on a peninsula at the mouth of the Bosphorus. Scutari in Asia Minor opposite

In 1878, after the Treaty of Berlin, Bismarck announced that the Balkans were "not worth the bones of a single Pomeranian grenadier." In 1916 they are under Teuton control, after a whirlwind campaign in which Germany extended her battle lines till they crossed the narrow strip of water at the ferry house of three continents and carried the European War into Asia, whence dusky troops had already been drawn to fight the battles of aristocratic Europe, shoulder to shoulder with the flower of French, Belgian and English manhood.

Since the Treaty of Berlin, one-fifth of the land mass of the world has come under European control. Germany's share in this land rush has been but little more than tiny Belgium's. The strongest military power in Europe was unable to gain much in the partition of the undeveloped sections of the world. Germany gained only one-tenth as much land as was seized by those who are now opposing her. Her teeming population and restless industries seek for new worlds in which to develop, but they are taken.

The important fact was not that other European nations took more land than Germany, but that, in doing so, they closed Germany's line of connection with the colonies and markets which she already had.

Since the time that Bismarck spurned what Germany has now won, England has taken Egypt and Cyprus from Turkey and has strengthened her hold on Persia, Baluchistan and Afghanistan. France has taken Morocco, Algeria, Tunis, and Indo-China. Italy has seized Libya, consisting of Tripoli and Cyrenaica, and has deserted the Alliance to join the Allies. The unoccupied gaps in the land mass have been closed by Allied intervention; the Mediterranean has become a British lake; Russia has renewed her aggressiveness as a colonizing power; France and England, distrustful of each other in 1904, have come to realize their community of interests; and the loosely organized Entente has gained unity of desire to crush the aspiring youngster which triumphed in the Franco-Prussian War.

Germany saw world colonies and markets snatched from her eager grasp, and a protected trade route to the East became a necessity and a last resort. One rich field for colonization remained. The Ottoman Empire, ruled by a backward race, whose inability to rule well had been demonstrated by many a ruthless master, but bolstered up by English jealousy of Russia, had persisted in the midst of the modern economic advance. Denied the possibility of ever making a strong nation of itself, Turkey had been maintained as a buffer state.

One part after another of the once powerful Ottoman Empire had been hacked away, but the core was left to guard Constantinople, thus keeping in disorder the greatest trade route and richest river valley of history. Turkey was forced to persist, but hindered from developing. A weak buffer state was needed, and the hands that had strangled Persia were seeking her throat, not to end her existence, but to prevent the aspiring Young Turk from achieving his ideals.

But Germany made friends with the "unspeakable Turk" and began to instil self-confidence and respect in the Young Turk party. She gave them a dream of an enduring state, bound by ties of friendship to herself, but protected and aided in its advance and no longer held in contempt. Germany saw the value of Asia Minor and the Mesopotamian region, and as one part of Turkey after another was seized by Christian nations, Germany imbued the Young Turk, driven from Europe, with the dream of a worthy future in Asia.

Meanwhile Persia, which gave new signs of life under

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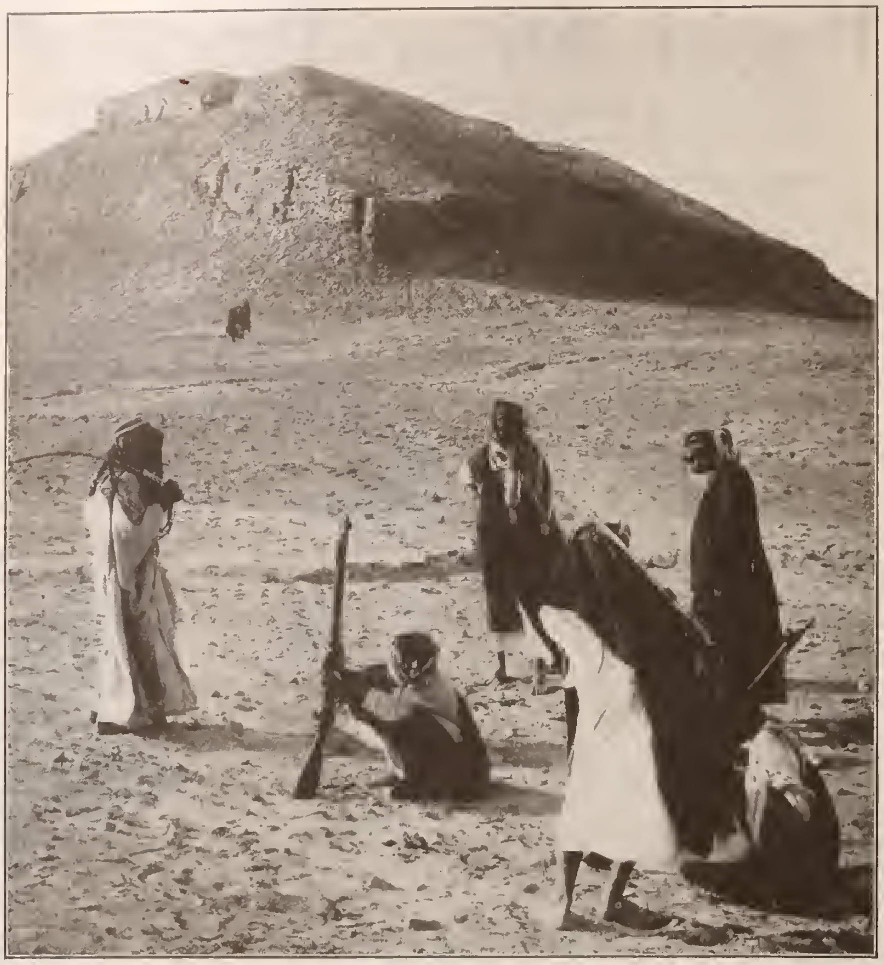
A fully equipped Turkish regimental band the skilful aid of W. Morgan Shuster and other American advisers, was divided between the Russian bear, waking from its long hibernation in the cold northland and stretching forth its sharp claws and heavy feet toward the warmth of the southern sun, and the British lion, prowling about the Persian oil fields to guard that store of fuel for the navy which was to maintain Britannia as the ruler of the waves.

After thirteen years of fighting, in which nearly every European nation sought to block her plans. Germany in 1902 finally secured a concession for the Bagdad Railway, extending the Anatolian Railway from Konia in Anatolia to Koweit on the Persian Gulf, a distance of 1,314 miles. England became alarmed at this move on the part of her most progressive rival, for the status quo was too favorable to England to be tampered with.

From Aden British influence has reached out to Oman and Yemen. The power under whose flag the Great Mosque at Delhi and the El Azhar University are guaranteed religious protection, seeks to include Mecca and Medina among its numerous centers of Moslem reverence and homage. To control the Moslem sacred cities is to control the Moslem. With the narrow border lands of the Arabian desert under her control, England could complacently gaze forth on the British-controlled Mediterranean, the fertile Valley of the Nile, Baluchistan, India and Burma, stretching in pleasing perspective from Gibraltar to Mandalay. But a German seaport at Koweit and a land route severing this line of colonies at its center would be a fearsome rift in the English lute. Great Britain served notice on Germany that an attempt to continue the railway south of Bagdad would be regarded as a cause for war. Germany abandoned this part of her plan for the time being. Then the war came, and Kut-el-Amara became one of the decisive steps in the campaign.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A citadel or castle of tribesmen on the plains outside Kut-el-Amara

In the minds of the Turk, Gallipoli and Kut-el-Amara are not minor matters. British prestige has here suffered past all power of recovery. Having started a Persian Gulf campaign, England dare not withdraw. That would either endanger India through outward attack or inward insurrection following such an admission of defeat, or release the Turkish Persian Gulf army for service against the Russian advance in the Armenian theater of war. English soldiers have advanced far up the Tigris and Euphrates valleys, and at whatever cost of life another surrender must not follow.

The value of England to India and Egypt is that of protection. There is no racial or religious bond connecting Indian rajah or Egyptian pasha to imperial Britisher. As long as the invincible squadrons and colonial armies of England can guarantee protection and prosperity, they are loyally supported. But a loss of prestige alters Oriental opinion more than the Western reader can imagine. England is feared and respected as a lion by her Asiatics. She will be devoured if she becomes a lamb.

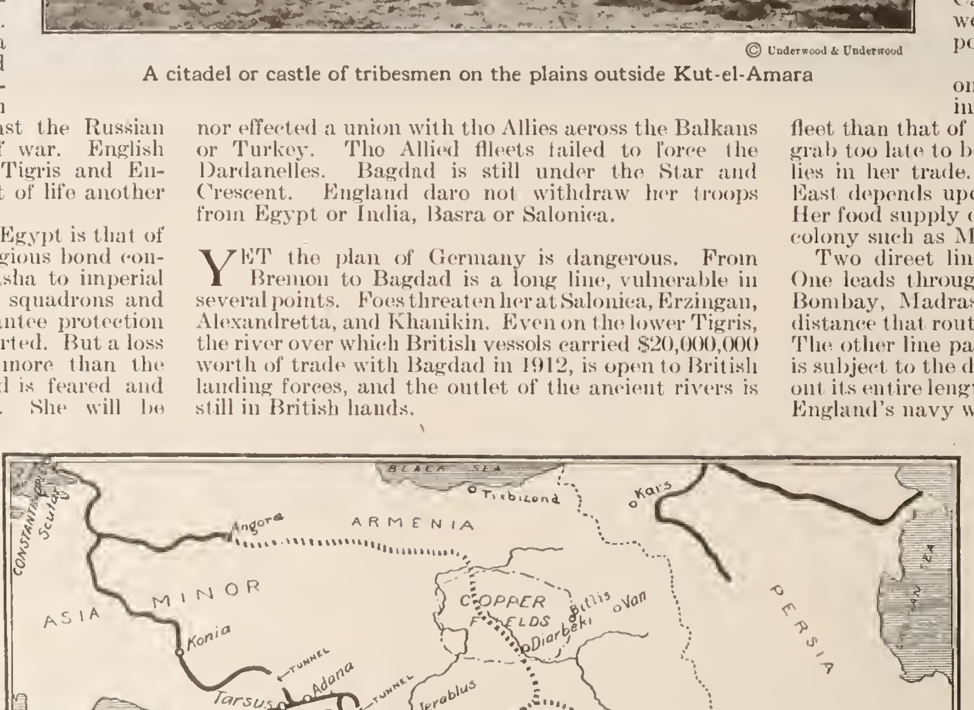
In spite of her defeats since 1911, Turkey is still looked upon as the spiritual head of Islam. If now the Turk defeats the Britisher, the rallying of race and religion around the green flag may well prove a deciding factor, not only in world war, but in world religion.

We treat the East as though it were dead. It is neither dead nor sleeping. From Morocco to Hokkaido, it is watching which way to jump. The fall of Kut filled pages of our newspapers, but this is no indication of the space it occupies in the minds of Eastern peoples. If the report is true, the biggest feature in today's news is the rumor that the German fifth army is being gathered at Smyrna under Von Sanders. Is Grand Duke Nicholas to be driven back over his route of steady triumph? Is some Allied landing force at Alexandretta to be met in its attempt to sever Turkey? Is an autumn attack on India to be organized within the sound of French dreadnoughts?

This war will probably continue, not until Paris or Berlin falls into the hands of a triumphant but decimated army, but until it is definitely decided whether a German sphere of influence shall be allowed to intrude between the Ally colonies of the Mediterranean region and the English possessions in the Far East. Controlling, as she does, the seas, will England insist on controlling all land routes as well? Will German industry be allowed to ignore the British-controlled Mediterranean and build a land route to the East, or will this ambitious plan of world trade be forever crushed?

Russian forces have not yet entered Constantinople, nor effected a union with the Allies across the Balkans or Turkey. The Allied fleets failed to force the Dardanelles. Bagdad is still under the Star and Crescent. England dare not withdraw her troops from Egypt or India, Basra or Salonica.

YET the plan of Germany is dangerous. From Bremen to Bagdad is a long line, vulnerable in several points. Foes threaten her at Salonica, Erzingan, Alexandretta, and Khanikin. Even on the lower Tigris, the river over which British vessels carried $20,000,000 worth of trade with Bagdad in 1912, is open to British landing forces, and the outlet of the ancient rivers is still in British hands.



Completed Railway Line
Projected Railway Line
Jerusalem to Suez Canal
Hedjaz Railway to Suez Canal

The ancient granary of the world

Now is the time for England and Russia t act. With Turkey severed between Alexandrett and Bitlis, the fall of the Turkish Mesopotamian rmy would be assured, and Germany's daring adv ture would be at an end. Russia will then have her p t on the Mediterranean and her window on Europe. ith the supreme desire of Germany for a trade oute and a rich colony definitely defeated, a speedy eace is possible.

IT is vain to prophesy the outc e of battles and wars. But two ings are inevitable. Mesopotamia wi once more blossom as it did in the d s of Nineveh and Babylon. It is c able of supporting great populatio an exporting vast quantities of food uff. It has valuable mineral resourc the demand for which, as in the c e of copper, is increasing with ver advance of modern industry. The other certainty is that a railwa wil traverse the ancient trade rout by the bridge land of three conti nts joining the countless millions c consumers and agricultural store uses of the East with the teeming f tory towns of Manchester or Düss lorf, Sheffield, Brussels or St. Etienn

A Bagdad Railway, ultimatel continued to India and possibly to rma and China itself, is as inevita e as was the Suez Canal, the Si plon Tunnel or the Culebra Cut. hree population centers, in the wer the Yangtse, the Ganges, and arou the North Sea, are reaching out fo ach other with all the insistence of t leaf seeking light or the root s king moisture. The Suez route is to ong, too subject to the dominatio f a single masterful navy, too sl for modern civilization. The quest n is, who will control this land ro for world trade?

Will German artillery rend the ght-thousand-mile strip of Allied c nies of Morocco, Algeria, Tunis, T poli, Egypt, India and French Indo- hina and smash a path to the East w the power of land guns? Will Ge any divide honors with England, or t nely submit to the domination of Gibr ar's guns and English control of E ypt? Can a land army win its share the world's markets? Kut-el-Amar is a possible clue to the answer.

The Mesopotamian outlet off the only solution to the problem an industrial Germany with a ker fleet than that of England. Germany entered t and grab too late to become a colonial nation. Her ture lies in her trade. Her trade with the many- ired East depends upon the control of the Bagdad ute. Her food supply depends upon the control of a tile colony such as Mesopotamia will become.

Two direct lines lead from Bremen to Aus lia. One leads through Vienna, Constantinople, B lad, Bombay, Madras and Singapore. For one-h the distance that route could be controlled by a land my. The other line passes through the Panama Can and is subject to the demands of the British navy th ghout its entire length. Each route half circles the be. England's navy will control the latter. Will Ge any succeed in controlling the rthwest end of the former? T war must decide that.

One other possibility r ins. South America is a rich fi for colonization. To secure pea and unity along the entire mas rom Morocco to South China, E and might allow Germany a fre and in the Latin American cou ries, where Germany has already tablished important trade rel ons. This would subject Germa hipping to English dreadnough but not to Gibraltar and Su It Germany is banished from esopotamia, South America the only remaining outlet for pr ucts "made in Germany."

A squalid village, whos huts reach out along a peninsula in a curve of the has fallen into the hands Turks. That event concer Turkey alone, or England, but America as well. The con the Bagdad route offsets E control of the Mediterrane makes possible two routes b East and West, one by lan one by sea. If competing hold the two routes, conc will be made by both alon respective lines. If one controls both, freedom of mercial development in E Asia and Africa is impossib

Continued on page 678

Vacations That Count

It is a vexing question, this question of what to do with your vacation. The dates are set. There are certain weeks in which you are automatically detached from the orderly processes of business. You are shunted out into the world at large with the expectation that you will enjoy these weeks in such fashion as to bring you back to your work with a renewed grip on yourself and on your every endeavor. You have had vacations before. Some of them have used up your money and sent you back to your work more tired than when you left. Recuperating from such a vacation is often made the subject of a joke, but not by the recuperator. After such vacation you have often wished that you might never have another. You have told yourself that it would be better to work right along rather than to inject such strenuous weeks into the course of a year. But there have been other vacations which have been remembered with increasing joy as intervening days have pushed them farther into the past.

Now the question is, where will you go this year in order that your vacation may send you back to your work with new visions and with new power? There are lakes and mountain resorts and sea trips and railway trips and quiet farmhouses, and the homes of relatives. From all these you might choose just the place. But there is one kind of place which you can choose in full confidence that the choice will be no mistake. Such a place is any one of the summer conferences of religious workers which are held in various accessible places throughout the country.

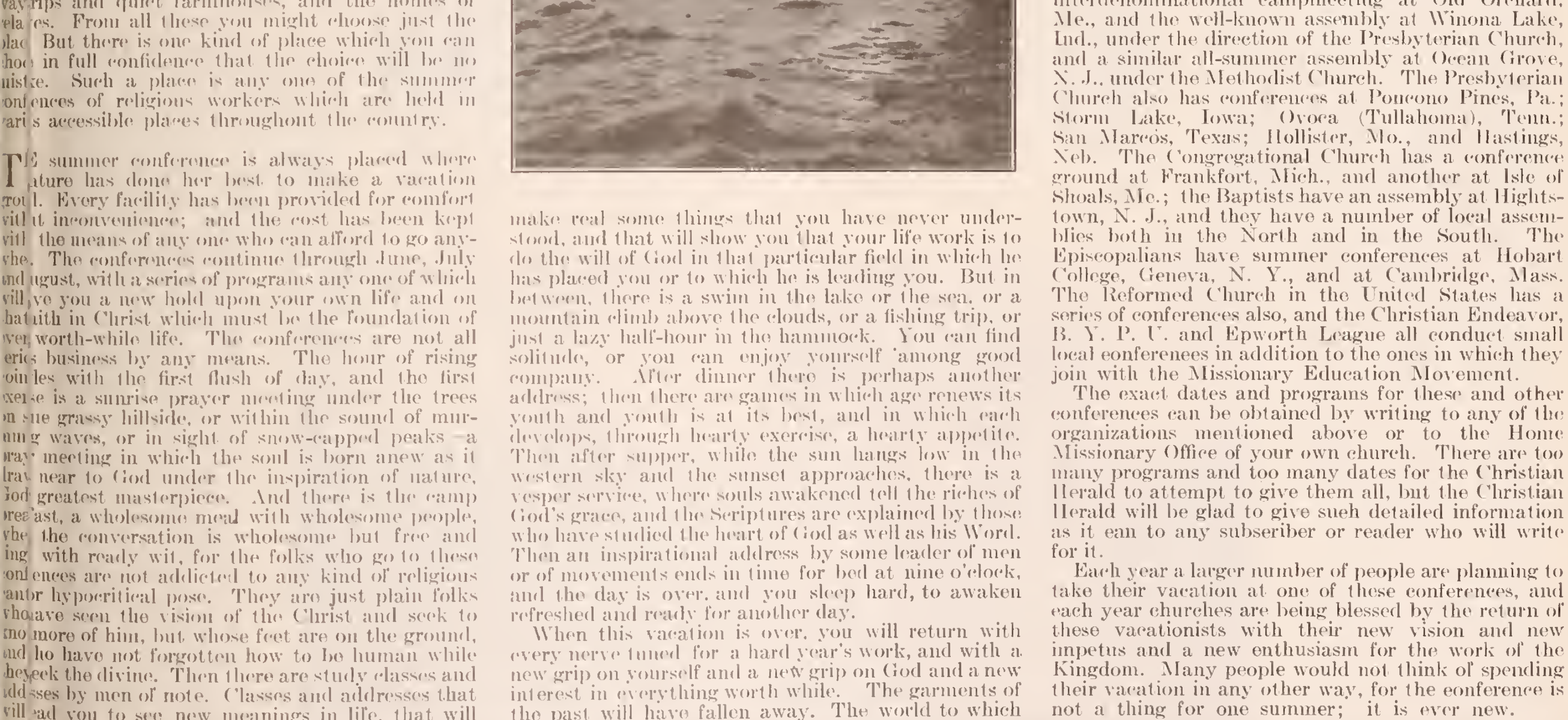
THE summer conference is always placed where nature has done her best to make a vacation ground. Every facility has been provided for comfort without inconvenience; and the cost has been kept within the means of any one who can afford to go anywhere. The conferences continue through June, July and August, with a series of programs any one of which will give you a new hold upon your own life and on that faith in Christ which must be the foundation of every worth-while life. The conferences are not all serious business by any means. The hour of rising coincides with the first flush of day, and the first exercise is a sunrise prayer meeting under the trees on some grassy hillside, or within the sound of murmuring waves, or in sight of snow-capped peaks—a prayer meeting in which the soul is born anew as it draws near to God under the inspiration of nature, God's greatest masterpiece. And there is the camp breakfast, a wholesome meal with wholesome people, where the conversation is wholesome but free and sparkling with ready wit, for the folks who go to these conferences are not addicted to any kind of religious cant or hypocritical pose. They are just plain folks who have seen the vision of the Christ and seek to know more of him, but whose feet are on the ground, and who have not forgotten how to be human while they seek the divine. Then there are study classes and addresses by men of note. Classes and addresses that will lead you to see new meanings in life, that will make real some things that you have never understood, and that will show you that your life work is to do the will of God in that particular field in which he has placed you or to which he is leading you. But in between, there is a swim in the lake or the sea, or a mountain climb above the clouds, or a fishing trip, or just a lazy half-hour in the hammock. You can find solitude, or you can enjoy yourself among good company. After dinner there is perhaps another address; then there are games in which age renews its youth and youth is at its best, and in which each develops, through hearty exercise, a hearty appetite. Then after supper, while the sun hangs low in the western sky and the sunset approaches, there is a vesper service, where souls awakened tell the riches of God's grace, and the Scriptures are explained by those who have studied the heart of God as well as his Word. Then an inspirational address by some leader of men or of movements ends in time for bed at nine o'clock, and the day is over, and you sleep hard, to awaken refreshed and ready for another day.

When this vacation is over, you will return with every nerve tuned for a hard year's work, and with a new grip on yourself and a new grip on God and a new interest in everything worth while. The garments of the past will have fallen away. The world to which you come back will be a new world because you will see it with new eyes, and work will be a pleasure because you will have learned how to do it in his name; for after all it is not only the ministers and the deaconesses and the missionaries whose daily work is done for him, but every day's work that is done by a Christian is done under his eyes and should be done for him.

THE best-known conferences are those held at Northfield, Mass., under the auspices of the Moody Bible School; the summer classes at Chautauqua Lake, N. Y., and the conferences held at Silver Bay, N. Y., Blue Ridge, N. C., Lake Geneva, Wis., and Estes Park, Colo., in which the Young Men's Christian Association, Young Women's Christian Association, Student Volunteer Movement, Missionary Education Movement and Young People's Societies provide for a continuous program throughout the summer. In addition to these better-known camps there are others under the same auspices at Ocean Park, Me., and Asilomar, Calif., and a very new one at Seabeck, Wash., a beautiful four-hour sail down Puget Sound from Seattle. Then there is the interdenominational campmeeting at Old Orchard, Me., and the well-known assembly at Winona Lake, Ind., under the direction of the Presbyterian Church, and a similar all-summer assembly at Ocean Grove, N. J., under the Methodist Church. The Presbyterian Church also has conferences at Pocono Pines, Pa.; Storm Lake, Iowa; Ovoca (Tullahoma), Tenn.; San Marcos, Texas; Hollister, Mo., and Hastings, Neb. The Congregational Church has a conference ground at Frankfort, Mich., and another at Isle of Shoals, Me.; the Baptists have an assembly at Hightstown, N. J., and they have a number of local assemblies both in the North and in the South. The Episcopalians have summer conferences at Hobart College, Geneva, N. Y., and at Cambridge, Mass. The Reformed Church in the United States has a series of conferences also, and the Christian Endeavor, B. Y. P. U. and Epworth League all conduct small local conferences in addition to the ones in which they join with the Missionary Education Movement.

The exact dates and programs for these and other conferences can be obtained by writing to any of the organizations mentioned above or to the Home Missionary Office of your own church. There are too many programs and too many dates for the Christian Herald to attempt to give them all, but the Christian Herald will be glad to give such detailed information as it can to any subscriber or reader who will write for it.

Each year a larger number of people are planning to take their vacation at one of these conferences, and each year churches are being blessed by the return of these vacationists with their new vision and new impetus and a new enthusiasm for the work of the Kingdom. Many people would not think of spending their vacation in any other way, for the conference is not a thing for one summer; it is ever new.



A Week in the World's News

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The public, released from fear of bullets, returns to the streets of Dublin and finds them somewhat altered

Methodist Congress at Work. The General Conference of the Methodist Episcopal Church opened at Saratoga, N. Y., May 1. The presence of delegates speaking twenty-three languages and dialects, gathered from every part of the globe except countries barred out by the war, the fraternal greetings of these and of delegates from other English-speaking Methodist bodies, threw into clear relief the proposition for organic union of the Methodist Episcopal Church, the Methodist Episcopal Church South, and the Methodist Protestant Church, this proposition being among the first subjects considered by the conference. The conference enthusiastically approved the plan of union already approved by the church South, and appointed a committee to carry on further negotiations, with the expectation that the union of the three denominations, and possibly some others, would become effective by 1920. The question of the future relationship to united Methodism of the Negro Methodists, now under the jurisdiction of the Northern church, is one which this committee will have to work out. The Southern church favors the setting of all the negro organizations apart as a separate church.

An attempt to revise the ritual in the conference proved that the task was too great for the time that could be given to it, and the whole matter was referred to the Board of Bishops, with power to act. The conservative element that fought any modernization of ancient forms proved in a minority. A report of the Committee on the State of the Church, recommending that in the Methodist Episcopal publishing houses the preference should be given to union labor, was not adopted by the conference, on the ground that it was class legislation. The policy of the shops is now friendly toward organized labor. The conference voted its disapproval of all the bills now pending in Congress giving the Postmaster General authority to deny the use of the mails to publications tending to "expose any creed, race or religion either to hatred, contempt, ridicule or obloquy." A proposal to raise $5,000,000 by a world-wide campaign for foreign missions was adopted. The committee on Episcopacy recommended the election of seven new bishops to fill five vacancies and the creation of new episcopal residences at Detroit and Pittsburg. The first ballot on May 16 resulted in no election. On the eighth, ninth and tenth ballots Rev. Herbert Welch, Rev. Thomas Nicholson and Rev. Adna W. Leonard were elected bishops. The congress closes May 31.

Wages Advanced Without Strike. On May 11 the 18,000 employees of the Willys-Overland Company received an advance of 20 per cent. in their wages. The advance means an increase in the weekly pay roll of about $25,000.

From Ocean to Ocean in Seven Days. At 2:43 o'clock on the afternoon of May 15, E. G. Baker stopped his automobile at the Times Building, New York City, after making a run of 3,471 miles from Los Angeles in seven days, eleven hours and fifty-two minutes, lowering his previous record made in a Stutz car last year by three days, nineteen hours and twenty-three minutes. The car used this year was a standard 8-cylinder Cadillac. The best day's run was 567 miles, the slowest 300 miles, Kansas City to St. Louis, in 18 hours.

Why Wooden Cars? The Knickerbocker Press of Albany, N. Y., in seeking the answer to this question, found that to replace with steel cars the wooden passenger coaches now operating on American railroads would require an expenditure of $528,787,100. On December 31, 1915, of 61,728 cars in service 41,382 were wooden cars, 14,286 all steel, 6,060 had steel underframes. In three years 6,744 wooden cars have been retired, 2,130 of them last year. But at this rate, which is, however, an accelerating rate, it would take twenty years to displace all the wooden cars. Last year 1,250 all-steel cars were purchased by American railroads an only 96 wooden ones. Of ,094 cars under constructio January 1, only three w e of wood.

Munitions Fatal . ain. On May 15 an explo n of trinitrotoluol at the p t of the Du Pont Powder ompany near Gibbstown, . J., which manufactures m erial for filling shells, des yed property valued at $2 ,000 and cost the lives of fo teen men. The whole pla was put out of action.

World's Biggest servoir. With the com tion on May 13 of the El hant Butte Dam at El hant Butte, New Mexico, the United States Recla tion Service, a reservoir provided which will hol 115,000,000,000 cubic f , of water, sufficient to co the state of Delaware to epth of two feet. The dam osses a canyon of the Rio ndo 120 miles north of E Paso, stands 318 feet high, d is 1,674 feet long. Th dam has been under co ruction for five years. ater impounded by the dam will make fertile 185,000 acres of land, 25 0 of which are on the Mexican side the river.

New York's Preparedness P ade. On Saturday, May 13, beginning 9:30 in the morning and continuing un well after dark, 125,683 citizens of Nev ork, men and women, marched in a rade organized in the interest of n onal preparedness. The parade, whi was the biggest in our history sin the grand review at the close of th Civil War, was well organiz and it was expected that least 140,000 would be in e, as that many names ha been registered. The para was reviewed by Mayor M chel, Major General Le ard Wood, U. S. A., and Rear Admiral Nathaniel R. sher. U. S. N., who also the parade from the start City Hall to the reviewing tand at Madison Square. ong the marchers were ,287 women, 7,994 member f the National Guard, 728 v rans of the Spanish War, an ,000 bandsmen. The parad carried flags and emble and marched with spirit, a the city made holiday in h or of the parade, the profus decorated line of march specially along upper Fift Avenue, being crowded with spectators.

Pride Precede Destruction. Nine sons were killed and nearly core were injured when the rystal Restaurant at ron. Ohio, collapsed on Ma 5 as a result of a blast of ynamite in an adjoining avation. The building was a on tory building with a false two-story ront. which fell backward on the ro and carried the whole structure the basement.

The Work of Congress. W th conferees of the House and Senat inally agreeing on the Army Bill, ich according to Senator Chamberl of Oregon, will provide for an ar in time of peace of 211,000, includ all auxiliary services, capable of bei expanded to 236,500, both Houses c Con-

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Preparedness hosts marching through the Washington Arch into Fifth Avenue

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gres turned their attention to other imp tant measures, and the Administrat 's Shipping Bill was immediately pus d to the front. The government Ship ing Bill was not made a party mea re, and no caucus was held upon it, a hough every effort by the leaders on t Democratic side will be made to fore its passage. The perfected bill, whi has been presented to the House, pro les that the government shall not oper e ships longer than five years after the piration of the European war, and that he government shall only operate ship when government-owned or constru ed ships cannot be leased or chartere o private operators. The Ways and Mea Committee announced on May 13 t t revenue legislation made necessary y expanding establishments for war nd navy would include a tax on nhe ances and on the production of mun ions of war, with amendments to the ome tax lowering the exemptions and creasing the surtaxes. The committ plans to repeal the stamp taxes on note mortgages, telegrams, bills of ladi , and so forth. On May 15 the nate rejected the nomination of Geo e Rublee of New Hampshire as a mener of the Federal Trade Commission Mr. Rublee has been serving on the mmittee by recess appointment or arly two years. He was opposed by S ator Gallinger. On the same day the use passed the Glass Rural Credits Bill, hich is similar in most of its provisi s to the bill recently passed by the Sena . Both bills now go to conference where the differences will be aduste . The principal difference is that the enate bill limits loans to 50 per cent of the value of the land, while the Hou bill permits loans of 60 per cent. on l d values and 20 per cent. on the valu of permanent improvements. Japa se objections to the Immigration Act ending before Congress have been met y the elimination from the bill of all r erences that could possibly be held to a ly to the Root-Takahira agreemen The bill now excludes persons livi in an area bounded by certain para ls of latitude and meridians of long ide, covering thus practically all f A and the South Sea Islands.

T ephone Tapping by the Police. For number of months a committee f t New York Legislature has been inv igating various departments of the omplicated government of New Yor City. In connection with this inv igation the public learned, with om surprise, that it was the practice f e Telephone Company, at the equ t of a responsible police officer, o t private telephone wires and to per a policeman to listen to all con sations over the wires tapped. Com issioner of Police Woods has est d before the committee that the prac e is invaluable in the detection f s pected crime and in the shadowing f s pected individuals, that it is only se where other evidence creates a res mption of guilt and that it has nab d the police to clear up many rim and to prevent others. He est d that the question of the ga y of the practice had been deide affirmatively by the Corporation ou el and District Attorneys of both New York and Kings counties. There re many who disagree with the om issioner, but the federal officers upp t the practice and admit that om of the tapping has been done t eir instances. A full inquiry is i ogress.

I r the Hand of Japan? The Chies uestion is said to be a universal opi of thought and comment in Japan. The apanese government recently re ise to turn over to the government f Y an Shi Kai the surplus of the salt reve ues. While Japanese officials conste ly deny any intention of interfernce n Chinese domestic affairs, yet ner is still unsettled the group of deman abandoned in the negotiations of ye ago and recently restated. Japan i h boring the leaders of Chinese unest. She has recently been accused by he vernment of Yuan of permitting revo tionists to find refuge in the terriory nder Japanese control at Kiauchau, nd panese have been found fighting ith he Chinese rebels in the adjacent rov ce. In a recent action reported on May 16 in the foreign settlement at Tsinanfu, Changtung province, forty rebels were killed, among the number being armed Japanese. In answer to the protest of the Chinese minister, the Japanese foreign office replied that it could not prevent rowdy Japanese from assisting the Chinese revolutionists. The southern rebels have proclaimed Lee Yuan Hung president of their provisional government, and have formed a war cabinet with Tang Chi Yao as chairman.

The Mexican Situation. General Pershing's troops are still concentrated at Colonia Dublan and Namiquipa. General Funston has organized 50,000 regulars and militia into three brigades for the thorough protection of the border. Villa has been reported in the state of Durango, where he is said to have accumulated a force variously reported at from 2,500 to 5,000 men. Major George T. Langhorne and his flying squadron of the Eighth United States Cavalry, operating south of Marathon, Texas, with no line of communications established, and with the nearest American force under Colonel Sibley a day's march in their rear, overtook, on May 12, the leaders of the band of outlaws who raided Glenn Springs and Boquillas on May 5, rescued the two Americans who were carried away by the Mexicans, captured two bandits and killed five. The American soldiers suffered no casualties; but in order to make this stroke they were constantly in the saddle for two days and a half and penetrated 100 miles into Mexico.

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Members of the Sinn Fein Volunteers on guard on roof of Liberty Hall, Dublin

The War in Europe

By ANTHONY ARNOUX

European journalist of many years' standing; military critic; staff writer of the Paris Daily Mail and Le Temps; contributor to l'Indépendance Belge

IRISH affairs became much quieter during the week, though there were several more military executions of prominent leaders in the late rebellion, among whom was James Connolly, the man who was styled by his associates commandant general of the Irish republican army. Connolly, who had had his thigh broken by a bullet during the fighting, was unable to stand, and, it is reported, had to be propped up by supports at the time of his execution.

Mr. Asquith went to Ireland early in the week, and his arrival was followed by a relaxation of the rigors of martial law. He visited not only Dublin but Belfast, and endeavored everywhere to tranquillize the people. It is reported that the premier has arrived at the conclusion that the old form of government in Ireland has had its day, and that some new form must be devised to satisfy the needs of the country.

The refusal of Ulster (which is to some degree understandable) to accept any proposal which implies the application of the Home Rule Bill, or the principles of that bill, to Ulster, somewhat increases the difficulty of arriving at a solution of the problem applicable to the whole of Ireland, but there appear to be hopes that this obstacle will be overcome.

Premier Asquith was sworn in as a member of the Irish Privy Council in the middle of the week, which is noteworthy in that it is the first time that an English prime minister has taken a seat in that body.

Sir Roger Casement underwent a preliminary examination in Bow Street Police Court to determine whether or not he should be placed on trial for high treason, and with him was also examined Daniel J. Bailey, or Beverly, a man who had been in the British army in the early part of the war, but had been captured and put in a German prison camp, from which he was subsequently released to aid Sir Roger in his expedition to Ireland.

On this preliminary examination the Crown offered sufficient evidence to prove a prima facie case, and the prisoners, reserving their defense at the conclusion of the examination, were formally committed for trial on a charge of high treason. The last case of high treason tried in England was that of the King vs. Lynch in 1903, which grew out of the war of the Transvaal. Previously there had been none for sixty-two years.

THERE has been much talk of peace in the last ten days. On Saturday, May 13, Lord Cecil said regarding the rumors of peace negotiations in an interview with a representative of the Associated Press that Great Britain has never been approached by Germany with any peace suggestions, and that no formal conference between Great Britain and her allies has ever taken place to consider any suggestions of peace coming from Germany.

The possible events of the next few weeks make it worth while to remember this statement, and also to remember that Mr. Asquith a few weeks ago paid a visit to the Pope at Rome, and had an interview of considerable length. Lord Cecil, in what he says, has undoubtedly told the strict truth, but whether he has told all he knows about conferences on peace between the Allies, and peace negotiations, is another and a very different matter. Sir Edward Grey, early in the past week, also had something to say on this subject, and in his remarks the accustomed formula of "Germany must be crushed" was for the first time omitted.

President Poincaré, in a speech on May 14, defined the conditions on which France will accept peace, but it is well to remember that the President of France is, by the French constitution, merely a political figurehead, the center of the circle of the government, and that, as a rule, heretofore all statements of governmental policy which are to be regarded as authoritative have emanated from the president of the council, who is, under the French scheme of government, the man in authority.

Hence, until Briand speaks, nothing definitely authoritative will have been said, and it is to be noticed that Briand is at the moment silent. Peace is in the air, and the very fact that the subject is occupying the attention of the governments of the important belligerents in the conflict gives body to the hope that peace may come in a reasonable time.

THE Austro-Italian front toward the middle of the week became suddenly active, the Austrians taking the offensive unexpectedly. Just prior to the beginning of this offensive the situation on this front was that in the year of war between these two countries the Italians had made themselves masters of 780 square miles of Austrian territory; while on the other hand the Austrians held about 125 square miles of Italy's area. The net Italian gain was therefore just about twice the area within the corporation limits of the city of Greater New York.

This offensive began on Tuesday, May 16, on the south Tyrol front, where the Austrians, after a rather extensive artillery preparation, launched an assault on and captured positions which it had cost the Italians weeks of effort to establish themselves in. In addition to heavy losses inflicted on the enemy, the Austrians captured sixty-five officers, nearly 3,000 men, and eighteen pieces of artillery.

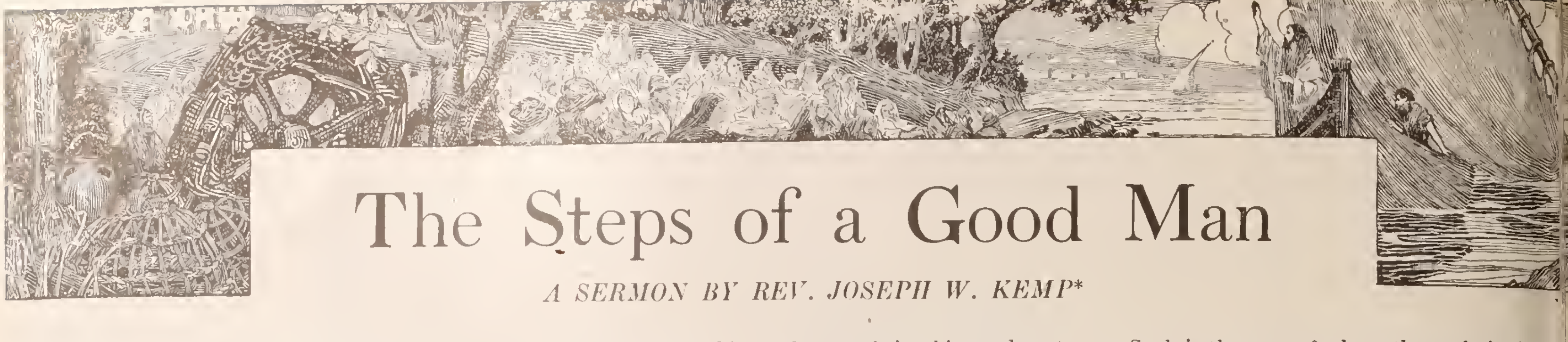
On Wednesday the Austrian offensive continued, and with success. On these several advances more than 6,000 prisoners were captured and considerable artillery taken.

The French commentators on the war seem to think that the object of this Austrian offensive is to break through to the plain of Vicenza, which may be true, though it seems equally probable that, in view of the possibility of an early general armistice, the movement is made with a view of clearing as much Austrian territory of the Italian forces as possible before such armistice comes.

There is no news which is reliable from the northern border of Greece, though there is a report that the Bulgarians are moving troops southward from the Rumanian border. If this is confirmed it will be of considerable importance, as it will be a rather good proof that Bulgaria and Rumania have an understanding, since if Bulgaria had any doubt of Rumania's future course she would hardly withdraw her troops from that frontier. Great Britain announced officially that the outstanding differences between Greece and the Entente powers have been settled amicably, with the result that there will be no violation of Greek neutrality.

On the Mesopotamian front there is nothing new concerning the British forces to the east of Kut-el-Amara, on the Tigris. The Russian campaign in Asia Minor seems now divided into five movements: the first moving in a general southerly direction from Trebizond along or near the coast of the Black Sea; the second moving from Erzerum westerly, apparently striving to join the first. Neither of these have made much if any progress this week. The third is moving southerly from Erzerum toward Erzingan. This had rather a hard time this week and has been thrown back, if anything. The fourth is advancing through Kurdistan towards Mosul, the site of Nineveh, a town which would be on the Bagdad railroad had the middle stretch of this railroad been

Continued on page 678



The Steps of a Good Man

*A SERMON BY REV. JOSEPH W. KEMP**

TEXT—Ps. 37:23. "The steps of a good man are ordered by the Lord."

IT would appear, from a reading of verse 25, that this psalm was written in David's old age, and therefore what he says stands supported by his experience and his honor. His declarations are upheld and pledged by all the strength and veracity of "the man after God's own heart."

The subject of the psalm is that ever-present and perplexing theme of the prosperity of the wicked and the affliction of the righteous. It is a strange problem, and one very perplexing to faith. We must not on that account yield to repining and fretting, which are most impressively forbidden in the psalm, while a cheerful trust in the Lord is urged upon us. There are worse things than being poor, and there are better things than being rich. The days of the wicked are numbered, and if his fields are greener than those of the righteous, they are the readier for the scythe. His branches may be like those of the green bay tree, reaching high and spreading wide; but very soon tree and man will both be gone. The great man and his estates will have disappeared, his name will be forgotten and his possessions alienated—not a trace of him left. If the bad man flourishes he shall be blasted in his leafy verdure. Virtue alone is immortal. The righteous shall hold on his way. "I have marked the perfect man, I have beheld the upright, and the end of that man is peace."

WE shall first describe the man. He is spoken of as a good man. That is a plain, matter-of-fact way of stating a great truth regarding the man. This text does not apply to every man, for all men do not bear the title "good." According to the standards of men, the human race is divided and subdivided into almost endless divisions; but according to the divine classification, there are but two great classes on this earth, the bad and the good. The Bible recognizes no other. The line of demarcation is clearly and sharply drawn in Holy Writ. Men are either saved or unsaved. We are hearing a lot of talk today about neutrality, but here is a sphere where neutrality does not obtain. Spiritually and morally, we are either black or white; there is no neutral grey.

What does it mean to be a "good man"? In the text before us, the word *good* is in italics, which means that the translators put the word there to supply what they thought to be lacking in the original. Probably it was the best word that could be found to express the sense; but we shall miss much of its meaning if we confine ourselves to that aspect of it presented to us by modern usage of the term. A "good" man is God's man, and by that is meant that the man belongs to God, and that the entire realm of his manhood is at the disposal of God. Such a view of our relationship lends dignity and nobility to life.

WE may gather from the body of the psalm what kind of a man this good man is. He is said to be a *righteous* man (verse 16). He is therefore one who does rightly. He lives righteously and loves righteousness. Not that he of himself is righteous, but he is such by his having been brought into contact with God. That righteousness is the only kind the Lord recognizes. Righteousness is a word that has come to be a theological term, which people use without attaching any very distinct meaning to it. It is a well-worn and threadbare word, not having very much reference to our daily lives, so some think; but should not the production of such a character be the highest aim a man sets before himself? Righteousness is neither more nor less than the submission of the self to God, and the practicing in life and conduct of the things that be of him.

Furthermore, the psalm states that the good man is an *upright* man. Verse 18: "The Lord knoweth the days of the upright: and their inheritance shall be forever." What is uprightness? Shall we invert the word, although it may sound odd, and call it "rightupness"? He is erect; straight in his character and conduct. There is nothing shady or mean about him. He goes straight on, walking circumspectly. He is sincere and clear, without duplicity or debasement, and is himself free from black shame and crimson guilt.

Here is the type of man the world is waiting for. Alas! Alas! profession is common enough, plentiful as the leaves in the autumn; but profession is not enough. There must be no disparity between what the man professes to be and what he is. Many a man has a good creed which he denies by his bad conduct. Such a man had better abandon his creed, or change his conduct, or bring his conduct to tally with his creed. "I question," said Spurgeon, "whether, as a channel for damnation, Satan has upon earth more apt instruments for breeding infidelity and for causing men to regard the Gospel with contempt, than those who profess to believe it and then act as though the belief were a matter of no consequence whatsoever." The words are strong, but they are no stronger than they are true. It is heartbreaking, the havoc that is being wrought in the church and out of it by the inconsistent lives of the professors of Christ's Christianity. The "good" man is an upright man. Am I good in that sense? If not, I am bad.

AGAIN, the good man is *merciful*. Thus we read in verse 21: "The righteous showeth mercy." Mercy is a quality existing in the heart of the righteous, and will often express itself in merciful actions. The Biblical definition of mercy is not that which confines it to definite acts of mercy, but has reference to the inner nature and disposition. He will be merciful in his opinions, his feelings, his judgment, in his criticism of others. We have only to reflect on this attitude of heart to see how it would sweeten the whole of life and make all our intercourse to be of the pleasantest kind. If any man has received mercy at the hand of Christ he will keep that fact vividly before his consciousness and he will be the last man to fly at his brother's throat, saying, "Pay me that thou owest." The acceptance of Christ as a free gift binds us to manifest the spirit of that gift in feeling and in conduct. "Blessed are the merciful, for they shall obtain mercy."

A further characteristic of the good man is that he is *frail*. "Though he fall, he shall not be utterly cast down." Fall he may, but he will never fall away. He may, like Joseph, fall into misfortune. Many a good man has had his good name dragged through mire and dirt through no fault of his own. Walk as carefully as we may in a world such as this, we shall nevertheless find ourselves open to the malice of the evil-disposed. Or, like Job, the good man may fall into despondency. He may for the time being lose his joy, but that is not to suppose that he has lost his salvation. Yes, the soldier may fall in the battle, but he does not on that account cease being a soldier. A thousand things combine to bring the man of God down and cause him to fall; but he shall not be utterly cast down, for the Lord upholdeth him. What comfort this gives to the one who knows something of the weakness of his own heart! The assurance of promised help will not make the child of God careless of his conduct and walk, but it will strengthen him in the hour of testing. The Lord upholdeth him. He does not leave the keeping to a delegated agency. He affords personal assistance.

Such is the man of whom the psalmist is sp ing. He is righteous, upright, merciful and frail. D see myself in the picture drawn by this master han

WHAT is said about the good man? It said that his "steps are ordered." What ca that mean but that all the life, with its activities, it icissitudes, its comings and its goings, all of its ried experiences, are controlled by the Lord? Wha ould be more restful to the soul than to know that is in the keeping of the Lord, and not subject to th haphazard happenings of superstition and fate? here are to be found, even in this Christian country hose who are so bound by superstition as to make fe a positive burden. They will not embark on tain business enterprises on a given day in the wee nor will they be one of thirteen to sit at the meal ble. Even the average share of common sense ough be enough to dissipate such nonsense; at any e, it should not be heard of where there is a profes n of God in the life. Some people are always ring noises, seeing shapes, and allowing themselves be moved by what they call intuition. Some steal t at eventide that they may forecast the future the manner of the stars. It is all so utterly unwo y of an enlightened Christian that we are led to q tion the reality of the faith of any so acting. H who "endures as seeing Him who is invisible" can tru say,

"My times are in thy hand—
My God, I wish them there.
My life, my friends, my soul I leave
Entirely to thy care."

A clear conviction that all our steps are ord d of the Lord will create within us a keen sense the nearness of the presence of God that will put end to the grim idea of an iron fate compelling all ngs. With a living, loving God superintending all ngs, we are at peace.

NOTICE how minute the divine ordering is. The "steps" are watched. Not the leaps a the bounds, the runnings and the rushings, but the eps. This is one of the most comforting as well as one the most wonderful truths of the Bible: that God ould have regard to the detail of a human life. Has not said, "The very hairs of your head are all numb d"? He knoweth the way that I take. Our goings e at his pleasure, and our very steps are the sub t of divine decree. Aye, and may we not add that the steps only, but also the "stops" are ordered o im? "Thank you for that word 'stops,'" said a per xed friend to a preacher at the close of a service ttle while ago. "Now I know why my progres was arrested." It is not always easy to reconcile " ye into all the world" with "Go into the wildern and there I will talk with thee." A sick-bed may as much a part of the divine plan of our life as a m ionary tour.

The steps are *ordered*. The Lord conducts, ides and directs. I do not see how we can otherwise on-cile ourselves to the various and oftentimes conf ting circumstances of life. The life of many a ma is a trying one indeed, and there are many difficultie be met and overcome. The road we are trave is studded with many a sharp point, and of oursel we can hardly pick our way. "Man's goings are the Lord; how can a man then understand his own y?"

Our *duties*, too, are appointed of the Lord. t is only when we bring that thought to bear up the smallest acts and occupations which constitute ies, that life takes on the "golden hue"; otherwi life is a dreary treadmill, and, like indolent wo men wearying for the end of the day, we long for its ose. To say "this and that is divinely ordered" an hat "the Lord has prepared this and that for me" s to elevate, sweeten and calm the soul. Let us bri our duties into connection with his appointment and they will all be easy.

THERE is one other word to add, and it is this Our happiness and security, and it may be adde our usefulness, are bound up in our absolute surren r to the divine will, and it is only when we "in all ou ays acknowledge Him" that we may claim "he will ect our paths." We have too often tried to manage o wn affairs and have just as often failed to do so wis .

There is a good deal of sanctified wisdom i hat saying of Thomas Watson, that prince of P tan divines: "Never did saints carve for themselv but they cut their own fingers." Trust yourself the unerring wisdom of the Lord, and "when thou est, thy steps shall not be straightened; and when hou runnest thou shalt not stumble."

WITHOUT MOTHER

By Marie Galbraith

IT'S awful lonesome at our house
'Thout Mother;
It's just as quiet as a mouse
'Thout Mother.
An' Father looks so lonely there
Of evenin's, sittin' in his chair;
It just ain't cheerful anywhere
'Thout Mother!

It's awful hard to get along
'Thout Mother;
It seems like everything goes wrong
'Thout Mother.
'Course, Father does the best he can;
But then, you know, he's just a man,
An' don't know how to fix an' plan
Like Mother.

Seems like I don't enjoy my play
'Thout Mother;
Things just get worser every day
'Thout Mother!
There's no one now to mend my doll,
Nobody's sorry when I fall,—
Oh, home just ain't no place at all
'Thout Mother!

But Father says we must be brave
'Thout Mother,
'Cause him an' me, we only have
One 'nother.
An' if we're brave, an' strong, an' true,
An' good, just like she told us to,
We'll go up Home, when life is through,
To Mother.

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* Pastor Calvary Baptist Church, New York.

Daily Meditation

FOR EVERY DAY IN THE YEAR. LED BY

J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON SEDGWICK COOPER

The Ministry of Infusion

SUNDAY, June 4. John, 7:38. "*He that believeth on me . . . out of him shall flow rivers of living water.*" Such is the inevitable influence of a life of faith. Where there is the vital belief there is bound to be the flowing river. The living issue is not an act of will, but the outcome of a relation. Our finest ministry is not so much a conscious as an unconscious influence. Our faith brings us into communion with the Fountain of life, and then every highway in our being becomes the channel of his holy grace. Everything becomes influential, our rest as well as our labor, our restraints as well as our freedom, our waiting as well as our acting, our silences as well as our speech. The power of our being is washing against other beings, irrigating, and fertilizing, and refreshing the ground of the common life. "Everything shall live whither the river cometh!"

There is a very suggestive sentence in one of Goldwin Smith's letters: "Gladstone, though little open to argument, was very open to infusion: and I have always believed that Morley had a great hand in infusing into him Home Rule." That is the expression of a very commanding principle, and I think we find it in our Lord's teaching about the invisible river in the believer's life. Every life is far more influential in its infusions than in its ordered marches, but this is preeminently true of the life that is hidden with Christ in God. Men may be hostile to our logic who are yet hospitable to our spirit. We can reach them with an inspiration when our arguments fail. Our river triumphs when our formal approaches are rejected. We can infuse when we cannot convince.

And all this opens out wonderful channels of ministry. We can infuse one another with courage even when we utter no heroic words. Our own brave spirit is in circulation, and its strong, steady current is flowing into the common life. And we can infuse one another with quietness. Who has not experienced the quieting influence of a quiet presence? Who has not felt the pressure as of a strong steady hand, when some quiet woman has been about in the hour of sorrow or death? Yes, our own quietness can be transmitted by this ministry of infusion. "Then had thy peace been like a river!"

Our rivers will be all right if we are right at the springs. If the Lord is our Shepherd, our cup will run over. And therefore it is our highest wisdom to cherish our highest relation and to put our trust in the Lord. "All our springs are in thee"; and if we abide in the Lord our rivers will always be flowing. Yea, even in time of trouble, when the mountains are being shaken in the heart of the sea, there shall be "a river the streams whereof shall make glad the city of God."

J. H. J.

Jesus, Companion, Defender and Preserver

MONDAY, June 5. 1 Sam. 17:32-40. "*Thy servant kept his father's sheep.*" The moorlands around Bethlehem do not present features of soft beauty, but are wild, gaunt, strong, character-breeding. In early days there were lions and bears, and the wild Bedouin, to make a shepherd's life full of anxiety and adventure. Such was the environment of David's youth. But his spirit lay open to the Spirit of God, which brooded over his pure, strong young soul; teaching, quickening, and ennobling him, and unfolding the spiritual counterparts of all the incidents of outward experience. His thoughts at this time are reflected in such Psalms as 8, 19, 23, and 29—so full was he of wonder that Jehovah should care for him, and so sure that he was his shepherd; so chivalrous to defend one lamb from the beast of prey; so aware of the presence and power of the living God. Happy the flock that lay under his care! No hireling he, who, when the wolf should come, would flee because the sheep were not his own and he had no care for them!

Herein we have a faint foreshadowing of a greater than David. Behind the son of Jesse there rises the matchless Son of God, to whom the Father has entrusted the care and tendance we need so sorely. We also are assailed by the lion and bear; we also need to be led to green pastures and waters of rest; we also require protection when we traverse those sunless gorges, where the dark pines shed a somberness on our path and the torrent thunders over its rocky bed far down in the hollow. But Jesus is with us. We can never perish, neither shall any pluck us out of his hand. He will never leave nor forsake! He carries his rod to ward off our foes, and his crook to extricate us from any jut in which our carelessness may land us.

F. B. M.

The Lips Should Speak What the Heart Feels

TUESDAY, June 6. Dent. 32:2. "*My speech shall distil as the dew.*" M. Joubert said of a certain period in which he lived: "Admiration has reappeared, and rejoiced a saddened earth."

The outstanding trait of many great souls consists in their power of admiration of everything in men and nature that is beautiful, fine and strong. This is with some an unconscious religion. We become like the things we admire, and when we express our admirations, they make a deeper print upon our character. Words of admiring praise are drops of light that fall from us, and reflect a peculiar radiance upon our own lives.

We often hear it said of a person, "Oh, I think he appreciates the efforts I make to please him, but you would never know it." In other words, he is suffering from that sad disease, "inarticulate admiration."

Think what the psalmist's outspoken admiration of the sea, the air, the heavens and the physical handiwork of God has brought to the enjoyment of nature! It is my custom to read the Psalms—especially the nineteenth—on shipboard or repeat it on a starry night, on a silent walk beside the sea.

Did you ever feel your heart enlarge, or something moist rise in your eyes, when you said some generous, admiring word to a person, a friend, a fellow workman, an employee? Have you ever realized that a hearty commendation of a good piece of work is better pay than gold to many a soul?

Try today to give vent to your admiration! It will make a difference. Think whether Moses' song describes our lives: "My speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass."

C. S. C.

Get Your Loved Ones in the Ark

WEDNESDAY, June 7. Acts 16:31. "*Believe on the Lord Jesus Christ, and thou shalt be saved, thou and thy house.*" It is not enough to believe *about* the Lord Jesus, you must believe *on* him. The preposition there is very emphatic. It means that you must rest your whole weight on him. You cannot see him, but he is the one solid slab between you and the pit, and as you step out on him, you feel adamant beneath your feet.

The earthquake made the prison tremble. The earth seemed giving way, but the apostle declared that for the soul that trusts Jesus there is a firm standing-ground amid the trials of life, the passage of death, and the trumpet-call to the final judgment.

Do not wait to *feel* saved; you *are* saved, if you trust yourself to Jesus. God must know best, and *he* says so. But mind to bring your house with you.

A working-girl told Mrs. Booth that she wanted to go as a missionary to China. "How many have you at home unconverted?" she asked. "My father, sister, and brother." "Go back and win them to God, and then come to me again."

Every night, when all but she had gone to bed, that girl wrestled in prayer for them, and at the end of twelve months she came to Mrs. Booth to say that they were all safe in the ark. "Now you can go to China."

And thy house! If you are right, they will come right. "Lo, God hath given thee all them that sail with thee." Claim them from God for his service.

F. B. M.

Humble Yet Precious Service

THURSDAY, June 8. Prov. 31:31. "*Let her own works praise her in the gates.*" The New York Sun wrote editorially of Miss Mollie Fancher—shortly after this brave woman closed her eyes upon the narrow confines of her room, where she had been hopelessly bedridden for more than fifty years—that she was a non-producer, contributing nothing of material usefulness to the world for over half a century before her death, but that while her talents and virtues were of the homely, every-day order, they were such as "wisdom seeks in the companions of a hard march."

"If she did not produce shirtwaists or poems, or world-shaking political theories," says the writer, "she did something not less admirable. She set an example of fortitude and cheerfulness in suffering that heartened and upheld many a weary man and woman, that salved many a bruised heart, and put new strength into many a faltering victim of accident and tribulation in a world that no amount of sociology can make easy for most of us."

Such an appreciation should bring inspiration and fresh hope for service to some suffering-laden soul who will take her as a life model; for "she hath done what she could."

"There is no yardstick with which to measure the works of a good man. There is no statistical atlas in which this brave woman's contribution to the peace and happiness and comfort of her kind can be set down. Yet it was real, though imponderable; genuine, though not to be appraised in dollars and cents; worth while, though beyond the purview of efficiency experts; and the fruits of her life refute with overwhelming force the theories of those who set themselves up to correct the illimitable mysteries of nature by the intrusion of their finite minds."

We know of no better encomium to fit such a case than Solomon's description of a woman that feareth the Lord. He says, "She shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates."

C. S. C.

Guard Well the Gate of the Heart

FRIDAY, June 9. Phil. 4:8. "*Think on these things.*" When an inventor of some new food wants to popularize it, he will fill the advertising columns with pictures of benignant old men, or lovely old ladies, or sweet-looking little children, all of whom hug to their breasts a box of his farinaceous or other preparation. The obvious inference is that they all got their peculiarly healthy and pleasant appearance, because they had been brought up on that special diet. We are naturally desirous to be good-looking and pleasant people, with pure skins and delightful smiles, and so we sample the new preparation, and add the new food to our menu, with more or less success.

Now, what food is to our physical well-being, the matters which habitually fill our minds are to our spiritual and moral life. You can guess shrewdly what a man's diet is by his appearance; and you can gauge, accurately enough, what a man continually thinks in his heart by what he is. It would be good if men would be as keen about their mental dietary as their physical. The apostle speaks as a philosopher as well as a saint when he says, "Fill your minds with beautiful and true ideals! Whatsoever things are lovely . . . think on these things."

A vast multitude of possible ideals and thoughts are always crowding about the gate of entrance into the mind and heart; and it pays us to maintain a rigid censorship at the gate, turning back those which do not meet Paul's, nay Christ's, requirements. You cannot help the clamor for admission, but by Christ's good Spirit you can turn back the spies.

F. B. M.

The Right Path and the Wrong

SATURDAY, June 10. Gal. 6:7. "*Whatsoever a man soweth, that shall he also reap.*" A little boy once said to his father, "Do two and two always make four?" The father replied, "Yes, Jack, they always make exactly four; don't forget it, my boy, for that is one of the most majestic and awful facts of the universe." Moral laws, like natural laws, are facts, irrevocable and unrepealable. John Jacob Astor once wanted one of his young men to help load a ship on Sunday. The boy replied, expecting to lose his position, "I cannot break the law of the Lord's Day." That young man afterward became a partner in the firm.

How different the one who listened to the tempter, who said, "What's the harm? No one will ever know it; you can pay it back. Take the money." That young man found a felon's cell.

Yes, vice is always vicious; virtue always ennobling. Drinking means drunkenness; dishonesty, desolation. It was said of a rich man's son, "He has everything but moral principle. The legacy did not leave him that."

Men well know the path they are walking in. They know if they sow to the flesh, they will reap corruption. If the care of the body takes precedence of that of the soul, both will be wrecked. Environment, culture, education and social reforms are the popular words of today. Men are not saying "Is it right or wrong?" but "Is it sterilized?"

E. W. C.

Our Editorial Forum

PRESIDENT
OTTO KOENIG

MANAGING EDITOR
GEO. H. SANDISON

SECRETARY
THEODORE WATERS

Let the President Act

HOW swift are the processes of war, contrasted with those of peace! War marches with giant strides, peace with slow and timid footsteps. Yet peace, when the goal is clearly in sight, can outstrip even war.

The past week has been one of steadily growing peace sentiment on both sides of the Atlantic. Peace rumors persist, although the war goes on. There have been various happenings in high diplomatic quarters that give added strength to the intimations already in circulation that peace—long wished for and fervently prayed for—may be nearer than we think.

The President and his cabinet, as telegrams report, have discussed peace in session. What they said or did is covered with secrecy, but it is reasonable to suppose that they regard the situation as more favorable than at any previous time for this government taking a definite step toward aiding in bringing the war to a close. It is understood that the Pope has urged our government to act now. Further, it has been stated that Ambassador Gerard has forwarded, by a special messenger, documents from the German Imperial Chancellor which are believed to have an important bearing on the question of European peace. It is even said, unofficially, that the three great powers, Germany, France and England, have made provisional appointments of delegates to a Peace Congress, and that all are looking forward to an armistice early in the summer.

With such unmistakable indications from Europe, and with an overwhelming peace sentiment prevailing in America, why should we continue to hesitate? Never was the time more opportune than now for this government to offer its services. Surely the time for "watchful waiting" is past and the hour for action has arrived.

Europe in its extremity is looking to us for help. It is eagerly hoping to see the first signs of that aid which we promised to render when the heavy burden of war could no longer be borne. But the government at Washington is silent. For twenty-two months our nation has watched the struggle. It has taken no step to lessen it or to mitigate its horrors, but has even fed fuel to the flames by its exports of munitions. We have expressed, in fine swelling phrases, our desire for peace; but those glowing sentiments were for domestic consumption alone. They meant nothing to the perishing millions of Europe. We raised no hand to help. Instead, we are even now buttressing ourselves in the warlike spirit of preparedness, although no European power thinks of threatening us. We are wasting precious time in not grasping the opportunity to place ourselves at the head of all the neutral nations in a great effort for peace.

The best thought of our people—and that includes all who are not consumed with that so-called Americanism which blinds us to anything beyond the narrow limits of our own selfish interests—is that the time for President Wilson to take definite action looking to a concerted effort to end the war is here—now—TODAY. He has been appealed to by innumerable American citizens to do this without further delay. The appeal is echoed from Holland, Switzerland, Austria and England; it is emphasized by pastors in Germany and by the World Alliance of Churches. Only a few days ago a notable meeting was held in New York at which the conviction was expressed that the time was ripe for peace proposals from America, and that these would be welcomed by the belligerents. It was the unanimous view that the statesmanlike course would be for the President to act *now*.

In view of all the circumstances of the situation here and abroad, for us to be longer silent, and to hold back our hand when Europe stands ready to grasp it, would be criminal folly. It is now or never that we must act.

We might enumerate other important indications which show that the belligerent powers are hoping for friendly aid on the road to peace. No single belligerent will take the initiative. German diplomats and the German press have been most outspoken in their discussion of peace terms and prospects. Chancellor von Bethmann-Hollweg has given his views in statesmanlike terms. In the Reichstag, on more than one occasion recently, the subject of peace has been approached tentatively in the debates, the members recognizing that it is becoming the supreme topic. In France and Russia the leaders say little. Sir Edward Grey, the controller of Britain's foreign policy, has seized the opportunity afforded by the peace rumors to spread his views in defense of his own political course—a course which he has repeatedly but unconvincingly attempted to justify.

As all the world knows, the language of diplomacy is merely a veil to conceal the real truth. The diplomatic mind works in burrowing circles, feinting to disguise its actual convictions. For the true expression of the desire for peace, we must look to the people themselves. Their insistent demand has been growing to proportions during these last few months. This is equally true of all the nations whose populations have been decimated and impoverished by the gigantic conflict, and who, in spite of official repression, are now making themselves heard. They have reached the limit of suffering and hardship and bereavement, and now their rulers recognize that an end must be made of this bloody and ruinous struggle, and that quickly. The people are looking back over the many battlefields of these terrible twenty-two months and asking, "How many more of our sons must we send to slaughter? Will they rob us of all, save the crippled and the aged?" They have appealed to God and now they are looking across the Atlantic to the one nation which has declared itself the friend of peace and of all combatants alike. Dare we disappoint them now? To do so would be to confess to the world that we want the war to go on; that we want to keep on making profit from the slaughter; that our neutrality is hollow and utterly selfish.

There is but one honorable and righteous course open for us now. Casting all obstacles aside, we must stand out as the champion of peace, the adversary of war, and we must be ready to go to the extreme limit in this cause.

A Brave Preacher

"I NOW know that it was said by one who was supposed to know Trinity traditions that if I meant to preach and lead along the lines of that sermon I would certainly fail. The text of the sermon was, 'For I determined not to know anything among you, save Jesus Christ and him crucified.'" "The suspicion has once or twice crossed my mind that there are those on the vestry who take the view that I was called to the parish to be conformed to its standards rather than to try to conform the parish to the standards of Jesus Christ."

These words are taken from the public explanation made by the Rev. Mercer Green Johnston of the difficulties that have arisen between himself and the vestry of Trinity Church, Newark, N. J., of which he is the rector. One of his parishioners is quoted as having added this testimony: "His trouble with the vestry lay in the fact that he insisted that the Gospel be applied to every relation in life, including business, big or little." Another parishioner declared: "Mercer Johnston is the stuff that Savonarola was made of. He has thrown over a $10,000,000 parish for conscience' sake."

In another paragraph of his statement Mr. Johnston declares:

> Jesus Christ was in dead earnest when he said, "If any man will come after me, let him deny himself and take up his cross and follow me." Jesus Christ was in dead earnest when he said, "Whosoever shall save his life shall lose it; but whosoever shall lose his life for my sake, the same shall save it." Once more, God has made known to me, along with many who today stand outside of organized Christianity, that he expects the Gospel of Jesus Christ to reach out and up and down into all the relations of human life, absolutely without exception—personal, family, social, industrial, ecclesiastical, political—and to be both preached and applied in practical fashion; to the end that Jesus Christ may be the Saviour of society as well as the Saviour of the individual, and so bring into being the real brotherhood of man to which he looked forward so passionately, and for which he gave his all, and bade his disciples to pray and to do and dare all.

These are plain, brave words. And for the new church that is gradually emerging out of the stress of these present troublous times they are the kind of words that every minister must be brave enough to utter. The real forward movement of the church of Jesus in its work of reconstructing the world cannot and will not stop because of the worldliness, the selfishness and the apathy of formal Christians. Real Christians will choose real men to preach to them, and these real preachers and real Christians will make a real Church that will do real work for Christ and will eventually bring the world to his feet.

The Irish Martyrs

HISTORY records few acts so stupid and so unjust as the recent wholesale executions of the leaders of the Irish rebellion. Acts as unjust have been committed; acts which were in themselves as stupid. But the stupidity of this act at this particular time is immeasurable. England and her allies have been trying to make the world believe that they stand for a higher and truer type of freedom than do their enemies. Sir Edward Grey, in a long and careful interview reprinted in a recent number of the New York Times, states this claim seriously and earnestly: that England is fighting for an international method that shall end all war a for a true and real type of liberty. In claiming th this has been the past spirit of Britain Sir Edward a ears for the moment to have forgotten the Transva not to go farther back than the present century.

There are many peculiarly ugly and dist sing features in the whole regrettable affair. First all, the men might have been granted the conside tion usually extended to prisoners of war. This was esir- able from every point of view, rather than to r nove them with swift and savage slaughter. A ther shocking element was the youth and pure id lism of the victims. Patrick Pearse, president the short-lived republic, was schoolmaster auth and poet. Joseph Plunkett, twenty-five years old, as a poet and editor, a man of unusual attainment as a scholar. Daly was but twenty-four years old. V liam Pearse, thirty years old, was tutor and sc ptor. O'Hanrahan was also an editor. F. Sheehy Skeffi ton, one of the victims, seems to have been entirely uilt- less of participation in the present rebellion. I was also an editor, and had resided for some t e in America. Worst of all was the admission in rlia- ment that Skelfington and two other journalis had been executed "without the knowledge of the n tary authorities, and before martial law was actu y in operation." Joseph Plunkett was married few hours before his execution, his bride wearing w ow's weeds. Heartrending stories are told of the a uish of the mothers and wives of the executed men And many signs point to altogether unreasonable s rity in hastening the executions.

The unwisdom of the British government's arsh methods with the Irish rebels lies not only in t fact that it lessens her international influence for tice, liberty and peace, but that it resurrects and en gizes in the people of her dependencies the very thi she tries to kill. It would seem that statesmen ou t to realize by this time that you cannot kill a mov nent by killing its leaders. This is what Herod an Nero tried to do with Christianity, but the blood tl fell from the necks of their victims became the see rom which hosts of new believers arose, and in les than three centuries, instead of the Roman Empire ving conquered Christianity Christianity had con ered the Empire. The method has been tried with s olars as well as with saints, but history shows that u do not kill a scientific or sociological principle by lling the men who teach it. And what is true of sai and scholars is true of patriots. To kill them simp pro- duces more patriots. Of course nations and rac have been subdued and exterminated by wholesale sla hter or overwhelming military conquest, but to l the spirit of revolt by killing the leaders of rev is a thing that cannot be done.

As has been clearly pointed out recently by eral scholarly writers, the secret of universal pea and brotherhood will come by expanding the sp t of patriotism, broadening it from province to tion, from nation to confederations of nations, till shal embrace all the world.

England has missed a rare chance of sublimati Irish patriotism to this broad and high purpose. Her t bles with Ireland are more acute than ever. And has added a score of earnest faces and staunch s ls to the already crowded gallery of Irish martyr-h oes.

Help the Chinese Orphans

WE like the good old-fashioned wor lov- offering." It gives an added grace to gift when the latter is prompted by a hea that is filled with the spirit of kindness and Ch tlike sympathy. It betokens an appreciation of t fact that giving may be made a joyful privilege, an that in such a case, as Lowell has beautifully writte n his "Vision of Sir Launfal," the generous one

> "Who gives himself with his alms feeds th —
> Himself, his hungering neighbor, and ."

Among those of our readers who have respo ed to our appeal in behalf of our little orphans in Chi , are several who send "love-offerings." There a 697 of these little Chinese waifs who are to be pr ided with food, shelter and training for the nex hre months, and the remittance must be forwarde the missionaries at once. The war has brought har imes to China, as to other lands. Our friends can p u in this emergency by sending us a "love-offer " in aid of the little orphans. Churches, Sunday s ools Bible classes, Christian Endeavorers and ther should have a share in this beautiful leve- lence. Individual gifts will also be welcomed An love-offering, however small, will be most acce able The money is needed at once, and we trust our end will act promptly. Send all gifts to the Cines Orphan Fund, Christian Herald, Bible House, N. Y.

The Bible and Newspaper

CONDUCTED BY

FERDINAND C. IGLEHART, D.D.

So erers Condemned to Death

A MAN and woman in Cuba have just been condemned to death for the murder of an old man. The deed was done not for alousy, nor revenge, nor for his moiv, but for his life's blood as a mec inal remedy. The man and the wo n were sorcerers, and deceived the ublic with their magic arts, which the claimed were by superhuman age y. The woman began seriously ill. According the rites of a certain diallical sect it was tho ht that some of the old an's blood would cure her. So they killed him 'or at purpose. Poor dend creatures, companions and servants of the evil spir how much they are o l pitied for their menal lelusions and moral wro s, as well as conlened for their crime! The law declared they wer mentally competent, and mposed the sentence po them. The old man's lo did not bring life but lea . There is One whose ife lood cures the sick and ying soul. All of the Boo all of the Gospel, all of e for both worlds, is n led in these words of our Lord himself: "*Whoso eate my flesh, and drinkth y blood, hath eternal ife nd I will raise him up t e last day.*" (*John : .*)

mous Tapestry

J EPH E. WIDENER Philadelphia, who 'ecetly acquired the fano Mazarin tapestry ror the J. Pierpont Morgan ollection for a price ep ed to have been $600,00 has just purchased mo er of the famous exm es in the same collecio "The Crucifixion," by a Orley, for $200,000. Thi makes Mr. Widener he ossessor of the two ap tries which connoiseu hold to be unsurasd in America. The ap try just bought is en ally known among art ov s as the Dollfus Cruciixi . It is wonderfully ie vith gold. It once beon d to the magnificent Be ick and Alba collecion It is a few years ate in date than the Ma rin tapestry, having been woven bc 1525. The design was the work of Be ard Van Orley, who is said to av originated more tapestries than ny ther man. The finest artists have re red to represent in color and stone he erfect model, the human-divine Pe n, and in the portraiture of his ir life, passion, death, resurrection n ascension have produced their ma rpieces. The world's life hung n e fact thus stated: "*And they ru ied him.*" (*Matt. 27 : 35.*)

njoy Perpetual Serenade

A establishment in Cincinnati which employs 300 men and women has ins led phonographs of latest improvene in all parts of the building, from wh pour forth the sweetest strains f sic to regale the workers at their as . There may have been an ingredient of benevolence in wanting to delight the toilers, but it is understood that the introduction of the music is a matter of expediency, as the men and women will turn out more work with the inspiration of the melody. The psychologist as well as the political economist will watch the experiment with much interest. Music is a great inspiration to patriotic and heroic deeds. Napoleon made great use of it in his campaigns. Lincoln thought the bands were as necessary as the cannon in the war. And so do the nations today. The value of music as an inspiration to the highest thought and noblest endeavor is recognized in the divine appointment of the superb musical service in the Mosaic dispensation, and in the glorious melodies of the Christian Church. Music is the strong right arm of the pulpit in bringing men to God. There is this mention of the appointment of music to a part in the services of the Lord's house: "*And David spake to the chief of the Levites to appoint their brethren to be the singers with instruments of music.*" (*I Chron. 15 : 16.*)

A Curious Ice Mine

THERE is an ice mine in Coudersport, Pa. It was discovered eighteen years ago by the owner of a farm, who noticed a singular coldness in one place. He dug for silver and found a mine or cave forty feet deep and from ten to twelve feet in diameter. Geologists cannot explain why the mine is there or how it is that, contrary to nature, the ice freezes in the summer and melts in the winter. The ice is formed from a cold mist which comes through openings all the way from the top to the bottom of the shaft. As soon as warm weather comes, frost appears on the walls of the shaft and soon tiny icicles form rapidly, and huge icicles two feet thick stretch like crystal fingers from the top to the bottom of the cave. The ice begins to freeze in May and to thaw in October. This mine the farmer's wife uses as a refrigerator to keep food fresh in the summer, and as a place to keep vegetables from freezing in the winter. A shade was put over the mine, but it had to be taken away, as the ice melted when the sun's rays were shut out. We would hardly believe such a story, but so reliable an authority as the Scientific American vouches for its truth. The action of the ice mine is contrary to that of nature in melting ice and snow in summer as thus described: "*Which are blackish by reason of the ice, and wherein the snow is hid; what time they wax warm, they vanish, when it is hot, they are consumed out of their place.*" (*Job 6 : 16, 17.*)

Idaho National Park, "The Switzerland of America"

IT is expected that the new Idaho National Park will shortly take its place by legislative enactment as one of the greatest natural show places on the continent when this wonderland of mountains, lakes, streams and forests in the heart of Idaho will be set apart and dedicated for all time as a pleasure ground for the people of the whole country It is to become an additional jewel to that strand that reaches from Colorado to the Pacific Coast. All the great parks of the West, including the Rocky Mountain in Colorado, the Yellowstone in Wyoming and Idaho, the Idaho in the Sawtooth Mountains in Idaho, the Glacier in Washington, the Yosemite in California, the Grand Canyon in Arizona, and others of lesser note, are to be connected by a system of fine automobile highways; good roads and trails are to be constructed in the parks, and good hotel and camping facilities are to be provided for all tourists. "This section of the Sawtooth range is unusually striking in mountain sculpture, and is a brilliant composite example of the characteristics of three of the main mountain ranges in the United States The southern portion strongly resembles the Rocky Mountains in Colorado; the middle section is a counterpart of the Sierras in California, and the northern end is a rugged brother of the Cascade Range in Washington The lakes are rare in their brilliant transparency, reflecting the mountains and the black pine fringing their edges, making most inviting places for campers and tourists to rest and enjoy nature in all her glory." The mountains in this section are bold, jagged and precipitous. From a distance the range gives the impression of a great inverted crosscut saw, hence the name. Mount Hyndman, the highest peak in Idaho, 12,078 feet, is found here within easy reach of the end of the railroad at Ketchum. Three rivers of inestimable value for irrigation in the valleys far below have their common source in the mountains of the proposed park. They are the Salmon, the Boisé and the Payette. These streams, together with a number of smaller ones, swarm with trout and other game fish. This is equally true of the lakes, some sixty in number. The redfish, found in but few places on the continent, is common here. It has given its name to the largest of the lakes. Much of the land to be included in this new national park is now included in forest reserves. Forest rangers have already done much in the way of constructing roads and trails. They have their stations well scattered throughout the territory, with telephones here and there, so that the tourist, even when completely swallowed up in this wilderness, is never far out of reach of civilization. It is beautiful and wise for our nation to have these places for rest, recreation and communion with nature and nature's God. Many a devout soul in the new Idaho Park will realize somewhat the meaning of the words, "And the glory of the Lord abode upon Mount Sinai." (Ex. 24 : 16.)

Shelter Island Deer Drive

A HUNDRED deer were charged with depredations on farm crops on Shelter Island, Long Island, and were condemned to death by a sentence of the court. The lovers of the wild cried out against the massacre of the innocents and begged the state game authorities to capture and transport them to the region of Saranac Lake and set them free. The authorities built a high wire enclosure and the first week in May began the effort to capture them. They caught fourteen, three of them dead, and seven of the remaining thirteen dying after capture, literally frightened to death. On May 9 the final drive was made. Five deer were driven from their hiding-places for nearly three miles to the wired barrier at Sachem's Neck, but they refused to take to the water, where provision had been made to capture them, and, doubling on their tracks, forced their way through the lines of drivers and made their escape. Byron A. Cameron of Saranac Lake, N. Y., division chief in charge of the drive on the island, said: "We are lucky to have captured fourteen by this method. It is unfortunate that the deer are physically unable to overcome the effects of terror due to the drives, and of the eleven we caught alive, only six have survived." The six deer were crated and sent to the public park of Utica. This is said to have been the first drive of the kind in the country and is likely to be the last. It was a fitting finale to what appears a foolish performance. It is not likely that there were a hundred wild deer on Shelter Island. There is scarcely anything that is as easy to lie about as the size of a fish or the number of deer in a herd, especially if they get away. Shelter Island is one of the most beautiful summer resorts in America, and instead of allowing such a silly sensation to mature, it would have paid the citizens there to have adopted the herd of beautiful creatures, and fed, tamed, and protected it as an attractive feature of the resort. The refusal of the five to enter the trap calls to mind the escape of a deer from its pursuers thus employed as a figure: "*Deliver thyself as a roe from the hand of the hunter.*" (*Prov. 6 : 5.*)

Platinum Found in Colombia

ACCORDING to the United States consular service at Cartagena, platinum is found in Colombia near the headwaters of the Atrato and San Juan Rivers in the Intendencia del Choco. Nearly all the streams of this region yield the metal. The resources and opportunities of the South American continent are attracting the attention of the business interests of the world. And what a fruitful field it will be for missionary endeavor! The country answers the description: "*A land whose stones are iron, and out of whose hills thou mayest dig brass.*" (*Deut. 8 : 9.*)

Nature's Bungalow-Builders

By W. LIVINGSTON LARNED

WE saw the building of an odd little bungalow yesterday.

Master craftsmen were at work upon it. Their efforts came natural to them. One by one the quaint integral parts fell into place, until there it stood before us, complete in every detail and ready for occupancy.

We never appreciated before how marvelously interesting this contracting business could be.

And, as should be the case in most things of life, a moral had been woven into the fabric of this honest task.

THE well-mated birds had drawn up their little plans; had settled all differences as to location of butler's pantry, spare-room and the like, and were engaged in critically examining every piece of vacant property.

It was done with amazing earnestness. They peered, with inquisitive little eyes, into this place and into that—behind the big green shutters and under protecting eaves. It was in no sense a hurried, careless decision.

To them, as far as we could make out, settling on a proper location was of prime importance.

It is not too much to suppose that this problem received methodical analysis. But, at last, with noisy, happy proclamation, they had an end of it—they agreed, with no further domestic quibbling, that a certain crotch in a certain fine old tree was ideal.

THE female of the species, with a certain characteristic self-assurance, gave orders. It was much as if she had twittered in her unanswerable bird logic:

"Here! get busy, Mr. Bird! I know how this house should be constructed, and my ideals should prevail. Am I not to abide here? Is it not to be a cradle for our family? Please permit my judgment to prevail. Now, then, quit fussing with your feathers and run down by the chicken yard. You'll find some soft feathers. Put in your order for a load of them. In the meanwhile, sticks—small twigs—get a hustle on you, now. Spring is in the air. I heard sap singing in a dogwood tree just the other day, and the peach buds are swelling with perfume!"

AND so we watched from a vantage-point above. It seemed a sacrilege to peep through the lace curtains of our own nursery and mark the daily toil of these chattery, takative little home-builders.

Pretty soon the foundation was up and a sort of straw scaffolding was distinctly visible. Compact, ingeniously constructed, it was as if master craftsmen, indeed, had taken this contract. The spirit-level of bird intuition had set it surely and squarely in the crotch of the old apple tree, where no winds might hope to tear it free.

It must have been a "time job," too, we warrant. No loafing, no tarrying over the odd jobs, no loitering from yard to property site on the part of the industrious artisans, with their beaks full of material.

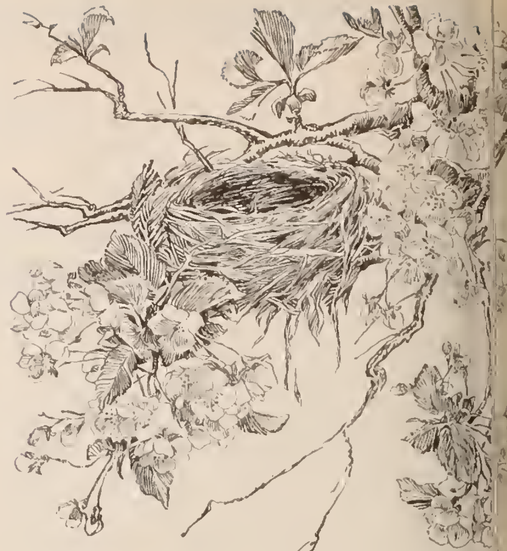
Far from the lure of the trade union and unbiased by financial gain, Mr. and Mrs. Bird attended to that task in great style.

As a consequence, it was up before we knew it—up, and ready for occupancy. Mrs. B. scurried around the outside, tidying up, tucking in a straw here and a twig there, and the welcome sun gave it a coat of brown tan, as nobly as ever a painter boasted from his world of pots and kegs.

THE inside finishing was not neglected, as you may well imagine. Oh, such feathery, downy white and gray effects—the crack filler was from beneath the wing of a molting white leghorn and the varnishing was done by a sleek little yellow littlebeak.

Above and around and over and under, the glory of blossoms suddenly appeared. It was as if the old apple tree, in a last happy effort to be young again, had showered pink and white confetti from a secret treasure-trove. And on that last day, before the keys of the house were handed over to the occupants and the bungalow was formally accepted, the transformed owners sat up among the creamy flowers and sang, until the echo of that song thrilled in our appreciative ears.

A Little Mother came and was gone again, through many countless golden hours, and the shabbier gray



mate, preening the building-dust out of his coa was never far away.

Yes, they had moved in! There was magi roof of occupancy. Sunlight, streaming down an e of delicate green leaves, haloed the spot where t tiny eggs were resting.

We kept faithful vigil, as the springtime grew pace and the apple tree put on quite a respectable wa coat of leaves. And before long, as Life wills it, a the Wise Father decrees, the bungalow vibrated wi new hearts beating and new mouths to fill and fuzz ittle bundles of weak youth rimming the feathery n t, as roses line a garden walk.

Again the air twittered and chattered.

Again there was activity in the crotch the apple tree; again two busy bundles of Bird ame and went.

These were marketing excursions, of course, d in the clubby sun-parlor of the tree-bungalow, hen mother and father were away, six of the hu riest beaks in all the world, we guess, opened to lear April sky, while the sunshine filtered down e so much wine from a golden cup.

WE had built our wee home in much the ame spirit. There had been searching and w dering and sacrifice. There had been scrimping an saving and the piling of one twig upon another. here had been spring, with white apple blossoms. And, finally, there had been a nest full of babies, cal g to us for food.

God's ways are wondrous, indeed; but most w derful when Spring shakes the soft rains and fai buds from her hair and—

Builds for all the universe of man and bea and bird.

Question of Religious Appropriations

THE most fundamental issue pending in the National Capital—one that threatens the very tap-root of American institutions like a deadly worm—is the sectarian appropriations involved in four bills, three of which, the Indian Bill, the Philippine Bill, and the Porto Rico Bill, are on the calendar. The other—the radical remedy, yet in committee—is the Sisson constitutional amendment (H. J. Res. 137) to prohibit both state and national governments from making such appropriations. For twenty-one years, since Protestants renounced as un-American their church and state entanglement for joint education of the Indians, Congress, in manifest fear of the Catholic vote, has continued appropriations to Catholic schools solely on the claim of "treaty rights," which, if genuine, might have been secured through the courts. During most of the same period, executive officers have been turning Indian, Philippine and Porto Rican funds into Catholic channels on other "claims," which should have been adjudged by courts, not by political candidates for reelection or reappointment. This exchange of a solid church vote for offices and appropriations poisons the very fountains of democracy. It is a cunning form of bribery which is growing to alarming proportions.

The Indian Rights Association has long fought Indian sectarian appropriations, but one of its officers told the writer that Protestant churches had given them so little support that they had almost "lost heart." This is no doubt due to the fact that most Protestants have a deep dislike for religious conflicts in politics. Church against church is first cousin to the hated "church and state," emancipation from which is our chief preeminence above other nations of the first rank; and we have achieved it without going to the other extreme, as France has done, of dominating the church by the state, even in some matters ecclesiastical.

The United States Senate has corrected what it would be mild language to call a "joker" in the Philippine Bill, which, as reported by committees of both houses and passed by the last House, prohibited appropriations to "sectarian institutions as such." The prohibition is now absolute. But the subject was wholly omitted in the Porto Rico Bill, for which a similar prohibition is now asked. The Senate Indian Committee has approved the demand for a $250,000 appropriation to provide public non-sectarian education for all Indians who are now receiving government support in Catholic schools, so far as they will receive it, but this amendment has yet to be acted on in the House, and is liable to die in committee, unless public sentiment appeals in its behalf. Never has Congress been so unanimous in anything as in its fear of the "Catholic vote" and the "anti-Catholic vote," both of which it seeks to escape by avoiding a vote on religious appropriations. Year after year these appropriations have been continued, when one courageous man in either house could have put them out on a point of order. This year it can be done only by vote. Thirty-eight members of the previous Congress were retired by the "anti-Catholic vote," and we know not how many by the Catholic vote. True Americans should say each to his own congressman and both senators: "In the interest of justice and peace and American principles, we ask submission of the Sisson constitutional amendment, prohibiting religious appropriations in the interest of any church or denomination, and meantime ask immediate legislation to prevent such appropriations among Indians and in the Phil pines and Porto Rico. Protest should o be made against the bills in the Hou Post Office Committee, intended t give power to the Postmaster Gene l to exclude from the mails paper that criticize the Catholic Church, ina uch as the courts afford sufficient dress against any abuse of the freedom the press.

Wilbur F. Cra s.

Washington, D. C.

Post-Office Gospel Mission

THERE is a small Gospel mission, which is seeking to help bring about in China the fulfilment of the promise of Isa. 49 : 12. We are told that many shall be gathered into Christ's kingdom, some from "the North," some from "the West"—"and these from the land of China"—which the word Sinim is said to mean. It is the post office people of that great land, whom the missionaries are seeking to bring to the feet of the Saviour. And we find them, in every part of China, ready to receive our message.

It may be asked, How do you reach them, if it is a small mission? The answer is, they are postal officials, and it is in great measure through the post that we are brought into touch with them. As in the early days of Christianity the old Roman roads, stretching in all directions, made a way for the spread of the Gospel, so in our day we believe, and have proved, that God can use the ever increasing postal system as a means of carrying the good news of salvation to those who have never yet had the opportunity of believing it. "F how shall they believe in Him of who they have not heard?"

Through our little "Gospel ail" magazine, which goes to the post offices throughout the Chinese E pire, we have the great privilege of s ding the glad tidings to many intellige and thoughtful Chinamen who ha no other means of spiritual help. may be they are a hundred miles fro any missionary; but the "Gospel ail" finds them out, because they are stal officials, and, as every numbe puts them in communication wit our missionary at Shanghai, they can, after reading these messages, w e to him of their soul's needs. A good many, from all parts of China take advantage of this; and very to hing is the soul-hunger revealed in hese communications. One man reg ered his letter to insure its reachi our missionary—Mr. Heal—because contained that all-important qu tion, "What must I do to be saved?"

S. M. Zwe r.

Being Bad

By *MARGARET E. SANGSTER, Jr.*

"HENRY H . . . . ., Jr., is conceded to be a bad boy, and believes in living up to his re tation——"

he short newspaper article began th way, and went on, with a singular la of humor or feeling or consideration, to ll the story of the boy who is conced to be bad.

he story was a sordid one of a little fe w who was sent to the New York Ju nile Asylum, and who escaped after st ing a revolver and a pocketbook be nging to the matron of the home. A r he was exhausted from running an had used up the six shots in the re lver firing at his pursuers, he was ca ured and taken back to the asylum. A then, rather pitifully, he spoke.

"I just gotta be bad sometimes," said H ry. "I'm a bad boy."

was reading the article aloud to the gi who shared my seat in the train. A the end of it I looked at her questi ngly. "Well?" I asked.

he girl who shared my seat glanced at e a bit triumphantly. "They ought to t boys like that in prison," she told m "Why, he admitted himself that he as bad. It's dangerous to have bo like that where they can escape."

I DIDN'T answer her, for my mind had gone back a number of years, an I saw a little girl who had been told th she was naughty. A little girl with a r-stained face and rebellious eyes. A tle girl who sat lonesomely in the co er wondering what other naughty th gs she could do. "If they think I' bad," she reasoned, "*I will* be bad. I'l lide down the banisters, and I'll tear m lress, and I'll take cookies out of the pa ry, and I'll—I'll run away!"

The little girl did run away—a matter of several blocks—and then, alarmed at the bigness of the world, she ran home again to the arms of a frightened family. When asked why she had tried to get lost she sobbed, "You said I was bad."

With a start I came back to the present and the little girl who had been myself faded away into the distance, while the girl who shared my seat loomed large at my side.

"But don't you understand," I said to her, "that the boy couldn't be blamed—altogether? Don't you understand that the boy was only young, and that his mind was open to impressions, and that he had always been told that he was bad? It's human nature for people to try to live up to other people's ideals of them, and the little boy had been told so many times that he was not a good little boy that he didn't want to disappoint people. Stealing the money and the revolver was only one of the characteristics that had been made a part of him. For he was officially conceded to be a bad boy. Don't you understand?"

"No, I don't understand," answered the girl. "Why should any one try to be bad? If they were worth while they would try to be good and change people's opinion of them. No, I don't understand."

The girl's argument was unanswerable. She didn't understand, and with a sigh I realized that she never could.

I WENT to school with a little boy who was notoriously poor in arithmetic. Simple addition and subtraction were vast trenches to be captured in his everyday work. Fractions proved to be his Waterloo. The teacher used to tell the class on numerous occasions how very poor Johnnie was in number work, and Johnnie would hang his head sheepishly and turn in a foolishly written little paper, smudged with the mark of tears and the print of small fingers.

And then one day we had a new teacher, a young, pretty teacher just out of Normal School, a teacher whose ideas had not as yet conformed to system. When she saw Johnnie's sad little attempt at fractions she didn't laugh. She came down to his desk and stood with her hand on his shoulder, and said, "Johnnie, dear, you make exactly the same mistakes that I used to make when I went to school. Suppose you stay in for a few moments after the rest are dismissed and let me tell you how I learned to do fractions. I know you will be easy to teach."

Johnnie stayed after school; he stayed after school for several days. And then Johnnie began to learn. His home work was not incorrect any more and the mark of tears no longer grimed his foolish little papers. At the end of the year Johnnie's marks were more than passing marks, and his mind was beginning to see light in the midst of a dark tangle of figures. Johnnie is teaching school himself now, and he is teaching mathematics.

I don't know just how Johnnie accounts for his efficiency in a subject that was unintelligible to him. But I was an onlooker and I know. I saw the gleam of hope and interest in the little boy's eyes when the pretty new teacher patted his shoulder and told him that she knew he would be easy to teach. I saw him during the many hours that he scribbled away on paper trying to live up to her confidence in him. She believed, where others had not believed, and he didn't want to disappoint her.

JOHNNIE'S case is not unlike the case of Henry H . . ., although to the casual reader of newspaper articles they might seem as widely separated as the north and south poles. But both boys were merely doing what was expected of them. The expectations, in the case of H. H., were negative.

A great deal depends on what people expect of you. The girl who has strayed away from home and home influences might be led back again if only she were praised for her good qualities, instead of censured for her faults. The boy who hates his work might like it if he were told that he did the work well. A task might be easier to accomplish if people assured you that they knew you could do even the most difficult things.

If boys, young boys who are filled with the spirit of adventure and excitement that often leads them away from the right, were only told that they were good boys, a little thoughtless, perhaps, but—well, good boys, they would probably try very hard to live up to the reputation they had been given. But tell a boy he's bad and all the sullenness and unhappiness of his nature will rise to the surface, and he will admit that he *is* bad, and that he doesn't care!

When folk see that we have formed an opinion of them, they reason that it is less trouble to conform to that opinion than to upset all of our ideas. They don't want to disappoint us. So then, what do we want the boys and girls of our homes to be . . . "conceded to be bad"?

Alaska and the Preparedness Program

By FRANK G. CARPENTER

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AS a naval base, Alaska is a key to the northern Pacific. As far as fuel for our battleships is concerned, it is the key to our wh e Pacific coast, as well as to Hawaii an the Philippines. Indeed, its coal an oil resources may some day decide wh her we are to have victory or defeat in war with Japan.

actically the only good steaming co in our Pacific coast territories lies he in Alaska. The Asiatic fleet of th future will need in the neighborho of a half million tons per annum, an the coaling stations of the Hawa n Islands and of the Philippines wi be supplied from here. It is of en mous importance that the harbors ne which the coal lies be amply protected, and defenses should be at once in tuted for all the approaches to R rrection Bay, the terminus of U e Sam's railroad. That road leads to he Matanuska coal fields, and the br ch line opening them will be compl ed this year. The coal will come fr those fields to Seward, and it will al go down to Anchorage, which is pe aps a hundred miles nearer the co beds. The latter port will have to be rotected from Cook Inlet, that wide an deep bay up which ships can now sa to within seventy-five miles of our be naval coal supplies.

nother important harbor is that of C dova, where this letter is written. It within a short distance of the B ng River coal fields, which have gr t beds of bituminous and anthracite, an also within easy reach of the K alla oil fields, the petroleum of wh h is said to be as good as that of P nsylvania and eminently fit for the m ing of gasoline. Indeed, they are m ing gasoline there now and shipping it Cordova for sale. Cordova is also within 200 miles by an excellent railroad of the best copper mines of the whole world. These are the famous Kennecott properties, which are now producing millions of dollars' worth of copper a year at a cost of less than 5 cents a pound. Copper is one of the great necessities of modern warfare, and any nation that has hold of the Cordova harbor can control all the copper it would need in any war of the future. Moreover, by building a railroad only thirty-eight miles long Cordova could have access to some of the best coal on the hemisphere, and also to the Katalla oil fields, which would supply it with gasoline, now the life-blood of modern warfare.

This port, by the fast warships of today, is within less than three days of our Puget Sound cities. The shortest distance is only about 1,200 miles; and Japan, for instance, has three dreadnoughts of over 27,000 tons each which could make that journey in less than two days. These ships are the Kirishima, the Haruna and the Hiyei, each of which has 68,000 horsepower and can make twenty-seven knots per hour. Japan is ten or twelve days from Seattle. It is much less from Cordova, and the advantage of any of the Asiatic nations having a naval base in Alaska can be easily seen.

I have referred to Japan because she is the only Oriental nation that needs to be taken into account at this present writing. That she should be considered I find plenty of evidence. Everywhere I go I hear stories of how the Japanese are spying Alaska. Like the two men whom Joshua the son of Nun sent out from Shittim to Jericho, they seem to be going out secretly and using all sorts of methods to learn the lay of the land. As far as possible their tracks are kept covered.

I am told that the Japanese are now employed in all the fishing stations along the coast. I saw a large number at Ketchikan and in other parts of southeastern Alaska. They are to be found at all the salmon canneries, and here and there about the mines. They were employed in the Bering River coal fields before the government closed them, and they have worked in all capacities in the mines at Kennecott and about Cordova. They have also been employed in the oil fields of Katalla, and I doubt not they have full information as to the other oil and coal deposits of the territory.

One of the last Japanese stories I heard relates to a Seattle man who was operating in the Bering coal fields before they were closed by the government. This man had a cook from Japan, whom he called Henry, and who he boasted was the best cook in Alaska. He was always talking of Henry's capabilities. He said he could not only cook, but could make excellent sketches, and that he was able to keep a diary and make all sorts of notes. He was so reliable and trustworthy that his employer sent him on all kinds of missions and gave him the care of his papers.

As time passed on the man, seeing the fate of his coal property, left Alaska in disgust and came to Seattle to engage in the wholesale fish business. He had then no further use for Henry the cook, and he dismissed him with the best of recommendations.

Then the Japanese-Russian war broke out, and the agents of the Mikado came to the United States to buy food for the army. One of them came to Seattle to purchase a large consignment of fish. He was referred to the former coal miner. He called, and when he appeared in the office, lo! he was Henry. He was such a good cook that he had risen to be one of the confidential agents of the Japanese government, and in the war department at Tokyo I doubt not there are maps and plans of the Bering River coal fields which Henry had made.

ANOTHER instance was given me by one of the scientific experts of the United States government who had received an assignment to go from Juneau to Seward late one September not long ago. The cold weather had already set in at the West, and the man dreaded the trip. He did not expect to have fellow passengers, but on going to the steamer he found that one of the men on board was a Japanese naval attaché who had once been stationed in Washington. I shall call the man Lieutenant Commander Itogawa, although that is not his real name.

The scientist asked the lieutenant commander where he was going and was told that he was making the round trip to Seldovia, the farthest point to which steamers go in the winter. It is a fishing station at the southwestern end of the Kenai Peninsula, and the ships going there visit Cordova and Seward and all the other important points along the coast.

Before the steamer left Juneau the governor of the territory came down to the wharf and was introduced to the lieutenant commander. He asked him where he was going, and, upon his replying that he was bound for Seldovia, wanted to know if he had yet secured a license. The Japanese was dumfounded. He replied that he did not know a license was required by a foreigner to travel on American vessels going to Alaska, and seemed greatly relieved when the governor explained that he meant a license to hunt for big game, which was the only reason he could possibly think that any one would care to visit Seldovia at that time of the year. The Japanese replied that he was making the trip merely for the sea voyage and for pleasure.

My scientific friend became fairly well acquainted with the Japanese during the voyage, but not well enough to ask personal questions. The Japanese did not volunteer anything further as to his business, but the scientist says that he had a camera with him and made numerous photographs everywhere. He took snapshots of every bay and channel, and kept a notebook, in which he jotted down voluminous memoranda in Japanese characters. His notebook was evidently precious, for it was fastened to a steel chain, riveted to a leather belt, buckled about his waist. The lieutenant commander had the latest charts of our geodetic survey with him, and he made notes upon them as he went. He was probably getting full information about the coast in case it might be needed by his navy at any time in the future.

BY the recent developments on the battlefields of Europe the oil fields of Alaska have become of enormous importance. Gasoline is an absolute necessity for modern warfare. It has to be used in motor car transportation, and is employed for the transportation not only of men, but also of ammunition, food and other supplies to the battlefields. The advantages of supply points of this fuel in the northern Pacific cannot be overestimated, and the oil fields of Alaska may become of great moment in the international complications of the future.

It is not generally known that petroleum has been discovered in many parts of Alaska. In a paper read last year before the American Institute of Mining Engineers of New York, Dr. Alfred H. Brooks, who is at the head of the geological survey of Alaska, described four localities, all on the Pacific seacoast, where petroleum is seeping forth from the earth. There are probably other deposits of oil in the interior. E. de K. Leffingwell, who for years has been exploring the north coast, found a petroleum residue 300 miles north of the arctic circle, almost on the coast of the Arctic Ocean, and travelers speak of other possible oil territories.

I traveled the other day with a man who had been exploring in the Alaska range prior to the time when the coal beds were withdrawn from entry by the government. He had photographs of coal veins of enormous thickness. He claims that the coal is of a high grade, and says that there is a lake of petroleum sixty feet long and eighteen feet deep not far from the coal. He says the oil oozes out around the shores of the lake, and that he has taken some of it to the refineries at Cleveland, where it was assayed as equal to the oil of Pennsylvania. According to his story he had spent $4,000 or $5,000 in investigating these regions when the Pinchot-Ballinger excitement occurred, and he gave up all hope of doing anything with them. He says that the geological experts have passed within a few miles of the deposits, but so far no one but himself knows just where they are.

As to the oil along the Pacific coast, the Katalla fields are perhaps the best known. They lie on Controller Bay just below the Bering River coal field, and between that coal field and the sea. They are almost directly north of Kayak Island. They cover a belt thirty-five miles long and from four to eight miles in width as now defined by the seepages and springs of natural gas. They were beginning to drill there before the government locked up the oil fields and several claims had already been taken out. These claims the government could not control, and some work is now being done on them. In all twenty-six different holes have been drilled, and in ten of these more or less oil has been struck. Some of the wells have been producing from ten to twelve barrels per day, but the deepest well has been put down only sixteen hundred feet, and none has gone deep enough to actually test the field.

A little farther south along the coast is another oil region. This is known as the Yakataga field. It lies just beyond the Bering Glacier, and extends to the southeastward for a distance of perhaps twenty miles. The field is marked out by the oil seeping out of the ground. The southern edge of it is from a half mile to two miles from the ocean shore. The oil goes on to an unexplored and ice-covered region tributary to Icy Bay. Some is found oozing out of the ground near the Yahtse River, and a number of seepages are reported all the way from Yakataga to Yakutat Bay, a distance of several hundred miles.

THERE is another oil field only a short distance from Seward, on the west shore of Cook Inlet. The steamers to Anchorage pass near it. It is almost under the shadow of Mount Iliamna and not far from Iliamna Lake, one of the most beautiful bodies of fresh water in Alaska. This is the Iniskin oil field, so called because it lies on the shore of Iniskin Bay, which is a part of the western coast of the inlet.

The oil here is supposed to lie in a stratum of sandstone. It is seeping out of the ground. No drilling has been done there since 1904, and before that the field was only partially tested. One well was sunk to a depth of a thousand feet. It was producing gas and oil when the water rushed in and shut off the oil. A second well was abandoned at a depth of 150 feet and a third struck oil and gas at 170 feet. The Iniskin field is easily accessible to steamships, although the harbor is sometimes blocked by ice floes.

The fourth oil field on the Pacific seacoast is on the Alaska Peninsula, that great horn of land about 500 miles long which forms the southwesternmost point of the territory, ending in the Aleutian Islands. The oil has been found near Cold Bay, a distance perhaps of about 200 miles from the Kenai Peninsula, and just across the way from the Island of Kodiak. There are a number of oil seepages in that field, and two wells were drilled there before the conservation scheme stopped further exploration. The seepages are strong and in one place natural gas flows out of the ground. There a good harbor at Cold Bay which is en throughout the year. This oil fie is the nearest to Japan of those sc ar discovered.

THE fact that petroleum exist in Alaska is not new. The Cold ay field was known to the Russians a ar back as 1865, but no attempt was r de to investigate it; and thirteen y rs after we took possession of the terr ry oil was reported along the Pacific a- coast. It is now about twenty y rs since attention was drawn to the a- talla and Yakataga fields, and the st drilling at Yakataga was in 1901 A little later a survey was made f a pipe line from Controller Bay to at field.

Among the most interesting o il discoveries is the one near the A ic Ocean. It is in the shape of a m nd of solidified oil which rises high a ve the country about in the northern st part of our territory. It is so ne to the North Pole that Smith Bay, the r- bor hard by, is locked in ice f at least ten months of the year, an or this reason the field will not be m- mercially profitable. The moun is the residue of a petroleum fou in or spring. It is several hundred y ds in diameter, and it rises to a h ht of 150 feet above the level of the n- dra. It appears to be compose of petroleum containing an asphaltic se, in which are mixed vegetable m er and silt.

The discovery of these severa il fields, at such wide distances a rt, shows how little we know of Al a. The oil mound at Smith Bay is al st a thousand miles directly north o he point on the Alaska Peninsula v re the petroleum is oozing out at ld Bay. The oil seepages along the P fic coast extend at wide intervals a rt, over a distance, east and west, al st as great as that between New Yorl nd Chicago. Only about one-fifth of A ka has been carefully investigated b ur geologists, and there are probably er deposits of petroleum in the wil of the unexplored regions.

The Christian Herald Prayer League

ALL Christians are urged to unite with the members of the Prayer League in daily prayer at the noon hour. Also any one is at liberty to send a request for prayer or an acknowledgment of answered prayer, thereby becoming enrolled as a member of the Prayer League. All correspondents are specially requested to make their letters as brief as possible. Write requests and acknowledgments on separate sheets.

A GRATEFUL Mother writes: "I wish to acknowledge answer to prayer for my son. Some time ago I requested prayer for his conversion, and that he might quit the morphine and whisky habit. He now goes to church, and last Sunday joined the men's Bible class. His physician assures us that he is entirely rid of his bad habits. He has been more fortunate of late in securing work. I want the Prayer League to pray with me that he may soon have a steady position. I give God all the glory for this."

Mrs. O. D., from Little Rock, Ark., writes: "I want to thank God for answered prayer. I was crippled, had not been able to walk without a crutch for eighteen months, also lost use of one shoulder. I wrote asking prayers of the dear Prayer League in January. Now I can walk, and have regained use of my shoulder. I am so thankful. Please pray for my son that he may be relieved of the liquor habit, converted and return home. My heart aches, and I do need him so much."

Mrs. G. G. McC., of Ransom, Ill., writes: "I have been a bed-ridden invalid for the past twenty-one months. Twice in that time I have asked God for the recovery of mothers who were lying very close to death's door, and it seemed to me they could not be spared, one from three little girls, the other from one young girl of thirteen. God answered both of these prayers, and I am so thankful to him."

A North Carolina Friend writes: "Will say to the Prayer League that my eyes have improved so much that I have read two sermons recently and did enjoy them. Please pray that my husband may set his affections on things above instead of things on earth so we can live a happier life together."

A Believer in Prayer writes from Danville, Ill.: "This is to acknowledge answer to a request for prayer for the conversion of an absent son and his wife. I have received a very happy letter from him in a distant city, saying that he and his wife are both happy and converted. Please thank the dear Lord with me, and pray that they may be faithful and useful Christians. I also asked prayers for our church that God would bless us with a spiritual awakening, and today there were between forty and fifty new members (some of them among my own family) taken into the church. Please pray that the work of grace may continue. This is the third very gracious answer to prayer I have received within the year. Praise God."

Mrs. E. W. A., of West Woodstock, Vt., writes to acknowledge in the Prayer League column that God answered her prayer, and to ask the Prayer League readers to pray earnestly that her husband may be restored to perfect health. He is a great sufferer.

A reader from Sandusky, Ohio, writes: "I cannot refrain from acknowledging the wonders your prayers have effected in the widow's son for whom I requested prayers, who has overcome the liquor habit through God's blessing. I am thankful to tell you his mind is clear, and he is a good man."

A. writes from Newark, N. J.: "We asked the prayer of the League that a brother might be cured of the drink habit. God has graciously answered our prayers. Back into his eyes has come the light of other days. He has recently secured a promising position and is again happy in his home. We also ask the prayers of the League for a faithful teacher who is the victim of injustice and circumstances over which she has no control."

M. S. G. writes from Tuscaloosa, Ala.: "Several months ago prayer was asked for the restoration to health of a pastor who had a nervous breakdown. I wish to return thanks to God and to the Prayer League for the complete restoration to health and strength of this pastor."

A subscriber from Knoxville, Tenn., writes: "Some time ago I wrote asking prayers for the conversion of my husband. I thank God those prayers have been answered. Pray for me that I may have more faith. Pray also for the afflicted ones of my family. I need your earnest prayers."

A mother writes from Normal, Ill.: "I want to acknowledge that God has been very gracious to me. He has been answering my prayers in so many ways. I sent in a request for a husband to get work and that he might not be separated from his wife. I want to tell the League that this has come to pass, and he now receives good wages—and their home is a Christian home. Now I am in the deepest kind of trouble, and I feel I can not stand my grief. My son will have nothing to do with anything that is Christian whatever. It is breaking my heart. Will you please pray that God will convict and convert him."

E. S. writes from Leasburg, Mo.: "I want to thank God and the Prayer League for answer to prayer. I wrote for prayer to be able to sleep, also to be healed. God answered in giving me sleep. Please continue to pray that I may be so filled with the Holy Spirit and used for the glory of God as never before, and that I may be heal of heart trouble and dull hearing."

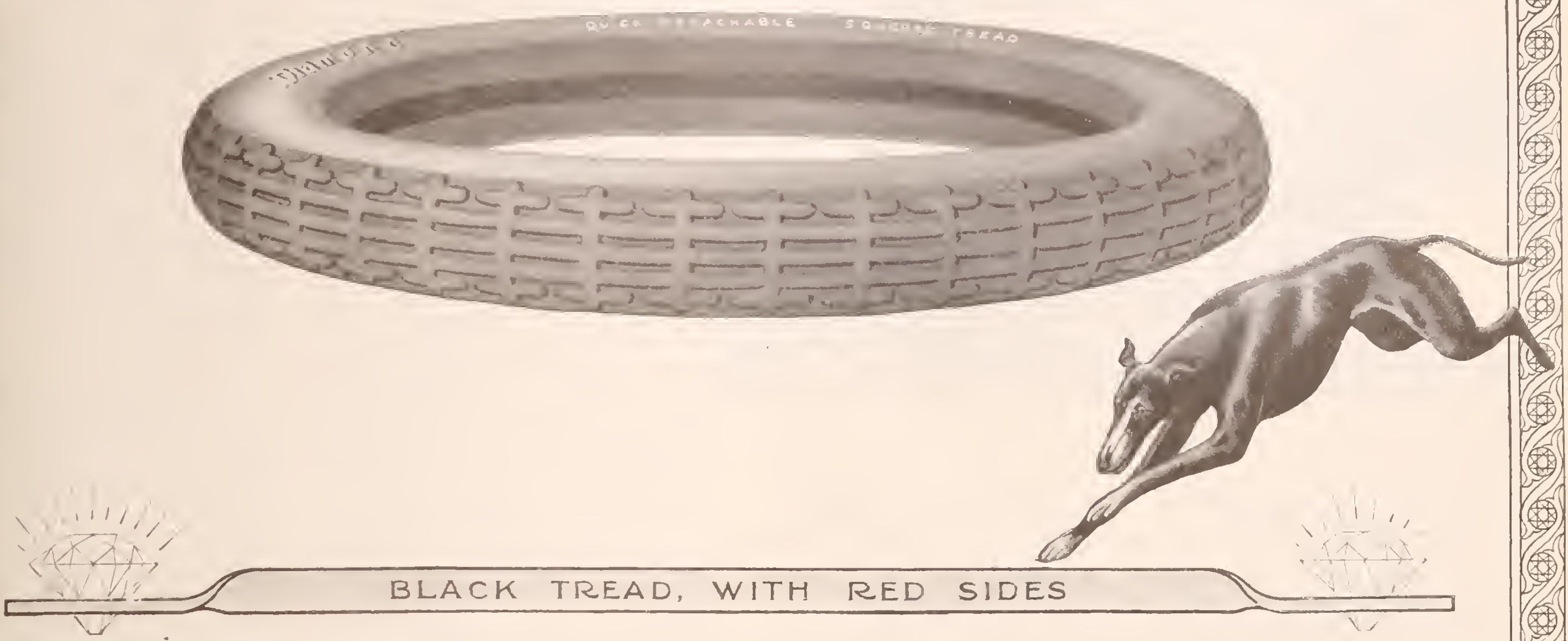
L. E. B., from Wichita, Kan., w es: "Twice before I have asked you t in me in prayer, and through God's odness and love mine and your pr ers have been answered, and I feel suc nfidence that I come again, asking y to pray earnestly for my husband, th his health may be restored, and that isease of long standing may be cured t is God's will. Please unite your pr ers with mine for him."

Acknowledgments have also bee received from:

C. A., Barron, Wis.; E. C. P., l rel, Minn.; Mrs. S. E. T., Lumberton, l C.; J. R. L., Ashland, N. H.; Mrs. S. T. M Lafargeville, N. Y.; Mrs. B. F. W., Glasto ry, Conn.; C. C. S., Talladega, Ala.; H. H Ada, Ohio; A Reader, Richmond, Mo.; Irs. Wm. B.; Mrs. F. E. B., Oberlin, O.; M. F. Cambridge Springs, Pa.; Mrs. E. L. R. old Beach, Ore.; Mrs. W. L. G., Molalla re. Mrs. M. A. B., Osceola Mills, Pa.; D. cl., Pocahontas, Tenn.; Mrs. W. O. T., Bigg al., R. W. B., La Grange, Ky.; A Texas nd, San Marcos, Texas; Mrs. M. G. P., (ndview, Texas; M. G., Monroe, N. C.; Irs N. W., Table Grove, Ill.; W. E. R., Sp er N. Y.; Reader, Sioux Center, Iowa; R. H. Batesville, Ark.; Mrs. F. E. G., Ab en, S. D.; Miss M. J. M., Waverly, Va.; M H. Emerson, Nebr.; Mrs. L. J. B., Wa la, Fla.; Mrs. B. B. H., Windside, Ne A Friend, Lancaster, Ky.; Mrs. R. L. Bryan, Ohio; X. Y. Z., Ballston Spa, N.

Prayers are asked for reviva of religion at:

Redlands, Calif; Eminence, N. Y.; S ngfield, Mo.; Lena, Ill.; Blake's Corner, lif.; Batesville, Ark. (in the M. E. Cl h) Anna, Texas (that many souls may be ved during revival, and a deeper work of ace in all churches); Gastonia, N. C. (that any may be saved during revival mee gs Reelsville, Ind. (pray for Sunday schoo lass of young men, that there may be a tter attendance and more interest shown the lesson).



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3rd—Less *Wear and Tear* on the Mechanism of your Car, and its Occupants.

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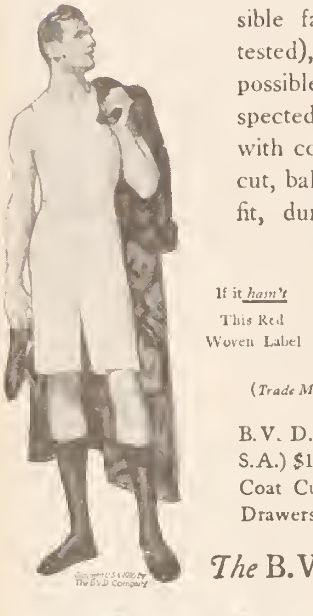

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Sowing and Reaping

International Sunday School Lesson for June 11, 1916. G

The Law of the Spiritual Harvest

Rev. George D. Allison, D.D., LL.D.

OUR study of the progress of the infant church is continued rather than interrupted by this illuminating chapter showing a characteristic bit of the teaching of the great apostle to the Gentiles. The secret of Paul's success as a moral energizer is shown here by his concise statement of the laws of the spiritual universe, absolutely convincing, and linked always with a distinctively Christian message.

"Whatsoever a man soweth, that shall he also reap." This is self-evident to the merest novice in farming. First decide upon the desired produce, and then sow accordingly. The wise scientific agriculturist studies his seed catalogues, and even lays tribute upon the resources of the government, to ensure the best seed-stocks in the world. But the faithful Creator and Sustainer of the physical order is also the God of the realm of the spirit. The harvest of life depends chiefly on the seed-sower. Cause and effect hold good in the moral sphere. "Sow a thought and reap an act, sow an act and reap a habit, sow a habit and reap a destiny." Otherwise God were mocked! Could men think evil and do good, sow tares and reap wheat, sow sin and gather eternal life, the will of God were mere caprice, and his providence a perverse chance. Therefore let us take heed what we sow. Oh, the careless, hasty, thoughtless words and deeds that make up so large a part of our sowing! And the purposeless, inadequate, unspiritual characters that cumber the ground of the Kingdom!

Sowing Unto the Flesh

PAUL shows us in Romans 7 the war between the lower and higher natures in his own soul. The carnal, the earthly, the natural man demands the gratifications and the course of conduct that satisfy the fleshly nature. He makes all manner of excuses to his own soul for his choice, but the harvest is "corruption." This is literally true in countless lives. Take for example the lament of licentious Byron as he reaped at the early age of thirty-six what he had sown:

> My days are in the yellow leaf;
> The flowers and fruits of love are gone;
> The worm, the canker, and the grief
> Are mine alone.

Not long ago a brewery printed in our leading papers a picture of victorious Alexander, with this caption: "Alexander the Great was a drinker of beer and he conquered the world at 32." But advocates of abstinence should "be not deceived"; for Alexander, drunkard and libertine, died of his excesses at thirty-three. God is not mocked—even by kings.

So men confuse the results of right and wrong elements of conduct constantly. Take the classic story of the profane farmer who sowed his corn cursing, cultivated it only on Sundays, defying God, and boasted that he secured one hundred bushels to the acre in the fall. A sage country editor remarked, "God doesn't close his accounts in September." Good seed-corn plus careful cultivation resulted in the one-hundred bushel yield, for whatsoever a man soweth that shall he also reap. Profanity, ingratitude to God, boastful self-conceit will have their plenteous harvest, too. There was another man who had barnsful of corn and a miserable, vulgar, profane soul. The mildest term Jesus could find for him was, "Thou fool." (Luke 12 : 20.)

Always men have sought to ignore the law of the harvest, but they have only been self-deceived. "Let him sow his wild oats" is the foolish comment of many a worldly father as his son begins a course of youthful folly. Yet in his heart every sane man knows that "wild oats make no porridge," and the fruits of their sowing are heartache and loss at the last.

The conviction is now universa
no consecrated man can particip
the manufacture and sale of i
cants. He who engages in the
traffic is sowing misery for his
beings. From the seed-bed of the
spring murders, thefts, insanity,
erty, impurity, neglected childhoo
blasted age. What a harvest!
an enemy hath done this. If a ma
be condemned for sowing the
in his own body, how great i
judgment upon him who prospe
the vice and weakness of others!
unto him that giveth his nei
drink." (Hab. 2 : 15).

Sowing Unto the Spirit

TOO much of our temperance
ing is negative, but the Scri
are always positive and constr
as well. Warning and denun
have their place, but it is not the h
place. The man who has been t
to control a profane and mal
tongue must also learn to pra
speak for the edifying of the br
hood. In the same way Paul, w
says, "Let him that stole ste
more," is quick to add, "but
work, that he may have where
give." The man who regards
tianity as mere restraint upon si
only entered the outer courts
temple. The sowing of the good
abundant harvests of blessing.
chapter preceding our lesson,
apostle catalogues the fruits o
spirit—love, joy, peace and all th

The fruits of temperance we
tractively stated by bluff old Ad
Shakespeare's "As You Like It"

> "Though I look old, yet I am stro
> lusty;
> For in my youth I never did app
> Hot and rebellious liquors to my l
> Nor did not with unbashful for
> woo
> The means of weakness and debil
> Therefore my age is as a lusty wi
> Frosty but kindly."

What a contrast to the bir
lines of intemperate Byron at h
age!

So would the Roll of the Men
Spirit be found to abound in testi
of plenteous reaping of life that
indeed. In such a mood Luther
"My soul is too glad and too gr
be at heart the enemy of any
So do the fruits of the Spirit no
abound in the soul of Livingston
are perpetuated in black Sus
servant, in the transformed S
praying in the jungle, in Baker
compromising hostility to the
traffic, and now in a hundred tho
inspired saviors of the Dark Cont
The harvest of the sowing of our
ingtons and our Lincolns is still s
ing up in the new America of tod

Waiting For the Harvest

BUT we are reminded here by
himself that the patience
husbandman must be the quality
Christian. Occasionally, at leas
interval between sowing and r
is long. 'Tis then we become we
well-doing, like tired farmers in t
midsummer fields. No man
sow grain without a great faith
universe and the God of nature.
wise no man can sow the seed
Spirit, doing good unto all men
has opportunity, except he have a
faith in the God of character, w
promised that he shall in no wis
his reward. That is why the
is full of assurances that not the
service of a disciple shall be un
nized or lost. We must not be
A few days will suffice for the g
of a mere weed or a bit of a radis
sun and rain, storm and cold for
are needed to make the majest
on the hillside. The finest thing
time. So also is the growth of C
ness in the world. God sets us
ample of patience. And God gi
eternity that we may grow int
fulness of the stature of Christ.

eve in this world the harvest of ch acter comes due as maturity and ag ome to us all.

The Art of Forbearance

TE true Christian is far from being prig. Jesus was never censorio toward the sinner. Particularly wa e charitable toward those who in hu n blindness sow to the flesh. "N ther do I condemn thee; go, and sin o more." Not condemnation, but red nption, was Paul's impulse, too. Th first two verses of our lesson prove his yalty to the Spirit of his Master. "G tleness" is the spirit essential to rec ming the lost. Do you not agree tha this is especially true of the victin of drink? The heroes of human sal ge in city missions or rough lumber car s have won their victories by the po r of love. Jerry McAuley, Frank Hi ns and all the rest came not to cen re, but to save. Does not the av ge church fail in this very partic r toward the boy or the girl who ma s a false step? Do not even fathe and mothers, wives and husbands, nee Paul's counsel to "gentleness" in toring one "overtaken by a fault," as e Revised Version margin gives his ought? I at least have seen it so. ' est thou also be tempted." Emerson ound in his own soul the possibili s of all crimes. Considering our ow hearts should make us humble and for aring to sinners. Besides, as our bel ed Stevenson says, "The man wh annot forgive any mortal thing is a een hand in life." Thomas à Ke is well reminds us in his great cha er on Galatians 6, "If thou canst not ake thyself such an one as thou wo lest, how canst thou expect to hav another in all things to thy liki ?" (Imitation of Christ, ch. 16.)

F the sake of a Christian family, wo erful forbearance is possible. In the me way, for loyalty to the kingdo of Christ we should learn considateness in the shortcomings of oth s, "forbearing in love, giving dili nce to keep the unity of the Spirit n bonds of peace" (Eph. 4 : 2).

R sponsibility is not weakened by suc a spirit of brotherliness. Each mu bear his own load as well. The kin ess which makes a Christian for aring does not make him weak an self-excusing. Jesus combined sup me tenderness to the erring with the ost exacting standards for himself As Tennyson puts it,

"Gentleness,
Wh when it weds with manhood
makes a man."

Earing Your Own Burden

A Thought for Girls

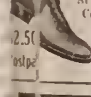
"F R every man shall bear his own urden." That verse occurs in the ess for today, and it is one of the most sign ant verses in the Bible for a young girl o is just old enough to help herself and ust oung enough and inexperienced enough o l e help given her.

Another or a father or a big sister or brot r naturally wants to spare the young girl y worry. For that reason they try to kee rouble and fear and the rough side of life away from her. And yet a life without any difficulties or perplexities is almost sure to be an uninteresting life.

You have seen little pools of water, set in sunny corners of the world, with no outlet. That water fell from the sky as rain, pure and fresh, with unlimited possibilities for doing good to a dusty earth. But standing in the sun, with no motion it became stagnant and weed-filled.

A mind without trouble, a mind without even the little everyday worries, will in time become a stagnant mind from lack of motion. You girls, who have always had families to bear your burdens for you, must follow the verse of the lesson, and bear your own burdens. For a too tranquil life is very often a real source of harm to growth and character, and wideness of understanding. The bearing of burdens, no matter how small these burdens may be, will give a certain amount of confidence and courage and self-reliance that nothing else can give.

WI TE CANVAS SHOES! LADIES,



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The Seed and the Fruit

A Thought for Boys

EVERY boy who has gone through a corn field has, now and then, seen an ear of corn swollen and distorted by a black growth which, beginning at the top, had gradually tainted the whole ear until all of it was worthless. This was "rust" and it came from a tiny spore that infected the seed. The boy may have watched the farmer as he picked these ears and burned them. If he asked why (and what boy wouldn't?), he was told that these ears, if left on the stalks, would destroy all the corn about them; that the only way to keep the stand clean was to destroy the rusty corn.

There is a rust that destroys the lives of boys. It has many varieties, but the spore is always a little sin, a little folly, a harmless prank or a bad example. A young man in a Western bank took the money of the bank and ran away. They brought him back and packed him off to prison. As a boy he had cheated in all his games, he had fudged at marbles, he had played dirty football, and he had cribbed in his examinations. There was the spore—the embezzlement was the rust on the full ear. Another man beat his wife, ruined his home, lost a once prosperous business and brought up in the inebriate asylum. The spore was only "a glass now and then." The first rust appeared in his first spree, and it grew fast, until even his drinking friends would have none of him. A boy was found in his office with a bullet in his head. The spore was cigarettes. Boys, clean these spores out of your lives. Be clean, be square, and there will be no rust of sin upon your lives when full manhood is yours.

◆

Young People's Topics for June 11

The Will and the Way

Christian Endeavor and B. Y. P. U. Phil. 4 : 1-13.

Why Go to College?

Epworth League. II Tim. 2 : 15; 1 : 7; Prov. 4 : 7; Acts 22 : 3.

◆

Called Higher

Mrs. John B. McCutcheon, mother of John T. McCutcheon, whose cartoons are now appearing in the Christian Herald, died at his home in Chicago, April 25.

Dr. John E. Carroll, Corsica, Pa.; Mr. Cox; Mr. George D. Telfer, Elroy, Wis., 82 years; A. Carl Cochran, Burlington Junction, Mo., 22 years; Mrs. Mary C. Donahues, Seneca, Mo.; Mrs. Mary Hoffman, McCracken, Kan., 93 years; Mrs. Jesse Pratt, Center White Creek, N. Y., 76 years; Mrs. C. A. Pixley, 90 years, Rev. Squire Dailey, Seattle, Wash., 80 years; Mr. William Hill, Georgia, 82 years; Mrs. M. C. St. John, Cedar Rapids, Iowa; Jacob H Shugart, Glendale, Calif., 76 years; Mrs. Orsaville C. Hall, Green Haven, N. Y., 83 years; Mrs. Mary E. Bittinger, Indianapolis, Ind.; Mrs. Mary E. Beard, Holden, Mo., 76 years.

Mrs. Joanna W. Stoddard, Milton, Mass., 82 years; Mrs. Mahala Ensley, Dayton, Ohio, 93 years; Mrs. L. B. Mills, Dwight, Ill., 91 years; Mrs. William Lintner, Plainsville, Pa.; Major William H. Ryan, Ayton, Canada, 85 years; Mrs. George R. Spence, Childs, Md., 76 years; Mrs. John Miller, Springford, Ont., Canada, 95 years; J. W. Robson, Stoughton, Wis., 75 years; Charles H. Bieff, Newark, N. J., 59 years; Mrs. Cornelia Louk, Howell, Mich., 83 years; W. D. Richards, Burlington, Wash., 77 years.

◆

A Cry from China

LITTLE HAI IEH TSI (the "Abused Leaf"); a Story of Childhood and its Perils in Heathen China. All who are interested in sweet and innocent childhood will find this a fascinating story. A postal card addressed to "China Orphans, Christian Herald, Bible House, New York," will bring you free copies of this illustrated booklet.

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Last season's Mitchell—with a similar chassis—was selected by 37 noted engineers as supreme in mechanical construction. All of these experts—men of nation-wide fame—selected the Mitchell for their personal car. Your Mitchell dealer has a list of them.

All known records for road endurance have been excelled by the Mitchell, we think. Six Mitchell cars have already averaged 164,372 miles each. That's more than 30 years of ordinary service. One has already covered 218,734 miles.

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26 Needed Extras

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Another result shows in 26 costly extras—things other cars omit. All are things you want and need. Some are most important. They all come in the Mitchell, without extra price, because of our factory savings.

A Study in Style

This Mid-Year Mitchell was completed after the New York Shows. It is based on a study of 257 Show models, including European styles.

The body design and equipment includes 73 new conceptions. It combines in one car all the best of the new ideas. So the Mitchell is now the most complete car on exhibit.

It has an extra-long body with beautiful lines. It has a 22-coat finish, French-finished upholstery, ten-inch spring in seats.

It has a light in the tonneau, a locked compartment, reversible headlights, a power tire pump.

It has the Bate Cantilever springs, which make it the easiest riding car in the world. It has an oversize ball-bearing steering gear, which makes it easiest to drive.

You will find this Mid-Year Mitchell the most interesting car on exhibit.

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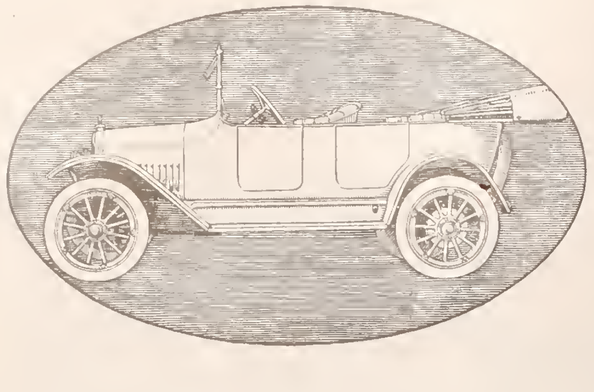

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There is no one important or conspicuous feature of the Maxwell; it is just the Maxwell Motor Car—designed, manufactured, sold and kept running by The Maxwell Motor Company.

The prices, including Full Equipment, are:
Touring Car, $655. Roadster, $635.
One Chassis, three other Body Styles.

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The War in Europe

Continued from page 667

built. As it is, the occupation of this town by the Russians will put them in the rear of the Turkish armies operating from Bagdad east. The fifth army is operating in southern Persia and has reached the rampart of mountains which separate, at a distance of 110 miles from Bagdad, Persia and Mesopotamia. The apparent design of the Russians is to have these last two armies meet at Bagdad, in which event Turkey's hold on Mesopotamia would be greatly shaken.

The Russian front in Europe was lifeless all the week.

THE western front, except at Verdun, has not been at all animated. On the extreme western end of the line near Dixmude in Belgium there were some artillery duels between the German and Belgian artilleries.

On Saturday, May 13, the fighting around Verdun was less severe than on the two or three preceding days.

The French reported on Monday an intermittent bombardment of their lines the west front, and a small but successful tack by them on the German positions on th orth front on the heights of the Meuse, in hich they took some 200 yards of trench and captured some prisoners.

Tuesday there was considerable a vity around Verdun, particularly on the we ront thereof on Hill No. 304, where the G nans and French alternately attacked each ner's positions without any apparent chan resulting. Le Mort Homme Hill, to the rtheast of Hill No. 304, and Avocourt w l, to the southwest, were also heavily bom ded.

There was great activity by the ri artilleries on Wednesday on both the tern and northern fronts. This activit was fiercest around Avocourt and Hill 304, old storm centers, on the western front, between Douaumont and Vaux on the n ern.

During Wednesday night the Frenc captured a German redoubt on the north tern slope of Hill 304 and repulsed several man attacks on their positions south of Avo rt.

Falsifying War News

From the New York American, May 15, 1916.

SATURDAY'S cable dispatches reveal the fact that even General Joffre's popularity and great services have been so far forgotten that a formidable movement to deprive him of command is under way in France.

The reason for popular dissatisfaction is the steady progress of the German attacks at Verdun.

This news must be an astonishing surprise to Americans who read and believe the newspapers which have continually asserted the German attacks at Verdun to be failures. And here we have a curious example of unreasonableness in war times.

Thousands of people complain that newspapers lie to them, and the same people bitterly denounce as pro-this or pro-that the few newspapers which will not lie to them.

We have never been able to account for this silliness among grown men, though it certainly exists on all hands. We should think that every man would want to know facts, no matter how unpalatable they might be.

Take the war situation today, for example. The facts are that the German assaults upon Verdun have proceeded with clock-like regularity; that they have been carried on by methodical artillery pulverization of one point after another with a minimum of infantry assaults, and, of course, comparatively small losses of men; and that this slow, careful, engineering process has moved steadily forward until the vital railway lines behind Verdun, which are the real objective, are almost in the German grasp.

These are plain facts, stated without the slightest bias, as a newspaper should state them, and yet we do not doubt that, instead of being thanked for telling facts instead of lies, many persons, who ought to be ashamed of such childish behavior, will angrily denounce us as pro-German—probably as un-American.

As we say, it is hard to explai uch silliness in grown men. Yet we now that thousands of grown men ar hus afflicted.

For example, there are doubtles ome thousands of grown men who fi intense mental enjoyment in the verwhelming, irreparable, complet and finally crushing defeats which th New York —— editorially inflicts up the Crown Prince's armies at Verdun ery other day, at least.

Seriously, don't you think we nericans ought to be big enough and nsible enough to want our newspa s to tell facts and not childish fals o which are only told one day to eposed perforce on the next day?

. . .

APROPOS of the above, may w be quoted the following extract rom the very personal speech made by resident Wilson before the Washingt correspondents at the National Pres lub in Washington on May 16:

> I have several times taken the lib y of urging upon you, gentlemen, not to kno nor than the State Department knows bout foreign affairs. Some of you have sh n a singular range of omniscience, and tain things have been reported as underst d in Administrative circles which I never eard of until I read the newspapers. I a costantly taken by surprise in regard to d ions which are said to be my own, and th ives me an uncomfortable feeling that som ovidence is at work with which I have no communication at all.
>
> Now that is pretty dangerous, gen nen, because it happens that remarks sta res. There is tinder lying everywhere, not y on the other side of the water, and a m that spreads sparks may be responsible fo omething a great deal worse than burning own on the Mexican border.
>
> Thoughts may be bandits. Th ghts may be raiders. Thoughts may be in ders. Thoughts may be disturbers of intern onal peace, and when you reflect upon the portance of this country keeping out of the sent war, you will know what tremendous el ents we are all dealing with.

The Fight for a Trade Route

Continued from page 664

Russia is fighting for access to the Mediterranean. Sooner or later the clumsy, slow-moving bear will get his wish of centuries. England, through her fleet, the honeycombed heights of Gibraltar, and the sand ditch at Suez, will maintain control of the inland sea. If she also wins Mesopotamia, she will have a monopoly of the routes between East and West. Germany is fighting to win a commercial triumph over the sea route to the East. Her gigantic attempt threatens to disrupt England's possessions in Africa and Asia, and destroy the status quo.

Turkey produced 5,000,000 tons of wheat and barley in 1910. Its copper mines are among the richest in the world. Agriculture and mining, conducted in the most primitive manner at present, give great promise for the future. Germany is fighting for supervision over these resources.

Turkey is on the shortest line between the population centers of the world. Germany is fighting for this trade ute. The possession or control of T key by Germany interposes a wed of territory between England's posse ons and furnishes a perpetual threat disruption. Only in this way ca the soldiery of Germany oppose the n y of Great Britain. Germany is fighti for this strategic land, the possessi of which will maintain her on a pl of commercial equality with her aditional rival for the markets o the world.

As a granary, mine, and colony as a short cut to the East, and as a str egic position on the political and eco mi map of the world, Turkey is Gern y's last resort, unless defeat in Asia ives her to South America. The f of Kut-el-Amara is an important ev t in the winning of the emancipati of German world trade from the ty any of an overwhelming British vy Competition or monopoly? That the question, to whose answer Kut fur shes a single clue.

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Investment and Insurance Counsel

This department is maintained for the benefit of our *regular* readers; the service is offered *entirely free* of cost to them, and all correspondence is *strictly personal* and *confidential*, in so far as the identity of the inquirer is concerned. Always enclose letter postage and write name and address plainly on a separate slip of paper. The letter containing the inquiry must not have the name and address. Send your inquiry to Financial Editor, Christian Herald, Bible House, New York City.

Neither the Christian Herald nor any other publication can guarantee the value of investment securities. We do all we can, however, to make sure of the integrity of our advertisers before admitting them to our columns. Any advice given is an expression of our conclusions, based upon information we believe to be reliable, but we must not be held responsible, should any loss arise from its acceptance.

This is the first of a new series on investments which will be published in the Christian Herald, beginning with this number.

INDISCRIMINATION in the selection of investments for men and women is a mistake.

Men and women who have made no study of values of underlying elements of investments, of the difference between speculation, speculative investments and substantial investments, should not purchase any securities without obtaining advice from what they believe to be reliable sources.

There are some women who have made it their business to educate themselves along investment lines, and who know true values and can protect themselves against imposition by unscrupulous promoters and brokers. There are very few of these women, however—far fewer in number than may be found among the men.

Women should not speculate. Women should not put money into any security until all the facts regarding the security have been laid before them, and even then advice of a reliable banker or investment analyst should be obtained and adhered to.

Business men have a wider latitude than the wage-earners, and if their incomes will allow them to take chances with speculative investments they may act on their own knowledge and initiative in making selections.

Confounding investment with speculation is one of the mistakes commonly made. Every one who makes an investment, either man or woman, should make a study as far as possible of organizations or corporations, of real and imaginary assets, and of market possibilities in the event of liquidation.

Do not depend entirely on your banker, broker, or market adviser. Study and think for yourself as far as you are able to comprehend the problem of investing your money.

Primarily it may be said that there is nothing absolutely safe. The greatest element of safety in this country is in government bonds. Such issues are used almost exclusively by banks as a basis of circulation of their individual notes. The yield of government bonds is so small that they are not attractive these days, although many years ago many private investors held government bonds as permanent investments.

Next to government bonds come state bonds, which are issued by different states for public improvements. Following the line with state bonds are the state division bonds, such as county, city and town issues, all secured by the municipalities issuing them.

Public utility bonds, which may be given sufficient range to include railroad issues and telegraph and telephone bonds, are accepted as good investments. In recent years gas and electric, water and drainage have come into favor.

The word bond has been greatly abused, and does not carry any weight as an investment unless the bond has behind it assets of a convertible character that will insure dollar for dollar in the event of a forced sale. Bonds were first adopted in the United States by the railroads as a means of securing capital for building the earlier roads. The history of the railroads in the United States is dotted with foreclosures and losses amounting to hundreds of millions of dollars. Only a few of the independent carriers of the United States are under the same name and form of operative management as when organized. Mergers and reorganizations have followed in rapid succession, while the list of obsolete securities of the railroads runs into the thousands.

As the railroads developed, more money was needed from time to time, and new issues of bonds were brought out following the first mortgage bond, which, of course, was a primary issue. There have come a score or more of different issues varying in value comparatively, and perplexing the ordinary purchaser of securities.

Answers to Financial Queries

MISS R. S. V., IOWA. International Harvester Company was incorporated in New Jersey in 1902. The charter was amended in 1913. The capital stock at par 100 consists of $4,000,000 authorized, all outstanding, of common stock, and $30,000,000 cumulative preferred 7 per cent. stock, all outstanding. The preferred cannot be retired. The preferred 7 per cent. dividend and 5 per cent. on the common are being paid.

The International Harvester Corporation was incorporated in New Jersey in 1913 and took over from the International Harvester Company of New Jersey all its foreign plants and business with the entire capital stock of foreign subsidiary companies except tractor shares. It also took over the plants in the United States manufacturing motor trucks, wagons, gas, kerosene engines, tractors, cream separators, implements, and so forth. The International Harvester Corporation issued to the International Harvester Company, in payment, all of its preferred stock, and all but thirty-six shares of its common stock.

REV. H. B. W., NORTH CAROLINA. Public Utilities stocks are coming into favor more each year. The better class of public utility issues represent a very good investment value, if the franchise is perpetual and the corporation attempts to please the public. The increase in earnings which comes with the growth of population of the various cities is a valuable factor.

O. R. C., TORONTO. As a rule gas and electric companies are more profitable than street railway or interurban roads. There is no set rule that may be applied to all public utilities. Each one must be analyzed separately, as there are good and bad investments, regardless of the fact that a public utility is a quasi municipal corporation. It is not always a safe investment.

MRS. D. W., ILLINOIS. Naturally the increasing price of silver metal will add to the earning capacity of the shipping silver mines, but this does not mean that shareholders will reap all the benefits of these increasing profits. It is a guess to make any forecast at this time of what the price of silver metal will be after the European war has ended.

A. B. W., BUFFALO. Nipissing is said to be the best silver mine in the Cobalt district, but it cannot be purchased as a permanent investment, as it must of necessity be very speculative. No one may safely predict the life of a mine, and a mine is never an investment. As a dividend is paid it is taken from the assets of the company, and is not the result of actual earnings. Yes, a copper mine comes nearer being a mining investment than a silver or gold mine.

G. T. C., MICHIGAN. American Light and Traction Company is one of the strongest of public utility organizations in this country. Conservatism has marked the course pursued by the officials, and stockholders have been given their full share of profits, which is unusual. The company pays a 10 per cent. cash and 10 per cent. stock dividend annually on the common, and has paid this same dividend for years. Naturally each year adds to the outstanding stock on which dividends must be paid, but the company's earnings have been so large that a large cash surplus has piled up each year, and the outlook is that the company can continue its cash and stock dividend policy for several years yet. Would not advise you to sell your stock if you want a speculation investment, as the yield to you is about 12 per cent. on your investment at the present selling price, which is around $370 a share.

(This page went to press May 17.)

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Greater Value Than Anticipated

The Contest is really of more value than I anticipated. I wonder that such a grasp of Biblical knowledge can be given in two thousand verses as will be attained by those who have an opportunity to study the "Gems" thoroughly.—EDITH L. SWAIN, *New Hampshire.*

Leads to Diligent Search of the Scriptures

The Contest is great, and I am hoping that through it your subscriptions may be greatly increased, and that many persons who have heretofore been indifferent to the Holy Scriptures may become interested and led to search more diligently for the treasures therein. The Christian Herald is indispensable in our family.—MRS. JAY C. MOORE, *Kansas.*

Pleasure and Benefit

I must tell you how much I have enjoyed the study of your Bible pictures. It has been both a pleasure and benefit, and I trust it will not be long before you offer something again that will prove equally as entertaining and instructive.—MRS. H. S. SMITH, *Georgia.*

A Spiritual Help

I am very much interested in the pictures, and shall study them to the best of my ability, as a help to my spiritual life.—MRS. ALFRED H. TWADDELL, *Pennsylvania.*

Great Inspiration

Your Bible Picture Contest is of keen interest and great inspiration—it causes one to "search the Scriptures" and also makes one exercise judgment to select suitable verses to fit the pictures, and in other ways is a great benefit, even if one does not win a prize.—BLANCHE T. BOYD, *Ontario.*

Time Not Wasted

I have received the Contest Outfit and am at work hoping like many others to win a prize. If I win nothing I shall not consider the time wasted.—MRS. L. B. ELLIOTT, *Arizona.*

Most Profitable Pastime Ever Offered

I think the Contest is the most unique and interesting as well as profitable pastime ever offered to the reading public. No estimate can be put on the benefit in the way of Scriptural versatility and knowledge of the Bible that is possible to be obtained by this process of Bible research and perusal. One satisfactory feature about the whole matter is that you leave no stone unturned in dismissing all possible mystery and intricacy about the Contest by giving every possible explanation of every detail of the Contest and its solution. I am delighted with it. Again, you have thrown around the Contest every safeguard from advantages which might be taken of some contestants by others in the way of penmanship; this is praiseworthy and as it should be. I shall always be a subscriber to the Christian Herald. It is the best magazine I ever read. I will always commend it to the reading public.—T. W. J. TOBIAS, *Tennessee.*

Desires Pictures All the Year

When I entered the Bible Picture Contest I looked forward to a great deal of pleasure and benefit from the Bible study I should get, and I have not been disappointed. I am only sorry they are so nearly finished. I wish it were run through the full year. I am a bed-ridden invalid, and pass many hours with the pictures and my Bible and "Gems." I have cut out all the pictures and pasted them into a composition book, one on each page, and copied my answers into it so that I can keep them.—MRS. G. G. MCCANN, *Illinois.*

Food to the Soul

Am so interested in looking up the references in "Gems from the Bible." I do enjoy the pleasure of solving the pictures. It is a spiritual uplift to me. It is food to my soul every week. I can scarcely wait till the next Herald comes.—JANE I. WATERMAN, *California.*

Pastes the Pictures in the Bible

I intend to paste the pictures in my Bible, which will be a great help in making up short pictures and explanation talks in various kinds of meetings. The pictures are very suggestive and bring out many helps. I hear nothing but praise for your paper from all who take it. I wish you the greatest success.—D. H. WILLIAMS, *Pennsylvania.*

Eager to See the New Pictures

We are enjoying the Contest greatly, and it is laughable to see the eagerness to get hold of the paper when it comes each week, to see what the new pictures are. I am working at the pictures every spare minute I can get, because I like to. I feel sure that all this Bible searching among so many people must result in great good.—ADELAIDE TAYLOR, *New York.*

Trying to Interest Others

The Bible Contest and "Gems from the Bible" have been a source of great enjoyment to me. Have been trying to interest others.—MRS. C. D. LYNCH, *New York.*

Delightful Study

I am working for a prize, but shall never consider my time lost in working on the delightful study, though I never win anything.—EDITH HALL, *Nebraska.*

Results Far Beyond Conception

Never was I more interested, and anxious to get the paper each week, to see what next. And I believe this Contest will accomplish results far beyond our conception, and is much needed in all parts of our country.—MRS. JULIA E. J. EVANS, *Pennsylvania.*

Splendid to Inspire Bible Study

With many others, I am most intensely interested in the Bible Picture Contest. While of course I am anxious to obtain one of the generous rewards, still I do also consider the Contest a splendid thing to inspire real Bible study.—E. A. FISHER, *New York.*

Lasting Good to All

I think your Bible Picture Contest will do lasting good to all those who are taking part in it.—ALTA WILDER, *Ohio.*

Hopes for a Second Series

I thank you sincerely for the unique, fascinating pleasure and spiritual uplift I have received from the Bible Picture Contest, and hope a second series will be forthcoming. — MRS. JENNIE PETTIT, *Illinois.*

Every Woman, Every Man, Every Boy, Every Girl Is Able to Enjoy and Profit from the Bible Picture Contest

THESE letters are proof that all who have not entered the Bible Picture Contest are depriving themselves and those living with them of an unusually entertaining, instructive and profitable home pastime which satisfies old and young.

The Bible Picture Contest consists in fitting Bible Verses (compiled in "Gems from the Bible") to sixty pictures. Contestants select from the list the verses that fit the pictures best. Those excelling will be given the 419 cash rewards totaling $3,500.00.

The List of Verses, the Pictures and the Reply Book (in which contestants can conveniently write and submit answers), comprise the Contest Outfit. The Outfit is obtainable as part of one of the special offers given here. The Outfit is a convenience. Write for explanatory leaflet, telling also how to compete without expense.

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Judge A. S. Tompkins, Supreme Court Justice, State of New York.
Hon. P. P. Claxton, United States Commissioner of Education.
Dr. Henry Otis Dwight, Recording Secretary American Bible Society.
Dr. Wilbert W. White, D.D., President of Bible Teachers' Training School, New York.
Professor James M. Gray, D.D., Dean of Moody Bible Institute, Chicago.

You Have Plenty of Time to Compete

but we urge you to start right now—today—this moment. Don't miss the satisfaction, the interest, the joy of the Picture Contest. You can excel, too, and perhaps you will win one of the big cash rewards.

June 19 is the first day for mailing in sets of answers. July 17 is the final day for mailing in sets of answers.

How to Obtain the Bible Picture Contest Outfit of "Gems From the Bible," Reply Book and the Pictures

SPECIAL $1.00 OFFER—If you are a Christian Herald subscriber and will send us $1.00 for an eight months' subscription for some one who is not now a subscriber, we will send you the Outfit.

SPECIAL $1.50 OFFER—If you are a Christian Herald subscriber and will send us $1.50 for an eight months' subscription for a new subscriber we will send the Outfit to you and also to the new subscriber.

SPECIAL $2.00 OFFER—We will send the Christian Herald for one year (new, renewal or extension) and the Outfit for $2.00.

SPECIAL $1.60 OFFER—We will send the Christian Herald for eight months, the "American Messenger" for one year, and the Bible Picture Outfit for $1.60.

SPECIAL $2.00 OFFER—We will send the Christian Herald for eight months, "Modern Priscilla" for one year, and the Outfit for $2.00.

SPECIAL $2.00 OFFER—We will send the Christian Herald for eight months, the "Orange Judd American Agriculturist" for one year (a well-known paper which will come edited for your section of the country), and the Outfit for $2.00.

Greatest Pleasure All Winter

The Contest has given me the greatest pleasure all the winter. Am sorry it is so soon to close. But we still will have the Herald, which I love dearly—count it next to my Bible.—MRS. D. H. VAN WAGNER, *New York.*

"Gems" a Treasure

I want to thank you for the Bible Picture Outfit. I am so glad to have it, and after the Contest, what a treasure I will have in "Gems from the Bible!" What a blessing the Christian Herald is!—M. C. VAIL, *New York.*

Great Profit

We, in our little family, are very interested in the Bible study, and I am sure that very many families will find great profit from your Picture Contest.—MRS. W. M. STAKELY, *Alabama.*

Great Help to the Children

We are very much interested in the Bible Contest. It has been a great help in Bible Study and also such a great help to myself and four children when we have a few minutes to spare together, as the children's father is now enlisted as a soldier of Canada in the present awful warfare.—A. M. KNOWLES, *Canada.*

Sorry the Contest Is Closing

I have found this study so interesting and instructive; am sorry it is drawing to a close.—ROSE PUTNEY, *New York.*

A Wonderful Work

The Bible Picture Contest is a wonderful work. I am finding more and more in God's Word for me as I seek.—MISS S. A. ZELLEY, *Delaware.*

Becoming Better Acquainted with Bible

I am very much interested in the Picture Contest and anxiously await the coming of the Christian Herald each week. I find that I am becoming better acquainted with my Bible, which is the Book of all books.—MRS. M. GANUNG, *Connecticut.*

Much Helped in Memory

I do consider this as a great work and a good thing for all of us. I am very much helped in my memory already. My age is seventy-seven years and four months, and I needed just this to benefit me in remembering dates and figures. I live alone, and oh, what company it has been for me these cold winter days and evenings! So thank you all who have been engaged in the starting of this great and profitable idea.—SARAH ROCHELLE, *Michigan.*

Memorized Many Bibl Verses

I wish to express my apprecia tion of the Bible Picture Contest I can hardly wait till my pape comes. I am a very busy house wife, with three small children t care for, but I find time to rea the little book "Gems from th Bible" once a week. I have al ready memorized a great man helpful Bible verses. I believ the picture contest is a direc answer to prayer for a bette understanding of the Bible; for good many years I have praye for this. And I wish to than you from the depths of my heart —MRS. MARY E. PEGAN, *Ne Mexico.*

Whole Family Interested

I think the Contest is a mos interesting and instructive recre ation and refreshes the memory I enjoy it very much. Our whol family is interested in hearing m talk of it.—MRS. E. C. BARRETT *New York.*

Gains Familiarity With Many Verses

I want to tell you of the interes your Contest has been to us When we are searching for th verses to fit pictures we come t other verses that otherwise migh not have impressed us as muc I think the pictures would be o much advantage in a Sunda school as they would arouse th child's interest in the Bible. Eve if I don't receive a reward enjoy the Contest.—RUBY L GALLEY, *Texas.*

Grand Way to Becom Acquainted With the Bible

I want to say that I enjoy you Bible Picture Contest, findin suitable verses for the pictures I find that it is indeed a gran way to become acquainted wit the Bible, and I find that I hav become a great deal more familia with it since I undertook thi work. I think this picture metho is fine and believe no other metho could have been used which coul have created a greater interes in the study of the Bible than thi I shall adopt this method mor fully in the teaching of m children.—MRS. BELS MICKEL SEN, *North Dakota.*

What It Means To On Little Girl

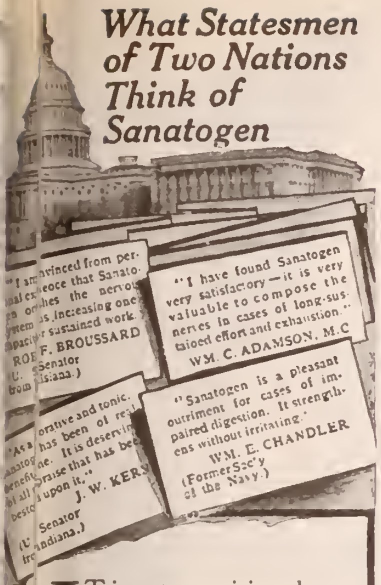
I just want to write a few line in regard to your Picture Contes and try and tell you how much i means to one girl at least. A friend lends me the Christia Herald, and in them I saw you Picture Contest and how to selec verses. It surely is helping me t be more familiar with the Bibl something which I needed. dare not even hope for any of th rewards, as there are so man more who know more about th verses of the Bible, and I am onl seventeen years old. But pleas let me say that if I get any of th larger ones it means I am going t school next year, and if not shall have to go to work, and hope and pray all the time that may be able to go to school. Ar not going to sign my name, a that wouldn't be fair, and yo will never know who this is.—JUST A LITTLE COUNTRY GIRL.

Interesting and Instructive

I want you to know how muc I enjoy the Bible Picture Contest and how I thank you for makin everything so clear and giving u such clear explanations and suc wide scope. It is very interestin and instructive, and caused us t refer to our Bible for more of th subject matter, where we fin link after link in the chain c adaptability to the verses i question. Yet these would neces sarily cause much confusion an doubt, had we not the "Gem from the Bible" which narrow the circumference.—MRS. H. B COLBERT, *Virginia.*

Bible Seems a Differ ent Book Now

I want to tell you before th Contest is over how much I hav enjoyed the Contest and wha good it has done me. The Bibl seems a different book to me an I shall always thank you for th help the Contest has been even i I do not win one of the prizes.—MRS. F. H. WORDEN, *Montana.*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WM. E. CHANDLER
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The endorsements here printed are typical of the many hundreds of letters received from prominent men and women—leaders of thought and action—who thus have voiced their sincere gratitude for Sanatogen's beneficent effects, just as more than 21,000 physicians—representing the medical profession of five continents—have approved its use.

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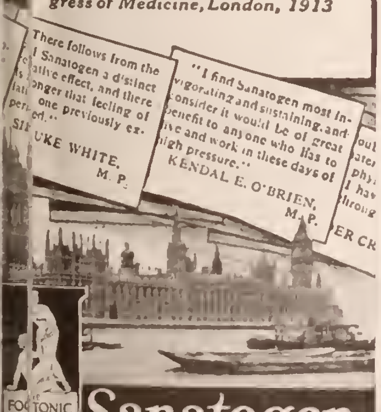
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About Scarcity of Milk in Germany

IT will be a relief to many of our readers whose feelings have been greatly and properly stirred by the agitation in behalf of milk-starved babies in Germany, to read another version of the matter by Mr. S. S. McClure, of New York, who, just before leaving Germany in the forepart of May, cabled to the Christian Herald as follows:

"All Germany is under food regimen, both in the city and county governments. There is a scarcity of milk, but it does not affect the babies nor the children. Every infant under one year old is assigned one quart of milk daily, or if the mother nurses the baby, the mother is given a quart. Children up to twelve have a pint to a pint and a half. Prospective mothers have a special allowance, and so have sickly children over twelve. What milk is left after filling these demands goes to the general public.

"The health of German infants, children and adults is better than previous to the war. The mortality rate among infants has decreased to a figure lower than ever in Germany history. The only possible danger that could arise to confront Germany would be bad crops this year. There is meagerness of food, but sufficient for health. If there is an average crop there will be no suffering. What I have said of Germany is equally true about Belgium, as to the babies. I have an article written by German officials explaining why the health of German people is better. Statistics from cities of 200,000 and over—twenty-six cities in all—show a decline in the birth-rate, but a greater decline in the death-rate of babies.

"I have visited many cities and talked with numerous officials and private citizens, observed school children, and gotten facts as to the weight and height of the children. In all the cities they are heavier and taller than in previous years. The aspect of the German people one meets on the trains, or on farms, or in the cities, is normal and calm, and there are no signs of grief or anxiety. Impressions of German people caused by conspiracies and German propaganda in America are wholly wrong. These people were never more worthy of respect and esteem. Subject only to failure in the year's crops, Germany and her allies are impregnable. It is this possibility of crop failure that makes the people demand the lifting of the blockade against foodstuffs."

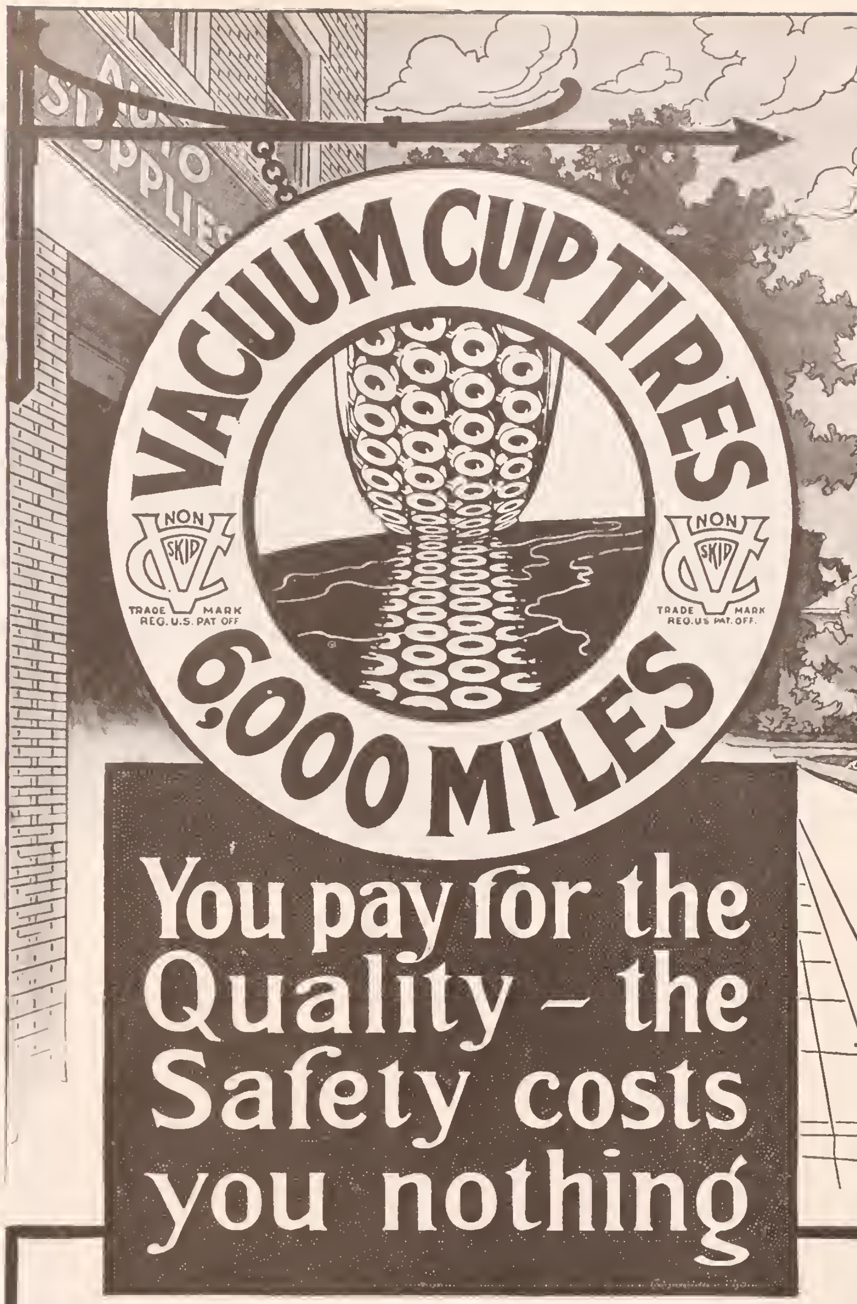
◆

IN the center of the Nile Delta lies Tanta, a city of 70,000, largely Moslem. In one of the poorest quarters of this city a Sunday school has been started for the children gathered from the streets. Rev. Stephen Trowbridge, Sunday school secretary for work among Moslems, describes a recent visit to this school: "The upper floor of a house has been rented, and we found every classroom full to overflowing with Mohammedan boys and girls. When this work first started, the children who came were of the poorest and could not read a line, but recently some very bright boys from the government schools have been attending. They are Moslems, and as Sunday is one of the regular school days, they came directly from their classes to this Sunday school. I saw a number of them with their Korans tightly clasped under their arms listening most intently to the lesson, which was from the book of Acts. Some of the questions they answered with quick intelligence, although they know almost nothing about the Bible as yet. Never in the history of the college has there been such a demand for the Bible. Moslem, Jew and Christian alike come, saying, 'Please send for a Bible for me.'"

◆

MR. and Mrs. Henry J. Sawyer of Berlin, Mass., observed the fiftieth anniversary of their marriage Saturday, March 25.

MR. and Mrs. Martin B. Trapp of Baldwinsville, N. Y., were surrounded by a happy company of nieces, nephews and grandchildren on the fiftieth anniversary of their marriage on April 25. Mr. and Mrs. Trapp have lived an earnest Christian life and have exerted a wide influence among their neighbors in Baldwinsville. One of their anniversary gifts was a year's subscription to the Christian Herald.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"I was taken," he writes, "through the Emperor's kitchen, and what do you suppose? Why, there was Quaker Oats."

But in his own kitchen it wasn't.

It's a curious fact. We Americans import Scotch and Irish Oats to sell at fancy prices. But in the British Isles, where these oats grow, Quaker is the dominant brand.

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But the connoisseurs of a hundred nations send here for their favorite oats.

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Oats, to have the finest flavor, must be northern grown.

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Merry Moments

ORIGINAL *anecdotes, full of real fun, will be welcomed for this column, and only these will be paid for.*

WHAT IF THEY ALL DID IT? Fresh from his vacation, the minister faced a large congregation, who were very kind in their praise of his sermon. The next Sunday a larger congregation came and listened with growing concern to the same address as before. The next Sunday he preached the sermon again. The officers of the church, after much consulting together, asked him why. The minister replied, "Why, yes, it was the same sermon. The first Sunday you told me how fine it was, and how it was just what you needed. I watched you all week, and you lived just as before, so I preached it again. All the following week I watched, and you lived just the same; so, remembering that you all had said it was just what you needed, I preached it once more. Unless there is some sign of improvement, don't you think I'd better plan to repeat it again?"

FREE MEDICAL ADVICE. "Doctor, my brother stepped in a hole and wrenched his knee and now he limps. What would you do in a case like that?" "I'm afraid I should limp, too!"

COLORED GLASSES. Jimmie was playing with the boy next door. Nurse went to get him, but he refused to come; so he was carried, screaming, away. The family and neighbors commented:

Sister—"He's a contrary little rogue."

Father—"He's a stubborn little rascal."

Neighbors—"He's a little savage."

Mother—"How strong-willed Jimmie is!"
—*The Advance.*

BUSINESS SYSTEM.—Despite his illiteracy, Mose Belt, a leading citizen of an Alabama town, has gathered quite a competency from his whitewashing and kalsomining trade.

Recently, during the course of some business with a notary, the latter produced a document, saying:

"Sign your name here, Mose."

"Look heah," said Mose, with offended dignity, "I doesn't sign mah name, suh. I'se a business man, suh, an' has no time for dem trifling details. I always dictates mah name, suh."—*Western Christian Advocate.*

TRICKERY EVIDENT.—"Pa," inquired a seven-year-old seeker after the truth, "is it true that school-teachers get paid?"

"Certainly it is," said the father.

"Well, then," said the youth indignantly, "that ain't right. Why should the teachers get paid when us kids do all the work?"—*Ladies' Home Journal.*

A NEW IDEA OF ECONOMY.—"Tommy," said the fond mother, "isn't it rather an extravagance to eat both butter and jam on your bread at the same time?"

"No, mamma, it's economy," Tommy answered. "The same piece of bread does for both."

◆

Food Values in Mexico

REV. W. E. VANDERBILT, of the Presbyterian Board of Foreign Missions, in a letter from Vera Cruz, makes some interesting observations on present-day social and economic conditions in Mexico. He writes: "In Vera Cruz the cargadores know that their money was not of very much real value and so their prices have gone soaring to the skies. It cost me $15 (Mex.) to get my trunk carried from the side of the ship to the custom house and from there to the Terminal Hotel. On the following morning the charges for taking it from my room to the baggage room in the same building for checking it were $10. In Yucatan I had to pay as high as $18 (Mex.) per day for food, and that of a very inferior quality.

"As I see it at the present time the real problem of the Carranza government is not that of the pacification of the country, but the adjustment of economic conditions. The value of the paper money has deteriorated so much that prices have gone up beyond the reach of the common people to supply their daily needs. In Zitacuaro corn is $60 per carga (a carga is 5.15 bushels); beans $130 per carga; wheat $110 per carga; flour $12 per arroba (an arroba is 25 lbs.); lard $4 per kilo; sugar $4 per kilo; meat (mostly bone and sinews) $2 per kilo; manta $4 per meter (used to cost 18 cents); blankets nothing less than $40; milk 75 cents per liter. The daily wage of the common laborer is from 50 to 75 cents per day, and I know of men who are working for about 37 and 40 cents. It is impossible for such to feed their families, much less to clothe them.

"There was a good crop of corn last year, so that the present supply is fully sufficient to meet the needs of the people; but the price is so out of proportion to the daily wage that I foresee a great deal of suffering. Since beginning this letter a week ago, the price of meat has increased twenty-five per cent. White thread, No. 50, costs $1.50 per spool; matches that used to cost one cent per box now sell for 40 cents. The 10 cent cans of baking-powder are priced at $6, the one pound cans at $24, and the 10 cent boxes of rolled oats at $8."

Here's the

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4th of July

A LARGE-SIZED **OLD GL Y,** six feet long and four eet wide. The very Flag y ve wanted. It will add much to ur celebration of Independence ay. You'll need it, too, for othe Na-tional Holidays and local cel ra-tions when the American Fl is indispensable.

The above illustration is an ual photographic reproduction o his splendid large flag, which we ve procured for readers of the Chr ian Herald. It is made by the Dun rds of Pennsylvania. To insure ra-bility the stripes are double-stit ed. Excellent bright colors, guara eed not to fade, nor shrink. **Po is NOT included.**

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CHRISTIAN HERAL
Bible House, New York, .Y.

SCATTERED REMNANTS

Sheltered beneath her mother, the baby watched, fascinated A tiny vase rocked gently with each thundering crash of the big guns.

In the corner flickering red things danced gaily.

Slowly they spread to the ceiling.

Finally the room glared, roaring.

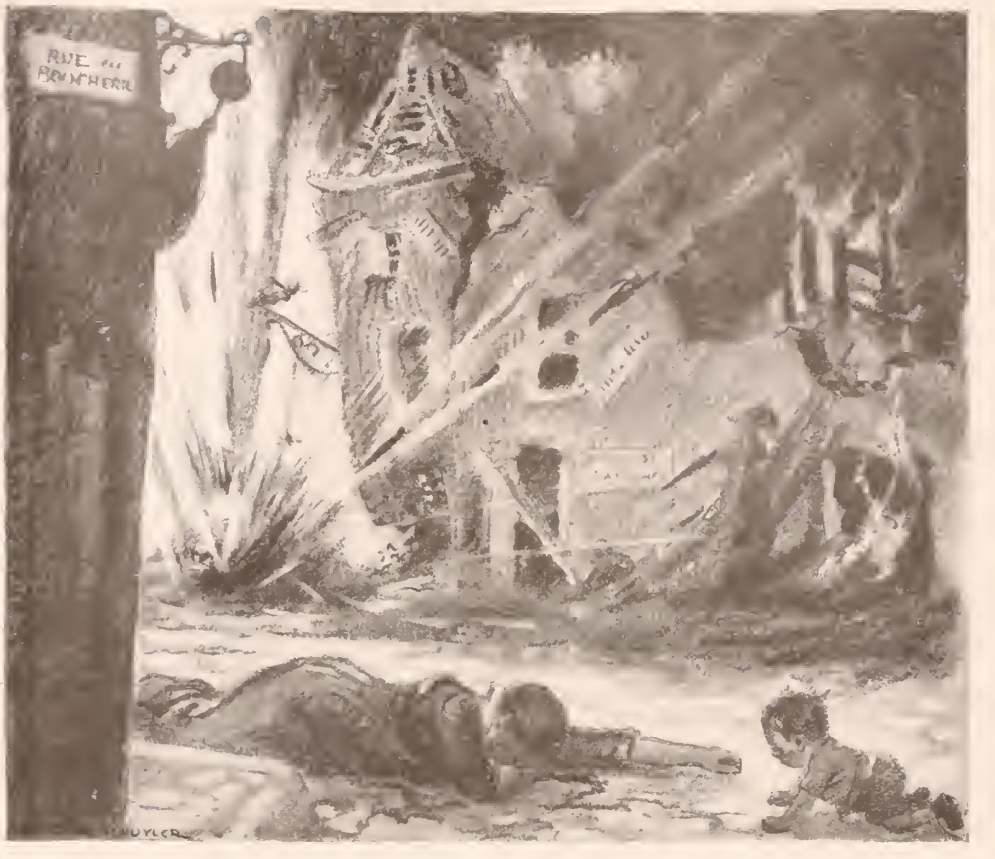
Driven from her burning home into the chaos outside, the mother fled wildly, clutching her baby.

At the corner she paused—staggered—then sank, a crumpled heap.

A tiny pink spot, like a rosebud, slowly widened until her kerchief dripped redly.

The baby crawled out, chuckling gleefully as the houses jumped into the air.

Finally tiring, she cuddled against her mother's body, and slept.



"VISIT THE FATHERLESS AND WIDOWS IN THEIR AFFLICTION." James 1:27

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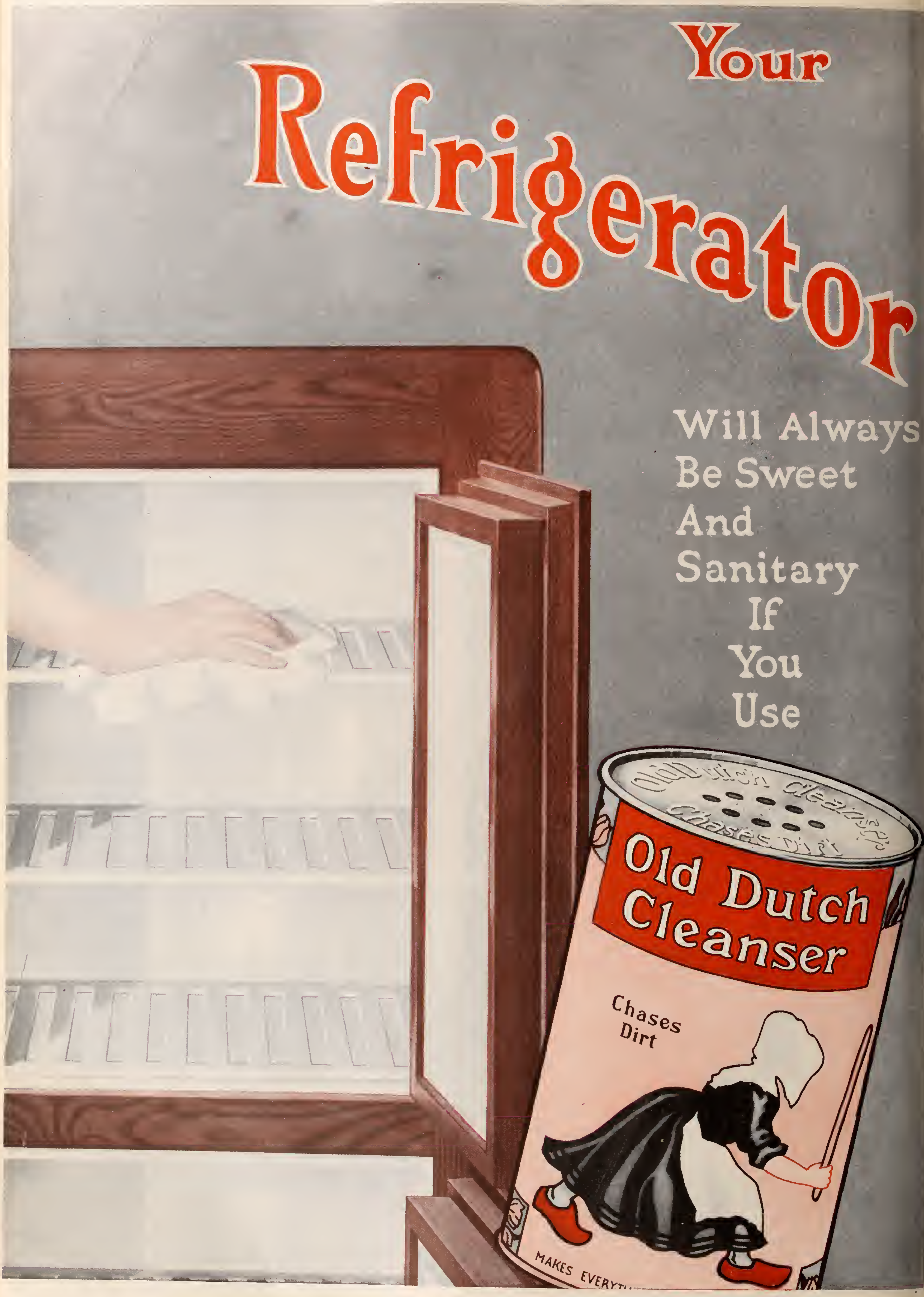
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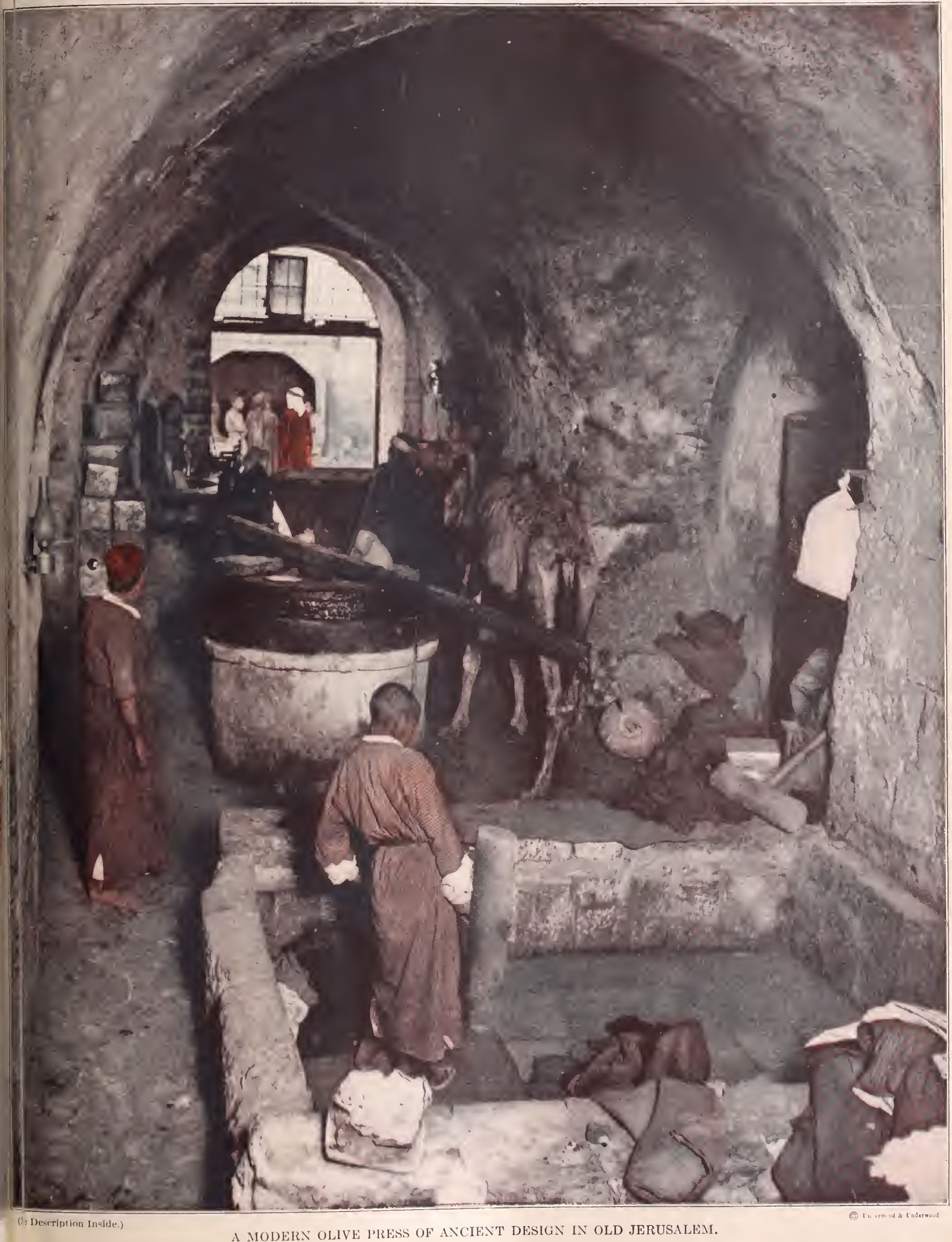

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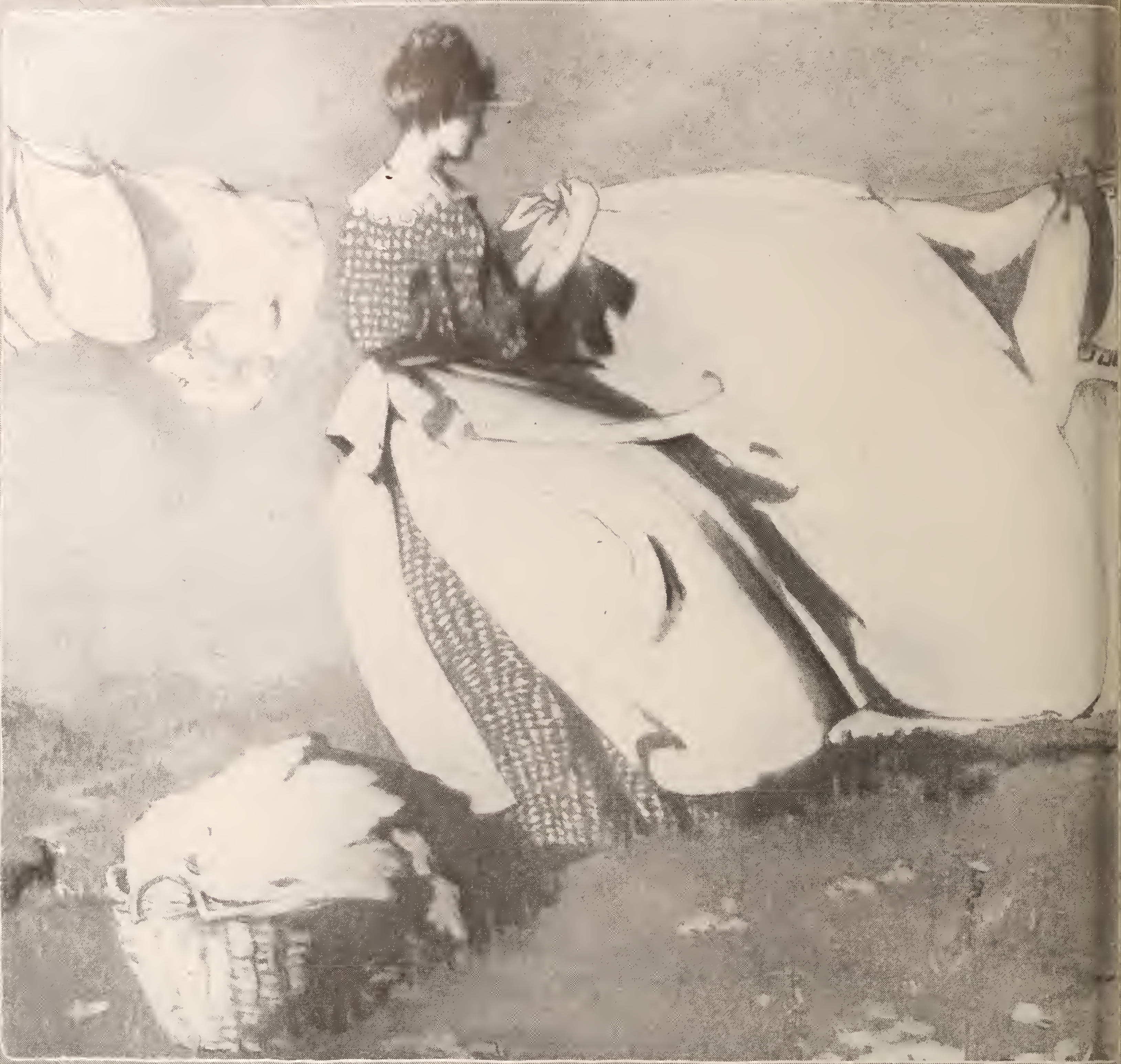

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Speaking of his delight in his wife's housekeeping, Robert Louis Stevenson said:
"My joy is to see her hanging clothes on the line in a high wind".

THERE is something almost jolly in a swinging line of snow-white clothes dancing in the sun. Their very appearance is such good compensation for the work of washing that every woman should be interested in whatever will help make them whiter and clearer than ever.

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THE·CHRISTIAN·HERALD
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The Methodist General Conference

By WILLARD PRICE

ace: Saratoga Springs, New York.
me: Evening twilight.
ene: Before a newspaper store on the local Broadway. Scores of preachers are passing. Across from the store is a lovely park, all lawns and fountains and flowers, shadowy now in the growing darkness. In the center of the park is a brightly illuminated building. Many preachers are pouring into this building and many more are flocking through the doors of a larger hall farther down Broadway.
haracters: Proprietor of the newspaper store. And myself, just arrived from New York.

The Preachers Capture Saratoga

"HAVE you a local newspaper?" I ask.

One is handed to me. The front page is plaster with the benign faces of Methodist bishops. Th proprietor of the store is watching me and there is peculiar quirk in his eye.

'New thing for this town," he says, "to have our pape filled up with preachers!"

'What did it used to be filled with?"

'Horse racers and gamblers," he replies.

H is full of the story of old Saratoga and here are a fe of the things he tells me:

Te building over there in the park is called the Caso. It was formerly one of the greatest gambling res s in the land. Wealthy, spendthrift Americans wh came up to attend the races occupied their evening in making and unmaking fortunes at the spin of t roulette wheel in the Casino.

Te usual gambling limits were taken off and players mig bid as high as they pleased. Many a man in the istory of the Casino entered the gaming room wit hundreds of thousands of dollars, and came out pen less. Many a tragedy was enacted there.

Al then Canfield, the owner, himself met tragedy. Th state legislated against gambling and the Casino, or e "Saratoga Club," went out of business. The ill-g wealth of Canfield began to dwindle. Last yea he decided to cancel an expensive life insurance pol and he went to New York for this purpose. On s way to the insurance office he fell through a hol n the street into the subway and was killed. Ho fortunate for his family that the hole was this sid f the insurance office rather than the other side!

T city of Saratoga bought the Casino and conver l the gounds into a public park.

"nd now, if you look sharp," said the newspaper sell "you can see a big white sign across the front of t building. It is too dark to read it but it says 'Geral Conference Missionary Exposition and Soc Center.'

"es, sir, I'll be hanged if the Methodists haven't occ ied the old gambling den, and in the main room, wh champagne used to run like water, they have raised up a lighted cross and hold a missionary meeting every afternoon! It is enough to make Canfield turn in his grave!

"And up Broadway there, a Committee on Evangelism is holding evangelistic meetings in the old Congress Hall ballroom. Down Broadway, just beyond the park, that big building where the people are going in is Convention Hall. It holds five thousand and the Methodists are filling it every day. That Hall has been the scene of some of the most corrupt political deals that have ever been put across in the history of this State. Both the Republican and Democratic conventions used to be held there, and it seemed that everywhere you looked around this town you would see a big boss holding some little whelp of a delegate by the lapel of his coat and shaking him into line.

Dr. Mary Stone of China (laughing) and Mrs. Hahr of Korea

"Times have changed," he concluded with a smile and retreated into his store.

Some Things Methodism Will Not Stand For

HE was right. Times had changed. From all over the United States and from more than twenty foreign countries came the delegates to Saratoga to attend the General Conference of the Methodist Episcopal Church.

The General Conference is the ruling body of Methodism. Once every four years it meets and its legislations affect the three million members of the Methodist Episcopal Church. This year it spent the entire month of May in its sessions and took actions which will deeply affect the future of Methodism and of religion in general.

Desecration of the Sabbath, divorce, Mormonism, and the saloon were attacked by the Board of Bishops in their Episcopal Address which was endorsed by the Conference on the second day.

"The desecration of the day in our time," say the Bishops, "is very largely an invasion from continental Europe, taken advantage of by the avarice of great corporations and irresponsible lovers of excessive and harmful pleasure. The desecration is mostly by persons who care nothing for law of any kind. 'In the presence of the danger to the Sabbath which this state of things engenders, the Church can do nothing less than bear ringing testimony and hold unflinchingly to the teaching that all worldly business and labor, except the works of necessity and mercy, are forbidden on that day.' It can do more. It can insist on enforcement of such laws as will preserve and protect Christian rest and Christian worship."

It is interesting to note in passing that a few days later a telegram was received from the Druggists' National Sunday Rest Committee, congratulating the Conference on its stand and assuring the Church of their cooperation.

On the subject of divorce the Conference noted that of late divorce has increased three times as fast as the population, and urged that all the pastors of the Church exert themselves against this evil.

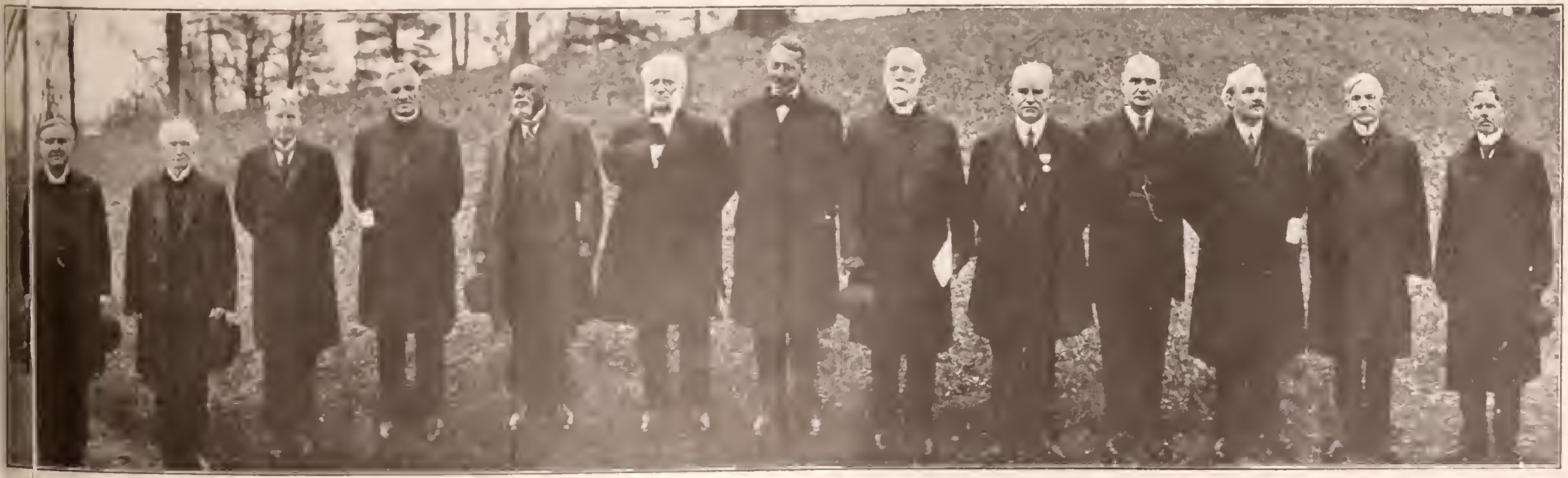
Speaking eloquently of the fight for prohibition the Bishops say:

> With vodka absolutely prohibited in Russia and absinthe in France, accompanied by such remarkable decreases in crime and such improvement in economic conditions as give promise of permanent prohibition; with unusual progress in official condemnation and legal restriction of the traffic in Germany, in the United Kingdom and in other European nations; with nineteen states and large sections of the remaining states under prohibition; with a recognition of the injury of intoxicants to industrial and economic efficiency; with a growing conviction of all great men that it can never be legalized without sin; and even with the supporters of the traffic in a panic over the handwriting on the wall, we call upon our members to press forward with good hope for the submission of a national constitutional amendment and the speedy outlawry of this execrable traffic.

Wanted—Clean Moving Pictures

A RESOLUTION was sent to Governor Whitman, urging that he sign the bill already passed by both houses which provides for a more adequate censorship of moving pictures. (The Governor has since vetoed the bill.) The resolution was as follows:

> Whereas, "The Christian-Wheeler Moving Picture Censorship Bill" has passed both houses of the New York State legislature and is in the hands of Governor Whitman for his signature, and



MISSIONARY BISHOPS OF THE METHODIST EPISCOPAL CHURCH
Right to left: Nuelsen, Anderson, Stuntz, McConnell, J. W. Robinson, J. E. Robinson, Eveland, Hartzell, Scott, Warne, Bashford, Harris, Lewis

Summerfield Baldwin of Baltimore, age 83, the only layman delegate who was in the conference of 1872 where laymen were first admitted

Whereas, This Bill provides for a more effective censorship for the protection of the morals of our citizens, especially of the children and young people who are increasingly exposed to the detrimental influence of films protraying vice and crime, and

Whereas, This General Conference, the legislative body of the Methodist Episcopal Church, represents in a peculiar sense the conscience of thousands of citizens in this State and millions in the Nation, therefore be it

Resolved, That we do hereby petition His Excellency, the Governor of the State of New York, to sign this bill and we hereby instruct the Secretary of the General Conference to send a copy to Governor Whitman to assure him of our keen anxiety and conviction.

Child Labor Law Supported

CHILD labor was denounced in no uncertain terms by the Conference through the Episcopal Address. The denunciation took a constructive turn when the support of the Conference was offered to the pending National Child Labor Bill as follows:

> While protesting earnestly against all state laws permitting the forms of industrial labor by children that dwarf young bodies and darken young minds, we likewise record ourselves as heartily favoring the Keating-Owen Bill which has recently passed by a large vote the National House of Representatives. We trust that this bill may soon be passed by the Senate and may receive the approval of our President that the children oi the Republic may have just and gracious protection.

Union Labor Is Recognized

FOR the first time in history the Church has adopted a definitely favorable attitude toward the labor Unions. There was a great deal of feverish debate before this action was taken. Certain delegates were thoroughly opposed to organized abor, and one, heated to the point of explosion, said that "murder, robbery, theft, every crime in the catalogue" had been committed by members of the class of workers with which the Methodist Episcopal Church was asked to align itself. The conservatives were strong but the radicals were stronger and prevailed.

"The world of toil is becoming a thinking world," cried Harry Ward, Secretary of the Methodist Federation of Social Service, "and woe be to the Church and Christianity if it permits that thinking world of toilers to drift away. Woe to it if it does not give to that group the strong, practical help and sympathy that will enable it to lead the world of labor into the Kingdom of God. This is a small thing in this report, brethren, and we shall go far beyond this before many years have passed. For eight years I have striven to get this thing enforced in the Methodist Episcopal Church because I believed it was the first practical step in Christianizing the industrial world. For that reason I ask you to adopt it."

One reason why the fight was so warm over the proposal was that Methodism itself in its publishing houses and other institutions employs thousands of workers who would be affected by such a ruling. The Methodist Book Concern, which publishes millions of pages of books and papers annually, was particularly opposed to any action which would force them to show preference to union labor.

Finally the word "preference" was struck out of the proposal, but even at that, the report as passed was by far the strongest utterance the Church has ever made on the subject of labor.

Here is the significant part of the memorial as adopted:

> It would naturally follow that since the Church is itself a large employer of labor directly and indirectly, it must itself in some way realize collective bargaining; either in one of the two forms which are now developed or in some other yet to be devised.
>
> A sound principle to govern the Church as an employer would appear to be that in recognition of the price being paid by organized labor to improve conditions of industry, on account of its general contribution to the community welfare, every possible endeavor should be made to work with it in so far as its methods are just, and in so far as the rights of unorganized men are not infringed upon.

The Little Doctor-Lady of China

A DISTINGUISHED visitor to the Conference from the other side of the world was Dr. Mary Stone, the famous little Chinese physician who was the first girl in Central China to grow to womanhood with unbound feet. Dr. Stone was educated in the mission schools of China and in the medical school of the University of Michigan. She has developed a splendid hospital in Kiukiang, China, and reached last year through her work a total of about twenty-four thousand persons.

She is the most charming and delightful personality one could meet. She has a spontaneous, girlish way, and her laughter is so ready and so hearty that she says she has been nicknamed "Minnehaha." Nevertheless her tears come quickly when she speaks of "my poor patients" and tells China's need of Christianity.

Another visitor, better known in America, was the Hon. Charles S. Whitman, Governor of the State of New York.

"It is close contact with humanity," said Governor Whitman, "that I would urge upon the ministers of all denominations today. I was introduced the other day as a man who was entirely at home in two interesting places: the one within the walls of the Criminal Court and the other within the walls of the Christian Church.

"I was graduated from a Christian parsonage into the practice of the criminal law. And I sometimes think if the criminal courts and the church could get a little nearer together it would be better for both of them.

It is close contact, if I may repeat, with humanity that I would urge upon the ministers of all denominations. We do not want them on the side lines, we want them in the game. Mere wistfulness is without potency. The preacher who refuses to take account of the world and its problems is sacrificing, it seems to me, an opportunity which comes to few men in this day and in this age."

There was great excitement in the Conference over the election of bishops. Seven new bishops were elected. (A more detailed story of the election follows this article.)

Left to right: Major T. W. Halford, Hon. Homer ton and F. M. North, who announced largest gift to M nod- ism, $750,000, for the retired ministers fund

Great Churches Clasp Hands

THE climax of the Conference—perhaps th nost stirring moment of any General Confer e— occurred on May 16 when the entire delegatio rose en masse to adopt the report favoring the union the Methodist Episcopal Church and the Met dist Episcopal Church, South. The binding toget r of these two great branches of Methodism would sult in a Church of more than six million members. his final triumph comes after years of tactful n tiation, during which one difference after anoth has been smoothed out of the way. The Met dist Episcopal Church South at its General Conf nce two years ago passed an action favoring unior and it was this proposal that was accepted, with ery slight modifications, at Saratoga.

Those who were present will never forget th ene when Bishop Cranston of the Northern Chur and Bishop Hendrix of the Southern Church clasped nds. There was weeping and shouting and th the Doxology rose tremendously to the rafters.

When silence was restor the presiding Bishop said: "As any as are opposed to the adop n of the report stand and be cou ed."

Not a man stood. The nti- ment for union was unani us.

"This has been the su eme moment of my life since t day God called me to be His o for eternity," said Bishop Cra on.

"For fifty years and re." said Bishop Hendrix, "sin my student days in Middl own. Connecticut, in the dark s of the war, has this been m constant prayer that they mi all be one. Brethren, I pra that the whole Methodist body the world may more and m see eye to eye and that my ve able brother and myself may to jointly stand together ov the united General Conferen of United Methodism in Ame a."

Only minor details rem to be adjusted and it is hope that two years h e a special sessi of the Northern Gen- eral Conferen may meet in the ame city with th Gen- eral Confere o the Southern rch and there c um- mate the pla for union.

A World Pro am

ANOTI R tremer ou- matter is th way the Church i gird- ing itself i this Conference t meet the unprece nted world con ion created in p the war.

The repo on World Con ions

The New Bishops in the Order of Their Election

Rev. Herbert Welch, D.D., LL.D.
President Ohio Wesleyan University

Rev. Thomas Nicholson, D.D.
Secretary Methodist Board of Education

Rev. Adna Wright Leonard, D.D.
Pastor First Church, Seattle, Wash.

Rev. Matthew S. Hughes, D.D.
Pastor First Church, Pasadena, Calif.

Rev. William F. Oldham, D.D.
Secretary Miss. Soc. of the M. E. Church

Rev. Charles Bayard Mitchell, D.D.
Pastor St. James Church, Chicago, Ill.

Rev. F. Hamilton, D.D., LL.D.
Chancellor Am. University, Wash., D.C.

b Dr. S. Earl Taylor, on behalf of the Board of Feign Missions and the Woman's Foreign Missiary Society, made a profound impression. He sted that, "the horrors, the desolations of this war he driven the people back upon God."

n all lands there is a turning toward Christianity th like of which has not been known before in the hory of missions. Apparently the war has had a sring effect and the comfort of religion is being sght throughout the world.

n evangelistic campaign is sweeping Japan, and D Taylor stated the opportunities are so great that th Protestant missionaries in Japan have united in he call for four hundred and seventy-four new nsionaries. In the Philippines "five thousand new nnbers were added during the past year and the nsionaries report over a thousand converts each ding the months of 1915." In China, in the Hinga Conference alone, one hundred and eleven new clrches have been organized during the last two yrs. In India, all the churches and mission schools a full and *there is a waiting list of one hundred and fi thousand persons who have had to be refused btism for the present because there are not preachers a teachers enough to care for them.*

Burdened with the responsibilities imposed by tl considerations set forth in this paper," said Dr. Tlor, in concluding his report, "we express our smn conviction that the present situation on the fign mission field is without parallel in all the Cistian centuries and that the Church must either orr its foreign missionary forces to cease seed sing and harvesting or make more adequate provon. * * * In view of the conditions herein s forth we respectfully request that the General Cference take such action as it may deem wise wreby the whole situation may be carefully consired and a report made as to what steps the Mthodist Episcopal Church should take more fully tneet its world-wide obligations."

he Conference immediately went into a session o prayer, and then the report was referred to the Cnmittee on Foreign Missions that they might dw up a plan adequate to meet the world emergency. ater the following resolution for a World Program w adopted:

> hereas, We have heard with profound concern the statemt of world conditions made by the Board of Foreign Msions, the Woman's Foreign Missionary Society and the Bops having Episcopal Supervision in foreign fields; and
>
> hereas, There seems to be a providence in the fact that tl critical period of the world's history comes at a time when o material prosperity is becoming a temptation to us; and
>
> hereas, We can only remain Christian when we manifest tlsacrificial spirit illustrated in the life of our Lord:
>
> esolved, That the Committee on Foreign Missions to which tl paper was referred be requested to report a world program wh will in some adequate fashion meet this world need.
>
> esolved, Second, that they be requested to consider what chges if any of organization and method are necessary to a ise the Church to an appreciation of this situation and a ne adequate response.

MANY of the greatest statesmen of the Church are now, as this is being written, meeting toher in committee and laying far-reaching plans which will put the shoulders of Methodism—perhaps of the United Methodism—under the most gigantic world task ever undertaken by a Christian Church. Of these plans I shall be able to tell more definitely next week.

The Newly Elected Bishops

By Ferdinand C. Iglehart, D.D.

ONE person out of every fourteen, one Christian out of every five, one Protestant out of every four, in the United States is a member of the Methodist Church. More than one half of that number belong to the Methodist Episcopal branch of that denomination, the quadrennial session of whose General Conference, held in Saratoga Springs, N. Y., for a month, has just closed. The General Conference, besides being the law-making body, also selects the leading officers to administer that law. It reaches the climax of interest and enthusiasm in the election of Bishops.

In the first ballots taken there were between one and two hundred candidates voted for and as a two-thirds majority is required for a choice, no selection was made till the seventh ballot when Rev. Herbert Welch, D.D., President of the Ohio Wesleyan University, was elected. Leaders in church and state do not usually have their birth in cities or homes of financial ease. Dr. Welch was born in New York City, November 2, 1862, the son of Peter A. Welch, a prosperous business man of that city. Dr. Welch graduated from the Brooklyn Collegiate and Polytechnic Institute in 1882, from Wesleyan University in 1887, and from the Drew Theological Seminary in 1890. He began his work as pastor in Bedford Station, Westchester Co., New York Conference. The year 1903 he spent abroad studying at Oxford University. In 1905 he was elected President of the Ohio Wesleyan University to succeed Dr. Bashford who had just been elected to the episcopacy, which position he has filled until now. As a preacher Dr. Welch succeeded in the best pulpits of his denomination, and in every regard he made his mark as a college president.

HOW often the secretaryship of the Board of Education of the church has been the stepping stone to the episcopacy. Eight years ago when Dr. William F. Anderson was made bishop, Dr. Thomas Nicholson became his successor, and at the conference just held was elected to the episcopacy. He was born in Woodburn province of Ontario, Jan. 27, 1862. He graduated at the Normal School in Toronto in 1883, and then came over the line to begin his ministry in Michigan. Ambitious for a liberal education, he went to Evanston where he was graduated from the Garrett Biblical Institute in 1892, and from the North Western University in 1893. Bishop Nicholson is a clear thinker, a forcible speaker, and his breadth of vision and consecration to the highest ideals have given to the educational interests of the church under his leadership singular success.

THE next one elected bishop was Rev. Dr. Adna Wright Leonard, pastor of the great Church at Seattle. He is the son of the late Dr. Adna B. Leonard who was one of the most splendid figures in modern American Methodism. The son was born in Cincinnati, Ohio, Nov. 2, 1875. He completed his course in Pennyton Seminary in 1895, graduated from the New York University in 1899, and from Drew Theological seminary in 1901. He became the pastor of the Methodist Church in Rome, Italy, remaining for one year and returning to join his father's conference at Cincinnati. His six years' successful pastorate in Seattle, one of the most important appointments of the denomination, attracted the attention of the delegates in search of a leader. As President of the Anti-Saloon League of Washington, he was a champion leader in the fight which resulted in prohibition for that state.

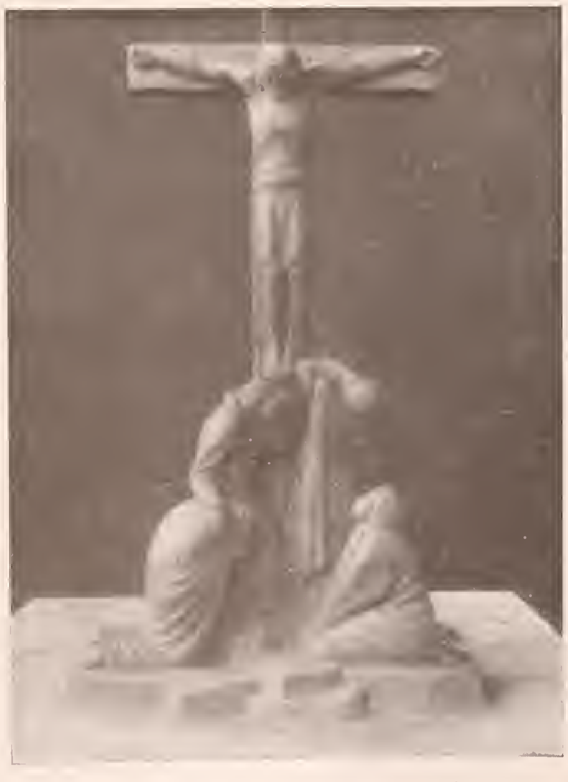
DR. MATTHEW SIMPSON HUGHES was elected bishop on the tenth ballot. He was born in West Union, Va., on Feb. 2, 1863. He was graduated from the West Virginia University and has been a member of the three last General Conferences. He was the fraternal delegate to the General Conference of the M. E. Church South two years ago, and his address had much to do in hastening the plan of the union of the two branches of Methodism. He has had a long line of what are termed first-class churches. The conference went wild with enthusiasm when Bishop Edwin Holt Hughes was sent down to escort his brother Matthew Simpson Hughes to be introduced to the conference.

DR. WILLIAM F. OLDHAM, who was next elected to the episcopacy, has had an unusual history in modern American Methodism. He was born in Bangolore, India, December 15, 1854. Hall Caine calls the heroine of his novel, The Christian, "Glory Quayle," after the family of W. A. Quayle who was made a Methodist bishop in 1908, and Kipling in his "Bridge Builders" refers to Bishop Oldham's father as a young engineer. The bishop-elect was educated at Allegheny College and at the Boston University. Eight years ago he was elected missionary bishop for Southern Asia. Four years ago he caused a surprise by resigning his office, and standing for election for one of the Corresponding Secretaryships of the Missionary Society, which was considered a place of less honor, but he answered what he considered the call of duty and was elected one of the Secretaries. No such a thing had ever happened in the history of the denomination. The other unusual thing happened when the General Conference just closed, elected him again to the episcopacy with a higher honor and larger responsibility. Bishop Oldham wields a facile pen, is the author of several books on missions, is one of the most eloquent pulpit and platform orators in the country, is an authority on missions in the Orient.

DR. CHARLES BAYARD MITCHELL, who was next chosen, was born August 27, 1857, in Pittsburgh, in a parsonage. He was graduated at

Continued on page 710

Upon the Cross



"The Crucifixion," by Arnold Ronnebeck

EVERYONE who has visited the countries at war has told of the reawakening religious feeling among soldiers and stay-athnes, but very little has been said aut the religious impulse and the Fopean artists. Many of them in the battle-line hve shared the emotion and the prayers of their crades who, before the war, were men of the mrketplace or of the laboratory. Many of those who hve had to stay at home have admitted that their wk seems suddenly trivial, of little importance in a w-ridden world, and they have laid aside pen or bsh to turn to the sterner work of helping their cntry in work for the wounded or for the families o he soldiers.

he writing that has been done in the trenches, and t sketches that have been made there and sent back a for the most part free of the most modern influences wch have so long held sway in study and studio. A l all through there is a distinct sense of the life al death conflict in the world and in the soul. What t feeling will be after the war is over no one can tell, l it seems likely that it will manifest itself in work wch is frankly religious. For there will not be an aist alive over there who will not be mourning the ls of a comrade, and each will have the sense that hmust do work worthy of that dead friend.

BUT there is one man, a sculptor, who, before he went out to battle, had made his change of mood mnifest in his work. It was just before Easter, 1914, iBerlin, and he was at work upon some municipal dorations for the new bridges on a boulevard. He ws known for the skill with which he could use the n art ideas called "cubistic" and "futurist" without lng a quality which made them understandable the people at large. He had just come back to his hne after years spent in Paris where he had gained rognition. His work had nothing to do with the sl but seemed, at least, to be concerned with the gmetry of external form. He found his inspiration ihe very modern ideas of efficiency and speed—in all those qualities believed to belong to a world well past all danger of crude warfare.

And what is even more interesting, in view of his moment of religious impulse, he was greatly interested in the Oriental. His dream was to go to India to see the architecture of the Buddhist temples. His studio had in it all the ancient Buddhist books, and photographs of its monuments.

SUDDENLY, in the midst of his work, Arnold Ronnebeck was overwhelmed by a strange and unaccountable feeling of sadness. It was not like a mood, but rather like a deep shadow cast over him and his work. He was under contract to do the work, but he could not keep at it. Finally he yielded to what was for him a mysterious impulse, and let his feelings have their way with him. No one was more astonished than he when he had finished, roughly but with simple power, a figure of the crucified Christ and the mourning women.

He could not explain it. He wrote to a friend as though ashamed of having left his chosen field for what his friends would consider an old-fashioned and conventional subject: "I felt I had to do it. I could find no other symbol to express my sense of tragedy. But as soon as it was done I felt relief, and I am working again."

His friends did not like the figure and said so. They shook their heads at Arnold Ronnebeck's moment of madness, and wondered if it might not affect his whole work.

Undoubtedly it has done so. In the following August he was on his way to the front as were so many thousands of the flower of Europe.

Did the war fling the shadow of the cross over the sensitive soul of the artist, and was his mood born of the inner knowledge that there was to be another crucifixion, and that again throughout the world, there would be women mourning at the foot of the cross upon which Humanity was bleeding?

CHARLOTTE TELLER.

A Week in the World's News

Delegates to the biennial convention of thc Women's Clubs of the United States which began its ten-day session in New York on May 23 with 1200 in attendance. Left to r t: Mrs. W. B. Williams, Lapeer, Mich., treasurer; Miss Mary Garrett Hay, New York City, director; Mrs. S. B. Sneath, Tiffin, O., first vice-president; Mrs. G. A. Bacon Worcester, Mass., second vice-president; Mrs. W. B. Young, Jacksonville, Fla., director; Mrs. W. E. Andrews, Washington, D. C., director

WORK OF CONGRESS. The Army Bill as agreed upon in conference, was passed by the Senate on May 17, and approved by the House May 20. On May 18, the Naval Appropriation Bill was reported to the House. It calls for five battle cruisers of 35 knots an hour, each to cost about $25,500,000; 20 submarines, including three 800-ton sea-going, at a total cost of about $20,000,000; 4 scout cruisers to cost about $5,500,000 each; ten destroyers, one hospital ship, one fuel ship, and one ammunition ship. The total amount will reach about $240,000,000, about $90,000,000 more than last year's budget. On the 23rd, the Military Defense Bill, said to have the backing of the President, was introduced into the House by Representative Hay; it provides for a council of executive information consisting of the Secretaries of War, Navy, Interior, Agriculture, Commerce and Labor, and seven civilians nominated by them and appointed by the President. It will be the duty of this council to investigate the location of railroads and highways with reference to strategic necessities and to coordinate the needs of the government and the industries of the country. The Administration's Shipping Bill was passed by the House on May 20. The River and Harbor Bill has been having hard sledding in the Senate throughout the week. On May 18, Secretary McAdoo submitted to the House, estimates of expenditures and probable sources of income which showed that it will be necessary to provide about $150,000,000 in new revenue. On May 23, the House passed the Porto Rican Bill which gives Porto Rico entire control of all its internal revenue, and provides for citizenship under certain property and educational qualifications. An amendment providing for woman suffrage was eliminated from the bill before its passage.

ON THE EVE OF THE CONVENTIONS. With the renomination of President Wilson at St. Louis on the 14th a foregone conclusion, the eyes of the country are naturally turned to the meeting in Chicago on June 7 of the Republican and Progressive conventions, for it is generally believed that these two conventions will unite to nominate the most formidable contender, with Mr. Wilson, for the presidential honor. A few weeks ago there were a number of booms, but most of these seem to be evaporating and disintegratng, uncovering a movement which aims at the nomination of Supreme Court Justice Charles E. Hughes. Justice Hughes has refused to be considered a candidate but has not stated definitely that he would refuse the nomination. Various elements antagonistic to Colonel Roosevelt in 1912 were reported a week before the convention as uniting in his support. Roosevelt finally put himself on record as a candidate for the nomination. That part of the Republican party commonly referred to as the "Old Guard" is said to be furthering the Hughes movement in an endeavor to head off the nomination of Roosevelt, and there is also evidence of a popular desire for Mr. Hughes' nomination. It is even possible that the Hughes and Roosevelt strengths may be so evenly matched that a compromise candidate will be chosen. The possibility of a separate Progressive nomination will hang over the Republican gathering until the choice is made.

ANTI INJUNCTION LAW VOID. On May 19 the Massachusetts Supreme Court declared unconstitutional the law which prohibited judges from issuing an injunction in labor disputes unless it was apparent that irreparable damage would be done. The court held that the courts must be open to all on the same terms, and that no obstacles can be thrown in the way of some which are not interposed in the paths of others.

THE EARTH TREMBLES. On May 19 serious earthquakes shook central Italy. On the 22nd, severe earthquake shocks were felt in Greece, and slight shocks were felt at Honolulu, these apparently being connected with renewed activity of the volcano Mauna Loa which began an eruption on May 20. The volcano Kilauea is also unusually active.

PROFIT SHARING PAYS. A report of the Educational Department of the Ford Motor Company covering the time in which the profit-sharing plan has been in effect, shows that in two years bank deposits of employees have increased $4,972,518, the average individual deposit increasing from $62.12 to $204. Two years ago employees were purchasing homes worth $3,282,331, now they are purchasing homes worth $21,787,193. Life insurance has increased from $2,471,663 carried by 2572, to $14,822,916 carried by 17,116 employees. Of 29,000 employees, only 19 claimed no religious faith.

RELIEF FOR THE SUGAR MARKET. Reports from Porto Rico show that this year's crop will be in excess of 463,000 tons, an increase of approximately 118,000 tons.

BUILT IN THE SHADOW OF BUNKER HILL. On May 18, five thousand people cheered the launching of the naval supply ship, Bridge, the first really large steel ship ever constructed at the Charlestown Navy Yard. The Bridge is of 8500 tons displacement and will have twin screws. Her length is 423 feet, beam 55 feet, draft 21 feet. Her estimated speed is fourteen knots. She will cost about $1,250,000.

WILL PROSPERITY LAST? In an effort to allay a certain nervousness which is abroad in the land regarding the possible effect upon our industries of a sudden declaration of peace, Harris, Winthrop & Co., of Boston, recently mailed a questionnaire to leading business men of the country. To the question "Will your business be directly affected by peace in Europe?" 28 answered yes, 750, no; 225 rep ed unemployment in their section, 32 reported none. To the question wh er labor is satisfied with wages now b ng paid, 887 answered yes, 598, no. As to the possibility of important st es during the summer, 309 answered es. 900, no. To the question as to wh er business men were willing to have he tariff question taken out of pol s, 1416 answered yes, 65, no. As to he influence of the increased wages or x travagance, 761 reported laborer as saving while 520 believed that incre ed earnings led to greater extravaga e. To the question "Has the war in Eu pe increased the sense of civic resp sibility and American nationalism an ng the people of your section?" 1310 nswered yes, 185, no. The answer to these questions are interpreted as indicating that business men feel at prosperity is here to stay.

A REVOLUTION THAT CAN'T REVO E. The presence of American marine n Santo Domingo is seriously interfe g with the revolt organized by Ger al Arias against President Jimenes. V ious political parties in Santo Dom o have sent Dr. Henriquez, a for er Minister of Foreign Affairs to e United States, to ask that the Amer n armed forces be withdrawn from e republic. The congress of Santo omingo recently elected Frederic Carv al provisional president of the repul e. Seven provinces repudiated the ac n of the congress. Rear Admiral C operton reports to the Navy Departm t that conditions are such that an e tion at the present time is inadvisa e.

CONFEDERATE MEMORIAL BEG . Work on the great memorial of the r between the states, to be carved t of the solid rock of Stone Mountain r Atlanta, Ga., was begun on May 2

AUTHORS AS LABORERS. It was nounced on May 19 that the Auth League of America, representing 1 0 American authors, was discussing e question of affiliating with the Ameri n Federation of Labor. It is impossi e to contemplate with the necess y editorial calm the prospect of a nati wide strike of authors, since an aut r is paid only when he works, and t always then. The advantages of org

Continued on page 707

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The War in Europe

By ANTHONY ARNOUX

European journalist of many years' standing; military critic; staff writer of the Paris Daily Mail and Le Temps; contributor to l'Indèpendance Belge

PEACE rumors have increased during the past week. One suggestive event was an attack on Sir Edward Grey by Mr. P sonby, the Liberal member for s ling, in the House of Commons. M Ponsonby said among other things th the peace of Europe would depend o he capacity of statesmen for survey ir the great problems in a broad spirit. T insularity which had characterized B ish diplomacy in the past constitu d the real danger. The government m t realize that the war had reached a d llock.

he war would never end. Mr. P sonby continued, if Great Britain w ed until Sir Edward and Dr. von B hmann-Hollweg (the German Imp al Chancellor) agreed as to who was re onsible for the war. Had Germany re sed to restore Belgium, evacuate F ace and Serbia, and form an indep dent Poland? Had she refused to a e to form an international council t maintain European peace? If she h refused these things the country o ht to be told, Mr. Ponsonby d ared.

We ought not to allow diplomatic et uette to stand in the way of taking t lead definitely, openly and boldly to b g the nations back to sanity and pe e," Mr. Ponsonby concluded.

ames Ramsay MacDonald, Labor m ber from Leicester, supported Mr. P sonby. He declared that peace was a litical and not a military problem. a that it was the duty of the governm t to state the terms on which it was p pared to conclude a peace. The si ificance of all this lies in the open di ussion of peace in the Commons, a t g which would not have been p ible six months ago.

nd along this same line may be m tioned reports which have reached A rica that the German press is disc ing the subject with a freedom and o nness and almost definiteness that w ld not have been permitted by the g ernment six months ago. This is re rded as significant of deliberate in ntion to prepare the public mind f peace proposals.

ossibly the future historian of this w , who will see clearly where we today s through a glass darkly, will date the b nning of the end of this war from t visit of Mr. Asquith to the Vatican s e weeks ago. At all events the chain o events since that visit, viz.: the a ivity of the King of Spain, the very n ceable cooling off in vindictiveness m ifested in the recent public utter- a es of those in authority in Germany a Great Britain, the request of the P e to the President of the United S es to avoid a conflict with Germany o he ground that such a conflict would m erially postpone peace, and other e nts, all seem to point very strongly t he probability that the first outlines o n understanding are being reached; t gh perhaps no negotiations of any ki between the interested parties h e yet been initiated.

et the writer knows one foreign s i-diplomat of a neutral European p er who is in this country on a special m sion for his government who is sure t such direct negotiations have been in ated and that by the middle or end o ext month the fruit thereof will be m ifest. Well, we shall see.

ut there can be little doubt that all t nations involved are heartily tired o ar, the frightful losses in lives, the si ply unbelievable expenditure of m ey, etc., etc., being the principal m ing causes. Even in the past week M Asquith had to ask Parliament for a ther billion and a half dollars to c y on the war till August, and G many began preparations for the is e at the end of June, of another two b on dollar loan.

he condition of Ireland seems to be in roving on the surface, at least, but a ar as we know there has been no a eement reached among those interes d as to the form to be given to the fu re government of that country. Mr. Asquith has returned to London, and Lloyd George, minister of munitions, has been selected to negotiate between the divided Irishmen on this subject. Sir Roger Casement is to be tried June 26, along with Daniel J. Bailey, a former British soldier, Casement's accomplice.

The British are showing some activity in Mesopotamia, southeast of Kut-el-Amara, where Gen. Lake's forces are reported to have made an advance on the right bank of the Tigris, carrying the Djuailam redoubt.

CAIRO, Egypt, was bombarded the middle of the week by some Turkish aeroplanes. This is the first time that the Turks have made an attack on this city, and the fact of this attack, coupled with developments around El Arish the other day, indicate that there is much more either actually going on or in course of preparation in the vicinity of the Suez canal, than we are advised of.

In Asia Minor, the western wing of the Russian army operating on the line southward from Trebizond to Erzerum, has made little or no new progress, the defense of the Turks stiffening, and at some points the Russians have been compelled to give ground.

The Austrian offensive on the south Tyrol front against the Italians is making rapid progress, and it is becoming apparent that its objective is the Italian fortresses of Vicenza and Padua, the capture of which strongholds would cut off the bulk of the Italian army operating farther to the east along the line of the Triest defenses.

In the south Tyrol, in the ten days which this offensive has lasted, the Italians have been driven from the positions in Austrian territory which had taken them a year to acquire, and back over their own border, whither the Austrians have followed them, so that the fighting on this front is now going on entirely on Italian territory today (May 25).

The Austrian tactics greatly resemble those used against the Russians in Galicia this time last year, enormous concentration of artillery, and the Italians seem as little able to withstand the rain of projectiles as were the Russians. At the moment the Austrians are beseiging the fortified areas of Asiero and Asiago at the head of the Italian railway which leads south to Vicenza, after having captured the outer defenses of these areas at Monte Verena and Campodolon, south of the Surgana Valley.

FROM comparative tranquility on Friday and Saturday of last week, the battle around Verdun became more active and more ferocious the early part of this week than at any time heretofore. On Friday, May 19, the Germans claimed that on the western front they repulsed three attacks by the French on Hill No. 304, and inflicted severe losses on the attacking forces when they retreated through the open country around Esnes to the south of that hill. The French, however, claimed to have captured a German position on the northeast slope of Hill 304, and a trench on Hill 287, and to have stopped a German attack on their own positions on the hill and at Avocourt.

On Saturday, the Germans captured trenches on both sides of the Hancourt-Esnes road, to the southwest of Hill No. 304, taking a hundred or so prisoners with these trenches. The French reported that Avocourt, Hill No. 304 and Le Mort Homme were all very violently bombarded the whole day. On the northern front little happened, and the eastern was calm.

On Sunday around Verdun the fighting on the western front was intense a good portion of the day. The Germans made an attack on the French positions on the southern and southwestern slopes of Le Mort Homme hill and carried them. This attack was launched after artillery preparation from the German positions on Hill 304 to the west, and the result makes the German hold on the northern, western and part of the southern slopes of Le Mort Homme apparently secure. Eight cannon, a number of machine guns and 1250 French troops were captured, in addition to the ground won.

A German attack on the southeastern slopes of Hill No. 304 was not so successful, as, after entering the French first line trenches, the Germans were driven back by the French counter-attack.

There was very hot fighting on Monday on the western front. The Germans stormed the French positions on the eastern spurs of Hill No. 304 and held most of them against the French counter-attacks, though a portion were retaken by the French. South of Hill No. 287 the French recaptured a small work taken by the Germans on May 18.

On Tuesday the Germans claimed to have captured a French blockhouse in this region and to have repulsed French attacks east of Hill 304 and (this location is to be remarked), on the southern slope of Dead Man's Hill.

On the west front the Germans repulsed a strong French attack on the southwestern slopes of Le Mort Homme, and farther east stormed and captured the village of Cumieres; 300 French were made prisoners.

On Monday the French took the offensive north of Verdun and penetrated German positions over a front of a mile and a quarter, from Thiaumont Farm to Fort de Douaumont, entering the fort. Most of this ground was held until Tuesday on which day German counter attacks in force began to press the French back. In the morning of Thursday the Germans regained some of the ground lost the day before between Thiaumont farm and Fort Douaumont, capturing 500 prisoners. In the afternoon the French state that the Germans recaptured Fort Douaumont after repeated assaults thereon, though they, the French, hold the immediate approaches thereof. Immediately after an attempt was made to flank the French positions in Caillette wood, a little south of Fort Douaumont, which the French defeated. By Saturday, after four days of fighting with bayonet and hand grenade from shell hole to shell hole, in what amounted to the most bloody and hotly contested pitched battle on the Western Front during the war, the Germans had won back most of the ground taken by the French on Monday and had also again taken the Haudremont quarries recaptured by the French during the week before, making progress as well on the slopes south of Fort de Douaumont.

On Thursday the French abandoned the Dead Man's Hill, one of the key positions on the western front, but they still held the hill under their artillery fire so that the Germans were unable to occupy it. On the north front the battle raged with even greater violence than before, if possible. The French admit that they were driven out of their trenches to the east of Haudremont, but claim that the battle is not yet finished in this vicinity, and that, therefore, this loss may be retrieved. In this Haudremont fighting the Germans reported taking about 800 prisoners. The losses during the week by both sides were very large, which is natural since the fighting was the most desperate and continuous seen so far in this war.

Washington Protests Mail Seizure

AT last the administration at Washington has dispatched the long-heralded note to the British and French governments on the question of interference with American mail. The note is most interesting reading and in itself contains a fairly complete summary of the offenses against which our government now protests. The text of the note as published in the press of May 27 is given below.

Excellency:

I HAVE the honor to acknowledge receipt of your Excellency's note of April 3 last, transmitting a memorandum dated Feb. 15, 1916, and communicated in substance to the American Ambassador in London on Feb. 28, in which are stated the contentions of the British and French Governments in regard to the right to detain and examine parcel and letter mails en route by sea between the United States and Europe.

After a discussion of the use of the mails for the transmission of parcels and of the limitations to be placed on "inviolable mail," the joint memorandum of Feb. 15 closes with the following assertions:

"1. That from the standpoint of their right of visitation and eventual arrest and seizure, merchandise shipped in post parcels need not and shall not be treated otherwise than merchandise shipped in any other manner.

"2. That the inviolability of postal correspondence stipulated by the eleventh convention of The Hague of 1907 does not in any way affect the right of the Allied Governments to visit and, if occasion arise, arrest and seize merchandise hidden in the wrappers, envelopes or letters contained in the mail bags.

"3. That true to their engagements and respectful of genuine 'correspondence' the Allied Governments will continue, for the present, to refrain on the high seas from seizing and confiscating such correspondence, letters, or dispatches, and will insure their speediest possible transmission as soon as the sincerity of their character shall have been ascertained."

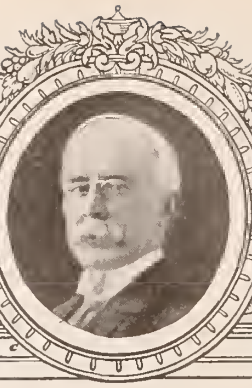
In reply the Government of the United States desires to state that it does not consider that the Postal Union Convention of 1906 necessarily applies to the interferences by the British and French Governments with the oversea transportation of mails of which the Government of the United States complains. Furthermore, the Allied Powers appear to have overlooked the admission of the Government of the United States that post parcels may be treated as merchandise subject to the exercise of belligerent rights as recognized by international law. But the Government of the United States does not admit that such parcels are subject to the "exercise of the rights of police supervision, visitation, and eventual seizure which belongs to belligerents as to all cargoes on the high seas," as asserted in the joint note under acknowledgment.

It is noted with satisfaction that the British and French Governments do not claim, and, in the opinion of this Government, properly do not claim, that their so-called "blockade" measures are sufficient grounds upon which to base a right to interfere with all classes of mail matter in transit to or from the Central Powers. On the contrary, their contention appears to be that, as "genuine correspondence" is under conventional stipulation "inviolable,' mail matter of other classes is subject to detention and examination. While the Government of the United States agrees that "genuine correspondence" mail is inviolable, it does not admit that belligerents may search other private sea-borne mails for any other purpose than to discover whether they contain articles of enemy ownership carried on belligerent vessels or articles of contraband transmitted under sealed covers as letter mail, though they may intercept at sea all mails coming out of and going into ports of the enemy's coasts which are effectively blockaded. The Governments of the United States, Great Britain, and France, however, appear to be in substantial agreement as to principle. The method of applying the principle is the chief cause of difference.

Though giving assurances that they consider "genuine correspondence" to be "inviolable," and that they will, "true to their engagements," refrain "on the high seas" from seizing and confiscating such correspondence, the Allied Governments proceed to deprive neutral governments of the benefits of these assurances by seizing and confiscating mail from vessels in port instead of at sea. They compel neutral ships without just cause to enter their own ports, or they induce shipping lines, through some form of duress, to send their mail ships via British ports, or they detain all vesels merely calling at British ports, thus acquiring by force or unjustifiable means an illegal jurisdiction. Acting upon this enforced jurisdiction, the authorities remove all mail, genuine correspondence as well as post parcels, take them to London, where every piece, even though of neutral origin and destination, is opened and critically examined to determine the "sincerity of their character," in accordance with the interpretation given that undefined phrase by the British and French censors. Finally the expurgated remainder is forwarded, frequently after irreparable delay, to its destination. Ships are detained en route to or from the United States or to and from other neutral countries, and mails are held and delayed for several days, and, in some cases, for weeks and even months, even though not routed to ports of North Europe via British ports. This has been the procedure which has been practised since the announcement of Feb. 15, 1916. To some extent the same practice was followed before that date, calling forth the

Continued on page 705

THE BEQUEST OF PEACE



A SERMON

By

*REV. J. H. JOWETT, D.D.**

TEXT—John 14:27. "My peace I give unto you."

WE have acquired a rather perverted conception of peace. Our common applications of the word are suggestive of the perversion. We go out into the country lanes when the winds are asleep, when the birds are silent, when the leaves are still, when the cattle are reclining in the meadows, and the quietude of the scene prompts us to exclaim, "How peaceful!"

We climb the mountain slope. We see the roaring, tempestuous torrent as it plunges madly down the rocky gorge. We wander into the silences of the heights, into deep, hidden recesses, where the mountain tarn makes its lonely home. The stillness remains unbroken, save by the occasional scream of a startled bird, or the bleating of a straying sheep, or a bark from a distant homestead. "How peaceful!"

We walk through the streets of a great city in the early hours of a Sabbath morn. The business houses are closed. No hurrying messengers make the air palpitate with their haste. The perspiring traffic is at rest. The crowd is absent. The echoing step of the policeman is interpreter of the intensity of the silence. "How peaceful!"

We go into the chamber of death. We see the stilled form, the unchanging features, the absence of all movement, of all struggle, even of a breathing or a sigh, and we whisper to one another, "How peaceful!" And so peace has become associated with the unstirring, the quietness of sleep, the silence of stagnancy, the stillness of death.

Now, when we turn to the Scriptures, quite another conception of peace prevails. There is nothing significant of the motionless and the stagnant. Its characteristics are not those of the death-chamber or the depopulated city. The life of peace is not slept out by the stillness-haunted tarn, or the windless meadows. In the Scriptures peace is associated with movement, and with movement abounding! "Then had thy peace been like a river!" The figure stands out in vivid contrast to the modern symbols. "Peace like a river!" not like a tarn, or a death chamber, or a still and breathless morn, but "like a river!"

JUST look into the wealthy figure. The life where peace prevails shall be like a river. Then life shall not be fragmentary, broken up into many, and sometimes hostile, sections. A river is not a thing of varied and incongruous parts; it is a liquid and consistent whole. Life like a river—not divided against itself; it shall be all of a kind, entire, congruous and consistent. The life where peace prevails shall be "like a river." Then life shall be progressive, moving on to greater fulness, possessing larger carrying powers, marked by more spacious sympathies, more comprehensive breadth. The life where peace prevails shall be "like a river." Then life shall be musical, not still and quiet as the grave, but breaking into song, lisping thankfulness in its infancy, and with the diapason of its prime moving to the sound of great and triumphant oratorios of praise. Peace like a river—consistent, progressive and musical.

Can we get the common denominator of these three descriptive terms? I think we can. The common or primary element is to be found in the element of harmony. Harmony is the determiner of consistency, the king of progress, the secret of music. Let us then drop the Scripture figure, and attempt a definition which the figure seems to enshrine. Peace is essentially concord. Peace is not quietness. It is the noisily incongruous subdued into harmonious partnership. It is not stillness. It is the hostile and the sectional leashed into harmonious movement.

NOW, the Bible has two charges to make against common human life. It first of all proclaims that life is fundamentally discordant. An appalling wrench has occurred. A violent severance has been made. The unredeemed man is out of harmony with God. An amazing discord prevails. He is not in tune with the Infinite. The statement is not made as the expression of a mere theological doctrine. It is not a dogmatic statement, thrown, for purposes of discussion, into the arena of party controversy. It is not a harmless proposition; it is a searching accusation. I am not asked to discuss it; I am asked to answer it as a personal charge.

Am I in tune with the Infinite? Am I in concord with the Divine? The charge is this—that alienation has occurred. "Your sins have separated between you and your God," cries the old prophet! You are out of touch with God! The word of the prophet is abundantly confirmed throughout the entire Book. You may recall one or more of the many figures under which the relationship is expressed. It is expressed under the analogy of husband and wife; and sin has created an appalling divorce. It is expressed under the similitude of the head and the members; and sin has produced rebellion among the members, a kind of spiritual St. Vitus' dance, the limb moving on its own initiative beyond the controlling sovereignty of the head. It is expressed under the symbol of the vine and the branches; and sin has created a rotting and impoverishing disruption. Under all these figures, the Bible expresses itself concerning the unregenerate man. A gracious relationship has been broken. A purposed harmony has been destroyed. Life is disjointed in the secret place. There is no p ce. Life is fundamentally discordant.

The Traveler

By Edwin L. Sabin

Pleasure beckoned with airy towers
And gardens basking in sunny hours;
On to the gold, and out of the gray--
But Duty called, and I turned away.

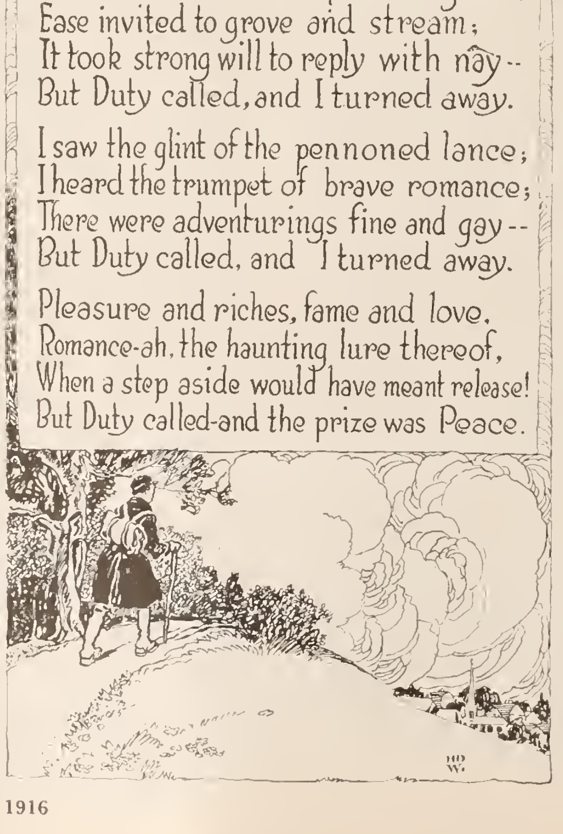
Fame extended its starry crown;
Should I pause for an instant and lift it down?
Ready the laurel and ready the bay--
But Duty called, and I turned away.

Yon, in the bypath, Love roamed fair;
Smiles and a welcome awaited there.
Ah, how the heart of me longed to stray!—
But Duty called and I turned away.

Riches lured with their sparkle and gleam,
Ease invited to grove and stream;
It took strong will to reply with nay--
But Duty called, and I turned away.

I saw the glint of the pennoned lance;
I heard the trumpet of brave romance;
There were adventurings fine and gay--
But Duty called, and I turned away.

Pleasure and riches, fame and love,
Romance-ah, the haunting lure thereof,
When a step aside would have meant release!
But Duty called-and the prize was Peace.



Now, following upon this primary charge, the ble makes another statement, again keeping close t the experience of the common man. It affirms tha because of this mortal and mortifying discordanc the movements of life are attended with painful fri on. Is this merely theoretical and academic, or is severely practical and experimental? The state ent is this—that discordance in the life creates pa ful friction in the exercise. What is our personal a ver to the charge? We are familiar with the fact hat in the physical life the exercise of a limb is fra ght with agonizing pain when the limb is out of nt. Bone grinds upon bone—the bones which were urposed to move in smoothest and friendliest symp hy.

IT is not otherwise in the realms of the spirit. V en the soul is out of union with God, when the is discordance in the most intimate places in the fe, then all moral and spiritual exercises become a pa ful and exhausting strain. Why, we have command ed this very word "grind" to express hard, dry, juic ss drudgery. The word is not out of place in the h ier reaches of the spirit. When there is discord ce, disjointure in the soul, the claims of the highe ife are a wearying and painful grind. "Thou hast en *weary* of me!" Duty is a grind! The exercis of worship are a grind! Movement is reluctant. Pr er is sluggish. Generosity goes with cheerless ss. The soul is in discord, and duty is a hardship.

Well, now, these are the collateral statements de by the Word of God. Unregenerate life is a dis rd and a friction. The restoration of peace means he annihilation of both. It means the end of the dis rd and the cessation of the friction. The aliena on between man and God is abolished, and the separ ed bride and bridegroom are remarried in a strong nd gracious wedlock. Now, mark this: the first to r ke the move toward reunion is the wronged husb d. It was not our aspiration, but God's love, that b an our eternal redemption. I say it with all reveren — the wronged and insulted God made the first m e! That is the order of our redemption. Paul procl ns the order a score of times in the benediction h n-vokes upon his fellow Christians. "Grace, me y, peace!" Grace is the primary fountain. The o in of man's peace is to be found in the divine grace.

BUT now how inefficient is the divine grace with it the cooperating willingness of man! How n-efficient is the enveloping atmosphere if we keep ur doors and windows closed! Some of you may l e read Frank Bullen's masterly book on his cruis n a whaler. You remember the chapter in which ie describes the sleeping-berths as being loathsome ns of stenchfulness and corruption. There the wh er floats in the faraway southern seas, a little hom of pestilence and stench, and yet immeasurable lea es of pure, fine, washed air press upon her and env p her, seeking to gain an entrance into her foul d noisome hull. But a hull can shut out the air of ie southern seas!

And here is the enveloping grace of God pres g about man, seeking an entrance into the unc n dungeons of his spirit. But how ineffective and n-potent it all is if we will not open our mind and rem e the barriers interposed by will! "Behold, I stan t the door and knock!" "How often would I," c s the Master, "but ye would not." But when e mind is opened, and the barrier of the will is remov l; when human willingness cooperates with divine gr e, then the clean atmosphere enters the foul dunge s, and in the mixing of the two atmospheres it is e unclean one that is destroyed. When you get hu n willingness to cooperate with divine grace, the fu -mental discordance of the life is abolished, peac s established, and the soul is partaker with God in m t intimate wedlock.

WITH the abolition of discordance, friction o comes to an end. The "grind" goes out f religion, out of the exercises of worship, out of e discharge of duty. The "yoke" becomes "easy," e burden becomes "light." Our "statutes" bec e "songs." The "oil of joy" gets into the life, and e limbs of the spirit move with exquisite smoothn .

No longer a grind, I say! Rather shall we sing w h the psalmist, "I delight to do thy will." No lon r shall we feel the rasping of restraint, but with e psalmist again we shall sing, "Oh how I love thy La '" Life in tune with the Infinite, and the will of e Infinite comes as a sweet accord.

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*Pastor Fifth Avenue Presbyterian Church, New York.

Daily Meditation

FOR EVERY DAY IN THE YEAR. LED BY

J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON SEDGWICK COOPER

Sound the Great Recall

SUNDAY, June 11. Matt. 16 : 9. *"Do ye not remember the five loaves of the five thousand, and the many baskets ye took up?"*. In the midst of today's necessity, I am to recall the providence of yesterday. I am to sing of "His love in times past." I am to visit the Ebenezers I have built as memorials of my deliverance, and I am to look about for the altars of testimony which have been built by others. For other pilgrims have been along this road. This is not the first time that men have faced grim problems, and seen the teeth of gaunt hunger at their gates. And the recorded witness tells me that God was about, as well as hunger. The mighty Harvester was on the unsown waste, and the multitude was fed! And now, in our day, the necessity is huge, and our means are scanty. Sound the great recall! "Do ye not remember?" "Who through this weary pilgrimage hast all our fathers led?"

Do I not remember the inspired triumphs of the Lord's knights who fought the battle of the past? The roads along which we march are full of sacred reminiscence. Everywhere our common road is holy ground. "On this ground Christian stood, and up there came Apollyon against him. Behold, also, how here and there are yet to be seen upon the place some of the shivers of Apollyon's broken darts. . . . Verily, Christian did here play the man!" Thus is the road vocal with the witness of the King's knights. Let us listen to their witness, for "the Lord of hosts is with us and the God of Jacob is our refuge."

By God's grace, and by our own steady faith, and by the exploits which are born of grace and faith, let us make our way an illustrious yesterday for the children of tomorrow. Let our sons and daughters find "the shivers of Apollyon's broken darts," and let them visit the hallowed spots "where with our blows we did split the very stones in pieces." We owe to our posterity a noble witness to our God. When our children shall sound the great recall, let it be that the gathered volume of testimony shall contain the witness of God's dealings with us, and may their conflicts be all the more assured because we have such wonderful triumphs today. J. H. J.

God Our Helper in Sore Trial

MONDAY, June 12. I Chron. 12 : 16–22. *"Thine are we, David, and on thy side, thou son of Jesse."* This is a most inspiring chapter, telling of the uprising around David of that new spirit which was to transform the Hebrew kingdom. The hold mentioned here is clearly the cave of Adullam, situated in the desolate regions which abut on the Dead Sea. There David was hiding from the envenomed hatred of Saul, and there the nucleus of his coming kingdom was assembling. The old order was changing, giving place to new, and God was preparing to fulfil himself in a new way. The parallel with our own times is exact.

Jesus is not yet king of the world in practical politics, though he is so in the divine order. We see not yet all things put under his feet. The kingdoms still rage, the kings of the earth take counsel together against the Lord and against his Christ. But though our Lord is not yet enthroned, as ere long he must be, and his kingdom is still in secret, there is gathering around him a great host, which is indeed the host of God. Many who were in distress and in debt and bitter of soul have gathered themselves unto him, and he has become their captain (I Sam. 22 : 2). Others have come, swift as the roes upon the mountains, and their faces are like the faces of lions. Some of them were equal to a hundred, and some, like Augustine, Luther and Knox, to a thousand. Ah, what a mustering of the clans has been going on during the Christian centuries, as one after another has joined the great host of God's elect! As each fresh recruit comes, the King goes forth with the testing inquiry: "Art thou come to help me?" If we can reply with Amasai, "Thine are we, Jesus, and on thy side, thou Son of God"; the Lord will answer, "Mine heart shall be knit unto you." Let us be so perfectly devoted to make Jesus King that he shall entrust himself to us with absolute faith, and choose us to share in the feast. F. B. M.

Religion and the Human Equation

TUESDAY, June 13. Isa. 43 : 5–7. *"I will bring thy seed from the east, and gather thee from the west."* Frederick C. Howe, the United States Commissioner of Immigration, said recently that the chief factor in our relations to the immigrant was the human equation. The first thing that the immigrant looks for upon arriving at Ellis Island is a friend or an acquaintance. This he desires more even than work, for which he is usually eager. The immigrant will be seen frequently holding with great care a card or an envelope bearing an address on the East Side of New York City, or to some distant town or industrial center in the Middle West. It is the influence of friendship which counts with them, and their hearts are opened most quickly by personal kindness.

There are few greater open doors of opportunity for the truly religious man than the privileges offered at present to show brotherliness to some of the 10,500,000 immigrants who have landed in the United States since the opening of the twentieth century. We have a Christian duty toward them which has not been fulfilled. Certain churches are joining the various immigration and educational societies working for these people and assisting in teaching them English and inviting them to special services arranged in accordance with their needs.

What definite Christian thing can *I* do for one or more of these people? One friend of ours was the means, last year, of helping over 100 immigrants to discover what a Christian civilization really meant, by meeting them in his home, teaching them and assisting them in securing their naturalization privileges. What have *we* done? C. S. C.

The Heart's Desire for Jesus

WEDNESDAY, June 14. II Sam. 15 : 13–24. *"The king himself passed over the brook Kidron."* We cannot read of the rejection of David by Jerusalem and the nation, without recalling a greater King who passed by the same way. *"When Jesus had spoken these words, he went forth with his disciples over the brook Kidron."* In each case there was a rejected king, and in each a group of devoted followers, who crossed the brook with him. Is there not a sense in which all of us must pass over that brook to join him, who at the present is still without the camp! We must go forth to him without the camp, bearing his reproach; and is there any phrase which will better set forth the inward intention of the soul than that of Ittai the Gittite, who, Philistine though he was, evinced a more entire devotion than many of David's sworn friends. "As the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether for death or for life, even there also will thy servant be." Is it to be wondered at that David said unto Ittai, "Go and pass over." Will Jesus say less!

This personal, chivalrous love to Jesus is what we all need. Francis of Assisi had it when the vision of the Crucified pierced his heart and set it aflame. Thomas Aquinas had it when he heard a voice saying "Thomas, thou hast written well of me; what shall I give thee as reward?" and he replied, "I desire nothing but thyself, Lord." Bernard of Clairvaux had it when he wrote, "The love of Jesus, what it is, none but his loved ones know." Charles Wesley had it when he wrote, "Jesus, Lover of My Soul." George Matheson, the blind preacher, had it when he wrote, "O Love That Wilt Not Let Me Go." We desire, not for that world alone, but for this, to be where Jesus is, whether for life or death; and it should be the one prayer that we never cease to utter: "O Spirit of God, one thing I ask of thee: make me to know and love Jesus Christ." But this lesson is best learnt when you have crossed the Kidron and found the Garden. F. B. M.

Light Bearers

THURSDAY, June 15. John 1 : 4. *"In Him was life; and the life was the light of men."* In describing the life of a great lady, an author said, "She was one of those beings who only glide through life, and who leave there a trace of light."

John the disciple of Jesus, a master of expression, said in delineating the character of Jesus, "In him was life, and the life was the light of men."

The present generation may have lost some of the rigorous self-discipline that was the feature of the Puritan's religion. We are less careful about the rules of religion, and there is less emphasis upon the penalties of sin and wrongdoing in the next world. One man told me recently that he thought this age had lost its religion, because it was so gay and easy going—it lacked in seriousness and in the consciousness of sin. That may be partially true.

Yet modern Christians are usually believers in the deep joyousness of Jesus, and they like to think of him as a light-bearer. The healing, loving side of the Master never fails to attract, and we like to think of him as our example in scattering light about him upon all burdened souls.

Some Christians seem to take little or no delight in their religion; their piety is painful to others—unnatural, almost inhuman. Jesus said, "I am the light of the world." Children looked into his face and smiled, sinners found at his side hope and forgiveness. Sorrow was turned into joy in his presence. The disciples' deepest sorrow was when *He* went away.

Am I a light-bearer? "Now are ye light in the Lord," said Paul; "walk as children of light."

C. S. C.

The Love That Changeth Not

FRIDAY, June 16. Job 19 : 20-29. *"I know that my Redeemer liveth."* The Hebrew word is *Goel*, which in the book of Ruth is translated by "near kinsman." What Boaz was to Naomi and Ruth, when the two lonely women got back to Bethlehem, that Jesus is to us. He is our Protector, our Vindicator, our near Kinsman. He will plead our cause and redeem our inheritance, and give us hope and life. This is what Job needed, and by the inspiration of the Divine Spirit, he was assured that his Redeemer was waiting for the opportunity of performing the kinsman's part.

We know how truly these hopes and expectations have been realized by our Lord. Listen to those majestic words: "He, because he abideth for ever, hath an indissoluble priesthood"; and, "Having been made perfect, he became unto all them that obey him the author of eternal salvation." Seventeen times the writer of the Epistle to the Hebrews lays stress on that word eternal. Five or six times he quotes Ps. 110 : 4, where Jehovah pledges himself that Christ should forever exercise his office for us all. This is what we need. We are misjudged and misunderstood; we feel ourselves the prey and sport of malignant spirits; it seems as though Providence were against us, as it was against Job. Like him we cry out, "Have pity, friends, for the hand of God hath touched us." And then Jesus seems to stand beside us, saying, "Fear not, I have redeemed thee; I have called thee by thy name; thou art mine." The rivers shall not overflow, and the fire shall consume only the bonds that bind. Nothing shall separate us from our Kinsman's love, and there is no sacrifice which he is not prepared to make on our behalf. F. B. M.

Comfort and Assurance in His Word

SATURDAY, June 17. Ps. 119 : 89. *"Forever, O Lord, is thy Word settled in heaven."* The Divine Word is unchangeable. Its promises are sure; its precepts true. Without the absolute certainty of the Holy Scriptures, humanity would be adrift upon a troubled sea. God's Word is sure as the Rock of Ages. It is in the eternal heavens, settled and safe where no human power can touch it. Here we may rest, without fear or trembling.

The Word of God is in the Bible; the Word of God was made flesh; the Divine Word is wrapped up in a Person. It is a part of Him who cannot lie. His Name, his Nature and his Word are a trinity in unity. If one should fail, the heavens would fall. As the universe abides, held in the Creator's hands, so our souls are safe in the bosom of his love. Yea, more, for when worlds perish, "thou remainest." "Thou art the same," thy word and thy Child shall not fail.

An old Bible pilgrim, whose friends and relatives had nearly all passed away, who was doubled up with sciatica and often brutally beaten by the drunken son-in-law with whom he lived, was overheard to pray this prayer: "Sometimes, Lord, when I go to bed, I cannot sleep for my rheumatism, and then I begin to sing the hymn we used to sing, very softly, so as to disturb nobody in the house; and then I forget all about my rheumatism and my loneliness. I am in heaven, and I can see thee on the great White Throne, and I can hear the hallelujahs of the angels." It is the influence of the holy Book of God which lifts the soul up to the heights of the Delectable Mountains, whence we catch glimpses of the future glory.

E. W. C.

Our Editorial Forum

PRESIDENT
OTTO KOENIG

MANAGING EDITOR
GEO. H. SANDISON

SECRETARY
THEODORE WATERS

The President and Peace

IN his address at Charlotte, N. C., a few days ago, on the anniversary of the Mecklenburg Declaration of Independence, President Wilson gave what may be accepted as the first direct intimation that the time had come for the United States government to take steps with a view to ending the European war. His words were carefully guarded and rather the expression of a desire than a purpose; yet it was evident from the tenor of the whole address that a movement for peace was uppermost in his mind. The processes of the war, he said, stand still, neither side making much progress against the other. "When you cannot overcome, you must take counsel." The great war had ushered in a new age. Then came this significant passage:

"I would like, therefore, to think that the spirit of this occasion could be expressed if we imagined ourselves lifting some sacred emblem of counsel and of peace, of accommodation and righteous judgment, before the nations of the world and reminding them of that passage of Scripture, 'After the wind, after the earthquake, after the fire, the still small voice of humanity.'"

If this language is not mère rhetoric—a verbal flourish to please the ear—it can only mean that President Wilson at last recognizes that the time has come for our government to act. The Christian Herald, voicing the united desire of the American nation, has urged this course upon the Executive, as we feel that it is the proper time for American interposition in the interest of peace. All the neutral powers will be found ready to give the heartiest cooperation. They are organized with that end in view.

If the President be now convinced, as his speech just quoted would seem to clearly imply, that the moment for action has arrived, the sooner our great task is begun the better. Further delay could serve no good purpose and might result in calamitous failure on our part to perform the duty for which America has been so long preparing and toward which every thoughtful citizen has been looking forward with hopeful expectation. This nation must be found at the forefront, translating its ideals into practical acts, and helping our brothers in the old world back to the path of reason and righteousness and to a peace which, with God's blessing, we trust may be an enduring one.

Sunday Amusements

IN all the denominations today, the Sunday amusement question has become more or less an acute one. At the Presbyterian General Assembly, in session at Atlantic City, N. J., the subject came up in a rather unexpected fashion a few days ago, when the Committee on Sabbath Observance presented a resolution which was in effect a sweeping condemnation of all forms of amusement and work on the Lord's day. It advocated the abolition of motion picture shows and Sunday newspapers, abstention from baseball, golf, automobiling, tennis and kindred outdoor sports, and even the dropping of school and college studies which would compel the student to Sunday labor, in order to be prepared for Monday's class work. It called upon employers to recognize the right of the workers to a weekly rest, and that public officials, as well as private concerns, should regulate employment accordingly. One delegate, who rashly undertook to speak in justification of Sunday golf and baseball, and to expostulate mildly against placing a ban on certain outdoor sports, which he held ought to be permissible for those who had no other day for recreation or exercise, met with a storm of protests. It was in vain that he pleaded that the Bible itself did not specifically condemn Sunday recreation. The spirit of the Assembly was fully aroused in defence of the Lord's day from what it deems is a sacrilegious invasion. One speaker denominated the Sunday "movies" as "the modern Diana of the Ephesians." Others spoke of the automobile as responsible for drawing millions away from church, while golf was to be condemned not only for its effect on church attendance, but because it was the means of keeping away 100,000 young caddies from the Sunday school.

The adoption of the resolution, while it closes the debate as far as Presbyterians are concerned, and very clearly defines the attitude of that large and influential denomination on the question of Sunday amusements, may merely be regarded as a prelude to the discussion of the whole subject which must come, sooner or later, in all the denominations. It would, perhaps, be expecting the impossible to look for a uniform attitude on Sabbath observance. Some churches hold very broad views on the subject, while others, like our Presbyterian friends, are more rigid. It would be an excellent thing if some middle ground could be found, on which all the Protestant churches of America could unite, on this much discussed question which is in such a chaotic condition today. While the restrictive rules on keeping the Lord's day need not be oppressive, it is clear that a line must be drawn somewhere against the increase of Sabbath desecration.

The Army Bill

"PREPAREDNESS" suffered a severe setback at the hands of Congress in the passage of the Army Bill. Seldom has there been a more active propaganda on any measure than that which was conducted by the militarists, who hoped to secure the passage of a bill providing for an Army of much larger proportions. Colonel Roosevelt has been the foremost advocate of a fighting force of not less than 250,000 men. Congress, however, was evidently more strongly impressed by the anti-militaristic sentiment throughout the country than by the urgent entreaties, threats and blusterings from interested sources and it wisely chose the mid-way course. The measure passed by both Houses provides for a peace footing of 175,000 men, to be increased in time of emergency to 216,000 men. Provision is made for the federalization of the National Guard, the payment of the militia by the Federal government, the establishment of citizen training camps, and the construction of a government nitrate manufacturing plant to cost $20,000,000.00. Under the new measure, the Army enlargement plan will become operative on July 1 next, and will be completed in four years from that date. Retiring soldiers will go into the reserve, and it is expected that in ten years the country will be able to have at call a trained force of 600,000, independent of the available strength to be supplied from the training camps, which might easily double the number, thus making a force approximating a million men—regulars, reserves, and trained citizenry—available for any serious emergency. As was anticipated, the passage of the Army Bill has been greeted with a chorus of complaints from the advocates of unrestrained "preparedness" and the militaristic press. Even the President himself is said to have been surprised and disappointed. Congress, however, has fairly heeded the sentiment of the country in not giving way to the war hysteria. The new bill is really a far-reaching measure, amply sufficient to meet the military needs of the nation and to provide by well-planned stages for Army development in the future to an extent which, while it will in no sense "militarize" the country, will be equal to all its needs.

Privacy of the Telephone

NEW YORK CITY is in a furor of excitement over the problem of the privacy of the telephone. Two officials have been indicted by the Grand Jury for "wire tapping," and the Mayor and Police Commissioner have been severely criticised in many quarters for having approved of the act for which the indictment has been rendered. The Mayor, in defending his position before the Thompson Investigating Committee, made a startling charge that certain clergy of the Catholic Church had been engaged with others in a conspiracy to discredit and hinder the city administration. While it is too early at this present writing to express an opinion on the merits of the case between the Mayor and these opponents, right-thinking people will welcome his brave declaration: "If there is one thing that is fundamental in American life, it is that just as we declare that Government shall not lay its hands upon the altar of the Church, so the Church shall not lay its hands upon the altar of Government."

As to the wire-tapping controversy, the laws provide that private telephones shall be truly private, and that not only must wires not be tapped but that no one has a right to "listen in" on any conversation. The present law provides that if the Police Department has reasonable grounds for suspecting that a crime has been committed or is about to be committed, private wires may be intercepted on an order from the Court. No one could find fault with this provision if the efficiency and honesty of the Police Department could always be assured.

One case of the wire tapping in New York brought out the explanation that plots against the Government were under way. Here again the difficulties of fixing the limits of privacy are subtle. But no one can question the right of duly authorized State or Federal officials to tap wires or employ other extreme measures in their investigations if they have strong and reasonable grounds for suspecting that plots against the Government are being concocted.

It has been justly stated that in such a democracy as America, the spy system, upon which the desp sms and autocracies of the Old World are largely sed, could not be tolerated. On the other hand, th very spirit of democracy demands that no citizen sho l be allowed, in the exercise of his own rights, to jeop dize the rights and welfare of the people as a whole And the public is coming to demand that both in bu ness and in politics the methods employed shall be th e of frank and fearless openness which court rathe han shun publicity.

Welcome to the New Bishops

A HOST of Methodists the world over wi welcome to their hearts and homes and ch hes the knowledge of the names of the new bi ops, the reprints of their photographs, the informat n of their previous work for the church. The Met dist people everywhere love their bishops, read heir printed sermons and messages to the church, and l k to them as the spiritual leaders of the denominatio

It is a matter for special congratulation that a ong the group of new bishops are men whose humi y is truly famous. It has been one of the curses the whole Christian church from the beginning tha nen who are self-seeking and ambitious have occasi ally schemed and worked their way into these high ces which should be occupied only by the most hu ole, self-sacrificing and self-forgetful members of Cl st's flock. We are not thoroughly familiar with a the careers of the newly elected bishops, but we u erstand that one of them, at least once before, r sed to become a candidate for the Episcopacy, feeling hat the more humble work he was doing at that tim vas of greater importance to the church than any s ice he might render as a bishop; that another ac ally resigned the rank and title of missionary bish to become a secretary of the Missionary Society nd that another has been known in his work, and pa cularly in his stalwart acts and contentions as a me ber of the General Conference which made him bish as a champion of the rights and needs and hopes he laboring class.

This is the sort of men needed in this new a to lead the new church to new victories. Men wh are humble, men who know God and have seen him ee to face, men whose hearts beat sympatheticall for and whose hands are strong to work for the multi les who toil.

Rivers of Prayer

IT is impossible even for the editors of the Chri an Herald themselves to realize the full measu of the power and enthusiasm of the Christian inte sts and efforts of their readers. In the Prayer Lea ue, for instance, we have realized that thousands of le rs were coming month by month from readers in va us kinds of anxiety and trouble, asking the praye of their fellow Christians. But a recent occurrence se ed to emphasize the real sweep of the movement. It happened that for two weeks through difficulti in making up the paper the weekly summary of class ed requests for prayer was omitted from the colum of the Christian Herald. When the summary was e-pared for the third week, including the requests or the two preceding weeks, it was found that, to n-stance one item alone, five hundred and nine n requests for prayer for the healing of others had en received during the three weeks.

The mystery of prayer is still unsolved. But e power of prayer has been abundantly proved. E y week the columns of the Christian Herald r witness to God's willingness to heal and help in ans er to prayer and faith.

Other items of this three weeks' summary are aln st equally impressive as this nearly half a thousand o have asked prayer for the bodily healing of frie s. Sixty-one ask prayer for mental healing for themse s or others; forty-seven for restoration or strengthe g of sight; one hundred and forty for a deeper worl f grace.

Steadily these streams of prayer flow upward to e Throne of Grace. Steadily and richly the div e blessing flows back to the souls and minds and bo s of those in pain and in need. This is a good time to k whether or not we are individually receiving for r own lives the abundant blessings promised to th e who pray, and whether or not our prayers are help g as they might to bring God's saving and heal g blessing to the lives of others.

"Excessive partiality for one foreign nation, a l excessive dislike for another, cause those who they actuate to see danger only on one side.' George Washington.

The Bible and Newspaper

CONDUCTED BY

FERDINAND C. IGLEHART, D.D.

merica's Gift to Argentina

A LIBRARY of 10,000 volumes devoted exclusively to the United States, the gift of the Carnegie Endowment for Inter- n onal Peace to the Museo Social A ntino of Buenos Aires, w shipped a few days ago o the steamer Voltaire. T collection is said to be th most complete of the ki ever gathered together T gift is designed, accord- in o the official document w h will transfer it legally to e Argentine institution. to rve as a symbol of good w and as a permanent i erpretation of the th ght, feelings, and activ- it of the people of the U ed States in the capital of ur great sister republic of Argentina. Dr. Peter H oldsmith, of the Amer- ic Association for Con- ci ion, who collected the b s, was charged with th delivery and installa- ti in a hall set apart for it in e Museo Social Argen- ti The opening and pr entation of the library wi take place on July 4. O of the marvels of m ern political progress is th growth and promise of th Argentine Republic. No gi from our country could be ore appropriate than th library sent. Each na on has had its literature. T Hebrew literature was co ensed into one book, th Bible, the basis of our re ion and morals, indi- vi al and national. Some of e ancient civilizations ha famous public libra- ri It was said of old, as might be said now, "(*making many books* th *is no end*." (*Eccles.* 1 *12.*)

B quest to Veteran Ministers

MRS. JAMES, who died in April, among her generous benefactions le $750,000 to the veteran minis- te and the widows and children of de ased preachers of the Methodist E copal, the Presbyterian and the C gregational Churches, a total gift of 2,250,000 to this worthy cause. Su an amount in these days of pr ely giving would not be considered as rge if left to educational institutions, h itals, asylums, and so forth, but for th care of "wornout" preachers and th families the amount is exception- al large, perhaps the greatest amount ev given by any one person to this sp ific charity. It is a wonder that the ve rich have paid so little attention to is most worthy benevolence. Since ap tolic times no ministers have been m devoted or self-sacrificing than th of the past generation, and no c has contributed to the material, m tal or moral benefit of society more th they. Fortunately, there is an aw ening in most of the denomina- ti on this subject, and God's children ar hearing and helping to answer this pr er: "*Now also when I am old and gr headed, O God, forsake me not*" (*P 71:18.*)

Iushrooms Grow in Mine

S ME of the markets of the cities are selling a fine quality of mushrooms th have a singular origin. They are gr n in a coal mine. Near Morgantown, W. Va., there is an old deserted coal mine, known as the Pittsburg Coal Seam in Pennsylvania and West Virginia. The mine was worked for a number of years, furnishing its output mainly as fuel to the people of the neighborhood. Theodore F. Imbach, an assistant in the State Agricultural Experiment Station at Morgantown, had an idea that the abandoned coal mine would make an ideal place for raising mushrooms. Securing a permit from the owners of the property, he took possession of the first level, and found by chemical analysis that the soil, drainage, and temperature were exactly what these fungi required, and now the mine sends weekly shipments of the luxury to the markets. Mushrooms are a dangerous article of food, as poisonous varieties are easily mistaken for edible ones. A resident of Pelham Manor, N. Y., had taken great care to raise a new edible variety of mushrooms. The other day she had the first dish of the delicacy on the table. Five partook of it and were seized with illness, and their lives were only saved by the prompt attendance of a physician. The incident caused Assistant Director Murrill of the Botanical Garden to issue a bulletin warning against the new poison plant and giving an accurate description of the harmless, healthful variety. Extreme caution is necessary, as the papers constantly make mention of fatal mistakes in the eating of mushrooms. There are articles in the mental and moral world that look like food, but are like the deadly toadstool. There is this mention of putting a poison vegetable into the food by mistake: "*And it came to pass, as they were eating of the pottage, that they cried out, and said, O thou man of God, there is death in the pot. And they could not eat thereof.*" (*II Kings 4:40.*)

Elephant Helps in Predicament

A LEADING show had given an entertainment in one of the large cities of the country and was preparing to leave for the next place scheduled, when one of the parade chariots got stalled in mud over the hubs. Sixteen of the strongest horses tugged together at the load in vain. A man was sent to the elephant quarters to get "Albert" and to see if he could help them out of a hole. Albert cannot talk, that is, in a language people can understand excepting his keeper. But in actions that spoke louder than words he sensed the situation exactly, and set himself to the task of relief. He told the men to get away from the wagon, and to whip up the horses. As they did so, he put his head against the back of the chariot and pushed it out of the mud and on its journey, amid the cheers of the showmen and the spectators who by this time had gathered about. Albert modestly returned to his fellows and went with them to the next town. Among the lower tribes elephants rank among the highest in intelligence. From the earliest times they have been trained to industrial arts and for war. Sticking in the mud physically has been quite common in this world. It is said that scarcely ten per cent. of those who start in business ever succeed. And then some strong man or institution has to help the wagon out of the mire. Many get stalled mentally on the roadway of life. Few comparatively who undertake the learned professions succeed in them. Many slip into some mire of difficulty and are unable to extricate themselves. The whole race has fallen into the mire of native depravity and wilful sin. People flounder in the mud, only sinking deeper in their unaided efforts to extricate themselves. The divine hand only can take the soul out of the mire and place it on solid ground. The figure of a soul stalled in the mire of sin, and a picture of the divine help necessary for the rescue is here given: "*Deliver me out of the mire, and let me not sink.*" (*Ps. 69:14.*)

Recovering Deep Water Wrecks

IN harmony with the progress of science in all the departments of nature and human endeavor, the mastery of the sea on its surface and down in its depths has been marked. The Submarine Diving and Recovering Company, after four years of experimental work, reports that it has succeeded in building two complete metal diving suits that will do work in extreme depths of water. The company intends to build and properly equip a wrecking vessel for deep sea salvage work. Millions upon millions of dollars' worth of property and of silver and gold each year sink down so deep from wrecks on the ocean that the hand of no diver, however expert, has been able to reach them. The new invention promises to go down as deep into the sea as is necessary to reclaim treasures out of the wreck. How many soul treasures are thrown into the depths of the sea by the wrecks of human life! But there is One who can reach and restore them. Of him it was said, "For the Son of Man is come to seek and to save that which was lost." (*Luke 19:10.*)

Sobriety in France

TWO great anti-liquor meetings were held in France on May 8—one in the Sorbonne, Paris, and the other at Rouen. Professor Paul Painleve, minister of public instruction, was the principal speaker at the Sorbonne meeting. He said the fight against liquor must be continued with the greatest energy. Both meetings adopted resolutions urging Parliament to pass measures to suppress the liquor traffic, notably by the prohibition of the manufacture and sale of "appetizers" having alcohol as a base, and also preventing private distillers from marketing their output. Before the war there was a widespread temperance reform in France. Since then, in company with other European nations, it has passed drastic excise laws, abolishing absinthe, shortening the hours of sale one-half, and regulating the relation of women to drink. Nations as well as individuals are realizing that "*Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.*" (*Prov. 20:1.*)

Clara Kellogg

MRS. CLARA LOUISE KELLOGG STRAKOSCH, who for a generation retained a place among the most famous American singers, died at her home, Elpstone, New Hartford, Conn., on Saturday, May 13, and was buried the Monday following. For some time she had been calmly awaiting her death. Her cool philosophy and earnest Christian faith attracted the attention of the whole country, while the people recalled her long career of musical triumphs at home and abroad. The funeral service was simplicity itself, as she had planned it—no display, not even any singing. Many notables attended. A large proportion of the world's great singers have been of foreign birth. Now and then one like Clara Louise Kellogg has appeared as a native product of our soil. Miss Kellogg represented the best American ideals in her good common sense, in her simple manners, and in the painstaking work which she put into the mastery of her profession. Her voice naturally was exquisitely beautiful and was technically trained in this country and in the capitals of Europe. Fortunately it did not have the heart cultivated out of it. In her prime she won the applause of the critics, and popular audiences in her own country and the crowned heads of Europe were glad to hear and honor her. In the midst of so great publicity and popular admiration she maintained her personal integrity and simple Christian faith in a singular manner, so that her life, like her voice, was a joyful anthem, an inspiring melody. The sweet singer counted her voice as an instrument of service. "*And with my song I will praise him.*" (*Ps. 28:7.*)

"Slide"

By ARTHUR
HOAG
HOWLAND

EF Slide hadn't of went and took the horn along on that straw ride it would of ben all right. Sal would of stood anything but that, and the rest of us would of stood by Slide. But he just naturally overdid the matter that night, just like you might be bound to expect he would—knowin' Slide.

Trouble with Slide was he couldn't never get the other feller's point of view. Now, music is all right. There ain't nobody can rightly find fault with that per *cee*. I think it is William Shakespeare who gives his small opinion of the man that ain't got no music in himself. He allows, I believe, that such an individual is fit for tar, feathers and spoiled eggs. That may be a leetle too strong, but anyhow that wuz what William thought, so I suppose he had a right to say so.

But we all like music. That wuz where Slide misjudged us. And again it wasn't the music of a sliphorn per *cee* that we objected to. Slide wuz probably right in believing that there ain't no better music nowhere than the music of a slide trombone *cor*rectly handled. And Slide could certainly handle the music end of it all right. Only part bothered Slide was the loose end of his horn. He couldn't never seem to figure up how much room it would *re*quire.

THE band boys tell a funny thing happened one night they wuz a-goin' up to Albany. There wuz some eggrejus big doin's up there, and our boys they kind of wanted to go fur the picnic end of it, so they got themselves hired to go up and play. And our boys *kin* play — specially Slide—or could, fur he ain't around here no more. Ef it hadn't of ben for that straw ride—but I wuz about to *re*hearse what happened to Slide goin' up in the night boat. Him and Bill Bundy had a state room together, and Slide he wuz powerful impressed with the importance of the occasion. To go and play music in a distant city like that wuz certainly a very preposterous thing, so Slide he insisted on practicin' some after him and Bill had went in to go to bed. Bill says that Slide he sot down on one of the little stools they give 'em in them state rooms instid of chairs, and took his horn out of its case.

"Lawzee, Slide!" said Bill, "you ain't goin' to practice now, air ye?"

"I sure am," says Slide. "There's a cadenzy at the end of the Andanty in that Belle of the Alleghanies Overture what I ain't quite overcome yit. And I make it a rule," he says, "never to go to bed without conquerin' complete everything I'm plumb sure I've got to play the next day."

Here again you see how *cor*rect Slide's idees were per *cee*. But he couldn't never seem to make no adjustments.

"Well, Slide," says Bill, "I tell you right now ef you go to practicin' that cadenzy in here at this time of night the captain will throw me and you both, and the horn, too, and my drum, right into the river, and that'd be worse than not knowin' your cadenzy."

Well, that kind of seemed to strike home, and Slide he meditated some, but goin' on and unpackin' his horn and gettin' it into action just the same, Bill side-steppin' all the time, tryin' to git ondressed and keep out of Slide's way.

"Well," says Slide, "I'm goin' to practice silent then. I'll strike the positions all right and go through the overture, but I won't make no noise."

Bill wuz some apprehensive even yet. He wuz pretty sure Slide'd strike something more besides his positions, and he didn't have no very great faith in his bein' able to suppress his soul when he got to what he called the crusendo passage of that cadenzy. But he know'd there wuzn't no use in tryin' to head Slide off no more, since by this time he'd got the mouthpiece up to his lips.

Well, sir, Bill says he never had such an anxious time ondressin' in all his life. He wuz a-settin' on the side of the lower bed and Slide he wuz a-settin' on his stool, and Slide wuz so excited tryin' not to blow that he wuz more reckless than ever 'bout the loose end of his horn.

Bill leaned over to onhook his shoes—and, Bing! Slide's horn caught him on the cheek.

He looked up, kind uv hopin' Slide would apologize. He hadn't never ben known to yit, but Bill thought the time had come when he'd ort to do it, or be made to. Stid o' that, Slide he said:

"What you want to go and git in my way for, Bill? How can I practice with you fallin' all over me?"

Well, after all, Bill knew there wuzn't no use arguin', for Slide wuz allez more or less beside himself when he really got down to business, so Bill he tried to aidge furder off. But it wuzn't no use. He wuz plumb as fur away as he could git and wuz just in the act of pullin' off his shirt when, biff! Slide's horn took him right in the pit of the stomach. And Slide himself wuz so surprised that he forgot to hold in his breath, and he let out a blast that you could of heard clear from there to Albany.

They wuz both scared good and proper then. They thought the captain would be right in on 'em. So Slide he motioned to Bill to turn out the light, and Bill he clumb up on the top bed, and Slide, him and his horn, they got into the bottom-bed, and they laid there in the dark till they saw the captain wuzn't comin'. Then Slide he come out and turned on the light and Bill he clumb down to finish ondressin'. Bill's feelin's wuz very much hurt, to say nothin' of his stomach—he had et quite hearty, he says—but he knowed it would only complicate matters to try to git Slide to acknowledge he had virtually ben committin' assault and battery.

WELL, by that time Slide had made up his mind he couldn't practice with any good results till Bill wuz out of the way, so he sot still, lookin' very glum, till Bill finally shinned up and got into bed. Bill says he wuz just droppin' off to sleep when there come a slam that made him think the boat had ben run into. He looked over the aidge of his bed, and there wuz Slide din' both hands over his uth his precious horn a yin' careless on the floor.

"What on airth th matter, Slide?" say Bill

"There ain't noth th matter," says Slide, kin down his hands, " cep that this here boat too small."

He wouldn't tell l no more that night, but tl next mornin' he explained t t h wuz just finishin' up th ver ture, and wuz peggin long on the home stretch th finaly, where there w a sorts of climaxes and sen dos, not makin' no oise whatever, and he h to make a sudden reach the seventh position, a he kind of leaned forwar like to get it good and ecis and correct, when, Ba ! his horn smashed up clea agin the other end of th tat room, and nearly k ked out Slide's two fro nos upper teeth. Slide g up then, Bill says, and w t to bed.

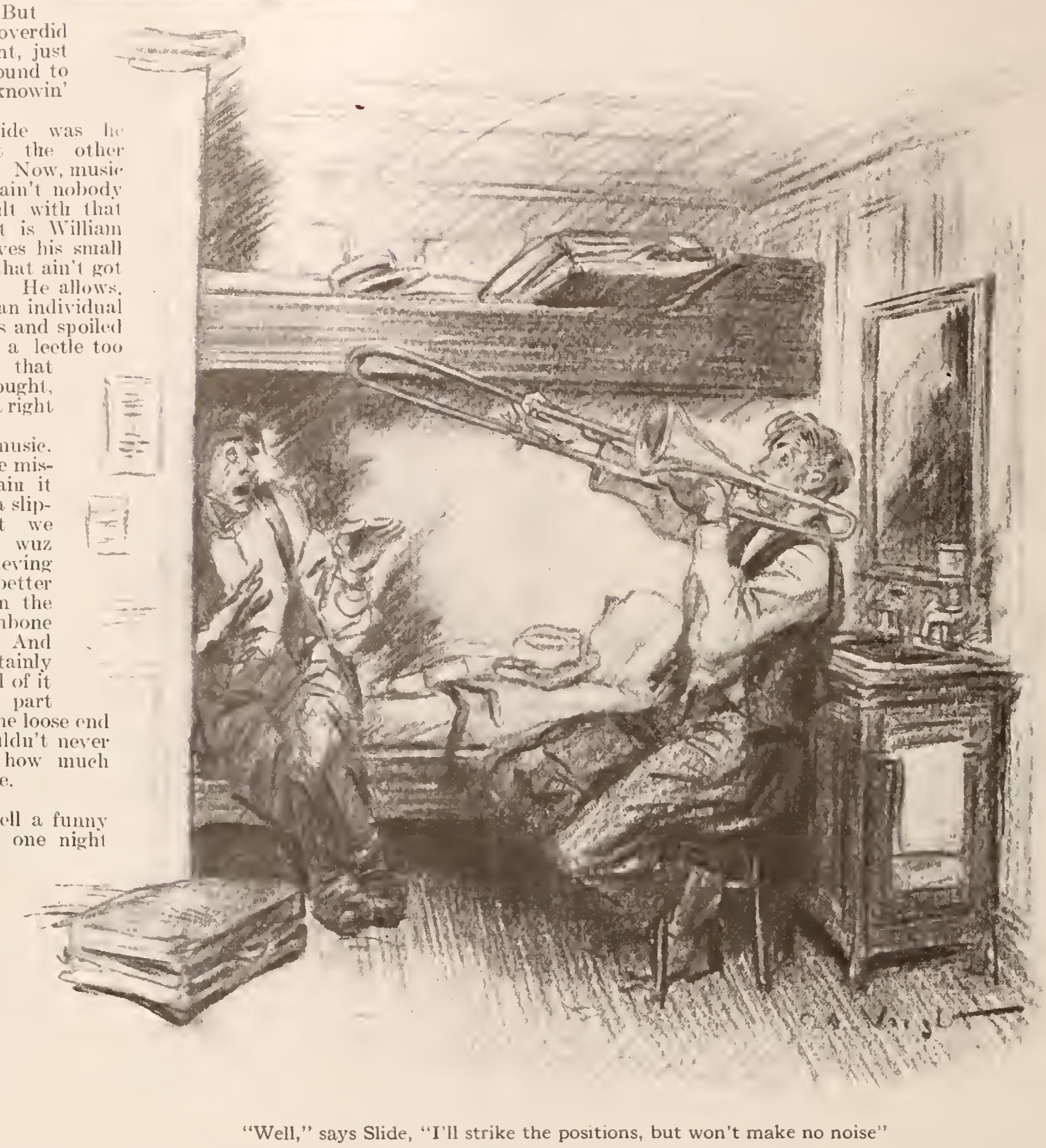
But about that stra ride. Still, even that migl not have turned out so fat like it did, ef Slide hadn't vent down to Asbury Pa the summer before. He ome back more absent-i ded than ever; more sot hi conviction that musi wuz purty nigh the only hing wuth thinkin' about; and that uv all the in creation the music the slide trombone wuz s test and best.

IT wuz all on acco t of that young feller yer. We'd all heard tell u here of how he could pla the trombone, and nothin' ould do Slide but he must g hear him. Well, he went. d to hear him tell it! He s l he sot there afternoon fter afternoon, and night fter night, for five hull da on that there what the call "pavilion," payin' teen cents to get on, and me times more, I think. A the water would come a-s hin up right onderneath here they sot, and at nig between the pieces you could git up and look ov the rail and see the black waves come a-rollin' in and then all of a suddent turn white and come his up onderneath the building—built right out ov the sand it is, and part of it part of the time righ over the water—when the tide's high, that is—a th stars a-blinkin' and the sea lyin' so queer and da and still and big—and them waves a-roarin' and a-b kin and a-swishin' right onderneath ye—and By he played.

Well, sir, Slide he said there wuzn't no use tr " to describe it. He said that all the beautiful thin you ever see or thought of or wished fur or smel l or tasted come true when Byer played. He said her wuz thunder storms and star-shine and mo ght and clover blossoms and peacock's feather and angels and mince pie and roses and hollyhock the whole kit and bilin' of 'em filled with love and g y—when Byer played.

He led the band, too, Byer did. And Slide he led 'em kind of odd. He didn't beat time jus with his hand or his stick like most leaders do, but w his whole body all over like. It just seemed as the music wuz all inside of him and he'd kind of just tly jar it out of himself whilst these fellers wuz a-b vin' their horns, and the white waves a-swishin' der-neath. All sorts of pieces they played—funny on and sad ones and big ones and little ones and har nes and easy ones, but then every little while the ple would stiddy down and the girls would stop a-g lin' and it almost seemed, Slide said, as if the wave ind of stopped a-swishin', and Byer he'd come ou with his trombone, and seems to me Slide said he ln't even take off his white kid gloves, and he'd p ye all around up through the milky way and back wn by the old home and call up the faces of ever ody that had ever loved ye, and ye'd be gettin' drun ith lilac blossoms when he'd take down his horn an ind of bow, and pick up his stick and get ready to le the band off onto the next piece.

Well, Slide wuz never quite the same after he ard him. He said it proved what he'd always kno d—that the trombone wuz the very topmost king all musical apparatuses. And he wuz goin' to stic o it



"Well," says Slide, "I'll strike the positions, but won't make no noise" and keep at it and get just as near high up where this man Byer wuz as he could, he said.

AND for the matter of that, Slide could play. He played in church and Sunday school and at sociables and supprize parties, but he went one too many when he tried to play at a straw ride. But in the band! Geewhittaker-lawzee! you should of seen Slide play in the band!—on the march especially. Why sir, when Slide wuz all dressed up in that blue uniform the band boys wears, with gold buttons and gold stripes on their arms and gold stripes down the laigs of their pants, and gold eppelets, him a-marchin' in the front row with his trombone all shined up like a million gold mirrors and a-workin' his arm back and forth to beat all creation, and kind of swingin' his head to the music—I tell you we wuz all proud of Slide.

But he hadn't never ought to of went and took his horn along on that straw ride. That wuz certainly the aggravatedest case of Slide's forgettin' how much room his trombone took up that the community ever witnessed. And after all, that wuz the root and all the branches of the whole trouble. Slide couldn't never seem to realize that the universe wan't geared up and society wan't organized with a slide trombone as the unit of measurement. Slide allez figured it out that way, especially after he seen Byer. A slide trombone is the most beautiful, most important, most useful thing in all the heavens and the earth; therefore any place you can't take and operate a trombone in is too small. Or rather, he figured there wan't no sich places, for any place where business or pleasure might call a man he must of course take his trombone along. Even on a straw ride. Sal had already put up with a good bit from Slide. When she'd play the organ, he'd stand up 'longside of her playin' his horn, either playin' a solo or else playin' bass whilst the rest sang. And it would of ben all right ef Slide could of kept his wits about him. But it's just like I say—when he got to playin' he went crazy. Long as he wuz playin' something he didn't know any too well he wuz safe, fer he had to keep so near Sal to look over at the music that she wuzn't in no real danger. He'd stand, sometimes to the right of her, sometimes to the left, screwin' over his head to watch the notes and pumpin' the trombone out along across the room. It certainly wuz wonderful how Slide could twist himself so's he could look sideways and play backwards—but when he struck a place he knowed right well Sal would always kind of duck, fer she wuz pretty sure what wuz goin' to happen. Slide he'd work off away from her, takin' his eyes off the music, and playin' around almost anywhere. Then he'd feel a place comin' he wasn't quite sure of and begin to aidge back nearer Sal. And nine times out of ten, before he'd git back where he belonged, he'd hafto make one of them quick dives of his and Sal she'd get it right side the head.

But she didn't never do nothing but just laugh. And that would kind of rile Slide. He couldn't onderstand why she and all the others wanted to interrupt the music for.

Well, as I say, Sal would of stood all that, but what happened at the straw ride wuz too much fer her. Of course everybody recognizes that there had ought to be horns along on a straw ride but not trombones—not by no means! But when Sal come downstairs to let Slide in when he come to her house to wait till the bob come along to git 'em there he stood with his horn. He hadn't even brought along the case of

“Lawzee, Slide,” sez Sal, “you ain't goin' to take your trombone along, air you?”

And he said, “I sure am Sal. Don't everybody expect there to be horn-blowin' on a straw ride?”

Sal was very dubious, but she see there wan't no use tryin' to think of dissuadin' Slide. So she didn't say nothing.

Well, finally the sled come along and Sal and Slide piled in. Now, of course ef Slide had of took his horn up alongside the driver and played out along over the horses' backs, nobody wouldn't of found no fault. It would probably of mixed in very nice with the bells and the singin'. But of course, like the right thing never did, that didn't occur to Slide. Anyhow, of course naturally he wanted to sit 'longside of Sal.

Well, they finally got started, and first off Slide let the horn rest right along lenthways of the sled, over the people's knees, all the time a-yellin' at 'em fer fear they'd step on it or fall over it or squeeze it or bend it or something

AFTER a while some one started up a song, and Slide he raised up the horn, and the first thing he did, not bein' quite sure what key they wuz singin' in, he made that long reach of his fer the seventh position and knocked off Abe Milner's hat. Well, of course they had to stop singin' and stop the horses. And you'd of thought it would of occurred to Slide that it might be his duty to go out and get Abe's hat. Not by no means! Abe had got in his way and in the way of the glorious art of music, and he could pile out and get his own hat.

Next party to suffer wuz little Mary Jones. Right plump on the nose she got it. And Sal she spoke right up.

“Slide,” she says, very sharp, “I'm ashamed of ye!”

Everybody stopped singin', and there wuz a very appallin' stillness, all except the sleigh bells. Little Mary Jones wuz holdin' her handkerchief over her face and tryin' not to cry, fer Slide had give her a right smart rap.

“Ashamed of me, Sal?” said Slide. “What do you mean? Don't I play the horn good enough?” he said, thinkin' of Byer.

“Sure, Slide,” said Sal, very still like. “You play the horn good enough. But you had ought to be more careful.”

Well, at that Slide was very mad. He seemed to think that him, and Byer, and music, and all trombones, had ben grievously insulted and wounded, and that by a woman him and them had allez loved and stood up fer. So he called out over to Abe.

“Say, Abe,” he sez, “change places with me, won't you? Me and Sal hez fell out.”

Well, there ain't hardly any use to go on. You can see plain as day what happened. It wuz bound to happen. Any one would of knowed it wuz bound to happen—any one but Slide.

After the storm had kind of blew over and they had all settled down talkin' and laughin' again, somebody kind of started to sing again, thoughtless like. But Slide he pricked up his ears and picked up his horn. He wuz more oneasy than ever, fer Abe and Sal seemed to be havin' a pretty good time over in their part of the sleigh. Abe wuz allez more or less overly fond of Sal anyhow, and she'd off and on ben quite partial to him—before Slide come. And there they wuz a-settin' 'tother side of the sled, three or four places off.

Well, Slide brung his trombone up into action, and kind of found the place, and they all joined in, goin' kind of careful at first, but lettin' themselves out more as they see Slide didn't seem inclined to do any more damage. He had his horn kind of kitty-cornered, and had found a vacant place in the atmosphere between Sal's head and her neighbor on this side of her.

The song kept goin' better and better, and by the time they lit into the chorus for the second time they wuz all stretchin' their lungs the best they knowed, and Slide he wuz in his glory.

And then all of a suddent it happened. Slide lost his head with the swing of the music, and havin' to make that long reach again, he kind of jerked forward,—and, Slam!

Poor Sal!

Nobody that knowed Slide could have suspicioned fer a minute that he done it a-purpose. But he done it all right. Sal hez got a dreadful pretty mouth, and if there wuz anybody in the county that had ort to have knowed that wuzn't the way to use it, it had ort to of ben Slide. But that's what he done anyhow, him and his trombone. She had turned her head away from Abe at the time, too, and wuz lookin' straight at Slide, so what she got was a good straight drive, no glancin' blow, ner anything like that.

There wuz a very awkward pause. The music broke right off short, and Sal she begun to cry. It wuz kind of queer of Sal, fer she is plucky all right, and wuz more or less used to Slide's raps. But this one had ben a corker, and it had evidently took her by supprize. Everybody seemed to realize that something would have to be done prompt and severe. Things clearly couldn't go on no longer like they wuz. Finally Abe spoke up, onderstandin' that all the men wuz willin' to back him.

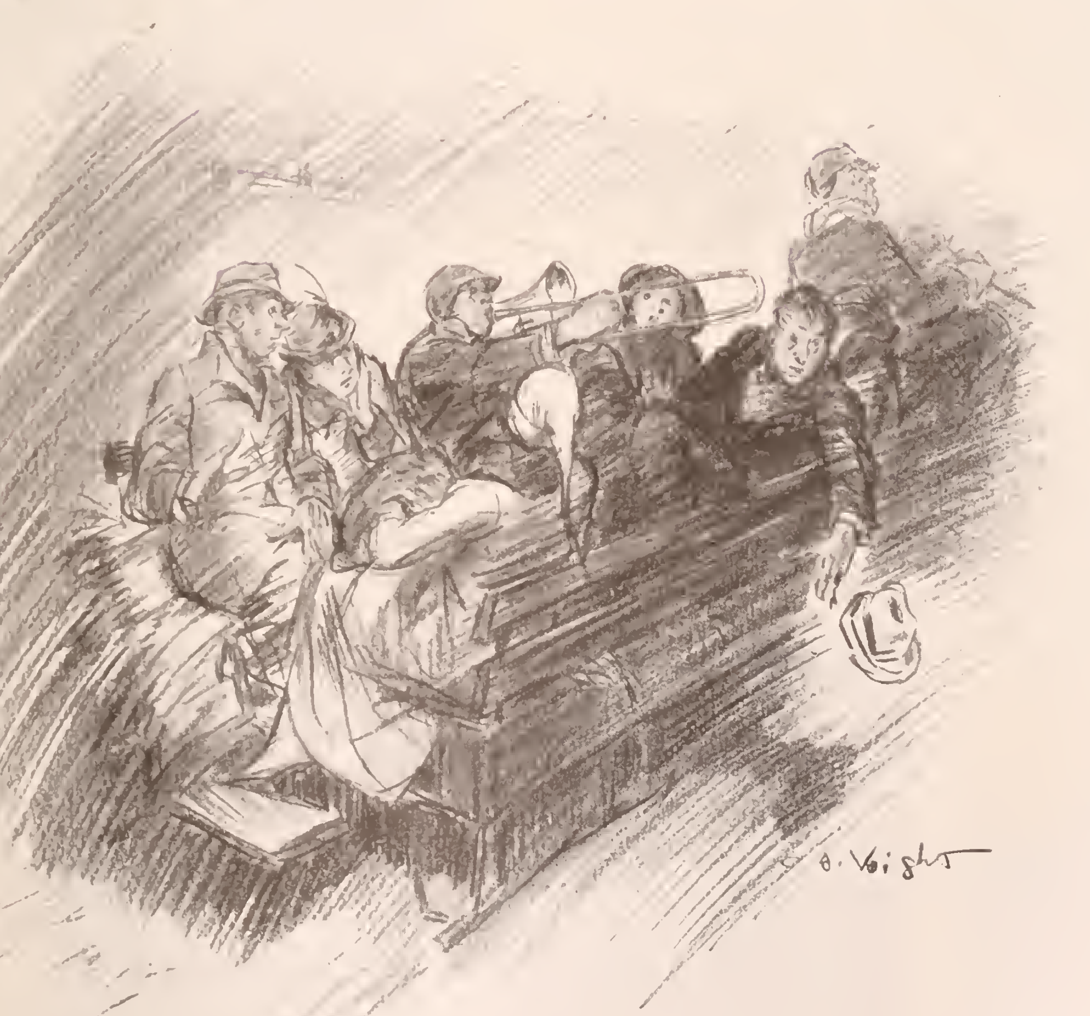
“Look at here, Slide,” he says. “This thing has went fur enough. It's very evident,” he says, “that you need a wider speer for your excellencies and activities. There clearly ain't room fer you in this here sled, and I rather misdoubt,” he says, “whether there's room fer you in this town. You'd best just take your horn and go to some place where everything is built on a larger scale. Then you can jambouree round as much as you like and not do nobody no harm.”

Slide waited fer somebody to speak up, but nobody didn't. So he yelled up to the driver to stop; and he clumb out and went home.

AND that's the last anybody hez seen of Slide. Course Abe didn't mean all he said, and the men didn't expect Slide would take it so to heart. They meant to give him a lesson, but they didn't have no idee he'd light out like that and not come back no more.

And we miss Slide all right. Seems like there wuz more room round here than we all realized. Sal especially; she don't seem nothing like so peart as she wuz, and I can't see that Abe makes no great headway. And the band ain't scarcely holdin' together at all.

Well, the postmaster wuz tellin' me Sal's ben gettin' a letter a week now fer about three weeks from way out West sommers, and he hez an idee the handwritin' is Slide's. And come to think of it, I don't believe Sal hez looked quite so downhearted fer about that lenth of time. Well, ef it is Slide, and we all get a right to vote whether he'll call Sal out there or come on back here hisself, him and his trombone, I reckon we'll vote unanimous for the latter proposition. Even Abe. Fer he knows he ain't really got no chanst.



“The first thing Slide did, he made that long reach for the seventh position”

◆

A Morning Prayer

The following lines have been sent in to the Christian Herald by a correspondent who does not know the author.

“Now I wake and see the light;
'Tis God who kept me through the night.
To him I raise my heart and pray
That he would keep me through the day.
Lord, bless not only food and drink,
But all I do and say and think,
So that in all my work and play,
No sin may grieve thee, Lord, this day.
And should I die before 'tis done,
O God, accept me through thy Son, Amen.”

The Gate to the Klondike Gold

CONTINUING FRANK G. CARPENTER'S ALASKA STORY

(Copyrighted, 1916, by Frank G. Carpenter)

EIGHTEEN years ago Skagway was one of the most talked-of towns in the world. It was the chief gate to the rich gold fields of the Klondike, and miners came by the thousands to tramp their way over the passes in order that they might get to the headwaters of the Yukon and float down to Dawson. A little later it became the terminus of the White Pass Railway, which runs from here to White Horse, the head of the navigation of the Yukon; and within a short time it sprang from a village of tents to a bustling city of wood and stone of 15,000 population. The most of the citizens were transients who were moving back and forth from the gold mines. Then the mines began to play out, and the blood of Skagway grew weak. Drunk with prosperity, it demanded the gold cure, but the cream had been skimmed from the Klondike and the bottle was empty. The miners grew fewer and fewer, and the city dwindled and pined until it now has, all told, only five or six hundred.

The saloons and dance halls of the past have all disappeared. The hotels and rooming shacks have rotted away and many of the better class houses are vacant. The town has changed from a wide-open community of gamblers, fortune-hunters and miners to a staid little settlement which lives on the travelers who pass through on their way to Yukon territory and the interior of Alaska, and on the tourists who come north every season to see glaciers and other wonders of this southeastern part of the territory.

As it is now, several hundred steamers call at Skagway every season and they bring thousands of passengers. Many take the continuous round trip, but many also stop off at Skagway for a few days or weeks. The place is fast becoming a summer resort. It has a mild climate with much less rain than other parts of the Panhandle. In the immediate vicinity are a half-dozen glaciers and not far away is Glacier Bay, one of the greatest glacier gardens of the whole world. It is the scene of much of the work of John Muir, and there are the Muir Glacier and others which he discovered. In addition Skagway offers no end of excursions which one can make on horseback, on foot or by motor boat, and he will find new things at every step or at every chug of the engine. Just now there is talk of building a great tourist hotel here, and the travel will increase as soon as our people awake to the wonders of Alaska and know they can be comfortably housed and fed while they enjoy them.

The interesting things of Alaska are not confined to the rocks, the mountains, the snow and the ice. As far as this part of the country is concerned, the latter is found only in the glaciers. The winters are such that there is no ice to speak of, and in summer Skagway is of the greenest of green. Just now great beds of white clover grow on the sides of the streets, and the hills are covered with bushes and wild flowers. Many of the residents have garden patches, where they grow all the vegetables used by the town. I saw one patch of raspberries this morning which had bushes as high as my head and berries as thick as my thumb. I saw rhubarb with leaves as big as two pages of a newspaper, and stems that reached to my shoulders.

THE TOTEM JEWELRY
FINE WATCH REPAIRING

The flag and a band draw a crowd in Skagway

One of the flower gardens I visited was that of Mr. F. J. Weber, who is in charge of the shops of the White Pass Railway. He is a business man with a great love for nature. He has more than forty varieties of dahlias and those of every color and tint. Some are snow white, some blood red and others of a delicate salmon. He has even blue dahlias of the deep hue of the mountains far off in the distance.

And such dahlias! The stems of some of the plants reached to a height of nine feet, and their blossoms were as big around as dinner plates. I took my two-foot rule and found that this was so by actual measure. One blossom was nine inches wide. Its color was purple. Another, a geisha dahlia with blossoms of old gold and fiery red, measured more than ten inches from side to side. Indeed, the size of the flowers was so great that I had self photographed standing at the ro s on one of the plants to make the su give his testimony to the truth of my ory. The stem reached so high above m hat I could just touch the blossom and as I looked up the flower seemed hig as a pie pan. Nevertheless, it grew om a bulb that was planted this s ng, having been sprouted out in the en. just about two months ago. The ul from which it came is in its f rth year, having been first planted in 12

The most of these dahlias are owing, not in hothouses, but right (in the open. They are on beds in a wn and their only protection is a ndshield, a wire fence walled with ass which faces the channel to keep o the cold blasts from the sea and the r untains. Among the other flowe in Mr. Weber's garden I saw mar lds five inches wide and red gera ms equally large. There are also Jap ese golden-banded lilies with flowers a ong as your hand. I counted nineteen ich lilies on one single plant.

Going back to my hotel, I saw i one of the store windows two tubs of raniums with stems as high as a ma nd with red blossoms twelve inch in circumference.

In Skagway they grow dahlias as big as dinner plates

WHEN gold was first discover in the Klondike there were wo roads or trails from the head of the nn Canal over the mountains. One st ted here at Skagway and climbed up th gh the White Pass to Lake Bennett nd then went on down the Yukon to wson. The other began at Dyea, ich is four miles away, and went ove he Chilkoot Pass to the Yukon. At rst Dyea had the lead. It built a m, running on a cable, that ca ed freight up the pass, although the assengers had to walk, or, as they ay here, "mush it" on foot. As the ars rose into the air, upheld by the ire rope, they swung this way and at, and now and then some of the fr ht was spilled out. Once the train ca ed ninety-four hogs. The motion de them dizzy and seasick, and half of em jumped from the cars and left ge grease spots on the rocks far belov

Another time, a woman came ng with a parrot. She was told tha he bird would be carried and that al he had to do was to hang the cage ir he car. She was afraid to risk her ar Polly, and so she took him out nd carried him up on her wrist. She nt the cage by the train, and, wher he had climbed to the top, found th it was so crushed that it could not be d.

By and by the White Pass rai ay was built and the miners were take by steam over the mountains. This sou ed

Good Cookies Made Better with Crisco

NEARLY everybody likes cookies. Childhood fondness for them is one that lasts. Now with the use of Crisco they are more delicious than ever.

CRISCO
For Frying - For Shortening For Cake Making

Every virtue of this purely vegetable, odorless and tasteless cooking fat, lends itself to the achievement of more tasty results in cooking.

Try Crisco in your next batch of cookies and you will know the reason why it is exclusively used by millions of discriminating housewives.

Fruit Cookies

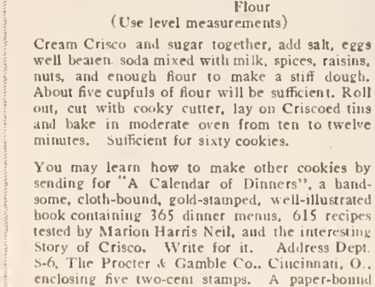
Dainty Things Liked by Both Big and Little People

- 1 cupful Crisco
- 2 cupfuls brown sugar
- 1 teaspoonful salt
- 3 eggs
- 1½ tablespoonfuls baking soda
- 2 tablespoonfuls sour milk
- 1 teaspoonful powdered cinnamon
- ½ teaspoonful powdered allspice
- 1 teaspoonful powdered ginger
- 1 cupful chopped raisins
- 1 cupful chopped English walnut meats
- Flour

(Use level measurements)

Cream Crisco and sugar together, add salt, eggs well beaten, soda mixed with milk, spices, raisins, nuts, and enough flour to make a stiff dough. About five cupfuls of flour will be sufficient. Roll out, cut with cooky cutter, lay on Criscoed tins and bake in moderate oven from ten to twelve minutes. Sufficient for sixty cookies.

You may learn how to make other cookies by sending for "A Calendar of Dinners", a handsome, cloth-bound, gold-stamped, well-illustrated book containing 365 dinner menus, 615 recipes tested by Marion Harris Neil, and the interesting Story of Crisco. Write for it. Address Dept. S-6, The Procter & Gamble Co., Cincinnati, O., enclosing five two-cent stamps. A paper-bound edition, without the "Calendar of Dinners" but with 250 recipes is sent free.


A Calendar of Dinners with 615 Recipes
The Story of Crisco
CRISCO
For Frying For Shortening For Cake Making

the leath knell of Dyea. The crowd rus d to Skagway, where the new road beg n. The most of them left their ho es without trying to sell them, and son abandoned their furniture, includ-ing ie china and linen. One family depa d, leaving a table half set for dinne All were crazy to get to the gold mi s and to take part in the prosperity wh n it was thought Skagway would ha After a short while the town was ab doned. All had left with the exceptio of a man named Emil Klatt, who toc up a homestead on the site of the ab doned city. He plowed the streets an aid out his fields among the town lot He farmed there for years and bec ne generally known as the Mayor of ea, although his only subjects were cat and sheep.

I s interesting to hear the Skagway-ıs tell of the days when their town wa n the height of its drunken prosper y. It was, to use a slang phrase, a wic open community, having sixty-one sal ns, each with its dance hall adjoin-ing There were neither courts nor pol e. At that time there was no law in Al a under which a municipal governme could be organized, and the only rep sentative of Uncle Sam was the dep ty marshal. He was a rough charac , and was supposed to be in league wi the criminal element. At least he di othing to control it, and there were ba s of thugs, who held up the tenderfo or, as he is called here, the chee-ch o, and even robbed the old miners as ey came from the Klondike.

Good baskets woven by Alaskan natives

little later the criminal element was co ined by one Jefferson Smith, who ha traditional fame here, something lik that of Slade of Mark Twain's "l ughing It." Smith went by the ni ame of Soapy. He got the title fr having peddled soap wrapped in ba notes on the streets of the towns of Colorado. He would pretend to wr up the soap in ten or twenty dollar bil selling it from boxes, which conta d both blanks and prizes, auctioning off the packages. The game is a sw dle, well known throughout the W t.

apy Smith came to Skagway at just ab t the time of the beginning of the wa between our country and Spain. He go together about four hundred of the vi ous element of the place and offe l them to President McKinley as a nd of rough riders, ready to fight th Spaniards. The President, who had be posted as to their character, was ol ged to decline them. Soapy then ar ed and drilled them, and used them, to rey upon the community. They ro ed strangers, singly and in crowds. Th y committed a large number of m ders, and it was almost sure death to oppose them. The people were af id of them, honest men were inti dated and a reign of terror arose ar lasted for months.

apt. Baughman of the Humboldt, th ship in which I came to Skagway, to me the other day how the advance ag its of Soapy's gang would go to Seat-t nd come back with the crowd on his steamer. The crowd consisted of miners, each of whom had an outfit that had cost about $500, and in addition enough money to get him to Dawson. Some had more, some less. It cost a great deal to get the freight over the mountains, and Soapy's agents, who were pretended miners, would organize companies with a view to getting cheap freight, and they would take from each member of the company an order to the ship to release his goods to the packers. Upon landing the men would run the miners into Soapy's gambling saloon, where, within the space of an hour, they were sure to lose all their money at cards. They then had not enough to pay their freight bills and as a result the outfits would fall into the hands of the gang. Captain Baughman told me that it would take only about forty or fifty minutes after the ship came to anchor for the men to land and lose all their money, and come back weeping and beg for a steerage passage home.

I asked Captain Baughman, who knew Soapy Smith, as to what became of his money. The captain replied:

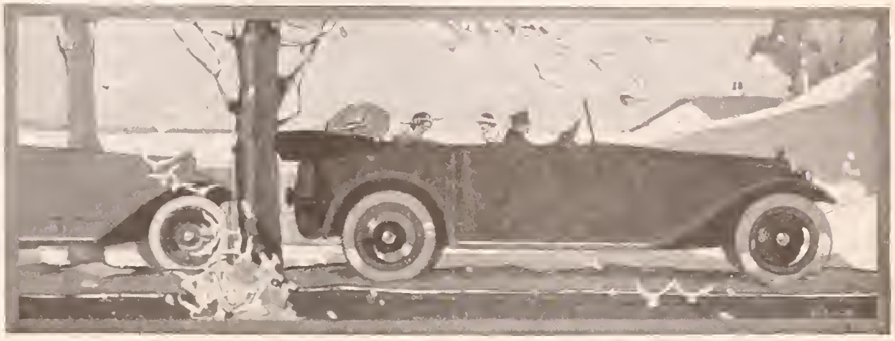
"He spent it as fast as it came, and when he was killed he had nothing to speak of. Soapy gave to the men who were with him, and he was the most charitable man that ever came to Alaska. He paid the expenses of many who went broke, and helped them out of the country. He was free also in his gifts of money, and his orders for provisions to be sent to the poor were such that his trade was worth hundreds of dollars a week to several of the Skagway stores. It was for this reason that some of the citizens said nothing against him. Moreover, every one knew that Soapy's enemies had a strange way of disappearing and being nevermore heard from."

THE Skagway of today is an orderly community. It has good schools, waterworks and sewers, electric lights and telephones, a daily newspaper and several churches. It has a courthouse of its own, and a jail for possible criminals. The chief business of the town seems to be the selling of curios to the tourists. There are a half-dozen stores that sell jewelry, carvings, moccasins and baskets. The jewelry is made by the Indians, being pounded out of silver dollars. The carvings are of walrus tusks cut by the Eskimos, and the moccasins and baskets are manufactured by the natives about Skagway and in other parts of Alaska. None of these things is cheap. The finest baskets, little ones that will not hold more than a quart, bring from $50 to $100. No basket of fine workmanship can be bought for less than $8 or $10. The best are made under water. They are of straw woven finer than the finest panama hat, and so delicate and intricate that it takes several months to make a basket as big as the head of a baby. The very finest come from the Aleutian Islands. They are woven by the older of the Indian women. The art is dying out, and it will probably pass away with this generation.

Mitchell

MID-YEAR SIX

$1325 F. O. B. Racine
26 Extra Features



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Built by John W. Bate, the Efficiency Engineer

John W. Bate has given years to the Mitchell with two major objects in view.

One was to create here a model motor car plant. Every building, every machine has been designed to cut factory costs to the minimum.

Now this plant is complete. It covers 45 acres and represents an investment of $5,000,000. It contains 2092 up-to-date machines.

Mr. Bate has reduced our factory costs 50 per cent. Not another plant in the world could build a car of this size and grade for as little as it costs us here.

That is why a car like this—a wonderful example of fine engineering—can be sold at the Mitchell price. And that is how we include 26 costly extras—wanted features which other cars omit.

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Then Mr. Bate has stood for a lifetime car. He says that a car, with proper care, should live about as long as its owner.

So he and his experts have taken each part and studied how to combine more than needed strength with the minimum of weight.

They have worked out 700 improvements. They have eliminated nearly all castings. There are 440 parts in this New Mitchell which are either drop-forged or made of tough stamped steel.

They use a wealth of Chrome-Vanadium steel. To vital parts they give twice the needed strength. Yet this New Mitchell—with 127-inch wheelbase—weighs under 3000 pounds.

Please note the results.

One Bate-built Mitchell that we know of has run 218,734 miles. Six Mitchells that we know of have averaged 164,372 miles each—or over 30 years of ordinary service. And the Mitchell of today is a far better car.

Another fact is that expert engineers, when they buy for themselves, are now choosing the Mitchell. Your Mitchell dealer has a long list of them—men famous the country over. All these noted experts—men who know cars best—are now driving a Mitchell Six.

What Women Prize

This year we bring out a Mid-Year model, to combine all the best ideas brought out at the New York Shows. Before its completion our experts examined 257 latest models. And every new touch that proved popular will be found in this beautiful car

In addition, there are 26 extras unique to the Mitchell. Some appeal to women—some to men. These are things, remember, which other cars omit.

Then this is the only car with Bate cantilever springs. You never have known such an easy-riding car. This is a spring which has never broken since the first went out.

Go let your Mitchell dealer show what this car will do.

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$1325 F. o. b. Racine
For Five-Passenger Touring Car or Three-Passenger Roadster
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Necessarily higher priced; but by reason of their special advantages, full-value tires, like all Goodyears.

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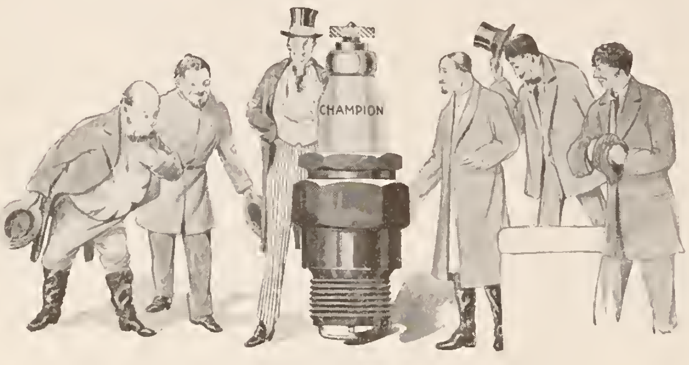
Dependable Spark Plugs



The Over-Seas Tribute to Champion Dependability

Europe comes to America for many articles which Yankee ingenuity produces cheaply.

But when Europe pays America a *quality* tribute, she does so grudgingly, and only after indisputable proof of exceptional superiority.

Yet leading European spark plug manufacturers buy Champion made porcelain insulators in large quantities for their quality plugs.

And in addition to European importations of our porcelains, the discriminating European trade demands over six hundred thousand complete Champion Dependable Spark Plugs annually—more than two thousand every work day in the year

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Concerning Brides

In Which the Bride of Fifty Years Ago and the Bride of Today Discuss Wedding Customs

By MARGARET E. SANGSTER, Jr.

THE two brides sat together, the little pink and white and gold Bride of Today and the silver-haired Bride of Fifty Years Ago. They sat in deep-cushioned wicker chairs under the apple tree, and the sunlight slanting through the leaves touched their hair with tenderly loving fingers. The little Bride of Fifty Years Ago smiled at the Bride of Today, and spoke.

"Your hair is like the sunlight itself," said she.

"And yours is like moonlight—June moonlight, grandmother!" said the Bride of Today.

I sat on a fluffy cushion at their feet, and looked up, absorbed in the picture they made. A wonderful picture—the picture of youth and age—the picture of Springtime and Autumn.

"I suppose," I questioned, "that you are planning your weddings?"

"We are indeed," answered the Bride of Today, "my wedding and grandmother's—golden wedding."

The Bride of Fifty Years Ago nodded reflectively. "It doesn't seem," she told us, "as if I *could* have a golden wedding. It doesn't seem as if I have been married fifty years. Why, I remember just as plain as if it were yesterday, how I got together my linen, piece by piece, and embroidered it and hemstitched it and laid it away in lavender. It seemed as if I couldn't get enough for that new home of mine. I had two chests full when my wedding day came around."

The Bride of Today nodded sympathetically. "I know just how you felt," she murmured, "just how you felt. Why, I've embroidered everything myself. It didn't seem as if other hands ought to touch it!"

"My wedding was very simple," said the other; "we drove to the little church that my girl friends had decorated with daisies and roses and sweet clover. They had ropes of the daisies tied from the end of one pew to the next, all the way from the door to the altar, and they had made an arch of rambler roses for us to walk under. It looked mighty sweet!" smiled the little Bride of Fifty Years Ago.

"Our church is small, too," said the other bride. "It's going to be all decorated in roses, though, we have so many of them. Bob"—the Bride of Today colored faintly, "Bob says that roses seem to suit me better than anything else. We're going to have pale pink roses, a great loose bouquet of them on the end of each pew, and we're going to have tall green vases of them in the dusky corners and great masses of them banked against the altar. Our florist is making a huge bell of white and pink flowers. That is going to hang from the chandelier in the center of the church. Perhaps—perhaps, if you don't mind, we'll have an arch to stand under like you did——"

THE Bride of Fifty Years Ago was evidently not listening. She seemed wrapped up in her own thoughts, for when she spoke she did not answer her granddaughter's question. "My wedding dress," she told us softly, "was made out of white satin. It had a hoop skirt, and I remember how it rustled as I walked down the aisle. I wore a long veil that had been *my* grandmother's (it went to pieces years ago), a long veil with orange blossoms, and I carried a bouquet of round little white rosebuds in a white lace paper holder."

The Bride of Today looked wistful. "I can't afford anything very wonderful for my wedding clothes," said she. "I'd rather put all of my money that I can, into my home, but," she added with a toss of her head, "I'm going to look nice. My dress is white taffeta, and it's wired around the edge so that it looks almost like a hoop skirt too, and my veil is made out of white tulle. White tulle is as pretty and not nearly as expensive as lace. I don't know what my bouquet will be—*he*'ll get that for me, but I think that will be a shower bouquet of roses and alle lilies," said the Bride of Today.

"But what about the other wedding," I questioned from the cushion at their feet; "what about the golden wedding?"

The Bride of Fifty Years Ago laughed softly, half under her breath. "Why, the golden wedding is going to be very wonderful too," she told us. "We're going to have all yellow flowers for the decorations and big yellow ribbon bows. We're going to have buttercups and marigolds, and I'm going to carry a little round bouquet of yellow roses in a lace paper holder—just as I carried white roses fifty years ago. I'm going to wear a silver-gray dress with real lace collar and cuffs.

"The refreshments are going to be gold and white too. I'm going to have sunshine cake, and lemonade, and tiny sandwiches with rich yellow mayonnaise. I'm going to have yellow candies and cookies iced with yellow icing, and a bride cake with orange blossoms on it. . . ."

The Bride of Today interrupted. "Speaking of bride cakes," she said, "I'm going to have one, too; a tall one iced in white, with a bell in sugar on the top of it. And in the cake I'm going to have a ring and a thimble. The one who gets the ring will be the next one married, the one who gets the thimble will be an old maid or a bachelor. I'm going to cut the cake myself, and while they are eating it I'm going to slip out of the room and change my gown and meet Bob at the foot of the stairs and we'll run away."

"When I went on my wedding trip," said the Bride of Fifty Years Ago, "I wore a little dark blue silk dress and a heavy red and blue East India shawl. I had a tiny tight blue bonnet on my head with small red poppies around the crown——"

The Bride of Today smiled. "I'm wearing a little blue serge traveling suit," she said, "with white piqué collar and cuffs. White piqué collar and cuffs are so nice for traveling, and I'm wearing a little blue straw hat with white roses around the crown and a bit of white ribbon."

"Where," I questioned, "are you going on your wedding trip?"

The Bride of Today laughed.

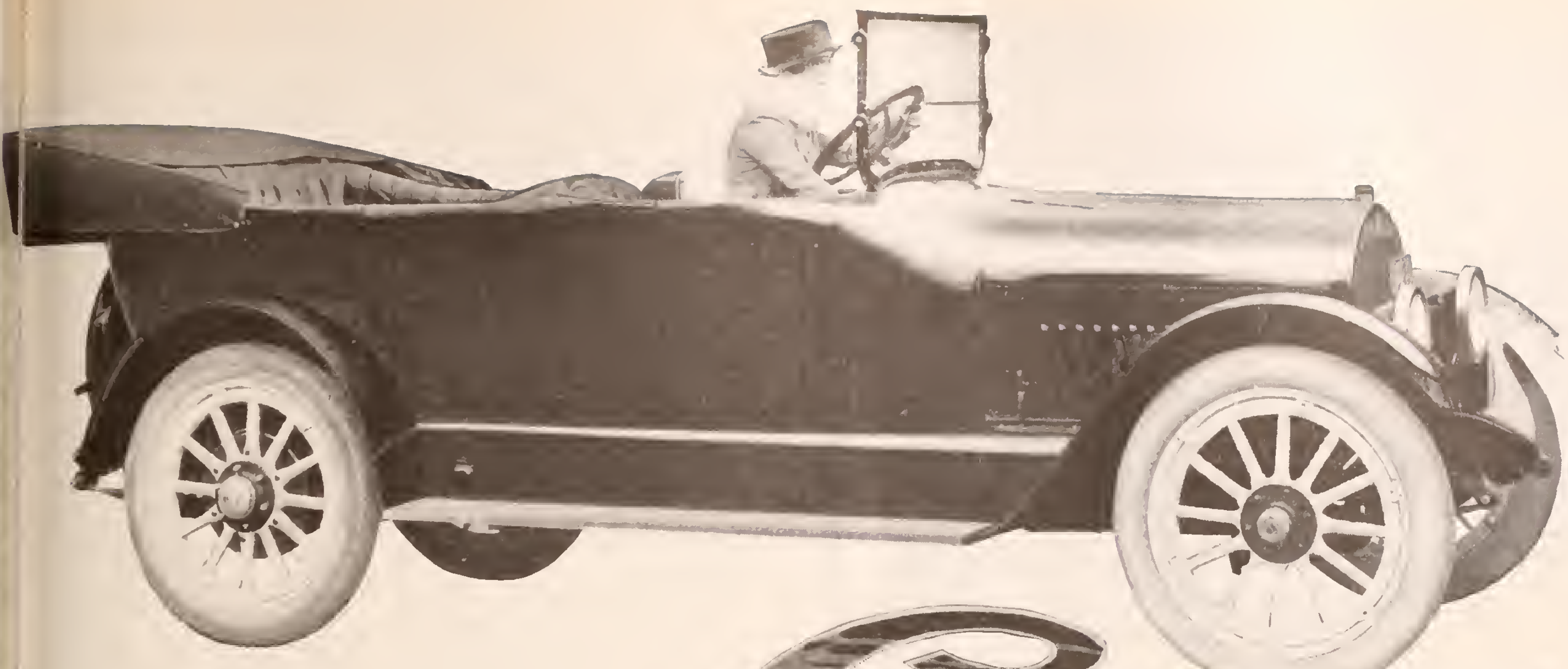
"That's a secret!" she told me.

BUT the Bride of Fifty Years Ago was looking off into the distance, and I knew that her mind was far away in the golden land of memory. The sunlight touched her hair, faintly, with a hint of glory.

◆

"A Gospel to Every Soldier!"

THE Waldensian Church in America has fully realized the new opportunities for Christian work, due to the fact that no less than three million soldiers massed in a comparatively small territory are ready to receive the message of the Gospel. The Italian government has nominated three Waldensian pastors as chaplains in the army with the rank of captain. They hold regular services in the trenches whenever possible, visit the wounded in the infirmaries and hospitals, and comfort the dying. No other denomination has had this privilege. A committee of assistance and relief for the Italian evangelical soldiers has been organized in Turin, with the object of keeping in touch with all the Protestant soldiers, and with those who want their ministrations. Every soldier is supplied with a New Testament, a comfort bag, and, where possible, woolen clothing. Relief is also given to the families of reservists. Colporteurs of the Immigration Bureau of our Society met the Italian reservists who poured into Genoa and Naples from America and other ports of the world, selling and distributing copies of the Gospel among them. All the Waldensian churches throughout Italy and Sicily cooperate in this work by trying to reach the soldiers in the local barracks or by sending relief to the committee in Turin. The motto of the church this year is "A Gospel to Every Soldier!"



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Faster? It will go faster than you will ever dare travel. You'll probably never use half the power always at your command. But it's there for the pinch!

That's probably the reason we have never been able to catch up with orders.

Isn't that the car you want? It's all in the Cole Eight.

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Carries any load up to 1200 pounds safely — and at automobile speed.

Does not skid or jolt — tracks perfectly—and can be backed.

The Rochester Trailercar is designed and built by automobile engineers of wide experience — men who have studied the light haulage problem from every angle.

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Write for the illustrated folder telling the complete story

The Rochester Trailer Company 100 Main St. **E. Rochester, N. Y.**

The Philippian Jailer

International Sunday School Lesson for June 18. Acts 16:

Gains and Salvation

By Arthur H. Howland

THE business of making money out of other people is one of the most serious problems that society has to face. Some students and teachers of the science of sociology hold that it is always fundamentally wrong for one person to make a profit out of the labor of another, holding that each person should have the right to all the proceeds of his own work. There are many grades of opinion and belief and practice all the way from the extreme position just stated to that of the man, recognized as the lowest and vilest type of humanity, who will take profits from the shame of women whose lives and conduct he controls. Here at Philippi long ago was a young girl who brought her masters much gain by "soothsaying." She was a fortune-teller, and in some way or other had persuaded the people that she could give them valuable information, not otherwise available, and they paid money for this information. Notice, however, that the money went to the masters and not to the girl.

When she saw Paul and Silas, Luke and Timothy, she knew that there was something in their true and positive, though mysterious, knowledge and experience of divine things which was altogether different from her spurious and fraudulent claims and work. There must have been true nobility in her soul, for when she saw the true thing, she admired it and cried out bravely: "These men are the servants of the most high God, and show unto us the way of salvation."

The disciples at first paid no attention, and for several days she followed them, uttering these strange cries. Paul was moved to pity by the sight of this young life which was being so spoiled and humiliated. He spoke to her bravely in the name of Jesus, and a marvelous change came over her. Her soul yielded itself to the power of Christ, and her pretensions to magic power fell away.

THEN the trouble began: "Her masters saw that the hope of their gains was gone." The test of the pocketbook was the severest test of all in those days as it is in this. We shall see in our study of the apostles' work at Ephesus, described in the 19th chapter, the working of this same spirit, the spirit of greed. "By this craft we have our wealth," moaned Demetrius as he complained of Paul's preaching of the true God, by which people were being turned from the worship of Diana. It is easy to get people to rally for the protection of profits even when it means the imprisoning or the killing of the prophets who would interfere with them. In fact, it is a rallying for the defense of profits that has led to most of the wars of the world. Anything else can be tolerated rather than to have the "hope of gain" destroyed.

So the masters of this poor girl and her friends had Paul and Silas arrested and brought into court. "These men, being Jews, do excedingly trouble our city." This was the charge. And the specifications were that they taught customs which were not lawful for the people of the Roman empire to receive and observe.

Paul said nothing at this time about the fact of his Roman citizenship, which would have saved him a beating. He took the cruel punishment—many, probably thirty-nine, blows from a heavy leather whip upon his bare back—and then went, smiling and bleeding, into the prison.

These were strange circumstances in which to be singing, but at midnight, in the inner prison, their feet fast in the stocks, their backs sore and bleeding, "Paul and Silas prayed and sang praises to God."

Then came the earthquake, the sudden releasing of their bonds, and the cry of the jailer in the midst of the darkness and confusion, "Sirs, what must I do to be saved?" Earthquake we common in that region, and s an earthquake could well loose and shatter the fastenings of door and chains. Something very like t oc curred in St. Louis in 1896 wh the great cyclone, which destroyed eral million dollars' worth of prope in that city and took a toll of four h dred lives, blew out a large section of t wal of the city jail, leaving the i erior exposed. It was the hour for e eise, and the prisoners were assemble out side their cells, but they we too frightened by the terrible tum of nature to try to escape.

WHAT did the Philippian ile mean when he asked h ho might be saved? What sort of lva tion was he thinking of? The or "save" and "salvation" had rdl become common yet in the thoug an speech of the world. Indeed the Christian believers themselves ere probably just learning them. The slave girl had used the word in h wild cries after the apostles: "These nen show us the way of salvation." Now here is the jailer, asking to hav this way pointed out to him. Of rse, terrified by the earthquake, h was thinking of being saved from dily harm; and he had strong reas for desperate fears that his life mig be taken by the government as a fei for the lives of the prisoners com ted to his care. This was the law the Roman empire. But there is ery reason to believe that there wer still deeper fears in his soul. He ha perhaps heard Paul and Silas preach the city. He had seen their strang and joyous calm when they were arr ed. He had perhaps heard them sing as he had made his last rounds of the rison. And now the terror of the th-quake had filled his soul with a at the thought of eternity. He th ght of sin as never before; he realized ha he was a sinner. And with these t ors in his soul he cried out: "What n t I do to be saved?"

This is a question that the he of mankind is always asking. And au gave the only answer that has ver satisfied: "Believe on the Lord sus Christ, and thou shalt be saved."

Can this old-fashioned answ to this old-fashioned question be rep ed and defended in terms that satsif the acute thinking and strong feelin of the present day? Is this still th one only sure way to be saved, to be eternally saved—to believe in Jesus? an we make the busy, shrewd man t day believe that, and understa it. and accept it?

What does it mean to believe o he Lord Jesus Christ?

WE do not know to what e nt Paul defined and expanded ese words in his further talk with the ler and his family, but we do know at often these words in themselves, th little or no explanation, have le to prompt blessing and emancipatio I once heard Bishop Fowler tell of l ng called to the bedside of a dying m a victim of the plague of cholera. he man asked one question: "How c l be saved?" There was time for ly the briefest answer. So the bi op quoted these words of Paul to he Philippian jailer, and the soul of he dying man was filled with light.

But as we analyze these word ve can see how it is that they have ch power to bring about the delive ce of the human soul from its wrongs nd its fears.

To believe in Jesus Christ m ns first of all to believe that God is l d. One of the saddest elements of pa n-ism is that it is so full of fear. T se people, not knowing the true God nd seeing only the strange harshnes of nature and the hardness of life, t ik that God is hateful and cruel. J is came to say and to demonstrate nd prove that God is kind. And to believe in him means to believe that.

Then, to believe on the Lord J us

t means or produces a change in ian's inner life. The spectacle of t or the story of Christ shows a the evil of his heart and the evil ; ways. In some sure and subtle on he connects this evil with his and as he recognizes the infinite of Christ he accepts the fact that power will change him from a bad to a good man.

ther, to believe on the Lord Jesus t means to accept his principles is ways. It is one of the most sting curiosities of language study n Greek the words "believe" and ;" come from the same root. d, one derivative word occurring rious forms several times in the Testament is used interchangeably believe" and "obey." We cannot eally believe on Jesus without ng him; and we cannot obey him ut believing him. So our faith go the whole way of taking his for our spirit, his plans for our his ways for our ways.

TE twentieth century shows no urer, sweeter, stronger, kinder, holier way of life than that taught Peasant of Galilee in the midst wild paganism and harsh cruelf the Roman Empire. People re longing now to be kind and l and safe hail the true preachers rist today as the slave-girl of Phileeted Paul and Silas centuries ago: e men are the servants of the high God and show unto us the f salvation." And those who are of sin and tired of failure and tired certainty about the future find ords perpetually true. "Believe e Lord Jesus Christ, and thou e saved."

that is not only the way of lual salvation; it is the way of salvation. Europe is going to because it would not follow Jesus. fessed to believe in him, but it t understand that belief means nce. That civilization is doomed ish which is not built upon the f Christ. How true do the words rist sound in the midst of the din rope's catastrophe: "Everyone heareth these sayings of mine, oeth them not, shall be likened foolish man, who built his house he sand. And the rain descended, he floods came, and the winds and beat upon that house; and it d great was the fall of it."

he jailer and his family and the e-telling slave-girl were added to tle company of Philippian Christ a church that developed a sweet nerous and self-sacrificing chars years went on. We like to think slave-girl in the home of Lydia, friend and patroness, to whose he and his companion had been welcome, and where they red from their wounds before ding on their way. Jesus had this young soul to a life of peace uietness and gentleness and hope. ins of her former masters had been l, but the church of Philippi and Christian history had become en by her salvation, while the jailer out as the man who voiced the eatest question of the human race ho received in its simplest form ernal answer.

he Worth of Fidelity

A Thought for Boys

TH lesson of the Philippian jailer has eral good lessons for boys. First the of the sorceress bared the duplicity rice of her masters. Paul saw someat was dead wrong, and he used all the he had to overthrow the wrong. In ays boys will be tempted to tolerate esentation. They will be told that certle deceits are necessary to profitable s and that they hurt no one; they will at rottenness and politics are insepand that party success depends upon degrees of blindness on specified is. The world needs boys who, as ll nail both these falsehoods and stand are for simple truth and honesty. The g mob and the beating and the imient will teach boys to expect hardship ervice of the right. Evil men will not uished without fighting back Things always go well. The fellow worth the fellow who can whistle when everygoing against him, and who can smile, y wholesome smile, when every pros a disappointment. Paul and Silas were not grouchy in prison. They did not sulk because they had been unjustly treated and illegally jailed. They sang Psalms and prayed and praised God, and their deliverance proves the certainty that wrong can never triumph over the man who stands unswervingly and cheerfully for the right. The conversion of the jailer and his house was the beginning of new triumphs for the new faith in Philippi. Then, to round it out, the unjust magistrates, finding they had beaten and imprisoned a Roman citizen uncondemned, were brought as suppliants to the man they had mistreated. Here is another peg for a boy's attention. It is sometimes best to stand up for your rights and to demand full justice.

Perhaps Not So Bad

A Thought for Girls

"THEN he called for a light. . . ." The Philippian jailer in the lesson text thought that Paul and Silas were bad men—else why had they been thrown into his prison? People thrown into prisons usually are bad, very bad indeed. So the jailer, without trying to find out for himself, thrust them into a damp inner cell and placed their feet in stocks. And then, while they prayed and sang hymns, the jailer slept and thought that he had done his task well.

It's very easy to take things on the valuation of other folk. It's very easy to believe that certain things are good or bad—just as the jailer believed that Paul and Silas were bad—because one is assured of it by some superior person who is supposed to know the facts. It's very much more difficult to take the time to get down under the surface and really find out things for oneself. The Philippian jailer didn't have time. He had to get some sleep.

Very often we too feel that we need to sleep when we might be finding out something valuable about our fellow men. Very often we would rather sit back comfortably and let other folk do our thinking for us. But we forget that there will come a time of awakening.

The Philippian jailer was sleeping so soundly that it took an earthquake to awaken him. But when he was awakened he realized that Paul and Silas were good men despite appearances, and he fell down on his knees before them and called for a light.

Pay attention to the people around you, and form your own opinions. Because your best chum tells you that Mary Jones is not a nice girl, it does not signify that Mary Jones is impossible. *Find out for yourself.* Mary Jones may be a very wonderful person under her commonplace exterior. She may have marvelous thoughts in her brain. Don't wait for a thunder storm or a miracle to wake you. Be so wide awake to the good qualities of people that you will be able to recognize their worth even if you see them under trying circumstances.

◆

Young People's Topics for June 18

The Usefulness of Good Cheer

Christian Endeavor and B. Y. P. U.
John 16 : 24-33.

Christian Activity According to Holy Spirit Standard

Epworth League. I John 3 : 24; Acts 1 : 8; Rom. 8 : 14-16; I Cor. 2 : 4, 5, 10, 12; Gal. 5 : 22-24.

EVIDENCE of the Christian unity that prevails on foreign mission fields is found in an appeal from Congregationalist missionaries in India. Near the Madura mission of the American Board in South India is a mission of the German Lutheran Church. During the first months of the war these missionaries were not disturbed, but because of various intrigues and conspiracies charged against German civilians in India, all Germans were at last interned and the missionaries were dragged away to a prison camp. Their work was maintained "by the sacrificial gifts of missionaries of other boards in India, who have made contributions out of their small incomes," according to the Congregationalist, which publishes an appeal to the local Congregational churches for gifts to maintain this German Lutheran work.

REV. FRANK M. WELLS, formerly a United States army chaplain, is now conducting union evangelistic meetings, his most recent appointments being in North Carolina, where he and his party are reported to have done successful work. Mr. Wells has some open dates and can be reached at Jackson, N. C.

REV. J. H. JOWETT, pastor of the Fifth Avenue Presbyterian Church, New York, and a greatly beloved contributor to the Christian Herald, sailed for Europe on the steamship Kroonland on May 17, for a three months' stay abroad. He will devote his vacation to charitable work among families in England afflicted by the war. He carries with him the prayers and good wishes of a very large number of American friends.

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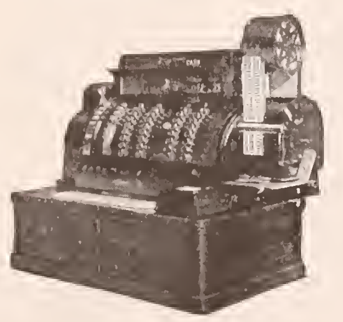

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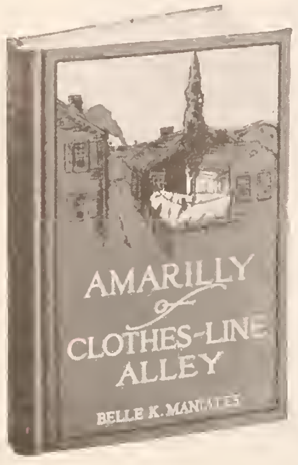

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"LITTLE SIR GALAHAD"

Little Sir Galahad
Gray
Little Sir Galahad
A Novel by Phoebe Gray
THE CHRISTIAN HERALD

We do not know when we have had quite as much pleasure in reading any book this year as "Little Sir Galahad." There is so much that is charming and humorous and intensely human in the whole story that it appeals to the reader probably with greater force than if the action were on a more dignified evel.
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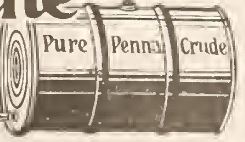

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Fixing the Price

THERE is pending in Congress a bill known as the Stephens-Ashurst Bill, designed to protect the public against dishonest advertisers and false pretenses in merchandising. The bill makes it legal for the grower, producer, manufacturer or owner of an article of commerce sold under trade mark or special brand to prescribe the uniform prices at which the different qualities and quantities may be resold, subject to the condition that such vendor shall not have any monopoly of the market for the article sold, nor be a party to any combination or understanding with competitors for the creation of a closed market. The bill also requires that complete information shall be on file with the Federal Trade Commission. This bill is being vigorously opposed by the mail-order interests and by the great department stores. It is being as vigorously supported by the great national advertisers, whose business is now being assailed by trade practices which it is the purpose of the bill to correct.

The average man is a consumer, and facing as he does constantly increasing costs of living, is prone to welcome as a friend in need the merchant who cuts the price. There is a feeling that somewhere along the line there is a tremendous profit, and that the price-cutter is only sharing his profit with the consumer to the shame of his competitors.

It costs the average merchant from 12 to 16 per cent. on his total year's business to pay freights, to display and insure his goods, to sell them and to deliver them. A great many staple items yield him little more than 10 per cent. gross profit above cost and freight. Other articles yield him 25 per cent., 33⅓ per cent., 50 per cent., sometimes 100 per cent. profit, but the higher-profit goods are slower of sale, and altogether he does well to net 4 or 5 per cent. on his year's business.

FORTY years ago beans were beans, and oatmeal was oatmeal, and calico was calico, and the manufacturer had only to quote the price that coincided with the market, or a slightly lower price, to insure the selling of his product. Even at that time, certain manufacturers had attained a preeminence in the trade through the acknowledged superiority of their product, and Indian-head muslin and Naumkeag gingham commanded markets of their own. Gradually manufacturers came to produce certain definite grades of goods under distinctive brands and finally they began to advertise these brands in magazines of national circulation in order that the consumer might be acquainted with their merchandise and encouraged to ask for it. In order to hold the friendship of the consumer which might be gained through this advertising, these manufacturers were compelled to produce an article a little better than similar articles with which it was in competition, for if the consumer, following the urge of the ad, bought the article once and found it no better than some articles not advertised, the advertisement would have registered a failure rather than a success.

Similarly, the national advertiser was forced to a more efficient system of merchandising his product, and the result was a lower price coupled with a higher quality. Now quality and price often stand together in the consumer's thought of an article. He learns to value a certain commodity and believes it to be worth its price. Then a cut price is advertised, and instantly suggests to him a lowering of the value. He thinks the article is stale or shop-worn or has been displaced by a newer thing of the same kind of which he has not yet heard, and so he can now purchase it under its former price. And experience proves that it is almost impossible to remove this false idea of the changed value of the article. It requires but a moment's thought to realize how great is the harm to the manufacturer when such an effect is widely produced, as, for example, by the cutting of the price of a well-known article in a chain of department ores. Thus, in buying at the cut pri the public unconsciously is under ning the prestige and even the very rmanency of a manufacturer's good ame It is essential, therefore, to th nanufacturer that he should be a e to control the price at which his go s are marketed, otherwise he loses the hole effect of his campaign, and is w e off than his non-advertising com titor by the amount of profit which has sacrificed to the giving of greater alue. The price-cutter insists that by tting the price he increases the sales the article. But the experience of th nanufacturers has been to the contra .

THE larger department stor and the mail-order houses who the most of this price-cutting, face a uch higher cost of doing business th the average local merchant. In m department stores the cost of doin business exceeds 25 per cent. of th total sales, and the cost of mercha ising by mail cannot be much less. hese stores sometimes cut the price of oods whose value has been fixed in the ublic mind by the manufacturers' lvertising below the actual cost to hemselves. Their stock is not ma up however, exclusively of this icle, and little of their merchandise ll be found bearing standard label the favorite label being "Our Own ke," or "Made Expressly for ——," abe which is frequently found on g ls of inferior workmanship or of a alue slightly less than that protect by brands with which the public is fa liar. The prices on this merchandise, em ingly low, are really as high as th tore dares to charge for the quality presented. The profit in such g s is much wider than upon advertise ood when marketed at the advertise rice. Some well-known article is adv ised widely by the store at prices m below the standard, and the pu c is thereby led to flock to the store. ome of the article upon which the pr has been cut is sold, but with it a sold large quantities of other goods at rices which net the store a very satis tory profit, which probably do not heat the purchaser, but which do n save him any money. At the same ti the value of the advertised article upon which the price has been cut, is l ened in the mind of every person w has bought it at the cut prices.

There are so many lines of m handise about which it is impossi for the buying public to have full owledge, that the objectionable of advertised articles as bait for t sale of inferior goods can only be pre nted by giving the manufacturer the ower to control the selling price of his ods.

THE consumer has more at s e in national advertising than w d at first appear. National advertisi has been the St. Patrick of business. has driven misrepresentation, careless workmanship, and shoddy merchandis back into the shadows of the rear roo It has put business on a new four uare basis of truth in merchandise, i business relations, and in publicity National advertising has stand ized merchandise and has forced new standards of quality which, but for it ould not have been possible except at uch higher prices under the blind s tems of distribution which formerly iled The breakfast table of almos any American home of today is el uent testimony to the influence of n onal advertising. The hats we wea the hose we endeavor to wear out, and early every article of human use will b ound bearing the stamp or imprint of advertiser of national repute.

The national advertiser has m le possible for the consumer to kno what he is buying, and to be sure that n he buys he will get the quality that he pects. The passage of the Stephens- urst Bill will prevent the undermin g of the honest manufacturer by m hods that are at least open to questic and will assure to the consumer a ntinuance of fair and dependable m handising under the white light of ilespublicity.

LOUIS E. ORT T.

Washington Protests Mail Seizure

Continued from page 691

pr st of this Government on Jan. 4, 1916. Bu o that protest the memorandum under ac wledgment makes no reference and is nt ly unresponsive.

e Government of the United States must ag insist with emphasis that the British an rench Governments do not obtain rightful risdiction of ships by forcing or inducing the to visit their ports for the purpose of sei g their mails, or thereby obtain greater bel erent rights as to such ship than they cou exercise on the high seas, for there is, in opinion of the Government of the United Sta , no legal distinction between the seizure of ils at sea, which is announced as abando , and their seizure from vessels voluntar or involuntarily in port.

British and French practice amounts to unwarranted limitation on the use by ne als of the world's highway for the transmi on of correspondence. The practice act lly followed by the Allied Powers must be id to justify the conclusion, therefore, tha he announcement of Feb. 15 was merely not that one illegal practice had been abando to make place for the development of anc er more onerous and vexatious in charact

e present practice is a violation not only of spirit of the announcement of Feb. 15 but f the rule of The Hague Convention up which it is concededly based. Aside fro this it is a violation of the prior practice of ions which Great Britain and her allies ha n the past insisted to establish and maintai notwithstanding the statement in the me randum "that as late as 1907 the letters an ispatches themselves could be seized an onfiscated."

ring the war between the United States an lexico the United States forces allowed Bri h steamers to enter and depart from the por f Vera Cruz without molesting the mails int led for inland points. During the Americ ivil war Lord Russell endeavored to ind the United States to concede that "her Ma ty's mails on board a private vessel sho be exempted from visitation or deten n." This exemption of mails was urged in ober, 1862, in the case of British mails on ard the Adela. On Oct. 31 Secretary Sew d announced that "public mails of any frie ly or neutral power duly certified or au nticated as such shall not be searched or op d, but be put as speedily as may be conven t on the way to their designated destinatio In accordance with this announcement the overnment of the United States in the cas f the British steamship Peterhoff, which ha een seized with her mails against the pro t, of her Majesty's Government, had her ails forwarded to destination unopened.

T same rule was followed by France, as I a advised, in the Franco-Prussian war of 187 by the United States in the Spanish-Am can war of 1898; by Great Britain in the uth African war, in the case of the German mail steamers Bundesrath and General; by pan, and substantially by Russia, in the Ru -Japanese war of 1904. And even in the esent war, as the memorandum of Great Bri n and France states, their enemy, Ger ny, has desisted from the practice of int ring with neutral mails, even on board bell rent steamers. This is illustrated by the se of the French steamer Floride, captur by the auxiliary cruiser Prinz Eitel Fri ich, cited by the British and French Go nments in support of their argument reg ling parcel mails. In this case the letter mai of the Floride, amounting to 144 sacks, wer forwarded to their destination by the con ander at the first opportunity upon arrivi in the United States. It would seem, the ore, to be conclusively established that the nterferences with mails of which this Go nment justly complains are wrong in pri ple and in practice.

T arbitrary methods employed by the Bri n and French Governments have resulted mos disastrously to citizens of the United Sta . Important papers which can never be plicated, or can be duplicated only with gre difficulty, such as United States patents for ventions, rare documents, legal papers rela g to the settlement of estates, powers of orney, fire insurance claims, income tax retu s, and similar matters, have been lost.

ays in receiving shipping documents hav aused great loss and inconvenience by pre nting prompt delivery of goods.

I the case of the Macniff Horticultural Co any of New York large shipments of pla and bulbs from Holland were, I am infor d, frozen on the wharves because posses could not be obtained in the absence of uments relating to them which had been rem ed from the Nieuw Amsterdam, Coster , and Rotterdam.

iness opportunities are lost by failure to nsmit promptly bids, specifications, and con cts.

Standard Underground Cable Company of tsburgh, for example, sent by mail a ten and specifications for certain proposed ele cal works to be constructed in Christia ; after several weeks of waiting the pap have failed to arrive. The American com ny was told that the bids could not be lon held open and the contract was awarded to ritish competitor.

Checks, drafts, money orders, securities, and similar property are lost or detained for weeks and months.

Business correspondence relating to legitimate and bona fide trade between neutral countries, correspondence of a personal nature, and also certain official correspondence, such as money order lists and other matter forwarded by Government departments, are detained, lost, or possibly destroyed. For instance, the Postmaster General informs me that certain international money order lists from the United States to Germany, Greece, and other countries, and from Germany to the United States, sent through the mails, have not reached their destination, though dispatched several months ago. It was necessary to have some of these lists duplicated and again dispatched by the steamship Frederick VIII., which sailed from New York on April 19, and from which all the mails intended for Germany have been taken and held in British jurisdiction.

As a further example of the delay and loss consequent upon the British practice, the Postmaster General also sends me a copy of a letter from the British Postal Administration admitting that the mails were removed from the steamer Medan in the Downs on Jan. 30 last and not forwarded until some time "between the 2d of February and the 2d of March," and that 182 bags of these mails "were lost during transmission to Holland on the 26th day of February by the Dutch steamship Mecklenburg." The Medan arrived safely at Rotterdam a day or two after she left the Downs.

Numerous complaints similar to the foregoing have been received by this Government, the details of which are available, but I believe I have cited sufficient facts to show the unprecedented and vexatious nature of the interference with mails persisted in by British and French authorities.

Not only are American commercial interests injured, but rights of property are violated, and the rules of international law and custom are palpably disregarded. I can only add that this continuing offense has led to such losses to American citizens and to a possible responsibility of the United States to repair them that this Government will be compelled in the near future to press claims for full reclamation upon the attention of his Majesty's Government and that of the French Republic.

The principle being plain and definite, and the present practice of the Governments of Great Britain and France being clearly in contravention of the principle, I will state more in detail the position of the Government of the United States in regard to the treatment of certain classes of sealed mails under a strict application of the principle upon which our Governments seem to be in general accord.

The Government of the United States is inclined to the opinion that the class of mail matter which includes stocks, bonds, coupons, and similar securities is to be regarded as of the same nature as merchandise or other articles of property and subject to the same exercise of belligerent rights. Money orders, checks, drafts notes, and other negotiable instruments which may pass as the equivalent of money are, it is considered, also to be classed as merchandise. Correspondence, including shipping documents, money order lists, and papers of that character, even though relating to "enemy supplies or exports," unless carried on the same ship as the property referred to, are, in the opinion of this Government, to be regarded as "genuine correspondence," and entitled to unmolested passage.

The Government of the United States, in view of the improper methods employed by the British and French authorities in interrupting mails passing between the United States and other neutral countries and between the United States and the enemies of Great Britain, can no longer tolerate the wrongs which citizens of the United States have suffered and continue to suffer through these methods. To submit to a lawless practice of this character would open the door to repeated violations of international law by the belligerent powers on the ground of military necessity of which the violator would be the sole judge. Manifestly a neutral nation cannot permit its rights on the high seas to be determined by belligerents or the exercise of those rights to be permitted or denied arbitrarily by the Government of a warring nation. The rights of neutrals are as sacred as the rights of belligerents and must be as strictly observed.

The Government of the United States, confident in the regard for international law and the rights of neutrals which the British and French Governments have so often proclaimed and the disregard of which they have urged so vigorously against their enemies in the present war, expects the present practice of the British and French authorities in the treatment of mails from or to the United States to cease, and belligerent rights, as exercised, to conform to the principle governing the passage of mail matter and to the recognized practice of nations. Only a radical change in the present British and French policy, restoring to the United States its full rights as a neutral power, will satisfy this Government.

I have, &c., ROBERT LANSING.

Henry M. Stanley went Thirty weeks without a Shave

ADOLPH TREIDLER

WHEN Stanley found Dr. Livingston in the heart of the African jungle, one of his first acts was to borrow the hone used by the doctor on his surgical instruments.

Stanley's bearers had lost the baggage containing his hone. His razor had acquired an edge like a butter knife and his beard the appearance of a hedge.

Today practically every famous traveler, explorer and missionary carries a Gillette Safety Razor.

Gillette Blades are on sale in the Arctic Circle and the African Jungle, in every outfitting camp in the world.

Stropping and honing has had its day.

The daily Gillette shave is a matter of course with the average business and professional man.

A Gillette shave is quick and cool, safe and sanitary. It is velvet-smooth, no matter how wiry the beard or tender the skin. Adjust the handle for a light or a close shave. A keen, fresh blade is always ready. No stropping—no honing. Price $5 to $50. Blades 50c. to $1 the packet. Dealers everywhere.

GILLETTE SAFETY RAZOR CO.
BOSTON, MASS.

TRADE
Gillette
KNOWN THE WORLD OVER
No Stropping—No Honing

The Government Wants All Americans to Visit

Yellowstone National Park

Secretary Lane thinks all Americans should see our national parks. The Department of the Interior has published a book telling all there is to see in the Yellowstone, our greatest scenic domain.

Acting as distributors, the *Union Pacific* will send you a copy *free*, together with illustrated literature which tells what the Yellowstone trip costs, time required, how you may stop in Colorado and Salt Lake City, how Yellowstone Park is easily reached en route to California and North Pacific Coast. You want this great Government book, you need our concise travel book, to help plan your vacation.

GERRIT FORT, Pass. Traffic Manager
Union Pacific System
Dept. 113, Chicago, Ill. (380)

Ten Days' Free Trial Without one cent advance payment we will ship you this

Late Model

UNDERWOOD TYPEWRITER

equipped with the late improvements, 2-color ribbon, back spacer and tabulator. After you have tried the machine you pay your express agent our cash price of $43.85 (less than one-half the manufacturer's price) or we can arrange an easy payment plan for you.

All our machines are guaranteed for five years.

The quantity is limited, so write today

METRO TYPEWRITER CO., 65C Front St., B'klyn, N. Y.

FACTORY to RIDER

Saves you big money. Buy direct and save $10 to $20 on a bicycle.

RANGER BICYCLES in 94 styles, colors and sizes. Greatly improved; prices reduced. Other reliable models, $11.95 up.

WE DELIVER FREE to you *on approval* and *30 days trial* and riding test.

Our **big FREE catalog** shows everything new in bicycles and sundries. A cyclopedia of information which every person should have. Write for it.

TIRES, lamps, wheels, parts and supplies at *half usual prices.* A few good second hand bicycles taken in trade $3 to $8 to clear.

Do not buy a bicycle, tires or sundries until you write and learn our *wonderful new offers,* low prices and liberal terms. A postal brings everything. *Write now.*

MEAD CYCLE CO. DEPT. S-71 CHICAGO

KIDDER'S PASTILLES For 50 yrs. Standard Relief for Asthma (Inhalation) All Druggists; or by mail, 35c.
STOWELL & CO., Manufacturers, Charlestown, Mass.

We Guarantee
BUCKSKIN TIRES
4000 MILES
AND SELL THEM
DIRECT TO YOU

Because we have reduced all our expenses to a minimum—because we ship direct from factory to you—we can sell Buckskins to you at prices which are "the lowest in America."

Our guarantee is absolute. If you don't get all of 4000 miles from your Buckskins, a credit in full will be allowed on the unexpired mileage and we'll pay expressage both ways. Could anything be fairer?

BUCKSKIN
PLAIN & NON-SKID
Guaranteed TIRES

are of the highest quality. They have black treads. Only the purest Para rubber and the strongest, most resistant Sea Island cotton fabric are used in their manufacture.

Our Patented Basket-Weave Non-Skid Tread

Every Buckskin, before it leaves the factory, is subjected to the most rigid inspection possible.

Our Terms

When cash accompanies order, we ship prepaid express, subject to money-back guarantee if unsatisfactory. We also send shipments C. O. D. with privilege of examination.

References

We refer you to Dun's, Bradstreet's, The George D. Harter Bank of Canton, Ohio, and the Cummings Trust Co. of Carrollton, Ohio.

Send us a postal today and we will send you the details of our special low-price offer to car owners. Our last year's customers are buying Buckskins this year.

The L. & M. Rubber Company
Dept. 9, Carrollton, Ohio
Makers of Rubber Goods Since 1904.
Western Distributing Office,
1436 S. Michigan Ave., Chicago, Ill.(4)

Physical Culture for the Face

will make the outline of your face, neck and chin graceful—relieve wrinkles, sagging muscles and facial blemishes—make your skin clear and soft—your eyes bright. You can make your hair glossy and abundant—your hands smooth and white—your feet comfortable through definite directions which will take only a few minutes at home, each day.

Write for information and our free
booklet giving many valuable hints.

GRACE-MILDRED CULTURE COURSE
Dept. 9, 624 So. Michigan Blvd., CHICAGO

Keeps Skin Smooth, Firm, Fresh —Youthful Looking

To dispel the tell-tale lines of age, illness or worry — to overcome flabbiness and improve facial contour — there is nothing quite so good as plain

Powdered SAXOLITE

Effective for wrinkles, crowsfeet, enlarged pores, etc., because it "tightens" and tones the skin and underlying tissue. No harm to tenderest skin. Get an ounce package, follow the simple directions—see what just one application will do. Sold at all drug stores.

Folding BATH TUB

Costs little, no plumbing, little water. Weight 15 pounds, folds into small roll. Full length baths, far better than tin tubs. Lasts for years. Write for special agents offer and description. Robinson Bath Cabinet Co., 4196 Factories Bldg., Toledo, O.

The Christian Herald Prayer League

ALL Christians are urged to unite with the members of the Prayer League in daily prayer at the noon hour. Also any one is at liberty to send a request for prayer or an acknowledgment of answered prayer, thereby becoming enrolled as a member of the Prayer League. All correspondents are specially requested to make their letters as brief as possible. Write requests and acknowledgments on separate sheets.

GLAD reports of glorious revivals come from various quarters. Mrs. W. O. B., writes from Monroe, Wis.: "Some time ago I wrote asking the Prayer League to pray that the revival meetings to be held here might be a great success, and I want to say that God answered our prayer. About two hundred and fifty professed Christ." A believer in prayer writes from Louisiana: "God is most graciously and wonderfully answering your prayers for a revival of religion in this parish. Also the other requests I sent you." G. M. H. writes from Gypsum, Kans.: "We had a very successful meeting. It was considered the best one Gypsum ever had. My mother was converted during this meeting." This friend wishes repeated prayers for her father's conversion and asks prayer for the restoration of her mother's health."

Mrs. C. A. B. writes from Spruce, Mo.: "On January 13th I requested the Prayer League to pray that a young man, licensed to preach, might secure a small charge or mission. I am glad to say God answered this prayer." P. K. S. of Philadelphia, Pa., writes: "Some ten weeks or so ago I requested your prayers in behalf of my wife, and the good Lord heard the prayers of his saints. She has recovered in body and mind and is doing nicely during the last seven weeks without any breakdown. So I am very grateful to the Lord and also to the praying members of the League."

A widowed mother writes from Belleville, N. J.:

> I often had read in your valuable paper answered prayers, in fact I have two important ones cut out of Herald and pasted in my Bible. So I pray that I may be among the answered ones too. My son has been away from home some time and I do not know where he is now. He went to Cleveland, Ohio, but I can't tell if he is there or somewhere else as he has not written to me. I am getting along in years and need his company. He was left fatherless at the age of sixteen months and seems to have forgotten how I cared for him and struggled to bring him up right. I lost a boy seven years old but I know that he is safe—but the other one I pray for all the time that he may become a Christian and write to me speedily."

This sorrowful letter comes from a little girl in Toledo, Ohio:

> I am writing to ask you to pray for my papa, who was once a good man. He never smoked, chewed or drank. But in the last few years he has turned my mamma, my sister and me, down for some other woman. He has caused my mamma lots of sickness and worry, and has left her with a store and lots of debts to pay. I have to be taken out of school. I ask you to pray that he may come back to his family and be a good man again as he was before.

Acknowledgments of answered prayer have also been received from:

W., Scranton, Pa.; Mrs. E. D., Calgary, Alta., Can.; M. E. B., Monmouth, Iowa; Mrs. W. O. B., Monroe, Wis.; F. T. L., Merrimacport, Mass.; P. K. S., Philadelphia, Pa.; Mrs. N. J., Presho, S. D.; A Reader, Leeds, N. Y.; Mrs. L. F. J., Comanche, Okla.; A member of the League, California; H. Y., San Jose, Cal.; Mrs. H. O. B., Parsons Kans.; Mrs. E. M. H., Kinston, N. C.; Mrs. L. A. V., Belleville, N. J.; L. G., Ashland, Va.; Miss T. R.; G. M. H., Gypsum, Kans.; Mrs. E. A. B., Dover, Minn.; A believer in prayer, Louisiana; Mrs. L., Union Hill, N. J.

Special prayers are asked for the work of the Gospel Committee for Work Among War Prisoners. Pastor Horn writes from Ebling: "I spoke to the Russians through a good interpreter. The men were deeply touched. Now they are begging for Bibles. Can you send them to us? The men are waiting for them." Evangelist Radnitsky writes: "The prisoners, including Russians, Poles, Letts, Esthonians and even Finns, beg us for tracts and those who could not get any were sadly cast down. In a moment we were surrounded by hundreds of men, all reaching out their hands for tracts. As soon as the Russians heard the words in their own language, tears were seen glistening in the eyes of many." The Committee writes "This work can be done only during the time of war. If we miss this present opportunity it may never return. The long neglected evangelization of Russia depends tremendously upon the immediate action of the American Christians."

Prayers are asked for revivals of religion at:

San Antonio, Texas; Karnak, Ill.; Fort Payne, Ala.; Ord Bend, Cal.; New Brunswick, N. J.; Allensville, Ohio; Knoxville, Tenn.; Coal Harbor, N. D.; Opelika, Ala.; Wateree, S. C. (that many may be saved during revival at the Mount Olive Baptist Church); Betayres, Pa. (that Sunday school pupils may be converted); Bangor, Mich. (that minister may be successful in building up the church); Preston, Neb.; Fremont, Utica and Lewiston, Minn. (in the Presbyterian churches); Piedmont, W. Va. (that immoral houses in this town may be removed and sanitary conditions improved); Nandurbar, Khandesh, India (for the new converts, also for a great revival); Pocahontas, Tenn. (that Sunday school may flourish spiritually, and for the conversion of twenty-five families); Eaton, Colo. (prayers are asked for Billy Sunday in his seven weeks' campaign against the devil and the whisky forces in Kansas City, Mo.); Bow Island, Alta., Canada.

Hubert, N. C.; Shelbyville, Mo.; Waldron, Ark.; Woodbridge, N. J.; Columbia, Mo.; Memphis, Tenn. (in the Tenn. mountains); Calgary, Alta., Can.; Kremlin, Mont. (for a revival at Spring Coulee Schoolhouse in June); Davidson, Mich. (that we may all work together for the advancement of Christ's Kingdom); Excelsior, Minn. (that God will open doors for Union Evangelistic Campaigns for an Evangelist whom He has mightily used, but who, with his party, has now been without work for months.

Mrs. A. E. W. asks prayer that son may again take up the work of preaching the Gospel.

On account of difficulties in making up the paper, summary of the classified requests was omitted for two weeks. Added to this week's letters, the numbers are now as follows:

Seven parents ask prayer that their sons' minds may be restored; one in trouble, that child's mind may be restored; Mrs. W. E. G. and Mrs. A. P., that their husbands' minds may be restored; N. W., A Friend and A. L. M., their daughters'; C. G. R., his wife's. "Boston," that a missionary's mind may be restored. Forty-six other friends ask prayer for mental restoration or strengthening for other relatives, friends or themselves.

Mrs. G. W. N. asks prayer that a minister's sight may be restored; Mrs. W. A. M., that sight of one eye may be restored; Mrs. H. B. L., that sister's and own sight may be strengthened; Mrs. E. B., that sight of eye may be restored. Forty-three other friends ask prayer for the restoration or strengthening of sight for friends, relatives or themselves.

One hundred and forty friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing.

Thirty parents ask prayer that their sons may be delivered from the liquor habit. Four wives, their husbands. Eighteen friends ask prayer that friends or relatives may be delivered from this habit.

Mrs. J. C. C. asks prayer that a friend may be cured of the drug habit. Mrs. L. A. B. that brother may be cured of the drug habit. E. A. asks prayer that brother may never touch morphine again.

One in Trouble asks prayer that son may be saved and return home; S. L., that son may be reclaimed; M. A. M. L., that four sons and son-in-law may be saved. Eighty-four other parents ask prayer for the conversion of sons; fifty-seven wives, their husbands; one hundred and eighty-nine friends, for the conversion of other relatives or friends.

Fifty-eight readers ask prayer for special spiritual blessing for others, including a friend from Louisiana for a dear friend who gives way to violent fits of anger.

Five hundred and nineteen ask prayer for the healing of friends or relatives, including J. F. (that a missionary may be restored to health and strength); two hundred and twenty-two friends, for healing for themselves; thirty-five friends ask prayer for restoration of hearing for themselves or others.

One hundred and twenty friends ask prayer for help or guidance in financial affairs, including C. G. R., that some one will give a good donation to start a fund for a church greatly in need of a new building, and S. E. R., who asks prayer for financial help to carry on the Gospel Tract Mission work.

One hundred and sixty-seven ask prayer for the granting of varied desires and needs.

FLIES?

If you are troubled w h flies, moths, mosquitoes, a s, cockroaches, bedbugs, wat bugs, or any other kind f vermin—Remember tha

El Vampiro
In the ha y
bellows box—Always re y

kills 'em all. El Vamp o is harmless to children d domestic animals, but s e death to all insects.

In the oval, yellow, bell s box, 10c at your druggi s. Or we will send two bo s postpaid anywhere for 2 .

Write for Free interesting de scriptive matter on how to ge rid of every kind of vermin

ALLAIRE-WOODWARD CO., 158 Main St., Peor Ill.

Concentrated Satisfacti

A great many former users f tea and coffee have learned t there is a pure food bever e made from wheat, which ha a delightful flavor.

It never exacts of its users e tribute of sleeplessness, he t flutter, headache and other s often caused by the drug, f feine, in coffee and tea.

Instant Postu

suggests the snappy flavor f mild Java coffee, but is ab lutely free from caffeine or y harmful ingredient. **Inst t Postum** is in condensed, l uble form, and wonderf y convenient for the home— r the picnic — for travel — eve where.

If tea or coffee interfe s with comfort or success, as t does for many users, try a s t to **Postum.**

"There's a Reason"

Serve the
eason's fruits
in new ways

C rries
erry Sponge—a most
asing Knox Gelatine
h. Fresh or canned
erries.

F pberries
spberry Mousse—a
lightful chilled des-
t for warm days and
er days, too.

F eapple
neapple Sponge—
neapple Snow Balls
Pineapple Mousse—
e suggestions. Fresh
canned fruit.

Strawberries
Strawberry Bavarian Cream, Strawberry Ice, Strawberry Coupé—are a few Knox Gelatine recipes for Strawberries.

Blackberrica
Lemon Jelly with Berries—easy to prepare—yet dainty and different.

Bananas
A delightful recipe is Banana Sponge, garnished with banana slices.

Recipes for above are found in our new book.

NOX STRAWBERRY BAVARIAN CREAM
1-2 envelope Knox Sparkling Gelatine.
1 tablespoonful lemon juice.
1-4 cup cold water. 1-2 cup sugar.
1 cup strawberry juice and pulp.
1 1-2 cups heavy cream, beaten until stiff.
k Gelatine in cold water five minutes, and dissolve
anding cup containing mixture in hot water. Strain
strawberry juice mixed with lemon juice. Add
r, and when sugar is dissolved, set bowl containing
ure in pan of ice water and stir until mixture begins
icken; then fold in cream. Turn into wet mold lined
strawberries cut in halves, and chill. Garnish
fruit, selected strawberries, and leaves. A deli-
s cream may also be made with canned strawberries.

YOU can serve the season's fruits and berries in many fferent and delightful ways you use

KNOX
SPARKLING
GELATINE
(Granulated)

The suggestions above give you idea of the possibilities. Canned its, too, are used with splendid ults. New Recipe Book taining many recipes for Desserts, Pudgs, Jelliea, Salada, Candies, etc., will sent EE for your grocer's name. Enclose stamp for pint sample, if desired.

CHAS. B. KNOX CO., Inc.
4 Knox Ave. Johnstown, N. Y.
llow Package Blue Package

KNOX
SPARKLING
GELATINE
KNOX
ACIDULATED
GELATINE

u Can Weigh
xactly What
ou Should

Yo an, *I know* you can, be- ca I have *reduced* 32,000 women and ave *built up* that many more—scie fically, naturally, without drugs, in the privacy of t r own rooms.

You Can Be
So Well!

—if you only knew *how* well! I build up your vitality—at the same time I strengthen your heart action; teach you how to breathe, to stand, walk and relieve such ailments as

Nervousness, Torpid Liver, Constipation, Indigestion, Etc.

One pupil writes: "I weigh 83 pounds less, and I have gained wonderfully in strength."

Another says: "Last May I weighed 100 pounds, this May I weigh 126 and oh! I feel SO WELL."

Won't you sit down and write now for my interesting booklet? You are welcome to it. It is FREE. Don't wait, you may forget it. I have had a wonderful experience and I should like to tell you about it.

Susanna Cocroft
D .18, 624 Michigan Boulevard, Chicago

1, McNally & Co. have just published Miss Cocroft's new book, "Beauty a Duty." For sale at all booksellers. Beautifully bound.

A Week in the World's News

Continued from page 690

ization are not at first apparent. The statement of the things expected to be accomplished by the affiliation shows that even authors have wrongs which must be righted. The authors want uniform conditions in contracts, the right to own their own copyrights, and the abandonment of certain traditional trade usages still maintained by publishers. The principal protection sought is protection of authors, whose stories have been printed, from what is called the piracy of the moving picture producers.

Digging Out a New Palace. The expedition under Dr. Clarence W. Fisher sent to Egypt by the University of Pennsylvania, reports the excavation of another temple near the Nile next to the temple of Moses. The temple shows evidence of damage by fire. Several chambers have been uncovered and many valuable objects have been found including gold earrings, necklaces, bronze lamps and a bronze wheel, evidently from a chariot. None of Pharaoh's family skeletons have been discovered as yet.

Educators Meet in New York. The fifty-fifth annual convention of the National Educational Association will meet at Madison Square Garden in New York City July 3-8. It is expected that at least 40,000 educators will take part in the sessions of the convention.

To Realize Moffett's Dream. The tunnel under the Continental Divide, which was the important part of David H. Moffett's plan for a new short line across the continent, is to be completed by the Denver, Northwestern and Pacific Railroad, the company now operating the Moffett railroad. The tunnel will be 4.1 miles in length and will eliminate 28 miles of 4 per cent. grades. It will take thirty-two months to complete the tunnel, and the cost will be in the neighborhood of $4,500,000.

For Transcontinental Flight. The Aero Club of America is arranging for a transcontinental aeroplane flight, on September 2, from New York to the Pacific coast. A prize of $20,000 and a silver trophy are to await the winner. At the present writing, sixteen entries have been made for the races.

To Make Holland Dry. A bill is now pending before the Parliament of the Netherlands to appropriate $90,000,000 toward the building of a dam across the Zuyder Zee. It is proposed to build a dam about fifteen miles long averaging twenty feet in height, which will replace the several hundred miles of dykes that now hold back the waters of the Zuyder Zee. The recent inundation of 40,000 acres in North Holland was due to the breaking of one of these dykes. It is estimated that when the dam is completed it will be necessary to pump out some 7,000,000,000 cubic feet of water.

Two Large Companies in Bankruptcy. The appointment of receivers for the American Real Estate Company was recently noted in the Christian Herald. On May 16 the company was petitioned into bankruptcy. On the same day the large importing house of Mills & Gibbs was also petitioned into bankruptcy following the appointment of receivers.

To Save the Pines. New York State College of Forestry is making a comprehensive study of the various rust diseases affecting forest trees. It is estimated that 70 per cent. of the standing trees in the Adirondacks are affected by some sort of fungus. All of the native evergreens except white cedar and possibly red pine are attacked by rust. In 1897 the white pine blister rust was introduced into the United States from Germany by the importation of infected trees, and has spread more or less throughout the state of New York. This rust will quickly destroy a grove of pine trees into which it is introduced. It is present also in other Eastern states, and has appeared in the province of Ontario, Canada. The state of Massachusetts has recently appropriated $10,000 for the study and control of this disease, and the emergency appropriation bill recently passed by Congress included an item of $20,000 to aid in the investigation and eradication of rust diseases in the United States.

Charting the Antarctic. The Carnegie, a non-magnetic yacht which has for several years been correcting the magnetic variations and checking the geography of little-known regions, returned to New Zealand on April 2 after circumnavigating the Antarctic regions in 120 days. The Carnegie found a number of errors on existing charts and made exhaustive surveys. A number of islands shown by existing charts the Carnegie could not find at all. If the Carnegie had had wireless equipment, she might have rescued and towed into port Shackleton's damaged ship, the Aurora, which reached New Zealand a few days ahead of the Carnegie, after a record fight with ice and blizzards and a broken rudder. At one time the Aurora, whose wireless apparatus had a rated radius of only 200 miles, succeeded in reaching stations in New Zealand 990 miles distant from her position, the message thus transmitted being the first news to the world of the failure of Shackleton's plans. The Australian government is now organizing a relief expedition to search out and rescue the Shackleton party.

Fire-proofing the World. In 1915 the United States marketed 1,731 short tons of asbestos fiber, valued at $76,952, a gain of 484 tons over 1914, 39 per cent. in quantity, but 306 per cent. in value. Canada is the chief source of asbestos for the world. The United States is the greatest manufacturer and user of asbestos products. The highest grade of asbestos found within the United States is in Arizona, where production was greatly increased in 1915. Lower grades are found in Georgia and in Vermont, while a small quantity is produced in Virginia. There are also deposits in Idaho and California.

Organizing Employers. The National Association of Manufacturers in convention in New York on May 15 reported that progress was being made in the organization of a country-wide union of employers to represent capital in dealings with the American Federation of Labor. The National Association of Manufacturers being practically committed to the open shop, the successful formation of such a union of employers will promise unending trouble and might even result in the breaking down of our present economic system. A new strike of railway operators became effective May 16 when 1,400 track workers and foremen on the Boston and Maine went on strike for an increase of twenty cents a day and a Saturday half holiday. The threatened strike of the 2,200 freight clerks on the New Haven system was compromised by the Federal Mediation Commission.

The Toll of the Mines. The report of the Department of the Interior on metal mine accidents in the United States, exclusive of coal mining, shows that during the year 1914 there were 559 men killed in the mines of the United States and Alaska, of whom nine were killed by a snowslide. This was a reduction of 124 from the year before, and was at the rate of 3.54 men per thousand employed. Besides those killed, 5,073 men were seriously injured, losing twenty days of time or more, and 25,143 suffered injuries which cost less than twenty days' time from work. The mine accidents made 252 widows and 442 orphans. In all cases these figures are less than the records for 1913, showing that precautionary measures and the safety first campaign are influencing this one of the most hazardous of employments.

A
Sunkist
Lemon
Does This—

Polishing Glassware. To clean glass to a sparkle, wash in cold water to which Sunkist Lemon juice has been added. Do not use hot water or soap.

—and This

Taking Out Stains. Moisten stained goods with cold water. Lay in the sun, squeeze on few drops of Sunkist Lemon juice. Let it dry and repeat till stain is gone. For iron rust and ink stains or mildew add pinch of salt. Only for white goods.

—and This

Cleansing Kitchenware. Save Sunkist Lemon rinds from which juice has been squeezed and use to remove grease from pots, pans, dishes and sinks. Rub your hands with pulp side of rind after washing dishes. This whitens and softens the skin.

—and many other things

Sunkist

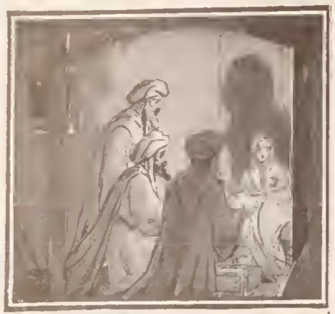
California's Selected Lemons

Practically Seedless

These are the world's best lemons, chosen for quality and color. Picked by *gloved hands, scrubbed with brushes,* and shipped to your dealer in *sanitary tissue wrappers.*

Don't order merely "lemons" which *cost the same* when you can get juicy, tart, clean "Sunkist." All first-class dealers sell them.

California Fruit Growers Exchange
Co-operative—Non-profit
Eastern Headquarters:
Dept. B-54, 139 N. Clark Street, CHICAGO
47886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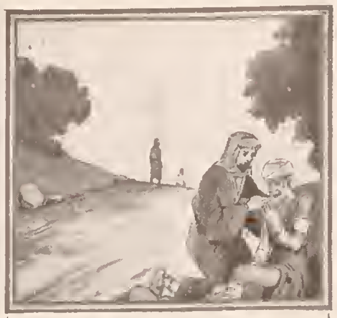
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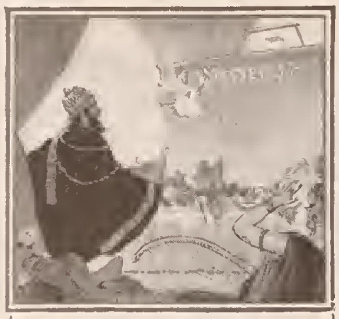
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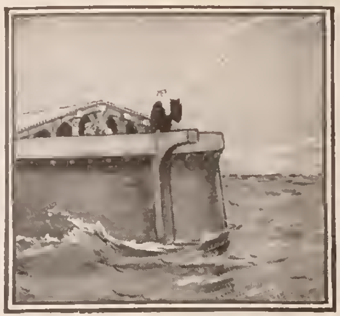
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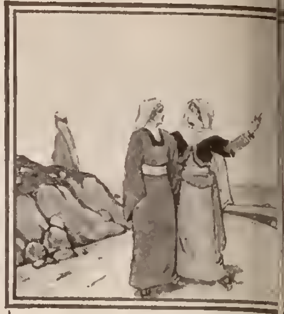
Picture No. 5

YOU CAN SPREAD THE GOOD WORD

You Can Give a New and Living Interest in the Bible to Neighbors, Relatives, Friends by Presenting Them the

BIBLE PICTURE CONTEST

Every Christian man and woman knows the call of the missionary spirit—the fervent desire to bring the glad tidings to others.

But not all of us, not many of us indeed, have an opportunity to gratify that longing. Every person has his or her work to do in the world, and an important part of it is often a duty to those nearest.

Here, however, in the Bible Picture Contest, is a real opportunity to do one's duty to those farther away—to friends, neighbors, relatives, who need the message told to them again. Most of these need to be awakened.

In the Bible Picture Contest the message is told in a way that will arouse interest and command attention.

Those letters to the left are a very few from present contestants. Hundreds upon hundreds of similar ones have come to us. They tell the story; they inform you, in words you cannot mistake or misunderstand, of the good you can do by bringing the Contest to the attention of others.

The Christian Herald itself arouses and awakens an interest in Christian activities, in what the world is doing today to carry on the word of Christ. We believe the Bible Picture Contest is perhaps the most effective medium we have ever devised for aiding this work. Therefore you cannot do better than secure the subscription of some one to the Christian Herald, yourself receiving the Contest Outfit for doing so. It will not be long, especially if you call the Contest to their attention, before the new subscribers will be interested in the competition also, and securing its benefits.

Or merely send us the names and addresses of two or three friends. We will gladly send them a sample copy of the Christian Herald, and all particulars.

* * *

A number of contestants for one good reason or another, such as that travel plans would prevent mailing the Reply Books later, have sent in their answers contrary to our announcement that they could not be accepted before June 19. Rather than cause anyone hardship or disappointment where we can still protect the interest of all contestants, we have retained such answers and set them aside until the announced date. But no contestant can gain any advantage by sending in replies before June 19, and merely adds to our labor and expense as we will not be prepared to handle the Reply Books before then.

Messages of Good Cheer

Can Hardly Wait for Each Issue

I am enjoying the Picture Contest very much. Can hardly wait for each issue to come. Hope I can get some of them right, and expect to. It is a good work, and I am glad to advertise it.—Mrs. Chas. F. Harris, *Vermont.*

Instructive and Fascinating Study

I think this Bible Contest must be a great inspiration to all who engage in it, and I hope it will awaken a great and lasting interest in the study of the Bible with all who participate in this instructive and fascinating study of the Bible.—Mrs. J. A. Hardy, *Virginia.*

Deriving Great Good from the Contest

I am enjoying searching the Scriptures for the answers to the pictures. I am sure we are deriving a great good from the Contest. I have sent the paper to others, and they are enjoying it, too. We can hardly wait from week to week for the Christian Herald. I am working hard for one of the prizes.—Mrs. E. Fulton, *California.*

Enjoyed Search for Verses

I enclose sixty cents, for which please send me the sixty pictures in the Bible Picture Contest. About one-third of a century has elapsed since I first subscribed for the Christian Herald, and I do not wish to injure my file by clipping the pictures. I have enjoyed so much my search for appropriate verses. Success to your noble efforts.—J. K. P. Sayler, *Tennessee.*

Eminent Men for Our Judges

A committee of seven distinguished men will judge which verses, among all those submitted by contestants, really fit the pictures best.

These Are the Eminent Men Who Will Act as Judges of the Contest

HON. JOHN WANAMAKER, merchant; former Postmaster General.

REV. CHARLES M. SHELDON, D.D., author of "In His Steps."

JUDGE A. S. TOMPKINS, New York State Supreme Court.

HON. P. P. CLAXTON, United States Commissioner of Education.

DR. HENRY OTIS DWIGHT, Recording Secretary, American Bible Society.

DR. WILBERT W. WHITE, D.D., President, New York Bible Training School.

PROFESSOR JAMES M. GRAY, D.D. Dean of Moody Bible Institute, Chicago

Back Pictures Are One Cent Each

Back pictures may be purchased at one cent each, whether you gel one or more. But of course *all th sixty pictures are given free* to every person who secures an outfit.

Don't Send In Your Answers Until June 19 at the Earlie

BIBLE PICTURE CONTEST ORDER FORM

TO OBTAIN

"Gems from the Bible," Reply Book, and All 60 Pictures

The Christian Herald, Bible House, New York City.

Gentlemen:—I enclose $1.00 to pay for eight months' subscription (new) to the Christian Herald, to be sent to

Name...

Address...

....

You are to send me as a gift for sending in the subscription the Outfit of "Gems from the Bible," Reply Book, and 60 pictures.

My Name...

My Address...

...

NOTE.—You may put a cross here———and enclose $1.50 instead of $1.00, and an Outfit will also be sent to the new subscriber in addition to the one sent you. Present subscribers renewing for one year will secure the Outfit also for $2.00. Or the Christian Herald for 8 months and either Modern Priscilla or Orange Judd American Agriculturist for one year will be sent, with the Outfit, for $2.00.

$3,500 in 419 Awards

First Reward	*$1,250.00 Cash*
Second Reward	*625.00 Cash*
Third Reward	*350.00 Cash*
Fourth Reward	*250.00 Cash*
Fifth Reward	*150.00 Cash*
Sixth Reward	*100.00 Cash*
Seventh Reward	*75.00 Cash*
Eighth Reward	*50.00 Cash*
Ninth Reward	*20.00 Cash*
10th to 24th Rewards, each $2.50	*37.50 Cash*
25th to 419th Rewards, each $1.50	*592.50 Cash*

In the event of ties, the full prize tied for will be paid each tying contestant.

Things NOT To Do

Don't send in a set in which pictures are *pasted*. No pictures at all are submitted if you have a Reply Book. If you haven't a Reply Book, you must *draw* the pictures.

Don't write to the Judges. Owing to their positions they cannot answer any letters concerning the Contest.

Don't submit loose sheets of paper. If you are not using a Reply Book, then bind, sew or paste your sheets of paper together, so that portions of your set of answers will not become lost during checking.

All answers must be mailed by July 17, but no answers should be mailed before June 19. The period between June 19 and July 17, inclusive, will be "sending-in time."

Sets that do not conform to the provisions of the rules cannot be accepted.

How to Compete

The Contest consists of a li Bible verses called "Gems from Bible," and of sixty pictures. testants select from the list v that fit the pictures—that des what the pictures show. T choosing the verses that fit the tures *best* will be given the 419 rewards.

The list of verses, the pic and a Reply Book (in which chosen verses can be conveni written) comprise the Contest O Obtain your Outfit right awa accepting the dollar offer we are cially making; you can readily i est some person in taking the C tian Herald for a trial period of months. Or send the Chri Herald to some friend, and re the Outfit for yourself.

Fill Those Little Cuts and Holes with TIRE-DOH

way to avoid tire troubles is to take e of those little cuts and holes in ır casings *when they start.* Fill them th RE-DOH and they will not develop o id blisters and blowouts.

ı add hundreds of miles of service to ur es by the timely use of TIRE-DOH— ndreds of dollars on tires every season. RE-DOH enables any car driver to ke is own repairs. No heat, tools, ch or vulcanizing needed.

Rpairs Smallest Punctures or Biggest Blowouts

ne tubes as well as cuts and holes in casings. ray eady—always successful. Over half a mil- m rists have reduced tire trouble and expense e ng TIRE-DOH. You can do as they have.

Be re to get genuine TIRE-DOH

ce lways brings imitators. There are repair fits imed "as good as TIRE-DOH." But there nly ne genuine TIRE-DOH in white, red and p age. Insist on having the original—your ra e of satisfaction.

cle of rubber—leaky boots, gloves, water bottles, n be quickly made watertight with TIRE-DOH. dozens of uses for it. If your dealer can't supply, Complete Outfits 50c to $1.

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terest, novelty and healthfulness to a European e. Visiting *HALIFAX, Nova Scotia*, the land of ge, and *ST. JOHNS, Newfoundland*, the Norway ne, via the

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steamships, STEPHANO and FLORIZEL, fitted convenience and safety device. Cost of trip includes ial expense. 7 days at sea and 5 in port. Splendid hestra, sea sports. Ship is your hotel for the entire ced Rates for Superior Accommodations. June, Sept., Write today for illustrated booklet 44.

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Keeps shoes in shape—hides deformities. Instant relief for bunions and enlarged joints. Over one-half million sufferers helped. Free trial—no pay if no relief. State size of shoes and if for right or left foot.

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Cook every meal on it. If you are not satisfied and delighted I will refund every cent. Get my

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direct to you. Cooker is aluminum lined throughout. Full set of famous "Wear Ever" aluminum cooking utensils comes with it. Ask for free book of valuable recipes.

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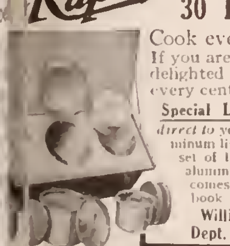

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WE have trained thousands of women in their own homes to earn $10 to $25 a week as nurses. Send for "How I Became a Nurse"—248 pages with actual experiences. *48 illustrated lesson pages free.*

Fifteenth Year.

The Chautauqua School of Nursing
341 Main St., Jamestown, N.Y.

Merry Moments

HE WAS DOUBLY WELCOME.—The new minister was invited out to supper. He was a bachelor, and when he helped himself to the biscuits for the third time he looked across the table at the hostess' little girl. "I don't often have such a good supper as this, my dear," he said in his most propitiatory tone. "We don't either," said the little girl, smiling. "I'm awful glad you came."

NEEDED A BRAKE.—Farmer Hans was in search of a horse. "I have the very thing you want," said the stableman, "a thoroughgoing road horse. Five years old, sound as a quail. $175 cash down, and he goes ten miles without stopping." Hans threw his hands skyward. "Not for me," he said. "I vouldn't gif you five cents for him. I lif eight miles out in de country und I'd haf to valk back two miles."

IN IMMINENT DANGER.—The dangers of the higher education are seldom exposed so nakedly as in the case of an East Side mother, who wrote the following letter to her boy's teacher:

"Please do not push Tommy too hard, for so much of his branes is intelleck that he ought to be held back a good deal, or he will run to intelleck entirely, and I do not desire it. So please hold him back so as to keep his intelleck from getting bigger than his body, and injuring him for life."—*Exchange.*

A VALUABLE HORSE.—In an Ohio town there was a groceryman who kept the most emaciated looking horses in the whole State. One day the delivery boy drove one of the nags a bit too hard, and finding a soft spot in the lower end of the township, the horse lay down and peacefully died. Large commotion, of course, on the part of the owner.

"I'm awfully sorry, Mr. Brown," said the agitated boy. "I didn't go to do it."

"You are sorry, are you?" yelped the agitated Mr. Brown. "Well, is that going to pay me for the loss of the horse?"

"No, sir," answered the boy. "I will pay for the horse all right. You can take him out of my next week's wages."—*Exchange.*

AFTER THE FASHION OF CONGRESS.—"How quickly some of those immigrants assimilate our ideas and methods."

"As for instance?"

"Well, I asked my Italian barber if he was going home to fight, and he said he wasn't, that he had paired with an Austrian in the next block."—*Boston Transcript.*

HIS FAME ASSURED.—"Who was George Washington, Nellie?" asked the teacher of a little girl in the primary department.

"He was Mrs. Washington's second husband," was the truthful but unexpected reply.

EQUINE REPAIRS.—*Subaltern*—Well, what do you want?

Tommy (formerly a cobbler)—The Cap'n's 'orse wants soleing and 'eeling, sir.—*London Punch.*

LESS THAN NOTHING.—"I don't think I deserve zero on this examination," said the pupil, as he took his geometry papers.

"No, I do not either, John, but that was the lowest I could give you," said the teacher.

◆

Our Cover Picture

"COMMAND the children of Israel that they bring unto thee pure olive oil beaten for the light, to cause the lamps to burn continually." Thus reads the law in Leviticus 24 : 2. Even before the days of the Exodus, olives were an important crop throughout the country of Palestine. Today they are still an important crop, and the pressing out of the oil is an equally important industry. In our cover picture, we see a patient camel, muzzled and treading a never-ending path, operating an olive press of ancient design in one of the caverns quarried out of a limestone hill in old Jerusalem. It is even possible that from here came some of the stones that were used in the walls of Solomon's Temple, or perhaps Nehemiah's workmen quarried here stone that was to repair the breaches in the temple and in the city's wall. It is fortunate that oil can be purified, otherwise most of us would not care for the product of this little factory. One thing is evident, the owners of this factory do not propose to deplete their stock of oil by home consumption, for the lamp on the wall could by no means burn olive oil—and in the corner beyond the foreman is a stack of cans, the unmistakable mark of the kerosene trade in the East.

◆

A Cry from China

LITTLE HAI IEH TSI (the "Abused Leaf"); a Story of Childhood and its Perils in Heathen China. All who are interested in sweet and innocent childhood will find this a fascinating story. A postal card addressed to "China Orphans, Christian Herald, Bible House, New York," will bring you free copies of this illustrated booklet.

Resinol Soap
makes the skin more beautiful

Even the most particular people find Resinol Soap delightfully pure and cleansing. But also it contains just enough of that gentle, soothing Resinol medication to relieve clogged, irritated pores, reduce the tendency to pimples, and give nature the chance she needs to make the complexion clear, fresh and velvety.

Used for the shampoo, Resinol Soap helps to keep the hair soft, thick, lustrous, and free from annoying dandruff.

Resinol Soap contains absolutely no alkali or artificial coloring, so may be used freely on the most delicate skin. Sold by all druggists and dealers in toilet goods. For a dainty trial size cake, free, write to Dept. 18-G, Resinol, Baltimore, Md.

Resinol Shaving Soap also contains the Resinol medication, making it most soothing and refreshing to tender faces.

Tiolene The MOTOR OIL that's Clean

Look for the Bull's Eye Sign

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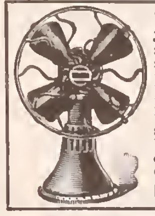

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Factory Rebuilt Typewriters

All trademarked, and guaranteed for one year. Buy *now* and save as much as $75. Branch stores in leading cities.

Write for Catalog and Summer Price List.

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ALWAYS FRESH

THE STANDARD IMPORTED OLIVE OIL

Make Your Hair Beautifully Wavy and Curly Over Night

Try the new way—the Silmerine way—and you'll never again use the ruinous heated iron. The curliness will appear altogether natural.

Liquid Silmerine

is applied at night with a clean tooth brush. Is neither sticky nor greasy. Serves also as a splendid dressing for the hair. Directions accompany bottle. Sold by druggists everywhere.

For Children Also

"I Would Not Part with it for $10,000"

So writes an enthusiastic, grateful customer, "Worth more than a farm," says another. In like manner testify over 100,000 people who have worn it.

The Natural Body Brace

Overcomes WEAKNESS and ORGANIC AILMENTS of WOMEN AND MEN. Develops **erect,** graceful figure.

Brings restful relief, comfort, ability to do things, health and strength.

See What It Will Do For You

Does away with the strain and pain of standing and walking; replaces and supports misplaced internal organs; reduces enlarged abdomen; straightens and strengthens the back; corrects stooping shoulders; develops lungs, chest and bust; relieves backache and nervousness. Comfortable and easy to wear.

Wear It 30 Days Free at Our Expense

Write today for illustrated booklet, measurement blank, etc., and read our very liberal proposition.

HOWARD C. RASH, Pres. Natural Body Brace Co.
171 Rash Building SALINA, KANSAS

3-in-One Oil Did it

When furniture shows the marks of use, don't sigh and say—"too bad." Hustle out to the nearest hardware, drug, or house-furnishing store and ask for a bottle of

3-in-One Oil

Then, hurry back and brighten up.

Nothing beats this wonderful oil for cleaning, polishing and preserving furniture. This is the way: Wring out a cloth in cold water; add a few drops of 3-in-One and wipe the article to be polished, going over but a small surface at a time. Dry and polish with a woolen cloth or cheese cloth. Rub only *with* the grain of the wood.

3-in-One is sold by grocery, drug, hardware, housefurnishing and general stores. Three sizes: 1 oz. bottle, 10c; 3 oz., 25c; 8oz., (½ pt.) 50c. Also in Handy Oil Cans, 3½ oz., 25c. If these cans are not with your dealer, we will send one full of good 3-in-One by parcel post for 30c.

FREE—Write for a generous free sample and the 3-in-One Dictionary.

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By devoting only your spare time in the interest of the Christian Herald, you can earn

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Positive Bunion Relief

Send no money — take no risk!

Trace the outline of your bare foot on paper. Mail it to me. I will send you for **10 days Free Trial** one of my famous Bunion Shields. **Guaranteed** to relieve your bunion instantly and permanently. If not, return it and pay nothing. Otherwise send 50c. in 10 days. No trouble -no pain -no adhesives. Send *today*.

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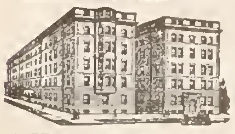

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A National Bible, Missionary and Social Service School for young women. Address Secretary, 4949 Indiana Ave., Chicago, Illinois.

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Practical One Year Course in Electrical, Mechanical or Chemical Engineering. Well equipped laboratories. Instructors specialists in their line. Write for descriptive bulletin. Address The Director, 2 Witherell St., Detroit, Mich.

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Pews, Pulpits, Chairs, Altars, Book Racks, Tables, Desks—EVERYTHING. The finest furniture made. Direct from our factory to your church. Catalog free.

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Three Courses: Classical, Technical, Commercial

Prepares for College or Professional School. A teacher for every eight pupils. For boys over 15.

Address The Headmaster, 32 Witherell St., Detroit, Mich.

The New Bishops

Continued from page 689

Mount Union College and at Allegheny College. His appointments have been many, the last being St. James Church, Chicago, and from which he was elevated to the episcopacy. A man who can stay thirty years in important pastorates as Bishop Mitchell has done has about every element of success in his composition, and is fit for any office to which the Church may call him.

DR. FRANKLIN HAMILTON was then elected. He was born August 9, 1866, in Pleasant Valley, Ohio, finished his preliminary education at the Boston Latin School in 1883, and was graduated from Harvard University in 1887. For a time he was professor of Greek and Latin in Chattanooga University. In 1892 he was graduated from the Boston University School of Theology. He spent nearly three years in postgraduate study at Berlin University, in Paris and Berlin. He joined the New England Conference in 1891, and remained a member of it till his elevation to the episcopacy, representing it three times at the General Conference. In May, 1907, he was elected chancellor of the American University at Washington, D. C. He has written extensively for journals and magazines and has lectured in all parts of the country. When M. S. Hughes was elected it was the first time in the history of the Methodist Episcopal church that two brothers were bishops in her communion. And the same scene of enthusiasm was repeated when Bishop John W. Hamilton went down to the New England delegation and escorted to the platform for introduction his youngest brother, Bishop Franklin Hamilton.

The most significant feature of the election of the new bishops is that four out of seven of them are the sons of Methodist preachers. What an eloquent tribute to the good blood and splendid training of a Methodist parsonage. The election of these seven to the episcopacy was made necessary by the death of five bishops during the quadrennium, true prophets of God who went to their reward, and by the automatic retirement of two who had reached the time limit. These two were Bishops Earl Cranston and John W. Hamilton.

◆

To Feed Five for $7.50

THE result of tests covering two years at Beth Israel Hospital, N. Y., is given as proof that a family of five, two adults and three children, can be maintained in good health at a cost of $7.31 a week. The diet, which can be provided at this cost, is itemized as follows:

1 lb. butter	$0.42
1 bag sugar (3½ lbs.)	.24
1 lb. rice	.08
1 lb. dried peas	.09
1 lb. beans	.09
1 lb. farina	.06
1 lb. oatmeal	.05
1 box cocoa (¼ lb.)	.10
1 lb. prunes	.15
1 lb. onions	.04
6 lbs. potatoes	.22
1 head cabbage (medium size)	.05
1 lb. cheese	.22
2 doz. eggs	.60
2 lbs. meat daily at 20 cts.	2.80
2 loaves of bread daily at 8 cts.	1.12
2 qts. milk daily at 7 cts	.98
Total	$7.31

The experts of the hospital claim that this diet includes all the nutritive elements in the proportions required to maintain life at full vigor. While this might be a sufficient diet, it is doubtful if the $7.50 which the Health Department of New York has dared to suggest as a sufficient expenditure for such a family will be readily accepted as the basis of an adequate wage by the fathers of many of these families.

◆

I LOOK forward every week to my Herald and can truly say that I don't see how I could get along without its regular visits. I like the stand you take upon vital issues; and as long as God provides me with the necessary means, the small amount of $1.50 per year, I shall subscribe for the Christian Herald.

Mrs. O. E. N., Indianapolis, Ind.

AMERICAN FLAG
FOR THE 4th of JULY

Size 6 feet long by 4 feet wide. Larger than the top of the ordinary dining-room table.

A LARGE-SIZED **GLORY,** six feet long four feet wide. The Flag you've wanted. It wil much to your celebration o dependence Day. You'll ne too, for other National Holi and local celebrations wher American Flag is indispens

The illustration is an photographic reproduction o splendid large flag, which we have cured for readers of the Christian He It is made by the Durkards of Penns nia. To insure durability the stripe double-stitched. Excellent bright co guaranteed not to fade, or shrink. is NOT included.

By placing an order for thous of these Flags, we were able to purc them at a considerable reduction. are glad to give readers of the Chris Herald the benefit of this saving in following liberal offers:

SPECIAL FLAG OFFERS

We will send this large American Flag, all charges prepaid, and the Christian Herald for one year new or renewal), all for only **$2**

We will send one of these la American Flags, all charges prepaid, to any present subscriber who will send us $1.00 for one eight months' new subscription to the Christian Herald. **$1**

CHRISTIAN HERALD, BIBLE HOUSE, New York, N.

Attracting Birds About the Hom

BIRDS may be kept about us all the year with ease certainty, merely by offering what the birds want.

You want birds about on account of their beauty and song, because of their economic worth as insect destroyers. They can readily attracted by furnishing safe retreats in which they can their young comfortably. No attraction for summer birds is effectual than a few houses suited to their needs and habits. house wren, the bluebird, the tree swallow and the martin are sur be attracted if offered a suitable house to live in.

We want to help readers of the Christian Herald provide w to attract birds about the home. We are arranging for a sup of bird houses at reasonable prices, further announcements of wh will be made in future issues.

A Swinging Combination Hou

An attractive rustic house, to hang in a favo tree near the home. Suitable for wren or blueb Exceedingly well made. Sent, postpaid, for $1

"How to Build and Use Bird House

This little booklet contains plain information about attrac feeding and protecting birds, together with **five full-size terns of practical bird houses** that can be readily mad anyone. There is a separate pattern (full size) of the diff sections of each house. The pattern can be pasted lightly o wood to be used for each section, then cut to the proper shape size. The different sections will fit exactly, a few nails compl the construction. If bought ready-made, such houses would at least one dollar each.

SPECIAL BIRD HOUSE OFFER No. 3

We will send the Swinging House illustrated here, prepaid, a copy of "How to Build and Use Bird Houses," together with the Christian Herald for one year, all for **$2.50**

CHRISTIAN HERALD, BIBLE HOUSE, New York, N.

Libby's Boneless Chicken Libby, McNeill & Libby, Chicago
Libby's Peerless Water Sliced Dried Beef Libby, McNeill & Libby Chicago
Libby's Cooked Ox Tongues Libby, McNeill & Libby Chicago, U.S.A.
Libby's Deviled Ham Libby McNeill & Libby, Chicago
Libby's Cooked Lunch Tongues Libby McNeill & Libby Chicago U.S.A.
Libby's Pork and Beans with Tomato Sauce McNeill & Libby, Chicago

Libby's Five-Minute Meals

Boneless Chicken
Turn out the chicken on a dish and garnish with hard boiled egg, capers and parsley.

Dried Beef in Little Casseroles
Make a white sauce of butter, flour and milk; bring to boiling point and pour over the dried beef in the casseroles

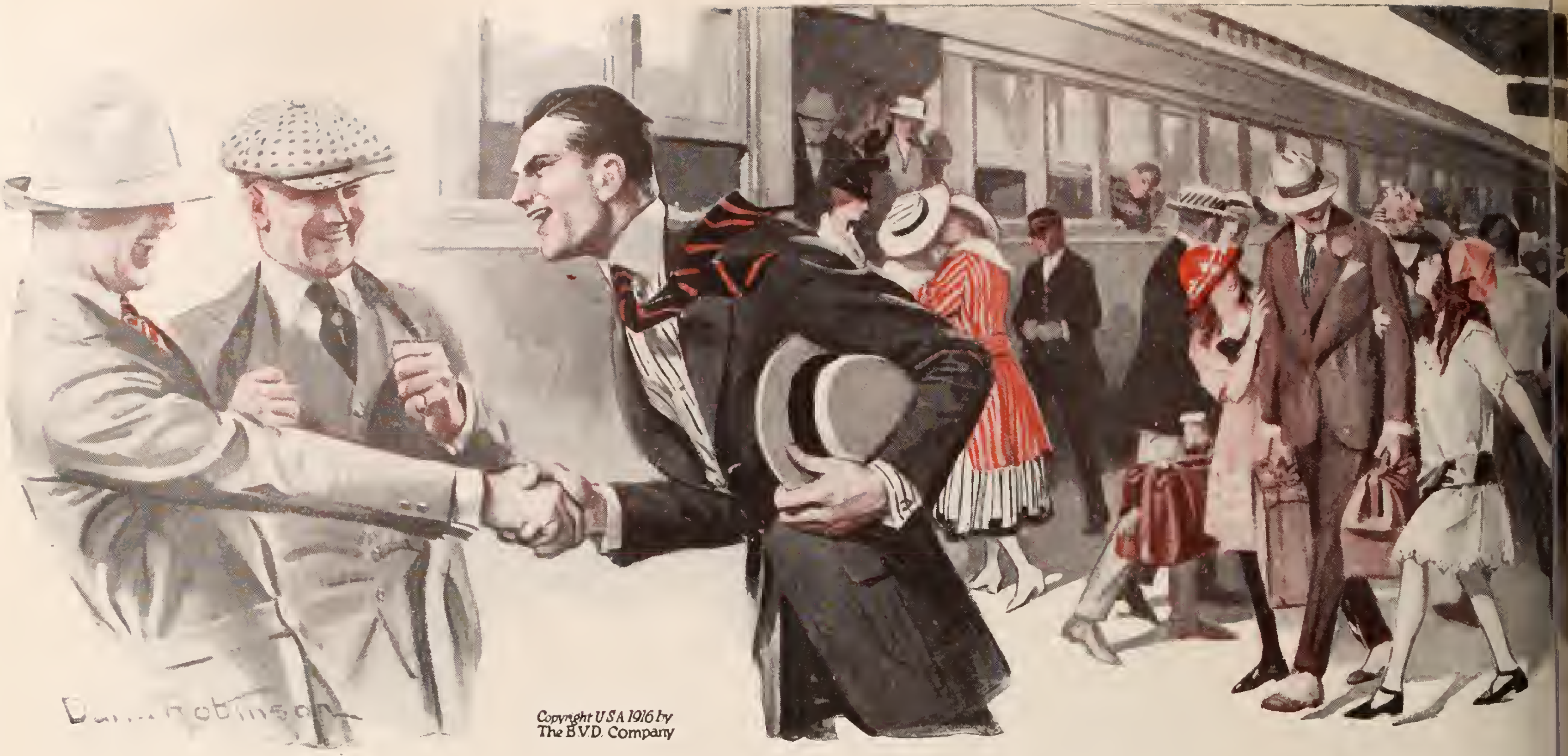
Ox Tongue
Arrange the ox tongue on a dish and garnish with macedoin vegetables, peas and green string beans cut up.

Potted Ham Sandwiches
Spread the potted ham on thinly sliced bread. Season with a little mustard and serve garnished with small pickled onions.

Pork and Beans
Turn out the beans and serve hot or cold. Garnish with parsley.

Luncheon Tongue Sandwiches
Spread the tongue on white or brown bread, squeeze over a little lemon juice, season with paprika, cut into finger sandwiches, garnish with ripe olives . . . .

Libby, McNeill & Libby, Chicago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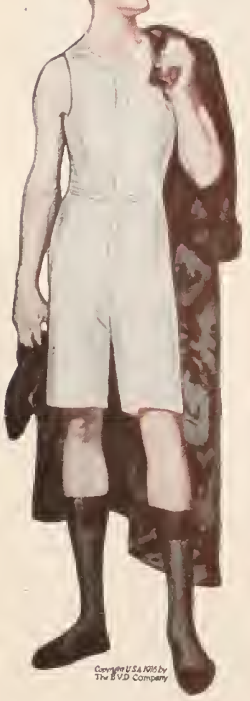
Coming or Going, Wear B. V. D. For Coolness

MANY a man, who used to dread Summer, now welcomes it, because of cool, comfortable B. V. D. It makes going-away enjoyable and staying-at-home endurable. It has been called "The Biggest Contribution To The Summer Comfort Of Man."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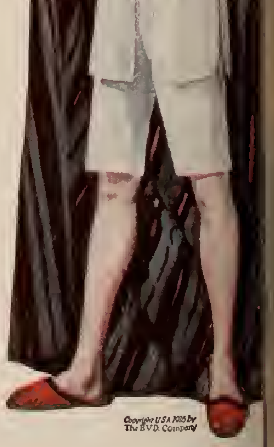
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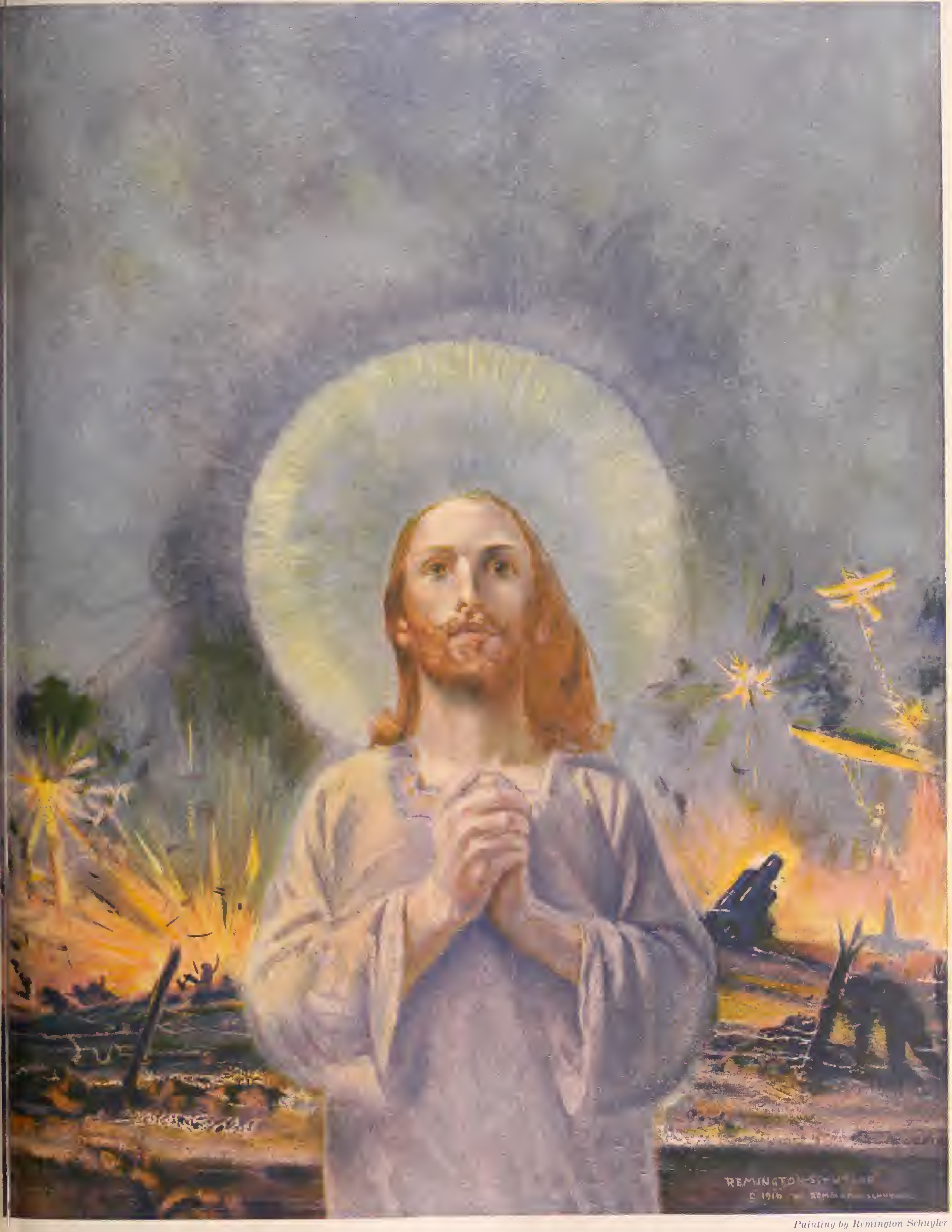


Painting by Remington Schuyler

"FATHER FORGIVE THEM FOR THEY KNOW NOT WHAT THEY DO."

Our Mail-Bag

NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag, provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

SUBSCRIBER'S SON, Southwestern Iowa. 1. In view of Paul's statement that "all things work together for good to them that love God" (Rom. 8 : 28), how does a child of God in bodily affliction know whether it is the divine plan to call him to heaven or to give him healing through prayer and faith? 2. What counsel can be given to one who, though having the assurance that all is well with his soul, still has a great physical shrinking from death?

1. As has been frequently stated in these columns, one of the chief, if not the chief, purpose of prayer is that the individual may find out what is the will of God concerning him, rather than that any personal wish or whim may be granted. Prayer brings the soul into conscious communion with God, it awakens in the soul new love for God. And when the soul has reached this state it realizes the truth of this statement of Paul's. We are so sure of God's love that we know that nothing can harm us; we are not so greatly concerned that our wish shall be carried out as that he shall have complete right of way in our lives, and that nothing shall hinder the perfect carrying out of his will for us. It is at a time of such spiritual blessing as this that one who is in physical weakness or pain may expect to have God's will in his case made clear. He may see so clearly that his work for God is still undone; he may realize so fully God's power to heal that he will receive the assurance that he is to be healed. Or he may be led to see that it is God's will to take him to the land of greater power and greater opportunity. In that case he will have Paul's desire to "depart and be with Christ, which is far better." In most cases, however, we can be sure that God wants us to live and be strong for this work. If our faith were stronger, we should be less often ailing, and should receive greater measures of his strength for our present work helping others. 2. A rich spiritual blessing, flooding the soul with love and joy and peace, will go far to take away the fear of death. This fear is almost always accompanied with spiritual or mental depression, and as we are freed from such depression by the Holy Spirit's power we shall escape the fear. In these strenuous days, when so many men are facing death without flinching, there is less excuse than ever for the Christian to fear. Hard work for others will also help to drive out this fear. The soul that is fully trusting Christ to cleanse and keep, and that is on fire with zeal and determination to save and help others in the name of Christ, has little time to spend in fear and doubt. If these persist, however, it is often wise to consult a careful physician, as fears often indicate a diseased condition of the nerves or some hidden mental trouble that can be cured by the right sort of treatment.

W. S. F., San José, Calif., writes: "In the Christian Herald of April 19 I was very much impressed by the first article from 'Reader, Pennsylvania.' My sympathies go out to him deeply, because I know what it is to lose a good Christian wife. When the blow came I went straight to the Master and pleaded his promises (Matt. 11: 28, 30). He kept his word, as he always does, and I wonder when I think how I have been able to bear the stroke so well. But I understand it. Often I feel that she is near me. We were married fifty years and were making preparations for our golden wedding; but now we shall have a better meeting when I meet her and the rest in heaven."

S. Y., Buffalo, Okla., writes: "Since the American people worship the god Mammon, how can we expect the God of heaven to protect us? Isn't it necessary for us to depend on the God that we worship?" It is unfortunately only too true that Mammon-worship has become our national sin. We see on every side the evidence of this. Material success is proclaimed as the highest good to be achieved, and the spiritual life and its call to the soul of man is forgotten.

A. B., Milton, N. Y. What you have regarded as a discrepancy between Gen. 7: 1 and 7: 12 is explained by the commentators to mean that the rainfall lasted forty days and nights, but it was 150 days from the beginning of the flood before the waters subsided.

M. E. S., Baraboo, Wis. 1. There is no passage in Scripture which justifies the doctrine of a purgatorial state. Matt 5 : 26 is regarded as a piece of prudential advice, to settle our disputes with one another and keep out of the hands of the law. 2. Samson's words in Judges 15: 18 meant that those who had guessed his riddle must have got the answer by trickery, with the aid of his wife, who did not honorably respect the secret. Your other question is answered by mail.

W. G., Orchards, Wash. The origin of names is a big subject, and cannot be discussed satisfactorily in a Mail-Bag paragraph. Many names are based on personal characteristics, as strength or weakness, complexion, temperament, place of birth, or with reference to the surroundings. We would suggest that you look up the subject in some good encyclopedia in a reference library.

B. J. W., Pilot Mountain, N. C. See answer to Reader in the May 31 issue. We see nothing wrong in the games you mention, provided they are not a means of gambling, or played to waste time, which should be devoted to some other purpose. We certainly do not believe that religion should bar a person from rational amusement.

A. W., Brooker, Fla. The resurrection of Jesus Christ—his triumph over death and the grave—was the glorious assurance of a future life for those who believe and accept him as their Redeemer. See I Cor. 15, which deals specially with this subject. Professor David Smith in the passage you quote did not discuss the state of the righteous dead further than to convey the meaning that they are in God's care; but he did mean that they were beyond the need of human intercession, their earthly career being at an end. His words are almost a paraphrase of those of Paul in the 19th verse of the chapter referred to.

Reader, Los Angeles, Calif., writes us concerning doctrines taught by certain sects which are not in accordance with the Word of God, and in which the whole scheme of Redemption is left out. Reader adds: "Surely this is a fulfilment of New Testament prophecy, that in the last days perilous times shall come, and false teachers, teaching what has the form of godliness but denying the power thereof." It is a time for Christians to hold fast to the faith and take care not to be led astray by false doctrines. Any teaching that fails to recognize Jesus Christ as the divine Saviour, and which ignores the Resurrection and the Atonement, is of the class indicated in Matt. 24: 24. The substitution of subtle philosophies and attractive sophistries for divine truth while it may "deceive many," will utterly fail in the end, for any doctrine that is not of God cannot stand. It may flourish for a time, but being founded on error, it must ultimately pass away.

J. C. W., Mason City, Ill. It is a common saying that "the days of miracles are past," but it is impossible to justify such a conclusion. God's power is not shortened, and he is as willing to listen to the appeal of faith as ever. The world has grown too materialistic, and faith has declined; yet there are thousands of Christians who can tell of miraculous events in their own experience, of prayers answered, lives transformed, help received in dire distress and great wrongs righted. These to the believing mind are miracles unexplainable by any natural means.

Inquirer, New York. The late Sir Alexander Simpson, one of the most distinguished physicians of a generation, was by no means unorthodox. On the contrary, according to his biographers, he was a "passionate believer in evangelization and revivals, and he did all he could to support the work of spreading the Gospel. While holding broad views, he ver took the side of those theorists and pl iso- phers "who make sport of the outwo of faith, remove theological landmarks ar lay low the ramparts of dogma." He was ra r a Christian of the old-fashioned type, v a fine spiritual warmth and tenderness l len under an outward conservatism; much ven to philanthropy and a very regular atte ant at worship. Two of his sons were trai to theology, one now being a professor, ar the other a minister.

Mrs. A. J. S., Baileys Harbor, Wis. The passage in Rev. 22: 2 describes the hea nly city, the New Jerusalem. The Revised V ion gives in the margin the preferred trans on. "crops of fruits" instead of "leaves, and "health-giving" for "healin to secure against all manner o ck- ness.

Mrs. C. H., Hudsonville, ch. We have not heard of any r la- tion of the kind. Write to Int na- tion Bureau, Post Office D rt- ment, Washington, D. C.

W. M. S., Lamont, Neb. The question is controversial, an dis- cussion in the Mail-Bag wou not settle it. God regards the iri rather than the form of t ob- servance.

J. M. B., Dayton, Was 1 There are certain areas in na, almost all of Tibet, and many her parts of Asia, besides large cts of Africa, where the Gospel still unknown. Letters from m on- aries occasionally state that hey have been Gospel pioneers in rri- tory visited within a recent nte. 2. Pastor Sheldon's story was pt a recital of facts, but a work the imagination. 3. Jesus himse aid of the events you mention t, no man knoweth the day no the hour, not even the angels. The Christian's attitude should l one of spiritual preparation, aw ing the time when the divine wil hall bring them to pass. All l nan efforts, thus far, to set dates l the fulfilment of prophecy have led.

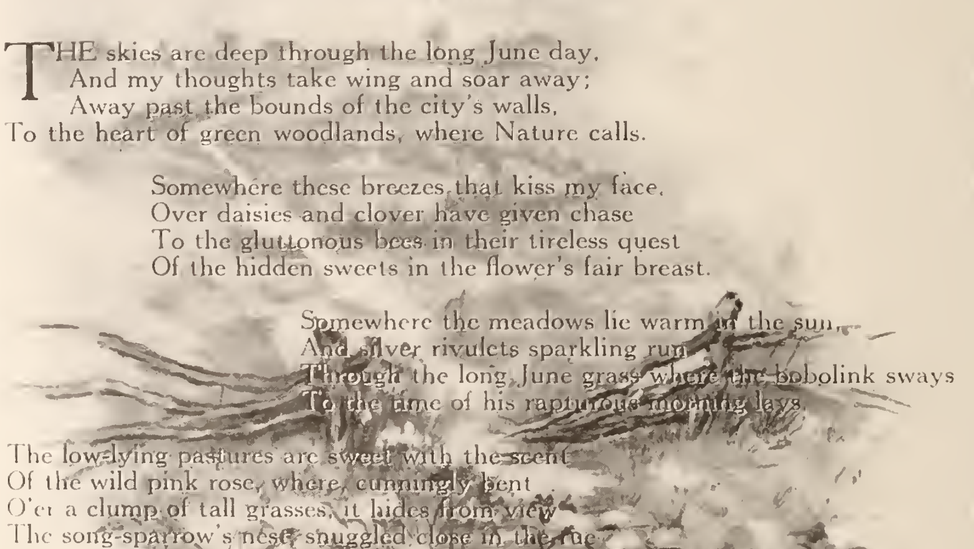
R. G. E., New Stanton, Pa. ere are many voices in nature, an hey all rise acceptably to their ker in concord, although their va y is infinite. Birds in their songs, f ers in their varied odors and colo are all a part of the great divin an. Men worship in different to ues and with widely different fo s of service, but he looks to the art rather than to the outward rm. Christian churches may dif in many things, just as an arm ay have different regimental l ers and flags, yet serving und one Commander, and fighting wit one united purpose. We should n vex ourselves on account of diffe ces in observances, when the eat essentials are held by all alike

M. A. S., Litchfield, Conn., sends an el- lent suggestion, which we gladly pass al to our readers everywhere It would be a eat thing if this plan could be adopted a national signal. But we will let M. S. explain it in her own way. She writes: We live on a back-country road, half a mil om the village. There are two churches th a Congregational and an Episcopal C ch. The latter has a bell. About one o'clock lay it rang loud and long. My husband call my attention to the prolonged ringing, so diff nt, it seemed to us, from the usual call to 2 o'clock service. 'Perhaps,' I said, 'th is peace!' Could that be it? we wondered it rang on, and on, and on. We watched a passing team. At last two young men w ed past. We put the question to them, b our hopes had outrun the fact. Peace ha not come. In our pleasant but monotonou fe everything is an event more or less sugge ve. 'Why,' I finally thought, 'why not pas he idea on to the Christian Herald, that won ful center of live ideas? There are so many it- ing, as we are, spiritually on tiptoe, to he he glad news. When it comes we want to k it right away. Can not the Christian H ald engineer a nation-wide understanding th all the church bells shall ring out the news, in ty, village, and little community, wherever th is a bell, as soon as peace is certainly ass l?

"O Christian bells, be ready:
The Day of the Lord will come.
You will ring, ring, glad and stead
To watchers in every home:
Peace! peace! for the war is ended,
And the Day of the Lord is come

JUNE

Verse and Decoration by
Frances Bowdish Robinson



THE skies are deep through the long June day,
And my thoughts take wing and soar away;
Away past the bounds of the city's walls,
To the heart of green woodlands, where Nature calls.

Somewhere these breezes that kiss my face,
Over daisies and clover have given chase
To the gluttonous bees in their tireless quest
Of the hidden sweets in the flower's fair breast.

Somewhere the meadows lie warm in the sun,
And silver rivulets sparkling run
Through the long June grass where the bobolink sways
To the time of his rapturous morning lays.

The low-lying pastures are sweet with the scent
Of the wild pink rose, where, cunningly bent
O'er a clump of tall grasses, it hides from view
The song-sparrow's nest, snuggled close in the rue.

I listen, and over the waving grain
Come the notes of the meadow-lark's sweet refrain;
The insects' hum of deep content
Like a stifled echo is murmuring blent.

Here, from the great world's din apart,
Near drawn to Nature's peaceful heart,
My spirit broods in deep repose,
Nor thought of stress or burden knows.

THE·CHRISTIAN·HERALD
·AN·ILLUSTRATED·NEWS·WEEKLY·FOR·THE·HOME·

15
22
13
12
14
11

The 128th General Assembly of the Presbyterian Church, U. S. A., in session

Presbyterians Stand by the Faith

A Great Battle for Orthodoxy Fought Out in General Assembly

CHARLES WHITEFIELD WELCH

MEMORABLE as a battle for the faith and a broad reaffirmation of hodox principles was t one hundred and nty-eighth annual eting of the General embly of the Presby- ian Church, U. S. A., which closed its Sessions day evening, May 26, at Atlantic City. It met on t Steel Pier, beginning, as is its yearly custom, on t third Thursday in May.

This Assembly of Presbyterians is only one of the t lve supreme judicatories which meet in annual con- ve to legislate for the twelve branches of the Pres- erian Church in this country; and as this Assem- represents the mother organization of that family churches holding the Presbyterian system which ludes more communicants than all the other eleven nches combined, its annual meetings are the center attention for the hundreds of thousands of Ameri- s who seek to follow in the pathway marked out by lvin, Knox, Makemie, Craighead, Witherspoon and xander, McCosh, Cuyler, Shedd and Hodge.

Not since the assemblies in which the conservative a liberal elements vied with each other in a revision the creedal statement fifteen years ago, has there n as much speculation and conjecture as there was ing the weeks before and during the initial days of s Assembly. The tenseness which surrounded the 5 commissioners and the equal number of visitors o arrived earlier than usual at the seaside resort ere the Assembly was to convene, spoke more surely attitude of interestedness of the entire denomina- n in the issues to be faced, than the many thousands words which had appeared in the church's press weeks before.

The subject occupying the chief place in the pre- embly gossip and prophecy was that relating to the bable attitude of the Assembly toward the Presby- y of New York. Following the licensing by that sbytery on April 10, of three candidates for the nistry, who had not affirmed the Virgin Birth, the sbytery of Cincinnati had overtured the Assembly "expel" the New York body from the church, if no er way could be found by which the actions of the w Yorkers would be made to conform to the ndards of presbyterial procedure, as interpreted the authors of the Cincinnati overture.

As the hour for the opening of the Assembly drew ar it became more and more clear that the differ- es between the Presbytery of New York and the er presbyteries which had aligned themselves with t of Cincinnati, were, in the last analysis, based the rights of presbyterial interpretations of the fit- ss of men to be licensed to the Presbyterian min- ry. Much bitterness had been injected into the dis- sions and formal statements which had appeared, d the contentions of the overturing presbyteries be- ne more and more pronounced as the first day of the sembly arrived, when it was learned that the oppo- nts of the Presbytery of New York were organizing ces for a solid vote, when the election of Moderator uld be held, for the Rev. William L. McEwan, pas- of the Third Church, Pittsburgh. The sixteen com- ssioners from the Presbytery of New York— ctically all of whom are themselves conservative— d decided not to take any part in any pre-assembly ucuses, nor to pledge their support to any candidate the Moderatorship—were approached by many for statement of their position in the pending contro- rsy. Uniformly, they replied that the entire trouble had arisen because of an erroneous statement sent out over the whole Church; and that the whole matter had been accentuated by what they called the un-Presbyterian action of denunciations which other presbyteries had directed against them without seeking a knowledge of all the facts. They laid special emphasis upon what they claimed to be untrue and unchristian utterances made by certain individuals.

The contenders against the actions of the Presbytery of New York had claimed that the three candidates had denied the Virgin Birth of the Christ, the miracles of Jesus, the resurrection of Lazarus and the inspiration of the Scriptures. The commissioners from New York, however, had in their possession a statement signed by the three licentiates in which they affirmed their faith in the Scriptures, the miracles of Jesus, the resurrection of the dead, the pre-existence and deity of Jesus, and a growing belief in his Virgin Birth.

Rev. Wm. H. Roberts, D.D., stated clerk, and Rev. John A. Marquis, D.D., newly elected moderator

When the hour for the election of Moderator arrived Thursday afternoon, after the retiring Moderator, the Rev. J. Ross Stevenson, President of Princeton Seminary, had preached the opening sermon in the forenoon on the theme, "The Plea of Jesus for Belief in His Mission," those placed in nomination were the Rev. George L. Robinson of McCormick Seminary, Chicago; the Rev. John A. Marquis, President of Coe College, Cedar Rapids, Iowa; and the Rev. W. L. McEwan, of Pittsburgh. The immense auditorium on the Steel Pier was crowded with commissioners and the hundreds of visitors who had been attracted by the prospect of a war of eloquence and by an opportunity of witnessing the first demonstration of the alignment of the commissioners. Dr. Marquis was chosen by 616 votes.

The overtures regarding the Presbytery of New York were referred to the Committee on Bills and Overtures, which reported to the Assembly on the following Wednesday. The intervening days had been filled with intensest excitement and the wildest of prophecies as to the outcome of the contest which overshadowed all other deliberations. The question on the lips of everyone was, "What will be done with the Presbytery of New York?"

The report was read to the Assembly by its chairman, the Rev. J. Ross Stevenson, as the first order of the day, on Wednesday, May 24. Promptly at 9 o'clock, when the Assembly was called to order by Moderator Marquis, the immense auditorium on the Steel Pier was packed to the doors with eager and expectant listeners. The first statement of the chairman of the Committee was to the effect that the report to be presented in the New York case had been unanimously agreed upon by the committee. This relieved the excitement, for it had not been expected, since certain members of the Committee were known to be standing for the contentions of the widely separated schools of theological thought in the Church.

When the report of the Committee had been adopted with a spirited unanimity, the delegation from the Presbytery of New York arose in a body and began to sing the hymn "Blest Be the Tie that Binds." The whole Assembly arose and joined in the singing, while tears streamed from many eyes. Thus was closed one of the most dramatic incidents ever witnessed in this conservative body of churchmen. The report unanimously agreed upon by the Committee and adopted unanimously by the General Assembly is as follows:

"IN answer to certain overtures complaining of the action of New York Presbytery, 'In receiving and licensing candidates for the Ministry, whose theological beliefs do not accord with the doctrinal standards of our Church?' and to Overture No. 26, calling for a deliverance, 'declaring that it is not only discourteous and unwarranted, but also unchristian and subversive of proper discipline for one Presbytery to assent that the ministers of another Presbytery or Presbyteries are untrue to their ordination vows,' your Committee begs to present the following report:

"Commissioners from New York Presbytery and representatives of overturing Presbyteries appeared before the Committee and made full and frank statements as to the issues involved. Complaint was made against the members of New York Presbytery for licensing recently and on previous occasions candidates who could not affirm their belief in the essential doctrine of the Word of God and our standards, that our Lord Jesus Christ was born of the Virgin Mary. The members of New York Presbyteries felt deeply pained and aggrieved that the Overturing Presbyteries should propose drastic action, not on the basis of the Presbytery's record, but on the basis of exaggerated and misleading newspaper reports. The brethren on both sides of the controversy, together with the members of your Committee, expressed their strong conviction that this continued agitation was bringing reproach upon the Church, was hindering the cause of Christ, and that something must be done effectually to put a stop to it. It was proposed that these brethren themselves should confer as to the best remedy for the whole trouble. Having done so in a most earnest, prayerful and forbearing spirit, they presented a paper which to their minds embodied all that the exigencies of the situation demand, and which gave great hope for the future peace and harmony of the Church. Your Committee gave this paper due consideration, and were grateful to God for the manifest leading of the Holy Spirit, which had brought the aggrieved parties together, and which we felt led us, your Committee, to the unanimous approval of said paper as the basis of suitable action on the part of the Assembly.

"We therefore, recommend the adoption of this paper in the earnest hope that it will allay all misunderstanding, prevent in the future any hasty or ill-advised judgment in public print of brethren in good and regular standing in the ministry, and serve as a warning for the ministry who cannot give their assent to all the fundamental doctrines of the Church.

"Whereas, the records of the Presbytery of New York show that on April 10th, 1916, that Presbytery licensed three candidates for the ministry, who neither affirmed nor denied the doctrine of the Virgin Birth, on the following recommendation, 'nothing that these candidates recognize critical difficulties in connection with the doctrine of the Virgin Birth, but at the same time state that their faith in this doctrine is of a growing character and that they unqualifiedly declare their faith in the pre-existence and Deity of our Lord and all the redemptive truth that is embodied in His life, teaching and His sacrificial death.'

"And whereas, it is admitted that by the Constitution of the Church each Presbytery is the judge of qualifications of candidates for the ministry, but such Presbytery in licensing these candidates should strictly observe the declaration of the Confession of Faith in doctrinal matters.

"The General Assembly calls the attention of the Presbyteries to the deliverance of the General Assembly of 1910, which is as follows:

"1. It is an essential doctrine of the Word of God and our standards, that the Holy Spirit did so inspire, guide and move the writings of Holy Scripture as to keep them from error.

"2. It is an essential doctrine of the Word of God and our standards, that our Lord Jesus Christ was born of the Virgin Mary.

"3. It is an essential doctrine of the Word of God and our standard, that Christ offered up 'Himself' a sacrifice to satisfy divine justice and to reconcile us to God.

4. "It is an essential doctrine of the Word of God and our standards concerning our Lord Jesus Christ, that on the third day he arose from the Dead with the same body with which he suffered, with which he also ascended into Heaven and there sitteth at the right hand of His father, making intercession.

"5. It is an essential doctrine of the Word of God as the supreme standard of our faith that our Lord Jesus showed His power and love, working mighty miracles. This working was not contrary to nature, but superior to it.

"Presbyteries are hereby enjoined not to license or ordain any candidates for the ministry whose views are not in accordance with this deliverance of 1910.

"This General Assembly renews its positive mandate with full expectation of loyal compliance by all our Presbyteries, and directs that when a candidate appears who is found to be not clear and positive on any one of the fundamentals of our faith, that his licensure be deferred until such time as in the judgment of the Presbytery he has become so."

THE next most anxiously awaited report was that of the Committee on Bills and Overtures regarding its recommendations in the Union Theological Seminary case which had to do with appeals from nineteen presbyteries, demanding that the Assembly take steps to recover from Union Theological Seminary a large block of its $5,000,000 endowment. These appealing presbyteries based their claim for the Assembly's action in this matter on what they insist is a diversion of funds which were originally given for the specific purpose of supporting an orthodox Presbyterian S inary; and they aver that since Union Seminary disclosed its independence of the church and is careful as to its orthodoxy, the Assembly is un obligation to sue to recover certain funds which t claim to be able to prove would not have been give the present attitude of that institution had b known.

The Committee on Bills and Overtures, in rep ing, recommended that a committee of three minis and four laymen be appointed to investigate the en matter of the relation of the Assembly to the Se naries connected with it. This report was un mously adopted, and since there has been no relat existing between Union Seminary and the Assem for several years, it was generally thought that t institution would not again be made the object o Assembly investigation.

OTHER matters which received the most enthus tic and enheartening attention were the rep of the standing committees on Foreign Missions, S bath Observance, Temperance and Home Missions. of these were the cause of the most optimistic prophe for the Church's progress and increasing strength.

The movement which has gained strength throu out the church favoring the consolidation of som the administrative agencies of the Assembly wh have seemed to overlap in the exercise of their fu tions, succeeded in influencing the Assembly to thorize the consolidation of the Board of Educa and the College Board. This was contested on ground that it would likely involve the two agen in legal and charter entanglements; but the force favor of the merger, led by President John Willis of Occidental College, and President Ross Steven of Princeton Seminary, won out, and the Execu Commissioner was authorized to effect the consol tion and name the new board the "General Edu tional Board."

The Assembly accepted the invitation from churches and city officials of Dallas, Texas, to m in that city next year.

"Boys Will Be—"?

By Fred H. Rindge, Jr., M.A., Sec'y Industrial Service Movement

IN times of war the boys of the nation turn with admiration toward the heroes of war. This is natural and in a sense beneficial. But let them not forget the heroes and ideals in realms of peace. As never before there is needed a reappraisement of heroism. This study of boy life with special reference to its hero-worship is timely and significant.

"SAY, mister, gimme one of them papers with the pictures in it." The combined effect of pleading and command called our attention to an ordinary "street boy" who had entered the office of the college "Daily." The editor was a human fellow and asked kindly, "What pictures?" "Oh, the pictur's of Micky and Jummy and—"

Had we not interrupted, the youngster might have mentioned the nicknames of the entire football team. Of course he knew them all! Had he not talked over all the big games with the rest of his gang? Were these men not his *heroes?* And probably "Micky" and "Jack" and the rest were all unconscious of it. If they had been more conscious of this young hero worshipper perhaps their influence would have been better at times. And what of the thousands of other boys just like this one? Not just like him, of course, for no two boys are alike, but at certain ages all normal boys have their heroes, and I am interested in *both the heroes and the boys!*

How many of us realize that "Micky" or "Jack" may have more real influence over that boy than anyone else on earth? And how do we know our name is not "Jack," even if we never played football? It was a wise student of boy life who said, "He who has won the friendship of a boy, stands in the presence of a great opportunity." Recently at Ann Arbor, Michigan, three thousand boys attended a conference. When the students of the University of Michigan were asked to accommodate many of these boys in their homes and fraternity houses they responded loyally. Great care had to be taken that the right kind of fellows acted as hosts. One of the leading men of the city said, "This is a great chance for college men to show what they are really made of. Some of these boys have a warped idea of a college student as a smoking, drinking, swearing snob with a peanut cap on the back of his head. What a chance to prove that the *true* college man is a Christian gentleman." And the proof was given!

"'It would be absurd to start meetings for these boys. They're a worthless lot'"!

Recently a Philadelphia employer said to me, "It would be absurd to start meetings for the boys in this factory. They're a worthless lot, and would not appreciate it!" But many employers know better, and we asked him to permit a trial. The foreman accompanied us as we went around the shop and talked with the boys. "Who is captain of the University of Pennsylvania football team?" You should have heard the chorus. Certainly, they knew him. "How would you like to have him talk to you fellows some day?" "Gee!" The look was enough. He went. So did the captains of the baseball, track and wrestling teams and other "heroes."

"Walking along the railroad track one afternoon"

For months the student Young M Christian Association sent to those a series of "athlete speakers" talked at noon hour on "Clean Li and Clean Athletics," "Building C acter," etc. Fifty boys are *differen* day, because some one believed in t and took the trouble to help. Th youngsters have proved that "a will grow to be the kind of a boy thinks you think he is."

WALKING along a railroad t one Saturday afternoon we covered a stone hut, in which were factory boys playing cards and "ta turns" on a pipe. They were the lea of a gang, and the others had been out "to swipe tin to cover over the ro" At last we had found the headqua of the terrors of the town. Perhaps should have had them arrested, but didn't. Instead of a policeman we a young college graduate who liked and who believed that every boy c be reached if one could only t the hidden spring. He touche He got acquainted, became t friend, then their leader, an six months the gang becan boy scout patrol—a construc instead of a destructive f in the community. Was it w while? I shall never fo when Jack Hardy started his club at University Se ment, in New York. T were six typical East Side of seventeen, and it looked li hopeless job. Jack was n ous himself, for he did not much experience to help him. he had the determination, patie tact and spirit of service and he "n good." Athletics, hikes, indoor ga gradually took the place of salo girls and pool rooms. Cheap sh and dirty stories were succeeded good entertainments and "club bates." In one year the club grew twenty and Jack was the *quiet m of the situation.* He has "stuck" to club for three years. Several of "boys" have gone to school or coll and the others now hold good positi When I frankly asked one of them Jack did it, he replied, "Well, I d know, exactly. He never preac much. He just *showed us something ter* and then talked to us strai When we got going right we wante stay so, and he helped us. I gues was *his own life more than anything* that did the stunt." "His own li the life of Jack, their hero.

Who will not try to make his own

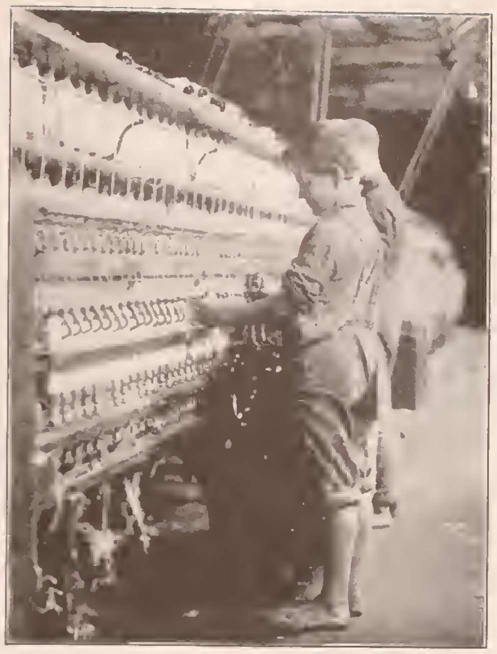
ht, when he sees that the lives of boys out him are being influenced by his? social worker has well said, "Perhaps nan cannot know a thousand boys, t a thousand boys can know one man." is a supreme privilege to the "one n," and it makes no special difference ether the "one man" is a college n or a working man, a big man or a le man, an athlete or an "intellec- l"—he may even be an older boy— long as he is a *man!*

have purposely given illustrations of at college men are doing to help solve boy problem, not because they are ng more than anyone else, but be- se the whole Social Service Move- nt in our colleges is of such far-reach- significance. The many extension ivities of Universities like Cornell, nsylvania, Illinois, Iowa, Wisconsin, es and others are nothing short of azing in their extent and efficiency. dents themselves are more awake to ir responsibility than in the past. tions and debates deal more than ever h human problems and human needs. mmencement addresses are sounding w the note of service and obligation. e of the most interesting, strategic l far-reaching of the many lines of vice is the work with boys. Of course, s takes many other forms beside se already illustrated. It may be cational, social, recreative, religious; l the ideal is a combination of these.

Hundreds of college men have even en up their Easter and Christmas idays in order to make long "deputa- n trips" to needy communities. Such its are made by special "teams" of dents throughout the year at "week- ls" in towns of from 1500 to 2000 ple. The program consists of basket- l games, hikes, cial meetings for h men and boys, d so forth. Of rse, these pro- ms vary greatly ording to the co- ration of local in- iduals, and organi- ions. But the inite purpose is nkly a call to bet- living—especially the boys of the n. The principle hero-worship is de the most of all times. The d of reaching the n who influence life, is also recog- ed.

n this connection esident Chase, sident of Bates llege, Maine, re- tly wrote me as ows:

> am profoundly im- ssed by the Industrial vice Movement. I am olly convinced that re is no work of ater importance to our country and to the ntenance and development of our Christian lization than this work. We simply must rish and manifest in the most practical y possible our sympathy with the industrial kers of our time. . . . Our colleges cannot to ally themselves with this movement and to engage for it the intelligent enthusiasm and aid of our students, without leaving undone one of their most sacred and important duties. The college has no greater mission than to prepare its students to become sympathetic and efficient leaders in improving industrial conditions in our country and in helping those who are bearing the burdens of our great industries to obtain and enjoy in large measure the highest satisfaction of life.



"And what of the thousands of other boys just like this one?"

WE might talk about school boys, street boys, factory boys, idle boys, rich boys, poor boys, neglected boys, dependent boys, delinquent boys, negro boys and foreign boys,—but they are all *boys*, having much in common, though the methods of service are very different. At any rate it is better to train a boy than to restrain him, to form him than to reform him, to use him than abuse him, to prevent him than to punish him.

Of course, a modern city association or institutional church is not satisfied with its religious, educational, social and physical work in the building, but has for its aim the reaching of all the boys in the community. This involves a generous and thorough co-operation with all other local agencies working along similar lines, and with state and national agencies.

This principle of working co-operatively with existing organizations has probably been carried to its largest measure of success in the service in rural communities (the so-called "County Work") and in the comparatively new type of organization, known as "Community work." Possibly this new form of work grew out of the idea that "an expert leader and a vacant lot are a better combination than an expert building and a vacant secretary." But there are mighty few "vacant" secretaries, for the very highest type of men are constantly demanded. At any rate, this form of work requires no Young Men's Christian Association building in communities of from 5,000 to 20,000 population. The secretary has merely an office and works through and with the homes, churches, schools, charities, clubs and other organizations.

"Perhaps one man cannot know a thousand boys, but a thousand boys can know one man"

The following is an illustration of some things which were accomplished in one community in less than three years: The Association secretary and ministers established and promoted recess play, made possible gymnasium classes for boys and girls in high school building, promoted Bible study clubs for high school students, co-operated with teachers and principals in dealing with unfortunate children. Organized supervised playgrounds. As a result of co-operation with school authorities, the school plant was put at the disposal of the public for a social center. He organized boy scouts, camp fire girls, trained the leaders, etc.; promoted home and school gardens, stimulated sentiment which made possible a home for homeless boys. He also organized, in the factories, recreative games, Bible classes, first-aid-to-the-injured groups, shop talks and other features. He conducted interscholastic field day for two states; co-operated with Sunday schools in finding and training Sunday school teachers and club leaders, and men for special tasks; helped Ministerial Association in fight on red light district; co-operated with child labor committee in preventing change in child labor law which would have been detrimental to child interests of the state. He established a local censorship of motion pictures, worked with the probation officer, boy scout commissioner, charities director and others. Work with individuals was never forgotten and scores of boys were led into lives of service. *How many boys followed that secretary as their hero?*

IT is evident that the Christian Church in all its work, must stand for the four inalienable rights of boyhood. First: The right of the boy to be well born. Second: The right to a normal play life. Third: The right to a good school education. Fourth: The right to a normal expression of the religious life. One expert has well said "There is a world of difference between work with boys and boys' work. The first is what you do for boys, the second is what you get boys to do. You can never make a strong man out of a boy by doing things for him. Helping boys to help themselves is good business, but helping them to help others is better." Hence the importance of training of older boys to work with younger boys. The "hero" ideal is constantly before them. Service is the keynote.

Some secretaries are securing co-operation from the "bosses" in the shops. In one large factory evil conditions which had for years surrounded apprentices have been eliminated. Working boys especially need wholesome recreation, education and inspiration. They must be guided in their life career and whatever their jobs they need a conception of their relationship with others and the right attitude toward the great industrial and social problems of the day and toward Jesus Christ, the ideal Hero!

"At last we found the headquarters of the terrors of the town"

19
OTHER
PHONE
BURGLAR
ALARM
ATCH
ALARM

"Some boys have warped ideas about college students as smoking, drinking snobs"

A Week in the World's News

Members of the League to Enforce Peace grouped about its president, Wm. H. Taft, on the occasion of the meeting at Washington May 27, when President Wilson announced his peace program. The League contributed $373,000 in less than one hour to carry on its campaign

© International Film Ser

Pennsylvania observed May 23 (along with other states) as "Good Roads Day" a Governor Brumbaugh is here seen with his cohorts in the act—or before it—of giving the day to community improvement of local roads

MARKING TIME IN MEXICO. The expedition under Col. Sibley and Major Langhorne, having dispersed the outlaws who raided Glenn Springs and Boquillas and having rescued the two American captives of the bandits, returned to American soil on May 22. The troops under General Pershing have made no moves of any military significance during the past two weeks, but it was reported that General Obregon had moved 30,000 Carranza troops into northern Mexico to cope with the bandit situation. On May 31, a note from Carranza was delivered to the State Department at Washington in which he again repeated, but with greater emphasis, his request for the withdrawal of the American forces from Mexican territory. It was felt in Washington that the note was largely written for home consumption and reports on the following day from Mexico City indicated that it had there performed its function. Officials in Washington stated that American forces will not be withdrawn from Mexico until it is conclusively shown that the Carranza government is strong enough to control the situation.

GERMAN DYE STUFFS HELD UP. It was reported from London on May 26 that Lord Cecil, Minister of War Trade, had stated in the Commons and also in an interview, that England would not consent to pass the shipment of dye stuffs for America, the exportation of which the German government had agreed to permit. In this connection, two recent reports are of considerable interest. German producers of dye stuffs are reported to be arranging to pool their interests so that after the war, all processes, discoveries and every item of trade advantage will be shared in common, while the whole industry in Germany will be put upon the most complete basis of industrial efficiency in order to meet the trade situation which is expected to result in the establishment of dye industries in England and the United States, supported by tariffs or preferential legislation. The industry is even contemplating the establishment of plants in foreign countries if it should become necessary. Another report coming from England about the same time, chronicled the organization in England and her colonies, of a gigantic boycott against Germans and German goods, to become effective immediately upon the close of the war, and the restoration of what should be normal conditions. The effort is said to be meeting with remarkable success throughout the British empire, and laws have been introduced into Parliament designed to make effective some plans of the organization which could not be consummated under present law. A part of the plan to exclude German goods from British territory necessarily includes the reorganization of British industry in order that it may produce merchandise capable of competing with the product of the German factories. It is claimed that this British movement has found sympathizers in both Spain and Argentina.

A NEW WIRELESS RECORD. On May 24, the American steamship Ventura, reported from Sydney, New South Wales, that on the voyage out from New York, she had picked up a wireless message of the Tuckerton, N. J., station when 9,000 miles distant from that point. This is said to be a new record for wireless transmission.

BANKERS FOUND NOT GUILTY. The executive officers of the Riggs National Bank, Washington, charged with perjury in connection with the troubles between the bank and the Secretary of the Treasury, were found not guilty on May 27. This is probably the first time in the history of the United States when two ex-Presidents have testified at the same trial, both Taft and Roosevelt having been called by the defense as character witnesses.

SUPPORT PRICE FIXING BILL. A recent referendum submitted to the Chambers of Commerce of the United States on the subject of price fixing as provided in the Stephens-Ashurst Bill now pending before Congress, resulted in a vote of 693 to 237 in support of the principle of permitting the maintenance of retail prices, under proper restrictions, of identified merchandise. On May 30, the House Committee on Foreign Commerce heard arguments in favor of the pending measure by representatives of the National Retail Grocers' Association, the New York Pharmaceutical Association, the Independent Retail Cigar Dealers' Association, the Hardware Dealers' Association, and the New York State Retail Grocers' Association.

FAMOUS CONFEDERATE DIES. Col. John Singleton Mosby, who at the head of a band of desperate raiders terrorized Northern territory by his guerrilla warfare in the 60's, died in Washington on May 30.

COMPENSATION FOR THE UNBORN. In a recent action under the Pennsylvania Workmen's Compensation law, the referee decided that the provisions of the law, by which a widow is given an award for herself and for each of her children, included a child unborn at the date of the accident to the father.

IT WORKS TOO WELL. Dr. Miller Reese Hutchinson, Chief Engineer for Thomas A. Edison, has recently analyzed a substitute for gasoline which was tested in the Brooklyn Navy Yard. The substitute consisted of some chemical which, when added to water, worked the engine smoothly and at full power. Dr. Hutchinson's analysis developed that the material added to the water was acetone, allied to acetylene, which would produce the power without doubt, but which also produces picric d which corrodes all the metal surf es with which it comes in contact d which would require only a short ru o ruin the engine. It is not kn u whether the Enright plan recently a-nounced is of the same type or not.

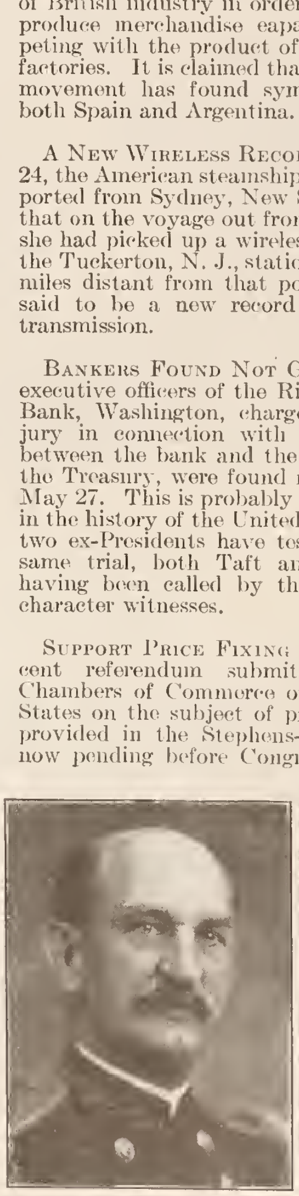
OUR BUSINESS WITH NEUTR s. Statistics showing the exports from e United States to countries in the w -ern hemisphere for the nine months d-ing with March, 1916, as compared h the similar period in 1914, have rece y become available, and show an incr e of about $270,000,000. Five great s-tomers have purchased as followers

Country	1914	191
Canada	$258,728,652	$317,26 0
Mexico	32,254,578	36,091 6
Argentina	37,013,805	47,145 0
Brazil	23,619,562	29,110 2
Chile	12,373,058	18,104 2

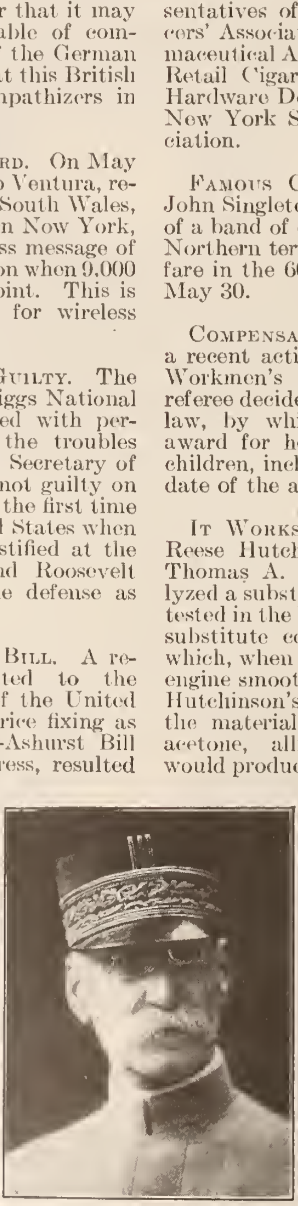
TRAP DOORS ARE FICKLE. The N w York Department of Health has s-covered, through an investigation of e packing houses of the city, a w l-organized system of deception d bribery by which the packers were -abled to market diseased and otherw e unmarketable meats. Crooked -spectors were carried on the pay-r s of the packers. In the various pl s secret recesses were hidden by t p doors. In these, the illegal merchan e was hidden from the honest inspect , to be brought out and passed by e inspectors who were accepting the br e money. The system was exposed by inspector who went through the pl s posing as a dishonest inspector, his -elations being followed by a flood f confessions of the packers implica .

ALL PLAY AND SOME WORK. The -cision of the authors of America to af -ate with the American Federation f Labor was announced last week. n May 30 the Actors' Equity Associat n voted to affiliate as a separate b y with the American Federation of Lab .

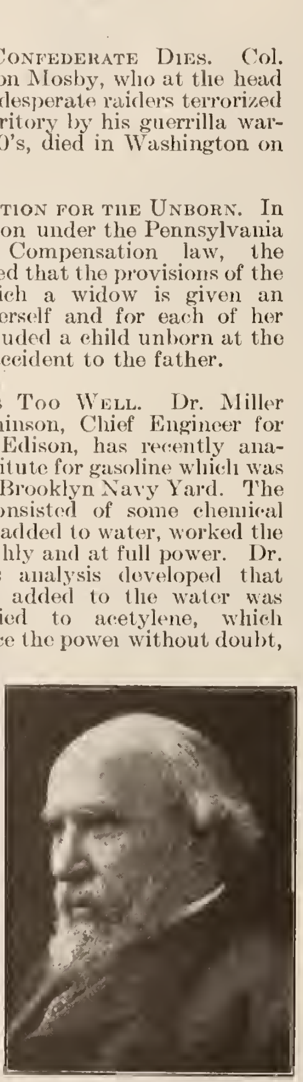
YUAN SHI KAI POISONED? On M y 23, a conference of the loyal province f China requested President Yuan to -tain his position until a properly elec d parliament could choose his succes . The province of Shensi has joined e rebellion. On the 30th of May it s announced from San Francisco t t President Yuan was seriously ill fr poisoning, but later Peking dispatc s denied this. It was reported also t t the Chinese Minister in London h recently wired the Foreign Office h



Vice-Admiral Henry T. Mayo
Now in command of Atlantic Fleet



General J. E. Galliene
"Savior of Paris," September, 1914, who died May 27



© Pach Bros.

James J. Hill
"Empire Builder," who died May 29

Peng urging that the North and South recile their differences as soon as possib

ter dispatches of June 6 report th death of Yuan Shi Kai, and the su ession of Vice President Li Yuan Hg to the presidency. Also Okuma, Prnier of Japan, is reported slain.

ROOKLYN BRIDGE HAS A BIRTHDAY. On May 23 the Brooklyn Bridge had bee in service just thirty-three years. Lo ed at thirty-three years ago as the eigh wonder of the world, it is used toc by millions with no thought of the engeering difficulties which were surmcated in its construction. With its sis bridges, the Manhattan and the Wiamsburg, the Brooklyn Bridge now ha les a traffic many times greater than themost hopeful official had thought poble at the time of its erection. The Brklyn Bridge itself is carrying every da more than double the weight of trac for which it was designed.

E WORK OF CONGRESS. On May 25, the Republican minority of the House Comittee on Naval Affairs filed a ret recommending at least eight capal ships, of which two shall be drenoughts and six battle cruisers, insad of the five battle cruisers propol in the majority report. They also recmmended an increase in the peace strgth of the navy to 82,762 men. On lay 29, Democratic Leader Kitchin anunced that the Ways and Means Comittee had decided to include all revue legislation in an omnibus bill and that provisions for a tariff comnison and for anti-dumping legislaion would be included in the bill. Ad cates of a larger navy succeeded on ay 30 in increasing the number of sul arines authorized in the Naval Ap opriation bill to 50, previous autrization having been 30. On May 30, ne bill was amended in the House o rovide for a government armorpla plant to be constructed at a cost of $1,000,000, and the appropriation for er auties was increased from $2,000,-00o $3,500,000. The Senate on June e firmed by a vote of 47 to 22, the ap ntment of Louis D. Brandeis to be associate justice of the Supreme Co.

SACKLETON RETURNS. Just as explitions were being organized to go o is relief, Sir Ernest Shackleton rrhd at Port Stanley, Falkland Islan. Shackleton and his crew were ord to abandon their ship, the Enrance, on October 27, and reached Eleiant Island on April 14 after a on battle with drift ice. The food itu ion was serious. Shackleton, with vmen, leaving the main party at Elephant Island, reached the Stromness Whaling Station on South Georgia Island May 20. There they obtained an eighty-ton Norwegian whaler with which they made an effort to relieve the men left behind, but were prevented by ice conditions, and returned to the Falkland Islands for assistance.

British War Secretary Drowned on Warship

Earl Kitchener

LATE on Tuesday, June 6th, the startling news was received in the United States that Earl Kitchener with his staff perished in the sinking of the British cruiser Hampshire, enroute to Russia, the announcement by the British Admiralty reading as follows:

> I have to report, with deep regret that his majesty's ship Hamphire, Capt. Herbert J. Savill R. N., with Lord Kitchener and his staff on board was sunk last night at about 8 o'clock, to the west of the Orkneys, either by a mine or a torpedo.
>
> Four boats were seen by observers on shore to leave the ship. The wind was north-northwest and heavy seas were running. Patrol vessels and destroyers at once proceeded to the spot and a party was sent along the coast to search, but only some bodies and a capsized boat have been found up to the present. As the whole shore has been searched from the seaward, I greatly fear that there is little hope of there being any survivor.
>
> No report has yet been received from the search party on shore. H. M. S. Hampshire was on her way to Russia.

The Orkney Islands are just off the extreme northeastern point of Scotland. The names of the members of General Kitchener's staff are not available at the time of going to press, nor are more details known than those contained in the announcement of Admiral Jellicoe.

THE PRESIDENT ON PEACE. Addressing the Convention of the League to Enforce Peace at Washington on May 27, President Wilson said:

When the invitation to be here tonight came to me, I was glad to accept it, not because it offered me an opportunity to discuss the program of the league, (that you will, I am sure, not expect of me,) but because the desire of the whole world now turns eagerly, more and more eagerly, toward the hope of peace, and there is just reason why we should take our part in counsel upon this great theme. It is right that I, as spokesman of our government, should attempt to give expression to what I believe to be the thought and purpose of the people of the United States in this vital matter.

This great war that broke so suddenly upon the world two years ago, and which has swept within its flame so great a part of the civilized world, has affected us very profoundly, and we are not only at liberty, it is perhaps our duty, to speak very frankly of it and of the great interests of civilization which it affects.

With its causes and its objects we are not concerned. The obscure fountains from which its stupendous flood has burst forth we are not interested to search for or explore. But so great a flood, spread far and wide to every

Continued on page 732

The War in Europe

By ANTHONY ARNOUX

THE greatest naval battle in history took place on May 31 and June 1 between the British and German ee off the coast of Jutland, Denmark; ugt both as to the number of vessels nged and the number lost.

to the details of the battle itself but tt can be said at this time, since the ecnts vary greatly. The fight lasted or ull 24 hours, beginning a little past oon May 31, lasting all night and all ae ext morning. From first to last bo 150 to 160 vessels of all kinds apea to have been engaged, besides a ee of half a dozen Zeppelins.

T losses officially admitted are as ll s:

BRITISH

at Cruisers	Crew	Tons	Cost
ue Mary	1,000	27,500	$10,390,000
ivible	750	17,250	8,750,000
Idetigable	800	18,750	7,680,000

rned Cruisers	Crew	Tons	Cost
efce	700	14,600	7,000,000
lac Prince	700	13,500	6,000,000
ar	700	13,500	6,000,000

Tse ships may all be described as st line and aggregate a tonnage of 550 at a cost of $46,200,000.

Iddition to these major ships the loss e destroyers and crews is also adit d by the British Admiralty. All told, the British loss of life seems to be somewhere between 5,000 and 6,000, but this is necessarily only an estimate.

GERMAN

Battleship	Crew	Tons	Cost
Pommern	729	13,200	$6,000,000
Light Cruisers			
Frauenlob	264	2,715	1,250,000
Wiesbaden	264	2,715	1,250,000
Elbing	300	3,600	1,600,000

Of these only the Pommern was of the first line. The ships aggregate 22,230 in tonnage, $10,100,000 in cost. Their united crews amounted to 1557, practically all of whom may be regarded as lost.

In addition to the above named vessels the Germans admit the loss of six destroyers. The crews of these vessels number about the same as of the British vessels of the same class. The German loss of lives may be estimated at about 2,500.

In addition to the admitted losses the Germans claim the British lost the Warspite, a battleship of 27,500 tons; the Marlborough, a battle cruiser of the same tonnage; four or five more destroyers and two submarines, the loss of which vessels the British deny.

The British claim in their turn that the Germans lost the Derfflinger, a battle cruiser, and a sister ship, each of 26,200; one battleship named the Westfalen, and another battleship unnamed; one unnamed light cruiser, two or three more destroyers, and a submarine.

The fight was begun by the Germans, under Admiral Scheer, who issued in force from their base and attacked the strong British patrol fleet off Jutland. Admirals Hood and Beatty gave battle and wirelessed the main fleet for aid. Admiral Jellicoe responded by proceeding to the scene with the Grand fleet at full speed, and the Germans, finding themselves greatly outclassed, withdrew to their base after inflicting upon the British the damage reported. Little by little the story of the great naval combat is coming out, and will be told in these columns later.

AT Verdun on Friday, May 25, the French abandoned their positions on Le Mort Homme hill on the west front of Verdun, withdrawing to a position a little north of Chattancourt and running thence to the east of the Meuse, south of Cumieres, and to the west of Esnes, across the southern slopes of Hill No. 203. The Germans were unable, however, to completely occupy the southerly slopes of Le Mort Homme Hill thus evacuated, because the larger portions thereof are still covered by the French artillery in position behind the Avocourt-Esnes-Charny road.

This withdrawal probably resulted from the capture the day before by the Germans of Cumieres, which made Le Mort Homme Hill a salient, three sides of which were in the possession of the enemy, and hence untenable. On this front the German artillery violently bombarded the French positions on this southern slope of Hill 304, apparently preparatory to an infantry assault.

The Caurette wood, just south of Cumieres, then became the scene of a battle in which the Germans attacked the French troops from three sides. The Germans look upon the capture of Cumieres village as very important, in that it connects their lines east and west of the Meuse river, and renders impossible the flanking of the fire of the Germans west of the river from French positions on the east bank.

On the northern front there was some fierce infantry fighting south of the Haudremont farm, which resulted in the recapture of the stone quarry in that region by the Germans, lost to the French a few days before. There was also hard fighting between Haudremont wood and the Thiaumont farm in the afternoon, in which the Germans gained slightly. Around Douaumont there was intense artillery fighting. On this front yesterday the Germans took some 850 prisoners and over a dozen machine guns.

On the northern front the Germans extended their positions, crossing the Douaumont ravine and gaining ground south of Fort Douaumont, in which operations they took some 600 prisoners and a few machine guns. A violent battle took place during the night of Saturday. On Sunday, the French made a most gallant effort to retake the village of Cumieres. They were successful at first but were ultimately defeated. There were heavy bombardments in the region south of Dead Man's Hill on the west front, and to the west of Thiaumont farm on the north front.

The Germans, on Monday, May 29, bombarded the French first and second lines from Avocourt to Cumieres, and at about three in the afternoon attacked with infantry and were repulsed, a second attack meeting a like fate. Between Le Mort Homme and Cumieres another German attack did succeed in winning some 300 yards of French trenches.

On Tuesday the western front in the Verdun region was the scene of rather hard fighting during the day. On the western front of the fortress the Germans made a drive to the south of the Corbeaux and Cumieres woods, to the south of the road leading from Bethincourt to Cumieres, and captured the whole line of the French positions running from the southern slopes of Dead Man's Hill on the west to a point a little south of Cumieres village, and took about 1350 French soldiers in the operation. The French, during the morning, made two attacks on Cumieres village from the direction of Chattaucourt, but failed to make any advance.

Around Verdun on Wednesday the fighting was still active on the west front of that fortified area. The Germans made two heavy infantry attacks on the French. The first was launched from Cumieres village along the railroad and the river Meuse, and had apparently the village of Chattancourt as its objective. The assault was violent and at first successful, some of the infantry even succeeding in reaching the Chattaucourt railroad station, a little to the east of the village itself. A strong counter attack by the French was successful in driving the Germans back nearly to their point of departure. The second attack was on the French positions to the south of Caurettes wood. This wood lies about a mile to the east of Cumieres and perhaps a half mile south.

The combat on Thursday continued to rage severely. On the western front of the Fortress, southeast of Dead Man's Hill, the Germans admit that during the night before, the French assaulted and captured some 400 yards of first-line trenches which the Germans were unable to recover. At the same time the French made other assaults on the German positions south of Cumieres and to the west of Hill 304, but these the Germans repulsed.

THE Austrian offensive in Italy gained ground all the week, and succeeded not only in reaching the Italian fortified line of defense running from Asiago to Asiero, but in first turning the ends thereof and afterwards breaking through the center, capturing the whole of the Italian position, and both of the above mentioned towns.

The effect of the capture of this fortified line, which is 30 miles as the crow flies from Venice, is to remove all obstacles in the way of fortifications and enable the Austrians to direct future efforts against either Vicenza or Venice, as they may desire. Such an advance on their part would render the position of the Italian army operating on the Isonzo line on the eastern border of Italy extremely precarious, as it would cut them off, as a glance at the map will show, from all the rest of Italy.

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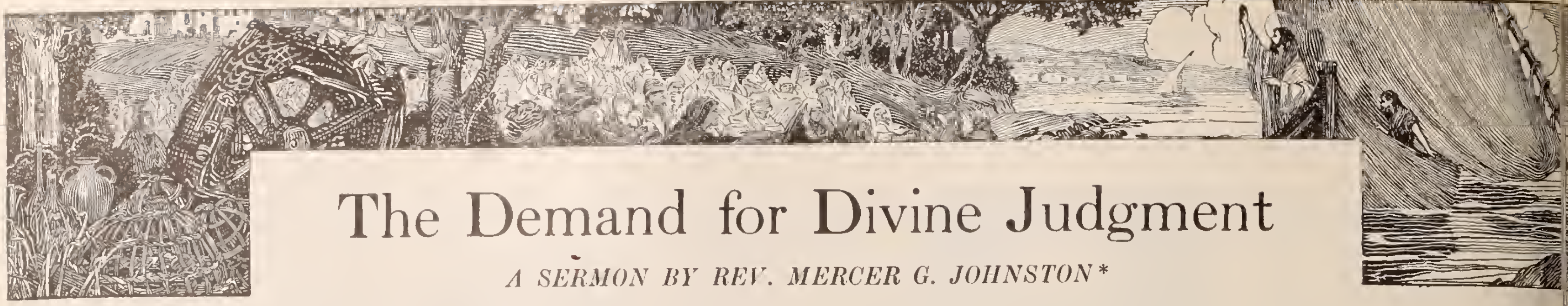

The Demand for Divine Judgment

*A SERMON BY REV. MERCER G. JOHNSTON**

TEXT—Rom. 14 : 10. "We shall all stand before the judgment seat of Christ."

IN the two great creeds of Christendom, the Apostle's and the Nicene, we Christians, of whom there are, roughly speaking, some five hundred millions on earth today, give expression to the belief that Jesus Christ will come again "to judge both the quick and the dead." What do we mean by this?

Do we mean to say that we believe in the mere fact of judgment—that is, that man is to be judged by God whether man wills to be judged or no? Or do we mean to say that we believe in the principle of judgment—that is, that God ought to judge man whether God wills to judge him or not?

If it be true that man is to be judged by God, is the practice a divine prerogative, before which man must bow whether he approves of the principle or not, or is it a human right, which God himself can neither ignore nor deny without sacrificing his title of the All-Just?

Let us look first at the belief in the fact of judgment. Is it universal, or is it limited? Is it a belief that the great majority of mankind has come by naturally, or is it a belief a majority or a minority of mankind has come by artificially? Is the belief in final judgment a fiction concocted by some ambitious religious schemer on which to found an ecclesiastical organization, and which he and his successors have foisted upon the more credulous portion of humanity, or a fiction, after the manner of Rousseau's trumped-up "Social Contract," in which a part of mankind has complacently agreed to believe as a reason for the existence of the church for ethical and police purposes? Or is the belief in final judgment a profound fact of human consciousness, discovered by disinterested men at a time whereof the memory of man runneth not to the contrary, and which has been confirmed by the best experience of the best men of every succeeding generation? Who will answer me?

As I stand here, a listener, as it were, in Babel, out of the general uproar I distinguish two voices. The first comes from Persia. It cries:

> What! out of senseless Nothing to provoke
> A conscious Something to resent the yoke
> Of unpermitted pleasure, under pain
> Of everlasting penalties, if broke!

THE second voice comes from ancient Israel. It cries in trumpet-like tones: "God is a righteous Judge. Righteousness and judgment are the foundation of his throne. The works of his hands are truth and judgment. Let the whole earth stand in awe of him. For he cometh, for he cometh to judge the earth, and with righteousness to judge the world and the people with his truth."

Which of these two voices speaks to the healthy sentiment of the strong man? Which has laid deepest hold upon the mind and heart of the dominant element in the dominant races of the earth? The voice of the Persian poet, whose god was the grape, or the voice of the Hebrew psalmist, whose God was the Lord, the righteous Judge?

When the universal creed of humanity is written, I make no doubt that one article of it will be: "We believe that Thou shalt come to be our Judge." Some such clause was in the first creed, is in every sincere current creed, and will be in the last creed of mankind. This article of human belief dates back to the day that Adam and Eve, with the forbidden fruit sticking in their throats, fled from the presence of the Lord God, and hid themselves among the trees of the Garden. From that day to this every man of sound mind has been estopped from pleading in defense of his wrong-doing his ignorance of the fact that he was to be called to account for his conduct. That "every one of us shall give account of himself to God," is one of the fixed facts of human consciousness. It cannot be ignored except it be ignored wilfully. Nobody except a mole-like materialist with mud on his brain, or a silly sentimentalist with tears on his brain, or a sensualist whose "god is his belly," or a moral trifler or traitor, would be tempted to ignore it. How clearly it is often recognized by the simple ones of earth!

Whether we like it or not, we are every one of us every moment of our lives being judged. Every deed we do, every word we speak, every thought we think, is evidence for or against us. This world is one of the lower courts of God's vast judiciary system, in which a preliminary hearing is forever going on.

Behold, even now, while it is called today, he cometh into our homes and places of business and pleasure and politics and worship to judge our every act and thought. Sometimes the judgment is rendered only in the depths of our own hearts. Again it is pronounced by the lips of some Christlike man or woman.

But it is not only here and now that we are judged. "We shall all stand before the judgment seat of Christ" hereafter. And we shall stand there with no packed jury of our fellow sinners to act as a buffer between us and our Judge.

NOW, if I understand these hearts of ours aright, none of us objects to being judged. Not, at least, in our better moments; not except when the beast in us has his paw on the bosom of the angel in us. On the contrary, we demand judgment. We would never consent not to be judged. In our regard, judgment is not merely a divine prerogative. It is a human right. It is part and parcel of man's bill of rights. It is God's duty to judge us. Having made us men and not brutes, He must judge us. The heart of every true man cries: "Better far be crossed and thwarted as a man, than left in God's contempt apart." If it were decreed in heaven today that henceforth no man should be judged—that instead of the moral order that has hitherto been in force there should hereafter be an anarchy of grace—before tomorrow's sun good men everywhere would be wrestling earnestly with God in prayer to get the decree reversed. A monster petition to God for the restoration of this sacred human right would be sent up to heaven by mankind. To be deprived of the right of being judged would be to degrade man to the level of a brute or devil. To be judged is the inalienable right of a man. "The Lord judge between me and thee" are words that are flashed every moment from earth to heaven by men and nations in strong dispute.

But not only is it certain that there is to be a Day of Judgment for all mankind: it is also certain there is to be a Day of Separation. "When the Son of Man shall come in his glory, and all his holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats." Thus, and even more, saith the Scripture, Jesus Christ himself being Spokesman.

We hear a good deal of talk nowadays about a God of infinite love and overwhelming good nature, who is such a "good" God, such a "good fellow"; and we are told that it is foolish to think that this "good" God will ever make a separation between the good and the bad; that he will smile at the silly sheep, and wink at the wicked goats, and let them all pass into the heavenly fold. We hear it said that the doctrine concerning hell has been discovered to be an old wives' fable, and that it is incompatible with belief in this "good" God.

When the temptation comes to us to indulge in such foolish flabby talk, let us remind ourselves that if there is in existence such a god as this, he is not the God and Father of our Lord Jesus Christ, but a god of recent manufacture, a man-made god, and as distinctly discreditable to his maker as was the soulless monster of the student Frankenstein to his maker. It has been well said that "had Jesus condoned sin, then he had been the destroyer of our race, and not its Saviour; for the comforting of our heart had been a poor recompense for the debauchery of our conscience. . . . His 'enthusiasm for humanity' did not blind him to deep lines of moral demarcation. His 'huge tenderness' did not propose an equality for Judas and John. . . . It is Jesus who has compared sin unto Gehenna, 'where the worm dieth not and the fire is not quenched'; it is Jesus who places the rich man of soft and luxurious life in torment, so that he begs for a drop of water to cool his tongue; who casts the unprofitable servant into outer darkness, where is weeping and gnashing of teeth; who declares that the fruitless branches of the vine will be gathered and burned; who sends the servants of self into the fire prepared for the devil and his angels. Jesus spake in parables, and it were folly to press his words into a description of circumstances. Jesus spake with marked emphasis, and it were dishonesty to deny that he believed in the fact of judgment." It were equal dishonesty to deny that Jesus believed in a real separation of men following upon final judgment.

And we men also believe both in the fact and the principle of separation following upon final judgment. Our jails and penitentiaries are witnesses against us that we do so believe. So is our feeling toward ose unconfined criminals in society who live in cor ant disregard of the laws of chastity. No man in his ber senses believes that it does not matter whet r a man lives like the apostle Paul or the emperor ro. Nothing can ever crush out the conviction fro th human heart that there must be one place for S tus Tarquinius, and another for Lucretia, the vict of his lechery; one place for Judas Iscariot the t tor and another for St. John the beloved disciple. he man who doubts this is not tender-hearted: is soft-headed and rotten-hearted.

Of course we believe in the separation of the od and the bad in the life that is to be. There is t a good man, there is not a good woman, but wo be perplexed in the extreme to find in heaven thos oul spirits whose very names desecrate the pages human history. Try as hard as we might, we coul not for a moment adore the God who was such a ral imbecile as to make no distinction between the rst and the best of mankind. Every righteous man uld rightly rebel against the rule of such a moral onstrosity, curse him to his face, and gladly tak the consequences.

SURELY we men believe in future judgmen nd in future separation. Surely we look with y rning eyes to the Lord the Righteous Judge to mak hat right in another world which has been so unspea bly wrong in this. There is an overwhelming h an demand for divine judgment and divine separ on. No man of sound mind and heart ever thoug of surrendering these inalienable human rights. But the judgment must be divine. The separation ust be divine. It is divine judgment, and divine paration, that man wants. Not the undivine judg nt, or the undivine separation, that we witness too ten on this earth.

If I thought that in the Supreme Court of H ven eternal justice would ever miscarry, as it does metimes in these lower courts on earth, because due weight is given to foolish technicalities, I too uld try to convert myself from this universal belief nd, failing that, I would deny with my dying breat the authority of the Judge. If I could bring mys t believe, as certain false theologies have taught hat the doors of heaven would be closed to those wl on this earth were not in communion with some c rch or other that made such requirements of its me ers as Jesus never made of his disciples—if I believe ch silly things, I would hate the Judge Eternal, an urt him if I could.

Ah, brethern, once we come to understand wh our Judge is to be, all such fears fall to the groun nd lie there lifeless. It is before the judgment s of Christ that we are all to stand. We are to be j ged by the Man Christ Jesus, by him who was te ted in all points like as we are. Judgment by Jes will be as though we were judged by our own obj ive conscience. There will be no dissent from his ve ts. They will be based entirely upon what we are, a we shall then see and know ourselves as we are. N by our allegiance to any church, not by our adhe nce to any code or creed, shall we be judged, but s ply by the human facts in our case, by the mora nd spiritual facts that go to make up our manhoo nd womanhood. Judgment in each case will d end upon our capacity, based upon our acquired char ter, to appreciate him who is the embodiment of al hat is good and beautiful and true within the horiz of humanity. Every one who can appreciate rist and the things that belong to Christ shall hav im and them. If you cannot appreciate him and em, you may feel sure that neither Christ nor the thi s of Christ will be forced upon you. Heaven will be ust upon nobody. And nobody will be thrust into he en. Every man will go to his own place—to the pla for which his character fits him. The good rule the eternal fitness of things will be observed.

TO-DAY Christ stands at the judgment-bar of ankind. He who is to judge us tomorrow stand be judged by us today. Are we giving him a fair ial? Are you, and you, and you? We cannot was our hands of the matter. Christ demands judgm of us. He has a right to it. It is our bounden d to judge him and to judge him fairly, and to execu our judgments, i. e., to act upon them. God has en ved us with the faculty of judgment for this very pu se. It will not be well for us—it could not possib be well for us—when we stand in the upper court om where Christ is Judge, if we fail to do our d in this lower court-room where we are the judges. hat think you of Christ?

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* Rector, Trinity Church (Episcopal), Newark, N. J.

Daily Meditation

FOR EVERY DAY IN THE YEAR. LED BY

J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON SEDGWICK COOPER

Taking One's Stand

SUNDAY, June 18. Eph. 6:14 "*Stand therefore.*" There are some people who never seem to take a stand. They are always changing their ground. You never know where you have them! They shift, and they budge, and they slip, and they slide. Life is just a dodging of difficulties and never a magnificent facing of the foe. In these high and spiritual matters the folk who yield an inch will soon surrender a mile. They are swayed by loose opinions and not by fixed convictions. Or perhaps they are moved by sentiments and not by ideals. A comfortable feeling is more to be desired than a holy war. And they do not know anything important enough to warrant the shedding of their blood. To them there is nothing more precious than quietness. Emblazoned on their dainty, picnic banner is the legend, "Anything for a quiet life!" And anything means indefinite surrender. While on Jesus' blood-red banner are the burning words, "Anything for a right life!" And anything means not only the yielding of comfort, but the offering up of life itself! It is the people who never take their stand who tend to emasculate the strength of a nation; and it is the same people who are accountable for any softness in the militant Church of Christ.

King Charles' soldiers said of George Fox: "He is as stiff as a tree and as pure as a bell!" It was a magnificent eulogy. George Fox could not be bent or twisted by the fiercest and most cruel antagonisms. His enemies tried it in a score of prisons. They could beat and bruise and harm his body, but they could not decoy his soul from its loyalty to the Lord. He would not swerve. He had taken his stand. He was immovable. Yes, indeed, he was "as stiff as a tree," one of the trees of the Lord, the planting of the Lord that he might be glorified.

Now George Fox's noble stiffness was the companion of a radiant purity. Perhaps it would be nearer the truth to say that the stiffness was more than the companion of the purity; it was its child. He was stiff as a tree just because he was pure as a bell. Purity always breeds strength. Impurity always breeds weakness. When disloyalty steals into our souls the energy begins to leak from our wills. We stand not in the truth when there is no truth in us. When the truth is in us we are the unbribable foes of all iniquity. "His strength was as the strength of ten, because his heart was pure."

And, therefore, the way to make character more robust is by making it more pure. It becomes stable as it becomes clean. We are washed into strength! The blood from Immanuel's veins rids us of both defilement and indifference. The grace which makes the saint makes the hero too. J. H. J.

Our Divine Kinsman

MONDAY, June 19. Job. 19 : 20-29. "*I know that my Redeemer liveth.*" The Hebrew word is "goel," which in the book of Ruth is translated by "near kinsman." What Boaz was to Naomi and Ruth, when the two lonely women got back to Bethlehem, that Jesus is to us. He is our protector, our vindicator, our near kinsman. He will plead our cause and redeem our inheritance, and give us hope and life. This is what Job needed, and by the inspiration of the Divine Spirit he was assured that somewhere his Redeemer was waiting for the opportunity of performing the kinsman's part.

We know how truly these hopes and expectations have been realized by our Lord. Listen to those majestic words: "He, because he abideth forever, hath an indissoluble priesthood"; and, "Having been made perfect, He became unto all them that obey him the author of eternal salvation."

This is what we need. We are misjudged and misunderstood, we feel ourselves the prey and sport of malignant spirits, it seems as though Providence were against us, as against Job. Like him we cry out, "Have pity, friends, for the hand of God hath touched us." And then Jesus seems to stand beside us, saying, "Fear not, I have redeemed thee, I have called thee by thy name, thou art mine." The rivers shall not overflow, and the fire shall consume only the bonds that bind. Nothing shall separate us from our kinsman's love, and there is no sacrifice which he is not prepared to make on our behalf. The telescope, with its sweep of the worlds in space, and the microscope, that reveals the worlds in a globule of water, combine to set forth the glories of Jesus, that though he made the worlds, yet "He loved me and gave himself for me." Because he lives we shall live also. F. B. M.

Are We Making Spiritual Progress?

TUESDAY, June 20. Rev. 21:5. "*And he that sitteth on the throne said, Behold, I make all things new.*" Shortly before the beginning of the European war, I was making a tour in North Africa, which country had always been associated in my mind with camel trains, Arabs and a waste of desert. In this case as it so frequently happens, my pre-impressions were shattered somewhat as I was whirled from Algiers to Old Biskra in a first-class express train, surrounded with all the marks of modern civilization. But at Biskra, indeed, on the edge of the great Sahara's sea of sand, there certainly would be little to remind of the life of the new and changing world. Imagine my surprise when on my first day's journey into the desert with a caravan, a whirring was heard overhead and looking up, I saw a French aeroplane swiftly winging its way straight toward the heart of the desert. The old camel I was riding looked up curiously, as though he would say, "Have you come here also to supplant me?"

It is an age of new things. "The old order changeth." The East is rushing to meet the Western world. Material and scientific invention revolutionize the most ancient customs. Industrial progress is well-nigh a miracle of growth. People are now beginning to think in world terms. "Advance" is the watchword of the nations.

Is our spiritual progress keeping pace with these moving, expanding years? You say, "Look at our great religious organizations!" Yes, but the inner life of the Spirit does not usually renew itself in vast crowds and conventions. "The kingdom of God cometh not with observation," said Jesus. The new life of religion must spring up in our individual hearts; it is an inner progress, an advance of soul that is needed just now, to match the onward rush of material civilization. Each one can help by making certain that the Kingdom of Love is becoming new daily in one's own life. C. S. C.

Man's Soul a Battle-ground

WEDNESDAY, June 21. Psalm 2 : 1-12. "*Thou art my Son, this day have I begotten thee.*" As Calvin puts it: "Of itself, Christ's Kingdom would be quiet, and from thence would issue true peace for the world; but it happens through the default and malice of men, that whenever it raises its head, the world begins to rage and swell against it. But this comfort follows that when the ungodly have mustered all their forces, and when they boast most arrogantly of their multitudes, riches and armies, they find themselves in collision, not merely against the weak and helpless saints, but to be challenging the God of Heaven." Let this be for our comfort, when we see Christ's cause of Peace and Righteousness almost overwhelmed. They cannot succeed. All their attempts shall prove to be in vain. The Apostles saw this clearly enough, when they quoted this Psalm in Acts 4 : 24.

The day of this begetting, Paul tells us in Acts 13 : 33, was that on which Christ rose from the grave. He was the First-born from the dead, and thereby was shown to be the Son of God with power. May we not humbly add that he has also been born in our heart, that he has brought in the life of God, and that he has become the King over the inner realm. There too the self-life rages, and seeks to cast its bands asunder and assert its own supremacy. Satan rages without, persecution assails us, the conflict is stern; but what can all these forces avail against the great power of God, who has set himself to maintain the Empire of Jesus, and bring every thought into subjection.

Be of good cheer, believer! The God of Heaven will secure his own great purposes in your redemption. Your enemies are his enemies. Your soul-life is a battle-ground on which the victory must remain with him. F. B. M.

The Soul's Freedom in Christ

THURSDAY, June 22. Rom. 8:2. "*For the law of the Spirit of life in Christ Jesus made me free from the law of sin and death.*" Paul had experience with two kinds of law, the law of the Jewish prophets, in which he was found "blameless," and later the law of Christ, which he speaks of as the new freedom. The first was the law of Mount Sinai, an outward law, having to do with prohibitions and definite duties; the second was the law of the Sermon on the Mount, an inner law, having to do with positive service to others and loving acts.

Jesus said that he came, not to destroy the old law, but to fulfil it, to fill it up with a new, fresh life from God, born in the atmosphere of doing something and not refraining from doing things. He put Love as a driving force behind Jewish law, and Love became so much more powerful and attractive that law was lost sight of, its slavish demands forgotten. The Gospel gave to law and commandments a new meaning.

The great thing is to get this outside law inside us, to adjust our lives to God's order so truly that his way of looking at things is the very breath of our nature, an instinct with us, an atmosphere in which our duties are lost in pleasures of "helping on the other fellow."

A worker for the poor on the East Side of New York said to me recently, her face glowing with the thought of her work, "The days are so short in which to do all that I want to do over there." She would not have called her service "duty"; it was free and unfettered as Love. C. S. C.

The Psalm of the Cross

FRIDAY, June 23. Psalm 22 : 1-21. This is assuredly the Psalm of the Cross. Our Lord's heart was full of it, during his crucifixion. But there is a profound sense in which we must appropriate it to ourselves, if we have entered into the experience described in the words of the Apostle: "They that are Christ's have crucified the flesh with its affections and lusts," and "I am crucified with Christ."

To the Greek the Cross was foolishness, but to those who are being saved, it is the power of God. In other words: it is only as we take the shame and dying of the Cross to ourselves as a personal experience, that we shall realize the power of God *in* us for sanctification and *on* us for service. We are too fond of ourselves, too keen to hear all men speak well of us, too greedy for human praise. We are unwilling to know that our self-life deserves to be treated as a condemned felon. We are quite willing, unlike our Lord, to take any narcotic that can dull or extinguish the mortification of our flesh. This is why our lives are devoid of spiritual power.

Jesus was crucified in weakness, but he liveth through the power of God, and when we are weak in him we shall live with him through the power of God toward all within our reach. Let us put one solemn question to ourselves: Do we know the difference between soul and spirit, between I and not-I, between the old Adam and the new? If so, can we recite the major part of this Psalm as part of our experience along with our crucified Lord! F. B. M.

The Song of Sorrow and the Song of Triumph

SATURDAY, June 24. Matt. 26:30. "*And when they had sung a hymn, they went unto the Mount of Olives.*" The eleven disciples, with Jesus, formed the choir on that memorable night. How that song must have comforted their troubled spirits. Perhaps they sang:

> "Cast thy burden on the Lord and he will sustain thee.
> Comfort ye, comfort ye my people.
> The Lord of Hosts is with us, the God of Jacob is our refuge."

Thousands of martyrs have chanted triumphant songs on their way from prison to the stake and while the body was burning, the soul was wafted on the wings of melody to its everlasting home.

Jesus, on his way to greater suffering than martyrdom, with the weight of a world's guilt on his bosom, could join the disciples in a rapturous processional song, as if marching to victory. Handel, in his Messiah, sings of the Man of Sorrows with wonderful pathos, especially in the words "He is despised—despised and rejected of men, acquainted with grief."

But the mighty Saviour could rise above all his sorrows and sing while he was being wounded for our transgressions, bruised for our iniquities and pouring out his soul unto death. Hear him say, "Father, forgive them; it is finished." "Into Thy hands I commend my Spirit." We may follow his example and while wearing a crown of thorns, sing of the coming crown of glory. The anthem after Calvary will be blessing and honor and glory and power be unto him that sitteth on the throne and unto the Lamb forever and ever. E. W. C.

Our Editorial Forum

PRESIDENT
OTTO KOENIG

MANAGING EDITOR
GEO. H. SANDISON

SECRETARY
THEODORE WATERS

The Universal Hope

WHAT history will record as the first step toward American mediation in the war has been taken. When President Wilson, on May 27, speaking before the League to Enforce Peace, defined the American attitude, he had in view the fact that the British and German attitudes regarding peace had already been set forth by Sir Edward Grey and Chancellor Hollweg, thus opening the way for an opportune statement of our attitude as the leading neutral nation. (The address in full is given on another page.)

In affirming that "the desire of the whole world is now turning more and more eagerly toward the hope of peace," the President did not exaggerate. He felt that the time had come to announce our position as a nation, and the terms upon which we could assume our share of the responsible work. As the spokesman of the American people, he felt it to be his duty to break the silence and to give expression to the national thought and purpose. "As neighbors to the whole world, we are interested in the welfare of every other nation, and in the establishment of impartial justice. Our sole interest and desire is to assist in bringing about a peace so firmly founded and safeguarded that it may give a reasonable hope of endurance."

When peace comes, it must be based upon the principles of international justice. The jingoes who are now urging the continuance of this futile and destructive war will be silent then, when they behold the spectacle of a world shaking off the ancient delusion of militarism and force. Peace will be the immediate end in view. Everything else will be a matter of detail. And the nation which blocks the progress of peace will assume a weighty responsibility.

How our own "preparedness" advocates, whom Congressman Kitchin, the majority leader in the House of Representatives, has described as being mainly influenced "by hysteria and jingoism," regard the President's outspoken presentation of the nation's peace desire, may be gathered from the sharp criticisms in the militaristic press. They characterize it as an "unfortunate" bid for peace, which will be interpreted abroad as an intrusion of American politics in European affairs; as "electioneering," as impossible of acceptance by the Allies, and much more to the same effect. In the present case, however, it has long been evident that those politicians and newspapers that have been so vociferous for "preparedness," and even for dragging the country into war, do not in any sense represent the national sentiment. Their criticism is breath blown against the wind. This Government is now practically pledged to go forward in its peace programme. Let the President take courage.

Quakers Stand by Their Guns

TO speak of Quakers as standing by their guns may seem incongruous, but the courage Quaker leaders have been displaying in opposing the recent militaristic measures passed by the Now York state legislature is like the courage of the battlefield. At least it is another proof of the falsity of the accusation that pacifists are cowardly.

The Religious Society of Friends, in yearly session at New York recently, unanimously adopted the report of its Peace Committee, deciding "not to comply with the provisions of any law requiring them or their children to submit to military training, either as individuals or in schools controlled or supported by Friends." The resolution further provided "That our meeting houses be made rallying places for campaigns to oppose the militaristic spirit, increase of armament and other warlike preparations; that members join anti-militarist societies and advertise the peace principles of the Society of Friends, announcing their belief in the utter unrighteousness of all war."

The Quakers are not the only persons in New York state who are uniting in a vigorous effort to have the five militaristic laws, characterized by the peace-lovers as "the bloody five," repealed. A number of anti-militaristic organizations met a few days ago at the headquarters of the Woman's Peace Party in New York to band themselves together for this work. An intelligent opponent of the laws expressed the opinion that New York has shown that America can succumb to militarism. "These five laws," this pacifist declared, "are more extreme than those of any nation of Europe, even the most militaristic—and all at a time when the President of the United States says there is no danger of a foreign invasion.

The "Slater Bill," to which particularly strenuous objection is made, provides that all boys between sixteen and nineteen, except those engaged in gainful occupations and those exempted by the Military Commission, receive military training in camps for three weeks every year, under instruction by officers of the National Guard and of the regular army and other instructors to be named by the Commission.

But still more drastic are the two Stivers bills, the first of which gives the Governor power to force all male citizens of the state between the ages of eighteen and forty-five to undergo military drill, and also provides that the Governor may draft citizens for one year's service in the National Guard. Refusal to obey this draft will be equivalent to the crime of desertion from the United States army.

There seems to be strong reason for believing that the bills were jammed through the legislature with altogether unreasonable haste and that the Governor hardly gave sufficient opportunity for those who opposed the bills to express themselves in urging a veto. What will be the result of the vigorous pressure to be brought to bear upon the next legislature for the repeal of these laws remains to be seen.

Meanwhile the Quakers and some others have declared themselves. Whatever opinion other citizens may have on the subject, all must admire the courage of these "Friends," who have dared, in the face of human ordinances, to stand staunchly true to the real teachings of the Prince of Peace.

A Life of Noble Service

ONE of the finest Christian soldiers we have ever known—and it has been our privilege to be personally acquainted with not a few—recently passed away while engaged in a campaign which had occupied his activities for nearly a quarter of a century. His field was among the southern mountaineers and there, through all these years, he had fought a good fight against the forces of sin and spiritual darkness. He had scored many a splendid triumph. His work entailed hardships and there were obstacles without number; but he labored on, each passing year adding to his slender forces and increasing the number of his conquests. Edward O. Guerrant, founder of the Inland Mission, and widely known as the originator and leader of the Soul Winners' League, was a Christian gentleman of a notable type. He was both civilizer and Christianizer. By the simple folk of those bleak uplands—far from civilization and forgotten by the world—he was idolized. He was their pastor, teacher, friend, counselor. But for his great heart and planning brain, they would have continued in the social and spiritual darkness in which their predecessors had lived and died. He found them a brave, kindly, but neglected people. When the Gospel began to light up the mountain valleys, ancient feuds disappeared, long severed friendships were revived, and the mountain dwellers took a new and brighter hold of life. Up to the last day of his life, the old Christian soldier continued to bring others to Christ.

Although little known to the outside world, Dr. Guerrant was a missionary who must be awarded a distinguished place in the love and gratitude of God's people. His splendid example of Christian service should stimulate others to take up the work he founded, and to carry it forward to still greater triumphs.

Catching Up

THE children of this world are still in their generation wiser than the children of light. But the children of light are beginning to catch up. Yet there are a great many excellent Christian people who really seem to think that it would be disloyal to Christ to display the sagacity and the enterprise and the push and pull and determination that characterize successful men of the world.

But to the point. The churches throughout the land are bitterly declaiming against non-attendance. Some of these churches have ceased that useless clamor, and have begun to proclaim church advantages. In other words, they have begun to advertise. They have begun to utilize publicity. There isn't a welfare movement or any other kind of movement that is succeeding in the world today that has not depended from the word go on publicity in advertising. And these churches that have wakened up to this fact are beginning to reap the sure reward. And they want all the other churches in the land to know what they are doing. The time has arrived for a thorough discussion of the whole subject of church advertising. The Associated Ad Clubs of the World holds a convention of several days duration in Philadelphia at the end of June. All day of Tuesday, June 27, and all of the afternoon of Wednesday, June 28, there will be departmental conferences on church publicity in connection with this convention. A score of experts in this field of church work will address these conferences.

With an open mind as to ways and means by which the church should advertise its work, w nre servedly recommend to the churches of Ameri that they send their pastors or other representati s as delegates to this important conference in Philad phia. A special committee is in charge, headed by Rev. Christian F. Reisner, of New York, who has ass ated with himself Rev. Lincoln F. Caswell, of Flushing .Y. and others. Besides the addresses and open um there will be what is probably the first exhibi n of church advertising methods. A program of hese conferences will be found elsewhere in this num r o the Christian Herald.

A Great American

JAMES JEROME HILL, the last of the gr de-velopers of the America of today, after a e of prodigious activity and amazing results, ssed away at St. Paul on May 29, in the heart the "North-West Empire" which his genius had c ted. His career was singularly free from those ble shes which usually mark the progress of empire-bu lers. Beginning with scanty education but with an erv-ant mind, a stubbornly optimistic energy su ient to overcome any obstacle, and a knowledge tha grew steadily with experience, he had a constantly wi ning vision of the development of the country's ural resources that led him far ahead of the men his time. He foresaw the tremendous possibiliti th must follow the opening up of vast territories Hi dream of continent wide transportation was ull realized. It was a life work to which he gave t be of his years and his great talents, and he had t sa isfaction of seeing it practically completed bef could dull his vigor. The 6,000 miles of railr h built remain an enduring monument to his gen .

Mr. Hill's career is another illustration of th ac so frequently demonstrated, that the seeds true greatness are to be found rather in individual ch cter and clear, resolute purpose, than in intellect ac-quirement. His whole career was educative He spared no effort to gather information at first and, and whatever he set out to do, he did thoro hly. He was a great book-lover, and read wisely an vell. In forest, on mountainside or plain, he could ays learn something that was worth while. In th reat farming sections he studied the problems of t pio-neer agriculturists and their solution. His wide sion could see across the wilderness, and he knew tha here could be found a way to make it blossom prof bly. He was never a speculator, yet thousands pinne heir faith on his judgment, and his sagacious fo ight and business-like "preparedness" took acco o every contingency. The result was success, far-reaching and so uniform that it stands out as a m nif-icent example of what thoroughness and con va-tism, combined with vision, can accomplish. H work belongs to the whole nation.

An Introduction

SOME work of the first class has been app ring in the Christian Herald the last year or tw the authorship of which may not be quite cer n in the minds of our readers. Remington Schu r is a rare combination of artist and author. You ave read some remarkable things by him that we un-signed. The "Bottle" series of nine picture with their dramatic tale of contrasts were produced, aw-ings and text, by Mr. Schuyler. The beautiful int-ing which was made the subject of this year's Ch tian Herald calendar was by this artist. These a but examples of his work in the Christian Heral On page 724 of this issue will be found other exa les.

We have sent Mr. Schuyler abroad in the l d to write and to paint the story of the human art. In his journeyings, Mr. Schuyler will doubtless ock at the door of many a Christian Herald reader. We bespeak for him the wide-open door of we me. You may receive him with perfect confidenc and talk to him in entire freedom. He will want t earn what your problems are and how you solved ent, so that others who have similar problems may earn how to conquer. He will be glad to know wha our unsolved problems are, for it may be he will ha the solution gleaned from other lives. You will fin him a sympathetic and an interesting visitor. He nts to be of help to every reader of this paper. We ask that every reader in whose home he com wil help him help the rest.

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"Excessive partiality for one foreign natio and excessive dislike for another, cause those om they actuate to see danger only on one si "—George Washington.

The Bible and Newspaper

CONDUCTED BY

FERDINAND C. IGLEHART, D.D.

Sunken Ship in Tunnel

THE men at work driving the new subway tunnel under the East River, had their progress temporarily retarded because the tun l shoved into an old wooden ship. Th vessel was encountered on the Br klyn side of the Old Slip-Clark Str t tunnel. The engineers ventured the pinion that the ship must have fou ered about 100 years ago. The sid are incrusted with barnacles, and the raft lies in the mud of the river bot m at a depth of about twenty-four fee eneath the present bed of e river. It is loaded wit some kind of ore, most like tin or lead. Those ma ng the find said they wer certain it is not gold. Th obstruction will cause onl a temporary halt in the pro ess, which is nine feet a day both north and south tub. The tunnel is now abo 300 feet from the pul ead line on the Brookyn de. There are snags in the iver of time near the sur e to tear holes in hum n hulls. The strait and arrow way is full of ob acles; by divine stre gth they are overcome. Jes Christ imparts that stre gth: "*For whosoever is bor of God overcometh the wor, and this is the victory tha vercometh the world, even our ith.*" (*I John 5 : 4.*)

th Anniversary

THE Marble Collegiate Reformed Church of Ne York City has just cel ated the twenty-fifth ann ersary of the pastorate of r. David James Burrell Several days were devot to the celebration. An ttractive program was car d out, and the climax wa reached in a great uni meeting in the church on nday night, May 21, par ipated in by pastors and ongregations of a number f Reformed Churches, at hich Dr. Burrell pre hed. The celebration inc led fitting resolutions of preciation, and tokens of ffection. During his mi try 1744 persons have ent ed into membership in th church. Dr. Burrell ca to New York from the W minster Presbyterian Church of Mi eapolis. He announced at the beginn g of his pastorate that, "The Go el is common sense, and if it is pre nted to the common sense of the pe e, it will be approved and accepted. His ministry is abundant proof of e soundness of this foundation. In 912 Dr. Burrell was elected president of the World's Alliance of Refor ed and Presbyterian Churches. Th ugh his sermons printed from time to me in the Christian Herald, Dr. Bu ell has included the Christian He ld family in his parish and we gla y join with his more immediate pa h in this recognition of his work.

e pastor's personal integrity, home lif warm affection, unselfish devotion to thers, his all-daring courage in fig ng wrong, his work in saving souls are ll in the make-up of the man which jus y the celebration and respect and lov that prompted it. This spirit of the ap le was in his mind when he began his inistry in the Metropolis: "*For I det mined not to know anything among you, save Jesus Christ and him crucified.*" (*I Cor. 2 : 2.*)

Sang at Father's Grave

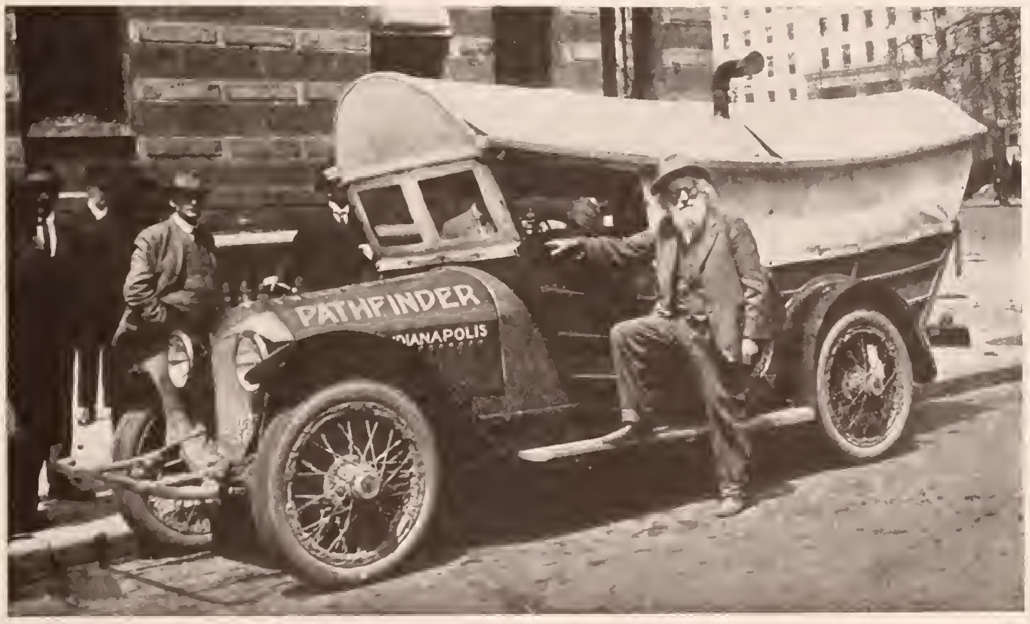
LARRY DIELMAN of Emmonsburg, Md., went to the cemetery before day every Christmas for thirty years, and just at dawn he stood at his father's grave and with a splendid voice sang a beautiful Christmas carol. His father had been professor of music in the university in his home town, and being a devout Christian as well as skilled musician, the son observed the custom as a memorial of his own faith and hope in the future, and love for his father. The song was not sung for the repose of the soul of his father, but in faith in his immortality. Recently Mr. Dielman suffered a stroke of paralysis and will likely never visit the cemetery again on Christmas dawn, but most probably soon will go to join his father in singing the anthem of praise to "*Our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.*" (*II Tim. 1 : 10.*)

Medical Congress Meets

FIVE hundred prominent medical and surgical specialists from all parts of the United States met in Washington on May 9 for a three days' session of the Congress of American Physicians and Surgeons, with Dr. William S. Thayer of Baltimore in the chair. In connection with the congress, fourteen medical and surgical societies held their annual sessions. Papers were read and addresses made by acknowledged specialists covering every phase of scientific medical progress throughout the world. The medical profession is one of the highest callings on earth. Physicians and surgeons charge reasonably good fees, as they have a right to, and as a rule are prudent and thrifty in their provision for the future. But in easing pain, curing disease, and saving life they render a service which cannot rightly be measured solely by dollars and cents. Their calling is one of frequent heroism. They take their lives in their hands every time they treat a person with a deadly disease. With all their knowledge of science, with all of their precaution, some of them die every year as martyrs to their profession, even as did the Great Physician of souls, of whom it was said in derision, but with truth: "*He saved others; himself he cannot save.*" (*Matt. 27 : 42.*)

Horace Greeley's School

JOHN BACON, superintendent of schools for the town of Amherst in New Hampshire, visited a school recently and, calling the children to him, asked them what their schoolhouse needed to improve its condition. One boy said it needed to be painted, another that new shingles ought to be put on the roof, another that the grounds ought to be fixed. The superintendent said nothing about his intention, but went off and bought white lead, oil, buckets, paintbrushes, hammers, saws, shingles, clapboards, nails, shovels and other articles, and set the children themselves to do the work of shingling the roof, fixing the gutters, painting the house and beautifying the grounds. It is surprising to know what a good job the young mechanics did. It did not look like the same house or place. The work of the children was as good for the children as it was for the building. It is a fine thing to set the children at a task that is worth while, and in the interest of a cause of supreme value. The little school at Amherst has a greater distinction than that of having enterprising scholars repair its building; it is that of having given to the son of a poor farmer his first lessons, and start in life. Horace Greeley, who walked into New York City as a journeyman printer with his wardrobe tied up in a large handkerchief hung on a stick over his shoulder and afterward founded the New York Tribune, became a national figure as a journalist, lecturer, and enemy of slavery, and candidate for the presidency. The little country school at Amherst shook the whole nation with mental and moral dynamite. God be thanked for the country school, for the school anywhere, the strong foundation stone of state and church. The systematic instruction of the Hebrew child in mental, moral and religious truth was obligatory: "*Thou shalt teach them diligently unto thy children.*" (*Deut. 7 : 6.*)



Crossing Continent in "Schoonermobile"

EZRA MEEKER, *eighty-five years old, started from Washington, D. C., recently in an old-fashioned long covered wagon, called a "schooner" in pioneer days, on a trip across the continent to Olympia, Wash., a distance of 3560 miles. The old man had already made three trips over the Oregon trail, but he concluded he would like to make the fourth in better time. So he fitted himself out with a huge "schooner" with an automobile motor. And instead of dragging along with an ox team as in the other journeys, he is sailing along happy as a bird in his machine. The octogenarian is not out simply on a trip of recreation; he is mixing some business with his pleasure. This business is indicated by this sign which decorates the vehicle: "To retrace the Cumberland Road and the Oregon Trail and to report to Congress conditions and the probable cost of building a national transcontinental military highway, is the object af this journey." What a difference Mr. Meeker will find between the journey he is now making and the one he first made when he was a young man. The long, lonely, uninhabited spaces he saw on his first trip are filled with villages and populous cities. No cold chills will run up and down his back, as they did the first time in terror of the red man. Vast regions of monotonous waste, hunting grounds that had never felt the touch of a plow, are now beautiful fertile farms provided with the most improved implements, and surrounded by every evidence of comfort and culture. The trip of the old man of four score years and five across the continent in the interest of science and civilization is a symbol of the journey of life we are making amidst the hum of industry, the laughs of joy, the cries of sorrow, over rough roads, across broad rivers, over rugged mountains and on to the eternal Pacific, the peaceful sea. There is this reference to a journey across the wilderness to the promised land, the type of heaven: "We are journeying unto the place of which the Lord said I will give it you: come thou with us and we will do thee good."* (*Num 10 : 29.*)

Argentina's Growth

THE last census just published fixes the population of the Argentine Republic at 7,883,287. The census of 1895 gave the population as 3,954,911, so that the record shows almost a doubling of the inhabitants in the past twenty years. Buenos Aires is a large and beautiful city with a population of 1,375,814, about half as many as all of Argentina had twenty years ago. The fertile soil, the form of government, the encouragement to industry, the improvement in education, the freedom in religion, have attracted a large number of enterprising citizens from all parts of the world. Of Argentina can be said that which was spoken of a nation of old: "*Surely this great nation is a wise and understanding people.*" (*Deut. 4 : 6.*)

Girl Victim of Cabarets

HELEN, fourteen years old, a poor little creature daubed with paint and powder, was found on the pavement in Chicago, a bottle from which she had drunk poison near her. As the policeman lifted her up she said faintly, "I spent all my money on cabarets and I was afraid to go home." Helen worked in a book bindery and took her money home to her mother. Then she fell into bad company, and made the rounds of the resorts of temptation and soon came to the pavement and poison bottle. How beautiful in the Y. W. C. A. and rescue missions to save these girls from ruin. No punishment is too severe for the men or institutions that would start young girls on their downward course. Of them it can be said: "*They catch them in their net, and gather them in their drag.*" (*Hab. 1 : 15.*)

A Pioneer Sets Forth

True Stuff by
REMINGTON SCHUYLER

"THE farm had been 'tenanted' for a number of years, previous to its coming into my possession; during which time it had been much abused, the fences and out-buildings suffered to go to decay, the majority of fields overrun with noxious weeds, very difficult to destroy; so that I may be said to have commenced under the *lash*, the study and practice of farming."

A hundred years ago, this letter was written by a farmer, my great grandfather. Yet how truly his statements might apply to many a "run-down" farm today.

Disgusted by what he called "those anxieties so frequently produced by the uncertain issue of a commercial speculation," he had, after consultation with his wife, given up business in New York City, and begun life again as a farmer on the shores of Seneca Lake, New York state.

I have often thought what an adventure this was, for that great grandfather and his faithful wife.

Descended from a long line of Dutch land-holders, reared in the luxury of city life, accustomed to all the refinements of living; yet he went forth into a new country and *met nature halfway* and won.

What was his secret?

Agriculture was to him a science.

He did not become a mere "tiller of the soil."

He spent a certain sum on books.

He encouraged every intellectual effort made in the neighborhood.

He tried all improvements and steadily advocated the use of machinery in farming.

He taught his boys to be good farmers.

He helped found a college at Geneva, so that his children (and there were twelve) might have liberal educations.

This comprises the record of a man and his wife who started life over agai n a "run-down" farm one hundred years ago.

How similar it is in many respects to what other "pioneers" are accomplish g in this age.

Then, all the improvements which have since come into farm life, were unk wn. At that time there was no refrigerator car service, no parcel post, no gas engin and only vague rudimentary machinery.

Yet these two "pioneers" won in this adventure by "scientific farming."

THE earliest recollection I have of my grandfather (one son of these pionee the Right Reverend Montgomery Schuyler, D.D., Dean of Christ Church (Epis al) Cathedral at St. Louis, is of seeing him at dawn, tending his large beautifull ept gardens that surrounded his home in St. Louis. At that time he was eighty yea old. Strong, sturdy, beloved by all, yet he had been raised a farmer boy. He had kno the "trick of the plow" in his boyhood days. I remember his speaking with pride o me. fields he had often ploughed.

TODAY, one hundred years since my great grandfather and his wife went rth from New York City as pioneers in the field of "scientific farming," the c has come to me, to go out into the farming sections.

To see and record the adventures of the farmers of this new generation.

To find out the ambitions and ideals of the boys.

To discover the problems of the fathers, the mothers, and the children.

To note the progress of a century of "scientific farming."

A Thought About Service

WHAT if Daniel Boone had said, "I'm sick of this Kentucky Wilderness, I'm tired of this continual struggle with the elements and with pesky Indians. I'm going to quit, and head for New York or Philadelphia, where a man's got a chance to take things easy once in a while; where a fellow can see a few shows and lots of people. I'm going to go and have a good time on Bowling Green and Independence Square."

What if he had said these things, and then quit that special job of his of *pioneering?*

Well, the opening of that country would have been postponed ten, twenty, or thirty years, perhaps, until some other pioneer arose from the people to lead the way.

And, instead of thrilling over those marvelous exploits of Dan's, we would have had some other name to remember.

Dan would have disappeared into the crowded city life and been lost as a great pioneer.

Because he was swift and tireless he might have gotten a job as messenger boy. Because he was strong and sturdy, he might have become a good porter, or tended some gentleman's horses. Some such job, perhaps. Or because he was resourceful and had tremendous ability, he might have achieved something better.

But why guess what might have happened?

He did not quit. He stuck to his job. Sometimes it was not always easy, this pioneering, this pushing out into uncharted primeval forests; through trackless wastes; or down unknown rivers, but Dan kept at it year in, year out.

And the result? Well he opened up thousands of miles of country to those who followed the glorious pathway he pointed out.

We know Dan's name all right, Daniel Boone of Kentucky. How many know the names of the men who tagged along behind him?

WHEN I was a boy, I liked high mountains. Unless they rose sheer into the air, tens of thousands of feet, and were topped with snow, they scarcely stirred me. Most of my earliest paintings were Indians trailing along or hanging over stupendous ledges of rock.

The Catskill Mountains when I first glimpsed them, disappointed me keenly. They looked like little hills, meager, uninspiring. Because my mind had been trained to think only in terms of snow-topped ridges.

Ten years have passed since that first view of the Catskills. In this time I have learned to love those "little round-topped hills" with a great affection.

Often they have inspired me with feelings as profound as have any snow-crowned summits. And I have seen the Alps.

The outlines of these "little hills" may not be as theatrical or chaotic as the Rockies, but there is a simple grandeur, a quiet dignity, an impressive solidity that grows on one. It isn't the glitter of distant peaks alone that can inspire one.

NOW my farmer friends, be you boys or men, how about that "little farm" you're living on? Are the glittering peaks of the city beckoning you? Or aren't you inspired at all?

I know life seems kind of "hum-drum" and full of toil, and effort day in, day out. I know the ci cal comes strong to you. I realize that many pl think the days of romance are gone. That o i the glittering cities can one find a semblance th glamour of life as it used to be.

In every community, whether it be small or g there is the chance for a great romance, a chan for some real pioneer to develop. A chance for ery determined man or boy to succeed.

The man or boy who will apply himself to stu ing from a scientific, dependable viewpoint, this ro nce of farming, will find opportunities for pione ng right on the "old-home farm," right in hi wn "hum-drum" community.

He will gain not only an assurance and the lity to meet all the problems that arise, but wil in his time so filled with pleasant research and fi tful experiment, that any left-over city longing wi disappear.

In the country he can keep his freedom and de pendence and be a *man*. A true man.

Remember this curious fact, the country ca get along without the cities, but the cities are depe en on the country.

I know that you all would rather be producers han parasites. You would rather be "Daniel Bo es" and pioneers than to be "James! come here!" a le someone else do your thinking.

I'M going to look you up and talk things ove it you on this trip of mine. Be ready for me.

The man who sees the world through a heart fille wi goodness will see lots of it in the world.

REMINGTON SC

Two Thousand Baptists in Convention

By REV. CURTIS LEE LAWS, D.D.

THE last session of the Northern Baptist Convention is always by common consent "the best convention ever held." The tw -cities of Minneapolis and St. Paul, by their generous hospitality, made th recent Convention a constant delig to all who were present. A "welco" met us upon every hand. The ch hes welcomed us into their pulpits, th people welcomed us into homes and on e afternoon put two hundred automo les at our service for a pleasure trip. A l al bank opened an office at the Conve ion hall for the cashing of checks. 'vo thousand Baptists spent from M 17 to May 25 in Minneapolis, revi ing the work of the past year and pl ning the work of the coming year. Th Convention is composed of five in pendent and autonomous cooperati missionary societies, societies ch ged with doing the missionary work of he Northern Baptists. It repre ser about 13,000 churches with 1,500,-00 members. Up to six years ago the so ties had no other bond of union th good will and fraternity. They me for their anniversaries at the same ti and place, but there was no formal co eration, except as to program. N the societies, while holding to their au nomy, have become cooperating so ties in the Convention. The expe iment has proved a great success, an there is a growing solidarity and a gr ing sense of responsibility and po r.

he Convention is not a legislative bo , and hence there is no discussion of doctrine or polity except as such matters arise in the discussion of our missionary responsibility and our missionary methods. There is as distinct a cleavage along doctrinal lines among Baptists as was manifest in the Presbyterian Assembly at Atlantic City, but such cleavage has no opportunity to manifest itself in our conventions. A great placard above the stage emphasized the following as the motto of the Minneapolis Convention: "Let us get together by working together and praying together."

ALL the societies closed the year without debt, and over this result there was great rejoicing. For its missionary work and educational work the denomination raised last year $4,757,556, a gain over the preceding year of $1,388,150. This announcement was hailed with great delight, and coming early in the session it struck a note of optimism for all the sessions following. A year ago the Convention adopted a "five year program" outlining large things in evangelism, educational work and missionary work. This program, which was but a dream a year ago, has now become a serious working program. That the splendid goal will be reached within the five years there is no reason to doubt. A committee of thirty-five representatives of all the societies and of all parts of the Convention's territory will push the work of the "five year program" with increased enthusiasm during the coming year.

There has been a growing discontent concerning a duplication of Home Mission work resulting from the fact that the Home Mission Society and the Publication Society are both operating in the same territory. There has been some confusion and some misunderstanding. The Home Mission Society has charge of the mission churches and is responsible for them, but the Publication Society has charge of the colporteurs and the chapel cars; and often the splendid work of the colporteurs and the chapel cars results in the establishment of churches! At the Los Angeles Convention a year ago this was the vital issue. Both societies are doing their work well, but all sensible people see that work must not be duplicated, and that friction must be avoided. With absolute unanimity the Minneapolis convention passed a resolution the first clause of which is as follows:

> RESOLVED: That the Northern Baptist Convention hereby records its deliberate judgment that the missionary work of the American Baptist Publication Society and that of the American Baptist Home Mission Society should be united under one administration at the earliest practicable time.

A Committee of eleven was appointed, charged with carrying this resolution into effect, and thus was settled one of the most difficult problems which we have had to face.

FIFTEEN per cent. was added to the budgets of the cooperating societies for the coming year, and the apportionments will be increased to that extent. There is a general feeling that we have been playing at Missions and that we ought to be giving millions where we are now giving hundreds of thousands. The plan is to increase the budget gradually, probably fifteen per cent. each year.

The challenge of Latin America rang out clear and strong. Northern Baptists have confined their missionary work very largely to the Orient, but there is now a wide-spread feeling that we ought to begin work in South America, where the conditions are lamentable and where the need is so great. Some of us are cherishing the hope that some individual, princely giver, or some group of princely givers, may come forward with special gifts toward the redemption of Latin America, that we may not be forced to wait for years before entering the continent of golden opportunity.

The President, Dean Shailer Mathews, was a remarkable presiding officer. Keen, alert, genial and witty, he kept things moving and moving good-naturedly. He will be succeeded in the presidency by Dr. Clarence A. Barbour, President of Rochester Seminary, who is also a great leader in the denomination. The Convention gathered our representative people from every state in our territory. This is all the more remarkable when we realize that unlike the Presbyterians and Methodists our delegates have to come to conventions at their own charges. The next convention will meet a year hence at Cleveland, Ohio.

The Methodist General Conference

By WILLARD PRICE

Completing the Account of the Saratoga Convention, Begun in Last Week's Issue of the Christian Herald

THE millions of Methodism have been placed back of the proposal for a World League to enforce peace. A resolution ad ted by the Methodist Episcopal Ge ral Conference, which has just elc d its sessions at Saratoga, reads in pa as follows:

> express our conviction that the time is rip or the United States of America to take th ead in the establishment of a league or fed ation of nations which shall be so consti ed, sustained, empowered and operated as protect weak peoples from outrage, and res in strong peoples from breaking the pe of the world. . . .
>
> recommend: That the Federated Council Churches of Christ in America be requ ed to arrange for a Council of Churches to et at the time and place of the European pe conference to devise plans for the re blishment of cooperation and the more co lete articulation of righteousness and pe , and the advancement of the Kingdom of aven on earth.
>
> also recommend. That our membership in e Federated Council of Churches of Ch t in America be authorized to provide for representation of the Methodist Episcopal Ch ch in such Council.

A World Church for a World Job

FACED by a world task the like of which has never before confronted M hodism, the General Conference of th Church has adopted a great "World P ram."

here is a religious wave around the w d and hundreds of thousands are se ing admission to the already cr ded churches and schools on the fo gn field. The opportunity is the gr test in the history of the Church, an it is to meet this situation that a W ld Program has been devised.

The time has come," states the re rt, as adopted, "for us to think of ou as a world wide Church and not m ely as a national Church with missi s in foreign lands."

he Board of Foreign Missions is au orized to set aside the years 1918-1919 for the centenary celebration of the founding of Methodist missionary work. During these years it is planned to double the missionary income, to create a permanent endowment fund of large magnitude and to cooperate with the Methodist Episcopal Church South in plans for increasing the scope of missionary work abroad.

Born, Married and Buried

DEFINITE action was taken by this Conference on the question of original sin, as follows:

The Committee on Revision made many changes in the Ritual, one of them being the omission from the baptism service of the words: "Forasmuch as all men are conceived and born in sin."

The words "Holy Ghost" wherever they appeared in the Ritual were changed to "Holy Spirit."

In the service for the solemnization of matrimony the questions asked of the bride and groom are made exactly the same. The words "with my worldly goods I thee endow" caused some discussion. They were omitted by the Committee on Revision but were later reinserted by action of the Board of Bishops.

Of course, the word "obey" was dropped years ago and although there were a few, I am sorry to say, who would have liked to see it put back on its pedestal it was "left dropped."

It is now legal for anyone, saint or sinner, to partake of the Lord's Supper. This Conference has discarded the old direction:

"No person shall be admitted to the Lord's Supper among us who is guilty of any practice for which we would exclude a member of our Church."

In the burial service the disagreeable and gruesome phrase: "though after my skin worms destroy this body," has been omitted and various messages of comfort and hope have taken its place.

Woman Suffrage Endorsed

A FLAT footed position in favor of Woman Suffrage has been taken by the Church. The following resolution was adopted by an overwhelming vote:

> Whereas in the history of the Methodist Episcopal Church women have always been loyal and faithful workers, and
>
> Whereas we recognize that Christian wives and mothers should be given an opportunity to assist in the great work of introducing into politics more of the true spirit of practical Christianity, and
>
> Whereas the Methodist Episcopal Church has always stood for justice and righteousness in social and political life,
>
> Resolved, therefore, that we, the delegates to the General Conference of the Methodist Episcopal Church, assert our belief in the justice and righteousness of granting the women the political franchise.

A SPIRITED effort was made to relax the strict rules of the Discipline regarding amusements. The effort was defeated by a large vote. That means that the Church Discipline still prohibits "dancing, playing at games of chance, attending theaters, horse-races, circuses, dancing parties, or patronizing dancing schools, or taking such other amusements as are obviously of misleading or questionable moral tendency."

The unanimous approval of the Conference was given to the Uniform Marriage Act, proposed by the American Bar Association. The main features of this Act for which the Church now stands sponsor are:

The abolition in all States of the Common Law marriage.

A lapse of time between the application for a marriage license and the issuance thereof, and a proper publicity with a view to prevention of elopements.

An affidavit of health showing freedom from vicious diseases.

Recognition of the labor unions was formally made by the Conference by the addition of the following phrase to the Social Creed of the Church:

"The right of employees and employers alike to organize."

To Present a United Front

THERE was a strong movement in favor of the unification of all the benevolent Boards of the Church. This would have meant that the Boards of Sunday Schools, Foreign Missions, Home Missions, Education, etc., would all have been consolidated into one Board.

Although this was not done, the Conference did authorize what will be called an "Inter-Board Conference," which will be a sort of federation committee made up of representatives from all the Boards. Its duty will be to correlate the various lines of work so that the benevolent branches of the Church will present a more united front than in the past.

The present Secretaries and Editors of the Church were in most cases reelected. Some changes, however, were made.

In the reorganization of the Board of Home Missions it was decided to place the Board in the control of one Secretary rather than three as in the past. D. D. Forsyth was elected Secretary.

A. W. Harris was made Secretary of the Board of Education in the place of Thomas Nicholson who had been elected a Bishop. The election of W. F. Oldham to the Episcopacy left only two Secretaries for the Board of Foreign Missions and it was voted to leave the Board under the direction of these two Secretaries without electing a third.

(The names of the newly elected bishops, with some account of their previous activities, appeared in our last week's issue. Of the new bishops, Bishop Oldham has been assigned to South America and Bishop Herbert Welch to Korea, the other remaining in the homeland. We also published then a picture of the Missionary Bishops at

Continued on page 735

To the Klondike by Rail

By FRANK G. CARPENTER

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I HAVE just taken a trip over the first railway line ever built in Alaska. This is "the White Pass," which runs from Skagway over the Coast Range to White Horse, at the headwaters of the Yukon. The road was built when the Klondike gold excitement was at its height. It was to carry passengers over the mountains to where they could get ship for Dawson. The work was begun in 1898 and finished less than two years later, when the first passenger train, a line of flat cars, brought out gold dust to the amount of $2,000,000.

The White Pass Railway is only 111 miles long, and although not as expensive as the Copper River road, belonging to the Guggenheims, it cost millions to build. The first twenty miles cost on the average more than $100,000 per mile, and there are parts of the track which cost half as much more. During the construction 3,500 men were employed, and less than thirty of these died or were killed while the railroad was building. The work went on right through the winter, and within eighteen months after the first pick was used the trains were carrying thousands of passengers and millions of dollars' worth of freight down the seacoast.

The White Pass Railway begins at Skagway, the port at the head of the Lynn Canal, just about 1,000 miles from Seattle. Its path is cut through the rocks along the winding valley of the Skagway River and up the steep slope of the Coast Range of mountains. Here and there the track hangs to the sides of cliffs so steep that the workmen had to be hung in slings from above that they might drill and blast out the ledges on which the road runs. In places whole cliffs were thrown down to make a place for the roadbed.

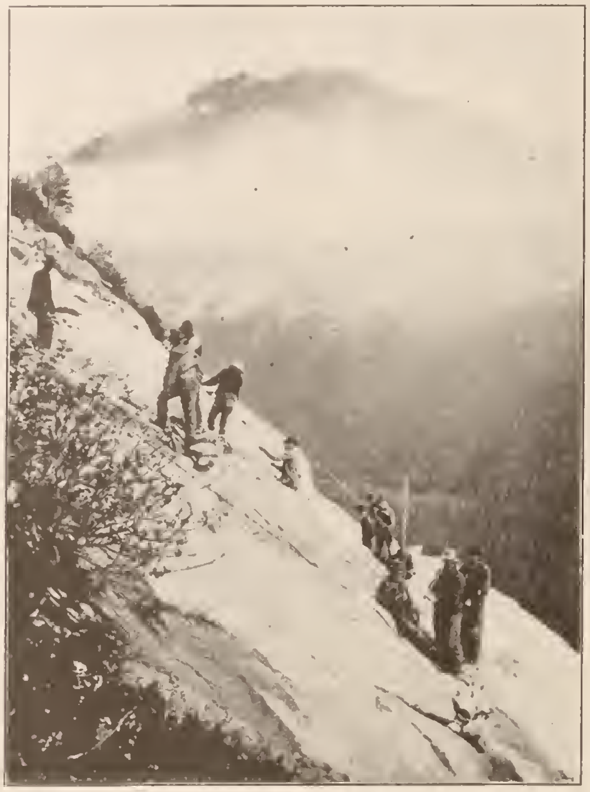
After reaching the top of the pass the track runs for twenty-seven miles along the winding shores of Lake Bennett. It crosses a canyon 215 feet high upon a great bridge of steel. It skirts the White Horse Rapids, so famous in the days of the Klondike, and finally ends at White Horse, 350 miles from Dawson by the Overland trail and more than 100 miles more by the river.

The usual tourist trip of Alaska is confined to the islands of the southeastern part of the territory. It ends at Skagway, and many travelers make the excursion to the summit of the White Pass and return during the stay of the steamer. So far very few have gone on into Dawson, and those who make the long trip down the Yukon to Nome are fewer still. The round trip fare to the summit of the White Pass is $500, and it costs about $130 for the passage down the Yukon to Nome, where steamers may be had which will take one across Bering Sea and the Pacific down to Seattle. The White Pass Railway controls the rail and river transportation all the way from Skagway to Nome.

THE road was well planned and well built. It has been well managed from the start, and notwithstanding the heavy snowfalls, it has, for the most of the time, been kept open throughout the winter. It has rotary snow plows attached to the engines which will cut a path twelve feet deep through the drifts, and its administration is such that all slides are quickly repaired.

The accidents that occurred during the building of the road were few. At one place an engine jumped over the cliffs, but the men raised it with block and tackle, and it is still doing its work. At another place, now marked by an iron cross perhaps two feet in height, a rock weighing more than 100 tons fell from the side of the mountain and crushed two workmen who were blasting the way for the track. The rock was so heavy that it could not be moved, and the monument has been sunk in its center.

The builder of the road was Michael J. Heney, who afterward constructed the Copper River Railway for the Guggenheim syndicate. Heney was an expert engineer and a master in the handling of men. He had an iron nerve and would not allow liquor or gambling inside his camp. At one time a desperado belonging to Soapy Smith's gang set up a gambling saloon in a tent close to the route. When Heney ordered him to go away he refused. Heney then turned to his camp foreman, and, pointing to a rock half as big as a house that hung over the tent of the saloonist, told him in the hearing of the gambler to blast that rock out of the way by 5 o'clock the next morning. The gambler thought that this was only a bluff to make him move and did nothing. That night he slept in the tent. At five minutes to 5 o'clock the next morning the foreman came and told him he must get up and leave or he would be killed by the rock. "I shall order my men to touch off the time fuse within sixty seconds. The fuse will burn one minute only, when that rock will rise and crush you to death in this tent."



Building the railroad. The men had to be tied with ropes to keep them from falling

The foreman then ordered "fire" and ran for the shelter. Ten seconds later the gambler rushed after him with his shirt flapping against his bare leg H continued to go, and when last seen was on th ead run down the trail.

BUT come with me and take a ride over th th first railroad of Alaska. The cars are comfo ble and we shall have moving pictures of magn en scenery all the way up the mountains. We sho ou of Skagway into a canyon through which a r in glacial river flows. We skirt this for a mile or climbing the hills, and pass on the way some log in which the old-timers tell us belonged to a w nicknamed Liarsville, because no one who lived er could tell the truth.

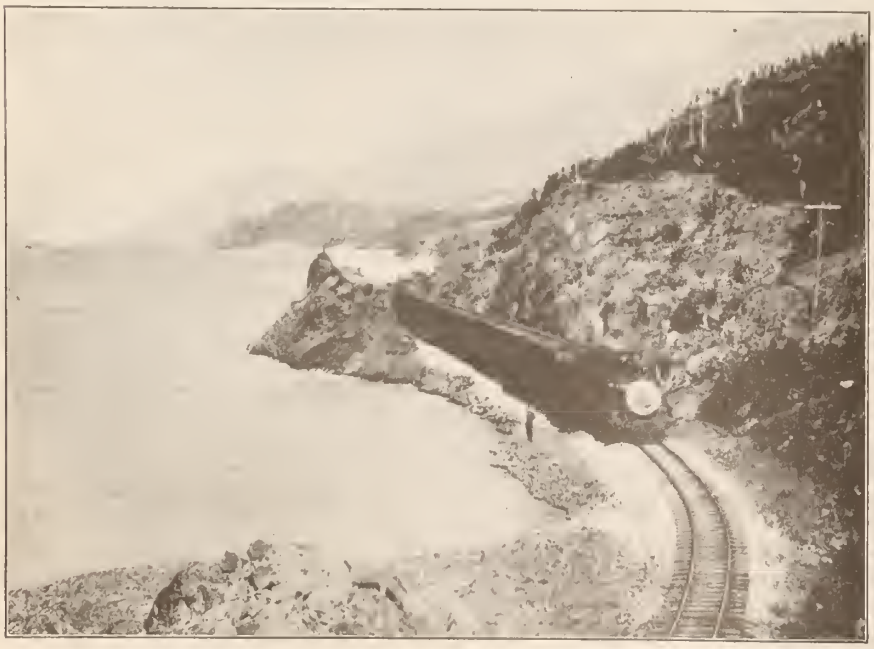
Great beds of red flowers line the railway, and es are to be found all the way to the top. There ar e on the lowland, and everywhere the vegetat green. Passing onward, the road climbs up the de of the cliffs. It winds about in horseshoe curve an its steepness is such that it climbs 2,900 feet or reaching the top. This is 400 feet more than b the highest altitude on the new road to Fair k. The White Pass makes its great climb within t nt miles, and it has only one tunnel along its whole te

As you go up the mountains, the climate r dl changes. You have a half dozen climates hi twenty miles. Now and then you get a breeze f n glacier, and as Jack Frost travels on the wings th wind over the perpetual ice, his breath sends hil to your bones. This is perceptible as you cro the canyon and catch the cold air of the Muir G ier, far away. This whole region was once a great cia garden. You can see glaciers in Skagway, and er are glaciers here and there on the sides of the u tains along the railroad. I saw one with a thr silver falling down the green slope below it. A tl lower the thread had swelled to a rope. Lower ll i had become a great cable, and it ended in the fo in Skagway River, dashing down over the rocks th sea.

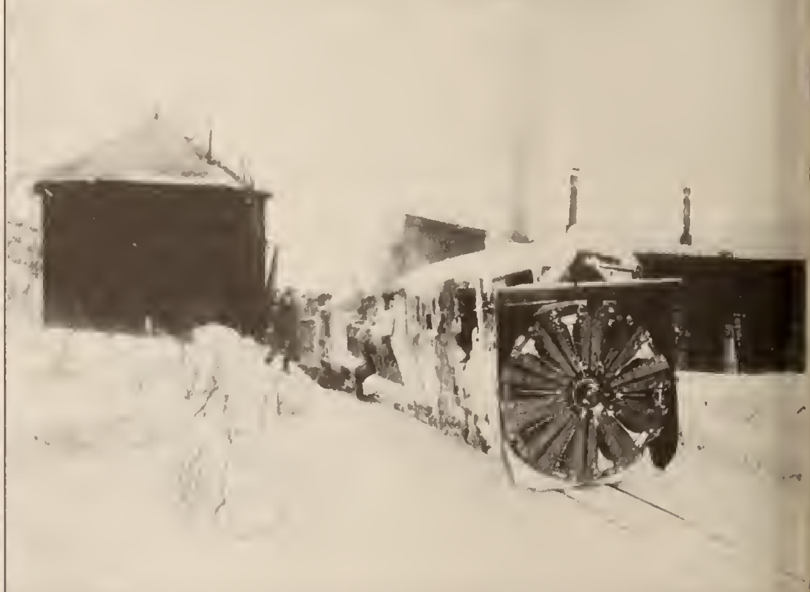
Passing over the mountains of the Coast ge you come into a new country as far as the chara r o the air is concerned. Skagway is as moist as ge Sound, while White Horse is as dry as Denve I Southeastern Alaska it rains almost every day nd the soil is like a wet sponge. Once over the pas o are in a region which has not had a bit of rainf fo months. The country is as dry as a bone, a i midsummer as hot as the Sahara. There are fre en forest fires. As we climbed to the top of the pa w saw thousands of acres ablaze, and there were b ned forests on the sides of the mountains.

There is plenty of soil on the northern slope th range, and at first sight the country would seem b excellent for farming. I am told that it is not. The soil is sand on a bed of gravel, and the rain n through and is lost. Farther north the soil cha ges, but the air grows dryer, and the climate is like t of our Rocky mountain plateau. In fact, Alask s world as to climate, and in speaking of it it is i ossible to compare it with any one region.

IN traveling from Skagway to the tops of the untains the vegetation shows the changes o the climate according to 'altitude. We start in a co try covered with jungle. The trees are spruce and nes of various varieties. Some of them are as big a nd as a flour barrel and as tall as a four-story hous As we ascend they grow smaller and smaller and s ter and shorter, until at last they range in height om



White Pass Railway train on the shores of Lake Bennett



A rotary plow that can cut through drifts twelve feet deep th of one's waist to his shoulder. H ier still they become mere shrubs th crawl on the ground. And still th are perfect trees, although they ha been flattened by the snow that lie on them during the greater part of ie winter. At a little distance they lo like a carpet of green on the sides of he hills. Close to the track they m e you think of the dwarfed pines of Ja n, which may be centuries old, al ough less than two feet in height.

ll the way up the mountains you can se the remains of the trail which the gd hunters climbed before the iron tr k was constructed. They made th way through the ice and snow, ar many died before they reached the to of the pass. One part of the trail is nown as the Dead Horse Canyon. It as so named for the dead horses that ga up their equine ghosts at that pc t. They started out loaded, but we unable to bear the toil of the jo ney. The year before the road was bt t more than 5,000 dead horses were co ted on the trail. Some had lost th footing and been dashed to death or he rocks below. Others had sunk u er their burdens in utter exhaustion a had to be thrown over the rocks, w e still others lost heart and actu- al committed suicide by throwing th nselves over the cliffs. One miner dr ing a mule team got the animals at la to the top, when the leader jumped ov the precipice, dragging the other a nals with him. All were killed as th fell on the rocks in the valley below. T leader had been twice over the trail.

uring the winter of 1897 thirty-three th sand men and women came up the m ntains over the trails on their way to D son. Most of them carried packs on th r backs, some making numerous tr s, during which they took from fifty to ne hundred pounds at a time. Some ha sleds, which they pulled up the m ntains, a single sled carrying per- h s two hundred pounds. The aver- ag outfit of the Klondiker was about o ton, or two thousand pounds, and th cost of getting this over the trail w enormous. Mules and horses were u d, Indians were hired to aid in pack- in the outfits, and the charge by them w 7 cents and upward per pound. On th Dyea trail the Indians got 10 or 15 ce s a pound for taking an outfit fifty m s. The Indians went in families. A an would pack from one hundred to o hundred and forty pounds, a squaw fr eighty to one hundred pounds and gi and boys from twenty-five to fifty p nds apiece. Some of the white men w t into packing and teaming as a b iness. One man is said to have made $ 0,000 by transporting the baggage a supplies of the goldseekers. Another th w a log across a stream and charged 5 cents toll for the use of his bridge.

DURING my trip over the White Pass road I had as a seatmate E er J. White, who was long our Amer- ic consul at White Horse, and who has b n in this country since the gold ru. His stories of the queer sights on th trail are interesting. Said he:

The men carried goods of every de- sc ption. I remember one prospector w packed a grindstone up the hills o his back. Every one wondered what he was going to do with it. He brought it to White Horse and finally to Dawson. There he had a carpenter make him a frame for the stone. When this was completed he let the miners sharpen their axes and picks at 25 cents apiece. They did the work while he sat back and took in a dollar or more an hour for the rent of the grindstone.

"Another man was loaded with window panes. He had sheets of glass seven by nine inches in size. When he got to Dawson he sold them for $2 a pane. Glass was so scarce at that time that beer bottles brought a price as window lights for log cabins. They were piled up lengthwise or set endwise into the windows, being chinked round with mud."

Some of Mr. White's stories related to the towns along the line. There were settlements of log huts and cities of tents. The town of White Pass contained thousands of tents, occupied by men and women waiting for rafts and boats to be completed to carry them down through the lakes and by way of the river to Dawson. In the spring of 1898 there were 20,000 persons camped at the head of Lake Bennett at the time of the breaking of the ice, and on the shores of the lake you can still see the remains of Mike King's sawmill, which cut lumber at the rate of $80 per thousand and upward for the making of boats to go over the lake.

As the crow flies the distance from Skagway to the summit of the White Pass is only fourteen miles, but the railroad track is six miles longer in order to get grades by which the cars could be dragged up the mountains. Our train stopped on the crest of the pass, where the waters flowing into the two oceans divide, and where side by side float the flags of America and Canada. Here, within a few feet of each other, are two streams. One flows toward the west, through United States territory, and after a course of twenty odd miles is lost in the Pacific at Skagway. The other winds its way on down into the Yukon, and it has over 2,000 miles of travel before it reaches Bering Sea. I threw a couple of chips into the streams. One has long since been lost in the Pacific Ocean, and I am in hopes that the other will in time reach the same body of water not far from the Arctic.

Our international boundary is along the crest of the mountains. We have a strip of country in southeastern Alaska which comprises the Alexander archipelago and all of the mainland thirty miles back from the seacoast or to the crest of the range which borders it. This coastal strip extends from the White Pass to the Portland Canal at the south and along the range at the north as far as Mount St. Elias, from where there is a straight line between the two countries northward to the Arctic Ocean.

The Yukon, which has its headwaters in the lakes back of Skagway, flows through Canadian territory for a winding distance almost as great as from Chicago to New Orleans before it crosses the international boundary near the village of Eagle. About twenty miles of the White Pass Railway is in United States territory, and in the neighborhood of ninety miles is in the Dominion of Canada.

The Mother's Prayer

By
MARIETTA HOLLEY

THE *foe is great, the foe is strong,*
Our empty hands are weak;
We, who have toiled and suffered long—
Our fears we cannot speak.
Our faithful labors night and day,
This foe, Strong Drink, destroys;
We kneel amid the gloom and pray
Oh! who will save our boys?

So great, so cunning is this foe,
Linked sins in ambush way—
Temptation's rosy mist they throw
And lure young souls away;
The mighty power of banded wrong
Satan's own art employs;
The enemy is great and strong,
Oh! who will save our boys?

Those who should help us turn and flock
To help the foe instead.
Their hearts seem like the untouched rock
On which vain tears are shed.
The powers of good seem lost and riven,
And o'er life's din and noise,
This anguished cry ascends to heaven:
"Oh! who will save our boys?"

Led by the cold still hand-maid, Pain,
In depths with God alone,
We wrestled for this prescious gain;
We earned them for our own.
How can we see them ruined, sink
From us and heaven away;
We reach our weak arms o'er the brink,
"God, save our boys today!"

He who of old gave weakness power
A giant strong to slay,
Oh! will he hear our prayers this hour—
Deliver us this day?
We know His heart enfolds the earth,
Touched by its woe, its joy;
Oh God, in far-off Nazareth
Your Son was once a boy.

A LIGHT *dawns in the eastern skies*
The prophets saw afar;
It led of old the Magi wise,
Who earnest sought the Star.
We kneel and hail its dawning ray,
The Light takes shape and voice.
"Toil on and trust that Star today,
Our God can save the boys."

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Girls Who Make Good

By MARGARET E. SANGSTER, Jr.

II The Girl Who Dreamed

MARY ELLEN had very few friends in school. I remember her, a chubby wistful little figure standing on the edge of the playground watching the other girls indulge in the fascinating game of hop-scotch. She was seldom invited to join the game, was Mary Ellen, for she was a bashful child, conscious of every look or word, painfully aware of her chubbiness.

"Don't let's ask Mary Ellen to play with us," the children were wont to say, "Mary Ellen never talks. When she hops, Mary Ellen always trips and rubs out the lines." Children are very cruel, sometimes, in a matter-of-fact sort of way that is hard to bear.

Mary Ellen and I had gone to school two years before I ever noticed her particularly—before I ever thought of her as anything but a wistfully chubby child standing on the outskirts of a merry crowd. I noticed her first when our teacher read the best of the week's compositions. Mary Ellen's compsotion was the finest one read.

"The mountain," said Mary Ellen's composition, "looked down on the meadow as a kind grandfather looks down on a little child."

I glanced at Mary Ellen's wistful but chubbily uninteresting little face, and wondered how that had ever occurred to her. On the way home from school I lagged behind the others, for I wanted to talk to Mary Ellen, and Mary Ellen could always be found lagging behind. Her little face flushed in a rather embarrassed way as she saw that I was waiting for her.

"Mary Ellen," I asked as we fell into step, "Mary Ellen, how did you happen to think that the mountain in your composition was like a grandfather? And the meadow like a little child?"

MARY ELLEN'S eyes looked at me, and—had I been older, I would have noticed the deep dream that lay hidden in the soul behind them.

"Oh," she murmured shyly, "the mountain looked so—so old and—stately." (It was a big word for a little girl.) "And the meadow," she continued, "looked so young and—and happy. That's why!"

I was frankly interested and she noticed it. Children can always detect interest—real interest. After a moment Mary Ellen spoke again.

"I always imagine things like that," she said, "when I'm alone. I can't help wondering what the trees are thinking about, and what the flowers say when we're in bed at night. I often wish I was on a cloud up in the sky and could look down on you people walking on the ground. I often guess how it would feel to be a bird, and fly. Don't you?"

It was a long speech—for Mary Ellen. She stopped rather abruptly and her small face flushed rosy-red.

"I often think when I'm alone," she said half ashamedly, "about things like that."

THE next morning I met our teacher on the way to school. When one was early one often met one's teacher. My teacher was pretty and—I was often early.

"I walked home with Mary Ellen, last night," I told my teacher a bit self-consciously. "Mary Ellen thinks very queer things. Mary Ellen says that she always thinks queer things when she's alone!"

The teacher's hand rested lightly, for a moment, on my hair. "Mary Ellen is alone too much," said the teacher. "I wish you children would try to realize what a remarkable little girl she is. Her compositions are such odd, fanciful things. Some day—" and the teacher smiled.

IT was perhaps due to that little talk that Mary Ellen and I became such firm friends. On our frequent walks home from school I discovered that the small chubby girl lived in a world of dreams, peopled by dream-folk. I found that her vague wonderings showed the depths of a very clever brain that ell behind the roundness of her eyes. nd as I came to know the fancies hat sprang up in her brain, I began t ike Mary Ellen.

Commonplace people usually ock with commonplace people. That p ved to be so in the case of Mary Ell for most of the children in school cont ued to leave her out of their hop-s tch games and parties. But I knew hat Mary Ellen, standing on the out rts of the laughing crowd, was wand ing far afield in a fairy world.

CHILD friendships are strang affairs. Some of them are cr ed very easily, and some of them e ure forever. When Mary Ellen n ed away from town she was still a ch by wistful-eyed little girl, strangely a ne, but her image will always be wit ne. I remember how she kissed me go by shyly. How she began to cry w n I asked her if she would write to me

"I'll try to," she choked, "I it hardly seems as if I could bear to ow. But I'll never forget you, never! S m as if I'm going to the land behin the moon. . . . Cold, and awful far aw !"

I cried, too, but even as I was c ing my mind dwelt rather happily o her little farewell speech. The on country—the name charmed me. old my teacher about it next day.

"I'll miss Mary Ellen," I con led to her.

"So will I," answered my tea er, "she was such an old-fashioned tle thing."

MARY ELLEN did not writ nd neither did I—after a brief tal or two. And yet our friendship wa ne of the enduring-forever kind. E ry flower, every tree, every rainbow, ery shy star—almost—brought Mary len before me in a vivid way. It w n't her chubby form that I remem ed or her wistful face. It was the uff of her dreams that caught and eld my imagination. I went on pla ng hop-scotch with the other children ut they were even more commonplace ter the companionship of Mary Ellen nd the thought of her stayed with me

Years pass very swiftly indeed. ly school days were over before I kn it, and I was occupying a desk in an ce, and learning something about the eat world of American business. My air was tucked up and my skirts were g, and my hop-scotch days were a ng in the far distance. And then one n ning on my letter-cluttered de I found a marked copy of a magazin I turned the leaves until I came to a em with a familiar name signed at th nd of it. It was a remarkable little p m, and the name signed was Mary El 's.

I saw many of Mary Ellen's v ses after that. I looked for them. At rst they blossomed out, shyly, in the ch per papers, but later certain standard gazines featured her work. "A co ng young poetess," they called her. nd I smiled to myself as I thought o he chubby child with the wistful e, and the tear-wet eyes, who had k ed me good-by.

People of the literary world were eginning to talk of the new genius ho was writing such wonderful verse. " nd selling it—" added the more comme ial ones. "Anybody can write verse, ut only a genius can sell it."

ONE day I was sitting idly at y desk when Mary Ellen ne breezily in at the door. I didn't ow her, at first, for she was tall and sle er and she wore her clothes with a na al charm, very unlike the way my le friend had worn her gingham fr s. But when she took my hands a I looked deep into her eyes, I saw he same soul, laden with dream-fan s, smiling out at me.

"Oh, Mary Ellen," I exclai d; "I'm glad—*glad* to see you!"

"And I'm glad to see you," she ld me. "I remember how kind you re to a shy little girl that the others r- got about. I'll always remembe I think." And she kissed me.

MARY ELLEN is rather famous now, but I know her very well in- dd, and as I lunch with her, as I take t in her studio, I know that she is the sae girl who was chubby and wistful; t same girl who watched from the o skirts of the crowd. I know that the sae dreams have their home in her bin, that the same visions dwell in h inmost heart of hearts. Then, when s stood by silently, the children t ught that she was stupid. Now c dren, grown up, know that she is c ating great poems, that some mar- vons idea is ever forming in her mind, a when she is silent they look at her wh a vast respect.

Mary Ellen gave a reading of her vses the other day. A great crowd t onged the hall to hear and see her, f Mary Ellen—aside from being a genius—is very easy to look at. When she had finished I began worming my way toward her through the crowd. I paused behind a knot of women who were talking rather loudly, and with a start I recognized one of them as an erstwhile classmate of mine—a girl who had gone up from kindergarten to the end of my school days with me. I was a bit surprised to see her there, for she had been one of the children who used to say, "Don't let's ask Mary Ellen to play with us."

As I paused at her elbow, the whole picture came back to me—the dusty playground, the laughing crowd, the wistful child that was always looking on. And, then I laughed softly.

"Oh, yes, I know Mary Ellen very well indeed," she was saying. "Why, we went to school together."

he Correspondence of Prof. David Smith, D.D.

HAVE lately had a conversation with a Persian, a Mohammedan, about this war a Christianity. I told him that Christ taght "Blessed are the *poor*," while the men w caused the war were anxious to get *rich*, i erms of power if not of wealth. Is it litera to be accepted that *it is better to be poor th rich?* If so, in terms of what? If it was an apted dogma, would not there be an e aordinary readjustment of many habits of tlight which at the present are, or seem to be, v real obstacles in the way of realizing the ptical side of the truth. "Ye are members o of another?"—C. R. L. K.

THE primary essential is a true understanding of our Lord's doctrine of poverty and wealth; and t lack of this has occasioned two ntually antagonistic and equally erronus attitudes. (1) It has been supposed t t he unconditionally condemned wlth, and taught that poverty is the oy pathway to heaven. This was the Eonite doctrine practiced by the Jish sect of the Essenes in his day; al it is the principle of monasticism in a its phases. There are indeed sayings o our Lord which seem to countenance ts attitude. Thus, Evagrius, the cbrated hermit of the Nitrian desert i the fourth century, tells of a brother vose sole possession was a Gospel, and l sold this to provide food for the hgry. "I have sold," he said, "the vrd itself, which says: 'Sell that thou lst, and give to the poor'" (Matt. 1:21). And it was hearing the priest i the chapel of the Portiuncula in 1209 r d the Lord's charge to his apostles t go forth unprovided (Matt. 10:7-10) tt moved Francis of Assisi to embrace perty as his bride. (2) This interptation of our Lord's teaching is pctically possible only for enthusiasts v h a sublime contempt of actualities, a l those sayings have been otherwise hdled. A favorite device is to interpret tm spiritually. Thus in Matthew's port (ver. 3) "the poor" is homileticav amplified into "the poor *in spirit.*" is is indeed true, but it was of literal perty that our Lord spoke (Luke 20, 21, 24, 25).

On the other hand, the critics of last neration accepted the sayings literally, d either, like Renan, saw in them the practical enthusiasm of the young ealist of Galilee or stigmatized them Ebionite interpolations. The explanan lies, to my mind, in a just appreciatn of our Lord's attitude toward verty and wealth; and the fact is not it he regarded the latter as an evil, d inculcated the necessity of poverty order to win heaven, but that he ssociated blessedness entirely from ternal circumstances. The world's a is that happiness lies in prosperity d is impossible in adversity, and the rd shows that it has a deeper source, d is within the reach of all. Of this was himself the supreme evidence. lived a life of continual privation d distress, yet the fulness of peace d joy was his, insomuch that he queathed his peace to his disciples as eir most precious heritage (John 14:), and he could desire nothing better them than that they should have his fulfilled in them (17:13). Hence pears the meaning of his benediction the poor.

And what of his seeming condemnation riches? It is never absolute. Somenes it was his test of aspirants to disleship. The Messiah was pictured in those days as a victorious king, who should restore the ancient throne of David; and many who witnessed his miracles would have followed him in the hope of sharing his royal glory. Such he always warned by showing them the stern reality—participation in his homeless lot (Matt. 8:19, 20; Luke 14:26, 33). Sometimes, again, the demand to renounce their possessions was addressed to those who, like the young ruler, were prizing these too much (Matt. 19:22-24). The truth is that neither is poverty good in itself, nor wealth evil. They are God's appointments, and they are good or evil according to the use we make of them.

DAVID SMITH.

The College, Londonderry.

◆

The Uplift of the Negro

ONE of the rising institutions of the South is the Slater Industrial and State Normal School for colored people. It is located at Winston-Salem, N. C., where it is doing a very remarkable work in educating and Christianizing the American negro. Mr. W. A. Blair, a leading banker and business man of Winston-Salem, speaking of this institution, says: "The line on which it is conducted offers the only solution of the race problem. Its influence has been very good; we have no race friction here now, the Slater School is no longer an experiment but a splendid reality, being as important as any in the entire South for the colored race, outside of Hampton and Tuskegee." Its land, buildings, equipment, etc., cost $50,000. The graduate students and friends have done much of the manual labor in erecting the buildings. The State officials, appreciating the character and extent of the work, offered the school $12,000 additional upon a similar amount being raised by the trustees, in order that a new building—which is very greatly needed—might be erected to be used as a hospital and training-school for colored nurses. All the construction will be contributed free by the colored people themselves, enabling the trustees to put up a very commodious and serviceable building, if the money can be raised now. A great effort has been made by friends of the institution and the Christian Herald has been requested to lay the matter before its readers, some of whom have helped the Slater School in the past, and who are therefore interested in its welfare. Contributions for this deserving cause may be sent to the care of the Christian Herald, Bible House, New York, N. Y., which will remit the same to the treasurer.

◆

MR. J. CRAWFORD JOLLY of Warren, Ark., has attended Sunday school every Sunday for more than eighteen years, and his friends believe he is the champion Sunday school attendant of the world. The nearest he ever came to missing was when he was confined in a hospital. He had orders not to leave his bed, but when his nurse was absent he donned his clothing and made his way to another part of the building, where he sat through the Sunday school session. Mr. Jolly is not only an attendant, but takes an active interest in Sunday school work. He is editor of the Bradley County Eagle.

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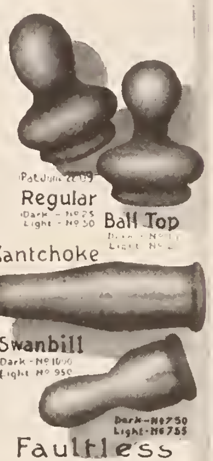

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The Philippian Christians

International Sunday School Lesson for June 25
Reading Lesson: Phil. 1:1-11; 4:1-9

Another Pentecostal Drama

By Arthur H. Howland

THE eight chapters studied this quarter contain so many acts and scenes that it would be impossible to stage the events for action at a single performance unless the whole day could be given to it as is done for the Passion Play at Oberammergau. But to reduce these chapters to the form of a drama as was done with the first eight chapters at the first quarterly review will probably be the best way to impress the events and their significance upon the minds of the students.

The Dramatis Personæ of the six acts covering the eight chapters from Acts 9 to 16 are as follows: Paul; Peter; Cornelius; Herod; Barnabas; Silas; Luke (not mentioned, but whose presence is implied in the "we passages" beginning chap. 16:10); John Mark; Timothy; Ananias; Sergius Paulus; Elymas; Æneas; the priest of Jupiter at Lystra; the Cripple at Lystra; Philippian Jailer; Mary (John Mark's mother); Rhoda; Dorcas; Eunice, Timothy's mother, and Lois, his grandmother (II Tim. 1:5); Lydia, the slave-girl at Philippi; stoners of Paul at Lystra; masters of the slave-girl at Philippi; magistrates; soldiers; prison attendants; worshipers at the synagogues; Jewish trouble-makers; members of Council at Jerusalem; crowds and mobs in various cities.

The six acts are as follows: Act I. Saul's Conversion. Scene 1: The blinding light on the Damascus Road. Scene 2: Saul receiving the Holy Spirit's blessing in the house of Judas on Straight Street as Ananias prays. Scene 3: Saul's escape from Damascus by being let down the outer wall of the city in a basket. Scene 4: Paul introduced by Barnabas to the Christian leaders at Jerusalem.

Act II. Conversion of Cornelius. Scene 1: Peter heals Æneas at Lydda. Scene 2: Dorcas revived by Peter at Joppa. Scene 3: Peter's dream, the sheet full of unclean animals lowered from the upper air as he is sleeping on a house top at the home of Simon the Tanner. Scene 4: The Holy Spirit falling upon the household of Cornelius and his friends as Peter preaches to them in the home of the centurion at Cæsarea. Scene 5: Christian leaders at Jerusalem sanction Peter's act of preaching to the Gentiles.

Act III. Peter's Escape from Prison. Scene 1: James beheaded. Scene 2: Peter is imprisoned and escapes. Scene 3: The interrupted prayer meeting at the house of John Mark's mother, Peter returning from prison while they are praying for his release. Scene 4: The death of the persecutor Herod as he sits upon his throne allowing the people to declare he is a god.

Act IV. The First Missionary Journey. Scene 1: Paul and Barnabas, having returned from their relief trip to Jerusalem (Acts 11:29-30), are set apart for missionary work as the Christians of Antioch meet to pray. Scene 2: Sergius Paulus, the Roman deputy of Cyprus, hears the Gospel; Elymas, the sorcerer, disputes with Paul and becomes blind. Scene 3: Paul and Barnabas turn to the Gentiles at Pisidian Antioch after the Jews there refuse to accept their message. Scene 4: After the persecution at Iconium and the escape from that city to Lystra, Paul heals the lame man. The people led by the priest of Jupiter wish to worship the disciples; then when Jews from Antioch come to Iconium to bring an evil report, they stone Paul and drag him out of the city, thinking him dead. He rises and walks back to the city. Scene 5: Paul and Barnabas return to Antioch.

Act V. The Council at Jerusalem decides to free the Gentile Christians from the restrictions of the Mosaic law. Scene 1: Trouble-making Jewish Christians come to Antioch and insist that the Gentile converts must keep the law of Moses. Scene 2: The Council at Jerusalem decides that they need not do so. Scene 3: Paul and Barnabas, with Judas and Silas, tell the good news to the Christians at Antioch.

Act VI. The Gospel Brought to Europe (first stages of the Second Missionary Journey). Scene 1: Paul and Barnabas disagree about taking John Mark with them, and Paul chooses Silas to go with him. Scene 2: Paul finds Timothy, a young, efficient Christian worker, at Lystra (or Derbe). Scene 3: The call to Macedonia, while Paul is at Troy. Scene 4: The fortune-telling slave-girl at Philippi is converted, her masters have Paul and Silas arrested, and they are put in prison. Scene 5: An earthquake shakes the prison, loosens the staples and rings to which the prisoners' chains are fastened, the jailer rushes in, and as he listens to the words of Paul, he is converted.

Again we find two currents of action, one toward good, the other obstructing and hindering the forward movement. We found, distinctly marked in the first eight chapters, the movement toward God and toward Fraternity. In the next eight chapters are found the further movements toward Liberty, toward Expansion, toward Organization. It happens that the one act in the present drama which has the least dramatic interest is as a matter of fact the most important in considering the progress of the Christian movement, that is Act V, the Council at Jerusalem, described in the fifteenth chapter of Acts. It was here that the leaders of the church decided that Christianity must be allowed to break through the narrow limits of Judaism and flow out with its healing, strengthening energies toward all the world.

Some of the adult classes would do well to study in connection with this lesson of liberty some of Paul's great writings on the subject, particularly the third, fourth and fifth chapters of Galatians, in which he scolds the members of the Galatian Church for desiring, after they had been made free from the yoke of the ceremonial law by the power of the Gospel, to submit themselves to its bondage again. He sums up the whole situation in Galatians 5:6: "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love." Read also Paul's wonderful summary of Christian obligation in Romans 13:8-10, culminating with the words: "Love worketh no ill to his neighbor, therefore love is the fulfilling of the Law."

The Christian religion is a matter of life, of freedom, of enthusiasm, of love, of opportunity, of joy; not a thing of formalism and cold obedience, of the dreary bearing of burdens and the painful doing of difficult duties. The church at Antioch received with gladness and gratitude the message of freedom and joy which came from the Council at Jerusalem, and that heritage of liberty and joy is ours today. Again and again throughout the centuries certain groups of Christians have tried to bind the hearts of believers with burdens heavy to be borne, burdens of belief in non-essential dogma, burdens of obedience to unauthorized authorities and uninspired restrictions and laws, burdens of cold formalism and heavy ritualism. All such things are really hindrances to the great forward sweep of Christianity toward the glorious liberty of the sons of God.

Nothing seems easier to forget than that God desires us to be sons rather than slaves, friends rather than servants. We remember many of the sayings of Jesus but forget that he said: "Henceforth I call you not servants, but I have called you friends." (John 15:15.)

In the study of the drama portrayed in these chapters of the Acts we find again the hinderers, hinderers who were trying to defeat the forward movement, trying to turn the drama into a tragedy. Most of the main actors are helping forward the right movement, helping by hard work, by earnest testimony, by

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[illegible], faithful, happy living. And here are the hinderers: Herod, beheading James, and imprisoning Peter; Elymas, moved by jealousy to dispute Paul's preaching before the deputy; some Jews who tried to kill Paul in Damascus; the Jews who drove Paul and Barnabas out of Pisidian Antioch; the leaders of the hostile mob at Iconium; certain Jews from Antioch and Iconium who came to Lystra and persuaded the people to turn against Paul and finally to stone him; those who threw the stones upon the apostle, nearly killing him; the trouble-making Jewish Christians who doubtless thought they were doing right, but who were really working at cross purposes with God, insisting that the Gentile Christians should become circumcised; the masters of the slave-girl at Philippi, and the magistrates who committed Paul and Silas to jail.

Again the question, Which side are we on in the present-day acts of this age-long drama of the Gospel? Notice particularly that we may be hindering without realizing it, just as Saul first hindered, thinking that he was doing God's service in persecuting the early Church; just as doubtless some of the Jews in the synagogue at Pisidian Antioch and other places thought they were pleasing God by being faithful to the old doctrines and forms and rejecting the teachings of the disciples; just as the Jewish Christians from Jerusalem thought they were doing right in insisting that the new Gentile Christians must observe the old Mosaic law; just as even the magistrates at Philippi probably thought they were doing right in committing these trouble-making street preachers to jail. There is only one way to make sure that we are helping all the time and not hindering—that is by asking every day the question Saul of Tarsus asked from the dust of the Damascus road: "Lord, what wilt thou have me to do?"

Notice the passages that show the movement toward brotherhood—Acts 9:27-28, showing how the Christians at Jerusalem received their new brother, Saul; Acts 10:39, describing the charitable works of Dorcas; 10:4, 31, praising the benevolence of Cornelius; the whole of the tenth chapter and the first eighteen verses of the eleventh, showing how the Gentiles were included in the offers of the Gospel; 11:28-30, describing the relief sent from the Antioch Church to the needy Christians at Jerusalem; chapter 15, the removal of the burdens of the ceremonial law from the Gentile converts; all the acts of mercy and words of comfort performed and spoken by Christian leaders.

Modern scholars are inclined to read in the records of the Acts and the Epistles signs of a sharp and perhaps bitter controversy between Peter and Paul. There is undoubtedly some unwritten history here which would be most intensely interesting if it could be gotten at. It is certainly strange that after the twelfth chapter of the Acts, Peter passes so completely out of Luke's narrative. It cannot be that he was executed at about this time because Paul refers in Galatians 2:11-14 to a visit of Peter in Antioch which evidently took place some time later and was the occasion of one episode in the contention between the two apostles; and Peter in his second epistle refers graciously and lovingly to the letters of Paul to the churches. It may be that the separation of Paul and John Mark had something to do with this estrangement, because we know that Mark became the close associate of Peter, and doubtless wrote his Gospel under Peter's direction. On the other hand, we know that Mark came again to be a close and comforting companion to Paul. The chief point that the scholars make is that there are clear signs of two distinct, and to some extent, conflicting, wings in the early Christian church, one emphasizing Christian deeds, the other emphasizing Christian faith. The Epistle of James is supposed to represent the former wing, of which Peter is believed to have been the leader. Paul's preaching and writing were the inspiration and instruction of the other wing, of which he was the leader, emphasizing dogma at the expense, so some scholars contend, of service. But the conclusive answer to all these objectors to the leadership and teaching of Paul is the 13th chapter of I Corinthians. A man who could write that chapter should never be accused of standing in the way of Christian love and service. Indeed, his epistles are full of love, and contain many exhortations to generosity, self-sacrifice and service. The theory of atonement which he developed and taught was to him only a guide, by which sinful, selfish men, getting rid of the anxiety over past sins and the curse of present sins, could find their way into a life of love, lived under the smile of God and for the sake of their fellow men. Peter's epistles present, as a matter of fact, the same theory of the atonement as Paul's. The four great epistle writers of the New Testament, Paul, James, Peter and John, present after all a marked unity, calling all men into intimate fellowship with God and to affectionate, helpful comradeship with their neighbors.

Notice finally three ideas of God in these eight chapters. When Herod was making his great speech the people cried out: "It is the voice of a god and not of a man." (Acts 12:21-22.) Again at Lystra the people were so amazed at the spiritual power of Paul and Barnabas, they cried out: "God has come down to us in the likeness of men," and wished to worship them and offered sacrifices. These incidents reveal the real thirst for God that is in the souls of people everywhere. They are eager to find Him, searching for Him in every event and every place. The psalmist has given a vivid picture of that quenchless thirst of the soul after God in the palpitant words: "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God." (Psalm 42:1-2.) Now God had indeed come down to these people of western Asia long ago, but not in the way they thought. Not in the eloquent words of a brilliant king, not in visible form in the persons of wandering miracle-workers, but in the souls of these humble preachers of the word and the souls of their comrades in the faith. God had come down to them in the presence of the Holy Spirit. It is He, the Holy Spirit, who is the great, dominant, efficient, triumphant personality in all these chapters of the Acts of the Apostles. He was in the souls of these believers in Jesus, and their work was to persuade others to receive him too. He is in the world today. God has thus come down to men. And your life and mine may be the channels through which this ever-living God may enter the souls of needy people who crowd about us in these busy days, thirsting for Him.

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Young People's Topics for June 25

What Is the Purpose of Our Life on Earth?

Christian Endeavor. Eph. 2:1-10

Training Workers

B. Y. P. U. Titus 2:11-15. (Conquest Meeting.)

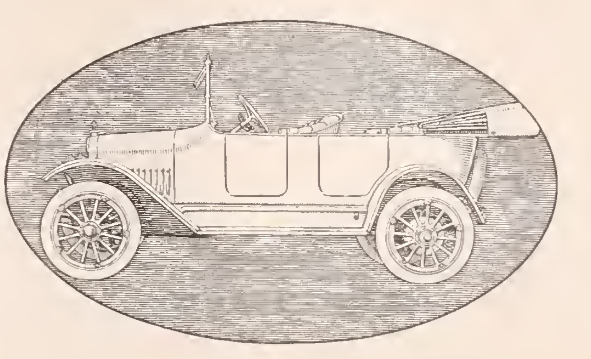
How Can I Make My Home Happier?

Epworth League. Eph. 4:31, 32; 6:1-7; Rom. 15:1-3

◆

UNDER the personal leadership of Rev. A. C. Dixon, who has just terminated his year of office as President of the London Baptist Association, a six months' Evangelistic Campaign, in which practically the whole of the London area churches of his denomination, numbering some 230, took part, has recently been conducted with fruitful results. Dr. Dixon, in addition to conducting numerous evangelistic meetings, held conferences with groups of ministers, which were responsible for much of the success of the movement. In addition to his other work, Dr. Dixon is President of the London Christian Endeavor Federation, and lately carried through a Baptist and Endeavor Campaign simultaneously, the two movements achieving fine results. The Endeavor Federation has 20,000 members and between 500 and 600 Societies.

FLOYD JOHN EVANS, Union evangelist, of Topeka, Kans., who recently held a series of successful meetings in Michigan, is now engaged in a tabernacle campaign at White Cloud, Kans.



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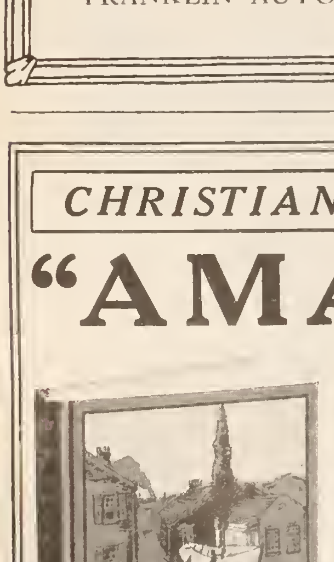

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The President on Peace

Continued from page 719

quarter of the globe, has of necessity engulfed many a fair province of right that lies very near to us. Our own rights as a nation, the liberties, the privileges, and the property of our people have been profoundly affected.

We are not mere disconnected lookers-on. The longer the war lasts the more deeply do we become concerned that it should be brought to an end and the world be permitted to resume its normal life and course again. And when it does come to an end, we shall be as much concerned as the nations at war to see peace assume an aspect of permanence, give promise of days from which the anxiety of uncertainty shall be lifted, bring some assurance that peace and war shall always hereafter be reckoned part of the common interest of mankind.

We are participants, whether we would or not, in the life of the world. The interests of all nations are our own also. We are partners with the rest. What effects mankind is inevitably our affair as well as the affair of the nations of Europe and of Asia.

One observation on the causes of the present war we are at liberty to make, and to make it may throw some light forward upon the future, as well as backward upon the past. It is plain that this war could have come only as it did, suddenly and out of secret counsels, without warning to the world, without discussion, without any of the deliberate movements of counsel with which it would seem natural to approach so stupendous a contest. It is probable that if it had been foreseen just what would happen, just what alliances would be formed, just what forces arrayed against one another, those who brought the great contest on would have been glad to substitute conference for force.

If we ourselves had been afforded some opportunity to apprise the belligerents of the attitude which it would be our duty to take, of the policies and practices against which we would feel bound to use all our moral and economic strength, and in certain circumstances even our physical strength also, our own contribution to the counsel, which might have averted the struggle, would have been considered worth weighing and regarding.

And the lesson, which the shock of being taken by suprise in a matter so deeply vital to all the nations of the world has made poignantly clear, is that the peace of the world must henceforth depend upon a new and more wholesome diplomacy. Only when the great nations of the world have reached some sort of agreement as to what they hold to be fundamental to their common interest, and as to some feasible method of acting in concert when any nation or group of nations seeks to disturb those fundamental things, can we feel that civilization is at last in a way of justifying its existence and claiming to be finally established. It is clear that nations must in the future be governed by the same high code of honor that we demand of individuals.

We must, indeed, in the very same breath with which we avow this conviction, admit that we have ourselves upon occasion in the past been offenders against the law of diplomacy, which we thus forecast; but our conviction is not the less clear, but rather the more clear, on that account.

If this war has accomplished nothing else for the benefit of the world, it has at least disclosed a great moral necessity and set forward the thinking of the statesmen of the world by a whole age. Repeated utterances of the leading statesmen of most of the great nations now engaged in war have made it plain that their thought has come to this: That the principle of public right must henceforth take precedence over the individual interests of particular nations and that the nations of the world must in some way band themselves together to see that that right prevails as against any sort of selfish aggression; that henceforth alliance must not be set up against alliance, understanding against understanding, but that there must be a common agreement for a n- mon object, and that at the hea of that common object must lie the i lo- lable rights of peoples and of mank l.

The nations of the world have be ne each other's neighbors. It is to ir interest that they should unders nd each other. In order that they ay understand each other it is imper ve that they should agree to cooperat a common cause and that they shou so act that the guiding principle of at common cause shall be even-handec nd impartial justice.

This is undoubtedly the thougl of America. This is what we ourselve ill say when there comes proper occasi to say it. In the dealings of nations th one another arbitrary force mus he rejected and we must move forwa to the thought of the modern world. he thought of which peace is the ver at- mosphere. That thought consti es a chief part of the passionate convi on of America.

We believe these fundamental th s:

First, that every people has a rig to choose the sovereignty under which ey shall live. Like other nations, we ve ourselves no doubt once and a in offended against that principle whe or a little while controlled by selfish pas n, as our franker historians have en honorable enough to admit; but it as become more and more our rule o fe and action.

Second, that the small States o he world have a right to enjoy the ne respect for their sovereignty and or their territorial integrity that at and powerful nations expect and i st upon.

And, third, that the world has a ht to be free from every disturbance ts peace that has its origin in aggre on and disregard of the rights of pe es and nations.

So sincerely do we believe in t se things that I am sure that I speak he mind and wish of the people of Am ca when I say that the United Stat is willing to become a partner in ny feasible association of nations fo ed in order to realize these objects nd make them secure against violatio

There is nothing that the U ed States wants for itself that any er nation has. We are willing, on the n- trary, to limit ourselves along with m to a prescribed course of duty an e- spect for the rights of others, which ill check any selfish passion of our ow as it will check any aggressive impul of theirs.

If it should ever be our privileg to suggest or initiate a movement or peace among the nations now at r, I am sure that the people of the U ed States would wish their Governme to move along these lines:

First—Such a settlement with re rd to their own immediate interests a e belligerents may agree upon. We e nothing material of any kind to ask or ourselves, and are quite aware tha ve are in no sense or degree parties t e present quarrel. Our interest is ly in peace and its future guarantees.

Second—A universal associatio of the nations to maintain the invi te security of the highway of the sea or the common and unhindered use o ll the nations of the world, and to e- vent any war, begun either cont y to treaty covenants or without war g, and full submission of the cause o the opinion of the world—a vi al guarantee of territorial integrity d political independence.

But I did not come here, let me re t, to discuss a program. I came onl o avow a creed and give expression to e confidence I feel that the world is n now upon the eve of a great consum a- tion, when some common force wi e brought into existence which shall a- guard right as the first and most fu - mental interest of all peoples and ll Governments, when coercion shall e summoned not to the service of poli al ambition or selfish hostility, but to e service of a common order, a com n justice, and a common peace.

God grant that the dawn of that y of frank dealing and of settled pe e, concord, and cooperation may be r at hand!

Union Church of the Canal Zone

THE Panama Canal has developed other problems than those which have centered around Culebra Cut. The tendency of the earth to slide is no greater than the tendency of savage humanity to forget old landmarks and to slip into careless ways and unworthy living when home is a long way off. The religious necessities of the canal workers were recognized from the beginning of the American work on the canal, and eight chaplains, six Protestants and two Catholics, were placed on the pay rolls of the canal at small salaries. The Canal Commission built in Cristobal, Gatun, Gorgona, Las Cascadas, Empire, Culebra, Paraiso, Corozal, Ancon and Balboa combined chapels and lodge halls, furnished them and offered them for use free for social activities and for religious work, the lower floor of the buildings being made available for church services. In these chapels some good work was done by the chaplains and by volunteer workers.

Type of chapel and lodge hall built by the government

In the fall of 19[illegible] the services of six of the chaplains were discontinued. Of the two remaining chaplains, who were attached to the Ancon hospital, one was Catholic and the other a Protestant Episcopal. Early in 1914 representatives of the different congregations of the Canal Zone organized the Union Church of the Canal Zone, and union organizations existing at several points were merged into this church. Some of these had been called Christian Leagues, some Union Churches, but they had pointed the way to the solution of the problem of efficient Christian work on the Isthmus.

At the present time there are only about 4,000 whites in the Canal Zone, and it is not likely that this number will soon exceed 6,000. If this population were centered in one place, denominational work might be possible. But spread out as it is, throughout the Zone, the union of all denominations into one organization seems desirable if the work is to be self-supporting or to minister measurably to the needs which must be met. The constitution of the Union Church provides that its activities must be non-sectarian and its teaching evangelical. Any persons who present evidence of satisfactory church connections elsewhere or who are willing to sign the covenant of the church are admitted to membership, but they are permitted, if they desire, to retain their membership at home. All members of the Union Church are members of whichever chapel they find it most convenient to attend, the constant transferring of men from point to point making this sort of interchangeable membership necessary. The church covenant is as follows:

> Thankful for God's abundant goodness, and for his great gift of salvation through Jesus Christ our Lord, I hereby covenant to seek to know and to do his will, and to promote, as far as I can, the interest of Christ's kingdom.
>
> Accepting the Bible as my supreme standard of faith, and heartily believing in the province of private judgment in the interpretation of the Scriptures, I agree to recognize as Christians and worthy of my fellowship all who devoutly love the Lord Jesus Christ and accept his standard of teaching and conduct as set forth in the New Testament.
>
> Realizing that the success of the church depends upon the consecration of the individual membership, I covenant to attend its services, to contribute to its support, to labor to maintain its peace and harmony, and, as far as possible, in every way to promote its temporal and spiritual welfare.

IN the organization of this union movement, no effort has been made to set up a new denomination, but a definite effort has been made to present to Latin America, through the Union Church, living evidence of the essential unity of Christendom. The membership of the church at present numbers in the neighborhood of 400, and the total average attendance in the Sunday schools is in the neighborhood of 600. Chapels are maintained at Cristobal, Gatun, Paraiso and Balboa and Sunday school services are also maintained at Pedro Miguel.

The work of the church has prospered from its organization, and it now commands the services of two regular pastors and is planning to add one more. It is outgrowing its facilities at every point, and it is planned to erect permanent church buildings of concrete in Balboa and in Cristobal, the buildings to cost from $40,000 to $60,000.

The membership of the church now includes Episcopalians, Baptists, Methodists, Presbyterians, United Brethren, Dutch Reformed, Disciples of Christ, Christians, Congregationalists and Lutherans. In addition to the work of the Union Church on the Isthmus, work is being carried on for white Americans by the Catholics, Episcopalians, Christian Scientists, and Southern Baptist churches, the latter church having begun a work at Balboa Heights, where they are erecting a church building. In that section of Panama City farthest from the Canal Zone there is a Methodist mission, in which services are held in English and Spanish, and this mission cooperates heartily with the Union Church. In Colon, Episcopalians use a church building built by the Panama Railroad Company. The Southern Baptist and the Wesleyan Methodists of England are reported as doing good work among the West Indians. The Salvation Army, the Seventh Day Adventists and the National Baptist Church, Colored, are also conducting work upon the Isthmus. In addition to these, the American Bible Society has two representatives, one at each end of the canal, and is erecting a building at Colon.

◆

FOR nearly a year, a prayer meeting has been held every weekday morning at a private home in Santa Rosa, California. The time of meeting is unusual, viz: ten o'clock in the morning. Several ministers are in this gathering. The object of the meeting is to pray for a revival of spiritual life among the Christians of the community, and the salvation of the unsaved. At the same time, Bible readings are conducted in different homes in the city afternoons and evenings. These started with very few attendants, but interest has increased so that the seating capacity of some of the homes is taxed to the last degree.

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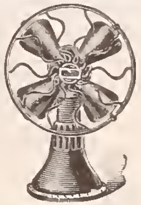
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THE CHRISTIAN HERALD
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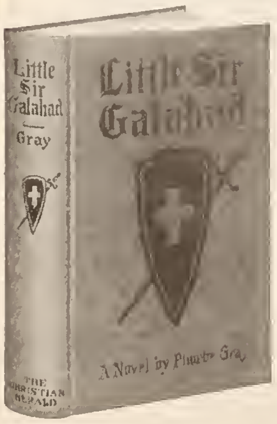
Everyone who has read "Pollyanna" should read "Just David." He is as lovable as the heroine of the Glad Book. Mrs. Porter believes that the idea of the possibility of happiness should be held up to people, but she does not attempt to preach about it. She simply lets her characters speak.

"Just David" is not only a story of amazing popular appeal, but in its way a genuine masterpiece as well. Everyone who reads it has the same enthusiasm. David is one of those characters that seem too real to stay inside a book. It is safe to say that every single reader will regard him as a cherished friend. "Just David," bound in cloth, with frontispiece, postpaid, $1.25 net.

We will send a copy of "Just David," postpaid, to any present subscriber as a reward for sending us one new eight-months' subscription accompanied by $1.00. Or, we will renew your subscription to the Christian Herald for a year and send a copy of "Just David," postpaid, for $2 00.



"LITTLE SIR GALAHAD"

We do not know when we have had quite as much pleasure in reading any book this year as "Little Sir Galahad." There is so much that is charming and humorous and intensely human in the whole story that it appeals to the reader probably with greater force than if the action were on a more dignified level.

It is as good a story as we have encountered in many a day, and that's saying a good deal.

We will send a copy of "Little Sir Galahad," postpaid, to any present subscriber, as a reward for sending us one new yearly subscription accompanied by $1.50. Or, we will renew your subscription to the Christian Herald for one year, and send a copy of "Little Sir Galahad" for $2.00.

CHRISTIAN HERALD, Bible House, New York, N. Y.

The Christian Herald Prayer Leagu

ALL Christians are urged to unite with the members of the Prayer League in daily prayer at the noon hour. Also any one is at liberty to send a request for prayer or an acknowledgment of answered prayer, thereby becoming enrolled as a member of the Prayer League. All correspondents are specially requested to make their letters as brief as possible. Write requests and acknowledgments on separate sheets.

MRS. H. W., of Cincinnati, Ohio, writes to acknowledge answer to prayer for a loved one who was in great trouble. She writes: "I was worried and prayed for peace and assurance that all would be right. That evening word came that everything had been settled as we would have had it."

A daughter writes from Noble, Ill.: "I want to thank the Prayer League for what it has done for me. A few weeks ago I asked prayer for my father who was about to undergo an operation. He has improved so much that an operation is not necessary."

Mrs. E. C. K., of Walla Walla, Wash., writes: "I sent a request for the prayers of God's believing children for the recovery from heart trouble of a dear wife and mother. I thank our dear Heavenly Father she is well, and it surely was through only the Divine healing, for she was not at the time under any doctor's care."

H. Y. writes from San Jose, Cal.:

Last Fall when very sick with pleurisy and on the verge of having pneumonia, a friend brought the Christian Herald to me, and while perusing its pages the thought came to me that if I would get up in the name of Jesus I believe he would heal me. I did so keeping on praying to the Lord for strength, and he heard my prayer. Later again I was healed of severe pains in chest just by prayer. Through these experiences I received faith to pray for a long standing trouble that doctors could not cure. It was not dangerous, but required continual attention, and now I am completely healed. Praise be unto his name. Through this I was strengthened spiritually and I fear nothing, but commit all things in his hands, and know that he will bring them to pass.

A daughter writes from Burlington, Vt.:

I wish to ask prayers for my aged father in his eighty-fifth year. He believes in Christianity but does not claim to be a Christian. Won't you please pray that he may be saved, and acknowledge Christ as his Saviour before he leaves this world? I wrote you once to pray for an orphan niece and the prayer was wonderfully answered.

W. (from Scranton, Pa.) writes:

Please pray that my husband may feel the need of a Saviour, that mother may not become totally blind and that I may be cured of asthma. After many days I can write that certain problems are now being solved for which I am truly thankful.

A believer in prayer writes from Stanton, Va.:

In October I wrote to the Prayer League asking prayers for a revival in Waynesboro. There were forty conversions, besides a spirit of brotherly love over the whole town. At the same time I asked you to pray that I might be cured of rheumatism, from which I have been a sufferer for eight years. I suffered greatly all winter and was gradually growing helpless, when I was directed to a specialist who has greatly benefitted me. I feel like a different person now."

A grandmother writes from Bloomington, Ill.:

"I sent a request to pray for my grandson who was threatened with tuberculosis. Your prayer was answered and I thank and praise God for it. Please continue to pray for him. He shows signs of being overcome by the drink habit." A mother writes from East Cranby, Conn.: "In a recent letter to you I asked your prayers to the dear Lord for the relief of my son who was in trouble. I am now happy to say your prayers have been answered. I wish to ask your continued prayers for his health, also that he may overcome the desire for intoxicating liquor, which I think he is trying hard to do."

F. E. S., of Grand Rapids, Mich., writes:

Some time ago I wrote requesting prayers for my sister who had been sick for several years. God has answered our prayers and she is much improved. She has been converted to Christ; so has another member of the family. Kindly pray that all of the fami soon learn to know the only true Go that Jesus may be the head of our hon

A letter comes from Mrs. W., Rose, La.:

My son, who is connected with the national Health Commission, has sail Ceylon. Pray that he may be useful new field.

Acknowledgments of answered have also been received from:

S. J. B., Forest Home, Cal.; Mrs. Toledo, Ohio; F. E. S., Grand Rapids, Mrs. M. T. W., Bloomington, Ill.; M D. T., Haddon Heights, N. J.; Mrs. L. Madisonville, Ohio; Mrs. P., Senatobia, Mrs. C. L. T., Reedville, Va.; L. D. M., land, N. C.; Mrs. M. E. O., Broken Okla.; Mrs. H. W., Cincinnati, Ohio. I. A. H., Blue Mound, Kansas; Mrs. B., Leominster, Mass.; A believer in Staunton, Va.; E. C., Dixie, Quebec, Ca Mr. W. S., Oakdale, Ill.; Mrs. T. L. B., Ill.; Mrs. A. S. S. A., East Cranby, Mrs. E. C. K., Walla Walla, Wash.; T. F. D., Bellingham, Wash.; Mrs. H. Barronvale, Pa.; A. L. S., Philadelphia Mrs. J. C., Marshalltown, Iowa; An Ol scriber, Los Angeles, Cal.; Mrs. V. Belton, Texas; Mrs. C. A. McF., Ft. S. D.

Prayers are asked for reviva religion at:

Horton, Mo.; Oakland, Calif.; Eco Ind.; Saratoga Springs, N. Y.; Nas Tenn.; Toledo, Ohio; Reedville, Va.; Iowa; Farmington, Wash.; Rowland, N. Haynesville, La.; Belle Plaine, Iowa (i Bethany United Evangelical Church); K Mich. (that many may be saved durin Evangelistic meetings); So. Bethleher Y. (that S. S. class of young men may be sa Mrs. A. L. T. asks prayer that the sa may be closed in Rochester, Minn.; F at Travers City and Bangor, Mich. prayer for statewide prohibition in Micl

Mrs. C. E. H. asks prayer that son's may be restored. Four parents that d ters' minds may be restored; F. L. T. wife's mind may be restored. A mother her child's mind may be restored. Si other friends ask prayer for mental resto or strengthening for relatives, friends themselves.

Seventeen friends ask prayer for th toration or strengthening of sight for f or relatives or for themselves.

Forty-seven friends ask prayer for a d work of grace, assurance of sins forgive express in other ways their desire for sonal spiritual blessing.

Ten parents ask prayer that their sons be cured of the liquor habit. H. C. that d ter-in-law may be cured of the habit. wives, their husbands. F. B., father. teen, that other friends or relatives ma delivered from the habit.

Mrs. A. G. P. asks prayer that her son be cured of the drug habit; Miss D. E nephew.

Twenty-nine parents ask prayer fo conversion of sons; including Mrs. H. and Mrs. G. R. that their three sons ma converted; also Mrs. A. L. T. that five may be saved. Eighteen wives ask p for the conversion of their husbands. Ei three friends, for the conversion of other tives or friends.

Twenty-one readers ask prayer for s spiritual blessing for others.

One hundred and twenty-three friend prayer for the healing of others, inclu S. J. N. that son may be healed witho operation.

Ninty-three ask prayer for healing of t selves. Nineteen friends ask prayer for ing of hearing for themselves or others.

Forty-two friends ask prayer for hel guidance in financial affairs.

Seventy-two friends ask prayer for granting of varied desires and needs.

◆

THE British and Foreign Bible So during the past year sent out 11,05 copies of the Scriptures. This enor number is made up of 889,000 Bibles, 2,43 Testaments, and 7,733,000 smaller volu each containing at least one complete Since the war began, ten new transla have been added to the Society's list. are in the languages of tribesmen of Nort Nigeria; one is in Ewe (South Togoland) in Pangasinan (Philippines); one in M (Lake Nyassa); and the other in Uele (Be Congo). The Society's translations appear in 497 tongues.

THE Blair-Hunt Evangelistic Party conduct a series of evangelistic meet beginning at St. Paul, Minn., which progress during the summer, from poi point, along the main line of the Nort Pacific, until every section of the 2,000 from St. Paul to Puget Sound, has hear message. Short, vigorous meetings of to ten days' duration will be conducted at stop. The work is undenominational.

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For the Strengthening of the Churches

MINISTERS and laymen, and among the latter many experts in the field of advertising, will get together in connection with the convention of the Associated Ad Clubs of the World, Philadelphia, June 27-28, for what is probably the first conference of the kind on the subject of church publicity. To these conferences the Associated Ad Clubs invite delegates from churches and other religious organizations. It costs but a dollar for a delegate to register and attend the three sessions of the conference. It will be a new and beneficial thing for churches to send their pastors or other representatives as delegates. The church publicity headquarters will be at the Covington Hotel, 38th and Chestnut Streets. Of course, accommodations can be secured elsewhere also, but ministers and laymen intending to take advantage of this important conference should promptly register as delegates at headquarters. The program of the three departmental sessions devoted to church publicity will be found below.

Program Church Advertising Conference,
Philadelphia

Tuesday, June 27th

Morning Session 10 A.M.

Chairman, Christian F. Reisner, D.D., Pastor Grace Methodist Church, New York.

OPENING PRAYER
Bishop Luther B. Wilson of New York
EXPLANATORY REMARKS
Herbert S. Houston, President Associated Advertising Clubs
THE CHICAGO CHURCH ADVERTISING CONVENTION
W. Frank McClure, Mgr. Publicity Dept.
WHY SHOULD THE CHURCH ADVERTISE
John Lee Mahin, Advertising, New York
SENSATIONALISM VS SANITY
Rev. Roy B Guild, D D., Executive Secretary, Commission on Federated Movements Federal Council of Churches in America
HOW SHALL A CHURCH ADVERTISE
W. R. Hotchkin, Cheltenham Advertising Agency, New York.
ADVERTISING TO FILL A CHURCH
Rev. W. E. Barton, D.D., Congregational Church, Chicago
ADVERTISING THE SUNDAY SCHOOL
Rev. Samuel D. Price, Recording Secretary New Jersey Sunday School Association
DELIVERING THE GOODS ADVERTISED
Rev. Daniel H. Martin, D.D., Fort Washington Presbyterian Church, New York

Afternoon Session 2 P.M.

WHAT NEWSPAPERS WANT
James Keeley, Editor Chicago Herald
MAKING RELIGIOUS INFORMATION APPETIZING
Willard Price, Editor "World Outlook," New York
"DISPLAY" CHURCH ADVERTISING FOR NEWSPAPERS
Arthur C. Turner of the Baltimore News
"COPY" FOR CHURCH ADVERTISING
Rev. T. F. Keeney, D.D., Pastor First Methodist Church, Syracuse, N. Y.
OUTDOOR CHURCH ADVERTISING
O. J. Gude, Outdoor Advertising, New York
A CITY-WIDE CAMPAIGN
Rev. Paul B. Jenkins, D.D., Pastor Immanuel Presbyterian Church, Milwaukee, Wisconsin
THE LAYMEN AND CHURCH ADVERTISING
George Hubbs, Advertising Manager, Dodge Bros., Automobiles, Detroit
MY EXPERIENCE IN CHURCH ADVERTISING
William B. Morris, Advertising Manager and Director, Northwestern Knitting Company, Minneapolis
CO-OPERATIVE RELIGIOUS ADVERTISING
Merle Sidener, Sidener Van Riper Adv. Co., Indianapolis
PUBLICITY AIDING THE PREACHER'S MESSAGE
Rabbi Charles Fleischer, Leader The Sunday Commons, Boston
DISCUSSION

Wednesday June 28th

Afternoon Session 2 P.M.

THE FIRST SUCCESSFUL CHURCH ADVERTISER
William B. Ashley, Associate Editor, Christian Herald, New York
CHILDREN AS PUBLICITY AGENTS
Rev. Charles H. Woolston, D.D., Pastor, East Baptist Church, Philadelphia
PUBLICITY FOR THE SMALLER TOWN CHURCH
Rev. R. C. Keagy, Pastor, Lyons Methodist Church, Clinton, Iowa
PUBLICITY FOR FOREIGN MISSION
S. Earle Taylor, Secy. Board Foreign Missions, Methodist Episcopal Church
MOVING PICTURES AS AN ATTRACTION
Rev. Chester C. Marshall, Pastor, Metropolitan Temple, New York
SPECIAL SUNDAY NIGHT ATTRACTIONS
Rev Christian F. Reisner, D.D.
PUTTING A DOWNTOWN CHURCH ON THE MAP
Rev. Finis S. Idleman, D.D., Central Christian Church, New York
SECURING MONEY FOR CHURCH PUBLICITY
Philip E. Howard, Advertising Manager, Sunday School Times, Philadelphia
DOES ADVERTISING PAY?
Rev. Daniel E. Weigle, D.D., Pastor, Messiah Lutheran Church, Philadelphia
DISCUSSION

◆

Methodist General Conference

Continued from page 725

the convening of this Conference. These included Bishops Hartzell and Scott, who are retired because of the age limit, and in their places the Conference elected Rev. Eben Samuel Johnson, and Rev. Alexander Priestly Camphor (colored).

The Closing Moments

A DRAMATIC moment occurred during the last days of the Conference when the presiding officer's table and chair were auctioned off for $3,200. These finely carved pieces had been made by the boys of the Methodist School in Venice. The purchase price of $3,200, together with other gifts which increased the amount to $5,100, went to the support of this school. The purchaser of the table and chair was F. M. Arter, a business man of Cleveland.

A notable body of men it was that sat day after day for a month under the president's gavel in the great Convention Hall. There were many keen minds and great speeches. There were many dialects, and representatives from all parts of the world were present. The old heresy about preachers' sons was given a death blow when a member asked how many were eligible to join a "Preachers' Kids Club," and it was found that one hundred and forty-one of the delegates were preachers' sons or daughters.

Both in its personnel and its achievements this General Conference undoubtedly was, as a large number of the old-timers were heard to declare, by far the greatest that Methodism has known.

◆

A Correction Willingly Made

THE Rev. H. G. Mendenhall of New York, Moderator of the Presbytery of New York, writes to the Christian Herald as follows:

> As a fellow member of the Religious Press Club as well as examiner of candidates for the ministry in our presbytery, I am writing you in regard to the editorials in the Christian Herald of April 26 and May 3, entitled "Ministerial Fitness" and "Undermining the Faith." While the tone of these articles is excellent, true and courageous, I must beg leave to differ with you on the premise which has called them forth, viz: the purported examination of candidates at our last meeting of presbytery. The reports in the secular papers were misleading and did not state the facts. Not one of these three candidates denied the resurrection of our Lord; on the other hand, all affirmed it in the most positive terms. They did not deny the miracles of Christ; but affirmed them, including the raising of Lazarus. The "Story of Jonah" was not mentioned in the examination. They did not deny the Virgin Birth of Jesus; but, quoting from one of the candidates, they "did not affirm it with the same confidence they affirmed the historical facts of the resurrection." They, however, affirmed their belief in the preexistence of Christ as a person; in his deity as the Eternal Son of God, and in his incarnation as Jesus of Nazareth. They "accepted as fundamental to the Christian Gospel those truths which the doctrine of the Virgin Birth is intended to express and conserve; namely, the complete humanity and the complete deity of Christ."
>
> These young men were examined by a committee of sixteen men, only four of whom have or have had any affiliation with the seminary from which these candidates graduated. "There was (no) sharp tilt in presbytery between the representatives of the old and the new school theologies." On the other hand, there was a quiet spiritual influence which made for solemnity, and after the young men had answered the questions for licensure, one of our ministers, who is a weekly contributor to your columns, led us in prayer, and when the licensure was effected, the members of presbytery, standing around these young men, joined in singing, "Blest Be the Tie That Binds."

When Baby Plays

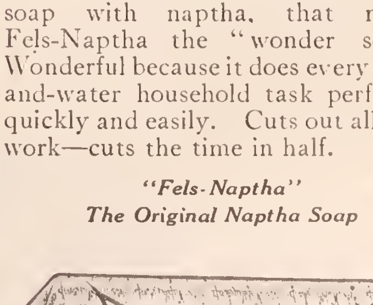
When she gets hold of a lead pencil, for instance and "writes" all over the white paint that's *so* hard to keep clean anyway! *Don't* get cross! It only means a damp cloth and Fels-Naptha Soap. In a jiffy, without hard rubbing, the pencil marks will disappear; smudgy finger marks too—and all kinds of dirt.

There's nothing better than Fels-Naptha for getting bathtubs clean, either. No hard scrubbing to get rid of that greasy scum that *will* collect—just wipe out the tubs, basins or bowls with a damp cloth and Fels-Naptha Soap. You'll be surprised at their shining whiteness. Fels-Naptha dissolves grease, softens dirt and makes it disappear.

Let baby have *her* wash-day too—it will make her so happy to copy Mama's way of washing. And Dolly's clothes *do* get dirty. If Mama washes with Fels-Naptha Soap she knows how easy work can be. With Fels-Naptha there's no hard rubbing—no long boiling. Just soak the clothes with Fels-Naptha Soap for about 30 minutes. When you come to wash, the *hard* part's done. The dirt rolls out with a few light rubs. You get the clothes on the line in *half* the time, sweeter and cleaner than ever before.

It's the perfect combination of soap with naptha, that makes Fels-Naptha the "wonder soap." Wonderful because it does every soap-and-water household task perfectly, quickly and easily. Cuts out all hard work—cuts the time in half.

"Fels-Naptha"
The Original Naptha Soap



Berry Time

Doubles the Use of Puffed Grains
Six for Every Berry

These bubbles of grain—Puffed Wheat and Puffed Rice—belong in each dish of berries.

Mix in six for every berry.

As a shortcake needs crust, so berries need these airy, flavory morsels—as a blend.

Float Them In Milk

Every milk bowl calls for Puffed Grains. For these are whole grains. They are toasted. They are flaky, thin and crisp.

The grains are puffed to eight times normal size. So they float on milk like bubbles.

They are steam-exploded—easy to digest. All the millions of food cells are broken.

The fearful heat has given them a fascinating flavor.

Imagine how these tissue-thin, toasted globules add to the joys of a milk dish. And the outer grain coats—most needed by young folks—are not lacking in these foods, remember.

Puffed Wheat Except in Far West **12c**
Puffed Rice **15c**
Corn Puffs—Bubbles of Corn Hearts—15c

Don't serve for breakfast only. There is many a way to enjoy them. And in this form these grains yield all that Nature gave them.

These are puffed by Prof. Anderson's process. The grains are shot from guns. Every food cell is exploded. Every atom feeds.

These are not mere cereal dainties. They are scientific foods. And in summertime your pantry shelf should be kept supplied with all.

The Quaker Oats Company
Sole Makers

(1340)

Merry Moments

WHERE WAS THE VERGER? There was once an excellent clergyman—the rector of a parish—a very godly man, but an exceedingly dull and uninteresting preacher. When he read the prayers of the Church service he always closed his eyes. Noticing this peculiarity, his curate, who was a witty young wag, wrote the following epigram:

"I never see my rector's eyes
He hides their light divine;
For when he prays, he shuts his own,
And, when he preaches, mine!"
(*Contributor please communicate.*)

HE PROVED IT. During the recitation of a college class in natural philosophy, the Professor observed a tall, lanky youth in a rear seat, his head drooping, his body relaxed, his eyes half closed, and his legs encumbering an adjacent aisle.

"Mr. Frazer," said the professor.

The freshman opened his eyes slowly but did not change his pose.

"Mr. Frazer, what is work?"

"Everything is work," was the drawling reply.

"Sir," exclaimed the professor, "do you mean to tell me that is a reasonable answer to my question?"

"Yes, sir."

"Then I take it that you would like me and the class to believe that this desk is work?"

"Yes, sir," replied the youth wearily; "it is woodwork."

HE KNEW. We were at the supper table when four-year-old Dorothy suddenly asked, "Mamma, what *is* a stork?" Seven-year-old Gordon, who has had to help a good deal in caring for the two littlest ones, promptly replied, "A pest."

BUT HE'S NOT A PILGRIM. A little farmer lad of four, thus described a woodchuck: "His head is red, but the rest of him is plymouth rock."

COULD HE ARREST A COLD? A man was appointed detective for a railroad company, and he showed his authority at every opportunity. While riding in a coach one day, he heard a little boy behind him sniffling.

The detective turned to him and said, "Have you a pocket handkerchief, my little man?"

The boy replied, "Yes, sir, but mamma said I shouldn't loan it to everybody."

FLASHES OF FUN. Ethel used to play a good deal in Sunday school, but one day she had been so good that the teacher said in praise,

"Ethel, my dear, you have been a very good girl, today."

"Yeth'm," responded Ethel. "I couldn't help it. I dot a stiff neck."—*Pittsburgh Chronicle.*

THE POSITIVE FARMER.—This farmer was a very positive man. "Tar fence posts," said he, "and they will last forever. I have tried it three times, and I know."

Your Little Wife

WHO plans to make your future bright
Your little wife.
Who cooks to tempt your appetite?
Your little wife.
Who tells her woman friends that you
Are one grand husband through and through?
Who's the best girl you ever knew?
Your little wife.

Who pats your cheeks when you get home?
Your little wife.
Who smoothes the thin hair on your dome?
Your little wife.
Who looks at you, her brown eyes clear,
And, snuggling to you, extra near,
Says, "This is pay-day, ain't it, dear?"
Your little wife.
—*William F. Kirk in New York Journal.*

◆

Membership Not Required

ON Sunday afternoon, May 21, the Y. M. C. A. of Chicago dedicated the tallest Y. M. C. A. building in the world, the new eighteen story Y. M. C. A. hotel on Wabash Ave., near Eighth Street. The hotel is designed to provide self-respecting young men, who have come to the city to make their way, or who are temporarily out of an employment, with clean, well-ventilated rooms, worth-while comradeship, and wholesome environment. All unnecessary expense is eliminated and rooms are furnished for 30, 40 and 50 cents a day. The hotel operates a cafeteria and a lunch counter and in addition to rest, recreation, reading and writing rooms, there is a rear lobby seating 500 in which motion pictures and interesting lectures, many of them illustrated, provide clean amusement each evening. This lobby is used for religious meetings, as well, and provision is made on Sunday for guides to accompany the men to the various churches. The hotel is not intended to furnish men with a permanent home, but only to serve them while they gain a foothold in the city. A free employment service is operated in connection with the hotel.

My Pet Corn
Ended This Way

Written by a Blue-jay User

I had a corn which bothered me
years. It spoiled a hundred evenir
Nothing in my life had yiel
such a sum of pain.
I did what all do—pared it, daul
it. But I caused more soreness tl
I saved in pain.
And the corn remained.

Then I read of Blue-jay.
One night I applied it, and the pain
ever stopped. In two days I removec
and the corn was gone.
Never since, believe me, have I let a c
ache twice.

No friend of mine now ever has a c
I told them all of Blue-jay. It has n
failed—I know it cannot fail.
Now I write this to say to every wor
that corns are out-of-date. The pain e
instantly with Blue-jay. And the corn s
disappears.
Once prove this and you will keep as
from corns as I do. And it is well w
while. Try this way tonight.

15c and 25c at Druggists
BAUER & BLACK, Chicago and New Y
Makers of Surgical Dressings, etc.

Blue=jay
Ends Corns

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tentment-bringing book. Written in deli
easy style. No sermons. No fads. G
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SPECIAL NOTICE:

You Must Not Delay Your Entrance into the

Bible Picture Contest

r you may not have time enough to solve the pictures satisfactorily. You cannot afford to let another day go by. Order our Outfit immediately! You have until July 17th to mail in our answers; that's plenty of time if you act this moment. If ou delay you positively will not have time to compete well. et your order into the mail today. Don't let another night ind you still delaying. We will send your Outfit by return nail—arouse yourself and mail in your order!

"I Have Waited Until Now to Begin

e **Bible Picture Contest** because I knew I would not need a longer period of time in which to find verses in the short list for the pictures, and I preferred to wait until I had all the pictures before me at once. Now I want my Outfit and all the pictures. I intend to interest myself hugely for the next month solving pictures."

The above is typical of many letters received

You, Too, Can Begin Right Now

and have just as interesting a time, and just as much opportunity to excel.

YOU'LL undoubtedly have more time than you will need to solve every picture to your entire satisfaction. Why, all you have to do is to spread the sixty pictures out in front of you on the sitting room table, look at each one, familiarize yourself with them, and then go slowly through your "Gems from the Bible" (the 2,000 Bible verses from which to choose those that fit the pictures). As you come to a verse that seems applicable to a picture, make a note of the verse on a slip of paper. Then, when you've gone through the "Gems" and picked out all the verses that caught your eye, discard the poorer verses, and write in your Reply Book the verses that in your opinion really fit the pictures *best*. Send in your Reply Book by July 17th (it will be all right even if *mailed* on that day), and those submitting the best titles will be awarded the 419 cash rewards.

The Judges

who will designate the best verses for the pictures, from among all the verses submitted by contestants, are:

PROF. JAMES M. GRAY, D. D.,
Dean of Moody Bible Institute.

HON. P. P. CLAXTON,
United States Commissioner of Education.

R. WILBERT W. WHITE, D. D.,
President, Bible Teachers' Training School, New York.

DR. HENRY OTIS DWIGHT,
Recording Secretary, American Bible Society.

JUDGE A. S. TOMPKINS,
Justice, New York State Supreme Court.

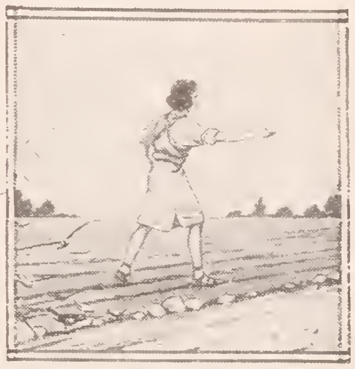
REV. CHARLES M. SHELDON, D. D.,
Pastor, Author of "In His Steps."

HON. JOHN WANAMAKER,
Former Postmaster General.

Close with one of the offers

shown to the right. Then you will get the handy Contest Outfit. Free competition may be had as provided in the rules, which are free on request. With the Outfit you receive the rules, object lesson helps, etc.

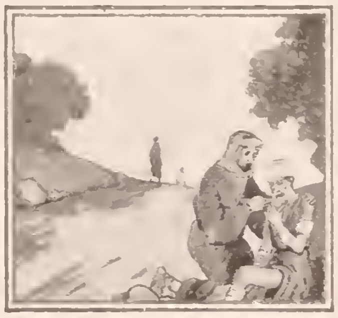
An Example Picture

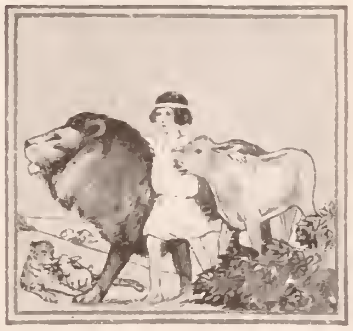


The best verse in "Gems from the Bible" for this picture is: And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. *Mark 4:4*

Two Contest Pictures

What Bible verses fit these pictures best?





$3,500 in 419 Awards

First Reward	*$1,250.00 Cash*
Second Reward	*625.00 Cash*
Third Reward	*350.00 Cash*
Fourth Reward	*250.00 Cash*
Fifth Reward	*150.00 Cash*
Sixth Reward	*100.00 Cash*
Seventh Reward	*75.00 Cash*
Eighth Reward	*50.00 Cash*
Ninth Reward	*20.00 Cash*
10th to 24th Rewards, each $2.50	*37.50 Cash*
25th to 419th Rewards, each $1.50	*592.50 Cash*

In the event of ties, the full prize tied for will be paid each tying contestant.

Special Offers

For $2.00 present or new subscribers will be sent the Christian Herald for one year and the Bible Picture Contest Outfit of "Gems from the Bible," Reply Book, and sixty pictures. Or Christian Herald will be sent for 8 months, Modern Priscilla for one year, and the Contest Outfit. Or Christian Herald for 8 months, Orange Judd American Agriculturist for one year, and the Outfit.

For $1.60 Christian Herald will be sent for 8 months, the American Messenger for one year, and the Contest Outfit.

For $1.50 the Christian Herald will be sent to a new subscriber for 8 months, with the Contest Outfit, and a present subscriber securing the subscription will be sent an Outfit also.

For $1.00 the Christian Herald will be sent to a new subscriber for 8 months, and a present subscriber securing the subscription will be sent a Contest Outfit.

Use This Coupon for the $1.00 Offer

Bible Picture Contest Editor,
Christian Herald, Bible House, New York City

Dear Sir: I enclose $1.00 for which send the Christian Herald for 8 months to this new subscriber:

Name. . . . .

Address . . . .

. . . .

For securing this subscription send me the complete Contest Outfit of "Gems from the Bible," Reply Book, and sixty pictures *at once*.

My Name. . . . .

Address . . . .

. . . .

NOTE. We will hurry Contest Outfit to you by *return mail*.

Impressive of Safety

ON heavy roads—in soft clay, mud, sand—the sturdy Vacuum Cup Tread thrusts and grips deeply below the surface, preventing loss of traction and side slipping.

Not fancy patterns on artificial surfaces made for illustration, but plain *proof of positive traction right on the road*, left everywhere in *actual service*, is the safety advertisement of Pennsylvania Oilproof

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EBONY TREAD

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5,000 Miles

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DELIVERED FREE on approval and **30 days' trial.** Send for big **free** catalog and particulars of *most marvelous offer* ever made on a bicycle. You will be astonished at our **low prices** and *remarkable terms.*

94 STYLES, sizes and colors in Ranger bicycles. Most complete line in America. Other guaranteed models $11.95, $14.75 and $17.60. A few good second-hand bicycles taken in trade, $3 to $8 to clear.

Tires, lamps, wheels, sundries, **parts, and all** bicycle supplies *at half usual prices.* **Do not buy** until you get our catalog and offers. *Write Now.*

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Why Villa Isn't Caught

AN American writer whose reports and photographs of conditions in the Philippines, Haiti, Mexico and other countries during revolutions have been widely read in the United States, but whose identity for a very special reason cannot be disclosed at this moment, gives us the personal statement by Villa which appears below and which was secured by this writer during a period of rather close intimacy with the various leaders in Mexico. As he has had unusually good opportunities to study the Mexican situation, his brief analysis of the situation which follows the Villa interview is both timely and interesting.

I DON'T even speak my own language clearly. I was born near Chihuahua. My father was a poor peon, illiterate. I remember little of him. I just grew up as most poor Mexican boys do, in filth and ignorance. Even as a boy I was quarrelsome and physically far superior to most Mexican boys. My home was wrecked, my people robbed, and my sisters despoiled by soldiers and bands of lawless Mexicans, and I finally became a bandit. I have been a convict also" (frowning ferociously.) "I believe it is a crime to let the rich get richer and the poor poorer each year. I have robbed, but it was always those that deserved or could afford to be robbed, and I always gave a great share of the spoils to the poor. . . . I am not fit to stand at the head of my country's affairs, or attempt to rule or govern. I leave that to those who are fitted. As to Carranza—who knows?" (A shrug of the shoulders) "It will be hard to pick a man wise enough, brave enough, and honest enough to rule Mexico." (When next the writer saw Villa, the latter and Carranza had separated.) "Dog!" he hissed; "he isn't fit to rule. Mark my words; should he ever be successful and defeat me, which is impossible, he couldn't rule any length of time. For two reasons: first, he hasn't got the interest of his country at heart; and second, he hasn't the confidence of the better class of Mexicans. But no matter who was in power or how distasteful or unpopular the government, Mexico would unite and fight any common enemy. No matter what the cause, or how serious the provocation, just let any foreign power step one foot on Mexican soil, and all factions, no matter what their own beliefs, grievances, or quarrels, would immediately forget everything in their endeavor to repel an invading force."

. . .

CARRANZA isn't the only one to reckon with. There are thousands of poor peons, and illiterate Mexicans who will flock to Villa, who know their own country with its hundreds of hiding places in the mountainous passes. Other factions hating Carranza realize that now is their time to disrupt the government. It means a veritable game of hide and seek. Villa can badger and torment our troops and wage a savage guerrilla warfare that will cost many lives and entail millions of expense. Should Carranza factions join hands with Villa, it would mean a war far more serious than the average American realizes.

You may say what you please of the ignorance and poor marksmanship of the Mexican soldier, but you cannot question his courage. I have seen Villa personally lead charge after charge against Federals in strongly intrenched positions and in the face of the deadliest of fire; charge the trenches and engage the enemy hand to hand. What he lacks in intelligence he makes up in personal magnetism, ferocious energy, and ability to lead his ragged followers into the jaws of hell. An excellent horseman, muscles like iron, and practically tireless, he knows every foot of the mountains in and around Chihuahua, and with thousands of friendly spies it will be practically impossible to capture him. So large is the area to be covered, small detachments of his men can swoop down and inflict heavy damage on an invading force. Facts that most people do not know and which would perhaps be hard to prove, are that certain foreign powers, expecting large concessions of all kinds should certain factions friendly to them be in power in Mexico, are furnishing large sums to finance revolutionary bodies, *and there is in reality no man strong enough to rule Mexico.*

The ignorant do not care who or what they are fighting for. They only know they are fighting; but one thing is certain, they will forget all previous differences to fight the hated gringos. They haven't forgotten.

Artillery will play an infinitesimal part in this struggle. To the cavalry will fall the bulk of the work, although the jackass batteries and the machine guns will be kept busy. Villa is far too foxy to attempt to make a stand, but will devote his time to harassing the invading lines with frequent sallies against the railway lines and border patrols. Should factions all drop their differences and unite in repelling our forces, their first act will be to entirely destroy the Mexican National railroad line, and without that it is practically impossible to make any progress. This means corps of trained railroad builders, mechanics, engineers, and time and millions. If our only intention is to capture Villa, it is safe to say he is the most costly bandit any nation ever pursued.

C. A. P.

Here's the

AMERICAN FLAG

you'll need for the

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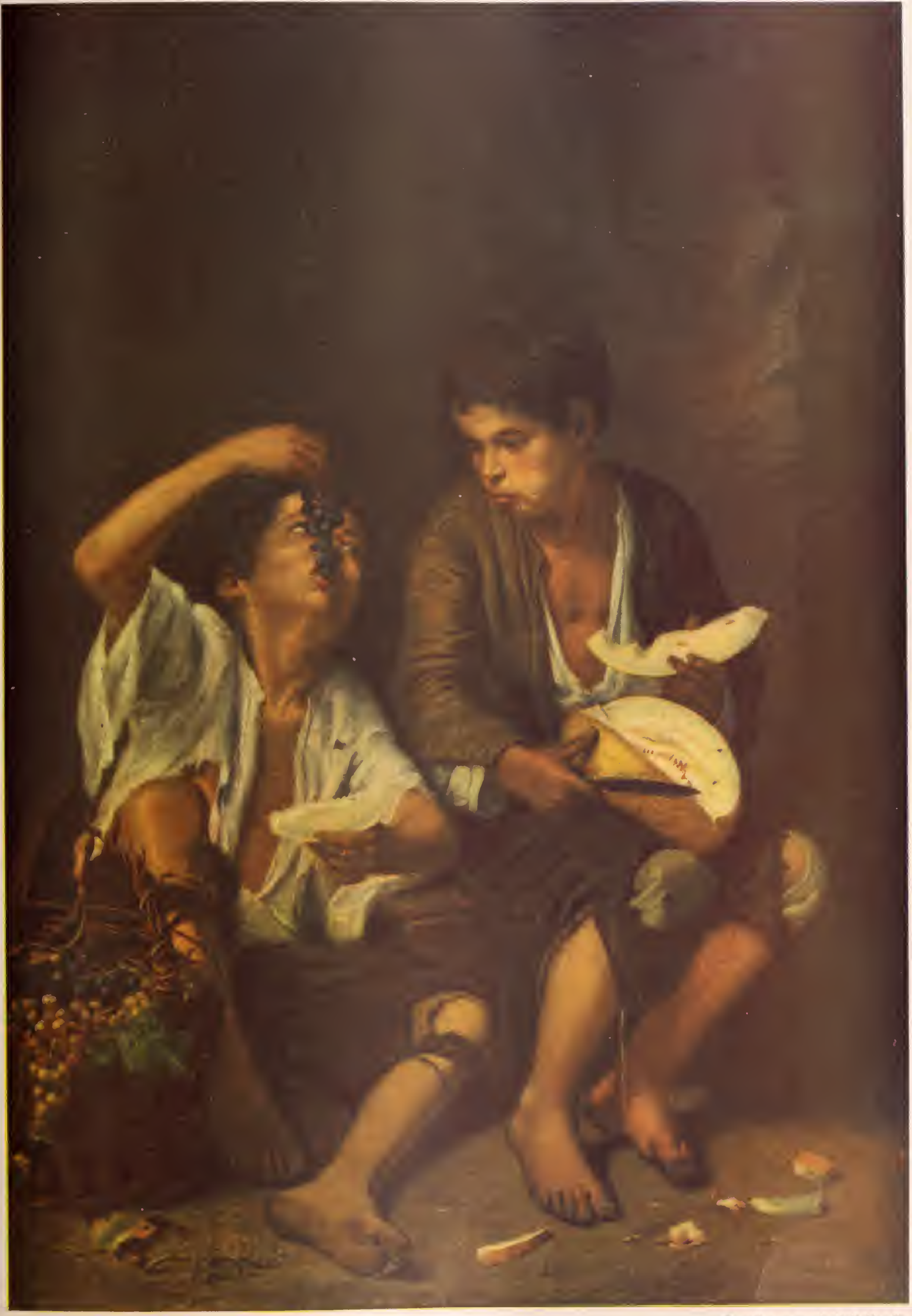

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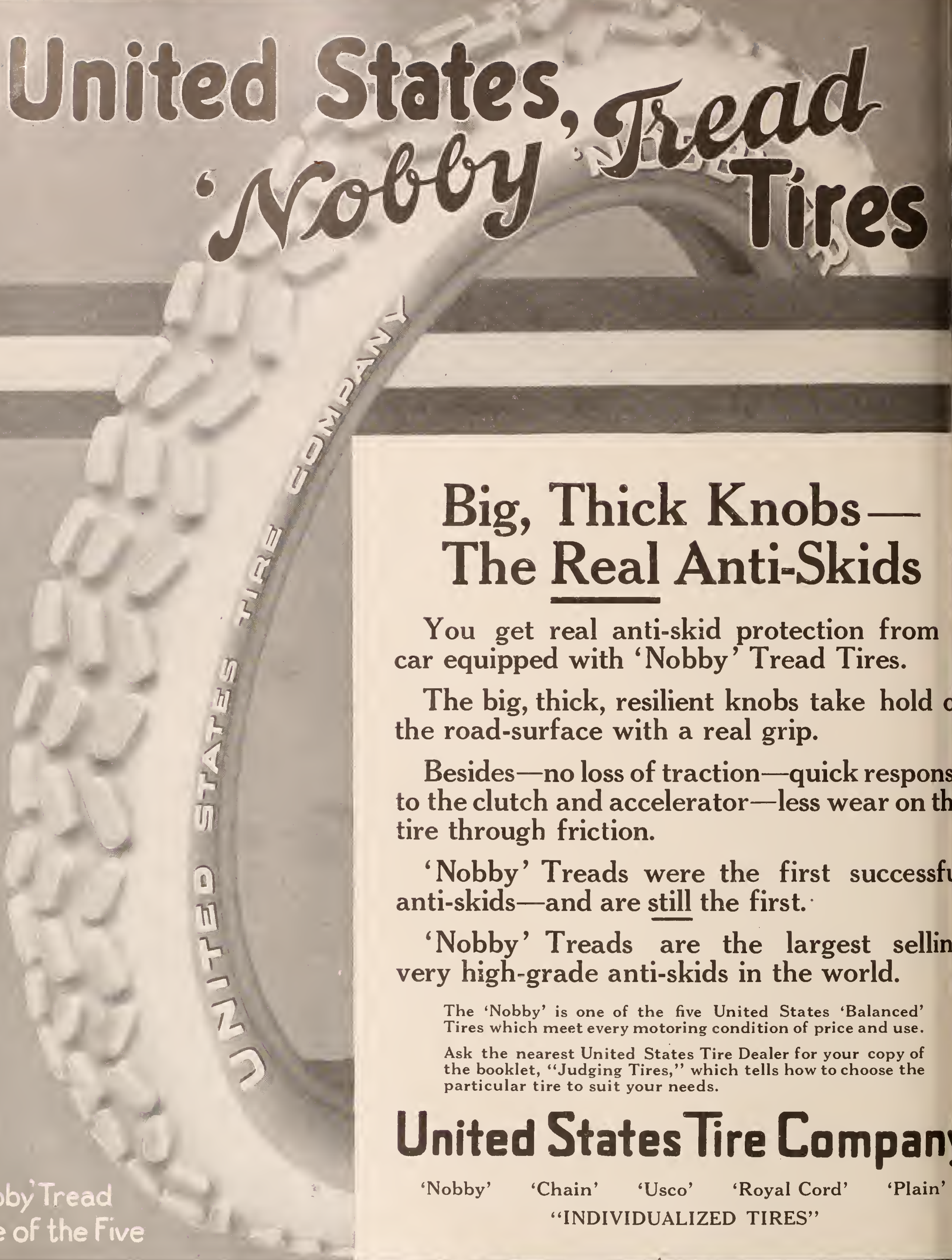

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Kitchener of Khartum

© Medem Photo Ser

T late Field Marshal Earl ratio Herbert Kitchener

WHEN in August of 1914 the light of peace was lost and war clouds darkened Europe, and England awakened to the danger that threatened Albion's shores, the empire sought for a man—a man, if perchance there were such a one, as big as the emergency and as potent as the danger. Two figures immediately arose before the minds of government an people alike: Lord Roberts, and Kitchener of K rtum. But General Roberts was past the age fo ctive service, and it was Earl Kitchener who was ca d to the War Office and who was charged with th duty of creating a British army equal to the dema d upon the empire.

F ELD MARSHAL HORATIO HERBERT KITCHENER was a son of Colonel Henry H atio Kitchener of the Thirteenth Light Dragoons. H was born in Ireland, but no Irish blood was in i veins. Just before he was twenty he went on a oliday from the Royal Military Academy at W lwich to visit his father, then residing at Dinan in rance. The Franco-Prussian war of 1870 was be g fought. Without his father's knowledge or co ent young Kitchener enlisted in the armies of Fr ce, his service being cut short by an attack of pn umonia. On his recovery his father obtained his di harge. He returned to Woolwich and in January, 18 , entered the British army as a second lieutenant, be nning his service in Palestine and Cyprus. In 18 he was detailed to Egypt, where he was appointed a ajor of cavalry in the Egyptian army and began a orough study of the Egyptian character. In 18 he was attached to the expedition which atte pted to relieve General Gordon, who was besieged in Khartum. The expedition failed and Chinese G don was finally overwhelmed. During the next fe years Kitchener was winning fame and advancing in nk in the process of extending British rule in the Su n, being severely wounded in 1888, when a bullet pi ced his jaw.

1892, after having participated with Sir Francis G nfell in crushing the Dervishes, Kitchener was na ed Sirdar, or commander-in-chief, of the Egyptian ar y, which he completely reorganized for the final co quest of the Sudan. On September 2, 1898, at O durman, across the Nile from Khartum, with 20 00 men Kitchener fought 50 00 Mahdists, killing 11,000, wo nding 16,000 and capturing 4,0 with a total loss to his own fo s of less than 500 men. The Ba le of Omdurman marked the fin subjugation of the Sudanese tri s, and the recapture of Khartu —which had been a British sh ne ever since the death there of G don—made Kitchener's place se re in the minds and hearts of E ishmen, and made him Kitchen of Khartum from that day fo ard.

T Omdurman was not to be the last triumph of Kitchener in ne Valley of the Nile. Pressin onward, he found at Fashoda a ench expedition under Capta Marchand, who had pushed fo ard to the Nile, determined to ise there the flag of France. K hener's first step in the nego ations was to send to Captain M chand a full hamper of good th gs to eat. While for a time th atening to involve France a England in a world war th ughout their various dom ons, the Fashoda incident fin ly yielded to diplomacy, and M chand and his Senegalese wa iors withdrew. But France had gained another hero, while the glory of England's hero remained undimmed.

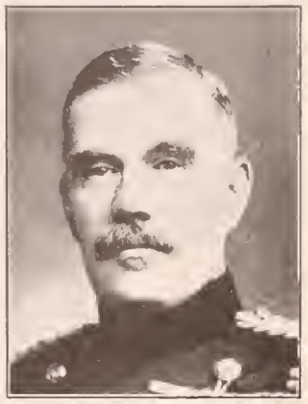
For his services in Egypt, Kitchener was raised to the peerage and made first Earl Kitchener of Khartum. Kitchener's next important service for the crown was in the Transvaal, where by organizing a system of blockhouses which hemmed in the Boers, and a series of well-organized drives which wore them out, and by initiating in the British army a species of rigorous discipline by which British officers under his energetic influence either worked hard or were sent home, victory was at last led to perch upon the banners of the empire, and the brave little republics, beaten though not defeated, became, as history since 1914 has shown, a not unimportant part of the Union of South Africa.

After peace had been restored in South Africa, Kitchener was sent to India as commander-in-chief, where he reorganized the army regardless of the opposition of the viceroy, Lord Curzon, who found it exceedingly unprofitable to disagree with Kitchener. Lord Curzon cabled to London that he would resign if Kitchener were not recalled, Kitchener remained, but there was a new viceroy.

AT about this time Lord Roseberry described Lord Kitchener as a general with a dash of statesmanship, and Lord Balfour said that he was an organizer of men whose foresight was never at fault. Both these estimates of Kitchener of Khartum have been borne out and fulfilled in his work since he was called to the War Office in August of 1914.

When appointed War Minister, Kitchener found available for service in France an army of about 200,000 men. When asked how long the war would last, Kitchener at that time said, "Not less than three years." And later, after the Germans had been turned back from the Marne, and the western line had settled down at about its present situation, Kitchener said, in answer to another question, that the war would begin in May of 1915. In the meantime, he was using all his experience and prestige and ability in the creation of a great army which should be worthy of the military traditions of Britain. He found the supply of ammunition extremely short. There were not even supplies on hand sufficient for the ordinary needs of the British army, and artillery ammunition was more scarce than the rest.

Kitchener worked hard, and Britons came at his call from every quarter of the far-flung empire. Not always at his first call, but eventually, Kitchener got the men he wanted. In eighteen months Kitchener had increased the British army available for foreign service from 200,000 to nearly 5,000,000, of whom about a million men had come from the over-seas dominions. He had organized the munitions industry of Great Britain so that in March, 1915, he dared to give the orders which were looked upon as the opening of the war which he had predicted.



Gen. W. R. Robertson, Chief of Staff, English Army

For three days at Neuve Chapelle the British guns worked havoc in the German lines, and then Kitchener's new army moved forward, disregarding terrible losses, until it had swarmed over three lines of enemy entrenchments, and Britain rejoiced in a great victory, which was to be but the beginning of the backward march of the Germans toward their native Rhine.

But for some reason the Germans did not make that precipitate return which the British public had expected, and a storm of criticism burst about the War Office and about Kitchener of Khartum. It seemed as if the national idol was to fall amid a storm of recrimination and accusation. It was charged that Kitchener had not realized the necessity for high explosive shells, and that he had placed too much reliance on shrapnel; that no further progress could be made until the British artillery was able to fire at least shot for shot of high explosive shells against the enemy.

In May, 1915, the public demand for action was recognized, the Ministry of Munitions was established, the cabinet was remade, but Kitchener remained in the War Office. Gradually, as Lloyd George worked out the details of the complete organization of the empire for the production of the necessary shells, and Kitchener created and inspired new units of fighting men, the storm of May, 1915, was forgotten, and Kitchener's light burned steadily again as the national hero, the man who was to save Britain from her enemies.

IT has been said that Kitchener was responsible for the defense of Paris in the early days of September, 1914, panic having seized upon the French cabinet, which was only stayed when Kitchener threatened to withdraw the English army and leave France to fight it out alone if Paris were given up without a fight. After the Dardanelles expedition had fought its sorry battle, with great bravery against great odds but with little useful results, it was Kitchener's inspection and final judgment that brought about the abandonment of this hopeless venture. Busy as he was in the creation of the army which will always be known as "Kitchener's Army," he yet found time to give the allies of Great Britain the benefit of his experience and ripe judgment.

And now Kitchener is gone, and England asks, "Who will see this matter through?" The answer is not yet, but it is thought that Sir William Robertson, who has been chief of staff under Kitchener, and who has worked up from the ranks to a major-generalship through hard service, will be the man who will lead Britain's armies to the final conclusion of the world war.

ON the evening of June 5, while en route to Russia on board the cruiser Hampshire on what must have been matters of grave importance, Kitchener and seven of his staff were lost in the sinking of the cruiser west of the Orkney Islands, apparently by a floating mine. All on board were lost except one warrant officer and eleven men, who drifted ashore on a raft two days afterward. The full complement of the Hampshire was 655 officers and men. Later reports indicated that but for the Irish crisis Mr. Lloyd George would have been aboard the Hampshire.

British warship Hampshire, on which Earl Kitchener was lost

Death Intervenes in China

© International Film Service

Yuan Shi Kai

YUAN SHI KAI, president, emperor and president again, foe of reform and chief reformer when occasion served, supporter, destroyer and creator of dynasties, is dead. On June 5, surrounded by his wives and older children, he left the discord of internal strife and external pressure to other hands. In the Christian Herald of December 29, 1915, the likeness was noted between Yuan's climb to power and that of Julius Cæsar, and we asked the question "Will Yuan have his Brutus?" Dispatches a week before his death indicated that he had been poisoned; but while the fact of the poisoning was officially denied, the fact of his death is sufficient evidence that all was not well, and that this master of men and of intrigue had perhaps suffered, at last, at the hands of that insidious method of removing unwelcome encumbrances, which had not been unknown in the annals of Yuan's rise to power. The cause of death was given as stomach trouble followed by a nervous breakdown.

The monarchy which Yuan sought to establish in December was finally abandoned in March under the pressure of the southern revolution and the increasing disaffection of public men whose loss Yuan could ill afford. On March 22 an edict was promulgated over Yuan's signature at Peking in which he took upon himself all the blame for the errors that had been made, reciting how, against his protest, he had been overborne by an increasing volume of demand, apparently representing the voice of the people, urging upon him the establishment of a monarchy; and how he had at last yielded and had reluctantly accepted the proffered crown, declaring:

"I CARED for nothing but the salvation of the country. A perusal of our history of several thousand years will reveal in vivid manner the sad fate of the descendants of ancient kings and emperors. What, then, could have prompted me to aspire to the throne? Yet, while the representatives of the people were unwilling to believe in the sincerity of my refusal of the offer, a section of the people appear to have suspected me of harboring the desire of gaining more power and privileges. Such difference in thought has resulted in the creation of an exceedingly dangerous situation. As my sincerity has not been such as to win the hearts of the people and my judgment has not been sound enough to appraise every man, I have myself alone to blame for lack of virtue. Why, then, should I blame others? The people have been thrown into misery and my soldiers have been made to bear hardships; and further, the people have been cast into panic and commerce has rapidly declined. When I search my own heart a measure of sorrow fills it. I shall, therefore, not be unwilling to suppress myself in order to yield to others." And the edict closed with these paragraphs, which in themselves are an outline of the history of China and an indication of the basis of her unrest:

"In brief, I now confess that all the faults of the country are the result of my own faults. Now that the acceptance of the imperial throne has been canceled, every man will be responsible for his own action if he further disturbs the peace of the locality and thus gives an opportunity to others. I, the great president, being charged with the duty of ruling over the whole country, cannot remain idle while the country is racing to perdition. At the present moment the homesteads are in misery, discipline has been disregarded, administration is being neglected, and real talents have not been given a chance. When I think of such conditions I awake in the darkness of midnight. How can we stand as a nation if such a state of affairs is allowed to continue?"

According to the dispatches from Peking, the last words of President Yuan Shi Kai were an expression of regret for the monarchical movement which he said had brought disaster to China and had hastened his end. It was reported that he called his former premier to his bedside and whispered, "I did not wish this end. I did not aspire to be emperor. Those around me said the people desired a sovereign and had named me for the throne. I believed, and was misled." From the dying Yuan all pretense fell away, and it may be that, after all, the world has misjudged this man upon whom fell the heavy load of China in transition.

AT the promulgation of the monarchy, Li Yuan Hung, who had been elected vice-president, withdrew from the Court and refused to have any part in the new government. On the return to the republican form Li returned to his position as vice-president, and upon the death of Yuan the premier, Tuan Chi Jui, as the official representative of the Chinese Republic, immediately advised Li of his succession to the presidency. Li Yuan Hung took the presidential oath on June 7.

The Outlook Under China's New President

By H. K. KWONG, President of the Chinese Students' Alliance in America

MONARCHICAL government was urged upon China six months ago for fear of internal dissension at presidential elections. The coming into power of President Li Yuan Hung at the death of Yuan Shi Kai is the happiest solution today of the bitter political struggle which has thrown China into tumult. This marks a new era, because it sounds the death knell of monarchism. The reported confession of President Yuan Shi Kai that he was misled regarding the people's views on monarchical government is significant, because it proves for all time that China, having once drunk from the cup of popular freedom, will not be satisfied with a mockery of crowns and thrones. It is a sign of warning that this is a forbidden fruit which not even the "strong man" of China may touch.

China is on the road to peace and order. The whole nation is tired of fighting and plotting. It wants peace to develop commerce and industry systematically. And now at its head is a man who in the four years of his meteoric political career has always exercised his influence on the side of harmony. In the midst of the hottest fighting in the first revolution, 1911, President Li urged the settlement of the conflict by a conference, which deposed the Manc s. And when a break between President Yuan Shi i and the southern Republicans threatened in 1912 e threw his influence for moderation.

The Republicans will be willing to talk peace. t was for the purpose of overthrowing President Y n Shi Kai, whom they charged with high treason r inspiring the monarchical movement, that the so - ern provinces rose in arms. It was a fight for e sacred principles of liberty and equality. With is fight the people of China are in deep sympa y. President Yuan, who, the Republicans said, was e leader of this movement, is dead. The republ n doctrine is apparently safe in the hands of Presi t Li, whose sympathy for representative government s never been doubted.

President Li is the Republican choice for e presidency. He was elected by the seceding provi s even before the death of President Yuan. He car o this office in accordance with the constitution. I s- much as the Republicans rose in revolt, braving d h and hardships, for the preservation of the constitu n, surely they would not now disregard it when it n their power to safeguard it.

Another strong consideration for peace and o r is the Japanese menace. China can not afford to e her neighbor any excuse for intervention. Int al dissension is the best invitation. The Republi s realized it when they raised the banner of revolu n. But to them the peril of Yuan's monarchical amb n was immensely greater.

The question of monarchy or republic, they t, must be settled at once or never. China could n e united so long as Yuan, whom they considere s having betrayed the republic, was in power. T re would always be war between the Monarchists an e Republicans. The whole energy of the country w ld be centered on the problem to the neglect of all ot s. China would remain disorganized, impotent d humiliated. It was therefore vastly better to d le the issue, hoping to defeat the Monarchists with e overwhelming sentiment of the country for Re b- licanism, and to start China in a new direction.

Such was the logic of the revolution. Yuan is w removed. The Japanese menace can no lo er be ignored. The Japanese government a statement to the world has declared at it would let China alone for the e being. During the crisis of the Ja n- ese demands last year, the Repub n leaders declared that they w ld not do anything that would hi er President Yuan in his negotiat s. Now is another occasion for t m to put patriotism above p y differences. The whole cou ry should come together to n ke reparation for the time los in the march of progress in the st four years.

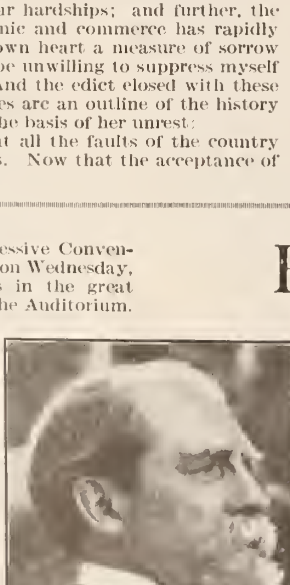
Peace, however, will not c e unless followers of Presi nt Yuan are, in their turn, willi to treat with the Republicans. e concessions must be real and b- stantial. The Republican go u- ment must be established on a f n- dation so sound that there will n er be danger of its being tampered h. President Li, by virtue of his o e, will be a dominating factor in bri g this about. His statesmanship and r- sightedness are the best guarantee for e unity of China.

Li Yuan Hung

Hughes Is Nominated

THE Republican and Progressive Conventions convened in Chicago on Wednesday, June 7, the Republicans in the great Coliseum, the Progressives in the Auditorium. It was raining. The sky was overcast, leaden, just such discouraging and dispiriting weather as Chicago in her worst mood is noted for. And the pall seemed to have penetrated the Coliseum, for the convention which had met there was quiet, undemonstrative, unenthusiastic; yet underneath there was determination to choose a candidate upon whom all the scattered elements of Republicanism might unite.

The Progressive Convention in the auditorium was not so burdened. It was all enthusiasm. It had met for a definite purpose. It knew but one leader and it cheered his name for 93 minutes. It was willing to unite with the Republicans upon that leader, yet not willing to consider uniting upon any other.



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Hon. Charles Evans Hughes

The managers of the two conventions planned to bring them together. Mr. Roosevelt was admitted to be the author of the issues upon which the campaign of 1916 should be fought. The Republican platform as adopted was a purely Rooseveltian platform. With the adoption of the platform, the Republican Convention began showing a little of the old enthusiasm. Through Wednesday and Thursday they had been waiting around while the leaders worked out the details of the union that they hoped would be. The Republicans were not willing to hold out the olive branch to the Progressives. They insisted that the Progressives should make the first move in the attempted reconciliation. Late on Thursday afternoon word reached the Republican Convention that the Progressive Convention had asked for a conference. With that announcement, the pent up feelings of the Republican delegates broke loose, and the conference committee was appointed amid an enthusiastic demonstration.

The Conference committees of the two conventions met almost at once and conferred throughout the night of Thursday, conferred without reaching a decision. The Progressive conferees had but one candidate, the Colonel himself. Senator Borah, one of the Republican conferees a an earnest advocate of the nomination of J ce Hughes, admitted that Roosevelt was wo r- fully equipped, but the Republican con es held that as their conve on had not yet voted they ld not present a candidat or the consideration of he Progressives, and they re not willing to present R se- velt to the Republicans til a ballot had been taken.

The Progressive Co n- tion was frankly d p- pointed. They were in ed to be angry, feeling at they had been misled i he appointment of the m- mittee, but the more n- servative councils preva d The Convention was ld marking time throu ut the whole of Friday. I he meantime in the Repul an Convention the first wo ballots were taken, the st showing Charles E. H es in the lead with 253½ es;

Hon. Charles W. Fairbanks

Continued on page 7

Automobiling in the Wilds of the Yukon

By FRANK G. CARPENTER

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ONE hundred miles through the wilds of the Yukon in a high-powered motor car!

Dashing through the virgin forest in $500 automobile!

Sl ding round the cliffs with your heart in our hroat, your soul full of thrills and your ackbone chilled to the marrow!

T se are some of the experiences I have just d ith Mr. Herbert Wheeler, the general an er of the White Pass and Yukon route on he erland trail from White Horse to Dawson. he hauffeur was "Caterpillar" Ike and the ime as from midday to midnight.

T overland trail begins at White Horse and ns through the wilderness for a distance of 50 iles to the mouth of the Klondike. It is he ort cut across country from here to the old ines, and is more than 100 miles less than he y there by river. The road is used to carry ail passengers and freight during the cold int months when everything in this region is ek tight by Jack Frost, and the thermometer t ties falls to seventy degrees below zero.

T road has been cut right through the forest. t cnbs over ranges of mountains, it winds its ay hrough the valleys and it crosses swamps, ogs and sloughs of glacial mud. Here it is edd on the rock, there it half floats on the uicsand, upheld by corduroy logs. In the pri of the year the six-horse teams of the ai tage are often mired to their bellies, and av o be lifted from the waxy clay by a block d ckle attached to the trees.

T whole trip was a moving picture of the on rs of nature. Outside the roadway the our y is the same as it was when Columbus isc ered America; the same as when the ar drifted down our coast, about 1000 A.D. es venture, the same as when old Cheops built is st pyramid on the banks of the Nile. With he ception of several roadhouses—log huts that av been put up to give meals to travelers—we aw o sign of human habitation, and excepting the oa old and new, not one mark of human effort r rk. We were in no danger of meeting other ac nes or farm wagons, although we might have un own a covey of birds instead of the usual chicken, r ox or a bear in place of a dog. At one time a yn ounded in front of our machine from one side f t road to the other, and at another a great flock f g use passed with a whirr over our heads.

V saw all sorts of tracks as we rode over the trail. The oods are full of wild game. There are bears, ro n and black; caribou in great numbers, and wide-ant ed moose. There are foxes and lynx and mil-ion of rabbits. We passed groves of small trees, ve one of which had been killed by the rabbits. Th had eaten the bark off during the winter when he ow was two or three feet in depth. They would it t away inch by inch as the snow melted, and a tri of white a yard long could be seen girdling each re The bark above and below was dark green or ro n, and the white strips shone out like ivory aga st the green leaves of the bushes.

WE are accustomed to think of this part of the world as all snow and ice. This is so in the wir r, but in the summer the whole country is like a b anical garden and spotted with flowers. During thi ide we passed great beds of fireweed, and motored for iles between hedges of pink flowers, higher than the heels of the automobile. The woods where the orest fires had passed through were dusted with pink blossoms. There were so many wild flowers that I attempted to count them in an open place where we stopped to put on a new tire. I had picked nineteen varieties before the job was completed.

One of the gasoline tank stoves that warm this roadhouse

Another curiosity was the air plants. I have always thought of orchids as confined to the tropics. There are polar orchids in this part of the world, great bunches of green that hang high up in the trees. They are of a hue different from that of the branches.

We crossed one little glacial river after another, and rode through valleys which are covered with ice in the winter, and become a souplike slough in the spring. A great part of the way was over what is known as glacial clay, a kind of earth that will have much to do with the railroad Uncle Sam is now building. This clay is solid when dry, but when moist it assumes the consistency of shoemakers' wax and, like a quicksand, sucks in anything that goes over it. If a railroad track is built on it and not well protected by drainage, it may disappear during a long rainy season or where the water of a creek or river has seeped its way through.

The whole of the soil here, and this is true also of a great part of Alaska, rests upon a bed of ice or frozen earth which has been in that state for thousands of years. The moss on the top of the soil acts as an insulator, and keeps the ice from melting except on the surface. Indeed, you can dig down almost anywhere and strike the ice bed. There are places where the soil is so thin that you can scratch away the moss with your fingers and come to the ice. Where the earth below is glacial clay it is sound while the moss covers it, but when that is taken away and water runs in, the clay will uphold neither man nor horse.

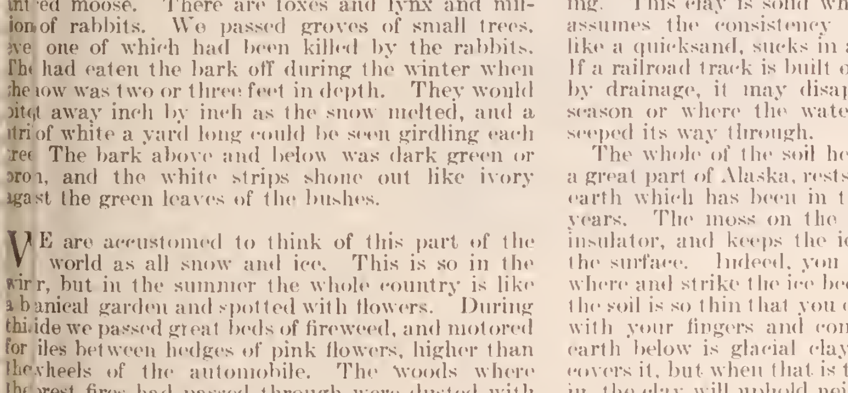
THE Overland trail crosses glacial clay here and there, and the labor of keeping it in order reminds one of that of Hercules in cleaning the Augean stables. The track has had to be filled in and remade again and again. The route is changed from year to year. Every now and then we passed an old roadbed which was so filled with boulders that a man could hardly crawl over it. At places we motored over glacial spots where the roadbed rose and fell under the weight of the machine. The country had had no rain for three months, and during the day previous enough rain had fallen to change the whole face of nature. It had affected this glacial clay and turned parts of it to the consistency of putty. Our automobile weighed over two tons, and we had to go carefully where there was any question as to the character of the clay. At one wet spot we found ourselves down on the axles, with the wheels tied fast in the mud. We had to dig out the wheels and make a place to jack up the car. We had an axe and a long-handled shovel with us with a view to such accidents, and we cut down trees and made a bed of branches in front of the car. We put a pine track under the wheels and used a pine tree as a lever to aid the jack in getting the car out of the mud. It took us about two hours to dig the machine out of the clay and start it on the firm roadbed. After that we turned out and sought new roads through the grass, and rushed over the wet spots to prevent the car sinking. In some places the movement of the road as we went over it was as though we were riding over a blanket or rubber sheet. Those places were underlaid with glacial mud.

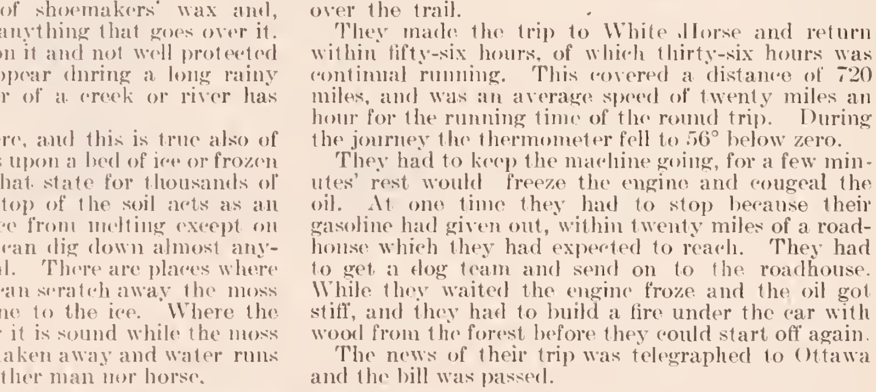
The Canadian government has already spent a great deal on the road and its upkeep costs some thousands of dollars per annum. Within the past few years it has been made more and more fit for automobiles. The first time an automobile road was proposed the opponents of the measure scoffed at the idea and said that it could not be done. The matter came up before the parliament at Ottawa and it was discussed pro and con. An appropriation of $50,000 had been proposed for the purpose. The objections were made that automobiles could not be run in the low temperature of the Yukon, and that the road was so rough that the machines could never make it. While the discussion was going on the Hon. George Black, who was then commissioner, or governor, of Yukon territory, decided to show parliament that the undertaking was possible. He thereupon made an arrangement with C. A. Thomas, the resident manager of the Yukon Gold Company at Dawson, to take his forty-horsepower automobile over the trail.

They made the trip to White Horse and return within fifty-six hours, of which thirty-six hours was continual running. This covered a distance of 720 miles, and was an average speed of twenty miles an hour for the running time of the round trip. During the journey the thermometer fell to 56° below zero.

They had to keep the machine going, for a few minutes' rest would freeze the engine and congeal the oil. At one time they had to stop because their gasoline had given out, within twenty miles of a roadhouse which they had expected to reach. They had to get a dog team and send on to the roadhouse. While they waited the engine froze and the oil got stiff, and they had to build a fire under the car with wood from the forest before they could start off again.

The news of their trip was telegraphed to Ottawa and the bill was passed.


Town of White Horse at the headwaters of the Yukon


Mr. Carpenter (left) and Herbert Wheeler, plus the car that made the trip

A Week in the World's News

The Pommern, 13,200 ton German battleship sunk in the great fight

The Queen Mary, battle cruiser, 27,000 tons, lost by the British

AMERICAN MARINES IN ACTION. The United States marine corps is meeting considerable resistance in stifling the revolution in Santo Domingo. On June 4 while a party of marines, under Major Charles B. Hatch, was landing at Puerto Plata, Captain Hirshinger was killed by a stray shot, but there was no organized resistance, the Dominican rebels entrenching on the outskirts of the city and awaiting developments. In order properly to handle the situation another regiment of marines under Colonel J. H. Pendleton was at once dispatched to Puerto Plata. There are now 2,000 marines on the island of Haiti in the republics of Haiti and Santo Domingo. On June 6, Dominican rebels attacked a marine camp at Monte Christi. Eighteen of the assailants were killed. On the same day, marines and Haitian gendarmes in a surprise attack killed two revolutionary chiefs and nine of their men.

MINISTERIAL FUND HALF RAISED. With the year half gone announcement is made that the church pension fund of $5,000,000 being raised by the Protestant Episcopal Church has been more than half provided for, the treasurer holding either cash or pledges of unquestioned legal and financial validity. Sixty out of sixty-eight dioceses have formally adopted the pension system.

JOHN STREET CHURCH TO GO. The recent General Conference of the Methodist Episcopal Church at Saratoga, N. Y., authorized the wrecking of old John Street Church, which has occupied its present site since 1768, although the present building is the third upon the site, and the erection of a business building in which the continuation of the work of the church will be provided for.

COMMISSION PLAN FAILS. After three years' trial the city of Denver, the largest city under the commission form of government, has returned to the old mayoralty system. Instead of five commissioners, the new charter provides for a mayor with a responsible cabinet and a council of nine members.

STORMS TAKE LIFE. Tornadoes in Arkansas, Missouri, Mississippi and Illinois on June 5 killed about 100 persons and injured hundreds more, destroying much property and crippling all means of communication.

AND STILL THEY COME. In spite of the war, immigration into the United States continues. In the first ten months of the present fiscal year, 291,527 immigrants were admitted into the United States; 212,478 aliens left the country, the net increase in population by immigration for the ten months being 79,049. The bulk of these immigrants came from southern Europe, although there were 1,357 Irish, 2,112 Scandinavians, 1,402 English, 2,525 French and 1,055 Germans.

Vice-Admiral Sir David Beatty

Rear Admiral Hood, lost with his ship

Vice-Admiral Sir John R. Jellicoe

CONFERENCE CONCERNS MILLIONS. On June 1 representatives of the "Big Four" Brotherhoods of Railway men and of the railway companies of the country met in New York to confer on the questions raised by the demand of the unions for a basic eight-hour day and for other changes in the conditions of employment. Both sides were ready with full exhibits and many witnesses. It has been stated that for the railroads to grant the demands of the men in full would mean an additional expense of ninety-five to one hundred millions of dollars a year as well as material changes in methods of operation. To the men it means higher wages and easier hours. Approximately 250 railroads, operating more than 250,000 miles of track with a gross business of more than $3,000,000,000 a year, paying now in wages over $1,375,000,000, are involved. The employees affected exceed 350,000. The railways have made counter demands.

COMPENSATION LAW PROTECTS RESCUERS. The New York State Court of Appeals on June 4 upheld the awarding of damages, under the state compensation law, to the estate of a workman who was killed by a cave-in while attempting to rescue a fellow workman. The employers had held that he was not killed in the ordinary course of his employment. The court held otherwise.

NOW JUSTICE BRANDEIS. Louis D. Brandeis took his seat as an Associate Justice of the Supreme Court on June 5.

AMONG THE STRIKERS. The telegraphers still threaten a nation-wide strike, demanding the recognition of their union, a ten per cent. increase in pay and an eight-hour day. The unions, which are now organizing secretly, are said to have a membership of 30,000 in the United States and Canada. The strike in the garment shops of New York City has already resulted in a great deal of misery among the operatives. A committee of political scientists investigated the strike and reported on May 28 hat the entire blame must be put upo he manufacturers, who, the report ys, broke their agreement with the u ns. The manufacturers, on the other nd, claim that the lockout and conse nt strike resulted from the refusal o he union to agree to the continuati of their contract. On June 1 the n nufacturers opened their shops and in ed their employees to return at old ges and under old conditions, but the u ons were able to hold the strikers and one of the shops were able to operate.

FOSSILS IN THE PROPER PLACE. he fossil bones of a nearly complete ult male mastodon skeleton were exca ed at Minamac, Ind., in 1915 by a rty from the Smithsonian Institution. he now completed skeleton, with but tle artificial restoration, is being asse led for exhibition in the fossil verte ate hall of the new National Museum. he Kolyma River region of northern S ria has yielded a number of fossil ma nal bones, the most important find he g a finely preserved skull of the Si an mammoth, which is the only sk of this monster in any American mus m.

A VACATION FOR THE HORSE. S istics made public on June 7 by the ief statistician of the vehicle manufact ers showed that the annual output of l se-drawn vehicles had fallen off in ive years 397,569. The productio of private carriages has decreased 3.8 per cent. in number and 30 per ce in value in the five years. The outp of wagons for commercial use has decreased 9.5 per cent in number nd 13.6 per cent. in value, about one- ird of the decrease being in farm wa ns. The production of sleighs and sled has decreased 48½ per cent.

LABORS OF ATLAS COMPLETED. On June 6 it was reported from Washi on that Major General Goethals, who hdrew his request for retirement st September in order to reconque he slides in Gaillard Cut, feeling now at the slides would not again offer se us permanent difficulties, had renewe his application for retirement as an a ve officer in the army.

ADVERTISING IN CHINA. In a r nt consular report from Julian Ar ld, attaché of the Department of mmerce at Peking, there is some inte sting information regarding the pos on and value of advertising in China. ccording to Mr. Arnold, about te er cent. of the Chinese population are ple to read, literacy being greater in S th China than in North China, a fact v ch is especially interesting in view o he

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EXPIRATION OF SUBSCRIPTION. The date on the wrapper indicates when your subscription ends.

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stre th of the revolutionary movement in t South. Papers published in the foren concessions in English, French and erman are reported to be effective medums for reaching that part of the Chise public which is interested in foren merchandise. Papers published in inese are reported as having several lasses of readers, the first class beir those who first purchase the paps at the subscription price. When the papers have been read and thrown awa they are carefully gathered up and old at a less price to a less prosperous ement among the people, and from the in turn they are passed on down to t poorer classes, each paper, if it has last that long, thus finding three gra s of readers. In addition to the newaper advertising, the Chinese are rep ed to be making much use of billboa s and posters, the posters being issu in two sizes, the larger size two and half by three and a half feet. The posters are profusely illustrated and highly colored. Certain colors can t be used because of superstit s among the people. Poster adver ing is said to be one of the most effe ive methods of advertising in Chi .

EGISTERED UNDER SEAMEN'S ACT. On une 1, 1916, there were 20,678 me egistered as able seamen under the La ollette Seamen's Act. Of this ur er 3,602 were native Americans, 2,16 were naturalized Americans. The bal ce held alien allegiance.

UMA NOT KILLED. Later dispatches hav proven false the report that Preier Count Okuma of Japan had bee assassinated.

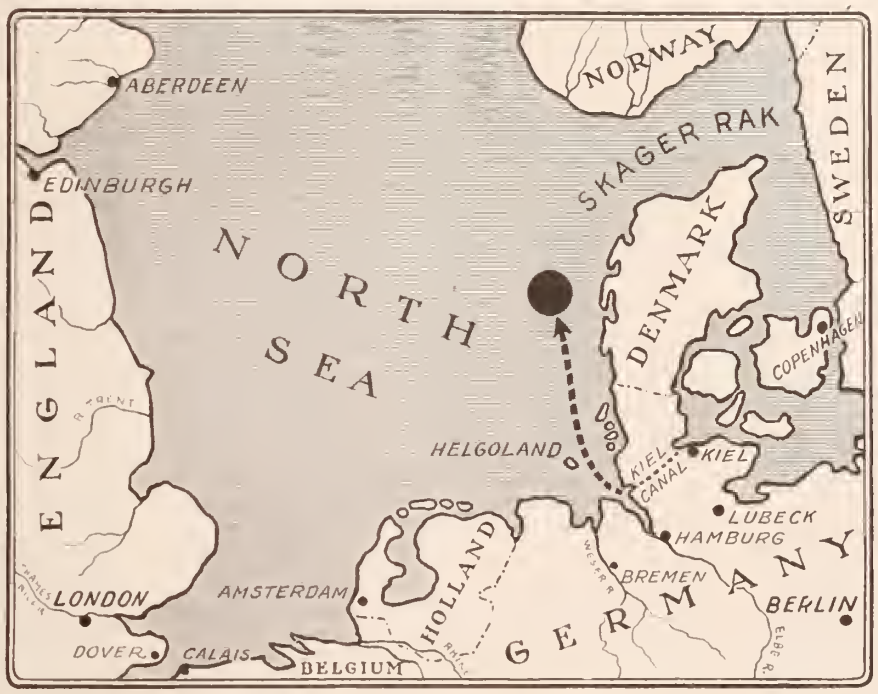
OTS IN MEXICO. President Wilson has ot yet replied to the latest demand of arranza for the withdrawal of Amican troops. Unofficial reports fror Washington indicated that the Amican government intended to propos rbitration of all disputed questions bet en the two governments, under the reaty of 1848. The questions incl le long-standing disputes regarding bou laries, the disposition of more than a lion dollars in customs collected dur g the American occupation of Ver Cruz, claims of American citizens for struction of property in the various rev itions, and the more immediate que ions growing out of the Columbus raid and the entrance of the American exp lition into Mexico. That certain ele nts in Mexico will not be satisfied wit a peaceable solution is made evi nt by riots which have occurred in rthern Mexico, riots which appea to have been encouraged by cer in officers of the Carranza forces. Fo wing a meeting in which the Ca nza general, Trevino, is said to hay made inflammatory remarks rega ng the presence of American troops on lexican soil, a mob attacked the An ican consulate at Chihuahua City, tor he American coat of arms from the doo stoned the windows and dragged the ag through the streets. A number of mes of Americans were stoned. The Fo gn Club, controlled by Americans, wa broken into and the contents sm hed. Other demonstrations of a sim ar nature occurred at various points thr ghout the states of Chihuahua, Sa Luis Potosi, and Nuevo Leon.

The War in Europe

By ANTHONY ARNOUX

European journalist of many years' standing; military critic; staff writer of the Paris Daily Mail and Le Temps; contributor to l'Independance Belge

THE Allies, toward the end of the week, June 2–9, began to apply the screws to the government of Greece to compel it to completely accede to their desires, the British government prohibiting further exports of coal to that country and refusing clearance papers to Greek ships in Welsh ports. At the same time, the French general in command at Salonica placed that city and the district occupied by the Allies' troops under martial law, thus superseding the local Greek authorities. It was further announced that the Allies were considering restrictive measures at Greek ports, looking to the prohibition of all foreign commerce, and quite open threats were made of seizing the various rich islands in the Mediterranean belonging to Greece, all of which is intended to check the growing intimacy of the Greek and Bulgarian governments, to prevent the enemy from receiving supplies through Greece, and to compel the demobilization of the Greek army. On June 8, King Constantine ordered the demobilization of one-half the Greek army.



Scene of the world's greatest naval battle

THE Allies are still making progress in German East Africa, but slowly, owing to the difficulties which the country presents to campaigning and to the enormous distances to be covered. The colony is being invaded from three directions, north, west and south, by Belgian, French and British forces, while the seacoast on the east is patrolled by the Allied navies, and completely blockaded. The German forces, shut in on all sides, are unable to be reinforced from any quarter, and consequently any losses by them are practically permanent, so that their strength must constantly diminish. This fact in itself will in the course of time make the Allies surely triumphant.

In eastern Egypt some skirmishes have been reported during the past week in the region to the northeast of the Suez Canal, but no fighting of great importance.

That the introduction of compulsory military service for married men in Great Britain, which, however, was absolutely necessary, is going to impose considerable hardships and bring about a great change in the whole life of many British women, seems to be apparent. A recent article in one of the leading British papers deals with this subject in such a calm, yet interesting, way that it seems worth quoting, particularly as it deals most largely with a phase of the subject which has not been touched on before in our press, as far as I have seen:

> That women of the middle classes will have to bear the burden of compulsion is very evident from inquiries made yesterday. Military service has introduced comparative comfort into many poor homes, but it will bring comparative poverty to many well-to-do homes. Keeping up appearances will be frankly impossible, and with prices at their present high standard, the separation allowance, even with the most generous system of grants to meet rent, mortgage interest, school fees, and so forth, will be but a drop in the ocean to women whose husbands found it difficult to meet their expenses on $2,000 to $2,500 a year. The only woman who has any opportunity of being carefree in the coming months will be the unmarried woman between 18 and 30, or the older woman whose husband does not come under the new act.

From the reports reaching us from London it would seem that the great mass of the British public had reached the conclusion that Lord Kitchener's death was the result of the activities of the German secret service in England, which had found some means of ascertaining the fact of his departure for Russia on the Hampshire. These reports further state that this feeling may result in mob attacks on the non-interned persons of Teutonic birth resident in Great Britain, on an even larger scale than the anti-German riots some months ago. A portion of the British press with the Northcliffe papers leading them is demanding the immediate internment of all such persons without regard to age or sex.

The German government in the middle of the week introduced a bill in the Reichstag providing for a further war credit of $3,000,000,000, and the German chancellor again discussed peace, saying, among other things:

"Our enemies wish to let it (the war) go on to the end. We fear neither death nor the devil, not even the hunger devil which they wish to send into our country. The men who fight out there around Verdun, who fight under Hindenburg, our proud bluejackets who showed Albion that rats bite, are fashioned from a breed that knows how to bear privations also."

To this Mr. Lloyd George responded in part as follows:

"I have never despaired of victory. The task will be hard, but the end is sure. It is Germany's military force that we must beat. A peace imposed on Germany exhausted in food and materials only would not be durable. It would be a moral defeat for the Allies. That peace we do not want. Only a crushing military victory will bring the peace for which the Allies are fighting, and of which Germany will understand the meaning. That victory we shall have; it will be complete and final."

Neither of these speeches, though they sound very unrelenting and determined, need be taken too seriously, and they will have little or no effect on the underground movements for peace which are apparently going along very smoothly.

IN the fighting on the Verdun west front on Friday, the Germans succeeded in driving the French completely out of Les Caurettes wood, to the west of Cumières, and between that village and Le Mort Homme Hill, and well to the south of its southern boundary. The French, by a desperate counter-attack, succeeded in regaining a portion of the German first-line trenches to the south of this wood, thus somewhat improving their position. The day was marked by violent artillery bombardments by the Germans of the country south of Hill 304 and the whole front from south of Le Mort Homme to the Meuse.

On Saturday and Sunday the chief fighting was transferred to the northern front, where the Germans were apparently concentrating their efforts on the capture of Fort Vaux and the French positions from that fort to Damloup. At Fort Vaux itself the Germans have

Continued on page 763

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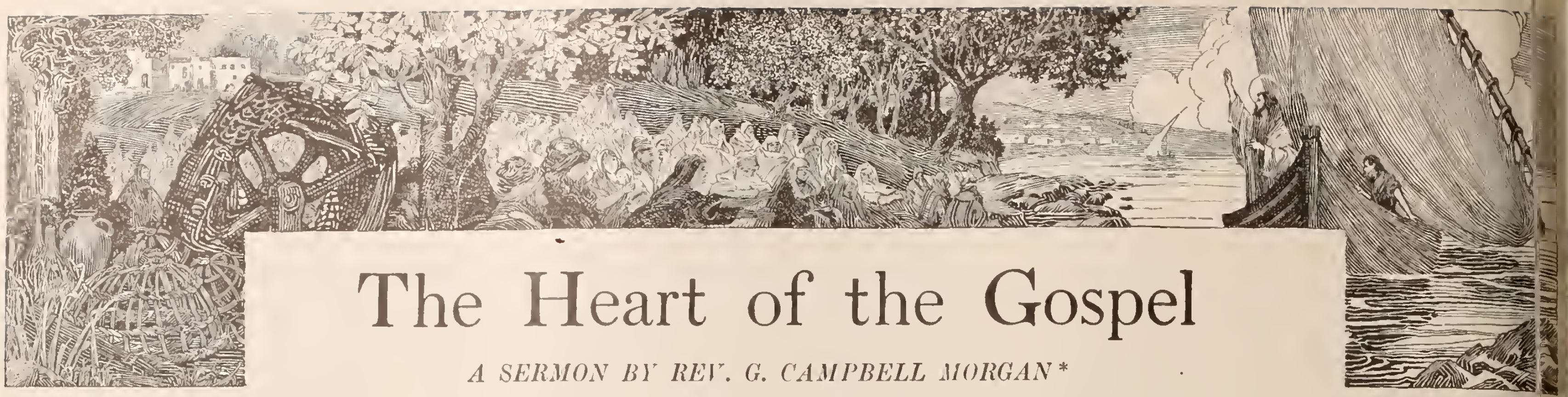
French troops from the defense of Verdun being reviewed and, in individual cases, decorated



The Heart of the Gospel

*A SERMON BY REV. G. CAMPBELL MORGAN**

TEXT—*Mark 16 : 15, R. V. "Preach the Gospel to the whole creation."*

THE divine compassion is at once the source and stream of missionary activity and power. Of all our arrangements for carrying on this work of the Master we may say:

"Our little systems have their day:
They have their day and cease to be;
They are but broken lights of thee,
And thou, O Lord, art more than they."

Methods change, the message never changes. The localized means by which we obey may vary, and ought to vary, with changing conditions and manners and men. The impulse of obedience never varies; the reason for it abides.

Now while the methods may change as I have said, we yet need to be careful how we change them. Consequently, it is well sometimes to remember that the Master has laid distinct responsibility upon his people, and, after his wonderful fashion in the midst of the declaration of principles, has revealed to us lines of procedure which we need to discover if we are to cooperate with him.

In the phase of the commission which we are considering, the thing that arrests is not limitation; it is rather its tremendous sweep: "Go ye into the whole cosmos, and herald the Gospel to all the creation." Jesus no longer said, "Go not to any save the lost sheep of the house of Israel." He no longer said: "You shall not enter into any city of the Samaritans, nor into any way of the Gentiles." All that was now changed.

The commission is broad, comprehensive, all-inclusive. If we could lift ourselves out of all the wonderful surroundings of the Christian fact of this age, and put ourselves back among the group of men who, in the upper room, received this commission, we should appreciate better the wonder of it. The Man speaking had been hated, buffeted, cast out!

It was this rejected One who stood in that upper room in Jerusalem surrounded by a group of men of whom not one counted by the arithmetic of men; not one was weighty in the balances of the world. A little group of mere nonentities. That is the world's view.

Get into the midst of that little group of men and look more closely. There stood the One who had mastered sin in every conceivable form; refused to initiate it in his own life; refused to admit it by seduction from without; and at last, having gathered it into his own personality, in the great mystery of his dying had mastered it and made it not to be.

I stand in his presence in imagination, in the quietness of that upper room, one of the little company gathered round him. What is this message? The good news; that is the most literal of all translations, perhaps the most beautiful of them all. The good message, the announcement that in itself is good. Preach that, said Jesus, to the whole earth. I want to specially emphasize this truth, that the message which we are commissioned to carry to all the earth is a message whose essential notes are those of hope, of gladness, of delight. I think, perhaps, I can best put this by saying that the true evangelist and the true missionary is hopeful, jubilant, and hilarious. We are not sent finally to men with a message of denunciation, or with a message of judgment. We are sent with the good news

"of sins forgiven,
Of hell subdued and peace with heaven."

I am not at all sure that in our missionary work at home, commonly called evangelistic work, we are not too fond, too prone to tell men that they are sinners. The vast majority of them need the message of how they can be saved from their sin.

WHO are the men to whom Jesus spoke? These men were chosen men, and I believe that our Lord's choice was not capricious, neither was it forced by circumstances. It was a choice of set purpose, and of infinite wisdom, individually made for varied need. If the men of light and leading of that nation had heard his voice, and had obeyed it, he would still have chosen Peter, and James, and John. There was an infinitude of meaning in his choice. It was no capricious calling to himself of the first strangers that passed him on the high road, but the definite selection of definite men to do definite work. And I believe also that, added to this, when you come down to the more specific work of the preacher and the missionary, the Lord is still calling definite men for definite work. Jesus chose Peter because he wanted one man at least who was fiery and impetuous, and daring and magnificent. And he chose John because he must have a man who knew how to lean his head on his own dear bosom and listen to the beating of his heart; to tell the story to the stricken world of how tender that heart is. And he chose James, for he must have one practical ethical man, who will scourge you if you dare offend the love that lies behind the ethic. And he chooses men still for definite places in the field, and for specific work, and when the call comes to a man, not merely as the fire that drives him to cooperation, but as the call that bids him to definite work, it is because he wants just what that man is able to accomplish. They were chosen men. I love to read these words, "Ye did not choose me, but I chose you . . . that ye should go and bear fruit, and that your fruit should abide." That choice was not to salvation; it was the choice to service.

But, again, they were transformed men; and by that I mean that they were men who in their own experience knew the power of the Gospel they had to preach. Christ never sends a man until the evangel has become the very music of his own life. A man may get up and face a congregation, and may tell them correctly, musically, with dramatic tenderness, that Jesus loves them, and yet accomplish nothing. The man who can tell his fellow men, bruised, broken, battered, spoiled by sin, "Jesus loves you; I know it, because he loves me. Jesus can save you; I know it, because he has saved me. Jesus can make you pure; I know it, because he has purified me"—that is the man that preaches the Gospel with power. Transformed men must be the bearers of the great evangel.

YET I am glad to have the last thing to say, for my comfort and for yours. They were frail men. Let me give you Christ's estimate of them. It is in this chapter, at the fourteenth verse, "He upbraided them with their unbelief and hardness of heart." Those are the men he sent. I would not have sent them. Would you? But he was right in sending them. Why? Because he knew he was mightier than their unbelief, mightier than their hardness of heart; and he knew that as he had chosen them, and saved them through sifting, and transformed them already, though not perfectly, he knew that as they began to tell his evangel their unbelief would pass and perish, their hardness of heart would give place to tender compassion like his own. That which vindicated the action of Jesus in sending these men was his own majestic, royal confidence in himself; and, blessed be God, he is the same still. That is why I try to preach his Gospel. Unbelief; I know it. Hardness of heart; sometimes I am overwhelmed by it. And yet he sends me, not because I am fitted to tell his Gospel, but because I am his, and I love him; and he is able to breathe on my unbelief until it becomes faith, touching my hardness until it glows with the fervor of a great affection. Frail men, let no man stand back if the Master calls, saying, I am unequal to it. We all know that, and Jesus knows it; but he is equal to it, if we will but obey him.

And, finally, mark the method. "Go," says Jesus. That is one of the lonely words that I sometimes think it would be good for those of us who have private places of prayer to have emblazoned in gold, and hung in front of us. "Go."

Jesus never commissioned us to build churches and invite people to come into them. We are not wrong to do these things, but that is not the commission. When you have erected your own church in your own neighborhood, and have circularized the population, you have not done your duty. Go, says the Christ; that is the philosophy of evangelism. Men will not come to you; there will always be the crowd outside, who will not come. Thank God for those who come; but there is always the outside crowd. I am not merely speaking of this great city, which grows on a man until his heart nearly breaks; but of the crowds beyond, over the whole earth. Go to them; you must reach them with the evangel. It is not enough to set up centers and invite them. You must carry the evangel to them where they are. That is the whole genius of the missionary movement.

Yet notice the actual words; Go into the whole earth, and as I reminded you when I read the xt, the word is *cosmos*, which includes the whole inha ted earth, and all that dwell within it. Every nation ays Jesus, needs to hear this message, quite indepenc tly of any other considerations, the consideratio of civilization or of absence of civilization; the cons ration of religion, high and ethical and aspiring, of superstition, low and dark and groveling. With es we have nothing to do. The whole earth—I ne, sitting upon the seven hills; Greece, culturec nd rotten; the isles beyond. The whole earth, ar we have not fulfilled our obligation until the whole rth has heard the great evangel.

BUT, once again, mark the spaciousness it; Herald the evangel to the *whole creation.* his Roman letter Paul said: "We know that the ole creation"—that is the same phrase exactly—the whole creation groaneth and travaileth in pai together until now"; and a little earlier in the same ragraph: "The earnest expectation of the creation aiteth for the revealing of the sons of God." We ive often heard it said that Nature is red in tootl nd claw. Express it so if you will. I prefer to-nig to remind you of the same truth in the great and st ely language of this apostle to the Gentiles. "The ole creation groaneth and travaileth in pain toget r." Say, if you will—and you are correct in so say —that man is the final thing in creation. It do not matter what is your view as to the process of crea on, whether the traditional, or the evolutionary; th act abides that man stands at the crown of all. D not forget that below him, all down through the ale of life, suffering is the result of man's sin. D not forget that you cannot degrade the king of a kin om without degrading the kingdom too. Do not f get that when man fell from his high estate of king er the lower orders of life, he dragged with him nto suffering the whole creation. I believe the whol reation will yet be redeemed. I believe that thi old earth of ours—forgive me, the earth is not old, is young—that this earth of ours will be saved, an will have its day. I believe the animals are yet to h a better chance. I believe flowers will be far more u tiful than they are today. When and how? en man himself is redeemed, he will lift with hin he whole creation.

Sometimes I travel on the train through th ty and look at the backs of the houses. I may be w ng, but I think I know where Christian people li by the state of their gardens. Sometimes I am a id there are not many Christian people in the city I take that outlook. Give me a man that is redeem by Christ, and finds the dignity of his manhood in C st, and his garden will look better. One token of s ation reaching some man or woman, struggling ba to purity, is that they will want at least a geraniu in their window. When this Gospel is preached, and n is lifted, the whole creation will be lifted too. Paul sa — and whatever dispensational value there may be it, at least there is the principle of a philosophy in — "the whole creation groaneth," waiting for w t? "For the revealing of the sons of God." Are you a ld of God? Then by your life and your tenderne to the poor and the suffering, to the animals, to al he plants, you are preaching the Gospel to the crea n.

Men went down into the coal pits after the W sh revival and began to drive their horses, and ey would not move. Why not? They had been di en with blows and cursings and brutality; and they re not used to the tenderness. Thank God, they re getting used to it. And those horses will work b er now. There are some little children terribly a id when father first comes home, saved! They do ot understand the tenderness.

This Great Commission is not two thousand rs old. This Commission is new, fresh, immed e, present. Oh that God would help me to speak in h tones of tenderness as to convince you that, un n by the eyes of sense, there is yet present here e same living Christ. He is saying to us the same th g. He waits for us. The world waits for us. All crea n waits for us. Listen, while the Babel of ea s voices is silent, listen! Young man, my brot r, young maiden, fair and beautiful and ready for e, listen! He says, Go! It is very definite. Loy y is involved! It is very urgent. Love is appealed ! It is very wise. Trust is demanded! If you will t go, tell him so, and why. And if then your consci e is clear I have no more to say.

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*Pastor Westminster Pulpit, London, England.

Daily Meditation

FOR EVERY DAY IN THE YEAR. LED BY

J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON SEDGWICK COOPER

The Invisible Forces

SUNDAY, June 25. II Kings 6 : 17. "*Lord, open his eyes that he may see: And behold, the mountains were full of horses and chariots round about.*" It is always our peril to think that the visible field reveals all the factors in the campaign. We are bondslaves to our sight, and we are therefore its victims. We make a survey of our circumstances, and we are appalled, because the opposing forces appear overwhelming. We do not see the armies of the air, the invisible legions which fill the mountains with their horses and chariots. We leave out the hosts of the Lord!

The invisible army moves with strange quietness. It is as a wind that bloweth where it listeth. Nay, scarcely a wind; more like a breath! The army of the Lord is like an atmosphere. Its destructive ministry is as silent as the frosty air of a calm winter's night. "The grass withereth because the breath of the Lord bloweth upon it!" That is all that is needed. And that withering breath is blowing upon all the forces of iniquity. It is the certain minister of dissolution. We can no more avoid it than we can escape the air we breathe. No strategy can outmatch it. No subtlety can dislodge it. The evil doer is in God's withering breath. "Who can stand before his cold?"

On the one hand the same atmosphere can be as the breath of the spring. It is the "quickening spirit." It is the secret of mystical energy. In its gracious friendliness "the leaf shall not wither." It is the ally of the faithful, and it endows the cause of rectitude with eternal youth.

The apostle Paul had a great way of calling these invisible forces to mind. Only he did not call them forces: to him they were presences—nay the one Presence, and the breath was just the mighty Personality of the Holy Ghost. And in the blessed assurance of this great fellowship he goes along his ways, exultant, confronting the seemingly impossible. He goes to Ephesus in this alliance of the Spirit. He goes to Corinth. And he impatiently hungers to face the tremendous antagonisms in Rome herself! He craves the biggest tasks in order that he may reveal the more bountifully his resources in grace. He leagued himself with the Lord, and he knew himself to be "mighty to the pulling down of strongholds." And so shall it be with us if we ceaselessly seek the same communion, looking not at the things which are seen, but at the things which are not seen. When we go out upon a righteous way, even though our enemies are massed in fierce hostility, the mountains shall be full of invisible horses and chariots, for the Lord of Hosts shall be with us, the God of Jacob shall be our refuge.

J. H. J.

The Joy of Union with Christ

MONDAY, June 26. Psalm 45 : 1-17. "*The things which I have made touching the king.*" The Psalmist's heart was bubbling over, as boiling water in the caldron, or a geyser-spring rising hot from unknown depths amid arctic snows. No earthly monarch can fulfil perfectly the rapturous expressions of these noble ascriptions. They may have been suggested by the marriage of Solomon, but they pass far beyond the magnificence and significance of that event, though it symbolized the union of Hebrew and Gentile in the kingdom of God. Only the eternal reign of Jesus over the hearts of men can realize this dream.

He is fairest of the children of men. The people who heard him in the days of his flesh wondered at the gracious words which proceeded from his lips. His majesty combines with meekness, and the prosperity of his kingdom is based on truth and righteousness. "Thy throne, O God, is forever and ever; a scepter of righteousness is the scepter of thy kingdom." We may carry on the parallel; for God annointed him for his earthly ministry when baptized by John in Jordan; and the unction of the Holy One was renewed when, as High Priest of humanity, he received of the Father the gift of the Holy Spirit on his ascension. It is the oil of gladness, as he said: "I will see you again, and your heart shall rejoice, and your joy no man taketh from you."

F. B. M.

Our Duty to Brighten the World

TUESDAY, June 27. Proverbs 4 : 18. "*But the path of the righteous is as the dawning light, that shineth more and more unto the perfect day.*" We have just returned from a long walk into the country, where we ran across a little quiet town where one of the inhabitants told me the people were "settling down." One could have no doubt of it. Everything had the appearance of yesterday. It seemed as if everyone with any spirit had moved away. The houses were dilapidated, farm machinery that was no longer used was left strewn about to decay in the back yards, and even the dogs moved about with the dejected air that seemed to say: "It is all finished!" The place had gone to seed; its former light, if it ever had any, was now darkness. The town had settled down to die.

How different the picture of life given in this day's meditation by the writer of the Proverbs, the portrayal of existence that grows brighter and more resplendent as the days wear on.

I used to be gladdened to see Mr. John Bigelow growing old, and at the same time growing young, as he worked at his desk, and walked about Gramercy Park in New York, long after he was three score years and ten. I was wont to watch his bright window at night from the place where I was then living; one day I saw him when he was over eighty years of age, leaving for his accustomed trip for Europe in the summer, always seeking new scenes and fresh life adventures. He never "settled down."

Today I thought of him, as I talked with a man who was living on the shreds of his meager past.

Solomon was right. The path of the Christian should be a dawning light brightening with ever more radiant experiences. It is truly a great adventure, for it is always taking in more and more of life in the companionship of God. No Christian should be content to live on the stale narratives of other years. Each succeeding day should be more interesting than the last if we walk with the "Unseen Guest" who points out for us new beauty. Then death is not darkness, but a blending of lights.

C. S. C.

Our Refuge, Helper and Friend

WEDNESDAY, June 28. Psalm 72 : 1-20. "*For he shall deliver the needy when he crieth.*" The injustice of Eastern judicial tribunals is proverbial. It is so today; it has always been so. The hand of the Oriental judge has always been susceptible to gold. The poor, the needy, and they who had no helper have always fared badly. James, in his Epistle, does not scruple to say: "Ye have despised the poor. Do not rich men oppress you, and draw you before the judgment-seats?" Therefore the Psalmist fastens on this as the distinguishing mark of the King after God's own heart, who is to gather mankind beneath his sway, that he shall judge the poor of the people, and save the children of the needy, and shall break in pieces the oppressor.

The world-wide empire of our King gleams through these verses. The wild Bedouin of the deserts and the sailors on the Western seas, the kings of Sheba in the East and the kings of the isles on the West, all nations in fact, shall call him blessed, and the whole earth shall be filled with his glory. But on what does his empire rest? Napoleon's empire was founded on force, and it passed. Christ's rests on mercy, gentleness, and truth, therefore it shall last forever. "All nations shall serve him, for he shall deliver the needy when he crieth." Art thou poor and in need? Is thy soul oppressed with deceit and violence? Art thou without a helper? Then be of good cheer! The King is willing to be thy friend! Thou art the kind of subject that he seeks. Let him hear thy case; he will assuredly undertake to plead it in heaven and on earth. Be of good cheer, thou blind beggar; rise, he calleth thee, to give the sight of himself first, and then of the spiritual realm into which he shall bring thee.

F. B. M.

The "Joys of Salvation"

THURSDAY, June 29. Psalms 51 : 12. "*Restore unto me the joy of thy salvation; and uphold me with a willing spirit.*" Death-bed repentance and forgiveness are to be desired, of course, but the loss to the individual of the pleasures and the luxuries of a Christian, who has learned that he can trust God and not be afraid of him, is irreparable. It is well to have the shackles of sin and self-will broken off us at the grave, but it is quite another thing to feel the freedom of the son of God through the changing scenes of a long life.

Furthermore, sins of self-will leave scars. David knew well the way in which conscience pursues a man and spoils much of his joy of salvation. Jacob prevailed in his wrestling with the angel, but he left the battlefield halting on his thigh. It takes time to overcome the trace of wrong doing, for the pleasure of salvation is something acquired by habit, and habits cannot be formed over night.

The Christian life is something more than safety: it is a joy. It is not satisfactory to be barely saved: the soul wants to be glad in the divine companionship. We seem sometimes to clothe our faith with fear, rather than with love and kinship with Christ. We treat God as we would a false friend, whom we have to watch lest he go back on his promises. Joy and ease in the Christian life do not come by such method. If we have given truly our wills to him, we should cease talking about Christian duties: there should come the sense of religious privileges. We have a right now, not to the crumbs that fall from the divine table, but to the feasting, the fatted calf, the ring on our finger, and the fairest robe in our Father's house.

"Restore unto me the joy of thy salvation." If my religion is a strait-jacket, let me herewith change it for an easy garment of joyfulness and peace. If we are honestly repentant, this is our rightful dress.

C. S. C.

The Unchangeableness of God

FRIDAY, June 30. Psalm 102 : 11-28. "*But Thou shalt endure.*" In the opening of the Epistle to the Hebrews these magnificent words are directly applied to our Lord. In the beginning, whenever that may have been, he laid the foundation of the earth, a grain at a time, through untold millenniums. The heavens are tapestries woven in the looms of eternity by the fingers that touched deaf ears and dumb tongues to health. And when all that is visible in this natural world has passed away, worn out like the clothes and fabrics of mortal life, he will continue, unchangeably the same. He will make all things new, but will not need renewal. "The same yesterday, and today, and forever!"

Sin cannot change him. We may be overcome by some sudden gust of passion or honeycombed and ruined by the insidious workings of evil, but after some terrible explosion, that may wreck the confidence of our friends and excite the derision of our foes, we shall find him absolutely unaltered, though perhaps with traces of sorrow and anxiety in his face. *Periods of declension cannot change him.* We do not always live in the spring with its song-birds and flowers. There are times when the frost-king holds us tight in his grasp, freezes the flow of desire, and nips the bursting of leaf and bud. But when the temperature begins to rise again, we shall detect no trace of resentment in his attitude. *Time does not change him.* The vesture of our body may show signs of decrepitude and decay. It may wax old and be laid aside in the bosom of mother earth. In our retrospect our days may seem like the curling smoke-column, soon dissipated in the air, but as we pass to him, we shall find him as he was when the hope of our childhood was fair as the dawn.

F. B. M.

Giving Freedom to the Soul

SATURDAY, July 1. Rev. 21:1. "*And there was no more sea.*" John, a prisoner on the lonely isle of Patmos, separated from all his friends, looked towards the heavenly shores and exclaimed, "There shall be no more sea"—of separation or limitation.

There are many limitations in the Christian life outside of prison walls. Are we not all prisoners of hope, struggling to become free from some unfavorable environment? There are the "shut-ins," who long for liberty to do and dare, but Christ is with them in their solitude, inspiring souls to act under restrictions. Mrs. Bella Cooke for sixty years was imprisoned in a single room by illness, but on her bed of pain she wrote three wonderful books that have been a blessing to thousands of readers. She made her little room a meeting-place where the charity of the rich and the poverty of the poor met together in beautiful harmony. There are others whose lives are limited by losses, trials and sorrows, who trust in him who is able to make adverse things work together for good. Faith in Christ will burn all barriers away, giving flight and freedom to the soul.

Often we beat our heads like birds against the bars of our cages of impassible circumstances, only at last to find the cage a blessing, for, as birds sing sweeter in cages, so the melody of the soul becomes richer when hemmed in by sorrow.

E. W. C.

Our Editorial Forum

PRESIDENT
OTTO KOENIG

MANAGING EDITOR
GEO. H. SANDISON

SECRETARY
THEODORE WATERS

Light Up the "Dark Places"

THERE has probably never been a time of deeper heart-searching among God's people than now. They are taking a wider view of duty than before and cherishing higher spiritual ideals. Especially do they realize the imperative need of spreading the Gospel throughout the "dark places" of the earth. The momentous events that are now taking place throughout the world admonish them to make haste in the "King's business."

It should not be forgotten, however, that world-evangelization and world-conversion are wholly distinct things. The first is the duty imposed on the whole church on earth; the second is God's work and his alone. Our task, then—and there are many present evidences of its urgency—is to bend every effort and to make all needful sacrifices to bring the good news of redeeming grace to the nations and tribes still unreached.

We are thankful that, even in the midst of the general world disturbance, the church as an organization and the great body of believers as individuals are becoming fully aroused to the need and the opportunity. From many lands comes the cheering news of thousands turning from heathenism to Christianity. Missionaries in Japan, India, Korea, China, South America and the islands of the sea tell of the multitudes that are coming into the church—whole villages and populous districts at a time, their very numbers so bewildering as to impress the workers with the conviction that God is drawing the nations to himself. They hail this sign as something so far beyond their experiences in the past, that they can only marvel at it as a miracle of divine power.

Tibet and certain other Asiatic states, parts of Central Africa, a considerable portion of Central and South America, large tracts in Western China and some of the peoples of the extreme north are yet in spiritual darkness. These should be reached with the Gospel quickly. In carrying out the Great Commission, it is even more important to open up new fields than to linger in the old, although the latter should not be neglected.

Thousands of readers of this journal, who have had an active share in spreading the Gospel in heathen lands, can testify to the blessing which the work has brought into their lives. We would rejoice to have thousands more engaged in the same glorious cause. Still more would it gladden our hearts if we could be able to say, with full assurance, that the whole Christian Herald Family was actively engaged sowing the seed in these needy fields. Never was the opportunity so great, the call so urgent, as now, when the dwellers in the last of the world's dark places are waiting for the message. With a mighty effort by a united church, the proclamation could soon be completed and the great task, given two thousand years ago, gloriously fulfilled.

Will It Hinder Peace?

THE great sea-fight turns out to have been indecisive after all. It was a drawn battle, with ample prestige for both sides. Germany has not won control of the seas, although Great Britain's faith in its traditional rulership of the waves is very rudely shaken. Thousands of brave men have perished and many a famous fighting ship lies on the North Sea bottom. Admirals, captains and gallant seamen have gone down with their vessels, but the tremendous sacrifice has made no material difference in the general situation. The world, standing aghast at the encounter and its fearful results, is told that the outcome has not materially changed the ratios of sea power of the contestants. It has not altered one whit the status of the war. Germany celebrates it as a victory which disproves the invincibility of Britannia's "walls of steel," while England also claims a triumph which leaves her with a fleet still superior in numbers and capable of defending her coasts. The losses in the great war have been so enormous that the fate of the men who died in the fight off Skagerrack has elicited only a passing expression of sorrow and regret, and a brief encomium of their patriotism and valor. In the midst of a war which demands vast and incessant sacrifice there is little time for mourning.

It has been suggested that the Jutland sea-fight will prove an impediment to peace, as it will kindle anew the desire for a strong war policy, and create a prejudice against all peace talk. While the momentary furor lasts, this will doubtless be so; but when it passes, and the full realization comes that the battle was not decisive, there is little doubt that peace will again occupy the minds of the peoples of the European nations. Every great event emphasizes the folly of continuing this struggle and adding to the horror and hopelessness. Thus Skagerrack may prove, after all, an early gateway to peace.

One of the leading English journals, the Nation, sounds a note which may be regarded as representing the drift of public opinion in that country. In a strong plea for acceptance of American mediation the Nation says: "Here is a great friendly country, able to determine the issue which has us by the throat, . . . which now, in the person of her President, offers to associate herself with an international settlement that Sir Edward Grey has defined as the one thing he wishes to get out of the war. Yet we treat this advice as an unwarrantable intrusion on our blissful enterprise. . . . How could this but confirm the impression which more than one American has carried away from our shores—that we are the real obstacle to peace? I am sure the government does not think in this fashion about the President's tender. I do not think the British public think so either." In the British Parliament lately, a Scottish member, Mr. Ponsonby, argued that the time had come for the government to make peace terms. He pointed out that the war had reached a deadlock and the government should recognize this and not imperil the situation by delay. Recriminations should cease. The war would never end if diplomatic etiquette were permitted to stand in the way of taking the lead definitely in bringing the nations back to sanity and peace.

When peace comes, it will come immediately after some great crucial event. Let us be patient and ready for its coming. It is always the darkest hour before the dawn.

Overdoing a Good Thing

THERE is a vast amount of sham professionalism in the world. How the souls of Carlyle and good old Walt Whitman, alike in their cordial detestation of humbugs of every description, would have rejoiced to listen to the good-humored satire with which the venerable Archdeacon Stuck of Alaska paid his compliments to the class who follow the profession of clamping up science with human sympathy and get a good living at it! Right in the middle of a baccalaureate sermon to Columbia University graduates, the old archdeacon let loose a bunch of sentences, in undiluted Yukonese, which will be appreciated not only in New York but in every big city where professional reformers, research investigators, sociologists, uplifters and philanthropists find their greatest harvest. "I have always held a dread of trained sociologists," he said, "and of anthropologists with a turn for practical benevolence; of political economists, of psychological pedagogues, and graduates in similar subjects. With their experimental laboratories, their card indexes and filing cabinets, their tabulations of statistics, their reduction of people to categories; with that last glorious achievement of theirs, the plotting of a curve, they are always in danger of evacuating the human personal element out of their work and thinking of men and women in algebraic formulæ. Some of them lay tribes and races as ruthlessly under the tyranny of curves as the medieval Popes laid the natives of Christendom under interdicts." The sole essential fact of value in the work of any public benefactor, be he philanthropist, economist, reformer or research worker, is the attitude of genuine human sympathy and its actual results. You can't make a heart throb with feeling over statistics. And you can easily systematize and tabulate a really humane project so that all the worth it ever possessed shrivels up, and all the kindness and helpfulness and Christlike spirit of it have turned to dust and ashes.

Two Strong Men Dead

IT is a difficult matter for a Christian paper to express itself accurately and adequately on the occasion of the death of a great soldier. For a great soldier is of necessity a great killer, and Christianity does not believe in killing. We join heartily in praise of the great British field marshal's courage, his industry, his thoroughness, his genius for organization and achievement. But when we reflect that these high gifts and traits were dedicated to the work of slaughtering his fellow men the words of praise falter upon our tongue. Lord Kitchener had no delusions about military organization and military work. "Our Indian military administration," he declared on taking up his work in that country, "has been framed mainly to meet peace requirements and the consideration that an army exists for war has been overlooked." It is particularly distressing to remember that the battle, if battle it can be called, which gave him his first high fame was waged against a horde of religionists, a sect of Mohammedans looking for a Messiah who should inaugurate a reign o uth and justice on earth. The feeble sword of these atic Messiah-worshipers was met by the strong sw d of Kitchener, and on one day eleven thousand o hem were slain, sixteen thousand wounded and fou ousand taken captive, while the British forces s ered the loss of not more than five hundred me

For mere bigness, however, his task of creat g a army of five million soldiers out of England's ize population is the greatest achievement of h lif One can admire the genius of a man who co l d that while bewailing the conditions and idea of civilization which made such a task appear cessary. Kitchener will go down to history as one th strongest men in a sad and dark age, when st gt was measured by the results of battle.

As for Yuan Shi Kai, whose death was ann ced to the world on the same day as that of Lord tchener, it is even more difficult to appraise the alue of his life to the world. The Chinese themselv and experts in Chinese affairs differ widely in the estimate of him. Some acclaim him the real crea r of Chinese liberty, the true founder of a real re bli others condemn him as an unscrupulous, treacl ous murderous self-seeker. He was at least wise oug to postpone his coronation as emperor when so an sections of what was to be his empire were dete ine not to surrender the republic. But whether g d or bad, Yuan was strong, and, dying as he does hil the republic still holds, there is hope that the publican form of government will persist and tri ph. His name, then, will go down to history as t t of China's first president. He will be remember and praised for his openmindedness toward all rel ons including a warm toleration of Christianity, a for his zeal for the unification and protection of ina.

"How are the mighty fallen!" In the cold rth waters, not far from the spot where, a few da before, seven thousand gallant British sailors gav heir lives for the empire, the great British War Lo lies impotent, silent, lost. In the weird palace at P ing, the scene of so much plotting, fearing, striving, amming, Yuan Shi Kai lies dead.

The new age beckons, the age of peace and b herhood. The strong men of the new age will spen hea strength not in strife, but in peace; not for ath but for life. They will build together a civil tion founded not upon bloodshed but upon love.

An Iniquitous Bill

THE newspapers have been strangely silent ou an amazing bill just passed by the Ho e of Representatives which, if ratified by the nate and approved by the President, will disfra hise something like 165,000 citizens of the United tes. For the past fourteen years, Porto Rico ha been United States territory, and its male citizens ters under the United States government. The p sen bill, pushed quietly through the House of Repre ntatives, provides "that no person shall be allo l to register as a voter to vote in Porto Rico who not a citizen of the United States over twenty-on ears of age, and who is not able to read or write, or o is not a bona fide taxpayer in his own name in an a unt of not less than three dollars per annum."

Luis Muñoz Rivera, Commissioner from orto Rico at Washington, is emphatic in his denun tion of the bill. He declares:

> By means of this restriction, 165,000 citizens of Por Rico who vote at present, and have voted since the Spanis days, are to be barred from the polls. There is no reason th ustifies this franchise restriction. Since civil governme was established in Porto Rico sixteen years ago, eight gene elections have been held. Eight times the people of Port Rico, with a most ample suffrage law, have elected their leg ative bodies, their municipal councils, their municipal boa and their school boards. These various bodies have coo ated in the betterment and progress of the country, whic gives evidence that they were prudently chosen.

The most serious point of the new law is that hich insists upon a property qualification for the ter. This goes straight against the forward move t of our nation toward complete democracy. The ple of the whole nation should insist upon k ving what sinister influences have been engaged i this effort to deprive their fellow citizens on the isl d of Porto Rico of their right to vote, while all who lieve in real democracy must hope that the Sena will quash the present iniquitous bill or that if it is ssed by the upper House the President will promptly o it.

"Excessive partiality for one foreign natio and excessive dislike for another, cause those om they actuate to see danger only on one si ."—George Washington.

The Bible and Newspaper

CONDUCTED BY

FERDINAND C. IGLEHART, D.D.

Romance of Civil War

MISS ELVIRA MOREHOUSE of Winsted, Conn., was engaged to be married to an intelligent, upright, Christian you g man. The Civil War broke out an he enlisted in the Union army. Th lay had been set, and her wedding go made. They agreed that when the ar was over he would come back to l and they would both be supremely ha y. He never came back. She ne married. She preferred the emory and spirit of her firs love to the attentions of any iving man. For fifty-five yea her wedding gown hung in r wardrobe till the other da when at her dying request she vas robed in it for her bu l. We cannot withhold an lmiration of the heroism of er love. In these days wh so many marriage con ra s are made for mere m cenary considerations, wh the contracting parties o it little more binding tha taking goods on trial, wh marriages are entered nt like time notes for thirty, six , ninety days or even a ye from date, it is beautiful to e the constancy of the aff ion of the woman who let the wedding garment hang in rn from youth to old age in emory of her first love. Th constancy of this woman's aff ion verifies this statement: "*For love is strong as de .*" (*Song of Solomon*

Habit in Fire Horses

TWO horses formerly used in the fire department, tra ferred recently to service in e street-cleaning departm of Dayton, Ohio, heard the fire alarm the other day, ra away with the ash cart, an crashing into another wa n, smashed it and broke th driver's leg. They were sp idid, royal horses, and kn that that bell meant a fir and thought it was calling th to hasten to it. If the po r of habit is so great in a ho e, how much greater is it in a n! What necessity there is forming only good habits of thought, sentiment and ac n! Any member of the bo can be trained by habit, an faculties of the mind also ar taught habits of thought an action. The great truth is here sh n: "*Whatsoever a man soweth, th shall he also reap.*" (*Gal. 6:7.*)

Dylight Turned to Darkness

T nine o'clock in the morning of May 27 the city of Cleveland, O , was suddenly turned into the d ness of midnight. All business was at standstill and the gas and electric lig s had to be turned on before it c d continue. The darkness was ca ed by black clouds so heavy laden wi rain that they shut out the light. T y emptied their floods upon the city t efresh it, and let the daylight come in gain. Most of the clouds that bring d ness to life's day are laden with sl vers to purify the atmosphere and re sh the heart and promote its growth. T blackest cloud of sorrow that ever s led over this planet was full of the sl vers of salvation for the race. N ure thus shared the agony of her L d in turning suddenly from daylight to the blackness of midnight: "*Now from the sixth hour there was darkness over all the land unto the ninth hour.*" (*Matt. 27:45.*)

Shakespeare's Christianity

TWO hundred members of the Actors' Club Alliance attended a special religious service and Shakespearian celebration in the St. Thomas Episcopal Church on a recent Sunday afternoon. Frederick Warde said, among other things, "Shakespeare was an actor, a poet, and a writer of plays. I doubt if there ever will be a greater apostle of Christianity than he a writer of practical sound Christianity who still lives and will continue to live. The words 'Christ' and 'God' appear no less than 820 times in Shakespearian works. In my opinion he lived and died a Protestant Christian." It has been said that if the Bible were to be lost most of it could be gathered together again from the best literature of the world. Shakespeare and other great authors could justly say: "*Thy word is a lamp unto my feet, and a light unto my path.*" (*Ps. 119:105.*)

Bad Eggs Were Destroyed

THERE was a bonfire in the capital of the nation the other day, not over any action of Congress, nor event of general good fortune, but caused by the condemnation and destruction of bad eggs which had been illegally offered for sale in the open market. It required fifty gallons of k rosene and five hours of time for two deputy United States marshals to cremate the 89,280 eggs condemned by the Supreme Court of the District of Columbia as being unfit for use. These eggs were seized in the municipal market, where they had been offered for sale, bakeries being the usual purchasers of the canned product. The flames caused a lively bombardment, the crated eggs popping and the cans exploding from the heat. The vast amount of stale meat, fish, fowl, eggs and milk pushed into the market, and the untold damage it did to the health and life of consumers have led about every state to adopt pure-food laws, some of them with very severe penalties, and some of which are strictly enforced. The poultry industry until within the past generation was not considered very important, but has pushed to the forefront so that with the live stock and the eggs it amounts to nearly a billion dollars a year, about as much as the hay, wheat or cotton crop. The frauds in the poultry trade have been many. In one city twelve merchants, some of them wealthy, were sent to the penitentiary for selling stale poultry and eggs. It is revolting to think that a reputable baker who pretends to handle the dainty and delicious things that come out of the oven would make use of bad eggs in their baking as some of them do. It is to be hoped that th bonfire in Washington will attract the notice and stir the conscience of the whole country to the necessity of clean, square dealing in business, and the sale of pure, wholesome food instead of filthy stuff which is real poison. "If he shall ask an egg, will he offer him a scorpion?" (Luke 11:12.)

Ancient Craft in Service

A REMARKABLE example of the straits to which present shipping has been reduced for want of vessels is related in a dispatch to Copenhagen, Denmark, from Svendborg, which mentions the fact that two sailing vessels, one the Marie of Troense, which was built in 1776, and the Trends Brodre of Marstal, built in 1786, have been rigged up and sent out to enter the competition for the enormous freight rates that now are being offered everywhere. It is all wrong to drag these old hulks, one 140 years old, the other 130 years old, and risk freight and men on them to the perils of the deep. It is the "almighty dollar" back of it that is thus reckless of property and precious life. Committees of inspection should be more diligent, and accountability for damage should be well understood. Wrong as it is to put freight and men on these ancient vessels, it is worse to start the soul out on the voyage of life to do business in an unseaworthy craft. Faith is the ship that stands the storms and makes the port of safety. This great truth is here taught: "*Holding faith, and a good conscience, which some having put away concerning faith have made shipwreck.*" (*I Tim. 1:19.*)

Reclaiming a Huge Swamp

CONSTRUCTION work has begun on the draining project in Nahunta Swamp in Wayne County, North Carolina. Contractors from Chicago and St. Louis have met with the commissioners of that district, the bonds have been delivered to the purchasers, and the money has been deposited in the local banks for completing the project. The big floating dredge has begun the excavation of dirt, the canal is completed for about half a mile. It will take eighteen months to complete the work in Nahunta Swamp to Contentnea Creek, in Greene County. The drainage scheme will reclaim 6,500 acres of the most fertile land in Wayne County. What wonderful progress science has made in taking the wet, worthless districts on farms and turning them into their most fertile sections! A good deal of drainage is needed in the mental and moral realm to change the sobby, worthless places into fruitful fields. North Carolina has used a great deal of moral drain-tiling. It has turned the whole state by popular vote from wet into dry territory. The influence of the Gospel on the individual heart and on society is thus typified by the reclamation of waste ground: "*The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose.*" (*Isa. 35:1.*)

Huge Strawberry Crop

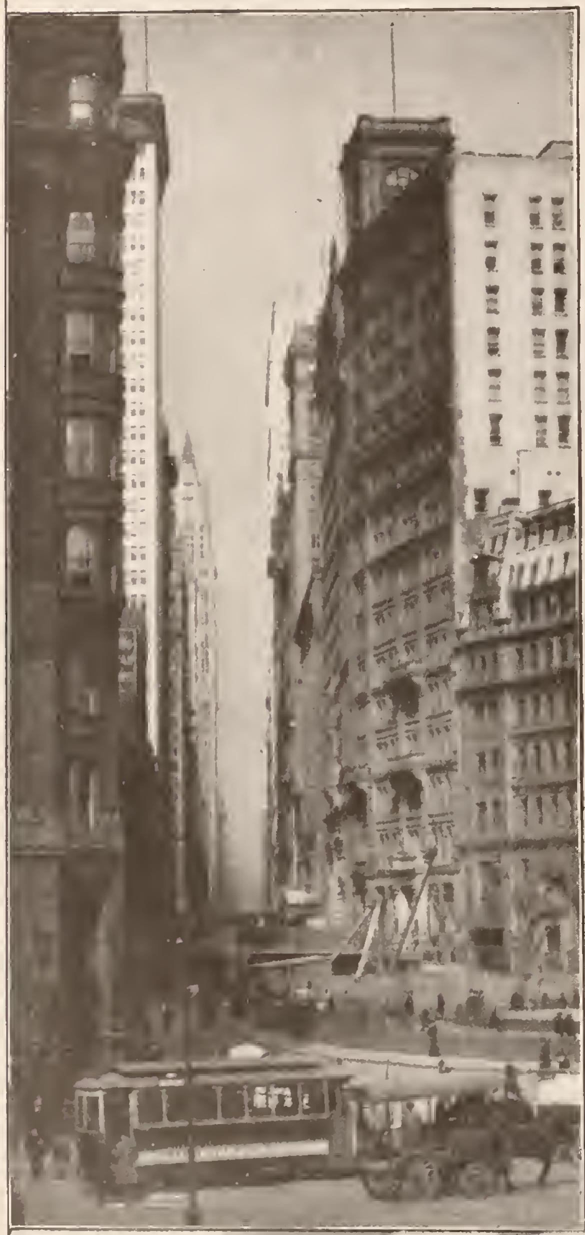
THIS year's strawberry crop will be worth $20,000,000 to the growers, exceeding all previous records, it is estimated in a summary of the crop's condition just published by the educational department of one of the leading banking institutions of the country. The crop will contain some 300,000,000 quarts. The value of the 1909 crop was estimated at $18,000,000. Maryland held the lead as producing state in that year, but since then Tennessee, Arkansas, and Louisiana have passed her. The total fruit production of the country amounts to about $250,000,000 annually. The science of farming has made great progress in the cultivation of all kinds of fruits. It has not been many years ago since the regular farmer did not think it worth while to fool away his time with garden stuff, orchards or small fruits, except to raise what was needed for himself. Now fruit-raising is counted an important branch of farming. It is astonishing to know how much money can be made per acre on small fruits carefully cultivated. Plenty of hard work and risk of weather, but in the long run there is ample reward for this form of toil. The song of Moses giving thanks included "*And for the precious fruits brought forth by the sun.*" (*Deut. 33:14.*)

Japanese Boy Inventor

NARIKATSU HAIDA, a thirteen-year-old son of a Japanese doctor in Honolulu, is a remarkable electrician for his age. He is now working on a new invention for fire alarm, which is a wireless system operated by the heat of the fire. He has also invented an electrical bicycle and has applied for a United States patent. At the age of six he was repairing watches and electric bells, and at eight he began to study electricity scientifically. The Japanese are often called the Yankees of the East. They are so bright intellectually, and so full of ingenuity. God, who is Infinite Wisdom, has endowed his children, young and old, with their immortal capabilities. Of the Son of the carpenter of Nazareth it was said: "*And all that heard him were astonished at his understanding and answers.*" (*Luke 2:47.*)

Getting About New York

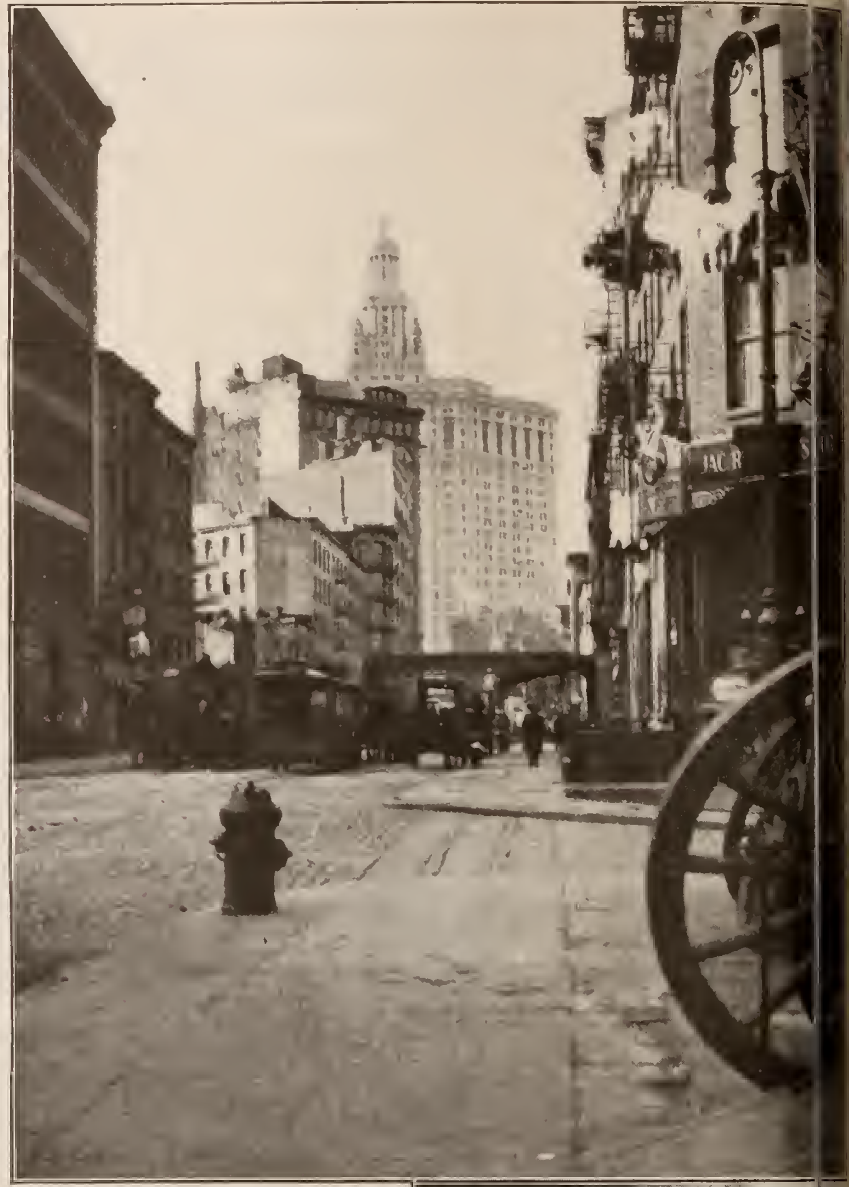
NEW YORK CITY has 3,542 miles of streets, and 1,730 miles of surface, elevated and subway railroad tracks. Besides the 2,300,000 of population on Manhattan Island, the adjacent boroughs and suburban towns pour a daily contingent of hundreds of thousands more on business, pleasure, or shopping bent. From all parts of the country and the world other thousands are brought into the city to spend a day or a year, as the case may be. There is no hour in the day or night that these miles of streets and railroads are empty of human beings. For eighteen of every twenty-four hours the city is alive with travel. The traffic problem is never wholly solved, though experts are gaining on the continually increasing demands. The casual visitor will derive an immense amount of interest from spending some of his time on one or another of the various kinds of conveyances at his disposal, mostly at five cents for a ride.

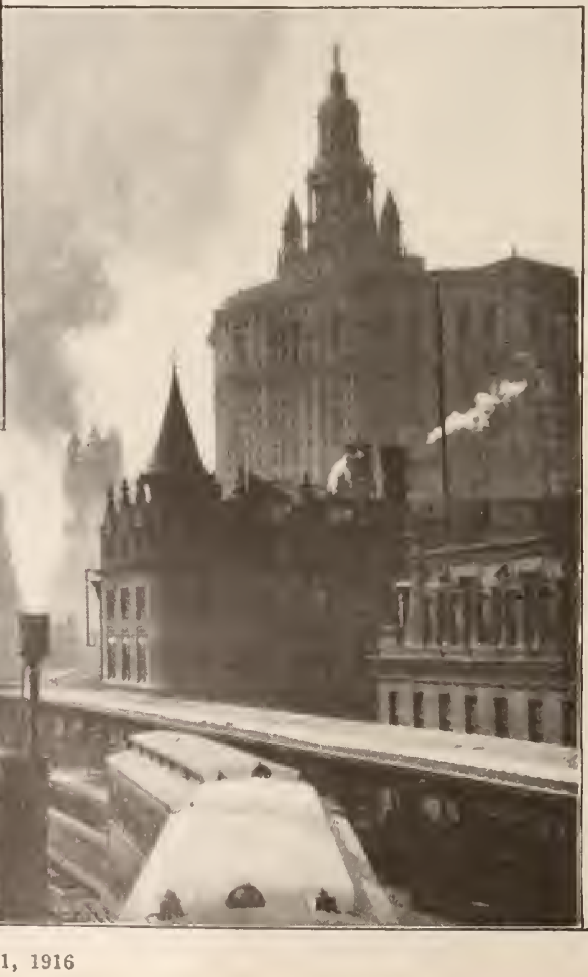


THE picture at the right shows a horse car that has wandered across the old East Side and has gotten into New Chambers Street, headed west to pass under the Third Avenue elevated structure, which can be seen, and if you were in it you would get a good view of the new Municipal Building just ahead. City Hall Park lies to the left of the building as it shows in the picture. As is apparent, you would also see the washing of some of our families hanging in the sun. Probably you would also espy more than one such burden-bearer as is shown in the lower right-hand corner.

If you were in the Belt Line car shown in the left-hand picture, you would at that moment be proceeding across Bowling Green, and, looking up Broadway, would catch that glimpse of one of the famous high buildings of the world, the Woolworth.

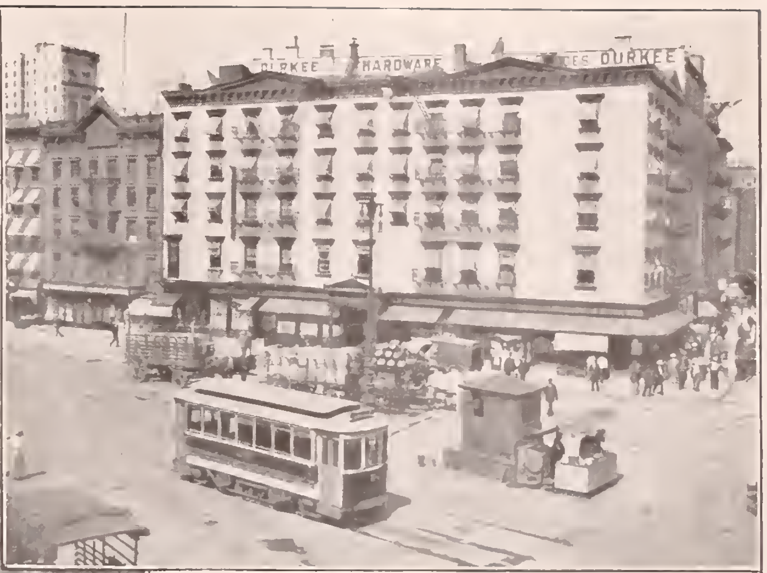
There is a sort of noon-hour effect given to the picture at the foot of the page by the whistle that is blowing at the moment that a Second Avenue elevated train is drawing into the station at Chatham Square, just around the bend from which is the elevated's junction with the Brooklyn Bridge, near the Municipal Building. The picture shows a section of the improved third track of the elevated system, under construction.

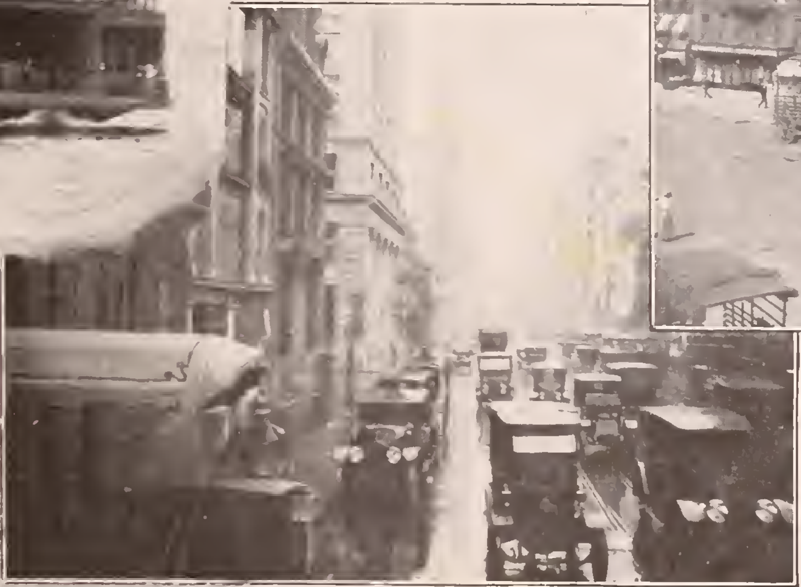




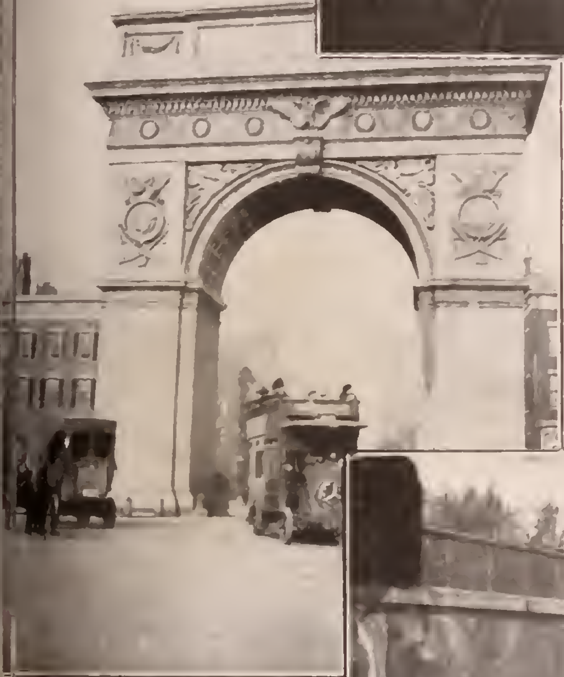
These views are continued on next page

AT the right is an old landmark building, overlooking a busy spot, and facing the entrance to the South Ferry. (And by the way, that is a ferry boat at the left.) Just below is a section of Madison Avenue below 42d Street, a favorite turnpike of the taxicab.

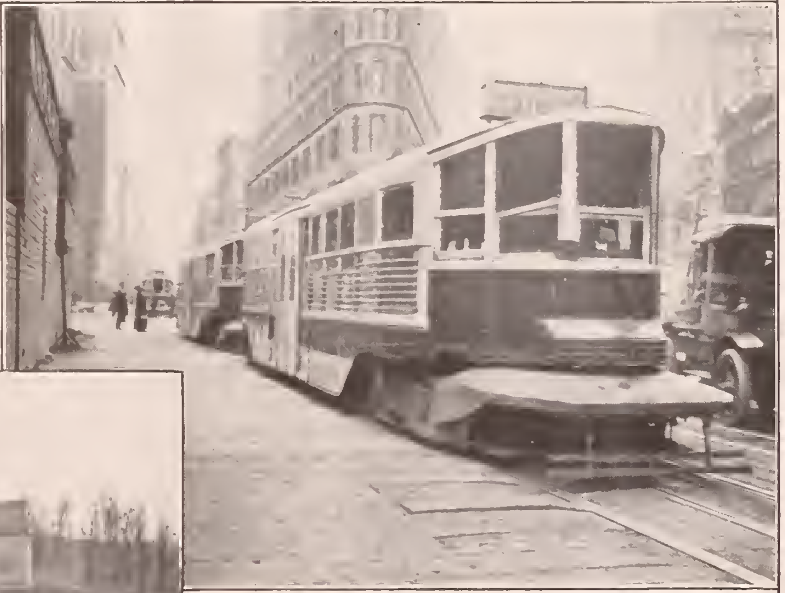




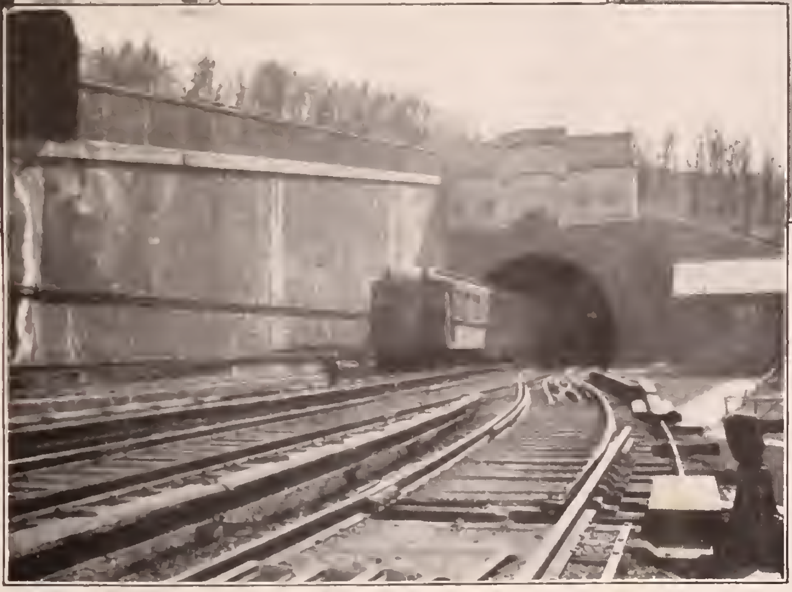
Looking down as from an aeroplane, you see below a double-decker Fifth Avenue motor bus going south through Washington Arch into Washington Square.



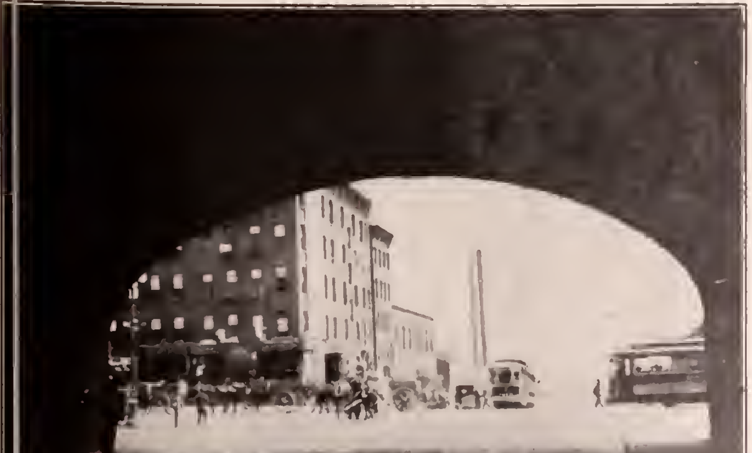
Just below you see two of the Broadway torpedo cars, the new side-door car which is becoming very popular, going north. They have just passed the Flatiron Building. Excavation is going on underneath for the new subway. When you enter these side doors, you face the conductor sitting in a cage and deposit your fare in a box, then pass to either part of the car to a seat, which, ten chances to one, you will find occupied.



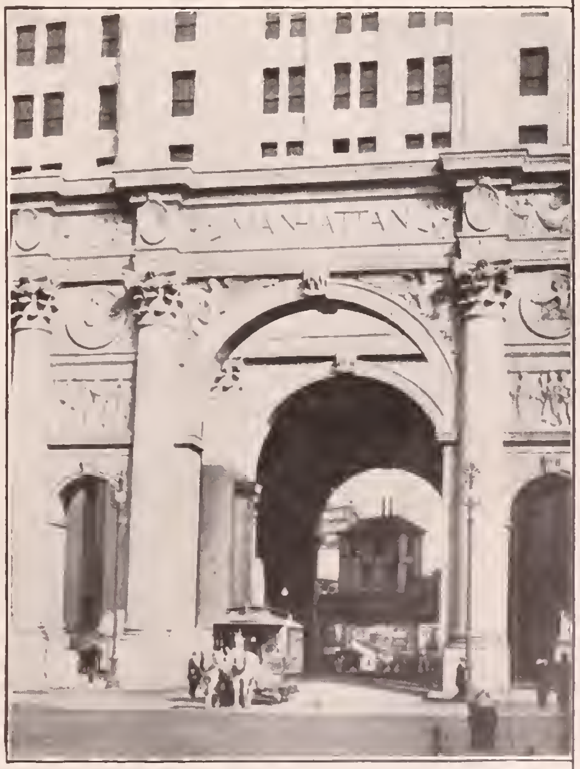
The picture below is proof positive that the subway of New York is not all sub-surface, for here is a subway train emerging from the tunnel way up in the 190's, and if you take an excursion by way of the subway, you will see some very pretty sights at those intervals where the cars are out in the open air. This train is just about to draw into the Dyckman Street station.



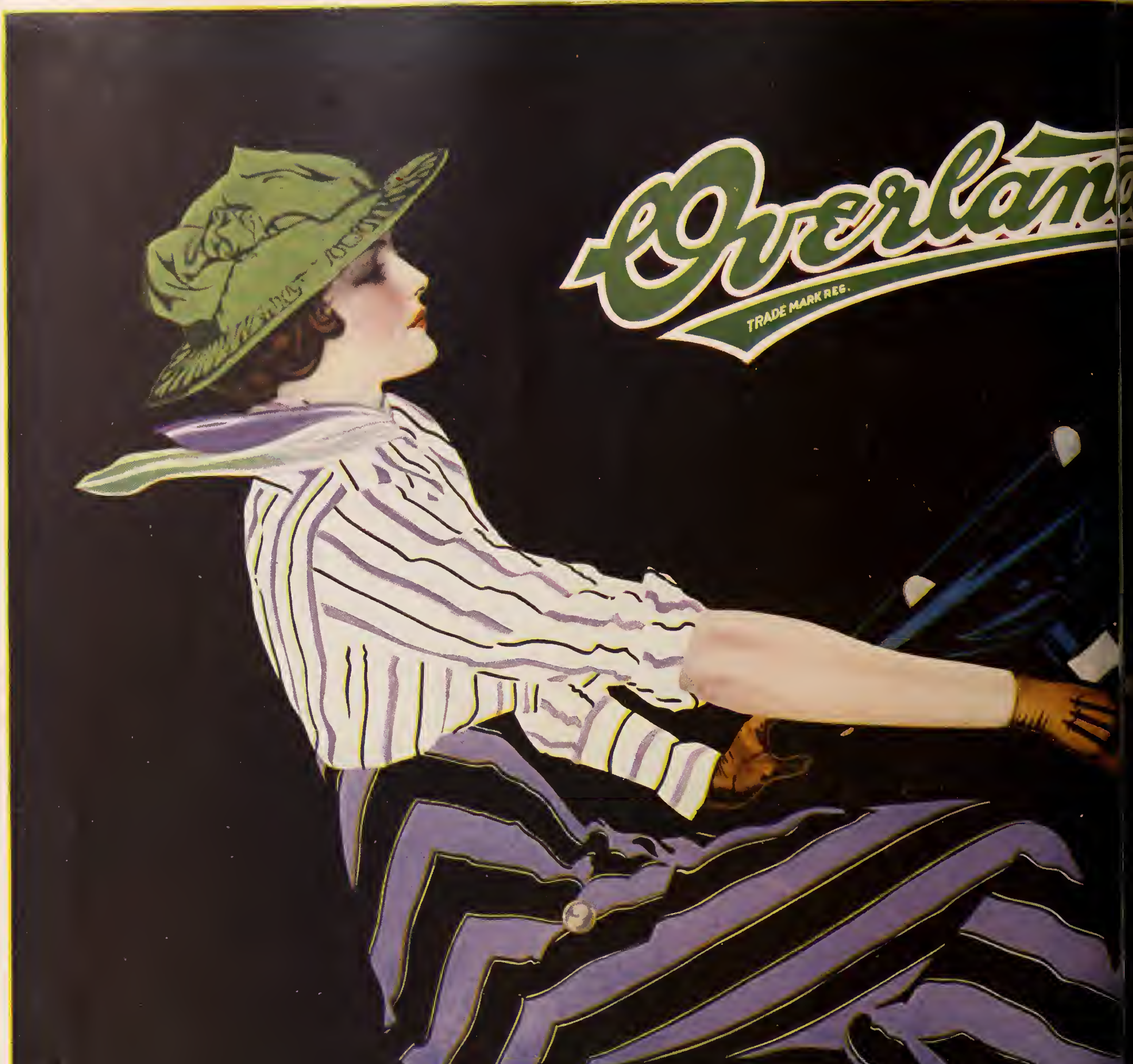
There are a good many charming little vistas like the one in the lower left-hand corner. Through this arch of the elevated roadbed of the New York Central, you get a glimpse of the East River and of a north-and-south, and an east-and-west car. The cross streets themselves often form mammoth loopholes, as it were, through which from the elevated trains you catch many a glimpse of the beautiful Hudson as you rattlety-bang along.



The new and the old. The horsecar and the new Municipal Building. The old leisurely mode of travel and an enormous office building with a street cut right through it. A glimpse of the elevated structure beyond.



NEW YORK CITY is really full of wonder spots of which these flying glimpses, photographed by Charles Phelps Cushing, are fair examples. There are modes of travel about the city a-plenty, and, furnished with a good guide map, an untroubled mind, a stock of good nature, and a reasonable amount of carfare, a visitor to New York will have at his command as wide and interesting a variety of "points of interest" as can be found in any city of the world.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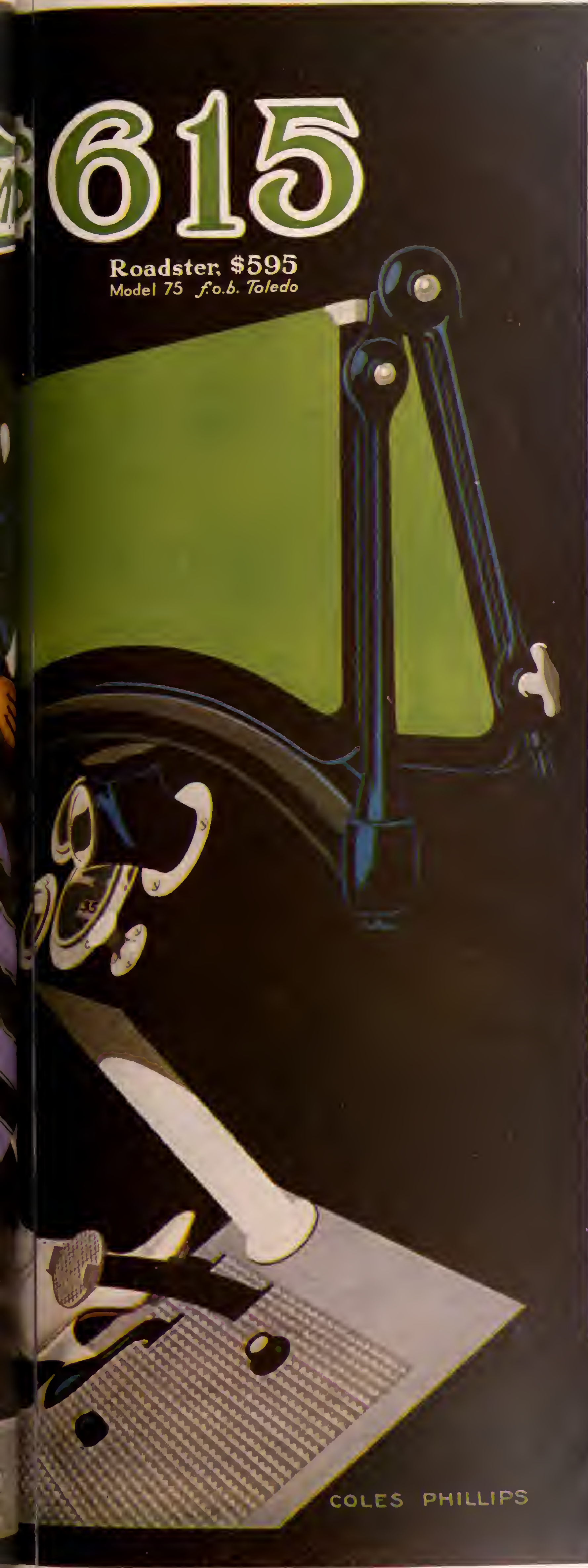
TRADE MARK REG.



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They like its style; its good-looking lines; that smart, individual air of exclusiveness.

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Put five in (there's lots of room), give her a little gas and away she flies —free from vibration, rattle, stress or strain.

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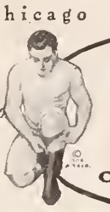

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"3-in-One Dusting Cloths are ridiculously low in cost, and far superior to any I can buy for 25c to $1.00." Mrs. T. F. Hussa, New Jersey.

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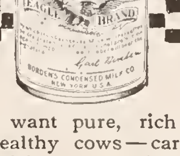

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RANDOLPH & CO., Dept. 96, Washington, D. C.

Letters of Two Thousand Years Ago

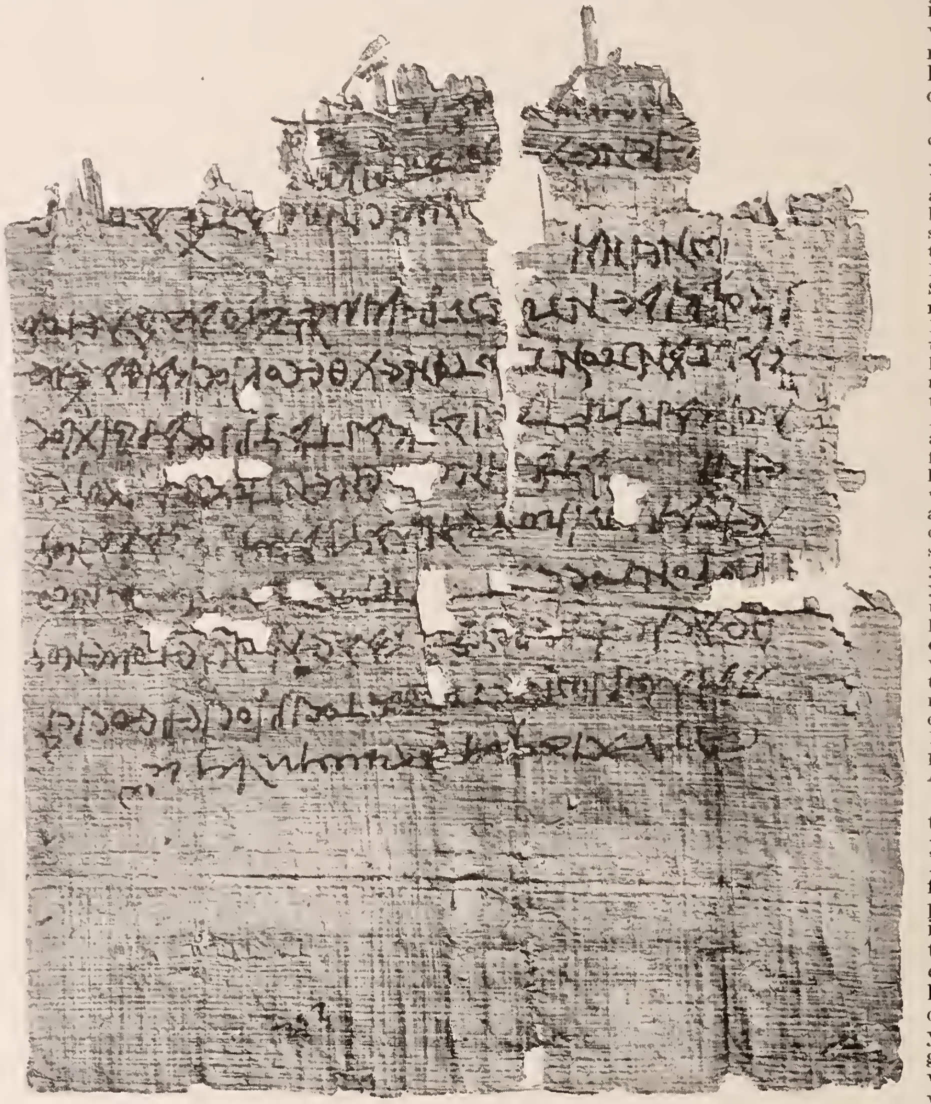
By O. H. PANNKOKE

THE military splendor of Rome has fascinated young and old for centuries. Wherever one touches later ancient civilization there are found the evidences of the presence of the Roman legions. They are in Gaul, in England, in Germany. They are in every country around the Mediterranean basin. They are in the East, in the heart of Asia. The courier-system for the despatch of letters and messages was in their hands. The legions were the vanguard to make the newly acquired territories habitable and productive. Their stationary camps became the trading centers of the communities from which the adventurous merchants pushed onward to spread with their wares Roman thoughts and Roman habits and respect for the Roman sway. When the veterans completed their years of service they were colonized and continued in their retirement to carry on the labors which formed the greater portion of their active service.

The Roman army was human. Its soldiers were men, some good, some bad, some humorous, some serious, some lovable, some despicable, but all of them eminently human. The papyrus excavations of the past hundred years have given us a glimpse into the heart and soul of the Roman soldier. It is a strange story that reads more like a romance than cold fact, how the most intimate thoughts and emotions of two thousand and more years ago lay buried in the rubbish of ancient cities to come to light in our day. Papyrus was the writing material of ancient Egypt, used in official and private correspondence, in business transactions, in legal actions. When it had served its purpose it was thrown away. Much of it also was used to wind the embalmed bodies of the dead. Fragments of it passed westward in the early part of last century without attracting much attention. The scholars of those days were interested in classical lore and literary remains, and could not foresee the infinite possibilities for studying the life of a past age from its private correspondence.

Within the last decades, however, interest changed completely. Exploration parties were sent out to go over every inch of ground and gather the remains. A host of scholars set themselves the task of deciphering and interpreting the documents. But still an immense amount of material is stored away in Oxford, the British Museum, Berlin, Paris, and other places.

Every side and interest of life in those days receives new light from these papyri. In one a prodigal son writes his mother after years of waywardness, asking for forgiveness. A schoolboy in awkward, crude hand transcribes the first verses of Paul's letter to the Romans as a school exercise. A man describes a journey up the Nile around the time of Christ and tells how he wrote the names of his friends on temple walls. Laborers complain that their pay is too low and the hours too long. Two thieves plan to have a good time clipping gold from coins and selling it. A father-in-law writes his son-in-law how to take care of a newly arrived baby, perhaps the firstborn. A workman from Alexandria writes his wife that if the child is a boy she is to keep it, if not, to do away with it. An athlete receives honorary membership in an athletic society. Of documents dealing with military organization and duty there are no end. Of letters dealing with the social and personal side of life there are comparatively few. In all the collection of documents published, I was able to find no more than about thirty of this character.



This census return, A.D. 20, is a good example of the condition of these ancient documents

In the first group, there are three letters from recruits, young men who had passed the military examination and were taken from simple home surroundings to the cosmopolitan Roman army. The first is a letter from a youth in Alexandria to his mother. He writes:

> Send me two hundred drachmæ. I have nothing any more. When brother Gemellus came I still had four hundred drachmæ. They are all gone. I bought a team of mules. Send the monthly allowance soon. When I was with you you promised to send my brother before I came to the garrison. But you sent nothing. You left me go as I stood, nothing in the pocket. Also my father on his visit gave me not a penny. All laugh at me and say: "Your father is a soldier himself, and still he sends you nothing." My father tells me when he gets home he will send me everything. But you sent nothing. Why? There is the mother of Valerius; she sent him a pair of abdominal bandages and a cruse of oil, a basket of meats and two hundred drachmæ. Send quickly. I already went and borrowed from a comrade. Also brother Gemellus sent me a pair of trousers.

Another letter similar to this served. It is from a recruit at andria to his folks. He says t has been alloted to the "cattl and was not able to get free; hopes to relieve the severity service and wants the necessary tance to that end from home. H perhaps, just gotten acquainted a number of other recruits and initiated him into a soldier's li made him realize that its success d on a well-filled purse. So in hi letter home he gently hints wh other writer broadly demanded.

The third letter is from Mis on the Bay of Naples, to Philad in Egypt. written by a recruit Api his father F chus. It read

> Apion to chus his fathe joy. Above wish you good and in all stre be happy. wi sister and her ter and her b I thank th Serapis that h me immediatel I was in dan the sea. Wh landed at Mis received from three gold And I am w ask you now, father, write letter first abou well-being: se about the wel of my broth sister; thirdly, your hand b you have brou up well. there hope to a quickly, the g voring. Greet tona very mu my brothers a enilla and my f I have sent picture. My n Antonius Ma

This lette trays a s young fel Healthy am filial devot piety, stand in every line tribute to th ents and the life from whi came. How young men gone out int world just way—their loving par wishing them

The next of letters deals with the soldier's An interesting collection of letter been preserved dealing with the at Dionysias around 340 A.D. of them are written to Abinæus prefect of the camp, and deal with phase of camplife. The first is a to Kaor, bishop of Hermopolis, half of a deserter. It reads thus:

> To my lord and brother Abinæus bishop of Hermopolis, greeting. I salu children much. I would have thee lord, concerning Paul the soldier, conc his flight. Pardon him this once, seein I am without leisure to come unto t present. And if he lied not, he will come into thy hands another time. Farew pray, my lord brother.

Here we have a companion lett Paul's missive to Philemon. Alth not as full and complete as its famous predecessor, it is pervade that selfsame interest in hum which shrinks not from helping the lowly. As Onesimus, so this des fell into the hands of a Christian, by him was convinced of his w and persuaded to return.

The next letter is from a little cated Jewish mother pleading to her on dismissed before his service was over. The letter is crude in compos on and the writing very awkward. It y be that she was in poor circum ances and needed his help. The lett follows:

> T mother of Moses to my lord patron, the pref . You have sent after Heron, lord patron He went away now after the barbarian. Exc God, we have no help. I have sent you w Athiœis, my lord. I grasp your feet, lord tron, since you know also that the five day re the whole year. I beg you and entrea ou that you grant him the few days. Wha you command tell Athiœis.

"xcept God, we have no help!" Ho the phrase stands out from the rest f the letter! Yet it was only a littl matter, the five remaining days of h son's service.

T following three letters show us the ugher side of soldiers' life, their bra s and marauding and lawlessness. Dei trios, a tax-collector, complains abo a certain Athenodorus:

> T ny lord and patron Abinæus, Demetrios, assis nt to Ision, many greetings I want you to k w, lord my patron, when I was gathering t corn in Ibion a certain soldier, Athenodoru approached me saying he was under you, d maltreated me very much; not only me, t he went out drunk and pillaged the villa . I have written you knowing that you will te him before you in the camp and give e justice. For I intended first to go to t city and bring the matter before the high commander.

T next letter is on a similar occurrenc only the writer is much more wro ht up about the matter:

> T Flavius Abinæus, prefect of the camp at Dioi sias, from Aurelius Abul. My sheep were killed, ten in number, by some evildoer and when I looked after the theft of the eep, I heard that one of your soldiers, Pau was the worst of all, worse than Peter and s brother Melas, the soldier, and Apion, son Horion, the preserver of the peace of the ne village. I pray your humanity to ook to the matter.

Vs it a band of youths gone into vil ays? It seems so. One of them s t son of "the preserver of the peace of village." It is a bit of tragic hist y of a son gone wrong in spite of goo training and parental love.

T next letter gives a delicious glin se of life and troubles in a small garr on city. Chæremon, a member of the cal council, complains to Abinæus mos vehemently against an interfere e with their jurisdiction:

> Y r conduct is not well in taking them awa You know what happened in the village For that the house of Atra was robbed and uisances committed and cattle driven off, d you made no investigation, but took ther away by force without law. By the god either you send them back that we may judge on what they did, or all the council will brin the matter before our lord the duke. If y know what's good for you, do it.

A wanton band of soldiers out for a goo time. Not especially loved by civi ns. A growing tension as the day wears long between both parties. Finally a threatening word and they are fighting. Reinforcements arrive. The villagers, who, being in the majority, were holding their own, see their prey carried away by superior force. The village council meets, and before the heated feelings are cooled off, decides to prosecute the soldiers. They get up posthaste a letter, filled with threats, to the prefect. After the letter was sent they went home, talked it over with their wives and neighbors, slept over it, and the next day, most likely, let the whole matter drop as a bad business. Possibly they fought it out.

THE so-called "Gemellus letters" are most interesting. They form the correspondence between Gemellus, an old veteran of seventy winters, with members of his family. He is still the head of the family and manages affairs. The other members farm the various pieces of property under his supervision. He writes to his son Sabinus:

> Lucius Bellenus Gemellus to his son Sabinus, greeting. Annes the donkey-driver has bought a rotten bundle of hay at twelve drachmæ—a little bundle and rotten hay, the whole of it decayed.

In another letter, his own son gets a good scolding for negligence:

> Gemellus to his son Epagathus. I blame you greatly for the loss of two pigs owing to the fatigue of the journey, when you had in the village ten animals fit to work. Heraclides the donkey-driver shifted the blame from himself, saying that you had told him to drive the animals on foot.

Another of his letters shows the firm grasp he has on every detail of his extended estates. It is to the same Epagathus:

> Lucius Bellenus Gemellus to his own son Epagathus, greeting. Please carry forward the digging of the olive yards and their plowing up and hoeing and plow up and hoe the fallows and urge the driver to do his proper work every day. Up to today you have not harvested the field at Apios, but have neglected it, and so far have harvested only the half. Do not neglect these instructions.

Finally, and above all, the old gentleman is a good father and grandfather. He enjoys family gatherings at festivals and birthdays, and is ever solicitous to make them happy by good cheer for the body and pleasant little surprises to the birthday child. He writes: "Buy us two pigs of a litter to keep at the house, for we intend to sacrifice pigs on the birthday feast of Sabinus." Then again: "Send the cocks from the market for the Saturnalia, and for Gemella's birthday feast send some delicacies." Gemella was his daughter.

That was, indeed, a happy close for a soldier's career, to be in the midst of his children, honored by the community, respected by the officials and to divide his time between honest work and the enjoyments of a useful life.

Paul at Thessalonica and Berea

In rnational Sunday School Lesson for July 2. Acts 17:1-15

World Overturners

By Arthur H. Howland

F R the last four years we have all been used to seeing the name of the Macedonian town Salonica in the ewspapers. It was prominent in bot the Balkan wars and a little later ach ved a sad distinction when the kin King George of Greece was assas ated there. During the present wa t has been the scene of exciting oc rences as the tides of battle have fre ently swept almost to its gates. Th reeks themselves, I am told, still call Thessalonica just as they did on the lay Paul arrived there from his jou ey through Amphipolis and Apollon after he had left Philippi.

A Thessalonica Paul followed his acc tomed plan and visited the Jewish syn ogue, where he delivered his mess ag that Jesus was the Messiah. For thr Sabbaths he "reasoned with them out f the Scriptures." The third verse of our chapter is one of those big verses which can be divided into a dozen beautiful and important lessons, like a great crystal.

Notice that word "opening." That is the thing we are to do with Christian truth and Scripture doctrine—open them. There is nothing hidden, secret, esoteric about Christianity. That was the mistake the church was making in the Middle Ages, trying to keep the Bible away from the common people. That was Luther's great gift to the world, giving all people the right and the opportunity of the open Bible. The voice of Christianity is the voice of Jehovah: "Come now and let us reason together." The attitude the Christian worker must take in any age toward Jew or Gentile, moralist or sinner, young or old, is the same frank, open invitation—"Come now, let us think this thing through, let us talk it out, let us be frank and fearless, let us see what the Bible, your own heart and conscience, your own mind will say."

"Mother, I've Cut It"

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In Our War Against Germs
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Whatever you apply to broken skin, be sure that it's utterly sterile.

Germs enter through small wounds just as well as through big wounds. And a few infectious germs may breed millions.

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* * * *

Protect the wound, but don't apply a home-made bandage.

Don't use absorbent cotton which has been handled or exposed.

Make sure that everything touching a wound is aseptic.

* * * *

Call a physician if the wound is considerable. And be very careful in the meantime.

Keep gauze and bandages on hand, absorbent cotton and adhesive plaster.

We depend on no ordinary sterilization. B&B surgical dressings are twice sterilized—once after being sealed. It is done by costly apparatus, in the most efficient way.

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Then we take extreme measures to bring the products to you sterile—just as they left us.

* * * *

Don't take risks.

Careless laboratory methods are just as bad as utter disregard.

The brand B&B insures you against them. Every doctor, nurse and druggist knows that. Get for home use what they get for hospitals B&B double-sure dressings.

Always call the doctor—remember First Aid is only first aid

Insist on B&B

For safety's sake, in these home applications, insist on B&B.

They are made in a model laboratory, under ideal conditions.

They are made by chemists who, for 22 years, have been serving physicians and hospitals. And whom every surgeon respects.

Real Fumigation

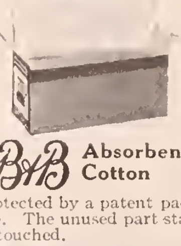
Then when you fumigate use B&B Fumigators. They accord with Government recommendation. They are twice the usual strength.

Don't live where contagious disease has existed until you know that the germs are killed.

Half measures are worse than none. They simply make danger seem safe.

These things are all-important. You want competent help when you war on germs. You want absolute protection. You want the B&B care and quality and skill.

BAUER & BLACK, *Makers of Surgical Dressings*, Chicago and New York



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Some of the B&B Home Needs
Double-Sure Products
Absorbent Cotton
Gauze Bandages
Adhesive Plaster
First-Aid Packets
Blue-Jay Corn Plasters
Fumigators
Araby Pastils
(Fragrant Deodorizers)
Sold by All Druggists

The Crimes We Commit Against Our Stomachs

By Arthur True Buswell, M. D.

Eugene Christian

A MAN'S success in life depends more on the co-operation of his stomach than on any other factor. Just as an "army moves on its stomach" so does the individual. Scientists tell us that 90% of all sickness is traceable to the digestive tract.

As Dr. Orison Swett Marden, the noted writer, says, "the brain gets an immense amount of credit which really should go to the stomach." And it's true—keep the digestive system in shape and brain vitality is assured.

Food is the fuel of the human system, yet some of the combinations of food we put into our systems are as dangerous as dynamite, soggy wood and a little coal would be in a furnace—and just about as effective. Is it any wonder that the average life of man today is but 39 years—and that diseases of the stomach, liver and kidneys have increased 103% during the past few years!

And yet just as wrong food selections and combinations will destroy our health and efficiency, so will the right foods create and maintain bodily vigor and mental energy. And by right foods we do not mean freak foods—just good, every day foods properly combined. In fact, to follow Corrective Eating it isn't even necessary to upset your table.

Not long ago I had a talk with Eugene Christian, the noted food scientist, who is said to have successfully treated over 23,000 people without drugs or medicines of any kind, and he told me of some of his experiences in the treatment of disease through food.

One case that interested me greatly was that of a young business man whose efficiency had been practically wrecked through stomach acidity, fermentation and constipation resulting in physical sluggishness which was naturally reflected in his ability to use his mind. He was twenty pounds underweight when he first went to see Christian and was so nervous he couldn't sleep. Stomach and intestinal gases were so severe that they caused irregular heart action and often fits of great mental depression. As Christian describes it he was not 50% efficient either mentally or physically. Yet in a few days, by following Christian's suggestions as to food, his constipation had completely gone although he had formerly been in the habit of taking large daily doses of a strong cathartic. In five weeks every abnormal symptom had disappeared—his weight having increased 6 lbs. In addition to this he acquired a store of physical and mental energy so great in comparison with his former self as to almost belie the fact that it was the same man.

Another instance of what proper food combinations can do was that of a man one hundred pounds over-weight whose only other discomfort was rheumatism. This man's greatest pleasure in life was eating. Though convinced of the necessity, he hesitated for months to go under treatment believing he would be deprived of the pleasures of the table. He finally, however, decided to try it out. Not only did he begin losing weight at once, quickly regaining his normal figure, all signs of rheumatism disappearing, but he found the new diet far more delicious to the taste and afforded a much keener quality of enjoyment than his old method of eating and he wrote Christian a letter to that effect.

But perhaps the most interesting case that Christian told me of was that of a multimillionaire—a man 70 years old who had been traveling with his doctor for several years in a search for health. He was extremely emaciated, had chronic constipation, lumbago and rheumatism. For over twenty years he had suffered with stomach and intestinal trouble which in reality was superaciduous secretions in the stomach. The first menus given him were designed to remove the causes of acidity, which was accomplished in about thirty days. And after this was done he seemed to undergo a complete rejuvenation. His eyesight, hearing, taste and all of his mental faculties became keener and more alert. He had had no organic trouble—but he was starving to death from malnutrition and decomposition—all caused by the wrong selection and combination of foods. After six months' treatment this man was as well and strong as he had ever been in his life.

These instances of the efficacy of right eating I have simply chosen at random from perhaps a dozen Eugene Christian told me of, every one of which was fully as interesting and they applied to as many different ailments. Surely this man Christian is doing a great work.

There have been so many inquiries from all parts of the United States from people seeking the benefit of Eugene Christian's advice and whose cases he is unable to handle personally that he has written a little course of lessons which tells you exactly what to eat for health, strength and efficiency.

These lessons, there are 24 of them, contain actual menus for breakfast, luncheon and dinner, curative as well as corrective, covering every condition of health and sickness from infancy to old age and for all occupations, climates and seasons including special summer menus which enable you to withstand the heat and retain winter's vigor.

With these lessons at hand it is just as though you were in personal contact with the great food specialist, because every possible point is so thoroughly covered and clearly explained that you can scarcely think of a question which isn't answered. You can start eating the very things that will produce the increased physical and mental energy you are seeking the day you receive the lessons and you will find that you secure results with the first meal.

If you would like to examine these 24 Little Lessons in Corrective Eating simply write The Corrective Eating Society, 346 Hunter Ave., Maywood, N. J. It is not necessary to enclose any money with your request. Merely ask them to send the lessons on five days' trial with the understanding that you will either return them within that time or remit $3.00, the small fee asked.

Please clip out and mail the following form instead of writing a letter, as this is a copy of the official blank adopted by the Society and will be honored at once. (Adv.)

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"Alleging." That is another vigorous word. Paul did not go hesitating, stumbling about his creed. He knew what he believed; he knew what he had seen and heard. He knew what Christ had done for himself and for others, and so he alleged "that this Jesus, whom I preach unto you, is Christ."

NEXT there is a little word which is hidden away in the English translation but which means a good deal when you see it in the Greek text. It is a strange word, hard to translate. It is a word that is easier to get the feeling of than to convey to others, the word "*dei.*" High-school students, if they dipped into Greek, would find the word sort of a brother to their Latin phrase "necesse est" and yet it does not seem to be quite the same as our English expression, "it is necessary." King James translators rendered it here: "Must needs." The American Revision makes it: "It behooved." This version translates the word in this same way in Luke 24 : 26, for that mysterious Stranger talking to the two disciples on the way to Emmaus made use of the expression. In this passage in Luke, the King James translators rendered the expression: "Ought"—"Ought not Christ to have suffered these things?" But the idea of necessity is about the best we can do with the word in English. The suffering and death and resurrection of Jesus were things that had to be. There was deep need for them in the sinful, hard heart of the world. That heart had to be broken into tears by the spectacle of Calvary and quickened to new hope by the miracle of Easter. Philosophy may not be able to explain the atonement; but philosophy cannot explain away the fact that when sinful men hear the story of the cross and yield themselves to its power they become good. God being what he is, and sin being what it is, it was *necessary* for Christ to come, and live, and die, and rise again.

Notice again before leaving this verse the simplicity, the direct personal frankness, the clear-cut ringing enthusiastic positiveness of Paul's testimony: "This Jesus, whom I preach unto you, is Christ." Have we a definite statement to make like this, telling the world what Christ has done for us, and declaring what we know him to be?

THE result of this preaching and testifying was that some of the Jews believed the Gospel of Christ's salvation and came into close fellowship with Paul, Silas, and Timothy. Timothy is not mentioned in the early verses of this chapter, but verses 14 and 15 show that he was with Silas and Paul at this time. Many Greeks also believed, their number doubtless including some who had become proselytes to the Jewish faith, some who were still Gentiles.

Then that strange envy appeared again. Some Jews could not endure the thought that outsiders were to share in the spiritual riches of the Messiah's kingdom. They wanted their religion for themselves, so they engineered a demonstration in the city, and came to the house of Jason, where Paul and Silas were lodging, and tried to get hold of the trouble-making preachers. They did not happen to be in just then, but unfortunately for him, their host was in, and they carried him and some of the other Christian workers and believers to the police court. But what a splendid testimony the words of their accusation were! "These that have turned the world upside down are come hither also!"

This is precisely what Christian workers of every age ought to be doing. The world is wrongside up. The business of the church is to turn it rightside up. This must have sounded like extravagant language to these judges who heard it long ago in the ancient city of Salonica. What Paul and his friends had done so far was little indeed compared with the great religious system of Judaism and the great political system of the Roman Empire. But their opponents were shrewd enough to realize that these new teachings were absolutely revolutionary and would destroy Jewish exclusiveness and Roman imperialism.

IT would be an interesting study for the senior and adult classes to review briefly the centuries that have passed since these disciples were accu l of being world-overturners, to se how much has actually been accomp hed.

Another interesting discussion l be to fix now the points in which the rld, that is civilization, may still be d to be upside down and to require ri ing.

Clearest of all, the world is side down in its ideals of work. The w k of the world has two aspects, ind tries and commerce; that is, the prod tion and the exchange of commodities. Now we find, the world over, that th pirit and motive of this world's work that of gain. Everybody is trying to ke a profit out of somebody else. This rug-gle for profits makes competit in business and provokes war b veen nations. The murderous war in rope is simply this struggle for profits ised to its highest and most horrible te s.

Now the world will never be set ght-side up until this fundamental tive for work is changed. Men and men must work, not with the motive o ain, but with the motive of serving heir fellow men. They must work, t in competition, but in cooperation. hat the church and the world have mo need of now is for prophets against fits. Men who will declare that the mot es of greed and gain are motives that w lead inevitably to disaster and destruc n.

Christian workers must try to the world rightside up by showing t un-selfish spirit in their own work, by ving to put the spirit of cooperation i the form of actual laws, by trying to reak down the narrow standards of na nal-ism for the broader hopes and pu oses and enthusiasms of internationa n.

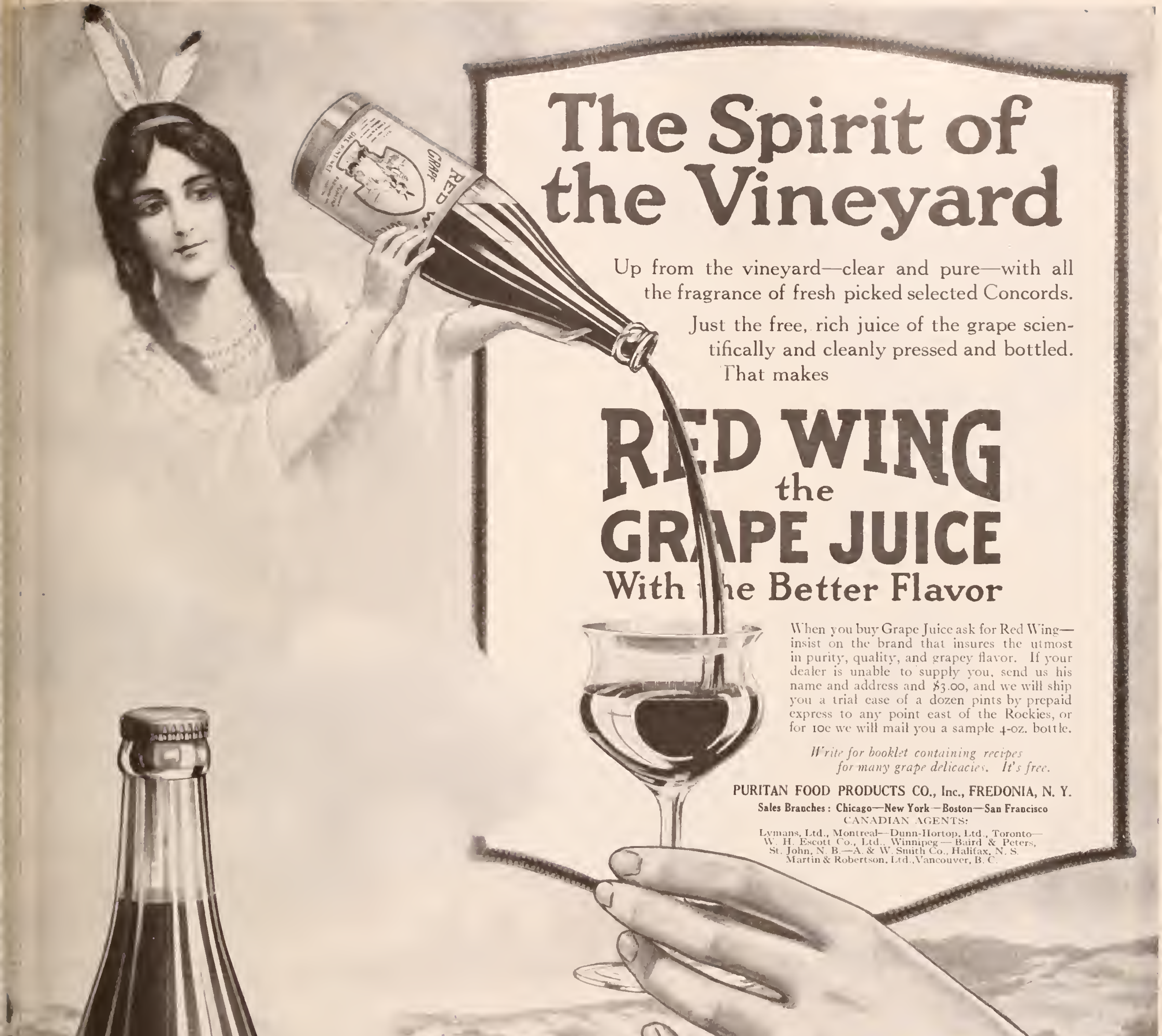
This was the teaching of the men who were accused at Thessalonica try-ing to set the world upside down. Paul had doubtless said already what w ave the record of his saying at Athens ittle later: "God hath made of one bl d all nations of men for to dwell on the face of the earth." (Acts 1 26.) Summing up his teachings t the Ephesians he declares that h had showed them "how that so labo g ye ought to support the weak, and re-member the words of the Lord esus, how he said, It is more blessed t give than to receive." (Acts 20: 35.) esus himself had said: "Other sheep have which are not of this fold. The also I must bring, and they shall h my voice. And there shall be one fo and one shepherd." (John 10: 16.)

THE other great mistake the w ld is making in its thought and a on is about God. In fact it makes ma mis-takes about him. It forgets tha e is kind; it forgets that he is just; for-gets that he is longing not so m for the worship and service of men s for their love and friendship. It is get-ting that he has declared that t way we are to serve him and show o love for him is by serving and lovi our fellow men. And it is our busi s to turn the thoughts and the hearts men rightside up—towards God.

Paul and Silas were released the officers, their host Jason giving ond that there would be no further d urb-ance. The preachers went on to er a and there again spoke to the ews. That is a splendid record the rean Jews earned in their treatment disciples: "These were more nob th those at Thessalonica, in that t re-ceived the word in all readiness o ind, and searched the Scriptures aily, whether these things were so."

That would be a good name d a good banner for a Sunday schoo lass, the "Scripture-Searchers." Re nber that in searching the Scriptures e are looking for the teachings of the Bible *as a whole* more than for the ach-ings of any special book or in Make Christ the central figure. Fin out what he said on any subject then remember that Paul, Peter, Jam and John were commissioned by th oly Spirit to sum up and to interp his life and words and the teaching that had gone before. Notice the wo "daily." Even a little study eve da will soon make you rich in Sc truth.

Here come trouble-making, n row-minded Jews again. This tim fro Thessalonica, trying to undo th good work of the disciples at Berea. Pa went on to Athens, leaving Sil and Timothy at Berea.



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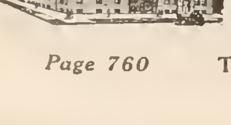

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Dwellers on the Heights

By MARGARET E. SANGSTER, Jr.

WITH a final snort of the engine we reached the top of the mountain and stopped the car. Far, far down we could see the depths of a broad green valley, with one or two little homes nestling cosily in it. Below the level of our eyes we could see the sunlight filtering through the branches of a thousand trees green with the freshness of early June. Above us, on the highest branch of a tall fir, a vivid bird trilled his challenge to the world in a song that cut the stillness like a golden sword. We seemed infinitely high above the earth, poised there on the top of the mountain.

The boy at my side looked over the valley below us for a long time before he spoke. "It's very wonderful here," he said at last with a half sigh; "it's so very peaceful and quiet. It's so far above sordid things. I feel as if we were alone in a beautiful new world."

I echoed the sigh as I nodded my answer to his thought.

"I don't see," I said finally, "how anyone living like this—on a mountain top, could possibly be bad. Do you? If I lived here, I am sure I couldn't help loving everybody. I'm sure I would never lose my temper—I couldn't! I'm sure that I couldn't have an unkind thought in my mind!"

We were silent for another long moment, and then with a glance at the sun creeping toward the west, the boy gripped the steering wheel firmly and turned his eyes to the road that stretched, ribbon-like, ahead. With an understanding whirr the car started down the hill toward the valley and the little white homes that nestled cosily among the greenness of the trees. But though we soon reached level ground my heart stayed on the mountain top, and the song of the vivid bird thrilled in the depths of my soul.

IT must be very wonderful to live on a mountain top, far above the troubles and struggles and disappointments of a too busy world. It must be wonderful to live high up—half way, almost, to heaven—where the sun shines warmly in the day time, and the stars loom large as great silver lamps at night. It must indeed be far easier to be good, to do kind deeds and to think beautiful thoughts, when one lives upon a mountain top.

Long years back, when the world was centuries younger and our ancient history was in the making, folk worshiped gods and goddesses. They believed that strange powers in human form had control of thunder and lightning and rain and sunshine; they believed that other all-powerful beings were the creators of love and hate, or sadness and happiness; of war and peace and famine. These gods and goddesses were real, very real, to the people; so real that folk in their imaginations endowed them with names and faces, with characteristics and emotions. They were so very real that great artists and sculptors made them the subjects of their greatest work.

It was perhaps a problem to know where these gods and goddesses should live, for the ancients did not have our idea of heaven. I do not know just how it came to be understood, but people arrived at the belief that the divine beings dwelt in a temple on the top of a very high mountain called Olympus.

Probably the gods were supposed to live on a mountain top so that they could look down on the people of earth. But I am inclined to think that the ancient wise men felt that a mountain top was the only fitting place for an immortal to live. One could not imagine the dwellers on such a height to be anything but great people—incapable of doing any but great deeds.

Unfortunately, everybody in the world cannot dwell on a mountain top. There aren't enough mountains, and if there were enough, many of us would still have to live in the cities where there is bread to be bought and money to be earned for the buying of it. Only a very few people of all the millions in the world can have the joy of watching the sun rise not far above them, but on a level with their eyes. That's the way it looks from the top of a mountain. Only a very few can look down on a world of men struggling, far below, for existence.

I USED to know a girl who was given to fits of extreme melancholia. She used to give way to her feelings for several days at a time, bothering her office associates (for she did clerical work on the tenth floor of a dingy old building) with her moods, and frightening her family, when she went home at night, with her crying spells. Her moods used to be worse than temper, worse because they were more unexplainable and infinitely more annoying.

I used to see the girl very often. And then, through a change of business, we failed to meet for over a year. The change, when I first saw her after that length of time, was startling. For the girl's disposition was almost sunny.

"You seem much happier lately," I said to her the other day. "And I can't help wondering why."

"I am happier," the girl answered; "I'm happier because I have learned to control my moods."

"How did you learn?" I questioned.

"One day," the girl told me, "I was in one of my bluest moods. I was so unhappy that I stood in the window and cried big tears as I looked down into the street ten stories below. And then, suddenly, through my tears, I noticed that the street was filled with a crowd of men and women, all hurrying toward the middle of the road where a wagon stood. I could see, dimly, that the wagon had lost a wheel, and that the driver was adjusting it.

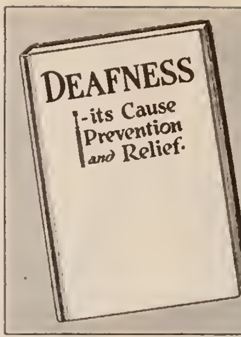
"From ten stories up it looked very small to me, to attract the attention of so many people. And then, suddenly, I wondered if I wouldn't seem very small and futile to them, and if my griefs wouldn't seem a farce *if they could look up at me.* I felt as if I were on a mountain top, far above them, and I felt as if my mind should be far up, too. . . . Since then, whenever I feel blue, I stand in the window and look down, and the blueness passes away!"

THE girl will, probably, never live on a mountain peak. But in the depths of her soul she has been able to create a height to live on, and the sunlight is beginning to creep into her heart—pure sunlight from a spot nearer heaven than earth. We who struggle along in commonplace little towns in cities, on the wide flat prairies, can find mountain tops to dwell on, too, if we have the ambition and the courage to hunt for them.

◆

REV. W. HAGQVIST, of the Scandinavian Mission at Sian, Shensi Province, China, writes to the Christian Herald under date of April 28, "We are in a very serious situation in this part of China. Famine is staring the people of Shensi and Kansuh provinces in the face. Last year we had no autumn crop and the prices of food went up very much. Later on, we had some rain and the farmers could sow their wheat, and we thought the danger of famine was over. But this spring we have had no rain, and the wheat and everything else in the ground is drying up. The people have no hopes of any harvest. The price of food is very high; wheat is four or five times higher than in ordinary seasons. It is a dreadful situation for the poor people. We are afraid that thousands and thousands will starve to death if help is not forthcoming soon. Because of the internal trouble in China, and especially in these provinces, there is little hope that any relief can be raised locally. Owing to the war, no help can be expected from Europe. Our hope must, therefore, rely on the kind hearts of the American people."

PASADENA, Cal., has no saloons, but in Los Angeles, nine miles distant, they are plentiful. In Pasadena is a colored janitor, who is an ardent temperance man. One day he was accosted by a stranger, who said, "Can you tell me where I can get a drink?" Now it happens that the aforesaid janitor, in addition to his temperance proclivities, is of an accommodating disposition, so he said, "Certainly; just go to the next corner, then walk straight south for nine miles, and you can get all the drink you want."



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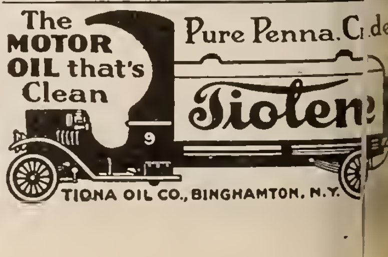

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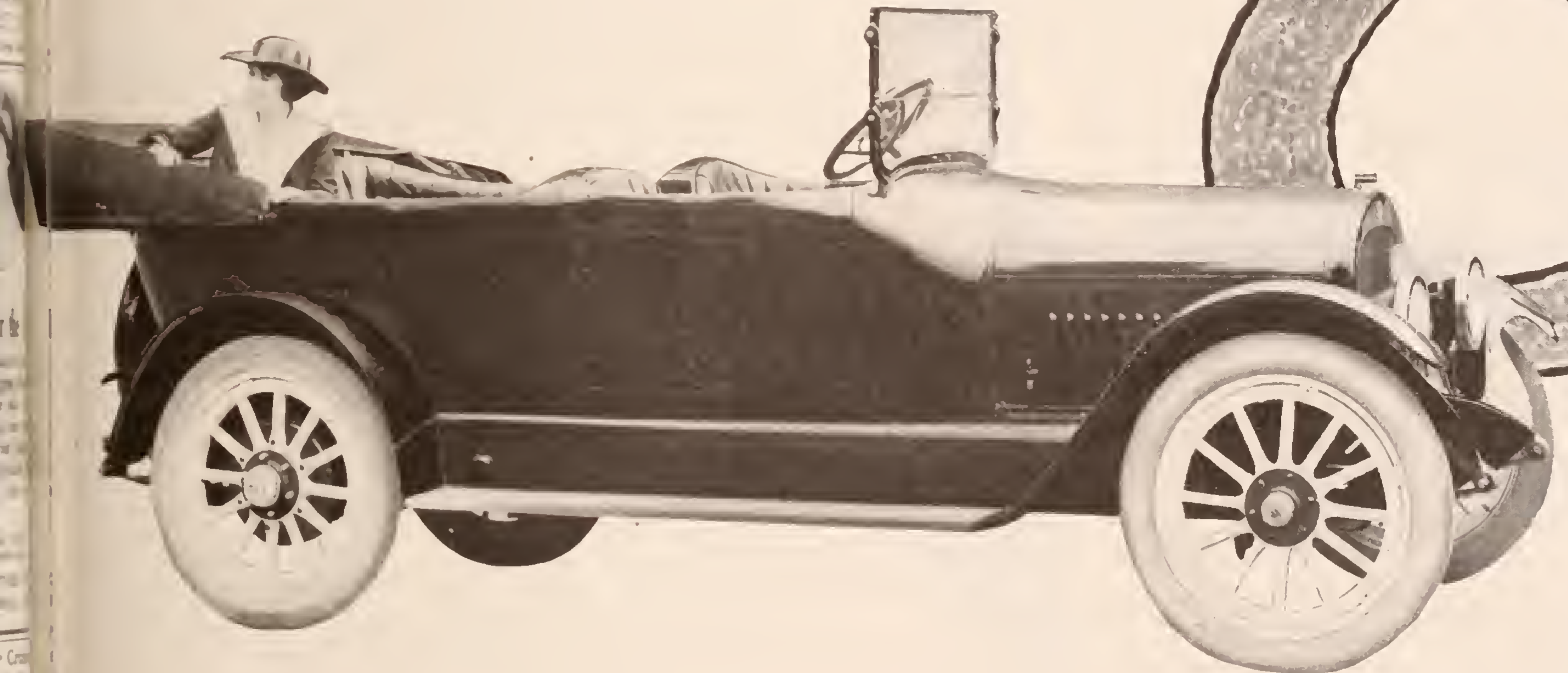

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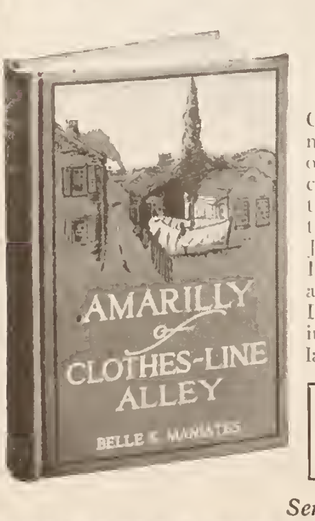

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Our Mail-Bag

NOTICE

THE *editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag, provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.*

Questions and Answers

W. H. Robinson, Kan. Many who claim to be sanctified pass very harsh judgment upon strangers who do not, and concerning whose lives they know nothing. They also judge other denominations. I fail to see any humility or Christianity in such a spirit.

You are quite right in saying that those who profess a high state of grace should refrain from judging others harshly. Humility is the highest form and manifestation of holiness. And John Wesley, the great apostle of Christian holiness, in defining his position and emphasizing the fact that that holiness is, first and last, a matter of love, declared that "those who seek anything higher than love or anything other than love go wide of the mark." Humility and love always characterize true holiness. The fact should be recognized, however, that there is so much worldliness and inconsistency and selfishness to be found among those who profess the name of Christ that prophets and teachers of the pure Gospel find it hard to be always soft and soothing. Jesus was fierce at times in denouncing wrong-doing, especially in those who professed to be followers of God. All the great apostles and teachers have been stern at times. We are warned against judging, but we are also admonished to declare to the people "all the counsel of God."

C. H. D., Spring Hill, Kan. A wrong that affects no one but God and ourselves needs to be confessed only to God. Confession is helpful and Scriptural (see James 5: 16), but there are cases in which a public confession would be a positive injustice to others, who should not be made to suffer.

Mrs. H. M., Okarche, Okla. It is a delicate question just how far the church and its affiliated organizations should cater to the desire for amusement for the young people. There are many amusements which, taken out of their usual surroundings, are unobjectionable, and may thus be made to serve a good purpose. But the choice should be made with discretion, and certainly should not take in any form of amusement that has a bad name, or which is likely to lead to bad associations.

J. B. Foote, Delavan, Ill., writes: "In your article, 'Friend Farmer,' I see you are interested in a very perplexing question. Christianity applied will solve the question. We live in the finest country in God's world. It makes me sad to see the enormous waste of products all about us. While so many people are in need, and even starving, we will be held responsible for this. Farmers force the soil and then a large percentage of the products are never made use of in any way. This seems a sin. Let the farmer turn his attention to producing things that are scarce, such as cattle and their products and other neglected things, and raise less grain, and then make use of everything that will enrich the soil, so that it will never lose its strength. And let him save all products, that nothing be lost. Then there should be a more practical way of getting farm products from producer to consumer. There should be exchange wagons carrying certain lines of merchandise—going right to the farmer's door—which would buy or trade for what the farmer has to sell. Then market these products to the best advantage. General delivery wagons could go right to the consumers' door and sell these products. The surplus should be stored and kept till the time of need."

J. F. S., Elizabeth, N. J. 1. What is the sin with which all people are said to be born? 2. Was Mary the mother of Jesus born without this sin? 3. Was Joseph? 4. Is it right to go to holy communion with an unkind feeling in the heart toward any one?

1. The doctrine of inbred sin is clearly taught in the Scriptures. It means that all human beings inherit a tendency to do wrong and to keep themselves from God's companionship. This native root of sin manifests itself in many different ways, but its two chief characteristics are a disregard for the rights or welfare or happiness of others and a personal antagonism, or rebellion, or wilful alienation from God. 2. The doctrine of the immaculate conception, or the belief that the Virgin Mary was conceived and born without sin, is not taught in the Scriptures, and was not adopted as an article of Catholic faith till past the middle of the nineteenth century. This doctrine must not be confused with that of the Virgin Birth, which teaches that Jesus was born without a human father. 3. The Catholic Cl ch does not teach that Joseph was without i ed sin. 4. The heart should of course be p ed of all unkindness before taking the sacra nt, but if unkind feelings remain after on as tried to expel them and is willing to do e rything in his power to restore friendly rel ons with the estranged acquaintance, there no wrong in going to the sacred table. In ed. the blessing there received may bring the ace of kindness back to the heart. As the s is flooded with love for the Saviour it wi eel kindly toward all men, even to those who ve wronged it.

Mrs. M. S. W. T., Lebanon, Conn. es. snow occasionally falls in and around J salem. We have seen photographs of it.

Mrs. M. V. I., Kingston, Tenn. In I ags 7: 15, the length of each of the two pill is given separately, while in II Chron. 15. the lengths are added together. Eac vas 17½ cubits long, which is stated in nd numbers as eighteen cubits.

V. E., Burnham, Me. We cannot a ver without knowing what kind of spiritual etings is meant. If there is any doubt ab it in your mind, why not ask your own past ?

C. B. S., Boston. Experiments cond ted by scientists prove beyond a doubt th the use of tobacco is injurious to stomach, ves and brain. We cannot pass judgme on individual cases.

"Western Preacher," Mobile, Ala., tes (referring to a recent paragraph in the ail-Bag dealing with variations of the well-l wn child prayer, "Now I Lay Me Do to Sleep"): "The beautiful prayer was com sed by Rowland, who died of rheumatism, an ad not lain down in comfort for fifteen yea till the night he died, all pain leaving him He called his nurse to him and told her to ite. then dictated the verses and went to sle and never wakened."

B. F. C., Utica, Minn. In the pass in John 10: 16, by "other sheep," Jesus believed to have referred to the perishing entiles, who, in the great love of his heart ere already regarded as his "sheep," to wh he would send the message of divine lo and peace in due time.

C. F., Philadelphia. Verdun has a f ou history in past wars As early as 400 A , it was a Roman camp, named Virodunu It was almost destroyed by barbaric inv ons and was not refortified for a century. ovis captured it in 502 A.D. After various ssitudes, it fell into German hands in the el nth century and became a city of considera size and importance. In the sixteenth cent it was taken by the French. Again, in 1 2, i fell into German hands, but was reta by the French shortly afterward. It so re ned until 1870, when it was captured by th ermans after a brilliant siege.

Some of our readers, having inqui of Pastor Sheldon whether he knew of a one who had ever tried to put into practi the principles set forth in "In His Steps Dr. Sheldon has sent this reply to the Ch tian Herald: "I have known of several or izations, including Endeavor Societies, nu s i hospitals, and student bodies, that hav ried to live up to the motto, 'What woul sus do?' As for myself, it would be presum ous to say I have ever succeeded in living o uch an ideal; but I think I can honestly say ave applied the question in daily life, and as for wisdom and grace to answer it."

Mrs. J. A. S., Plano, Iowa. What b ism is referred to in I Cor. 12: 13- baptism with water or baptism wi th Spirit?

The reference here seems to be quite arly to the baptism of the Holy Spirit. To b baptized with the Spirit is a common exp sion in the New Testament, and the idea h expressed is that the baptism with th Hol Spirit unifies the Christian believers. e illustration Paul uses here is exact and f eful. A human body is composed of many me bers, but is occupied by one human spirit hic makes all these various members w together in harmony for the purposes hich that human spirit chooses. Just so th var ous members of the church should con se a single unified body, and this body of beli rs is inhabited by the Holy Spirit, who e gizes them and directs their work.

Subscriber, Middletown, Conn., writ "I have been quite interested in your no ano articles on 'Cutting down the Con andments.' From a teacher's point of vi th is a good idea—much quicker and e r to teach, and the gist is there just the sam But why no paper has spoken of the fact t it is according to the Catholic and Episc l division and not the regular Protestant, I nnot imagine. 'Thou shalt not make unto t an graven image,' they propose to leave ou Why not make a strong point of it? The wo still needs the second commandment.

The War in Europe

Continued from page 747

captured the northern portion of the moat surrounding the fort, though the French retain their positions in the rest of the moat and in the fort itself.

Monday the positions of the combatants changed little. The weather changed to heavy rain with some fog, and further infantry fighting became out of the question but the artillery activities became more intense. The immediate region of Fort Vaux was the storm center on Tuesday. Both sides claim to have inflicted heavy losses. Wednesday, on the west front, only a violent artillery duel took place south of Hill 304. On the north front the French reported a heavy bombardment of their first and second lines from Douaumont to Damloup. Fort Vaux was rushed by the Germans during the night of Wednesday to Thursday and taken after a most heroic defense by the French, who fought almost superhumanly. About 500 prisoners went to the Germans with the fort, the capture of which forced the French back on the whole Verdun front to their second line of defense, after a battle lasting since the 23d of February.

During Thursday there was intense artillery activity south of Hill 304 and in the region of Chattancourt on the west front, but no infantry action; while on the north front the Germans after a bombardment, made an infantry attack on the French positions east and west of Thiaumont farm, but were repulsed. Friday there was a hard general attack by the Germans on the whole French second line of defense on the northern front, which battle was still raging when this record closed.

There has been very hard fighting between the Germans and Canadians on the Flanders end of the front northeast of Ypres, north of Zillebeke and Hill 60, the scene of such frightful carnage last year about this time. This fighting really began ten days or so ago, but has been lost sight of to a large degree amid the more exciting events elsewhere; but the struggle here has been desperate. Finally, the Canadians were driven back and the village of Hooge and the trenches behind it captured by the Germans. The Canadians put up a magnificent fight, as their casualty list, still incomplete, of 180 officers and between five and six thousand men eloquently testifies.

In the Caucasus the Turks are gaining ground, particularly in the center. In Poland, the Russians, in addition to taking the strategically important town of Lutsk, one of the triangle of Volhynian fortresses, claim to have captured since June 4, 65,000 prisoners, among whom were many Germans, besides a vast quantity of war supplies of all kinds and a considerable quantity of artillery. In Galicia, on the lower Stripa, they also claim a considerable advance, and Lemberg appears to be the great objective of this sweeping drive.

The Austrians admit that in this fighting they have given some ground, but deny the strategic importance of the ground ceded and claim that it was purchased at a loss of life entirely out of proportion to the gain secured. They state that the Russian casualties already exceed 50,000 and that the Russian commander, Bursiloff, seems absolutely careless of life. This general, it will be remembered, commanded Russia's Carpathian campaign in the winter of 1914–15, and in the spring was hurled back with the rest of the Russian forces.

The Austro-Italian line has been the scene of violent fighting over its entire length. Monday the Austrians to the southeast of Asiago, in the direction of Caltrano, made marked progress, capturing the town of Cesuna and all of the eastern slopes and the crest of Monte Cengio, the Italians being driven as far down this mountain's western slopes as Sohiri, at which point they managed to stand their ground. In the latter part of the week, the fighting became very hard south of the Posina-Astico line, but there seems to have been no important change of positions. The Italians appear to have rallied some and are putting up a better defense.

THE facts of the North Sea naval battle of May 31 to June 1 still remain to a large degree shrouded in obscurity. It appears certain that the action began in a combat between destroyers, and that this gradually developed, as the more important forces of the adversaries successively came up, into a battle of the greatest magnitude, in which finally all the more important vessels of both fleets were engaged. It does not seem that either side is entitled to claim a decisive victory, but this is a matter of opinion, as the British and German accounts of the ultimate outcome of the battle are directly contradictory, both sides claiming to have remained in possession of the field of action, and there being no evidence of any kind from impartial sources tending to confirm either.

No official report of the battle has yet been received from either the British or German admirals, so we can only summarize the results. The losses as far as the British are concerned remain the same as stated last week. To the German losses then stated are to be added the battle cruiser Lützow and the small cruiser Rostock. The Lützow was one of the very newest and most effective vessels of the German navy and, considering the small number of equivalent ships the German navy possesses, her loss is an important one. The Rostock is of no very great account. These two vessels sank while attempting to make port. The crews of both were saved. These two vessels, added to the losses previously admitted, make the total German tonnage loss 60,720, and of the British 117,750. Undoubtedly other vessels in both fleets were very badly damaged as well.

The British admit the loss of 333 officers, including two admirals, six captains and twelve commanders. On the usual proportion of casualties between officers and men this would indicate a casualty list of about 7,000 men. The Germans report the saving of some 197 officers and men of the various British vessels which were sunk, who are now in their hands, prisoners of war. No official statement of the German losses has yet been issued.

Hughes Is Nominated

Continued from page 744

which he increased to 328 on the second ballot. The convention was becoming more and more enthusiastic. There was evidence that Hughes' strength was growing and that another ballot would probably result in his nomination.

The Conference Committee met again on Friday night, the Republicans this time presenting Hughes, the Progressives refusing to accept him. Both Committees reported back to their Conventions the fact of their disagreement.

On Saturday, with the failure of the conferees to agree, both conventions proceeded to ballot, the Progressives nominating Theodore Roosevelt just three minutes before the Republicans, by an unprecedented vote, had chosen as their leader and candidate Charles Evans Hughes of New York. The Progressive Convention had scarcely more than nominated the Colonel when a dispatch was read from him which, while in the form of a conditional refusal of the nomination, was considered by all the delegates as absolute. The Convention adjourned after giving authority to the National Committee to fill vacancies in the ticket. The Republican Convention nominated former Vice-President Charles Warren Fairbanks of Indiana who was Roosevelt's running mate in 1904, and adjourned.

It was evident before the voting began on that day that no power within the convention could prevent the nomination of Hughes. Nearly all the other candidates released delegates from their pledges before the balloting began. In the roll call of states no ballot was cast for any but Hughes until Maryland was reached when one ballot of the sixteen went to Roosevelt. On the final ballot, out of 987 votes, Mr. Hughes received 949½, Roosevelt 18½, the votes necessary for a choice being 494. The Republican Convention adjourned without knowledge of the withdrawal of Colonel Roosevelt from the race, but many Progressive and Republican politicians saw in his withdrawal evidence that he would support Hughes. The outcome at Chicago switched the attention of the country upon the Democratic convention convening on June 14 in St. Louis. The Republican fight is to be made largely upon the preparedness issue which Mr. Roosevelt had created. The platform claims strong declaration for the protection of American rights, deplores the vacillation and weaknesses of our Mexican policy, reaffirms the approval of the Monroe Doctrine and makes the usual Republican declarations regarding the tariff. The Democrats plan to make their campaign upon the slogan, "Peace, prosperity and preparedness." It is expected that President Wilson will be nominated by acclamation and that the platform which he has drafted will be adopted without dissent.

THE THREE BALLOTS IN THE REPUBLICAN CONVENTION

Candidate	1st Ballot	2nd Ballot	3rd Ballot
Hughes	253½	328½	949½
Roosevelt	65	81	18½
Root	103	98½	
Burton	77½	76½	
Cummings	85	85	
Weeks	105	79	3
Fairbanks	74½	88½	
LaFollette	25	25	3
Du Pont	12	13	5
Sherman	66	65	
Ford	32		
Brumbaugh	29		
Knox	36	36	
Borah	2		
McCall	1	1	
Taft	14		
Willis	4	1	
Wanamaker		5	
Wood		1	
Harding		1	
Lodge			

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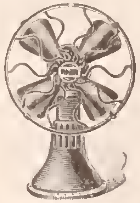

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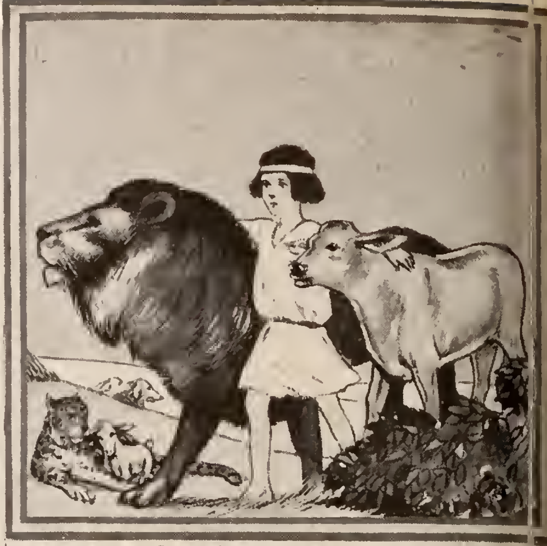
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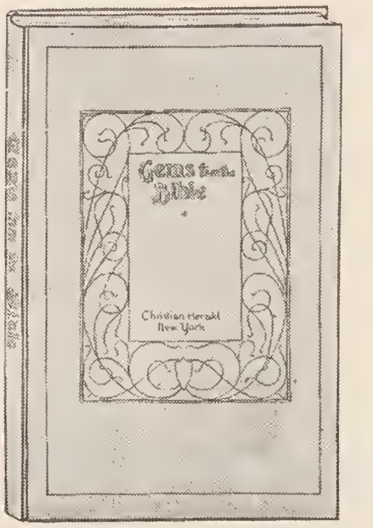

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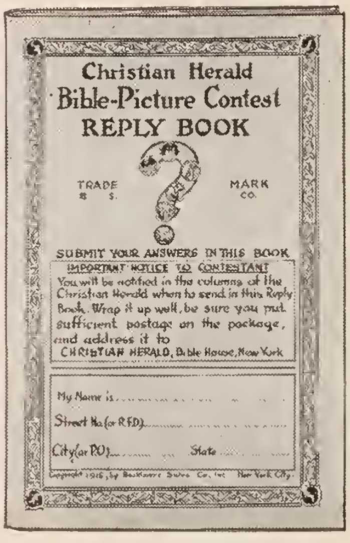
SECOND—The entire set of 60 Contest pictures, one of which is shown in the upper right hand corner of this page.

THIRD—A special blank book containing spaces set apart for the proper entry of as many as five answers to each of the sixty pictures, making the submitting of your answers a simple and convenient procedure. There are also included the full Rules, object lessons and all necessary instructions. This book is known as the Contest Reply Book, a small picture of which is shown on the right.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Get a Contest Reply Book and write your answers in it. Then send us the Reply Book as your set of answers. That's all you have to do.

No set of answers will receive more or less credit because of the time it is sent in. All will be treated alike. BUT the final date is July 17, 1916—at least it must be in the mails at that time—bearing a postmark not later than midnight of July 17.

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CHRISTIAN HERALD, BIBLE HOUSE, NEW YORK CITY

The Christian Herald Prayer League

A WIFE writes from Ogdensburg, N. Y.: "I wish to acknowledge answer to the Prayer League's prar for my husband. He has never toued liquor since I asked you to prafor him." C. D. writes: "I wrote youome time ago, asking prayers for myhree sons and a son-in-law who wer habitual drinkers. I wish to ackncledge that for some time now none of em has taken any liquor." An Oh Friend writes: "One for whom prar has been requested in these colns has been delivered from the dri habit. However, he has shown no des for the church. Recently his emyment has thrown him into consta temptation. Please continue to renber him in your prayers, that he manot yield to temptation, and that he y be saved."

A Believer in Prayer writes from Galburg, Ill.: "I feel that the League is a reat source of spiritual help and a sou of great good. I asked prayers for r meeting, and nearly sixty decided for hrist."

Ms. I. J. B. writes from East Lewiston, Idaho: "The day that I sent my reqst for prayers for our dear sister, I reived word by the same mail that the nshine of righteousness had arisen wit healing in his wings and healed all her ckness and given assurance of the forgeness of all her sins." P. M. L. wris from Indiana, Pa.: "My husband and baby were very sick, and God ansred my prayers and gave them bac their health and strength." Mrs. J. I O. writes from Califon, N. J.: "I wis to acknowledge God's answer to prar for my health, which is much mpved."

Ms. I. G. writes from Buffalo, Kan.: "Aut February 1, I wrote asking prar for my father, who was seriously ll. e has improved enough to be able to go to the Springs. Please pray that he will be benefited and his health improved so that he will live many years. He is seventy-two years old, but we can't give him up."

A friend from Kansas City writes: "More than a year ago I wrote asking your prayers that a brother might be healed of insanity which had been declared incurable by physicians. He is much better. I beg you to pray that he may be completely restored. He was a man of splendid character and intellect before this affliction."

Mrs. A. C. F. writes from Milford, Utah: "Some time ago I asked prayers for our deaf and dumb boy, seventeen years old. Recently his teacher has written us that he is greatly improved in his studies, and is doing so well that she wishes to return home with him, and help him through this summer. This change took place after a heart-breaking prayer in his behalf, and I know the League is still praying. Please continue to pray earnestly that he may be entirely well if it is God's will."

An Ontario friend writes: "A few months since I asked the Prayer League to join me in asking God to reconcile two sisters. Today I received a letter stating that the prayer had been answered."

An Ohio mother writes acknowledging answer to prayer that her son might find work, and that she herself might be cured of nervous trouble. A Michigan friend writes acknowledging answer to prayer for sufficient funds to pay a bill that had caused great anxiety. She adds: "Also discordant conditions which prevailed have in great measure become more harmonious. To God be all the glory."

A grandmother, who asked prayers that a grandson might take a greater interest in his studies, writes: "I felt your prayers were answered. He entered school again so that he might be ready for high-school in the fall." Mrs. M. A. C. acknowledges answer to prayer for the conversion of her son, and asks prayer that all desire for worldly ways may be removed from his heart; also that he may find a good position.

T. E. I. writes from Forest Grove, Ore.: "I wish to acknowledge answer to prayer in opening a way for me. Now I desire to ask prayers that I may be cured of throat trouble, so I can be efficient in my work as evangelistic singer, and for health and strength, and for God's blessing on our work to begin this fall."

L. K., of Turtle Point, Pa., requests prayer for wisdom, promptness and spiritual guidance in seeking to win others.

R. C. writes from Jackson, Tenn.: "I wish to acknowledge a direct answer to prayer. I will always be thankful for having become a member of your Prayer League. I wish you to pray that a problem confronting a loved one may be made plain to him, and that I may be able to continue my work in college and thus prepare myself for the work the Master would have me do."

Acknowledgments of answered prayer have also been received from:

Mrs. E. V. O'N., Mineral Wells, Texas; E. B., Gloversville, N. Y.; Mrs. J. L. L., White Stone, N. C.; Mrs. A. B., San Diego, Calif.; Mrs. I. E. H., Fort Worth, Texas; C. G., Columbia, Mo.; Reader, Sun Prairie, Wis.; W. S. M., Whittier, Calif.; Miss E. E., Gulfport, Miss.; A. M. H., Walum, N. D.; Mrs. A. R. R., Hanoverton, Ohio; Mrs. B. F. F., Cincinnatus, N. Y.; Mrs. M. J., Buffalo, N. Y.; Miss S. E., Harrisville, W. Va.; Mrs. G. T., Benton Harbor, Mich.

Prayers are asked for revivals of religion at:

Bantam, Conn.; Rustburg, Va.; Sparta, Ill.; Hanoverton, Ohio; Indiana, Pa.; Greencastle, Pa.; Guymon, Okla.; Winston-Salem, N. C.; Mineral Wells, Texas; Auburn, N. Y. (that thirty people may be saved); Bangor, Mich. (that an evangelist may be sent to hold revival meetings at our church); Knoxville, Tenn. (that many may be saved during revival meeting); Bates, S. D. (for an outpouring of the Holy Spirit on our camp meetings that souls may be saved). Mrs. E. L. G. asks prayer that a minister may get a church. A Reader from Huntington Beach, Calif., for statewide prohibition in California.

Mrs. J. M. G., Mrs. M. Y., Mrs. A. H. B., Mrs. J. H. C., ask prayer that their sons' minds may be restored; R. E. O., that mother's mind may be restored. Nineteen other friends ask prayer for mental restoration or strengthening for relatives, friends, or themselves.

B. A. M. asks prayer that cataracts my be removed from father's eyes and sight restored; seventeen other friends, for the restoration or strengthening of sight for friends, relatives or themselves.

Thirty-seven friends ask prayer for a deepér work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing.

Five parents ask prayer that their sons may be cured of the liquor habit. Mrs J. M. W., that husband may be cured of the liquor habit; eleven others, that friends or relatives may be delivered from the habit.

Twenty-seven parents ask prayer for the conversion of sons, including H. E. S., that four sons may be saved. Thirteen wives ask prayer for the conversion of their husbands, including Mrs. N. S. A., that husband may be saved and reconciled to her. Sixty friends for the conversion of other relatives or friends.

Ten readers ask prayer for special spiritual blessing for others.

One hundred friends ask prayer for the healing of others, including M. M., who asks prayer that aunt may be spared through an operation, and Mrs. W. A. M., that sister may regain the use of limbs. Sixty-five ask prayer for healing for themselves. Nineteen friends ask prayer for healing of hearing for themselves or others.

Twenty-nine friends ask prayer for help or guidance in financial affairs.

Fifty-two friends ask prayer for the granting of varied desires and needs.

The Funeral of Dogtown

By A. A. JEFFREY

BACK in the early days of Maryville, Missouri, there came to be a portion of the town that seemed set part for poverty and human wretchedns. As truly as misery loves company, it found ample companionshi there. And the bearers of these gal g burdens, besides comforting theselves with the knowledge that the were no worse off than their immeate neighbors, found additional sola in the constancy and unquestioning spect of equally ill-favored dogs—lo in such numbers that this quarter—t Fourth Ward of the village—bece ne known as Dogtown.

Iery evil institution found the elenes necessary for its growth and pertuation in Dogtown. There was jus one thing in which Dogtown could hol up its head with the other three wa s in Maryville, and that was in its votg strength. The Fourth Ward wa the saloon ward, and its strength wa concertedly used and with telling effe whenever the permanency of the loc saloon was threatened. And as the city grew and the Fourth Ward gre with it, poverty and wretchedness maged to keep pace with them, so tha Dogtown lost none of the charactistics which, from the first, had ma the name appropriate.

I Maryville's first local option fight, in 07, Dogtown, in its own strength, add 150 to the preponderance of wet sennent, and made the saloon's viery a decisive one. In 1912, after fiveyears of earnest educational effort, the emperance workers of Maryville for d the issue once more and matched the strength with that of the saloons. Mabe they could carry their point in spi of Dogtown. The first three wa s of the city responded to the imtus of progress and civic righteousnes But Dogtown, ever low, had goi lower still. Alone of all the wa s it had gone backward; the we had increased their lead in Dogtov from 150 to 155—enough to set asi the good work of the other wards and give the saloon more than half a hdred votes to make its victory sure. Iving again matched their strength wit the enemy, the good people of Maryville resigned themselves to four more years of whisky rule. And Dogtown settled back among its wrecked lives, its joyless homes, its unpaved streets, its unpainted hovels, its bottles, its brothels and its dogs—just Dogtown.

THE Baptist church of Maryville chances to be in the old Fourth Ward, and in 1913 Lewis M. Hale became its pastor. The house in which Mr. and Mrs. Hale set up housekeeping was in the Fourth Ward. That his church came to be called the Dogtown Church and he the "Dogtown preacher" made no difference to young Mr. Hale. This Missouri boy, having been assigned a charge in a wet town, and finding himself set down in its wettest quarter, went directly about his Master's work. And the work that was most manifestly in need of doing was to preach the Gospel of Jesus Christ to the men who were in sorest need of it.

He began to preach a personal, sympathetic, everyday Gospel to the men—in their homes, at their work, in his church. He was fearless, straightforward and practical. He took men warmly by the hand. He looked them squarely in the eye. He was quick to see the good that lay deep down in their souls; and he was ever ready to point out the way of reconciliation between the soul and its Maker. The men of Dogtown, whatever else might be said of them, were practical, and they liked this young man, for he was square.

The fourth Sunday night that Lewis M. Hale preached in his Maryville pulpit there came forward, under deep conviction, a man named Abbott. Abbott was the "Dogtown policeman," commissioned by the city and paid by the saloons to keep order among their patrons at the bar. His had been no insignificant part in piling up the appalling majorities that Dogtown had given the saloon in former years. But on the last Sunday night in September, 1913, Officer Abbott was converted, and from that hour his allegiance was with the cause of righteousness.

Not only on his Sundays was the young preacher at work. His was a personal campaign. He worked with men wherever and whenever he found them. He induced many a man to sign the pledge—not for the city or for the church, or even for the Lord, but for the wornout wife and wistful children who so needed the earnings that were being spent for drink. He met these men with a man's directness, appealed to their manhood, and convinced them with a man's argument. He carried no cheesecloth banners embroidered with "Down With the Saloon." His banner was a personal "Up With the Man."

HALE worked earnestly away, preaching the Gospel to every man within the possible limits of his influence, whether resident in the Old Fourth or the Temperate Third; whether a "Dogtowner" or "one of our foremost citizens." They all looked alike to Hale. And the Men's Organized Bible Class grew and grew. By the second winter they had outgrown their corner in the church. So every Sunday during the months of February, March and April they marched to the court-house and met in the special court-room for their class work, and at its close they would all march back to the church—sometimes 118 strong! A fully officered company of men enlisted and fighting on the Lord's side! And most of these men were residents of the Fourth Ward. For three months they used their special quarters in the court-house, paying for the heat and janitor service out of their own pockets. Meanwhile, with $250 from the same source, they were finishing a new classroom in the rear of the church—a splendid room, with seating capacity for more than a hundred men. And in this room, equipped with their own contributions and set apart expressly for their use, these men have regularly met since May 1, 1915.

With the aid of the present moderator of the Northwest Missouri Baptist Association, the writer went over the church books the other day just to see what possible effect the work of this Bible class may have had on the recent local option election in Maryville. We found that 113 men—qualified electors—had been converted and joined the church from the old Fourth Ward alone since September 1, 1913!

And what effect might this have had at the election? The bare figures do not begin to tell the story. The entire membership of the Men's Organized Bible Class became a working unit in the pre-election campaign. Two nights before the final day the class gave a voters' banquet at the church, and to this came more than 300 men.

SO on the morning of February 3, 1916, Maryville faced her enemy for the last time. And this time it was not necessary to carry the election "in spite of Dogtown"; for Dogtown was leading the fight for civic righteousness! One hundred men of the old Fourth Ward, with Lewis M. Hale among them, were at the polling places working for dry votes from earliest morning till the last vote was in. And when the votes were counted, the old Fourth Ward—Dogtown—was next to the head of the dry column, just 9 votes below the Temperate Third, and away ahead of the First and the Second Wards. The First went dry by 137, the Second by 156, the Third by 209, and the Fourth by 200. The drys had it that day in Maryville by a majority of 702!

And that is not all. Two weeks later they buried the name that the old Fourth Ward had borne since the time "to which the memory of man runneth not to the contrary." They buried the name "Dogtown," and Lewis M. Hale preached the funeral sermon before the largest audience ever assembled in the Maryville Baptist Church.

A Sensible Thing To Do

When the drug, caffeine—the active principle in coffee—shows in headache, nervousness, insomnia, biliousness, jumpy heart, and so on, the sensible thing to do is to quit the coffee.

It's easy, having at hand the delicious pure food-drink

Instant Postum

It is made from wheat roasted with a bit of wholesome molasses and is free from any harmful substance.

Thousands who prefer to protect their health, use Postum with comfort and delight.

Made in the cup—instantly—with hot water. Convenient, nourishing, satisfying.

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We are establishing hundreds of additional local agencies for the Christian Herald.

By devoting only your spare time in the interest of the Christian Herald, you can earn

A Steady Income

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Bible House, New York, N. Y.

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The largest real estate concern in the world is planning a national advertising campaign to advertise their New York real estate as the best investment opportunity in the country. We control $10,000,000 of property on subways projected, or now in operation, and are planning to take on a few high-class salesmen. Positively no applications considered from men who cannot maintain their own personal expense while demonstrating their ability, but to such as are able to fulfill the requirements, a liberal contract will be made similar to the one under which our representatives are making as high as $25,000 a year, and none under $3,000. Every assistance given to men capable of making good, in the shape of a liberal individual advertising appropriation and personal help in getting started.

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All Will Welcome This New Book of Graces. Postpaid. Paper, 25c. Cloth, 50c. M.E.MUNSON, 77 Bible House, New York, N.Y.

Merry Moments

When the Merry Moments column was started, we announced that we could only return contributions when postage was enclosed. Some contributors, evidently forgetting this, have written inquiring as to the non-return of their contributions.

After Church

They all had been to church that day,
But at the dinner table
Not one of them could give the text
Except dear Uncle Abel.

Beulah remarked that Mrs. Brown
Had worn a brand new bonnet,
And Sally said there surely was
Some last year's trimming on it.

Father had met a college chum:
"Fine fellow! Name is Arno."
Then mother said she thought the choir
Had got a nice soprano.

And Jim scoffed, "Huh! that girl can't sing!
Such noise is only screeching."
Then Uncle Abel sighed, and guessed
They hadn't heard the preaching.

"Oh, I did, uncle!" now piped up
Their eager, wide-eyed Benny;
"And when the man passed round the change
I only took a penny."

A. M. Gordon.

Also Henry.—This note was recently received by a school teacher in Maryland:
"dere techer
plese excus henry from having the stumikake, and oblig his mother
yours truly
mary green"

◆

Christianity and Preparedness

In the New Testament we are informed that Jesus Christ came into the world to reveal God. Are we to credit this as truth? If so, ought there not to be a universal anxiety to know God and regard it as the highest privilege? For we are assured this is eternal life. Are we not forced to recognize the fact that, while the leading nations of the world accept the Bible as truth, though they may differ as to its interpretation, there is a marvelous failure to comply with its teaching? The idea practically accepted is that upon armies and navies—and not upon divine providence and blessing—we are to depend.

When Christ was asked, "What is the great commandment of the law?" he said, "The first and great commandment is, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

How is it that the President of the United States, in his recommendation to his fellow rulers and to citizens, wholly omits obedience to God as a necessity for prosperity in this world and for happiness in the world to come? He accepts the delusion that patriotism or love of country is the first duty of the citizen.

In contrast, what is required as a first duty is piety, which means love of God. Does not the President's action suggest that, in his conception of truth, he falls short of the high calling of God in Christ Jesus, and that his failure to put God's will as the first duty of the citizen suggests a kind of Christianity which is not that which Christ taught? How absurd is the failure of our legislative bodies to remember that "the things that are seen are temporal, and the things unseen are eternal!" Many people do not accept the fact that there are eternal things to be considered which we all must meet.

If the United States were to rest its appeal for peace in the world upon divine command, the effort would surely not be in vain. What a miserable substitute is the enlistment of an immense army and the multiplication of naval vessels, all sorts of instruments of destruction, and large financial outlay!

When Christ was requested to give a form of prayer that would be acceptable to God, he included the petition, "Thy will be done on earth as it is in heaven." In the light of the present activities of the world, what an insult to God is this prayer! John C. Havemeyer.

RAIN DID NOT AFFECT THE CHRISTIAN HERALD FLAG

CHRISTIAN HERALD, New York, N. Y. June 1, 19

Gentlemen: I am writing to tell you how pleased I am with my Christian Herald American Flag. It is good size and in every respect a fine flag. I received it in time for Memorial Day. We put it out early in the morning, and though there were some heavy rain showers during the day, when the flag was brought into the house, in the evening, its colors were bright and fresh as if it had not been wet. Many thanks.

Yours sincerely,
M. L. M., Adams, Mass.

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Size 6 feet long by 4 feet wide. Larger than the top of the ordinary dining-room table.

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A LARGE-SIZED LD GLORY, six feet long nd four feet wide. The ry Flag you've wanted. It wil dd much to your celebration c n-dependence Day. You'll ne it, too, for other National Holi ys and local celebrations wher he American Flag is indispens le.

The illustration is an act photographic reproduction c his splendid large flag, which we have ro-cured for readers of the Christian He ld. It is made by the Dunkards of Penns va-nia. To insure durability the stripe are double-stitched. Excellent bright c rs, guaranteed not to fade, or shrink. ole is NOT included.

By placing an order for thous ds of these Flags, we were able to pur ase them at a considerable reduction. We are glad to give readers of the Chri an Herald the benefit of this saving in he following liberal offers:

SPECIAL FLAG OFFERS

We will send this large American Flag, all charges prepaid, and the Christian Herald for one year (new or renewal), all for only $2

We will send one of these la e American Flags, all charges prepaid, to any present subscriber who will send us $1.00 for one eight months' new subscription to the Christian Herald. $

CHRISTIAN HERALD, BIBLE HOUSE, New York, N.Y.

"JUST DAVID"
By Eleanor H. Porter
Author of "Pollyanna"

Everyone who has read "Pollyanna" should read "Just David." He is as lovable as the heroine of the Glad Book. Mrs. Porter believes that the idea of the possibility of happiness should be held up to people, but she does not attempt to preach about it. She simply lets her characters speak.

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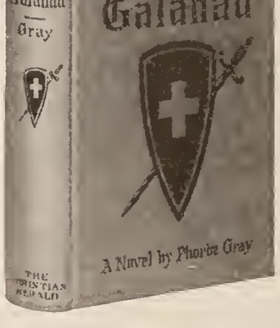
Just David
Just David
By Eleanor H.Po
Author of Pollyanna



We will send a copy of "Just David," postpaid o any present subscriber as a reward for sending us e new eight-months' subscription accompanied by $). Or, we will renew your subscription to the Chris n Herald for a year and send a copy of "Just Dav " postpaid, for $2.00.

"LITTLE SIR GALAHAD"

We do not know when we have had quite as much plea e in reading any book this year as "Little Sir Galahad." The s so much that is charming and humorous and intensely human the whole story that it appeals to the reader probably with ater force than if the action were on a more dignified level.

It is as good a story as we have encountered in many lay, and that's saying a good deal.

We will send a copy of "Little Sir Galahad," p paid, to any present subscriber, as a reward for sen g us one new yearly subscription accompanied by $1). Or, we will renew your subscription to the Chris n Herald for one year, and send a copy of "Littl r Galahad," for $2.00.

CHRISTIAN HERALD, Bible House, New York, N.Y.

ONE REGIMENT (1000 – 7 = 993 Dead)

The regiment lay waiting.

Phantom searchlight shafts swept to and fro, like stately Northern Lights.

The ground heaved convulsively. Great black columns of dirt shot upward.

Acrid fumes drove in their faces.

A fine dust settled slowly. Their uniforms grew white.

Pandemonium reigned.

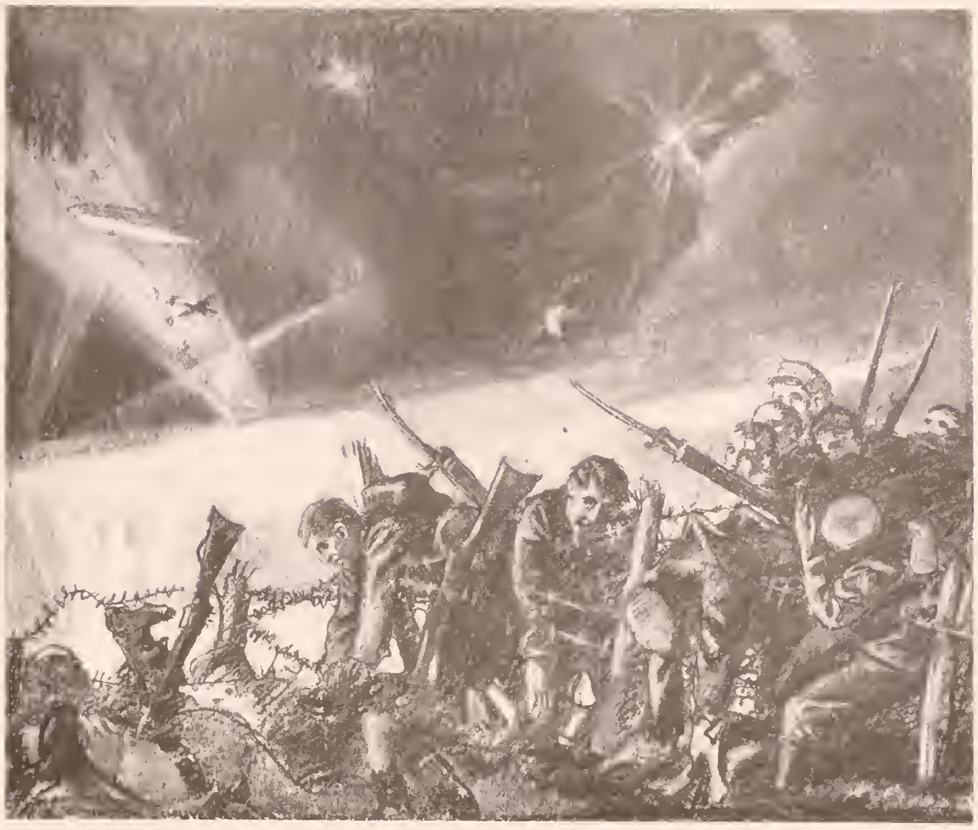
Suddenly they were charging. Five feet—ten feet—scrambling and staggering over the rotten ground, they ran

The enemy's fire quickened. Shrapnel burst among them. The clattering rifle noise rose in fury. Whole companies melted away.

Athwart the wires, among the shell-pits, they fell. The dead close packed supported one another.

Later: seven mutilated men crawled back.

Their regiment was but a name.



"I AM COME THAT THEY MIGHT HAVE *LIFE*."
John 10:10

Additional Acknowledgments for Contributions to the Christian Herald Fund for Relief of Widows and Orphans of the War

Miscellaneous Amounts

's. H. Cottrill, $1.25, Mrs. M A. Campbe S. S. Class of Boys, $1 13; M. E. Robinso 20c; Mrs. W. Mils, 75c; Mrs. Laura O. Gr am, $7.00; Shiloh S. S., Codell, Kans., $9 ; Mrs. P. A. Shoemaker, $4.00.

lliam John, $17.00; G. J. Pennings, $4 0; Mrs. M. D. Warner, $6.00; Mrs. R J. chards, $24.00; Mrs. Myra C. Simpson. M her & Sister, $8.00; Mrs. K. Lukkarila. $1 .

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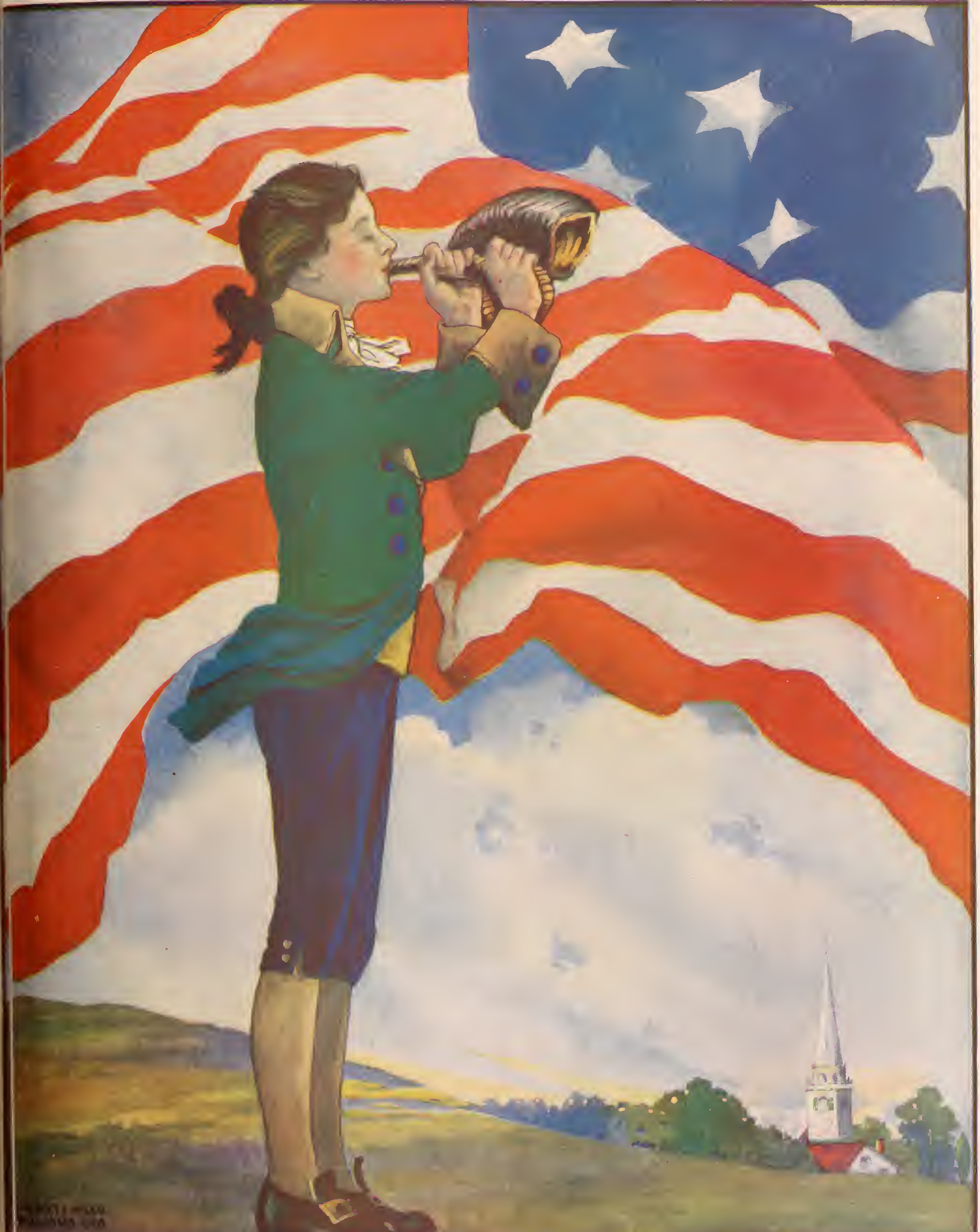

"America! America! God shed his grace on thee,
And crown thy good with brotherhood from sea to shining sea!"

Our Mail-Bag

NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

ANXIOUS, Council Bluffs, Ia What Biblical proof have we that the threats, admonitions and promises of the prophets, the Saviour, and the apostles apply to the people of the present day? Must the people of the present time follow the teachings of the old Bible? If not, why do ministers preach from it?

We get the greatest help from the Bible when we approach it with the idea that it is a book of principles rather than a book of detailed rules of conduct. For instance, polygamy was clearlys anctioned in the Old Testament and is not definitely rebuked in the New. Christ condemned unjust divorces and strongly inferred the principle of monogamy in his great statement about the permanency of the marriage tie (Matt. 19 : 6; Mark 10 : 9), but we have no record that he denounced in so many words polygamy, nor slavery, nor the drinking of intoxicants. But the principles he enunciated did at length end slavery and have practically put an end to polygamy, while he is recognized today as the leader of the forces against King Alcohol His principles, principles of sentiment, motive and duty, if they are accepted and acted upon, do, in time, make the details of social duty clear. Paul's advice to the early Christians not to let women speak in the churches has caused much dismay to holy women who are convinced that they bad a message from the Holy Spirit to deliver. The church at large has now come clearly to understand that these words of Paul were to be applied to a particular time and place. The Bible shows us the way into the friendship of Jesus; it shows us how we may receive the Holy Spirit himself into our souls; it shows us how we may have our hearts filled with mighty love, love for God, and love for those for whom the Saviour died. And "love worketh no ill to his neighbor; therefore love is the fulfilling of the law." But very many passages do give us not only principles but precise directions as well. The Holy Spirit will enlighten a trustful and obedient soul, and guide groups of believers, emphasizing the passages that can be related to present duties. After all, the most wonderful thing about the Bible is that it is a record of the lives of men who lived in intimate communion with God and received his abundant grace in their souls. It is a challenge and an invitation to every human being to come into like close fellowship with God and be his friend. It teaches human brotherhood. If it were really given a chance the Bible would reconstruct society, making earth like heaven, full of love and joy and peace. Because the Bible is this kind of a book and does these things ministers preach from it.

Mrs. K. A. S., Trilby, Fla. The plural of "shale" is "shales," and of "obsidian" "obsidians." The latter is named after Obsius, a scientist who discovered in Asia the peculiar kind of glassy volcanic rock so named. "Marbles" is a plural of "marble" that is frequently used.

Mrs. J. H. M., East Orange, N. J. The hymn you refer to is by Fanny Crosby and begins with the words,

> "Saviour, more than life to me,
> I am clinging, clinging close to thee."

It is hymn 593 in Gospel Hymns, Nos. 1-6, and 490 in the new Methodist Hymnal.

H. E. E., New Orleans, La. The Bible is God's message to the human race, given through inspiration by holy men, whom he specially chose for that purpose. We are sending you a booklet, written by the editor of the Christian Herald, which will be found helpful in getting a clearer understanding of this great subject. For your other question, we would suggest that you write to the U. S. Pension Bureau, Washington, D. C., for accurate information.

J. L. H., Boston, Mass. Tradition must be clearly distinguished from myth. There are unquestionably may traditions that must find acceptance by logical minds, and that have been preserved orally up to the point where they merge in recorded history. Tertullian (220 A.D.) writes of Britain as having received Christianity, although not yet reached by the Romans. Eusebius states that some of the apostles preached in Britain. More recent writers, including Stillingfleet and Cave, give Paul as the founder of Christianity there. Clemens Romanus (A. D. 101) says Paul went to "the limits of the West" and Theodoret (A.D. 457) says Paul "brought salvation to the isles of the ocean." Still these, though accepted, are not history but tradition, and cannot be held to be conclusive. As to the other traditions you mention, we are familiar with those that assert that the apostles James and Simon Zelotes and Joseph of Arimathea visited and preached in Britain about A D 35, and that the last-named died there; also that a Christian church existed there and had many martyrs during the persecutions by Diocletian. The names of only three of these martyrs are actually recorded, namely, Alban, Aaron and Julius. With the exception of these three, all the rest is tradition and incapable of proof, yet it is tradition of a character which historians cannot overlook. One of the most important historic facts of that early period is the attendance of three British bishops at a great church council at Arles (A D. 314), whose signatures to the official record of the event are substantial evidence that Christianity had already made solid growth in their own country. The account of Lazarus, accompanied by Mary and Martha, visiting Marseilles and preaching there, is legend, rather than tradition.

J E. H., Parkersburg W. Va. 1. At the first great council of the church, when the question was discussed whether the Gentile converts should be required to obey the Jewish law, it was decided that only four observances should be required of them. (See Acts 15.) The observance of the Jewish Sabbath was not one of the four, and the Gentile Christians do not appear to have ever kept it. The Rabbis had made it ridiculous by a host of absurd regulations. The writings of the early Fathers show that very early in the Christian era, if not in Apostolic times, the first day of the week was uniformly the day of religious meeting and abstinence from secular labor, thus celebrating the new Creation as the Jewish Sabbath celebrated the old 2 In Matt 5 : 17-20 Jesus made it clear that he came not to abrogate but to fulfil the law and to unfold its spiritual meaning, which had been obscured and distorted by Jewish misinterpretation. His language was a rebuke to the formalism and the complex ceremonial system of the Scribes and Pharisees

A SONG of VIOLETS

By Margaret E. Sangster Jr.

SING a song of violets,
Sparkling springtime skies,
Grasses green as velvet,
Happy smiling eyes.

Sing a song of sunshine,
Laughter lilting low,
Gentle fairy breezes,
Crooning as they blow.

Sing a song of woodlands,
Mossy carpets spread;
Clouds as white as snowdrifts
Floating overhead.

Sing a song of baskets,
Filled with purple spoil;
Sing of little fingers,
Happy as they toil.

Sing a song of childhood,
Free from fear or pain,
Blooming like the blossoms
In the sun and rain!

Sing a song of violets,
Perfume in the air!
Children, sun and flowers
Make the world more fair.

Reader, Greensburg, Pa. 1. Your first question is quite out of our line 2. In such a case as you mention, where you had promised to keep silence, and where no wrong was involved by your doing so, you might have avoided trouble by simply saying nothing Talking around a subject may be smart, but it is apt to lead to equivocation. Better leave sec alone, or if you cannot do so, be more careful next t and speak of something else. The matter would be made worse by reopening it.

Subscriber, Waynesboro, Miss. 1. Imagination is of the finest gifts God has given to man, and kep rein, and with reason as a guide, it is not apt to ru excess. Unchecked, it may lead to danger and to 2 You have a right to counsel a friend who has do real wrong; but your advice should not take a ho or aggressive form, but ought rather to be kind persuasive. Tact is essential in such a case.

H. M. L., Du Bois, Pa. The brothers of Jesus, called in the New Testament, were James, J Simon and Judas. We are told that in the early st of his ministry his own brethren did not believe him (John 7 : 5), whereas, in the later narrativ would seem that some of them at least must yielded to his claims, for in Acts 1 : 13, 14 we find names of three of them included among the eleven is a disputed question whether they were full brot or cousins, but most commentators hold that they the sons of Joseph and Mary.

Reader, Tabor, Ia. It is a very serious responsib which a parent incurs who neglects the material spiritual welfare of his or her own household. I especially so in the case of a mother, whose first should be to her children. Many excellent Chris mothers find time to do religious work without negl ing their homes. There are cases where a member household is evidently called to work of this charac and it would be wrong to put an obstacle in the wa she can do it without omitting any of her real h duties. It must be admitted that cases where this be done are very rare. Home has the first claim u the mother's time and attention, and it is her influe probably more than all others combined, that fc the character in childhood that is to determine moral, spiritual and industrial value of the ri generation. "Home-keeping hearts are happi says the poet. God's Word gives the highest trib to the good wife and mother, whose home is her r realm, where she reigns as queen, exerting an influe through her noble example and the training of children, that is felt throughout the world.

O. J. V., Keene, N. H. Friedrich Wilhelm Kr macher (born at Mors, Germany, 1796, died at Pots 1868) was one of the great German divines of the century. He was educated at Halle, and held suc sively pastorates at Frankfort-on-Main, Ruhr Gemarke, and Elberfeld. Removing to United Sta he was for a time with the Reformed Ger Church. In 1847 he was called to be pastor of Tri Church, Berlin, and two years later became c preacher at Potsdam. His devotional writings widely known. He was a bold preacher of evangel truth. According to the estimate of Dr. Philip Sc Dr. Krummacher was one of the most brilliant gifted pulpit orators of his day, an eminent theolog a fertile and original thinker, and with a familia with the Bible that delighted all who heard him or read his books. He was the uncompromising fo rationalism and infidelity.

F. J. D., Farmington, W. Va. The proprietor garage raffled off an automobile at one dollar chance. A member of the church bought a cha and got the lucky number, thereby receiving automobile. Is it consistent with the principle Christian conduct for a church member to partici in such affairs?

Positively no. The laws recognize the moral wrong and corrupting influence of gambling and lotteries. It is one of most singular inconsistencies of present-day life that so m moral and professedly religious persons, who condemn antagonize gambling and who would antagonize a movem to restore the protection and patronage of the state to pu lotteries, will still indulge in this modern custom of tak chances. It is even worse when the thing is done under auspices of some welfare or charity movement, and still w when it is under the patronage of a church, as is sometimes case. A church member stultifies himself by taking part such affairs.

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The Orient De Luxe

By WILLARD PRICE

Photographs by the Author

WHEN we began considering a trip to the Orient my wife had several bad dreams. They were a movie of jumbled jarrings in rickshas, bumpings in Peking carts innoce of springs, joltings in equally innocent wheelbaows, falls over precipices from loosely held panquins, and other such unhappy experiences. Tl hardships of travel in the Far East weighed heily upon her.

he imagination of Americans is leaden-footed. It annot keep up with the swift changes that are ta ng place on the other side of the world. The avage Western notion regarding the Orient is about twity years behind the times. Let m tell a few of the marvels which surised us into a new conception of th alchemy at work in the Far East.

month after our smooth flight acss the American continent to Setle, we were bowling along at eq l speed in the comfortably furnied observation car of a Japanese tra from Tokyo to Shimonoseki. Tlough the broad plate-glass windows w aw the panorama of lovely Japan swping by. At our elbow was an elric button, and at the other end of e wire was an electrically prompt Janese porter, ready to jump to our sece at an instant's notice. It was th-thirty, and the dining-car had ju sent in a tray of tea and cake—a lury unheard of in America. Nearby st a bookcase filled with books and a agazine stand loaded with recent Janese, English and American perioals. In the corner was a writingde equipped with the train's stonery—the de luxest stationery l er saw on a train, heavily embossed wi a picture of Mount Fuji and the nae of the flyer in Japanese characs.

hat observation car would have do credit to any railroad in the wd. A Japanese fellow passenger, an fficial in the Japanese Ministry of C nunications, was amused at our ex essions of delight.

)f course this is all very recent," he xplained. "Five years ago we had noing like this. Forty-five years ago there was not a sie car nor a single mile of track in the whole of Jan. Why," he laughed, "I can remember the fir jerky little trains that were run on the first line to opened—the one between Tokyo and Yokohama. Gls was a new thing to the Japanese, and there were a great many windows broken and heads bumped during those first few weeks. Passengers persisted in trying to put out their heads without first raising the windows. Finally the glass-smashing became so expensive, and there were so many complaints over bruised and cut heads, that the company was forced to paint a white bar on every window to teach passengers the nature of glass."

Which story we could appreciate, for we had already noticed, in the corner of a railroad yard, a little old car with white bars painted across the windows. Some of these cars, our companion told us, are still used as third-class conveyances on newly opened branch lines—for there are still parts of Japan where the people do not quite understand glass.

Proud of her Manchu head-dress, this lady of Mukden, Manchuria, is not asking if the motorman conductor is or is not smoking an American cigarette

THE official went on to tell us what his own and other departments of the government were doing to make Japan comfortable—how in the last ten years the number of electric cars in the empire had jumped from three hundred to four thousand, the number of electric lights had been multiplied *twenty times*, the number of postal articles carried had been doubled, the mileage of telegraph wire had been increased seventy-five per cent. All this in ten years! Thirty years ago, he continued, there was not a telephone in all Japan. Now there are two hundred thousand instruments, and five hundred thousand miles of telephone wire. You may now slip into an automatic telephone booth in Tokyo and chat with your friend in Nagasaki at the tail end of Japan, seven hundred miles away. Of, if you, on shore, wish to talk to your friend on a steamer twenty miles or so out to sea, you may do so by means of the radio-telephone apparatus recently perfected by three Japanese government engineers!

"Of course we are still far behind America and Europe in matters of comfort," concluded the official, with what seemed to us quite unnecessary modesty.

When the sun had fallen low enough to be eclipsed every now and then by the crests of intervening hills, a boy entered and politely bowed a printed slip to each passenger. On the slip, in both Japanese and English, was the happy legend, "Dinner is ready!"

We passed into the diner. Now, it was certainly not so good as an American diner. But for infant Japan it was wonderful. Perfume of flowers, sheen of electric lights, glint of cut glass, the satisfaction of having an electric bell at each table to make neck-craning unnecessary, the promptness of waiters, the smoothness and dispatch with which dinner was served, the excellence of the dinner itself——

"It's too good to last," was our only fly in the ointment. "Of course Japan is modernized. But when we get to Korea and China——"

WE crossed to Korea on a splendid three-decked, two-thousand-ton steamer. Our stateroom was easily twice as large and twice as pleasant as the stateroom we had occupied on our ship across the Pacific. The voyage took one night.

Next morning we disembarked at Fusan, Korea, "land of the morning calm," and boarded, not a wheelbarrow nor a cart, but a train beside which the Japanese trains were poor and cheap. The railroads

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Being in a liberal mood we freely give this space to the up-to-date advertisers who use these signs along a Japanese railroad

This is travelling de luxe indeed

of Japan are narrow-gauge, owing to a mistake in the early days of railroad building. The railroads of Korea are broad-gauge, like those of America. If the trains of Japan are fine, those of Korea are finer. The car in which we rode was the equal of any in America. For the matter of that, it *was* an American car. A Baldwin locomotive, built in Philadelphia, whisked us through the green hills and past the quaint thousand-year-old villages of Korea. It was odd to see the white-swaddled Koreans, with their bare feet and fly-trap hats, riding in this most modern of trains. We fled at forty miles an hour over trails where, a few years ago, these same Koreans doubtless joggled donkey-back at twenty miles a day.

Any American road would have been proud of the dinner on that train. It was vastly better than the dinners on the roads in Japan. The tiffin (luncheon) was table d'hote and cost only one yen (fifty cents). It comprised seven courses, and its main features, relieved of their French disguises, were soup, fish, chicken salad, beefsteak, brown potatoes, succotash, ice cream and lady fingers, apples, oranges, bananas and coffee. Plenty of everything and everything good. Electric bell at every table. Speedy service. Eternal politeness.

And as if this were not enough, ice cream and nabiscos were served at three P.M.! That was the last straw.

At Seoul we stepped off that train, better and wiser people. But wonders were not at an end. The train boy (that Jack of all comforts who does everything within human power to make your train trip easy and agreeable) lifted our suitcases from the train, a porter hurried them out of the station, a chauffeur bundled them and us into a six-cylinder motor-car and whirled us through the streets of Seoul to the entrance of the finest hotel in the Far East. And this best hotel of the East does not stand in some great Europeanized port like Yokohama or Shanghai, Hongkong or Manila. It stands in the heart of the Hermit Land of Korea.

We looked about the great beautiful, vacant lobbies and corridors, and then we glanced over the register.

"You do not have many guests," we commented.

"No," replied the clerk. "We have only been open a few months and tourists don't know about us yet. But even with full tourist trade we don't expect to make the Chosen Hotel a paying investment."

We looked our astonishment.

"The government railways," he explained, "built the hotel as a magnificent advertisement to attract tourists to Korea, a country which they have formerly passed by."

SPECIFICATIONS? Here they are: We were met at the station by a motor car and whisked to our floor in an Otis elevator. We were ushered into the most homelike, least hotelish room I have ever seen in a hotel. A symphony of delicate colors, evidently schemed out by an artist, not by the typical hotel manager. Softly shaded electric lights. Furniture that would have looked appropriate in a Fifth Avenue residence. Eighty such rooms in the hotel, and not a room without a private bath in connection. We stood in the door of our bathroom and gasped. Cunning, comfort-making bath inventions we had never seen before dawning upon us for the first time here in the heart of Korea! And spotless—everything spotless.

Now the Japanese government is paying me nothing to crack up their Chosen Hotel—so come downstairs with me for a moment, and believe me when I say that, except for the Waldorf and the Astor, I have never seen a more beautiful set of public rooms in any hotel than in this "magnificent advertisement" for Korea. The banquet hall was a cathedral. The huge reception room babbled with fountains and the walls were decorated with exquisite paintings of Korean scenes done by a Japanese artist educated in Paris. The drawing room was a perfect sunset in soft pink and gold. My wife camped almost permanently on the mahogany seat before the big Steinway. The game room was as big as a park, and the reading-room contained every important American magazine, as well as periodicals from all the rest of the world.

After rolling about Seoul in comfortable pneumatic-tired rickshas invented by an American missionary, riding on a trolley line built by an American, dropping our fares into an American-made register, and worn on the belt of a quaint Korean conductor, after spinning twenty miles out into the country in an American motorcycle over a boulevard constructed by an American—after all these sumptuous surprises in little-known Korea, we went on, with questioning minds, to China.

The author does not explain the zigzag track on this Japanese railway station platform, but the rest of the picture speaks for itself

CHINA did not lag behind Korea and Japan. Through Antung, Mukden and Tientsin, we went to Peking. The hotels everywhere were good. The character of the railroad run by the French from Peking to Hankow was a new surprise. The cars were of the compartment variety. Instead of the stuffy, cramped berths of an American Pullman, we had a large double stateroom to ourselves. When the door was closed, we were practically in our own private car. That stateroom contained four berths, two of which could be used as lounges, two large windows, a table, electric lights, an electric fan, and an electric bell with which to call our sprucely - uniformed Chinese porter.

Get your morning pap, Mister!

The diner was excellent. The price of meals was about half what one would pay o an American diner. Our ticket cost substantially ess than the price of American Pullman accommoda ons for the same distance. Few stops, good roadbed, tle smoke, every courtesy and every comfort. Anc his in the interior of China.

Less than one hundred d ars was paid for the first locom ive in China. It weighed twent wo hundredweight. The rails ere about the size of walking- ks and lay thirty inches apart. ne day, after the seven-mile lin ad been operating only a few mo hs, a trespasser was run ove nd killed by the little engine. he rails were promptly torn up nd shipped to Formosa to rust. hus ending the fate of the first ra oad in China.

That was only forty year go. Now China has more than six ou-sand miles of railway, with ne revenue of more than eight n ion dollars a year. And C. C. ang of the government railway beau stands sponsor for this proph :

"It is no exaggeration to say that there will be more rai ays built in China during the c ing twenty-five years than in a the rest of the world combined."

We lived for a while in a K ean home, eating Korean rice, p les and seaweed, padding abc in stocking feet, sitting on our els in lieu of chairs, sleeping on one floors with our heads resting on the customary pine blocks which the Koreans ich prefer to pillows. But we had these experience nly when we deliberately sought them. The Ori is the Orient de luxe to those who wish it so.

An American motorcycle is as interesting to these Korean children as they themselves are to us

Step lively, gentlemen of Korea, for these cars were made in Wilmington, Del., U. S. A.

True and False Patriotism

An Independence Day Sermon

By REV. CHARLES EDWARD JEFFERSON, D.D.*

EXT—Ps. 147 : 20. “He hath not dealt so with any nation.”

WHAT is patriotism? Love of country. Is it good or bad? Tolstoy said it is bad. These are his words: “In our day, the feeling of patriotism is an unnatural, irr ional and harmful feeling, and a cause of a great pa of the ills from which mankind is suffering. Th feeling should not be cultivated, but should be suppressed, and eradicated by all means available to ational men.” Tolstoy was led to feel thus because he had been all his life face to face with perverted forms of patriotism. He had seen so much bad patriot m that he refused at last to believe that patriotis can ever be good.

this the great Russian was mistaken. He assumed that if a man is patriotic, he must believe his own country is superior to all others, and if the citizens of every state think this of their own state, th all live in a gross and harmful delusion. But th is reading into patriotism something which does no belong there. To be patriotic it is not necessary to believe that one's own country is superior to all ot rs, nor is it necessary to wish his country to get th greatest advantages and power at the expense of the advantages and power of other peoples or states. This is a form of patriotism, however, exce ingly common, and it behooves us to be on our gu d against it.

atriotism is sometimes nothing but a vainglorious feeling of superiority to foreign nations. At other times it is a fear of them. Again it is hatred of them. But all these feelings are patriotism in a degraded form. Patriotism is an instinct, and like all other instincts, it can be perverted. It is an emotion, and like all other emotions, it can become morbid. It is a ssion, and like all other passions, it can become diseased and dangerous. It is a virtue, and like all ot r virtues, it can be pushed too far, passing into a e.

here lived once in France a soldier, Nicholas Ch vin, who was so demonstrative in his patriotic fervor that he made a fool of himself, and ever since his day a man who displays a cocky and hysterical patriotism is called a chauvinist. In England such a man is called a jingo. A jingo is always bragging about his country's preparedness to fight. In Germany this form of patriotism is known as Pangermanism. in Russia it is called Panslavism, and in the U ed States it is labeled “spreadeagleism.” The on patriotism which some men seem capable of ex iting is a contempt for other nations and a glorific ion of their own. Let us agree that all such patriot n is dangerous, as well as silly; and let us face the pr lem of cultivating in the American people a patriotism which is rational and Christian.

PATRIOTISM is a genuine love of one's native land. When one truly loves his country, he is proud of its history, loyal to its ideals, and jealous for its future. It is not necessary for one to think that his country is superior to all others. It is enough to think that it is a good country, and to know that it is de er to his heart than any other. It is not necessary for a patriot to wish that his country shall prosper at the cost of its neighbors; it is enough to wish that all the nations shall prosper through mutual regard for one another's rights and liberties. The possible pe ersions of patriotism and the havoc which these pe ersions are likely to work make it necessary that all who are interested in human progress should po er carefully the nature of patriotism and endeavor to ant the right idea of love of country in the hearts of the rising generation.

rtain questions at once suggest themselves. When Stephen Decatur a hundred years ago said: “Our country! In her intercourse with foreign nations may she always be in the right; but our country, right or wrong,” what did he mean? It is certainly true that our country is still ours, no matter what our governmental officials do, and that we are still bound to love our country even when it is misguided, and to serve it in every way open to us; but we are under no obligation to justify our government when, in our judgment, it has entered upon a course which is wrong. We certainly could not endorse a policy which in our view was immoral. We could not stand up for a wrong, an injustice, a robbery, a cruelty. A citizen owes it to his country to protest against every false policy which the government in power may adopt; and he can show his love in no more effective way than by lifting up his voice against what he believes to be for the damage of his own nation and the higher interests of the world. Carl Schurz was right when he said: “My country, right or wrong, is a maxim as immoral as to say ‘Myself, right or wrong.’” When the majority of the citizens of a nation are willing to back up a set of officials in everything, no matter how atrocious, upon which these officials may agree, then that nation becomes a nuisance and a menace to the well-being of the world.

IT is sometimes said that an American must put “America First,” and keep her first all the time. This may be true and it may be false. There is a sense in which a man's own family must be first. He owes to it an allegiance which takes precedence over the allegiances owed to other families. A man's own country stands above other countries in his thoughts and feelings; but it does not follow that his country shall be pushed to the front by shoving other nations aside. When Madame de Staël said that the patriotism of nations ought to be selfish, she was subscribing to the doctrine of Machiavelli, the man who has done more to debauch European diplomacy than any other man who ever lived. There are cultivated pagans in every country, ready to subscribe to this atrocious doctrine. Selfishness is a sin wherever it is practiced, and the sin is all the more heinous and fatal when it is committed in the realm of international diplomacy. The correct maxim is “Humanity first!” The nation which adopts for its motto “Myself first!” breaks a fundamental law of the Eternal, and the world must reap a harvest of blood and tears.

THERE is a patriotism which takes delight in flourishing a gun. Many men never glow with patriotic fervor until they think of military drill, and the glory of a battlefield. Everything connected with military equipment is to them patriotic; soldiers are preeminently patriots; their patriotism is of a superior brand; they are the saviors of their country; upon them as upon no others the nation depends. This also is a pernicious doctrine. Men with guns are not necessarily a whit more patriotic than any other class of citizens. It is not true that soldiers alone can save a country. The present war in Europe has demonstrated that the cooperation of every class of workers is essential to the successful prosecution of a war. The coal-miners are not inferior in importance to the men who fire the guns. A man is not then a superior patriot simply because he makes patriotic speeches, in which he exploits the army and the navy and says fulsome things about the flag. There are many men who still grow enthusiastic in resisting the tyranny of George III, who seem to take no interest in resisting the tyrants which threaten the country today; and it is far easier to glow with indignation against the men who, over fifty years ago, tried to destroy the Union, than to resist with resolute determination those combinations which in our day jeopardize the stability of the Republic.

Patriotism is something more than brandishing a gun or waving a flag. It is standing up for the principles of democracy wherever and whenever those principles are attacked. It is defending the principle of equality against the inroads of a new set of enemies far more dangerous than any which have preceded them. It is working, in season and out of season, for the establishment of the principle of brotherhood in all the kingdoms of our national life. The poet Horace once wrote that it is beautiful to die for one's country. The time has come when it is far more beautiful to live for one's country. To live is often harder than to die. To face the laughter and jeers of influential people often demands a higher grade of courage than to face the guns on the battlefield. “Peace hath her victories no less renowned than war,” as Milton long ago declared, and the patriotism which our nation is most in need of is not the patriotism which shivers at the thought of foreign invasion, but the patriotism which is willing to make sacrifices in order that our civic and industrial and social life may be put on sounder foundations. If a man loves his country he should show it by ministering to its most urgent needs.

We Americans have just ground for being proud of our country. The size of it is enough to make the heart beat. How big and varied and beautiful it is! What rivers, lakes, mountains, prairies, forests, plains! What variety of beauty, what range of climate and soil, and what manifoldness of natural resources! Where is there a country surpassing us?

BUT it is not its bigness which should give us our deepest joy. It is its greatness. Bigness is an attribute of matter, but greatness is an attribute of mind. Our country is great. Our men have made it great. We have given the world the Declaration of Independence and the Constitution of the United States, and we have furnished a model which shows how forty-eight commonwealths can be compacted into a harmonious and mighty nation. We have given the world invaluable lessons in the work of public education, and have demonstrated that it is possible to have a church without a bishop, and a state without a king. The whole world is our debtor. From the beginning we have been a world power, influencing the political life of many lands. They who date the birth of our world power only eighteen years back do not understand what has happened in the world since the days of Washington. And, best of all, we have kept our doors open, and have allowed the multitudes from many lands to come in, showing a hospitality and a generosity without a parallel in the whole history of the world. The history of America reads like a romance. There are pages which sound like an epic poem. Who can read the immortal story without exclaiming in the words of a Hebrew prophet: “He has not dealt so with any people!”

THIS is a good time for us to think about our country. The great war gives us the spectacle of millions of men marching forth to suffer and to die for their country. Who can look upon such a sight without thinking of his own country, and asking himself: “What am I willing to do for it?” We Americans do not think as often of our country as we ought to think. We are too busy, and too prone to criticize. It is easier to find fault than to work to eradicate the imperfections of which we complain. We should study our history with greater zeal, and fix more firmly in our mind our national ideal, and read more often the speeches of our greatest statesmen and the poems of our greatest poets, and give our hearts more fully to the work of making it impossible for government of the people, for the people and by the people to perish from the earth.

“My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing.”

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*astor, Broadway Tabernacle, New York.

A Week in the World's News

YUAN'S DEATH ENDS REBELLION. Vice-president Li Yuan Hung, who before his succession to the presidency had been elected president of the southern republic, is reported in Peking dispatches of June 9 to have been accepted as president by all of China. The northern provinces promptly declared their loyalty to the government. The four southern provinces in rebellion, Szechuen, Hunan, Chekiang, and Shensi, rescinded their declarations of independence and reasserted their loyalty to the Peking government.

IOWA REJECTS SUFFRAGE. At a primary election on June 5, the state of Iowa rejected woman suffrage by the small majority of about 4,000 votes.

STRIKING A HIGH NOTE. At its recent annual convention in New York City, the Music Publishers' Association of the United States agreed that the retail prices of printed music were too low, and decided to increase the net prices.

THE POPE BARS DANCING. The Vatican Consistory has made a ruling which places a ban on dancing at all entertainments given under the auspices of Roman Catholic churches.

WEDDED FOR CONQUEST. During the week of June 7-14 the Presbyterian Board of Foreign Missions held its annual conference in New York with one hundred missionaries in attendance, seventy of whom were newly appointed missionaries preparing for their first assault upon the darkness of heathenism. Of the seventy, fourteen were recently married, and nine couples will wed within the next few weeks. The mission board prefers to send out married missionaries in order that they may add to their other service the example of a Christian home, which is not the least potent of evangelistic influences.

RECORD EXPORTS. Exports from the port of New York for the month of April reached a total value of $187,886,733, as against $135,927,031 in March. Of this total, $83,329,522 represented exports wholly or in part intended for the use of the armies in Europe.

PANAMA CANAL IN USE. In the first month following the reopening of the canal, from April 15 to May 14 inclusive, 137 ocean-going ships made the trip through the canal. The greatest number of ships using the canal in any one month has been 170, and the average per month during the previous operation of the canal before the slides was 116¼. The excavation from the bases of the slides continues, upwards of 250,000 cubic yards of earth and rock being handled by the dredges each week. The aggregate of excavation at the bases of the slides since October 14, 1914, has been 13,952,559 cubic yards, and the slides are still sliding, although the dredges gain slowly.

NEW YORK MAY LOSE SUNDAY. The committee which has been arranging for the evangelistic campaign which was to have been started by Rev. William A. Sunday January 1, 1917, has found it impossible to secure a suitable site for the tabernacle which Mr. Sunday insists must be erected. On June 12 it was announced that unless something unexpected turned up, plans for a campaign in 1917 would have to be given up.

EXPLOSION KILLS FOUR. An explosion of dust in an elevator in Baltimore harbor, on June 13, caused a fire in which the elevator was destroyed and two steamships loading grain were badly damaged. Four men were fatally burned. Thirty-four stevedores imprisoned in the hold of one of the vessels fought their way to the deck over piles of grain and were rescued by launches. Property loss was in the neighborhood of $2,000,000.

THREAT OF RAILWAY STRIKE PERSISTS. The conference begun on June 1 in New York between representatives of the railways of the United States and their men resulted in an exchange of views but no agreement. The railways insisted upon certain modifications in the rules without granting the demand of the men for an eight-hour day; while the men persisted in the demand for the shorter day and refused to consider the suggested changes in the rules. It is expected that the conference will reconvene after the result has been reported to the unions and their representatives have received authority to call a strike in case an agreement cannot be reached. Chambers of commerce in the United States are working to bring the two parties to the controversy together. Congress may direct the Interstate Commerce Commission to make an investigation at once, and the railways and their men will then be asked to defer pending controversies until the commission has made its report.

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WEST POINT GRADUATES RECEIVE DIPLOMAS FROM PRESIDENT WILSON, JUNE 13. In his address to the class President Wilson said: "Militarism is a spirit. It is a point of view. It is a system. It is a purpose. The purpose of militarism is to use armies for aggression. The spirit of militarism is the opposite of the civilian spirit—the citizen spirit. In a country where militarism prevails, the military man looks down upon the civilian, regards him as inferior, thinks of him as intended for his, the military man's, support and use; and just so long as America is America, that spirit and point of view is impossible with us. There is as yet in this country, so far as I can discover, no taint of the spirit of militarism."

GARMENT WORKERS STILL STRIKE. Garment workers of New York City, sixty thousand of whom have been on strike for more than a month, have remained on strike with few defections from their ranks in spite of the opening of the shops by the employers. Attempts by various authorities to intervene in the strike have brought no results. Sixty-eight garment shops were reported to have been started outside of New York, but the announcement failed to stampede the strikers into the shops. Employers of about one-third of the strikers are reported in favor of arbitration. The majority of the employers sill hold out for a complete victory over the union.

THE GREAT NORTHWEST. On June 13 Mr. Louis W. Hill was elected to succeed his father, James J. Hill, as a director of the First National Bank of New York. In speaking of the territory served by the Great Northern, Mr. Hill said that the opportunities for development and expansion were still very great. He said the Great Northern was pushing new lines to serve undeveloped sections; and that land is already worth twenty dollars an acre in the country toward which the lines are building. Settlers are coming in rapidly. Towns are springing up over night. He reported the crop outlook as fine, which carries with it an assurance of continued business activity.

MORE THRILLERS FOR THE ZOO. Arthur de C. Sowerby, who has been securing zoological specimens for the National Museum in China and Manchuria, reports the finding of a series of squirrels of a new species, like chipmunks, but having a thick, soft and much more grayish fur, and no cheek pouches. They live in holes in oak trees and are very active, taking enormous leaps from one tree to another. In southern Shensi, Mr. Sowerby secured an enormous bull takin, a large goat-like animal peculiar to that region, and a female specimen of the rare C hese musk deer, besides a number of s ller mammals.

NEW YORK WILL GRADE RE AURANTS. It was announced durin the last week of May that the Healt Department of the City of New ork would inspect every hotel and resta ant in the city and determine the sa ary conditions and the methods der which food is prepared and served the public. The inspection was to i ude the places for storage of foodstuf and the cleanliness of cooks, waiter and assistants. Restaurants will be g ded as good, fair and bad, and cards l be issued to each restaurant to be h g in a prominent place stating the di sion in which the restaurant is classed.

SILVER MINING AGAIN PROFIT BLE. The demand of the mints of reat Britain and her allies for silver llion for subsidiary coins has creat a demand for silver which has rais the price from about fifty cents an nce, which has prevailed for many ye , to the neighborhood of seventy nts, making it profitable to work any mines which have been closed do for many years, for the silver alone. ost of the silver produced in recent ears has been produced as a by-prod t of copper and lead, silver occurring u ally in combination with these metal

THE EFFECT OF BAD AIR. ent experiments by the United ates Bureau of Mines, using canarie and mice and proving the results on en, have demonstrated that life is p ible in atmospheres containing as lit as 6 per cent. of oxygen, althoug any sudden exertion in such an atmo here will lead to loss of consciousness. t is not possible, however, for men t live long in such an atmosphere w out serious effects upon the tissues the lungs. It has been found tha the canary is the only safe indicati of sufficient oxygen, canaries being susceptible to carbon dioxide pres in atmospheres in which lamps uld still burn.

A SUBSTITUTE FOR TEA. It is re ted by the Berlin Lokal-Anzeiger t t a German professor has discove a mixture of dried blackberry and awberry leaves from which a tea c be made that cannot be distinguishe rom the finest true variety. Chicory, orn and malt coffee is also reported s a perfect substitute for the Brazilian ean. And this from Berlin, not from ttle Creek,

FOR SUBSURFACE COMMERCE. The report was current in New York o ay 24 that it had been learned fro "reliable sources" that a regular ans-Atlantic submarine merchant s vice would be started about July 4 be een New York and Hamburg to be aintained by submarines, especially uilt for the service, capable of carrying oth passengers and cargo at an average eed of fourteen knots, making the cr sing in twelve days and running on th surface when out of the danger zone.

◆

Wilson and Marshall

WITH Mr. Hughes the nomi e of the Republican Party (I resigned immediately from the Su eme Court upon accepting the Repu can nomination), and Col. Roosevel out of politics by his own declaratio the meeting of the delegates to the I mocratic National Convention i St. Louis on June 14 became the cen r of the country's interest. It was e lent from the beginning of the conv tion that the democracy was prepar to take up vigorously the gauntlet t own down by the Republicans upo the

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Entire Militia Called to Arms

ON Sunday, June 18, President Wilson called out the state militia of practically the entire country for mobilization on the Mexican border, as a precautionary measure. Forty-four Governors were notified by telegraph by Newt D. Baker, Secretary of War, that the call was necessary "in view of the possibility of further aggression upon the territory of the United States." This first use of the newly created Federal power to make use of state militia as an active arm of the regular army is expected to produce 1,000 men out of a minimum militia strength of 134,000. For the time being the state troops are to be distributed in such manner as to strengthen the present patrol on the border, and to release units of the regular army for use in Mexico if that becomes necessary. Besides the 10,000 American soldiers now under General Pershing in Chihuahua, with headquarters at Namiquipa, approximately 30,000 regular troops will then be available to General Funston, who is in command of Mexican operations, practically the entire mobile regular army in the continental United States, besides 5,000 members of the National Guard of Texas, New Mexico and Arizona, now at the border or in Mexico.

Monday morning, June 19, saw the militia in motion. Governors in all cases have been prompt to respond to the President's call and to assure him of the fullest measure of cooperation. Orders reached the officers in the respective states by telegraph, and the first steps toward mobilization were immediately begun.

At the same time that the call was being issued to the militia, Secretary of the Navy Daniels ordered additional warships to both coasts of Mexico. At present, battleships of one character or another are stationed at Vera Cruz, Tampico, El Carmen on the east coast; and on the west coast at Guaymas, Manzanillo, and Mazatlan.

The announcement of Secretary of War Baker is given in the press as follows:

"In view of the disturbed conditions on the Mexican border, and in order to assure complete protection for all Americans, the President has called out substantially all the State militia, and will send them to the border wherever and as fully as General Funston determines them to be needed for the purpose stated.

"If all are not needed, an effort will be made to relieve those on duty there from time to time, so as to distribute the duty.

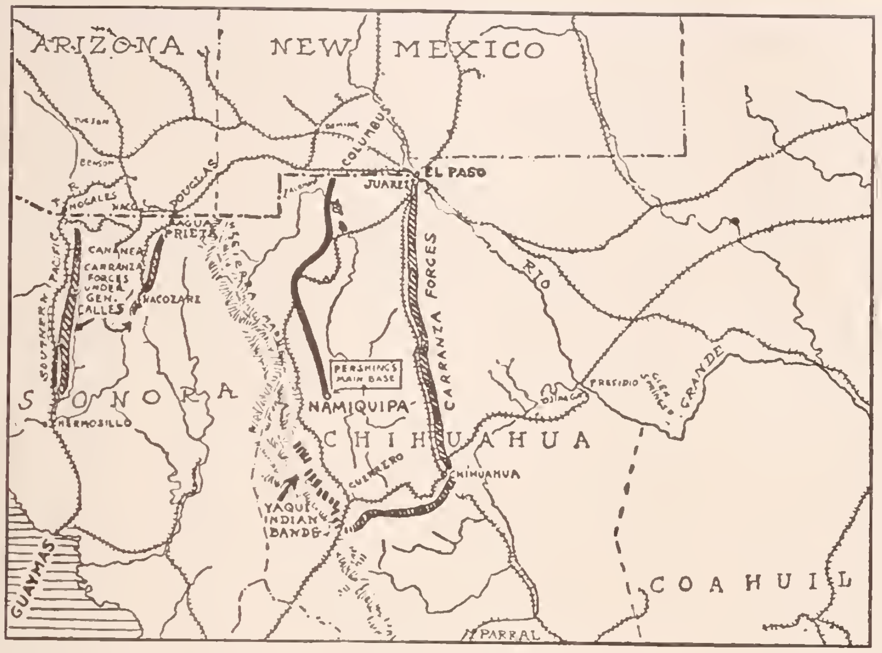
"This call for militia is wholly unrelated to General Pershing's expedition, and contemplates no additional entry into Mexico, except as may be necessary to pursue bandits who attempt outrages on American soil.

"The militia are being called out so as to leave some troops in the several States. They will be mobilized at their home stations, where necessary recruiting can be done."

It is expected that the entire force of the National Guard of the country will be under arms and in motion toward the border (if ordered to proceed) within three days at the most from the issuance of the call.

It is reported that panic is seizing Americans now in Mexico, especially in the state of Sonora, and that hostile demonstrations made to terrorize American residents are of daily occurrence. Americans are leaving Mexico as rapidly as possible, but in many cases are refused the use of the trains, according to the reports.

While it is hoped that this demonstration will have a salutary effect upon the belligerent spirits in Mexico, nevertheless the possibility of actual intervention comes nearer with this move. The troop of cavalry which crossed the Rio Grande from Brownsville, Texas, in pursuit of the bandits who recently raided Texas ranches and attacked American troops east of San Benito, has returned to the American side. Such incidents have greatly increased the tension at the border, and it is reported that the arming of Mexican civilians, even including women, is going feverishly forward.



Where the American forces under General Pershing are making their stand in Mexico

A Week in the World's News

Continued from preceding page

question of preparedness, and incidentally to cast a few gauntlets of its own upon the course. The program of the convention had been carefully worked out in advance by the President and the National Committee. It was reported that the platform had been drafted by the President himself, and that the program of the convention was to be hung upon the slogan "Peace, Prosperity and Preparedness," while the true note of Americanism was to be maintained throughout the sessions.

On the subject of foreign relations, after reciting the turbulent conditions of the world and calling attention to the President's maintenance of peace under great provocations, the platform declared the policy of this government to be honorable neutrality as between belligerents; then insisting upon the observance by belligerents of the rights of the government of the United States and its people and a readiness at all times to offer a sincere and friendly service in any acceptable way to the nations at war to bring about peace. The paragraph closes: "Without claiming that no mistakes have been made, we submit to the candid judgment of the people that so far the President has steered our ship of state through troubled waters with a remarkable clearness of vision and steadiness of hand." The platform declares for the protection of our rights in Mexico and indicates that the President intends to take a much more rigorous attitude toward Mexico immediately. The plank on Americanism denounces foreign-born citizens who conspire to influence the policies of the United States, denounces any political party which seeks to take advantage of foreign influences, and expresses the confidence of the party in the undivided loyalty of the great majority of naturalized citizens. The platform contains a strong expression for adequate preparedness, and in addition to the usual declaration for a tariff for revenue only, there is a demand for legislation which will protect American industry against the dumping of foreign products in this market at the close of the war. The convention was called to order by Chairman William F. McCombs of the Democratic National Committee, who introduced ex-Governor Martin H. Glynn of New York, the temporary chairman, who was to strike the keynote of the convention. His speech had been carefully prepared and as carefully considered by the President and the leaders of the Democracy. Mr. Glynn aroused the greatest enthusiasm by citing a long chain of historical precedents to prove that negotiation, instead of war, has been the almost unbroken policy of the United States ever since the foundation of the republic. "Save where the liberties, the territory, or the substantial rights of the United States are invaded and assaulted," he said, "it is the duty of this nation to avoid war by every honorable means. The policy of neutrality is as truly American as the American flag—a policy fixed in the nation's traditions.

> "Wealth has come to us, power has come to us; better than wealth or power, we have maintained for ourselves and for our children a nation dedicated to the ideals of peace rather than to the gospel of selfishness and slaughter." He told how the Spaniards had shot the crew of the Virginius, but we had not gone to war over it; how the Chileans had killed and wounded seventeen of our sailors, but without a resulting war; how foreign countries had violated our rights in the Civil War; how Confederate sympathizers from Canada had raided Vermont; how the Alabama had devastated our commerce, all without war. In Pierce's administration, Great Britain violated our neutrality, but there was no war; when Van Buren was President, Canadians attacked an American ship, killed some of her crew, and sent her adrift over Niagara Falls, all without war. France extended her seizures, searches, and confiscations to the very waters of the United States themselves. American ambassadors who sought to adjust these wrongs were refused recognition and openly insulted at the French court. We did not go to war. In Washington's administration our ships dared not put out to sea; American crews and passengers were thrown into prison and deprived of legal rights. No war followed. No one will brand Grant as a coward because he kept us at peace with Spain. The genius of our country is for peace. We have built our greatness on the resources of nature and the peaceful toil of our people. The ring of the anvil, not the rattle of the saber; the song of the reaper, not the shock of the soldier; the clatter of the shuttle, not the crack of the rifle, have won us the place we occupy today in the councils of the world.

This part of Mr. Glynn's speech had been written as an answer to the Republican characterization of the Wilson foreign policies as weak and vacillating. It was not the peroration, but the convention grasped it as the true declaration of its faith and rose as one man to cheer the orator and his message. They forced Mr. Glynn to repeat sentence after sentence, and the chosen keynote of the convention became greatly imperiled by the new slogan, "We did not go to war."

The convention organized permanently on Thursday morning with Senator Ollie James in the chair, and he again brought the convention to its feet when he declared, "There are two kinds of courage, the courage of the man who is willing to go into the conflict himself, and the courage of the man who is willing to send others there." But the big hit of the convention came when Mr. James said, "Without orphaning a single American child, without widowing a single American mother, without shedding a drop of blood, he (President Wilson) wrung from the most militant spirit that ever brooded above a battlefield the concession of American demands and American rights."

At the request of the convention Mr. Bryan, who, though not a delegate, was present as a representative of the press, was escorted to the platform and addressed the delegates, declaring himself for peace and for Mr. Wilson. He praised Mr. Wilson for his success in keeping the nation out of war and for his constructive legislation, notably the Underwood Tariff Act and the Federal Reserve Act.

There was no controversy as to the head of the ticket, the convention being unanimous for the renomination of Mr. Wilson, who was nominated at midnight of Thursday, June 15, and the nomination of Mr. Marshall followed. There was some talk of a contest for the second position on the ticket, but the plans of the President and his advisers to renominate the ticket of 1912 were never seriously endangered, and the Democracy presents to the nation in 1916—Woodrow Wilson of New Jersey for President, and Thomas R. Marshall of Indiana for Vice-President.

ANOTHER RAID FROM MEXICO. A band of about one hundred Mexicans, whether Villistas or Carranzistas it is not known, raided American territory near the little settlement of San Ignacio, Texas, early on the morning of June 15. Troop M of the U. S. Fourteenth Cavalry was first attacked. Troop I, encamped a short distance away, immediately came to the relief of Troop M, the two troops outnumbering the assailants, whom they drove off after thirty minutes' fighting, in which three American soldiers were killed and six wounded. Eight Mexicans were killed, a number captured, and forty-two horses were taken. The troops in action were under the command of Major Alonzo Gray, who immediately began arrangements for following the trail of the fleeing bandits into Mexico. That part of Mexico across the river from San Ignacio is heavily garrisoned with Carranza troops. On June 9 a detachment of General Pershing's forces surprised a remnant of the band of Candelario Cervantes. Three bandits were killed and twenty-four horses were captured; no Americans were injured. General Pershing is still cleaning up the territory policed by his troops and is building military roads. The Mexican press is

Continued on page 787

Our Editorial Forum

PRESIDENT
OTTO KOENIG

MANAGING EDITOR
GEO. H. SANDISON

SECRETARY
THEODORE WATERS

The Next Four Months

PERHAPS there is no single event decreed on the calendar which gives the average business American so much trouble and anxiety as a tumultuous presidential campaign. However ardent his patriotism and earnest his desire to "help save the country," he instinctively wilts after the national conventions have finished their work and political forces line up for the four months' hubbub, which means to him months of disturbance and uncertainty in business that he would gladly be spared.

And now we are again looking forward to the old familiar experiences, the big picturesque parades, the bands and the torchlights, the spell-binders and the flood of variegated oratory which we are compelled to endure in every presidential election; but this year things are different, and it might be well to try to be sensible and serious by way of a change. The campaign now opening is one of momentous issue. Our people have been stirred to the heart by the problems that have sprung out of the great war. They know that it is not a time for flamboyant spreadeagleism. They have a right to expect that the campaign shall be conducted on sane and dignified lines, for the world is looking on, and America in the next four months will be judged largely by its public utterances. What we may say of neutrality, of international good-will, of peace, and of humanity will be duly noted. Jingoism and saber-rattling and fantastic appeals for "preparedness" will be out of place at a time when we ought to keep steadily in view the great rôle we may be called upon to play in the international drama, when the climax comes.

Let us then act in these next months as a people with a vision of world helpfulness. Let our acts and our speech be such as will harmonize with the bigness and importance of the occasion.

Twenty-two Genuine Churches

SEVENTY-FIVE dollars per member for missions and other benevolences; six dollars and sixty-six cents per member for the work of the local church itself. This is the splendid record of St. Luke's Reformed Church, of Trappe, Pa. The Laymen's Missionary Movement publish a table of twenty-one other churches of this same denomination, the Reformed Church in the United States, which achieved the noble distinction during this last church year of giving more for outside purposes than for their own local work. Not all of them are large churches. Four have less than two hundred members; one less than one hundred.

These twenty-two congregations should be loudly praised for what they have done. But there ought to be twenty-two thousand, or two hundred and twenty thousand, such churches instead of only twenty-two. Every church ought to be that kind of a church. That is Christianity—to give. There is no more excuse for a congregation being selfish than for an individual Christian to be selfish. A local church does not exist for itself, but for the community, the denomination, the nation, and the world.

A man buys food so he can work; not merely for the sake of buying food. The church that spends all its strength feeding itself, merely keeping up its own strength, is just as much one out of order, just as far from being a success, as the man who does no more than this. That is the reason many churches have poor spiritual health, just as it is the reason many people have poor physical health. The unselfish, energetic, objective life is the healthful life.

The church whose lines are gone out into all the world is a happy, healthy church. A church whose Sunday school classes get letters from boys and girls in heathen lands whom the classes are supporting; the church that has a missionary representative on the foreign field; the church that has a hand in matters of community, state and national reform; the church that cares for and builds up and saves others; that sends out the new converts to win others; that uses its money to establish and build and help other churches—that church is a church after the heart of Christ.

Forcing Up Prices

EFFORTS to investigate the arbitrary rise in staple commodities are meeting with poor success. The Federal Trade Commission, which has been investigating the rapid rise in gasoline, has had before it a number of representatives of the great refining companies outside of the Standard Oil group, all of whom testified that they could not determine the cost of motor fuel manufacture. Prices were fixed by Standard Oil and they had no choice but to adopt them. Some witnesses told of apprehensions of a shortage in gasoline as one of the principal reasons for the rise, while others were satisfied that there would soon be an overproduction and a resultant drop in prices. One witness said the upward tendency was completely under the control of conditions in the oil market and exonerated the Standard. The evidence on the whole was baffling and contradictory, throwing no light on the problem.

Somewhat similar conditions surround the operations of the Beef Trust, which has steadily forced up the price of meat to the retailers for the past two years. At the Convention of the New York State Association of United Master Butchers of America, held in Syracuse a few days ago, a petition was forwarded to President Wilson in Washington, urging an investigation into the increase of meat prices, which the petitioners declared had been forced up half a cent a pound per week—an increase which they pronounced altogether unwarranted.

It is due to the people, who are the ultimate victims of these arbitrary manipulations of commodity prices, that the inquiry in both instances should be thorough and searching. Any combinations to profit by the necessities of consumers can be made amenable to law and severely punished. If the facts in these two instances are such as the evidence would seem to indicate, the investigators should use the necessary means to compel a full disclosure and apply the proper remedy. Government must find a way to protect the people from being plundered and exploited.

The Spirit of Independence Day

AMERICA, Mother of Liberty, thy sons, on this thy natal day, unfurl the colors of fidelity and greet thee with the utmost measure of their love. Such sons are thine as none has known before. Freedom called; and from the old world lands, from tyranny of king, of conscience, race or hopeless struggle, came those proud souls who dared to hope, who would not yield to circumstance nor cringe before the common fate. Puritan and Huguenot, Quaker and Burgher, Celt and Briton, Teuton, Slav and Jew, all these have come. Leaving behind the lands that gave them birth, they pledged their faith, their lives, to Liberty, to Equality before the law, to opportunity alike for all, to thee, America! And pledging thus, some have even sealed with blood their pledge; and some have died, that government of the people, by the people, should not perish from the earth.

THUS, through one hundred and forty years, O land of ours, thou hast woven into the fabric of thy citizenship the choicest spirits of the race. The flag—thy flag of stars and glorious stripes—has flown unsullied by unworthy enterprise; its colors still to all the world proclaim the freedom of thy sons. This freedom guard, America. Tyranny of race, tyranny of power, of money or of class has throttled freedom elsewhere in other lands. Beware of these, but more beware the tyranny of fear—that thing which for a century has burdened Europe, till the fear was realized in awful struggle.

AMERICA, Mother of Liberty, guard well the heritage of thy sons.

Alice Gets Her Name in the Paper

A LITTLE girl died in Brooklyn the other day. Many little girls die in Brooklyn every week, but most of them do not get their names in the paper. The newspapers charge money for putting the names of people who die into the column of death notices, and the fathers and mothers of most of the little girls who die in greater New York do not have any spare money to spend for space in the obituary columns.

But Alice Nessel, who died the other day near the corner of Hinsdale Street and Glenmore Avenue, in that section of Brooklyn known as East New York, got her name in the paper. Not merely in the obituary column, but on the front page.

How did it happen?

It happened because Alice's mother not only did not have enough money to print a newspaper notice of her death, but did not have enough to get ice decently buried. They were planning to let her tle body be taken to the "Potter's Field," a place ere people are buried whose friends have not e igh money to pay for a regular burial, when the neig ors heard of it and raised money to prevent it. me friend heard of the situation and put a plate in ont of Alice's house, into which sympathetic neig ors dropped the pennies and nickels that were to ave her from a pauper's grave.

But the matter is still unexplained. Wh did these neighbors care so much that Alice shou be saved the disgrace that so many others have to s er? It appears that Alice's mother is sick and tha her father is dead. So Alice had to support the fa ily. She earned five dollars a week at a factory. girl who works in a factory ought to have good, ng. sound sleep at night. But Alice could not rest m at night because she had to take care of her sick m her.

So of course Alice is dead. We must rem ber that she was only fourteen years old.

And her name is in the papers. We are gl to put her name in this paper, too—brave, fa ful, dear, strong, starving, dying little Alice, who uld not live because she had to bear burdens th no child can bear. And we should like to write her me upon the hearts and minds of every man, woma and child in America, so that we may all do som ing real, something quick and definite and positive, d—are we afraid to say radical!—to put an end the things that made her die.

It is too late to save her. But there are thou nds of children who will die like her—children who ght to be kept alive, who could be kept alive if A ica would do its duty. Shall the story of Alice N el's brave life and pitiful death help to make us do it

An American Siberia

WHAT should be done with our crimina opulation, to keep them where they w be rendered incapable of harm and wher hey will cease to be an economic burden on the comm ity, is a problem that is becoming more and more u ent. One journal, the New York American, comes the front with a plan to establish an American S eria on the islands of the Alaskan peninsula, whe our convict population could be colonized, guarded a inst escape, supplied with means of self-support and segregated as to sexes. By such means, it urg the criminal population would gradually dwindl and their exclusion would bring about a great chan for the better in conditions here at home.

Of course, the plan to found a great penal Am can colony, like that of Siberia in Russia, is not a ne one. Such a project need not necessarily imply seve y or inhumanity. In many respects, it would be ferable to present conditions in scores of our p tentiaries and state prisons, with their unwholesom vercrowding and the tendency on the whole to ake bad men worse. With a few shining exceptio our prisons are a disgrace to American civilizati A penal colony, properly conducted on humane y irm principles, possessing the advantage of being re ved from the centers of criminal attraction, and abs tely self-supporting, might be well worth while erimentally. There is a wide difference betwe the brutalities and tortures of Siberia and a c vict colony run on humane and reasonable prin les. Of course, any proposition of the kind would enc nter the full force of official hostility at the outset but the experiment, once in successful operation, ight be the beginning of the end of our present anti ted and altogether undesirable prison system. It ould be interesting to know what our leading crimino gists think of the plan.

From Washington's Farewell Addi ss

THE great rule of conduct for us, in regard to eign nations, is, in extending our commercial relati s, to have with them as little political connection as possib

Europe has a set of primary interests, which to u have none, or a very remote relation. Hence she must be e aged in frequent controversies, the causes of which are ess ially foreign to our concerns. Hence, therefore, it must be wise in us to implicate ourselves, by artificial ties, in the o nary vicissitudes of her politics, or the ordinary combinatio and collisions of her friendships or enmities.

Our detached and distant situation invites and ena s us to pursue a different course. If we remain one people der an efficient government, the period is not far off when may defy material injury from external annoyance; when may take such an attitude as will cause the neutrality we y at any time resolve upon, to be scrupulously respected hen belligerent nations, under the impossibility of maki acquisitions upon us, will not lightly hazard the giving us ovocation; when we may choose peace or war, as our in ests, guided by justice, shall counsel.

Daily Meditation

FOR EVERY DAY IN THE YEAR. LED BY

J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON SEDGWICK COOPER

Wind and Sail

SUNDAY, July 2. Heb. 6 : 1. "*Let us go on unto perfection.*" Such is the Authorized Version of the apostle's words. But a literal translation would be given in this phrase: "et us be borne on unto perfection"; and the diffence is profoundly significant. The one leaves us t much in the nakedness of our own effort: the other iroduces the friendly cooperative might of the enal God. One leaves us faint in endeavor: the oer inspires us with all-sufficient resource. One eages our attention to the oars: the other reminds uof a favorable wind. The one emphasizes works, a the other emphasizes grace. The latter calls us tput ourselves in certain preparatory conditions, a the great trade-winds of God will do the rest. V shall be "borne on unto perfection."

ow, our religious life too frequently dwells in the eier version, and it is lacking in serenity and insation. Our religion becomes an extra piece of bgage which we have to carry, instead of being an era power to make our burden light. It weights uwith impedimenta instead of endowing us with wgs. We are in the atmosphere of commandments, a the beatitudes are ignored. We live in the seve house of the law, when we might live in the riant home of grace. Our statutes do not break ib songs. We give more evidence of struggle than w do of new and glorious fellowship. We do not iress the world as though we had received strange a secret additions to our strength. We are not li a sailing boat which has just been caught in the sep of a friendly wind and is being borne along joyfy to its desired haven.

nd yet it is this evidence of a heavenly trade-wind wch is our most arresting witness for the Lord. V are no good unless we manifest superior resources. ve are just as overdone as the children of the world, j as full of labor in hard rowing, just as easily exhsted, we offer no recommendation for our faith. C witness is to be found in the reality of a mystic crent, in the breath of God, in the power of the ly Spirit. We must make it plain to the world tt there is more wind in our sails, more water in o mill-stream, more engine-power in our machinery. C witness must be in "the demonstration of the pver of the Spirit." And to this end we must lay hl of the passive as well as the active aspects of t apostle's word: we must not only "go on," we nst be "borne on unto perfection." We must be "rengthened in the grace which is in Christ Jesus."

J. H. J.

The Mysterious Priest-King of Salem

MONDAY, July 3. Ps. 110 : 1-7. "*Thou art a Priest forever.*" In the King's Dale—a dimple ithe hills that were afterwards to be world-famous aOlivet and Zion—a mysterious figure flits across t page of history. Like an apparition, we know not vence it comes nor whither it goes. In later words, 'aving neither beginning of days, nor end of life." Is the figure of Melchizedek, the mysterious king of Sem, who was also priest of the Most High God. Nighboring tribes witnessed the blue spiral column osacrifice ascending periodically from his altars, al all recognized the outstanding purity and nolty of his character. He was emphatically King cRighteousness. Even the king of Sodom held his pce until Abraham had partaken of Melchizedek's lad and wine and bowed beneath his benediction. Then, for well-nigh two thousand years, no further rerence is made to him, till the psalmist suddenly tches this chord which vibrates with his name.

Again no further reference is made to him till he inentioned in the Epistle to the Hebrews as a consuous type of our Lord, and we are told that he vs made like unto the Son of God, who abideth a lest continually. Clearly, then, our Lord is the sject of this psalm. As he suggested in his last plic address, he only is David's Son and Lord. He s at the Father's right hand, waiting till his foes a made his footstool. The day of his power was tt in which he received of the Father the Holy Srit, and shed him on his waiting church. His fowers are clad in the beauties of holiness, and refsh the parched earth as the dew. But emphaticay in him the priesthood and the kingship blend in pfect union, according to the ancient prediction—'e shall be a priest upon his throne." But his pesthood, unlike Aaron's, is not limited by time. It has the note of Eternity. Seventeen times the Epistle to the Hebrews insists that this priesthood is perennial, timeless, "forever." In this far-off glade of time, it is for us.

F. B. M.

Unspoken Falsehoods

TUESDAY, July 4. Acts 5 : 3. "*Why hath Satan filled thine heart to lie to the Holy Spirit?*" There are two kinds of lies, spoken and acted. Ananias acted a lie sinning against the Holy Spirit. He wanted to get credit of being like others without taking the trouble of being so: it was a silent falsehood.

The majesty of truth is seated not altogether without, in our uttered words, but within our conscious hearts. It is not enough that in Christian charity or justice to others we should say no evil, it is necessary also never to keep back the good we are prompted to say or to do in behalf of others.

It was said of a certain man, "He will not lie exactly, but he will keep silent; and his silence and insinuation carry the same impression as though he spoke out." His silence was not golden; it was in such case the absence of gold. It was born of a spirit of detraction of one's neighbor, that feared to malign in spoken word, but lacked the Christian grace to help, when a positive generous loyalty would perhaps have saved another's reputation. It was keeping back the price of justice, because of the lack of bigness and love that would treat even an enemy as we would wish ourselves to be treated.

We need to pray God to keep us from the deceit of our own hearts, to save us from ourselves; for when we refrain from coming to the help of a brother who we know is being wronged unjustly, while outwardly we may not seem blameworthy, inwardly we know that something of real value to our manhood or womanhood has been soiled; we have sinned against Love, we have been false to the high spirit of right and truth.

> "Behold, thou desirest truth in the inward parts;
> And in the hidden part thou wilt make me to know
> wisdom."

C. S. C.

The Shepherd's Care for the Sheep

WEDNESDAY, July 5. Ps. 23 : 1-6. "*Thy rod and thy staff they comfort me.*" There is a fulness of experience and a tone of quiet peace in this psalm, that associate it with David's later years. Through all his stormy career, with its sorrow and sin, he had never ceased to remember those early happy years, when he led his flock to green valleys, beside gentle streams, or through dark ravines; and now he sings of Him who is the true Shepherd and King of men. The first half of the psalm views him as our Shepherd, the second as our Host. In the one we are the sheep of his pasture; in the other the guests at his table and inmates of his house.

Christ leads his flock to rest, work, and sorrow. The rest is depicted in the little green glen with its quiet brooklet. The work is set forth as a path in which we are called to walk, because—as the apostle puts it—"we are created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." The sorrow is as the gloomy valley or sunless ravine, into which the flock descends from the upper lawns where they have been feeding. The dark pine trees line the roadway, and deep down in the gorge the river is falling. It is in such a place that the wild beast lurks, and therefore it is of infinite comfort that our Shepherd holds a rod and a staff. The one is a weapon that will effectually break the heads of the beasts of prey that attack, while the other is the shepherd's crook, adapted to pulling the sheep out of the holes into which they may be fallen. If only we will trust him, Jesus will beat down our enemies before us; and if we are overtaken in a fault, he will extricate and restore us. Is not this full of comfort?

F. B. M.

The Light on the Mountain

THURSDAY, July 6. Rev. 21 : 10. "*And he carried me away in the Spirit to a great and high mountain.*" A certain summer that we passed in a little cottage at the foot of the Jungfrau, in Switzerland, stands out in vivid memory. All about us were the towering Alpine peaks. We were so near them that we were obliged to look almost straight upwards to see their summits. One morning, rising early, we looked to the summit of the snow-clad Jungfrau, which was just being touched by the first red streaks of dawn. It was still dark in the deep valleys below, but that glint of sunshine on the mountain, the harbinger of the new day, changed the whole scene: it lightened the whole dark valley with an anticipatory light.

Tennyson, in an exquisite little poem, pictures the pilgrim toiling in "immeasurable sand," but catching fleeting glimpses ahead of the city, sparkling "like a grain of salt." So the revelator tells us that there are mountain moments given to us, luring us along and showing us in brief flashes the light of the new heavens that one day will be fully revealed. These visions of the larger and fuller life may not come often; yet even one such moment predicts the possibilities of my spirit, shows me the compass of my wings.

We should likewise remember those hours when we are "carried away in the Spirit," those "days of heaven upon earth" . . . They speak to us of a day when our whole earthly city shall be full of the light of God. They speak to us beforehand of a glory that shall be revealed, when the darkness and the conflict shall lessen, and eternity alone be real.

C. S. C.

The Sowing and the Reaping

FRIDAY, July 7. Gal. 6 : 7. "*Whatsoever a man soweth, that shall he also reap.*" "Sow a thought, reap an act; sow an act, reap a habit; sow a habit, reap character; sow character, reap destiny." All life is knit together. You cannot break the associating link.

A farmer who has sown wild oats may sell his farm to another, and this unfortunate purchaser will have to reap to his disgust and ruin. You cannot get away from your past. Only God can break the entail. In the world of nature, there is an interval of several months between seedtime and harvest. But there is no such definite separation in human experience. Every day we are sowing something for the future and reaping from the past. The two processes are contemporaneous, but the multiplication is similar; some thirty, some sixty, some a hundredfold. Adam's one sin! Think of it—the many were made sinners. Christ's one act of righteousness—a multitude without number, clad in white robes, and palms in their hands. Give every flying minute something to keep in store. You cannot keep from sowing, even though you are idle. Not to do good is to do ill. Not to sow good seed is to sow bad.

Every one is provided with two bags of seed. The one is labeled "to the flesh," that is, for self; the other "to the spirit," that is, for love, for others, for Christ. Sow yourself! You shall live in the lives of an innumerable multitude!

F. B. M.

The Divine Artist and His Handiwork

SATURDAY, July 8. Isa. 64 : 8. "*But now, O Lord, thou art our Father; we are the clay and thou our Potter, and we all are the work of thy hand.*" When the Creator saw his own image first molded into manhood, he exclaimed, "It is very good." He did his best. He looked upon the climax of his creative genius only to see man broken by temptation and sin, lying in ruins. Then God called upon his only Son to redeem and refashion us like himself.

In the process of transformation, we notice that we are held in the hollow of his hand. No other can mold us; no tool of human mechanism can shape us. Only the divine touch can give the fashioning beauty. There are those who seek to mold themselves, depending upon education, culture, refinement; but their efforts are fruitless without Almighty skill.

The Divine Artist has an ideal for each individual piece of pottery. Just as no two vessels are alike in form, color, figure or ornamentation in the potter's workhouse, so God gives a distinctive individuality to every soul. One great element of beauty is in variety. The potter realizes that ornamentation is a slower process than molding; so it is with character. God puts in the colors of love, joy, peace, gentleness, kindness and charity, and when the Artist's work is complete, he places us in the fires of purification, that his work may abide forever. The soul is purified and beautified by this baptism of flame, and comes forth from the furnace of affliction tried, fixed, perfected, to shine in the temple of God forever.

E. W. C.

The Bible and Newspaper

CONDUCTED BY

FERDINAND C. IGLEHART, D.D.

Bethlehem Bach Choir Festival

THE eleventh festival of the Bach Choir at Bethlehem, Pa., closed recently with a performance of Bach's Mass in B Minor. The day before, the "Christmas Oratorio" was given. Under the leadership of Dr. J. Fred Wolle, who has been the conductor since the festival started, the compositions were presented complete. The festivals were first given in old Bethlehem, across the river, in the ancient and picturesque Moravian Church. The physical setting suggests, as few in America can do, the surroundings for which Bach's sacred music was composed and in which it was performed under his direction. Some years ago the festival was transferred to the Parker Memorial Church in Bethlehem, a part of Lehigh University, standing in the midst of the beautiful hillside campus, which accommodates an audience twice the size of that of the ancient church. The beginning of the concerts was announced by a trombone choir in the belfry of the church, deeply impressive to the audience on the campus. It is said the Bach Choir rendered the complete Christmas Oratorio, as well as the complete Mass in B Minor, for the first time in America. The Christmas Oratorio has the general appearance of a series of six cantatas, written on the plan of many that Bach composed singly for the different Luther Sunday services and church festivals. Two movements from the Mass in B Minor which closed the festival were presented to Augustus III at one of Bach's frequent visits to Dresden, where he received in 1736 the honorary title of Hofkomponist. There is this reference to the music of the temple service: "*The singers went before, the players an instruments followed after.*" (*Ps. 68: 25.*)

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West Point Unveils Washington Statue

THE *first statue of George Washington to be erected at West Point was unveiled an May 19. The statue, representing Washington as a general on horseback, a duplicate of Brawn's famous monument in Unian Square, New York, was given to the academy anonymausly by "a patriotic citizen, a veteran of the Civil War." It was unveiled by Miss Charlotte Delafield, a descendant of the late Major Richard Delafield, who served three tours of duty as superintendent af the institution. The Rev. H. Percy Silver, chaplain at West Point, delivered a short address. Rev. Dr. Charles L. Slattery, rector of Grace Episcopal Church, New York, in making the presentation, said: "I have been intrusted by a patriotic citizen, a veteran of the Civil War, with the honor of presenting to the United States Military Academy this statue of George Washington. The giver desires his name to remain unknown. It is his wish, even his prayer, that this semblance of a righteous man, a brave soldier and an inspired leader of men may keep fresh the ideals of Washington in succeeding generations of yauth here to be trained as soldiers who fear God, and God only. I know that you will guard this statue as a symbol of the honor and loyalty due to our beloved country." Colonel Clarence P. Townsley, the superintendent of the Academy, in brief, fitting words accepted the statue in behalf of the government. How appropriate to put a statue of Washington at West Point, the scene of one of the battles of the Revolution, a militory post, and the spot picked out by Washington as a military training school! How beautiful and befitting that a man who fought to save the republic should present the statue in honor of the one who founded it! They both embodied loyalty to our country, which, from its great blessings of liberty and Christianity, ought to be "an holy uation."* (*I Peter 2 . 9.*)

Cigarettes and Novels

TWO boys, one aged fifteen and one sixteen, messenger boys of J. P. Morgan & Co., New York, were entrusted with a bundle of bills for the payroll of a department of the bank amounting to $10,515. The boys ran away with the money and were arrested in Philadelphia the afternoon of the same day and brought back and into court. They were penitent, and the judge got them to tell him what made them commit the crime. They told him they were hard cigarette smokers and readers of dime novels, and that they planned to go to Kentucky, get a blooded horse apiece, and go as Texan rangers to find Villa and punish Mexico for its raids into the United States. The older boy was put under $1000 bail, and the younger was sent to the juvenile court for examination. All but $240 of the money was recovered. Poor, silly little sinners! Because they were smart and honest, the bank trusted them, and the cigarette and novel-reading habits unbalanced their reason and poisoned their conscience and made criminals of them. May God and man forgive them and give them a new start, and may their misfortune and sin be a warning to other boys who are subjected to city temptations. Their early arrest illustrates this verse: "*Be sure your sin will find you out.*" (*Num. 32: 23.*)

Tuskegee's New President

MAJOR ROBERT .RUSSA MOTON, a negro of unmixed blood, life-long friend of the late Booker T. Washington, was officially installed recently in the presence of 4,000 persons as principal of Tuskegee Institute. A note of racial good-will was sounded by Governor Henderson of Alabama. William G. Wilcox, president of the New York City Board of Education and presiding trustee, echoed the same sentiments. The announcement was made that $25,000 had been given by Cyrus H. McCormick of Chicago for the Booker T. Washington Memorial fund. In his inaugural address Major Moton said among other things, "While the outlook was never more hopeful, the negro problem is not yet solved. While there is great encouragement in the fact that 70 per cent. of the negro population can read and write, it is not safe to assume that 70 per cent. of the negroes are fully educated. Our progress in this country has been wonderful, and we have reason to rejoice, but shiftlessness, disease, inefficiency and crime are entirely too prevalent among our people." The people of the South as well as the friends in the North are in earnest sympathy with Tuskegee in its great work of preparing colored boys and girls, men and women for the various callings of life. The industrial features of the institution are in obedience to this command of Moses: "*Six days shalt thou labor, and do all thy work.*" (*Ex. 20: 9.*)

To Pension Army Horse

RODNEY, a faithful army horse, who has served the government steadily for twenty years, is to be retired from active duty and cared for by Uncle Sam for the rest of his life. This will be done on recommendation of Captain C. D. Mortimer of Battery D, Third Field Artillery. Rodney was never sick a day, rendered signal battery service in the Spanish American War, was sold at auction as too old for service, was bought by a member of the Third Field Artillery for $107, rendered the highest service at Fort Myer, and is now pensioned. It is right for the government to take care of Rodney, but let it not forget the old men who have worn themselves out in its service and are not provided with pensions. Let the bill now pending providing for pensions for letter-carriers be passed without delay. The care of Rodney illustrates the principle here enunciated: "*A righteous man regardeth the life o is beast.*" (*Prov. 12: 10.*)

Teacher Inherits Fortun

MISS ETHEL WOOD, a sc ol-teacher of New Brunswick, N.J., was granted $200 by the Boar of Education of that place to e ble her to make e-cial preparati to teach defec es. Soon after a et-ter position a a larger salary ere offered her i an-other place. he frankly told he members of he Board of the ets and asked the to excuse her om her engage ent to serve t m, which they id. She then in ed on their t ng back the $20 ey had allowed er. Her uncle, M W. B. French, ard of her square al-ing in the r rn of the money nd was much ple ed. Dying, he eft her $75,000. ose whose heart are pure by fai in Christ are b ot-ten "*to an in rit-ance incorrupt e.*" (*I Peter 1: 4.*)

Brothers Bis ps

NEVER i the history the Methodist is-copal Churc vas the brother a bishop elect to the episco cy until the last en-eral Confe ce, when Matt ew Simpson H hes was elected a his brother, B op Edwin H lt Hughes, was ent down into he audience to escort him to the at-form. In a home in Southern ali-fornia there lives a modest Met list preacher and his wife, who read ith pride and moistened eyes of the me, and thanked God that two of their ys had become bishops in their churc out more because they were manly, Ch tly men and had given up their lives t the highest, holiest task of saving en. The same General Conference at ra-toga elected another brother of a bi op, and the scene of pathos and enthu sm was repeated when Bishop Joh W. Hamilton went down to the New ng-land delegation and escorted his bro er, Bishop Franklin Hamilton, to the at-form. The Hamilton brothers, lik the Hughes brothers, are sons of a Me od-ist parsonage, their father and m er, Rev. and Mrs. W. C. P. Hamilton, av-ing already gone to their coron on. Elevation to office in the ministry oes not in itself make a man better or b er. It is the evidence of earthly favo nd confidence, and a doorway of grea op-portunity. The real consecration in laying on of spirit hands, and th eal elevation is in bowing low at the f of Jesus and giving up the life in elf-sacrificing devotion to others, answ ing this injunction: "*Thou shall be a ood minister of Jesus Christ.*" (*I Tim. 6.*

Alaska's Mighty River

By FRANK G. CARPENTER

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BUCKLE on your shoulders the wings of your imagination and come with me for a 500-mile trip on the headwaters of the Yukon. Within the past fifteen days I have made most of the urney on foot, on rail and on steamer, and can point t the sights as we go. We begin in the coast range mountains only fifteen miles from the Pacific ean. Here the river has one of its sources. It rts as a trickling stream of icy cold water and nds its way down the hills and pours into Lake nnett. We take the White Pass Railway and ride enty-five miles along the east shore of that lake to ribou Crossing, and thence an hour or so farther to town of White Horse. We are now at the head the steam navigation of the mighty river, and can l for more than 2,000 miles to where it pours into ring Sea, not far from the Arctic Ocean.

But before we take ship at White Horse let us look the size of the Yukon. The river is one of the gest of the world. There are only four on the rth American continent that surpass it in gth and in the area of the basin it drains. ese are the Mississippi-Missouri, which rises up in the Rockies and is lost in the Mexican lf; the Winnipeg-Nelson, which begins with Saskatchewan in southern Canada and pours waters into Hudson Bay; the Mackenzie, ich flows to the north and empties into the tic Ocean; and the St. Lawrence, the downut which carries the waters of the great es into the Atlantic.

The length of the Yukon, from the source of longest tributary to Bering Sea, is as great the distance from Boston to Salt Lake City, the navigable streams which flow into it, if ned together, would make a canal fit for lowft steamers that would reach as far as from ttle to Shanghai.

The basin of the Mississippi-Missouri takes one-third of the United States, and the basin he Yukon has an area equal to one-tenth or -eleventh of all the lands under the American g.

The navigation of the Yukon compares in its iculties with that of the Mississippi. It kes you think of Mark Twain's description the great river, which he as a pilot knew so l. He said: "If you will peel an apple in e long paring and throw it over your head, shape it will have when it falls on the floor l represent the ordinary curves of the river." shall find this true of the upper Yukon. The eam winds about like a snake. It narrows l widens. Now it is only a few hundred feet n bank to bank, and now almost a lake. The er is full of sandbanks and there are rocky yons through which the boat shoots, almost zing the cliffs.

Our ship is the little steamer Selkirk. It is of y five hundred tons and it draws but four or feet of water. Nevertheless it is so well naged that it twists and turns with the cur- t. I believe it could turn in its own length, at times it swings about as though on a ot.

n addition to the boat itself we have a at barge to care for. The most of the freight ich goes down the Yukon is carried on ges which are pushed along in front the steamers. The load of ay consists largely of cattle. e barge is inclosed in a high rd fence, within which are ht great cow-pens and a ble-deck sheepfold at the k. There are 150 beef cattle the pens and 200 live sheep in fold. The animals have been ught from the other side of the kies by rail from Calgary to couver. At Vancouver they e loaded on a Canadian Pacific mer for Skagway, and carried ough the thousand miles of inld waterways that border the st coast of the continent. They e taken over the mountains on White Pass Railway, and are on their way to Dawson, re they will get another mer that will push them a usand or fifteen hundred miles re down the Yukon and up the ana to Fairbanks.

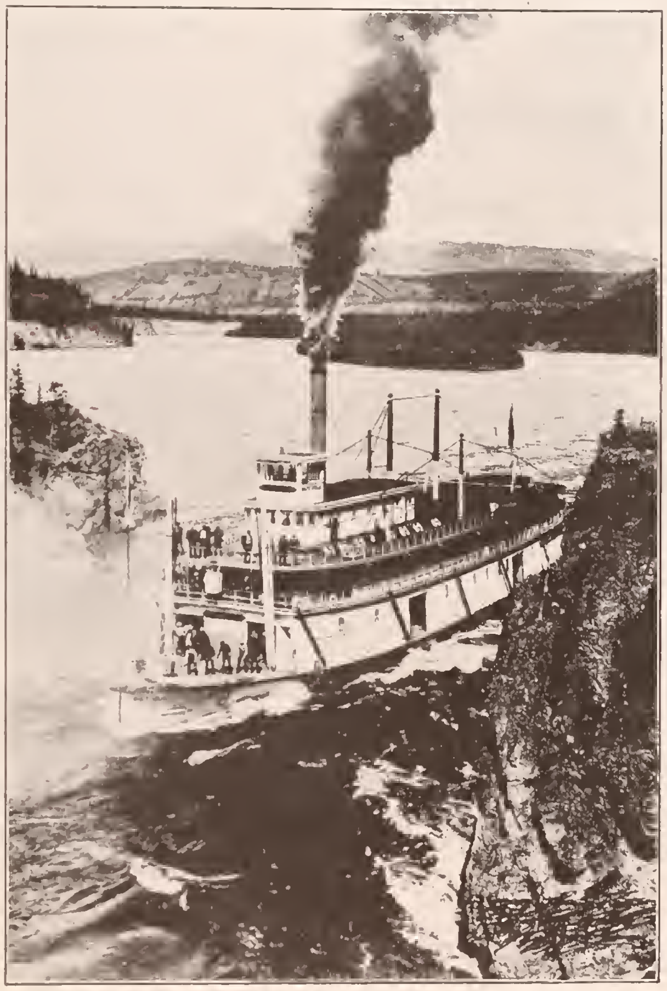
he steamer trip will be more n a week, and they have aldy been weeks on the way. Do wonder that good animals are ected? They have to be good stand the heavy cost of the ight. The steers will average e-fourths of a ton and several them weigh close to 2,000 pounds each. They were raised upon grass and are now fed on the bales of alfalfa piled around the edge of the barge.

But we have other live stock on board. Down in the hold there are 800 chickens bound for the hen fanciers of interior Alaska They crow night and morning, and with the baaing of the sheep and the mooing of the cattle we seem to be in a barnyard floating down stream.

The Selkirk burns wood and we stop several times a day to take on this fuel. Great piles of cordwood have been stacked up on the banks, and this is wheeled in barrows over a gang-plank to the steamer. In many of the places the only dwelling is the cabin of the wood-chopper who supplies the ship at so much a cord. The purser measures the amount taken with a ten-foot pole. The cost is $6 or $7, and, on the down stream, the Selkirk burns about one cord an hour. In coming back against the current the consumption is often four times as much. The wood is largely spruce trees from three to six inches in diameter. The logs are sawed and split, and carefully piled.

Our whole trip is through the wilderness. We seem to have joined the army of early explorers and to be steaming through a new world. We ride for miles seeing only an Indian tent or a cabin. The country has not been touched since Columbus landed on the West Indian Islands. It is much the same as it was when the cave-dwellers, the ancestors of the Eskimos, wrought with their tools of stone.

Nowhere else have I seen any scenery like that of the Yukon. Much of the country is semi-desert and much is as green as the valley of the Nile. Much of the valley has been filled with silt, and the Yukon has changed its course like the Yellow River of China, cutting out new channels and tearing up and throwing down islands. Now we pass through gorges of silt where the sand walls rise above us to the height of a twenty-story office building; and now swing around beds where we seem to be walled in by the cuttings made by the water.



The Selkirk winding through the Five Finger Rapids

Much of our way down the Yukon is in and out among islands. Each island has its own shade of green, from the fresh hue of the first sprouts of the wheat fields to the dark green mixed with silver of the woods of Norway and Sweden. Not a few of the islands are spotted with flowers. Some from which the woods have been cut for the steamers, are covered with fireweed, and a mighty quilt of delicate pink rises out of the water, the black stumps upon it standing out like knots on the surface. Such islands are more gorgeous than the flower beds of Holland.

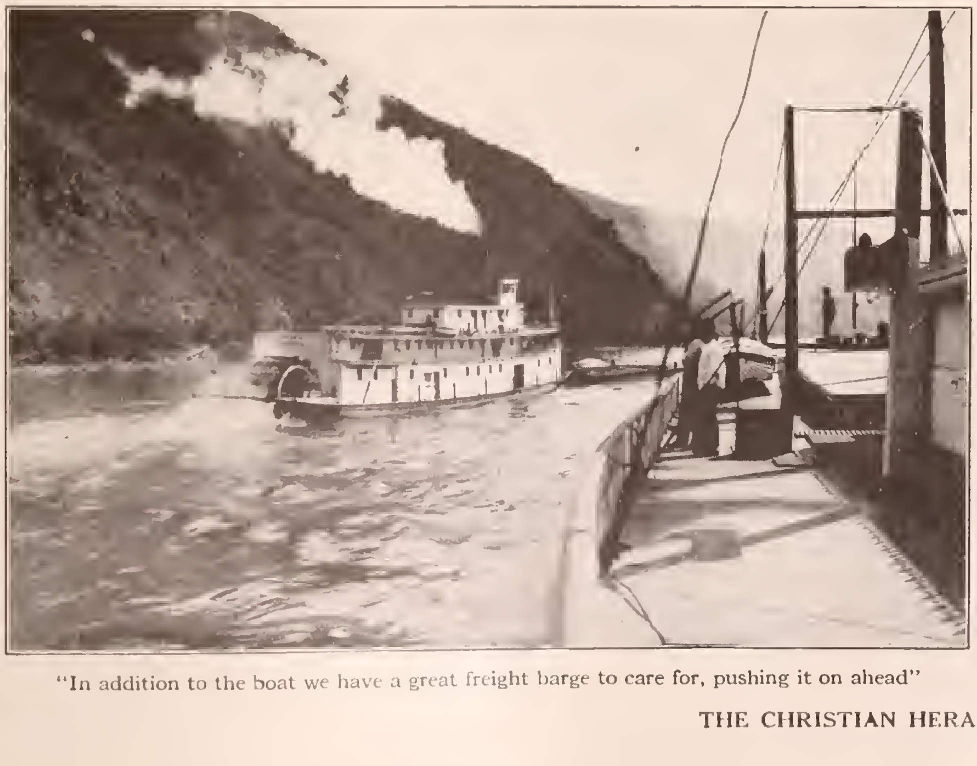
And then the mountains and valleys! In places there are low hills bordering the Yukon, and behind them mountains that are covered with grass, and still farther on peaks clad in their silvery garments of perpetual snow. At one place far back from the river, rising out of a park of the greenest of green, are rocky formations which look like castles, as clean-cut and symmetrical as any to be seen on the banks of the Rhine; and down in the river itself are other great rocks more terrible than that on which the Lorelei sat and sang to the destruction of the sailors beneath. One such formation is known as "The Five Fingers." It consists of five mighty masses of reddish brown rock that rise to the height of a six-story house, right in the channel through which the steamers must go.

We make our trip down this part of the river between 1 and 2 o'clock in the morning, when at this time of the year the sun is just rising. The current is swift and it takes careful piloting. The ship must go just right or it will be dashed to pieces against the great rocks. The captain guides the barge of cattle to the heart of the channel. He puts the barge and the steamer right in the heart of the current and we shoot down between two of these mighty fingers of rock with a rush into the rapids below. As we pass it seems as though the rocks are not more than three feet away on each side of our steamer.

As I have written, we pass the Five Fingers between 1 and 2 o'clock in the morning, when the sun is just rising. This is the land of the midnight sun, and there are places not far from where we are where on one or two days of the year the sun does not sink below the horizon.

And this brings to mind the great change in the skies of the Yukon and interior Alaska from those of the rainy southeastern part of the territory. We have left the wet lands, and are now in the dry belt of the great Yukon valley. The air here is as clear as that of Colorado. The sky is deep blue. The clouds are often snow-white, and they chase each other over the heavens, making moving patches of blue velvet plush on the green hills where they cross the face of the sun. The clouds hang low, and we seem to be on the very roof of the world, with the "deep death-like valleys below." We are in the country of Robert Service, the poet of the Yukon, and some of his verses come to our minds:

> I've stood in some mighty-mouthed hollow
> That's plumb-full of hush to the brim;
> I've watched the big, husky sun wallow
> In crimson and gold, and grow dim;
> Till the moon set the pearly peaks gleaming,
> And the stars tumbled out, neck and crop;
> And I've thought that I surely was dreaming,
> With the peace o' the world piled on top.



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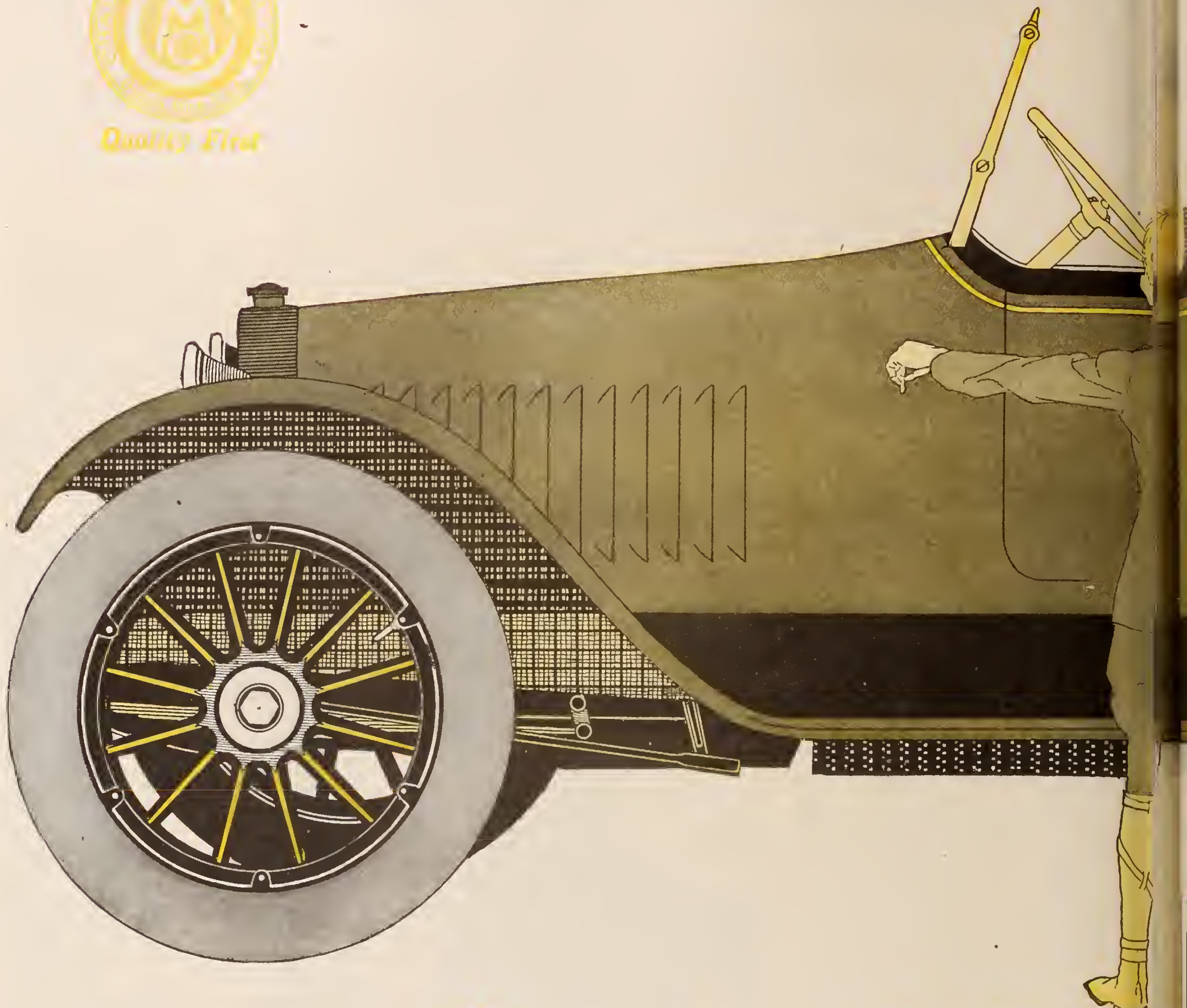

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But before I tell about them I want to express a word or two of appreciation.

I stood in the Convention Hall of our plant in Detroit one day last November and saw 600 men buy $22,000,000 worth of Chalmers cars in 40 minutes. These 600 men were our dealers.

This was a big year's work.

As you read this, just seven months later, these same 600 men have delivered the $22,000,000 worth of cars into the hands of owners. Our dealers have sold in seven months what we expected would take at least twelve months to accomplish.

I want to thank our organization for the achievement—for achievement is the word. Our gain is big—792 per cent in sales in a year. And we have with us today just 631 more dealers than we had seven months ago—631 who had made envious records in distributing other cars.

These cars today have been run more than 1,000,000 miles.

They are the 3400 r. p. m. Chalmers models.

And our service records show a percentage of 99.21 perfect.

We never have made a car so good.

So it was only natural that we should build on
r. p. m. Chalmers as a basis for our 1917 product.

We have done so; and we have built the 1917 34
Chalmers in two sizes, that is, in two lengths of whe

One is a 115-inch car, the other is a 122-inch car.

The former carries five passengers. The latter se

On these two wheelbases we have built an exten
of bodies, leaving nothing to be desired in the way o
enclosed types.

I think they are the most attractive in lines I
seen as a group either here or abroad.

But that, perhaps, won't interest quite so many as
ling prices at which we are enabled to offer them to t

Now you can acquire a really magnificent lim
town car, or sedan, or a severely modern touring car,
that really shocks the imagination.

But in this statement I wish to turn your att
particular to the extraordinary lines of the car in the ill

17—"7-22" Seven-Passengers, 122-inch wheelbase, $1280 Detroit

Colors: Choice of Chalmers Natural Gray with black band and gold striping; black wheels with gold striping; or
Chalmers Meteor blue, with black band and gold striping; black wheels with gold striping

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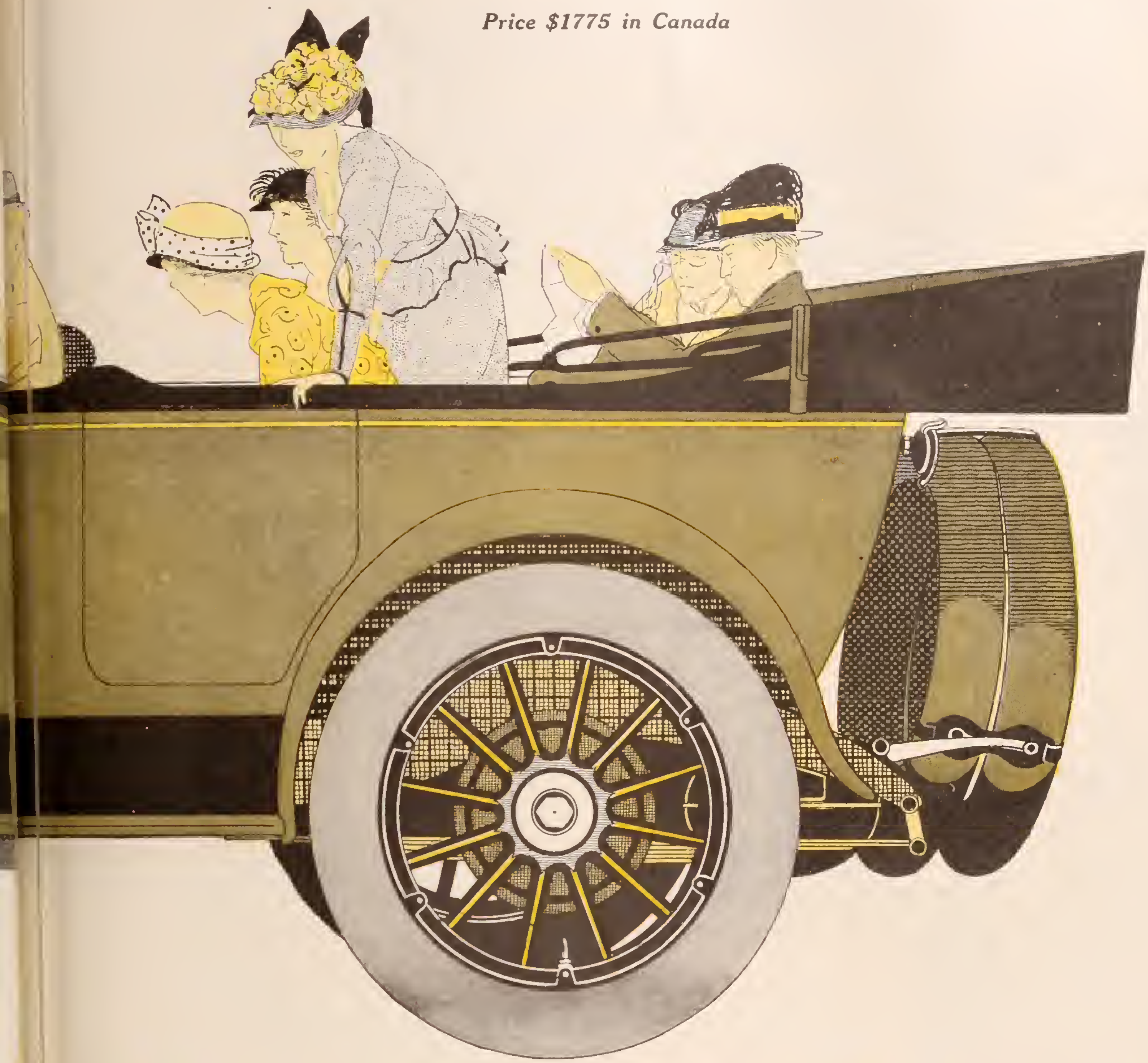

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te e double cowl, the bonnet line, the tilt of the wind-
hen, remember, there's a record of 1,000,000 miles
ts car.
r i embodies almost without change the 3400 r. p. m.
inur 1916 models.
at ar, gentlemen, is a matter of record. There's no
g i quality. Any car that has survived 1,000,000 miles
in requires little arguing for it. It becomes an axiom,
pven by performance.
t word or two about the other 1917 3400 r. p. m.
ers ive-passenger—with the 115-inch wheelbase.
s i the same size as the 1916 car. Our dealers prevailed
o and pat on size, engine, body, top, wind-shield, tires
les
s, erhaps, just a shade better than its predecessor. We
t iprove it very much. There was almost nothing to
et r.

We have yet to discover a chronic ailment in its anatomy.

If I had to reduce my opinion about the 1917 3400 r. p. m.'s to a few words I would be tempted to say: Tremendous value for the money. But that is not the most important thing. What I must say is: Extraordinary performance plus rare and distinguished beauty.

I don't write the English language well enough to tell how wonderfully they perform—their marvelous acceleration—their extraordinary ability—their distinguished look.

Try five minutes behind the wheel of one and you'll understand what I mean.

All our dealers now have the new 1917 3400 r. p. m. Chalmers in their salesrooms.

Hugh Chalmers
President, Chalmers Motor Company

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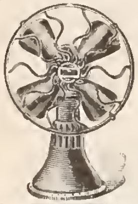

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The Third Fourth

By LOUIS E. ORCUTT

SANITY and safety are now so much a part of the celebration of the nation's birthday that the celebrations of twenty-five years ago, with their soul-thrilling noise, their military enthusiasm and their constant threat of juvenile dismemberment, are fast becoming mere memories, material for grandfather's tales in the not far distant future. I was brought up on the old-fashioned "Fourth." I got my full share of burns and frights, but escaped the permanent subtraction of any of my person by that narrow margin which is yet enough. My chum and I had exhibited our courage in all the vainglorious ways known to youths handling fireworks. But one thing we had not done. We had not been permitted to camp out all night before the "Fourth."

For two "Fourths" in succession I had been shocked into sudden consciousness by the "bang" of a cannon-cracker on my window-sill. Sometimes the "bang" would be followed by another; and always it was accompanied by that derision which is the usual greeting of the early riser to the sleepyhead. My chum had been similarly served. It was not our fault that we were in bed at 5:30 A.M. on the Day of Independence. It was distinctly the result of our inability to be independent. The other boys, whose mothers our mothers held to be very careless and unwise, had spent those two nights before the Fourth rolled up in blankets on the broad porch at Tom's. Each time we had surreptitiously and feloniously supplied ourselves with blankets, but we had not dared to participate in the bivouac without seeking maternal permission. This we had not found. Instead we found an immovable body of opposition and were kept in sight all evening and bundled off to our accustomed couches at the accustomed time. Each time we had resolutely lain awake determined not to sleep a wink, resolved, with all the desperation of thwarted boyhood, to be awake and ready for the first faint ray of dawn; and each time we had at last succumbed to weariness and had slept soundly—all too soundly—until the salute of the freemen had banished slumber.

WHEN the third "Fourth" approached we held a council of war. We just must be a part of this year's bivouac on the porch. Determined to beat down all opposition, we descended in force upon each mother individually hoping by superior numbers to secure the permission hitherto withheld. We were beaten back in disorder. There seemed to be some sort of wireless communication between those mothers. The fortresses were impregnable.

We spent a whole week of afternoons after school deciding to hook a blanket apiece and just stay out anyway. We had every step in the process carefully planned and every possible misstep provided against. The whole problem of getting to sleep on that porch, properly equipped, proved ridiculously simple. The only problem that worried us was the problem of staying there. We were not afraid that we would repent of our rashness and return voluntarily to our abandoned beds. We *were* afraid of an involuntary return. We knew our mothers.

Nevertheless, on one point there could be no surrender. We must camp out somewhere. We hit upon a new plan of attack. We would get permission to camp out in my chum's yard. Very much to our surprise, both mothers gave reluctant permission, possibly because they knew we had no tent or other shelter.

PERMISSION gained, we at once set about the organization of our camp. We found an old dry-goods box which seemed pretty tight, and which, laid down on its side, was wide enough to bunk us both. It was a trifle short; but that was a trifle not worth bothering about. We placed the box under the eaves between the barn and the fence, a nice dry, quiet spot; the barn was not in use. A dozen or so of old grain bags made a good bed—the musty s ll would be a good preliminary for po er smoke—and a remnant of ingrain c et promised to serve as well as a bla et to cover us. We planned to ke pillows of our coats; and we spe a good part of the afternoon of the rd of July practicing, in our camp, he proper manner of going to sleep a of waking to action. We stowed ur precious store of explosives unde ur pillows. Our mothers inspected ur camp late in the afternoon; and, ile they did not pronounce it "g ," they did not condemn it. It as, however, a very nervous pair of ys who showed the camp and its surpa ng comforts to those mothers.

After supper we sat a long ti on the doorstep of our camp and only t ed in when the last faint glow of tw ht was yielding to the dark. We curl up on our bed, pulled up our carpet nd rested our heads on our coats. I a few minutes we experienced comf in mind and body. Then I became are that both my heels and my head r pressing against the ends of my d. In adjusting myself to relieve he pressure I wakened my chum. W l curled up enough to avoid the en of the box he had too little room; nd when he found comfort I was cro ed. We could sleep on our backs wit our knees up; but then the carpet fai to cover us. Even that position ew tiresome; and, besides, dozing o our backs brought wild dreams of the n that were to be on the morrow—d ms which banished sleep and le us breathless and awake in every w We turned and twisted and talke n wondered how long it would be or morning. We were sure we had e there nearly all night. In the int al between our efforts in pursuit o as we planned, over and over, the ut that we would give those porch-d ler an hour before sunrise.

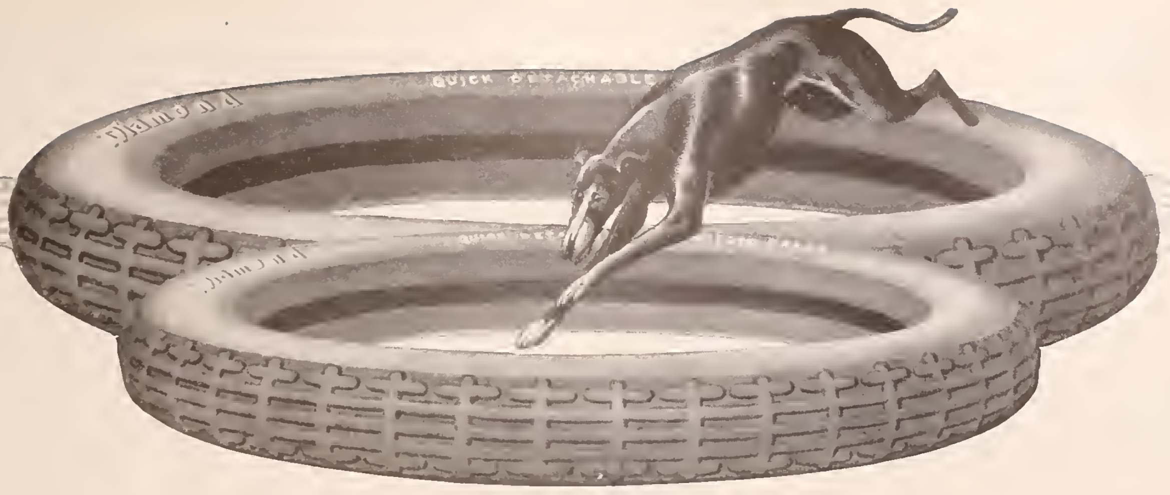
THEN came a flash of light a an immediate crash. We sat u and rubbed our eyes. We thought, a rst, that the other boys had found our mp and had made a night attack; I we heard no voices and no fading fo ll. We waited and listened. At l we heard a faint spat-spat on the ea of the barn above us and we curl up again for another near snooze. The too on the roof grew louder and more ular and I almost slept. As I lay ther hal dreaming, I heard a new sound. The water was dripping from the eav onto our box. The box had seemed ti . It proved otherwise. Piloted by a out drop, which fell fairly in my e and which was followed by another o that traced the high water mark arou my neck, a whole army corps of rops invaded our camp and dampen m side of the bed. I grabbed my c an huddled into the rear corner of t box My chum soon found it exped t crouch beside me. Thus we wai o the storm.

As I sat hunched up in the co r the box I could not help thinking the soft comfort of my bed; but I too game to admit, even to myself, at was not entirely happy as I . remarked, half aloud, that I w ered if our mothers knew it had rain

"That ain't what's worryin ne my chum answered. "I just ho your mother stays t' home. If she omes over to see my mother they's n ellin what's a goin' t' happen. W e all right if they'll just let us alone.'

MY chum's mother was a uant when she took a stand; sh was not as rapid at taking the i at e as was mine. With my mother, ision always led to action. I, myself, s ha afraid that my mother would e for me; and, also, I was half af l s e wouldn't. While we had turned p e dry side of our bed, it was dry ly comparison with the other sid and where our bodies pressed it do , the dampness soon became appare ev through our clothing. Morning em a long way off. My knees and s a

Continued on page 784



Tires that do not manufacture Vibration

ST. CRISPIN, patron Saint of the Shoemakers, first "Carpeted the Earth with leather."

That "Miracle" he performed by the intelligent device of putting leather *soles* under the King's feet.

The *Pneumatic* Tire went him one better, by "Carpeting the Earth" with a soundless, vibrationless, *Cushion* of Compressed Air.

Without that *vibrationless* "riding on Air," Motoring never could have become the *Luxurious Sensation* which has made it the World's greatest outdoor attraction, — a delightful *soaring* over cushioned roads, instead of merely *driving* over them with jolt and jar transmitted from every pebble and rut.

This "*Pneumatic*" *quality* in a Tire, then, is its most VALUABLE characteristic, producing a *result* which chiefly justifies the total expense of Car-Ownership.

◆ ◆ ◆

WHY then, should Car Owners tolerate Tires in which the Fabric is so *many-layered* as to render them *stiff*, thick, *slow* in action, and no longer truly *Pneumatic*.

—Tires that are "Muscle-bound," and so cannot flexibly negotiate the myriad pebbles, and minor road ruts, in order to absorb Vibration ?

—*Why* should Car Owners *pay additional* for "*Semi-Pneumatic*" Tires, which also have "pebbles," and "ruts" of *Rubber* deliberately MOULDED ON TO THEM in the form of *unbridged* projections ?

Why should the Car Owner equip his Car to deliberately *manufacture Vibration*, even on the *smoothest* roads, by bounding from one *unbridged* Non-skid tread projection to another, as from pebble to pebble and from rut to rut ?

OBSERVE—in Diamond Tires, as pictured above, the skillful *bridging* of the Squegee, (Non-skid) Tread grips, to *conserve Pneumatic smoothness* of running.

Observe that these *bridged* Non-skid grips, while guarding against Side-skid, or Forward-Skid, in Mud, Snow, or Slippery places, *do not manufacture Vibration* themselves.

Observe, too, that this efficient Diamond "Squegee" tread enormously *strengthens* the Tire, by its *bridged* construction, avoiding thereby that *uneven* pressure, in spots, which tends to separate layers of Fabric.

DIAMOND Tires are TRUE Pneumatic Tires.

Springy, Flexible, Buoyant, Vibrationless and Power-Increasing (which means Gasolene-saving, too).

Their black "Velvet" rubber Treads are deliberately made *Stretchy*, Strong, and *Clingy*, so that they may freely and flexibly "negotiate" the myriad small obstacles on the road.

—Obstacles which might *cut into* stiffer and slower Tires, while injuriously jarring the Car Mechanism, and uncomfortably jolting the Car Occupants, at every pebble and rut.

Ride, even once, on 1916 "Velvet" Rubber DIAMOND Tires, and note a new satisfaction in Motoring.

—More *ready* Response-to-Power,—more *Liveliness* in action,—*further* Coasting capacity, and the *greatest travel-range*, for each Dollar invested in Tires, that Tires have *ever* given you.

Then compare the moderate fair-listed prices of these nimble, long-lived, *Diamond* Tires, with what you must pay for heavy "Muscle-bound" Tires, that have NOT the luxurious PNEUMATIC quality of Diamond Squegees.

Diamond SQUEGEE Non-Skid Tires

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Before
After

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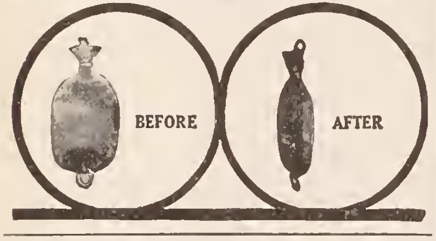

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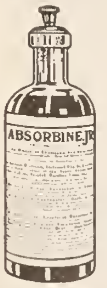

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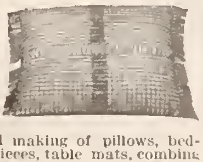

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The Third Fourth

Continued from page 782

back began to ache from the cramped position. Technically, I was perfectly comfortable; actually, I wished that morning, or some other deliverer, would come speedily. We were pretty tired by this time and we really dropped to sleep; but not for long. We were awakened by the approach of two voices whose tones we could not mistake. I peeked out of the box and saw a lantern bobbing up the path from my chum's house. In its light walked two shawled figures.

"They're comin'," I whispered.

"I knew it," he answered, "your mother just couldn't let us be."

I overlooked the insinuation.

"Better be sound asleep," he cautioned; and we were both playing a good game of 'possum when the lantern stopped before our camp.

For a time there was unanimous silence. Then a whispered conference was followed by a gentle inquiry as to whether or not we had better come home to bed. We slept on. Then a hand shook me gently and then less gently.

"Le' me 'lone. Whajadoin'?" I asked sleepily.

"Come, sonny, come home and go to bed."

"Aw, I'm a'right. What's th' use? It's pretty near mornin'," I answered.

"It's only eleven-thirty," my mother replied, "and it's been raining and is going to rain more. I don't think it's best for you to stay here any longer."

I knew the tone.

"It's nice and dry here, and anyway you said we could stay here," my chum took up the battle.

Two pairs of maternal hands began feeling of our bed, and the "nice and dry" argument was utterly ruined.

My chum sputtered, "You told us we could," all the way down the path to his kitchen door, and he told my mother with mournful repetition that if she'd just stayed to home we'd ha' been all right. His mother rebuked him quietly and told him that if my mother had not come for her she would surely have gone after us alone. If I had been more certain of that I would have felt more keenly the opprobrium of my mother's action. As it was I found the smooth sheets of my bed a welcome haven; and I did not even feel badly when the usual Independence Day salute sent me scrambling for my clothes. I hurried out and set the cracker that wakened my chum; but I felt just a little jealous when I found that, on account of the storm, Tom's mother had let the boys sleep on the parlor rug.

Reaction

By
MARGARET E. SANGSTER, Jr.

FOURTH of July was always a vastly exciting day in my young life. I remember how I used to wake at the first crack o' dawn to the sound of the booming of cannon. I remember how I used to struggle hastily into a brown linen dress, how I would tie back my unbrushed hair and hurry frantically out of doors. I remember how I spent the daytime hours in the midst of a gray smoky haze, shooting off firecrackers and banging torpedoes. I remember the firecracker that exploded long after I thought it had gone out, and my consequent scream with pain. I remember my burned fingers and my scorched dress and my skinned knees.

The Fourth of July was always a vastly exciting twenty-four hours. The day after the Fourth was a tired day, when I was prone to stay in bed long after breakfast time, when my head ached and my burns pained me. The day after the Fourth of July seemed unutterably disagreeable, horribly dull.

I remember when folk began to talk of the "safe and sane" Fourth of July celebration. It was a very new thought, and I remember how strange the idea of a firecrackerless Fourth seemed. I remember how I turned up my rather small nose at the idea of picnics and parades and music.

The first "safe and sane" celebration in our town was a huge success. It was not as wildly exciting as the crashing, booming Fourth of July, but there was no danger of burning one's hands or of putting out one's eyes. It was not wildly exciting, and yet I look back on that day with more pleasure than I can conjure up over the smoky picture of a small girl in a faded brown linen frock shooting off firecrackers.

The day after the "safe and sane" celebration was very different from the day after the noisy Fourth. It was so very pleasant to be free from headaches and pain and a nauseating tired feeling. Instead of staying in bed and grumbling crossly, one had time to think of what the Fourth of July really stood for.

I KNOW a girl who goes at all tasks and pleasures in a hurried, flurried, bang-bang sort of a way. When a new task comes to her attention she goes at it as I went at my fireworks—waking early in the morning and living in a feverish whirl through all of the smoke-begrimed day. Sometimes she burns herself—deep burns in her mind or her heart—sometimes she becomes exhausted. I know another girl who is that one's exact opposite, who goes at tasks and pleasures in a safe and sane way, taking time to go coolly, comfortably, restfully after what she is striving for. I am going to tell you a small incident in the lives of the two girls.

BOTH girls, who were friends, were employed to teach and supervise the children who spent most of their waking hours on a large playground. The positions were exactly alike, but the man who employed them made this statement when he told them that they might try the work. "One of you girls," he said, "will, at the end of a month, get a better position than she now has. One of you will be made the head of the playground force with an increase in salary. The other will keep the position that she started with. The most capable girl will be the one who wins."

The two girls were good friends. In a perfectly straightforward way they began to do their best work, for each one knew that only best work would count and that, friendship or no friendship, there was only one position.

The first girl went at the playground work in her characteristically spasmodic way. She worked desperately hard, she wore herself out with nerves and excitement, she toiled under the blazing summer sun; she was very like a small girl shooting off firecrackers, steadily, without resting. The second girl went at the work in *her* characteristically calm way. Her work was not spectacular or showy, but she accomplished, each day, what she had set out to do. And yet at the end of the month it looked as if the first girl was going to win the coveted position.

The first of the month the employer met the second girl on her way to work. "Miss Smith," he announced without preliminaries, "you don't get the results that your friend gets, but from now on you will be the head of the playground force."

"Why?" stammered the girl, a bit taken aback by his bluntness. "Why?"

"Your friend won't be back this summer," answered the man. "She is in bed at home, very ill from overwork!"

REACTION always comes when one has gone at a task too hard. The reaction may take the form of illness, or shattered nerves, or a disgust for the work that once seemed pleasant. It may be a long time in coming, or it may come at once, but it is *sure* to come. For the constant, unceasing shooting off of firecrackers—be they mental ones or only the red paper kind—is sure to leave burns, and grimy smoke, and a great weariness of soul.

In this Matter
of Health

one is either with the winner
or with the losers.

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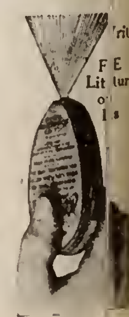

The Thessalonian Christians

International Sunday School Lesson for July 9
I Thes. 1; 2 : 17-20; 4 : 13-18

TALKS ON THE GOLDEN TEXT

By REV. F. B. MEYER, D.D.

"If we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him." I Thes. 4 : 14.

Repeatedly on the walls of the Catacombs one reads the words "Obdormivit in Christo"—"He slept in Christ." The manner of death is not specified. It may have been through unspeakable torture, or by the gentle slackening of the golden cord of life; but the result was the same. The poor, tired, suffering body was at rest. This phrase, however, does not bear the interpretation forced on it by some, that there is a pause placed on our conscious existence, when soul and body part company. The natural phenomenon of sleep does not bear out such a contention. We know that the mind is as busy during the hours of sleep as in those of waking. It is even contended that in sleep the soul quits the body and pursues an independent life, until the moment of awaking summons it back to its dwelling-place. The whole trend of New Testment teaching is in the same direction, as for instance: "Absent from the body, present with the Lord." This verse bears out the same contention, for clearly if God is bringing with Jesus, on his Second Advent, those who have died, they must be with him now. They could not come in his company, unless they were already in his company, waiting to be brought. That they enjoy a sentient, blessed, conscious, and helpful life is clear. We may not speak to them directly, lest we break in on their blessed engagements. But they are "with the Lord," and perhaps he will tell them whatever they need to know

Letter from a Tent-Maker

By Arthur H. Howland

WE learned last week that there lived in the town of Thessalonica a man named Jason. We do not know what his business was, but there is some ground for thinking he may have had one or more looms in his house for the purpose of weaving tent cloth, probably made from black goat's-hair. At any rate he had two or three guests once upon a time, and one of the guests asserted later that on this visit to Thessalonica he spent all his time working at an occupation which produced some money, or at least paid his expenses; and we learn from other records in the life of this traveler that he was a tent-maker. A little later when he came to Corinth he found two friends who belonged to the same craft and there lodged and toiled with them. So we are reasonably safe in guessing that Jason was a tent-maker, and that Paul worked early in the morning and late at night at this very lowly task of weaving tent cloth from goat-hair.

But although he labored night and day at a loom, he spent a good deal of time doing something else, as we learned in our last lesson. He reasoned with the Jews out of the Scriptures, proving to many of them that Jesus was the Messiah; he won a number of converts from the Gentiles also; he founded a Christian church. He left his companions Silas and Timothy in Berea, a neighboring city, while he went on to Athens, where Silas and Timothy joined him. He found himself thinking so much of the welfare of the little group of Christians in Thessalonica that he sent Timothy back to see how they were prospering. By the time Timothy returned to him Paul had moved on to Corinth (Acts 18 : 1-5). Then from his lodgings at Corinth in the home of Aquila and Priscilla he wrote a beautiful letter back to Jason the tent-maker at Thessalonica and his fellow Christians there. This letter has been known to the church ever since these early days as the "First Epistle to the Thessalonians."

It is a beautiful letter, filled with intimate, affectionate personalities; deep spiritual teachings; brave and joyous words of Christian hope and comfort. Paul includes, as senders of the letter, his friends Silas and Timothy, who had been with him at Thessalonica. Sylvanus is simply another form of the name Silas.

He expresses first a wish for grace and for peace to come to them, grace signifying all the riches of salvation; peace, the deep and abiding comforts of God. He thanks God for their faithfulness as he remembers their faith, their love and their patience (verses 2 and 3).

He declares that the Gospel as it came to them from the lips of himself and his companions came not in word only but in power, and in the Holy Spirit, and in much assurance. Preachers and evangelists and missionaries who do their work now with this same equipment are having results just as glorious as Paul and his friends had long ago. There is a beautiful touch in the last part of that fifth verse: "Ye know what manner of men we were among you for your sake." Here is a picture of men living earnestly, gently, purely, bravely for the sake of their influence upon others. The result was, of course, that many followed their example, and so became followers of the Lord (verse 6). And the further result was that they became examples to the other believers in Macedonia and in Greece.

OUR lesson simply takes three little bits from this beautiful letter. The first section, the ten verses of the first chapter, at which we have just now briefly glanced; the second, verses 17 to 20 of the second chapter; then verses 13 to 18 of the fourth.

The second section states how eager Paul had been to see them after his first visit, and how he had been hindered, and contains the beautiful assurance that these faithful Christians at Thessalonica were his hope, his joy, his crown of rejoicing.

The third section deals with a subject that had greatly perplexed the Thessalonian Christians. They rejoiced in Christ while they and their friends were alive, but they were still afraid of death. When their Christian friends died they grieved "even as others."

I shall never forget the funeral of S. H. Hadley. It was a time of triumph rather than defeat. Tears and grief were almost drowned in the great tides of gladness and hope, as the passing of that great consecrated soul made a shining path of light into the unseen world. Dr. A. T. Pierson took occasion to rebuke the widespread habit of Christians of putting on signs of mourning at the obsequies of their believing friends and placing symbols of grief upon their tombs. So Paul begs these Thessalonian Christians not to sorrow as others who have no hope. He argues wisely and unanswerably that if God brought Jesus from the dead he would also bring again from the dead those who die in the faith and fellowship of Christ.

Then follows Paul's beautiful conception of the end of all things. Jesus is coming back, he declares; those who died in the faith are to be raised first; then those who are still living "shall be caught up together with them in the clouds, to meet the Lord in the air. So shall we ever be with the Lord."

PAUL evidently thought that Jesus was coming back to earth before he himself should have finished this earthly life. He was disappointed in this, but there is no doubt that he has long ago met his Lord. Nor is there any doubt that all those who are faithful shall meet him too, and shall rejoice in his companionship forever.

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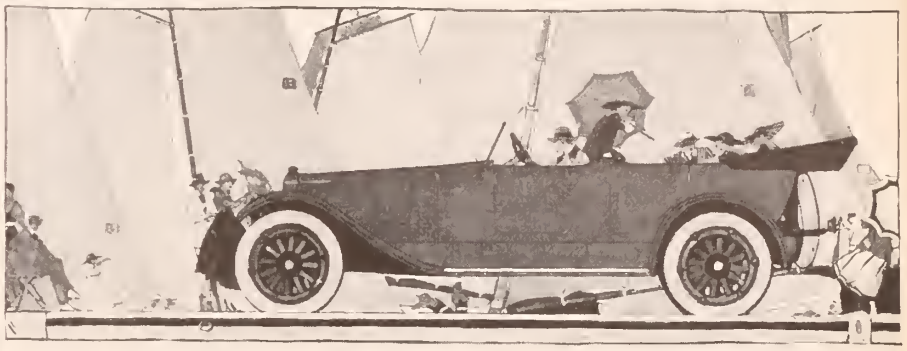

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Neither the Christian Herald nor any other publication can guarantee the value of investment securities. We do all we can, however, to make sure of the integrity of our advertisers before admitting them to our columns. Any advice given is an expression of our conclusions, based upon information we believe to be reliable, but we must not be held responsible, should any loss arise from its acceptance.

Growth of Government Bonds

ON September 2, 1789, by an act of Congress, the Treasury Department of the United States was established. The first Secretary of the Treasury was Alexander Hamilton, who was appointed by President Washington September 11, 1789.

Alexander Hamilton had faith that the government could pay its debts and succeeded in convincing Congress that he was right. The government soon had an indebtedness amounting to $72,775,895, of which $12,556,874 was foreign and $40,256,802 was domestic, while the combined debt of the states, which was assumed, was $19,962,219.

By January 1, 1849, the debt of the United States had reached $63,000,000, most of which was due to the Mexican War. This was increased $5,000,000 in 1850 by the payment of the Texas Indemnity. On January 1, 1857, our total debt amounted to $28,699,831, but after 1857 the debt increased until in 1861 it amounted to $90,580,873.

At the opening of the Civil War, our treasury was depleted and the national credit reduced to a 12 per cent. basis. In those days there was no machinery for the collection of newly created internal taxes. This country had no uniform currency, and the banks were not generally patriotic. Naturally, the expenses of the government during the Civil War grew with wonderful rapidity, and from 1856 to 1861, inclusive, the expenditures of the government amounted to about $65,000,000 annually. In 1865, the closing year of the war, the total sum of $1,297,555,224 was reached.

In 1862 a great popular war loan, issued in denominations of $50, $100, $500 and $1,000, was placed directly with the people, and the other great war loan was a seven-thirty per cent. three-year loan issued under the Acts of June 30, 1864, and March 3, 1865. This loan sold at par in currency of the United States, to give an idea of the increased confidence obtained by the government after the close of the war. The markets were flooded with previous government issues. Five hundred and thirty million of these loans were placed easily during the months of June and July, 1865.

Since the days of the Civil War the popularity of United States bonds or securities has continued to increase, and our credit now is beyond question. The wealth behind the credit of the United States is estimated at two hundred billions of dollars.

The rich estates that seek government bonds for investment find it desirable to purchase them from regular dealers, as they are given immediate delivery. In the event of sale, the same rule prevails.

Government bonds are either coupon or registered bonds. Coupon bonds, being payable to bearer, may be transferred without assignment, and are therefore more desirable for sale and delivery than registered bonds. The interest on the coupons is payable to the bearer upon presentation at any sub-treasury in the United States, and the holder of coupon bonds may collect his interest without the necessity of being identified. One point is of interest, and that is, the courts have decided that a coupon bond payable to bearer is valid in the hands of an innocent bona fide holder who has acquired it by purchase at a fair market price without the knowledge that it may have been fraudulently obtained by a previous holder. The fact that lost or stolen coupon bonds have been advertised by their numbers is not sufficient to invalidate the title of an innocent holder.

Coupon bonds may be converted into registered bonds of the same issue at the Treasury Department in Washington, but there is no provision of law which will allow holders to convert registered bonds into coupon bonds.

Answers to Financial Queries

G. S., INDIANA. The California Petroleum Corporation was incorporated in Virginia in 1912. It is a holding company and owns approximately 99 per cent. of the stock of the American Petroleum Company, also owns approximately 96 per cent. of the outstanding stock of the American Oil Fields Company. The capitalization consists of $17,500,000 authorized, of which $14,877,065 are outstanding. This is deposited in a voting trust until October 1, 1917. The preferred issue of 7 per cent. cumulative consists of $17,500,000 authorized, of which $12,343,026 are outstanding. The preferred is redeemable at 120, and it shares equally with the common in dividends, after 7 per cent. has been paid on the common. There has been some question regarding the properties of this company, and the continued flow of wells. The shares of the company must be considered as a speculative investment, and are not recommended in this column as an investment for women.

E. R. S., OHIO. Cuba Cane Sugar Company is one of the largest holding sugar organizations in Cuba. It is well financed, and is reported to be piling up extraordinary earnings. The stock has no par value, but is divided into two classes of preferred and common of $50,000,000 each. So long as the war lasts, the earnings of sugar companies will continue to be large, but what may occur after the close of the European war is a question. Regardless of the large earnings said to be accumulating, the purchase of Cuba cane stocks at present should be considered as speculative.

B. A. D., VIRGINIA. International Mercantile Marine Securities are occupying a unique position. The company was thrown into receivership, although a larger sum was in the treasury than was required to pay the interest on the company's bonds. Since the beginning of the war, the assets of the company have increased in value, and earnings have been tremendous comparatively. There are three committees representing the different committees of bondholders, of preferred stockholders, and common stockholders, and they seem to have reached an agreement regarding a reorganization plan. The purchase of either preferred or common stocks of International Mercantile Marine is a speculation, although over 80 per cent. of back dividends have accumulated on the preferred, which may be paid sooner or later.

R. B. C., MICHIGAN. The Chicago, Rock Island and Pacific situation has not been settled, and the bondholders' and stockholders' committees have not reached an agreement, at least that has been made public. It is said that the plan now is to issue preferred certificates to retire the debentures and arrange for a proper consideration of all the present stockholders. If you purchase Rock Island shares now, you must be prepared to pay an assessment if the final adjustment may include one. The road runs through a very rich and prosperous territory, and under good management should be one of the large carriers showing big earnings among the railroad systems.

C. U. V., ALABAMA. Regarding the Universal Oil and Gas Company shares which are being offered to the public: In a report sent out, it is stated that the capital stock consists of one million shares, par value $5. Stock outstanding amounts to $1,350,000, and stock in treasury is $3,650,000. The company is incorporated under the laws of Delaware, was organized as a holding organization, and controls approximately 32,361 acres of oil and gas territory in Pennsylvania, Ohio and West Virginia. The statement of the company shows that the total net profits of the combined holdings, based on present production, are estimated at $411,300. At the present time, the purchase of shares in this company is more or less a speculation, and we would advise caution.

(This page went to press June 14.)

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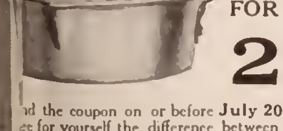

A Week in the World's News

Continued from page 775

publishing a great deal of inflammatory material attacking the American government. The hope for cooperation of Carranza troops is not materializing. Whatever the nature of this government's reply to Carranza's latest note, evidence reaching the government indicates that the Carranza government is steadily growing weaker, and that it is either unwilling or unable to stem the tide of anti-foreign sentiment that is being propagated on the basis of the presence of American troops in Mexico. The tension between the American government and the government of Carranza was materially increased on June 16 by a notice sent to General Pershing by the Carranza General Jacinto Trevino to the effect that any movement of American troops from their present lines to the south, east or west would be considered a hostile act and a signal to commence warfare. Mexican citizens in Juarez were also at the same time ordered to present themselves for military instruction. In spite of these demonstrations, Major Grey entered Mexico in pursuit of the latest raiders, but at last reports had neither found their trail nor come into collision with any Carranza troops.

AND NOW HE FEELS BETTER. The Ohio State Journal reports that a certain fisherman of Mount Vernon who has been greatly troubled by a tickling sensation in various portions of his alimentary canal was recently relieved by a surgical operation. A four-inch lizard, very much alive, was removed from the man's stomach.

The War in Europe

By ANTHONY ARNOUX

TOWARD the middle of the week (June 9-16) London announced that the office of Secretary of State for War had been offered to Lloyd George, and that his acceptance of this office was expected.

The British report a total casualty list of officers from the beginning of the war to May 1 of 26,304 Of these 8,108 have been killed or died of wounds, 16,344 wounded and 1,852 missing; the loss in officers of high rank during April was rather smaller than usual.

The British also gave out a synopsis of the German official casualty lists to the end of May as follows: Dead, 734,412; wounded, 1,785,652; prisoners and missing, 338,522. This would make the permanent losses for the duration of the war about 1,800,000. During May there were 22,471 killed, 72,075 wounded, and 7,961 prisoners and missing; not quite up to the average losses per month so far in the war.

Holland, for no discoverable reason, at the very beginning of the week made an official statement that her army is thoroughly equipped and prepared for any possible war.

A VERY important political event took place in Italy on Sunday last when the Salandra ministry presented its resignation. The immediate cause of this resignation was an adverse vote of the Chamber of Deputies the day before on a minor financial question, but in reality the trouble has been brewing for some months.

At the time Salandra presented the resignation of the ministry, he was directly accused from the floor of the chamber of having instigated the riots which took place in various Italian cities in the spring of 1915, under the leadership of Ricotti Garibaldi, D'Annunzio, the poet, and other like agitators, for the express purpose of forcing the hand of the Italian chamber in respect to the vote on Italy's participation in the war. The fact that such an accusation was brought indicates that the party in Italy opposed to war, which has always been a large one, has grown stronger of late and now dares to show its teeth. The King has charged Signor Botelli, a veteran politician, with the formation of a new cabinet. From the names already chosen, which include Giolitti, Italy's strong man, it seems probable that the new cabinet will not be a very long-lived one, and that a few months, perhaps weeks, hence, Giolitti will take the reins of power into his own hands. He has at his back practically all the elements of conservative opinion in Italy, with which the war has never been popular.

The political situation in Italy is grave, but the economic situation is even graver, while the military situation at present achieved has been a bitter disappointment; so that anything is possible.

In front of Verdun during the week most of the activity was on the north front, where, according to the French, the Germans bombarded heavily the district south of the Thiaumont farm, the Chapitre wood, the Fumin wood and the region south of Damloup, no infantry attack taking place. On the west front there was some minor infantry fighting south and southwest of Hill 304 of an indecisive character. On the north front the Germans launched, the French say, attack after attack on the so-called Thiaumont redoubt, all of which were repulsed. The region west and south of Fort Vaux and the forts of Souville and Tavannes were heavily bombarded.

The British continue to make progress in their campaign in German East Africa. Bismarcksburg, on the southern shore of Lake Tanganyika, has been captured by a British force operating from Nyasaland, while Mombo, on the railroad has been captured by another force moving from the north.

In the Caucasus the Turks continue to be successful in pounding the Russian center, which now has retreated a considerable distance along the whole front. The Mesopotamia front is without change. Near Aden, however, there has been some minor activity.

A Russian loan of $50,000,000, the proceeds of which are to be entirely used in paying for supplies purchased in this country, has been put out during the week by prominent American financial houses. As the bulk of this will probably be taken as payment by the concerns furnishing the supplies, it does not seem probable that much of it will be offered to the general public.

The Austrian offensive in Italy is moving slowly. Southeast of Gallio, to the east of Asiago, the Austrians gained some ground. Elsewhere on this south Tyrol front honors appear to have been about even, though there was hard fighting at many points, particularly on the front south of the Posnia-Astico line, but until the Italians manage to get to the north of this line they will have made no real advance.

THE Russian offensive in Volhynia (south Russia) and Galicia continues. In Volhynia the results arrived at are clear. An advance has been made to the west of considerable but irregular depth from the old line which ran north and south from practically the outskirts of Dubno. In this advance the two fortresses of Dubno and Lutsk, lost last autumn, have been retaken, and at a point directly to the west of Lutsk the line pushed forward some ten or twelve miles more.

From this point the new line curves northeasterly, rejoining the old line at or near Kolki. To the south the line runs almost straight from Lutsk, but a little to the southeast, to a point about five miles to the northwest of Tarnopol in Galicia.

The Russian offensive was evidently a complete surprise to the Austrians, who withdrew before the first impetuous advance to new positions, where, with the support of reserves, the rear-guard actions became a serious resistance before which the advancing Russians were halted and in some places thrown back. The net result appears to be that the Austrian line in Bukowina, formerly on the eastern bank of the Strypa River, is now west of the western bank, while the Russians are threatening Czernowitz, the capital of Bukowina, from the north and east, and the fighting along the whole line is said to be the most terrific yet developed on any front in this sanguinary war. Official reports from Petrograd claim the capture since the beginning of the offensive of one general, three commanders, 2,467 officers, six doctors, 150,000 men, 163 cannon, 266 machine guns, 139 bomb-throwers and thirty-two mine-throwers. The Russians are still pressing westward, their offensive has spread north of the Minsk Marshes, and the whole German and Austrian line appears to be hard pressed. At Baranovichi German trenches were captured on June 13, only to be retaken by a German counter-attack. In the Baltic, on June 13, a force of Russian destroyers and submarines came up with a fleet of German merchantmen under convoy of destroyers and armed trawlers. In the resulting action the Russians claim to have sunk two destroyers and one auxiliary vessel, this claim being in part supported by information from Swedish sources. While the Russian advance may not be the beginning of the much heralded general offensive, it is interesting to note that it has been accompanied by greater Allied activity on all fronts, Allied vessels shelling the Bulgarian coast on June 13, while the Italians attacked with some slight success on the Isonzo front east of Monfalcone on June 14, and the Canadians retook on the 13th the trenches lost on June 2. Semi-official statements in Paris on June 15 indicated that the British would soon make a general attack in Flanders, and that the strategy of all the Allies was to be united for an offensive on all fronts at once.

◆

The Christian Herald has been our much-loved family paper for many years, and is the most popular of the score of papers for which we subscribe. It strikes a broad, universal note. "For Humanity" might well be its motto. MRS. J. O. M.
New Haven, Conn.

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There is still plenty of time to go over the Contest pictures, pick suitable answers (Bible verses) from "Gems from the Bible," write down those answers in your Reply Book, and submit your Reply Book within the specified time.

If you are not fully prepared, or if you haven't as yet entered the Contest, or if you are debating whether to submit an additional set of answers for yourself, some other member of the family or some one else you know, you should act at once. From the date of this issue of the Christian Herald (June 28) you have only nineteen days' time in which to enter.

NOW

Today, this very moment, is the time for you to order a Contest Outfit; for while you assuredly have until July 17 to submit your set of answers, you cannot examine the Contest pictures and locate answers for them and write those answers in the Reply Book over night. It is also desirable that you proceed leisurely and give yourself the benefit of full observation and judgment. So do not delay. Get your materials together now. Remember that what is worth doing at all is worth doing well. Why shouldn't you strive to earn a large reward? And then there is also the satisfaction of proving the good sense of your choice. Do your best, and start right in.

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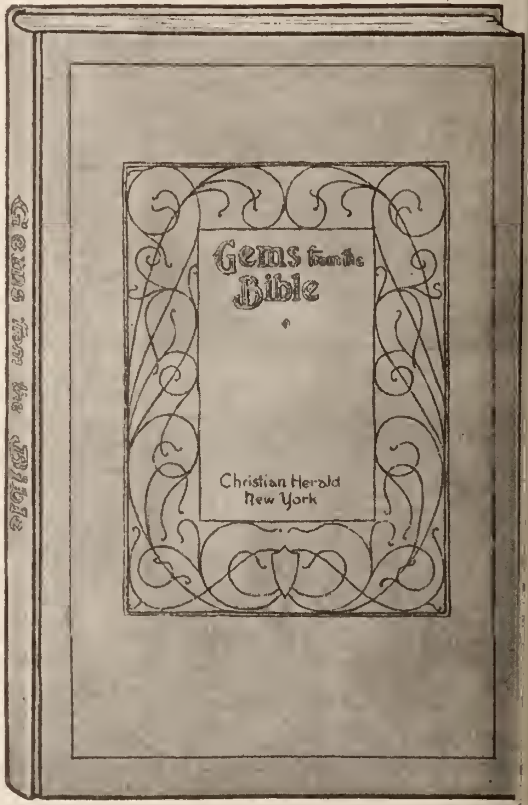

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You can make up your own combination of Magazines from the list below. Add the Class Price of the Magazines selected, multiply the sum by five and the result will be the cost.

EXAMPLE

Christian Herald	Class 23
Pictorial Review	Class 25
McCall's	Class 10
Total Class numbers	58
Multiply by	5
Price of club	$2 90

Class No.		With Christian Herald Pub. Price	Our Price
0	Adventure	$3.00	$2.65
7	American Boy	2.50	2.00
5	American Magazine	3.00	2.40
7	Boys' Life	2.50	2.00
7	Boys' Magazine	2.50	2,00
3	Christian Herald	1.50	—
5	Collier's Weekly	4.00	2.90
5	Current Opinion	4.50	3.90
3	Delineator	3.00	2.30
2	Designer	2.25	1.75
5	Etude	3.00	2.00
5	Everybody's	3.00	2.40
3	Garden Magazine	3.00	2.30
	Good Housekeeping	3.00	3.00
	Harper's Bazar	3.50	3.50
0	Harper's Magazine	5.50	4.65
2	Home Needlework	2.25	1.75
8	Housewife	2.00	1.55
5	Illustrated World	3.00	2.40
	Ladies' Home Journal	3.00	3.00
5	Ladies' World	2.50	1.90
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0	McCall's	2.00	1.65
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0	World's Work	4.50	3.15
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CHRISTIAN HERALD
ible House New York, N. Y.

Merry Moments

WHEN *the Merry Moments column was started we announced that we could only return contributions when postage was enclosed. Some contributors, evidently forgetting this, have written inquiring as to the non-return of their contributions.*

A WEE BIT SANE. While a certain Scotch minister was conducting religious services in an asylum for the insane, one of the inmates cried out wildly:

"I say, have we got to listen to this?"

The minister, surprised and confused, turned to the keeper and asked:

"Shall I stop speaking?"

The keeper replied:

"No, no; gang along, gang along; that will not happen again. That man only has one lucid moment every seven years."

A Suggestion

The trolley car was crowded,
She couldn't find a seat.
A man in front of her snapped, "Miss,
You're standing on my feet!"
Then sweetly she looked down at him,
The daring little elf,
And said, "Beg pardon, but why don't
You stand on them yourself?"

BUT THE QUESTION RETURNS. As the stage-coach careened toward the edge of the cliff, the timid tourist gazed anxiously down at the brawling stream three hundred feet below.

"Do people fall over this precipice often?" she asked.

The driver clucked to his broncos. "No, madam," he returned placidly, "never but once."

THE TEACHER'S REPLY WAS NOT FOR PUBLICATION. Dear Madam: Please do not send Willie on the tree know more because he come home his stockings all torn and his suit all dirty with mud. Suppose he broke his leg or arm. He is poor—we cannot give him new stockings every day and pants. We have to change everything. They said that some man wanted them to pick caterpillars if that man wants caterpillars leave him go pick them himself or let him get older people not like those children. All the mothers are complaining to us to write to you. That man is very smart who ever he is leave him come over to our house and we will speak to him. He has know father and know mother who will buy him clothes. I do not want to see Willie coming with his clothes torn again. We send him to school not to pick bugs. That must be a beautiful man. Everybody is so mad at him for making them climb trees.

Yours truly.

(We omit the signature.)

A MISUNDERSTANDING EASILY CONDONED. "Not long ago," said a certain pastor, "I preached in a church in Virginia, and in the congregation was an aged colored 'mammy,' picturesque in bandana and pinafore. In my discourse I remarked that the commentators did not agree with me. Presently this 'mammy' arose and quietly slipped out of church. After the service I found her standing outside the door with a bag in her hand, and this she presented to me, saying, 'I heard yo' say de common 'taters don' agree wid yo', an' I hurried home to git yo' some sweet Virginny yams.'"

IN AGREEMENT AT LAST Silas fled before his irate wife, and seeking the first shelter that presented itself crept under the bed, from whence, after a short time, he peered cautiously out.

Seeing his wife standing near by with an upraised broom, he shouted:

"Mirandy, I think it's about time somebody was boss in this house."

WHERE EMULATION STOPPED. A woman said to a little boy with his hair bobbed in his neck: "Franklyn, when are you going to have your hair cut like papa's?"

"I don't want my hair cut like papa's," he replied, "with a hole in the top."

◆

AT a temperance meeting in England recently, Mr. Gerald France, M. P., read the following letter sent by Khama, the African chief, to the administrator and deputy-commissioner of Bechuanaland on the subject of a concession for the sale of liquor which a British firm was seeking: "I fear Lo Bengula less than I fear brandy. I fought with Lo Bengula when he had his father's great warriors from Natal, and drove him back, and he never came again, and God, who helped me then, would help me again. Lo Bengula never gives me a sleepless night. But to fight against drink is to fight against demons and not against men. I dread the white men's drink more than all the assegais of the Matabele, which kill men's bodies and it is quickly over, but drink puts devils into men and destroys both their souls and their bodies forever. Its wounds never heal. I pray you never to ask me to open even a little door to the drink."

The book "555 Difficult Bible Questions Answered" received, and I am more than pleased with it. It will be very helpful to me in my Bible study, which is a comfort.

Orwell, Vt. MRS. FRANK STEDMAN.

Why Light Bodied Oil Should Not Be Used In a Ford

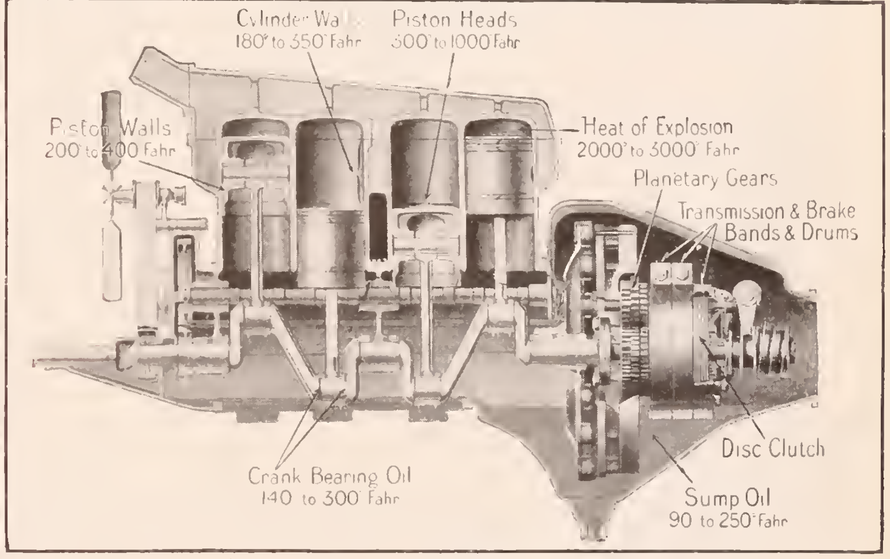
Unlike any other automobile, the Ford engine parts are all enclosed with the planetary transmission gears and bands, disc clutch and service brake.

One oil must lubricate three *entirely* different mechanisms—the engine, transmission and clutch parts, as shown below.

For the cylinders, the oil must be *heavy* enough to resist intense heat, avoid boiling the water and deposit least carbon.

For the transmission gears, the oil should be *extra heavy* to cushion the gears and prevent noise and wear.

For the clutch, the oil should be *light* enough to prevent danger to the operator from "dragging," especially when starting the motor in cold weather.



Cylinder Walls 180° to 350° Fahr
Piston Heads 300° to 1000° Fahr
Piston Walls 200° to 400° Fahr
Heat of Explosion 2000° to 3000° Fahr
Planetary Gears
Transmission & Brake Bands & Drums
Disc Clutch
Crank Bearing Oil 140 to 300° Fahr
Sump Oil 90 to 250° Fahr

THE INSIDE OF THE FORD MOTOR

These *three* different conditions demand a compromise in the body of the one oil used.

Most oil companies recommend an *extremely light* bodied oil to avoid clutch "dragging," thus sacrificing proper lubrication of engine and transmission.

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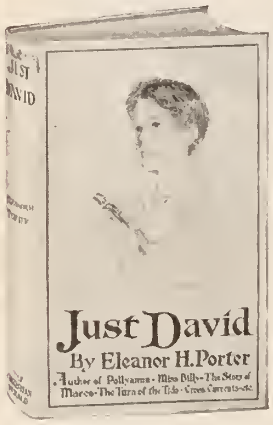
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A Church of Revolutionary Days

ONE of the most interesting historic places to visit, on the outskirts of New York City, is St. Paul's Church, Eastchester, now within the boundary of the city of Mount Vernon. Over two hundred years ago, in 1692, was built the first church, a little frame structure. About 1760 the present stone building was begun, and was completed in 1765.

With the occupation of New York by the British in those revolutionary days, the invading army overran the country, and the church was made use of by the British as a hospital, heated by wood taken, piece by piece, from the old building. Thus the new building became a tomb for the old, and to this day the ashes of the old church remain beneath. With the advent of the patriot army, and the engagement at White Plains, the tide of battle swept about this peaceful edifice. Even now, holes in the walls and scars inflicted by the artillery of Washington can be discerned.

For four years after peace was declared, the present edifice was used for a courthouse. It was in this building that a man accused of horse stealing was defended by Aaron Burr, but was found guilty and sentenced to be hanged.

The graveyard surrounding the old church holds the remains of many revolutionary soldiers and patriots, as the tombstones testify. At the south side of the grounds is a sand pit, where many Hessian soldiers were buried, who died in the church when it was used as a hospital.

In the belfry, and still in use every Sunday, is a bell presented to the church in 1758. This bell, along with the ancient Bible and prayer-book, was buried for safe-keeping during the Revolution, and later restored to use, the prayer-book being altered to suit changed conditions of government, by strips of paper and red stickers pasted over the names of British royalty and other names and terms no longer to be considered in American national prayers. For odd periods of time and various reasons, both civil and religious, the church was not always open for divine service, but since 1837 it has been used regularly.

On the Fourth of July morning patriotic service is held annually, inaugurated in 1893 by the late Dr. Coffey, for nearly sixty years rector of St. Paul's. This service is held on the old church green, and while the names of the signers of the Declaration of Independence are read, their descendants present stand up and are acknowledged with applause. At the conclusion of the service the "Star-Spangled Banner" is sung, while from the belfry thirteen strokes peal out from the famous old bell, in honor of the original states; then the many graves of soldiers and patriots in the churchyard, even the grave of the Hessian soldiers, are adorned with "Old Glory."

MABEL K. ALLEN.

◆

THE wealth of inspiration offered at the Northfield Conference meetings breathes the true fresh-air spirit. The gatherings take place in a great sunny auditorium, cheerful in its light-toned woodwork.

The various phases of this summer's activity are:

Bible Studies and Special Addresses at the Northfield Schools and Conferences, May 1 to September 30.

Camp Northfield Encampment, June 22 to September 1.

Student Conference (Y. M. C. A.), June 23 to July 2.

Young Women's Conference (Division 2), July 5-12.

Summer School for Women's Foreign Missionary Societies, July 14-21.

Mount Hermon Commencement and Celebration of Thirty-fifth Anniversary, July 15-18.

Women's Summer School of Home Missions of the East, July 21-28.

Summer School for Sunday School Workers, July 22-29.

General Conference of Christian Workers, August 4-20.

THE Union Collegiate Church of Corona, L. I., on June 2 observed in one reception the thirty-fifth year of the pastorate of the Rev. W. J. Peck and the silver anniversary of the pastor and his wife. During this long pastorate Dr. Peck has baptized 1,340 persons, and has taken 782 into the church. Three young men have gone from the church into the ministry, and the Sunday school enrolment is now 1,400.

THE Wesleyan Pentecostal Church of the Nazarene at Providence, R. I., began revival services on June 4.

THE Board Walk Church at Atlantic City, N. J., Rev. R. A. Elwood, minister, opened for its eighth season the first Sunday in June. Services are held in the Bijou Theater on the Board Walk each Sunday at 10:45. A half-hour organ recital precedes each service.

GOLDEN WEDDING. Mr. and Mrs. Lyman Bradshaw of Melvin, Mich., for many years members of the Christian Herald Family, and both more than eighty years of age, celebrated their golden wedding on April 10, 1916.

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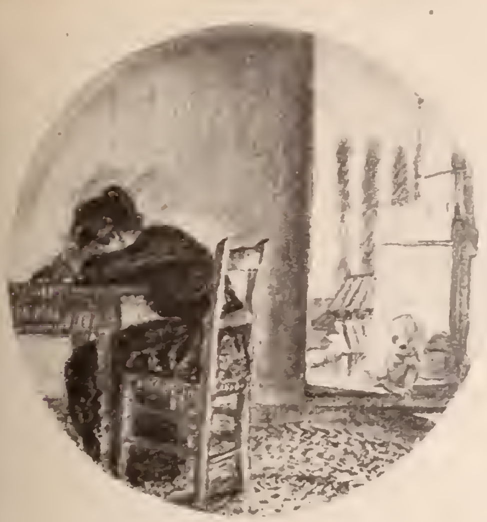
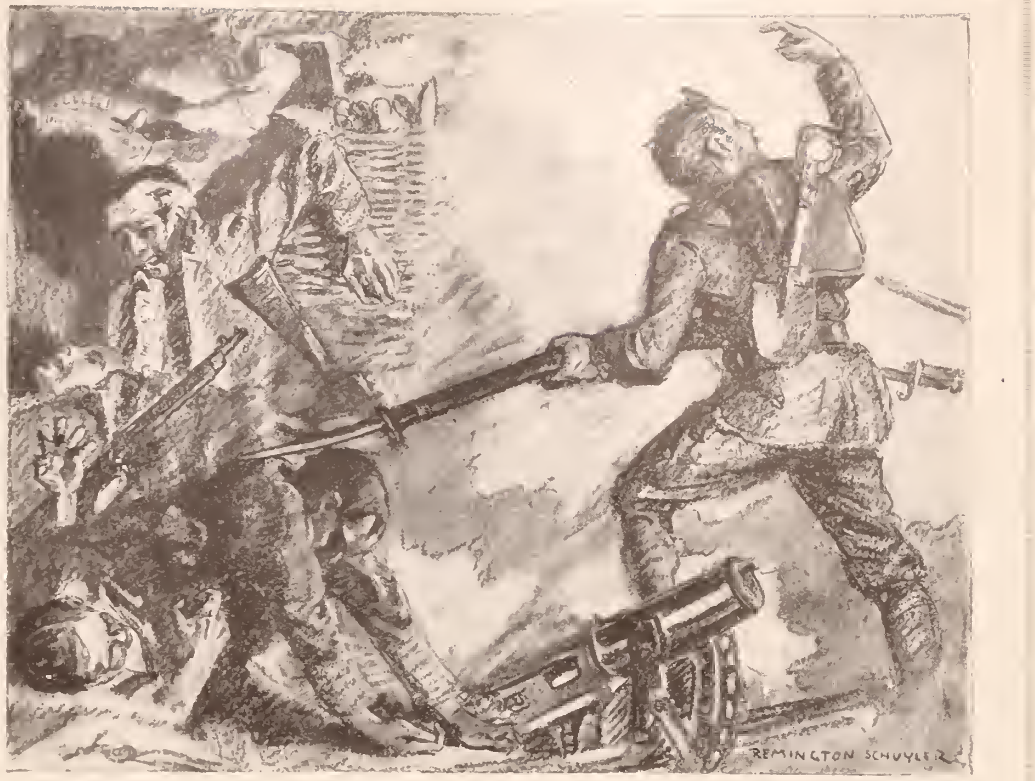


THE PATH OF GLORY

FLAGS snap briskly in the breeze. Bands play. All is inspiriting bustle.
The king comes.
He decorates these stalwart men with medals.
He reaches one who, when his captain fell, led the company on to victory.
A trench, a machine gun and thirty dead had been the spoils.
This medal marked his country's approval.

* * * * *

IN an alien village a mother sat weeping.
Her husband had been one of those luckless defenders of that captured trench.
Her baby, finding a beautiful flower, brought it for her approval.
Rousing from her grief, she caught up the baby, crushing it to her breast.
Unnoticed, the flower dropped to the floor.



"FOR LO, OUR FATHERS HAVE FALLEN BY THE SWORD."
II Chron. 29:9

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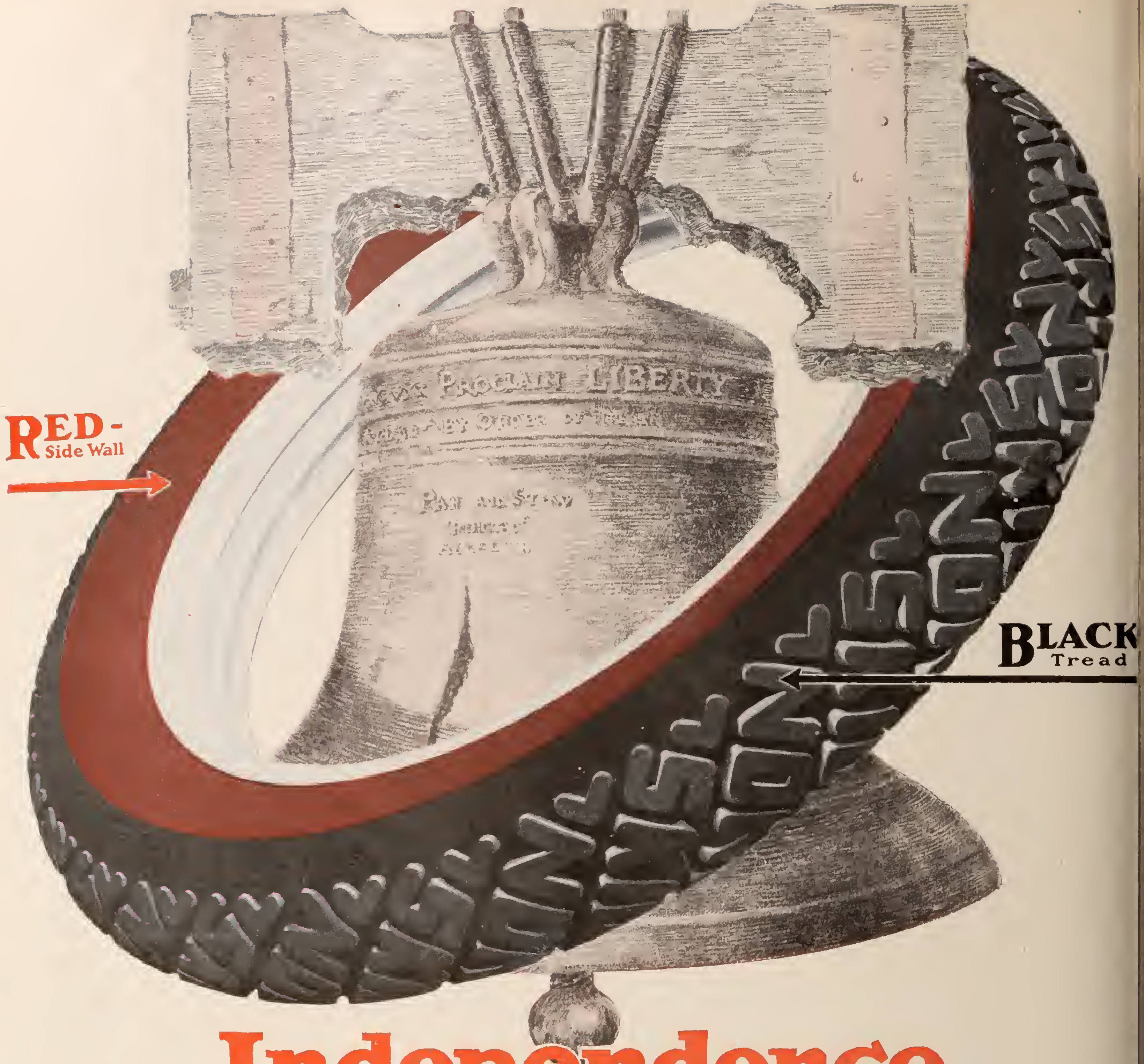

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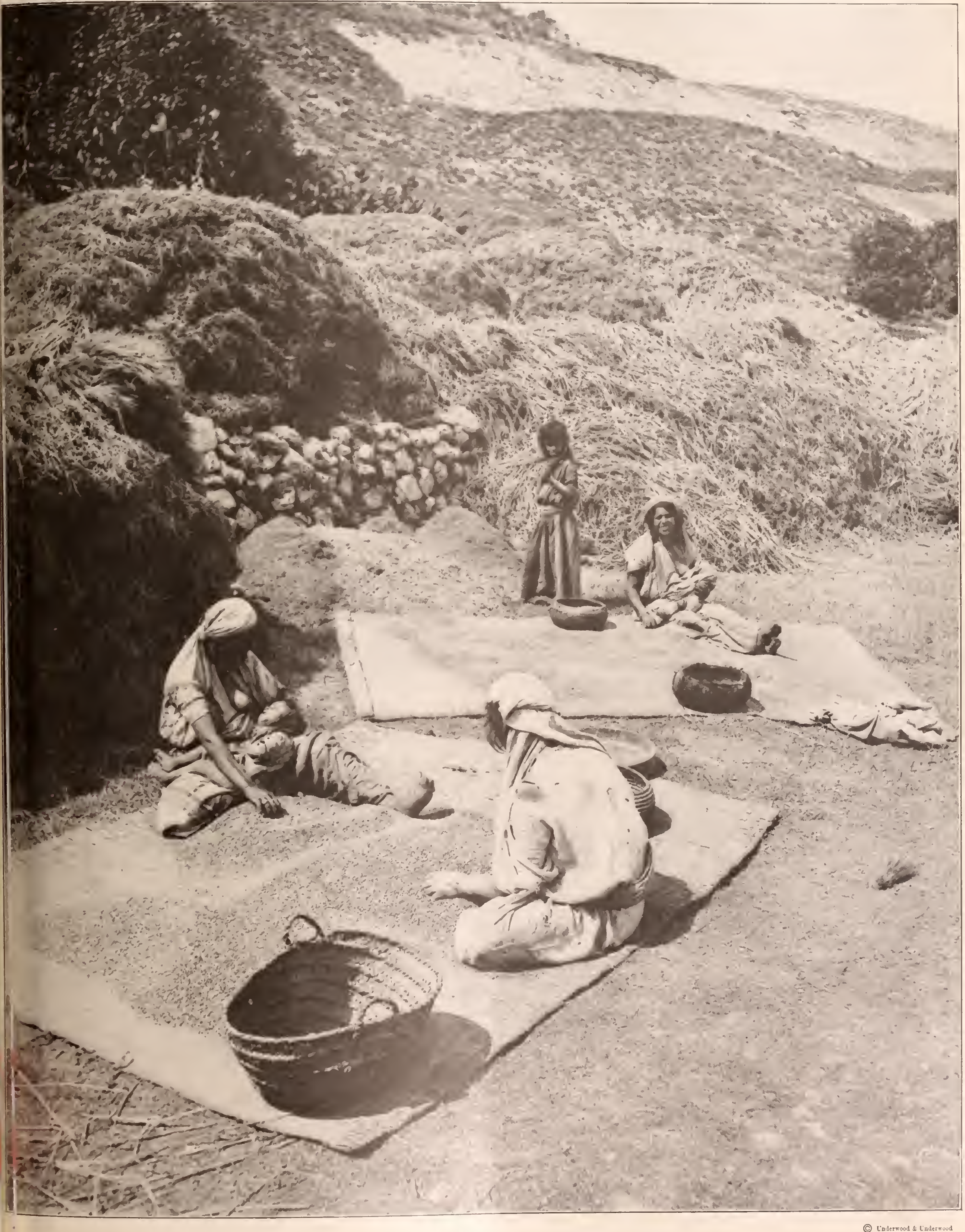

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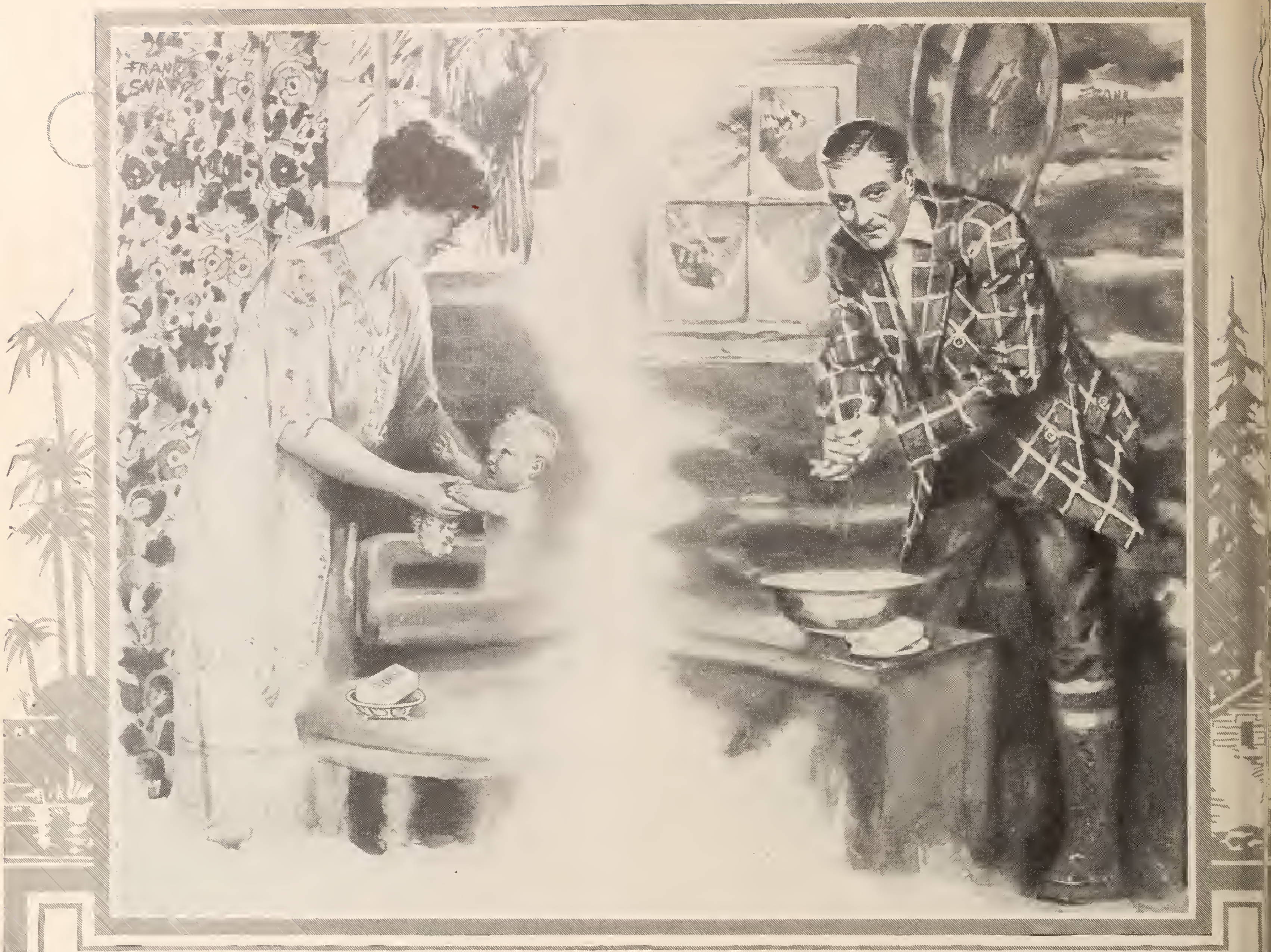

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How Patsey Went to Mont-Lawn

By ELEANOR H. PORTER, Author of "Pollyanna"

THEY were so alike, yet so different. Both had wealth, yith, and health. Both hl beauty, of a sort. Tere the resemblance eled. Elizabeth Harmn, in her modish suit and handsome furs, showed a discontented, frful face with drooping mouth and lack-luster eyes. Mary Carleton, iner simple blue gown and white collar and cuffs, showed a face that faly glowed with the joy of living.

At college the two girls had been classmates and warm friends. Upon gduation, Mary (as Elizabeth termed it) had "gone in for settlement wk"—a most unaccountable move, from Elizabeth's standpoint.

But, then, you won't keep it up long—you'll see!" Elizabeth had sffed merrily, as she betook herself and her frills and finery to the sshore for the summer.

'he summer passed, however, and winter came; and Mary still "kept itp." It was March now; and, for the half-dozenth time, Elizabh had descended upon the little East Side settlement to ronstrate with her friend.

But I don't see how you stand it," she declared a last, looking scornfully about her "—so horrid a dirty!"

I love it," laughed the other. "Besi·s, it's neither horrid nor dirty—in *he!*" she corrected with emphasis.

But it is outside."

Exactly! That's why we're he," smiled the little settlement wker, significantly. "We're trng to show them how nice itould be if they'd be clean—ase are."

But I should think you'd di doing it—such a dismal, dury existence! And just thk--all this summer and wter! Such a lot of yr time wasted, and just wn you're young and cld enjoy things!"

Wasted! Enjoy things!"

n odd look came to Mry's face. Her eyes we on the discontented cntenance of her friend. Sl hesitated, opened her li again, then closed thn with an expressive lite shrug of her shoulde, which Elizabeth, her ey turned moodily tod the window, did not se

here was a moment's silnce; then, lightly, Mary said:

Oh, never mind about me. Tell me alt yourself. What have you been dg?"

lizabeth sighed and raised her eyebrows in bd weariness.

Oh, the same old stupid things—teas, dinners, daes, and receptions—then begin all over again to dawdle, dae, and dine! I'm sick to death of them. Why *can't* they get uomething different?—something new?"

ary gave a sudden amused laugh.

Oh, Betty, Betty!" she challenged. "Here, by your own acunt, you're 'sick to death' of it all, yet you want me to—" She stopped short. A small girl on crutches had flung wi the door.

Miss Mary, Miss Mary, they said you was in here, an' ter coe right in. An' I did."

Yes, Susie. What is it, dear?"

he small girl hurried forward, her crutches tapping sharply against th bare floor. Her face was thin and pale, though just now alight with eagerness. She wore a ragged little jacket over a faded and tattered pink calico dress, obviously outgrown. Her hands were bare, and red with the cold. As she flung herself, arms outstretched, upon her "Miss Mary," Elizabeth Harmon drew back with a shuddering "Oh, Mary, how can you?"

But Mary did not seem to have heard. With infinite tenderness she rescued the crutches from a fall, and placed a sympathetic arm about the child's quivering little body.

"Yes, Susie, what is it?" she said again.

"Miss Mary, Rosie Polenski was a-tellin' of me—an' is it true?—'bout a place called Mount-Lawn, where there's grass an' trees that's free ter walk on, an' swings an' things ter eat till ye jest can't eat no more, an' not jest once, but ev'ry day, three times a day, fur days an' days. An' they're a-goin' ter run it again this summer? Say, Miss Mary, is that all honest-Injin so, or was Rosie jest a-gassin' of me?"

"No, she was telling you the truth," smiled Miss Mary. "There is such a place—Mont-Lawn. But"— her face grew a little troubled—"we're sending now all we can from here, and I'm afraid— Was it that *you* wanted to go, if there were a chance?"

"Oh, no! Oh, 'course I *wants* ter go," amended Susie, in a matter-of-course tone; "but 'twan't me I was a-thinkin' of, an' 'course I couldn't go, anyway, on account o' bein' lame, so. They wouldn't want no lame kids, 'tain't likely. An' besides, I don't really need it, anyhow, you know, 'cause I've got a back yard and two geraniums. It's Patsey McGuire. It's him I was wantin' ter go; an' I'm goin' ter pay. Rosie says rich folks does pay ter have 'em go. Patsey hain't got anythin', not even a winder, where he lives."

"No window!"

"Not a real winder, what looks ontdoors, I mean. An' he's sick—Patsey is. An' he talks all the time 'bout trees an' grass ter walk on. Ye see, he went once to a place where they had 'em, fur jest a day. An' bein' sick so, now, it seems as if he jest couldn't stop talkin' 'bout 'em, an' wantin' 'em. An' Rosie told me that her ma told her that the horspitul doctor said he'd die—Patsey would—if he couldn't get ter go inter the country this summer. An' Rosie says that that 'ere Mount-Lawn is country. Is it, Miss Mary?"

"Yes, dear. It's very beautiful country."

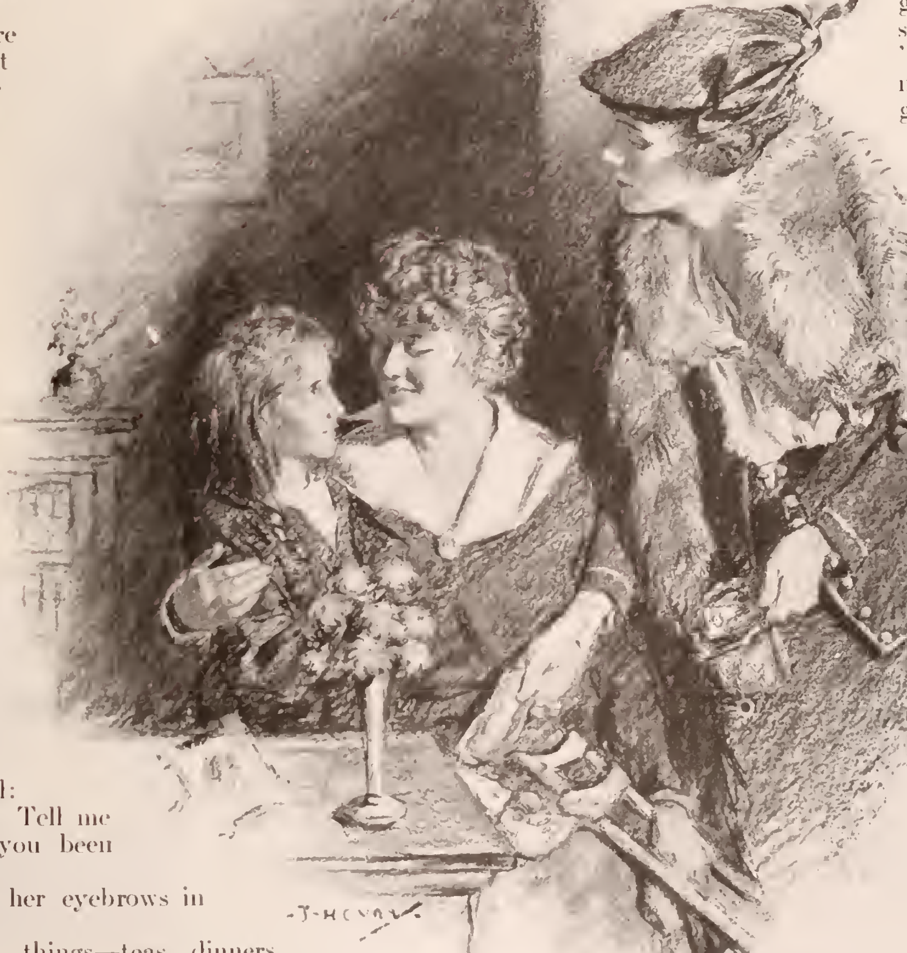
Susie drew a long breath.

"Then *that's* all right. Now there's only left jest gettin' him there. Rosie says it costs three dollars, an' he can stay ten days, an' the nights, too. Is that so?"

"Yes."

"Well!" Susie drew another long sigh, and puckered her face into an anxious frown. "That's where it's goin' ter be bad—'bout the money, ye see. I hain't got enough."

With a dextrous twist she thrust her right hand into a large patch pocket of turkey-red cloth set on her tiny pink skirt, and brought out a handful of pennies, dimes and nickels.



With shaking hands she emptied the gold mesh bag

"Why, Susie, where in the world did you get all this?" cried Miss Mary, as the jingling coins were dropped into her lap.

Susie's pinched little face grew suddenly a bit wistful.

"Well, ye see, I—I've been savin' of 'em, oh, fur years an' years, I reckon. Some of 'em's earned, an' some of 'em's jest give ter me. Ye see, Rosie she told me onct there was a big doctor what could—could fix legs like mine—make 'em go, ye know. An' I—I was plannin' how, some day, when I got enough saved up ter pay, maybe he'd fix mine. But—" The childish voice faltered and almost broke; then went on with renewed strength: "But—I ain't a-goin' ter do that now. 'Twould take too long, anyhow, an' Patsey needs it right now, or he'll die. So I'd ruther use it ter buy him the country. But there ain't enough, even then. Rosie, she counted it. There's only one dollar an' eighty-seven cents. But——"

The little girl paused for breath, and thrust her hand again into her capacious pocket. This time she carefully pulled out three small squares of perforated cardboard, such as is used in kindergarten work, fantastically decorated with red and blue worsted.

"There," she announced, as she triumphantly spread the squares in Miss Mary's lap, "here's my pitshers, what I done in school, ye know. An' I thought—I thought, maybe I'd—I'd sell 'em." The quivering crescendo in which these words were uttered plainly testified to the magnitude of the renunciation.

"Sell them, my dear!" murmured Miss Mary, faintly.

"Yes. Rosie says folks—rich folks—does buy pitshers to put in their houses, jest ter look at; an' these are so pretty ter look at! An'——" But Miss Mary interrupted.

"Oh, but, my dear," she remonstrated gently, her eyes distressed and sympathetic, "I'm afraid—I'm sure—that is, I don't see how you *can* sell them; for——"

"Yes, I know—an' I didn't neither," interposed Susie, tremulously, blinking the tears off her long lashes. "It seemed at first as if I jest *couldn't* sell 'em. They've been so pretty, up on the shelf there down home. An' such lots o' comp'ny, too. Why, sometimes, seems as if they jest *talked* to me! That little bit o' red in the middle o' that one there *does* talk. It says 'Hullo, Susie,' to me ev'ry time I come home. An' I—I hated ter see 'em go. Then I thought of Patsey, an' I said they've jest got ter go. So I bringed 'em terday, fur you ter sell, an' pay the rest o' that three dollars fur the country fur Patsey."

Miss Mary caught her breath a bit convulsively. She threw a swift glance at Elizabeth; but that young woman was looking quite the other way, with her face averted.

"I know; but, my dear," began Miss Mary, helplessly. "I'm afraid nobody will buy them. Nobody will *want* them for——"

THERE was a sudden movement, and a half-sobbing cry. The next moment the nonplussed little settlement worker found herself gazing into the angry eyes of a girl in handsome furs and a modish suit.

"Mary Carleton, how *can* you sit there," the girl was demanding sharply, "and tell that blessed child that nobody wants those—those——"

Mary's eyes flew wide open.

"But, my dear Elizabeth, you know perfectly well that nobody *would* buy——"

"I don't know any such thing," flamed Elizabeth, hotly. "In fact, I—I want them myself. Here!" With shaking hands she pulled a gold-mesh bag from her muff and emptied its contents into Mary's astonished lap. "I'll show you somebody wants them. Oh, no, I don't want to *take* them," she went on hurriedly, as Susie, with a joyous cry, picked up the squares of cardboard and held them out. "I don't *want*——" She stopped abruptly at the dismayed look that came to the little girl's face. Then, suddenly, a new excitement came to her own. "Yes, I do, too," she cried joyously. "Here, let me have them. I'll sell them myself over again. You see if I don't! I'll take them to our fair this afternoon. I'll show you whether anybody wants those—those—blessed 'pitshers' or not!"

And before the dumfounded Miss Mary or the overjoyed Susie could collect their wits, she was gone.

Perhaps it was the novelty of the thing. Perhaps it was that Miss Elizabeth Harmon possessed a heart and had suddenly discovered it. Perhaps it was merely the natural response of blasé weariness to anything that promised excitement. Whatever it was, Elizabeth, with an enthusiasm that swept everything before it, plunged into the carrying-out of her plans.

THUS it happened that the very select and fashionable gathering at the St. Mark's Bazaar that afternoon found themselves peering through their amazed lorgnettes at three small, slightly soiled squares of perforated cardboard, embroidered in fantastic scrawls of red and blue worsted, and listening to a flushed-faced, starry-eyed young woman who was telling them about a little crippled girl who didn't need the country, because she had two geraniums and a back yard, but who had a little sick friend, Patsey, for whom she was desiring to buy three dollars' worth of country in the shape of a ten days' visit to Mont-Lawn. To accomplish which end she had brought all her savings and earnings (amounting to one dollar and eighty-seven cents and hitherto designed to purchase the services of a great doctor who could make her own legs go), together with these three pieces of cardboard, which were now offered for sale. They learned, also, how very precious indeed these three "pitshers" were down in a dingy East Side te ment.

Miss Elizabeth Harmon must have told her s y well, for she made swift and successful sales. So ea r, indeed, were the would-be purchasers that the ex sive and fashionable St. Mark's Bazaar prom y turned itself into a wildly enthusiastic auction-ro n, with the bidding fast and furious, until the f al "going, going, gone" brought into Miss Harm 's hands an unbelievable harvest of crisp bills d shining gold. Thus three bits of perforated cardb d became the amazing property, respectively, of J n Peabody, banker; Mrs. Reginald Raymond, c woman; and Carl Ferris, college undergraduate.

Nor was this the end. For at a certain direct 's meeting the next morning, squarely in the middle a long mahogany table, lay a small piece of embr ered cardboard, while a somewhat embarrassed, it very much in earnest, bald-headed man sidetra d a half-million-dollar "deal" while he attempte o tell a group of grizzled business men the story a little crippled girl who had legs that didn't go.

That same day, at the city's most exclu e Woman's Club, lifted high in a daintily-gloved h d, was another of Susie's "pitshers," while, to e accompaniment of the rustle of silks and the flutt of sympathetic handkerchiefs, was told once more e story of the little girl who, having two geraniums d a back yard, did not need the country.

And yet again that same day, at a college sprea a dozen laughing youths grew suddenly strangely q t, and looked anywhere but into one another's face as there was passed from hand to hand a tiny squa of embroidered cardboard with a bit of flaming red at meant "Hullo" to a little crippled girl.

Nor yet again was this the end; for March wa ot a week older before all three of Susie's bel ed "pitshers" were back in Miss Mary's ama d, rejoicing hands, together with another hoard of sp bills and shining gold brought by an embarra ed banker, a teary-eyed clubwoman, and a stud ly nonchalant college youth.

OF course, Patsey went to Mont-Lawn, whe he time came, and of course Susie went with n. Everybody expected that. Of course, too, in all at treasure of gold and greenbacks there was enoug to "buy" not only the country for Patsey, but he services of the great doctor who some day, he h d, would be able to make Susie's little legs "go."

All this was quite as was to be expected. But ere remained yet one feature that was a surpris all around; for, before many months had passed, E abeth Harmon's friends, with lifted hands and sho ed voices, had said, one to another:

"Did you know?—Betty Harmon has gone to settlement work—*Betty!*"

But Miss Mary—and Elizabeth herself—s ed content.

The Mexican Situation

PRESIDENT WILSON has said the last word to General Carranza. On June 20 Secretary of State Lansing handed to the representative of Carranza at Washington the final answer of the United States government to Carranza's demand for the withdrawal of the American punitive expedition. It is not necessary, nor have we room here, to give the full text of the note. The note calls the attention of Carranza to his failure to take any effective means to apprehend or to punish the perpetrators of outrages upon American territory, and calls attention also to the failure of the Carranza government to keep the agreement made by Generals Scott and Obregon at El Paso. The note warns Carranza that his threat "to appeal to arms unless the American troops are immediately retired" would, if carried out, be followed by grave consequences, and that the refusal of the United States to withdraw its troops will stand as long as their presence in Mexico is the only efficient means of protecting American lives and homes. The President has made it plain that Carranza can take his choice. If he wishes war, he may succeed in forcing it. If he wishes peace, there is every reason to believe that peace may be kept between the two nations and that eventually order may be restored along the border.

General Frederick Funston

By special resolution, immediately following the President's call of June 18, Congress prepared to put in force the new Hay Army Bill under which the President is empowered to use the National Guard as a part of the Federal army at home or abroad; wherever the need may be.

Reports from Mexico show that the whole of northern Mexico is seething with anti-American feeling engendered by the inflammatory utterances of Carranzista officers and officials. It is not known just how many Mexican troops are within striking distance of the 11,000 men under General Pershing, at Namiquipa, but reports indicate that there are between thirty and forty thousand. There are probably ten thousand more, possibly as many as 20,000, in other parts of northern Mexico in positions to offer resistance to American troops. The United States now has along the border, on the American side, 35,000 Federal soldiers, and about 5,000 National Guardsmen of Texas, New Mexico and Arizona. This force has proven insufficient to prevent raids at night upon ranches and towns near the border, for the line which they must guard is about 1,500 miles long. Actual trouble, however, is confined to a stretch of about 300 miles. Troops of the National Guard now mobilizing are expected to number about 100,000 when finally ready to be mustered into the Federal service. At present most of the units are short of men or lacking in some items of equipment, such as horses for the artillery, and camp equipment. The total strength of the National Guard including those units not at present called to the colors, and also the naval militia and the coast guard, is about 135,000 men. But if all the units were enlisted to war strength, the National Guard would furnish a force of about 200,000. The United States army under the new Hay Army Bill, when recruited to full strength, would be in the neighborhood of 240,000 men. These two authorized arms of the service would therefore give the United States government an initial force of about 450,000 men.

The Federal army at present, however, includes less than 100,000 men of all arms, of whom o a little over 40,000 men are available for active se ce, the rest being required for the ordinary duti of administration in Hawaii, the Philippines, the C nal Zone, Alaska, caragua and the I nd of Santo Doming .

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Brig.-Gen. John J. Pershing

It is probable at at the outset the United States can pe to employ not ore than 200,000 men ho will be supporte by about 300 guns ar tillery, the sta ard 3-inch field piece the United States ny. This force will fin opposed to it Me an veterans to a nu ber which can onl be estimated from t reports of the vario engagements during the recent revolutio in which it appears ha Villa and Car nza each had under e command in the neighborhood of a hundred tho and soldiers. Some Mexicans seem to think that the can put into the field a force of 500,000 men; but U ted States army officers, relying on the best inform ion obtainable, do not believe Carranza would be a to arm and equip more than 150,000 men. On Ju 21 orders were issued to General Funston to for immediately four new regiments of infantry, tw e regiments of cavalry, two of engineers and t of light artillery. The minimum strength of ese organizations will be 11,320 men. These men s however, be recruited. On the same day the Na na

Continued on page 799

Charles Doxon

The Indian as a Make-Good

By MABEL POWERS, "Yeh-sen-noh-wehs"

Adopted Daughter of Senecas

Dr. Phillip Johnson

ARE the Indians making good? Are they contributing their share to the world's work? Are they producing leaders? I wish to reply by stating what some Iroquois are doing in modern industrial and professional lif I also wish to say that if some are not acquiring th vork habit, the failure is not theirs but the white ma's.

e have with us a deeply wronged and tragically m nderstood people. A people robbed of their na ral heritage, a people without a country, humili- at in spirit, betrayed in faith, deprived of their ec omic freedom and growth, and, last and most inf nous of all, a people denied the right to be th iselves. Yet in a comparatively short time we fir this race emerging from the wreck and confusion of e past, rekindling the fires of hope, mastering the ne conditions that confront them, making good to y.

ne Iroquois have always been producers. In their pr itive days they cultivated and produced all things ne ful for life. Economic conditions were determined by nvironment. Hunting and fishing were the chief ac ities of men, agriculture and weaving those of th vomen. During their Golden Age—from 1650 to 17—the Iroquois were not only great hunters and as te statesmen. but agriculturists and builders. Tl journals of Sullivan and his officers refer many tir s to the remarkable fields of grain and orchards of uit found in the Genesee Val- le nd lake regions. Lieutenant Be ty writes of destroying one hu lred and fifty acres of the fin t corn he ever saw, sixteen an eighteen feet high, with cobs a f t and a half in length, also of th quantities of beans, pumpki squash, cucumbers, waterm ns, carrots, and other vegeta s the Indians were growing. Su van himself reports that a n erate estimate of peaches and ap es destroyed by his army w d reach 160,000 bushels. This pe le were also living in comfo ble frame houses.

it splendid as was their adva ement along these lines, the Ir uois' greatest contribution wa spiritual. The genius of the ra expressed in their social orga sm and nature idealism will fo er live. It matters not wh her a single noble red man ex s today. He once lived and ha made his contribution. This co ribution has permanent and su ival value. We have it toda It is the motive power of the B Scouts, the Camp Fire Girls, th Woodcraft Leagues, and all m ements to recover the spirit and magic of the gr t out-of-doors.

ad the white race that destroyed the civilization of e Iroquois had the intelligence to understand the ge us of the Indian, we might have had world federation today. It has recently been discovered by three scientists, two of whom are Iroquois, that this people possessed a constitution of one hundred and twenty-eight definite articles, recorded mostly on wampum belts. This constitution provided for a democracy of far greater justice, equality, and fraternity than has ever been evolved by any of the so-called civilized nations. It is true that this social ideal ended with the tribe; did not include mankind; but it furnished a rational working basis for world federation.

Chief Grant Mount Pleasant and his steed

SUCH blood as that which flowed in Iroquois veins two centuries ago cannot be exterminated by even two hundred years of persecution. It has gotten mixed in many instances with some pretty pale, thin stuff, but Iroquois red corpuscles are yet in evidence.

A Modern Iroquois Girl

Foremost among the "Red Bloods" are the Parkers—father and son. They come of a line of distinguished ancestors, of the Seneca tribe of the Iroquois stock. Frederick E. Parker, the father, is a nephew of General Ely Parker. Grant's military secretary and the co-worker of Lewis H. Morgan. He is a man of fine presence and attainments. A resident of White Plains, N. Y., he has been a potent factor for clean government and social reform in his community. Mr. Parker holds the responsible position of statistician in the department of revenue of the New York Central Railroad, having charge of all offices, including more than a thousand agents, between Chicago and New York.

The son, Arthur C. Parker, a brilliant young archeologist, since his appointment to the New York State Museum has practically created a new Archeological Museum. He is a writer of note, editor-general of the American Indian Magazine, a member of the American Ethnological and Sociological Societies, the 1916 medalist of Chicago University for Indian research, and one of the ten American archeologists appointed to the Pan-American Scientific Congress. Any race that can produce men of these measurements at thirty-five years may well be proud.

There are many skilled machinists and telegraph operators of Iroquois blood. Leander Gansworth, a Tuscarora, is foreman of a large printing plant in Davenport, Iowa, and General Secretary of the Typographical Union of Iowa. Chapman Skenandoah, an Onondaga, is chief engineer of the battleship New York.

One of the finest types of the race is a skilled motor assembler, Charles Doxon, an Onondaga, employed in Syracuse. Born in abject reservation poverty, early orphaned, he was taught by a grandfather to beware of the white man and his ways, especially to watch out for the devil secreted between the covers of a printed book. The hardships suffered and difficulties overcome by this youth in achieving training and economic independence fell nothing short of the heroic. At eighteen he could not speak, read, or write English. Yet he worked his way through Hampton, and became an expert engineer and machinist. Later he taught other Indians the work habit, to know with him the joy that comes to the man who knows how. Mr. Doxon is not only an assembler of motors, but of his people. He is a friction eliminator, a harmonizer. He believes in "Get Together Clubs," and is thoroughly respected and loved. A constructive sociologist, he sees in industrial education the key to the freedom of his race, and the need of industrial schools on each reservation, not only training the young but cooperating with the people.

FROM the time the Iroquois raised their lodge poles in the primeval forest, they have loved to build. Excellent carpenters are found on all reservations. A few are skilled in wood-carving and decorative work. One Seneca has helped to build some millionaire homes on Fifth Avenue, New York. He is Albert Parker, a structural engineer. One Tuscarora has become an international figure, namely,

Continued on page 810

This might have been good enough once

But now the Indian prefers to live like this

A Week in the World's News

MISSOURI Has Been Shown. The Billy Sunday meetings in Kansas City, Mo., ended on June 18. More than 13,000 persons hit the trail during the meetings. Mr. Sunday goes from Kansas City to Boston. The Ministerial Alliance of Greater Kansas City continued the evangelistic work in their several churches, and conducted an intensive campaign to increase the membership in all Bible and Sunday school classes. All the forces for Christ in Kansas City were united in a celebration of the Lord's Supper in all the churches on Sunday, July 2: Sunday, June 25, and Sunday, July 2, being observed as "Join the Church" Sundays.

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The President and his cabinet on the eve of possible war with Mexico

Members of the cabinet from left to right (back row)—Secretaries: Treasury, William G. McAdoo; Attorney-General, Thomas W. Gregory; Navy, Josephus Daniels; Agriculture, David F. Houston; Labor, William B. Wilson. (Front row)—Secretaries: State, Robert Lansing; War, Newton D. Baker; Postmaster-General, Albert S. Burleson; Interior, Franklin K. Lane; Commerce, William C. Redfield

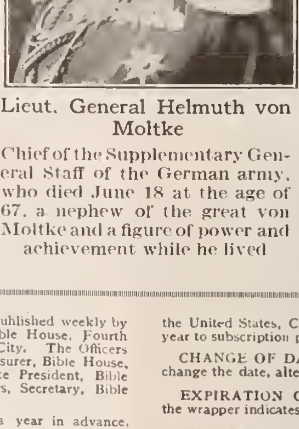
Doctors Would Bar Drunkards. At the annual convention of the American Medical Association in Detroit the Committee of Industrial Sanitation declared in its report that "the final solution of the problem of drunkenness rests with the intelligent employer who refuses employment to the alcoholic."

To Combat Speeditis. New York City has recently opened a traffic court, which is to have jurisdiction over breaches of the traffic regulations. The problem of traffic in Manhattan Borough arises from the congestion due to the use of the streets by a resident population of 2,500,000, to which is added a million persons who come into the borough on every business day. In the New York district there are registered 103,000 motor vehicles and 13,000 horse-drawn vehicles. Horse-drawn vehicles not used for business are not registered. The problem is to keep all these vehicles and pedestrians moving expeditiously with the minimum of interference and accident. The court is expected to simplify the enforcement of the traffic ordinance. The chief magistrate in opening the court said: "In the language of the medical profession, we are going to hold daily here a clinic for the prevalent disease of 'speeditis.'"

Reef Takes Lives. On June 14 the steamer Bear from Portland to San Francisco, off her course in a dense fog, was wrecked near Sugarloaf Rock on the northern California coast. One hundred and sixty-eight survivors of the passengers and crew, many of them injured, were landed at Eureka and Capetown, Calif. Twenty-four hours after the wreck five persons were known to have been killed and forty-two were still missing. Two life-boats were capsized in the heavy seas.

Japan Will Control the Pacific. It was announced recently that the International Mercantile Marine Company, which bought for $2,000,000, from the Pacific Mail Steamship Company, the Pacific liners Siberia and Korea, had resold the steamers to the Toyo Kisen Kaisha Steamship Company of Japan for $4,000,000. Japanese shipyards are reported to be working at high pressure to produce mercantile vessels for the trans-Pacific and the Asiatic coastwise trades. It was reported in the middle of June that the Midvale Steel Company had sold 10,000 tons of steel plates, and had given an option on 30,000 additional tons, to buyers representing Japanese shipyards, the price paid being more than double the quotations of two years ago. American restrictive laws are said to make it impossible for American ships to compete with Japanese vessels operating under the extremely favorable laws of Japan.

A Splint for a Splinter. A citizen of New York crossing Chatham Square one night recently caught the foot of an artificial limb in the car track, with serious damage to the limb. He leaned against an elevated railroad pillar and called to a passing patrolman that he had broken his leg. Before he could explain the nature of the injury, the patrolman had called an ambulance, which rushed up, bundled in the injured party and hurried him to the operating-table at the hospital. But there the citizen explained to the surgeon that the leg being wooden required the services of a screwdriver rather than a scalpel, and the surgeon resigned in favor of a carpenter.


Lieut. General Helmuth von Moltke

Chief of the Supplementary General Staff of the German army, who died June 18 at the age of 67, a nephew of the great von Moltke and a figure of power and achievement while he lived

Three Quarters of a Billion in Insurance. According to figures made public June 21, the 200 regular life insurance companies of the United States and Canada paid out to policyholders in 1915 the sum of $733,700,000; $451,300,000 was paid in death claims, matured endowments, and other benefits, and $282,400,000 was paid in premium savings, cash value of surrendered policies, and to beneficiaries under policies issued in foreign countries. During the year the amount of the money paid on surrendered values has decreased 70 per cent. and the amount loaned on policies 50 per cent. Total payments exceeded those of 1914 by $47,000,000.

Bomb Wrecks Mail Car. On June 15, as mail was being transferred from one train to another at Butte, Mont., a bomb in a package in one of the mail pouches exploded and wrecked a mail car. The package was reported to have been addressed to Governor William Spry of Utah.

Now Admiral Mayo. On June 19 Admiral Frank M. Fletcher completed his tour of duty with the Atlantic fleet and Vice-Admiral Henry T. Mayo succeeded to the command and to the rank of admiral.

Madison Square Garden to Go. Madison Square Garden in New York City, which was opened to the public in 1890, which has been the scene of many important political and civic gatherings, and which has been one of the show spots of New York and a point of interest with e ry visitor, was placed in receivers' h ds on June 20 at the request of the ho rs of the mortgage. It is probable he building will be torn down and repl ed with business structures.

Editors Declare for Dece y. Two hundred and fifty country ed rs in attendance upon the meeting o he National Editorial Association in ew York City in the week of June 1 le- clared for loyalty nd decency, and n- demned the bills p d- ing in Congress v ch would muzzle the p ss. Addressing the ec rs Mr. John A. Sleich of Leslie's Weekly id: "The winning nev a- pers are those th do not overlook the at church-going and d- fearing constitu cy that cares little or stories of sta ng crimes or shockin di- vorce cases. The le still has a place i he best of our ho s." The editors so planned an attack on the combination of paper manufactu rs, who, they clai ed, were making use c he excuse offered by he European War to charge an unwarra ed increase in the pri of pulp papers.

Deaths in HE Home. The repo of the Public Safety C m- mission of Chicag or the year 1915 s ws the terrible toll of 47 deaths from accid ts, mostly preventabl in the homes of that y. One hundred and ir- ty-three children under ten years o ge were burned or scalded to death. Th y- one babies under five years of age ed as the result of falls. One hundred nd sixteen deaths were the result of ci- dentally opened gas jets. The al number of deaths from burns and s ds in the home was 170. Forty chil en under five years of age were scald to death by falling into vessels of hot v er on the floor. Fifty-two children re burned by playing with matches o re in some form, while 12 children lost eir lives as the result of bonfires. The b- lic Safety Commission of Chicago is n- ducting an energetic campaign in th n- terests of greater care in the home It has especially recommended that ve els containing boiling liquids should n be placed on the floor, and vessels on he stove should have the handles tu ed toward the back of the stove so at little hands will not be able so easil to overturn the scalding contents.

Conciliation Settles Strikes. he June report of the Bureau of L or Statistics of the Department of L or shows that during the month from A ril to May 15 the commissioners of conc a- tion handled disputes affecting 51 50 men. Disputes affecting 9,186 were d- justed and the balance were still pen ng on May 15. During the same lengt of time the free public employment u- reaus throughout the country fo nd positions for 96,746 persons. Stati es collected by the Department show at in April, 1916, there was an increas in employment in all of the industrie of the country over the same mont in 1915. The increase in cotton manu c- turing was 7.4 per cent. The grea st increase was 85.6 per cent. in the in s- tries connected with car-building. ne average increase for ten great indus es

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w 35.71 per cent. The same industries s wed a net decrease in employment o r March, 1916, of about 3.6 per cent., t greatest decrease being in the boot a shoe industry.

Iission Buildings Now Barracks. erican missionaries arriving from T key on June 21 reported that the s ool and hospital buildings of the erican Board at Marsovan and Sivas i Turkey, valued at half a million d ars, had been taken over by the T ks for military purposes and the n sionaries had been compelled to a ndon their work. Other schools in T key have not been molested and are c ying on their work as usual.

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The Mexican Situation

Continued from page 796

rds of California, Missouri and Kansas w ordered to the Mexican border and pro- c led at once to concentration points des- i ted by General Funston.

merican consuls in Mexico, immediately it ecame known that the American reply to ranza's latest note would be an absolute r sal of his demands, began to arrange for t passage out of Mexico of Americans in t country. It is not known definitely how m y Americans are still in Mexico, but it is p able that aside from twelve or fifteen h dred in Mexico City there are less than 5 0 Americans in the various states of the s hern Republic, and these have been reach- i the border by various routes with only oc- c onal opposition from the Carranza author- it . On June 19 Carranza addressed a body o tudents in Mexico City and again repeated h determination that American troops s ld not again cross the border. He also a n reiterated his desire for peace.

n June 18 a landing party from the U. S. boat Annapolis was attacked by the xican shore guard at the Pacific port of atlan. The fire was returned. Boat- s in's mate I. M. Laughter was seriously w nded and several Mexicans were hit. o American officers were arrested by the xicans and later released. On June 20 etary Daniels sent a request to Congress f authority to increase the personnel of the n y by 20,700 men, with discretionary au- t ity to add another 13,000. If both ad- d ons were made, the personnel of the navy w ld reach 87,000 men, a sufficient number t put in active service every vessel of the erican navy now in service or in reserve, c out of commission but seaworthy. The retary also requested that the new navy l provide four dreadnoughts in addition to t units already authorized. On the 21st. v d reached El Paso through Mexican sources t a clash between a patrol of General shing's troops—a detachment of the th Cavalry (colored)—and Carranza liers had occured near Carrizal, nine miles thwest of Villa Ahumada, Mexican field dquarters in northern Chihuahua. Gen- Felix Gomez, in command of the Car- za troops, was killed. Twelve American t pers were reported killed, and seventeen t en prisoners and interned at Chihauhua y. Captain Charles T Boyd and First ut. Henry R. Adair were killed. The Mex- i loss is given as in the neighborhood of t score. Reports disagree as to the manner he clash, Mexicans charging that the Amer- s fired upon the bearer of a flag of truce, ile other reports charge that the Mexicans de use of the flag of truce to decoy the ericans into a position where they could be ed by machine-gun fire. The American force of about 91 men fought a force of 800 Mexicans for five hours, and then the survivors retreated across the desert, taking their wounded with them. An official report from General Pershing, on June 23, confirmed the report of Mexican treachery.

The Mexican garrison at Juarez opposite El Paso evacuated the town on June 22, many civilians going with the troops. General Bell ordered a brigade of American troops held in readiness to occupy the town which was left without a government.

Secretary Lansing, on June 22, sent to the diplomatic representatives of all the South and Central American nations an identical note enclosing a copy of the note of June 20 to Carranza and disclaiming any purpose of intervention in Mexico, stating that "Hostilities, in short, would be simply a state of international war, without purpose on the part of the United States other than to end the conditions which menace our national peace and the safety of our citizens." The Carranza government is conducting throughout Latin-America a vigorous propaganda to make it appear that the United States is the aggressor and is forcing a war of conquest on Mexico with the ultimate object of extending its boundaries to the Panama Canal. (See page 811.)

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Through the dawn's early light at the American camp in Mexico

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The War in Europe

By ANTHONY ARNOUX

SINCE the lapse of time has now been sufficient to develop the Russian offensive against the Austro-Germans so as to enable us to appreciate with some degree of clearness its strategy and objectives, and to estimate its chances of realizing its purpose, it seems appropriate to review the events of the past few weeks.

General Brussiloff, the Russian commander in south Russia and Galicia, on June 2 found his forces occupying a line beginning at Czartorysk and running thence south a couple of miles to the east of Kolki on the west bank of the Styr River, thence running about five miles to eastward of Olyka, whence the line made a short curve to the west and then curved east again and, rounding the fortress of Dubno, then in Austrian hands, ran almost due south to the eastern outskirts of Alexsinice, on the northern border of Galicia, the town itself being a sort of No-Man's Land between the Russian and Austrian battle lines to the east and west respectively.

From the Galician border the Russian line ran slightly southwest to the head of the Strypa River, which runs roughly south and north until its junction with the Dniester at Koszylowce. Thence the Russian line turned more to the southeast, following the northern bank of the Dniester to a point a little to the east of Zaleszczki, and thence, turning more directly south, ran across country to a point on the northern bank of the Pruth River, almost directly opposite Czernowitz, Bukowina, which northern bank it then followed more or less closely to the Rumanian border.

For the past five or six months Russia has been preparing fresh forces of men, and importing additional supplies of ammunition, projectiles and military stores, with a view of initiating an offensive on some point of her long battle line in the early summer; and this offensive, it was finally decided, should be delivered by General Brussiloff, who was accordingly during the month of May reinforced very heavily with both men and munitions of war.

The two objectives of this offensive were, as a glance at a map will show, Kovel in Volhynia and Lemberg in Galicia. Kovel is an important railroad center, and its possession and the control of the railroad radiating from it would most seriously embarrass the Teutonic lines of communication as far north as Prinsk, and at the same time a Russian capture of that town would drive a wedge between the Teutons operating in Poland and southern Russia and those operating in eastern Galicia, which might have serious consequences to both forces.

The other objective was Lemberg, Galicia, a town which the Russians are very anxious to possess, as, aside from its strategic importance, both this town and indeed the whole of eastern Galicia are most largely populated by the same people as those who inhabit the adjoining Russian province of Volhynia. The people of this race, however, who inhabit eastern Galicia are out of sympathy with the Russian government, principally on account of the religious persecution, as they state, of their brethren on the northern side of the frontier. One result of this feeling has been a growing friction between these inhabitants of eastern Galicia and the Russian government, which state of affairs the Russian government hopes to put an end to by the annexation of eastern Galicia.

THE strategic plan on which General Brussiloff decided to accomplish these aims (the capture of Kovel and the seizure of Lemberg) was comparatively simple. As regards Kovel it involved a direct drive to the westward from that part of the Russian line centering at Olyka, which involved the capture of the fortress of Lutzk, lost to the Austrians last year. As regards Lemberg, it necessitated two simultaneous movements, the first from about the same center southwestward, taking Dubno town and fortress, also lost to the Austrians last year, and then proceeding along the railroad from Dubno to Radziwilow, with Brody, the first town in Galicia, for its immediate objective.

Brody once in Russian possession, Lemberg would have been menaced from the north. The second movement involved a general advance of the Russian army in position along the line running from Aleksiniec, in northeastern Galicia, already mentioned, to the Dniester River to the westward, which movement successfully executed, simultaneously with the first movement, would have

Continued on page 811

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First Field Artillery of the New York State National Guard harnessing up in the armory preparatory to leaving for mobilization camp at Beekman, N. Y.—and on their way through the city

Filled With the Holy Ghost

A SERMON

By

*REV. J. H. JOWETT, M.A.**

TEXT—Acts 2:4. "And they were all filled with the Holy Ghost."

WHAT was the spiritual condition of the disciples when the day of Pentecost dawned?

If I can only ascertain the attitude of their souls it may be that I, too, may assume a similar posture, and consequently share their hallowed experience.

Well, in the first place, they were engaged in prayer. Now, whatever else we may say about prayer, it is made clear by the teachings of Scripture that it opens a road between the suppliant and his God. A similar principle prevails in other relationships than that of the human and the divine. Aspiration always establishes communication between the aspirant and the end to which he aspires. It creates a kind of subtle telegraphy; it is a mode of conveyance or correspondence between the desiring subject and the coveted goal.

The principle is true in literature. The craving for intimacy with the masters and masterpieces of literature inevitably establishes a fellowship and communion. It is the same with music. It is the same in art. Desire cuts a highway to the desired end. The principle is also applicable in base relationships. A great craving for carnal delights opens a road on every side to the kingdom of mammon. Aspiration is the minister of correspondence, whether in things bad or good. Now these disciples were craving God, aspiring after the things of God, and therefore between them and their God there was "a highway and a way" for heavenly merchandise.

And then I am told they were engaged in united prayer. They were meeting "with one accord, in one place." Now, fellowship intensifies individual passion. Smouldering embers, when raked together, burst into flame. There is a subtle ministry of invigoration in the mass. The members of a regiment can accomplish deeds of which, in isolation, they would be incapable. An instrumentalist finds added inspiration when he is one of a band.

This is one of the secrets of the power of a revival service. There is an energy in numbers, and the emotional influence of a crowd deepens the emotion of all who compose it. And so it is with prayer. When two or three are met together, the individual craving is deepened and enriched, and the correspondence with the Eternal is consequently broadened and intensified. This, then, was the mood of the apostles. They were in the attitude of holy aspiration, an aspiration made all the more acute and fervent by the energy of united communion.

"AND they were all filled with the Holy Ghost." The Spirit of God came upon their spirits and possessed them in mighty and mysterious union. I do not think that the momentous occurrence is altogether remote from experiences which we can witness every day. The spirit of a mother comes upon her craving child, until between the two there is marvelous communion. The mother conveys herself to her child until the child is "the mother over again." This finds further illustration in the experience of the disciple drinking in the Master's spirit.

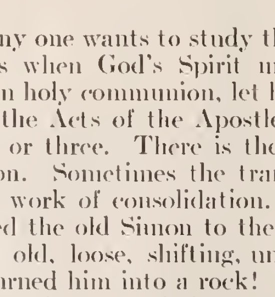
Take the followers of Newman in his great Oxford days. They paid him admiration, homage, and reverence, and between their souls and his the roads were clear and open; his spirit consequently came upon their spirits, and they became one with him in thought, in purpose, and even in manner and stride. I know that these illustrations are pathetically imperfect; they dimly suggest to me the mystic coming of the Spirit of God into the frail dwelling-house of man. God's spirit can communicate itself to the human spirit, it can "enter in at breast and brow," and in a most real yet mysterious way the divine and the human enter into communion and become one.

And this union of the Eternal Spirit with the human spirit is represented in this chapter under the symbolism of wind and flame. When God's spirit comes upon the human spirit it operates like the wind. It is surely not without suggestiveness that it would not be altogether illegitimate to offer the translation, "and the Holy Wind came upon them!" It was like the mixing of two airs, and the creation of another spiritual climate for the soul of man. It was like a fresh wind sweeping down the slopes of a hill into the stagnant vale, disturbing the sultriness, and filling the place with the power of a resurrection.

And who has not witnessed the miracle when the Wind of the Spirit has been blowing upon human life like a gale? Who has not noticed when a man's moral and spiritual climate has been entirely changed, and there has been quite another air about him? "So is everyone that is born of the Wind."

And the second symbol under which this union is represented is the symbol of fire. When God's Spirit comes upon the human spirit the ministry is one of holy flame. Moral passion is begotten, hallowed enthusiasm is kindled, there comes the mood and ardor of the Crusader. A man becomes "a burning and a shining light." The old chilling disposition has gone; the old lukewarmness in the presence of mighty issues is a thing of the past. The man becomes like Henry Martyn and "burns for God," because he is baptized "with the Holy Ghost and with fire."

NOW, if any one wants to study the resultant miracles when God's Spirit mingles with man's spirit in holy communion, let him seek his materials in the Acts of the Apostles. Let me mention two or three. There is the miracle of transformation. Sometimes the transformation appears as a work of consolidation. The Holy Spirit changed the old Simon to the new Peter. He took the old, loose, shifting, undependable Simon and turned him into a rock! He consolidated hearsays into convictions, and changed timidities and hesitancies into glorious heroisms. And such has been the multiplied experiences of the church; "Out of weakness they were made strong!" Granite powder has been consolidated into granite blocks.



And sometimes the transformation app rs as transfiguration. "And they saw his fac as it had been the face of an angel." That w a man in whom the Holy Spirit was dwelling, d he had become "light in the Lord." And hu n life always becomes gracious and graceful w n it becomes grace-filled; it puts on "the bea y of holiness."

Only a short time ago, I was in the Nort of England, and the proud minister introduced e to "one of our trophies," an old soldier wh in his latter days has received the Holy Gh t, and has thereby become the "child of lig ." Is there not, in this very town, one who use to spend the larger part of his time in jail, and w is "a partaker of the divine nature," and his ld vice-ravaged face is like a weather-beaten t illumined old church, or, better still, let me y he is like an old battered lamp, but with a e light shining within it! He is transfigured.

And sometimes the transformation app rs as revolution. When the Holy Spirit co es upon the human spirit, it acts like a my ic alchemy which makes lily-white lives from de d and sodden habits. Talk about the manufac re of gems! Turn to the Acts of the Apostles d see out of what strange material the Lord ma es his jewels! "Fornicators, idolators, adulte s, effeminate, thieves, covetous, drunkards, e-vilers, extortioners . . . and such were som f you; but ye are washed, ye are sanctifi ." This is the kind of revolution accomplished y the wonderful energies of the pentecostal sp t. "They shall be mine, saith the Lord, wh l make up my jewels."

ANOTHER resultant miracle, which hap s when God's Spirit mingles with m 's spirit, is the creation of a large and gracious m d of comprehension. Turn again to the Act of the Apostles and see what a widening d lengthening of the vision there is in referen o the hopes and possibilities of the Gentiles. e Holy Spirit always works in the directio of inclusiveness. Where there is intolerance d suspicion, there has been no blowing of e heavenly gale. There is no community in r land which has more evidently enjoyed e presence of the Holy Spirit than the Frie s. and there is no community which has n marked by a spirit of such rich and lib al comprehension. A stern isolation always den es spiritual impoverishment, as a generous c -prehension always indicates spiritual ful s. Individual pools along the beach obtrude t ir separation at low tide; when the tide is at e full they fill to overflowing, and become on

And lastly, when the Holy Spirit comes u n man's spirit there is a buoyant exultat n. There are some amazing combinations in e Acts of the Apostles which almost startle on in their apparent inconsequence. Put these o together: "And they raised persecution aga st Paul and Barnabas and expelled them ou of their coasts. . . . And the disciples were fi d with joy and the Holy Ghost!" That i a miracle which requires no labeling.

During the recent storm, which broke ou in the night, the birds of the woods began to s g! The lightning flash awoke their melody. is may have been from fear; but in the realm of e spirit it is the effect of holy confidence and tr st. "And at midnight Paul and Silas sang."

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* Pastor, Fifth Avenue Presbyterian Church, New York City.

Daily Meditation

FOR EVERY DAY IN THE YEAR. LED BY

J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON SEDGWICK COOPER

Watching Unto Prayer

SUNDAY, July 9. Eph. 6: 18. "*Praying and watching thereunto!*" This watchful suppliant is not, I think, just looking out for the answer to his prayers, although that is a very vital t of a suppliant's mission; but he is eagerly watch- i for people to be prayed for. He is on his watch- t er, vigilantly scouring the highways and byways f folks who specially need the strengthening ministry his intercession. John Smith of Harrow used to that he liked to walk down Fleet Street, where t people seemed so bent on business that they sely needed his prayers to help them. And so that secrated soul would go along the crowded thor- ghfare, looking into people s faces, and then lifting t ir souls on the wings of intercession. He was a gat watcher unto prayer.

And what a big and businesslike conception of yer this is! This man goes along the road, sees a t d, weary, war-beaten face, and immediately ngs into gracious exercise the beneficent ministry supplication. I wonder to how many aching hearts Jn Smith brought sweet inspiration and refresh- nt! And the souls never knew this passing minister evival! They told their friends that the cloud had ed, that they felt much brighter, but they never w the human source of the sunshine, nor from what rter the mystic wind had blown. One of God's tchers had seen them as he went by, and divine racles began to be wrought.

Vhat times we should have if this apostolic habit e ours! The ordinary road would become the hway of our God. The divine flower would possess t wayside bush. Lives which have been barricaded inst the Lord would open to receive him. And erywhere men and women would feel more rested, n in the midst of turbulent circumstances, as ugh to the power of walking there had been added t gift of wings.

And what about the watchers? What times they uld have! Because there is nothing which so re- fshes a soul as the bringing of refreshment to another. r Lord sat wearied at Jacob's well, but when he an to minister to a woman who was oppressed by aleeper weariness his own spirit was renewed: so ch so that when his disciples returned they asked h astonishment, "Hath any man brought him ght to eat?" In these realms the grace we bring to ers refreshes our own soul. There is no joy like joy we find in "the water of salvation," and ecially when we are handing the water to others. hen John Smith walked along Fleet Street, watching o prayer, it became to him as the street of another y, in which there is the tree of life. J. H. J.

The Unwearying Shepherd

MONDAY, July 10. Micah 5: 1-8. "*He shall stand and feed his flock in the strength of the Lord.*" e previous verses, quoted in Matt. 2: 6, clearly icate the application of these sublime words to our d. He came forth from Bethlehem Ephratah, his goings forth had been from eternity. He re the frail nature of an infant of days, but his is strength of Jehovah. We have here depicted his essant activity in behalf of his people. He is at s day standing and feeding them. They are scat- ed wide as the poles asunder; but our glorious pherd can see every sheep and lamb of his flock, l he gives them constant tendance. His eyes never mber, his heart never ceases to beat with love, and shoulders are constantly bearing back to the fold exhausted stragglers of his flock. The church may called to experience cloudy and dark days; but the od Shepherd will be with them in the valley of dow, and will deliver them from all places whither y have been scattered. He will himself feed his ep and cause them to lie down. Oh blessed careful- s and divine activity of our gracious King! Always tending against our enemies and shedding his cious influences on his friends. It is for this son that they abide, because he is great unto the ls of the earth.

But, combined with the gentleness of his Shepherd- ure, notice his majesty. Whatever he does is "in majesty of the Lord his God." Jesus is greatly to reverenced. The familiarity with which we ap- ach him must always be tempered with the deepest l most reverent adoration. He made himself of no utation, but at his name every knee shall bow of se in heaven and on earth. It is for this reason that he can be "our Peace," because in him the majesty of God and the weakness of man blend in perfect union. F. B. M.

The Psalmist's Belief in Immortality

TUESDAY, July 11. Ps. 73: 26. "*God is the strength of my heart, and my portion forever.*" The secret of the psalmist's faith in immortality seems to have been the clear consciousness of the presence of God in his own soul. None outdid him in picturing the weakness of the flesh. He impresses one as having looked into the deepest depths of sorrow and sighing and sin, but his songs always end on a rising note; his dilemma is a doorway through which he flies into God, his refuge, his fortress, his high tower, his rock in a weary land, his eternal hiding-place from the strife of tongues.

The Psalms are filled with contrasts—first the danger, the iniquity of the individual heart; then comes the sun-rising, the ever-present consciousness, "Thou art near, O God," that runs like a rich refrain through all these wonderful autobiographies.

Why do I believe in the immortality of the soul? Is it not, to speak simply, because I have had experiences that make me sure that God is in my soul, and therefore a part of me here? I see all other things change and pass away; even my own physical body is utterly changed; nature and earthly goods change and disappear before my very eyes. But the essence of my personality, my consciousness, abides from youth to old age, virtually unchanged. It is my hold upon God, of whom it is a part. The everlasting principle is the supernatural life of God in this life and in all life, and that eternal principle is the life of my own soul. C. S. C.

The World's Need of Christ

WEDNESDAY, July 12. Haggai 2: 1-9. "*The Desire of all nations shall come.*" Many things are changing before our eyes, but there are others which abide, and these are the most important. The shakings do not affect them. God is the same. The soul of the race remains singularly unaltered, as is shown by the literature, monuments, and civilizations which are being disinterred from the past. And sin remains the same. Christ also remains. Society has not stood still during these nineteen centuries, but no advance has meant dropping him behind. Science has made vast progress, but though some of the old theories have given way, the fact of Christ has survived. We are in the throes of the greatest social upheaval that the world has ever seen, but above it all the Cross of Jesus rises in undimmed majesty and glory. And why? Why does Christ remain unshaken as a rock amid wild waves? The answer is unmistakable. He is the Desire of all nations. He meets needs in the human heart that are as deep and universal as humanity itself. From Galilee to New York, the souls of men have found in him peace amid storm, tranquillity amid alarm, rest amid disquiet, salvation from sin, redemption from evil. He has been the source of endless inspiration and devotion. He has made myriads of saints. He has inaugurated vast revolutions fraught with benediction. "Hark to the inner witness; Christ is here." Christ and his Gospel remain, and the hope, joy, and peace which are our eternal possession. See to it that your heart is clean and pure, with desires that reach upward, and you will find in Jesus perfect satisfaction and bliss, which in turn will prove his Gospel to be divine. F. B. M.

Conscience on the Heart

THURSDAY, July 13. Jer. 31:33. "*I will put my laws on their heart.*" It is not the fact that the laws of God are written on our hearts which needs special emphasis, but rather the method by which these rules of conscience become workable in our lives. Conscience requires solitude and individual meditation as an atmosphere in which to speak to us. In the crowd, we do as others do, more or less thoughtlessly. "Every one else does it"—this phrase is the note that deadens conscience. George Matheson has said: "Love demands at least two; conscience is a voice to one." When in the solitary region of the soul we begin to measure ourselves against what we might become, when the great white life of the Christ rises before us, then God's writing on our hearts becomes luminous.

In Browning's "Easter Day," we find no vast assembly standing before the judgment throne, but one single human soul in solitude, as if to picture a crowd would spoil the judgment. Each heart must be opened and read alone. Cardinal Newman has the same thought, evidently, when in "The Dream of Gerontius" the man opens his eyes in heaven on Jesus alone. When the book of life is opened, each sees only the volume in his own hand, his own life.

One trouble with our conscience judgments is that they are so often in the crowds that are seemingly doing the same things. We thus easily excuse ourselves, and conscience becomes silent.

A young man said to me after a Bible conference: "I wish that my room-mate had been here tonight. *He* needs these things we have heard." So in a crowd we think of others, how it is "hitting" them; it is only when we have entered into the secret chamber and locked the door, that the laws of God written for us on our inmost heart become plain. C. S. C.

Times of Heart-Searching

FRIDAY, July 14. Zech. 3: 1-10. "*The high priest standing before the angel of the Lord.*" Beneath those latter words we recognize the Angel-Jehovah, who appeared to Moses in Exodus 4. We are all called to be priests unto God, offering up spiritual sacrifices, acceptable to God through Jesus Christ. But are there not times when we are clothed in filthy garments, no miter on the head, no insignia of our office on our person, whilst our disheveled robes tell the sad story of neglect? Are there not times when we feel unworthy and unfit to enter on our sacred duties? At the hour for household prayer, we are conscious of a soiled heart and a ruffled peace. As we ascend the pulpit, take our class, or mingle with our fellow workers, we recall bursts of irritability, proud and vainglorious thoughts, foolish words, deeds of shame; and we feel the incongruity of standing up as God's messengers between the living and the dead. At such times we resemble Joshua, with his filthy garments.

Our sense of shame is more acute as we stand before the Angel of the Lord. In the world's twilight much may pass muster which, in the light of our Master's sweet and holy presence, must be utterly condemned. Garments that serve well enough in dark, wintry days will not bear the searching scrutiny of the spring. And Satan reproaches us bitterly. But the Lord rebukes Satan. He has plucked us from the fire and will not fling us back into its consuming heart; but clothe us with fresh purity, and crown us with the miter of a renewed consecration. F. B. M.

The Death of the Righteous

SATURDAY, July 15. II Tim. 4: 7. "*I have fought a good fight, I have finished my course, I have kept the faith.*" The hour is nearly come for Paul to put his head in the mouth of the lion, Nero; but it is better to be a martyr than an emperor, to wear a crown of righteousness than of golden, perishable glory. To the world, Paul's life seemed a failure; to saints and angels it is one of majesty and heroism, just about to be ushered into the presence of the multitude of the redeemed. With perfect love casting out the fear of death, Paul meets the monster with joy; even longs that mortality might be swallowed up of life, that he might depart and be with Christ, who hath abolished death and brought life to light.

To Paul, dying was but changing climates of the tempestuous and deadly for the healthful shores of the heavenly Paradise. Paul has fought the battle of life to a triumphant victory, won the race for the crown, and is now being covered with unfading laurels, as he is about to enter the celestial city. The evening time in his prison cell is bright with the brightness of the eternal morning. To him to live was Christ; to die was gain. Many a Christian soldier, when he comes to unloose his armor and look toward home, finishes his course amid songs of joy. John Wesley, when dying, kept repeating Watts' hymn, "I'll praise my Maker with my breath." At last, he could get no further than, "I'll praise, I'll praise." Lord Shaftesbury, when dying, said to his daughter, "Read to me the words beginning, 'The Lord is my Shepherd.'" When she reached the verse, "Though I walk through the valley of the shadow of death, I will fear no evil," a gentle smile came over his face, for he felt the mighty comfort of the beautiful song as he passed through the gates of life. E. W. C.

Our Editorial Forum

PRESIDENT
OTTO KOENIG

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GEO. H. SANDISON

SECRETARY
THEODORE WATERS

The Mexican Situation

ONCE again the country has been brought to the verge of war. We have reached the point where, from day to day, there has been the expectation of news that the break with Mexico had come at last, and that a conflict was inevitable. During these four years past, the patience of the American government and people has been sorely tried. So was the patience of Lincoln and McKinley tried while they were striving to avert war, only to be compelled to face it at the end. It may be our fortune to have a like experience. If so, let us face it bravely and unflinchingly, knowing that we have sought nothing but simple justice.

Our latest note to Mexico was practically an ultimatum. It brought the whole situation to a sudden focus, with the responsibility for the next move resting with Carranza and his advisers. We have already disclaimed any purpose of conquest, or even any desire for war. It was left for Mexico to decide whether it should recognize the justice of our demands and cooperate with us, or whether, by carrying out the threat of attacking our troops, both countries should be plunged into deadly strife.

The Mexican War seventy years ago had its actual beginning in an ambuscade and the capture of a small body of American troops. That historic incident has been significantly paralleled by the attack from ambush, by a Carranzista force at Carrizal, between June 18 and 21, on a body of American scouts, forty of whom were killed and a number captured. Whether this is the method adopted by the de facto government to force a break with the United States must soon become apparent. Of itself, the incident may not precipitate war. All the resources of peaceful diplomacy are not yet exhausted. There are elements in the Mexican situation that may yet combine to avert a serious rupture between the two republics.

The Christian Herald does not believe in war. It holds that no differences can arise between governments that are incapable of adjustment by peaceful measures, provided governments will yield to arbitration. Yet we must recognize the possibility of circumstances in which even the most peaceful and forbearing nation may be brought face to face with the evil of war by obstinacy of another nation. We have hoped that the Mexican problem might be solved satisfactorily to both governments, and good relations reestablished between them—such relations as exist between other Latin-American states and ourselves. But even if this sincere desire is now to be disappointed, we shall still have the consolation of knowing that our efforts at a friendly adjustment were based on a profound sense of justice and a generous desire for the highest interests of Mexico.

Whatever there may have been in our national policies toward Mexico in the past that is open to criticism, we cannot discuss these policies now. With the country on the verge of war, if not already actually involved in it, all other considerations must give way to the loyal desire that our government's attitude may be vindicated, and that a higher power may direct events for ultimate good. Yet even at this late hour we would still cling to the hope that a way may open to avert war, which can mean nothing but sacrifice and sorrow and suffering, in which there would be more loss than glory, and which neither nation really desires at heart. Nor should we forget that the road that leads to war is more easily entered than abandoned. It may prove a much harder task to get out of Mexico than it was to get in.

The Everlasting Arms

EVERLASTING is a long word. Everlasting is a long time. Everlasting Arms means arms that shall never grow weary nor weak. It is such arms as these that are under our souls.

Moses and Isaiah speak of an everlasting covenant. The other prophets also tell of that covenant. Isaiah speaks of an everlasting light; Daniel of everlasting righteousness; Jeremiah of an everlasting love; Isaiah again of an everlasting kindness; Matthew, Luke and John of everlasting life. All these everlasting things are summed up in the comforting words—the Everlasting Arms.

In our thinking and our emotion we have often the consciousness or the fear that we have not reached the foundations. We are distrustful, uncertain, apprehensive. Then we find a trust profounder than any we had reached before, an experience deeper. Then a truth deeper still, and a deeper experience. But the fear may still persist that we are not yet upon eternal foundations.

Then comes a day or an hour when we feel that we have reached at last the Everlasting Arms. We understand then why we were restless and troubled in the other days. We are finishing where we should have begun. We are forgetting the first words of the Holy Book—"In the beginning—God!" We are forgetting the Messiah's quick answer to the quest for the first commandment: "Thou shalt love the Lord thy God with all thy heart." We see that we have been putting other things between our hearts and the heart of God, not necessarily wrong things, or wicked things, or worldly things, but even good things—things like the church or the creeds. These things were meant to lead us to God, but we have been tempted to fix our trust and our love upon them rather than upon him, so our hearts have not been steady.

"As one whom his mother comforteth, so will I comfort you, and ye shall be comforted." "Can a woman forget her child, that she should not have compassion on her son? Yes, they may forget—yet will I not forget thee." "For the mountains shall depart and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee." "I have called thee by thy name; thou art mine."

But there is not only comfort and assurance in the Everlasting Arms. The power of these Arms is not only for us to rest upon, but to work with. Our souls fixed firmly upon the Arms of God, we draw from them everlasting strength for our daily work. "We are workers together with God." "It is God who worketh in us both to will and to do of his good pleasure." We work restfully, triumphantly, because we are taking God's strength for the day's task. "He that is entered into his rest, he also hath ceased from his own works," working no longer with his own little, brief strength, but with God's everlasting Might.

Many centuries have passed since Moses spoke this word of promise to the people of Israel: "The eternal God is thy refuge, and underneath are the Everlasting Arms." Again and again the nation of Israel has slipped from that sure foundation. The church of Christ has been built upon it. This, too, has often slipped. Thousands of souls have found the comfort and power of those arms and then forsaken them. Our own souls have wrenched themselves away once and again from this sweet and strong protection. Just now the people of the world are in sorer travail than ever before because they have refused to remain in the will of God.

Shall we not come back to the arms of God? Shall we not beg others to join us in that happy place of rest and victory? Shall we not announce to the church and to the world that their only Hope is there?

War Against the Anti-Social Spirit

HERE is a real war going steadily on while matters with Mexico grow less tangled or more tangled, pointing now toward war and now in the other direction. From forty to sixty thousand cloak and suit makers in New York City were planning to celebrate on June 28 or 29 the eighth week of their strike against the Manufacturers' Association. Public sympathy in this case has been more than ordinarily with the strikers, because the trouble began with a lockout on the part of the manufacturers, thousands of workers being turned away and kept away from their machines, and because later the manufacturers refused an offer of Mayor Mitchel to arrange for arbitration with the strikers.

As in other wars, this war means death for some. The first fatalities were reported on Monday, June 19, when information was given out of the death of two infants, due to the poor health of their mothers on account of the privations necessitated by the continuance of the strike.

Also, as in other wars, the strike is developing a solidarity between groups of similar interests, a solidarity that is expressing itself, not only in cooperation, but in sacrifice. At a mass meeting of the Cloth Cap and Hat Makers' Union, held on the same night that the death of the babies was reported, the members of this body voted to give three per cent. of their weekly wages to the cloak-makers as long as the strike lasts. This is only one of many cases in which the workers of other trades have made contributions. Even little girls, who have hard work to get through the long year on the small wages earned in their short season, are helping their fellow workers of the other trade. Workers of other cities have also contributed.

Rich, as well as poor, are helping the strikers. Money is being raised by the Women's City Club, and large sums of money have already been contributed. The Board of Directors of this exclusive organization declares: "The directors feel that the Manufacturers' Association, in refusing arbitration when offered by the chief executive of our city, and in their attempt to open their shops and ake individual bargains with their workers, have ken an anti-social position, not to be tolerated h the community."

Sympathizers' have given time and streng as well as money. Thousands of pickets on duty c ing the strike have been reinforced by sympathizers om all walks of life. Among the various places ut zed as rendezvous by the strikers is the Labor Te ple, a Presbyterian church at the corner of Second A nue and Fourteenth Street.

The City Club directors have epitomized th situation in their phrase: "An anti-social position t to be tolerated by the community." The acute uation at New York is simply one detail of a wides ead conflict. Religious people, as organizations ai individuals, must ally themselves squarely and enuously on the side of those who are clamori for social justice and against the program of thos who are following the anti-social spirit, which, being nti-social, is of necessity anti-Christian.

Religious Interviews

THE YOUNG MEN'S CHRISTIAN ASSC IATION is developing a form of Christian ork which is worthy of attention, commenc ion and imitation. A booklet recently issued, en led "Religious Interviews," gives the outline o the method. The plan is to enlist the services of m ure Christian men and arrange for interviews be een these men and the younger men, either those ied with the Association or non-members. The p of the religious interview gives the young Christi , or the young person who has not yet decided to b ome a Christian, an opportunity to unburden his art, confess his struggles and failures, and get suc elp as can come only by a face-to-face, heart-to art talk with one who is walking with God.

Some time ago Dr. Robert F. Y. Pierce, who s of recent years been addressing the men and b of Wall Street in open-air meetings, opened an of e in one of the large office buildings of the street f the purpose of carrying on this same method of p ate interviews on religion. After addressing his lis ers on the street, Dr. Pierce announces that he h an office in an adjoining building and invites an who are interested to meet him there to continue th discussion of things spiritual and eternal.

Dr. Harry Marsh Warren has also been sple dly successful in a unique field. He is the Hotel Ch lain of New York, and has had a remarkable expe nce in saving from suicide many weary and discou ged men and women. The loneliness of stranger n a great city is overwhelming, and many a st of despair has been poured into the sympathetic e s of this man of God.

There ought to be in every city places widely k own and well advertised to which individuals wh are burdened with sin and sorrow may go for conso ion and guidance. Jesus spoke often to the multi des, but he spoke often, heart to heart, alone, wit one seeking soul. It is a kind of work Christians ou t to learn to do again.

Restaurant Reform

WHAT may result in a widespread cam ign, as far at least as our big cities are conc ed, is now under way in New York. R ent advances in the cost of almost all the necessa s of life have directed official attention to the qual of food now being supplied to patrons in the resta nts of the metropolis, and a general inspection b the Board of Health has produced some surprising r ults. Of 265 restaurants inspected in the course of a ek, only seven were rated as "good," being places in hich the food served and the kitchen hygiene were oth unexceptionable. Twelve others were rated " ir," while 246 were placed in the "bad" class. As ere are over 5,000 public eating-places in the city, the proportions indicated in the early stages o the investigation are maintained, the Health Boar will find itself confronted by a huge problem. list of conditions or rules is issued by the Health ard, calling for absolute cleanliness, good lighting and ventilation in the kitchen, medically certifie employees in clean, washable clothing, hygienic re gerators, screened doors and windows to shut out ies, all apparatus and cooking utensils to be of irrep chable cleanliness and the general conveniences to the health standard. Briefly, the rules are such , if followed, would result in good, wholesome od, properly prepared amid sanitary surroundings and handled and served by clean employees. At p ent there are only three states—Tennessee, Indiana and North Carolina—that enforce restaurant regula ns.

The Bible and Newspaper

CONDUCTED BY

FERDINAND C. IGLEHART, D.D.

Died from Joy

MANY have died from grief, now and then one dies from joy. Patrick J. Sullivan of the New York City fire partment, who three months ago heir to $55,000 and instead of igning his strenuous job went back his blue uniform and duty out of love for them, died suddenly the er day. He was a lieutenant in e department, and had undergone amination for the position of otain, and had just been notified at he stood fourth in a long list candidates. He was overjoyed at e news and started home to tell wife about it, when he halted at e door of the headquarters, put his nd on his forehead, muttered nething, and fell. When his comdes lifted him they found that he s dead. He had stood the strain many hard fights through hot ys and frozen nights, and it is ely that his heart was weakened the strenuous labors of his calling. w many of these brave firemen ash their lives out to save the es and property of others! This o studied hard, improved his nd, was justly ambitious, and had ned his promotion. He did not e to work at all, but loved his ling. How natural for him to nt to drop everything and tell his e of the good news! It was the erflow of joy that came to him at stopped his heart so suddenly. rist's promise thus included supme joy for the human heart: *"hese things have I spoken unto you, t my joy might remain in you, and t your joy might be full."* (*John : 11.*)

Poisoned-Pen Writer

HE editor of a college magazine in a Western university was too e with his pen. The name of the per was the Research, but with him was the "Sword" with which he t right and left, wounding those o disagreed with him and espelly those against whom he had a sonal grievance. Four of the men had slandered caught him, carried n out into the country, cut his ir in jagged rows, painted his face th iodine, and then let the "yelv" victim go. Added to this grace was expulsion from the iversity on the charge of making eckless and inexcusable publican of defamatory charges against low students." The disgrace was e keener because the editor was a ior, a brilliant man, a Phi Beta ppa, an orator, and the winner of oveted poetry prize. A free press important, is necessary in a mocracy. But the law does not ow the defamation of the character the innocent, and makes it a crime th a heavy penalty when it is done. me papers and editors are scandalngers and should be treated with ntempt by all decent people. They the hissing rattlesnakes of society, king their fangs into the veins of se around them. The poison pen e the poison tongue, *"setteth on fire course of nature; and it is set on fire hell."* (*James 3 : 6.*)

nimals and Birds Imported

HE Atlantic Transport liner Minnehaha arrived in New York the her day from London with a collection animals and birds on her "tween cks" that included Russian bears, ringboks, antelopes, gazelles, antters, blue-faced chimpanzees, orangoutangs, Madagascar drumdrums, which eat while they sleep, according to Chowder Lall, the attendant; gnus and other horned wild animals from South Africa. There were thousands of canaries, parrots, macaws, cockatoos, piping bullfinches, lovebirds and flamingoes in big crates ready for shipment to various parts of the United States. The homeliest specimens on board were four Mariboo storks, which are four feet tall and have bills nearly half their size. The head and neck is bare of feathers down to the breast, and the wings are covered with a kind of rough wiry brown fluff, which gives the birds a moth-eaten appearance. Many of the animals with soft skin and fur and birds of gorgeous plumage with lovely dispositions were beautiful to behold. This ship, with its cargo of animals, reptiles and birds for the various parks, menageries and exhibitions of the country, suggests a floating zoological collection very early in the history of the race, which included *"every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort."* (*Gen. 7 : 14.*)

Destruction of Exposition Buildings

THE buildings of the Panama-Pacific Exposition, which excited so much comment and admiration, and for so many months housed such valuable collections of exhibits, are now being destroyed, and what seemed at the time to be the most substantial of structures become in a few hours a dusty pile of rubbish. Some of the statuary and decorations are sold to junk dealers, and to smaller exhibition resorts, and some of the building material is kept in stock for future sale by the wreckers. Most of the buildings are blasted down, and the material carted away for use in other structures, or to be consumed by fire. It seems like a waste of money to invest such large sums on temporary buildings, but it is not. All such things are educational. They represent thought, sentiment, enterprise, duty. The tearing down of material structures which have served their purpose seems a part of our earthly history. Houses blow down, burn up, or crumble in decay, but the thoughts they embodied, the purposes they served, endure. There are things about the gigantic mastery over nature at Panama and in the memory of it which can never be destroyed. In this transitory world the frail and perishable bodies contain the spiritual essence which is to endure forever. The tearing down of the perishable buildings of the exposition, and the death of the body, the residence of the immortal soul, illustrate the truth that "The things which are seen are temporal, but the things which are not seen are eternal." (*II Cor. 4 : 18.*)

Child's Presence of Mind

A FIVE-YEAR-OLD child of Lead, S. D., saved both himself and the family home from destruction by fire recently, although he was almost suffocated when the fireman rescued him. When the fire started he tried his best with a little pail to put it out. Failing in this he climbed up on a chair to the telephone, took the receiver off and coolly asked "Central" to give him the Fire Department, and notified them that the house was on fire, which brought an immediate response. The boy, however, was the cause of the trouble. He set the house on fire himself; not on purpose, but by carelessness. He and a playmate were alone in the house, and they got to playing with matches and set the bed afire. The companion made a bee line for home with fright; the little hero stayed and saved the premises. Children never should be allowed to play with matches under any circumstances. Much property and many precious lives have been sacrificed by such dangerous folly. In the moral and spiritual realm grown people as well as children are playing with matches, setting fires and causing damage not intended, realizing too late *"how great a matter a little fire kindleth."* (*James 3 : 5.*)

Plant Like a Chameleon

A FLOWERING plant is in most regards very unlike a chameleon. And yet one plant which made its usual appearance this season is like the lizard that changes its color. The chameleon, armed with a double skin layer, by nerve excitement changes from a rich yellow to brown and black, and from black back to yellow again. The dwarf-everlasting, the chameleon-like plant, changes the color of its flowers from white to brown and then back to white again. Early in the season the open woods and pasture fields put forth little tufts of woolly leaves, carpeting the earth with patches of white. A little later the leaves turned to green and silver, then little knobs of white flowers appeared. Half of them later turned to brown, and now the brown has made way for more white flowers. The disposition of the dwarf-everlasting to change its color is partly due to the fact that it bears two kinds of flowers: one kind, with large flat heads of creamy white florets, contains stamens only. These are the ones that turn to brown when their pollen has been distributed and their work done. The other flower heads are small and pointed and contain silvery white pistils, which receive the pollen. They remain after the others have turned brown and disappear. Their task is to keep alive until their seeds are formed for reproduction. What entertainment and mental benefit we gain by studying the divine thought in the mystery and witchery of the floral realm! We have this record of Christ's appreciation of flowers as the expression of his Father's handiwork and care: *"Consider the lilies of the field, how they grow; they toil not, neither do they spin, and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these."* (*Matt. 6 : 28, 29.*)

Farmers' Debt to Aborigines

IN looking over the growing crops of the land few realize the debt the farmer of today owes to the aborigines. The potato, tobacco, and corn of the fields had their origin in America, and their first cultivation at the hands of the Indians. The tobacco, which has gone to every corner of the earth, while a source of incalculable money value, is in reality a liability instead of an asset from the natives, and the draught on the richest soil and richer brain and nerve tissue could be wisely substituted by a healthy plant, a food instead of a narcotic. The potato has been taken from the Indians to be grown in Europe and in the Orient, and has become an important article of food and wealth. But by far the most important gift of the aborigines to our country and the wide world is the Indian corn. The annual product of this cereal is from two to three billion bushels, worth around a billion and a half dollars. Our corn was unknown in Bible times; the cereal called corn in the Bible is our wheat. *"All countries came to Joseph to buy corn."* (*Gen. 41 : 57.*)

Where Men Worship Men

By
F. G. HITCH, Missionary

NEARLY thirty miles from Payenjung, Kansu, China, near the border of Tibet, stands the home of Ku Rong Fuyeh.

Ku Rong Fuyeh is one of the few Tibetan dignitaries who have a liking for foreigners. Most of them are suspicious and distrustful. Ku Rong Fuyeh has learned a good deal of Christianity, though he has not, so far, accepted it.

One fine day in May my companion and I started for his home. Our journey sometimes led us along narrow paths at the verge of precipices and deep ravines. At one place, had the mule I rode slipped or stumbled, these lines would never have been written.

Bound on the selfsame journey was an old man riding a donkey. He was ailing, so was going to this Buddha in order to benefit by his prayers. The Buddhas, still considered to be very holy men who have lived in the world before, and may again, are greatly respected by the Tibetans, who worship them as gods. Ku Rong Fuyeh is a superior Buddha. They say he will no more come back to this world. He rules over about six thousand lamas in twenty odd lamaseries south of the Yellow River. The southwestern portion of Kansu is almost exclusively inhabited by Tibetans. Once it was a part of Tibet, but the Chinese took possession of it.

Reaching the Buddha's residence, which we recognized from a distance by the whitewash on the upper portions of its surrounding walls, we were ushered into a nice guest-room by attendant lamas. Part of the woodwork of the room is of carved fresco work. Pretty foreign wall paper covers the ceiling. Good Chinese pictures are on the wall. The wood floors are nice and clean. The windows are of paper and glass. On a raised platform at one end of the room were some fine rugs for guests to sit on. There were also some good Chinese chairs.

We each, according to Tibetan custom, gave a scarf called a "kha-ta" to a lama to take to the Buddha as a present of peace. Soon he sent us a nice tray of food, and shortly after he himself came, bringing us two better scarfs than those we sent to him.

HE is a fine, big man, thirty-nine years of age, with a large head, massive face, a short, thick neck, and hair closely cropped. He was dressed in a robe of crimson silk, with a string of prayer-beads around his neck. He is a pleasant, agreeable and clever man. We talked with him in Chinese. While thus engaged men came in and bowed down to him on their hands and knees; most of them bowed three times. Then he touched their heads with his hand, blessing them. When he did this I saw a look of pleasure come into the faces of some of them, disclosing their deep reverence for him as a god.

A few years ago, not very far away, a missionary and his wife had to flee for their lives from infuriated Tibetans, one reason for their fury being that the missionaries had tried to stop such worship.

The Buddha showed us over almost the entire palace. He has many foreign things: among them are foreign stoves, a sewing machine, a musical box, an electric battery, a telescope, a camera and a bicycle. No one could ride the bicycle, so he insisted on my riding it. That the pneumatic tires were too old to contain air made no difference to him! Quite a crowd gathered, and next day some people came over three miles to see it. One of his men, seeing it to be an apparently easy thing to do, essayed it, but he only succeeded in evoking continual roars of laughter from all present, the Buddha included.

There is a temple on the grounds, two stories high. In it, in a case with glass windows, are fourteen brass gods. The chief one is a woman god, named Derwa. We were told she existed long before Gautama. Next in importance is Gautama, known by the name of Shir Jar Fuyeh. These two idols are set with precious stones. In front of Derwa are three bottles of acid pyrogallic, shells and ornaments. In another case there are many brass gods. In front of the gods, low down, are one hundred and twenty brass basins and ten silver ones, all containing holy water. In yet another case is a red-colored god named Dam Chun. He has six arms and three eyes.

ON the afternoon of the third day of our visit we heard a great noise in the temple. Fifteen lamas had arrived in order to hold a *week of prayer*. And they had begun. They were seated, Buddha-fashion, on mats, in two rows. Before them were low tables. They had bells, small drums, one larger drum, two horns, and a pair of cymbals to assist them in their worship. Before them they had some of the bundles of prayers we had seen. At the far end of the temple was an altar on which were scores of gods, many very small, made of barley flour, with butter for eyes, ears, nose and mouth. More were being made—molded by hand. Many small wax lamps were burning. The lamas were chanting in unison. One bell was ringing all the time. Occasionally all the lamas except one stopped chanting for a brief space, one chanting alone in a deep voice, then all joining in again. Occasionally all the bells were rung together. Sometimes the two horns were blown in addition, and less often the bells, drums, horns and cymbals all sounded out together, and, combined with the chanting, made a veritable din. There is nothing in it of a spiritual nature. Noting carefully some of the lamas' faces engaged in the week of prayer, I thought some of them might well pass for depraved characters, and such, no doubt, they are. Some days they prayed for about six hours, probably, to gods that cannot see, or hear, or speak.

THE snow fell fast and a bitter wind blew on a December morning when I started on horseback for the far-famed Kumbum lamasery. A large bag, with an opening in the center, held Gospels, tracts, and so forth, also bedding and necessaries for the journey. This was thrown over the saddle.

The road crossed frozen and partly frozen streams without bridges. I had not gone far before I fell in with a lama who also was going to Kumbum, he to trade. I was very glad of his company, for he knew the road and I did not. He also was glad of mine, as there was danger of robbers. Everywhere was a wild waste of snow-covered mountains. We crossed two big mountains that day. As the lama had been over it many times his guidance was unerring.

At one place, climbing a slippery bank, my horse slipped and fell. In struggling to regain his footing we both fell over the bank together. Fortunately it was only about three feet deep. The horse rolled over at the bottom. I think I turned a somersault in the air, but soon found myself on my back, on the snow, still clutching the reins, but unhurt. The saddle and luggage were on the horse's side instead of on his back when he got up. Five hundred cash fell out into the snow, and some Gospels. It was nice work collecting the scattered cash out of the snow! Soon we went gingerly on. Right glad was I to see the whitewashed walls of the lamas' houses, rising terrace upon terrace on the hillside of Kumbum, on the afternoon of the next day.

The lamasery at Kumbum is one of the greatest and most famous of all central Asia. But I think its best days are in the past. Now about two thousand six hundred lamas reside there, though about four thousand five hundred are enrolled. Grenard records that in 1894 three thousand five hundred lamas were domiciled there.

At the entrance of the lamaser are eight large monuments, which c ain the ashes of eight Buddhas. ong years ago, at the beginning of the ing dynasty, after hard fighting the Ti ans were driven back from Chinese rritory, which they had overrun for undreds of miles. When the vict ous Chinese general reached Kumbu he sent for these eight Buddhas and aid to them: "You can read the future can you tell me when you are going to ?" One of them, shrewd enough to u derstand the general's mind, said: To-morrow." "No," said the ge ral, "it will be today." And it was.

QUITE a number of temples and buildings make up the lam ry. The chief temple, which is dedi ted to Tsong Kaba, the great reform of Tibetan Buddhism, has a roof of variously conjectured as being fro on eighth of an inch to half an inch ck. Inside is a large image of Tsong ba, said by some to be of gold, but is probably overlaid with gold. The mple threshold is covered with p ks, and we saw many poor deluded ple prostrating themselves in worship ere. Around the main building are any large prayer wheels, which are kep vell on the turn by the devotees, to ain merit.

Everything is well organized. arious officials control the lamas. We saw many lama acolytes—young oys six or seven years of age. These oys are trained, and, after passing th igh three or four stages, are recogniz as lamas. "Lama" means "superio erson." A lama is called "aka," ich means "elder brother." When the lamas here are engaged in cha ing prayers they wear hats shaped ike Grecian helmets, and long red cloaks.

In February, 1912, their great p yer hall was destroyed by fire, and w it their sacred scriptures. But now hey have a fine new building, and the alai Lama sent them from Lhassa full set of scriptures: one hundred and ght volumes, wrapped in yellow clot on the backs of fifteen camels.

CHRISTIAN work for the Tib ans at such a place as Kumbum uld be exceedingly difficult. A treme ous organized force stands ready to o ose the missionary and to offset every ort he may make. We know that d's power is sufficient for this. Th is great need for prayer on the pa of God's children in the home-land for the very, very few workers wh are laboring for the Tibetans both o the Chinese and Indian borders of et.

A Campaign Within the Campaigns

FIRST place on the November ballot of California has been assigned to the total Prohibition measure providing for the discontinuance of the sale and manufacture of alcoholic liquors in 1920, and second place to the partial prohibition measure.

The Campaign Federation, the central organization under which all the rest are working, has live committees on education, publicity, woman's work, young campaigners, and so forth. The California state superintendent of education, Edward Hyatt, is publishing helpful bulletins for distribution to educators and parents. University men and students are lending their aid in making temperance sentiment.

In all parts of the state, grammar and high-school students have been sharpening their wits to earn the vacation money offered by the Campaign Federation and the State Women's Christian Temperance Union for the best street-car advertising card in favor of making California dry, such a card to be placed in every alternate car that goes on the streets of every city in California for three months before the election in November. The woman's vote is counted on as a great help in freeing the Pacific Slope of the drink evil.

Another of the five states engaged this year in a "dry" campaign is Michigan. Detroit, with a half million population and 1,377 saloons, is the only large city in Michigan, and the liquor interests there are said to be halting the construction of the tabernacle for the Billy Sunday meetings next September. Outside of Detroit, the temperance sentiment is very strong. Forty-five of the eighty-three counties now are dry under local option. Lansing, the state capital, became dry at the April, 1916, election. During the past eight years, 2,934 saloons have been forced out of business in Michigan, or 600 more than are at present in the entire state. "When and where has the saloon founded a school, a church, or any other institution for the uplift of humanity?" demands Governor Ferris.

More than half of Nebraska became dry at the April elections. That means a great deal; for Nebraska has over a million population, and a vote will be taken on state-wide prohibition in November. There are only a dozen incorporated places of over 5,000 in Nebraska, Omaha with its 100,000 people being the center of opposition to the dry movement. The liquor power has entrenched itself in the law-making body of the state, which now finds itself surrounded by prohibition states, the dumping-ground of the undesirable citizenship that follows in the wake of the legalized saloon. All the best influences have united to wipe out the traffic, and the prediction is cheerfully made that the state will give 20,000 majority for prohibition.

A fourth state in line for prohibition is South Dakota, where the April elections showed large gains. There are now 268 dry towns, and over one-half the state is dry area. Pierre, the state capital, and Hot Springs, the Black Hills resort, became dry. The Builders' and Boosters' Congress, representing the leading industries in the state, has endorsed the temperance move nt. The 1916 campaign is a double ne, covering both prohibition and vot for women.

In Montana dry campaigners ave the same advantage as those of alifornia—the ballot in the hand of women. The prohibition measure t is predicted, will be carried largely b the women of Montana, where 6,000 en are engaged in the traffic.

The total area to be brought der prohibition (if these five cam ign states are won for prohibition next all) is 518,409 square miles, and the tal population (census of 1910) 10,62 27. In addition, there is a vigorous and promising dry campaign in Alaska ith its 64,356 people and 590,884 s are miles of territory. If Alaska also s uld be won, the total prohibition ar of the United States would be incr sed by 1,109,293 square miles.

The area of the nineteen prohi ion states is 2,292,847 square miles and the population 27,344,013. In add on, local option has so swelled the pr ibition districts elsewhere that more an 60,000,000, or 65 per cent. of the po lation, and more than 80 per cent. the area are under prohibitory laws.

JANE A. STEWA

Sports in Alaska

By
FRANK G. CARPENTER

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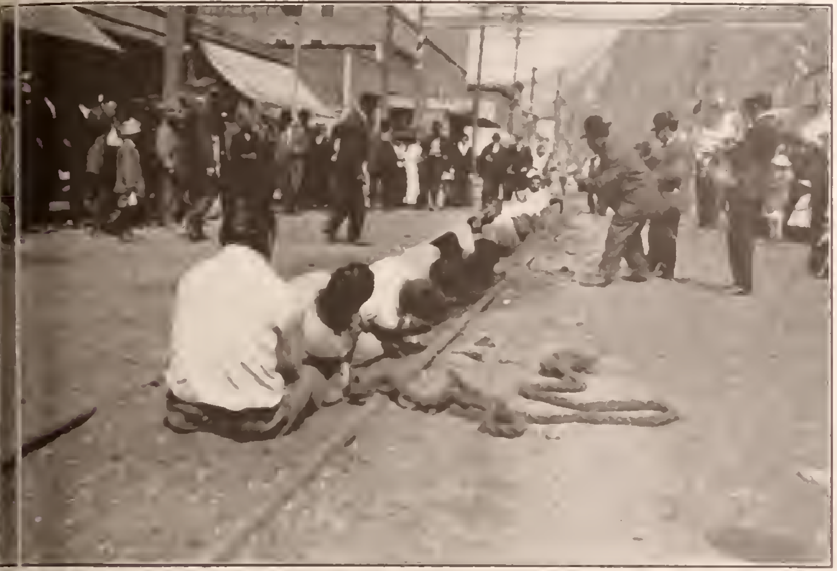
THE Fourth is celebrated in every town of Alaska. There is no doubt about the patriotism of this part of the world. I w more American flags on my trip fr Ketchikan to Anchorage than in th whole journey from Washington to Sa Francisco and northward to Seattle. E y town had American flags floatin from the houses, and a village of tw ty log cabins is sure to have two or ree flags flung out to the breeze. The people celebrate the Fourth and Ch tmas as the two great days of the yea Every town collects money for the Fo th by popular subscription, and the sp s often last for two or three days.

st year Fairbanks, in the very ea of the territory, had a two-day pr am. A copy of it lies before me. Th first day began with literary exercis including a speech and the reading of the Declaration of Independen This was followed by a baseball ga at Exposition Park. In the afternoon there were competitive sports, and ater in the day motor-boat races and swimming race. In the evening he was a dance, with music by the o band. On the second day there wa another baseball game, and sports ft oon and evening. Among the ea res of the latter was a chariot ac in which the best teams of the t ook part. Each chariot consisted f e front wheels of a wagon on wh a platform had been laid. The io s went on the gallop.

ong the evening events—it is as igl as day up to midnight the Fourth f ily everywhere in Alaska—there ve ladies' races, a ladies' nail-driving ontest and a tug-of-war. The m nt of prizes given was more than on housand dollars, and it was conri ed by the citizens, all of whom ve out in force to the sports.

e town of Anchorage was born onl last summer with the coming of he ilroad, and the baby municipality va ardly a month old before it celebra d its first Fourth of July. A place va leared of stumps in the center of he ty of tents for a baseball ground, an his served as the scene of the other po of the occasion. There were al eams of men and ball teams of vo n; and races of every description.

e Fourth of July came six days ef the first government sale of lots. o e then had a fixed habitation or a or. The most of the people lived n e flats in tents, waiting for the ov nment to lay out the town. There er perhaps a thousand tents, and hr or four times that many inhabi an All were expecting to make he fortunes in selecting good lots nd rowing up with the town. When he ction occurred the first lot brought $825 and the total sales of that day ran up to more than $100,000. Since then the people have shown much public spirit and patriotism. The town was laid out with large public parks, and there are to be tennis courts and amusement grounds.



A tug-of-war between rival Indian tribes

SO far I have to visit any town of size in Alaska that has not its baseball field. Owing to the topography of the town, which is built upon hills, rising almost straight up from the water, the diamond at Ketchikan is necessarily confined to the beach. It is situated in a cove or bay which is flooded when the tide comes in and it is possible to play ball only between tides. The wharves on great piles come close to the ball ground, and the people sit there with their feet hanging and watch the game going on below.

The baseball ground at Prince Rupert, over the way, could not be laid out on the beach. The water there is deep and there is no space clear at low tide. Nevertheless the town has its diamond. It is on the top of a cone-like hill, which was sliced off for the purpose. It cost twenty-five or thirty thousand dollars to blast the rock and level the ground. The field is now smooth and has an amphitheater of hills as its grandstand. Prince Rupert has a tennis court floored with boards and its people are fond of sports of all kinds.

One of the Fourth of July events at Ketchikan consists of fishing matches in which the halibut fishermen contend as to who can cast his line the most quickly and draw it in again without tangling. The men are wonderfully expert. The lines are several miles in length and there are hundreds of hooks on one line. The lines must be dropped so that the hooks rest on the bed of the sea. Last Fourth of July the men caught five dollars' worth of halibut while throwing their lines, and that notwithstanding the contest was not to see who could catch fish, but who could cast the line quickest.

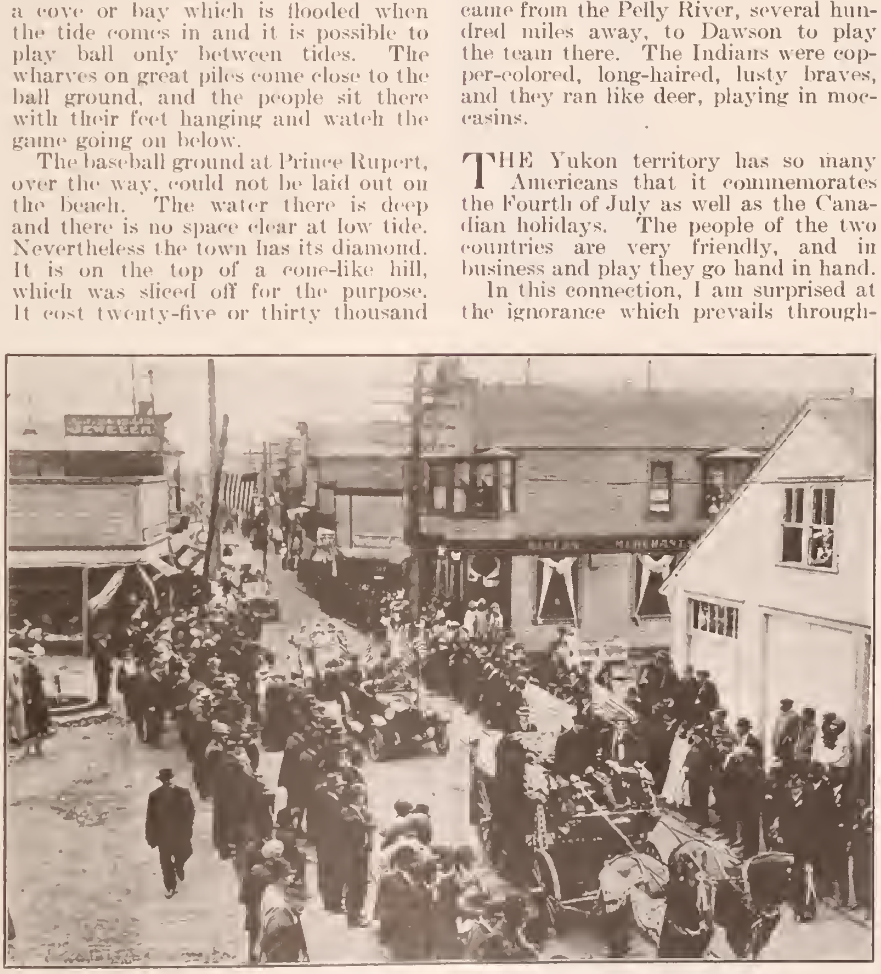
Many of the sports of Alaska are held in the evening. This is so in every part of the country, and especially in the interior. It is so also in the Klondike, where, the 21st of June, a baseball game is held at midnight to celebrate the time when Dawson has twenty-four hours of daylight. Photographs are taken by the light of the midnight sun, and the playing continues until the wee hours of the morning.

The Dawson baseball park was made at a cost of $12,000. It is the scene of many international contests. Teams go from Juneau and other parts of our territory to play the Canadians, and last year Dawson sent a team to Fairbanks, seven hundred miles away, to compete for the "international championship north of latitute 53." White Horse, Canada, belongs to a baseball league which also includes Skagway, Juneau and Douglas Island. This league imports players from Seattle, Vancouver and other coast towns, and it has its annual games for supremacy.

Among the most enthusiastic of the ball players are the Indians. Some of the tribes have their own nines, which come long distances to compete with the whites. Last July a ball team came from the Pelly River, several hundred miles away, to Dawson to play the team there. The Indians were copper-colored, long-haired, lusty braves, and they ran like deer, playing in moccasins.

THE Yukon territory has so many Americans that it commemorates the Fourth of July as well as the Canadian holidays. The people of the two countries are very friendly, and in business and play they go hand in hand.

In this connection, I am surprised at the ignorance which prevails throughout the United States as to this part of the world. Many of our people evidently think that the Klondike belongs to Alaska and that Dawson is one of its cities. This ignorance even extends to some of the government officials at Washington. Not long ago one of the high officers of our Post Office Depart-



Celebrating the Fourth of July at Nome, 1915

Graham Muffins
made with Crisco

How to Make a Wholesome and Tasty Muffin

Good for Breakfast, Luncheon or Tea

1 cupful Graham flour
1 cupful white flour
¼ cupful sugar
4 teaspoonfuls baking powder
1 teaspoonful salt
2 eggs
1 cupful milk
2 teaspoonfuls melted Crisco
(Use level measurements)

Mix and sift dry ingredients; add beaten eggs and milk gradually, then the melted Crisco. Beat thoroughly and fill well Criscoed pans two-thirds full. Bake in a hot oven twenty-five minutes.

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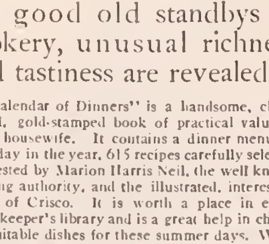

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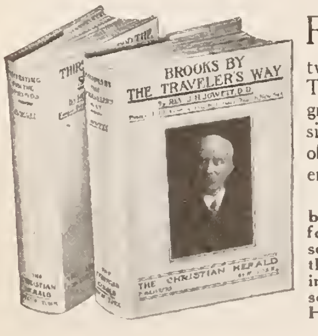

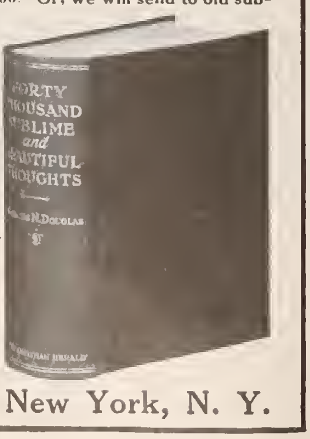

Forty Thousand Beautiful Quotations

SOME years ago the Christian Herald published a work entitled "Forty Thousand Sublime and Beautiful Thoughts." It was composed of a collection of the best sayings on every conceivable subject which the compiler could come upon. In the course of time the edition of this book was exhausted. We have had so many inquiries for it that we have decided to republish it this year thoroughly revised.

We will send this volume, together with the Christian Herald for one year, for $3.00. Or, we will send to present subscribers, as a reward, for sending us two new yearly subscriptions to the Christian Herald with $3.00.

CHRISTIAN HERALD Bible House New York, N. Y.

ment sent a letter of censure to the postmaster at Dawson, because he had not been submitting his reports to the department at Washington. He told him that he must report regularly, and that if he did not receive a letter from him within a few days he would close up the office. The postmaster replied that Dawson was the capital and chief city of Yukon territory, and that its reports went only to the government at Ottawa. The incident occasioned great laughter in this part of the world, and the Dawson agent thought so much of it that he had the letter framed and hung up in the post office.

Similar ignorance prevails as to Alaska. One of the clerks of our Treasury Department once wrote to an official at Sitka, when that town was the capital, that the Treasury had very few blanks of a certain kind that Sitka had asked for, but that the Alaska official might easily run across to Nome and get some, as Nome had a double supply. Now, Nome is as far from Sitka as New York is distant from Omaha. The only way there is by sea, and the voyage is as long as from New York to Liverpool, and the steamers go once a month.

Our people cannot appreciate the distances in Alaska. By the ordinary summer routes, it is from 1,800 to 2,000 miles from Juneau to Fairbanks. Nevertheless, a merchant of the latter town told me he had just received a letter from a Boston firm, saying that they had drawn upon him through a banking establishment at Juneau.

Another man in the party described the troubles he had had in the purchase of a well-known dictionary consisting of ten or eleven volumes. This dictionary has been extensively advertised in the magazines. The man sent the money and asked that the books be delivered at Fairbanks. It was a month or more before he received a reply, when a letter came saying that the books had been shipped him from their Canadian branch, the company evidently thinking that Fairbanks was in Canada. The result was that the books were held at the international boundary for duty, and they have not yet been delivered.

ANOTHER amusing story relates to the time of the boundary dispute between the United States and Canada. The subject came up in Congress one senator asked for more infor about the Lynn Canal. He war know "when it was dug and wl it." When it is remembered th Lynn Canal is one of the great of the North American continer that it was plowed out by nature prehistoric past, the fund of in tion of the questioner can be ciated.

Along the same line of ignoran a letter received at Juneau f Philadelphia merchant in respo an order for certain goods to C. O. D. The letter stated tl Philadelphia firm could not send C. O. D. to foreign countries.

Among other instances of this k those which relate to the clin Alaska, which is different in d sections of the country. One chief merchants of Cordova t how he once ordered some wooler from a Minnesota mill through a in Seattle. The goods shoul arrived within thirty days. their failure to come, the agent the Minnesota firm and receiv reply that the order had no filled, as navigation was already and there was no use in maki shipment to Alaska at that tim year. The truth is that Cor right on the Pacific Ocean, and tl call there every week the year r

A Chicago man recently sai Alaskan, who was telling storie his country: "I can believe eve but what you say about the mos There can be no mosquitoes in where there is so much ice and Any one who has traveled in Al summer knows that the country in mosquitoes, and that at tim impossible to go anywhere in th unless every bit of one's skin tected.

Most of the summer tourists w to Alaska bring a great supply necessary clothing. They load furs and overcoats, only to find interior of the country is roasti that the children are going abo bare feet. A party which wer the Yukon this season had notl heavy woolens along. This ran aground on one of the isla they were stranded for five da the thermometer at 90 degree shade.

Singing on the March

By MARGARET E. SANGSTER, Jr.

"IT'S much easier to march," a soldier once told me, "when you're singing. A bit of music makes you forget that the road is dusty and the day is hot. A lively tune makes you forget, almost, that you are tired, makes you forget that war is—war. It's much easier to march when you are singing!"

IT'S easier to march when you're singing! That fact has been demonstrated by the armies of the world. It's easier to be brave when the trumpets are calling the advance, and the drums are keeping time to the hurry of your feet. The music that you sing doesn't have to be reverent music, or great music, or martial music, just as long as there is a certain swing to it. Every one knows how the freezing soldiers at Valley Forge sang "Yankee Doodle" despite chattering teeth. Some of you remember how the Civil War soldiers marched off in 1861 to the music of "The Girl I Left Behind Me" and "Dixie." The soldiers of the Spanish War sang a silly little ragtime tune called "There's a Hot Time in the Old Town Tonight," and now across the sea they are struggling on to the rhythm of "Tipperary." Some of the songs were not great songs, but they have put heart into weary, homesick boys, and they've eased the tired march and perhaps they have even made dying a little bit easier. And so they serve a great purpose; for anything that can ease the horror of war is surely worth while.

Marching down a straight road—not knowing what horrible form of death is waiting for you behind the horizon line—must be the most terrible thing in the world. Marching down a straig knowing that each step tal farther away, not only from h love and family, but from the and the ideals of home, mu ghastly feeling. And yet men, them hating war and the deeds toms of war, are able to sing march down the road. It may torted sort of bravery, but it's just the same!

I KNOW of a woman who ha thirty-five years of her life, misfortune on every side. Wido left penniless at the same tir small children to support, thrown out into the world wit ent, no experience, and no training. The struggle was a b ter struggle, but she was brav to hold up her head, and smile at len sky, and sing. So finally, ing years of poverty and dist won out. She now has a little of her own, a flourishing little that she has worked up, by her very little assistance from the t to-help world.

A story-writer was hunting rial one day and, during the h pened to meet the woman. A pily chosen words brought out of her bravery and clevernes story-writer was astonished pressed.

"Your life would make a no exclaimed, "a wonderful, thrilli I'd like to write it up some don't see how you had the h downright courage—to keep should have given up and taken he woman laughed—the joyful laugh of soul who knows the real meaning of th kfulness. "I think," she answered, " t I was able to keep my courage be use always, after the very first, I ke cheerful. It wasn't easy either.

One night we didn't have much to ea My little girl began to cry from hu ger, and I took her up in my arms. 'S g to me, mummy,' she cried, 'and m. be I'll forget that I haven't had any su er!'

sang to her and she went to sleep. Ar then I prayed. The next morning so money came; not much, but en gh to tide us over.

After that I kept right on singing an whistling and smiling and praying. Or God knows how I did it sometimes. W ived in a tiny room in a tenement. an I found out, years later, that the ot r people in the house called me 'T Singing Lady.' They heard me, for enement walls are thin.

tell you, singing helped me to win! I ven't any voice, but somehow the rh m seemed to get into my heart and ma it beat faster. Somehow the lilt of usic crept into my soul and cheered it . I forgot how hard the way was wh I had a song on my lips!"

is a brave story, and it would make a g at novel. It is a remarkable story, to but the remarkable part isn't the fac hat the woman won out in the end. Th remarkable thing is, that *she was ab o sing.* Folk who are brave enough to ng usually do win out.

ging on the march—that's what th woman did, even though she was wi wed and poor. Even though her chi ren were often hungry for bread. Sh ad reason to cry, reason to give up in espair, reason, as the story-writer sai to take poison. But she didn't! Sh ang and smiled and prayed.

S GING on the march. . . . Oh, f iends of mine, it isn't only soldier- ne that sing. The term applies to oth than the cruel business of war. It ap es to our working world, in office, an actory, and sweatshop. It applies o e writers, and poets, and artists; it ap es to teachers and pastors. It applie to the woman next door, and the ma who shares your office. It applies o u, and *you*, and *you!*

e is a road that we march over. To me of us it is a pleasant path with gre meadows stretching from each id f it and flowers bordering the way. t there are others who find the oa long and hard. The stones bruise he feet, and the dust flies up into their ye and blinds them. Dangerous wa ps stretch on each side of that road, an the marchers do not know what wa for them around the curve or beyo the horizon line.

brave enough to sing on the march. in any kind of a song—it doesn't mater hat—*but sing!* If the road is a le ant path, your singing will make it le anter, and if it is a rough journey o song will keep your feet moving n our heart light. "It's much easier o rch when you're singing."

◆

The Morning After

By Margaret E. Sangster, Jr

Y S, yesterday was awful nice.
Yes—yesterday was grand.
With bangs an' noise an' shoutin' boys,
W h soldiers an' a band.
My ce is scratched, my knee is burned,
M finger hurts, but oh,
ha *some* time, you bet I did!
I as the Fourth, you know.

My ddy has his mustache singed,
A holes burned in his coat;
n' rother Bill, he yelled until
H has an achey throat.
My other's lyin' in her room,
T winder shades pulled low—
he ys her head is sumpin' fierce,
I as the Fourth, you know!

My tle sister has a patch
L l smack across her eye;
My ncle John has crutches on. . . .
O cook is like to cry.
Th ctor's drivin' down the street,
H business isn't slow;
He' toppin' all along the line—
It as the Fourth, you know.

◆

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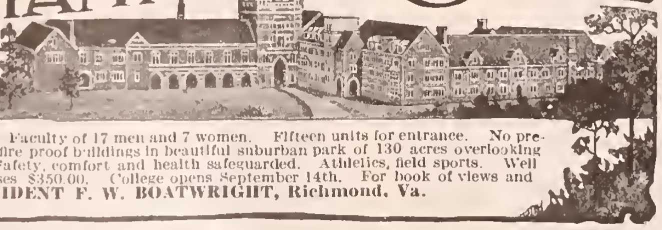

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Paul at Athens

International Sunday School Lesson for July 16
Acts 17:16-34

TALKS ON THE GOLDEN TEXT

By REV. F. B. MEYER, D.D.

"In him we live, and move, and have our being." Acts 17:28.

It was said of Brother Lawrence, cook to a religious order, that his time of business did not greatly differ from the time of prayer: that amid the noise and clatter of the kitchen he possessed the sense of God's presence as much as when upon his knees before the sacrament. As he proceeded in his work of cooking, or preparing the food in the kitchen, he continued his familiar conversation with his Master, imploring his grace, and offering to him all his actions. He uses of himself these remarkable words: "I am come to a state wherein it would be as difficult for me not to think of God as it was at first to accustom myself to it." No wonder that he was kept in perfect peace, that he as never hasty, never loitering, but did h thing in its season with an even, uni r-rupted composure and tranquillit of spirit. Is not this what the apostle m nt when he uttered the words quoted al e and what David meant when he said at God besets us behind and before? Ve talk of bese ting sin, but let us be ry thankful that we have a besetting d. Once more to quote Brother Lawr e. On one occasion he said, "Those o have the gale of the Holy Spirit gc r-ward even in sleep." Whether we p or wake, we live together with Jesus. In him we live, and move, and have our b g.

Athene—a God Now Unknown

By Arthur H. Howland

SAILORS coming back to the shores of Greece used to watch for the first sight of the Acropolis and the great statue of Minerva upon its summit. The statue was seventy-five feet high. The face, the hands and the feet of the goddess were of ivory, with draperies of pure gold. It was the work of Phidias, the great sculptor, and represented the ruling goddess of this fair city, the heart of the world's learning and culture. Athens was named for Athene, the Greek name of Minerva. She, like Diana, was a virgin goddess, and was known to the Athenians as Athene Parthenos. The great temple, crowning the Acropolis, was called the Parthenon, or Temple of the Virgin. Its ruins may now be seen by travelers to Athens, only a few columns remaining of the once glorious sanctuary. Nothing remains of Phidias's famous statue, but what is supposed to be a copy of it now stands in the central museum at Athens.

Athene was not the only deity of the Athenians. The number of gods and goddesses was bewilderingly great. Statues of gods, goddesses, demigods and heroes were everywhere. Many of these were shrines for worship. And to the traveling preacher-scholar Paul, who was wandering alone about the streets of Athens the day on which our lesson story begins, all these beautiful and artistic symbols of devotion spelled one horrible word—idolatry.

He was waiting for Silas and Timothy, whom he had summoned to meet him there, and while he waited "his spirit was stirred in him as he saw the city wholly given to idolatry." He began his work of preaching by addressing first the Jews of the city. There were enough of them to have at least one synagogue at Athens, and here Paul delivered again his proofs that Jesus of Nazareth was the long-expected Messiah. He also talked in the market places, which was an easy and natural thing to do in Athens. "For all the Athenians," Luke declares, "and strangers which were there, spent their time in nothing else but either to tell or to hear some new thing." Socrates, the wisest of Athens' wise men, had used this same method, drawing passers-by and idlers into conversation, revealing by his questions their ignorance or error and then stating his own opinions and discoveries.

THE representatives of the different groups of thinkers argued with Paul—the Epicureans, who believed in pleasure, and the Stoics, who believed in pain. There had been something noble about the first teachings of Epicurus, but his followers had become sensualists, believing the pleasure of the moment to be all that was worth seeking. Their watchword had become "Let us eat and drink, for tomorrow we die." The Stoics believed that character was developed by self-denial, not self-denial for the sake of others, b self-denial for its own sake. Prof ional and amateur followers of all the vari-ous schools of thought wished hear the Jewish street preacher who emed to be "a setter forth of strange ods."

But Athens did not altogeth have free speech. The Athenians were jealous of their gods. The judg had put Socrates to death some years efore because they did not consid him orthodox. The court held that had denied the reality of the Athenia gods and advocated a false religion. A now the Areopagites had to pass up the teaching of Paul.

This Court of Areopagus wa com-posed of regular professors and l urers at the university. They put ange teachers to test to determin their fitness and orthodoxy.

Areopagus means Mars Hill, ut it has been discovered that the co t did not always meet on this hill. ses-sions had originally been held here but at the time of Paul's visit to thens it often met in the Stoa Basi , the name of a royal portico near the arket place. Beside the judges, the ublic itself was admitted to these h rings. So our friend Paul had precisely t kind of an audience he liked when he pped forth to give the Athenians his as o philosophy and religion.

IN the first place, he did not t them that they were "too superst ous," as the Authorized Version transl s hi opening words. Paul was too kilfi an orator to alienate his audie e lik that at the first breath. "I eei that ye are very religious," tol them. He complimented ther upo their faith in the unseen world a upo their deep instinct of worship. his the thing upon which the C istia teacher may build, to whatever d h brings his message. Man l th instinct of reverence, of worsl , th deep conviction of a higher p er t which he is under some sort of liga-tion.

Paul had beheld their "dev ons." He did not at first decry their id trie He had been horrified at them, ut h knew that to the Athenians these deities were real and holy, and h ound and praised the good in their in tion before rebuking them for their e rs.

It is needless to point out hov neces-sary it is to do this in trying hel people, how eager we should e discover the good in them and wor upon this instinct of goodness i ryin to lead them away from evil.

Then Paul told them about t alta he had found "to the Unknown God." "This is he of whom I come to te you," he cried. "You are already wo ipin him in your hearts. It is no n Go of whom I bring you a message, it th God whose presence you alrea fee and whom, unknowingly, y ar worshiping. Whom therefore ye nwit-tingly worship, him declare unt you."

If we could only get down i o th hearts of people and find the thin the

Continued on page 810

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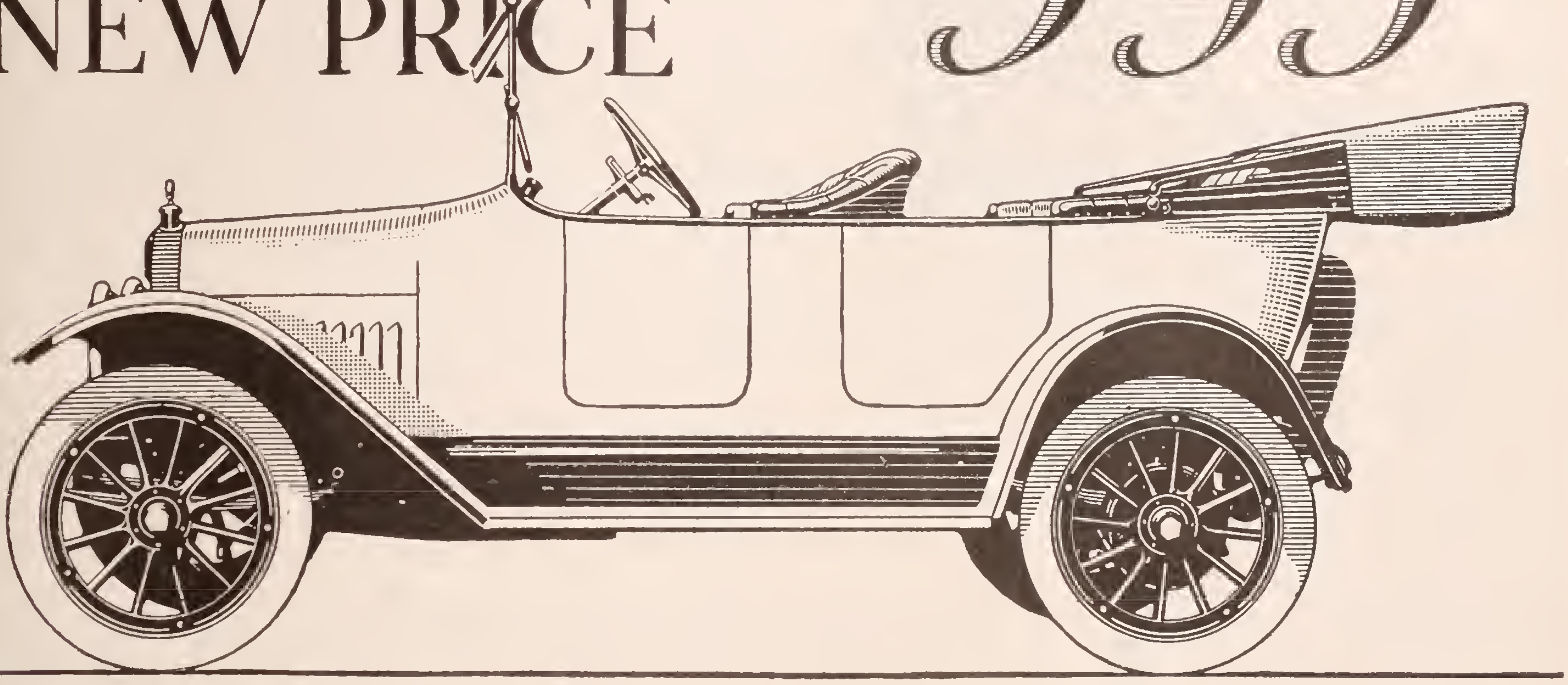

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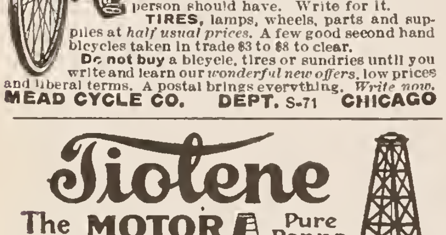

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Paul at Athens

Continued from page 808

really worship, the ideals they cherish, the things they would like to believe, we should find there the picture of our Christ, who is the revelation of our God.

Paul declares the simple fundamental facts about this God, particularly saying that he needs no temples to dwell in and is not worshiped "with men's hands," that is, with sacrifices and forms.

THEN Paul makes his great international utterance, a verse that should be on every Christian tongue today: "God hath made of one blood all nations of men for to dwell on all the face of the earth." The brotherhood of man and the unity of nations—this was the dream of Paul as it was the hope and the purpose of Christ.

God wants people to seek him. "He is not far from every one of us." The Greek conception of the gods was hazy. They thought they lived on Mount Olympus, and from that high place came down occasionally, sometimes visible, sometimes invisible, to mingle with men. Paul says that the true God is near every human being all the time. So near that the nearness cannot be described nor measured. "In him we live and move and have our being."

Along with that universal and true instinct of the existence of God and the need of worshiping him is the strange, mistaken idea that he is far away and that we must go somewhere to seek him. This idea is at the root of all pagan pilgrimages, some of them made at great cost and pain. Jesus said, and Paul repeated, that we need not go anywhere to find God. To the woman at Samaria's well the Saviour said: "The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit; and they that worship him must worship him in spirit and in truth" (John 4 : 21-24).

SO not by going, not by sacrificing, not by suffering, not by toiling, do we find God; but just by trusting, just by believing that he is really with us, just by letting him touch and bless and heal and save us.

Then Paul was ready to talk about repentance. God does not scold and punish men for worshiping him wrongly before they know how to worship him rightly; but when the true light comes he wants them to turn from the darkness and open their souls to the coming of the Light.

Then he spoke of judgment and of the resurrection. The preaching of the resurrection broke up the hearing. Paul was trespassing here on dan rous ground. What he said might ups the faith of his hearers in what their ther teachers had told them, might a ken strange hopes and longings that heir other teachers could not meet; the court suddenly adjourned, judge and auditors differing and contending s to the things they had heard.

At least two converts were von: Dionysius, one of the council, d a woman named Damaris. Op ions differ as to the practical success of ul s work at Athens. Some scholars iink he did not found a church there, hers that he did, Dionysius and D aris being the first leading members Dr. C. F. Sitterly, in his fascinating book "From Jerusalem to Rome," ca our attention to the fact that "a the Parliament of Religions in Cl ago, in 1893, the Greek Bishop of ante presented an argument, based upon irrefutable historical data, tha the church of Dionysius and Dam s in Athens had continued an un ke course from its founding at the ands of Paul to the present day."

The people of Athens no longer lieve in the Athene they worshiped the day of Paul, nor in any of the oth gods and goddesses whose idols and rines grieved long ago his earnest soul. At astin name, they are all Christians now, cept the Jews that may remain there, ar upon all their altars is Jehovah's name.

The Indian as a Make-Good

Continued from page 797

J. B. N. Hewitt of the Smithsonian Institution. His ability in scientific research is recognized the world over.

This same reservation gave birth to the leading physician of Erie, Pa., Dr. Phillip Johnson. Having made his way through high school and business college, Dr. Johnson entered the Cleveland University of Medicine. He was graduated as president of his class. A post-graduate course at the Southern Homeopathic Hospital followed, during which time he also taught at Johns Hopkins. After spending some time abroad, Dr. Johnson returned and has established a practice second to none. Outside of his profession, the doctor's chief interest is in automobiles. He was one of the pioneer automobile owners of Erie, and has been prominent in the Erie Motor Club some years. Dr. Johnson's wife is a Canadian Mohawk, also college-trained. They have a daughter now studying in the University of Texas. Healing has ever been an honored calling with the Indian. The medicine men were always men of influence and power. And there are medicine women as well as medicine men. Several young Indian women have become capable nurses. Miss Minnie Williams, a graduate of St. Timothy's Hospital, has been superintendent of one of the Philadelphia hospitals.

Several excellent teachers among both whites and Indians have been bred on Iroquois reservations. One young woman, Nellie Patterson Gansworth, has distinguished herself along the lines of arts and crafts. She won a scholarship at Philadelphia Museum and Schools of Industrial Arts. A Mohawk girl, the granddaughter of Chief Running Deer, has achieved European fame in the art of dancing. Miss Deer has appeared for the royal families of Bavaria, Norway, Saxony, Denmark, Hungary and Russia, and has received several medals bearing royal arms. Another Mohawk, Oskenonton, has a fine baritone voice and is studying grand opera in New York.

There are a number of splendid bands among the Iroquois, and fine band masters. Probably the best-known organization was the American Indian Concert Band, conducted by David Russell Hill, an Onondaga. For two years this band toured the principal cities of Germany, Austria, and France, and also won several gold medals in tournaments held in this country.

The Indian possesses an innate love of music. From the time he hung on a tree in his little pappoose cradle, gently rocked by the summer winds, and sung to by the birds, his ear has been trained to catch nature melodies and rhythms. He still hears them and is able to interpret them.

There are several Iroquois employed in government schools, and in the Forest Commission Service. Many have distinguished themselves as athletes. Louis Bruce, a Mohawk, now one of the most aggressive and earnest ministers of Onondaga, was formerly a famous pitcher of the Toronto League.

LAST but not least in importance are the farmers. There are many Iroquois applying intelligent labor to the soil. A few are so successful at this vocation that they ride in automobiles and employ white men. Chief Grant Mount Pleasant of Tuscarora has a fine fruit farm of 250 acres. Chief William Johnson and Titus Patterson have large dairy and grain farms on the same reservation. The Cattaraugus and Tonawanda reservations have several thrifty farmers successfully tilling the land.

There are, however, many Iroquois attempting to cultivate the land at formidable disadvantage. With poor horses that they cannot properly care for, and almost no tools, it is impossible for them to compete with the well-equipped farmer. The greatest need of reservation life today is the encouragement of such farmers. The state should advance money for their proper equipment. Give an Indian who really desires to cultivate land a good team, necessary tools, and the seed, and he will make good. The soil is our greatest asset. Let the white man make it possible for the Indian to make it his asset. This is one way in which the present generation can in part retrieve the wrongs of the past.

◆

A Missing Son

WE have been requested to print a notice in the Christian Herald of the disappearance in July, 1914, of the son of Mrs. Diantha Smith of Walden, N. Y., and to request information as to his whereabouts for her benefit. The young man's name is Nelson Talmadge Smith, and he is spoken of in high terms by those who formerly knew him. He drove off with a companion in July, 1914, and the two sold the horse and buggy in Newburgh, and since then nothing has been heard of young Smith, though the companion has been heard from, but tells c flicting stories. We have no picture d no description of this young ma bu hoping that some good may be complished by doing so, we gladly blish this notice at the request of a ci en of Walden.

◆

IF Islam and Arab influence advai with the sword in one hand and the I an in the other. Christianity and American viliza-tion go to Ethiopia with the Bible in hand and the rifle or the rum bottle in tl other. We think of Islam as inseparable f n the slave trade; the open-eyed heathe think Christianity the slave of commerce d the rum-traffic. Christians, they say, ar drunkard-makers, and missionaries are but others of traders, hence they prefer to rema uncivilized.

EVANGELIST HENRY W. STC GH is now holding evangelistic ser es in Knoxville, Tennessee, in a tabernacl eating 8,000 people, built on the site wh Sam Jones once held services.

The movement in Knoxville is a on on and will last seven weeks.

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The War in Europe

Continued from page 799

nea d Lemberg not only directly from the as t also from the southeast, and the effect f th two movements executed as above de- crib would probably have been to force the ust ns out of Lemberg and compelled them o fa back to Przemysl, west of that town.

A ollateral objective, the occupation of uk ina by the Russians, involved a third ov ent, which was to be executed by a riv directly south by that portion of the uss army which was in position along the nie r River and the section between that er d the Pruth, and along the latter to the ord of Rumania. The end to be achieved y h occupation was not so much the ss on itself of Bukowina, as the effect hic such possession would have on the eig ring state of Rumania, whose policy la has not been satisfactory to the Allies ge al and to Russia in particular.

W will now review the achievements in h these movements, basing ourselves on e cial bulletins of the three countries vol d and the map only, and disregarding e sip and rumors of the various news en s and the non-official accounts of what igh ave been had it happened.

Ta g up first the offensive in Volhynia ain Kovel. This started by a strong ive the westward by the Russians on June an was in the beginning completely suc- ssf The Russians in superior numbers rle hemselves forward with an impetuosity hic roke the Austrian first and second lines, d t vigor of the rush carried the Russians t o up to but beyond Lutzk, and the fall th fortress soon followed, all its garrison ng ken prisoners.

Lu once fallen, the Russian advance ain ecame rapid, and to the west thereof e S River was reached and crossed. But en re the Russian advance did not stop t tinued to drive westwardly until the e he Stockod River, which runs practi- ll rth and south and crosses the line of e and west running railroad and high- d om Lutzk to Kovel, was reached, a nt out twenty miles to the east of Kovel. e ssian line extended a distance of about e es north of this railroad and perhaps t elve miles south.

As e Russians neared the Stochod River, ir ward progress had become slower and we wing to the stiffening of the Austrian st e, and when they reached the line of hod, where they met German troops ry forward to the aid of their allies, ssi westward progress stopped. The ole the past week (June 16-23) on this e h been taken up by desperate attempts th Russians to resume their progress, of ch up to the present time, none has been e l, they rather having lost than ne ground.

T ING now to the driv southwest on L berg. This started a few days later n drive on Kovel, on June 8, and for fl few miles proceeded rapidly and al- st hout opposition, and three days later ssians drove the Austrians out of dzilow and occupied the town. The str s retreated to Brody. Here, however, y re apparently reinforced, since when R sians started to advance from Radzi- ow o Brody, they found their progress te y the Austrians, who were advancing ar hem. Since then there has been hard iti between the two towns, neither side ng le to advance appreciably.

Th offensive along the Strypa River, in ter alicia, which was intended to advance tw l simultaneously with the offensive Ra iwilow and Brody, was a very great zl luring its early days. The Russian cia ulletins for several days in the first t e, in their account of the Russian ans, names of places which are to the t. t is, the rear, of the Russian battle l which had been in Russian hands m ths), as newly captured places. In y a very few towns were named in se lletins which are in front of the old ssi line. This mystery is not entirely re p, and all that can be said with any re accuracy as to affairs on the northern tio of the front, as far south as where the yp alls into the Dniester, is that the ssi have not been able to advance across St pa permanently at any point, so that ition of the Russian offensive has e o ground whatever.

ou of the Dniester, the Russians made gress, however. Horodenka and esz ki and Sniatyn were captured after ou ombats with their Austrian defenders, f back on Kolomea on the Pruth River, h uth of the two first-mentioned towns, t he west of the last mentioned. Kol- a since been attacked by the Russians eat y, but the Austrians have succeeded ar beating them off.

till arther south, the collateral Russian nsi has been the most definitely success- of the movements. The Russians forced as e of the Pruth River at Czernowitz r eral days hard fighting, and for the l e since the war began entered the ov ian capital as victors. Later, in the k, they pushed farther south and he capturing several towns, and ly the end of the week, not only reached e sed the Sereth River, driving the Austrians before them, and seriously threatening in the next few days to render themselves masters of the whole of Bukowina. Besides which the Russians have placed the Austrian army opposing them here in a position from which, owing to lack of means of transportation, it will perhaps be difficult for it to extricate itself without heavy losses.

In the entire offensive, the Russians claim to have taken about 175,000 prisoners, but this statement must be accepted with great caution. Of the offensive, as a whole, it can be said that while it has in some theaters of operation achieved considerable progress, except in Bukowina, this progress has not been sufficient to justify a forecast that it will ultimately achieve its strategic objectives; besides which, at present, in its farther progress, it is encountering much stronger resistance.

Some echoes of the naval battle of the Skagerrack reach us. The British Admiralty stated their amended loss in officers as 343 killed or missing, 51 wounded; the German at 172 killed or missing, 41 wounded. The British have published to date the names of 6,104 men killed or missing and 513 wounded. The German official statement of the loss of men is 2,414 dead or missing, 449 wounded. The Germans hold 177 British prisoners, while the British made no return of German prisoners.

There are no signs of that general offensive by the Allies on this front which was heralded from London as imminent last week. This is not, however, very surprising, as while there will probably be a general offensive by the Allies on the western and the Salonica front this year, it is far more probable to come after August 15 than before.

The situation on the Austro-Italian front has not materially changed, that sure index, the map, showing only trifling changes of position. The Italians, however, assert that no Austrian troops have been withdrawn from this front, and that the enemy is "stubbornly persisting in his original scheme." They also admit that they are now on the southern edge of the Asiago basin, though they assert that they have repulsed all the Austrian efforts to break through their lines, particularly between Monte Le Merle and Monte Magnaboschi, which mountains form part of the southern boundary of this basis.

The western front all the week has been the quietest it has been for months. Even around Verdun, as far as infantry actions go, there have been only very minor clashes, without result. The rival artilleries, however, have been occasionally quite active, though the bombardments have not been as sustained or as continuous as heretofore.

ON June 21 the Skouloudis Cabinet handed their resignation to the king of Greece and ex-Premier Zaimis was commissioned by the king to form a new cabinet. The change of cabinet was forced by the pressure of new demands of the Entente Allies, which were supported by a complete blockade of Grecian ports and a naval demonstration before the port of Athens. These demands were: 1st, real and complete demobilization of the Greek army. 2nd, the immediate replacing of the present Greek cabinet by a business cabinet having no political color and offering all necessary guarantees for benevolent neutrality toward the allied powers; 3rd, the immediate dissolution of the Chamber followed by new elections; 4th, replacement of certain police functionaries, who had been suppressing pro-Ally demonstration. Ex-Premier Skouloudis refused to receive the note. The new government accepted the demands in their entirety. The demands upon the Greek government were made by the representatives at Athens of Great Britain, France and Russia which, under the protocol of London assumed protection of the kingdom of Greece. It was declared that the "three guaranteeing powers do not require Greece to abandon her neutrality."

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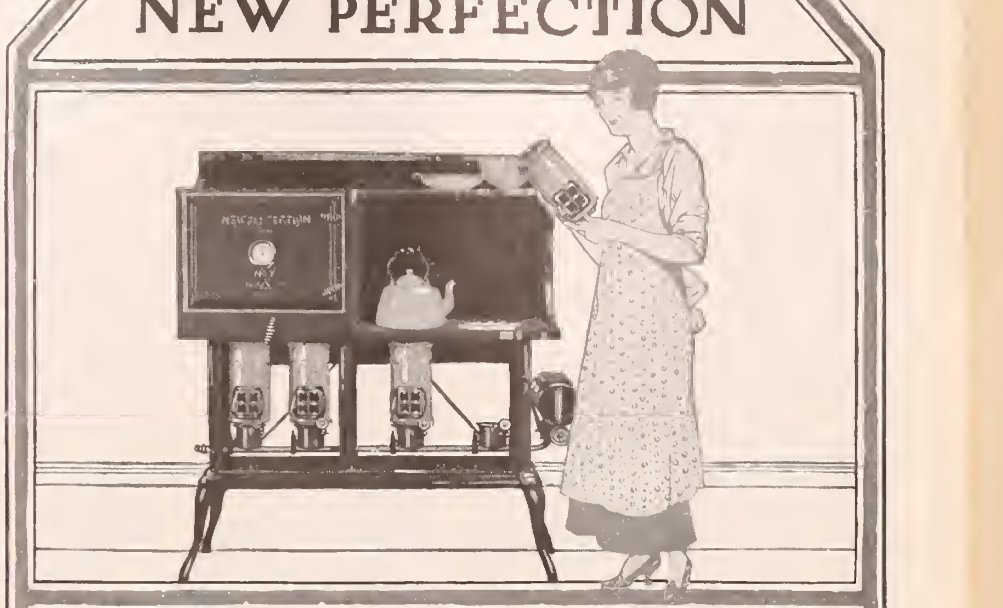
The Mexican Situation

Continued from page 799

ON June 23 Congress passed a joint resolution authorizing the President to draft the National Guard into the military service of the United States. Orders were issued from Washington for the dispatch of National Guard units to the border as fast as they were made ready, companies, battalions, regiments or brigades to go forward without regard to the readiness of other units to which they were related. Eight survivors of the battle at Carrizal who have reached General Pershing's headquarters, confirmed the report that General Gomez had led the two troops C and K, of the 10th cavalry into the trap, the Mexicans deploying on both flanks of the Americans while Captains Boyd and Morey were arranging with General Gomez for passage through the town. When the Mexicans had reached their position, General Gomez withdrew and the Mexicans opened fire. The Americans dismounted and returned the fire. Captain Lewis S. Morey was probably killed and 59 men of the two troops were still unaccounted for on June 24. It is reported that a regiment of Porto Rican troops and 10,000 Philippine scouts and constabulary will be given active service in Mexico.

NEW PERFECTION



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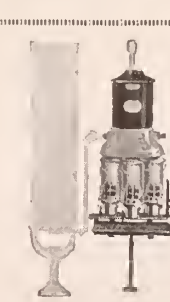

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with sufficient time left to select the answers. Send in your order at once. That is the urgent advice we give you. We feel we *must* arouse the lagging ones to action so that not one of our readers will let this day go by without having obtained the Contest materials which mean so much in interest and manifold benefit.

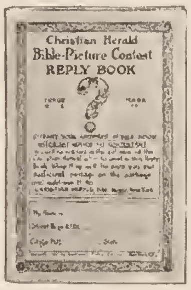
Answers Require Ten Cents Postage

Every set of answers requires at least ten cents postage, as first class mail. Have package weighed and affix *ample* postage to insure delivery. Your set *must* be postmarked July 17 to be accepted.

Obtain This Outfit Today

The Outfit is the convenient equipment for participating in the Contest. It consists of "Gems from the Bible" (reduced picture shown below, on the left), which is the official list of Bible verses eligible as answers for the Contest pictures, the 60 pictures themselves, the Rules and full instructions, and the Contest Reply Book (reduced picture shown below, on the right), into which the answers of the contestant's choice are to be written —after which the compact Reply Book is to be sent in to the Christian Herald as the contestant's set of answers. The Reply Book may be mailed in to us as late as July 17. Until then you have time to look over the pictures, locate suitable answers in the "Gems" to describe them and write your answers in the Reply Book. A good deal of enjoyment and educational benefit can be had by you and every member of your family, in this Contest, and you may be awarded $1,250 in gold! Do you want it? Then enter the Contest immediately.

Gems from the Bible



A Second or Third Outfit

may be secured by contestants who wish t submit more than one set of answers. I these additional sets additional verses fo the pictures may be submitted—remember each set will be judged independently, and your second o third set, perhaps less highly considered by *you* than your firs set of answers, may contain more of the verse the *Judges* name *best*. Our advice to the ingenious ones i —Submit ALL your ingenuity!

If you need extra Contest pictures, send 1 cent for each picture desired, and we will hurry them to you. Of course all 60 pictures are sent with the Contest Outfit.

1st Reward, $1,250; 2d Reward, $625; 3d Reward, $350; 4th Reward, $250; 5th Reward, $150; 6th Reward, $100; 7th Reward, $75; 8th Reward, $50; 9th Reward, $20; 15 Rewards of $2.50; 395 Rewards of $1.50. $3,500 Cash in all, aggregating 419 Rewards.

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Present subscribers who secure a new eight months' trial subscription will, upon sending in $1.50, receive a complete OUTFIT, postpaid, and so will the new subscriber. The $1.50 can be partly advanced by the present subscriber, or all of it collected from the new subscriber.

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he Christian Herald Prayer League

A Christians are urged to unite with e members of the Prayer League in prayer at the noon hour. Also any at liberty to send a request for or an acknowledgment of answered thereby becoming enrolled as a of the Prayer League. All ondents are specially requested to their letters as brief as possible. requests and acknowledgments on 'e sheets.

OM Leesburg, Fla., W. R. N. writes: "Much praise is due because of answered prayer and untiful way the Lord has dealt ie in raising me up in health and h, such as I have not known for days. I am to begin summer and rk in the North. Hope to visit thren in every city where we have ed the Word of the Lord and 'see ey do.' May I have your fellow- praise to God for what he has n prayer that we have utterance for the work to which we are " Mrs. W. A. writes from Arcade, "I wish to acknowledge answer yer for my husband, two daughters, nd my two sisters. They were verted at a recent evangelistic g. And last Sunday my husband ughters united with the church. pray for God's keeping power em." Mrs. E. M. N. writes from on, Va.: "Some time ago I wrote prayer that the Cheriton es might be blessed with a revival. eard and answered, for many souls saved and Christians revived. pray for a son who is a good man but not a Christian." A rites from Gilson, Ill.: "Some go I asked the League to help me r the conversion of my husband. ow happy to say he has accepted , and is saved. This knowledge me great joy and I want all the e to know it and rejoice with me." M. Y. writes from Ohio: "Some go I asked prayer for a young man e might overcome the drink habit ecome a Christian. Later that might be restored. All these gs are being realized, to his great Will you join your prayers to his skeptical father and three way- brothers?" A Virginia mother : "The first son you prayed for is ving every day in his temperance . Pray for my second son that y be cured of the liquor and drug , also that he may be converted." writes: "In January last I asked for a young man that he might en strength to overcome an evil of long standing, and hold a position about to be undertaken. The l strength was given, and he is valued employee in the position oned. I now ask earnest prayers in urgent need and greatly handi- d by ill health in his work. Will rayer members ask for improved . and an opening to a position un- ore favorable conditions?"

W. B. writes from California: e time ago I wrote asking prayers laughter who had to pass through re illness and wished me to be with . I could not go. I got my Herald ame morning and saw a similar I received a telegram a few days aying she was safely through her for which I thank our heavenly r." Mrs. F. M. K. writes from nville, Ohio: "I asked prayer a onths ago that my father might be to us. The doctor said he could ut a short time, but he has im- d wonderfully since then. Please ue to pray for him." A Texas r writes: "I wish to thank the e for their prayers in behalf of a r who has recently been con- l; also for great improvement in alth of a dear one whom the doctor iven up." Mrs. B. S., Maine: "I some time ago, asking help in ial need and for my health. I have n answer beyond my expectation, h my faith was tested to the ut- ' Mrs. D. M. F. writes from "I requested the League to pray we might be helped financially. as helped us wonderfully." Mrs. . C., Weatherford, Texas: "I joined the League some weeks ago, asking prayer for my daughter and a dear friend. Both are much better." Miss H. M., London, England: "I have often written to the Prayer League for various requests and have had many answers."

A. C. H., Philadelphia, Pa.: "I wrote requesting prayers for an uncle who was almost helpless and a great sufferer. He has so far recovered that he is able to go to business every day. At the same time I requested prayers for my own health and have gained much since. I feel that God has heard and answered the prayers in our behalf as well as those for my dear mother's health. I do thank our heavenly Father for all these mercies."

Acknowledgments of answered prayer have also been received from:

Mrs. L. C. Byron. Ill.; J. L., Vicksburg. Mich.; S. A. D., Augusta, Me.; A Friend. Huntington, W. Va.; S. W. H., Lake Placid, N. Y.; J. A. McR., Wadesboro, N. C.; Mrs. L. J. B., Wauchula. Fla.; J. W., Columbia, Miss.; Mrs. P. M. W., Lebanon, Pa.; Mrs. S. S. G., Macungie, Pa.; E. S., Macgregor. Man., Canada; Mrs. M. H., Knoxville, Tenn.; H. H., Saratoga. N. Y.; Mrs. F. A. C., Garrettsville, Ohio: Mrs. J D. W., Prescott, Ark.; E. G., West Falls, N. Y.; A. H. P., Fitchburg, Mass.; Mrs. B. E. P., Grapeland, Texas; M. J. D., Shenandoah, Iowa; Mother, Kennebunk, Me.; A. B., Regina. Sask., Canada; N. H. C., Burlington, Vt.; Mrs. H., Brooklyn, N. Y.; M. K., York. Pa.; Mrs. T. A. M., Springfield. Ohio; Mrs. C. A. B., Spruce, Mo.; Petitioner, Turtle Point, Pa.; A Friend. Brooklyn N. Y. (for hopeful improvement in health of Mrs. Cousins, of Bergen Beach, Brooklyn, a life member of the Christian Herald family).

Prayers are asked for revivals of religion at:

Charlotte, Mich.; Vardaman, Miss.; Solsville, N. Y.; Lebanon, Ore.; Leesburg, Fla.; Coleman. Texas; Fowler. Mich.; Lexington. Va (that the young people of this community may be saved); Hotchkiss, Colo. (that a Sunday school may be organized here and peace and good will may be established in this community); Brentwood, Calif. (that denominational differences may be overcome and a Christian spirit rule); Maywood. Neb. (in the M. E. Church); Wadesboro, N. C. (that the protracted meeting at the Presbyterian Church may be a glorious success, that the church may be revived). Providence, R. I. (for success of campaign to be held in the Wesleyan Pentecostal Church of the Nazarene, that many may be saved). A reader from Guthrie Center, Iowa for state-wide prohibition in Iowa.

Five parents ask prayer that their sons' minds may be restored: Mrs. J. M. A., Mrs. G. V T. that their mothers' minds may be restored four sisters, their brothers'. Fifteen friends ask prayer for mental restoration or strengthening for other relatives or friends or for themselves.

M. P. asks prayer that father's sight may be restored. Fourteen other friends ask prayer for the restoration or strengthening of sight for friends, relatives or for themselves.

Fifty-three friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing.

Eleven parents ask prayer that their sons may be delivered from the liquor habit; six wives, their husbands; sixteen, that other friends or relatives may be delivered from this habit.

A Mother asks prayer that son may be cured of the drug habit.

A Mother asks prayer that son may be saved and released from prison; Mrs. N. J. L., that three sons may be saved. Thirty-five other parents ask prayer for the conversion of sons; twenty-seven wives, their husbands; seventy-six for the conversion of other relatives or friends.

Twelve readers ask prayer for special spiritual blessing for others.

One hundred and seven ask prayer for the healing of friends or relatives, including Mrs. L. B K., that brother may be restored to health; eighty-two friends, for healing for themselves, including Mrs J. B., that an operation may be successful and health restored; another, Mrs. R. M. B. that broken hip may be healed and to gain the use of limbs. Fourteen friends ask prayer for restoration of hearing for themselves or others.

Forty-five friends ask prayer for help or guidance in financial affairs.

Sixty-five friends ask prayer for the granting of varied desires and needs, including Mrs. L. C. B., for the safe and speedy return home of son.

A Cry from China

LITTLE HAI IEH TSI (the "Abused Leaf"); a Story of Childhood and its Perils in Heathen China. All who are interested in sweet and innocent childhood will find this a fascinating story. A postal card addressed to "China Orphans, Christian Herald, Bible House, New York," will bring you free copies of this illustrated booklet.

Lord Chesterfield
hired a man to help him Shave

ADOLPH TREIDLER

WHEN Lord Chesterfield's old valet died, his lordship was put to it to find a successor. None of them could shave him without chafing his skin. Finally he solved the problem by engaging a famous barber to teach him how to shave and how to care for his Razors.

Think how Chesterfield, that master of etiquette and accomplished man of the world, would have welcomed the Gillette Safety Razor.

One can imagine him describing it in his famous "Letters to His Son" as a valued accessory to the grace of living and a thing every gentleman should use.

"A gentleman's shave"—such a luxury in Chesterfield's time is now accessible every day to every man who owns a Gillette.

The Gillette shave is velvet-smooth, no matter how wiry the beard or tender the skin. A keen, fresh blade is always ready. Prices $5 to $50. Blades 50c. and $1 the packet. Dealers everywhere.

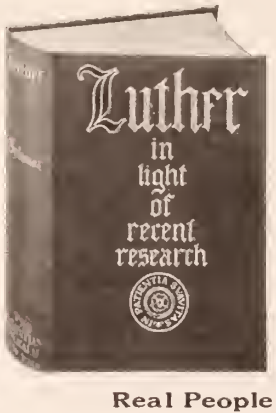
GILLETTE SAFETY RAZOR CO
BOSTON

Send two cents in stamps for the Gillette 1916 Baseball Blue Book. Dept. P

TRADE
Gillette
KNOWN THE WORLD OVER
No Stropping—No Honing

SELECTED BOOKS FOR SUMMER READING

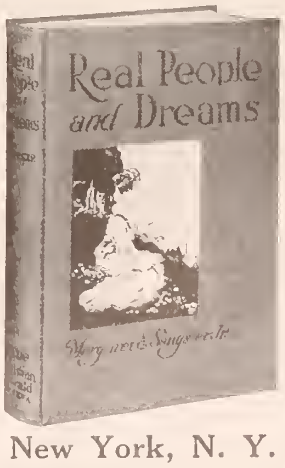
Luther in Light of Recent Research



WHILE there are several lives of Luther, Professor Heinrich Boehmer's famous work, which has attracted universal attention in Europe, is one of the best that has ever appeared. The Christian Herald has had the good fortune to secure the exclusive American rights of this book and has had it translated by Professor Carl F. Huth, Jr., of the University of Chicago. The Foreword to Boehmer's work by Professor J. H. Robinson of Columbia University, pays a high tribute both to biographer and to the translator.

We will send the Life of Luther, handsomely bound in cloth, together with the Christian Herald for one year, postpaid, for $2.25. We will send a copy to present subscribers, as a reward for sending us two new yearly subscriptions to the Christian Herald with $3.00.

Real People and Dreams



MARGARET E. SANGSTER, JR., does not make up her stories and poems—they just form themselves on the background of her mind as winter sprites trace wonderful pictures on windowpanes, and then simply because she cannot help herself, she sets down a description of these pictures. There are, in "Real People and Dreams," about 80 poems and 32 short stories and sketches.

We will send this new volume by Margaret E. Sangster, Jr., handsomely bound in cloth, with a photographic frontispiece of Margaret E. Sangster, and illustrations for a number of the poems, together with the Christian Herald for one year, postpaid, for $1.85. Or, we will send to present subscribers, as a reward for sending us one new yearly subscription to the Christian Herald with $1.50.

CHRISTIAN HERALD, Bible House New York, N. Y.

"JUST DAVID"

By ELEANOR H. PORTER

Author of "POLLYANNA"

Just David
By Eleanor H.Porter
Author of Pollyanna - Miss Billy - The Story of Marco - The Turn of the Tide - Cross Currents

Everyone who has read "Pollyanna" should read "Just David." He is as lovable as the heroine of the Glad Book.

"Just David" is not only a story of amazing popular appeal, but in its way a genuine masterpiece as well. Everyone who reads it has the same enthusiasm. Everywhere one hears the same verdict: "I want to read it again"; "It kept me up half the night to finish"; "It's the most appealing story I ever read"; "It's made the world look rosy ever since." Its optimism is catching.

David is one of those characters that seem too real to stay inside a book. It is safe to say that every single reader will regard him as a cherished friend.

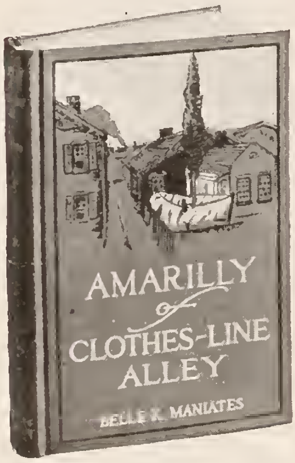
"Just David," bound in cloth, with frontispiece, postpaid, $1.25 net.

Special Offer We will send a copy of "Just David" as a reward, with our compliments, to a present subscriber for sending us one new eight-months' subscription accompanied by one dollar.

Or we will renew your subscription to the Christian Herald for another year and send a copy of "Just David" postpaid for $2.00.

"Amarilly"

IN BOOK FORM



We have had so many inquiries for "Amarilly of Clothes-Line Alley" in book form that it gives us much pleasure to announce the sale of a special edition of this splendid story. No one who had read the book can forget the charm of Amarilly. Amarilly was a child of the slums, the oldest of a family of eight, all wage-earners, except the baby. How prosperity in the end came to the Jenkins Family, how Amarilly got an education, how the Boarder married Lily Rose and built an annex and the adventures of the surplice are told in a wholesome story.

We will send "Amarilly of Clothes-Line Alley," attractively bound in cloth, together with the Christian Herald for one whole year, for $2.00.

Or, we will send "Amarilly" to present subscribers as a reward for sending us one new eight-months' subscription to the Christian Herald with one dollar.

THE CHRISTIAN HERALD
Bible House New York, N. Y.

Our Mail-Bag

NOTICE

THE *editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag, provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.*

Questions and Answers

G C., Norwood, Pa. Was not the Day of Pentecost an indication pointing the way in which the church should attract and awaken the world rather than by newspaper advertising, street parades, etc.? If a church has the Pentecostal spirit and the Word is preached in "demonstration of the Spirit and of power," and the singing and praying of the members in the same spirit, would any other publicity be necessary?

You are undoubtedly right in insisting that the church needs the Pentecostal power for attracting people to it: but it does not seem to us that this makes all announcements of the church services unnecessary. After all, there is only one question to be considered: "Does advertising the church's activities induce people to come?" If it does, it is a good thing. Paul declared he was made "all things to all men, that he might by all means save some." Doubtless the chief reason the early Christian leaders did not advertise their meetings, where it was safe for them to assemble at all, was that there were no newspapers and no advertising columns and no available bill boards. A favorite Scripture word for the divinely sent messenger is "herald." In fact, "preacher" and "herald" are the same word. A herald is an announcer. The Christian messenger announces the news of God's grace, and he wants everybody to hear him. Anything within reason he can do to increase his audience he should by all means attempt. But first things must come first. The minister and his people need the Pentecostal blessing or they will not have anything much to tell the people when they come; it was the joy and blessing of Pentecost that produced such striking manifestations that the multitudes came running to find out the cause. See Isa. 55 : 5.

Seeker, Lowes, Ky. Religion in the heart quickens the whole man and gives zest and new meaning and a wider and grander scope to the life. If we are to regard the body as the temple of the Holy Spirit, it follows that our whole life and habits will be wisely regulated in accordance with God's laws, and that we will do all that in us lies to make the temple clean and fitting for the divine occupant. Cultivating the Christ spirit brings health and happiness; it inspires us with courage and endurance to face all trials and to surmount every difficulty; while the peace it brings makes worry and hatred and all bitterness powerless to annoy. And if we abound in loving service, sharing our blessings and confessing Christ before men, the heart sunshine will give grace to the lips and a spiritual value to every act.

J. F., Kellogg, Idaho. Commentators advance the opinion that the divine being who wrestled with Jacob at Penuel ("The face of God") was the angel of the covenant. Although the narrative makes no express mention of sleep, when one remembers the exhaustion and anxiety of Jacob and his supplications for aid, it is not unreasonable to conclude, as some writers have done, that it was a vision granted to give him strength and courage, and to increase his faith in God, so also in the case of Moses in Ex. 33 : 18–23, which describes one of the most mysterious scenes in the Bible. He received, as one commentator writes, "for his comfort and encouragement, a display of the divine majesty, not in its unveiled effulgence, but as far as the weakness of humanity would admit." The face, hands and back are to be understood figuratively.

Mrs. W. V. A., New York City. There are five Marys spoken of in the Bible, viz., Mary the mother of Jesus, Mary Magdalen, Mary the sister of Lazarus, Mary the wife of Cleopas, and Mary the mother of John. The other question is a mere matter of conjecture.

F. S. B., Greeley, Colo., writes: "I abhor war or quarreling of any sort. I am for peace all the time. There is no need for anything else if people would only obey Jesus' teachings. Oh, what a beautiful world this would be to live in if everybody would do as well as they might! I despise grafting and dishonesty of any kind. I do not care for past history; it is enough for me to know the present and what of the future it is possible for me to know. If you will tell me how I can get that kind of knowledge, I shall feel very grateful." F. S. B. is like millions of his fellow countrymen in his desire for peace and good will among men. It is the ideal taught by the Master, and it is a sad disappointment to peace-lovers and peacemakers to find an element among us that seems bent on war, or the preparation for war. Let us hope that the great body of Americans who take the peace view may prevail, and that our government in Washington may be brought to realize that the cultivation of the war spirit is un-Christian and is sure to bring war if persisted in. Our Book Department is sending you a list of books from which you can make a selection. Any reader will be sent a list on application by postal.

P. T. W., Motley, Minn. One who meets death bravely, that another may live, should certainly not be classed with the foolhardy or the suicide. Charles Frohman and Alfred C. Vanderbilt might have saved their own lives, it is true; but they chose the nobler way—to save others. The man who took off his own life-preserver and placed it upon a child did not think for an instant whether his act would invalidate an insurance policy or not. To stand between another and danger or death is just as surely a heaven-born impulse, if the object of solicitude is a little stranger child as though it were done for the nearest and dearest of one's kin. Said the Master, "Greater love hath no man than this, that a man lay down his life for his friends." And he, who was to die for the whole world, knew best of all.

Citizen, Bowers Mill, Mo. Your article on "Degrading Sports" of April 12 encouraged me to ask for one on "Pie Suppers." Many day schools raise money for libraries, and Sabbath schools raise money for church buildings, literature, etc., and young men and boys (who can least afford it), pay ten times the worth of a pie at these suppers. Men who give little themselves will auction off the pies and encourage boys to bid.

Such ways of raising money for religious, or even for secular objects, are vulgar and should be discouraged. Yet we find the same plan followed in "oyster suppers," etc., the principle being, of course, to get as much as possible for the least outlay. People in certain localities get accustomed to these things, we suppose. They should be consigned to oblivion, with fairs, and raffles. A first-class illustrated lecture, a really good concert, or even an old-fashioned sociable is to be preferred.

Mrs. J. B. Beall, Mayesville. Write to Rev. Parley E. Zartmann, Winona Lake, Indiana, secretary of the Interdenominational Association of Evangelists. This work of "personal helper" in evangelistic campaigns is a splendid field for consecrated women. You are doubtless also familiar with the deaconess work, and the office of "pastor's assistant," or "minister's social helper." All these fields offer great opportunities for Spirit-filled, intelligent women.

C. W. C., Findlay, O. The oldest Bible manuscripts now in existence date from about 300 to 450 A.D., and show us the Bible as it existed soon after apostolic days. All the earlier manuscripts were either lost or destroyed in the terrible persecutions, which were directed not only against the Christians but against their treasured sacred writings, their enemies thus hoping to stamp out even the slightest traces of Christianity. The three oldest manuscripts now in existence are known as the Sinaitic, the Alexandrian and the Vatican manuscripts. The Sinaitic was found by the eminent Bible scholar, Tischendorf, in a convent on Mount Sinai in 1844. It contains the Septuagint, other parts of the old Testament, the New Testament complete and some of the apocryphal books. The writing, after a lapse of more than 1,500 years, is still clear and legible. The Alexandrian manuscript, which came to light in 1628, is not quite so ancient as the Sinaitic. It has the Old Testament complete, except that ten leaves are missing, and the New Testament lacks nearly thirty leaves. It is in the British Museum. The Vatican manuscript—the most ancient of all—is a great treasure, consisting of about 700 leaves of vellum bound in book form. Part of Genesis is missing and also a number of the Psalms. The New Testament is complete up to Hebrews, ninth chapter. Other early Bible manuscripts of great value, but inferior to the three mentioned, are the Codex Ephraem and the Codex Bezæ, besides which there is a long list of later manuscripts.

S. J. F., Tarrytown, N. Y. Respect for age is a fine trait of character and a mark of the true Christian as well. We cannot conceive of one having the spirit of Christ in the heart, who would willingly wound the feelings of the aged, either by speech or manner. A kind consideration, a sympathetic interest and a readiness to help, wherever possible, or to do any little act or speak any word that might make life pleasanter to our old friends, or even to the aged stranger—these are the points by which we may distinguish the man or woman of character and proper training.

E. L. B., Asheville, N. C. There are many varieties of taste in the world. Most folks like flowers, yet there are others who sicken at their perfume. One would think that genuine poetry would please every literary taste, but there are many who seem to prefer homely rhymes or even plain doggerel.

Mrs. S. J., Smolan, Kan. The passage you refer to is Prov. 30 : 8, 9.

SUMME
MAGAZIN
READIN

IF you have not ordered your magazi for summer reading, now is the time to so. The Christian Herald Magazine Burea has made arrangements with other pub ers whereby two or more magazines c be obtained at a considerable saving ov the price if ordered singly. The prices ven here are for one year (new or renew and can go to different addresses, exceptin n a few cases noted otherwise. *No one fill your order for these magazines at any lowe ice.*

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Christian Herald...... Woman's Home Companion	240 60c
Christian Herald...... *Mother's Magazine... *Ladies' World .... *McCall's (free pattern)	240 $2.10

*Must go to same address

To Find the Price of Any (ıb

You can make up your own combination of Magazines from the list below. Add the Class Price of the Magazines selected, multiply the sum by five and the result will be the cost.

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Christian Herald C	23
Pictorial Review C	25
McCall's.......C	10
Total Class numl	58
Multiply by ...	5
Price of club....	90

Class No.		With Christia Pub Pric	erald Our Price
30	Adventure	$3.0	2.65
17	American Boy	2.5	2.00
25	American Magazine	3.0	2.40
17	Boys' Life	2.5	2.00
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23	Christian Herald	1.5	—
35	Collier's Weekly	4.0	2.90
55	Current Opinion	4.5	3.90
23	Delineator	3.0	2.30
12	Designer	2.2	1.75
25	Etude	3.0	2.00
25	Everybody's	3.0	2.40
23	Garden Magazine	3.0	2.30
	Good Housekeeping	3.0	3.00
	Harper's Bazar	3.5	3.50
70	Harper's Magazine	5.5	4.65
12	Home Needlework	2.2	1.75
8	Housewife	2.0	1.55
25	Illustrated World	3.0	2.40
	Ladies' Home Journal	3.0	3.00
15	Ladies' World	2.5	1.90
17	Little Folks	2.5	1.90
10	McCall's	2.0	1.65
20	McClure's	2.5	2.15
25	Metropolitan	3.0	2.40
17	Modern Priscilla	2.5	2.00
23	Mother's Magazine	3.0	2.00
8	People's Home Journal	2.0	1.55
25	Pictorial Review	3.0	2.40
40	Review of Reviews	4.5	3.15
	Saturday Evening Post	3.0	3.00
50	Scribner's	4.5	3.65
17	Something-To-Do	2.5	2.00
50	St. Nicholas	4.5	3.65
8	To-Day's	2.0	1.55
25	Woman's Home Companion	3.0	2.40
12	Woman's Magazine	2.2	1.75
5	Woman's World	1.8	1.55
40	World's Work	4.5	3.15
40	Youth's Companion	4.0	3.15

CHRISTIAN HERAD
Bible House New York, . Y.

A Solid Wall of Good Will

Nothing has ever disturbed the demand for this car.

Not for a month, not for a week, not for a single day.

Having only one car to build, Dodge Brothers have been able to build it better and better.

But in the sense of radical changes, it is the same car today it was when they designed it.

And still the demand goes on growing greater and greater.

No outside conditions, no conditions inside the industry, seem to slow it up a particle.

The people want the car more intensely at this moment than they ever wanted it before.

This in the face of the fact that production is at the highest peak it has ever reached.

And in the face of the further fact that the sales—in a year and a half—have been more than sixty-three million dollars.

You can find out why this is so from what people are saying about the car all around you.

For months and months they talked particularly of its performance.

Now, you will hear even greater emphasis laid on its economy.

You will hear that with thousands of cars in use, Dodge Brothers dealers have practically no use for repair parts.

That rumor is true. Accidents are the chief source of demand for Dodge repair parts.

You will hear that the cost of maintenance is practically nil.

This too, is true in thousands of cases.

You will hear that the car consumes an unusually small amount of gasoline and oil.

This is literally true—of every Dodge Brothers car, under all conditions.

You will hear that it is very difficult to find Dodge Brothers cars for sale at second-hand anywhere.

You will also hear that the second-hand price is only a little lower than the first price.

Both of these things are true—not in one city, nor one state, but all over the Union.

You do not hear people talking about the price of the car.

But you do hear them talking everywhere about the kind of a car it is.

In short, wherever you find a Dodge Brothers car, you will find it surrounded by friends.

You will find it running from morning to night, in an atmosphere of good will.

No ill will anywhere, good will everywhere—good will that grows out of its good work.

No one knows the value of this good will any better than Dodge Brothers know it.

No one counts more on it, nor works harder to deserve it.

This is your guarantee when you buy one of Dodge Brothers cars—the great good will that all the owners feel toward it and the high value which Dodge Brothers place on that good will.

DODGE BROTHERS, DETROIT

The gasoline consumption is unusually low.
The tire mileage is unusually high.

The price of the Touring Car or Roadster, complete, is $785 (f. o. b. Detroit)
Canadian price $1100 (add freight from Detroit)

"You look like a new person

Resinol Soap

has made your skin so clear!"

"Yes, after years of experimenting with all sorts of things for my skin, I began to use Resinol Soap. In a very few days I could see a marked improvement.

"It seemed impossible that anything so simple as washing my face twice a day with hot water and a delightful toilet soap could do more good than all those tedious, expensive treatments, but the fact remains that now my complexion is clear, with the natural glow of health and youth that I feared it had lost for good."

If you are having trouble with your complexion, if you find that a pimply or otherwise unattractive skin is a handicap in your social or business life, what wouldn't you give to be able to say what that girl said?

Try Resinol Soap a week and you will know why you will want it the year round. The soothing, healing Resinol medication in it reduces the tendency to pimples and oiliness, soothes irritated pores, offsets the ill-effects of cosmetics, and brings out the real beauty of the complexion. It is equally effective in protecting delicate skins from the havoc of summer's sun, heat and dust.

Resinol Soap is not artificially colored, its rich brown being entirely due to the Resinol medication. Resinol Soap and Resinol Ointment are sold by all druggists and dealers in toilet goods. For a free sample of each write to Dept. 12-K, Resinol, Baltimore, Md.

Resinol Shaving Stick also contains the Resinol medication, so that it soothes and refreshes the face, while supplying a rich, creamy, slow-drying lather. It makes daily shaving a real pleasure.

Christian Herald

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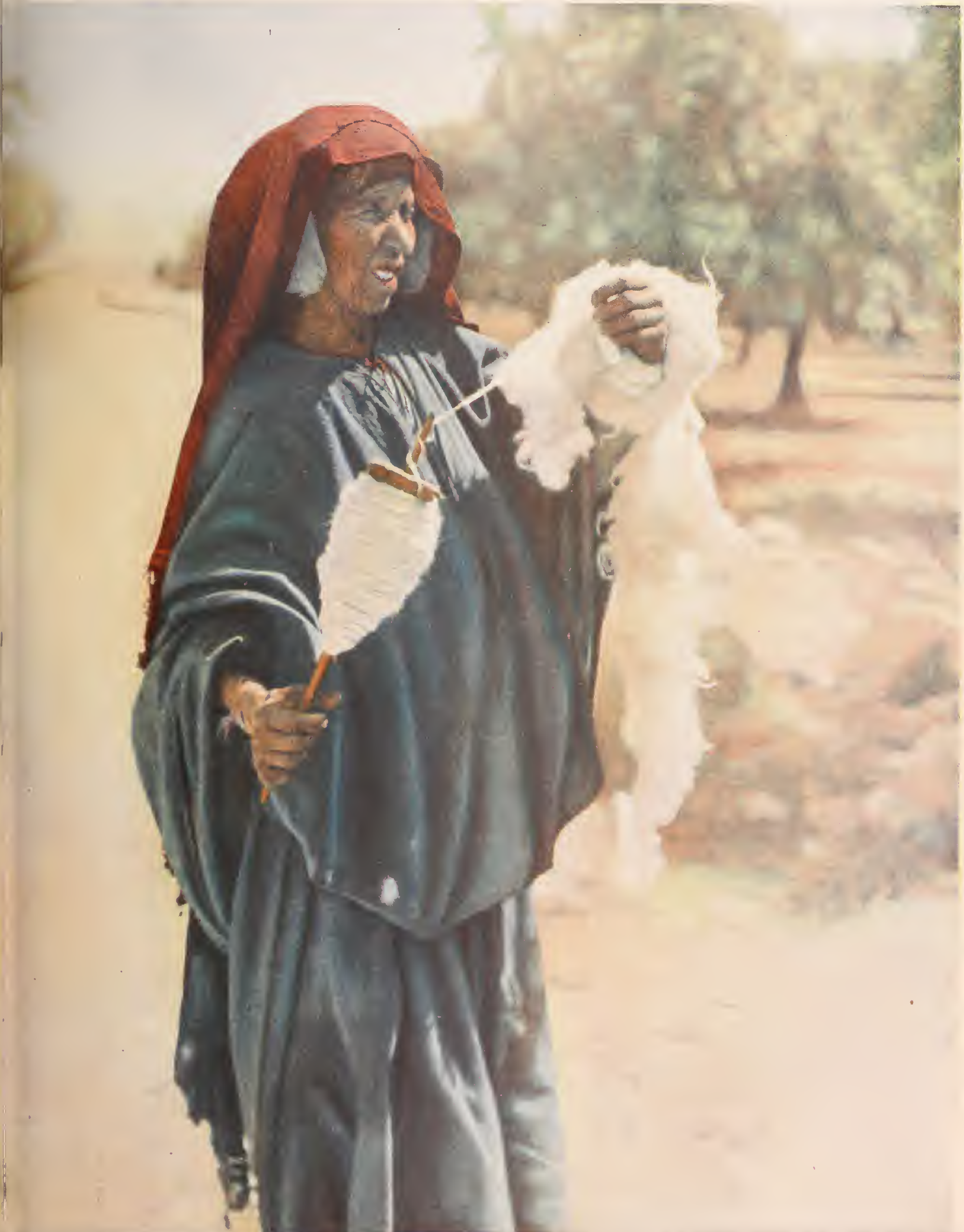


(S *description inside*)

A SPINNER OF WOOL IN PALESTINE

Our Mail-Bag

NOTICE

The editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

MRS. W., Chicago, Ill. In speaking of Christ to a friend, am I doing wrong to present him as Friend and Counselor and Guide, and to try to win that friend by showing him the very attractiveness of Christ, by picturing the Christian life as it is in my own experience, a happy, glad existence, and trying to make him want it just because it is such a beautiful thing? A friend says that a person must first be made to realize his sinfulness.

God has used that same method in many portions of his Word—trying to draw people to himself by stating the delights of salvation. The "land flowing with milk and honey" is the type of the soul experience into which God waits to lead his people. "Ho, every one that thirsteth," he pleads, "come ye to the waters, and he that hath no money; come ye, buy, and eat: yea, come, buy wine and milk without money and without price" (Isa. 55: 1). "At thy right hand there are pleasures forevermore," the psalmist sings (Ps. 16: 11). As a matter of fact a glad, ringing testimony to abundant blessings received will often do more than anything else to bring an unbeliever under conviction for sin. When he realizes God's great love and the plans he has made for his blessing, even at the awful cost of Calvary, he will feel guilty, indeed, and long for the joy which the believer has found. Of course there are cases in which a wrongdoer should be rebuked for his sin. The Holy Spirit and a sanctified judgment will guide safely in such cases. But do not allow yourself to be troubled and perplexed by the criticisms of others. That might result in your losing your happy, sunny experience. Keep that experience at all costs. Cast not away your confidence. Go on your happy way, telling others how happy Christ has made you. Perhaps you can win even your criticizing, captious friend to a richer, deeper experience, which will make him a sunny Christian too.

J. D. L., Romulus, N. Y. When a person does wrong and really thinks he is doing right, what is the difficulty? Has he a wrong conscience or a wrong reason?

A wrong reason. That is, his reasoning powers have not worked correctly, or according to facts. Conscience seems to be closely akin to the practically universal instinct of worship, and capable of being misguided in just the same way. People of all races feel the impulse to worship, but until the mind receives knowledge of the true God that impulse will be misdirected. Just so conscience tells us that there is a difference between right and wrong and that we must do right, but the mind needs to be instructed as to what is right and what is wrong. This instruction comes from the study of the Bible, from the study of human history and the facts of present-day living, and from direct communications from the Holy Spirit. Sometimes the mind is mistaken as to the identity of the Holy Spirit's voice, thinking messages come from him which are merely echoes of other voices or of subconscious experiences. The best way to have a well-instructed conscience and to be able to detect the Holy Spirit's voice when he speaks is to keep in close touch with spiritually minded friends, to pray much, to study the Bible, and to give oneself energetically to hard work for the spiritual, mental and physical welfare of others.

E. B., Midland, Pa. Maurice Maeterlinck is a Belgian poet, dramatist and essayist. He is characterized by a rare beauty of style and depth of thought, his dramas portraying thought and motive rather than action. He is something of a philosopher, but does not claim to be a religious teacher, so the question of orthodoxy could hardly be raised in connection with his work. Much of his work is instructive and helpful; it is tinged by melancholy, and he seems to miss the joyousness of Christianity.

Reader, Mo. 1. Why is the law the strength of sin? I Cor. 15: 56. 2. How should we repent, by plucking the fruits from the tree of sin ere they ripen, or should we lay the ax to the root of the tree itself?

1. The law is the strength of sin, because if it were not for the law we would not have the sense of sin. The law may exist either in the form of statute or in the form of conscience, but it is the existence of this law that reveals and measures the strength of sin. Indeed it almost seems that law provokes many people to sin, the human mind and will revolting from any sort of authority. It can readily be seen that if the law were abrogated there would be no sense of sin, and indeed no such thing as sin. Paul's teaching throughout the Epistles is not that the law is abrogated, but that the soul of the believer is filled with love for the Law-maker and receives from the Law-maker divine power to keep the law. It is important, however, to remember in studying Paul that by "law" he sometimes means the ceremonial law, which is literally abrogated by the Gospel, and sometimes moral law, which is not abrogated, but established, Romans 3: 31. 2. Repentance means a sincere sorrow for past sin. But this sorrow cannot be sincere unless it is accompanied by determination not to sin again. In this sense your implication is quite correct, namely, that repentance should take us down to the very roots of our motives, and that these must be purified by the power of God.

E. B. P., Exeter, N. H. There is probably no rule in human experience without its exceptions, and the case you mention is exceptional. Within recent years a pastor, well known and very successful in his spiritual work, left the ministry and for several years taught strange doctrines. He was led by the Spirit to see his error, however, returned to the fold, and is now laboring earnestly on sound Gospel lines. If he had died during his wandering in the wilderness, it might have been said of him, as of your friend, that he had renounced all faith and that his career ended in darkness. And yet it might not have been actually true. No one knows of the struggle that may be going on in such a soul, torn by the temptation to remain in unbelief on the one hand and, on the other, hearing the Spirit's call to repent and return. We should be slow to pass judgment in such cases. God alone knoweth the heart.

Many Readers. Who wrote the books of the New Testament?

The gospels of Matthew, Mark, Luke and John were written by the men whose names they bear; Acts by Luke; Epistles from Romans to Philemon by Paul; the Epistle to the Hebrews by Apollos, Paul and some unknown writer; James by James, the brother of Jesus, not James, the son of Zebedee, John's brother; the Epistles of Peter and John by these apostles; Jude, by Jude, the brother of Jesus and James; Revelation by John.

E. J. G., Cortland, Neb. Where was Jesus from his boyhood to the beginning of his ministry? One well educated Mohammedan claims that he was in Tibet, being taught by the priests.

It is very clear that Jesus spent his boyhood and early manhood at Nazareth. Luke 4: 16 mentions Nazareth, as the place where he had been brought up. This added to the statement of his having come to live at Nazareth in infancy and that he was known there as the "Carpenter" (Mark 6: 3) and "the carpenter's son" (Matt. 13: 55), and was spoken of throughout his life as Jesus of Nazareth, are conclusive proofs on this point. History gives no sanction to the preposterous legend to which you refer.

N. J. T., Bladen, Neb. 1. While it is true that some deny that immortality is inherent in the soul of man, yet admit that it is conferred as the gift of God upon all who believe and yield acceptable obedience, the Christian Church teaches the doctrine on this subject which is clearly set forth in the Scriptures—that the lives of all are to be decided at the judgment, for a future existence of bliss or woe. The great point to be kept in view, therefore, is as to the choice between an eternity of happiness and continuous progress, realizing the noblest aims, or an eternity of exclusion from every blessing and filled with remorse. Paul pictures immortality as a "prize" to be struggled for with all courage and self-denial, looking to divine grace to accept our efforts, and realizing that through our own merits we can never prove worthy of it and that it must come as a "gift," bestowed on us through the merits of Jesus Christ, our Saviour and Mediator. 2. As all Americans, irrespective of race, religion, or social condition, are on an equality before the law, it is clearly wrong to discriminate against anyone on any of these grounds. Religion should not be dragged into politics, and especially should a policy be sharply rebuked which aims to make religion serve the partisan ends of any political party or candidate.

A. G. K., Williamsport, Pa. 1. The "prince of the power of the air" (Eph. 2: 2) is held to mean the old adversary, Satan, who assails humanity with trials and temptations. The figure employed in the phrase quoted is that of an evil spirit, in whose existence all religions, pagan as well as Christian, agre 2. Angels (derived from a word which both in Hebrew and ek means "messenger") is a term applied to a class of spi ial beings, or heavenly intelligences, employed as ministers he divine will. As to their number we may gather an impr ou from such passages as Dan. 7: 10; Matt. 26: 53; Luke 3; Heb. 12: 22, 23. We learn also from the Bible that the are divided into distinct classes of many different grades. Of eir origin the Bible says nothing, but it indicates their immor ty (Luke 20: 36). The operations of nature are referred as being under their direction, fulfilling God's will.

M. L. E., Huntington Beach, Calif. Paul, it is believe nherited Roman citizenship from his father. It had pro bly been conferred on some of his ancesters for services render to the Roman State. The fact of his being a native of Tar , a "free city" of Rome, had nothing to do with it.

W. J. E., Louisville, Ky. The question whether or not is ever justifiable has often been debated. Many ingenio attempts have been made to defend lying in certain ci nstances, when to tell the truth might result in great inju or personal danger to the innocent. The Scriptures, how er give an unmistakable note on the subject. The devil i denounced as the "father of lies." God hates a liar, and sehood is expressly condemned in many passages, including hn 8: 44; I Tim. 1: 9, 10; Rev. 21: 27 and 22: 15. Christ er spoke an untruth, nor any statement that would lead an untrue impression. It should not be forgotten, however at keeping silence, when to tell the truth might prove inju us, is not condemned. What society calls "necessary" li or "white lies," must be included in the category of cond ation, trivial though they may appear. As to lying in a at emergency, to save life, or property, or reputation, or fri ls, it may be set down as a rule for the conscientious Chr an that, if we have faith in God, we can plant ourselves sq ly upon that faith and tell the truth, fearing not, trusting hi for the outcome. A true Christian, with a firm consciousn of God's presence and knowledge, will not lie. As to th es mentioned in the Bible, they are given as a matter of r d, yet with no indication of approval.

J. McB., Huntington, N. Y. The martyrs in the first ntury A.D. were Christians simply. The word "Cath ," which appears in the creed, means "universal." The R an Catholic Church was not then in existence.

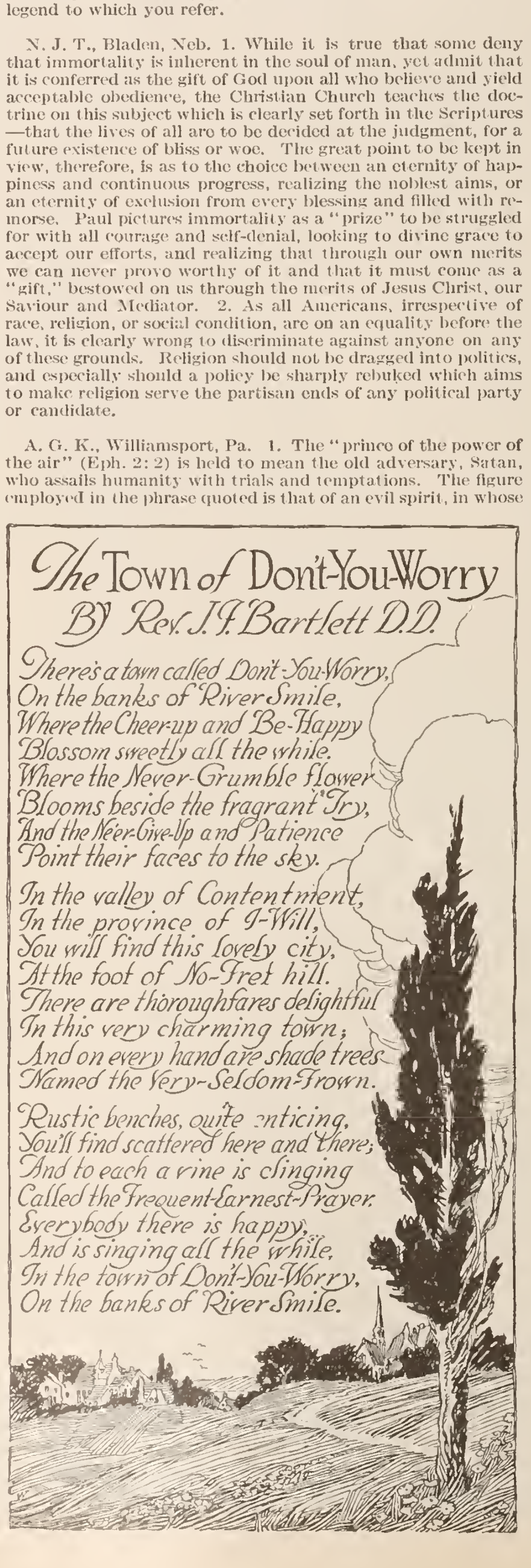
L. G. S., Coalgate, Okla. Please explain the words of Je to Thomas: "Because thou hast seen me thou hast beli d; blessed are they that have not seen, and yet hav believed."

A faith that only trusts so far as it can see plainly an eel strongly is scarcely faith at all. Faith has in it the elem of risk, of daring, of venturing into the unknown, of trustin he word, the virtue, the character, the power of another, en when appearances seem to contradict. The men and w en who have achieved great things for God are those who ke the heroes mentioned in the eleventh chapter of Hebrew believed in the face of appalling difficulties and dangers. re was very little of real faith in the attitude of Thomas. H ad proofs that could not be mistaken nor doubted. On the er hand Jesus said that those who would venture to trus im without these visible and tangible proofs would be espe lly blessed, because their faith was big and strong. Then o, he wished, doubtless, to emphasize the fact that those ho were to come later would have in every way as great an o ortunity of being blessed and helped by him as those wh aw him in the flesh or in his resurrected body. There have en saints through all the Christian centuries and some are ng now whose sense of Christ's companionship and blessin nd help is as real as that of the apostles. And this experie of realizing his nearness and helpfulness is available for ever ne who will really trust him.

Mrs. S. J. G., Lewiston, Me. Please inform me if the P stants are so called because they were protestants a st the Catholic religion and language; also if our Prot nt Bible was not taken originally from the Catholic Bil

Protestants were so called because they protested a st the errors and corruption of the church of that age and a ist the assumption of the Roman hierarchy to govern the ole church. We do not understand what you mean by prot ng against the Catholic language. Perhaps we have misread ur letter. There was, of course, no Catholic language, a he Christians of various countries speaking the tongue of th nd of their birth or residence. The priests, to be sure, all ed Latin, but that could not be called the Catholic lang ge. It is not correct to say that the Protestant Bible was en originally from the Catholic Bible, except that the a nt manuscripts were of course the property of the united c ch before the separation of the eastern and western branc or of Protestant from Catholic. Luther made his German tr lation of the Bible direct from the Greek Testament an he Septuagint (he is said not to have made much use the Hebrew text of the Old Testament). The King James Ve on, made in 1611, was taken from the Hebrew and Greek m uscripts. The accepted Catholic translation of the Bible he Douay version, the New Testament section of which was de in 1582, the Old Testament 1609–10.

J. T. L., Sandy Lake, Pa., sends this interesting lette "I would like to see in your paper some space devoted to pr iting views of readers who may be able to contribute any ng they believe to be useful to the general uplift of human at large, and which would inspire others to live more useful es. I am engaged as a physician in the work of humanity, an is my purpose to help accomplish a work that shall tend to ke for better conditions and inspire others with greater amb ns and hopes for a healthier and happier existence for al A Christian paper devoted to Christian endeavor is one he greatest assets to the world at large, and its influence s ld extend to eternity." There is no finer thing in the world an for a man or woman to have a definite aim in life. We he ily commend our correspondent's view and hope his exampl ay stimulate others.



The Town of Don't-You-Worry

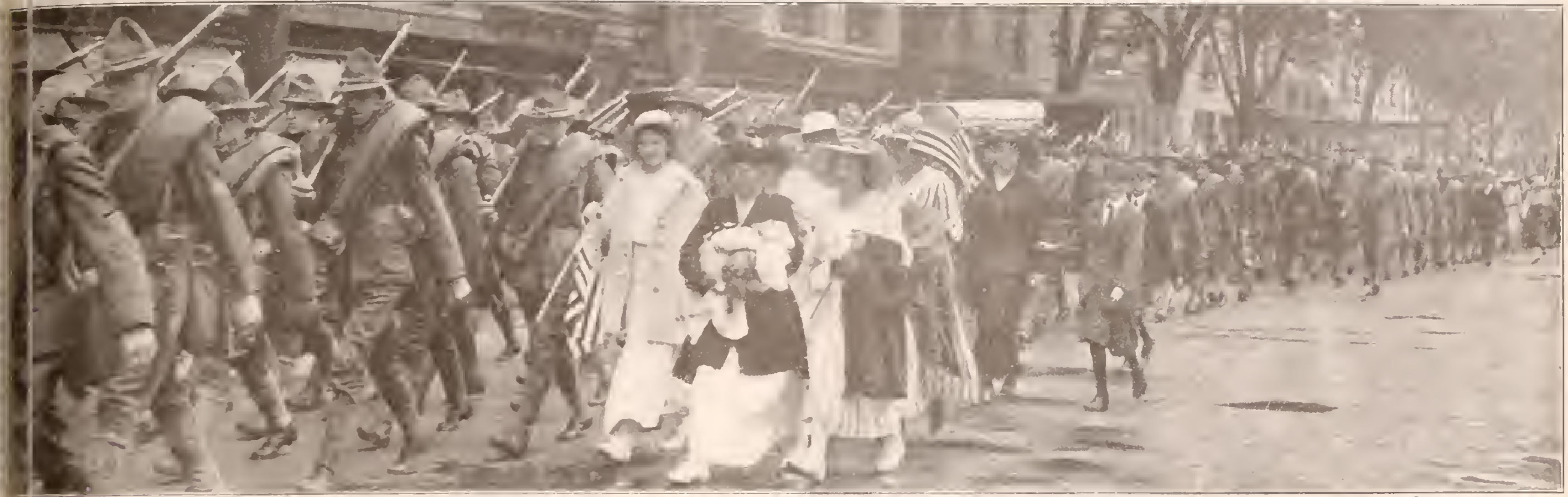
By Rev. J. J. Bartlett D.D.

There's a town called Don't-You-Worry,
On the banks of River Smile,
Where the Cheer-up and Be-Happy
Blossom sweetly all the while.
Where the Never-Grumble flower
Blooms beside the fragrant Try,
And the Ne'er-Give-Up and Patience
Point their faces to the sky.

In the valley of Contentment,
In the province of I-Will,
You will find this lovely city,
At the foot of No-Fret hill.
There are thoroughfares delightful
In this very charming town;
And on every hand are shade trees
Named the Very-Seldom-Frown.

Rustic benches, quite enticing,
You'll find scattered here and there;
And to each a vine is clinging
Called the Frequent-Earnest-Prayer.
Everybody there is happy,
And is singing all the while,
In the town of Don't-You-Worry,
On the banks of River Smile.

THE·CHRISTIAN·HERALD
·AN·ILLUSTRATED·NEWS·WEEKLY·FOR·THE·HOME·



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A picture that tells its own story, though for accuracy it can be added that this is the "Fighting Sixty-Ninth" Regiment, N. Y. S. N. G., on its way to camp

The Mexican Situation

PRESIDENT WILSON did not wait for an official report regarding the engagement at Carriza but on June 24 demanded of e Carranza government thr gh James Linn Rodgers, special agent at Mexico Cit the release of the prisoners and the property of t United States taken by the Mexicans in this acti . On the same day, Mr. Arredondo, ambassad of the Carranza government at Washington, pre ted a note to the American State Department, n ich the attention of this government was called to t orders previously given to General Trevino not to p mit American forces to move east, west or south, sha ng that the engagement at Carrizal was the resu of the disregard of these orders by American troo s, which were therefore attacked by the Mexicans. On une 25 Secretary Lansing sent to Mr. Rodgers a fo al note to be delivered to the Carranza governmer in which he stated that this communication of Mr Arredondo under instructions from his governmer admitted of no other construction than that it was formal avowal of deliberately hostile action. Mr Rodgers was instructed to demand of General Car nza the immediate release of the prisoners taken n t encounter at Carrizal, together with any property of the United States taken with them. The nu er of prisoners held was twenty-four. He was inst cted also to inform Carranza that "the United Sta s expects an early statement from your governme as to the course of action it wishes the governmer of the United States to understand it has deter ned upon." This note had every element of an ulti atum except the element of time.

C tain Lewis S. Morey, who had bee practically given up as lost at Car zal, finally returned to the Am ican lines on June 26. Captain Mo y was wounded by a shot in the houlder and left the scene of bat with three negro troopers, goi about two miles. Their can ens were empty Captain Morey was very weak from loss of blood. He therefore wrote a report of the engagement, which he gave to the three troopers and ordered them to abandon him. They left him lying in a depression in the desert. A detachment of the Tenth Cavalry under Lieutenant Henry A. Meyer found them wandering about on the desert. Lieutenant Meyer rushed back to camp with the report, and a screen of troops was sent out to bring in Captain Morey. Although severely wounded, Captain Morey had managed to make his way to a ranch house, where he was found by a detachment of the Eleventh Cavalry under command of Major Jenkins. One of the non-commissioned officers took from the body of Captain Boyd, killed at Carrizal, his notebook, which shows that he requested passage through the town on a peaceful mission and that he was invited by General Gomez to parley. The evidence of the Boyd notebook clinches the charge of Mexican treachery. The latest official reports of the action show that eighty-four Americans were concerned in the fighting, and that they fought until their ammunition was exhausted. Lieutenant Adair was killed in an attempt to replenish the ammunition from the pack animals which had been stationed in the rear of the fighting line.

National Guardsmen of New York, New Jersey, Massachusetts, Connecticut, Illinois and Wisconsin started for the border June 26 and 27. The troop trains were given right of way over all other traffic, and army officers estimated that by July 1 there would be at least 10,000 militia at the border and at least 50,000 by a week later. The American Red Cross is ready for any emergency.

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"When shall we three meet again?"

Machine gun detachment, U. S. Cavalry, south of Casas Grandes

Regimental tents pitched in a city street

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Another picture that tells its own story, but has nothing to say about the poor fellows and their families these machine guns may plunge into woe—if the Mexicans don't get this American crew first

No information was given out as to the destination of the various units, as any information given to the American people would likewise become the property of the Mexicans, and if war is to be the outcome it is desirable that the Mexicans should not be informed as to the probable point of attack. Mexican troops were reported to be entrenching and to be placing cannon to resist American troops.

Various South American diplomats have interested themselves in the possibility of mediation, but Secretary Lansing expressed the opinion that there was nothing for the United States to arbitrate, and that it was up to Mexico. General Carranza has been reported as being willing to accept mediation "in principle."

The government has been assured by the manufacturers of motor trucks that trucks can be delivered at the rate of 500 a day if required; but this would mean the stopping of shipments abroad. Army officers are authority for the statement that there is plenty of arms and ammunition in the country to supply the National Guard and the Federal army, but that it will take some time to arm and equip the volunteer troops which may be called. It is said also that the bulk of the ammunition now being exported would be useless to our troops, as it would not fit our guns. The rifles being manufactured here for the Allies would also be useless to us, as experience has shown that all small arms must be of the same pattern. The War Department is arranging to supply to the arms manufacturers dies and specifications for proper equipment and supplies.

Except for a few who prefer to remain in Mexico, all American citizens were expected to be out of the country by July 1. Army transports and vessels of the active fleet have been busy in the last two weeks picking up refugees at the various ports of both coasts.

There appears to be a certain lack of unity of feeling among the Latin-American nations regarding the threatened war between Mexico and the United Sta . Brazil has never approved of the Carra a administration and opposed the recogni n of Carranza. The Argentine Repu e has also held back and has entered o no action looking toward mediation. e Latin-American nations apparently re - nize that the United States is taking y such steps as any sovereign nation w d be compelled to take in like circumstan ; and while regretting hostilities between e United States and a Latin-American st , they recognize that the sovereignty f Mexico is very lightly upheld by Mexi s among themselves, and that the gov - ment of Mexico is one in name only. - ports from Guatemala show that t little republic, Mexico's neighbor on e south, is nearly out of patience with e Carranza government because of depr - tions across the border similar to t e which have annoyed the United State

Mexican bandits killed a rancher d his wife near Hachita, New Mexico, e y on the morning of June 27, driving ff the stock from the ranch. A poss f citizens took up the trail of the ban s and was later reinforced by U. S. cava .

General Carranza on June 28 ord d the release of the American troopers d in prison at Chihuahua and the twe - three soldiers with their equipment d their interpreter were put on a train r Juarez by General Trevino. Consider e pressure in the interest of peace had n brought to bear upon the Carranza gov - ment. Diplomats of other Latin repu s and influential business men advised - ranza that the United States was in ear t and that defiance meant war. The rel e of the prisoners encouraged Señor Ign o Calderon, the Bolivian minister at W - ington, and his colleagues to make fur r efforts in the interest of mediation, a q - tion which Secretary Lansing was unwil g to discuss while American soldiers e prisoners in Mexico.

Reports are persistent that Villa is ll

Continued on page 839

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A scene enacted all over the country as militia companies entrained for their mobilization camps

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Looking south across the international bridge from El Paso to Juarez, commanded by American artillery planted in the hills of El Paso

A general view of the encampment of the First Field Artillery, Van Cortlandt Park, New York

A City Celebrates

By MARY KENDALL HYDE

SHIP ahoy! A light gleams dimly through the mellow shades of a summer evening. As it comes more plainly into view, it is discovered to be a lantern at the masthead of an ancient caravel. Closely follows a second ship, and yet a third, which is recognized as the Half-Moon. From the mists above the river comes a whisper teng the wondering onlookers that the weird vessels are th of the early discoverers of America, Cabot, Verazza, and Hendrik Hudson.

hile yet the phantom ships are passing out of sight, fight on the opposite shore reveals a great group of Irans dancing. Another ancient craft appears and las its company in spite of the protests of the Indians. Rrt Treat and his companions have come to found ut the banks of the Passaic River a town where they m worship God and maintain a form of government su as their consciences approve.

BY means of such picturesque pageantry have the citizens of Newark, N. J., been reviewing and reling its early history, in recognition of the fact that ju two hundred and fifty years have passed since a nd of voyagers arrived from the shores of Connicut to establish a colony where all affairs should beadministered "according to God and a godly germment." Newark claims the distinction of bg founded by men of such super-Puritan convictis as to exceed the Puritans of New England by my degrees, even measured by the bluest of "blue las." The state of Connecticut had adopted a constition providing that any freeholder, whether he w a church member or not, might hold office and ve. This provision was regarded by a certain elemt as "Christless and profane," and therefore the exlus in the spring of 1666.

he Founders were Congregationalists, and for the fir fifty years the church was the state, and the state tl church. The meeting-house dominated the life othe settlement. "For seventy-five years, in order tcote or hold office, one had to be a member of th Congregational Church. In fact, no one was rcived as a 'member of the town' without a certifice of membership in the Congregational Church." En the traveler passing through the town was reiired to "give religious proofs" before he could ohin rest and refreshment at the tavern, whose koer was warned against entertaining strangers "liscriminately." The town constable was expeed to see that liars and all "disobedient and refrtory persons" should "quietly depart the town sconably."

he Congregational Church controlled the town of Nvark until the year 1720, when the Presbyterians tk the leadership. The Episcopalian Church was eblished about the middle of the century. Today the are in the present city of 400,000 population 1 churches, including Protestant, Roman Catholic a Jewish.

celebration of unprecedented magnitude to mark tl two hundred and fiftieth anniversary of the foundiof the city was determined upon nearly two years ag by a committee of one hundred of the representati men of Newark. The public responded to the sgestion with remarkable unanimity, and plans we made for five months of civic festivities. The su of $250,000 was contributed by individuals, a $1,500,000 raised publicly by a bond issue to cer the cost of a Memorial Building, the cornerste of which is to be laid before the close of the celebion. A series of spectacular events is filling the mths from May 1 to October 1. Pageants, songs, fi and track events, industrial exhibitions, parades, cventions, military exercises and school exhibits a telling the story of Newark's progress. It is a dnatic and forcible way of teaching history to the pent generation.

NATURALLY the heart of the anniversary centered in the religious observances. The first ohese occurred in the Old First Church, which was crded to its capacity when "Founders' Day" was oerved. There were addresses by the mayor of Nvark and the governors of New Jersey and Conticut, who with their staffs resplendent in gold lace ocpied the pulpit platform. Rev. W. J. Dawson, L., the pastor, delivered an eloquent oration. On a ther evening in the Old First the typical prayer nting of colonial days was reproduced. An oldti melodeon wailed forth ancient hymn-tunes wse words from the Bay Psalm Book were sung, ar being "lined out" by the chorister. All the picipants were dressed in costumes of olden days. T service was conducted throughout with perfect dity and sobriety, characterized by not the slightest show of levity, resulting in a peculiarly realistic impression.

On another Sunday a mammoth union religious service was held in the amphitheater in Weequahic Park, where 15,000 persons assembled, Hebrews, Catholics and Protestants, as children of one Father, to praise him for past guidance and to seek his blessing for the future.

It was in this same amphitheater during the following week that an audience of 45,000 persons gathered night after night under the June sky to witness the community pageant, one of the most ambitious undertakings of the kind ever presented. It was produced and enacted by Newark people for Newark people, "for a better understanding of what Newark has been and may be." The scenes of the pageant illustrated various periods in the history of the city, from the landing of Robert Treat in 1666 down through the times of the Revolution and the Civil War. The prologue reviewed the scenes previous to the coming of Treat, including the voyages of the early discoverers of the fifteenth, sixteenth and seventeenth centuries, and the native pastimes of the Indians. The closing masque was symbolic, showing the forces which have shaped the life of the city. Greed, Ignorance and Strife, with their brood of evil spirits, were depicted as tempting the Spirit of the City to desert the Church, the Law, and Liberty. According to Henry Wellington Wack, executive adviser of the Committee of One Hundred, it was the intention that "throughout the entire plot, the ecclesiastical history of Newark should carry its recurring message to the soul of the citizenry, like an old bell beloved from childhood to age."

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Thomas C. B. Snell, lineal descendant of Robert Treat, posing for poster picture of his ancestor directing the landing at Newark in 1666

Four thousand Newarkers participated in the pageant. Several of the rôles, including that of Robert Treat, were filled by direct descendants of the characters they typified, original founders of the city. Seven hundred costumes, made from original designs, were constructed by the women of the city, who formed a voluntary sewing committee.

IT is doubtful which scene was the more impressive to the spectator who was not a Newarker—the tableaux vivants with their dusky Indians, sturdy Colonials, dainty maidens, and symbolic action on the one side of the lagoon which divided the actors from the audience, or the vast audience itself reaching tier upon tier from the greensward to the stars themselves (such was the effect) in this wonderful natural amphitheater. On one side, 4,000 loyal citizens enthusiastically portraying Newark's history; on the other side 40,000 equally loyal citizens with equal enthusiasm cheering on their fellows.

BELIEVING that "the helpful kind of patriotism is the kind that grows out of a knowledge of one's town," Newark's schools have for several years included in their curriculum a study of the city's history, growth, government and needs, with a view to its future welfare, beauty and healthfulness. The Public Library has cooperated by annual exhibits of books, pictures and historical relics, illustrating the history and institutions of the city. The Board of Education believes that "whoever is fighting intemperance, or gambling, or bribery, or waste, or dirt, or ugliness, whoever is working hard to make his country honest and clean and beautiful, is doing patriotic work. . . . Patriotism means service to our city as much as to our country. If we do not serve the little part of the country that we have seen, how can we serve the whole country which we have not seen? Patriotism must begin at home. The first duty of every patriot is to see that he is friendly to his neighbors, and that his own back yard and street and ward are just as clean and orderly as they can be." Newark's school exhibit shows that she paid $3,000,000 last year to educate her 70,000 pupils, maintaining four high schools, fifty-five elementary and two industrial; summer schools are maintained in two high and thirty elementary school buildings, and the experiment of "all-year schools" is being tried.

The June Walk, which is an annual festival in many of the churches of Newark, this year became a union affair. Sunday schools of several denominations marched from their churches to Military Park, where they were reviewed. Rev. Dr. Jesse L. Hurlbut was one of the reviewing officers. "The Sunday school a civic asset" was the slogan of the paraders.

Children's Sunday ushered in "Baby Week," which included sermons, lectures and exhibits on the care and training of infants and on the value of child hygiene. Dr. Julia Lathrop of the Children's Bureau in Washington was invited to address the women of the city at a mass meeting, on "The Proper Care of Babies." The orphans in the city institutions were not overlooked.

A striking feature of the Industrial Exposition held in the Armory was the section devoted to welfare work. Newark reports that it is spending more than $2,000,000 a year on its work of helping those members of the community who through illness, poverty, ignorance, or other causes beyond their control, need special assistance.

NEWARK'S Industrial Exposition was a matter of course. The city is no longer populated by farmers and agriculturists. It is now a powerful manufacturing city of 6,000 factories, turning out $250,000,000 worth of goods every year. The merchants of the city inaugurated a "Buy-It-in-Newark Week" which was a practical success. Labor has been honored throughout the anniversary. From its earliest days Newark has boasted its inventors. It claims to have produced the first malleable iron and the first patent leather in America, built the first locomotive engine to travel up-grade and the first electrical dynamo made in the world.

In the literary world, also, are to be found many for whom Newark was a home town. Richard Watson Gilder, Edmund Clarence Stedman, Mary Mapes Dodge, Marion Harland, Amanda Douglas, Noah Brooks, Thomas Dunn English, and Ray Palmer, author of "My Faith Looks Up to Thee," are a few of the names which have added luster to Newark's crown. Tom Moore and Washington Irving made some of the old mansions famous in their writings.

"Miss Newark," however, modestly disclaims celebrating in any spirit of vainglory. She states officially that she is celebrating "in the hope that her people may thereby be led to take note of themselves, to discover that they form a live and active thing, a Modern American City; that this live creature, their city, has its own potencies and powers, and that it can therewith do excellent things for its own people, and that it ought to do them. Newark celebrates, not because it is so excellent a city, but in the hope that it may become much more excellent"; in the hope that "a new vision may show us a city not only materially but spiritually and intellectually rich."

A Week in the World's News

Changes in China. Dispatches from Peking on June 24 stated that the Chinese cabinet had resigned, and that President Li Yuan Hung had refused to accept the resignations, although a complete cabinet change was inevitable within a fortnight, since the whole government was being reorganized. The Chinese treasury is reported to be empty and to need an immediate loan, two propositions being before the Chinese chancellery, one from a group of American bankers, and one from Japanese. China is reported to be considering the restoration of the old canal system, of which there were at one time 60,000 miles within the empire. Centuries before the Christian era the great rivers of China were diverted from their natural courses, the waters of one turned into another's bed, and the waterways carried along in the direction of desired traffic. The ancient Grand Canal extends from Hangchou to Tientsin, traversing the provinces of Chekiang. Kiangsu, Shangtung and Chili, the total length of the canal being about 850 miles. China is in desperate need of transportation, and it has been estimated by engineers that the canal system can be restored at a less cost than that which would be involved in the building of the necessary railways. With the canals again in operation the railway building can go on at greater leisure. Morphia is said to be replacing opium in the life of China, an active organization for the smuggling of morphia into China being maintained in Japan. It is said that the Japanese dealers carry on the opium traffic quite openly, employing Chinese agents to carry a quantity of filled syringes, and inject the drug for three or four cents. The morphia habit is said to be spreading rapidly, and the profits to approximate a million pounds a year.

Millions of Bones. The Department of Commerce, Washington, reports the finding upon the Pribolof Islands of immense bone deposits which are capable of being converted into fertilizer. The deposits have not yet been fully surveyed. One deposit lying at the waterfront is a mile long and half a mile broad, with an average depth of about two feet. The present wholesale price of ground bone is $35 a ton. It is said that the principal problem of utilizing this deposit is one of transportation. There is plenty of native labor available upon the islands.

A Toy Strike, But a Real One. On June 22 the toymakers of New York laid down their tools and went on strike. They demand shorter hours, longer luncheon time, recognition of the union, and more pay. The thirty or forty shop-owners have formed an association and say they will not grant the union demands, which they claim are impossible. About 1,800 workers of the 2,000 in the industry are on strike. The toymakers of Germany are now too busy to worry over wax faces or hemp wigs, and the whole world of children is practically dependent upon the toy industry of the United States. The differences might well be submitted to Santa Claus.

A Declaration for Peace. The Ford Peace Party, now known as the Neutral Conference for Continuous Mediation, has recently issued a manifesto to the belligerent nations suggesting terms upon which might be based an international agreement which would end the war. Calling attention to the fact that the conference represents no government, but only the good will of the millions of people throughout the civilized world who desire the end of tho combat now raging, the conference declares that its first duty is to call attention to universal principles and concrete proposals upon which an agreement seems possible; and it suggests, therefore, that peace be organized upon the following principles: (a) The right of nations to decide their own fate; (b) economic guarantees, which means the recognition of the principle of the open door for commerce; (c) freedom of the seas; (d) parliamentary control of foreign policy; (e) international organization, which would include au agreement to submit all disputes between states to a peaceful settlement; (f) disarmament; (g) a world congress.

National Incorporation for Boy Scouts. On June 15 President Wilson signed a bill granting Federal incorporation to the Boy Scouts of America. The Federal charter will protect the phrase "Boy Scouts," as well as the scout uniform, emblems and badges. Figures on June 14 showed the number of registered boy scouts to be 183,271, of scout masters 8,621, against 140,831 and 6,442 a year ago.

Prison at Chihuahua City, Mexico, where American troops were confined

Munitions Again Fatal. An explosion in the plant of the Canadian Explosives, Ltd., at Parry Sound, Ontario, June 21, resulted in the death of five workmen and the serious injury of twenty. Fire followed the explosion.

Coal Mine Fatalities in 1915. Some time ago the number of fatalities in mines other than coal mines in 1915 was given in this department. A later report from the Bureau of Mines shows that the number of fatalities in coal mines during the year was 2,266. The 1914 record was 2,454. The fatality rate for 1915 was 2.95 per thousand men employed. The production of coal for the year was 518,000,000 tons, the production for 1914 having been 513,525,477 tons. During the year there were eleven mine disasters, in which five or more men were killed, the total deaths due to such disasters being 262. The lowering of the number of fatalities is due in part to closer and more careful inspection by the state authorities, and in part to a better enforcement of laws and regulations by the operators, to the efforts of the miners' organizations to reduce accidents, to an educational campaign in the interests of safety-first, to more general use of safety lamps, to the use of permissible explosives, to the humidifying of dusty mines, and to first-aid and rescue training.

Petroleum Output in Oldest Field. The petroleum output for 1915 in the Appalachian field, which includes Pennsylvania, New York, southeastern Ohio, West Virginia and Kentucky, was 22,860,048 barrels, a decrease of five per cent. from the output of 1914. The average price decreased 33 cents to $1.55 a barrel. The total market value of the oil was $35,468,973. A total of 5,197 wells were completed in the district, of which 2,905 yielded oil, 1,254 gas, and 1,038 gave no return.

Roosevelt Endorses Hughes. The Progressive National Committee met in Chicago on June 26 to fill the vacancy left by the refusal of Mr. Roosevelt to be the candidate of tho party. The committee had for consideration a letter from Mr. Roosevelt enthusiastically endorsing Mr. Hughes and recommending that he be made the candidate of the Progressive Party. This recommendation was concurred in by the committee by a vote of 32 to 6, nine members not voting. The vice-presidential candidacy of Mr. Parker of Louisiana was undisturbed, the Progressives endorsing only Mr. Hughes and not Mr. Fairbanks.

Election Riots in Panama. In a fight between the national police and members of the Chiari political pa , at Panama on June 25, during the pr ress of an election, two persons v e killed and eighteen persons were inju l, four of them policemen. The pc e had foiled an attempt to rush the p s. The election seems to have resulte n tho choice of Ramon Valdes as pr ident of Panama.

Duluth Votes Dry. On June), at a local option election, the city f Duluth, Minn., voted dry.

Miners Riot in Minnesota. S cial police and I. W. W. strikers clas d at Virginia, Minn., June 22. A rl armed with a repeating rifle too a prominent part on the side of e strikers. One man was killed and o were wounded.

Compressed Air Blowout K s Four. A compressed air blowou n the new subway tube to serve sc h Boston killed four men, injured e seriously and slightly hurt others n June 24. The men were working eig five feet below the surface.

To Measure Our Wealth. cording to official figures of the Bu u of the Mint, gold production in e United States during 1915 rea d 4,887,604 fine ounces, having a valu f $101,035,700. The production of si r reached 74,961,075 fine ounces, wi a value, computed at the average p e for the year, of $37,397,300. This a gain over the production of 191 f $6,503,900 in the value of gold duced, and 2,505,975 ounces in the si r production. The figures include Ala a.

Swat Him With Molasses. n many parts of the country energ ic "swat the fly" campaigns are in p ress many of which include the offe g to children of so much a hundred a pint for the dead flies. We are u d to destroy the fly because of his ab y to carry germs and filth and to i t our persons and our homes. W t, then, of the dead fly? Surely he i o less a dange after he is swatted. y all means kill the fly, but put a sto o both the fly and his activities by stroying him. The best method f catching the flies, from a sanitary st point, is by the use of paper coated h an adhesive which captures him d spreads over him. Flies caught ot wise should be promptly burned. r tho sake of the children fly poi s should be carefully avoided.

The Day of the Wooden S . Shoo manufacturers are in search a successful substitute for leather, w h is becoming more scarce and highe n price with each season. And on to f the shortage of hides, the heigh f the boot tops of women's shoes s climbed faster than the price in a n effort to keep shortening skirts to s top length. Every day is said to b g nearer tho higher priced shoe, d nearly every day sees a new substi e for leather. Rubber has been acce d as a substitute and one tire manufact r is even now advertising widely a sp l brand of rubber soles for shoes. Cer n fabrics have also given good servic n shoe tops. Imitation leather suc s has been used for upholstery fo a number of years is now being use n shoes, and has endured severe t s. A composition matorial is being d for shoe soles which is declared to v r better than leather and to cost s, to be more flexible than leather, an n addition, to bo water-proof and n less. The heels of women's shoe n recent seasons have required consi able leather. A substitute for real lea r has been offered in fiber board w h can be shaved and burnished an is water-proof. With all these substit s the manufacturers have been exp

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LETTERS should be addressed, THE CHRISTIAN HERALD, Bible House, New York.

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enting, but the trade has yet to be ucated to accept them. Meanwhile e market quotations show leather iet but firm.

Shackleton's Men Not Rescued. eutenant Sir Ernest Shackleton was le to reach within twenty miles of ephant Island, where the main body his crew is marooned, and was forced return because of ice conditions which reatened the safety of his vessel. No her vessel capable of breasting the is available, and the men of the ex- dition may be forced to face the rors of an Antarctic winter. Sir nest feels certain that they will be le to survive, and he will attempt to scue them as soon as conditions make possible. The expedition has been lered to remain at Punta Arenas, raits of Magellan, to await the first vorable opportunity for another ef- t.

Piling Up The Cost. On June 27 e House passed the Army Appropria- n Bill. appropriating about $182,- 0,000, of which $25,000,000 was added cover extraordinary expense connec- l with the mobilization of the Guard. e total is $55,000,000 in excess of the my appropriations for the current ar, and the Senate is expected to add 00,000,000 more. The Military Af- rs Committee also introduced into e House on June 27 an urgent effi- ncy appropriation bill carrying more an $25,000,000 to cover the cost of bilizing the National Guard and the traordinary expenses already in- rred, of the army in Mexico. Over ,000,000 was appropriated for horses, arly $10,000,000 for transportation, 700,000 for clothing and camp uipment, and $1,600,000 for pay of e National Guard. The Navy Bill s been reported to the Senate carry- g an appropriation of $304,000,000. e total of the bill as passed by the use was $269,000,000. The bill pro- les for the immediate construction four dreadnoughts and four battle uisers, and contemplates the begin- g within three years of the construc- n of ten battleships, six battle cruisers, n scout cruisers, fifty destroyers, fif- n fleet submarines, seventy-five coast bmarines, four gunboats, one hospital ip, two ammunition ships, two fuel ships and one repair ship. The tal cost of all these vessels will be 02,582,214, which will make neces- ry the annual appropriation of about 60,000,000 for construction during e next three years.

A Bargain In Rails. On June 28 e Western Pacific Railroad was sold auction in Oakland, Calif., for $18,- 0,000. It is said that the road cost t less than $75,000,000.

Duma Upholds Prohibition. The ussian Duma began consideration on ne 28 of the bill providing for perma- nt prohibition of vodka. The dis- ssion showed practical unanimity ong the members in favor of making e prohibition permanent, the prin- al complaints being of the lax en- rcement of the present regulations. e speaker claims that drunkenness s increased in some parts of the empire the drinking of furniture polish and u de cologne.

In Defense Of Our Flag. Secre- ry of State Lansing made public on ne 28 the note of the United States reply to the Austro-Hungarian note, ceived some weeks ago, in which the perial Government defended the bmarine attack upon the American eamer Searchlight on December 5 st. Secretary Lansing takes issue with e Austrian government, stating that e evidence of the Captain and crew nvinces this government that the stro-Hungarian Government had ob- ined an incorrect report of the attack the steamer. The American evi- nce shows that no shot was sent ross the bow of the steamer warning to stop. The steamer did not direct r course toward the submarine, but soon as the captain realized that he s attacked, he swung the vessel oadside and at right angles to the urse of the submarine in order to show neutral marking. The steamer also carried two large flags some distance above the waterline. The submarine commander admits that the steamer stopped her engines. The American note states that in the absence of other and more satisfactory explanation of the attack, the government of the United States is compelled to regard the conduct of the commander of the submarine as a deliberate insult to the flag of the United States and an invasion of the rights of American citizens, and he asks of the Austro-Hungarian Government that an apology be made, that the commander of the submarine be punished, and that reparation be made by the payment of a suitable indemnity.

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Sir Roger Casement

Sentenced to death June 29, for high treason

Captain Lewis S. Morey

Who escaped, wounded, and reported the Carrizal fight

Earl of Devonshire

Who succeeds the Duke of Connaught as Governor General of Canada

Post Office Bill Passed. The annual Post Office Appropriation Bill was passed by the Senate June 29, and went to conference. The bill carried total appropriations of $322,000,000. The Senate substituted for the space method of figuring railroad compensation for mail transportation, as provided in the House bill, a provision that the Interstate Commerce Commission fix methods and rates of pay.

The Submarine Mail. A German submarine, the U-35, sailing from the Austrian port of Pola on a date not given, bearing an autographed letter from Emperor William to King Alfonso, entered the port of Cartagena, Spain, on June 21, delivered its letter and departed shortly before daylight on the 23d. A report that a similar message was to be delivered in like manner to President Wilson has not been borne out by the events.

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Captain Charles T. Boyd, of the Tenth U. S. Cavalry

Who died in action at Carrizal, and his wife and children

Commission Raises Rates. In the Intermountain rate case, the Interstate Commerce Commission on June 27 issued an order directing the Transcontinental railroads to revise their rates from coast to coast so that they shall not be lower than the rates to intermediate points. The ruling will be appealed.

Forty Years After Custer. On June 25, 1876, General Custer's little band of Federal soldiers fought the enveloping Sioux to the last man and the last cartridge. On the fortieth anniversary of this event, it was reported that 1500 Sioux Indians on the reservation had volunteered for service with the Federal Army in Mexico.

Solving The Problem. A petition in bankruptcy filed at Hamburg, N. J., June 29, chronicled the failure of a once prosperous hotel business as the result of a revival. It is said that at first the young men of the community quit patronizing the bar and that eventually the older men stayed away, too.

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The War in Europe

By ANTHONY ARNOUX

DURING the whole of the past week the northern, or Vollhynian, division of the scene of the Russian offensive has been the scene of very fierce and bitter struggles. To understand this fighting and the strategy the Germans have been using, a statement of the geographical position will be helpful.

Make a point and call it Lutsk; then about two inches above this point make another and call it Czartorysk, and the same distance below another, which call Brody. Now, about an inch directly to the left of the point called Lutsk make another which call Saturzy and connect all with lines. The resultant triangular figure represents roughly the line of battle on which the struggles of the past week have taken place.

The Germans, who have now considerably increased their forces here, have driven back the Russian advance to as, far as Saturzy, and since have contented themselves with applying only sufficient pressure along the line from this point to Brody to keep the Russians fully occupied and prevent their making any advance beyond this line, in which object they have been successful.

On the line running from Saturzy to Czartorysk the Germans, however, have twice seriously defeated the Russians, once on Monday to the west of Sokal, a point about half way between Saturzy and Czartorysk, and again at Limirviek and to the south thereof toward Lubstcha. As a result it seems probable that the Russians will be obliged to fall back well to the east of the Styr River, since above Kolki, on the east bank of the river, is already in German hands. From the above it will be seen that the Germans are adopting once more their favorite maneuver of holding the center and pinching the sides of the enemy's salient.

Along the Galician front, from Brody south to the juncture of the Strypa and Dniester Rivers, the fighting has not been as violent this week as last, and the positions have remained unchanged, so that from the beginning of their offensive to the present time the Russians have gained no ground at all in this sector.

Still farther south the Russians made a considerable effort to advance from Sniatyn, on the Pruth River, to the westward and capture Kolomea, which is the important railroad center of southeastern Galicia, but after an initial success and the capture of Zalasze, a town just to the west of Sniatyn, the Austrian resistance stiffened to such a degree that they were unable to make further progress.

In west Bukowina, along the Galician border, the Russians followed the railroad from Czernowitz to the town of Kirty and captured that town, but the Austrians, who withdrew to the heights west of the town, were able to prevent their further progress toward Galicia.

In southern Bukowina, the Russians made decided progress, and after capturning the town of Kimpolung, the last town of any importance in the south of the crown land, continued their progress and have now reached the northern ends of the passes leading through the Carpathians into Transylvania. Evidently this movement is intended largely for the political object of influencing Rumania.

On Wednesday, June 28, the curious spectacle was presented of two trials for treason going on simultaneously: in Berlin, where the socialist member, Dr. Liebknecht, was before the court, and in London, where Sir Roger Casement was on trial. Liebknecht was found guilty of "attempted treason" and condemned to 30 months' imprisonment, while Sir Roger was found guilty of high treason and sentenced to death by hanging. Sir Roger will probably appeal his case.

Persistent reports reach us from several quarters that a German commercial submarine carrying a cargo of dyes, et cetera, is due to arrive at some American port within the next few days. There is an old proverb to the effect that "seeing is believing," which seems highly applicable to these rumors.

In German East Africa the British and Belgians continue to gain ground at the expense of the Germans. These latter attempted to create a diversion by attacking the Portuguese, but failed in their object. Cut off as the Germans are from supplies and reinforcements, this campaign can have but one end.

On Sunday, June 25, the Italians lost an auxiliary cruiser, the Città de Messina, and the French a destroyer, the Fourche, torpedoed in Otranto Straits. This incident and that of the capture of the British steamer Brussels on Saturday, between the Hook of Holland and Harwich, by a German submarine, were the only maritime events of importance of the past week.

In Arabia a revolt against Turkish authority has been started under the auspices of some of the principal Arab chiefs, and had made considerable progress, according to reports, the cities of Mecca and Medina being said to have been captured by the rebels. For years past the rule of Turkey in this quarter of the world has been from time to time disputed, and it is, therefore, not very surprising that the local chiefs should have seized what looked like a favorable opportunity to gain complete independence.

The demobilization of the Greek army is reported to be proceeding normally, and the king, it is said, has fixed August 7 as the date for the new elections required by the Allies for the Boulé, or Greek parliament.

On the northern border of Greece the rival artilleries have been active during the past week, and the Bulgarians have at one or two points made local forward movements for the strategic improvement of their positions, but outside of collisions between patrols there have been no infantry actions,

Continued on page 839

Advertising the Church

By REV. CHRISTIAN F. REISNER, D.D

Pastor, Grace Methodist Episcopal Church, New York, an Chairman of the Church Advertising Conference, Associated Advertising Clubs of the World Convention, Philadelphia, June 25-3

"CHRIST'S miracles were only the bell tolled to bring the people to hear his words," says Professor George Jackson, dean of an English theological school, in his book "The Preacher and the Modern Mind." In other words, the miracles were wrought to attract an audience to hear the Gospel. Herbert S. Houston, president of the National Advertising Clubs, in a published address says: "I saw the chains that held the Bible at Strasburg; robber barons ruled the Rhine and middle-age ignorance palled all. Then I recalled that the Gutenberg press originated across the street, and when it began printing the Bible for circulation darkness began to lift from the earth." Luther nailed his ninety-five theses where the largest public could read them. O. J. Gude aptly reminds us that the church steeple was the first regular and permanent outdoor advertising ever erected.

Organized religion never had as many competitors as now. Her leaders who sit down in smug satisfaction because people can come and hear the Gospel if they desire are not followers of their Master, but are Pharisees and blind leaders. When the invited guests failed to respond the host said: "Go out in the byways and hedges and *compel* them to come in." He created a sensation with a whip, that caused talk and brought an audience. He preached from a boat to the people gathered by the novelty. He fed 5,000 with a lad's lunch of sardines and soda crackers so that they could remain to an after meeting. Can anyone imagine him preaching to empty seats if a modern, unusual or even criticized form of publicity would gather an audience?

ONE of the earth's greatest evangelists said confidentially to the writer recently: "I never saw church work so hard to do or so discouraging. If I did not believe in the soon coming of Christ, I would give up." That is far too pessimistic. But Americans are wonderfully well satisfied with themselves. Prosperity has exaggerated egotism until the organized church is counted a hospital for the morally weak and wounded. Sin is delusion, or ignorance, which will cure itself. Social service as expressed by laws, loans and labor is an all-sufficient Saviour. Hence church attendance lags while there is no open antagonism for the church. A daily newspaper in a town with a fair moral and religious tone and the capital of a great state counted the Sunday morning attendance of thirty-three churches. Out of 15,138 members there were present 873 men, 1,864 women and 288 children, a total of 3,025. This is a fair sample in countless places, and it is usually as bad in smaller towns as in cities. But places of amusement are filled nightly through good advertising.

"It is beneath the dignity of the church to advertise," protests one churchman. "It makes religion cheap to put its appeal alongside that of biscuits, beer, braid and bran," charges another. An empty church cheapens the cause as does an empty store its owner, vastly more than can any consistent publicity that fills it. The late James Creelman told the writer that when he interviewed Pope Leo XIII the Cardinal Prince Hohenlohe said: "We are not worried by the circumscribed quarters of the Vatican, but we are afraid if we do not get much publicity for him the people will forget him, and so we covet the aid of the press." The Canadian government admitted in an investigation that $70,000 had been expended during a year in the United States for advertising space; but it brought in 100,000 American farmers. Fifteen years ago it would have been undignified for any bank to advertise. Today none neglect to do so, and by this means have developed a thrift and a spirit of economy otherwise impossible. There are sane and unobjectionable methods for churches.

"I want my religion and my business to be different. Advertising secularizes the church," said a conservative church official to his pastor. The Word exhorts, "Whether ye eat or drink, do all in the name of the Lord Jesus." Religion, if it is a leaven, ought to be strong enough to spiritualize the things it touches, rather than itself to be deteriorated. Seventy-eight ministers from varied sections and de ninations were asked: "Is church advertising as n ssary and fruitful as advertising is in busine ?" Seventy-five answered "yes."

WE employ pertinent publicity to secure e tment in our army and navy. State Un rsities employ publicity agents to secure students A few years ago a young Wisconsin farmer struck ut for a business career. He thought of a catchy c yright for stockings, and built a big business. He as an officer of the Epworth League. He propose to popularize missions and wanted to print a c ap library on the subject. It would require $7,000 tlay at once. He put it up, and brought a young an from Drew Theological Seminary to manage he Missionary Publicity Bureau. That young ma S. Earle Taylor, is now in charge of the Missionary epartment of the Methodist Church, spending one id one-half millions a year, and is doing some of the st publicity work in the country.

"What can I do to get a night audience?" ask a small-town minister of a modern city pastor. "T in the children of the Sunday school to giv an evening program," was the answer. "C l can do that," he interposed. "Then adv se it," continued the advice. The minister's ce fell as he said, "If I advertise they will call a sensationalist!" That frightened him awa as it has hundreds of others. Dr. R. S. cArthur, for fifty years pastor of Calvary ptist Church, New York, said, "There is a nsationalism that is eminently commenda ." General Booth years ago told a prot er against his methods: "You can't preac to people unless they get within the range of ur voice."

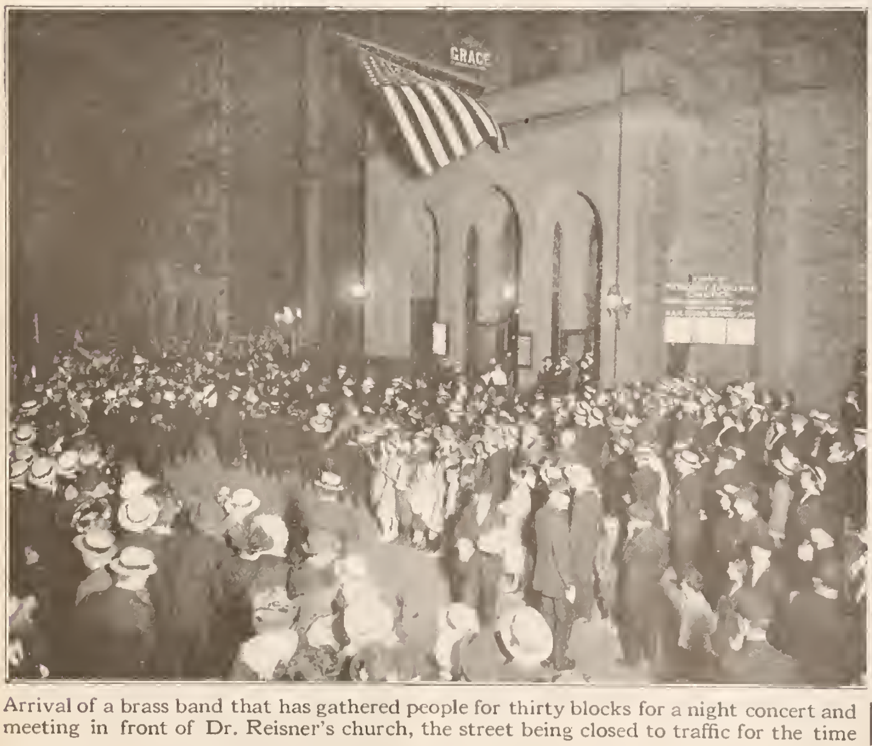
The Life Extension Institute, a semi-c ritable organization of which ex-President ft is president, declares that two out of t ee adults are ill without knowing it, and at prompt treatment will prolong their lives n ny years. That fact is true morally. The ch ch must be the moral physician. Who would c ry the advertising of a real remedy for sick hu an bodies? Then why not widely adverti a sure cure for sin-sick souls?

THE test of church publicity lies in its p er to really and vitally build up a ch h. Emerson's noted paragraph has had t be changed as follows: "If a man can wri a better book, preach a better sermon, or ma a better mouse-trap than his neighbor, thoug he build his house in the woods, the world ill make a beaten path to his door--provide he advertises." How does this apply to he church?

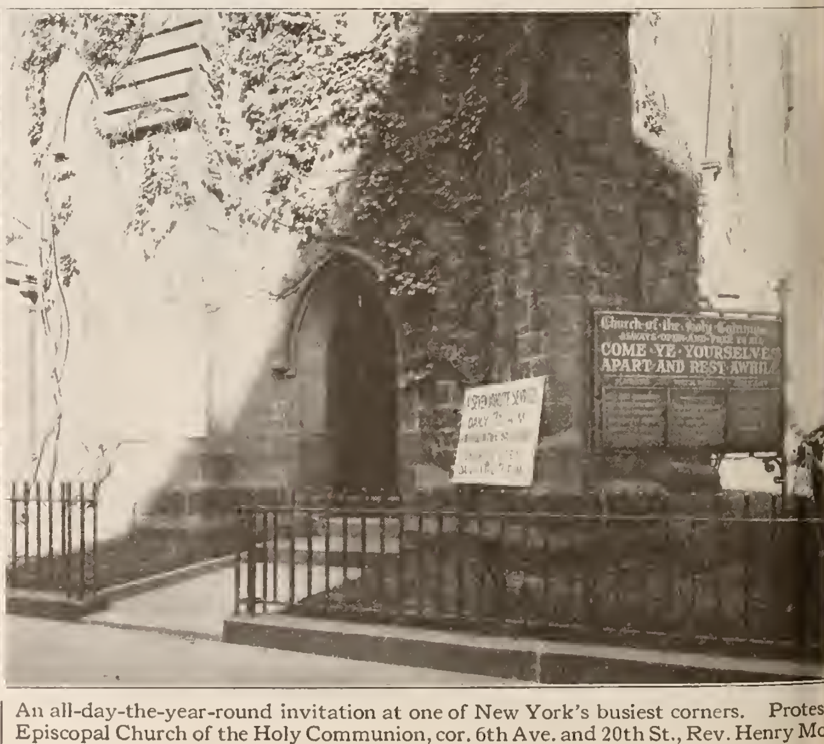
The Health Department of New York f d that the city had a public bath capacit of 17,000,000 a year, while only 3,581,000 ap ed for the privilege. The city spent $153 in dvertising in one small section and increase he usage 1,896, which would mean nearly do e. Yet, some good men shrink from advert ng the fountain that cleanses from sin. The N vark Public Library is more widely used an

© N. Y. Edison Co.

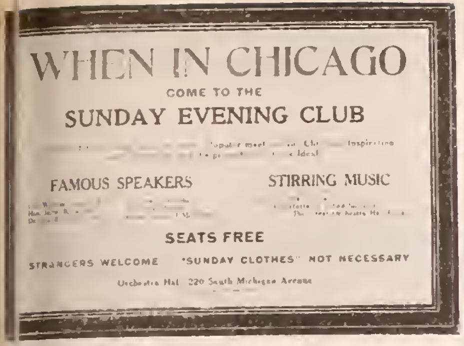
Science at the service of the Cross



Arrival of a brass band that has gathered people for thirty blocks for a night concert and meeting in front of Dr. Reisner's church, the street being closed to traffic for the time



An all-day-the-year-round invitation at one of New York's busiest corners. Protes t Episcopal Church of the Holy Communion, cor. 6th Ave. and 20th St., Rev. Henry Mo t



WHEN IN CHICAGO

COME TO THE

SUNDAY EVENING CLUB

FAMOUS SPEAKERS

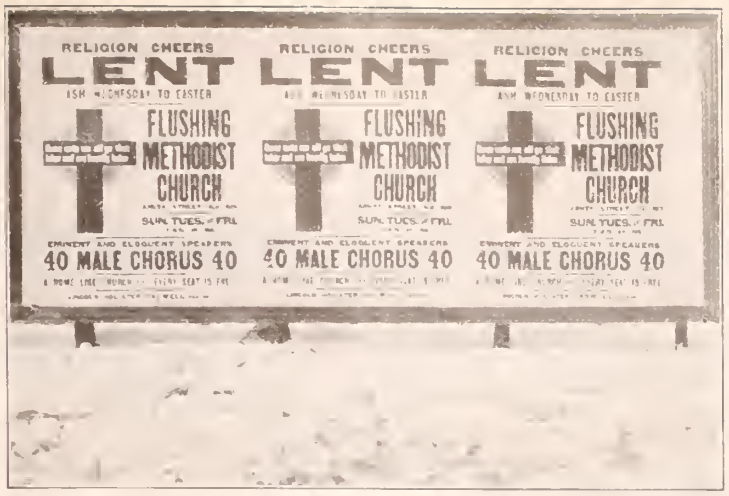
STIRRING MUSIC

SEATS FREE

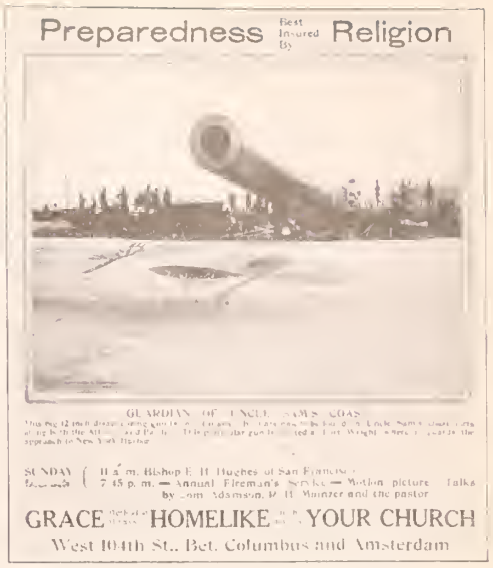
STRANGERS WELCOME "SUNDAY CLOTHES" NOT NECESSARY

Orchestra Hall 220 South Michigan Avenue

n impersonal but direct invitation, yet every el ent of strength in the Sunday Evening Club is ayed up to its full publicity value. First, it is nducted by business men; next, it is popular. I eatures inspiration and fellowship, two things th every man wants, more especially the man a y from home. The list of famous speakers is erhaps open to question, but the poster makes n definite promise and can prove an alibi. S ring music, that appeals to us all, and the last li "Strangers Welcome, 'Sunday Clothes' Not



Necessary," is a clincher. If there is anything the average man likes less than Sunday clothes, it is wearing them. The value of reiteration is axiomatic. It is the seeing of the same message on every bulletin board that gives poster advertising its "pull" and its "push." The Rev. L. H. Caswell has therefore decided to give no man a chance to say he wasn't asked.


Preparedness Best Insured By Religion
GUARDIAN OF UNCLE SAM'S COAST
SUNDAY
11 a. m. Bishop E. H. Hughes of San Francisco
7.45 p. m. — Annual Fireman's Service — Motion picture Talks by Tom Adamson, W. H. Muinzer and the pastor
GRACE "HOMELIKE" YOUR CHURCH
West 104th St., Bet. Columbus and Amsterdam

Peace also has its big gnns

a of its size in the country. Why? Its librarian, J Dana, advertises extensively; one million books, o five a minute, are taken out, over 1,000 questions a ay are answered, many of them by telephone. T church is custodian of a divine library: can the c rch learn something from the N vark institution?

he First Baptist Church, H tford, had a Sunday night a ience of eighty. A publicity c mittee was organized, and n a great audience greets the p acher. Calvary Presbyterian C rch, Buffalo, found the same r ult after ten months, and rec ed eighty new members. Rev. L E. Weigle, D.D., a Lutheran p tor, brought his evening audie of seventy up to five hund l in a few weeks, and at Easter r ived sixty new members. B ghamton merchants offered t churches all their regular s e for one Saturday; church a ertisements filled the paper, a Sunday the increase was t ty per cent. A group of S ttle business men promised to d the publicity work for two w ks of special meetings to be c ducted by three downtown p tors. They hired a brass band, p aded, burned red fire on street c ers, bought space in daily p ers, *and filled the church.* T ee thousand persons signed c ls and five hundred became m bers. B. M. Brown, a lay p acher, bought one hundred d ars' worth of space in a Chic o paper and printed therein t Bible verses found in 1 Thess nians 4:13 to chapter 5:7. T next day two business men met him to announce that as a result they would be avowed Christians. Gipsy Smith tells in his biography of preaching to a few hundred in a town. Then he hired a brass band and paraded, and after that 5,000 attended. The Salvation Army complain that the motion pictures out-pull their attractions for the drunkard. The six-reel picture "From the Manger to the Cross" has led to the conversion of scores when used a reel at a time and followed by a sermon Sunday night.

Church Calendars

One of the many exhibits at the Philadelphia Conference

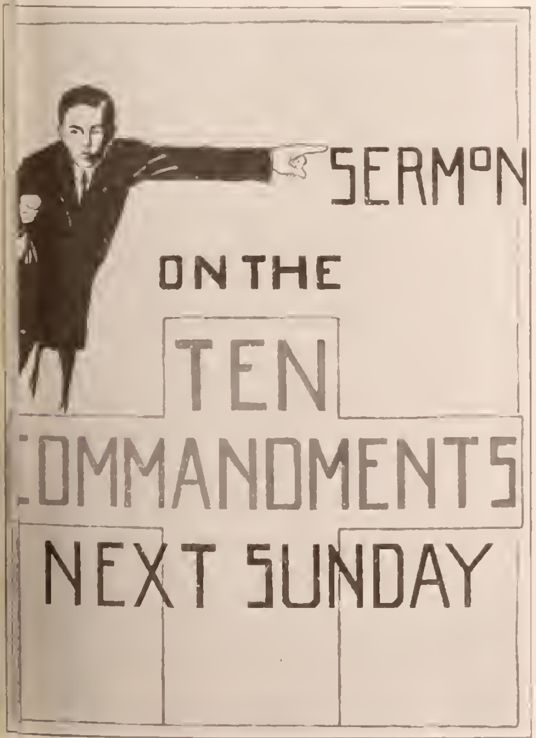
All other public men appear by name in the daily press, so must the minister if his purpose is to exalt his church and the "cause." Newspaper men are friendly. Baseball gives the newspaper owners almost no money in advertising, and yet controls page after page. The church will some day show its news-giving value. Pictures of church events are very attractive to the press. A Hope, Ark., paper is printing whole books of the Bible, several chapters appearing in each edition.

When finances make it possible, display space on other than the church page is very valuable. One church carried three inches on the sporting page of the New York Tribune on Saturday, phrased in baseball language. Brewers' money inserted the following:

"Alexander the Great drank beer and conquered the world before he was 32. Perhaps he could have done it sooner if he had not drunk beer, but you'd better take no chances."

The next day the reply appeared:

"Alexander the Great died in a drunken debauch at the age of 33. You'd better take no chances. Anti-Saloon League of New Jersey."

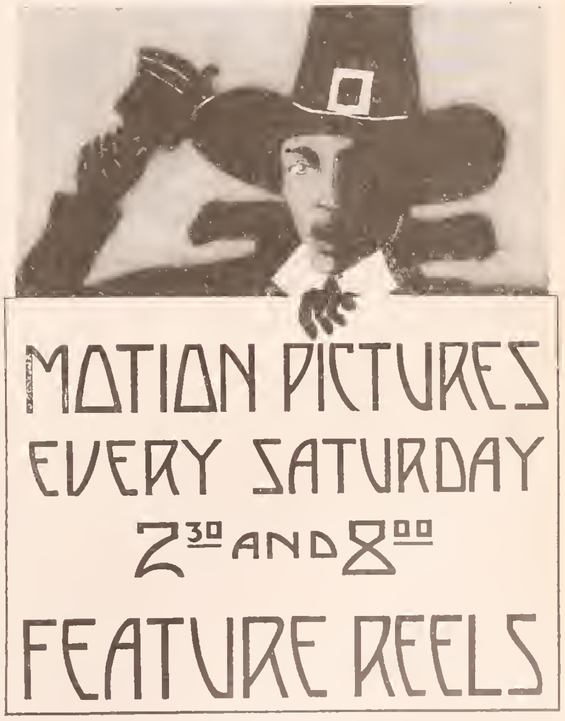


F ters like this can be made practically for any church in existence

ALL church advertising must have a strong personal flavor, the mark of all efficient publicity. A Denver merchant took to Europe the names of all his boy patrons and sent them a card from abroad. That captivated the interior lads. Bishop Leete, while a pastor, wrote each of his 1,800 members at Central Church, Detroit, a postal card while traveling through Europe. A Yankee opened a new store with life and energy next door to a sleepy competitor. The neighbor put out a sign, "Established 50 years." The Yankee followed: "Established yesterday; no old stock." A Jewish rabbi put on the bulletin board of his Fifth Avenue synagogue the sermon subject, "A Monument to a Dog." Folks looked; he preached on child care instead of dog care. Le Bas worked all night to get twenty phrases to use in his first recruiting publicity campaign. Then he worked all day to cut these down to one. It is important to word church advertising just right; it counts.

"More people joined the church that were traceable to billboards than to any one other kind of publicity used," said a New York pastor. They can be placed once or twice a year in towns large or small. Permanent painted stands near much frequented locations are full of drawing power. An Oklahoma church gave young plants to all reliable applicants early in the season, and in full bloom time held a chrysanthemum exhibition with red and blue ribbon awards. This was the talk of the town for weeks. An Iowa smaller city church placed a drinking fountain with iced water in summer in a prominent location; drinkers saw the church's name with grateful memory. Many churches are now running free motion pictures for children on Saturday afternoon, thus sending home scores of enthusiastic children to talk about that church.

Continued on page 840



And where possible more art can be employed

Our Editorial Forum

PRESIDENT
OTTO KOENIG

MANAGING EDITOR
GEO. H. SANDISON

SECRETARY
THEODORE WATERS

The Marchers

UP from the city streets, lined with eager crowds, rises the rhythmic sound of marching feet. Our citizen soldiers are passing on their way to the front. They have come from the shop, the office, the factory, the counting-room, laying down their ordinary avocations to respond to the summons to national service. With brave and smiling faces they tramp on, responding with grateful glances to the cheers of the crowd, while hearts are breaking with the sorrow of the parting. And this scene is repeated in a hundred American cities today. Our hosts are marching, marching, marching—their destination the border, their future in the hand of God. As they pass by, prayers go up silently that they may return safe and victorious; that war after all may be averted, but if it should come, that it may spare them to home and dear ones.

In these trying days, there are so many things to pray for. It would seem that almost the whole world is necessitous. But business anxieties, health, personal desires of the ordinary kind, are all more or less forgotten in the great, overwhelming desire that our soldier boys may not, after all, be compelled to face the horrors of war. The nation has a universal yearning for peace; and it cannot yield up its sons in this fashion, nor send them off without feeling that to very many others the passing pageant may be one where—

Hearts, though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave.

Life is a march from dawn to sunset. We cheer others and strengthen ourselves by singing along the way. And if we are loyal to the Great Commander, and keep his standard well in view, it will not be toilsome on the road, and the end will be, not war, but the blessedness of peace.

Does Your Soul Sing?

THE boy whistles at his chores. Some people, especially Christian people, have the habit of singing at their work. It is a sad thing that so many people outgrow or neglect the boyish habit of whistling or the Christian habit of singing. It usually means that as life goes on, with its hardness, with the monotony of its achievements or the disappointment of its failures, music dies out of the soul.

When this has happened, when the soul's music has fled, it is time to begin life over again. The past methods have been wrong. There must be a new start. Christ's plan of life is that it shall be to the accompaniment of sweet music, springing up in the soul that he has blessed.

Life's sorrows must not, need not, stop life's music. There is strange and powerful pathos in the simple statement that at the close of the Last Supper, after the sad talk about the separation that was to come, when the Master's will was firmly set for shame and agony and death, he stood with his disciples and sang a hymn before going out to the Mount of Olives. Indeed, all through the previous talk, which might well have been punctuated with tears, there were notes of joy. A world denying him, a nation, a city rejecting him, a mob about to slay him, a friend about to betray him, a group of companions about to forsake him, Jesus could still speak about his joy, and offer it to those who would take it into their souls.

Paul puts joy second in his list of the fruits of the Spirit. The New Testament is a book of joy. These souls, the first to be redeemed from sin by the power of Jesus, found their mouths filled with laughter and their tongues with singing like the gleeful Jews of the older times going home to the beloved city after their bondage in Babylon.

A veteran preacher said the other day in speaking of the long stretch of gloomy weather that had spoiled June for so many people: "When it's raining I ask the Lord to lift me higher—up above the clouds. It's sunshiny if we get high enough up." So there is always a place the soul can find where the joy bells shall begin ringing, where the soul shall make real music. And the happy heart lets the music flow from soul to lips, so that others, hearing, are led to sing.

What can be more beautiful than that—to make others sing? Composers of sacred songs must have many thrills of delight in hearing others sing the music they have dreamed. Even if we cannot create new songs we can sing the songs that others have made. As our heart receives fresh blessing, we sing the old songs, or the new songs, and other hearts catch the blessing too, and take up the melody. Heaven will be made sweeter if we shall hear music there that we helped to start upon earth.

Almost every one can sing. A country doctor whose life was a blessing to hundreds, although declaring that he could not sing a note, had a song of his own to a tune of his own almost constantly on his lips. It was

Bless the Lord, O my soul.

Never mind whether the music you make is a kind the critics would praise. Take and keep the Saviour's joy, and, in some fashion or other, tell it out to others. Let your glad testimony be

Singing I go along life's road,
For Jesus has lifted my load.

Looking Ahead

FROM his self-chosen exile in Spain, Max Nordau, the learned Jewish scientist, has written his impressions of the great war and his conclusions as to its effects. With the caution of a trained thinker, he puts aside as premature all predictions as to its duration. "One thing I do know," he writes, "and it is this: Whoever may conquer and whatever may be the conditions of peace, one result is certain—the utter destruction of Europe!"

These are ominous words. Professor Nordau has always been ranked as a pessimist; but even from such a source, the prediction cannot but be provocative of a feeling of dread lest it should come true. Let us glance at the basis of his gloomy forecast.

He estimates that of 28,000,000 men of all nationalities called into military service, 4,500,000 have been killed in battle or died of their wounds, or of diseases contracted in the war. Some 6,000,000 are permanently incapacitated from work by blindness, deafness, loss of limbs, or other injuries. Even if 16,000,000 returned from the war unhurt, almost all would come back with shattered nerves and the germs of disease in their bodies, which in the years to follow would add heavily to the mortality.

It must be admitted that the picture he draws of Europe after the war is a gloomy one. The events of the last two years have made the whole world sick of human slaughter. They have placed the stamp of irrevocable condemnation upon secret diplomacy and militarism.

One of the great lessons of the war should be that if the race is to live and progress, and if existence on this earth is to be made worth while, monarchs and cabinets should be subjected to rigid constitutional restraints, and compelled to respect the rights of their subjects and to live at peace with the rest of the world.

Those governments and peoples that have been engaged in the universal struggle must feel the conviction that the infliction of the world-war was permitted as a punishment to the nations for forgetting God. History shows conclusively that the land in which God's supreme sovereignty is no longer recognized, and where his laws are forgotten, is on the road to national obliteration. This fearful warning is being heeded, and there are increasing signs that men in all the combatant countries are turning back to God. They feel that only by obedience to the divine rulership can peace and a measure of happiness be restored to the world.

Does any one imagine that the men who survive this struggle, when they go back to their homes and see the signs of universal bereavement and suffering, will ever again welcome war? Will the aged men and the careworn women and the children, who have sat all these months under the shadow, desire to embitter their lives again? No; they will curse war in their hearts, and pray that God may heavily punish those who ever again plot war for their country, and lead the nations to forget that there is a greater Power than kings and cabinets, a Power whose will it is that all men should live in peace.

Putting the Old Life Behind

A WRITER relates the singular experience of an Alaskan tribe which, having undergone a transforming spiritual experience, decided to leave forever its ancient home settlement and seek a new location. Thirty-five years ago the tribe was wholly heathen, superstitious, practicing slavery, witchcraft, medicine, dancing, and living in a communal house, promiscuously huddled together. With the great change came the desire for a wholesome moral atmosphere, amid new surroundings, where they could lead their lives in freedom, relieved of the constant lure to return to the old ways of sin and unbelief. Now, with their separate homes, their pastor's house, chapel and school, they feel that they are really free to live as Christians and civilized beings should live. So it is with every soul when it rea ies the parting of the ways and decides for Christ. or-saking sin, it puts all the old life behind and resol ely presses forward in the new. The haunts of vice he evil companionships and associations, the scen of former degradations, no longer attract. Such a ne begins to realize the meaning of the words of ul. "If any man be in Christ, he is a new creature,' nd that the old things are indeed passed away fro his life, whether they pass by his own voluntary ac -in abandoning them as the Indians forsook their an nt home of heathenism and ignorance—or whether eir influence is destroyed by the new spiritual force at has been awakened in themselves.

The Joys of Childhood

ANOTHER summer's season of our Child n's Home has begun, and Mont-Lawn, with of its appointments fresh and inviting, is ice again a scene of unbounded delight for its hundr of little guests. We are planning this year to ente ain upward of twenty-five hundred children taken om homes of poverty, who have no other means of ge ng a much-needed fresh air outing. In this effort we pe to enjoy the kindly assistance of the readers o he Christian Herald and their friends, whose gene us-hearted help has made the Home so successful i he past. Every contributor we regard as a partn in this beautiful benevolence, to the developme of which Dr. Klopsch gave many of the best years his life. We all share his love of children, and it is ple ng to know that every little guest who comes to M at-Lawn learns quickly to realize that it really is a ace where, as its founder inscribed over the entrance te, one feels that he can truthfully say: "I love Go nd little children."

It would be a pleasure to greet as many o our friends as can pay a visit to Mont-Lawn this ar, that they may see for themselves how their tle beneficiaries are housed and cared for, and with hat zest they enter into all the enjoyments provide for them. Contributions for a number of cot endow its for the season are still needed. All gifts, large or s all, that are sent to the Christian Herald in aid o he work will be welcomed.

Conscientious Objectors

HAS a man, whose religious belief is that wa s a sin and the slaying of his fellow man a fo of murder, the right to act according t his conscientious convictions by refusing to use ms against his brother man? This is the question ich all England has been discussing. Thirty-four en called to compulsory military duty refused to ve. Being already in the army, they were subject t he jurisdiction of the military courts. They we ar-rested, summarily tried and sentenced to deat It is true, the sentences were afterward commut to life imprisonment; but this change was dou ess due to the force of public opinion, which, wh it condemned the attitude of the men, hesitated a he proposed infliction of the extreme penalty for fo w-ing the voice of conscience.

The "conscientious objector" represents to a numerous class. He bases his claim to imm ity from military service, in England at least, on a act of Parliament which, recognizing the right of a iti-zen to follow the voice of conscience, gives hi he privilege of claiming exemption on affording is-factory evidence of sincerity. But the state of p-ular opinion, inflamed by the war madness, has de life extremely difficult for the "conscientious ec-tor," who has been berated from all quarters, a by the church no less than others. There were fe p-parently who could grasp the thought that a an could genuinely hold his loyalty to Jesus Chris nd his teachings as more sacred and more oblig ry than any duty he owed to others. That the Chr ian religion and militarism are in absolute antag sm does not seem to have entered the minds o the preachers who, as a whole, were unsparing in eir denunciations of the men who had the ideals the Master so deeply at heart that they were willi to endure shame and obloquy and even death for em. We do not believe any one who is brave enou to face reproach, courts-martial and imprisonme at hard labor can be truthfully called a coward. C lid minds would rather admit that this is the st of which martyrs are made.

"Excessive partiality for one foreign nation nd excessive dislike for another, cause those w om they actuate to see danger only on one sid '— George Washington.

Daily Meditation

FOR EVERY DAY IN THE YEAR. LED BY

J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON SEDGWICK COOPER

The Armor of Light

SUNDAY, July 16. Rom. 13 : 12. "*Let us cast off the works of darkness, and let us put on the armor of light.*" Here is a strange spectacle; the children of light wearing the armor of darkness! They are fighting the devil with the devil's weapons. Satan is seeking to cast out Satan. The soldiers of Jesus are harboring the very spirit they are out to fight! No wonder that their warfare has no conquests, and that they spend their strength in vain. The sharpest sword becomes a painted lath when our spirits are defiled. In these realms, a man's most fearful foes are they of his own household. The indwelling things of darkness infest and weaken all our powers.

A man can no more entertain sin and be virile than he can entertain a cancer and be healthy. Cancer sends its deadly trail throughout the entire currency of the blood; and indwelling sin deposits its deadly sediment on every power of mind and soul. Therefore, the first requisite of an efficient army is the mobilization of moral and spiritual resources. The most perilous of our weaknesses is an unclean spirit; the most vulnerable of all unpreparedness is that of the inner man.

The apostle bids us get rid of those deadly besetments. "Cast off the works of darkness!" He seems to speak of them as if they were a loathsome garment, as something that we are wearing which is more a hindrance than a help. But can we throw them away like a coat? Evil becomes a second nature. What was at first like a loose garment becomes at last like a skin. And we are not going to divest ourselves of the evil thing by an act of even fervent resolution. No man can accomplish it in his own strength, and it will be vain for him to try. The great apostle teaches that this form of divestiture is not an act of will, it is a work of grace. To strip us of the sin, which doth so closely cling to us, demands the infinite forces of salvation. The cross is still needful to remove my shame and stain.

But when the soul has been rid of its defilements, how bright and gleaming is its armor! The cleansed soul is shining in all the translucent purity of the children of God. It is "light in the Lord." It has armor for its own defense, for a character which is possessed and illumined by God's holy grace and love is gloriously immune. "Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day." And it has armor for all its noble offenses; for what is so arresting as light, what so penetrating, so convincing, so overwhelming? "The light of Israel shall be for a fire." "Let us put on the armor of light." J. H. J.

The Soul in the Lamp

MONDAY, July 17. Zech. 4 : 1-14. "*These are the two sons of oil (anointed ones) that stand by the Lord of the whole earth.*" If, in its primary significance, the figure indicated the royal and priestly elements of the Jewish national life, a comparison with Rev. 1:20 indicates that there is a further reference to the attitude of Christ toward his church, which is called to shine amid the darkness of the world. Hour after hour the oil climbs up the wick of the lamp to feed the flame, and thus, almost insensibly, the grace of the risen Saviour must pass through the medium of our faith into the radiant beauty of a life kindled by God.

Some among us appear to think that the soul can accumulate a stock of grace, in a sacrament, a convention, or a night of prayer. But this is at variance with the teaching of the wick. It accumulates nothing. It has no stores. From hour to hour, it is always on the edge of bankruptcy, but is always freely supplied. So should we live—at every moment giving all we have, but never doubting about the supplies of the future.

We may be but as wicks, with no pith or power of our own; smoking, charring, burning out; unnoticed amid the flame we yield; unrewarded and unthanked; pieces of coarse tow. But let us keep saturated in the fulness that is in Christ Jesus; let us abide in him; let us dip deep into the well of his supplies. So shall the quality of his glorious nature yield itself up through us for the illumination of men. Do not be surprised, however, if the divine hand, with delicate care, uses the golden snuffers to remove decay, and beware that nothing chokes the golden pipes of obedience and faith.

F. B. M.

Heroes of the Spirit

TUESDAY, July 18. Isa. 42 : 1. "*I have put my Spirit upon him; he shall bring forth judgment to the Gentiles.*" In these latter days in America, when the heroes of the sword and the captains of material industry are forced so vividly into our gaze, it is well to remember an old prophecy regarding the heroism of the Founder of our religion. According to Isaiah, he was to judge the Gentiles by reason of the possession of an unheard-of heroism—a heroism of the Spirit, whose victories exist in restraint of anger and temper, in peacemaking, in sustaining wrongs unavenged, in enduring defeats undismayed.

This new standard of strength, which was to make one worthy of rule and judgment over others, was foreign to the thought of the Gentiles, whose norm of greatness was the Roman sword. Is there not a danger that we here, in these more enlightened Christian days, may be led to forget this spiritual heroism, and the invisible but real victories of those regnant spirits who have learned to suffer and be strong according to the Gospel pattern?

It was said of a certain great general that he was so tenderhearted and gracious to those whom he conquered that he took away the sting of defeat. While we do not find in the Bible sufficient warrant to make us believers in "peace at any price," or to be seekers after the peace that is bought by the loss of protecting the weak, or discountenancing wrong wherever we find it, there is abundant proof that the Scriptures look forward to a day when the peacemakers shall inherit the earth, and when the spiritual heroes who, like the Lord of Life, have learned to forbear and forgive, will sit upon the thrones of judgment.

Let me remember that the ability to endure in patience, not to strive or cry, requires often the highest heroism. Ring in the age of the heroes of the Spirit! C. S. C.

Jesus, Saviour, Priest and King

WEDNESDAY, July 19. Zech. 6 : 1-15. "*He shall build the temple of the Lord.*" The gold and silver sent from Babylon to the impoverished Jews of the Return was made into a crown that was placed on the miter of the high priest. The offices of priest and king, which in Israel were jealously kept apart, were thus symbolically combined. The counsel of peace came between them both. Of this the fulfilment is in Jesus. He is a Priest upon his throne. There is no doubt of the application of these words to him, as is established by the significant use of the term "the Branch." "There shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit, and the Spirit of the Lord shall rest upon him." Slightly altering the words of Zacharias, the whole of the New Testament seems to say, "The Branch from on high hath visited us." Through a branch the fulness of the root is carried to the fruit, which swells in ruddy beauty on its extremity and presently falls into the hand of the wayfarer. So Jesus is the blessed channel of communication between God's fulness and the thirst of the human soul. We sit under his shadow with great delight, and his fruit is sweet to our taste.

As Priest, Jesus pleads the merit of his blood; as King, he exerts power on our behalf. As Priest, he pacifies the guilty conscience; as King, he wields the scepter over our hearts. As Priest, he brings us nigh unto God; as King, he treads our enemies beneath his feet. It is of great importance to think of him in this dual aspect. On the one hand we obtain the benefit of his cross and passion; on the other, the benefit of his resurrection and ascension to the right hand of God. May it not account for the weakness of our Christian life, that we have not seen him, as John did—"a lamb in the midst of the throne"? F. B. M.

Where to Make Our Decisions

THURSDAY, July 20. Gal. 1 : 17. "*Neither went I up to Jerusalem to them that were apostles before me: but I went away into Arabia; and again I returned unto Damascus.*" I recall attending a conference where young men were being advised by an old and godly returned missionary concerning making decisions for or against the field of foreign missions. He said: "Make your decisions on the mountain of your clearest spiritual vision. That is the surest way to know that you are following the call of God. You can never expect to see your duty vividly, or have the power to decide upon it, when you are surrounded with all the conflicting voices of the world. Decisions like this are calls from God, and not from men."

Such was evidently Paul's view, as he left even the circle of apostles to go off into the wastes of Arabia to make his decisions in the presence of God alone. In another place he says, "Sin revived, and I died."

One needs pure air to breathe if he is to enrich his spiritual vitality. There are some things that neither flesh nor blood can reveal to us, things that grow bright only in the presence of God himself.

"It is from the gates of the divine temple that I behold the storm. It is from the shelter of the ark that I discern the waters of the flood. Only he who has heard the still small voice can detect the thunder, the earthquake and the fire."

My highest moments mark the hours for my best decisions. C. S. C.

Jesus the Emancipator

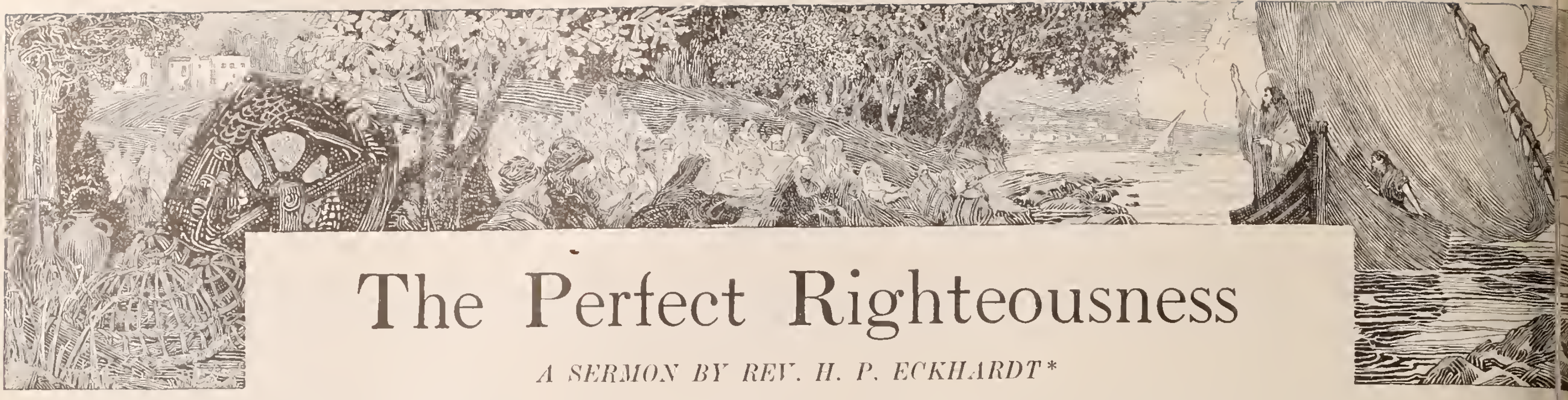
FRIDAY, July 21. Zech. 9 : 9-17. "*Behold, thy King cometh unto thee.*" This stream of exalted prediction, sweet as the refrain of an angel's hymn, was fulfilled when, in lowly triumph, Jesus entered Jerusalem at the beginning of the week in which he died. See Matt. 21 : 5. What contrasts meet in the prophet's words! Jesus is King—first King and then Saviour. The King who saves is lowly, his steed is not the richly caparisoned war-horse, but the humble ass. Unlike earthly monarchs, he needs neither chariot nor battle-bow for the overthrow of his foes, but speaks peace to the nations; as though waving his hands in priestly benediction over the troubled waters, and lo, there is a great calm. If we would be truly saved by Jesus, he must be the enthroned King of our hearts, and enter in lowly triumph over our wills.

When this has taken place, the prisoners are emancipated from their prisons. In Eastern lands, liable to long spells of drought, it is customary to hew cisterns out of the solid rock for water-storage. When these were empty they provided useful retreats or hiding-places. The terrified peasantry would shelter there when the enemy was scouring the country. Are there not many of God's people in a similar plight? They are caught in the snares and toils of malignant foes, or led captive by the devil at his will, or are in deep despondency, or are imprisoned by adverse circumstances. Yet they are prisoners of hope. There is a sure and certain hope of their deliverance. They shall ultimately emerge from their prisons, as Peter did, led by the angel. God has entered into covenant relationship with them. And because of the blood of the everlasting covenant he will remember them and emancipate them from their thraldom. Wherever they are, and however thick-ribbed the walls of their prison, their Saviour-King will come to their rescue. God declares that today he will render double all his past love. F. B. M.

Look Upward, Not Downward

SATURDAY, July 22. II Cor. 10 : 12. "*But they, comparing themselves among themselves, are not wise.*" John B. Gough once told how he found the Lord. He was a poor, drunken wretch, walking the streets of New York City, almost starving. He soliloquized thus: "Why has the Lord left me cold and hungry? I have only been tempted and fallen like many other people; why does not God take care of me?" Then the thought flashed upon him, "You may be as good as many other persons, but you are not as good as God or Christ." Then he said to himself, "I ought to be hungry; I am a miserable sinner. I deserve to die." Then and there he resolved to become like Christ and nevermore compare himself with others. The next policeman he met, he asked him where he could get some crusts of bread, and he handed him a roll from his pocket.

During Gough's wonderful career as an orator and reformer, he ever refrained from comparing himself with other fallen men, but ever compared himself with the life of Christ. Our ideal should be nothing less than the divine Saviour. We should never be satisfied till we are in his likeness, ever asking ourselves the question, "What would Jesus do?" We should ever follow him, not our stumbling, falling human brothers, saying, "I am as good as many church members," in order to quiet a troubled conscience. Such excuses will not avail in the final appraisement of soul-valuation. E. W. C.



The Perfect Righteousness

*A SERMON BY REV. H. P. ECKHARDT**

TEXT Matt. 5:20. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven."

THESE words of our Saviour set forth two great fundamental and distinctive truths, which lead us into the very heart of the Christian religion. 1. The Righteousness required by Christ as the condition of our entrance into the kingdom of heaven. 2. The manner in which this righteousness may be acquired.

A STRANGE doctrine this must have been to those who looked upon the scribes and Pharisees as foremost in religion. The scribes were the most noted teachers of the law, the Pharisees the most noted professors of it. It had been said among the Jews, if but two people were to enter heaven, one would be a Pharisee, the other a scribe. Such was the righteousness of their outward life that the common people did not think themselves obliged to be as good as they; in fact, they thought it almost beyond their reach to attain to the height of the Pharisees' holiness.

What a surprise, then, to hear from the lips of the great Prophet of Nazareth that "except your righteousness shall exceed"—go beyond, be better than—"the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

Wherein did the righteousness of the Pharisees and the scribes fall short? What was lacking? It did not go far enough. They were extremely careful to observe some of the laws or parts of the law, while they fell short in others. And it did not go deep enough. That was the chief lack. It did not penetrate beneath the shell of the outward life. They endeavored to keep clean the outside of the cup and neglected the inside.

But the law of God, properly understood, reaches deep into the heart with all its desires, motives, and thoughts. The law of God demands holiness in the inner sanctuary as well as in the outer courts. To drive this home the Saviour adduces, by way of illustration, several commandments of the decalogue. "Ye have heard that it was said by them of old time, Thou shalt not kill." "Ye have heard that it was said by them of old time, Thou shalt not commit adultery" (verses 21, 27). The traditional interpretation of the self-righteous scribes and Pharisees confined the application of these commands to the actual crime of murder and adultery. Our Lord shows that it extends deeper—into the heart. "Whosoever is angry with his brother without a cause shall be in danger of the judgment." "Whosoever hateth his brother is a murderer." "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Therefore in the sight of Him who searches the inner fountain of life, the evil thought, the wicked wish, and the unclean desire are as guilty as the deeds.

And so the only righteousness that can please God is the one that exceeds that of the scribes and Pharisees; that conforms to the law not merely in outward deed and action, but also in the inner recesses of the heart with its desires, motives, and thoughts. And this conformity to the law must be complete, without any violation whatsoever. Accordingly the Lord closes this section of his sermon on the Mount with the words recorded at the end of this chaper: "Be ye therefore perfect, even as your Father which is in heaven is perfect." Perfection, a hundred per cent. holiness, is the only righteousness that can please the Lord.

ARE you astonished at this statement? It is the clearly expressed requirement of the divine law, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Can God be satisfied with less? Can it be possible to please the holy God with an imperfect, spotted righteousness? Can it be a matter of indifference to God whether we live up to the standard of holiness or whether we sin against his laws? Righteousness is rightness. Let us not forget that. To be righteous we must be right. An imperfect rightness is a contradiction. Even a just judge of this world cannot pronounce an accused one right and righteous if he finds him guilty of so little as one violation of the law. And so the great and holy God cannot be satisfied with less than a perfect righteousness.

But is this doctrine not sufficient to drive a man to despair? For where on this terrestrial globe is the man who has ever succeeded in working out for himself and of himself a perfect rightness? "There is not a just man upon earth, that doeth good and sinneth not" (Eccl. 7:20), says the Preacher inspired by the Omniscient Spirit of God. "We are all as an unclean thing, and all our righteousnesses are as filthy rags" (Isa. 64:6). If God's message to humanity were confined to the law, with its stern demands of a perfect rightness as the condition of our entrance into the kingdom of heaven, man indeed would be driven to despair. No one might hope to stand before the Omniscient One and receive the reward of eternal life by virtue of his own self-made, filthy-rag righteousness. The sinner must wander to his grave condemned—lost.

"SHUT IN"

SHUT IN, shut in from the ceaseless din
Of the restless world, and its want and sin:
Shut in from its turmoil, care and strife,
And all the wearisome round of life.

Shut in with tears that are spent in vain,
With the dull companionship of pain;
Shut in with the changeless days and hours,
And the bitter knowledge of failing powers.

Shut in with dreams of the days gone by,
With buried joys that were born to die;
Shut in with hopes that have lost their zest,
And leave but a longing after rest.

Shut in with a trio of angels sweet:
Patience and Grace all pain to meet,
With Faith that can suffer and stand and wait,
And lean on the promises, strong and great.

Shut in with Christ! Oh, wonderful thought!
Shut in with the peace his sufferings brought;
Shut in with the love that wields the rod;
Oh, company blest! Shut in with God.

MRS. J. M. DANA.

But, thank God, we have from the lips of Jesus, the prophets, and the apostles also the sweet Gospel message, which proclaims to unrighteous, condemned, lost mankind the joyful tidings. "Unto you is born a Saviour, which is Christ the Lord." And so what man could not do the Saviour, which is Christ the Lord, did. "Think not," says he, "that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." The Saviour here assures us that the purpose of his coming was to fulfil the law—that is, fill it full. The law with all its demands and penalties may be considered as a vessel. Man had been trying to fill it full by his own efforts, but unsuccessfully. All have come far short of the mark. Hence we are all under the condemnation of God and his broken law—lost. But behold! "The Son of Man is come to seek and to save that which is lost." And how did he save them? "I am come . . . to fulfil" the law. He came, and with his atoning life and death filled it full to the brim; full, so that not one word of the law remained unfilled, and not one penalty unsatisfied. He worked out a perfect righteousness.

And this he did not for himself. He did it for us. What saith the prophet? "In his"—the Messiah's—"days Judah shall be saved, and Israel shall dwell safely: the Lord our Righteousness" (Jer. 23:6). This righteousness he offers us without money and without price.

THE prodigal son, reduced to extremity, hungry, in filthy rags, finally comes to himself. He realized his lost condition. Repentant, he turns his face homeward to his father, whence his help shall come. And home he goes, unworthy though he may be. Home he goes in all his filthy rags, hoping and trusting that his father will have mercy upon him and take him in and supply what is lacking. And when he is yet a great way off, his father sees him and has compassion on him. Yet the naked, filthy, ragged condition of his son cannot please the father. In such condition the son cannot enter and dwell in his home. What does the father do? Send him away to make himself look right? That is just what the pro al could not do. And that is just what the father nself did. He said unto his servants, "Bring forth he best robe and put it on him; and put a ring o is hand, and shoes on his feet."

And that is what the heavenly Father does us in our lost condition. Jesus himself has worke ut and offers us the perfect garment of his sp ss righteousness, with which alone we may a ar before the countenance of the Most High and ell in his kingdom.

Jesus, Thy blood and righteousness
My beauty are, my glorious dress,
Midst flaming worlds, in these arrayed,
With joy shall I lift up my head.

O poor, blind souls that are sleeping secure in the thought that a spotted and ragged right isness will satisfy the holy God, and will at the nd secure admission into the kingdom of heaven Is that not the delusion of multitudes of people ay in the very precincts of the Christian Ch h? Brother, you must go to the Saviour and accep he robe of his righteousness which he offers to save u. And how do we accept it? By stretching forth he hand of faith; by trusting in him. There is a rer kable word written of Abraham in the fifteenth ch ter of Genesis. God had promised Abraham, in hi ld age, that his seed should be as numerous as the rs in the heaven, and that from this seed the Me h, the Saviour, should come. "Abraham believe in the Lord; and he counted it to him for righteousn s." Abraham believed—in the original amened—i he Lord. Abraham amened the Lord, that is, he id, "Even so, Lord, Thou hast promised me this at Seed, the Saviour. Amen; so be it, Lord. Thou st promised that this Seed shall be the righteousnes nd salvation of thy people. Amen; so be it with me, L l."

And what was the result? The Lord counted to him for righteousness. Let us do likewise. So it, Lord. Thou art *my* Saviour and thou art *my* hteousness. Amen.

BUT remember that you must come to him ust as you are, without any thoughts of self-hteousness. Mr. Moody tells the story of an artist ho wanted a man for a model who would represen he Prodigal. One day he met a wretched beggar, a he thought: "That man would represent the Prod l." He found the beggar willing to sit for his painti , if he would pay him. The man appeared on th ay appointed, but the artist did not recognize him

"You made an appointment with me," said the an.

"No," responded the artist, "I never saw ou before."

"You are mistaken; you did see me, and ma an appointment with me."

"No; it must have been some other artist. , I ve an appointment to meet a beggar here at this h r."

"Well," said the beggar, "I am the man."

"You the man?"

"Yes."

"What have you been doing?"

"Well, I thought I would get a new suit of cl hes before I got painted."

"Oh," replied the artist, "I don't want you."

And so, if you are coming to God, come ju as you are. Do not go and put on some garmer of your own. All your "put on" righteousness wi hot avail. Come just as you are. Come with all our crimes. Come with all your broken vows. me with your hardened heart. Come with your los pportunities. Come with your crushing burden. me —come just as you are.

Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bidst me come to thee,
O Lamb of God, I come, I come!

He will receive, pardon, cleanse, relieve. H vill give thee the perfect robe of his blood and right usness. So shalt thou be acceptable to our Father nd shalt enter the kingdom, saved by the grace of od and the spotless righteousness of Jesus Christ. nd thus cleansed and saved, he sends you out int he world to serve him in everlasting righteou ss, innocence, and blessedness. He sends you o a cleansed vessel, to be of service to him and huma ty.

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* Pastor, St. Andrew's Evangelical Lutheran Church, Pittsburg, Pa.

The Bible and Newspaper

CONDUCTED BY

FERDINAND C. IGLEHART, D.D.

A Weed Garden

MANY gardens that are planted to vegetables and fruits are little more than weed patches, as those having the matter in harge may be indolent, incompetent or oo busy with other things to look af them. But W. L. Oswald has pl ted 175 varieties of weeds in a half-ac piece of ground at St. Paul, Minn., a puts in his time cultivating them. He is t crazy, he is not a crank, he is assistant professor of b ny at the University of M nesota College of Agric ure, and is experimenting w the weeds to find their n ure and habits and the best m hods of exterminating them fo he benefit of the practical fa er of the state. The profe r is the head of the seedte ing laboratory of the state. T weed garden is as carefu laid out and cultivated as the best gardens raising d ias, nasturtiums, and pansi and is the largest of the ki in the United States. T perennials have one part of the space, the biennials h e another, and the annuals a ther part all their own. E h little variety has a bed in w h no other weeds are allo d to grow. Wherever t e is life there is some enemy t pester, eat or destroy it. T stalk of corn or stem of w at will never grow up and yi d the grain if the weeds c prevent it, and the hoe a plow are called into const t requisition to prevent t destruction of the crops. T same law obtains in the sp itual realm. No seed of t h or virtue peeps above the g und but some weed of error o vil appears also to crowd it o and starve it to death by t ing the nourishment meant f it. The ground has strength e ugh to raise a crop of w at or weeds, but not st ngth enough for both. The s of the soul has strength e ugh to raise a harvest of ri teousness and love, or one o moral evil, but not for b h. Christ thus refers to the s thering, robbing, destructi process of unfriendly g wths upon the harvest of g in in spiritual agriculture: “ *nd some fell among thorns; a the thorns sprang up, and c ked them.*” (*Matt. 13 : 7.*)

Built Church, Blocks Saloon

THE new one-story church at Prince's Bay, Staten Island, was built in a day. It was erected Saturday, May 27, and men and women of the little community are congratulating themselves on a strategic victory over rum. For twenty years efforts have been made to build a saloon in the old village. Steadily the citizens have resisted invasion. But recently an Italian liquor magnate came to town and purchased some land at two angles of a Prince's Bay square. When it became known that the enemy had at last entrenched among them, the inhabitants were dismayed There is a state law which prohibits a saloon from being built within two hundred feet of any church. Friday night the women of the village held a mass meeting. General indignation prompted quick action. Subscriptions were taken. W. A. Johnson, who owned one of the corners in the square, gave the land. Miss Isabella Thorne, a school teacher, hurriedly improvised architectural plans. Next morning Alderman Charles P. Cole was on the spot superintending a squad of men and women. When the sun set Saturday night its last rays shone on the windows of the magic church. Sunday afternoon the Rev. F. W. Sloat, a Methodist minister, dedicated the new frame "annex" of the Prince's Bay Union Church. The prayer meeting that day was unusually fervid. The church and saloon represent such opposite and essentially antagonistic ideas that the laws of most of the states separate them by the space of from 100 feet to five miles. One of the nineteen prohibition states was made so by accommodating a law a generation old, applying to rural districts, to all parts of the state, forbidding a saloon closer than four miles to a church or school. One of Judge Charles E. Hughes's most important acts as governor of New York was to veto the bill passed by the legislature allowing a bar in the Gotham Hotel opposite the Fifth Avenue Presbyterian Church, New York City, holding that the law was wise in keeping such institutions separated. The good people on Staten Island, in building the church and keeping out the saloon, obeyed this apostolic injunction: "Abhor that which is evil: cleave to that which is good" (*Rom. 12 : 9.*)

C tacombs of 7th Ave.

I digging the Seventh Avenue subway in New York, F. P. Volckmann, a stant engineer of the Seventh Div on, reported to the Public Service C mmission the find of “The Catac bs of Seventh Avenue.” The digg s ran into a graveyard and into vaults u ler the site of the old Bedford Metho st Church and the little cemetery a und it into which had been laid the l lies of hundreds if not thousands of p ple. When the cemetery was aband ned as a public burying ground these s terranean tombs were carefully s led up, and the workers with pick a l shovel found some bones, and now a l then a silver coffin plate with the n me and the date of birth and death. W hat do the living care for the dead? T ey cherish the grass of the present g eration, or maybe the one before, l after that scant attention is paid t the bodies of the dead except to get t m out of the way to make room for the business of the living. The business of a city moves toward the public burying ground; it will not pass around it, but it goes over it, takes the marble slabs down and carts the bones off to a new place farther out of town. It says, “Why, this ground is worth $100 a front foot. We cannot afford to let these old fellows occupy it now when they are not doing a lick of work or making a cent of money.” Age of utility this, to bore through the tombs of the dead and send a subway express through the Catacombs of Seventh Avenue at the rate of thirty miles an hour. Living duty as compared with the burial of the dead is thus mentioned: “*Follow me; and let the dead bury their dead.*” (*Matt. 8: 22.*)

Tattoo Marks to Stay

A COSMOPOLITAN daily newspaper in answering questions on various subjects has an answer to one asking how to remove tattoo marks. It says: “If there are ways and means of removing these marks we know nothing about them. Somebody might know. In all probability the marks, once well put in, are there for good.” How many silly people have one device or another pricked with a needle in India ink in the arm or breast, not realizing that it can never be gotten out, and have carried the defacement with sorrow till the day of their death. These indelible devices are types of the evil devices the needle of sin pricks into the substance of the soul. And though Christ may entirely forgive the sins and redeem the character, so often the scars of wrongdoing endure; the needle of habit has pricked into the heart the brilliantly colored devices which cannot be gotten out. The habit that pricks the skin with ink that cannot be removed if left unchecked will become a deadly instrument to destroy the soul. “*And put a knife to thy throat if thou be a man of appetite.*” (*Prov. 23 : 2.*)

Catholic Ban on Dancing

SCARCELY anything in a generation has caused such a sensation in Catholic social circles as the ban put on dancing by authority from Rome. In 1885 dancing was forbidden and the churches were instructed not to allow any dances whatever under their auspices even if the money from them were donated to church purposes. The law fell into disuse, and the dances given all over the nation were under the permission and for the financial benefit of the churches. The modern dances became so dangerous and demoralizing that the papal authority renewed the decree of the Council of Baltimore, and Cardinals O'Connell of Boston, Farley of New York, and Gibbons of Baltimore sent the papal decree and a letter of their own to the priests, and through them to every Catholic church in America, forbidding any dance under church auspices not only, but also attendance of the priests at any of them held by the laymen. The church will lose in money, but will gain immensely in the purity of the life of the young people and in elevating the standard of social morals. Catholics and Protestant churches, Hebrews, Young Men's Christian Associations, Young Women's Christian Associations, and good people everywhere should speak out loudly and unequivocally against the grosser and positively immoral forms of the public modern dance if the next generation is to preserve the virtue which is its heritage and privilege. Persons who do not object to parlor dances admit the appalling danger of the public modern dance. The ban of the church on the modern dance is in harmony with this prayer of our Lord: “*Lead us not into temptation, but deliver us from evil.*” (*Matt. 6 : 13.*)

Dies of Bee Stings

GEORGE SHAMBAUGH, of Blaine, Pa., was handling a hive of bees the other day when they turned upon him and stung him to death. Science has greatly reduced the dangers of bee culture, which has gotten to be a great industry in this country. Methods of action and devices of protection have made dealing with bees a pleasure rather than a fear to many specialists. The bee that lives among the flowers, and sips the nectar, and manufactures for man one of the most exquisite luxuries for his table, has also the sting and sack of poison. Everywhere in nature there are the suggestions of pleasure and pain, of good and evil, of life and death. The untimely death here recorded illustrates the frailty of this earthly life thus expressed by Job in one of his pessimistic moods: “*As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more.*” (*Job 7 : 9.*)

Foolish Affection

DR. WOODS HUTCHINSON, in an article in the New York American on “City Dog a Menace to Health,” says, among other things: “It is disgusting to see women kissing and slobbering over the dirty, hairy, gutter-loving little beasts in public and entreating them to ‘come to muzzer:’ ‘Was it a naughty boy?’ It has been proposed by chancellors of the exchequer of some nations that every woman keeping a pet dog, particularly one with silk blankets, jeweled collars, embroidered handkerchiefs and fur boots and a maid and valet to wait on it, ought to be taxed double what the little beast costs her for the benefit of mother pensions, and the education of orphans.” Women who have no children, or whose children are grown up and gone, often find company and comfort in a dog, but it should not monopolize the affection when there are so many poor women and children to help. The Jew had an unjustly poor opinion of a dog. “*Am I a dog, that thou comest to me with staves?*” (*I Sam. 17: 43.*)

Mexico and the American Frontier

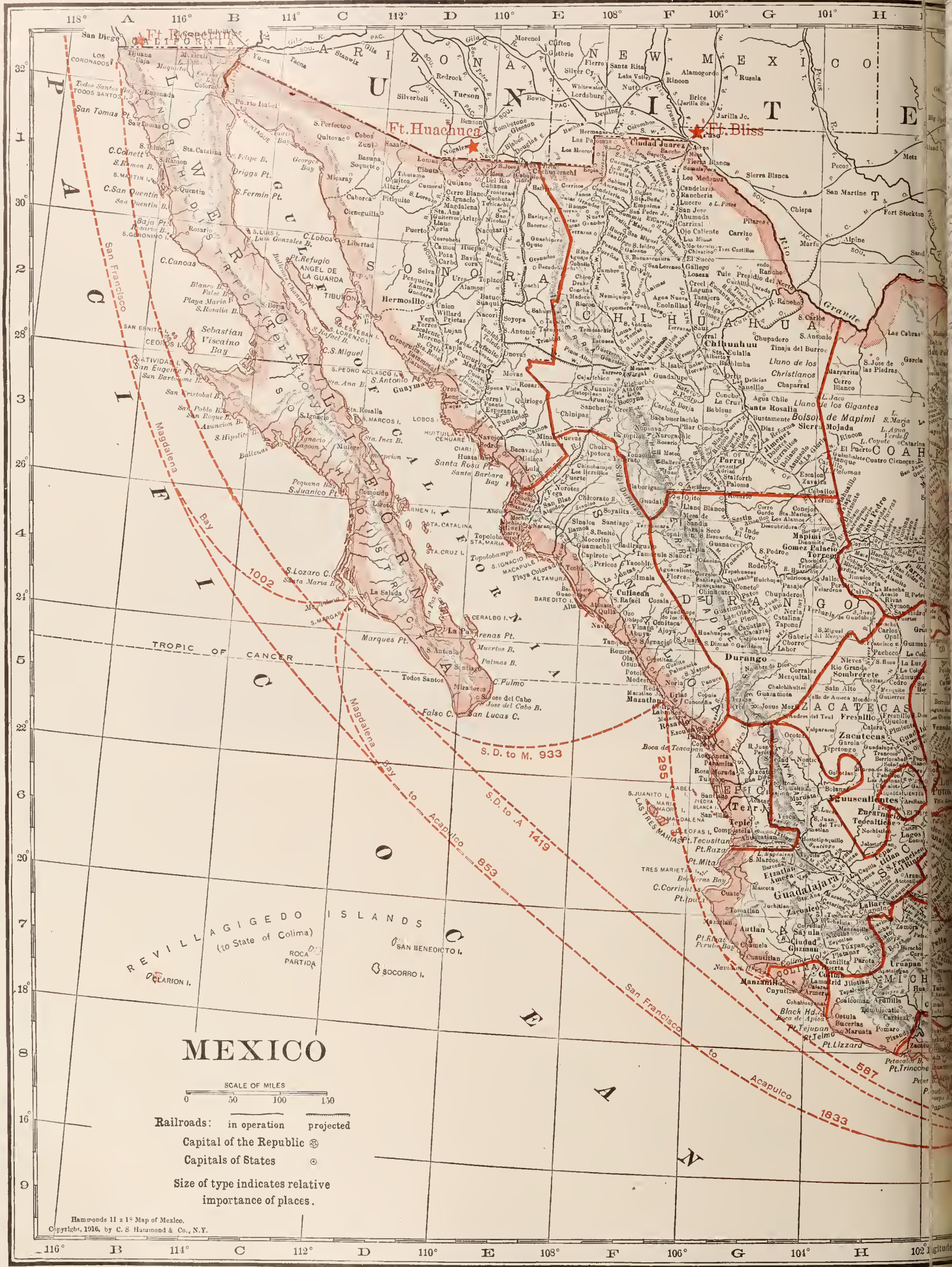
MEXICO

STATES AND TERRITORIES

Aguascalientes	H 6
Campeche	O 7
Chiapas	N 8
Chihuahua	F 2
Coahuila	H 3
Colima	G 7
Durango	G 4
Federal District	K 7
Guanajuato	J 6
Guerrero	J 8
Hidalgo	K 6
Jalisco	H 6
Lower California (Terr.)	C 3
Mexico	K 7
Michoacan	J 7
Morelos	K 7
Nuevo Leon	K 4
Oaxaca	L 8
Puebla	L 7
Queretaro	K 6
Quintana Roo (Terr.)	P 7
San Luis Potosi	J 5
Sinaloa	F 4
Sonora	D 2
Tabasco	N 7
Tamaulipas	K 5
Tepic (Terr.)	G 6
Tlaxcala	K 7
Vera Cruz	L 7
Yucatan	P 6
Zacatecas	H 5

CITIES-TOWNS

Acambaro	J 6
Acanceh	P 6
Acaponeta	G 5
Acapulco	J 8
Acatlan	K 7
Actopam	K 6
Acuitzio	J 7
Agua Prieta	E 1
Aguascalientes	H 6
Agujita	J 2
Ahome	E 4
Ahuacatlan	G 6
Ahualulco	G 6
Ahumada	F 1
Alamos	E 3
Aldama	G 2
Allendo	G 3
Altar	D 1
Altata	E 4
Alvarado	M 7
Ameca	G 6
Amecameca	K 7
Amozoc	L 7
Angangueo	J 7
Apam	K 7
Apaseo	J 6
Apatzingan	H 7
Apizaco	K 7
Arandas	H 6
Ario	J 7
Arizpe	D 1
Ascension	F 1
Asientos	H 5
Atlixco	K 7
Atotonilco	H 6
Autlan	G 7
Bacalar	P 7
Badiraguato	F 4
Balancan	O 8
Balsas	K 7
Batopilas	F 3
Bustamente	J 3
Cadereyta	K 4
Calkini	O 6
Calpulalpam	K 7
Calvillo	H 6
Camargo	K 3
Campeche	O 7
Cananea	D 1
Canatlan	G 4
Candela	J 3
Canitas	H 5
Cardenas	K 5
Carmen	O 7
Casas Grandes	E 1
Catorce	J 5
Cedral	J 5
Celaya	J 6
Cerralvo	K 3
Cerritos	J 5
Chalchicomula	L 7
Chalco	K 7
Chamacuero	J 6
Champoton	O 7
Chansantacruz	Q 7
Chapala	H 6
Chiapa	N 8
Chiautempam	K 7
Chicontepec	L 6
Chihuahua	G 2
Chilapa	K 8
Chilpancingo	K 8
Chinipas	E 3
Choix	F 3
Cholula	K 7
Ciudad del Maiz	K 5
Ciudad Guzman	H 7
Ciudad Juarez	F 1
Ciudad Porfirio Diaz	J 2
Coalcoman	H 7
Coatepec	L 7
Coatzacoalcos	M 7
Cocula	H 6
Coeneo	J 7
Colima	H 7
Colotlan	H 5
Comacalco	N 7
Comitan	N 8
Comondu	D 3
Compostela	G 6
Concepcion	J 4
Concordia	G 5
Copala	G 5
Cordoba	L 7
Cortazar	J 6
Cosala	F 4
Cosamaloapam	M 7
Cosihuiriachic	F 2
Cotija	H 7
Coyame	G 2
Coyuca	J 7
Cuatro Cienegas	H 3
Cuautla	K 7
Cueramaro	J 6
Cuernavaca	K 7
Cuicatlan	L 8
Culiacan	F 4
Cumpas	E 2
Descubridora	G 4
Doctor Arroyo	J 5
Dolores Hidalgo	J 6
Durango	G 5
Ejutla	L 8
El Hulo	L 7
El Oro	G 4
Encarnacion	H 6
Ensenada	A 1
Escalon	G 3
Espita	P 6


MEXICO
118° A 116° B 114° C 112° D 110° E 108° F 106° G 104° H
32° 1 30° 2 28° 3 26° 4 24° 5 22° 6 20° 7 18° 8 16° 9
U N I T E D S T A T E S
N E W M E X I C O
A R I Z O N A
CALIFORNIA
Ft. Huachuca
Ft. Bliss
Ciudad Juarez
LOWER CALIFORNIA
SONORA
CHIHUAHUA
COAH
DURANGO
SINALOA
ZACATECAS
TEPIC
GULF OF CALIFORNIA
PACIFIC OCEAN
TROPIC OF CANCER
REVILLAGIGEDO ISLANDS (to State of Colima)
San Francisco to Magdalena Bay 1002
Magdalena Bay to Acapulco 853
S. D. to M. 933
S. D. to A 1419
San Francisco to Acapulco 1833
587
295
Rio Grande
Scale of Miles
0 50 100 150
Railroads: in operation projected
Capital of the Republic
Capitals of States
Size of type indicates relative importance of places.
Hammonds 11 x 15 Map of Mexico.
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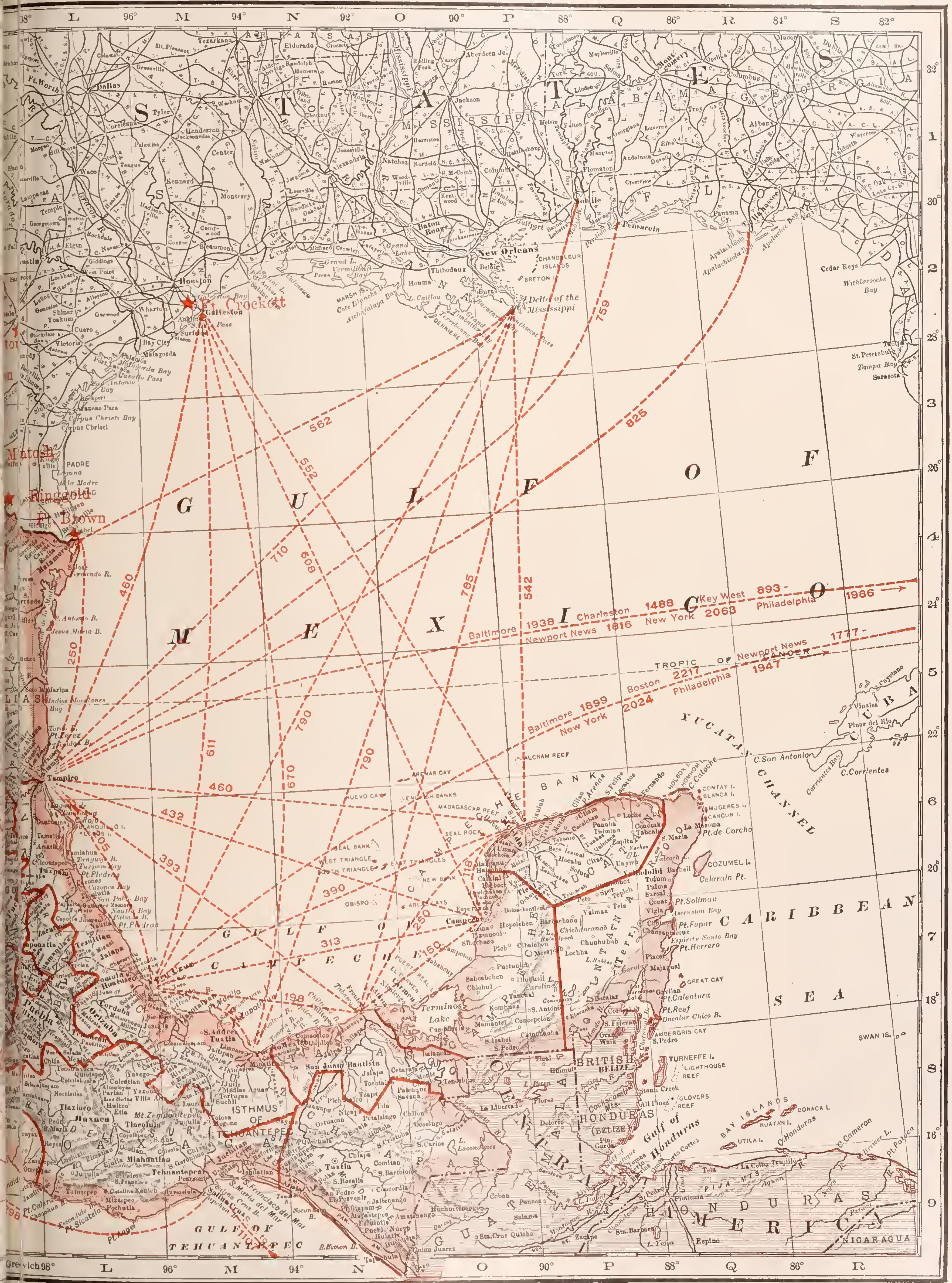
Etla	L 8
Etzatlan	G 6
Felipe	J 3
Fresnillo	H 6
Frontera	N 7
Fuente	J 2
Fuerte	E 3
Gabriel	G 4
Galeana	J 4
General Cepeda	J 4
Gomez Palacio	H 4
Gonzalez	J 6
Guadalajara	H 6
Guadalupe (Chihuahua)	F 3
Guadalupe (Zacatecas)	H 6
Guadalupe de los Reyes	F 4
Guanacevi	G 4
Guanajuato	J 6
Guaracha	H 7
Guaymas	D 3
Guazapares	F 3
Guerrero	K 3
Gutierrez	H 6
Gutierrez Zamora	L 6
Hecelchakan	O 6
Hermosilio	D 2
Hostotipaquillo	H 6
Huamantla	L 7
Huamustitlan	K 8
Huatusco	L 7
Huautla	L 7
Huejutla	K 6
Huetamo	J 7
Huichapam	K 6
Huixtla	N 9
Hunucma	O 6
Iguala	K 7
Inde	G 4
Irapuato	J 6
Irolo	K 7
Ixmiquilpam	K 6
Ixtlahuaca	J 7
Ixtlan	G 6
Izamal	P 6
Jalapa	L 7
Jalapan	K 6
Jalisco	N 8
Jalostotitlan	H 6
Jalpa	N 7
Jaltipan	M 7
Jamiltepec	L 8
Jaumave	K 5
Jerecuaro	J 6
Jerez	H 5
Jimenez	G 3
Jimulco	H 4
Jiquilpan	H 6
Jojutla	K 7
Jonacatepec	K 7
Juanacatlan	H 6
Juchitan	M 8
Juquila	L 8
Juxtlahuaca	L 8
La Barca	H 6
Lagos	H 6
La Luz	J 6
Lampazos	J 3
Landa	K 6
La Paz	D 4
La Piedad	H 6
Las Esperanzas	J 3
Las Palomas	F 1
Leon	J 6
Lerdo	H 4
Lerma	K 7
Linares	K 4
Loreto	D 4
Los Reyes	H 7
Madera	E 2
Magdalena	D 1
Maltrata	L 7
Manzanillo	G 7
Mapimi	G 4
Maravatio	J 7
Mascota	G 6
Matamoros (Coahuila)	H 4
Matamoros (Puebla)	K 7
Matamoros (Tamaulipas)	L 4
Matehuala	J 5
Maxcanu	O 6
Mazatlan	F 5
Merida	P 6
Mexicali	B 1
Mexico City	K 7
Mezquital	G 5
Miahuatlan	L 8
Mier	K 3
Minaca	F 2
Minatitlan	M 8
Mochis	E 4
Mocorito	F 4
Moctezuma (San Luis Potosi)	J 5
Moctezuma (Sonora)	E 2
Molango	K 6
Monclova	J 3
Monte Christo	O 8
Montemorelos	K 4
Monterey	J 4
Morelia	J 7
Morelos	J 2
Muzquiz	J 3
Naco	D 1

From new plates brought up to date. (See next page.)



GULF OF MEXICO
GULF OF CAMPECHE
GULF OF TEHUANTEPEC
CARIBBEAN SEA
YUCATAN CHANNEL
CUBA
YUCATAN
BRITISH HONDURAS (BELIZE)
CENTRAL AMERICA
NICARAGUA
Gulf of Honduras
ISTHMUS OF TEHUANTEPEC
TROPIC OF CANCER
New Orleans
Mobile
Pensacola
Houston
Galveston
Ft. Crockett
Ringgold
Ft. Brown
Tampico
Vera Cruz
Campeche
Delta of the Mississippi
Key West 893
Charleston 1488
New York 2063
Philadelphia 1986
Baltimore 1938
Newport News 1816
Newport News 1777
Boston 2217
Philadelphia 1947
Baltimore 1899
New York 2024
562
552
759
825
710
808
785
542
460
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611
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605
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298
Greenwich 98°
L
96°
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94°
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92°
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90°
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88°
Q
86°
R
84°
S
82°

Ocotlan (Oaxaca)	L 8
Ometepec....	K 8
Orizaba	L 7
Ozuluama	L 6
Ozumba	K 7
Pachuca	K 6
Palizada	N 7
Panuco (Sinaloa)	G 5
Panuco (Vera Cruz)	K 6
Papantla	L 6
Papasquiaro ..	G 4
Parancho....	H 7
Parian....	L 8
Parral....	G 3
Parras	H 4
Patzcuaro	J 7
Penjamo	J 6
Perote	L 7
Pichucalco	N 8
Pilar Conchos	G 3
Pinos	J 5
Pinos Altos....	E 3
Pinotepa Nacional	K 8
Pochutla	L 9
Poncitlan	H 6
Pozos (Ciudad Porfirio Diaz)	J 6
Presidio del Norte	G 2
Prietas....	D 2
Progreso	P 6
Puebla	K 7
Puente de Ixtla	K 7
Puerto Angel..	L 9
Puerto Mexico	M 7
Puruandiro....	J 6
Queretaro	J 6
Quila	F 4
Quiroga	J 7
Real del Monte	K 6
Reata	J 3
Reynosa	K 3
Rincon de Romos	H 5
Rio Blanco	L 7
Rio Grande	H 5
Rio Verde....	J 6
Rodeo....	G 4
Romita	J 6
Rosa Morada..	G 5
Rosario (Durango)...	G 3
Rosario (Lower California)..	B 2
Rosario (Sinaloa)	F 5
Sabinas	J 3
Sacramento ..	H 4
Sahuaripa	E 2
Sahuayo	H 6
Sain Alto	H 5
Salamanca	J 6
Salina Cruz ...	M 8
Salinas Victoria	J 3
Saltillo....	J 4
Salvatierra	J 3
San Andres Tuxtla....	M 7
San Antonio ..	D 5
San Bartolome	N 8
San Blas....	G 6
San Buenaventura	F 2
San Carlos	K 4
San Ciro	K 6
San Cristobal .	N 8
San Dimas	G 4
San Felipe	J 6
San Fernando	K 4
San Francisco del Rincon..	H 6
San Geronimo	M 8
San Ignacio	F 4
San Jose	J 6
San Jose del Cabo	E 5
San Juan....	H 3
San Juan Bautista	N 8
San Juan de Guadalupe..	H 4
San Juan del Rio (Durango)..	G 4
San Juan del Rio (Queretaro)..	K 6
San Juan Evangelista	M 7
San Luis de la Paz	J 6
San Luis Potosi	J 5
San Marcos (Puebla)	L 7
San Marcos (Jalisco)	G 6
San Miguel de Allende	J 6
San Pedro	H 4
San Pedro Piedra Gorda....	J 6
San Quintin....	B 1
San Sebastian.	H 6
Santa Ana (Jalisco)....	H 6
Santa Ana (Sonora)....	D 1

MEXICO

(Continued)

Santa Barbara	G 3
Santa Catalina	B 1
Santa Cruz Rosales......	G 2
Santa Eulalia .	G 2
Santa Rosa ...	M 8
Santa Rosalia (Chihuahua)	G 3
Santa Rosalia (Lower California)	C 3
Santiago (Lower California)...	E 5
Santiago (Tepic)	G 6
Santiago Papasquiaro	G 4
Sayula	H 7
Sierra Mojada	H 3
Silacayoapam	K 8
Silao	J 6
Simojovel.....	N 8
Sinaloa	E 4
Soledad	L 7
Sombrerete ...	H 5
Sotuta.........	P 6
Soyopa	E 2
Tacambaro....	J 7
Tacuboya	K 7
Tamazula	F 4
Tamazula de Gordiano ...	H 7
Tamazunchale	K 6
Tampico.......	L 5
Tancanhuitz ..	K 6
Tancitaro.....	H 7
Tantoyuca	K 6
Tapachula	N 9
Tarandacuao ..	J 6
Taxco	K 7
Tcapa	N 8
Tecax..........	P 6
Tecpam	J 8
Tehuacan	L 7
Tehuantepec..	M 8
Teloloapan	J 7
Temosachic ...	F 2
Tenancingo....	K 7
Tenango	K 7
Tonosique	O 8
Teocaltiche ...	H 6
Teocelo	L 7
Teotitland	L 7
Tepatitlan	H 6
Tepehuanes ...	G 4
Tepeji	K 6
Tepezala	H 6
Tepic	G 6
Teran	K 4
Tetecala	K 7
Teziutlan......	L 7
Ticul	P 6
Tierra Blanca .	L 7
Tijuana	A 1
Tinguindin ...	H 7
Tiquila	G 6
Tixkokob......	P 6
Tixtla	K 8
Tizimin........	P 6
Tlacolula	L 8
Tlacotalpan...	M 7
Tlahualilo	H 3
Tlaltizapam...	K 7
Tlaxcala	K 7
Tlaxiaco	L 8
Todos Santos..	D 5
Toluca	K 7
Tonala	N 8
Topia	F 4
Topolobampa .	E 4
Torreon.......	H 4
Torres.........	D 2
Tortugas.....	K 6
Tula (Hidalgo)	K 6
Tula (Tamaulipas)	K 5
Tulancingo ...	K 6
Tuxpam (Michoacan) .	J 7
Tuxpam (Tepic)	G 5
Tuxpam (Vera Cruz)	L 6
Tuxpan	H 7
Tuxtla.........	N 8
Union.........	J 7
Ures...........	D 2
Urauachic	F 3
Uruapam	H 7
Velardena ...	H 4
Valladolid.....	P 6
Valle de Santiago	J 6
Valles	K 5
Valparaiso.....	H 5
Venado	J 5
Vera Cruz.....	L 7
Victoria	K 5
Viesca.........	H 4
Villa Alta	L 8
Vallaldama	J 3
Valla Reyes ...	J 6
Yautepec	K 7
Yecapixtla	K 7
Yurecauro	H 6
Zacapoaxtla...	L 7
Zacatecas	H 5
Zacatlan	L 7
Zachila	L 8
Zacoalco	H 6
Zacualtipan...	K 6
Zamora	H 7
Zapotiltic	H 7
Zapotlan	H 7
Zaragoza	J 2
Zimapan	K 6
Zitacuaro......	J 7
Zumpango.....	K 7

A Few Facts Regarding Mexico

(See map on preceding page)

A FRONTIER is a stretch of country lying on the near side of an imaginary but very definitely located line which we call the National boundary. National honor is very much concerned with this frontier, and to cross it without authority is to challenge all the red blood of the people to whom the frontier belongs. The Mexican frontier of the United States follows the Rio Grande from its mouth at Brownsville, Texas, for 1,136 miles, to the point where Mexico, Texas and New Mexico impinge upon each other. From there the frontier runs in a more or less westerly direction to the Pacific Ocean, the total length from the Gulf to the Pacific being 1,833 miles.

The Texas country along the Rio Grande is a rolling plain with an occasional plateau or butte or ridge of rocks, the whole being covered by an undergrowth of mesquite and scrub oak with semi-tropical vegetation, except where the occasional settler has forced the rich but reluctant soil to assume some of the attributes of civilization. It is a raw country, suitable for pasturing cattle, whose trails run like a mystic maze through the mesquite, a country well adapted to banditry. It is a lonesome country. The ranches are far apart, and except around Brownsville and Harlingen and north along the coast to Corpus Christi it is sparsely inhabited, and the ranch houses and settlements are far apart. On the Mexican side of the river at varying distances up to eight miles the river is bordered by the foothills of the Sierra Madre coast range and the first terraces of the great central plateau of Mexico.

At Brownsville, Laredo, Eagle Pass, and El Paso international bridges lead to the Mexican cities of Matamoros, Nuevo Laredo, Ciudad Porfirio Diaz, and Juarez. In normal times these bridges carry a considerable commerce in goods and persons. When Mexico had a stable government, many Americans entered into commercial ventures on Mexican soil, and a considerable portion of the population of the border cities was American, while a considerable portion of the border cities on the American side was Mexican, the Mexicans, however, being largely laborers. At the time of the census of 1910 there were in the whole United States 706,329 Spanish-speaking people, of whom 221,915 were born in Mexico. Probably 125,000 of these were residents of the state of Texas.

During the five years of revolution and disorder in Mexico the Mexican population on the American side of the border has largely increased by the influx of refugees, and according to a recent proclamation, addressed by the governor of Texas to Mexicans resident within the state, there must be now about 150,000 Mexicans on the American side of the Rio Grande within a short distance of their native soil. Just how much of an element of danger this population might be no one can tell. They have their sympathies, of course, but many of them are not with General Carranza. We may be certain, however, that the military authorities are taking proper precautions against any unrest among our Mexican population.

In normal times an international bridge was guarded at each end by a customs guard, usually a corporal's guard of eight men, whose business it was to see that none crossed without payment of the proper toll or without proper papers authorizing them to enter or to leave the country. Since northern Mexico has been torn with revolution heavy American forces have been maintained at the northern end of all international bridges, and most of the time there has been a corresponding Mexican guard at the other end.

In peace times the normal imports of Mexico were $97,886,169, of which $63,356,898 were handled at the important ports of Vera Cruz and Tampico. The normal exports were $150,202,808, of which $82,497,685 were handled at Vera Cruz and Tampico. No data are available as to the proportion of this commerce that must have crossed the border, but it is probable that more than half the remaining $34,000,000 of imports and $68,000,000 of exports went this way.

El Paso is the largest American city on the Mexican boundary. Juarez, opposite, is the largest Mexican town facing an American city across the line. El Paso is a modern city of about 25,000 population. It has electric lights, electric cars, paved streets, and all of the earmarks of American civilization. The street-car line operates across the international bridge into Juarez, which has an imposing business section, an old cathedral, imposing municipal buildings, and the usual collection of huts of Mexican laborers, which contrast strangely with the comfortable homes of the educated merchant class, whom the peons stigmatize as "Cientificos."

In normal times the United States has maintained troops at various points along the border, the principal troops being maintained at Fort Sam Houston near San Antonio, Texas, which is the headquarters of the Southern Department, and at Fort Bliss near El Paso. Troops are maintained at Fort Travis, San Juan, Fort San Jacinto, San Benito, Mission, Mercedes, Fort Mackintosh, Lyford, Laredo, Harlingen, Del Rio, Fort Crockett, Eagle Pass, Fort Clark, Brownsville, all in Texas, and at Apache, Arizona; Calexico, California; Fort Huachuca, Arizona; Nogales, Arizona; San Diego, California, and Yuma, Arizona. All of these troops were within call of the border. But since the Mexican uprising became more or less continuous a large part of the Federal army has been engaged in attempting to protect the many miles of border.

Because of the great distances, however, there is much territory between camps to be protected, and this protection has been afforded in three ways. In the neighborhood of the camps, outposts have been maintained something in the nature of a system of sentries, a man or a couple of men being on the watch constantly day and night. Between camps, cavalry patrols have ridden up and down along the winding trails, or across the desert spaces, fully armed and ready for any eventuality, the size of the patrols depending upon the possible danger of hostile clashes, varying thus from four or eight or sixteen men to a whole company, or, in case they were expecting to head off some band already discovered by scouts or outposts, the patrol might even consist of an entire battalion of three or four troops. In addition to these patrols of cavalry, scouts riding singly, either cavalrymen detached from their commands or cowboys in the national service as scouts, made many lonesome and dangerous rides along the courses of the river. And in addition to all these, there are motorcycle scouts and patrols.

In addition to the towns a mentioned, there is opposite Pr Texas, Ojinaga; opposite Douglas the town of Agua Prieta; opposite Arizona, the town of San José; the towns of Nogales in Arizon Calexico in California straddle th the main streets of the towns foll the boundary; north of the bou the towns are under American g ment, and south of the line th Mexican. At Nogales, Ari., the can line of the Southern Pacific Ra crosses into Mexico.

The republic of Mexico is ma of thirty-one states and terri the population at the last censu 15,063,000. The national debt i was $226,404,000, on which the i charges were $13,761,000. Th tional income in the last year of was $64,544,000, and the expen $70,296,000. The area of Mex 765,535 square miles. Mexico the capital, had a population i of 470,659. The city is 263 mile of Vera Cruz, 1,225 miles by rail by southeast of El Paso, Texa 175 miles northeast of the p Acapulco on the Pacific Coast.

Mexico is protected on the ea the west by precipitous mo ranges. Between these ranges high central plateau, from whic lower ranges of mountains and a number of volcanic peaks, of whi are active, the best known being O and the terror of the spelling Popocatepetl. There are many rivers and many river beds whic torrents in the rainy season bu disappointment in the dry. are a few shallow lakes. The crop of Mexico is approximately 000,000 a year. Of the populat Mexico about 19 per cent. are white races, 43 per cent. are of Spanish and Indian, and 30 pe of pure Indian blood. The f population during the later years Diaz régime numbered somethi than 100,000, of whom about were Americans. The Mexican r army in time of peace numbered men, with 42,753 in reserve, mak estimated war strength of about The Mexican navy under Diaz co of two third-class cruisers and fou gun-boats, the personnel num 1,200 officers and men. The Am navy with 420 ships of all class hardly suffer much at the hands Mexican fleet, but in case of war vessel will be kept busy blockadi eastern and western coasts of M

Farms of the Yukon

By FRANK G. CARPENTE

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Some of the proud plants in the $10,000 potato patch

THIS is the story of Chicken Billy and his Ten Thousand Dollar Potato Patch. It is the story of a young American who became the poultry king of the Klondike, and then went into farming with such success that he has one field of potatoes that will bring in $10,000 this fall. That is a sample of what farming can do on the banks of the Yukon, and a suggestion of the fertility of Alaska as well.

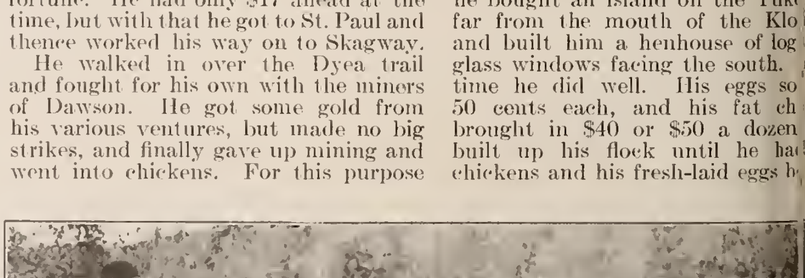
Chicken Billy is a good type of the farmers of the Far North. A rough-looking young man of less than medium height, his face is bronzed from the hot summer sun of the arctic and his hands are horny with handling the plow. He introduced himself to me as William Anstett, nicknamed Chicken Billy, and asked me to go with him up the river to look at his farms. I accepted the invitation and have just returned from the trip, the most interesting I have yet had on the Yukon.

Anstett is an American, a bachelor, only thirty-seven years old, and good to his mother. I know this, for the old lady, although she is over fourscore, is now on her way from Seattle to the Klondike. She likes the cold weather, and prefers to spend her winters in Billy's cabin rather than with her well-to-do son in the States.

Billy was born in Philadelphia, and went to school there. He was still under twenty when he passed the examinations for appointment to the navy at the time of the Cuban War. He was so excited over his success that when he came into the hands of the surgeons to be tested as to his physical fitness his heart was throbbing at the rate of a hundred and odd beats to the minute, and the result was that the doctors pronounced him unfit for the service. They said he had heart disease.

Billy then worked at odd jobs, without great success, until one day he saw a paper describing the strike in the Klondike. The article was headed "Gold at the Grass Roots," and Billy tells me he decided to get into the grass and dig out a fortune. He had only $17 ahead at the time, but with that he got to St. Paul and thence worked his way on to Skagway.

He walked in over the Dyea trail and fought for his own with the miners of Dawson. He got some gold from his various ventures, but made no big strikes, and finally gave up mining and went into chickens. For this purpose he bought an island on the Yuk far from the mouth of the Klo and built him a henhouse of log glass windows facing the south. time he did well. His eggs so 50 cents each, and his fat ch brought in $40 or $50 a dozen built up his flock until he ha chickens and his fresh-laid eggs b



And a few of the pigs with their proud owner, Chicken Billy so ell known that he acquired his nic ame, Chicken Billy, which he hol to this day throughout the whole reg n. He thought he was on the fair roa to fortune, when competition came in. The other poultry raisers cut prices anc hickens dropped to a dollar apiece. Bil found that his hens did not do so wel n large flocks. He was losing mon- ey d looked about for other kinds of far ng instead. He is now raising onl fancy chickens and is devoting his nergy to hogs and potatoes, with cro of turnips and oats now and then on e side.

I ent to see Billy's farms in com- par with him and Dr. G. M. Faulkner, the acting United States consul at Da on. Dr. Faulkner has a dairy far of 200 acres on the opposite side of e river from where the Klondike flow in. He has Jerseys and Holsteins and supplies most of the milk and cre for Dawson, charging $1.50 a gall for his milk and selling cream at a quart.

L ving Dawson, we started up the Yu n in a gasoline boat about three feet n width and forty feet long. The boa had a big paddle-wheel at the end and his was attached by a long iron sha to the engine. We had gone only two miles up the river when the shaft bro and we had to row ourselves to the earest island and walk. We left the each and made our way through the otato rows from one little patch to other. The first farm we visited was wned by a Swede named Nelson. He s eleven acres under cultivation, one alf in potatoes and the other half in s. The oats are grown for hay and are now being cut. Some of it stoc in shocks as high as my head. The emainder was uncut and the grain reac d half way to my waist. As we oked I asked Billy the price the oats ay would bring. His reply was: "Si y dollars a ton."

A we left Mr. Nelson, it was after 9 'cl k in the evening, but the sun was still igh in the heavens and I was able o t e a snapshot of him standing in ron of his cabin.

W found ourselves at the end of the sla , but there was another island up- stre about a half mile away. Billy put is hands around his mouth and sho ed, whereupon a man came out of t bushes of the second island and wav his hands at us. It was Billy's arm r. He was told to bring a canoe and arry us over the water from one plac to another. As soon as we landed Bill ordered him to start getting sup- per d to have the meal ready by the tim ve had taken a look at the stock and e farm.

IN he meantime, Chicken Billy, Dr. ulkner and I took a look at the hot use, where cucumbers and to- mat s are raised for the markets of Daw on. This is one of the most in- tere ng features of farming in the Far Nor . There are more than twenty- five g hothouses in Dawson itself, and they re all doing well, although Billy says is farm makes more than any two of t others. Up to July of this year, he has ld over 900 cucumbers, and by the d of the season he will have sold twic that many more. His first cuc bers brought him more than $4 a do n, they next dropped to $3.50 a doze and on the average the crop of the ear will net about 20 cents for each nd every cucumber sold. If his figu are right, his cucumber re- ceip from the hothouse this year will o r $500. He picked 111 this week, and he vines are still loaded.

T prices of tomatoes are equally high and he has a good crop under glas

T s hothouse is about thirty feet wide nd fifty feet long. It consists of a grea pit walled with logs to the sur- e f the ground and above that a fra work covered with glass, forming glas walls and a glass roof. The house s ke t warm by wood fires, a hundred- gall gasoline tank having been made nto stove for the purpose. The plants re t out in beds upon low tables wi are connected with a network of ire The vines of the cucumbers and tom es are trained on the wires. The run up the walls and hang down ron he roof. Many of the cucumbers are er ten inches in length and the largest tomatoes are bigger than the heads of some babies.

Leaving the hothouses, we took a look at the hogs. During the summer they are kept in inclosures out in the open, although they have sleeping pens or covered platforms on which they crawl at night. In the winter they live in the log henneries, which have been turned into pig pens. The buildings are warmed with good stoves, and the fires have to be on day and night. There are thirteen log buildings on the farm and most of them are devoted to pigs.

Chicken Billy started into the hog business with fourteen suckling pigs, the most of which had taken prizes at the agricultural fair at Vancouver. He gets from $15 to $25 for each pig when it is six weeks of age—that is, ready for weaning. He sold 100 last year.

I went with Billy from pen to pen to examine the stock. It is said that a man may be known by the way animals act in his presence. If they like him he is to be trusted, if not he is a good man to watch. His hogs seem to love him. He talks to them as though they were human. He speaks and they will lie down and turn over just like pet dogs. One of his biggest boars does tricks.

During the winter the pigs are fed upon potatoes and grain. The food is cooked and served red-hot morning and evening. In taking care of his animals Billy saves every bit of manure. The soil of the Yukon needs fertilizing and this by-product is worth about $37 per hog per annum Such fertilizer in the United States Billy says is worth not more than $12.

AFTER dinner we took a skiff and sailed from the island to Billy's potato farm on the mainland. This farm is right on the banks of the Yukon, and the ten-thousand-dollar crop is within a stone's throw of the river. The field is a half mile in length and of such a width that it makes altogether seventeen acres.

The farmhouse stands in the center of it. It is a log cabin with a great cellar under it where the potatoes are stored until ready for market. The thermometer here falls at times during the winter to seventy degrees below zero, but the cellar is so made that the potatoes do not freeze. The walls are furred out and made double. The board floors under the tubers are ventilated and there is a dead air space where there is any danger of frost. The potatoes are kept in large bins, each holding hundreds of bushels. I found some of last year's crop still in the bin. They are as solid and sweet as when they came from the fields. Indeed, it is hard to tell them from the new potatoes.

I have seen many farms, but none better cultivated and freer of weeds than this potato patch. The vines reach to my knees. They are in rows which are perfectly straight, and the plow goes just one mile in the round trip up one row and back down another. Billy tells me he hopes to have six or seven tons to the acre and that the patch should yield about 100 tons, or over 3,000 bushels. He expects to get $100 per ton, so that the gross receipts should be something like $10,000.

The soil is a sandy loam made up of silt brought down by the Yukon. The virgin land is covered with bushes and trees so thick that it takes $100 and upward an acre to clear it. Farm wages are high. In ordinary seasons a hand gets as much as $100 a month and board, and just now Billy is paying his tenants $75 a month and their board. I would say, however, that the demand for labor is limited, and the market for potatoes and other vegetables is confined to the small population in the mines and in Dawson. Much competition would take the heart out of the business, and if the farms were increased by many new homesteaders there would be a glut in the market and the prices would fall.

Luther Burbank, the man who originated the Burbank potato and who has become world-famous as a plant breeder, was in Dawson two years ago. He says that Alaska and the Yukon will some day be among the chief potato lands of the world and that by proper plant breeding a potato can be evolved that will mature here to perfection.

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The larger vegetables — such as white potatoes, sweet potatoes, carrots and yellow turnips — we cut into attractive little "dice."

We include tender corn, juicy okra, tomatoes, barley, "baby" lima beans and the popular macaroni "alphabets." We add celery and parsley, of course, for flavor; also the slightest touch of sweet red peppers.

We combine all these appetizing materials with a rich stock made from selected beef. And the whole combination is as strengthening and nutritious as it is delightful. Wouldn't your family enjoy it *today?*

21 kinds 10c a can

Campbell's
CONDENSED
21 KINDS
SOUP
JOSEPH CAMPBELL COMPANY
CAMDEN, N.J. U.S.A.

Campbell's SOUPS

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No man today—if he knows the facts—doubts the Super-Six supremacy.

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So we asked Ralph Mulford to take a stock Super-Six chassis and, under official supervision, show the world its endurance.

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He took a Super-Six stock chassis—certified by A. A. A. officials.

It had already been driven over 2000 miles at speed exceeding 80 miles per hour.

It had made a mile at Daytona at the rate of 102.53 miles per hour.

And he drove that car 1819 miles, on Sheepshead Bay track, equal to the distance from New York to Denver—in 24 hours of continuous driving—at an average speed of 75.8 miles per hour. At the end of that test—after nearly 4,000 miles of record-breaking strain—the car, when officially examined, showed no appreciable wear.

Greatest Endurance Proved

That was the last question—this one of endurance. In all other ways it has long been evident that the Super-Six stands supreme. Never has a motor of this size shown anywhere near such power. Never was an engine made to match this in smoothness. Never has a stock car recorded equal performance—in hill-climbing, quick acceleration or speed.

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Other Unrivaled Records

All made under A. A. A. supervision, by a certified stock car or stock chassis, and excelling all former stock cars in these tests.

100 miles in 80 min., 21.4 sec., averaging 74.67 miles per hour for a 7-passenger touring car with driver and passenger.

75.69 miles in one hour with driver and passenger in a 7-passenger touring car.

Standing start to 50 miles an hour in 16.2 sec.

One mile at the rate of 102.53 miles per hour.

1819 miles in 24 hours at average speed of 75.8 miles per hour.

Over 3800 miles at speed exceeding 75 miles per hour without evident wear on any engine part.

Phaeton, 7-passenger, $1475 — Roadster, 2-passenger, $1475 — Cabriolet, 3-passenger, $1775
Touring Sedan, $2000 — Limousine, $2750
(Prices f. o. b. Detroit)

HUDSON MOTOR CAR COMPANY
DETROIT, MICHIGAN

Paul at Corinth

International Sunday School Lesson for July 23. Acts 18

TALKS ON THE GOLDEN TEXT

By REV. F. B. MEYER, D.D.

Be not afraid, but speak and hold not thy peace. Acts 18 : 9

The Lord loves to speak to us in the night. When the house is still, and the fever of the day is over, when the clock ticks louder and the stars shine from deep spaces in the midnight sky, when the soul is hushed, then the Lord speaks. Yes, and when the sun of our life has set, or our soul is lonely and sad, or when the hatred of evil men like a dense cloud obscures the light of life, you may be sure that the Lord will draw near, saying: "Fear not." He not only speaks, but he is with us. He shares the loneliness, he steps beside us, we feel the pressure of his hand on ours. He encompasses our path and our lying down, besets us with loving kindness and tender mercy, and lays his hand upon us. If all the world attempt silence you, and Christ bids you s *speak*. If they will not listen, you hav option save to *speak*. Though you seem to be speaking to stones, s Stephen Grellet once felt impresse preach a sermon in a forest-clearing seemed an absolute waste of strei But years after he learnt that a higl robber was lying there in wait for l travelers, and this man was arrested converted by that strange voice brea on the listening spirit of nature. L ask that the Word of God may be so st in us that it may be as a fire in our b so that we may be weary of forbearing unable to refrain.

A Little Church in a Big City

By Arthur H. Howland

THE eighteenth chapter of Acts is one of the most interesting in the entire book. Other chapters may be characterized as more important, but for sheer interest it would be hard to surpass this chapter, except, perhaps, by some of the later accounts of Paul's long voyage and shipwreck.

Notice the persons named in this chapter: Paul, the preacher, scholar, evangelist and tent-maker; Aquila, a Jewish Christian tent-maker, probably somewhat prosperous; Priscilla, his wife, a spiritually-minded and gifted Christian; Silas and Timothy, fellow workers with Paul; Justus, a Gentile householder, who lived next door to the Jewish synagogue; Crispus, the leading official of the Jewish congregation; Gallio, governor of Achaia, who was a brother of Seneca, the great Roman philosopher and poet (Gallio was of so cheerful and kindly a nature that he is referred to in Roman literature as "the pleasant Gallio"; Sosthenes, chief official of the synagogue, doubtless the successor of Crispus; Apollos, a scholarly Jew of Alexandria, who knew about Jesus and taught his doctrine, but who was led to a deeper and richer Christian experience by his friends Aquila and Priscilla.

Yet after all, the thing that makes this chapter particularly interesting is not so much the people as the place. Corinth was a city of furious excitement, furious activity and furious sin. Soldiers, sailors, merchants, slaves, philosophers, Jews, Phœnicians, Greeks, Romans—the population of Corinth, 400,000 in number, lived a restless, passionate life. Not only was the city almost surrendered to vice, but its vice had been made an integral part of its religion. It is hard enough to keep people from being vicious, even when they know that vice is sinful; but when they are taught that vice is holy, the difficulty is infinitely increased. The Jews had preached their purer morality, but with their conservative and exclusive traditions could make little headway against the torrents of vice. Now comes Paul, the dauntless Christian, the fire-touched prophet, the profound scholar, the busy tent-maker, the thoroughgoing man, and sets his faith, his philosophy, his code of morals, against the tides of idolatry, superstition, greed and vice of the monstrous city.

Corinth has risen and fallen many times since the days of Paul's preaching. He founded the strong church there to whose members he wrote two of his most important letters. One of the chapters of the first of these tells of something that shall abide after all the cities of the world have come to an end. "Love never faileth," he wrote. The power of love that was in his soul won Christians in the wicked city, made a church, which throughout many centuries helped to stem the tide of the surrounding evil. For one or two centuries in the Middle Ages, Turkey possessed Corinth; for a few years it was under the control of Venice. destroyed at the beginning of th teenth century in the Greek tion; was rebuilt; was wrecked a an earthquake in 1853. It is small city of about four thous habitants, on the Athens and Railway. The great ship ca Corinth connects the Medite with the Ægean Sea. So the g and the sin of the mighty city while the Gospel of Paul and t he taught still flourish and still to conquer the world.

AS usual Paul began his w Corinth by speaking in the synagogue. Silas and Timothy him, having come down from donia while he was still laborir the Jews. But the resistance Jews to the new Gospel was so and blasphemous that Paul onc declared his determination of d his energies to save the Gentiles

It was at this time that he t his lodging in the home of Just lived next the synagogue. Crisp chief member of the synagogu haps aroused by Paul's violent ciation of the Jewish unbeliev cepted the new Gospel, togeth all the members of his household. other people became convert were baptized. It was then th was cheered by a vision in th His Friend, the same Saviour who had first spoken to him Damascus Gate, stood at his s said: "Be not afraid, but speak a not thy peace. For I am with tl no man shall set on thee to hu for I have much people in this

Then for a year and six mont remained in Corinth, teachi Christians and winning new c This is the first time Paul had down for prolonged constructi in a community since he had le och. His stay at Corinth is im not only on account of the work for the city itself and for the there, but because during this r he wrote three, perhaps four, great Epistles. He sent back to lonica two beautiful and co letters known as First and Thessalonians. He wrote a patched his great Epistle to t mans. Some New Testament contend that he also wrote the to the Galatians at this time.

But matters did not go smoo the time. The Jews would not alone, but made an attack up and brought him into court. accused him of introducing an u form of worship. One woul thought that these Jews would that a gospel so pure as Paul's have the sanction of Israel's this city where both worship were vicious. Paul was just a begin his defense when the good- Gallio threw the case out of "If it be a question of words an and of your law, look ye to it; f be no judge of such matters." not long before another riot c the attention of Gallio when the ked the new head of the synagogue, Sosthenes. But Gallio cared as for this riot as for the other.

ul stayed out his full time in Cor- and then went on his way, going the sea back to Syria, taking him his friends, Aquila and Pris- Before sailing Paul went through remony at Cenchrea, the port of th, of having his head shaved. was in fulfilment of some vow he ade, perhaps, it has been sugges- a token of his recovery from a fit kness.

er sailing from Cenchrea, Paul ed at Ephesus, on the opposite of the Ægean Sea, a city where he ter to reside a long time and do a important work. He remained a short time at Ephesus on this on, but Aquila and Priscilla took eir residence there. Then Paul the long voyage from Ephesus to ea, and went on to Jerusalem, he greeted the Christian brethren. he goes northward to Antioch, eting his second missionary tour, had lasted about two years. some time he begins his third nary tour, going through the hes of Galatia and Phrygia, g his way toward Ephesus, he had promised to revisit.

T E narrative in the Acts goes back ow to Aquila and Priscilla, who helping to organize the little tian church in Ephesus. We have how Timothy, a devout young tian, was developed by the be- s of Derbe and Lystra. Now er gifted young man comes upon age of the early church's activi- Apollos, a Jew who had been born xandria, a city whose culture and ophy rivaled, if not surpassed, of Athens. Apollos in some way eard of Jesus and had accepted uth of all that he had so far heard. as eloquent, courteous, powerful Scripture expositions, fervent in his spirit, and diligent in his work. Yet Aquila and Priscilla, as they heard him speak, realized that something was lacking in his religious experience. Apollos had not yet received his Pentecost. Here was the case of a young preacher being taught by two of his congregation who had gone beyond him in the heavenly way. Apollos with all his fervor and culture did not resent this offer of Aquila and Priscilla to lead him to a higher plane of Christian living, a new vision of Christian truth, a new power for Christian work. "They expounded unto him the way of God more perfectly." With this new equipment, he felt a new zeal for missionary work, and went over to Achaia to help on the Christian propaganda there. The Ephesian Christians gave him letters of recommendation, and because of his bright new experience, he helped greatly the churches he visited. He not only strengthened the believers, but "mightily convinced" the Jews of the Messiahship of Jesus.

A great city, a great governor, a little band of men and women who believed in a great Saviour! This is the story of the eighteenth chapter of the Acts. Aquila, Priscilla, Apollos, Paul, Timothy and Silas were leaving impressions upon civilization which have never been effaced. Notice again how they won their victories. Paul lived so near to Jesus that he would talk with him in the night. Aquila and Priscilla lived so near to him that they could lead the young Apollos to the fuller richness of his love. Apollos followed the new light so joyously, so fully, that he led many others to acknowledge the Saviour. Some scholars have even held that it was none other than this young Apollos who wrote the wonderful Epistle to the Hebrews, presenting to the Jewish Christians the unanswerable arguments for the Messiahship of Jesus, and showing them the splendors of the new Temple of Holiness into which their faith in him had led them.

Young People's Topics for July 23

siasm: Its Value. How to Cultivate It

ian Endeavor and B. Y. P. U.
Isa. 12 : 1-6.

C RTAIN fanciful problems have been bothering scientists and make-believe scientists for many gener- s. Perpetual motion is one of and has been pretty generally doned now. You can't keep a going forever without supply- w energy. Abiogenesis is another se problems—that is the problem oducing life without antecedent The farmer is fond of putting all impossible efforts into one terse ism, and saying they are like a trying to lift himself by his own straps.

w to create and produce and culti- real enthusiasm by the effort of will is almost as hopeless as any se other impossible efforts. You t be enthusiastic about anything y by willing to be or wishing to be.

re are all sorts of tricks of pro- g enthusiasm among crowds— known to the politician, the yel- ewspaper and like agencies. En- sm rests upon facts or ideas that the happiness of individuals or s. Enthusiasm rests oftenest upon loyalties. A college boy is en- stic over the success of his col- athletes; a man is enthusiastic he triumph of principles in which lieves. Enthusiasm means real g. We love something; we want hing; we achieve or hope to e something—these are the steps husiasm.

w, religious enthusiasm must spring great and deep religious convic- and religious loyalties. We must rofoundly, desperately, for Christ he things he stands for. And this of enthusiasm comes only by g close to him, by receiving the baptism of his Holy Spirit into uls, by letting him put within our souls his passion for serving and g men.

o the value of enthusiasm, that is ireless. If people are sufficiently siastic they can do anything.

There are two places for the Christian to find enthusiasm—one is in prayer, waiting for the Holy Spirit's fire to fall as it fell upon the disciples at Pentecost; the other out among men, seeing their suffering and their need, and knowing that the power and the program of Christ can meet that need for every soul and for all the world. Then, as we go to work, the enthusiasm grows. When a task is plain don't wait for enthusiasm to come before tackling it. Plunge in, and the enthusiasm will grow as you work.

How Can Our League Make Our Town Better?

Epworth League. Eccl. 9 : 14, 15; I John 3 : 17; Prov. 14 : 21; Ezek. 7 : 23; I Cor. 16 : 13.

OUR League and our Town. Surely there ought to be a vital connection between the two.

But is our town any better because our League is in it?

Here are some ways in which the League can help the town.

By open-air services. Some city Leagues and other young people's societies do heroic Gospel work during the summer season, singing and testifying in the open air.

By visiting sick folks, poor folks, sad folks, old folks, folks in prison, with songs, flowers, gifts.

By providing clean amusement to win other young people away from amusements of the wrong sort.

By cultivating a feeling of real friendliness, making all the young people of the town know that the Christians are interested in them.

By finding out about local issues, and urging fathers and brothers and friends to be on the right side.

By finding out what is wrong in conditions of laborers and their families, and stirring things up till justice is done.

By cooperating with libraries, lyceums, school boards, in lifting the intellectual tone of the neighborhood.

By backing the church and pastor in every way to bring about the spiritual regeneration of the community.

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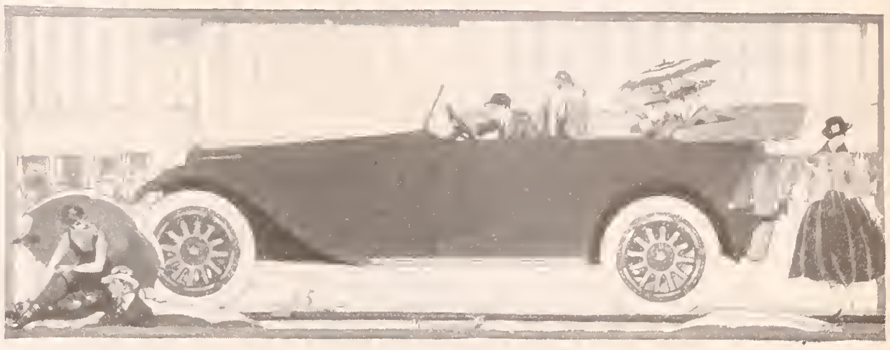

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In this Mid-Year model—our second for this year—he adds 73 new conceptions. He combines all the best new features in a single car. He gives you the most complete car in existence. He gives you the handsomest touring car built.

All of these things are results of efficiency. We ask you to see them. See for yourself how much it means to get a Bate-built car.

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Our Girls

By
MARGARET E. SANGSTER, Jr.

A YOUNG Greek student, desiring to find out the customs of the United States, became a scholar in one of our Western colleges. It was a co-educational college, and the young man, who had known only the women of his country gentle, retiring women, seldom seen or heard in public was at first embarrassed and then puzzled at the manner and speech of his girl classmates. From the depths of his wondering heart he wrote to an American friend in New York. I am quoting parts of his letter word for word.

"THIS last week has been the best that I have ever had. The reasons are (1) I met a girl that is not frivolous or careless, the only one up to now, a Freshman girl. (2) I have overcome my 'bashfulness' as you called it. (3) I am on more friendly terms with all the boys. I have met all or at most all but two or three. I am somewhat popular, the reason being that though not a single day pass without attacking my moustache and doing all kinds of American jokes, it is I that get most of the fun out of it, instead of getting mad.

"I have finally come, after much hesitation to the final position in regard to girls I am going to hold. The events which brought these changes and decisions about were the Freshman Party and my 'philippic' against girls.

"Now about my Fresh party.

"I went, as you probably expect, without a girl. Then, while everybody there expected somebody else to do or say something, it was I that did most of the cutting. I agreed to have my eyes bound up and try to catch some boy or girl in the room.

"Then I put a table in the middle of the room and a chair on the table and myself on the top and said a Greek poem. Having been recalled by continuous clapping of hands, I went and declaimed in Arabic, while nobody else did such a thing. Then, to cap the climax, I played alone in the middle of the room with perfect success *Charlie Chapman*, so your term 'bashfulness' does not apply to me any more.

"Then my theme.

"I sigh and laugh when I remember it. It is against the trifling frivolousness of the girls. When Mr. Ellis asked in class for somebody to read his theme, I stood up and read. Before I had gone twenty lines, everybody was howling; boys laughing to tears, girls crying and denying my statements.

"Mr. Ellis said: 'I hand the culprit to you: if he needs hanging, hang him.' Before noon everybody either congratulated or threatened and advised me to 'Be careful.' Dr. Williams, who has been very kind to me, told me that 'What you have done is good for them.' Prof. Ellis said, 'They needed it but there was no one to tell it to them. Never since I have been here has a theme created such a sensation.'

"In the Freshman party last Tuesday we had a game of 'hunting for a wife.' Couples left the gymnasium and were to exchange wife whenever two couples met. My last 'wife' was a tall, rather thoughtful girl, dressed in a decent dress but neither of the 'latest fashion' nor showing arms, neck, shoulders, etc. We were not together for more than four minutes, yet I knew at once that she was a good girl.

"When my theme was read in class she told me she would write an answer. She did and it is one of the few really thoughtful themes I have ever seen. She laid the blame for the girls' frivolousness to the men because 'if a girl were not pleasant when a fellow took her to the movies he would tell the others that she was a stick and nobody would ever take her again anywhere.'

"But the question is why should the girls be afraid of the despise of the boys? Why should they not keep a kind of independence, be above the movies and the shows, subject men not by artificial show of politeness, pleasantness and joyfulness but by their *Personality?*

"They know that they have strong elements in their characters where we might be weak, feelings and ideals which, as she wrote, 'they have to hide lest they be laughed at.' If they do let them use them they shall really be independent and not get the false show of outward independence.

"If my wife is but an animal, I have the right to whip her. But if she can make me admire her, not her physical self, as unfortunately they try to do, but of her intellectual and her moral self, I might break my head against the wall and cut off my tongue, but I could neither do or say anything unpleasant to her.

"She is the only girl whom I admire. I did not know her four days earlier. She does not know my esteem for her. But I found out that she has a head and uses it. Unfortunately her backbone is not as strong as it ought to be.

"And now my relation to the girls. Two or three times every week I help three or four girls to get their French lesson. In History I have helped another Freshman girl to do a heavy discussion we had. Every time after the lesson is over I say 'Good-bye' and off I go, because they just chatter and I cannot listen to nonsense.

"I am perfectly willing to joke with any girl, the usual joke being my moustache and when shall it be cut off. I am willing to discuss with any girl any question as last night we were discussing co-education (five girls and one boy) and the attitude of girls to boys in school. But I positively cannot just chatter on whether or not it is a fine day or whether or not it is warm and thousands of other questions asked just for the reason of speaking. I do not believe in the use of the tongue when not needed except within reasonable limits of joking or 'being so social.' I cannot for three full half-hours every day in the dining-room keep saying nonsense.

"I have mentioned that I helped a girl to get her history. Then she told me, 'How lovely you are!' This sounds perfectly natural to you probably.

"But it strikes me I don't know how. I am perfectly sure that she did not mean anything. But is this strictly speaking the proper word to use? Would she use it in class?"

HAVE you girls, friends of mine—girls who have written letters to me and girls who are going to write some day—ever stopped to think what a foreigner, not used to your ideals, customs and manner of speech, might think of you? Have you ever wondered how your little slang expressions and your lightest opinions may be taken very seriously and literally? For a foreigner unused to English, unless it is literally translated, might make some very queer mistakes.

The young Greek student thinks that our American girls are weak-minded and spineless. He thinks that they are mere seekers after popularity and flattery. I cannot agree with him, for I know too many girls who are thoughtful and kind—girls who have fine minds and use them in a fine way. I think that he is wrong, fundamentally, but I do think that there is something to be said on his side. I do think that sometimes we are a little careless, in very small ways. I think sometimes that we would avoid certain styles of dressing and mannerisms and even words if we only stopped to think. The pity of it is that sometimes we do not stop to think.

Our land is full of folk who have come to us from foreign countries. Most of them are forming opinions of our nation and our modes of living and our people. I think that our women are the best in the world—but would many foreigners agree with me? The young Greek scholar did not. It is up to you, girls, to make the American standard so high that any observer will know that you are above the calls of popularity and wealth, that you have opinions and the courage to express them, that you have high ideals. If you can make the American standard as high as that, you will not only help the women of our country and the reputation of our country, but help the women of many countries across the sea, women who are looking to us for light.

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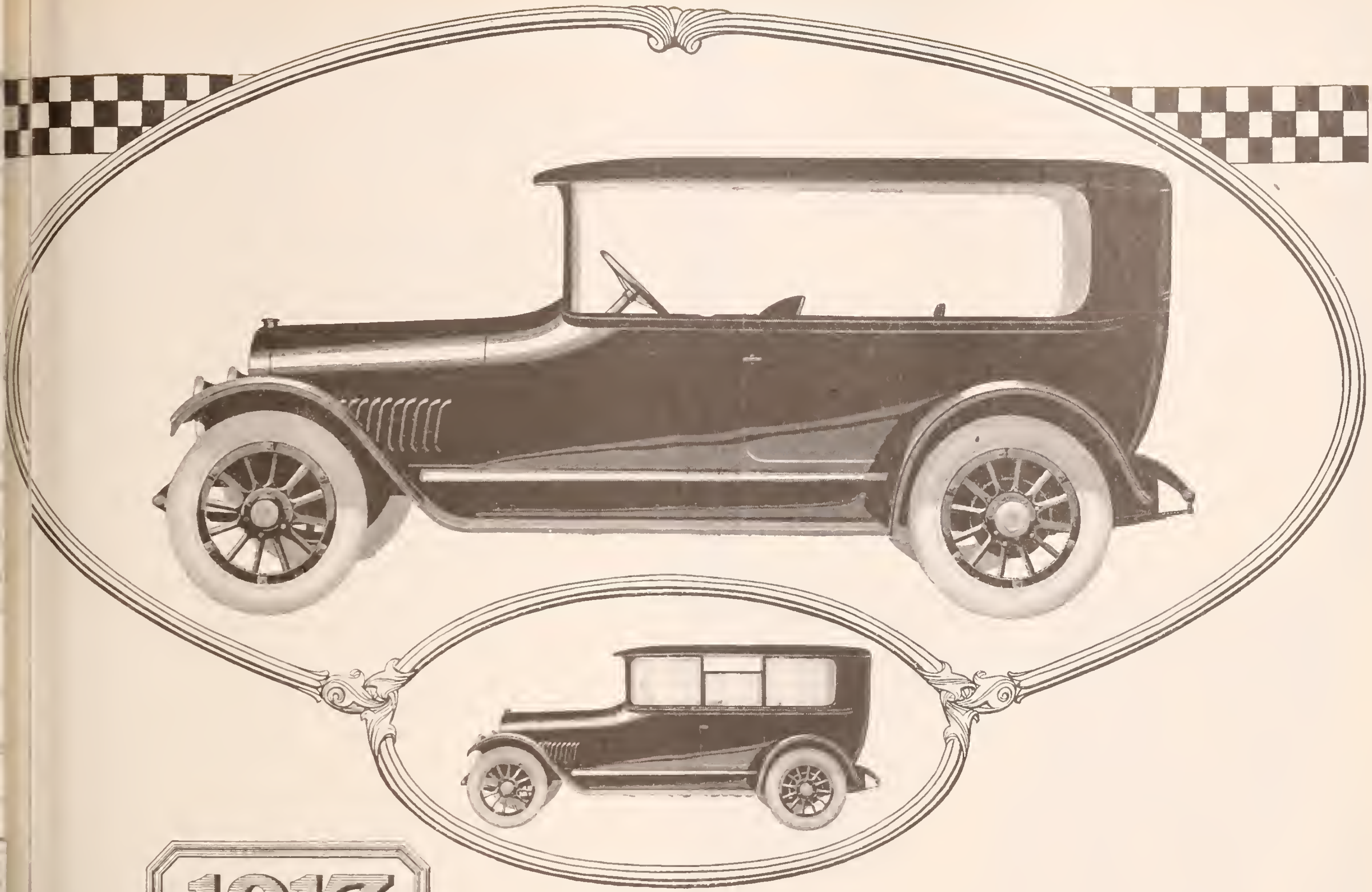

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The Christian Herald Prayer Leage

ALL Christians are urged to unite with the members of the Prayer League in daily prayer at the noon hour. Also any one is at liberty to send a request for prayer or an acknowledgment of answered prayer, thereby becoming enrolled as a member of the Prayer League. All correspondents are specially requested to make their letters as brief as possible. Write requests and acknowledgments on separate sheets.

MRS. M. W. writes from Oklahoma: "Some time ago I asked the League to pray for a young man who was down in sin. I wish to tell you that he has made a great change, and has quit drinking. Please request the Prayer League to pray that he may be wholly strengthened, and that God will use him as an instrument for good." Mrs. M. J. H. writes from Oregon: "I am so rejoiced over the return of my grandson. He was deeply penitent and became reconciled to his wife and returned to his work, a changed man."

A Pastor writes from Canton, Ohio: "Some years ago, while pastor of a mission in Pittsburg, Pa., I was deeply impressed with a sense of the great need in the community. I sent a request to the Prayer League. In the course of a short time I experienced a spirital uplift in my own life. The congregation took on spiritual enthusiasm which steadily increased until a wonderful revival came, that continued for months. Many souls were wonderfully saved. Conviction was deep and conversion clear, and the work was manifestly of God. The Sunday school was more than doubled. The church became too small for the congregation. The spiritual power was wonderful."

A friend from Boston writes: "On May 8, I wrote to you asking your prayers for a missionary who was very ill; and for another who was very tired mentally from overwork, with no one competent to help in her work. I have seen in this week's Christian Herald that my letter was noticed, and wish to say that a letter is just received from the first mentioned, saying that he is recovered, and much better than for years, and is full of hope and courage. The other missionary is improved so that her friends noticed it. She also is full of thanks for God's loving kindness and mercy."

Miss L. C. writes from Cayuta, N. Y.: "Some time ago I asked the prayers of the League for a sister who was in Binghamton State Hospital, and I thank God today that they have been answered, as she is home and her mind restored. Please pray for the conversion of my nephew, my brother and family, and the restoration of my health."

Mrs. J. P. B. writes from Ohio: "I want to tell you that my nephew, for whom I asked prayers, is doing all right and has not touched one drop of liquor for nearly five months." Mrs. E. R. E. writes from Newark, Ohio: "I wrote to the Prayer League some time last winter for you to pray for the recovery of a friend who was not expected to live. She is well and able to do her work. Many thanks for your prayers to our Heavenly Father. He does hear his people. Please pray for my sister, who suffers day and night."

M. E. E. writes from Madison, Ohio: "I wrote you some time ago, asking you to pray that Evangelist Dixon's meetings would be successful. And I am so happy to tell you they were, and that the dear friends I wanted you to pray for have been converted, baptized, and have united with the church. Blessed be the name of the Lord."

Mrs. M. R. writes from Ames, Iowa: "Many times before I have asked you to join me in prayer, and through God's goodness and love, mine and yours have been answered. Again I come to you asking you to pray earnestly for me. I have had a partial stroke of paralysis, which affected my right hand and arm, my mind and speech. There is no help for me except from God. My daughter died a year ago and left two little children for me to care for. Please pray that if it is God's will my health will be restored to me so I may care for the little motherless children."

An Episcopal clergyman asks prayer that his son may give deep thought and earnest prayer to the question enter
ing upon a military career befor
deciding.

Acknowledgments of answere praye
have also been received from

F. T., La Crosse, Wis.; J. F. W. Harlar
Iowa; C. B., Columbus, Ohio; Mrs. D. P
Atlanta, Ga.; Texas Friend, San Marco
Texas; Mrs. N., Warrensburg, N. Mo
A. M. N., Petersham, Mass.; E. W., E
poria, Kan.; H. R., Gowanda, N. Y.; J. B
Sparta, Wis.; Mrs. O. M., Cynthi, Ky
Mrs. H. M., Walker, N. Y.; E. E., ars
Va.; Constant Reader Coopersvill N. Y
C. B. F., Fultonham, Ohio; Mrs. L. Terr
Mont.; Mrs. C. E. M., Rutland, C da
Young Believer, St. Matthews, Ky.; . I. V
Hartwick, N. Y.; S. A. S., Ayr, N. I C. G
Columbia, Mo.; A. G., Arkansas R. J
Mankato, Kan.; Miss E. P., Sp ervill
Ind.; E. M. C., Middletown, N. Y.; d Sul
scriber, Iuka, Miss.; Mrs. E. R. E., ewar
Ohio; Member of the League, L ryvill
S. C.; Mrs. A. N., Fort Pierre, S. ; M
J. A. C., Kingsbury, Cal.; F. C. W., st V
ginia; Mrs. R. D. T., Wilmington, N ; M
J. P., Lynchburg Va.; Mrs. B. W. E Harpe
Kan.; M. U., Toronto, Canada; M D
P., Macdowell, Canada; Mrs. L L. K
Mineola, Mo.; Mrs. L. A. B., Mer n, I
M. S. C., Lowell, Mass.; M. S., S sbur
N. S., Canada; G. F., Battlegroun Wash
Mrs. L. N., Kentucky; Mrs. A. L. H., lip
Ohio; M. E. G., Stafford Springs, Co

Prayers are requested for re als
religion at:

Jacksonville, Isle of Pines, Cuba Salem
Ohio; Doon, Iowa; Oak Grove, Ok Ind
ana, Pa.; Ellis, Minn.; Volant, P High
wood, N. J.; Little Valley, N. Y. Abbo
Ark.; Belton, Texas; Canton, Ohio Tood
Bluff, Okla.; St. Andrew, Fla. Gran
Rapids, Ohio; Bourbon, Ill.; Roxol N. C
Boston, Mass.; Battleground, Was Fit
gerald, Ga.; Ossining, N. Y.; High , Mo
Germantown, Calif.; Calhoun, Ten Mu
wonago, Wis.; Lewisberry, Pa.; mfor
N. Y.; Pauls Valley, Okla.; Clarks Ill. In
(at the Clover Leaf Methodist Chu). I
dianapolis, Ind.; New Hampton, Io (at th
Crank Creek Union Church); F ndship
Tenn; Pittsfield, Me. (at the Fr Bapti
Church); Sparta, Wis. (that th missio
work in our neighborhood may be vived
Rhodes, Iowa; Clayton Ga. (that n ma
go dry); Biltmore, N. C. (at th M E
Church). H. L. S., Crab Orchard, ., ask
prayer that a pastor may be sent t e loc
church and that the work of church y pro
per; Mrs. L. T., for growth of Sun schoo
at Terry, Mont., and that a churc na; b
established at Cherry Creek Valley A Cal
fornia Reader, that the state may go y.

Eight parents ask prayer that t r son
minds may be restored; C., Mrs. T an
E. A., that their mothers' minds m be r
stored; Mrs. M. J. P., Mrs. C. E. R Mrs. C
F. P., Mrs. J. Y., their husbands'; M . G. A
to be cured of mental depression. T rty-fiv
other friends ask prayer for mental r pratio
or strengthening for other relatives, ends
for themselves.

Mrs. M. A. W., J. A. G., Mrs. M P., a
prayer that their daughters' sight m be r
stored. Five wives, that their husba s' sig
may be restored; M. S. Mrs. M. E ., th
mothers'.

Fifteen other friends ask praye or t
restoration or strengthening of sight f riend
relatives or themselves.

Eighty-three friends ask prayer fo deep
work of grace, assurance of sins fo ven.
express in other ways their desire fo erson
spiritual blessing.

Twenty-one parents ask prayer t th
sons may be delivered from the lic r hab
Mrs. J. H., that son and husband ma e cur
of the habit. Six wives, their husba E
teen friends ask prayer that friends o lati
may be delivered from this habit.

Mrs. M. C., that a young boy ma e cur
of the drug habit; Mr. and Mrs. N.
prayer that two sons may be cured o he dr
habit.

Mrs. E. E. asks prayer that her so may
reclaimed; M. E. J., that two son may
saved and reconciled to each other; M. G.
that four sons may be saved; sixty-e t ot
parents, for the conversion of son thir
eight wives, their husbands, including . S.
that husband may be saved and ret hom
One hundred and seventy-one frien for
conversion of other relatives or frien

Twenty-one readers ask prayer f spe
spiritual blessing for others.

Two hundred and forty-six ask yer
the healing of friends or relatives, clud
Mrs. E. A. K., that six-year-old son ay g
the power of speech; another, Mrs. ., th
brother may be cured of cancer of t thr
One hundred and fifty-seven friends or h
ing for themselves, including E. L. B.
regain the use of hands, and Mrs. A
she may pass safely through an erat
Sixteen friends ask prayer for rest tion
hearing for themselves or others.

Seventy-eight friends ask prayer f hel
guidance in financial affairs.

One hundred and fourteen ask pra for
granting of varied desires and needs.

The War in Europe

Continued from page 823

or there any signs of any important movements in contemplation.

The position of the Austrians on the Austro-Italian front has been considerably changed during the past week, as a result of the Russian activity on the eastern front, which forced the Austrians to withdraw a very large portion of their forces for use against the Russians. A general retreat in the Trentino took place whereby the Italians regained in three or four days ground which it had taken the Austrians many weeks to win.

On Saturday, June 24, the Germans made the most important gain on the northern front of Verdun they have made since the capture by them of Fort Vaux some time ago, and this gain is admitted by the French official bulletin. This consisted of the capture of the French first line trenches between Hills 320 and 321, and the fortified work of Thiaumont. For several weeks the Germans have been endeavoring to possess themselves of this work, which lies almost directly to the east of Bras and a little to the northwest of Fleury. Its capture and retention would give a wedge into the French line from the Meuse to a point south of Damloup to the east, which the French would find very hard indeed to thrust out again. If the Germans hold this position, they would almost certainly advance their line to an east-and-west line drawn through Fleury. The possession of such a line would form a most suitable base from which to launch attacks on the two most northerly of the French second line-of-defense strongholds, Fort de Souville and Fort de Tavannes.

Fleury village was also reached by the Germans, but a very gallant French counter-attack recovered a small portion of this ruined hamlet. At Fleury the Germans are within three and one-half miles of the citadel of Verdun, and are closer thereto than they have been at any time heretofore.

Still farther east a determined but unsuccessful effort was made by the Germans to storm the Damloup battery, south of the village of the same name. The whole of this northern front and also the west were scenes of intense artillery activity.

On the western end of the line between Ypres and the Somme river the British and German artilleries were active all through the week, and there were continual small raids made on each others' positions by the combatants, but was no organized infantry fighting.

The news reports thus far received from this field of operations indicate a concerted and very determined offensive by the British. Over a million shells a day are being sent into the German positions with disastrous effect. So far the action has been almost entirely confined to the artillery.

The Mexican Situation

Continued from page 820

and is somewhere in the state of Durango with a few followers and is about to reenter the service of Carranza to fight the Gringos. Information which is said to be reliable shows that the Mexican army has available the following equipment: 100,000 Mauser rifles, 50,000 Remington rifles, 50,000 Winchester rifles and about 75 pieces of serviceable field artillery. Ammunition is said to be crossing the border in small quantities, smugglers being still active. No embargo has yet been placed upon the passage of foodstuffs to Mexico. American arsenals are working overtime on the production of ammunition. It was announced on June 7 that the Philadelphia arsenal, the largest in the country, had that day started on a rush order for 20,000,000 rounds of small arms ammunition.

It was reported from Mexico City, June 30, that the Carranza government had issued a memorandum in reply to the American note of June 20, of a defiant character. Other reports indicate the increasing possibility of a peaceable settlement.

On the night of June 30, President Wilson in an address to the Press Club of New York, said some significant things among them the following:

> Of course it is our duty to prepare this nation to take care of its honor and of its institutions. Nobody can debate any part of that, except the detail. Of course it is the duty of the government, which it will never overlook, to defend the rights and people of this country. It goes without saying that it is the duty of the Administration to have constantly in mind with the utmost sensitiveness every point of national honor.
>
> But gentlemen, after you have said and accepted these obvious things, your program of action is still to be formed. When will you act, and how will you act? The easiest thing is to strike. The brutal thing is the impulsive thing. No man has to think before he takes aggressive action, but before a man really conserves the honor by realizing the ideals of the nation, he has to think exactly what he will do and how he will do it.
>
> Do you think the glory of America would be enhanced by a war of conquest in Mexico? Do you think that any act of violence by a powerful nation like this against a weak and distracted neighbor would reflect distinction upon the annals of the United States? Do you think that it is our duty to carry self-defense to the point of dictation in the affairs of another people? The ideals of America are written plain upon every page of American history.
>
> And I want you to know how fully I realize whose servant I am. I do not own the Government of the United States even for the time being. I have no right in the use of it to express my own passions. I have no right to express my own ambitions for the development of America if those ambitions are not coincident with the ambitions of the nation itself. And I have constantly to remind myself that I am not the servant of those who wish to enhance the value of their Mexican investments, but that I am the servant of the rank and file of the people of the United States.
>
> I get a great many letters, my fellow-citizens, from important and influential men in this country, but I get a great many other letters. I get letters from unknown men from humble women, from people whose names have never been heard and will never be recorded, and there is but one prayer in all of these letters: "Mr. President do not allow anybody to persuade you that the people of this country want war with anybody."
>
> . . . I am for the time being the spokesman of such people, gentlemen. I have not read history without observing that the greatest forces in the world and the only permanent forces are the moral forces. We have the evidence of a very competent witness, namely the first Napoleon, who said that as he looked back in the last days of his life upon so much as he knew of human history he had to record the judgment that force had never accomplished anything that was permanent.
>
> Force will not accomplish anything that is permanent, I venture to say in the great struggle which is now going on on the other side of the sea. The permanent things will be accomplished afterwards when the opinion of mankind is brought to bear upon the issues, and the only thing that will hold the world steady is this same silent insistent, all-powerful opinion of mankind.
>
> Force can sometimes hold things steady until opinion has time to form, but no force that was ever exerted except in response to that opinion was ever a conquering and predominant force. I think the sentence in American history that I myself am proudest of is that the introductory sentences of the Declaration of Independence, where the writers say that a due respect for the opinion of mankind demands that they state the reasons for what they are about to do.
>
> I venture to say that a decent respect for the opinion of mankind demanded that those who started the present European war should have stated their reasons, but they did not pay any heed to the opinion of mankind, and the reckoning will come when the settlement comes.
>
> . . . There are some gentlemen who are under the delusion that the power of a nation comes from the top. It does not. It comes from the bottom. The power and virtue of the tree does not come from the blossom and the fruit down into the roots, but it comes from the roots in the obscure passages of the earth where the power is derived which displays itself in the blossom and the fruit; and I know that among the silent, speechless masses of the American people is slowly coming up the great sap of moral purpose and love of justice and reverence for humanity which constitutes the only virtue and distinction of the American people.

There is not a man in America who does not want an Accurate Watch

THE trouble is that there seems to be an eternal hope in the breast of every man that he will be lucky enough to get a cheap watch that will keep good time. It isn't done.

Before you can ever own a truly accurate watch you must make up your mind to pay enough for it. The men you know who carry reliable watches did not get them for the price of a pair of shoes—they paid the price of a good suit of clothes.

Your jeweler will tell you that this is true. Also, when you buy a high grade watch you are guaranteed against disappointment, not only by the maker; but every jeweler cheerfully gives to the buyer of a good watch a lot of service in the way of adjustments, etc., that it would be absurd for him to waste on a poor movement.

In fact no class of dealer in the world gives as much service with a worth-while purchase as the retail jeweler.

How much do you suppose a railroad conductor, engineer or brakeman pays for his watch? Rarely under $25.00. Frequently as high as $75.00.

And these watches are jounced around on trains, subjected to quick changes of heat and cold, shaken up in stops and starts, jolted in "hop offs" and "hop ons"—and still they keep accurate time, year after year. That's because they were good watches to start with. Every two weeks a railroad time inspector checks them up.

Now does it signify anything to you that railroad men who buy their own watches, prefer to buy the Hamilton Watch?

When you are sufficiently weary of a watch that won't keep time, and have made up your mind to buy a real timekeeper to carry for the balance of your life, go to your jeweler and tell him so.

He will show you Hamilton Watches at $25.00, $28.00, $32.50, $50.00, $60.00, $70.00 up to $150.00 for the Hamilton Masterpiece in 18k heavy gold case. He can sell you Hamilton movements alone to fit your present watch case for as low as $12.25 ($13.00 in Canada) and they are accurate, guaranteed watches with the price in plain figures on the box. If you want to know more of the simple logic of buying a good watch

Write for the Hamilton Watch Book "The Timekeeper"

It shows all Hamilton Models for men and women, explains the meanings of technical watch terms and throws a flood of light on the problem of buying and owning a watch that will really keep accurate time.

HAMILTON WATCH COMPANY
Dept. T., Lancaster, Pennsylvania

Hamilton Watch

"The Watch of Railroad Accuracy"

Smiles Mean Comfort Frowns Mean Corns

Dainty footwear develops corns. One hardly can avoid them.

But what you can do is to end them before they pain you twice. Apply a Blue-jay plaster. Wear what you will then, and the corn won't hurt. In 48 hours it will disappear for good.

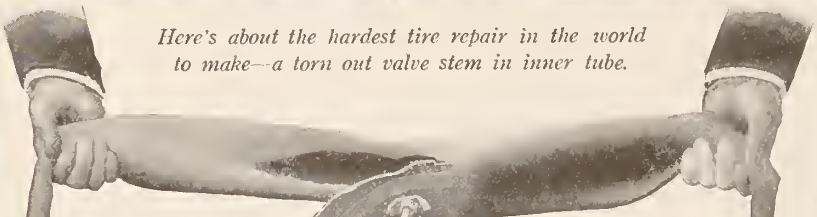
Painful corns are needless since Blue-jay was invented. Stop paring them. Stop using ancient treatments. Use the gentle, modern, scientific Blue-jay. Millions of people keep free from corns in that way. Your own friends and neighbors do it. Don't let corns spoil your happiest hours when a little Blue-jay ends them.

15 and 25 cents
At Druggists

Blue=jay Ends Corns

Also Blue-jay Bunion Plasters

BAUER & BLACK, Chicago and New York, Makers of Surgical Dressings, etc.



Here's about the hardest tire repair in the world to make—a torn out valve stem in inner tube.

How Would You Repair It?

You couldn't do it with cold patches or vulcanizer—but any one who can drive a car could easily do it with the genuine

TIRE-DOH

TIRE-DOH is the simple, economical handy repair outfit that 500,000 car owners by their continued use during the last six years have endorsed as the *standard tire repair outfit* for punctures and blowouts.

Requires no heat or tools and can be used anywhere — any time — always successfully.

Makes Permanent Repairs

TIRE-DOH permanently repairs the smallest punctures or the inner tube tears as long as your arm. Two cents' worth of TIRE-DOH is enough for average punctures. Difficult repairs are easy with TIRE-DOH. TIRE-DOH used to fill cuts and holes in casings before they develop into sand blisters and blowouts, will add hundreds of miles to the life of any tire. Buy a TIRE-DOH outfit today and carry it always in your tool kit. 10,000 dealers sell TIRE-DOH. If yours doesn't, we'll send it on receipt of price.

Complete Outfits Price 50c and $1.00.

TIRE-DOH repairs any article of rubber—gloves—boots—hot water bags, etc.

Manufactured solely by

ATLAS AUTO SUPPLY CO. 694 W. Austin Ave., CHICAGO

This is a photograph of the above torn out valve stem repaired in 28 minutes with TIRE-DOH at a cost of 13c.

The Public School a Free Clinic

SOME years ago it was discovered that many children who were thought dull in their work in school were merely suffering from short sight, which could be corrected in some cases by seating them nearer the boards, and in the more serious cases by proper glasses. This fact once discovered, we were not satisfied until the school authorities had provided for free examination of the eyes of all children and for recommendations to the parents in line with the established facts. This was in the interest of better work and of better scholarship. But we did not stop there. With the medical men once in touch with the helpless youngsters in the schools, nothing would satisfy them short of making of the whole American public school system one monster clinic on sanitation and physical well-being. In many parts of the country children are now being marshaled before the doctors at regular intervals, and parents, among the uneducated classes, are being influenced by the authority of the school physician to have performed operations which in many cases would have proven unnecessary under proper treatment, and it is hardly in line with true American ideals for the school authorities to take to themselves so much power over the bodies of those whose minds they are charged with training. Not long ago the Chicago Daily News, in its column entitled "A Batch of Smiles," took off the fad for school sanitation in a way which is worth passing on, as follows:

"Now it's time for you to start for school, Reggie, darling. Good-by. No, don't kiss me! How many times must I tell you that kissing is insanitary?

"Oh, child, how could you pat the dog? Now we must sterilize your hands all over again and steam them and then use the antiseptic spray on them. There! Now, here are your antiseptic gloves. Get your hands into them quickly.

"And here's your individual car strap. Be careful not to touch any other.

"Have those shoes been baked since you wore them yesterday? No? Then you must change them. Here's another pair, just out of the oven. And here's your slate, dearie. It's been well boiled and afterward baked.

"Now, remember, put on your rubber gloves when working at the blackboard, and use your own piece of chalk. Be sure to use your own cup to drink from, and here's the antiseptic spray to use on your desk.

"And here are two cubes of germicide and a vaporizer; gargle every even hour from this bottle and sniff this one every odd hour.

"Here's your doctor's certificate in its antiseptic case. Show it to the teacher if he insists on cutting out your tonsils again, and tell him I'm sure your adenoids have not grown again since your operation last week.

"Now, run along, dearie. Don't breathe when the wind is blowing or any dust flying or any people passing. Don't breathe at all if you can help it.

"Good-by. No, don't touch mother's hand—just wave a farewell. But wave away from yourself, not toward you."

◆

Advertising the Church

Continued from page 825

"Preach the Gospel" means to proclaim good news. If it *is* good we must use every means to spread it; and Church Publicity will do that.

. .

EDITORIAL NOTE.—Between 200 and 300 ministers and advertising men from various sections of the country attended the conferences on Church Publicity held in conjunction with the convention of the Associated Advertising Clubs of the World, in Philadelphia, June 25-30. Some of the speakers traveled hundreds of miles to address these conferences. Each speech was born of experience and study. There was not one dissenting voice heard to the proposition finally made that the conference assume permanent form as a Commission on Church Advertising and Publicity in order to bring to the whole church the benefits of the best modern advertising methods.

The Convention and the conferences on Church Publicity closed too late to permit of an adequate report in this number of the Christian Herald. Such a report, therefore, is reserved for an early succeeding number, and will cover the Convention as a whole with particular attention to the hurch publicity movement.

The latter conference, after aniz- ing as a permanent Commission, cted Rev. Christian F. Reisner of Ne York President; Mr. George C. Sh e of Philadelphia, First Vice-Presiden Wal- ter W. Cribbins of California d W. Frank McClure of Illinois, Seco and Third Vice-Presidents. Rev. aniel E. Weigle, pastor of the Messia Luth- eran Church, Philadelphia, wa made Secretary, and Rev. Samuel D Price, pastor of Calvary Presbyterian urch, Camden, N. J., Treasurer.

◆

Negroes Plan a Great Ad ance

AFTER fifty years of education effort for the freedmen by the white urches of America, the Negro is now put to make a great effort on his own accou The four divisions of African Methodisn repre- senting 1,816,684 members, are coope ing in a great united effort to raise $2,000,(, or a little more than one dollar a men r, for education. They expect to raise this nount by January 1, 1918, the slogan for t cam- paign being "One Dollar per Meml " In the last four-year period these churc have raised a little less than fifty cents a mber or twelve and a half cents a year, so at the new goal means multiplying former g ng by six. In the last twenty years the frican churches affiliated with the Methodist pisco- pal Church (North) increased their nnual benevolence collections from $33 2 to $99,559, and their annual receipts fo urrent expenses from $755,304 to $1,413,272 This is the record of a membership of 35 52, or roughly one-sixth of all the African letho- dists. The African Methodist E scopal Church, the African Methodist Episc Zion Church, and the Colored Methodist E scopal Church in America, in cooperation h the Negro churches in the Methodist E scopal Church (North), have set themselves orthy goal. The churches have gained in sel spect as they have become self-supporting Now, if they can take over the support f the institutions of learning which for fif years have been maintained as a patriotic harity by the white Christians of America, y will have taken a new and a long step to d full citizenship. First slaves, then freedm , then wards, the Negro is now approaching e final goal of any race, full self-support a self- control.

"ALL my life every maga ne I've looked into has h a picture of a man's leg with a r- tain kind of garter on it—Bos n! So when I go into a stor o buy a pair of garters I just t- urally say 'Boston.' So do yo "

—AMBROSE LE

in the delightful play

"IT PAYS TO ADVERT "

By Roi Cooper Megrue and Walter Hac . now in its third successful year.

Boston Garte

SILK 50c
LISLE 25c

Velvet Grip

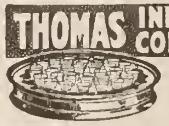
GEO. FRO O. MAKERS, B N

White Canvas Shoes! adie

Send for free catalog describin ur He lund Welts with rubber heels Neol soles for home, street or vac n we Neat, Stylish and Comfort e. Al specialties in black Vici K unlin Comfort shoes with Sulliva rubber heels.

$2.50 Postpaid

Pillow Shoe Co., Dept. 3,184 Summer S oston, Ma



THOMAS INDIVIDUAL COMMUNION SER CE

Cleanly, sanitary, every hurch should use it. Outfits trial. Thomas Communion C pany Box 150 Lima, O

The HUDSON SCH O

Three Courses: Classical, Technical, Co nerci

Prepares for College or Professional School. tea for every eight pupils. For boys over 15.

Address The Headmaster, 32 Witherell St., Det t, Mic

TABLE GRACES For DA Y I SPECIAL DAY and OC SION

All Will Welcome This New Book of Graces. Postpaid. er, 2 Cloth, 50c. M. E. MUNSON, 77 Bible House, New rk, N.

HOME STUDY DEGREES GRANTED AT OSI LOO College (Founded 1856) L. Th. D., T. D., M. A., Ph. D., etc., also p of c legiate course by corresponden Ca log. Lock Box 133, Murphy ro, I

Bible Picture Contest

Last Day to send in your set of answers is Monday, July 17, 1916. Answers postmarked that day will be accepted. Sets postmarked at a later day will NOT be considered.

Don't ask that we acknowledge receipt of your set of answers. We cannot do this, even though you send in stamped envelope for reply. Thousands of sets are coming in—think of this and spare us any unnecessary work. If your set isn't returned to you by the post-office department, then you must know that we received it.

Don't include any communication with your set of answers. They will speak for themselves.

Don't ask that your set be returned to you after the Contest has been decided. Keep a duplicate list of the verses you submit, if you want to have a record.

Don't stick a stamp on the package containing your set of answers, and let it go at that. Sets require "letter postage"—first-class postage. Have your set weighed, and put on it two cents for each ounce or fraction. Each set of answers requires at least 10 cents postage.

Don't become impatient for an announcement of the best answers, and then of the winners. We will work as fast and as hard as we can, and let you know as soon as possible just how we are progressing. Watch the Christian Herald for news.

Don't write to the Judges, no matter what the reason. They cannot, because of their office, reply to any communication.

Don't fold or roll your set of answers. Wrap them flat.

REMEMBER.—You *must* put sufficient postage on your set. Have it weighed at the postoffice, and put on two cents for each ounce or fraction thereof. Let there be no chance about it—*see that your set carries sufficient stamps.*

Send answers only to the Christian Herald, Bible House, New York, N. Y.

Strong Drink the Foe of Missions

PROBABLY no more startling illustration of the evil effects of the liquor traffic on Christian missions in heathen lands has come to light than that which is related in the following letter from Mr. J. Newton, secretary of the Native Races and Liquor Traffic United Committee, Palace Chambers, London. The letter, which is addressed to Rev. Hervey Wood, the well-known American temperance worker, is given below:

"London, May 12, 1916.

"Here is an important and sad fact which I hope you will make use of at once in your religious press:

"A missionary from the Gold Coast, just returned, has been to see me this morning. He says that in August, 1915, a yam festival was held in a village near his station, where the people were supplied with large quantities of American rum. The result was a fearful orgy of drunkenness and a riot in which over thirty persons were killed. The government officials had to close down the liquor shops for a time, in order to restore peace and order to this African village. This is what Boston rum means when it reaches West Africa.

"J. NEWTON."

"This is about the worst case that has come to my hands," said Mr. Wood. "It ought to be made known to every Christian man and woman in America. I send it to the Christian Herald, so that its million readers may see it.

"Before the present war began, Holland was sending 3,000,000 gallons of gin yearly into the four British West African colonies. Boston was sending 2,000,000 gallons of rum, besides what was coming from Germany, France, Italy, the United Kingdom and other countries. Bishop Tugwell, of the Church of England Missionary Society, who has spent many years in Africa, reports that the women in his diocese (Northern Nigeria) have become so degraded that they pawn their babies to get gin. They call Holland gin 'Jesus water,' the Bishop said. 'They buy it from white people. They think all white people are Christians, and that gin is a part of Christianity. I know of an instance where six young men, natives, were staggering through a car, drunk, singing, 'Onward, Christian Soldiers.'

"Your readers may get some idea of the amount of gin being sent into Africa by the report of a missionary who called at the custom house of Secondee to get a case of Bibles that had been sent out to him. He was told to 'Call again in two days,' as there were 16,000 cases of gin and rum to be removed before his case of Bibles could be reached!

"The distillers and brewers of the United States are sending every year not less than 20,000,000 gallons of rum, whisky, and beer into lands where our missionaries are at work. Boston sends its rum, Baltimore its rye and bourbon whisky, and Peoria its carloads of liquor. They are sent to be shipped to India, China and Japan. At the same time Russia is also sending its vodka, Italy, Portugal and Spain their wines and liquors; in fact, all the so-called Christian nations are doing their share in this soul and body destroying traffic in missionary lands throughout the world. At a very low estimate, at least 100,000,000 gallons are sent over into heathen lands annually."

There was raised in the United States and Canada during 1915, according to the Annual Report of the Foreign Missions Council, $19,951,362.73. Yet not one dollar is reported for temperance work in mission fields. This is all the more extraordinary, in view of the fact that the missionaries unite in declaring rum the greatest foe of missions. There is a bill (H. R. 10924) now before Congress to prohibit the exportation of liquor to Africa. It is to be hoped that the bill will be passed and that ultimately a similar measure will be applied to every land where missionary work is in operation. Some such step must be taken if we are to save the missions.

◆

A SUMMER School of Methods for Sunday School Workers will meet at the beautiful Lake Winona, Indiana, Assembly, August 2 to 10. The school will have a notable faculty under Dr. Marion Lawrance as dean. The only fee required is a registration fee of $2. A Superintendents' Congress will also be held at Winona August 3 to 6. The Winona Bible Conference dates this year are August 1[illegible] to 27.

MISS AMY A. CHADWICK, Superintendent of the Leonard Street Orphans' Home, Atlanta, Ga., which is supporting and training little [illegible], writes to the Christian Herald: "We are certainly thankful for the generous donation received from you a few days ago. I am sending an account of the work that you may know what we are doing here for the little ones. I know your work of gathering in and passing on help is world-wide, and trust you may find your opportunities for serving constantly enlarged."

THREE struggling Baptist churches in Houston, Texas, recently united to form one strong organization. This strong church then threw its doors open, secured the services of evangelists, and in the first two weeks of meetings 118 persons were added to the church.

EMILLENNIALISM

articles recently appearing in The Sunday
ool Journal, and other periodicals, on this subject, will be replied to by

OF. CHARLES R. ERDMAN, D.D.,
of Princeton Seminary, and

OF. W. H. GRIFFITH THOMAS, D.D.
of Wycliff College, Toronto, in

e Christian Workers Magazine
JAMES M. GRAY, Editor

nning with the August number. For other ially valuable and interesting articles send for pectus. **Single Copies 10 cents. Special onths subscription 50 cents.** In addi- to the foregoing we also announce a strong and ling contribution from an English author on

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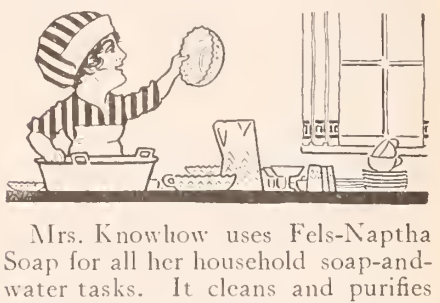
Let the Sunshine In

The washbasket shuts out all the sunshine from Mrs. Hardway's life. She does her washing in the hard, old fashioned way—hard-rub and boil, boil and hard-rub all day long—and when night comes she is worn out, her regular work has piled up to be done the next day, and *every* day's work piles up all through the week. She is never through and always tired.

But, sunshine or rain, Mrs. Knowhow is cheerful, washday has no terrors for her. She is *always* through her week's washing before noon, and has all her regular work done besides. She uses Fels-Naptha Soap. It does the hard work for her. While the clothes soak for thirty minutes Fels-Naptha loosens every particle of dirt so that when she comes to wash a few light rubs and a thorough rinsing away of the dirt is all that's needed. *No long boiling. No hard-rubbing* with Fels-Naptha Soap.



Mrs. Knowhow uses Fels-Naptha Soap for all her household soap-and-water tasks. It cleans and purifies everything it touches, and does all housework as quickly and easily as it does her weekly washing.

What Fels-Naptha does for Mrs. Knowhow it will do for every woman. It really saves all hard work, and cuts the time in half as well. The reason?—Fels-Naptha is the perfect combination of soap with that wonderful cleanser—naptha. It hunts out dirt and makes it disappear, and all this without hard work on your part.

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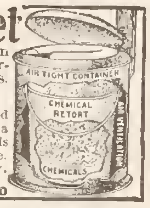

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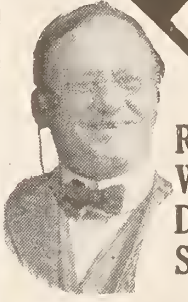

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Merry Moments

When the Merry Moments column was started we announced that we could only return contributions when postage was enclosed. Some contributors, evidently forgetting this, have written inquiring as to the non-return of their contributions.

Double Proof.—A tramp knocked at a farmer's door and called for something to eat.

"Are you a Christian?" asked the good-hearted countryman.

"Can't you tell?" answered the man. "Look at the holes worn in the *knees* of my pants. What do they prove?"

The farmer's wife promptly brought out the food, and the tramp turned to go.

"Well! well!" asked the farmer. "What made those holes in the back of your pants?"

"Backsliding," replied the tramp as he hurried on.

Old Style.—Little Jennie, a primary pupil, was asked: "If your mother had five yards of cloth and used three in making your dress, how much would she have left?" After a moment's thought, she replied, "I think she'd have enough to make a petticoat."

As You Like It.—It was his first trip to the mountains, and his first dinner in a mountain home. When time came to serve dessert the old lady said, "We have three kinds of pie—plain, crossbarred, and covered, all apple; which will you take?"

According To His Folly.—The new minister was dining with an old lady. She had fried chicken for dinner, and he was very fond of chicken gizzard. Just for fun, he told her he ate them to make him handsome. She adjusted her glasses and looking him over, said: "Well, you ain't been eating them long, have you?"

Uncle Sam Is Buying 20,000 of 'Em.—The reading class struck the word "furlough." Teacher asked if any little girl or boy knew the meaning of the word.

One small hand was raised. "Furlough means a mule," said the child.

"Oh, no, it doesn't," said the teacher.

"Yes, ma'am," insisted the little girl. "I have the book at home that says so."

The next morning the child triumphantly showed a picture of an American soldier riding a mule, under which was the caption:

"Going home on his furlough."—*Exchange.*

In The Place Of Danger.—A young mother hearing her two-year old crying loudly rushed to him and inquired anxiously, "What *is* the matter?" "The dog bit me," was the tearful response. "Where were you when the dog bit you?" "Boo hoo! I was—I was by—I was by the dog!"

Adding to the Ocean and the Language.—Marie was enjoying her first ocean voyage when she began to feel very, very sick. She did not know that this was the regular program for most ocean travelers. It was a surprise and she wailed, "O Mamma, I'm so afraid I shall have to unswallow."

One of Our Leading Families.—"This plant belongs to the begonia family," said the housewife who was showing her little conservatory.

"Ah," said the visiting neighbor, "you are taking care of it while they are away."—*Boston Times.*

Missed Her Chance.—A little girl about six years old was visiting friends. During the course of the conversation one of them remarked:

"I hear you have a new little sister."

"Yes," answered the little girl, "just two weeks old."

"Did you want it to be a little girl?"

"No, I wanted it to be a boy," she replied, "but it came while I was at school."—*Western Christian Advocate.*

Lucky It Wasn't Hercules.—A Scotchman in search of work was recently given employment as a laborer at a shipyard. His first job was to carry heavy planks. After he had been at it for several hours, he went to the foreman and said:

"Did I tell ye ma name when I started to work?"

"Yes," replied the foreman; "you said it was Thompson."

"Oh, then it's a' right," said the Scot as he looked toward the pile of planks he had yet to carry. "I was jist a-wunnerin' if ye tocht I said it was Samson."—*Public Ledger.*

Only A Lady In The Making.—Five-year-old Freddy often showed pugilistic tendencies. One day he had been using his fists on three-year-old sister Helen. His visiting Auntie said, "Freddie, don't you know that a gentleman never strikes a lady?"

Instantly Helen stopped crying and exclaimed, "They do, too."

"Why, Helen!" said Auntie. "When did you ever see a gentleman strike a lady?"

With an air of convincing proof, the little maid replied, "Why, my daddy spanks me."

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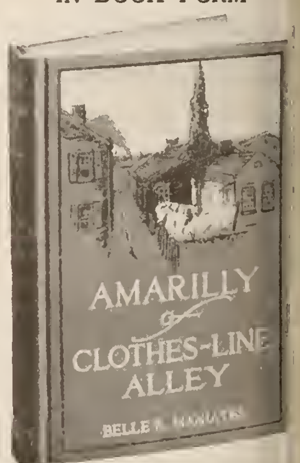

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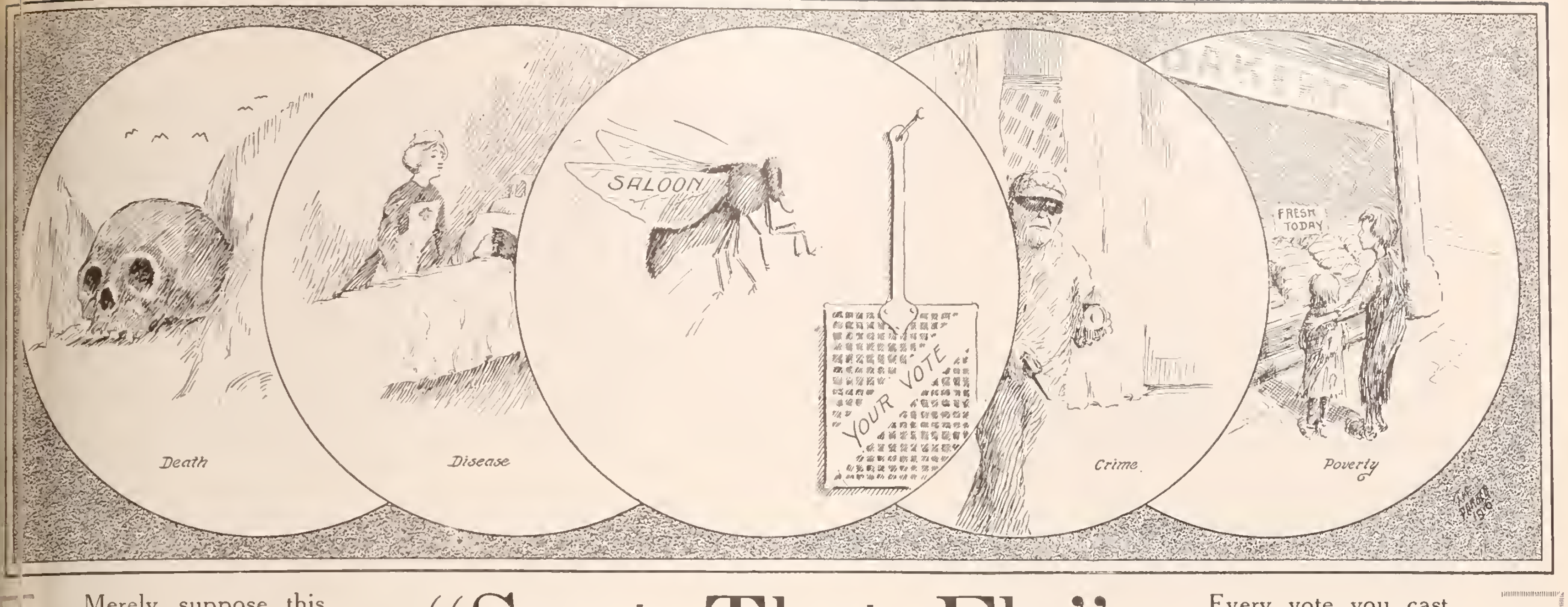

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Our Cover Picture

NO woman in Palestine is too old or too young to work. A girl of six tends her small brothers or sisters, and the grandmother weaves or spins until the day she dies. As is common among Oriental women, those of Palestine age early and at twenty-five the ordinary woman of the laboring class is wrinkled and bent, unless as a water-bearer she preserves her erect carriage and queenly gait.

The old woman in the cover picture spins wool as she goes to her home or the fields where the men till the ground or beat the green olives from the trees. Her costume is composed of two pieces, unless she wears shoes, which is neither necessary nor customary. The full dress or tobe is gathered at the waist by a belt of coarse cloth, and is tied at the throat with a heavy string, so that a weather-beaten strip of neck can be seen below it. One piece of goods forms the front and another the back, and until Paris fashions affect the laborers, as they have already affected the drones in the Levant, a triangular piece of cloth, to give high-speed walking fulness to the skirt, is the only material added.

The veil is long and strong, and can be used to tie up fagots or to contain such measures of barley as Ruth had from Boaz in the fields near which this woman is spinning. Coarse and durable embroidery may decorate both tobe and veil, but the young bride wears embroidery for which rich tourists bargain in vain.

The thumb and forefinger of this old woman are hard and polished where they grasp the smooth-worn spindle on which the coarse yarn has been wound. With a quick twirl the spindle is set in motion, and the yarn is stretched out and made even by the hand with which she starts the spindle. When the bobbin ceases to spin, it is held against the dress to prevent it from reversing and unwinding the yarn which has been made. After three feet or so of yarn is spun to the desired twist, it is wound around the spindle and caught at the end as we catch thread on the end of the spool. M. O. W.

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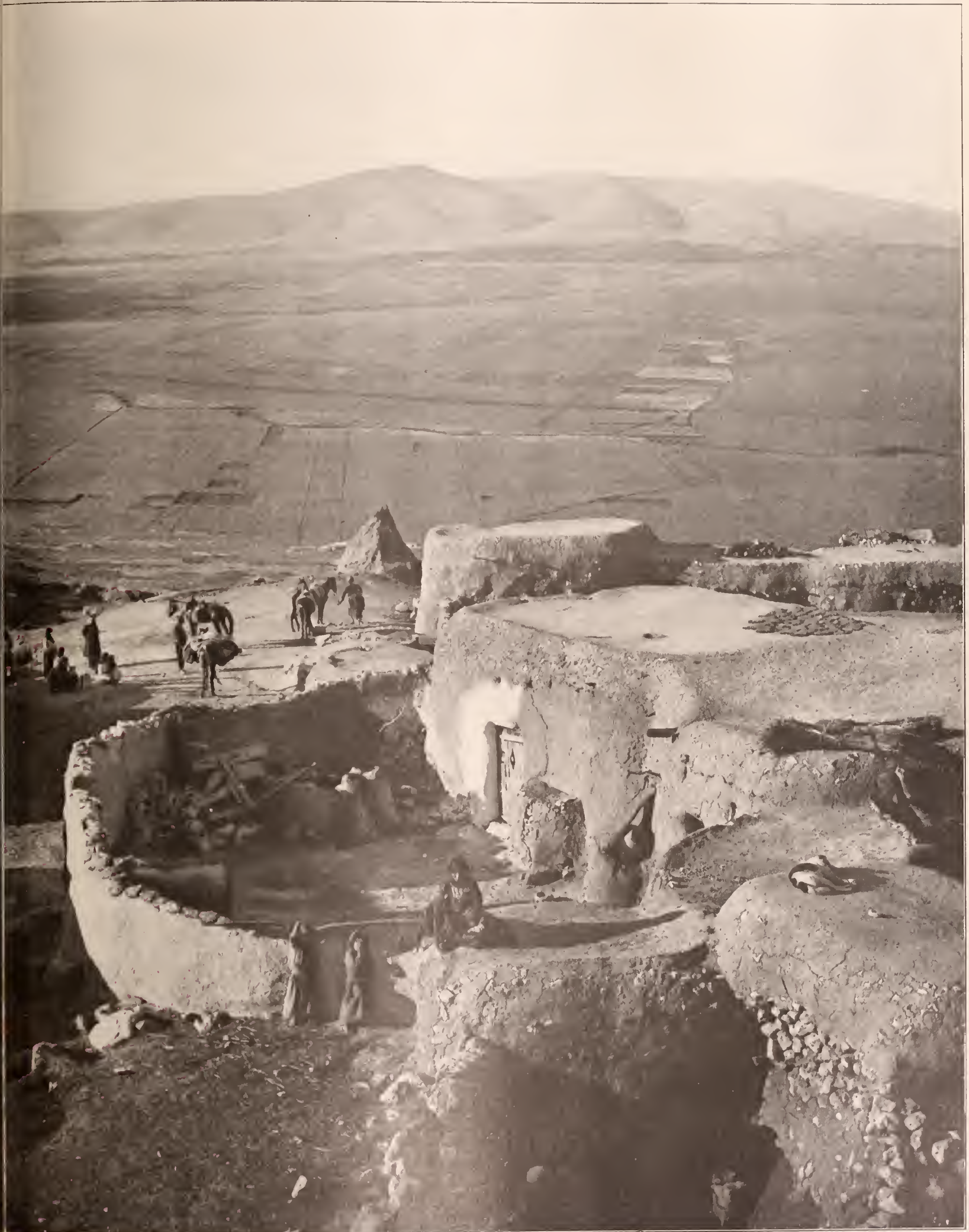

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THE VALLEY OF JEZREEL.

Our Mail-Bag

NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

H. W., Golconda, Ill. I have read several statements lately in the public press that there are at this time as many as 2,000,000 men held as prisoners of war by the different belligerent nations of Europe in prisons and detention camps. Being myself an old soldier of our Civil War, and well acquainted with the misery and horrors of military prisons, such as Andersonville, Libby and Belle Isle, I sympathize with these unfortunate men. I therefore request the Christian Herald, if it can, to give some reliable information concerning the physical, mental, and moral status of these unfortunate prisoners. Did not the Christian Herald, or some church organization, lately send a deputation of ministers or evangelists to look after the spiritual needs of those prisoners of war? Has a system of exchange yet been devised, so that some of these men could be returned to their homes?

The aggregate of all prisoners held by the various nations at the present time is very large, but as all the governments do not report their prisoners with equal care, the total can only be estimated. Germany holds more prisoners up to date than any other two powers combined. There have been occasional exchanges, but no general system has yet been introduced. Many of the prison cámps are models of their kind; but in others, the system followed has given rise to the usual complaints of hardship. These are incidental to all wars, and were inevitable in the present gigantic conflict. The Christian Herald has cooperated in the organization of a movement for sending the Gospel to the great prison camps, which is now doing a good spiritual work among the prisoners. It affords a splendid opportunity for contributors to do practical Christian service among prisoners of many different nationalities.

Mrs. G. C. C. Over fifty years ago a Union Sunday School was organized in this locality. Later a Methodist Church was built and the school was invited to use the new church. Later the Methodists wished to make the school a part of their own denominational work, so a Methodist Sunday School was organized and the Union school resumed its sessions in the schoolhouse. Do you think that any one of these various steps was a mistake?

It may be that in this case no mistake has been made. It was certainly proper for the Methodist church to invite the Union school to use its building, and if later the Methodists desired a school of their own they had a right to organize one. And those who preferred the Union School were quite right in returning to their former plan. It is natural for those who are zealous adherents of one denomination to prefer to have a school which is directly affiliated with the denomination under the control of the Sunday School authorities of the denomination, and making the use of the denominational literature. So long as these various changes are made without ill feeling no one should be seriously blamed. It is only when jealousies and unkindnesses creep in that serious harm is done. Of course, the Union idea is preferable, and a community is fortunate whose Christian leaders can do their work in this spirit of real unity. On the other hand, however, there may be much said in favor of the denominational organization and oversight.

J. N. M., Wichita, Kan. "Good Friday" means "Holy Friday"—the title applied in the early days of the Christian Church to the day of the crucifixion. It was so called in acknowledgment of the great benefit derived from the Saviour's completed work.

Mrs. T. S. R., Monroe, N. Y. You might send Bibles, that are still usable, to the nearest mission or hospital, or to the warden or chaplain of the nearest prison.

F. F., Sioux City, Idaho. However much men may oppose the doctrine of original sin, the essential, outstanding fact remains that the heart of man, uncleansed and unregenerated, is "desperately wicked." It is needless to speculate upon what is so obvious. All the facts of individual history go to prove that the heart is prone to evil, and that sin is natural to the unenlightened. Our first parents were apparently only too willing to listen to the voice of the tempter, and it has been the same with their descendants ever since. "Ye must be born again," said the Saviour to Nicodemus. Nicodemus was a good man in the world's estimation, and had many excellent qualities; yet he needed the change of heart which alone could restore in him the moral image of God.

Reader, Montana. If you had greatly offended a dear friend and treated him shamefully, and he had forgiven you and now claimed your grateful affection, though you would rejoice in your heart over his goodness, yet you could not wholly shut out the memory of what you had done in the past. You would find yourself recalling the facts of your treachery and grieving that you had ever been guilty of such actions. It is natural and inevitable that we should profit by past experience and learn what to avoid. Besides, in the spiritual life, remorse is a discipline, and we must be content to bear it until God's grace gives us a happier state of mind. But the pardoned sinner, who is living close to Christ and has the full assurance of the divine forgiveness, should not dwell continually in the past. Christianity is a religion of joy, and the real Christian lives much in the sunshine and has little time for morbid thoughts. While no one may wholly escape regrets, they are made less and less poignant by the knowledge that our offenses have been covered, and will no more rise up in judgment against us. Thus the bitter recollection is even made sweet by the blessed assurance of God's magnanimity, and our sadness is turned into joy. We realize that these occasions of remembrance and regret are spiritually wholesome, as they serve to warn us against relapses, and make us seek a closer walk with God, that we may serve him acceptably. From such heart-searchings the soul comes forth strengthened and purified and filled with greater zeal than before. Whoso has been forgiven much, loves much.

Mrs. J. W. H., Wolfton, S. C. While healing by faith through prayer is not taught by the various denominations, all recognize that God's hand is not shortened that he cannot save, and that he is today the same all-merciful and omnipotent One as in the days when David (Ps. 103 : 3) wrote of him as the prayer-hearing God "who forgiveth all thine iniquities, who healeth all thy diseases." The modern church has not laid much stress upon this feature of Christian experience, which was so marked in apostolic times. In a few evangelical bodies it is kept well in view, however. There is nothing in Scripture to imply that it was intended that the efficacy of the prayer of faith should cease with the passing of the apostles, but rather that the gift was designed to be a heritage of the church, dependent upon the measure of its faith. It is well to remember, however, that it was never meant that we should ignore the means God has placed within our reach, but we should rather use them and ask his blessing upon the act. Oil, used in anointing, was merely a symbol, and of itself had no saving or curative power.

CHILDHOOD

Frederick A. Reiter

Joyous are the days of childhood,
Happy, blithe, and gay;
How the air resounds with laughter,
Laughter all the day.
Gathering posies in the sunlight,
With no care opprest,
Singing till the darkening shadows
Beckon them to rest.

Childhood's days will soon be over,
Happy, blithe, and gay;
Laughter will not ever sparkle,
Laughter all the day.
Cares and sorrows come too quickly,
Bringing sighs and tears;
Let God's children have their childhood
In their childhood years.

C. C. S., Lakemont, Pa. In the Red-Letter Bible, all the prophecies in the Old Testament concerning Christ and his coming are indicated by a red star. You can procure it through the Christian Herald Book Department.

M. P., Salem, Mass., writes: "Apropos of the statement of A. G. in the Mail-Bag, let me remark that in November, 1885, in Topsfield, when exhuming bodies in the old cemetery for reinterment in the new, a grave that had been closed about thirty years was opened, and the casket was so heavy that extraordinary means had to be employed to raise it. The features of the woman were preserved, except the eyes d a part of the nose. Even the folds of her robe were distin and solid. The body of the husband buried at her side had re ned to dust. I wrote up the find for my paper and called it ase of petrifaction; but on further inquiry, I found that here had been many cases of bodies changing to a waxy sub nce resembling stone. Medical men I believe call it adip e." On the same subject, Mrs. O. E. H., Salem, Ore., tes: "Northeast of Lyons, New York state, there is the gr of my grandfather's sister. She married Abner Leem an heir bodies lay in the same brick-built grave and are both trified."

A. G. H., Eugene, Ore. The Bible, notwithstanding the attacks against it, has a stronger hold upon the hearts d a mightier influence on the lives of men today than i any previous age. Not only does the Christian Church rec nize this, but it is admitted by the greatest religious schola and even by many of the leaders in secular literature. The ible bears within itself the evidence that the men who w e it were inspired, or, as it is expressed in II Peter 1 : 21 ha "holy men of God [that is, men who were specially ca l to this work], spake as they were moved by the Spirit.' The theory of inspiration does not exclude but rather impl human agency. Our Bible as we have it today, is the la t a long series of translations; yet, through all the transl on the divine message which was put into the hearts of the ter has come down to us clear and unmistakable.

Reader, East Liverpool, Ohio. Does Paul in 1 Cor. 11 : -34, mean that we should not partake of meals in the c ch? No. Paul is speaking of the primitive Christian rch "love feast" or *agape*. Eating has always been ass ted with hospitality and good fellowship. And the cele tion of the Lord's supper doubtless took the form in the arly church of a meal partaken of by the local Christians in pirit of devotion and brotherly kindness. Paul's objection w hat some came not in this spirit, but in the spirit of gree ess. The real fault he found is expressed in verse 21. Each o was greedy to get his own supper. Some were crowde out. Others had too much. He called all this disgracef and blasphemous. He advised them to eat at home befor oming, and to attend the church supper in the spirit of un ishness and thoughtfulness, each willing to wait till othe had been served.

Mrs. M. J. H., Grafton, W. Va. What is the attitude c aiting on the Lord? (Ps. 27 : 14; Isa. 40 : 31). Is it t of prayer, praise and worship?

Prayer and worship are certainly implied in waiting the Lord. Praise may be thought of as coming later. T expression really signifies a deep, motionless silence. No tter word could be found than just this—to *wait*. Not to eak, nor plan, nor think, not to make any effort at consecra n or sacrifice, but just to wait for the voice of God. There far too little of this element in our prayers. When we p we are often so busy trying to talk to God that we do not gi him a chance to talk to us. Often his voice will change ou lans and desires, will reveal that a sacrifice we had thought t ake is unnecessary, or that a sacrifice we had thought terrib ard is delightfully easy. Most of all, we find thus his joy a his love and his peace. Then we go forward to new visio and new petitions and new faith, and out to work with n enthusiasm for old labors and new strength for new ors, counting all sacrifice easy so long as it pleases him an elps forward the task he wishes done.

C. W., Columbia, Mo., writes: "One of your reade asks the question how to spend Sunday. It is a hard ques n to answer, in these days when we seem to be drifting awa rom firm foundations. My childhood home was a sweet ristian home, where father and mother lived with their ch ren, not forgetting their own childhood. The quiet, p eful Christian teachings and example for this life opening i the other laid a pure and true foundation of following the M ter's teaching. We were six children, four boys, strong, l lthy and hard to repress, and two girls. When we were old ugh we went to church in the morning—the Sunday sch was at the noon hour. We had playthings for Sunday t we were never allowed to have during the week. We we read to from Bible stories and the Rollo books and other My sister played on the piano for us all to sing hymns. We ays had prayers, morning and evening, Sunday, and ays morning prayers week days. The memories are all pl ant, never tiresome—just something sweet and restful to r ember. I cannot in words, or in any way that I know of, ress to you the great help my Christian Herald has been me. It seems to me I have learned to pray with increase aith and have come closer to God as a Father who loves an ares for me."

E. W., Seattle, Wash. There is no absolute certainty ong those writers and travelers who have endeavored to iden the descendants of Keturah, the second wife of Abraham Her sons and grandsons are mentioned in Gen. 25: 2. Arab iters name certain tribes as of Abrahamic or Ishmaelitish d ent, but Keturah is referred to rarely and vaguely. A Fren Orientalist, Caussin de Perceval, includes the Amalekites ong her descendants, but this is rejected by most authoritie

F. N., Dayton, O. When Christ taught his disciples t pray "Thy Kingdom come," what did he mean?

The passage refers to that moral and spiritual kingdom hich God sets up in the hearts and lives of those who forsake and come into subjection to his gracious rule, recognizing Son as the world's Redeemer. From the very beginnings of man history, this kingdom has existed in the hearts of tho who have "walked with God." and who, even though they l not the light of the Gospel to guide them, were led by fai and "waited for his salvation." When Jesus came the ki dom became a visible one. But its complete realization will y be reached when the whole earth is subject to the divine do ion. For this complete coming Christians ought still to pr for when the kingdom has fully come, then God's will s l be done on earth as fully as it now is in heaven.

THE·CHRISTIAN·HERALD
·AN·ILLUSTRATED·NEWS·WEEKLY·FOR·THE·HOME·

T South Gate of Peking, through which an enormous traffic pours, the railway terminus being just outside the wall

But this placid native throws back the simple door of his castle and looks forth, untroubled by the whirr of progress

China in Her Birth-Throes

By REV. FRANCIS E. CLARK, D.D.,
Founder of Christian Endeavor

Why try to put a title to this picture?

Weighing Chinese porkers, transported in China always in large rattan baskets, where they often spend two weeks

WHILE *this article was being written in China, news was received of President Yuan Shi Kai's ne ected death; but the conditions in China are the sa now as before his taking off. China is still in chaos, how I believe the prospects of a steady and rapid* etu *to peace and prosperity, under the rule of the* ew *resident, are far greater than before Yuan's death.* —*F. E. C.*

HOW can a man be born when he is old?" asked Nicodemus. How can a nation be born when she is old? we may well ask, especially of the most ancient nation in he o'ld, whose recorded history dates back to the im of Solomon.

Y our Lord proved to Nicodemus that a man ou be born when he is old, and old China is proving y ery day of her history that a nation, too, howeve venerable, can be reborn. There is no other ra ional explanation of the remarkable events that re king place today in "tho land of Sinim."

I ave just spent nearly seven weeks in China, ra ving 1,700 miles from the far northern province f nchuria to the southern province of Chekiang. For our weeks I was "marooned" in the city of Ha how, the capital of Chekiang, where the revo ti broke out two days after I reached there. The railroad travel with Shanghai was entirely suspen d, and the railway made impassa le the rebels. A severe illness de ain me still longer, and then, only y king a houseboat on the Grand an, at fifteen times the price of an rdi ry first-class railway ticket, oul I get to Shanghai; and thence I sea d to orderly Japan, where such ev tions are unknown.

S en weeks, some one will say, is a hor time to make up one's mind bot a country like China; but I av the background of three other isit to China during the last twenty-ive ears, and my own views have een supplemented and corrected by he aturer views of missionaries of wer , thirty and forty years' residen in China, and by diplomats of eco ized standing.

C na is doubtless in chaos, with one rov ce after another breaking away ron the central government at Pek g, and declaring itself free and nde ndent, while in all of them there s est, uneasiness, and distrust, nd e revolution is likely to break out t a moment, anywhere.

A yet, chaotic as is the state of he untry, it is not a hopeless chaos. o npare a big thing with a little, reinds me of the state of China's urr cy. There are many strong banks in China that are perfectly sound, and whose money is as good as gold; but when you cross an imaginary line between one province and another, your money will not be taken except at a discount, and not always then.

Shanghai is only 120 miles from Hangchow, for instance, and some of the strongest banks in the world are in the former city; but the railway station and telegraph office of Hangchow will scorn your Shanghai money, and you must get it exchanged at the brokers' for Hangchow bills, at two or three per cent. discount. It would seem that hard silver cash would be good anywhere, but Mexican dollars, the usual medium of exchange—except where the late Yuan Shi Kai impressed his visage on certain silver pieces—are worth different sums in different places.

Moreover, there is "big money" and "little money." A silver dollar is "big money," and in Peking you can get 136 large copper cents for it, though it is nominally worth only 100 cents; while a ten-cent piece the size of our dime is "little money," and you can get only eleven coppers for it. The difference between big and little money varies in every province. When you come to make purchases, you pay "little money" for some things, and "big money" for others; and it is enough to give one incipient nervous prostration to find out whether or not he has the right change.

In the remoter parts of China, the silver "shoes" are still used, and buyer and seller each carry a pair of scales, while the purchaser chips off with a chisel enough silver from his "shoe" to pay his bill, which the merchant again carefully weighs to the fraction of a grain, to see that he has enough. The "cash," worth now a tenth of a Chinese cent, or a twentieth of an American cent, has disappeared from the coast cities, where big copper cents have taken their place, but they are still used in the far interior, though even ten years ago they were of universal currency, and it was a common saying that one took a donkey to carry his cash to market and took his purchases home in his hand. Undoubtedly this financial muddle will in time be straightened out, and, even as it is, it is more a matter of inconvenience than of actual loss to those who "know the ropes."

IT seems to me that such also is the political muddle of China; not hopeless, not endless, but with elements of reconstruction and regeneration within itself. Of course, many selfish and unscrupulous men have doubtless seized the occasion of the revolution to advance their own interests; but the great mass of the educated people really desire a representative government and a genuine republic. Otherwise, how can one account for the almost universal uprising all over China, north and south and east and west?

I believe, too, that the common, uneducated people have far more understanding and sympathy with the revolution than they are usually given credit for. Many people say, "Oh, the peasants don't care; if they can get 'chow' enough they are content." I am not so sure of this. These people dislodged the Manchus and drove them out, bag and baggage, six years ago; they allowed their queues to be cut off, though with many protests and tears, and now it is a rare thing to see a pigtail in southern China. They have been learning much in the last sixteen years, since the Boxer uprising, and no longer despise and spit at foreigners, but respect and protect them.

The province of Chekiang, where I was "interned" for four weeks, gives a good illustration of the revolutionary spirit all over China. About four o'clock one April morning we were awakened by the firing of three or four guns. I lazily said to myself, as I turned over to go to sleep again, "The revolution is on," but I did not really believe that, with so little disturbance, anything serious could have happened. But in a few hours I found that I had guessed right; that the tutuh, or military governor, had been called out of bed by the leading revolutionists, and had been given his choice to join them or leave Hangchow. He chose the latter horn of the dilemma. Whereupon the independence of Chekiang was declared, the civil governor was chosen tutuh, and proclamations were posted on the walls declaring the province independent and that law and order must be preserved and looting would be punished.

To be sure, during the first hour or two the old governor's yamen or palace was looted by his former bodyguard, who I suppose thought it was their legitimate booty; but otherwise there was no disturbance, no bloodshed, only excitement and uncertainty for a day or two. After this, business went on as usual, except that the banks were naturally chary about loaning money.

THE missionaries, of whom there are a number in Hangchow, representing five different denominations, were particularly free from danger. A soldier was sent every night to guard the mission compound where I was staying and he beamed on us as though he were one of the family. Some high officials and many others sought refuge in missionary homes for themselves and their families and goods during the first days of the revolution, but there was no occasion for their good offices. The streets were more quiet and free from disturbance than the thoroughfares of New York or Chicago during the same days, and though thousands of soldiers were parading the streets, or guarding the railroad from an expected attack of Yuan's troops, there was no bloodshed and no rioting during the four weeks that we listened for the uproar of a possible lawless mob.

What was true of Chekiang has so far been true of most of the other provinces. There has been surprisingly little bloodshed or violence considering the serious nature of the uprising. I traveled through half a dozen provinces and met with no disturbance or detention.

Contrast this with a revolution in Mexico or in South America, and see the vast superiority in calmness and self-restraint of the mighty republic of China.

Consider the possibilities in our own count , i President Wilson (unthinkable proposition!) or t me President Roosevelt should pull the political ire to make himself emperor of America! How so w would be up in arms, how the tocsin would clan ho the telegraph wires would repeat the feat of Pa Revere in a thousandth part of the time!

What about Japan, do you say? Will she s p i and be the suzerain of China? I do not believe . have talked with many influential Japanese, fr th premier, Count Okuma, to men in private lif and editors of the most widely circulated newsp ers and all assure me that there are too many r sons both at home and abroad why Japan cannot a will not assume that rôle.

"Oh," I hear my Japanophobist friends in ina and elsewhere say, "he has been hoodwink by the courtesy and attentions of leading apanese."

I think I have made all allowances for suc one-sided impressions. I have no doubt Japan ould like to stand for a kind of Monroe Doctrine in ina and help straighten out some of the tangles an keep the rapacious European nations out. For my art I do not see why she should not. She can do it tter than any other nation, and with as little quest ning of her motives, though of course they will be imp ned just as our own nation's motives have been for hundred years all over the world.

I do not claim that Japan's motives would altruistic and altogether unselfish, but I do belie tha she is the only foreign influence, outside of the ritian missionaries, that can help China to a ble constitutional national life.

At any rate, we shall see what we shall see.

The Ghost at the German Table

By
CHARLOTTE TELLER

IT is quite true that I never had enough to eat while I was in Germany. Not that there was not enough on the table to satisfy any one's appetite. Not that there wasn't enough in the pantry, and in the shops. And the prices—with the exception of milk and butter—were no higher than here in New York.

But I never rose from the table with that sense of well-being that follows a care-free meal taken among friends. There was always a ghost at the table, one who looked on, hoping that every mouthful would be your last, prophesying that if you left your place at the table you would never get back to it again. Any one living in Germany during the war must give a place at the table to this ghost—to the English Starvation Plan.

In actual quantity, I think I ate more in Berlin than ever before in my life. As I was keeping house, I shared all the perplexities of the German housewife, from the problem of cooking one day a week without fat, to the making of mayonnaise without egg or oil. So I had little time to think of anything besides food.

To open the "War Cook-Book" and find in the introduction an appeal to patriotism—"England is trying to conquer the German people by hunger, but we shall fight to the end on this battlefield of the kitchen"; to open the woman's page of your paper and learn that "only if we change our habits of eating can we hold out to the time of victory"; to open your morning mail and find leaflets urging you to attend the new courses in thrifty cooking established in various parts of the city; to go to the Woman's Lyceum Club for a social evening, and have to hear an hour's talk on the benefit to soul and body of vegetarianism—all this leaves you little leisure to think of anything else, or even to follow the military campaigns on the war-map.

And the statistics! They were intended to allay anxiety. But to the man who never wants to think about his food except to criticize it if it is not all it should be, statistics are the last straw. We in the United States are much more used, because of our national habit of dyspepsia, to the discussion of albumen and carbohydrates and the rest. But for the German to have to study these things for the first time in order to learn on how little he can live and maintain his normal health when the day comes when there is little to be had—it is a grim lesson, and has its effect on the nerves.

BUT they are learning. Starvation has not yet set in. No one has yet been reduced to the necessity of eating his own words, unless it be the overzealous makers of "War Cook-Books." Within the first months of the war several cook-books appeared full of the most complicated advice about simplifying dishes. But before two months had passed, many of the ingredients called for by these recipes were no longer to be had. New cook-books appeared. Finally the women who had been responsible for them decided that it was not worth the effort. Since that time the women's magazines and the newspapers have supplemented the public lectures that are constantly being given on "war cooking."

All this is calculated to keep you reminded that the enemy is lying in wait, and that it is the desire of a government—if not of a people—to see the Germans acknowledge allegiance to King Hunger. So is the fact that many things looked to for aid at the outset have since disappeared.

There is oatmeal, for instance. None of it is to be had. What was on hand was commandeered for the horses, which needed it more than humans did. I was never particularly drawn to oatmeal as a breakfast cereal. But as soon as I found I could not get it, I felt that nothing could take its place.

I owe a great deal to the English Starvation Plan. I speak in all seriousness. I owe a new sense of what one needs and of what one wants, and of how little they have to do with each other. It gave me, too, the incentive to try unusual combinations, such as white beans cooked with prunes; cabbage and apples; and numberless old-fashioned dishes brought again into use to fill the place of modern and imported delicacies.

There was always plenty of humor in inviting your friends and giving them something which they had not yet thought of trying. And I never heard any serious complaints. Housewives were exasperated when they went marketing, but the petty troubles were swallowed up in the sense that this was war, although, in the way it affected the women and children, it resembled somewhat uncomfortably those wars of ancient times before war became a game played according to fixed rules. The situation has made great demands on the German good-humor; and not in vain. The Germans laugh genially over cartoons depicting a dairymaid imploring the family cow to give just a little more milk "for the sake of the Fatherland"; over the pathos of a vegetarian diet at the Zoo, made tragic, in the case of a family of tigers, by madame's fear that her lord will devour her if any one offers him another cabbage!

THE present situation, however, is not serious as far as actual danger of starvation goes, because the crops have been good. More acreage is under cultivation this year than ever before in the history of Germany—and that without the men to do the work! Moreover, every month since the middle of last year has seen an improvement in the organization and distribution of the food forces.

The appointment of a "Food Dictator" is to be looked on in that light. Statisticians had begun early keeping the printing presses busy with estimates on the proper apportionment of foods, and the proper prices to be paid for them. But the one element that statistics could not measure nor statute books control was the greed of the profit-seekers. One of the most interesting chapters in the psychology of war is the readiness with which the "upper classes" of all countries give up their lives in response to the appeal to patriotism, and the extreme unwillingness with which they give up their profits. It is said that the demand for peace in England will come from those same upper classes which gave their sons so freely as volunteers at the beginning of the war, but which will not tolerate a loss of their privileges nor a heavy tax on their incomes. And in Germany these very landowners, who feel genuine pride at the thought of having given four beloved sons to the Fatherland, are outraged at the thought of reducing the price (pork twenty pfennigs.

ONE of the difficulties in dealing with the G man food situation is the difference in rul and regulations between the different states of the e pire. There has, for instance, been no milk and itter problem for Bavaria and for some of the othe ates where pasture land is rich and sufficient for the ban population. But Prussia had supplied its wants efore the war only by importing from Denmark and H land to eke out its own supply, and is therefore now rced to make demands on Bavaria with which Bav ia is at times unwilling to comply. A "Dictator" ll be able to equalize the distribution and the price th ughout the empire. This means concentration of wer, and there has been some protest from those wl like our own States' Rights advocates, do not bel e in too much power in the hands of central auth ties. But it is the logical step if order is to be brou out of the chaos always present when profit is put ove the welfare of the people.

In the English and American newspapers hich arrive regularly in Berlin, I read of a great any "food riots"—a great many more than took lace. Those which do occur are much oftener due the unnecessary hardships involved in the meth s of distribution than to the lack of any particular ticle of food. If, for example, the policeman on duty fore a butter store knows that there is only enough atter there at half a pound apiece for fifty women, d he lets a hundred women stand two hours in tl rain when the doors are closed, the disappointed fi are likely to make it disagreeable for the gentlema For, had they known the situation, they could hav gone farther down the street and stood before a stor here there was more for sale. But, taking it all in al hese matters are better organized in Germany tha anywhere else in the world, and the desire for etter organization is nowhere else so prevalent.

No "dictator" is needed to deal with the r ilers who try to profit from the needs of the German ople during the war. Public opinion is quite adeq e to deal with them. One old woman asked for lf a pound of beef from a butcher in one of th pen markets near where we lived. He said there s no profit for him in selling so little, and she must th fore buy a pound. She said she could not afford t The bystanders, waiting their turn to be served, ur l th butcher to sell the half pound. He refused. here was a disturbance, and great excitement. So one went off for the police, who came and insist that the old woman be sold the amount of meat she ated. But that was not the end of it. His license to ll in the open market was taken from him.

The newspapers featured this story as a war g to all butchers. But the men at the top were do the same thing on a much larger and more da rous scale. And every one knew it. The "Dictat will really be appointed as the agent of public opi n to bring to justice those greater criminals wh still, because of their wealth and power, manage t lude control. On the day when public opinion nally learns how to reach the forces that bring on sta tion plans—and, finally, those which bring on wars then we shall have no more ghosts sitting at our tabl

The Family of the Republican Nominee

By ABBY GUNN BAKER

WITH the introduction of former Supreme Court Justice Charles E. Hughes to the country as a nominee for the Presidency, interest is felt in the kind of man he is at home with his family and what kind of a family he is. These are things about the Presidents and those who would be President of the United States which the public feels entitled to know. In the past few years as a people we have become fairly well acquainted with Mr. Woodrow Wilson and members of his interesting family. But the equally interesting Hughes household of six is by no means so well known.

It is quite a coincidence that both the men who are now making the race for the Presidency should be ministers' sons. As is well known, President Wilson's father, the Rev. Joseph R. Wilson, was a minister of the Presbyterian Church of the South, while Mr. Hughes, his opponent for the high office, is the son of a Baptist clergyman, the late Rev. David Charles Hughes of New York.

The day following the Republican nomination at Chicago was Sunday. As has been the custom of Mr. Hughes and his family, they started to go to their regular place of worship, Calvary Baptist Church. This is one of the most notable churches of the city. Although a down-town church it has the rather unusual record of a membership of more than two thousand, with a Sunday school of like number. The pastor of the church, Dr. Samuel H. Greene, is the dean among the ministers of all denominations in the city—having occupied his pulpit thirty-seven years. The church building is a large brick structure on the corner of Eighth and H Streets and is supplemented with a hundred thousand dollar Sunday school house, in which the industrial features of the church are carried on. The Sunday school maintains nine departments, including a Chinese Sunday school, Young Men's Christian Association, a branch for the Chinese women, and a kindergarten for the Chinese children. Work among the Italians is also supported, as well as a mission school on the east side of the city. A deaf-mute minister is employed who conducts regular services for the deaf-mute members, of whom there are forty or more. The church is remarkably missionary in spirit, supporting, and helping to support, a number of missionaries on the home and foreign fields, and maintaining a number of missionary organizations in the church. Its very active and popular women's missionary society is one of the largest in the Baptist denomination.

Mr. Hughes joined Calvary Church soon after coming to Washington. With his family he has attended the church services regularly, and they are identified with its activities, particularly Miss Helen, who not only is a teacher in the Sunday school and an earnest member of the Christian Endeavor Society, but also a splendid helper in other branches of the church work.

On the morning following Mr. Hughes's nomination the family started for Calvary Church as usual. Mrs. Hughes and their youngest daughter, little Miss Elizabeth, went in the electric runabout, which Mrs. Hughes herself drives. Mr. Hughes and Miss Catherine, the second daughter, both good pedestrians, walked to church, a distance of about a mile and a half. The latter had not gotten a block away from their home, however, before they were made to realize that they had come into sudden publicity. A respectful but increasing crowd followed them, and at almost every corner they confronted a camera leveled at them. Mrs. Hughes drove slowly, evidently planning to meet Mr. Hughes at the church door, but just as she was about to alight from her electric she found herself facing two lines of people under the surveillance of several policemen. She shrank back hastily, and then hurriedly went a little way up the street, where she waited until Mr. Hughes joined her.

BOTH Mr. and Mrs. Hughes were raised religiously. Mr. Hughes's father was a native of Wales—a Welsh Baptist pastor with the intense rigidity of principle which from the time of Cromwell has characterized the Nonconformist clergy of the British Isles and Europe. From his son's very infancy Rev. Mr. Hughes instilled in young Charles's mind a veneration and love for the truths of Christianity, and during his boyhood Charles made profession of his faith and united with his father's church. The gentle mother, who was an accomplished scholar, was of Scotch-English origin and more plastic in her temperament than the Welsh divine. She taught young Charles, who was their only child, until he was ready for the grammar grades, and it was she who laid the foundation of his splendid education, teaching him the power of self-control and inspiring in him a love for reading.

Mrs. Hughes's mother, Antoinette Smith, was a descendant from the Fox family of Connecticut, while her father, Walter Steuben Carter, was the eighth in descent from Elder William Brewster of the Mayflower. He was born in the old family home at Pleasant Valley, Conn. Soon after his marriage to Antoinette Smith he went to Milwaukee, Wis., where he established a large law practice, and where his daughter Antoinette, now Mrs. Hughes, was born, toward the close of the Civil War. Mrs. Carter died very soon after her daughter's birth.

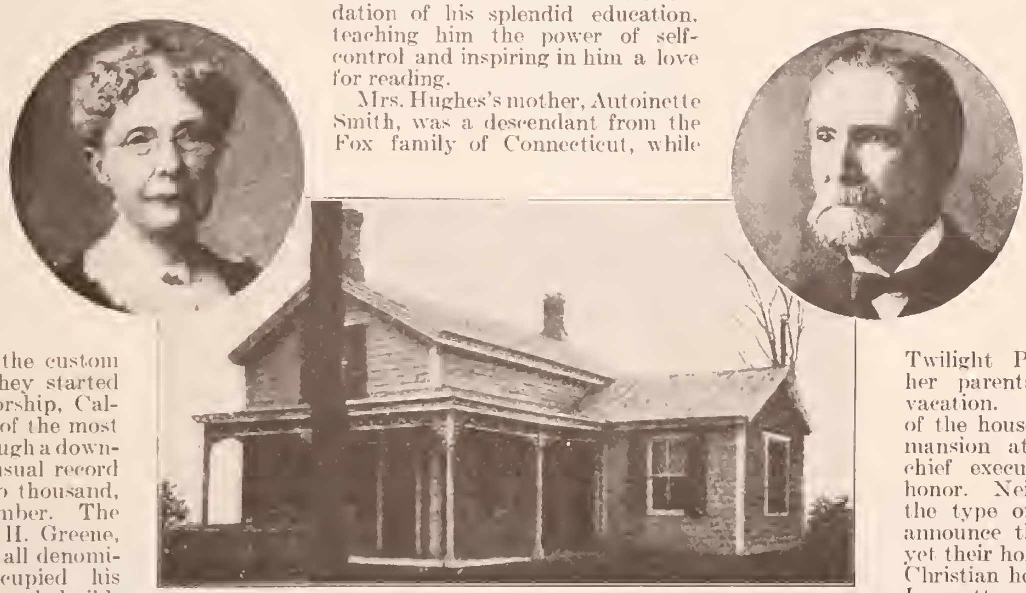
Mr. Carter, Mrs. Hughes's father, in many ways was a remarkable man. He was a philanthropist and a patron of music and art, but primarily he was a devoted Christian gentleman. It is said that during the time he practiced law in New York City he gave more than one hundred young lawyers their start in his own office. Perhaps the most notable of the students to whom he thus lent a helping hand was the young man who subsequently became his law partner, who married his daughter Antoinette, who went on the Supreme Court bench, and who is now making the race on the Republican ticket for the Presidency, Mr. Charles Evans Hughes.

The groom's father performed the ceremony that united Antoinette Carter and Charles Evans Hughes in wedlock, December 5, 1888. It was a quiet home wedding at Mr. Carter's Brooklyn residence, and took place at high noon. The bride wore her going-away gown. After their marriage they went over to New York City and began housekeeping. Mr. Hughes's law practice increased gradually and two years later their only son, Charles Evans Hughes the second, was born. While Mr. Hughes filled the chair of law at Cornell their daughter, Miss Helen, was born in Ithaca. Miss Catherine, who was named for her paternal grandmother, first saw the light of day at Twilight Park in August of 1900, while her parents were there on their summer vacation. Little Miss Elizabeth, the baby of the household, was born in the governor's mansion at Albany, the first child of a chief executive of the state to have that honor. Neither Mr. nor Mrs. Hughes is of the type of those who blow a trumpet to announce their religious belief and practice, yet their home has always been a distinctively Christian home in the best sense of the term. In matters of religion Mr. Hughes believes as he does in matters of politics—that every-day life and every-day work go infinitely farther than profession and talk. In his own denomination he has served, and still serves, on important church and missionary conferences and boards. When living in New York City he was a member of the Fifth Avenue Baptist church, where he established and was the first teacher of the class which became so widely known as the John Rockefeller Bible Class. Mrs. Hughes was also reared in a religious environment and is in verity the Scriptural type of a woman who looketh well to the ways of her household; and she has always been so lovely a mother that her children could well rise up and call her blessed! While they were young she devoted herself to them to the exclusion of almost everything else, but recently she has identified herself with a number of philanthropic and patriotic societies. She is particularly interested in welfare effort for working girls.

They say in Washington that the home life of the Hughes family emanates from the library rather than from the parlor. From their earliest childhood books have been the constant companions of the Hughes children. Mr. Hughes reads aloud with rare skill, and even when busiest with his professional duties found time to read to his growing young people, and to transmit to them the love for good reading which his mother had instilled in him. Their children's studies, occupations and recreations were their first consideration always. The oldest child, and their only son, Charles Evans, Jr., made an enviable record as a student. He was honor man at Brown and led his class at Harvard. Soon after his graduation he was married to Miss Marjory Bruce Stuart, daughter of Mr. Harry C. Stuart of New York.

Miss Helen Hughes, the nominee's eldest daughter, is a rare girl, blessed with a happy disposition which enables her to see the happy side in everything. Aside from her church work she is a member of the College Women's Club of Washington, and has also thrown her influence into several social betterment efforts. She is one of the board of managers of the Young Women's Christian Association.

Miss Catherine Hughes is in her halcyon teens, athletic, and plays basket-ball and tennis with enthusiasm. She has matriculated for Wellesley College. Little Miss Elizabeth is the autocrat of the household.



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Birthplace of Charles E. Hughes, at Glens Falls, N. Y., and his parents

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The Hughes family: Elizabeth, Mr. Hughes, Misses Catherine and Helen, Mrs. Hughes and Charles E., Jr.

A Week in the World's News

OUR INCOME GROWS. Income tax returns for the fiscal year which closed June 30 showed total collections from corporations and individuals of $124,867,430, of which the corporation tax yielded $56,909,941. Based upon the rate of taxation, these returns show that corporation profits in the year could not have been less than $5,690,994,178, while the personal incomes represented by the tax must have exceeded $6,795,748,850. With a new low record of failures for the first six months of 1916, 9,495 against 12,740 last year, we have reason to believe that the United States is measurably prosperous.

THE COURT OF PUBLICITY. Wife-beatings have increased in Kansas City, Mo. Fines and imprisonment having little effect, the police judge has ordered the revival of the pillory in order that the guilt of the condemned may be blazoned before the multitude. Maryland some time ago revived the whipping-post under similar provocation.

TO CHANGE PENSION BASIS. The Carnegie Foundation for the Advancement of Teaching has decided to abandon the plan under which it is now operating and to place its teachers' pensions on an insurance basis. The Teachers' Insurance Annuity Association is to be incorporated to do a pure insurance and annuity business, and teachers wishing to secure Carnegie pensions will be required to pay certain amounts as may be developed later. It has been found that the present practice of granting annuity to an old teacher after twenty-five or thirty years' service resulted in the lowering of salaries, which might otherwise have been raised, the teachers thus paying for their pensions involuntarily—as they will now do in part voluntarily.

LYNCHINGS DECREASE. Records kept by the Tuskegee Institute show that in the first six months of 1916 there were twenty-five lynchings in the United States as against thirty-four in the same period a year ago. Of the twenty-five victims, two were whites and twenty-three were negroes.

WHAT WILL THE POOR CONTRACTOR DO NOW? Public building contracts have always been held to be the legitimate prey of politicians and contractors who are willing to make money easily. The United States has its full quota of public-building scandals. Now comes Canada, but with less respect for the feelings of the public contractors, for in Winnipeg on June 29 Thomas Kelly, contractor for the erection of the parliament buildings in the province of Manitoba, was found guilty of defrauding the province of more than a million dollars.

FOR TRADE AFTER THE WAR. According to a special cable to the New York Times, the Hamburg American line is now building a vessel to be called the Bismarck, with a displacement of 56,000 tons, which will be the world's greatest steamer. In addition, this line is building two other vessels of large size. The North German Lloyd and the Hamburg South American lines are also reported to be constructing large vessels, two of 35,000 tons each for the New York traffic and several smaller ones for the South American trade. Altogether 55 vessels are under construction in German shipyards for merchant service.

IN HONOR OF ITS FOUNDER. The Brooklyn Central Young Men's Christian Association, which was started sixty years ago as the result of a gift by Frederick Marquand, is to perpetuate Mr. Marquand's name in a school for boys by which all the facilities of the building will be utilized to prepare boys for college, business, or along vocational and technical lines, combining with instruction an all-round training, to include athletics, public speaking, debating, glee club and orchestra work, and similar activities.

NEW CABINET IN CHINA. The state funeral of Ex-President Yuan Shi Kai was held in Peking June 28. In spite of the fact that all political elements are not yet in agreement, President Li Yuan Hung on June 30 announced the formation of a compromise cabinet, in which Tnan Chi Jui continues as premier, taking also the war portfolio. Japan has appointed Baron Hayashi, now ambassador to Italy, to succeed Eki Hioki as minister to China.

UNREST AMONG CANAL LABORERS. Something else may slip at Panama besides the earth. An announcement that the canal workers would be charged for the use of government quarters was considered at a mass meeting of metal trade workers in Panama on July 3, at which it was decided to ask an increase of ten per cent. of wages to offset the rental charges. A strike is a possibility.

TO PAY THE BILL. Those who have been wondering where Uncle Sam will get the money to pay for all the things he is buying for the army and the National Guard will be interested to know that the payment for the Panama Canal out of current revenues has left in the Treasury $240,000,000 of Panama Canal bonds, which can be sold at any time, and in addition to these the government has for sale about $200,000,000 in certificates of indebtedness.

THE GREAT BAY STATE. Massachusetts admits that it is the greatest state in the Union. In a recent compilation in the Boston Transcript, the claim was made that different cities in the state lead in the following industries: Brockton, men's shoes; Lynn, women's; Haverhill, slippers; Beverly, shoe machinery; Peabody, tanning sheepskins; Malden and Melrose, rubber boots and shoes; Holyoke, paper-making; Waltham, watch-making; Attleboro, jewelry and silverware; Leominster, combs and hairpins; Gloucester, fisheries; Lawrence, worsted goods; Plymouth and Ludlow, cordage. And in all of this the humble bean isn't mentioned.

MILLIONS FOR ROADS. Texas counties have issued or are about to issue a total of $10,000,000 in bonds for the construction of modern highways in the state.

COTTON ACREAGE INCREASE. The cotton acreage has increased this year from 32,107,000 acres to 35,994,000 acres and the Department of Agriculture estimates that the 1916 crop will be about 14,266,000 five-hundred-pound bales. The record crop was 16,134,930 bales in 1914.

LEFT HIND FEET IN THE TRENCHES. It is reported that on May 20 the steamship Cumberland passed through the Panama Canal with a cargo of 500 tons of rabbits dressed and fi en, consigned from Wellington to Live pol.

IMPORTANT NEWSPAPER CHANG It was announced on July 1 that Mr. Frank A. Munsey had purchase the New York Sun (morning and ev ing editions) and would combine w it the New York Press, already own by him. The new Sun is now appe ing daily, with the modern and gr ous announcement: "It shines for ll." May its skies be never overcast!

LIKE A WEATHER REPORT. is proposed at Calgary, Alberta, to ablish municipal golf links to absor the time that was formerly spent in sa ons. Alberta went dry at midnight Ju 30. Altoona, Wis., has opened a mur pal saloon to replace four saloons ced out of business. The profits fro the municipal saloon are to be us to build a city waterworks plant.

RE-ENTER THE COW AND THE I NK-BOOK. The City B ea of Charity and C rection of Denver de res that since prohi ion became effective o anuary 1 the people ave been drinking more ilk, there have been we men out of work han for many years, ar the number of familie sking relief has been ou 100 a month less han ever before.

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Negro troopers of the 11th U. S. Cavalry, and the scout Spillsbury, who were captured at Carrizal and taken by the Mexicans to Chihuahua City, where they were imprisoned until Carranza, on demand of President Wilson, ordered their release. They are here seen at the right end of the International Bridge at El Paso, rejoicing in their safe arrival.

NO MORE SISAL. ers of American binder ine will be interested the announcement by the Yucatan Sisal Co nission that sales al ady booked exceed the tal supply by 126,000 les, and that no more ders will be taken fo the present crop. The er ican twine and ope companies have ontracted for more han 1,000,000 bales, of ich 700,000 have een shipped since Janu y 1.

DUMA VOTES FOR COMPARATIVE PR BITION. In last k's Christian Herald we noted the reponderance of prohibition sentim in the Russian Duma. On June 3 the Duma passed a prohibition bill ich prohibits the sale of all drink cont ing more than one and one-half per ce of alcohol. The bill must still be p sed by the Council of the Empire and approved by the Czar.

DRIFTING TOWARD PEACE. W her the massing of American troops ar the continued arrival of detachments the Guard along the border brought ew light to General Carranza, or w her the efforts of various diplomats of in-American countries in the intere of peace were mainly responsible, is certain that the atmosphere o the Mexican controversy is decidedly c red and that the temperature of th discussion is very much below w it was a week ago. In reply to Sec ary Lansing's notes of June 20 an 25, General Carranza has sent one ery conciliatory in tone and it is bel ed that it will serve as a basis f an amicable adjustment. General Car nza says:

> This government is disposed now, as has always been, to seek an immediate solut of the two points which constitute th rue causes of conflict between the two cou ies. The American Government believes, onably, that the insecurity of its fronti s a source of difficulty; and the Mexican G rnment, on its part, believes that the s of American troops in Mexican territory, ide

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fro being a trespass on the sovereignty of Me o, is the immediate cause of the conflicts. The Mexican Government is willing to con ler in a quick and practical way, and pro pted by a spirit of concord, the remedies wh should be applied to the present siti ion.

. Lansing, on July 7, handed to M Arredondo a note expressing the A rican government's willingness to ne tiate "for an immediate solution of th matters of difference which have lor vexed both governments." The Ca anza government advised the Americ government on July 7 that a large ba of Villistas had virtually wiped out a C rranza force near Corralitos, and it wa feared that the band was crossing th desert in a northeasterly direction.

GHTING FOR HER CHILDREN. New Yo City is fighting a new epidemic of fantile paralysis. Up to July 6, 63 cases had been reported, 134 of wh h resulted fatally. The majority of th cases have been in poorer sections wh e rules of health and hygiene and re ations regarding cleanliness of bu ings and disposal of garbage have be disregarded. But the disease has no een confined in those sections. The St Board of Health and boards of he h of surrounding towns united with th Board of Health of New York in an or ized effort to prevent the further sp d of the disease. On July 5, Ne York City appropriated $80,000 to fig the epidemic. Many physicians ga up their vacations, and all the me cal and hospital equipment of the cit was concentrated in an effort to sta the progress of the epidemic. All ch ren under sixteen years of age were ba d from moving picture theaters; an Vacation Schools, Fresh Air Fund ex rsions and Sunday schools were pe itted to continue only under strict qu antine regulations. The epidemic ca d an exodus of children from New Yo, more than 60,000 having left the cit in the week after July 1. Cases ha appeared outside of Greater New Yo on Long Island, in Newark, N. J., an in Binghamton, N. Y. Authorities ag that the disease may be carried by th parties as well as transmitted di tly from one person to another. Th house fly is blamed for much of th spread of the disease, and experts be ve that dust harbors the germs. Th ughout New York there is, therefo an energetic campaign, under the au ority of the Health Department, ag st dirt, darkness and flies. Dr. C les F. Boldau of the Health Depa ment advised parents to take their ch ren out of town. He advised that ev y child have his own handkerchief, an that no common use be made of an article that could carry a germ. H warned against promiscuous kissing, an charged: "Above all things, keep yo children clean and keep them se rated from other children and pe le." Parents are urged to call a ph ician at the first sign of cold, of pa in any quarter, or weakness of an member.

BORNE BACK IN SING SING. Having been cle ed of all the charges preferred against hi by virtue of which he was temporarily su lanted as warden of Sing Sing Prison by D George W. Kirchwey of Columbia Law Sc ol, Thomas Mott Osborne returned to Si Sing as warden on July 16. It is underst d that Mr. Osborne will be given free rein to rry out his prison reform theories.

OTHER ITALIAN OFFENSIVE. In the latter pa of June the Italian volcanoes Vesuvius an Stromboli again broke into active erupti Vesuvius contented itself with its usual fir orks and cloud of ashes, but Stromboli ov lowed and threatened to overwhelm all of e villages on the little island of which it is e major part. The fleeing citizens were re ed by ships sent from Messina. There al have been several more or less severe ea quake shocks throughout Italy.

MILLION DOLLARS FOR ZION. When th convention of American Zionists closed in iladelphia July 5, it was announced that M Joseph Fels had promised to contribute a n not exceeding a million dollars to found a gle tax colony in Palestine in connection wi the Zion commonwealth.

CLE SAM BUYS A RAILROAD. It was an unced on July 5 that the United States ha made the final payment of $1,000,000 in e purchase of the Alaskan Northern Railro . The total purchase price was $1,500,000,

Continued on page 863

The War in Europe

By ANTHONY ARNOUX

European journalist of many years' standing; military critic; staff writer of the Paris Daily Mail and Le Temps; contributor to l'Indèpendance Belge

ON Saturday, July 1, at about one in the afternoon, after an hour and a half of concentrated artillery bombardment of the German trenches on the line in Picardy running south from Hebuterne to Foucaucourt, the Allies, under the supreme command of General Foch, began a general assault of said German trenches.

General Foch, the commander of this movement, is, in the opinion of most of those competent to judge, the greatest military leader so far produced by the war among the Allies, and as a strategist is considered to be almost a genius. It has been this general's fate to be in command heretofore in the most difficult situations—the defense of Ypres, the French offensive in Champagne last year, and so forth—and while in some cases, owing to their numerical inferiority, or other good military reasons, the troops under him have failed to accomplish the objects of his strategy, yet in no case has General Foch been obliged to submit to more than a check in his projected movements, and never to a well-defined defeat.

The scene of the present offensive—if it really be an offensive and not, as some good judges for sound reasons think, a feint in force for the purpose of laying the foundations for a real offensive at the more vital portion of the battle line, the German right wing confronting the Allies' left from Arras to the sea—is on what is called the Picardy front. The line of this front prior to last Saturday began at Hebuterne and thence ran slightly southeast through Hamel to Becondel, two miles due east of Albert, thence accentuating its southeasterly direction through Suzanne and Cappy, between which two places it crossed the river Somme, and ran from the last-named place in the same general direction to Roye.

This whole line is about twenty-seven miles in length. Both British and French troops took part in the movement, the British troops occupying the northern portion of the front (from Hebuterne south to a point about three miles north of Suzanne) a distance of fifteen miles; the French the southern twelve miles. The assault was made simultaneously by the French and British troops, but for the sake of clearness it is perhaps best to narrate the story of the achievements of these troops separately.

On their portion of the line the British attacked the whole length with great violence, and in their first rush succeeded in carrying completely the German first line trenches and capturing some 4,000 prisoners, besides considerable artillery; and so successful was this rush that by Sunday night they had established themselves on a line directly east of the old line, beginning at Gommecourt, one mile northeast from Hebuterne, and running about the same distance east of the old line, southeasterly through Tous Vents Farms and Serre to Beaucourt, northeast of Hamel, and on the Ancre River, a total north-and-south distance of about four and a half miles.

South of the Ancre, however, the line of the new positions curves westwardly, running from Beaucourt to Thiepval, which place is less than half a mile to the east of the old line, whence the new line runs in a curve steadily growing more accentuated to the east through Contalmaison to Montauban, the point where the British made their greatest gain to the east, four miles. After leaving Montauban, the new line turns sharply and runs almost directly to the west for a trifle over two miles until it reaches the village of Mametz, whence it turns directly to the south again and so continues for a mile and a half, when it begins to curve to the east again and continues until it reaches the point where the right wing of the British takes contact with the left wing of the French at a point on the road leading from Suzanne to Mancourt, just under a mile to the south of the last-named place, and about two miles from the original battle line.

All the places between the original battle line and this new line were not taken in the first rush; some, like La Boisselle, Beaucourt and Ovilers, being surrounded only, and after the British attained the new line they turned to the work of completely conquering the intervening territory, thus consolidating and securing their new lines. This operation occupied Monday and Tuesday, though one place, La Boisselle, was not completely in British hands until Wednesday afternoon, its garrison putting up an unusually stiff defense, preferring to die rather than surrender.

In the meantime, the Germans began heavy counter-attacks from the east, particularly on the British newly acquired positions at Thiepval, Montauban and Mametz, and the repelling of these counter-attacks occupied the British so thoroughly the remainder of the period under consideration that no further advances of moment were made by them, and July 6 found them occupying substantially the line above outlined. In this latter fighting, however, the British took 2,000 additional prisoners, but the Germans in their counter-attacks also captured about a thousand British. In the middle of the week the weather changed, and the later fighting was in a torrential downpour which interfered with the troop movements.

The French advance was split by the river Somme into two divisions, one covering the front north of that stream from the end of the British line south to the river, a frontal distance of about five miles, and the other a distance to the south from the Somme of about seven miles. The French, north of the river, were very successful at first, and continued their success, though not progressing as rapidly to the eastward, in the subsequent days. Their first rush carried them through Curlu, and later, after a very hard fight in the stone quarries north of Curlu, they captured the German trenches as far north as the Maricourt-Clery road; still later improving their position by taking the village of Hem to the east, and at the same time moving sufficiently to the westward to take contact with the end of the British right wing, which had not moved forward as rapidly and was, therefore, still to the west, that is, to the rear of them. After Hem was captured, Clery soon followed, but the German defensive stiffened, and though the French have moved eastward their progress was slow and difficult. North of the Somme the French have reached a point about two and a half miles from Peronne, an important railroad center, which place is their primary objective.

South of the river the French did equally well; nowhere at first were the Germans able to resist their strong and impetuous advance. First, Frise, Dompierre and Bocolincourt changed hands; then Buscourt, then Deuillieres on the southern bank of the Somme was taken, while farther south Herbecourt and Flaucourt changed masters, these two after very hard fighting. Still farther south, Assevilliers, and then Barlieux, directly east, and Belloy-au-Santerre fell into their power. At Belloy, the Germans made a fierce counter-attack and recaptured the village, but held it only for a few hours, when they were again driven out and the French movement to the east resumed. Still farther south the hardest fighting during the French advance took place around Estrees, where for three days the rival forces wrestled for the possession of the hamlet in hand-to-hand combats. South of the Somme the French advanced positions are as near to Peronne as they are in the north, and a desperate struggle for the possession of this town seems certain in the next day or two.

The French have altogether captured in their advance about eleven thousand prisoners and taken a very considerable quantity of artillery. The results of this Anglo-French movement cannot yet be forecasted, the movement not having yet sufficiently developed.

THE activity on the other portions of the western battle line did not prevent very hard fighting on the northern front of Verdun during the week. This fighting, as far as the infantry part of it is concerned, centered almost altogether around Fort Thiaumont. This fort, during the whole of the past week, has changed hands almost daily. Four times the French drove the Germans out, and five times the Germans, returning to the charge, ejected the French. At the moment, this mass of tangled ruins is in German possession; but it can be imagined in such bitter fighting how heavy the losses have been on both sides.

On Froid Terre ridge adjacent to this fort there has also been hard fighting, really part and parcel of that at the fort itself. Who holds at the moment the Damloup battery farther east cannot be said, as both sides claim it. On the rest of the Verdun fronts there have been only very minor infantry actions without particular results. The artillery activity, however, has been great on both the north and west fronts.

THE Austro-Italian campaign presents little of interest in the events of the past week. The Austrians have entrenched themselves solidly on the southern (Italian) slopes of the mountains forming the frontier, and there are receiving and generally repelling the successive assaults which the Italians are delivering, and at some points the Italians are making some progress.

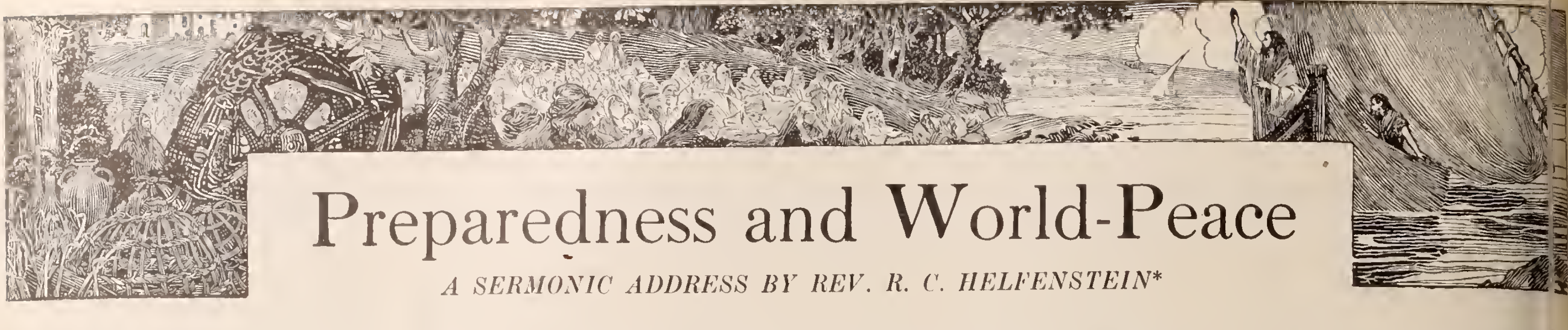
On the Isonzo River front east of Monfalcone an Italian attack succeeded in capturing Austrian trenches extending over about a mile of front, taking prisoner some six or seven hundred Austrians, and capturing several cannon.

The northern border of Greece shows no particular change, both sides seeming willing to preserve the status quo indefinitely.

Continued on page 863

Submarine Reaches Baltimore

LEAVING Bremerhaven, Germany, on June 23, the new German merchant submarine Deutschland entered the Virginia Capes at 1.45 A.M. July 9. The Deutschland crossed the North Sea, skirted the British Isles, and laid a direct course across the Atlantic, avoiding the regular steamer lanes. Several merchant steamers and one British cruiser were sighted; but the Deutschland avoided detection in each case by submerging. The submarine has a surface speed of thirteen to fourteen knots, greater than the average regular merchantman, and can submerge in two minutes, when running at full speed. She carried a cargo of about 1,000 tons, of which 100 tons was dyestuffs, and brought mail for the German Embassy. It was reported that she brought a personal letter from the Kaiser to President Wilson. The Deutschland is operated by the Ocean Navigation Company, the North German Lloyd being American agents, and is probably the pioneer of a regular submarine merchant service which will be maintained between American and German ports until peace is declared. Simon Lake, the American inventor of the even-keel submarine, declares that commercial submarine operation would be feasible and profitable even in times of peace. English opinion frankly questioned the possibility of a commercial submarine reaching this country, and the British and French naval vessels patrolling waters off American ports maintained a close watch, but the submarine has arrived, and, by all the evidence at hand, will without doubt depart again. The Deutschland carried no guns, for offense nor defense, and carried no torpedoes. Under the ruling of the State Department in the case of Allied vessels, this condition would permit her entry into our ports as a peaceful merchantman, if she carries proper papers, manifests and clearances. The Captain of the vessel, Paul Koenig, has denied that he brought any communication for President Wilson. The Deutschland covered 3,800 miles on her epoch making trip.



Preparedness and World-Peace

*A SERMONIC ADDRESS BY REV. R. C. HELFENSTEIN**

TEXT James 4:1. "Whence come wars and whence come fightings among you?"

SIXTEEN months ago we had heard and read so much about the horrors of modern warfare, as it has been waging across the ocean, that as a unit our nation was disgusted with the nations gone mad in war. Our Chief Executive sent out nation-wide appeals for prayer in behalf of world-peace. Scarcely a voice was raised in behalf of "preparedness," except an occasional muttering by the manufacturers of munitions of war, and by capitalists whose coffers would be filled by an extensive "preparedness" program. Then the jingo editors gave their sensational echoings of the same.

But the mood of the people has changed. Public opinion is being swept off its feet by this hurricane of "preparedness" agitation. Army and navy officers aspiring for the promotion which war alone can give them; munition manufacturers, greedy for the profit from the large sales which only war can make possible; self-seeking politicians hunting a winning plank for their party platform, have been running up and down the country calling "To arms! To arms! our nation must prepare for war!"

MANY have been intoxicated with the childish delusion that "preparedness" enhances a nation's glory. But thank God, this untimely agitation has not swept all our people off their feet. Many of the really big minds of our nation stand foursquare in protest against this hysteria for extensive "preparedness." David Starr Jordan of Leland Stanford University, President Faunce of Brown, Doctors Fitch and Jefferson of New York City, Professor Rauschenbusch of Rochester, among the leading educators of our nation, and thousands of other men of prominence in the educational world recognize the fallacy of the "preparedness" craze. Occasionally a university president or professor may be casting his influence with the "preparedness" movement for political reasons, or it may be from the pressure of personal convictions; but neither motive argues the validity of their position. If public opinion would but seek the calm waters of meditation, reflection and unbiased investigation long enough to analyze the nature of this "preparedness" mania, it would find that the whole thing is a piece of political quackery. Politicians are anxious to know whether or not the people of the United States favor an extensive "preparedness" for war. These public demonstrations, "preparedness" parades and all the rest are but the clever hand of politicians taking the pulse of public opinion on the question of "preparedness," that they may know whether or not it will be a winning plank for their party platform. God forbid that such politicians shall have their way. Our nation, pray God, must not be caught in the whirlpool of fatality in which Europe has fallen, namely—extensive "preparedness." Any political party which would jeopardize our nation's peace simply to insure itself leadership is un-American. This is a time when men should rise above party prejudices and stand together for America.

Partisanship is not patriotism—it is ofttimes a foe to true patriotism. A time like this calls for men to put the nation's good above the party's ambitions, to stand for the nation's welfare above everything else. Our nation's greatest danger lies not at the seat of any foreign power, but right here in our midst, right here in America. We need "preparedness" against the foes from within more than we need it against Japan, Germany or any other foreign power. The war devils are not all abroad. Many of them are within our own borders. We need to be fortified against the subtle attacks of the munition manufacturers, munition stockholders, and combines, which for selfish gain would crucify our national security and peace. We need to be prepared to meet the attacks of the political aspirants who put their petty schemes for party strength above the common good and the national welfare. We need "preparedness" against those restless spirits among us who are ill at ease unless in the throes of excitement.

WHAT does this "preparedness" agitation as expressed by the numerous parades mean? It is not purely an expression of the people's patriotism. Those who have financial interests in war and preparation for war are at the bottom of the movement, and the polticians follow a close second. Then the misguided public, out of pure motives, seeking to express their patriotic fervor, fall in line, and the parades move on. But they who say it shows a lack of patriotism on the part of those who refuse to enter or promote these parade demonstrations are wrong. It is a shallow type of patriotism that has to manifest itself in the hurrah line of a parade. It is an unstable sort of patriotism that is brought to life or self-expression by the sight of glittering uniforms and the sound of fife and drum. Such is but superficial emotionalism. Out of sincere patriotism many men refuse to take part in these "preparedness" parades, for they do not approve of such measures. A more patriotic man could not be found than President Arthur Twining Hadley of Yale University, but he set his foot down on the proposition of the Yale students taking part in the absolutely meaningless "preparedness" parade of nearly 200,000 men in New York City a few weeks ago.

MANY people who are talking "preparedness" do not have any conception as to what limit such "preparedness" should go. They really do not know what they want "preparedness" for. They ridicule the peace propagandists as wanting "peace at any price." But the foremost peace advocates are no more "peace at any price" men than are the "preparedness" agitators. There is no such thing as a peace-at-any-price movement in the United States. What the peace advocates maintain and what every follower of the Prince of Peace should adhere to is the principle of promoting peace rather than war. They believe that ways and means can be devised among the nations whereby international disputes can be settled by arbitration councils, world courts, conciliation congresses, and so forth. The peace advocates believe in "preparedness" to preserve life rather than to destroy it. They believe in a "preparedness" for peace rather than a "preparedness" for war. They believe with General Sherman that "the only legitimate purpose of war is the effecting of a more perfect peace." They believe that war stands condemned before the bar of modern opinion. They believe that our nation has already been maintaining a reasonable "preparedness," and that this wild clamor for more extensive "preparedness" is absolutely unwarranted. If we have been spending an average of three hundred million dollars a year since 1886 for military purposes, we ought to have something to show for it. We need a "preparedness" for efficiency more than we do for more armament. We need to investigate how this vast sum of money has been and is being spent, instead of making larger appropriations to be squandered. The "preparedness" leaders are asking Congress for an appropriation of one billion dollars for increased armament, quite oblivious of the fact that it is war and preparation for war that ties the heavy burdens of taxation about the people's necks—burdens grievous to be borne.

It is just such "preparedness" agitation as has been sweeping public opinion off its feet that may push our nation into the hell of war. The psychology of war is a treacherous thing. Let Europe speak to America tonight—let the stricken millions in Albania, Armenia, Poland and Belgium, innocent countries that did not want war, but its ravages were thrust upon them—let them speak to America tonight. Let Germany, France, England, Russia, Italy, and the other nations that of their own free will and accord entered the war, let them speak to America tonight, and they would cry, "America, don't prepare yourself for such a hell as we are in. Keep your peace! Keep your peace!" What would Europe not give for our peace tonight? The war has been waging now for twenty-two months. The losses to date, we are told, amount to $35,000,000,000 in money and the lives of 2,950,000 of the choice men of Europe; and yet those nations are farther from agreement today than they have been at any time since war was declared.

AMERICANS have lost their power of imagination, else they would not fall in with the "preparedness" propaganda. If we make it plain to the world that we are going to prepare in an extensive way for war, we will get war. And if we do, it will be the fault of our greedy capitalists, who have been getting rich off Europe's suicide. Canada at first sent 75,000 of her sons to help her mother country—later she sent 75,000 more, and again 75,000 more, and 75,000 more are getting in readiness to go. Do we have 200,000 American sons to offer up on the altar of war? Not unless America's honor is at stake. But not a single American son do we have to offer on the altar of war, simply to protect the commercial interests of greedy capitalists. The people who clamor the loudest for preparedness in the name of patriotism are not those who would be the first to enlist if such "preparedness" should precipitate us into war. Others w do the fighting. If it were understood that the co ge presidents and professors, the jingo editors and ty politicians who cry out for greater "prepared s" would be put in the first line of battle, many of em would change their attitude. It is an easy thi to talk about the power of patriotism in inspiring en to favor extensive "preparedness," when one, be use of age or profession, knows he will not be subject t he dangers his program imposes.

THE annual cost of militarism in the United S tes is estimated at about five hundred million do rs. Certainly we have a reasonable "preparedness already. Why are the "preparedness" leagues c ng for more? Some say to protect ourselves from a invasion by Japan, by Germany, or by England. ut they are reckoning without their host. Europe i ck of war. Her experience is conclusive refutation he fallacy of the argument that "preparation for wa revents war." The nations of Europe were never ter prepared for war than in August, 1914; and in ad of that "preparedness" insuring her peace, it is co ng her life. The New York Independent quotes the timate of Professor Richet of the University of is, which puts the daily cost of the present war as 9,750,000. Add to this the loss of the labor power he 20,000,000 soldiers at the low figure of $3 each a y, and the cost of Europe's war is seen to be n ly $110,000,000 every day. Enough money is spent ch day in the war to buy a $2,000 home for each of 5 00 families. Such a waste of money in human slau ter is sin, and high heaven holds the nations as g lty of murder and of robbery, for society is being ro ed of that amount of money every day.

This whole matter of war is wrong. Americ an best fill her mission in the world by seeking to ad the warring nations back again into the paths of p ce. Statistics show that for every dollar England sp nds for educating her youth, she spends $4.25 for mi arism. Germany spends $2.57 for militarism to ery dollar for education, France, $4.80 and Russi 12 for militarism to every dollar spent for educat nal purposes; whereas the United States spends $1. for militarism to every dollar for education. En gh money is spent every year in target practice b our navy and army in learning how to kill their fellow en, to educate every worthy young man and woman i he United States who aspires to an education, b is deprived of the privilege on account of financial c ditions. The cost of a dreadnought equals more tha he cost of all the buildings belonging to the Univers of Illinois. The cost of firing a single broadside fr a dreadnought is $20,000. Three such broadsides, ed in five minutes of experimenting, would equal $1 00 more than the city of Urbana, Ohio, has allowe for educational purposes in all its public schools for ext year. The Christian world has been responding t he need of the poverty-stricken of Armenia, Po nd, Albania, and Belgium, in giving a few million d ars a year to buy them bread; but two of the natio at war sink enough money in a single battle to pr de for the helpless in Europe for ten years' time, b les offering up the lives of more than 8,000 men—ar for what? No one knows. Nations are fighting, rtgaging their future, piling up war debts that will ish the spirit of posterity, if there will be any post ty. The earth is being turned into a veritable hell y der in Europe, and what for? Is it possible that ou nation wants to prepare for such a hell as this? od forbid!

I BELIEVE our nation had a thousand times ter make an appropriation for a billion dollars t relieve the suffering millions in Europe today, th to spend a billion dollars in preparation for hu an destruction. I believe America had a thousand es better spend a billion dollars in seeking to pro te peace, than to spend it in seeking to prepare for ar. Suppose we spend a billion dollars in building b leships that are superior to any owned by Engla or Germany. Those countries would not rest until ey had built ships just a little superior to ours, nd equipped them with guns that would carry just a tle farther than ours, and so the game would con ue indefinitely. As long as preparedness for war in vogue, no nation is going to rest until it outdoe he others in efficiency of armament, and hence ther ill be no rest. Wars and rumors of wars cannot cea so long as nations follow the damnable policy of prep ng for war to preserve peace.

The time has passed when family feuds were se ed by the use of implements of death. The tim has

Continued on page 860

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* Pastor, First Christian Church, Urbana, Ill.

Daily Meditation

FOR EVERY DAY IN THE YEAR. LED BY

J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON SEDGWICK COOPER

Getting Out the Wings

SUNDAY, July 23. Isa. 40:31. "*They shall mount up with wings.*" "My religious organs have been ailing for a while past. I have lain a sheer hulk in consequence. But I got out m wings, and have taken a change of air!" That is ıst it, we forget or neglect our wings. We travel al g our roads as mere pedestrians, and we are sorely ovcome, for the hostility of our circumstances w ries us to the dust. Or we are engaged upon soe exacting ministry which imprisons us in our paicular place. Or maybe we are shut up in a chambe of sickness, either as the patient or in service upn the patient. In a hundred different ways we ca be cribbed, cabined, and confined, and our religous organs are in danger of becoming sickly, and of lo ıg their brightness both in mood and discernment.

nd all the time those wings are waiting! And if w vould, we could soar into larger regions in an ampl air. In one of his most powerful poems Browning acresses an angel as "thou bird of God!" And sly we are entitled to use the phrase of the soul. Pıaps we have held too much the conception of th pilgrims, and even in our thinking we may have kt too close to the road. We are not only pilgrims othe night; quite as truly we are the birds of God, eowed with power to mount up with wings as eaes, to respond to the upward calling, and to bıthe the lofty air of the heavenlies in Christ Jesus. B we forget our wings!

ven the finest pilgrims are those who remember th they are also birds. The crusaders, who wage th noblest conflicts along the road, are just those who gout their wings and soar for a change of air. The mı who takes occasional flights to the New Jerusalem is more efficient laborer in the old Jerusalem.

nd how do we put on the wings? "They that wt upon the Lord . . . shall mount up with wings!" h this realm communion is ascension. When we tı our hearts unto the Lord the power of wing is os, and we can rise from our little prisons, or from o tiresome road, into the high heaven of spiritual re and vision. In the Christian life rising is resting. Wen we have been on the wing we shall be able to wk and not faint. And those wings are waiting fous! But how we do forget them! J. H. J.

The Riches of Jesus' Shepherd-love

MONDAY, July 24. Zech. 11:1-14. "*They weighed for my hire thirty pieces of silver.*" Five h dred years before Judas sold the true Shepherd for tlty pieces of silver—the price of a slave—that scene h been enacted in the streets of Jerusalem, freshly rin from its ruins. Here is prophecy in action. T Holy Spirit often led the prophets to embody in stking deeds their conceptions of the future. When Zhariah acted thus the land was full of violence, a he felt called to assume a shepherd care for the pple. Two staves were in his hand: the one a club toeat back the beasts of prey, the other a crook to eicate any sheep that might be entangled in pit or tlket. The one was called Beauty or Grace; the oer Bands or Union. These were the rod and staff owhich David sang in earlier days.

inally, the prophet challenged the people to appise his services, and to estimate them according tctheir money value. He may have done this in tl temple, as he faced those who held priestly office, tlugh they lacked the priestly heart. Contemptuoly, they weighed out to him thirty pieces of silver, amuch as to say that his services were as worthless a hose of some poor menial employed in the lowest lbr. As we read the story, we see our Lord, who cae from the Father's bosom to gather the flock oIsrael. With his staff of Grace and his crook of Le he would have saved them, but they would have ne of him, and became the flock of slaughter. Let utake heed that we fall not under that same condination by despising the riches of his shepherdle, extended to our fickle and wayward hearts.

F. B. M.

The Sovereignty of Manhood

UESDAY, July 25. John 19:5. "*Behold the Man!*" The title that Pilate gave to Jesus on h way to the cross has been made by history a sereign definition of the Son of God. If proof were nessary of the belief of the Almighty, it would be enough to remember that He gave to Christ the title "the Son of Man."

It has been said that if Jesus Christ had never performed on earth any miracles to convince people of his divinity, those who had the inestimable privilege of being once in his presence would have been convinced, as Nathanael was, of his right to reign over men's hearts.

In a beautiful figure, Emerson pictured the high dignity and force of great manhood: "O Iole! How did you know that Hercules was a god?" "Because," answered Iole, "I was content the moment my eyes fell upon him. When I beheld Theseus, I desired that I might see him offer battle, or at least guide his horses in the chariot race; but Hercules did not wait for a contest; he conquered where he stood, or walked, or sat, or whatever thing he did."

Jesus conquered by the transcendent greatness of his being. None have ever yet been capable of perfectly representing his character, which shines by its own light across the ages. He was appointed by Almighty God to stand for an eternal fact — the sovereignty of manhood, and the imperishable value of the human soul. Wherever life has burned low, and distrust of the high mission of humanity has crept in, the fresh return to Jesus has brought again into balance the thought of the race. Of all meditations, one is supreme. In the words of Thomas à Kempis —addressed to his Saviour—"It is Thee! It is Thee!" C. S. C.

The Breaking of Hard Hearts

WEDNESDAY, July 26. Zech. 12:1-14. "*They shall look on me whom they pierced.*" This vision apparently refers to a time yet future, when the Hebrew race shall be restored to the land of their fathers, and Gentile nations shall be gathered in battle against them. The Lord's words to Caiaphas will then be fulfilled: "Ye shall see the Son of Man sitting at the right hand of power and coming in the clouds of heaven." "Behold, He cometh with clouds, and every eye shall see him, and they which pierced him, and all the tribes of the earth shall mourn over him. Even so, Amen." But whilst this is the prophetic aspect of these remarkable words, is there not a personal application? It is the aspect of the suffering Christ which elicits tears of genuine repentance. "They shall look on Him whom they have pierced and mourn," writes the beloved apostle, who, standing beside the cross, saw the soldier pierce his side, so that the blood and water of a broken heart poured forth. This is the fact which the Spirit of God makes use of for the breaking of hard hearts. They are broken on the broken heart of Jesus.

There are two kinds of sorrow—the one to death, the other to life. The first is caused by the penalty of wrong-doing, and is largely selfish; the second considers the Person against whom the wrong has been done, and bitterly judges the baseness of sin by the thought of the shame and sorrow brought to the heart of Jesus. The deepest penitence comes after we have known the Saviour. The eyes that first look to him for salvation may be tearless, but they will not long remain so. Perhaps we may say that there is a difference between repentance and penitence. The one is of the will, the other of the heart. To repent is the definite act of a moment, when we turn from sin to God: but penitence will be our companion to the gates of day. F. B. M.

God Wants Our Whole Life—Not a Part

THURSDAY, July 27. Ps. 139:7. "*Whither shall I go from thy Spirit? or whither shall I flee from thy presence?*" Some years ago, I visited some people belonging to a singular sect in a Western state, who refused to have organ music in their home or in their church, since this, to their minds, introduced a secular element into religion. A man of our acquaintance is the most punctilious person imaginable regarding what any one should or should not do in a church; but there seems to be little or no reverence left for the business office and the persons he meets in the outside world. All this clear-cut division between the sacred and the secular seems to be annihilated by the word of the psalmist, that the Spirit of God is all-pervading, and it is impossible to escape it wherever we are, whatever we do.

In the words of the seer who saw in vision splendid the new City of God from Patmos: "I beheld no temple therein." When we come to appreciate that the Spirit of God is not shut up in our particular church, or in any temple made with hands; when we come more fully into the light of Jesus' saying that "God is a Spirit, and they that worship him must worship him in spirit and in truth," then his presence will be in every place, and every day will be God's day.

Why should we call our moral duties mere morality, distinguishing them from our spiritual exercises? Is not my morality a part of my spiritual growth, and is it not an attempt to flee from God's presence to build such walls between my integrity and my religion? The Bible erects no such walls. It claims *all* the life for God. All work is his work. All real joy is his joy. My aspirations and ideals are prayers. My hopes are faith. My duties are worship of the most impressive kind. I would write God's name on the commonplace things of life. If God is in my life at all, is he not in every part of it? C. S. C.

All Need the Cleansing Fountain

FRIDAY, July 28. Zech. 13:1-6. "*There shall be a fountain opened for sin and for uncleanness.*" The hymn reminds us that "the dying thief rejoiced to see that fountain in his day"; but the singer goes on to confess that he who had spent an apparently blameless life needed the same cleansing. We all need it, day by day, as we walk in the light, even as God is light; and as the illuminating ray falls on our hearts, we have to betake ourselves to the cleansing typified by the flowing fountain of the prophet's vision. It sprang up from the pierced heart of Christ and has been flowing ever since. "Blessed are they that wash their robes, that they may have a right to the tree of life, and enter in through the gates."

And when that cleansing by the water and blood is thoroughly effected, then, as here, the old idols we once worshiped cease to charm. Their very names are forgotten and cease to inspire, and the prophets and unclean spirit pass out of the horizon of the soul. We are constrained by the love of Christ, and take him to be, not Priest alone, but Prophet. He unveils to us the mysteries of God, and becomes our sole Teacher, Leader, and Guide. The passion of the regenerated nation would become so intense that the prophets would fear to own their profession, and would prefer to class themselves as plowmen or slaves. When shall we learn that lesson? When shall we be so occupied with Jesus that all other voices shall cease to charm? F. B. M.

The Soul's Song of Victory

SATURDAY, July 29. Ps. 90:9, 14. "*We spend our years as a tale that is told. O satisfy us early with thy mercy.*" Moses, the first hymnist of Israel, has completed his wonderful career. As he reviews his life, he sees the eastern mountains purpled with the splendor of God's guidance, power, wisdom and blessing, while the western hills are resplendent with coming glories, beckoning the weary, aged desert traveler to the refuge of rest,

Where everlasting spring abides,
And never withering flowers.

Moses' song has been sung around the dying beds of millions for thirty-five hundred years, and read as appropriate words at the final services over departed loved ones. This psalm is a balm to the wounded heart, a comfort to the sorrowing, a solace to the aged, a hope for the sinful, a cheer for the dying. It encourages wisdom, faithful toil, true devotion; it calls on God for mercy, for holiness and guidance. It gives a thrilling picture of the brevity of the present and the everlastingness of the future. It recognizes that he who attends to the creation and continuance of the universe will not forget his human children. Moses no doubt had visions of the coming Messiah, whose beauty of holiness and merciful loving-kindness he invoked in this psalm. "He endured as seeing Him who is invisible." "And he esteemed the reproach of Christ greater riches than the treasures of Egypt." He knew our Lord would assume all our liabilities, and become the head of the firm of "God and Humanity," that we might become joint heirs with him to his unsearchable riches.

The new hymn of immortals in glory is the "song of Moses and the Lamb," uniting the Old and New Testament heroes in one glorious anthem of redemption. On Sinai Moses cried: "Show me thy glory." On Nebo his prayer was fully answered, when angels bore him to the dwelling-place of the Almighty.

E. W. C.

Our Editorial Forum

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Christians and War

WAR is the great moral problem of the world. Next to the divine message of salvation for man, there is no subject so vital to the welfare of the human race, and certainly none to which the Bible Christian should give more earnest consideration, than the teaching of human brotherhood and universal peace.

We are frequently asked to define what we regard as the attitude of the Bible Christian on war. God has implanted in the heart of man a courage and in his limbs a strength to enable him to defend himself against savage and destructive forces that cannot be restrained by reason or by love. He has given him also a conscience to discern right from wrong, good from evil. His own Son, the Prince of Peace, has taught us that all men are brothers. Nations, too, are endowed with consciences to bear on the moral problems that are involved in international relations, and the operation of the national conscience is an important step in the education of the world.

War has held dominion since the beginning of history. It is the ultimate visible expression of the power of evil; the will of the "prince of this world," who has grasped universal dominion, and of whom Christ spoke: "Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me." (John 14: 30.)

It is a sad commentary on the grasp war has on the world that all history should be chiefly devoted to the records of innumerable wars and the frightful cruelty and suffering they have involved. How the early church regarded them in apostolic days may be gathered from the condemnation of war found in the fourth chapter of the Epistle of James. Wars, according to the Christian Fathers, were of the devil, not of God, and assuredly not of Christ; for he had said: "If my kingdom were of this world, then would my servants fight: but now is my kingdom not from hence." The Christian, owning allegiance to a heavenly kingdom, and having a heavenly citizenship, was bound therefore by the example and teachings of the Master to oppose war and to use conciliation. This is the attitude of the Bible Christian today. But in this age he recognizes that it is impossible to realize world-peace in the perfect and abiding sense. There are worldly authorities to be recognized and to whom obedience must be rendered. And here we recall the prayer of Jesus for his followers: "I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil one. They are not of the world, even as I am not of the world." And while we pray "Thy kingdom come, thy will be done on earth as it is in heaven," we express what the whole Christian Church desires, the coming of the kingdom in the hearts of men, which will end the great wickedness of war and bring in the era of universal brotherhood.

This is the peace for which Bible Christians stand. They believe it is on the way and they work for it and pray for it. It is continually upon their hearts, and they know that eventually it will come. The great transforming processes of God may be slow, but they are sure. Here a little and there a little, the groups of believers multiply, until they become a great army marching under the Commander whose banner is Peace, not for conquest or destruction, but for kindness and rehabilitation and the spreading of the grand truth that God is the universal Father, that we are his children, and that therefore we cannot desire to kill one another, since there is in our hearts no foundation for race or international hatred.

We hear much of a general desire throughout the world for peace, and we are willing to believe it. Yet the desire is not sufficiently deep-seated to bring the world to pay the price for peace. It means the surrender of pride, of national and racial arrogance and superiority; the giving up of old antagonisms and hatreds; the recognition of international brotherhood, the end of all the passions and jealousies and envyings that have kept nations at strife so long. In a word, it means a complete transfer of allegiance from the prince of this world to the Prince of Peace.

Since the present war the campaign of education on world-peace has been making progress. Many American churches are participating. The basis of the movement is the Christian ideal of universal brotherhood and the world-scope of the Kingdom. This is the great truth which Christ has given to men and upon which he founded his religion. "One is your Father," he said, "and all ye are brethren. It hath been said, Thou shalt love thy neighbor and hate thine enemy; but I say unto you, Love your enemies, and love thy neighbor as thyself." Peace is the keynote of the Sermon on the Mount—peace and love.

It is a high ideal which Jesus set for his followers, the ideal which is designed to transform the globe. But the transforming process is yet hardly begun, and only a comparatively small proportion of those living today know the peace ideal. Hence the Bible Christian, holding firmly to his faith, must yet be prepared for occasions when the old and the new principles sharply conflict. He knows that the pagan doctrine of force will give way very slowly. He knows that wars will come. But he also knows that while wars and offenses must come, those through whom they come will alone be responsible and none else. So, recognizing these conditions, he yields obedience to the laws of the land in which he lives and does his duty as a citizen. Thus it happens that we find even in the ranks many men whose Christianity cannot be doubted, and who, while in the world, are not of it, but are true sons of the Kingdom.

The teachings of Jesus, apparently forgotten in the early turmoil and excitement of the world-war, are today exercising a mightier influence than ever. Christians everywhere are convinced that had these teachings as set forth in the Gospels been heeded, Europe would not now be mourning for her dead millions, her ruined cities and her wretchedness.

Meat Production and High Prices

THERE are few nations so strongly addicted to meat-eating as the Americans. It is not surprising, therefore, that the prevailing high prices of meat should be productive of a general protest. One of the most enlightening statements of the situation is furnished in a report just issued by the Department of Agriculture at Washington, which explains that a factor in the advance in prices is that the increased meat production, while considerable, has been more than exceeded by the increase in population of the meat-eating lands. To this must be added the increased cost of production and the very general decline of the purchasing power of the money unit. There is one feature of the case which deserves serious consideration: the annual loss of cattle through disease. For sixteen years past, this loss in the United States has averaged 1,475,000 beef cattle, while 1,500,000 additional have perished from exposure. In a single year, 1914, it is estimated that 7,000,000 hogs were lost through cholera. For the last two years our meat imports have exceeded the exports. While we are the largest meat-producing country, our enormous losses and excessive importations have more than offset the increased production. Hence, there is no prospect of lower prices near at hand. The outlook for the family table in average homes is not encouraging, as far as meat is concerned; but it is consoling to reflect that the abundance of fruit, vegetables and cereals at reasonable prices during the summer will afford a more healthful if somewhat less stimulating diet, and one that is better on the whole for the average citizen.

The Mexican Crisis Ended

NOW that the Mexican crisis is safely past, and that the hope indulged of a peaceful solution of the troubles promises to be happily fulfilled, there is a general feeling of relief. With the overwhelming majority of our people, the idea of war with Mexico has never been one that awakened the slightest indications of popular approval. The public has regarded it as a case in which they could see no good reason for urging the country into war over a series of misunderstandings which were partly due to ourselves. It is well known that there were certain interests which were conspiring to drag us into war. The government knew this even better than the people themselves and a bolder, clearer, more definite policy in Washington might have saved infinite trouble. When the latest crisis came, the popular judgment was that none of the issues at stake were incapable of amicable adjustment; but it had suited the policy of Carranza to make a warlike demonstration, and when this had served its purpose, and our last note containing certain specific demands was received, the First Chief was ready to listen to calmer counsels. His reply to our note is couched in cordial and reasonable terms and expresses a willingness to meet the wishes of our government and even to accept mediation should we so desire, or to treat the whole matter through diplomacy. He makes no demand for the immediate withdrawal of our forces, but trusts that both the American and Mexican troops will do nothing further to "aggravate the situation." We may now look forward to the establishment of a better understanding between the two governments than has existed any time during the last four years.

Our own government will doubtless meet Mexico half way in an effort to arrange matters w out further friction. Should the accumulating evi nce of the death of Villa be accepted, it may pro an important factor in the coming negotiations. I hay now suit the purposes of the Washington Ad nistration to take the view that, our mission acro the border having been accomplished, there is no l ger any necessity for our punitive forces remaini on Mexican soil, and a leisurely withdrawal will pro bly follow. Having once been brought to the ve of war, causes of friction, such as those that led t the recent clash of outposts at Carrizal, will be av ed.

For weeks past the country has been in a st of tension owing to the military preparations in a the states. This will now be relaxed, and althoug our camps along the border may be scenes of activi for a time, the whole situation will gradually retu to fairly normal conditions, unless indeed some acident should be seized by the advocates of int ention to create new trouble. Meanwhile we trus hat our government will make its attitude concerni our future dealings with Mexico sufficiently clear an efinite to be fully understood. If we really star for peace and high ideals, the fact should be stat in terms that are not susceptible of misinterpret on. There have been times in the past when the ple felt that Washington was steadily drifting int var without sufficient cause.

The one essential point gained in the new n e is that it averts war, for the time at least, and br s a peaceful solution of the whole controversy rly within sight. Now, if we can steer a straight ath without needless misunderstandings and misa entures, we shall have the satisfaction of reachi an honorable and enduring settlement, a termi ion which will afford gratification to the entire co ry.

National Labor Temple Dedicate

PRESIDENT WILSON, official head o the United States, and President Gompers, o cial head of the three million organized la ers of the United States, united in dedicating the m nificent Labor Temple at Washington on the Fou of July. The building, erected at the cost of $100,000 s to be the new home of the American Federation of L or.

Some of the utterances of President Wilson o his occasion are worthy of special note. He p sed heartily that section of the Clayton Act whic has been hailed by the hosts of labor and their le ers with delight and which holds that "labor is t a commodity to be bought and sold." "I am so y," said Mr. Wilson, "that there were any judges i the United States who had to be told that. It is s obvious that it seems to me that that section o the Clayton Act were a return to the primer of h an liberty; but if judges have to have the primer o ned before them, I am willing to open it." The Cl on Act has put an end to the contention that labor u ons and combinations are in violation of the She an Anti-Trust Law.

Referring to the many conflicts between ca tal and labor, President Wilson expressed the belief hat these contests were occasioned by an absen of common counsel and common understanding bet een the exploiters and the exploited. He believed hat absentee capitalism is at the basis of most o the struggles of the working people for higher w es, shorter hours and improved conditions of labor enerally. He declared: "Capital is owned and ontrolled by many who have not taken the pains go and see the workers at their work and know just hat their circumstances are."

Reiterating his conviction that America's du is to *serve* the world, the President said: "Americ did not come into existence to make one more eat nation of the family of nations, to show its str gth and to exercise mastery. America opened her ors to everybody who wanted to be free and to hav the same opportunity that everybody else had, to ke the most of his faculties and opportunities. nd America will retain its greatness only so long it retains and seeks to realize those ideals. No an ought to suffer injustice in America. No man oug in America, to fail to see the deep dictates of human y."

Upon the site of the new Labor Temple there ormerly stood an old mansion, in the rear of whic as a slave pen. Thus upon the very spot wher he horrors of the old system of chattel slavery wer experienced is made to stand the new temple of a ver and higher freedom which the workers of Am ica are destined to achieve.

"Excessive partiality for one foreign nation, nd excessive dislike for another, cause those w om they actuate to see danger only on one sid"—George Washington.

The Bible and Newspaper

CONDUCTED BY

FERDINAND C. IGLEHART, D.D.

Tree-Planting Machine

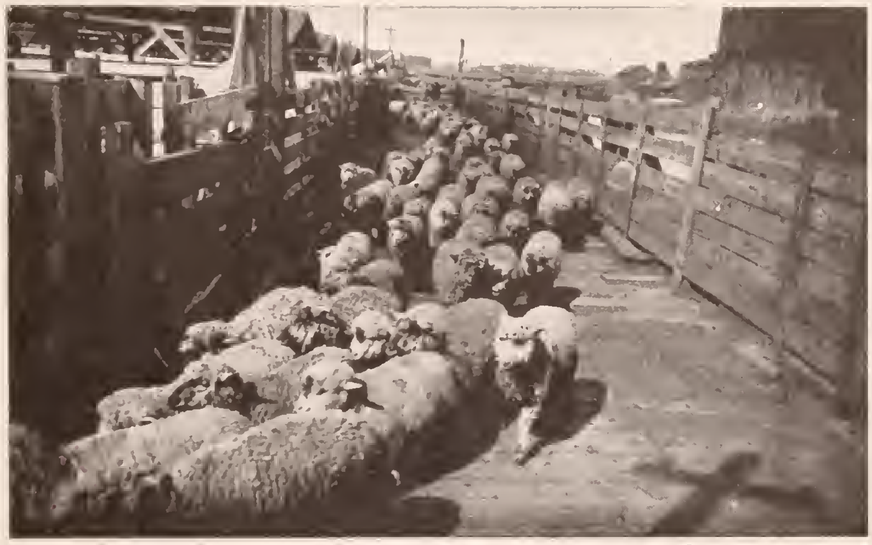
A MACHINE which plants from 10,000 to 15,000 forest tree seedlings a day is being used at Letchworth Park forest and arboretum, in Wyoming County, N. Y., according to officials of the forest service. Previously the planting has been done by hand at the rate of 1,200 to ,500 trees daily each man. The machine was designed to set out cabbage and tomato plants, but works equally well with trees. It is about the size of an ordinary mowing machine and is operated by three men and two horses. One man drives the team while the other two handle the seedlings. The machine makes a furrow in which the trees are set at any desired distance, and an automatic device indicates where they should be dropped. Two metal-tired wheels push the roots. This is a very desirable feature, it is said, because the trees are apt to die if this is not well done. Two attachments make it possible to place water and fertilizer at the roots of each seedling. Another attachment marks the line on which the next row of trees is to be planted. Officials say the cost will be much less than when the planting is done by hand. It is stated the machine can be used on any land which has been cleared and is not too rough to plow and harrow. The slaughter of the forests, causing drought and damage to the crops, has made it necessary to plant trees everywhere to stop the waste. The increasing profit of fruit-raising has prompted the planting of orchards of various kinds by the wholesale. The science of agriculture, in the front rank of applying useful art, now comes along with this tree-planting device which is attracting the attention of the national government. Tree planting is as old as the Garden of Eden. "*And God said, Behold, I have given you . . . every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.*" (*Gen. 1 9.*)

Dyes from India

THE departments of industry in Mysore and Madras are endeavoring to learn to what extent the present shortage of synthetic dyes can be made good with the natural dyestuffs of vegetable origin that were formerly employed. The work has been carried out mainly in the laboratories of the applied chemistry department of the Indian Institute of Science. The materials dealt with in the investigation included chay root, nuna, ventilago bark, rubia cordifolia, red sandalwood, sappan wood, cutch, divi-divi and other tannin materials, annatto, kamala, lac and Wrightia tinctoria leaves. Concerning annatto, the report says: "The dye obtained from jabara seeds was tested upon bleached mercerized cotton, upon which it gives a pleasing rich orange shade. The method of dyeing is simple, consisting in working the yarn in a warm silkaline bath made by extracting the dye from the dried seeds with water and then adding a little carbonate of soda or potash. The dyeing is finished by giving a weak bath of acid and rinsing. It is generally assumed that the shades given by annatto are not fast, but I find that the fastness properties are equal to those of many of the bright aniline dyes which have been so largely used, and there is no reason why, if the shade is liked, the material should not find a more extended use upon silk and cotton materials, in which brightness of color is a consideration." Among the offerings commanded by God through Moses were "*gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red.*" (*Ex. 25 : 3-5.*)

Largest Statue in Cuba

THE Maceo monument, which was recently unveiled in Cuba, is the largest work of the kind ever undertaken in that island. It is built of American and Carrara marble and embellished with bronze figures cast in Spain. The total cost, including construction, was $150,000. T. Estrada Palma, Maceo and other statesmen who founded and maintained the Cuban republic deserve the gratitude of friends of liberty everywhere. But the real father of the prosperous little republic is "Uncle Sam," who freed it from oppression and then nursed it into a healthy self-supporting nation, clearing up its physical pestilences and inspiring the people with new life, prosperity and happiness. It is a good sign of national thrift when fine art is cultivated, and when there is proper recognition of public servants. The Hebrews built a stone monument in commemoration of their opening of the waters of Jordan to the Ark of the Covenant. "*And these stones shall be for a memorial unto the children of Israel forever.*" (*Joshua 4 : 7.*)



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Sheep Going to Slaughter

MOST artists picture sheep as important figures in pastoral scenes. They are represented as out in the velvety green fields and by the beautiful silvery streams, the expression of innocence and contentment. Other artists represent them safe from the snowstorm in the sheepfold. In the picture on our page the artist has painted the same innocent sheep, but on their way to the slaughter There is no look of discontent or of fear. They do not know where they are going or how soon their end will come. Most of the slaughtering of animals for food in this country is done in Chicago, Kansas City and other Western cities. But a considerable amount of it is done in the East, and in the metropolitan district. The meat of sheep and lambs is palatable and healthful, and enormous quantities are required for the city markets. As the sheep in the picture are being unloaded for the slaughter house they pass over the shadow of a telegraph or telephone pole which with the crosspiece makes the figure of a cross on the ground. This makes the picture a peculiarly proper one for the center of the Bible and Newspaper page. That symbol is the center and circumference, the soul and the substance of the whole paper; the innocent Lamb of God dying on the Cross for the sins of the world, and for our individual salvation for time and eternity is for the Bible and Newspaper page the center and inspiration of thought, affection and practical service for God and fellow men. The passing of the sheep to their death past the shadow of a cross on the ground suggests the story of the chancellor of the exchequer of the empire of Ethiopia, who came a journey of a thousand miles to find about Christ, and who through the guidance of the evangelist found the Saviour while reading this verse: "He is brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he openeth not his mouth." (Isa. 53 : 7.)

Unfaithful Lighthouses

A WIRELESS message has been sent broadcast to ships at sea warning them not to be guided by all lighthouses on the Mexican coasts, the Navy Department announced recently. A few of the lights have been extinguished and the characteristics of others changed so that dependence cannot be placed on them. The State Department has been advised that port officials on the Mexican east coast are preparing to impede any landing by American troops. Harbor lights and lighthouse signals on the east coast of Yucatan and elsewhere have been extinguished for some time. All along the shores of time God has set up lighthouses to warn of dangerous rocks, to guide them into harbor channels, and to save precious lives. To put out the signal lights or to change them so they will deceive the mariner and bring death instead of life is the especial delight of the wicked one, and the pathetic fact is that so many are wrecked by this deceit. To obscure conscience, the light of the soul, or pervert it so that the danger signal is changed to "safety"; to obscure Christ, or substitute some other light for him as a guide, causes untold wrecks along the shores of time. There is this promise of the Messiah, the true light: "*I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.*" (*Isa. 49 : 6.*)

Tide of Immigration Renewed

AFTER the war had fairly started the tide of immigration decreased until it was at the lowest ebb in recent years. It was not supposed that there would be any appreciable increase during the continuance of the great conflict in Europe. But already there is a reaction and it would not be surprising if it should continue to grow larger month by month and year by year. For instance, figures made public in Washington by the Department of Labor show that 27,000 aliens reached American shores during the month of March. This is 11 per cent. more than in the preceding month and 43 per cent. more than in March of last year. Italy heads the list, but Greece, England, Ireland, the Scandinavian countries and Germany are represented. One Italian ship which arrived in New York during the week brought nearly 2,000 immigrants. These facts go to show that the United States will continue to be regarded as the land of promise, and this in spite of the forecasters and economists who have insisted that the loss of so many millions of able-bodied men would put labor at a premium in all of the countries of Europe. Despite the universal patriotism and loyalty of the citizens of the contending nations the awful slaughter has made the common people very sick of the war, and the tide of immigration that is renewed marks the general desire to get over to our country where the practical arts can be carried on under the flag of peace. Our nation is strong because it is made up of the best elements from the best countries of the world. It will be fortunate if immigration shall only be so great that we shall be able to digest it, for undigested immigration, like undigested food for the individual, is bad for the nation. When it comes to the make-up of our population what was said of Jehovah's care for his ancient Israel can be applied to our own land. "*He hath not dealt so with any nation.*" (*Ps. 147 : 20.*)

Beavers Plug Drain Pipe

PILED up at the lower end of the beaver inclosure in the Bronx Zoological Gardens are a cord or two of sticks varying from a few inches to two feet in length. There is also a ton or more of every imaginable sort of rubbish. These things represent the protest of the beavers against some ideas of the park authorities about what is neat and orderly.

When the beaver inclosure was built a nice new pond was constructed, and to keep it from overflowing, a pipe was installed at the lower end to serve as a spillway. The Forestry Department knew the beavers would build across the pond. The pond was completed a year ago and the beavers built a dam according to contract a month or so later.

But the busy little animals developed a grudge against the pipe. As soon as they saw they couldn't make the pond overflow they went to work to stop up the drain pipe. Two weeks after the dam was built the attendants saw the water rising over the banks. An investigation showed the pipe had been plugged with twigs and mud. It was cleared, only to be blocked again. Now the beavers have learned to do the job more quickly and the pipe has to be cleaned out every two days. How wisely has God endowed the lower tribes with instincts for self preservation!

The element of moral evil makes it harder for man to obey the dictates of reason and of conscience than for the lower tribes to follow the leadings of instinct. Christ referred to the home-making instincts of animals to illustrate his own homelessness in these words: "*Foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head.*" (*Luke 9 : 58.*)

When the Soul Speaks

By L. D. STEARNS

MRS. DEAN stepped slowly into the clear, bright sunshine and stood a moment, hand on knob, glancing appraisingly about. Then she closed the door. "I declare," said she, "seems as if a body never could get time to breathe."

Her face was sallow and thin; her lips drew closely together; her sparse, gray hair was drawn tightly from her high brow. Now her gaze wandered to the brick walk, strewn with fallen leaves. The boisterous November wind caught a wisp of hair and whipped it about one faded cheek. "Seems," she soliloquized, half absently, "as if Hilda might, at least, sweep off those leaves without being told."

The next instant a flare of sudden wrath sent a faint reddish tinge to her gaunt face. "I don't know what you're such a fool as to keep her for, Jane Dean," she accused sharply. "She ain't neither kith nor kin; and goodness knows, she ain't no sort o' use—moonin' and mopin' over the pianner, or some book, instead of sweepin' and dustin' and doin' chores." A second she stood musing, looking off into space; then, with quick steps and decisive manner, she turned toward the house.

As she opened the door, which led directly into the big living-room, a girl, standing by the window, turned toward her. Her hair, a shimmering mass of gold, was piled high. Her eyes were wide and bright; her cheeks, like the faint damask of a newly opened rose. But the corners of her mouth drooped dejectedly; her face, fashioned like some rare flower, was marred by a discontented frown.

"I hate November!" The words sounded like pent-up, escaping steam. She reached for the duster, lying carelessly at her feet. "I hate dusting! and studying! and living! and—and—everything!"

"Oh, no, ye don't, Hilda." Mrs. Dean's voice held a thin edge of sarcasm. "Ye don't hate moonin' over the pianner."

THE damask in the cheeks of the girl turned suddenly to flaming red. The blue eyes deepened, seemingly, into black. Her lips quivered. "I do! I do!" she affirmed vehemently, "'cause that's what makes everything else so bad! I'd run away today, and never so much as look at you again, Aunt Jane, if mother hadn't made me promise I'd stay until I graduated from high school. She said you'd such a kind heart, and always loved to make folks happy! I guess," the red lips curling scornfully, "she didn't know!"

"Goodness knows"—the tone was sharp—"I'd not be bothered having you about, trying to teach yer things of common decent livin', if I hadn't promised to do it until ye graduated. As for yer mother—thank goodness, she was only your stepmother. If my sister Nell had given such a good-for-nothin' to the world I'd not have her for sister o' mine." Crossing to the kitchen, she slammed the door.

She went briskly across to the shed and took the broom from its corner. "Whatever Nell could see in a dreamin' good-for-nothin' like her," she declared, crossing the yard and starting a vigorous assault on the leaves, "is beyond me!" Then, suddenly, she stood quite still.

The bright autumn sun seemed to touch her gray hair almost mockingly. The faded eyes looked far off, at something the bright-haired girl, standing inside by the window, could not see. One worn hand closed a little tighter about the broom.

"*Always loved to make folks happy!*"

The rustling leaves at her feet whispered it. The boisterous wind shouted it. The shutters, creaking in the fast-growing gale, seemed to thunder it.

THE face of the woman appeared, for a fleeting second, to grow strangely soft; something almost akin to the expression on the face of the girl lighted it. Then, as though touched by sudden frost, it hardened. Her shoulders lifted, and straightened into an aggressive line. "No," —the words rang sharp, incisive; "thank God, she didn't know!"

Turning, she walked briskly to the house.

There was no hint of sharpness, now, in her manner. It was merely cold; hard. Putting the broom in place, she returned to the living-room, crossing directly to the piano with almost studied deliberation, and with a sharp, decisive click closed it, turning the key and dropping it into her pocket. "I never could abide shilly-shallying," she announced. "I guess we'll cut it out. After this, you'll do the dishes three times a day, Hilda Emmons, and the dustin', and sweep off the walk. I s'pose," thoughtfully, "that's enough, for regular work, seein' as you're in school. I've no notion of forgettin' my promise to your stepmother."

Meditatively she glanced at the slender figure in the drab cotton gown. "But," said she, "if you want anything for graduation, except gingham, you'll have to earn it—and make it, too!" A second her eyes rested steadily on the blue ones, wide and bright with anger and dismay; then she turned, and, crossing leisurely to a chair, tipped the big gray cat out of it, and sitting down reached for a piece of gray print, beginning with swift sureness to cut and measure breadths.

"There's Saturdays and holidays, and vacations, in plenty," declared she, "before June. There's cleanin' to be done; and ironin' and cookin'. I'm gettin' old and need a rest. If you want to settle down to work I'll pay you twenty cents an hour, same's I pay Hannah Jones, when she comes in. And I'll help you cut and make your dress, if you earn enough to buy it. And that pianner'll stay locked." Her voice was quietly grim and determined.

Selecting two spools of gray cotton from her basket, she matched one to the dingy print in her lap. "If you earn enough for pink instead of gray for your next dress, you'll have to do the washin' yourself," she said coldly. "I won't!"

WITH an even fiercer shake than before, the wind batted against the glass. Fresh billows of leaves filled the yard. The waning day shut down into chill grayness. A few flakes of snow scurried through the air.

With an unconscious shiver the girl turned toward the closed piano. A lump was in her throat. The clicking of the lock seemed to have shut out everything worth while in life. The small, sensitive hands clinched. Suddenly, she felt like screaming; running away; anything, to get out of reach of the grim-lipped woman who sat working so steadily on the gray print gown.

How she hated it! gray! always gray!

Then, quite suddenly, she raised her head. The months rolled away as if by magic. Once again she seemed looking into the eyes of the woman who had been mother and father in one, listening to the loved voice. "Never think you've lost me, childie. I'll be watching and loving until you come. And remember, there's a bit of God i your soul, dear. Let it guide."

When the dusting was quite fi shed she hung the cloth in its accus med place, and going out softly clos the door. Mechanically she reach for an old shawl and threw it abo her shoulders. Then she went swift out into the chilly fall night. The wind stung an beat her; but she did not heed. The snow, now ling heavily, bit savagely at her soft cheeks and fted about her golden hair.

On! on!

She was running now. As she turned in, a ast, at the gate of the old churchyard a sob choke her. It took so long—to reach the beloved grave. eeling, she pressed her cheek against the cold one "Mother! Mother!" she cried passionately, "I ant to die! I want to die!"

"A bit of God in your soul, dear. Let it gi le!"

The words seemed to pierce her heart. U onsciously she raised her eyes to the leaden sky. Oh," she sobbed, "I haven't any mother! I haven any music! I haven't anything, God!" Befor her despairing gaze the clouds, borne on cha eful breezes, drifted this way, that, until they m entarily took the form of a cross, and as she zed startled, a presence that was sweet, and warn and very real, seemed all about her.

Her breath came fast. Once again she wa the little girl, on her knees, in the dear old home, hispering, with simple faith, "I've been naughty. ow, I'll be good!" Childishly she clasped her l ds. "O God," she whispered clearly, "I forgot. Now I'll try and remember to be good."

The clouds broke, drifting again into a sha less mass. "Mother, dear," she murmured, he ace lifted reverently to the gray sky, "after all I've God!" Then a second time she prayed, with mple and direct faith, "O God, help me to please Aun ane —to want to please her! and oh," a little l ken wistfulness threaded through her voice, "if he'd only, only like me, just a little bit, please, God!"

WHEN she opened the door of the big living oom an hour later Mrs. Dean was still work g on the gray print dress.

As Hilda entered she glanced sharply up hen her gaze traveled slowly from the damp ha and white face down the length of the wet gray irt, and back to the steady shining eyes. "I ould think it might be a good plan to get into mething dry," she said crisply. "Where'v you been? In the river?"

"*A bit of God in the soul, dear. Let it g le.*"

Like a bit of rare, sweet music the rds sounded through the girl's brain. Her yes deepened and widened with the quick, war impulse that touched her. Crossing swiftl she dropped to her knees, her hands resting l tly against the older woman's breast. Her ace, all smiles and tears, was lifted to the grim, ded one. "Aunt Jane," she whispered, "I've een horrid—horrid! I didn't think anything all the world mattered, except—me. But just now, out by mother's grave, I saw—a oss! and I remembered—God!" Unchecked, ear splashed to the crumpled gray mass benea her elbows. The next one she winked reso tely away. "I'll try and not mind the music, d—missing mother—so much, Aunt Jane," sh said slowly. "And you shan't pay me for work. I'm going to help because—my soul—says—I ust. And I'll wear gingham for graduation, Aunt ne, gray and all!"

She dropped her head. She was sc ing brokenly now.

The slow ticking of the clock in the op site corner seemed keeping time to the dull obbing in the heart of the grim-lipped woma

The Cross!

A moment, her eyes were raised to the ray sky showing dimly from the opposite wi ow; then, leaning forward, her arms encircle the girl and held her close—the child of the w an who had come between her and all she held ear, long ago.

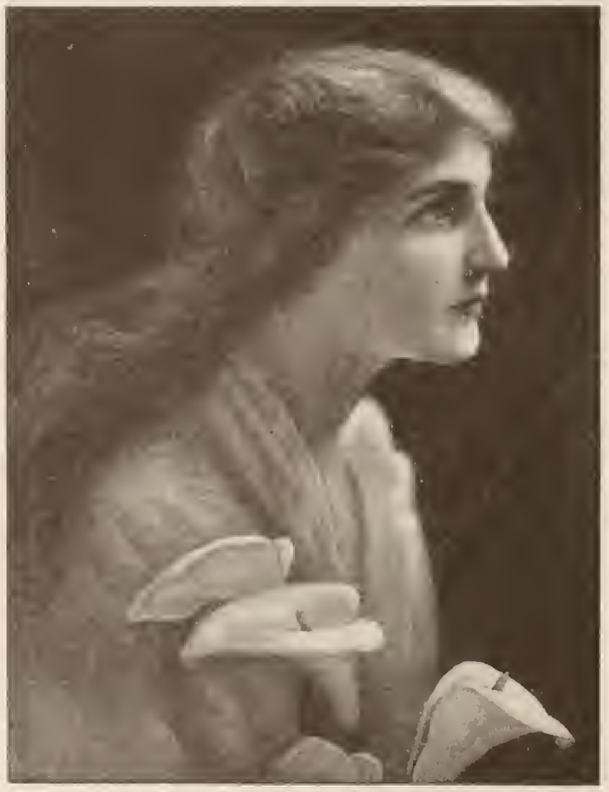
Neither spoke.

Bit by bit, the grim lips relaxed and some ing faded slowly from the care-worn face. "fter all"—her voice was strange and low—' hat else matters, when one remembers the cr s?"

With quick motion she raised the wet fac and smoothing back the golden hair kissed it tly. "You are like some one I loved long ago,' aid she, her lips twisting, her eyes smiling "I guess we'll both be happier, child, if we l our souls speak,"—and now it was the wom of whom her sister had said, "she loves to ake folks happy."

Rising, she crossed to the telephone and led a number. "My niece is set on music, Profe or," she said briskly, "and we ought to cul ate what's in the soul. Please call and see us."

Turning, she glanced at the clock. "T re's no use letting the soul speak," she rem ked grimly, "if a body don't follow its advice. To-night's open night. Change your clothes, ild, while I get you a bite of supper, and we' run down to Nelson's and see if we can get h of a pretty rose-pink gown."



Virtue's Face

Verse and Painting by Nelson Gardner

As shining as a star is Virtue's face,
  For close is her communion with the sky;
  And more is she endowed than things that die,
For high as even heaven is her place;
And hath not any lily so much grace
  As centers in her soul, while from her eye
  Wells forth the stainless radiance whereby
Is darkness banished from our groping race.

Beauty hath she, and out of earthly clay
  Builds she a body that transcends the beast;
And if therein she undisturbed could stay,
  Might never worms upon such temple feast;
For health is in her home, and always blest
Is that abode wherein is she a guest.

A Free School of Culture

By

WILLIAM B. ASHLEY

EVERY normal person becomes ambitious to improve. One of the earliest inventions for the inculcation of this ambition in the youthful breast was the bath-tub. In the early stage of the progress of the race, the bath-tubs of Saturday night were the wash-tubs of Monday morning, and the same cake of pungent yellow soap did duty on both occasions; but at which end of the week that home-made soap contributed most to the culture of the race, might be open to debate. The protests with which juvenile masculinity submitted to such cultural beginnings indicate to some extent how empty of ambition to be cultured is the human breast at the stage. And if we will look back to that bare period in our lives, and then pause to consider how many things we now insist upon as necessary to our comfort, our well-being, our self-respect, our usefulness in the world, we shall gain some idea of the big place that our revolutionary force has made for itself in human affairs.

I have chosen to call that revolutionary force a "School of Culture." It is more generally known as "Advertising." The three most potent factors in life today are religion, education and advertising. Let a man be religious and educated and an advertiser, and he is bound to succeed. And his success is largely due to the fact that other men and women who are religious and educated read his advertising. So the triangle is complete, and touches with its three sides, to greater or less extent, all of us who on earth do dwell.

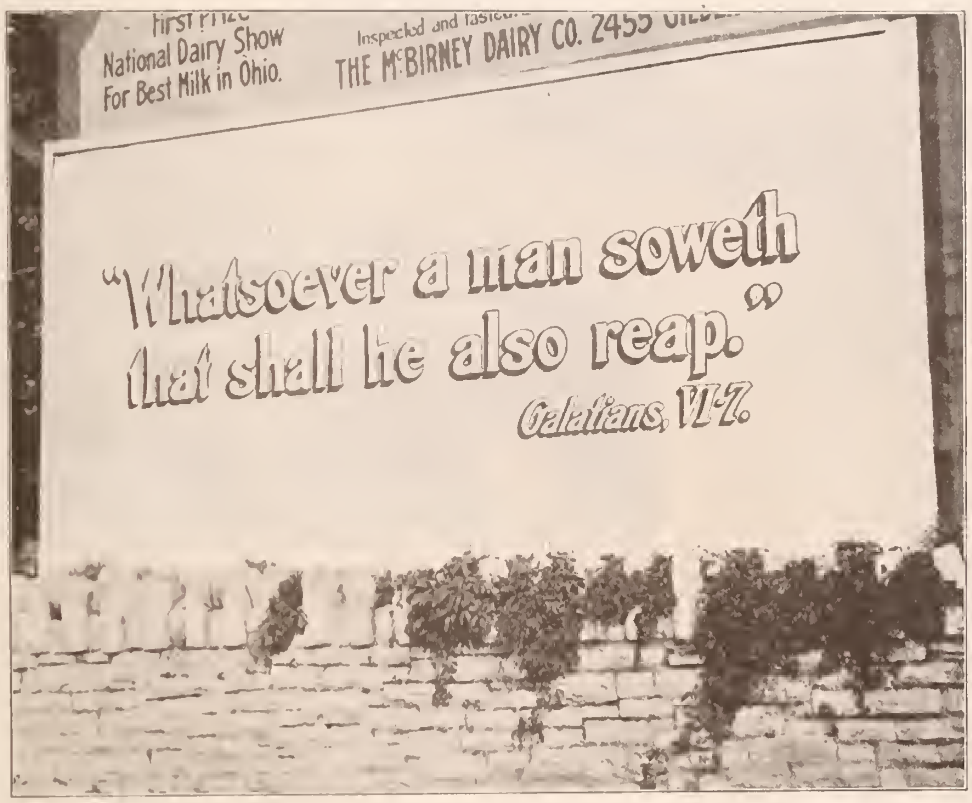
And even as the great religious bodies have been holding their annual conventions, and the National Education Association its convention, so the advertising men of the country came together for the consideration of their problems in the city of Philadelphia from June 25 to June 30. And it might in a way surprise some people to be told that the latter Convention may have as important results upon the life of the American people as will either of the others.

THIS was the Twelfth Annual Convention of the Associated Advertising Clubs of the World, and was twelve times as interesting as the first. The reason for that is the steady and tremendous growth in advertising. And the explanation of that growth is found in the constantly extending prosperity, which brings increasing numbers within reach of those things which make for better living. By no means the least interesting illustration of this is found on the farms of America, where the problems of past generations are being solved by the present workers of the soil, who have been educated by this school of culture in the use of improved tools and scientific methods of agriculture.

The advertising man is the vital connecting link between the producer of something and the consumer of it. Upon him rests the huge responsibility of getting you and me to see that this or that thing is exactly what we ought to have for this or that purpose, and also to see to it that you and I are not misled by false representations.

The profession of the advertising man has taken on a very great deal of importance. New inventions and improvements on old inventions increase by leaps and bounds. Pretty nearly every good commodity is imitated by an inferior one. And commodities of the same kind and equal value, so far as materials and workmanship go, compete with each other in a fair field and must present their respective appeals by emphasis placed on different points of merit. Whether it is soap or automobiles, something must first be said to establish the intrinsic merit of the article itself, and second to convince you and me that this or that particular make of soap or automobile is especially adapted to our peculiar needs.

It would be quite impossible to keep the public informed on the vast output of old and new commodities by any other method than that of advertising. The United States government is perhaps the greatest of all advertisers in this country. Its many departments of research are continually making discoveries in the field of medicine, domestic science, agriculture, forestry, electricity and, in short, every phase of industry, and instantly a valuable discovery of this kind is made, it is advertised by leaflets and in a score of other ways to the interested portion of the population. But the government is the one great producer that does not have to pay for advertising space in the newspaper and magazine world. Newspapers and magazines are quick to spread news of what the government is doing in this or that field. A new fertilizing agent, a better method of canning peaches, the way to build bird houses, methods of cooking eggs, all such subjects treated by the government are reported in the press of the land. This is advertising. It is free publicity. The government of the United States is practically the only producer who is entitled to free publicity. Though it need hardly be said that any great discovery, say in the field of medical cures, if given by the discoverer to the press, is readily reported in the form of news to the public.



A sign of the times—in more senses than one. This appeared recently throughout Cincinnati, but by whom paid for is not disclosed. It applies to advertising as well as to habits, and illustrates what the churches might do if they had a mind for it

But the government is not a manufacturer; it produces ideas. And many of its ideas must be afterward embodied in manufactured products. The government may announce that a certain element has been found to be unusually energizing as a fertilizer for corn. But where will that new fertilizing agent be obtained? Where can it be obtained quickly and at lowest cost and without question as to its quality? Well, that is not for the government to say. That is for friend Advertiser to tell us. A hundred concerns begin to produce this new fertilizing ingredient, and their advertising men begin to tell you and me why we should buy it of this or that producer.

There is scarcely room on this page to catalogue every known article of commerce. Suppose you just jot down on paper some things you would like to have to improve your home or your business or make you personally more comfortable and contented. Now, do you really know that you would like to have one or all of these things? Why do you know it? Well, either because you have seen some one else enjoying them, or else you have read the advertisements about them. Up to now you had not thought seriously perhaps of possessing yourself of any one of these. But now you decide that you want a certain kind of kitchen utensil, or a certain kind of soap, or tire, or paint, or flour. What is the first thing you do? In nine hundred and ninety-nine cases out of one thousand you will refer to the advertising columns in your magazines and newspapers. And if you are not determined in advance on what make you want, you will compare the descriptive matter of the different makes. And even if you are certain in advance, and look up the advertisement merely to find out something more particularly about it, the address or something, you are very apt to have your attention drawn to the merits of another make; and so your education goes on through the book stage until you actually make the experiment of purchasing something that you want.

There are millions of people who are doing just that sort of thing a large part of the time. A large percentage of them depend almost absolutely upon advertising matter for their information on what is what in the realm of manufactured products. The advertising columns of reputable magazines are the weekly and monthly letters addressed by manufacturers to the persons who may want their goods. The advertising men write those letters. Probably the greatest examples of concentrated language are found in the advertisements that appear in the Christian Herald and other periodicals. Solely as examples of the persuasive use of English, they are well worth studying. They represent the best that these manufacturers, these producers of books and padlocks and flower seeds and lubricating oil can say to you about their goods, for it is their chief medium of sure communication with you. All the wheels of industry are kept running by these advertisements. All the wheels of domestic comfort and individual success are kept oiled by these advertisements. And whether you happen to want to buy anything or not, you will miss one of the chief educational opportunities given to you by your magazine if you fail to study the weekly or monthly output of the advertising men of America, the most expert users of the English language in the world.

TO accommodate the thousands of representatives of this profession who assembled in Philadelphia, the University of Pennsylvania opened its score of buildings with their auditoriums. But they were not sufficient for the purpose. The sessions and conferences overflowed into other buildings, and the great exhibition floor of the Commercial Museum of Philadelphia was placed at their disposal. The convention was begun on Sunday with addresses by advertising men in the pulpits of at least fifteen of the city's leading churches. In the afternoon of that Sunday, a great inspirational mass meeting was held in the Metropolitan Opera House and addressed by the Secretary of the Interior, Hon. Franklin K. Lane, and the president of the Advertising Clubs, Herbert S. Houston. On each of the following five days there were general sessions and conferences to the number of a score or more, at which the brightest minds in the business world discussed all phases of the great problem of getting you and me educated in the art of living well.

The emblem of the Associated Advertising Clubs of the World is a map of the world across the face of which is printed the one word "Truth." The outstanding note in all the discussions was the insistence upon truth in advertising. "No man's permanent good will or friendship was ever bought," declared one speaker. "It has got to be won." "If it were possible for the truth movement (in advertising) to close its books and submit a report in figures to this convention," asserted another, "it would show a net gain for the year that would be startling." One of the most active committees of the organization is the Vigilance Committee, which ferrets out dishonest advertisers and where possible brings legal action to bear. The report of this committee disclosed an astonishing number of individuals and firms intent on fleecing the public through dishonest advertising, and the whole power of the Associated Advertising Clubs is directed to their elimination. For self-protection and the protection of the public, reputable magazines and newspapers cooperate with this Vigilance Committee by rigid censorship of all advertising matter submitted.

From the viewpoints of country-store merchant to department store, and from the small factory to the biggest plant in the country, the ethics of advertising were discussed at these departmental conferences. Most of the subjects would sound technical to the layman. But the earnestness and enthusiasm with which the topics were discussed would convince any layman that the men of the advertising profession fully realize that upon their wise and honorable use of advertising space depend in very large measure the health, wealth and happiness of the great American public.

THE formal and determined entrance of the churches into the advertising field was a signal event of the Convention. The three sessions on Church Advertising and Publicity, attended by about 300 clergymen and advertising men, threw light upon this subject from every possible angle. Remarkable to say, there was not one dissenting voice to the proposition that churches should advertise. "Advertising will definitely cause church growth if the church deserves to grow," was the testimony. It was the concensus of opinion that every form of advertising which is legitimate for an honorable business is proper for a church to employ, but governed by local conditions. Cooperative advertising by all the denominations in national periodicals, supplemented

Continued on page 863

Adds a Healthful
Zest to any Meal

Most everyone likes a hot table drink, but it must have a snappy taste and at the same time be healthful. Probably no beverage answers every requirement so completely as does

POSTUM

This famous pure food-drink, made of roasted wheat and a bit of wholesome molasses, affords a rich Java-like flavor, yet contains no harmful element.

The original **Postum Cereal** must be boiled; **Instant Postum** is made in a cup "quick as a wink" by adding hot water, and stirring.

Both forms of Postum have a delightful aroma and flavor, are healthful, and good for children and grown-ups.

"There's a Reason"

Sold by Grocers everywhere.

Look to the ROOF when you buy or build

A good house deserves a good roof. It deserves a roof that will protect the building against FIRE and wind and weather. It deserves a roof that will add a permanent imperishable beauty to the house. An

AMBLER
Asbestos CENTURY BRAND Shingles

roof will look good as long as it lasts. It will last as long as the house can hold it up. And during that time sun and storm and snow will not dim its original beauty nor will time affect it in any way. You roof only once, and never a cent in the future for repairs or paint.

Keasbey & Mattison Company
Dept. C-4, AMBLER, PA., U. S. A.

HIRE HER—10c A MONTH

LESWERK

Send 10c for month's supply of **LESWERK LAUNDRY TABLETS.** Money back instanter if they do not save time and labor and make your clothes whiter and cleaner. Thousands of women use them. **Write for the *Agency* in your locality. Sales repeat. Big profits.**

Leswerk Mfg. Company
Richmond Hill, New York City

Tiolene
IN STEEL DRUMS FOR PRIVATE USE
The MOTOR OIL that's Clean
Pure Penna Crude
TIONA OIL CO.
BINGHAMTON, N.Y.

The Passing of the World's Greatest Mining Camp

By FRANK G. CARPENTER

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I WRITE of Dawson, the capital of Northwestern Canada, the metropolis of the Klondike mining region, and for years the richest mining camp of the world. It is just about two decades since gold was discovered on Bonanza Creek, and now $180,000,000 worth of that metal has been thawed out of the frozen earth within a few miles of where I am writing. The first discovery was in 1896, and the camp reached the height of its prosperity about five years later. Its gold output that year was over $22,000,000, and it has annually produced millions from that time until now. The product last year was about $5,000,000, and they will be getting out that much for some years to come.

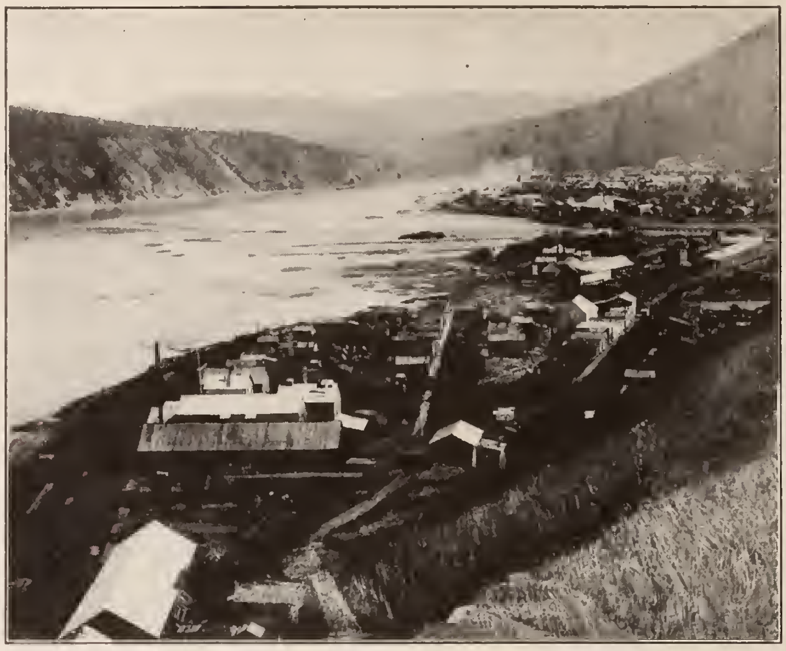
The first mining was done by individuals. Stray miners, prospectors and fortune hunters rushed in from all parts of the world. Each had his own pick and shovel, his gold pan and his fire-brand. He dug down into the icy gravel and thawed it away as he looked for the rich pockets of gold. Within seven or eight years the cream of the camp was skimmed off and the small miners left. Then came great companies with millions of capital and the finest of mining machinery. They have been working the low-grade ground of the valleys and have been washing down the mountains to save the sprinkling of gold dust left in them. Great dredges, which cost hundreds of thousands of dollars apiece, now do the labor of hundreds of men, and rivers of water, carried for miles in pipes over the country, are dashed against the hills to get out the gold. The age of machinery has replaced the age of muscle and men and Dawson suffers in consequence.

The Dawson of the past had at times more than 30,000 citizens, and in the region about were more than 60,000 inhabitants. Today the city has less than 3,000, and the outlying districts one-third as much more. It is only a question of a few years when the precious metal will all be carried away and the chief reason for a city here will have disappeared. One of the great hopes of the people lies in the discovery of rich quartz mines or the mother lode from which all this loose gold has come. With this view the hills have been prospected in every direction, but so far no such find has been made.

The location of the city is just where it started when gold was discovered. The houses still cover the mouth of the valley of the Klondike River and the east bank of the Yukon north of where that river runs in. They climb the sides of the hills and run far up the Klondike to where the mountains of gravel upflung by the dredges begin. The town is laid out like a checkerboard, with its streets crossing one another at right angles. The streets are wide; they have roadways of solid earth and sidewalks of boards. The roads are smooth, and the traffic includes automobiles and heavy draft wagons. There are more than fifty automobiles in use and 250 miles of good country road has been made by the government in the valleys near by.

The town looks shabby when you first enter it. It has been burned down several times since the great rush. There are vacant lots here and there, covered with the charred remains of the buildings. Most of the stores are of one story, and log cabins of all sizes are interspersed with frame houses as comfortable as those in the larger towns in the States. Scores of the homes have little gardens about them, and not a few have hothouses, in which vegetables and flowers are raised under glass.

Dawson has some pretentious buildings. The administration offices of the Yukon territory are in a frame structure of three or four stories, surrounded by a lawn as smooth and as well kept as that of the White House at Washington. Another large building is the public high school, and a third is that which contains the post office and custom house.


Dawson at the confluence of the Klondike (flowing in from the right) and the Yukon

THE Dawson of today has none of the life of the Dawson of the past. It is now a Sunday school town with a dozen churches, a city library, women's clubs, sewing societies and afternoon teas. There are still some saloons, but the songs of the dance halls have been driven out by the hymns of salvation. Dawson is the capital of the Canadian territory of the Yukon, which is one-third as large as Alaska, and it is the residence of the commissioner or governor, and the headquarters of the courts and the mounted police. The stores have large stocks of goods; they have most of the trade of the Yukon and some from eastern Alaska. Every one seems well to do. Wages are high and the cheapest labor is paid as much as $5 or $6 a day. The cost of living is above that of the States. I pay 25 cents for a newspaper, 25 cents for a shine and a like amount for every least thing under the sun. In fact, the smallest coin used is a quarter, and this has been so ever since coins came into the country. I dropped into a provision store and asked the grocer his prices. He had some watermelons of about half the size of those sold in the States, and sells them at $1.50 each. His cantaloupes bring 75 cents apiece and his apples a dollar a dozen. Ranch eggs are worth $1 a dozen, and eggs from the outside 75 cents. Chickens are quoted at $3 apiece, or $36 a dozen.

Bread is now selling at the rate of two loaves for a quarter, and butter, made in the country, costs $1 a pound. Milk brings $1.50 a gallon and cream is $2 a quart. These are prices in summer. In the heart of midwinter, when the hens go on a strike, eggs go to $5 a dozen. In early days they sometimes sold for $18 a dozen, and were c
$1 apiece.

Another call was at a drug sto
the druggist, a pioneer gold min
me something of how he sold d
early days. The man's name is
He had a drug store in Pittsbu
fore he came to hunt gold in th
dike away back in 1898. He di
well mining, but thought the
more money in drugs, and hi
makes me think he was right
Mr. Cribbs:

"At present everything brings
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Nothing is s
less than 25
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equals a qua
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first-class, so
only the best."

I AM writing
midsummer.
had a football
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exposure, and in the latter part
one can make snapshots betw
and 1 in the morning. The s
sets at about 11 P.M. and it co
again two hours later.

I find that the light has a
effect upon me. The sleepine
comes about bedtime at home is
and I am liable to work or tal
midnight or later without realiz
hour. When I wake during th
I am surprised to see that it loo
like day out of doors. I do not
need as much sleep. The air i
orating and the light seems life

Domestic animals get along v
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kept in warmed stables. The ho
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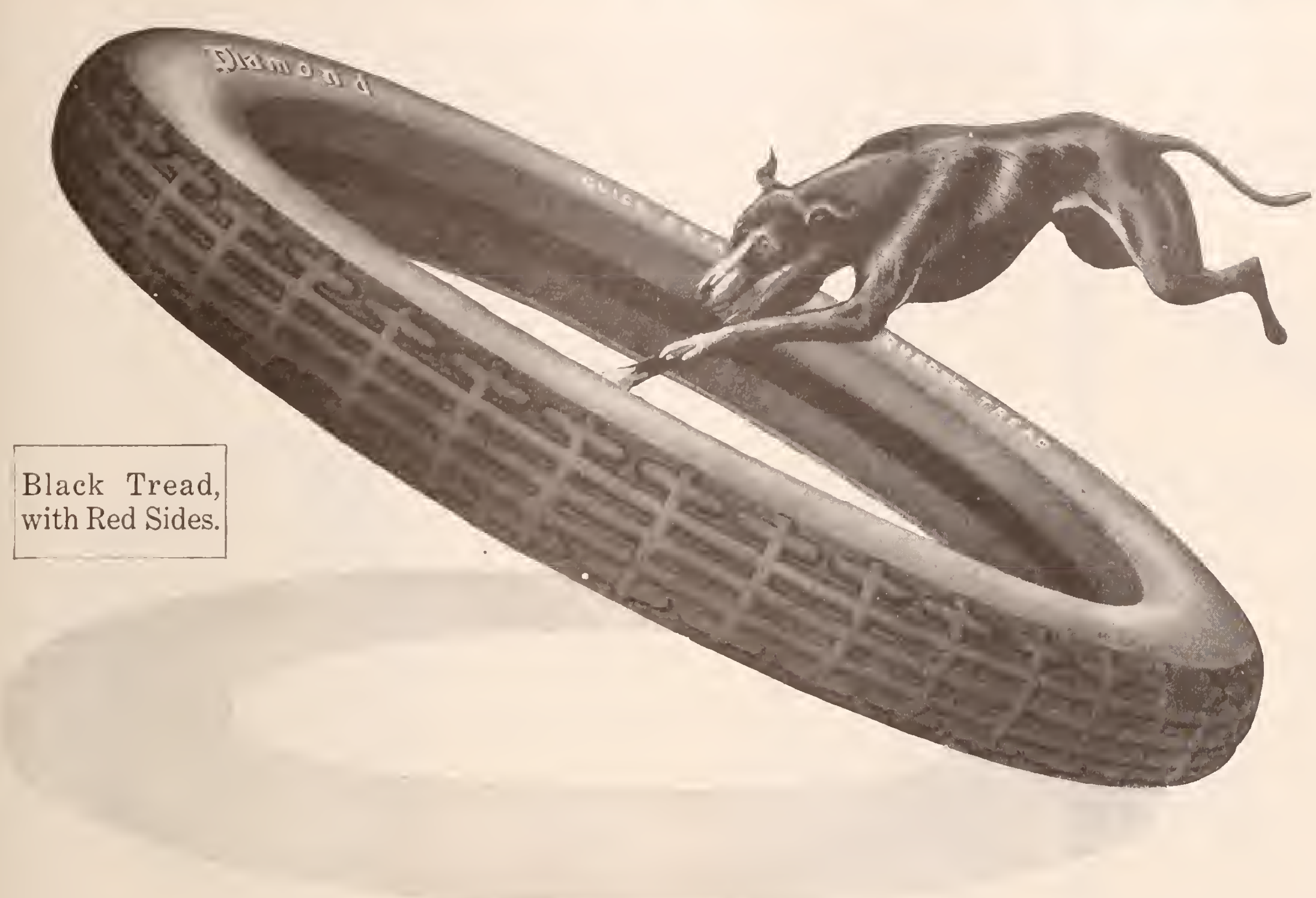
ture or upward the cold seems
out their lungs. Still, there are
that are wintered out in the op
Dawson. They have been turn
in the fall to shift for themsel
have come out in the spring "h

In the midst of the winter th
obstructs traveling. It is then
that the dogs pulling the sleds
it have to work as hard as thou
were going through sand. Al
March and April the snow is mo
the roads grow better.

The ideal winter weather is
is fifteen or twenty-five degrees
zero, with a few hours of sunlight
the snow is fine and powdery,
is dry and the sky is clear. Th
depressing time is from the mi
December until the end of the fir
in January. Then comes the
cold and the sun may not be s
several weeks.

◆

When calling, think what you'r
And do not wait to be yawned out.



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Light on the Sabbath from Babylonia

By PROFESSOR ALBERT T. CLAY, Babylonian Department, Yale University

THE Sabbath has not only been regarded by certain scholars as of Babylonian origin, but they have declared that the institution itself originated in the Tigro-Euphrates Valley. This is regarded as one of the important results obtained through archeological research. Following are the facts upon which their conclusions rest: The expression, "Sha-bat-tum-um nukh libbi" has been known for some time. This was translated, "Shabattum is the day of the rest of the heart." Subsequently it was shown to mean "the day of the appeasement of the heart of the gods."

There has been known for some time also what has been called the "Hemerology" for the months Second Elul and Marchesvan, in which, on the seventh, fourteenth, twenty-first, twenty-eighth, as well as the nineteenth day, certain duties were prescribed for the king, diviner, physician, and imprecator. It was found in the library of Ashurbanipal. Being translated, the regulation for these days reads: "An evil day. The shepherd of great peoples shall not eat flesh cooked over coals of an oven; he shall not change the garment of his body; he shall not put on clean [clothes]; a sacrifice he shall not offer; the king shall not ride in his chariot; he shall not speak as a king; the diviner shall not give a decision in the secret place; the physician shall not lay his hand upon the sick; it is not suitable to pronounce a curse. At night, the king shall bring his gift before Marduk and Ishtar; he shall offer a sacrifice. The lifting up of his hands is pleasing to the god."

Subsequently, Dr. T. G. Pinches, of London, discovered that shabattum, which was a synonym of gamaru (to be full), was the name of the fifteenth day of the month when the moon was full, showing that it was quite distinct from the days mentioned in the Hemerology. This gave rise at once to the idea that originally the Sabbath was the day of the full moon. Still more recently indications have been noted that the Hebrew Sabbath originally was the same, though it came later to be celebrated at the end of the week, or in the succession of seven days.

THE literature that has grown up since these discoveries is quite extensive; and the view is generally held that the Sabbath was originally a full moon festival; that, as with the Hindus in India, there were festivals of the new moon and the full moon; and that the day is to be definitely distinguished from the Sabbath of the post-exilic period. With this question, which becomes quite complicated, we are not directly concerned here. Rather we are interested as to whether the Babylonians observed such a day; and if so, whether it is a Babylonian or a West Semitic institution.

The fact that there is no root in the Assyrian from which shabattum, as a synonym of the root gamaru, "to complete, to fulfil, to bring to an end, to destroy," can be derived, and that there is in the western and southern groups of the Semitic languages a root from which the word "Sabbath" is derived, namely, "to cut off, to desist, to put an end to, to destroy," seems a very substantial argument for maintaining that the name of the fifteenth day of the month was of West Semitic origin. Not only is the word "Sabbath" not Babylonian, but what the day stood for—at least in late Biblical times, and, as well as at the present, namely, the idea of a day of rest for man and beast—finds no support in the Babylonian inscriptions. There is nothing besides the Hemerology to show that anything of the sort existed in Babylonia.

If one examines the dating of the thousands of contract tablets which have been published, nothing is in evidence to show that there was any abstention from business transactions, with perhaps a single exception, namely, the nineteenth day, which in certain periods may have been partially observed as a kind of holy day. More than this, nothing is known at present as regards a "rest day." These facts certainly do not seem to support the contention that we are dependent upon the Babylonians for our idea of the Sabbath rest.

Some recent investigations seem, however, to point to certain observances of the post-exilic age in Babylonia, which in a measure parallel certain Hebrew ideas of the Sabbath. Moreover, these discoveries, it will be observed, raise the question whether the Hebrews observed the Sabbath as a lunar festival or at the end of the week.

In a large archive of temple documents in the Yale Collection, discovered at Warka, the ancient city of Erech, there is found a group of twenty-three tablets, containing monthly receipts of sheep, which are apparently intended for the temple service. Nearly all the tablets are baked and are more or less perfect. They are dated between the fifth year of Cyrus (534 B.C.) and the sixth year of Cambyses (523 B.C.), inclusive. The general character of the contents is similar. The tablets are records of what was delivered for sacrificial purposes each day of the month. The important feature of these lists in this connection is the item following certain days of the month, usually the seventh, fourteenth, twenty-first and twenty-eighth, which reads: "1 urisu sikhru khi-it-pi," "one young kid, an offering," or simply "1 khi-it-pi," "one offering." The largest number of these notes, "one kid [for] an offering," namely, forty-nine, occur on the days: seventh, fourteenth, twenty-first, and twenty-eighth; while, with the exception of but one, the remainder, namely, twenty-eighth, occurs one day earlier. The single exception occurs two days earlier, upon the twenty-sixth of the month. In no instance does it follow this periodical seventh day. There can be little doubt that the regular appointed time for this offering was on the seventh, fourteenth, twenty-first and twenty-eighth days; but it was occasionally made upon the previous day. The Sabbath among the Hebrews at the present time begins shortly after sunset on the sixth day. It might be added that the number of days in the month does not seem to have had any bearing upon these variations. These tablets, with this interesting phenomenon, furnish the first actual observance of anything that suggests the existence of a parallel to the Sabbath in Babylonia.

IT has been pointed out that the Hemerology contains interesting parallels to the restrictions for the Sabbath day which are known from the Old Testament. Of especial interest is this tablet, as well as the new find, in the light of the directions given by Ezekiel (46 : 4) to be observed by the prince in behalf of the nation; namely, that on the Sabbath he shall offer unto the Lord six lambs and a ram. It cannot be said that the tablets under consideration refer to provision being made for the animal that was to be offered by the king, which is mentioned in the Hemerology on these days; but they do show that one was actually provided on these days, in addition to the regular offerings for each day of the month. The somberness and austerity of these days in the Hemerology, at least as regards the provisions for the individuals referred to, can also be paralleled by the ideas pertaining to the Hebrew Sabbath. While it was preeminently a day of rest, and was also regarded as a day of joy, there are indications that it was an austere occasion, especially in the early history of the people. It was not only a day when sacrifices were offered, but also a day when the people were forbidden to leave their homes (Ex. 16 : 29); to kindle fires (Ex. 35 : 3); and, therefore, not to eat anything cooked over fire (Ex. 16 : 23). While the critical position is that in the late days of Jewry these restrictions were introduced into the history of t
period, that is simply a hypoth
cannot be proved. Rather
seem that these ideas are a sur
an early period.

As is known, there were thos
ancient Jewish Church, and tl
those who at the present time n
that the Sabbath originally belo
the lunar month, instead of o
as it does now, in a succession
days, or at the end of the wee
is impressed with this view v
reflects how the entire system o
new moons, sabbaths, and sol
semblies was coupled up with tl
month, and the way the new m
the sabbaths are frequently m
together (Isa. 1 : 13; Amos 8
so forth). Taking into consi
the newly discovered evidence,
with all the other known fact
reasonable to maintain that
time the old order was changed
was that the sabbath occurred
end of the quarters of the moo
the moon seems to the obse
come to a standstill. As is well
the actual quarters of the lunar
are about 7⅜ days long. It is
fore, easy to understand how the
day, the fourteenth day, and s
were set apart as the time to c
the Sabbath. The observance
days in Babylonia, as is evide
the Hemerology and the tablet
to indicate that in the West, wh
custom very probably came at a
date, the Sabbath was also cel
at the same time, that is on the
fourteenth, twenty-first, and
eighth days, instead of every
day, or at the end of the week.

◆

Preparedness and World-

Continued from page 852

passed when men settled their in
disputes by engaging in duels. T
has passed when men, in thei
relationships, shot each other do
the least provocation. The tim
here when nations should reali
war is a relic of barbarism—th
born out of hell and should for
stopped. The time has com
nations should understand that t
best live in neighborly relations
each other by fostering not the
war, but the spirit of peace. T
has come when the nations of tl
should realize that their rights
be maintained, and the peace
world insured, not by war but
tration.

America, humanity calls to
lead the nations of the world ba
into the paths of peace. Human
to you to maintain your peace, t
may serve the nations when t
shall cease. Let America sp
money in spreading education,
lightening the ignorant, in dissen
the teaching of Jesus the P
Peace, in succoring the misera
serving humanity, rather than
paring for more efficient means o
destruction. Who knows but tl
has destined America to ren
service to the world, the service
ership in the establishment of
peace? Peace must eventuall
War cannot always last. If
does not lead the way in prom
world commonwealth of peac
nation will?

Let us then, as believers in pe
as lovers of our country, be fir
convictions on this great q
Reverence for truth and justice
living faith in Christ are might
armies. God grant that Amer
own America, may prepare t
friend to mankind, and prepare
humanity. This is the "prepar
our nation and the whole world
the "preparedness" for peace.

I am very much pleased with the b
Difficult Bible Questions Answered.'
sure that it will be not only of in
myself personally, but also of valu
bath school work. L. G. W
Woodstock, Oregon.

Growing Old Gracefully

By MARGARET E. SANGSTER, Jr.

Louisa K. Theirs

T'O girls were sitting in front of ne in a street car. They were alking and, though I didn't listen ey tly—I couldn't help hearing what ey alked about.

"hat was a wonderful party last gh wasn't it?" said one of them.

"s, wasn't it?" agreed the other. "W t did your grandmother think he you told her about it?"

" lidn't tell her!" laughed the first rl. "Why, she wouldn't have been te ted. She's too old!"

HR remark, by force of contrast, made me think of a photograph at had come to my hand a few y before. It was the phogr h of a little old lady, r, with white hair d ry keen eyes. It as he photograph L isa K. Theirs, M waukee, Wisms. M aukee, Wisms, is justly ou of the fact at Louisa K. he is a resi- of the city. or the age of e ndred and o e is the old- t ing Daugh- r he American ev ution, and she m bers a father ho mmanded a bri- d under Washingn. At the age of one n ed and two she is ill tally interested in life d he things that go to ak up life—she is joyful, philosopher in a small way, d good friend to a vast majority pple. She is not too old to be te ted.

M . Theirs, when asked for a greeting t Christian Herald readers, said: " t me say that I congratulate you ving lived to this day of wonders. have only 'picked up pebbles, hi the ocean of truth lay all unknown ef us,' still wonders have been ro ht to light.

" you want to live long and enjoy e, make yourselves useful to your ll men and cut your food down to e smallest possible quantity. In g to myself, I can only say that o as been very good to me in giving e alth, a long life, many friends and les gs too numerous to mention!"

G wing old gracefully. That is e ay that Louisa K. Theirs has ro old. She is growing old so very ra ully that the whiteness of her air nd the weight of her years cannot im er charm of manner, or her enu sm, or her love of people. No one ou be able to say, as the girl in the ol car said, "Oh, I didn't tell *her*. he ouldn't have been interested!"

KOW a little lady who is the grandther of four beautiful girls. All ay ng she sits in a cushioned chair nd nits soft woolly lavender-scented hi —socks, shawls, and small sweater oa for babies. She is petted by her ou beautiful granddaughters—but he they have guests she is taken ui y out of the room, and kissed oft on the forehead, and seated in no er cushioned chair.

" r," say her granddaughters, "it o excite her to hear us talking. t uld make her nervous if we were o She's too old to understand ou people!" They believe it, too. But ometimes I have seen a wistful le in the little lady's eyes, and I av wondered if she wouldn't be iner ed—if she wouldn't understand— s but had a chance!

A a luncheon party of business girls, hi veek, we were talking about old ge

C of the girls said, "I dread growing ld. Why, when I grow old I'll have to give up the work I love. I'll have to stop meeting people and being up to date in the things that are happening. I'll have to stay at home and wear caps! I don't want to grow old!"

But another girl laughed at her.

"That's not my idea of growing old," she laughed. "When I grow old I'm not going to sit still and vegetate. I'm going to keep on living—living, not existing—until it's time for me to fold my hands and go Home. I'm going to keep right on meeting folks, and I'm going to keep right on reading and observing. I'm going to be well informed and up to date—even if I am old!" she said.

"But suppose," questioned a girl who had been listening quietly to the conversation, "suppose you had a family. And suppose your family thought that you were old—too old to enjoy life. Suppose your family wouldn't believe that you were young enough and clever enough to do as you wanted to and go where you wanted to, and read what you wanted to. I've known families like that!"

I have known families like that, too. And it isn't always grandmothers that they kindly but firmly push to one side. Sometimes a father or a mother is apt to be laid on the shelf. Sometimes it is an aunt or a grandfather who is sweetly ignored. Because some one thinks they are too old—or not young enough—to be interested or to care.

I have known a great many grandmothers—some of them have been the grandmothers of my girl chums; some of them have been mere acquaintances. And many of these grandmothers have confided to me—

"Yes, I know I am old—but I'm not as old as *they* think. I'm young enough to want to get out and see things; I'm young enough to be interested in the young folks; I'm young enough to want to have my hand to things. I still want to make cookies, and help cut out dresses. I still want to go calling. But they think I'm too old and feeble to be human."

Louisa K. Theirs is thirty-two years over the allotted threescore and ten. But she is young enough to give a lesson to many middle-aged women and many girls who are in their teens. For she says, "Make yourself useful to your fellow men—"

That is, after all, the solution. If one wants to grow old gracefully, one must make herself useful to her fellow men. For any one who is able to be useful to her fellow men will never grow too old to be interested in them.

GIRLS, and older girls, it's foolish to think that growing old is an unpleasant business. Some of the most gracious, queenly women that I have ever known have been the oldest. Some of the most charming ladies who have ever entertained me have been of the same age as the little lady who is tucked in a corner to knit. Some of my best-informed friends have been over seventy.

Grow old gracefully. Don't give up your ideals and interests because your hair is turning gray. Don't let people put you on a shelf; make them need and want you by the charm and personality and force of your character. And now, girls, never say that your mothers and grandmothers are too old to understand. Instead of saying that, give them a chance to understand; give them a chance to grow old gracefully.

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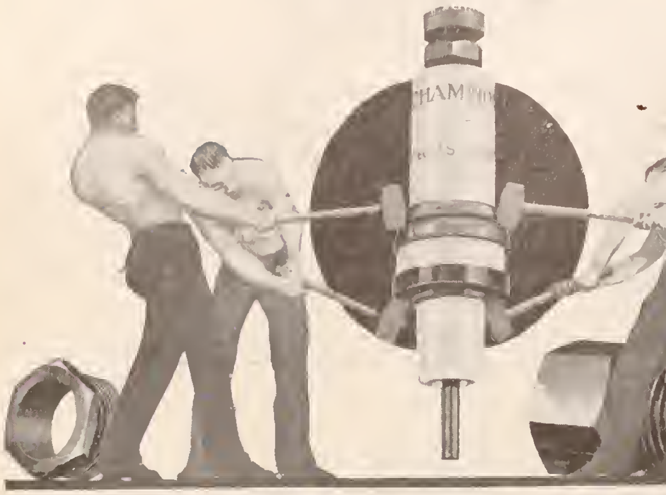

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The Christian Herald Prayer Leagu

ALL Christians are urged to unite with the members of the Prayer League in daily prayer at the noon hour. Also any one is at liberty to send a request for prayer or an acknowledgment of answered prayer, thereby becoming enrolled as a member of the Prayer League. All correspondents are specially requested to make their letters as brief as possible. Write requests and acknowledgments on separate sheets.

MRS. E. C. writes from Ohio: "I cannot tell you how much I thank you for your prayers that my dear brother might be cured of the drink habit. He is still going to church, and has started Sunday school. I met, with her little daughter, a lady whose husband is addicted to the drink habit. It is taking all their money and they are trying to pay for a little home. Will you please pray that this man may be cured, and also a neighbor who has the same habit?"

C. B. W., Missouri, writes: "Thanks to God for answering prayers, some for temperance victory, some for spiritual strength, others for opening up ways for employment for loved ones, also for friends being strengthened against trials and temptations."

H. C. writes: "The daughter-in-law for whom I asked prayer that she might be released from the liquor habit has resolved to touch liquor no more. Thus far she has held out in the resolution."

Mrs. A. P. writes from Jamestown, N. Y.: "Some time ago I asked prayers for my husband, who suffered from the drink habit. Please pray that he may be released, as he has fallen again after five and one-half months of abstinence."

Mrs. H. W. G. writes from Marlboro, N. Y.: "I am a believer in prayer. I have been praying that my mother, who has been in very poor health, might be restored to better health, if it is God's will. I received word that she is greatly improving and gaining all the time."

A Mother writes from Shelby, Ohio: "Some months ago I asked your prayers for my son, who was financially ruined. I feel as though those prayers were miraculously answered. But do not stop praying for him, for the trials are great. Pray that we all may endure them."

S. G. N. writes from Williamsburg, Va.: "I wish to return thanks to our heavenly Father and to the League. Our prayers have been answered and my nephew's deafness has been healed."

Acknowledgments have also been received from:

U. M. S., Seattle, Wash.; Mrs. A. P., Acworth, N. H.; F. W., Rockton, Wis.; Mrs. E. R., Grand Rapids, Mich.; Mrs. M. C. S., Springfield, Ill.; M. L. A., Pulaski, Iowa; One Who Believes in Prayer, Peterboro, N. H.; Mrs. B. F. W., Glastonbury, Conn.; Mrs. G. W. H., Chambersburg, Pa.; Mr
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Tenn.; M. F. S., Port Dickinson,
Mrs. O. D., Indianapolis, Ind.; Mrs.
Macungie, Pa.; C. M. R., Onley, V
A. A. T., Oklahoma City, Okla.; C
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F. E. H., Fort Worth, Texas; Mrs.
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E. W., Macomb, Ill.; X. X. X., T
nock, Va.; J. H. C., Colorado Spring
E. Y., Elmira, N. Y.; Mrs. W. W.
Land, Fla.; Mrs. M. L. B., Lemaster

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Los Angeles, Calif.; Detroit, Mich.;
town, Ill.; Greensboro, Vt.; Crystal
Dallas, N. C.; Shenandoah Vall
Kearney, Mo.; Milan, N. H.;
N. H.; Wichita, Kan. (that the pr
law may be enforced here, also for th
of a revival); Hartman, Colo.; Ston
Tenn.; Rutledge, W. Va. (for blessi
a camp meeting); Woolford, Md.
M. E. Church); Danville, Pa. (for a
awakening in a certain school);
Miss. (at Bethel Baptist Church);
Texas; Buchanan, Ga. (that a Sund
may be established).

Mrs. J E. T. and a Troubled One a
ers that their sons' minds may be
three wives ask prayer that husband
may be restored; A Believer, that
mind may be restored; two pare
their daughters'. Twenty-two othe
ask prayer for mental restoration or
ening for relatives, friends or for the

Twenty-nine friends ask prayer
restoration or strengthening of sight fo
relatives or for themselves.

Forty-six friends ask prayer for
work of grace, assurance of sins forg
express in other ways their desire for
spiritual blessing.

Fifteen parents ask prayer that t
may be cured of the liquor habit. Fi
their husbands. Nineteen, that othe
or relatives may be delivered from t

J. Y. B. asks prayer that daughter
cured of the drug habit; H. L. that
be cured of the drug habit; "Alaba
husband; Mrs. M. L., that a young
be cured of the drug habit.

Forty-five parents ask prayer for
version of sons, including Mrs. M.
that four sons may be saved. Twen
wives ask prayer for the conversion
husbands; ninety-one friends, for the
sion of other relatives or friends.

Nine readers ask prayer for special
blessing for others.

One hundred and thirty-eight frie
prayer for the healing of others; one
and eight for healing of themselves.
two ask prayer for healing of hea
themselves or others.

Forty-two friends ask prayer for
guidance in financial affairs.

Eighty-four friends ask prayer
granting of varied desires and needs.

How Kansas City's Prayer Was Answered

MORE than a year ago, the Ministers' Alliance of Greater Kansas City sent an urgent invitation to evangelist Billy Sunday to come there for a campaign. The answer gave no hope. Then the Kansas City Star petitioned the evengelist, promising unstinted support if he would come. Later a handful of men assembled in the "upper room" for prayer and conference at Independence. From this "upper room" plans were started for a delegation to go to Omaha to interview Mr. Sunday. Who would go? It was not known until near the time for the special train to leave. Ex-Mayor Henry M. Beardsley was appealed to several days previous to the departure of the delegation. He said, "I cannot possibly go. My work here is urgent and I cannot think of going." A company of men covenanted together to pray that Mr. Beardsley might find a way to go. Just before the train left he joined the delegation. Mr. R. A. Long, the millionaire disciple, was asked by a group of men to be one of the delegation. He replied, "I would be pleased to go, but cannot because of the pressure of business." The same company of men in the "upper room" prayed that Mr. Long might find a way to go to Omaha with them. Mr. Long joined the delegation at the train.
had led both men to do what th
said was impossible. Nearly 1
comprising the delegation held
meetings on the train.

Reaching Omaha, they sent f
Titus Lowe, chairman of the ex
committee of the Sunday meeti
tell the party how to get Mr. S
He said the evangelist might be
for two or three years hence. T
gation again went to their kn
prayer. Then they went to the e
ist's hotel. He told them: "I
be with you in Kansas City, bu
are many cities ahead of you.
be two or three years before I g
Secure a lot for the tabernacle
me hear from you." Mrs.
said, "There is only one chan
Kansas City. It is possible
Louisville will want to postp
a later date."

Immediately a committee w
pointed to go with Mrs. Sun
Louisville. That city decided
for a later day, and Billy
wired, "I will begin Kansas Cit
paign April 30." Prayer had
possible the seemingly imp
Prayer changes things.

REV. N. M. T

Kansas City, Kansas.

The War in Europe

Continued from page 851

On the Russian front it has been give-and-take all the week. In the north, there are signs that the Russians are about to take the offensive against von Hindenburg's army, but this has not yet developed, though large skirmishes were frequent during the week. In the center, to the east of Baranavitchi, there was a three-day battle during the week, the first phase of which was won by the Russians, who broke into the German positions. Later on, the Germans brought up reinforcements, and the Russians were driven back. In these operations both sides report the taking of prisoners. Severe Russian pressure still continues at this point.

All along the line south desultory fighting took place until the Kolki position was reached. At and west of Kolki and Sokul the fighting became more continuous and severe, hard-fought battles taking place almost daily. One day the Russians won and the next the Teutons, the outcome being that the Germans abandoned the Czartorysk salient north of Kolki and fell back to a new line of defense. Farther south, directly west of Lutsk and to the east of Kosin and Saturzy, the Germans seem to have slightly improved their positions, but only slightly. On the southern Styr, north and east of Berestetschko, south of Lutsk and southeast of Dubno, the same thing is true.

In Galicia, along the line of the Strypa river, the Austro-Germans gained ground to the east, northwest of Tarnopol, and held their own on the rest of the line, while still farther south, north of the Dniester and southeast of Buczacz at Tlumacz, the Russians were forced back five miles on a front of twelve miles, losing heavily both in casualties and prisoners.

In southeastern Galicia and in Bukowina, however, the tide ran decidedly in favor of the Russians. In Southern Bukowina, Cossack cavalry not only reached but crossed the Carpathian passes, and arrived at the most northerly of the Hungarian villages on the southern slopes of the range.

In southeastern Galicia, the important railroad center of Kolomea fell into the hands of the Russians, who thus came into full control of the Pruth River from the Rumanian border to that town. Later on in the week the Russians advanced southeast from Kolomea, and, after taking Stoboda, reached the railroad from Korosmezo to Delatyn at Mikuliczyn, thus cutting off communication by this line between Hungary and Galicia.

In the Caucasus, on the Russian right wing and center, the Turks have made but little progress during the week, but on the left wing they have compelled the Russian troops, which were attempting to advance southward from positions on the frontier of western Persia, on Bagdad, to fall back a distance of about sixty miles, and in their advance have reached and occupied the city of Kermanshah, which the Russians took some months ago and whose loss they now admit. This for a time at least, puts an end to any Russian advance on Bagdad.

In Mesopotamia the situation remains the same. The Turk and the Briton occupy the same positions as hitherto on the Tigris, twenty miles below Kut-el-Amara.

* * *

A Week in the World's News

Continued from page 851

the first $500,000 being paid last February. The railroad will be completed this year as far as Matanuska. The present line is said to have cost the men who built it $2,750,000. The completion of the line will open up the richest coal fields in Alaska.

REBELS MAKE PEACE. On Saturday, July 1, an engagement occurred in Santo Domingo between rebels entrenched at Guayacanes and American marines. Twenty-seven Dominicans were killed and five captured, one marine was killed and eight wounded. Following this action, negotiations which were already under way were consummated and the rebel leaders agreed to lay down their arms. The present revolutionary disturbance on the island has lasted two months, has occupied 2,000 American marines and has cost three American lives.

BANKER DIES IN NEW YORK. James G. Cannon, formerly President of the Fourth National Bank and one of three or four prominent Christian citizens who furnished the financial support for the Men and Religion Forward Movement in 1912, died at his home in Golden's Bridge, N. Y., on July 5. He began his business career as a messenger in the bank of which he was later president.

SELLS COMPETING LINE. It was announced on July 6 that the New York Central Railroad Company had sold for $8,500,000 its majority holdings in the New York, Chicago and St. Louis Railroad commonly known as the "Nickel Plate." The control of the Nickel Plate has been held by the Lake Shore since 1883. It is suggested that the new owners of the Nickel Plate may electrify a part of the line for suburban service in connection with real estate developments.

A Free School of Culture

Continued from page 857

by individual church advertising in the local press, is a possibility within sight. The best informed men at the conferences agreed that the church could no more expect the general public to use its products without being informed about them through advertising than any other agency for improving conditions of living could expect the public to clamor for its goods if they were not advertised. The history of every prosperous business shows an unbroken policy of advertising. This secret of success, the conference believed, should now be made wise use of by every church that would serve its community aright.

As a consequence, a Commission on Church Advertising and Publicity was formed as reported in last week's Christian Herald. This commission is composed of capable leaders in this new field of activity. In due course announcements will be made of the plans for the year. The first object is to acquaint all churches in this country with the best ways and means of advertising what they have to offer to their communities. The purpose is to put at the service of the church for the cause of Christ the greatest force that the business world employs for profit. At the start this has very much the character of Christian philanthropy, but those who are guiding the movement expect to make the commission self-supporting through the collection of membership dues and in other ways appropriate to their work. It is, of course, without financial resources at the start, and Christian men of means could scarcely find a more useful way to serve the church of Christ than to make some contribution to the establishment of the Commission on Church Advertising and Publicity. Rev. Christian F. Reisner, pastor of the Grace Methodist Episcopal Church of New York City, is president of the Commission and for the present acting treasurer. He can be addressed on this subject in care of the Christian Herald during the summer.

THE city of Philadelphia put on holiday dress to welcome the advertising men and members of their families, and provided extraordinary entertainment during the week of the Convention. The extent and character of the hospitality shown is but one reflection of the respect in which the profession is held by the country at large. The Twelfth Annual Convention of the Associated Advertising Clubs of the World has emphasized anew the indispensable service which is rendered the public through the advertising columns of all classes of reputable journals. These interesting portions of our newspapers and magazines, prepared with as much care as the most important literary contribution, constitute an actual school of culture in which as individuals and as a people we are learning how to keep well, to dress well, and to live well, in order that we may do well.

Smile Makers

At Rising Time

Do you know any food which greets you at breakfast so inviting as Puffed Wheat or Rice?

Airy bubbles of grain, flaky, toasted and crisp. Each morsel seems a bonbon.

But you know they are whole grains, made wholly digestible. You know that every atom feeds.

No elements are lacking—none are lost. For in these foods—and these only—every food cell is blasted by steam explosion.

At Dinner Time

These grains are so crisp, so toasted, so flavory that they take the place of nutmeats.

Folks garnish ice cream with them. They use them in candy. They dot them on frosted cake.

Yet Puffed Grains hold supreme place among scientific grain foods. They are made by Prof. Anderson's process. In every kernel a hundred million steam explosions are created. They are perfect foods—the best-cooked cereals in existence.

Puffed Wheat 12c
Puffed Rice 15c
Except in Far West
Corn Puffs—Bubbles of Corn Hearts—15c

At Bed Time

The bowl of milk in summer is the favorite bedtime dish. But it's twice as delightful with Puffed Grains floating in it.

These grains are puffed to eight times normal size. They are four times as porous as bread.

You get the whole wheat in Puffed Wheat—all the phosphorus of the outer coats. You get it so it easily, completely digests without any tax to the stomach.

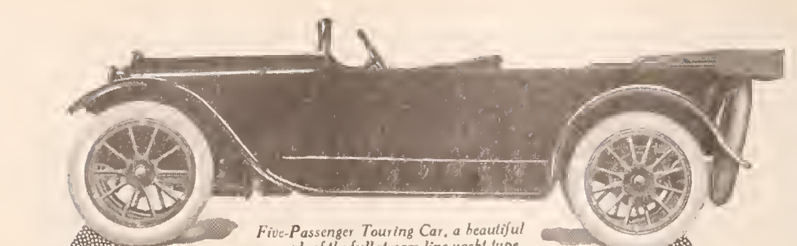
Do you know anything else which so meets the requirements of an ideal good-night dish?

See if you have all these foods on hand.

The Quaker Oats Company

Sole Makers

(1344)



Five-Passenger Touring Car, a beautiful example of the full stream line yacht type.

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Each ELCAR is built for a long life of satisfactory service—built to outlast other cars in its price class, and by a concern which for 43 years has manufactured only quality products. In beauty of design and finish, in mechanical excellence and proven performance, it rivals cars selling at $1000 and more. Dollar for dollar we believe it represents *the best value on the market today*

ELCAR $795

If you know automobiles, a glance at these specifications will tell the story of ELCAR extra measure of value. Silent, powerful, long stroke motor (3½x5)—unit power plant, 3-point suspension—114-in. wheelbase—full floating rear axle—Dyneto double unit starting and lighting system—Delco ignition—unsurpassed body designs—roomy seating for every passenger—full Turkish style upholstering—every equipment that goes to make a car at any price complete. Write for catalogue.

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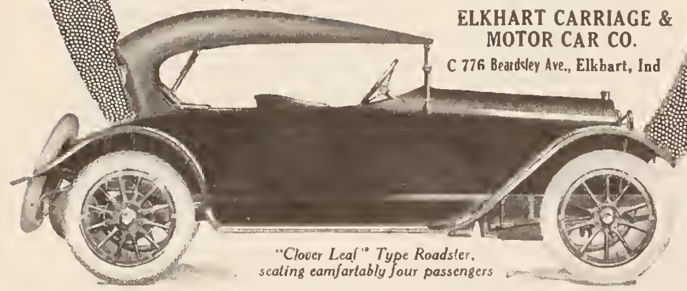

"Clover Leaf" Type Roadster, seating comfortably four passengers

"JUST DAVID"

By Eleanor H. Porter, Author of "Pollyanna"

Just David
By Eleanor H. Porter
Author of Pollyanna - Miss Billy - The Story of Marco - The Turn of the Tide - Cross Currents - etc.

Everyone who has read "Pollyanna" should read "Just David." He is as lovable as the heroine of the Glad Book. Mrs. Porter believes that the idea of the possibility of happiness should be held up to people, but she does not attempt to preach about it. She simply lets her characters speak.

"Just David" is not only a story of amazing popular appeal, but in its way a genuine masterpiece as well. Everyone who reads it has the same enthusiasm. David is one of those characters that seem too real to stay inside a book. It is safe to say that every single reader will regard him as a cherished friend. "Just David," bound in cloth, with frontispiece, postpaid, $1.25 net.

We will send a copy of "Just David," postpaid, to any present subscriber as a reward for sending us one new eight-months' subscription accompanied by $1.00. Or, we will renew your subscription to the Christian Herald for a year and send a copy of "Just David," postpaid, for $2.00.

"AMARILLY"

In Book Form

We have had so many inquiries for "Amarilly of Clothes-Line Alley" in book form that it gives us much pleasure to announce the sale of a special edition of this splendid story. No one can forget the charm of Amarilly. Amarilly was a child of the slums, the oldest of a family of eight, all wage-earners, except the baby. How prosperity in the end came to the Jenkins Family, how Amarilly got an education, how the Boarder married Lily Rose and built an annex and the adventures of the surplice are told in a wholesome story. In the human appeal, sweet humor, and genuine cheeriness between its covers, there will await you many laughs; and a tear or two as well.

We will send "Amarilly of Clothes-Line Alley," attractively bound in cloth, together with the Christian Herald for one whole year, for $2.00. Or, we will send "Amarilly" to old subscribers as a reward for sending us one new eight-months' subscription to the Christian Herald with $1.00.

AMARILLY of CLOTHES-LINE ALLEY
BELLE K. MANIATES

CHRISTIAN HERALD, Bible House, New York, N. Y.

The Word of the Cross

International Sunday School Lesson for July 30
I Cor. 1 : 1 to 2 : 5

TALKS ON THE GOLDEN TEXT

By REV. F. B. MEYER, D.D.

"Far be it from me to glory, save in the cross of our Lord Jesus Christ." Gal. 6 : 14

The cross, when Paul wrote, was the badge of shame and disgrace. Only the lowest criminals were subjected to its torture. To be even the relative of a crucified person would set a gaping void between any such and the gay and thoughtless crowd that went laughing and singing on its way. But that was the very reason why Paul so gloried in the cross. It settled once and for all the question of his own relationship with the vain and empty world. It set him outside its pale. It passed him by with sneers and ridicule. It had no desire or use for him. To recognize the friend of the Nazarene, the boaster in the cross, was unthinkable. He was offscouring and refuse of all things. I was quite glad of this. He gladly acce the verdict. Had it not been so cle fixed, he might have been tempted by gauds or frightened by the frown Madam Bubble. Now he was absolu indifferent. "Take thy way, O tempt world; I want nought of thee. T holdest me a felon for consorting with Crucified; I hold thee a felon since t didst put him to death. The cross sta between us. Thou canst not come to I have no desire to come to thee. The Lo cross has made friendship impossible."

The Knowledge of Christ

By Arthur H. Howland

I AM writing this lesson at Washington, on the day that the war horror begins to be lifted from the American nation. The capital is beautiful on this fair, warm, fragrant day; the air full of hope and peace.

Thinking of the men who have presided over the nation's destinies here, and remembering the somewhat vicious, or at least unfortunate, expression, "Every American boy expects to be President," and trying to enumerate the things that would prevent me from attaining the fulfilment of that universal ambition, I thought first of all: "I don't know enough to be President."

Then there flashed back to my mind the key to this wonderful letter the apostle Paul wrote to the church at Corinth, where he had labored through so many hard but victorious months. "I determined not to know anything among you, save Jesus Christ, and him crucified." And I thought again how if the principles of Jesus, the crucified Saviour, were really applied to national and international affairs, the world's problems would be untangled, the world's wrongs righted, the world's hurts healed.

I had left New York without warning and with no chance to pack a grip, and had no Bible with me; so I began to look about the Washington streets for at least a copy of the New Testament. I inquired at one or two places, then realized how hopeless the quest would be. Alas, there is little popular demand for Bibles at the Nation's capital, or in any city, large or small. The Bible is, to be sure, the world's "best seller." But it is a rather special trade, to a special class—and largely in wholesale supplies for free distribution. But the people, the real people that make America, and that make Europe, and that make the world, do not realize their need of the New Testament, do not realize the need for that knowledge of which Paul speaks, which would make all men glad, and good, and truly prosperous.

I hunted up the church of an old friend in the city, and though he was not in, I borrowed a Bible of the caretaker and came back to my hotel to write this letter about Paul's letter to the Corinthians. He is supposed to have written it from Philippi. Scholars wonder if the Sosthenes whose name he joins to that of his own in the salutation was the same Sosthenes who became chief official of the Jewish synagogue at Corinth after Crispus had become converted, that Sosthenes who was beaten by the Greeks in the presence of the careless Gallio. It may be the same man; if so, there is a beautiful story to think about—the second synagogue head of Corinth to come under the charm of Paul's Gospel and yield himself to it.

Paul greets the Corinthian Christians as he greeted those of Thessalonica—with "grace" and "peace." That is a good atmosphere to create at the beginning of a letter—a sense of God's abiding cheerful goodness an abiding peace.

Again Paul praises his reade their fidelity. He knew that in things many of them had not faithful. Indeed, they had been h unfaithful. But some had been fa perhaps a few had been faithful things. He could doubtless hav that of Aquila and Priscilla if the remained there, but they had mo Ephesus. But he praised the Cori Christians for what they had, a what they had done, before going rebuke them for their shortco Compare with this the greeting through the pen of St. John t church at Sardis: "Thou hast names even in Sardis which hav defiled their garments; and they walk with me in white, for the worthy."

Paul's hope was to build up a c not having spot, nor wrinkle, no such thing—to develop individual tians who would be saints indeed. is the real message of almost a letters—a call to holiness. So he the Corinthian church, with all its and failings, as a group of God' children, precious in his sigh praises them when they can be pr points out their faults, gives them a about their organization and e and then cries: "Yet show I unt a more excellent way" (chap. 12 Whereupon he describes the pur power of Christian love, that shall them what they ought to be. Ne close of his second letter he sun his hopes for them: "This also we even your perfection" (II Cor. 1 It is the same as his hope expresse at the beginning of the first le "that ye may be blameless in the our Lord Jesus Christ" (I Cor.

He mentions his first accusati 1:11: "There are contentions a you." Differences among Chr people have been among the baffling, inscrutable mysteries o ages. Why should Christians disag Christians who love one another who love a common Saviour? But do—and they did in the time of Some said: "I am of Paul." said: "I, of Apollos," some: " Cephas," that is Peter; some " Christ."

We have already referred in lessons to the sharp differences seem to have existed between early Christians who followed leadership and those who foll Peter and James. Now he spea some who follow Apollos, and of who disclaim any teacher at all e Christ himself.

Paul pleads with them all to be u in the deep simplicities of the lov knowledge of Christ. Those who of the name of Christ must sho spirit. They must be not prou humble in the possession of hea wisdom.

Then follows Paul's wonderful osophizing about the transce quality of this heavenly wisdom, on the cross of Jesus. It is a thin Greeks, with all their learning, c understand; it is a thing at whic ew stumble—yet it is "the power f Cd."

Hv many people would enjoy music bre enjoying it they had to underar its laws? Why are certain tones leang, others distressing? Why are ertn combinations of tones pleasing, nd hence called harmonious, while th are unpleasant and discordant? Ve not have to know the answer to hes questions to get the delight and he essing of music. Why are certain om nations of form and color charming nd others unattractive or repellent? Ve not have to understand that to et e beauty of the sunset. We do not eed to know anything about the ie e of odors to revel in the intoxiati sweetness of lilac or violet.

Jt so we do not need to understand he ntricacies of theology or the ysries of the atonement to get the les ng and the glory of Christ upon our ve. The wisdom that is not from above "rthly, sensual"—sometimes even delish" (James 3:15). But the wisdom on above is "first pure, then peaceblegentle, and easy to be entreated. ll mercy and good fruits, without arlity and without hypocrisy" ver 17).

S here is the real reason why Christian disagree. They do not get near no h to God. They follow their own isom, or the wisdom of some earthly eacer, instead of his. The place for hrians to agree is upon their knees a pyer, receiving the pure, peaceable, en wisdom of God. Some organizaion hat have had rare success in God's or make it a rule never to venture ut ith new plans till all have agreed po the matter in prayer together. hrigh this sort of unity and faith the isom of God becomes in groups of is llowers the *power* of God.

Jus is everything to the believing ou He is "made unto us wisdom, nd ighteousness, and sanctification, nd edemption" (verse 30). He comes losto us with his heavenly friendship, eving to us the will of God, showing s w to transmute our love for him atc ighteous living, fanning that love ll purifies our souls, guaranteeing o ep us day by day till our final edeption is secure.

N wonder, then, that Paul had etenined, when he first came to orth in the companionship of such a hrt, "not to know anything," while e orked in that wicked city, "save est Christ, and him crucified."

Consider again what that means—not to know anything nor any one but Christ. It means that loyalty to him must come before all other loyalties, that we must be true to him and to what he stands for regardless of all other considerations, that we must meet every problem and every crisis with the question: "What would Jesus do?" We know where he stood—for love, for kindness, for service, for self-sacrifice; and we must accept these standards for our own, at whatever cost.

But our knowledge of the crucified Saviour means more than this. It means not only that we must accept that law of sacrifice and crucifixion for our own life; it means that we accept that sacrifice of his as the thing that mysteriously saves us. We come here to deep places that the human mind cannot fathom. But voices of many ages past, and voices all over the world today, and voices in heaven—voices that no man can number—unite in saying and singing rapturously: "He died for me."

His death brings us near to God. His death changes and cleanses our souls. His death takes away the anguish of old sin, robs present temptation of its power, and gives us sure hope for the eternal future. So we may well disdain all other knowledge that would exclude this. We may well make this the basis and the test of all we know and do. We may well boast with Paul, "I determined not to know anything save Jesus Christ, and him crucified."

◆

Working Toward Union in India

THE missionary churches of India are planning a federation which will unite them for progressive work and lay the foundations of an Indian Church that will know no divisions. The plan of federation has been approved by the Presbyterian Church, the M. E. Church the South India United Church, the Baptist Missionary Society, the American Marathi Mission, and the Friends Mission. It is felt that "a basis has now been reached that means a real and vital union, one that will express to the world the essential substance of the Christian faith, and the reality of the spiritual union that surmounts the diversity in statement of belief, modes of worship, of polity and of administration in the different branches of the Christian Church, and that will enable the different churches to join forces in fullest cooperation in doing the work entrusted to them by their Master." It is proposed to leave each church to worship and work in its own way, ready to cooperate to the fullest extent with other churches, recognizing them as belonging to Christ, as part of his body.

◆

THE Utah Gospel Mission of Cleveland, Ohio, has been doing a traveling missionary work for fifteen years. Its workers have visited nearly every Mormon home three or four times; they held 2,700 meetings with over 200,000 present and have used over seventeen million pages of printed matter. Their work has covered a field about 250 x 800 miles, and they have traveled a distance equal to more than twice around the earth. The mission needs two or three new workers, capable, consecrated men, of any evangelical denomination. Details may be had by addressing the mission at 1854 East Eighty-first Street, Cleveland, Ohio.

MISSIONARY GEO. H COX of Chinkiang, writes: "You will be reading in the papers about the political situation in China at the present time. The mission work is not affected by these disturbances yet, except in the immediate vicinity of fighting, and I have only heard of one place where the mission premises were in the line of fire, and that in Szechuan province. We hope Yuan will resign and let other men have a chance of coming forward."

◆

Sermonic Appreciation

IN my judgment, one of the best sermons that have appeared in the Christian Herald in the past twenty years (for nearly that period I have taken the paper) was in last week's issue, by Rev. Mercer G. Johnston, on "The Demand for Divine Judgment." It was logical, convincing and symmetrical, and ought to do a world of good. The doctrine was safe, sound and reliable. God bless brother Johnston! We would like to hear from him again. CLAYTON C. SHEPARD.
New Haven, Conn.

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B&B
Means Double-Sure Protection

Cotton
Gauzes
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Adhesive Plaster, Etc.

Our Deadliest Enemies
Are Unseen Germs—Be Careful

It isn't the cut that you have to fear—nor any ordinary wound. It's the chance of germ infection.

What will you do?

Are you ready, in the right way, for such accidents?

You need Absorbent Cotton.

You need Bandages and Gauze.

You need Adhesive Plaster.

But the Cotton and Gauze must be utterly sterile. Else you might as well use any chance piece of cloth.

The way to be sure—to be double-sure—is to use only B&B dressings.

B&B Cotton and Gauze are *twice* sterilized—once after being sealed.

B&B "Arro" Cotton and Handy-Fold Gauze are put up in germ-proof envelopes—many in a package—to keep safe until you use them.

B&B Cotton also comes in a Handy Package. You cut off only what you use. The rest remains untouched.

B&B Adhesive

B&B Zinc-Oxide Adhesive sticks without wetting. It stays fresh.

It sticks to anything dry, and stays stuck. So it has a thousand uses. You can mend anything with it from lawn hose to golf clubs. It clings to metal, rubber, wood, glass or cloth.

B&B Fumigators

B&B Formaldehyde Fumigators are given twice the usual strength. And safety needs it.

You can get these Double-Sure products by insisting on B&B. When we take so much pains to protect you, don't you think it worth while?

Always call the doctor—remember First Aid is only first aid.

BAUER & BLACK, *Makers of Surgical Dressings*, Chicago and New York

B&B **Double-Sure Products**
Absorbent Cotton Adhesive Plaster
Bandages, Gauze Fumigators, Etc.
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American and Indian Line
New York to Ports in India,
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Young People's Topics for July 30

The Foreign Volunteer or a Home "Standby"?

Epworth League. Luke 8 : 38, 39; John 4 : 43-45; Matt. 24 : 12.

OUR whole topic reads: "Is it easier to be a foreign volunteer than a home 'standby'?"

This lesson is written while a good deal is being said about volunteering. At least, much has been said about it during the last days and weeks, but at this moment the war talk is happily subsiding.

It is unfortunate that so much Christian talk has the war phraseology. But it is a psychological fact that Christian experience and service mean conflict, so these war terms have crept into the Christian vocabulary.

In going away for service of any kind there is excitement, the .ang of adventure. Home work is monotonous; every-day work is drudgery. A task that means new scenes is attractive.

This helps the missionary as he goes away—though very soon, as with the soldier, too, his task becomes commonplace, and often full of drudgery. But the stay-at-home soldier or Christian worker, son or daughter, clerk or teacher or farmer—he or she has the steady, heavy burden of monotony and drudgery to bear.

Can that monotony be relieved? How?

The man told of in our Scripture lesson wanted to go away with Jesus. He had had a great new experience, found a great friendship, and wanted to stay with this wonderful Man. Jesus said: "No. Return to thy house, and declare how great things God hath done for thee."

And we may be sure he felt conscious of the new presence of Christ back there in the old town.

Find a new blessing. Let Christ touch your heart with a new gladness, wakening there a greater love for himself and for all men. Then, if he keeps you back from the big adventures and the big tasks—do the little things well for him.

How sad it will be if we shall find that while we were chafing because we could not find a bigger thing to do, someone in our own home circle, or in the circle of the daily work, has missed finding Christ because we were not faithful to these every-day opportunities and duties!

Have some one read part of Browning's poem, "The Grammarian's Funeral," and have some one sing Philip Phillips's beautiful hymn that President Lincoln praised—"Your Mission."

How Missions Are Blessing Our Nation

Christian Endeavor. Luke 19 : 41-48.

A CHRISTIAN HERALD editorial two or three weeks ago told about "Twenty-two Genuine Churches." They were churches that gave more for outside work than for the upkeep of their own establishments. Needless to say, they were churches that prospered locally as well as bearing fruit abroad.

So our nation is helped by the work we do for other nations and the gifts we make them. It has been a beautiful thing to see America contributing so generously to the suffering people of Europe during these war times. Our people are beginning to get the international spirit. They are learning that the law holds as between nation and nation as well as between man and man—"Thou shalt love thy neighbor as thyself." And this new spirit of international love has been vastly helped and nurtured by the habit the American people have been forming of giving to the needs of other peoples.

Notice the reading of the passage in Isaiah which the Saviour quotes in our Scripture reference: "My house shall be called a house of prayer for all peoples." Isa. 56 : 7. That is the business of every church—to pray and work for the salvation of the world.

Christian Service on Vacation

B. Y. P. U. John 4 : 31-35 (Conquest Meeting)

THIS is a difficult subject, almost an unpleasant subject, for it is very right and necessary for Christian workers really to rest when they go on their vacations.

What we should plead for and insist upon is that we should keep the Christian *spirit* in vacation time—the spirit of good cheer and kindness. We cannot plan to be as genuinely helpful as in work time, for vacation, to do us good, must be somewhat lazy. But we can be on the lookout for some one to cheer, some one who may catch the lesson of love from our lives—even while we are at play.

Yet, after all, think of the millions who get no vacation. Think of the sighs, the sufferings, the sweat of those whose life is all hardness and toil. Suppose we spend some vacation time trying to plan out a way by which every toiler, particularly children and the women, may have every year a time of real rest.

The Correspondence of Prof. David Smith, D.D.

D. W.—"Matt. 5 : 48.—This text was given out lately at a religious service in the following terms: 'Be ye fully developed, even as your Father which is in heaven is fully developed.' The last word is most repulsive to me in its application to God the Father. Is it correct to apply the idea of 'development' to God? If so, when did that development reach its fulness?"

IT would be unfair to criticize a preacher on the strength of a fragmentary report. One is apt to be offended by a novel phrase or idea, and ignore the accompanying explanation, thus perhaps missing a profitable lesson. The term in question is one of the rich words which abound in the New Testament, and which are difficult to render adequately into English; and I suspect that your minister was simply endeavoring, more or less successfully, to bring out its significance, and you were deterred by your initial surprise from following his argument and appropriating his message. Wherever it occurs in the New Testament, the word is rendered "perfect," except in two passages: (1) I Cor. 14 : 20: "in malice be ye children, but in understanding [R. V. "mind"] be ye *men*"; where the margin has "perfect" or "of a ripe age"; and (2) Heb. 5 : 14: "strong meat belongeth to *them that are of full age*" (A.V.), "*full-grown men*" (R.V.), where the margin in both versions has "perfect." Probably "perfect" is the best rendering available; but it is well to grasp, if we may, the significance of the Greek word, and the idea which it conveyed to the first readers. It denoted properly something which realizes its *end*, and this is perfection.

Now, it is obvious that it necessarily carries one idea when applied to God, and quite another when applied to men, inasmuch as God is eternally and unchangeably perfect, and does not attain his end, but always realizes it, whereas man is initially imperfect and attains his end by a long process of development and conflict. Hence the word was employed in two specific connections. (1) It denoted maturity of age, and this use is frequent in the New Testament. It appears in the passages already quoted and others (see I Cor. 13 : 10; Eph. 4 : 13), where it denotes full-grown men who have passed from childhood into the maturity of their physical and intellectual powers. (2) It was a technical phrase in connection with the ritual of the Greek mysteries. There "the perfect" were the initiated, who had attained the end of spiritual illumination and purification. It is a question whether this metaphor ever occurs in the New Testament, though I Cor. 2 : 6 is probably an instance of it. The idea of the word, then, as applied to men, is maturity of Christian manhood or completeness of Christian character (see Col. 1 : 28, 4 : 12); and both are attained by long and painful discipline, or rather by the gracious and patient operation of the Holy Spirit. The essential idea of the word is *finality*, and the notion of *development* is merely accidental to it. It comes in only where the end has to be attained, and it has no place in relation to God, since his perfection is absolute. He is eternally perfect, and our perfection lies in attaining his likeness. Observe what constitutes likeness to God—not Pharisaic scrupulosity or doctrinal rectitude, but generosity, compassion, and loving-kindness. And observe further that the text is not a command—"be ye perfect." The proper rendering is "ye shall be perfect" (R.V.), and this is not a promise but rather a challenge. This is our Lord's word to us: "God is your Father. Realize the inspiring obligation of so lofty a relationship, and prove worthy of it." He never commands; he never threatens. He challenges our honor, and, if we be men our hearts leap up in chivalrous response. DAVID SMITH.

The College, Londonderry.

Bible Picture Contest

JULY 17, 1916, was the final date for submitting sets of answers. A few sets (from the far West) are still coming in as this issue of the Christian Herald is being distributed. Of course no answers will be accepted if they bear a postmark later than that of midnight of July 17.

The sets of answers are being marked for identification and assembled for examination, with the greatest care.

Many letters of congratulation on the Contest have reached the Editor. Those letters are part of *our* reward. We are gratified to see our efforts appreciated. We are deeply interested to know *why* and *how* and *in what respect* this feature of ours has pleased each individual, and *whether* the Contest delighted mother, or father, or the children, the most—or may be all equally. The Christian Herald, in one sense, belongs to the Christian Herald readers; and it is their duty to speak up in approval when something meets with favor, so that the Editor may know what to continue. There is scarcely any need of repeating, what our older friends know, that *your communications are always welcome!*

Watch the Christian Herald for information regarding further progress in the great Bible Picture Contest.

Our Cover Picture

AND *it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel.*" *Hosea 1 : 5.*

Jezreel was prominent in the history of Israel from the occupation of the promised land, for the border of the tribe of Issachar was toward Jezreel. After the death of Saul, Abner, captain of the host, crowned Ishbosheth, Saul's son, king over all Israel and over Jezreel.

It was from Jezreel that the family of Jonathan fled at the tidings of the death of Saul and Jonathan in battle; and it was in this flight that Jonathan's son, Mephibosheth, he to whom David repaid the love of Jonathan, was lamed for life. When the kingdoms of Israel and Judah rose from the fragments of Solomon's domain, Jezreel became a capital of the northern kingdom. It was at Jezreel that the wicked Jezebel heard of the victory of Elijah over the prophets of Baal at Mount Carmel, and it was from Jezreel and Jezebel that Elijah fled to the desert to learn that the Lord was neither in the wind, nor in the earthquake, nor in the fire, but in the still small voice.

Naboth's vineyard was in Jezreel, the vineyard that Ahab coveted and that Jezebel so wickedly secured. In this vineyard Elijah pronounced the curse upon Ahab and Jezebel which was fulfilled as the conquering Jehu entered the city.

And now this once imperial city is a crumbling village, the home of some five hundred people; the wine presses are ruined, but the springs still flow that first drew men to the site, and the wheat still comes to golden maturity in the fields on the broad bosom of the valley.

Merry Momens

HE SAW THE RESEMBLANCE A A teacher was trying to imp pupils with the rising inflec reading. She wrote this sentence, "W you going?" on the board, and asked to read it. Tommy read "Where going"—no inflection. She had hi again. There was no change. Tommy," she said, "look carefully sentence and see if you don't notice s ference between it and the others we Be sharp now and read it again."

Tommy wriggled back and forth i fort to be "sharp," and then the knowledge shone forth from his eyes, read, "Where are you going, little hook?"

HAD WAITED HIS CHANCE. A distir theologian was invited to make an before a Sunday school. The div parently forgot the nature of his audic spoke for over an hour, his remarks bei deep a character for the average mind to comprehend.

At the conclusion the superintend cording to custom, requested some on school to name an appropriate hymn to

"Sing 'Revive us again,'" shouted the rear of the room.

THE RETORT COURTEOUS. An I was going along the road when an an rushed at him and tossed him over The Irishman gathered himself up an ing over his shoulder saw the bull paw tearing up the ground, as is the custo animal when irritated, whereupon he at the animal and said: "If it was your bowing and scraping and your apologies, you brute, faith, I should th you'd thrown me over this fence on p —*Exchange.*

THERE ARE MANY SUCH. Little five years old, says he sleeps as lon doesn't wake up.

NOT IMPROBABLY. A gentleman o excitable and emotional nature had t fortune to lose his third wife. He t affliction very much to heart and at th was so overcome that he fainted. His gathered around him and were fearful life. Among them was a German wh English brokenly. He stooped dov felt the gentleman's pulse and looking "He's all right; he'll re-wive."

CHANGE IN PRICE.—A customer as price of Hamburger steak.

"Twenty-five cents a pound."

"But down at Callaghan's the pric 20 cents a pound."

"Well, why don't you buy at Callag

"He didn't have any."

"Oh, well. when I don't have 'em I for 10 cents."—*The Garment Worker.*

LOST IN THE LABYRINTH. The late Marston, of New Hampshire, was ar complicated case, and looked up aut back to Julius Caesar. At the end of and a half, in the most intricate part of he was pained to see what looked like tion. It was as he had feared. The ju unable to appreciate the nice point argument.

"Your Honor," he said, "I beg yc don; but do you follow me?"

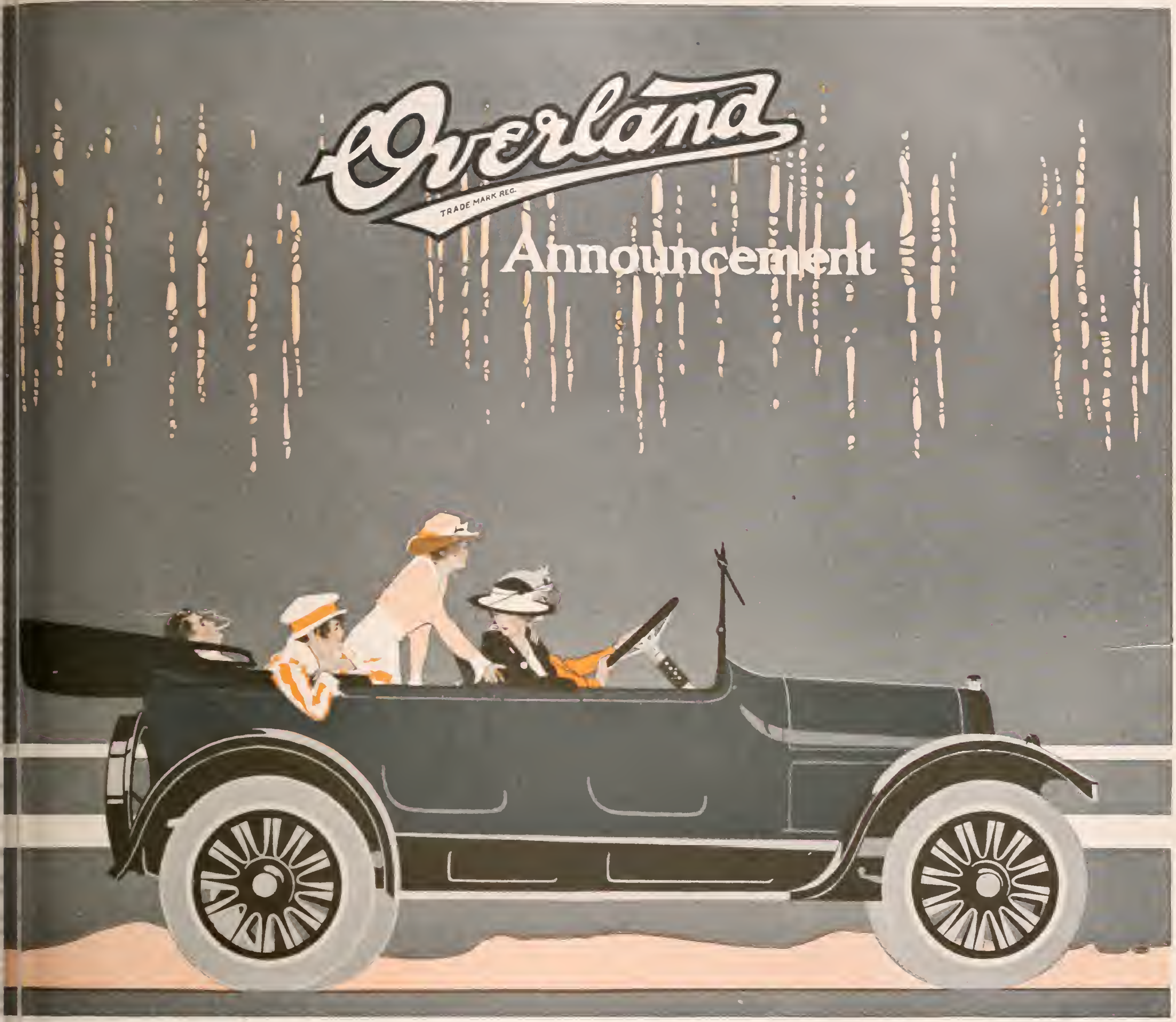
"I have so far," answered the judge, wearily about in his chair, "but I'll say that if I thought I could find my way b quit right here."—*Christian Register.*

AFTER CONSTANT USE, TOO. War have now affected Bibles. Luckily, crisis, a lot of people have old ones t almost as good as new.—*Cleveland Dealer.*

A SUSPENDED SENTENCE. Three-y Keith had told his mother a deliberate she had put him to bed as a punishmer ting by the bedside she asked him w would do if he had a little boy who did thing. After a moment's thoughtful sil child replied, "I fink I'd give him chance."

Paradise from the Insi

OUR Children's Home Bookl year is peculiarly interestin is a vivid and charming descript the "Children's Paradise," from t of Miss Stangnatt, who has bee associated with the manageme the Home, and who is familiar every phase of its work. Any desiring a copy of the pamphl personal use, or to send to a frien receive it by dropping a postal Christian Herald. All who lov dren should send for a copy of thi booklet, and we feel sure that reading it they will want to cont their share of caring for the poo tenement waifs, who have so littl shine in their lives.



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T se two latest Overland developments gai emphasize the enormous economy f ermous production.

None has ever before made 1,000 a day f s of this size and class—nor half hat many.

1,0 cars a day enable us to use ma- eria of a much higher quality and not nly permit but actually enforce an ac- ura of workmanship which smaller roc tions of cars in the same price range *eit permit nor require.*

1,0 cars a day make possible better, arg much more comfortable cars than av ver before been possible at anywhere ear e price.

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T newest Overland is the largest ou ver offered for so low a price.

The New Four

Model 85-4

3 orsepower en bloc motor
1 inch wheelbase
3 4 inch tires
C ilever rear springs
A o-Lite starting and lighting
V ium tank fuel feed
G oline tank in rear with gauge
E tric control switches on steering column

In the first place, note the longer wheel base—112 inches.

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True—it is perfected even more and now it is a fitting climax of the experience obtained from a quarter of a million of these Overland motors in daily use.

Shock absorbing cantilever type rear springs are a big improvement.

The gasoline tank placed in the rear is another improvement. The vacuum system insuring a steady even gasoline flow at all times is still another improvement.

The famous and complete Auto-Lite electric starting and lighting equipment is furnished.

All electric switches are on the steering column—right within reach.

The artistically designed streamline body with one piece cowl makes this car one of America's most attractive models.

Yet the price of this, our greatest Four cylinder value, is less than any car of its size ever sold for before.

* * *

No less a pace maker is the newest Overland Six.

Here is the Six of Sixes! A snappy five passenger long stroke 40-horsepower model—easy to handle, light, economical, mighty comfortable, having all the advantages of higher priced Sixes, yet it comes absolutely complete at a lower price than any other six of its size.

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You've heard all about fast getaways—smoothness—crawling and climbing on high. This Six does all that and then some!

The wheel base is 116 inches. It has cantilever springs and even-flow vacuum system with the gas tank in rear.

The tires are four inch. It has the complete Auto-Lite electric starting and lighting equipment with all switches on the steering column.

Some Six! Yet the price is lower than any other six of its size.

* * *

But go to the nearest Overland dealer and see these new models. Go over them—note all the very real and important improvements, and learn the prices.

The Overland dealer is ready to make demonstrations of both models now.

The New Six

Model 85-6

35-40-horsepower en bloc motor
116-inch wheelbase
32 x 4 inch tires
Cantilever rear springs
Auto-Lite starting and lighting
Vacuum tank fuel feed
Gasoline tank in rear with gauge
Electric control switches on steering column

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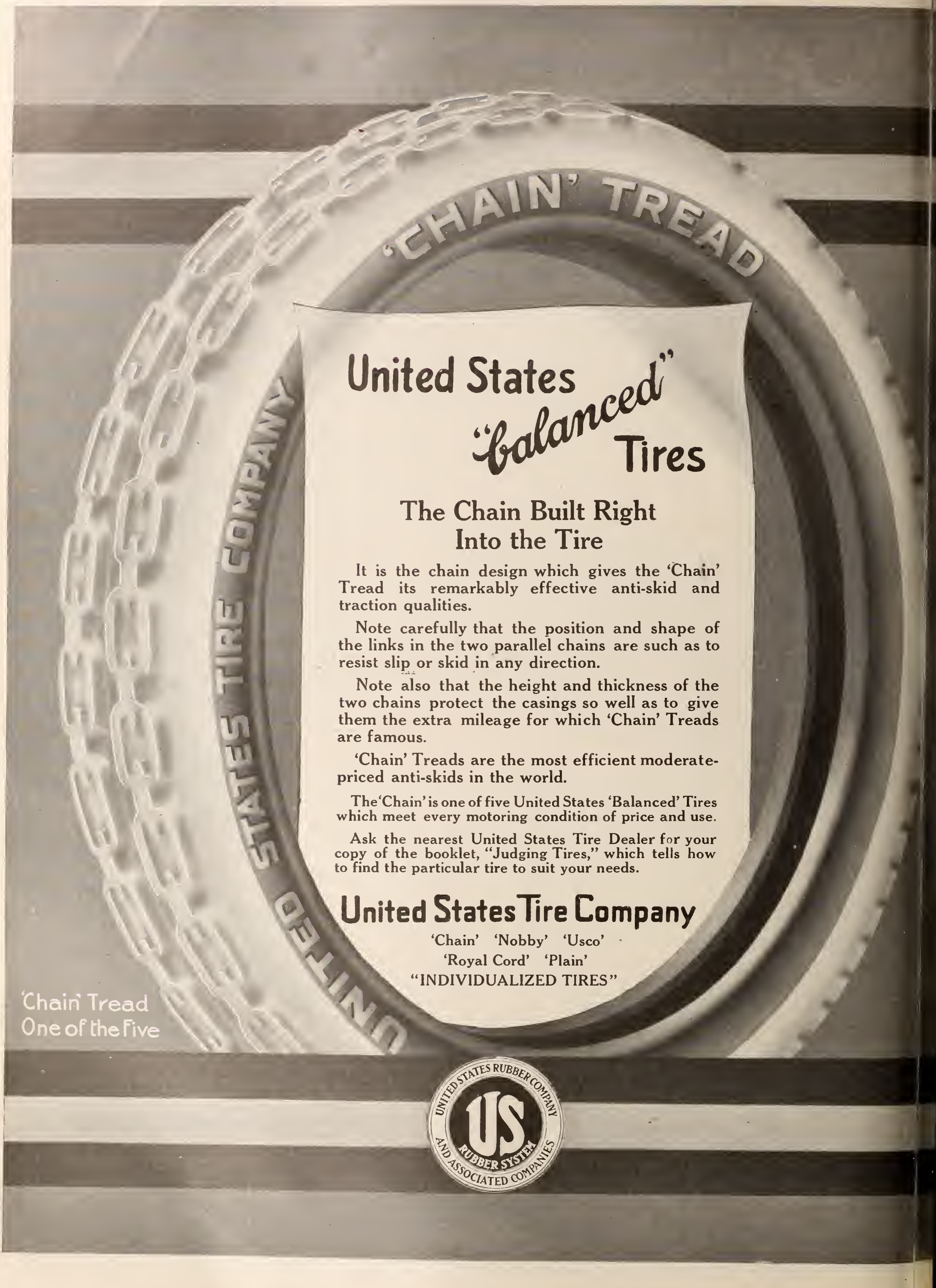

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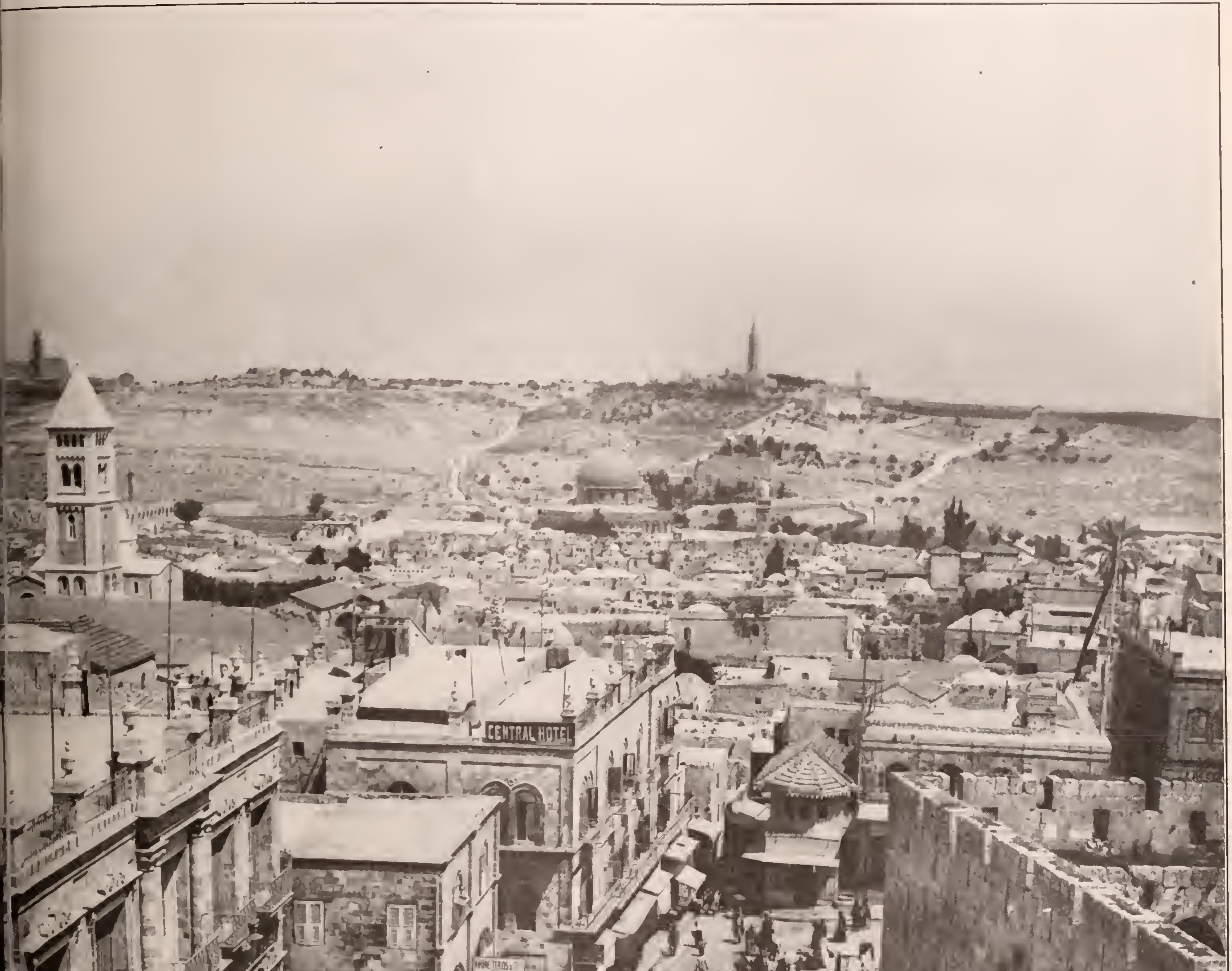

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Looking east over the center of Jerusalem from the Jaffa Gate tower. A section of the wall at the right; opposite, the store of the American Colony, a bank and a popular hotel. Then the "Dome of the Rock" and, on the summit of the Mount of Olives, the Russian Buildings, in line with the German Hospices at the extreme left.

Our Mail-Bag

NOTICE

The editors of the Christian Herald will be glad to answer any question addressed to the Mail Bag, provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

A. L. T., Chemawa, Ore. I have been thinking for several weeks that now is the time for the Christian Church to prove to the Jews that our Saviour is their Saviour too. I was recently told that the Jews do not read their own prophecies and therefore do not know how Jesus fulfils these prophecies. In the countries where they have been persecuted they have never known what real Christianity is. Is not now the time to show them the true faith?

You should feel that these impulses you have are divinely sent. You are perfectly right in inferring that the Christian Church has never even begun to realize its responsibility to the Jews and the power it might have in winning them to Christ. You are right also in stating that many Jews—particularly is this true of the younger generation—are ignorant of their own Scriptures. The most successful Christian Jewish workers are those who emphasize the fact that when a Jew becomes a Christian he does not by that act become any less a Jew. Christianity is the fulfilment of all the hopes of Judaism. Christianity is the best and only interpretation of the Jewish Scriptures. The writer of every book of the Bible was a Jew. The Founder of Christianity was a Jew; the arguments are unanswerable which show him to be the Jewish Messiah. All his apostles and all the original members of the first Christian communities were Jews. The church should indeed, just at this time of world upheaval, make a new, direct, vigorous campaign to reach and save the Jew.

E. N. T., Rutherford, N. J. From the reference in II Peter 3: 16, it is gathered that the Pauline epistles, and possibly other New Testament writings, had already come into use in the Christian churches. John's Gospel, which was written later, has a supplementary character that justifies the belief that he had copies of the Gospels by the other evangelists before him. Early Christian authorities, including Ignatius, Theophilus of Antioch, Tertullian and Irenæus, mention the New Testament writings in existence in their day as practically in complete form. These and other evidences lead to the conclusion that before the middle of the third century the New Testament Scriptures in a collected form were generally known among Christians if not indeed in general use in the churches. In 397 A.D. the Council of Carthage catalogued the books of the Canon.

Miss C. B., Niles, Mich., writes: "The Christian Herald of May 31, page 671, tells of a curious 'ice mine.' I lived in Decorah, Iowa, several years. There is an 'ice cave' there. Tourists come from many miles distant to visit it. It is a large cave, warm in winter, and from May to October it is cold, ice forming inside. Many scientific men have investigated it."

Truth, New Ulm, Minn. Of all the various religions and different sects, how are we to know which one is teaching the truth?

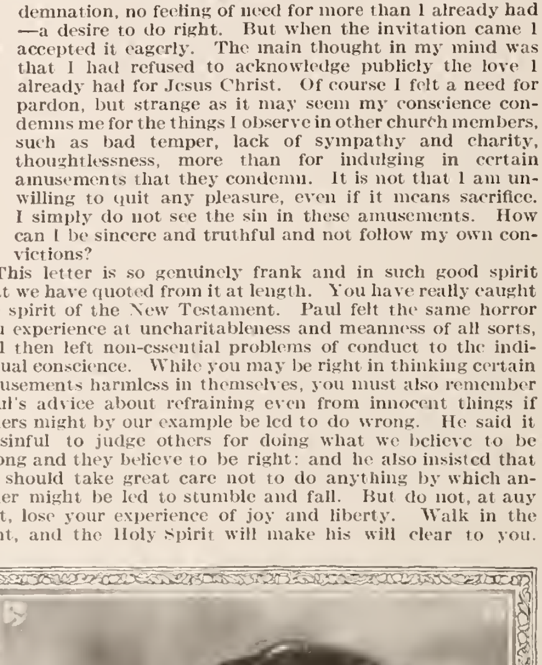
We must distinguish between essentials and non-essentials. Certain things are fundamental, and upon these all branches of Christ's church agree. Any honest seeker can find for himself the eternal truth about these fundamental things. It is a vast pity that there has been so much acrimonious discussion among Christians on matters considered by most denominations non-essential. It is small wonder that beginners in the Christian life and unbelievers here and in other lands have been bewildered by the sharp differences among Christians. Christ's real message was most simple: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and thy neighbor as thyself." The one great necessity is for every believing soul to get into the closest possible communion with God and then urge others to that same blessed fellowship. Doctrinal differences arise from different interpretations of the recorded words of Jesus and of the other Scriptures. Paul recognized the fact that Christians would differ about non-essentials, particularly in matters of conduct, when he urged: "Let every man be fully persuaded in his own mind" (Rom. 14 : 5). See also I Cor. 8, I Cor. 10 : 23-33, and all of Romans 14. The one great passion of Christ's heart was that men should let him lead them into the Father's fellowship, and then that they should show their love for God by helping and serving one another.

Subscriber, Oregon. For several years I have been trying very hard to cultivate self control. I have little or no power over myself; sometimes it is impossible for me to think of anything but that which discourages and confuses me. I am forced to think of these things against my will, regardless of how hard I try. I am positive I cannot overcome this in my own power. I dread the thought of the future. Have prayed to God earnestly for removal of the affliction but without result I cannot believe it to be his will, but I have such confusing thoughts.

James in the 3rd chapter of his letter, verses 14 to 18, distinguishes between a wisdom that brings confusion and one which brings peace. It is one of the fundamental characteristics of the real religion of Jesus that it does bring peace. So you may be sure that it is not his will that you should have these troubled thoughts. You see the trouble is, as we have told many other persons, in similar difficulties, you are not really trusting him. You are sure now that you cannot overcome this difficulty in your own power; you must go forward to the positive step of being sure that you can overcome it in his power. See again how beautiful that wisdom is that comes from above as James describes it—"pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits." That is like the blessing which Isaiah describes (Isa. 55 : 9-11) as coming gently like the rain and snow from Heaven to do God's will and bring forth his fruit on the earth. You must take these and other great, soothing, comforting passages of the Bible and yield your will and your life to their power.

Michigan Convert. This spring I was converted in a tabernacle campaign. I had often wondered over the suddenness of Paul's conversion, but my own was almost as sudden. I went to the meeting with no sense of guilt or condemnation, no feeling of need for more than I already had—a desire to do right. But when the invitation came I accepted it eagerly. The main thought in my mind was that I had refused to acknowledge publicly the love I already had for Jesus Christ. Of course I felt a need for pardon, but strange as it may seem my conscience condemns me for the things I observe in other church members, such as bad temper, lack of sympathy and charity, thoughtlessness, more than for indulging in certain amusements that they condemn. It is not that I am unwilling to quit any pleasure, even if it means sacrifice. I simply do not see the sin in these amusements. How can I be sincere and truthful and not follow my own convictions?

This letter is so genuinely frank and in such good spirit that we have quoted from it at length. You have really caught the spirit of the New Testament. Paul felt the same horror you experience at uncharitableness and meanness of all sorts, and then left non-essential problems of conduct to the individual conscience. While you may be right in thinking certain amusements harmless in themselves, you must also remember Paul's advice about refraining even from innocent things if others might by our example be led to do wrong. He said it is sinful to judge others for doing what we believe to be wrong and they believe to be right: and he also insisted that we should take great care not to do anything by which another might be led to stumble and fall. But do not, at any cost, lose your experience of joy and liberty. Walk in the light, and the Holy Spirit will make his will clear to you.



My Dog

By Margaret E. Sangster, Jr.

When my dog looks at yer friendly outer meltin' pretty eyes,
An' he wags his tail an' tries ter lick yer hand;
Then I don't care wot yer look like an' I don't care wot yer been,
Yer good enough fer me—yer understand?
Sometimes a human bein' judges by yer fancy coat,
An' if yer gloves an' shoes is new an' whole;
But a dog, when he looks at yer, doesn't notice little things;
A dog—a dog he judges by yer soul!

When my dog looks at yer friendly like he wants to see yer smile,
An' jumps upon yer, lovin', when yer call;
I'd like yer if yer was alone without a home 'r friend,
A burglar—tramp or anything at all!
Sometimes a human bein' likes yer surface—polished up—
Yer talk or table manners plays their part;
But a dog, when he looks at yer, goes beneath the top veneer;
A dog—a dog he judges by yer heart!

Anxious, Roxbury, Mass. How much can a Christian go in company with one who is not a Christian without feeling the effect of so doing?

Jesus did not hesitate at all to go into any company if he thought he could help. His attitude was always that of vigorous, positive, clean helpfulness. Whether he was associating with one person or a group, his thought and motive were always the same: "How can I help?" The human mind is so subtle and complex, however, that it is necessary to be careful in this matter of worldly companionship. Young and inexperienced Christians sometimes allow themselves to enjoy questionable associations, trying to persuade themselves that they are seeking to do good, when as a matter of fact they are merely gratifying a desire for selfish pleasure. But we can expect the Holy Spirit's direct guidance in these questions. He will tell us where it is safe and wise to go and where not. Most of all, it is necessary to seek and to find the highest possible spiritual experience, to have a rich blessing which we should like others to share. In the case you describe, it seems clear that you are right in associating with this friend because you evidently have this desire to help. You must try to help spiritually as well as to bring good cheer and comfort.

Inquirer, Pennsylvania. How would you warn a young boy of fifteen against the dangers of universalism?

We should take pains to impress upon all the young men and boys the inexorableness of the laws of righteousness sin. The recoil of sin is deadly and awful. "Whatsoever m soweth, that shall he also reap." Sin leaves the seed f penalties in brain and body and soul. The facts of sin forgiveness, atonement are ingrained in human li an thought. Tell the boys plainly and winsomely about t pl of Christ to come and save us from sin and its penalties planting within us a new spirit of devotion to God and e f men.

NOTICE OF EXPIRATION

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B., California. Supposing a Christian who really has kin heart makes a mistake and does some very unwis hi through lack of judgment If he asks God's forg n and that of the people he has wronged, is it neces y humiliate himself by confessing it to all his frier it right for him to allow his friends to have a high opin ion of him than he deserves, if he fully intends be more consecrated Christian in the future?

The necessity of confession is a strange but sure ct i human experience. A sin unconfessed rankles in t consciousness, and if still unconfessed goes down into t subconscious mind, producing all sorts of damage. The Sc tures direct that confession must be made to God and to thos hom we have wronged. They do not state that we must ma public confession, or even confession to a smaller circle associates. But every soul will experience a positive re and strengthening by confessing to some spiritually nded friend—one's pastor or some other mature and trusted C stian friend. This friend will advise whether the wrong is o ich a nature that one's companions in Christian work sh d be told of it. The laws of confession are not cruel; they are erely correct and scientific. We get relief, help, freedom, s ngth, peace, by confession. So in case of doubt it is usuall etter to go too far than not far enough. The Holy Spirit wi uide. Do not cast away your confidence and your liberty i esus. You are really required to confess only to him and those you have wronged. But a further confession does lp in some cases.

Reader, Chamal, Mexico. Why did the Christian urch that was established on the day of Pentecost n allow people to come into the church who had prope and why does the Christian Church of today allow peo with property to come into the church?

You have not read your New Testament quite acc tely The record of Acts 2 to 5 indicates clearly that the mei ers of this first group of believers were not required to give their property but did so voluntarily. Peter said disti y to Ananias: "While it remained, was it not thine own, a after it was sold, was it not in thine own power?" (Act : 4.) John Mark's mother still kept her house in Jerusale (Acts 12 : 12.) Other New Testament passages imply or st that church members possessed property. The whole stion was discussed quite fully in the notes on the Sunda choo lesson taken from these chapters of Acts. The Ne esta ment does, however, warn against the dangers and i stice of wealth, and insists upon the principles of sacrifice rvice and helpfulness. See especially James, chapters 2 ar 5. deeper and more difficult question is what constitute ctu ownership. The Christian cannot accept the positi tha possession is nine points of the law. He must sub t h title not to the laws of men, but of God. Much pro ty the present day has been wrongly acquired and is us kept from those to whom it rightfully belongs.

Mr. William C. McGinnis of Harrison, Ohio, con bu to our Mail Bag the following interesting Scripture r rence study in verse:

"What my Saviour wishes done:
Matthew seven, twenty-one.
The safest thing for me to do:
First Thessalonians, five, twenty-two.
I see what faith has done for me:
Hebrew eleven, thirty-three.
I'll read this section o'er and o'er:
First Corinthians, thirteen, four.
Dying, I am still alive,
Colossians, chapter three, verse five.
With this I'll finish in good fix:
Philippians, chapter one, verse six.
Blessings here, also in heaven:
Revelations twenty-one, verse seven.
With this I'll ever have good weight:
Luke, sixth chapter, thirty-eight.
Words to help all words of mine:
Ephesians, four, verse twenty-nine.
Humble, I shall be raised again,
James, fourth chapter and verse ten."

THE · CHRISTIAN · HERALD
· AN · ILLUSTRATED · NEWS · WEEKLY · FOR · THE · HOME ·

The Infantile Paralysis Epidemic

arb e cans too often hold tempting bits of watermelon ot r half-eaten delicacies that the neighbors' cats ave oroughly sampled before the children get a chance

WITH New York City as the storm center, the epidemic of infantile paralysis which began some time in the latter part of June has attacked possibly a score of ate and set in motion to oppose it health boards, un pal and state governments and the Federal ove ment itself, besides many civilian organiza- ons Its ravages would doubtless have been far eat but for the prompt precautions so widely ke At this writing the total number of cases hie ave been reported in all sections of the country, ut iefly in Brooklyn, aggregate under two thou- nd he total number of deaths about 300. Statis- cs not exact. One of the chief dangers of in- eas lies in the concealment of suspected cases, wh h there may be hundreds; another danger lies th ndue fear that every case of mental or physical epr ion in little children may be an attack of this our.

Th battle with this epidemic has been dramatic. he sease is one which baffles the medical scientist. h been known a good many years and has left s te ible imprint upon hundreds, in addition to its greater toll of deaths. But it is still, to use a familiar figure from the Scriptures, like the wind, which "bloweth where it listeth, and we hear the sound thereof, and know not whence it cometh nor whither it goeth." Dr. Simon Flexner, who is at the head of the Rockefeller Institute, and has achieved world-wide renown because of his investigations in connection with this disease, is quoted in an article in the New York Times of July 9 as follows:

> Infantile paralysis seems to pick the strong and well children, in preference to the weak. Vigorous health seems to be no protection against the disease.
>
> The infectious agent enters the body chiefly, if not exclusively, through the mucous membranes of the nose and throat. Poliomyelitis, or infantile paralysis, affects chiefly, but not exclusively, young persons; it may and not infrequently does affect adults, and no age is absolutely free of danger of infection.
>
> The virus of infantile paralysis exists in the secretions of the nose and throat and in the intestines. Hence the mode of spread may be by kissing, coughing, and sneezing, which carry the secretions of the nose and throat from one person who may be infected to other persons.
>
> Since the disease attacks by preference young children and infants whose nasal and mouth secretions are wiped away by mother or nurse, the fingers of these persons readily become contaminated. The care of other children by persons with contaminated fingers may, therefore, lead to the conveying of the infectious micro-organism indirectly from the sick to the healthy. This danger also exists in connection with vendors of food which is eaten uncooked. Dissemination can be made by means of house flies.
>
> Treatment involves isolation of the acutely ill, proper care and destruction of contaminated discharges, supervision of persons in contact with the ill and of all vendors of food, exclusion of all flies, and general sanitary control of the personnel and habitations of families in which the disease exists. The disease is one that can be communicated by healthy persons who have been in contact with the sick, but who are themselves well.

Little has been said in addition to this. It is quite impossible to give the public exact information, because physicians are still admittedly ignorant of the primary cause and equally of the cure. Two things the public has been advised to do, however; one to avoid getting into a panic, the other to keep all children as far as possible from the dangers of infection through unsanitary surroundings and contact with children and adults who may reasonably be suspected of having been in contact with the disease.

A little mother of the East Side

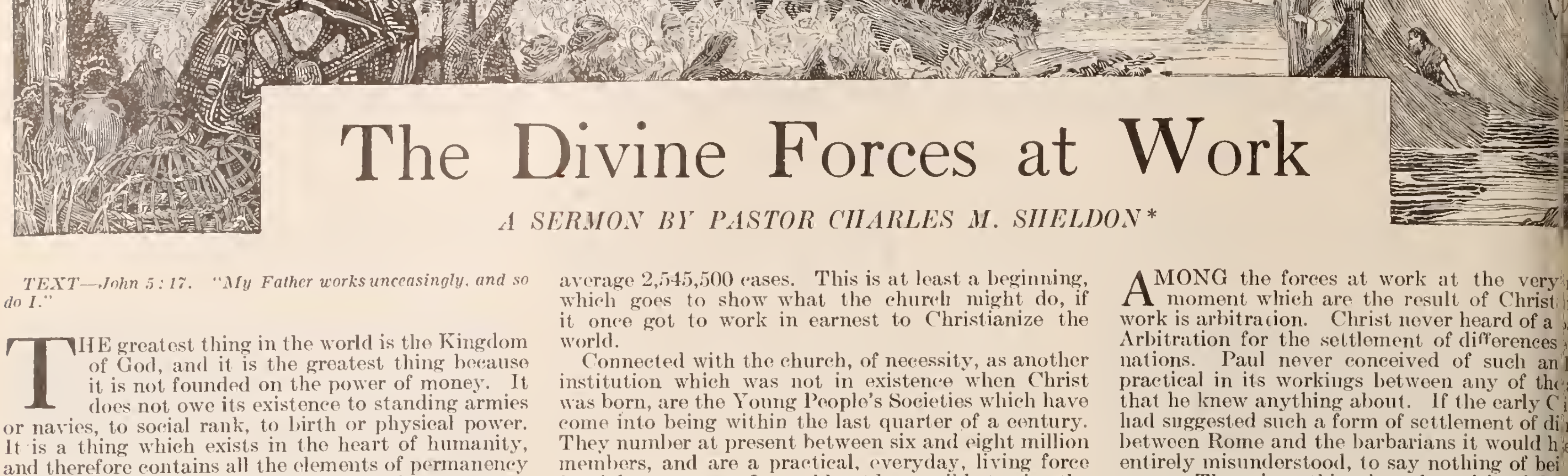
THE fight in New York and vicinity has taken on quite a spectacular turn. One of the first acts of the authorities was to close the moving picture theaters to children under the age of sixteen, a move that will be a costly one for these houses, and of course a really serious deprivation to thousands of families. Soda fountains and similar possible mediums of communication of the disease were closed in many stores. Playgrounds are also closed, and even the privileges of the street for play were denied children in many quarters of the city. Sunday schools finally decided to close for the balance of the summer, most excursions were called off, and at last even the charitable institutions began to put up the bars against the acceptance of children for promiscuous care.

A great exodus of children was started from New York and Brooklyn, but this escape was speedily denied the frightened parents, for health officers were placed at all points of departure to put every child through a rigid examination before permitting it to leave the city. And in all surrounding towns health boards and police departments promulgated emergency rules denying admittance to their towns to children from infected regions. Towns even imposed upon their own residents the obligation of placing their children in quarantine if they were taken away and returned during the life of the epidemic.

It was a very great gratification to the management of the Christian Herald Children's Home at Nyack, N. Y., to find that the health and medical regulations always enforced by them were so thorough that no restriction whatever was placed upon the operation of the Home at the beginning of the trouble. And it was only when for precautionary reasons the surrounding towns began to erect all kinds of bars that the health authorities of Nyack considered

Continued on page 881

cor arative lull in a disease-breeding district of New York. When in full blast, little of the sidewalk and roadway can be seen for the myriad feet, the push carts, scattered papers, and ash carts, the latter a scourge all by themselves



The Divine Forces at Work

*A SERMON BY PASTOR CHARLES M. SHELDON**

TEXT—John 5 : 17. "My Father works unceasingly, and so do I."

THE greatest thing in the world is the Kingdom of God, and it is the greatest thing because it is not founded on the power of money. It does not owe its existence to standing armies or navies, to social rank, to birth or physical power. It is a thing which exists in the heart of humanity, and therefore contains all the elements of permanency and future endurance. The most real, the most true, the most important of all forces in the world are the forces which have to do with conduct. In the shaping of nations, in the building of governments, in the welfare of the people, that which lies at the bottom of all true human progress and happiness is the permanent righteousness in the hearts of the people. The President of the United States in one of his recent public addresses sums up everything by stating this fact: "That, after all has been said, we must come back to the individual righteousness of the people themselves for the stability and happiness of human life."

The genius of Christianity lies in its possibility to produce this kind of righteousness in the individual. It is tested by its fruits. Christ founded no cities, he wrote no books, he built up no armies or navies; but he did lay down certain great principles of conduct which have energized the whole world throughout nineteen centuries and are energizing the world today more than ever. The little word "do" is at the heart of the genius of the principles which he laid down. The creed of Christ was summed up in two articles: "Thou shalt love the Lord thy God with all thy heart, mind, soul and strength; and thou shalt love thy neighbor as thyself." Out of these two articles of the greatest creed ever announced have grown all the things that are worth while in our civilization.

I think it is a fair test of what Christianity has done in the world, a fair view of it, as it is at work, to ask: What do we owe to this great force in history in the way of institutions which are at work to establish righteousness among men? In other words, what have we now in our civilization which the world did not possess when Christ was born into it? Christianity can bear the test of its own statement, "By their fruits ye shall know them," and in asking the question, What has Christianity left with the world that is worth while? we may say that Christ was the most practical person that ever lived, using that word in the sense that he believed in the actual doing of things in the making of life. He was not a useless visionary or dreamer. He was not a mystic in the sense that he never went further than dreaming of what might be done; he was an energizer of life so that the working out of his teachings has resulted in every-day, practical, useful and tremendously beneficent phases of work which are with us in our civilization, permeating everything as the forces of nature permeate the entire earth. We will ask the question then, What has Christianity done in two thousand years? What do we possess in our civilization which Christ himself never saw, which Paul himself never dreamed of?

We have the organized church in the world. Historically, it has at many times been shown to be very imperfect. It has contained many times very sinful men. It has been used often for political and ecclesiastical purposes. It has in many individual cases not been a representative of Christ. But all through the ages it has contained, in spite of all weakness and evil, the leaven of Christ's teaching. It is in the world today a potent and living force. Under any condition, the church is an institution which represents Christianity at work in a variety of ways, and I believe it contains within itself life always, the germ of that which is real and true and for which the hungering spirit of man will always yearn. With the church goes of necessity the work of the Sunday school, giving free public instruction on great religious themes to millions of children all round the world. There is no other institution known to men which compares with the Sunday school for influence and power in the way of Bible instruction.

THE great missionary enterprises of the world are the work of Christianity, a thing entirely unknown in the time of Christ, in fact a thing unknown to Christendom a little over one hundred years ago. There are at present in the world 16,618 foreign missionaries. There are 3,613,391 communicants and adherents. Under the different missionary boards of Christendom, there are 947 hospitals and dispensaries where, in the course of the year, are treated on an average 2,545,500 cases. This is at least a beginning, which goes to show what the church might do, if it once got to work in earnest to Christianize the world.

Connected with the church, of necessity, as another institution which was not in existence when Christ was born, are the Young People's Societies which have come into being within the last quarter of a century. They number at present between six and eight million members, and are a practical, everyday, living force for righteousness. It would not be possible to give the results of what has been known as the Young People's Movement in actual, practical details of human energy, in efforts toward better citizenship, temperance legislation, the relief of suffering, prison reform, the betterment of home life, the relief of unjust conditions affecting child labor. In these and many other forms of practical righteousness, the young life of our Christian societies has gone out as a potent force to be counted.

Closely connected with the church as an institution go the Young Men's and Young Women's Christian Associations, which I do not think existed very strongly in the mind of Paul. Last year, seven million dollars were spent by the Young Men's Christian Association of North America. Seventy new buildings went up, at a cost of three million dollars. Four million dollars more went for extending the work at home and abroad, and it is reckoned that over ten millions will be expended in new buildings this year. The Young Men's Christian Association enrolls four hundred thousand members in America and three hundred thousand more in thirty-nine foreign countries. The Young Women's Christian Association numbers at present in this country 150,000 members. It is, like the Young Men's Christian Association, a purely unselfish body, the direct offspring of Christian principles nurtured in the church of Christ. We cannot conceive of these two splendid institutions without a church preceding them. Things do not grow by chance. Seeds are not sown without a hand to sow them. Things do not spring up by magic, but back of them there lies a definite and well-organized cause.

CHRIST never saw a temperance association. Yet the temperance organizations of the world owe their existence to his spirit. It is, of course, a significant fact that Christ never said anything, so far as we know, on the subject of drink. Intemperance was probably a common thing in his own time, just as slavery was. Under the irresistible pressure of the principles he laid down of supreme love to God and man, slavery has been obliged to retire from civilization, and the same pressure is being brought to bear now all over the world against the liquor business as a business, and it is undeniably due to the fact that Christ came into the world.

In the time of Christ or Paul there was not in existence a single hospital worthy of the name. There was not a single building erected by the state for the proper care of the blind, or the insane, or the mentally defective, or the criminal, except places which were rightly termed dungeons. In classic Greece, the pauper blind or insane and the helpless wandered in the fields or died on the hillsides, or were the sport of the mob and the idle crowd in the city. The cruelty of paganism surpasses our imagination. Under the head of what Christianity has done for the world must rightfully be placed a long list of public institutions for the relief of physical distress—hospitals, asylums, dispensaries, homes of refuge for the aged and blind, the deaf and dumb, the idiotic, the insane, the helpless. These, poorly managed as they sometimes are, and given up to the politician and the political highwayman for spoils, nevertheless are so far in advance of what was in existence in the time of Christ that they must be reckoned as the fruits of the creed of Him who went about doing good. When one tries to consider a world of civilization without a single asylum, without a refuge for old age, without a single place where the mentally deficient child could be taken; when one stops to consider the mountain of suffering and pain and humiliation and distress that existed when Christ walked among the multitude that asked him to heal, he gets some faint glimmer of the immense work Christianity has accomplished in the world of constant need.

There was no republic in the time of Christ. Liberty itself had its birth in the creed of Christ. The development of it into the form of human self-government has taken time; but Christianity at work has evolved a republic of men. It is the best we have thus far found, insofar as it is based upon the freedom and individuality of the race.

AMONG the forces at work at the very
moment which are the result of Christ
work is arbitration. Christ never heard of a
Arbitration for the settlement of differences
nations. Paul never conceived of such an
practical in its workings between any of th
that he knew anything about. If the early C
had suggested such a form of settlement of di
between Rome and the barbarians it would h
entirely misunderstood, to say nothing of bei
upon. There is nothing but the spirit of C
has brought about the possibility of a settle
tween nations or between individuals on the
mutual agreement. Pagan selfishness nev
have entertained and never did entertain th
such a settlement. Christian civilization do
tain it, and the constant pressure of the pri
Christ is making it more and more imperativ

Among the forces that have to be reckone
having come out of Christianity are the pres
at work in the social and industrial conflict
men of different classes in the world. The ve
the spirit of demand for better things and of t
nition of the right of such demand is due to
atmosphere. At the time in the history of t
when Christ came into it a civilized governme
not have listened for one moment to any plea
ter how just, for the amelioration of the masse
We are disgraced in this country at the pre
by the presence of one million seven hundred
children under fifteen years of age who are a
the factory, the mill or the store; but there
eral million of them in worse bondage befo
and no one said anything. The fact of
against any kind of wrong is an indication o
of righteousness; and the fact of a protest h
those who are most interested is another ind
life. Christianity has worked out up to th
time among all those other things this tre
advantage to the race. It has made prom
great need of righteousness in men's transac
is bringing to the front more and more the
men must love one another, and that there w
remain injustice and selfishness, and wrong an
until men do love one another. It is not a
dollars and cents, of armies and navies, of sk
and automobiles and crops and politics and
pers, and what we sometimes falsely call
and progress; but it is a matter at bottom
between man and man, of liberty for souls t
a wiping out of caste and of class feeling, of t
lishment of a great human brotherhood and
among nations. In other words, that old-
and new-fashioned fact that at heart men
right with God and men in order to have a go

BUT what about Christianity and the wa
not all the achievements due to the powe
been discredited and many of them even dest
this great fact of human barbarity? No. S
a great ocean cable breaks in mid-ocean. F
all communication between two continen
That does not mean that the electric curr
stroyed. That is a constant force, and c
destroyed. The power of Christianity c
destroyed by any human break due to s
And there are many indications that as soon a
is over the entire world will turn to Christ
before, and a new era of abundant life will b

Dr. Ussher, the brave and heroic missionar
in Armenia, who has seen three massacres,
lost everything in the siege of Van, says Euro
ing God even in the trenches. And he pred
constructed civilization, based on a better in
tion of Christianity. Already there are indic
a great religious awakening in Great Britain
of the war, and, many think, because of it.
will emphasize the need of a brotherhood of
already peace organizations are being for
world-wide plans for the federation of inte
interests, political, social, and commercial.

The war is a black cloud; but it does not
the sun. Over against its blackness the wh
of Jesus stands out all the more conspicuous
The world is seeing that Cross as never befo
will be drawn up to it with irresistible pow
this must not be forgotten: the contribution
tianity to the life of the world is an acc
fact. All the sin and wrong of the present w
destroy the past. Civilization may halt; b
not go backward. The divine forces are be
and God conserves what has been gained.
God of peace shall bruise Satan under
shortly."

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* Central Congregational Church, Topeka, Kansas.

Daily Meditation

FOR EVERY DAY IN THE YEAR. LED BY

J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON SEDGWICK COOPER

God's Terrible Answers

SNDAY, July 30. Ps. 65 : 5. "*By terrible hings in righteousness wilt thou answer us, O God!*" That is a disturbing paradox, the gracious Lord answering in terrible response. e lve some difficulty in thinking of grace expressing ielf in terror. It is the same strange conjunc- m hich the apostle John unveils to us in the ocypse. He saw "a Lamb in the midst of the roi" and yet out of the throne proceeded light- ig: If only some mild, soft light had streamed m he throne it would have seemed altogether ag ial; but lightnings! It is like the sound of rp s breaking into thunder. It is like "the soft is r of a going" over the tops of the trees, merging o he rumblings of an earthquake. A strange lo hip is this of grace expressing itself in "terrible ng"

Bi the great point to remember is just this: that trific thing can be the vehicle of grace. The m gly wild thing can carry a very gentle thing. e ghtning can enshrine the heart of the Lamb. r parent antagonisms are often the very servants o strength. If we had never been opposed we u never have found our power. Our capacity is co red in our seasons of deprivation. We come o lf-possession along terrible roads. God moves o n wintry snows to the coveted harvests. Why ul the frost be counted necessary in the process re ing the golden grain? Well, that is the ap- nt way. We find our honey in the carcasses of lis which we have slain. A lion often crouches w n us and the feast! The wilderness stretches w n us and Canaan! The springs of abiding joy in the mountains of rectitude, and there is rd climb before we can have the delicious ust. We even have to "*strive* to enter into t." God most assuredly answers our prayers, but we ve o our bounty by the way of "terrible things." Bu who is going to grumble at wintry December it lps to bring the fruits and flowers of June? rk this word of Robertson of Brighton: "The st aluable book I possess is a remembrance of ls t which I repined, but which I have found re nt in answer to my prayer to be made a isr." God graciously heard his prayer, but He w d in "terrible things" which conveyed the ir strength. We do not find our real robustness th green pastures and by the still waters, but en e leadeth us in ways of righteousness for his ne sake. On those high, steep roads, where the id re cold and biting, we find our health and our w

J. H. J.

The Afterglow at Life's Eventide

I DAY, July 31. Zech. 14 : 1-8. "*At even- le it shall be light.*" There can be no reason- e oubt that this passage refers to our Lord. e ophet's words in verse 4, "His feet shall stand th day upon the Mount of Olives," seems to ve ggested the assurance of Acts 1 : 11; and if so, m t refer to the future fulfilment of these pre- tio. "The Lord my God shall come, and all hy ones with thee."

Bu whatever the reference to the future may be, s tain that the revelation of the Saviour to the d y be described under the same terms as those pl ed in this paragraph, and especially in this ur ce for life's eventide. Old age, to those who ve quandered the past in frivolous or sinful as , is full of regret and dread; but for the Chris- n, sun, which may have been obscured in earlier mille life, shines out resplendently at the last. ere s a second summer, and a lovely afterglow. e siness that filled life with fever and anxiety g e into other hands. The care of children has el passed from the matron. Many of the seeds n early life now yield golden harvests of con- tm t and peace. The storms of passion are y the evening star shines in the clear sky. e mises have been tested and proved, and have on an abiding heritage; above all, the presence les fills heart and thoughts. Other friends have ap ired, but he is nearer and dearer than ever. o w the Alpha of youth and is now the Omega of hey that believe in him do not see death, au they have seen the Lord's Christ. And finally co s that tie mortality are loosened so gently as xe no notice, and the bark glides forth on the tide he nd of eternal summer.

F. B. M.

The Two Sides of Prayer

TUESDAY, August 1. Matt. 26 : 39. "*O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.*" There are two distinct elements in the Christian's prayer—first, the specific request for something desired; second, the equally strong desire that God's will may be done. The prayer of our Lord in Gethsemane illustrates perfectly these two sides of prayer. He asked that the cup of suffering might pass from him, but his request was lodged in the firm background of obedience to the Father's will.

Prayer that is simply a selfish request to gratify a personal wish may be nothing but the expression of a petulant, self-willed child demanding his own way without regard to submission to the wiser judgment of his parent. On the other hand, prayer that does not express the petitioner's wish for something real and definite may become little more than the Moslem's fatalism, which passively fails to reach out to God with specific request, saying, "As Allah wills."

A friend was in deep trouble, and showed me a letter from a man which read simply: "I have prayed. God is good." That letter gave my friend a great hope. I asked, why? He answered: "I knew that this man prayed earnestly for my relief from the special difficulty, and I also knew that the man believed implicitly in God."

That is the test—believing in God as we pray.

C. S. C.

The Scriptures Fulfilled in Christ

WEDNESDAY, August 2. Zech. 13 : 7 to 14 : 1. "*Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of Hosts.*" These words were quoted by our Lord himself on the night of the betrayal. This was among all the other Scriptures which were fulfilled in him. Let us take to heart this wonderful phrase! We are not startled to learn that he is God's specially appointed Shepherd, who was to be smitten to death by the sword of malignant cunning and hatred. But that sublime designation, "the man that is my fellow," awakens thoughts and speculations which can only be resolved when we have spent some millenniums in the clear light of eternity. Here is a man, nay *the* man, the unique man, the man of whom all other men are broken fragments, the man who sums up all the dreams of psalmists and the predictions of history, all the ideals of the saints, all the attractiveness of supreme love; and this man is "the fellow of Jehovah."

Dare we say that he is God's other self! It is said of him that he thought it not robbery to be equal with God! But he was even more than that! "In the beginning was the Word, and the Word was with God, and *the Word was God.*" In the mystical relationship of the Holy Trinity, Jesus Christ was God; and for us men and our salvation, he became a little lower than the angels for the suffering of death, and was God manifest in the flesh. The light is too dazzling for us, but when the Father bade the sword awake against his fellow, he thrust it into his own heart.

F. B. M.

Traveling with a Purpose

THURSDAY, August 3. Phil. 3 : 14. "*I press toward the mark for the prize of the high calling of God in Jesus Christ.*" Traveling with a most discontented globe-trotter a few years ago through the Malay Peninsula, his attitude somewhat surprised me. He was extremely bored with everything and everybody. He said, "I do not have interest in these sights; I am tired at looking at these things and wish that I was home." Like many a traveler, he was touring about the world with no definite purpose; he had no object to inspire or to give point to his sightseeing, and was just drifting about more or less aimlessly.

Many a life appears to be like this—a journey with no clear intention, no governing and dominating aim. There is nothing to give meaning or dignity to work and play. It is just drifting. Unlike Paul, the person has no "mark" toward which he is constantly pressing.

Traveling with a purpose does not prevent one from enjoying the sights and pleasures along the way. The purposeful traveler sees the same things as does the drifter; but he sees them in relation to his great life aim, and all experiences gather consistency by being organized about a settled plan.

The Christian pilgrim has no right to journey with no fixed star in his heaven; if he does this, he is likely to get tired of life or become a mere machine. God wants every one to do something definite. He sent his Son into the world with a specific mission; he has a particular purpose for every one of us. How can we charge our working lives with such a determined, uplifting ideal?

Try writing over your life these words of Paul in the above text. It matters little what we do or where we do it, if only the consecration to the Spirit and the high calling of Christ's life actuate us; then all our acts will feel its impulse. Every small wave of daily routine that breaks ever so lightly along the shore of our life's business will feel behind it the heaving, solemn tide of God's great sea. To travel with a purpose is to travel in the consciousness of God's presence.

C. S. C.

Jesus Beside the Crucible of Trial

FRIDAY, August 4. Mal. 3 : 1-12. "*He shall sit as a refiner of silver.*" John was sent as a messenger to prepare the way of the Lord. He was as a herald who cries: "The King, the King!" and is forthwith lost to view. As the fulness of the time was fulfilled and men were looking for the King in one direction, He came in another. One day when the crowds were thronging the temple steps, and the world was resounding with its ordinary bustle and business, a peasant mother brought her first-born to the sacred precincts to present him to the Lord—two doves, the gift of the poor, the only offering she could afford—and at that moment the Lord came suddenly to his temple.

Under this Hebrew dress, the prophet enunciates a great truth: that the distinctive work of Jesus is to refine his people by trials sharp and searching as the furnace-heat employed to test and clarify gold and silver. He has one object in view—by making them holy to fit them "to offer spiritual sacrifices, acceptable to God by Jesus Christ." He alone can measure the need, and he permits no other hand to apply the discipline. Whatever the immediate instrument may be by which the work is done, it is the Lord that directs it. If we are apparently in the hand of the enemy as Job was, yet the enemy cannot go further than he permits. And it is a beautiful conception that Jesus sits beside the crucible. He is very present in time of trouble. No other friend may be there, but Jesus holds the sufferer's right hand. The refiner marks every change in the metal, and nothing is left to chance. He waits to arrest the process at the right moment. His only desire is to see the scum float away, the flickering waves of vapor expire, and his own face reflected in the clear, translucent, liquid silver.

F. B. M.

The Benedictus of Zacharias

SATURDAY, August 5. Luke 1 : 64. "*And Zacharias' tongue was loosed, and he praised God, shouting, Blessed be the Lord of Israel; for he hath visited and redeemed his people.*" The tongue of the dumb shall sing when the Holy Spirit of God brings blessed news to the soul. Unbelievers may be voiceless, but let everything that hath the breath of faith praise the Lord, because we may all serve him without fear, in holiness and righteousness all the days of our life.

St. Augustine said of this song: "O blessed hymn of joy and praise, divinely inspired by the Holy Ghost! Oh, may thy words be often in my mouth, and the sweetness of them always in my heart! The expressions thou usest are the comfort of my life; and the subject thou treatest of the hope of all the world!" Praise, the perfume of the flowers of the heart, rises like incense unto the highest heaven. One has said: "Let me make the songs of a people and I care not who makes their laws."

Was it not the Holy Spirit's inspiration that burst forth in Zacharias' song? Such effusions rise from soul rapture without preparation or previous meditation. It is as if heaven had set the soul on fire with love, and like David, giving expression to noblest feeling, it exclaims, "The Lord hath put a new song into my mouth, even praise unto our God."

E. W. C.

A Week in the World's News

HOME RULE IN IRELAND. As a direct result of the Irish rebellion, and following the personal investigation of Premier Asquith, the government on July 10 announced in the House of Commons that a bill for the establishment of a government for Ireland on lines agreed to by the Nationals and Unionists would be submitted to Parliament within a week and that the bill would be recommended by the cabinet. Mr. Asquith said that the Imperial Parliament and government retained authority over the army and navy in all matters arising out of the war. He indicated that six Ulster counties would be excluded from the Irish government and that the Irish members would retain their present seats in the Imperial Parliament. The Appeal Court in Dublin is to be appointed by the imperial executive. The bill would be provisional and will remain in force during the war and twelve months thereafter. The new Irish government will probably not be instituted before early in 1917. It appears that the compromise bill will have a stormy course through Parliament. In the first discussion in the House of Lords, Lord Lansdowne proposed a plan for provisional government in Ireland, suggesting a garrison of 40,000 troops, which he held strong enough to preserve order. Mr. Redmond replied in the Commons, declaring that Lord Lansdowne's suggestion was an insult and that the enactment of it into law would be a gross breach of faith with Ireland, whose leaders had agreed to the putting into effect of the Home Rule Act of 1914, subject to certain modifications, which were all on the same footing.

GULF STORM DESTROYS. A storm which swept the Gulf coast of Mississippi, Alabama and Florida July 6 and 7 caused damage estimated at four millions of dollars to railroads, shipping and growing crops, and at least seven persons lost their lives.

AMERICAN CAN MAY LIVE. Judge Rose of the United States District Court at Baltimore on July 7 denied the government's petition for the dissolution of the American Can Company. He also refused the defendant's petition for the dismissal of the case, retaining for his court jurisdiction. Any return on the part of the company to illegal trade practices will reopen the case and result in a decree of dissolution.

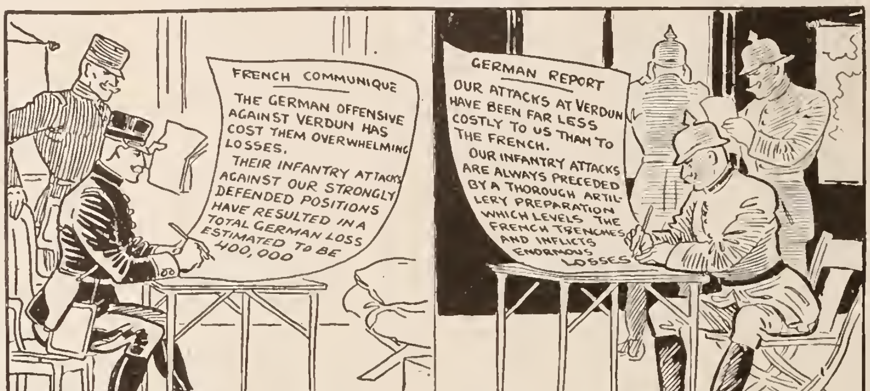
RUSSIA AND JAPAN STRIKE HANDS. The Japanese Foreign Office made public on July 7 the substance of a treaty of alliance recently entered into by Japan and Russia. Each country agrees not to participate in any political arrangement or combination against the other, and the two countries promise mutual support and cooperation in case the territorial rights or special interests of either are menaced. Premier Okuma stated to a New York Times correspondent that the new treaty was an extension of the Anglo-Japanese alliance and aimed only to preserve the peace in the Far East. The premier declared that the open commercial door in China, opened by American diplomacy under former Secretary of State John Hay, would not be closed, and that American commercial and industrial activity in China would be heartily welcomed by Japan. The new alliance was enthusiastically received by the people of Japan.

ON THE WORD OF A KING. New Hampshire and Vermont are engaged in litigation in the United States Courts to determine the exact location of the boundary between the states. In 1764, by decree of the English king, the western boundary of New Hampshire was designated as the west bank of the Connecticut River, and this boundary was recognized by Vermont. In late years industrial establishments have been erected on made land adjoining the former west bank of the river, and the present proceeding is the result of the attempts of both states to levy taxes on this newly created property.

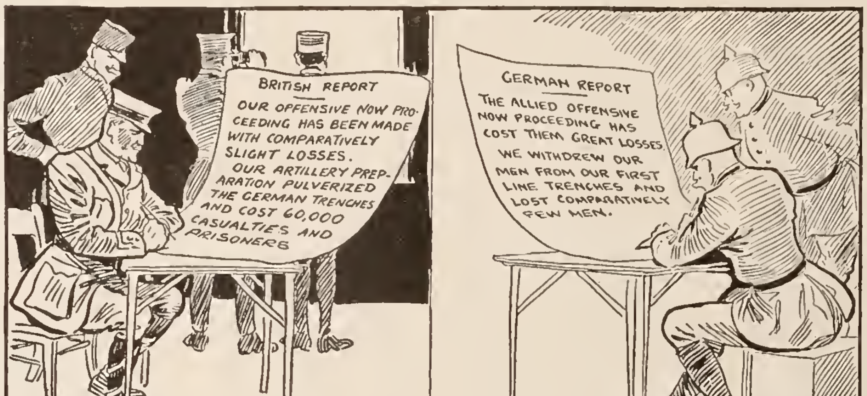
OFFENSIVES AND DEFENSIVES

When It's the Other Fellow's Offensive, It's Terribly Costly to the Attacker. When It's Your Own Offensive, It's Terribly Costly to the Defender.

[Copyright: 1916: By John T. McCutcheon.]


FRENCH COMMUNIQUE
THE GERMAN OFFENSIVE AGAINST VERDUN HAS COST THEM OVERWHELMING LOSSES.
THEIR INFANTRY ATTACKS AGAINST OUR STRONGLY DEFENDED POSITIONS HAVE RESULTED IN A TOTAL GERMAN LOSS ESTIMATED TO BE 400,000
GERMAN REPORT
OUR ATTACKS AT VERDUN HAVE BEEN FAR LESS COSTLY TO US THAN TO THE FRENCH.
OUR INFANTRY ATTACKS ARE ALWAYS PRECEDED BY A THOROUGH ARTILLERY PREPARATION WHICH LEVELS THE FRENCH TRENCHES AND INFLICTS ENORMOUS LOSSES

Reports on the Verdun Fighting.


BRITISH REPORT
OUR OFFENSIVE NOW PROCEEDING HAS BEEN MADE WITH COMPARATIVELY SLIGHT LOSSES.
OUR ARTILLERY PREPARATION PULVERIZED THE GERMAN TRENCHES AND COST 60,000 CASUALTIES AND PRISONERS
GERMAN REPORT
THE ALLIED OFFENSIVE NOW PROCEEDING HAS COST THEM GREAT LOSSES.
WE WITHDREW OUR MEN FROM OUR FIRST LINE TRENCHES AND LOST COMPARATIVELY FEW MEN.
McCUTCHEON

Reports on the Battle of the Somme.

A THOUSAND SHIPS. The Bureau of Navigation of the Department of Commerce announces that in the last year the American ship-yards have built 1,030 new ships with a total tonnage of 347,847. The largest steamer built was the H. H. Rogers, 10,050 gross tons.

THE PRICE OF A STEAK. The United States Department of Agriculture has recently issued some interesting computations bearing on the reasons for the high retail meat prices now prevailing. It is shown that from 1907 to 1913 there was a marked decrease in the number of cattle in the country. Since 1913 there has been a steady increase in the number of animals, but an increase not as great in proportion as the increase in population. On January 1, 1907, there were 72,534,000 cattle on the farms and ranges of the United States; on January 1, 1916, there were 61,441,000. Between January 1, 1910, and January 1, 1916, the number of hogs in the country increased from 58,000,000 to 68,000,000, and the number of sheep decreased from 52,500,000 to 49,200,000. It is estimated that since 1910 the annual losses of cattle from disease have exceeded 1,100,000 and from exposure another 1,000,000. Equally large numbers of sheep have been lost from the same causes, while the loss of hogs due to hog cholera mounted in 1914 to 7,000,000. We import some beef from Argentina and Australia, and we export, largely, pork and pork products. With the passing of the ranges the cost of production of meats is rising and the department very thoughtfully reminds us that, in line with a world-wide movement, the purchasing price of the dollar is decreasing.

ARGENTINA'S INDEPENDENCE. On July 8 and 9 Buenos Aires celebrated the one hundredth anniversary of the independence of Argentina. On the 8th, warships of Brazil, Argentina and Uruguay were reviewed, and on the 9th a great military parade was held.
The celebration of the 9th was
by an attempt upon the life o
dent de la Plaza, who was reviev
troops from a balcony of the
ment building. A man in the
fired at him with a revolver. S
la Plaza was uninjured. At tl
bration the Spanish governmen
its legation to the rank of an e

CHANGE IN JAPANESE E
Viscount S. Chinda, Japanese a
dor to the United States, h
appointed ambassador to Engl
is reported that Count Chind
cessor will be Baron Sato, w
secretary of the Japanese pea
mission at Portsmouth, N. H
Russia and Japan made peace.

PROBABLY 500,000 POUNDS
AWAY." On July 11, the traw
Hampton reached Boston, Ma
a catch of 400,000 pounds of f
to be the largest single catch of
landed in an American port.

BANKS NOT UNANIMOUS FC
ERAL RESERVE. Answers to
questions sent to all the 25,00
in the United States by the G
Trust Company of New York, s
the banks divide about evenly
opinions regarding the Federal
System. Of the 5,344 ansv
ceived, 1,760 were generally f
to the law, 1,773 were unfavor
1,811 were non-committal. Of
vorable replies, 1,229 came from
banks and 531 from non-memb
of the unfavorable, 1,088 ca
members and 685 from non-n
The principal objections seem
that it was still necessary to
correspondents and that the
was of little value to countr
Dissatisfaction was also expres
the returns on Federal Reser
and with the fact that the
banks pay no interest on depos

BIRRELL WAS TO BLAME.
trait of the Anglo-Saxon to ins
fixing the blame for every
incident. While the Irish rebel
still seething, a commission
pointed over the royal seal to in
and place the blame. The co
reported its conclusions on Ju
found that (former) Chief
Augustine Birrell was solely a
vidually guilty, the charge b
failure to repress seditious u
and to suppress the drilling and
vering of armed forces had dev
widespread belief that no
measures would be undertake
government against sedition.

TARIFF COMMISSION ACCE
THE HOUSE. The House of
sentatives passed the emergency
bill on July 10, by a vote of 24
thirty-nine Republicans voting
bill, which is designed to rai
000,000 a year. The bill p
doubles the income tax but
lower the exemptions, a graduat
levied on inheritances beginnin
rate of 2% on estates of
a tax of 3 to 5% is levied on
receipts from munitions ma
ing, a tax of 1 to 3% is levied o
and stamp taxes now being
are continued till December 31
tariff commission of six me
created, and a tariff of 15
plus 2 cents a pound, is levied
stuffs. The Senate on July 1
the Agricultural Bill appr
$24,000,000. The bill levies
2 cents a pound on cotton sold f
delivery. It was stated in
cussion of the bill that the co
tax affects 2,500,000 people, st
ers in corporations paying the
that 400,000 persons are now
an individual income tax.

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S OLMASTERS' WEEK IN NEW ... The National Educational Association met in Madison Square Garden, ew York City, on July 3, with irt thousand educators registered. The eachers showed a considerable iffe ice of opinion on the subject of ilit y drill in public schools, but when ca e to going on record on the subject, e convention passed a resolution vo g military drill if it could be ra ed without interfering with the gu school work. Discussions showed at he aim of school work is chang g om preparation for college to rep ation for life. Alvin E. Dodd, ere ry of the National Society for the ron tion of Industrial du tion, said that os merican boys and irls leave school at ur n or earlier, that t l t 2,000,000 boys nd irls between the ge fourteen and sixt n re working for ag and that 1,000,00 oung people are qu d each year to ai in the ranks of r rking population. The eachers approved f tachers' unions. ob Judson Aley, Ph. D., B., president of e iversity of Maine, nd pronounced pacist, as elected president f the Association t coming year.

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Robert J. Aley

New president, National Educational Association

T MEXICAN SITUATION. General omgo Arrieta with 2,000 Carranza oo, on July 8, engaged a large force llistas under General Calixto on eras at Las Nieves near Jiménez, ate of Chihuahua. A bitter fight ste all day, in which the Villistas t fit appeared to have had the advant e. They were finally driven wa l Parral, where another engagemen occurred July 12. The inrea l activity of the Villista forces nd to corroborate persistent reports f t approach of Villa to complete eco ry from his wounds. On July 0 a unch of the U. S. S. Salem, enterg e harbor at Tampico with disatches, was fired on, and two sailors ere killed. The fire was returned. ate the commander of the Salem deman d an explanation, which was made y e Carranza general Nafarrate. enal Nafarrate's report to General re o accused the Americans of attem ng to remove mines which he had lac in the river. Detachments of he ational Guard continue to arrive t t border, and those which arrived rst have already been detailed to orc duty. There appears now to be ttl danger that any of them will see erv in Mexico. Acting Secretary of tat Polk and Carranza's minister, rr ondo, are arranging the details of n reement which will provide for jo t Mexican-American commission f s members, three from each country, draw up a working plan for joint atr of the border, investigate border aid and the motives underlying them, nd onsider the liability of the Mexican overnment for damages sustained y nericans during the revolution. hi ast item may be handled by a epa te commission. Unconfirmed runor charge several Carranza generals, ch ing Trevino, with an extensive plot o r olt, overthrow and expel Carranza nd t up a new central government.

N COMPENSATION FOR DRINK RS. The McGillicuddy Bill for compensation of Federal employees injured in he scharge of their duties was passed y e House on July 12. The compen ion is available to all persons in he tional service; but it is expressly tip ated that there shall be no compen ion to any employee injured hi under the influence of liquor.

J GE CLARKE TO SUCCEED HUGHES. Pre ent Wilson sent to the Senate on July 14th the nomination of Judge oh Hessin Clarke of Cleveland, Ohio, o fi he vacancy on the Supreme Bench aus l by the resignation of Justice Hu es. Judge Clarke was apppointed ud of the Northern Federal Judicial Dis ct of Ohio in 1914.

The War in Europe

By ANTHONY ARNOUX

ADMIRAL JELLICOE has rendered his official report of the late naval battle. This report is very long and highly technical, and only the summary can be given. The admiral admits the loss of the Queen Mary, Indefatigable, Invincible, Defense, Black Prince, Warrior, Tipperary, Ardent, Fortune, Shark, Sparrowhawk, Nestor, Nourad and Turbulent, and a heavy loss of life.

He admits that the following other vessels suffered severe casualties during the fighting: Southampton, Dublin, Onslow, Defender, Chester, Acasta, Christopher, Warspite, Marlborough, (torpedoed), Calliope Onslaught. He claims to have sunk the following ships of the enemy: two battleships of the dreadnought type, one battle cruiser, five light cruisers, six torpedo boat destroyers, one submarine. This is an increase of one dreadnought, two light cruisers and one submarine over the German admissions.

Admiral Jellicoe, a brave officer and a gallant gentleman, thus refers to the enemy: "The enemy fought with the gallantry we had expected of him. We particularly admired the conduct of those on board a disabled German light cruiser which passed down the British line shortly after the deployment under a heavy fire, which it returned with the only gun left in action."

Since the publication of this report on July 8, the British admiralty has made a statement to the effect that they have received proof which they deem convincing to the effect that the Germans lost two superdreadnoughts, the Kaiser and Kronprinz, and that they will include these vessels in the list of German losses, but do not disclose the nature of this proof, so that we are unable to judge its weight.

Lloyd George has become the British minister of war, with Lord Derby as under secretary.

As a result of the past week's fighting the Austro-Italian line is practically unchanged, though the Italians claim minor gains at separated points on the Adige-Brenta front. The Italians also claim that the strength of their offensive has forced the Austrians to bring back to this front troops which they had withdrawn for use on the eastern front. The Austrians reported the sinking of four or five British patrol boats in the Straits of Otranto by the Austrian cruiser Novara, nine of the crews of these vessels being saved. The British say that there were only three vessels sunk, however.

We have at last heard from the Mesopotamia front, and the British are stated to be at Sannayat, 15 miles below Kut-el-Amara, exactly where they were when we last heard from them. Great Britain, it is reported by the Rotterdam Courant, has ordered Holland to cease the exportation of manufactured goods to neutral countries. In this connection it is well to remember that Holland a few weeks ago announced, apropos of nothing at the time, that her army was prepared for any eventualities. However, in the present case, her army will avail her nothing, as the penalty for non-compliance with Great Britain's arbitrary orders will be the prompt stoppage of her entire cotton imports.

IN the Allies' Picardy offensive, on the west front, the first phase of the movement, as far as the French north and south of the Somme River are concerned, finished on Saturday, July 8, and found them with well-developed echelons to the north and south of Péronne, their primary objective. The second phase would be, of course, to convert these echelons into a solid by bringing them together, in which operation, if successfully carried out, Péronne would necessarily fall. This echelon disposition, by the way, is one of the very few of the classic military dispositions of attack which have survived the changes of this war.

Judge John H. Clarke

Nominated to the United States Supreme Court

On Saturday, the French were occupied both north and south of the river in repulsing German counter-attacks intended to break up this disposition, which they did successfully. On Sunday, the French made an advance in the center on a three-mile line running south from the Somme River to Belloy-en-Santerre, forcing the northern end of that line forward over a mile to and into the village of Biaches, the southern end of the line pivoting on Belloy, thus partly closing the space between the echelons.

They followed up the advantage of the day before by capturing, on Tuesday, Hill No. 97, southeast of Biaches, which capture accentuated the closing of the space between the north and south echelons, and was of some considerable importance in itself, in that the summit of Hill No. 97 is higher than Péronne and thus commands that town.

During the rest of the week the French remained quiet in the positions already gained, for the reason that the British north of the river Somme had not advanced in proportion to them, and that, consequently, the French left flank was somewhat dangerously exposed, so that any further forward movement by them would be imprudent until the British had advanced sufficiently to cover this left flank, which result had not been brought about when this record closed.

The British on their portion of the front, running northward for fifteen miles from the end of the French left flank, had a week of continuous but rather resultless fighting until Friday, July 14. This fighting centered largely around the ruins of the village of Contalmaison and the Mametz and Trones woods, which changed hands several times. Thus the line swayed continuously to and fro until Thursday afternoon, when the British succeeded in recapturing all the ground lost by them and in reestablishing their line completely on the positions occupied by it at the moment of the greatest advance, which it had previously attained on July 2. During Thursday night and on Friday these positions were improved and in their center on a four-mile front they drove forward a mile, capturing the villages of Longeval and Bazentin-le-Grand, the first at the intersection of the Bapaume-Bray and Albert-Combles highways, and the second to the east of Contalmaison. Heavy fighting in this sector was still going on when this record closes.

All told, to date, the Allies claim to have taken a trifle over 20,000 prisoners in this offensive, while the Germans claim to have captured between 3,000 and 4,000 in their counter-attacks. The casualties on both sides, it is perhaps needless to say, have been very heavy.

ON the Verdun fronts there have been the usual bombardments, varied by occasional unimportant raids. Tuesday the Germans launched a strong infantry attack on the whole eastern half of the north front and succeeded in getting a footing in the Fumin wood and the Damloup battery farther east. On Wednesday this success was followed up and the Germans moved their line forward south of Fort Vaux, nearly to Fort de Souville and the La Laufée redoubt, directly to the east of this fort and about a mile distant, thus bringing the left of their line in this sector up to the German line running east from Côte de Froid Terre, through Fleury, to the Le Chapitre ridge.

The next two days the Germans occupied themselves with consolidating the ground won, and in bombarding the Souville-La Laufée line violently, evidently in preparation of an infantry assault on this line in the near future.

IN the Caucasus the Turks are still driving back the Russian left wing in western Persia, and in the center holding their own. The Russian left wing on the Black Sea south and southwest of Trebizond seems to be gradually forced back to that city.

The Russian front has been on the whole quiet during the past week over most of its length. North of the Pripet marshes to the Gulf of Riga there have been some skirmishes, but none of any particular importance, or even leading to operations of greater importance. South of the marshes in the early part of the week there was some rather intense fighting to the east of Baranovichi, but this was barren of results to either side and gradually died away.

The line of the north Stochod river, however, was the scene of most desperate fighting nearly all the week, and the struggle apparently is not near an end when these lines are written. The Russians are making desperate efforts to cross this river and to strike at Kovel from the northeast, while the Germans are just as desperately forbidding the passage. Up to the present, in spite of enormous casualties, neither side can be said to have gained any important advantage or even the upper hand, so that the daily incidents of the struggle are without any real meaning.

South of this on the Lutsk front, there were no new developments, which was also the case in Galicia and Bukowina, where the fighting seems waiting on the result of the Stochod battles.

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With these huge guns the British are hammering the German lines on the Somme

Our Editorial Forum

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OTTO KOENIG

MANAGING EDITOR
GEO. H. SANDISON

SECRETARY
THEODORE WATERS

Finding Pharaoh's Palace

BIBLE students throughout the world will be interested in the announcement of the remarkable discovery, by the Eckley B. Cox Expedition to Egypt, of a long-buried palace at Memphis which Dr. Clarence S. Fisher, leader of the expedition, believes to be the palace of Pharaoh Meremptah. Should this "find" be verified, it will doubtless be hailed by archeologists as one of the most important of the present day. Menepthah or Meremptah was the son of Rameses the Great, and has been identified by several eminent authorities as the Pharaoh during whose reign the Israelitish Exodus occurred. In excavating the palace, the workers found evidences of a spacious and finely decorated chamber about sixty feet in length, which they surmised to have been a royal reception or throne room, "possibly identical with the one in which Moses and Aaron confronted Egypt's ruler with the demand that the people of Israel be permitted to go," and where that memorable night-scene may have occurred which is described in Ex. 12 : 30-32, when the terror of the plague wrung from Pharaoh the consent to their departure. A collection of rare relics in the building indicated that it had been either the private collection of the monarch himself, or a public museum under the royal auspices. It is only a year ago since the temple of Meremptah was unearthed, but there have been few notable "finds" of palaces in Egypt, and none at Memphis till now. Menepthah, when he came to the throne, was a man of mature years, and Seti, his son, was the virtual ruler, his father being such in name only. Seti is alluded to as "the first-born of Pharoah who sat on the throne," and the record of his achievements, which has been found, shows him to have been notable both as a soldier and administrator. Archeologists have reached the conclusion that Seti may have been the Pharaoh who perished in the Red Sea with his horses and his chariots and his mighty hosts, the old monarch having sent his vigorous soldier son to perform a duty which, owing to age and feebleness, he could not have undertaken himself—the pursuit and recapture of the Israelites, whom in a moment of weakness he had consented to let go.

Making Our Democracy Real

THE United States is a democracy after all. Once or twice the Christian Herald has felt it to be its duty to complain that the present administration has not been sufficiently attentive to the wishes of the people, particularly in the matter of fixing the nation's foreign policy, and specially with a view to avoiding needless complications and the peril of war. But during the recent alarming crisis with Mexico President Wilson did listen to what the people had to say about going to war. In explaining his course just after the crisis had passed he declared emphatically that it was the voice of the people, the common people, that had made him determine to avoid a clash with our sister republic. He found out that the people did not want war, and so threw the whole weight of his powerful intelligence, strong will and official authority against it.

But suppose the people had not spoken. Suppose that you, and you, and you had not written that letter or sent that telegram or attended that meeting which drew up a set of earnest resolutions and forwarded them to Washington! The President would not have known that the country did not want war and might have yielded to the terrific forces that were thrusting him to a break with Mexico.

One New York citizen was so distressed about the threatening war cloud and so convinced that a war with Mexico on the pretexts presented would have been wicked and unjust that he said to a friend in despair: "Tell me what I can do. I feel that I must do something, but I see nothing that I can do." The friend was a peace expert and a leader of the peace forces of America. "Telegraph the President," he said. "I am sending out messages to a lot of my friends urging them to telegraph." So the inquirer sent a telegram at once, and followed it the same afternoon with another telegram, and the next day wrote a letter. To one telegram and to the letter he received replies from the President's secretary. It was, of course, impossible to acknowledge the receipt of the many thousands of messages that poured into the White House during those anxious days, but they had their effect. They saved the day for peace.

Do not forget the lesson. The President has declared positively that he considers it his duty to execute the will of the people. He can not know what that will is unless you tell him. Be ready when another crisis approaches either in our internal affairs or in our relations with other nations. Keep posted. Find out what is going on. Have convictions—deep convictions, strong convictions—then when the time comes express these convictions in a terse telegram or letter to Washington. Tell your friends to do the same. Get your church and community to think as you do and then to express themselves in messages to Washington. There is a better chance than ever before for the American people to assert the real power of their democracy. The professional politician is at a discount. The President has declared that he will not allow great financial interests to press him against his convictions and his conscience. All this means that the people not only have the right to speak, but that their expressions will be heard and their will obeyed.

A Sub-Atlantic Saga

WONDERFUL beyond the range of romance is the story of the voyage beneath the Atlantic of the submarine liner Deutschland and her daring crew. Jules Verne, in his famous story "Twenty Thousand Leagues Under the Sea," pictured a pleasure-going submersible; but the creation of his imagination and her adventures are puerile alongside of those of the 315-foot liner, playing hide-and-seek with her armed foes, one moment on the surface, the next hundreds of feet below, and not even reported as having been sighted once on her 4,000-mile voyage. Who will write the saga of the sub-Atlantic adventure of those heroic souls, singing and banqueting in unapproachable deeps, far from the storms that raged above; then, like a swift, huge cetacean, the wondership darting ahead and holding her course in blackest mid-sea, almost as true and straight as a regular liner on the surface? There were reefs and shoals to guard against and above were armed enemies, ready to attack and sink the defenseless vessel; but with unequaled skill she was steered through all the perils of the ocean labyrinth and brought safely to her port of destination.

While the maiden sub-Atlantic trip of the Deutschland may prove important commercially, as opening up a new field for international traffic, it must be regarded as epoch-making in a higher sense. One of the finest aspects of this wonderful achievement is that the undersea boat, heretofore a type of terror and destruction, comes to us wholly unarmed, and no longer an instrument for war but for peace. It is true, the feat she has accomplished may largely be the means of revolutionizing the world's ideas on naval armaments, and may even relegate the old notions of sea-supremacy to the junkheap; but her exploit will live in the memories of men chiefly for the sake of the splendid courage and the rare skill of her hardy crew, who accomplished the seemingly impossible. No matter to what side one's sympathies may lean in the present war, all must join in the recognition of the stuff that real heroes are made of, and in praise of the bravery of the men who risked their lives in an adventure as thrilling as any that has come down to us through the ages.

More About High Meat Prices

WE gladly give space to the following communication, which presents "the other side" of the discussion relative to the prevailing high meat prices. It is only just that the packers should have a hearing.

Editor, The Christian Herald:

In the "Editorial Forum" of the Christian Herald, issue of June 28, there is an article, "Forcing up Prices," which refers to the Standard Oil Company and the Beef Trust. The article says that the Beef Trust has steadily forced up the price to the retailers for the past two years, and refers to arbitrary manipulation of commodity prices and states that the government must find a way of protecting the people from being plundered and exploited. The character and standing of the Christian Herald are such that we know its policy is to publish the facts, and that there is an unwillingness to make comments that are not justified.

We do not think the use of the words "Beef Trust" is very fair. We desire to say that Swift & Company do not control prices. We do not arbitrarily raise or lower them; neither do we desire to do so. We are neither plundering nor exploiting the public. We believe we are performing a valuable service to the country and have built up a very large business on the only basis on which a large business can be built up, namely, on the basis of fair and honorable dealing. No doubt the Christian Herald believes that the laborer is worthy of his hire, and our hire for the efficient service we render is a very moderate profit; so small as not to be a factor in the price the producer receives for his live stock, nor in the price that the consumer pays for his meat.

Regarding the question of prices: The present price of beef is *very high*. We have been selling it, the last month or two, three to four cents higher than we were six months ago, and from two to three cents per pound more than a year ago. The cause of this high price is the unprecedentedly high p es fo live cattle. With fat steers bringing over eleven c s pe pound, alive, it is not to be wondered at that our sales o esse beef to the retail dealer should average about thirte cent per pound, dressed weight. These prices for cattle, a pro portionate ones for other live stock, are being paid to e pro ducer and feeder; the packers are not benefiting by t m, a they have not in the last few months averaged their cu mar small margin of profit.

The increases are forced by supply and demand. I s tru that the supply this year is greater than last, neverth ss th demand has increased out of all proportion to the pply The demand is due largely to the increased purchasin powe of the consumer. There are more men and women a work they are working longer hours and at higher rates of pa onse quently they have more money to pay for meat; and t re a more buyers of meat at the retail markets. As to eth the packers plunder and exploit the public or not w ld b shown by the profits they make.

Swift & Company's earnings are certified by public a oun ants. Last year they were certified as $14,000,000. e dis tributive sales were in excess of $500,000,000, so that th rofit averaged 2.8 cents on each dollar of sales. This is best year that Swift & Co. have had, caused by earnings the foreign plants, whose products were sold abroad. ift & Company's profit from the slaughter of cattle in the nited States in 1915 is certified by public accountants at ⅛ a cen per pound, live weight. This profit includes beef, h s an by-products, and is as much as they have averaged du g th past four or five years. We ask whether these ma ns o profit justify the Herald's comments? We are able to m e sat isfactory returns to our shareholders from these small rgin of profit only because of the enormous volume of our b ines

We stand ready at all times to furnish any data the C istia Herald may ask. We feel that offhand criticism of ge in dustries works a hardship on all and are willing to do pa to give accurate information of our side.

Chicago, Illinois. SWIFT & COM NY.

The Christian Herald does believe that the bore is worthy of his hire, but equally true is it t t th consumer is entitled to fair treatment and fu value for his money. The Chicago firm admits that t price of beef is very high, and points out what it gards as the legitimate reasons or causes, the high rices for live cattle. Even considering everything at is adduced by way of explanation, the fact still r mains that the big burden rests on the consumer. Th e is a strong impression that it rests upon him too l vily. Of course, it is true that, owing to the activit f the labor market, the people *have more money to y for meat*, and one finds it difficult to escape the co ction that this single fact has much to do with the i rease against which they are now protesting. At all ents, investigation may bring some relief, and if all thers interested came to the front as promptly the Chicago firm has done, we might soon have a earer light, showing not only where the shoe pinch mos heavily, but possibly how the pressure mi t be relieved.

The Woman Suffrage Outlook

IN a quiet but substantial fashion, equal s frage is making material headway. Three part plat-forms have now recognized it in enco aging terms. The Democratic platform favors "its a ption by states upon the same terms as to men." The Republican platform also favors it "and rec nize the right of each state to settle the question for self. The Progressive platform recommends that the ome of the nation be given "the full political r it o suffrage either by state or Federal action." I s les than half a century since the first state, Wy ning led the van of the movement, and now in te othe states the sexes have equal suffrage, while tw mor states have granted partial suffrage to the men In a number of others they have for years pa bee exercising the right to vote at school and mu cipa elections. Thus the outlook all along the line n b set down as distinctly favorable, and as foresha win the time not far distant when equal suffrage ill b the rule everywhere on American soil. A p asin feature of this promising situation is that all t t ha been granted has come, not through sen ion clamor and disturbing agitation, but by the s adil growing conviction that the claims of the wo n ar founded on reasonableness and justice.

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OUR PORTO RICAN CITIZENS The bill ently passed by the House of Representatives, in which t fran chise was restricted in Porto Rico by educational and perty qualifications, has been amended in the Senate to ovid that those who now vote may continue to do so for t year It has been charged that the original provision, whi woul have disfranchised 165,000 American citizens, was ins ed b the sugar interests, who feared the loss of political ver a the hands of an electorate composed largely of th ow laborers. The recent United States Commission o ndus trial Relations described labor conditions in Porto ico a atrocious. It is said that many laborers receive from rty sixty cents a day, and that many of them are co antly undernourished.

The Bible and Newspaper

CONDUCTED BY

FERDINAND C. IGLEHART, D.D.

rica's Richest Woman Dies

MRS. HETTY GREEN, one of the world's wealthiest women and certainly its most successful female financier, died i Nv York City July 3. She came n h mother's side from the Howland ami, which came over in the May- wand founded New Bedford, Mass., he her father made his fortune in hal and in shipping business with hir. When she was thirty years of ge r father died leaving her $10,- 00,0, counted a colossal rt at that time, fifty ar ago. By a financial ni not equaled by any om in this country she in- ea that fortune to $150,- 00,0, making her the rich- t man in America. She d e most rigid New Eng- d deas of economy, and ou the richest woman in me a, lived almost as fru- lly s a shop girl. Her home ri many years was wher- er he chose for a time to ng er little black cape and n, often in the hall bed- on f some cheap boarding- or in some remote and od flat around New York. e red nothing for amuse- en took no personal inter- t i the arts and sciences, ented herself openly with e or movement. Much th credit of Hetty Green ca be said, she chose the n and responsibilities of ifel d and motherhood. er ly son, Colonel Edward .. Green, and Mrs. lat w Astor Wilks, her ly ughter, were well raised. or member of the Society F nds, in later years she in the Episcopal Church. e not impugn her motives, e btless lived her life ac- rd to her ideas of duty. t hat a pity—a life given s completely to making on for its own sake! She as he richest woman in me a. What of that? That hing. To spend fifty ar aking, raking the yellow lla into a fortune greater an at of any woman in the d a poor business. How an rphans could have been t and fed, how many do could have been aided, w nany sick could have en ursed, how many chil- ren uld have been educated, w any institutions of be- efie ce could have been un d, how many churches ul have been built, to er their influence here to e d of time, and through eternity! he ll has just been read, and not a en of the colossal fortune is left to e ise of humanity or God. In the al f popular opinion or of conscience is ountain of gold does not weigh ery uch. It preaches a sermon from is xt: "*Set your affection on things bov not on things on the earth.*" (*Col.* 2.

© International Film Service

Pier Coffer-Dam Opened

IN the presence of a large party of city officials and others, Mayor Mitchel the other day opened the gates of the coffer-dam that has kept back the waters of the Hudson since the beginning of work on the new 1,000-foot piers at West Forty-sixth Street, New York. After the Dock Commissioner had made a short speech explaining the work and giving full credit to the engineers who carried it out, Mayor Mitchel turned the crank that opened the gates and allowed the water of the Hudson, dammed for fifteen manths, to run into the excavation where the slips are to be. Work on the coffer-dam was begun in April, 1914. About 55,000 000 gallons of water was pumped out of the areas inclosed, which covered five and a half acres. From behind the dam about 2,187,000 cubic feet of rock was blasted and removed. According to Commissioner Smith, for a coffer-dam of this self-supporting type, the work far exceeds in height of dam, height of waterhead, and general dimensions any other work of its kind thus far undertaken. The work on the superstructure will be begun at once, and when it is finished there will be four 1,000-feet piers for the docking of ships from all lands. It is a significant fact that these new piers will be valueless unless other excavations are made. The water in the new slips will be thirty-five feet deep, sufficient to berth the largest ships afloat, but the basin is at present effectually bottled up by a shoal opposite its mouth, over which there are only twenty-twa feet of water at mean low tide. Before this shoal can be removed Cangress must authorize a survey of the river, and if this survey is not authorized immediately and completed in time for Congress to vote the money for dredging out the shoal when it reconvenes in December, the piers may be completed before the channel is cleared. The merchant marine of olden times is thus mentioned: "They that go down to the sea in ships, that do business in great waters." (Ps. 107 : 23.)

Tblet to Admiral Mahan

N e Summer Chapel of the Atone- n t, at Quogue, N. Y., a tablet in en y of Rear-Admiral Alfred Thayer Mah, the great authority on sea ow is unveiled. It reads: "Great mo the nations as an expounder of a wer; greater in the kingdom of od; an example of a Christian man." dm al Mahan was one of the ablest and best naval officers of the country. His writings were so clear and strong on the subject that he was the acknowledged authority among most nations on sea power. The words on the tablet are singularly appropriate. The biggest thing in the world is to be a true Christian. The accumulation of wealth, even in fabulous quantities, the mastery of land or sea power, the applause of the multitudes, are nothing to the real wealth, power, or praise of a consistent Christian life. The most modest mechanic or day laborer living on some obscure street or alley, the poor widow who slaves at the wash-tub to clothe, feed and school her children, who love Christ and fellow men, and do their duty each day in the fear of the Lord in the building up of God's kingdom, will stand higher and be more richly rewarded in all the centuries to come than those who admire earthly success and have omitted the one thing needful. The paramount importance of the kingdom of God marked in the church tablet at Quogue is here referred to: "*Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.*" (*Matt. 6 : 33.*)

Ancient Penny Discovered

A MATE for the New Jersey penny sold recently for $900 has been discovered by William C. Cook, of Branchville, N. J. Mr. Cook, a former mayor of Branchville, has kept the money for twenty-two years. It was coined by the state of New Jersey in 1786, and was found in a garden, the present site of the First National Bank. When the Lewis coin was sold it was said there was but one other like it. Mr. Cook's penny is in good condition. The date is quite legible, as is the inscription on one side—"Nova Cæsarea." What an interesting story the penny could tell if it could speak, of beginning at the birth of the new republic that cost the colonists so much of suffering and of blood, and which meant so much to them and to the whole world, and now dug out of its grave of generations to behold the greatness and glory of the American commonwealth! What a coincidence that the coin should have been found in the garden at the very spot on which the bank now stands! What a strange inscription for a coin of the free state in a new *republic*, "Nova Cæsarea!" This ancient penny reminds us of the one a couple of thousand years older than the one used in the old dominion of Cæsar, which Christ took in his fingers and from which as a text he preached a sermon on loyalty to the government as well as loyalty to God. "*Show me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's.*" (*Matt. 22 : 19-21.*)

Shark Kills Boy Bather

ON July 6 Charles Bruder, a bell-boy in a hotel in Spring Lake, N. J., was killed by a shark while bathing. His screams and struggles in the crimsoned water hastened the life guards to him. When they lifted him in the boat they found both of his legs gone, and he gasped, "A shark bit me," and then fainted. He died before they could get him to the hospital. This is the second case of the kind on the Jersey coast in a week. The other was at Beach Haven, where one leg was bitten off and the man died from loss of blood. There is this account of a man-eating fish in the Bible story where a tragedy was miraculously averted. "*Now the Lord had prepared a great fish to swallow up Jonah.*" (*Jonah 1 : 17.*)

The Value of Religion

UNCLE HENRY FLOYD, who claims to be one hundred years old, a resident of Pulaski County, Ky., came into Somerset the other day looking hearty as a man of fifty. A reporter of the News of that city got him to talking and printed quite an interesting interview. He said he had made more whisky and drank less of it than any man in the county, but that a great change had come into his life when he joined the church and became a Christian. He says there is no real happiness out of Christ. "Uncle Henry" says he expects to live some years here and to enjoy an endless life beyond the tomb. He obeyed these words of the prophet: "*Wash you, make you clean, put away the evil of your doings from before my eyes; cease to do evil, learn to do well.*" (*Isa. 1 : 16, 17.*)

A Strong Team

AT the fifty-fourth annual convention of the National Education Association in New York, William Jennings Bryan, in a powerful address that seemed to sweep the convention with enthusiasm, ridiculed the "preparedness" plank in both Republican and Democratic platforms, and insisted that the military spirit would do the school children more harm than good. Mr. Bryan thus magnified the office and ministry of the teacher: "You stand next to the nation's spiritual advisers in the importance of your work, the head being only second to the heart in the influence which it exerts on human destiny and happiness. The preacher and the teacher find a satisfaction in the consciousness of being helpful to others. It is a great privilege to be able to enter into the life of the young, to lead their thoughts into the right channels, to mold their opinions on vital questions and to impart to them the ideas which control their lives." The kinship of the work of the minister and teacher is thus referred to: "*And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.*" (*Eph. 4 : 11.*)

The Undersea Route to Europe

Photos of crew and captain © Central News Photo Service

Captain and crew of the first commercial undersea boat

And the Deutschland herself with the tug Timmins

© International Film Service

THE day of the Undersea Fleet has arrived. There was more in the arrival at Baltimore on July 9 of the German submarine merchantman Deutschland than a temporary surprise for the enemies of Germany. That much is evidenced by the immediate filing of protests by the British and French embassies with the American State Department, as a result of which the State Department arranged for a most thorough inspection of the vessel by American naval experts. The inspection bore out the information as to the peaceful nature of the submarine, previously submitted to the Treasury Department by the collector of the port. The naval officers found that the Deutschland was not only unarmed but that she could not be armed without material changes in her structure. The world of commerce has a new carrier and the world of war has a new blockade-runner more elusive than the Irishman's flea. Being a merchantman the Deutschland, as an object of attack, must be stopped by a vessel of the fleet maintaining England's almost blockade of Germany, and her papers must be examined; but, granting that the Deutschland might not have seen her adversary in time to submerge before she was seen herself, while a boat was getting away from the captor the captive could quietly drop out of sight. There is safety beneath the wave and there is there as well an unobstructed trail. The submarine can even laugh at mine fields as it goes beneath them.

The idea of the submarine merchant fleet was conceived by Herr Albert Lohmann of Bremen, who convinced the officers of the Deutsche Bank and the North German Lloyd of the practicability of the scheme. The plans were formulated in the fall of 1915, the Ocean Navigation Company was incorporated and work was at once begun on several undersea liners. The Deutschland was the first vessel completed, and her sister ship, the Bremen, recently completed, will probably be the next arrival at an American port. The boats are 300 feet long, displace about 800 tons, ar hav a cargo capacity o bou 500 tons. They a pro pelled on the sur e b twin screws dri n b two Diesel engin eac of 600 horsepow Th Deutschland's m ufes showed that she rrie 3,042 cases of dy tuff the value not be g de clared; she also rrie 300 tons of scr -iro ballast, as sufficie con centrated weight oul not be obtained th form of merchan e.

Captain Paul enig the skipper c th Deutschland, if t cap tain of such a b ca be so called, wa quit willing to tell l h had evaded the atch fulness of the llie fleets. Because he small size and her "low visibility" it was poss e fo the crew of the Deutschland, in every case, se approaching vessels before they were the elve seen. Taking no chances at any time, the D tsch land promptly submerged upon sighting an othe craft and ran under water for an hour or tw unt she felt safe in coming again to the surface. th run of 3,800 miles from Bremen through t Eng lish Channel and across the ocean to Balti re, total distance of only ninety miles was ere under water. The longest submersion was te our flat on the floor of the English Channel, w de stroyers and cruisers wove intricate courses th surface in search of the blockade runner. T time was spent by the crew in refreshing the elve inwardly and otherwise, with material from th hip's stores and music on the phonograph.

It delighted the crew of the unarmed Deut lan to learn that the British Admiralty, whi had learned of the departure of the vessel from men ordered the convoying of the Anchor Liner T ania for forty-eight hours after she left Liverpool Sat day, July 1. All the way across special looko were maintained and $25,000,000 in securities, car d by the Tuscania, were kept in cases weighted w iron ready to be thrown overboard in case of atta

While the submarine merchantman had be in a measure expected, it was not known where sh ould

Continued on page 885

Mexico's Supreme Problem

By HENRY ALLEN TUPPER

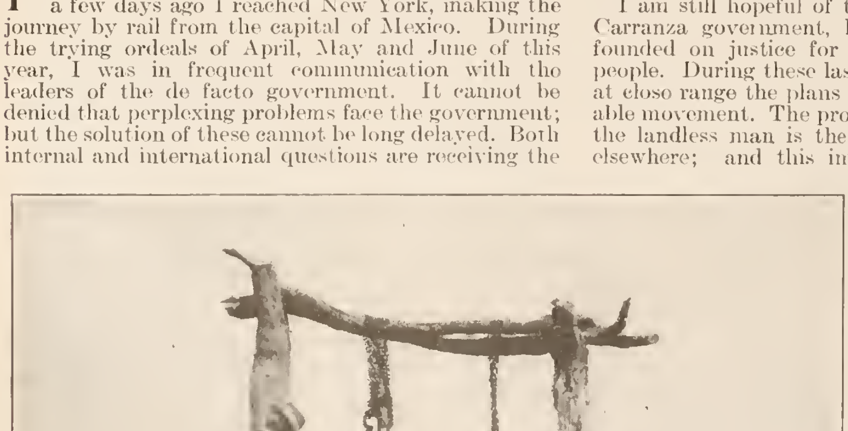
DR. TUPPER *has visited Mexico fourteen times, studying its people and conditions, and has enjoyed special facilities for obtaining accurate information. This article was written immediately after his return from his latest visit, and reflects conditions as he saw them.*]

FOR three months I have been in Mexico City; and a few days ago I reached New York, making the journey by rail from the capital of Mexico. During the trying ordeals of April, May and June of this year, I was in frequent communication with the leaders of the de facto government. It cannot be denied that perplexing problems face the government; but the solution of these cannot be long delayed. Both internal and international questions are receiving the wise and just consideration of Carranza and his ministers; and slowly, but surely, they are advancing their government toward the desired goal.

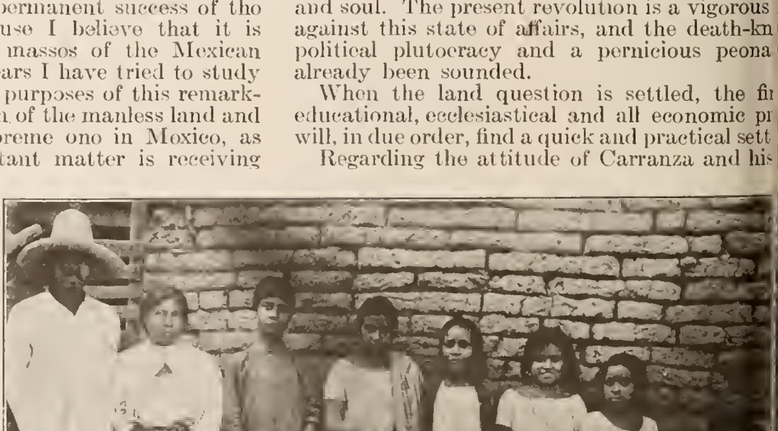
I am still hopeful of the permanent success of the Carranza government, because I believe that it is founded on justice for the masses of the Mexican people. During these last years I have tried to study at close range the plans and purposes of this remarkable movement. The problem of the manless land and the landless man is the supreme one in Mexico, as elsewhere; and this important matter is receiving the most careful attention the government. Millions of acres be ging to the Mexican people have bee aken from them, and the quasi titles thes lands are held by a comparati y few landlords in and out of Mexic Fo many years the peons have not only been rol ed o their birthright, but they have been held in b dag by a cruel slavery that is destructive of body min and soul. The present revolution is a vigorous otest against this state of affairs, and the death-kn of a political plutocracy and a pernicious peona has already been sounded.

When the land question is settled, the fi ncial educational, ecclesiastical and all economic pr lems will, in due order, find a quick and practical sett nent

Regarding the attitude of Carranza and his inis-



Bells of bondage. It is stated that these bells, used to keep evil spirits away, are found on the outskirts of some Mexican villages



A Rooseveltian peon and his family. Not a bad looking lot, either. Certai they deserve a fair chance to make a living ter toward the United States I think it ll to correct a popular misappre- e on. The psychology of the Latin rac is radically different from that of the Anglo-Saxon; and in passing judgme upon Mexican men and methods thi act must be kept in mind. Mexica are extremely sensitive; they are na ally suspicious, especially when the suspicions seemingly have a histo l basis; they have a keen national pri , and they possess patriotic sentime s which are easily awakened. The int national experiences of the Mexica have made it difficult for them to acc t, without substantial confirmation, the spirit and intent of an unselfish act n on the part of another nation—esp ially the nation that took from the stretches of rich territory less than se n decades ago.

I have had personal and repeated as ances from General Carranza himsel the members of his cabinet and ger als in his army that there is no an American feeling among them. If wa between the two republics were de red, I believe that the Mexicans, as whole, would unitedly resist inva n; but they do not want war; the know that this would be ruinous to heir country; and every evidence of raternal and peaceful relations be een the two governments is hailed wi joy, as was the case when President Wi n's friendly note was read in Me co City a few days ago.

Carranza is an educated man and appreciates the importance of good schools for his people. In 1915 and 1916, while in Vera Cruz and Mexico City, I had frequent talks with him and his associates on this question; and I was surprised to learn how much time and thought were being given to the preparation of an educational program to be introduced when the government was firmly established. A large number of young men and women, I was told, had been sent to the United States to prepare themselves to become teachers; and schools under governmental supervision were being established in different states of the republic. While the de facto government is opposed to the system of education that has been maintained by the Catholic Church, I have positive assurances that Carranza, heartily endorsed by his ministers, is in favor of the schools established and served by Protestant denominations, as these have, directly or indirectly, no political alliances. One of the fundamental doctrines of the revolution is the absolute separation of church and state; and the violation of this principle on the part of the Catholic Church is the cause of the opposition to that church and to the schools it has controlled.

The First Chief

While at Saltillo in 1914 I learned that the Madero Institute, a Protestant school for girls which had been established through the efforts of my father while he was at the head of the Foreign Mission Board of the Southern Baptist Convention, had been turned into a livery stable by the Huertistas, and that mules and horses were stalled in the rooms formerly filled with bright young Mexican women students. The fact was reported to the Constitutional general, the grounds and building were cleaned and repaired, and the institution was restored to its former mission, with the promise of future protection.

My convictions concerning intervention become stronger the more I study the proper relations that should exist between the United States and Mexico. Those who insist that we have provocation for such a war cannot maintain that we have any real justification for so drastic a measure. Those who are calling the loudest for war will not go near the firing-line; they are invincible in peace and invisible in war; and as a rule they desire to grind their axes without going near the grindstones. A war with Mexico would be senseless, useless, criminal—to crush a weakened and distracted neighbor republic.

The prospect of the restoration of order and the establishment of a stable government in Mexico is now more encouraging. Although much is yet to be accomplished, I am more hopeful on this subject now than I have been during any time in recent years. The material resources of the country are well-nigh limitless, the leaders of the people are addressing themselves to the practical solution of the problems that affect the nation, and a better international spirit pervades the republic. The First Chief has a stronger hold upon the popular heart, mind and conscience than at any previous time. The germ of national regeneration has been quickened and is manifesting itself in a program which includes the election of deputies, the meeting of Congress, the inauguration of a president, and the formal and final organization of a constitutional government.

That the Constitutionalist soldiers are now cooperating with ours to suppress the bandit element in Mexico cannot now be reasonably doubted. The extensive preparations on both sides of the Rio Grande foreshadow a cessation of lawless raids and depredations.

Giants Gathering Gold

By FRANK G. CARPENTER

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YOU have all heard of the Klondike, the treasure cave of Jack Frost in this faraway land of the north, where gold dust and gra l and bowlders are cemented toget r by perpetual ice. You know of the housands who rushed here a few yea ago, and of the hundreds who we back loaded with gold. You may ha heard how the district has produ l gold by the ton, and how within te years after its discovery the outpu ooted up more than one hundred mi ons of dollars. That was the Klondi of the past. I write of the Klondi of today.

e first gold came from large pockets The icy earth was thawed down to d rock with wood fires, and the yel w grains dragged forth with pick an shovel and the sweat of man's br . It took rich dirt to pay for the lab , and when the cream had been ski med the individual miners left almo in a body. Then the new Klondike be n, which continues in the Klondike of day. Companies with millions of ca al brought in the latest of mining ma inery. They thawed the ice with ste n points, and forced electricity to dr ge the gold-bearing gravel from the depths of the earth and wash it to get out the gold. They turned the co se of rivers and carried them in pi s over the mountains to wash down th ills.

venty years ago there was no more be tiful valley on earth than that of the Klondike. It was bordered by gra -covered hills that rolled over one an her, rising here and there to far ab e the height of the Blue Ridge. Bo hills and valleys were covered wi woods. In the open spaces the gra reached to your knees or your wa , and there were wild flowers ev where. As soon as gold was disco red men began to chop down the tre . Lumber was worth $100 and upwa a thousand, and little pine logs br ght $3 each. The miners thawed th way down into the gravel, and de ed the landscape with piles of ha frozen muck. A little later the dr gers came in, and turned the land up le down. They stripped off the surfa of grass and stumps and plowed the beds of the creeks in great furro thirty feet deep, until they are no as bare and as dreary as any part of e Sahara. The two corporations w h have done most of this work are the Yukon Gold Company, commonly kn n as the Guggenheims, and Joseph W. Boyle, Ltd., or the Mining Company of the Canadian Klondike.

The excavation that has been done in the Klondike has been surpassed only by that of our great canal at Panama. The work is still going on. The Guggenheims have, on the famous gold creeks, nine dredges which are tearing nature to bits to get out the 60 cents' worth of gold still locked up in each ton of their rock and sand. They have a dozen hydraulic giants which are melting and gouging the hills to save the 10 or 20 cents of gold in each wagon load of the old White River Channel. At Juneau I saw them handling ore worth $1.50 to the ton, and it seemed wonderful that it could be done at a profit. Here they are taking out 20 cents' worth of gold to the ton, and the cost is so low that it pays. The amount of gold dust in each ton is as small as the pinch of snuff which your grandmother drew up her nose, and it is evenly mixed through as much sand as two horses can haul on a wagon. Still they can sluice down the sand so that every atom of that pinch of gold dust is saved.

I despair of making you appreciate the difficulties of mining in this icy land of the north. The winters are so cold that the Yukon Gold Company cannot work its machinery for more than seven months of the year. The most of the profits are made in the open season of 170 days, and then the work is shut down until next summer. In addition to the ice of the present is that of the far distant past. In other placer mining regions the earth and rock are free from frost. The gold is sprinkled through them and you have only to dig and wash to get the gold out. Here the whole country, with the exception of a foot or so at the surface, is one mass of ice mixed with boulders, pebbles and sand that has been perpetually frozen for thousands of years. Its condition dates back to the ice age of the prehistoric past. The ice goes down to no one knows where. They have sunk diamond drills in some places to a depth of 300 feet and found the earth frozen solid all the way through. The gravel is bedded in the ice, and the ice, sand and earth remain as hard as stone, no matter how hot the summer. The conglomerate or frozen mixture is covered by a thin bed of muck, on the top of which grows a layer of arctic moss, the two forming an insulator that preserves the frozen conditions beneath. It is only when the moss and muck are stripped off that the hot summer sun makes any impression on the glacial ice cap below.

It is sprinkled through this ice, earth and rock that the gold values lie. There is a little not far from the surface, but the most of the gold is at bedrock, which may be thirty, forty or fifty feet down. The frozen earth has to be thawed out, inch by inch, and foot by foot, in such a way that it can be swallowed by the dredges that gulp it down at the rate of twenty-six bites to the minute and about one-third of a ton to the bite. They take up the stuff in great buckets which run on an endless chain and throw it into revolving screens. These screens roll the rocks over and over and sift out the gold-bearing sand. They take away the pebbles and great boulders and turn the sand out upon plates covered with mercury which catches the gold. The dredges will handle something like 5,000,000 tons of material this year, and the amount of gold saved will be several millions of dollars.

Before any such work can be done Jack Frost must be taken out of the ground to be mined. The dredges cannot work in frozen rock, and the difficulties of the ice strata are far greater for them than they were for the individual miners. In the first mining of the Klondike the perpetual ice really aided the men by saving the trouble of timbering. They could dig down through it to where the great gold pockets lay, and then drift off along the bed rock, thawing only the strata that contained the most of the gold. The frozen earth was as firm as so much solid rock and they were able to work without the wooden supports necessary to hold up the roofs of the mines of other parts of the world.

The dredges have to have all the earth free from frost. The region they work must be thawed down to forty or fifty feet from the surface, and that in great blocks as big as a house, before the excavation can even begin.

THE methods of thawing the earth have been reduced to a science. The first miners used wood fires, which they kept burning until they had thawed a shaft down to the gold. Other fires were then built along the bed rock and the earth taken out until they had made great caverns and tunnels far down under the thirty or forty feet of ice overhead. They used hot stones to aid in the thawing and took out the melted material in wheelbarrows and carried it in buckets to the surface by windlasses like an old-fashioned well sweep.

The thawing of today is done by steam generated in great boilers on the top of the ground. The steam is carried through pipes to where needed, and forced into the earth through steel tubes three-fourths of an inch in diameter, and from ten to thirty feet long. These tubes are really galvanized iron pipe about as big around as my thumb, and stood upon end, the longest would reach to the roof of a three or four story house. Each tube has a hard metal cap or steel head on the top, and below this an opening where the connection with the main steam pipe is made. The bottom of the tube is pointed and the steel there is so strong that the tube can be driven down into the earth.

The driving is done with the tube standing upright on the ground. It is usually inside a derrick, which is often as tall as that of an oil well. A man stands on the derrick holding a sledge hammer weighing twelve pounds, and with this he drives the steam-carrying pipe inch by inch through the earth. The steam melts the ice as it goes down, and a second man stands at the surface and twists the pipe this way and that to aid in the work. After a long time bed rock is reached, and the tube is left there for two or three days oozing forth steam.

The tubes are so sunk that each softens the frozen earth for a radius of three or more feet around it, and these circles of melting six feet in diameter come together, making the whole of the ground so that it can be worked by the dredges. Hundreds of such pipes have to be sunk, and all are connected by other pipes with the steam-forcing plant. In places the pipes are so thick that they stand out on the back of old Mother Earth like the quills on a porcupine. They soften the earth so that it is dangerous to walk over it until it has cooled. The ground may seem solid, when all at once a man may drop to his knees or his waist in scalding hot mud.

AS we rode up the valleys I asked Mr. Chester A. Thomas, resident-manager of the Yukon Gold Company, whether they were able to win all the gold. He replied:

"We may lose a cent or two to the ton, but the amount is so small that we are unable to tell just what it is. The stuff that goes through the dredges may at times yield 60 cents a yard

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and there may be patches that will run $5 per yard or more. We work only in large quantities and we know what our averages are."

Up to the present time more than $185,000,000 worth of gold has been taken out of the Klondike, and of that vast sum more than two-fifths has come from mining the low-grade earth with modern machinery. Mr. Thomas tells me that when he first came here to look into the country as a low grade proposition for the Guggenheim syndicate the crowd of fortune hunters had left and the few still at work were barely making day wages. They were scattered up and down the valley, and the Yukon Gold Company could have then bought the right to the whole of the Klondike for a very small sum. It confined its purchases only to the richest of the gold-bearing creeks. It was then thought that dredges could not handle the heavy quartz boulders found among the gravel, and, at first, stationary machines, consisting of with endless buckets, were empl dig up the earth and get out th Later the dredges were found t well, and after a time was evol strong dredge-type that is use today.

The old miners threw away t ues that are now being saved. way of testing the gold in a p by guess, and that after the ea been washed off. One day Mr. showed an old miner a pan w had just finished washing, and him what he thought it would ru pan contained a few grains dust and quite a little flour gol miner tilted the pan so that th ran to one side, and then t thumb and scraped out the fl threw it away. The stuff he th was just what Mr. Thomas was to save, and upon which all hi lations were based. Still the thought it worth nothing.

"All on a Summer's Day"

By Margaret E. Sangster, Jr.

THE heat rose over the city in blinding, yellow-dusky waves of dryness. Sunshine, too hot to sparkle, poured into my room. Somewhere in the distance a typewriter—a myriad typewriters—pounded out a ceaseless, toneless chant.

A vagrant grasshopper, from heaven knows where, lost in the maze of high buildings and grassless streets, paused disconsolately on my window-sill, before he dropped hopelessly into space. I watched him go, and then with a sigh I walked slowly to the window and looked down at the street that lay five stories below. Thronged with people was the street, for my office overlooks a corner that marks the insistent approach of the East Side slums. And no matter how warm the day may be, the slums are never still. Always one can see a turgid stream of people moving—sluggishly, perhaps, but still moving.

WITH fingers nearly mechanical I reached for my hat and pulled its broad brim well over my eyes. The street was warm and sordid-looking, but it was alive and vital. The walls of my office were just dead plaster, and the drone of the typewriters was too dull to mean anything. Rather hopelessly, like the lost grasshopper, I left my office and plunged into the warmth of the streets.

Once there, I was rather sorry that I had allowed anything to entice me away from the electric fan, and the comparative, though monotonous, quietness of my four office walls. Noise, on a coldly biting winter day, is invigorating. Noise, on a warm summer day, is withering. And the streets, five stories below my office, were more than noisy. There was the clang of a fire-engine, and the wheezy music of a little band, and the rattle of an elevated railroad, and the dull growl of the subway. There was the minor bang of a hokey-pokey wagon, rattling over cobblestones, and the blended wails of many tired children, and above and under and around all of it there was the ceaseless tramp, tramp of weary feet. I appealed to a well-dressed woman who was standing on the corner wai a car. "It's warm, isn't it?" tioned, "and noisy. Doesn't it tir

The woman turned a qu smiling face in my direction.

"Heat?" she asked. "Noise they don't bother me—I'm them."

Perhaps I looked my q thou di spea after mei wo laug

"I she t "in ple but diff wa sup of a of grou my fill over with ing and

"Th play are wher close the pour keeps them out of the gutters. long they go, shouting, down th All day long they swing each ot play noisy games. At first the the sun (for there aren't any trees) and the noise annoyed m now"—and the woman smiled— it!" With a brisk, eager s boarded her car. From the platf waved a firmly capable hand And so she passed out of my life

I CROSSED the street and toward the huge departme that stands on the opposite When one is tired or warm or ested (if one is a woman!) always find distraction in the

A lean little girl had hesitate a show-window and was lookin decorations. Said decorations c of a painted sandy beach with figure in the foreground. T figure represented a small chi bathing suit, surrounded by a t assortment of pails and shov small sunshades and bright c I moved to the little girl's side.

"That looks pretty, doesn't questioned, "on a day like this?

The little girl beamed shyly u Little girls like to be noticed, but usually too bashful to let any o it by word or look. This little rather different.

"I went in swimmin'—once," me. "It was grand. I was aw then, so I don't remember it ver

In a Department Store

By Margaret E. Sangster, Jr.

I SAW a shopgirl bid good-by
To a boy in a khaki coat;
She smiled at him though her eyes were dim,
And sobs rose up in her throat.
His face was hopeful, and glad and strong,
And eager beyond belief;
But behind her smile I could see a soul
That was shattered and torn with grief.

I saw a shopgirl bid good-by
To a boy who was off to war;
The love-light gleamed from her eyes and seemed
To sweeten the whole great store.
Folk turned away as she raised her head,
As her hand on his arm was laid;
For behind the light in her tender eyes,
Was a soul that sobbed—and prayed.

I saw a shopgirl bid good-by
To a boy who had heard the call
Of honor, and land, and deeds that stand
For a nation over all.
His thoughts were out in the open fight. . . .
But, oh, as she watched him go,
Her clasped hands fell on the counter there,
And her face was stark with woe.

t's so warm now," I ventured, "t I guess you'd like to go in again, w dn't you?"

ou bet I would," the child exla ied; "but"—and her voice became stu edly cheerful—"but I don't mind th summer so much, 'cause I kin re mber, a little, how it was. When T awful hot I think of the big green w s an' the breeze that blew my hair, A then I don't feel so hot no more." W something half way between a sig and a reminiscent little chuckle, sh moved away.

oo'by," she called back over her sh lder. And

ood-by," I echoed, as she, too, wa ed lightly out of my life.

INTERED the huge department ore, and, remembering that I wa ed a tie, turned toward the ribbon co ter. It was deserted, for the hour wa not a popular one. As I drew near I s a young girl, a clerk, leaning over th ounter talking to a boy in a khaki su With a shock I remembered that ou boys were marching off to Mexico — fight, to—to die, perhaps!

e floorwalker had turned his back, ki y, on the pair, and as I lingered in th background I saw the boy suddenly gra the girl's hands in his own. I saw hi lean over the counter. . . . And th he walked off, very straight and sol er-like, down the aisle.

approached the counter slowly. Th girl was busy with a pile of ribbons, bu she turned toward me, and as she tu ed toward me I saw that her hands sh k and that her eyes were bright with te . She took my order, silently, and I w ted for my parcel. Finally, to break th oppressive silence, I spoke.

t's warm today, isn't it?" I qu tioned for want of something better to y.

e girl bit her lips to steady them. Bu when she answered, her voice was ste ily calm.

es, it is warm," she said. And th quite suddenly, she gave a little half sob. "I wonder if it's much hotter in Mexico?" she asked me.

OUT on the street again I walked rather aimlessly. The girl's stricken face was in my mind, and I wondered if every girl who had sent a brother or a lover or a husband off to the front had looked as she looked. I saw an officer in khaki whirr past in a low racing car, and turned sharply from the street and its vague glimpse of war. My turn brought me up abruptly against the Business Man's blue serge shoulder. His hat was off as I murmured a combined apology and greeting.

"Whither away, in such a hurry?" he questioned genially. "It's too warm to hurry!"

"It's too warm for—anything," I told him rather breathlessly. "Aren't you almost—dead—from—the—heat?"

"Dead nothing!" exclaimed the Business Man. "Why, I'm happy enough to sing. I'm going back to the farm for a vacation where I lived when a boy!

"It seems just as if it was all yesterday. How I walked over the fields where the hay had just been cut—and how the stubble scratched my bare brown feet! How I swam in the deep hole under the willows! How I ate home-made blueberry tarts, and biscuits, and honey; and how I fell into a bed, of nights, I was so tired!" The Business Man laughed, a strangely boyish laugh, as he glanced at his watch.

"Well," he told me, "I've got a train to catch, I have!" He laughed again, joyously, as he shook my hand.

"*What's heat*," he questioned, "*when you're going home!*"

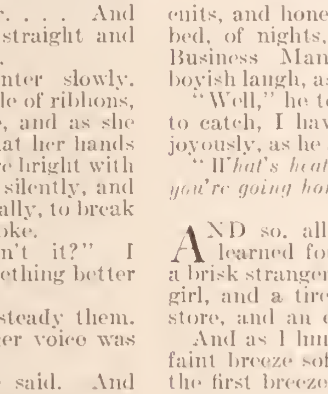
AND so, all on a summer's day, I learned four lessons—lessons from a brisk stranger-woman, and a lean little girl, and a tired clerk in a department store, and an efficient business man.

And as I hurried back to my office a faint breeze softly touched my cheek—the first breeze that I had felt in days. And I knew that the heat had broken.

The Infantile Paralysis Epidemic

Continued from page 871

inc ding the Children's Home in the general qua ntine of children who might have been exp ed to the infection. One of the bitterest blo to the children of the poor in New York wo be the closing of fresh-air institutions. It ms reasonable to expect, however, that im diately the disease has been stamped out nd the children of New York and Brookly re freed from the restraints now placed up them for their own and th ublic's good, that the Ch tian Herald Home at Ny k will have an extraordir y opportunity to offer rec eration to many hundr of these children. So it quite proper at this poi to remind our readers of is work and to solicit th redoubled support in or that the management ma be prepared for any em gency.



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Dr. Havens Emerson, Commissioner of Health for New York City, who is at the forefront of the fight against the epidemic of infantile paralysis

A the daily reports of the ealth department of Ne York City showed a ste y increase in new cases of antile paralysis and in th death rate, physicians an nurses and hospitals an indred institutions volun red their services in th campaign against the ins ous enemy. The Federa overnment also hurried to rescue, and placed at the services of the New Yo authorities the hospit facilities of Ellis Island. Co ress was asked by Secretary McAdoo to propriate $135,000 for the use of the Pu c Health Service in stamping out the dis se, and in preventing its spread throughou e country.

menace was so acute that a general cle -up of New York was at once begun. The cit ourts were glutted with offenders against th nitary rules, who were fined in every case. Th Home Defense League, which is composed of useholders, actively aided the health an police departments in running down ve rs of unwholesome foodstuffs and vic ors of the sanitary laws Twenty or thi thousand men and women are enrolled in s hygienic army.

anwhile physicians, together with expe from the Federal government, began th ugh investigations into the origin, nature, cu and prevention of this mysterious malady. Ch employees gave up their vacations in order to engage in this good fight. Cooperative methods for fighting the disease were arranged by the New York authorities with suburban towns and the railroads and ferries that take care of the tremendous passenger traffic in and about New York. The New York State Department of Health began a state-wide series of lectures by experts to inform the public as far as possible upon what to do to protect their children. Cases of the disease were reported in Massachusetts, Connecticut, Pennsylvania Ohio, Louisiana and Tennessee, besides New York and New Jersey.

The authorities seem to regard the widespread precautions they have taken as certain to overcome the epidemic before it has claimed very many more little children. Even ordinarily the disease is by no means as rapid in its spread as such a disease as the measles, which just shortly before the appearance of the infantile paralysis cases had visited this section of the country and closed up the schools all about. In fact, just how rapidly it might spread if it got a thoroughly good start is not known.

Since, in the opinion of Dr. Flexner, good health seems to be no protection against the disease, it would be out of the question to argue from the present alarming experience that the safeguard against epidemics lies in compulsory physical examination and medical attention under the supervision of state and municipal health boards. So far as the information warrants any definite deductions, they would seem to be in the direction of more effective performance of their duties by those municipal officers who have in charge the regulation of the display and sale of uncooked foods and the collection and disposal of garbage and waste.

And what is true of New York and Brooklyn is true in kind, if not in the same degree, of most towns. And the rebuke for bad conditions lies upon a too easy-going public that sees and endures without protest until little babies begin to have convulsions stiffen out and die, or, worse yet, live deformed, defective, pitiable objects for many years, victims not so much of an epidemic as of official condonement of selfish indifference by individuals to the public's rights.

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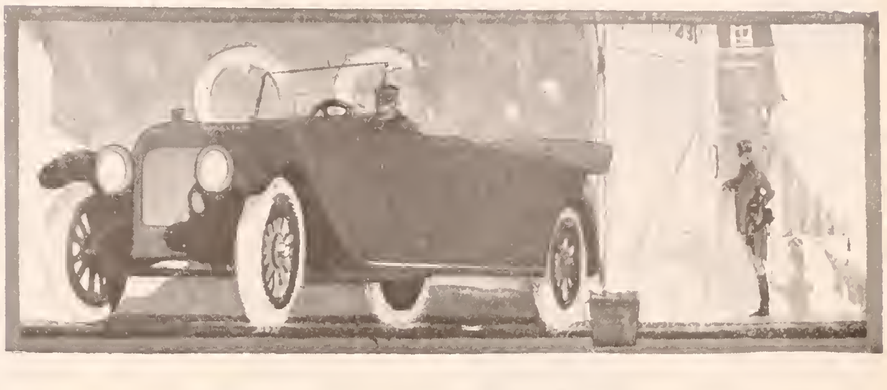

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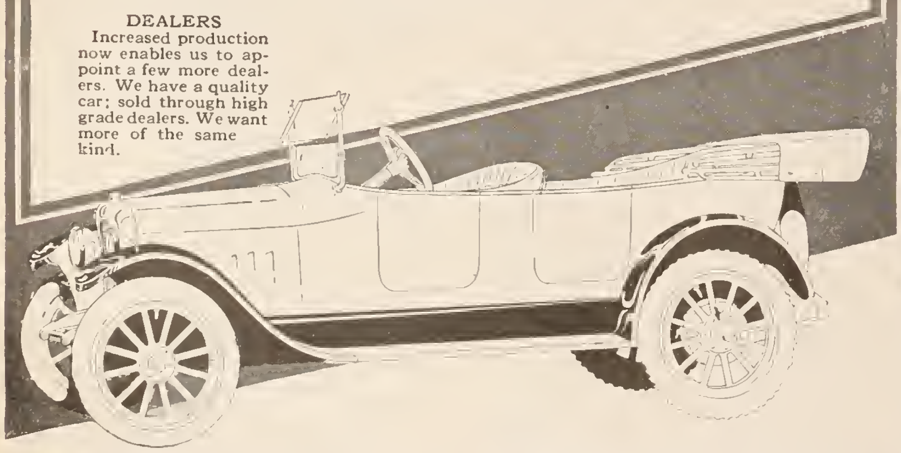

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TALKS ON THE GOLDEN TEXT

By REV. F. B. MEYER, D.D.

"Now abideth faith, hope, love, these three; and the greatest of these is love." *I Cor. 13:*

Faith will abide in exercise in the life on the other side, because we shall continue in that life also to rely on the word of our God, that our sins shall be remembered no more, and that his love will never let us go. Hope also will abide in exercise, because we shall ever be pressing on to new and happier experiences, to fresh and more glorious discoveries. We are told that our Lord, the Lamb that sitteth on the throne, shall not only dwell among us, but shall lead us to living fountains of waters, as though we shall come on fairer pastures and to more delightful wells, when we advance under his guidance to deeper experiences of God. Love will also abide in exercise. The dying saint put it rather bluntly to his weeping wife, who feared that they would not recognize each other in the next life. "Mary," he said, "we shall not be more foolish w n we get over there, but wiser, and we s ll know each other at the first glance." I e is part of ourselves and the most sa d part. It is engrained in us like a fast e. Intellect may fade and dim, as the y s pass, but the love of the heart will al only bursting into quicker flame, like s e hidden fire that only waits for the brea g of the coal. We are only learning the m syllables of love here; there we shall s k its full language; but the early babbl s are the foundation of what will fol . Only let us see to it that our friends s and affinities in this life are of such a na e that we may be ready to meet their har st when we enter on the summer-time of r existence. Above all, the love of Jesus a e have known it here will be ours for e r.

Love and Prohibition

By Arthur H. Howland

SOME newspaper readers remember even yet an incident of a Staten Island court-room which occurred about fifteen years ago. A man whose name was Goode was being sentenced to state prison. In passing sentence the judge said: "Your name is Goode, but it ought to be Bad," and then proceeded to give the prisoner a tongue-lashing such as is rarely heard in a court-room. For this man was not only bad, thus belying the beautiful name with which he had been born, but his badness was of a peculiarly despicable character. It has often been said that there is honor even among thieves, but even among the crooks of New York this man was considered too crooked to be tolerated. He was yellow, mean, thoroughly and desperately bad.

But now this same man is one of the most faithful and efficient Christian workers in New York City. He has entered into the inheritance of his beautiful name. Some of his companions think that he is not only good, but best; and one friend particularly speaks of him as the best Christian he knows.

What changed John Goode from the worst of the bad to the best of the good? If the answer had to be limited to one item, one single object, it would be the Thirteenth Chapter of First Corinthians. For six months the Bible class of the Bowery Mission Brotherhood studied that wonderful chapter under the leadership of Dr. Hallimond, and John Goode, who with all his contact with the world had never realized that there was such a thing as love, was changed from a sinner into a saint.

Professor Drummond was not guilty of exaggeration in calling love The Greatest Thing in the World. It is the basis, the atmosphere, the method, the power of all goodness.

The Thirteenth Chapter of First Corinthians brought to the world what was really a new word. Of course the word love was in the ancient languages, but it never meant to the ancient pagan or even to the Jew what it means to the Christian. Love, as the ancient poets used it, meant often a very cruel sort of selfishness, a selfishness that would sacrifice to its desire the virtue, the welfare, the happiness of another. They used the word love in much the same childish sense that children use it when they speak of loving something that they like to eat. The pagan idea of love was the desire to possess and enjoy, which became often the desire to destroy and devour. But the love of parent for child, of child for parent, of friend for friend, of husband for wife, was even in those days a real and beautiful thing. The Jews added to that idea of human love the thought of love and loyalty to God. But Christian love means a love for others that grows out of our love for Christ; or perhaps we should say a love for Christ that expresses itself in ardent, happy, self-sacrificing love for others. And there is always in the highest idea of Christian love the thought of the cross of Christ. People who really believe that Jesus died for them ha necessarily a deeper, more vital, m intense love for him than those coul have who do not. That is in all their t ight and feeling about him: "He d for me." And because he died for t n he is dear to them.

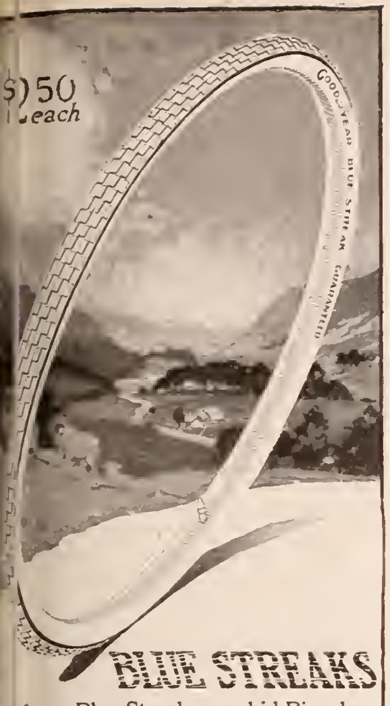
This is how that old word "cl ity" crept into this chapter in the King James version, instead of love. High school Latin pupils will recognize this word charity "*caritas*." Caritas ally means the feeling one has when a ther is *dear* to him (*carus*). So Christi love is a feeling, or emotion, that o has when Christ is dear to him; an dear to him because he manifested h own love by suffering and death. Th because of that dearness of Christ, l ause the Christian really loves hi and wishes to please him, and l ause Christ died for all, the Christia feel that all people are dear, are precio : he loves all, and tries to help all.

Paul sums this up in a beautif passage in Second Corinthians, apter 5: 14-15: "For the love of Chri constraineth us; because we thus dge, that if one died for all, then w e all dead; and that he died for all, th they who live should not henceforth li unto themselves, but unto him who c l for them and rose again."

It is this kind of love, Christia love, love that springs up in the heart hose whom Jesus has redeemed, that i going to change and save this bad wo just as it saved that man John Goo and made him even better than his n e.

The particular application to b nade this week on the lesson of love i the problem of intemperance. Lo will surely settle every phase of that p lem. A man will not drink, because he ishes his body and brain to be at th bes for the sake of the Christ he lo an the work he is trying to do for hers certainly a man who loves Chr an really loves his neighbors will not manufacture or sell a thing which will oison and destroy them; a man wh love Christ and his neighbor will not n th application for license that dest ctive poison may be sold, or vote that ense be issued. On the other hand wi work to the utmost by vote an voice and example to prevent the sale d us of this life-destroyer. Christian l e ha power to cure and save the drunk d, t convert the saloon-keeper, to ma bot lawmakers and voters brave an righ

A few years ago it would ha bee thought impossible for the bigge citie of America to celebrate the Fo h o July without firecrackers and ot r explosive fireworks. But a few rnes persons, writers, reformers, pul shers began a crusade against their sal Yea after year they kept banging aw at it telling the hideous story of the ss o life and limb and eyesight, and t dangers of the insane method of cel atin Independence Day. They were erie as fanatics. They were told t t th American boy was so fond of gun wde and noise, and had grown so d expressing his patriotism in th way that any other kind of Fourth Jul celebration was preposterous and npos sible. Many parents felt they oul rather take the risk of their boy



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soundness or even of his life rather than compel him to celebrate the Fourth like a mollyeoddle. But sanity and love gained ground. Parents found that they did not like, after all, the idea of having their boys' fingers blown off or their eyes blown out, or to have them die in the horrors of lockjaw. At last the idea of the Safe and Sane Fourth triumphed, and even in New York City on the Independence Day just passed fireworks and firecrackers were almost unknown. The impossible was achieved. The boys were saved. Merchants were not allowed to sell the thing that would produce harm and death.

And this is what is happening to the liquor business. Because it is a bad business, because it hurts and defiles, kills and destroys lives and souls, it is being rapidly driven out of our nation and out of the civilized world. A great secular American weekly is devoting the same spot of its double page editorial department to an attack on booze every single week. Readers of that paper know that on that particular spot they will find a bull's-eye shot every week at the liquor business. This is but one of the many signs of the times. The Young People's Society of Christian Endeavor has been working under a skilful prohibition leader, taking as their slogan "A Saloonless Nation by 1920."

A few years ago the citizens of Foochow, China, living in the darkness of heathenism, rose in fury and closed all the opium establishments of the city, destroying all the opium found, together with all the apparatus for using it. A great bonfire was made and the city was set free from the curse under which it had so long suffered.

If Foochow can do that with opium and New York can do that with fireworks, why cannot all the cities and counties of America extinguish and exterminate and annihilate the saloon?

Young People's Topics for August 6

The Consecration of Friendship

Christian Endeavor and B. Y. P. U. Eccl. 4 : 9, 10 (Consecration Meeting)

WE have studied, and it is to be hoped made this year, a consecration of Influence, of Strength, of Time, of Talent, of Money, of Purpose. If we have consecrated all these to the cause of Christ it will not be difficult or puzzling to give him absolute sway in the matter of our friendships.

This does not mean that we must be talking religion all the time to our friends, or that we must have no friends who are not religious. It does not mean that we are to be priggish, disagreeable people. It means that we shall try to be, so far as we can, the kind of a friend that Jesus was, and choose our friendships and our companionships and make our appointments and plans as he chose and made his.

If there was ever a genial, happy, gladsome friend it was Jesus. And the people who have been most like him have been princes in the world of friendship. Find something about the friendships of Henry Drummond. You will get beautiful glimpses of his life as a friend in the biography of him, written by one of his best friends, Professor George Adam Smith. Charles Kingsley was a charming friend. So was Phillips Brooks. Many social groups of philosophers, artists, writers have been glad to include in their number some earnest minister, chaplain, bishop or priest, who brought the flavor and the fragrance of real piety and the value of a real knowledge of divine things to their discussions and good fellowship.

To consecrate the friendships of our life means first of all that Christ shall be our first friend and our best. We hear him say to us: "Henceforth I call you not servants, but I have called you friends." And we will enter into no companionship or take part in no recreation or pastime where we can not be gladly conscious of his presence and upon which we can not honestly ask his blessing.

Choose friends that will help you most, encouraging you to the highest ideals and noblest living, the best wisdom and the most successful work. Then be to all others who choose your friendship just that kind of a friend.

Ask some one to study up incidents from the friendships of saintly people. Have some one read selections from Hugh Black's "Friendship" and Tennyson's "In Memoriam."

The Taming of the Tongue

Epworth League. Job 5 : 21; Prov. 21 : 23; James 1 : 26; 3 : 6-10; II Tim. 2 : 24-25.

THE heart of the matter of the unruly tongue is reached in the wonderful passage in James given as one of our references. The passage should begin at the first verse of the third chapter and extend to the tenth verse of the fourth. The apostle complains: "Out of the same mouth proceedeth blessing and cursing"; and he urges: "My brethren, these things ought not so to be." He traces the trouble down to its source and finds the difficulty in the heart, a heart in which both hate and love are trying to exist side by side. And this is his remedy: "More grace" (4 : 6), or, as the margin puts it, "a greater grace" (see American Revision). What is needed is a new blessing of divine love that shall take all hate and unkindness out of the soul. James makes his advice more specific, showing how this blessing may be received: "Submit yourselves therefore to God." "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and *purify your hearts, ye double-minded.*" "Humble yourselves in the sight of the Lord, and he shall lift you up."

So the way to have a kind, pure tongue is to have a kind, pure heart. With this kind of a heart only well-chosen, helpful words will be spoken. This does not mean that sin and sinners shall not be vigorously rebuked, and the terms used in rebuking them will vary with the temperament of the speaker and the times in which he lives. One whose heart is filled with love and whose life is bent on a career of helpfulness cannot tolerate the interference and hindering of bad-hearted people, and he will often be stern and strong in attacking and denouncing them.

But after all, the lesson of everyday courtesy, gentleness and kind-speaking, in home circles and work circles and school circles, is a lesson we must all earnestly strive to master. A loving heart, a gentle spirit, a trained, refined sense of courtesy will solve the problem of the restless tongue.

Littul Fella's Arms

By
W. Livingston Larned

I NEVER realized, till now,
How much his loving meant to me.
Those warm, plump arms around my neck
Have brought it back again, you see.
Just now, while rocking in the dark,
I heard a soft step on the stair,
And, while I could not see my boy,
I knew that he was standing there.

Then quickly, in a firm embrace,
He threw his arms about my neck—
A savage little burst of love
I did not have the heart to check.
He hugged until his tiny strength
Gave out, and then I captured him;
A hug in turn, of equal length,
Whilst both the eyes of me were dim.

It was the suddenness of it:
Spontaneous—that made me think.
Like some young doe beside a stream
He ran, at Nature's call, to drink.
I thrilled at being loved so much;
I murmured out a fitful prayer;
And God was in each finger-touch,
The feeling of them was so fair.

Yes, Love was brooding in the heart
When arms encircled, for a spell,
And—maybe—we have lived apart—
The kid and Daddy Jim—and, well,
I only know those baby arms
Brought back the joy of having him;
Brought back a duty and a love,
Whilst both the eyes of me are dim.

rover Alexander, star pitcher of the Phillies, 'puts 1 over' in his appearance, as ll as in the game. This is de, in part, to the fact that he avays wears the comfortable

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Apologies to T. E. Powers

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Fels-Naptha is the perfect combination of good soap with naptha. It seeks out every particle of dirt and grease and dissolves it, without harm to finest fabric, most delicate colors, or tenderest skin.

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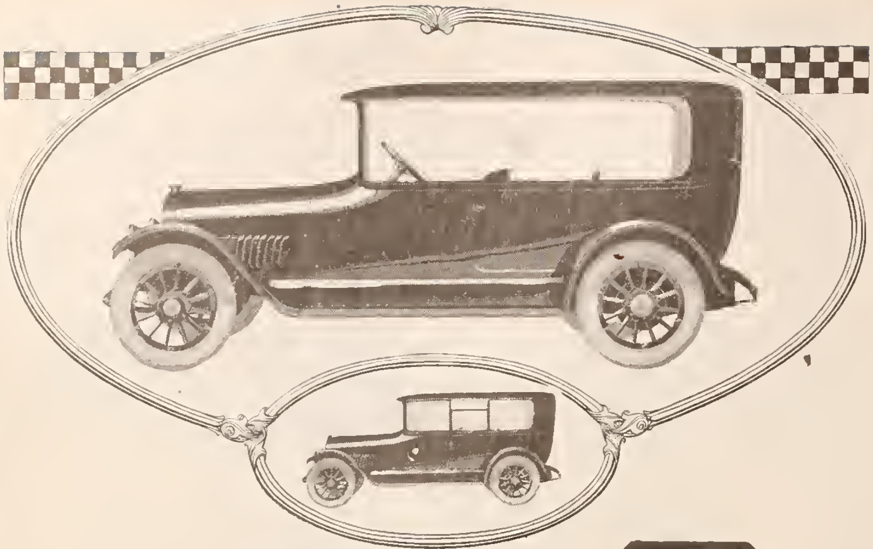

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A daily ration of this splendid food yields a marvelous return of health and comfort.

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The Christian Herald Prayer Leagu

ALL Christians are urged to unite with the members of the Prayer League in daily prayer at the noon hour. Also any one is at liberty to send a request for prayer or an acknowledgment of answered prayer, thereby becoming enrolled as a member of the Prayer League. All correspondents are specially requested to make their letters as brief as possible. Write requests and acknowledgments on separate sheets.

A MOTHER writes from Oxford, Ala.: "Only a short time elapsed before my son returned home, after requesting the prayers of the Prayer League that he might be saved and return home. I thank God and every member of the Prayer League."

A Reader writes from Mercer, Pa., to acknowledge God's goodness in answering prayers that the epidemic of diphtheria in that town be checked without further deaths; no new cases nor deaths were reported after the request was sent in.

A prisoner from Baltimore, Md., writes: "Since Jesus came into my heart and since I became a member of the Prayer League many prayers have been answered for me. About six months ago I requested prayers of the League asking that a great obstacle might be removed. Within the past few months in direct answer to prayer God has raised up some very good friends who are interested in my future welfare."

A Sister writes from Warren, Ill.: "Two months ago I was called to the bedside of a sick sister. Her left hand was dislocated and she was also very ill with pneumonia. The doctors said she would die. A day and night passed of watching, and I went to my room thoroughly exhausted. I fell on my knees and asked the Lord to save my sister's life. When I arose I wrote to the Christian Herald Prayer League for their prayers. Anxious days passed, and one day at noon the struggle came. All thought she was dying. She lay perfectly motionless. But she breathed —and she lived. In the following days she gradually regained her health. Her hand now is so well that she can play the piano. No physician can understand how she got well, but she lives, thank the Lord, and our hearts are filled with gratitude to our heavenly Father."

Mrs. E. W. writes from Johnstown, Pa.: "I want to thank God and the Prayer League. Our little boy, who was very low with pneumonia, is on the road to recovery. By prayer and faith God spared him to us. My cousin came and stayed two nights and helped nurse him. She is a good Christian, and now her little son, who is thirteen, has scarlet fever and diphtheria and is very low. I ask the prayers of the League that God may spare him to her."

E. K. writes: "I asked the prayers of the League to help me get released from an insane asylum, and now that the prayer has been answered I want to thank the members of the League for their kindness in praying for me. Please pray that I may get stronger physically and mentally, so that I may never have to go back to the hospital again."

Mrs. E. H. H. writes: "Some timo ago I wrote asking you to pray for my daughter, and I am writing now to tell you she is almost well and to ask you to pray for my son that he may be healed of the drink and drug habit. Also that he may love his wife and treat her kindly. They are on the verge of a separation, and have three children. Pray with me that his heart may be changed and their home saved for the babies' sake. I want, too, to ask your prayers for myself. I have a very bad cough and have been losing strength all spring and summer."

M. R. S. writes from Redfield, N. Y.: "I sent you a request asking for prayer for the little girl, my son's adopted daughter, who was injured by a fox. We had taken her to seven different doctors and received no help. She could not take one step and had to be carried from place to place. Now she goes to school every day. Is a little lame, but gradually getting better. I praise and thank the Lord and the Prayer League
daily. My heart and faith a wi
you."

C. O. writes from Fort Collins ol
"I want to thank you for joinin ne i
prayer for my own health. I pra Go
for my recovery. I believe my li is t
be spared so long as my boys nee me
A daughter writes from Virg a t
acknowledge answer to prayers he
mother's eyesight. She adds: 'He
eyes are better and she has been din
almost all day. I go to God thre ime
a day and some days more, aski hin
to grant me a request that is my art
greatest desire." R. W. C. writ fro
Coloma, Mich.: "About a yea go
requested prayer for my mothe wh
was very poorly at that time. I sh t
thank God that she is better a ha
been very well ever since. I ea estl
desire the prayers of the League t t m
father may be saved and streng ene
physically and that my b her'
health may be restored." Sad oun
Christian writes from Quakertow Pa
"I wish to ask you to unite your nes
prayers with mine in a request ou
dear heavenly Father that he w hea
me of a long illness and permit e t
live to serve him in some sort of ssion
work. He has answered many yers
for me which I acknowledge w all
my heart."

Acknowledgments of answered ayer
have also been received from:

Mrs. W. F., Marion, Ind.; A Friend ank
lin, Ind.; M. M. C., Chicago, Ill.; Mrs I. M
B., East Randolph, N. Y.

Mrs. S. E. M. asks prayer th her
husband may get a pastorate and eans
to support his family; a Membe that
the same pastor may be called k to
their church another year; E. P.
that a way may be opened for n to
prepare himself for tho minist this
fall.

Prayers are asked for reviv s of
religion at:

Friendship, Tenn.; Edinburg, Va.; argo
N. D.; North Sydney, N. S., Canada; Willis-
ton, Tenn.; Divide, Wyo.; Perry, Ill.; tand-
ish, Mich. (that many may be save uring
revival to begin in November); Fact ville.
Pa. (that a Bible conference just st ed at
Lake Winola may be successful and e the
means of bringing many to Christ); gett,
Texas (in the M. E. Church); Tren Texas
(that many may be saved during mmer
campaign).

Four parents ask prayer that the sons'
minds may be restored; Miss C. that
mother's mind may be restored; thre ives
their husbands'. Twelve friends ask p er for
mental restoration or strengthening f other
relatives or friends or for themselves.

M. I. T. asks prayer that sight y be
improved; Mrs. W. A. S., that h and's
sight may be restored. Thirteen othe iends
ask prayer for the restoration or streng ening
of sight for friends, relatives or for the lves.

Thirty-six friends ask prayer for a eeper
work of grace, assurance of sins forg n. or
express in other ways their desire for sonal
spiritual blessing.

Eight parents ask prayer that th sons
may be delivered from the liquor hab two
wives, their husbands; E. C. E., th three
men may be cured of this habit; Mi P. S.,
that father may be cured of the liquo abit.
six. that other friends or relatives y be
delivered from this habit.

Mrs. E. H. asks prayers that son y be
saved and become reconciled to h wife.
Twenty-seven other parents ask pr r for
the conversion of sons; eighteen wiv their
husbands; forty-three for the conve on of
other relatives or friends, including o that
father may be saved and return hom

Nine readers ask prayer for special ritual
blessing for others.

Ninety-two ask prayer for the he ng of
friends or relatives, including B. I that
mother may regain the use of arms; y-six
friends, for healing for themselves, i ding
Mrs. W. F., that she may be healed thout
an operation. Three friends ask pr r for
restoration of hearing for themse s or
others.

Twenty-five friends ask prayer for lp or
guidance in financial affairs.

Fifty-nine friends ask prayer for th rant-
ing of varied desires and needs.

A Cry from China

LITTLE HAI IEH TSI (the " oused
Leaf"); a Story of Childhood d its
Perils in Heathen China. All who a inter-
ested in sweet and innocent childh will
find this a fascinating story. A pos card
addressed to "China Orphans, C istian
Herald, Bible House, New York," w bring
you free copies of this illustrated book .

Th Undersea Route to Europe

Continued from page 878

nak er first appearance. It was known that Ba more tug, the Timmins, had been cruising side the Virginia Capes in wait for a ow. hich rumor said was the German craft. The mmins had given up and had gone up he y when the Deutschland appeared off he c es at 1:45 A.M. Sunday. The Deutsch- and ruised about apparently waiting for ler nvoy until 4 A.M., when she entered Che eake Bay and asked for a pilot. She hen oceeded up the bay until she was met y Timmins, which had heard of her rriv and had hurried out to meet her. She vas cked at Baltimore, but every precau- ion ıs taken to prevent unauthorized per- ons om getting aboard. As soon as the ffic inspections were completed stevedores ven o work to unload the cargo. Captain Koe said that he would sail for home as soon s h ecured a return cargo. It is expected hat monthly service will be maintained.

Tl trip of the Deutschland is not a record rip cept in its bearing on commercial prob- ms The German submarine U-51 made the rip m Wilhelmshaven to the Dardanelles, ver 000 miles, and was later followed by the J boats. In October, 1915, four sub- nari s of the United States navy made the 10 nile trip from San Francisco to Hono- lu ıder convoy of other vessels, and in une 915, ten British submarines made the rip om Quebec to England, also under onv. The German submarine which made he n from Pola, Austria, to Cartagena, pai n June, covered 1,500 miles unattended.

Ju what effect the establishment of a egu submarine merchant service between me an and German ports would have on he called Allied blockade or upon the con- uct the war at sea it is impossible to fore- ast. The London Daily News reports Eng- sh icial opinion to be that under existing ircu stances a submarine cannot be classed s a erchant vessel at all, and it sees the me an government facing "a new and del- cate roblem which adds one more to the lrea numerous points on which a decision fte e war will be imperative." The Ger- nan ress are frankly enthusiastic over the acc of the initial venture. The American res eem willing to leave the international spe of the case to the government, while nit in praise of the genius and skill that ad he trip possible. The New York Times alls e trip of the Deutschland "an incident whic ompels admiration and stirs the imag- ati ," while the Herald, whose editor lives n P s, says of it that it was "brilliant in onc tion and successful in conduct, . . . n a ievement that will assign to this sub- nari a high place in the annals of worthy a enture." The Herald says also, "How iffe it would have been sentiment in this our y if Germany had used Deutschlands nste of torpedoes when she first attempted o b k the British blockade!" The New Yor Tribune says, "The arrival of the Deu hland at Baltimore means a triumph for Ger n genius unlike any other yet recorded n h ory," and it says as well, "The notion hat [the Deutschland's feat] 'proves that he glish blockade amounts to nothing' is elu nal, as the Germans themselves are vell are."

It as expected at this writing that the Deu hland would have discharged her cargo f d stuffs and have taken aboard her return arg f nickel and rubber in time to clear for er ne port by Sunday, July 23, or the day ollo ng. Three Allied cruisers were reported s c ising off the Virginia Capes in watch or outward bound Deutschland, but as he tance between the capes is fifteen miles, vit mple areas of deep water within the hre nile limit, Captain Koenig did not fear ny tempt to capture his ship. It was sug- est that, since to make it public at once nig be giving aid and comfort to Germany's ner s, the American port authorities might ot nounce the clearing of the Deutschland nti he had had time to get well under way Var s persons, mostly Americans, have offer large sums for passage to Germany abo the Deutschland, but the agents of he ssel state that no passengers will be arr : it is even possible that no mails, ex- ept he official embassy mail, will be carried.

◆

Called Higher

P r C. Johnson, Rushford, Minn., 73 year Mrs. James, Princeton, Ill.; Mrs. Coo rrider, Glenford, Ohio, 69 years; Dr. Cha s F. Guntner, Scarsdale, N. Y.; Jane A. E dget, South Bethlehem, N. Y.; Margaret Dre lbis, Emlenton, Pa., 77 years; Charles Dre lbis, Emlenton, Pa., 78 years; Mrs. los C. Thomas, Fort Madison, Iowa; Mr James B. Marshall, Providence, R. I.; Wil m F. Mohr, El Paso, Ill.; Henry Dings, Ira, . Y., 84 years; Caroline Phillips, Coggon, low Mrs. C. D. Brenimen, Brooklyn, Iowa, 70 rs; Mrs. Mary Kyger, Mulberry, Ind., 85 ars; Mrs. A. W. Mapes, Newburgh, N. 77 years; Mrs. Ida Haines, Baylis, Ill.; Mr S. A. Wright, Grand Rapids, Mich.; Ge e Wallenbeck, Willow Creek, N. Y., 57 yea Mr. Godfrey, Griswold, Iowa; Henderson Greene, Prairie Grove, Ark., 87 years; Ha y J. Chamberlain, San Angelo, Texas, 8 rs.

HUDSON SUPER SIX

Ira Vail Won $2000

In the Metropolitan Race at Sheepshead Bay with a Used *Hudson Super-Six*

The Only Car That Kept Going

Here s another example of the wondrous endurance of the Hudson Super-Six.

That is what we are proving in this patented motor. Our speed tests are all reliability tests. The miles per hour don't matter.

17 Race Cars Meet

At Sheepshead Bay on May 13, the finest race cars in the world met in competition.

It was the year's great event—the Metropolitan Race. Europe sent her best productions for it. America met them with the best she builds.

It was not a stock-car rivalry. These were racing models, built for speed alone, regardless of road service.

Ira Vail wanted to drive in that race, but all the racing cars were taken.

So he thought of the Hudson Super-Six. In speed and endurance it had broken all stock-car records. "Could it be possible," he asked himself, "for the Super-Six to out-match racing cars?"

Bought a Used Car

That was on Monday. The race was on Saturday. And no new Super-Six was available. So he induced our Brooklyn dealer to sell his demonstrating car.

It was, of course, a stock Hudson Super-Six. It had been used in 200 demonstrations. Ira Vail got it for $1300. The cars against him probably averaged $10,000 apiece.

He cut out 22 inches of frame to bring it to racing length. He put racing gears in the axle and mounted a racing body. That was all. The motor was identical with all Hudson Super-Sixes.

With that modified Hudson he won third place against all those racing thoroughbreds. And his prize was $2000.

Not a Single Stop

A stock Super-Six, in a sheer speed test, could not hope to compete with big powerful motors built for racing only.

But the race covered 150 miles, and every other car had to stop. Not a car on the track, save the Super-Six could cover that distance at top speed without some repairs or adjustments.

So the Super-Six beat all but two of the cars—the world's finest racing models—simply because of endurance. Its speed was 91 miles per hour.

1819 Miles in 24 Hours

In our Super-Six—the Hudson's patented motor—we are not after speed records.

The records show that the Super-Six outspeeds all other stock cars. But our object is to prove the motor's matchless endurance.

A stock Super-Six chassis was driven 1819 miles in 24 hours, at an average speed of 75.8 miles per hour. That is the distance from New York to Denver. It excelled by 52 per cent the best previous record for a stock car in 24 hours.

The same car had been previously driven 2000 miles at an average speed exceeding 80 miles per hour. At the end of those tests—nearly 4000 miles at top speed—the Super-Six motor showed no appreciable wear.

50 Miles in One

It is estimated by experts that one mile at such speed equals 50 miles of ordinary driving. If that is so, those 4000 miles meant as much in motor wear and strain as 200,000 miles as you drive.

Anyway, the Super-Six has shown endurance which is seemingly impossible. No other car has ever approached it. And a year ago not an engineer living believed that such things could be done.

Keep watch of these Hudson records. We shall keep you informed. They are proving the Super-Six again and again the greatest car in the world.

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Detroit, Michigan

Phaeton, 7-passenger	$1475
Roadster, 2-passenger	1475
Cabriolet, 3-passenger	1775
Touring Sedan	2000

All Prices f. o. b. Detroit

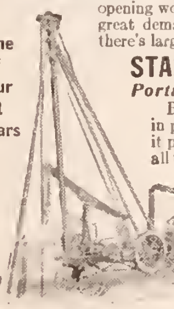
Limousine	$2750
Limousine Landaulet	2850
Town Car	2750
Town Car Landaulet	2850

All Prices f. o. b. Detroit

HUDSON SUPER SIX

STARS MAKE DOLLARS

If you're a man of energy and business ability, here's an opening worth consideration. There is a great demand for drilled water wells, and there's large sure profits to the man with a



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Our 140-page catalogue describes 21 different Star Outfits. Write us and we'll mail you this book which will point the way to money making. Write to-day.

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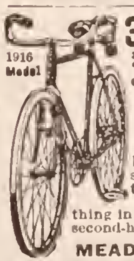

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Improved Models, prices reduced. Extraordinary *new offers. You cannot afford to buy* without getting our *latest propositions.* WRITE TODAY.

Boys, be a "Rider Agent" and make big money taking orders for bicycles and supplies. Get our *liberal terms* on a sample to introduce the new **"RANGER."**

TIRES, equipment, sundries and everything in the bicycle line **half usual prices.** A few second-hand bicycles $3 to $8 to clear.

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Cleanly, sanitary, every church should use it. Outfits on trial.
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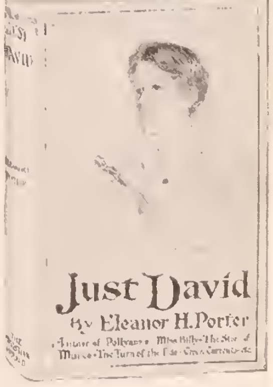
"JUST DAVID"

By Eleanor H. Porter

Everyone who has read "Pollyanna" should read "Just David." He is as lovable as the heroine of the Glad Book. Mrs. Porter believes that the idea of the possibility of happiness should be held up to people, but she does not attempt to preach about it. She simply lets her characters speak.

"Just David" is not only a story of amazing popular appeal, but in its way a genuine masterpiece as well. Everyone who reads it has the same enthusiasm. David is one of those characters that seem too real to stay inside a book.



We will send a copy of "Just David," postpaid, to any present subscriber as a reward for sending us one new eight-months' subscription accompanied by $1.00. Or, we will renew your subscription to the Christian Herald for a year and send a copy of "Just David," postpaid, for $2.00.

Little Sir Galahad
Little Sir Galahad
Gray
A Novel by Phoebe Gray
The Christian Herald

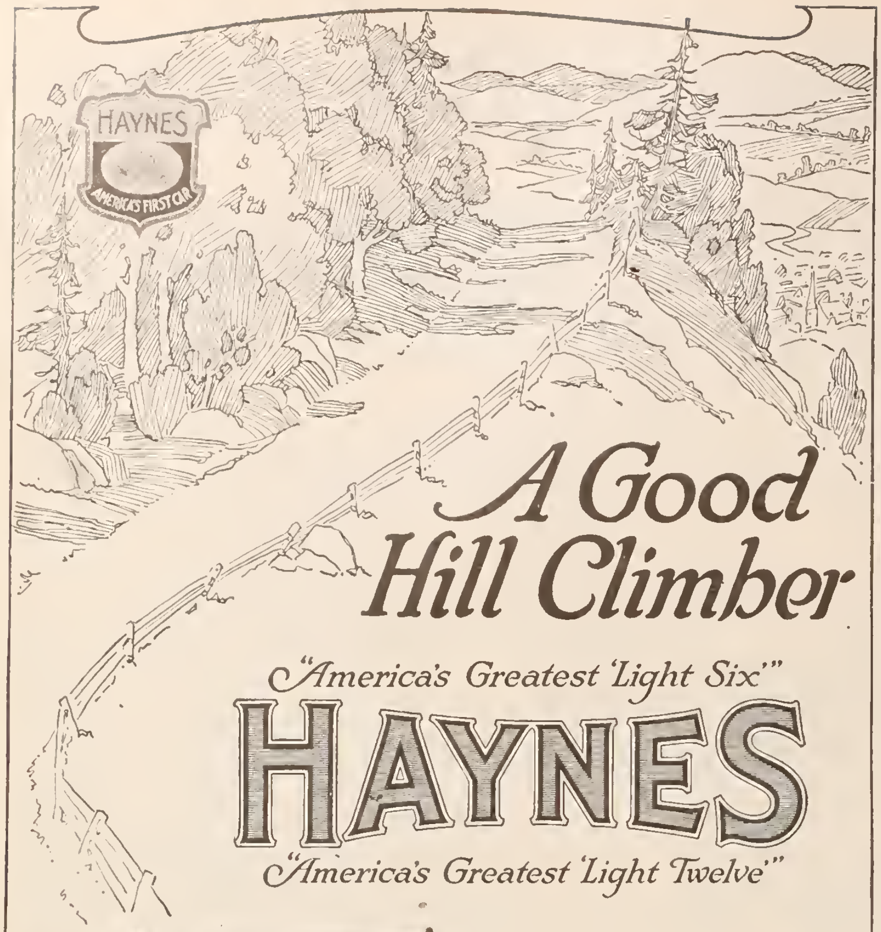
"LITTLE SIR GALAHAD"

We do not know when we have had quite as much pleasure in reading any book this year as "Little Sir Galahad." There is so much that is charming and humorous and intensely human in the whole story that it appeals to the reader probably with greater force than if the action were on a more dignified level.

It is as good a story as we have encountered in many a day, and that's saying a good deal.

We will send a copy of "Little Sir Galahad," postpaid, to any present subscriber, as a reward for sending us one new yearly subscription accompanied by $1.50. Or, we will renew your subscription to the Christian Herald for one year, and send a copy of "Little Sir Galahad," for $2.00

CHRISTIAN HERALD, Bible House, New York, N.Y.

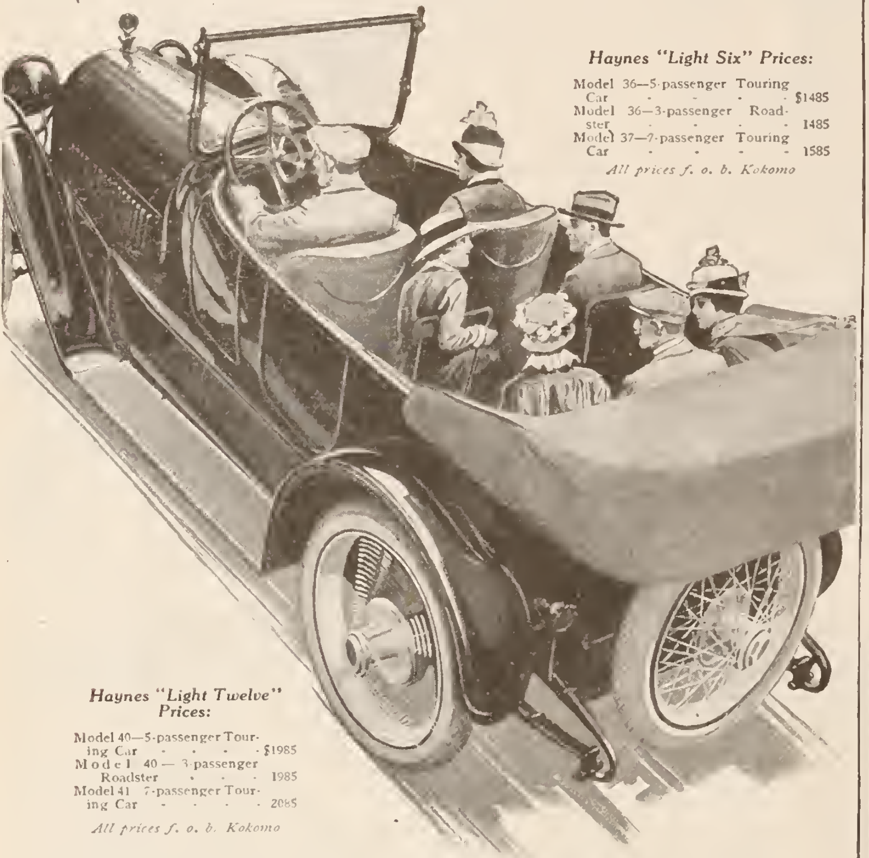


A Good Hill Climber

"America's Greatest 'Light Six'"

HAYNES

"America's Greatest 'Light Twelve'"



Haynes "Light Six" Prices:

Model 36—5-passenger Touring Car	$1485
Model 36—3-passenger Roadster	1485
Model 37—7-passenger Touring Car	1585

All prices f. o. b. Kokomo

Haynes "Light Twelve" Prices:

Model 40—5-passenger Touring Car	$1985
Model 40—3-passenger Roadster	1985
Model 41 7-passenger Touring Car	2085

All prices f. o. b. Kokomo

If more buyers knew the joy and satisfaction of driving a good hill climber like the Haynes—there'd be fewer satisfied owners of cars that are weak in hill climbing ability.

In a Haynes you can climb hills with turns so sharp that the car has to be slowed down, and yet make it on high gear.

In sections of the country where the hills are the most trying, the Haynes is met with more frequently than any car of its class.

In addition to its reserve power which levels the hills and makes it master of the whole road, the Haynes has amazing flexibility, surprising get-away ability, and is very economical in upkeep.

See this wonderful car at your dealer's—ride in it—see how it takes the hills and delivers power in abundance to the rear wheels. Compare its performance with other cars you may be considering, and it will win the verdict by a big margin.

Catalog giving specifications of all Haynes models, free on request

THE HAYNES AUTOMOBILE COMPANY
44 South Main Street, Kokomo, Ind.

Bible Picture Contest

A CORPS of selected assistants has been steadily at work since the morning of the 18th of July, on the sets of answers sent in by participants in the Bible Picture Contest, tabulating the *different* Bible verses submitted for each picture. As soon as this task is completed, all these various answers (some pictures have more than a score of answers so far) will be submitted to the Committee of Judges; and the Judges will decide, in the case of each picture, which of the submitted Bible verses manifest the greatest applicability.

We shall publish such "best" answers. The contestants who have submitted these winning answers, or any of them, will receive credit accordingly.

In the meanwhile, we request that all who took part in the Contest realize the magnitude of the work before us and consequently exercise patience. We shall not respond in person to inquiries as to when the judging will be over, when the rewards will be awarded, and so forth. All news will be given in the Christian Herald.

Do not write to the Judges, as they can not answer you. All information will be published by us. The Committee is extremely obliging in undertaking the judging of answers, and that is all they should be asked to do. We are grateful to them, and we are sure you are, also.

You can rest assured that merit alone will win, when you consider the capacity and eminence of our Judges.

◆

Merry Moments

A WITTY COLONIAL DAME. The women of the olden days in our country were not lacking in mother wit. A host who was carving a pig at a dinner more than a hundred years ago took a rib of the pig and, holding it up before the ladies, said, "Ladies, I believe that this is what the first of your sex was made of."

"Yes, it was," calmly replied one of the ladies, "and from very much the same kind of a critter."

DIDN'T HAVE ANY USE FOR IT. An old church member came in one morning just as the pastor was taking a collection to buy a much needed chandelier.

"Well, Brother B—," said the preacher, addressing the old man who had just come in, "how much will you put in to help buy the chandelier?"

"Not a cent will I waste in such a manner," replied the old gentleman. "If you all needed it things might be different, but I dare say if we had had one there's not a young lady in town could play on it."

MORE LITERAL THAN LITERARY. A lady was entertaining her daughter's caller, who was just back from a summer outing. The conversation had been somewhat spasmodic, and finally she decided to try him on some of the new books:

"Have you read 'Freckles,' Mr. Johnson?" she ventured.

"No, ma'am," he stammered blushing, "mine are the brown kind."

CHICKEN-HEARTED, PERHAPS. "Harry Mahan has bought a cow and is now supplying his neighbors with milk and eggs," says a Kansas exchange. Would Mr. Mahan consider the sale of his extraordinary cow?—*Kansas City Star.*

MINUTE DIRECTIONS. Lady: "How is this insect powder to be applied?"

Assistant (absent-mindedly): "Give 'em a teaspoonful after each meal, madam."—*Western Christian Advocate.*

QUITE NATURALLY. Alvin presented to Tod a handful of marbles. Tod was delighted, and gazed on them in rapturous silence. Alvin, thinking to give him a lesson in politeness asked:

"What do you say, Tod?"

Tod looked up with wide brown eyes and said: "Have you got any more?"

TRENCHING ON HER PRESERVES.—First Landlady. "I manage to keep my boarders longer than you do." Second Landlady—"Oh, I don't know. You keep them so thin that they look longer than they really are."—*The Pathfinder.*

ANOTHER OF THOSE NOTES.—A Pike County teacher who asked a girl to purchase a grammar, received the following note from the little girl's mother:

"I do not desire that my Matty ingage in grammar and I perfer her to ingage in more useful studies and can learn her to write and speak proper myself. I went through two grammars and can't say as they did me no good. I perfer Matty to ingage in German and drawing and vokal music on the piano."—*Florida Times-Union.*

A Bran Dish

Nature hides in wheat a d n things which would not taste od alone. Do the same with bra

Bran is a natural laxative. Ev y-body needs it. Most days w ld be sunnier if started with bran

Make it a luxury. Hide it a dainty. That's what we have ne in Pettijohn's.

Here is a luscious wheat food th 25% of bran. When you kno it, and know its good effects, you ill never go without it.

Let the dish prove itself.

Pettijohn

Rolled Wheat With Bran Flak

At grocers—15c per package.

Also Pettijohn's Flour—75 per nt patent flour with 25 per cent bran fl s. Use like Graham flour in any recipe. 5c per package. (9)

The Quaker Oats Comp y
Chicago

PREMILLENNIALISM

The articles recently appearing in The Sun School Journal, and other periodicals, on this ject, will be replied to by

PROF. CHARLES R. ERDMAN, D.,
of Princeton Seminary, and
PROF. W. H. GRIFFITH THOMAS, D.,
of Wycliff College, Toronto, in

The Christian Workers Magaz
JAMES M. GRAY, Editor

beginning with the August number. For o specially valuable and interesting articles send prospectus. **Single Copies 10 cents. Spec 6 months subscription 50 cents.** In a tion to the foregoing we also announce a strong startling contribution from an English author

FALLEN ANGELS TAKING HUMAN FO

Nothing like this has ever appeared in our pa illuminating certain Old and New Testan Scriptures in a wonderful way; setting forth real nature of the gods of paganism, and explai the mystery of Theosophy, Spiritism, Chris Science, Bahaism and Kindred Cults now meating the Western world, and which people should avoid.

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We are establishing hundreds of additio local agencies for the Christian Hera By devoting only your spare time in the terest of the Christian Herald, you can e

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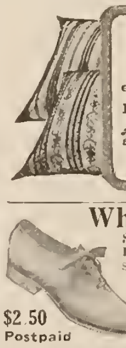

$5.00 PER PAIR
GUARANTEED SCIENTIFICALLY CL ED
NEW GEESE FEATHER PILLO

Most pillows are filled with second-h dis-eased and germ-ridden feathers. *Are* ! We guarantee the feathers in our pil are New and sterilized—with no germs. Beautiful tickings. Strongly sewn. On 5.00 a pair. Send for booklet, information an king samples.

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White Canvas Shoes! I dies

Send for free catalog describing Hed-lund Welts with rubber heels an leolin soles for home, street or vacati wear. **Neat, Stylish and Comfortab**. Als specialties in black Vici Ki lline **Comfort** shoes with O llivan rubber heels.

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HOME STUDY

DEGREES GRANTED AT OSK OOSA College (Founded 1856.) L. Th., D., T. D., M. A., Ph. D., etc., also pa of co tegiate course by correspondence Cata log. Lock Box 133, Murphysb o, Ill.

PRAYERS For Public Worship, Pri e De-votion and Personal Min ry. A Complete Guide to Devotion. This book is help to all for home and public use. Cloth postpaid $1.00 M. E. MUNSON, Pub., 77 Bible House, New Yo N. Y.

Conversions in War Prison Camps

CHEERING news has been received by the Gospel Committee for Work Among European War Prisoners. The actual work in the field is now fairly under way, and extensive rra ements are being carried out for the distribu on n the great European prison camps, of copies f tl Gospels in different languages. In addition to ie riptures, a list of thirty-eight different titles of lig is tracts and booklets printed in various ng ges has been received by the committee, and ais erature is also being widely distributed. Among ie icts and booklets are some of the best Gospel rit gs of Moody, Spurgeon, F. B. Meyer, Dr. orr, the later Dr. Cuyler and others, all that have een lected being of a class hic presents, in most at- act e and striking forms, ie eat truths of Chris- ani.

Le ers from missionary orl s in the camps, just ceied, are full of interest. ast Karl Bösler writes om alzwedel, under date ch 12:

"th the exception of me iterpreters for the war isc rs, only Ruthenians e iterned here. The ibl and New Testaments e r d here much better in e ithenian than in the ussn language, and after str iting the Testaments id er tracts which you so vir y sent to me, I ordered era re in the Ruthenian ng ge.

"lot rid of the literature hic you sent me 'in the rn of the hand.' As I to myself to the distri- itic I was literally over- hel d in the barracks, erybody wanted to get Bi or a New Testament. he I now walk through e racks, I often see here d ere a war prisoner th Bible in his hand, and, sitting around him, ur six men, sometimes even more, to whom he ads loud out of the Bible, all attentively listening. "th God's help, I have succeeded in arranging r a eting-place for our Ruthenian brethren within e cincts of the barracks. They have decorated is l with Scripture texts, which were sent to them. ha also found a brother who leads the meetings. gi ing from now, every Sunday, regular meetings, d Wednesday nights 'prayer hours,' are held. Two ek go we had our Sunday service in one th barracks, which was put at our dis- sal r that day, and the meeting was very ll tended. The brother's name who ds e meeting is Awdej Omeltschenko. fo this world-war broke out, he was e lder of evangelical meetings in his me village in the province of Crimea, t f from the colony of Halbstadt. He a thful, believing soul. At the first, h only about thirty brethren (con- rts in the camp; now, however, the ml of believers has grown to about ght Besides, other war prisoners are riv at our camp, and among the w ners we have also found several eth n. Besides those who are definitely nv ed, we can count also about ve to eighty of the men under con- etic who have become our friends.

"E ther Omeltschenko and I both see eat romise in the meetings which we are ldi, as there is a great desire after the or of God also among the other pris- ers The 'Little Russians' (Ruthenians) e nre receptive for the Word than the 'Great Russians.' May God give his blessing to this work, and may this captivity bring to these poor victims salvation for their immortal souls.

"Today a 'Little Russian' student asked me for a German Bible. Would you be so kind as to send me one? In addition, I have been requested by Brother Omeltschenko to thank you, in the name of all the brethren who are in the war prisoners' camp at Salzwedel, for the books which have been sent to them, and to request of you, if you have any Russian hymn-books, with or without notes, to send them. These hymn-books are used for our meetings here."

A letter of unusual interest is from a war prisoner, G. Lange, who writes from Schönwalde, March 22.

© Underwood & Underwood

Fifteen thousand Russian prisoners in Augustowo about to be taken into the interior

"I write to inform you somewhat about the grace of God which I was privileged to experience in the war prisoners' camp at Schneidemühl. In 1914, on the second of December, I came to the war prisoners' camp in Schneidemühl with one hundred and forty other Russians. All of us had been captured at the battle at Lodz. On the way here I had lost my pocket Bible, which my father had bought for me as a keepsake, so that I came to camp without a single page of Scripture. The need was very great, and the good Bible, which had become so precious to me on the battlefield, had gone! Where could I buy one? In the beginning I found not a single soul with whom I could have mutual comfort. Weeks went by until I found a Lithuanian brother. I told him of my trouble. He had a New Testament, and soon out of this book we both were searching for comfort, and both of us were blessed and strengthened. A great stone had been rolled off from my heart. Here there were several Russian Germans. I spoke at once with them of a plan to place before the officials: that there were several evangelicals among us here, and that we should request them to be so kind as to let us have a room for prayer-meetings; and at last we succeeded. Several times I had to lead the meeting. Two came to the knowledge of the truth.

"Meanwhile I found here two Russian Baptist (Stundist) brethren, with whom I began at once to have spiritual fellowship, and in the same room we began to hold Bible and 'prayer hours' (meetings) in the Russian language. God bless the work! We want more souls for the Gospel. After some time the prisoners were sent from Camp No. 3 to Camp No. 2, so that only the first company remained in the place, where I and a Russian friend, who had been awakened, were left behind. The others who went away had left me a Russian Testament. I had already received a German Testament from Brother Schneider of Hamburg, and was very thankful to him for it. Though other believers had left us, still it was good that we two could be here.

"At this time, the fortress of Novogeorgievsk fell. That brought 12,000 more prisoners to our camp! That meant for us a new call, 'Up to the work!' At once I made out an announcement that in one of the barracks [giving the number of it] would be held a Russian evangelical meeting. The first evening we were only three together. We edified each other in the Russian language. The hour we spent together was rich in blessing; I shall never forget it. The meetings were held every night. More and more of the men came, and all listened with great desire. The room at last was quite full. Then God gave us a Russian brother, who had been a missionary, and had been captured, Pavel Malachowski. My heart was full of joy. But still we were lacking in reading material, until the beloved Brother Lehmann helped us out with Bibles, Testaments, and tracts. I express to you my thanks. The joy you have supplied is indescribable, and the blessing is very great. Now we have in the camp twenty-eight newly converted brethren, and ten older converts."

From these letters it will be seen how large a work is opening up before the Gospel Committee—a work which needs the energetic cooperation of every Christian in America who has a true appreciation of this great Gospel opportunity. Letters from the committee's workers will appear from time to time in the Christian Herald, as they are received. Every dollar subscribed to the Gospel Fund for War Prisoners will go direct into field work and will be transformed into a means of spiritual blessing. Address contributions to the War Prisoners' Gospel Fund, The Christian Herald, Bible House, New York, N. Y.

Russian prisoners awaiting their rations after the day's work

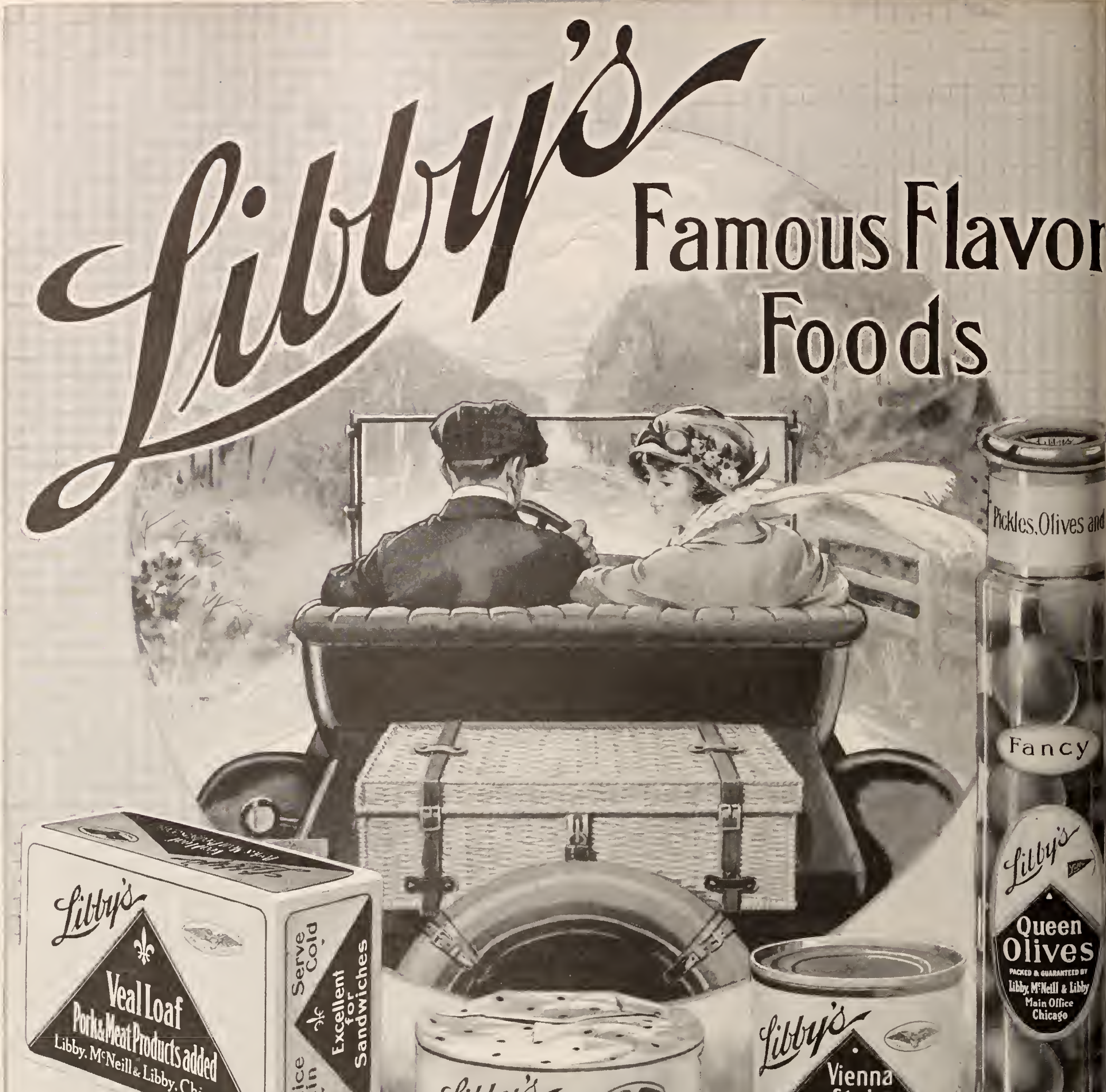
Among the Workers

E' WILLIAM CARTER, D.D., pastor o the Throop Avenue Presbyterian urc Brooklyn, writes: "Last Sunday I d t very great pleasure of receiving into c ch a member, on first confession of th. nety-two years old. This is so un- al t I am writing to find out if there have n received as old, or older, than this at y ti by other pastors." The incident is usu but it may have a parallel in the ex- ien of some of our readers.

N turday, May 27, 4,000 men of the B e classes of the Protestant churches all nominations in Paterson, N. J., and init marched in their first Bible class rad The parade was under the supervision d di tion of the Paterson and North Jersey ang stic Association. This is the organiza- n ch was responsible for Billy Sunday coming to Paterson. Sixty-one classes were represented. Thousands of people turned out to view the march. A huge American flag, six by sixteen feet, was used as a turning-point.

THE report for 1915 of the West Side Young Men's Christian Association in New York City is interesting as showing the magnitude of the work for men which now centers around a Y. M. C. A. building. West Side is the largest Y. M. C. A. in the world, the membership on May 10 being 7,412. During 1915 the religious work department held 3,304 meetings, with an attendance of 257,566. Of these 798 were in the building, being attended by 36,458 men and boys; 193,203 men in shops were reached in 1,524 meetings, and 27,205 attended Bible classes. Religious interviews were given to 1,990 men, 1,564 were introduced in churches, and 333 known conversions were recorded. In the educational department 3,763 students were enrolled, and 4,201 separate class sessions were attended by 85,453 men. In the physical department 3,338 were enrolled in gymnasium classes, and the social department engineered 678 events, attended by 90,931 men. The employment department received 4,908 applications from employers and 3,428 from men and boys, of whom 2,643 found jobs. West Side sent out 557 men to help at religious meetings in churches and in community work, and $3,000 was contributed by 1,046 members to the work of the Havana Branch. West Side is entirely self-supporting. Ten years ago, in 1905, West Side had 3,271 members; the religious work department reached only 33,409 men during the year, and only 972 men were enrolled in educational classes.

THE Brick Church Bible School in New York has organized an alumni association to hold the interest of those who have completed the system of promotions from department to department of the graded school.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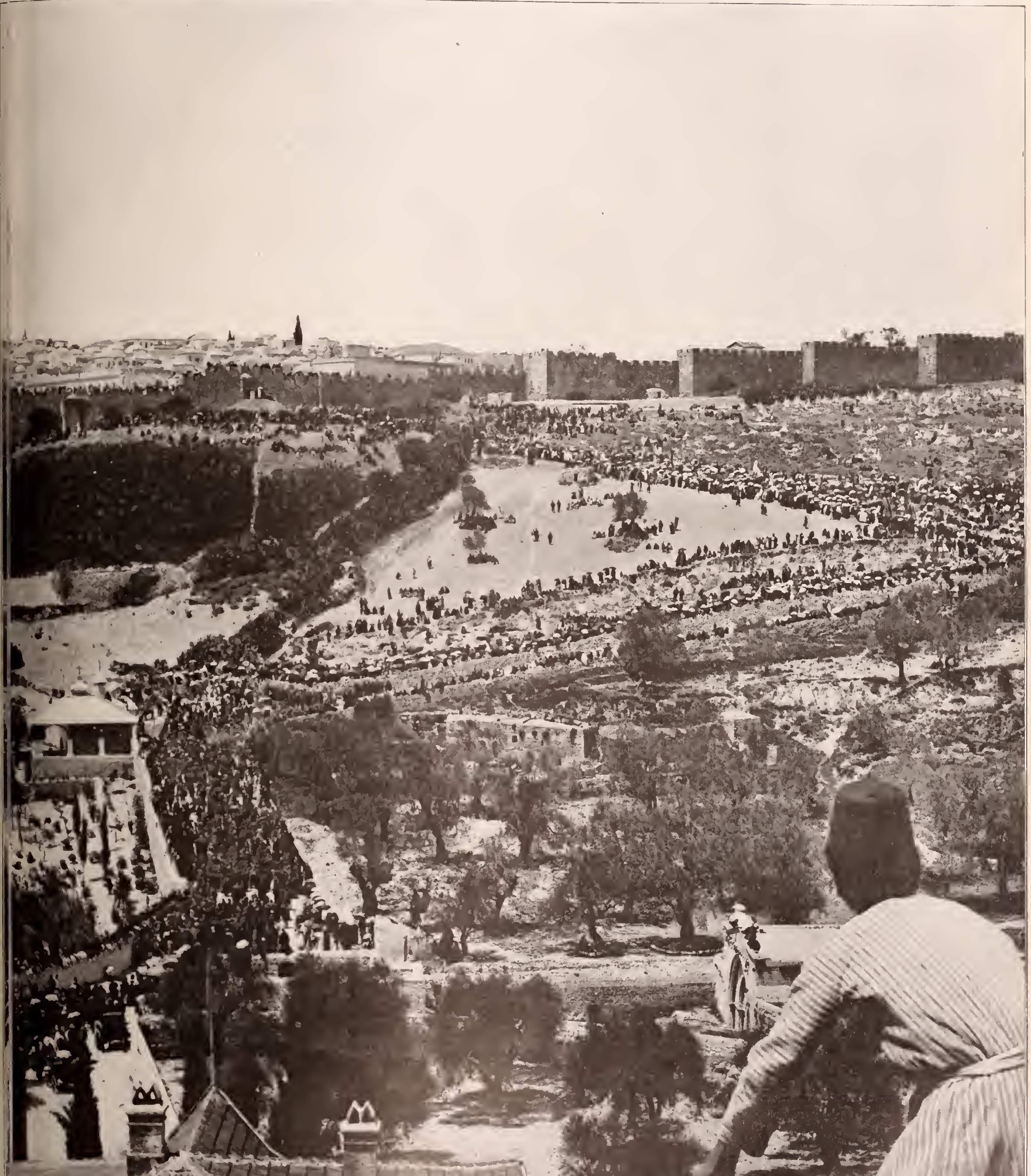

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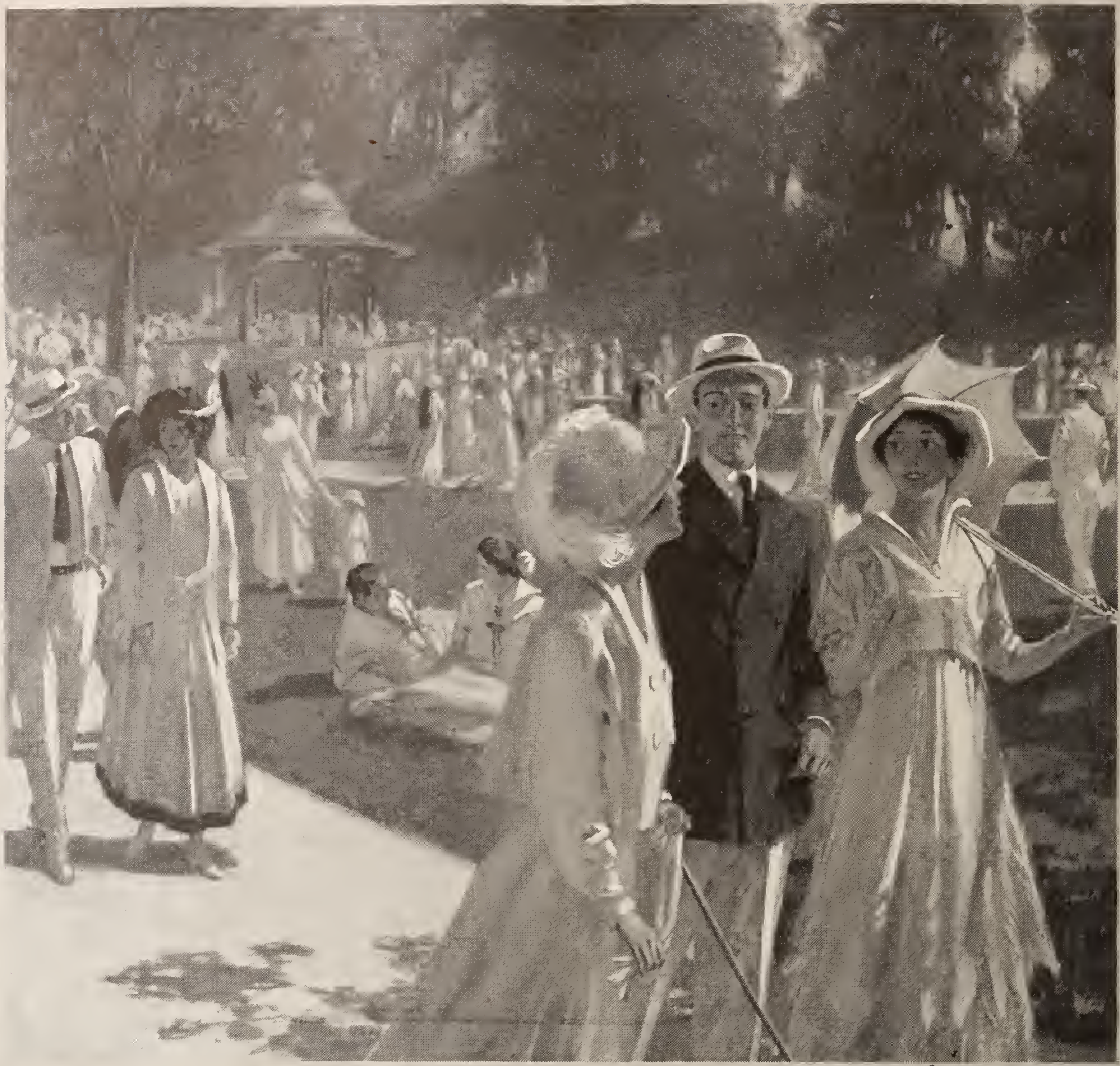
JERUSALEM FROM THE MOUNT OF OLIVES, SHOWING THE PASSOVER THRONGS, WORSHIPPERS AND SIGHTSEERS, OUTSIDE THE WALLS AND ALONG THE ROADWAY TO THE GARDEN OF GETHSEMANE.



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An Oasis and a Crucible

By MAYNARD OWEN WILLIAMS

NEW YORK, like every metropolis, is a city of contrasts. Fifth Avenue serves to accentuate the sordid poverty of the Bowery. The New Yorker sneers at the "rubberneck-wa on" which is so much used by the man from out of to , yet is ignorant of the places which the sightseer se s. Wall Street is only an alley, yet in its short le h it runs the gamut from wealth to poverty. The sk rapers, pointing their delicate pinnacles at he en itself, harbor many whose god is gold and wh e creed is greed. One block separates Fifth A nue from Sixth, but it is the con-tra between those who have arrived so lly and those who are toiling an the first foothills on the steep pa . With the most highly devel-op transportation system in the wo d at his disposal, the New Y er tamely submits to the ba aric rush of the subway cr d, burrowing his way to a ti flat because he lives in th biggest city in the world. Th e are obvious contrasts, an I will mention no more of e kind. But there were tw ontrasting institutions in an near New York which in-te ted me deeply. One wa the Bowery Mission, th other the Christian He ld Children's Home at ont-Lawn.

THE heat of midsummer had engulfed th reat city. Families ha overflowed into the str ts, lightly clad par-en resting on the side-wa s and more active ch ren playing games on e pavement, from wh h most of the ped-dle s carts had with-dra n with the closing in of e sultry night. Under th dark mass of the ele-va d the life of the Bow-er till continued. Hardly a b ath of air reached the da ened street. We dropped int the Bowery Mission and cli bed to the visitor's gallery.

was a good meeting. Each of e speakers spoke from his he , and the hopeful words sp ng from the most hopeless exp iences. In the pews sat a t pical rescue mission crowd: sc ely one face there showed cri nal characteristics. From ab e, many a head was bald. Th e were old men, whose he s had bowed to a cruel fat before their time. They were not bad, only we , these occupants of the Mission's seats. Scarcely on ould call himself the captain of his soul. Lack of ecision and weak-willed indulgence had brought th low.

and down the aisle walked a man who, when he sa a head nodding, laid his hand on the stooped sh ders and recalled the man to the surroundings an he speeches. Once in a while a man would growl lik some sullen animal at thus being disturbed, but m tried to keep awake and respectful.

e meeting, led by men who, with one exception, ha volunteered their services to the mission that had rai d them from the condition in which their brothers in e audience found themselves, was short and sn py, punctuated by songs and appeals to the men to t their heavenly Father help them out of the sta which all hated but from which they were too we to lift themselves. If there be any men in all thi world who need a God and a Saviour, these de icts of the Bowery are among them. The appeal co s to them nightly to accept heavenly aid, to re m their spineless lives and glorify their God.

the appeal came over and over again for the decision that could remake these ruined lives, I marveled at the patience of the men in charge of the meeting. I felt like shaking these sodden men into wide-awakeness, saying, "Man, you are still in the running. You still have a chance. The one thing you lack most is decision. You have failed to fashion your life, which once was as noble and pure as any one's; and there is only one Leader that can help you. He has helped these other men and he can help you. Brace up. Take a chance. Make one right decision and then stick to it." I would have been rough. It is so evident that nothing can redeem these men from lethargy but the power of God in their lives.

But the leaders are more sympathetic. They *know* what it is to wrestle with a decision and come out second best time and again. They understand. So they patiently plead and help as they can, never losing temper, always being friendly and kind.

DECISION cards were passed. Some weakly took them because they did not have the nerve to refuse. A month later, that card, still unsigned and grimy with the fingering of a man who wanted God but could not take the step toward him, might be found in the ragged pocket of a common "bum," dead from drink or suicide. Such things have happened.

Some took the cards and signed them and a new day was opened for them through the helpful cooperation of the Brotherhood, made up of those who have risen by this means and who feel the joy of helping others to the more abundant life that they have come to know. Some refused the cards with a decision that was admirable in such a crowd: admirable but for the fact that it was negative, not positive.

We saw the men file past the table for their coffee and bread. "Rice Christians" you might call them, sitting through a meeting for the sake of the loaves and fishes. But the food was welcomed nevertheless, and was given in the name of a loving Father. Whether they took any stock in the speeches or not, they knew he had furnished them daily bread to keep alive the spark of soul in their slovenly bodies. We fear "dead beats" so much that we forget that even in such craven hearts there is gratitude for a kindly act. And every kindly act at the Bowery Mission is done in the name of the Lord.

WE walked back together through the hot streets, my friend and his wife and I. He and I have often been to church together, but he cares little for ceremony. He has made two or three remarks during the year which have stuck in my mind: "If Jesus were here today preaching and working as he used to do, I would follow him." "Jesus preached the Sermon on the Mount in one day and that preacher takes eight evenings to do it and earn his salary, but the worst of it is I can understand what Jesus said but I can't understand what the preacher says. I can understand healing and helpfulness and love, but I can't understand preaching."

I was anxious to know how this mission meeting had appealed to him.

He said: "That is the kind of Christianity I can understand. Those fellows know what sin is and they have overcome it through God's help and they tell the others so, without being paid for leading the meeting. That's the most Christian service we have ever been to together."

The wife added, "If I had money enough, I would furnish a piece of cake to each of those men. Not just coffee and bread to fill their stomachs. That is necessary first of all. But I would give them a luxury, not to keep them alive till morning but to remind them of a mother's love and a forgotten home."

So we discoursed together as we left the noisy Bowery behind. My friend continued: "It seems awful that we allow such men to drink. One of the leaders told me that ninety per cent. of the men in those seats were there because of booze. I don't see how the government can allow such a curse to be sold to such weak men."

My answer was trite but sincere. "It is because you and a lot of others, who drink a little light wine now and then, fight prohibition because it takes away personal liberty. Those poor fellows have lost their will power. Some of them will do almost anything to get a drink. They are a pitiful lot. But they have personal freedom of choice and it must be protected."

I was glad to get away from the Bowery Mission. It is a clean oasis in the midst of sordid dirt. It is a beautiful hall of worship, set among low dives and groggeries. It is doing a wonderful work in saving those who are so far lost that the church cannot reach them. It uses hunger and fatigue to recruit its motley audiences, many of whose members attend out of curiosity or desire for rest in the comparative coolness of the chapel. It feeds the hungry, clothes the naked and comforts the poor. It carries out the teachings of the One who said, "Come unto me, all ye that labor against a besetting sin and are heavy-laden with indecision and helplessness in the face of a burdening habit, and I will give you rest."

But as I left that place filled with failures, I asked, as my friend had asked, "Why can't some way be found to prevent so many derelicts on the sea of life?" I believe the Bowery Mission is doing a great, a necessary, a Christ-like work. Salvage and junkshop work are necessary on the Bowery. But why, in the name of a loving Father, is a Bowery necessary? Why will our government allow such social sickness to poison our nation? I can admire the way the Bowery Mission does its work. But those bald heads, bowed in shame and unable to look up to a Creator and a loving Father, most of them because of a *licensed vice*, depress me.

IT was Independence Day, gloriously cool. In the little town of Nyack, the patriotic parade had passed. Set in broad lawns of velvety green and looking off over the majestic Hudson to the city of Tarrytown and the Sleepy Hollow, where Ichabod Crane made history, were many lovely, clean buildings. From several flag-poles Old Glory hung, now in limp folds of red and white, now rippling out in the breeze and disclosing the stars of hope in the midst of war's alarms.

That flag means much to me. I have seen it after months of travel. I have seen it carried by women in a great suffrage parade and by endless lines of men in preparedness marches. I saw that flag return from the Spanish-American war, carried by bronzed troops who had learned its meaning on fields of death. I saw that flag lead the boyish lines of militia to the trains that were to carry them to Mexico. As a member of the National Guard, I have seen that flag slip from its proud height at sunset as the sunset gun boomed and the band played the "Star Spangled Banner." That flag means much to me as I leave the land that gave it birth to travel under other flags. But never did it mean more to me than on that afternoon of Independence Day at Mont-Lawn.

I stood in the balcony of the Children's Temple, looking down on the sea of eager, intelligent faces in the crowded hall. A thrill had passed through me as I heard those childish but sincere voices, in which many a foreign accent could be detected, sing, with admirable vigor and spirit:

> There are many flags in many lands,
>   There are flags of every hue;
> But there is no flag in any land
>   Like our own red, white, and blue.

As they swung into the chorus, hundreds of flags waved and I saw there a crucible of citizenship mingling diverse races into a loyal unit under Old Glory. But the real thrill was to follow.

In front of me, hanging from the balcony, were two large American flags. I had not noticed them in my interest in the vivacious faces of the children gathered there. But when the song ceased, hundreds of small arms shot out toward a spot just below me, and hundreds of determined and spirited voices rang out, "I swear allegiance to my flag."

IT may have been the thought of those khaki-clad masses that had left for possible war; it may have been that I recognized in that group of faces the features native to sunny Italy, proud Greece, Austria, Germany, France, Bulgaria and Ireland; it may have been that the hands seemed to reach out to me as I stood there, seeking for some help and friendship before the ten days of Paradise should end and the heavy masonry of a railway viaduct or the slight shade of towering buildings would supplant those arching trees and that pretty chapel as protection from the hot sun of summer; it may have been the brave assurance, loyalty and optimism in that mass of childhood unified by a common oath of allegiance. I cannot say. But the thrill that passed through me at the sight was such as I have seldom experienced. I felt something of that sensation when I first heard the diverse races in Beirut start out in the song whose tune is America, "God bless our native land." That song applied to many nationalities separately. But this oath of allegiance, so eagerly given, applied to many nationalities fused into the one nation we all love.

I had seen those happy kiddies file into the cheery dining-room and jump up and down with delight when the ice-cream appeared. I had seen them eye the sugar cookies before them, which they must not touch until permission was given. I had seen one tow-headed little fellow stuff a cookie under his blouse when the dismissal bell sounded. I had seen Remington Schuyler sitting with wideawake boys and eating with them while they called him "Jim" for want of a better name. I had seen the patriarchal Dr. Babbit interesting the boys with two pairs of opera glasses, and had seen the quiet little circle who watched the trained broncho, Pinto, count work days and rest days at his master's bidding. I had talked with the boys and smiled at the girls and felt like a kid myself. Then I had thrown my baggage into the auto that was to start me on my long trip and had entered the tiny chapel for a last look at those happy faces of children to whom those ten days meant a new outlook and a more abundant life. I saw those faces marked with respect and reverence and a touch of the awe of childhood in the presence of something that it cannot entirely grasp but whose reality it feels, and I saw the contrast.

Here was new life, pregnant with possibility, ger to imitate the good or the bad, loyal to lov and faithful to friendship. Here was no indecision age smitten with weak-willed habit. These happy ch ren were not hopeless derelicts. They were white-w ged yachts setting out on the tide of life and foll ing Something to a spot beyond the horizon, which h no fears for them. These happy children, singing heir songs and effervescent with joy, had been touch for the moment with a lofty ideal.

At the table these children had repeated in son the little blessing that a blond-haired girlie ght me high up on the slope of the Lebanon, and w h I taught to two adorable kiddies in China. It the simple expression of a childish trust and faith:

> God is great and God is good,
> And we thank him for our food.
> By his hand must all be fed,
> Give us, Lord, our daily bread. Amen.

And here in this little chapel, on the birthday the land of the free, God was giving his children heir daily bread before they should return to the po rty-stricken homes from which they had come. the wall of the dining-room is a verse:

> Back of the loaf is the flour,
>   Back of the flour the mill;
> Back of the mill the seed and the shower,
>   The sun and the Father's will.

As I left that chapel and the sound of the ppy voices died away, I thought of those bowed he s in that other chapel on the Bowery, and I thought the contrast between remorseful age and vibrant uth, still unsullied by the sins of life. I realized wh this vacation means to those children, and I said to self, "Here is Christianity that I can understand."

FOR back of the man is the boy, and back the woman the girl, and into these impressi able young lives there is being introduced somethir that makes for manhood and womanhood. This is a ving Christianity not to the product but to the rce. Among those stoop-shouldered derelicts the are some who will be saved from the life they ha led. But among those happy children are those who lives will be changed by this ten-day vacation, an who, thus changed, will carry help and sunshine and irit-ual life to those who need God. Their lives are the future, not in the past. This is not the ne sary salvage of human wrecks, but development of man possibilities. As I saw those beaming faces, wr thed in smiles and expressive of happiness, I t ght, "Of such is the kingdom of heaven."

(On board the Oriental Limited, near Fergus Falls, inn., July 8, 1916, en route to the Orient for the Christian Her)

Tom Brown Gets Back His Kingdom

WITH yells of ecstasy Sing Sing welcomed back Tom Brown on July 16. After a six months' absence to defend the charges made against him he came back, vindicated in the eyes of the world, back to the hearts of the men who loved and have never doubted him.

How well the new system is working may be guessed from the fact that several hundred convicts were allowed to come outside the prison and await the Warden's coming a long distance from the gate. They were accompanied by only two or three keepers. But they had pledged their word as members of the Mutual Welfare League that they would not take advantage of this opportunity to make a getaway. Along with the sight-seers they awaited Mr. Osborne's coming, ready to lead him back in triumph to his kingdom.

About one o'clock he appeared, left the automobile in which he had been riding, and was greeted by the vanguard of his escort. Within the prison walls, the completed procession presented many amazing features. Floats, symbolizing the working of the new system, passed the reviewing stand; a squad of men in lockstep, with a uniformed keeper marching at their side, symbolized the old system. There were clowns, a "Charli hap-lin," and a goat, bring the inscription: Tom Brown's goat— to get it to see wh will happen." Anoth ban-ner said, "He's i gain —the most famous prisoner in the world"; a ther, "Right is right"; still another, "Welcome, T , old Pal." George Hawkins, a prisoner, personified Uncle Sam, wearing the red, white and blue Yankee oodle suit and an enormously high hat. Tony, le er of "Tom Brown's Aurora Band," waved his aton triumphantly, as his men poured out their w come with the instruments.

A truck decked with many flags carried a del ation of ex-convicts who had come from New York share in the welcome. They were members of the tside

© Central News Photo Service

Dean Kirchwey (left) welcoming Mr. Osborne (right) back to Sing Sing. Deputy Warden Spencer Miller, Jr. (in between), enjoying the scene

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Climax of the Sing Sing jollification. The lockstep squad (discarded syste passing in review before the returned warden br ch of the Mutual Welfare League. Among them we such notables as "Monk" Friedman, "Patsy R s" and others, now bearing their rightful names an well established as wage-earners.

her floats exhibited the various crafts of the pr n workshops. Most important of all was a group of en in cap and gown who were delegated to confer up Mr. Osborne and Dean Kirchwey the degree of D tor of Humanity. David Maier was the spokesm at this ceremony and read fluently the Latin de ees and titles the Warden had already earned, ad ng his new degree, "Doctor of Humanity."

r. Osborne in greeting the men said: "I have rep tedly heard since I have been away from here th under the Mutual Welfare League plan men ar reated too leniently, and you may find me a little st ter. I do not coddle you men, as they say I do. W lon't want any coddling here, and will not have an And I, for one, do not want to hear any mush ab t 'the dear prisoners.' I want prisoners only to ge square deal and be treated as men."

e Warden was particularly pleased to read the rep t from the Ford automobile plant in Long Isl d City, of twenty-one ex-convicts who are doing go work there. The reports contain such remarks as good workman," "very good man—always on th job," "excellent man," "thoroughly reliable," "t best man we have!" Of twenty-eight ex-convicts em oyed in the plant, twenty-one had more than ma good. Of the seven who had not, only one had "g e crooked." One was suspected of wrong-doing an the remaining five had failed because of drunkenne Under the old system, not more than twenty-fiv per cent. of the men discharged went straight. Th Long Island report shows seventy-five per cent. ma ng good.

ch as the men love Tom Brown and glad as they are o get him back, there will be real regret over the de rture of Dean Kirchwey. Mr. Osborne, in an ad ess made the afternoon before his return to the prison describing the critical condition of affairs at the prison when the men knew he had been indicted and would have to leave them, said that there was only one man who could really take the situation in hand and save the day. That man was Dean Kirchwey.

In a rarely beautiful speech, Warden Kirchwey had just responded to an address of appreciation made by Mr. Adolph Lewisohn, who as president of the National Committee on Prisons had presented him with a magnificent silver loving-cup, the gift of the committee, in acknowledgment of Dr. Kirchwey's wonderful success at Sing Sing during Mr. Osborne's absence. This ceremony had taken place at the beautiful country home of Mr. Lewisohn at Ardsley, New York, where some two hundred members of the committee and their friends had assembled.

In accepting the gift, Dr. Kirchwey said most modestly that he knew he was not the real hero of the occasion. "If you had given me a crown of gold," he said, "I should pass it on to him. But," he added, "I think I shall keep this cup."

In explaining the real secret of the new system, he declared: "The world is to be saved by sympathy, not by brutality and force." "The way of friendship, mildness and sweet reasonableness" is to be the way of settling the world's disputes. "Mr. Osborne," he said, "had the chance to put his faith into practice. And lo—a miracle!" He believed that men are none the less men because they are behind prison walls. His work was a "great act of faith in our common humanity."

Dr. Kirchwey spoke in the highest terms of the men he had found in Sing Sing. Some of them, he declared, exhibited traits and qualities which he himself "admired, but did not possess." "If I come out of this experience a better man, it is not because of what I have given, but of what I have received."

He confessed frankly that he was sorry to leave. He said he would not choose to stay six months longer, because that would keep Mr. Osborne away, but he would like to have the past six months over again, and then he would like to have them over again after that. He would like to have them about four times. But he declared: "If Sing Sing were situated on the Mount of Vision, and all the kingdoms of the world and the glory of them were offered me, I would not keep Tom Brown one day longer out of his kingdom."

Both Mr. Osborne and Dean Kirchwey, while differing in some unimportant details, do their work on the same principles, the principles of love and of faith. They believe in the men; they win their confidence, then they win their love. To those who fear that the new system makes prison life too attractive, Mr. Osborne explains that the real purpose of the prison sentence is not to punish the men, but to cure them, to cure them of their desire to do wrong. A thief is loyal to his pals. That is his one virtue, his never-failing code of ethics. Under the new system the Warden asks the thief to take him into his gang, to let him be his pal. The Warden promises to be "on the level" and is taken at his word. The convicts' fellow prisoners, the keepers, the Warden, are all admitted to his gang. They will be on the level with him and he with them. Then the man is asked to take all society into the same brotherhood and to regard all men not as enemies but as friends. When he has done this and has given evidence of the genuineness of his change of attitude and feeling toward his fellowmen; when he no longer regards society at large as his enemy and persecutor, but as the prisoners' friend—when this point is reached, the cure is complete.

Thus the system of Mr. Osborne and Dean Kirchwey has in it the germ of a great human brotherhood of friendship and sympathy, which, working unitedly and harmoniously, will ultimately prove capable of a social transformation such as all men with a vision long for and which may some day be realized.

Press Comments on the British Blacklist

THE great New York dailies are thunderous in their condemnation of the publishing by the British government of a l of eighty-four firms with which Br sh subjects are forbidden to trade. Th comment editorially as follows:

e Times: "Quite the most tact-es foolish, and unnecessary act of the ritish government during the war, in s our observation has been much at lt, is the drawing up of a blacklist of me four-score business firms and nd iduals in this country, with whom Bri h subjects, under the British Tr ing with the Enemy act, are forbid n to trade. The names upon the list e mostly German names; the firms an corporations appear to be under the anagement of persons of German bir or descent. Many of these busi-nes nen now blacklisted by the British gov nment, however, are American iti ns. The first thing to be said is tha Americans do not derive their rig to trade from consent of the Bri h government. That is the most ser is aspect of the matter, for there are ood reasons to suppose that the bla listing process really in a large mea ure deprives these firms and indiv uals of the right to trade, not with Ge any alone, but elsewhere. It is urg d that British steamship companies will refuse to carry merchandise for con rns thus put under the ban, and tha even neutral shipping lines may dec e their trade, fearing to incur Bri h displeasure, to the injury of the general commerce.

"I the second proclamation concerning ading with the enemy, issued on Sep mber 9, 1914, it was provided:

> "e expression 'enemy' in this proclamation eans any person or body of persons of wha ver nationality resident or carrying on bus ss in the enemy country, but it does not incl e persons of enemy nationality who are neit resident nor carrying on business in the ene country. In the case of incorporated bod enemy character attaches only to those inco orated in the enemy country.

"here was this further provision:

> "ovided always that where an enemy has a bra ch locally situated in British, allied, or neu l territory, not being neutral territory in E ope, transactions by or with such branch shal ot be treated as transactions by or with an e my.

"ll that is changed. Trading with ce ain enumerated class of American citizens and corporations is now forbidden. There is no apparent limit to the extension of a policy so elastic. A, B, and C, being Americans, may trade with each other, presumably without British interference, but if any one of them trades with D, another American who has the hardihood to trade with one of the firms or corporations now blacklisted, it might be held by British authority that the taint affected the whole line with an enemy character, and there would be presented the novel spectacle of a British ban upon the trade of entirely neutral Americans.

"The blacklist is in accord neither with reason nor with law. This doctrine was laid down by our Supreme Court more than a hundred years ago:

> "A Spanish subject who comes to the United States in time of peace to carry on trade, and remains here engaged in trade after war has begun between Spain and Great Britain, is to be deemed an American merchant, by the law of domicile, although by the law of Spain the trade in which he was engaged could be carried on only by a Spanish subject, his neutral character depending, not on the kind of trade in which he was engaged, but on his domicile.

"That doctrine stands squarely opposed to the blacklisting even of German subjects who are engaged in trade in the United States. Of course, the blacklisting of American firms and individuals by Great Britain is an act quite beyond the pale of law, and it is one of which our Government is bound to take notice. . . .

"There has been a good deal of interference with our trade, even with neutral countries; our mails have been detained, questions of considerable gravity have been made the subject of diplomatic correspondence. They still await adjustment. To add to their number by so flagrant an invasion of our rights of trade as would result from the enforcement of this prohibition cannot be considered a tactful proceeding, and it could be justified only by compelling necessity. That condition does not exist."

The World: "In principle Great Britain's commercial blacklist is as plainly an attempt to terrorize neutrals as was Germany's submarine warfare. Germany risked the friendship of the United States by running amuck at sea. Britain engages in the same dangerous trifling when it undertakes to say with whom Americans shall and shall not trade.

"The Kaiser's submersibles fired first and investigated afterward. In like manner the King's government proscribes Americans supposed to be dealing with the enemy and takes no account of the far-reaching consequences. Persisted in, a policy of this kind cannot fail to produce results which may be a painful surprise to its authors.

"It is hardly to be supposed that many people in London believe that the United States will not defend its sovereignty and neutrality as boldly against Great Britain as against Germany. The Allies have had considerable success thus far in bullying Holland, Denmark, Sweden and Norway, whose trade they have interdicted or regulated, and Greece, whose soil they have invaded. It ought not to be necessary to remind the British ministry that the United States is not situated precisely as those nations are, and that it possesses remedies for wrong-doing which they do not.

"In view of the long-continued British aggressions upon our mails, not much time should be wasted in argument over this latest expression of hostility. What Great Britain has done amounts to a declaration of commercial warfare against the United States. It may be the forerunner of the boycott recently discussed in Paris. If so, the time to meet it is now.

"The power of this country to inflict injury upon England is so enormous that we can only feel amazement at the folly of a ministry which, by its misuse of sea power, seems deliberately to have invited retaliation."

The Tribune: "American opinion is very intolerant of blacklists and boycotts. It believes that the use of such weapons is always mean-spirited and cowardly. Our laws and our courts have put a ban on the secondary boycott—a form of proscription which strikes over the head of an opponent at innocent bystanders having nothing to do with the cause of the quarrel. They have also forbidden the use of the written or published blacklist intended to intimidate third parties from dealing with one or other of two groups engaged in economic war.

"The natural instincts of our people have therefore been outraged by the publication of the British government's list of American citizens or of alien citizens and corporations domiciled here with whom British subjects are forbidden to trade. This proclamation is a fresh challenge to our government to resent the unusual and extra-legal measures which Great Britain has taken to control and stifle neutral commerce. It is a most impolitic challenge. The British government has been enforcing a secret boycott against most of these individuals and firms. So long as it was secret our government could not take notice of it. London should have left well enough alone.

"The game is never worth the candle in boycotting and blacklisting enterprises. Our domestic boycotters learned that lesson long ago. Great Britain will learn it to her sorrow if she persists in trying to put a few individuals and firms in this country out of business at the cost of commercial hostilities with the United States.

"We do not deny the right of the British government to say that its subjects shall not deal with the persons on the official blacklist. That result was, in fact, already practically attained before the blacklist was published. The proscribed individuals and firms have now no trade worth speaking about with Great Britain's enemies.

"But if the direct boycott is to be converted into a secondary boycott, the United States will have to take some action in self-defense. If American vessels were to be discriminated against because they carried to neutral countries goods offered by boycotted individuals or firms, our government would be forced to interfere. We could not tolerate such a limitation put upon our shipping under no other warrant than that of British municipal legislation—of a proclamation which, according to the British government's own explanation, is intended to be purely domestic in its effect.

"If a blacklisted American citizen, for instance, wants to send merchandise in an American vessel to South America, the British government has no right under any law to try to discipline, then or later, the shipmaster who accepts such legitimate cargo.

"The United States cannot stand for the secondary boycott on the high seas any more than it can stand for the secondary boycott at home. The most sensible thing Mr. Asquith's government could do under the circumstances would

Continued on page 895

A WEEK *in the* WORLD'S NEWS

The late Professor Elie Metchnikoff

GREAT SCIENTIST DIES. Professor Elie Metchnikoff, bacteriologist and pioneer in science, died in Paris July 15, aged seventy-one. It was Professor Metchnikoff who thought he had discovered in what he called "glycobacteria" a sure cure for old age. His cure for senility was known as the "buttermilk" cure. Metchnikoff's first great service to medical science was rendered in 1882, when he discovered the true nature of inflammation. Virchow, the German scientist, had discovered the leucocytes, the little policemen of the blood. Pasteur the Frenchman had discovered microbes, and Metchnikoff the Russian showed that the congestion of blood about a wound, which we call inflammation, was a rushing of the leucocytes to give battle to the microbes. Professor Metchnikoff was associated with Pasteur in the Pasteur Institute, and succeeded the founder as head of the institute in 1895. In 1912 he announced a treatment for diabetes which has been widely used with good success. His widest celebrity came, however, through his advocacy of the Bulgarian drink, sour milk, as an antidote to the infirmities of age.

LINCOLN CABIN ACCEPTED. President Wilson, on July 17, signed the bill accepting for the Federal government from the Lincoln Farm Association the gift of the log cabin near Hodgenville, Ky., in which Abraham Lincoln was born. The cabin has been enclosed in a memorial hall.

RURAL CREDITS BILL SIGNED. The Rural Credits Bill, which creates a system of land loan banks throughout the Union, was signed by the President on July 17. The bill establishes twelve banks, and makes available for long time loans, made on an easy repayment basis, the great resources of the Federal Reserve Banks. The principal features of the bill were given in the Christian Herald of March 8.

COLLIER HECTOR SINKS. The United States collier Hector, en route from Port Royal to Santo Domingo with sixty marine recruits and a crew of eighty-two, was disabled July 12 in a hurricane that swept up the Atlantic coast. Her wireless calls brought her assistance. The Hector tried to make port at Charleston, S. C., but ran aground before she could reach the harbor and broke in two. In spite of the terrific seas that were running, all on board were rescued by tugs. The Hector was of the newest type of collier and had been in service only eight years.

NEW AMBASSADOR TO TURKEY. Mr. Abram I. Elkus of New York was nominated on July 18, to be ambassador to Turkey to succeed Mr. Henry Morgenthau. Mr. Elkus is a lawyer and social reformer; he has rendered much valuable public service, but has never held public office.

FUSION INCOMPLETE. Mr. John M. Parker of Louisiana, candidate for Vice-President on the Progressive ticket, has called a new Progressive Convention to meet in Chicago on August 5. He urges that the bull-moose be buried and that the party make a new start under no less an emblem than the eagle. Mr. Parker represents the not inconsiderable element of the Progressive party made up of Southern men who seek to get away from one-party government.

IN THE SWEEP OF THE FLOODS. Southern states, chiefly North and South Carolina and Georgia, suffered great damage from floods in the second week of July. Rivers changed their courses, dams burst, mills and trains were overwhelmed, telegraph and telephone service became demoralized. The flood was worst around Asheville and Biltmore, N. C. More than fifty lives were known to have been lost at last reports, and it was said that the property loss exceeded $15,000,000 and that it would take many weeks to rebuild the railways and restore normal operation in the mills.

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The Rural Credits Bill is signed with some ceremony by the President in the presence of many interested officials, statesmen and others

TO INVESTIGATE RAILWAYS. A commission of Congress, five members from each House, is to be appointed to make a thorough and searching investigation into every phase of the transportation problem in the United States and report by the second Monday in January, 1917.

FIRE DESTROYS GREEK KING'S CHATEAU. Fire, which the police are satisfied was started by accident, raged through the pine forest surrounding the summer chateau of the Greek king, destroyed his palace, the old palace residence of the crown prince, the queen mother's villa and the royal garage. King Constantine was trapped by the flames and fainted while directing the salvaging of property from the burning palace. He was rescued by soldiers. Thirty-two lives were lost in the fire.

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Abram I. Elkus

Nominated by the President as ambassador to Turkey to succeed Henry Morgenthau

PRESIDENT FIGHTS FOR CHILDREN. In planning how best to assure an early closing of Congress, the Democratic caucus placed certain bills on the calendar for passage and placed certain others on a second list to be passed if time permitted. Among this second class was included, it is said through the opposition to it of Southern senators, the House bill which would prevent shipment in interstate commerce of goods manufactured in whole or in part by children. On July 17, the President went to the capital and in a conference with Senate leaders insisted that this bill be passed.

THOROUGHLY GOOD INDIANS. Canal workers at Valentine, Neb., recently uncovered, ten feet beneath the s ace, the skeleton of an Indian warrio The overlying strata indicated tha the bones had been inanimate for s eral hundred years. On July 13 Pr ssor Skinner of the An ican Indian Museum, xeavating the mou at Tioga Point, near yre, Pa., uncovered the ones of sixty-eight men hich he estimates hac been buried at least se n or eight hundred yea The average height inc ated by the skeleton was seven feet, but many were taller. Evid e of the gigantic size o hese men was seen in huge axes found besi the bones.

COMMERCIAL NION IN SOUTH AMERIC. Dispatches from enos Aires indicate t t a commercial treat providing for free t le is about to be sign between Chile, U guay and Argentina. A nilar treaty was recently concluded b ween Paraguay and Argentina.

A BIG CLIP. A recent report the Department of Agriculture shov that the American wool crop for th year will aggregate about 37,000,000 eeces with an average weight of a ut 7 pounds, worth a little less than 2 ents a pound, the total value being a roximately $75,000,000. According the Department the average wei t of fleeces has been increasing from ar to year.

ANOTHER SWISS MOVEMENT. It is reported from Petrograd tha Swiss engineers have convinced the ssian government that it is feasible t ore a sixteen-mile tunnel through th Caucasus Mountains connecting th Black and Caspian Seas.

BARREN HIGHWAYS. The Ne York State College of Forestry has ound that nine-tenths of the roadside n the rural districts of New York St e are devoid of shade trees. The stat n the past year expended $30,000, 0 in maintaining and constructing good roads, and the college is now en avoring to increase interest in the be ification of the margins of the high ys.

FLAG REENTERS THE PACIF l was announced in New York on ly l that the Pacific Mail Steamshi Company would in August resume its rvice between San Francisco and the rient The vessels formerly operated y the Company having been recent purchased from the International reantile Marine by a Japanese line, e new service will be instituted wit thre vessels purchased from the Roya Dutc West Indian Mail Steamship C pany.

YUKON MAY VOTE DRY. By speci grant of the Dominion Cabi t th Yukon Territory will hold an ectio on the question of prohibition f th liquor traffic before September Th proposed bill prohibits the manufactu and sale of intoxicants of all k ls and leaves no loophole for importat ns fo personal consumption.

ALMOST BACK TO NATURE. rect Tirrell of the New York City urea of Standards, after an exl ustiv investigation into the incom a standards of living of the empl ees the City, has reached the co lusio that an unskilled laborer's fa ily five persons can not maintain a s ndar of living consistent with Americ ide

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or wages that fall below $840 a year. The New York Association for Improving the Condition of the Poor states that a family of four can be clothed on an expenditure of $106.65 a year, the division being as follows: man, $29.20; woman, $28.75; boy fourteen years old, $26.05; girl twelve years old, $22.65. This schedule might be made to do on a pinch, but it would be an awful pinch, and some of the purchases would need to be made at a rummage sale.

Missionaries Killed in Japan. Rev. W. A. F. Campbell and wife, Canadian missionaries in Japan, were stabbed to death by a native burglar in their summer cottage at Karuizawa, on July 16. Mr. Campbell recently volunteered for service with a Canadian contingent in the European War and was about to return home. He and his wife were workers of the M. E. Church in Canada.

"Hoosier Poet" Dies. James Whitcomb Riley, the poet of Indiana and of the children, died suddenly at his home in Indianapolis July 22, aged 63.

Bomb Greets Defense Parade. During a preparedness parade in San Francisco on July 22, a bomb was exploded in a suit-case on a densely crowded corner. The suit-case had been packed with nails and slugs, and the explosion sent these missiles flying into the crowd. Six persons were killed and twenty-five seriously injured. The parade was only interrupted. An anarchist warning had been sent to one of the San Francisco papers, and after the explosion a Finnish sailor, Frank Joohs, an anarchist, was arrested.

Cloak Strike Compromised. The strike of the cloakmakers in New York City, which began with a lockout on April 28, was settled on July 22 by a compromise. A week of conferences between representatives of the manufacturers and of the 60,000 workers had ended in failure on July 18 and was followed on the 20th by an appeal to the President and by an order directing the Departments of Commerce and of Labor to inquiro into the strike. The threat of governmental action apparently cast a new light on the case, for the employers, who had refused the union's offer of arbitration, initiated a new conference at once. As a result the workers get a six per cent. increase in wages and the preferential shop, in which union men are given the preference when a position is open, a standard scale of pay for pieceworkers and a forty-nine hour week. The employers win the unhindered right to discharge inefficient workers and to decrease employment in accordance with the condition of the trade. The protocol under which the industry has worked for five years, and which was hailed as the harbinger of permanent industrial peace, is abolished, as is the permanent board of conciliation. The strike has kept 200,000 people idle and is estimated to have cost the workers $5,000,000 in wages and the employers a great deal more.

Noted Chemist Dead. Sir William Ramsay, one of the world's great scientists, died at his home in England on July 23, aged 65.

Infantile Paralysis Not Controlled. The epidemic of infantile paralysis has been checked but not stopped. To July 23, 278 deaths, 2,859 cases had been registered. In New York and adjoining states rigid quarantines are being maintained by towns and counties.

The War in Europe

By ANTHONY ARNOUX

On the Picardy portion of the western front, on Friday, July 14, for the first time since July 2, the British advanced beyond the line reached by them on that day. This advance took place on that portion of the British front north of the river Somme which extends from the village of Ovillers on the north to Contalmaison on the south, about two miles. Moving eastward from this base early in the morning of last Friday, tho British drove their line forward as far as the villages of Bazentin and Longueval on the road connecting Miraucourt with Marincourt. In the territory thus captured were the whole of the Trones, the scene the week before of such ferocious and continuous fighting. The following night the Germans counter-attacked and recaptured Bazentin, but were only in possession thereof for a few hours when they were again driven out.

Monday hard fighting again began in the midst of a driving storm, and culminated in the British capturing some fifteen hundred feet of trenches northwest of Bazentin, a gain which, small in itself, derived importance from the fact that the possession of these trenches gave adequate protection to their flank, which was previously exposed. Another minor gain was made by the British northwest of Ovillers.

The net result of the offensive of the Allies on the Picardy front for the twenty-one days this offensive has lasted, is the capture of about 45 square miles of territory, and about 21,000 men, besides a considerable quantity of artillery and war supplies of various kinds; but neither of the primary objectives, Péronne or Bapaume, has yet been taken, and as against the prisoners taken by the Allies, the Germans have captured some four thousand of the Allies troops in their various counter-attacks.

It is impossible not to express a word of admiration for the magnificent work again being accomplished by General Foch, who is most seriously handicapped in his strategy by the French shortness of men, which shortness of of men is undoubted and is established by the facts that in the early stages of the Verdun operations the French were obliged to have the British take over a comparatively large portion of their lines, that Russia at the request of France has sent troops into France to help in the fighting, that the French are again putting colonial (colored) troops into the line, though these were found wanting in the early stages of the war and withdrawn; and above all by the fact that the classes of 1889 and 1890—that is, men 47 and 48—are now on the actual firing line.

The Verdun front has been rather quiet as far as infantry fighting goes during the past week. On the west front of the fortress there has been some little fighting of the skirmish order south of Hill 304, which apparently turned to French advantage, while on the north front the French have launched an offensive to the southwest of Fleury which has gained some ground. For their part the Germans have contented themselves with continuing their heavy bombardment of the Fort de Souville region of this northern front, while on the western they have from time to time bombarded Chattancourt, Esnes and the region south of these villages.

Another contingent of unarmed Russians arrived in France, this time at Brest, probably coming from Archangel. This brings the total of the Russians now in France up to twenty-five or thirty thousand.

The Austro-Italian front presented only one event out of the commonplace the last week. The Italians blew off the top of a mountain—Castelleto—in the Tofana region, burying the Austrian force occupying it in the débris, on July 14. This is the second time in the war they have reported a partial leveling of the Alps.

The expenses of the war to Great Britain were stated by Mr. McKenna in Parliament on the Monday of the week, to have reached the staggering sum of $30,000,000 daily, and a warning was given that it was probable that these expenses would still further increase and that it was the intention of the government to apply to Parliament very shortly for fresh borrowing powers.

In Mesopotamia quiet has prevailed during the week.

In west Persia the Turks defeated the Russians near Souah, and are gradually forcing the Russian left wing farther and farther from the Turkish frontier.

In the Caucasus the Russians announced the capture of Baiburt, to the northwest of Erzerum, and about tho half-way point between that fortress and Trebizond on the Black Sea. Thus in the months which have elapsed since the capture of Erzerum the Russians have covered half the distance necessary to be covered to link up their center and right wing. Owing to the topographical obstacles, the remaining half of this distance will probably be even more difficult to cover.

Russian attempts to advance in the direction of Erzingan have been repulsed by the Turks.

On the Russian left wing, while there have been skirmishes in the immediate vicinity of Trebizond, these have been without importance and besides have been favorable to the Turks in their results.

The announcement was made in Petrograd during the week that it had been agreed between the Allies that Russia was to take both banks of the Bosphorus and of the Dardanelles at the end of the war.

The situation on the Russian front is extremely difficult to grasp. Apparently it is certain that in the north, from Riga to the Pripet marshes, between Riga and Jacobstadt, the Russians have made several attacks on Von Hindenburg's lines, some of which have gained local advantages and some of which have been repulsed but none of which, except for the number of men engaged, have been noteworthy. Near Jacobstadt a determined but unsuccessful attempt was made by the Russians to cross the Dwina River.

South to the Pripet marshes as far as the Stochod River nothing of importance happened.

On the Stochod River there has been very heavy fighting, and as these lines are written there are reports that one of the fiercest battles of the war is now going on.

In the region directly west of Lutsk, around Kiselin, there seems to have been little or no change during the week. Southwest of Lutsk, the Teutons have been forced back to the southern bank of the Lupa, not Lipa, River, as the daily press stated. The latter river is in Galicia, miles away. This is a considerable Russian gain, and relieves the pressure on Lutsk from the southwest. The Russians claim 13,000 prisoners in the fighting preliminary to the German retreat.

Southward in Galicia the situation is extremely obscure. There has been some heavy fighting on the lower Stripa in which the Russians state that they completely defeated the Teutons and forced them to a demoralized retreat, besides taking thousands of prisoners, while on the other hand the Germans claim to have repulsed all Russian attacks with heavy losses to the enemy.

In southern Bukowina there has also been lively fighting northwest of Kimpolung, where again both sides claim victory. At all events the press statements that there are Russian troops in either Transylvania or Hungary are probably at least premature, as the Russian official bulletins have never made any such claim to July 21.

Continued from page 893

be to withdraw its foolish and futile blacklist."

The Evening Mail: "The putting of American firms upon a blacklist is a perfectly logical, even if lawless, thing to do. It is a logical outcome of a condition which, by our inaction, we have allowed to become almost legalized, namely, the British blockade. If Great Britain is maintaining a lawful blockade of Germany, then tho great mass of our people will not see the injustice and illegality of Great Britain in boycotting American firms who try to circumvent the blockade and deal with Germany either in goods, money or credits.

"To be sure, the government at Washington has declared tho British blockade lawless and indefensible. We said that on March 30, 1915. We said it again on October 21, 1915. But we have never supported one single shipper in his attempt to exercise the right—which we diplomatically proclaimed that he had—to ship to Germany any goods but contraband of war. We stood by and saw the meat-packers forced to sign an agreement with the British government that they would cease trying to trade with Germany and submit even their shipments to neutral countries to the direction of the British admiralty. We stood by and saw Standard Oil forced to sign a similar contract. The State Department has maintained two foreign trade advisers whose function has been to transmit to American exporters, from the British ambassador at Washington, information as to how these American exporters can send shipments to European neutral countries without incurring suspicion that the shipments are destined to be forwarded to Germany.

"Well, then, the British government decides to punish, by blacklisting, the wicked American bankers and exporters who have been offending against a lawless British measure, against which our State Department protests, but which our State Department helps to enforce.

"Theoretically Great Britain is all wrong and violating a fundamental of international law. A firm incorporated in the United States is an American citizen, no matter whose money is in the corporation. American citizens are supposed to be protected by our treaties with Great Britain in the enjoyment of unabridged rights to trade. These rights are now withdrawn by Great Britain, who sets out to ruin American citizens and corporations accused of doing what their State Department told them was lawful—trading with Germany.

"These men are to be ruined. No British ship will carry their goods nor will any neutral ship-owner carry them lest the offending ship be detained in a British port ten days at a loss of $5,000 per day. The blacklisted firms cannot trade anywhere in the world."

The American: "This week the British government has taken occasion to emphasize again its contempt of American rights and its perfect confidence that our government will do nothing to defend American rights against British aggression.

"An order has been issued forbidding British subjects to trade with specified American firms, to the number of eighty-five, which are not favorably regarded by the British Board of Trade.

"And a specific order has been issued forbidding the American Red Cross to send hospital supplies for the use of the sick and wounded to Germany or Austria.

"These two orders are in direct contravention of the recognized law of nations, of the provisions of the Hague conferences and the Declaration of London, and of the positive and reiterated declarations of international law made by the British government in former years in the course of negotiations with Germany, France, Russia and Japan.

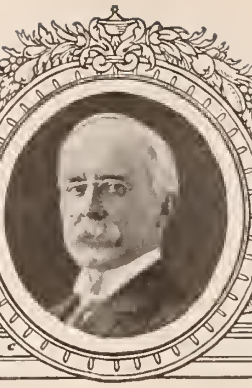
"These orders are also made in contemptuous disregard of the rights and the dignity of the United States as a sovereign power.

"At the same time that these fresh insults are given to us the seizure and retention of American mails continues to be a daily occurrence, though it has been weeks and months since Mr. Lansing informed the British government that the United States would no longer tolerate such treatment of its mails.

"The British peoplo owe it to our interference, and to our interference alone, that they now have enough to eat, that they are not in the grip of famine.

"If we had kept ourselves out of the war, if we had not cared how many British ships were sunk by German submarines, if we had not been the active ally of England on the sea, the people of England would be in a state of starvation by this time."

THE WAY TO KNOWLEDGE



A SERMON

By

*REV. J. H. JOWETT, M.A.**

TEXT—John 7:17, R. V. "If any man willeth to do his will, he shall know of the teaching, whether it be of God, or whether I speak from myself."

TO quietly repeat the words is to obtain their exposition. "*If any man willeth to do . . . he shall know!*" The quality of our perceptions is to be determined by the character of our wills. If we look after our moral wills our spiritual eyes will attend to themselves. Our visions wait upon our volitions. Moral obedience is the secret of spiritual discernment. "If any man willeth to do"—that is the first step in the exploration of eternal truth; that is the "open seasame" into the region of light and glory. "If any man willeth to do"—that is the instrument; "he shall know;" that is the consequent revelation. "If any man willeth to do"—that is the telescope through which we survey the far-stretching panorama of Gospel truth; or it is the microscope through which we discern the mind of God in the immediate problem. "He shall know!" The first part of my text proclaims the means, the second enshrines the issues.

But now here is an apparent paradox. "If any man will do his will, he shall know." Yes, but our ignorance may center upon the very will we have to do. The will of God itself may be the unknown quantity, and how can we walk the hidden and unknown way? "If any man will do his will he shall know." But I must know the will before I can do it; and how if it is just here that the darkness gathers? Surely light must come before achievement, or achievement itself can never be born. And it is just in this difficulty that the Revised Version comes with its gracious aid. In the old version the difficulty is presented with very obtrusive baldness:—"If any man will *do* . . . he shall know." The Revised Version lays the difficulty to rest. It takes us a step farther back, away to the preparatory conditions before any deed is yet accomplished. "If any man willeth to do . . . he shall know!" Back from doing to willingness to do! We are led from the realm of conduct to the region of character, from finished deed to primary aspirations. "If any man *willeth* to do His will!" I do not know his will as yet; my feet are stayed; I see no track across the moor! But am I willing to follow the light when the light appears? Are my feet ready to tread the way whenever it emerges clear from the surrounding waste? How sets my will? "If any man *willeth* to do . . . he shall know." And so the primary condition is not a moral act but a moral attitude; it is not initially a finished product but a preparatory mold; not an achievement, but a "frame" of mind by which all achievements are determined. It is not something done, but a readiness to do. "If any man *willeth* to do His will, he shall know."

HERE, then, is where our Master begins. He begins in the secret background and abyss of disposition, and there he seeks the requisite conditions. You are seeking light and truth, insight into spiritual verities, visions of the awful glory. Then, according to this teaching, the prescribed means of attainment are not to be found in the measure of your actual obedience, but in the quality of your will. You have not yet discovered "the Holy Child"; are you eagerly willing to follow the first faint star that may lead to him? Have you the will to become more than a star-gazer, and to become a pilgrim, steadily and steadfastly heeding its kindly ray? Then to that willingness to follow shall light be given, for "he that *willeth* to do his will, shall know."

But may we not burrow a little farther into this statement of primary condition? The presupposition of a soul, bowed in submissiveness of will, waiting in eager vigilance the lighting of the first lamp that will even partially remove the burden of the unknown moor, is surely just the assumption of a soul possessed by reverence and godly fear. For what is reverence? It is soul-homage paid to the light, whether it shine in flickering candle or blazing star. And therefore, in these prerequisite conditions for spiritual perception as taught by our Lord, I discover the elements of reverence, of vigilance, and of holy fear; and to all such reverent watchers, watching not for idle curiosity but for the sacred purpose of practical obedience, the light is promised, and the hidden things are brought to view. "If any man willeth to do His will," if he is initially willing, if he has a healthy bias; if there be an eager and reverent inclination, then he has within him the very secret of spiritual perception; the darkening clouds shall open before him, and he "shall know" the mind of God.

BUT how may we assure ourselves that this healthy, reverent bias is ours? We may judge our primary bias by our treatment of the light which we have already received. Our inclinations are reflected in our ways; our inclinations are the molds in which our deeds are shaped. What then have our deeds to say about our inclinations? What have we done with the light which has already been given? For, brethren, God has nowhere and at no time left himself without a witness. In no man's life, however imprisoned and bewildered, is there ever a heaven without a twinkle of guiding light. On the darkening wastes of every life, with all its moors and fens and torrents, there is a kindly gleam. Many things are hidden, but all things are not obscure. Some things are clear; and what have we done with them? We are praying for larger days, and there is a little glow-lamp close at our feet. What have we done with that? Are we asking for stars and at the same time despising candles? Are we waiting for light upon unknown continents, and disdaining the proffered lamp that would guide us down the street? We are, perhaps, wanting the sun to rise upon the dark and awful mysteries of the Atonement, while in our immediate presence there shines the light of a vivid and neglected duty.

Now, our text makes one thing plain, and we shall do infinitely well to heed it; that sun-rises are not for those who neglect candles, and that we need never expect to enter into the illumined recesses of sacred truth if the condemnatory light of despised lamps is shining in our rear. "If any man willeth to do His will, *he* shall know," and we are pathetically and tragically foolish if we are seeking the knowledge by any other road. The way to firm, fine perception, and therefore to the rich unfolding of truth and glory, is not through metaphysics, or by the towering aspirations of philosophic Babels, but by the humble commonplace road of reverent moral obedience.

You are seeking for light on this and that great height of revelation, looming there, dim and uncertain in the enveloping shades: but along what lines are you making the search? "Well, I am reading hard at So-and-so, and So-and-so." Ay, and the reading of men who have found may be a very blessed and helpful ministry, but it is altogether a ministry of the second rank. You may read, and read, and read, and the looming heights will remain in the imprisoning shades. It is not primarily a matter of reading but of living; not of study, but of duty; and to attend to the one to the neglect of the other is like busying yourselves with spectacles and at the same time neglecting your eyes.

I may master a book of the Atonement, I may become so familiar with it as to be able to tell off all its arguments with consummate ease, and yet the ultimate secret of the Atonement may be dark and hid. No, it is not by mastering a book, but by mastering myself, that I shall come to know the treasures of the light; not by accumulated arguments, but by steady and persistent obedience. You may sit down to Butler's "Analogy," and you may read him through the perverting atmosphere of neglected duty, and you will know infinitely less of God than a poor peasant who is quite unable to read, but who has gazed upon the Almighty through the blessed medium of chastened and scrupulous obedience. "Thou hast been *faithful* over a few things: I will make thee ruler over many things; enter thou!" and the shadowing veil divides, and the illiterate peasant passes into the ever-enlarging dominion of light and joy and peace.

AND so I think that many of us are on the wrong road. We are perverting the emphasis, and we are putting second things first. We are seeking to know the mind of the Lord, to disengage his truth, when all the time we are rebels to the truth we know. Now a neglected duty always pollutes the air like a neglected lamp; it contributes smoke when it was purposed to contribute light, and the very minister of illumination makes the atmosphere more dense and opaque. In our quest for God and truth we must therefore see to it that there are no smoking lamps, and we do this when we firmly set ourselves to do the will we know. There are whole continents of spiritual truth lying back in twilight and night, but there is a fringe of revelation in the foreground, glimpses of our Lord's will which leave us i no manner of doubt. Let us begin with the wi we know, and through it move on to the unknown. But when I say "the will we know," I mean all th will we know. We are not to choose a candle here nd a candle there, and reject and ignore the rest.

I read a very intense and eager article a we or two ago, in which ministers were urged to leav he speculations of the apostle Paul, and to abide i he practical teachings of the Sermon on the M nt. Very well, then, what does that mean? The articl on-tinued in greater detail and with growing vehen nce urged that we should declare our Lord's will out the treatment of the poor, the down-trodden, th oppressed. I am well content to give the emphasis but I must also say that such emphasis would not ver the revealed will of the Saviour on the Moun If we are to have the Sermon on the Mount, let us ave the whole of it.

Here again, I say, we must not pick and c ose among the lamps. If we are seeking the land c he morning, we must not despise a single candle ich gives its kindly guidance by the way. Here i one of the "practical teachings" of the Sermon o he Mount: "Pray to thy Father which is in sec t." This is a part of the revealed will, a clear bit of l ap-light to lead us on to larger visions.

And in the same Sermon on the Mount, I fine his second lamp swinging in the appointed way, nd intended to be of service to exploring pilgrims: " ove your enemies!" That, too, is a bit of the Lord's ill. the Lord whose fuller will we yearn to know. " ove your enemies!" That is clear enough! My Sav ur, it is too clear! "The spirits that surround hy throne" may bear its blazing ray: but for childr of the pilgrim-road it is altogether too clear! My brethren, when I come to blazing lamps like t se. with a spirit of willingness to do his will, I mak he discovery of my complete and utter impotence. nd is not that in itself a fulfilment of the promise ny text? Have I not made a real advance in know lge when I discover my own impotence? Is not that ery discovery a gracious achievement? For in my i potence I grope about for my resources, and my gro ngs bring me very speedily into the fellowship o he apostles John and Paul, as they gather about the oss of our Lord and Saviour Jesus Christ. But be hat as it may, let me once more repeat that we mus not choose and reject among the lamps; but whe ver we find a clear revelation of our Master's will, is through scrupulous obedience that we must see he unveiling of the truth that still remains hid.

THIS willingness to do His will, whether I fin he clear revelation in the sacred Word or i the private oratory of my own conscience, gives t ny life the requisite atmosphere in which all sacred uth is to be discerned. To be willing to do his will nd to do it, gathers into the life a certain air of refine ent which is the only congenial medium for the disc ery of spiritual truth. Everybody has noticed how cl rly sounds travel when there is snow on the gr nd. When that white vesture clothes the earth, oft sounds become articulate, and doubtful calling become clear. And when, by scrupulous obedien to the will of the Saviour, the heart grows pure wh it is clothed in the habits of consecration which dim en the whiteness of the virgin snow, then do the dou ful utterances of our Lord become articulate, and uggestions of remote and hidden truth speak cl rly in our respective ears. "If any man willeth do His will, he shall know of the teaching."

If there be a God, a holy and gracious God, is surely, surely true that we shall be permitted to ow him, to have communion with him, and to sha his awful secrets, through the all-pellucid mediu of scrupulous obedience to his will. And so we ne to go down upon our knees, that first of all we ma ask forgiveness for that long procession of negl ted duties which can never be discharged; and th to pray that we may address ourselves to the imm ate duty, however unwelcome it may be, as if upon hat duty depended all that we shall ever know o the "hidden things" of God. And so here is the c ine order for the guidance of our feet. "Have r rcy upon me, O God: according to the multitude o hy tender mercies blot out my transgressions." "C ate within me a clean heart, O God, and renew a ght spirit within me." "Help me to walk in the pa o thy commandments." "Send out thy light an hy truth, let them lead me, and let them bring r to thy holy hill."

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Daily Meditation

FOR EVERY DAY IN THE YEAR. LED BY
J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON SEDGWICK COOPER

Returning in Power

SUNDAY, August 6. Luke 4 : 14. "*And Jesus returned in the power of the Spirit into Galilee.*" Our Master had been in the wilderness of temptation, and he returned with a vaster eq pment for his holy service. The thief cometh not bu or to steal, and to kill, and to destroy; but here th hief had been robbed, and the despoiler had been sp ed. The tempter had been made to strengthen th empted. The very temptation had been coerced int a minister of increased resources. The Lord Jes emerged in power! The wilderness had become a s ool, a gymnasium, a scene of combat and wrestli ; and so far from being spiritually destroyed, the M er put on strength and victory like a robe. As Sa uel Rutherford quaintly says, in one of his letters to arian McNaught, "God can make a stepping-sto of the devil himself for setting forward His wo !"

d all this teaches me how I must think about my ter tations. I must look upon temptation as opportu y. I must regard it, not as something to be fea d, but as something to be spoiled. It is like some fro ing, bristling city which I am to overthrow and sac The bigger the temptation, the richer the booty! Th harder the conflict, the more robust shall be my str gth. And so it is that the apostle counsels us to co it all joy when we fall among temptations! Th are often full of menace, but splendid wealth hid behind the guns! Refuse to yield and the wealth is urs! Our manifold temptations are just the thr tening side of manifold treasures. If we overco the tempter, we shall return in power.

d so it is that we are never so near great riches as wh we are sorely tried. This is surely very heartening! In great temptations we are being favored with a s ing opportunity, and we are to count it all joy. W ust fix our minds upon the rich possibilities, and, wit all the strength of our being, resolve that they sha be realized. Let us maintain a positive attitude to r foe. Let us fight the good fight of faith, assured tha every victory will make us nobler soldiers. And let fight in the holy fellowship of the Captain of our Sal tion, who, himself being tempted, turned his wil rness into a place of springs, and who will so str gthen his disciples that their wilderness and solitar place shall be glad, and their desert shall rejoi and lossom as the rose. J. H. J.

The Power That Heals and Rejoices

M NDAY, August 7. Mal. 4 : 1-6. "*The Sun of Righteousness with healing in his wings.*" It was the pular belief of the Hebrew people, to whom these wor s were addressed, that the rays of the morning sun istilled the dew. So when dawn comes to those wh have been sick and sleepless through the long bla night, its beams bring relief and healing. The act e quality of light is well known. "Get out, get in e sunshine, get a sunbath"—such is the advice wh a wise doctor will give to his patients at a certain sta of illness. But how true it is of the fellowship of Jes with the believer!

W are sore wounded by the attacks of our enemies, the ibs and shocks and hurts of mortal life, the fret an hafe of little things, the assaults of Apollyon in the alley of Humiliation; but when we withdraw fro these into the calm, sweet, strong presence of our Lor a marvelous healing process is at once instituted. W xperience what the Psalmist describes as "the hea of his countenance." To adopt the poet's phr e, it is "as though our very blood, long breathless lai ath tasted of the breath of God again." Those wh ave tasted of it may speak of it. It is a wonder, rea ing far beyond the ken of human wisdom, but it is a experience to the heart. We then possess more joy an earth can lend, and may attain what time sha never spend. F. B. M.

Enthusiasm in Our Work

T ESDAY, August 8. Eccl. 9 : 10. "*Whatsoever hy hand findeth to do, do it with thy might.*" The Ro ns had two proverbs about work, namely, "L or conquers all difficulties," and "Labor is itself a p sure."

Y the power and the possibility of our labor depen upon the enthusiasm living and burning behind t. ukewarm, careless work never conquered diffi ults, neither is it usually regarded as pleasure. It is the task that we do with all our might, the work upon which we put out all our strength, that brings the peculiar satisfaction. Robert Louis Stevenson once said: "I know what pleasure is, for I have done good work."

Jesus is the Christian's great example. He was the Christ of work. He worked with all his might. He was so charged with his mission that he himself said that he was straitened until his task could be accomplished. His enthusiasm was contagious. His disciples caught it, and it transformed them from timid souls into brave crusading soldiers of the Cross.

We are enjoined to work with this kind of enthusiasm in order to guard our hearts from temptation and because of the brevity of life—"The night cometh when no man can work." The measure of our success depends upon how much or how irresistibly we want that success. You can never defeat a man who works with all his might. He falls but to rise again.

"Wha 's brave? what's noble?
Let's do it, and make Death proud to take us."

C. S. C.

Divine Help in Trial and Suffering

WEDNESDAY, August 9. Dan. 3 : 16-30. "*Lo, I see four men loose.*" The faith of the church cannot be mistaken in believing that this Fourth was our Lord himself, in one of those mysterious appearances which preceded the Incarnation. Repeatedly on the page of Scripture we become aware of the Presence of One fairer than the sons of men and mightier than the angels of heaven. For instance, it was more than an angel who appeared to Moses at the burning bush, and bade him take off his sandals, and said: "I am Jehovah." This Fourth—to quote the old rendering—was like the Son of God.

Is not this the service that our Lord is always rendering to his persecuted and suffering people? They dare to stand erect notwithstanding the universal subservience of the crowd. If conscience toward God forbids them kneeling, they will brave the royal edicts, and forfeit position, comfort, home, influence, and life itself rather than forego the testimony of a good conscience. But the Lord is not unmindful of his own. He is afflicted in all their affliction. He treads the glowing coals beside them, engaging them in such heavenly converse as makes the burning fire sweeter than the dew-besprinkled glades of Paradise. We are never alone in the dread hours of scorn and suffering, through which we may have to pass for his dear name.

The four men were *loose*. They had been hastily bound and cast into a fire, so fierce that its flames slew the mightiest men of the army who ventured near, but in their case only the bonds that held them were destroyed, not a hair of their head was even singed. Suffering destroys our limitations and enables us to experience the liberty wherewith the Son makes free. We lose nothing but our bonds! F. B. M.

The Surety of Faith

THURSDAY, August 10. Job 13 : 15. "*Though he slay me, yet will I trust him.*" It is a period when men's faith in God is tested. Men are saying all about us, "How can I trust God, if he allows such awful things as are now happening in Europe?" It is the same cry that faithless souls have always uttered when they have found themselves in calamity or deep sorrow, or perhaps laid aside by illness.

Job had such a period. His faith in God was unshaken. He cried, "Though he slay me, yet will I trust him." Why could he say this? It was because he had had experience with God. He had become acquainted with God's character.

A man said in my hearing recently about a friend whom he knew and loved but who was under a cloud of suspicion: "I don't know what he has done, but I have utter confidence, born of years of experience with him, that he would not do wrong."

This is something like the belief man has in a God with whom he has walked in varying light and shadow through the years. Our faith in God does not hang by the last expression, but it grows out of many evidences of his trustworthiness. It grows out of what we have learned about God as love. We come to judge God as we judge our friends by past conduct.

The man whose Christian faith has brought him to know God will not be moved out of that faith by things he cannot easily or at once understand. The secret of faith, in these tragic days, is in the nature of God. To have looked once into the depth of his love is to be able to say with Job: "Though he slay me, yet will I trust him." C. S. C.

The Revelation of the Clouds

FRIDAY, August 11. Dan. 7 : 1-14. "*There came with the clouds of heaven one like a Son of Man.*" Our Lord quoted this at the tribunal of Caiaphas, and it underlies many references in the New Testament. The clouds furnish one of the chief attractions of nature. They combine the attractiveness of the mountains with the changefulness of the ocean; sometimes black and terrible, or bright in the smiles of the sun, rolling up against the wind or floating lazily in the upper air, yet everywhere and always conveying the sense of mystery and wonder. What is meant when we are told that the Son of Man, when he comes to take the kingship of the world, will come with clouds?

It suggests in part his revealed majesty and beauty, because the sun is never so glorious in appearance as when the cloud-curtains of the east are radiant with the growing glory of the dawn, or when he sinks to rest in a sky of gold. When Jesus becomes the King of our heart and life, when he comes in any great revival of religion, when he shall come to receive the kingdom of the world, there must be an unraveling, an extension, a spreading-forth of the glorious attributes of his nature, as when the clouds catch the sunbeams, and toss them back from different angles, and make revealings of their contents that had never occurred to us save for their interposition. Is it not always the case that the clouds which overshadow our lives become methods of revelation when Jesus draws nigh? His ways are often dark and mysterious. Clouds and darkness are round about him. He comes *in* clouds; but he always comes to the believer *with* the clouds; and when he does, he turns the clouds inside out and shows that they are a very cloth of gold. Our clouds, after all, have given us the most illuminating knowledge of our King. F. B. M.

The Power of His Name

SATURDAY, August 12. John 14 : 14. "*If ye shall ask anything in my name, I will do it.*" On a certain battlefield in the Civil War a soldier attended another who had fallen and had but a few moments to live. The dying man wrote on an old envelope, "Dear Father, I am dying on the battlefield. My friend is helping me. If ever he should come to you, help him," and signed, "For Charlie's sake." When the friend presented the note to the father, he threw his arms around the soldier and exclaimed, "Everything I have is yours. You may live in my home; you may have the aid of my money, my position, my all." The magic name of his boy, Charlie, worked wonders.

So when the needy soul comes to the heavenly Father with the matchless name of Jesus, he will invite you into his mansion home and give you the freedom of the city of God and of his wide universe of worlds.

Millions have given their lives for Jesus' name's sake. They have surrendered all for the glory of his name. Some live for denomination's sake, for self-interest's sake, for the sake of ease and avarice; but when we rise to become Godlike, we live for his son's sake and are lifted into a position of partnership with God.

When Henry VIII gave Bishop Cranmer his signet ring, it meant that everything the king could do for him was at his disposal. The signet ring of our Lord, with the white stone and the wonderful name written thereon, means that he will supply all our needs, and that whatsoever we ask the Father in that Name, he will give it. E. W. C.

"No Condemnation"

"THERE is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit. For the law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death." Our sin and our unbelief condemn us, our impenitence and hypocrisy condemn us, our deeds condemn us and our false teachers condemn us with "heresies, even denying God." The law condemns us, for it can only condemn, it cannot save. That deliverance which by our own endeavors is impossible, by the grace of God is ours through faith in His Son, for "he that believeth in Him is not condemned" and He, himself, has said, "He that heareth my word and believeth in him that sent me, hath everlasting life and shall not come into condemnation, but is passed from death unto life."

Our Editorial Forum

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Walking with Christ

IN these days of severe trial for the faith, and when so many churches are teaching rationalism rather than religion, we are reminded of an incident related by Dr. Wilbert W. White. In a certain progressive village there was a church which, like many others elsewhere, had a weather vane atop of the spire, with four points bearing gilded letters, N. S. E. W., and veering to each quarter in turn, according to the direction of the wind. A veteran Christian, happening to look up at it on a breezy day, was moved to remark: "When will the church take off that weather vane and let the spire point straight at the stars?"

It was a question which might well have been put not to the church only, but to the church-going masses of America, for it has a direct application to all who name the name of Christ and claim to be his followers. In the old days our church choirs used to sing:

"Ye who the name of Jesus bear,
His sacred steps pursue."

Today, alas, they do not sing it with such emphasis, and too many have forgotten the joy of walking in his footsteps. They are like the weather vane on the church steeple, swaying in every breeze and yielding to every "wind of doctrine." They are deflected from the straight path by every new vagary, and consequently make but little progress in the Christian life. To such impressionable natures change becomes a habit; they are even unhappy if they stay long of one opinion. By turns seemingly sound and reverent, the next day we find them among the doubters; instead of applying in faith to the only real source of guidance, they are disposed to test everything by analytical methods, which never fail to give negative results. And so they live on, spending their time discussing the theories of men and women like themselves, or the merits of some new fad masking under the cloak of religion, instead of associating with God's people and going to his Word for inspiration and spiritual refreshment.

That life which would be molded in Christlikeness must be fixed on Christ and must dwell in his light and atmosphere. It must move around him as the satellites move around the fixed stars. Paul testifies that the light of truth which shone into his soul, transforming his whole life, came not from man nor through human wisdom, but was a straight shaft from that Jesus who is the "Light of the world." We who live in these later days realize that while following Christ "afar off" may be better than not following him at all, yet if we are to be like him, we must get close to his side, where we can see, feel, hear—yes, even touch him, and commune with him in believing prayer. If we take him as our companion we shall not be satisfied to know him at a distance. We feel that we must press nearer and nearer, until he becomes a part of our own life, and that we are his true followers indeed, subject to his will and obedient to his leadership in all things.

Christ can have no rival in the hearts of his true disciples. There is only one Jesus, one Saviour, one fellowship, with him. In this sweet companionship we find it not a sacrifice but a pleasure to lay aside unworthy desires and ambitions, and to have our acts, our words, our very thoughts attuned to his very own. While we walk by his side, false philosophies, vain mysteries and sophistries, blind leaders of the blind, can have no power to charm us from the path which leads to peace of mind and happiness here, and to heaven hereafter.

A Great Scientist Gone

IN the death of Elie Metchnikoff, the scientific world loses one of its foremost figures, who, for nearly thirty years, has attracted attention by his theories concerning health and longevity. It was Metchnikoff's contention that the human machine—the body—under normal conditions, should continue to be serviceable for a much longer period than the average life of man. Indeed, he even asserted that, with the destructive bacteria eliminated and amid agreeable and wholesome surroundings, men should rival the patriarchs and live anywhere from 100 to 150 years. His views on such modification of living conditions as would postpone the natural processes of decay were discussed by scientists everywhere, and the introduction of Bulgarian bacilli as a defense against destructive microbes may be said to have established a new school of medical treatment, for a time at least. Yet his researches did not avail in his own case, since he has not lived beyond the "allotted span" of three-score and ten. However, Metchnikoff's fame is not dependent upon any one particular line of research, for he labored with success in many fields. His discovery of the function of the protective leucocyte, or white corpuscle, in the human body opened a new and fruitful field of investigation to all who were interested in working out the problem of immunity from disease. In this field he was the pioneer. Investigations on other lines have added to his fame as a benefactor of suffering humanity, and his name will be linked with those of Virchow, Pasteur, Pfeiffer, Wright, and other eminent investigators, whose labors have added largely to the sum of human health and happiness.

Justice to the Farmer

CONGRESS has passed the Rural Credits Bill and it has received the President's signature. It is one of the most satisfactory measures of the session, and lifts from the shoulders of the farmers a burden they have borne too long. As the Christian Herald has repeatedly shown, the banking laws and banking interests have discriminated unfairly against the agriculturists in imposing excessive rates of interest on loans. The new bill does away with the extortions of the past, and places the farmer on an equal footing with other borrowers. It is a measure of justice long delayed, and those who have fought the farmers' cause in Congress have well earned their gratitude. It is a striking commentary on our business methods that the greatest food-raising country should have been the last to recognize the right of the men who raise the crops and feed the nation to fair play in business.

But there is something further due to the farmer than the establishment of a satisfactory rural credit system. Above all other workers, he is subject to risks, losses, depletions and reductions in the results of his labor. He may face stoically the losses that come through droughts and which proceed from other causes beyond his control. But the occasional toll they take of his substance is light in comparison with the constant drain it suffers at the hands of the grain speculators and the middlemen, who, as accurate statistics disclose, take from 41 to 78 per cent. of the price the farmer receives for his oats, exclusive of the cost of handling, the consumer as a result paying 110 per cent. over the price received by the producer. This is true also, though in a somewhat less degree, as to wheat and corn. In all he raises for the market the farmer has to submit to being victimized at one end of the game, and the consumer at the other end, while the enterprising handler and the wideawake speculator, by forcing prices down while buying and up while selling, make a handsome profit at both ends. This is the new problem that must next be dealt with, and it is one for which not Congress but the states must find a practical and business-like solution.

A Pointed Question

EMPEROR WILLIAM of Germany has a habit of saying startling things. At a recent meeting of army chaplains (according to a statement in the Vossiche Zeitung, cabled from Amsterdam) he is reported to have made a characteristic address in the course of which he likened the world war to the sifting of the chaff from the wheat. He warmly commended practical Christianity. Then he suddenly asked his audience:

"Suppose Christ entered at this moment through yonder door. Could we look into his face? Going to church once a week is not enough. We must make him the ideal of our practical life; we must determine to live according to his teaching. You must bring sharply before us the vision of God, who perhaps, as the Judge, is now passing through the world. You must represent him and show him to us. . . . The men who are now in the trenches will return home different men spiritually from when they left. Impress upon them that they must retain in the future the thoughts which fill them now."

It is perhaps not surprising that the suggestion of Christ in bodily presence, viewing the world as it is today, should occur to many serious and thoughtful minds in a time of stress and struggle. Doubtless thousands have had the same idea. It would seem to be a logical product of the strenuous influences that are now at work throughout the world. Yet all do not regard it with equal complacency, and many doubt whether he would be welcome, were he to revisit the earth today. Perhaps the most striking presentation of this view of the case is given by Rev. Mercer G. Johnston, rector of Trinity Episcopal Church, Newark, N. J., in the Forum for August. We give the essential passages:

> Speaking as a Christian fully affiliated with organized Christianity, I state it as my carefully considered conviction that the greatest possible embarrassment to organized Christianity in the year of our Lord nineteen hundred and teen would be the reincarnation and reappearance on e h of Jesus Christ. The bodily presence of Jesus Christ on e h in the twentieth century would be almost if not quite as barrassing to the Christian Church as his bodily presence o arth in the first century. To many who profess and call the lves Christians and who are conspicuously identified wi our Christian churches, the reign of Jesus Christ on eart oday would be regarded as a reign of terror. They would " eedingly fear and quake" at the bare suggestion of such an o nous possibility.
>
> I would hesitate to say, just at this moment, that th odily presence of Jesus Christ would be an embarrassm t to European Christianity. Possibly it would not be now. here are those who say that Christ is coming to broken- rted Europe, walking upon the sea of blood, and that Eu e is readier to receive him than she has ever been. But in t case of American Christianity, there can be no doubt ab the matter. Here, Jesus Christ would be an awful embarra ent! Our mammonized brand of Christianity would not tand for him!

While both the German Kaiser and the Am ican pastor may be perfectly sincere in their convi ons, we feel that the great body of earnest Chr ians throughout the world believe that, in such an nergency as has been described, probably the firs ommand to issue from the Saviour's lips would l that war should cease, and that men should stop the ked slaughter of their fellow men. It is unimaginab that he would pass by, uncondemned, the inhuman st ggle which has claimed millions of victims and plung the world in sorrow and suffering, or that he ould withhold his condemnation of all who were resp sible for the war, whatever their nationality.

Tolstoi, in his beautiful story of "The Visio of a Russian battlefield, expressed this idea most i ressively. The Christ, even in his deep sorrow an ity, still had strong words of condemnation for tho who stirred up war. Yet he sought rather to win th by love and kindness to the recognition of the un rsal Fatherhood of God and the love which each wed to his fellow man. It was as though he had s l, as he did long ago on Calvary, "Father, forgive em; they know not what they do."

Pass the Anti-Child Labor Law

JUST what kind of a man it is who would seek to ruct the passage of a Federal act tending to do away h the evils of child labor is hard to conjecture. We pose these gentlemen have little children of their own; we pose they would not like to have their tender bodies crushe nder the burden of factory work; we suppose that in their ding at family prayers they have sometimes come upon th ords "Whoso shall offend one of these little ones, it were b r for him that a millstone were hanged about his neck and at he were drowned in the depths of the sea."

Rejoicing over the passage of the Anti-Child Labo ill in the House some time ago, a bill which forbade in state commerce in goods manufactured in whole or in t by children, was changed to grief and anger when it was fo that the Senate had refused to ratify the bill. The matter e up again at the present congressional session, and action on it has been delayed until now that Congress is ready to burn President Wilson brought the matter to congressio and public notice by walking into the capitol the other and insisting that the Senate ratify and pass this bill efore adjournment.

The plea that this is a matter for state and not fo deral legislation will not stand. It is the duty of the Federal vernment to protect American life. So it is one of its most el ental and fundamental duties to protect the lives of Americ children from those interests which seek to weaken and stroy them. It is to be earnestly hoped that those senatorial tructionists who have been seeking to delay the passage thi sane and righteous measure will no longer dare to def ublic opinion, which is aroused at last both to the moral and e omic necessity of safe-guarding childhood.

The Treacherous Water

THAT mother of blessed memory who told Johnny could go swimming if he wouldn't go near the water s not as foolish as Johnny thought her to be. She bel ed to the original Safety-First Society. She had gained wisd from experience and she knew the safe side of the strand. h the advent of real summer the Monday morning papers a again chronicling the usual week-end drownings, and the dr nings occur in the same old ways. If people were finding n way of getting drowned we might feel that there was som stification in it, but they don't. The strong swimmer w goes beyond the life lines and the floats and almost out of ht o the beach guards is still seized with the sudden cram Th fellow who rocks the boat or who rows into the swell of a ssing steamer, the people who change seats in the middl f th stream or who venture in canoes on storm-swept lakes c ivers the boy who wades into the deep hole in the shallow c k, a these pay their toll to the cold grip of the merciles ate What then? Shall we have no fun at all? By no mea Bu let us use our experience and such good sense as the eato may have been pleased to bless us with, and omit th akin of these foolish chances. Let us not presume upon ou kill o our good fortune. Let us use the water wisely and not emp to paddle a canoe when we have scarcely learned pol a punt.

The Bible and Newspaper

CONDUCTED BY

FERDINAND C. IGLEHART, D.D.

Jdge a Former Newsboy

ON Thursday, July 13, one of the important features of the great celebration at Newark, N. J., was the reception given o J ge Samuel H. Silbert of Cleve- ind Ohio. Only a few years ago he as own in Newark as "Sammy the ew ey." The reception was held in e Progress Club. It was not e ealthy club that was host to Samy," but his former newsboy ur, who sold papers with him t "Four Corners," Broad nd Market Streets, and at ar tand Mulberry Streets, one loc east. It was a delightful um reminiscences of struggles nd ctories and real enjoyment t humble discharge of duty. nl ighteen years ago the judge ft e city in rags and penniless tr his fortune. It is surprising s how large a number of the ov ors, senators, congressmen, ay s, judges, and prominent usi ss and professional men be- an ir career as newsboys, boot- lac errand boys, messengers, d forth. There is a great ad- ant e in a young man starting t life, compelled to work his ay p to eminence and success y t less industry. The rate of ce s in the spiritual and tem- ora ealm is the same. It is obe- ien to this command: "*Work t r own salvation.*" (*Phil. :1.*

B dit Robs Tourists

E stage loads of tourists tering the Yosemite Val- y re held up at Wawona by a igh yman, who operated single- and and collected about $400. xce that the robber rode a oto cycle and the stage coaches ere motor-driven vehicles, the old was not unlike perform- ce of early mining days. The an stopped the first car with lo which he rolled across the ad y. As the car stopped he ep d out from the brush and ith a sawed-off gun assumed ar of the situation. He waited nti he five coaches had reached is ckade, then ordered every- od out into the road. "Cash ly o jewelry," he said. When e d finished taking up the lle ion he mounted his motor- ycl and disappeared at full ee Among his victims were n ber of Southern Pacific ail ad officials from the east. t w a pity that a hardy cow- oy whose courage would not llo such an outrage was not in e mpany to have rendered e aking of the collection" less easy. ut vith peaceful unarmed tourists, isc ion, perhaps, was the better part f v r. Such things are a shame in a vil d community, and Uncle Sam ill ve to hunt and put behind the ars ch bandits whose moral ugliness nd imes are in such contrast to the ea and inspiration of God's handi- orl n the national park. There were igh y robbers in Bible times that eld travelers on the road and robbed hen Christ thus refers to them: "*A rtc man went down from Jerusalem J cho, and fell among thieves, which rip d him of his raiment.*" (*Luke 10:30.*)

oncerning Ice-Cream

MANY persons think that Dolly Madison invented ice-cream, but hy Samter Winslow, writing in the lus ated World, declares that Dolly Madison was merely the first person to serve it in America. This was at a White House reception during the administration of President Madison. The guests liked ice-cream so well that they asked how it was made, and from this small beginning the ice-cream business has grown until, according to a creamery expert who has followed the development of the business in America, the American people last year consumed 250,000,000 gallons, which, figured at 80 cents a gallon, means a business of $200,000,000. The first ice-cream was made by a London confectioner named Gunton, and from him others learned to make it, and it was introduced to America by Dolly Madison. But his methods of freezing were crude and uncertain. It remained for Nancy Johnson, the wife of an American naval officer, to invent the ice-cream freezer. Today the ice-cream business has outgrown the small freezer. Vast quantities are frozen by special machinery. The industry has become so great that fortunes have been made out of it. And every year it increases. During the last ten years the consumption of ice-cream in the United States doubled. It is claimed that an average of sixty dishes of ice-cream were consumed by every man, woman and child last year. They had a great many delicious articles of food in olden times, but nothing answering to our ice cream. The Hebrews were shepherds and herdsmen and had the richest dairy products for food. There is this reference to them: "*And he took butter and milk, and the calf which he had dressed, and set it before them, and he stood by them under the tree, and they did eat.*" (*Gen. 18 : 8.*)

Steam Shovel Robin's Home

IN the engineer's room of a steam shovel operating on East Hill, Cincinnati, a robin has built her nest, laid eggs, hatched out a brood of four babies, and is raising them. Next to the crow the robin is our best-known bird. His red breast is only so in name, copied from his English relative the real Robin Redbreast. Our robin—really a thrush—has a brownish yellow breast. The naturalists do not count him handsome but to us he is. It is "pretty is as pretty does." He is so dignified and aristocratic He takes his meals on the gentleman's lawn and if the supply of angleworms is short he will feast in the strawberry patch or in the cherry tree. The true thrush is shy and solitary and builds its nest in the forest, but the robin member of the family is domestic and eminently social in his disposition. He will build his nest on a limb or in the forks of a tree near the house, or under the eaves, or in the sweet-scented honeysuckle vine just against the window, with eggs and mother bird and her mate and little birdies in full sight. What a musician he is! He sings in sunshine and shadow, and sometimes in a storm of rain. Whoever has heard his serenade at early morn, or in the top of the tree at twilight, can never forget it. He is a dull scholar in nature's school who does not feel happier when the robin comes from the south in the spring, and sadder when he goes back to his realm of flowers in the autumn. It was an odd thing for the robins to build their nest in the steam shovel, and yet they are original and often make their home in queer places. There is a record of one on the top of a long pole which stood in an open barnyard; of another built in a milk-house on the side of a barrel just over the heads of the men, who rattled the huge milk-cans and worked the squeaking pump overtime without disturbing the birds. The nearest to the one in the steam shovel is one of which Audubon tells which built within a few feet of a blacksmith's anvil. The little birds loved and trusted the hard workmen on the shovel, and knew they would not hurt them or their birdies for the world. The building of birds' nests in strange places is thus referred to: "The sparrow hath found a house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King and my God." (*Ps. 84 : 3.*)

Exhaustion of Oil Supply

AT a meeting of automobile engineers held recently, Dr. W. F. Rittman said: "We burn in the form of fuel, to replace coal, about 25 per cent. of the crude oil that comes from the ground. We use another 25 per cent. in the form of gas oils to make gas, where coal could be used with equal ease in a by-product oven. We use 25 per cent. of the crude oil in internal combustion engines. If we could take the crude oil at one-fourth the present rate, make it all into gasoline and use coal for fuel for the other purposes as it should be used, then the exhaustion of our oil would not be a question of twenty-five years, it would be a question of seventy-five years." We killed our forests for fuel and other purposes, not having sense enough until recently to replant them. If the supply of oil is to be so short as Dr. Rittman suggests, it might be well for the industrial world to adjust itself to the facts. There are alarmists who are afraid that all of our natural resources will be exhausted, and some of them figure how difficult it will be to have sufficient food, clothing and fuel for the future. Only the surface of the world's natural resources has been scratched. God has stored up an abundance for the future generations, and science will continue to discover and make use of it in the support, labor and happiness of the race. The words meant for the individual can be applied to the nation and the race: "*My God shall supply all your need.*" (*Phil. 4 : 19.*)

Being Blind He Saw

AT a recent meeting of the West New Jersey Presbytery at Woodbury Heights a most tender and impressive service was enjoyed at the dinner hour when the presence of Dr. Charles S. Barrett, blinded by a sad accident some time since, was noted, and he told of the wonderful vision he had enjoyed of God's care and supporting grace, and of his still being enabled to minister to his people, and of their tender abiding love. The minister has many hardships, but they are transmuted into pleasures by the divine call to duty. No tongue can tell the value of the loyalty and love of parishioners to a minister. Dr. Barrett by his nearness to Christ has clear spiritual vision and realizes the truth of the saying: "*Blessed are the pure in heart, for they shall see God.*" (*Matt. 5 : 8.*)

Last Survivor of Monitor

DR. GRENVILLA M. WEEKS, who is said to be the last survivor of the crew of the Monitor, called at the White House June 15 to see the President about a design for a building to be erected in Newark, N. J., in commemoration of the 250th anniversary of the founding of that city. Dr. Weeks is in his eightieth year, and made a striking appearance as he stood in the corridor in his Grand Army uniform with his flowing white hair and beard. His right arm hung limp and almost useless. It was the souvenir he had brought from the famous battle between the Monitor and the Merrimac. He carries another wound from a spear thrust received in a land battle in 1864 after he had received a commission as surgeon in the Union Army. After his injury on the Monitor, Dr. Weeks came to Washington to apply for an appointment on the medical staff of the army. Secretary Stanton gave him no encouragement. Dr. Weeks, hearing that Mr. Lincoln was holding a reception, went over to the White House. As he was about to enter the room where the President was receiving, an officer blocked his way and gruffly ordered him down to the end of the line. Mr. Lincoln saw the performance, and calling the doctor back said to the officer on guard, "Major, whether the man be an officer or private soldier, you yourself be a gentleman," separating the syllables of the last word, and emphasizing the first two. Then he said to Dr. Weeks, "You have lost the use of your arm, but you look like you could use your head, and we will make a place for you." As a sailor, surgeon, or honored citizen, Dr. Weeks now at fourscore can appropriately take up these words, which so many in the army of the Lord will sing in spiritual triumph: "*I have fought a good fight.*" (*II Tim. 4 : 7.*)

The Glory of War?

WHEN the writer was a little boy, men still talked of their recent experiences in the Civil War. And one day, after listening to his father tell of the enthusiasm as the volunteers marched off to the front, he, with that vociferous patriotism which is the nature of the small boy, exclaimed fervidly how he too would like to go to war.

His father, evidently sensing the fact that his own word-picture had been perhaps too vivid for the good of childish years, asked him why he seemed to like it so much. And the boy spoke of the uniforms, the fifes and the drums, the cheering of the crowds as the troops marched by. Whereupon the father exclaimed, "But that is not war. That's just parading." And then he painted a picture of war—real war—that the boy has never forgotten—a picture of how just after a battle he was sent with canteens strung over his shoulder to get water which he was to bring back to the hospital tent. On the way back he passed along a road, the sides of which were lined with dead and wounded men. As he walked along, the wounded ones rose up as far as they were able, holding out their arms entreatingly, begging for some water. Of course, he had been sent to bring that water back to the hospital, and so he marched grimly and unheedingly along until finally one man rose bloodily up on his knees, which was as far as he could get, and holding up his hands beseechingly cried out, "In the name of Christ Jesus, give me a drink!"

He got it.

That was a picture of war, the horror of which has never been forgotten by the writer. It was a picture which hovered in the background of his mind when he traveled through the stricken countries of Europe for the Christian Herald. For, after all, is not the condition of Europe and the Near East exactly that same picture on a larger scale? Invading armies have pushed forward and back over the stricken countries, always leaving the roads and fields filled with dead and dying soldiers. Worse than this—filled with widows and orphans, who are figuratively crying out to the people of the United States: "In the name of Christ Jesus, come to our aid!"

IT has been said that the charity of America for the sufferers of the European War has been the most lavish ever known in the history of the world. And under ordinary circumstances, the contributions seem like a large sum to give for charity. But when we consider that there must be over a million widows and orphans in Poland alone; over a million in France; that there are at least half a million in Belgium; half a million Belgian refugees in Holland; a quarter of a million in England; perhaps a million widows and orphans in Serbia; and so many in Armenia and in Palestine—where the precepts of the Prince of Peace first found voice—that they appal us—when we consider that the money contributed by the United States for the support of these millions is on the average not more than a few cents for each citizen of this country; and when, on the other hand, we remember that the people of the United States have profited, directly or indirectly, to the extent of millions upon millions of dollars through the sale of the very ammunition which has created the maimed, the halt and the blind, who populate Europe today, and the widows and orphans who will carry the suffering of this war for decades to come, *then* we should be ashamed at our poor showing.

This was one of the Christian Herald relief camps that ministered to the refugee Servians

The writer has traveled through Europe during this war and has already told something of the sufferings which came under his observation. But let us go farther afield and look into the condition of the people who are starving in Armenia. Most horrible stories have come to us from Armenia. There can be no doubt that Armenians were deported by the wholesale, because Ambassador Henry Morgenthau vouches for the fact. There can be no doubt that this deportation was enforced under the most cruel circumstances. In large areas of Turkey, the houses of all Armenians were searched for weapons, the men were driven into the mountains and butchered, the women, many of them with babies born and unborn, were driven into the desert, where thousands died of neglect and starvation. It is a tale of beatings, impalings, disembowelings, the details of which are too sickening to relate.

The Christian Herald has actual evidence of the driving out of these people in the piteous appeals of the American Armenians to use its influence to get them news of their dead and dying relatives in the Near East, and in the replies which were sent to the Herald from the American embassy in Constantinople. Two families in particular of which we were asked to inquire were the Mandalian and Ask families. In a letter which we received from the American embassy the following information was included:

> One member of the Mandalian family is still in Konia.
>
> During the deportation last fall, he with his immediate family managed to escape from the train and, with a few timely bribes, got left behind.
>
> The father, Garabet, and the mother, Dirouhi Mandalian, were both sent to the desert of Der Zor; no news has been received from them for five or six months.
>
> The brothers Armenag, Lot, Abraham and Stepan Mandalian, were all taken as soldiers; nothing has been heard from them since. Their families were sent to Der Zor.
>
> Sister Yeranouhi Apigian and her husband, Hagopig, are in Eski-Cheir.
>
> The grandmother, Sinem Hadji Lazarian, the uncles, Zareh, Ghazer, Haghig Hadji Lazarian, and the aunt Zarouhi Hadji L rian, were all sent to th esert of Der Zor; no ne has been received fron hem since last fall.
>
> Hovhannes Mand an is in Konia; his mother erip- sima Mandalian, ghty-five years of age, hi ister, Nuvart, and her child all died in Koni after having spent the night in a hail a rain storm.
>
> The family of Mr. Ask, inquired bout evidently means the Eskian family of C djik. Of that family, Hovhannes Eskian is Constantinople. Demotris and Meg litch Eskian with their families were sent Der Zor: nothing has been heard from th for months.

AS a matter of fact, there are ou- sands upon thousands of A re ians today exposed to the horror the desert, thousands being hunted t of caves in the mountains, most of hem with little or nothing to eat and bsolutely dependent on the char of America for their very lives. hey have no other country to tu to. It is estimated that of the two llion Armenians who po ated Turkey, Persia and Sy before the war, at least 7 ,000 have died of wounds, xposure and disease. Of t survivors at least 1,000, are destitute and starving.

And what crime ha these people committed tha they have been so treated? Only the crime for which thousands have died t ough centuries of persecu on—only the crime of ving confessed Jesus Christ. And there they are st ing, —suffering more tha ever like the wounded men the roadside in the Civi War, crying out, "In the n e of Christ Jesus, send us lp!"

True, thousands of members of the Christian erald Family have already c tributed a total of $198, 0 up to the present writing the Relief of Widows a Orphans of this terribl war. But that is a drop the bucket compared to t vast need. We are sure tha hose who have contribut will sleep easier for the knowledge Are you one of them?

These people are starving, s ving today!

Let us all get together and d omething for them!

The Christian Herald will arantee the transmission of all neys contributed, and every one wl does contribute, if it is only ten cen will have the satisfaction of knowi that he has done his part in alleviat the sufferings of the people of th Land where Christianity was first rec nized officially by any government.

Address your gifts to the dows and Orphans Relief Fund, C stian Herald, Bible House, New Yor City, N. Y.

THEODORE WA RS,
Secretary, Christian rald.

NOTICE

THE *editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag, provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.*

Our Mail-Bag

Questions and Answers

E. S. T., Carrollton, Ill. It has often been charged that practically all the evidence in support of the accuracy of the Gospel record of the birth, mission and crucifixion of Jesus comes from Christian, and therefore interested sources, and that secular and non-Christian writers are practically silent on the subject. This, however, is very far from the truth. No fact or personality is better attested than the fact and personality of Jesus Christ. Tacitus, the historian, in his Annals (XV: 44) refers to him: Pliny Secundus, another Roman writer of the first century, also refers to him. Both of these writers, in addition to being historians, were officials in the service of imperial Rome in the first century, and they had the opportunity of a contemporary knowledge of the subject. Lucian, a noted secular writer of the middle of the second century, writes explicitly of the crucifixion. The works of both Suetonius and Eusebius contain references to Christ. There are still other secular writers who might be referred to. It is not necessary, however, to go to any secular or pagan source for corroboration of the Gospel narrative, or of the fact that the one single central personality—Jesus—was born, lived, taught and suffered here on earth. It is well known to Jewish theologians throughout the world today, and to not a few well-read students of Christianity, that the Gemara, one of the Talmudical records which dealt largely with the contemporary ecclesiastical history of the time in which it was written, contained an account of the birth, parentage, teaching, accusation, trial, testimony, conviction and execution of Jesus, written in terms of condemnation, but the value of which as an actual, though a hostile, record is conclusive. It was spread in full in every Talmud until 1630, when a World Synod of Jewish ecclesiastics, assembled at Jaroslav, in Little Poland, issued a decree that, to avert Gentile hostility and persecution, all reference to Jesus of Nazareth should thenceforth be omitted from the Talmudical books, and a circle substituted in the place thereof, which, as the decree explained, the initiated would understand. In the Talmudical books today, only the circle marks the place where the record once stood. The editor, however, once had in his hands an ancient copy of the Babylonian Talmud (printed in Amsterdam in 1645) which contained the record in full; giving even the names and testimony of the witnesses at the trial.

Catherine G., Columbia, Mo. (a "shut-in"), writes: "I am very weary tonight or I should like to tell you of the good some of the daily readings have done to a soul in trouble in Minneapolis, to whom I sent them. God bless you in the good work you are doing. You have been a blessing to me, leading me nearer to him." This is only one of many ers of appreciation that reach us, showi ho strong a hold the Daily Meditatio hav upon the hearts of Christian Herald ader One Missouri friend, like many othe give them added wings by sending then ut to distant homes.

A Reader from California. Y hav doubtless analyzed your own case v well Weakness of body and overweariedne super induce these feelings of spiritual de ssion You must remember that the mind w s only with the physical machinery of the b , an the brain cannot work normally, oothly and vigorously when the body, of w h it i a part, is out of order. You must d rmin to trust God fully to forgive all the s, an as far as possible to rectify all the mi kes o the past. Remember that to trust m fo anything means that we really le e th matter in his care. So after you ha give over to him this problem of past takes you must not take it back again. T s onl hinders present work that he wants to d Read the wonderful comfort passages i saiah chap. 40, chap. 43 (particularly verse). an chapters 49, 54, 55. In regard also to o r peo ple's troubles you must learn the secret trust ing without worrying. Remember th worr will really unfit you for helping them.

expect God to guide you in your efforts to help them, and believe that he will add his infinite power and wisdom to make up for all the things which you yourself cannot do for them. As to your other question about the future life, it is hardly feasible to discuss these phases of that problem. Our trust in God must include the trust that he will deal justly with us and with all others.

R. C., Canton, Ohio. Should a boy of sixteen try to win souls?

It would be unwise to discourage any boy or girl who feels the impulse to win souls for Christ. So long as there is normal health and sanity and a cheery, courageous desire to be helpful, there is no reason why boys and girls should not be efficient soul-winners, particularly among their own companions. As a general rule, however, these impulses do not come till later in life. We notice even in the life of Jesus that he did not actually begin his public ministry till he was about thirty years of age. He followed the normal lines of growth, increasing "in wisdom and stature, and in favor with God and man" (Luke 2 : 52). The incident of his conversation with the wise men in the Temple seems to stand alone; there is no indication that he habitually took the part of leader in religious discussions and observations. It is more important to lay the foundations of strong, sound, normal thinking and pure living, to increase one's store of information, and to grow in religious knowledge and experience, than to engage in advanced Christian work. Children should be urged to come close to Christ; to let his pure gladness into their souls. As they live their sunny, helpful lives they will be a constant testimony to the grace and goodness of God. And as they feel inclined to tell others of their love for Christ and to invite them to accept his salvation their words and efforts will be blessed and made effective.

Heart-Broken Wife and Mother, Oregon. When a Christian is in deep trouble and forgives those who have wronged him and, though fully believing that all things are possible with God, yet at times fears that God may for some unknown reason not grant the desire of his heart, is that Christian lacking in faith? Is that occasional fear liable to hinder the answer of the prayer when that answer would be a benefit to others, bringing loved ones back to Christ and building up a Christian home?

There is surely a sad and terrible story back of this pathetic letter. The first necessity is to throw the whole of your great burden on your still greater Lord. Of course, these times of fear are lapses from faith, but you must not allow yourself to be disturbed by them. If you worry about them they will become stronger and more frequent. You must not try to have faith in your faith, but to have faith in God. Believe that he is going to do all that can be done about it, and that as you trust him he will show you how you can help him answer your own prayer. Another thing you must keep firmly in mind is that when we pray for others they still have their independent power of will. God does not save people against their will. All we can pray for is that God will do everything in his power to induce them to return to him and to righteousness, and show us what we ourselves can do in the matter. Above all, strive to keep a cheerful heart. The winsomeness of a trusting, cheery experience will do more than anything else to bring the wanderers back to ourselves and to our Saviour.

Mrs. M. M. B., Montana. The passage you mention can have no possible bearing on the situation you describe. As to that situation itself, it is sometimes necessary for us to give up our insistence upon certain things that are not in themselves fundamental for the sake of winning others to Christ. Paul himself was more than willing to do this. In I Cor. 9 : 19-22 he tells how he is willing to be "made all things to all men," that he "might by all means save some." The church custom you refer to seems to be based upon a passage in Paul's writing that refers to a special time and place rather than forming a command for all Christians of all times. It may be that the Lord would wish you to give up your adherence to this particular custom in order that you might win your dear ones to him. Above all, keep a sunny, trustful, helpful, winsome disposition, endeavoring by cheerful kindness to draw your friends closer to the Master.

L. A. E., Boonville, Ind. There are two groups of Friends or Quakers. Those of the Orthodox group accept the regular orthodox doctrines of the other Christian denominations. In the early part of the nineteenth century Elias Hicks, a religious teacher denied the divinity and the atonement of Christ and the authenticity and divine authority of the Holy Scriptures. Many Friends followed his teachings, and his followers are still known as Hicksites. Both groups of Friends emphasize the "Inner Light," believing that the Holy Spirit gives direct guidance for words and actions.

Putting Sun and River to Work

By FRANK G. CARPENTER

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SINCE I have come to Canada I have acquired a contempt for Aladdin. At every step here I am meeting common, everyday men who are enslaving genii a million times mightier than those of the Arabian Nights. They rub the lamps of their genius and palaces of mechanical wonder spring forth almost in a night. They give their orders and change the course of a river. They raise their hands and valleys are turned upside down. They even send their minions into the stony ice vaults that have been locked since the age of the glaciers to bring forth the gold so long held by Jack Frost.

I have already written of the Yukon Gold Company, the child of the Guggenheims, which is operating in the creeks that have poured millions into the lap of the world. My subject today is Joseph W. Boyle, the dredge king, whose dominions are forty square miles of the gold-bearing earth through which the Klondike itself cuts its way. His territories begin within almost a stone's throw of where the river flows into the Yukon, and they run to beyond Hunker Creek for a distance of about seven miles. They cover altogether an area of over 25,000 acres, and the most of this is mixed with nuggets, grains, dust and flour of fine gold.

The tract is known as the Boyle Concessions. It consists of leases from the government of Canada giving Mr. Boyle the right to work the lower valley of the Klondike up to the crest of the mountains on both sides of the river. The greater part of it is in the wide bed between the hills through which the fast-flowing Klondike runs. When Mr. Boyle got the property the people declared that all of the gold had been won and that the land would never be fit for anything else than moose pastures.

Mr. Boyle thought otherwise. He reasoned, "If so much gold has come from the valley and the creeks running into it, there cannot but be quantities of gold dust and grains scattered through the bedrock of which the valley is made." He went upon that supposition and got the concessions and as a result he is potentially one of the very rich men of the world.

"JOE BOYLE" is the title by which he goes here. He has no frills about him, and though everyone pays him respect, in manner and thought he is as plain as a pipestem. I wish you could see him. He is the personification of the combative. A giant of a man, he is straight and well formed. He is broad-shouldered, big-framed, stands six feet in his stockings and weighs more than 200 pounds. He has a big head, a broad and high forehead and eyes like blue steel. His appearance is that of a fighter, and he does not belie him. His jaw is of iron and its grip is grim death. He is a positive man. He knows what he wants and how to demand it. He is a good companion and hail fellow well met with those whom he likes. I am told that he is also a good hater and human throughout. He stands well with his employees, and addresses each of them by his first name. In speaking of him they refer to him as "Joe Boyle" or "J. W. B." but they understand that he is the boss and that everything must be done just as he says.

This pan contains $6,000 worth of gold—one day's output. If you don't believe it, ask "J. W. B." standing just back of Mr. Carpenter

Joe Boyle has had to fight all of his life, and today he would rather fight than do anything else. He began his fight as a boy. His father was a horse farmer in eastern Canada. When J. W. B. had reached seventeen this life grew too tame for him and he started out to make his own way. His success was not great, and when a sea captain asked him to go before the mast he became a sailor and as such traveled over a great part of the world. He was wrecked several times, and in going from the Island of St. Helena around the Cape of Good Hope his ship sprang a leak and the men had to work the pumps for 4,000 miles from there to Bombay.

A little later he struck out for the West, and when some of the first gold mines of the Yukon were discovered he was in Seattle.

Joe Boyle was twenty-eight years old at this time. He did not do as well as he had hoped at mining, and he conceived the idea that there was a fortune to be made in the earth after the miners had left, and also in the timber that then covered a great part of the Klondike valley. It was as far back as 1899 when he stood on a little hill above the Klondike river and debated as to the size of the tract he would lease. He determined to take all of the land within sight, and then made out the papers for the gold territory which he now has.

He also made a claim for the timber. The latter was ten miles in length, extending through and beyond the territory which he is now mining. Every one laughed at the mining property, but he had to fight for his timber. As soon as his application was known his competitors at Dawson saw the authorities and had them require him to stake out the whole ten miles of his property. This was when the claim was just on the edge of being perfected, and the announcement was made at 3 o'clock in the afternoon before the last day required. Boyle started on foot that afternoon and tramped all night, blazing his way and marking the limits. He had to wade through swamps, blaze the trees and drive stakes. The work was exhausting, but he kept on until he thought he had marked out not less than fifteen miles. He got back to Dawson at 9 o'clock the next morning only to find a number of men ready to jump his claim if it had not been staked. When the claim was measured according to law, it was found that his stakes fell short only twenty feet of the ten miles allotted.

It was his lumber profits that gave Mr. Boyle the money that enabled him to go to see capitalists and finance his concessions.

The Boyle concessions include seven miles of the mile-wide Klondike valley and they run to the crest of the hills on each side. The whole territory contains more or less gold.

Mr. Boyle says that the bed of the valley contains about 26 cents' worth of gold to the cubic yard and that it costs on the average about 8 cents a yard to get the gold out. At this estimate the gold in the valley amounts to somewhere between forty and fifty millions of dollars, and this

One of Boyle's $500,000 toys; a dredge that tosses 500 tons of rock aside every hour

Fritters with the Real Taste of the Corn

CORN fritters made with Crisco are a tempting delicacy. They are unusually crisp and tender. Try them and you will find that the taste of the rich, sweet sugar corn predominates. Best of all they are not greasy.

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Crisco, purely vegetable, has neither taste nor odor. Such wholesome results follow its use that fritters and other toothsome fried foods have been restored to favor in countless thousands of homes.

Corn Fritters

Something that will add to the enjoyment of any meal

Green corn off cob or one can corn
1 tablespoonful melted Crisco
1 cupful flour
1 egg
1 teaspoonful baking powder
2 teaspoonfuls salt
¼ teaspoonful white pepper
3 tablespoonfuls milk

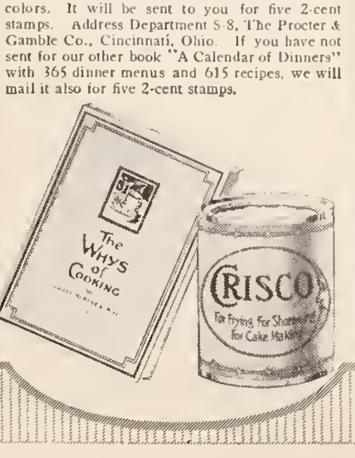
(Use **level** measurements)

Put corn in bowl with melted Crisco, add flour and slightly beaten egg, then baking powder and salt and pepper; then add milk if mixture is quite thick. If not omit the milk. The consistency depends on the corn. Drop by spoonfuls on Criscoed griddle and fry until brown on both sides. Serve piping hot.

"The Whys of Cooking"

Janet McKenzie Hill's new book sent for five 2-cent stamps

Every housewife should secure "The Whys of Cooking", latest addition to the Crisco Library, written by Janet McKenzie Hill of the Boston Cooking School and editor and publisher of American Cookery. The book deals with many vital problems of successful housekeeping. "Why bake bread in small loaves?" "Why set vegetables to cook in boiling water?" "Why is pastry sometimes greasy and crumbly?" and hundreds of other important questions are asked and answered. Besides these it contains 150 *new* recipes and the Story of Crisco. Illustrated in colors. It will be sent to you for five 2-cent stamps. Address Department S-8, The Procter & Gamble Co., Cincinnati, Ohio. If you have not sent for our other book "A Calendar of Dinners" with 365 dinner menus and 615 recipes, we will mail it also for five 2-cent stamps.



tremendous sum is free gold in the shape of flour, dust and small nuggets scattered through the earth in such infinitesimal quantities that the output of a wagon load is not as big as a pinch of your fingers. The most of the gold lies as far from the surface of the earth as the height of a three or four story house, and with the exception of a foot or so of moss and muck on the top the material consists of gravel, the stones ranging in size from boulders of quartz and granite as big as a peck measure down to pebbles the size of a pea and even fine sand. In many places this material under the moss is frozen solid as though it were one great block of ice, the boulders, pebbles and sand being cemented together more tightly than the nuts in peanut brittle; and in this frozen mass is found the gold.

IN the rich creeks where the Guggenheims have been operating the earth carries values to the amount of 60 or 70 cents' worth of gold to the ton. It pays to thaw the ice out by steam, but this can be done only at a cost of about 30 cents to the ton. In the Boyle concessions, where the earth carries only 26 cents' worth of gold, some other method of thawing had to be found, for the steam-point process would cost four cents more per ton than the possible output. Mr. Boyle studied the problem and decided to make the sun and the river do his work for him. He found that if he could get rid of the muck and the moss, the great non-conductor that covered the frozen mass, the sun would gradually make its way down to bedrock. It would thaw the earth to a depth of ten feet in the summer and the next winter's freezing would make solid only about six feet of this thawing. He found that when the next summer came the sun would poke its rays through the six feet of the ice made in the last winter and then jump through the thawed ground left from the last summer and melt four or five feet more of the ancient ice strata below. In short, if the moss could be taken away, the sun would melt its way to bedrock.

Then came the question how to get the muck off at a price that would pay. Here the forces of nature about him were again brought to bear on the question. He found that the Klondike itself would serve for this job. All that he had to do was to dam it in places and turn the course of the river this way and that. The current soon washed off the moss and the muck and when turned again left the gravel just right for the work of the sun.

The next process was to handle the melted material with such economical machinery that not an ounce of energy or a cent of expense went to waste. He investigated the subject of dredges and had some of the largest of these machines that have ever been built made for the purpose. He then brought them in pieces by sea to Skagway and carried them over the mountains and down the Yukon to Dawson and put them to work. His dredges each cost in the neighborhood of a half million dollars apiece and he has three of them, which are now lifting up the bed of the Klondike valley and turning it, as it were, upside down. The dredges gouge out the earth to a depth of thirty or forty feet, taking up rock of all sorts, from boulders as big as a half-bushel basket to earth as fine as the flour of which mushroom crackers are made. They lift this stuff in great steel buckets at a ton to the bucket, to the height of a six-story house, and pour it through revolving screens, so that the rock, gravel and sand are carried away, and every bit of the gold is caught in layers of cocoanut matting not unlike that used on an office-room floor. At the close of each twenty-four hours the mats containing the gold are lifted out and washed in a tub. The gold and black sand fall to the bottom and the mats are put back again.

I despair of describing the dredges. Each is as big as a seven-story block. It is 130 feet long and sixty feet wide, and it weighs 2,000 tons. The machinery is of manganese steel, althou is inclosed in a wooden fra made on the ground.

This giant is moved by ele The falling water from the mo twenty miles off gives it its and makes it work as though brains. It is the nearest live have ever seen in machinery. two great legs at the back wit it walks, as it were, up the gouging out its pathway and the pond of water in which i with it as it goes. Each of th a square tube of steel which thirty-two tons. It runs to th the dredge and at the bottom a steel point which is drop down into the bed of the river this as an anchor the dredge around as though on a pivot, out the thawed earth in front o cutting a swath two feet i around an arc 300 feet long. W has gone down to bed rock it little and sinks its other leg i earth and thus cuts another t swinging back and forth until earth in front of it down to b has passed through the dredge. same time the débris is carri on a steel framework by a mov at the back, much like the cl straw of a threshing machin débris consists of boulders an which are piled up in a ragged desolation behind.

Each of these dredges will 500 tons of rock in an hour a up that average all the day It will handle 12,000 cubic ya day, or one or two million cub in a season. The three dred working will actually hand than 6,000,000 cubic yards of terial this year, or enough t train almost as long as the around the earth. One day's of a single dredge would 12,000 loads of a ton and a h Each wagonload would contain worth of gold, and of that a cents would be profit.

The Girls of Northfield

By
MARGARET E. SANGSTER,

DID you ever see a picture—perhaps in a famous gallery, perhaps on a magazine cover, perhaps only a newspaper cut—that thrilled you utterly? Did you ever see some picture that made a special grip on your heartstrings, that gave a certain tug at the very chords of your soul? Did you study that picture, and then dream over it?

When you went away from that picture what was it that you specially remembered? I am sure that the special thing was the appealing foreground—the beggar woman, the tiny children, the soldier—whatever the foreground was. Probably you never gave the background a second thought—except that it was pleasant, and that it was charmingly drawn, and that it fitted in with the rest of the picture!

It seems to me that that is how most folk who attend one or another of the great summer religious gatherings must feel. It's the way I feel about Northfield, as though it were the beautiful background of a still more beautiful spiritual picture. I attended the Girls' Conference, and the foreground of this picture is a group of girls, laughing and singing and praying in God's own sunlight. That's the part of the picture that made its appeal to me—that's the part of the picture that pulled at my heartstrings and touched the depths of my very soul.

THEY'RE very real girls, all of them. I discovered that when I first arrived, for before I saw any of them I heard them in the distance cheering. It had been field day, and the ones who had been victorious in races and track events were coming home. I shall never forget my first glimpse of them together—rosy-cheeked, vigorous young women who walked well, with heads thrown back and shoulders squared, and arms linked. As they drew nearer I saw that their sport clothes were very correct and well fitting. They didn't look so much like students at a conference as like figures from one of the society pages of a newspaper. But as they came nearer—very near—I saw the difference. For in their eyes I could see a quality that one doesn't always see in the pictured eyes on the society page. That quality was soul!

One of the girls attending the conferences had been a schoolmate of mine in the days when we wore white pinafores and pigtailed hair. She it was who introduced me to the girls—the New York delegation—that I roomed with. It was she who pointed out where the Spring Street delegation was stopping (Spring Street is perhaps the most unattractive part of our city's lower West Side); it was she who told me that there were groups of schoolgirls from Boston and Philadelphia and Baltimore. It was she who told me of the Girls' Camp in the woods where working girls are able to have vacations for a small amount of money.

The conference had been going on for about a week when I arrived. The girls by that time were all friends, firm friends, and I felt out of it at first—but only just at first. After a bit I met the New York Girl, and the Spring Street Girl, and the Missionary from China, and the Trained Nurse from Boston. And then I felt at home, too. For they told me intimate personal little things that were not like the confidences of total strangers.

"I'm not very busy at home," said the New York Girl rather apologetically. "I don't do half what I ought to. I only have a Bible class, and a gymnasium class, and a sewing class. The last two are among the poorer children of our congregation. Of course a sewing class and a gymnasium class are not very big items in a religious way, but they help the girls."

Not very big items in a religious way, a sewing class and a gymnasium class. And yet the sewing done in that little class will help to keep homes together, maybe; will help these young girls to be efficient wives and mothers. And the gymnasium class will help build up their poor little bodies that the slums of our city hav to destroy—bodies that God them. Not very big—in a way? I wonder.

THE Spring Street Girl wa notes in chapel one day spied her. Her sensitive, delic face was bent low over her n and her small, slender finger their efforts to keep up with th After the benediction I hurri side.

"Now that you have thes I questioned, "how are you make use of them?"

The girl turned toward m sweet, slow smile. "At my she said—"you know, it's church on Spring Street—w prayer meeting once a year girls lead. Each girl tells a best sermon that she has hea the year—the sermon that h her more than any other. I hear a wonderful sermon, I t to keep," said the Spring Stre

Such a prayer meeting coul being inspirational—and inte teresting. And any church c such a meeting.

The missionary from China us one day. She was dress bright flower-embroidered co the Orient, but her face was s told about her work.

"I am one of three sisters," missionary. "One of us is a d one of us is a nurse. We are foreign missionaries—the onl tent medical advisers—in crowded area.

"You cannot imagine the co our women in China. Tiny thrown away or left on People who die of smallpox unburied. Babies are fed raw and cucumbers.

"What the women of Ch need is—peace. They have hey can see no future life; for re women, and Confucius says omen have no souls. We mis-s are teaching them that Christ r them—to give them souls! t easy, sometimes," said the ary from China. And below colors of her headdress her eyes ed.

t the Trained Nurse from Boston dinner table. Her snowy uni- ngled her out from the others. at do you think of this con-?" I questioned.

dn't come here to get religion," ned nurse told me. "I'm a busy s woman. I came here to work on hand if any one was ill, and me.

l yet," she continued after a "and yet my opinion is chang- t first I thought that they weren't sincere; but I feel differently now. matter how I look at it, I can't alizing that Something infinitely than myself made me. That's , and I'm going to try it. I now how I'll come out, but it's rying!"

ERE were, of course, many meet- s at Northfield led by many men and women. But among mber that I attended two stand th special clearness. One was orial meeting on "Round Top" eautiful hill where Dwight L. 's "sundown" meetings were held stom still kept up at Northfield; er was the last meeting of all, Chapel.

memorial meeting on Round as to do honor to the memories girls who died last winter. One was a New York girl, one was Baltimore. It was the influence girl from Baltimore that espe- nterested me. The year before, nd Top, she had led a meeting. didn't want to lead it," the told us, "but finally she con- to make a little speech. That showed many of us the right and we've got it now to remind er!"

oked far off, over the valley be- ound Top, and listened to the f the speaker—and as I listened, ered about the girl she was talk- out in such a reverent, hushed the girl who had died and left way of life with wonderful gleam- ite milestones behind her to mark y for others. That brave Balti- girl had not wanted to speak— *did!* And her little talk had others the way. She had not to speak, but that little speech l that some of her friends had remind them of her.

, life at best is rather uncertain. always the old, weary, tired life the first to go. Sometimes it's g gay life, sometimes it's a careless life, that is called from this world. Sometimes the voice that is stilled is the voice that said, "I can't do it—not this time!"

What if that girl hadn't made her little speech—her speech that proved an epoch in so many lives? What if she had put it off until some other time? For the other time never came. Sometimes, all too often, other times don't come!

THE last meeting was a wonderful meeting. I think that I shall always remember it. It was a meeting when a number of girls—some of them still very young—gave their testimony for Christ. It was an intensely religious, remarkably earnest meeting, without being either dramatic or emotional. The girls just stood up, very calmly and simply, and told us that they loved God and were willing to serve him. It was hard, for some of the girls were young and shy; but one couldn't help feeling that they wanted to talk—that they were glad to.

I spoke to one of the girls in the New York delegation after the meeting. She had told us, very sweetly and convincingly, what her religion meant to her.

"Your little talk was wonderful," I said.

The girl laid her hand on my arm, and I was conscious of the soul that shone in her eyes—the soul that I had noticed that first day in other eyes.

"That wasn't wonderful," she told me; "why, I just said what I felt. *It was the most natural thing in the world to do!*"

THAT is the secret of it all. Religion is natural to the girls at Northfield—as natural as breathing and sleeping—as natural as rain and sunshine. They aren't afraid of criticism or ridicule; they aren't afraid of anything; for they love God, and they are sure of themselves!

It isn't the big summer religious gathering that makes the girl; it's the girls (and others) and their high ideals that make the Northfields and Winonas and Genevas what they are. With the right atmosphere and the great ideals your own town or city can be a Silver Bay. You can make a religious center of a sun-scorched prairie, and you can get inspiration in a small farming community.

Yes, Northfield is a beautiful place, with its tall trees and its green fields and its sun-dressed river. But after all it's only the background of the real picture; and the real picture is the picture of a group of laughing, singing, praying girls.

Girls and women, make such a place in your own town or city or community! Make a small Northfield in your church or your Sunday school class. Don't be afraid to go ahead; don't shrink before ridicule or criticism. If your religion is real enough there won't be any ridicule or criticism.

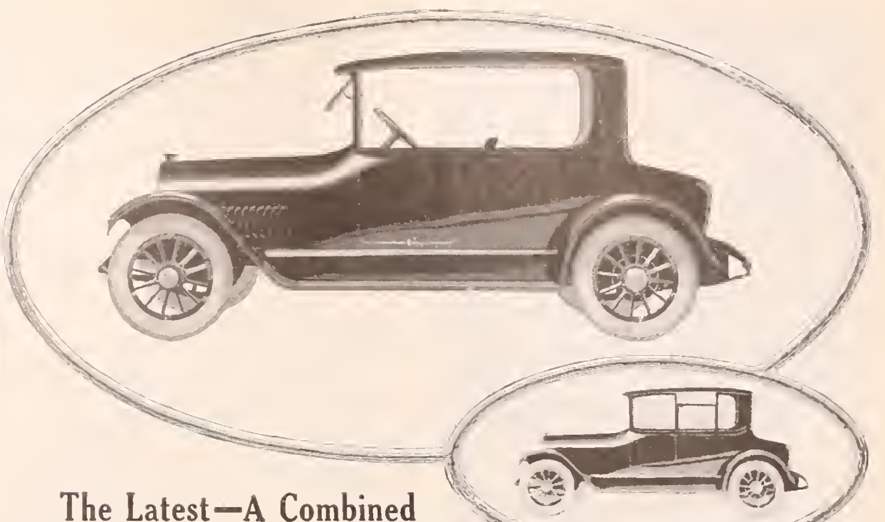
A Korean Balaam

KIM, like too many men, had no use for the Gospel, simply be- ause he did not want salvation. eferred his sins, especially his it visits to the market-place to the day drinking with his friends; reach home he seldom knew how. emorable day, as Kim rode his into the market-place, who he meet but that pestilential eur! Those words of the Bible- ept ringing in Kim's ears all day "The time of death is like the when a man enters the prison it is too late for repentance. it be tonight? Who knows? t and believe today."

even the market-place could that sound. It so interfered with dulgences of the day that Kim able to mount his donkey without Still, there was something ringing ears besides the colporteur's and by the time his donkey was climbing the ascent circling the the hill that overhangs the river, vas fast asleep. His donkeyship by the dropped reins and the e of the refrain: "Era! Era!" e was free to take his time and his road.

-way up the slope was a hawthorn rew at the edge of the road horizontally outward from the cliff, over the river. Now there is nothing so sweet to Korean donkey lips as hawthorn leaves. One nibble led to another; those within reach having all been enjoyed, one forefoot went out onto the trunk and was soon followed by the other. What a treat, and more just ahead! Soon even the hind feet were on the tree. The absence of the swaying motion brought Kim back from dreamland. Opening his eyes he glanced down to the right and saw nothing but sky reflected in the river. He looked down to the left—nothing but white clouds; upward—blue sky. "Where's the earth? Where am I? Have I died and left the earth with no more chance to repent? O God, give me just one more chance on earth and I'll repent once for all. Just one more day, O God!"

The animal, hearing an unusual sound from his master, supposed he was being scolded for his forgetful self-indulgence and did what only a donkey could do in that predicament; he rose on his hind legs, and turning on the narrow trunk, planted his fore-feet on the road and trotted up the hill. Years afterward, when Kim was asked at a Bible conference how he became a convert, he told this story and ended with: "So, you see, I am a Korean Balaam."



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4
Summer Recipes
Easy-Made
with famous
Sunkist
Lemons

1 SNOW JELLY
Half a box of gelatine dissolved in a quart of warm water and beaten to a foam with a half pound of sugar, whites of 3 eggs and the juice of 4 Sunkist Lemons, makes Snow Jelly. Add a custard made of the yolks of the eggs.

2 SUNKIST SHERBET
To one quart of rich milk and two cups of sugar, add juice of three Sunkist Lemons and one Sunkist Orange. Place in freezer and turn steadily until mixture is stiff, then cover closely and let it ripen for about two hours. A slice of orange preserve may be served with each portion, or a few maraschino cherries with their syrup

3 RUSSIAN TEA
Scald the teapot, which should be of earthen or china. Put in three teaspoons of tea, and pour over it three cups of boiling water. Let stand in a warm place to infuse for five minutes. Serve ice-cold with a slice of Sunkist Lemon to each cup, and sugar to taste; or add the pure juice of the Sunkist Lemon and loaf sugar. Some add a maraschino cherry to each cup.

4 SUNKIST LEMON COOKIES
Cream one-half cup of buttter with one cup of sugar, add the juice and grated rind of one-half a Sunkist Lemon and a tablespoon of milk. Sift two scant cups of flour with one-half teaspoon of soda and add to the first mixture alternately, with two well-beaten eggs. Use enough more flour to handle dough lightly, but cookies are best if made quite soft. Roll out into a square or oblong sheet, cut into strips with a sharp knife and bake in a moderate oven.

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The Grace of Giving

International Sunday School Lesson for August 13. II Cor. 9

TALKS ON THE GOLDEN TEXT

By REV. F. B. MEYER, D.D.

"In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, how he himself said, It is more blessed to give than to receive." Acts 20 : 35

This is not the conviction of the majority of people. The world's maxim is to get as much and give as little as possible; because the ordinary belief holds it to be incontestable that the highest bliss of life is in having goods stored up for many years, so that the soul may eat, drink, and be merry. Jesus Christ, on the other hand, boldly contradicted the world's creed in this respect, and said that the majority of men were looking at an inverted picture of realities and saw everything upside down; whereas, if they saw things as he saw them, they would have to acknowledge that the blessedness they had experienced in receiving was not to be compared with what would be theirs if they began to give. The whole question, therefore, is determined by a deeper inquiry as to whether the mind that was in Christ Jesus is also in us. If it is—if the self-life has been judged and crucified, and the divine nature has been allowed to grow and fructify on the soil of the heart, if Christ liveth in us—we shall reach the plane of experience on which he stood when he said, "It is more blessed to give than to receive." Paul had learnt this lesson of self-giving and was of the same mind as his Master. For this reason these words of our Lord, recorded not in the Gospels, but in the apostolic tradition of the time, were so precious to him; and they have come down to us with the endorsement of myriads. Let us begin to act on them as true, and we shall finally realize their truth.

The Gladness of Giving

By Arthur H. Howland

IF you had made a visit at Minneapolis and then gone to reside for some time in Boston and after a couple of years had written your Minneapolis friends that you were coming to see them again, it is hardly likely that for two thousand years many wise men would discuss learnedly the question whether you might not have gone back to Minneapolis for a short visit in the meantime. But this is what the scholars have been doing in the matter of Paul's visits to Corinth. Luke states plainly the fact of his long residence at Corinth as an inmate first in the home of Aquila and Priscilla and then in the home of Justus (Acts 18 : 1-18). There seems to be good ground for thinking that between that sojourn in Corinth and the writing of the second letter to his friends there, he had made another brief visit. A number of passages are pointed out in the second letter indicating this: II Cor. 12 : 14; 13 : 1; 12 : 21; 2 : 1; 13 : 2. Travel was easy and frequent across the Ægean Sea from Corinth to Ephesus, and Paul might have made this journey without having the fact recorded by Dr. Luke.

Again, there is a question whether or not he wrote three letters instead of two to his Corinthian friends. New Testament scholars are strongly inclined to think there were three, and that one of these letters has been lost. But we have these two beautiful letters remaining to enrich the world's literature. We have had two studies in the first of these letters, and now have a lesson from the second letter. Whether or not Paul himself had been to Corinth in the meantime he had surely sent Titus there (II Cor. 12 : 18). He had expected to meet Titus at Troy (chapter 2 : 12), and was greatly distressed because he did not come with news of the Corinthian church. But when he reached Macedonia Titus met him, doubtless at the city of Philippi, with comforting tidings (5 : 5-16).

The letter may be divided into three parts. The first seven chapters contain some of the deepest and most beautiful of Paul's spiritual teachings. The third, fourth, fifth and sixth chapters, running on to the great climax in the first verse of the seventh chapter, are among the most glorious of all Paul's writings. Notice especially such verses as 3 : 5; 3 : 6; 3 : 17; 3 : 18; 4 : 5; 4 : 6; 4 : 10; 4 : 16-18; 5 : 14-15; 5 : 17; 5 : 20; 5 : 21; 7 : 1.

The second division of the letter consists of chapters 8 and 9, in which Paul speaks of one of the most important items of the errand of Titus at Corinth, namely, the collecting of contributions to form part of the great fund for the destitute Jewish Christians at Jerusalem. The third division, chapters 10 to 13, is somewhat sterner in tone and given chiefly to a defense of the apostle's authority. Some trouble seems to have still lingered in the Corinthian church. Although the wrongdoer whom Paul had rebuked in the first letter had repented and the church had been purged of that stain (2 : 5-8), there were still strifes and divisions and a tendency to resist the authority of their spiritual father. Yet throughout the self-defense of these last chapters a great self-sacrificing love pulsates. "I will very gladly spend and be spent for you, even though the more abundantly I love you the less I be loved." (12 : 15.) His persistent and deepest longing for them is expressed in the ninth verse of the last chapter: "This also we wish, even your perfection."

We turn now to the detail study of the chapter assigned for our special lesson this week, chapter 9. It appears that the Corinthians had become contributors to this Jerusalem fund some time ago; Paul had told the Macedonian Christians that the Corinthians were ready with their contributions a year ago (9 : 2). This fact had helped Paul and his companions in raising contributions in Macedonia, and he begins the 8th chapter by telling the Corinthian Christians how splendidly the Macedonians had been giving. It is interesting in passing to note one of the oddest bits of old English in the whole King James Version of the Scriptures. No speaker or reader of modern English could possibly be expected to understand that the expression, "We do you to wit" (8 : 1) means "we should like to have you know," or as the American Revision interprets, "We make known to you."

Then Titus went to Corinth to get the rest of their contributions, and Paul was a little afraid that the Corinthians might not come up to the expectations which the Macedonian Christians had of them, so he exhorts them to give liberally. These are his arguments: "He that soweth sparingly shall reap also sparingly, and he that soweth bountifully shall reap also bountifully" (verse 6). Liberal Christians need not be afraid of coming to want, for "God is able to make all grace abound toward you, that ye always having all sufficiency in all things may abound to every good work." He prays that their liberality may be thus rewarded and that they may find themselves "enriched in everything to all bountifulness" (verse 11). Verses 12 to 14 are a little difficult. The apostle points out the various things that their gifts will accomplish. In the first place they will meet the actual needs of destitute Christians. Next they will make many souls grateful to God, thus increasing the volume of praise ascending to him. The recipients will thank God not only for the gifts themselves, but for the proof which this liberality offers of the reality of the Gospel of Christ. It will also awaken in them a real love for these distant unknown friends, who have allowed God's grace to flow through their soul in the form of bountiful and self-sacrificing liberality.

The chapter closes with the joyous

Continued on next page

Leaving the Chur

WHY do people who ha
church members, somet
tive church members, leave th
or change from one denomin
another? In a recent issue of
ing Church Rev. S. P. Delan
listed some of the reasons th
been given.

One man left a church be
his return after two years he f
old pew rented to another;
withdrew from the church a
pelled his family to go with
cause, arriving late at a churcl
he had been served oyster soup
oysters in it; another man left t
because the paper napkins for
day school picnic were not b
his store; a woman changed h
affiliation because the church
she changed had the "dear ol
prayers" at an afternoon se
Lent; another wanted to join t
copal Church because she "ju
the litany and the burial
Commenting on these reaso
Delany says: "The highway of t
is strewn with families that l
the church because a child
measles in the Sunday school;
some one in the choir sang flat
they did not like the rector's
because he did not call on t
because a certain person in th
did not speak to them. Su
cisms betray a complete fa
comprehend what the Christia
is.

"What then is Christianity
the Dean; and he answers: "It
with Jesus Christ. The only j
reason for going to a given c
because it brings one into un
Christ more successfully than so
church." He closes with the st
"If your church does not b
nearer to God through Jesus
then you have completely mi
meaning of Christianity." Th
believes in criticism that is
when it is made for the goo
church and is merciful, charit
kindly.

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oxogy, “Thanks be to God for his nsp kable gift!” This is interpreted t different ways. Some believe at he “unspeakable gift” is the gift ge erosity itself. Surely the gift of a vi generous, unselfish, bountiful ar s the greatest gift God can give a one. But the verse probably r o God's supreme World-Gift, the his Son. Because he made this re e benefaction to us, we must be e o give all we can to others. This gu ent Paul had used in the preceding apter: “For ye know the grace of r rd Jesus Christ, that, though he as h, yet for your sakes he became oor that ye through his poverty igl be rich” (8 : 9).

N ce three other special directions aul makes about giving. The Maceoni Christians had the right idea. he ‘first gave their own selves unto e rd” (8 : 5). Giving that counts th giving that grows out of the concra d life. Christian giving should e r lar. See I Cor. 16 : 2. It should e eerful. Some translators make at ljective “hilarious.” That is the ind f a giver God loves, a giver who nd eal fun in giving. (II Cor. 9 : 7.)

Pa l was anxious about this collec on because he wished to heal the rea between the Jewish and Gentile ing of the church. He knew that the est ay to cure animosities and es an ments is to get people to making er es for one another. Love would ot ly precede but follow the gift. he entile Christians would feel a ee ly tender interest in these Jewish ret'en whom they had helped, and e ws would realize that a religious pe ence which would produce such we nd sacrifice must be genuine. o l l, although he felt specially called o v k among the Gentiles, was glad o b the leader in his practical service o t Jews.

In iscussing this subject of Christian ha y, we must not overlook the more n nental grace of justice. The hu must not make benevolence a substitute for justice. It is said that many of the great fortunes in America can be accounted for by the margin between what the laborers of the industry represented needed and should have gotten for their work and what they actually received. Expert statisticians have figured out that the average American family of two adults and three children needs at least $800 a year to keep them in good physical condition. Yet millions of workers' families receive less than this: some under $500, some $300 and less. The “great captain of industry” who grows rich by keeping back the rightful pay of those who work for him cannot square his accounts either with God or man by giving large sums for charitable, religious and educational purposes. James has some very earnest and terrible words to say to men who have amassed their fortunes in this way in the first verses of the fifth chapter of his epistle. And perhaps the church of Jesus as it is formally organized today has more need for this fundamental lesson of justice than it has for the advanced lesson of benevolence.

Look up the passages in Paul's epistles in which he states that he had supported himself by working at his trade rather than by taking money from the people. He felt that he would have had a perfect right to do this, but he preferred to go to the other extreme and take the time from his spiritual work to support himself by making tents. There is a tendency now to go back to this plan of Paul's. It certainly has much to commend it. The Christian worker may have far greater power and influence in trying to help and save others if it is known that he receives no fee or pay of any kind for his spiritual work.

Christian Herald readers should be specially interested in this Scriptural study of generosity. Their benevolence is known all over the world. The suffering and destitute of many lands through many years have been nourished by their consecrated bounty.

he Christian Herald Prayer League

A l Christians are urged to unite with he members of the Prayer League in ail prayer at the noon hour. Also any ne at liberty to send a request for ra or an acknowledgment of answered ra, thereby becoming enrolled as a me r of the Prayer League. All orr pondents are specially requested to ak their letters as brief as possible. r requests and acknowledgments on ep te sheets.

MANY homes are in great grief because of the mysterious plague of infantile paralysis that is ffli ng Eastern cities and towns, paricu ly New York. Prayer is asked ha he plague may be stayed; that a who have been stricken may be ea l; and that the physicians who are ab ng on the problem may succeed in ind g the cause and the cure for the tra e disease.

P yers are also asked for the immedia relief of the suffering, starving yr ns, especially Armenian Christians.

A heart-broken mother asks prayer ha her son may be released from ris .

M s. E. R. Craig, of Iola, Ill., who is w ow, eighty years of age, and childess sks prayer that threatened blindes nay be averted. Perhaps some of he Prayer League members will feel ncl ed to write her a cheering letter.

A orrespondent asks the address of he dy who wrote in the Christian He d of June 14 that she had found a “b eficial treatment for rheumatism.”

A nowledgments have also been receiv l from

A. W. B. M., Warsaw, Va.; Mrs. C. S., Del . Fla.; Mrs. C. P. L., Brookville, Pa.; Mrs . P. H., Morganton, N. C.; Mrs. S. E. D., nice, Calif.; Mrs. W. E. H., Okanogan, Was ; Miss N. E. H., Monson, Mass.; “M igan”; Mrs. E. B., Duncannon, Pa.; C. F Topeka, Kan.; Mrs. S. E. D., Comanche, Okl “A Friend of the Christian Herald,” W. .; Mrs. W. S. D., Winter Haven, Fla.; F. I M., Montclair, N. J.; Mrs. W. A. D., Plea ntville, N. Y.; Miss J. P., Lynchburg, Va. J. F. W., Harlan, Ia.; A Subscriber, South Bethlehem, N. Y.; Mrs. H., Los Angeles, Calif.; Mrs. J. M. H., Rock Island, Ill.

Prayers are asked for revivals of religion at:

Andover, Mass.; Rockford, Ill.; Porterville, Ala.; Gilroy, Calif.; Kingston, Tenn.; Naples, N. Y.; East Branch, N. Y.; Gary, Neb.; Cooperstown, N. D., Kansas City, Kan.; Europa, Miss. (that a great work may be done during protracted meetings); North Lawrence, N. Y. (in the Baptist Church); Syracuse, Ind. (at Lake Bethel Church); North Freedom, Wis. (in the M. E. Church); Saint Jo, Texas (that many may be saved during revival). S. L. R. asks prayer that funds may be furnished to build a church at Lochgelly, W. Va.

Two parents ask prayer that their sons' minds may be restored; Mrs. D. S. T., her husband's; M. T. C., his wife's; Mrs. L. P. C., E. J. B., M. W., their sisters'. Eleven friends ask prayer for mental restoration or strengthening for other relatives or friends or for themselves.

C. J. S., Mrs. C. M. Y., and A Believer ask prayer that their mothers' sight may be restored. Twenty-two other friends ask prayer for the restoration or strengthening of sight for friends, relatives or for themselves.

Forty-seven friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing.

Eleven parents ask prayer that their sons may be delivered from the liquor habit; eight wives, their husbands; nine friends, other relatives or friends.

Mrs. B. C. asks prayer to be cured of the drug habit; Mrs. E. P. D., that husband may be cured.

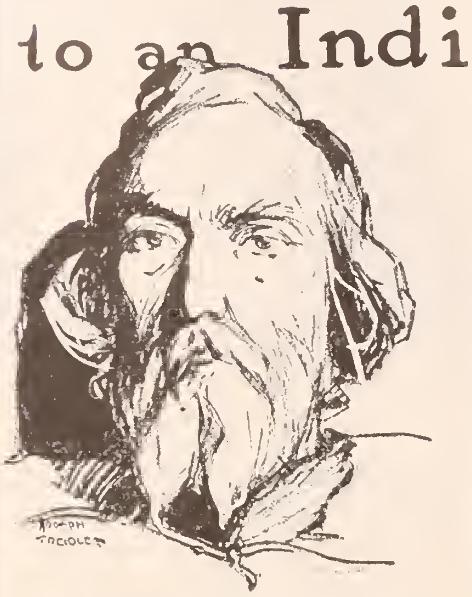
Mrs. H. E. M. asks prayer that five sons may be saved; thirty other parents ask prayer for the conversion of sons; twenty-four wives, their husbands; sixty-two for the conversion of other relatives or friends.

Fifteen readers ask prayer for special spiritual blessing for others.

One hundred and sixteen ask prayer for the healing of friends or relatives, including E. P. T., who asks prayer that pastor may be restored to health. Eighty-five friends, for healing for themselves, including A Pastor, that health may be restored, that he may be able to attend to his duties; five friends ask prayer for restoration of hearing for themselves or others.

Fifty-three friends ask prayer for help or guidance in financial affairs.

Sixty-eight friends ask prayer for the granting of varied desires and needs.



Pere Marquette
Gave half his hone
to an Indian Chief

FATHER Marquette once won the lasting friendship of a powerful Indian Chief by an odd service.

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Merry Moments

Where Suggestion Failed. "Well, Jimmie," said a shopkeeper to his new boy, "you're back, I see, and you took your time. Did you give my letter to Mr. Smith?"

"Yes, sir," was the answer, "but I don't think Mr. Smith can read, sir."

"Why do you think that, Jimmy?"

"Because he's blind, sir."

"I didn't know that, Jimmy. What makes you think he's blind."

"Well, sir, when I went into his room, he asked me twice where my hat was, and it was on my head all the time."—*Epworth Herald.*

Facial Measurement. A teacher one day asked her class if they knew which was the longest word in the English language. A small hand waved frantically.

"Well, Johnny, what is the longest word?"

"Smiles," promptly answered Johnny.

"But that has only six letters!"

"Yes'm, I know it, but it's a mile between the first and last one."

Should Have Bitten Him. The schoolmaster possessed a very short temper and became extremely irritable when not obeyed at once. He was hearing the reading lesson, and Johnny was getting along famously until he came to the word "barque," when he halted.

"B—b—b— ba——" stuttered Johnny.

The master sharply said:

"Barque, boy; barque."

Johnny glared at the master with a look of perplexity on his face, and the master's temper rose.

"Barque, boy; barque," he roared.

Then Johnny, with a pitiful expression on his face, replied:

"Bow — wow — wow — wow!"—*Christian Intelligencer.*

The Choir Scored. Once in a while the choirs are enabled to score off the minister. The minister announced, just after the choir had sung its anthem, as his text, "Now when the uproar had ceased."

But the singers bided their time patiently, and when the sermon was over rose and rendered in most melodious fashion another anthem, beginning, "Now it is time to awake out of sleep."—*Epworth Herald.*

Kind to His Parents. "Has the scientific study made much difference in your boy, Josh?"

"Not as much as you might think. Out in the garden he calls everything by its botanical name. But when he's sittin' up to the table, passin' his plate, he's careful to use the kind of words we all understand."—*Washington Star.*

His Clutch Slipped. Harold, aged four, was trudging the distance of many blocks with his father to Sunday school, and the long tramp was almost too much for him. The father, glancing back, noticed the small boy's fatigue, and slackening his pace, asked:

"Am I walking too fast, son?"

"No," returned the small boy, puffing and panting breathlessly, "it's me, papa."

An Apt Pupil. A well-known lawyer tells this good story of his efforts to instruct his office boy. One morning in midsummer the young master-of-millions-to-be blew into the office, tossed his cap at a hook, and announced: "Say, Mr. Blank, they's a ball game down 't the park today, an' I'm goin' down."

The attorney was willing, but thought a lesson in good manners would not be amiss. "Jimmy," he said kindly, "that is not the way to ask a favor. Now, you come over here and sit down and I'll show you how to do it." The boy took the office chair and his employer picked up the cap and stepped outside. Then he opened the door softly, walked quietly to the opposite side of the room, hung the cap securely on the hook, and, turning, said to the small boy in the big chair, "Please, sir, there is a ball game at the park today. If you can spare me I would like to get away for the afternoon." In a flash the boy replied, "Why, certainly, Jimmie; and here is fifty cents to pay your way in."

This One Limps. Children often puzzle over a matter a long time without asking an explanation. Little Dora had a pet chicken, which was a cripple, having had its toes frozen off, and its name got to be "Lamey." For years Dora wondered what connection there was between this pet and her nightly prayer, "Now I lay me down to sleep."

The Centicorpus. Mrs. L— and Mrs. D— are adjoining neighbors in a suburb near New York. Each had just finished hanging out her week's wash.

"I declare!" remarked Mrs. L—, as she hung up the last sock, "to look at all those stockings one would think that I washed for a centipede."

"Me, too," returned Mrs. D—. "Just look at those shirts."

Young People's Topics for August 13

Growth: Body, Mind, Spirit

B. Y. P. U. Luke 2 : 4-52.

MANY people really never grow up; and of all the sad and terrible things that can happen this is just about the worst.

There are three chief and unfailing rules for growth, that apply equally well and surely to spirit, mind and body. They are purity, health, exercise. Cleanness of body, mind and spirit—and cleanness of spirit demands the personal blessing and companionship of God; health of body, mind and spirit; exercise of body, mind and spirit will make people really grow.

Emphasize exercise. Live the objective life. Work hard for others. Give the Holy Spirit right of way.

True Beauty and How to Get It

Christian Endeavor. Prov. 31 : 10-31.

HERE are some practical suggestions that will make any face beautiful.

Learn to think: develop your intelligence. An empty head can hardly produce or maintain real beauty of the face.

Keep smiling; keep cheerful. Compel the light of gladness on your face to make up for any lack on nature's part.

Be thoroughly, genuinely unselfish. Don't think about how you look but about what you can do to make other people happy.

Most necessary of all, get into close personal communion with Christ. "Let the beauty of the Lord our God be upon us" (Psalm 90 : 17). Keep looking to Jesus. Then "we all, with open face reflecting as a mirror the glory of the Lord, are transformed into the same image" (II Cor. 3 : 18, R. V.). "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4 : 6). "Thine eyes shall see the King in his beauty" (Isa. 33 : 17). See how much even the Old Testament has to say about the "Beauty of Holiness."

Cultivate health. Do lots of work and take plenty of exercise. Live all you can in the open air. Use water generously inside and out.

Forget all about your desire to be beautiful. Get enthusiastic about trying to bring gladness to others. And then if you could hear what other people are saying about you when you are not near, you would find that they think you have found real beauty.

The Crippled Wrestler's Victory

Epworth League. Gen. 32 : 24-30.

ONE of the most beautiful sentences in the Bible is this brief sentence from the thirty-second chapter of Genesis: "He blessed him there." No life can be at its fullest, strongest and best until one can say, referring to some time and place: "He blessed *me* there." Turn just now to Psalm 67 : 7—"God shall bless us." Why not cash that splendid check signed with God's own hand at this very moment?

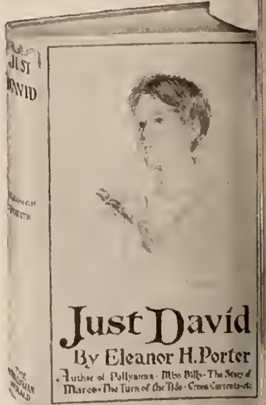
If the deepest truth could be known about this struggle of Jacob, it would be seen that his struggle was actually not with God but with himself. God had blessed Jacob before, at Bethel (Gen. 28 : 11-22) and at Mahanaim (Gen. 32 : 1-2). But there were still many evil things in Jacob's heart. Selfishness, greed and even craftiness remained there. And when he came face to face with God he was conscious of dreadful defilement just as Isaiah was when he saw the Lord in the temple (Isa. 6 : 5).

But Jacob determined to let God have his perfect way in his life. He surrendered to him, utterly, to be cleansed of all his defilements. He had sent all his family and all his possessions ahead across the brook, and remained alone with God. As the night passed he remained in prayer, conscious of the rebellion, the defilement remaining in his soul, but determined to be cleansed.

As the morning broke the blessing came. We often approach the peace of blessing and turn away because we are not willing to pay the price. Yet after all there is no price to pay. We have only to take away the hindering things that stand between us and the kind heart of God. "God shall bless us." That is the sure promise. He will bless us just as soon as we are ready; just as abundantly as we will allow.

The leader should read the two great Wesley sermons, "Sin in Believers" and "Repentance of Believers," in preparation for the meeting. Be sure during the meeting to read part of the fifty-fifth chapter of Isaiah, particularly verses 10 to 13.

Now go back to that verse in the Psalms, "God shall bless *us*." Then what? "All the ends of the earth shall fear him." If we will let him bless us as he wants to bless us, we shall be equipped for helping him in the gigantic business of saving and blessing the world.



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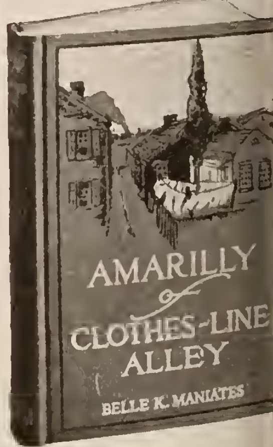

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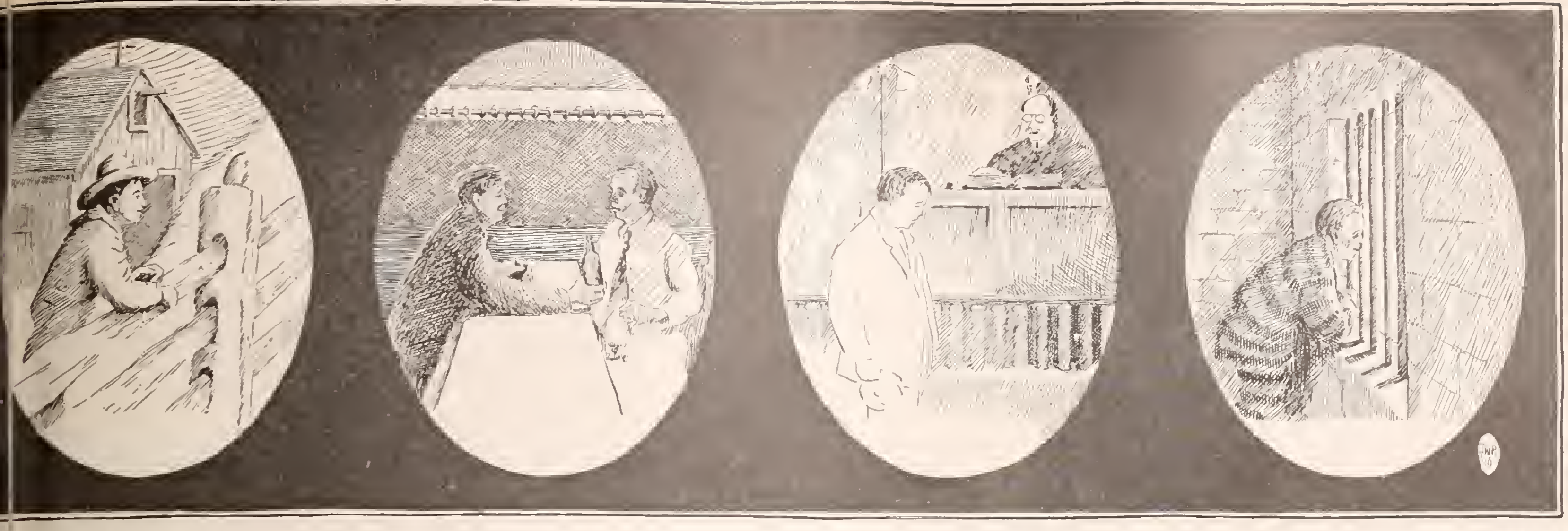

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Suffering in Jerusalem

THE privations arising from the war, which are causing distress in many lands, are being keenly felt in Jerusalem. Professor George L. Robinson, the distinguished archeologist and authority on Oriental lands, who has spent many years in Syria, writes to us from Chicago that the American Colony in Jerusalem, which has been doing an excellent industrial relief work among the poor of the city, is in sore straits for want of funds. Mrs. Bertha Vester, one of the founders and managers of the colony, writes appealing to the Christian Herald's readers for further help, and adds that there is much work to be done in relieving distress, and that the conditions are indescribable. Owing to the Mediterranean blockade and other causes, the colony is unable to market its product at the present time, and a large number of native workers who have been supported from this source are suffering much hardship, and will be compelled to endure even greater privations unless relief comes from some source. One of the contributing causes of the present distress is the failure of fruits and other crops this season, owing to the recent plague of locusts, which swept a large section of the country absolutely bare of all vegetation.

The autographed book you so kindly sent me was such a pleasure that I send you many thanks for it. I am glad to have it and find it very helpful and instructive.

Brooklyn, N. Y. EMMA CARLSTEDT.

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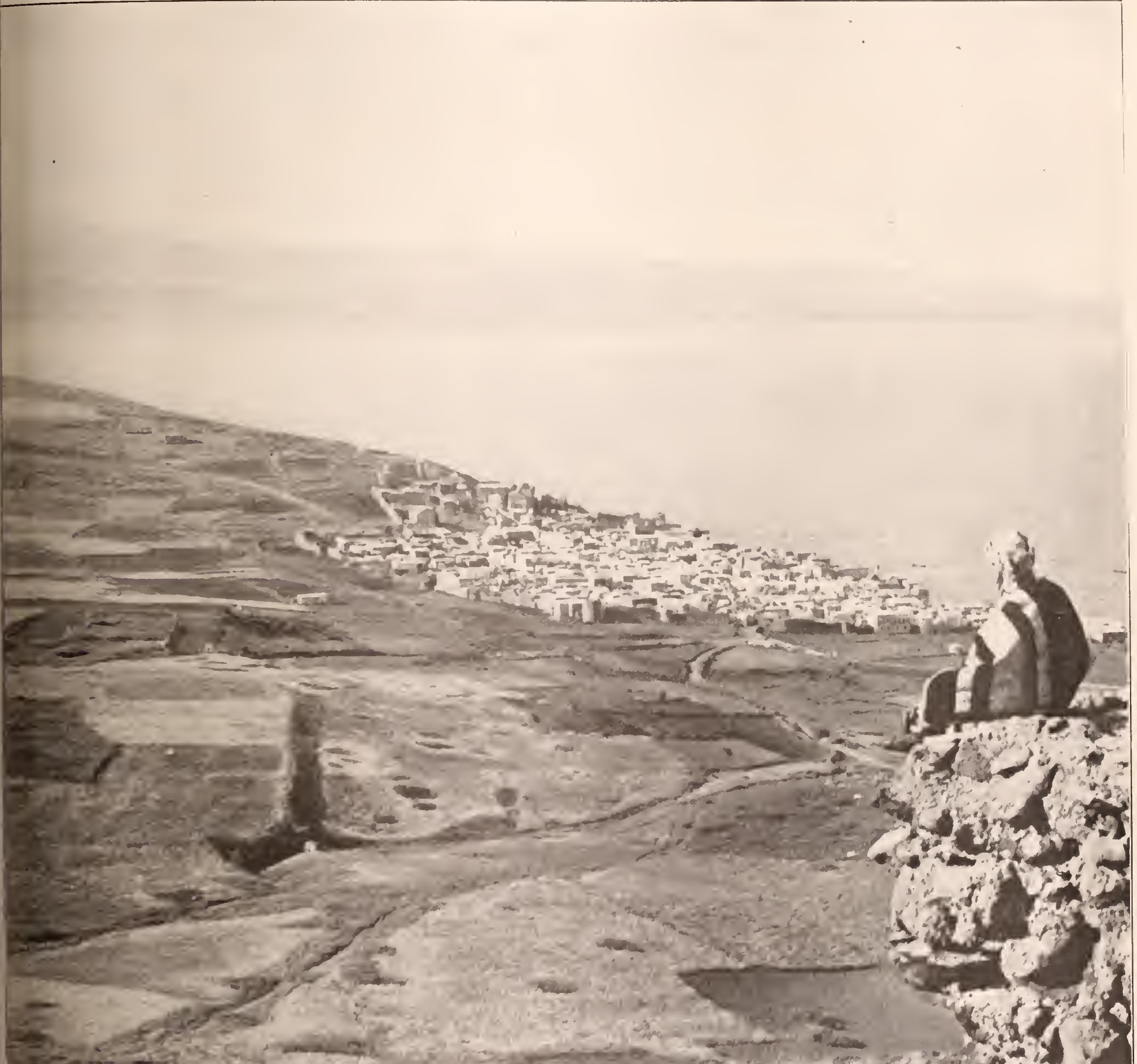

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(See mention inside.)

LOOKING NORTH OVER TIBERIAS AND THE SEA OF GALILEE.

Our Mail-Bag

NOTICE

The editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

A. P. Spruce, Mo. Do Christians see unobstructed, undimmed visions of the work they should do and the course to pursue in preparation? Should one expressly feel a call to the ministry before going into that work? For years I have had a strong desire to carry the message of salvation. The thought gives me constant worry, for above all things I want to do God's will.

Comparatively few Christians, we believe, see their own work far into the future. In the case of some of the great leaders described in Scripture, they seem not to have known what shape their work would take. Moses must have had many pangs of disappointment and uncertainty during his forty years in the wilderness before being allowed to begin the great work of delivering his people. Elijah and others of the prophets had times of great discouragement and misgiving. The lesson for every servant of Christ to learn is to follow "one step at a time." We do, however, believe most heartily in the "call to preach." Many ministers have experienced this call in a manner amazingly clear and definite. Many have felt just such troubled uncertainty as you describe before finally yielding to the suggestion to preach. If these leadings are followed, a clear vision and loud call will probably be experienced, and then your path will be made plain. As to circumstances and tasks which would hinder the new work, here, too, we must use our consecrated judgment, ready to wait till the present task is finished and the responsibilities met, or ready to venture out in the new work, trusting God to care for us and for those dependent upon us. We must always remember that we do not need to go into the ministry to be active workers for God. In fact, some of the most successful soul-winners and Bible teachers have been and are those who make their living at secular tasks while giving their deepest thought and all available time to spiritual service.

Friend, Rensselaer, N. Y. We have frequently explained in the Mail-Bag that the very fact of one being in deep anxiety about sin, and concerned about forgiveness, is of itself evidence that the Spirit is still striving to draw him back to repentance. Where the Spirit ceases to strive, there is no soul-panic, no apprehension, but an apathy and indifference that are fatal to spiritual restoration. Such a one is "twice dead" (Jude 12) and past hope, except by a miracle of God's grace. Remember, that the bar to repentance is in the apostate's own attitude toward God, not in God's attitude toward the sinner.

M. J. H., Burbank, Calif. The question is controversial and could not be decided by discussion in the Mail-Bag. Where the differences between Christians are not vital and do not affect the fundamentals, we should treat such differences with tolerance and respect.

F. A. H., Montgomery City, Mo. It is not an easy task to indicate the greatest of modern evangelists. From the time of C. G. Finney, whose work was most marvelously acknowledged in the conversion of souls, down to the present, we have a long roll of names of those who have been distinguished in the evangelistic field. These include D. L. Moody, George H. Stuart, Wilbur F. Chapman, Richard Weaver (the collier evangelist), Evan Roberts (the Welsh evangelist), Dr. R. A. Torrey, "Gipsy" Smith, Rev. Mr. Biederwolf, and W. A. Sunday. Each of these men has been the means, under God, of drawing multitudes to Christ.

M. A. C., Schenectady, N. Y. Does God ever allow Christians to be tempted beyond their strength and the strength of their faith in him in order that they may better realize the horror of sin and the joy of being restored through the power of Christ?

Never. "God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10 : 13). It would be cruel and unjust if God allowed us to fall just so we might realize our weakness and sin's power, or that we might experience the joy of being brought back. God allows temptation because it is only by such tests that character can be developed. And with every temptation there is always that sure way of escape, if only we will insist upon finding it. In every case of our failure it is because we were doubting God instead of trusting him. We tried to find some other way of escape than the way he had provided—the way of faith in him.

S. T. J., Pioneer, La. Please reconcile Luke 2 . 13, 14, with Matt. 10 : 35, 36. Do the foes alluded to in verse 36 mean members of one's own family or the evil desires in one's own heart?

We have explained before that Christ's statement that he had come to bring strife and a sword on earth did not mean that he wished any such results to accompany his coming and his work, but that such results were inevitable. Christ sets up a standard that arouses the antagonism of evil-minded men. He tells people to be unselfish, helpful, self-sacrificing; and because people are naturally greedy and selfish and self-seeking they not only refuse to accept his standards but oppose and attack those who do. Every moral reform is opposed by those who do not wish to be just and right and whose self-interests will be injured by the triumph of righteousness. Christ has come to bring peace, but before peace can reign, wrong must be overthrown, and wrong cannot be overthrown without a struggle. The "foes" referred to doubtless mean literally the members of one's own family circle who oppose the cause of righteousness and love. There have been countless cases in which this sad prophecy of Christ has been literally fulfilled, and a man or woman, or perhaps a child, found that his opponents in his zeal for Christ's cause were those of his own household. The passage does not at all refer to any foes that may remain in one's own soul, though such foes do remain until they are purged away by the Holy Spirit's power.

A. M. H., Walum, N. D. 1. Is it wrong, according to the Scriptures, to add such words as "ma'am" or "sir" to yes or no in conversation? 2. Is it improper to use the expression "the" Christ?

1. You are probably thinking of the passage: "Neither be ye called masters; for one is your Master, even Christ" (Matt. 23 : 10). This is among the many passages of the Scriptures where one must seek the spirit of the words rather than the letter. In the verses immediately preceding the one quoted Jesus seems to forbid calling another "teacher" or "father." But we know he can have no real objection to a Christian's addressing his teacher as "teacher" or his father as "father," so long as he recognizes in his heart and will that his first allegiance is to Christ as Teacher and to God as Father. Just so, the terms "sir" and "madam" are merely polite forms of courtesy. They are unfortunate terms, perhaps, because they imply an unwholesome sort of servility; but so long as they are in universal use as merely indicating respect and civility there can be no real harm in their use so long as the speaker does not surrender his real feeling of independence and equality in the sight of God. Much, however, is to be said in favor of the beautiful custom of the "Friends" of addressing every one by that happy title. 2. There is no impropriety in inserting the word "the" before the name "Christ," because Christ means the Messiah, or the Anointed One.

The Thin Little Twins

By Margaret E. Sangster, Jr.

THE thin little twins went out to play
In the pasture lot on a sunny day;
Their legs were stiff and their faces small
Were filled with fear of the world—and all
They did was run to their mother's side,
As if they would like to go and hide.

The thin little twins spoke soft and low
(In the horse's way, that we do not know);
"The world is big, is it kind?" they said,
With puzzled shakes of each little head.
"Will it smile at us as we grow up high?"
Said the little twins with a worried sigh.

The thin little twins stood waiting there,
In the crystal cool of the morning air;
And their mother said, "All the world is kind,
And faith and trust you will surely find,
If to evil deeds you will whisper, 'neigh!'"
And she smiled at them (in the horses' way).

Moral . . .

And do you know, though you're not a horse
(You only are with a cold, of course!),
It isn't bad if you keep this rule,
To help you out in life's rigid school.

E. M., Erie, Pa. 1. You are mistaken in imagining that the pulpit has been silent on the great moral questions involved in the European War, including that of Americans who ake death-dealing ammunition for gain. Many very able p ors have spoken out boldly on this subject, one of the leaders a ong them being Rev. Dr. C. E. Jefferson of the Broadway ber-nacle, New York. Another is Rev. Martin B. Har of the First Presbyterian Church of Chicago, and the are many more whom we could name. 2. Conditions in ble times were such that no questions could arise like thos hat now exist in connection with modern warfare. Gun nd explosives were unknown.

D. D. B., Johnstown, Pa. Was Babylon still in existe in the Christian era? Lumen, in his new book, "Far nce unto the Gentiles," says that Babylon did not e in the time of St. Peter. If not, what are we to unde nd from I Peter 5 : 13?

The Babylonian empire ended with the conquest of t ity by Cyrus, B. C. 538. The city itself was partially dest yed by Darius Hystaspis B. C. 500, the walls and gates ing thrown down. Later Xerxes plundered and demolishe the temples. Thereafter the city was neglected and unpopu ed and in time became a vast overgrown ruin. Jerome the year 4 A. D. writes of it as having been made a huntin ark for the Persian kings. The ruins of Babylon were sed as building material in the construction of at lea six other cities that have sprung up since its decay. So tho gh has been the destruction of the once great city tha not only are the traces of its principal buildings los out the very site itself is in dispute. The referen in I Peter 5 : 13 to Babylon is explained by the fact hat Babylonia was the center from which the Asiatic Disp ion (whom Peter addresses) was derived. Josephus, the ish historian, states in his "Antiquities" that Babylon con ned some 8,000 Jews in the apostolic age, the Parthians en being masters of that part of Mesopotamia.

Subscriber, Whitefish, Mont. The subject of eternal p sh-ment has already been discussed in the Mail-Bag, an ou will find it very fully dealt with in the book "555 Di ult Bible Questions Answered."

B. O., Chicago. In the passage in Isa. 30 : 20 the ord "though" is not in the original text. The verse is inter ted to mean that he will give the bread of adversity, but it w not be found insufficient, and that the religious leaders he people will not be persecuted, but respected and permit to perform their duties.

M. C. S., Deer Lodge, Tenn. After the time of Cyr (to which Daniel's series of visions relate) the prophet is s to have returned to Judea, held the government of Syri nd finally died at Susa, where tradition points out his tomb, ich is still visited by pilgrims.

Old Subscriber, Newton, Mass. The whole subject o our letter is one for a lawyer. You should turn the matter o to a good attorney in your own city, and act upon his a ce. Laws vary in different states, and you will have to pr ed under the law of your own state.

Mrs. I. P. W., Portland, Me. We regret that the vers are not in our collections.

Subscriber, Newark, Ill. The belief in a future life is ti-cally as old as the human race. Some of the passages q ted from the Bible against this belief are misapplied by thos ho quote them. As an illustration, Job 14 : 12 has been q ed; but it means that the patriarch had no hope of living ag in the present order of the world; not that he had no hope life in a new order of things. If you read on in the same ch er, you find that he passes, in verses 13 and 14, to the br ter hope of a world to come, and in Job 19 : 25, 26, 27 he c rly asserts his belief in the immortality of the righteous. I id, speaking of his child in another life, says (II Sam. 12 3), "I shall go to him, but he shall not return to me." In sc of the Psalms there are passages dealing with the temp ry character of the present life, which are frequently mis er-stood, and one need only refer to Psalms 17 : 15, 49 : 1 16, 73 : 24, 26, and 28, to be convinced that the Psalmist, ile measuring the span of human life, did not lose sight the eternal life beyond. It is well to be warned of thos ho juggle with Scripture, and attempt to bolster up fals on-clusions, when a full understanding of text and context uld set the matter in its true light.

Wm. L., Keota, Iowa. The new Jewish translation he Scriptures from the Hebrew into English, the work of en prominent Jewish scholars, is now being printed. It wi ot be on sale before September, and possibly not until later. ull information can be secured by addressing the Jewish The gi-cal Seminary, 531 West One Hundred and Twenty-third et, New York City.

Reader, Spartanburg, N. C. The verses are not i our collection.

A Reader in Belknap, Mont. (Mrs. F. W.), sends us a ter concerning the sudden weather changes in that country, ch, in view of the phenomenally wet season, will interest r ers elsewhere. Mrs. W. writes: "In this valley of Clark's P of the Columbia, on Saturday, June 17, it was 98 degrees our porch. Monday following it began to blow up black ds from the northwest, with a cold wave. On Monday nig nd Tuesday it turned to snow and snowed as hard as I eve aw it in the wintertime, till about four o'clock. Then it m ed. My son and I saw what was in store for our fruit trees We went out and around and shook them; we tried to prop em up, but our young orchard, that was just coming into be ng, had to go. It kept on snowing all night; mountains, lls, valleys, under a blanket of white. The gardens were m-pletely covered. All kinds of berry vines were broken. ur fruit trees are lying in ruins. Others have suffered heavi oss in their orchards than we. Thus far we have never a failure, and I have faith to believe that everything will me all right."

THE·CHRISTIAN·HERALD
·AN·ILLUSTRATED·NEWS·WEEKLY·FOR·THE·HOME·

The Naked Truth About Mexico

By DR. J. W. SLAUGHTER

DISCARDING *romance and conjecture, and writing in the simplest and most direct fashion, Dr. Slaught lifts the curtain and lets in the light on the actual s ation in Mexico, in what is doubtless the best-i ormed non-partisan presentation of the subject that h yet appeared. Delivered as an address before the C Club of Philadelphia, it is now printed in the C istian Herald by special permission of the author.*

WHEN in October last it was announced that the United States government had decided to accord recognition t the Mexican revolutionists fighting uler Carranza, Mexico became an iiting field in which to study revolut n and reorganization. I decided wh others to go and see what was hpening. Mr. Carranza was coming t the border to meet the representat of the United States, and it was r nored that practically the whole of h government was on the train with h . There were, of course, delays; w waited nearly a week at San A onio and another at Eagle Pass b re the train arrived. The interval g e a good opportunity to study b der conditions, which were at that t e in a state of great agitation.

n a few days the real inwardness o the border trouble became clear: t permanent antagonism between A ericans and Tejanos, Mexicans r dent in Texas, the political cor- r tion of the Brownsville region, the n carriages of justice, all of these led t a racial feud with which Mexico h nothing to do except as a place of r ge for those who had committed a ocities.

As there was no news of Carranza's movements f several days, the dominant opinion in Eagle Pass, w ch concentrated into a rumor and crystallized into a port, was that Obregon had placed the First Chief uler arrest and had taken charge of revolutionary a irs. It was also reported that financial agents from t United States were on their way to provide Obreg , with funds to start a counter revolution. It was s wn by the event that t defection of this gene l was not a fact but o y a wish.

During all this time n own opinions were q te unformed. Resid ce in a small South A erican republic and fi t hand experience of t revolutions had prep ed me to look for n hing more than a f ional fight, a scramb for power and the u al Latin-American e oluments of power. I w well acquainted with t military mode of e tion to office. I was f her inclined to beli e that if patriotism e sted in Mexico, it w ld be found in Villa r her than in the other l ders. In other words, n prejudice was the u al one.

At last the Carranza p ty was reported to be a iving at Piedras Negr , having required two d s to cover the last few m es. After hours of w ting at the station the t in came in long after d k, preceded by a t op train. The latter i one of the most pic- t esque sights in Mexico. The tops of freight cars are covered with soldiers accompanied by their women folk, the soldaderas, who constitute the nursing and commissary department of the army. Blankets are stretched to make low tents and wind shelters on the tops of the cars, where also fires for cooking are kept burning. Only by having their families with them can the soldiers be kept on any extended campaign.

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"The tops of freight cars are covered with soldiers . . . "

After Mr. Carranza's arrival, the government was established in the custom house, which was also the official residence of the First Chief for the time being. There was some speech-making to the inhabitants of the town who crowded the adjoining places. In the three or four succeeding days visits were received from the various foreigners who were waiting, the note of recognition was presented, there were conferences with Mr. Lind, Mr. Silliman and Mr. Arredondo, interviews were granted to newspaper men, and there was opportunity to see the ambulatory government at work.

Mr. Carranza is about sixty years of age, large of frame, with a great head, heavy features and the proverbial beard. He is very shy and reserved, slow and dignified in manner, talks very little but simply and directly, and makes no public speeches. He was accompanied by two or three governors of states, several generals as well as the general staff of the army, the minister of foreign relations and the interior, with aides, telegraphists and press men. Mr. Carranza kindly gave permission to accompany him on his train, so Mr. Lincoln Steffens and I went on board the night before departure. The favor was a great one, as the Pullman was crowded, and high officials had to be dislocated in order to make room for us.

THE First Chief has only the most frugal fare, and food for the rest of us was excessive in neither quantity nor quality. When a village was reached the train stopped for a few hours or perhaps over night, the inhabitants gathered, Mr. Carranza descended and walked about with them, discussed their local needs and set their municipal government going, withdrawing whenever possible his military administration. From village to village and town to town he went in his leisurely way, reconstructing the government of the country and solidifying it with amazing simplicity and certainty. It began to dawn on me that this man was really in the saddle and holding the reins, that he was on his job and was able to carry it through. I began to learn other things about him. He had no secret plans, no subterranean policy. When approached by interviewers as to his intentions, he referred them to the Plan of Guadalupe, a program of reforms which he drew up at the very beginning of his revolution, to which he has adhered with undeviating tenacity, and which he is putting into effect by military decree. Every one knows what he stands for, and what he is going to do. This simplicity and stubbornness make him the great cohesive factor in the revolution. His honesty is only brought in question by his more virulent enemies; it is met by the fact that no financial interest dares try to bribe him.

As the opportunity of studying the consequences of the revolution from the point of view of Mr. Carranza's train seemed to me limited, I decided to leave for Mexico City. It was there that I began to comprehend the far-reaching significance of the civil struggle. Only the enemies of a movement are competent to give one an estimate of its value, and I had already discovered that the enemies of the revolution were to be found in the metropolis. The limitations and weaknesses are certain to be indicated; for the rest

Continued on page 920

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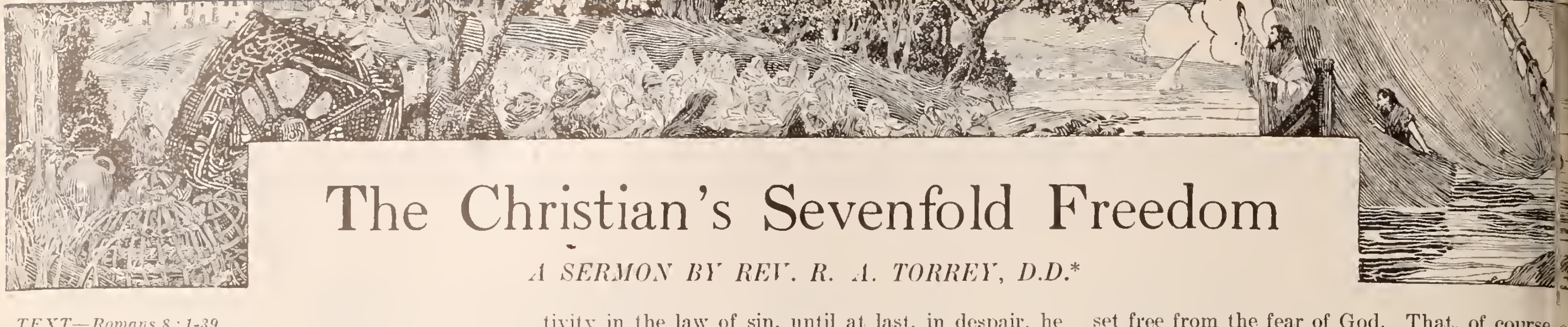
Giant caterpillar tractor, 45 h. p., used by United States government to transport guns over bad lands—such as abound in Mexico



The Christian's Sevenfold Freedom

*A SERMON BY REV. R. A. TORREY, D.D.**

TEXT—Romans 8 : 1-39.

THERE is no word more dear to the American heart than the word "freedom." Freedom is the one thing of which we make our boast. But the only real freedom is the freedom of a child of God, as our Lord Jesus Christ says in John 8 : 36, "If the Son shall make you free, ye shall be free indeed." Every American boasts that he is free, but we are not all free, only those who are in Christ are free. As we study the 8th chapter of Romans, from which our text is taken, we shall find that the freedom of the child of God is sevenfold.

The first element of the Freedom of a Believer in Christ is found in the first verse, "There is therefore now no condemnation to them which are in Christ Jesus." The one who is in Christ Jesus, i. e., who has accepted Christ Jesus as his atoning Saviour, who bore his sins in his own body on the cross, and as his risen Lord to whom he has surrendered the control of his life, is free from all condemnation. Every sin he ever committed is blotted out. God no longer reckons it against him. Every sin of the believer in Christ, past, present and future, was atoned for and put away by the death of Jesus Christ on the cross, and the moment any one accepts Christ, that moment his record before God is absolutely clean. If the wickedest man and woman should come in here this morning and should here and now accept Jesus Christ as their personal Saviour, and surrender to him as their Lord and Master, the moment they did that, every sin they had ever committed would be blotted out and God would regard them as if they never had sinned.

Some years ago, speaking in the Moody Church in Chicago, on this same chapter, I made the remark, "If the vilest woman in Chicago should come into Moody Church this morning and should here and now accept the Lord Jesus as her personal Saviour, every sin she ever committed would be instantly blotted out." Unknown to me, a member of my congregation had gone down that very morning to a den of infamy and found a woman who was an outcast and utterly vile, and had invited her to come to the Moody Church. The woman replied: "Church is not for the likes of me. I would not be welcome at church." To this the other said, "You would be welcome at our church." "No," the woman insisted, "it would not do for me to go to church." Then the Christian woman said, If you will go with me I will go with you." "No," the other replied again, "that would never do. If I were to go with you, they would think you were just such as I am." But the Christian woman had the spirit of the Master and replied, "It matters not to me what they may think of me; if you will go with me I will go." And up La Salle Avenue they came until they reached the church. The woman who was a saint ascended the stairs and entered the church. The woman who was a sinner followed her, timidly pushed the door open, saw a vacant seat in the very last row, under the gallery, and hesitatingly entered and dropped into that seat. Just a few moments after she had taken her seat I made the remark quoted above.

My words floated down over the audience, dropped into the heart of the woman who was a sinner in the last seat under the gallery. She believed the word spoken; she saw Jesus on the cross making atonement for her sins; she put her trust in him. God met her then and there and she found pardon and peace. When the service was over she came walking up the aisle, with the tears running down her cheeks, to tell me how God had blessed her.

THE second element in the Freedom of the Believer we find in the second verse, "For the law of the Spirit of life in Christ Jesus *hath made me free* from the law of sin and death." What the law of sin and death is we find in the preceding chapter, verses 9 to 24. Paul tells us there how, at a certain time in his life, he had been brought face to face with the law of God—the law given by Moses—and how he had consented to the law, that it was holy and just and good, and made up his mind to keep that law. But when he came to the actual keeping of it he made the discovery that there was another law within him which was altogether bad, and that law read this way: "The good I would do I cannot do, and the evil I would not do I must keep on doing."

Paul struggled to overcome this law of sin within himself. He determined he would keep the law of God, but the more he tried to keep the law of God, the more he failed. He found himself in utter captivity in the law of sin, until at last, in despair, he said: "O wretched man that I am: who shall deliver me from the body of this death?" Then he made another discovery—that while there was the law of God outside of him which was holy and just and good, and the law of sin and death within him, that he must keep on doing the evil that he would not and leave undone the good he would, there was a third law which read this way: "What you cannot do in your own strength, the Spirit of God in Christ can do in you. He can set you free from this law of sin and death, can set you entirely free from the bondage of sin, so that the righteousness of the law will be fulfilled in you, if you walk not after the flesh but after the Spirit." In other words, the believer in Christ is free from the power of sin; he is enabled to quit sin and do righteousness.

There is many a drunkard who hates and despises the drink, and would gladly give it up. He knows drink is robbing him of his manhood, of his business capacity, of the love of his wife and respect of his children, of everything worth having, and he longs to quit and resolves to quit, but finds that he is in bondage to the appetite and cannot quit. But in Christ Jesus, the Holy Spirit snaps the fetters of the appetite and sets him free to lead a sober and true life. Just so many a man and many a woman is in bondage to an unconquerable temper, their temper turning their whole life into misery and their home into a hell on earth. They try to break away but cannot; they are in bondage to the law of sin and death in this form. But what they cannot do in their own strength, nor in any power of their own resolution, the Holy Spirit in Christ Jesus, when they accept him, can do for them, and set them free once and forever from the power of the temper which they themselves cannot control.

One of the greatest theologians that New England ever produced was the victim of an uncontrollable temper. He had a brother-in-law who was an infidel. There was some dispute about a matter of inheritance and the brother-in-law came over to the theologian's house early one morning for the purpose of annoying him and provoking him to anger. The theologian was at the breakfast table. The infidel brother-in-law did and said everything unreasonable just to get him angry and finally succeeded. The theologian flew into a towering passion. The infidel left, laughing to himself, went to his home and said to his wife: "Your brother is no more a Christian than I am. I have just been to his house and he lost his temper completely."

But no sooner had the infidel left the home than the Christian man became convicted of his sin and was overwhelmed with shame. He arose from the table and hurried to his brother-in-law's home, and without any attempt at self-defense, and without saying anything about how the infidel had sought to exasperate him, he made humble confession of his sin and asked his infidel brother-in-law's pardon. When he left, the infidel turned to his wife and said, "Your brother has something I have not. I could not do that." It is recorded that that great theologian never lost his temper again. The law of the spirit of life in Christ Jesus made him free from the law of sin and death in this form. It is the privilege of every believer in Christ to have constant victory over sin in any form.

THE third element in the Freedom of a Child of God we find in the eleventh verse, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." In other words, the believer is set free from the power of death and, therefore, free from the fear of death. Death has no power over a true believer in Christ; he never dies. Jesus himself said, "Verily, verily, I say unto you, if a man keep my saying, he shall never see death." The believer may fall asleep; his body may crumble into dust; but he does not die. He departs to be with Christ, which is far better (Phil. 1 : 23). His spirit is unclothed, laying aside its present body, "the earthly house of our tabernacle," and is "absent from the body," but is "at home with the Lord" (II Cor. 5 : 8, R.V.), in conscious blessedness.

But an even more wonderful freedom than this is ours. It is set forth in the fifteenth and sixteenth verses: "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are the children of God." The believer in Christ is not merely set free from the fear of death, he is set free from the fear of God. That, of course, oes not mean that he does not reverence God, that he oes not worship God with the deepest reverence and ve; but it does mean that he is not afraid of God, th he trusts God, that he is as free and fearless with G as a loving earthly child is with an earthly f er. Under no circumstances should he ever think of ere being a cloud between him and God. We hav not received the spirit of bondage again to fear— hat belongs to legalism, not to Christianity—bu he spirit which puts us in the place of sons, so th we may always look right up into God's face wi out hesitation, without reserve, and cry "Abba (p a), Father." Oh that Christians would only r ize their freedom, their complete deliverance fron the dread of God, and be as free and frank with hin s a loving and trustful child with a true and loving f er.

The fifth element in the Believer's Freedo we find in verse 28: "And we know that all things ork together for good to them that love God, to then hat are the called according to his purpose." Fre om from all fear of circumstances or calamity. A ild of God never needs to have one anxious mome no matter what his circumstances may be, no m ter what calamities may have overtaken or may thr en to overtake him. He may know that all things ork together for his good; and whatever his presen ircumstances, or whatever the calamity that has ertaken or threatens him, it is his privilege to ow that this is one of the "all things" which Go will make to work together with other things for od. The lives of many who profess to be Christian are spoiled by the dread of things which they fear ay overtake them. Many are dreading some sickn of which they think they see symptoms, or some c mity which they fear is impending. It is my pri ege and yours to live absolutely without fear, absol ely free from all anxiety.

The sixth element in the Believer's Freedo we find in the thirty-first verse: "If God be for us ho can be against us?" Freedom from all fear of an. The believer needs to fear no man if God be o his side. Men may be wise and cunning and mi ty, far too wise, and far too cunning, and far too m ty for me; but no man is any match for God. en though all the kings of earth were against us, t believer need have no fear, for if God is for us, wh an be against us? It is the believer's privilege t ive absolutely without fear of any man, or compa of men, no matter how great their hatred, how s led their determination to do him wrong, no matte ow cunning, how subtle, how wise, how mighty; f no man (and no company of men) is any match for od.

THE last element in the Believer's Freed is found in verses 35 to 39: "Who shall sep ate us from the love of Christ? shall tribulation, c anguish, or persecution, or famine, or nakedne or peril, or sword? Even as it is written, For hy sake we are killed all the day long; we were acco ed as sheep for the slaughter. Nay, in all these t gs we are more than conquerors through him that ved us. For I am persuaded, that neither death, no ife, nor angels, nor principalities, nor things presen nor things to come, nor powers, nor height, nor d th, nor any other creature, shall be able to separa us from the love of God which is in Christ Jesu our Lord." Freedom from the danger of ever being ost. The one who is in Christ can never be lost. Th gh all the powers of earth and hell, of men and d ils, conspire against us they cannot separate us fro the love of Christ. Christ says of his sheep, "I give nto them eternal life; and they shall never perish; n one shall snatch them out of my hand. My F er, which hath given them unto me, is greater tha all, and no one is able to snatch them out of the Fa r's hand." That is the believer's position: Go the Father Almighty's hand underneath him, Chris the almighty Saviour's hand over him, and he in bet een those two almighty hands—all the devils in hel annot get him. We are secure for all eternity. W are free from all danger of ever being lost. Our se ity does not depend upon ourselves, or on our stre th; it rests entirely upon the almighty strength of od the Father and God the Son.

Attention has often been called to the fact hat this wonderful chapter begins with *no condem ion* and closes with *no separation*. This, then, i the Sevenfold Freedom of a child of God, as set fo in this chapter: freedom from all condemnation, eedom from the power of sin, freedom from the ver of death, freedom from the fear of God, freedom om the fear of all circumstances or calamity, freedom om the fear of man, and freedom from all danger of ver being lost.

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* Preached in the Auditorium, Los Angeles, Calif.

Daily Meditation

FOR EVERY DAY IN THE YEAR. LED BY

J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON SEDGWICK COOPER

Strengthening the Hands

SUNDAY, August 13. Neh. 2 : 18. "*And they strengthened their hands for this good work.*" What is the good of planning a work if we have no strength? What is the use of elaborate pgrams if we have no provisions? What is the good o building wind-mills if there is no wind? And yet t t is just what many of us are always doing. We ps resolutions, but nothing happens. We dream al talk about rebuilding the battered city, but the wls do not rise. And so often our visions become iolent reveries, and we just dream of doing all day lg. But these men of the olden time not only had tir great dreams, they strengthened their hands in Gl, and into them there came a glorious power of "t," and they laid hold of the ruined heaps of their er, and lo! the desired walls rose in their purposed pn and order.

n his essay on "Milton," Hazlitt has this glowing al suggestive word: "Milton seized the pen with a hd just warm from the touch of the ark." And so Mton's imagination was fired with religious zeal. Al so his genius was elevated and sanctified. It sne and burned with mystic flame. Milton's pen w; taken in hand in the very passion of consecration. Al this is surely the secret of triumphant work of ery kind in the kingdom of our Lord. Our work soften fails because we do not bring enough to it. V do not come to the pen from the ark. We take it u with a cold hand. We approach our tasks from bow and not from above. "Ye are from beneath: Im from above." No holy retinue accompanies us ipur enterprise. And therefore we are unarresting al unimpressive. There is no inevitable energy in uwherewith to shape disorderly circumstances into t order of the divine will. Circumstances laugh at u "Jesus I know, and Paul I know; but who are y" We issue our commands before we have had cmunion. We lay hold of our tools before we have sngthened our hands. We take the pen before we hre touched the ark.

n times like these, the manner in which we approach our problems will determine whether we shall sve them. There is no end of rebuilding to be done. Pcious things are lying in ruin on every side. Let ucome to our tasks from the very sanctities of the hy place. Let us strengthen our hands for the work, wh this as our prayer: "Establish thou the work of o hands upon us: yea, the work of our hands, eblish thou it." J. H. J.

Daniel's Messianic Vision Fulfilled

MONDAY, August 14. Dan. 9 : 1-27. "*Unto Messiah the Prince*"; "*The Anointed One* [or Mssiah] *shall be cut off.*" The Anointed One is, of crse, our Lord. He presented himself as Prince when hentered Jerusalem, four days before his death, and t whole multitude broke into acclamations. But hv soon and how tragically he was cut off, and there w nothing left save the cross, and an empty grave.

But notice what that cutting-off had accomplished! Fst, it had finished transgression. When with his dng breath our Lord said, "It is finished," he did n simply refer to the conclusion of his earthly mistry, but to the ending of the Levitical sacrifices tt could never take away sin. In those dark hours tre had been a final dealing with sin on God's part. Bt that cutting-off also sealed up and made an end oins, so that through the cross we are enabled to be dd indeed unto sin. Sin has no more dominion over u because through participation in his death we have psed into union with the Prince himself. Iniquity is cered or purged away, so that it shall never be disinterred or discovered for our condemnation. Our res are washed white in the blood of the Lamb. A everlasting righteousness also has been brought in, n of the letter but of the spirit, not of outward cformity to law but of inward love to it. Everything tt vision or prophecy anticipated has been more tn realized in the sufferings of the Saviour and the gry of his kingdom; and we have entrance into the Mst Holy Place. F. B. M.

Mysteries of Nature that Stir the Soul

TUESDAY, August 15. Ps. 118 : 23. "*This is Jehovah's doing; it is marvelous in our eyes.*" I the days of spring and early summer, as we walk in t country, watching the swelling buds and the fresh green of the opening leaf, we realize that Nature is about to enact again before our eyes the wonderful spectacle of her yearly miracle—and the sense of mystery is quite certain to pervade our thoughts. He who gets accustomed to commune with nature is constantly brought up against phenomena whose secret he alone knows, "whose dwelling is the light of setting suns."

There are some things that God has left for our faith and the understanding of our spirits—things too deep for words. "If you ask me," said St. Augustine, "what is time, I cannot tell you; but I know quite well if you do not ask me."

A man says to me: "I must reason everything out. I cannot know a thing is true unless it appeals to my reason."

But I tell him, "God has endowed you with powers higher even than your reason. There are the faculties of the soul; there are spiritual eyes, and it is through these alone that you can look out upon the mysteries of life, where reason stops and says, 'I do not know.'"

Keats has pictured a man "rich in the simple worship of a day." I have seen lines of Orientals bowing in reverence before the setting sun, and I have seen rough workmen pause on a hilltop to look back with a peculiar wondering light in their eyes at the golden streaks beginning to tinge the eastern sky. There may be no reason in it, but there is a kind of worship that is satisfied to stand with uncovered head before the vast mysterious beauty of God's universe.

Happy is the man whose soul is alive! To him mystery even speaks of God. C. S. C.

The Practice of Holiness

WEDNESDAY, August 16. Genesis 5 : 1-22. "*Enoch walked with God.*" As we begin to study the great examples of prayer which accost us in Scripture, we naturally turn, first of all, to this inscription. Enoch has been described as the first mystic. But what is it to walk with God?

Does not this striking phrase denote a life of devotion, which is not confined to precise and definite acts, but is one unbroken and continuous fellowship with the Eternal God? We must always maintain these holy habits which our Lord referred to when he spoke of entering into the closet and shutting the door and praying to the Father who is in secret, and which are hinted at in that description of his attending service in the synagogue on that memorable Sabbath morning at Nazareth; but there comes a time in religious experience when the isolated dots become a firmly-drawn line, in which there is no break, but the soul lies open to the perpetual interchange of Jacob's ladder. There is no cessation in the long line of angels which come down and ascend on the heavenly escalator of communion.

One of our agnostic poets, some years back, speaking of God, said, "The Great Companion is gone!" But that hopeless affirmation is contradicted by the living experiences of thousands who are daily conscious of that fellowship and companionship which transforms the daily hum-drum of life into a foretaste of Paradise.

It is said of Solomon that in his earlier life he was a man of rest, and that surely describes those who know this walk with God, in which the soul is perpetually handing over to him its anxieties and worries, and receiving from him the right word to say, the power to cope with each emergency, the love which subdues all things to itself. The little child was right when she said that one day when God and Enoch were walking out together God said to him, "Come to my home and rest a while," and he was made so happy that he never came back. F. B. M.

Home Opportunities

THURSDAY, August 17. Mark 8 : 26. "*And he sent him away to his home.*" There are some to whom the message of the far-off lands comes—"Behold, I will send thee far hence to the Gentiles"; there are still others, by far the greater number, doubtless, who, after they have received new life from God, are sent like the blind man with open eyes to his home.

It is the home with its commonplace surroundings often that tests the quality of our consecration to a great ideal. Solomon once said: "The eyes of a fool are in the ends of the earth." To be sure, there is no grander call than the foreign missionary call, unless it be the home missionary call, the call to show the fruits of love and unselfish devotion in the common things at your hand at home. Christ in sending out his disciples said, "Begin at Jerusalem." "Do the duty that lies nearest thee," said Carlyle. "When thou hast done that, the next will immediately appear."

Is it needful to remember that the Master served faithfully nearly thirty years at the carpenter's bench, that he might show us that the highest kind of heroism is not in the heart that is restless to serve a faraway ideal and forgetful that the doors of the kingdom of God swing wide before us in the place where we were born, our home.

Is it not possible that at times we are too eager for "social betterment," or for the fancied good of the heathen, when loving faces look up to us in vain in our own home, waiting, hungering for some of the interest we are displaying for outside and distant things? C. S. C.

The Night Watch with God

FRIDAY, August 18. Gen. 15 : 1-21. "*And Abram said. . .*" Our Lord pronounced a Beatitude on those who were not offended. It may be called the Blessedness of the Unoffended. All God's saints have come on passages in their lives when they were tempted to stumble at God's dealings. In this passage the father of those that believe was strongly tempted in that direction. God had already assured him that he would be preserved from Chedorlaomer's revenge for his defeat. Those gracious words, "Fear not, I am thy shield and thine exceeding great reward," must have been very reassuring and comforting; and yet, what were all these gifts to a man who longed more than words could express to press a son and heir to his breast? "O Lord God, what wilt thou give me, seeing that I go childless?" As a night wind in a desert land, there swept over him a feeling of lonely desolation, of disappointment, of hope deferred. More than ten years had passed since he had entered Canaan. Three successive promises had kindled his hopes, but they seemed as far from realization as ever. Not one inch of territory! Not a sign of a child! Nothing of all that God had foretold!

Underlying this complaint, there was the earnest prayer of a sorely-beset soul for help and deliverance; and this attitude continued through the subsequent day. Higher and higher the sun drove his chariot up the sky, and shone with scorching heat on those pieces of flesh lying exposed on the altar, and it was only when finally the night fell on the scene that the assurance came of the seed which should inherit all that land. It is thus that the heart pours out its complaint in the ear of One that never forgets. It is thus we watch and wait for God. It is thus that he abundantly answers. F. B. M.

Having Nothing Yet Possessing all Things

SATURDAY, August 19. Luke 18 : 30. "*In the world to come, life everlasting.*" He who surrenders self to God secures both worlds. If we should hear the testimonies of those in the upper galleries, how much less we would prize the little, passing trivialities of the present. Moses would say, "I esteemed the reproaches of Christ greater riches than the treasures of Egypt. I am not disappointed. The recompense of the reward is of priceless value." Paul might exclaim, "I suffered the loss of all things that I might win Christ. The weight of glory is unspeakably greater than the light afflictions." John Wesley might testify, "What I gave, I saved; what I kept, I lost. I surrendered my little treasure in that moment life and now it comes back to me on these eternal shores, ships laden with immortals. The church I founded is sending representatives here from all lands, while my soul is surfeited with glory."

What did these noblest heroes leave when they departed this life? Moses left a heroic example of patience and devotion—a great legacy to mankind. Paul left the immortal Epistles, a life of purity and power that has thrilled the hearts of men. Elijah left an old, wornout mantle for Elisha, as the chariot rolled him up to his mansion. Jesus left a seamless coat, but even that treasure was not allowed his mother. The apostles and martyrs left bleeding bodies for glorified spirits. Having nothing, they possessed all things in the life everlasting. E. W. C.

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He who believes in a better tomorrow will find his tomorrow better; for even if it isn't, he will be.

A WEEK *in the* WORLD'S NEWS

The Prohibition Candidates. The National Prohibition Party in convention in St. Paul, Minn., on July 21 nominated J. Frank Hanly of Indiana for President. Dr. Ira D. Landrith of Nashville, Tenn., is the nominee for Vice-President. The platform opposes the "wasteful military programs of the Democratic and Republican parties;" favors "preparedness for peace" but pledges the party to maintain an adequate army and navy until such time as the nations can be led to agree to "dismantle navies and disband armies"; opposes war with Mexico; favors legal encouragement of the merchant marine, woman suffrage and the initiative and referendum. The keynote of the convention was sounded by Daniel A. Poling, temporary chairman, in this opening paragraph: "The call of the hour is the challenge of a supreme opportunity to an unparalleled sacrifice. Theso are the words of triumph: Peace, Prosperity, and Prohibition. Elect Prohibition. Write woman into the constitution. Turn out the exploiters of the people. Take private profit from war. Stop the slaughter of peace. Save America and serve tho world."

J. Frank Hanly

Prohibition nominee for President

Millions for the Navy. The Senate passed the Naval Appropriation Bill on July 21 by a vote of 71 to 8. The total appropriation is $315,000,000, of which $110,726,160 is for the first year's construction on a building program to be completed in three years at a total estimated expense for construction of $588,180,576; 157 vessels are authorized. The bill as it passed the House authorized only seventy-two ships and made no provision for further construction. The Senate retained the provision for a government armor plant. The bill now goes to conference.

To Rescue Shackleton's Men. The Hudson Bay Company has gratuitously placed their vessel, the Discovery, especially built for arctic exploration, at the disposal of the British government to be used in rescuing the members of Shackleton's antarctic expedition marooned on Elephant Island. The vessel was reported July 23 as outfitting for the rescue trip.

Unsatisfactory Reply to Mail Protest. In rather tardy response to a request for a reply to the American protest regarding the seizure of neutral first-class mail, Great Britain forwarded the State Department at Washington a note, made public July 24, which is intended to explain four of the items in the specific complaint. The note disclaims any attempt to benefit British commerce through the censorship at the expense of neutrals, and states that "His Majesty's government will be ready to explain in detail the working of tho censorship, as there is nothing in regard to it that they desire to conceal." Immediately upon receipt of this partial reply, the State Department instructed the American ambassador in London to again request of the British government a formal response to the American communication. The law of nations expressly provides that first-class mail proceeding under the official seal of a government whether neutral or belligerent shall bo held inviolable and shall be forwarded with the utmost possible dispatch. This law of nations, expressly stated in the Hague Agreement, to which Great Britain is a signatory, is being violated daily by the British censorship.

Home Rule for the Church. The committee appointed three years ago by the Archbishops of Canterbury and New York, to consider problems of church reform within the church of England, reported on July 5 admitting that the criticism that the Church of England does not represent the mind of tho English peoplo has a basis of fact. The committee proposes the organization of a church council to consist of three houses, Bishops, Clergy and Laity. The house of Laity is to be representative, and special measures are suggested for insuring that not less than five per cent. of its members shall represent the working classes. It is proposed that measures passed by the church council should bo reviewed by a special committee of the Privy Council. In certain special cases, measures are to require Parliamentary sanction. A supplementary report by one member of the committee explains the aloofness of the working class from the church by the conviction that the church "is a moral policeman used in tho temporal interests of the property classes," and that "the moral teaching of the church is against progress."

Postal Savings Grow. The month of June, 1916, surpassed the best Juno record with a net gain of postal savings deposits of more than $3,800,000. On June 30 there were 7,701 post offices accepting deposits in the United States and territories, and over 603,000 depositors, who had standing to their credit more than $86,000,000. The increase was credited to tho increasing of the limit on deposits from $100 to $1,000.

All Wrapped Up. Japanese and Russian soldiers are said to be wearing clothes made of paper manufactured from mulberry bark. A thin layer of silk wadding is quilted between two sheets of paper. The fabric is said to be tough, yet soft, and strong enough to hold buttons sewed on in the ordinary way. Germany is said to be using paper with good success in mail-bags and in soldiers' knapsacks. It is probable that many new uses of paper will develop as a result of the exigencies of war. We do not expect, however, that any way will bo found to make really edible the papier-mâché sandwiches of the Raines Law hotels in New York.

A Hazard of Labor. An explosion of gas in a tunnel being driven under Lako Erie for the Cleveland water works caused the death on July 25 of twenty-two men. Of the dead, eloven were trapped in the tunnel by the explosion; the rest lost their lives in vain attempts to rescue the first victims. It was eleven hours after tho explosion before a party could be equipped with oxygen helmets, which enabled them to begin the real work of rescue. Eight men were also injured in the various attempts at rescue. Tho explosion occurred about one hundred feet from the crib and five miles from shore, and it is not explained how the gas in such quantities came to be in the tunnel.

Would Defer Clayton Act. A committee representing fifty-eight railroads made a personal appeal to the President on July 19 for an extension of the time provided in the Clayton Law, passed September 24, 1914, for the adjustment of the affairs of the carriers to comply with the provisions of the act. The law granted two years for the untangling of directorates and the unlocking of interlocking systems of control between railways and subsidiary and supply companies. Practically no progress has been made toward compliance with the law. The railways now ask further time because of the intricacies of the problem and because of the threatened strike of the railway brotherhoods.

Dr. Ira D. Landrith

Prohibition nominee for Vice-Pres.

The Trials of An Oriental Potentate. According to correspondents of the Associated Press, President Li Yuan Hung is finding his path beset with difficulties. Leaders of the southern revolution have developed personal ambitions and at least two members of the government, held over from the régime of Yuan Shi Kai, are under suspicion by the republican element, and both have resigned under fire: Liang Shi Yi, head of the Financial Council, and Chow Tzu Chi, formerly minister of commerce and a close adviser of Yuan. The premier, Tuan Chi Jui, is being attacked by the republican press because he has been unwilling to have President Li Yuan Hung issue a mandate restoring the Nanking provisional constitution, the first constitution of the republic, and reconvene the national assembly. It is said that three factions, Manchus in north China, military leaders of the Yangtse and the southern leaders, are all pulling at cross purposes. President Li's immediate concern, however, is the restoration of some degree of financial stability.

A New Danger Signal. Committees representing the Public Service Commissions, the railroads, and safety-first societies have been investigating various forms of danger signals to discover which shall be the standard for all crossings. It is planned to abandon the former red flag and to uso black and white. The committee recommends the placing of precautionary signs in tho highways at least three hundred feet from the railroad tracks, the signs to be twenty-four inches in diameter with a large black cross painted upon them, and the letters "R. R." These signals may be lighted at night. Red is be retained in the lighted signals a he crossings themselves, since it is f nd that the universal use of red mal it the only color which would be r og- nized as a danger signal in the rk. Flagmen in the daytime, instea of a red flag are to hold aloft a white isk sixteen inches in diameter, with a ick border and the ord "stop" in black l ers across the center. It has been found tha his signal can be recog zed farther than any (er.

To Pass Child La- bor Bill. As a ult of the urgent requ of the President, cho- cratic senators h a caucus on July 2 nd placed the Child l bor Bill on the cal dar ahead of the Shi ing Bill. This will ins a vote being taken l ore the adjournment of on- gress, and there is ery reason to believe hat the bill will be p ed.

May Die Augu 3. The execution of Sir Roger Case ent for high treason was set for Aug t 3 at Pentonville Prison. Much infl nce was being brought to bear to s ure a reprieve, and it was possible th the execution might bo deferred.

Uncle Sam Seeks Danish est Indies. It was announced in W shington on July 25 that negotiation had virtually been completed and that vas expected the treaty would be s hed within a few days, assuring the pur ase of the Danish West Indies by the U ted States. The proposed treaty pr des for the paymont by the United S tes to Denmark of $25,000,000, whi is regarded as excessive in some qua rs. Denmark having been ready to se the islands in 1902 for $5,000,000. The signing of the treaty will not, how er, consummate the purchase, for it ust be ratified by the American S ate and by the Danish parliament. The previous treaty failed of ratifi ion by one vote in tho Danish upper l se. The value of the islands to the U ted States was fully treated in tho Chr ian Herald of May 24.

Attacking a Gibraltar. A ike of the agents of the Prudentia In- suranco Company was called a recently organized union of agen on July 24. The strike is called in p est against the discharge of about rty agents who had been promine in organizing the union; but the a nts claim they havo other griev es. Strike leaders claim that 6,000 (the company's 13,000 agents are memb s of the union, and they expected at ast 10,000 to participate in the strike. The company declared that the claim the union as to the numbers of age in different cities as well as those on ike had been greatly exaggerated, and p cy- holders were assured that their p ies will be in no way affected by the s ke.

Strike Settlement Fails. C ing that their leaders had sold them ut. the striking cloakmakers of New ork City on July 27 refused to ratif the agreement which had been entere nto by the leaders with tho represent ves of the employers, and the strike on- tinued. Earlier in the day the ge ral committee which had had charge the strike had voted 43 to 40 to acce the terms. The workers felt that t in- crease in wages gained was not suff ent recompense for the sacrifices of the strike. The feeling of the st ers might perhaps have been intensifie y a

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tement issued by the president of Manufacturers' Association in which claimed that the settlement was a tory for the employers.

RECORD MUNITIONS EXPLOSION. out 2 o'clock Sunday morning, July 3 a barge loaded with high explosives, ored at the railroad terminal known Black Tom, a peninsula of Jersey y, N. J., caught fire, with the result t in two explosions a half hour apart, perty valued at between twenty and rty million dollars, inclusive of over 000,000 worth of war munitions was troyed, the damage extending into rounding cities and suburbs. A more ensive account is not possible in this ie.

The War in Europe

By ANTHONY ARNOUX

HE really important event of the past week was the capture by the Russians of the fortress of Erzgan in southern Armenia. Erzingan s not only a fortress but it was also ery important military base, the imtant base in fact of the Turkish ter.

n a strategic sense this capture is more important and significant n that of Erzerum, and should, if Russians are able to push home advantage thus gained, have most ious consequences to the entire rkish campaign in Asia Minor. In near future it seems inevitable that Turks will be obliged to draw back ir center to the Sivas position, 150 es to the southwest, which will omatically compel a proportionate reat of both their right and left wings. course, it is still a very long way for Russians, 500 miles. to Constantople.

East of Kut-el-Amara, along the ris River, the positions of the British l Turks remain unchanged. There e been some skirmishes at El Arish, out thirty miles from the Suez nal, during the past week, and it ears probable that the Turks are sent in this region in larger force n has hitherto been believed.

he British continue to gain ground German East Africa, and in the ting there in the past week the rman vice-governor of that colony s killed. Of course, it is only a estion of time before this colony benes British territory.

he Marquis of Crewe made the ouncement in Parliament during week that the northwest frontier India has been the scene of some ere fighting in the past year and half of a formidable character. cording to an announcement from ndon, the British government has apnted two commissions, one to instigate the campaign in Gallipoli and other that in Mesopotamia.

here has been some quite heavy ting on the Austro-Italian front, t except in the Dolomite region there not seem to have been any changes position of moment. In the Dolote district, so dear to the heart of the ropean tourist on account of its gnificent mountain scenery, the Itals made marked progress, and drove Austrians back a dozen or so miles, ides taking a number of prisoners.

t will be remembered that a few eks ago there was chronicled in this umn the capture of the British passger steamer Brussels, which ran ween Harwich and the Hook of lland, by a German torpedo boat, l her taking into the port of Zeegge on the Belgian coast by her tors. Her captain, Charles Fryatt, l, previously to this time, on March 1915, according to the Germans, empted to ram a German submarine, U-23, near the Maas lightship. and l, according to the story, received old watch from the British Admiralty his "brave conduct" on this occasion. ter his capture, Captain Fryatt was ced on trial before a German courtrtial for this exploit, the charge being t of "having committed an act of r though not belonging at the time the commission of such act of war the armed forces of the enemy"; demned to death, and was executed Thursday, July 27

THE fighting in Picardy on the western front, where the British and French are delivering their offensive against the German positions on a thirty mile front north and south of the River Somme, has been very severe all the week, at times becoming as desperate as any fighting we have so far seen.

The severest fighting took place on the seven miles running from Thiepval through the villages of Pozières aud Longueval to Guillemont, on the northern edge of the salient which the British have driven into the German lines. On Sunday, July 23, this line was the scene of a general assault by the British, which lasted all day and was particularly desperate in its nature, the combatants frequently coming to hand grips.

The British succeeded in capturing the outskirts of Pozières and holding them. They also captured Longueval, but lost it in a heavy counter-attack which the Germans delivered against them late in the day.

The Fourneau wood, which juts to the eastward at this point from the main British line, was also the scene of desperate hand-to-hand combats. The hardest fighting of the day, however, centered around Guillemont, which was taken and retaken not less than three times. All along the seven-mile front the fighting was incessant and the resultant casualties enormous.

On Thursday, the main portion of this front was quieter, but around the village of Pozières the fighting was even more desperate than the day before. The Australians, who had been ordered to take this village, fought furiously for its possession, while its German defenders made every effort to hold it. Night, however, found the Australians in possession of the major portion of the ruins which once constituted the village, as well as at the head of the road leading thence to Bapaume.

During Tuesday the Germans in a counter-attack in force made only insignificant gains. On Wednesday a series of scattered but violent engagements, which in any ordinary war would have been entitled pitched battles, took place. These were mostly along the curving line between Pozières and Maurepas, and resulted in further gains for the Australians in the village of Pozières itself, and to the north thereof along the Bapaume highway.

Thursday the Australians succeeded, after very desperate attacks lasting all day, in rendering their possession of Pozières complete, and in driving out of the village the last German defenders; and they were also successful in extending their lines along the Bapaume road, the real stake in this furious combat.

On the same day the British farther east made a desperate effort and succeeded for the second time in possessing themselves of the northern part of the village of Longueval, as well as a portion of the Delville woods to the east. Friday the fighting considerably abated and a comparative lull took place, though north of Pozières and in Longueval the British slightly improved and consolidated their positions.

The French holding the southern portion of the line were less active during the week than the British. On Saturday, July 22, they succeeded in capturing a few hundred yards of German trenches near Hardecourt. This whole front was quiet on Sunday, but on Monday they captured a German battery south of Estrées, south of the river, and gained a local advantage north of Vermandovillers. Wednesday another small advance was made by the French southeast of Estrées, which netted them a few prisoners, while Thursday and Friday their portion of the front was quiet.

The British issued on Thursday a sort of summary of the Picardy offensive to that date. The claim is made that the Allies had taken about 27,000 prisoners from July 1 to July 26, taken 38 villages and hamlets and captured several hundred pieces of artillery, 140 cannon and some 400 machine guns, besides large quantities of stores. The losses in men the British compute at about 400,000, of which experts figure that about half are British, leaving 200,000 for the French and Germans together. The exact British losses in officers were officially announced as 4,333, of which 1,108 were killed, 2,834 wounded, and 491 missing.

Around Verdun the week was dull. The French made some slight advances west and southwest of Thiaumont fort and took several hundred prisoners, while the Germans delivered no infantry attacks at all, but kept up a continuous bombardment of the positions of their enemy south of their own lines on the north front.

The situation on the Russian front in Europe has cleared a little during the week. In the north, on that portion of the line extending from Riga to Dunaburg, there has been some serioug fighting, in which both sides have been successful momentarily to the extent of penetrating the first line trenches of the opponent, but always being ultimately driven back to the original line.

From Dunaburg to the Pripet marshes the only hard and continuous fighting has been in the immediate vicinity, but to the east of the important railroad junction town of Boranovitchi, around which combats of more or less severity have raged from time to time for months. The possession of this town is an absolute necessity to the Germans in order to hold their battle line and to the Russians to compel a general retreat of the Germans.

Farther south on the line of the Stochod River, to Kiselin at the termination of the left fork of that stream, from whence the line runs southward across country until it reaches Gorochow on the Lupa in southern Volhynia, and then almost due southeast until Radzivilow is reached, heavy fighting has taken place, the objective being Brody, a railroad center in Galicia, only fifty-eight miles northeast of Lemberg. Battles took place at Berestschko and at Lobatschewka, north of Brody, which resulted favorably to Russian arms; and on July 28 the Russians reported the capture of the town, a report, which, at this writing, is still to be confirmed and doubtless will be.

President Protests Blacklist

The Acting Secretary of State to Ambassador W. H. Page.
(Telegram.)
Department of State.
Washington, July 26, 1916.

You are instructed to deliver to Sir Edward Grey a formal note on the subject of the Enemy Trading act, textually as follows:

"The announcement that his Britannic Majesty's Government has placed the names of certain persons, firms, and corporations in the United States upon a proscriptive :'blacklist' and has forbidden all financial or commercial dealings between them and citizens of Great Britain has been received with the most painful surprise by the people and Government of the United States, and seems to the Government of the United States to embody a policy of arbitrary interference with neutral trade against which it is its duty to protest in the most decided terms.

"The scope and effect of the policy are extraordinary. British steamship companies will not accept cargoes from the proscribed firms or persons or transport their goods to any port, and steamship lines under neutral ownership understand that if they accept freight from them they are likely to be denied coal at British ports and excluded from other privileges which they have usually enjoyed, and may themselves be put upon the blacklist. Neutral bankers refuse loans to those on the list and neutral merchants decline to contract for their goods, fearing a like proscription. It appears that British officials regard the prohibitions of the blacklist as applicable to domestic commercial transactions in foreign countries as well as in Great Britain and her dependencies, for Americans doing business in foreign countries have been put on notice that their dealings with blacklisted firms are to be regarded as subject to veto by the British Government. By the same principle Americans in the United States might be made subject to similar punitive action if they were found dealing with any of their own countrymen whose names had thus been listed.

"The harsh and even disastrous effects of this policy upon the trade of the United States and upon the neutral rights upon which it will not fail to insist are obvious. Upon the list of those proscribed and in effect shut out from the general commerce of the world may be found American concerns which are engaged in large commercial operations as importers of foreign products and materials and as distributors of American products and manufactures to foreign countries and which constitute important channels through which American trade reaches the outside world. Their foreign affiliations may have been fostered for many years, and when once broken cannot easily or promptly be reestablished.

"Other concerns may be put upon the list at any time and without notice. It is understood that additions to the proscription may be made 'whenever on account of enemy nationality or enemy association of such persons or bodies of persons it appears to his Majesty expedient to do so.' The possibilities of undeserved injury to American citizens from such measures, arbitrarily taken, and of serious and incalculable interruptions of American trade are without limit.

"It has been stated on behalf of his Majesty's Government that these measures were aimed only at the enemies of Great Britain and would be adopted and enforced with strict regard to the rights of neutrals and witb the least possible detriment to neutral trade, but it is evident that they are inevitably and essentially inconsistent with the rights of the citizens of all the nations not involved in war. The Government of the United States begs to remind the Government of his Britannic Majesty that citizens of the United States are entirely within their rights in attempting to trade with the people or the Governments of any of the nations now at war, subject only to well-defined international practices and understandings which the Government of the United States deems the Government of Great Britain to have too lightly and too frequently disregarded.

"There are well-known remedies and penalties for breaches of blockade, where the blockade is real and in fact effective, for trade in contraband, for every unneutral act by whomsoever attempted. The Government of the United States cannot consent to see those remedies and penalties altered or extended at the will of a single power or group of powers to the injury of its own citizens or in derogation of its own rights. Conspicuous among the principles which the civilized nations of the world have accepted for the safeguarding of the rights of neutrals is the just and honorable principle that neutrals may not be condemned nor their goods confiscated except upon fair adjudication and after an opportunity to be heard in prize courts or elsewhere. Such safeguards the blacklist brushes aside. It condemns without hearing, without notice, and in advance. It is manifestly out of the question that the Government of the United States should acquiesce in such methods or applications of punishment to its citizens.

"Whatever may be said with regard to the legality, in the view of international obligation, of the act of Parliament upon which the practice of the blacklist as now employed by his Majesty's Government is understood to be based, the Government of the United States is constrained to regard that practice as inconsistent with that true justice, sincere amity, and impartial fairness which should characterize the dealings of friendly Governments with one another. The spirit of reciprocal trade between the United States and Great Britain, the privilege long accorded to the nationals of each to come and go with their ships and cargoes, to use each the other's shipping, and be served each by the other's merchants is very seriously impaired by arbitrary and sweeping practices such as this.

"There is no purpose or inclination on the part of the Government of the United States to shield American citizens or business houses in any way from the legitimate consequences of unneutral acts or practices; it is quite willing that they should suffer the appropriate penalties which international law and the usage of nations have sanctioned: but his Britannic Majesty's Government cannot expect the Government of the United States to consent to see its citizens put upon an ex parte blacklist without calling the attention of his Majesty's Government, in the gravest terms, to the many serious consequences to neutral right and neutral relations which such an act must necessarily involve. It hopes and believes that his Majesty's Government, in its natural absorption in a single pressing object of policy, has acted without a full realization of the many undesired and undesirable results that might ensue.

POLK, Acting."

Our Editorial Forum

PRESIDENT
OTTO KOENIG

MANAGING EDITOR
GEO. H. SANDISON

SECRETARY
THEODORE WATERS

Can We Save Poland?

POLAND is dying of starvation—dying, while food in abundance is ready to supply all her needs. Her people are perishing by the thousands, while the warring powers of Europe, jealous and distrustful of each other, wrangle and dispute over the methods to be adopted in relieving her famine-stricken population, even while they profess sympathy for her fate.

Poor Poland! Since the war began she has been crossed and recrossed many times by the struggling armies, and hundreds of her cities, towns and villages are little more than shapeless ruins. One army after another in rapid succession has plundered her people; yet the stricken Poles have clung to their land when the war waves passed, and have struggled to live. But it has been a hopeless struggle; for under such frightful conditions the battle against hunger must always end in defeat—unless help comes.

Early this year our government in Washington communicated with the five leading European powers, proposing relief for Poland, offering to undertake the humane task and inviting cooperation. It wanted a clear road for the relief work—nothing more. The American Commission, with its unlimited resources, was confident of its ability to cope successfully with the great problem of Polish relief. These representations were renewed in the first week of July, and supplemented afterward by personal messages from President Wilson to the European rulers, pleading in Poland's behalf.

The outcome of this effort on our part has been more than disappointing; it has been amazing and well-nigh incredible. One government after another, like the man in the parable, "made excuses," or raised obstacles which made practical relief work an impossibility. Germany accepted the proposition in principle, and offered to extend full facilities to the American relief workers in Poland, as it did in Belgium, and to guarantee that every pound of flour and loaf of bread would reach its proper destination. Great Britain demanded an assurance that none of the food intended for Poland should go to feed the German or Austrian troops, and wanted a definite undertaking by both Germany and Austria that there should be no export from any section of the afflicted territory of any foodstuffs, native grown or imported, but that everything should be utilized for relief purposes in Northern Poland and exclusively for the civil population. Further, the British reply made it provisional that, as a part of the proposed arrangement, Germany and Austria should undertake in addition to feed the starving populations of Servia, Albania and Montenegro. This supplementary proposition proved unacceptable to Germany on the ground that it was "not in control of those countries."

Later exchanges between the governments still further complicated the situation. New stipulations and demands were presented and rejected. Not one step of progress was made toward the desired goal—the relief of Poland, whose fifteen million men, women and children were being decimated by actual starvation. The whole discussion has arrived at a point where agreement seems impossible, unless some strong argument is presented that will stir the negligent European powers to action.

Poland must be saved! Our government owes it to itself and to humanity to demand that all objections should be waived by the foreign powers, in order that the lives of these millions of helpless noncombatants should not be sacrificed because of official wranglings and differences, which are wholly prompted by international jealousies. If we fail to make a heroic effort to save Poland now, the responsibility for her fate will lie as much at our door as at that of Europe. Official dignity, the "sacredness" of blockades, and the absurd system of red tape which has been so disagreeably in evidence in the present negotiations, should all be disregarded. We must appeal to the governments on the broad basis of humanity to grant us permission to take the life-giving food into Poland which we stand ready to send there.

Let the readers of the Christian Herald, who have been in active sympathy and practical cooperation in many good works, urge this upon the President. Poland must be saved.

"Except a Corn of Wheat—"

IN the face of the many and frequent assertions that organic church union is impossible comes the steady stream of information from Canada that up there an actual organic denominational union is being effected. Three great churches of Canada, the Methodist, the Congregational, and the Presbyterian, have taken positive steps to bring this union to pass. The most recent action was that of the Presbyterian General Assembly of Canada, which voted 406 to 88 in favor of the union.

The three denominations thus merging their identity have seven hundred and fifty thousand members, more than six thousand churches, ten thousand preaching stations, and five thousand ministers. They claim a constituency of more than two million adherents; and disburse yearly, in addition to the funds applied to the upkeep of the individual churches, more than two million dollars for missions, education and other benevolences.

The Montreal Witness gives an interesting summary of the bases of union in the matter of doctrine, polity, and property. Divisive credal points are either omitted or are so worded that both parties can accept the statements. "Moreover," says the Witness, "the creed is not intended to be applied mechanically. The ministers on their ordination are not required to give formal consent to the mere wording of it, but to satisfy the ordaining committee of their 'essential agreement therewith.'" Matters of property and polity are adjusted with equal skill.

The new church is to be known as the United Church of Canada. This means, of course, that each of the three denominations will, upon the consummation of the union, actually lose its identity, its very existence. In the midst of the horrible spectacle of world-wide selfishness and strife it is a blissful thing to behold these great Christian denominations demonstrating that they are willing to die in order that a greater church may be born.

In these United States we have not traveled so far along the road toward church union as our Canadian brethren have done, and the obstacles in the way are far more numerous. It is only proper to recognize the fact that union among our leading denominations, to the extent of dropping all denominational lines, may still be very far off. The ultimate of the Christian Church is "one flock, one Shepherd," and it will yet doubtless be realized when all things are right in God's own good time.

A Panic that Hurts the Little Folks

THERE are few things more easily started and more difficult to allay than a groundless panic. For weeks past, indeed, almost since the beginning of the outbreak of infantile paralysis, many of the little towns and villages in the Middle States have been fed with rumors that have sown the seeds of disquietude. Every fact concerning the disease was printed, with the usual exaggerations intensified. Suburban townships became a law unto themselves and put up the bars tightly against child travelers. The fact that the children might be in perfect health, and provided with certificates from Federal, state or municipal health officials showing them to be free from infection, made no difference. Trains, boats, trolleys and every kind of public and private vehicle were boarded by local health vigilantes, and the rigors of the rural law were invoked against all who ventured to invade the quarantined territory. Suburban resorts and boarding-houses are deprived of thousands of patrons by this senseless panic. But a far greater injustice is done to the tens of thousands of children who are robbed of their annual summer outing through the course adopted by rural officials, who are liable to cause more real suffering and sickness than could possibly result from the trouble they seek to avert.

The Church in Politics Again

POLITICS would seem to possess an irresistible fascination for many ministers. Instead of preaching the Gospel and giving its modern application, they pull up the spiritual anchor and go drifting about on a dangerous tide, to anything but the edification of their congregations. It is little wonder that people lose the feeling of reverence for a church which mixes partisanship and salvation indiscriminately. The truth is that a political sermon comes perilously close to impertinence, and is wholly out of order, unless there be some supreme moral issue at stake—some great wrong calling aloud for redress. An illustration of this sort comes from Iowa, where a ministerial association in a leading city, representing nearly sixty preachers of various denominations, comes out in energetic support of one of the gubernatorial candidates, and has set apart a certain Sunday for its members individually to discuss the subject in their pulpits. This may be very satisfactory to the political bosses, but to the earnest worshipers it must seem an innovation that carries with it a sense of spiritual degradation. Their faith must be sadly shaken in the efficacy of a service which takes the form of a political tirade.

We hear of other churches whose ministers, is year, have undertaken to play the part of preside al boomers. There is not a trace of excuse for raising e religious issue in the present election. Both the l - ing candidates are sons of Protestant preachers. o appeal to denominational prejudice, as some minis s are now doing, is to set Christian congregations at v i- ance among themselves, and to drag the whole fa ic of Protestantism in the mire. To claim that, bec se a candidate belongs to a certain denomination, he is therefore a prescriptive right to the votes of his o- denominationalists, is to stir up the clannish s it which has at times been so marked in Cath ic churches when ecclesiastics undertook to turn t n into political machines.

Our advice to Protestant ministers everywhere s: leave politics severely alone. Any pastor who t- tempts to raise the denominational issue may find it later that he has lost the respect of his own congr a- tion, and of every fair-minded American besides.

What Mr. Britling Saw

MR. H. G. WELLS'S remarkable story, " r. Britling Sees It Through," which has l n running as a serial in Collier's Weekly, s just been concluded. Mr. Britling has endured e agonies of war, experiencing one perplexity, grief d loss after another, until, at length, his splendid n Hugh was slain. A chum of his son, a young Gern , has died of wounds in a prison camp. Mr. Britli is now writing a letter to the German boy's parent o accompany a violin which he had left at their h e at the end of a long residence with the English fan . Mr. Britling writes:

> What have we been fighting for? What are we fighting ? Do you know? Does any one know? Why am I spending t is left of my substance, and you what is left of yours, to p on this war against each other? What have we to gain n hurting one another still further? Why should we be pu ts any longer in the hands of crowned fools and witless diplon s, even if we were dumb and acquiescent before? Does not e blood of our sons now cry out to us that this foolery sh d cease? We have let these people send our sons to death.
>
> It is you and I who must stop these wars, these mass es of boys. Massacres of boys! That indeed is the essen f modern war, the killing off of the young. It is the destruc n of the human inheritance; it is the spending of all the life d material of the future upon present-day hate and greed.

One of the remarkable characteristics of Mr. We s story has been its general fairness toward his nati 's enemies. In this last chapter he seems for a mom nt to allow national prejudice to get the better of is even-handed justice, though he does indeed s e Great Britain only a little less vehemently t n Germany.

Of greatest significance is Mr. Britling's staten t of what it is that he really sees, now that he s "seen it through." He soliloquizes:

> I must write to them plainly.
> About God as I have found him.
> As he has found me.
>
> Yes. Religion is the first thing and the last thing, and il a man has found God and been found by God, he begi t no beginning, and he works to no end. He may hav is friendships, his partial loyalties, his scraps of honor. Bu ll these things fall into place and life falls into place only h God. Only with God. God, who fights through men ag st Blind Force, and Might, and Non-Existence; who is the l, who is Meaning. He is the only King. . . . Of course I st write about him. I must tell all my world about him. d before the coming of the true King, the inevitable King, e King who is present whenever just men foregather, this bl l- stained rubbish of the ancient world, these puny kings d tawdry emperors, the wily politicians and artful law s, these men who grab and trick and compel, these war-ma s and oppressors, will presently shrivel and pass, like paper th t into a flame.

By a singular coincidence, just as Mr. We s story is being finished, news comes that a flesh-a l- blood, not a fictitious, British journalist has re y been led through contemplation of the present w d disaster to the rest of faith. Horatio Bottom , editor of John Bull, who has been a pronou d and aggressive agnostic, announces that he has b n led by the horror of the war to faith in God and in e immortality of the soul.

"The war has revealed the futility and wicked s of man. We cannot believe God sent the war. e know God hates the war. But we must rejoice w n men looking out beyond the red fury of the war e God, and feel his steadying hand upon their souls. t was in this spirit that the Psalmist wrote long :

> God is our refuge and strength, a very present hel n trouble. Therefore will not we fear, though the eart e removed, and though the mountains be carried into the m st of the sea; though the waters thereof roar and be trou l, though the mountains shake with the swelling thereof. e Lord of hosts is with us; the God of Jacob is our refuge.

The Bible and Newspaper

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Talks Under the Earth

DR. H. B. COX announces that he has perfected a subterranean wireless telephone and that incidentally he has discovered a iew fact in physics—that electrical e rgy can be transmitted over a single c ductor. For the last five years Dr. C has been conducting experiments f the United States Forestry Service. l equipment consists of an o inary telephone transmitter c nected with a battery and a s cial secret instrument with a g und wire. At the receiving s tion five or fifty miles away is a imilar equipment. The invent i of Dr. Cox may have to be s l further perfected and com n cialized before it can prove i worth to society, but we need n be surprised that the solid e th is not more stubborn in y ding her secrets nor less o dient in doing man's bidding t n the rolling seas or the thin a Nor is it an improbable t ng that a new law of electricity h been discovered. In this and e ry other field of research the s ntists must walk largely by f h, for the so-called "laws" b which they work really tell but li e of the source, the nature and t ultimate possibilities of this s inge thing we call electricity. I s enough that there is a sender a a receiver and across the i rvening space with no visible n lium the thought of man can l and return. So with the soul a God. One by one the things m have thought necessary in r ching out after God are thrown a y and we can have direct c mmunication with him. Earth a sky and sea cannot separate t soul from the God whom he s ks and who answers his prayer. 'hou shalt call and I will answer *t.*" (*Job 14 : 15.*)

A One-Armed Golfer

T a recent golf tournament on Cortlandt Links one of the t scores was made by Louis I tucci of Essex County, who l but one arm. The human body a marvelous power of dis t uting the duties of a part that i ost among those that remain u il they develop unusual func t ns and abilities. One can s rcely believe that one arm and v st and hand could be so t ined that in a test where s ngth, poise, aim and nerve a required it should successfully the work of two. Nor could t s come about except by the r st courageous and determined t . The spirit that makes a man f e to the front and conquer sical limitations is the same a heroes are made of, and it is t same spirit that brings character a holiness of life out of temptations a trial, and enables the spiritual con t tant to reach his goal. This was illus t ted in the case of one who was dient to this command, "*Go up and sess the land; fear not.*" (*Deut. 1 : 21.*)

Offers Himself as Slave

EADERS were startled last week by seeing this advertisement in a w York City daily newspaper: 'anted: A Master. Bright, ambitious ing man, excellent references, willing t work, will sell himself into slavery f his keep; I have got to eat; state t price." Investigation showed that t maker of this unusual offer was a brawny athlete of a lad nineteen years old and more than six feet tall. He had tried one kind of work after another and all without success until the pangs of hunger as he trudged New York's streets drove him to try and catch the attention of some employer by this unique proposal. It is a pitiable picture of the struggles that worthy young men often have in these days of heated competition. There are men who sell themselves to the servitude of moral evil and to one bad habit or another, and the cruel master lashes and oppresses his wretched slave. There is a blessed submission of ourselves to the mastery of Jesus Christ, to obey his will perfectly and to serve his kingdom. It was customary in olden times for the master to put his brand on the slave, and the apostle Paul refers to this habit in his complete submission of his life to Jesus Christ. "*I bear in my body the marks of the Lord Jesus.*" (*Gal. 6 : 17.*)

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Man-Eating Shark Tragedies

[Photographs show citizens watching the hunt for sharks in Matawan Creek, N. J., where a man and a boy were killed; and a 220-pound shark captured off the New Jersey coast.]

ON July 3 E. Van Sant of Philadelphia was killed by a shark at Beach Haven, N. J., and Charles Bruder met a similar fate at Spring Lake, N. J., on July 8. On July 12, a worse tragedy occurred in little Matawan Creek, N. J. A shark killed a boy, Lester Stillwell, and Stanley Fisher, one of the leading young men of Matawan, and seriously injured a boy, Joseph Dunn. The attack was not made on young Stillwell until the boy was on a ladder leading from the water to the roadbed of the dock. A witness to the tragedy says: "Matawan Creek at that point is not more than twenty feet broad and Stanley Fisher proposed that we weight chicken wire with stones and sink it in the channel to keep the shark in. We did this from rowboats. The next thing I knew Fisher was in a bathing suit and was diving for Stillwell's body from the dock. Fisher was in midchannel, and Smith and Burlow were near him. When he was seized he was treading water at the time, and all at once we noticed a swirl of water. Fisher had young Stillwell's body in his arms at the time He was crying for help. 'The shark has got me!' " Fisher was rescued by men in a boat and hurried to the Monmouth Memorial Hospital at Long Branch, where he soon expired from loss of blood from the wounds. It is thought that the shark took the body of Stillwell away from Fisher. Young Joseph Dunn was bathing from the brick company's wharf about half a mile below the Wyckoff dock. This was fully an hour after chicken wire netting had been strung across Matawan Creek channel before the attack upon Fisher. The boy was climbing up the ladder from the water to the brickyard pier, like Stillwell, when he also was attacked. He will have a fight for his life. This ought to be the last of the man-eating shark tragedies. The last slaughters were within sight of Staten Island, a part of Greater New York. The good citizens of this region of the Atlantic coast have become thoroughly aroused and are hunting down these tigers of the sea. A number of them have been caught and killed. There must be greater caution in bathing and a better patrol. There are moral dangers as deadly as these man-eating sharks, and these by watching and prayer can be escaped. The unexpected suddenness with which these persons were hurried out of life suggests the great importance of remembering these words: "There is but a step between me and death." (*I Sam. 20 : 3.*)

Operators Become Presidents

A RECENT daily notes the fact that of the new railroad presidents chosen this summer three are men who had begun as telegraph operators. They are Bernet of the Nickel Plate, Calvin of the Union Pacific, and Levers of the Western Pacific. A wider investigation shows that many of the largest roads are managed by men who came through the course from this same beginning. Among these are the Canadian Pacific, Northwestern, New York Central, Pennsylvania, Grand Trunk, and a number more. Many have made a much humbler start as telegraph messenger boys. There is nothing magical about this change from an operator to a president. If it came about in a day it would be counted a romantic freak of our democratic society, but accomplished through years of unremitting and faithful performance of duty rewarded by new duties ever enlarging and new burdens ever increasing it shows itself the only reasonable method for training men and fitting them for the heavy responsibilities of a great office. There is no better way to reach the top than to do each day the duties that lie next at hand. In doing them we are fitted for tasks as yet beyond our powers. Christ set forth this accepted principle of our industrial world by his parable of the Talents: "*Thou hast been faithful over a few things, I will make thee ruler over many things.*" (*Matt. 25 : 23.*)

He Saw World Changes

BENJAMIN DOANE, aged ninety-three, recently died at Bayonne, N. J. In 1837 he went to sea in a sailing vessel, and was later captain on several lines of steamships. In the early forties he visited Japan before that country was opened to foreign trade. Within the experience of this old sea-captain there was evolved the whole process of development from the most primitive modes of navigation to the most modern. He saw and kept up with all the changes from sails to steam and electricity. But more than this, his life spanned the entire history of the awakened East. Since he risked his life in the forties by stopping at a port of the hermit Japan there has sprung full-grown into the life of the nations the new Japan; and China, the sleeping giant, has roused herself to play her part in the future history of the world. Progress is Christian. Jesus came to usher in a new heaven and a new earth, and whatever looks toward the awakening and the unfolding of a better life has stamped upon it his own seal. He came to give light and life to men and nations. "*I am the Light of the world.*" (*John 9 : 5.*)

Remembered His Mother

THE real reason the late William H. Godair, real estate operator of Chicago, left $400,000 for an old people's home in Cook County was made known yesterday when the deposition of G. H. Connell of Fort Worth, Texas, reached the executors of the estate. "Mr. Godair told me one day that he had amply provided for his wife and family," said Connell. "He said he was going to leave a large sum to found an old people's home because his mother had lived and died in poverty. He said he was unable to give financial assistance to her in his younger life, and this followed him all through life. He always intended to do something for some one else's mother. He never forgot how his mother worked." Alfred formed the British nation, but the women of Britain have made it what it is. Bismarck and William fashioned the German states into a mighty empire, but the intelligence, virtue and piety of the mothers made Germany great. In our own land it is the same. Washington who founded and Lincoln who saved the republic are what their mothers made them, and each has paid loving, grateful tribute to his mother. The real queens of this land are the mothers who have had to work hard to feed, clothe, and educate their children, and in our land of democracy and of opportunity they have seen their sons and daughters come up as real princes and princesses, through their toil and sacrifice. Mr. Godair has set a beautiful example: "*Honor thy father and thy mother.*" (*Ex. 20 : 12.*)

IN the interest of historical accuracy a correction should be made in the story about the Grant Monument which appeared here in the issue of May 24. Statement was made to the effect that General Grant refused to accept the sword of General Lee. History does not substantiate this. In fact, it is understood that Grant did not ask the sword of Lee nor did Lee offer it.

America's Poet-Laureate

The Poet and his dearest friends

I cannot say, and I will not say,
That he is dead. He is just away.

JAMES WHITCOMB RILEY, who died from a stroke of paralysis at his home in Indianapolis on July 22, was far more than the poet of childhood, as he is so often called. He was the Poet-Laureate of America. He interpreted America's heart to itself. He has brought tears to the eyes of the American people, laughter to their lips; he has kept love and simplicity in their souls. It would do every business man in America good to read every morning before he goes to work:

Le's go a-visitin' back to Griggsby's station—
Back where we ust' be so happy and so pore.

Even the mothers, sons and daughters should read it:

Pap's got his patent right, and
    rich as all creation;
But where's the peace and com-
    fort that we all had before?

While his body was lying in state in the capitol at Indianapolis, people all over the United States were going to their bookshelves and taking down the worn, loved volumes of his verses to look again at the lines they have known so long; or going about their work they recalled lines and stanzas of his that they have read and repeated until they have become fixed in memory.

"Knee-Deep in June," "Out to Old Aunt Mary's," "The Ole Swimmin' Hole," "An Old Sweetheart of Mine," "When the Frost is on the Pumpkin," "Good-by, Jim," "Old October"—how the lines come flocking back, singing themselves in the hearts so often over-tempted to forget the ways of simplicity and peace.

In his child poems it is hard to say which of the two kinds exhibited the more perfect art, those written for children, like "Little Orphant Annie," "The Raggedy Man," "The Little Man in the Tin Shop," or those written for grown-ups about children. Of the latter the greatest are those mourning the death of little ones gone, like "The Little Coat," "Little Wesley," "Condolence." He knew the anguish of parents longing for the little forms that had vanished and the little voices stilled. He saw heaven through the gate that the children had entered. The mother grieving over "The Little Coat" notes:

The pockets—homes were they
Of the little hands that play
Now no more—but, absent, thus
    Beckon us.

But he felt that after all his own grief was greater:

May I come in where you sit weeping, aye,
May I, who have not any child to die,
Weep with you for the little one whose love
I know nothing of?

BUT for the most part his lines were filled with laughter. Perhaps the most typical poem of his immense output is that rollicking song, "Hoosier Spring Poetry:"

When ever'thing's a-goin' like she's got a-goin'
    now,
When things is goin' this away, w'y, that's the
    sign, you know,
That ever'thing's a-goin' like we like to see
    her go!

James Whitcomb Riley had a truly religious nature and a real religious faith. One of his less known poems, "Rubaiyat of Doc Sifers," is full of the expressions of faith. He may not have been in every respect thoroughly orthodox, but his songs were in tune with the songs of heaven. These lines from "The Shower" might have occurred in the rhapsodies of Isaiah:

While I, transfigured by some wondrous art,
  Bowed with the thirsty lilies to the sod,
My empty soul brimmed over, and my heart
  Drenched with the love of God.

The same spirit of determined, sunny faith that breathes in "The Contented Farmer" is found in many more serious and more formal lines:

  Knowing I love you as sun the sod
On the ripening side of the great round earth
  That swings in the smile of God.

Faith, resignation, hope and the understanding of children are all in the wistful poem, "The Happy Little Cripple," the poor little chap who had "curv'ture of the spine." The same sympathy and faith are in his great poem telling of the unanswered prayer of "The Christ." Much of the Gospel, too, is in the weird poem "Krist Kindel." Again he sings plaintively, exercising what Professor James calls the will to believe, "We Must Believe," each stanza of which poem ends with the fervent words,

Lord, I believe:
  Help thou mine unbelief!

How true it is today:

He may, at last, seem worn—
  Lie fallen—hands and eyes
Folded—yet, though we mourn and mourn,
  A good man never dies.

He prayed for all the world:

And with all the sorrowing,
  Oh, divide, I pray
This vast treasure of content
  That is mine today.

Here is the text of his life, the essage that he, now in that unseen nd, would have us make surest nc to forget:

Were not shine and shower blent
As the gracious Master sent?
We should temper our content
  With his own.
For we know not every morrow can be d.
So forgetting all the sorrows we have l,
Let us fold away our fears
And put by our foolish tears,
    And through all the coming rs,
      Just be glad.

THERE will be new p nos for all of us the ext time we have the rare o ortunity of lying dow in the thick, deep grasses nd looking up through idsummer's thick, rich l es. We shall recall how h described those summer dr ns, suggesting,

        Pull
Yer straw hat acrost yer ey
And peek through it at the ies.
Thinkin' of old chums 'at's d,
  Maybe smilin' back at yo
In betwixt the beautiful
  Clouds o' gold and whit nd
    blue!

As to his biography, i an be told in a dozen w ds. His life was his art. He ld not tell the precise ye of his birth, but his friend believe that 1853 was the c ect date. His father was a la ver and planned that his on should enter that profe on, but the young man "wa not disobedient to the hea ly vision." Before many ars had passed in roving, m ng his living first as a gn painter, he "found hir lf" in his art. Yale made im a Master of Arts in 1902 he University of Pennsyl nia gave him a degree of D tor of Letters in 1904; Indiana Unive ty, that of Doctor of Laws in 1907. His writings and his readings brought l a considerable fortune, and in 191 he presented to the city of Indiana lis property valued at $75,000 to b he site of a Public Library and S ool Administration Building. Like itier, he never married. But all he childhood of America he took t his heart. Children were always his cl est companions. "Riley Day" was lebrated throughout the nation st October. In Indiana the day was de a holiday. School children from ry part of the United States sent him ve messages, and great men of this nd other lands sent him personal assur es of their affection and respect.

Nuggets of News from Church and Camp and Mission

A PLAN of Union, which has been under discussion for some time among the Norwegian Lutherans in America, has been adopted by the Norwegian Synod, representing 98,188 members, and the United Norwegian Church, representing 171,657 members. The Hauge Synod, which initiated the movement toward union, is expected to subscribe to the articles of union, although a recent vote taken by the synod, while showing a small majority for the plan, developed enough opposition to delay final action. The Hauge Synod represents 39,748 members, and if the three synods complete the contemplated union the united church will have 309,593 confirmed members and will rank in the Lutheran world of America next in size to the General Synod, which has 348,194 members. The union of the two churches will become effective in 1917, the year of the Lutheran quadricentenary, and will eliminate much competition and friction which in the past has resulted in many Norwegian people leaving the church entirely or joining other communions. The union will also make possible the consolidation of many small congregations.

NINE hundred and three American and foreign students, including leaders and visitors, assembled at College Camp, Lake Geneva, Wis., from June 16 to 25, for the twenty-seventh annual Student Conference of the Middle West, comprising Illinois, Indiana, Iowa, Michigan, Minnesota, Missouri, North Dakota, South Dakota and Wisconsin. The Conference was notable for the stand taken against gambling, profanity and other social excesses in the educational institutions, not only in the Middle West but throughout the nation. A Committee was appointed to consider the moral condition of the colleges and universities.

THE Young Women's Christian Association of Erie, Pa., received $190,000 for a new building as a bequest in the will of the late merchant, W. B. Trask. Mr. Trask also bequeathed $50,000 to the Hamot Hospital of Erie, $5,000 to the American Bible Society, and $17,000 to various charities. The total estate was about $700,000.

SINCE its organization in 1852 the Congregational Church Building Society has assisted in the completing of 4,687 church buildings and 1,246 parsonages in fifty-two states and territories, including Alaska and Hawaii. The funds of the society, available for loans or conditional gifts, now total $1,192,921. The first grant from the treasury of the society was to the First Congregational Church of Omaha, Neb., then, in 1857, a struggling mission on the frontier. The banner year of the society was 1914, in which year 3,299 churches contributed $309,097 and there were erected 131 churches and 36 parsonages. In 1915 a debt-clearing campaign lifted from 100 churches mortgages amounting to more than $400,000. Since 1852 the society has received for its work $7,938,659.

AFTER forty-two years of service as a missionary in Burma, relieved only by occasional furloughs, Rev. B. P. Cross has again returned to his station at Tavey on the Bay of Bengal, according to the Boston Transcript. Mr. Cross, who is commissioned by the American Baptist Foreign Missionary Society, serves a territory 350 miles long and 75 miles wide and though now seventy years old hopes to round out a service of fifty years on the field. Mr. Cross works among the Karen people, who were once subject to the Burmese. Speaking of these people, "It is interesting to note why the Karens embrace Christianity so readily," said Mr. Cross. "They have legends, and one of these is that the Karens once had a book which they lost. It was predicted that a white man would arrive with a book, and that the Karens would accept it and some day the Karens would be a great nation. It was, therefore, easy to understand why they welcomed the English and the Bible some years ago."

THE Christian Herald is advised by the superintendent of the Bethesda Leper Colony in Dutch Guiana that two girls who were kept back for further observati in October, 1915, when the girl Antoinnett on Hekelon was reported healed from le sy. have been cured and given permission to r rn to their families. The two girls most re tly healed are Nellie Deira and Evangelin on Hekelon, who have spent respectively fo nd seven years at Bethesda. They have en treated for four years with aiouni (a ulmoogra oil mixture).

THE REV. A. G. WELBON writes om Andong, Korea: "On the opening of our new hospital, November 4, all the ner officials and many subordinates, together ith nearly all the prominent men, Japanes nd Korean, in the city, assembled for the d cation. After the addresses the compan enjoyed an inspection of the entire plant. ou should have heard the remarks as they nt from one strange sight to another. M of them had never dreamed that there were ich comforts and conveniences. The hot an old water accommodations took the Japanes nd the well-heated rooms without visible fir ok the Koreans. The immaculate beds, pol ed floors, spotless white-painted walls and ilings, gave us all a great lesson in cleanl ss. It was also a great marvel to them all at some one of another race, living away in America, should think enough of them to ve the funds to make possible all these con rts and conveniences."

Alice in Wonderland

By MARGARET E. SANGSTER, Jr.

I WAS attending the first exhibition of the Alice in Wonderland motion pictures. I had come into the small cool little theater from the heat and dust of roadway, but as I watched Alice—the same Alice that Lewis Carrol made famous—wandering through the very marvelous forests and gardens of a very marvelous wonderland, I forgot that Broadway with its dust and heat and noise was so near. I saw the White Rabbit and the Wolves and the Carpenter all come to life as I had dreamed them when I was a child. I saw the Gryphon, and the Dormouse, and the Mock Turtle, and the Blue Caterpillar. I saw the Mad Hatter and the March Hare and Tweedledum and Tweedledee. I saw the Duchess, and the King and Queen, and the Cheshire Cat.

The scene impressed me especially. Alice, running away from the crowd, comes to a little forest. Near the edge of said forest, sitting on the lowest branch of the lowest tree, she spies the Cheshire Cat. She stops and speaks to him.

"Which way do I go?" she questions anxiously.

The Cheshire Cat looks dreamily up through the lovely, sun-splattered leaves. Then,

"Where do you want to go?" he questions languidly.

Alice seems to be thinking hard. At last she speaks.

"Why," she says, "it doesn't matter as long as I get somewhere!"

The Cheshire Cat curls up lazily on the lowest branch of the lowest tree. After a moment his answer comes, triumphantly.

"Well, you'll get there if you only walk long enough!" says the Cheshire Cat.

And so Alice wanders away through the wonderful forest. And in time she comes to many strange places, for, by walking long enough, she gets somewhere. And then finally she wakes up with a start and discovers that she had been dreaming. . . .

And the audience gave a pleased sigh and woke up too. And, because it was a grown-up audience, it knew that it, too, had been dreaming of the days when wonderlands were real and the city with its heat and noise was make-believe.

ON the way home after the lights had flashed up and the wonderland folk had gone back to dwell between the covers of the green and gold book, I remembered, most of all, the conversation between Alice and the Cheshire Cat.

"It doesn't matter," said Alice, "where I go—*as long as I get somewhere!*"

"Well," answered the Cheshire Cat, "you'll get there if you only walk long enough!"

I ONCE knew a girl who wanted to go to college. All through her primary and grammar school days her dream had been with her, and when she finally reached high school she still longed for the fulfilment of it. But money was not so very plentiful in her family and going to college would mean many little personal sacrifices—no pretty clothes, no spending money, nothing but her tuition and the bare necessities. So during the third year of high school the girl suddenly dropped out of her classes and went to work in a doctor's office.

"Why are you leaving now?" questioned her teachers. "You love your school so; why don't you keep on with your studies? You have the best record in the class."

"Oh, what's the use?" the girl answered wearily. "If I go to college I'll have to give up so many things that I can't enjoy myself. It costs so very much just to get in! It's better to give up the idea now and take a position."

So the girl went into her work sadly, with the fragments of her broken dream piled neatly in the darkest corner of her heart.

Next year came—the year that would have seen the girl's graduation from high school. And toward the end of it, as final examinations were coming on, the Board of Education announced what they had long been keeping a secret. They announced that the two students—a boy and a girl—with the highest marks for the four years of high school would receive scholarships to college.

A few days later when the girl was coming home from work she met the winner of the girl's scholarship. Congratulations were hard to voice, but she managed them.

"It must be wonderful," she said finally, "to know that you are really going to college. I've always wanted to—" Her voice broke, and she didn't finish.

The winner of the scholarship was kind—more than that, she was a good friend. She laid her hand on the girl's arm.

"I know how you wanted to go," she said softly, "and I wish that you were going in my place. . . . Isn't there any way?"

The girl shook her head. "I couldn't make up the work that I missed," she answered. "I couldn't! I haven't touched a book for over a year!"

"I'm sorry," said the other girl. "If you'd only kept on! Why, you were at the head of the class. You would have won!"

THAT girl was an Alice, wandering in a strange, vague wonderland—a wonderland made up of forests and winding paths. She lost her way and didn't know where to go, and there was no friendly, grinning Cheshire Cat to tell her to keep on walking. So she stopped walking and gave up—and was mighty sorry afterward.

We are all Alices, at one time or another. It doesn't matter whether we're boys or girls or men or women. It doesn't matter whether we're six, or sixteen, or sixty years old. At some time we're bound to come to a place when we will be forced to ask, as Alice asked, "Which way do I go?"

Perhaps it will be business, or home affairs, or religion that is puzzling us. Perhaps there will be two paths to choose from, or perhaps there will be a perfect labyrinth of roads, or perhaps we will have to blaze our own trail through the trackless forest of a vast wonderland. And, very likely, there won't be any Cheshire Cat to give advice and directions.

WHEN you were tiny did you ever follow a rainbow? It was always just beyond, over the top of the next hill or around the next curve in the road. So finally you—being tiny—grew tired, and gave up, and went home.

Did you ever feel that had you walked a bit farther—only a bit—you might have reached the end—and found the pot of gold?

Oh, friends of mine, when you come to the place where you are tired and lost and a bit puzzled and maybe a little discouraged, don't give up! If you come to the forest of doubt where you have to ask the way, don't get discouraged because there isn't someone to point out your road to you. Remember the Cheshire Cat's advice to Alice, and you'll find that it holds good in most any case.

"W*ell, you'll get there if you only walk long enough!*" said the Cheshire Cat blandly.

You'll get there if you only walk long enough! That's the secret of success—any kind of success—I think! The Napoleons, and the Washingtons, and the Lincolns of this world had to do some walking before they reached their goal. Look into the lives of great people—your own special hero or heroine, for instance—and see if they didn't have to do a bit of hard traveling before they became great.

And then, while your soul and heart are full of brave deeds and great courage and beautiful thoughts, look into your own lives and see if you can't get somewhere—if you only walk long enough. You'll find that you can.

Fresh from the fields—

That is how we get them. Solid, juicy, sun-ripened tomatoes right off the vines.

They are raised in the famous tomato-growing district of Southern New Jersey.

The Campbell establishment is in the same territory and within easy reach, so that we receive these fine tomatoes without delay and in sound and perfect condition for

Campbell's Tomato Soup

We blend their pure delicious juice with other nourishing materials of the best quality which can be obtained, regardless of their cost.

You wouldn't ask for choicer butter on your table than we use in this soup, nor finer granulated sugar, nor anything better than our home-grown parsley and celery.

Good soup once a day at least is a most efficient aid to digestion and robust health.

This is just as important in summer as in any other season. And this wholesome appetizing Campbell "kind" is one of the best means toward keeping the system in condition to withstand oppressive heat.

Prepare it as a cream of tomato according to the easy directions on the label. You will say you never tasted anything more satisfying.

21 kinds 10c a can

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Hupmobile

THE business that endures is the sound, strong business, whose customers keep on coming back. Judged by that high standard, the Hupmobile shows a record that few, if any, can rival.

Figures just compiled from our service station statistics prove that it is unique in the number of those who repeat their orders from year to year.

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In other words, more than half of all Hupmobile owners keep on buying, year after year.
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Millions of dollars are expended to tempt them away. The lure of a lower price on the one hand; confusing claims of multi-cylinder performance on the other. But the 50 per cent. phalanx stands fast year after year.

Convinced, in the one case, that a lower price cannot compensate for the loss of Hupmobile goodness.
Convinced, in the other case, that more cylinders can add nothing to that Hupmobile efficiency which eleven thousand owners have rated at 99 per cent.
And convinced, in the last instance, that no other car can yield better performance.

Hupmobile free-coupon service provides care, inspections and adjustments each month for eight months, at any one of more than 5,000 service stations. The owner receives the coupons, without extra cost, when he buys his car.

Five-pass. Touring Car,	$1185
Two-pass Roadster,	$1185
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Courtesy First—Safety for Others in Motoring

Hupp Motor Car Corporation
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The Mark of Superior H *Motor Car Service*

The Naked Truth About Mexico

Continued from page 911

one has only to modify the opinion given by the reasons for bias on the part of the persons giving it. When, for example, it was complained that the wicked revolutionists had disturbed the common people so that household servants had begun to feel that they had rights as regards wages and notice, that laborers had been allowed to organize into syndicates, one began to feel that the revolution was achieving something of value. Atrocities beyond extenuation were to be found in the use of the mansion of Delatore, the son-in-law of Diaz, as police headquarters, and of the beautiful Jockey Club as the meeting place of the labor unions.

No one who knows Mexico and has been without financial interests in the country has ever been in doubt that a radical change amounting to a revolution was needed. The evils of the old régime were great and flagrant. The only question was whether this particular movement was going to effect the change and provide the remedy.

The first great reform which Mr. Carranza has brought into operation shows the temper and good faith of what he is doing. It is the abolition of the federal district and the freeing of the municipalities. The significance of this is difficult for an American to grasp. Throughout Latin-America from the Rio Grande to Cape Horn, the distinguishing feature in the political organization is the Jefe Politico. Imagine a country organized by states and municipalities or departments, corresponding to counties, and then suppose that traversing the municipalities are districts ruled by officials comparable to United States marshals, responsible only to the federal government and with practically unlimited power. The Jefe Politico, controlling the police, drawing recruits for the army, supervising the elections, is the agent by which a central tyranny is able to work out its plans in detail and make them applicable to any part of the country without consideration of local authority. It must be understood that so long as this institution was maintained, constitutional government could never be more than a pretense. By its abolition Mr. Carranza has made a civil dictatorship practically impossible.

The attitude of the revolution to the church has been the subject of a long campaign of misrepresentation which forms the basis of a concerted attack by the Catholics of this country upon Mr. Wilson's policy. The atrocities of which the Carranzistas have been accused are insignificant and negligible. It was necessary that the high ecclesiastical dignitaries should cease to dominate the political life of the country; their resentment was to be expected. The provisional government has declared that there is to be no new legislation with reference to the church, that the whole situation is adequately defined by the reform laws of Juarez which fell into abeyance under the dictatorship. Under these laws the church owns no property, but is a tenant of the state. In this way Mexico foreshadowed the principle by which France arrived at her solution of the separation problem. The Catholic clergy suffers no curtailment of its proper moral and religious function. The state claims the right, as do all other nations, to make provision outside the church for such matters as marriage, divorce and education.

While the general political aims of the revolution have been the concern of the more intellectual members of the Mexican community, a comparatively small proportion of the population, there is one respect in which the movement has affected the very lowest strata. If one asks a few common soldiers, chosen at random, what they are fighting for, the majority will answer that they are fighting to gain access to the land. Mexico is a country of great landholders, with the dispossessed common people until lately tied to the land in a form of serfdom. In the old days the land was held in the community method of ownership, worked in common, with a common participation in the benefits. A long chapter of Mexican economic history is needed to describe the process by which the Indians were dispossessed. It began in colonial days, but developed into a profusion of corrupt and unjust practices under the Diaz dictatorship. Every rural Mexican carries a rankling sense of injustice. Madero's success was partly due to the fact that he enlisted this element of discontent; it was also partly his undoing, for he found himself unable to fulfil his promise of the restoration of land and thereby lost much of his support.

THE program of Mr. Carranza contains agrarian reform as one of its cardinal elements. The situation is in a measure simplified by the voluntary exile of the more reactionary hacendados. Their peons settled quietly on the land, and have received the benefits of their labor for the first time in their generation. Mr. Carranza has already promulgated a decree by which there is to be a testing of the great landowners' titles, and, if there is evidence of injustice in the acquisition of lands, the ownership of these lands is to be vested again in the communities that originally owned them. Certain great estates will probably be confiscated and divided, but Mr. Carranza has no great sympathy with confiscation as a policy. In addition, a land tax is proposed which would be graduated so as to bear lightly on the small holder, but to make ownership of great estates an impossibility. The leaders of the revolution have not yet seen the great desirability of a uniform rate which will collect from the land-holders according to the value of the land.

The final group of reforms, which remain to be carried out, and through which Mexico will encounter her most serious difficulties, express the very essence of the revolutionary movement. They represent the intention to secure the economic independence of the country. The whole civil struggle has been a war upon the concession system with its political, economic and social ramifications. It is a little difficult for an American to see the situation clearly. No other country in modern times has been so continuously or consistently bled by foreigners as Mexico. When Cortez landed at the port which was to be Vera Cruz and received the rich presents brought by the emissaries of Montezuma, he sent word to that prince that he and his companions suffered from "a disease of the heart that could only be cured by gold." From that day to this almost every foreigner who has entered Mexico has been a sufferer from the same complaint. From that day to this Mexican wealth has gone in a constant stream to foreign countries. The boat on which I came from Vera Cruz brought something like twenty-five tons of silver mined in time of revolution.

I was given copies of the contracts by which Lord Cowdray's company obtained their oil rights. Their provisions were of such a character that a little while before the beginning of the European war, Lord Charles Beresford, a representative of extreme conservatism, declared in the House of Commons that it was a disgrace for the citizens of any civilized country to be party to that contract. In addition to almost unrestricted rights of exploitation of oil, the Cowdray interests hold two and a half million hectares of land, port works, the Tehuantepec Railway, and most of the electric lighting and tramway systems of the republic. The tentacles of this company have entwined themselves about the whole economic body of Mexico. American interests, all more or less privileged, aggregate, it is said, a billion dollars. The whole intent of the revolution is to end a system by which the natural resources of the country are drained by foreign capitalists grown accustomed to expect extravagant returns. Naturally, the only way in which this reform could be reached was by the destruction of the Diaz régime.

MEXICO CITY is a curious place. Like Washington, it is only a capital. Under Diaz it was the home of the Cientificos. This group began its existence as a scientific society and ended by being a political economic conspiracy. The individuals composing it serv as go-betweens, receiving and deliv ng concessions and bribes. The sellin ut of Mexico *was* the Diaz régime, an he population of Mexico City stood nd still stands for this system. It w to be expected that the great Cient cos would go abroad for the sake of eir health, but Mexico City is full of tle ones, relatives and stenographers, ho maintain an unbroken sentime of hostility to the purposes of the re lution. Their function is to intrig to lower prestige, to undermine credi nd to refuse supplies. It is a curiou act that a revolution has been fough for five years over the greater porti of the republic at the cost of 100,000 ves and incalculable destruction of prop ty, while the real objective of the ole movement has continued untou ed. That objective is the traitoro in-triguing Cientifico population of M ico City. This serves to explain wh Mr. Carranza has preferred to rul the country from Querétaro or fr a railway train. The elimination the concession-mongers does not, how er, mean the elimination of the conce on-holders. Here Mexico enters the rcle of troubled international relation and here the problem of the United ates defines itself.

When President Wilson's M bile speech announced that his policy ith reference to the Latin-American ates would be to aid them in freeing em-selves from foreign concessions, ere were few who understood that h was placing his finger upon the most tral and significant of international rel ion-ships. That statement began new chapter in world politics.

I was in South America when M Wil-son's speech was published and m le a study of the newspaper comment The attitude was almost universally c ical. Unfortunately, Americans have n yet established the reputation abro of being commercially scrupulous, d it was no surprise to find the c ion freely expressed that the An ican government merely wanted to dri out European concession-holders, in rder to make opportunities for her ow The new Monroe Doctrine, interprete as a policy of endeavoring to pree t a special hunting-ground for Am cans in a region whose commercial re ions with Europe were old and estal hed, and which had hardly been touc d by American trade, created more sent-ment than its predecessor. The hole point and value of the policy d ends upon whether Americans go in the category of foreign concessi ries. Apparently the common underst ding in this country and certainly t of Americans in Latin-American co tries was the same as that expressed the press of the Southern Continent It is now being discovered with s prise through events in Mexico th Mr. Wilson's policy of aiding towa eco-nomic independence meant in pend-ence of this country as well.

There is no doubt that this in rpre-tation of our Latin-American re onsi-bilities begins a new chapter the history of international relati hips. It is the first unequivocal dec ation that the natural resources and pula-tions of weaker nations are to e re-moved from the category of cap list exploitation. In these days itical freedom is of little value thou economic freedom. We must e th matter through. Our public op on orienting itself toward the rig wit that certainty which has given eric a place of distinction among tions

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DR. EDGARTON H. HART, a urne medical missionary from Centra Chin made the statement lately that upon s mission field agents of the brewers and still were giving away samples of their ods cultivate a habit and create a marke or th liquor trade, so that it might follo in t wake of the opium traffic, which Ch itse is banishing from among its people.

MISSIONARY Charles W. Po tt Medak, India, writes that gre revival is in progress throughout th izat Dominion, but that help is needed. A hu dred evangelists could be used in th ork much advantage.

The Year's Tabernacle Revivals

By W. S. REASONER

WHEN the first evangelists proclaimed the risen Lord, the pulpit was pitched in the marketplace and the listeners stood under the open sky; nor did the apostles ever cease to address the people in the open although they never missed an opportunity to be heard in the synagogue, or temple, or home, or jail, or palace. And all through the ages the Peters and Savonarolas and Luthers and Wesleys have gathered followers under the spreading skies and along the dusty highways. Evangelists still preach in square and park and open field; but the summer is short and the winter is too valuable to lose and the people, whether just or not, avoid the churches, so that we have developed in America a new evangelist, the tabernacle evangelist, who preaches in a great temporary timber structure to people who crowd through board benches and who press down the sawdust covered aisles to acknowledge their newly awakened faith in the same Saviour whose spirit moved at Pentecost.

THERE are today almost four hundred members of the Interdenominational Association of Evangelists, with a central office in Winona Lake, Indiana, where they meet annually in August. The year just past has seen many campaigns, some of them remarkable for their results in the face of the opposition under which they were inaugurated and carried on.

Billy Sunday closed his season's work Sunday, June 18, in Kansas City, Mo. In Mr. Sunday's five campaigns in Omaha, Neb., Syracuse, N. Y., Trenton, N. J., Baltimore, Md., and Kansas City, Mo., the converts number 94,511, and the free-will offerings amounted to $147,347.26. In twenty-seven of his most notable campaigns, including the figures of this year, Billy Sunday's trail-hitters number 332,013, and the free-will offerings total $494,034. On the third of September, he begins his next season's work in Detroit, he goes to Boston on October 22. Other engagements for next year will include Chicago, Buffalo, and possibly New York.

Dr. J. Wilbur Chapman and Mr. Charles Alexander are entering upon the [illegible] year of their labors together. For the past season they have labored at Davidson College, N. C., Asheville, N. C., Brattleboro, Vt., Springfield, Ill., Washington and Jefferson College, Washington, Pa., Wilmington, N. C., and Keene, N. H. They do not give out the number of conversions; but the reports from all the cities indicate very large accessions to the churches.

One special feature of Mr. Chapman's work is the appeal to young men and young women in the interests of the mission field at home and abroad and the gospel ministry. During the year, as a result of this emphasis, more than two hundred and fifty young men offered themselves for the ministry, and more than six hundred young women offered themselves for the mission field.

DR. MILFORD HALL LYON in the last evangelistic year held meetings in larger cities than he had formerly served and achieved comparable results. Meetings were held in Lansing, Mich., Flint, Mich., Wilmington, Del., Spokane, Wash., Calumet and Laurium, Mich. It is estimated that about ten thousand people joined the churches as a result of the year's work out of 18,991 who signed decision cards. In one city there was a change of about eight hundred votes from the wet to the dry side. Dr. Lyon begins the next season on September at Winona, Minn.; from there he goes to Camden, N. J., on October 22, and to Portland, Me., December 31.

George Wood Anderson and party were engaged this year in work at Bellefontaine, Ohio, Easton, Pa., Columbus, Ohio (North Side), Jackson, Mich., Bridgeton, N. J.; registered conversions and reconsecrations numbering over 20,000. As a result of a special plea at a Thursday morning parlor meeting, the society women of Jackson, Mich., organized a Florence Crittenton House for girls. Special attention is given to the boys' and girls' work under the leadership of Mr. Frank B. Lane.

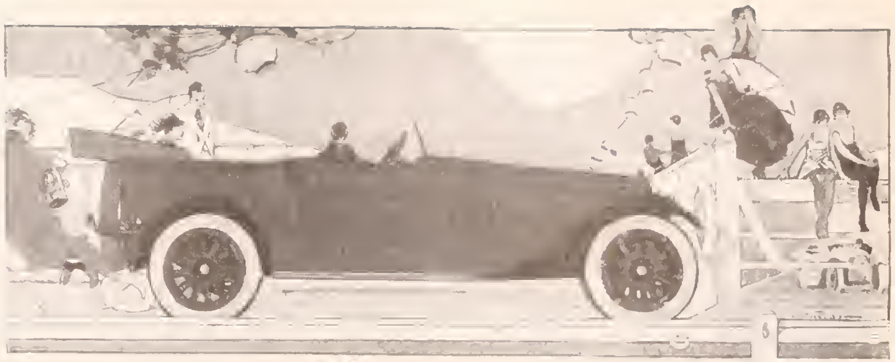
Edward Biederwolf and party closed a six weeks' campaign at Plainfield, N. J., toward the end of May. The converts numbered 5,570, the largest number he has had in his nineteen years of evangelistic work. The converts were classified as follows: Decisions, 2,021; reconsecrations, 3,215; children under twelve, 334. Other campaigns this year were in the Panama Exposition Tabernacle; Lockport, N. Y.; York, Pa. Campaigns for Dr. Biederwolf next year will include San José, Calif.; Sacremento, Calif.; Wilkinsburg, Pa.; and Lawrence, Mass.

Henry W. Stough completed the evangelistic season on the 18th of June when he closed his Knoxville, Tenn., campaign. Dr. Stough, with a party of eight workers, opened in Lebanon, Pa., September 1. After the Lebanon campaign he left Pennsylvania for the first time in three years and held a campaign in Buffalo, N. Y. On leaving Buffalo, he went to Atlantic City, N. J., with a party of twelve people, where the result of the campaign was seen in the defeat of a political machine. From Atlantic City, Dr. Stough went to Tampa, Fla. Here, too, his meetings touched the civic conscience of the people and a reform ticket was nominated at the June primary. After Tampa, Dr. Stough moved on to Knoxville, Tenn., where the trail-hitters numbered 3,000. He opens his next fall's work in Evansville, Ind.

Rev. I. E. Honeywell, who for four years was Billy Sunday's assistant, but for the past ten years has been conducting campaigns of his own, opened his season's work last fall at Ilion, N. Y., in a union tabernacle campaign on September 5. From there he went to Oneida, N. Y., and then to Homestead, Pa. Since January 2, he has been at Shamokin, Pa., Rome, N. Y., Huntington, Ind., Santa Rosa, Calif., Petaluma, Calif. Mr. Honeywell begins his next evangelistic year at Muskegon, Michigan. The conversions resulting from his work in the six campaigns of the year number about 12,000. About 25 per cent. were already church members. At Oneida, N. Y., 40 per cent. of all the men employed in the Oneida Steel and Pulley Works were converted, and they have a most enthusiastic men's Bible club now, which meets in a room in the factory, which has been especially fitted up for them. At Rome, N. Y., also, some of the manufacturers have fitted up rooms for their men's Bible clubs.

Bob Jones, the fiery young evangelist from Montgomery, Ala., who since his selection as the annual preacher at the Cartersville, Ga., tabernacle has been frequently referred to as the successor of Sam Jones and as the Billy Sunday of the South, began his 1915-16 work in Mansfield, Ohio, in September. From Mansfield he went to Joplin, Mo., then to Aurora, Ill., and Connellsville, Pa. The final campaign for this season was in Gloversville, N. Y. Conversions and reconsecrations in these campaigns numbered over 12,000.

THE evangelists Hart and Magann of Madison, Wis., during the past year conducted campaigns at Grand Junction, Colo.; Oshkosh, Wis.; Elgin, Ill.; Batavia, N. Y.; and Troy, N. Y. The year was a strenuous one. At Grand Junction, on the County Day, a flying squadron of the evangelistic party, chorus choir and pastors went into the surrounding towns and the evangelists gave ten addresses resulting in over one hundred and fifty conversions. Elgin, Ill., was in the midst of a campaign against the saloon, and the



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$1325 F. O. B. Racine
26 Extra Features

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There are 440 parts in the Mitchell which are either drop-forged or steel-stamped. They are three times as strong as castings.

All the main strains are met with Chrome-Vanadium steel. He uses a wealth of it. The Bate cantilever springs have a perfect record. Not one has ever broken.

As a result of these standards, one Bate-Built Mitchell has run 218,734 miles. Six have averaged 164,372 miles each, or more than 30 years of ordinary service.

You get these standards at the Mitchell price because of this wonderful factory. It was built and equipped by Mr. Bate to build this car at minimum cost. It has cut our factory cost 50 per cent. When you can get so much of extra value, don't you think that you should take it?

Extras Without Cost

You also get in the Mitchell 26 extra features which other cars omit. They will cost us this year over $2,000,000. And each is something you would miss.

In this Mid-Year Mitchell you get the most complete car, the most up-to-date car that's shown. It has 73 attractions—new ideas and touches—which our early-spring model lacked.

Mitchell bodies are finished in 22 coats. They are upholstered in French-finished leather. They have a light in the tonneau, a locked compartment for valuables—every dainty appointment known.

The Mitchell is known as "The Engineers' Car," because of mechanical perfections. But these things, we argue, should appeal to every man who buys a fine car.

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High-speed economical Six. 48 horsepower—127-inch wheelbase; complete equipment including 26 extra features. Also five types of closed bodies. (97)

There's a Mitchell Dealer in Your Town

How Balanced Meals Build Better Brains and Bodies

By Arthur True Buswell, M. D.

EUGENE CHRISTIAN

AT LAST we Americans are beginning to wake up to the full meaning of the recent remarkable discoveries made by the food scientists. And it is time we did, for I firmly believe that the meals we eat every day cause more sickness and destroy more of our mental efficiency than all the drugs, alcohol, and tobacco combined.

To eat good, simple, nourishing food is not necessarily to eat correctly. In the first place, many of the foods which we have come to regard as good are in reality about the worst things we can eat, while others that we regard as harmful have the most food value.

But perhaps the greatest harm which comes from eating blindly is the fact that very often two perfectly good foods when eaten at the same meal form a chemical reaction in the stomach and literally explode, liberating dangerous toxics which are absorbed by the blood and form the root of nearly all sickness, the first indications of which are acidity, fermentation, gas, constipation, and many other sympathetic ills leading to most serious consequences.

These truths have been strongly brought out by Professor Metchnikoff in his treatise on the "Prolongation of Life," and by many other modern scientists. But most efforts in the past have been designed solely to cleanse out the system and remove the poisons *after* they had formed, wholly disregarding the cause.

Correct Eating involves, first, the proper selection of foods; second, the right combinations, and, third, proper proportioning so as to form at each meal a constructive health and energy building whole. All of which is much simpler than it sounds.

And, strange as it may seem, scientifically proportioned meals are more delicious and more satisfying than the meals which are chosen without regard to health. Instead of being deprived of the good things of life, we come to take more pleasure in eating than ever before. It is not even necessary to upset your table to eat scientifically, and no special foods are required. You can get anything you need out of your garden, at your local store or in any restaurant.

Eugene Christian, the well-known food scientist, has shown repeatedly that just as wrong eating causes sickness and loss of brain energy, good foods rightly combined and proportioned will remove the cause of almost any non-organic disease and increase the mental efficiency of users several hundred per cent.

Business men who are "slowing down" and find they have lost their energy and enthusiasm go to Christian to renew their youth. People who suffer with stomach, liver and kidney trouble—most of whom had tried all other sources—come to him and go away brimming with perfect health and energy. Others who are too stout or too thin find that with foods alone and Christian's advice they can quickly acquire a normal figure.

In a number of instances his patients have been so thankful for what he has done that they have, after the treatment was over, in paying the bill, voluntarily added $500 or $1,000 to the amount, saying that never could they adequately repay him for the good he had done.

In order to help as many people as possible, not only those who are ailing but those who want to maintain their health, Eugene Christian founded The Corrective Eating Society to disseminate his teachings. This society has prepared a book based upon Christian's 20 years' experience. Corrective Eating, in 24 Lessons, is being offered for free examination to those who are interested. This work was written expressly for the layman. Technical terms have been avoided and every point is explained so that there can be no possible misunderstanding. Reasons are given for every recommendation, and every statement is based upon actual results secured in the author's many years of practice.

But the lessons do not merely tell you why you should eat correctly and what the results will be, they also give actual menus for breakfast, luncheon and dinner, curative as well as corrective, covering every condition of health and sickness for all ages, from infancy to old age, and covering all occupations, climates and seasons, including special suggestions for summer meals which enable you to withstand the heat and retain winter's vigor.

Food is the fuel of the human system. And just as certain fuels will produce definite results when consumed in a furnace, so will certain foods produce the desired results when put into the human furnace.

Yet not one person in a thousand has any knowledge of food as fuel. Some of the combinations we eat every day are as inefficient and dangerous as soggy wood, wet leaves, mud, sawdust and a little dynamite would be for a furnace. No wonder man is only 50% efficient—no wonder the average life is only 39 years—no wonder diseases of the stomach, liver and kidneys have increased 103% within the past 30 years!

Yet the Corrective Eating Society shows how easy and simple it is to eat your way back to perfect health and up to a new type of physical and mental power. The relationship of health to material success is so close that the result of the society's teaching is a form of personal efficiency which puts people head and shoulders above their less fortunate brothers. Everyone knows that the best ideas, plans and methods are worked out when you are brimful of vitality—when you feel full of "ginger." The better you feel—the better work you can do. I understand that The Corrective Eating Society's lessons have times without number been the means of bringing great material prosperity to its students by endowing them with health so perfect that work seems like play.

If you would like to have the Book of 24 Lessons in Corrective Eating, written by Eugene Christian, out of his vast experience, simply write The Corrective Eating Society, Dept. 348, 460 Fourth Ave., New York City, and they will mail you a set for examination.

It is not necessary to enclose any money with your request. Merely write and ask them to send the lessons for five days' free examination with the understanding that you will either return the lessons within that time or remit $3, the small fee asked.

If the more than 300 pages contained in the course yield but one single suggestion that will bring greater health, you will get many times the cost of the course back in personal benefit—yet hundreds write the society that they find vital helpfulness on every page.

I suggest that you clip out and mail the following form instead of writing a letter, as this is a copy of the official blank adopted by the society and will be honored at once.

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Name .... Address ....

evangelist helped in the fight. Elgin remains dry territory.

Oscar Lowry of Cedar Falls, Iowa, has had the satisfaction of seeing a number of cities vote dry at elections, which followed shortly after the tabernacle campaigns. This year's work included Shenandoah, Ia.; York, Neb.; Cedar Falls, Iowa (his home town); Clarinda, Iowa, all small cities, and the conversions totaled over 3,000.

The Forsythe Evangelistic party hold union tabernacle meetings in the following cities: Kirksville and Cape Girardeau, Mo., Denison and Burlington, Ia., and two campaigns in the city of Detroit. As a result of the season's work about 9,000 persons have made public profession of their acceptance of Christ.

Elmer C. Miller of South Bend, Ind., who before taking up evangelistic work was the Lumber Purchasing Agent for the Studebaker Corporation, has held union campaigns since last fall in Sunbury, Pa.; Casey, Ill.; Paxton, Ill.; Wheaton, Ill.; and East Palestine, Ohio. The end of the campaign in East Palestine saw about 1,300 trail-hitters; among them were the mayor and the editor of the daily paper. Earlier in the year Mr. Miller held campaigns in Mechanicsburg, Pa., and Boyne City, Mich. There were over 2,500 confessions in the two campaigns. In Mechanicsburg a men's Bible class of 500 members was established. Mr. Miller begins the fall work in September at Oswego, N. Y.

Robert E. Johnson's work in Pennsylvania, together with the Red Bank, N. J., campaign, has attracted wide attention, especially among the wet and dry factions. Following a campaign in Brookville, Pa., in which there were 1,920 converts, four breweries, four wholesale liquor places and thirty-eight saloons went out of business. Other Johnson campaigns were held at Mount Union, Pa., Lehighton, Pa., Osceola Mills, Pa., and Red Bank, N. J., with over 13,000 decisions.

Earnest G. Crabill, who is also known as a baseball evangelist, closed his season's work at Binghamton, N. Y., following meetings at Carbondale, Pa., and West Scranton, Pa. The converts in the three meetings numbered 2,500, with many reconsecrations. Mr. Crabill begins the new season in a union campaign at Victor, Colo., in the Cripple Creek district, July 16.

California, long called the graveyard of evangelists, has been the scene of an entire season's work for the Fife Brothers, with Clyde Lee Fife as evangelist. The figures of converts, 3,335, include reconsecrations, b no more than 10 per cent. of the signer ver already identified with the chu he Meetings were held in Eureka, ver side, Long Beach, South Pas na Woodland, Pomona and Lodi. Th party will hold their first can aig next season at Wayne, Neb ska beginning September 10. On O ba 15 they go to Fulton, Mo.

Evangelist Claude A. Gunde an his party of seven have held me in in the following cities: Unionville Io Princeton, Mo.; Glenwood, Iowa n wa, Iowa; and Sheldon, Iowa, h total of 3,231 decisions. The so closed with a meeting at one Iowa.

Luther Knox Peacock conduct si campaigns during the year, beg in at Imperial, Pa., the last Sun o August. Then followed Gree ille Pa.; Chariton, Iowa; Fort Plain, Y. Jeannette, Pa., and Fulton, N. Y Th records of the season's work show arly 12,000 conversions and recor cra tions. Some of the churches th cities served more than double hei membership. The Peacock part be gin their fall work in Winterset owa September 10. From there they o to Fairfield, Iowa.

For eighteen years Charles eigh Scoville has been preaching the ospe of Christ around the world. In t firs five campaigns of the past seaso fully 15,000 people "hit the glory ail," as they say in the Scoville m ings. Then followed Jefferson City, Mo. the capital of the "show-me" sta and Emporia, Kan., the home of W liam Allen White and Walt Mason. ring this campaign, because of fe ious snow storms and Kansas bli ards a huge telephonic apparatus w in-stalled directly over the sp ker's head. The main cable was co cted with the rural telephone lines a hun-dreds of persons listened to serm and song by wire. Then came K kuk, Iowa; Nevada, Mo., and I ton, Texas, bringing the record c con-versions for the whole campa n to about 29,000.

THIS is a brief review of th work which has been done the evangelists. The Spirit of Goc s not limited to the use of men of wide pute. In every state and in counti and towns innumerable, members the great company of the evangel s are daily winning souls to Christ, a it is often the faithful work of less nown servants of the Saviour which s the foundation for the more strik g re-suslt of the big campaign.

The Correspondence of Prof. David Smith, D.D.

YOU make it clear that a sinner, if penitent, is certain of forgiveness. I feel, however, that there is difficulty in deciding for oneself whether one is truly penitent. Is it possible, therefore, for any man to say with certainty that his sins are forgiven? How far is faith a matter of the will, a duty and responsibility? How far is it a gift of God? If everything depends on faith, the faith of a little child, and all that I am at times able to bring is the faith *that wills to trust*, with none of the simplicity and trustfulness of a child's faith, is such faith of none avail?—A. G. R.

YOU are vexing yourselves about the quality of your faith and the reality of your penitence. Look at the penitence and faith of the Prodigal. They were at the outset the merest rudiments. So long as his money lasted, he had never a qualm. It was only when it was all gone, and he was brought to rags and hunger, that his thoughts turned homeward. And even then it was not his sin that troubled him, but the misery of his condition. He felt no shame for the ill part he had played, no compunction for the grief he had cost his father. He did not yearn for his father's forgiveness, but merely for the bread of his father's house. "How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! I will arise and go to my father." His penitence was as selfish as his sin. Yet it availed. His father received him with an overflowing welcome, and never inquired what had brought him. It was enough that he had returned. And this is God's way. "All the fitness he requireth is to feel your need of him." He will receive us, and the experience of his grace w teac us true penitence. It was his ther welcome that humbled the digal He never truly repented until h as i his father's arms, and then he r ente in good earnest.

It is not our penitence that cur our forgiveness. It only rema tha we should appropriate it. The or our Father's house stands op , an there is a free, glad welcome f ever returning sinner. This is expres l by touch which is, to my mind, t fine in the parable, though it is qui obli erated in both our versions. W n t prodigal began his premeditated onfe sion, his father would not hear n ou He shouted to the servants: Bri forth (not "the best robe," but a ro —the first," or rather "the fo er" that is, the one he used to wea befo he left home. And the servar kn well what he meant. He had pt lost son's garment, a sacred m ment and many a time they had seen m u folding it and looking at it w h d eyes. God is our heavenly Fat r, a his heart is yearning evermore or lost children.

The reason of all our disqu ude that we will not take our tho hts God from the Lord Jesus Ch t, a recognize in the eternal Son the anife tation of the eternal Father. it true that the love which died f de of us on the cross enfolds the iver then what is there in life or ath eternity that we need to fret ab t or afraid of?

DAVID ITH.

The College, Londonderry.

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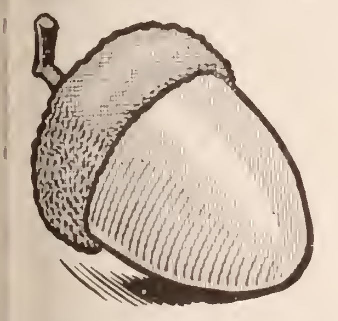

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The Riot at Ephesus

International Sunday School Lesson for August 20.
Acts 19:23-41

An Exciting Day in Ephesus

By Arthur H. Howland

SOME modern people object to religious enthusiasm. They do not like to hear people shout when they feel spiritually happy. They do not like them to be noisy in ascribing praise to the Deity. They do not like to have them too demonstrative in seeking to spread the emotions of loyalty and reverence toward God. Such people would have been greatly scandalized if they had been in the city of Ephesus many years ago when in a great outburst of religious enthusiasm a huge multitude shouted for two hours: "Great is Diana of the Ephesians."

Yet it would certainly seem reasonable to expect that if people could be so tremendously enthusiastic about a god who had no reality, who had no power to bless and protect, to cheer and comfort them, others might be excused if they become so extravagantly happy in contemplating the splendors and the kindness of the true God and in acknowledging the riches of his abundant blessings as to shout aloud his praise.

This outburst at Ephesus came near the close of a busy and exciting day. If there had been daily papers in Ephesus at that time it would have been a rare day for reporters on the evening papers.

In fact, it might not be a bad idea for some teacher of a young men's class to suggest that the members prepare an issue of the "Ephesian Evening Star," giving an account of the riot and its dispersal by the town clerk, together with editorial comment on the occurrences of the day and the events that had led up to them. If the work were done reverently and sympathetically the exercise might be very helpful.

Three lessons have intervened since our last study of Luke's narrative in the Acts. The last study took us through the eighteenth chapter and showed us the beginning of Paul's third missionary journey, verse 23. We also had the incident of Apollos, the young Jewish Alexandrian convert, who was led into the Pentecostal blessing by Aquila and Priscilla. They had come from Corinth to Ephesus with their friend Paul and continued their residence there when he went on to Antioch.

The nineteenth chapter, which is our lesson today, tells us of Paul's return to Ephesus. Strange to say, he found a group of believers there who, like Apollos, had not yet heard of or received the Holy Spirit. It is a rather difficult question why Aquila and Priscilla had not met with these believers and instructed them as they had Apollos. It may possibly be that in the great city of Ephesus they had not yet met this little band of Jews who had heard of John the Baptist and of his announcement of the Messiah and were following what light they had received. It seems more likely, though, that Aquila and Priscilla had been absent from the city in the meantime, and so failed to discover these twelve "half-Christians." Paul found them and perceived that they were ready to become genuine Christians, whole-hearted Christians, Spirit-filled Christians. Under his teaching they too received the Pentecostal gift of the Holy Ghost.

There are countless churches where a visit from some Spirit-filled apostle like Paul is sorely needed. Dean Howson, commenting on this passage in Schaff's Commentary, says: "The most natural explanation is that Paul noticed in them, as they attended the meetings at the church, a want of spiritual gifts, perhaps also a want of the peace and joy and brightness that showed itself in others." Would Paul find some people like that if he came into your church prayer meeting some night? Would he notice anything like that about you, yourself, as he observed your work and listened to your words? It is sad indeed that so many Christians choose to live an experience such as Christ's followers knew before Pentecost rather than reveling in the delights, and appropriating the powers of the Pentecostal blessing.

Teachers of adult classes, superintendents and pastors should take occasion from the study of this chapter to urge an earnest study of the subject of the Holy Spirt and a personal reception of his blessing. Assign for special study some passages or chapters from Torrey's "The Baptism of the Holy Spirit," John McNeil's "The Spirit-Filled Life," William Arthur's "The Tongue of Fire," Finney's "Lectures on Revivals," Daniel Steele's "Gospel of the Comforter," "Love Enthroned," and "Milestone Papers."

For three months Paul taught in the Jewish synagogue; then trouble arose and he transferred his operations to the school of Tyrannus. We do not know just how large a school this was that was kept by Tyrannus, nor how public it was, nor how private. It may either have been a sort of private synagogue for the teaching of Jewish Scriptures and traditions, or Tyrannus may have been a Greek teacher of rhetoric or of philosophy. Paul may have hired this hall, or Tyrannus may have been won to the Christian faith and donated its use, or Paul may have lodged with Tyrannus as he had lodged with Justus at Corinth. In any case his work grew and the message of the Gospel spread. Many not only in Ephesus but in the surrounding provinces heard of this new faith that the Jewish professor was teaching in Tyrannus' school.

The Christian faith became so well known that some strolling Jews who pretended to cast out evil spirits took to using the name of Jesus in their incantations. One maniac whom they attempted to treat in this manner cried out: "Jesus I know, and Paul I know, but who are ye?" Whereupon he attacked the imposters and routed them. This still further extended the reputation and influence of Paul.

So great was the public enthusiasm in his favor that those who had employed the black art brought their books and made a great bonfire of them. The value of the books burned was equivalent in purchasing power to somewhere from $50,000 to $100,000 at the present day. It was a big popular demonstration in Paul's favor, showing the strong hold he had gotten upon the city.

Here enters a mysterious but most real factor, which sociological experts term "economic determinism." This is the principle that all sociological developments and changes are brought about fundamentally by economic necessity. The moralist and Christian can hardly accept the universality of this principle, but religious history shows many instances of its power. You can trifle with institutions, forms and customs up to a certain point, but when you run foul of the power of money there is bound to be a conflict. This is the very thing that Jesus had in mind when he said: "Ye cannot serve God and Mammon."

The beginning of Paul's real trouble came when he offended the book publishers of the magicians. Then the silversmiths began to realize what his philosophy would do to their business if it was not held within bounds. There is not time nor space to go here into the splendors of the Diana worship of Ephesus. Her great temple there was one of the seven wonders of the world. The whole city paid her homage and the making of silver idols and little shrines for her was a big business. If possible look up the description of this Diana worship on pages 465-468 in Conybeare and Howson's "Life and Epistles of Paul." Demetrius, leader of the revolt, was very frank about it. "Sirs," he said, "ye know that by this craft we have our wealth." Paul had been doubtless very discreet in Ephesus as he had been in Athens in trying to turn the religious instincts of the people away from Diana toward Jehovah, but the crisis had at last been reached. The idolmakers saw that Paul must be downed

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or their trade was doomed. So they linked up their religious pretenses with their economic necessities and started the cry, "Great is Diana of the Ephesians!" The cry caught and swept the multitude. Those who had no interest in the idol business felt a tremendous enthusiasm for Diana, so they joined in the cry until "the whole city was filled with confusion." For some reason they did not at first get hold of Paul, but they did capture two of his companions, Gaius and Aristarchus, and rushed them into the theater—a great amphitheater like the Coliseum of Rome. The ruins of this ancient theater into which Gaius and Aristarchus were hustled on this eventful day may still be seen. Then Paul appeared and tried to make his way into the theater. His friends prevented this and some municipal officials known as "asiarchs" urged him not to go in. The confusion outside was carried within, and many people did not know what the uproar was all about. Then somebody put forward a Jew named Alexander. He started to explain the situation to the people, and although he would have taken sides against Paul, when the native Ephesians noticed that he was a Jew they would not listen to him, but raised the frenzied cry again: "Great is Diana of the Ephesians!"

Here comes upon the scene one of the pleasantest people in all the New Testament. He is called the town clerk, evidently in Ephesus an officer of high authority. Or it may possibly be that the man was in this case much greater than the office. At any rate he showed himself to be precisely the right n
take hold of such a situation and r
it. He reminded them that ever
recognized the fact that E
worshiped the great goddess
and the "image which fell down
Jupiter." "These men you are
ing," he declared, "are neither r
nor yet blasphemers of your god
He advised Demetrius and his
craftsmen to take their quarrel
Paul and his comrades to a court
Other problems, too, that might
could be settled there. There wa
danger, he told them, in such u
as this. The danger was tha
Roman Empire might take away s
the liberties of Ephesus if its popu
got the name of being unruly. A
the assembly was dismissed.

Paul had already planned to
Ephesus and go through Macedon
Greece and then on to Jerusalem
had already sent his compa
Timothy and Erastus, forward. N
himself, having spent two fruitful
in Ephesus, can go on his way.
next lesson we shall read of his
farewell to his friends at Ephesus.
left the city, but the Holy Spirit d
Diana of the Ephesians is gre
longer. Not one inhabitant o
ancient province any longer belie
her. For many centuries Ephesu
a city where Christ was honored
one of the most important cente
the work of his church. A few
villages mark the site of the grea
now, but the Christ whom Pau
claimed there is extending his powe
all the world.

Young People's Topics for August

The Youth of Jesus

Epworth League. Matt. 1:21; Luke 2:40; 2:52.

It is sometimes a little difficult not to be impatient with our reference fixers for the decisions they make, particularly in the matter of leaving out the beginning or the end of a passage they assign for our study. Any study of the youth of Jesus ought to have that lovely 39th verse of the second chapter of Luke. "They returned into Galilee, to their own city, Nazareth."

That makes Jesus seem very real. Nazareth is a city you can go to now. It is as real as Binghamton or Peoria. And Jesus really lived there, just as you live in the town where your own home is.

Read this paragraph from the 1912 Baedeker, and see how matter-of-fact Nazareth is. It was hardly so gay in his time, and probably not so large, though it was near an important caravan route.

"The appearance of the little town, especially in spring, when its dazzling white walls are embosomed in the green of cactus-hedges, fig-trees, and olive-trees, is very charming. The rapidly increasing population amounts to about 15,000, including 5,000 Moslems, 5,000 Orthodox Greeks, 1,000 United Greeks, 2,000 Latins, 200 Maronites, and 250 Protestants. The town enjoys a certain measure of prosperity; most of the inhabitants are engaged in farming, gardening or cattle-raising, some of them in handicrafts (particularly in the manufacture of knives, sickles, plowshares, and so on), and in the cotton and grain trade. The inhabitants are noted for their turbulent disposition. The Christian farmers have retained many peculiarities of costume. At festivals the women, many of whom are beautiful, wear gay, embroidered jackets, and have their foreheads and breasts laden with coins, while the riding-camel, which forms an indispensable feature in such a procession, is smartly caparisoned with shawls and strings of coins."

It was in this Nazareth that Jesus "grew and waxed strong in spirit, becoming full of wisdom" (see marginal reading of American Revision). And it was here the "grace of God was upon him," here he "increased in wisdom and stature, and in favor with God and man."

At Nazareth Jesus learned how to be a good son, a good playmate, a good student and faithful worshiper in the synagogue, a good neighbor, a good carpenter. He grew strong in body and mind and soul. He realized God's presence and heard God's wondrous call.

We know, too, that as a boy
witnessed many of the horrible cr
of the Roman government and its
zation. This helped to give him h
sionate sympathy with the co
people and his determination to
them. See especially his first s
when he came back to Nazareth.
4 : 16-19.)

Study these three things:

(1) The kind of a boy and youn
Jesus was.

(2) The kind of a boy, young
girl or young woman, he wants me

(3) How he promises and pla
make me like himself.

Carelessness vs. Thoughtfulnes

B. Y. P. U. Heb. 2:1-7.

"I DIDN'T think," used to be c
ered a good excuse. But it
excuse at all. That was the
wrongest part of all—not to be thi

Here are some exercises and ca

Don't allow your hands and feet
without your brain and will being
job too. This is how we lose th
we put them somewhere while v
thinking about something else.

Train your memory by linking
you want to remember with som
you know you can and will remem

Train your mind to observe
carefully. Glance at a group of
and try to remember them all.
and retell events of a trip or of th

Train your will to be strong.
make compromises. Don't yie
impulse. Do what you mean
what you ought to do.

Punish yourself for forgettin
neglecting, for delaying.

Remember that simple carelessn
thoughtlessness may really injure
one, physically, mentally or m
just as much as a deliberate intent
harm.

Cultivate real interest in other p
real care for them, real anxiety to

Cultivate your love and loya
Christ. Do things carefully and w
his sake because in that way yo
best help the people he wants y
help.

Growth: Body, Mind, Spirit

Christian Endeavor. Luke 2: 40

SEE brief discussion of this s
for B. Y. P. U. in last week's
tian Herald. This week's B. Y.
and Epworth League lessons ma
be found to have some helpful s
tions.

The Christian Herald Prayer League

L Christians are urged to unite with the members of the Prayer League in da prayer at the noon hour. Also any on is at liberty to send a request for prer or an acknowledgment of answered prer, thereby becoming enrolled as a mber of the Prayer League. All co spondents are specially requested to me their letters as brief as possible. We requests and acknowledgments on erate sheets.

SPECIAL prayers are asked for a dear friend of the Christian Herald Family, who is sick in the hospital. Hi name is a household word throughou America, but he does not wish the fac of his illness to be made public ju at this time. Pray that he may be sp d to his friends and to the important an work he has to do for the kingdom of od.

is frank, earnest letter comes from A isconsin Friend. We know that the me bers of the League will give the rec st it contains a special place in the prayers:

am a good business man but my life has bee wrecked by drink as is also true of my pu. I want to stop the use of liquor. Will you indly pray for me that I may first overcor the habit, and second that I may regain my rmer good health and prosper financially, as am beyond the age limit, and have lost thr gh drink about everything I ever owned, as ll as friends."

M. writes from London, England: "I s with a full heart of gratitude that I v te to say that I have received very sig l answers to prayer. A relative in Anrica, whom I have never seen, off d my mother and me a home with hei A friend of hers who lives here, is try g to find work for me, and is helping us many ways. I am deeply grateful to d and the Prayer League for these bleings. I would further ask the Leue for us to be plainly guided as to ac ting or not the offer of the home for y mother and me. There are so ma things to be considered."

A wife writes: "Six months ago I wrote you asking prayers that my husband might be led to give up another and that our home might be made happy. That prayer has been answered. Now I ask prayers that he may give up liquor and be fully converted, also three other friends. Please pray for a friend and wife to be reunited in love and happiness for their children's sake."

Mrs. A. G. J., writes from Dinuba, Cal.: "I have been a silent member of the Prayer League for a long time and know God has answered my prayers. But our hearts are very heavy at present. My dear husband had a cataract removed five weeks ago and is still in the hospital. The doctors have little hope that he will recover his sight. Both eyes are very bad and his health is failing. He is only fifty-two years old and has lived a Christian life for thirty years. Was an elder in the Presbyterian Church at Stuart, Neb., for over twenty years. We do all ask your most earnest prayers with us for his recovery."

A Mother writes from Wilkes-Barre, Pa.: "I wrote some time ago asking prayers that I might hear from my boy. I heard very soon after and he is still writing home. I need your prayers still that I may be willing to trust in God and do right."

An old subscriber writes from Evansville, Ind.: "I want to acknowledge God's goodness in answering prayer for a revival in our church. It was a great success. Many were converted and renewed in spirt, and I am very grateful to our dear heavenly Father. Please pray for my mother that she may be spared."

Acknowledgments have also been received from:

E. H., Reeds, Mo.; Rev. R. G. H., Fennimore, Wis.; V. M., Savannah, Ga.; Mrs. L. M. K., Austin, Texas; Mrs. M. M. W., Fowler, Colo.; A. H., Athens, N. Y.; E. B., Georgetown, Texas; Mrs. D. C., Jersey City, N. J.; Mrs. M. E. R., Iowa; Mrs. M. M. N., Gotham, Wis.; Mrs. Y. M., Birstol, Va.; Mrs. I. T., Mexia, Texas; L. A. Pillzer, S. C., A Subscriber, Pittsburg, Pa.; H. L., Hampton, Va.; Mrs. O. M., Cynthiana, Ky.; A Believer in prayer, Lowryville, S. C.; J. T. B. Smithfield, W. Va.; Mrs. L. B. L., Nokesville, Va.; Mrs. J. W. H., Winnipeg, Man., Canada; E. K., Orlando, Fla.; L. M. C., Kennebunkport, Me.; A. M. A., Sherburne, N. Y.; M. R., Little Falls, N. Y.; Mrs. M. E. C., San Jose, Calif.; Mrs. J. E. S., Kingsville, Texas; Miss J. P., Lynchburg, Va.; A Reader, Sebago Lake, Me.

Prayers are asked for revivals of religion at:

Chapel Hill, N. C.; Jenksville, N. Y.; Raton, N. M.; Starr, S. C.; Lebanon, Del.; Evansville, Ind.; Jacinto Miss.; Branch, Ark.; Galesburg, Ill.; Sherodsville, Ohio (that many may be saved during tent meetings). Oneonta, N. Y., for the success of a Young People's Society just formed); Duluth, Minn.; Paso Robles, Calif. (in the Oak Flat district schoolhouse); Angola, N. Y. (in the Congregational church). Prayers are asked for the victory of state-wide prohibition in Montana and Texas. E. H. asks prayer that a good spiritual minister may be sent to Reeds, Mo.

Mrs. B. asks prayer that her son's mind may be restored; R. J. R. and a Reader, their mothers'; H. L., father's. Fifteen friends ask prayer for mental restoration or strengthening for other relatives or friends or for themselves.

L. J. J., Mrs. M. C. and J. M. ask prayer that their mothers' sight may be restored; Mrs. A. G. J. her husband's. Eleven other friends ask prayer for the restoration or strengthening of sight for friends, relatives or for themselves.

Forty-six friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing.

Seven parents ask prayer that their sons may be delivered from the liquor habit; two wives, their husbands; fourteen friends, other relatives or friends; H. C., that son may be cured of the drug habit.

A Sad Mother asks prayer that son may be saved and that she may know where he is. Another mother, that son may be saved and released from prison. Thirty-one other parents ask prayers for the conversion of sons; twenty-eight wives, their husbands; sixty-four friends, for the conversion of other relatives or friends.

Fifteen readers ask prayer for special spiritual blessing for others.

One hundred and twenty-five ask prayer for the healing of friends or relatives, including Mrs. W. M., that daughter may pass through an operation safely; Mrs. A. T. K., that a little son may be saved from an operation and health restored. Seventy-three friends, for healing for themselves. Twelve for restoration of hearing for themselves or others.

Forty-nine friends ask prayer for help or guidance in financial affairs.

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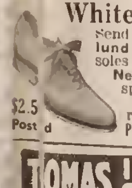

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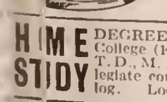

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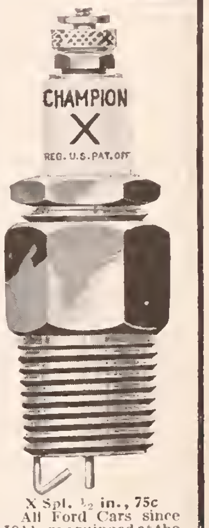

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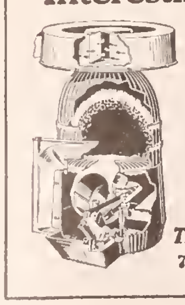

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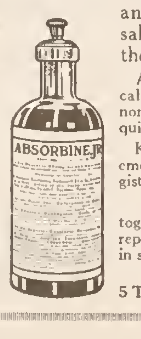

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Merry Moment

WHEN the Merry Moments colum was started we announced that we cou only return contributions when postage was e osed. Some contributors, evidently forgetting th have written inquiring as to the non-return their contributions.

THE ANTICLIMAX. The revival n ting was tense in its interest, and the van-gelist was waxing eloquent. He ar gned the laxness of the church people and sent day evils in general, and everyone w too absorbed to notice the growing uneasi ss of two lads on the front seat. With the q stion "What's the matter?" pronounced in t s of thunder, the preacher reached his max. The two boys had risen and were start g for the door. One of them, hearing the pre her's question, wheeled and said, "Aw, I the nose bleed."

A SHELL GAME. A gentleman wh ined regularly at a certain restaurant, often ered a dozen clams. One day he counted th and found but eleven. Still another day th ozen was one short. He called the waiter an sked him: "Why do you give only eleven lams when I order twelve?"

"Oh, sir," replied the waiter, "I dn't think you'd want to be sitting thir n at table, sir!"

TIME WILL TELL. A boy in a cago school refused to sew, evidently con ering it beneath the dignity of a ten-year-ol man

"George Washington sewed," said t prin-cipal, "taking it for granted that a ldier must; and do you consider yoursel etter than George Washington?"

"I don't know, time will tell," s he. seriously.—*The Expositor.*

A MERE TRIFLE. First Trawler pper (to friend who is due to sail by next e)—Are ye takin' any precautions agains hese submarines, Jock?

Second Skipper—Ay, although I've en in the habit o' carryin' my money wi' me went an bankit it this mornin', an' I'm no kin ma best oilskins or ma new sea boots.

First Skipper—Oh, you're a' richt then. Ye'll hae practically naethin' tae lose t yer life.—*Exchange.*

ACCURATE AT LEAST. Tom, his mo r, an older sister and baby brother took t train for grandfather's. One seat did not ho them all and Tom was placed in the one in nt of his mother. After they were some y on their journey, a portly gentleman enter from the smoker and seated himself by To He turned and beaming on the small boy id:

"Well, my little man, where did get on?"

Tom looked wonderingly at him fo mo-ment and then slowly and carefully an ered:

"Just a little way behind the engin"

PIONEER HARDSHIPS. "When we fi came here," said a Dakota man to his visit from the East, "our nearest neighbor live welve miles away." "The land suz!" sh ried. "Who'd ye borrer from?"

AN AWFUL NUISANCE. General rma once had occasion to stop at a count hom where a tin basin and a roller-towel the back porch sufficed for the family's a tions For two mornings the small boy of th ouse-hold watched in silence the visitor's e rts a making a toilet under the unfavorable pices but when on the third day the too rush nail-file, whisk-broom, etc., had been d use and returned to their place in the t eler' grip, he could suppress his curiosity n nger so boldly put the question: "Say, Mi r, a you always that much trouble to yo' f?"—*Biblical Recorder.*

◆

Our Cover Picture

TIBERIAS, on the Sea of Galilee, w a ne city in the time of Jesus. Herod tipa governor of Galilee, began, acco ng Josephus, to build the city some time wee 16 and 19 A.D., finishing it in A.D. An to the new town of Tiberias he moved capi tal, transferring it from Sepphoris. n th building of the city a burial place s di-turbed, and as a consequence very f Jew could be induced to reside there. T tow was chiefly peopled with foreigners an dve turers, and its atmosphere was largely ma It was handsomely constructed; th alac ornamented with figures of animals. s al tended to make the town unattractive Jew to whom images were an abominati T berias is mentioned but once in the Ne Test ment, John 6 : 23, though the Sea of ilee twice called the Sea of Tiberias (John 1 a 21 : 1). To other Galilean cities, par ular Bethsaida and Capernaum, Jesus w t fr quently, but since his special mission l me sage were to the Jews he seems to hav eldo or never visited Tiberias. But the lov Lak of Galilee and its green shores were mili and beloved to the Saviour. Our cove ictu shows the present town of Tiberias, Tab riya, as it is now called. The waters o eaut ful Galilee appear beyond the city. no numbers 8,600 inhabitants, of whom 00 a Jews, 1,400 Mohammedans and 200 C tian

Mining Wonders of Alaska

By FRANK G. CARPENTER

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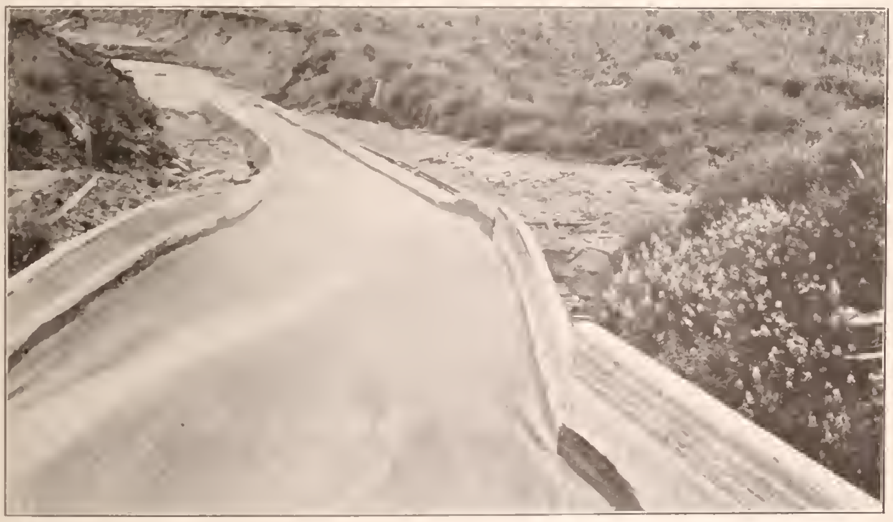
THE wonders of the modern world are to be found on almost every part of the globe, from the diamond mines below the equator in southern Africa to the gold workings in the perpetual ice of the Klondike, under the shadow of the north pole. I have already written something of how the icy strata are thawed by steam points and how the sprinkling of gold scattered through them is saved by the dredges. I have shown you how a great river valley is being lifted up and turned over to a depth equal to the height of a three or four-story house and how from the icy wastes which the individual gold miners have thrown away as worthless is now pouring a stream of gold into the rivers of commerce. This is the work in a nutshell. The story of the work in its details is even more wonderful. I shall mention a few of them in this letter.

First let us look at the great ditch gouged out of the ice-frozen strata by the Yukon Gold Company. When the Guggenheims bought what were supposed to be the exhausted creeks of the Klondike from which the miners had already taken out millions, they found they had to have water to work them and that with a fall so great that it would tear the earth to pieces when it came through the pipes. There was none available excepting in the Tombstone Mountains, seventy-odd miles away. The work of getting it meant the carrying of this river over precipitous peaks, across frozen morasses, through vast ravines, down stupendous valleys, and then lifting it again over mountains and delivering it by a great inverted siphon over the Klondike River to the once famous gold diggings. That is one of the things the Guggenheims did. It took them four years to make the ditch and it cost them millions of dollars. The ditch is now in operation. It consists of about twenty miles of flume, twelve and a half miles of steel and stave pipes, and thirty-eight miles of ditch. It varies at every few miles in its method of construction, according to the nature of the ground which it crosses, but at the end the water is delivered with such force that it can be thrown against the icy hills at a pressure of over 400 pounds to the square inch.



A section of the six-mile artificial stream that warms itself in a temperature below zero

The making of such a ditch in a country like Panama would be easy compared with the work here where Jack Frost is king. Much of the ditch had to be thawed out and cut from the perpetual ice. New methods of road building had to be devised for the swamps, and men and machinery had to be assembled far in the interior of a country which until lately was thought inaccessible to all but the most daring arctic explorers. The supplies from the United States had to come a thousand miles over the ocean, and then be carried five hundred miles more over the mountains and down the Yukon to Dawson. At Panama they could have been landed by ships almost within sight of the works. Here the machinery had to be taken in pieces and dragged by horses and dogs through almost inaccessible wilds.

THE Yukon Gold Company and the Canadian Klondike Company as well have great warehouses filled with everything needed for carrying on their operations. They have a number of each part of every machine that they use, and repairs for electrical equipment, steam equipment, and every possible sort of machine shop and foundry for repairing broken parts upon notice.

It is the same with the supplies of food for their men. They are bought by the ton, and that with a regard for the demands of the miners. One has to understand the working force to know how to order. For instance, the first importation of groceries was based on the demands of the Guggenheim mining camps in California. The United States miners are fond of coffee and this was sent with the supplies by the thousands of pounds. It lay in the store. These Canadian miners would not have it. They drink tea instead of coffee, and have tea for breakfast and dinner and tea for supper as well. Another peculiarity was the flour needed by the baker. In the United States we use the same flour for bread and pastry. The Canadian wants a hard wheat flour for bread and a soft flour for pastry, and the cooks cannot do without them.

The miners and other employees of these big dredging companies are well treated. The lowest wages are $6 a day, or $4 a day and board. There are many men who receive from 70 to 90 cents an hour, and the foremen and superintendents get excellent salaries. There is great competition for the best men, and each company treats its laborers much better than similar organizations in the United States. The labor is scattered over the territory where the different parts of the dredging are done. Each little center has its own camp with bunkhouses as sleeping quarters near by.

EVERYTHING connected with the gold working going on in the Klondike is run just as carefully as a great modern factory. Cost sheets are kept, and the operation of the property is based upon the maximum efficiency of both men and machines. Mr. Boyle's dredges have worked for weeks at more than 97 per cent. of their capacity. They are run throughout the season, which lasts from May until the latter part of November, with a loss of less than 10 per cent. in stoppages of any kind. They never put in less than twenty-two hours out of the twenty-four, and they go on day and night, Sundays and week days, until they are closed by the coldest of the winter months.

And this brings me to another of the new wonders of civil engineering in the far north. It is the invention of Joe Boyle by which he keeps his big hydro-electric plant running throughout the winter, and that notwithstanding the temperature at times falls to 70 degrees below zero. It is so cold here in the winter that if you should attempt to run a spraying machine such as is used in an orchard the water would turn to snow before it fell to the ground. Some of the streams have seven feet of ice over them and many freeze solid. Nevertheless, Mr. Boyle has been able to turn a branch of the Klondike River into a great ditch six miles in length and drop it down upon turbines with a fall that would create electricity to the extent of 10,000 horsepower day in and day out the year through. The amount he is actually using is only 3,000 horsepower, but the equipment is such that it could be easily increased by the adding of units.

There are many electric plants of this kind in the world, but none which is moved by water in such temperatures as freeze the soil and gravel everywhere to seven feet deep, or where the rivers run above strata of perpetual ice. How did Joe Boyle solve the problem? He did it by marrying the common horse sense for which he is noted to his genius for practical invention. He knew that the waters of the Yukon and the Klondike flow under the ice all winter long and that there is a space between the water and the ice overhead.

Mr. Boyle concluded that it was this dead air space that kept the running water from freezing. It was on the principle of the double walls of an ice-house or of the thermos bottle. The only thing necessary was to make nature furnish the bottle. This Joe Boyle does. He fills his ditch to the top and allows nature to freeze a sheet of ice a foot or so thick upon it. He then drops the water for a depth of two feet and has still a running stream of four feet or more farther down. The dead air space above keeps off most of the frost, and in order to add to the heat he installs electric heaters in the bed of the stream, which aid in keeping the water from freezing. These heaters each represent units equaling about one hundred horsepower. There are comparatively few of them in the six miles of ditch. They do not raise the temperature of the water, but they aid in holding it just where it is. It is the same water falling that furnishes the electricity. Indeed, the water warms itself. It makes me think of a man standing out in the open and violently swinging his arms to keep himself warm.

I went out yesterday in an automobile with Mr. Boyle to North Fork, thirty miles up the Klondike Valley to where this electric plant is situated. The ditch is thirty feet wide, about six feet in depth and six miles in length. The water flows through the ditch and drops down through great pipes, with a fall of 220 feet on the turbines, and it keeps the latter moving all the year through. As we looked at the ditch, I asked Mr. Boyle how he got the idea of electrically heating the ditch. He replied:

"The idea came to me one morning at breakfast. We had toast and eggs, and were browning the bread on an electric toaster. As I looked at it I thought that we might employ the same principle in keeping the water from freezing. I then got my men to take a lot of telephone wire and make a gigantic toaster something like a woven-wire bed spring. We had this properly insulated, and dropped it into the ditch. It was connected with the electric plant and the problem was solved."

My Enemy
My Corn

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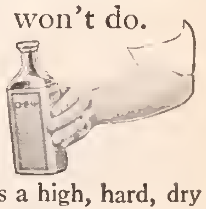

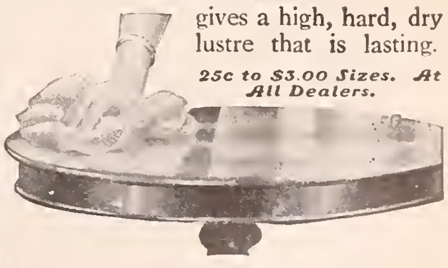

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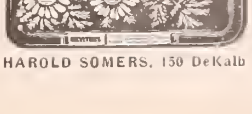

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By Eleanor H. Porter

EVERYONE who has read "Pollyanna" should read "Just David." He is as lovable as the heroine of the Glad Book. Mrs. Porter believes that the idea of the possibility of happiness should be held up to people, but she does not attempt to preach about it. She simply lets her characters speak.

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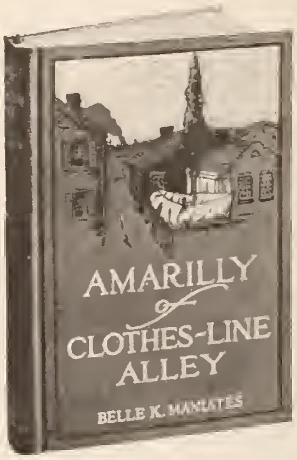
David is one of those characters that seem too real to stay inside a book. It is safe to say that every single reader will regard him as a cherished friend.

Amarilly of Clothes-Line Alley

By BELLE K. MANIATES



WE have had so many inquiries for "Amarilly of Clothes-Line Alley" in book form that it gives us much pleasure to announce the sale of a special edition of this splendid story. No one can forget the charm of Amarilly. Amarilly was a child of the slums, the oldest of a family of eight, all wage-earners, except the baby. How prosperity in the end came to the Jenkins Family, how Amarilly got an education, how the Boarder married Lily Rose and built an annex and the adventures of the surplice are told in a wholesome story. There is a human appeal, sweet humor, and genuine cheeriness between its covers.

Real People and Dreams

By MARGARET E. SANGSTER, Jr.

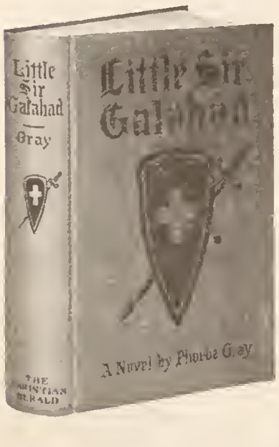
Real People and Dreams

MISS SANGSTE does not make her stories and poer —they just form ther selves on the bac ground of her mind winter sprites tra wonderful pictures windowpanes, and th simply because s cannot help herse she sets down a c scription of these p tures. There are, all, in her new boc "Real People ar Dreams," abo eighty poems ar thirty-two shc stories and sketch This is the work of genius.

To say this may unintentionally be taking aw some of the credit which should be accorded her these delightful stories and poems.

Little Sir Galahad

By PHOEBE GRAY

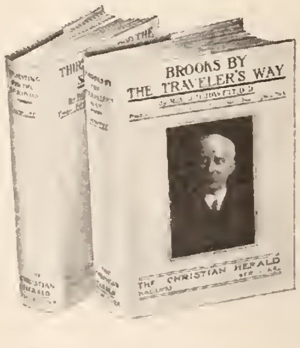


WE do not know when we have had quite as much pleasure in reading any book this year as "Little Sir Galahad." There is so much that is charming and humorous and intensely human in the whole story that it appeals to the reader probably with greater force than if the action were on a more dignified level.

"Little Sir Galahad" is really a story of the golden age in our own time — that beautiful season that makes life radiant while it lasts.

It is as good a story as we have encountered in many a day, and that's saying a good deal.

Two Books by Dr. Jowett



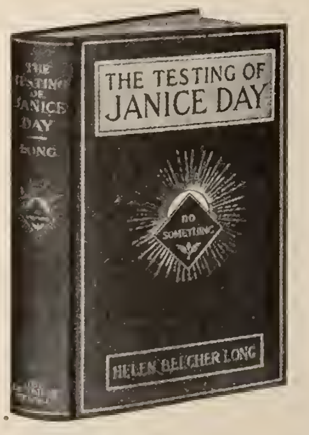
REV. J. H. JOWETT, D.D., has been aptly described as the most spiritual preacher in America. He has written two volumes, "Thirsting for the Springs" and "Brooks by the Traveler's Way." These delightful books are written in this great preacher's happiest vein and the gift of felicitous expression shines out on every page.

Dr. Jowett is a deep student of human nature. He has a faculty of kindling the finer emotions and awakening the noblest ambition. This was the impression on the minds of the editors of the Christian Herald after reading these two companion volumes. The books will be welcomed by thousands who will be glad of the inspiration they afford.

(Both volumes sent for one new eight months' subscription.)

The Testing of Janice Day

By HELEN BEECHER LONG



DID you read "Ja ice Day," whi was offered with t Christian Herald la year? You will reme ber it was the "I Something" book. T success of the book w such that the auth Helen Beecher Lo wrote a sequel entit "The Testing of Jan Day." It is a vi and delightful pictu of typical New E land life and charact

Janice Day, by l contagious examp awakens the slow lage of Polktown wonderful possibilities. She finds the townfolks la and shiftless. Her own ambition to do something co pels her to do her utmost to improve her surroundin And gradually her influence effects many reforms.

SEND ORDERS ONLY TO THE

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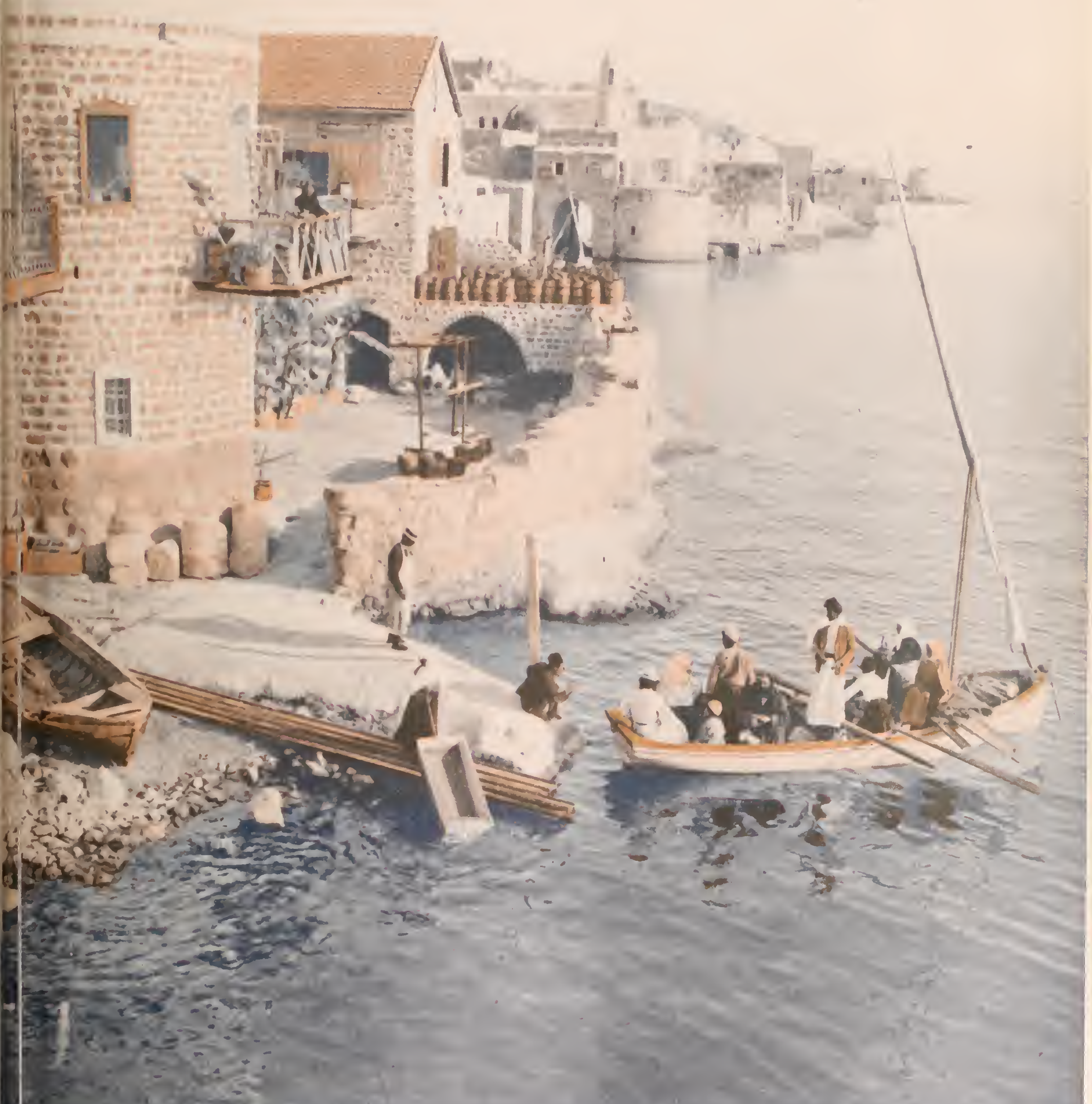

(Close-up view of last week's cover picture.)

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TIBERIAS, ON THE SEA OF GALILEE.

Our Mail-Bag

NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag, provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

B. J. M., Milford, Del. Will you give some light on the resurrection of those who have died, and are Christians? I have always from childhood thought that our soul goes immediately to be with Jesus, and it is such a comforting thought; but of late I have heard some disquieting talk. I have lost a loved one only a short time ago, and it has troubled me to think I do not have that satisfied feeling as I did, that my dear one is now happy in heaven (she was a Christian), but must wait until the last day.

You will find the whole subject of the resurrection fully dealt with in I Cor. 15. A great deal has been written about it since then, but that chapter remains the basic presentation of Christian belief on the subject. As to the further question, whether a redeemed soul goes to heaven immediately after death, there has been much discussion. There are several passages which sustain such an inference, including Luke 23 : 43; Luke 16 : 19-31; Phil. 1 : 23. That the righteous, whom the world calls dead, still live, Jesus himself attested in Matt. 22 : 31; Mark 12 : 26; Luke 20 : 37, 38; and in Gen. 5 : 24 there is the same declaration, also in Heb. 12 : 1. For a still more personal and authoritative assurance we turn to the Saviour's language in John 14. In considering spiritual conditions beyond this life, we should not regard them as subject to the time and place limitations of the earth-life. In God's presence a thousand years are as one day. But in order to bring such subjects within human comprehension, they are stated in Scripture in human terms or forms of speech. To talk of the sleep of death as being age-long is to use mere material terms. To the ransomed and glorified spirit, the transition from physical death to eternal life, some commentators have held, cannot he measured in the terms of time, but rather as if, falling asleep on earth, they awoke in heaven. On such points, however, no one has the right to dogmatize. They can only be grasped by the spiritual understanding, as we progress in the new life and as the fuller revelation comes to us in God's good time.

Reader, Rockville, Ill. Marriage laws differ in the various states. You should ascertain through a reliable source how the question at issue is governed by the laws of your own state.

Reader, Deer Park, Wash. The passage referred to in your letter is to be found in I Sam. 19 : 12-17. During the times of Samuel, Saul and David, the worship of God seems to have been kept remarkably free from heathen contact, although there are expressions in the Scripture record which show that traces of idolatry still lingered in the land. Thus we find in the home of Michal, Saul's daughter and David's wife, the presence of teraphim, which are believed to have been household images or talismans, some resembling the human form in size and appearance, and others much smaller. The "strange gods" which Jacob buried at Shechem (Gen. 35 : 2-4), the images used by Rachel, and that referred to in the incident in I Sam. 19, all go to show that, despite the rigid prohibition laid down in the Mosaic law, the worship of "other gods" than Jehovah was not extinct. In the time of Solomon it had a recrudescence, and reached its height in the reign of Ahab. There is nothing to show that David personally ever bowed knee to an idol.

J. R. S., Philadelphia. "Whosoever will" is the open Gospel invitation, and you may rest assured that it means what it says. Man's antecedents do not stand as a bar between him and God's redeeming grace, if he comes in the true spirit of repentance and takes Christ as his Saviour. The divine mercy is boundless. It is not God who condemns, but our sins, unrepented of and consequently unforgiven. Further, whoever may have been our ancestors, and whatever their faults, they should not be regarded as a hindrance. The case you mention was adjudged unworthy under the Mosaic law, but the law of grace, which Christ gave to the world, satisfied in his own person the ancient law. He was Messiah and Redeemer not for the Jews alone, but for the whole world.

E. T. S., Dixon, Mo.; N. H. G., Branford, Fla.; Mrs. F. I. T., Oakland, Md. Holiness and sanctification are common Scriptural terms, and from time to time throughout the Christian era sects have arisen which taught the actual possibility of real holiness in this life. The most prominent of these is the Methodist group, founded upon the teachings of John Wesley, who held very strongly to the position that the commands to holiness were expected to be obeyed not only in the next life but in this. The great Methodist denomination still teaches in its standard books of doctrine this Wesleyan doctrine of sanctification, as do also the Salvation Army, the Pentecostal Church of the Nazarene, and other bodies. The doctrine of holiness has no essential connection with the teaching of the gift of tongues, or with abnormal manifestations of any sort.

Orthodox, Iowa. Do you advocate contests in Sunday school attendance or work or in connection with other departments of the church? It seems to me unscriptural. I know of several cases where it has caused much trouble and strife. I sometimes hear young people say they would not go to Sunday school a certain day if it were not that their class is in the contest. They are losing their appreciation of sacred things and spiritual teachings.

You will notice in the Sunday school lesson for August 13 that Paul made use of almost precisely these methods in taking the collection for the poor Jewish Christians at Jerusalem. In the 8th and 9th chapters of II Corinthians he tells the Corinthian Christians how well the Macedonian Christians are doing with their gifts and says that a year before he had been boasting to the Macedonians of the liberality of the Corinthians. "Your zeal," he tells the people of Corinth, "hath provoked [that is, stimulated] very many." In Rom. 10 and 11 Paul uses the remarkable argument that jealousy of the Gentiles who are finding salvation will lead the Jews to accept it. Note especially Rom. 10 : 19. So he boasts of the importance of the work for the Gentiles, to which he has been called, and explains, "If by any means I may provoke to emulation them which are my flesh" (11 : 14). The writer of the epistle to the Hebrews urges, "Let us consider one another to provoke unto love and good works" (10 : 24). You grant that this method really does induce young people to come who would not otherwise. That is certainly a good thing. Now it is up to the teacher, superintendent and pastor to lead them to spiritual life and truth. But it is possible to spiritualize these contests themselves: the young people can be made to feel that they are honoring and pleasing their Master by coming and by working, and the winning of the honor is only a sign that they have been faithful, energetic, efficient in his work. When this machinery is made to take the place of spirituality and love it is harmful; if it can be attached to these it is helpful.

M. E. D., Eldorado Springs, Mo. (an enthusiastic lover of children), sends some very emphatic views on the war. His letter says: "I wonder if we are saving our little boys to be shot on the battlefield? It is a hard question, that hurts, but I wonder? Talk about race suicide—you who rob unborn generations of their fathers, taking the pick of our young men and sending them to certain death on the battle-field; and you, who prepare such instruments of death, are murderers just as surely as if you had pulled the trigger pointed at your brother. There is no sense or reason in nations settling disputes by murder. It is like the duel of olden times, and belongs to the ages before Christ came to save the world. He said Satan was a murderer. Are not our warlike nations of Satan rather than of Christ? Are we not as uncivilized as either China or Japan, seeing we serve him with our lips while our hearts and lives are far from him? We are fast losing our ideals. 'The nation without a vision must perish.' Two years ago we were waving the banner of peace to the world; today—I am ashamed of our attitude."

Subscriber's Son, Cedar County, Ia. In looking through the Subject Index in my Bible I notice "Affliction—from Satan," and "Affliction—from God." How can we tell whether an affliction comes from Satan or from God? If from God, should we ask to be delivered?

Jesus said, "In the world ye shall have tribulation" (John 16 : 33). That is the kind of a world we are living in. It is a world where things are going wrong and where we must expect opposition and trouble. He said again, "It must needs be that offenses come" (Matt. 18 : 7). It really does not make much difference whether the affliction comes direct from God or whether he allows Satan to send it. Paul called his affliction a "messenger of Satan," but God took the matter in hand and made a blessing of it. So Jesus said in the same breath with which he stated that his followers should have tribulation, "Be of good cheer; I have overcome the world." It is always right to pray for deliverance from our affliction, but we must always be willing that God should have his perfect way and, if he chooses, bless us in the affliction rather than take us out of it. The first verses of James' l stle give excellent directions about the best method of meeting trouble.

B. J. M., Wagoner, Ariz. 1. The docu ents to which you refer are well known. hey belong to a class of writings which the rch and the ablest Bible authorities have st ped as spurious or apocryphal. 2. The fou ospels present the story of Jesus' life and nistry from the individual viewpoint the writers. The authorship of Matthew not disputed. Mark is presumed by some a horities to have derived much of his na ive from Peter. Luke is believed to have ten at a time when the other Gospels had a ady appeared, and he may have had assi nce from that source in preparing his own ork John, "the disciple whom Jesus l d," naturally produced a more deeply s ual narrative than the others. All of th our evangelists had personal knowledge o hat they wrote, but unqu ionably Matthew and Jo had it to a greater extent oth being original memb of the Twelve. 3. Th sin against the Holy Gh t is believed to have been ributing the miracles of rist to Satanic agency.

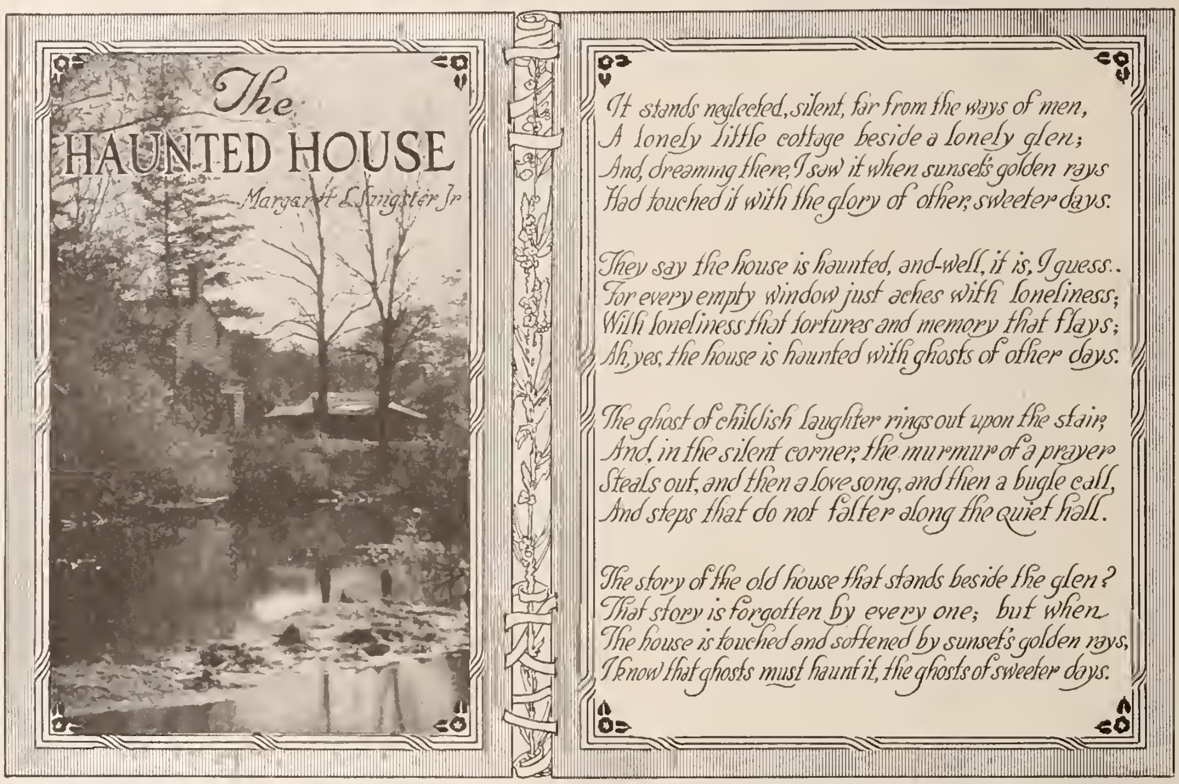
T. B., Toronto, C ada. There are no doubt any who hold your view arding what is needed t ring about peace, but w fear your plan would carr ttle weight with those in wer. It does not strike as practical.

J. S., Britton, D. Your attitude is the oper one unquestionably, here the regular service i concerned; hut the oth was somewhat unusual, d a little spontaneous e husiasm might be overloo d on such an occasion.

Believer, Memphis A tithe, in the view of t best Biblical authorities, s a tenth of the profits, "increase," or surplus o and above all proper e nditures. Under the Jewi law, tithing was regulate y a fixed code, while der Christianity, the law ove. as it stimulates the g rous heart, has been subst ted. We are to give accor g as God has "prosper us," always remembering that "the liberal soul shall be made fat," ar that a blessing comes to the cheerful give We should be careful not to multiply our e nditures until little or nothing is left for hi ork. This may involve self-denial, hut we ould remember how largely God is our c tor and that we are indebted to him for the blessings we enjoy. For one who is i ebt the tithing problem is a difficult one. Certainly God does not want us to defra our creditors and give money to his work w h in extreme and urgent cases may be nee for pressing debts. Such a gift would he "without blemish," as we would be di sing of what is not ours to give. But the or ary current obligations of business, which due course adjust themselves, need not be ded as an excuse for stopping gifts to r ious work. There are spiritual as well as m rial needs, and God is a creditor in respect his work who assuredly should not be for ten while earthly creditors are preferred.

Reader, Wilmerding, Pa. I have notic hat at a church service, or other servic hen the leader asks the audience to rep the Lord's Prayer and comes to the p e in Matt. 6 : 12 where "debts" and ebtors" are mentioned, there is always ha or a stoppage to know if the lead says "debts" or "trespasses." This sho not be, as the words plainly say debts h in the Authorized and Revised. The od prayer is spoken to God, and we a him to forgive us our debts, a debt t w cannot pay, and which can only forgiven. We cannot trespass agains od, but we can against our fellow ma and our fellow man can forgive us a no harm done; but if we get in debt, are expected to pay if we are honest. nce. in prayer to God I submit the word bt" should be used; in dealing with an, "trespass" would be appropriate.

It is generally conceded that "trespa " is simply a variant in the Lord's Pray and that "debts" is the older and more ac rate form.



It stands neglected, silent, far from the ways of men,
A lonely little cottage beside a lonely glen;
And, dreaming there, I saw it when sunset's golden rays
Had touched it with the glory of other, sweeter days.

They say the house is haunted, and-well, it is, I guess..
For every empty window just aches with loneliness;
With loneliness that tortures and memory that flays;
Ah, yes, the house is haunted with ghosts of other days.

The ghost of childish laughter rings out upon the stair,
And, in the silent corner, the murmur of a prayer
Steals out, and then a love song, and then a bugle call,
And steps that do not falter along the quiet hall.

The story of the old house that stands beside the glen?
That story is forgotten by every one; but when
The house is touched and softened by sunset's golden rays,
I know that ghosts must haunt it, the ghosts of sweeter days.

THE · CHRISTIAN · HERALD
· AN · ILLUSTRATED · NEWS · WEEKLY · FOR · THE · HOME ·

Upper New York Bay Bombarded

WHEN parents let a boy point an "empty" pistol at his little sister, pull the trigger and shoot her dead, it is called an act of criminal carelessness. When big manufacturers st vast quantities of munitions of war that can go f in a railway terminal alongside a city, and the go s explode, causing five states to tremble, killing ma persons and wrecking millions of dollars of pr erty, it is called an acci nt.

he "accident" occurred ab t 2 o'clock Sunday morning July 30. On Monday, th first question people as d of each other anywhere wi in the radius of thirty mi of New York was, "I you feel the shock last ni ?" Even beyond that ra s, some say upwards of a ndred miles from the sc of the accident, houses we shaken and people were am ed and terrified.

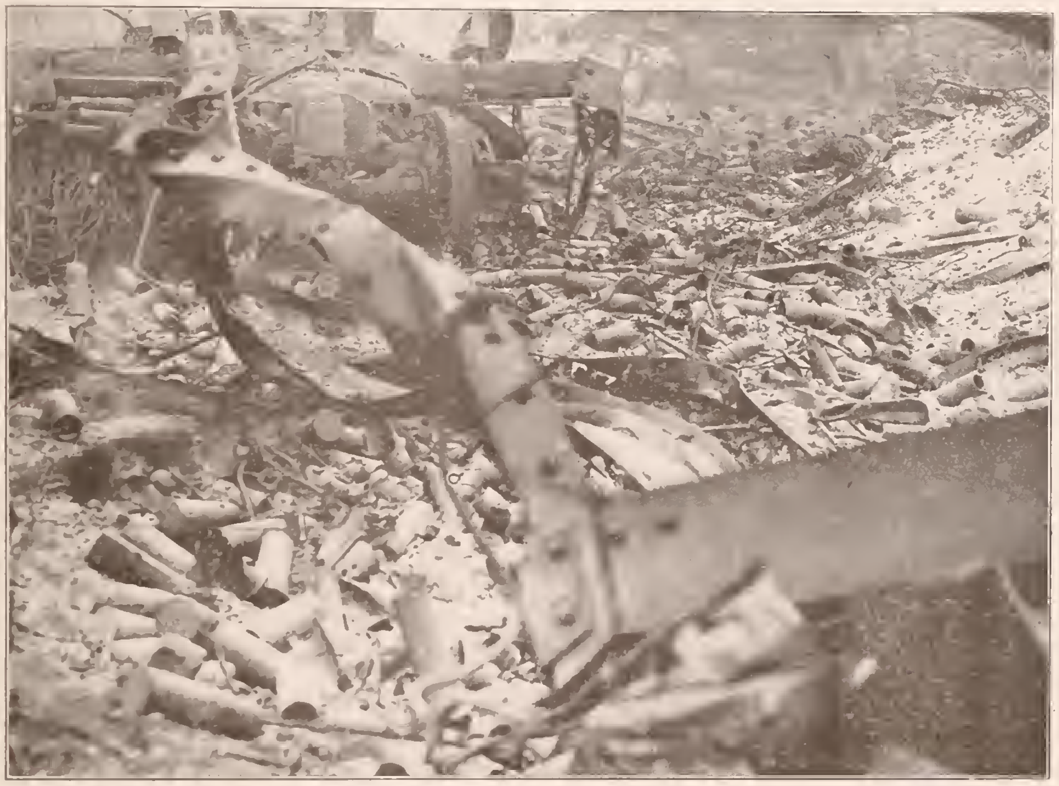
all wonder! A little wa out from the railroad pie on the New Jersey shore jus below Jersey City is a sm l island called Black To Island. It is a receiving station for foreign-bound fre ht. The National Storag ompany's plant is the do nant occupant. Barges tie p at the island's piers for nloading. Lighters ply be een the shore and the isl d, transferring merchandis from the Central Railro of New Jersey and the Le h Valley Railroad. Thi m ing a lighter carrying tw e cars of the Central Ra oad loaded with ammu tion and explosive projec es had tied up at one of e piers of the island for a ger time than Federal reg ations allow, it is cla ed, in order to save $2. owing fees. There were other barges and cars the loaded with shrapnel and cartridges and high ex sives; in all over $5,000,000 worth of such deadly me handise. A fire, origin unknown, started on this lig r with its twelve cars of concentrated death the in the midst of immense quantities of similar tokens of our strict neutrality. So small wonder that folks in five states tumbled out of bed shouting, "An earthquake."

On Black Tom Island stood upwards of 200 cars loaded with various kinds of merchandise, much of it war munitions, and, in the case of a half dozen cars, dynamite. The fire started by the explosion amidst the débris of cars and barges and buildings, leaped straight for those cars of dynamite, and when they reached them a second explosion convinced almost everybody that the end of all things had come. Already the sky was lurid with reflection of the flames; the flames themselves could be seen for miles in every direction. Unthinkable volumes of black smoke rolled upward and became streaked with yellow, and shot through with red, making an appalling spectacle. And the spectacle was being witnessed by thousands almost as soon as it was under way. Battery Park in New York, the bridges across the East River, the shore line of Brooklyn, the heights of Staten Island, the roofs and hills back in New Jersey, were almost instantly packed with sightseers. And there were sightseers much closer at hand, for several hundred men, some of them with their families on the barges, were on duty guarding the property of the storage company and the railroads. Some of these men are missing and some are known to be dead; the exact numbers have not yet been arrived at; but the dead are said to be seven, the injured many more. But that any of them escaped death or serious injuries is marvelous.

They did not escape easily, for they were suddenly in the midst of a veritable battlefield. As the flames reached the barges and cars loaded with explosives, bullets and bursting shells flew in every direction. Shrapnel is not always shipped ready for use, but it appears that there was considerable of such ammunition waiting shipment that *was* ready to be fired. So, of course—

Fire boats, and fire companies from Jersey City, were soon in the midst of this battle fighting artillery with water. As the flames swept along to additional cars and into the warehouses, they found such fuel as picric acid, gasoline and thousands of tons of sugar to give them added fury. The continuous explosion of shells helped to spread the conflagration. And late risers on Sunday morning from points of vantage saw through lifting clouds of smoke the crumpled ruins, and heard the lessening bombardment which continued at intervals throughout the morning.

Continued on page 935



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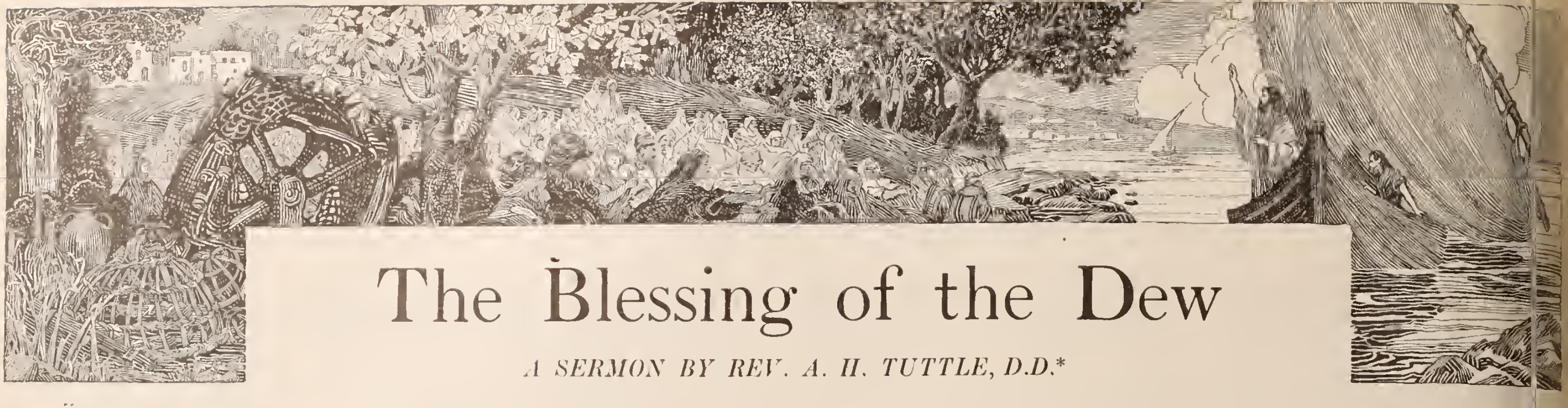
Remains of freight car in the midst of its exploded cargo of shells

t the height of the conflagration that followed the explosions; flames were visible miles away

© International Film Service

Barges burning alongside pier and bombarding land and water with shells and cartridges



The Blessing of the Dew

*A SERMON BY REV. A. H. TUTTLE, D.D.**

TEXT—Hosea 14:5. "I will be as the dew unto Israel."

THE dew is one of the most impressive symbols of spiritual things we have in the whole realm of nature. In this respect it is like the starry firmament. What man can look up into the heavens at night without some sense of the divine? He must be a man of coarse sensibility who can meditate upon the mystery of the dew without some quickening of his spiritual sense. Consequently this symbolism is common not only among the Hebrew people but also among the pagans and among us who live in the Christian environment; in all lands and in all ages. Men's interpretations have not always been correct; but in them all we see the ever-present idea of the divine. Underneath many and varied superstitions there lies an essential and permanent truth.

Before naming the Biblical and natural interpretations of the symbol in which "the invisible things of God are clearly seen," I will quote some of these superstitions because within them there flutters somewhat of the true light, even as the fires of the sun flash in some measure in a badly cut diamond.

Some men have soberly taught that the dew is "the tears of God, shed down on a sinful world to wash away its sin." Others have said that "to bathe in the dew will produce and render permanent the rarest beauty of face and form." Men have sprinkled dew upon their persons to protect themselves from attacks of evil spirits. I have read that the medieval alchemists believed that it was one of the ingredients by which to turn all to gold. Through all these errors there runs an unwavering faith which is true: that "the eternal power and Godhead" may be clearly seen in the dew.

Turning from these imaginations, let us gather the divine significance of the symbolism from the Word of God. It will help us to see that in all Nature there are similar correspondences. Happy is he who can come into that fellowship with God in all his works, finding "sermons in stones, books in running brooks, good in everything," God in all.

THE first and principal meaning of the symbol is: *God's personal presence.* Though invisible, he himself is actually and ever near us, the supply of our life. "I will be as the dew unto Israel." The elements that make the dew are in the atmosphere that enfolds the parched vegetation. The plants breathe it and live in it even before it takes its visible form. I can imagine a thirsty flower whose petals are about to wither crying out, "Oh, come down from the mountain and the cloud, thou sweet dew, and save my beauty." But the dew does not fall from Hermon, nor from the clouds. It is simply the moisture suspended in the air and, under certain conditions, condensing in the refreshing water drops. Even so our richest blessings lie not far away from us in point of space and time, but are with us here and now.

This fact we are slow to learn. We are stirred with big desires and strive with mighty effort to secure from afar what is right in our presence, ours even now if we would only believe it. There is a proverb, "The cow stands in the meadow knee-deep in clover, and looks over the hedge, longing for the common." How many of us stand in bovine stupidity amid vast opportunities, bemoaning our fate! We blame our environment for our inefficiency, forgetful of the fact that men, unlike plants, are made to be masters of their situation, and that if they would only rouse themselves to earnest endeavor they would discover that their so-called disadvantage is really their advantage.

In nature we know it is the outward circumstance that determines the quality of the plant. The palm will not lift its fronds in the Arctic cold. The chestnut tree will not grow in the Adirondack mountains. Wheat will not ripen in the Scottish highlands or on the tundras of Siberia. But man is not so dependent. If he only will, he can be happy, great and good anywhere. It is altogether a matter of inward qualification, choice, desire, energy, faith. If he will only look not afar off, but just here, he will discover that he is encompassed with blessing, "like the dew."

We see the principle illustrated all about us in varied ways. What triumphs an unfaltering will has made over the most unfavorable conditions! Even in matters intellectual it is true. "This is the victory that overcometh the world, even our faith." Witness the triumph of stuttering Demosthenes with pebbles in his mouth talking to the sea; and blind Huber investigating the mysteries of the beehive; and deaf Beethoven composing the inimitable Sonatas; and Helen Keller, blind, deaf and dumb, charming the world with her origininal thought and amazing us with her speech and song. Never say: "Fate is against me." The Infinite God who has placed you where you are is as the dew unto you.

> "One ship drives east, another drives west,
> While the selfsame breezes blow;
> 'Tis the set of the sails and not the gales
> That bids them where to go."

What I have said of the dew of his presence in our outer life is specially true of our inner life. Spiritual blessings enfold us as the moisture in the atmosphere, even before they become evident in the dew-drops. They are already provided for us in Christ: pardon, the gift of the Holy Ghost, all those virtues that arise out of the indwelling of the Spirit, the fulness of promise, the life eternal, are already ours, de jure, by Christ's act. If we do not realize them de facto, it is because we do not believe that we have them. Hence the force of that peculiar condition which Jesus states in order that we may realize them in experience: "When ye pray, believe that ye receive them, and ye shall have them! The spiritual Canaan is already yours by God's free gift; now make it yours by conquest. The point we are trying to make clear in this feature of the symbolism is that the heavenly treasure does not lie off in some distant Mecca which we can reach only by a long and painful pilgrimage, or at the tomb of the Saviour which we rescue from the Turk in bloody battle. It is here at your door. Remember Lowell's song of the Holy Grail. The knight sought the holy cup afar and long, and by dire suffering, but found it not till he returned home in despair and paused at the gate to draw a cup of water for a poor beggar. The beggar was the glorified Christ; the common cup was the Grail.

A SECOND fact in the symbolism of the dew is: Refreshment after drought and Realized in the night. It is specially forceful in lands like Palestine, where they have the wet and dry seasons. From May to October there are no rains, and a cloud is rarely seen in the sky. Nearly all the streams, which during the winter months are rushing torrents, become dry, and with few exceptions springs cease to flow. The people store the winter rains in pits, and in the summer laboriously draw the water from wells which they have dug. During the long drought, vegetation would perish but for the baptism of dew. When the sun goes down the earth cools, and the hot air pours out the treasure it has gathered from the mountain clouds and the sea. The thirsty plants are saturated as by a copious rain. Even the cattle quench their thirst by licking the grass.

The spiritual application of this phenomenon is obvious. Nor is it surprising that Israel's prophets and psalmists made use of the heavenly similitude to comfort their afflicted nation. There are sure to come periods of drought in the history of every earnest soul: weary days of lassitude in which the mind loses its usual alertness, the will its strength, the heart its enthusiasm. Faith is shaken by painful questionings. The voice of the joy-birds is hushed. Spirits droop like the leaves of the trees in the excessive heat. What we do then is not well done. We are below our true selves, and everything seems to go wrong. On such days, the general loses the battle, the painter's work lacks the glow of genius, the poet's song is leaden, the preacher's utterance is platitudinous.

IT is not easy to find the cause of these depressing conditions. The meteorological laws are too complicated to find in them an explanation of the Palestinian drought. Who is acute enough to trace through multiplied causes his spiritual lassitude? He longs for the bracing atmosphere, but it is not here. He prays for rain, but the clouds do not gather. But whatever the cause may be, the night is sure to come, *and the dew.*

It is impossible for me to tell why heaven's bl ings come to us more copiously when we are in the da ness of affliction than when in the glare of pros rity. Possibly it is because it is then we feel more enly our need and thus are more receptive. We rea out suppliant hands and cry out of a conscious wa At any rate, it is a fact that the richest character f all time have come into their spiritual wealth t ough pain, as precious gems develop the power o their glory on the wheels of the lapidary. Ab am, Joseph, Moses, the prophets and the apostl the saints and reformers, and all those heave born women who in our homes have shown us the li rom above, came into their lofty being through pa . It was only in the shame and distress of captivi that Israel finally shook off the bonds of idolatry The Captain of our Salvation was made perfect t ough suffering.

Further, these blessings come not in the fury f the flying storm, or the rushing of the swelling flo , but "as the dew"—so gentle as not to waken the sects that sleep amid the leaves and buds, yet so l, so vitalizing, so satisfying, as to fill our whole bei with the confident assurance that it is "the cloud f his presence" that enfolds us.

A THIRD fact in this symbolism is that *t dew comes only in calm:* never on a stormy, indy night. The plants must have their "still h r" if they would gather "the blessings of the skies. And this is the call of the dew-drops to the church a l the individual in our turbulent, busy age: to tu frequently from the exhaustive activity of life i the quiet place where in the sacred hush men ma commune with God. To your demurrer that "al imes and places are alike with God," we may reply "But not alike with you."

An imperative need of our time is a return the closet. I say "return," for it is evident that tirement into solitude for the purpose of meditati and prayer is not valued in our age and is very con only neglected. It was not always so. Our father nade much of it. It was their daily habit. From t time of Abraham and Isaac, who went out at even e to meditate, down to the time of our Lord, wh pent whole nights in prayer, God's people felt that live close with him they must be often alone. Th apostles continued the practice in the church. t we are living in a period of strong reaction in t particular. The spirit of our age is not devoti but work; and the Christian aim, partaking of thi pirit, is no longer primarily to know God and att n his character, but to multiply schemes of use ness. Not holiness but service is the watchword. The aspiration is not to be, but to do. The ideal Cl stian is not the prophet coming with face aglow fr n the mount of God, but the armored soldier or th orkman with his tools. The factory is taking the ce of the altar. Organization is supplanting insp tion. The voice of prayer is dulled in the rattle of r chinery. The incense of praise is lost in the smok f the furnace.

WHAT we deplore is not the fact that thes nany forms of Christian work exist. They all h their spring in the love of Christ, are helping to m e the burden of life bearable, and even now are ope channels down which the living waters may flow. Wha we dread is the false ideal which this fact is c ting, namely, that the useful rather than the devo man is the typical Christian. It reverses the divin rder, and unless there is a speedy reaction, it will r lt in an utter secularization of piety. We are not ated by good works into Jesus Christ, but "we are ated in Christ Jesus unto good works." They th fruit, not the root, of the divine life.

But we do not despair. The reaction has eady begun. While the earth is shivering in the a ny of war, and our ears are filled with the noise of tr ping armies, the booming of cannon, and the sh ts of maddened men, our hearts are turning to Go We are famishing for the gentle dew, its divine r reshment and life.

When the Israelites of Hosea's turbulent tin ha neglected the altars of their God and lost thei pirituality, and had come into the black night of t uble then God spoke to them, "I will be as the w to Israel." Even so he speaks to us. Let us linge n the quiet of the sanctuary, until we too realize hin n the dew of his "presence."

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*Pastor, M. E. Church, Summit, N. J.

Daily Meditation

FOR EVERY DAY IN THE YEAR. LED BY

J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON SEDGWICK COOPER

The Lordly Grace of Giving

SUNDAY, August 20. II Cor. 9 : 7. "*God loveth a cheerful giver.*" God loveth a cheerful giver because cheerful giving is born of love, and therefore it is a Lover loving a lover and re icing in the communion. Giving is the language of loving: indeed, it has no other speech. "God so l d that he *gave!*" Love finds its very life in giving it lf away. Its only pride in possession is the joy of urrender. If love has all things it yet possesses n hing.

But we must not confine our thought to material th gs when we think of the grace of giving. We m st get back to the fontal giving of which the gift of noney is only a single issue. It is of this primary s ng that James Hinton has a suggestive word: " e must make our thinking, too, a giving, an escape fr n the death of trying to get." That word has s ly a very vital significance. Our real giving is to egin in our thinking, and first of all in our supreme th king, which is in our prayers. Self is to be lost w n we commune with our God, and our empty p e is to be filled by others. We must be cheerful g rs in our intercessions, fellow laborers with God i listributing the holy powers of grace over a needy m titude.

When a man begins to be nobly generous in his p yers, when his highest thinking is a giving and not a tting, he need have no care about his minor forms of beneficence. It will "stream from the hills and d pend to the plains." When our divine communion is heerfully sacrificial the whole of life will be an u onscious sacrifice. That is a great epitaph on G don's monument in St. Paul's, and it powerfully il strates this law of genial and holy sacrifice: "He g e his strength to the weak, his sympathy to the s ering, his substance to the poor, and his heart t God." His great surrender was the offering of l , and it was made in the secret place; and out of th t central giving, as streams from a fountain, there fl ed all manner of radiant beneficence.

he people who have no money to give are yet not d rived of those joys of cheerful beneficence. "Silver a gold have I none, but such as I have give I thee!" A he imparted a capacity which money could never b e bought. The apostle Paul, "having nothing," l ged to visit Rome, "that I may impart unto you s e spiritual gift." In those supreme realms we c all be benefactors, ministers of a treasure more to b lesired than gold, yea, than much fine gold.

J. H. J.

"Drawing Near" to God in Prayer

MONDAY, August 21. Gen. 18 : 16-33. "*And Abraham drew near and said.*" It was the a ernoon of one of the greatest days of his life when A aham, having taken leave of his mysterious g sts, remained standing before the Lord, and p sently "drew near and said". . . What a mar- v ous collocation of words! First, he stood before th Lord, and then drew near. There is a difference h e, which those who have fellowship with God can a reciate. We are always standing in the circle of is presence, but there are hours when we are im- p ed to come into a yet closer contact with the J ge of all the earth. The oratory may be the m ntain, the woodland glade, or the sounding sh e; but it becomes holy ground, where the child m ts God face to face, and talks with him of his w s, and pleads for his fellows.

t was prolonged prayer. We cannot climb the el ated pinnacles of prayer in a hasty rush. They d nand patience, toil, prolonged endeavor, ere the l er slopes may be left, and the aspiring soul reach it greatest nearness. It was very humble prayer. I vas persevering. Six times he came back to press h claim, and as each petition was granted, his faith a courage grew. It was absolutely unselfish. His p sion for God's glory burnt into a clear strong fl e, and it was out of that there arose this wondrous i rcession. It is when we become identified with th interests of God that we have supreme power with h , and prevail.

F. B. M.

The Price We Must Pay for Soul Peace

TUESDAY, August 22. Ps. 23 : 2. "*He leadeth me beside the still waters.*" We often think of th se days, lying somewhere afar off, when we shall be permitted to spend long days care-free, and, with our earthly house in order, enjoy perfect peace. It is like the Happy Hunting Ground of the painted Indian, that lies on the mysterious other side.

We place the scene of the great pastoral Twenty-third Psalm in some shadowy moment in the future; it is not a description of our every working day. Yet this psalm is written in the present tense for the most part, and the present consciousness of the Shepherd at our side gives the certain hope of his presence in peaceful passage of the coming "valley of shadow."

Do you know here and there a man, who has learned the way of peace in the life of the busy day? His presence is like a soft summer wind that blows upon your face from the bosom of a country lake.

Sooner or later we learn that it is useless to travel abroad to find peace, and that no particular environment is a surety of quiet tranquillity. Peace is not the commodity of the rich man, and the rulers of other men are frequently the possessors of most troubled careers. I know an old farmer in Pennsylvania who has nothing of this world's goods but an acre or two of ground and a faithful horse; but his peace is truly as "calm as a river."

The price of peace is the consciousness of God in the soul. We pay for it with obedience to the divine will. The courage to trust the leadership of the Shepherd, even through ways unknown to us, is the hand by which we grasp it. "He leadeth me beside still waters."

C. S. C.

The Glorious Kingship

WEDNESDAY, August 23. Ps. 24 : 1-10. "*Who is this King of glory?*" This inquiry might have been made by the angel-warders on the battlements of heaven, when Jesus drew near in all the glory of his Ascension. We are justified in using this psalm of that great event, for the apostle applies it thus in Eph. 4. Of old the question challenged the procession that brought the Ark of God into the ancient city of Jerusalem, whose portals seem too low for it to enter. But now it challenges the King of glory, as he comes to the Celestial City, from which he issued forth to become the man of sorrows and acquainted with grief.

He is indeed the King of Glory! The Father hath glorified him with the glory that he had before the foundation of the world. There blend in him the glory of perfected manhood and the glory of deity. At his girdle hang the keys of death and Hades. Beneath his feet are principalities and powers and the rulers of the darkness of the world. All authority is given him in heaven and earth. Hosts of angels accompany and welcome him. At his chariot wheels are dragged the great enemies of man's happiness and holiness. And all this is gained for us. Salvation consists not only in what our Lord did on the cross, but in all that he is doing on the Throne. We are not always to be facing temptation, but to live looking to him, receiving into our hearts his immortal and sinless life, and yielding to him our wills, our affections, and our obedience. Glory to thee, thou King of glory! We also would see and share in all that thy glorious victory has won! Be pleased to enter the citadel of our hearts!

F. B. M.

Taking Jesus at His Word

THURSDAY, August 24. Mark 9 : 23. "*All things are possible to him that believeth.*" Has it ever occurred to you that these words were spoken by Jesus to a man whose strength of belief was quite as necessary for the performance of the healing as was the power of the Master? Have you ever taken firm hold of this promise and acted on it, not for a day but for a year?

Some years ago I had a stenographer who came into the office for a few days to do some temporary work, and I noticed that across the front page of her note-book were written the words of the above text. I was interested to hear the meaning to her of these words, for she had already told us that she had a large work in view and could only work in our office a few days.

"Has that text anything to do with your future work?" I asked.

"Yes," said the girl. "Strangely enough, it has all to do with it. I have always wanted to be a court stenographer, not simply for the pay, but because it represented to me success in my chosen work. One day as I was working in a down-town office, a Salvation Army lass threw a leaflet into the office, and as I picked it up, the words, 'If thou canst,' caught my eye, and then I read the rest of the passage. It all flashed over me instantly. 'That is your trouble: you have been trying to get your ambition all alone. You haven't really believed you could reach the goal, because you have lacked confidence in yourself. Why not let God help you? He has said he would if you could believe.'"

We asked the girl what belief meant practically, as she took that promise.

"Why, I just went ahead as though it was a sure thing," said she. "I wrote that text on all my note-books, and I had it framed for my room, and I repeated it hundreds of times each week. Well, tomorrow I am to become a court stenographer. I've been a year and a half learning to really believe. It has paid."

How much do you believe?

C. S. C.

Jesus, the Friend of the Poor and Needy

FRIDAY,' August 25. Ps. 72 : 1-20. "*For He shall deliver the needy when he crieth.*" The injustice of Eastern judicial tribunals is proverbial. It is so today; it has always been so. The hand of the Oriental judge has always been susceptible to gold. The poor, the needy, and they who had no helper have always fared badly. James, in his Epistle, does not scruple to say: "Ye have despised the poor. Do not rich men oppress you, and draw you before the judgment-seats?" Therefore the psalmist fastens on this as the distinguishing mark of the King after God's own heart, who is to gather mankind beneath his sway, that he shall judge the poor of the poeple, and save the children of the needy, and break in pieces the oppressor.

The world-wide empire of our King gleams through these verses. The wild Bedouin of the deserts and the sailors on the Western seas, the kings of Sheba in the East and the kings of the isles of the West, all nations, in fact, shall call him blessed, and the whole earth shall be filled with his glory. But on what does his empire rest? Napoleon's empire was founded on force, and it passed. Christ's rests on mercy, gentleness, and truth, therefore it shall last forever. "All nations shall serve him, for he shall deliver the needy when he crieth." Art thou poor and in need? Is thy soul oppressed with deceit and violence? Art thou without a helper? Then be of good cheer! The King is willing to be thy friend! Thou art the kind of subject that he seeks. Let him hear thy case. He will assuredly undertake to plead it in heaven and on earth. Be of good cheer, thou blind beggar, rise, he calleth thee, to give thee sight of himself first, and then of the spiritual realm into which he shall bring thee.

F. B. M.

Beauty Revealed Through Suffering

SATURDAY, August 26. Isa. 53 : 3. "*He was despised and rejected of men.*" When our Lord began his ministry, he was not very attractive in his poverty and humble birth. The people considered him only a workman at the carpenter's bench, who had laid aside his toil to become a roving evangelist. No poor, wandering beggar was more lowly than Christ. There were no four walls he could call his own. If he was not invited to tarry with friends, his bed was the mountain-side. Poor men followed him, becoming his disciples.

Another reason why men at first hid their faces from him was that "he was a man of sorrows and acquainted with grief." The weight of the world's guilt rested upon his heart. The prospect of his tragic departure clouded his future. Humanity delights in cheerfulness, hopefulness and joy; therefore many turned their eyes away from him. When he reached the supreme hour of his sacrifice for all mankind, his own loved disciples forsook him and fled. But after the resurrection, when his followers began to realize that he was the God-Man, by whose stripes they were healed, and whose kingdom was not of this world; when they saw the glorified face now freed from expressions of sorrow, beautiful with divinity, majestic with Godlikeness, then they hung upon his lips and longed for glimpses of his compassionate countenance. They were enamored with his loveliness; lost in his beauty. They saw that the chastisement of their peace was upon him and that the hope of the ages was in him.

E. W. C.

A WEEK *in the* WORLD'S NEWS

Funeral of Yuan Shi Kai

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The catafalque passes Chien Mein gate

CASEMENT PAYS THE ULTIMATE PENALTY. At 9 A.M., August 3, in Pentonville Jail, London, Sir Roger Casement was hanged for treason, proclaiming, "I die for my country." His country was Ireland. His execution was martyrdom. His offense was assistance to the cause of a free and independent Ireland given in a manner pronounced treasonable by the British government. In April last he landed on Irish soil from a German submarine just prior to the armed revolt of Irish volunteers, was arrested charged with high treason, convicted, and, despite a mighty voice of appeal for clemency, including a petition from the United States Senate, was executed, and his body, refused to his relatives, buried in quicklime. The British government undoubtedly acted within its rights. Most everybody else thinks that Sir Roger did also. He has entered the ranks of the martyrs. Ireland has another rallying cry, England another obstacle to Irish concord. Born in County Antrim, in the north of Ireland, September 1, 1864, of Protestant parents, at the age of twenty-eight Casement entered upon a career of great usefulness to the British government in its foreign service. He rose steadily in rank and influence, and, by virtue of his unsparing exposure of the barbarous cruelties practiced by Belgian rubber-hunters in Africa, was knighted in 1911 and received the Coronation Medal. Later he investigated and exposed the still greater atrocities perpetrated by English rubber-hunters in Peru, in both cases his fearless reports producing such public outcry as to result in governmental repression of the practices in the rubber regions of the Congo and Peru. In 1913 Sir Roger retired from the government service and identified himself with the Irish Home Rule movement as a Volunteer. By his activities in behalf of Home Rule, he erased his name from the nation's roll of faithful servants and wrote it among the saviors of humanity.

Male mourners march under canopy

CHINA DISCOVERS NEW WALL IN WALL STREET. Negotiations long continued to float a big Chinese loan in America have received a setback in the refusal of members of the American International Corporation (banking) to favor the project until China can give absolutely satisfactory security. Both the present and the preceding Administrations at Washington had disapproved of a loan to China by American bankers, but in response to an urgent appeal from the Chinese government this ban had been removed, and the bankers were recommended to assist China as a matter of good policy. The Chinese parliament reconvened August 1 with an attendance of 400 delegates. The new president, Li Yuan Hung, took the oath of office and urged the legislators to reconstructive work. President Li wore European dress. Owing to differences parliament adjourned temporarily.

"WELL SINCE YOU INSIST—." Having taken since early in June to consider the matter former Supreme Justice Charles E. Hughes on July 31 accepted the Republican Party's nomination of himself for President, doubtless to the intense relief of that party. In his speech of acceptance before a great crowd in Carnegie Hall, Mr. Hughes, as is customary with nominees of a party out of power, tore the present Administration to tatters and proved conclusively upon whom the safety of the republic really depends. There is no question that the note of Americanism sounded by Mr. Hughes will strike a responsive chord in—well, possibly a majority of the electorate breasts of the nation. With the published speech as an index to Mr. Hughes' intentions should he become President, Mr. Wilson is preparing to show how utterly mistaken the Republican nominee is on all points. And after that, the country will go to it. (Incidentally, Mr. Hughes has come out absolutely for woman suffrage by constitutional amendment, and Mr. Wilson has reiterated his conviction that that question must be decided by the individual States.)

Premier (nearest plumed figure) and staff

TWO CENTS UNACCOUNTED FOR. The Women's Clothing Wage Board, operating under the Massachusetts minimum wage law, after exhaustive investigation of living conditions and of operating conditions in the industry, has fixed the minimum wage for experienced female workers of eighteen years and over at $8.75 per week. This wage will be the legal minimum in Massachusetts after February 1, 1917, and an effort is being made to have a similar minimum wage established in New York State. The board fixed this weekly budget as the minimum for self-supporting women living away from home:

Board and room	$5.75
Clothing	1.50
Laundry	.25
Carfare	.10
Doctor and dentist	.25
Church	.10
Vacation	.25
Education	.18
Recreation	.25
Savings	.25
Incidentals	.10
Total	$8.98

Because of conditions in the industry the item of savings was practically eliminated, and the final report fixed the minimum at $8.75.

THIS TIME MAY THEY STICK TO IT. The long strike of the cloakmakers of New York City came to an end the second time on August 3 by a vote of 5 to 1 of the membership. It is so satisfactory to announce a settlement on terms that both workers and employers can accept, that the details may be taken for granted and will not be reviewed here.

RETURN VOYAGE OF THE UNDERSEA TRADER. Although quite a number of warships of the Allies, besides some watchful members of the American fleet, were cheerfully waiting to see the German submarine Deutschland put out to sea, Captain Paul Koenig, whose name has now become known throughout the world, was discourteous enough to ignore their arrangements and make his exit most unostentatiously at 8.35 P. M., August 3, when darkness and a tumbling sea made it impossible for even the faithful tug Timmins and a tenacious press launch to see at just what spot on the safe side of the Virginia Capes the undersea freighter disappeared from view. The Deutschland made the eighteen miles down Chesapeake Bay jauntily enough on the surface, and captain and crew gave this country a hearty cheer in farewell as a token of appreciation of the hospitality shown them. The vessel, which may be the forerunner of an actual u er-sea commerce line, is headed for Bremen, and her daring exploit in-jecting into the somber news of th yar a dramatic and adventurous ele nt which even her enemies must welc ne. The press has reported a rather rge fleet of English and French wa ips of one class and another strung out between this coast and Europe fo he purpose of destroying the Deutsch nd, but while the boat will doubtless ve a difficult time making port, it to be questioned if any great numb of ships have been assigned to the se. The sister submarine to the Deutsch nd, the Bremen, is reported to be du to arrive somewhere on the Atlantic ast any time now with the second und ea cargo of merchandise.

High military and naval officers

BOTH SIDES WILL WIN. It is er-esting to note that on the inaugu ion of the third year of war in Europ he president of France and the em ror of Germany advised their resp ive armies that the magnificent sh ing made in the two years of c iet predicated nothing save victory.

RELIEF FUND WORKS BY A NT TREATMENT. A distressing incid in connection with the magnificent ork of relief which Americans are sup rt-ing in Europe is the alleged fail of the directing head of the Allies' Ho tal Relief Commission, Rev. Dr. Char T. Baylis, to put at work funds se in response to appeals, amounting all to about $7,300. This odd meth of relieving distress is now under inve ga-tion, and Dr. Baylis, at least a his writing, insists that there is a mi ke somewhere. Which is quite evid .

FOREST FIRE SEASON OPENS. Re-ports of severe forest fires in C ada due to long-continued drought ate that nearly 200 persons perish in northern Ontario, and that a gr ter part of the province was pro bly saved from destruction only by a t ely rainfall. A great many families ere rendered homeless by the spread the flames, and several small towns ere reduced to ashes, in one of them ni ty-eight persons being burned to th. The government has taken in han he work of relief.

LESS EXCHA E. The business co nu-nity has been wo ng for a number of ars to eliminate th ex-change charge on checks passing in er-state commerce. he banks of the co try have declared ese exchange cha es necessary to prof ble operation, and ha de-fended them as a ery moderate charge for service rendered. he Federal Reserve B rd some time ago ar-ranged to handle c ks

Memorial burned as offering to Yuan's spirit apar within the reserve organization. Iorder to extend this par basis as far apossible an order was recently issued b Postmaster General Burleson authrizing postmasters in towns where tre is no member bank of the reserve sem to receive checks on local banks, fin the Federal Reserve bank, cect them and remit the full face o he check to the bank, thus deping the local bank of its collecti charge, which it would have ducted in the ordinary course of biness. Representative Kitchin d ared on July 27 that four-fifths o he state banks derived at least fi per cent. of their net income fr exchange, and that the order if eorced would drive out of business at east 8,000 of the 14,500 state bks in the United States.

Iuch Ado About Walking. N York City and the thousands of read-winners from the suburbs w work on Manhattan Island ha been kept in a state of apprehesion for a week or more by thats of a general strike that would tiup all the surface lines and possi the elevated and subway lines of reater New York. The strike ban in Yonkers and finally spread to he Bronx, and then involved the T d Avenue railway system. The agation for better pay and better wking conditions included also the regnition of the carmen's union, by w se representatives the strike movemt was initiated. By Saturday, A ust 5, most of the surface systems fod it necessary to suspend operatns for the night after 8 P. M. ul the following morning. Extensive pce preparations to prevent disorders, a especially to prevent strikers from boding cars and intimidating the ers, had a salutary effect. Up to the ti of going to press the strike was laly a matter of threats and conferes between the railway officials and th workers, and nervousness on the pa of the public. The Interborough Rid Transit System, which operates thsubways, voluntarily announced an aance of one dollar a day to every enloyee until further notice, on A ust 7, apparently as a "preventive." O that same day conferences were arraed at which a settlement seemed ecidently looked for by all parties.

he Infantile Paralysis Epidemic. T disease has not yet been stamped o The total number of cases repoed to the New York Board of Hlth amounted on the morning of Mday, August 7, to 5,020, and the nber of deaths 1,099. These figu do not include cases in suburban tos, of which, however, no great nber have been recorded Strict prautions still are being taken as beeen towns and counties and states to revent the spread of the disease.

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Organizers of New York's street car strike: Timothy Healy, W. B. Fitzgerald, W. D. Mahon, H. Haney

The War in Europe

ANTHONY ARNOUX

THE Germans raided various portions of Great Britain no less than four tis in the past week (July 28 to ugust 4). None of these ras appear to have done any mary damage nor to have rehed any important English towns, probably because th British anti-aircraft defees have been greatly inpred in the past few months a now seem able to cope w and to beat off this form of invader. The Germans us in the course of these ras one novelty, an aerial toedo, constructed on much the same pl as submarine torpedoes, whose use, hever, does not seem to have accomplhed anything of importance and is mentioned only because of its nelty.

he Picardy front on the western li was not the scene of fighting of the sae severity the past week as the week bre. Taking up the northern portion of his front first, that held by the Bish, on July 28, after a very severe cobat, the British succeeded in recapturing the village of Longueval and in driving the Germans well to the east thereof. This same day there was bitter hand-to-hand fighting all day in and around Pozières on the Bapaume road to the northwest of Longueval, but without decisive result. Fighting also took place in the Delville and Fourneaux woods, wherein the British gained some advantage.

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PRESIDENTS OF NEW YORK'S STREET RAILROADS

Theodore P. Shonts
President N. Y. Railways Co.

Wm. O. Wood
President Queens system

T. S. Williams
President Brooklyn system

The French, after remaining quiet for the opening day of the week, on Saturday launched an offensive on their front north of the Somme, from Hill 139, northeast of Hardecourt, south to the river, and after capturing a complete system of German trenches succeeded in reaching the outskirts of the village of Maurepas, as well as in taking the strategic point known as the Monacu farm. In the afternoon the Germans made desperate counter-attacks to recover the lost ground, the fighting being particularly severe around the Monacu farm, but were unsuccessful, and the French retained complete possession of the ground won in the morning. These counter-attacks were resumed on Monday, but the French held good and inflicted rather heavy losses on the assailants.

On Wednesday the situation north of the Somme continued stormy, but neither side improved its position. South of the river the French gained a few yards between Estrées and Belloy-en-Sauterre. After this, however, the activity dwindled away almost completely as far as infantry fighting is concerned, though the artillery combats continued for the rest of the week.

THE Verdun front was very quiet the first two days of the week; so quiet in fact as to be disposed of almost without mention in the official bulletins. On August 1, the Germans made an attack on the French position on the south of Thiaumont and Fleury, on the north front, and momentarily succeeded in penetrating the French first line trenches, but were almost immediately driven out by a counter-attack. Another attack on the French lines southeast of Fleury met with much the same fate. The next day the Germans renewed their attack on the French line south of Fleury toward Fort de Souville, and were successful in capturing a hillock immediately north of the fort, as well as French positions in the Laufée wood, a little northeast of Fort Souville, in which operations they took about 900 prisoners and some artillery.

The afternoon of the same day the French began an offensive from the Meuse River to the east, directed against Thiaumont fort and the village of Fleury, which afterwards developed into an important movement. Not only was Fleury village captured after a remarkably gallant and sustained charge but the French broke the German lines between this village and Fort Thiaumont to the northwest and pushed their advanced lines as far as the first slopes of Hill 320, and on the northern end of their line reached the walls of Fort Thiaumont itself.

All of this ground they were unable to retain, but night found them in complete possession of Fleury and with substantial gains to the northwest thereof. While these things were occurring on the Thiaumont-Fleury line another French attack, launched from the vicinity of Fort de Souville to the southeast, drove back the Germans and recaptured the hillock to the north of this fort as well as the trenches in the Laufée wood, which the Germans had taken the day before. In this fighting the French captured over a thousand prisoners as well as considerable artillery.

During the night, however, the Germans counter-attacked, and after furious fighting, lasting all night, appeared from the French bulletins to have recaptured the southern portion of Fleury, but the combat enlarged into a very desperate pitched battle, which is still continuing when this record closes.

The submarine campaign against the shipping of the Allies has been much more active, particularly in the Mediterranean, some sixteen ships of all sizes and nationalities being reported sunk.

The Austro-Italian front has to a very large degree relapsed into trench warfare of the most monotonous type. The Austrians, who retain on the Tyrol front a portion of the gains they made in May, have dug themselves in and seem to be able to repel the numerous Italian attacks. The Italians lost a couple of submarines during the week, one of which the Austrians sunk, while the other they captured, which about comprises the naval activities of the week.

As forecast in last week's article, the Russians captured the northeastern frontier town of Brody, in Galicia, on Saturday. This place is an important railroad center on the direct road to Lemberg, and is one of the places from which that city can be threatened. In the rest of Galicia the week's fighting, though animated at points, was resultless as far as any changes of importance are concerned. The Russians have succeeded in surrounding Lemberg on three sides, but an average distance of sixty miles therefrom. During the past week, little or no progress was made by the Russians in the operation, and the troops which took Brody have remained practically motionless.

In Volhynia, north of Brody, there has been heavy fighting, but the Russians have not yet been able to cross the line of the Stochod River in force, which they must do in order to succeed in reaching their objective in the region of Kovel.

◆

Upper New York Bay Bombarded

Continued from page 931

The estimates of the damage caused by the explosions and the fire were given in the press as follows: National Storage Company plants and contents, including 30,000 tons of sugar, 24,000 bales of tobacco and large quantities of chemicals, $12,000,000; 85 cars, grain elevator, tugs and tracks of the Lehigh Valley Railroad, $1,000,000, 12 cars of the Central Railroad of New Jersey, $50,000; ammunition in cars and barges, $5,000,000; barges, and cargoes other than ammunition, $260,000; buildings on Bedloe's, Ellis and Governor's Islands, $15,000; plate and ordinary glass broken in buildings in New York, Brooklyn, Hoboken, Jersey City and elsewhere, about $1,250,000. (The shock was felt in Maryland, Pennsylvania, New Jersey, New York and Connecticut.)

BESIDES waking up a portion of the population of five states, the gigantic detonation on Black Tom Island woke up the officials in Jersey City to the jeopardy in which lives and property are put by the heavy traffic in war munitions at this point. In fact, it is just possible that the warning of this explosion was heard by public officials throughout the whole country. Investigations were begun by Jersey City officials with the same promptness and determination and efficiency that are displayed whenever an excited citizen discovers that his horse has been stolen from the unlocked barn. What these officials would do with the persons responsible for the state of things at Black Tom Island was quite startling to read. Railroad presidents and other dignitaries were to be jailed, not another ounce of explosive was to be permitted anywhere near Jersey City, and the war in Europe was to be stopped forthwith. But time heals all wounds, and at the time of this writing, remote from the date of the accident by fully five days, the punitive and preventive results of the disaster have already been reduced to stern warnings, and temporary police censorship of trains on these two railroads. Investigation appears to have shown that the letter of the law had been almost, if not quite, observed in the conduct of this business at this port; and of course, as everybody knows, when a fire starts and gets beyond control, anything may happen. That's all that was the matter at Black Tom Island. If the workmen had put the fire out quickly enough, this little story would never have been written—perhaps.

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A World at Prayer

NOT only in those countries that are directly affected by the war, but in every land, prayers that peace may return to the world are ascending in a volume such as no previous age has witnessed. In neutral Scandinavia hundreds of prayer meetings are being held, and the ringing of church bells summoning the people to unite their appeals is heard on every side. Here in our own favored land the denominations have joined in supplicating the divine mercy to shorten the suffering. In a few countries, forms of public prayers have been widely circulated, the language of imploration being humble and reverent in interpreting the needs of the sorrowing multitudes.

Formal prayers, however, rarely appeal to the average individual, although in a great crisis and amid confusion and deep depression they may be adopted unreservedly. To the great majority of Christian people, the petition that rises spontaneously from the heart to find utterance at the lips is the only prayer that can adequately express the feelings and desires. Even the Lord's Prayer, familiar to all ages, is supplemented at a time like this by the human cry that is wrung from the heart through agony and distress. It is by such prayers that the very gates of heaven are stormed.

There are many who need to be helped to pray, and those who are equal to the task of leading others in prayer are few compared to the numbers who can only speak in broken and incoherent sentences. Yet to Him who knows and reads our hearts, the weak and halting accents are as acceptable as the prayer that is clothed in polished and perfect language. Unless the heart pleads, there is no real prayer; the service of the lips is then merely the outward complement.

Through these dark and sorrowful days, the Prayer League has been much on its knees, pleading that out of this terrible war the great Father of us all may bring renewed spiritual life and hope to the world; that the Church of Christ may be strengthened; and that rulers and peoples may be drawn to God and become obedient to his laws. Already the dark clouds are breaking. We note with joy the multiplying indications of a vast Godward movement to follow the war. And on this line we must keep on praying, with strong, unshakable confidence, that out of the universal turmoil and suffering a great blessing may yet come which will make men, nations and governments better than before.

May God in his wisdom and mercy bring this blessing to realization soon. Meanwhile, let all who believe on him and in the Gospel of his Son, the world's Saviour, keep on praying.

The Boom and the Boomerang

EXPERIENCE is a stern and costly teacher. When the war munitions traffic sprang up with mushroom-like rapidity nearly two years ago, it gave a cruel wrench to the inmost convictions of those who, believing that our nation should be neutral, could not reconcile it with our repeated declarations of a humane and friendly attitude toward all combatants alike. But the traffic was winked at by those who should have condemned it. Business was business! We put aside our scruples and went in to make hay while the sun shone, and to reap a harvest of profits while the war lasted. The longer it lasted, of course, the greater the profits. Hundreds of factories were transformed into shops for turning out these munitions of death in limitless quantities. Fortune smiled upon us and we put up more factories, until the whole land from Maine to Mexico was dotted with them. A few manufacturers with tender consciences refused to join the wild scramble for unholy riches, and even called it "blood money"; but they were a mere handful. "If Europe is determined to fight," said the money-makers, "why shouldn't we profit by it? Somebody must supply the munitions—why not we?" And supply them they did by the hundreds of thousands of tons, while thinking people stood aghast and shuddered.

In a single hour, in the quiet of a Sabbath morning, the eyes of the whole nation were suddenly opened to the fact that the boom might become a boomerang. With the roar of a volcanic inferno, munitions in the National Storage Company's warehouse on Black Tom Island, off the Jersey shore, exploded with a detonation that shook five states and was felt nearly a hundred miles. Just how many perished in the disaster is still uncertain. A few bodies were found, but many are missing, while scores of others were injured. The material damage by the explosion and the fires which immediately followed are roughly estimated at over $20,000,000. This gigantic disaster, coming after a long series of smaller explosions throughout the country, nearly all involving loss of life and property, is an object-lesson which may well be studied by all the municipalities which have permitted the munitions factories or warehouses to operate within or near their borders. Jersey City, which suffered so heavily through the Black Tom blow-up, has resolved to bar explosives and to compel the railroads, the dock authorities and others to cease bringing munitions within the city limits in future. But the peril is by no means confined to the cities; it is shared by numerous towns and villages along the lines of those railroads that are now carrying thousands of boxes of explosives every day. Any one traveling on the Eastern trunk lines can see the death-laden cars strung along the sidings by the hundred, awaiting transportation, and it is not a cheering sight. Explosions are bound to happen, whether from accident or carelessness or any other cause; and peaceful rural communities must suffer. What is to be done about it? The storage companies, railroads, docking concerns, and others who are engaged in the transportation or storing of death-dealing explosives, are a constant menace to the surrounding population. In every community there are laws which are designed to protect the public against such dangers. These laws should be enforced to the last letter, even though this should involve the criminal prosecution of civic officials who neglect their duty of protecting public life and property, and of the heads of railroads and steamship transportation corporations as well. "Safety First" is a good maxim to remember, and every imperiled neighborhood should see to it that nothing is left undone to prevent residents from sharing the fate of those who have already become victims of the recklessness of the war munitions traffic conductors. Any business that daily and hourly imperils the lives and property of our citizen should be absolutely isolated. If this cannot be done, then it should be suppressed altogether.

Chinese Story of the Deluge

IN the ages that have passed since books first began to be written, there has been no subject to which students of history and exploration have devoted more thought than that which deals with the identification of the site of Eden. Archeologists have searched the three continents of the Old World to find a locality which conformed to the Biblical description, and the literature of the subject would fill many books. Traditions were found which placed the cradle of the race in Armenia, Babylonia, the Caspian territory, Bactria, Syria, and midway between the Ganges and the Nile. In each of these places there has been some traceable resemblance, both in the grouping of rivers and in the mineral richness of the soil. Some have held that the earthly Paradise was in the Ceylonese plateau; others in Lebanon, and still others in Cashmere. But the effects of the Flood and of subsequent changes in the geology and topography of the world have made the absolute identification of Eden the puzzle of the archeologists.

The latest contributor to Edenic literature is Tse Tsau Tai, a Chinese scholar, who, in a little volume just issued at Hongkong, asserts that the real site is to be found in Chinese Turkestan, the plateau of Eastern Asia, and that the Chinese race originated there. Through this territory the river Tarim, with four tributaries, flows eastward. Moreover, it is a land of precious stones and minerals, whereas Chaldea and Mesopotamia have nothing of the kind. Further, he points to the ancient Chinese record, which says that the stones quarried by Noah after the flood were of five different colors, and were taken from the Tienshan Mountains. The "land of Shinar" he identifies with the Mongolian plain or the lowlands of Shensi, the latter being the ancestral home of the Chinese race. Panku was the Adam of the Chinese, who also called him Tien Hwang (divinely created). Of course he was a Chinaman.

More interesting than his speculations concerning the location of Eden are the author's quotations from the ancient Chinese record in question, which assigns to Fuki (Enoch) the invention of hieroglyphic writing, the beginning of Chinese art, and the first crude ideas of agricultural husbandry. The story of the Deluge, which recites how the mountain peaks were upheaved in a vast convulsion and the waters covered the earth, while Nu Wa Shih (Noah) rode safely in the ark, is fairly correspondent with the Genesis narrative. Ararat he identifies with a peak of the Sarikol Mountains. Taken as a whole, the Chinese record must be regarded as one of the many variants of the Creation and Flood stories, of which a number have been discovered. It can have little weight with experienced investigators, and is chiefly intere ng as showing that the Chinese have these tradi ns in common with others. It will not shake the th of the world's best scholarship, which has con to look upon the Mesopotamian plain as the sce of the first events in human history.

The Factory and the Fragrance

THERE was once a business concern orga ed for the manufacture and sale of a certain erfume. The perfume was produced from a are flower, which the company cultivated. The ble business of the concern was based upon and rev ed about the growing of that flower and the scatteri of its fragrance. Extensive flower and seed farms big laboratories for the extracting of the fragrance om the flowers; big machines for manufacturing ext ts, scented waters and powders; other machines for aking bottles and boxes, others for filling and king them; still others for printing labels, annou ng and naming fragrance. Artists and engravers re busy drawing, painting, and making designs for se perfume containers and for the firm's advertisin iterature. A big selling organization managed the es. It was a "going" business, all based on the m ng and dispensing of fragrance.

But with all the amazing equipment and orga zation and efficiency, business began to fall off. P ple would not buy. Those who did buy were dissat ed with their purchase. What was the matter?

Pictures on bottles and boxes just as pretty as er; advertising just as cleverly written; salesmen ju as original, bright, pushful, scientific and compe nt; heads of departments all careful; workmen all thful; machines all in good order. What was the atter? *The flowers had lost their fragrance.* E ner nature or the horticultural experts or the gard ers had failed. The flowers were no longer sweet. he perfume was no longer perfume.

"*Which things are an allegory.*"

The church is just such a gigantic organizati as this. It was never better nor more efficiently o anized. There was never more bustle and activity out its enterprises. But trade is falling off. In ma localities people won't come and inspect and a ept what the church has to offer. Those who do com are dissatisfied. Clever advertising schemes are lau ed to boom trade and increase crowds. These succ in some places and for certain periods. But the despread and deep-rooted conviction is that someth is the matter, something is wrong, something is mi ng; Christian doctrine and Christian activity and istian experience have pretty generally lost eir fragrance.

And that fragrance is—Love. Not love that s gs from a strong mind and a determined will; not ve that is busy feverishly trying to set the world ht, but Love that comes down from the warm he of God. Love that steals into the soul through co mplating the Cross of Christ and trusting its p er. Love that brings to mind and soul real rest, real mfort, real delight, real friendliness, real concern f he gladness of others. Love such as used to mak he old-time Methodists shout for gladness. Lov for God that thrilled and fired the soul. Love that de the sky bluer and the flowers sweeter, that mad he mountains and the hills break forth before us nto singing and all the trees of the field to clap eir hands. Love that planted myrtle and fir where t ns and briers had been. Love that made sacrifices nd faced dangers, and gave itself for the saving and ering of others. Love that filled the soul with fragr ce, a fragrance that others could catch, and long — and, if they would, obtain.

Where is that lost fragrance of holy Love? ow can it be produced again? What is necessary in ler that the old-fashioned flowers that made it c be grown again?

To get back to God; to get back to our faith at God is love. To let God himself into our chu es and into our homes and into our hearts. To go ck to Pentecost. To believe that Jesus, dying on alvary, is the perfect picture of God. To let the me Holy Ghost with which Jesus was baptized ba ize our own souls. To be friends of his, as Paul and ter and James and John were his friends. To so ust God that we may be called, as Abraham was he friend of God. To walk with God now as E ch walked with him long ago. To have God's love ed abroad in our heart by the Holy Ghost that is en unto us.

One thing is needful—only one. All our effor nd activity come to nothing without it—an expe nce of love for God that makes us love all men. T is the fragrance which it is the church's business to joy and produce and scatter.

The Bible and Newspaper

CONDUCTED BY

FERDINAND C. IGLEHART, D.D.

Bird Songs in Dark

PROFESSOR HARRIS BENEDICT offered an interesting course in bird lore at the University of Cincinnati and, as the amination, took his class at three k in the morning to the top of lle Hill, where the robins, thrushes, w larks and other birds make eir homes. It was too dark for bers of the class to see their teacher, but could hear the chorus of bird ls that broke forth, and each student was called on to name the rds as they starred in turn in the symphony. It is a hopeful gn modern education that even n school a student is taught p to the test of practical use eoretical knowledge gained class-room. It would be rare if members of this class did arry away inspiration from rds that open their throats uls to sing to the day before it wned. The radiant trill of s note by dark has spoken essage of hope to many a We, too, with Christ's joy of hearts, can sing in the dawn a brighter morrow amid the ss and confusion of today. *all have a song, as in the night . . d gladness of heart as when th . . . into the mountain of rd."* (*Isa. 30 : 29.*)

Coachman Rewarded

THE death of James Hobart oore, the Chicago multiaire, has made public a story of generosity and de between him and his man, William Beattie. During the vast financial operations ago Mr. Moore's credit was ertained, a sudden crash came, and e found himself almost a over night. It was then is coachman came to his "I was in an awful fix," Mr. Moore used to say. "I was less than nothing when came to me. He had been bank and drawn out every e had saved—$2,000. 'Take said: 'I got it from you and welcome to keep it as long want it.'" The sum was ed, and it served to tide over isis till better times came r. Moore was able to regain bting. He never forgot the of Beattie, but repaid him ly that the coachman is now over $100,000. In these days commercialism it is refreshee this instance of a servant's and an employer's gratitude. d it hard to tell which is worthier se, but taken together these two s the ideal relation of employer nployee sealed by mutual respect yalty. If this spirit might be al in our industrial world we be nearer the millennium. Paul ed his readers to do their part in ying this common but high nship. "*Servants, be obedient to hat are your masters . . . with ll doing service. . . . And ye, do the same things unto them.*" (*Ep : 5-8.*)

America's Oldest Student

THE record must go to Mrs. Amy D. inship, who began her education a Illinois log schoolhouse in 1847 still pursuing it at the age of 85 University of California. There ntries like China where intellecsts have for thousands of years the lines of social caste, and persons seeking entrance have unsuccessfully visited the university examination halls every year for half a century. This is an exaggeration of the value of a formal education, but nevertheless its value is very great. Education plus common-sense, plus a rectitude of life-purpose in following the light, goes to make up wisdom, which the teachers and philosophers of all ages and the prophets of the Old Testament frequently say is the greatest of all possessions. "*Happy is the man that findeth wisdom.*" (*Prov. 3 : 13.*)

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New York's Last Farmhouse

THE old Dyckman house, built in 1783, standing on the northwest corner of Broadway and Two Hundred and Fourth Street, has been formally presented to the City of New York, to be used as a historical museum. It is the only farmhouse on Manhattan Island, and exemplifies with its broad, graceful gambrel roof, solid stone walls, capacious Dutch ovens in the kitchen and narrow porch overlooking the old Bloomingdale road, all of the best architectural virtues of the early days of New York. The house and land, restored to seventeenth century style, was presented to the city by the descendants of the original Dyckman family, who settled on what is now known as the Dyckman tract over 250 years ago, and whose name has been associated since 1660 with the history and growth of the northern end of Manhattan Island. At the presentation ceremony Commissioner Ward in accepting the gift said: "This gift is particularly welcome, as it perpetuates the memory of a noble era in our history. It is a public service to keep before us the memory of such self-sacrificing patriots as were the builders and tenants of this household. Their virtues of patriotism, courage, industry, thrift and unselfish sacrifice for the good of their country provide an inspiring example to the present generation." The preservation of this, the last farmhouse on Manhattan Island, will do more; it will serve to keep fresh in the thoughts of the teeming thousands of city dwellers the truth that the farm is the backbone of our national life and the farmer the final custodian of our country's prosperity. In the cities of steel and iron, among the offices and the docks, in crowded streets, men forget that without Nature's yearly miracle of the crops and without the farmer no commerce and no manufactures could long go on. It is through the farm that God bestows from the willing earth the rich resources that feed the race. Here we have the "sinews of war" for the American people. It is not well that even in our larger cities we should get so far away from Nature as to lose from our hearts all sympathy and appreciation of her goodness. It is noteworthy that the Bible is filled with references to farming. Christ particularly loved and understood Nature, and in his teaching every phase of country life is drawn upon for illustration. "The Kingdom of heaven is likened unto a man which sowed good seed in his field." (*Matt. 13 : 24.*)

Save Your Old Papers

SECRETARY REDFIELD of the Department of Commerce at Washington has just sent out this appeal to the people of the country: "There is a serious shortage of raw material for the manufacture of paper. The collecting and saving of rags and old papers would greatly better existing conditions for American manufacturers. A large proportion of the paper and paper-board manufactured in the United States after it has served its purpose could be used over again in some class of paper. A large part of it, however, is either burned or otherwise wasted." This is a new phase of the general effort toward the conservation of national wealth through economy. Our national sin has been that of waste of those resources—timber, oil, coal, soil—which God has so lavished upon us. The older and smaller nations have long since learned to get along with far less; indeed, a family in Southern Europe or India or China could easily subsist on what an average American family throws away. There is no waste in God's world. He has enough and to spare, but throws nothing away. No ounce of energy, no grain of star-dust, no drop of dew is ever lost in all his vast universe of worlds. He saves everything for some good purpose, and finds even in the scrap-heap of human society, among those who are self-wasted or cast off by men, the materials for reconstructed lives of unselfish service. Jesus told us this so plainly in his stories of the Lost Coin and the Prodigal Son, and he taught practical economy by his example when he fed the five thousand. He told his disciples: "*Gather up the fragments that remain, that nothing be lost.*" (*John 6 : 12.*)

Plows for Gold

FOR past generations tradition has declared that the Indians in the aboriginal days of Kentucky buried a pot of gold on a certain farm in Casey County. A few days ago the owner decided to institute a systematic search for the treasure. His powerful team of mules he hitched to a strong plow, and in the locality where the gold is supposed to be hidden he began going deep into the earth. The mules came to a sudden standstill when the plow struck an object that could not be moved. So certain that he had found the traditional pot the searcher was overjoyed and fainted. Passersby hurried to his assistance and he was revived and told those present what he was seeking. An excavation was made and it was proved the plow had struck a huge rock. The search for the supposed hidden treasure on the farm is a symbol of eight-tenths of the transactions for making money. The men let in on the ground floor, who got in on the "tip" of a friend, who own the machine the world is compelled to have, who have the "dead sure thing," who see money flashing in the light of their brilliant imagination, are all looking in vain for the pot of gold. The way to find the pot of gold on the farm is to plow deep like this man did, and then plant good seed, tend the crop faithfully, and reap the harvest. Most of the gold of America is found not in the mountains of California, or Colorado, or Alaska, but in the plowed fields of the plains. The divine plan for making money is not to find it in a pot in a field, but to coin it by honest toil. "*In the sweat of thy face shalt thou eat bread.*" (*Gen. 3 : 19.*)

Woman Shoots a Bear

MRS. GEORGE M. PHILAN of Berlin, N. H., claims to be the first woman in New Hampshire to shoot a black bear from an automobile. This exploit occurred in the road in Pinkam's Notch. Mrs. Philan and her husband were driving from Nashua to their home, when the animal, which was a good size, waddled into the road in front of them. The car was stopped, and Mrs. Philan, who always has a rifle with her when traveling through the mountains, sent a bullet into the bear's head. Mr. and Mrs. Philan tumbled the bear into the car and brought it home. There were bears among the wilds of the Holy Land. There is this reference to the slaying of one that had stolen a lamb from the flock by the farmer's son. David said to Saul, "*Thy servant slew both the lion and the bear.*" (*I Sam. 17: 36.*)

On the Excursion Boat

IT was evening on the Sound. The steamer slipped through the still water with only a gurgle at her prow and a foam-decked swirl at her helm. The twilight faded. The lights along the shore greeted and defied the gathering dusk. Now and again one greater than the rest would send a broad, steady shaft of light right to the steamer's rail, across the mirror-surface of the Sound. Yet there were other great lights that burned proudly and then blackened, only to glare again; and others burned white and red and white and red. And a woman watched them and knew that they were set to guide the mariner to the safe roadstead and the snug harbor, to warn him of shoals and reefs and treacherous currents. She remembered that the Christ had said, "Ye are the light of the world," and she wondered if her light burned steady and true, or if it flickered, or if it now and then lacked luster or bore a color of the world. There is but one haven from the storms of life, but one roadstead, but one way to peace. There is no need, as there is where harbors are many, for flickering lights. Only the pure white light of a consecrated life, illumined by the Spirit of the Christ and shining steadily through the trial and the stress and the strain of daily living, can guide human craft over the shoals of sin and the reefs of habit to the safe harbor: "*Let your light so shine.*" (*Matt. 5 : 16.*)

Khartum, the City of Contrasts

By SAMUEL M. ZWEMER, D.D.

AT the junction of the White and the Blue Niles, 1,400 miles from Alexandria and 1,000 miles from Uganda, stands the capital of the Sudan, which but for the life and death of General Gordon might still be a struggling Sudanese village. Khartum means elephant's trunk and may well designate that long strip of land which separates the turbid waters of the White Nile from the clear and more rapid streams that come from the mountains of Abyssinia. Across the White Nile stretches the straggling ancient dervish capital, Omdurman, with a population of over 60,000; and it is practically a part of Khartum, as Brooklyn is of Greater New York.

THE
BIBLE IN
440
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At a fair in Omdurman

When one reflects that only about twenty years ago no white man, Christian, Moslem, or Jew, could have passed a single hour in this city without being killed or made a prisoner, and that today all races and religions meet under the protection of the Anglo-Egyptian government, the change seems marvelous. Where once fire and sword played havoc and the highest ideals of life were the low ideals of dervish rule, unspeakable in its degradation of womanhood, the horrors of the slave trade, and the fanaticism of religious hatred, now we see on every hand signs of economical, social, and moral progress.

The quays, streets, gardens, and public buildings present the picture of a civilized town, as regular and a good deal more ambitious than some metropolis in the growing West. The majority of the streets are wide, macadamized, and lined with beautiful trees. There is an excellent system of lighting, and tram-cars connect Khartum with the suburbs, from Gordon College on the east to Omdurman on the west, as well as with North Khartum across the Blue Nile. Luxurious express trains with dining and sleeping cars run twice a week from Khartum to Cairo.

On every hand one sees the contrast of two civilizations—that of Islam which is gradually but surely passing away, and that of Europe which dominates and supplants. And yet these two civilizations are still struggling for the mastery. They exist side by side in what might be termed armed neutrality. The Mahdi's tomb has been destroyed, but the splendid new mosque in the center of Khartum was erected by the government for Moslem worship. The Cathedral, erected in memory of Gordon, is a magnificent building, but like the mosque is still uncompleted. The two buildings seem to challenge each other as to which shall first see the finishing touch of the architect. From the minarets one hears the cry of the muezzin that "Mohammed is God's apostle"; and in the Cathedral they pray that His kingdom may come who brooks no rival, and that His will may be done throughout the Sudan—surely also by observing the Christian Sabbath.

The Courts of Justice rise in splendid architectural beauty, but the law that is administered in them is Mohammedan and medieval instead of Christian and progressive.

KHARTUM offers, as no other city, the contrast of two religions, that of the mosque and of the cathedral, of the Crescent and of the Cross, the standards of the prophet of Mecca and of our Saviour Jesus Christ. The city has two calenders, dating one from 622 A. D. and one from the birth of our Saviour. Outside of Khartum, in the vast Sudan, Islam still seems to be chiefly a veneer, and the negro blood carries with it a characteristic jovial friendship and responsiveness to kindness; but in Khartum and Omdurman Islam is stiffening and deepening its grip on the people.

The government regulations under which missionary work is permitted in the Sudan are thoroughly un-Christian, and put a handicap even on school work. When one looks at the map and considers the vast area north of the tenth parallel in which, according to the printed regulations, no mission station is allowed to be established and yet where mission stations of four societies exist and are doing splendid work, one is reminded of the words in the second Psalm: "He that sitteth in the heavens shall laugh; the Lord shall hold them in derision."

Gordon College and the primary schools connected with it in the Sudan, although they are Mohammedan schools and observe Mohammedan holidays and teach the Koran and Moslem ethics, have nevertheless been a great stimulus to education. The children are eager to learn, and statistics which I have gathered show a great increase in the imports of paper and printed matter. In 1914, for example, the total value of books, mostly Mosle ported into the Suda £6,062. The following y had risen to £7,714. very small proportion consists of Bibles for the and Foreign Bible Soci school books for the mission schools. Nine of it is Moslem literature.

We may thank God that the British and Bible Society entered the open door of Khartum diately after the surrender of the city. At th fair held in Omdurman on King George's Day this society opened a booth (see our illustratio the sale of Scriptures from its depot is stea creasing. It was my privilege to put a copy Bible in the library of Gordon College and in th of some of the Moslem professors of the school

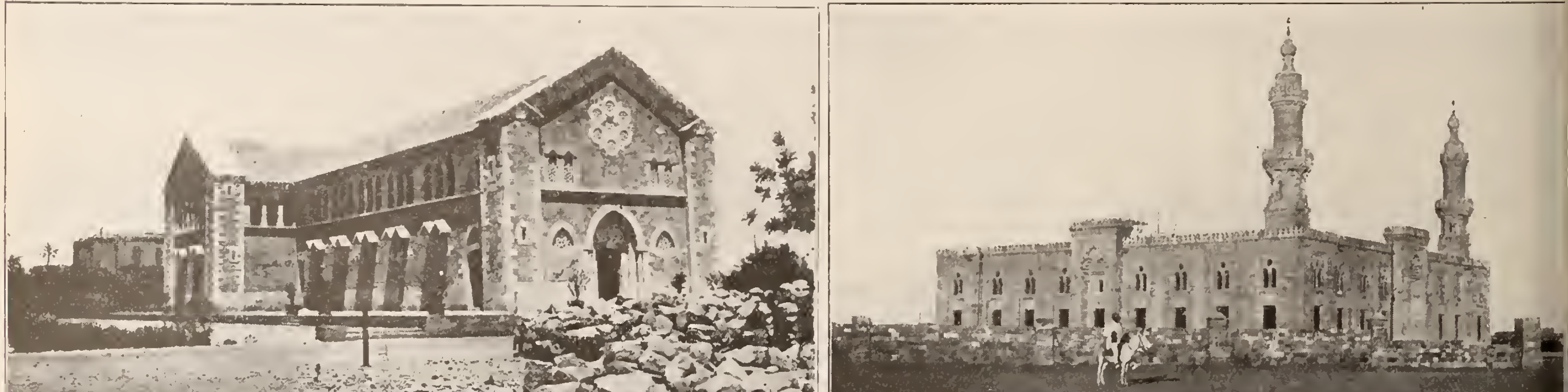
The Church Missionary Society and the A United Presbyterian Mission are doing e medical and educational work in Khartu Omdurman. There is also a Roman Catholic and an Orthodox Coptic and a Greek church.

GREAT strides have been made in educatio the days of the Mahdi, but all government tion is Moslem. The total number of pupils at under instruction in government schools, in Gordon College, is 5,700. The number in schools, Roman Catholic and Protestant, 1,500 more. As an educational institution Memorial College ranks high. With it are co the Welcome Research Laboratories, whic world-wide celebrity. There is a fine depart technical training, and the methods of instruct in every sense up to date. But from first to the text-books used in the primary and se schools are Mohammedan, and nothing in the the pupil's attention to the great facts of Chris its ethics, and its civilization. The gove primary reading-book begins with the fo prayer, which is put most inappropriately o a frontispiece consisting of a portrait of Gordon: "Praise be to God, who taught ma he did not know, and may prayers and peace the seal of all the prophets, Mohammed, and u family and companions."

Everywhere there is the contrast of these tw and one longs for the day when the missiona shall triumph and the British government learn the Sudan also "man shall not live by bread alo that there is "a peace which passeth all unde ing" in Jesus Christ, compared with which Pax Britannica is of small value.

Gordon's prayer-mat hangs in the Cathed Bible and journals rest in the museum of College, his statue faces southward toward t unoccupied Sudan. But his Christianity is government ideal. As I lingered near the stat and again during my recent visit, the words of t pel seemed to come from the lips of Gordon "Do the rulers know indeed that this is the very C

Cairo, May, 1916.



The cathedral (at the left) being erected in memory of General Gordon, and the mosque, also uncompleted, challenge each other to lead the Moslem hordes arigh

The Sunshine of Love

By
MARGARET E. SANGSTER, Jr.

JAMES WHITCOMB RILEY is dead. And all of the country is mourning him. Grimly tired business men, blasé society folk, old ladies with silver hair, and little children just able to read, will miss him. Cartoonists and columnists have laid by their joke-making to do him honor, and high government officials stand aside with uncovered heads. For James Whitcomb Riley was the poet of simple things; a poet who did not stir up vast problems and unanswerable questions, but wrote verse that every one could understand, verse that brought tears to hardened eyes, verse that brought smiles to lips that were tired and songs to worried souls.

ONCE upon a time, many weary years ago, a great king had a garden. He tended the garden himself. With his royal hands he pulled away rank weeds, and killed villainous bugs and grub worms. He even raked and hoed and dug with golden garden tools. For the king loved his garden above all else.

In other courts, ambassadors from far lands usually brought rich silks, and warm furs, and gleaming jewels, for the pleasure of the monarchs. In the court of this king, ambassadors and great men brought tender plants, and brown bulbs, and twisted roots that still held a spark of life in them, as gifts. For people the wide world over knew that this king loved his garden above all else, and they knew that a rare blossom would give him more joy than a glowing ruby or a matchless pearl.

With all this care and attention and love one would think that the king's garden would have been the most beautiful spot in the world. But it wasn't. For something kept the rare flowers and the brown bulbs from growing; something killed the spark of life that dwelt in the twisted roots. And though the king hoed, and raked, and dug deep trenches with his golden tools, the garden was only a well-planned plot of ground, with ghosts of flowers growing in it. The garden was only a place *that might have been beautiful.*

Of course the king was sad would be sad, too, if your most b plans didn't materialize—if yo wonderful dreams exploded li pricked soap-bubbles. The king only sad; he was vastly annoyed

"Why," he would say pe "why doesn't my garden grow? given it everything that a gard have. I have given it skilled attention. I have watched g and artists lay out the beds in t pleasing way. I have collect plants; and the plants droop. self, have tended the garden v toil of my hands; and still it grow!" So said the king, and h as he said it.

WELL, all the sighing and sadness and vexation in the world will not make a garden grow. The king, after long experimenting, discovered that his garden, despite tears and threats and anger, remained the same sullen disappointment.

And then, one day, the king went out in his chariot to take the air. Instead of driving, as he usually did, along the wide and popular highroads, some god of fortune bade him turn his horse down a shady little path that led along untrodden ways.

It was a new experience to the king, that drive down the narrow by-path; and a new experience is always interesting. For a time, in the delight of exploring, he forgot the garden that would not grow; and then, suddenly, just as he had successfully forgotten it, he drove out into a small sunny clearing. There was a thatched cottage in the center of the clearing; a neat little cottage with green vines trailing over the doorway. But it wasn't the cottage that the king noticed. It was the garden that lay all around the cottage; a garden that spread out long arms to greet each wayfarer; a garden that bloomed fragrantly, luxuriantly, as he had dreamed that his garden might some time grow.

Fascinated, the king caused his driver to rein in his horses, and stepped out of his chariot. Still more fascinated, he walked through the beautiful garden and rapped at the cottage door. A little bowed man with white hair and merry blue eyes opened to him.

"I am the ruler of this land," said the king; "and, as I was passing your door, I saw your wonderful flowers. For years I have coveted just such a garden. Can you not tell me how you manage to grow such marvelous plants?"

The little old man was visibly embarrassed.

"I," he stammered, "if your gracious majesty would let me see your garden—" He hesitated.

The king waved his hand in the direction of the waiting chariot.

"You shall come with me—now!" he said. "perchance you may see wherein my gardening is at fault!"

AND so they drove down the lane together, the king and the little old man. And before long they came to the king's sullen garden that would not bloom. And quite suddenly, when the little old man saw it, he laughed. The king turned to him sharply.

"Why is my garden a failure?" he questioned angrily. "Why does my garden wither? Can you tell?" And the little old man answered.

"O king," he said, "you have given your garden the best of care. You have pulled up the weeds and destroyed the poisonous insects and worms. You have watered it, and pruned it, and piled rich soil about the roots of every plant. But you have forgotten one thing.

"The tall trees that stand in your garden have wide green branches. And these branches cast their heavy shadows over the garden beds that you have tended so faithfully. Cut away some of these branches, O king, and your garden will grow!"

"Then," faltered the king, amazed, "then the trouble is——"

"Most gracious majesty," said the little old man, "there is not enough of God's sunshine in your garden. And without sunshine no garden will grow!"

THE world is a vast garden filled with sturdy plants, and rare delicate blossoms, and clinging vines, and—weeds. Some parts of the garden are tropical tangles of growth, but other parts are stunted and withered.

Now the world, to be a beautiful, successful, Godlike place, should bloom beautifully, wonderfully, to his glory. And so the teachers and preachers, and the scientists and doctors, and the politicians and kings and peasants, try their hand at gardening. And they rake, and hoe, and dig trenches, and kill murderous grubs, and put rich earth around the roots, and water the flowers—with tears, sometimes.

And yet the sorrow of it is that some parts of the garden do not grow as they should. For there isn't enough of God's sunlight in it.

That is why men and women and little children are mourning the death of James Whitcomb Riley. That is why a whole nation will miss him. He may not have crushed disease, or made great inventions; he may not have enacted laws or started gigantic reforms. But he cut away some of the heavy dark branches that hid the blue sky from us; and with his songs—songs that brought smiles to tired lips and answering songs to weary souls—he let some of God's sunshine into the garden of the world; and that sunshine made the garden sweeter, and purer, and bigger, and more wonderful.

And that, be he king or president, artist or doctor, preacher or poet, is the greatest thing that any man may do.

Compensation

By Margaret E. Sangster, Jr.

I WAS not made for pomp and fame;
I was not meant to carve my name
In letters that would always live.
I have no magic power to give
To ease the world of strife and pain,
To turn its mind from sordid gain.

AND yet God gives a gift to each
The gift of song, of mirth, of speech;
The gift of laughter swift and light
To take away the dread of night.
And what is fame, when each one gives
A bit of sunshine while he lives?

I WAS not made for fame or power;
And yet, in some far distant hour,
When I have started on the way
Whence none return, should some one say,
"Her song has made my life more blest,"
I shall be satisfied to rest.

Among the Workers

THE Baptists of the Northern Convention have designated Sunday, October 29, 1916, as "Five Year Program Day." On that day the plans and purposes of the program will be given new emphasis, and the Baptist churches will enter on the second of the five years with their goals set and their forces organized for accomplishment.

FLORIDA passed a law a year or more ago which prohibited white persons from teaching in negro schools, and vice versa. Until recently there was no attempt to enforce the law. Now it is announced that the courts of the state have declared the law unconstitutional. Several members of a Catholic sisterhood had been arrested for conducting a negro school, but the dismissal of the case against them removes the threat of the law against the Protestant schools as well.

KESWICK COLONY, near Lakewood, N. J., well known to Christian Herald readers, is still helping men to forget drink and to make a new start toward worthy manhood, and begin life anew under religious influence. Keswick now owns free of incumbrance over seven hundred acres near Whiting, N. J., seven miles from a saloon. Five cottages furnish accommodation for thirty-five men, and a sawmill furnishes employment in summer. Men can either work their way through or come as boarders at $4 per week, but all must observe the rules of the colony. Keswick was founded seventeen years ago with $1.87, a definite purpose, and faith in God, and since its founding more than 5,000 men have come there for a new start

THE following story, told as true, is all too typical of the faith of many Christians of today:

Two little sisters became badly frightened during a severe electrical storm. Their mother told them that God was taking care of them, and to go ask him to protect them. The two little ones went into the bedroom, but having heard that feathers would keep lightning away they decided to "make assurance doubly sure," and each knelt on a feather pillow with another pillow over her curly head.

Little Mary was praying most earnestly.

"O Lord, I'm awful glad that you are taking care of me. I 'ist know no matter how big that thunder gets, you won't never let it hurt us." But just here the pillow slipped from her head, and she interrupted her assurances of faith in God's power to cry wildly "Oh, Edna, grab my pillow and put it back quick 'fore the lightning shoots me! Oh, can't you hurry? There, now I guess if I've got enough fevvers the Lord can take care of me."

Olive I. Hull.

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PUFFED WHEAT
PUFFED WHEAT

Suppers Out-of-Doors

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Every food cell steam-exploded. Every granule easily digests. Every atom feeds.

And each of the Puffed Grains—three in all—gives a different-tasting dish.

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You serve Puffed Grains for breakfast—with cream and sugar or mixed with fruit. And you call them breakfast dainties.

They are more than that. Puffing makes whole grains wholly digestible. Every food cell is exploded. Digestion is both easy and complete.

Nothing is so fitted for between-meal food. Let hungry children eat them dry, or douse with melted butter. With their nut-like taste and their fragile texture they are like confections.

They mean less candy, less pop corn, less cookies.

Puffed Wheat 12c
Puffed Rice 15c
Except in Far West
Corn Puffs—Bubbles of Corn Hearts—15c

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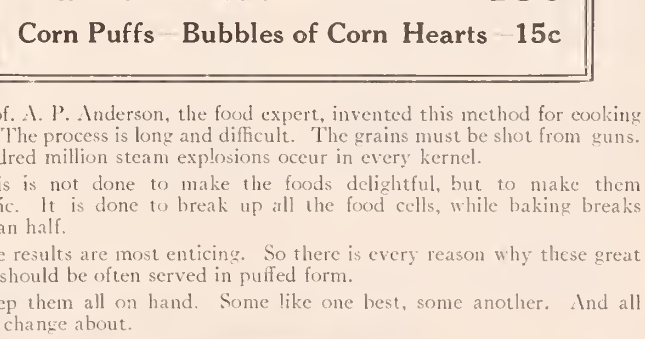
This is not done to make the foods delightful, but to make them hygienic. It is done to break up all the food cells, while baking breaks less than half.

The results are most enticing. So there is every reason why these great grains should be often served in puffed form.

Keep them all on hand. Some like one best, some another. And all like to change about.



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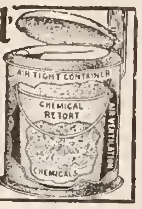

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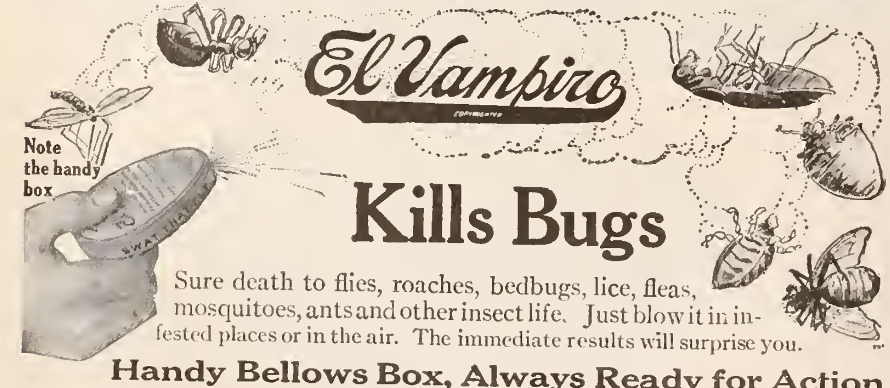

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Journeying Toward Jerusale

International Sunday School Lesson for August 27
Acts 20 : 16-38

Paul's Farewell to the Ephesians

By Arthur H. Howland

MANY Biblo scholars have wished fervently that Luke had included more material in his narrative in the Acts. Between the first and sixth verses of the twentieth chapter occurred events of thrilling interest and vast importance, but Luke passes by them, leaving them unnoticed.

One of the most difficult points of New Testament study is the placing of the time, place and circumstances of Paul's various epistles, making the narrative of the letter fit into the records of Luke's narrative. We are approaching now the closing period of the great apostle's career. He was on his way toward Jerusalem with a large committee of delegates from various churches and provinces, bearing to the church at Jerusalem the great collection that had been taken. It has been suggested that the committee was made so large in order that no one man would need to carry a very large sum, and also in order that there could be no possible suspicion of the funds being misapplied. Various groups of the givers sent their own delegate or delegates along bearing the funds.

We can imagine that was a great service in the church at Troy when all these Spirit-filled messengers from the other churches gathered there, joined by Luke and by Paul, who was of course to be the preacher of the occasion. No wonder the meeting lasted far into the night, the Christian believers listening with rapt attention to the rugged apostle as he preached "the unsearchable riches of Christ."

YOUTH is pretty much the same in all ages and in all lands, and even at this service one young man went to sleep. The rest were so attent upon Paul's words that they did not observe the sleeping Eutychus slipping down in his chair and toward the edge of the "third loft."

There is a cry as he falls and disappears. Those who lift him up from the ground believe him dead, but Paul hurries down from the pulpit and takes the young man in his arms and cries to the panic-stricken congregation, "Trouble not yourselves; for his life is in him." Whether the narrative implies that life was really extinct and was brought back by the faith of Paul, or whether Luke means that his friends merely thought the boy dead and Paul declared he was not, yet there was clear evidence of the kindly interference of the Lord, in whose honor they had come together. For the boy was not seriously hurt by his long fall, but was ready early the next day to join the other believers on the pier from which Paul's friends were to sail.

The meeting had continued during the whole night, the "love feast" being eaten and Paul resuming and continuing his discourse "till break of day."

FOR some reason or other Paul decides not to accompany his friends on their vessel but to go by foot to the next port, Assos, on the other side of Cape Lectum. There is something delightfully human about this desire of Paul for a long walk, to be taken most likely alone. Not even Luke goes with him, for, describing the meeting at Assos, he writes: "We took him in." People who like to think like to walk. It makes good atmosphere for praying, too.

The apostle was anxious to reach Jerusalem not later than the day of Pentecost, so he could not take time to leave the coast and visit Ephesus; but he sends word to the elders of the church to come to Miletus and meet him there. We do not know whether this conference took place on the sand of the seashore, or in some quiet corner of the pier, or in the room of som nn, or in the home of some friend at M us; but we do know that Paul's talk ith these Ephesian elders as he bids em good-by gives us the perfect pict of a Spirit-filled Christian worker an ontains many rare hints for the co uct of a Christian congregation. a casual reading it appears that au had a good deal to say about hi elf. But notice how all his talk abou im- self is merely to lead their minds the Lord. It is important also to ol rve that Paul had lived such a an

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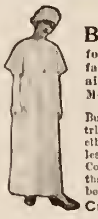

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straight, self-sacrificing life at Ephesus that he could point to it fearlessly and challenge them to accuse him of unfaithfulness or compromise. "With all humility of mind, and with many tears and trials," he had served the Lord. Twice he declares that he did not keep back any truth he thought they ought to know. It is interesting to note that Paul's letter to the Ephesian church, written some time later, contains the most deeply and richly spiritual teachings and exhortations of all his writings. It is in this letter that he rejoices in his call to preach "the unsearchable riches of Christ." It is in this letter that he prays that these believers "might be filled with all the fulness of God," and declares that, wonderful as his prayer may be, God is able "to do exceeding abundantly above all that we ask or think." So we are not surprised at Paul's assertion that his preaching to the Ephesians during his residence there had been deep and searching. "I have not shunned," he reminds them, "to declare unto you all the counsel of God."

Many preachers, Sunday school officers and teachers and other Christian workers hesitate to expound the secrets of the higher life and urge their hearers to enter. We are afraid of being misunderstood; we are afraid that our urgings will be rejected; but Paul, at least in his work with the Ephesian Christians, talked fully about the breadth and length, the depth and height of the love of Christ, pressing his hearers to enter into an experience of full and rich enjoyment of that knowledge-surpassing divine affection.

PAUL not only had talked to people in their public gatherings, but labored with them "from house to house," winning them by families and by individuals to the fulness of the divine life. He was not covetous. He was not after their "silver, or gold, or apparel," and they knew it. Paul does not seem to have liked to take collections for himself. He would take collections for others, but he preferred at Ephesus, Corinth and Thessalonica, and doubtless in many other places, to work with his own hands at his trade of tent-making, so that the people to whom he preached need not be burdened for his support.

Here is another good study for the adult classes: the comparative advantages of churchly support and self-support while doing Christian work. Look up the cases of Christian workers of the present and past who have followed Paul's method of supporting themselves while giving time and strength to the work of soul-winning.

Paul declares that he knows he will meet trouble on the journey he is about to take. Bonds and afflictions await him. "But," he declares firmly, "none of these things move me, neither count I my life dear unto me, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God."

Some people merely drift along. Some have a certain amount of self-propulsion but are easily deflected from their course. Paul went straight forward like a great ocean liner, keeping his course straight in spite of all winds and tides. He had power within, the power of the Holy Ghost, and the power of his own great and greatly trained will.

He warns them that after his departure other teachers will arise trying to draw them from the truth. Even some of their own number will try to lead them away from the foundations of the Gospel. He asks them to remember the three earnest years of his work and warnings and pleadings.

Now he commends them to God. He himself is going from their sight. He feels sure that he shall never see them again. But God is to stay with them. He urges them to be true to the message of God's grace, that grace which is to build them up and to give them at length an eternal inheritance among all the sanctified.

Ask one of the advanced pupils to look up the subsequent history of the church at Ephesus. It is full of interest.

Note especially Rev. 2 : 1-7.

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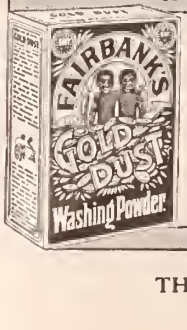

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Young People's Topics for August 27

Jesus' Command and the Spirit of Jesus

B. Y. P. U. Matt. 28 : 19, 20; 20 : 25-28.
(Conquest Meeting)

JESUS had the degree of Master of Service. He allowed himself to be called Master, but he demonstrated his authority not by making people serve him but by himself serving other people. He told his followers that the way to highest mastery was the way of lowly service. The way to become a real king is to make people love you by helping them.

But human nature resents this doctrine; human nature likes to have its own way at once; it likes to assert itself, to make other people submit, and surrender, and serve.

All this is contrary to the spirit of Jesus: "Whosoever will be great among you, let him be your servant; and whosoever will be chief among you, let him be your bond-servant." That is the teaching he bids his followers carry and exemplify. That is the teaching that began in his day and the day of his immediate followers to turn the world upside down. It is for this teaching that he promises supernatural, infinite power. His farewell, as recorded by Matthew, includes the promise that as they go teaching these things he himself will be ever with them, even unto the end of the world. He had just said, "All power is given unto me in heaven and in earth." While his followers are on this errand all this power is at their disposal.

But the thing to do is to begin on Cedar Avenue, or the Bolivar Turnpike, or wherever else you may live, to show this spirit and to present this teaching of Jesus. "Uncle Tom" brought the sweetness of the Gospel into his master's home. Many another servant or employee has won his employer or his chief to the way of life. Many a Christian has conquered his enemy by serving him, thus turning his enmity to love. The world's best minds are learning that the way of mind health and soul health is the way of service. We shall learn at length that the way of national health is the way of service to other nations.

Begin now by letting Jesus change your own heart, giving you the spirit of love for others, which shall make you want to help and serve and cheer them, "even as the Son of Man came not to be ministered unto but to minister."

How Associations Affect Character

Epworth League. I Cor. 5 : 33; II Cor. 6 : 14; Acts 14, 18, 19.

ARE you a chameleon or a paint-pot? A chameleon, you know, takes the color of whatever it happens to be sitting on. A paint-pot colors things up to suit itself.

A Christian should, of course, be gentle, self-sacrificing, regardful of the rights of others. But on the other hand he should be so sure of his principles, so firm in his experience, so confident of his heaven-sent strength, that he will change any atmosphere, any environment he may enter.

Sometimes a spiritually minded Christian will become a member of a cold, formal congregation, and his piety and zeal will in time revive and energize the whole church. But often matters turn out just the other way. A warm, earnest Christian finds himself in a spiritually lifeless atmosphere and gradually succumbs to the surrounding dulness.

Make up your mind to live so near Christ, to be so true to him, to be so filled with his strength and gladness, that you will change for the better the character of every friend and companion, the atmosphere of every group of which you are a part.

Carelessness Versus Thoughtlessness

Christian Endeavor. Heb. 2 : 1-7.

See discussion of this subject for B. Y. P. U. in last week's Christian Herald.

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What Doth the Lord Require of *Thee?*

H hath showed thee: to do good and to love mercy and to walk humbly with thy God.

Th word "mercy"—what a won- erfu sound it has!

A ·kly old man sits drowsing in a uml Armenian cottage. On the oor ·o little tots are getting what fun ney an out of a discarded kitchen tens A pale and frightened woman tryg to keep her terrified mind upon he hsehold duty of the moment. On coi ortless cot near by her husband, ek d weak from an accident, tosses pa. Suddenly the light from the oorvy is shut off by a burly figure. eru face, ugly with a snarling grin, oksn upon the scene. A gun is ung cross his heavy shoulders. A hip clenched in one hand.

"(of this at once, every one of ou! Be quick! Away with you! ome unless you want to feel the sting th" And the whip's lash strikes ith thud on the floor, scaring the ild into sudden cries.

Th poor mother, the only hope of at iserable household now, falls nd upon her knees, hands upraised see ingly; "Mercy!" she cries; and en ain in hopeless accents, "*Mercy!*" It all she can say. It is the final ord f appeal. It sums up her ex- emi; and it is wasted upon the heed- ss a It is not from that stolid figure th doorway that she can hope for erc

Bu f you had chanced to be a tour- , l happened to have influence ith e authorities in that country, d ppened at that moment to be ssi that spot, and you heard that f mercy and saw from whence it me would those Scriptural words ov come to your mind?

To sk that question of any Chris- n r n or woman is to answer it.

Up unquestionable evidence the mer n people are told today that thousands of families have been driven from their homes, their villages, their very country, crying out to their tormentors for mercy and receiving none; crying out to a war-deafened world for mercy and receiving none; crying out, with what little hope is left in their breaking hearts, to you Christian men and women of America, crying out to you for mercy.

In this unparalleled time of woe to the women and children of much of Europe and Asia, what doth the Lord require of *thee?* In the vernacular of the day, we want to put this right up to Christian Herald readers. We make it a concrete case of an applied Bible. We set you face to face with this fearful need. We want you to hear day and night that unceasing cry for mercy which is being wrung from the starved lips, the bruised lips, from pitiful, trembling lips of helpless mothers and helpless aged and innocent children, *Have mercy on us.*

We want you to hear this cry because it has got to be answered by human hearts. God rules in a mysterious way his mercies to perform. It is not for us to question these ways. It is for us to beware lest we hinder them.

What doth the Lord require of *thee* in this matter?

Do you think it would be worth while to chance a dollar on the expectation that it would get to Armenia or Belgium or "somewhere" in the war zone in time to keep a whole family alive for one more week, with just that much more opportunity for them to get on their feet?

Do you feel merciful five dollars' worth instead of one dollar? or even ten dollars' worth? or even one hundred dollars' worth?

In that interesting chapter of Ecclesiastes that we all believe has largely to do with charitable acts, we are admonished to cast our bread upon the waters because we shall find it after many days; and, further along, to sow our seed in the morning, and in the evening to withhold not our hand; for we do not know which will prosper, nor whether they both shall be alike good.

Acting on that inspired hint that the Father of us all would have us do the thing that comes to hand and leave the results to him, let us of the Christian Herald Family who are able to do so, even at the sacrifice of our own personal desires, be merciful on a Christlike scale, and with Christlike promptness, to these helpless people who have been trodden under the heel of war. If religious persecution accounts for most of the horror in Armenia, yet it has come through the occasion of war, nevertheless. Homes have been irretrievably swept away, lives have been hurt beyond healing, but still these human hearts beat on and bodies must be clothed and fed. These countless families must be touched by the soothing and sustaining hand of Christ; and the soothing and sustaining touch, dear Christian Herald friends, can be given at this time in no other way than through material help.

Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? . . . He hath shewed thee, O man, what is good; and what doth the Lord require of thee but to do justly and to love mercy, and to walk humbly with thy God?

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Gifts of 50 Cents Each

Mr. Raslas McCoy; Shem Gamble; Martha Johnston; Madison S. S., Phoenix, Ariz.; Miss Lettie Cotten; O. M. Blunt & School Children; Mrs. H. Kenyon; A. M. Dauphin.

Additional contributions to be acknowledged later.

Among the Workers

R. HOMAS FINDLEY, treasurer of t Russian Jews' Relief Fund, writes m T onto, Canada, to the Christian Herald foll s:

"Y letter of May 31, enclosing check for ,000 r the Russian Jews' Relief Fund, me y to hand. I note that this appropria- n is ade from the Christian Herald Relief nd r the Widows and Orphans of the rop War, and I am sure that the amount u h contributed will be wisely expended nong people who need help at least as uch any of the war-stricken sufferers in urop. On behalf of our committee, I wish ex ss our very great appreciation and ank for this magnificent contribution. ou w be glad to know that as a result of e ar le in your issue of May 10, quite a nsid ble number of contributions have me hand and I have no doubt more will llow."

S a rt of the four hundredth anniversary in elebration of the Lutheran Reforma- n, eligious exhibit is being planned to mor ate the growth of Protestantism roug the four hundred years since Luther de d ance to the Pope. The exhibit will be oup about a collection of pictorial and her nains of the Reformation period, with replicas of famous scenes and buildings, giving a complete graphic presentation of the Reformation. Around this central group will be arranged exhibits giving a survey of what has been done and what is being done in every line of religious endeavor by every branch of the Protestant Church, and by all the organizations in which the churches unite. The exhibit will be shown first in Greater New York and later in other large centers of the country.

STANDING on the platform of "Young Women at Work for Young Women," Philathea Bible classes have since 1893 been organizing throughout the country, the membership now exceeding 600,000. Philatheas are affiliated with the nation-wide organization of Baraca Bible classes in the world-wide Baraca-Philathea Union. The classes are now preparing for the next year's campaign with the slogan "A Million Young Women for Christ." The Philathea Bible Class, like its brother organization the Baraca Bible Class, was first organized at the First Baptist Church in Syracuse, N. Y. This class, formed in 1893, has seen 300 of its members join the church. The Baraca Class of the same church has led 700 men into church membership. The church membership now numbers nearly 2,500. The congregation is now worshiping in a new church which has cost over $600,000 and which is open all day and all night. The church is equipped for every kind of institutional work, including hotel facilities.

WE would again remind our readers of the case of the aged minister and his wife whom they have been aiding so kindly these last two years or more. A little group of friends have voluntarily borne the burden of supporting these aged servants of Christ, both of whom are well over seventy years of age. The old pastor, after more than fifty years of service in the Gospel, is laid aside on account of physical infirmities, and his wife is a confirmed invalid. Any reader who feels led to do an act of real benevolence has an opportunity here. Inquiries addressed to the Christian Herald will be answered by giving full particulars concerning this most worthy case.

THE recent investigation of the affairs of the Williamsburg (N. Y.) Mission to the Jews, which was conducted by Rev. J. F. Carson, Hugh R. Monro and E. B. Buckalow, has resulted in finding that the charges brought against Rev. Leopold Cohn personally, and also as to the conduct of the mission work, are wholly unsustained.

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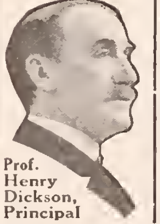

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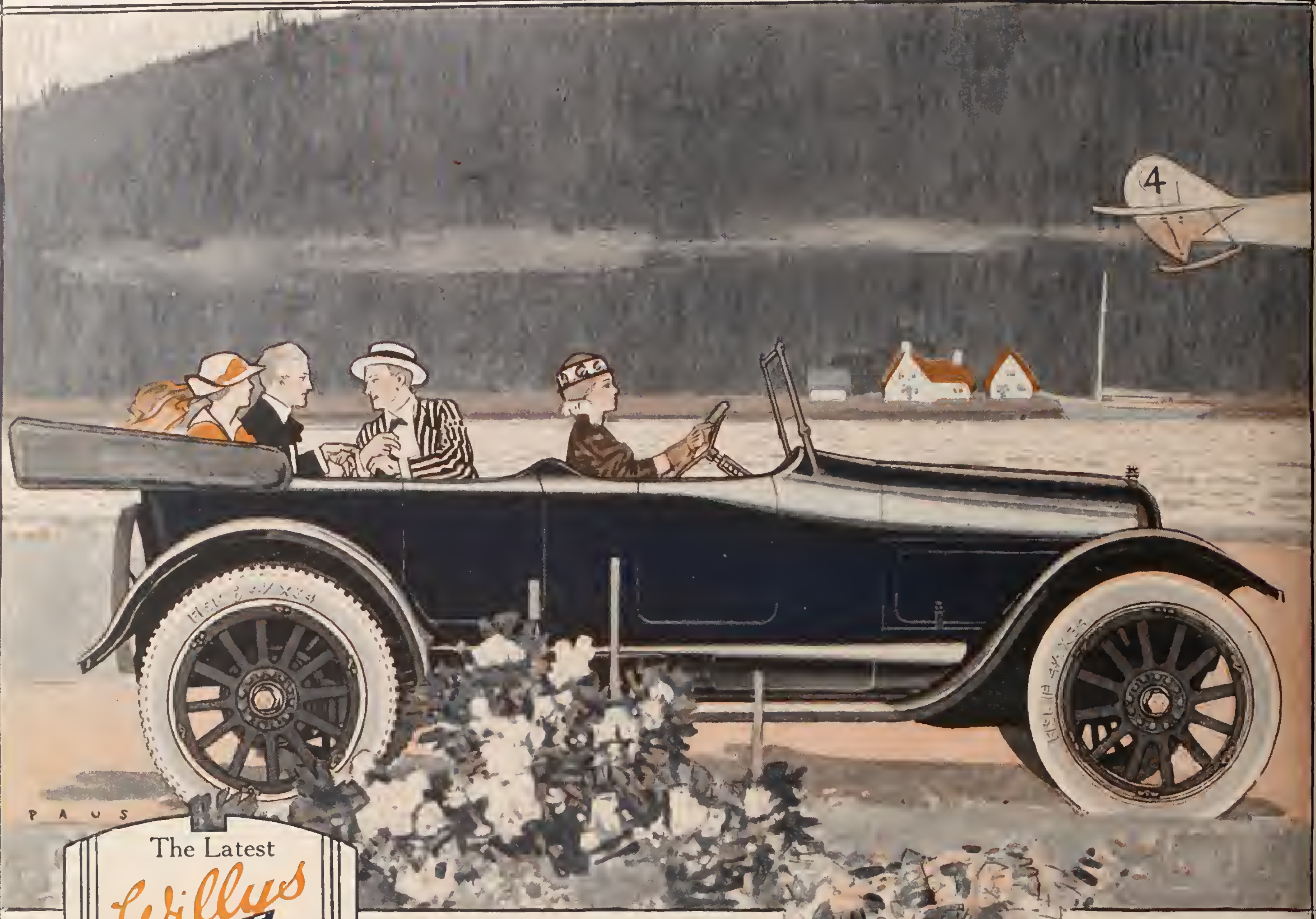

The Latest
Willys
KNIGHT
Motor Cars
Sleeve-Valve Motor
Model 88-4
$1285
F.O.B. Toledo

Brief Specifications

"Made in U.S.A."

- New double cowl body
- 40 horsepower four cylinder sleeve-valve motor
- 121 inch wheelbase
- Seven passenger seating capacity
- 34x4½ inch tires—non-skid rear
- Cantilever rear springs
- Auto-Lite starting and lighting system
- Electric switches on steering column
- Vacuum tank fuel feed
- Gasoline tank in rear with gauge
- Moto-meter

Reviewing a Great Success —and its Successor

Just about one year ago the whole country was sitting on edge in anticipation of our introducing the sleeve-valve Knight motored car.

Everyone knew that practically all of the leading European car manufacturers had adopted the sleeve-valve motor in preference to all others. Everyone knew of its wide and sweeping success.

So they patiently waited!

In Europe the Knight motored car had been selling at from $4000 to $8000.

But it had been rumored that we would offer a Knight motored car at a price that would be revolutionary.

So thousands of people who were on the verge of buying other cars—waited.

Then came the Willys-Knight announcement.

From our initial announcement alone our production was oversold for six months.

As the new Willys-Knight cars went into use and the remarkable ability of the motor received actual demonstration, thousands and thousands of additional orders continued to pour in.

On all sides people were astounded at the Willys-Knight performance.

The smoothness of operation; the practical elimination of gear shifting; the absence of carbon troubles; the giant power, coupled with extreme quietness; its economy and all around simplicity immediately established a new standard of motor car efficiency.

So that today the Willys-Knight motor car is pointed to and conceded to be one of the great substantial successes of the industry.

With considerable gratification we now make another Willys-Knight announcement.

Of the sleeve-valve motor we need say but little. In the hands of tens of thousands of owners it has stood up and delivered far in excess of any of our descriptions or claims.

Probably the most distinguished feature of the new Willys-Knight is the striking body design.

The body is much longer—and lower. It has that fashionable double cowl feature. The new harmonious and graceful lines now make the Willys-Knight one of the most attractive motor cars of the year.

The wheelbase has been lengthened to 121 inches.

It now seats seven passengers.

The rear springs are now cantilever—the easiest riding springs in the world.

The quiet spiral bevel drive gears are continued.

Finished in rich French Blue with battleship gray wheels, and highly polished aluminum fittings, this newest Willys-Knight is now one of the country's smartest motor cars.

Demonstrations now.

Catalogue on request. Please address Dept. 777

The Willys-Overland Company, Toledo, Ohio

Christian Herald

SUSCRIPTION, $1.50 PER ANNUM
PULISHED 52 TIMES A YEAR

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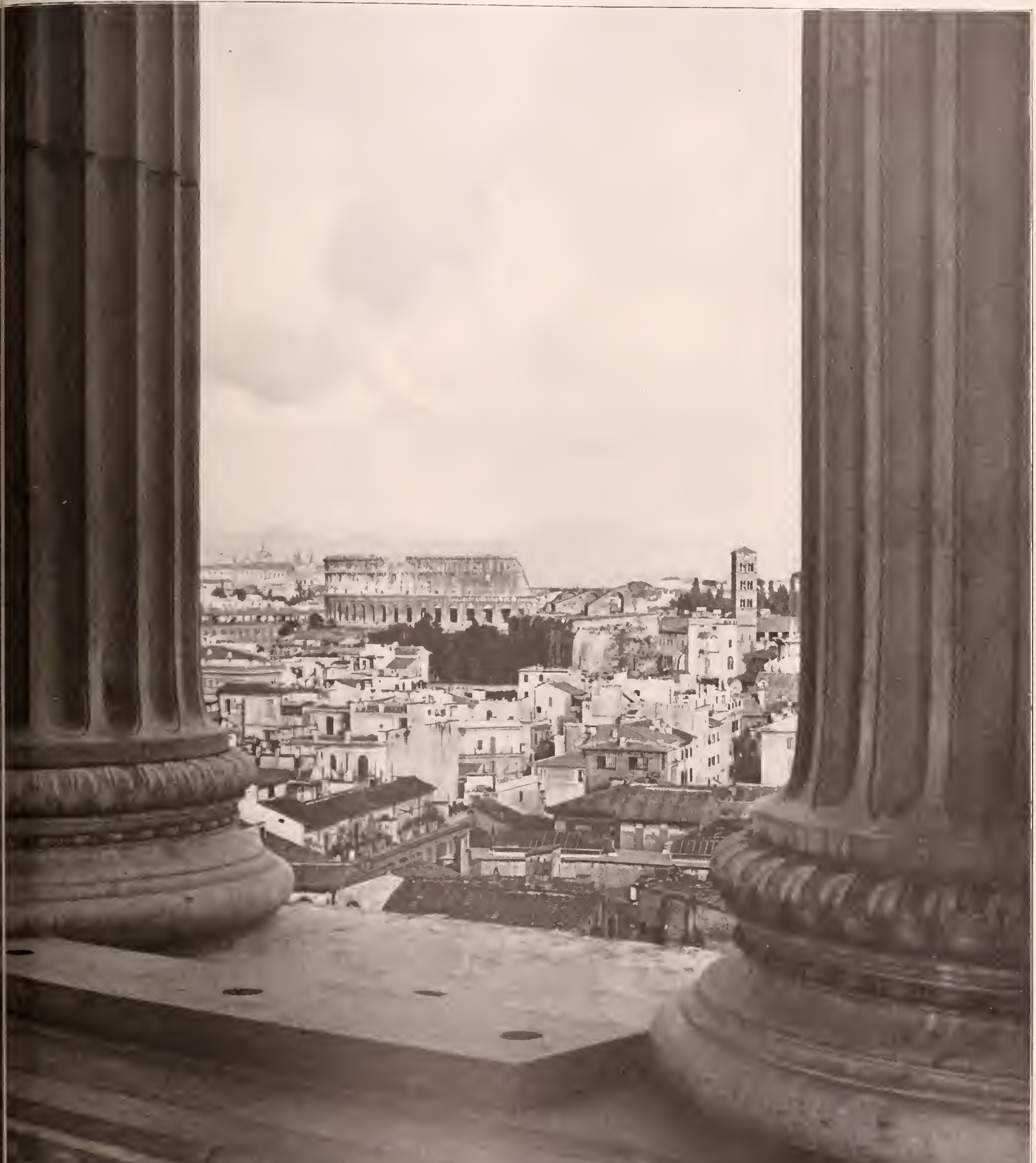


© Donald McLeish, London

LOOKING ACROSS MODERN BUILDINGS OF ROME TO THE RUINS OF THE COLOSSEUM, FROM THE KING VICTOR EMMANUEL MEMORIAL MONUMENT

Our Mail-Bag

NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag, provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

MRS. I. B. L., Mo., writes: I always craved to do a great work for the Lord. I wanted to give a great amount of money for his work, but was always denied that privilege. Then I wanted to do what I could. I had a class of boys in Sunday school, and was leader of the Junior Young People's Union But I was stricken down with tuberculosis, and am now not able to do anything. I know I am saved, but can't understand why, when I want to work for God, I am denied the pleasure, while others, who could work if they would, are doing nothing. Christian people tell me that I am doing the work now that I wanted to, just by being patient and cheerful in my affliction. But I do not feel patient at all, although I try to appear so.'

Look up the sweet story of Mary, Martha and Jesus—Luke 10 : 38-42. It would be a good thing to read it several times a day for many days. Notice that Jesus said; "One thing is needful." Only one thing—that is to be in communion with him. It is absolutely impossible for us to estimate the value of the various tasks God assigns his children. Have you read M. E. Waller's beautiful novel, "The Wood-Carver of 'Lympus," the story of a strong young man whose back was broken by a timber accident and who learned that other kinds of work were as important as lumbering? The most important line of that beautiful Gospel hymn, "I'll Go Where You Want Me to Go, Dear Lord," is the last line in the refrain and of the last stanza:

> "I'll be what You want me to be."

Read again Paul's testimony to God's better way—II Cor. 12 : 7-10, the statement of his great ambition, "That the power of Christ may rest upon me," and his amazing discovery, "When I am weak, then am I strong." You have a rare privilege of spending so much time alone with God. If you are truly patient and listen he will give you precious messages, which will bless the lives of those who come to see you and to whom you may write. Of course, however, it may be that God is trying your faith for another purpose; he may want you to take his gift of healing by faith, and use the new gift of health and life in active service. Have you memorized George Matheson's great hymn, "O Love, that Wilt not let me Go"? And do you know that other hymn for sufferers, "God's Anvil"? Also "Sweet Will of God"?

From Chauncey Yellow Robe, a full-blooded Sioux Indian, the Mail-Bag has this interesting and timely letter: "I have read an article in your Christian Herald, July 12, recalling the history of General Custer's battle, June 25, 1876, and adding, 'On the fortieth anniversary of this event, it was reported that 1,500 Sioux Indians on reservation had volunteered for service with the Federal army in Mexico.' This report is true, and today there are large numbers of American Indians on duty with the regular army and national guards from various states on the Mexican border. There are five full-blooded Sioux Indian young men (direct descendants of the warriors who defeated General Custer and his command on the Little Big Horn, June 25, 1876) now with the South Dakota State National Guard, ordered to the Mexican border for service, without question of color or race. These five young men, who are well versed in military tactics, were schoolboys from the Rapid City Indian school of this place. This is not the first time that Indians have offered their services for the government. From the Revolutionary War until the present time, Indians have fought and died under the colors in every war. Yet today we have no place of honor in the pages of American history."

G. W. W., Weaver's Ford, N. C. The quotation, "Every tub must stand upon its own bottom," is from Part 1 of Pilgrim's Progress, by John Bunyan. It means that each of us must stand or fall on our own merits or demerits, and that we cannot claim credit for the merits of another. It is not a Scripture maxim.

E. L. L., Allentown, Pa. We are not to judge others, nor to condemn our neighbors rashly. There are many things that look bad which are yet capable of explanation. A Christian whose conscience is quickened can decide for himself whether it is right or not to do certain things. He knows, for instance, that he cannot reconcile ammunition-making, to kill people he never saw, with Christian character; nor can he reconcile dissipation, gambling, mere pleasure-seeking, or drunkenness, with his religious profession. But he should be careful of misjudging others. The world is too apt to be censorious, and we should not follow its example. When questions arise like those you mention in your letter, seek counsel of God and govern yourself according to the light you receive. If you believe in your heart that a thing is wrong, avoid it. As to judging others, do not let yourself be tempted to such a practice. God's mercy is boundless, and we have no ght. with our own narrow conception of his reat love and care, to attempt to fix the li s of his forgiveness.

L. M. S., Maryland. The name the new president of China is Li Yuan ing, pronounced Lee Yu-ahn Hoong. I the second name the accent is on the "an Li is the surname.

A. N. L., Pittston, Pa. Gambling, h ver we may look at it, is a demoralizing and ked practice. If one gambles on a chanc t is a fool's business, and if on a certaint hen it is dishonest. So many careers are w ked by gambling that the wisest thing for ent people to do is to let it severely alor not only for their own sakes, but for the e of the influence their example may ha on others. A little reflection should co ince any one that a young man's expert in gambling, betting, card-playing, etc., ould never be a recommendation for him any business or profession. People instin ely fight shy of the gambler.

W. S. H., Virginia. It is a mistake suppose that, because a person is a Christ , he or she must therefore be the foe of ever kind of amusement. There is "a time for erything," and you may depend upon it th the lugubrious individual who finds no in life himself and tries to persuade othe hat it is a very gloomy affair altogether. w l be the last one in the world to win othe o a religion which should flood the hear vith joy and peace. Your true Christia s a sunshine-bringer, not a frost. He is d iminating, however, in choosing his amuse nts. He knows that if he patronizes danc and bridge parties and a few others of th ame sort, he need not expect to have much, any, influence in prayer meeting, and th his example would be a bad one, especia for the younger folks. So he cuts those ings out, as belonging to the class he calls uestionable amusements," which do no harmonize with true Christian character.

H. M. H., Sardis, Tenn. The q tion raised in your letter is controversial, l to discuss it in the Mail-Bag would not b elpful to anyone. No one branch of the ristian Church has a monopoly of the uth. and all should labor in good fellowshi seeing that all serve one Lord and Mast and believe in the same Gospel. You may call how Paul, in his day, found the Chi ians of Corinth divided over the claims different leaders, and how he counseled em Give no heed to detractors. Stick to yo own historic and faithful denomination; an active and useful member of the chur and give God, not man, the glory.

A. E., Hustler, Wis The passage in Cor. 12 : 4 is interpreted to mean that t one Spirit is reflected or distributed in a iety of spiritual endowments, each pec arly suited to the several members to whic hey are assigned. Some of these endov ents are supernatural. others based on ural conditions: but all are operated by th ame Spirit, and are manifestations of th ame divine power, the whole combining the advanced efficiency of the Christian C rch

S. B. L., Essex Junction, Vt. 1 The whole subject of the resurrection body ec fully discussed in I Cor. 15th chapter. ere are many other enlightening passag including Rom. 6 : 9; Phil. 3 : 21; II Co :4 I Thess. 4 : 15. The meaning of th ell-known passage in Job 19 : 26, which h een a stumbling-block to countless inqui on this particular subject, has been made arer by the translation of The Revised V ion "Yet without my flesh shall I see Go th rendering of which obviously is in ha on with the sense of what precedes it. W occasionally hear of some one who, in eaking or writing, is disposed to lay the am for his temptations on God. In the sag in Gen. 22 : 1, "tempting" is not inten d t convey inciting to sin but rather the ing proving and testing of faith and ch cte for strengthening and development. braham's faith had already stood the p f severe trials, and now he was to be t another test, in which he did not fail. ow ing all his dependence on God, in th confidence that whatever he commanded oul turn out right. You see, therefore, th passage in question is not in contra tio with the passage in James 1 : 13, wher w are told that God tempts no man. It oul not be forgotten, however, that one of t rea sons why many may be disposed to belie tha God has tempted them, is that they hav ee so persistent in sin and so unrepentant th restraining power of the Holy Spirit ha een temporarily withdrawn from them, in them open to attack by temptations or ery hand and without power of resisting th

General Charity Fund of the Christian Herald

RECEIPTS AND DISBURSEMENTS

Year Ended May 31, 1916

	Balance June 1, 1915	Receipts June 1, 1915 to May 31, 1916	Disbursements June 1, 1915 to May 31, 1916	Balance May 31, 1916
African Child Redemption Pledges		$147.50	$147.50	
American Bible Society		27.50	27.50	
American National Red Cross		15.10	15.10	
American Relief Kitchen, Berlin		5.00		†$5.00
American Society for the Prevention of Cruelty to Animals		2.00	2.00	
American Tract Society		8.50	8.50	
Bach, Rev. T. J., Maracaibo, Venezuela, S. A.		132.00	105.00	†27.00
Bender, Rev. R. H., San Salvador, C. A.		85.00	80.00	†5.00
Bethesda Leper Home, Paramaribo, D. G.		25.00		†25.00
Bloomfield Theological Seminary		100.00	100.00	
Bowery Mission:				
Contributions		23,083.16	23,083.16	
Legacies		5,513.33	5,513.33	
Supplies		108.07	108.07	
Transportation		103.09	103.09	
Bridgeport (Conn.) Christian Union		25.00	25.00	
Calverley's, Dr., Dispensary for Arab Women & Twenty-fifth Anniversary Fund		80.00	80.00	
Carson, F. Stanley, Hingwa, China		10.00	10.00	
China Baptist Publication Society		15.00	15.00	
China Famine Fund		249.10	249.10	
China Orphans	$2,826.85	15,279.13	14,118.95	**3,987.03
Christian Farm Colonies, Borsad, India		5.00	5.00	
Christian Herald Children's Home:				
Contributions		26,204.10	25,015.58	†1,188 52
Legacies		4,115.53	4,115.53	
Christian Herald Relief Fund for the Widows and Orphans of the War in Europe	2,717.06	37,478.86	38,163.30	2,032.62
Church, North Harlowe, N. C.		1.00	1.00	
Congregational Home Missionary Society		15.00	15.00	
Distribution of Scriptures by Committee in War Zone	5.00		5.00	
Door of Hope Mission, Shanghai, China		25.25	25.25	
Dora Refund Account	250.00			250.00
Dubuque German College, Dubuque, Iowa		100.00	100.00	
Endowment of Mont Lawn (Legacy)		48.76	48.76	
Ezra's Mite Box	51.17	20.50	71.67	
Fenwick, Malcolm C., Wonsan, Corea		15.00		†15.00
Five Points Mission, N. Y. City		2.00	2.00	
Florence Crittenton League, N. Y. City		6.00	6.00	
Foreign Missions		115.50		†115.50
German Red Cross Society		5.00	5.00	
Golden Industrial Institute		18.00	18.00	
Gospel Mission, Washington, D. C.		35.00	35.00	
Grenfell, Dr. Wilfred T. (Labrador)		27.50	27.50	
Harrow, Rev. J. M. L.		20.00	10.00	†10.00
Hartzell, Bishop J. C., Inhambane, E. Africa		47.00	45.00	†2.00
Home Missions		50.18	50.18	
Hume, Rev. R. A., Ahmednagar, India		1.50	1.50	
India Famine		2.00	2.00	
India Orphans	1,847.56	1,237.25	1,331.75	*1,753.06
International Sunshine Society, N. Y. City		1.00	1.00	
Japan Orphans	907.36	896.50	937.41	**866.45
Jenkins' Colored Orphanage, Charleston, S. C.		15.00	5.00	†10.00
Kinnear, H. N., Foochow Missionary Hospital		5.00	5.00	
Klein, Rev. Matthias		10.00		†10.00
Lenz, Rev. B., Makkovik, Labrador		55.00	45.00	†10.00
McAuley Cremorne Mission, N. Y. City		25.00	25.00	
McAuley Water St. Mission, N. Y. City		21.00	21.00	
Mayesville Industrial Institute, Mayesville, S. C.		103.50	83.50	†20.00
Milk Fund		96.25	95.75	†.50
Mission, Malanje, W. Africa (H. C Withey)		10.00		†10.00
Mission, Sirur, India		81.00	51.00	†30.00
Missionaries of India		50.00	50.00	
Missionary Substitutes:				
Brewster, W. N., Hinghwa, China		250.00	250.00	
Curtis, Rev. J. A., Ongole, India		6.25	6.25	
Donohugh, Rev. Thos., Meerut, India		12.50	12.50	
Ewing, Mrs. E. L., Allahabad, India		22.00	22.00	
General	16.87	15.50	16.00	16.37
Hagqvist, W., China		110.00	110.00	
Holdcroft, Mr. & Mrs. J. G., Korea		84.00	84.00	
Jansen, Rev. F., Cebu, P. I.		50.00	50.00	
Lucas, J. J., Allahabad, India	35.00	65.00	100.00	
Thomssen, Rev. G. N., Bapatla, So. India		12.50	12.50	
Woodberry, Rev. & Mrs. J., Shanghai, China		25.00	25.00	
Mission to Lepers		28.50	28.50	
Monterey, Mexico, Sufferers.		19.00	19.00	
Morris, W. H.	61.00		13.00	48.00
Naon, Rev. Isaac Vega	25 00		25.00	
New England Committee for Armenian Relief		2.00	2.00	
New York Bible Society		5.00	5.00	
"Old Minister"	286.50	283.55	494.00	‡76.05
Olsson, Emilio, Buenos Ayres, S. A		5.00		†5.00
Pacific Garden Mission, Chicago, Ills		45.00	45.00	
Paton, Rev. Frank H. L., Melbourne, Australia		25.00	10.00	†15.00
Pineys of New Jersey		2.50	2.50	
Polish Victims' Relief Fund		5.00	5.00	
Pressing Need Fund	484.64	22.70	409.73	97.61
Prisoners' Relief Society, Huntington, W. Va.		5.00	5.00	
Ramabai Pundita, Sharada, India		14.00	11.00	†3.00
Reed Lepers, Mary		6.66		†6.66
Salmans, Dr. Levi B. (Mexico)		1.00		†1.00
Salvation Army		7.00	7.00	
Scott, Bishop Isaiah B., Liberia, Africa		106.00	101.00	†5.00
Society of Inner Mission and Rescue Work		3.50	3.50	
Society of Soul Winners		10.00	10.00	
Stark, A. R., Valparaiso, Chile, S. A.		16.00		†16.00
Sunday Breakfast Ass'n, Phila., Pa.		41.00	41.00	
Testaments for Soldiers		61.82	61.82	
Thomssen, Rev. G. N., Bapatla, India		2.00		†2 00
Tourinho, J. M., Santa Antao, Cape Verde Islands	130 00	55.00	75.00	110.00
Walker, Rev. James F., Redvale, Colo.		10.00	10.00	
War Prisoners' Gospel Fund		4,807.15	4,645.40	†161.75
Weber, Miss Lena, China		30.00	30.00	
White Door Gospel Settlement		7.00	7.00	
Williamsburg Mission to the Jews		19.75	19.75	
Zamora, Nicolas, Bulacan, P. I.		5.00	5.00	
Zwemer, Rev. S. M., Bahrein, Arabia		10.00		†10.00
	$9,644.01	$122,292.54	$120,990.43	$10,946.12
Interest	447 80	608.01	570.48	485.33
	$10,091.81	$122,900.55	$121,560.91	$11,431.45

†All balances thus marked paid in July.
‡Payable $40.00 monthly.

*Remitted three times a year.
**Remitted quarterly

After a careful examination we hereby certify that in our opinion all cash receipts have been properly accounted for and the disbursements have been made for the purpose intended by the donors.

(*Signed*) PATTERSON, RIDGWAY & FERNSLER,
Certified Public Accountants.

NEW YORK, July 24 1916.

THE·CHRISTIAN·HERALD
·AN·ILLUSTRATED·NEWS·WEEKLY·FOR·THE·HOME·

The Foe Within the Gates

By
MARGARET WINTRINGER

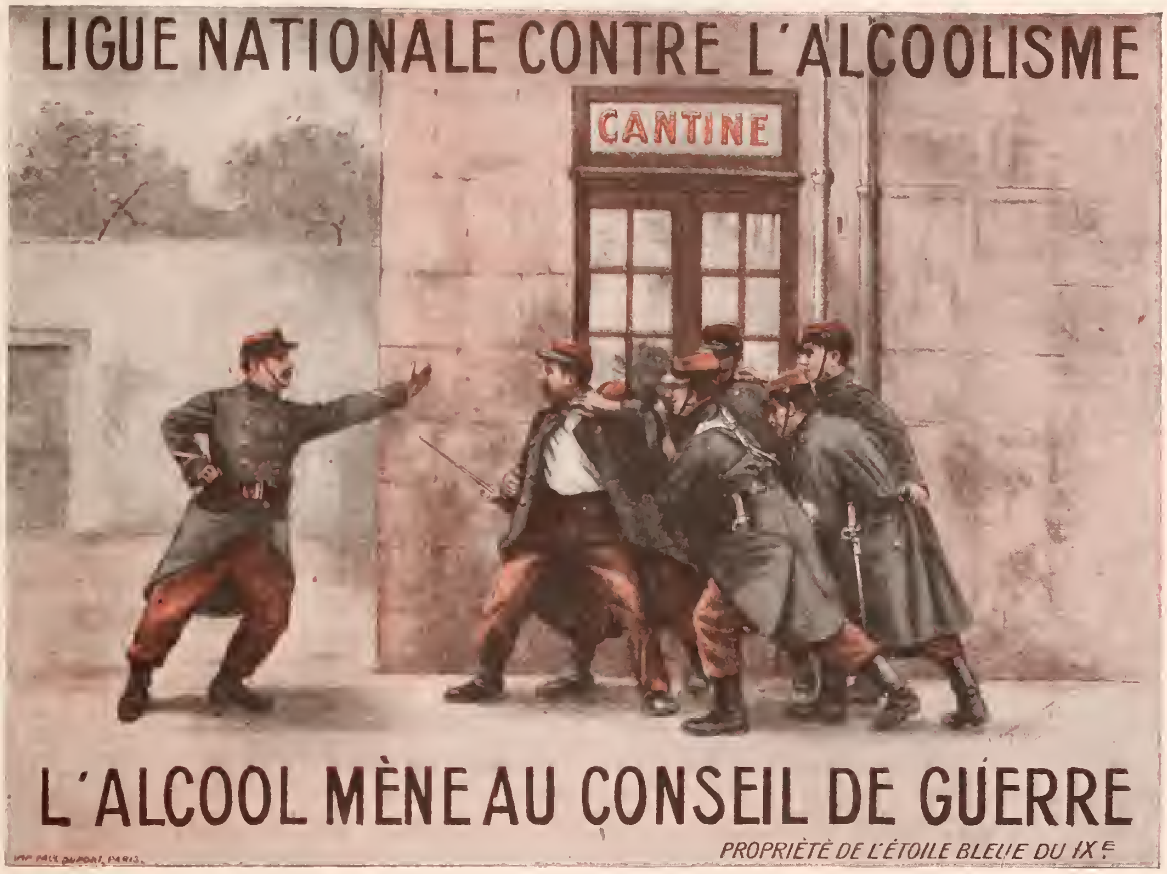
JUST twenty years ago an American woman who had ventured to dine in a popular Parisian café without ordering wine was charged extra for her eccentricity, and, on account of her abstinence, was claimed as a convert to Mohammedanism by a member of the Turkish embassy dining at adjacent table.

This adventure led to the search for and discovery of a little café—the only one in all Paris—where wine was not sold; and so small and unknown was it that it seemed a mere rushlight in the encircling darkness of the universal wine-drinking customs of the French people.

The proprietor was a woman, and this was the beginning of a feminist temperance movement in France which forecasts a wineless nation.

This experience of twenty years ago was a large factor in my determination to pursue my temperance investigations in France. It required much logic and persuasion to secure the necessary vise of passport at the United States consulate in London, at a time when our diplomatic service had become a League for the Suppression of American Travel Abroad.

Before my arrangements were completed a young British army officer appeared at my hotel. In crossing the Channel his boat was chased by a submarine, attacked by a Zeppelin, and nearly wrecked by a floating mine. Surely an unpropitious time for travel! But that was not all.


LIGUE NATIONALE CONTRE L'ALCOOLISME
CANTINE
L'ALCOOL MÈNE AU ÇONSEIL DE GUERRE
PROPRIÉTÉ DE L'ÉTOILE BLEUE DU IXE
IMP PAUL DUPONT, PARIS.

This picture ("Alcohol leads to the court-martial") and the one below ("Absinthe is death") are reproductions of posters used in the campaign

There were other hindrances. The French consul refused to recognize my passport because the State Department's stamp upon the photograph which adorned it was a fraction of an inch out of plumb, and this necessitated several trips between New Broad Street and Bedford Square. Then came the Sussex disaster, which imposed further restrictions on travel.

At last I left Charing Cross station with a Cook's ticket and a passport which complied with all the regulations now demanded by a run from London to Paris. After standing two hours in line awaiting examinations and scrutiny of passports by British government officials, and giving conclusive proof that no British gold was secreted on our person, we were allowed to board the Arundell.

AT Newhaven occurred one of those dramatic incidents which disclose woman's pathetic part in the war. Few on board the train had noticed the shabbily dressed countrywoman who had never before traveled by rail, until at Newhaven the drooping, inconsequential little figure acquired tragic dignity.

Here the usual military officer met the train to ascertain if there were any relatives of wounded or dying soldiers aboard, en route to the front; and the bewildered, grief-stricken mother from the north of England answered that call.

London was new to her. Newhaven, with its struggling crowd of soldiers and travelers, frightened her, and she clung tightly to the arm of the officer. She would have gone to the boat immediately, but he piloted her to the station restaurant for a cup of tea. Cheered and warmed, the mother babbled of her boy's wonder when he should see her. The officer called a sweet-faced English nurse, who urged upon the woman a second and third cup of the cheering tea.

The mother rose to continue the journey that was to take her to her son. Then the cruel blow was given. The despairing cry of another Rachel was heard, and a poor crumpled little figure fell into the nurse's arms. There was no need to journey farther.

On board the Arundell tickets were exchanged for life-preservers, laughingly trailed on deck by passengers who were determined to make a jest of danger.

"If hanythink 'appens hall on this boat will go down," grumbled one of the deck hands as he pushed his way through the crowd. "We're not 'andin' hout life belts for playthings."

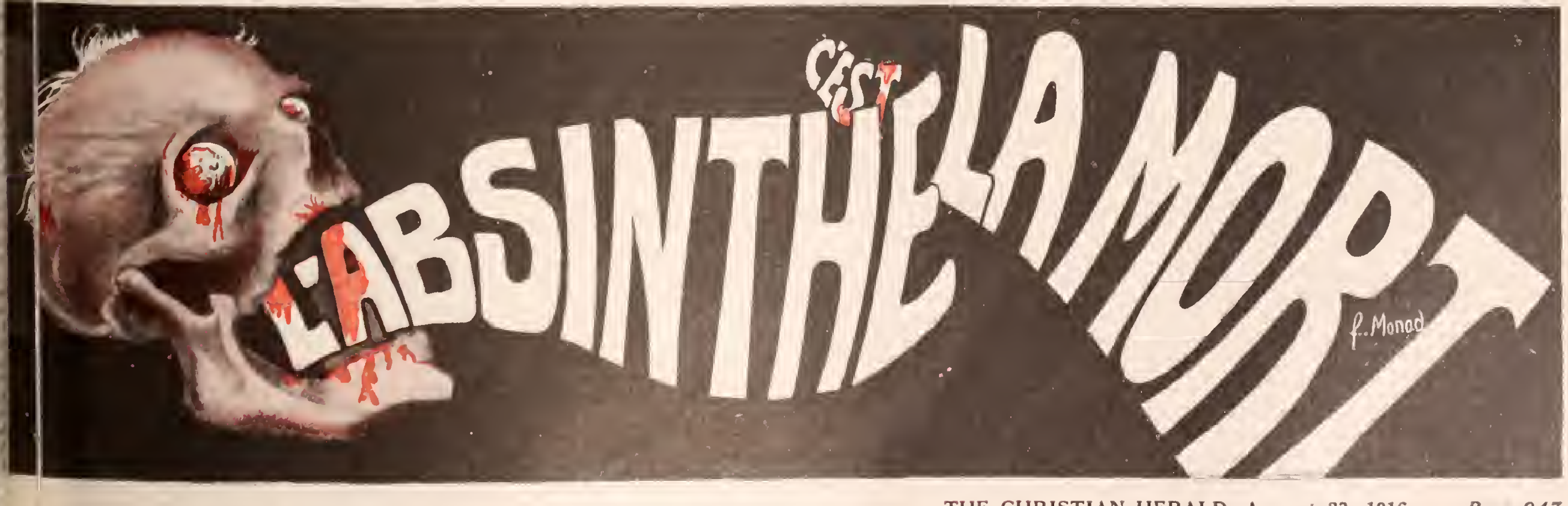
"Put on your life belts! Passengers refuse to wear them at their own risk," was the more dignified caution of one of the officers.

So they were donned by all. There were very stout passengers who needed two to meet their girth; and all too thin wearers whom the belts encircled nearly twice around. I awakened from a short nap in my steamer chair to find a group of English friends in life belts calmly drinking tea!

"Gracious, madame!" I was greeted by the stewardess as I walked into the ladies' cabin. "Madame wears not her life belt correct. If madame goes down madame's head will be under the water and her feet—they will be above the water!"

FRANCE is the surprise of the war. One hears little in France, but may see much. And I found a temperance movement there that presages as great a moral revolution as has taken place in Russia.

Before the war Marianne regarded her light wines as a safeguard against the repulsive drunkenness which shocks the sensibilities of travelers in some other European countries, and she saw no relation of cause and effect between the prevalence of wine and the increased consumption of absinthe. It had not occurred to her that her national problems—congenital disability, lowered birth rate, infant mortality, tuberculosis, the alarming growth of criminal violence whose increase for twenty years past has been in startling



accord with the increased consumption of alcohol, were in any way attributable to her vineyards, wine-cellars, private stills and the universal drinking customs of her people. Even though it had cost her more in men and money than the present war, she had faced with but slight alarm an increase of thirteen hundred per cent. in the consumption of alcohol since 1870.

But with the concentration of a large number of men in military camps and warships, hospitals and munition factories, Marianne was rudely awakened to the fact that one million men a trifle less efficient through the moderate use of alcohol may prove a greater misfortune and expense to a nation than ten thousand rendered helplessly drunk!

In France, as everywhere in Europe, the beginning of war threw upon the screen of public consciousness a horrible phantasmagoria of drink. The private stills allowed by the government ran overtime, drunkenness increased, not only among the soldiery but among civilians and women. Young girls, whose inheritance of weakened will power from drunken fathers had destroyed moral resistance, fell a prey to and preyed upon the soldier.

The military hospitals were crowded with typhoid and other patients, whose disease-fighting white blood-cells had been impaired by the thirty thousand wine-shops of Paris.

During these crucial days temperance propaganda took a more drastic form. Pamphlets, books, and anti-alcoholic pictures were distributed in the Red Cross hospitals and in the homes of the soldiers and munition workers. Eminent scientists gave lectures on alcohol to sick and wounded soldiers in the hospitals. A series of meetings were held throughout Brittany and also in the munition centers, and these meetings were followed by the formation of anti-alcoholic groups. Temperance restaurants were opened where the clerk and the workman might get a full meal for fifty centimes, or ten cents.

The first temperance foyer for soldiers was started by a woman, Mlle. Babut. Even the lightest wines were barred; absolutely no alcoholic liquors were dispensed. Not a physician could be found willing to risk his professional reputation by espousing so radical a reform; but the women persisted, and Le Foyer des Soldats was opened.

It was not a mission, nor a charitable venture, but a place where Jean might come for recreation, rest, reading and comfort. If there were no wines, there was also no preaching—no warning mottoes moralized from the wall. Its attractive interior, gay music, good reading and clean games soon won Jean's favor.

And the light wines? The wisdom of the interdiction is best shown by the visit of a young soldier who ordered a cup of tea (which is gratuitous), two cups of coffee, two cups of chocolate, three glasses of buttermilk, a cup of cocoa, a bottle of sweet milk, and a final cup of tea.

The ladies arranged a table attractively, placed the beverages on it, and asked the young fellow to call his comrades.

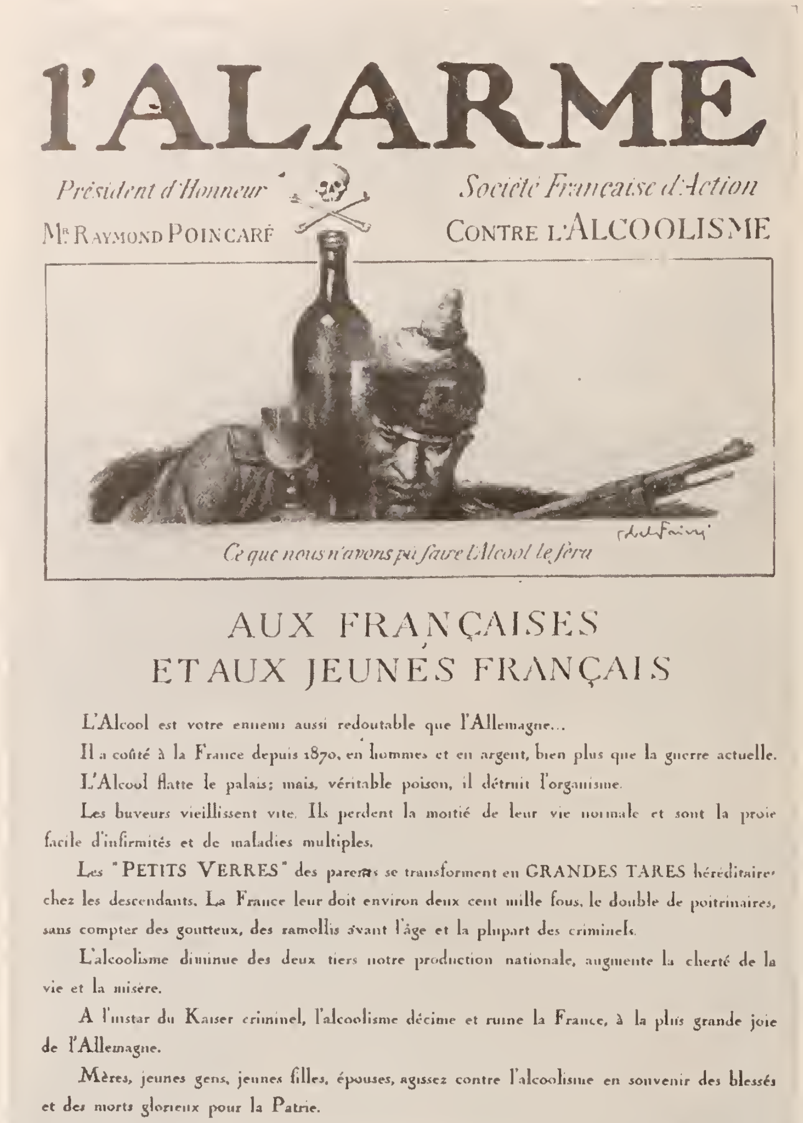
"'Comrades!' he exclaimed; 'I gave that order for myself, and no one else shares it!'

"We clasped our hands in fear when he drained the last cup of chocolate," said Mlle. Wyer; "and when he arrived at the cocoa, we very much desired one doctor. I was so frightened when he took that last cup of tea! He did not mind at all, but we were seeck, seeck with apprehension. But," she added triumphantly, "you see, he would have had much alcohol within if we had served light wine, when he drank so much."

THE success of the venture led to the establishment of a second foyer at Bicêtre, "Le Vieux Poilu," which so lessened the patronage of the cafés that the mayor, who was also a wine merchant, dug up an old law forbidding the establishment of a canteen within a certain distance of a church or school, and ordered the foyer closed. But the women took the matter into court. All the papers favored the women, and two leading dailies published strong editorials in their behalf. The court ruled in favor of the women.

A third foyer was opened for the very young soldiers, and ere the year ended the government ordered commandants in charge of depots for stores to provide a sufficient quantity of non-alcoholic drinks for use in all government canteens.

The new campaign has not overlooked the children. In Paris one can see thousands of children marching in groups of fifty to social anti-alcohol centers, where they listen to excellent talks, often illustrated by magic lanterns, play games, and enjoy a frugal but appetizing lunch. Telling posters in conspicuous places illustrate the effects of alcohol. More than 200,000 signed cards have been sent to the Minister of Finance in the effort to take away from the peasant the "monstrous still which decimates the French more surely than the Germans."



l'ALARME

Président d'Honneur
Mr Raymond Poincaré

Société Française d'Action
Contre l'Alcoolisme

Ce que nous n'avons pu faire l'Alcool le fera

AUX FRANÇAISES
ET AUX JEUNES FRANÇAIS

L'Alcool est votre ennemi aussi redoutable que l'Allemagne...

Il a coûté à la France depuis 1870, en hommes et en argent, bien plus que la guerre actuelle.

L'Alcool flatte le palais; mais, véritable poison, il détruit l'organisme.

Les buveurs vieillissent vite. Ils perdent la moitié de leur vie normale et sont la proie facile d'infirmités et de maladies multiples.

Les "PETITS VERRES" des parents se transforment en GRANDES TARES héréditaires chez les descendants. La France leur doit environ deux cent mille fous, le double de poitrinaires, sans compter des goutteux, des ramollis avant l'âge et la plupart des criminels.

L'alcoolisme diminue des deux tiers notre production nationale, augmente la cherté de la vie et la misère.

A l'instar du Kaiser criminel, l'alcoolisme décime et ruine la France, à la plus grande joie de l'Allemagne.

Mères, jeunes gens, jeunes filles, épouses, agissez contre l'alcoolisme en souvenir des blessés et des morts glorieux pour la Patrie.

Vous accomplirez ainsi une tâche grandiose, égalant celle de nos héroïques soldats.

l'ALARME, Siège Social: PARIS, 45, rue Jacob

DEVAMBEZ, PARIS

(Translation.) THE ALARM. *French Society for Action Against Alcoholism.* ¶*Honorary President:* M. Raymond Poincaré, President of the Republic. ¶*To French Women and Young Frenchmen.* (Under picture—What we have not been able to do, alcohol will do.)

Alcohol is your enemy, as formidable as Germany. ¶It has cost France, since 1870, in men and money much more than the present war. ¶Alcohol pleases the palate, but is a real poison that destroys the body. ¶Drinkers age rapidly. They waste half their normal life and fall easy prey to many infirmities and maladies. ¶The little glasses of the parents are transformed into hereditary defects in their descendants. ¶France owes to them about 200,000 insane, twice as many consumptives, without counting sufferers from gout and premature age, and most of our criminals. ¶Alcohol diminishes by two-thirds our national production, augments the cost of living, and increases poverty. ¶Like the criminal Kaiser, alcohol decimates and ruins France, to the great delight of Germany. ¶Mothers, young men, young girls, wives! Up and act against alcohol, remembering those who have gloriously died or suffered for the Fatherland! ¶You will thus accomplish a grand task, equalizing that of our heroic soldiers.

General Gallieni was the leader in the fight, which is popularly known in France as the "other war," with alcohol as the "interior enemy." Nor has the trade been inactive. It has built trenches long and deep of political power and vested interests. It has fought all military orders for the protection of the soldiers, with such unfair advantage that the stories of General Gallieni's threatened resignation were not mere gossip. The struggle has won the prohibition of the sale of absinthe; orders prohibiting the sale or gift of liquor to the soldiers in the entire war zone; extension of the prohibition to soldiers in the fortifications of Paris, and also to all communities where munitions of war are manufactured.

HOWEVER, in computing the victory we must remember that only those beverages come under prohibition which contain more than fifteen per cent. of alcohol; and enthusiasm is somewhat abated when we realize that, in a time when the very existence of the French nation depends upon the sobriety of its people, it required a year's struggle to win from the cabinet temperance legislation which simply forbids the sale of spirituous drinks and wines containing more than fifteen per cent. of alcohol to women, children and soldiers! And subsequent official circulars have weakened these orders.

But before the war such halting measures would have seemed to belong to the realm of dreams, so far in advance is it of any previous legislation, and manifesting such a radical change in French cust ms. The most hopeful phase is that this legislation as won through the cooperation of ten thousand diff nt societies, and that the number of persons who fav ed the measures exceeded two million.

With practically every man in France perfor ng his full measure of military service for his cou y, it follows naturally that the ten rance movement is largely a fem ist movement.

In fact, the poster "L'Alarme," sl vn here, illustrated by one of the ost famous artists in France, will be ng upon the walls of every post offi in France and in her colonies as we in town halls, schools and public squ es, so that it may reach the entire na on. Though issued by the French So ty for Action Against Alcohol, it is a niofficial government proclamation, aring the sanction of M. Raymond incaré.

IT is the women who have suf ed most cruelly through the war. he garb of the French widow has be me as familiar as the uniform of the ar nurse. One Sunday afternoon in ril, while sitting in a small park in ris, within two hours' time I counted ore than one thousand women cla in mourning. And the park was onl ne small corner of one section of a ity once the gayest in all the world. But I saw no selfish grief. The faces of ese women were alight with exalt on. They wore their weeds proudly, be use they attested the sacrifice they ad made, and the immolation of f her, husband, sons and brothers on the tar of country.

"I will do anything for my co try and everything against alcohol. I ave given one son to France, and the her is at the front; but France must dge us mothers that when our sons ave driven out the invading foe they hall not return to the menace of a g ter foe within—alcohol," said a m her whose mourning garb attested he ght to urge, with other mothers of F nce, the request that the government ose life has been saved through the ood of their sons shall repay the sacrif by assuring their immunity from the age of a greater enemy—alcohol.

And so a call was issued for a ass meeting of women at the Sorl ne, April 2. Four thousand wome responded. It was an audience the representative women of France. eneral Malleterre, the only man p ent, served as chairman. Amid gre enthusiasm, the Union of the Wom of France Against Alcohol was f ed. The officers of fourteen leading anizations of French women have sig an appeal which is being sent out the women of France. It is a mar ous document, issued in behalf of a m velous movement in France's most ical hour, and has already become hi ric. Who can read it without a thrill of miration for the patriotism of woma

TO THE WOMEN OF FRANC

Our country is demanding of us hea ending sacrifices.

To defend our country we are givi that which is most dear.

Our husbands, our sons, our broth are fighting and dying for her.

Without wavering, we accept these trials, for we lieve that they will save France; that our heroes will ma our France larger, more beautiful, and strong.

But Germany is not our only enemy!

Within our borders rages a curse that is degrading an lling us. It is Alcohol.

To Work, Frenchwomen! Let us banish it from ou cred soil.

Let us teach by example. Suppress it in our homes. ombat the precedent. Agitate prohibition by every sible effort. Call into action public powers.

A sacred duty is before us.

Having become sisters through anguish and grief t us *unite* for another victory: *France delivered of its enemy, ohol.*

Union of the Women of France Against Alc ol.

(Affiliated with the Federation of the National ague against Alcohol.)

SO the "Union of the Women of France A inst Alcohol" has become an accomplished fact. Doors which up to now have been closed ar wide open. Municipalities are not only ready b are appealing to the women to organize extensiv conferences, to instruct working people as to the d gers of alcohol.

France is to be made strong within as well as without, and on the morning after hostilities are o r, in the words of one of the deputies of France,

"Together men and women will enter the ec omic and moral fight, and work together, each with vote that will serve as a weapon, for the destruct n of alcohol, the menace of youth and the nation."

The Partners

By
IDA ALEXANDER

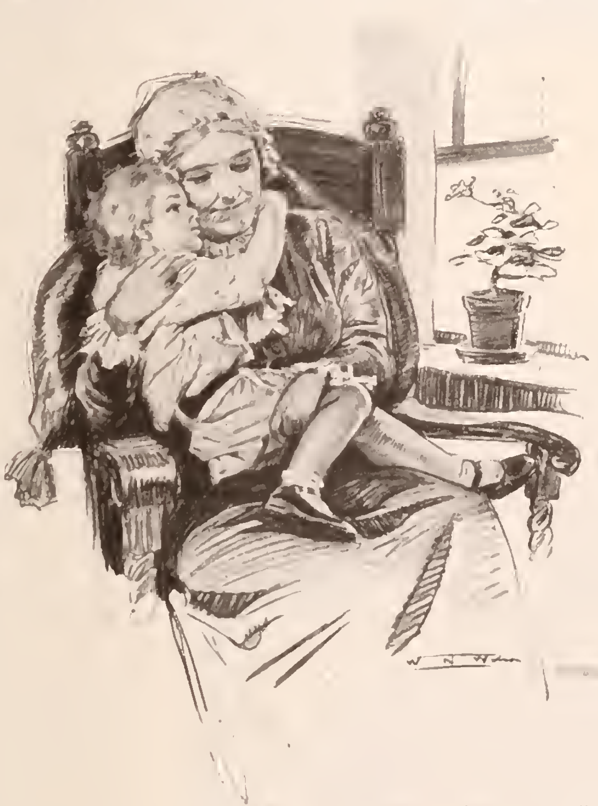
"MOTHER!" called Lottie, as soon as she opened the door. "Mother, where are you?"

Mrs. Stuart came hastily from the kitchen. "Here I am, dear," she said. "I've watched every minute till five minutes ago. What did the music teacher say?"

"Oh, everything that was encouraging and nice! He's certain that I shall succeed. It seems too good to be true. Mother, did you ever hear anything like it? I know I can get pupils right away."

Mrs. Stuart caressed the shining head that had found its way to her shoulder. "It is only what I expected," she said. "And I think that's what made me cry. It seems so strange for expectations to be realized!"

Lottie knew what her mother meant. Often it had been talked over before her, even when she was a little girl—the expectations of her father, which, somehow, never came true. Always he had been about to make a fortune; always he had failed.



The years had slipped away. He had turned from a lean brown father to a lean gray one. He stooped a little. He was altered in every way. All but the eyes. They were still two brown wells of hope. Lottie sighed a little, thinking of him. His face came before her as plainly as if he had been there in the flesh. He had been away a month. He was often away for months at a time, searching in the earth for carefully hidden treasures of gold.

At first Mrs. Stuart had hoped with him, believed in him. But that was long ago. After a while she had doubted secretly, and, later still, had disbelieved openly and without reserve. But she never had been able to dim his rainbow dreams. Each year he made a living wage, and little more. This year even that had not been forthcoming. And after two particularly distressful ventures, she pocketed her pride and eked out their income by sewing. The whirring of the sewing-machine often awakened Lottie, often lulled her to sleep at night. She had pleaded unavailingly to help.

"No! No! No!" her mother protested. "I won't have it, Lottie. Keep on with your music. There is nothing I desire so much as your success. I'm so tired of—failure!"

And then Lottie knew that her mother's thoughts of the father were becoming tinged with bitterness. The daughter did not resent it. In justice she could not resent it. But neither did she share it. And she longed for his success far more than for her own. She added her longing to her prayer at night, clothed in the language of the day: "Dear God, please let father make good!"

THEIR letters to the father told of the happy secret. His letters hinted of a speedy home coming. Lottie procured music pupils and set to work with a will. Often after an afternoon spent with her pupils, Lottie's piano kept time with her mother's sewing-machine far into the night. The money, too, instead of being put away for the necessary lessons, followed in the way of the sewing-money.

Then Mr. Stuart's return was put off indefinite. "I'm working on what promises to be a big thing," he wrote, "and I don't want to come home until I'm sure."

But just when the fear had begun to seize them that something had gone terribly wrong with him, so long did he remain silent, he walked in on them. After they had kissed him and cried over him, he made the great announcement.

"Mother, I've struck it! I've found gold. The place is rich with it. I know enough to know that. I stumbled on it in the strangest way, when I was about out of heart and ready to give up. I knew how hard I had made things at home, how different they should have been. I had almost lost all hope. There was every indication that gold was there. But day after day passed and none came to view. It came over me suddenly that it would be better to give it up, once for all, and start for home. But the miner's nature cried out for one more day! I began without much hope. I worked an hour or so, then—a turn of the pick and it lay before me—gold and gold and gold! I cried—the relief was so great. And now, mother, a little while and all your worries will be over. This strike promises to provide anything in reason—out of reason, for that matter. What do you say?"

But the relief had been to Mrs. Stuart what it had been to him. And she was crying quietly, her head on his shoulder. But after a moment she smiled at him.

"Lottie can have her lessons now," she said.

AFTER Lottie had gone to bed, the father and mother sat talking over the present and the future. "I can hardly believe it," she said. "Are you sure, sure, sure, Ansel? The disappointment would be hard!"

"Yes," he answered, "I am sure. I made sure before I came away. And I covered my tracks so that no one else can find the place. It's wildcat property, anyway. No one will be apt to be near there. It was just by chance that I was, just by chance that I stayed. When I think how nearly I missed it——"

Mrs. Stuart squeezed his hand in both of her own. "There was never a time like now for finding it. Is it government land?"

"No," he answered, "that's the only thing that has troubled me. The man who owns it is a rich old man. He lives in Sonora. But people generally allow a claim to be worked—on shares, of course. But this is so rich——"

"GRAN'MUVVER"

By W. Livingston Larned

WHEN little hearts are full of ache, and all the world is gray;
One haven reaches out to them to kiss the tears away;
One pair of arms is always wide to take the wayward in;
One room in all the lonely house is where the smiles begin.
And like a little sacred shrine, far from the hurt and pain,
Gran'muvver's rocking-chair awaits to make Youth smile again.

"There, there, don't cry,"
I hear her whisper softly in his ear;
"Grandmother loves her little boy
'Twill all come right, my dear."

When little men are spanked and sent, eyes-brimming, off to bed,
And lips are parched and brow is hot, and there's a splitting head;
When, somehow, Mother seems to want to lose her Soljer Boy,
Because he ate an extra sweet or stumbled on a toy,
Then, then Gran'muvver's Room is best; Gran'muvver's sympathy
Puts back the love and sunshine where they always used to be.

"There, there, don't cry."
I hear her, in the shadows say, to him,
"Grandmother loves her little boy"—
And her eyes, too, are dim.

When little storms blow up from skies that yesterday were fair,
And griefs as poignant as a blade are extra hard to bear:
When Daddy doesn't hug his son, nor take him "pick-a-back,"
Nor pat his curly, golden head, nor care at all, alack!
And, very much alone, a boy runs sobbing for relief,
Then Gran'mas prove themselves, I guess, as antidote for grief.

"There, there, don't cry,"
We hear her, but her own voice trembles, too,
"Grandmother loves her little boy,
"'Twill all come right with you."

Mrs. Stuart's mild eyes lit with the fierceness of a wild thing of the forest; a mother protecting her young.

"You must buy it!" she cried. "Whatever it costs, you must buy it. Ansel, you must not let this chance follow the others. You must buy!"

"But we have no money."

"We'll raise it somehow. This opportunity must not be thrown away. We must secure the land—buy it. It's the only way. Don't run the risk of offering to work on shares. Don't mention that there's gold there. You know what people are. You know what my life has been. Now I'm tired. I want our chance—for Lottie's sake."

"You shall have it, mother," he assured her. "I know, at least I'm pretty sure, he'll sell. But what of my anxiety to buy—property like that? It's a gold country. He'll know what I want it for. Don't you think it would be better to tell him?"

"No!" she cried. "No, a hundred times no! Don't let him suspect. Ansel, I won't stand it this time. I've reached the breaking point. This one time you must go my way. I want my girl to have what I've never had. Her whole future is at stake. When I think of her, so talented, so patient, so dear, I feel that I could dig the gold with my bare hands!"

"I know, I know," said the father. "I've felt the same way always, about both of you. You cannot want her to have it more than I do. I just want to be certain."

"You're certain to lose it," she said, "if you tell him what you want it for. We can't do that. There must be a way."

Her eyes narrowed as she thought it over. Sharp anxiety lay over her face like a mask. In the silence Mr. Stuart watched her as she puzzled it out. And suddenly light broke on her.

"Angora goats!" she cried. "Say you want it for raising Angora goats. Paulson bought up wild land for that, you know, year before last. And you can buy a few, so that it will be the truth. Wouldn't that answer, Ansel? Couldn't a person want to buy the land for that?"

"Yes," he answered. "Yes, I think so. There's lots of grazing land and plenty of water on the place."

"Then say that, Ansel. Promise me that you will."

It was a moment before he spoke. And then he brought forth the words solemnly, like a vow.

"I will," he said.

WHEN Stuart at last got back to the scene of his find, he went directly to the little cabin on the place. "I won't go to see Armstrong until to-morrow night," he thought to himself. "I'd rather walk the seven miles to Sonora than face him in the day."

The first peep of dawn awoke him. After a cup of coffee, he went directly to the place. No one had been there. He worked all day, finding evidences of even greater richness than he had at first supposed. His heart beat high with thankfulness and hope.

But something of his elation was dimmed as he took the trail to Sonora. He climbed the mountains with a lagging step. He sighed when the lights of the town came into view. But still he kept on. Presently he found himself before the very house.

Mr. Armstrong lived alone, except for the servants. A visitor, even though a stranger, was a pleasure. He welcomed Stuart cordially. Stuart hastened to introduce the subject. The old man looked at him curiously.

"What do you want that old land for?" he asked. "I've been paying taxes on it for twenty years. There's no ore there. It's just waste land. What on earth do you want it for?"

"For raising Angora goats," affirmed Mr. Stuart, like a child repeating a lesson.

"Oh, I see. Yes, it would be good for that, I suppose. There's good springs there and feed. But is there money in it? Why do you want to start that?"

"Because I must make money. I've been kind of a failure."

Words came easier now. He found himself blurting out the story of Lottie's music and all to an interested and kindly listener. The old man nodded his head when he paused.

"I had a struggle myself," he said, "before I made money. I was older than you before I 'won out,' as the young folks call it. Now, I'm going to make you the very best figure on that land that I can. And I wish you all luck."

ANSEL STUART started back over the mountains. The money was gone from his pocket. In its place was a signed paper, giving credit for this first payment on his land—his land!

He was tired when he reached the cabin once more. But he did not fall asleep as he had done the preceding night. He lay long staring out at the darkness with hopeless eyes. The eagerness, the youthfulness, were gone from them. Suddenly they had become old, like the man himself.

He babbled to himself, as the night wore away, in broken thoughts of this or that. "She said I carried their lives in my hand. If only he hadn't been so kind! They've never had what they should have had—and Lottie's music—my poor little girl! No wonder her mother wouldn't forgive me, if I took that away! Their lives in my hand! God knows it's hard. I wonder if he knows just how hard. But a man must do what he has to do. A man must stand or fall by what he thinks is right. What's in him must come out, win or lose."

It was with this thought he finally slept. It was with it he rose up in the morning. He took his way over the mountains again, his feet planted firmly, his eyes with their wonted light of one who has looked only upon what is good. He walked quickly. It was only when he again stood before Mr. Armstrong's door that he hesitated, like one who would avoid a hateful task.

Continued on page 962

A WEEK *in the* WORLD'S NEWS

REV. DR. BLISS DIES IN BEIRUT. The whole Christian Church received with sorrow news of the death of Rev. Dr. Daniel Bliss, the founder and guiding spirit of the Syrian Protestant College, Beirut, Syria, which occurred July 28 at his home there. Dr. Bliss had reached his ninety-third year and for over sixty years had been a missionary in Syria. He was born in Georgia, Vt., and eventually entered the Congregational ministry and went to Syria with his wife, who was Miss Abby M. Wood, of Amherst, Mass. It was during the Civil War that Dr. Bliss returned to this country and raised money to begin an endowment of the educational institution in Beirut which has made for itself so great a place of influence. The Syrian Protestant College was started by Dr. Bliss in a rented house, with a handful of pupils. The cornerstone of the principal building was laid in 1873. Dr. Bliss continued as president until 1902, when he retired and became president emeritus, which office he held at his death. Meanwhile the college had grown until fifteen buildings are required for its activities, and its staff of seventy-five or more teachers has under its care nearly a thousand students, who include Turks, Syrians, Egyptians and Armenians, as well as the children in the missionaries' families. It was in the Syrian Protestant College that thousands of both Christians and Moslems took refuge when the Italians bombarded Beirut in 1912. The college compound was the one place of security during that distressing incident. The venerable head who has now left the scene of his labors was one of the first, if not indeed the first, to see the ultimate possibilities in Christian educational work in the Orient, and today there are 450 schools under the direction of the American Board in the land of the Moslems. Millions of dollars have been invested in making these institutions the principal civilizing influence among these ancient races of Mesopotamia and Syria and the Far East. The whole Christian Church will do homage to the memory of Dr. Bliss, that great pioneer in this splendid work.

HISTORIC PORTRAITS OF THE OTHER FELLOW. It having been shown that one of the portraits of the signers of the Declaration of Independence in Independence Hall in Philadelphia was really a portrait of the brother of the original signer and that some doubt is admissible as to the validity of other portraits, it is proposed that all the portraits be replaced by bronze tablets.

FIGHTING THE WHITE PLAGUE. More than 3.000 agencies are now engaged in the nation-wide fight against tuberculosis. Among the 3,000 are 550 sanitariums and hospitals, 455 dispensaries, 310 open-air schools, and 1,324 anti-tuberculosis associations and committees.

PENSIONS TO REWARD FAITHFULNESS. After studying the subject for six years, and at the same time accumulating a fund of $2,000,000 for their purpose, Swift & Company of Chicago have announced to their employees a pension plan that ultimately will involve an outlay of some $400,000 a year above the income from the fund, by which all employees of that company and other concerns absorbed by it in the past are sure of a pension running from $240 to $5,000 a year according to circumstances, after a service of twenty-five years, or, in certain specified cases, fifteen years; the widows and children of eligible employees receive one-half of the amount to which the employee shall be entitled at the time of his death. A pension board composed of five members, officers and employees of Swift & Company, and appointed annually by a board of directors, will administer the fund. The employees themselves do not contribute to this fund, which is made available solely on the condition of efficient work and continuous service.

IF IT WERE NOT FOR THE IF. Russia still allows the manufacture and sale of beers and wines; France has forbidden only absinthe; but the Norway Parliament was considering the passage of a measure for total prohibition, when a nation-wide strike occurred. The legislation was thereupon rushed through, but was made temporary for the duration of the strike. There is likelihood, however, that it will be made permanent, and that Norway will have the honor of being the first prohibition nation in the world.

Syrian Protestant College, Beirut, Syria, and its founder, the late Dr. Daniel Bliss, laying cornerstone of one of the buildings

News items continued after War story.

The War in Europe

By ANTHONY ARNOUX

THE Isonzo River front of the Austro-Italian battle line has been the scene of the most interesting and important events in the European war during the week August 5-11.

The Isonzo River flows about north and south from the extreme northern end of the Adriatic, and topographically, though not actually, as the Austrian territory runs at places a little to the west of it, forms the boundary between Austria and Italy. To the southeast of this river and about thirty miles therefrom is the city of Trieste, the chief Austrian seaport, whose possession has long been desired by the Italians.

When the war broke out between Italy and Austria the Italians immediately drove the Austrians out of Austrian territory to the west of the Isonzo, but were halted in their advance at the line of the river itself, and from time to time during the past year have launched offensives of more or less strength against the Austrian line along the stream, but have always been repulsed.

The line of defense began at the important fortress of Monfalcone in the south near the shores of the Adriatic, and centered in the strongly placed and well-fortified city of Gorizia, some twenty miles to the north. Some months ago the Italians after prodigious efforts succeeded in rendering themselves masters of Monfalcone, but were thereafter unable to break the line north of this town at any point and thus make the possession of Monfalcone of strategical value, permitting them to advance southeastwardly to Trieste, since to do this in safety the possession of the northern part of this line was absolutely essential.

In this position the situation rested for several months. After the quiet concentration of large forces at a point opposite Gorizia, the center of this front, the Italians on Monday, August 7, began a formidable assault at this point. For two days a fierce battle raged, both sides displaying the utmost bravery and tenacity, and finally late Tuesday evening the Italians succeeded in carrying completely the Austrian positions at the bridgehead of Gorizia, and, following up their advantage energetically the next day after violent hand-to-hand fighting in the streets of the town itself, rendered themselves masters thereof. This is without doubt the most important thing the Italians have accomplished so far in the war. The town, many thousand Austrian prisoners, besides a large quantity of artillery, stores, etc., fell into their hands, and, more important still, they occupied a strategic point that completely breaks the Austrian resistance on the northern Isonzo ine and forces the Austrians to fall ba to their second line of defense alon the Wippach River; and this is a real s in advance in the campaign against Tr te.

This Austrian second line is a s ong one. East to west, a few miles uth of Gorizia, runs the River Wippach, ong whose southern bank, beginning i the 4,000-foot Brinbauer, near Adels rg. on its eastern end, runs a ran of mountains averaging over 2,000 f in height, all the way to Gradisca, o the Isonzo; this range and the roads ading through it form a natural ba ier, to which have been added fortifica ns, making as strong a line of defer as the Isonzo.

Through the center of this co try a railroad runs south to Trieste, onnecting with a line to Taibach an the north and east, so that communic ons are both speedy and easy. To eak through here will necessitate at ast as great an effort on the part the Italians as their effort to ca ure Gorizia, which has, after a year ulminated in success.

On the South Tyrol portion the Austro-Italian front there was con lerable hard fighting during the we at points of local advantage, but th nal result was to leave the general po ion much as it was at the opening the week. It seems probable that a result of their Gorizia victory th talians will make a special effort o his South Tyrol front during the c ing week to drive the Austrians from I ian soil.

The announcement is made hat Great Britain is shortly to issue a her loan of $250,000,000 in the United tes to be almost immediately follow by a new Russian loan of $50,000,0

There have been two Zeppelin ids on the British Isles during the ast week, which, outside of a few casu ies, are reported by the British to ha accomplished but little military da ge.

Rumors reach us from Lake onstance, between Switzerland and ermany, that a giant Zeppelin, said be 787 feet long and able to carry s eral hundred persons, is completin at Friedrichshafen. This Zeppelin, is reported, is intended to fly ov the ocean and reestablish passenger ffic between Germany and the U ted States. Everything, according t the old proverb, is possible, but ther are some things which seem highly improbable.

Great Britain is reported to hav prohibited recently the sending of any British newspapers to any n tral country. The object of this em rgo is not particularly clear. These p ers certainly contain no information ich could be of use to the enemy.

The Congress of the United Sta s is considering legislation which uld allow the President to impose retal ory conditions upon the trade of any n ion which interferes with the legit ate commerce of the United States.

The submarines have continu to be active all the week in sinking nerchant vessels, particularly in the editerranean.

The northern border of Greec was reasonably quiet all the week, nly skirmishes of very minor impor nce being reported. On Friday afte on, August 11, just as this record the week's events is closing, the port reached us from London that the lies had opened a general offensive o hat front and that a great battle was ing between the Bulgarians and the lies around Doiran, thirty-eight miles rth of Salonica, and that the Frenc had captured the railroad station at hat town.

The western front was very ive the early part of the week under onsideration, but in the latter part the week the operations were greatly ter-

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fered with by bad weather, which made the ground so soft that the artillery could not be maneuvered. Friday's fighting (August 4) on the north Verdun front was probably as fierce and as desperate a combat as has been seen so far in this war, in proportion to the number of men engaged. Twice in twelve hours the French, with valiant efforts and almost superhuman energy, took possession of Thiaumont fort, while the Teutons with undiminished courage tried unsuccessfully to wrest it from their hands.

On Saturday Thiaumont fort and the village of Fleury were won and lost several times, but the accounts are so confused that it is impossible to give any detailed statements of the ebb and flow of the fierce combat. Suffice it, therefore, to say that eventually during Saturday night the Germans reoccupied Thiaumont fort, while Fleury was divided between the combatants.

Sunday and Monday were quiet. During Monday night, however, the French recaptured Thiaumont fort, and another hard battle began in this region, lasting all day Tuesday and ending Tuesday night with the Germans again possessing themselves of Thiaumont fort. There was also hard but resultless fighting in Fleury. On Wednesday infantry fighting stopped, but a violent artillery combat broke out along the whole front, which continued all day, that night and into Thursday.

The Picardy portion of the western front was nothing like as active this week as last. Friday and Saturday on the British portion of the front were quiet days, only minor fighting taking place. On Sunday morning the Australians made a small advance northeast of Pozières and held the ground gained against strong German counter-attacks. These counter-attacks continued on Monday, and a local fight ensued in which the lines swayed to and fro continuously, finally settling down to their original positions.

On Tuesday the Germans attacked on the whole line from Thiepval to Bazentin-le-Petit, and gained some ground; while the British recaptured some ground previously lost to the west of Guillemont, further to the southeast. Next day the Australians won back some of the ground the Germans had taken the day before. Bad weather interfered with operations for the next two days.

Farther south, the French made an unsuccessful attack on the German position north of Monacu farm. On Sunday in a local fight near Estrées, the French took three or four hundred yards of the enemy's trenches, and on Tuesday, after a hard fight, took the German positions north of the Somme from Hem wood to the river, and considerably extended their successes in this region.

Friday, August 4, the Turks in considerable force began an attack on the British line defending the Suez Canal on a line extending from Tina Bay to Katia, and the British reported that a veritable battle had taken place on Saturday, which had, however, been won by them, and their enemy forced to retreat with heavy casualties, besides 3,500 prisoners lost.

This appears to have been the most formidable attack on the canal yet made and is possibly the precursor of another still more deadly, for the reason that the Turks would hardly have delivered their main attack on greatly superior forces in fortified positions with so comparatively small a force as 14,000 men, so that this affair seems more likely to have been a reconnaissance in force than the main attack.

One very great difficulty with which the Turks have had to grapple heretofore in their efforts against the canal is the almost absolute lack of water in the country north of it, which for many miles is a pure sand desert. Under this desert, near the Mediterranean, water exists and for months past Teutonic engineers have been at work digging for it. The occurrence of this offensive indicates that some progress at least has been made in this quest.

On the eastern front, from Riga to south of the Pripet marshes, while there were isolated skirmishes at various points there was no important fighting. Farther south, on the line of the Stochod River and west of Lutsk, the Teutons are a little more than holding their own, and the Russians, though attacking strongly, have been uniformly repulsed.

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Grand Chief, Brotherhood of Locomotive Engineers

The Russians on the Sereth River, in northeastern Galicia, and to the south of Brody, have also made no progress, while at points the Teutons have been able to advance slightly.

Still farther south, in eastern Galicia, between the Dniester and Pruth Rivers, the Russians have bored their way steadily westward, and at the end of the week are reported to have taken Stanislau, a very important railroad center. This capture will be invaluable to them in their attempt on Lemberg, provided that they are able to supplement it by taking Haliez, a few miles farther north, and cross the Dniester.

In southern Bukowina the Teutons have slightly improved their positions. In the Caucasus the Turks continue their successes and have recaptured the fortified towns of Mush and Bitlis.

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George W. Norris

Head of the new Federal Farm Loan Board

Photo by Paul Thompson

"Guns to the front!" National guardsmen on the Mexican border are getting all the exercise of war without its dangers

News Items—Continued

Still There Is No Place Like Home. That acquaintanceships between girls and their men friends should in every case be cultivated chiefly in the atmosphere of the girl's home has been again emphasized by the arrest in New York of the "king of the white slave trust," who, if he is to be believed, had found it comparatively easy, by the aid of outwardly decent young fellows, to lure away from all possible parental help some 3,000 schoolgirls. From such fearful instances as this parents everywhere should take warning.

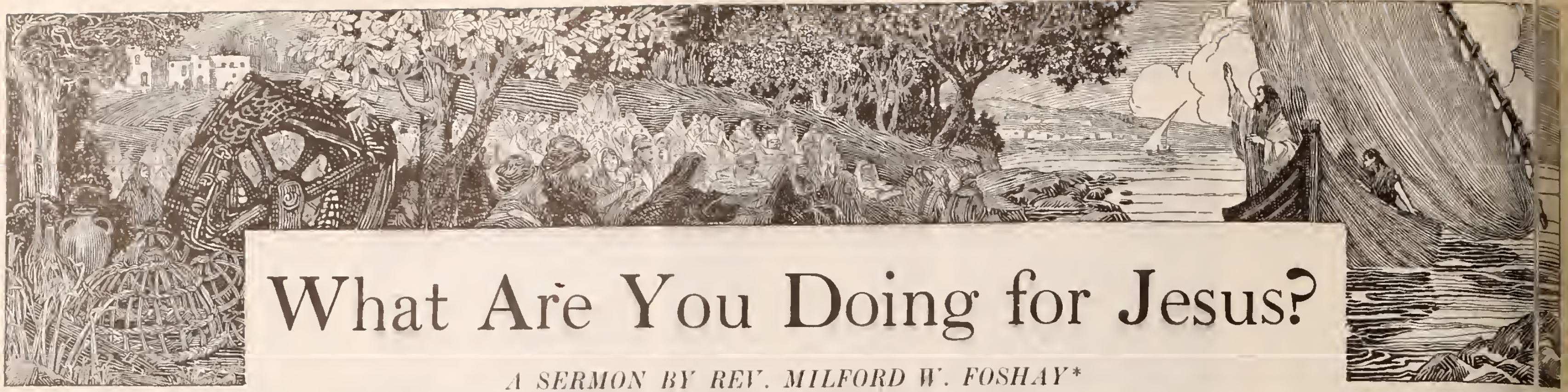
The Political Situation. There is still but one bona fide big party presidential nominee in the field, as President Wilson has not yet signified his acceptance of the Democratic nomination, though it is the current belief that he will decide to do so. In fact, it is understood that he is working on his speech of acceptance, which is warranted not to leave Candidate Hughes a leg to stand on. Mr. Hughes is touring the country—we will not say in what make of automobile—and is turning the merciless light of publicity, intensified by a highly polished Republican lens, full upon the Administration in Washington. We had ourselves expected that everything was not right at Washington, but are aghast at what is now disclosed. However, the Administration states that it is not true, any of it. But it certainly is fortunate for the country that once in every four years we have an opportunity to turn one set of rascals out and let another set—or, that is to say, it's an ill wind that blows nobody good.

Fighting the Infantile Paralysis Epidemic. It may seem an unkind thing to say, but the probability is that when the plague of infantile paralysis is finally stamped out, the country will be solemnly warned that its safety from such visitations depends upon the establishment of Federal, state and municipal medical bodies with police power to visit, examine and prescribe for every individual. And yet this dreadful situation in New York and vicinity presents the disconcerting spectacle of the helplessness of the ablest medical experts to say from whence comes this disease and how it can be instantly detected and frustrated in its attacks upon little children. Who, then, will compose these medico-police boards? The disease is still spreading, invading new states, keeping the health authorities of every town and county on pins and needles with apprehension, and threatening to prevent the opening of the schools, certainly in New York City, which would also imply the closing of Sunday schools and exclusion of children from every place of public assembly and all vehicles of public travel. Total number of cases reported to the New York City Board of Health is now well over 6,000, and the total number of deaths close to 1,500. Accurate tabulations of cases outside of New York are not available, but the number is increasing.

Might Arbitrate as to Whether They Are Dying. The Turkish government still holds out in its refusal to permit relief work by neutral committees in Syria among the many thousands of native Christians who are reported to be starving, on the ground that crops in that region are better than anywhere else in the empire, and that no serious famine exists. It is reassuring to learn that if there is a famine in Syria, it is not *serious;* probably merely deprives the inhabitants of food. However, efforts by the American government to persuade Turkey to admit American relief have not been abandoned.

Famous American Surgeon Dies. Dr. John B. Murphy of Chicago died at Mackinac Island, Michigan, August 11, of heart disease at the age of fifty-eight. Dr. Murphy is looked upon as the founder of the present advanced system of intestinal surgery. He has held the highest positions in the gift of the surgical and medical professions in this country. Dr. Murphy was recently knighted by Pope Benedict because of his contributions to surgery.

Walking Threatens the Nation. Although for the moment New York City has escaped the vast inconvenience of a street railway strike, the operators and the workmen having compromised their differences, a strike on an almost nation-wide scale is threatened by the four great railroad men's brotherhoods, involving some 400,000 employees on 225 railroads. The Big Four, as they are known, are the Brotherhoods of Locomotive Engineers, Locomotive Firemen and Enginemen, Railroad Train Men, and the Order of Railway Conductors of America. These organizations, by the way, and the Bricklayers', Masons' and Plasterers' International, are not affiliated with the American Federation of Labor. The companies have been for several months preparing for the clash with their employees which began August 10 before the United States Board of Mediation, when the demands of the men formulated last March for an eight-hour working day and time and a half for overtime, with other concessions, were investigated. The heads of the brotherhoods and about 600 chairmen of local unions assembled in New York to conduct the negotiations. The upshot of a great deal of discussion was a proposal by the Federal mediators that the differences be submitted to arbitration. The men showed unwillingness to arbitrate, and thereupon President Wilson issued an invitation, almost peremptory in tone, to the representatives of both sides to confer with him at Washington. Without making predictions, it may be said that the outlook for an adjustment is fair.



What Are You Doing for Jesus?

*A SERMON BY REV. MILFORD W. FOSHAY**

TEXT—Titus 2:10. "That they may adorn the doctrine of God our Savior in all things."

WHEN a cloud received their ascending Lord out of the sight of his disciples, he sent a heavenly messenger to give them the expectation of again seeing him "come in like manner as ye beheld him going into heaven." It would be a long period between the two appearances, and, meantime, were they and those who have come after them to be the only expectant ones? In the twelfth and thirteenth verses of the tenth chapter of Hebrews we learn that "he [Jesus] sat down on the right hand of God; henceforth expecting till his enemies be made the footstool of his feet." Our Lord, then, during this long wait, is expecting a great many things from us in bringing about the consummation of his plans, his return to those who look for him. What are some of these things?

He has the right to expect honor and acknowledgment. But there are different ways of rendering these tributes. We often do so carelessly, without real thought of the reason for it. This is not an acceptable way to make an offering to our expectant Lord. Why do we honor any position, as that of a president? Any position is honorable if it serves usefully, and the degree of honor increases with the increase of the number so served. This is true even in the humbler avenues of activity. The establishment of a certain merchant has the most honorable mention of any in town, because it serves the largest number acceptably. But he does this for selfish purposes! This does not vitiate the principle involved, for the patronage is continued because the best service in town is rendered. If we can add to this a personal esteem for the merchant, the honor is of course increased. We honor the position of President, even when the incumbent has shown that he is not fit to fill it; but how much greater the honor when the position is worthily filled!

THE character of God insures the worthiness of him whom we worship, yet how increasingly we love to honor him as we more and more enter into a conception of what he has done for us! He expects us to recognize his Saviourhood, and then, as those within the family of believers, to honor and reverence him. Thought of the reason why we give honor to the Lord is thus a means of increasing our reverence. And this is healthful, as a lack of reverence is injurious. We can get only what we give in this respect. "Them that honor me I will honor." Jesus is expecting honor from us, not as a servant honors his lord, but as a friend honors his Saviour. Rendered this way, the world sees that we feel it.

Out of this develops the love which our Lord expects us to possess and show to the world. But while Jesus expects love from us, are we really responsible for its possession? Is it not something which comes upon us without our volition? Yes, and yet combustion never yet took place where there was nothing to create ignition. It is the recognition of that infinite service of his Saviourhood, the acknowledgment of him and the contemplation of what the salvation is which he has accomplished for us, that kindles into flame the love which continues to act as a principle of service in us. "We love him because he first loved us."

In the exercise of this love our Lord expects us to become more and more like him. The purpose of the Father in sending forth the Son was that humanity might get back what it had lost. "For whom he foreknew, he also foreordained to be conformed to the image of his Son. . . ." This agrees with the expression of the ultimate desire Jesus had for his disciples, as shown by that wonderful revelation of his purpose disclosed in the seventeenth chapter of John: "And the glory which thou hast given me I have given unto them; that they may be one even as we are one; I in them and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me."

NOW, we find the manifestation of Jesus' love for the Father in what he was and what he did. His love was not merely a sentiment to be spoken of, but a principle to be worked out. His words were confirmed by his deeds. It is not enough for us to confess him before the world. We cannot sufficiently show in that way "that the world may know that thou didst send me"; but his "Go thou and do likewise" must be so put into practice as to prove to the world that, like him, we are going about doing good. This is love in the concrete, and it produces a result which the Lord has a right to expect from us: "That all may honor the Son, even as they honor the Father."

This is the urge which produces missionary effort. It is the force within which enables us to put an arm around the outcast while telling him the way of redemption. It is the overflowing of a stream which leads us to cast bread upon the waters. It is the source of that great expectation, "the blessed hope and appearing of the great God and our Saviour, Jesus Christ."

THE MOTHERS

By Martha Haskell Clark

**ALL night the feeble plaint had never ceased,
The tiny clutching hands had found no rest,
Till wan and gray the slowly-paling east
Touched dim the baby face upon my breast.**

**"Dear God," I said, "oh, teach me how to pray!
Through easy paths my faith has loitered slow;
No words have I, I know not what to say,
Save this alone—O God, I love him so!"**

**A hand was sudden laid upon my hand;
A woman's eyes looked pitying at me;
A gray-haired form stood close—"I understand.
I was a mother too, in Galilee.**

**"Across the sunny Galilean sea
I heard the rumored power of Jesus' name,
I laid my dying child upon his knee . . .
I trusted him—canst thou not do the same?"**

**The whisper ceased, and through the blinds astart
The first soft rays of morning sunlight crept.
Warm-breathing, gathered close against my heart,
My child stretched drowsy limbs, and smiling, slept.**

For our Lord is expecting that we shall prepare the world for his coming. Are we "looking for and earnestly desiring [hastening] the coming of the day of God?" For this he said, "Go ye therefore, and make disciples of all the nations, . . ." and "beginning at Jerusalem." It is at this future time that his enemies are to be made the "footstool of his feet." Doubtless he had in mind as an illustration of his ultimate triumph the practice of conquerors in putting a foot upon the neck of an enemy. The enemies to whom he will do this are Satan and Death. He is expecting us to contribute to this victorious consummation in various ways, especially in three direct lines of activity.

BY personal preparedness. Whatever our views may be of civic duty in governmental preparedness for European invasion, we know that Satan is in perpetual attack upon a holy life, and we need to be prepared to resist him day by day. Never a let-up. "And what I say unto you I say unto all, Watch!" Surely we need to pray, "Give us this day our daily bread." And what a question this is for us to answer: "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" Yet he is expecting us to be ready. "Blessed is that servant whom his lord, when he cometh, shall find so doing." "And they that were ready went in with him." It is no light thing to make the preparation the Lord expects of us: "Ye have not yet resisted unto blood, striving against sin." The word "blood" here represents life. Life is involved in the issue, and the life received by preparedness is conformation to the image of our Lord. "We shall be like him."

Then he expects us to assist others in becoming prepared for the final outcome of our earthly existence. It has been pointed out so frequently that it has become trite to speak about the Gospel method being the acceptance of Christ on the part of the individual, then his turning to his family, as Andrew "first findeth his own brother Simon," and then the Gospel spread locally in Jerusalem, widening out until it takes in the whole earth. But there are some things which, because of their very familiarity, need stirring up. And this is one of them: What part are we playing in keeping our local church and community in that state of spiritual preparedness expected by our rd? The effort to do this must be constant and ins ent. There are those within reach of our personal inf nce who have not yet accepted the Saviourhood our Lord in an individual rather than a general wa . It is our privilege to lead such to him. Then the are the children growing up, who must be taugl the grand truths of the Bible, that they too may cc e to know the Lord. He expects us to do this, and hile the responsibility is great, much greater is the pr lege of assisting a steady stream of precious humai ouls to flow into the river of our God. And it is o by individual preparedness that we are competen hus to sustain and augment the results of the Gospel here we live.

What our individual spiritual life is to local spel power, the spiritual strength of the church wil e to the world-wide spread of a knowledge of the S our. And our Lord is expecting nothing less tha this from us. The good news of his sacrificial li and death for the whole world, proclaimed wl ever there are human beings, is the only way to ma his enemies the footstool of his feet. This is the neficent victory of the world-conqueror, Love. This alone brings the release of the captive, the deliv ance of "them who through fear of death were al heir lifetime subject to bondage." And this b ause "perfect love casteth out fear."

IT is easy at this stage of our thought to i gine the glorious consummation of the age, whe esus shall have entered upon his reign. It is, p aps, the natural way to conclude the various tru s we have been considering. But the easiest way do a thing is not always the best way. Nor is t way provided by the technique of construction vays the most forceful way to conclude a discourse. Conditions which our Lord expects us to bring bout have been treated, and rather than contempl the glorious results ensuing when these shall hav been accomplished, we gather them all together the concluding statement that Jesus expects th implicit obedience from us which alone can bri to a successful termination his introduction of the ingdom of Heaven on earth. To get this firmly i our consciousness is much more likely to bring pass the things desired than to effervesce about ture glory.

What Jesus has set his disciples to do is the dest task ever imposed on man. Without his lea ship it would never be accomplished. With it, i s assured, yet only through our absolute obedi e to his directions. "If ye love me, keep my con andments." "Why call ye me Lord, Lord, and not the things that I say?" We may render ob ence to the government, or any power, because fear to do otherwise. At the same time, the on obedience which can be fully trusted is the one wing out of a recognition of the beneficence of the wer. The patriot obeys the law from an altogetl different motive than the anarchist. So, when w learn to love the Lawgiver of our life, obedience him becomes an impulsive act. It requires this co ition in us in order to resist the seductive approache f the enemy who is to be overcome—Satan, whose ivity is exercised to get us to break the law of righte ness, which we call sinning—"sin is the transg ssion [breaking] of the law."

Instantly, now, we see that disobedience is itorous. It is rebellion. And, with this realizat , we shrink from it, because it will hurt the One v have learned to love, and it will destroy the pos bility of that glorious ending we look forward to. Obedience to the will of our Lord is the concrete su ming up in effect of all he is expecting us to do. T contrast between this and disobedience is vivi se forth in the final result: "at the revelation of tl Lor Jesus from heaven with the angels of his p er i flaming fire, rendering vengeance to them . . tha obey not the Gospel of our Lord Jesus, . . wh shall suffer eternal destruction from the face f th Lord and from the glory of his might, wheu sha come to be glorified in his saints. . . ."

Obedience, glory; disobedience, destructi l not this the most important thought which n re main with us, to the end that we fulfil the ishe of our expectant Lord? Obedience is the tru tes of love, human or divine, that can be given. n ou divine relationships how are we showing it?

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* Pastor, First Baptist Church, Painesville, O.

Daily Meditation

FOR EVERY DAY IN THE YEAR. LED BY

J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON SEDGWICK COOPER

The Pedantic Conscience

SUNDAY, August 27. Luke 11 : 42. "*Ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God.*" It is possible to overlook large ends in our obtrusive e for small ones. It sometimes happens that we e not see the wood for the trees. A man may be so i nt upon a tombstone that he cannot see the c rch. He may be so absorbed in ecclesiastical m hinery that he overlooks eternal truth. He can fi his eyes upon his boots and never have a glimpse o he mountains. He can be so engaged with mint a rue that he never catches sight of God's righteousn s, which is "like the great mountains," and of G 's judgments, which are "like the great deep." Al all this breeds an extraordinary delusion: we c e to think that tithing mint and rue is more vital th n reflecting the life and love of God. The lesser th g begins to satisfy the soul which was intended t find its bread in the infinite. A sprig of mint supp ts the tree of life.

ow, this delusion seizes upon the soul with great s tlety. It hides itself behind apparent patches of g e. It inclines a man who has violated the holy la of rectitude to find a soothing consolation in c rities. The man who gives unfair wages seeks s faction in building a row of almshouses. The jerry-b der who just throws his houses together, makes a ement for the flimsy structure by putting in a p ty wall-paper and plenty of electric bells. We find d ght in a trifling conscientiousness while the big n ssities are overlooked. We live and love in little b ways of truth and virtue and not in the great h ways of the broad commandments of God.

he smaller things are purposed by our God to be t adjuncts of the bigger things: better still, they are p posed to be their fruits and not their substitutes. O holiness is to be the explanation of our tithes. O love is to be the fountain of our beneficence. The lo of Christ is to constrain us! We are to pass from t big things to the smaller things, from the great W te Throne to our social courtesies, and from C ary to our beneficence. Everything is to have the s of the Highest. "We love because He first lo d." We are to tithe our very mint and rue beca e he gave himself for us. J. H. J.

he Strength that Comes Through Prayer

MONDAY, August 28. Gen. 32 : 22-32. "*Jacob asked him and said, Tell me, I pray thee, thy n e.*" In the earlier part of this mysterious enc nter, there was no direct prayer on Jacob's part. W n we speak of wrestling Jacob, as a type of prev ng prayer, we make a mistaken use of this incide . In its first stages, Jacob did not wrestle for a bl sing, but the Angel wrestled with him, to overth w his self-confidence, to humble his pride, and to in ce him to cease resisting the loving purposes of G . Jacob did not understand the gracious intenti of his mysterious assailant, who wrestled through th livelong night, but withstood him. Though th y years had passed since he rolled aside the stone an watered Rachel's flocks, he was still hale and vi rous, and resented the attempt of his assailant. It as only when the sinew of his strength had wither under the divine touch, and he was on the point of lling limp and helpless to the earth, that he sudde abandoned resisting for clinging, and asked, as e morning glinted on the skies, that the departin ngel might bless him ere he went.

hat was his *first* real prayer; and it was the prayer of humbled man, of one who had suddenly aband d his resistance and become a helpless suppliant fo blessing. The *second* petition was on the same pl e. "Tell me, I pray thee, thy name." We m pray this with unbroken persistence, for there ar deeper and yet deeper revelations to be made, un the day of eternity breaks on the soul. What w the reply? It is not told us here. But as Jacob w dying, he uttered the word Shiloh—"until Sh h come"—and Shiloh means the Peace-Giver. M not this have been the name that Jesus breathed in s ear? F. B. M.

When Anger Is Sin

TUESDAY, August 29. Eph. 4 : 26. "*Be ye angry, and sin not.*" It would seem from the Sc ptures that there are times when anger may be righteous, and other times when it is sin. How are we to know the difference?

You have a boy who has overridden your authority, spent your money in riotous living, and brought disgrace upon your head. It is natural that you should be incensed at his disrespect for you, and you say: "We will see who is to be master in my house. I will teach him a lesson that he will remember!"

Now, this anger on your part may be only a sense of wounded pride or self-love, and your resentment may be like any other appetite of nature, like hunger or thirst or weariness. There is no particular morality in it; it is simply what any unregenerate human would feel. Let this kind of anger have a free course, and it endangers the parent more than the son. for it usually reacts on the father's own head.

But suppose you say, "This act of my son is an injury to the community; love and confidence, as principles, have been violated." You get away from and above self-conscious pride and the sense of wounded self-respect, and are in position to treat the matter sanely as a Christian.

Here is a question that will help us determine whether our anger is or is not sinful. When we are angry over an injury received, ask this: "Would your anger be the same if this injury had been offered to some one else?" Can you get above the fact, "He did it to *me?*" Then you have passed the line of the secular into the spiritual, in touch with the principle of Jesus, "Inasmuch as ye did it unto one of the least of these."

Anger that is selfish is usually sinful. C. S. C.

He Gives Us What We Lack

WEDNESDAY, August 30. Ex. 3 : 1-11. "*And Moses said unto God—*" We are surely justified in including this wonderful colloquy among the prayers of the Bible, because prayer consists not only in direct petition, but in those profound colloquies in which man accepts the divine invitation, "Come, let us reason together." God's voice still speaks to those whose hearts are quiet enough to listen. By written letter or printed page, by the beauty of a holy life, by the voice of some living teacher, or by the direct intuition of the heart, the God of past generations still speaks his messages and summonses to anointed ears; and those are the best incentives to prayer. Our noblest prayers emanate from the mind of God, and excite deep responses from our hearts. Speak back to him reverently and naturally all that is in your heart.

Tell him how unworthy you are to be his instrument. "Who am I that I should go!" Ask him for the message that you are to take. "What shall I say to them?" If you feel that they will not listen to you, tell him so. If there is some natural obstacle, such as an impediment in your speech, as with Moses, or a thorn in your flesh, as with Paul, throw the responsibility of it all on his all-sufficiency. Every inquiry will be abundantly met and answered. The contents of the Divine Name will be unfolded; miracles of power and glory will be added to your equipment; the uneloquent lips will be touched with a live coal from off the altar, and Aaron will be sent as colleague and spokesman. No single complaint will be unmet, no cry unheard. Out of that poor, broken expostulation of yours will issue, among other things, the song of victory beside your Red Sea. F. B. M.

Virtue Bought by Struggle

THURSDAY, August 31. Rev. 3 : 15. "*I know thy works, that thou art neither cold nor hot.*" The church in Laodicea, to which these words were directed, suffered from the evils that accrue to sheer lukewarmness. It had taken to itself a tone of loftiness to which it had no right, and it lacked the humility and sympathy which always accompany struggle and earnest fight with the temptations of life.

It is said that a big man always makes big mistakes. He is moving rapidly, one way or the other, to big results. There are some, on the other hand, who never seem to be in any trouble, and who never seem to be of great moment to the world. They are never led up into the wilderness of temptation, for the same reason that they are never led up into the mount. Their talents are buried in sluggishness. They do not have enough struggle in their lives to breed enthusiasm. Like the Laodiceans, they "have need of nothing," and they are often inclined to sit in judgment on those whose active, moving careers are filled with deeds of wrong as well as with deeds of right.

It is frequently said, "A man must have sorrow in order to sympathize with those in sorrow." It is also said that beggars and people in need of charity go to the poor with greater prospect of relief than to those who "have gotten riches and have need of nothing," for the poor know the pinch of poverty, and they can imagine the need.

It makes little impression for us to condemn those who yield to temptations that we have never felt. We have not yet "overcome" them, and our virtue has not been bought by struggle—the price humanity pays for experience and the right to the throne of judgment. Furthermore, when we actively plunge in and overcome our own faults, the throne of judgment becomes a throne of mercy. Struggle teaches us love. C. S. C.

Divine Consolation in Trouble

FRIDAY, September 1. Ex. 5 : 15 to 6 : 9. "*And Moses returned unto the Lord.*" Moses and Aaron stood on the way to Pharaoh's palace to meet the Hebrew deputation that had been appointed to ask for a mitigation of their miseries. It must have been a terribly bitter experience to learn that their interference had greatly aggravated the pitiable lot of their friends. "The Lord look upon you and judge." The words must have cut into the heart of the great leader like knives. Was he mistaken? Had it all been a dream and a phantasy? Truly, he fell to the ground to die, not knowing how necessary the process was, if he should bear much fruit. There is no other resource for any of us, except to return to God with our disappointment. We must pour out our heart in prayer, else it will break. "Though he cause grief, yet will he have compassion according to the multitude of his tender mercies."

The time of depression with the discouraged servant of God is always a time of promise. Then God takes to himself a new name, gives an understanding insight into his dealings in the past, reveals his tender sympathy, which detects the slightest sigh of a child or the inarticulate groan of age, and pledges himself with a sevenfold guarantee. Prayer often becomes a blessed talk between the despairing soul and God, who meets it with heaped-up promises. Have your Bible at hand when you are on your knees, so that you may turn to one of those exceeding great and precious assurances, which are all Yea and Amen in Christ Jesus. "Why art thou cast down, O my soul, and why art thou disquieted within me? For I shall yet praise Him who is the health of my countenance, and my God." F. B. M.

"The Handmaid of the Lord"

SATURDAY, September 2. Luke 1 : 46, 47. "*My soul doth magnify the Lord; my spirit hath rejoiced in God my Saviour.*"

"O wondrous mother, was there ever joy like thine?
To thee it came, that message from the Highest!
  Such as to woman ne'er before descended;
The Almighty's wings thy soul o'erspread,
  And with thy life the life of worlds was blended!"

What sublime, ecstatic rapture must have filled the soul of Mary as she sang "All generations shall call me blessed!" Not wise nor rich nor great, but blessed, through her Son becoming the world's Saviour!

This song is a sublime prophecy, crystallizing the hopes of the world since creation's morning. It recounts the past goodness of God and idealizes the glorious future of Christ's kingdom. How enchanting must have been the announcement of the angel Gabriel as he whispered the wondrous words that the Holy Son of God should be born of her. Such words had never been spoken to woman before. How her imagination was thrilled with bright hopes, blossoming into the praise of holy song, as she received this message to gladden the millions of earth!

Prophets had predicted, but no mortal lips would ever have uttered what the angel said. She knew the world would scorn her, misunderstand her, and perhaps her affianced, Joseph, might forsake her; yet she triumphantly exclaimed, "Behold the handmaid of the Lord! Be it unto me according to thy word!"

God gave Mary no palace, no chariot, no worldly glory, no earthly distinction. To become the mother of the Son of God—that was greatness beyond that of any other mortal. E. W. C.

Our Editorial Forum

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Governor Capper's Challenge

KANSAS and Nebraska are sister states. When Governor Arthur Capper of the former state visited Lincoln early in August, he thought it a fitting opportunity to set right a few popular misconceptions relative to things moral, social and economic in his own big state. Governor Capper has the faculty of investing any topic he touches with human interest, and when he spoke of the results of thirty-four years of prohibition in Kansas, he practically flung down a challenge that appeals to the whole country. Every state adopting prohibition must expect to become a target for misrepresentation. Its people must not be surprised when they encounter the astonishing assertions that insanity has increased suddenly, poor-houses have been filled to overflowing, business has been depressed, taxes have risen, and crime has doubled. They must not get outrageously indignant when they hear that savings bank balances are declining and that pauperism, divorce and the other evils of the kind are rampant. These calumnies, he warned them, are "the price you pay for decency." It is a form of libel from which a state need not hope to escape. Fortunately, the real facts show a totally different condition of affairs. Prosperity has come to Kansas with state-wide sobriety. People are making and saving money; arrests for drunkenness have constantly decreased, although population steadily increases. The strongest advocates of temperance are the large employers of labor, managers of big railroad properties, and the labor organizations. More and better work is done in every line of industry all the year round. The percentage of workingmen who own their own homes is probably the highest of any state in the union. Home life with its surroundings is more attractive, and divorces have declined. Many Kansas cities have put in big municipal improvements in late years—paving, electric lighting, parks, water works—not a dollar of the cost being contributed by the liquor traffic. There is not in any city in that state today a "red light" district or a vicious slum. It has been a moral clean-up, far-reaching and thorough. Taxes have materially declined since the saloons were suppressed, owing to the diminution of crime. In some places it has been found practicable to reduce the police force. When the old argument was used that the driving out of the saloon would spell ruin to business, the people took the risk. A visiting delegation tried to persuade the state attorney-general to restore the saloon, but were astonished at his reply: "For God's sake, don't let the old, rotten order of things return to Kansas City! We are well rid of it, and the town was never so prosperous as now." And this is the popular verdict today. Forty counties in the state did not send a single prisoner to the state penitentiary last year. In one county, the jail, which had been empty for two years, is now used as a corn crib. Poverty and illiteracy are disappearing. Thirty-two counties have abandoned their public poor farms, and in the whole state less than nine hundred paupers are being cared for in county institutions. The bigger part of the criminal cases tried in the state courts is due to the influx of liquor from other states, and in most cases the culprits are not Kansas citizens.

Kansas wants the whole Union to know the truth about these things. It has chosen a decent road for its people to travel, and it intends to go right along on this new and clean highway. Governor Capper's address in pamphlet form should be circulated and read wherever there is a liquor question. It is one of the most convincing temperance arguments we have ever seen.

The Farther View of Life

WE laugh at the man who frets and vexes himself over transient conditions as though they were permanent ones. The most ridiculous people you meet with in traveling, the people you estimate at the lowest figure for good sense or good breeding, are the fussy ones who are always grumbling about the food, or the waiters, or the beds, or the hot weather, professing to find nothing as anticipated, or as they have been accustomed to having it. But do we recognize the larger application of this principle? Suppose we simply enlarge the spaces a little, and set this life of sixty, seventy, fourscore years over against the eternal life of the future. As the vestibule is to the hall, as the half-hour of transit on the car is to the day's business, so is this life to that. Do we realize it? Do we really look upon this life as only the antechamber, or the few minutes of travel to the place of full occupation? Can we bring ourselves to regard our real life as beginning only when this life of transitoriness shall be over, to look for our permanent interests in the life beyond, and to treat the affairs of this life accordingly? Let's try!

A Word Worth While

AMONG *the congratulatory letters received by the mayor of an Ohio city, nominated for the fifth time, was one from a young man who once found himself in hard luck, and under arrest for vagrancy, but was released by the mayor with a word of kindness and encouragement. The young man writes that he has been a useful member of society ever since, that today he is doing well, and that he owes his opportunity and success to the leniency and encouragement then given him.*

This is a practical, touching tribute to the dynamic power that lies hidden in a kindly word.

The power may not always seem to assert itself, but it always is there, just as there always is warmth and life in sunshine, that, though clouds obscure it from our sight, never ceases to glow, and never glows in vain.

The sunbeam may fall on desert sands, and produce no flower or blade of grass, or even shrub, and yet it is not wasted; it creates warm winds that waft over far-off fertile lands, and shield them from the frost of night and thrill them into life by day.

No sunshine is ever lost.

Nor is any kind word.

The sunshine buries itself deep in the tough fiber of the oak, but it dances forth again in the glow and heat of the genial fire.

Just so, the kind word that has gladdened a soul glints on through the world as a gladness forever.

The sun is warmed only by the heat it gives out. And the human soul can know only the kindness it is capable of giving.

Every kind impulse, thought, word or act sets a gracious glow first in the heart in which it originates.

Whether the kindness sink into the heart to which it was directed, or be wafted elsewhere as life-giving warmth, the glow of the giving ever after remains in the heart that gave.

To the young man who was clear down, this mayor gave more than official leniency. He gave a part of himself. To give the man a real chance he had to give him courage, for without courage no man has a chance. The good that may be in one must lie dead until courage quickens it to life, as sunshine quickens seeds.

A man is not to be despised because he is down. It must not be assumed that he is so because he lacks the qualities that uplift. There is a good deal that is paradoxical about hard luck. The man who is most accustomed to constant employment and good living becomes, if he loses his employment, the most utterly lost and helpless. The world is at once transformed into a mystery that his eyes never gazed upon before. The outlook he views is one with which the confirmed loafer is thoroughly familiar, and which the adroit adventurer has carefully studied; but to the man who has given his life to steady toil, the new situation is incomprehensible and alarming. He is the most apt to lose heart and hope, and to hang his head, particularly if he be among strangers. He is the first man to feel himself to be a vagrant and to appear one. In court he has the least to say in his own defense. He has not learned the art or need of dissembling. He has not learned that poverty is suspicious and hard luck a crime.

All the best elements of man may be there—except one, and that one has been chilled out of him. Fertile soil is there and good seed. All that is wanting is the sunshine of kind words. These give him hope and courage; and the man who has the right stuff in him, and, in spite of hard luck, has courage, will win out. No deeps can engulf him. No weight of misfortune can hold him down. Upon him a single word of kindness may exert at once its dynamic force.

Not all of us can be mayors and set good men free from the charge of vagrancy; but all of us can, if we will, give to the despairing the word of hope that lights the way.

CHARLES GRANT MILLER.

Tortured Childhood Set Free

ABOUT one-third of a million children have been set free from industrial slavery by an action of Congress which almost rivals Lincoln's emancipation of the slaves. By a vote of 52 to 12 the United States Senate passed the Keating Child Labor Bill on August 8, after President Wilson had insisted that action upon it must not be delayed.

The Senate measure differs slightly from the resolution already adopted by the House of Representatives, and members of a joint conference have been appointed from both houses who will put the bill into its final shape. It is expected that the Senate for will be adopted. This prohibits from interstate ommerce any product of a mine or quarry in iich children under sixteen have been employed or a wed to work within thirty days prior to such shi ent, and the product of any "mill, cannery, wor iop, factory or manufacturing establishment" in iich children under fourteen have been employ or allowed to work within the thirty days. The ouse bill prohibits from interstate commerce those roducts upon which such child labor has been a ied, but reaches the same point as the Senate resc tion by declaring that the fact of the employm t of children in any establishment is prima facie ev ence that the product of the establishment is the p luct of child labor. The Senate bill also preven the employment of children between the ages of fo teen and sixteen more than eight hours in any day, six days in any week, or after seven o'clock P.M. or fore six o'clock A.M.

Senator Tillman of South Carolina, thou he voted against the bill because he believed it to i olve a violation of state rights, had some scathing r arks to make about the motives of the mill owne who were opposing it. He said:

> The grubbing and selfishness of cotton mill owners n e me almost willing to vote for the Keating bill. I ha been shocked to see men in South Carolina, rich, intellige well-educated men, who were willing to swell their dividend t the expense of little children. The veil of sophistry in thei tters could not hide their heartlessness. Their plea, stripp of all verbiage, is: "Let the children toil that we may liv luxury!" And yet we wonder at the spread of Socialism l the increasing hostility of labor toward capital.

This splendid victory for humanity si gests forcibly what is often the only way to right economic wrong—that is, to make profits on that rong impossible. The Child Labor Bill has bee rom the beginning a piece of adroit statesmanship, ving its genesis, if we are not mistaken, in the he and heart of former Senator Beveridge. The A ican theory of state rights made any federal chil abor prohibition based upon purely moral or senti ental grounds practically impossible. But Beverid and his friends and successors reasoned: "Sin the Federal government cannot stop citizens fro employing under-aged children in their indust l establishments, let us devise a scheme by w h, if children are so employed, the resultant produ shall not be marketable." The result was the sent triumph. It is apparently hopeless to appeal the consciences of some men. But make profit upon certain forms of wrong-doing impossible, a the wrong-doing will cease.

Meanwhile from three hundred to four h dred thousand children are set free. Lovers of ch hood throughout the world rejoice. But this very ancipation thrusts a fresh problem instantly to t fore. What will take the place in the needy fam es of these diminutive toilers of the scant earnin they brought home? The problem of child labor h been solved, and solved rightly, by abolishing i The greater and more complex problem of poverty r ains.

Dallying with the Literacy Te

ALTHOUGH the literacy test has failed uring three administrations in succession b enacted into a law, it still persists. Nothing discouraged by setbacks, its advoca recently tried the familiar but disreputable me od of smuggling it through Congress as a rider of t Chil Labor Bill. This trick being detected, how er, i failed like the rest. Now it has been agreed y th majority senators to take up the Burnett Imm atio Bill—with the test included, of course—earl n th next session. Probably nobody really expe tha it will pass; but the object in view, the plac ng o the labor vote, will have been accomplished It i a distinctly un-American measure, and the s ner i drops out of sight for good the better.

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IN January, 1915, Dr. Packard, a Presbyterian m ionar in Urumia, Persia, was able to save the i nhab nts Geoktepe from massacre. The people of Geoktepe l gon to the Russian church, where they were vainly trying defen themselves against the Kurds when Dr. Packard arr d, an after an interview with the chiefs—all of whom k v hi through the hospital treatment they had had at ha —the people were given over to him. Now, in 19 com the following interesting item regarding these sam peopl It comes from Mrs. E. T. Allen of Urumia: "The firs unda of February, 1916, was marked by a wonderful in theri into the membership of the Geoktepe church, whe at th close of weeks of special services—Mr. Allen assi ng th pastor—there was an ingathering of one hundred ls in the church fellowship. It was a time of great rejoi ng."

The Bible and Newspaper

CONDUCTED BY

FERDINAND C. IGLEHART, D.D.

urderer-Reformer Pardoned

THE Savannah papers report the pardon of a man whose life has been as strange as that of the famous Jean Valjean in Vtor Hugo's "Les Miserables." In 1 7 he shot a man and, the "unwritten la" defenso failing, he was sentenced tife imprisonment. He escaped from t penitentiary, went North, and fin- a settled with his family in Danville. V After a clean record as a railroad ma he was elected by the Prohibi- tiists chief of police to clean up the n als of the city. With fearless in- teity he accomplished this and earned tl respect of the whole community. B one day a detective came and fond him. He telephoned the faithful w who had shared his secret for four- ta years, told her that he would not b home again, and quietly went back t prison. The constant efforts made si e then have now been rewarded, and h goes free by the pardon of Governor H ris. Word comes from Danville tl t he will be welcomed at his old post a hief of police. It is to be hoped that th world will let him bury his past and cotinue the new life he has begun. O laws provide just penalties for w ngdoing. But there are the courts of quity, where more human consider- a ns enter, and there is always re rved the power of pardon for all ca s where special mercy may be e nded without injuring the general w are. In this we have copied God's o ring of the world. His rule is e blished in righteousness and strict ju ice, but his heart broods over all, a at the first sign of penitence he h ens to pardon and redeem. He lo s to blot out a bad past and give m another chance. The prophet k w this when he heard God's words t is people: "*I have blotted out, as a ick cloud, thy transgressions, and as a oud, thy sins; return unto me; for I ve redeemed thee.*" (*Isa. 44:22.*)

Plans Soldiers' Future

R H. RIDER HAGGARD, the famous English novelist, has just re rned to England after a visit to our c ntry and Canada. His purpose has be to promote plans by which grants of land in the British colonies will be m le to all dismissed soldiers when the w is over. He says that with many of their old occupations taken by w nen and by other men there will re lt a great restless exodus from the ol homes to foreign countries and st ngo pursuits. Thus the homeland w be robbed of her finest manhood. It well that farsighted seers should be lo ing ahead to that difficult time of re nstruction which always follows w and will follow this one. With a h e upon the land thousands can take u ife anew, and spend the rest of their d s in peaceful constructive labor. In ancient times the prophet held out to ne people harassed by constant wars th promise that God would give them p e so that each man might enjoy th harvest his hands had planted. "*ution shall not lift up a sword against n on, neither shall they learn war any m e. But they shall sit every man under h vine and under his fig-tree.*" (*Micah* 4 , 4.)

Duel with Devilfish

GED Thomas Robertson, armed with a knife, fought a duel with a d lfish off Orcas Island in the state of Vashington the other day. As he w fishing for cod in his small boat, su lenly a tangle of waving tentacles fa ened upon the boat, wrapping th selves about Robertson's shoulders, wrists and hands. He struggled until he had partly freed himself, and with his knife he cut some of the sea-demon's arms. Even then he could not get his boat free, but was dragged ashore, devilfish and all, by two neighboring fishermen. The monster's tentacles measured six feet. Hideous as this experience is, it is not so tragic as the moral helplessness of those who have allowed the insidious tentacles of evil habit to envelop them until the life is sucked away. "*O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord.*" (*Rom. 7:24, 25.*)

Million Dollar Glass Loss

ONE of the results of the great munitions explosion in New York Harbor was the smashing of some one hundred thousand glass windows in Manhattan, with a total value of more than a million dollars. At this time of advanced cost of glass the insurance companies will find it a serious matter to replace this damage. Such an accident as this calls to mind the immeasurable service rendered man by glass. Frail and perishable as it is, it is one of the most useful of all the products of human invention and skill. Paul refers to the use of glass mirrors. "*For now we see through a glass darkly.*" (*I Cor. 13:12.*)

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Caged Animals Need Care

DICK, the leopard at the Central Park Zoo, is usually capable of cutting his own claws, even under the artificial conditions of captivity; for a thoughtful keeper provides a post in the cage upon which Dick scrapes his claws until he has reduced them to the proper length, performing the operation just as any tabby cat would. Dick, however, went lame the other day, and the keeper found that one of the claws had turned back upon itself and was causing trouble. So the head keeper said a little surgery was necessary, and the park commissioner came up to help on the operation, which, by the aid of ropes and some two or three keepers and the photographers, was successfully performed. Dick was very grateful afterward, even though he did not thoroughly approve while the proceedings were going on. A good deal of care has to be taken to keep captive animals in fit condition, as they cannot adjust themselves to the unnatural life in the cage. How pathetic is the sight of wild animals made captive by man: surrounded by human achievements, and yet pining for the old savage life of the claw and fang in the jungle! They are made for the life of ferocity and slaughter, and no amount of training will ever train into their spirits any contentment with the life behind the bars. They cannot rise above the plane on which their savage ancestors lived, and even though now and then a lion or tiger may be tamed to obey a master, its cubs are as ferocious as were its parents in the forest. But man stands in another sphere. Scientists of a generation ago tried to prove that we rose from this animal life of the jungle and gradually shook off our ape nature and climbed into manhood. But how untrue that theory is to the facts we see when we look at Dick the leopard, his claws growing for the killing, looking for a chance to slip back into his old life in the woods. We cannot tell how savage may have been our first ancestors, nor how meager their knowledge; but we do know that in the breast of the first man there burned the passion for something higher and better. And this is working out, generation after generation, until man is mastering all the physical world, earth and air and sea, and the animals are compelled to bend unwilling necks to his yoke. The psalmist looked out on nature, and then, thinking of man and the lofty place God had given him, he cried: "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet. All sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." (*Ps. 8:6, 7, 8.*)

A Crusade Against Gossip

AN English coroner's jury recently brought in a startling verdict over the death of a young girl. Although innocent of wrong, "the gossip disseminated by the women of the village blackened her name until she could bear the suspicious looks and spoken taunts no longer, and so ended her life." This made such an impression that an Anti-Gossip Society was formed, with regular rules, conditions for membership, and fines for violation of the rules. "Members must take a vow to avoid either starting or spreading any unkind remarks about any one else, nor will they listen to a person who tries to tell them. Before making a statement about any one do not forget to let it pass the three golden gates: 'Is it true?' 'Is it needful?' 'Is it kind?'" There are a good many "anti" societies that are merely fads, but here is one that is aimed against a real and widespread sin, the sin of the pharisee as well as of the publican. A careless habit of imputing motives less lofty than our own, of speaking disparagingly, and of imagining wrong in others, is likely to grow upon even good people until, before they realize it, it has become almost impossible to break. It not only makes them unlovely, but does untold harm to the objects of their slighting looks or whispered words. But, like all other ethical reforms, it is not enough simply to repress and restrain ourselves by our own efforts. While a great deal of practical good may come of this movement, finally it will have to go deeper into the heart from which the tongue gets its commands. A kindly heart is the only assurance of success in setting a seal on the lips, or better still, in making them the active messengers of love and sympathy. Solomon wisely said: "*Keep thy heart with all diligence; for out of it are the issues of life. Put away from thee a froward mouth, and perverse lips put far from thee.*" (*Prov. 4:23, 24.*)

Boys Tramp Across Continent

ON May 7 three high school boys of Portland, Ore., set out to walk across the American continent. They arrived in good health and spirits at Atlantic City on August 1, after what must have been a test of endurance and grit rewarded by many novel and valuable experiences. These lads are showing the same spirit of push which made their fathers of a generation ago the pathfinders of the West when, trusting in God, they followed the hand that beckoned them on to a new country of better opportunity. The noble example of Abraham, the first pioneer, will always be remembered: "*By faith Abraham when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.*" (*Heb. 11:8.*)

Record Laying of Mosaic

THE floors of a big New York hotel having become worn, it became necessary to tear up the old stones and replace them by new ones, making a complete design one thousand feet square in size. This was done in the remarkable time of twenty-four hours. A large number of men placed the tiny stones, each guided in his little section by the pattern, until all the sections were finished and the perfect picture stood forth. There is no more striking example of what is really the secret of success in human life. All the myriad experiences that throng in on us and have to be met throughout the moments of each day seem to have little meaning in themselves, and yet if handled one at a time under a unifying purpose and with a great life design before us they fit together and make one complete whole of our life. God's words to Moses are quoted in the New Testament: "*See that thou make all things according to the pattern shewed to thee in the mount.*" (*Heb. 8:5.*)

A Rookie at Plattsburg

By BYRON PORTER SMITH
(One of them)

"YOU can't get 'em up, you can't get 'em up, you can't get 'em up in the morning; you can't get 'em up, you can't get 'em up, you can't get 'em up at all!" said the bugler to the bugle, and the bugle told it to the camp; but in our tent we were all wide awake and carefully dressed in our new soldier clothes, for our conscientious corporal had done the Queen-of-the-May stunt a half hour before it was really necessary. So we all filed out into the company street and found our place in the line after some confusion, then stood at what we thought was attention while the corporal reported us all present.

This was the first real day of camp life. The day before we had come by train and boat to the camp at Plattsburg, situated on the shores of Lake Champlain. We had been assigned to companies and squads and had received our guns and equipment. Each gun proved to be a body of wood and metal entirely surrounded by grease, and we spent the larger part of the afternoon in removing the grease from the gun and spreading it over ourselves, while all the time the rain fell steadily on the canvas and the mud deepened in the company street.

It was raining again in the cold gray morning. It was to rain at intervals throughout the day, and the next day, and the next, and two weeks were to pass before the coming of the first rainless day. The favorite camp song announced: "It rained last night and it rained the night before, it's going to rain tonight as it never rained before—" However, we assured one another that good soldiers never minded a little thing like getting wet, and we tacitly assumed that our commanding officers had requested a little rain by way of initiation. One misguided rookie in our tent, who had been told not to bring his golf clubs to camp, brought his tennis racket instead. It now hung idle on the tent pole like Tara's harp, with warping frame and breaking strings.

After reveille at 5:30 we had a half hour before mess in which to make our tent and ourselves look more or less respectable; then we were lined up once more for the march through the omnipresent mud to the mess shacks.

The food they gave us was of the class vaguely described as plain but wholesome. Boiled beef and boiled potatoes formed the solid framework of nearly every meal, while various stews and hashes relieved the monotony of existence. For breakfast we usually had hard-boiled eggs and cereal. The mess shacks were carefully screened against flies. We ate at bare wooden tables from granite-ware dishes. The paper napkins of the first few days soon became merely a pleasant memory, while that product and evidence of civilization, the finger bowl, was conspicuous by its absence. As substitutes we used—well, we simply didn't have either napkins or finger bowls.

Our table manners became strangely deformed. On the first day it was: "May I trouble you to pass the coffee? Waiter, will you get me some condensed milk? I would like a little sugar, if you please." "This food is, of course, very simple; but it seems to be properly prepared, and is no doubt very healthful," and so forth.

But after the passing of a few days and with never a lady at the table or within shouting distance: "Coffee! *Coffee!* COFFEE! Wake up, you grub-shovelers; have a heart!" "Grab that sugar, Bill, as it comes past." "Shoot the tin cow!" "Say, isn't this slush awful? Of course it's clean and pretty well cooked, and there's lots of it, but you absolutely couldn't eat so much if they didn't work you like a dog—that's part of the game—make you so hungry you don't care what you eat. But wait till I get back to Broadway, where I can sit down to a table with real table linen and silver on it, with some one across from me better looking than a rookie that hasn't had intelligence enough to shave for a week; then I'll lean back in my chair and say, 'George, you may bring us first—'"

From 7:30 to 11:30 A.M. we were at the mercy of the captain, a tall, clean-cut Virginian, summoned from Panama to be our guide, philosopher and friend. He was aided and abetted by two lieutenants, a sergeant and corporal of the regular army. We had our student officers in addition. It was drill, drill, drill for four hours every morning and frequently in the afternoon. We began with the very A B C's of maneuvers, without equipment, and gradually learned the more complicated movements in squad, platoon, company and battalion while carrying increased weight of equipment.

The afternoon was devoted to elective work when the infantry drill did not interfere. One could choose the cavalry, the artillery, the engineer or signal service, military sanitation, and so forth. My choice was the artillery. There were two three-inch guns and two of four-point-seven caliber down in the grove by the lake. Here we learned the mysteries of range-finding, sighting by direct and indirect methods, cutting the fuses, loading, and so forth. We did everything but shoot! The greatest sport was to stand up in double line a short distance apart and have each man send semaphore messages to the man opposite. There is something singularly impressive about the sight of a row of men solemnly waving their arms about like feeble-minded windmills.

AFTER elective work there was over an hour of free time in which one could take a dip in the lake, unless he had to clean his rifle, do police duty, or indulge in some similar pastime. The Springfield rifle looks like a rather rugged piece of machinery, but it demands more attention than a wealthy invalid. The captain had looked down so many rifle barrels that his eye was trained to see an imperfection as though enlarged one hundred diameters. If a microbe had crawled into the muzzle and laid down to rest in the rifling, no doubt the captain would have observed it, and what he saw in the way of rust or dirt he didn't hesitate to mention.

At 5:30 P.M. the bugle sounded recall. On this important occasion we wore the military blouse, with every button carefully buttoned, and stood at strict attention. Then came evening mess, followed by a lecture by one of the officers on some phase of the vast art of warfare. After the lecture we were free for several hours till bedtime at 10:30, when taps was sounded. Then every light had to be extinguished, and any talking or singing indulged in had to be done in one's sleep.

The free time was spent in various ways. The Y. M. C. A. shack would be crowded with men writing quantities of post-cards or reading the papers and magazines supplied by that splendid institution. Others would wander about the camp, feeling that it was improper to go to bed so early. Still others, cursed with the movie habit, would go to the village in the evening and forget their own sorrows in contemplating those of the screen people.

DURING the first week we wallowed in muddiest kind of mud. When we had nearly reached the limit of human endurance, the order was given to move camp to a higher location on sandy soil. Never was an order more cheerfully executed, though it meant half a day of the hardest kind of work. Under the more favorable conditions the mud on our feet began to dry and break away, and the original shoes emerged, but sadly aged and changed.

Mess tent at a rookie camp, but not Plattsburg. A rookie is a business man recruit who gets cured of war fever by four weeks of military training

By the close of the second week we began to act like a company instead of a mob, so our officers took us, a battalion at a time, to the parade ground and put us through our little stunt of all moving our guns or our legs at the same time and in the same direction while the major and all the world looked on. There was much mental agony in anticipation of this event, followed later by the conviction that we had done many things amiss and disgraced ourselves and the whole United States. However, the captain told us that we had done very well, and we decided to take his word for it, though our complete confidence in his veracity was somewhat shaken.

About this time we went forth to battle. Various fuzzy parts of the landscape became the coverts of the lurking enemy who would commit ambush on their fellow rookies and slaughter them with blank ammunition. On one of these occasions our squad had the melancholy honor of being annihilated when we were sent up against a whole platoon of the enemy on the left flank. Possibly we might have evaded our fate if the silly messenger that the captain sent to us had reported to *our* corporal instead of to the enemy's by mistake.

I myself got killed. (They thoughtfully shot us in the midst of a patch of wild strawberries, from which we could watch the whole battle between berries.) Being a ghost is an interesting experience. As I expected, life goes on just about the same before and after. I was surprised to find that I am not transparent. In fact, I am unusually opaque on military matters.

The third week was devoted almost entirely to rifle practice. This meant rising at 4:45 and spending the hole day on the range. We blazed aw at the targets, using ranges from 2 to 600 yards. Some made good r rds and more made very poor record but all were convinced that we could ave done much better if we could ave had another chance. The Spri ield rifle is a healthy kicker and the omparatively few rounds that we red at long intervals produced a fin collection of sore shoulders. We eculated on the damage that a day's ghting would do to the right wing o hat noble army of a million men ich, in the imagination of certain p ular speakers, would spring up over ght, fully equipped and trained, to end the country against invasion.

All the work of the first three eks was by way of preparation fo the "hike" which was to close the our weeks' period of training. All perfluous equipment was turned in and the night before entering upo our quest we slept like Sir Launfal, the ground. "Solid comfort," I hea the fat man in the next tent groan t imself as he returned to earth.

AT 7:30 A.M. Monday the reg ent began to march. Each m of us was equipped with gun, car dge belt, bayonet, canteen, one bl ket, half a shelter tent, a poncho, a reepiece aluminum mess kit with ife, fork and spoon, aluminum tent ins, a bacon tin, a condiment tin, ilet articles, and either an entrenching vel or a wire-cutter or a bolo knife. The outfit is made up in the shape f a cylindrical roll that lies along th ack parallel to the body and is sup rted by straps over the shoulders. t is scientifically planned so that the hole body carries the weight without ecial strain. Indeed, the optimist i our squad declared that he didn't fe the weight of his pack at all at the beg ning of the first day's march, yet he ame limping into camp at noon bu ned by an intangible something that s med to have exhausted his strength an put his good spirits under a temporary oud.

The weight of the equipmen that we carried was in the neighborh d of thirty-seven pounds. The add onal equipment of two blankets, a s ater and additional shoes and clothin was carried in the motor trucks.

The absolutely unavoidable and horoughly detestable feature of th hike was washing one's own dish A knife can be cleaned by sticking t in the ground, but with the other ools and utensils there is no escape; hey must be washed.

The first duty of the afternoo was to clean the gun. The tent mus hen be trenched against a possible s wer and a sleeping-bag made of ponch and blankets. Then for the swi ning hole! We camped each day a stream where the warriors could ash off the morning's accumulations o dust and do their laundry in a weirdly nasculine way.

At retreat the artillery band yed the "Star Spangled Banner" and ery man stood at attention and felt oble and patriotic. Mess followed in ediately, and then the evening l ure, in which the morning battle was ucidated. The favorite method of ending the evening was to go to bed.

For the most part, bright da accompanied the expedition, thou we had one never-to-be-forgotten erial attack on the afternoon of the s ond day, when a terrific storm burs over us and washed away some of the nts, while the enthusiasm of the hole camp was more than a little dam ned. As soon as the storm was over, uge fires were built and blankets and uipment dried out. Some of the bedr gled ones sought refuge with the dly country folk. "How much to p me up overnight?" said the rookie. our dollars," replied the honest agricu ralist. The newspapers said tha the natives welcomed us wherever we ent. They did.

Soap-Bubbles and Dream-Castles

(Sofa Philosophy. VII)

By MARGARET E. SANGSTER, Jr.

“LET'S play,” said the Girl, “that we're children again. I just feel like being—being foolish!”

he Boy looked at her as she stood th before him. In her short blue lin dress and low-heeled sport shoes sh ooked very much like a child—an int esting, rebellious, cuddly child, th boy thought.

“You won't have to pretend much,” he murmured under his breath. “It isr so long ago that you were a child. An it's always easy to be foolish!”

“Cynic!” chuckled the Girl. With a g little laugh she dropped down on to th and at his feet. “But I reckon you're ab t right,” she added thoughtfully.

THE Boy looked out past the Girl, to the deeply blue foam-topped ocean that curled up lovingly against th beach. The sun touched it caressing, and every few seconds a tiny breeze made a myriad new little waves, lik ruffles on the skirt of a party dress. Fa off in the distance a sail gleamed sil r-white against the sky. But the Bo looking at the Girl, thought sudde y that they were only background fo ner—the sand, the sunlight on the oce n, everything! He laughed again sof y.

“What is it?” asked the Girl.

“ was just thinking how easy it is to foolish,” answered the Boy. But he asn't telling the truth.

he Girl was patting lumps of wet sa together with slender, sunburned litt fingers. The Boy watched inter tedly as the wet lumps of sand toc form.

“f you don't mind telling me,” he ve ured, “just what *are* you making?”

“ castle,” answered the Girl. “A astle of dreams,” she added.

“Most castles of dreams *are* made of sa —or air,” said the Boy. Quite vic usly he poked at the foundations of e dream-castle with a flat clamsh . “That's why they're so shaky an unreal,” he said.

“But I haven't found them so,” protes d the Girl. “My dream-castles have be pretty permanent—fairly solid.”

“How do you manage,” questioned th Boy, “to keep a dream-castle solid? I' had my cottages in Spain and my ho s in Arcadia. But they've melted int the air. So now I don't believe in em.”

“That's why they melt into thin air,” sai the Girl, rather earnestly, as she pu hed a wall into some semblance of w and order. “That's why they ev orate. Because you don't believe in hem. Nothing that you don't bel ve in will last!”

e Boy poked at the foundations do edly, but with not quite so much vic nce.

“How do you figure that out?” he qu ioned at last.

“Nothing,” answered the Girl, as sh excavated a doorway, “nothing bu worth-while things will last. And if u don't believe in a thing, it can't be orth while!” Thoughtfully she dug ou a window on either side of the do way.'

“ve had worth-while dreams,” said th Boy rather meaningly. He had dr ped the vicious clamshell and was lea ng forward, looking at the Girl ov the top of the sand castle. “I've ha worth-while dreams that exploded be use some one”—he laughed a bit ru lly—“stuck a pin in them!”

e Girl sniffed. “We weren't talking bout soap-bubbles,” she informed hi “A real dream would stand any nu ber of pin-pricks. A soap-bubble isn worthy anything.”

TE Boy was looking far out over the water toward the little sail th stood whitely against the horizon. He vas so grimly silent that, after a mo ent, the Girl spoke again.

“When I was little I wanted to ha all the ice cream that I could ever eat and a pony, and a new dress every we . I also wanted to do something wo doing—so that I could support myself, and, perhaps, make my name a name a little worth having.

“All of these dreams and plans seemed equally important to me—when I was little. I wanted the pony and the dresses just as much as I wanted the good name and the glow of achievement. I prayed for the pony, I think, more than for the rest.

“I never owned the pony. And I never had all the ice cream I could eat. And I never achieved the—opulence of a new dress every week. And now I don't want a pony”—the girl laughed—“I'm too big for a pony; I wouldn't fit! And I don't want a new dress every week, or all the ice cream in the world. I've outgrown those wishes just as I've outgrown the pony. They were soap-bubbles. But I do, most awfully, want to do something worth while. *That* dream has grown up with me. I know there's something worth while for everybody in the world to do if they only want to do it hard enough. And some day,” cried the Girl, with excited eyes fixed on the Boy's face, “some day I'm going to get above just working for money, and do something big! For *that* wish was a dream-castle!”

WITH slightly trembling fingers she began to shape a turret that reached grandly toward the sky. “All castles must have towers,” she said.

“Towers?” asked the Boy vaguely; “towers?” His eyes were still searching out across the water; his mind was . . .

“Yes,” answered the Girl rather desperately; “towers, reaching toward the sky. It's the tower that makes the castle (even if it's only a castle of dreams)—a real castle.”

The Boy, groping in a sudden maze of words, spoke again. “Then a castle without a tower wouldn't be a castle?” he asked foolishly. “I don't see——”

The Girl gazed at him, hopelessly, around the side of her tower.

“Of course you don't see!” she exclaimed. Her tone showed a faint tinge of exasperation. “Of course you don't see! You—wouldn't! Why, if a castle, or an ambition, or a dream, doesn't have some high point of inspiration, what would be the use of it? It would be too close to the earth to be interesting or beautiful. It would be—sordid and dull and commonplace.” The Girl stopped for breath before she hurried on.

“Didn't you ever have a dream-castle, with a tower?” she asked.

The Boy's thoughtful gaze snapped away from the sea. His eyes caught the Girl's, held them, across the little sand house.

“Oh, yes,” he told her, “oh, yes, I have castles, and my castles have towers. All the towers are of the same shape and height. Do you know how high that is? ” he questioned suddenly.

“No,” answered the Girl. “No!” she said again.

“As high as my heart,” said the Boy, softly. His hand reached out across the wet mound of sand.

“And every tower,” he continued, “has one room in it, apart from the rest, and every room has one image in it. And all the images are alike—for every image is you! Oh, Girl!” cried the Boy, “can't you see? Are my dream-castles soap-bubbles?”

THE Girl, with a quick, darting little jump, rose to her feet. The Girl is rather sudden. Accidentally, perhaps, as she jumped her foot touched the foundations of the sand castle. Down it came, doorway, tower and all, and lay, a damp, grave-shaped mass, at her feet. Looking at it, she laughed ruefully—with a shade of tears hidden under the mirth.

“What are you laughing at?” asked the Boy resentfully. Again his eyes gazed, a bit wearily, over the sea. The sail, like a large white butterfly, was drifting out of sight. “What are you laughing at?” he asked again, unsteadily.

“I was thinking,” answered the Girl, “how easy it is to be foolish!”

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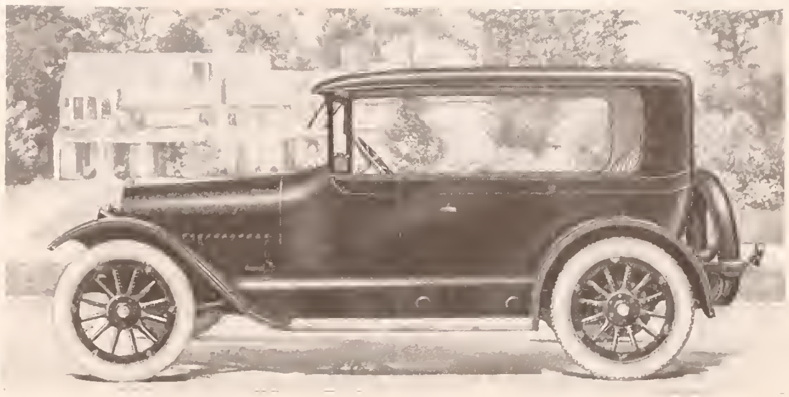

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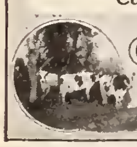

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By Eleanor H. Porter

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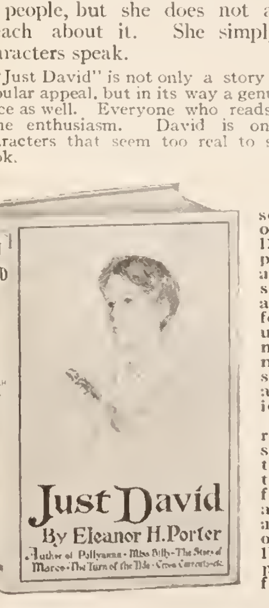
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CHRISTIAN HERALD
BIBLE HOUSE, NEW YORK, N. Y.

Christian Herald Prayer League

THERE should be a closer and more vital cooperation between the Prayer League and the Bowery Mission. The League members are already familiar with the fact that the requests for prayer received at the office of the Prayer League are made subjects of prayer by the Mission Brotherhood every week at a meeting specially set apart for that purpose. The leaders and men at the Mission testify that for these many months this beautiful work of prayer has brought great spiritual blessing and strength to the men themselves. But should not the members of the Prayer League pray more directly and specifically and unanimously for all the work of the Mission itself? The men there are praying for you. Are you praying for them? In a recent personal letter Dr. Hallimond, the beloved superintendent of the Mission, states: "I declare to you that every good thing that has come to the Bowery Mission, or that has been done by the Bowery Mission since my connection with it, has been because of prayer."

The Mission has many needs, both spiritual and material. The members of the League are urged to pray that all those needs may be abundantly met, that the Mission "be provided with what is necessary to keep the Old Lighthouse flashing out its light in the dark place."

Again a slight stoppage in the stream of publication of the Prayer League requests shows how fast they are coming. A few lines were omitted week before last: it was necessary last week to omit the whole department, so that this week the summaries are as follows:

Requests for healing of relatives and friends (three weeks' requests), three hundred and ninety-five. Requests for healing of self (three weeks), two hundred and sixty. Requests for help or guidance in financial affairs (three weeks), one hundred and seventy-one. Requests for varied desires and needs (three weeks), two hundred and nine.

Summary for Two Weeks

For restoration of sons' minds, five; for mental restoration or strengthening for other relatives, friends, or for self, thirty-two.

For restoration or strengthening of sight for relatives, friends or self, forty-four.

For deeper work of grace for self, one hundred and eleven.

That sons be delivered from liquor habit, eighteen; husbands, thirteen; others, twenty-six.

That friends or self be delivered from the drug habit, six. For conversion of sons, eighty-one, two including the request that sons return home. For conversion of husbands, forty-three; for conversion of other relatives or friends, one hundred and fifty-four.

Special spiritual blessing for others, eighteen.

Acknowledgments of answered prayer have been received from:

C. E. G., Netawaka, Kan.; E. G., Yonkers, N. Y.; Mrs. O. S., Stamford, N. Y.; Mrs. F. L. R., Marshfield, Ore.; A Reader, Sandusky, Ohio; Mrs. S. D. F., Brewerstown, Ind.; R. P. W., Carlisle, Ia.; A Friend, Chestertown, Md.; Mrs. J. E. P., Chittenango, N. Y.; A. R. S., Attica, N. Y.; Mrs. R. A. H., Shelly, Va.; Mrs. E. W. H., Bridgewater, Va.; Mrs. J. K., Ithaca, Mich.; M. E. B., Tyner, Sask., Canada; L. B., Quincy, Pa.; A Reader, Tyler, Texas; Mrs. H. L. F., Kendallville, Ind.; J. L. H., Chanute, Kan.; Mrs. J. M. L., Waynesville, Mo.; Mrs. L. M., McCune, Kan; I. R. J., New Cambria, Mo.; Mrs. S. E. J., Marshalltown, Ia.; E. C. McC., Minneapolis, Minn.; Mrs. M. O., Los Angeles, Calif.; Mrs. F. K. H., Dragon Station, Quebec, Canada; E. V. F., Bristol, Me., Mrs. A. F. G., Ramsey, Ill.; J. W. Y., Philadelphia, Pa.; S. S. G., Macungie Pa.; Mrs. J. S. E., Lebanon, N. J.; M. V. B., Chautauqua, N. Y.; A Grateful Wife, Potter, Neb.; Miss S. M. B., Brentwood, Tenn.; Mrs. R. M. D., Hamilton, Ontario; Mrs. J. M. S., Jackson, Miss.; W. T. W. Va.; L. F. T., West Orange, N. J.; A Father, Quincy, Ill.

Prayers are asked for revivals of religion at:

Elkhart, Iowa; Pittsfield, N. H.; Erving, N. Y.; Hindsburg, Vt.; Circleville, Kan.; Athens, Texas; Montverde, Fla.; Reidsville, N. C.; Stanford, Ky.; Waynesville, Mo.; Rector, Ark. (at the Antioch Church); Atoka, Tenn.; Newbern, Tenn. (for blessing on a meeting to be held in the Methodist church beginning September 10); Fruitland, Utah (that Sunday school may be reorganized); Solgohachia, Ark.; Guthrie Center, Iowa.

Prayers are asked for victory of state-wide prohibition in Maine and Iowa.

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Paul's Sorrows and Comforts

International Sunday School Lesson for September 3
II Cor. 11 : 21 to 12 : 10

TALKS ON THE GOLDEN TEXT

By REV. F. B. MEYER, D.D.

"My grace is sufficient for thee; for my power is made perfect in weakness." *II Cor 12 : 9.*

Be sure to lay emphasis on those words f *thee.* Bunyan was not satisfied with ts passage, because when he first bet ught himself of it, he left them out, and reated the sentence thus: "My grace i ufficient." He threw it aside in a pet, ause it was not large enough. But n he was at a meeting, full of sadness a terror, he tells us that these words ke on him suddenly with great power. 'y grace is sufficient *for thee.*" "At ch time my understanding was so ghtened, that it was as though I had s the Lord Jesus looking down from ven upon me through the tiles in the roof, and directing these words unto me.' The noticeable fact is that we must be reduced to absolute nothingness, in order to learn the perfection of God's strength, which is not seen in its most perfect form save in conditions of abject need. He giveth power to the weak, and to them that have no might he increaseth strength. If, therefore, you should have presumed to condole with Paul on his thorn in the flesh, or the many privations he endured, he would have retorted, "I would not have it otherwise, because the condition of supreme power lies in the fact of my supreme emptiness and need."

Am I Suffering for Christ ?

By Arthur H. Howland

NOBODY likes a boaster. Paul was a busy man, so busy doing every day the things that needed o done, that he had no time to spen and no strength to waste in boastng out what he had done.

H does say, in one of his epistles, hat here is something he is willing to boa about. "God forbid," he exlai in Gal. 6 : 14, "that I should glor save in the cross of our Lord Jesu Christ, by whom the world is cruc ed unto me, and I unto the world."

P l was a Roman citizen, born free, ra honor in an empire where most f t people were slaves or had been slav. But Paul did not boast that e d been born a Roman citizen. Nor hat he had been born a Jew, thou he was proud of that, and someime confessed this pride to those who lou ed it. He was highly educated, but did not boast about that. He had igh social and professional standng, ut he did not boast about that. He d like to boast that God loved him That was a thing that he was alwa and altogether proud of, always willi to boast about. Not only did God ove him, but God had showed that ove in a marvelous way by sendng sus to die upon the cross. It was his eath of Jesus for him that Paul boas d about. Christ had died for him now Paul was the slave of Christ.

I one marvelous passage in one of his ters Paul does let that boasting n t cross of Christ take the form of boas ng about himself. He goes over the t of the things he had suffered or rist's sake. He begins this unwon l boasting with many apologies and grets. It is forced upon him, he decl s, because these friends to whom he i writing have been wavering in thei oyalty to him and to his teaching.

LU E does not record the five times at Paul was beaten by the Jews. It is nteresting to remember that the Jews nade thirty-nine stripes the limit of t scourging. Their law forbade them to inflict more than forty blows (Deu 25 : 3). And for fear the scourger d the officers might make a mistake n counting and so trangress the law, e custom was never to give more than thirty-nine. Luke fails also to men n two of the three occasions upon whic the apostle was "beaten with rods He does tell about the flogging at lippi (Acts 16 : 23). The stonng ferred to took place at Lystra (Act 14 : 19). That was a pretty seve ordeal, for his assailants, after they vere through with him, dragged him long the ground outside of the city. elieving him to be dead. The three shipwrecks referred to here are not ntioned in the Acts. Luke does reco a thrilling shipwreck episode in the venty-seventh chapter of Acts, but is took place much later. We know that Paul did a lot of traveling by a. Many voyages are merely men ned; others must be inferred from statements in his epistles and in the Acts; so it is not surprising that, being so much a seafaring man in those days of primitive navigation, he should three times have been in a wreck.

After Paul thinks he will mention no more of his sufferings he happens to remember the strange experience of being let down in a basket outside the Damascus wall, and stops to refer to that. Luke narrates this incident in Acts 9 : 23-25. Adult pupils will be interested to look up the history of Aretas, at this time king of Damascus, and his relationship with Herod Antipas. A number of Arabian kings bore the name or title of Aretas, ruling a region of which the city of Petra was the capital.

NOW Paul begins another phase of his boasting. Remember that what he is after is to hold them to their loyalty to Christ. They must seek no other Saviour but him. Paul's sufferings prove the greatness of Christ and the genuineness of Paul's claim to be his servant. Now he proceeds to tell not of suffering but of blessing. He speaks of one particular blessing so great that as he tries to remember it he cannot tell whether he was in the body or out of the body; so blissful that it can only be described by saying that he was for a time in Paradise, so stupendous, so far above all ordinary human experience, that it was not only impossible, but would have been unseemly, to attempt to tell it in full. This is the man Paul is willing to boast about; not Saul, not Paul even, but a man whom Jesus had blessed with gladness unspeakable.

Paul's great blessing was followed by great trouble—a trouble perhaps greater than all those that he has been enumerating. Just what was the "thorn in the flesh" that came to torment him, Bible students have never been able to determine. The general idea of scholars has been that it was an affliction of the eyes, ophthalmia, in varying forms and degrees, being very common in the East. In praising the love and faithfulness of the Galatians, Paul declares that they would have torn out their own eyes and given them to him (Gal. 4 : 15). When he rebuked the high priest for smiting him and then said: "I wist not, brethren, that he was the high priest" (Acts 23 : 5), there is an indication that he was very nearsighted. For the high priest's regalia was unmistakable. There is another strong indication of partial blindness in Gal. 6 : 11, which is clearly brought out in the American Revision: "See with how large letters I write unto you with mine own hand." Here is a picture of the half-blind apostle, bending low over his parchment or papyrus, making big letters that he could see. In fact, this affliction might almost be inferred from Paul's terrible experience in Damascus when he was blind for three days as a result of the splendor of the heavenly vision. As Jacob limped upon his thigh ever after his wrestling prayer by the brookside, so Paul may always have had dim eyesight after the

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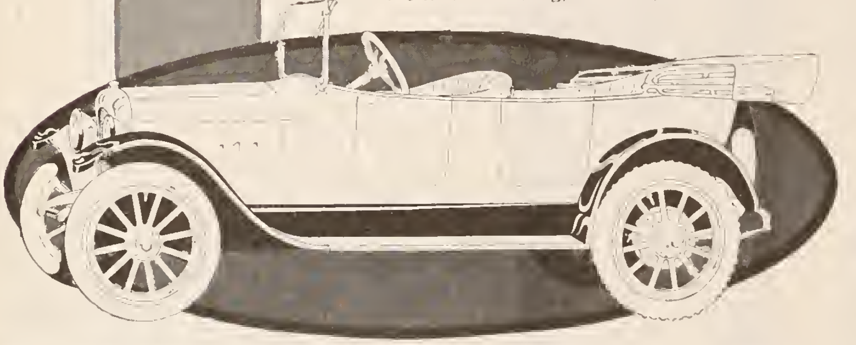

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glory of that revelation of the Son of God. There have been many other conjectures as to what this affliction was, but though many of them are ingenious, they cannot be strongly supported.

The great value of this episode in Paul's life is entirely independent of our knowledge of what the affliction was. It is the great classical answer to the wistful, ever-recurring question, "Why are my prayers not answered?" The answer is that the prayers *are* answered; answered in a better way than we had thought possible. Paul asked for some special sort of help or healing, but what he got was better—the conscious, comforting presence of his Lord. He asked probably for more bodily health; he got greater spiritual health. He asked for healing; he got grace, God's heavenly grace for his soul. He asked for more physical power; he got greater spiritual power. He was very glad after all that it turned out this way. He rejoiced then in the weakness, because it made way for the power of Christ.

A mature and splendid Christian worker who has suffered many disappointments in life says frequently to his friends: "When God takes anything away from me, I always say, 'Well, Lord, what have you got for me now? I know that you took this joy away from me in order that you might give me greater joy.'"

Jesus and Paul stand at the very head of the world-answerers of the problem of pain. It is, next to sin, the greatest problem of life; and they answer the problem, not by explaining pain, but by bearing it. They do not show us how to explain pain; they make not the slightest pretense of showing us how to avoid it; but they do show us how to bear it. Jesus and Paul were companions in their pain. The Saviour's call to Paul was a call to suffer. He said to Ananias when he sent him to comfort Paul, "I will show him how great things he must suffer for my name's sake."

We may imagine that one thought helped Paul in rather a grim sort of way to bear his trials. He remembered how many Christians he had scourged and imprisoned; he remembered that he had sanctioned the stoning of saintly Stephen, and we cannot doubt that he was glad to make some sort of a ne-ment by his own suffering for the s er-ings he had caused these other foll ers of his Lord.

How we all wish that Paul had ept a diary, like Wesley and Asbury nd George Müller! What wonderful ad-ing it would have made! A frie of mine, a successful novelist and et, told me that one time, while sto ng at a farmhouse, he found the vol nes of Wesley's Journal. They were al ost the only books available, so he ent considerable time with them. A he read, he told me, he could not elp feeling it was a pity that the lit ary critics had spent so much time pra ng the works of essayists like Ad on, when here was literature written at hat same period in English letters ich had equal splendor and perfecti of style, and yet contained materi so infinitely much more worth while.

The keynote of the lesson is cou ge. We do not need to go to war to ow that we are brave. Professor J nes wrote a masterly essay, "The ral Equivalent for War," showing ho our daily work, if it is well and faitl lly and vigorously done, will do all hat war could ever do to make us ly strong and brave. Few of us w be called upon to suffer as Paul suf ed, though there may be in the years ead unexpected opportunities to mak ac-rifices for the cause of Christ. ook up modern instances on the m ion field, or in the field of industial or her reforms, or evangelism, in which ple have made big sacrifices for C st's sake.

It is a shameful thing to try to oid hardship and suffering. We gain by eat endurance far more than we can lo

The officers and teachers ma be interested in discussing with the ult pupils one hypothesis that may elp to solve the problem why so ma of these incidents Paul mentions i his passage are not recorded in the cts. Might it not be that the tenth, ele th, twelfth and thirteenth chapte of this epistle, which are recognize by New Testament scholars as being rit-ten in an entirely different spirit om that of the earlier chapters, mig be parts of another letter, written uch later, after Paul's long voyage to me, and after at least his first impriso ent there?

Young People's Topics for Septembe 3

My Use of the Bible

Epworth League. Jer. 36 : 21-24; Ps. 119 : 11; John 5 : 39; Acts 17: 11

KING Jehoiakim, as narrated in our first Scripture reference, took his penknife and cut the law in strips as fast as it was read, and dropped the pieces into the fire. That was his way of using the Bible.

The next reference tells another way: "Thy word have I hid in my heart, that I might not sin against thee."

The next reference is from the lips of Jesus; but strangely enough Bible readers have failed to get the emphasis he intended in this particular sentence. Notice that the American Revision translates the verse, John 5 : 39, "Ye search the Scriptures, because ye think that in them ye have eternal life." Jesus was blaming them because, although they did read the Scriptures, they did not find him there; whereas the Old Testament is really full of him. Now he had come, and instead of looking at him they still, with their blinded eyes, went over and over the ancient laws and prophecies, ignorant that they were even there reading about him.

The fourth reference, Acts 17:11, is a very pleasant verse: "These were more noble than those at Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether these things were so." Naturally enough, the next verse adds: "Therefore many of them believed."

Here, then, are four different ways of using the Bible, two good ways and two bad. The first way is to ignore it and scorn it. People cannot destroy the Bible in this way by ignoring it or by burning it up. The Bible has been burnt many times, but it still flourishes. The king thought he was doing a very bold and humorous thing in cutting and burning the Bible, but the joke now is the other way about. He is laughed at and pitied as the man who made such a foolish spectacle of himself trying to destroy what is indestructible.

The second bad way to use the Bible is to read it blindly, failing to see Jesus in it.

The third way, a right way, is to hide the Bible in our hearts so that it will keep us from sin. The fourth way, and best of all, is to read it as the Bereans did, hunting fo sus. As we find him, we find the power th will keep us from sin.

Ask especially for the Holy Spirit's p as we read. Every real Christian has few beautiful verses that have come right t of the Bible and found a deep place in own heart, so that he thinks of them not as ving been written long ago, but as havin been spoken personally to him by God self. These are the verses that make the sou lean and strong, and aware of the saving, enc zing presence of Christ.

The Consecration of Home Lif

Christian Endeavor and B. Y. P.
Acts 10 : 1-8, 17-24, 44-48 (Cons tion Meeting).

THE one place where it is most im tant and where it should be easiest t how ourselves real Christians is the place here many Christians are apt to be most eless and least Christlike. Young Christia old Christians, Sunday school teachers and cers, even ministers—people who are thoug of as truly and helpfully spiritual—when th get inside their own home circle, where t re is no pretense and no possibility of bein ated any higher than the facts allow, are t to show themselves terribly lacking in t real spirit of Jesus.

Just as Christ took a little child the perfect example of perfect Christian , so the home is the most perfect and most ural place to show the perfect Christian pirit. Love should rule there; and love mu rule the heart of a Christian. Home should the place where love takes the form of p tical unselfishness, and that too, is the cal the Christian. The success and happines the home depend upon the thoughtfulne and helpfulness shown; and that is the atm here and business of the Christian. Hon is a place where God's presence should felt, where God's name is honored, wher God is thought of and talked to as a frien and this, too, is Christianity.

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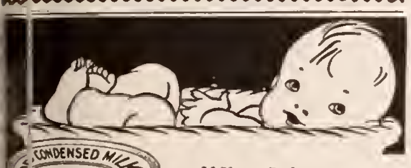

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One of the popular bond issues is for refunding purposes, and they are designed for the purpose of refunding obligations or prior liens, and are in a point of distinction practically a continuation of former obligations beyond their maturities. If a maturing bond is not retired by exchanging it for a proportionate amount of the new issue it is canceled and the payment is arranged through the sale of a proportionate amount of the new issue. The security behind a refunding bond is the same as that which protected the bonds which may be retired.

Unified Bonds

When a corporation has accumulated a great number of obligations another obligation is frequently placed on the property in the form of unified bonds. Railroads especially have found it advantageous to consolidate most of their funded debts in such an issue, which unites under one general obligation a mass of smaller debts. There are several advantages derived by the railroads in an issue of unified bonds. The obligations are consolidated and are thus more easily handled in that form than under several forms. From a market standpoint the new issue is more popular, as it offers unified protection instead of miscellaneous separation. As a matter of fact the unified bond in all its elements is the same as a refunding issue and serves practically the same purpose.

Bonus or Railroad Aid Bonds

In the early history of railroad building in the United States municipalities throughout the Central and Southern states assisted the construction of railroads by giving financial aid in the form of cash raised through the sale of bonds expressly issued for the purpose. These bonds became known as "railroad aid bonds," and were, in point of fact, nothing more or less than subsidies. Just after the Civil War there were numerous issues of this class of securities, many of which have been repudiated.

Collateral Trust Bonds

These bonds are not secured by a mortgage on the property of a corporation, except sometimes upon certain real estate, and always subject to previous liens, but secured by trust securities of other companies. A collateral trust bond may be indirectly a first mortgage by the deposit of first mortgages as secured in the collateral trust fund. As its name implies, a collateral trust bond is a bond secured by trust certificate or securities.

Debenture Bonds

In the United States debenture bonds are an evidence of Indebtedness issued by a corporation preceding in liquidation the preferred and common stocks. Usually they are nothing more than a general note in coupon form, but not secured by a mortgage. Throughout Great Britain and her colonies the term "debenture" applies to municipal obligations, the same as we use the word bond. In Canada, owing to close association with the United States, the expressions "municipal bonds" and "municipal debenture" are used without distinction. Canadians make a distinction between the word "bond" and the word "debenture" by using the former to signify a corporation security, while the latter refers to municipal issues. Sometimes the so-called debenture bonds carry a lien of some sort upon the property of the company, but in that case the proper term is "mortgage debenture" when used in the United States. It occurs frequently that provision is made that no mortgage indebtedness shall be created unless a "debenture" issue shall share equally in the security afforded the new issue. When a corporation deposits stocks and bonds in a trust company to secure another bond issue the new issue is termed a "debenture bond" in many cases, but more frequently is termed a "collateral trust."

Called Bonds

Frequently it is deemed advisable to issue bonds which may be called for payment at a certain period or on and after a certain period specified in the bonds and deed of trust. Sometimes arrangements are made so that bonds may be redeemed serially in their order of numerical rotation, in blocks, on specified dates, provided for by a sinking fund. Callable bonds, or bonds that are subject to the right of prepayment, are not considered as desirable by investors as those running the full period of the mortgage for a fixed number of years. It sometimes occurs that when a bond is being "called" the notice does not reach the holder of the bond, and as a result he may lose the interest payment by not discovering until the time when he presents the next coupon that the interest rate has ceased. This, of course, is his own fault; but when a long period is certain for a bond to run, and the holder has only to look after the collection of interest by the presentation of coupons as they become due, there is less responsibility.

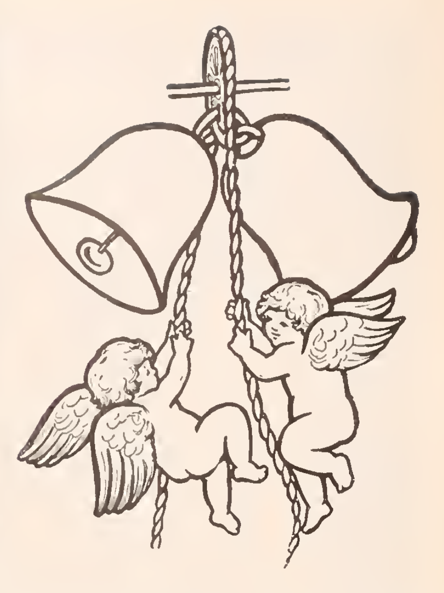
Answers to Queries

A. R., IOWA. Earnings of the American Tobacco Company for 1915 were around 21.32 on the fifty million preferred stock and 20.05 on the forty million common stock. The preferred shares are entitled to 6 per cent., while the common receives 20 per cent. Earnings in 1915 as a year were not as good as in former years, owing to heavy competition. Prior to the dissolution of the Tobacco Trust, the American Tobacco Company was a holding corporation, and since the dissolution has shown a decrease in earnings. According to information gathered, earnings are now running around 4 per cent. more for the common stock than for the same time in 1915, and the 20 per cent. dividend seems to be assured.

E. C. G., ILLINOIS. The Call Switch Co. should not be regarded as an investment even though the prospect may seem very attractive. The company owns patents on an electrical automatic switch which may be placed in the cab of a locomotive and by a push button cause the switch to turn the train to a siding and automatically interlock it against all other trains. If the switch were established on all the railroads of the country, it probably would prove to be a very profitable business, but there is no certainty it will be generally adopted, and until it can show good earnings, it must be held as a speculation.

B. C. D., MISSOURI. The Ohio & Western Utilities Company's 7 per cent. cumulative stock may be regarded with favor. Reports show that after paying bonded interest, the earnings are equal to more than four times the 7 per cent. dividend on $140,000 preferred stock outstanding. It is an unlisted issue and very inactive, consequently its market position is not well established.

B. R. T., GEORGIA. It is not consistent to place the various flotations of oil and gas properties that have been listed on the New York Curb in the investment class. Very few of these companies do more than sell stock and make no attempt to pay dividends. With the exception of the well-established oil companies, it is better for you to keep your money and not buy any of the shares offered, even though, as you say, you are willing to take a chance. Ninety per cent. of the money put into Wall Street by the small speculators is lost, and the man or woman who takes a chance usually has nothing but experience in the end.



First Cupid: Do you think they will be happy?

Second Cupid: There's every hope: the Bride knows how to use Fels-Naptha soap.

Happy the bride who rightly uses Fels-Naptha soap because of its practical help in her everyday duties in keeping the home fresh, sweet and clean. This is not theory, but the practice of millions of far-seeing brides of long standing, and many of more recent dates. Ask any one of them for the facts in the case.

Fels-Naptha soap, because it holds properties no other soap does, will do more work, do better work, and do it quicker and cheaper than is possible without it.

Every bar of Fels-Naptha will prove that these words are not overstating its advantages but understating them.

FELS & CO., PHILADELPHIA

YOUR NEIGHBOR'S CAR

Suppose He Buys a Hudson Super-Six

One thing we can't forget in buying cars. That is pride of ownership. The car is a pleasure vehicle. And it spoils the fun to be hopelessly outrivaled in about the same-class car.

The Hudson Super-Six has proved itself supreme.

With this patented motor—certified a stock motor—it has done what no other stock car ever did.

It has made faster speed. It has done better hill-climbing. It has shown quicker pick-up. It has gone 1819 miles in 24 hours, breaking the best former stock car record by 52 per cent.

It has beaten race cars by the dozen—cars of a very costly type. It has shown much more power than this size motor ever before developed. It has proved matchless endurance.

What These Things Signify

Suppose your neighbor gets this car. And you, while paying as much or more, get something less efficient. How will you feel when the two cars meet?

You do not care for reckless speed. Such power is rarely needed. But the Super-Six has the capacity. You know it to be the master of the road. It will do what you want without taxing half its ability. And that means economy.

It will cover more ground than lesser cars, without going any faster. This because of its quick get-away when you slow down or stop.

Its greatest supremacy—that of endurance—means years of extra service. How would you feel to have a like-class car excel yours in these respects?

Means 80% More Efficiency

The Super-Six motor—a Hudson invention—adds 80% to motor efficiency. That is, from a small, light motor it gets 76 horsepower. The same size of motor heretofore yielded us 42 h. p.

This result comes through ending vibration, the cause of motor friction. It gives such smoothness as you never knew before. And it means a long-lived motor.

It comes in a car, evolved under Howard E. Coffin, which has long stood for the acme in fine engineering. And it comes in the handsomest, best-equipped model that Hudson has ever designed. If your neighbor gets it, and you don't, it may mean to you years of regret. In looks and performance, in prestige and endurance, he will have the advantage of you. Your Hudson dealer can prove these things beyond any possible question. And you should know them before you buy any high-grade car.

Any Super-Six owner—there are now more than 10,000—can tell you what it means to own one.

Some Hudson Records

All made under American Automobile Association supervision by a certified stock car or stock chassis, and excelling all former stock cars in these tests.

100 miles in 80 min., 21.4 sec., averaging 74.67 miles per hour for a 7-passenger touring car with driver and passenger.

75.69 miles in one hour with driver and passenger in a 7-passenger touring car.

Standing start to 50 miles an hour in 16.2 sec.

One mile at the rate of 102.53 miles per hour.

1819 miles in 24 hours at average speed of 75.8 miles per hour.

7-Passenger Phaeton, $1475 at Detroit—*Seven Other Styles of Open and Closed Bodies*

HUDSON MOTOR CAR COMPANY
DETROIT, MICHIGAN

Select the Roof that grows better with time

the roof that is not dimmed by scorching suns or tightest freezes; that keeps out rain and moisture. Select the roof that CANNOT BURN, that never needs paint or repairs. There is only one such roof—

AMBLER
Asbestos CENTURY BRAND **Shingles**

Over 100,000 Ambler roofs in the United States are doing duty on every type of house from Country bungalow to Newport mansion. They save money and worry for their owners.

Can we tell you more about this roof that won't wear out or burn and retains its original beauty as long as the foundation lasts?

Keasbey & Mattison Company
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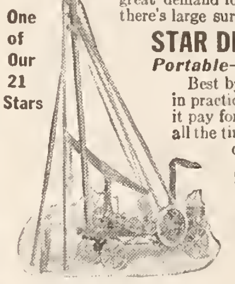
AMBLER, PA.
U. S. A.

STARS MAKE DOLLARS

If you're a man of energy and business ability, here's an opening worth consideration. There is a great demand for drilled water wells, and there's large sure profits to the man with a



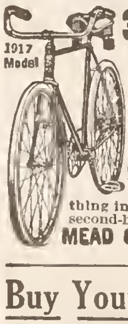
STAR DRILLING MACHINE

Portable—Steam or Gasoline

Best by test. Low in price, high in practical worth. You can make it pay for itself and earn dividends all the time. Look into this! Sold on payment plan if desired.

Our 140-page catalogue describes 21 different Star Outfits. Write us and we'll mail you this book which will point the way to money making Write to-day.

Star Drilling Machine Co.
511 Washington St.,
Akron, O



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Improved Models, prices reduced. Extraordinary *new offers. You cannot afford to buy* without getting our *latest propositions.* WRITE TODAY.

Boys, be a "Rider Agent" and make big money taking orders for bicycles and supplies. Get our *liberal terms* on a sample to introduce the new **"RANGER."**

TIRES, equipment, sundries and everything in the bicycle line **half usual prices.** A few second-hand bicycles $3 to $8 to clear

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Buckskins are thoroughly good black tread tires. And they are guaranteed for 4,000 miles. If you don't get all of this, a credit in full will be allowed on the unexpired mileage and we'll pay expressage both ways. Last year's Buckskin users are buying Buckskins again this year.

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(5)

The L. and M. Rubber Co.
Dept. 9 **Carrollton, O.**
Western Distributing Office
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Chicago

Merry Moment

WHEN *the Merry Moments colum was started we announced that we cou only return contributions when postage was e osed. Some contributors, evidently forgetting th have written inquiring as to the non-return their contributions.*

NOT TAKING CHANCES. "Don't be a id," said a mother to her little boy at a m um, "the lion is stuffed."

"P'raps he is," responded the lad "but he might find room for a little boy lik ne!" —*The Expositor.*

FAIR WARNING. An advertisemen of a recent sale ran thus: "The choice colle n of bric-a-brac offered for sale is so unusu that it may safely be said each piece in it is lculated to create a sensation among pe e of artistic sense. Immediately on enter the room the visitor's eye will be struc by a carved walking-stick of great weig and beauty."—*Northwestern Christian Adv e.*

AN IRISH STEW. An American was oasting to an Irishman about the fast s of American trains. "Why, Pat," sa the American, "we run our trains so fast in ner-ica that the telegraph poles look like con-tinuous fence."

"Do they, now?" said Pat. "W sir, I was wan day on a train in Ireland, an s we passed first a field of turnips, then n of carrots, then wan of cabbage, and n a large pond of water, we were goin' t fast I thought it was broth!"—*Christian I ster.*

HEAT AND FOG, HOG. The Weather reau has sprung a new one. It is the word " og," and it means smoke and fog. The bur ex-plains that very frequently there ar imes when this mixture is apparent in the mos-phere, and it considers the new word reat little idea.

Very well, "smog" let it be. But w end there? Let's call a mixture of snow an nud, "smud." A mixture of snow an soot, "snoot"; and a mixture of snow a hail, "snail." Thus we might have a ther forecast: "Snail today, turning to sn t to-night; tomorrow smoggy with sn ."—*Kokomo Tribune.*

A SUDDEN PACIFIST. Two men got to a quarrel and blows were threatened. They weren't over-anxious for a "mix-up," felt that they ought to make a show of rage before the onlookers. At the critical m ent, friends rushed in and held each s pper firmly. The warrior who was the least xious to fight, noticing the other's violent ef ts to break away, cried out: "More of you lows hold Barker. One can hold me."— ston *Transcript.*

◆

The Partners

Continued from page 949

It was early. Mr. Armstrong was yet up. While Stuart waited the thoughts the night tormented him again. "She'll ever forgive me this time!" he groaned to self. "Why, I guess she won't even want e to come home! Still——"

He squared his shoulders as he eard Armstrong's step. His host came forw l, all cordiality.

"Glad to see you, Stuart," he said. You young men make us old fellows ashame I've just waked up. And there you've co that long trip over the mountains. We' ave breakfast right away. I've thought of hole lot of things I can lend you for the bin, while you're waiting to build. I'll sen hem over for you."

Ansel Stuart's dry lips moved once wice before he spoke. "I—I—won't need m," he said.

"Why, what's the matter?"

For answer the visitor laid the pa on the table. "I've brought back your per," he said. "There's gold on the land. I rich with it. That was what I wanted it fo The Angora goats were just a blind."

"There's no gold there, man," prote l his host. "I went over it when I first bo it it and didn't find a trace."

"But it's there," persisted the her, doggedly. "I've mined all my life. nd I know."

His tone carried conviction. The ther looked him over. "I wouldn't have b eved it," he said.

Ansel Stuart laughed mirthlessly. face looked old and gray. "I don't look st a thief, do I?" he said. "But I'm no uch better. It was no sudden temptation nind you. I came up here with the delibe e in-tention to deceive you."

"Well," said the other, reflectively you succeeded."

There was a pause. Ansel Stuart ros

"If you'll give me the five hundr he said, "I'll send it back. I don't think ll go home—for a little while."

"Home?" echoed the other. "W of course not. We'll work that claim full partners."

"*Partners!* You'd go partners wi *me?* You'd trust me—after that?"

"*Because* of that," said the other, tlng out his hand.

Automobile Roads in the Arctic

By FRANK G. CARPENTER

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I HAVE just had an interview with the governor of Northwestern Canada, Hon. George Black, the commissioner of the Yukon territory. His dominions begin within thirty miles of the Pacific Ocean and they extend to the Arctic. They are a thousand miles long, and in places 300 miles wide. They comprise almost as much land as either Germany or France, and altogether are equal to one-third of Alaska. The country is separated from Alaska by the international boundary, which crosses the Yukon River about 100 miles from Dawson, where this letter is written.

Dawson is the chief town of the territory. It is the seat of government and the headquarters of the mounted police. Here the judges hold court, and here is the residence of the commissioner, who lives in state on the east bank of the Yukon. The government house is a large yellow frame building with a great porch in the front, upheld by massive square columns. There is a beautiful lawn in front of it and wide beds of pansies line the walk that leads to the entrance. In the rear are gardens filled in summer with the most delicious vegetables grown in the Yukon, and connected with them are the hothouses that supply the tomatoes and cucumbers on the commissioner's table.

The government house is the social center of the territory. The commissioner entertains a great deal. His wife is a beautiful American woman, the daughter of George M. Munger, formerly of Chicago and now of Los Angeles. She and the commissioner go camping together, and take long tours through the wilds, where the gun and fishing-rod supply most of the food.

It was in the commissioner's office in the administration building that I chatted with Gov. Black about his dominions. Yukon is so close to our territory, and its resources and other characteristics are so much the same, that it might be called Canadian Alaska. Therefore the most of what Mr. Black says may be considered true for our country as well.

There was a box of red geraniums in one of the windows, some wild roses in another and a bowl of black pansies, each as big around as a tumbler, on the commissioner's desk. I referred to these flowers and spoke of the wonderful vegetation which now covers the country, saying how different it is from what I had expected to find in the cold lands of the Arctic. The commissioner said:

"Our summers are as warm and pleasant as those of southern Canada. The only difference is in length of the season, and that does not affect growth so much as many suppose. Plants live upon light, and we have about one-third more light than you have in the same length of summer. By the middle of May darkness practically leaves us, and we have one hundred or more days when we can read our newspapers out in the open at midnight. Your dawn in the States begins about 4 o'clock in the morning and the light lasts until o'clock in the evening. The sun works for you only sixteen hours of the day. He works for us almost twenty-four. In the summer we have light all day and all night. Growth begins in April, when the crocuses come up through the snow. We plant our gardens by the middle of May, and by the latter part of June have vegetables to eat. Our chief summer month is July, although the frosts do not come until the middle of September. After that we have Indian summer and the hills are ablaze with gold.

"The country is virgin land covered with trees. The trees are stunted except in the river bottoms, where they are larger. We have meadows in the south and southwest, and also great areas that can be used for grazing. Dr. Dawson, who made a survey of the territory, said that we have 38,000,000 acres which can be utilized either for crops or for grazing. He compared the Yukon with some of the inland provinces of Russia where they successfully raise oats, rye, barley, flax and hemp. During the past few years we have been growing oats and potatoes and other vegetables all along the Yukon Valley. We have grown on the islands of the Yukon two tons of oats-hay to the acre, and we have one farmer on the Stewart River who has harvested twenty-six tons of hay in a summer. That hay is worth more than $50 per ton.

"The country, as a whole, is practically unprospected, and the improved methods of mining are enabling us to work more and more territory, where in the past the gold output was so low that it did not pay. Up to the present the most of the gold that has come out of this region has been from placer deposits. We have already mined more than $185,000,000 from the Klondike district alone, and we are still taking out millions each year. Our output of gold is now about $5,000,000 per annum, and I expect that average to keep up for years to come.

"In the last two years they have been finding veins of galena, silver and lead in the Stewart River district," the commissioner continued. "That ore is much the same as that which made the Kootenay famous. They shipped 1,100 tons of it last year to the San Francisco smelters, and I understand that its value averaged $300 per ton. The character of that ore is improving and they are now finding rubies there. It is probable that the ore in the future will run into values of $1,000 and upward a ton."

Dawson flowers, including the transplanted American beauty, Mrs. Commissioner Black, at the right

I ASKED the commissioner to say something as to the big game of his territory. He replied:

"This is one of the best big game regions of the North American continent. All shooting is licensed and restricted, and so far there is no indication of the game playing out. We have an abundance of moose, caribou, mountain sheep and mountain goats. Ten thousand caribou may sometimes be seen moving along over the country. Such a drove will not turn aside for anything. You can drive with a motor car through it while it is crossing a mountain wagon road.

"Indeed, I know of places here where you can go moose hunting in an automobile, and that within twenty-five miles of Dawson. Our moose are among the largest of the world. Their horns have often a spread of five or six feet, and it is not uncommon to kill caribou whose antlers will average over thirty points.

"We have mountain sheep whose flesh is more delicious than that of any other game animal. We have plenty of bear, both black and grizzly. We have wild birds of many varieties, including duck, geese, snipe and crane. We have five varieties of grouse. We have pheasants and ptarmigan. The latter changes its brown coat of the summer to rosy white in the winter. According to law there is no limit to the shooting of bear, wolves and small game. As to other big game, we issue licenses that give the holder the right to shoot two moose, six caribou and six sheep in a season."

The roads of the Territory of Yukon are said to be better than those of Alaska. I asked the commissioner how they are handled. He replied:

"OUR roads are built by the federal government, which gives us an appropriation each year for the purpose. The money is placed at the disposal of the commissioner and the council, and it is expended by the commissioner on the vote of the council.

"We have the Overland Trail, running from White Horse to Dawson, which is 350 miles long, and we have also roads from Dawson to the principal mining centers. We have another road from Dawson to the Mayo mining district which is 200 miles long, and, altogether, we have wagon roads to the length of 1,300 miles. All of these roads have a right of way sixty feet in width. Most of them are ballasted, and all are kept in good repair. You can go by automobile for hundreds of miles up the Klondike Valley and along the creeks where the dredges are working, and you can even climb in a motor car to the top of the Dome, which is more than a half mile higher than Dawson and twenty-seven miles away. One can take an auto ride of several days along the Klondike Auto Belt Line and find eating houses at which he can be served on the way."

"Will you ever have a railroad connecting this country with other parts of Canada and Alaska?"

"Several such roads have been proposed, and it is not impossible that one may be built in the future. At present we need wagon roads more than anything else. We aim to build roads and trails to all the new mining camps to aid the miners in getting supplies and to take their gold out. Our present traffic is transient and will hardly stand the building of railways."

Grape=Nuts
A Compound made of Wheat Barley, Salt and Yeast
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"Stored-Up Energy"

Everybody needs it—stored for emergency in a well-developed, well-preserved, well-nourished body and brain.

Grape-Nuts food stands preeminent as a builder of this kind of energy. It is made of the entire nutriment of whole wheat and barley, two of the richest sources of food strength.

Grape-Nuts also includes the vital mineral elements of the grain, so much emphasized in these days of investigation of real food values.

Crisp, ready to eat, easy to digest, wonderfully nourishing and delicious.

"There's a Reason"

for Grape-Nuts

BLUE STREAKS

$2.50 Each

GOODYEAR makes one single tube bicycle tire—the *guaranteed* Blue Streak.

Goodyear Blue Streaks are of one standard quality, sold at one standard price, under one standard *guarantee*.

Goodyear Blue Streaks sell, *everywhere*, for $2.50, each, non-skid.

Why pay more, when Goodyear Blue Streaks carry the same guarantee as tires for which you are asked as much as $10 a pair?

You can get standard-quality, standard-price, standard-guarantee Goodyear Blue Streaks from any reliable bicycle tire dealer.

The Goodyear Tire & Rubber Co., Akron, Ohio

GOODYEAR
AKRON
Bicycle Tires

Safest of Investment Bonds

Now Purchasable in Large and Very Small Denominations

Principal Guaranteed by the Scriptures

THE biggest opportunity yet afforded the Christian public for making the one kind of financial investment which the Scriptures invite with promise of full return in due season, is still open. It may continue for a year or more, but would-be investors should not delay an hour.

Every investor receives this guarantee: *He that hath pity on the poor lendeth unto the Lord: and that which he hath given will he pay him again. Blessed are the merciful.*

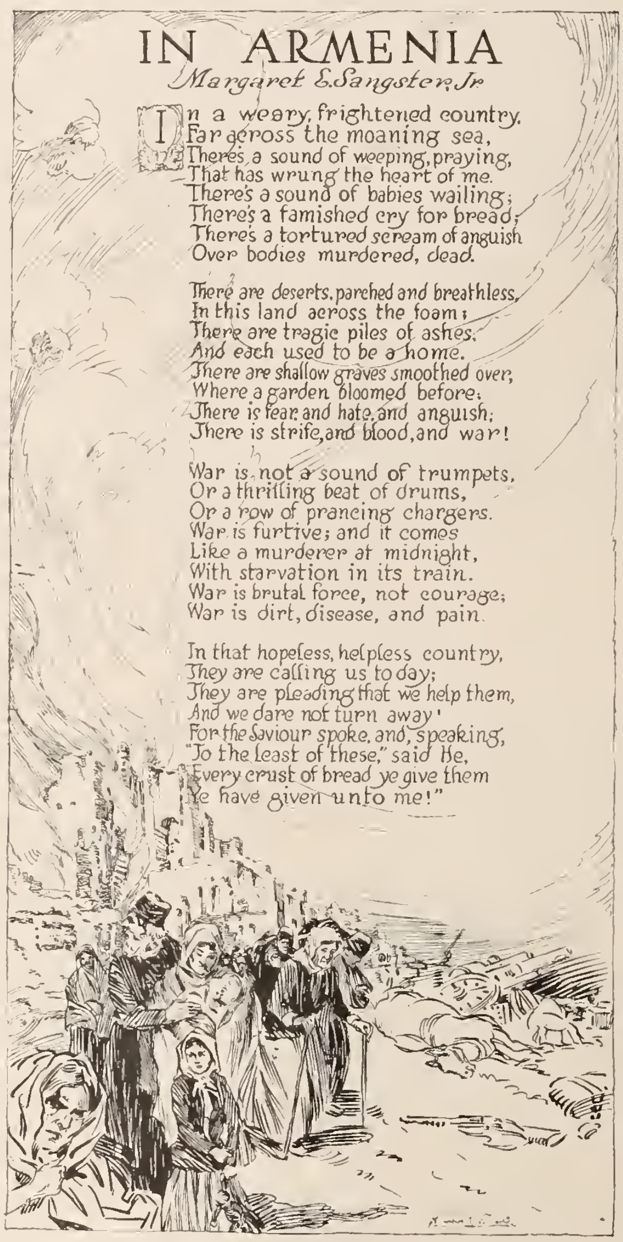
EXPERIENCE teaches that for inscrutable reasons the Creator has turned this world over to his creatures and works his own will through the hearts and wills of men and women. He heals the broken-hearted—by you as an emissary. He visits the widows and the fatherless in their affliction—by you as his proxy. He feeds the hungry, clothes the naked, and visits the prisoner—by you as his appointed substitute. If you do not do your part, some one else must do twice his own, and some one else will lend to the Lord what he would borrow of *you* for the relief of some poor man who cried unto him and whom he heard and would deliver (by *you*) out of his distresses.

NOW, there is enough money in the cities of Europe to support all the innocent victims of the war. Possibly enough money is being extravagantly spent there, even today, to relieve a vast deal of the suffering that war has forced upon women and children. Yet the cities of Europe are not providing for the millions who are without support.

But what is that to you?

OUT of the fortunes that have been made in our own country as the result of the war, enough could be sent to Europe to put food into the mouths and clothes upon the backs of perhaps every woman and child who have been made destitute by that same war. Yet that comparatively slight return is not being made by war-enriched manufacturers of America.

But what is that to you?



IN ARMENIA

Margaret E. Sangster, Jr.

In a weary, frightened country,
Far across the moaning sea,
There's a sound of weeping, praying,
That has wrung the heart of me.
There's a sound of babies wailing;
There's a famished cry for bread;
There's a tortured scream of anguish
Over bodies murdered, dead.

There are deserts, parched and breathless,
In this land across the foam;
There are tragic piles of ashes,
And each used to be a home.
There are shallow graves smoothed over,
Where a garden bloomed before;
There is fear and hate, and anguish;
There is strife, and blood, and war!

War is not a sound of trumpets,
Or a thrilling beat of drums,
Or a row of prancing chargers.
War is furtive; and it comes
Like a murderer at midnight,
With starvation in its train.
War is brutal force, not courage;
War is dirt, disease, and pain.

In that hopeless, helpless country,
They are calling us to day;
They are pleading that we help them,
And we dare not turn away!
For the Saviour spoke, and, speaking,
"To the least of these," said He,
Every crust of bread ye give them
Ye have given unto me!"

AND so, for reasons known only to their Creator, the hope of these millions of unfortunates lies chiefly in the Christian people of America. In Poland, village after village has been leveled with the earth. Farm after farm, until the counting becomes monotonous, has been made a barren waste. Until the count mounts into the hundreds of thousands, whole families (at the time it happened, happy families) have been exiled from their homes and given over to privation, exposure, terror, death. A race that had begun to dream of nationality and freedom and power has been reduced to beggary. Fathers who had begun to save toward the purchase of little homes cannot today find even the members of their households to clasp them in their arms. Mother have fled along the roadside with covered eyes to escape the sight c the little dead bodies they were forced to leave uncovered by the way The aged, who had thought to spend their declining days in restfulnes and peace, are begging from door to door in a strange and impove ished land for a daily crust.

But what is all that to you?

IN Servia, in Armenia, in northern France, in East Prussia, in Belgium in Palestine, in Galicia, the picture is the same. It does not seen possible that so many human beings ac ually can be in such a terrible state of wo It does not seem possible—but it is tru

If there were only one million in all th part of the world destitute, and it shou cost one dollar a week to maintain li alone in each of them, one million dolla a week would be required from son source. But those who know, those wl have seen this thing face to face, kno that there are *many* millions of suffe for whom prompt and continuous he must come from somewhere, or else tho suffering millions die.

But what is that to you?

NOW and then some big business conce that has seemed perfectly sound, fai and many Christian men and wom lose money they had eagerly invested the bonds of the company in prop expectation of good profits. We do n suggest that Christian men and wom who have lost their all in questional investments ought now to consider t miseries of Europe. But we do sugg that never has there been a bigger opp tunity afforded the Christian public making the one kind of financial inve ment which the Scriptures invite wi promise of full return. And we also sugg that the same alacrity with which m and women invest in any kind of financ scheme that seems to offer a big pro might somehow please Him who inspir one to say: "Pure religion and undefil is to visit the widows and the fatherl in their affliction, and to keep one's s unspotted from the world."

HAVE you one thousand dollars to invest in the poor whose rises ceaselessly to Heaven from Europe? Have you five hund dollars? Have you ten dollars? Have you ten cents? Why del in putting it to work for the Lord among his poor?

We invite every reader of the Christian Herald to invest some sum once and the same sum as often afterward and as regularly as possi in the relief of the Widows and the Orphans of the War in Europe.

Address your gifts to the Widows and Orphans Relief Fu Christian Herald, Bible House, New York, and he that seeth in sec shall reward you, as he has said.

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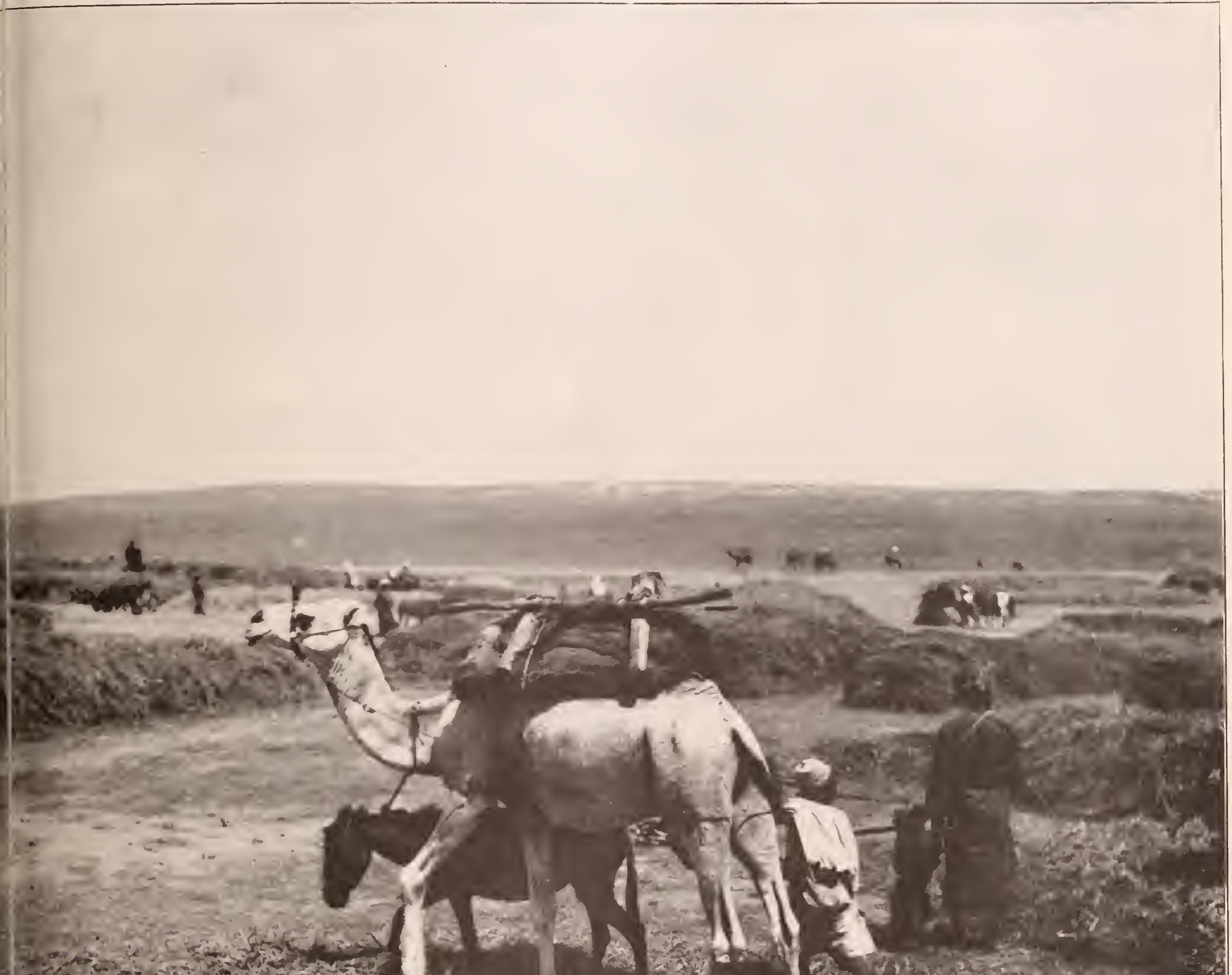

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MODERN THRESHING SCENE IN PALESTINE

Our Mail-Bag

NOTICE

THE *editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag, provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters*

Questions and Answers

S. M., Germantown, Pa. Are we justified in regarding misfortunes that befall us as judgments proceeding from God, or must we look to our own conduct for the explanation? In other words, in violating the divine law, do we not invite penalties which it is impossible, humanly speaking, to avert?

The Scriptures give instances of the swift and terrible punishment of iniquities which had been persistent and aggravated, and these have been set down as special judgments Nations, families and individuals have been so punished, as sacred history clearly shows. A nation, like an individual, sows and cultivates the seeds of its own condemnation. "As ye sow ye shall reap" is the divine logic of many a situation, the responsibility for which is blindly laid to the charge of infinite wisdom and justice, when it is nothing more nor less than the result of our own persistent practice of the sins of pride, immorality, selfishness and the love of gain and power. We are apt to ascribe to the Lord many afflictions that are wholly of our own making. If we have been rebels against the divine will, as it has been revealed to us in the Word and in the teachings of Jesus Christ, we invoke upon ourselves the consequences of such rebellion. Happy for us if we recognize in the hand that is laid upon us in affliction and suffering the hand of a Father who is ready to forgive and to restore. Still happier are we if, in our penitence, we learn the lesson that he who hates the sin still loves the sinner, and that though we may have broken his statutes in the past, he will give us strength and faith to follow them in the future if we ask him. For "the statutes of the Lord are right."

The War Aeroplane

By Margaret E. Sangster Jr.

The farmer children saw a bird
Up in the sky;
A strange, strange bird
That whirled and swayed,
But always stayed
So very high,
They could not see its flight.
"I wonder where it sleeps," said one, "at night.
It's much too big to live in any tree!"
And so they wondered;
But high up, and free,
The bird swept out of sight.
The night crept down, and still the bird flew far;
Flew viewless, in the dark, like some dead star;
Until it paused above a battle-field;
Paused there, and darted low.
And suddenly
From earth there came a flash.
The great bird wheeled
And crashed and fell (was there a scream?)
And lay . . .
The sun rose up, and with it came the day;
And waking from their sleep,
The farmer children rose, and went to reap.
"That great bird in the sky,
The one that flew so high,
I wonder where it slept last night?"
said they.

F. M. P., Jr., Robstown, Texas. The passage in I Sam. 16 : 2 is an exhibition of human infirmity on Samuel's part. He should have known—indeed, he doubtless did know—that since God had sent him on a special mission, he would protect him; yet the weakness of the flesh prevailed, and the prophet tried to evade service on the plea that he had "come to sacrifice." He was for the moment afraid of Saul's anger. Hence the equivocation; but his fear seems to have been speedily overcome.

W. H. H., New Windsor, Ill. It is quite possible that you and others also may have received a wrong impression of the minister's views regarding that clause in the Lord's Prayer which says, "Lead us not into temptation." Some of the ablest scholars hold that it is a possible misinterpretation, and should read: "Leave us not in temptation", for we are expressly told in the Bible that God does not tempt any one, although by the withdrawal of the protecting and directing power of the Holy Spirit we can be left open to the assaults of the tempter. (See I Cor. 10 : 13 and James 1 : 13). In cases like that of Abraham, who was "tempted" (Gen. 22 : 1), the temptation was not an allurement to sin, but rather a trial or test of spiritual strength and endurance. There is a very great difference between this and the case of a man who is prompted to follow his own evil inclinations and commit sin. God never leads a soul into such peril.

Miss K. S., Schuyler, Wash. Please distinguish between apostle and disciple.

The first idea of the term apostle is that it applies to the first group of the twelve specially chosen companions and messengers of Jesus. Then after the defection of Judas, Matthias was added (Acts 1 : 26) by action of the eleven; later Paul, by the choice of the Holy Spirit. The chief qualification of an apostle was that he must have seen the Lord. Paul urges in defense of his own apostleship that he too had seen him. (I Cor. 9 : 1). See also I Cor. 15 : 8. The term was extended later to apply to James, the Lord's brother, then to Barnabas, possibly Silvanus (Silas) and Apollos. Also perhaps to Andronicus and Junias at Rome (Rom. 16 : 7). Apostleship was recognized as the highest office and rank in the church. Disciple, on the other hand, is a term applied to all followers of Jesus. As to literal meaning, apostle means "one sent"; disciple, a learner, or pupil, one under the teaching and discipline of another.

C. A. R., Lorain, Ohio. Your letter deals with troubles that are familiar to mothers in many homes: the selfishness, the lack of filial appreciation, the inevitable misunderstandings, and last but not least the absence of the religious spirit in the home and the indifference—on the part of some members, at least—toward church attendance. These are among the things that vex the soul of many a mother, and cause bitterness of spirit. Such trials, however, can be met and overcome and even transformed into triumphs, if we only ask the good Father above to give us strength and grace to bear them. If we reflect that the responsibility is placed upon us to train those young lives so that they may develop into Christian manhood and womanhood, and that this is the first and most imperative kind of missionary service, we shall realize the importance of rising above all petty obstacles that cause irritation and annoyance. We might even say "Blessed be drudgery," since by cross-bearing in the home we can serve Him as acceptably as we could anywhere. There is a special grace which the troubled mother can claim: the grace of a quiet, patient mind that constantly draws reinforcement and comfort from the divine promises. And surely there is no one who needs to lean more upon the promises than the mother of a growing family. We have in mind a mother who every morning asks strength to bear the cares of the coming day, and we have never known that strength to fail her. She is the arbiter in all the little disputes, the peacemaker whose quiet decisions carry a weight that no outburst of temper could possess. She gets daily a renewal of the grace of a quiet mind, a heart that is stayed on God. She acknowledges him in all her ways, and she feels that he is directing her paths according to the promise. Many have been her trials and deep her sorrows, and she now sees that, but for that sure help, she would have been overborne. Her children love her because they recognize in her a quality of spirit that puts to shame all their quarrels, and a readiness to forgive and to direct them gently to the right attitude. With regard to church-going, it should be a fixed feature in every Christian home. The churchless household is heading in the wrong direction. How can the parents of such a home look for a blessing? Domestic burdens, in many homes where there are no servants, are so regulated as to call for the least possible amount of Sunday labor—just enough to accomplish what is actually indispensable, in order that all who can do so may go to church. Of course, in homes where Sunday is a day of big dinners and much serving, attendance at the Lord's house is made a matter of convenience, rather than a duty.

A. A. J., Larned, Kan. The path of unswerving truth is the right path, but there are times when none but heroic souls, with inflexible faith, can walk therein. At such times, the individual conscience makes the decision for itself, since no one else can fully realize how much is at stake. But if we are willing to pay the price—it may be in blood and tears—he will restore a hundredfold the worth of all that we sacrifice.

L. L. S., Ryan, Okla. What must I do to become a journalist?

A journalist has been humorously defined as "a newspaper man out of a job." The best road to successful journalism is through the humdrum and drudgery of the ordinary jobs connected with newspaper-making. Many men rise to prominent positions on big city newspapers who began by sending in reports of occurrences in their own neighborhood. Begin first to write reports for your village or county paper. Get a reputation for securing news quickly and accurately and writing it up in attractive style. Winning a local reputation for faithful work in the small town papers will give you a good opening when you wish to try a larger city. If anything of extraordinary interest occurs, telegraph or telephone a report to some large city paper or news association. If your report is accurate, prompt and interesting they will not forget you when you come to ask for a position. The Columbia School of Journalism, where young men are taught the profession, was ridiculed at first in some newspaper circles, but has now won a reputation for turning out good, practical newspaper workers. Editors are always on the lookout for new ideas and special features. If these occur to you, send them or take them into the wspaper offices. But ordinarily success comes from the ore prosaic tasks of regular news-gathering. Cultivate an naffected, bright, vigorous st of writing. Be on the look for what is new, surprising or l horous in the story you are ing. Above all, stick to the trut

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Rev. Clarence Walker, W ore Ky. "Under the heading ' ong the Workers' Dr. William rter tells of receiving a person ety-two years of age upon con sion of faith into his church. hree years ago during a revival our church there came into ou eetings an old man, a veteran two wars, ninety-nine years an even months old. He was co rted and on a beautiful Sunday fternoon I baptized him in th Kentucky River before severa housand people. Not long si e he departed to be with the ord, dying a triumphant death.'"

Mrs. F. B. S., Santa Rosa alif. If the Father, the S and the Holy Spirit are a one, why did Jesus say: " osoever shall speak a vord against the Son of M , it shall be forgiven him but unto him that blaspl eth against the Holy G t it shall not be forgiven?" uke 12 : 10.)

This question, in one f n or another, has been dealt wit ften in the Mail-Bag, but yo ave approached it from a new ngle. The Scriptures teach th the Father, the Son and th Ioly Spirit are one, but they not teach that they are id ical. Jesus said: "I and my ther are one" (John 10 : 30); t all his teachings and his yers indicate that his personali was separate and distinct fro that of his Father. The passage you quote seems to mean at a misconception about the historic Jesus, the Man of Na eth, could be overlooked, but that antagonism to the Spi the same Spirit that was in Jesus (Acts 10 : 38), positiv disqualifies a soul for immortal life. There is a hint of th ame teaching in those stern words of Jesus: "Why call ye m ord, Lord, and do not the things which I say?" (Luke 6 : 4 He cares more about what people are, and how they act, an vhat sort of a spirit they have, than he cares about what t call him. Judas kissed him and called him Master right w e he was betraying him. This is what people do who assent the doctrine of his divinity, but do not receive his spirit, not act like him, do not obey him and do his work. He s me up his wish and prayer for the disciples when he breat d on them and prayed: "Receive ye the Holy Ghost!" Wit hese thoughts in mind it is easier to understand what he eant when he made rejection of the Holy Spirit a greater s than rejection of himself.

A. B., Georgia. A genuine call to do missionary w implies a real and hearty desire to do this kind of work. op who go in a burdened, troubled way, feeling simply th they ought to go, are not likely to have much success. As a tt of fact it is hardly likely that they could go at all, t Mission Boards have so many applications from young opl who are eager to go that they would not be apt to c sider favorably the application of a young man or woman feli simply that he or she was under some sort of hea and painful obligation. If one is having an experience o problem of this sort, the first necessity is to get a better, eper happier religious experience. There should be the ent enthusiastic, gladsome feeling: "I delight to do thy ll, O God." Then, with this sense of loving God and hav the desire to please him, the thought of the sadness and glo and fears, the spiritual, mental and physical suffering of the eople in Christless lands, will come as a call to the most wo erful soul-satisfying, joy-bringing work to which a life can b iven

THE · CHRISTIAN · HERALD
· AN · ILLUSTRATED · NEWS · WEEKLY · FOR · THE · HOME ·

High Noon

By
MARY KENDALL HYDE

HIGH noon in Wall Street. The chimes in Old Trinity peal forth, whistles blow, sirens scream, while from office buildings pour thousands upon thousands of clerks and secretaries and office boys and busy men of affairs for their noon hour. Luncheon is cut short as possible in crowded restaurants and cafés on a midsummer day, and the thousands roam the streets for fresh air and a chance breeze.

Jim and Joe were sitting on the steps in front of the Sub-Treasury, when they observed a crowd gathering about a man at the opposite corner. "What's he selling, I wonder?" said Jim. "Let's go over and see," said Joe; "it's shadier on that side of the street."

Almost in the shadow of the Chamber of Commerce, directly under the windows of J. P. Morgan & Co., mounted on the soap-box recognized as the street-speaker's rostrum, stood a husky, gray-whiskered man, talking himself red in the face, smiling, mopping his perspiring brow. Jim and Joe paused on the fringe of the now dense mass of listening men. "Repent and turrrn," said the speaker, and then interrupted himself. "You hear me say turrrn. Now I can say turn with only one r as you say it here in New York, or can pronounce it without any r's at all, as they do in Boston (illustrating). But where I live out in Denver we use plenty of r's when we talk, and in me own native country, Scotland, we put in a dozen or so more for good measure." The crowd laughed, pressed together closer, showing evidences of attention and intention to remain. Jim and Joe pushed as far in among their fellows as possible. "This guy must be saying something worth hearing."

"Repent and turrrn to God and do works meet for repentance," repeated the speaker, and without interruption from himself this time he rushed on, one word fairly rumbling over the other in an impassioned appeal to men to forsake their evil ways and accept Christ as a Saviour from sin.

The crowd stood spellbound for over a half-hour. Then the preacher requested that all should unite in singing the Doxology. Many looked askance. Some joined in unhesitatingly, baring their heads as the preacher started the hymn: "Praise God, from whom all blessings flow." As the name of God was spoken, every man, Jew and Gentile, Christian or whatever else, removed his hat and stood in reverent attitude throughout the hymn. Then with a word of prayer Rev. John McNeil, the Scotch preacher whose out-door services in London and in Denver are famous, dismissed his first street meeting in the heart of America's financial center under the auspices of the Evangelistic Committee of New York City.

"You can get more people here in need of the Gospel than in any twenty churches on a Sunday morning—or a Sunday evening," he says.

Under the windows of the banking house of Morgan

HIGH noon in Madison Square. Three orators on boxes, addressing groups of listeners. One is promulgating Socialism, another promoting the garment strike. From the third and middle group comes a young man to one whose dress and bearing proclaim him a leader among his kind.

"There's a feller that knows more than you do," reports the youth who had been listening to the third speaker while his leader rested. "You tell us to go to work because we need the money. That feller says there's something more important than gold. It tells all about it in this book," and he handed to his superior a copy of the Gospel of Luke. The man looked it over inquiringly, front cover, back cover, front page; then rattled the leaves through curiously, pausing now and then to read a bit aloud. And so it came about that, had you passed this labor leader, with his group of fellow Hebrews gathered around him at the fountain's rim by the curbstone, you might have heard him reading, "But I say unto you which hear, Love your enemies; do good to them which hate you, bless them that curse you, and pray for them which despitefully use you."

HIGH noon in Washington Square. A motley company at the foot of the statue of Garibaldi. On the steps forming the base of the monument, a vigorous gray-haired man is singing in lusty tones, "From sinking sands He rescued me."

A. B. C. Cranston of Jersey City, who thirty-seven years ago gave up a lucrative position in A. T. Stewart's old store to become a lay preacher, now in his eighty-ninth year is speaking daily "first to the Jews and then to the Gentiles." At the close of his exposition and exhortation, an informal—but very earnest—"after-meeting" is held, as the aged evangelist sits on the steps with his "inquirers" gathered at his feet.

EVENING on Broadway. The White Light District. Electric signs flash constantly, electric lights glow brilliantly, all is light and life on the boulevard.

It is not quite time for the theaters to open. At a street corner where the living rainbow is most brilliant, an orator whose tricks of speech betray his previous knowledge of the ways of the world relates his experience with the "pleasures of sin for a season" and his greater joy in Christian life and work. Night after night he exhorts his impromptu congregations, and many remarkable conversions are reported to the Evangelistic Committee from this unique pulpit.

NOON and night and Sunday afternoons, all over the city they gather about the soap-box pulpits, the "common people" who heard Him gladly, and listen and discuss. What shall the harvest be?

TENT FORT WASHINGTON

The Fulness of the Gentiles

*A SERMON BY REV. JOSEPH H. BRADLEY**

TEXT: Luke 24 : 25. "O slow of heart to understand all that the prophets have spoken!"

IT may well be that the same rebuke Jesus gave to the two disciples is due today to a multitude of his followers. For more than two years the Christian Church has witnessed the greatest religious crisis since the death of Jesus on the cross, and yet it fails to recognize its meaning. The political signs of the times are studied and exploited, with various degrees of intelligence; but the more important and vastly significant sign that bears upon the hopes and welfare of the kingdom of our Lord and Saviour is not discerned. A blank amazement, with doubts and fears beclouding the mind, fills the great body of believers, instead of the confidence and courage and the joy and eagerness which the unprecedented, ungodly struggle of this world-wide war should inspire.

The turning-point of the progress and triumph of the Gospel, it is declared, has waited for "the fulness of the Gentiles." This significant expression used by Christ (Luke 21 : 24) and by Paul (Rom. 11 : 25) has been too hastily interpreted to mean the time when the Gentile nations of the world should become followers of Christ, so taking the place in the Kingdom which the Jews forfeited by their rejection of Christ. The Gentile nations, instead of profiting by Israel's failure, have come short of their opportunity, and proved fully that they have done no better with the gracious privilege given them than did Israel, and that both have come into the same condemnation of unbelief, and both stand equally guilty before God, who now will show in the salvation of both, as the apostle wrote in an outburst of appreciation of this purpose of God, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out."

FOR nineteen centuries God nurtured Israel—from the calling of Abram to the time of the Christ Jesus, when "he sent his dear Son, saying, They will reverence my Son." But those husbandmen, instead of receiving the Son, "killed him and cast him out of the vineyard" (Mark 12 : 1–9). Thereupon, as Paul tells in Romans, eleventh chapter, Israel was cast out, and the wrath of God came upon them to the full. The time of Israel's probation was finished; they were cut off, and their place was given to the Gentile nations, to whom the Gospel of salvation was to be preached, and under exceptionally better conditions, beyond what had been given to Israel: under the light of the life of Jesus, and the helpfulness of the Holy Spirit to "convince the nations of sin, and of righteousness, and of judgment." Another nineteen centuries have come to an end, and the probation of the Gentiles has come to its close, and today it may be questioned whether there is a really Christian nation in the whole world. "The time of the Gentiles has been fulfilled," and the same unbelief and rejection of Christ have been manifested by the Gentile nations which was shown by Israel!

The "time" given them has been largely wasted, through unbelief, selfishness, divisions among themselves, jealousies, rivalries, coldness and spiritual deadness. What missionary zeal exists dates back only about one hundred years, and burns with but a trembling flame which requires constant stimulation to keep it alive. Its response to the command of Christ and the grievous needs of a dying world is shamefully, inexcusably deplorable.

WE glibly speak of the nations of Christendom, as inferring that the civilized nations have title to call themselves Christians, and as such they present themselves before the heathen nations of the world—and the effect upon those nations—the majority of the earth's human population—is far from inspiring them with Christian hope and desire; and if we may judge from the exhibition of the unparalleled ruth and ravage carried on by the present war among the civilized nations of Europe, the heathen were justified in feeling and saying, "If that is Christianity, we want none of it!"

It is undeniably true that not a solitary nation on the earth could escape the condemnation of God as given in the Scripture (Ps. 11 : 2, 3): "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside; they are all together become filthy; there is none that doeth good, no, not one." Not a nation can be found having respect for Christian ideals as such, nor which in legislature, courts of justice, marts of commerce, palaces of pleasure, courses of industries, accepts any rule or law of procedure, because God has spoken it. Throughout the so-called "Christendom," the two great commandments of love to God and to man (the "Golden Rule") are regarded and treated as an iridescent dream; man-made laws override the word of God; policy and public sentiment are the ruling principles of government.

We sometimes flatter ourselves by calling the United States a Christian nation. With a population of one hundred millions, only one-third are enrolled as professed Christians, or church members. According to published statistics, sixty millions are living outside of all church connection, and are non-attendants. Of the thirty-eight millions of church members, can we assure ourselves that more than one-sixth of these are faithful, heart-whole followers of Christ, and real Christians, delighting in his Word; whose supreme aim in all things is to please Him, and to glorify him in whatsoever they do, and who are shining lights for Christ in the world? If this estimate is correct, then five per cent. of the souls in the United States are Christians. But that is very far from making it a Christian nation. Can any other nation present a better showing?

THE MANSIONS

By Martha Haskell Clark

DEAR God, I seek no jewel-fretted towers,
No streets of gold, no pearl-emblazoned gate
When once I wake to greet those Other Hours
That past this highway's portal lie in wait.

But thou, who bound our hearts so close to earth,
Wilt read them still, and so, secure, I know
There waits me there within that newer birth
The home I lost so many years ago.

THE lilac-boughs will brush against the pane
In May-stirred fragrance, dear and memory sweet;
Forgotten echoes waken once again,
And through the silent halls familiar feet

Pass to and fro beneath the taper-shine;
My mother's face will smile with tender eyes;
My father's hand, warm-clasping, welcome mine
As once again we gather earthly-wise.

BUT then, ah, then shall be no hidden fears,
No dread of partings, gathered each to each;
No trust misplaced, no poisoned doubts or tears—
But only love beyond the need of speech.

And I, dear God, like some far-wandered child,
The journey o'er, too weary more to roam,
May fall to sleep secure within thy love,
And waking, know myself once more at Home.

IN the nineteen centuries since judgment came upon Israel "to the uttermost," and the Gentile nations were called to accept Jesus Christ as their Saviour, what have they done with him? Israel said, "Away with him! Crucify him!" Have the Gentile nations done any better? Is Jesus given the glory and honor due to him—even by the great mass of his professed followers to love, trust and obey him; or do they confess him with their lips while shutting their hearts against him; like Israel of old, "having a form of godliness but denying the power thereof," and fol ving the desires and devices of their own hearts?

Is not this present great war, in which " tion has risen against nation, and kingdom agains ingdom," the full and direct proof that "the nat s of Christendom" will not have Christ to reig over them? Does it not prove beyond a question tha here is no actual and effective fear of God befor heir eyes? Manifestly, the ethics of the so-called Cl tian nations is the same as that of the pagan natio from the beginning of time. It shows not even a t e of "glory to God in the highest, and peace and go -will toward men."

No single nation can be burdened with the o oquy of this war, for every nation in Christendo s in some measure responsible for it. They all bel e in aggressive warfare, and conceive that the ea and familiar fiction of national honor is paramount the honor and praise of God, and that love to our ighbor must give place to the passion of war a the murder of those who interfere with our lust fo ower and worldly gain, which are the common provo tives of martial strife. Militarism is but a single ture of that contempt for the teaching of Jesus hrist which dominates political, commercial, ind rial, civic and social life in all nations. Its un-Cl stian strife, selfishness, greed, and indifference to th ghts of the weak and helpless, have filled the wor with suffering and a growing discontent and rebelli All this is contrary to Christ, and in defiance of authority as the world's Lord and Saviour.

IS it not enough? Is it not conceivable th the probation of the Gentiles, enduring for n teen centuries, has now come to an end; and with sults similar to Israel's probation for the same ngth of time; in accordance with the warning of Pa that God would also cut off the Gentiles as Israel s cut off, if they became equally highminded and los unbelief and "their own wise conceits"? May n this destructive, murderous, world-wide war be the reatened judgment upon the nations, who are fille with fatuous high-mindedness and the fatal conc s of worldly wisdom, ruling on all the planes of ities, civics, industrialism and moralities, making th the very quagmires which Paul so earnestly depr ted? Those delusions have become more and mor bundant in these latter years in theologic "sc nce," whereby the saving power of the Gospel ha been smothered under a blanketing of various me y intellectual assumptions of human wisdom. Is not time that God should awaken the church a lay bare its spiritual poverty and peril? Is it not e ugh? *The fulness of Gentile unbelief has thus come* So have all the earth, Jew and Gentile, become g y in disobedience, as equally unworthy, that no God might show mercy upon all? (Rom. 11 : 32-)

According to the express word of God, and onsequent upon the coming of "the fulness of th Gentiles" (Rom. 11 : 15), the whole world (th "all nations") shall be quickened as "alive fro the dead." With this accords the assurance of hrist (Luke 21 : 24). From henceforth we may well pect a new manifestation and work of grace, hich shall include both Jew and Gentile in its nipotent grasp. This warfare in Europe, so eply stirring all nations, is the "trump of God" callin upon his church to awake and put on strength, and, med with the whole armor of God, to go forth aga st all the powers of darkness, with an indomitable c rage. It is the call to a titanic struggle against s itual wickedness in high places and all places, witho fear and in confidence of victory, under the lea ship of the Great Captain of our Salvation. Th signs of the approach of a great revival of s itual light and life are patent; already "the sc d of marching in the tops of the mulberry tre " (1 Chron. 14 : 15)—an awakening of the church t of its slumbering—is recognizable in many parts the earth. We can confidently look and pra for a new and overpowering work of "the Lord, th Holy Spirit," as "a consuming fire" (Heb. 12 : 25-) to shake not the earth only but also heaven (th orld and the church). We can regard this present r as but "the beginning of travails" (Matt. 24 : and take courage. We may look up with bright hope and confidence for a new birth of faith and lo , repentance and power, in preparation for the co ng of that time when the Saviour, as "King of king and Lord of lords," will shepherd all the nations.

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* Presbyterian, Brooklyn, N. Y.

FOR
EVERY DAY
IN THE
YEAR

DAILY MEDITATION

LED BY
J. H. JOWETT D.D.
F. B. MEYER D.D.
Rev. E. WHITTIER CASWELL
and
CLAYTON SEDGWICK COOPER

The Unifying Power of Common Sorrow

SUNDAY, September 3. Rev. 1 : 9. "*Your companion in tribulation.*" There are many things in life which act as the promoters of a deep or superficial union. Sometimes the ergence of a common interest draws sundered ls into fellowship. "And the same day Pilate al Herod were made friends together." Sometimes t riveting bond is a common prejudice. More rely but more profoundly the welding minister is a mon joy. But deepest and most vital of all is t union which is born out of common grief. When erything else has left moody and resentful souls in hilling isolation, they are sometimes brought into hared affliction, and the baptism of sorrow quick- their torpid affinities and makes them all akin. enter our troubles as a mob, we emerge as a family.

or one thing, we instinctively draw together in t darkness. We are like sheep which huddle to- gher in the storm. We feel the comfort of one other's presence. It is said that one explanation of t massed advances of soldiers is the courage and ral sustenance which come from touching one other in the fight. Be that as it may, this craving f fellowship in crises is surely a native instinct of t heart, and there is an inevitable softening of ulsion and indifference when we are on the same d together in the blackness of the night.

But there is another reason for the consolidating istry of common grief. Grief has a strange power removing the seals from our eyes, the impeding aracts which have formed in the garish day. We ome more sensitive to one another's virtues and sensitive to one another's faults. Many of our ish prejudices fall away. Our heated resentments l into genial good-will. Our differences shrink. And this extraordinary thing happens: we are more arly revealed to one another when the darkness s upon us than we were in the high noon. We in to know each other better when the mists have hered about us. We become more gentle in our tionships, and every added tenderness is the dium through which we make richer discoveries l.

Who knows, therefore, what living unities are ng woven even in these dark days, so full of calam- and woe to many? The flowers are rotting, but of the rottenness may come the flax, the strands ich shall make a stronger fabric and a more en- ring union. In the realm of common sorrow much aving goes on in the night. Companionships are de in tribulation. And the companions in tribu- lion often move together into the fellowship of our rd. There is a certain awe in the darkness. The l gets a little thinner. The unseen and eternal s its pressure upon us. Enter, God! J. H. J.

God Our Unfailing Helper

MONDAY, September 4. Ex. 15 : 22-27. "*And Moses cried unto the Lord.*" How much better s than to reprimand the people, or threaten to ow up his commission, or give way to pessimism d despair! The disciples of John, when they had ried their beloved leader, went and told Jesus; d in all ages the servants of God have been glad to n from their discouragements and the ingratitude those for whom they would gladly have laid down ir lives, to Him whose heart is open to every moan, d whose tender mercies are over all his works.

What a lesson Moses was learning day by day of ating God as his living partner, on whom must t the heavy end of that extraordinary pilgrimage ough the waterless waste! God must indeed have n a living reality to him, because he took every cumstance as it arose into the secret place of the ost High. It was thus that he learnt the ways of d. We are expressly told that "he made known ways unto Moses." And as he found that at each w appeal God manifested the saving strength of right hand, there must have grown up an intimacy tween the human and the divine which tended to solute union.

But the doors of such a life stand open to each of us. e one dread specter of our lives is Fear. We fear pursuit of the past, the demands of the present. menace of the future. We feel that we cannot stain the burdens that providence has imposed on . It seems as though we were standing with our ck to a wall and with failing strength parrying the saults of our foes, whereas each jolt of the road, ch wry word, each threatening peril should drive to the heart of God, with a cry. He waits for us to treat him as our everlasting resource in each episode of life's stern ordeal. F. B. M.

The Man Who Encourages

TUESDAY, September 5. Isa. 41 : 6. "*They helped every one his neighbor: and every one said to his brother, Be of good courage.*" Religion is not an invisible and unwordly thing; it is in part at least the possession of the man who encourages and helps on his brother in the humdrum daily tasks of life.

Solomon says: "A man hath joy by the answer of his mouth; and a word spoken in due season, how good it is! The pure speak pleasant words." Again he says: "A word fitly spoken is like apples of gold in a network of silver."

Did you ever hear one say, "I don't know why, but I'm never at my best with that person?" There are some people who seem to carry about with them almost unconsciously an atmosphere of negative faultfinding. You see them coming and you cross the street to avoid meeting them. They seldom carry good tidings. They can always be depended upon to point out the difficulties and to see the faults. One such person of my acquaintance knows his darkening tendency on a company, and he said once, "I suppose God made me and others like me to be danger-signals." Yet it may be well to remember that one danger signal is enough for a whole train, and also that danger signals are not needed to be used, as the general rule, on good roads.

The Bible makes it a Christian duty as well as a means of moral and spiritual growth to give encouragement and scatter health and joy as widely as possible. We little know how near our dearest friend or neighbor may be to despair, for he often masks it with a smile. An adverse remark from us may be the "last straw," while a breath of kindly appreciation would lift him upon the wings of new hope. Let us be encouragers! C. S. C.

The Prevailing Power of Prayer

WEDNESDAY, September 6. Ex. 17 : 1-16. "*And Moses, Aaron, and Hur went up to the top of the hill.*" In earlier years Moses would not have thought of winning a battle save by force of arms. He has now learnt that he can win it by prayer. From the mountain-top he surveyed the battle, and stretched out his hands in prayer, that is, he fought with unseen combatants the livelong day, and won the victory by his intercessions, of which those upborne arms were the symbol. It is a most beautiful and instructive picture. Three old men in prayer! Two staying up the third!

More things may be wrought by prayer than men suppose. Probably this was to Paul the great lesson of his imprisonments. At first they sorely chafed his eager spirit. He had been accustomed to gird himself and go where he would without hindrance. But all this was arrested by the Roman handcuffs. Perhaps, at first, he felt his power to help the churches he had founded was ended; and then he suddenly discovered a leverage by which he could secure greater results than ever; and henceforth each epistle contains a reference to his prayers. "I never cease to make mention of you in my prayers."

According to our prayers are our successes in Christian service. Let us then fill our Rephidims with strong crying and tears, and our spiritual foes, like Amalek, will be unable to prevail. We are overcome in personal experience and in our service because we expend ourselves unduly in activity and leave so small a space for prayer. What deliverances we might win for our dear ones and all others molested by the flesh, if we spent more time on the hill-top with the rod of prayer in our hands! F. B. M.

The Boundaries of the Christian

THURSDAY, September 7. Rev. 14 : 4. "*These are they that follow the Lamb whithersoever he goeth.*" John tells us of his vision of the hundred and forty and four thousand who had the name on their foreheads, who sang the new song, and who were also characterized by the fact that they follow the Lamb whithersoever he goeth.

There is a suggestion here for those who would have a simple boundary of the Christian life, who would know where they can go and what they can do as members of the Church of God. The rule would be: "Go anywhere and do anything in which you can follow Christ."

The boundary of the life of the Christian is not one of space but of spirit. They who are His can go wherever they can carry or find the spirit of Christian sacrifice and love. The test is the motive that dominates our hearts. The determining question is: "What are the thoughts of my heart?" There is no place that may not be the gate of heaven to our souls if we carry the heavenly spirit in our minds and acts.

Think of the varied places where Jesus went, making every one a veritable house of God. Nazareth was consecrated by his working youth, Cana by the wedding he attended, the wilderness by his temptation, the Garden of Gethsemane by his prayer, the hillsides by his contact with the Jewish multitudes, Bethany by his adaptation to home life, Jerusalem by his triumphal entry, and Calvary by the shadow of his cross. He wrestled with every form of fortune and was himself in scenes of festivity, poverty, merrymaking or sorrow. It was not the place he visited but the atmosphere about him that made the difference. The world, with its multifold activities and changeful scenes, was his altar of sacrifice.

The Christian has been named a "follower." What does that word "follower" mean? When we think of whom we are following, the matter of place solves itself. C. S. C.

Nearness to God in Prayer

FRIDAY, September 8. Ex. 18 : 13-27. "*Be thou for the people Godward.*" This phrase opens up a very interesting vista of service for us, especially for those who exercise the right of entrance to the Divine Presence. We can imagine Moses going to God each day with long lists of questions and requests for one and another of that vast needy host. He would mention names and wants, reasons and arguments, and wait for the message to carry back. He realized his partnership with the Most High and that they had a common interest in the people.

We often wonder at Luther, who spent three hours each day in prayer and meditation; at Bishop Andrewes, who spent the greater part of five hours each day in fellowship with God; at John Welsh, who thought that day ill spent which did not witness eight or ten hours of closest communion. It may seem to our casual thought that such prolonged praying must involve an endless monotony of vain repetitions. We forget that when men are sent to the big city with a host of commissions from their neighbors and friends, they must needs tarry longer than when they go only for themselves. It would be a very blessed experience for us, if the needs of others detained us for longer periods before God than our own needs demanded. Thus our Saviour pleads for his people and the world. When we have a matter, let us take it to him. He asks for us Godward, and will bring our causes to the Source of all Power and Love. He will also show us the way wherein we must walk and the work we must do. This is what he meant in saying "*Abide in me.*" F. B. M.

Jesus, Sovereign and Saviour

SATURDAY, September 9. John 4 : 26. "*Jesus saith unto her, I that speak unto thee am He.*" Jesus, as the eternal Son of God, forgave sins and healed the sick. He received sinners as the divine Saviour and accepted worship as God. He commanded lost men to follow him as their only hope of salvation. He abolished death, brought life and immortality to light. He put away the ceremonial laws and interpreted the Ten Commandments, saying, "I am the Way, the Truth, and the Life; I am the end of the law. Come unto me and I will give you rest."

"If you are ashamed of me, I will be ashamed of you before my Father and the holy angels." No other name is worthy to be mentioned beside the name of Jesus. Moses was but a child beside the bush of fire, John the Baptist but a boy running along the dusty road, crying, "Behold the Lamb of God, who taketh away the sins of the world." Luther was but the hand of Jesus, opening anew the fountains of liberty and truth; Lincoln, only his index finger pointing to liberty for the captive; Robert Raikes his errand boy to gather in the children; William Taylor, one little ray of light from the Sun of Righteousness, illuminating all dark continents. These, among the noblest of mortals, are like the stars in the heavens,

"singing as they shine,
The hand that made us is divine."

We are creatures, thou the Creator. Thou remainest, and thy years shall not fail. E. W. C.

A WEEK *in the* WORLD'S NEWS

General Cadorna
Commanding Italy's armies

German trench cannons or "stovepipes" captured in the Somme offensive

President Li Yuan Hung
of China

BACK FROM THE ARCTIC. The southern party of the Stefansson Arctic Expedition returned to Nome, Alaska, August 16, having completed its work. The expedition has surveyed the coast line from Cape Barry to Stapleton Bay, and from there to the mouth of the Rae River, which has been surveyed for seventy-five miles from its mouth. Geological surveys have been made along the coast and along the Rae, Kogluktualuk and Copper Mine Rivers. Much copper-bearing rock was found, and over 150 islands were mapped and charted. Phonograph records of the dance songs and folklore of the Eskimos, with careful transcriptions and translations, have been made, the customs and games of the Eskimos have been studied, the life history of a number of rare arctic insects has been worked out, deep-sea dredging and soundings have been made, and the expedition brought back photographs and moving pictures of native life and scenery and about a thousand specimens of birds and mammals. Vilhjalmur Stefansson, with the balance of the expedition, is remaining in the arctic in order to explore further the land discovered last summer.

SELF-GOVERNMENT FOR PHILIPPINES. On August 16 the Senate approved the conference report on the Philippine Bill by a vote of 37 to 22. The Clark amendment, guaranteeing independence within four years, was eliminated from the measure. The present Philippine commission was abolished by the bill, the electorate is increased from about 200,000 Filipinos to 800,000, and this increased electorate is to choose a senate. The office of governor-general is retained, and the post of vice-governor created. Functions of the legislature are limited, acts regarding coinage, currency and immigration to receive the approval of the President of the United States. Americans in the islands who wish to vote must become citizens of the Philippine Islands.

SCIENTIFIC EXPEDITION TO ALASKA. Mr. and Mrs. Louis Shortridge, Alaskan Indians educated in mission schools, will head an expedition financed by John Wanamaker, and under the direction of the University Museum in Philadelphia, which will search for ethnological specimens in Alaska.

MADERO REPATRIATED. Francisco Madero, Sr., father of the murdered president of Mexico, announced recently that the Carranza government had granted amnesty to the Madero family and had restored property which had been seized in northern Mexico.

MUST NOT DISCRIMINATE. On August 12 the Interstate Commerce Commission declared that freight rates within a state which discriminate in favor of points within the state as against equally distant points outside the state were in conflict with the Federal laws and must not be maintained.

RAISE FIRST SUBMARINE. Residents of Paterson, N. J., have perfected plans for raising from the bottom of the Passaic River what is said to be the first submarine boat. It was tried out in the river in 1887, made one successful dive, and then sank to the bottom of the river, where it has remained. The model was constructed from old boiler plate by John P. Holland, who was then a teacher in a Paterson school. This is not the historic Holland submarine. The torpedo-boat Holland, the first successful submarine of the United States navy, is now on exhibition at the Commercial Museum, Philadelphia, and has recently been purchased from the government because of the intention of the Navy Department to have it broken up. It will be kept permanently on exhibition in the Museum of Peaceful Arts in New York City.

A HIGHER LOAF. The convention of the National Association of Master Bakers, which met last week in Salt Lake City, gave considerable attention to a proposition for nation-wide increase in the price of bread, the bakers insisting that if the rising price of wheat forced a similar increase in the price of flour, it would be impossible to maintain the five-cent loaf at its present weight and price. It was stated that the ten-cent loaf would still be marketed without change. Chairman Hurley of the Federal Trade Commission immediately instituted an investigation into the whole wheat and baking situation. The Federal District Attorney in Chicago had already uncovered considerable evidence tending to show conspiracy between big milling interests and grain operators to manipulate the wheat market. Mr. Hurley and the District Attorney in Chicago will work together. It is stated that while the wheat crop this year will probably be under 700,000,000 bushels, it will nevertheless exceed the nation's requirements. About 160,000,000 bushels have been carried over from last year's crop, and the country will have at least 200,000,000 bushels for export if the market for it exists. During the past crop year about 245,000,000 bushels have been exported.

AMERICAN DOCTORS HEAL GERMAN WOUNDS. The American Physicians' Expedition Committee is now operating six large war hospitals in Germany and Austria, and it is d that the self-sacr ing doctors of e expedition freque y have to work day d night following g battles in order o save the lives of wounded men. T y have done much o counteract the fee g in Germany t America is wh y pro-Ally and enti y commercial. Th e hospitals are fille o the limit and are f y equipped, altho h they are now sai o lack certain arti s of rubber, stic g plaster, and s e medicines. The skill of the Ameri n surgeons is said to have saved m y hundreds of wounded men from b g cripples for life and to have rest d them to the trades which they follo d before the war. The hospital at Deut -Eylau, West Prussia, has gained s h a reputation in the surrounding cou y that all facilities not required for l-itary needs are constantly filled y surgical cases from among the il population.

PASSING THE BIG BILLS. The a-ference report on the army approp i-tion bill carrying $267,596,530.10 s accepted by the Senate on August). On August 15 the House by a vot of 283 to 51 accepted the Senate buil g program for the navy. This prog n calls for the building of four battles s this year and ten within three ye ; four battle cruisers at once, six wi n ten years; four scout cruisers at o e, ten within three years; other ves s number 129, including 58 submari s, the eventual cost reaching $488,000,), the greatest amount ever voted by y government for naval purposes at e time. The building program will m e the American navy once more sec d in power among the navies of e world, basing the estimate n conditions just before the r. A few battles like the one ff Jutland might give us first pl e.

THE PRESIDENT AND THE R -WAY CRISIS. It became evi t on August 12 that the Fed l Board of Mediation and Conc a-tion had failed to bring the l-ways and the brotherhoods o-gether. The brotherhoods e firm in their refusal to arbit e their demand for an eight-l r day, although they appeared l-ling to arbitrate other matter t issue if the eight-hour day e granted. The railways e equally firm in their refusa o grant anything except arbi a-tion of the whole matter. Nei er side could be induced to wa er in the least from its position. n August 13 President Wilson e-quested the members of the c n-mittee representing the railr ls and the men to meet him a personal conference before a -ing at a final decision. e President met both sides d heard what they had to say on Mon y, August 14, and on Tuesday the P s-ident proposed, after further co r-ences, that the railroads grant the ei t-hour day and that the workers aban n their demand for time and a half r overtime. The brotherhood repre -tatives appeared willing to agree o such a settlement, but insisted t they had no authority to agree to a -thing except a complete granting f their demands. The President, th e-fore, asked that the 600 chairmen o had been meeting in New York, d

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Indian Gurkhas in Flanders are proud of their kukris. The knives look more dangerous than the owners

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o held the authority for final settle-
nt, come to Washington to partic-
ate in the conferences. The President
v the 600 chairmen at three o'clock on
gust 17. He went over with them
points at issue as he understood
m, and proposed as a basis of settle-
nt that the railroads grant the
ht-hour day, and that all collateral
estions should be submitted to a com-
ssion to be authorized by Congress.
e chairmen showed considerable
uctance to accept this proposition,
ce it meant the giving up of their
mand for time and a half for overtime,
t they finally accepted it on August
The committee representing the
lroads refused to accept any other
position than that they had made at
st, namely, arbitration of all matters
issue, declaring that it was impossible
grant the eight-hour day and that
t were granted temporarily it would
ver be relinquished by the brother-
ods regardless of any findings of the
nmission to be appointed. With
situation at this point the President
led to Washington the presidents of
the principal railways involved, in an
ort to reach higher authority than the
nmittee of railway managers, headed
Mr. Elisha Lee, who had been con-
cting negotiations for the railways
m the inception of the strike agita-
n. Thirty-one railroad executives
t the President at the White House
the afternoon of August 18. Mr.
lson presented his proposal for a
tlement, which had been rejected
the managers' committee. He
d that he feared a nation-wide
ike would intensify the already ap-
rent drift toward government owner-
p, which he did not believe in. He
erred to the action of the French
vernment in a similar emergency,
en it called all the railway men to the
ors and then sent them back to their
s as a military duty; but he did not
y he would or would not take similar
tion. President Hale Holden of the
Burlington," as spokesman for the
lway executives, told Mr. Wilson
t the railway presidents would co-
erate in an effort to make peace, but
t they meant what they said when
y declared the eight-hour day im-
cticable. He said that the pres-
nts were responsible to the people,
the railways, and to the eighty per
t. of railway workers not members
the four brotherhoods. He promised
t the executives would give the
esident's proposal careful considera-
n and would report later. It was
ident, however, that the committee
managers had the complete support
the railway presidents. For the first
ne in our industrial history the em-
yers and not the employees are
hting for arbitration. Both sides
confident of their ability to win the
ike if it comes.

Paralysis Still Spreads. Although
daily average of cases in New York
ty has decreased in each of the last
o weeks, the total of new cases
ched 125 on August 18, and the
ths for the day in New York City
re 32. The total of cases in the city
from the beginning of the epidemic to August 18 is 6,872, and the total of deaths 1,561. While it seems that the epidemic is being brought in hand in New York, it is spreading on Long Island and in New Jersey, where rigid quarantines have recently been instituted.

Army Bill Vetoed. On August 18 President Wilson vetoed the army appropriation bill because in revising the articles of war a clause had been inserted exempting retired army officers from all forms of military discipline. The President considered this clause unconstitutional. The bill was immediately reintroduced into the House with the revision of the articles of war omitted.

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The War in Europe

By ANTHONY ARNOUX

THE really important events—that is events which prepare the way for and lead to subsequent happenings—of the past week have taken place on the Russian frontier in Europe and in the Caucasus, and hence we will devote our summary largely to these two fronts.

The Russian front at present in Europe may be roughly divided into three parts, the northern beginning at Riga on the shores of the Baltic and running as far south as Pinsk, in the middle of the Rokitno swamp, also known as the Pripet marsh, a swamp or marsh of as great area as Ireland, which extends east and west across the battle line.

In this northern portion of this front little outside of the ordinary fighting has taken place in the week (August 11–17) under review, and consequently there are no modifications to note of the battle line.

From Pinsk to the northeastern border of Galicia is what may be termed the central part of the line, which embraces within its limits the districts of Kolki, Dubno and Lutsk, which have during the past three months been the scenes of such hard and desperate fighting. Here the Russians were able during the first two months to drive their opponents considerably west of Lutsk, recovering the two fortresses of Dubno and Lutsk, together with considerable other territory between Lutsk and the line of the Stochod River. The ultimate objective of this Russian advance was the city of Kovel, but although for some time the Russians have been making every effort to pierce the Teutonic lines on the west bank of the Stochod, they have been unable to do so. During the past week the same unavailing effort on the part of the Russians has continued, but though making every sacrifice to do so, they have been unable to make any permanent breach in that wall, which still raises itself unbroken between the Russians and Kovel. The fighting, however, has been of the fiercest description, and the casualties on both sides are reported to have been very large.

The southern part of the Russian battle line begins at the northern border of Galicia and extends southward through that Austrian province. In this sphere of action during the past week the Russians have made gains of great importance which distinctly advance them toward their objective, the city of Lemberg, and indeed make it reasonably certain that if equal progress is made by them during the coming week, that city will fall into their hands shortly thereafter.

This Galician front may be divided in its turn into three sections: a northern one extending along the east and west line of the Sereth River; an eastern, which up to the beginning of this week followed the line of the Strypa River, which flows north and south; and a southern, following, heretofore, the east-and-west-flowing Pruth River.

During the past week the Russians have succeeded, in spite of a strong defensive by the Teutons, in crossing the Sereth River line at many points and establishing themselves in advantageous positions, which now appear to be the probable bases from which a further advance southward toward Lemberg will be made.

The Russians have also made other and far more important gains on the eastern front. This front, as before said, ran, until the beginning of this week, along the west bank of the Strypa River, and had done so all winter. During the past week the Russians launched another series of attacks along the whole length of the line, before whose strength the Austrian defense crumbled. The result was that, after several days' hard fighting, the Russians not only forced their way across the whole line of the Strypa River and took complete possession of its western bank, but they also drove the Austrians, in a rather disordered retreat, a full eighteen miles westward to and over the Zlota Lipa, another river which, running north and south, roughly parallels the Strypa.

On the southern line the Russian advance was equally important. Stanislau, the important railroad center in southeastern Galicia, whose capture by the Russians was mentioned as highly probable in last week's article, passed into their possession in the early days of the present week, and this capture enabled the Russian forces to advance immediately to the northward toward Halicz on the Dniester, which place, both by reason of its situation and of its fortifications, is the most important defense Lemberg possesses to the southeast.

Halicz is situated on the Dniester, here a stream of great width, which runs rather swiftly in a deep self-dug channel, somewhat resembling in this particular the rivers of our own Western states. The northern bank of this sort of canyon is considerably higher than the southern, and with this northern bank in possession of an enemy supplied with artillery, the crossing of the river becomes extremely difficult for an army moving from the south. But in the present case this difficulty is somewhat lightened by the fact that further to the east along this southern line the Russians have been able not only to advance their line to the south bank of the Dniester, but at points to cross that stream and establish themselves on its northern bank. So that it is in their power, not only to attack the Dniester crossing at Halicz from the south, but also to move forces westward along the north bank of the Dniester, and attack the defenders of the Halicz crossing from the east simultaneously with the attack from the south, which series of maneuvers will probably take place, and it seems highly probable will be rather speedily successful.

The Russians have another reason than the obvious military and political ones for desiring to have Lemberg firmly in their hands. For many years the Russian opponents of the Russian Orthodox Church, the various dissenting sects, have made Lemberg the center from which they directed their agitation to prevent the forcible incorporation of these various dissenting sects into the Orthodox Church, and consequently the Holy Synod would be well satisfied to break up this center of opposition.

In Bukowina the conditions do not appear to have been greatly changed during the past week. Here the Teutonic forces appear even to be making slight headway in the south, and it is from here that if Lemberg is to be saved, the Teutonic movement northward to save it by turning the Russian flank will be launched.

The Society of War Studies of Copenhagen, Denmark, a body of professional men formed for the study of all phases of the war, have issued an estimate of the casualties of all the belligerents to August 1, 1916. This runs as follows: Belgium, 200,000; Serbia, 400,000 Italy, 280,000; Montenegro 32,000 British Empire, 827,000; France, 2,400,000; Russia, 7,800,000; Austria, 2,800,000, Germany, 3,100,000, Bulgaria, 10,000; Turkey, 200,000 Japan, 1,500, making the appalling total of 18,080,000. This society also estimates that the total of the debt created by the war now reaches approximately ninety-four billion dollars!

There was some fighting without important result during the week on the northern border of Greece.

On the Suez Canal front there has been more fighting this past week. The Turks whom the British defeated in this region last week showed unexpected power of resistance, and, assuming in their turn the offensive northeast of Romani, drove back the British cavalry launched in their pursuit.

In the Caucasus the trend of events is decidedly adverse to the Russians. The long-continued advance of the Turkish right wing in western Persia has finally affected seriously the Russian center, more particularly as the Turks have opened a formidable attack on that portion of the Russian line. The Turkish left wing has now driven the Russians back well on to two hundred miles, and has also begun a lateral attack while continuing the frontal, by which lateral attack "the rolling up" of the Russian right wing is seriously threatened. During the past week the Russians have been driven north of Hamadan, Bijur and Sain Caliph, so that the right of the Turkish left wing has now reached the southern shores of Lake Urumiah.

In the center the Turks have made equally rapid progress. Koshan to the east of Lake Van has fallen into their hands, and Van itself is seriously menaced. Bitlis and the southern shore of Lake Van have been retaken, while to the west of the lake Mush has been recaptured and the Turkish columns are now closing in on Gum Gum or Kum Kum, to the north of Mush, and its recapture seems highly probable. It now seems quite possible that unless the Russians find means to stop the advance of the Turkish center immediately, they will be obliged to evacuate their recent conquest, Ersingan, and fall back to the east to concentrate their army for the defense of Erzerum.

The Italians had the misfortune to lose one of their finest and newest battleships, Leonardo de Vinci, 22,000 tons, during the past week, through an explosion of its magazine. About three hundred men were lost in this catastrophe.

The western front was very quiet as a whole all the week. Bad weather was apparently the chief contributing cause of this quietness. On the British portion of the Picardy front there was, however, some very hard fighting to the northwest and north of Pozières, where the Australians made a few hundred yards' advance, lost the territory thus won by a counter-attack, and finally, again attacking, won the ground for the second time. Only very minor fighting with unimportant results took place on the rest of the British front. Farther south, on the French portion of the front, the French made a gain of a couple of hundred yards near Maurepas, and held this gain against rather strong counter-attacks. South of the Somme the French pushed a little distance to the east from Estrées.

In the Verdun region there was very little infantry fighting, and the end of the week found the combatants in practically the same positions as they were at the beginning. The rest of the western front was quiet.

On the Austro-Italian front interest centers in the attempts of the Italians to advance southeastward from the Isonzo line toward Trieste. From Gorizia eastward toward the Wippach line the Italians have not moved as rapidly as they hoped, the extent and difficulty of the Austrian defenses being greater than they expected. On the Dobardo plateau, however, southeast of Gorizia, they have cleared the country to the eastward as far as the first line of Austrian defenses. Southeast of Monfalcone they made little or no progress.

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National Conference Committees of the Railways, photographed at Washington just after conference with President Wilson, August 15, 1916

eft to right, G. S. Waid; V. P. and General Man., Sunset Central Lines; H. W. McMaster,
en'l Man., W. & L. E. R. R; C. H. Ewing, Gen'l Man., P. & R. Ry.; N. D. Maher, V. P., N. & W.
y.; C. P. Neill, Washington; G. H. Emerson, Gen'l Manager, Great Northern Ry.; James Russel
en'l Manager, D. & R. G. R. R.; S. E. Cotter, Gen'l Manager, Wabash R. R.; C. L. Bardo,
en'l Manager, N. Y., N. H., & H. R. R.; A. S. Creig, Asst. to Receiver St. L. & S. F. R. R.;
P. E. Crowley, Asst. V. P., N. Y. C. R. R.; Elisha Lee, Chairman; W. L. Seddon, V. P., S. A. L. Ry.; J. W. Higgins, Chicago; A. J. Stone, V. P., Erie Railroad; E. H. Coapman, V. P., Southern Railway; J. G. Walber, New York; L. W. Baldwin, Gen'l Manager, Cent. of Ga. Ry.; A. M. Schoyer, Resident V. P. Penna. Lines West; E. W. Grice, Gen'l Supt. Transp., C. & O. Ry.; P. R. Albright, Gen'l Manager, A. C. L. R. R.; C. W. Kouns, Gen'l Manager, A. T. & S. F. Ry.

Our Editorial Forum

PRESIDENT
OTTO KOENIG

MANAGING EDITOR
GEO. H. SANDISON

SECRETARY
THEODORE WATERS

The President and the Strike

GOVERNMENT intervention has taken hold of the railroad strike situation. When the first intimation went out from Washington that President Wilson would receive the representatives of the roads and the brotherhoods, the matter immediately assumed a new aspect. The third party in interest—the People of the United States—had asserted the right to be heard concerning a movement which, if carried out to its fullest extent, would tie up the greater part of the business of the country. In assuming the rôle of pacificator, President Wilson undertook one of the most delicate tasks his administration has yet had to face; but that step once taken, there could be little doubt of the result. The friendly advice of the government could go to a certain extent. Beyond that point, if unheeded, it would cease to appeal, but would direct the situation in the public interest.

Railroads are an index of a nation's prosperity. A huge increase in the volume of business, during these two years of the European War, has brought phenomenal profits to the roads and swelled their dividends. Right in the midst of this war boom, which is reflected in every branch of commerce and industry, came the threat of a strike on a scale so vast that it would have paralyzed land transportation traffic, demoralized the marketing of the harvests, and cut off a large part of the food supplies of the country. It would have spelled ruin for many interests. Labor has its rights and capital also; but the rights of the whole people, when they are seriously involved, are paramount. The wage question, the eight-hour question, the dividend question, the over-time pay question and all others must sink into insignificance when the nation's interests are vitally involved, as in the present case.

The American public is essentially fair-minded. It has no desire to see either side take advantage of the other. It believes in fair wages and reasonable hours for the worker, precisely as it believes in justice for the employer; but the threatened strike would have involved the wreck of other interests on such a wide scale that to permit it would be little short of a crime. Hence, it has become the duty of the government to employ all the powers at its disposal to avert the strike. At this writing, indications point toward a peaceful solution of the situation. The President has held conferences with the leaders of both sides. The railroads have agreed to accept the principle of the eight-hour day, leaving all questions of detail for final adjustment by a competent tribunal.

It is possible that some of the brotherhoods may still be recalcitrant, as they proved two years ago, when a similar situation arose. At that time President Wilson gave some advice, which is equally pertinent now, appealing to their patriotism and regard for the public welfare to make whatever sacrifice was necessary to avert a national disaster.

Museums and Educators

MORE light has been shed on the early history of the human race within the last twenty-five or thirty years than in all the preceding centuries.

In a room in the museum of the University of Pennsylvania, in Philadelphia, there is a remarkable statue of a Greek boy, carved by some unknown artist 2,300 years ago. It is only a fragment, but its lines are beautiful and true to nature. In another room is a stone lamp which lighted somebody's house in Crete more than 5,000 years ago. Near by is a small wooden tablet which was dug out of a tomb in Egypt, and the crude but still decipherable hieroglyphics tell that the occupant of the tomb—some man of distinction in that far-off time—lived 4,000 years before the Christian era. In still another part of the museum is a case containing an ax of flint, roughly fashioned, which was dug up on the banks of the river Seine, and belonged in the remote Stone Age, long before metal was in use. Think of this tool or weapon, made in primeval times, being found on the site of Paris, probably the most representative city of our modern civilization!

It is worth while to go through these wonderful museums. We have them in New York, in Philadelphia, in the Yale collection at New Haven, the wonderful display in the British Museum, and in the priceless memorials of antiquity in Paris, Berlin, Vienna and Cairo. In our own country there are now some six hundred museums, many of them still comparatively small, but all of inestimable worth as educators of the people. From them we learn what the artist and the craftsman could accomplish, long before written history, and before any city now standing was built.

The thought that impresses itself strongly on the museum visitor is the remoteness of the beginnings of the race. The Bible, it will be remembered, uses that significant yet simple expression, "In the beginning." Nowhere does it tell us that man was created six thousand years ago. These figures, which have fixed themselves in the human mind until they have become a popular misapprehension, were the result of the calculations of a distinguished literary Episcopal prelate, Archbishop Ussher, living in the sixteenth century, who, reckoning back from the beginning of the Christian era, divided the periods of recorded history as far back as 4004 B. C., and stopped there, having no further data on which to proceed. The science of archeology, with its wonderful explorations, since that time has reached back thousands of years farther, tracing the existence of human life to far remoter periods. Nor is its task ended, for the locked-up secrets of still more distant ages beckon to the skilled investigator.

The further back we go in research, the more we are impressed with the wisdom of the beneficent Creator and the strange order of the development of this wonderful world in which we live.

The Empty Pew Problem

WHEREVER the problem of the decline in church attendance is seriously considered, one of the points upon which ministers and church boards are everywhere agreed is that the growing use of the automobile has added to the difficulties of a very trying situation. But is it the wisest policy to rail at a usage which might be made a help rather than a hindrance to church-going? We find the hostile attitude adopted in not a few religious publications. Here for instance is the Living Church, an Episcopalian journal of Milwaukee, which personifies the Sunday autoist as "Mr. Somebody," and over his head, as the representative of his pleasure-loving class, it reads a caustic little homily to other Sabbath-breakers:

> You ride by, Mr. Somebody, on a Sunday morning, with your gay family, in your august touring car that costs you more for its maintenance in a month than you give for the spread of the Gospel throughout all the world in three years. Why can't you run your car up to the door of the homely little church, help your wife and family to alight, and take a real, sympathetic part in the homely worship that those homely farmer-folk are offering within its walls? Why don't you give some encouragement to the village missionary who is seeking to make bricks without straw in that rural community? His sermons wouldn't be so prosy if he had reason to believe that a few new listeners—people of such splendid intellectual caliber as you, Mr. Somebody—would drive up occasionally in their cars and take an intelligent part in the service. You could show a heart full of sympathy with the few people and the tired pastor who are keeping the doors of that little church open Sunday by Sunday, if not day by day.

All of which is unquestionably true; but we seriously doubt whether such an appeal is going to remedy the situation. If the autoist is to be won back to the church, it can hardly be accomplished by chiding and chafing. One of our best-known evangelists, who never lacks a good-sized audience, frankly declares that there is another side to the question, and that the experience of sitting in a hot, ill-ventilated church in midsummer for an hour and a half or more, and listening to a tedious exposition of dogmatic theology has perhaps more to do with the trouble than people are willing to admit. Such a church need not be surprised if the world wins away some of the weaker ones of the flock. It is not so, however, with the church that rises to the situation, whose minister gives the best that is in him every time he preaches, counting himself as nothing, if only he may deliver an inspiring Gospel message of cheer, comfort and encouragement; the church in which the songs of Zion are so sweetly rendered that every one feels it a privilege and a pleasure to join in the praise tribute. The Lord's house to such a congregation is not a dull, gloomy place, but a delightful retreat, cool, flower-decked, inviting. The humblest edifice can thus be transformed with a little loving care. One feels that in such a church the seed is not sown in vain.

We can conceive of a church to which the motor car might prove an adjunct rather than an obstacle—a church whose parish has been extended over what was untouched territory before auto-going days. There are doubtless many such churches. The children of light should not be surpassed in wisdom by the children of this world. They should make the church attractive to motorists from far and near, and provide sheds a-plenty. In such a church, all alive and with every agency at work, there will be little caus or complaint of empty pews on the Lord's Day.

Did It Ever Strike You?

THAT there are 23,000,000 professing C stians of the evangelical faith in the Ur ed States, whose combined influence, concentr ed on a single purpose, would be practically irresisti e?

That if these 23,000,000 Christians, or even ha of their number, were loyal to their profession of f h and sincerely desirous of advancing Christ's king m on earth, they could become the mightiest agenc or the inbringing of souls that the world has ever kn n.

That while the tasks before Christianity today re great and urgent, there is not one of them impos le of accomplishment, if the Christians of Ame a believed what they profess, and carried into the M ster's service the same zeal, energy and confidence y show in their everyday business.

That every one of the 23,000,000 Christians o prays "Thy kingdom come" has a direct indivi al responsibility to do all that lies within his or er power for the spiritual, moral and material welfa of our fellow beings.

Now is the greatest, the most urgent time for s ice that God's people have ever known. No one sh ld idle away these precious days. Break down all e barriers of selfishness and sloth. Link yourself h other Christians in a chain for earnest, organ ed effort. No matter how small your influence, how o scure your station, or how slender your means, you n help to make the world a better place to live i y bringing the Christ spirit into it.

We want every member of the Christian He ld Family to think over these things, and then to t action follow thought; for in His service there is g at reward.

"Benefits Forgot"

IN a little incident, which appears in a cont porary, many readers will recognize a fam ar picture. It is that of the old minister who, a er giving all of the best years of his life to the wor is at last dropped as of no more use for active ser e, and—utterly unprovided for.

The old preacher had served his church exa y forty-six years. There had been days in the e y part of his pastorate when other churches had r gently beckoned to him, but he had been unwillin o leave the people to whom he was devotedly attac d. And his work had been efficient unto the very d. Most of the members had known no other pas r. He had buried the dead, had said the words w h established new homes, had been the friend of e boys and remained their friend when they had gr n into manhood, and had taken the places left va nt by their fathers. But now the end had come. C n scientiously the old man, now seventy-five, had d down the burden.

> A friend remarked to him: "Now that you have retire of course provision of some kind has been made for your ld age?"
>
> "No, I can't say that there has," said the old min er slowly. "Somehow I have not been able to save any mon ."
>
> "And we all know the reason why," laughed the other, o was a railroad conductor. "Everybody in trouble came fi of all to you. Now, honestly, did you ever turn any one a y empty handed?"
>
> "I cannot just say as to that," stammered the old man.
>
> "Well, I can; but what I want to know is, hasn't the ch h or denomination made any provision for you now that u must give up active work?"
>
> The old man shook his head and did not speak.
>
> "That's a shame! That's a disgrace!" said the condu r. "I have been with this road only twenty-three years, and xt November I shall retire, and the company will pay n a pension as long as I live."
>
> "And I am glad," said the old man.
>
> "So am I—for myself; but what I cannot understand is y the Christian Church, whose members sometimes find a g at deal of fault with the railroads because they think they ar ot altogether fair in their dealings, should fall so far behind e despised corporation in dealing with the men who have se d it faithfully. Do you know, dominie? Can you explain it?"
>
> The old minister shook his head as he said slowly, "Per s they have not thought of it in that way."

Not thought of it! We provide for our old dom c servants who have given us the best of their li s; we set aside a substantial love-gift for the found g we adopt; we find homes for the aged, for worn- t friends who have been victims of misfortune. e would never turn the old family horse or even the g out of doors. But the old pastor! Ah, yes, that is f ferent. So we leave his case to boards and com tees, and by and by we forget all about him. C d anything be more barbarous or ungrateful?

THE BIBLE *and* NEWSPAPER

Conducted by FERDINAND C. IGLEHART D.D.

Bishop Eveland's Death

BISHOP WILLIAM PERRY EVELAND of the Methodist Episcopal Church in the Philippines, while in this country r a hort rest, started out for a day's hi excursion. When at dusk he d r return searchers went out, and th morning they found his electro- te ody. He had been using a steel d, d it is believed that in casting bught the rod into contact with rhead electric wire, and thus use his instant death. His last itt article appearing after his death ve n account of a great conference S thern Asia, and this metaphor use "There were no earthward ends g and the wires between that as mb and God." His place of spiritual ade hip will not soon be filled. Such ag acci n only rve o bring m with ore strength e t that d ives to ch us but day f life at tin It be ov us to ake the ut st use of ch moment for our work all finish us him f It this ger in his m fe. "*I st ork the rks of him t me while it is day; the night met when no man can work.*" (*John*

Rural Credit Commission

TH commission to put into effect t recent Rural Credits Law has w en appointed, and members are m g to visit all the sections of the ite States to gather information. ere are to be twelve districts, each th national bank operating in close rm y with the farmers, making ns reasonable and fair terms, and evy way applying the financial em of the country to the farmers' obl s. The unfairness of the old m mortgage system and the un llin ess of bankers to extend reason le edit to farmers have been largely spo ible for the failure of farming in w ngland and the Eastern states, ere here still ought to be a great por nity for agriculture. This closer ope tion is all in the right direction. wil give new hope and life to many dis uraged home, and will make it ssib to put back into many an im ve ed farm the wealth needed to ne t and make it again productive. wi make our nation stronger and ppi. It points to that day which e p phet saw, when in the perfected ciet each class shall heartily co era with all the rest: "*They helped ery e his neighbor; and every one said hi brother, Be of good courage.*" sa. : 6.)

W ld's Greatest Telescope

AF R three years' work the largest lecting telescope mirror in the orld s ready for installation at the rne e Observatory on Mount Wilson, lo. Astronomers expect that a hun ed llion stars hitherto unknown will re aled by the new mirror, which 10 inches in diameter, 40 inches ger than any before used. The ge ass disk, weighing four and a half tons, was cast by the St. Gobain Company of Paris. A concrete base for the telescope has been installed, and the road to the summit of the mountain has been widened to permit the carrying of the parts to their place. It is a comfort to think that even during the world war the belligerents have time for scientific pursuits. While the Paris firm has been making this contribution to scientific efficiency, there is in Berlin the twenty volume catalogue, listing and describing some 300,000 stars, which has taken hundreds of astronomers the last sixty-five years to compile. There should be a deep kinship in truth-seekers the world over, and this will reassert itself when the present clouds have rolled away. How God's great creative majesty unfolds under the eye of the telescope! Men devised this kind of glass the better to see the few stars that were already visible to the naked eye, and expected at once to chart the heavens with ease. Indeed, some thought that they would be able to wrest their secrets of the skies. But the result was far different. With the increased powers of the telescope, more and ever more stars leap into sight, until the human mind staggers and quails before the millions of worlds that present themselves to its thought. Our Father's hand holds them all in their courses: "*Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens.*" (*Isa. 48 : 13.*)

German Prisoners' Model Village

THE picture shows a German village built on the property of the United States government at Portsmouth, Va. Every house in it was constructed by the crews of the interned German cruisers Prinz Eitel Friedrich and Kronprinz Wilhelm. From every standpoint it is a model village, with its cozy houses, its pretty lawns, yards and flowers, and its look of peace and happiness in contrast to the ugly looks of the two interned greyhounds of war. There are seventy-five houses, built on the German model, and all were put up by the interned seamen. They were constructed out of scrap lumber discarded by the United States government, and from boxes in which goods were shipped to the German vessels. Each house is of perfect construction, with several windows and a chimney. For some time after they were built they had to remain unpainted, for this village went up without an appropriation or a budget. But one day an order came for the repainting of the two cruisers by the German government, and by carefully saving all the scrapings of the old paint the men were able to reclaim enough material to paint their own homes. Around each house is a fence, which is in every case of an artistic design and adds greatly in setting off the house. There is ample room for yards, and in some can be seen chickens, ducks and geese. Besides the houses there is quite a garden, chicken farm and athletic field. The garden is filled with vegetables good to eat, and the chicken farm is a model of cleanliness. We admire the pluck of these unfortunate men who found themselves by the fortunes of war doomed to a long imprisonment in an alien country. To this spirit of enterprise and contentment every circumstance of life must yield, for after all it is not the outward things but the heart of peace and industry that makes for happiness. In the midst of the greatest hardships the great apostle was able to say: "Not that I speak in respect of want, for I have learned in whatsoever state I am therewith to be content." (*Phil. 4 : 11.*)

Dry Chicago Federation

REALIZING the power of enlightened public opinion on moral questions, the Dry Chicago Federation has set out to make a canvass of the entire population of the city for signers to a petition against the saloon. A call has been made for 10,000 volunteer canvassers, and in September a ten-day drive is to be made. The brewers are troubled, as may be seen by their advertising in the daily papers. They offer as a solution to the objectionable features of the liquor business the revoking of all licenses of saloons that have broken the law, and instead of total abstinence a campaign of temperance education. To this the Dry Federation has replied by challenging the brewers to cooperate in its program for decency in Chicago. The issue is joined, and it is to be hoped that the efforts of all Christians and temperance believers will not be relaxed until the grip of this terrific power is broken off the great city of Chicago. The cities are the last to surrender in this warfare against booze, and their conquest calls for the most stern and unrelenting courage, coupled with a hope that shall never fail. The Bible leaves no question as to which side is in the right: "*Woe unto him that giveth his neighbor drink, that puttest thy bottle to him and makest him drunken.*" (*Hab. 2 : 15.*)

Cotton Stalks for Paper

THAT the stalks of the cotton plant make a good substitute for wood in the manufacture of paper is the conclusion of the German testing bureau after thorough experiments. The cotton stalks on which the experiments were made came from Egypt, and yielded satisfactory results. Although this discovery will not be vital to Germany or the European states, it is of the most far-reaching importance to our country if it can be successfully put into effect. We have a cotton crop so great that this by-product may revolutionize the whole industry of paper-making. Dr. Charles J. Brand of our Department of Agriculture has for years been making a study of this subject, and has also demonstrated that cotton or corn stalks will make good paper. It now remains to perfect the process so that it will be cheaper than the present high cost of wood pulp. It is a curious thing that Egypt, the country of papyrus stalks and the first home of paper, should again furnish the materials for this new discovery. The Bible has many references to the uses of writing material. "*Having many things to write, I would not write with paper and ink.*" (*II John 12.*)

False Advertising Illegal

THE first arrest under the new "false advertising" law of the District of Columbia has just been made. A customer bought some goods which were not as advertised, and as a result the secretary-treasurer of the store was arrested. This law is intended to punish those who by false or exaggerated representations through advertising induce people to buy their wares. The general cleaning up of advertising is a wholesome sign of the times; in the long run it will prove of financial advantage to all advertisers, but still better, it represents an improving public conscience as to commercial honesty. There is no permanent basis of dealing between individuals or nations other than honesty and uprightness. The invectives which the Hebrew prophets hurled against commercial dishonesty make first-rate campaign literature for every modern movement of commercial uplift and moral reform. "*Shall I count them pure with the wicked balances and with the bag of deceitful weights?*" (*Micah 6 : 11.*)

Boy Scouts Help Police

THE New York City Park Commissioner has called in the help of Boy Scouts in patrolling Central Park over the week-ends. With the extra crowds, and while the police have been needed to watch the strike situation, the lads in khaki have rendered valuable assistance in answering queries, guiding strangers and protecting the trees and turf. The Boy Scout movement has set out to develop the manly virtues of body and will by forest-craft and other outdoor activities, and the best use to which these can be put is the protection of the public. These lads are none too young to be learning the value of our civic institutions and to be taking up their responsibilities. "*It is good for a man that he bear the yoke in his youth.*" (*Lam. 3 : 27.*)

Soldiers and the Bible

FRIENDS visiting the soldiers from New York City, gave one of them a bouquet and another a Bible. The one who had received the flowers was heard to remark, "I wish I had your book; I was wishing for something to read." Another soldier who had been given a Testament said, "I have been reading the New Testament. I never knew it was such an interesting book." The New York Bible Society has presented over 10,000 New Testaments to young men who have gone to camp or to the border. They have been eager to receive the book which "*is profitable for doctrine, for reproof, for correction, for instruction in righteousness.*" (*II Tim. 3 : 16.*)

To Make Farm Life Attractive

By
O. H. PANNKOKE

WHAT can the country school do to save the rural community? The National Educational Association, which met in New York City a few weeks ago, was very strongly reminded of its duty and opportunity to preserve the backbone of the nation, the men and women that till the soil. Not only did a host of speakers of national importance devote their addresses to it, but the retiring president, Dr. Johnston, chose as the topic of his presidential address "The Rural Home and the Farm Woman." "Our people," he said, "are waking up to the vital importance of the rural problem to the welfare of the whole community." And in the discussion many speakers pointed to England, where a policy of neglecting the sturdy yeomanry of Goldsmith's day had resulted in gravest social suffering.

Talking with Dr. Johnston, I asked him: "What in your mind is the most promising element in this great gathering?" He suggested with a smile that it was rather a good-sized question, considering that upward of 40,000 were active members, among them the leaders of America's educational system. He said: "We are cutting away time-worn traditions and making education meet the needs and demands of life." "But aren't you afraid that this great cry for practical things will kill idealism and spiritual values?" "Not at all. A small group may tend towards materialism. For the great mass practical education means an applied idealism in useful service. It is a means to the higher things in life."

In that spirit this greatest gathering of teachers ever held in America approached the question of the country school. On the one hand it looked for practical results. On the other, it never lost sight of the higher values which education, especially in a democracy, must give.

The whole range of country life, with all its varied aims and interests, was made part of the discussion. It was held that the school is a vital part of every activity of the community. The place of the woman on the farm, scientific farming, social centers, school gardens, deserted farms, rural libraries, conservation of natural resources, extension training for grown people, and the host of other questions which have become so prominent in recent years, all found a place in the interests of the present day country schools. And last, but not least, an expert seriously discussed: "Pigs as Pets for Farm Boys."

Contrast lends perspective. Mrs. Anna Shaw supplied the background which strikingly set off the novelty of what these men and women were trying to do in reconstructing rural education. She told the story of her life on the frontier of Kansas a half-century ago. Her description of the pioneer women, these silent partners of the hardy frontiersmen in turning a wilderness into a garden, was pathetic, but only too true in some sections to our day. She said: "They left comfortable homes and pleasant communities for what? a bleak log-house and a wilderness. They had no chance for companionship. They never got away for a change. There is a reason why farmers' wives contribute a greater percentage to the insane asylums than any other class of the community." Mrs. Shaw then drew forth the laughter of the audience by describing her days as a country schoolma'm. She was herself only a girl, and her education was self-acquired. A single book had to serve the whole school. "But," she said, "we had a good time, and the teacher had the best time of all."

Dr. Johnston spoke at length on helping the farm woman in the business of her home. He pictured the home as the centre of the farm's activities. "The farm home is the beginning and the end of every day's work. It differs from the town home in this respect. It is an essential part of the farm business. If the farm home and the farm woman are not what they should be, the farm business cannot be what it should be." To make the farm home thus efficient he favored courses in home economics and the wider use of labor-saving devices and machinery to lighten the lot of the women. But these outward helps are but to serve the higher goal of "making country life socially satisfying." He felt that the country school is the natural rallying point from which the farm home must gain its inspiration as well as guidance. "It cannot neglect the health, the recreation nor t so ideals of the people."

Dr. Van Hise, president of Wisconsin U ers criticised severely schools that shut thems es from life and cater to the interests of smal ro He held that the university's "field of inve ga covers all of the practical problems of the s te, ricultural, industrial, political, social an m

Dr. Burritt expanded on the idea which r. Hise touched. He is State Leader of Farm ur in New York and as such directly concerned ith extension of agricultural teaching. The en works by getting the cooperation of the co nu through the organization of farmers' ass ati "If the work is to be permanent," said Dr ur "local initiative must be encouraged and deve ed local leadership further trained and conn ed with individuals of organizations in such a y the work will be continuous and effective.'

It was an ambitious program which th ser body of men and women set for themselve o the rural community. They, perhaps, best w great was the task and how little appreciati w come to them. Dr. Claxton, national Com ssi of Education, lent unity and foundation t plans in an address which ranked among th est livered at the convention. He spoke on "A ati System of Education." He first dwelt on e g discrepancies existing between the we sett wealthy Eastern states and the poor sta , W and South. He then pictured a system of uca where North and South and East and Wes ll h the same opportunity, where the child of e ba woods can start out in life with schooling as oro as the child in the metropolis. Then he d a ture of the wealth and future opportunit of nation and appealed that its resources be obili for the training of all its children in a syste of e cation truly American. "America must ke leadership of the world after the war," he ecla "In our schools are the citizens of the next g erat We make the future. As we make the epu so shall it be."

Start a Community Chorus

By GRACE HUMPHREY

THE community chorus is an outgrowth of the old-fashioned singing school. There the aims were to spread a knowledge of music and of sight reading, to make standard choral works familiar. The singing school was for young folks who had voices and could sing.

The community chorus welcomes this group, along with all the others. But it is primarily for the large numbers of men and women who have no opportunity to get any musical training, who have never had a musical lesson, who can't tell one note from another, who don't even know that they have voices.

In a community chorus there are almost as many men as women, an astonishing fact, as any choral class leader will tell you. All ages, all classes, white-haired grandmothers, factory boys, young shopgirls, working men and working women, blacksmiths, lawyers, trained musicians. Everybody is welcome, for the motto of the chorus is "Every one can sing, and if you doubt it, just come and try!"

Where is this chorus? In many towns, large and small. The first one began in Rochester two years ago. It was started by a man who began life as a mechanic in the Pittsburg mills, but with such an innate love of music that he sang while putting iron into the furnaces, and made his men sing with him. Later he studied music, and gradually came to believe that it was for everybody; not to be listened to when created by the isolated few marked off from their fellows, but to sing it for themselves.

In Rochester he saw a great crowd waiting to get in at a "mayor's concert." "Just the place for my people's chorus!" he said: "I'm going to get these folks to singing!"

"They won't come," the mayor discouraged him, when he asked permission, "and they won't sing if they do!"

"Only let me try. Everybody can sing!" was Harry Barnhart's reply.

At the next concert the ex-mechanic sang and the great audience joined in. They seemed to like it.

"Shall we do this again?" cried the leader. "All who want to, stand up." And over two hundred stood, the nucleus of the many community choruses existing today.

FOR the movement spread to neighboring towns, even to New York City, where skeptics said there was no community spirit and such a chorus was an impossibility.

There is never any voice testing for membership in the community chorus. No sight-reading examinations. Sit where you please, and sing what part you like. After a few rehearsals, it is not uncommon to see people changing seats, finding that they have misjudged their own voices. Each person must find himself, not have it decided for him by bass or tenor scales.

Technical training? That will take care of itself. At the very first "sing" the printed music is given out, and soon, how no one can say, people have taught themselves something of musical symbols. They lose their fear of technical marks, and learn a sufficient amount to be sure guides to their ears and eyes.

There is never any trash, never any ragtime, in the community chorus music. Songs especially fitted for chorus singing are comparatively rare. They must be vital, filled with the warmth and the depth of human life, gripping both singers and listeners. So much of the music used is old, some of it very old; and like many things that have stood the tests of time, it has a deep religious note. But the religion offends no one, whatever his race or creed. Handel's "Largo" and the "Heavens are Telli " fr "Creation" are as popular "Ha Hark, the Lark" or the " eaut Blue Danube." Mozart's Glor is sung as well as "Nancy e."

WHEREVER it has be start the chorus is in gre dema for all community acti ies. sings at fourth of July celebrations, at ou or c certs in the parks, and at Christmas tim In little town last year, it led the singing of e ca at the community tree, ending with "O Co e All Faithful." Everybody left the square si ing hymn, and as they went through the st ts could be heard for blocks.

Another town held a community Th ksgi service. No speeches, no sermon. The esid message was read. The chorus sang, with t audi joining in for "America." The offering v for federated charities, and for the first time e pe learned that their town had community sp t.

In still another place a chamber of com ree a reception to a hundred and fifty newly ural citizens. The community chorus sang "H e, S Home."

The fundamental difference between the nmu chorus and other choruses is that here th ingi not an end in itself, but the means to an l. W people sing together, week after week, y f themselves. They lose sight of social ar reli distinctions, and become a community.

All through history, leaders have consci sly use of this unifying power of music. Th han savages, the Crusaders' hymns, battle song Mo revival choruses, he mous stress that B y Sun puts on singing, a exa coming readily to nd. ty, based on bea y, r in joy, brotherhoo goo

Two persons, lkin gether intimatel ha communion of sou A g singing together, ves spirit of frien ip goodwill, a som ing is indefinable, t to the surface hen are deeply move Fo most part we li our cramped and b d, s only on the ou de; goodwill stirs yo fro inside!

"I feel," sai a working woman th of a rehearsal, " if I lot of brothers a sis

"Every one can sing, and if you doubt it, just come and try!"

It's an Ill Wind, Etc.

By MARGARET E. SANGSTER, Jr.

THE infantile paralysis spread over the city. Children, especially the chil- en the slums, were ric and carried away th ospitals. Many of em ver came back from e pitals. Wide-eyed reig mothers, with not ou command of English to ask questions, dragged eir tle ones away from the fascination of gutter ols nd garbage pails. . . . Death, the grimmest d death—the death that, merciless, mows down re bies—hung like a pall over the city.

I cn't realize the horror of the epidemic at first, do think that many of us did. Of course the adl s flamed out on the front page of every news- pe ut then headlines are—well, headlines. But e nt as I was driving, with a friend, not far from c skirts of a little town near my home, three n pped forth from the side of the road. They d antern with them and one motioned, authortiv, with his hand for us to stop. I wondered he were highway robbers. But we stopped.

Th man with the lantern stepped up to the side th ar. Whipping back his coat he showed us a he adge.

'G any children with yer?" questioned he.

We e alone, we told him. And then, prompted by io y, I asked:

'B why do you want to know?"

'In ntile paralysis," answered the man shortly. 's gainst the law for any one from the city to ne nter this township—with children. It's in the law. You see, the children might be m 'York—" He paused suggestively.

Th man behind him took up the story. "Yer 't too careful," he told us. "Every town has te en now. It's the only way to keep the de e out."

Th ext day, as I passed one of the railway stas ading out of the city, I noticed that many a s were plastered over it. I stopped to read , said very bluntly that nobody under sixteen ld e allowed to leave New York. I discovered, r, at the same placards decorated every exit n e city. And then, at last, I knew how terrible in had swept upon us.

H is the twenty-second year since the founding o Mont-Lawn. Every season has seen the a filled with children from the slums—pale e ldren who think that the country and heaven th very same place; weak little children who er new the meaning of health. We have enai d three thousand little visitors every year, th season Mont-Lawn had not much more than ne its hospitable doors when the epidemic set T e Mont-Lawn season opened with about 350 r chins on hand and the full staff of workers. b re all of the first company of little guests had n ace to another group the bars began to go up ve New York City and suburban towns. We ybe, forty small friends still at the Home n e health departments finally stopped intern ansportation of children. Because we had be the laws of the city we were left with a Home ir for children, and the children were utterly bl to come! It was unfortunate—more than rt ate. It was blank tragedy!

"Necessity," they say, "is the mother of invention." Well, it was a necessity for us to fill the empty shell of Mont-Lawn. And so, because we couldn't help the children, we hunted for some one that we could help. And so the upshot of the matter was that we invited girls—girls who are over sixteen—who work hard the year through in stores, offices, and factories, to spend their vacations with us. Many of the girls wouldn't have had vacations but for this. Many of them couldn't afford to leave the city that was sapping their strength and health and endurance.

I went up to the Home yesterday. I didn't want to go, and it was with very apparent reluctance that I boarded the train. "For," I reasoned to myself, "Mont-Lawn has always been called the Children's Paradise. Grown-up girls will take away the charm —that peculiar childish charm—of the place. When Dr. Klopsch painted 'I love God and little children' over the doorway he was thinking of little children, not grown girls!"

DID you ever start off anywhere expecting to be disillusioned? That's the way I started off, yesterday, to Mont-Lawn. It almost surprised me as I drove in through the great gate between the double row of tall trees to see that the place was apparently unchanged. The green lawns were not so child-dotted as they had been—the place was quieter . . . that was all. Far in the corner of the playground I saw the lucky forty children who had become marooned in Happyland. They were gleefully making something—something that proved, as I drew nearer, to be baskets. But I was used to seeing hundreds of kiddies on that playground, and the place seemed lonesome. Then—

It was nearly lunch-time, and as I stood watching the children I saw a long line of girls walking leisurely up the road. They were pretty girls with sunburned faces—girls ranging in age from sixteen to a possible twenty years. They were having a good time as they walked up the road, for I could hear the sound of their happy voices, punctuated, every few minutes, with gay laughter. I half turned to one of the "teachers" who stood near me. She answered my unspoken question.

"Yes," she said, "it's the girls. They take a walk every morning. Don't they look well? But you should have seen some of them—" She paused.

"Don't they look—happy?" I added.

Later on they told me how the girls spent their time during the day. The regular schedule is something like this:

Breakfast—an unusually large breakfast—comes first. Then a pleasant walk through the woods or along the river, a walk that lasts until dinner time; dinner (a mighty good dinner, for I had some—lots!—of it with them); an hour of rest and a cool shower bath; tennis, croquet, volley-ball, anything they want to do until supper, and then, after supper, a pleasant get-together party. The parties break up at eight-thirty; the girls are in bed, healthily tired and ready to sleep, by nine-thirty, and the lights are out at ten o'clock.

Contrast this with the daily routine of thousands of girls when they are in the city. Here it is:

Breakfast—a skimpy one—and a trip to the factory or store or office in a poorly ventilated, stuffy subway or elevated car. Hard work from eight-thirty till noon-time, with perhaps a half-hour off for lunch—which usually consists of a dry sandwich or crackers and watered milk, or a cheap soda from an inferior soda fountain. Work again until after five——sometimes later—and then the stuffy, poorly ventilated ride back to the small, tight, germy room that is, all too often, home. Supper—a slim delicatessen supper; cheap movies, maybe, and rest at last—such rest as one may snatch from the heat and noise of the city.

There *is* a contrast, isn't there?

THE children who have come to Mont-Lawn in years past have needed the country—desperately. But the girls who are having their vacations with us (vacations that they otherwise couldn't afford) need it just as desperately. For these girls have heard the call of adventure and romance. They are a part of the city and they have felt its lure. They have known temptations—the desire for clothes and fun and the youth that they have never really known. Oh, yes, they have known temptations!

The two weeks at Mont-Lawn will give these girls new impulses for good—new ideals, new health. Up among the mountains, with fresh air and green trees and blue sky, they will see things in a newer, purer light. And they will go back to the work, the discouragements, the eternal grind—with the strength to fight—and win!

Next year, please God, there will be no epidemic in the slums. Next year the little ones will come back to us, and Mont-Lawn will again—in all truth—be the Children's Paradise. But this year, even though we had to give up well-laid plans, even though we had to compromise with fate, I think that Mont-Lawn has done a worth-while work.

Don't you?

At Mont-Lawn

By Margaret E. Sangster, Jr.

THE Girl from the City paused and stood
On a hilltop, looking down
O'er wood and road, toward the stream that flowed
On the edge of a sleepy town.
And I said to her, "Do you like it here,
Away from the city life?
Do you like the calm, and the quiet charm—
The freedom from noise and strife?"

THE Girl from the City raised her eyes
To the sky that glowed above;
And her voice came soft as she gazed aloft,
And she said: "I have felt the love—
The boundless love that they tell about,
That fills life's cup to the brim;
I never set store in God before,
But now I am close to him!"

The Arrest of Paul

International Sunday School Lesson for September 10. Acts 21 : 17-40.

bing a Man on Suspicion

y orge D. Allison, D.D., Ph.D.

IOT in the precincts of Jehovah's temple! A man now regarded as one of the world's greatest saints, the center of a li mob of his fellow countrymen. W ? Because "they supposed" he d ed the temple by bringing into h hen. The charge was a serious f public inscriptions warned that d h penalty would result from a iolation of the Mosaic code.

h had really happened? Certain m Ephesus had seen Paul in st ets of Jerusalem with a Greek e of his, one Trophimus, whom ognized. Therefore they supd e had also brought him into s tuary. They saw one thing s posed another.

ow many discords, even in the c of Christ itself, arise through s suppositions! Think it over. n quarrels and heartaches may d be explained by two words: e supposed"! How many other e been mobbed on suspicion! n y of the hideous lynchings that a our own Christian land prove d to have been provoked by mere suspicion, and not even the excuse of just vengeance is left! How many, many times every one of us in our own small circles of activity acts on mental lynch law—condemns our brothers on merest supposition, working injustices that embitter the common life!

And how little a pretext we need for condemning a man when first of all we are prejudiced and sensitive! They knew he had broadened out beyond their codes of faith. Consequently they were ready to seize the first opportunity to denounce him. So, often, narrow-minded religionists have had just this suspicious spirit. The real pioneers and leaders of the church—how often have they been suspected and spoken against! Think of the scorn and enmity encountered by John Wesley in his own church as he undertook his mighty revival work. I wonder how many of us are free from a disposition to believe the worst of people we dislike or who have views differing from our own in politics or economics or faith. How singular it is that discussions of religious questions tend to become bitter and unfair and personal! This has been so true that the expression "odium theologicum" was coined to express the contemptuous hatred felt by controversialists. But, thank God, American Christians have learned to know better the spirit of the Lord Jesus.

How quickly accusation grows! They suspected the possibility of one Greek having entered the inner court. Notice the cry,—"Men of Israel, help! He brought Greeks into the temple." Greeks—plural now. As though he had habitually and frequently violated this law. Not long ago I interviewed separately two fellow churchmen who had disagreed in business. Each had nourished a grudge, had listened to many

TALKS ON THE GOLDEN TEXT

By REV. F. B. MEYER, D.D.

"Thou shalt be a witness for him unto all men of what thou hast seen and heard."—Acts 22 : 15.

The Greek word for *witness* is martyr, but so many of the witnesses to Christ were put to violent deaths that martyr became synonymous with death by fire, wild beast, or torture. We are all called upon to be witnesses, and if witness-bearing involves pain and suffering, the cross of shame and the grave of apparent oblivion, we must not flinch. The witness is not expected to enter upon profound arguments or discussions. No eloquence is required; no profound learning. One of the best of witnesses is an artless child who states simply what he saw or heard. This is what Christ asks from us: "Ye shall be witnesses unto me." Our model must be the mirror, not convex nor concave, but simple and plain, reflecting Jesus and letting men see and hear him in our lives and conversation. When the sun goes down in the west, we do not fear that he has ceased to exert his attractive power on the universe, because his beams are still shining on the moon. There is a celebrated picture fixed so high on the walls of St. Peter's as to be out of reach of the ordinary eye, but it is perfectly reflected in a mirror placed at a convenient distance from the floor. Your knowledge of Christ is given, not primarily for your delectation, but that you may pass it on. If you refuse to pass them on and tell them out, these manifestations of the living Christ will become fewer and cease. Believe that you are blessed like Abraham, that in you all others shall be blessed also.

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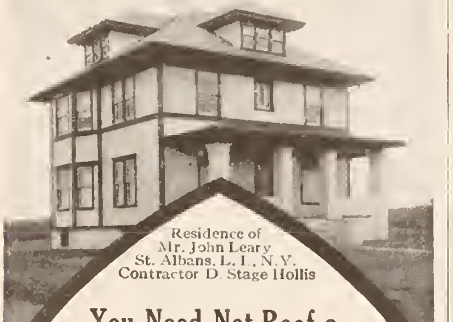

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false rumors about the other, and now regards his former friend and associate as a desperate villain. "He cheats and overreaches every day!" exclaimed one. Thus we exaggerate the supposed faults of others. How hard it is to state fairly and moderately our complaints against those who have offended us!

As a matter of fact, Paul was going out of his way to conciliate just such people, and spending a whole week of his precious time while home from missionary labors just to show his respect for the Jewish customs. Where he could consistently do so, he was anxious to please his countrymen. So he readily consented to the plan proposed by the Jerusalem Christians of proving his loyalty to Hebrew traditions. At their suggestion he agreed to join in a Nazarite vow with four other Jews, paying their expenses as well as his own during the seven days' consecration. This was a popular way of showing zeal for the law. It brought Paul into the temple day after day, before the altar of sacrifice and in the processions. Thus all could see his loyalty to the customs of his fathers.

This was a tactful thing for Paul to do. It is always legitimate deliberately to counteract misunderstanding and suspicion. Every Christian finds times when he must go out of his way to show himself in a favorable light to those who have conceived an unreasonable prejudice. Jesus thus paid the tribute money and observed the feasts to avoid offense. Only a short time ago a young school teacher heard that she was misunderstood and disliked by a certain family. Deliberately she cultivated the society of its members, and finally spent a social evening in that home. Cordial appreciation of a fellow Christian took the place of cold disdain, and ultimately led them all into her church. How much better is such a conciliatory disposition than the worldy rule of tit for tat, dislike for dislike, holding oneself haughtily aloof from people who after all are our brothers and sisters, and fellow travelers on life's highway.

Our lesson opened with the pleasant story of Paul s welcome from the brethren at Jerusalem. On the second day a public meeting was held, presided over by James, the brother of the Lord Jesus. Here Paul publicly recounted the story of his missionary journeys and the splendid spiritual response of the Gentile churches. As a proof of their Christian spirit he presented their generous offerings for the poor at Jerusalem. What a wonderful experience to have heard him then! We thrill as we read Luke's account today, or Paul's own words in Corinthians in last week's lesson, of perils, of ventures and of rewards. But to have heard the apostle himself must have been an inspiration to them all. It was a day of rejoicing in the triumphs of the Gospel, and the church thanked God and took courage.

Then, too, it was a further step in confirming the broad basis of Christianity established by God through Paul's ministry. The Holy Spirit had sealed the mission to the Gentiles—that was obvious to all. The new religion could never turn back to narrow and nationalistic bounds. So the returned missionary today should be the most welcomed visitor at the local church, thrilling those on guard at home with the recital of modern acts of the apostles, telling of new extensions of Christ's influence and new triumphs of redeeming grace. How long is it since you heard a splendid missionary at your church? The visit of such a genuine man of God might mark an epoch in many a Christian fellowship that had sunk into commonplace ruts. That is an excellent idea of certain missionary leaders to have a foreign representative assigned to each local church—"our missionary"—with whom a constant relation in prayers and gifts and letters may be maintained.

And today, as in the time of Paul, the great missionary leaders are bringing back to us from their fields broader visions of human brotherhood and of Christian opportunity. They are doing much to counteract the epidemic of race hatred and belligerent nationalism in the world today, besides stirring up the home church from its religious apathy. The most powerful influence against sectarianism today i our the necessity of cooperatic in missionary task, and the br d, spirit of the men whose ien and service have overleaped t de inational barriers.

But we must not leave P l i hands of the mob. At the orn the temple enclosure the Ro n s was watching the excitable ws the parapet of the Castle o Ant A shout from him, and dow rus Roman soldiers from the wer rescue the prisoner, draggi hi safety on the castle stairs. lml missionary addresses the R an tain. "May I speak with th ?" now the soldier, too, co sses supposition—he had though Pa Egyptian bandit who was a ngl of the dagger-men! That ows far we can be misunderst d. many a consecrated missi ary been thought a crafty forei son by ignorant and mistaken the

What is Paul now saying the tain: "I beseech thee, let n spe the people." He wanted p Christ to the men who sou t to him! He yearned over t n. heart's desire and my sup a ic God is for them, that th ma saved" (Rom. 10:1). Ho he longed to proclaim the free ligi the Holy Spirit during those ven of barren ceremonialism! low patiently he had restrain hi from preaching the Mess in temple itself! Well, here a ast chance. Permission is giv an beckons to the crowd from he stairs. Then, ever tactful, e b to speak in the language of t com people. There the lesson ves and so must we. In the ts temple itself he is makin his statement of experience an aith apology for a remarkable ca er.

◆

I thank you many, many ti s for very interesting and helpful k jus ceived ("555 Difficult Bible stions swered"). I have many books, t I th shall prize this one more than t est, a a help over some of the hard pla in lif

Auburn, N. Y. Mrs. L. H TAUNT

Young People's Topics for September 10

The Greatness of God

Christian Endeavor and B. Y. P. U. Ps. 145 : 1-21.

Three thoughts about the greatness of God. First that it is infinite, measureless, greater than all other gigantic things or essences or phenomena.

Second, this indescribable, unthinkable greatness of God takes chiefly and first and last the form of love. He is a great God. But the greatest thing about him is his love, his tenderness, his gentleness, his desire for affection, his desire to make every other being eternally glad.

Third, all this greatness of God and this greatness of his love will, if I am willing, be concentrated upon me. See II Chron. 16 : 9. There is nobody in the world that the Lord loves better than he loves you; there is no one toward whom he would rather show his infinite and infinitely friendly power.

Whatever our need, God's grace and power are sufficient. Look up especially II Cor. 12 : 9 and Phil. 4 : 19. He will cleanse our hearts and keep us from sin (see Ezek. 36 : 25-27). Note especially the words: "I will *cause* you to walk in my statutes." God's greatness takes the form of love, but greatness and love alike are linked inseparably with his holiness and his desire that we too shall be holy. He will give us power for our work. Paul declared confidently: "I can do all things through Christ, who strengtheneth me" (Phil. 4 : 13). See also II Cor. 3 : 5. It is especially in our work for others that we may claim God's power. He likes best to give us grace and blessing and help that we may pass it on to others.

We said God's greatness is infinite, yet it appears from the study of his Word and from what we know of his dealing with souls that there is one thing he cannot do. He cannot bless a man against his will. We must welcome his blessing and power to our lives. Jesus complained to the people who turned from him: "Ye will not come unto me that ye might have life." (John 5 : 40.)

Rally Day

Epworth League. Isa. 2 : 2-5; Zech. 8 : 20, 21; Ps. 20 : 5.

The references for our Rally Day Bible study have been most happily chosen.

Here is the picture of God's great house, set where all can behold it, and all nations flowing to it; the picture of all people being taught by God himself; living at peace, with swords turned to plows and spears to pruning-hooks. Now the plea: "O house of Jacob, come ye, and let *us* walk in the light of the Lord." (Isa. 2 : 2-5.)

Here is the picture of many people seeking the place and the manner of prayer. And seeking to find it in haste. Particularly the people of the cities. Is not this a prophecy, a promise and a plea for the America of the twentieth century? This passage, too, ends with the personal note. Are you joining in that search for God in prayer? Are you saying: "I will go also!" (Zech. 8 : 20-21.) Are we getting others to seek him too?

Next the glowing picture of a people filled with God's gladness, glad because God has saved them. Then these happy, delivered people setting up their banners for further conquest in God's name (Ps. 20 : 5). Joy, Salvation, Conquest—if these are our watchwords during the coming year, nineteen seventeen will see even a gladder rally day than this.

Notice especially the topic for this week's Christian Endeavor and B. Y. P. U. Study. It is particularly appropriate for our rally day.

◆

Mr. Henry Ostrum, who has been conducting a federated movement for evangelism in Ogden, Utah, begins a similar campaign, September 14, in Pocatello, Idaho, a town of 16,000, which is 42 per cent. Mormon. The work of this soul-winning campaign in Ogden is reported to have increased evangelical church membership by 25 per cent., and Mr. Ostrom desires the prayers of earnest Christains for the new work in Pocatello.

◆

Called Higher

James O. FitzGerald, Clinton, Mich., 78 years; Charles N. Adams, Jerseyville, Ill.; Mrs. Matilda Armstrong, Chicago, Ill.; J. Leslie Patterson, Portland, Ore.; David Morgan, Minden, Neb.; Henry Calverly, Columbus, Kan., 86 years; Jacob Fillman, Grove City, Pa., 96 years; Mrs. Fannie D. Lipscomb, Froid, Mont., 75 years; Mrs. L. Singer, Lumpkin, Ga., 100 years; Mrs. J. Warren Hitchcock, Smyrna, N. Y.; Rev. R. A. Adams, Saint Jo, Tex., 64 years; Mrs. Edward H. Couse, De Smet, S. D., 83 years; Amos Maker, Providence, R. I.

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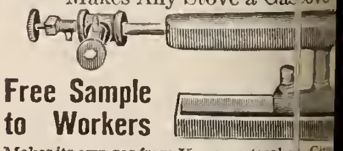

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◆ ◆ ◆

WHY have *air-filled* Tires superseded all others, on *Pleasure* Cars?
Solid Rubber Tires would run several times as far, on the average *Pleasure* Car!

Steel Tires would run 15,000 to 20,000 miles, on the average *Pleasure* Car.

Why, then, have "*Pneumatic*" Tires, the best of which won't average nearly as much Mileage, so universally *displaced* Solid Rubber and Steel Tires on all *Pleasure* Cars?

Because,—the Pleasure Car must often run at "*more than 15 miles*" per hour.

And, when it does, the response of even *Rubber* Tires, if *solid*, is altogether too *slow* to take up the enormous *Vibration*, the jarring and shattering influences of the road, on Car Mechanism and Car Occupants.

◆ ◆ ◆

TRUCKS and Tractors can afford to use Solid Tires.
Because, *they* are designed to run at relatively *slow speeds*, under heavy loads.

But, the Comfort, Speed, and Luxurious Ease, of riding in a true PLEASURE Car is what you chiefly BUY that Car for.

Therefore, the *nearer* you get to the Solid Rubber, or Steel, *characteristic*, in a so-called "Pneumatic" Tire, the *farther* away you get from what you *bought* the Pleasure Car for.

Let *that* thought sink in deeply,—then consider this:—

The *thicker*, and heavier, your Pneumatic Tire is, the *stiffer* it is.

The more *layers* of Canvas (beyond the number actually needed to carry the load), the *thicker* and stiffer, and LESS PNEUMATIC the Tire is,—the *slower* in absorbing Vibration.

The *thicker* the Casing, the *harder* it is to bend, in running.

And, the *harder* it is to bend, the more Motor-power and Gasolene is being *wasted* in driving the Car against excessive Traction-Wave,—the *sooner* the Motor *wears out*.

So, there you have the vicious circle into which a mistaken hope for *more Mileage*, through *more Tire thickness*, leads the Inexperienced.

◆ ◆ ◆

DIAMOND Tires are true PNEUMATIC Tires!
—Made *flexible, springy*, and *nimble*, in order to promptly *absorb Vibration* and eliminate jar to Car Mechanism and Car Occupants.

They thus *lengthen* the life of the Car, and make Motoring the PLEASURE it is primarily intended to be.

Built with as *few* layers, of the *best* Fabric, as will carry the load FURTHEST.

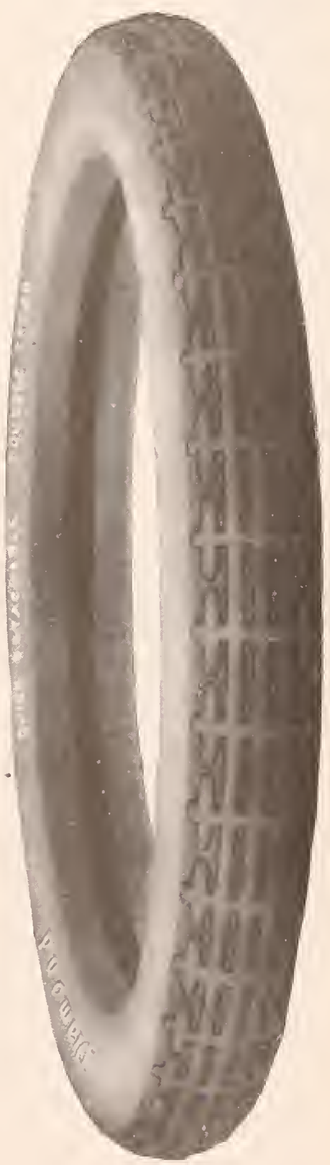
Then Treaded with a fine-grained, non-ballasted, and very elastic (black) "Velvet" Rubber, the ready *stretch* in which acts as a sort of lubricant between Road and Fabric, preventing excessive grinding and frictional heat.

This conservation of the *Original Purpose*, in Pneumatic Tires, gives you not only the *longest distance* for every *Dollar* you invest in DIAMOND Tires, but—

—Longer life to your CAR through less Wear and Tear on its *Mechanism*,

—That *smooth* road-work,—that *lack* of vibration,—that *luxurious* feeling of "riding-on-air," which is the Heart and Soul and Essence of *intelligent* Motoring.

Just test out a set of these "fair-listed," reasonably priced, DIAMOND Tires, and see!



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Red Sides—

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A stock seven-passenger eight-cylinder King car traveled 10,850 miles at an average speed of 33 miles per hour.

The long grind continued for 14 days and nights *without stopping the motor an instant.*

At no time was it necessary to change *a single one of the eight Champions* that were supplying the vital sparks—regularly and efficiently.

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"JUST DAVID"

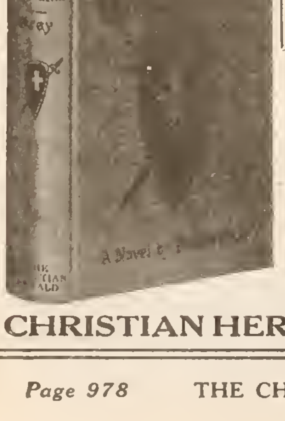
By Eleanor H. Porter

Everyone who has read "Pollyanna" should read "Just David." He is as lovable as the heroine of the Glad Book. Mrs. Porter believes that the idea of the possibility of happiness should be held up to people, but she does not attempt to preach about it. She simply lets her characters speak.

"Just David" is not only a story of amazing popular appeal, but in its way a genuine masterpiece as well. Everyone who reads it has the same enthusiasm. David is one of those characters that seem too real to stay inside a book.

Just David
Just David
By Eleanor H. Porter
Author of Pollyanna · Miss Billy · The Story of Marco · The Turn of the Tide · Cross Currents

We will send a copy of "Just David," postpaid, to any present subscriber as a reward for sending us one new eight-months' subscription accompanied by $1.00.
Or, we will renew your subscription to the Christian Herald for a year and send a copy of "Just David," postpaid for $2.00.



"LITTLE SIR GALAHAD"

We do not know when we have had quite as much pleasure in reading any book this year as "Little Sir Galahad." There is so much that is charming and humorous and intensely human in the whole story that it appeals to the reader probably with greater force than if the action were on a more dignified level.

It is as good a story as we have encountered in many a day, and that's saying a good deal.

We will send a copy of "Little Sir Galahad," postpaid, to any present subscriber, as a reward for sending us one new eight months' subscription with $1.00.
Or, we will renew your subscription to the Christian Herald for one year, and send a copy of "Little Sir Galahad," for $2.00.

CHRISTIAN HERALD, Bible House, New York, N.Y.

Merry Moments

WHEN *the Merry Moments column was started we announced that we could only return contributions when postage was enclosed. Some contributors, evidently forgetting this, have written inquiring as to the non-return of their contributions.*

SHE CIRCUMNAVIGATED THE IDEA. It was the first day of her first term of school, and the new teacher called up the class and asked a large girl to tell of Columbus's voyage.

"Well," said the girl, "Columbus started out and sailed around a dot."

"What?" said the astonished teacher.

"He sailed around a dot," repeated the girl. Pressed for her authority, she pointed triumphantly to the page in the book and the teacher read, "About this period Columbus sailed."

A GOOD GUESS. The students in a Connecticut theological seminary frequently supplied the pulpits in surrounding towns. One of these rural charges was noted for boarding the pastoral supplies at a house where beans were the favorite article of diet. Every week beans were served Saturday night and Sunday morning, Sunday night and Monday morning.

One day the supply for the week overheard the father teaching the son his Sunday school lesson. He was trying to bring out the idea of the constant presence of conscience. "Now, when there is no person with us, when we seem to be alone, what do we have with us all the time?"

"Beans!" shouted the boy.

THE DOLL DIDN'T GROW. "I do wish," observed Mildred, "that Santa Claus had brought me a new doll for Christmas."

"But your old doll," her mother answered, "is as good as ever."

"So am I as good as ever," the little girl retorted, "but the doctor brought you a new baby."—*Tit-Bits.*

A WISE CONSTITUENT. A congressman received almost daily letters from a constituent asking for garden seed, with emphasis on peas. The demand for peas got so heavy that the congressman was moved to write this letter:

"I am sending you a half dozen more packages of peas as requested. Say, what are you trying to do down there, plant the whole state in peas?"

The reply came a few days later. It read:

"No, I'm not planting them, but they make bully soup. Send along some more."—*Kansas City Star.*

◆

Among the Workers

A COMMITTEE representing 800 negroes of New York, Philadelphia, Chicago, St. Louis, Cincinnati, Washington and some southern cities who have organized the People's Civil League, is negotiating with the Santa Fe Railroad for the purchase of 20,000 acres in Western Kansas, on which to establish a farming colony, which is to be exclusively negro. Only negroes now farming or those in cities who wish to farm will be admitted to the colony. The deeds to the land will prevent, in perpetuity, its resale to a white man and the charter of the colony will provide that only negroes shall hold office. Negro teachers will direct the aim of the young idea in the colony. Churches will be given ten acres apiece as sites, but only one church of any denomination is to be admitted. Kansas now has a similar colony established twenty years ago—Nicodemus, in Graham County. It is a prosperous, law-abiding community.

BLOOMFIELD, N. J., Theological Seminary has found openings in pastoral work among foreigners in America for a number of its latest graduates. One goes to be the minister of an Italian church at Stapleton, S. I.; another to a Hungarian church at Wharton, N. J.; a third is pastor of a German Reformed church in New York; the fourth goes to a Hungarian mission at Elizabeth, N. J.; a fifth to a Polish mission in Wilmington, N. C.; and a sixth to a Sunday school for Russian children in Brooklyn.

UNDER separate cover I am mailing you a copy of our Church and Sunday Paper, published at Chieng Mai, North Siam, in our native (Lao) print. The story of "Joseph and Asenath," published in the Christian Herald in March, 1904, was translated into Lao and published in instalments in our paper, and has now just come from the press in book form, of which I also send you a copy. I cannot tell you how eagerly our Christians read this story and how much good it is doing. I hope to put a copy into every temple in this province, and to this end am using the check you so kindly sent me. I wish I could buy Christian literature to give to our evangelists to distribute to those who would derive great good from such reading. "My Word shall not return to me void!" Thank you for the Christian Herald. It is read by all our friends, and many of the boys and girls in our schools get help from its pages. God bless you all, is the sincere prayer of your old friend in service,

SARAH WIRT PEOPLES,
Missionary at Nan, Siam.

THE FUTURE O
YOUR CHILD'S H R

When your child is grown, the condition and ount of his or her hair will depend upon the way it is d for now. Ordinary shampoos and soaps attack th tural oil and fatty roots of the hair, causing it to bec dry, brittle, lifeless and lose its natural beauty.

The human hair is composed of delicate oil pl s and should never be washed with anything but a n anti-septic oil shampoo.

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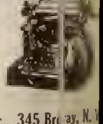

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The Police of the Yukon

By FRANK G. CARPENTER

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THE Kaiser keeps good order in Germany. He has the largest single army on earth, and five or six million soldiers respond to his call. His principality is in the neighborhood of 200,000 square miles. There is a man here at Dawson who is military ruler of a country almost as large. It is a part of the Dominion of Canada, and is known as the Territory of the Yukon. It begins at the south, within thirty miles of the Pacific Ocean, and extends to Herschel Island, near where the Mackenzie River flows into the Arctic. It is about a thousand miles long and several hundred miles wide, and it has a nomadic and settled population of Indians, Eskimos and white men. The army that keeps this great tract in order consists of less than fifty men, and the record of unpunished crime is proportionately less than that of Germany. It is known as the Yukon Division of the Royal Northwest Mounted Police, and its commander is Sergeant Major R. S. Knight, who only recently has come here from Regina to succeed Major J. Moodie, retired. Major Moodie has had control of the territory for a number of years. I have met him during my stay, and have had a long chat with him as to how Canada keeps such good order in this frontier land of the North.

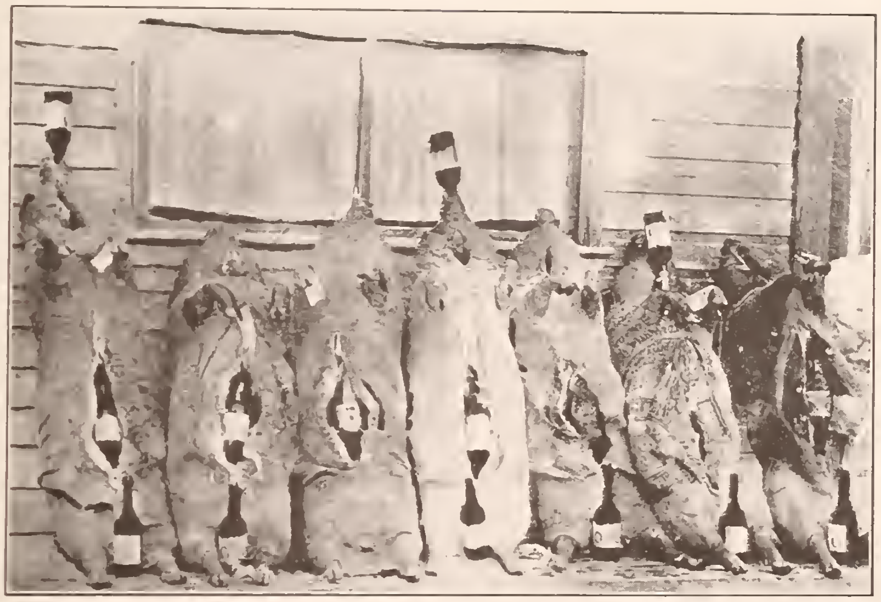
But first let me give you a general idea of the Royal Northwest Mounted Police. My information comes from Colonel Frederick White, the commissioner of the territorial districts of Canada and the commander-in-chief of the force. Colonel White's headquarters are at Ottawa, and it was in his office there some time ago that I met him and talked about this remarkable organization. At that time it consisted of less than 1,000 men. Since the war broke out in Europe the number has been increased to fifteen hundred, but the most of the increase has gone to the southern parts of the Dominion, and the number in the Yukon remains just about the same.

Each policeman has a route, along which he rides from farm to farm and town to town, asking whether anything wrong has taken place since his last visit. He has to send in a report from every settler, and if misdemeanors are committed he has to arrest and punish the offenders. Where murders or other high crimes occur he takes the criminal to court, and he often acts as detective, keeping on the trail day and night until evidence is secured that brings the robber to prison or the murderer to the gallows.

The mounted police have made many of the trails of the Far North. They cut the first road through the wilds to the Yukon, at the time of the gold discovery, and they have opened up the Rocky Mountains to prospectors. In their explorations they sometimes erect houses along the trails and leave supplies of provisions for other travelers who may come after.

Major Moodie tells me that the Yukon force is scattered all over this territory. Said he:

"Each constable has one or two men with him, and sometimes an Indian or so as well. Together they patrol the whole country. They make long trips visiting the mines, and reporting what is going on among the prospectors. They administer justice as to small matters in the out-of-the-way districts, and they keep order among the Indians and the Eskimos. They also see that the poor and the insane are cared for and brought to the asylums. In fact, they do almost everything except grant divorces. We have cases where they have performed the ceremony of marriage, but their chief business is the keeping of order and the punishment of crime."



This picture shows how whisky is sometimes smuggled into the Yukon, and also, if you study it, the general characteristics of the smugglers

"But how can you keep track of the people in such a large territory, Major Moodie? Your whole land is a wilderness, and for more than half of the year it is all snow and ice."

"We manage to know pretty well where every one is all the time," was the reply. "We have regulations by which every hotel and roadhouse is required to keep a daily record of all who stop there. The arrivals and departures are reported to the police, and this is so in the towns as well as in the wilds. I may say that we know about where every man in the territory sleeps every night.

"We get reports of all the passengers who go up and down the river, and from every telegraph station they pass on the way. When a steamer leaves White Horse for Dawson, the purser hands in the names of his passengers and they are telegraphed here. If any one gets off on the way his name is telegraphed, and we check up the list when the boats come in. If a man starts out in a canoe to go up or down the river it is reported, and if three men start out and one is missing, we can see this from the difference in the report on that canoe as it passes the next telegraph station. The police also patrol the country from their various stations. They send in reports of just who come in and who go out of their respective districts, and also what they are doing while they are there."

"Give me some idea of the amount of crime committed in your territory."

"Our record is fairly good. I have here the jail report for the past year, which includes the penitentiary as well. The total number confined during that time was eighty-two, and of these seventy-four were males and eight were females. Three of the males were insane. Our daily average of persons in jail last year was less than nine, and the most we had on any one day was twelve. This is for a country as large as France, and for a population largely made up of frontiersmen and miners.

"Indeed, we have so few bad characters under arrest that it is difficult to keep our barracks in order and the lawn properly mowed. We make the prisoners work. The women do hard labor in the laundry."

"Have you many murders in the Klondike?"

"The records show that we have had altogether only fourteen since gold was discovered, and that the murderers were all hanged. No, I am mistaken, they were all hanged but one. He was shot. That covers a period back to 1895.

"Some of the murder stories of this part of the world are interesting," continued the major. "Take, for instance, one that is said to have occurred in Alaska. The murdered man was a miner and he was killed by an Indian at the close of the season when the miners were just about to leave until next year. They had not time to follow the Indian and arrest him, but they went to the chief and told him that he must catch the murderer and have him ready for them when they returned in the spring, as they intended to hang him. When spring came they went to the chief and demanded the man. He replied:

"'Me got him all right. You come see.' He thereupon took them to the back of the camp and showed them a dead Indian frozen in a large block of ice. As they looked the chief continued: 'We got him last fall. We know you kill him in spring, so we shoot him in fall. What use feed him all winter?'

"Our greatest trouble is from the smuggling of liquor. The kind sold has been almost pure alcohol. We try to prevent its getting to the Indians and we do all we can to keep it out. Nevertheless, it comes in in all sorts of ways. We have had cases of the whisky in bottles being put inside dressed hogs, which were then sewed up and shipped in."

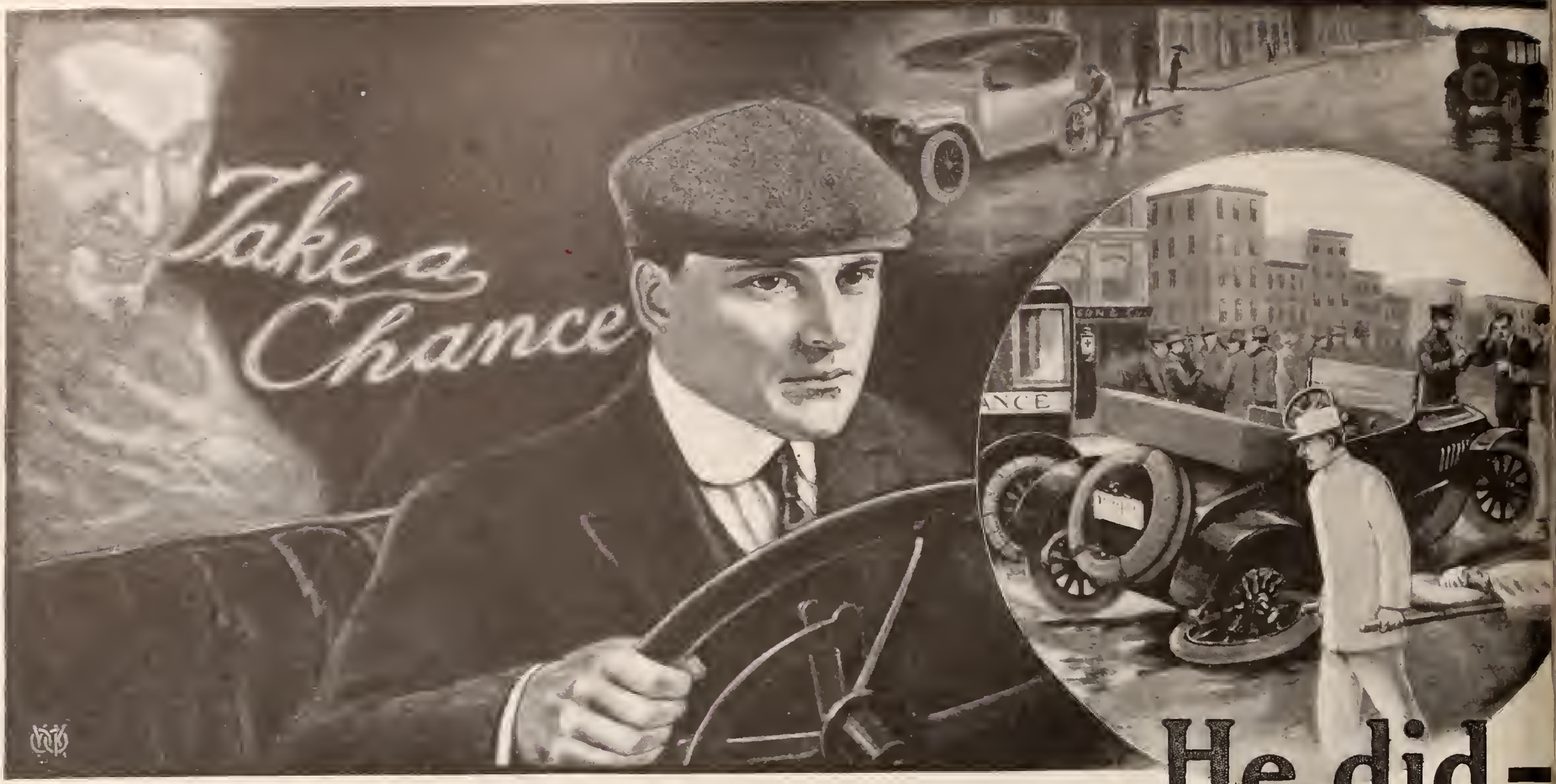
I asked Major Moodie how it was that the mounted police are so feared by bad characters that this whole territory can be controlled by a handful. He replied:

"One reason is that the men know that the police are sure to get them sooner or later. When an officer is sent after them they realize that they could easily kill him, but they know also that a second force will be sent, and this force will be increased until they are finally overpowered.

"Our officers do not carry clubs; all that is necessary seems to be to put your hand on a man and tell him to come. Twenty of our men have stopped a mob consisting of hundreds. One thing that helps us is the fact that the government supports us, and it is known it will fight to the end. In the O'Brien murder it cost the government $200,000 to convict, but it was done and the man was hanged. Sir Wilfrid Laurier used to say that he would spend all the money in the treasury rather than that a murderer should go unpunished. That policy has done much to enable us to keep order in the wilderness."

Police station at Rampart House, 500 miles up the Porcupine River

A patrol of Yukon policemen. Mr. Carpenter *says* their dog-team is behind them



He did—

Once Too Often

Two pairs of Tire Chains were in the tool box, but he did not stop to put them on.

An evil impulse tempted him to continue over the wet pavements with bare tires. He ventured on for a few blocks, and then, in a flash, came the frightful skid leaving death in its wake.

How strange it is that some motorists are sometimes tempted to *take a chance.* They carry Tire Chains in their tool boxes, but they do not put them on at the first indication of slippery going. They wait too long *once too often* and disastrous skidding accidents result.

"Put on Tire Chains at the First Indication of Wet and Slippery Streets"

is a Safety First Commandment of vital importance. It should always be obeyed by all motorists for the protection of all road users.

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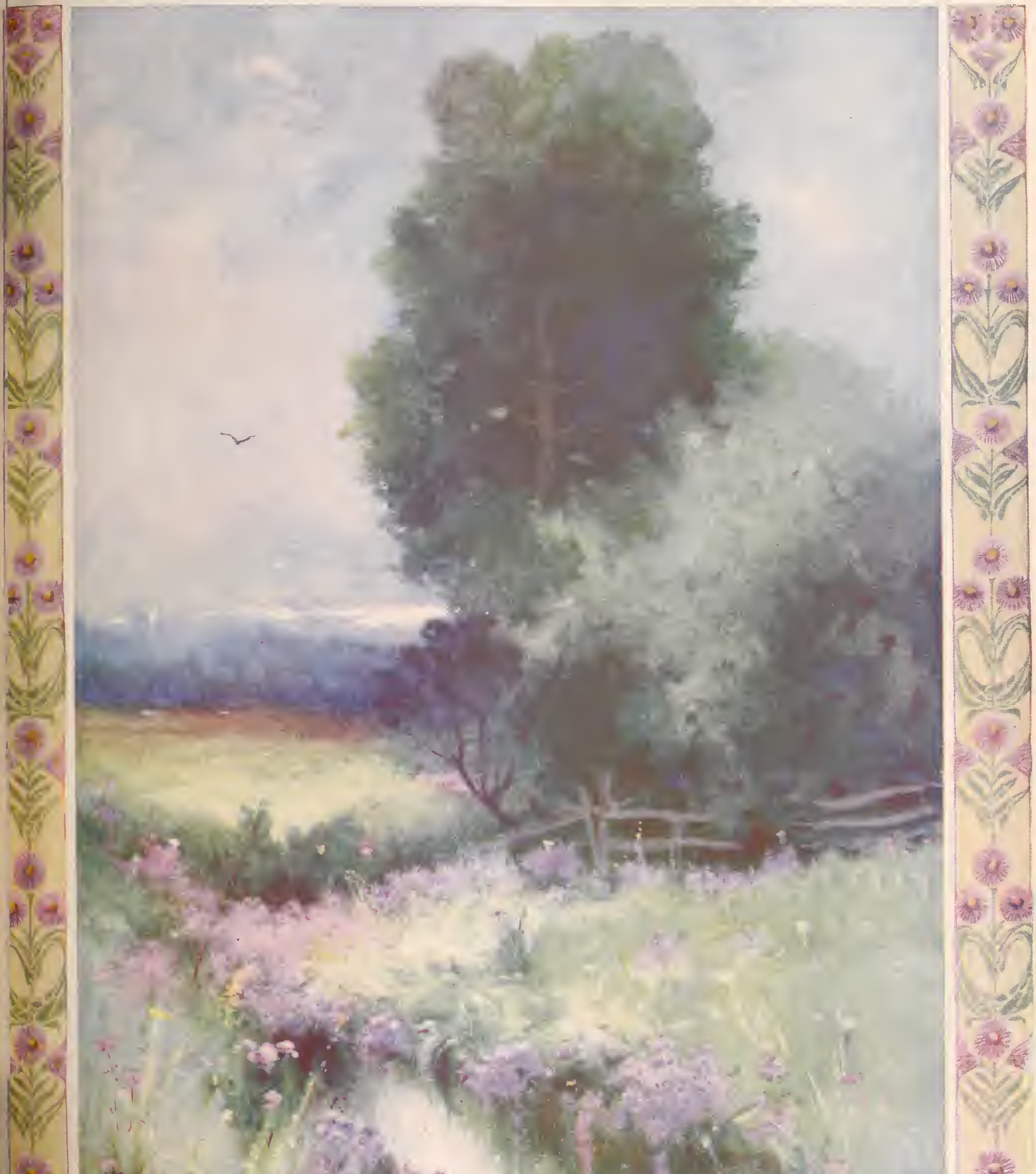

From a Water Color by Charles P. Rising

"EARLY SEPTEMBER"

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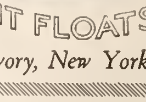
DURING the next few weeks you will be putting up clean draperies and curtains for the fall and winter. Why not still further increase the charm of your home by brightening up your carpets?

You can do this easily and successfully by using Ivory Soap. Its copious lather thoroughly removes the dust and dirt but, unlike ordinary soap, it is so pure and mild that it does not fade the colors or spoil the nap.

Proceed as directed below and you will be able with very little effort and at trifling cost to make your floor coverings as attractive as when new:

To Clean Carpets and Rugs

Sweep thoroughly. Then beginning at the corner farthest from the door, scatter Ivory Soap Paste (see directions inside wrapper) over not more than a square yard at a time. Scrub vigorously with a stiff scrubbing brush. Scrape off the paste with a metal-edged ruler or a piece of zinc. Wipe thoroughly with a cloth wrung out of clean, lukewarm water. Work with—not against—the nap. Use water sparingly.

IVORY SOAP . . . . .  . . . . . 99 $\frac{44}{100}$ % PURE

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Making New Americans

"THE flag? Oh, I saw it first in Genoa," said an Italian immigrant to his American guest. "I was fourteen years old, and into the harbor came a white three-master, loaded wi sugar, and flying the stars and stripes. I as d what it was, and when they told me, the symbol of merica, I made up my mind to come over.

But my little boy, this four-year-old, is a regular A rican. We don't know where he gets it, for the m her never lets him go out on the streets. But he a regular American. Sometimes I think it co es in at the window!"

d plainly it must, so great is the miracle-working po er of our air. Immigrant children absorb Amer-ica sm, or are absorbed by it, very quickly, thanks to e great work done by the public school and the pu ic library. And what loyal little patriots they ar

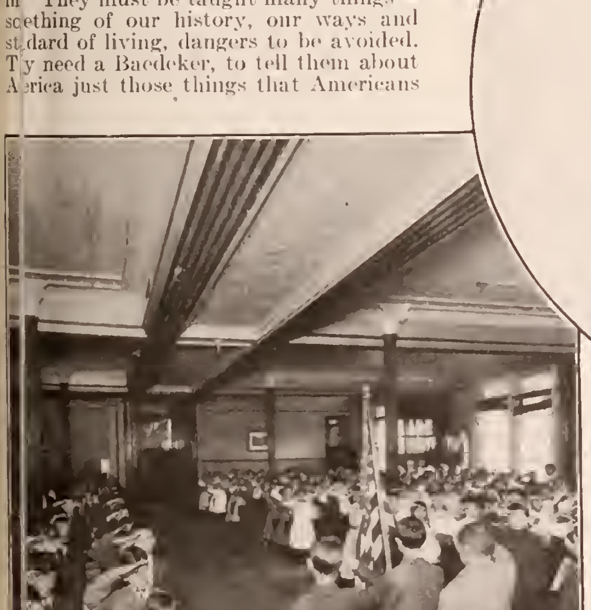
es, if what is called the danger and the problem of mmigration were limited to the children, solving th one and eliminating the other would be easy. B there are the adults to be considered—nearly fif n millions of them in all; nearly four million w are not citizens, though of voting age; nearly a llion and a half who are illiterate.

r our own wellbeing, as much as for theirs, the men must be Americanized. Is it ossible that there is here material fo good citizenship? Yes, over and over, ye

any immigrants come to our country, a ated with the same purpose that b ght our Puritan ancestors to New E land and that later peopled the West-er states. They have this pioneer quality, to tart with—one of the best ingredients fo making patriots worthy of the name.

ut they need a background of American li They must be taught many things—so ething of our history, our ways and st dard of living, dangers to be avoided. T y need a Baedeker, to tell them about A erica just those things that Americans n d to know in European countries, and they need s much more! Facts and information must be given w h brevity, and with respect for the reader; in a ition, the telling must be extremely simple, yet a ealing to intelligent adults.

Baedeker for the immigrant! A "Guide"! Just w at is needed to begin the process of Americaniza-t n!



Citizens-to-be salute the flag

All the talk of "hyphens" that has been in the air and in the press the last year has brought home to many thinking people the fact that our foreign-born must be given this information, and also some reason for the loyalty we ask of them. If they come in contact with the worst of our city life instead of the best, why should they love America? What adequate reason do we give them?

AMERICANIZE the immigrant, you now hear, repeatedly and increasingly. But the suggestion is not new, for nearly ten years ago a New Yorker, John Foster Carr, sensed this need and realized the possibilities of service it offered. He had, moreover, that rare combination—the gift of seeing the vision, plus the knowledge to put it into concrete help for the immigrant.

Though he is a "regular American," like the four-year-old, and an American of eight generations, chance gave him his college training in Oxford, and during the summer vacations he left England and took long walking trips on the continent. Avoiding the towns, he learned to know the peasant very intimately. He picked up their Italian. He slept in their little inns. He shared their simple meals.

John Foster Carr, author of the Immigrants' Baedeker

Back in America again, he kept his interest in the Italians, and made friends with many immigrants. Exactly as he had been helped by their countrymen in Europe, he could help here, because he knew American conditions so thoroughly. He saw the need, and slowly there came to him the idea of a book, written especially for the Italian immigrant, to tell him about America.

The Italian government, struck by some of his magazine articles on immigration, asked him for such a book, "to save our men trouble." A year and a half was spent in getting the material together, though it made only eighty-four pages when the volume was finished. Suggestions for it came from many sources, and in odd ways.

The failure of a private bank, sweeping away the savings of Italian workmen, led to great discussions in the little restaurant where Mr. Carr frequently dines with his friends of the Bleecker Street district. There was much protesting against the banking laws; but not a man knew of the security of savings banks, not a man had ever heard of sending funds back to Genoa and Sicily by a money-order they could buy at the post office! "That must go into the Guide," says Mr. Carr to himself.

A visiting nurse in the Italian colony asked his advice about mothers who gave their babies wine and beer. "There, we must have a health section in the little green book!"

Among the more ignorant Italians, it is not uncommon to find that they class Americans as English. Do you speak English? they hear constantly. Well, Italians speak Italian, they reason, so Englishmen must talk English. The Guide shall teach them that we are not English, but Americans, and at the same time give them something of the message of America, was a thought ever in the author's mind.

Learning the story of the flag

EACH chapter was written to meet some need he had observed—how to get work, learn English, opportunities for farming, how to travel, laws likely to be broken innocently, schools for adults and for children, how to become a citizen and why—pitfalls to be avoided, opportunities to be used, how to adapt the old life to the new.

Before the book was printed, each chapter was given two tests. For criticism and suggestions, they were sent to state and city and Federal officials—a lawyer, a doctor, the head of the naturalization bureau, housing experts.

Then, section by section, Mr. Carr read it aloud to the Italians themselves, stopping frequently to ask, "Is that clear? Have I told what you want to know?" and to himself he would put the question, "Am I reaching them? Do I say it right? Could any phrase offend them?'

"Ah, the book, the most wonderful book!" said Giovanni, to whom the manuscript was sent. "We read all the pages last night. Oh, if only I had it when I first came to America!"

When the Guide was finally printed, it won immediate praise from every side. The Italian government honored Mr. Carr with two medals and a decoration. The American Library Association broke its rule against books in foreign languages, to include it in their lists. The Board of Missions of the Protestant churches recommended its use, in an appeal for the immigrant. Catholic papers praised it, the Y. M. C. A. endorsed it, the W. C. T. U. distributed large numbers.

But the truest appreciation of its worth came from the immigrants. "It contains pages of gold, that Italians should commit to memory," one Italian newspaper said; and this has been done in several instances, not pages only, but the entire book learned by heart.

Angelo said, "When the Italian comes to your country, he is like a sheep alone; he doesn't know anything, or what to do, and your book guides him." And Gusto compared himself, on his arrival, to a piece of wood that everybody kicks about, and that belongs nowhere.

"I learned more out of the Guide," wrote a brick-layer, "what I ought to know about America, than I did in the whole two years I am here."

BUT Mr. Carr's acquaintance was not limited to the Italians. Other immigrants heard of the "little green book," and asked their good friend to write a Guide specially for them. So a Yiddish book was prepared, with the cooperation of these immigrants, and later a Polish one; and versions in twenty-six other languages have been requested, over and over.

But getting another Guide ready is slow work, for the different books are not mere translations. The details must suit the needs of each nationality, appealing to their special interests and race pride. In the chapter on American history, for example, the Italian book tells that America was discovered by one Italian, and named for another; while the Yiddish version says that four Jews came over with Columbus, and the Polish mentions Pulaski and Kosciusko among the Revolutionary leaders.

Jewish immigrants are given the addresses of hospitals where kosher food is served. Poles are warned against intoxicants, Italians about carrying long knives. When a difficulty arises, the Italian is referred to his consul; the Pole, "the man without a country," is told only to seek an honest lawyer.

Other books were asked for, by immigrants, and by Americans interested in helping them. So a simple, practical, first book in English was issued, and a volume of biography called "Makers of America," giving the message of our country in the stirring stories of Franklin, Washington, Jefferson, and Lincoln.

Constant requests came from librarians for competent help in choosing foreign books; and Mr. Carr published "Italian Library Helps," listing nearly five hundred volumes, telling in English the scope of each book, its merits, something of the author or his fame, with special emphasis on books dealing with American life and history, and the spirit of our country. He plans to follow this with library helps in other languages—Yiddish first, as those books are most in demand. And there are other plans afoot: a book on citizenship, one on United States history, others on hygiene and agriculture, and a special book for women.

THE "little green books," as the various Guides are called, the little blue book of biography, the little brown library book, have started a nation-wide movement that has its center in the little office on Fifth Avenue. Mr. Carr keeps in closest personal touch with his helpers, and highly interesting are their letters of suggestion and question, of approbation and criticism. For such work can be made ore helpful only as the users of the books indicate.

But such personal work does not limit the nu ber helped; the persons reached by a single Guide c not be estimated. Here is a librarian in a factory t wn, sending a second order, because the first book are completely worn out. Think how many m-migrants must have pored over each one, and p ed the knowledge on to friends! Their influence infinite, like the ripples from a stone thrown into a iet lake.

"I wish," said a Jew at a meeting in a schooll ise on the East Side of New York, "that all the p ple who dislike us immigrants could come here an see this thrilling sight, the reverence that our chi en have for the flag—that it stands for peace, prosp ty, equality, enlightenment, and good citizenship. M be then they would believe that men and women ho are foreign-born are also capable of appreciating ese things."

How better can we serve than in helping to A ericanize our foreign-born? The task is presen in every town and village, in every section of the nd. The materials are here at hand. Teaching lo ty gets you thoroughly imbued with its spirit.

Our foreign-born must become "regular Americ s."

GRACE HUMPHRI

The Church Question in Mexico

By
HENRY ALLEN TUPPER

THE church question is an overshadowing one in Mexico. In the first quarter of the sixteenth century, when Cortez conquered Montezuma and abolished his empire, he forced the Roman Catholic Church upon the Indians of Mexico; and uninterruptedly for three centuries it bore its fruit among a docile, ignorant and superstitious people. It is well to keep in mind the character, possessions and attainments of the natives whom the Spanish conqueror found in Mexico on his arrival. They had a written language, a crude religion, an intelligent form of government, and a judicial system that was excellent in many respects. At the palace in Mexico City, a supreme court for the hearing of law appeals was maintained; inferior tribunals were established in different parts of the empire; judges held office for life; decisions in criminal cases were final; and the court records were kept in correct and systematic form. Every ingenious and fanatical method was used by Cortez, backed by his political and ecclesiastical system, to destroy, root and branch, the civilization of Montezuma's kingdom; and into the lives of the childlike, receptive Mexicans was sown the seed, the fruit from which ripened in after years.

UNDER these influences from Spain, it is a question whether the people subdued by Cortez have made any advance in their material, mental and moral estates. The opening of the nineteenth century, three hundred years after Cortez landed at Vera Cruz, found the Catholic Church in Mexico not only religiously but politically and financially all-powerful; but soon thereafter its strength commenced to wane, although it held tenaciously to its former traditions and practices.

The three years' religious war, from 1856 to 1859, marked the beginning of reforms in church and state. The practical results of this conflict were the separation of church and state, the incapacity of the church to own landed property and the abolition of all religious orders. These principles were embodied in what are known as "The Laws of the Reform;" and in 1874 they were incorporated in the constitution of the republic of Mexico. The powerful and fruitful tree that had been rooted in the vitals of the nation for so many years could not be expected to die without a mighty struggle; and today, although more than four decades of years have passed since the laws of the Reform were promulgated, the tree is not entirely leafless and fruitless.

IT is proposed by the present Constitutional movement to enforce strictly the provisions of the Constitution of 1874; and this inflexible decision is the occasion of bitter and determined opposition. The following words of Mr. Luis Cabrera, one of the ablest members of the Constitutionalist party, are suggestive and significant: "The aim of the Constitutionalist government with regard to the Mexican Catholic Church is to enforce the strict observance of the laws known as Laws of the Reform, which up to this time have been disregarded. The Constitutionalist government demands the fulfilment of these laws, because they form an integral part of the Mexican constitution. These laws must be maintained because the causes which demanded their enactment are still prevailing in the country."

The position of the Constitutional government in regard to the Catholic Church in Mexico was clearly set forth in a conversation I had with First Chief Carranza. He is a close observer of current events and an intelligent student of history. While nominally a Catholic, he greatly deplores the abuses of the Church, and is determined to correct them. He maintains that the three principles of the "Laws of Reform" named above must be carried out to the letter. Because of the drastic methods adopted to enforce obedience to these provisions of the constitution, bitter criticisms have resulted.

THE First Chief put especial emphasis upon the necessity of the recognition and establishment of the first Reform Law, namely, separation of church and state. He and his associates insist that much of the trouble that has come to the republic has been caused by the violation of this principle; and he holds that with the cessation of the Catholic Church as a political party, there will dawn a new era, social, economical and governmental. For many years the "Catholic Party" has been a strong political orga zation; it sought to nominate and elect its candi tes for President and Vice-President and for the S te and House of Deputies of the Congress; and i insisted upon controlling other influential pol al offices, state and federal.

By His Cross

By
Richard Arnold Greene

WHEN cares on cares are piling,
And sore our spirits press,
Lord, let us own then, smiling,
Thy weights of blessedness;
Then, like good Simon, bearing
Thy Cross in Calvary's train,
Shall we be honored, sharing
Thy weariness and pain.

Shall scathing scorn assail us,
And coward envy's darts?
Shall cruel hatred nail us,
And tear our bleeding hearts?
Then let us be forgiving
Like Thee, O Victim pure;
And, in our daily living,
In patient love endure.

Shall base injustice pain us,
And irony's hard fling?
Do Thou, dear Lord, restrain us
From words that bruise and sting.
Teach us the silence royal
That on the Cross was thine,
That we to Thee all loyal,
May with Thy meekness shine.

When, on our pilgrim marching,
We pant for boons denied—
Oh, by Thy lips sore parching,
When Thou wast crucified—
Till Thou shalt come relieving
The thirst wherewith we pine,
Lift us, above all grieving,
To courage, Lord, like thine.

When griefs around us thicken,
And clutch of pain is strong;
When our worn spirits sicken,
Be Thy dear Cross our song.
How bright our day of sorrow
Beside that woe of Thine!
How glad will be our morrow
That with Thy joy shall shine!

In patient self-denial
Help us the cross to bear,
That we in Thy sharp trial
May have a brother's share.
Help us, in daily serving,
The flesh to crucify,
Who, in thy love unswerving,
Didst for us sinners die.

When death at length draws near us,
And earth recedes from sight,
Lord, by thy dying cheer us,
And glorify our night;
That we, through shadows creeping
O'er mortal scenes that flit,
May to our Father's keeping
Our trusting souls commit.

We praise thee for the gladness
That all our days o'erflows
Down from thy Cross, whose sadness
No soul of mortal knows:
Thine was the pure Heart riven,
The tortured dying breath,
That we might be forgiven,
And triumph over death.

It was pointed out to me by General Car za that the Catholic Church of Mexico, in secret d gn and in avowed purpose, is quite different fron he same church in the United States; therefore is with difficulty that the citizens of a country v re the separation of church and state is an establ ed fact can fully appreciate the peril in which M co has been placed by the church.

THE position is also taken by the Constitution sts that the ownership of landed property anc he maintenance of religious orders constitute a me ce to democratic institutions, and tend to restor on of the temporal power of the church as the ulti te end in view. Attention was called to the fact at for centuries the Catholic Church remained the ost powerful landed proprietor in the republic, an its enormous wealth, together witl its social, political and religious pc er, enabled it to have practical cont of the state and to dominate the a irs of society, finance and governme

Other countries have faced he same danger. The statute of r rtmain, by the British Parliar nt, sought to correct a similar evil; nd Italy in the last century, and F ce and Spain in the present cen y, resorted to the same remedies at were adopted in Mexico subseq nt upon the Three Years' War, and re effectually enforced during the t es of Benito Juarez. During the ist years of the presidency of Diaz he Laws of Reform were permitted be evaded and violated; and the pr nt government is addressing itself t he work of correcting these evasions nd violations.

The Constitutionalists insist at the Catholic Church in Mexico is nd always has been, opposed to the ec ation of the people. For centuries, ey declare, the country was under th nfluence of Catholicism; the seed pla ed under the papal power at Rome re its harvest in the ignorance, supe tition, poverty and corruption of he masses. During those years Pr stant countries became more and re enlightened and civilized, while I xico increased in illiteracy and degr ation. In the light of these facts he world must justify and encou ge the position taken by the new vernment.

WITHOUT doubt, a new da is dawning upon this pe le. The old order is slowly but s ly passing away; political, economic nd religious reforms will in due tim be established; and out of the mist es and confusion that must naturally and necess ly follow a national revolution, there will emerge et us hope, an era of peace, progress and prosperit to the republic of Mexico. HENRY ALLEN TUPPE

Mexico City, May, 1916.

Where Meiji Tenno Lies Buried

By REV. FRANCIS E. CLARK, D.D.
Founder of Christian Endeavor

WHEN, in 1910, I had the privilege of an audience with His Majesty the Emperor of Japan, his name was Mutsuhito; but when, in 1916, I visited his tomb, I found that was no longer proper to speak of him as the Emperor Mutsuhito, but as Meiji; for his posthumous name is that of his era—Meiji, the Era of Glorious Enlightenment.

And his long, long reign was, indeed, an era of glorious enlightenment; for during it Japan was opened to Western learning, and in some respects bettered her instructors. During this reign schools were established all over the empire; universities, equal to the best, were built; railroads connected all the larger centers of population; great steamships of Japanese construction brought the products of the Orient to every port of the Occident; and, above all, Christianity, with its schools and churches and high ideals of family and social life, became, though not a dominant, yet a very important, factor in the Land of the Rising Sun.

In short, Japan, within the space of that one reign, sprang forward into the forefront of the family of nations, conquered two of the greatest powers in the world in short and decisive wars, and became recognized in the world of science, literature and the arts as one of the most important and brainy of nations.

No emperor of modern times, perhaps none in any age, ever saw such momentous changes for the better in his own land—changes in which his wisdom, patience and sagacity had a large part, and he died loved and revered, without a cloud upon his reputation as an honest, patriotic ruler.

No wonder that I was glad to have a private audience with such a man in his lifetime, and to pay my respects to his memory, at his mausoleum, after his death.

In life he was erect, soldierly, courteous, and as affable as such a dignitary is allowed to be to ordinary mortals. But the Great Leveler is no respecter of persons. When God's time came, Death claimed him, but his people resolved that he should have a burial place as magnificently impressive as his life had been splendidly glorious in the history of Japan.

THE emperors of Japan are not buried in royal cathedrals or great indoor mausoleums, as are the kings of Europe; but the canopy of their tombs is the blue sky, their pillars are stately pine trees, their decorations are the cherry blossoms of spring, the glows of summer, the snows of winter, and always the ever changing clouds above.

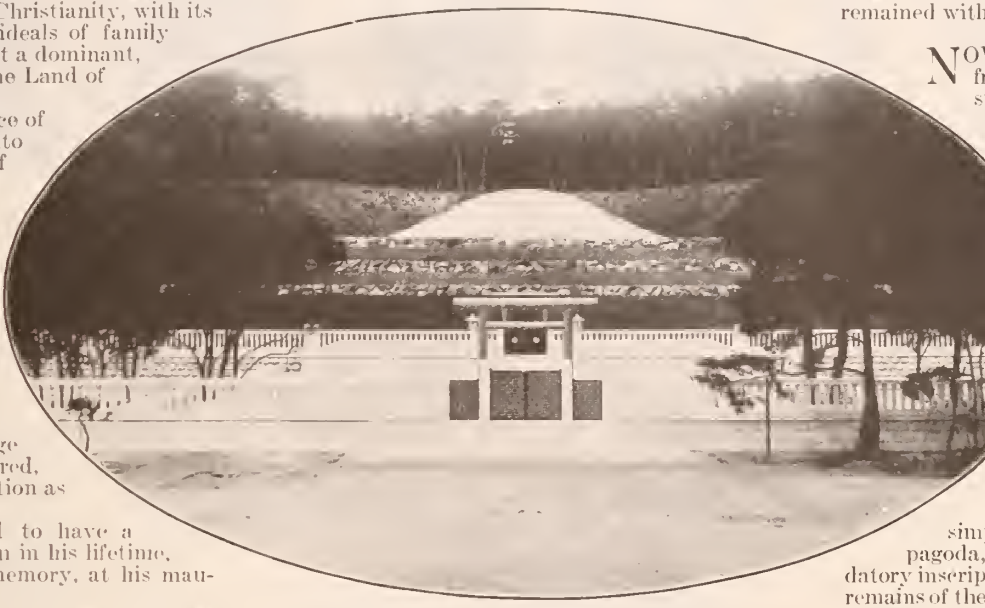
Most of the tombs are in the vicinity of Kyoto, the ancient capital and most sacred city of Japan, the city where the emperors are crowned and buried, though now they reign in Tokyo.

I was invited by Dr. Harada, the eminent president of the Doshisha, the Christian university, to visit the royal tombs with him, and, as our auto sped through the busy streets of Kyoto, and out into the suburbs, many interesting and characteristic sights met our eyes: the gaily dressed children; the men and women shuffling along on their clogs raised two inches above the mud by cross-sections of wood; the hundreds of little shops containing a few score dollars' worth of goods, always artistically arranged, however small and cheap, whether fruit, fish or dry-goods; for the Japanese are unconscious artists.

Foot passengers, jinrikishas, carts laden with rice or sake, make way for us at the honk of our auto horn, and scatter in every direction, for a motor car, though not an unusual sight, is not the every-day affair it has become in America.

At length, some seven miles out of the city, our car slows up, for a dense mass of humanity blocks our way; all are going in the same direction. Thousands and thousands of men, women and children, mostly on foot, but a few in 'rickshas, and still fewer in autos, and all with serious faces, are bent on a visit to the tomb of their late beloved monarch, the Emperor of the Era of Glorious Enlightenment.

And this is no special fête day, but every day and all days this great procession, ten thousand strong or more, wends its way to the last resting-place of Meiji. The tomb of Washington at Mount Vernon is visited by a few straggling tourists every day, and the tomb of Lincoln at Springfield by as many more; but it is safe to say that as many visit the tomb of the late emperor of Japan in a day as see the last resting-place of the greatest of our worthies in a year.


The Mausoleum at Momo Yama. The body of Mutsuhito lies under the great white mound

OVER a long broad road we travel, built as a highway to the tomb, and at last come to a great park, backed by a somber pine-clad hill that rises five or six hundred feet above the plain. At the foot of this hill, raised on two wide terraces above the level, is a vast mound of cement covered with small pebbles, and in that severely simple but mightily impressive mausoleum lies all that is mortal of Japan's greatest emperor—greatest, at least, if we measure him by the beneficent results of his reign.

Two wide spaces, each enclosed by an open fence of granite, separate us and the throng of Japanese from the tomb. We can only look at it across a respectful distance of three or four hundred yards, but no foot of ordinary mortal is allowed to approach nearer.

"Have you a frock coat on?" said President Harada.

Alas, no; opening my overcoat revealed only a black sack coat underneath; and in those habiliments the officials, courteous as they were, could only allow me to approach the outer fence. Had I been arrayed in a Prince Albert, I could have gone as far as the inner stone fence.

When I called upon the emperor during his life, though it was only eleven o'clock in the morning, I wore evening dress and white gloves, according to court custom and costume; but I had not been informed that court dress was prescribed for His Majesty dead as well as for His Majesty living. However, I could see practically all there was to see, and I was as well off as the great multitude of my Japanese brothers and sisters, who, like me, had no regal habiliments.

President Harada, knowing the customs, wore a frock coat and silk hat, and could have approached nearer to his late Majesty's remains; but he kindly remained with us and the common herd.

NOW let us approach the outer barrier. In front of it, at a little distance, is a large stone fountain with many long-handled dippers on the edge. Filling one of these at the fountain, we each washed our hands by pouring clean, cold water upon them, while our Japanese friends rinsed out their mouths as well; for you must approach the royal tomb only with clean hands and a pure heart.

Then, taking off our hats and outside garments, we stood for a few moments in respectful silence, while the whole solemn scene photographed itself on our memories—the somber pine-clad hill, the great stone torii, the low granite barriers that enclosed the terraces; and there, dominating it all, that great, simple mound of cement and pebbles. No pagoda, no vault guarded by iron doors, no laudatory inscription, no ornate marbles such as guard the remains of the nobles in the Campo Santo of Genoa and the burial places of other European cities! Nothing could be more simple, nothing could be more grand.

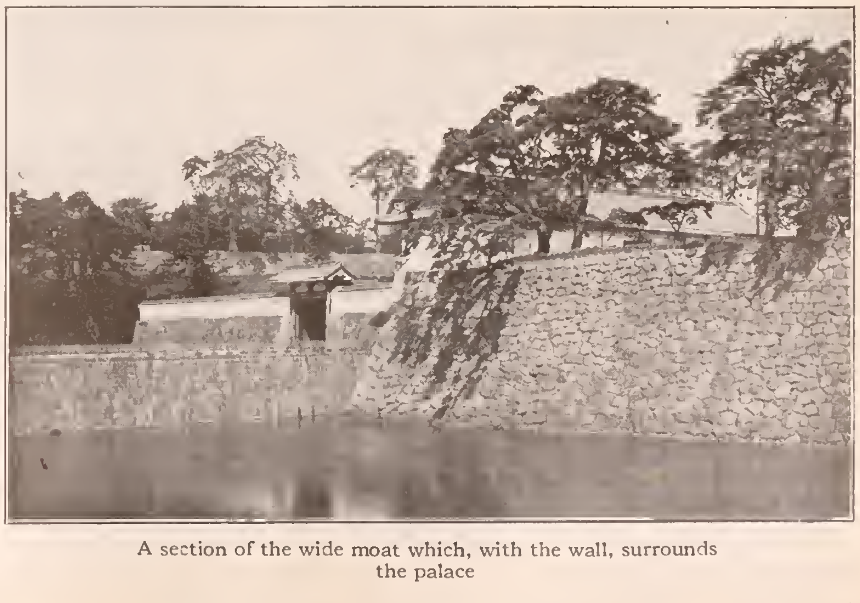
Hundreds, if not thousands, of large trees, at least forty or fifty feet tall, had been transplanted to the grounds around the tomb, and these were swathed in cloth from top to bottom to ensure their living. Everything had been done to add to the natural impressiveness of the situation, but nothing to rivet the attention on any work of man.

Who will say that the Emperor Meiji has not a more beautiful canopy in the blue sky, and more lovely statuary in the green trees that surround him, than any dead emperor enclosed within the walls of minster or palace?

IT was most interesting to watch the behavior of the mourning thousands. Perfect silence prevailed. With clean hands they took off their outer garments, folded them, and laid them on the ground. Then kneeling and prostrating themselves they did reverence to the memory of their emperor. Many, I presume, actually worshiped him; for Japan is as yet far from being a Christian country, and emperor-worship is part of the old-time religion.

Christians, however, need only pay respect and homage as they would at the grave of any great man. Yet I have no doubt that some find it difficult to draw the line between the respect due to a man and the reverence due to God; and perhaps some Christians bow in the house of Rimmon, and lose their consciences, as did General Naaman of old.

Behind this wall lie the palace grounds of Kyoto, sacred ancient capital of Japan, where the emperors are crowned


A section of the wide moat which, with the wall, surrounds the palace

A WEEK *in the* WORLD'S NEWS

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Ignacio Bonillas Alberto J. Pani Luis Cabrera Franklin K. Lane John R. Mott Judge George Gra

MEXICAN AND AMERICAN MEMBERS OF THE JOINT COMMISSION TO ARRANGE A PERMANENT PEACE

All's Well on the Border. The National Guard troops called to the border have so far, except for a couple of unimportant skirmishes, fought only hurricanes and sand storms. Secretary Baker on August 21 stated that the militia will be held on the border until all danger is past. He said that the state soldiers were winning bloodless victories daily, and that there had not been such complete security along the border in many years. The sanitary precautions have made possible a new health record for American military camps. There has been very little sickness among the troops. Those whose dependents are suffering because of their military service are being released and mustered out as fast as the cases are investigated. The Secretary said that the militia on the border were performing an important and necessary service to their country.

Bombed from Below. It is estimated that thirty persons were killed and 150 injured in Italy alone in an earthquake which, in the middle of August, shook Italy and all of the territory about the head of the Adriatic Sea. The shock was felt throughout the territory in which the armies are fighting and in some Italian cities caused less alarm than had been created by the bombing attacks of Austrian aviators.

Land Bill Vetoed. On August 22 President Wilson vetoed the bill which was intended to permit cities and towns and counties to acquire parts of the national forests for community purposes. The President found that the bill did not sufficiently safeguard the national interest in the forests.

To Restrict Immigration. On August 21 ten Democrats, voting with the Republicans in the Senate, forced the Immigration Bill upon the Senate calendar and postponed the consideration of the General Revenue Bill. This is the same Burnett Bill, containing the clause restricting immigration along educational lines, which is sponsored by the American Federation of Labor and opposed by nearly everybody else, and which has been three times vetoed, once by Mr. Wilson. On August 22 the Senate reversed itself, 32 to 23, it is said upon notice that the bill would be vetoed if passed.

Deutschland Home. The submarine merchantman Deutschland reached the mouth of the Weser on August 23, twenty-one days after leaving the Virginia Capes. All on board were reported well. The Bremen, her sister ship, is still being awaited on this side of the Atlantic.

Skeffington Murdered. The inquiry into the shooting during the rebellion in Ireland of F. Sheehy Skeffington, Fred Mackintyre and Thomas Dickson developed that these men had been shot without trial by order of Captain Bowen-Colthurst, who upon court martial for his arbitrary and unwarranted action was found guilty but insane. Skeffington, who was being followed by an excited crowd, had been arrested as a precautionary measure by a subordinate officer.

CAPITAL, LABOR, AND WAR PROSPERITY

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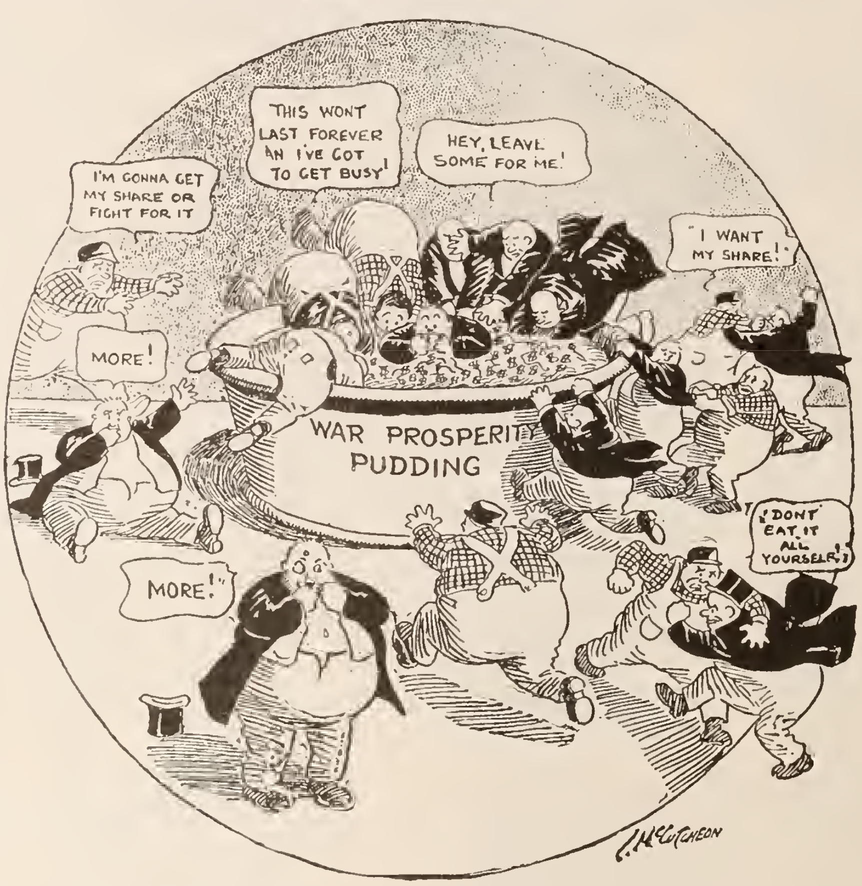
THIS WONT LAST FOREVER AN I'VE GOT TO GET BUSY!
HEY, LEAVE SOME FOR ME!
I'M GONNA GET MY SHARE OR FIGHT FOR IT
"I WANT MY SHARE!"
MORE!
WAR PROSPERITY PUDDING
"DONT EAT IT ALL YOURSELF!"
MORE!"
J. McCUTCHEON

Helping the First American. It is announced by the Bureau of Indian Affairs that in the last three years approximately $4,000,000 has been invested in cattle used in stocking Indian reservations, and that these cattle have increased in value about 15 per cent. each year since their purchase. The proper administration of these herds on the fine grazing lands of the reservations is expected to make a material increase in the beef supply of the nation. It is announced also that the health campaign conducted by the Indian Bureau, one of the prime objects of which has been to correct improper modes of living, has shown suc esult that for the first time in many y rs th birth rate among the India nov exceeds the death rate.

Uncle Sam's Big Farm. A ecen compilation by the Departmen of th Interior shows that there a stil 254,945,589 acres of the tiona domain unreserved and una ropri ated. Missouri has the least ea o vacant public land, 952 ac , an Nevada the greatest area, 53 5,07 acres. There are still 2,382,5 acre in South Dakota and 381,199 res i North Dakota, but this land is pidl passing into private hands. grea deal of the acreage still re ainin resembles the perpendicular f ns o Vermont, of which it was said t t yo could farm both sides; some it arid and above any immediat wate supply, but there is still much g l lan for the man who is possess of pioneer spirit.

Ambassador Sharp on Fu ough. William G. Sharp, United Stat ambassador to France, arrived Ne York on August 21 for a short v ation.

Working Toward a Strike ttlement. In the great struggle twee the railroad executives of the untr and the labor brotherhoods, th thir week of August will deserve o b remembered as marked by stor episodes during which the teria welfare of the nation hung in e ba ance. There were sessions in th Whi House almost daily, at which P siden Wilson conferred with the ilroa presidents and managers, alt ating with the representatives of the othe hoods, as in the preceding week Wi all the skill of which he is ma er, h urged the committees of railroa xecu tives to avert the strike by ce edin the eight-hour day. All the oth ma ters, he held, could go to arbitr on.

At this stage of the contro rsy clear point was scored by the ilroa executives. Elisha Lee, chairma of th Managers' Committee, issued stat ment pointing out that the Pr iden in assuming the championship f th eight-hour day, was really incon sten Such an attitude, Chairman Le tate was not only the equivalent of effo to shorten hours of labor, but so increase the pay of the worke , an both of these were proper subj ts f arbitration.

Up to this time the railroa hav stood firmly for the arbitratio prin ciple, and President Wilson him lf ha declared that he held to thi san principle "with as clear a convict n an as firm a purpose as any one."

The railroad managers insist at th President's attitude in declari th the eight-hour day is not a subj t th can be arbitrated would me th sacrifice of the principle of arbitr ion

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ind trial disputes. Another point which has een made is that there are at the pre nt time an estimated proportion of t more than 2½ per cent. of the rai ad men who work eight hours, and ha to adopt the eight-hour day gen- era would simply mean a continent- wi advance in railroad men's wages; so at the yielding of the eight-hour da would be nothing more nor less tha granting increased wages, without ref nce to arbitration.

S ll. even with these complications he is a prospect that the whole sit ion may be harmoniously adjusted. Wh the battle has been going on— wit fluctuations now indicating success an again betokening possible failures —t re has loomed up in the background the im suggestion of ultimate action by Co ress. On August 23 the President su noned to the White House the cha men of the Senate and House Co nittees of Interstate Commerce for conference. What was in the tho ht of these chairmen at that m nt may be gathered from a remark of ongressman Adamson, one of the tw nvited: "I don't know when this str will be settled, but I do know if it 't settled, Congress will take a ha to pass an eight-hour law." The qu ion has been raised whether such a lav ould stand a constitutional test; bu he probability seems to be that no suc test will ever have to be applied, as me of the leading railroad executiv are now said to be disposed to gra the eight-hour day; and if by so oing they receive assurances of be r rates and partial arbitration, the may be able to carry with them the en e body of managers.

August 23 three more days were asl l for by the railroad executives in ich to prepare their final reply to the President, and the request was gra ed by Mr. Wilson. After conferen and discussion, the railway preside s and managers on August 24 rea ed a practical agreement as to the reply to the President's proposed set ment of the strike. They were expe d to tell the President on August 25 at they would accept the eight-hour da if the unions would accept a flat eig hours' pay for eight hours' work, wi proportionate pay for shorter ter s of service. It is also intimated th their proposal hinged upon the as ance that Congress would pass the bil dding two members to the Intersta Commerce Commission in order th the enlarged commission might ex dite its work and an application for in ased freight rates might therefore re ve immediate attention, and that pr ision should be made for a permane Federal Arbitration Commission. It vas reported that the la r railroads were still in fa r of refusing the Preside 's proposed settlement, ev if it resulted in a strike, pr rring a strike to surre er, but that many small ra oads felt unable to meet th problem that would be pr nted by a strike at this ti . The suggestion that th President might be led to m ify his proposal at the in tence of railways was rece ed with disbelief in the u n camp and was met by in nations that any variati from the proposal alre y made would mean an in ediate strike. Thus pe e, which seemed certain o unday, became uncertain ag n on Thursday.

ARALYSIS DECREASING. T paralysis epidemic in N York City is beginning to ow a definite response to th efforts that have been m e to conquer it. The da average of cases for the w k shows a further decline bo in the city and in the su ounding districts. The to l of cases up to August 24 in New York City was 7, 0, and of deaths 1,762. T city of New York is arra ging for the aftercare of c pled patients, of which it is stimated there may be in th neighborhood of 5,000.

Uncle Sam, Mariner. The Senate on August 18 passed the bill establishing a Federal Shipping Board, and providing for government owned and built merchant ships. Fifty million dollars, to be raised by the sale of Panama Canal bonds, is to be invested in merchant ships to be leased to operating companies or operated by the government itself, under control of the Shipping Board, in case a necessary trade route does not appeal to private capital.

Compensation for Federal Employees. The Senate on August 19 passed the House bill providing uniform compensation for government employees when disabled, and benefits for their families in case of death. The Federal employees will receive two-thirds wages throughout disability, and will also receive adequate medical attendance. The compensation provided for is to be administered by a commission of three members, who will receive $4,000 a year each.

Chinese Attack Japanese. Following the arrest of a Japanese merchant, Chinese troops on August 15 attacked the Japanese garrison at Chengchiatun, between Mukden and Chaoyangfu. Seventeen Japanese soldiers were killed or wounded, one officer was killed. The Japanese barracks were besieged by the Chinese. Japanese reinforcements were rushed to the help of the beleaguered garrison. The trouble is the outcome of raids by armed bandits and is not expected to result in any international complications. The Chinese and Japanese governments are already in correspondence over the affair.

Purchase of Islands Delayed. Reports from Copenhagen on August 12 indicated that the Folkething (House of Representatives) would probably approve the sale of the Danish West Indies to the United States, but that the Conservative members of the Danish upper house, the Landsthing, appeared to have sufficient power to prevent confirmation. The Folkething ratified the treaty, as was expected, but included in the ratification a provision for a plebiscite, a vote of the people, before the ratification should take effect. Evidence continues to accumulate that ratification will be defeated in the Landsthing. Unfortunately the question of the sale of the islands has become entangled with Danish internal politics and is not being considered on its merits, the Conservative party taking advantage of the proposition of sale to attempt to overthrow the present government. It is said that should the Landsthing defeat the proposition in the Rigsdag (it did on August 24), a general election may be held under the new constitution. The government expects to be able to win control of both houses if it becomes necessary to go before the country, but the King is endeavoring to prevent an election, and is working for the creation of a coalition cabinet which, if he succeeds, will mean probable ratification of the treaty. Because of the delay in ratification abroad the treaty will not be taken up in the U. S. Senate until Congress convenes again in December.

The War in Europe

By ANTHONY ARNOUX

THE southeastern (Balkan) front was the center of considerable activity in the middle and latter part of the week (August 17 to 24). Before this offensive, the battle line on this front began on its western end at a point a little north of Florina, almost directly south of Monastir, in southern Serbia, in Greek territory. From this point the line ran slightly northeastward and continuously in Greek territory to Doiran, whence it curved first northerly and then southerly to the Greek town of Seres.

When the attack opened there were approximately 375,000 Bulgarians and Teutons holding this line against an unknown but large force, the estimates of its strength varying from 600,000 to 800,000, of the Allies, with its base at the Greek port of Salonica. This force is a composite one, composed of British and Colonial troops, with some Indians, French regulars and Colonials, Italians, a few thousand Russians, and the reorganized Serbian army.

At the time affairs became active, the Serbians were holding the left wing, approximately twenty-five miles long, the British and French the center for about sixty miles, and the Italians and Russians the right wing, extending over another forty miles. Activities began at a point about forty miles to the east of the eastern end of this line, where a strong force of Bulgarians crossed their southern boundary and moving south through Greek territory cut the railroad line running from Seres to Adrianople, and proceeded south in the direction of the Greek port of Kavala; but the Central Powers gave assurances to the Greek government that Kavala would not be occupied. It therefore seems probable that the object of the Bulgarians in making this move was to secure complete possession of the railroad, which affords an easy and rapid method of moving Turkish troops westward from Constantinople and Adrianople. As soon as the Allies perceived this move on the part of the Bulgarians, they began a general assault all along the main line of battle as described above, and very hot fighting ensued, which is still continuing at this writing. So far the results are apparently, basing them on the French official bulletins, that the Bulgarians have on the left wing driven back the Serbians for a distance of several miles and captured two towns, Florina and Banitsa, formerly within the Serbian lines. In the center, however, where the British and French troops were engaged, the result was different, and the Allies gained considerably in their efforts to force the entrance of the Great Vardar Valley, through which runs the railroad north to Uskub, Nish and Belgrade. On the right wing the fortune of war again changed, and the Allies, who had advanced northward over the Struma River, were driven back and obliged to recross that stream. It may be said, however, that if this is the real beginning of the offensive north from Salonica, which the Allies have long projected, we shall see some very hard fighting on this front. The stake is a high one for both sides, it being imperative for the Teutons to hold their line of communication unbroken with Turkey, and equally important for the Allies to break it.

Rumors that Rumania is shortly to enter the war were very prevalent during the week.

In a naval skirmish which took place in the North Sea during the week, the English sunk two German submarines and lost two light cruisers, the Nottingham and Falmouth, of about 4,000 tons each and twenty-five knots speed. The casualties to the English only amounted to thirty-nine, other British vessels saving the great bulk of the crews. Later in the week a British submarine commander reported that he had successfully torpedoed a German battleship of the Nassau class, later identified as the Westfalen, which Berlin reported as torpedoed, but able to return to port and capable of early repair.

British forces in German East Africa have forced the passage of the Wami River and are approaching the important town of Kicossa.

During the last week of July, the casualties among British officers were heavier than in any previous week of the war: 737 were killed, 1,688 were wounded and 134 missing, a total of 2,659. This would make the casualties to men during the same period, by the time-honored method of computing, thirty men to one officer, about 79,000.

A British loan of $250,000,000 was brought out during the week in the United States. This loan was, however, secured by the deposit of American and other securities owned by British subjects and gathered together by the British for such purpose.

The Austro-Italian front has, on that portion thereof looking toward Trieste, been the scene of some rather fierce fighting, particularly in the region to the east and southeast of Gorizia. In these actions the Italians, anxious to advance their positions, have in the district east of Gorizia assaulted with great violence the Austrian defenses, intervening between Gorizia and the Austrian second line of defense on the Wippach River. Here the battle has raged most fiercely, but without definite results up to the present time, as the Austrians have put up a much more stubborn resistance than was expected, and besides have a considerable advantage in that their artillery covers very completely the ground over which the Italians must advance to the attack up hill. Southeast of Gorizia, on the Carso plateau, the battle is also raging hotly, but in this region the Italians are slowly advancing. In this strife of attack and counter-attack, both sides claim a considerable number of prisoners. On the south Tyrol front there were no important changes of position. The other portions of this Austro-Italian front were featureless.

In the Caucasus the Turks continue to make progress in Persia and in eastern Armenia. In the center the Turks had advanced to a point seventeen miles to the northeast of Mush, but late Russian reports claim the recapture of this important town. Further west the Russians are launching attacks on the Turks. On the eastern front, in spite of the presence of great events which the Russian operations in Galicia last week appeared to hold forth, the week has been very dull, and for several days the bulletins have simply chronicled no changes of importance. The hardest fighting of the week has been along the Stochod line and its prolongation, where the Russians made a two days' effort to force their way across the river, with little success, except at one point where they did attain the western bank, with considerable forces, a position which they claim to have held against determined counter-attacks.

In Galicia, surprising to say, all has been quiet on the front extending around Lemberg. Near Kuty, directly west of Czernowitz, in the foothills of the Carpathians, there has been some minor fighting. It was officially announced during the past week that a force of four Turkish army corps, about 160,000 men, had arrived on this Galician front to aid in Teutonic defense.

The western front was without interest during the past week. On the Picardy front the fighting has, momentarily at least, taken on the character of trench warfare, wherein the capture of a hundred yards of trench becomes a great event.

On the Verdun front, except for a rather animated struggle in the village of Fleury, in which the French added to their holding of these ruins, nothing except artillery duels took place.

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Gurkhas from British India playing the Marseillaise in France on Scotch bagpipes

Our Editorial Forum

PRESIDENT
OTTO KOENIG

MANAGING EDITOR
GEO. H. SANDISON

SECRETARY
THEODORE WATERS

The Olive Branch in the Navy Bill

WHEN the Naval Bill, making the largest single appropriation in the country's history, was in the hands of the conference committee, several changes were made, the nature of which became known only after the bill had passed. One of these changes was the insertion of a special provision authorizing the President to suspend naval construction in the event of an agreement to limit armaments being reached by the European powers at the close of the war. Nor is the provision merely the expression of a hope, but it is a positive order to the Executive directing him to call an international conference, should conditions favor, at which disarmament can be discussed and to which he is to appoint nine Americans to represent the United States, the sum of $200,000 being appropriated for the purpose. But the provision goes even further, and stipulates that if such a tribunal should be appointed and its deliberations should produce results that would render the maintenance of competitive armaments unnecessary, then, in such event, the President is empowered to order the suspension of the further building of naval vessels at his discretion.

This remarkable provision in the Navy Bill shows that the peace advocates have not worked altogether in vain. Behind the cloud they see a silver lining. Assuming it to be the purpose of the Administration to work for international disarmament, there is still a possibility that a part, at least, of the huge appropriation which was designed to make our navy the second in world power may never be expended.

It would be, probably, folly to expect that the advocates of preparedness could take this view of the matter. Doubtless they will keep up their clamor and urge haste in carrying out the naval program to its fullest extent. But Congress is not wholly militaristic. Should conditions arise favorable to the reduction of armaments, the proviso in the Naval Bill can be made operative, and we may yet see a policy in favor of armament reduction finding as much enthusiastic support in both houses as the most ardent peace-lover could desire.

Waters of Marah

HE was an aged, white-haired missionary, and had seen service in tropical countries. The best years of his life had been given to the work of winning souls. Familiar with hardship in many forms, yet his heart was light and his soul overflowed with gladness. The meeting, which was little more than "hail and farewell," was one to linger in the memory. "Yes," he said, with a smile lighting up his gray eyes, "we have had our hard times, but always with the bitter was mingled the sweet. You remember how God, while educating his people, led them three days in the wilderness and they found no water. 'And when they came to Marah they could not drink of the waters there, for they were bitter.' Then, as now, that bitterness entered into the people, and they became bitter. Bitter people are unreasonable, and they began to blame Moses; they did not see God's hand or purpose in it. Moses adopted his one solution of every problem, that of crying to the Lord; and it was successful this time also. 'The Lord showed him a tree, and he cast it into the waters, and the waters were made sweet.' Not only was the bitterness taken out, but the waters were actually made sweet; and the sweetness entered into the spirits of the people, and they were made sweet. Now, God still leads his people to their Marahs; it is a part of our training which we cannot do without; but he has a remedy which will turn the bitter into sweet. The tree cast into the waters was the sweetening power of old; and the tree upon which Christ bore our sins is the sweetening power today. If we take this tree into our Marahs, it will certainly make the bitter waters sweet. Our Marahs are places where the Lord has led us, in order to prove and to perfect us; or else he has permitted hard circumstances to surround us. As long as we murmur or blame others, the waters remain bitter; but if we take our troubles to our Master, and ask him to help us, we shall find the bitterness of adversity changed into divine sweetness; divine love and forgiveness will so fill our souls that we shall be able to 'love our enemies,' and to pray 'Father, forgive them.' The fragrance of this sweetness will fill the place, and people will know it is from Jesus, and will seek to have it also."

So speaking, and with a parting smile and a benediction, the old missionary set out on his long voyage to the other side of the world. His going reminded us of the sailing of a gallant ship. Some day, after all the storms have been weathered and the dangers past, the ultimate port will be reached. The message will be wirelessed from the outer harbor to those on shore: "Arrived: good voyage; all's well!" And the old missionary, all his troubles over, his perils passed, his Marahs forgotten, will be welcomed home.

Talking Peace with Mexico

NOW that the membership of our Joint Commission with Mexico has been completed by the recent appointments of Secretary Lane of the Interior, Judge Gray of Delaware, and Dr. John R. Mott as the American members, there is an encouraging prospect that the long-delayed task of reaching an amicable settlement of our differences will at last begin in earnest. Mexico's representatives include men of like distinction, viz.: Luis Cabrera, Minister of Finance; Alberto Paire, president of the Mexican National Railways; and Ignacio Bonillas of the Department of Communications. The high standing and experience of the conferees on both sides give assurance of thoroughness and impartiality. Not only will the commissioners discuss the causes of the border troubles and consider remedies, but it is probable that they will undertake to define the mutual rights of the two countries in future emergencies, as to crossing and recrossing the Rio Grande line. They will also take up the subject of the early withdrawal of our troops, as the first step toward the basis of a lasting agreement between the two countries. There will doubtless be claims and counterclaims presented for discussion, some of them being the outgrowth of Mexican raids on American soil. Mexico's finances will be considered, and incidentally the need of American assistance to smooth the way for the permanent establishment of a government in that republic.

There is talk of keeping our national guardsmen on the border for the next three months. It is difficult to find any good reason for adopting such a plan. Some regard it in the light of politics, while others take the view that the big financial interests demand this, in protection of the $500,000,000 of Mexican railroad securities, $300,000,000 of mining and smelting stock, $125,000,000 of oil stocks, and $50,000,000 of agricultural investments, all held by Americans. Many will question the wisdom of keeping our troops on the border, unless they are actually needed there for protection against any new invasion of American soil, which is not now threatened. Besides, it should be our aim to convince the authorities and people of Mexico of our good faith and the sincerity of our friendly attitude, and this cannot be done by keeping an army of 100,000 troops at the front, where such a huge force is obviously not needed. Nor will it add to the confidence which we should invite from the nineteen other Southern republics, whose leaders will be watchful of our attitude in the coming negotiations, and especially observant of our military dispositions.

Let us lay the foundations of peace in mutual confidence and show Mexico that we mean to trust her and to help her not only to make her government stable and secure, but to enable her to convince her people that the friendship of this republic is the best guarantee of Mexico's future progress.

Starving the Saloon

THE motion picture is blamed by the liquor interests for the dwindling receipts of saloons, which have not yet been reached by the fast spreading wave of the temperance movement. And the motion picture interests blame the saloon interests for the propaganda which has been so insistently pressed in the interest of a Federal censorship of films. The liquor people complain that the film features only the abuses of liquor and that they mislead the public. But if they "mislead" the public into leaving liquor alone, the Christian Herald will most heartily commend them. The moving picture that disgustingly shows the young man in his first debauch, the sordid rottenness of the brothel, the travesty on good fellowship of the half drunken, with its accompaniment of lewd women and the gaming-table, the wreck of everything that goes to make up manhood, is doing the world a good service. It would be impossible to mislead the public as to the real nature of the saloon. The occasional decent place is an exotic that does not belong to the species.

That the institution of a moving picture show adjoining a saloon reduces the income of the saloon and frequently causes it to become unprofitable has been abundantly demonstrated. There are now in the neighborhood of 20,000 motion picture exhibitors in the United States, and the daily attendance is estimated at something like 20,000,000. The laborer who goes to the saloon leaves his family at home (if, perchance, they have a home to be left in), bu he laborer who goes to the moving picture show kes his family along, and the total cost of the eve g's pleasure for them all is less than the amount nat would ordinarily cross the bar, had the moving pi ure show not offered the greater attraction. In ter ory which has gone dry, the motion picture theaters ve noticed an immediate increase in their business In Rochester, Wash., the increase was 14 per cent In Arkansas, in Colorado and Iowa, motion pi ure operators report an increase in attendance afte he closing of saloons running as high as 25 per cent In fact, in Oelwein, Iowa, an exhibitor claims an inc ase of one-third after the closing of the saloon. ere seems, therefore, to be every reason in the world hy the motion pictures should continue to show the l ior business exactly as it is, without being unduly ki to its seamy side.

Religious Freedom

IT seems a hard thing for Catholics, both c ics and laymen, to understand that the intere of church and state are wholly separate in Am ca, and that this principle must necessarily be refl ed in our diplomacy. In the reports presented t he first business session of the great Catholic Conve on in New York was one submitted by the national retary of the American Federation of Catholic Soci es, which detailed the efforts that had been ma to influence our government against granting rec nition to Carranza because of the attitude of his adm istration toward the Catholic Church, which was id to be hostile. The White House and State De rtment were deluged with protests against recogn on. The State Department had explained that the onstitutional government of Mexico had given assur es that life, property and religious belief would b respected, in accordance with the constitution. Be nd this, we had no valid pretext for interference. hat outrages were committed indiscriminately by lla and his bandit followers was due to the anarc cal conditions that prevailed. The worst enemy o aw and order in Mexico, the greatest promoter of reli ous intolerance, proved to be the very man whom arranza has been so long striving to subdue. is worth noting that in the resolution on the su ect adopted by the convention there is a flat denial hat the Catholic Church or its representatives stirre up revolution or fomented disturbances in Mexico nd there is a demand, couched in moderate terms, a guarantee of liberty of conscience and freedo of worship in that republic. This unexpectedly mperate attitude would hardly have been adopt if the convention had seen any good reason for ustaining the charges against the Constitutio ist government that were submitted by the fede ed societies.

The Nation and the Child

IT has taken years of hard effort to secure the m erate measure of reform that is represented b he Child Labor Bill which recently passed th houses of Congress. At first indifferent, then ho le, the defenders of child labor have capitulated less o ng to a sudden wave of public sentiment than t he systematic campaign of education which was b un over ten years ago and has been industriously p secuted ever since. It is a great step forward fo he nation to realize that its best asset is the child, nd that every boy and girl in our progressive repub is entitled not only to the full freedom which na re assigns to childhood, but to an education and tra ng as equipment for the struggle of life. Whe he Christian Herald several years ago showed the nslaved condition of many thousands of children i he New England and Middle States—robbed not ly of the joys of childhood but even of the right go to school, and physically stunted by their labo in the mills and coal breakers—the first steps to rd reform were taken in many places. Schools, ygrounds, leisure periods and sanitary surroun gs were introduced. Such improvements, though lcomed, were only a part of what was needed. he daily press and the magazines have contributed gr ly to the public enlightenment. Now the turning- nt has been reached. American child labor has en condemned by Congress, and all humanity wil be the gainer.

There are other reforms awaiting enactment b re Uncle Sam's family of little ones comes fully int ts own. The Child Bureau in Washington was a ig step toward doing them justice. It had almost ecome a proverb that our government took better re of its cattle than of its children. This reproach n no longer be laid at our door.

THE BIBLE *and* NEWSPAPER

Conducted by FERDINAND C. IGLEHART D.D.

Fa m Cost Twenty-five Cents

A FEW miles from Spokane, Wash., is the Colville Indian Reservation, which is gradually being thrown open to settlement as the ndians diminish. Recently a drawing or 1,500 farms of 160 acres each wa opened by the government. There we ninety thousand registrations at a f of twenty-five cents, and the first far was drawn by George Lennon, a yo g farm laborer of Spokane. In the old countries of Europe all un imed land belongs to the kir but in our Republic, on the pri iple that the land belongs to he people, the government aw ds new territory by lot to the applying. But after all, th rize-winner does not become the actual owner until he has wo ed the land and made it his y he right of labor. The gener ty of our government cannot be compared with the munif nce of God, who has given the whole earth to his children to ll it and beautify it until it ret ts not only their industry, bu his loving care as well. Of ou first parents it was said: *" d God blessed them, and God a unto them, be fruitful, and m iply, and replenish the earth, an subdue it."* (*Gen. 1 : 28.*)

The King Beggar

A RECENT exchange tells of the organization of the begga in China. There are countles numbers of them, and by th importunity along the streets an upon the door-steps of the we thy they are a constant so ce of annoyance. But they ar accepted by the country as a cessary part of its life. They ha a king in each of the large ci s, and through him a certain co rol can be exercised for a fair fin cial return. He is always in ted to wedding feasts and ot r important social gatherin . He comes and begs from al he guests, but in return keeps ot r mendicants away. Such a b gar chief often makes as much as 15,000 a year, and out of this h oays the common street begga to keep away from social ga erings. All through the East t beggar is an accompaniment of he pagan systems of religion, w ch makes much of almsgiving t ecure merit for the worshiper. W erever religion is unspiritual w find the same symptoms as in J us' day, when the Jews, instead of worshiping in the heart, m le up their religious life with o ward observances, pilgrimages, a sgiving, fasting, and prayers w h "much repetition." These m k the religions of the East t ay as they are practiced by t common people. Even in our o n country there are many who g to the poor and to the church f m this selfish motive of gaini merit, and to all such Jesus said: *" ake heed that ye do not your alms b re men, to be seen of them. . . . Do n sound a trumpet before thee . . . t at thine alms may be in secret; and thy F her which seeth in secret shall himself r ard thee openly."* (*Matt. 6 : 1–4.*)

Daylight-Saving

UNDER the terrible economic pressure the countries of Europe one a er another are now adopting a scheme o setting ahead all official time one h r at the beginning of summer and readjusting it again at the end of the summer. The purpose is to make people rise an hour earlier and thus save this most valuable part of the day. At the end of the day, too, an hour of sunlight is saved, either for more work or for recreation. Ever since the modern world has timed its activities by the clock men have realized the imperfection of this mechanism to keep with the sun in its varying hours of light throughout the different seasons of the year. Many plans have been offered, but scientific opinion has always vetoed them. Strangely enough, many people were prejudiced against the plan for moral reasons, thinking it dishonest, but in reality it is a public attempt to make the watches tell better when the summer day does truly begin and end. England and several of the Continental countries have adopted the plan, and the world is watching with interest to see whether it will be found practicable. It was adopted for economic reasons. This effort to gain more working hours with which to prepare to vanquish one another in war reminds us of Joshua's battle with the Amorites: *"And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies."* (*Joshua 10 : 13.*)

Are We Law-Mad?

THIS question is raised by an investigator who finds that in the last five years our lawmakers have put upon the statute books a total of 62,550 new laws. After making due allowance for a large number of these that are constructive and not prohibitory, it is plain that our representatives in state and national legislatures are taking their work a little too seriously. Many of these laws were never intended to be enforced, but the machinery for the administration of the rest must ever become more ponderous and burdensome in our national life. The hopelessness of any legal system for making character stands out in dark contrast with the radiant simplicity of Christ's program. He had only two "laws," and their enforcement was voluntary in the heart of man. *"Thou shalt love the Lord thy God with all thy heart . . . Thou shalt love thy neighbor as thyself."* (*Matt. 22 : 37–40.*)

The Scout Balloon

THE rapid development of motor-driven aeroplanes in the last few decades has quite driven the balloon and the kite principles of flying out of the field of popular attention, but the Great War, with its faculty for drafting into service every available power of earth and sky, has found a most important work to be done by the type of kite-balloon seen above. Kites had never been put to much practical use until Benjamin Franklin made his famous experiments with electricity by this means, though as toys they had been known for many centuries in China and Japan, where the boys become remarkably proficient in controlling their movements with a slender cord. In 1895 General Baden-Powell constructed some man-lifting kites, which have since then been a part of the British army equipment for purposes of observation. Balloons were also used for this purpose in our Civil War, but not with any very marked success. Now the modern type of the kite-balloon is seen frequently above the armies and fortifications of the European battlefields. It is a most effective means of conducting observations of the actions of an enemy. While the aeroplanes are flying upon raids and scouting in new territory the kite balloon is stationed far above danger at an elevation of some five thousand feet and about three miles behind the firing line. It, of course, is anchored below to a truck or a battleship as the case may be. Its work is not so spectacular, but is perhaps even more important. Under the great balloon, which is of a neutral color, yellowish green, there is suspended a tiny basket hung by manila cordage, and in this are two occupants, whose duty it is to report every action of the enemy seen through their powerful field glasses, and also to direct the firing of the artillery, whose only guidance is the knowledge thus gained by the scouts far aloft. The excessive noise of all air machines makes communication by telephone difficult, but the kite balloon is equipped with either wired or wireless telephone, and the operator can instantly report every detail of his observations to any of the headquarters. From the maker, The Goodrich Rubber Company, of Akron, Ohio, the Ohio National Guard has received a new model kite balloon, shown in the picture, as a gift. It is the only one owned by the militia in the United States. The air service is the eye of the army and navy in modern warfare. It has superseded the scouting work of the cavalry and with much greater efficiency. Surprises by the enemy are now almost impossible. The Hebrews always thought of God as dwelling in the heavens, from whence he directed and watched over them. In their journey into the promised land they were guided and protected from enemies by the pillar of cloud and of fire. "And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light." (*Ex. 13 : 21.*)

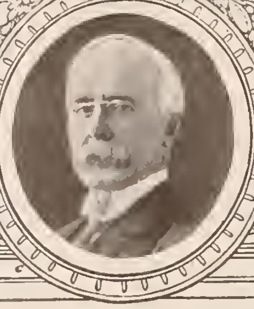
Digs Up Ancient Tenement

IN Southeastern Colorado, some distance from any known remains of the ancient Aztec peoples, Mr. J. W. Fewkes has now discovered and partially excavated the ruins of a settlement of an interesting and civilized race who inhabited our continent ages before the white men came. Mr. Fewkes has found a large community dwelling-house three stories high and shaped like the letter D. No weapons of any sort were found among the utensils in the building, and it is supposed that this town on the plains of the Mesa Verde National Park belonged to a still earlier time, before the Indians were driven to the high plateaus for safety from other tribes. We owe much to the pick and shovel of the patient excavators who rediscover for us the life of the ancients and shed such informing light on so many questions of anthropology. No people like to think of oblivion, but to the Hebrew it seemed to have an especial horror, and the worst threat of the prophets was that God would punish the cities for their wickedness by burying them under the sand of time. *"And Jerusalem shall become heaps."* (*Micah 3 : 12.*)

Removing Fog Dangers

SCIENTISTS from the Smithsonian Institution who have been experimenting with electricity in the raising of fog along the California coast now report that they have been able to get good results. High tension wires are hung, and when the ship approaches a fog bank the current is turned on. It is said that the fog for a considerable distance around the boat is lifted and clear water and sky can be seen. The mariner has to face many dangers, and does so with a bravery that commands the honor of all landsmen, but of all his perils he dreads none so much as the billows of mist and fog that pour in upon his ship, shutting off the sun from his observations, hiding the shoals, the land and the passing ship, and leaving him helpless against impending disaster. Other dangers he can prepare for and struggle against, but not so this fearful enemy. Fog banks infest the shores of the moral life for individuals and for nations. False philosophies create an unwholesome atmosphere and leave multitudes groping in the darkness of indecision. Just now our whole nation is trying to feel its way through the mists of the European war to a safe and right policy toward war and peace, but we are still largely in the fog, and there is needed some authoritative light from heaven to dispel it and to point the way in which we as a people should walk. The light of Scripture will make the path clear for any one, and if a nation is willing to trust itself to God's guidance it too may know the pathway of life. With the illumination of the Holy Spirit in our hearts we shall find the mysteries of life cleared away each day sufficiently for us to go ahead toward our true harbor. *"He that followeth me shall not walk in darkness, but shall have the light of life."* (*John 8 : 12.*)

What Does the Gospel Mean to You?



A SERMON

By

*REV. J. H. JOWETT, M.A.**

TEXT—Col. 1:5-6: "The word of the truth of the Gospel, which is come unto you."

"THE truth of the Gospel," God-spell, the God-speech, the God-story, the story of the love of God in Christ Jesus our Lord! The Gospel—all the hints of light, all the gracious evangels which find expression in the incarnation, the atonement, the resurrection, the exaltation of Christ our Saviour! The Gospel—the unveiling of the Eternal, the light of his countenance, the voice of grace and of love and of pleading, the home-call. "The Gospel, which is come unto you." Is it worth anything? What value do we place upon it? Have its assumptions been confirmed by experiment, or have its claims been overthrown? Is the Gospel like some of those dogmatic nostrums which are to be found buried in obsolete medical text-books, and which are now exploded and rejected? Is the Gospel only a worn-out medical theory, which served its little day, or is it as permanent and indispensable as air and light and water and bread? Does it touch the need it professes to remove? Is it worth a proclamation? Does it deserve transmission?

The man who first touches the secret of a dreaded disease and confronts it with some invincible antagonist will not hide his discovery in selfish silence; he will proclaim it from the house-tops, and the evangel will be shouted to the ends of the earth! And if to us, my brethren, there has come a remedy for needs more appalling than the pangs and ravages of disease, even for the corruptions and afflictions of the soul, shall we hide the revelation in selfish silence, or shall we give it universal proclamation, that all the ends of the earth may see the glory of our God? The Gospel has come to us; is it worth transmission?

WHAT does the Gospel claim to do? What does it claim to have done? I am more and more amazed at the unflinching boldness of its splendid professions. It quietly confronts the three most stupendous presences in human life—sin, and sorrow, and death—and it confidently proclaims its powers of conquest. It does not address itself to surface-work, to superficial dressings of external sores; it proclaims a ministry which is radical, fundamental, absolute, and which results in perfect triumph. It has no competitor in the field. There is criticism, but no competition.

The three dark presences in this world are sin, and sorrow, and death. Is there any ministry dealing with these except the ministry of the Gospel of Jesus? I want to know where the competitors are who are addressing themselves to the burdensome bondage of guilt and sin. I want to know what other evangel there is that is singing to the broken heart. I want to know what other light there is, accompanying men into the chilling mists and shadow of death. The Gospel of Jesus claims to come with the grace of forgiveness, with the power of salvation, and to break up the empire and bondage of sin in irreparable confusion. It claims to bring a transfiguring ray into the presence of sorrow, to set a rainbow in the tearful sky, to make the yoke easier and the burden light. It claims to come into the darkening presence of death, to set in the life an eastern window, to unfold the dawning of a new day, to turn "good-by" into "good-night," and to kindle the cheering hope of reunion and immortality. This Gospel has come to us; is it worth transmission?

NOW, let us walk the ground again with more vigilant deliberation. It is a Gospel in the presence of sin. It confronts the most tyrannous and galling bondage in the spirit of exulting hope. It announces itself as the emancipator, giving "liberty to them that are bruised," and "opening the prison to them that are bound." It addresses itself equally to those who are imprisoned in sheer animalism, and those whose servitude is gilded by comparative refinement.

I am not quite sure whether I ought to make this distinction. It seems to make very little difference whether a man's chains be made of iron or of gold. Some men appear to be bound with a vulgar cart-rope; others seem to be equally enslaved with multitudinous cords of vanity. There is Caliban, and there is Apollo, both needing emancipation, and the Gospel proffers its ministry to both and promises their redemption. There is Caliban, more than half a beast, sunk and buried in animalism, finding a grave in his own flesh. Has anything been done for Caliban? Why, Mr. Dauncey told me that out in his church in New Guinea, some of his senior deacons were erstwhile cannibals! You could find similar trophies in the New Hebrides! Don't let that statement pass without bringing to bear upon it the ministry of an alert imagination. Think what it means—the once-while cannibals now sober, reverent, dignified servants and leaders in the Church of Jesus Christ! The sleeping angel has been awaked, the fleshly passions have been restrained, the man has leaped into his rightful sovereignty, and the beast has been bitten and subdued. But I do not go only to New Guinea and the New Hebrides for evidences of the redemption of Caliban; they are to be found within our own land. Every month I have sent to me the literature of the Salvation Army, and it constitutes a veritable "Acts of the Apostles" in its marvelous stories of spiritual emancipation. It is the Salvation Army which is principally engaged in the ministry of redeeming our Caliban. And have they any trophies to show? Have they any redeemed Calibans? I am amazed at their triumph. Their ranks are full of them!

My labor and ministry are cast in another sphere, but my faith in the regenerating power of the Gospel of Christ is month by month enriched as I read and hear the stories of their conquests. It is blind stupidity of us to sit at home and shape our theories, and say it cannot be done. Let us leave our indolent theorizing, and go out and inspect the field. Let no one theorize, and treat Caliban with evasion. The theorist, in all his reckonings, must account for the redemption of the beast.

BUT the Gospel not only proclaims its power in the redemption of Caliban, but also in the emancipation of Apollo. It claims to be able to convert cold refinement into ardent virtue. It claims to be able to change superficial glitter into a deep and radiant warmth. It claims to be able to transform a frosty and perilous passivity into the purifying ministry of a passionate love. And what it claims to do it has done. It has changed self-conceit into cleansing aspiration. It has changed vanity into fruitful lowliness. It has changed self-aggressiveness into eager philanthropy. It has changed the hard heart into a place of broad streams and rivers of soft and flowing sympathies. These things I know. I "testify that I have seen, and give witness of that I have heard." The miracle is being worked every day. Our eyes are so fastened to other things that we do not see it. Twelve months ago, two young fellows were brought into consecrated fellowship with the Lord. They set themselves, in eager, loving purpose, to win every man in the workshop to the Master. Today every man in the workshop, save one, is living the new life in Christ. Again I speak that which I do know, and testify that I have seen. Brethren, this Gospel has come to us; it is worth transmission?

BUT now, let me take you a step further. The Gospel has not only put into our midst redeemed characters; it has through the redeemed characters sweetened and purified the common life. Some eight years ago one of our distinguished statesmen coined the phrase "psychological climate." I thought it a very happy phrase. What is his suggestion? It suggests that just as we are inevitably born into a certain quality of native air so we are inevitably born into a certain quality of surrounding thought. The lungs breathe a certain provided atmosphere and so does the mind. We imbibe common thought as we imbibe common air. Therefore when we speak of the influence of the Gospel we must not only count redeemed man, we must pay regard to redeemed atmosphere. We may not oursleves be redeemed, but we simply cannot escape breathing an air which has been purified and sweetened by redemption. My brethren, in this land of ours we may refuse to be the Master's disciples, but we cannot avoid touching the hem of his garment. The ample robes sweep through our land and everything gains by the touch. Christ has touched our homes, he has touched our privileges and freedom, our literature and art, our music and our architecture. We cannot get away from him. The influence of redeemed men and women is in the very air we breathe.

There is many a man who affects to sneer at religion and to regard its ministry as effeminate or effete whose very liberty is the fruit of the Gospel an who owes every worthy element in his being to the ra ant and beneficent influence of the redeemed child n of God! I am reminded of a quaint phrase whic fell from the lips of Andrew Fuller: "After grazing the pastures of revelation, they boast of having wn fat by nature." And I will quote another word om one of the great poets of our time: "I fear hat when we indulge ourselves in the amusement of ing without a religion, we are not, perhaps, aware ow much we are sustained by an enormous mass re-ligious feeling and religious conviction." It so we cannot escape the Christian deposit of past en-erations! We are breathing an air which is pa lly Christianized, and the impregnation make for liberty, and sympathy, and reverence and th. Where else can you find the same invigorating ir? It is only to be found in Gospel climes, wher the Saviour is known, and where the redeemed ve walked with him in white. "Show me a pla in this planet," says Lowell—"show me a place i his planet, ten miles square, where a decent man ca ive in decency, comfort, and security, supporting nd educating his children unspoiled and unpollut a place where age is reverenced, infancy resp ed, womanhood honored, and human life held in lue regard—when skeptics can find such a place en miles square, on this globe, where the Gospel of C ist has not gone and cleared the way and laid the fou la-tion, and made decency and security possible, i ill then be in order for the skeptics to move th er. and then ventilate their views." My brethren his Gospel has come unto us; is it worth transmis n?

IT is a Gospel for the presence of sorrow. I ow not how to speak about this except to the redee ed. It is an experience which can only be suggeste it cannot be defined. When the robes of sorrow ap themselves around the redeemed like a chilling st, what is the saving element in their conscious ss? Just this, the Gospel evangel, that they are not a ie, that the chill hour is also the dwelling-place o he divine. "When thou passest through the wat I will be with thee." That is the saving presenc by which sorrow is transfigured. The Father kn s! The sorrow is all measured! He will render i n-nocuous; yea, he will transform it into advan ge, and convert it into my friend:

"Fairer than morning, lovelier than the dayl it, dawns the sweet consciousness, I am with t e." Brethren, this Gospel is come unto us; is it w th transmission?

IT is a Gospel in the presence of death! I t nk of the wail of the bereaved that moves all r nd the earth like the night-moan of the great p. Then I think of the wonders wrought by the G el in the fearful presence of death. I turn to An w Bonar's diary; I instinctively turn to those blee ng pages where he records the loss of his wife. " st night, most suddenly, my dear wife was taken m me. As our old family servant said, she 'slipt to glory' at a quarter to ten." Let me turn the f. "The torrent is now settling into a calm river. y soul is finding real sweetness in the Lord, and in e hope set before me. The Lord could not have e it more tenderly. . . . And the day of resurre on is ever coming nearer and nearer." Is that calm ss of no value? Is that fine courage of no price? at dark night has now an east where the gray lin of dawn are already appearing, the harbingers of et al day! Christ hath brought "life and immortalit to light." So not "good-by, but good-night, good-ni t: we all shall meet in the morning light." This G el has come unto us; is it worth transmission? It a Gospel in the presence of sorrow. It is a G el in the presence of death! This gospel is ours; at are our obligations?

Do you come in a godly succession? Had y a father or mother who lived near to the Master, d who, before they went home, solemnly blessed , and dedicated you to the Lord? What is it wo ? Has your sorrow been transfigured? In the v y of the shadow have you felt the comfort of his rod d his staff? What is it worth? Have you a calm, br t outlook on the morrow? Can you see the glean g of the eternal lights? What is it all worth? it all worth a little sacrifice? The world needs the s e evangel. Will you withhold or give it? Let ur response register your decision in sacrifice, that o far as in you lies, the blessing that has come to u shall be shared to the ends of the earth.

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* Pastor, Fifth Avenue Presbyterian Church, New York.

FOR
EVERY DAY
IN THE
YEAR

DAILY MEDITATION

LED BY
J. H. JOWETT D.D.
F. B. MEYER D.D.
Rev. E. WHITTIER CASWELL
and
CLAYTON SEDGWICK COOPER

Organs of Humanity

SUNDAY, September 10. I Cor. 12 : 25. "*The members should have the same care one for another.*" Every member of the body is to be the instrument of the body. One man is as the eye of the corporate body, and it is his sacred function to look and watch in the interests of the body. Another man is as an ear, and it is his holy office to be a t and listening in the interests of the body. Every member is to be a social minister. No one's personality is to be used as an instrument of selfishness but as an organ of humanity.

Now, it would seem as if the smaller circle is the realm of surest happiness and freedom. The wider the circle the larger will be the gathering ground of sorrows and cares. Might it not therefore be an act of worldly wisdom just to close our eyes and shut our ears, or exercise them only in the tiny area of our own affairs? "I want that widow well out of my ears, with her ailing and wailing!" Very well, just turn a deaf ear, and you make your escape. And that cry from Macedonia! How troublesome is this wail from the larger circle! And, if we heed it, it will probably lead to increased burdensomeness and fiercer persecution. The folk in Troas who do not hear the cry have the happier and easier lot! Very well, then; just close your ears, and very soon you will not hear the pathetic cry, and Macedonia will have ceased to exist. Surely, we have this way of escape! We can shut out the body and be at rest.

The reckoning is altogether false. In the smaller circle we may possibly find an ignoble ease. But ease is not peace. Ease is just the indolence of the beast: peace is the holy restfulness of the saint. Ease is the stupor born of perverted relations: peace is the harmony of right relations. Ease is the condition of degeneracy: peace is the condition of growth. Whenever any power is used as an instrument of ease and selfishness, there is inevitable degradation. Everything shrinks in the smaller circle, yes, even my capacity for the enjoyment which I am so anxious to retain.

The larger circle is our purposed sphere and home. The cry from Macedonia may lead us into new distresses, but it will also lead us into newer wealth in human fellowships, and it will give us larger access into the unsearchable riches of Christ.

J. H. J.

Fellowship with God

MONDAY, September 11. Ex. 19 : 1–12. "*Moses went up unto God.*" We also would be often on the mount with God, in familiar fellowship, as a man speaketh unto his friend. This fellowship grew very rapidly. There are seven distinct incidents in his prayer-life connected with their stay at Sinai, until for the seventh time he was invited to ascend and stand in an alcove, sheltered by the divine hand, while the majestic procession swept down the mountain-rent.

This fellowship had an ennobling effect upon his character. Not only did his face shine, his life shone also. There was a supernatural grace and beauty about his aspect and demeanor which clearly marked him out as a man of God. His meekness, his gentleness under provocation, his jealousy for the name and cause of God, burnt with an intenser and more permanent heat. Such intimacy cannot be built up in a day. It begins with the habitual reference of all to God as was Moses' habit in Egypt. But it moves to more and longer periods of communion; and it ends in days and nights of intercession, waiting, and holy intercourse.

Ah, what patterns are seen on the mount! What cries are uttered there! What visions are seen there! What revelations are made there! What injunctions are received there! How great a loss it is for those that forfeit such intimacy, or at the best are content to stand with the elders on the lower level, and see the paved work of sapphire stone beneath God's feet! Let us seek for the closer access, the nearer vision, the more intimate face-to-face intercourse, which is permitted to those who are no longer called servants but friends.

F. B. M.

Telling Our Friends Their Faults

TUESDAY, September 12. I Cor. 13 : 4, 7. "*Love suffereth long and is kind; . . . beareth all things, believeth all things, hopeth all things, endureth all things.*" Is it Christian to reprove our friends and acquaintances for their faults? If so, when? and how? These questions might make good topics for discussion in a Bible class.

Test the matter by the teaching and acts of Christ, or by the thirteenth chapter of First Corinthians. Certain Bible passages, like Gal. 6 : 1, seem to give warrant for the attempt of trying to reprove or restore our brethren who are overtaken in a fault; but warning is given that this correction should be given only by the "spiritual," and in a "spirit of gentleness, looking to thyself, lest thou also be tempted."

We all know certain good people who say, "I think it my duty to tell —— of his fault. It's hurting his usefulness." And frequently the person corrected is big enough to accept the criticism and try to amend his weakness. Yet the possibilities of losing the confidence or friendship of the one reproved depends largely upon the circumstances or the spirit in which the "plain truth" is given. The flesh is weak, and it is frequently difficult to feel at ease again in the presence of one who has uncovered to us our faults.

As a general working principle in such matters, the New Testament law of love is probably the best guide. "Do unto others . . . " It is well to remember also that while the precepts of the Master dwelt at length upon the need of loving and supplying comfort to people, there is very little said about lecturing people, or picking out their faults for judgment.

There is a beatitude for the pure in heart and also for the peacemaker, but no beatitude for the reprover.

Little of use comes through spoken or inferred disapproval, if it is not rooted in love. Suffering long and being kind is sometimes the best way. When in doubt, we might with profit study the method of Jesus with his disciples.

C. S. C.

Abundant Blessing in Answer to Prayer

WEDNESDAY, September 13. Ex. 32 : 25–35. "*And Moses returned unto the Lord and said . . .*" When the day of sharp retribution was over and the awful reaction had set in on his people and himself, Moses announced his intention of going up unto the Lord on their behalf. He was set on obtaining release for them from the consequence of their sin, and he began his intercession by confessing its enormity: "Oh, this people have sinned a great sin, and made for themselves gods of gold." Then he suggested what he had not courage to ask for in so many words. He put the matter before God conditionally: "Yet now, if thou wilt forgive their sin—" He could not finish the sentence, but was content to throw it out as a suggestion; and in case it could not be entertained, he went so far as to offer himself as an atonement. In their previous converse, God had used the word atonement, and had doubtless explained its meaning; and Moses used it as part of his plea.

But God did exceeding abundantly above all that he asked or thought, as the sequel proved. A man may ask much, but he can think more. When tides of strong emotion are sweeping over his soul, when the patriot is pleading for his country, or the father for his child, God always does exceeding abundantly above what we ask or think. It is his Spirit in us who encourages us to pray, and bears us along in prayer, and groans within us with groanings that cannot be uttered; but God always exceeds. He desires no argument, no lure, no sacrifice from us; he loves to give good things to those who ask. It is more blessed for God, as for us, to give than to receive. And if ever he seems reluctant, it is only intended to lead us to take up a position of prevailing and self-surrendered prayer which in its selflessness takes heaven by storm.

F. B. M.

Superstitions as Stumbling-Blocks

THURSDAY, September 14. I Tim. 1 : 4. "*Neither to give heed to fables.*" In the letters to Timothy, to Titus and in II Peter, warning is given concerning giving place to fables, which tend to cloud truth and reason.

One needs to travel in the East to appreciate the requirement of such warnings, for Eastern customs are more or less permeated with superstitions signs and omens, which take strong hold upon many people. If in Egypt you should take undue notice of a small child, the parent will often snatch it away suddenly in fear of the "evil eye." It is well known how the Chinese, even the viceroys and mandarins, always built their screens inside the doorways to ward off the evil spirits, which were supposed to fly only in straight lines, and, striking this screen, would be deflected from entering the house.

Here in this Christian land we are not utterly free from the "hold of superstitious vanities"—"thirteen at the table"—"Friday an unlucky day"—"seeing the moon over the proper shoulder"—"knocking on wood." Much of this may be a kind of half frolicsome custom, yet we find these superstitions taking hold upon the fancy of even-learned and serious persons. It is said that the erudite Dr. Johnson was always careful to step out of doors right foot first.

Real belief in such silly observances is doubtless waning, and it is encouraging that this is true; for adhesion to such fables means, if we stop to think of it, that we believe in some whimsical or blind providence, which takes delight in upsetting our plans or playing upon us evil tricks.

It is beneath a Christian's dignity, and certainly contrary to his belief in a loving heavenly Father, to be superstitious; for it assumes that God is somehow at the mercy of traitorous spirits, who play pranks with us when Providence is not on guard. Furthermore, superstitious fears are inclined to grow upon one who admits them for serious company. The danger is real enough to have signals set against superstition in many places in the Bible. "Neither to give heed to fables."

C. S. C.

Prayer Calms the Angry Heart

FRIDAY, September 15. Num. 12 : 1–16. "*And Moses cried unto the Lord, saying, Heal her, O God, I beseech thee.*" Moses was very meek in his forbearance of the attack made on him by his sister. He did not call on God to interpose by some sudden stroke of vengeance, but quietly held his peace. It was not weakness, however, but strength that enabled him to act thus. When our Lord was reviled in the judgment-hall he reviled not again, revealing the strength gotten through prayer and the angel's strengthening touch. It is the weak man who gives blow for blow, who blurts out his wrath, who cannot control his passion. Only the strong man can be perfectly still under provocation, holding himself in, and turning the vehemence of his soul into the heat of an intense love. It is recorded of Elijah that he was a man of like passions with ourselves, but he prayed; that is, he turned his passion into prayer. This is the supreme resource of all heated spirits—let them pray.

It was thus that Moses acted. He prayed for Miriam, who had despitefully used him, and this kept him calm and sweet. The brother's pity overcame the leader's pride. What he refrained from uttering in human ears he poured into the ear of God. Not hot words of anger, but words of hot, pleading intercession. Let us learn thus to transmute the force of our indignation into fervent and importunate intercession. We may begin to do it as a duty, in obedience to the law of Christ, but shall soon find it as snow on a fevered forehead, cooling and soothing the soul.

Do not wait to feel moved in this direction; act, and as you act aright you will begin to feel aright! Unworthy thoughts will sink as silt in the muddied lake, and your heart will again reflect God's blue heaven of love.

F. B. M.

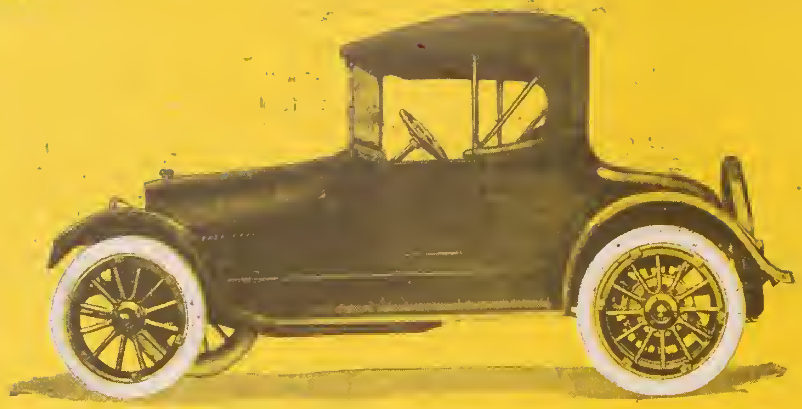
What It Means to Carry Our Cross

SATURDAY, September 16. Mark 15 : 21. "*And they compelled one Simon to bear his cross.*" Jesus' body was subject to weariness and illness like our own. His night of agony in the garden before the court of trial had produced great physical exhaustion. He bore the greater cross of the world's sin and salvation on his soul, without sinking, but the wooden cross was too heavy for his weakened body. No other could bear his heart cross, as Simon did that ot the bodily load.

We think we should like to have been in Simon's place, helping the Master in the awful hour of his suffering; but we may help him more now by taking up our cross daily and following him. Our cross is to surrender self and live for Christ and humanity. We are not forced to bear this cross except by the compulsion of love. Bearing the cross means to us life more abundantly and a crown of glory. Jesus' cross means to him the infinite bliss of loving lost men, the joy of seeing a race of immortals redeemed by his blood.

How heartless were the men who were hurrying Christ up Calvary's summit! They would not give him a word of sympathy nor a hand of help. They refused to bear the wooden burden, putting it upon an innocent man. Their evil hearts would crush the Christ, rather than aid him in his mission to save a world. Jesus used his all power, praying for his persecutors, rather than saving himself.

E. W. C.



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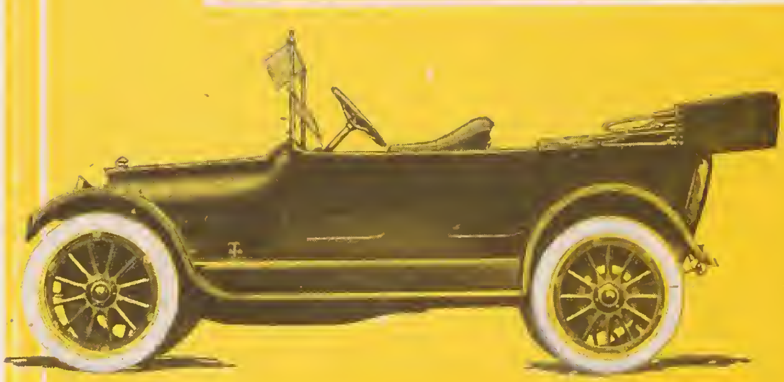

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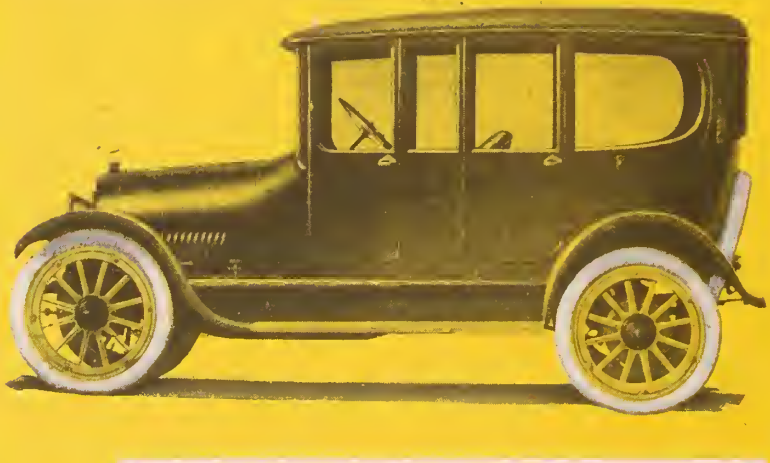

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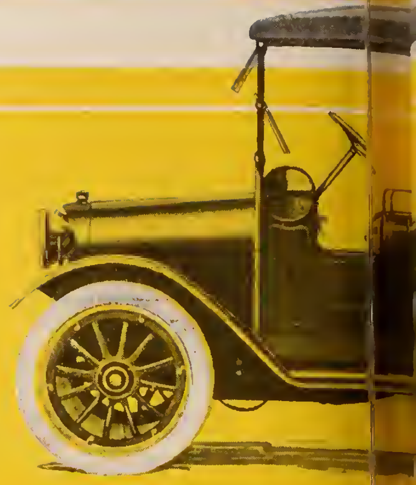

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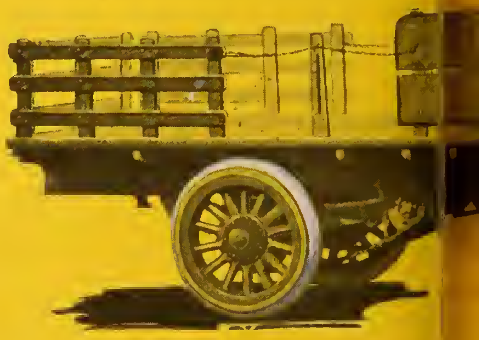

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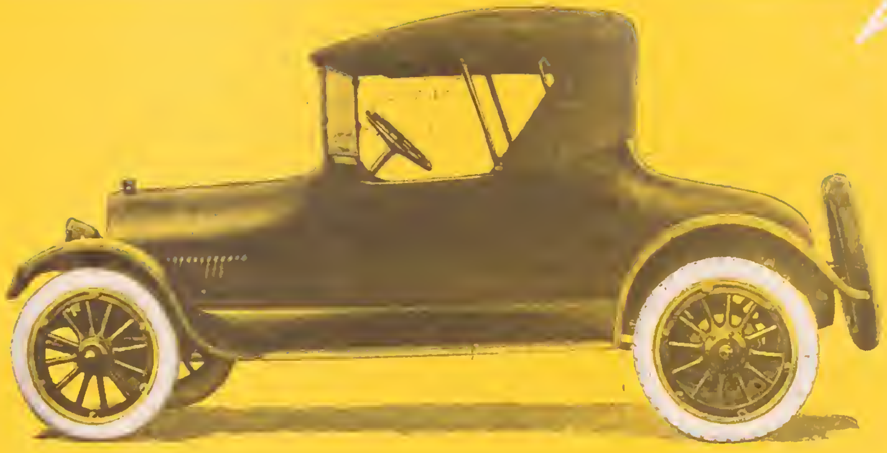

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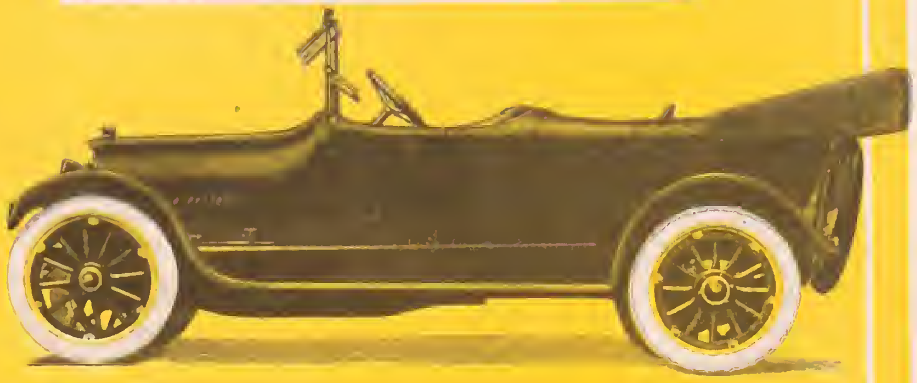

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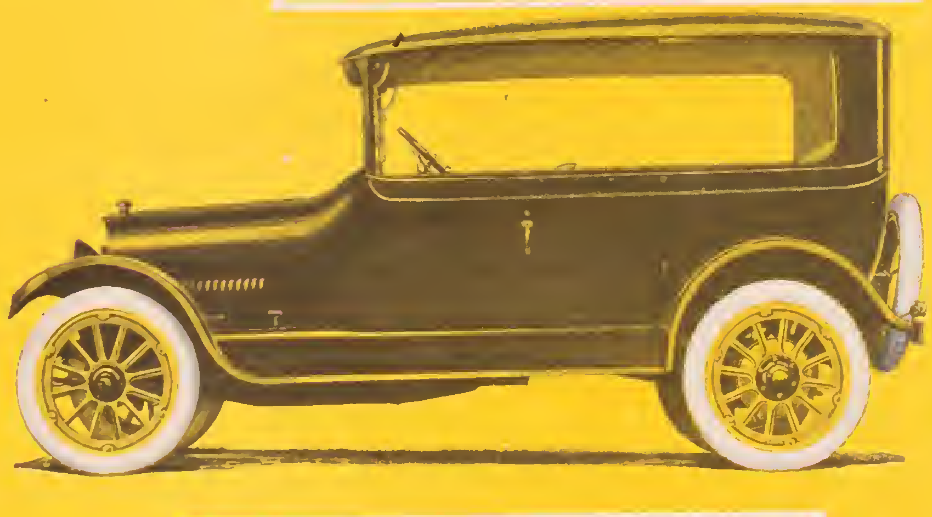

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"Use the Boys Right"

Transcribed by
REMINGTON SCHUYLER

"I'VE been thinking over all the boys who used to go to the old schoolhouse the same time that I used," said my gray-haired friend.

"And much as I'd like to think different, I'll have to admit that the ones that stuck to the land be the best off, taking it 'button for button.'

"You see, Charlie he's been pestering at me to come down to the city to see him. Every once in a while he'd drop me a card. Finally I went. Charlie he met me to the train.

"'First off,' he said, 'let's go into the tavern and get a little 'eye opener.' 'No,' said I, 'Charlie, you know I got no use for such stuff.'

"Well, up to Charlie's everything looked kind of old like. Kind of plumb wore out. The house didn't look as though it'd had a cent spent on it a long while. Neither did the furniture —nor Charlie's wife. Come to look at Charlie, he didn't look so brand new either.

"Well, after a bit I says, 'Charlie, you'd better get along to your job. I'll just visit here with Emily till you come back.' So off goes Charlie. When he's gone Emily she asks, 'How's work in the country, Ford?'

"When I tell her we're pretty shorthanded for men and boys, she bursts out with, 'Oh, I wish we'd never come to this awful city at all. I do so long for the country. This summer it's been powerful hot here in town. So often I've wished and wished we could be back on the old place. You know Charlie's only had eleven days' work this month. Nowadays he don't get nigh so much pay as he used to. The shops want young men, and men who don't drink.'

"That was Charlie and his wife.

"THEN I saw Bob. He's cashier in the bank. He lives in the nice part of the town, nice house, pretty lawn and a fine bunch of young folks.

"That night when we got to talking Bob says, 'Ford, I'd give anything to get back to the land.'

"'What!' says I, 'You have a fine home and everything's going well.'

"He smiled sort of a crooked smile. 'Yes; *fine—fine*. When I pay the rent and pay the coal bill, and the servant and the grocer and the butcher and the gas company, and pay for the clothes for us all, how much do you think I can lay away? Just about nothing. To hold my job, I have to live decently. And living decently in the city means spending about what you make—and I'm getting along in years, you know, Ford.

"'Every day I get to the bank at 8.30 and I'm there till 6 P.M. What's more, I *have* to be there, year in, year out. The same old mechanical routine.

"'Some one to boss me all the time. And I've given faithful service. But tell me, how has Jabez Beckwith gotten along? It's been ten years since he came in here to arrange the mortgage when he bought the old White place on part payment. It surprised me when he paid it off so soon.'

"'Why,' says I, 'he's doing right well, him and his boy. They've specialized in registered stock and Grade A milk. It's paying big. His boy, Jabez, Jr., went through Agricultural College. It was hard sledding for a while, but last year they cleared over and above all expenses just twenty-two hundred dollars.

"'They've the finest-looking place on the turnpike. You'd never know it, Bob. Remember how the old White place was an eyesore? It's as pretty as a picture now. Twin silos back of the barn. Concrete work all through the dairy. Everything spotless. It's good to look at, Bob.'

"AFTER Bob's, I spent several days looking up all the old school fellows. It was kind of sad. Out of twelve one had made good. He was manager of a big concern. His company handle produce; butter, eggs and such like.

"But he was complaining that the parcel post was cutting into the commission merchants pretty hard. He said all the laws were being made to help the farmers.

"He said that if they kept on the way they had been here lately, his company might just as well take down their sign and quit.

"So I said, 'Well, why don't you quit and go to farming, Lem?'

"Said he, 'Come over here into my private office and I'll tell you a secret. Ford,' he said, 'I've figured it out. The city needs the country with its farms and farmers, but the country could get along without the cities and be a heap better off. This is real dope. What do you think I'm doing with my spare money! I'll tell you. Putting it—every cent—into the finest little farm you ever saw. It's a beauty. It's on a lake. Thirty acres of fruit. This year they picked fifteen tons of cherries off it. Twenty acres of alfalfa, and some silo corn. At present I have only three cows. But they are registered stock. They *make milk* and lots of it. Their calves are worth a good many hundreds of dollars. In a few years I'll be able to sell registered stock. Ford,' he says, 'there's nothing like a nice little farm. Not too big—just right. It's taken me twenty years to find that out. But when this commission business falls to pieces (as it is going to do), and the farmers get together and get all the profit, why, there'll be no better business in the world than just plain scientific farming.'

"It surprised me how terribly heated up he was over it. If you had known how calculating and quiet a man he generally is, it would have surprised you, just as it did me.

"He went on; 'I'm buying where the money is going to grow big.' There's not so much free land in the United States any more. What land we have, we'll have to get more off of. Intensive farming—that's what we're snubbed up against.'

"THAT night I sat thinking and thinking. The more I studied, the bigger the proposition got to be. Next day I came back home. I went over to see Hiram Van Hee. His is the big farm down on the flats. The house the red chimney running up the side.

"'Well,' said Hi, when we go talking, 'there's just two problem work out. One's keeping the boy the land, the other's getting a-hol the consumer direct. When we those, this United States will be finest, richest country in the world.

"'Why,' says I, interrupting, have solved the first; and with large parcel post shipments it st me you've nearly solved the sec

"'Yes, *am* solving it. *Will* solve it in time,' said he.

"'How did you keep a-hold of boys and make them stay?'

"'Well, let's see. You know I al believed in paying the boys somet for their work. Sometimes when were small it was only a little. it was always something.

"'At first I gave them a chicke two. My! how they used to fuss their pets! Later when they got older I gave them each a calf for own. They tended them so ca like, and when they got to giving the boys had the profit from them.

"'About the time they finished trict school, I gave them each an of land, as payment for their sum work.

"'Each planted this acre to suit own fancy. You'll be surprised I tell you that each of them ra enough potatoes on his acre to pay all his clothes. They certainly enj the spending of that money. It ta them the value of it. Many an eve they planned and consulted over kind and quality they would get. T too, they bought a whole lot of b on farming and soils. Some they into fertilizers for the next year.

"'So each year I added another to each boy's miniature farm. eldest boy with his earnings the sec year was able to put himself throu short term agricultural course at district agricultural school.

"'The boys studied and planned planned over their little farms. cidentally I learnt more from them I ever taught them.

"'By the time they'd grown up had bought more land, and what what I'd given them, they had the ginnings of farms. I used to lend t the teams and the implements. the two eldest are all started Ford.'

"'It must have cut pretty deep your farm, Hiram,' I suggested.

"'Yes, mighty deep,' he said, ch ling. 'All of seventeen acres.'

"'But it was cheap. Look at first-class help I had all those ye You couldn't buy that kind of h And what's more, I'm glad I got of some of the old farm. I'm rai nearly double the crops I used to and not using near so much land. planted some of it in pine and orcha (Oh, I've learned from the bo Nowadays when it's necessary we together and help one another, and work flies.

"'The fourth boy, my youngest away at Agricultural College now. 'spect maybe in time he'll take over old farm, so's when I get old I can pu around helping him.

"'You see, Ford, my boys got to farmers before they knew it. T were earning something from the beginning. The sense of posses just naturally kept them on the la

"Hiram looked so happy and pr perous, I thought I'd go over and to cheer up Old Wykoff. He was m full of trouble than ever. His b had all quit and gone to the city. So times he was able to get help from labor bureaus, but oftener he fighting it out alone.

"He told me his boys had quit farm and gone to the city just as s as they growed up. Judging from t letters Wykoff read me, they were very happy.

"You know his dairy farm and bui

In the Distance

By MARGARET E. SANGSTER, Jr.

BLUE mountains in the distance and sunlight on the road,
And heavy wagons creaking beneath a fragrant load;
The humming of a bee song, the bluish-purple haze,
That hangs below the sky line on pensive autumn days.

Blue mountains in the distance, their summits touched with white,
That glows like dust o' diamonds with frosty, gleaming light;
As if the summer's languor and winter's chilling blast
Were lingering together, and making friends at last.

Blue mountains in the distance, pale shadows on the grass,
And winds that breathe the secrets of heaven as they pass;
The whole wide world seems singing a dreamy harvest song.
What though the cold is coming? The autumn days are long!

BLUE mountains in the distance, and oh, I wish that I
Might see once more their outlines serene against the sky;
For though I dwell in cities, though far away I roam,
Blue mountains in the distance will always whisper—"Home."

in could carry thirty head of cows. A t is he isn't able to care for more th six.

He lost his boys simply because he di 't use them right. I've often heard hi say, 'I'll be bound if I'll give the b any wages. Don't I clothe and ke them?' But they had other ideas ar followed them as soon as they ca e of age.

As I sat there listening to Wykoff co plaining, I couldn't help recalling h wise and sensible Hiram had been to ay his young laborers. He'll keep th with him in his old age.

Wykoff in the end has had to pay w es, but his laborers now are inexpe enced foreign help.

Hiram had paid early. He made his h partners in the grand enterprise. Wykoff was paying, now, but too late. His boys had been lost to farming."

THAT night as I walked home from my gray-haired friend's house, I kept thinking over this problem.

It seemed to me to be a case of arousing the boy's interest. Or to put it simply, it seemed to be a case of wages. Who shall get them! Our boys or strangers?

But you and I want our own boys. They are human. Let us resolve to use them right. In return they will use us right.

Think how fine it will be to have your own boys as partners, and bright and intelligent partners, in this grand work of farming.

Think of the days to come. How fine it will be to have your own boys settled not many miles from you on prosperous farms! Think what it will mean, even if you have only one boy, to have him as a co-partner in your work. His eager youth and ambitions will fire you with enthusiasm and prod your maturer judgment to progressive action.

And to those who have no boys of their own, why not adopt one? There are many worthy ones.

But (and it is a big one) *use the boys right.* Begin today in some small way. Plant, and in turn you will reap a wonderful harvest. It will be a bumper crop of helpfulness, of love, of comradeship, of inspiration.

Few boys will disappoint us if we will only *use them right.* So why not?

Our Relief Work in Poland

A REMARKABLE letter has been received this week from Pastor r Lousen of Wyszgrod, Poland, repo ing the progress of the Christian H ld Relief work among the war wi ws and orphans. The region is one wh h has been frightfully devastated by the war and conditions are desc ed as they existed on April 16 of th year Pastor Lousen writes:

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T e upper picture looks like a fa y picnic pa y starting of r the day—un you glance at hat they w d have to re n to just b ow. Must fe ood to such pe le to learn th strangers in fa ff America a willing to h them In th extremity.

"ALL the Evangelicals have experienced for a shorter or longer pe od expulsion from homes and lands a other temporal possessions. The e ulsion has presented harrowing sc es. No consideration was shown to ei er the sick or those with child. The o r simply read: 'Begone!' Some di in the deepest misery while on the w to Warsaw; others died in Warsaw it f. During the turmoil brothers and si rs became separated from each o r, wives from their husbands, pare from their small children, and to t day they have not seen each other a n. Think of the sufferings endured b he little ones until their eyes closed in eath, either in the road-ditch or in t open field! On the slightest charge, m were cast into prison as spies.

Whoever succeeded, through wand ng about in the forests or through fl t in a boat across the Vistula, in esc ing to the Germans, or in gaining d verance through the unexpectedly q k fall of Warsaw, enjoyed being a in in his own homestead; but alas, in hat condition! As a rule he beheld b re him nothing but a heap of ruins a ashes. Where fire had not wrought d ruction, all that was not nailed and ri ted had been pilfered and carried a y. One farmer had the rare fortune t ind three of his horses, and was permitted to take them away. But cases in which one has the luck of recovering his possessions are exceptional. Here, too, the rule is that 'Gone is gone, lost is lost.' Hence the distress of the returned is great.

"In the village of Mischery, six families, or rather wrecks of families, have returned. Theirs was the good fortune to find several houses of relatives and acquaintances still standing; but no one has a horse, a cow, or any agricultural implements. With empty hands they must begin all over. In Wladislawowo, the village president, Zittlau, lost all his children but one daughter. Several died of typhus; others were carried away. On the other hand, he found and took under his protection two of the children of relatives. In a little house in Cieskowo, I found a woman ninety or one hundred years old, a female relative of about forty, apparently dumb, and a blind man of forty-three years. When I told them that the Germans had sent them a pastor and the Americans' money, the blind man, moved by joy and gratitude, broke forth into a song of praise of many stanzas which he had learned from his mother. Just now I received word of the remnants of four families in direst need. They have lost two harvests, all of their live stock and their implements. They were able to get two horses (one of which died), two cows, and nine chickens.

"Compared with the Evangelicals, the Catholics suffer one disadvantage. Because of the larger number of the expelled Evangelicals, the home of some Evangelical can more readily be secured for those who remain. The Catholics, however, not being expelled because of their being Polish, have great difficulty in finding a domicile when their own homes have been destroyed by fire. Where empty houses of Evangelicals have been found, the Poles have occupied them. But the one disadvantage referred to, arising from the dearth of homes, is offset by certain great advantages enjoyed by the Catholics. Permitted to stay with their belongings, they have been able to keep them together. Besides, the finding of all kinds of live stock and other property has cut a great figure; so that the Catholics have plenty.

"Only a few Jews are found in the country. To these we have, in case of real need, given assistance. In Wyszgrod itself sixty per cent. are Jews.

"The need is great, very great. Aid rendered just at this time secures for the distressed multitudes some prospects of a harvest, because it will enable them to cultivate a portion of the land. Within a few days my funds will be exhausted. I pray with all urgency that another remittance may come quickly."

In Galicia alone 1,500,000 of the civilian population have perished from starvation. Throughout Poland, 200 towns and 20,000 villages have been destroyed—leveled to the ground; 1,600 churches are in ruins. Losses to agricultural, commercial and industrial interests exceed $11,000,000,000. Altogether 14,000,000 of a population of 34,000,000 Poles are dead of battle, starvation and diseases of the war. The same armies have swept over the country again and again, in alternate triumph and defeat. In many places even the forests, which were the kindly hiding-places of thousands of refugees, have been obliterated.

READERS wishing to have a part in easing the awful misery in Poland and throughout the devastated regions of war-maddened Europe will please address the Widows and Orphans Relief Fund, Christian Herald, Bible House, New York City.

◆

Deaf Children at Mont-Lawn

PRINCIPAL Carrie W. Kearns of the School for the Deaf in Manhattan, writes: "I have just heard, through Miss Gilmartin, of the splendid time my deaf children had at the Christian Herald Children's Home this year, and I want to thank you, oh, so much, for all your kindness. It means so much to these little ones and to their parents. They talk about it all through the year. Indeed, early last February two of my little lads came to me one day and said, 'We want to go to the country. We tell you now.' So please accept our sincere thanks. I hope you have had a good summer, despite the dreadful epidemic among the children in the cities, which fills us all with sorrow. I hope we shall soon hear that it is over." There has not been a single case of the epidemic among our Mont-Lawn little folks. All through the years since it was founded, it has been free from any visitation of sickness and there has never been a death among the children, although many thousands have visited the place as guests of the Home. The management is profoundly grateful for God's goodness and for the protecting care with which he has surrounded these little ones.

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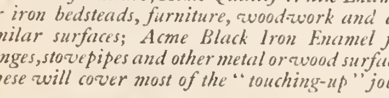
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HAVE AN ACME QUALITY SHELF

A Prisoner in the Castle

International Sunday School Lesson for September 17. Acts 22

TALKS ON THE GOLDEN TEXT

By REV. F. B. MEYER, D.D.

"I will say of the Lord, He is my refuge and my fortress; my God, in whom I trust.
Ps. 91 : 2

This is the humble boast of some holy unknown saint, to which the whole psalm is the answer, first by a choir of friendly voices, and finally by God Himself. Dare to say this thing of God, even when your foot is slipping, or the foe is creeping up the pass. Cellini said it, when lying a prisoner in the Castle of St. Angelo and daily expecting execution, from which finally he was released through the intervention of Francis the First. And Savonarola, on the last night of his life, pillowed his head on it, and as the morning light struggled through the bars of his prison a watcher saw a smile play over his face, soft and gentle as the smile of a little child, and with the strength these words gave him he met his death with unflinching courage. Ruskin learned to say it be e his mother's knee. Beza relates t in his younger years, he was one da i the church at Charenton and heard s psalm expounded. It came home to h with power, and he was enabled to c e with the verse that heads this paragra . Through his life, which was a sto y one, he was kept in perfect peace, and n his deathbed he said to his asseml l friends: "Now I have no more to wait r but the fulfilling of those last words of e psalm, 'I will show him my salvati ' which with confidence I look for." W y should you not take this as your life-w ? Let your life be hidden with Christ in G as your encircling fortress from the foe. i high refuge above the overflowing floo

Paul Vindicates His Gentile Mission

By George D. Allison, D. D., Ph. D.

STANDING on the castle stairs, surrounded by Roman soldiers, Paul speaks as a Jew to Jews, endeavoring to prove to them the divine urgency that had sent him far out beyond the borders of Israel. The Hebrew tongue caught their attention; the Hebrew synagogue salutation of "Brothers, men and fathers" held it fast; the account of his Pharisaic training and zeal for orthodoxy made them anxious to know what had changed him so completely. What a master of situations was the apostle! In a few ready words he puts before them, without interruption, an account of his experience on the Damascus road, when the voice of Christ resounded through his soul.

We do well to remind ourselves again and again that there is such a thing in human experience as conversion—real, genuine, remarkable. All history is different because of the complete right-about-face of Paul's soul. He literally "changed his mind" about Christ, about Christians, about the supreme issues of his life. And Paul was neither the first nor the last to do such a thing. In every age the persecutor has become the confessor. Levi the publican, selling out his standing in the community of Israel for Roman gold; despised, vindictive, greedy; has become Matthew the saint, treasuring up instead of shekels the words of Jesus; becoming rich in beatitudes, using his pen for the glory of God instead of for tax-accounts. Twenty centuries later John B. Gough turns from poverty and delirium of drink to become the great evangelist of the temperance reform.

Present-day instances are numerous too. Every Christian teacher should read and know Harold Begbie's great book of experimental religion, "Twice-born Men." This tells of men such as most of us have known and despaired of, who proved to be within the reach of divine grace. We give people up too easily. Pastors and leaders alike say of such a one, "Nothing can be done with him." But who shall limit the power of God? Not long ago I was driving in the country with a minister friend when we passed a farm where I had spent a pleasant hour the day before. "Are they members of your flock?" I asked. "Not they," said he, "they are lost sheep. No use trying to win them." No effort had ever been made to bring this delightful family into the church. They were accounted lost without being sought in Jesus' name. But should we not mean by "lost" what Jesus did—"not found yet"? Do you know of people like this within reach of your church?

MANY people well educated and respected need Paul's sort of conversion. For, mark you, he was not a bad man but a mistaken one. So countless good people today need to realize that "this way" is right, that the church is worth their efforts, that Christ has need of them. They may not be active persecutors as he, but are nevertheless passive discouragers of Christ's kingdom on earth. And more personal still, conversion means to you and to me that there is not a fault nor hindrance in your soul or in mine that cannot be healed by the Great Physician. If we surrender completely, and with strong crying and tears implore God's mercy, we too shall be cleansed, "straightened out," and made useful to the Highest.

What a turmoil of mind must Paul have been in as he journeyed to Damascus! He remembered Stephen's face "as it had been the face of an angel." Other beautiful Christians puzzled and distressed his heart. Yet it could not be that the Galilean Carpenter, dishonored, crucified, was nevertheless the long-awaited Messiah of the Jews and Redeemer of the world. Yet wonderful things he had said and done. And there was something unaccountable about his followers that they had gained from him. What a study for the Christian psychologist is the mind of Paul, as he fell under the noon-day Syrian sun and heard a voice saying, "Saul, Saul, why persecutest thou me?" If there were more people with consciences as sensitive as his, there would be more visions and more imperative calls into Christian service. When the instinctive cry of a man's nature is, "Lord, what wilt thou have me to do?" there is no doubt of the final outcome of his career.

When Paul reached Jerusalem after his conversion he naturally expected to be useful among his fellow countrymen. So he tells in all honesty of his surprise as he realized that God wished him to go to the Gentiles. He wrestled with the angel of guidance. He argued with his Lord. He was a Hebrew of the Hebrews. He would like to counteract the harm he had done the Jerusalem church. He especially wished to atone for his share in the martyrdom of Stephen by witnessing the same faith in Stephen's stead. But God, speaking insistently within his soul, said, "Depart, for I will send thee far hence unto the Gentiles." His Christian experience, step by step, reinforced the voice of the Holy Spirit.

HOW true it is that we do not choose our own fields of service! Carey would go to Africa, but was appointed to India. Judson would serve India, but was made the apostle to Burma. Stranger still, many an eager volunteer for foreign service has had his way marked clearly out in the home field. The girl who longed for a great career is given a little village home and four or five little children for her portion. The quiet scholar and teacher discovers a new principle of religious education and finds the world his forum. How often we need to be reminded that we are in the Master's power, to go according to his direction, to do after his bidding! It is not *where* you worked but *how* that counts, not even how much *accomplished* but how much *attempted;* not what you did achieve but *with what spirit* did you labor at the Lord's command and *with what readiness* give up all at his word.

Though singularly fitted to preach Christ to the Jews, Paul was yet more remarkably prepared by the providence of God for the Gentile mission. It was essential that the new departure should be conducted by one in thorough sympathy with the old basis. The New Testament Greek world needed the Old Testament Hebrew ideals. In Paul the foundations of the prophets were conserved; the intense ethical and moral passion of Israel carried over into the less scrupulous West; and the uncompromising monotheism of Judea went out among the idolatries of Greece and Rome. He was more than a Jew. "A Roman born," a citizen of no ean city, a natural cosmopolitan, h was familiar with the works of Gree and Cretan poets and could meet o heir own ground cultured Athenian p osophers, proconsuls like Sergius ulus and barbarians like those he e ountered in Lycaonia and on the isl d of Malta. He was a man, and "tal him for all and all" the world has not oked on his like again.

PAUL lost his hold on the mol hen he reached the account of th Gentile mission. What a strange t g is pride of race, and stranger still, re ious fanaticism! The one we saw wh this hideous European War was br king out two years ago and thousa s of people thronged the streets of th arious capitals cheering their ow flag and reviling the neighbor nations. And only a few years ago we had in the oxer uprising scenes of religious and na nalistic frenzy like that described ere, when the Christian nurses, teach and physicians who sought only to erve and to save were put to tortu and death by furious mobs. Not n a common Christianity has change this spirit in the modern world. A eper and more thoughtful interpretat n of Christ than the churches of Europ ave given the people is needed still. Race exclusiveness marks our own a tude toward the Mexican situatio and hinders a just and Christlike ap eciation of our opportunities and re onsibilities to the neighbor under the G spel. Indeed, many Christians do not s port the modern missionary propa nda, which is the present-day count part of Paul's efforts. Some of them pfess allegiance to the old Judaizing sect, it would seem, and disapprove of ul's venture beyond Samaria.

Mob violence is a poor ansv to reason and righteousness. The owd could not disprove a thing that Pa had said. Quite characteristically, they threw dust in the air." That l always been the favorite expedi of those whose case is weak in itics as well as in religion. The infid lecturer throws plenty of dust, cor sing the fundamental issues of fait and unbelief.

The chief captain was deceiv by the uproar. Something must b very much amiss with Paul. He ha him dragged to the shelter of the Cast and bids the soldiers scourge him to get the truth. But Paul gives us a les n in common sense here. He will ha no unnecessary martyrdoms. "Do you scourge Roman citizens nowa s?" is the purport of his remark to th centurion. The result is instant. The captain himself comes to see the p oner and finds his claim true. He was ared for more fairly after that, you m be sure.

It is not right to submit mee to monstrous injustice. The Ch tian worker should have a due sense the dignity of his cause and of him an ambassador of the King of kings. He should use every weapon and every advantage of standing, education and influence to make himself a hearing on behalf of Christ. A tame and timorous spirit was no part of Paul's conception of the Christian life. Many a consecrated successor of his has not maintained his dignity and his wisdom. To be respected by the highest does not interfere one whit with one's usefulness to the lowliest.

Paul remained in chains but not dishonored. He felt that he shared then in the sufferings of Christ and was cheered as he realized that he should also partake of the glory that shall be. It is a great and hallowing experience to suffer for Jesus Christ. No wonder that in times of persecution the light of the spirit has burned brightest. The greatest saints have known the discipline of the dungeon itself. What have you ever suffered "for conscience sake?"

Young People's Topics for September 17

Little Chances to Help

Christian Endeavor, Ex. 17 : 8-13

IN every town and village of our broad land there are present-day Aarons and Hurs who are upholding the hands of those who are doing the work of the Kingdom. The uplifted hands of Moses stood to the armies of Israel for the power of God, but the physical weakness of Moses made him alone unequal to the task. Aaron and Hur therefore shared with Moses the joy of bringing salvation to Israel. There are many ways to help. Some of us fail because we do not see; let us pray for keener vision. Some of us lose our opportunities for service because we are too intent upon our own concerns. We need to seek a measure of consecrated unselfishness. Others of us see the chance to help; we would like to rush to the help of the Lord; but we are too easy-going, and before we get ready to help the opportunity is gone, the wearied hands have finished the task, or it is forever undone. We need a spiritual self-starter. There was once a band of young people who agreed that each of them would each day do at least one deed of mercy or helpfulness which they thought would be difficult; but they found, when they began to look about them, that chances for helpfulness were unlimited. Instead of being hard to find one opportunity a day, it was seldom that any of them found but one.

Young People's Rally Day

B. Y. P. U.

WHEN soldiers rally they rally around their leaders. When young people rally, they rally the same way. They must have something to rally about. They can't rally about an idea unless some one has made it living ideal. The whole success of any Rally Day lies in the leadership, in the officers and in the records of their leadership. Human folks only rally about things regarding which they can get intensely enthusiastic; and they won't get enthusiastic about leadership that is cold, or critical, or undiscoverable. Get your officers aroused and tremendously in earnest, and your Rally Day will be a big success. Programs and material for Rally Day may be secured by writing to 1701 Chestnut Street, Philadelphia, Pa.

League Study Courses

Epworth League, II Tim 4 : 13; Neh. 8 : 1-3, 8

THE efficient workers in every business or profession are those who know the most about the work in which they are engaged. The men who have gone ahead are the men who have been at home with a book, men who have studied their jobs and the jobs of the men above them. The same thing is true in church work. The best workers, the ones whose enthusiasms do not run out, the ones but for whom the church would cease to be a movement and would become but a monument, are those who know their Bible, who are informed about the world-wide work of the church and who have gained the world vision of the Kingdom. In young people's work leaders and workers change rapidly; each generation of workers must provide for its successors or the work will languish. There is no better way, almost no other way, to insure succession in leadership than the way that lies through Bible and mission study classes. The League that is alive and that will be alive next year and the year after is the one that pushes the study classes, and that presses every member to join and to attend. Full information regarding courses and books can be secured from any office of the Book Concern or from the Central Office of the Epworth League, 740 Rush Street, Chicago.

The Bible Picture Contest

EVER since the closing of the Bible Picture Contest a large force of assistants has been at work putting the answers in form for submission to the judges. This has proven a monumental task. Each set of answers received has been numbered and each verse submitted for each picture has been properly listed. As many as 200 verses have been submitted for some of the pictures. The lists are now nearly complete and will be printed and submitted to the judges within a very short time.

It will take some time to go through the thousands of sets of answers to credit the correct answers as carefully as this must be done, and we cannot now say just when we shall be able to announce the winners of the contest. But as the work proceeds, its progress will be noted in the Christian Herald and any information that is available will thus be given to all the readers of the Herald, including contestants.

We know that it seems long, but to do it quickly would mean to do it carelessly, and above all we are determined upon absolute fairness to every contestant. This means time, and we can only ask those interested to continue to be patient.

Among the Workers

WITH the October number, the Missionary Review of the World passes into the hands of the new Missionary Review Publishing Company, of which Dr. Robert E. Speer is president, and Mr. Frank L. Brown vice-president. The offices will be at 156 Fifth Avenue, New York City. The Review was founded in 1878 by Rev. yal G. Wilder, formerly a missionary in India. Ten years later the magazine came under the joint editorship of Dr. thur T. Pierson and Dr. James M. erwood. On the death of the latter in 1890, Dr. Pierson became editor-in-chief and so continued until his death twenty-one years later. The editorial management will continue in the hands of Mr. Delavan L. Pierson, who has been connected with the magazine for twenty-five years and has been the editor-in-chief since the death of his father, Dr. A. T. Pierson, in 1911.

THE Northfield Summer School for Women's Foreign Missionary Societies has just completed the most successful session in the history of the movement. Last year's attendance record of 921 was surpassed with a registration of 1,268. The attendance by denominations was as follows: Baptist, 372; Congregational, 293; Dutch Reformed, 98; Episcopal, 24, Friends, 7; Lutheran, 16; Methodist, 191; Presbyterian, 193; Reformed Presbyterian, 3; United Presbyterian, 8; Universalist, 60; Unitarian, 1; Christian, 3; Evangelical Association, 1; United Evangelical, 1; Roman Catholic, 2.

IN the first six months under prohibition, Seattle, Wash., according to the Seattle Times, which opposed the prohibition law, made gains as follows, there being a falling off in only one item, building permits, which dropped $174,000: Bank clearings increased more than $55,000,000; bank deposits in general and savings deposits in particular increased. Real estate transfers increased in number and prices advanced. Collections improved nearly fifty per cent. Total arrests for all causes in the first six months of 1915 were 11,288; in 1916, 5,444. The Times now admits that it was wrong in predicting disaster as a result of prohibition.

MISS KATHERINE PETTIT of the Pine Mountain Settlement School writes to the Christian Herald: "During the long Sunday afternoons, when it is more than a day's task to keep our family of little folks busy and interested, we shall remember you with the utmost gratitude for these pictures which you have sent us. We are glad our children can have them for the youngsters appreciate the pictures and can't be dragged away from them to play with anything else."

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The Inland Sea of the Yukon

By FRANK G. CARPENTER

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I AM on the Yukon River, steaming slowly through the wilds of Alaska. This mighty stream has its source a thousand miles southeast of where I am writing. It rises in the headwaters of the Lewes and the Pelly, within a short walk of the Pacific Ocean, and it flows from here perhaps 1,300 miles more before it pours out over the wide flats of the tundra into Bering Sea. In this region the stream is enormous. It is from ten to twenty miles wide, and the channel winds sluggishly in and out among islands of all shapes and sizes. The waters are like glass, putty-colored during the daytime, and with all the hues of the rainbow as the sun rises and sets. Just now it is about midnight, when the Yukon becomes one sheet of molten gold, or of the hue of flowing copper as the metal pours forth from the furnace.

Everywhere you look you see the Yukon at its work of earth-building. Its waters are melting the prehistoric ice that begins two or three feet under the moss and muck covering; and great blankets of earth, studded with trees, fall down into the river. Sandbars rise in a season, and islands are created with the floods of one spring. Other islands are swept away. There are no rocks anywhere. The bed of the river is silt, and the silt goes down to great depths. There are so many channels among the islands that a man without a compass and sailing directions would surely get lost. Indeed, in the early days the cheechakos, or tenderfeet, coming here to get gold, were facetiously warned to beware of the Yukon flats, as they might wander into channels that would lead them into the Arctic Ocean instead of the main course of the river.

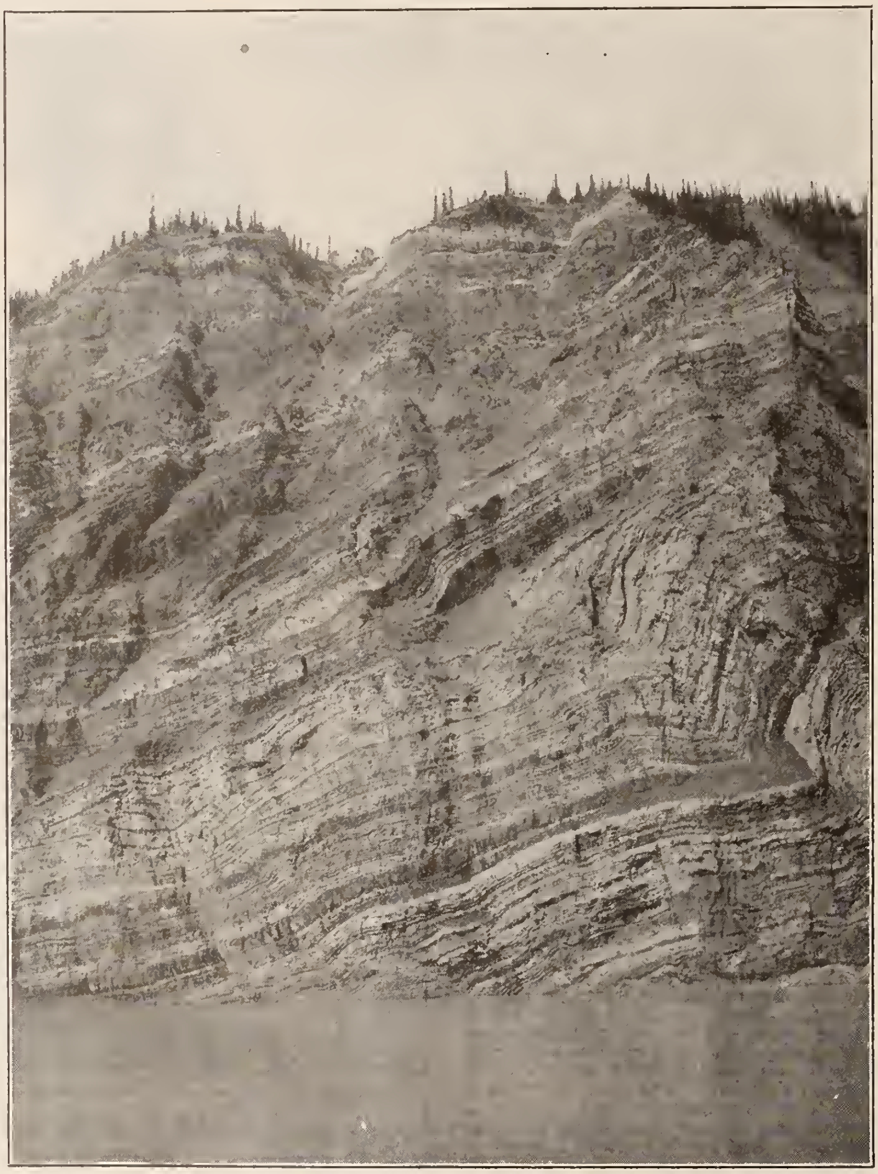
The channels are really uncharted and practically unsurveyed, and the steamers have difficulty in making their way. In the trip preceding the one I am making, the Alaska, supposed to be the best ship on the river, struck a newly made sandbar below Circle City, and it was five days before she was again on her way.

Our steamer has spars at the side which can be dropped into the sand in such a way that the engine can pry itself off when so grounded. The Alaska was similarly equipped, but the spars broke and hence the delay. In her case the governor of the territory was aboard, and he narrowly escaped missing the steamer at St. Michael, which would have delayed him a month in getting back to his home at Juneau, the capital.

The river is wonderfully quiet. You may sail a hundred or more miles without seeing a town or any sign of habitation. Indeed, it is said that outside Fort Yukon there are only three men living at intervals of forty or fifty miles apart on the whole course of the river. These men are woodchoppers and hunters. They sell wood to the steamers. The captain asked one of them the other day the price of his wood. The man replied: "Dave Drollette has been telling around the neighborhood that I have been selling wood at $5 a cord, but it ain't so." The humor of this lies in the word "neighborhood." The man's nearest neighbor is forty miles off and Dave Drollette lives 100 miles up the river.

This absence of man makes the wilderness impressive. The mighty stream and the great dome of the sky in which the clouds hang low, but are apparently stationary, cause one to feel that he is but an atom in God's mighty world. For the most of the time the only living things visible are those on our boat, and the only noises are the splashing of the paddle-wheel at the stern, the voices of the humans on deck, and the howls of the dogs we are carrying to the roadhouses down stream.

THE day will soon come when the Yukon will be one of the tourist routes of the world. A company is now being organized to put up great hotels at Skagway, Dawson, Seward and Fairbanks, and to turn our European travel to this part of the world. As soon as the government railway is completed, Alaskan travelers will come from Puget Sound, a thousand miles northward, through scenery more wonderful than that of Norway, and be carried on the White Pass Railway over the Coast Range of mountains. They will be taken down the Yukon, past the Klondike gold region, and into the Arctic Circle, where they can see the sun shine at midnight. From there they will go on down the Yukon to the mouth of the Tanana and up that river to Fairbanks to connect with Uncle Sam's road, and go across country to Seward. On the way they will pass through this great inland sea known as the flats, they will visit the wildest parts of the interior of Alaska, and make side trips to Mount McKinley, the highest peak on our continent. The course of the Yukon from White Horse to Dawson is as picturesque as any part of the Rhine or the Danube, and the whole of the journey will have all of the wildness of a virgin country which until now has been untouched by man.



Calico Bluff, which looks like a moss agate

In coming down the Upper Yukon you steam by mountains that rise to the clouds, you pass by rocks that look like castles and wind your way among hills blanketed with pink flowers that remind you of the heather-clad hills of old Scotland. Just inside the international boundary I saw two rocks facing one another on opposite sides of the river. They were of gigantic proportions, parts of the mighty cliffs that rise up from the stream. The formations were such that one had the almost perfect face of a man, whereas the profile of the other was of a woman. The rocks are known as "The Old Man" and "The Old Woman."

A little farther down stream is a place where the Yukon cuts its way through cliffs that rise like a mighty wall, almost straight up from the water to a height greater than that of the Washington Monument. The cliffs are formed of strata of a dozen different colors, white, gold, black, brown, green and red, and they rise and fall like the stripes of a waving flag. They are of different widths, and as you steam under the bluff they show a roughness that makes them seem to have been gnawed out by the snaggy teeth of Old Father Time. In Europe this formation would have some romantic title. Here it is called "The Calico Bluff." As we went by it in the steamer one of the passengers who had a revolver amused himself by sending shots into the strata, declaring in advance just which colored ribbon he expected to hit.

Leaving the bluffs, we struck a patch of green forest and frightened two moose that had come to the river to drink. We saw a lynx swimming the river and a mile farther on passed a fishing wheel which, turned by the current, was scooping up pink salmon and throwing them into a wooden box at the end. Behind the wheel on the shore were the tents of the Indians, who were thus laying in their food for the winter.

I took this steamer at Dawson, and about nine hours later we crossed the international boundary between Canada and Alaska, and were in United States territory. The boundary line is so marked that it can be easily seen. It is a wide strip cut through the woods up hill and down dale, from north to south from where our line ends near the Pacific Ocean to the Arctic Ocean. It starts within thirty miles of the Pacific and goes straight toward the North pole for a distance of 875 miles. It is the longest continuous straight boundary line ever surveyed.

CROSSING the boundary into Alaska the first settlement is an Indian village above which on a pole erected beside a log church floats the American flag. Near by may be seen the black mast of the wireless station, the first outpost of the Signal Corps of our army, whose telegraph system covers the greater part of the territory; and still farther on is Eagle, the first American town on the Yukon. Eagle prides itself on its Americanism. It has a poem, celebrating the advantages of Alaska over Canada. I give you a part of one verse:

You may here forget there are crowns
  and kings,
Ladies-in-waiting and such like things;
For now you are under the Eagle's wings.

As it was, we could see the American flags of Eagle, even before we caught sight of the houses. Every cabin has a tall flagstaff attached to its roof, and from the Yukon I counted a dozen American flags floating in the breeze. They were probably put up to welcome the steamer from Canada.

The Eagle of today is a has-been. It is like the deserted mining camps of the West which were abandoned when the gold had played out. It was once known as Eagle City. It had hundreds of inhabitants and all the wild life that came from the successful gold diggings near by. It still has about 100 one-story log cabins, but half of them are deserted and some are falling to ruins. It has a two-story hotel, a two-story log customhouse and a trading station that belongs to the Northern Commercial Company. There is an Episcopal missionary working there.

Leaving Eagle, our next stop was at Circle, another half-deserted village living on the memories of its past. During my stay I called at the restaurant, and its owner, Fred Brentlinger, showed me a pair of arctic ox horns which he had dug from the prehistoric ice thirty feet under the ground. These horns measure three feet from tip to tip and are in good preservation. I asked him the price and he told me it was $500. This whole country has the remains of prehistoric animals locked up in vaults of perpetual ice. In the Klondike they have dug up the bones of mastodons and other giant animals of the past; and nearly every town has a great ivory tusk or skeleton of an animal that lived in Alaska before the ice age began.

Brentlinger, the man who owns the arctic ox horns, has two cub bears, each of which lives in a ten-gallon keg back of the restaurant. They are as black as ink and as lively as kittens. He has named them Teddy and Nigger.

Every one in Alaska has heard of [illegible] Cadzo. He is one of the biggest trappers of the far north. Cadzo is content to live almost all alone in the wilds. His home is 200 miles from the nearest white settlement. It is about 150 miles south of the Arctic Ocean, a little farther from Fort McPherson on a branch of the Mackenzie, and 225 miles from Fort Yukon. Nevertheless, he likes it.

I asked him to tell me about his home in the wilderness. He replied:

"It is about sixteen by forty, with wings at the side. It is made of logs and lined with the best beaver board. We have double windows, and our wood stoves keep us hot as toast notwithstanding the thermometer sometimes goes down to seventy degrees below zero. I have one of the best cellars of the far north. . . . There are not a half dozen white men in the whole country. We are so far away that we did not know there was a war in 1914 until we came out with our furs in 1915. You see, our nearest mail station is here at Fort Yukon and we have to go 450 miles to call at the post office."

World-Wide Organization to Combat a World-Wide Foe

By HERVEY WOOD

THE readers of the Christian Herald together with Christians the world over will be ised to learn that there has been fned in New York City an organiza- t destined to do untold good for ny years to come. This organization o be known as the "Native Races ti-Liquor Traffic Committee." It is posed of representatives of the lead- missionary organizations of the ited States and Canada, and of minent Christian business men of evangelical denominations. It is etly non-sectarian and non-partisan. The object in view is to prevent the noralization and destruction of the ive races by the liquor traffic, and make our foreign missionary work re effective.

The methods of operation are: (1) To sure national and international legis- ion, with the object of stopping the ding of liquor into any part of ristian missionary fields. (2) The paration and circulation of liter- ire, to be used in home churches, aling with the effects of this liquor ffic in missionary fields. (3) The paration of temperance literature to supplied *free* to missionaries on the eign fields, for circulation among the tive races.

Almost from the commencement of dern missions complaints have come m missionaries of the havoc being ought by intoxicating liquors among natives. Native chiefs have gone er to Europe pleading with European vernments to stop shipping liquor to eir countries. These things led the ristian churches of Europe in May, 87, to organize the "Native Races quor Traffic United Committee," th headquarters in London. At the eaking out of the present European ar, the following countries were in the ganization: Great Britain, Germany, ance, Switzerland, Holland, Den- ark, Belgium, Italy and Spain.

Strange to say, the greatest mission- y countries in the world, viz., the nited States and Canada, were not in e organization, though many attempts re made by friends in Europe to ve such an organization formed in merica.

When the Ecumenical Council of For- gn Missions was held in Carnegie all in New York City in May, 1900, o delegates, in the persons of the ev. John G. Patton, D.D., fifty years missionary in the New Hebrides Isl- ds, and Dr. C. F. Harford, of London, ere sent over at an expense of nearly ,000 to try to induce American mis- onary societies and churches to form organization such as they had in urope. Sad to say, no organization as found here to cooperate with those Europe, and the liquor traffic has one on shipping what Rev. Lyman eecher called "liquid damnation."

In order that readers may see how the -called heathen African regard Ameri- ns, I enclose three letters received nce the first of May last, from the nited Committee of the European ganization. Here they are:

No. 1.

HERE is an important and sad fact which I hope you will make use of at once in ur religious press.

A missionary from the Gold Coast, just turned, has been to see me this morning. e says that in August, 1915, a yam festival as held in a village near his station, where e people were supplied with large quantities f American rum. The result was a fearful gy of drunkenness and a riot in which over irty persons were killed. The government ficials had to close down the liquor shops for time in order to restore peace and order to is African village.

This is what Boston rum means when it aches West Africa.

No 2.

YOUR letter of the 12th inst. with enclosure, is just to hand. I reply at once, s I have found a good quotation from your opaganda work. It is from a book by an merican, viz. "Pioneering in Central frica," by S. P. Verner.

"The Roquelle was loaded to its utmost capacity with the usual cargoes for the African trade. A heavy charge of rum was a conspicuous item. This came principally from Boston, whose rum and religion constitute a puzzle which Africans and philanthropists have tried in vain to solve. When I was introduced to the black Ashantis they were informed that I was an American. 'Ah, Melican man, eh?' said the chief. 'Melican lum plenty good: you got Melican lum?' This was all he knew of America. I could not elicit anything more about my country from him than this testimony to the far-reaching influence of New England culture."

No. 3.

HERE is another bit of evidence as to the effects of Boston rum on the Gold Coast, West Africa.

Rev. A. Jehle, Basel Mission, Akropong, Gold Coast, West Africa, under date of May 27, 1916, says:

"I have heard a most shocking case from Kibbi (Eastern Akim). At a funeral the largest brass basin was placed on the street and constantly emptied and filled with the vile stuff. Several small children who had been made to drink died during the night."

The chiefs of this district of Eastern Akim seeing the danger rum is doing to their people, have presented a memorial to the governor of the Gold Coast, asking for it to be kept out of their area altogether.

At present the only answer he has given them is that they must prosecute those who give way to drink.

We are informed that the rum traders on the coast are very powerful, and can exercise a good deal of influence on the government.

THE reading of these appalling facts ought to bring the blush of shame to every American cheek. Alas, alas! America is not the only country that is sending liquor to Africa, nor is Africa the only country into which liquor is being sent. India and China and Japan, and also South American countries, are being deluged. Dr. E. H. Hart, a medical missionary from Central China, made this statement recently: "Agents of the breweries and distilleries were giving away samples of their goods to cultivate the habit, which will create an open market for the liquor trade." Another returned missionary who was present confirmed this. The Archdeacon of Bombay is reported to have said recently, "England found India sober; when she leaves she will leave India *drunk*." He continued, "To every man that we have made a Christian, we have made one hundred drunkards." This Native Races Anti-Liquor Traffic Committee proposes to put a stop to this debauching of the peoples to whom our missionaries have gone. It is a lamentable fact *that the only drunken nations* are the so-called Christian nations.

Buddhists and Mohammedans are *total abstainers;* so are Confucians. Your missionaries are taunted by the "unspeakable Turk" with "Christian dogs are saloonkeepers and drunkard-makers. Only Christians run saloons. Is this your Jesus way?" If a Mohammedan is seen *drunk* they say he has left Mohammed and joined Jesus.

Any persons desiring further information concerning the work of the Native Races Anti-Liquor Traffic Committee, or who would like to be identified with it or contribute money, can communicate with the Christian Herald.

* * *

THE Pacific Garden Mission of Chicago experienced a great loss in the death of Harry Monroe on July 31. For thirty-five years he had been connected with the Pacific Garden Mission and for twenty years had been its superintendent. The story of his conversion is a familiar one. "It was in February, 1880, I staggered past the mission and heard the singing. I had been wandering aimlessly, but came in. I heard men with whom I had drank tell their stories, and their testimonies rang true. George R. Clarke, the founder of the mission, came to me and said: 'Young man, do you know that Jesus loves you and so do I?' That appealed to me, so I said: 'Here goes. I quit the booze right now!' And I prayed the prayer, 'God be merciful to me a sinner, and save me for Jesus' sake,' and I never regretted it a moment since." He began his religious work immediately after his conversion among the class from which he had come.

Quality Is Relative

—Depending on the Standard

WHEN a man who is accustomed to luxury talks Firestone Comfort, you know Firestone Tires are resilient. When a practical business man talks Firestone Economy, you know these tires hold Mileage Value.

Firestone Tires are endorsed by motorists whose experience is unlimited and whose standards are high. And Firestone Tires have attained this quality because of the standard raised sixteen years ago, when the first Firestone Tire was made.

YOUR DEALER WILL SUPPLY YOU

Firestone Tire & Rubber Co., Akron, Ohio — Branches and Dealers Everywhere

"America's Largest Exclusive Tire and Rim Makers"

Firestone
Firestone

Rest Your Weary Feet in

BURSON

FASHIONED HOSE

Their smoothness, without a single seam, is comforting. Their "knit-in" shape gives a perfect, stylish fit—and the shape lasts. It cannot be washed nor worn out.

Cotton, Lisle, Mercerized, Art Silk 25c to 75c

If your dealer cannot supply you, write us
Booklet sent free upon request

BURSON KNITTING CO.
69 Church Street Rockford, Ill.

Bring Out the Hidden Beauty

Beneath the soiled, discolored, faded or aged complexion is one fair to look upon. Mercolized Wax gradually, gently absorbs the devitalized surface skin, revealing the young, fresh, beautiful skin underneath. Used by refined women who prefer complexions of true naturalness. Have *you* tried it?

Mercolized Wax In one ounce package, with directions for use, sold by all druggists.

BECOME A NURSE

WE have trained thousands of women in their own homes to earn $10 to $25 a week as nurses. Send for "How I Became a Nurse"—248 pages with actual experiences. *48 illustrated lesson pages free.*

Fifteenth Year.

The Chautauqua School of Nursing

341 Main St., Jamestown, N.Y.

White Canvas Shoes! Ladies

Send for free catalog describing our **Hedlund Welts** with rubber heels and **Neolin** soles for home, street or vacation wear. **Neat, Stylish and Comfortable.** Also specialties in black Vici Kid unlined **Comfort** shoes with **O'Sullivan** rubber heels.

$2.50 Postpaid

Pillow Shoe Co., Dept. 3, 184 Summer St., Boston, Mass.

BIG INCOME TO AGENTS for Everstrong Hosiery and Raincoats. Coat samples free.
Everstrong Knitting Co., 265 W. Onon. St., Syracuse, N. Y.

Magazine Prices Going Up!

THE advance in cost of everything which goes to make up the magazine will compel us shortly to

INCREASE THE SUBSCRIPTION PRICE OF THE CHRISTIAN HERALD TO $2.00 A YEAR

The cost of white paper has more than doubled. Printing and illustrations have also advanced in price. We knew that the time must soon come for advancing the subscription price, but desired to postpone the increase as long as possible. To immediately advance the price without warning would be unjust to our readers.

For a limited time, therefore, we will give our subscribers an opportunity of renewing for another year at the present price of $1.50.

Subscriptions extending beyond 1917 cannot be accepted at these prices.

Many other magazines will also advance in price soon, but we can still give our readers the benefit of the unusual savings noted in the list below. Don't delay—order NOW. We may be compelled to withdraw these combinations at any time. The prices given are for one year, new or renewal, and can go to different addresses except in the few cases noted otherwise. Canadian and foreign postage additional.

SELECTED COMBINATIONS

Christian Herald **Housewife**	**$1.55**	Save 95c
Christian Herald **McCall's (pattern)**	**$1.65**	Save 85c
Christian Herald **Ladies' World**	**$1.90**	Save $1.10
Christian Herald **Mother's Magazine**	**$2.00**	Save $1.50
Christian Herald **Pictorial Review**	**$2.40**	Save $1.10
Christian Herald **McCall's (free pattern)** **Housewife** **To-day's (free pattern)**	**$1.90**	Save $1.50
Christian Herald **To-day's**	**$1.55**	Save 95c
Christian Herald **Home Needlework**	**$1.75**	Save $1.00
Christian Herald **Modern Priscilla**	**$2.00**	Save $1.00
Christian Herald **Etude (Music)**	**$2.00**	Save $1.60
Christian Herald **Woman's Home Companion**	**$2.40**	Save $1.10
Christian Herald ***Mother's Magazine** ***Ladies' World** ***McCall's (free pattern)**	**$2.40**	Save $2.60
Christian Herald Little Folks	$1.90	Save $1.10
Christian Herald Ladies' World Housewife	$2.00	Save $1.50
Christian Herald American Poultry Advocate Book—200 Eggs a Year per Hen	$2.00	Save $1.00
Christian Herald McClure's Magazine	$2.15	Save 85c
Christian Herald American	$2.40	Save $1.10
Christian Herald *Woman's Home Companion *American	$3.15	Save $1.85
Christian Herald *Delineator *Everybody's	$3.15	Save $1.85
Christian Herald Youth's Companion McCall's (pattern)	$3.25	Save $1.25
Christian Herald Everybody's Woman's Home Companion	$3.65	Save $1.35
Christian Herald Modern Priscilla Home Needlework	$2.40	Save $1.35
Christian Herald Woman's Home Companion Review of Reviews	$3.90	Save $2.60
Christian Herald Modern Priscilla Pictorial Review	$3.05	Save $1.45
Christian Herald Modern Priscilla Woman's Home Companion	$3.25	Save $1.25
Christian Herald American Boy Woman's Home Companion	$3.25	Save $1.25
Christian Herald Delineator Woman's Home Companion	$3.55	Save $1.45
Christian Herald Pictorial Review Woman's Home Companion	$3.65	Save $1.35
Christian Herald Everybody's Review of Reviews	$3.90	Save $2.60

* Must go to the same address

TO FIND THE PRICE OF ANY COMBINATION

Below is a condensed list of periodicals from which selection can be made of one or more magazines at a price in some cases almost one-half of the regular price. Readers of THE CHRISTIAN HERALD are thus enabled to order all magazines desired in a single order, with the assurance that it will be attended to promptly, accurately and at the lowest prices. Subscriptions are for one year and can be new or renewal, and can go to different addresses, except in a few cases noted otherwise. *Canadian and foreign postage additional.*

To determine the price of two or more magazines given in the list below: Add the class numbers and multiply by five. The result will be the club price.

EXAMPLE

Christian Herald	Class 23
Pictorial Review	Class 25
McCall's	Class 10
Total class numbers	58
Multiply by	5
Price of club	$2.90

Class No.		With Christian Herald Reg. Price	With Christian Herald Our Price
30	Adventure	$3.00	$2.65
17	American Boy	2.50	2.00
25	American Magazine	3.00	2.40
17	Boys' Life	2.50	2.00
17	Boys' Magazine	2.50	2.00
23	Christian Herald	1.50	—
35	Collier's Weekly	4.00	2.90
55	Current Opinion	4.50	3.90
23	Delineator	3.00	2.30
12	Designer	2.25	1.75
25	Etude	3.00	2.00
25	Everybody's	3.00	2.40
23	Garden Magazine	3.00	2.30
	Good Housekeeping	3.00	3.00
	Harper's Bazar	3.50	3.50
70	Harper's Magazine	5.50	4.65
17	Health Culture	2.50	2.00
12	Home Needlework	2.25	1.75
8	Housewife	2.00	1.55
25	Illustrated World	3.00	2.40
	Ladies' Home Journal	3.00	3.00
15	Ladies' World	$2.50	$1.90
17	Little Folks	2.50	1.90
10	McCall's	2.00	1.65
20	McClure's	2.50	2.15
25	Metropolitan	3.00	2.40
17	Modern Priscilla	2.50	2.00
23	Mother's Magazine	3.00	2.00
8	People's Home Journal	2.00	1.55
25	Pictorial Review	3.00	2.40
30	Review of Reviews	4.50	3.00
	Saturday Evening Post	3.00	3.00
50	Scribner's	4.50	3.65
17	Something-To-Do	2.50	2.00
50	St. Nicholas	4.50	3.65
8	To-Day's	2.00	1.55
25	Woman's Home Companion	3.00	2.40
12	Woman's Magazine	2.25	1.75
5	Woman's World	1.85	1.55
40	World's Work	4.50	3.15
40	Youth's Companion	4.00	3.15

Send all orders to the CHRISTIAN HERALD, BIBLE HOUSE NEW YORK, N. Y.

The Wicked John Goode

THE Christian Herald has secured for serial publication a remarkable m u-script which gives the life history of a man who has been called the w st man in the world. Strangely enough, his name is John Goode. Tl is not fiction, for John Goode is now one of the leading figures of the Bowery Mis n. As a boy he was a thief, and successively a gangster, a grafter, a crook and a il-bird many times over. He even stole from his wife the pitifully small sums he earned scrubbing floors.

Some men are said to have a streak of yellow in them, but this man seeme to be yellow all through. And yet he was not, as it turned out when he entered he Bowery Mission and was caught by the imagery of Dr. Hallimond's words in pre hing the Gospel of regeneration. Though he fought against conversion, he gav in finally and accepted Christ.

He and his wife became reconciled. He made up, as far as he could in a w years of constant care and love, for the neglect which had formerly been her r-tion. And his grief when she died was pitiful to the last degree.

The story of John Goode, transcribed from his own words, by one who kı ws him well, is a plain, unvarnished tale which will take you into reformatory life, to the life of the open road, into jail life, and finally into the life which he now l ds as one of the respected members of the community. His regeneration is consid ed one of the miracles of the Bowery Mission. It is a moving story. It has been c ed a love story. Why? You will discover that when you read it.

This remarkable story will begin in an early issue of the Christian Herald.

The Christian Herald Prayer League

ALL *Christians are urged to unite with the members of the Prayer League in daily prayer at the noon hour. Also any one is at liberty to send a request for prayer or an acknowledgment of answered prayer, thereby becoming enrolled as a member of the Prayer League.*

THE Bowery Mission is regarded as the public clearing-house for requests for prayer sent in to this department. At the end of each week a classified list is sent to the Mission, and at each of the eight public weekly services these prayers are submitted to the Throne of Grace. This is also done at the nightly Brotherhood meetings. A wonderful interest has been created, and no visitor to the Mission can fail to observe this characteristic of the institution. It is emphatically, and always, a *House of Prayer.*

The trustees of the Mission, therefore, have no hesitation in making a special appeal to the members of the Prayer League. It is that they will not fail, at least once a day, preferably at the precious noon hour, when so many spirits assemble with one accord at the Mercy Seat, to make earnest prayer that God will provide the necessary funds for the maintenance of the work during the coming year. Special, and very heavy, demands have suddenly arisen. The Fire Department of the city have, very properly, required extensive alterations, involving a large outlay. Owing to the vast number of other, and extra, demands upon the charitable public in connection with war relief, the regular contributions to the Mission have been for the last two years considerably affected. Meanwhile the requirements of the work itself go on increasing every year. Never was the work of rescuing lost souls more necessary or more effective.

Will every member of the League please remember this request?

THIS letter comes from Miss L. R. of Baton Rouge, La.: "All the members of our family had been brought to Christ save one, a boy. No words of repentance seemed to reach his heart. Mother and I concluded that we would go to God in secret prayer for him, and we prayed that God might change his mind and cause him to pray and be converted. In a few days our prayers were answered, and the angel of love brought peace to our home, and the last sinner was converted; and now we have a Christian home, wherein the love of God abides."

A Mother writes from La Salle, Ill.: "My boy has a position on trial at work he is not accustomed to. I ask the prayers of the Prayer League that he may be helped and guided to an understanding of his work. He is a Christian boy and is making an effort to do his best."

Anxious Mother writes from Georgia: "Some time ago I wrote and asked for prayer for my son, who was out of work, with a family, and was a victim of the dope habit. I now wish to acknowledge an answer to this prayer. He has been cured of this habit, and has had a position for two months. Please pray that he may secure a permanent position when this one expires. Please pray for my daughter's health to be restored."

Mrs. E. L. writes from Mont a: "Two weeks ago I sent you a req st that you pray for my brother who as drinking. Hardly had my letter rea ed you when I got a letter from him sa ng he had 'sworn off,' as they call it ut here. He says, 'No more for m .' Please pray that he may cont ue doing right. All praise to God, fo ve were powerless to save him. Also pl se pray for a very dear friend, who as been almost helpless from rheuma m for eleven years, that she may be helped spiritually, physically and fi ncially."

Acknowledgments of answered pr er have also been received from:

V. N. M., Bucyrus, Ohio; Mrs. S. C l., Rome, Ga.; Mrs. H. H. L., Camptown, a.; Mrs. H. B., Bessemer, Ala.; Invalid rl. Fannettsburg, Pa.; S. R. T. B., Hals d. Kan.; An Old Subscriber; M. S. H., ys Mills, Canada; M. E. D., Cape Girar u., Mo.; E. B. C., Goshen, Ind.; Mrs. ., Eureka Springs, Ark.; F. F., Pompeii, M a.; Mrs. A. C. M., Gainesville, Fla.; M. A ., Woodsville, N. H.; Mrs. D. D. G., Red Spr gs, N. C.; Mrs. E. W. and daughter, di, Ohio; Z. M., Amity, Ore.; Mrs. E. R ., LaSalle, Ill.; Mrs. O. L. R., Ambia, l.; J. G., Albion, Iowa; E. O., Delaware, o: J. S. McC., Altapass, N. C.; M. A. L., So rs, Conn.; Mrs. F. G. W., Mount Vernon, o: E. L. R., Canada; C. W., Angelica, N .: Mrs. M. R., Ames, Iowa; Mrs. R. P ., Chamblee, Ga.; N., Pleasantville, N .; Mrs. S. E. W., Baird, Texas; D. B. C. os Angeles, Calif.; Mrs. M. G., Tampa, a.; Mrs. A. W. R., Dayton, Ohio; Mrs. B. S ., Fort Fairfield, Me.

Prayers are asked for revival of religion at:

Bells, Tenn.; Dunn, N. C.; Green, T s; Joppa, Tenn.; Capron, Ill.; Warwick, a.; Hondo, Texas; Protection, Kan.; Willn h-ville, Mo.; Gardner, Kan.; Talladega, a.; Ridge, Mont.; Los Angeles, Calif. (that ay may be saved during revival at Pico Heig s); Max Meadows, Va.; Troy, Tenn.; n Benito, Texas (for the Mexican church nd school); Fort Fairfield, Me. (that young en of the town may be saved).

C. W., Angelica, N. Y., asks prayer t a minister's way may be opened into a n ly field; M. M. M., Elkin, N. C., asks pı er that a minister may be sent there.

A reader and Mrs. C. L. H. ask prayer at their sons' minds may be restored; Miss A V. her father's; two parents, their daugh s'. Miss B. G., Mrs. A. R., Mrs. E. M. B., I D. N., their sisters'. Twelve friends ask pı er for mental restoration or strengthening or other relatives or friends or for themselv

One hundred and fifty-two ask praye or the healing of friends or relatives; one hun ed and one friends, for healing for themse es, including Miss M. M., who asks pray to regain the use of arms and hands. Ninety ne friends ask prayer for restoration of he ng for themselves or others.

Seventy-six friends ask prayer for hel or guidance in financial affairs, including s. C. E. W., who asks prayer that funds ma be supplied for the building of a church.

Seventy-six friends ask prayer for he granting of varied desires and needs, inclu ng G. A., who asks prayer that the evil influ es surrounding a young married woman ma be removed, and that she may return to the ve of her husband, who cares for her and can ve her a good home.

Girls Who Made Good

III. Practical Patty

By MARGARET E. SANGSTER, Jr.

"I HAVEN'T any talents," said Patty regretfully. "Mary paints such beautiful pictures, and Jean writes stories, and Gertrude plays and sings like—like an angel! But I can't do a single thing!"

Patty's little brother Bob looked up from his whittling. He was making a toy boat out of a stick of wood, and his small serious face was puckered into anxious lines. One can never tell whether a boat will be a success.

"Don't you care, Patty!" he exclaimed valiantly (for Bob thought that his sister was the best ever). "Don't you care. You can make the best chocolate cake!"

I remember how we all laughed at the funny little-boy compliment, and I remember how Patty let her hand rest gently on his shoulder for a moment (for she adored her small brother).

"Bless your heart, Bobby," she laughed. "You shall have a great big chocolate cake all for yourself."

And she whisked out of the room and left us envying Bob, for Patty did make the very *best* chocolate cake.

Patty was fifteen at the time, and in her first year at high school. We were far ahead of her in lessons, but not in anything else. For she kept the house spick and span for her invalid mother, darned Bobby's socks, and cooked the finest meals in town for her family and the two school teachers who boarded with her. "Practical Patty," I called her.

I have said before that Patty's mother was an invalid. Her father, an overworked and tired little man, died suddenly and left them with barely enough money to struggle along on, just after Bob was born. Patty was always sorry that Bob had been a tiny baby at the time.

"A father's so very necessary to a boy!" said Patty. "If he just had a memory!" And with this regret for Bob tucked down in her heart, she got to work.

The two school teachers were the first step in Patty's scheme of things. The money that the father had left was about to run pretty low before the school teachers became necessary. Patty saw early that extra funds were an absolute necessity. She was only twelve, but she kept the house clean, and the meals she served were even more than good. The school teachers were glad to come. After they came Patty was too busy to study. Perhaps that was why, at fifteen, she was a bit behind the others in school. One can't play trained nurse to an invalid, and father to a small boy, and maid to two very busy ladies, and still be a brilliant scholar.

At sixteen Patty left school.

"I can't keep up," she told us when we sympathized with her. "No, you mustn't be sorry for me. I don't mind. I like housework."

When Patty was seventeen her mother died. Patty, even during her deepest grief was not resentful. "I know she's happier—there," she said, "and I still have Bobby."

Bobby had grown into a big boy. He was getting tall fast, so fast that he needed constant relays of shoes and stockings; so fast that his sleeves insisted on shooting up, so that one always saw a red expanse of wrist. He didn't do any work, for Patty wanted him to go to school—to have his chance.

"If you had a father," she'd tell him, "he'd make you go." And then she would kiss him.

It was just at that time that the school board decided they had better move the school to the other end of the town and the two teachers who had boarded with Patty took regretful leave of her.

"You've been very good to us, dear," they said at parting, "and we wouldn't leave—only we must be near our work!"

"Of course, I understand," said Patty with a tired smile. You see, her income was bidding her goodby—with the teachers.

Troubles never come singly. The day the teachers left, Bob started off to school with his roller skates. He didn't come home at his usual time, and when supper was ready Patty began to worry. A growing boy is seldom late to supper. At twilight she was scared; at eight o'clock . . .

At eight o'clock steps sounded on the walk outside. Patty, opening the door, saw two men approaching. They carried Bob, a limp, strangely small-looking Bob, between them.

"He fell," they told her, "when he was skating. He fell under a truck. It ran over his legs. The doctor's comin'."

The doctor came. And, in time, he left; and then he returned with a surgeon, and there was a smell of ether and a tense quietness through all the house. When Bob came to himself he found Patty kneeling by his bedside.

"Am I hurt?" he moaned; and Patty, clasping his rough little hand in hers, smiled comfortingly. He was too weak to see the tears that lay just behind her smile. He did not know for many days that his right leg had been amputated, that his left—hopelessly crushed—would never move again.

It had been Bob's own fault. In his first moments of consciousness he told Patty the story. He had been roller-skating on the street and his skate had slipped. One can't collect damages from a truck-driver when an accident is obviously the fault of a broken roller skate. . . . But there were doctor's bills to pay, and a wheel chair to buy; and Patty *had* hoped for damages. She was overwhelmed.

Something had to be done—and I had not called her "practical Patty" for nothing. The first day her brother was out of bed, most of the townspeople received cards. Said cards announced that Patty would be glad to make cakes, pies, candy and preserves—to order—for any one who was willing to pay for good work. None of the townspeople knew, until much later, that those cards and the stamps on them represented the last of Patty's money.

And the townspeople ordered cakes and pies and preserves and candy. They ordered at first because they were sorry for Patty. They ordered afterward because they liked her cakes and pies and candy and preserves. Their friends out of town began to send in orders, and—well, it seemed as if folk couldn't buy enough. Before long Patty had three helpers and an errand boy. In a year she needed a delivery wagon.

* * *

Patty owns a rather large catering business now. She's fairly well known. If I were at liberty to mention her name you might recognize it. Bob is supplied with every comfort that an invalid may have, and he's almost finished studying a profession—one that he can carry on from a wheel chair. His teachers say that he will succeed.

Patty never lets an order go out of her kitchen without overseeing the making of it and the packing. Yes, Patty has made good, but——

I was talking to her the other day. "Well, you're a famous personage now," I said. "You've made a marvelous success of your business."

Patty smiled. "But I'm going to sell out in a few months," she told me, "just as soon as Bobby has finished his course. For," and Patty laughed at my surprise, "I'm going to be married!"

Well, after all, I had no reason to be surprised. Patty is the kind of a girl who will be a wonderful home-maker. And the invalid brother has proved that a man who can't walk may have an object in life—that he needn't be a burden. And yet Patty had done so much with her talents. Suddenly I remembered our conversation of so many years ago. I think she remembered it, too.

"But," I questioned, "won't you miss your work?"

And then I was sure that Patty remembered, for—"It'll be a relief to make chocolate cake—for one!" she answered.

This Editor Had a Corn

A Curious Incident

A magazine editor at one time refused the Blue-jay ads.

He said that nothing could end corns as gently and as quickly as we claimed.

But he went south to play golf. Loose golf shoes brought a corn. He thought of Blue-jay, and one night applied it.

The corn never pained again. In two days it disappeared. The next day he wrote his office to insert the Blue-jay ads.

So with you. If you have a corn it proves that you are skeptical. But soon or late you are going to find out Blue-jay, as millions have already.

Then your corns will go. And never again will you let a corn pain twice.

Why not try it now?

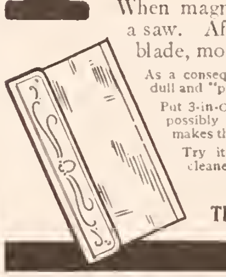
Blue=jay
Ends Corns

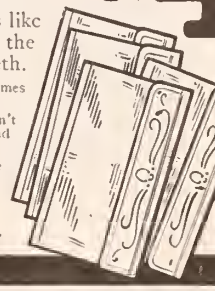
15 and 25 cents At Druggists

BAUER & BLACK, Chicago and New York
Makers of Surgical Dressings, etc.

Also Blue-jay Bunion Plasters

1 Safety Razor Blade does the work of 4





When magnified, the cutting edge of a razor blade looks like a saw. After shaving, no matter how well you wipe the blade, moisture still clings between the microscopic teeth.

As a consequence, very tiny particles of rust form and the blade becomes dull and "pulls".

Put 3-in-One on your blade before and after shaving. Then rust can't possibly form. A little 3-in-One on your strop keeps it soft and makes the razor "cling" when stropping.

Try it and see. Your blades will last twice as long and shave cleaner. Send for our booklet "A Razor Saver" and FREE generous sample of 3-in-One Oil.

Three-in-One Oil Co. 42 CR. Broadway, N. Y.

Spending Money to Reduce Selling Prices

IF you were going to give a large entertainment, you wouldn't go out personally and deliver a hundred or so invitations verbally, would you? Of course, you would have them engraved and mailed to your guests.

You would in this way spend money to save money and time, which is also money.

Any man who has anything to sell has the problem of getting his invitation to buy before the largest possible number of prospective buyers.

The larger the number he interests, the more units he can make, and the lower his producing cost descends. So he takes the quickest method of reaching a large number of people—printing advertising.

If anyone tells you he is able to sell you his goods at a lower cost because he had no advertising expense, laugh at him.

Advertising reduces sales expense, because a single ad calls on thousands, while a salesman can call on one or two. Advertising reaches an individual at less than 1% of the cost of telling the story to that person in any other way.

Advertising increases the keenness of competition so that prices are forced downward.

It would not be possible to produce a lead pencil for two cents, a tube of paste for ten cents, a collar for twelve and a half cents, were it not for the force of advertising in creating a wide demand, permitting quantity production and labor-saving machinery, thus cutting costs.

There are other reasons why you should insist on the advertised product.

The purpose of most advertising is to establish the reputation of a name. In order to live up to that reputation, definite standards of quality must be maintained in the product. It must live up to the claims of the advertisement. Faking or misrepresentation cannot stand the light of publicity.

Advertising is your protection and safeguard. It points out the lines of goods of whose quality you can be sure.

Write us for free booklet. This is written for buyers like yourself and every man or woman who buys any kind of commodities will find it profitable reading.

This article—one of a series to Advertise Advertising—was written for the Associated Advertising Clubs of the World (headquarters Indianapolis) by

President,
Chalmers Motor Company.

Two Fellows

are trying to
get ahead.

It's easy to see who'll win.

If you have any doubt about coffee holding some people back—in fact many leave the hesitating class, stop coffee ten days, and use

POSTUM

This delicious pure food-drink, made of wheat, roasted with a bit of wholesome molasses, has a delightful, snappy flavor. It is free from the drugs in coffee and all harmful ingredients.

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Questions and Answers

VETERAN READER, Worcester, Mass. 1. Do we dishonor God by repeating the prayer for the forgiveness of sin? Does the repetition of prayer indicate lack of faith? 2. Why can I not keep worldly thoughts from my mind in time of prayer? 3. What is it to pray without ceasing? What remains for one to pray for when the age of laboring is past?

1. Jesus told us plainly to ask for the forgiveness of our sins when we pray. John Wesley and others who emphasize the power of Christ to keep us from wilful sin explain this by saying that even when there is no wilful sin, our best obedience comes so far short of God's perfect plan that we need to pray for his forgiveness for our unintentional omissions and our failings. In one sense the repetition of prayer does indicate lack of faith, for when we really believe we have received a thing or are just about to receive it, we naturally cease to ask for it. 2. The human mind is very subtle, and thoughts are hard to control. There is no easy rule for the complete mastering of our thoughts. Constant effort is the only way, and a constant insistence and becoming more and more deeply rooted in Christ. As our love for him grows greater our interest in the things he wishes done becomes keener and our thought follows the line of our deepest and keenest interests. Jesus said, "Where your treasure is, there will your heart be also." As Christ and his work become more precious to us we shall find it easier to concentrate our minds upon them. 3. To pray without ceasing is to live in the atmosphere of communion with God and to be constantly asking him what he wishes us to do, conscious of the desire that his will shall be done. While there will of course always be special times and places of prayer, we can learn to have a prayerful attitude of mind as we experience the delights of living in God's friendship. The prayer life should grow even richer as approaching age makes it necessary to lessen our activities. Some of the greatest spiritual blessings to whole communities have come as the result of the prayers of those who through age or infirmity were unable to take active part in regular religious work.

C. E. W., Gold Hill, Ore. The belief in immortality is as old as the human race. Long before Christ came that belief was held, although it was not until he made the clearer revelation (John, 14th chapter; II Tim. 1 : 10, and related passages) that the future life began to be more fully comprehended. Heaven is described as a "place"; a condition of happiness; a "kingdom"; a state in which we shall again meet our dear ones; a land where there is neither sorrow nor sighing, sickness nor pain. While our conceptions of heaven, its nature, its extent and the character of its occupations, are still necessarily indefinite, enough is disclosed in Scripture to impress on us the fact of heaven, immortality and the activity and happiness of the life hereafter. (See Luke 23 : 43; Luke 16 : 19-31; Phil. 1 : 23; Matt. 22 : 31, 32; Mark 12 : 26; Luke 20 : 37, 38; Heb. 12 : 1; II Cor. 12 : 4; Dan. 12 : 2; Job 7 : 21; II Cor. 5 : 6-8; Heb. 1 : 14; I Cor. 2 : 9; I Thess. 4 : 14; Matt. 6 : 33; Luke 17 : 20, 21; II Sam. 12 : 23; Matt. 17 : 3; Rev. 6 : 9; Rev. 22d chapter; Rom. 14 : 12; Eph. 3 : 15, and other passages.) Here and now, we need no further revelation; but at the fitting time divine wisdom will enlighten us. Then we shall be able to understand the things we now see "through a glass darkly" (I Cor. 13 : 12), and to realize the fulness of the life that is prepared for the redeemed (I Cor. 2 : 9).

T. M., Oregon. What course would you advise when a young man has been led into skepticism by hearing certain portions of the Old Testament read at family worship? One of his parents advises limiting the family reading to the New Testament; the other thinks that the Old Testament should be read chapter by chapter as well as the New.

There is no doubt that some chapters in the Old Testament would better be omitted in family reading. It would be hard to find any excuse, for instance, for reading aloud the chapters containing nothing but difficult proper names. It is certainly true that some chapters of the Bible are more definitely and practically helpful, more valuable to spiritual culture and character-building, than others. It may be desirable to follow correct pedagogical principles in teaching Scripture and spiritual truth as in other phases of education and culture. Jesus himself said to his disciples: "I have many things to say unto you, but ye cannot bear them now" (John 16 : 12). Paul wrote to the Corinthians: "I have fed you with milk, and not with meat; for hitherto ye were not able to bear it" (I Cor. 3 : 2). One cannot imagine Jesus or Paul persisting in a course of study which was evidently injuring or alienating his pupils. The very fact that this boy has been troubled by some of the Old Testament passages may show the necessity of changing the course for the time being. In the capture and culture of souls it is important to remember that it is indeed the souls we are after. Paul adopted every possible method, that he might "by all means" save some (I Cor. 9 : 19-22). He labored that he might "present every man perfect in Christ Jesus" (Col. 1 : 28). The parents should confer and pray together, seeking the best means of saving their children and developing them in the life of grace. They should plan together the passages to be read to the whole family circle. There is no doubt that of these passages lessons from the New Testament should predominate, but by no means be exclusively used, since the historical and other matters contained in the Old Testament are very essential and enlightening to one who would fully appreciate the New. Above all things avoid strife and discord. Nothing will so quickly drive children away from faith and holiness as this.

Friend, Tennessee. What is meant by "coming to Jesus," or by the words "Believe on the Lord Jesus Christ and thou shall be saved?" Having come to Jesus the best I knew how, and not finding peace, I am at a loss to know what to do. I get worried and fretted, and scold over household worries, and am in great distress of mind.

Many efforts to believe go to waste because they are not sufficiently definite. You have certain definite spiritual needs and you must believe and expect that Christ will positively meet them. To "believe on the Lord Jesus Christ" means first that we trust him to forgive all the sins of the past. We must trust him so completely for this that we have no longer any anxiety whatever about them. Then you must trust Christ to take out of your heart the roots of unkindness, impatience, unfairness, and the other sins which torment you. Then as you trusted for forgiveness and cleansing, you must trust him to keep you, minute by minute, from yielding to sin. Faith to be efficient must have these three positive forms: faith that he forgives, faith that he cleanses, faith that he keeps. What we all need more than anything else is a new gift of love. We need to have our hearts so filled with love for Christ and love for others that it is out of the question to be unkind or to wrong any one. All these things are really included in that beautiful expression you ask about—"Coming to Jesus." While you are conscious of loving him and of loving others because he has put a new love into your heart, you will find it easy to do right and to be kind. And the old life of worry, fear and grief will come to an end.

N. M. L., Delmar, N. Y. Mexico's population, according to the latest Mexican census, was 15,063,207, but the census was admittedly imperfect, and many writers estimate the present population at about 17,000,000; extent of territory, 767,005 square miles.

J. H. Van P., Long Beach, Calif., writes: "I am an American, but my Bible teaches me to love all for whom Christ died. I cannot understand why followers of Christ should advocate war and preparedness as so many do. I believe in diplomacy and in consideration for the other one, by always putting ourselves in his place. What would our people think if Mexico had held an army here? The men from our country have also killed Mexicans." This seems to be the view of many readers: that there are two sides to the Mexican question, and that we are not altogether blameless. Fortunately, the trouble is now in a fair way of adjustment, let us hope without further bloodshed.

Mother, Jersey City, N. J., sends this helpful incident of the result of home hospitality: "In your number of May 17, K. S., California, asked a question. I referred it to my husband and he replied: 'It is a difficult thing to decide upon whom to invite in one's home. I remember a case in a church we attended in a large city. A young man came into the prayer meeting and professed to be a Christian and a stranger. He was received very cordially and invited to a home, but it was not long before he showed himself a thorough fraud.' I have always felt that my home should be open to any newcomer who seemed to be alone in a strange city, and I am sure if K. S., had worshiped where we did, and I noticed he was faithful and alone, I should certainly have invited him to my home. In proof of this we noticed an Armenian in our church some years ago and were impressed by his sincerity, and we made him welcome in our home. In the course of time he boarded in another city and attended service there. In the boarding-house he met the son of a foreign missionary who was attending college. This young man had got into rather wild c pany and the Armenian asked to bring hi to ou home. We consented and would ha mad him welcome no matter how often he red t spend the Lord's day with us. Noti that man who had been a foreigner becam hom missionary to a foreign missionary's s ."

Truth Inquirer, Thomaston, Me. y th decalogue, believers are forbidde o bow before any graven image. Are C istian justified in bowing, bare-hea d, t statues, monuments, and the l ? D worshiping the ancestral tablets, eeling before the likeness of the decea l, and saluting the flag come under th head

The writer of this letter, who is ev ntly a foreigner and probably an Oriental, as no yet learned to distinguish between a act o simple respect and one of religious orship We may lift the hat to a neighbor, b we do not raise it with the same spirit as en we reverently remove it on entering th Lord's house, or in the presence of one who is aying As to Christians who bow barehea d and kneel before statues of saints and e like such homage is a species of idolatr and h nowhere rendered by American Pro stants Ancestor-worship, which is an ancien ustom in China, is a kind of idolatry.

Mrs. D. R. S., Prescott, Mich. 1. No drunkard shall inherit the Kingdom f God (see I Cor. 6 : 10) unless he repents d forsakes his sin and receives forgiveness There are so many warnings against strong ink in the Bible that we sometimes wonder w any professing Christian can justify its rsonal use, especially in view of such pas ges as 1 Cor. 8 : 9, and Rom. 14 : 21. 2 Purity in thought, conduct and association clearly taught in Scripture. Our bodies s ld be guarded against sins of the flesh, t they may be fit temples of the Holy Spirit In the passage you quote, Paul was pointing t how difficult conditions might be better . He was trying to help sinners up out of th rough of sensual sin and to put them on safer ound, where the common decencies of socie would at least be respected; but neither he or any one else could presume to give perm ion to break any of God's commandments.

Mother, Albany, N. Y. We have s your letter to the Prayer League. When ou felt that you had the burden on your art, it would have been well to have hee d the prompting, and to have asked the p ers of God's people for your son. Your ow pastor would no doubt be glad to do this you, even now, if you consulted him.

J. S. D., Newton, Miss. 1. The p age in John 14 : 28 (last clause) is one that s been many times discussed and frequen misinterpreted. It was one of the bases o he old Arian heresy. Volumes have been w en on the subject and importance attache o this particular passage which was not wa nted. Jesus himself had asserted his own ace in the divine rulership when he said, "B ause I live, ye shall live also; if ye love me, ep my commandments; if a man love me, he l keep my word; and my Father will love n, and we will come unto him and make o abode with him. . . . Peace I leave with ; my peace I give unto you." If they lo d him they should rather rejoice on his acco than sorrow at his departure. It was no o any inferiority that his language poin , but rather to something that would be noved by his going to the Father, to leave thi rthly scene of transition and struggle, ha g finished his appointed work. 2. In John 5 : 22, the subsequent clause must be taken con-nection in order to get the clear aning The sin here referred to is the rejecti of the Son of God. Now that he had c e and revealed himself, they had no "cloak their sin." The sense is comparative, mea g that other things are little by contrast wit he sin of rejection.

Isaac M. Weills, of Vero, Florid write that he has in his possession two Te ment which came into his hands some ye s ago. One is marked "M. F. Ingle, Co. F, O. V. V.," and the other "D. R. Mowers, C l. 117 N. Y. V.," and Mr. Weills adds: "T y both seem to have belonged to soldiers of e Civil War. I have often wondered if the rigina owners, if living, or their friends, w d car for them. If you think it worth ile t mention this in the Christian He l, te them they can be had for the asking

A sick mother, Mrs. C. Lowell, Kin Street, Centralia, Wash., would be ad t learn the present address of her daugh . Mrs Carrie Lowell Lescor, formerly of okan and later of Vancouver, B. C.

Mrs. B. D., Des Moines, Iowa. ction speak louder than words," says the ol axim That man who *lives* his religion and akes i his rule of personal conduct in busi ss an elsewhere, even though he himself s s litt about it, is likely to be a far more sirab subject of the Kingdom than one o tal religion, but models his business and rsona affairs after the manner of the world.

Merry Moments

VHEN the Merry Moments column was started we announced that we could only rn contributions when postage was enclosed. e contributors, evidently forgetting this, have ten inquiring as to the non-return of their ributions.

SUITABLE REBUKE. Judge Gary, of Chicago, the story goes, while trying a case was disturbed by a young man who moving about in the rear of the court n, lifting chairs and looking under things. ung man," Judge Gary called out, "you making a good deal of unnecessary noise. at are you about?" "Your honor," replied young man, "I have lost my overcoat, and trying to find it." "Well," said the ge, "people often lose whole suits in here out making all that disturbance."

N EXERCISE IN SELF-CONTROL. Little , a good little boy six years old, has a pet ken and also a little garden. The pet ken got into his garden and scratched up e of the vegetables. Dee called it a forlen name which he had learned from ther little boy. Punished, Dee promised would not use that word any more. The t day Dee was heard talking to his chicken. had the chicken in his hands squeezing it, he was saying: "You are the same old g you was the other day, but they won't me say it."

HERE IS IT? "Isn't it strange how quickly se war maps get out of date?"

Really, Mrs. Brunk, I had not thought ut it. Do they?"

Yes, indeed, I bought a new one only last k, and today I looked for an hour for nageddon, but I couldn't find it anywhere."

OT AN EVANGELIST. The orthodox minr's son, Tommy, five, had a fight with a ger boy, with the usual result. As his mother shed the blood and tears from his face, he bed:

'Jimmy will g-go away into ev-ev-evering punishment for this, w-won't he, Ma?"

'Oh, I hope he'll repent and be saved," said mother.

'Well, I just hope he won't," said Tom.

MOVABLE BIRTHDAY. Eugene was not te four, but his mother's habit of deferring asures he wanted to enjoy immediately s inclining him to pessimism.

When are you going to the movie show?" was asked.

'I am going on my birthday," he returned omptly and decidedly, "but I s'pose they'll p putting that off."

BUT NOT A HARVESTER. Teacher—"Man a human machine."

Little Willie (excitedly)—"Yes'm; my her's a thrashing machine."

NDUSTRIOUSLY FUTILE. Howell—"He's unlucky fellow."

Powell—"Yes, he is always Johnny on the ong spot."—*Christian Work.*

CANNY. A lawyer was examining a Scottish mer.

"You affirm that when this happened you re going home to a meal. Let us be quite rtain on this point, because it is a very portant one. Be good enough to tell me, sir, th as little prevarication as possible, what eal it was you were going home to."

"You would like to know what meal it was?" id the Scotsman.

"Yes, sir, I should like to know," replied e counsel, sternly and impressively. "Be re you tell the truth."

"Well, then, it was just oatmeal!"—*The npire.*

WHAT DISCERNMENT! "Now, children," id teacher, "a man dies and leaves a million; e-tenth goes to the wife, one-twelfth to a n, one-sixteenth to a brother, one-twelfth to uncle, and the rest to a distant relative. hat does each get?"

And the smallest boy in the class raised his nd and shouted:

"A lawyer!"

SURE OF A CURE. Physician—Have you any hes or pains this morning?

Patient—Yes, doctor; it hurts me to breathe -in fact, the only trouble I have now seems be with my breathing.

Physician—All right; I'll give you something at will soon stop that.—*Indianapolis Star.*

THE FORMULA FAILED. Willie had disbeyed again, and his mother had sent for a witch, declaring that she meant to "wear him ut."

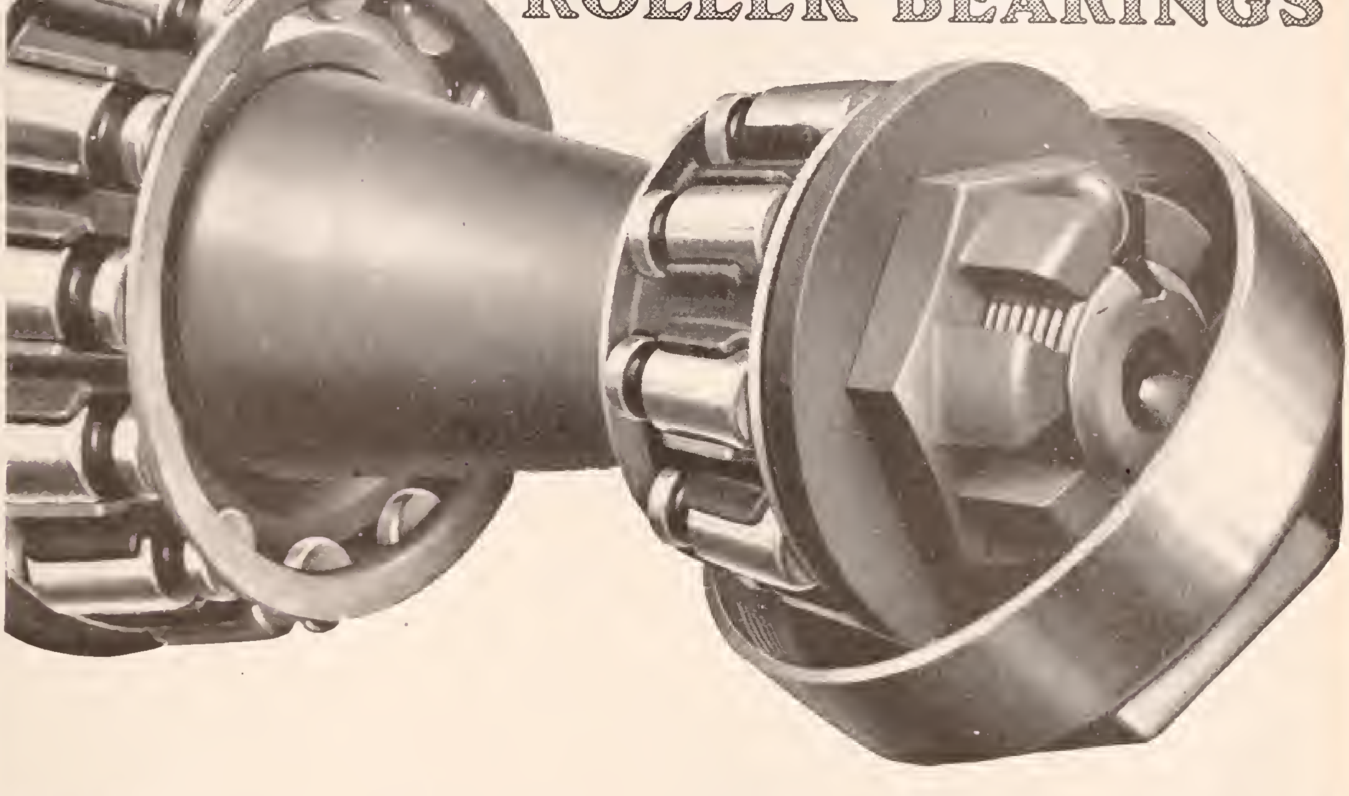
"Now, Willie," she demanded solemnly, do you know what I'm going to do with this witch?"

"Yes'm," he answered promptly, "you're oing to shake it at me and say, 'Willie Parsons, you ever do that again I'll switch you good!'"

But she didn't.

IN THE TOILS OF THE LAW. "I have alnost starved to learn," said the struggling tudent, the first day he hung out his shingle.

"And now you must almost learn to starve," eplied the old attorney, who remembered the choing emptiness of his earliest office.



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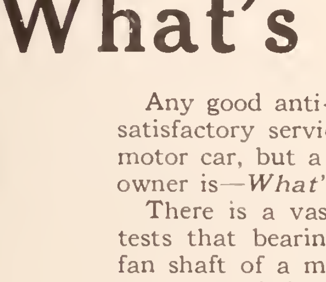

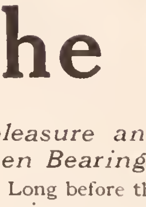

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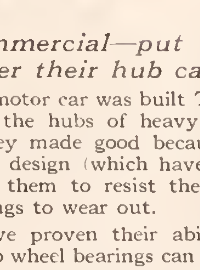

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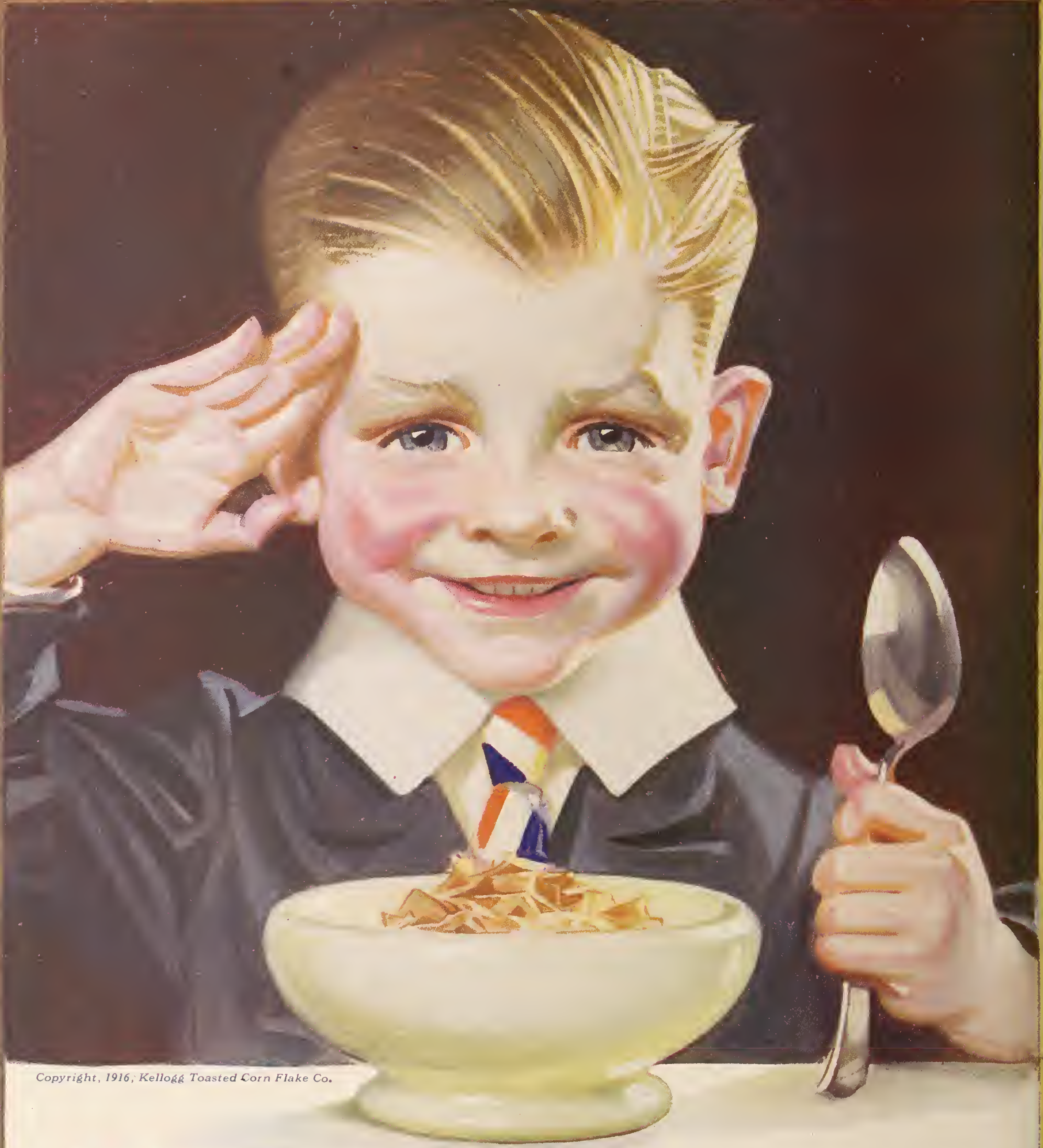

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BROWN EYED SUSANS

Our Mail-Bag

NOTICE

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Questions and Answers

P. H. S., Cumming, Ga. 1. Did the Old Testament saints have the same Christian experience that we have? If so, what is the meaning of Pentecost forces? 2. Please explain Jer. 31 : 31-34. 3. If regeneration means the restoration upon the heart of the moral image of God, how is it that the carnal mind is still left? (I Cor. 3 : 1-3.) 4. Can we be tempted through the carnal mind after entire sanctification?

1. Some Old Testament saints were doubtless filled with the Holy Spirit and loved God with all their heart, soul, mind and strength. They could not, however, have had identically the same feeling toward God as Christian saints have, because they did not know the historic fact of Christ's death. The conviction "God sent Christ to die for me," gives the soul a feeling about God not otherwise possible. This was the characteristic of the Pentecostal blessing: it came to hearts that had been melted by the spectacle of Christ's death on the cross. After Calvary and Pentecost, it is easier for every person in the world to realize, as the few true saints of the Old Testament realized, that God will dwell in and fill his soul. 2. Paul discusses this Covenant in Gal. 3 : 15-29. He says the covenant, or promise, came before the law. The law revealed to men their sinful hearts. But in Christ a new revelation of God's love is made, and for those who accept him the promise is fulfilled that they live not under law but under grace. That is, as Jeremiah says, the law is written in their hearts. They keep it because they love the law and love the Lawgiver. 3. We cannot say why this is so, but we know that it is so. Practically every regenerated soul feels, at least for a time, the workings of the "carnal mind." 4. Wesley and those who follow his teachings about entire sanctification hold that even those thus sanctified are tempted. But susceptibility to temptation does not necessarily mean that the carnal mind remains. The carnal mind means a *disposition* hostile to God; the presence of wrong motives. Even when disposition and motives are cleansed the mind is still aware of suggestions, from the body and from many other sources, to do evil.

Worried Seeker, Lancaster, Ohio. A few weeks ago I gave my heart to God, but I did not feel that I was saved. I tried to believe I was, and for a short time I had the feeling that all was right; but this feeling soon left me, and I am now bothered by all kinds of doubts and fears.

It is the old, old difficulty of relying on feeling instead of upon fact. The fact is that Christ died for you. He died for you whether you think so or not. But you know he did, and while you are simply recognizing that changeless fact you are happy. His death means that God loves you. You know this is true. Why get worried about whether or not something is true when you know it is true? Take God's great love fully into your soul and then go busily about trying to save and help others.

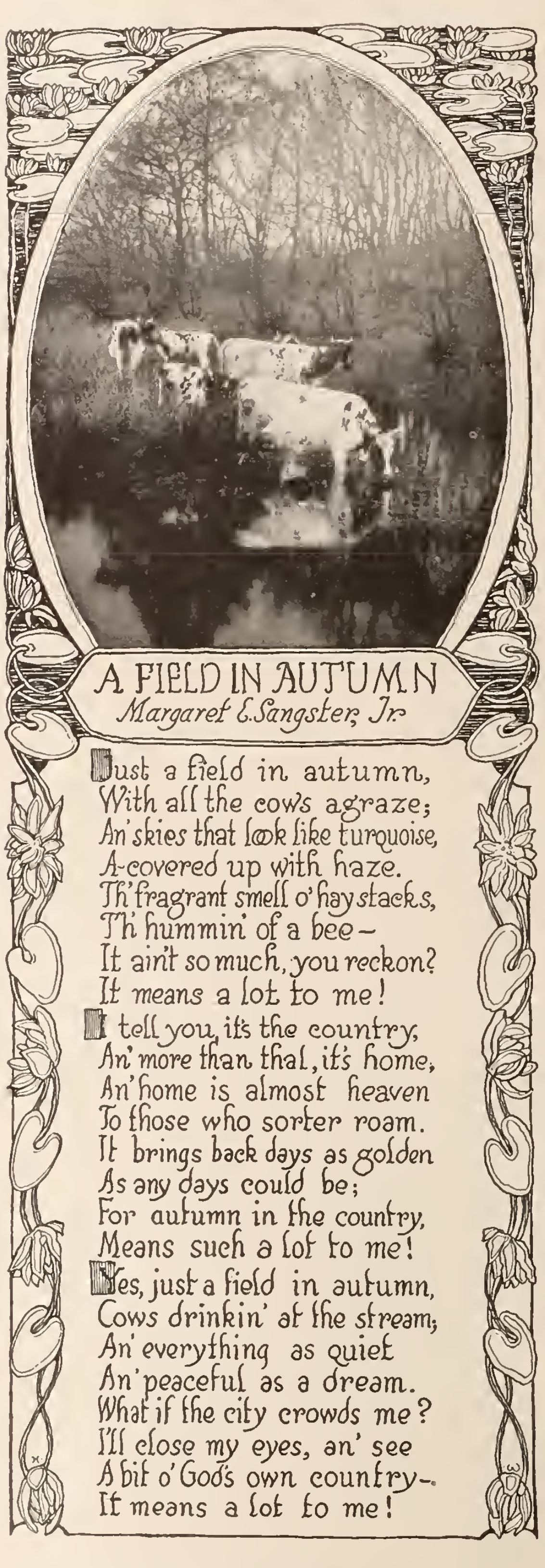
B. A. H., Pennsylvania. I have so many doubts concerning the truth of God's Word, and as to whether or not the prophets and disciples were impostors, I want to be thoroughly convinced.

There are some things in the Bible which you absolutely know to be true, are there not? Now go hunting for these things. Mark the most important ones. See how the number will grow and grow. Rejoice in the facts you know to be true. Accept the many promises you are absolutely sure you can rely on. Begin to tell the good news of these sure things to others and get them to rejoice in them too. You will soon be so busy rejoicing in and working upon the things you know to be true that you will have no time to bother about the things you are now in doubt about.

C. E. R., Benton Harbor, Mich. Senator Morris Sheppard's summary of the German Landschaft Rural Credit system, published in your Christian Herald of March 8, 1916, has just come to my notice. Since then a rural credit bill has been passed, and Senator Sheppard's bill probably pigeonholed. The German plan may have worked for nearly 150 years in Germany, but conditions are very different in this country. The outline makes it appear complicated, uncertain, expensive and slow. No single farmer could use it until a district Landschaft was organized, and then there would be a lot of red tape and delay. The present law is defective in the same manner, and a new, simpler plan is needed. The following idea may not be new, but I beg to suggest that the postal savings be loaned direct to farmers at three per cent. The government pays two per cent. and the added one per cent. is to cover cost of examining title and filing mortgage. This would reduce the interest about one-half and be a real help to farmers with no cost to the government. C. E. Reaves.

Old Subscriber, Savannah, Ga. The passage in I Cor. 15 : 29 ("baptized for the dead") is translated by some authorities, "over the dead," or "immediately upon the dead," referring to those who will be gathered to the dead immediately after baptism. In the early church a very large proportion put off baptism to the last hours of life. Other commentators hold that the passage referred to some symbolical rite of baptism or dedication of the living to take up the work or mission of those who had just died, and to keep it going until they themselves died. In this view of the case, it was not strange that those receiving baptism under such circumstances should receive the names of the dead, whose work they intended to continue, and whose energy and devotion they desired to inherit. The passage, however, is difficult, and it has been the subject of many expositions. Certain heretical sects in Corinth practiced vicarious baptism, i. e., a relation of the unbaptized dead would submit to be baptized in his stead, hoping thereby to have the sins of the dead person remitted. Another interpretation of the passage is that it related to the custom of the living being baptized with the names of the dead martyrs, in the hope that the martyr spirit might animate their own lives.

L. A. S., Fallon, Nev. "I noted with some amusement your news that the Germans had made a new discovery of a tea substitute. I wish to state that the Mormons have used raspberry and blackberry leaves for tea for years and years. I can't tell it from real tea."



A FIELD IN AUTUMN

Margaret E. Sangster, Jr.

Just a field in autumn,
With all the cows agraze;
An' skies that look like turquoise,
A-covered up with haze.
Th' fragrant smell o' haystacks,
Th' hummin' of a bee—
It ain't so much, you reckon?
It means a lot to me!

I tell you, it's the country,
An' more than that, it's home,
An' home is almost heaven
To those who sorter roam.
It brings back days as golden
As any days could be;
For autumn in the country,
Means such a lot to me!

Yes, just a field in autumn,
Cows drinkin' at the stream;
An' everything as quiet
An' peaceful as a dream.
What if the city crowds me?
I'll close my eyes, an' see
A bit o' God's own country—
It means a lot to me!

R. A. Y., Blaine, Mich. There is no mention of four-leaved clover in the Bible. The quotation you have in mind is from an old-fashioned saying, expressive of the silly superstition that it is lucky to pick a four-leaved clover.

P. H. H., Springfield, Ohio. 1. The passage to which you refer is in I Cor. 13 : 10, 11, 12, and refers to the limited human knowledge of the spiritual world, which cannot be perfect in this life. Even the believer receives but a small revelation here of "the things which God hath prepared for those that love him." Visions and dreams were made a means of divine communication to the older prophets, yet even these were but foreshadowings. God's Word is likened to a glass or mirror (II Cor. 3 : 18), in contrast to the direct light of the perfect day. In his discourse at the Last Supper, Jesu old his disciples that he had many things to say unto the but "ye cannot bear them now." Divine wisdom has sely withheld from us a fuller manifestation of the future, s e it is beyond our farthest imaginings. (See I Cor. 2 : 9 Of the "deep things" of God, his divine attributes, natu and counsels, we receive through the Holy Spirit such an a unt of knowledge as we are capable of understanding. one can know of these things but those who are Spirit-taugh and it is this revelation—through the Spirit working in us an with our spirits, and "searching us," which produces the ully matured Christian experience. To all others these sp ual developments remain unrevealed, not because of unw ingness to disclose them, but because the others have neit the will nor the power to apprehend them.

Miss A. L. C., Mott, N. D. 1. The two distin ely national songs are "My Country, 'Tis of Thee" and The Star-Spangled Banner." The first is really the N onal Anthem. Although not legally so designated, "The tar-Spangled Banner" is used by the Army and Navy as National anthem, being played on parade and whenev the National hymn is required. 2. Our book department wi end you prices on Bibles.

Any reader knowing the present address of Robert Cl ibódian, an Armenian, who lived in Hoboken, N. J., severa ears ago, will confer a favor by sending it to Mrs. C. R. ing, 1221 Third Avenue South, Fort Dodge, Iowa.

R. M. B., Denver, Colo. What is the "Kalevala"?

The national epic of Finland. The title-word means The Land of Heroes." It is a poem in which all of the a ient Finnish gods—the deities of the earth, sky, sea, clou the underworld, the lightning, the wind, fire, sun, moc and stars, are introduced in legendary form, with a host of inor characters. The great hero of the story is Wainamoine who was of supernatural origin. The epic deals largely wi the ceaseless conflicts between the Finns and the Lapps, l the lesson of the whole is the struggle between good an evil, darkness and light, ignorance and knowledge. Thi epic seems to have been orally preserved until Dr. Elias Lo rot, a famous scholar, brought it to light, ran down nu ous sources of information, and molded the whole into a mogeneous form, something over a century ago. Lon llow is believed to have drawn liberally from the Kalevala, l h as to poetic form and treatment, in writing his "Hiaw a."

In Doubt, Iowa. Is it wrong to join a church when y can believe only part of the doctrine of that church? ave done so, and at times it comes over me that I hav one wrong. I believe firmly the "doctrine once de ered to the saints"; but as I see it, some churches only p tice part of it. I cannot believe it right. Shall I wit aw? Am I sinning to continue as a member of the c ch? I joined for my children's sake, not because I wan to. There is no church of my choice here.

If you hold with the church's belief on the essentials we gather from your letter, you should remain as a membe By leading a consistent Christian life, you may be able as a m ber to help others. Pray for more light. Talk with the stor and lay your difficulties frankly before him. You m be greatly helped by doing this. For the sake of the dea ittle ones whose spiritual as well as material well-being is ent sted to your care, you should be patient and forbearing.

E. R. A., Muskegon, Mich. When paganism gave p e to Christianity, certain of the old festivals were spirit ized and transformed and became Christian observances The change was gradual, and it was not until the third c ury that there was any special observance of the Nativity. Professor Schaff explains it in these words: "The artis religious impulses which produced the whole church ye ultimately called into existence the festival which for the groundwork of all other annual festivals in honor of C st." Thus, Christmas came to be celebrated during the son when the old heathen winter holidays were formerly ob ved and the old pagan cycle of festivals was superseded an nctified by the Christmas cycle of holidays. The gi g of presents and the use of lights were among those tran rred customs. As they were not only harmless but helpfu hey were adopted for Christian use, reminding us of the reat Gift God gave to the world in the person of his Son, o is the Light of the world as well as its Saviour and its Red ner

S. McC., Walter, Okla. "I notice your statement the Christian Herald of July 12 that on June 25, 1876, G eral Custer's little band fought to the last man against the oux Indians. I have read similar statements and thou t I would correct the mistake. There was one man, B kner by name, who escaped to tell the story. At that ti , I as a minister, had charge of work at or near Eldora, wa. Some four or five of the Buckner family were members my church. Soon after the Custer defeat a letter, which aw. came to the Buckner family from the man that escape who was a member of the Buckner family. Custer, with hi ttle band, had been following the Indians until he and his me vere almost exhausted, when they were led into the trap l by the Indians, and in a moment's time found themselve ompletely surrounded by superior numbers. Buckner ook shelter behind a small mound, determined to sell his e as dearly as possible. Just then, one of his comrades wa shot from his horse. The horse ran to Buckner, who climbe nto the saddle. The horse then ran through the Indian lin the Indians striking at him with their sabers and shootin om all sides. Reaching a point beyond the lines, the rid fell completely exhausted, but safe. Some of the Buckner f ily, I think, are still living."

J. K. W., Baltimore, Md. God has made use of s nge instruments in his work at times. Not being informe oncerning the case you mention, we must be excused om expressing our opinion further than to remark that the printed statement is true, the language was certainly st ling and out of place.

THE·CHRISTIAN·HERALD
·AN·ILLUSTRATED·NEWS·WEEKLY·FOR·THE·HOME·

Our Child-Saving Work in China

AMONG the many missionary enterprises which the Christian Herald and its readers have been led to undertake, few have given more satisfaction, either in a spiritual or nated sense, than our work among the orphans of hin. Beginning in a small and obscure way during he great famines in hat country some fteen years ago, this work of child rescue and training has prea marvelously nd has attained to proportions that ould not have been presn. At the outet, the Protestant issiaries at some wen or more stations throughout the hine provinces ook, sheltered, fed nd cared for some wo thousand little aifs—orphans and alf-orphans — the near being provided hrough the generosy of Christian Herld readers. Many f these were castways who had been esed by their relaives and left to perish. A Central Committ was organized at C kiang, to which ll remittances have een sent, and whose members have made he apportionments mong the orphanages.

In the years that have passed, many of he older children have grown into manhood and womanhood. A number have become pastors, evangelists and Bible-eads, while hundreds of others have been equipped for self-support as farmers, gardeners, artisans, and in various useful vocations. At a number of the orphanages training schools were established, and as these were developed and the influence of the work began to be understood, it won the respect and admiration of many of the best class of Chinese. Now, hundreds of well-to-do natives are beginning to take an active personal interest in the orphans and to contribute to the general upbuilding of the work.

During these intervening years, gaps have occurred in the ranks. There were some deaths among our young charges, but the great majority have grown up to be strong and vigorous, giving promise of careers of usefulness. Under the spiritual care of the missionaries, practically all the orphans became earnest Christians, and many of them, as they grew up, were filled with a desire to work for the salvation of others.

Sixth anniversary celebration at Fukien Industrial Homes, December 28, 1915

At the present time there are about one thousand orphans still under training. Of these, more than half are provided for regularly by patrons through the Christian Herald, each patron paying twenty dollars a year, which covers the cost of shelter, food, clothing, medical attendance and education, both scholastic and industrial.

A majority of the patrons have fallen in love with this work and are in regular correspondence with their protégés, who write to them grateful and encouraging letters. Other orphans, who are not supported by patrons, are provided for by miscellaneous contributions. This form of provision, however, is precarious, and involves hardship for the workers, necessitating severe economies in the administration. The missionaries as well as the Christian Herald would be rejoiced to have a patron for every boy and girl in the orphanages, so that their maintenance might be assured. There is a splendid opportunity here for Christian service, not only on the part of individual patrons, but for churches, Sunday school classes, missionary societies, Christian Endeavors and similar organizations, which would thus get into active touch with missionary effort and imbibe the true missionary spirit.

YANG YU DJI is the Chinese Superintendent of the American Presbyterian Mission School at Nanking. Under his care are some fifty bright young Chinese lads, whose training and general education are provided for by the contributions of Christian Herald readers. Miss Mabel Lee, Treasurer of the Orphanage, writes that they give promise of becoming bright, useful men and excellent Christians.

Superintendent Yang has written an interesting letter concerning his charges, which has been translated for the benefit of those of our readers who are in sympathy with his work. As we believe many others will be interested in what he says, we print his letter below.

"Dear Friends: I thank you heartily for your merciful kindness in helping our Nanking orphans. When they are hungry, it is your kindness that feeds them; when they are cold, it is your gifts which keep them warm. It is not the boys alone who are grateful to you. We all are.

"This year there has been perceptible a great improvement in the boys. They have higher motives

A typical orphanage building, well planned and well built

Boys who are being trained for Christian leadership in the new China

and they are gradually leaving any bad habits, and aiming at the higher things of life. The majority are Christians, eight having been baptized this year, while several others are inquirers.

"School standards are much higher than last year. More than six of the boys are ready to go to the Middle School. Last May, the Literary Society of Nanking invited over nine hundred students from more than twenty of the schools to meet for a contest in school work. Our boys won the first three prizes in Chinese, English and arithmetic. The chairman gave them as prizes, three bundles containing books, ink, pens, etc., which made them all very happy.

"Now we are preparing for the athletic contest. All the boys are well and strong. God's blessings have been bestowed bountifully upon us.

"One who enjoys eating delicious fruits always thinks of those who planted the trees. So if it were not for your love, thought and generosity, our boys could not have all these blessings. We have not words to express our thanks.

"It is hard to get good teachers and the chance to do industrial work is very small; but our boys do well. They can even make their own clothes. In short, we are trying to do our best in everything, so as not to disappoint you."

ONE of the most remarkable developments of our Chinese orphan work has been the wonderful growth of the Christian Herald Fukien Industrial Homes, near Foochow. This enterprise is due to the energy and self-sacrifice of a splendid Christian woman, Miss Emily S. Hartwell, who from very small beginnings has succeeded in building up a fine organization. Miss Hartwell's enthusiasm has attracted to her assistance a number of friends, both Chinese and American, who are bending every energy to make the work permanent. There are considerably over one hundred little Chinese orphans at the Fukien Homes. The site is a most suitable one, affording ample space for dormitories, schools, industrial training shops and other buildings of various kinds. It is a very hive of activity, and the progress made within the last two years has amazed even the Chinese themselves. The enterprise has been incorporated in the United States, and now has an organization in which both American and Chinese are represented as members of the board of directors. It is still largely dependent on the support it receives from God's people in America.

Pastor Philip S. S. Yu, the Chinese chairman of the Christian Herald Fukien Industrial Homes, while in America lately as delegate from the Methodist Church at Foochow to the General Conference, in company with Bishop Lewis visited the Christian Herald offices in New York. The two explained fully the present conditions and prospects of the Homes at Fukien. Pastor Yu is not only the Chinese chairman of the Homes Board but is also on the Finance Committee, together with Mr. Nga, whose name you find on the Board of Managers as Hon. Ni Wen Shiu, Superintendent Yeh and Miss Hartwell. He has rendered distinguished service for the Homes in securing aid from the authorities under Governor Hsu, and from the Salt Bureau and many of the gentry of Foochow.

Clear-headed boys who are being given their chance by Christian Herald readers

He represents the high class of Chinese leaders who are associated with the missionaries on the Board of Managers.

MISS HARTWELL in a recent letter writes: "Had not the Christian Herald come to the front to help us in the initial period of this work for the destitute children of Fukien, it would simply have been impossible for it to have been opened. Years of experience have brought the Homes to such a stage of advancement through the interest and gifts enlisted from Chinese sources, that we now com o th Christian Herald Family with the hope that t y wi be able to help inaugurate an advance in the w k an to place the Christian Herald Fukien In stri Homes in a position of security which will m e th work an example to the entire empire. Th ftin of the heavy political clouds makes our ap al o double force, as now must be the accepted b r fo China. For us, who stand for peace and t fo bloodshed, the winning and preserving the sy path of one quarter of the human race is of vital imp ance With the accession of President Li Yuan H g, w have as the new watchword for China, 'L , no Force.' We see China saved by her own det nina tion and not by any outside power, and we se Chin saved by the self-restraint of her own leade wh have been able to thwart all the machinations o apan ever watchful for an opportunity to assert sup nac at the first indications of a lack of law and or . I China has not earned the respect of every atio for her unwillingness to see the blood of her eopl shed, for her unwillingness to return to mo rchy for her determination to act guardedly and wi self restraint, what nation has earned it?

"I am constantly approached by leading ines begging Americans to come to the help of Cl a in dustrially at this time. The leading Chin ar asking for the return of Governor Hsu to this p ince Should he return we have every hope of hi varn cooperation in helping the Homes. The Cha er o Commerce are helping the Homes through t r in fluential leaders. The outlook at Foochow mos promising, but the financial situation is seriou Th thousands of troops sent here by Yuan have een great drain on the resources. Business is ver nuc disarranged. Our immediate need is some tho ghly equipped foreigner sent out here to take ch ge o our industrial work in the Christian Herald omes Delay will be a very serious loss. May God o n th way for the Christian Herald to lead in this w k.

"As industrial enterprise is to be one of t mai objects of President Li Yuan Hung, the Fukien omes are incorporated, to take advantage of the w erfu developments that will come in the near futu In fluential leaders in the Foochow Chamber o Com merce are doing their utmost to enlist finan help for our industrial work, and if the Christian erald will send us a thoroughly trained, technical n to superintend the industrial work at Pagoda Anc rage, the greatest opportunity of the age may be r t, for the development of this industrial power is vital concern to all interested in Christian growth in ina."

There are doubtless many readers of this urnal or their friends who would be glad to be enr ed as patrons of the Fukien Industrial Homes, wher every dollar contributed is put out to the best ad ntage and will produce practical results. The sup rt of a boy or girl in the Fukien Home is $20 a year. Miss Hartwell will personally communicate with each tron.

A Day With the British Navy

AMONG the souvenirs of my recent visit abroad is a bit of paper which by the tragedy of war has acquired historic value. It reads: "*H. M. S. Ship—The Indefatigable—Program of Concert—'The Busy Bees' in Song and Mirth.*" It evokes memories of a wild March day—a Y. M. C. A. hut somewhere along the east coast of Scotland. The occasion was a naval concert given by the crew of His Majesty's Ship Indefatigable, under the patronage of Lady Beatty, wife of Sir David Beatty, Vice-Admiral of the British Navy. The motor car which awaited us whirled us through the streets of a quaint old Scotch village to the naval docks, which nothing less than Lady Beatty's personal signature could have opened to one not of British birth.

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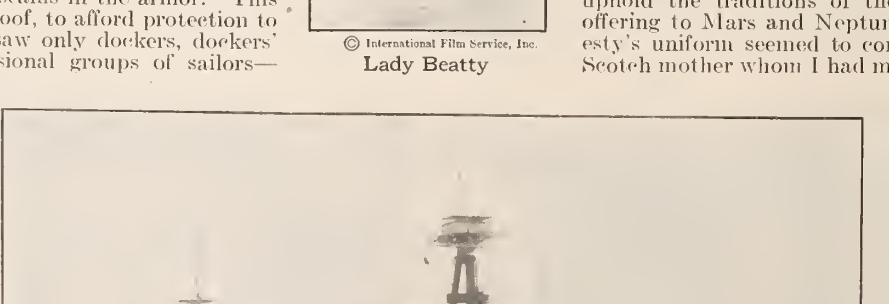
Lady Beatty

We passed blooming gorse and some fine old trees, but at the docks there was not a tree or other green thing in sight. Only a village constructed of iron and steel sprawling on the sands, like a giant knight in armor, St. Margaret Street, King and Queen Streets and other thoroughfares therein appearing as seams in the armor. This war village is Zeppelin-proof and bomb-proof, to afford protection to five thousand dock-dwellers. Here one saw only dockers, dockers' wives and dockers' children, with occasional groups of sailors—visitors from that other iron village, that great fleet of dreadnoughts, men-of-war, armored cruisers, destroyers and mine-sweepers, which lay out on a sea that glinted like steel in the cold March sunlight. There was not a touch of color in that grim landscape—no blooming gorse to suggest love, but everywhere the forbidding aspect of war.

Closer inspection, however, revealed many an attractive home enclosed within those iron roofs and walls. These dockers' wives seemed to possess a talent for home-making which triumphed over their bleak surroundings, while children played in the sand in careless glee.

The Y. M. C. A. hut was one of hundreds that have arisen since the war. The auditorium in these huts is not exclusively devoted to religious services, but wholesome entertainments are staged. A clergyman confessed to me that he not infrequently kept the score of a boxing match which preceded his mon. There is a stage at one d of the hall, and at the er a restaurant where food a non-alcoholic drinks are di nsed by volunteer workers; a rd at the door invites the s r to enter the cozy writing-room and "Write a Letter to Mother. The dining-room is well patronized by dockers and sailors, whil adies of fashion and title serve as waitresses. Bath rooms, lock and cubicles for the sailor on land-leave show what the Young en's Christian Association is doing for the comfort of "the man beh d the gun" on sea and land.

The concert was to be given in the hall, and the actors, a elect corps from His Majesty's Ship Indefatigable, were reh sing. Stage curtains and scenery had all been painted on board ship Long before the hour arrived, the jackies came pouring into the hut They filled the chairs, they crowded the aisles, they climbed on t restaurant bar; they sat in the windows and squatted Turkish hion on the floor. Just boys, barely more than children, who re to uphold the traditions of the British navy. A nation's sa ficial offering to Mars and Neptune. The immature figures in H Majesty's uniform seemed to confirm the challenge of a broken-h rted Scotch mother whom I had met in Edinburgh only a few days fore. as her seventeen-year-old son m ched away with a company of boys ound for the front.



Battle cruiser Indefatigable, which carried her men to death

"Dinna call this war! It is rod's murder of the bairns!"

And one wonders if a nation's onor is upheld by the slaughter of ch ren'

The program was well ex ted, and would have made a fort e for any Chautauqua manager on o side of the water. Now that th jolly marchers in pink coats, rakis pink caps and white trousers and sh s are lost in the deep and those ric enor voices are forever stilled by th ea. I recall the insistence of one rain. Whatever they sang, whethe rave or gay, their longing was voice the refrain,

"When the war is over."

Often the entire audience cau t the words, and more than a th sand boyish throats poured out the rain and gave it the volume of t sea.

"When the war is over."

Continued on next page

Strike Situation in the Hands of Congress

PEACE in the great railway strike, which had seemed within the measure of possibility early in the week of August 20, began to assume more and more the nature of a mirage as the week progressed. It became evident that neither the unions nor the railways were prepared to accept enough of the other's demands to meet on common ground. The railway managers finally reached an agreement as to the proposal which they would ask the President to make for them to the unions. But before the committee of managers could meet the President, the whole question was put beyond negotiation by the announcement that the brotherhoods had already issued the order for a strike, to become effective at seven o'clock on the morning of September 4. The committee of managers saw the President Monday morning, August 28, but did not hand him the formal proposal which they had prepared, although they acquainted him verbally with its content.

The President at once called in the leaders of the Senate and House, both Democrats and Republicans, spending a considerable part of Monday in conference with various committees of the national legislature, developing a plan of legislation which he hoped might not only settle the present strike, but prevent the development of a similar condition in the future.

President Samuel Rea of the Pennsylvania made a statement for the management of the railways in which he declared that to accept President Wilson's original proposal would be to destroy at one blow the principle of arbitration as the paramount and recognized method of settling labor disputes. He stated that the result of previous arbitrations had brought a continuous advance of wages, and that only the reduction of grades and increasing of motive power, permitting the handling of larger trains and greater efficiency in every element of transportation, had enabled the railways to keep out of receiverships before the recent rate advance, all the advantages of which would be wiped out if the railways granted these new demands of the highest paid group of employees on their lines. He also called the attention of the public to the fact that these same unions had been active in securing the passage of full-crew laws and other legislation which increased the cost of transportation without benefit either to the railways or the public. The unions replied by calling attention to the fact that Mr. Rea's railroad had constantly refused to arbitrate questions arising between itself and its men and denied again that the cost of the eight-hour day and the rearrangement of schedules such as would be made necessary would produce any such increase in cost as the railways claim.

On Monday afternoon it was announced that the President would go before Congress on Tuesday with a request for legislation. The railways continued to prepare themselves to fight the strike. Some of the larger roads were confident of their ability to maintain necessary traffic, claiming that a great many men who voted for a strike voted for it because they felt that the vote would be used as a bluff and that the strike would never be called and that these men would not strike. The unions, on the other hand, claimed to have the situation well in hand, and felt certain of an early victory.

THE President appeared before the two houses of Congress on Tuesday afternoon, August 29. He reviewed the history of the strike, explained his own efforts to settle it as the spokesman of the nation, stated that he had been unable to bring the opposing parties to an understanding, and stated again his opinion that the railways would be forced in any event to accept the eight-hour day. The President said, "A situation had to be met, whose elements and. fixed conditions were indisputable. The practical and patriotic course to pursue, as it seemed to me, was to secure immediate peace by conceding the one thing in the demands of the men which society itself and any arbitrators who represented public sentiment were most likely to approve, and immediately lay the foundations for securing arbitration with regard to everything else involved. The event has confirmed that judgment. I was seeking to compose the present in order to safeguard the future, for I wished an atmosphere of peace and friendly cooperation in which to take counsel with the representatives of the nation with regard to the best means for providing, so far as it might prove possible to provide, against the recurrence of such unhappy situations in the future—the best and most practicable means of securing calm and fair arbitration of all industrial disputes in the days to come." The President then presented to Congress six propositions which he thought should be enacted into law at once: First, the immediate enlargement and administrative reorganization of the Interstate Commerce Commission as provided in the House bill now pending in the Senate. Second, establishment of an eight-hour day as a legal basis of work and of wages of all employees operating trains in interstate transportation. Third, the authorization of a small body of men to observe the results and experience of the adoption of the eight-hour day in railway transportation and to report to Congress at the earliest possible date. Fourth, explicit approval by Congress of the consideration by the Interstate Commerce Commission in the consideration of advanced rates of such increased expenditures as might be involved in the working out of the eight-hour day. Fifth, an amendment to the existing Federal statute which shall provide for full public investigation of industrial disputes before a strike or a lockout might be lawfully attempted. Sixth, the lodgment in the hands of the Executive of power to operate the railways of the country as may be required for military use, and to operate them for military purposes, with authority to draft into the military service of the United States train crews and administrative officials as circumstances might require.

THE first proposal does not interest the men particularly; the railways are heartily in favor of it. The second proposal the men would like to see enacted, and the railways announce that they will fight it in Congress and in the courts to the last ditch. The third proposal finds the brotherhoods indifferent; the railways would be glad to have it if the second is carried. The fourth proposal the brotherhoods are said to be passively against, and the rail-

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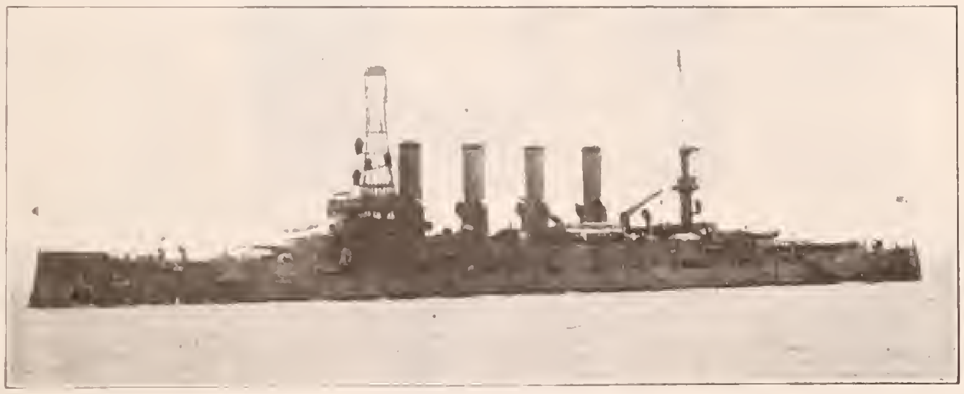

United States armored cruiser Memphis wrecked at Santo Domingo, August 29

A Day With the British Navy

Continued from preceding page

They had their dreams, these blue-eyed, fair-haired lads. For they were virile young fellows, athrill with life, warm red blood in their veins, and it was nation's call that linked the refrain.

"When the war is over,"

with thoughts "For Betty and the baby." And boisterously but tenderly they joined the two in song; "When the war is over" there was to be "Betty and the baby."

For them the war is over. In the great sea-fight of May 31, His Majesty's Ship Indefatigable went down with seven hundred and fifty on board. The Indestructible and other ships whose names we saw on sailor's caps that day were also sunk. The treasury of the sea holds in its sunless depths all those golden young heads. And today and forever after Betty, many and many a Betty, must go on in life alone with a great void in her heart and the never-ending tug of an empty breast. She, too, must suffer to uphold a nation's honor.

The day that invokes these memories was made possible through a telegram signed "Ethel Field Beatty," granting an interview with the wife of the vice-admiral of the British navy. A British express and March snowstorm whirled me into Aberdeen. Lady Beatty has the simple, direct manner of her father, the late Marshall Field, and she has inherited likewise much of the genius of Chicago's merchant prince. It may be said that her brain has as many activities and as diversified interests as her father's famous store.

Devoted to her father's memory and loyal to the city and land of her birth, she is just as truly a patriotic British matron. One moment a proud and happy wife and mother, whose interests center in her home, the next she startles you with her world knowledge and political acumen.

Though Hanover Lodge, her magnificent London house, has been turned over to the government for the use of sick and wounded soldiers, though she is the patroness and chief financial support of the Y. M. C. A. hut dedicated to the comfort of the jackies of her husband's fleet, and though hardly a day passes without patriotic response to some call for service, Lady Beatty modestly disclaims any valuable service and deprecates publicity. As she modestly declared, "When one has a husband and child and home to care for one cannot do much." But when I spoke of Admiral Beatty, a wife's pride in her husband was manifest. This led our conversation to the duration of the war, and Lady Beatty expressed her belief that the war had only begun. Not only was peace not in sight, but all peace talk was premature.

Then my hostess flashed forth the query which I so often met while abroad: "When will the United States come in?"

As usual, I explained that we were devoutly hoping to keep out, and even suggested some of the advantages afforded to the Allied nations by our neutrality.

"Oh, yes," was her reply, "we get ammunition from you, but that is business. You send us ammunition and we pay for it. The five-hundred-million-dollar war loan must be paid, with interest on every bond. But if the United States came into the war, your government would have to furnish ammunition free, and that half a billion dollars would be only a part of your share of the war expenses. And that would be better for us than neutrality, would it not?"

Lady Beatty is also one of the many I met on the other side who favor our participation in the struggle, but hold at the same time that if Uncle Sam enters the war, he should withdraw when that intervention has aided in assuring victory for the Allies. This, they say, is because Uncle Sam's well-known tender-heartedness might make him a too lenient party in the peace pact.

"The Allies must dictate their own terms," she declared, thus dissolving into nothingness the beautiful, iridescent bubble of peace intervention which has so long dazzled American vision.

Although Japan and Germany are the favorite bogies with which to conjure our republic into assuming the burden of an imperial army and navy, Lady Beatty confessed to the fear that the next great struggle would be between Great Britain and the United States. With only an imaginary boundary line between our country and Canada, it is very important that the friendliest feeling should exist between the two nations, and a policy of preparedness on our part, which must of necessity stretch a four-thousand-mile double line of fortifications along the Canadian border, would not be conducive to the cultivation of such a spirit. It would be far more likely to render conflict inevitable.

One wondered if the vice-admiral shared her fears. And can it be possible that the doctrine of preparedness is a two-edged sword—a weapon of offense as well as defense in our international relations?

Ere my visit was over, Lady Beatty generously gave me an invitation to the naval concert I have described, and, turning to her desk, wrote and signed the pass which made possible my visit to the naval docks.

It was late in the day when I left Aberdeen. I waited to watch the setting sun, and lingered into the early northern twilight that so quickly followed. On the high bridge I looked down upon the distant village and upon the British ships lying in grim majesty off the shore. Darkness was settling upon them and they were rapidly becoming indistinguishable.

Then suddenly the searchlight was turned on. It blazed across the sky in quest of an aerial enemy; then it swept the sea, illuminating its broad expanse and transforming the waves into a thousand blazing jewels. Then the line of light was again turned skyward, and when I looked down, black night had swallowed the iron village on the sands, and the distant city of the ships of death. The great fleet was engulfed in darkness; the outlines of dreadnought, man-of-war, armored cruiser, destroyer and mine-sweeper became more and more ghostly, and finally disappeared altogether, until they seemed as remote as the dread monsters with which a superstitious age peopled the deep, worshiping and fostering them in the belief that thereby they attained security and greatness. MARGARET WINTRINGER.

A WEEK *in the* WORLD'S NEWS

Take Jonesco
Former Rumanian Premier

King Ferdinand
of Rumania

King Constantine
of Greece

American Cruiser Wrecked. The United States armored cruiser Memphis, until last May the Tennessee, was wrecked by a tropical storm in the harbor of Santo Domingo, August 29, dragging her anchors and being forced on the rocks of the outer harbor. Of her crew twenty were lost in a motor-boat in the harbor, and thirty-five were dead or missing at last reports, while about fifty were injured. Most of the casualties resulted from the breaking of a great steam pipe while the Memphis was fighting her way to sea in the teeth of the storm. This accident stopped her engines and a great wave threw her on the rocks. The Memphis was built in 1904, had a displacement of 14,500 tons, and a speed of 22 knots. She was the flagship of the cruiser division of the Atlantic fleet and carried the flag of Rear-Admiral Pond. The Tennessee was sent abroad at the beginning of the European War with nearly $6,000,000 in gold for the relief of Americans stranded by the war. She transported several thousand Americans from Havre to English ports and later went to the eastern Mediterranean, where she carried many thousand fleeing Syrians and Armenians from Turkish ports to Egypt, her launch being fired upon by one of the forts in the harbor of Smyrna.

A Year on the Great Canal. During the fiscal year July 1, 1915, to June 30, 1916, 787 ships, carrying a total cargo of 3,140,046 tons, passed through the Panama Canal. The tolls were $2,399,830.42. The total amount expended on account of operation and maintenance of the canal was $6,999,750.15, leaving a deficit for the year of $4,599,919.73, of which the cost of dredging away the slides in the Gaillard Cut (formerly Culebra Cut) was $3,513,350.06. During the preceding fiscal year 1,088 ships carried 4,969,792 tons of cargo through the canal and paid tolls of $4,343,383.69, showing a surplus over cost of operation of $276,656.38, or .67 per cent. of the cost of operation and maintenance alone. The canal was closed during the last fiscal year from the middle of September until the middle of April. A number of regular steamer lines have recently changed their route, sending their ships through the canal, and the traffic will increase steadily during the coming year. The dredges are still maintaining about the same rate of excavation in the cut as prevailed during the removal of the slides.

Naval Escort for Pacific Liner. The Pacific mail liner Ecuador sailed from San Francisco to the Far East on August 28, reestablishing the Trans-Pacific Line under the American flag. The battleship Oregon convoyed the Ecuador through the Golden Gate.

President Signs Defense Bills. President Wilson on August 29 signed the army and navy appropriation bills, thus completing the Administration preparedness program. The army bill had been repassed in record time, eliminating the clause to which the President objected in his veto message. The President also signed the Philippines Bill and the bill providing for a uniform bill of lading, the last bill having been sponsored by the business interests of the country.

Another Treaty of Portsmouth. Portsmouth, New Hampshire, which gained world fame through the Russo-Japanese peace treaty, will be the seat of the meeting of the Mexican-American Peace Commission, which will begin its sessions about September 6.

Queen Marie and Princess Ileana of Rumania

The End of the Pale. A committee of the Russian Duma has recently returned after a visit to England and France. The committee has seen the Jews fighting loyally under all flags; it has seen them respected and successful citizens in all trades, and as a result of this and of the pressure of public opinion throughout the civilized world, it is said that there will soon be introduced into the Duma a bill abolishing the Pale, which has been the chief element in the Russian persecution of the Jews, since it limited them in residence and in occupation and confined them in the closely congested districts of southern and western Russia. It is possible that the world war may have as one of its benefits the granting of real freedom to the people of Russia, including the Jew.

Island Treaty Forces Elections. The Landsthing, the upper house of the Danish legislature, voted, on August 25, to refer to a general election held under the new fundamental law the proposed sale of the Danish West Indies to the United States. The majority in the Landsthing had first opposed the postponement of the sale until after the war. Being defeated in this they forced reference of the question to a vote of the people. A new Folkething will be chosen about the middle of October, and a new Landsthing the latter part of the month. The first meeting of the new Rigsdag will be held early in November, when the proposal to ratify the treaty with the United States will again be taken up, with considerable probability that it will be ratified.

The Honest Ballot in Argentina. Dr. Hipolito Irrigoyen, the new president of Argentina, is the first head of that state to be elected on a radical platform. The radical party was organized to fight for fair elections, and according to one leader the party has ideals but no program. Dr. Irrigoyen is sixty years of age, a self-educated son of the poor, and now a multi-millionaire. He has been the leader of the radicals for twenty years.

Our Navy Program. Secretary Daniels in a recent interview compared the construction authorized by the Navy Bill, just approved, and the construction authorized in the preceding ten years. According to his figures, the present bill authorizes ten battleships, six battle cruisers, ten scout cruisers, fifty destroyers, nine sea-going submarines, fifty-five coast submarines, three submarines of 800 tons displacement, two gunboats, and eleven auxiliaries, with a total displacement of about 813,000 tons. In the decade from 1906 to 1915, there were authorized seventeen battleships, fifty-eight destroyers, eighteen auxiliaries, three sea-going submarines, sixty-three coast submarines, two gunboats and two tugs, with a total displacement of 767,194 tons. The vessels authorized under the recent act are estimated to cost $545,000,000, with a possible additional twenty per cent. to be used in expediting construction, bringing the possible expenditure to $654,000,000. The cost of the vessels authorized during the preceding ten years will be, since some of them are not yet completed, about $319,000,000. All the vessels included in the "new navy" authorized from 1883 to 1915 cost about $700,000,000. The Secretary stated that at least 106 of the vessels just authorized would be under construction within six months.

Cotton-stalk Paper. An announcement on July 30 from Berlin that the Royal Material-Testing Office had succeeded in making paper from cotton stalks developed a statement from Washington that the American Department of Agriculture had been doing it for
eight years, but that the pap thu
made was not suitable for ntin
purposes, the bark being dif ılt t
bleach, and that the expens f th
process, coupled with the st o
gathering and shipping the talks
made it impossible for cott stall
paper to compete with pape anu
factured from wood-pulp, n a
present prices. The Depart nt o
Agriculture announced that ha
better results in making pa fron
corn-stalks. It has also succe led in
making paper from flax, ric traw
and also from hemp-hur th
waste of the hemp industi bu
none of these processes has bee
made commercially practica .

Where the School Y ar i
Short. The United States rea
of Education has announ l th
results of a recent compila n o
statistics regarding rural sch s. h
the North Atlantic states the erag
rural school term is 159.7 days vhic
is reduced by poor average tend
ance to less than 120 days of ctua
teaching per pupil. In the South
Atlantic states the legal term 119.
days provides an average of 80 ys o
daily teaching. In the South ntra
states 117.6 days is reduced by r at
tendance to 65 days. In the Nort
Central states 152.7 days yie 10
days. In the Western states r at
tendance reduced 145 days t 101.
days. This takes account only f the
children actually enrolled.

A Campaign Straw. The se toria
run-off primaries in Texas by which
Senator Charles A. Culberson s re
nominated are the first indicatio f th
feeling of the country politically. Sena-
tor Culberson was opposed ex
Governor Colquitt, who recei l the
largest vote in the first primary tion
which resulted in no choice. G erno
Colquitt had opposed the Adm istra
tion's Mexican policy with som igor
Senator Culberson upheld the A minis-
tration, and also stood for prol ition
to which Governor Colquitt was o osed
The choice of Culberson, th fore
seems to imply that Texas is in or o
prohibition, and that it appro s th
Wilson policy in Mexico, eitl on
more or less than the other, as e ob
server prefers.

Deutschland Welcomed ome
The submarine merchantman D tsch
land was given an official recep on i
the harbor at Bremen on August 5, th
banks of the Weser being lined ith
cheering multitude. The capt an
crew were received with speec s an
impressive ceremony. The Deut lan
flew the Stars and Stripes at her fo mast
Captain Koenig expressed his asur
at his reception in America and t th
care with which the American vern
ment insured the observance of neu
trality laws.

Justice (?) Finds a Fugitiv O
August 26, Edward J. Lee was ppre
hended in New York as a fugiti from
Indiana justice. For forging $40
check he had been sentenced in 04 t
serve from two to fourteen yea H
served twelve, being a model p oner
without a demerit against him. ha
often talked with his cell-mate f th
possibilities of escape, of pardon nd
parole, and had been assured t In
diana justice knew neither parc n
parole, and that escape was imp sibl
But he finally did escape when ha
served a little over twelve yea
March of this year, while working ith
road gang, the coming of night be re th
gang had returned to the prison fere
him his opportunity, and he e aped
working for farmers, saving his oney
and finally reaching New York, w re h
secured work in a storage wareho e an

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been to make good. On the 25th his old cell-mate saw him, recognized him, and forced him to spend what money he had in a vain effort to get his old mate work and keep him fed while work was being found. When he had no more money the former cell-mate called a detective and advised him of Lee's identity, which Lee admitted. At last reports Lee was in the Tombs prison in New York City awaiting return to the Michigan City, Indiana, penitentiary. But men and women all over the country who believe in fair play are flooding the governor of Indiana with letters and telegrams urging executive clemency for the man who had made good.

PARALYSIS WANES. The number of new cases of paralysis in New York City on August 31 was 60, the daily average for four days being 66 against 107 for the preceding week. A lessening of the rate of infection was also evident in other parts of the country where the disease had become epidemic. The totals in New York City to September first were 8,042 cases, 1,932 deaths.

The War in Europe

By *ANTHONY ARNOUX*

THE sensation of the past week was provided by the declaration of war on Austria-Hungary by Rumania, Sunday evening, August 27, followed on August 28 by the recall of the German minister to Rumania and a declaration of war on Rumania by Germany.

Rumania makes the fourteenth nation to enter the holocaust, and of the European nations only Norway, Sweden, Denmark, Holland, Spain, Switzerland and Greece are now at peace—an extremely precarious peace in the case of Greece.

The effect of Rumania's act may be viewed from two standpoints. First, the direct consequences—economic and military—arising from the actual participation of Rumania; second, the indirect consequences arising from the geographical situation of the country, which enables it to provide a highway for Russia to attack Bulgaria from the north, and Austria in Transylvania.

In her declaration of war Rumania sets forth a long list of grievances of various kinds against the Austro-Hungarian empire, but the real cause must be sought deeper. Under the Roman Empire the province of Dacia included all, or practically all, of the present Rumania, together with much of the neighboring Austrian province of Transylvania, besides other territory. This province of Dacia was inhabited by several races at the time, and did not exactly coincide with the present boundaries of the present Balkan countries. The ancestors of the modern Rumanians, as do Rumanians today, occupied parts of the present Serbia, Bulgaria and notably Transylvania. After the fall of the Roman Empire all these territories, for a number of centuries, fell under the sway of the Turkish empire. Gradually, however, the northwestern portion—the Transylvanian territories—were wrested from the Turks by the Hungarians, and incorporated in Hungary and ultimately into the Austro-Hungarian empire, including the population thereof, of the same ethnic origin as the modern Rumanians. Thereafter, and since the beginning of the nineteenth century, revolts of the inhabitants of what we loosely call the Balkans drove the Turks still farther south, and in the Balkan region in our day the four independent states of Serbia, Rumania, Bulgaria and Greece emerged from the ruins of the Turkish power. It is to be observed that the Rumanians claim to be descendants of the Romans themselves. Interesting as this tradition may be, and potent in some ways as the influence of such tradition has been on the political development and the ambition of Rumania, it does not, in the view of the best authorities, have a sufficient foundation in fact to be treated seriously as the ethnic origin of these people. The modern Greeks have a similar tradition to the effect that they are the ethnic successors of the Greeks of the Byzantine Empire, whereas practically all the authorities consider the modern Greeks as one of the peoples of Slav origin, who invaded Greece between 500 and 1400, driving out or exterminating the original inhabitants of Macedonia and the Greek peninsula.

However, be these things as they may, since the creation of modern Rumania that kingdom has had the ambition to unite with its own population in one nation all the peoples inhabiting the adjacent countries of a common ethnic origin, though practically none of these peoples have ever had since the days of the Roman Dacia, a common political existence. The effort to realize this ambition on the part of Rumania has been a hard one. In 1878, after the Turco-Russian war, Russia, whom Rumania had aided in that conflict, took from her the whole of her northeastern province of Bessarabia, on the plea of strategic necessity and ethnic unity. Thereafter, as a result of the second Balkan war, Rumania gained from Bulgaria some territory on her southern boundary, thus in part realizing her ambition in that direction. In the present war Rumania has acted with great astuteness, and played off the two groups of adversaries, both of whom have continuously solicited her cooperation, against each other, with great skill, and sold foodstuffs to each impartially at very high prices, thus enriching her treasury. In none of her actions has there been the slightest trace of sentimentality, her ever-present object being the achievement of her territorial expansion, with the least risk to herself and the greatest certainty both of entering into possession of and retaining whatever territory she might gain.

What the final bargain between Rumania and the Allies is we do not know, but it seems highly probable that it includes four principal items: the cession to Rumania by Russia of the province of Bessarabia; the guaranteeing to her by Great Britain of funds sufficient to carry on her part of the war; the guaranteeing of sufficient ammunition, and so forth, to enable her forces to remain in the field, an absolute necessity to Rumania as she possesses practically no sources of supply of war munitions within her own borders, and these can easily be supplied from outside sources, as the United States and Japan, through Russia; and fourth, the guaranty by the Entente Powers to Rumania that any portions of Transylvania or of Bulgaria her troops may occupy during the war will be apportioned to her in perpetuity at the end of the war if the Entente Powers are successful. Finally, the agreement between the Entente Powers and Rumania probably also includes the cession to Rumania at the end of the war by Russia of the whole or such part of the Austrian Crown land of Bukowina as Russia may then hold.

It will be observed that the bargain is not a bad one for Rumania, and an analysis justifies her in taking the chances of the combat. Bessarabia is today fully in Russian possession, Bukowina partly, though precariously so, and hence the one is deliverable certainly, and the other to a degree. England can finance and Russia can provision, hence the only absolute uncertainty is the extent of territory Rumania can conquer from Austria and Bulgaria.

The question now to be considered is, what, in return for the above, Rumania can deliver of advantage to the Entente Powers; and as said before, this divides itself into the two questions of what she can deliver herself, in economic and military strength, and what as a result of her geographic position. Economically the assumption of a hostile position by Rumania is a considerable disadvantage to the Central Powers, and therefore, by implication, an advantage to the Entente Powers, though directly it is none. Rumania is a country which produces a very considerable surplus of foodstuffs, over and above the needs of its own population, which surplus is exportable. Since the beginning of the war all of this surplus which has actually been exported has gone to the Central Powers, since with these only has there been any means of communication, except with southern Russia, which stood in no need of grain, and so forth. Great Britain has, it is true, bought some grain in Rumania, but under the agreement, in view of the impossibility of delivery to her, to store the same in Rumania till the end of the war, the real object of such purchase being, therefore, to prevent such grain going to the Central Empires. In addition to dealing in her own grain since the war began to the advantage of the Central Powers, Rumania has also imported from southern Russia very considerable quantities of foodstuffs of various kinds, much of which has ultimately found its way into Austria. By Rumania's entry into the war, these shipments of foodstuffs to the Central Powers will cease. How important the effect of such cessation of grain shipments would be to these empires cannot be said with great accuracy, as we know but little in regard to the present harvests in those empires. If the harvests are good, as has been reported, the effect, of course, would be less, whereas, if the harvests were poor like those of last year, for instance, the effect would be very considerable, though it ought also to be said that the bulk of such shipments was of wheat, the bread made from which would only be used in case of necessity by the bulk of the population of the Central Empires, who, strange as it may seem to Americans, much prefer bread made of rye. So much for the economic phase.

Field Marshal von Hindenburg

From the military standpoint Rumania will add in man power to the forces of the Entente in the southeastern field perhaps 600,000 men. This force includes a higher proportion of cavalry than in any other army in Europe, and is, or was, rather deficient in artillery. Probably about 200,000 are troops of the first line, 200,000 trained reserves, and 200,000 untrained or very slightly trained reserves. Two further facts must also be taken into consideration. The Rumanian is not physically the equal of the other Balkan peoples, and for forty-odd years no actual field test of the quality and efficiency of the Rumanian army has been had (the few weeks' campaign against the Bulgarians at the close of the second Balkan war being hardly countable, as the real Bulgarian army was then completely occupied with the Serbians and Greeks), so that in a general sense today this army is an unknown quantity.

The indirect consequences (this term is used merely for the lack of a better) are considerable and will perhaps prove much more important in the long run than the participation of the Rumanian forces themselves. The country abuts on Russia to the northeast, on Bulgaria to the south, on Serbia to the west, and on Austria to the northwest, and affords a direct high road for the Russian troops to attack either Bulgaria or Austria or both. Today, therefore, it is in the power of Russia to move troops either directly south from Bessarabia by land, or across the Black Sea to one or more of the Rumanian seaports, or by both means, and attempt to overrun Bulgaria from the north, while her allies in Greece, at Salonica, deliver a simultaneous assault on that country from the south, which maneuver, if successful, would probably completely crush Bulgaria and, more than that, cut the line of Teutonic communications between the Central Empires and Turkey and Asia Minor, with all the results both to Bulgaria and Turkey, and also to the Central Empires, that such cutting off from each other would imply. On the other hand, such a movement of the Russian troops could be directed with equal facility, and perhaps with more immediate results, against Transylvania, the Austrian province to the west, which is really southeastern Hungary, in connection with a simultaneous movement of the Russian troops from southeastern Galicia and southern Bukowina, through the Carpathian passes, also directed against Hungary, which movement, if successful, would enable the two Russian forces to meet in the central plains of Hungary and thus dominate the Austrian Empire so completely as to make her of little further importance as a factor in the war.

The first movement, the attack on Bulgaria, would be more strategically correct; the second, on Hungary, would be the most drastic and lead to the most immediate and far-reaching results. The movement on Bulgaria would also, if pushed to its logical end, subsequent to the overrunning of Bulgaria, permit an attack to be made on Constantinople and, what is more important, the Bosphorus and the Dardanelles, by the Allies from the west, with considerable chances of success, which would in the event of such success permit Russia to send out foodstuffs to her allies and receive supplies from the outside world in a vastly more expeditious and economical manner than she at present can. However, either of these plans of campaign are yet to be realized, and as the possibilities of Rumania taking the action she has taken have been foreseen by the Central Empires and their allies, it seems highly probable that these have taken military measures to render the execution of either plan a matter of very considerable difficulty.

THE situation in Greece is gradually clearing, and within the next few days Greece may join the Entente Powers, but hardly with all her forces or in much more than a perfunctory manner. Some European observers indeed expect to see a permanent division of the Greek people result from their present situation.

Italy has at last declared war officially on Germany. One cause of Italy's hesitation to take this step has undoubtedly been a certain sense of gratitude towards Germany for services rendered to her in the Austro-Prussian war of 1866, since, as a result, Italy was then enabled, though defeated in the field by Austria, to possess herself of Venetia, and so forth. However, a year of war has obliterated this remembrance, and now a formal state of war between the former friends exists. Practically this declaration is merely a recognition of the state of facts which has existed for some months, since the time of the requisition of the German ships in the Italian ports by Italy, and has no particular effect either to the advantage or disadvantage of either Italy or Germany.

IN our customary review of the fighting of the past week we shall be obliged to condense to an unusual degree owing to the amount of space necessarily occupied by the consideration of Rumania's entry into the war.

On the Picardy portion of the western front the early part of last week, the French, after a severe struggle, succeeded in rendering themselves masters of the whole of the village of Maurepas, and also in advancing their lines on a mile and a quarter front, about 200 yards to the east of that town, but farther south were held by the Germans for no gain.

On Monday, August 28, a violent artillery duel in the vicinity of Estrées and Belloy-en-Santerre, south of the Somme, broke out and was continuing when our record closes. On the British portion of this front north of the French, the British made, on August 28, a 200-yard gain on a small front south of Thiepval, and followed this up by another small gain a day later northwest of Givenchy, and still later made some gains east of the Delville wood, and finished the week by a little progress in the vicinity of Bazentin-le-Petit.

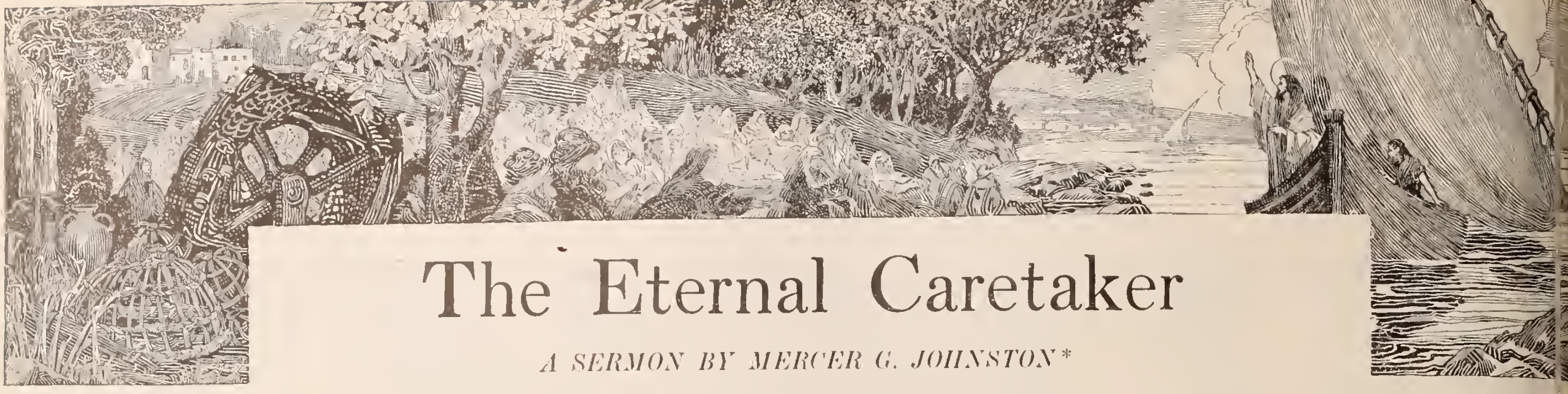
On the Verdun portion of the western line the French and Germans continued their struggle for the possession of the village of Fleury, on the north front, with varying fortunes. This was the only infantry fighting around Verdun itself, but the artillery continued more or less active the latter part of the week.

A Zeppelin raid on the London district took place on Thursday, August 24, for which the Germans claimed satisfactory military results; the British reported about 50 casualties.

On the Russian front in Europe there has been but little activity as compared with former weeks. Practically all the fighting has taken place on the line of Stoched River, where the Russians have continued their efforts to break through the German lines towards Kovel, but without success. Farther south in Galicia the Russians have made only feeble efforts to advance from Stanislau to Halicz towards Lemberg. In Bukowina, Russian efforts to drive south were successfully withstood by the Austrians.

A change has been made in the head of the German general staff. General von Falkenhayn has been dismissed and Field Marshal von Hindenburg has been appointed Chief of Staff.

Rumanian peasants building barb wire barriers on the border of Hungary



The Eternal Caretaker

*A SERMON BY MERCER G. JOHNSTON**

TEXT—I Peter 5 : 7. "Casting all your care upon him; for he careth for you."

"I TAKE great comfort in God," wrote James Russell Lowell. "I think he is considerably amused with us sometimes, but that he likes us, on the whole, and would not let us get at the match-box so carelessly as he does, unless he knew that the frame of the universe was fire-proof. How many times have I seen the fire-engines of church and state clanging and lumbering along to put out—a false alarm! And when the heavens are cloudy, what a glare can be cast by a shanty!"

In the times in which we are living, some one has certainly gotten at the match-box; and the fire-engines of church and state are clanging and lumbering along the highways of the world in response to what the world believes to be not a false but a real and general alarm. And although the heavens are cloudy, the lurid glare is very generally believed to proceed, not from the burning of a shanty, but from a world conflagration.

If ever there was occasion for one to find comfort in God, the immediate present is surely such an occasion. We hear the psalmist crying in one of the "broken-hearted Psalms," "I will love thee, O Lord, my strength. The Lord is my rock, and my fortress, and my deliverer; my God, my strong rock, in him will I trust; my shield, and the horn of my salvation, my high tower." And again, "God is our hope and strength, a very present help in trouble." If the psalmist's experience of God is a possible experience in our time, foolish is the man or woman who leaves any step untaken, any stone unturned, that might result in such an experience. Happy are they who can now say out of the abundance of their own experience, "This God is our God for ever and ever; he shall be our guide unto death." Happy are they who know in the depths of their hearts that Peter knew whereof he spoke when he set down the words of our text: "Casting all your care upon him; for he careth for you." Happy and very desirable citizens of this world are they who know by personal experience the Eternal Caretaker, and believe mightily in his eternal goodness; and who, because of this knowledge and this belief, dare to think and speak and act freely, fearlessly, irrevocably, and good-humoredly.

HAPPY is the land whose children are to grow up to be lofty-minded, pure-hearted, sun-crowned men and women, because their parents and elders, knowing and trusting the Eternal Caretaker, went blithely about the business and along the way that seemed to be theirs, taking little or no account of the sour faces that sought to frighten them, or the smiling faces that sought to lure them to think or say or do any other thing than just the thing they believed in their hearts their wholly trusted God desired, and not for a moment yielding to the sweetly perfumed temptation to count their lives dear unto themselves.

I could wish with all my heart that we elder men and women, who constitute the moral environment in which the younger generation, with its instinctive fidelity and nobility, is growing to maturity, so fully knew and trusted the Eternal Caretaker who holds this world in the hollow of his hand that we would richly give to this coming generation the wholesome moral sustenance and the inspiration to Christlike heroism for which it has a divine right to look to us, and of which we have no right, other than a coward's right, to deprive it.

Would to God we elder men and women could, if not for the rest of our lives, then at least for a season, take Peter at his word, and, daring to believe that God does in very truth *care* for us—really care for us—cast all our care upon him, and for once become free agents of the spirit within us, and of the Eternal Spirit of the Universe, who seeks to do his holy will in and through the spirit in us!

Would to God we dared to heed the injunction of Paul to "be careful for nothing"! "I would have you without carefulness," cries this great servant and soldier of Jesus Christ, who knew so well how to fling to the winds the so-called gains of life when they in any least way threatened to interfere with his winning Christ.

Would to God we dared to scale the Mount of the Beatitudes more often and to breathe its fear-free atmosphere more frequently! That we could always be counted upon by our Master to be unconcerned, if not careless, about so much of our treasure as is laid up where moth and rust doth corrupt, and where thieves break through and steal, the moment it stood in the way of laying up treasure in heaven for ourselves and humanity! That we could be depended upon in every emergency, where the interests of justice and truth are at stake, to take no thought for the morrow, what we shall eat, or what we shall drink, or what we shall put on, or where we shall lay our heads, or who shall call us friend besides him for whose sake we risk our life and all! That we could always answer those who talk to us of danger in the path of duty with the calm gaiety with which Jesus replied to his disciples when they reminded him of the dangers that Jerusalem held for him: "Are there not twelve hours in the day?"—and that we could feel his splendid assurance that it is utterly beyond the power of earth or hell to rob a man of one minute of any one of the twelve hours that enter into God's plan for the life of every man who confides his life to God, the Eternal Caretaker!

A Song of Praise at Sunset

AS the sun was sinking low in the west,
And the woodland aisles grew dim,
A little bird sat on a slender bough
And sang his vesper hymn.

'Twas a song of thanks for the gentle breeze,
And the shade of a friendly tree,
For all the joys of the day just past,
And those of the day to be.

He flew away—and the slender bough
For a moment lightly swayed,
And then in the silent, fast-gathering night
A fervent prayer I prayed.

I prayed for a thankful and trusting heart,
That will sing, like this minstrel brown,
Of the bright day past, and the brighter to dawn,
When life's sun, at eve, goes down.

A. M. G.

I FEEL it increasingly that we Christians who are old enough to know better are careful in a wrong sense and troubled about far too many things; that we are overcharged with the cares of this life; that we are "doped" with these cares; that much of the best that is in us, which, if it lived till it came to the birth, would mean blessedness here and blessedness forever, is choked to death by the cares of this world; and that hundreds and thousands of those who profess and call themselves Christians are living and dying as the fool lives and dies—the fool who said to his soul, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry," but to whom God said, "Thou fool, this night thy soul shall be required of thee"—I feel it increasingly that many of us who are old enough to know better, and to set a better example to those who are coming after us, are making an awful and altogether unnecessary, and it may be incorrigible, mistake.

"The fashion of this world passeth away," declares St. Paul. This world is by no means to be forever the fashion with the Eternal Spirit in us. The fashions of the human spirit that is akin to God change, as earthly fashions change. The fashion of this world is just one of a thousand fleeting fashions that will play a part in the life of the ascending human spirit. But so many of us act as if it were not so. As if the fashion of this world were the be-all and end-all of the spirit within us. And we overcharge ourselves with the cares of this life, and strangle ourselves with the anxieties of this world, and oftentimes find ourselves on the brink of the grave, with a ridiculous amount and an absurd assortment of uncheckable and nontransportable impedimenta.

IT ought not to be necessary to say that it wo l not be a fair criticism of St. Peter's injunct —to cast all our care, all our anxiety, upon God— say that such an injunction puts a premium upc folly and lethargy. St. Peter was too good a Christi ever to make that mistake. The religion of Jesus c templates the existence of and makes provision the mentally and physically deficient, but it w not founded by nor for such. The message of the l le is: Quit you like men! The watch-word of Chris anity as given by its Founder is, "Let your loins be rded about, and your lights burning"; and St. Pet eries almost in the same breath in which he bids us st all our care upon the Eternal Caretaker, "Be sc r, be watchful."

The thing that St. Peter and St. Paul a the Master had in mind was of course the casting u n the Eternal Caretaker, in whose eternal goodness have taught ourselves to confide, of that paralyzing eling of anxious care that always interferes wi and too often destroys our freedom of thought and ction as servants and soldiers of Jesus Christ. Wh they want us to do is to "clear for action"—to s p for battle. To cast our cares upon God, who kno how to care not only for us but for our cares, and en to enter the arena unencumbered.

The story is told of a European statesman o was rebuked in the following manner by his faith l servant for his continual worry about matters th were beyond his control. "Master," said the vant, "do you believe in God?" "Of course I do came the answer. "Do you believe, sir, that God isted and cared for the world before you came i it?" "Of course I do," he replied. "Do you beli e, sir, that God will continue to exist and care for th world after you have left it?" "Of course I do; ho could you ask such a question?" "Then, sir," s l the servant, "do you not think it likely that, eve while you are in the world, God does not put th whole of the responsibility for the care of the wor upon you, but retains a large part of that respo bility himself?" "No doubt you are right," s l the statesman, kindly. "I shall try to remember and when I have done all that I can for my countr leave matters calmly in God's hands, and try not unfi myself for further service by useless anxiety."

MY brethren, the apostles are right, and o Lord Christ is right. God *cares* for our worl God *cares* for us. Our God *really and truly cares.* G take great care of our world and of as many of us as onfide ourselves to his care, because he so greatly c es for it and for us. "I lay down my life for the eep," declared our Lord in one passionate breath, ar in the next he said, "I and my Father are one." e no two sparrows sold for a farthing?" we h him asking; "and one of them shall not fall on the round without your Father." And then he adds, w a profound assurance, "But the very hairs of your l ad are all numbered."

God is our Eternal Caretaker. In our ther house are many mansions. This world is one tho many mansions. God is our Caretaker whil e ar in this mansion. But that is not enough—c tainl not enough for the human spirit that has a pa on fo immortality—not enough for the ascending rit c man that is never so much its great self as hen stands with one foot on this earth and one foo on th sea of eternity. Our God is, and it is his dea eligh to be, our Eternal Caretaker. Not only in th man sion in which we find ourselves today, but th equally real mansion in which we may find o selve tomorrow, and in each and every one of the in umer able mansions into and through which it is be part of our great experience to venture, our God to be our Omnipotent Caretaker. And this t ng s we ought—ought we not?—to be ashamed t et ou hearts be overmuch troubled by the cares an anxieties of this world. "He careth for us." That is noug to know. Knowing that, one can sing with hitti in his hymn on The Eternal Goodness:

And so beside the Silent Sea
I wait the muffled oar;
No harm from him can come to me
On ocean or on shore.

I know not where his islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care.

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FOR
EVERY DAY
IN THE
YEAR

DAILY MEDITATION

LED BY
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The Test of Tendency

SUNDAY, September 17. Phil. 3 : 14. "*I press toward the mark.*" That is the primary matter: where are we tending? For, after all, we are always tending somewhere. Life is never sta nary. We are always in motion. The choice is no offered to us as to whether we will move or not mo. We are bound to move; we are all the childre of dency, and the direction is left to the decision of th ersonal will.

w, the main tendency of a life is revealed in its ap rently smaller concerns as well as in the greater. A raw shows the direction of the current. Our do nant trend can be inferred from our trifles. Our lea ng ambition is manifest in everything. Everyth is carried in the primary enthusiasm, as the loose th gs on a railway track are caught in the rush and sw p of a passing train. In a truly consecrated life ev "the bells upon the horses are holiness unto the Lo." The apostle Paul swept his tent-making into th ommon passion of his devotion to the Lord. His ve salutations became part of his worship, and dull co entionalities burned with the altar-fires of God. He ad his "mark," and that mark settled the trend of erything.

is imperative, therefore, if we would be in the ap tle's fellowship, to determine our trend, and we de mine our trend when we have chosen our mark. In r life we either drift or steer. To what shall we ste? What shall be our haven? What shall be our go? What is the choice of the great apostle? "I pr toward the mark, for the prize of the upward ca ng of God in Christ Jesus!" The apostle chose wl the good Lord had chosen for him. It was his ho ambition to apprehend that for which he had be apprehended by Christ Jesus. The Lord had ca d him to holiness, to a perfected salvation, to the lil ty of the glory of the children of God!

d the apostle's "mark" was an upward calling. On he surrenders himself to the mark, everything in s life will feel the power of the heavenly gravitati Our mark is always our magnet. If it is the Lo who is "lifted up," he will draw everything in ou life unto him. Ordinary conversation will have th savor of divine communion. Common work will ha something of the life and elevation of worship. E n in our many bewilderments, we shall be moving su y toward the light. Let us choose our mark, " high calling of Jesus," and our life, in all its st gely mingled experiences, will have one trend, on goal, one final glory. J. H. J.

Zeal for Righteousness

MONDAY, September 18. Num. 14 : 11-25. "*And now, I pray thee, let the power of the Lord be eat.*" This was the bitterest hour in the life of th man of God. The people proposed to supersede hi uthority and elect a captain to lead them back to E pt. With unutterable anguish he fell on his face be re them all. The hopes of his life reeled over as a lace of clouds before the wind. The suggestion ca e that it would be better to let the bulk pursue th r chosen course, while he and a remnant became the be nning of a new race. "No," said he, "it can never be for in that case, what would become of Jehovah's gl name? The Egyptians would hear of it, and the na ons of Canaan, and derisive laughter would travel ro d the world."

e then quoted the divine assurances, which God ha given on that memorable occasion when he pl ded that he would pardon the people according to he greatness of his mercy. Let us ponder that le n. When our own interests and God's appear in co lict, there can be no real hesitation as to which m t give way. We must be willing to suffer any and ev y thing, rather than that a sinister bar shall ap ear on the divine escutcheon. The extremest pr ations and bitterest sufferings have again and ag n been endured by the saints, with the sole purpo of maintaining the petitions offered in the daily p er of the church: "Thine is the kingdom, the p er, and the glory, for ever and ever." We must n be unworthy of their deeds or privations. God's h or must be maintained! F. B. M.

God Filling Up Our Deficiencies

TUESDAY, September 19. John 1 : 16. "*For of his fulness we all received, and grace for grace.*" T word "grace" is a difficult one to translate into o modern speech, and when we run across it in the Bible it is easy to pass over it without great thought. The passage quoted above used to puzzle me a good deal, until I came across an interpretation that made the phrase read, "grace *in contrast* to grace," and that helped me to a new meaning. The verse would thus signify that Christ made up the deficiency we lacked in one direction to match the grace we possessed in another. In other words, each one receives a gift along the side on which he is especially weak.

Study the lives of the disciples and see if this is not true. In the places where they were most weak, they became strong. Peter was a man by nature impatient, impulsive and reckless of obstacles. Later, he became the apostle of moderation, rejoicing in "manifold temptations" for the proof of faith "more precious than gold that perisheth." Paul was the arch-advocate of doctrine and was the pioneer theologian of the early church; but later this grace was matched by a gentler one, and he wrote the great love hymn in the thirteenth chapter of I Corinthians. John, one of the "sons of thunder," a man of fire and eager ambition, becomes the type of affectionate longsuffering, filled with patience, "tarrying till the Lord comes."

We should look to God to fill up our defects. "Ye are complete in him," is Paul's way of putting it.

"Here is courage for the over-timid, fear for the over-courageous, a burden for the careless, and an absence of care for the burdened; a power that can soften the hard and give hardihood to the soft and effeminate." C. S. C.

The Divine Partner as Burden-Lightener

WEDNESDAY, September 20. Num. 16 : 1-22. "*O God, shall one sin, and wilt thou be wroth with all the congregation?*" In the life-story of all workers for God, crises will arise when wrong motives will be imputed and unkind suggestions passed from mouth to mouth. The disaffection starts with one discontented soul and spreads as fire in prairie grass. At such times we do well to turn to this dark chapter and learn how to behave ourselves in the house of God. In the face of the imputations of Korah and his party, Moses fell on his face before God. He might have alleged past service, urged his claims on their gratitude, or offered to compromise. But on all such points he held his peace and cast the whole responsibility on his heavenly Friend.

It is a profound mistake to carry singlehanded the burdens of the Lord's work. When difficulties come, as they will, they are *his* care more than ours. He is the main partner in the business. It is for us to consult his wishes, to fulfil his commissions, to do our level best for his interests; but we are not to bear the racket of worry and care which rob us of sleep and break the buoyancy of the soul. A great commonwealth or state must stand behind its ambassadors. It is enough for us to be able to say with Moses, "The Lord hath sent me to do all these works, for I have not done them of my own mind." Let God winnow out your pride and self-confidence, and then let him adjust the matter, either through you or apart from you. When the fact of his presence going with you is realized as a living fact, it will give you rest. F. B. M.

Stopping to Think

THURSDAY, September 21. Prov. 23 : 7. "*For as he thinketh within himself, so is he.*" Solomon would seem to imply that one man is distinguished from another man by the thoughts that he thinks within him. But what about the person who doesn't think at all?

As a matter of fact the average person must be driven to think. Few people do any real thinking unless they have to. We are driven to be thoughtful, some of us by the necessity of making a living, or by the cruel wrench of misfortune, or when sorrow disenthralls us from the ordinary ways of routine life.

The great war, with its startling disruptions and its far-reaching effects on all the life of men, is a vast thought-producer. It has introduced the question "Why?" and "How?" into the counsels of nations and into the minds of those who have been accepting traditional opinions as though they were eternal. No man or woman can afford not to form the habit of getting alone these days and thinking out for himself or herself what these days of shocking disaster and loss of human life mean.

After such a wrack of ideals, you remember how Lincoln called the nation to prayer and in his great message of December 1, 1862, said: "The dogmas of the quiet past are inadequate to the stormy present. The occasion is piled high with difficulty, and we must arise to the occasion. As our case is new, so we must think anew and act anew. We must disenthrall ourselves, and then we shall save our country."

Every Christian should be especially thoughtful these days, and prayerful too. Lincoln again gives us a suggestion for our meditation. He said, "I am not trying to find out whether God is on our side, but whether we are on God's side." Let me examine my own heart, my own motives; let me stop and think! C. S. C.

Moses' Prayer and Its Answer

FRIDAY, September 22. Deut. 3 : 18-29. "*Speak no more unto me of this matter.*" Moses drank deeply of the bitter cup of disappointment. That good land beyond Jordan had been the subject of his dreams. No poet could have painted it in more glowing colors. He dipped his brush in rainbow hues as he described it. And now he was not to see it. That one act of impatience and unbelief had wrecked the hopes of a life. He had failed as a leader and as a man of God; and his failure was aggravated by all that had happened in his past dealings with God and the people for whom he would have laid down his life. With all the earnestness of his soul he asked God to reverse the sentence; but it was not to be. The sin was forgiven, but its effects could not be altered or condoned.

But though the petition was not granted in one way, it was in another. Was not the edge of the prohibition turned when, after beholding the land, he died beneath the kiss of God on the summit of Pisgah, where God buried his faithful servant? And was not the gist of his desire gratified when, in the after time, he stood with Christ on the Transfiguration Mount?

We have had experiences of unanswered prayer. After we have prayed not thrice only, but a hundred times, we have become aware that our petition was not in the scope of the divine purpose. By the voice of God's Spirit, by a spiritual instinct, and sometimes by the evanescence of desire, we have grown conscious that we must pursue the matter no further. The thorn is not extracted from the flesh. The beloved must be parted from us. We are not to tread the land of our desire. But there are compensations! He giveth more grace. His strength is made perfect in weakness. Instead of Canaan we tread the streets of God, and find our Lord talking with us. F. B. M.

True Hearts Seek the Highest Good

SATURDAY, September 23. II Kings 10 : 15. "*Is thine heart right, as my heart is with thy heart? If it be, give me thine hand.*" These words Jehu spoke to the priest Jehonadab, the founder of the Rechabites, the first temperance society in history. Jehu was the warrior who exterminated Ahab's followers and the Baal-worshipers. These two men of opposite temperaments, callings and opinions became united in sympathy and purpose in a great reform. The hearts of true men have ever been right for the best good of humanity. The heads may differ about dogmas and doctrine, but these differences should be subordinated to the welfare of mankind.

When any branch of the church affirms that the state is her foe, unless the church administers her affairs, such a church seeks political rather than spiritual power. Is it not true that priestly despotism is more terrible than any tyranny of kings? In the name of freedom, fraternity and universal friendship, the church should keep her hands off the state. E. W. C.

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What Milton Wrote on a Bible

RUMMAGING in an old Devonshire attic while home on furlough recently, an English army officer came upon a Latin Bible dated 1581 and bearing on the title-page the signature of John Milton! The famous poet had written on the blank leaf a prayer in these words: "O Blessed Lord God, who hast commanded that we should not adde to Thy Word, nor yet take from it, grant, I beseech Thee, that I may neither think Thy certaine true Scriptures to be doubtfull, nor the uncertaine to be Canonicall, but possess me with awfull and reverent thoughts . . . that I, adoring the fullness thereof, may avoid all hastie, supine, forced, and uncharitable expositions, and fetch my little light and candle of knowledge from that first shine and prime rayes of Thee, the onely Light, my Lord and Saviour, Jesus Christ. Amen." What a lesson for those theologians of our own day, who, in their eagerness to show their learning, show little reverence for the Book which has given light to the world.

OUR · EDITORIAL · FORUM

President OTTO KOENIG · *Managing Editor* GEORGE H. SANDISON · *Secretary* THEODORE WATERS

We War Against Suffering

IN the last days of August, the great war in Europe was intensified by the entrance of Rumania in the long line of combatants. Fourteen nations are now engaged in actual hostilities. On one side are Russia, France, Belgium, Britain, Italy, Japan, Portugal, Serbia, Montenegro and Rumania, while on the other are Germany, Austria, Turkey and Bulgaria. Greece, Holland, Norway, Sweden, Denmark and Spain have till now remained neutral; but it is not improbable that two of these, at least, may soon be drawn into the vortex.

The situation is dark with presage. It would almost seem that the climax of horror and suffering had already been reached; but it is feared that many months more of terrific struggle must be endured before peace again visits unhappy Europe.

Meanwhile, the great Christian army, which has been doing such splendid service in the last two years to alleviate suffering by caring for the non-combatant homeless and destitute multitudes, must keep up its benevolent campaign with redoubled vigor. There is a clear call to duty, to which all should give a willing ear and a quick response. Those who have given of their substance to help the sufferers should give again and yet again.

Our work is not half done, and to halt now would be to forsake the flag of Christ and humanity. We are in for the war until the last sufferer has been helped.

America has done well in sending food ships, medicine and nurses to stricken Europe; but the war goes on, and these are not enough. As we count our blessings and thank God for them, let us remember that all we possess is ours only as stewards, and that "whoso seeth his brother in need and shutteth up his compassion from him, how doth the love of God abide in him?"

The Christian Herald has eleven relief committees at work in the various fields of suffering. With the cooperation of its readers, it has already helped many thousands of widows and orphans in the chief centers of suffering, from France to Palestine and from Baltic to Mediterranean. The persecuted Jews and Armenians have not been forgotten. Now, the need is more urgent than ever. Every battle, whichever side wins, means an access of suffering. It means new-made widows and orphans, desolated homes, sickness, exile, hunger, cold, unspeakable misery and death to all who have no helper.

Can we refuse to give all we can spare of our substance in such a cause as this? God forbid! Let us apply ourselves with renewed zeal and energy to the duty of helping these unfortunates, the widowed mothers and the orphans of the war. Make a second gift, if you have already contributed.

The Christian Herald Family has been in many life-saving campaigns, and has never yet failed to respond to the call of suffering, nor will it fail now! If God so wills, this may be the last great war the world will ever see. Let us help to make it so, by showing the Christlike spirit which regards all men and all races as brothers and equally entitled to sympathy and help. Send your gift today to the care of THE CHRISTIAN HERALD, Bible House, New York.

The Waning Epidemic

MANY sad hearts have been lightened by the intelligence that the widespread epidemic among the little ones is fast disappearing. It has carried off its victims from many homes throughout the country, and one cannot think of these bereaved households without a feeling of deep sympathy. But the little lambs who have crossed the river have been carried over in the bosom of the Good Shepherd, and their loved ones on this side may almost hear their fresh young voices calling from the distance, "Come this way." We are going to them; they will not return to us. How we treasure the little playthings and toys they left us—the bat and ball, the dolls and cradles! How we long for the noises they used to make with their voices and their pattering feet! But now we must look up and not down. Gazing at the unseen, we seem to commune with their happy spirits, as we hurry on to meet them.

The voices of the children are always eloquent. They inspire belief in the recognition of our loved ones in a future world. A colonel in the Civil War remarked that he had learned to love Abraham Lincoln, being associated with the President on various occasions. One evening, while Mr. Lincoln was reading, he suddenly turned his eyes from the book and asked, "Colonel, do you ever find yourself talking with a dead friend as if he were present and still living?" "Oh, yes," said the colonel; "I know the feeling, for it has occurred to me often." "I am glad I asked you the question," said the President. "I did not know that it was common; but ever since my little son died, I find myself talking with him every day." Then, overcome with emotion, he dropped his head on the table. The portion he was reading was a passage from Shakespeare:

> Grief fills the room up of my absent child,
> Lies in his bed, walks up and down with me,
> Puts on his pretty looks, repeats his words,
> Remembers me of all his gracious parts,
> Stuffs out his vacant garments with his form.
> Then have I reason to be fond of grief.
> O Lord, my boy, my Arthur, my fair son!
> My life, my joy, my food, my all the world!
> My widow-comfort, and my sorrow's cure.
> And, father, I have heard you often say
> That we shall see and know our friends in heaven.
> If that be true, I shall see my boy again.

That love continues in our hearts here with increased fervor for the departed dear ones is not to grieve the victims of sorrow, but rather to draw them toward the arms of the children who are waiting and watching for us. Lincoln came closer to God while he felt the force of King David's lamentation: "I shall go to him, but he will not return to me." These same words should console those who have lost their little ones. Live closer to Christ, follow after, and you will meet again those you have "long loved and lost awhile."

The Cost of Preparedness

STARTING out on what promised to be a "mild program" of preparedness, up to the present time the cost of our national defense program—which is now being widely criticized as "far in excess of anything ever voted by the government in time of peace"—stands as follows:

For the Army, $267,000,000.
For the Navy, making us the second world-power, $315,000,000.
For Fortifications, $25,748,000.
For Army and Navy Deficiency, $27,558,000.
For the Military Academy, $2,238,000.

If we add to this the cost of our Mexican border demonstration, the total will be little short of $700,000,000.

This astounding sum is to be paid by the whole people, of course. And it is only a beginning. For a nation at peace with all the world, it must appeal to the average mind as an experiment that is costing altogether too much.

Congressman Kitchin, the Democratic leader in the House, puts the whole matter in a nutshell in these words: "I denounced this navy-building program two months ago, and I see no difference now. It was wrong then; it is equally wrong now, and more, because since then two great naval powers have lost 100,000 tonnage in naval battles. This program calls for $120,000,000 more expenditure than the construction program *of all other nations combined for ten years prior to the outbreak of the European War.* And yet some say that the country is not crazy. By this action, we are making the United States, in dollars and cents, *the greatest militaristic naval nation the world has ever seen.*"

That is the plain truth of the matter, from the lips of a man who has the courage to obey his conscience and tell it out, even if it displeases the administration he represents.

What does the President think about it? We believe we know what the people think. They do not forget, either, that they themselves must foot the bills for the costly outburst of militaristic madness.

The Silent Majesty of Nature

THERE are minds that are most at home and find the highest enjoyment amid the silences of nature, and there are others that would find their keenest happiness in the deafening clangor of Vulcan's foundry. The news that reaches us of the doings of the intrepid explorer Stefansson in the Arctic suggests such a contrast. For three years he has been continuing a series of discoveries in the regions north of Prince Patrick Land, and he probably will not return to civilization for another year at least. Amidst the northern silences, the hardy explorers are carrying on their scientific labor through the summers and winters. New territory, which is described as "a second Greenland," is said to have been discovered and partly explored. Of the great events that have taken place in the old world since they left it to begin their polar quest they know but little. Millions have died on the battlefields and in hos als, the face of nature and the aspect of civilizatio ave been rudely marred, and the very heavens ren vith the sounds of the titanic strife.

There is something in this strange contras hat recalls the wonderful prose poem of Ivan Tourg ieff, in which he pictures two great mountains, sta ling like colossi on either side—the Jungfrau an the Finsteraarhorn. Their lofty peaks look down the valley and the lesser heights. The sky is pale een, clear, silent. Frost, sparkling snow and ice all around.

"What is going on down there?" asks the ungfrau. "From thy loftier height thou canst see tter than I." In tones of thunder the elder mo tain answers: "Impenetrable clouds veil the eartl . Wait." Ages pass in silence—like a moment; hen the Jungfrau, reawakening, repeats the qu ion. "Blue water, dark woods, heaped-up masses of rea stone with those little insects running all al t—those that have not yet ventured upon our su nits—men." Again another long period of silenc and again the interrogation. "There are fewer be seen;" replies the Finsteaarhorn. "It is g ting clearer down there, the waters narrower an the woods thinner." Still another period of ages of nce and the Jungfrau asks once more. "All is ell," comes the reply from the higher peak; "clear; s ning everywhere; pure white; nothing but snow an ice; all is calm and peaceful!" "Yes; now it is ell," replies the Jungfrau; "let us sleep again." A the twin giants sleep. A cold, green sky, too, sleeps ove the ever silent earth.

Man is but an atom, a speck amid the gi ntic processes of nature. Viewed from the mo tain peaks, the vast conflict now in progress migh ook like a veritable struggle of ants. How futile a the quarrels of men, who fill their lives with hat and violence instead of love and kindness! Go the Creator has put in all hearts the capacity fo ove, friendship, forgiveness. Yet we would wrec the world with our quarrels, were it possible. And hen our struggle ceases the old earth once again aws her coverlets of snow and of verdure over the enes of strife. In the battlefields of this year the f vers will bloom again next spring. The very tr ches will be covered with blossoms.

A Good Testimony

HARRY MONROE, circus man, minstr and outlaw, was a convert of the Pacific G den Mission of Chicago. Like many anothe an, the Gospel preached in the highways and b ays found him out, and he became transformed. was a man of tremendous energy and good abilit and he soon rose to be a force in American evang sm. For twenty-four years he was the superintend t of the Mission, and thousands of men and wome owe their salvation, under God, to his guidance. Billy Sunday was converted there through the reet preaching of Harry Monroe, and Melvin Trott was snatched from the career of a drunkard and b ught into the new life through the same instrumen ity. Monroe was the type of a good soldier, used to ardship, courageous, tenacious of purpose, and h a genial, companionable manner that won the conf ence and ultimately the hearts of those he sought t ave.

His funeral was the occasion of a remarkable d onstration among the class for whom he had lab d so long. Many statesmen might have envied the tr utes of love and affection which that event brought rth. But it is of his last testimony we would spea It was left in the form of messages to old friend who had helped him along the path of righteousness To the one who had led him to Christ he beque hed his everlasting love and gratitude. To others left his acknowledgment of their kindness and frien hip. To his more special associates in mission evang ism he left an adjuration to continued fidelity to rist and zeal for his kingdom. The ministers and angelists were not forgotten. The climax of th testimony was in these words: "I am only a poor ner saved by the blood of Jesus. I have no merit my own. If anything has been done it has been th ugh the Saviour. I have given thirty-six years of life to the Mission, and I would give one thousan ves if I had them." The world pays its tribute t men of genius or of great wealth, or who have done ngs which in a worldly sense were deserving of igh honor, and yet it soon forgets them. Here was man who unknowingly built on a deeper and surer fo dation. He had come into touch with the inne ost hearts of thousands and illuminated their liv by giving them the Gospel. The seed he plante will keep on growing in the coming years.

THE BIBLE *and* NEWSPAPER

Conducted by FERDINAND C. IGLEHART D.D.

nvalid Public Benefactor

MISS ANNIE SHELLAND, the daughter of a minister in Minnesota, was at death's door with tuberculosis ten yea ago. She decided to take up a cm near the Canadian border, and stad teaching school near by. Her intst in the people about her was sooquickened, and she threw herself hea and soul into plans for the betterme of country conditions. Forgetting herlf, she strove to educate her neighbo and at the same time constantly agited improvement measures before thegislature at St. Paul, until through her activity new laws and appriations for farming schls and new roads were pad. She was appointed on e county roads committee and lected superintendent of schls. In this office she has mo than doubled the number and fficiency of the schools in her district. Every school witn that 3,000 square miles rads is visited by her at least onc a year. Whether she rid drives, walks or plunges thr gh rapids in a canoe Miss Shand makes the trip to the arthermost school. She ha one so much to open up the ountry to new settlers tha her name is well known thrghout the state. This see a strange cure for tuberlosis in these days, when the octors insist on rest and all e pampering one can get. Bu the hardships that this fra invalid underwent only serd to nourish and sustain her for she had discovered a sret deeper than the laws of hysical health. In her selforgetfulness she found new intsts that called forth and proceed greater and greater encies of nerve and muscle and mind. Her cares and buns were those of others, and hey never break us down, for ere is a strange compensation every unselfish service. Ma of the finest things cannot e found for the seeking, bu when we forget their qu in the service of others, like the holy cup which Sir La fal sought, they come to us heralded. Such was the early life of Jesus, who said: "*osoever shall seek to save his life sha lose it; and whosoever shall lose his lifhall preserve it.*" (*Luke 17 : 33.*)

Nebraska's Riches

NOT every playground can boast seven pairs of twins as regular attendants, but the photographer who looked on at one of the public parks of Omaha found these. The smallest ones are barely six months old and have to play in the arms of their mother, but all the rest can negotiate the swings and slides and teeters for themselves. Such fine, strong, healthy children as these are the wealth of any state or country. Any home that has in it twin babies is doubly blessed. The interchange of life from the play hours of earliest childhood to the ripening experiences of school and college seems to make such ones more unselfish and more lovable than others. Neither can live his life to himself, and so by sheer necessity there is driven home and worked into the fiber of the life the great lesson of thoughtfulness for others and self-forgetfulness. There have been other great and perfect friendships in which two were almost as twin brothers. David and Jonathan are an example. "The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." (1 Sam. 18 : 1.)

ortune in Tramp's Vest

TE sight of a tramp picking up a piece of cast-off bread at Bedford Spgs, Md., led a man to have him brght to his hotel, fed, bathed, fitted upith new clothes, and sent on his wa rejoicing. Soon the beggar, who wa Tony Columbo of New York, came ruing back, shrieking that all the savgs of his lifetime were in the old vehe had left behind. They rushed to e furnace room and were in time to ve the clothing, which proved to conin $12,306 in money. For this hed toiled and begged during many yes. And for this same kind of treure men risk all that is best in this lifand the next. It can not be possil that any treasure that can be destred by the touch of a match can ha much value. The true values of lif those that accumulate and make an rich in his old age, cannot be lost or estroyed. Instead of the costly aprel and jewels of wealth we must se the adornment of pure thoughts and holy living: instead of the glitter of accumulated gold we want the radiance of an unselfish spirit which reflects happiness and joy on all around it. Far richer than the things money can buy are the friendships that gather about one who holds his life open for them. And above all there is the opulence that comes only to those who have learned the way to a Father's heart in their daily need. When we set our affection on the things that are above we see how tawdry and short-lived are even the best treasures of this world in the light of the age-long values. Jesus' words are still true: "*Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.*" (*Matt. 6 : 19.*)

After Fasting Cannot Eat

DR. H. G. HUFFMAN, an oculist of Youngstown, N. Y., announced that he would live for fifty days without food. He has now finished his fast under the nursing of his wife, but as he tries to eat he finds that the system so long deprived of food cannot assimilate it, and he is unable to take food. He is in a serious condition, and may not survive. Our bodies endure remarkably the hardships of life and are usually able to meet a crisis with success; but there are limits which they cannot pass. It is a sign of actual starvation that the body no longer craves food and cannot take it. We may fast from fellowship with Christ till we no longer feel any desire for him, but for most of us there is always the craving for God which points to a healthy need of him as our soul's food. Jesus says to every hungering heart: "*I am the living bread. . . . If any man eat of this bread he shall live forever.*" (*John 6 : 51.*)

Memory Blank 13 Years

IN the Iroquois Theater fire in Chicago thirteen years ago there was an employee, Milton Simmons, who was operating a light in the gallery. He leaped sixty feet to the main floor, crawled over bodies to the exit, and was finally rescued and nursed back to life. His injury caused a lapse of memory, and he was unable to remember his home or parents. All this time they were mourning him as lost. Recently another illness necessitated an operation on the brain, and as a result he recovered his memory. The old home and its recollections again became vivid, and a great longing to see his parents filled him. By persistent inquiries he finally located them and made the journey to see them. When his mother saw him again it was as one raised from the dead. We can imagine how strange were those years spent without a past, when all life's experiences drifted away from his grasp and were as though they had not been. And yet there are many who would fain forget the years behind them—years that have been spent in selfishness and sin, without thought of the future consequences or the damage done to other lives. Happy is the man who through daily fellowship with God can lay up behind him a memory of noble thoughts lived out into good deeds! But to the discouraged one there is the promise that even the past cannot hold tyranny over a penitent soul. "*I will restore to you the years that the locust hath eaten.*" (*Joel 2 : 25.*)

Heroic Warning Saves Towns

DURING the great North Carolina floods recently it was seen that the huge Lake Toxaway dam was weakening. A stream of water began to seep through the masonry, and the watchers sent out the warning that it was doomed. Hardy mountaineer horsemen volunteered to ride down the valleys to warn men, women and children in the little hamlets that would be swept away by the pouring torrents. Traveling short mountain cuts and often risking their lives by breakneck speed along narrow trails, the riders kept ahead of the waters. Many refugees reached heights barely in time, their houses being washed away before their eyes. But not one life in that valley was lost. The tenacity with which people stay settled close by great natural dangers, flooded valleys, volcanoes and earthquake zones has always been a strange fact. After a terrible disaster they quietly move back and go their way undisturbed until another recurrence brings them a warning or else loss and death. We are surrounded, too, by dangers in the moral world, no less fatal than floods and volcanic eruptions. Living on the lower spiritual levels is always a danger, and the only safe course is a dwelling-place on the heights, where life is bracing and temptations can be conquered. This warning to the plain-dwellers is strikingly like the errand of the angel sent to rescue Lot from Sodom. "*Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.*" (*Gen. 19 : 17.*)

Natural Tree Surgery

A CURIOUS process in nature is described by the tree specialist David Brock in a recent magazine. Among willows and poplar trees there is a natural action by which a twig or limb that is not healthy is not allowed to take nourishment from the rest, but is lopped off. Close to the trunk there grows a special kind of cell formation which slowly encircles the undesirable part. It is cork-like and completely shuts off nutrition until the leaves of the branch begin to wither and the first wind finds it fallen off. The scar thus made by nature is quickly healed and the next season the place cannot be seen. True to God's merciful dealings, with his world, this process never sets in till the fall. The law of the orchard as set forth by Christ is inexorable, and it does not apply to trees alone: "*Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he purgeth it, that it may bring forth more fruit.*" (*John 15 : 2.*)

Plays with Rattlesnake

A RESIDENT of Towanda, Pa., was startled on returning home after a short absence to see her two-year-old child playing in the yard with a strange object. She ran to it and found it teasing a three-foot rattlesnake, which did not seem at all annoyed by it. The guileless folly of this infant was wisdom compared with the fatuousness of grown-ups who toy with temptations and invite into the playgrounds of their life habits that finally turn upon them and poison them to death. They are like the serpents God sent to punish the Israelites: "*And the Lord sent fiery serpents among the people, and they bit the people.*" (*Num. 21 : 6.*)

The Murderer in Your Town

DID you ever see a cat worry a mouse? But of course you didn't! Whenever your household pet caught one, you went out of the room and shut the door. You realized that it was necessary to have the mouse killed, but you didn't want to watch the process of killing. You didn't want to watch *because it was too disgusting.* So you went where you couldn't see it. That is, after all, the keynote of the cat's method of killing. It *is* disgusting. It is unlike the method of any other beast.

There is something that, despite its terror, is magnificent and brave when a wild animal of the forest goes out to kill. For the battle is usually a bit more equal than a cat-and-mouse battle—and it is infinitely shorter. The wild beast of the forest goes out to kill because he requires food, and killing is his only method of gaining it. So he springs upon his prey, and brings it to the earth, and quickly (and, because of that same quickness, mercifully) puts it out of its misery.

A cat seldom actually needs a mouse as food. For the average house cat is a well fed, sleek animal, who had much rather drink milk than eat mice. A cat doesn't kill so that he, himself, may live. He kills for the mere joy of killing, of seeing suffering and blood. He catches a mouse, and lets it run away, and catches it again. He feels the small body quivering under his paw—quivering with fear and pain . . . he mangles it; then, at last, he kills it.

No, you probably never watched a cat kill a mouse. Because the sight would have made you ill. It would have disgusted you, principally, *because the mouse never had a chance!*

We don't like mice. We want them killed—mercifully. But we do, most of us, like birds, and we don't want them killed. And yet a cat kills a bird in the same way that a cat kills a mouse—for the mere joy of the killing. It is estimated that the cats in New York state alone kill three and one half million birds a year.

In an article in the New York Evening Journal Garrett P. Serviss tells some interesting facts about cats and the habits of cats. To quote directly:

Agents of the A. S. P. C. A. collecting cats. The little fellow in the upper picture did his share

HOMELESS ANIMALS.

"Some cats are more murderous than other cats, but it is alleged—and, I believe, correctly—that no cat can be cured altogether of the desire to kill. And birds are its pet victims. It is also alleged—and again, I believe, with justice—that cats are master hypocrites and the greatest of egotists. They haven't a shade of the self-sacrificing devotion of a dog.

"A cat as big and powerful as a Newfoundland dog would be a peril to children and even to grown people. It is a man's friend because it knows it is not strong enough to be his enemy. The quality of mercy is not in the cat's makeup. No animal which has an instinctive love of worrying and tormenting a weaker creature, and a crippled one at that, is capable of moral education. The way of a cat with a mouse is sufficient to awaken sympathy even for that pest of the pantry.

"As to the pretended usefulness of cats as a destroyer of rats, the Massachusetts indictment is too moderate in alleging that not more than one cat in every three ever kills a rat. It is a habit of cats to keep out of the way of rats. A rat is a mean animal, but a terrible fighter when cornered; and cats do not attack fighters. As to mice, my own experience is that a hou ca will not even try ey terminate th rather suspect tha sh likes to see them bu the house being her an preserve. If a r be ball would squea sh would as soon worry that as worry a mouse. A oo as her victim ceases to suffer she lets it alone.

"The Massachusetts ornithologist avers tha th public has no conception of the enormous num r o stray cats that roam the woods, the fields an th neighborhood houses, barns, and villages at ght We have got rid of the native wildcat, he says, l i its place we have introduced a far more destr tiv animal, coddled in our homes, and made a comp ion for our children, to whom it undoubtedly often ng unexplained disease and death."

THIS last statement by Mr. Serviss has come m to us, lately, in a very forcible way. Sin th infantile paralysis epidemic broke out the healt offi cials of New York are proving that they fear cat -fo the stray cats of the city are mostly diseased sc en gers, who haunt garbage pails and refuse piles. he carry disease to many homes, and the health o ial realize that they have helped spread the paraly s.

A few days ago I saw a little girl in o the crowded slum dis cts She held a lean, vi ous looking cat under one rm The child was thin an pal (in an ideal condition ab sorb germs), and the c had sore, inflamed eyes l mangy, dirty coat. s watched, I saw the litt gir stroke the cat's patcl fu with her small thin ha ; second later I saw her aw *and rub her sleepy eye wit that same hand.* I wond how many times a day othe hil dren do that same thin

"Every cat," says G rett P. Serviss, "is a murd er." The health departme o New York seems to gree with him, for it is usin vigorous methods in ca ing and disposing of stray ats. Perhaps carrying the rms of dread disease may se n an indirect way of murd ing; but it is murder jus the same! Particularly if t cat happens to be your at—and the children who play with it, your children!

THERE are in the U ited States anywhere rom 25,000,000 to 50,000,00 ats. Many of these are stra ats. Some of them are arly-loved pets. But all of em, at times, are dangerous And every city and town ould take care of them as New York is beginning to.

If you have pet cats, keep them as clean as po ble, and see that your children fondle them very se om. Do not let your children pick up stray cats an play with them. Remember that they may carry inf ion, and contagion, and death.

Uncle Sam, Arctic Farmer

By FRANK G. CARPENTE

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Irish Cobbler potatoes grown under the Arctic Circle

I WANT to show you how Uncle Sam is tilling the soil under the shadow of the North Pole. The old patriarch has established an experiment farm at Rampart, Alaska, on the Yukon, within less than a degree of the Arctic Circle, where he is testing the short-summer crops necessary to develop Alaska. He is raising barley, oats and winter rye, and is experimenting with wheat, hardy clover and even alfalfa. He has ransacked the frigid zone, and his agents are even now in northern China, on the desert of Gobi, and on the highlands of the Pamir, looking for seeds. He is getting samples of grains from Abyssinia and the Atlas Mountains in Africa, and has no end of plants now growing here that have come from Finland and Norway, as well as from the northernmost part of the United States and Canada.

As it is, he has been able to mature in one season more than fifty varieties of different grains, and these include spring barleys and oats, spring rye and wheat, and also winter rye and winter wheat. He is raising potatoes, cabbages and other vegetables, and has begun to experiment with strawberries with such success that he has produced a handful this year.

But let me show you where Rampart is on the earth, and how its conditions compare with those of other cold farmlands of the globe. If you will take your map of Alaska, you will see that it is about one-third of the way south from the international boundary, about half way between Fairbanks and the Arctic Circle, and is in the heart of the Yukon-Tanana agricultural district, the lower part of which will be thrown open by Uncle Sam's new railroad, now building to Fairbanks. That part is in the lowlands of the Tanana Valley. This is in the rolling hills that border the Yukon.

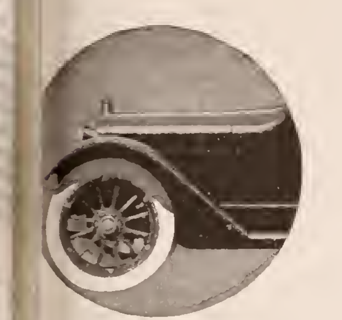
The latitude of Rampart is just about 65 degrees north. If you should run your finger around the globe on that line it would pass through parts of Siberia, Russia, Finland and Scandinavia, cutting large regions which are producing quantities of rye, barley anc ats, and exporting live stock and butter and cheese.

Take, for instance, Finland, which is just out one-fourth the size of Alaska. According t the figures of our agricultural experts, it has 7,0 000 acres under cultivation, comprising 271,000 farm Its annual crops amount in round numbers to som ing like 20,000,000 bushels of oats, 12,000,000 bush s of rye, 5,000,000 bushels of barley and 19,0 000 bushels of potatoes. It produces 7,000,000 or 00,-000 bushels of turnips and about 3,000,000 pou s of flax and hemp. That country has now more han 1,000,000 cows, and it ships 36,000,000 pounds o butter a year. Its population is more than 3,000,00 and of these 85 per cent. live on the farm.

There are parts of Siberia that lie in the sam ati-tude as the valley of the Yukon. Among these the cultivated Valley of the Amur, that produces m ons of bushels of oats, and has hundreds of thousa s of horses, cattle and hogs.

The agricultural experts from whose reports ese figures are taken state that their lowest estimate the available farming lands in the Yukon-Tanana ion is 4,500,000 acres, and in this they do not incl as much as 25 per cent. of the uplands lying no of the Tanana River. They do not in this est ato

Hupmobile



HERE is a startling glimpse of what is going on below the
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take in the vast area of the Yukon flats, where they say that farming is possible, and they omit about 50 per cent. of the 7,000 square miles of the lower Tanana bottoms.

At every stop on my way down the Yukon I have seen small patches of cultivated land. Every log cabin has its garden and nearly every miner his patch of potatoes. Just outside Eagle I photographed a field of sixteen acres of oats which is now in head. It will be cut for oats-hay and will have a feeding value of $100 and upward per ton.

The government experiment station is just across the river from Rampart. The farm lies on rolling grounds that slope gently up from the river, and the home of the farmer, Mr. G. W. Gasser, is a pretty one-story cottage with a glass porch at the front. Below the house is a sloping garden, and behind it and at the right and left are something like forty acres of experiment crops.

We landed on the bank of the Yukon and walked through the farm, a distance of a quarter of a mile, to the house. The land on the right of the road was intensively cultivated, while that on the left was as nature made it. The latter was covered with moss and muck, and I doubt not the glacial ice exists within two feet of its surface. A little farther back were trees and bushes. On the right near the river we passed a field of barley, the grain of some parts of which was fully six feet in height.

Passing the barley, we came to a field of oats. This was patchy, and Mr. Gasser told me that the ground had been cleared only last year and that crops do not do well until the second season.

Our next sight was a field of potatoes covering five or six acres. They were in full bloom, the vines reaching to the height of my knees. Each row had a label marking its variety and Mr. Gasser told me that new varieties are tried every year. The six best now known are Extra Early Eureka, Pioneer, Early Triumph and Early Ohio, Gold Coin and Irish Cobbler.

The potatoes are often started in greenhouses or cold frames. About four weeks before planting they are put in trays, slightly covered with soil. Sprouts come out to the length of from a half inch to three inches. They are so set that the longest just reach the surface. So sprouted, the potatoes start with a rush, and they make more than double the growth and yield of potatoes planted in the ordinary way. An experiment was made with sixty-five hills of each kind. The sprouted hills had a yield of 280 pounds, while the unsprouted ones produced only 166 pounds. Potatoes are also sprouted by being placed in the attic or in any warm room.

The season is so short here that many vegetables are started in hotbeds. This is so with cabbages and cauliflower. Peas are set out in the open, and they mature so well that the farm raises much of its own food. Lettuce and radishes also are grown with success.

As to seasons, the warm weather lasts less than three months. In fact, the number of days between frosts are only eighty or ninety. Frost is liable to occur as late as June 1, and there are killing frosts as early as the first week in September. Mr. Gasser has kept a table of the freezing dates for five years, and this shows that there were on the average about ninety-five days between the late spring and early fall frosts. Such frosts affect potatoes and buckwheat, but do not injure the hardier grains. As to winter, the thermometer occasionally goes down to 60, 70 and even more degrees below zero, but it is the cold of the summer only that affects the crops.

The work of this experiment station is not like that of an ordinary farm. The crops are not raised to be sold, although enough is produced to feed the stock. Its business is to test grains and plants and to find those best adapted to the country. It does a great deal of cross-breeding and produces new grains and new plants, and especially legumes that will benefit the soil.

During my stay I have looked over the crops now growing. They come from all parts of the world. I was especially interested in the various kinds of alfalfa. Mr. Gasser has now in the ground a yellow-flowered alfalfa that has been imported from Siberia. It grows wild there, and it promises to do very well along the Yukon. The plants shown me are about two feet in height and they have bright yellow flowers. They differ from the common alfalfa in that they have smaller leaves and their stems are more slender and more diffuse. This variety has never been winter-killed at this station. Mr. Gasser is now crossing it with the Grimm alfalfa, which is almost as hardy. Alfalfa is not cultivated so far north as this anywhere else upon earth.

As we looked at the alfalfa, I asked Mr. Gasser whether the soil was deep enough for the crop. In the United States our alfalfa roots sometimes go down many feet. Here they would be stopped by the glacial ice-bed, which is less than a yard from the surface.

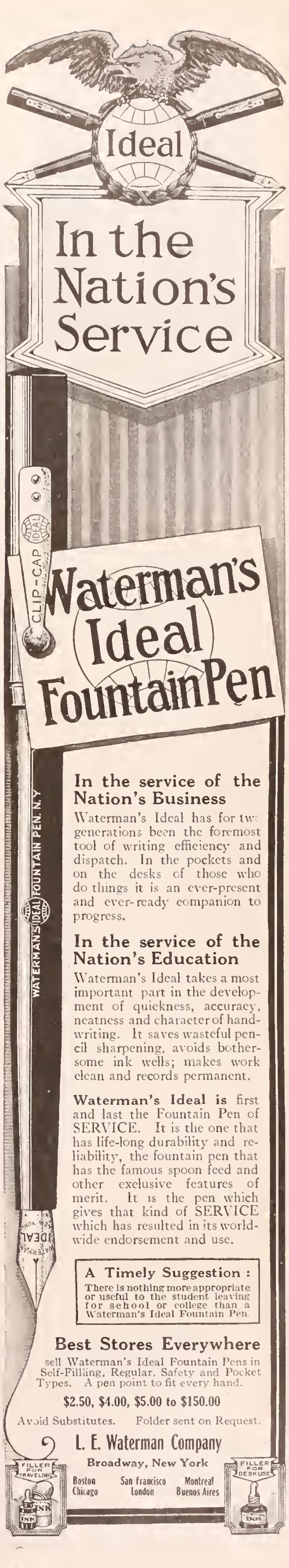
"They stop at the ice," was the reply, "and the ends of the roots freeze off. However, the roots spread out above this, and by cultivation the ground thaws deeper and deeper."

I asked Mr. Gasser if he thought farming could be carried on successfully in Alaska. He replied:

"Yes, but at first the farming possibilities will be determined by the demands of the local market, and these are very limited. Later some things may be raised for export. Our potatoes are excellent and our vegetables more palatable than any grown in the states. The quick growth of the short hot summer makes them sweeter and juicier. Our turnips surpass any grown farther south, and we expect that some day all the turnip seed of the United States will be raised in Alaska. We can grow lettuce, beets, beans, peas and carrots, and I believe we shall be able to raise many kinds of berries. I have just gathered my first strawberry crop. It came from that patch." And here the farmer pointed to a half dozen strawberry vines. There were a few berries on them, and the prospect for anything like a strawberry crop looked thin. Mr. Gasser signaled the house and a man brought out the strawberry crop. It consisted of a dozen red berries half filling a teacup. One of the ladies of our party picked up a berry and was about to sample it when the farmer gently took it out of her hand and told her that he wished to make a photograph of the crop for the Agricultural Department. His plants have now gone through two winters, and this small yield is considered a triumph, as there is no record of strawberries having been grown so far north before.

Mr. Gasser's remarks as to the local market of Alaska should be kept in mind by all who think of coming to the territory to engage in farming. The prices of all things here are high, but the demand is so limited that an influx of settlers would soon bring them below the cost of production. There are in this whole territory, including the Indians, less than 100,000 people, and they are scattered over a country one-fifth as large as the whole United States.

The comparisons of Alaska with Norway, Sweden and Finland do not take into consideration the enormous population on the other side of the Baltic Sea and their nearness to the British Isles. Siberia has large areas of wheat-growing territory, and wheat will bear exportation. It has thousands who are engaged in dairying and there are solid butter trains, which, in times of peace, carry butter and cheese across Russia to the ports of the Baltic, whence they are shipped on to England. As long as we have such vast areas of dairy lands in the States it will be unnecessary to develop a dairy industry here except for the local market. As it is now, the dairy markets of Alaska are supplied from cans. Condensed milk and condensed cream are served everywhere, and, strange to say, some people like the condensed milk better than that from the cow. Indeed, I have heard men who have acquired the canned cream and canned fruit taste say they intend to stick to it in preference to the real article. They make me think of the newsboy who, during his fresh-air week in the country, refused to eat the new-laid egg. When asked why he replied: "I don't like 'em. They ain't got no taste and there ain't no smell."



In the service of the Nation's Business

Waterman's Ideal has for two generations been the foremost tool of writing efficiency and dispatch. In the pockets and on the desks of those who do things it is an ever-present and ever-ready companion to progress.

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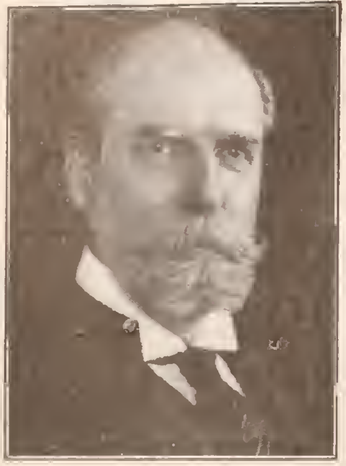

Give us a Great President for a Great Crisis

THESE are days that demand true greatness at Washington. And for the critical days that are to come after the war, we shall more than ever have need of a great executive.

Charles E. Hughes is the man.

His record as a great Governor of New York State proves it.

This is his record in brief:

When the gas investigation began in New York City, Hughes, unknown to the public and unheard of in politics, was the one great lawyer whose freedom from corporation entanglements made it possible for him to perform brilliant service for the people.

In the insurance investigation, by sheer intellectual power he mastered intricate technicalities, fought his way through the confusing defenses of experts and almost single-handed, brought the gigantic insurance companies to justice and reform.

Public admiration of his fearlessness as an investigator brought him the Republican nomination for Mayor of New York which he instantly waved aside because it might impair his uncompleted insurance work.

Elected Governor, he put new life into every branch of government, and brought into office a great group of the strongest and most expert administrators that had ever served the State.

When he dared to attack race-track gambling, he risked his whole political future in an enterprise which his political advisers told him was hopeless. He won. Race-track gambling was suppressed. He was re-elected.

He battled with the bosses for direct primaries, ballot reform and the short ballot.

He devised and created the great public service commissions which took the railroads out of politics and drove the "Black Horse Cavalry" out of Albany. His idea of public service control has since been followed by many other States.

He advocated and helped to bring about the enactment of a Workmen's Compensation Law—the first of its type in the Union.

This law has been the basis for subsequent legislation in New York and other States.

He did not fear popular clamor. His veto of the unsound but popular 2c.-a-mile railroad rate bill shows that.

Finally, he never made a deal. He never traded appointments for measures.

He appointed men to office for merit only. He never removed a man from office for political or personal reasons. Had he stooped even occasionally to the use of patronage to reward friends and to punish enemies, his victories would have been quick and easy — but he never stooped. He could have easily undermined the power of his political arch-enemy by a single threat to the unprotected State Capitol employees, yet every workman who did his duty remained secure in his job. He never appointed a Republican because he was "deserving" in Bryan's sense of the word.

Politicians of both parties sneered, fought, called him "cold," "impractical" and "theorist," and succumbed to him. Here was a new type of man. They did not understand him. Apparently the people did, for they trusted him.

Thus did the magic name of Hughes become a name to conjure with in New York State politics for years thereafter. To say a man was a "Hughes man" has had a special meaning in New York State; to say that a measure was favored by Hughes has given it at once a standing that nothing else could. Democrats, Progressives and Republicans have used the name of Hughes to win support for men and measures.

Today, Hughes is saying:

"I propose that every man I put in charge of an important department shall be a man eminently fit to discharge the duties of that department."

"I don't care, if I'm elected President, what becomes of my personal political fortunes."

This is the same Hughes who made his performances tally with his promises when he was Governor of New York State. Can there be any doubt that he will do likewise when he becomes President of the United States?

Enroll In The National Hughes Alliance!

It is a union of men of all parties. The Hughes Alliance is not the Republican party; it is not a party at all. Whatever your political creed, you can join the Alliance without cutting loose from your own party.

There are no dues; no pledge to support any party platform or candidate except Hughes.

After you enroll, we will send you literature with which you can convince your friends.

Women may enroll with the Woman's Committee through the National Alliance.

If you are willing to contribute to the support of the Alliance campaign, make your checks payable to A. W. Shaw, Treasurer.

W. Cameron Forbes (Mass.), President
Philip J. McCook (N. Y.), Vice Pres.
A. W. Shaw (Ill.), Treasurer
Arthur F. Cosby (N. Y.), Secretary
William J. Norton (Ill.), Asst. Sec'y.

NATIONAL HUGHES ALLIANCE

Fill in and send this ENROLLMENT COUPON

To the Secretary of the National Hughes Alliance,
511 Fifth Avenue, New York.

I hereby enroll as a member of the Hughes Alliance. I pledge myself to work and vote for the election of Charles E. Hughes.

*Name*______________________________

*P. O. Address*________________________

An Important Announcement

In Which the Publisher Takes the Christian Herald Family int Confidence Regarding the Problem of Increased Cost

THESE are troublous days, troublous not only for those abroad, but for those at home. What with nearly all of Europe engaged in war, Mexico in a state of unrest, the Far East seething with apprehension for what may happen to it before its aforetime civilized protectors can settle their immediate quarrels and give it some assurance of security, is it any wonder that the general condition has affected, directly or indirectly, the life of every man, woman and child in these United States? Some of you may think that you are not affected, but you are, whether it be in your sympathies or in the rising cost of the commodities which you must use in your every-day life.

It has affected the Christian Herald in common with other publications to such an extent that very radical steps must be taken to conserve the interests of the publication. For instance, the increase in wages during the past twelve months has been $16,380; the cost of electrotyping the Christian Herald has increased this year by $13,661.77; the cost of printing the Christian Herald has increased $29,531.11. Extensive as these increases have been, however, they are as nothing compared to what threatens. During the past year and a half the price of paper has nearly doubled, and it is feared by many publishers that the price will treble before very long. To show you what this means, let us state that the paper used in printing the Christian Herald cost us $200,000 last year. If the price is doubled, it will naturally cost us $400,000. If it is trebled, as has been practically threatened, the cost will be far over half a million.

For over thirty years the Christian Herald has been sold for $1.50 a year, and were it not for the breaking out of the European War it would have continued to be sold for $1.50 a year for thirty years or twice thirty years to come. True, it had cost us more to make and mail the Christian Herald than the subscription price amounted to; that is to say, the cost of printing and mailing the publication and the wages and material connected with this have been actually more than $1.50 per copy even before the pres creases in cost developed. Wer for the advertisements which ha carried the present Christian could not have been published But now, due to the European W all its attending issues, there ha tremendous increases in the material, increases in the cost and paper and ink, all of which y verify by asking the publisher local newspaper, who probab troubles enough of his own in t at this time. But to return Christian Herald.

What are we to do? It is obvi we must make up the difference way or else go out of busines know of only one way. Unless to sell the Christian Herald at we must ask a higher price fo has been suggested that we dou subscription price of the C Herald; but, of course, we wo do that. We shall have to adv an appreciable amount and more than, with the help of ou tisements, will allow us to pu and at least come out even. figure it now, this advanced pr be $2, which we shall be comp put into practice on November 2 It may be that two dollars will enough to save the situation. case, we shall have to raise th again; but we shall not cro bridge until we come to it.

Meantime, we ask the cooper all our friends. The making statement is one of the most un tasks we have had to underta long, long while. It does not fitting way to reward the coo of thousands of friends wh worked with us, shoulder to s so many years. But what else do? All present members of th tian Herald Family will be gi opportunity to subscribe at the rate of $1.50 for the year 1917, subscribers will also be accepte price; but all orders at this pr be received before November 2 then the price will be $2 per an

Y. M. C. A. Mobilized for Border Ser ice

THE Army and Navy Department of the International Committee of Young Men's Christian Associations is carrying out comprehensive plans for work among the troops on the border.

At least twenty-five fully equipped Association branches are to be established at camps where there are brigades or single regiments of troops. Plans are to be developed later for battalion branches and branches among even smaller units, Up to July 14, thirty-eight secretaries had been sent to the border, and several Association buildings have already been opened. More than one hundred secretaries will be employed altogether, and experienced Association men are being hurried to the border as rapidly as they can be obtained.

The outfit for an Association branch comprises a frame building of simple construction, in charge of a secretary and assistants. It is the business of the secretaries to make the Association building a social headquarters for the men and a cheer-up spot in the monotony of camp life. The eq consists of tables, chairs, bench free writing materials, books, ma newspapers from the home tow troops, a graphophone with reco generally a motion-picture Games are provided also, such checkers and dominoes, and a feature of every branch is the barrel. Included always in th ment is a folding organ for services. Entertainments, lect concerts are part of the prog well as outdoor games.

The religious feature will be for by a series of Gospel meeting Bible classes. The Association will be available for religious conducted by the chaplains or ing ministers of any denom Every secretary is expected to a steady program of persona Their instructions are to be a big to every man in the camp.

A typical Y. M. C. A. building in a border camp

he Things Which Are Not Seen

nternational Sunday School Lesson for September 24
Review of the Quarter's Lesson

TALKS ON THE GOLDEN TEXT

By REV. F. B. MEYER, D.D.

"Things which are not seen." II Cor. 4 : 18

fe's greatest things are not seen. We m see the thoughtful and tender gifts ar sacrifices that love makes, but not the lo that makes them; the holy life which th race of God creates, but not the grace lts; the uprooting and pilgrimage of fa, but not Sarah nor Isaac, nor A ham's most intimate associates could se he unseen motive-energy of his faith. T little child that grasps a new toy with bo its chubby hands in an ecstasy of co ntment will have to wait for long ye before it will comprehend the heart of ve that thought, and planned, and pu hased, and gave. The soul that lives on in the seen misses the best half of its lif Unlike the hibernating animals, it sl s in its dark cell through the gladness of e summer, and creeps out when winter comes with its short dark days; or it is content with brackish surface pools and misses the crystal springs. We have sometimes seen a sailing vessel making headway against a strong current, because the unseen wind, moving contrary to the current, has filled its sails and borne it forward. If you would live happily, keep your sails unfurled to the Spirit of God, whom no man hath seen or can see. Strike into the Eternal. Take true measure of your eternal treasure. Summon the unseen, perfect and eternal, to counterbalance the imperfection and transience of the seen. Look beyond the printed page to the divine thought. Believe in the ideal behind the real, the spiritual behind the material, the blessed home of God's rest which is unaffected by these light afflictions.

he Middle Period of Paul's Career

B George D. Allison, D.D., Ph.D.

Ne last quarter we had the story the conversion of Saul and the s ps by which the Christian Church is l to embark upon its world-wide iss n through the vision of Peter and e secrated zeal of the missionaries A och. The quarter which we now tie has covered very sketchily the idd period of Paul's career, which clu s the latter half of the second iss ary journey (from the time he os over into Europe) and the third iss ary journey, ending at Jerusa-n. This period presents to us Paul e tured Christian and experienced an listic campaigner, and it also re s the first group of his letters. e ve studied together a series of pic experiences of the great mis-ma. We have also studied a series of pic exhortations from those letters ie were written from the midst of es busy affairs.

Intimate View of Paul's Character

FM the account of a close friend d fellow worker, supplemented by n letters, we can usually gain a rl ccurate idea of a man's personal-. his has been our real aim in the st ree months. As a character ad and as a historical investigation, u remind ourselves that the lessons ve een from the "we" portions of e ok of Acts, where Luke was an ew ess of the events and also talked er aul's work almost daily with the d himself. Any one who tries to er ow the historic accuracy of such d ument as Acts has picked out a ek rag to undermine. It is what a ur would hold primary evidence. ha then are some of Paul's salient ar eristics from Luke's point of ew

Le n One (Thessalonica, Berea). ul he Master of the Word. Here s the man of Tarsus laboring with lli and with caviling hearers to nd te the claims of Christ by the ri res, an intelligent workman ght dividing the word of truth, a od ldier expert with the sword of the piri which is the Word of God.

Le n Three (Athens). Paul the rs le and Adaptable. How tact-lly e approaches his changed audi-ce om a new point of view, philo-ph lly and by illustrations within eir nge of thought and experience! mo all the shrines he found an altar at ve him his text to speak of God t God of nature, the universal th and the Guardian of that moral w ich is binding on all the race alike.

Le n Four (Corinth). Paul the rs ent. How he exhausts every ea of "winning some"—going to the w nd to the Greeks, working in the na gue, the tent factory and the ous of Titus Justus. Arrested and ra ed, he spends more than a year ld half in setting up a permanent center of light and leading in the most licentious and worldly of cities.

Lesson Eight (Ephesus). Paul the Successful Reformer. Here is a minister who preached so effectively that $50,000 worth of superstitious books were burned up by the converts who had received the Holy Spirit under his ministry. Yes, working so mighty a change month by month that the sale of idolatrous articles in a pagan city fell off alarmingly and business men persecuted him for hurting their business.

Lessons Nine, Eleven, Twelve (Miletus, Jerusalem). Paul the Fearless. He disregards the warnings of coming suffering though divinely authentic, and with matchless courage faces the temple authorities and the Jewish mob.

No wonder this man towers head and shoulders above his contemporaries in the imagination of Christian thinkers. Persistent, fearless, Scriptural, and victorious, he stands forth as the ideal Christian worker—great in soul, great in the mastery of circumstances, great in spiritual vision and insight. If you are a Sunday school teacher one of your genuine responsibilities this year is to make St. Paul a vital, real, compelling figure to the minds of the young Christians under your care.

II. Some Striking Features of Paul's Teaching

JUST as those lessons which narrate Paul's adventures show the character of the true apostle, so also do these other passages taken from his letters reveal the saint indeed.

Lesson Two (I Thessalonians). The Life of Faith. Paul exhorts the Thessalonians, already thorough converts, to be faithful regarding the essence of the Christian experience that it is a life of faith. Therefore he reminds them that he prays believingly for their steadfastness, and that they too must be instant in prayer. Then he takes up their greatest trial of faith—the death of many of their number. He assures them of the certainty of the resurrection and of a share in eternal life for every faithful believer.

Lesson Five (I Corinthians). Humility with Power in It. This is Paul's great exhortation for simple trust in the crucified Redeemer. He was able to say sincerely that he had determined to bow humbly before the great fact of the atonement and bring every interest of life to the test of the sacrificial Christ. He in himself could do nothing. We can do nothing without God. But such humility has power behind it. This is not unworthy self-depreciation, but real manly dependence upon the rightful master of the soul.

Lesson Six (I Corinthians). Love the Supreme Gift of the Spirit. The apostle of faith acknowledges the superiority of love. In the 13th of I Corinthians, Paul stands by the side of John the Beloved. Apart from Christian love all forms of worship are empty ceremonialism, all deeds of charity lose their fragrance. There are diversities of gifts, varieties of talent; But there is only one spirit

Mitchell

MID-YEAR SIX
73 New Conceptions
26 Extra Features

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Winter Cars

For Use the Year Around

The Springfield Type of body has attained enormous vogue. In storm or cold an enclosed Sedan. But the plate-glass sides disappear in a moment, and you have an open Touring Car.

The Cabriolet is a coupe whose windows drop into the doors. The top falls back and you have a three-passenger Roadster.

The Limousine, as designed for the Mitchell, has all windows made to drop. So it serves in any weather.

The Mitchell Coupe has this same useful feature.

These are types to be well-considered when you choose a car. The evidence is that one car for all weathers is the coming idea in bodies.

No Attractions Missing

In the Mitchell closed bodies no dainty touch is missing. The designers first examined all the finest bodies built. They noted every idea men had thought of to add luxury to these cars.

There are numerous ideas all our own, so the Mitchells are distinctive. But you will not find in the costliest cars, we think, one attraction we have overlooked.

All On Bate-Built Cars

But the great fact is that these luxury bodies all come on Bate-built cars. They come on a chassis which John W. Bate has spent 13 years in perfecting. They come from a factory which he designed and equipped to build these cars at the minimum cost.

They have our 26 extra features—things which other cars omit. All are paid for by factory savings.

They have 440 parts which are drop-forged or steel-stamped. They have a wealth of Chrome-Vanadium steel. They have the strength which fits them for life-time service. Two of these cars have already run more than 200,000 miles each—full forty years of ordinary service.

When you realize what efficiency means in car-building, the Mitchell will be your choice. It means at least 20 per cent. greater value than you find in other cars in this class. It means standards and features which you will not go without. Now you who want the finest bodies can get them on this car.

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For 5-Passenger Touring Car or 3-Passenger Roadster
7-Passenger Touring Body $35 extra. Equipped with Demountable Top Only, $300 Extra.
High-speed economical Six. 48 horse-power—127-inch wheelbase; complete equipment, including 26 extra features. Also five types of closed bodies. (121)

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WOOD pores are open—paint sinks deep. Lurking dampness all dried out. No gnats and moths to stick in paint. Less danger of frequent showers. Painters less busy—jobs not rushed. Mild weather best for drying. Paint this fall.

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POMPEIAN
OLIVE OIL
SALAD DRESSING
A MAYONNAISE OF
SURPASSING DELICIOUSNESS
AT ALL GROCERS

Salt Mackerel
CODFISH, FRESH LOBSTER
RIGHT FROM THE FISHING BOATS TO YOU

FAMILIES who are fond of **FISH** can be supplied **DIRECT** from **GLOUCESTER, MASS.,** by the **FRANK E. DAVIS COMPANY,** with newly caught, **KEEPABLE OCEAN FISH,** choicer than any inland dealer could possibly furnish.

We sell **ONLY TO THE CONSUMER DIRECT,** sending by **EXPRESS RIGHT TO YOUR HOME.** We **PREPAY** express on all orders east of Kansas. Our fish are pure, appetizing and economical and we want **YOU** to try some, payment subject to your approval.

SALT MACKEREL, fat, meaty, juicy fish, are delicious for breakfast. They are freshly packed in brine and will not spoil on your hands.

CODFISH, as we salt it, is white, boneless and ready for instant use. It makes a substantial meal, a fine change from meat, at a much lower cost.

FRESH LOBSTER is the best thing known for salads. Right fresh from the water, our lobsters simply are boiled and packed in **PARCHMENT-LINED CANS.** They come to you as the purest and safest lobsters you can buy and the meat is as crisp and natural as if you took it from the shell yourself.

FRIED CLAMS is a relishable, hearty dish, that your whole family will enjoy. No other flavor is just like that of clams, whether fried or in a chowder.

FRESH MACKEREL, perfect for frying. **SHRIMP** to cream on toast, **CRABMEAT** for Newburg or deviled, **SALMON** ready to serve, **SARDINES** of all kinds, **TUNNY** for salad, **SANDWICH FILLINGS** and every good thing packed here or abroad you can get direct from us and keep right on your pantry shelf for regular or emergency use.

With every order we send **BOOK OF RECIPES** for preparing all our products. *Write for it.* Our list tells how each kind of fish is put up, with the delivered price so you can choose just what you will enjoy most. Send the coupon for it now.

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able to energize and give value to all—that which we have learned to call Christian love.

Lesson Seven (II Corinthians). Christian Giving. There is no love without giving. Even God "so loved" that "he gave." Love is to service exactly what faith is to works. There can be gifts without love, alas, but they are as mechanical and spiritually ineffective as works without faith. God's love is in cheerful giving. The unseen and eternal factor is demonstrated by the temporal and visible gift or service. The grace of giving is so central that the dividing line between the worldling and the Christian may be stated thus: one lives to get, the other to give. And Paul treasured up for us that saying of Jesus that no one else records: "It is more blessed to give than to receive." Any one who cannot understand that is still walking in darkness.

Lesson Ten (II Corinthians). The Sacrificial Life. It costs something to be a Christian. "If any man would be my disciple, let him take up his cross and follow me." There must be suffering in a full-orbed Christian experience. This is strange but true. It may be physical suffering or spiritual, but the noblest character is never produced without it. Paul's catalogue of his own sufferings, forced from his modest heart by false accusations of self-interest, reveals a daily martyrdom and a variety of pains, anxieties, and trials. Yet it is not the mere weight of the inflictions themselves that make character. Not so at all, but the spirit in which they are endured and surmounted. It is not because our opportunities of sacrifice are fewer and our sorrows lighter, but rather because our souls are craven and complaining that we do not grow. Some foolish people in all ages have sought trouble, have flogged their bodies and tormented their souls, thinking to win the great rewards. But suffering is not good for its own sake. By bearing our necessary burdens and conquering our inevitable temptations and seeking not our own pleasure, we too shall grow in grace, if Christ is in all our thoughts, if his grace is sufficient for us, if we, like the Lord himself, learn obedience by the things we suffer.

III. Secrets of Christianity's Success

NO wonder Christianity spread with life and doctrine like this. But there was only one Paul, says some one. True. Yet there were hundreds, yes, thousands, of the same spirit and temper—though of fewer talents or opportunities. We read of the very traveling pedlers who dispensed the grace of God with all their wares. We hear of notable saints among the longshoremen of the Corinthian waterfront. We find in the Epistle to Diognetus the same practical emphasis on godly living, and also an exclamation that may well have sprung from many a heathen heart: "Behold how these Christians love one another!" From Paul's own letters which you have you can draw up a wonderful list of disciples approved by him. Jesus, indeed, brought the new spirit and attitude into human affairs, but it had to be incarnated into countless lives by such fidelity as Paul's, by such acceptance as Timothy's, before the lump began to be leavened. Christianity has not failed today, nor the principles of Jesus lost their power. But in many quarters Christians have failed. If the salt hath lost its savor, wherewith shall it be salted? Ye are the light of the world. Let your light so shine before men that they shall see your good works, and glorify your Father who is in heaven.

The Things Which Are Unseen

LAST of all let us notice that these great world-changing forces are soul-forces. Who cares how much money Paul ever had? He had unseen treasures inexhaustible. Who thinks much of Nero's temporal power, his soldiers, his palaces, compared with this captain of the Lord's host? What avails the transitory fame of Cæsar and of Titus as military conquerors by contrast with the world's debt to this spiritual victor, then so obscure? Money, power, fame, or the gifts of the Holy Spirit; which seek we?

With us today is the curse of the temporary, the lure of things. The desirabilities comprise automobiles, houses, clothes, rich foods, vivid pleasures. We are all of us in danger of living on the surface of life and of missing its deepest meanings. How much we need today's text, a golden text indeed: "We look not at the things which are seen but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

◆

Young People's Topics for September 24

The Sunday School and Missions

B. Y. P. U. Topic (Conquest Meeting).
Ps. 100 : 1-5

CONQUEST is a very military word, but there are conquests that are not military and that endure when the trophies of war have faded. Military conquest has a tendency to recoil upon the conqueror, but conquest in the name of Christ and in the power of his name is permanent. Carey in India and Paton in the South Seas and Livingstone in Africa won kingdoms for their Lord in the hearts of men, and these kingdoms grow and spread with the years. There are kingdoms to be won, too, here at home. Billy Sunday has won many a conquest, and there are other men, and women, too, whose spirit-blessed labor has turned dens of sin into abodes of righteousness. The arm of the Lord is not weakened, nor does he depend for his conquests upon Careys or Livingstones or Sundays; every young people's society and every member may be a conqueror for God. What are the requirements! Read the Psalm. First: "Make a joyful noise unto the Lord." There are spiritual Jerichos innumerable that will yield to the shout of praise today. Next: "Serve the Lord with gladness! Come before his presence with singing." Victorious armies win forward with songs on their lips. Then: "Know ye that the Lord, he is God"; and know, too, that "we are his people and the sheep of his pasture." Assurance is necessary to conquest. We are to "enter into his gates with thanksgiving, and into his courts with praise." . . . "For the Lord is good;

Continued on page 1025

Your Health
is largely in your own hands.

Your Weight
can be reduced or increased, as you wish.

Your Poise
can express uprightness, or downright negligence, which affects your health.

I have helped 79,000 of the most intelligent, forceful women of America to regain health and keep it. This magazine would not have advertised my work for fifteen years if I had not "made good."

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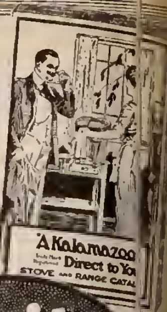

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Everyday Contrasts

By MARGARET E. SANGSTER, Jr.

ISABEL, who lives on the upper West Side, perilously near Fifth Avenue, called on me at my office a few days ago. Her maid, dressed in a black cape and bonnet, came with her: for Isabel is just eleven and never goes out on the streets alone. As she sat in one of my high office chairs with hands primly folded I cast about in my mind for something to say to her.

"I suppose you'll be going back to school soon?" I questioned at last, by way of breaking the ice.

Isabel's rosy little face broke into smiles.

"Oh, no, indeed!" she answered. "School won't open until late this year. They're afraid, even in the private school [illegible], of the epidemic. I'm so glad that I won't have to go back right away. I hate school! I hate to study!"

Shortly after Isabel left me, Yetta of the East Side dropped in. Yetta is just about Isabel's age, and she lives—has always lived—in a tenement on one of our most congested city streets. She greeted me effusively and perched herself on the arm of my biggest chair.

"I suppose," I ventured, when at last I got a chance to speak, "I suppose you're mighty glad, Yetta, about school?"

"About school—what?" answered Yetta quickly.

"About school opening late, on account of the infantile paralysis!" I answered.

The child's face fell. Even her tight-braided pigtails seemed to quiver with grief.

"Don't talk about it," said Yetta sadly. "I feel awful bad about it."

"But why?" I questioned. "I thought all little girls liked a vacation. I did."

Yetta eyed me soberly. Then she spoke.

"It's lonesome without school," said Yetta. "I love school!"

ONCE, when I was a little, little girl, I owned a plaid dress that I hated with one of the fierce, unreasoning hates of childhood. It was a serviceable, warm dress, but the colors were too brilliant, and the style was too flouncy, and perhaps I realized it in my little girl way. I had been brought up to wear the clothing that was given to me, and so I wore the dress without protest; but I was unhappy while I was arrayed in its flaunting red-and-greenness.

One day I wore the hated dress to school, and even though I was uncomfortably aware of its brightness, I was grateful for the warmth it gave me, for it was a cold day. As I stood in the cloak-room taking off my heavy little [illegible], I noticed one of my classmates eyeing me wistfully. She was a small girl with a thin face and big eyes, and she never looked properly clothed. Her mother was a widow who took in washing and even buying the food they ate was a struggle for them, sometimes. As I passed her on the way out of the cloak-room she reached toward me with a slender hand and touched the too full ruffles of my skirt.

"What a pretty, pretty dress!" she murmured. "Oh, what a sweet dress! How I'd love to have one just like it!"

I stared at her in surprise. It had not occurred to me before that any one could see anything worth while in the dress. And as I looked at her a thought took root in my little girl brain.

"Why," I reasoned to myself, "there's nothing in the world that somebody doesn't like; nothing in the world, no matter how you hate it, that somebody wouldn't be glad to have!"

That night I told the story from the beginning, to my mother. I told her how I had hated the dress—and how the little poor girl loved it. And the next time our washing went out to the child's mother a vivid plaid frock was on the top of the basket, with a tiny note pinned to it.

And the little girl wore it to school gladly—so gladly that every time I saw her in it I learned my lesson over again.

I KNEW a boy who was a sophomore in college. He had been away from home just long enough to realize that the little house he came from was not very pretentious. He had visited other boys who had numerous servants and Paris-gowned mothers, and fathers who always wore evening clothes to dinner. And he began to be ashamed of the home where his mother sat, in a neat print frock, darning stockings; and where his father, dressed in blue overalls, fussed over the kitchen garden.

This boy made friends with a rich student who belonged to the same fraternity. Folk called the rich student's father "the cotton king," and his mother's picture appeared very often on the society pages of certain daily papers. The boy had visited at the great mansion that they called home, and had enjoyed every kind of luxury. The luxuries made him look down, even more, upon his own home. And then, suddenly, at the beginning of the Easter holidays, the rich student walked into the boy's room, and said: "Say, Dick, the mater's giving a big party this week—and I'm tired of big parties. Can't I go home with you?"

And the boy, groaning inwardly, said as cheerfully as he could: "Why, certainly, old man. I'd be glad to have you. But," he added doubtfully, "you'll find our home very simple—very different from yours!"

The rich student laughed. "I'll like it that way," he answered. "You're *all right*, you are, to let me come."

There was nothing to do but take him home. The boy realized that. For he was under an obligation. So he wrote to his mother and said,

"For goodness' sake, have everything as nice as you can! I'm bringing a *very rich friend* to spend my vacation with me."

And the mother was delighted, for, she said, "Dickie has brought home so few of his friends." She didn't realize why.

So Dick came home with his rich friend. And the father, in overalls, met them at the station with a buggy. And the rich friend drove home sitting on a soap-box, for the buggy was small. And he laughed and said it was fun, but the boy was strangely silent. And the mother, in her freshest print dress, met them at the gate and kissed them both, "For," she said, "I know I'll love any of my son's friends!"

And the rich man's son thought of his coldly formal home, and he kissed her while he winked, just a bit, because there was something in his eyes that bothered him. But Dick dragged him away worriedly, and led him to the guest chamber.

And then they had supper in the cool dining-room, and there was home-made strawberry jam to eat, and hot biscuits. And as the rich student was eating his seventh biscuit he turned suddenly to the boy. "You're lucky, Dick," he said gruffly. "You don't know how lucky you are!" And then Dick understood, just as I had understood about the dress. And he realized that his friend envied him. And he wasn't ashamed of his home any more.

THERE'S nothing in the world, no matter how scornful we are of it, that somebody wouldn't enjoy. Maybe it's school, or a dress, or a home. Maybe it's a family or friends or love. When you find yourself ashamed of something or disliking something, just look at it in that way. When you, the ones of you who are schoolgirls, find yourselves hating your lessons, think of the girls who would give anything to go to school. If your clothes aren't fine enough, remember how wonderful they would seem to some little factory drudge. If your home seems dull and commonplace, think of the people who live in a home without love; *think of the people who haven't any home at all!* And when you get thinking along these lines, somehow you generally begin to feel a bit thankful yourself for the things that other people would enjoy.

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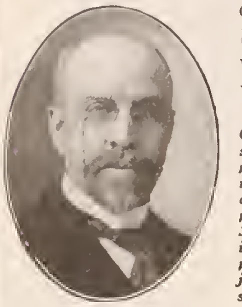

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Lutherans in Convention

THE English District of the Evangelical Lutheran Synod of Missouri, which includes practically all the strictly English-speaking churches of the largest and most conservative Lutheran church body in America, met recently in Trinity Lutheran Church, in Pittsburg, Pa. Rev. J. A. Detzer, of Detroit, Mich., president of the district, opened the first session with a stirring address, sounding the keynote of the Synod's duty and responsibility. The founding of the Church of Christ on earth. he declared, has but one object, one duty, namely: to proclaim the Gospel.' This, and this alone, should be the entire, exclusive and unchanged purpose and business of the church.

Mr. Edmund Seuel, the general treasurer of the Missouri Synod, stated that, in spite of the increased cost of paper and other material, the Synod's business during 1915 was over $500,000, and it turned over to the synodical treasury more than $100,000 in profits.

Ten pastors and one teacher were received into the membership of Synod.

Five congregations were received: Christ Church, Webster Grove, Mo.; Trinity, Ardmore, Ill.; Pilgrim Church, Cleveland, Ohio; Trinity, Swissvale, Pa.; Christ Church, San Francisco, Calif. Grace Church of Los Angeles, Calif., applied for membership, its application being referred to the mission board.

Nine new mission stations were opened at the following places: Cleveland, Ohio, Unity Church; Fort Lee, N. J.; Palisades Park, N. J.; West New York, N. J.; Swissvale, Pa.; Grand Rapids, Mich.; Cleveland, Ohio, Mount Olive Church; Detroit, Mich., Warren Avenue Mission. About $10,000 per year will be necessary to support these and the older mission stations.

The synodical statistician reported a six and one-half per cent. increase in communicants in the district for 1915. The Synod elected as delegates to the Synodical Conference to be held in August in Toledo, Ohio, the following: Professor H. B. Hemmeter, of Conover, N. C.; Pastor Wm. Dallmann, of Milwaukee, Wis.; and lay delegates from St. Mark's Church, Detroit, Mich., and from Redeemer Church, Cleveland, Ohio. A uniform pension system for indigent pastors, pastors' widows and orphans, embodying the best features of social and secular organization, is to be worked out and presented to the Synod at large for adoption.

The English District resolved to cooperate with the Synod at large in celebrating the four-hundredth anniversary of the Reformation in 1917. In order to get the celebration properly started, it is planned to have lectures, sermons, and literature bearing on the Reformation disseminated through the length and breadth of the country. The campaign of education is to culminate on October 31 of next year in great mass meetings in all the communities covered by the Synod. Newspapers, stereopticon slides and the lyceum platform are to be used to acquaint the American people with the American principles of the Lutheran Church. A jubilee fund of one million dollars for church extension is to be gathered.

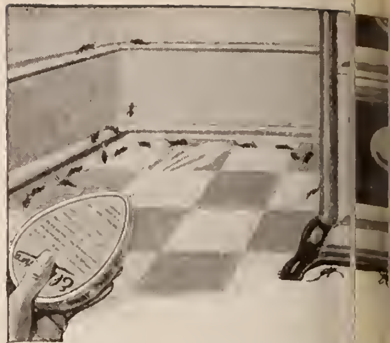
The next convention is to take place at St. Mark's, Sheboygan, Wis., in 1918.

W. M. CZAMANSKE.

◆

FOLLOWING the announcement, in Among the Workers, of the reception on first confession of faith of a man ninety-two years old into the Throop Avenue Presbyterian Church in Brooklyn, the Christian Herald has been advised of three more nonagenerian converts. In May, 1916, following the Chapman-Alexander meetings in Wilmington, N. C., Mr. Richard J. Jones, ninety-four years old, was received into the Methodist Church, his two grandsons joining the Presbyterian Church on the same day. Rev. I. H. Albright of the First United Brethren Church of Middletown, Pa., reports the reception into his church recently of a woman ninety-five years old who, though reared in a Christian home and living among Christian neighbors, had until then failed to yield her heart to Christ.

Rev. William Bryant, pastor at South Lyon, Mich., announces the admission of a man of ninety-six to church membership. Some other pastor may possibly know of a still older person uniting with the church.



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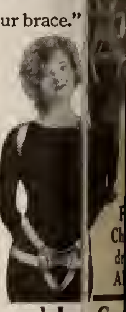

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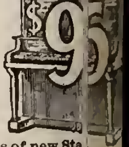

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The Strike Situation in the Hands of Congress

Continued from page 1009

roads are dubious about it, believing that the Interstate Commerce Commission would take it as an attempt to dictate a semi-judicial decision. The fifth proposal the brotherhoods object to as un-American in forcing men to work when they don't want to work. They see in it slavery for the men, basing their judgment upon the known experience of a similar law in Canada; in which they claim that six years have passed since a strike was threatened and justice has not yet been done to the men. This fifth proposal is one which the railway managers suggested to the President. They are naturally in favor of it. The sixth proposal is favored by both sides, by the men only in case the President does not force the operation of any trains not strictly needed for military purposes.

Wednesday and Thursday were spent in consultations and hearings. Bills to carry out the President's program were drafted in the Interstate Commerce Committees of both houses, and it appeared probable on September 1 that the crisis had passed and that before midnight of that day both houses of Congress would pass a bill providing for an eight-hour day for all trainmen employed in interstate commerce, and providing also for a commission of three, to be appointed by the President, to investigate the working of the law and to report to Congress within ten months. It was said to be unlikely that any others of the President's six proposals would be taken up at this session of Congress. The brotherhood heads, pressed from all sides for a postponement of the strike, declared it beyond their power without a favorable settlement; but Mr. Garretson, as spokesman for the unions, said in answer to a direct question that the passage by Congress before 7 A. M. on September 4 of an 8-hour law would halt the strike.

* * *

Generous Gifts to Good Causes

IN these days of widespread benevolence, when the liberal gifts of Americans are carrying cheer and blessing to the unfortunate in many lands, it is gratifying to find that the needs of our home charities are not forgotten. We have to record several notable gifts that have come to the Bowery Mission and the Christian Herald Children's Home at Mont-Lawn-on-the-Hudson, which are especially welcome at this time.

The late Augustus C. Brown of New York, a friend and cordial supporter of both of these institutions, remembered them in his will and a few days ago a legacy of $6,000 was paid over to The Children's Home and another of $4,000 to the Bowery Mission. In the same week the Children's Home received from the estate of the late Mary B. Patterson of Los Angeles, Calif., a bequest of $5,034.45. These gifts represent a potentiality of service which it is difficult to estimate. In the case of the Bowery Mission—the oldest institution of its kind in this country and a parent of many other missions—the gift will be applied in the work of helping homeless men and lads who have been stranded by misfortune and are endeavoring to regain a foothold among decent, well-ordered citizens. To such a helping hand means much, and the beneficiaries will be duly grateful, not only for the material aid they receive, but for the Gospel cheer and encouragement that go with it.

Our Children's Home has had a remarkable experience this year. Surrounded on all sides by quarantines against the prevailing epidemic of infantile paralysis, it has worked under many disadvantages and necessarily on a restricted scale; but its managers are profoundly thankful to God for the fact that not a single case of sickness has occurred among the children entrusted to their care. These results are due in part to the excellent sanitary arrangements of the Home, no less than to the scrupulous care of our medical examiners, both in New York and at the Home itself.

Letters of acknowledgment have been sent to those through whose hands these gifts were forwarded to the two institutions.

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No mixing
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No Muss—
No Trouble—
Just crumble up a
Rat Bis-Kit
about the house. Rats will seek it, eat it, die outdoors. Easiest, quickest, cleanest way. Large size 25c, small size 15c. All druggists or direct prepaid.
The Rat Biscuit Co., Springfield, Ohio

For roaches and water bugs use Rat Bis-Kit Paste—the new Poison in the Tube—25c.

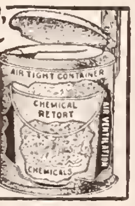
STARS MAKE DOLLARS

If you're a man of energy and business ability, here's an opening worth consideration. There is a great demand for drilled water wells, and there's large sure profits to the man with a

One of Our 21 Stars

STAR DRILLING MACHINE
Portable—Steam or Gasoline
Best by test. Low in price, high in practical worth. You can make it pay for itself and earn dividends all the time. Look into this! Sold on payment plan if desired. Our 140-page catalogue describes 21 different Star Outfits. Write us and we'll mail you this book which will point the way to money making. Write to-day.

Star Drilling Machine Co.
511 Washington St.,
Akron, O.



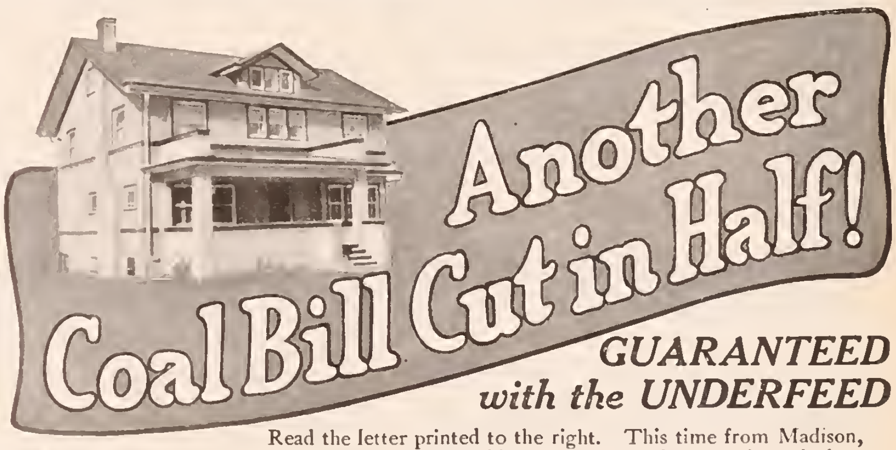
Comfort Indoor Closet
Odorless, Sanitary, Germ-proof. Can be placed anywhere in home. A guarantee of healthy, sanitary conditions.
SWAT FLY BREEDING PRIVY
Have city conveniences. Germ-life killed instantly by chemicals. Emptied once a month. Needs no other attention. Boards of Health endorse. Write for literature. Agents wanted—exclusive territory.
COMFORT CHEMICAL CLOSET CO.
549 Factories Bldg. TOLEDO, OHIO

TYPEWRITERS SUMMER PRICES

Our entire stock of latest models is offered at special prices for the summer *only*.

Factory Rebuilt Typewriters
All trademarked, and guaranteed for one year. Buy *now* and save as much as $75. Branch stores in leading cities.

Write for Catalog and Summer Price List.
AMERICAN WRITING MACHINE CO., Inc., 345 Broadway, N. Y.


Another
Coal Bill Cut in Half!

GUARANTEED with the UNDERFEED

Read the letter printed to the right. This time from Madison, Wisconsin—where winters are long and zero-cold. Yet the usual story of ample heat and coal bills cut in half—GUARANTEED with the UNDERFEED!

Read this again—your coal bills cut ½ to ⅔, GUARANTEED with the UNDERFEED—no matter where you live—or whether you want to heat with warm air, hot water, steam or vapor!

WILLIAMSON NEW-FEED UNDERFEED Furnaces and Boilers CUT COAL BILLS ½ to ⅔

Coal cost is going up everywhere! But the UNDERFEED means a big saving because it burns the cheaper grades of coal cleanly and effectively—no clinkers—no partly burned coal—no ashes to sift!

And the UNDERFEED utilizes every vestige of heat because it feeds the coal to the fire *from below!* The hot clean coals are always on top—where they will do the most good—right against the heat radiating surfaces. Fire never "slacked" by new coal being dumped on—never chilled by the opening of top-feed doors—never exhausted by having to fight its way up against new coal.

Smoke, gas and soot are all consumed, because these valuable heat elements must pass *up through* the fire.

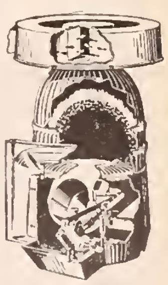
Thus we say "½ to ⅔ saving in coal bills—GUARANTEED with the UNDERFEED—and backed by a million dollar concern."

Free Money-Saving Book

It is called "From overfed to UNDERFEED." Profusely illustrated. Tells all about the UNDERFEED. Write for it today. Having it handy will save you many a dollar later. Read that letter again. Simply send the coupon—NOW.

THE WILLIAMSON HEATER CO.
925 Fifth Avenue Cincinnati, Ohio

"I take great pleasure in informing you that the Williamson UNDERFEED plant installed in my residence, 1820 West Lawn Ave., Madison, has fulfilled all the requirements that could be desired. The plant is very easily handled, there has been no difficulty in keeping the rooms at an even temperature and the saving in fuel is approximately one-half of the fuel expenditure in any other house of approximately the same size that I have ever lived in.
(Signed) JNO. G. SALSMAN
Adjutant General
State of Wisconsin.



The Williamson Heater Co.
925 Fifth Ave., Cincinnati, O.

Tell me how to cut my coal bills from ½ to ⅔ with a Williamson Underfeed.

Warm Air .... Steam or Hot Water ....
(Mark X after System interested in)

Name ....

Address ....

My Heating Contractor's Name is ....

Heating Contractors: Let us tell you about the Williamson UNDERFEED and our proposition. Both are winners.

"Oh! if I had only been able in my young days to do my washing with Fels-Naptha soap, my hands would never have become so knotted and stiff as they are now. Besides, I should have looked and felt years younger. Not only the washing but the house cleaning would have been done quicker and better, and yet I would have had much more time to myself."

True, every word! Listen to the counsel of experience and use Fels-Naptha for your work.

You can't go wrong with Fels-Naptha soap no matter how you use it. Use it as you like but we know that when Fels-Naptha soap is used according to the easy directions on the red and green wrapper that you get its splendid results most easily.

Grocers sell Fels-Naptha in 10-bar cartons, or by single bar.

FELS & CO., PHILADELPHIA

The Christian Herald Prayer League

ALL Christians are urged to unite with the members of the Prayer League in daily prayer at the noon hour. Also any one is at liberty to send a request for prayer or an acknowledgment of answered prayer, thereby becoming enrolled as a member of the Prayer League.

A LETTER to the Prayer League suggests the thought that sometimes those who seek to win their friends to the Saviour fail to some extent in the necessary sympathy and patience. This writer asking prayer for certain members of the home circle, refers to them as "wicked." There is real danger that in overemphasizing the sins of our loved ones, we may fail to convince them of our real tenderness and sympathy. Love is the mightiest force in winning our friends to Jesus. Kipling sings beautifully:

If I were hanged on the highest hill,
I know whose love would follow me still,
Mother o' mine.

If I were drowned in the deepest sea,
I know whose love would come down to me,
Mother o' mine.

It is love like the unfailing love of motherhood that will do most to bring the wandering ones to the feet of Jesus. The story of the Prodigal Son still holds its magic power to melt the heart of the wanderer. It was the father love that won the boy back again, and when he had returned there was no reproach for the wandering and the shame, but only love and welcome. A cheerful, sweet, affectionate nature and never-failing patience, all sanctified by divine grace, these are the things which will do most, with the Holy Spirit's help, to win our friends to the Saviour.

F. C. W. writes from West Virginia: "I want to praise God and thank the Prayer League for answered prayer. Some time ago I asked prayers for a friend who was in great sorrow and whose health had failed; it seemed, too, that friends had forsaken her; money, home, everything seemed to be going, and, worst of all, her beautiful faith and trust she had always had in God seemed to be wavering. But, praise his Holy and exalted Name! the home has been saved, health restored, and all things look brighter, and with it all faith firmly established."

F. L. writes from Kansas City, Mo.: "I feel that we had a very definite answer to prayer in the recovery of a child from severe illness. The doctors agreed one evening that a very serious operation would be necessary the next morning; but when morning came the little patient had so improved that she was able to leave the hospital and recovered without further trouble."

A friend writes from Pittsburg, Pa.: "I wish to acknowledge answer to prayer for the return of a loved one who has been separated from friends for over two years." A wife writes from Savoy, Ill.: "I asked prayers that I might be renewed spiritually, as I had carried a heavy heart and a sick body for many months, and had asked for healing for both. I am so glad to be able to tell you that your prayers have been answered in both cases, and I gladly acknowledge God's loving kindness on my behalf, and also for my dear husband, who, since I wrote, was sick unto death's door, but is saved and will return home from hospital this week."

M. B. S. writes from Maywood, Neb.: "I wrote asking prayers that the Methodist Episcopal Church at this place might be blessed with a revival, and for a better experience for myself. God has heard and answered, for which I am very thankful."

M. L. H. writes from Cairo, N. Y.: "I wish to acknowledge God's goodness in answering prayers for healing of myself, and for protecting aged parents. We have formed a local Prayer League in our town."

Mrs. O. D. B. writes from Minnesota: "I want to acknowledge answer to prayer in behalf of my brothers, who had the drink habit. They have not drank for some time. Please continue to pray that they may be kept from it."

Mrs. G. W. M. writes from Texas: "I want to thank the good Christians of the Prayer League for remembering my petition. I asked prayers for my son, who was leading a reckless life, drinking. Now he has a paying position, and he and his family are happy at home. I want to thank God for other blessings received through answers to prayer. Please pray for a revival in our community."

C. B. Y. writes from Quebec, Canada: "Last year I wrote asking you to pray for my dear mother who was so very ill, and it was surely answered. Today she is well. Now I ask for my dear father. He is a drunkard, and we suffer most fearfully with him. I ask the dear kind friends to pray for him that he may give it up; also that he may become a child of God."

P. H. S. writes from Cumming, Ga.: "I want to request the prayers of the Prayer League for spiritual blessing upon our family and acquaintances, and that a way may be opened for me to obtain a preparation for the ministry."

C. W. writes from Angelica, N. Y.: "Please pray that a minister's way may be opened into a desired and very needy field."

A pastor, who is and has been pastor of a large church for nearly eight years, wishes to make a change in pastorates—and being a firm believer in prayer, wishes to ask the members of the League to pray with and for him, that God's Spirit may lead in this most important matter. "And if God's Spirit will lead, I can make no mistake."

A Mother, Georgia, writes: "I am writing you to ask the prayer of the Bowery Mission for my son, who is a nervous wreck. This trouble came on him about five years ago while from home as pianist for a large theater. I fear he was not a Christian, but always sober, moral and honest. I carry him to Jesus three times each day."

Another Mother in Dayton, Wash., requests prayers for her son and herself, to be cured of heart trouble and bronchitis. She writes: "Pray most earnestly for him now, and the Father will answer."

A letter from R. X. L., Bangor, Me., asks for prayers for "the conversion and restoration to health of a daughter of Christian parents away from home."

A lady in Fayette, Mo., writes requesting prayers for a dentist, "ill with diabetes for months. He has a wife and daughter who are very anxious about him." She also asks for prayers for her own relief from financial troubles.

Special prayers are asked for the success of great evangelistic campaigns in Porto Rico, and for God's blessing on all of South America, where there is on the average, only one missionary to 131,000 persons.

Continued prayer is urged that the plague of infantile paralysis may be stayed, that those already stricken may be healed and that the physicians may find the cause and the cure for the dreadful disease.

Prayers are asked for revivals of religion at:

Two Harbors, Minn. (that the Saturday night dances may be closed); Pasadena, Calif.; Cliftonville, Miss. (at the New Bethel Church); Chamblee, Ga. (at the Methodist Church); Athens, N. Y. (ask prayer that the dance and amusement halls may be closed).

Mrs. G. M. asks prayer that mother's sight may be restored.

A Tennessee friend, a father's; O. L. V. his wife's; Eighteen other friends ask prayer for the restoration or strengthening of sight for friends, relatives or for themselves.

Fifty-five friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing.

Eight parents ask prayer that their sons may be delivered from the liquor habit; five wives, their husbands; M. C. H., a doctor; sixteen friends, other relatives or friends.

Mrs. M. E. L. asks prayer that a man may be cured of the morphine habit; M. C. H., that "I may be cured of the morphine habit."

A mother asks prayer that three sons may be saved, and two of them become reconciled; Mrs. M. E. S., that son may be saved and return home; H. A. A. asks prayer that five sons may be saved; Mrs. A. M. F. asks prayer that four sons may be saved. Thirty-nine other parents ask prayer for the conversion of sons; twenty wives, their husbands; seventy-nine for the conversion of other relatives or friends.

Ten readers ask prayer for special blessing for others.

BLUE STREA

Never pay more than $2.50 fo any
bicycle tire—because at that pric you
can get Goodyear Blue Streaks ich
carry the same guarantee as tire: hat
sell for as high as $10 a pair.
The Goodyear Tire & Rubber Cor any
does not follow the old policy of m ing
many brands of tires of varied qua y—
instead it makes one single tube l cle
tire—the *Guaranteed* Blue Streak.
Goodyear Blue Streaks are c one
standard quality, carry one sta ard
guarantee, and are sold everywhe lor
one standard price, $2.50 each no kid.
Get them from any reliable ycle
tire dealer.

TheGoodyearTire & RubberCo., Akro hio

GOODYEAR
AKRON
Bicycle Tires

!

Grape-Nut

Gets Attention—

First, because o
its wonderfully de
licious flavor —

Then again, be
cause it is ready t
eat —fresh and cris
from the package.

But the big "ge
attention" quality i
its abundance c
well-balanced, easil
digestible nourish
ment.

For sound healt
every table shoul
have its daily ratio
of Grape-Nuts —

"There's a Reaso"

Ierry Moments

A ELF-OPENING CAN. This story hails from Maine. An old man lived alone, and was as skilled in housekeeping nany men. One day he bought a can of eans and put them on the stove in the ed can to warm up. He forgot them in s of other culinary duties and in due the natural result happened. After examining the room, its contents and hes, he drawled, "Wal, I like beans, don't know as I want 'em druv into

EXCLUSIVE. The English class was g Scott, and the teacher asked some one ain the meaning of the line, "He is f high degree." One boy arose, and ed readily: "It means his parents were ntlemen."

KNOWN. The young daughter of a ent Western man, while on her first st, attended a reception at which she sented to the President. "I am pleased you, Mr. Wilson," she gurgled. "I ten heard papa speak of you."

◆

'oung People's Topics

Continued from page 1020

cy is everlasting: and his truth en- to all generations." And it is truth in the song of praise that will win r the King eternal. What is the field? unday school and the mission field. ung people's society that is not turn- teachers and workers for the Sunday is weak where it should be strong. iety that lacks the spirit of missions inted flame upon a wooden candle.

istianity Compared With Other Religions

'stian Endeavor Topic (I Cor. 10 : 1-21)
(Foreign Mission Meeting)

H wisdom of this world was made fool- ness in order that the world might be y the seeming foolishness of preaching as addressing a company of Greeks. w their philosophy, the greatest and philosophy outside the Scriptures; a ophy which enabled men to live clean live nobly and to face death with a of faith in a life beyond a life less contradictions and enigmas. But it was and beautiful as it was, the per- wer of human thinking, it left men ied; it failed to answer the questions eart or to fulfil its longings. Philos- as powerless; it lacked compelling nd men cast it aside Paul's was a hy of power because it had in it not ith but the Spirit of God to drive the ome and to compel right living by the awakened love. Christianity alone ligions, except Judaism has spiritual Mohammedanism lacks the spiritual , and it is cruel and leads to gross lism and irreligion. Confucius is as true and equally as impotent as Buddha can only hold out a hope of liss attained through present suffering. Brahmans saw only a faint glimmer of nd lost the way in vain speculations. holds the promise of the spiritual , but lacks the revelation of its per- And all the lesser creeds fail, as do ecause they lack the spirit of God in t measure to heal the wounds of sin ife of mankind. In Christ is power, e others varying degrees of weakness. re the command, "Go ye into all the for all the world is dying for the lack grace which now is yours, but yours ht you may make it another's.

s God Will Do for Us and Things We Must Do for Ourselves

League Topic. Phil. 2 : 12, 13; Matt. 6 : 41; Gal. 2 : 16; James 2 : 17

have faith in God through Christ. will accept our faith and forgive our od will justify us if we believe, but st believe first. God does not force lieve, nor does he violate the spiritual l justify us without faith. We must at our own salvation with fear and g We must prove our faith by our If we believe, he will justify us, our sins, and make us joint heirs with n his eternal kingdom. If we conse- r lives to him, he will sanctify us for ice and lead us into paths of blessed- ere we shall win our own blessings the blessings that we bring to others ame.

is nothing that God will not do for will meet the requirements. He is a law and of grace; but even grace is y the laws of the spirit, and no one God who seeks him not. He who findeth, he who asketh receiveth, him who knocketh it is opened. Our faith must precede the answering, ct of God.

HUDSON SUPER SIX

A STANDARD MODEL
The Hudson Super-Six

We have now had some ten months of matchless experience with the Hudson Super-Six. First, on speedways—in official tests—where it proved its supremacy over any other stock car built. Then in hill-climbing, where it did what no other car has done. Then in endurance, which has never been approached. Then in the hands of 15,000 owners. As a result of that experience, we think we can safely bring you this assurance.

Never Out-of-Date

The Hudson Super-Six, in all probability, will never be out-of-date. We see no way to better it. It is so close to perfection that betterments must be slight.

We have ceased to make season models. This is not the Super-Six of 1916 or of 1917. It is the all-time Super-Six. We have ordered parts and materials to build 30,000 more like the 15,000 out.

Styles may change in bodies somewhat. That no man can tell. But in all essentials the present Super-Six seems the permanent monarch of Motordom.

Always the Car Ahead

The present owner of a Super-Six is always the man ahead. That is, if he cares to be. He keeps ahead without driving faster, because of his quick pick-up. And because of his hill-climbing power. He is ruler of the road.

He can do in any situation what no rival car can excel. And any friend who claims the best car must accept the Super-Six.

He has a long-lived car, as our endurance tests have shown.

He has a car of great reliability, as proved in many an abusive test. He has a smooth-running car, a flexible, comfortable car.

Ask the Proud Owners

Ask the owners—they are all about you. There are 15,000 now. Most of them are old-time motorists. They know how cars compare.

Ask them if they would go back to a car with a lesser motor in it.

If not, follow their example. When you buy a fine car—a car to keep—get this top-place motor in it. Otherwise, the time will soon come when you'll wish to make a change. Let your Hudson dealer prove these facts to you.

Some Hudson Records

All made under A. A. A. supervision by a certified stock car or stock chassis, and excelling all former stock cars in these tests.

100 miles in 80 min., 21.4 sec., averaging 74.67 miles per hour for a 7-passenger touring car with driver and passenger.

75.69 miles in one hour with driver and passenger in a 7-passenger touring car.

Standing start to 50 miles an hour in 16.2 sec.

One mile at the rate of 102.53 miles per hour.

1819 miles in 24 hours at average speed of 75 8 miles per hour.

7-Passenger Phaeton, $1475 at Detroit. *Seven Other Styles of Open and Closed Bodies.*

HUDSON MOTOR CAR COMPANY
DETROIT, MICHIGAN

HOOSIER Stoves Ranges Heaters FREE

To try in your own home 30 days free, no matter where you live. Show your friends. Send it back at our expense if you do not want to keep it. Hundreds of thousands in daily use. Perfect bakers, efficient heaters, made of high grade material, beautifully finished, smooth design, guaranteed for years by our Two Million Dollar Bond.

Ask your dealer to show you "HOOSIER" Stoves and Ranges. Write for our big free book showing photographs describing large assortment of sizes and designs of cast and steel ranges, cast cooks, soft and hard coal heaters and base burners to select from, explaining our free trial offer Send postal today. Write name and address plainly. No obligations.

HOOSIER STOVE COMPANY
164 State St. MARION, INDIANA

BUNIONS INSTANTLY RELIEVED
Write at once for special free trial offer.
Stop pain and irritation.

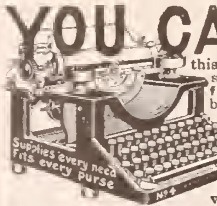
10 DAYS FREE TRIAL

Fischer BUNION PROTECTOR

Keeps shoes in shape--hides deformities. Instant relief for bunions and enlarged joints. Over one-half million sufferers helped. Free trial--no pay if no relief. State size of shoes and if for right or left foot.

50cts. post paid

THE FISCHER MANUFACTURING CO.
1st Nat. Bank Bldg., Dept 21, Milwaukee, Wis.



YOU CAN HAVE this wholly visible (42 key) single shift, **standard of standards, for your own** and commission besides, if you will show your friends wherein it **excells other $100 typewriters,** and explain to them our most liberal offer ever made on a strictly modern, single shift typewriter and a **Woodstock** at that. By post card or letter simply say, "*Mail Particulars.*"

WOODSTOCK TYPEWRITER CO., Dept. S620 Chicago, Ill.

AGENTS establishing everywhere. Many sales easily made. Self-selling Woodstock the latest great seller. Write for terms and territory. Act now.

They mean foot comfort, safety and economy. No dirt-gathering holes. 50c attached—gray or tan—all Dealers

LOOK FOR THE RED PLUG-IT-PREVENTS SLIPPING

SPRING-STEP RUBBER HEEL

Send 30c to Spring Step, 105 Federal St. Boston, and get 2 packs of Tally-ho Quality Playing Cards that would cost 50c elsewhere

Buy BUCKSKIN Guaranteed Tires at Greatly Reduced Prices

WE absolutely guarantee every Buckskin to give 4000 miles of service. If it doesn't, a credit in full will be allowed on the unexpired mileage and we'll pay the expressage both ways. Could you ask for anything fairer than that?

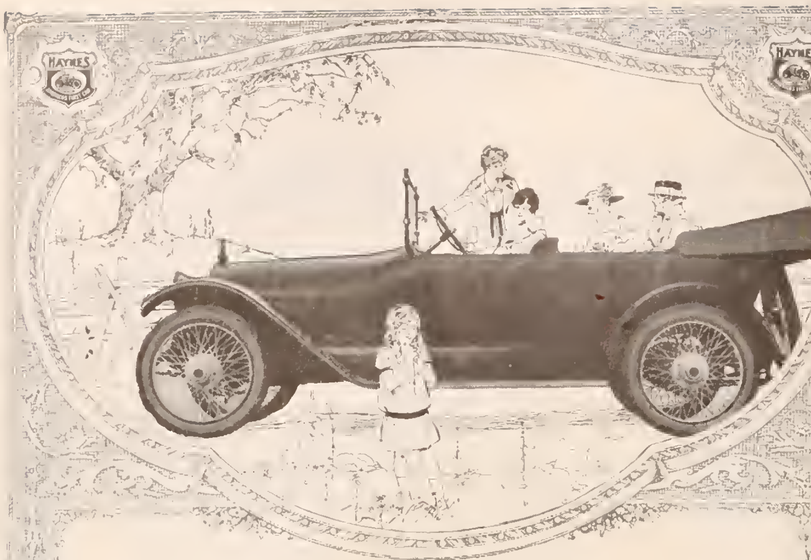
BUCKSKIN PLAIN & NON-SKID Guaranteed TIRES

are quality tires—of the finest procurable material and subject to a most rigid inspection at our factory. They are low in price—high in quality. Because we have ideal manufacturing conditions; and because we sell to you direct, we can offer these tires and tubes at prices which are "the lowest in America."

Write today for details of our low-price offer to car owners.

REFERENCES — Dun's, Bradstreet's, The George D. Harter Bank of Canton, O., and The Cummings Trust Co., of Carrollton, O.

The L. & M. Rubber Co. (3)
Dept. 9, Carrollton, O.
Manufacturers of Rubber Goods Since 1901
Western Distributing Office, 1136 S. Michigan Ave., Chicago



The higher priced car won't give you more

—the lower priced car won't cost you less

Many a buyer who had in mind paying from $1,800 to $2,500 for his car, has chosen the Haynes at $1,485. Its incomparable combination of substantial size, fine appearance, great riding comfort, power and speed — together with light weight and low upkeep — leaves nothing to be desired.

"America's Greatest 'Light Six'"

HAYNES

"America's Greatest 'Light Twelve'"

It's even more common for folks who did not expect to go over $1,000 for a car, to decide upon the Haynes, because they found its low *after-cost* more than outbalanced the difference in price.

You get flexibility of the one-to-sixty-miles-per-hour-on-high brand in the Haynes. You get a car that can make 30 miles an hour from a standing start, in seven and one-half seconds.

You get acceleration of from five to thirty-five miles an hour in seven seconds.

You get *more power* from the high-speed Haynes motor than is developed by any other motor of any make of equal bore and stroke. And because of its *light weight* and perfect balance you get all this satisfaction in the Haynes with an upkeep economy that more than pays the difference in cost over a low-price-high-upkeep car.

No matter what your ideas are about price, you should investigate this wonderful car, with its beautiful lines, its long, easy-riding springs, its completeness of appointments, its power, its speed, its top-class performance in every respect, and its amazing economy. The Haynes dealer is ready to extend you every co-operation in your investigation.

NEW CATALOG, describing the latest engineering achievements as embodied in the Haynes "Light Six" and "Light Twelve" free on request.

THE HAYNES AUTOMOBILE COMPANY
44 South Main Street, Kokomo, Ind.

"Light Six"—Open Cars	
Five-passenger Touring Car	$1485
Four-passenger Roadster	1585
Seven-passenger Touring Car	1585
Closed Cars	
Five-passenger Sedan	$2150
Seven-passenger Sedan	2250
All Prices F. O. B. Kokomo	

"Light Twelve"—Open Cars	
Five-passenger Touring Car	$1985
Four-passenger Roadster	2085
Seven-passenger Touring Car	2085
Closed Cars	
Five-passenger Sedan	$2650
Seven-passenger Sedan	2750
All Prices F. O. B. Kokomo	

Demountable Sedan and Coupe Tops for All Open Models, $275

Investment and Insurance Counse

This department is maintained for the benefit of our *regular* readers. The serv is offered *entirely free* of cost to them, and all correspondence is *strictly personal* and fi- *dential*, in so far as the identity of the inquirer is concerned. Always enclose letter pc ge and write name and address plainly on a separate slip of paper. The letter containi the inquiry must not have the name and address. Send your inquiry to Financial E or. Christian Herald, Bible House, New York City.

Neither the Christian Herald nor any other publication can guarantee the va of investment securities. Any advice given is an expression of our conclusions, based on information we believe to be reliable; but we must not be held responsible, should an oss arise from its acceptance.

Bonds: Classification and Description

Charter Bonds

These bonds are the issues which the United States government legally requires to be deposited with the Treasurer of the United States before a certificate of authority will be issued for a national bank to begin business.

Closed Mortgage Bonds

Bonds issued under a closed mortgage are those protected from further indebtedness on the property by the stipulation in the mortgage which provides that no more indebtedness shall be incurred, as the full amount of indebtedness authorized under the terms of the mortgage has been reached.

Convertible Bonds

These are a form of bonds the holder of which has the option to convert under certain conditions into other securities issued by the same corporation, or possibly other corporations. The general rule is that such bonds are convertible into stock. Convertible bonds have an attractive feature, as they are more flexible than the ordinary bonds. In case the stock of the corporation should advance beyond the conversion price, the holder has the opportunity of taking advantage of the convertible clause to reap a profit by exchange. The speculative feature, so far as a possible profit may be offered, is what makes convertible bonds popular.

Coupon Bonds

Bonds having interest notes or coupons attached to them, which may be torn off and presented for payment at stated periods as the interest becomes due, are called "coupon bonds." When bonds are issued a sufficient number of such coupons to cover the entire length of time which the bonds will be outstanding before maturing are attached to each bond. Each coupon is taken off as it becomes due, but never should be detached before that period, as the habit of cutting off coupons before the date of collection is not a good one.

Coupon Notes

A coupon note is in appearance an dinar promissory note having a sufficie lon period to run to call for several inte t pay ments, the interest being represented l ticket or coupons attached to the note. Ir der t collect the interest on the note the ticket or coupons must be presented the me a bond coupons for payment. The note usually are made payable to bearer o the may be transferred without end ement but sometimes they are drawn payabl o som particular person or order, but this es no affect the coupons, which are collecti whe presented by any bona fide holder ithou endorsement. Coupon notes ordina y em brace those running for a period of year or less, and really are very similar deben tures. Municipalities frequently ac t cou pon notes as a means of financing w n the desire to secure money for a comp ative short period.

Demand Loan

A demand loan is a form of note o romis to pay, giving the borrower the ion c paying the loan at any time, but turall not the same day it is made, and t lende has a right to demand payment, cept o Sunday and legal holidays, if he s lesires There is a custom prevailing in N Yor that whenever either party in a eman transaction wishes to cancel the obli ion h is to give notice to that effect before o'cloc P.M., and payment must be ma befor 2:15 P.M. the same day. Furtherr e, it i not customary to call loans on Satu y, th Friday negotiations carrying ov unt Monday. Any rate of interest is per tted o collatera call loans of $5,000 or upwa . Un less specified in the note, a demand r e bear the legal rate of interest after de nd fo payment has been made, and it is p able o presentation without grace. Rega ng th length of time an indorser is lia on demand note, the laws in the ifferen states vary, but as a rule it is for limite time only.

Answers to Queries

S. W. G., CONNECTICUT. The Wabash Railroad Company is a valuable property but it was managed very unsatisfactorily under the Gould régime. The present company was incorporated in Indiana, October 22, 1915, and succeeded the old Wabash Railroad, sold July 21, 1913, at foreclosure sale for $18,000,000. The company has an issue of $46,200,000 preferred "A" 5 per cent. non-cumulative profit-sharing stock — $48,970,000 preferred "B" 5 per cent. convertible stock; also $44,290,000 common stock. Dividends at the rate of 5 per cent. per annum go to preferred "A" before dividends on the preferred "B" or common stock can be made. The dividends are not cumulative, however. The total bonded debt of the present company, including receivers' equipment notes, $1,391,000, is $65,006,000. The earnings of the company for the first five months to March 31 last are reported to be equivalent to 3.80 per cent. of the preferred "A" stock or about 9 per cent. annually. Naturally the stock looks attractive from a speculative investment viewpoint, but it cannot be recommended as attractive as some of the old Season lines that have never been in trouble.

B. C. C., NEW JERSEY. Acco ng to report of the Northern States Power mpan the July earnings show an increas of 1 per cent. in gross and 20.1 per cent. i et ov the same month in 1915. The gros arnin for the year ending July 31, 1916, we $5.6 067 and the net earnings $3,170,7 It stated that the company will rece a n power supply which will take care the i creased electrical demands of Mi eapo St. Paul and southern Minnesota r so time.

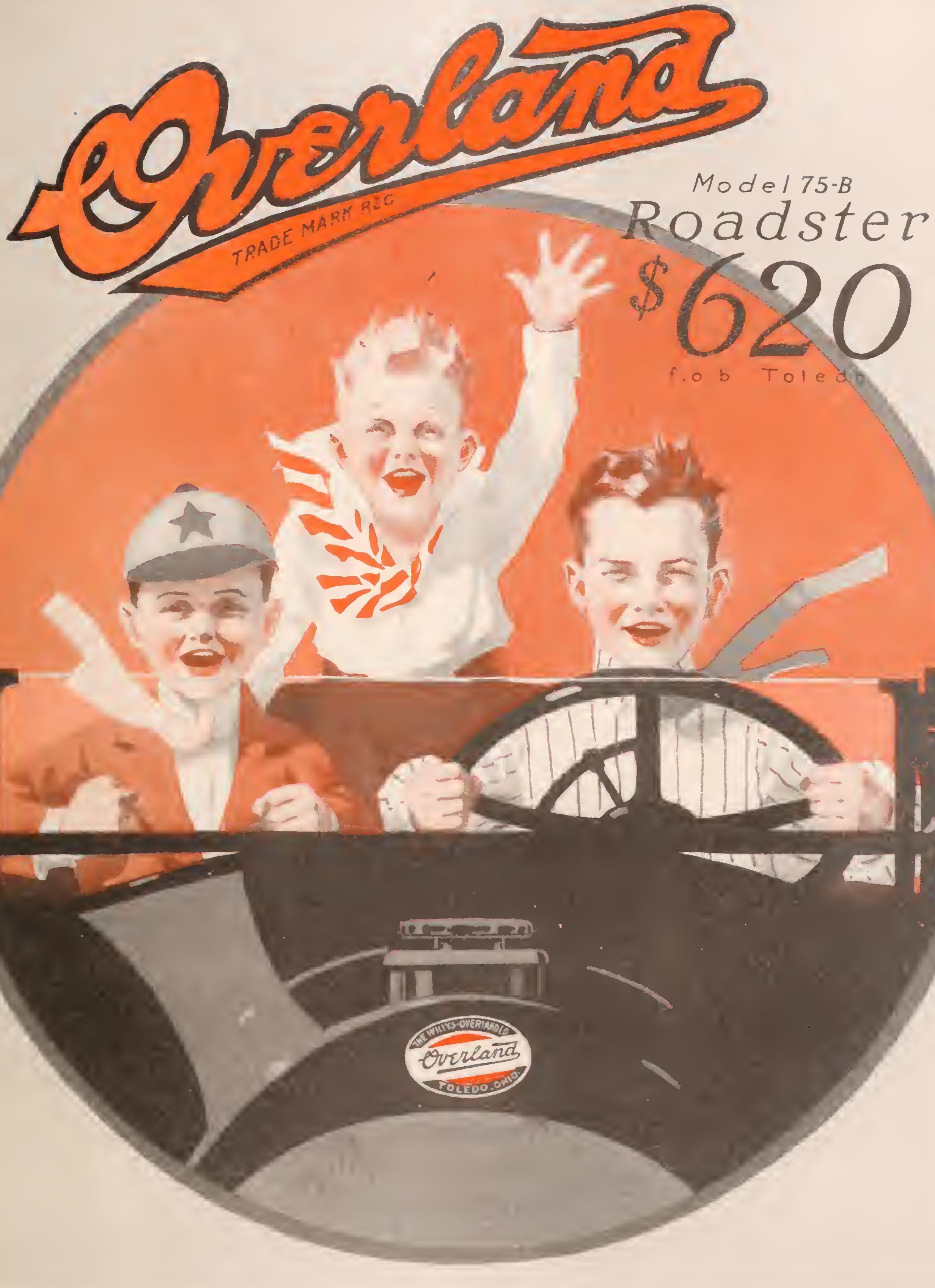
E. D. R., ILLINOIS. The Arka as V ley Railway, Light and Power Co pany a subsidiary of the Standard Gas Elect Company, and is reported to show ood creases in earnings as the result of t grow and prosperity of the territory ved Colorado. The earnings for the y end July 31 last show a gross of $ 25.7 while the net earnings were $541,1 an crease of 13.5 per cent. for the y r. F the quarter ending August 31, the rkan Valley Railway, Light and Power mpa declared its regular dividend of 1¾ er ce on the preferred stock.

The Time for Transplanting

THE New York College of Forestry has made an extensive study of the question of transplanting trees, and announces in a recent bulletin some of the results and conclusions. Nature gives a cue for the transplantation of all trees. The best time for transplanting is in the spring, before the growth of the tree starts. Transplanting should not be done when the tree is in full growth. It has been found that nearly all of the pines and spruces complete their growth and have passed into their winter condition by the last of August. Any time from this time on until the ground begins to be frozen these trees can be transplanted safely, but care must be taken to see that soil is firml pack around the roots. The decidu s tr continue their growth almost til first frost, but they can be safe tra planted if all the leaves have opp provided the season of perman t fr has not begun. In this case he s must be firmly packed around e ro and fresh soil in which the is manure should be piled around e ba of the trees for protection agai t fro

◆

EVANGELIST F. F. SHOUP, w se w is warmly endorsed by Bishop alter Sellew, of Jamestown, N. Y., has e o dates after October first. Inquirie may addressed to 124 16th Street, Brook , N.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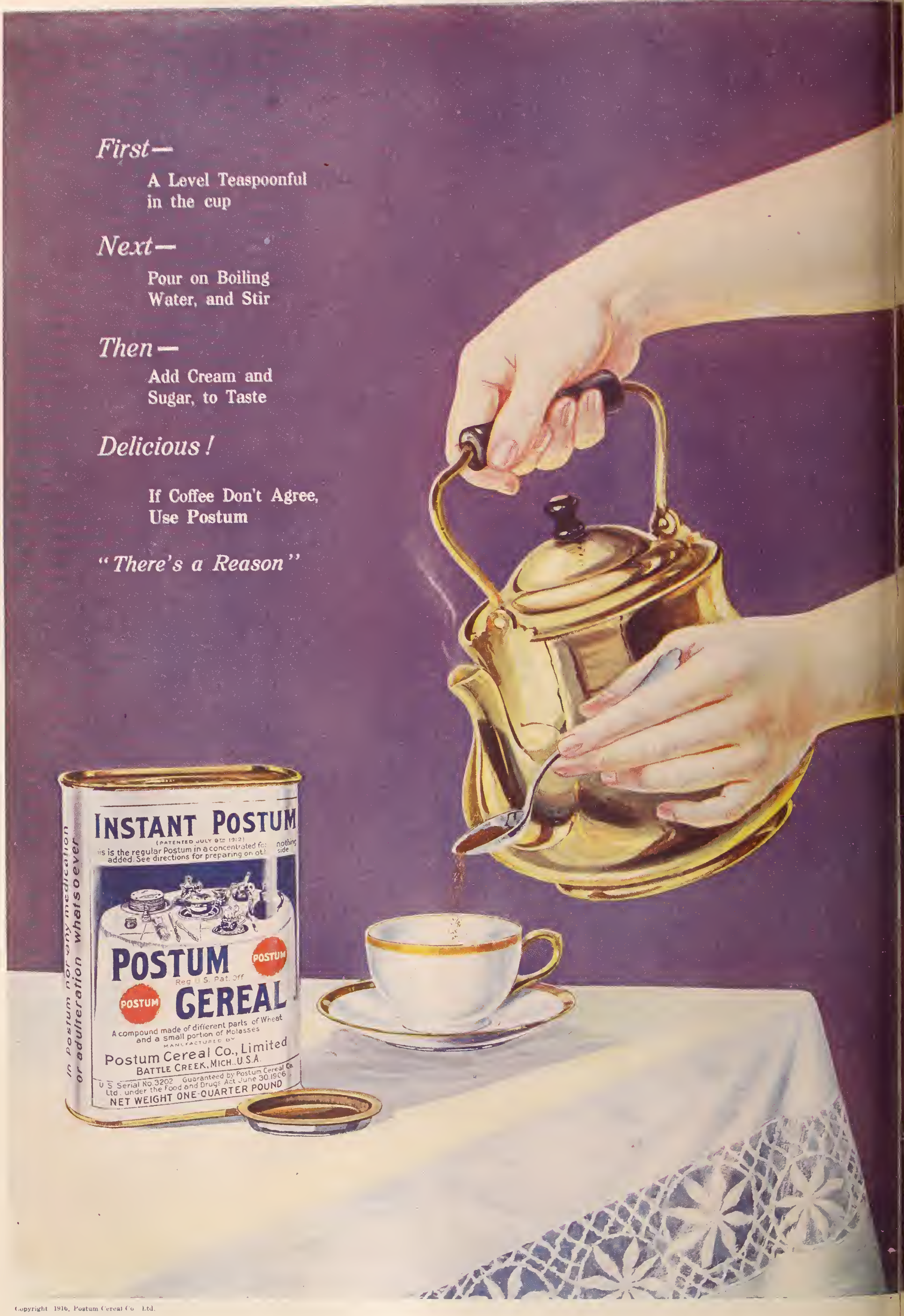
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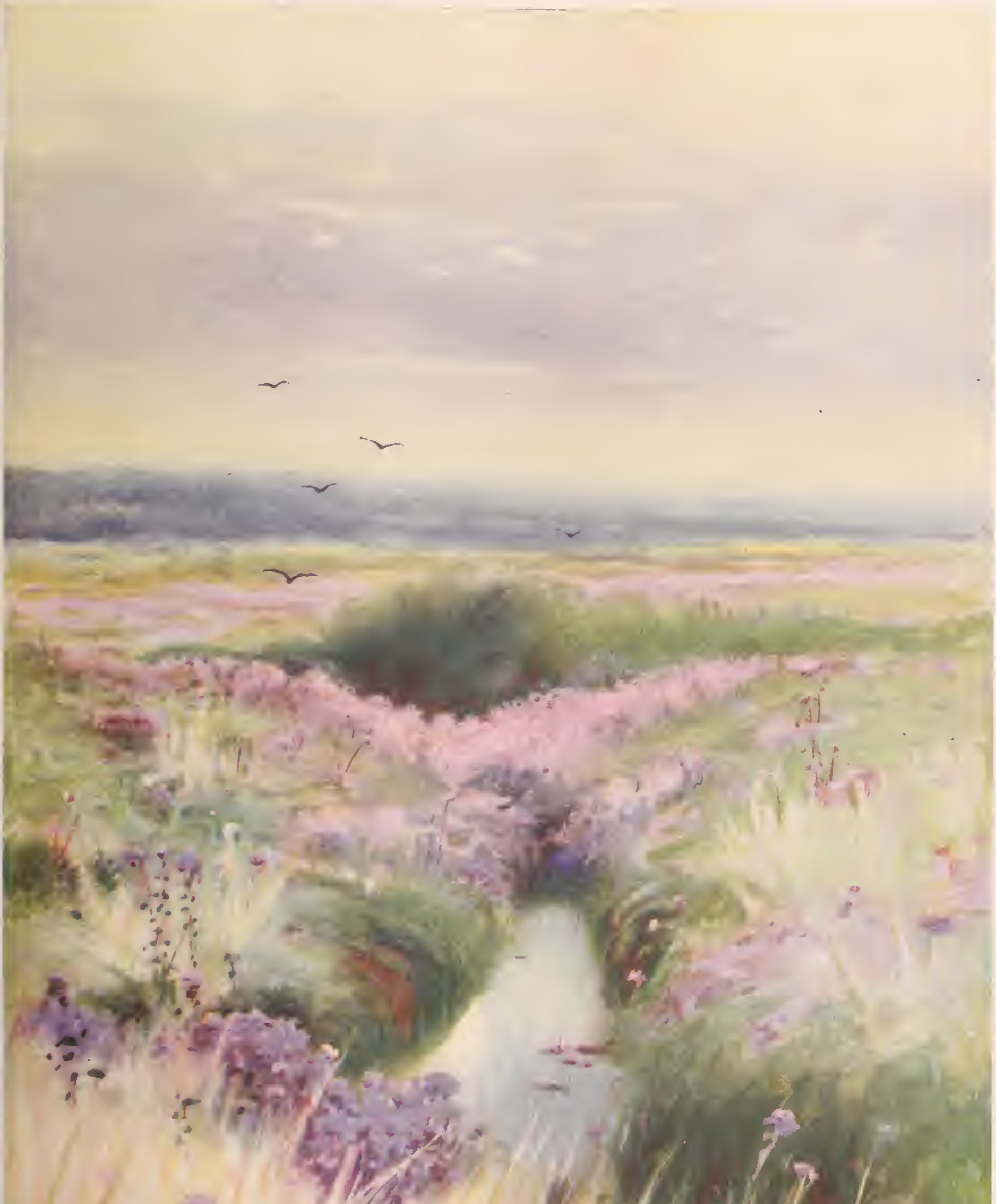

From a water color by Chas. P. Rising

WILD ASTERS GLORIFY THE LATE SUMMER

Our Mail-Bag

NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

READER, Michigan. I have been trying to be a live Christian for over thirty years, but much of that time have been in a doubting condition, as to having the presence of the Saviour in my heart. I have tried to do my duty, and keep a clear conscience, but have not always succeeded. There are many things I have done that I regret. Among the things that trouble me most is the love of reading; although I try to read the best, still sometimes I read almost anything that comes to hand, but I cut out a great deal that is worthless. I am unable to decide whether I should surrender entirely my love of reading, or try to discriminate. I sometimes think that the Spirit has left me and that there is no longer any salvation for me.

God's Word nowhere promises riches, ease, and worldly honors as the reward of faith. Jesus in his teaching warned his followers against such expectations. The accumulation of wealth is incapable of giving true happiness, or even satisfaction; and riches, unless they are put to righteous use, become a snare and a source of evil. Our Father knows all about our material needs, and Christian experience has shown, times without number, that those who trust in him and "seek first the Kingdom," who give righteousness the first place in their lives, will have all the rest added in sufficiency. If we have the love of Christ in our hearts, that love will find expression in service. There are opportunities for such service open to all, and each should seek the kind which is nearest at hand and perform it gladly, "for His sake." Look around you and see where *you* can help. It may be visiting the sick, comforting the lonely and depressed, making life more bearable to those in poverty or in any kind of trouble; or it may happen that you can do or say something that will prevent some poor soul from taking a wrong step which would lead to the wreck of both soul and body. Even a small kindness may bring joy to a heart and prove the turning-point in a life. You should connect yourself with the practical Christian workers of your own church, who will be glad to advise you. Spiritual association is of the greatest value. Once fairly embarked in such work, your life will have a new purpose, your faith will be translated into action, your prayers will be less for self and more for others. As to reading, we do not believe you should find much trouble, if you continue to cut out the worthless literature. The reading of good books broadens the mind and need not interfere with your progress in the spiritual life. Finally, you may be assured that one who is deeply troubled about salvation and filled with regrets for past sins is not beyond the reach of pardoning grace. The very fact that such a struggle is going on is evidence that the Holy Spirit is calling you to that repentance and confession of sin which leads to forgiveness and a new consecration.

Mrs. J. A. K., Pontiac, Ill. Your kindly letter is greatly appreciated. The signs of the times and the fulfilment of prophecy are not overlooked. An able article on the subject by Professor Gray of Chicago will shortly appear in the Christian Herald.

Reader. The whole question of amusements is a very important one, and affects so largely the future of both the church and the home that it deserves more attention than it receives. While the line is sharply drawn by the majority of the denominations against certain amusements, there are others concerning which they are not in accord. These are consequently left to be dealt with as the individual conscience directs. We would not be a killjoy, but we hold that the wisest, and certainly the safest, plan in dealing with doubtful amusements is to avoid them altogether, and to instil the same principle in our children.

J. P. W., Lamar, Colo. Please give in the Mail-Bag your interpretation of what Jesus meant in John 21 : 15 by "these." Our pastor, a short time ago, asked his congregation this question, and insisted that they answer. I answered —"Fishes and fishing paraphernalia." He said "No! he meant the other disciples." I imagine the subject of conversation at that meal was the miraculous draught of fishes and fishing in general. Also, on a previous occasion, narrated in the preceding chapter, Jesus had qualified or empowered them for the greater work of the apostleship by the gift of the Holy Ghost, but Peter resumes his old occupation of fishing, and receives the thrice-repeated rebuke.

Your pastor has the support of the best commentators. Jesus was speaking in the presence of the assembled disciples. "*These*" had not denied him, but Peter *had* denied him thrice, and the rebuke implied in Jesus' words was merited. It was in effect as though he had said, "Do you, who disowned all knowledge of or allegiance to me, love me more than these love me, who made no such denial?" Peter felt the thrust, and his humiliation was complete. Had our Lord referred to Peter's vocation as fisherman, Peter would have made a different and a bolder disavowal.

D. C. H., Elk Lake, Pa., writes: "In the Christian Herald for May 31 I notice in the Mail-Bag an answer to J. C. R., Altoona, Pa., in regard to the loving cup. I remember looking it up in my library a couple of years ago and reading that King Henry of Navarre was out hunting one day, and on his return home he stopped to get a glass of wine. He was sitting on his horse when the waiter came holding the cup by its only handle. In taking it the king did not hold it firmly, and spilled some of it on his clothes. That it might not happen again, he had a cup made with two handles and left at the house where he got the wine. Again he went hunting, and when he stopped there on his return the servant brought wine to him in his cup, holding it by both handles, so that the king could not take it by either. On his return home he had another cup made with three handles, so that he could be sure to take hold of it by at least one. This was afterward called a loving cup."

A. E. R., York, Pa. Your dream of a circle of angels singing is very beautiful and must have been a pleasant experience. We cannot explain the causes of dreams. Yours may have come through the mind recalling during sleep some music you may have once heard, and which made a deeper impression upon you than you imagined. The whole psychology of sleep and dreams is beyond our field of research.

ABOVE LOCH LOMOND

By Margaret E. Sangster, Jr.

YES, it's up above Loch Lomond
That I'd like to be today,
In the highlands of my homeland—
Ah, it's long I've been away!
And though cannons roar about me,
I can shut my eyes and see
The green grass above Loch Lomond,
Where my pastures used to be.

In the morning bright and early
I can see my sheep agraze,
And the purple of the heather
Is veiled over by the haze.
And my dog walks close beside me,
And the gentle breezes blow
O'er the fields above Loch Lomond;
Ah, it's there I'd like to go!

How the bullets whistle past me!
How my comrades stumble, fall!
While the powder smoke hangs heavy
Like some ghostly funeral pall.
I can hardly see the sunlight
Through the blur of brown and gray;
For my heart is in the highlands
Of my homeland far away.

There's a crash!—did something strike me?
There's a throbbing in my side. . . .
God—I see it—blue Loch Lomond!
Clear as glass it is—and wide!
Am I falling? Am I—dying?
Ah, this looks like home to me. . . .
My green fields—above Loch Lomond!

* * *

Is it heaven that I see?

Reader, Mackay, Ky. The subject is controversial and has always been so. It cannot be decided by any discussion in the Mail-Bag.

J. B., Mount Grove, Mo. The saying that "The end justifies the means" is pure, unadulterated sophistry. If you wished to reach the conscience of a drunkard, it is not necessary to drink with him, nor would a Christian desiring the conversion of a gambler win him by resorting to gambling. An attempt to secure any worthy object by resorting to vile means is equally condemnable.

Reader, Burruss, Va. 1. The "divisions" referred to in 1 Cor. 3 : 3 and other passages, beginning in envyings or jealousies, had produced strifes which had culminated in the formation of factions parties (divisions) in the church itself. These contentions were fostered by the rivalries of different candidates for spiritual leadership. Paul deprecated this in the strongest language, even declaring his own personality and influence of no consequence, in comparison with the great ideal of a harmonious and united church, working under the control of the Holy Spirit, and urged this humble attitude upon others. There were divisions, too, over the course adopted by many at the agapæ or love feasts, and as to the abuse spiritual gifts, which brought disorder into the meetings. sides, serious heresies had crept in (see Chap. 11). Paul's epi e was an appeal for harmony and a return to the faith of the ospel as it was originally received. 2. "Sanitarium" and sanatorium" are both used, the former preferably, the latt being a variant. "Sanitorium" is a corrupt form.

R. M. A., Brooklyn. What is the exact meaning of t word "Catholic" in the apostolic Creed? Many think i neans "Roman Catholic."

The word means "universal" or "general," the c plete phrase in the Creed being equivalent to the "Holy U ersal Church." This appellation was given to the early C stian Church on account of its not being confined (like the wish Church) to one people, but embracing people out of all ions. In a word, the Apostolic Church compr nded the entire body of true Christians, anc as in this spiritual sense "catholic" or "worl ide." There was no Roman Catholic Ch h in apostolic times, nor until centuries aft ward. In speaking or writing of the latt it is proper therefore always to call it the " oman Catholic Church," to avoid misunders ding.

The publication of Swift & Company letter in a recent issue of the Christian He d has drawn considerable comment from o readers. We give extracts below from son of the letters lately received:

L. J. K., Springville, N. Y. "W have the large beef interests put the ban their boycott upon the smaller wholesaler d the retailer, so that these are not at lil ty to buy meat in the open market of the mer? Years ago I was told by farmers that e beef barons were shutting away from the c umer this supply of meat. I have the sar story from farmers from California to th East. that it does not pay them to fatten a llock or two, or even more, because they c d not sell them except to the cattle barons, d the price they would pay left the farmer th no profit. The retailers said they could t buy because, if they did, they would be it off from supplies by the large conce . So these small rivulets of meat supply, but a mighty er in the aggregate, seem to have been cut off from the c umer by the great beef interests. If what I have stated not a fact, it seems strange that the same story should be ld by those in such different localities. If it is not true, a every retailer and wholesaler has the privilege of buying me of the farmers without affecting his interests in the main sup from the large dealers, will you kindly explain why the ice of meat does not differ in different localities according the law of supply and demand? Who is responsible?

Mrs. E. H., Steele City, Neb., sends a marked p e list (July 24) and writes: "I have marked just the kind meat that is brought on here, in this little town of 300, and I nture to assert it is the same as brought on in any of the litt burgs. It does seem to me that our retail merchants make to rge a profit, but I think the packers also have a pretty good cent. I can afford to sell the poorer stuff, that the majority c eople have to buy, for less money and also pay the farmers w they are paying now. I know a good piece of meat, and t e has not been any here in a year."

Another reader, U. S., Sr., Detroit, Mich., writes: take the liberty to make a few comments on the answer of ift & Company to your remarks on the Beef Trust in the C istian Herald of June 28. I was quite amused by reading the swer. But it is misleading to the people in the cities, maki them believe that the farmers are to blame for the high pri H quotes over eleven cents for corn-fed stocks. Very f bring that price. Most of them go at from six to eight ce , and grass-fed bring from five to seven cents on foot. Swift Company don't refer to the millions of porkers and cat they bought last fall at from three dollars to five dollars r 100 pounds and now the price since early spring has rise n the same from twenty to twenty-eight cents per pound, a they have to raise the price on hogs and cattle to cover up e unreasonable prices on prepared meats that they boug very low last fall. They deny that there was a meat tru We farmers know what we know by dear experience. (I over seventy-one years old, and have farmed all my life, a know what I am talking about.) Terms are even dictate the home and country butchers. The country butchers c buy the inferior cattle for home use. The good and well-bu attle are all shipped to the big packers, and millions of po ls are reshipped back to the home butcher and consumer. had a friend visiting me this week from North Dakota, and says it is the same there. They could not get good meat; e best were all shipped to the central markets and reshi ed at double price."

The whole matter is an open question for discussio and i any one on either side of the controversy can throw sati ctory light on the points in dispute, it will be welcome.

M. E., Milton, Wash. The white pennant bearin blue cross, which is known as the "church pennant," is flow abov the ensign on all vessels of the navy to indicate that gious service is being held aboard the vessel. The church pe ant is the only flag which is permitted to fly above the St s and Stripes, and it is no insult to the Stars and Stripes to ve it so appear. The rule permitting the use of the penn t has been in force in the navy since 1850. It is flown rega ess of the creed or religion or the service being held. It ha o denominational meaning or relation. This flag is esse lly a navy flag and is not supposed to be used by any churc or its own purposes. Flying the church pennant above th nsign in the navy is a gracious acknowledgment of the supre allegiance of the nation to the God of all nations.

THE·CHRISTIAN·HERALD
·AN·ILLUSTRATED·NEWS·WEEKLY·FOR·THE·HOME·

Leading the Nation Into Health

"Sober First"—Beginning a Series of Articles

By IDA M. TARBELL

TWO formidable campaigns against drink are going on in this country: one vociferous and political, the other quiet and industrial. One aims to legislate both the man that makes the drink and the man that sells it out of business. T other concerns itself with the man that does the drinking. I ims to bring him to temperance by any method that will work. T slogan of the first is "down with the saloon"; of the second, "ber first."

his second campaign is in the hands of those men who are a mpting to reorganize that portion of the working world which t control so that every man in it will have the chance to develop a there is in him. This effort, which is the very essence of the n scientific spirit in industrial life, is hindered at every point by h its. One of the deepest rooted on labor's side is drink. It is as i nical to a complete realization of the new aspirations as the fi d idea of the stiff-necked employer that what he has never d e nor seen done can't be done. It is as inimical and even more d cult to conquer, for the employer eventually must yield his w or his place. The economic advantages of his competitor who a pts the new ideas will take care of that. But the economic a antages of sobriety have never been doubtful. Nobody knows th n so well as the workingman and his family. If he is to break with drink other a eals must be made.

t is for the employer to find these appeals. He must do it. Drink interferes with every item in the program on which he has set his heart. A drinking man makes stability out of the question. He is a barrier to efficiency. He is an enemy to safety. Drink must go.

Miss Ida M. Tarbell

It is the Safety First movement which has done most to fix the attention of the industrial world on the relations of drink to its new aspirations.

A year ago I attended the annual congress of the National Safety First Council. There were some 300 safety experts and managers present, representing our leading mining, manufacturing and transportation concerns. There was scarcely a session held in the three days the council sat that the relation of liquor to safety did not come up. Again and again there was vigorous warning from experienced experts that safety was out of the question as long as men used liquor. It was not because they had as a rule, I judged, any objection to liquor per se—many of them frankly said they liked their beer or wine—but when it came to liquor-drinking by workingmen they attacked it as violently as they did uncovered wheels and gears and belts.

"Alcoholism as an abstract proposition does not interest me," the secretary of the New York Workmen's Compensation Bureau told the congress, "but it has been my painful duty to investigate many accidents where I have had positive proof that the mishaps would never have occurred had it not been for the liquor curse. I don't believe we shall get worth-while results (in safety) unless we place onr mark of disapproval on the liquor question immediately."

The really significant and helpful feature of the discussion was the multitude of indications it brought out that managers were beginning to apply to this problem the same methods they use in safety work. When an accident happens nowadays in a properly organized factory or mill nobody lays it to the Lord. Nobody repeats that "accidents will happen." Everybody seeks the cause, and there is no rest until it is found and removed. The new attack on drink follows this principle. It asks, "*Why* do men drink?"

The old answer of the moralist, the thrifty and the hard-headed was likely to be either, "Because he is an unregenerate sinner and needs conversion," or, "Because the liquor is where he can see it." The old attack on liquor followed these ideas. Men were exhorted to let it alone—stirred to their depths until they "signed the pledge" or the saloon and the beer wagon were cast out of the community.

Neither exhortation nor prohibition satisfy the modern scientific manager. Men must be sober for other reasons than emotional stir or the difficulty of getting liquor, if temperance is finally to prevail in industry. *Why* do they drink? In this search for causes the inquirer is using a great deal of common sense and practical home-made physiology and psychology—knowledge of the body and the heart, which he has acquired in his own struggle for decency and control. It is remarkable how many shrewd, quiet men you find who tell you that they are almost persuaded that if all was right with the body and mind the man would not *want* drink in possibly a majority of cases. He wants it because something is wrong. It may be because his body is so depleted at the end of the day that it runs for its grog so that it may get a few brief moments of glow and strength and well-being.

This is the workingman's own plea: "I take it because I am all in." It is understandable. In one who has had strength and health, the first experience in exhaustion, failing nerve and hopelessness is terrifying. He grasps at anything that will give him back even for an hour his sense of well-being and confidence. Collapsed energy is as real an ill as a broken leg, and more to be feared because less understood. Industry is trying to understand why it comes so early to so many, and many men are frankly admitting that often it is because of long hours, poor air, bad water, and cold lunches taken under conditions that would make even good food—which they rarely have—indigestible. The men are so done up at the end of the day that they take liquor as a means of quick if brief recuperation.

There is no little proof of the soundness of this view to be drawn from the experiments of factories which have corrected these evils. The Clothcraft Shop in Cleveland is a brilliant example of the effect that the best of shop conditions has on the saloon. Mr. Feiss tells me that as soon as they had their lunch room and recreation grounds in working order there was an immediate reduction in the number of men patronizing the neighboring grogshops. "With the aid of moral suasion," Mr. Feiss writes, "this effect grew so that two out of three saloons in our immediate proximity disappeared. We finally went to our men and asked them to remain on our premises during the noon hour, issuing passes only to those who went home for lunch. The effect was to drive away the remaining saloon, and no one has since attempted to establish one in our neighborhood."

How much has good food to do with this result, which is one that I have known in other cases? This much is certain: with plenty of wholesome, well-cooked food, men work more easily and continuously than they do when they mix alcohol with food. Those who have read Forbes Mitchell on the Great Mutiny will remember his repeated testimony that what men need in exhausting marches and before and after battles is "grub," not "grog." "My experience is," he writes, "that the soldiers who could best look after their stomachs were also those who could make the best use of the bayonet, and who were the least likely to fall behind in a forced march. If I had the command of an army in the field my rule would be: Cut the grog, and give double grub when hard work has to be done!" Some of our modern employers are revising this formula to read, "Cut the grog and give *milk*." So formidable a competitor of beer has milk become in some quarters that I have seen advertisements advising workingmen to remember that beer was the most healthy drink in the world *after milk*.

Dr. Harvey of the Crane Company in Chicago, a concern where for years the most careful and intelligent study has been given to every phase of the workers' life, believes that milk may take away the desire for beer. "For many years," Dr. Harvey writes, "our company has encouraged the consumption of milk by employees. The company permits a milk dealer, whose milk is approved by the City Health Department, to go through the shops with bottled milk and sell direct to the men at their work. Employees, in the habit of taking a lunch in the middle of the forenoon, thus get a nourishing lunch of milk, instead of indigestible bologna, sausage, and pickles. The milkmen also time their visits and have their wagons at the front doors of the different shops, so that workmen may provide themselves with milk for the lunch hour. This practice of encouraging the use of milk is believed to have reduced the amount of beer formerly consumed."

An even more potent cause of drunkenness than poor food lies in the fact that outside of his home a workingman often has no club, no bank, even no toilet room but the saloon. His hours have been such that they made it impossible for him to deposit or cash a check in a bank. Often he never sees the inside of a store of any kind unless it is on Saturday night. The extent to which a workingman is cut off from the ordinary conveniences and meeting and trading places of men by his hours, the location of his working place, the condition in which his work leaves his clothes and his body at the close of the day, have rarely been taken into count in studying the attractions of the saloon. He was forced to use it, and as long as he had money to buy a drink he found the saloon cordial and democratic. "Cash your check? Sure!" "Wash up? Sure!" "Sit and read? Sure!"

When the nickels and dimes cease to flow across the counter this welcome is quickly chilled. Nobody without money or credit can use the saloon. This the deluded workingman finds when he loses his job.

Saloons in the neighborhood of factories feel the effect of every convenience and comfort installed. "We have closed one place near us," I heard a business manager say once, "simply by cashing the men's checks. We woke up to the fact that they were practically forced to buy a glass of something to get their money."

A service worker in a great plant employing three to four thousand men told me that when she began her work there was not a toilet room in the place! Forgotten! The men went to the nearby saloons. With the proper provisions for their needs, drinking was materially cut down.

THERE is no body of men so wedded to grog that it will not be influenced by good food, amusements, opportunities for improvement and the personal interest of their superiors. A striking demonstration of this is reported by the Lake Carriers' Association. The men on the Great Lakes in the past have worked under about as bad conditions as could be conceived, with the result that usually the chief thing they provided for a trip was a jug of whisky. Six years ago the Association set heartily to work to make things over for the men on their particular boats. They have provided the best of sanitation and ventilation, the food and water are carefully supervised. Quarters are comfortable. Assembly rooms are provided at the various ports, frequently with night schools. Since this campaign of improvements began accidents due to intoxication have been automatically cut down seventy-five per cent. The improvement has been so great that recently the captains and engineers of the boats sent to the Board of Directors of the Association the following recommendation, begging that it be adopted:

> That all masters and chief engineers of the Lake Carriers' Association be instructed that temperance shall be encouraged as much as possible among the crews and be made a consideration for promotion as between men of otherwise equal merit. Further, that notice to the effect that drinking is prohibited aboard the boat and that no person be allowed to carry liquor aboard the vessel be posted in the rooms of the deckhands and firemen. Further, that the Lake Carriers' Association provide temperance pledges and buttons in their assembly rooms and aboard the vessels for free distribution among the men.

Let those who scorn "welfare work" ponder these things.

QUITE as potent a cause of drunkenness as bad conditions is the lack of pleasures, of "things to do." Almost anything which arouses the interest is an enemy to liquor. I have known the trade of saloons seriously cut into by school gardens in he neighborhood. The men became so much interest in what their youngsters were doing that they help in the gardens after work instead of going to the sa n. That is what has happened in the reformed ke villages of Western Pennsylvania. There ar no saloons allowed in these company towns, but a er wagon makes the rounds once or twice a week, lea ng a keg or crate of bottles at almost every house. W en the gardening season opens it will sometimes l a customer for weeks. "Tam gartens!" one of the ivers was heard to say—"eatin' up my pizness!"

There is no doubt that one reason Vander ft, Pennsylvania, has been so successful as a " y" town is that the workingmen run it. When Va ergrift was founded there was but one restrictio ut upon the property. For ninety-nine years no l or was to be sold within its boundaries. The wo ng people with whom this contract was made were a irably adapted to respect and support it. They w as a rule American born, most of them from far in the neighboring counties. By training and tra on they were temperate. They believed Vander t's future would depend in a very large degree up its no-liquor policy, and this has proved to be true

It is now a town of about 4,500 inhabit ts. Ninety per cent. of it is owned by men who wo for wages. These men carry in the savings bank o a million dollars, and own something like 125 aut obiles. That is, they and not saloon-keepers are g ng rich. It is peaceful as well as prosperous. Two p emen on twelve-hour shifts look after law and er, and they say in the town that the one on dut an generally be found asleep on the steps of the C o. This Casino, most effectively placed on the t n's largest plaza, has two wings; one houses the lib ry, and the other the town council and jail. I have ard the librarian argue that the jail is used so littl she ought to have it for books. It is sometimes ne ed, however. In the first three months of 1914 ive different persons spent a night there, two of em tramps glad of free lodging. It was a fairly t cal record.

A clergyman who came to Vandergrift after h ng spent years in other industrial towns of Pennsyl nia told me that he never in any community where h ad been stationed had known of a workingman o he church official board or carrying the plate on Su ay. Here there were no others to perform these d es. Workingmen make up the town council an he board of education. The men have places to g nd things to do after working hours. They are respo ble citizens, carrying a town on their shoulders, and oth the dignity and the seriousness of the task keeps em steady.

(*To be continued.*)

The great Buddha at Kamakura, Japan

Some Great Men of Japan

By REV. FRANCIS E. CLARK, D.D., LL.D., Founder and President of Christian Endeavor Society

IN the forefront of Japan's leaders must surely be placed Count Okuma, the premier. In office only for short periods, until his last premiership, much of the time in opposition—and often hopeless opposition—to the government, he has never been out of touch with the real heart of Japan, and never without a real influence on her destinies.

Within the last sixteen years it has been my privilege to have three interviews with Count Okuma at his beautiful villa in the outskirts of Tokyo, and I have never been so deeply impressed with his masterly vigor and vitality as on my last visit, a few months ago.

Though an old man of six and seventy, hampered by an artificial leg as the result of a bomb thrown by a political enemy many years ago, he is more vigorous and active than many men of half his years.

At my latest interview, he was faultlessly dressed in European style, and, from the top of his bald head to the sole of his small shoes, he showed the evidences of good taste and a good valet.

He has a wonderful memory for names and incidents of the past. He inquired for the little boy who was with me sixteen years ago, and whom he had not forgotten. The Count naturally remembered him as a lad of twelve, and found it hard to believe that he was grown up and married. It pleased him to know that the young man still treasured the beautiful little carved ivory dogs the Count had given him in 1900, "the year of the dog" in the Japanese cycle.

When I remarked that Mrs. Clark wished to be remembered to Countess Okuma, whom she had previously met, the Count at once ordered a magnificent bouquet of orchids from his famous orchid houses, which he sent her with his and the Countess's regards.

I mention these little courtesies to show the kindly, human side of a great man, whose distinguishing characteristic is courage and indifference to danger. More than once he has been the target for the bombs of his political enemies. Only a few weeks before my last visit, the automobile in which he was riding was wrecked by a stick of dynamite thrown at him, and he himself miraculously escaped. When I remarked that he seemed to bear a charmed life, he replied, with a deprecating smile, that there were rash and evil men in every country, who preferred dynamite to argument, as the story of our own presidential assassins proved.

The Count's wonderful vitality amazed me. He had just come, a half-hour before my appointment, from a long tussle with parliament, the closing day of a stormy session, where he had been badgered and heckled by the opposition, but had come off victorious. Yet not a sign of the struggle appeared on his serene face. He seemed to have not a care in the world and as though he had not a thing to do but to talk to his visitors for an hour.

His moral courage, however, is the quality which chiefly has appealed to his fellow countrymen. He has often dared to be in the minority, and to imperil and apparently wreck his hope of preferment; the same temerity which also endears the much-derided and maligned William J. Bryan to the hearts of millions of Americans.

Count Okuma's physical courage, too, has often been put to the test, as we have seen, and never more severely than at the recent coronation of the reigning emperor, when it was his duty to go up the long flight of stairs leading to the throne, on his knees, to present to the emperor the address of the people.

It would have been a hard climb for a young man with two sound knees. It must have been torture to the Count, with only the stump of a leg, and the weight of nearly fourscore years added. But he never flinched, and on ten million post-cards and on as many more souvenir cups, plates, napkins, tablecloths and furoshikis, he is represented as climbing toils ely those stairs, sacred to every Japanese, to the a ust presence on the throne. It is currently reporte iat the flesh of his leg was raw long before he reache the top, but no one was allowed to suspect it at the ne.

I hesitate to speak of the kindly and generous t gs the Count said about America and Americans, r I can hear a chorus of Japanophobists shout, "H vas pulling the wool over your eyes. The Japane all talk so when they want to stab you to the hear

Yet I would as soon believe Count Okuma as ese congenital haters of Japan and the Japanese, wh he tells me that in America, as in Japan, the conf is between the old and the new, the educated an he ill-informed, and that patience and mutual friend ess and forbearance will bring about eventual nd permanent good feeling.

He laid much stress on the visits, back and th. between the two countries, of prominent men of oth nationalities, and of the visits of delegations not nly of commercial men, but of the representativ of religious organizations, like the Sunday sc ool, Christian Endeavor, and other world-wide int lenominational movements.

Of course we could not get away from the Eur an War. "It is a punishment for the sins of the peo s," said the Count, who has always been a dem at. "The common people have been oppressed, an he rulers have made the war. After the war the p ple will have more power, and war will be less inevit e."

"How about Korea and the American mis onaries?"

"The missionaries are doing a fine work, an he Korean Christians are a good element in the po lation. There were some misunderstandings at fir on both sides, but those troubles are happily sett l."

"I have just come from Hawaii," I said, "where ere are as many Japanese as all the other races toget r."

"Yes," replied the Count, "and when they me back to Japan they are so thoroughly America ed that they can't talk to me in their own language

"It is singular," continued the premier, "ho he past is linked with the present. Many years ago a or panese fisherman was shipwrecked and was rescued an American ship. He learned English and be- me Commodore Perry's interpreter. A son of that ipwrecked fisherman is now a professor in the perial University. Thus old Japan and new Japan me together in his person."

ANOTHER leading man of Japan is Baron Shibusawa, said to be the richest man in the empire. d Japan, like our own country, is getting to be a land millionaires. His broad, sensible face does not at st give promise of the ability which is undoubtedly s, for he is not only a great financier, but a man of gh ideals, whose one supreme desire seems to be to omote friendly relations between Japan and the ited States. To this end he has crossed the Pacific re than once, and held a multitude of meetings in nerican cities on both coasts and in the interior well.

At home he is as consistent an advocate of good lations with America as he is when in our own land, d does not hesitate to tell his own countrymen that e supremest folly would be to pick a quarrel with nerica or to allow one to be picked. Both he and s son-in-law, Count Sakatani, are prominent mem- rs of the Japan Peace Society, and of the Concordia ciety, whose chief object is to promote good will and endship between the Japanese and foreigners.

On two occasions I have had occasion to reply to ron Shibusawa's addresses of good will, and one uld desire nothing warmer or more generous than appreciation of America or more earnest than his sire for a continuance of good relations.

I do not know that Viscount Kaneko can be reck- ed among the great men of Japan, but he is certainly e of her most interesting sons. He has been promi- nt in governmental and legislative circles, but he is popular in some quarters because of his pro-Amer- nism. No one in Japan understands America and nericans better, and, as he says, he has given venteen years of his life to explaining American ys to the Japanese.

No wonder that he understands America, for he was ucated in the Rice Grammar School of Boston, in Boston Latin School and Harvard College, and ount Desert and Cape Ann are as familiar to him to any New Englander. He was in college with lonel Roosevelt and knows him well.

"I have camped out with American boys," he said. nd lived with them in their homes. In every home y had family prayers, and at first when they eeled down I didn't know what to do, but I soon rned."

In this respect his experience was, I am afraid, ique.

"The trouble with our people," ho said, "is that y cannot understand your government, compli- ed as it is with state rights. When we make a aty with Great Britain, France or Russia, we make reaty with the whole country. Not so with the ited States, for California and Arizona can annul it, at least make it inoperative."

No wonder that this condition puzzles our Japanese nds.

HERE are great newspapers in Japan, with a daily circulation of hundreds of thousands, and ir editors must be reckoned among the great men Japan, for in influence and personal power they nind one of the days of Horace Greeley and James rdon Bennett the elder in our own country.

A Buddhist high priest of Japan

One of these great editors is Mr. Maruyama of the Osaka Asahi, a paper with a daily circulation of more than 300,000. His present office is a modest but comfortable one, but near by an enormous eight or ten story building is going up, covering half an acre of ground, and all to be used by the Asahi. Mr. Maruyama is a typical Japanese of the highest class, bald, with a sparse beard, as to his personal appearance; vivacious and friendly; you at once feel at home in his presence. I had a long interview with him while he explained "the soul of Japan." This you cannot know unless you understand Bushido, the ancient Japanese ideal of conduct.

"Now Bushido," explained my host, "included love of peace, and the old Samurai were men of peace and desired no conquest of territory, because Bushido opposed it. So it has come about that Japan has never gone to war to gain territory. The Chinese war came because China was crowding Korea and menacing Japan. When China was conquered, in lieu of indemnity she gave territory, Port Arthur and Dairen. But Russia, Germany and England would not allow this, and took these ports themselves, thus robbing Japan of the fruits of her victory.

Ringing the temple bell at Kamakura, with a big log (bell in background)

"The war with Russia was simply a war of defense, not of aggression, and as to a war with America, such a thing is almost inconceivable. It would be the supremest height of folly. Neither wants the other's territory. Neither has anything to gain, but much to lose. America was founded on righteousness, justice and democracy. It seems to me she is departing from her ideals in going in for great armaments and a tremendous navy. Japan, I fear, will consider this a menace, and will be led to increase her military expenditure."

"How about China?" I asked.

"Japan does not want any of China's territory," he answered, "but she wants to help her develop her resources, and thus she will become a better customer for our products."

Surely a nation that has developed a Monroe Doctrine covering two continents cannot object to that.

"Oh, but you cawn't trust these Japs," said a cockney who was my vis-à-vis at a hotel table. "They're not strite."

He meant *straight*, of course. But was Britain straight in winning India and South Africa and Hongkong, and in her opium wars to force a killing vice upon four hundred millions of people?

Was America straight in gaining possession of the Canal Zone?

There is no pot in the world that can consistently call the kettle black.

ANOTHER of the great editors of Japan is Mr. Tokutomi, who is a peer of the realm and editor of two papers, one published in Tokyo and one in Seoul. These papers have an enormous circulation and are very influential.

His Tokyo office is a large, plain room, hung about with huge autographs and photographs of the Emperor, General Nogi, Count Ito, the last King and Queen of Korea, and Count Terauchi, the present governor general of Korea. I met him both in Tokyo and Seoul, and he talked most freely of Japan's desire for peace, especially of her fundamental good will toward America, a good will threatened only by petty jealousies and yellow journalism on both sides of the Pacific.

Surely no more representative men than theso two great editors are to be found in Japan.

THE governor general of Korea must of course be reckoned among the great men of Japan. Count Terauchi has filled this arduous post ever since the annexation of Korea, and the fact that Japanese and Americans living in Korea, including the missionaries, unite in declaring his administration to have been, on the whole, just and thoroughly honest, though stern, is certainly a striking testimony to his ability and good intentions.

When it is remembered that near the beginning of his administration many Christians were arrested for conspiracy against the Japanese government and it was thought that some missionaries were implicated, it can be seen that there were abundant opportunities for strained relations. But the conspiracy charges fell through for the most part, and within a few weeks or months all but two or three of the suspects were released. Undoubtedly some rash things were said by Christians as well as by other Koreans at the time of the occupation, but no widespread conspiracy could be proved.

The relations between the government and the American missionaries is constantly improving, and the vast beneficial changes introduced by the Japanese, the splendid railroad system, better than in Japan proper, the fine automobile roads throughout the peninsula, the many schools, the reforesting of the denuded hillsides, the honest administration of the taxes, all compel admiration, even from those who were at first tempted to be irreconcilable.

Count Terauchi is a veteran soldier of two wars, and gives evidence of it. Clad in khaki even on state occasions, with a single decoration on his breast of the many he has won, you could imagine that he would feel more at home on the battlefield than in a drawing-room.

But he has a most genial side, and though a useless right arm, shattered by an enemy's bullet, prevents his giving you his "right hand of fellowship," his warm and kindly left hand is none the less cordial. The governor general looks to be about sixty years of age, and it is said in some quarters that he is slated to be the next premier of Japan. He is evidently a splendid administrator, and the history of Korea can never be written without generous reference to his strong and honest rule.

ANOTHER Japanese of much importance in Seoul is Judge Watanabe, a justice of the supreme court. He is an earnest Christian, a devoted member of the Japanese Presbyterian Church of Seoul, and a man who never conceals his religious light under a bushel.

Like tho governor general, Judge Watanabe speaks only French besides his native tongue, but he evidently understands English, as I proved not only at the governor's reception but at a gathering of Christians in his own home. Tall, stately, benevolent of aspect—with such a man to dispense justice I cannot believe that the Koreans will suffer from the perversion of the laws, as under the old régime, or from any inequalities that may still exist in the new order of things.

Among all the leading men whom I have mot in Japan on this last visit and on three previous journeys, I have not seen one who did not respect America and desire a continuance of good relations. I believe that the constant effort of some irresponsible journals and jingo politicians to foment trouble with the Island Empire is as senseless as it is pernicious; but while such men as I have described are at the fore, they will not succeed.

A frequent scene in Japan: children playing about an idol

A WEEK *in the* WORLD'S NEWS

ELIMINATING THE BORDER. By mutual agreement of the two governments automobilists may now cross the Canadian border in either direction and remain in the country which they enter for at least thirty days, without giving the bond formerly required.

THROUGH TICKETS ON THE CANAL ARE NO GOOD. The Panama Canal was again closed to navigation during the week of August 27 to September 4, slides having closed the channel, and the continuous movement of the earth preventing the reopening of a permanent passage. The Canal was still closed when this item was written.

TO PROTECT THE BIRDS. On August 29 the Senate ratified a treaty with Great Britain for the protection of migratory birds in the United States and in Canada, the purpose being to protect birds which help the farmer by eating the insects that destroy his crops. The Department of Agriculture estimates that American farmers lose an amount in excess of $800,000,000 annually as a result of insects which flourish because of the destruction of insectivorous birds.

DISTINCTIONS IN SUBMARINES. It was announced on September 5 that Secretary Lansing had replied to the memorandum of the Entente Powers in which they proposed that all submarines be treated as vessels of war. The United States government held the Deutschland to be a merchantman, and the reply to the Entente note insists that the status of a submarine must be determined by the character and purpose of its armament, the ownership—whether privately owned or owned by the government or commissioned as part of the naval forces of the government.

TARIFF COMMISSION ESTABLISHED. The General Revenue Bill passed by the Senate on September 5 contained a provision creating a Tariff Commission to consist of six commissioners, not more than three to be members of the same political party. The pay of the commissioners was set at $7,500 a year, and the life of the commission as at present authorized was fixed at twelve years.

ONLY A MIRAGE. Second Lieutenant Fitzhugh Green of the United States navy, who represented the government on the Crocker Land Expedition, which left New York in 1913 under command of Donald B. MacMillan, returned home on September 5. He reported that the expedition had penetrated twenty miles farther in the direction in which Commodore Peary had thought he saw the land on his trip to the pole, which the Commodore reported as the discovery of a new continent. No land was found, and careful soundings indicated that no land was near. It was the decision of the expedition, therefore, that Commodore Peary had seen a mirage and had been honestly deceived, the expedition itself having been misled several times by mirages of a similar nature.

FORD MILLIONS GROW. The annual statement of the Ford Motor Company, issued August 31, shows that the company manufactured during the year 508,000 cars and sold 472,359. Gross business was $206,867,347.47 and the net profit $59,994,118, a little more than a million a week. Of the 49,879 employees, 74 per cent. shared in these profits under the profit-sharing plan of the company, and 36,626 received, in wages, $5 or more a day.

LINCOLN MEMORIAL DEDICATED. The Lincoln Memorial at Hodgenville, Ky., which is a granite building enclosing the log cabin in which Abraham Lincoln was born, was formally accepted for the country by President Wilson on September 4.

Shadow Lawn, the summer capital, and crowds during the notification of Mr. Wilson

WILSON ACCEPTS NOMINATION. On September 2, at his summer home, Shadow Lawn, Long Branch, N. J., Woodrow Wilson was formally advised of the desire of the Democratic Party that he should succeed himself as President of the United States. Mr. Wilson expressed his pleasure in acceding to the desire of his party, and stated that he would seek reelection standing squarely on his record of achievement in the White House, and asserting that if elected he would continue along the lines he had already laid down.

Sir Ernest Shackleton

SHACKLETON SAVES HIS MEN. Sir Ernest Shackleton was successful in his fourth attempt to rescue the men of his South Polar expedition whom he left behind on Elephant Island on April 24. He reached Punta Arenas, Chile, on September 3, with all of the twenty-two men, whom he found well but somewhat hungry. The Hudson Bay Company's ship Discovery, which had been sent from England to aid Shackleton in his attempt at rescue, had not reached the scene and Shackleton felt that he did not dare wait any longer, so made the attempt in a steamship loaned by the Chilean admirality.

NEW LONDON SUPPLANTS PORTSMOUTH. Portsmouth, N. H., will not have the honor of again giving its nan to a treaty of peace. the Americа Mexican Joint Commission having d cided for reasons of climate and co venience to hold its sessions at N London, Conn. The Commission met New York on September 4 and pr ceeded to New London on board t presidential yacht Mayflower on Se tember 5. As if defying the Carran and American governments to ma peace if they dared, Villa is again r ported active. Villista troops in the la week of August attacked the town Satevo, state of Chihuahua, defeati the small Carranza garrison, which r treated to Santa Ysabel, whence it r turned with reinforcements, retaking t town on August 31. Carranza forc however, appear to have the situati well in hand, and General Pershing reported to be preparing to return wi his expedition to United States s Some of the Guard regiments on t border have already been ordered hon the regiments returning being practica those from states in which large railw terminals are situated, the moveme thus appearing to have a definite re tion to the threatened strike, but t orders were not canceled when the stri was dropped. Secretary Lansing, wh addressing the Joint Commission, t them that the immediate subject a immediate cause of their meeting w the situation along the internatio boundary, and that while a tempora solution might readily be found, t United States seeks a permanent sett ment of the difficulty. According t compilation by the National City Ba of New York, the trade between t United States and Mexico in the fis year ending June 30 broke all recor the total commerce being $145,185,0 of which imports into this country ma up $97,676,544. The greatest previ record was in 1913, when the total co merce was $131,927,266.

Underwood & Underwood

An incident in the cross-country campaign tour of Mr. Hughes: posing with Mrs. Hughes for a group of eager amateur photographers

THE OPEN DOOR AGAIN MENAC Following the clash between Japan and Chinese troops at Chengchiat Japan made secret demands upon Chi which if granted would seriously imp Chinese sovereignty in Mongolia a southern Manchuria. The Japanese said to have demanded the punishm of the Chinese officers in command the troops which attacked the Japane the withdrawal of Chinese troops in t districts, instruction to Chinese tro in inner Mongolia and south Manchu not to interfere in any way with Jap ese troops or civilians, recognition of t "special interest" of Japan in in Mongolia and south Manchuria, co prising powers of police and administ tion, preference in loans and in selecti of foreign advisers, military instructo and so forth. It is also asked in a s plementary document, not incorporat in the formal demand, that the Chin army in southern Manchuria and east Mongolia employ Japanese military visers, and Chinese schools and leges have Japanese military inspecto this request not being limited to a particular region of China; that formal apology in person be ma by the Chinese governor of Mukd to the Japanese governor at Dai and to the Japanese consul at M den for the Chengchiatun trouble, a that monetary compensation be ma to the families of the Japanese kill during the trouble. It is feared Washington that the new Japanese mands may transgress the Americ policy regarding the integrity of Chi and it is felt that there is in the n policy endless possibility of danger the open-door policy, since the ent Manchuria-Mongolia region will beco practically a dependency of Japan.

CONGRESS AUTHORIZES RETALIATI The Senate on September 5 by a vote 42 to 16 passed the General Reven

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Crowds at the acceptance of the Lincoln Memorial by the President

Bill, which it had so amended as to give o the President the power to retaliate gainst nations at war which disregard merican rights. The bill will empower he President to declare a policy of nonntercourse with any country failing to bserve fully international law in its reatment of American commerce and nail. The legislation is directed against he British blacklist, interference with merican mails, and various Allied pracices, as well as the British blockade of eutral ports adjacent to German terriory, which the American government olds is illegal. One amendment to the ill authorizes the government to withold clearance from all vessels which disriminate against American shippers, nd to withhold privileges from vessels f nations which withhold privileges om American shipping accorded to the hipping of other nations by the United tates. The President is authorized to se the army and navy of the United tates to prevent the departure of ships hich are refused clearance under the ct. Another amendment provides that henever the President during the progss of a war in which the United States not engaged, is satisfied that American hips, citizens or firms are not enjoying ll the facilities of commerce, including nhampered transportation of mails, e President is empowered to deny to e citizens, firms, companies or corporaons of such belligerent countries the se of the United States mails and the cilities of any express company or any legraph, wireless or cable company. nother amendment is aimed at the anadian attempt to monopolize the sh industry of the Pacific coast. This mendment provides that no fish or ozen halibut or salmon from the orth Pacific Ocean or its tributary aters shall be admitted into the United tates through any foreign country expt when bound for an American port he Dominion government permits ipments in bond through Canada). he representatives of Great Britain d France at Washington have intiated that their governments will make change in the practices against which is bill is aimed, and that a vigorous plomatic protest will meet its aproval by the President.

P. S. When the bill emerged from nference the only measure of retaliaon remaining was the power to prevent e clearance from American ports of ips discriminating against American ippers.

New York Again Walking. The ttlement of August 7 between the rface car companies and the carmen's ion in New York City did not result permanent peace. Attempts of the ion to organize subway and elevated orkers and attempts of the company secure individual contracts with ese workers resulted in a new strike claration on September 6, affecting st only the elevated and subway and e green cars operated by the New ork City Railways Company. The rike on the elevated and subway was complete failure as far as interrupting rvice was concerned, although about o thousand of the 11,000 employees it work. The green cars operated a enty per cent. service, and the comnies within forty-eight hours after e declaring of the strike prophesied short life for it. The unions, however, lled a strike on September 9 on all lines the Bronx and Westchester County, ese being known as the red cars, and eceeded in practically tying up traffic these lines. The impetus of this ditional support also brought out me additional men from the lines on ich the strike had first been declared. the face of a declaration by the anagements of the various railroads volved, that they expected to make is strike the end of unionism on their es, the carmen called to their assisnce all the organizations of labor withthe greater city, and there was a ssibility, as this issue of the Christian rald went to press, of sympathetic ikes which would involve 800,000 n and tie up practically all of the lustry of the city.

To Push Federal Amendment. e National American Woman Sufge Association closed its annual conntion at Atlantic City on September 9, with the re-election of Mrs. Carrie Chapman Catt as President. The historic Susan B. Anthony amendment for national woman suffrage will be pressed at the next session of Congress.

Senate Ratifies Danish Treaty. The United States Senate on September 7 ratified the treaty with Denmark by which the United States expects to acquire the Danish West Indies in exchange for $25,000,000. Copenhagen advices indicate the probability of final ratification by the Danish Rigsdag.

Congress Adjourns. The session of Congress which began December 4 ended on September 8. The work of the session will be reviewed in next week's Christian Herald.

Pioneer Prohibitionist Dies. John Pierce St. John, who was candidate for the presidency on the Prohibition ticket in 1884, who was twice governor of Kansas and who had been known as an uncompromising enemy of the liquor traffic for more than forty years died at his home at Olathe, Kan., August 31, aged 83 years.

Two American members of the sanitary corps of the French army, being decorated for bravery

The War in Europe

By ANTHONY ARNOUX

THE Balkans continued to be the center of interest during the past week, August 29 to September 6, not only because of the actual fighting, but because of the various lightning-like changes in the Grecian situation. Exactly what has happened in Greece is somewhat obscure, but at least we can draw some few certain facts from the mass of conflicting reports.

The Allies have sent a large squadron, accompanied by transports carrying troops, to Piræus, the port of Athens, and have seized the Austrian and German merchant ships lying in that port and sunk a German submarine there. They have also demanded of the Greek government the possession and control of the Greek posts and telegraphs, on the ground that these were being used by the Teutonic agents in Greece for the purpose of transmitting information concerning the movements of the Allies to the Teutonic armies on the northern Greek border. It also seems probable that the Allies have sent troops into Athens itself, since reports apparently well founded reach us that the Teutonic diplomatic and other agents in Athens have been arrested and confined on their warships. Furthermore, it is also reported that the Allies have demanded of the Greek government the use of the railroads leading north from Athens to the western portion of the northern Greek border, and have announced that they intend to use Athens, in connection with these railroads, as the base for the left wing of the Allied forces operating on this border. Whether or not the Greek government has acceded to this request is not at present definitely known, but no doubt it ultimately will, as even if it wished to refuse, its situation is not such that it can do so with safety.

The position of King Constantine is not at all clear from the heavily censored dispatches which are reaching us. In fact, there have been repeated rumors that the king has abdicated and that his son George has taken his place on the throne, but these rumors must be taken with reserve. The Greek elections set for early October are reported to have been postponed again, and in the meantime the new prime minister appears to have assumed almost dictatorial powers. The political activity of the late prime minister Venizelos is increasing, but the fact must always be kept in mind that Venizelos is a Cretan, and that the continental Greeks have never in the past given their full confidence to a Cretan.

At Salonica there has been a revolution started by a number of Greeks who are desirous of joining the Entente powers. These revolutionists, under the title of the "Macedonian Defense Committee," attacked the Greek regulars in the Salonica barracks and at other points in the immediate neighborhood of that city. Fighting ensued, as the regulars refused to surrender the places confided to their guard, and finally, to prevent further bloodshed, the French under General Sarrail interfered, with the result that the revolutionists gained possession of the coveted points. Some 3,000 of these revolutionists started toward Kavala to resist the Bulgarians operating in that direction, but this force is said to have had the bad luck of being captured before being able to strike a blow.

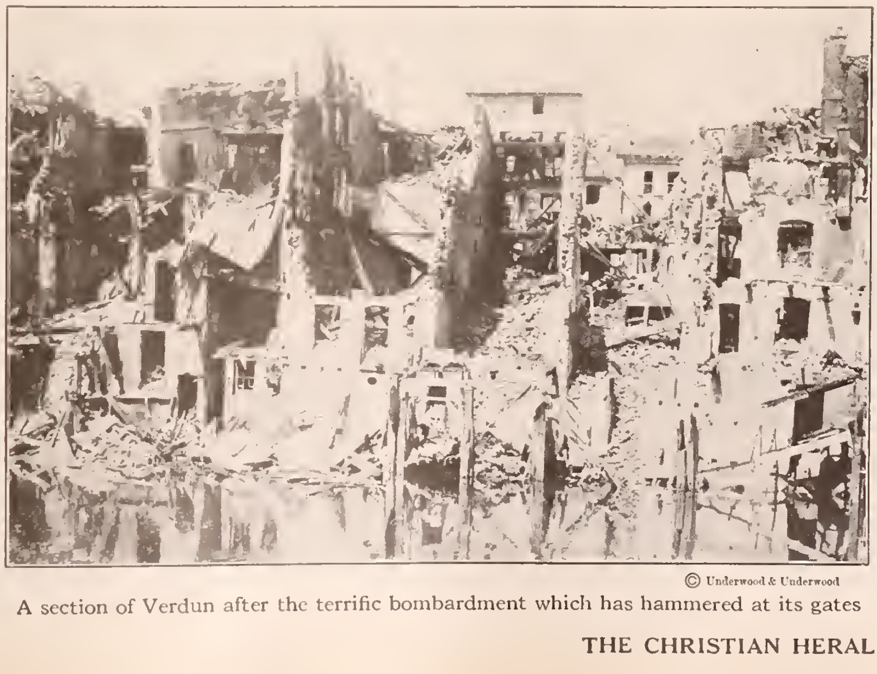
Bulgaria and Turkey have declared war on Rumania, thus setting to rest various rumors of the demand for a separate peace on the part of Turkey and a change of sides on the part of Bulgaria.

In the Austro-Rumanian conflict, the Rumanians have succeeded in forcing their way across the range of the Transylvanian Alps at the frontier, on a wide front of more than a hundred miles, and in capturing a number of Austrian villages and towns on the northern slope of these mountains. Most notable among the towns taken are Petroseny on the Rumanian left wing and Kronstadt on the right. In their center their advance has not, however, made as notable progress, and Hermannstadt still resists their onslaughts. It may be assumed, however, that this town will eventually be taken, as it appears probable that the Austrians will gradually fall back to the east and west line formed by the Great Kokel and Maros Rivers, and make their stand on this natural line of defense south of Carlsburg, where they will also have the advantage of a strategically developed railroad system on their front and rear.

The Rumanians claim to have taken several thousand Austrian prisoners, besides considerable other booty.

While these things have been taking place on the Austro-Rumanian frontier in the north, fighting has also been begun on the Bulgaro-Rumanian frontier in the south, with opposite results. On this southern frontier the Bulgarian and German troops have succeeded, with the active aid of the Austrian-Danube fleet of monitors, in crossing that river in force and penetrating deep into Dobrudja, which, as my readers may remember, is the strip of territory surrendered by Bulgaria to Rumania as the result of the second Balkan War; and in driving the Rumanians before

Continued on page 1054



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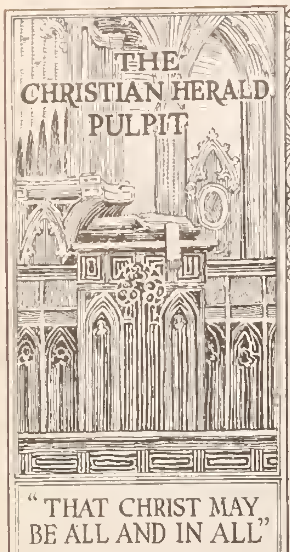
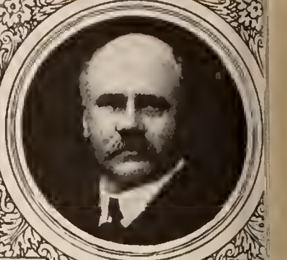
A section of Verdun after the terrific bombardment which has hammered at its gates


THE CHRISTIAN HERALD PULPIT
"THAT CHRIST MAY BE ALL AND IN ALL"
W

The American Home

A SERMON BY PASTOR CHARLES M. SHELDON

Text: "So he left them and went out of the city to Bethany." *Matt. 21 : 17*



Charles Monroe Sheldon, D.D., pastor Central Congregational Church, Topeka, Kan., has spoken to the American public from pulpit and printed page for over thirty years. His sermons and books are among the most prized contributions to modern religious and sociological literature.

ONE of the greatest men in the world once said that the three greatest words in the English language were "Mother, Home and Heaven," and in spite of all the changes which have taken place in the habits of the American people, as their cities have grown greater and the hotel, apartment house and tenement have in many cases driven the home out of existence, it is still true that there is no equivalent for the home, and no other organization which can compare with it for necessity or happiness.

My earliest boyhood recollections center about a log house on the prairie. My father, who had been preaching for forty years almost without a vacation, suddenly broke down in health and the doctor said he would die if he did not live out of doors. So he sold everything he could not move and went with the entire family in the early seventies out to the prairies of Southern Dakota. There was not a mile of railroad in the whole territory, which was then undivided. We went out on the prairie and, under the homestead law, took out a quarter section of land, for which we paid $27. There was nothing there but sunshine and grass. We lived on that quarter section five years and "proved up" on it. The one hundred and sixty acres of beautiful prairie land then belonged to us in fee simple, and on that farm I lived as a boy during the entire period until I went away to the university.

WE built a log house on the highest knoll of the land, going down on the Missouri River, where we had a little wood lot, cutting down the cottonwood trees, peeling off the bark, and hauling the logs out to the farm. When the house was finished it had just two rooms in it, upstairs and downstairs. We had not much of anything left but imaginations, and we put them to work. We drew a line down across the floor, about one-third of the distance from one end of the house, reared an imaginary partition, papered it mentally on both sides, and called that end of the house our kitchen. There my mother did the work for a large family of boys and girls. In the middle of the house we had two rooms, a sitting-room and a dining-room; in these we ate our meals and spent our evenings for the most part. In the other third of the house, which was separated from the sitting-room by an imaginary wall, we had a bit of carpet on the floor, some pictures on the wall, a rocking-chair, an old sofa and a case of books; and when we felt particularly aristocratic we used to go over and sit down in what we called the parlor. Upstairs were little bedrooms made by hanging strips of cloth from the rafters. In this log house I spent my boyhood, and when night came and the chores were done out at the barn, cows milked and cattle fed, we would come into the house and help mother do up the evening work after supper, take the leaves out of the dining-room table, make a little round table out of it and, lighting a kerosene lamp, put it down in the middle; and then each boy and girl would hunt up his book, back up to the table, and read through the long winter evenings. It was a literal family circle, with every boy and girl present. Our nearest neighbor was six miles away. There were no "movies" to go to, and nothing to do but stay at home.

EVERY morning of my life in this log house, we had family prayers. Right after breakfast the whole family would move over into the parlor and sit down. Father would read a portion out of the chapter for the day; mother would follow, then the oldest boy and the oldest girl. We read the entire Bible without skipping a single syllable. In this way I heard the whole Bible read out loud seven times before I went away to school. Following the Bible reading we sang a hymn, and after that father offered a prayer for God's blessing on the day's work, and we would all in turn go up to father's knee and say the Lord's Prayer out loud, and then we would all sit down and keep still for a little. Then father would rise and we would follow him out, pick up our tools of labor, and go to work.

The vision of that log house out on the prairie of South Dakota is the strongest memory I have. It represented things which I did not fully understand as a boy, but which I have come to understand better since, and which, I honestly believe, summed up in a very true fashion the elements that go to make a true American home. Those elements stand out clearly in the following outline, perhaps somewhat idealized, but none the less fundamental to the welfare and future stability of the American nation.

What constitutes a real American home—the basis of American citizenship and the source of its future happiness and power? The following, at least, must be considered as essential factors in the building and maintaining of such a vital structure:

THE true American home must start with clean physical, mental, moral and spiritual life on the part of both the man and the woman who begin the home. There cannot be a happy or safe home unless both father and mother have healthy bodies, free from disease. For several years I have made it a rule in my own parish to require of my own young people a certificate of physical health from some good Christian physician, man or woman, before performing a marriage ceremony. My young people have gladly complied with this request. They are glad to know that they are well, and I have had no trouble with any one in my own parish. The foundation of a true home cannot be laid unless there is also moral and mental healthfulness; clear and sound definitions of right and wrong, convictions in the matter of righteousness. That leads necessarily to the other great qualification, spiritual healthfulness. The old rule that a Christian should not wed with an unbeliever is fundamentally sound. Spiritual oneness of feeling may be called an absolute necessity of a happy wedded life. Lack of religious conviction or feeling on the part of either husband or wife will in the end lead to difficulty, and in many cases to the final destruction of the real home.

Starting with healthfulness of mind, body, and spirit, the happy home depends on the spirit of companionship between the man and woman. This does not necessarily mean equality of mental power; but it does mean a sympathy with common mental things, and the enjoyment together of great essentials, everything else being equal. If on both sides there is a love of music, art and literature and common human ambitions, there will be a lasting union. There must be points of contact on the mental side of married life to create the greatest happiness and the most lasting satisfaction.

ANOTHER great attribute necessary for the establishment of a good home is mutual confidence of the man and woman in each other. This is the underlying basis of real love between man and woman—absence of jealousy and suspicion, absence of all disrespect which grows out of narrow and unjust thoughts of one another.

The rock on which many a stanch matrimonial ship is wrecked is the rock of finances. Some of the happiest homes I know are those where the man divides his earnings with his wife, and shares with her equally as a wage-earner. I know of one family where the husband deposits his money each week in the bank to his wife's credit, and she draws out by check for the household needs. He is able to trust her absolutely in the wisdom of her expenditures. I know another family where the husband divides equally his salary with his wife, each one of them having a bank account, but it is all one common purse, and they talk about their financial matters as freely as about everything else. Many an American home is unhappy and the wife is living a life of humiliation because the husband does not talk over his financial matters with her, and many a home has been wrecked because of the ignorance on the part of the wife of her husband's financial ability. There should be the utmost frankness in this matter. A good wife is just as much a wage-earner in the home as a man. She is taking care of the house and the children, she is doing her share to maintain the home, just the same as the man who goes down to his business and "makes the money."

THE ideal home always has children in it, and as they come into the world in the true American home, they ought to feel from the beginning that they have a real father and mother. Father and mother should represent authority to them and the highest authority they know. The first thing a child ought to learn is obedience. Disobedience was the first sin of the world's first parents. It was what started the world down hill. A child gets its first start toward real happiness along the track of real obedience to real authority. If that is lacking, there is no home worthy of the name. If a child does not learn to obey when it is little, in all likelihood it will be lawless when it gets big.

The true American home, with all its authoritative note, has also a note of freedom. Parents not only exercise authority, but they respect their children, and parents who do not learn how to respect their children do not know how to govern them. This freedom carries with it the thought of the child's future. There are no two children just alike, not even in the same home. The inclinations of boy or girl, especially toward a future career, shou be fully respected by father and mother, and indiv ual capacity for doing special things in the wo ought to be carefully studied. If a boy is cut c for a farmer, it is foolishness to try to drive him ir the ministry. If he has a liking for chemistry would make a good electrician, it is cruelty to try break him into the law, or to make him take up l father's business.

JUST as the true home must have in it a true co panionship between husband and wife, so must t true home have in it the element of companionsl between parents and children. One reason why many boys and girls are playing in the streets in ci or town is because father and mother have ceased play with their own children after they have grown I know of one happy American home where the fath regularly takes his sons with him to play golf eve Saturday afternoon, and where the mother practi music with her daughters in the evening, giving th the benefit of her best musical culture. Playing wi children is a great art. Thousands of American fath and mothers have never learned it. They play wi the little babies, but cease that play when the bab become boys and girls, and at that critical point th lose touch with their own children.

THE true American home must have a foundati in real religious feeling and conviction. It is r enough to have culture or artistic sense; not enou that the boys and girls in a family should have ple ant rooms—each one a room for himself—filled wi books, pictures and works of art. There must be family altar around which all the members gath Within the last five years I have met thousands ministers of different denominations, and alm without exception they deplore the fact that the habit of family worship has gone out of nearly all homes in their parishes, and nothing has come in take its place.

They say there is going to be a revival of prayer the European homes after the war. I believe there nothing that culture or education or wealth can do a family which can equal the simple habit of a fam altar, either morning or evening, when an entire hou hold comes together, not for the discussion of stud or amusements or even good art and literature, but the spiritual vision of God and another world in a r religious exercise; where the father is the leader a the mother is the attendant. The future Americ home must have its real foundation in a Christi faith, and children brought up in that atmosphere w carry with them the great essentials all through li Such homes will not depend for happiness or pow on mere physical wealth, or any outward sign of pow They will grow up strong and healthy, a blessing to t public, because the soil is deep and the seed is good.

NO home worthy of the name can be maintain without the great factor called cooperati A true Christian spirit can secure this, and nothi else can. In the memory of my own boyhood the fa that my mother always made each child to feel l importance in the circle stands out, next to the re gious factor, as supreme. There was a regular ta assigned each child as soon as he could contrib anything to the mutual welfare of the whole. were all taught to do our share of the housework, a boys as well as girls were taught to be good coo I am quite sure that, with a little fresh rehearsing could cook and serve a fairly good seven-cou dinner from the lessons my mother gave me. And those early days every boy and girl knew how to me and even make their own clothes. The cooperati spirit kept the circle from breaking under stress hard times, sickness, accident and danger.

I know homes that are broken, families that a

Continued on page 1052

FOR
EVERY DAY
IN THE
YEAR

DAILY MEDITATION

LED BY
J. H. JOWETT D.D.
F. B. MEYER D.D.
Rev. E. WHITTIER CASWELL
and
CLAYTON SEDGWICK COOPER

The Transmission of Blessings

SUNDAY, September 24. II Cor. 1:3, 4. *"The God of all comfort, who comforteth us in all our troubles, that we may be able to comfort."* Here is one of the great secrets of great living. If we would help others efficiently, we must recall how God has dealt with us. Forgetfulness in the one direction will breed selfishness in the other. Where there is no keen sense of divine mercy there is not likely to be a broad stream of vital beneficence. And even if we were inclined to be beneficent, our service would probably be wanting in fine sense and discernment. It is the remembrance of God's mercy which inclines us to be merciful, and it is the same remembrance which endows our mercy with wise and intelligent sight. What the Lord has done for us will teach us what we ought to do to others; and how the Lord did it unto us will instruct us as to our appropriate moods and manners. "I forgave thee all that debt: oughtest thou not, therefore, to have had compassion on thy fellow servant as I had compassion on thee?" Our obligations are born in our blessings: if we seriously consider the one we shall undertake the other.

And here the apostle asks us to remember our Lord's comforts. We are to retrace our steps down the old road and call to mind just how the Lord visited us in the consolations of his grace. We are to recall how he came to us in the dark hours of our sorrow and pain. We are to recollect how he approached us, and in what particular manner he gave us his cordials and balms. In which of his promises did we find the richest bread of endurance? What word was it that relit our flickering lamp? Which of his inspired hymns gave us new wings of faith and hope? What holy vision took us far beyond the darkness of our prison-house to fairer worlds on high? What was it brought back a little salt and savor to our tasteless days? So are we to reread our yesterdays, with memory and imagination all awake, repeopling the road with the messenger comforts of our Lord.

And all this we are to do in order that we may learn how to comfort others. We were comforted in order that we might be comforters. We are to take the light he gave us and kindle another man's lamp. We are to take his tenderness and touch the sorrows of others as he touched ours. Within a few hours after Mrs. Gladstone had lost her husband she was in the home of a poor miner, comforting a widow whose husband had just been killed in the mine. Comforted to comfort! And what need there is of comforters today! Let us go back on our old roads, and diligently study God's dealings with us, that in the power of his grace we may be skilful in the comfort of others.

J. H. J.

The Heart's Longing in Prayer

MONDAY, September 25. Ps. 90:1-17. *"Let thy work appear: thy glory upon children: the beauty of the Lord upon us."* This psalm was already venerable with age when David lived and Homer sang. Moses appears to have composed it during the wilderness wanderings, for all its imagery is borrowed from the scenery through which Israel marched and countermarched. The scorched and withered grass, the mountain-flood, the tale told of the camp-fires, the night-watch through the brief Eastern darkness! It contains a threefold prayer: for the young—"O satisfy us early with thy mercy!" For the middle-aged—"Make us glad!" and for the old.

The deepest longing of our heart should ever be for the manifestation of God's work. We have seen plenty of man's work, and because our churches are so full of it there is so much apathy and failure. Man can never fully satisfy his fellowman. In God we live, and move, and have our being, and anything that comes between the human soul and the divine element in which it was meant to thrive inflicts irreparable wrong. We cannot even help our neighbors efficiently unless we are ourselves in direct touch with God and beholding his work. Moses had done his best for his people, and now turns to God, asking him to take up the tangled skeins and do that wherein he had failed. It is touching to hear the aged praying for the young life around them and asking that it may be beautiful, not only with the natural beauty of youth, but with God's own beauty—"the beauties of holiness." The last petition of all is that when the worker is no more able to continue his work, God himself will see that it shall not be lost in the drifting sands, but established as a permanent temple for coming generations.

F. B. M.

What Bible Study Does for Men

TUESDAY, September 26. Rom. 15:4. *"That through patience and comfort of the Scriptures we might have hope."* Hall Caine said: "I think that I know my Bible as few literary men know it. There is no book in the world like it; the finest novels ever written fall far short in interest of any of the stories it tells. Whatever strong situations I have in my books are not of my creation, but are taken from the Bible."

Hallam said: "I see that the Bible fits into every fold and crevice of the human heart. I am a man, and I believe that this is God's book because it is man's book."

More important even than the literary inspiration of the Bible is that uplifting realization that the "Book of books" depicts the preeminent meetings of God with men; here one can see every phase of our humanity reflected in the careers of persons made in the same fashion as ourselves. The Bible gives us comfort, hope, courage and patience, for it pictures again and again the new opportunity God holds out to the children whom he loves. No sin is so black that it does not have its counterpart in some Biblical character's life, and God is shown as great enough to cure it.

Try to think of any kind of person who could not find some word seemingly intended for him in this Book of universal life biography. Think of what this Book, spread open on our mothers' laps, has meant to our early training. Are we fitting ourselves to pass it on through word of mouth to the men and women of the next generation? We may have limited talents, but we can all help to keep the Bible alive in men's hearts.

C. S. C.

The Reality of God's Presence in Worship

WEDNESDAY, September 27. Joshua 5:10-15. *"Joshua fell on his face and did worship."* Behind lay the Jordan; beneath, under the shadow of the hill, the camp; before, the walls of Jericho, guarding the main pass into the Land of Promise. Can we doubt why Joshua was walking by himself somewhere in the neighborhood of the first walled city of his campaign? We all have our Jerichos. Problems that baffle. Characters which resist our every overture. A godless household. A careless, worldly congregation. Our persecutors and detractors. No one seems to understand; none can help. We are in sore straits and must get alone. It is at such times that we may expect, through the rent veil, to see the Lord of Hosts standing before us, whilst we fall down to worship.

Worship is our highest function in prayer. In thanksgiving we acknowledge our deep indebtedness for many and great mercies; in supplication we ask for pardon; in intercession, it is often for our beloved that we pray. But in worship we leave ourselves and our needs behind, and enter the temple where the seraphim veil their faces with their wings and cry, "Holy, holy, holy!" It is in such an attitude that we are most amenable for God's copartnership. We are not required to receive any command or proffer any request, but just to take the shoes from off our feet in reverent awe. There is nothing more to be said and done than quietly to absorb the thought that God is there, come to ally himself with you, as real as flesh and blood can be. Recognize that even Canaan is holy when God stands upon its soil.

F. B. M.

Taking Time to Be Happy

THURSDAY, September 28. Ps. 109:28. *"But thy servant shall rejoice."* An old preacher in speaking of one of his very staid and somber parishioners said: "I think he is a Christian, but he doesn't spread his wings and rejoice before the Lord."

The present generation has taken a more attractive and on the whole a more praiseworthy view of its religion, one more in accord with the spirit of the teachings of Christianity's great Founder, than that held by some of our forefathers. To certain of these, there was no warrant for rejoicing, even in the days of one's youth. To be religious was to be clothed with pious seriousness, scarcely recognizing the beneficial elements of play and joyousness.

Yet many of us who have discarded long-faced religion as both unscriptural and lacking in winning qualities are taking our business and our life generally too seriously to merit the psalmist's picture, "But thy servant shall rejoice." Life, to the man who has forgotten how to smile or laugh, becomes a dreary, creaking thing, a matter of machinery and routine, rather than a glad, meaningful experience, filled with new daily adventures of the heart and spirit. The Christian should leave spaces in his busy life for the cultivation of a spirit of rejoicing. If our hearts are to be filled with song in heaven, can you think of any reason why the habit of singing should not be natural to us here? Is not the habit of rejoicing and being happy like other habits, dependent upon exercise?

A. C. Benson says: "We have a dreary belief that it is every one's duty to get on, to make money, to win consideration, to be respected. I am not so sure that these ambitions are not absolutely wrong; a man ought to have work and enjoy it, and after that he ought to desire to be innocently happy, and to be loved."

We may not have thought of the expanding of our natures by having wholesome hobbies, by half-holidays in the woods, or in taking long walks in the country or by the sea—and days away from work occasionally, when we shall try to be as care-free and happy as the birds. This may be our religious duty; and if we once catch the note of a rejoicing heart, we shall find it hard not to sing, even at our work.

C. S. C.

The Sin That Lurks in the Heart

FRIDAY, September 29. Joshua 7:1-12. *"And the Lord said, Get thee up."* It was natural for Joshua to rend his clothes and fall on his face before the ark—he and the elders of Israel, with dust on their heads—until nightfall. This was as Moses had often done; and besides, they had no other resource. It was right to couple the thought of the dishonor done to God's holy name with the peril in which defeat had placed them. The name and glory of God had always been one of the chief arguments of the great Lawgiver, who had left so deep an impression on them all. These should always be our uppermost anxiety and lend us our main argument. But a work had to be done more urgent and imperative than even prayer could be. And so the Almighty bade Joshua arise and put right the great wrong that was paralyzing the strength of the chosen people.

When there is a flaw or fault in the insulation of the wire through which currents of divine power and grace come to us, it is useless to pray for help until we have repaired the defect. Much of the time spent in public and private prayer would be better employed by subjecting our relations with the people around us to a searching scrutiny. It is a mistake to lie on the ground pleading for the Pentecostal blessing, when there is an evil thing in our hearts that blocks out God's incoming. He cannot ally himself with consciously permitted sin. Achan must be discovered and stoned!

F. B. M.

The Believer's Growth in Faith

SATURDAY, September 30. Rom. 10:10. *"With the heart man believeth unto righteousness."* We partially know about God by thinking; we fully know him only by believing. Theories will change, but heart experiences of the divine presence in the soul are the same as when God walked with Adam in Eden. The feelings of sin and sorrow, of joy and peace, are common to all ages and all hearts. There can be no evolution in the nature of love and faith. The only change may be in the evermore increasing volume. The Lord's Prayer is hallowed for the heart. God's love shed abroad in the heart makes all Christians one in him.

An American who met a heathen convert in India saw the light of peace and joy on his face. They recognized each other as followers of Jesus, but they could not convey by words the likeness of their experience, except that there are two words which are the same in all languages; so one said "Amen" and the other "Hallelujah!" Thus a single word may express volumes of heart experience, because it awakens similar feelings in consciousness.

While the mind is often lost in the labyrinths of speculation, the heart, through the telescope of faith, sees the Father's home a palace of splendor at the end of the way, and feels the joy unspeakable and full of glory. The way of the doubter is hard and gloomy, but the way of faith is the path of hope and leads to everlasting triumph.

E. W. C.

◆

The biggest coward in all the world is the fellow who is afraid to do right.

Seeds of revenge bring weeds of contempt.

The happiest man in all the world is the man behind the smile.

American Queens and Their Courts

By
MARGARET E. SANGSTER, Jr.

THE SONG

HE was just a street musician, and he played a simple song
In the softness of the twilight as the shadows flickered long;
But a boy who hurried past him stopped to listen to him play,
And a girl whose feet had faltered found the grace to pause and pray.
He was just a street musician, but he pointed out the way.

Yes, the song was very simple, but the boy saw mountains green,
And a shining, thread-like river, and a tiny, homelike scene;
Saw a farmhouse, stained by weather, and he knew the door was wide,
And he knew that love was waiting just across the sill inside;
And he murmured softly, "Mother. . ." and his heart within him cried.

And the girl remembered dimly in the land of long ago,
How she'd knelt beside her window and had watched the sunset glow
Out across the golden cornfields—when her heart was free from sin,
When she had not known the city with its fever and its din—
And her tears were near the surface as she breathed, "I'll fight—and win!"

HE was just a street musician, and he played a simple song:
But it echoed through the twilight as the shadows flickered long,
And it hovered o'er the city, pure and light as silver foam,
And it touched two hearts that wandered, and it told them not to roam—
He was just a street musician, and his song was "Home, Sweet Home."

AMERICA is a democratic country. Our Presidents come from the same social class to which we belong; our statesmen, many of them, have fought their way up from the masses. We bow the knee to no one—royalty is an empty word to us. And yet——

A powerful Chinese diplomat, while visiting America for the first time, made a statement to the press:

"But your women!" he exclaimed, "they are wonderful! So pleasant, so intelligent, so gracious! No other country has such women. They are like queens!"

I am inclined to agree with the Chinese diplomat. I come in contact with women—numbers of them—every day. I read letters from middle-aged mothers, I lunch with successful business girls, I travel on the same trains with countless busy stenographers and clerks. The young bride across the street tells me her plans, and the little widow around the corner has whispered the tale of her sorrow in my ear.

I agree with the Chinese diplomat. Our women *are* wonderful! They are pleasant and gracious and intelligent. They are, many of them, queenly. And they help to make our country a wonderful country.

EVERY evening, almost, the passer-by may hear the sounds of mirth issuing from Mrs. Whitney's home. Clean, healthy mirth it is, with singing and gay conversation, and a more than occasional gust of laughter. Mrs. Whitney has a son and a daughter, and they are usually the ringleaders of the fun, but often I have seen Mrs. Whitney herself, gray head thrown back, laughing merrily in the midst of a group of young people.

The Whitney home is, I think, the happiest home on the street. The street, however, isn't a very large one. There are just the Smythes, and the Taylors, and Mr. and Mrs. Black in the immediate vicinity.

The Smythes live across the way from the Whitneys, and every night directly after supper one can see the Smythe boys going out sullenly into the street. Every one knows that they go regularly to a pool room, where they lose money and gain rather questionable information in exchange. After eight o'clock the Smythe home begins to look as dark and dismal as a tomb. It is, too. I've called there. It was during one of my calls that Mrs. Smythe spoke to me about her children.

"Fred and Jimmy," she told me, "*are* such a problem. I can't keep them home at night, no matter how I fuss with them."

Somehow I couldn't help answering her. "They are growing boys, Mrs. Smythe," I murmured; "do you ever do anything to keep them at home?"

Mrs. Smythe raised her eyebrows. "Certainly not!" she answered; "I can't do anything. And they should *want* to stay home. They can always read and go to bed early."

But I remembered the lights and laughter and music in the Whitney home, and I sighed.

THE Taylors have the most gorgeous house on our block. They have beautiful furniture and exquisite rugs, and costly bric-à-brac. But they don't encourage young guests.

"For," Mrs. Taylor told me once, "boys and girls will be careless. And young boys, especially, are all feet and elbows. I keep my son and daughter out of our best rooms, and I don't ask them to bring their friends in. It's taken us years to get our pretty things together, and I'm going to keep them pretty!"

The Taylor girl is sixteen and the boy eighteen. They come in, stealthily, at all hours of the night, through the side door, so that they won't disarrange anything valuable. They never spend an evening at home.

Mrs. Black is what you would call a careful housekeeper. She hates dust as I hate rattlesnakes. One never hears the buzzing of a fly in Mrs. Black's immaculate kitchen—one is always able to see a bright reflection in the depths of Mrs. Black's saucepans.

Mrs. Black has no children. Her husband is a careless, good-humored man, and likes to put his feet on a cushioned chair and read the newspaper aloud—likes to go to the movies of an evening, after supper. But Mr. Black is never allowed to put his feet on a cushioned chair, and he never takes Mrs. Black to the movies. For Mrs. Black says fretfully that she can't have dust on her chairs, and that, when the evening comes, she is too tired to go to the movies. "Keeping a house clean is not easy," she sighs. And so Mr. Black has begun to drop in at a club every night, where he may put his dusty feet anywhere. He reads steadily and smokes long black cigars—a series of them—from eight o'clock until eleven-thirty, when he yawns drowsily and goes home.

"I wonder," mourns Mrs. Black, "why he doesn't ever stay in at night—like other men!"

. . .

Yes, the Whitney home is, I think, the happiest home on the street. For the family all stay home at night. They want to stay home.

"WHY," says Mrs. Whitney laughingly (she is much given to laughter, is Mrs. Whitney!), "I like to have people around me—young and old people. And I encourage my husband and my children to have their friends drop in. For," and her voice became suddenly serious, "for I've found out that if people—especially young people—don't have a good time at home, they'll go somewhere else in search of it. That's why so many of our boys and girls go to the city—and temptation—every year. Because they're hunting for lights and laughter and—fun.

"I don't believe in neglecting my house or my housework. I don't believe in having dust around, or shabby furniture. But my family comes first—before work, or dust, or furniture—or anything!"

So spoke Mrs. Whitney. And somehow since that day I like to think of her as an American queen. And I like to think of her home—her happy, peaceful, laughter-filled little home—as her court.

I WAS riding out to the suburbs on the train a few nights ago when a boy who works in the crowded downtown section of New York drifted in and sat beside me. It had been a hot day in the city and he sighed tiredly as the train began to move.

"I hope," he said suddenly as we scurried through fields of tall dull-colored meadow grass, "I hope that mother will be waiting for me on the porch tonight in a fresh, white dress!"

MRS. GRANT has been married for twenty-five years. Her hair is almost white and she has become rather stout. She doesn't look at all like the slim golden-haired girl in the locket that hangs from Mr. Grant's watch-fob, but I'm sure that he doesn't realize the change. I spoke rather guardedly about it to Mrs. Grant one day.

"I think that your marriage must be just about ideal!" I murmured.

"Gracious, child!" answered Mrs. Grant with a faintly embarrassed laugh; "what a pretty compliment! But John and I are happy!

"You know," she went on after a moment's pause, "when I was first married and went to housekeeping I formed a habit that I have never broken. I've never, no matter how tired, or hot, or rushed I was, let John see me looking sloppy. We've been married twenty-five years. And I've never yet come down to breakfast in a calico wrapper. I've never greeted John in the evening in a mussy frock."

I wonder how many wives can say as much. And I wonder how many of them realize how curl-papers, and dressing-sacks, and ripped blouses take the romance out of married life. I wonder how many women know what it means to a man to see a neat, pretty figure opposite him at the breakfast table. I wonder if they realize how the tired husbands and sons look forward, as my city friend did, at the end of the weary day, to "mother in a fresh white dress!"

Don't you think that Mrs. Grant's habit—the habit that she has been faithful to for twenty-five years—puts her in the queen class?

LITTLE Mrs. Tyler has a rather intellectual husband. He is up to the minute in the topics of the day and he can talk equally well of literature, art and music. Some wives would sit around and be a gracefully silent background to such a husband; but little Mrs. Tyler always knows and understands just what Mr. Tyler is talking about.

"If my brain isn't as well stocked as my husband's," she says, "how can we be friends? And how can we love each other if we are not friends? We subscribe to a great many periodicals, and we buy numbers of books. And, even though I am rushed with other work, I find time to read enough of them to speak intelligently on certain topics. I always read the newspapers, too, so that I'm not way behind the times. Sometimes I put an evening aside—sometimes a whole day—to catch up in my reading. And my husband and I never find that we have nothing to talk about. And we're very happy!"

MRS. GARRETT is a farmer's wife. She lives in a white clapboard house that is five miles from the village and three miles from the nearest farm. The roads, in that part of the state, are not good, and so the Garretts stay at home with weekly trips to church and occasional shopping expeditions for relaxation. But the Garretts are not bored with their farm life.

"All day long," Mrs. Garrett told me, "we are very busy. My husband has the farm to care for, and I have three little children to dress and teacl nd love. Besides that, there is the l se-work, and the meals to get. (, I haven't time to be bored durin the day!"

"But the evenings," I sugg ed; "don't they ever seem long to ou? Don't you hate to stay arounc the house—always?"

Mrs. Garrett motioned me to a air and smiled as I sank into its cush ned softness.

"It's quite a story," she began, " r—yes—once I was bored You see, she went on after a pause, "when I rst went to housekeeping I had a p or. It was a parlor filled with stiff hors air furniture of my mother's, and st fed owls in glass cases, and oil painti in gilt frames. I kept the parlor sc pulously clean and stiff. And I kep the door locked unless I had a c ler. After dinner my husband and I v uld sit down in the dining-room and lk. There would be a red cover ove the table, but even so I could always em to see the dishes that had been t re. And somehow the room wasn't ex tly a change after the work of the day

"Then the babies came. After at, when they had been put to bed an evening I'd sit by the table and end their little clothes. And my hus nd would read the paper. And our lor would stay locked up—and stiff.

"And then one day a lady fror the city came to call. And I led her int my parlor. She looked around for a moi nt, and then,

"'What possibilities this room s!' she told me.

"'Possibilities?' I questioned.

"'Yes,' answered the lady fror the city. 'It's so big and cheery, and v uld look so sweet with flowers and l ght cushions. And you could have a wo erful blaze in that fireplace. It v uld make a lovely room to live in.'

"That call marked the passing c my parlor. It's a living-room now. G lually I got rid of the owls and the st est of the furniture. I opened the ors and let in sunlight and air. I co red the horsehair with chintz and pu gay cretonne cushions and hangings out the room. I soon had a fern sta ing in the corner, and logs in the firep ce.

"My husband began to get inter ted then. He finally wrote a myste us letter, and at last, one day, an ex ess parcel came to us. It contained a sic box and some wonderful records. nd then, before long, we subscribe to several magazines. And they were out on the living-room table. And r v," Mrs. Garrett laughed, "now, ir he evening time, we go into the living- om and read, and play our music box. nd it's different. It's like going nto another entirely new atmospher

IF all American housewives knew ow easily a home could be made ore attractive, there would be a great eal more happiness in our land. If ey knew how much difference a b ght table cover or a fresh vase of fl ers made they would not mind the tr ble that was taken in making the cov or cutting the flowers. If they realized ow much a well-set and dainty table lds to a dinner they would always ve well-set tables. If they knew how n ch a tiny child likes cookies and how n ch a cup of hot chocolate would mean a grown son when he has his boy fr nds in to visit, there would always be co ies and chocolate, with no thought o he extra labor involved. Successful h sekeeping, to my mind, resolves itself nto a program something like this:

A house clean and attractive.
One's self neat and attractive.
One's mind as well stocked as he closet shelves.
The happiness of the family b ore anything else.

I WAS talking not long ago a woman who teaches domestic sci ce.

"American homes will be much b er homes," she told me, "as soo as American women learn how n ch difference a yard of artistic ma ial and a potted plant can make."

"You're right," I answered. " nd American homes will be the ost wonderful homes in the world as on as women realize that love and be ty and understanding must be the fou lation of every home."

Spreading the Gospel in Chile

By
A. R. STARK

ALTHOUGH the economic conditions of Chile have been more affected by the European War than those of any other country not involved in hostilities, the volume of her comerce stands third today in South America. It is ne of the most progressive countries on the southern cotinent, with one of the most stable governments in South America. Its Transandean Railway links th Pacific coast with Buenos Aires on the Atlantic. I has two great railways transmounting the Andes to he hermit republic of Bolivia, one from Antofasta to Uyuni, Oruro, Potosi and La Paz, and the oer from the port of Arica to La Paz.

hile is the world's nitrate market. Nitrate is med on the desolate and dreary pampas of Tarapaca, Acama and Antofagasta. The borax deposits on the lcy Andes are so extensive that Chile could easily suply the whole world with borax. As a copper-plucing country it is destined probably to occupy th first place in the world's supply. Already enormous slting plants, like that of Chuquicamata, are in oration. Stock farming and agriculture in general resent important branches of Chilean industry in th southern section of the country. Still farther sch there are great timber forests, and on the most schern extremities of the continent the bleak wastes o ierra del Fuego have been turned into some of the fist wealth-producing sheep farms of South America.

olitically, Chile stands before the diplomatic world a he third partner in the A B C (Argentina, Brazil a Chile). On the Pacific coast of South America Cle's influence is dominant. The government at Stiago has strengthened and extended its influence a political position until today it has an important bring on the political conditions existing between Pama and the Straits of Magellan.

he pulse of Chile throbs with national life and hthy ambition. The Chileans are a sturdy and pgressive people, proud of their standing among th nations of South America. Since the War of lependence, Chileans have never forgotten the iience of the foreigner in connection with the delopment of the country. Names like O'Higgins, Chrane, MacKenna and Simpson are as popular tay as they were nearly a hundred years ago.

n religious life Chile would compare favorably wn most Roman Catholic countries in South Americ where no adequate outside reformed religious inence has been brought to bear upon it. Nominally a Chileans are Catholics, but there is a strong mement in the country toward irreligion from win. The following incident will serve to illustrate iortant developments that may be expected in the n future: During 1913 the country was stirred to itdepths by the arrival of the Papal delegate from Rne, commissioned, it is said, to negotiate a number ovaluable ecclesiastical properties and remit the peeds to Rome. This caused an outburst of popular ingnation. More than 50,000 people paraded the stets of Santiago, the capital, calling upon the government to expel the delegate and prohibit the sale of national property. This shows that the alienation between the church and the people is considerable, and that a hatred of Papal domination is already smoldering in the hearts of liberal students and the working classes of Chile.

In Chile, however, it may be said that there is religious liberty for all creeds, but the Roman Church is protected by the state and forms an important factor in many walks of national life. Both politically and socially, the church has a widely extended influence, and is extremely wealthy, apart from any maintenance received from the state. It is interesting to note that civil marriage is the only form acknowledged by the law. There is no divorce law in the country.

Although Chile is a republic, and all men are theoretically equal in the eyes of the law, yet in reality this is not so. Government of the people, by the people and for the people does not exist. There is a privileged class, composed mostly of the descendants of the old wealthy Spanish families, who exercise great power in all branches of the state, and in many things have the controlling voice. Between them and the middle class there is a fixed gulf; but even a wider gulf divides these two classes from the mass of working people, who are looked down upon with contempt.

Extreme poverty hardly exists in Chile as it is found in the large cities of Europe, and it would not exist at all if reasonable economy and foresight were practiced by the working classes. Intemperance, while not the sole cause of poverty, contributes very largely toward it. The government and the Congress have signally failed in the regulation of the liquor traffic and in grappling with conditions and forces that make for poverty, and which the working classes in their dense ignorance are hopelessly unable to overcome. Let it be granted that the working classes of Chile can earn a fair wage, either as skilled or unskilled workmen; it is almost impossible for the worker to find a decent dwelling to make a home in which the very minimum of cleanliness and comfort can be found.

If due attention were given to the most ordinary sanitary principles and hygiene, the death rate in the country would be extremely low in comparison with that of most countries in South America. In physique, the Chileans are the most sturdy race on the continent. Living by the seashore or mostly in the open air in the rural districts, a fine hardy manhood has been developed. The highest death rate is in the towns and cities, where dwelling houses lack the most elementary appliances of sanitation. Smallpox and typhoid are very prevalent, and some years fearful epidemics break out. Pneumonia and tuberculosis are also prevalent. But Chile's high death rate is mainly accounted for by the heavy infantile mortality from contagious diseases. The birth record of Chile is one of the highest in the world, but the mean rate of increase in population by excess of births over deaths reduces it to one of the lowest in the world. Thus one of the most healthful countries in the world reduces its increase to a minimum through ignorance, carelessness in the treatment of children, and the bad sanitary conditions in the dwellings of the working classes. A great and beneficent work can be done through evangelical missions in Chile by the appointment of a well-trained staff of deaconesses, with a fair elementary knowledge of sanitation. A work like this would open a door for the Gospel.

During the fifty odd years of missionary occupation, a great amount of preparatory work has been done in Bible circulation, evangelistic, pastoral and educational work. So far in the history of missionary enterprise, with rare exceptions, the Gospel has only reached the masses. The work has been characterized by both concentration and diffusion. There has been concentration in the capital and large cities like Valparaiso and Concepcion, and diffusion in the provinces. Scattered along the length of Chile are 53 churches and 125 preaching centers, with 5,700 communicants and a Chilean Protestant community of some 25,000. In the Sunday schools are some 6,000 children. A native ministry is being raised which already numbers 51 ordained men and 78 unordained. The general supervision of the work is under some 34 foreign missionaries. Added to the missionary enterprise is the work of the two great Bible societies, circulating thousands of copies of the Scriptures yearly. There have been many examples of remarkable conversion; lives have been renewed by divine grace, and homes transformed and elevated.

The Regional Congress recently held in Santiago brought foreign and native workers together from the leading centers in Chile. The delegates unanimously accepted the findings of the various commissions, covering the whole range of the field of missionary enterprise. In connection with the church in the field several important recommendations were made. In view of the imperative demand for more evangelistic work, it was felt that the number of national pastors should be greatly increased. It urged that a definite plan be adopted by all evangelical forces for increasing self-support. The importance of Sunday schools as an evangelistic agency for developing Christian character and as a training-ground for service was emphasized. The importance and place of Bible work was recognized and a wide circulation of the Scriptures was recommended. In view of the needs of women in the country for instruction in Christian living, in home hygiene, and the care of the sick, a training school for deaconnesses and nurses was recommended.

Although the various missionary societies at work in South America are spending large sums for the support and extension of the work, a stupendous task lies before them, which calls for a larger cooperation with the church at the home base, and a deeper consecration of the workers on the field before the Gospel has been adequately presented to the Latins.

America's Oldest Lighthouse

THE mariner sails the bounding deep and defies its terrors. He des his bark into the teeth of the fiercest gale. He pvs through mountainous wes. He makes a highway wre no path exists, but wn he draws near the blers of his own country a comes in sight of land, hs less careless of danger a he approaches the haven th he seeks with careful scdings, for he knows the trchery of currents, eddies a hidden reefs, and he has nliking for the graveyard ohips.

hen navigation first beg to be a trade, the sailors groping for harbor were gled by bonfires or flaming beacons on headlands o slands, and these were in turn replaced by pernent lighthouses. Today lighthouses protect every iortant harbor, and many a lonely rock or shoal is a marked.

he first lighthouse of which there is any record w built by Ptolemy II on the island of Pharos at th entrance to the harbor of Alexandria, Egypt. Pbably the most famous lighthouse of modern ties is the Eddystone Light, which was one of the fi built in Britain, and which has been famous bause of its dangerous situation and of its having bn four times destroyed by the angry waters of th North Sea. Minot's Ledge Light at the entrance to Boston Harbor is among the most noteworthy of Aerican lighthouses, and shares with Old Boston Lt the interest of every voyager who enters the tuous channel to the city of Boston.

Old Boston Light

The keepers of the Light and their families

oston Light, which celebrated its two hundredth aiversary on September 14, was the first lighthouse built in America, and is one of the most important in the North Atlantic. In the days of the old windjammer, the sailor beating his way across tempestuous Massachusetts Bay or running before a driving storm, looked longingly for the white column by day and the great light by night, for he knew that beyond the light lay the safe channel.

The first light was kindled Friday, September 14, 1716, by George Worthylake, who, with his wife and daughter, was shortly afterward drowned. In this early day the light-keeper was also health officer of the port, and his duties included the piloting of vessels into the harbor and the saving of life. The first lighthouse was burned and rebuilt again in 1720. The lighthouse and other buildings were again burned and rebuilt in 1751. In 1776 the British, driven from Boston by Washington's victorious army, destroyed the lighthouse as they sailed away. It was rebuilt again by the State of Massachusetts in 1780. In 1790 the lighthouse was formally turned over to the Federal government. It stands on a rugged island, the outpost of the dangerous reef which made the entrance to Boston Harbor a precarious adventure before the light was established. In stormy weather the keepers are often marooned on the island for days at a time, and when the northeaster blows the waves frequently dash completely over the island and its buildings. The office of keeper is not a job for a faint heart, yet at present the little island apparently harbors two happy families. The present lighthouse is the same one that was built in 1780, although it has been once partly rebuilt.

OUR · EDITORIAL · FORUM

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The Lord's Business

IF the question were asked offhand, "What is the world's biggest business?" it would puzzle even the most intelligent and best informed to give an immediate answer. In this age of "big business," there are so many vast enterprises, industrial and otherwise, with such wide ramifications and employing literally armies of workers, that one would have to be as wise as Solomon to settle the question even to his own satisfaction. Among the big businesses today we may reckon building, finance, oil, gas, railroads, agriculture, automobiles, moving pictures, dry-goods, real estate, packing houses, the steel industry and many others of such large proportions that it would be a gigantic task to set up a comparison which would prove at all satisfactory. A writer in a contemporary turns the searchlight of inquiry on what he regards as the greatest business in the world today and declares it to be Christianity-building. It certainly is a novel suggestion that the promulgation of the Gospel and of what it implies should outrank all others in its world-wide universality, its home and foreign missions, its churches, meeting houses and mission stations, its adherents estimated at nearly 600,000,000 and growing at the rate of a million a year, its army of 50,000 missionaries at work and its hosts of subordinate workers and helpers, its expenditure of $100,000,000 a year in heathen lands, and its vast administrative forces; its thirty thousand schools, its mission hospitals giving millions of medical treatments yearly. Yet there is sound reason for placing it in competition with all other businesses. It is the "King's business," and it is immense, almost beyond computation.

What a great thought there is in this, that with all its troubles and vexations and wranglings and disputes, its wars, its litigations and its mad race for wealth, this old world of ours after all should be so largely given over to the best of all businesses—the business for which God himself designed it! Now it has spread to the remotest parts of the earth. Let us think of this whenever we hear discouraging views expressed concerning the growth of Christianity. It is a glorious reflection that so large a proportion of the world's population is engaged in "seeking first and foremost the kingdom," and making all other considerations of worldly welfare tributary to this great and high purpose.

The New Indictment of Alcohol

IN many parts of the country the summer now waning has been marked by spells of intense heat and many prostrations. Several leading physicians of Chicago, who were commissioned to conduct an investigation into the causes of these prostrations, found that an almost universal predisposing cause is addiction to the use of alcohol. Of 155 heat-stroke cases treated at the county hospital, 98 per cent. were directly traceable to the use of alcoholic stimulants. In these cases the mortality was 44 per cent. At the close of their observation, the doctors came to the conclusion that in hot weather alcohol assumed the character of a virulent poison. "Beer and booze," they explain, increase the supply of bodily heat and lower the powers of resistance; and the regulating center in the brain becomes deranged, culminating in prostration. They found also that many alcoholic victims were heavy meat-eaters—another tributary cause of heat-stroke in a season of high temperature. In a number of cases the temperatures of victims of this class were found to have been forced up from normal (98.6 degrees) to 110, 112 and even 114—in fact, beyond the registering capacity of medical thermometrical tubes. There were patients whose skins, as one doctor explained, felt "like hot roast to the touch." The death toll of alcoholism in a single hospital made a powerful impression upon the minds of the entire medical staff.

If this were only the story of a revolution of opinion affecting a single group of physicians, it would still be of sufficient importance for comment; but it is one of many instances in which the public is constantly receiving new enlightenment concerning the effects of alcohol upon the individual and the community. One by one the old-time arguments in its favor are being disproved by accurate scientific investigation. In a report on 2,000,000 cases, issued by American and Canadian life insurance companies, and covering an investigation during the last twenty-five years, the conclusion is reached that constant users of alcohol shorten their lives by six years on an average. In the light of these figures, and considering the scope of the inquiry on which they are based, one need hardly be skeptical of the further statement that in the United States every year between 60,000 and 70,000 persons die from the effects of alcohol—a waste of human life representing one death every eight minutes, or 8 per cent. of the total mortality of the nation.

Surely this is an indictment which should give rise to serious reflection on the part of those who are still unconvinced of the danger of tampering with so deadly a foe.

The Value of Today

YESTERDAY is dead; tomorrow is unborn; it is today alone that is ours, that is ever with us, and that makes up our lives and eternity as single grains of sand make up the boundless beach of the seas.

Born between two heartbeats and dying as instantaneously; ever ending only to begin again; filling the space between the limitless past and limitless future without ever merging into either; passing with the swiftness of a weaver's shuttle and like it fashioning the fabric of our lives; dropping one by one into the ocean of time as precious pearls might slip from a silken cord into some fathomless pool; as unfaltering in its flight as is the motion of the earth on its axis, and ever bearing our life with it from one eternity to another—there is nothing more real, nothing more elusive, than this period of time we call "today."

Life for a day is but an epitome of a lifetime.

We wake in the morning with no knowledge of where our souls have been wandering while the senses slept; with fresh vigor and interest we enter upon the occupations of our daily work and fulfil our duties with an energy that begins to fail as the evening shadows lengthen· as darkness deepens weariness comes upon us, and at last we are glad to lay aside our work and cares, and to surrender ourselves to the sleep that spirits our souls back again to the unknown.

Each day has its own allotted task—no more. It is only when we go beyond that which is given us for the day, and force the mind and body to do things not worth while; when we are not content to bear the evils of the day, but harass ourselves with anticipations of those the future may bring; when we are not satisfied with the "daily bread" for which One wiser than we taught us to pray, but strive to lay up a useless surplus to leave behind; when the pleasures that were given us to enjoy in wholesome moderation degenerate into wild excesses—it is only then that outraged nature takes revenge for the neglect of her laws, and sanitariums and lunatic asylums are filled with the victims of ill-regulated lives.

Today is a small space—only a lightning flash in the dark. But of all the uncharted ocean of eternity it is all that is really ours.

Today exacts little of us; but as we do that little well or ill we weave the warp and woof of our success or failure.

The duties of today are small; but as our todays add into month and year and lifetime, our daily deeds too accumulate into mighty forces for good or ill.

CHARLES GRANT MILLER.

An Unexplained Back-Down

WHEN Great Britain set out to censor the journals of the world, to interfere with the mails of enemy and neutral nations and incidentally to blacklist a long line of American merchants and seriously hamper American trade by sea, she adopted a policy which could not be expected to pass unchallenged. Consequently the recent vote in the United States Senate on the Emergency Revenue Bill—by which that body approved the bill and sent it to conference—was generally anticipated. The amended bill gave extraordinary powers to the President to take measures for the protection of American trade, and even for retaliation where deemed advisable. He might retaliate, acting through the proper channel, by withholding clearance from the vessels of any offending nation, even using the forces at his disposal to carry such rulings into effect. The bill also provided for the prohibition of imports from countries that do not afford the usual facilities of commerce in times of war to American ships or American shippers. Common sense in diplomacy should have indicated such an outcome to those foreign governments that are responsible for the oppressive measures against American trade, American merchants and American mails. The English attitude was grossly overdone for the benefit of British trade, and for us to go on protesting further would have been he wasted.

We are fully appreciative of the exigencies of ar conditions, and would oppose no objections to ie reasonable exercise of the customary rights of a country at war in such cases. But no equate reason can be adduced for the treatr nt afforded to the commerce and mails of ne al nations, all of which have suffered heavy l es through the unreasonable and inexcusable assu ption of authority to override neutral rights at nvenience. As the leading neutral power among he nations, it became our duty to take steps to en in intolerable situation.

Just before adjournment it became known at the Revenue Bill had been amazingly modifie in conference, and that the amendments providing or retaliatory steps to be taken by the President ag st countries interfering offensively with American ils had been eliminated. Only one retaliatory am dment—that providing for the withholding of c arance from foreign vessels in American port -is retained. Just how this eleventh-hour change i he temper and attitude of Congress came about is ot clearly explained. On the floor of Congress it as been characterized as a shameful surrender. If is be true, and if there is no appeal against the conti ed gross injustice to American trade, American erchants and the mail of American citizens, ther he whole country should know it.

Mirage-Hunters

ENSIGN FITZHUGH GREEN of the U ed States navy recently returned from a prolo ed Arctic expedition, one of the objects of w ch was to verify the discovery of the new continent k wn as Crocker Land. He brings back to civilizatio he intelligence that there is no Crocker Land, and at the continent which Rear-Admiral Peary thoug he had found was a mirage, a dream; the mountains nd valleys he beheld but was unable to approac an optical illusion. Ensign Green and his assoc tes themselves encountered mirages while in the A ic. which dissolved as they drew nearer. In the grea ea of life there are mirages that beckon us. They m real and are delightfully inviting. Many a ut heart has been lured by their beauty only to find m unsubstantial things of air, freaks of the light, w ch fade like the Peary continent when we attem to test their reality. There are beautiful drea of youth which vanish as the years go by, leavin no trace; air castles, visions of wealth, of fame nd power that become intangible and are swept ay by the winds of fortune. Experience, growing wit he years, gives us a better focus, and we learn to istinguish the false from the true. To many, how er, this power of discrimination never comes; the remain lifelong dreamers and mirage-hunters, reali ng, perhaps only with the last ebb of vitality, that ey have spent their span in grasping at shadows and ve missed the substance.

Comment by the Way

THE Episcopal Bishop of Cork, Ireland, recently sai "I think it is a cause of extreme gratitude to Almight od to know that there are now throughout Europe no fewe an 600 Jews who are engaged in preaching the Gospel of C ist. And the work of those Jews is having a tremendous eff on those among whom they are witnessing for their Maste It is also a remarkable thing that out of the entire Jewish p lation thousands of Jews have forsaken Judaism and have t ned to Christianity. That is a marvelous result for a peopl ike the Jews. It shows not only the success of missions to Jew out it gives a wonderful object lesson as to the effect of the G pel of Jesus Christ as the power of God unto salvation—a wer which is sufficient, as no other power can be, to satisfy the longings and cravings of the human heart."

FRANCE is already planning for the restoration of wns now ruined, in process of being ruined, or about be ruined by the operations of the war. French cities ich have escaped the destruction of war are making them ves responsible for the restoration of those less fortunate. Ly s is thus to be godmother to the city of Lille, which is just c ing under the fire of French guns. Paris is undertaking t rebuilding of a multitude of towns, and several cities are s to be rivals for the honor of rebuilding Verdun. An exhi ion was held in Paris in August in which were shown mod of reconstructed villages, farm establishments and fac ies. with estimates of the time necessary and the expense in ved in their construction. There were also many exhibits of rtable houses. It is expected that the labor for this recon uction will be largely imported from Italy and Spain. The F ch farmer whose buildings are thus rebuilt will pay the sta the difference between the value of the property destroyed of that restored, the time of repayment running in some ca for eighty-five years.

THE BIBLE *and* NEWSPAPER

Conducted by FERDINAND C. IGLEHART D.D.

Wife His Appointed Jailor

A RESIDENT of Draper, N. C., was recently convicted of manslaughter for killing a man whom as chief of police he was ying to arrest. The sentence was to o years labor, which might be let out contract under the state law. His ife at once appeared and made a bid r the prisoner's services during that ne, and he will serve his term in his n home. The known circumstances lling for clemency in his case made is a safe thing to permit, but it is no ception when a wife stands by a man ho has forfeited the respect and confince of every one else. In the protectg circle of the home many a sin is hid d forgotten till the offender can make new start. The loving silence, the aritable words and looks, the brave rgetting of the sins of a loved one, are deed like to the nature of God in dealg with us all, and the place on earth hich is in every respect most truly like aven is the home. God has made it, d in it he has joined into one the husnd and wife, to be separated by nothg till death. "*For this cause shall a an leave his father and mother, and shall ave to his wife, and the two shall be e.*" (*Eph. 5 : 31.*)

Weak Rails Cause Death

ONE of the silent but steady sources of danger in railway travel is the litting of the steel rails that form the acks. Owing to an unseen flaw in its xture the iron under the terrific presre of daily use gives way, and a wreck the result. In 1912 fifty-two passngers were killed and 1,065 injured rough broken rail accidents, and the me cause resulted in losses of over ur million dollars. It will be good ws to the public and to railroad comnies that Dr. Dudley, the expert of e New York Central, has announced improved process of manufacture which an almost flawless rail can be ade. More care and time in the rolling ocess will make a metal that will stand e strain of travel. It is in the fire that e temper is made for metals and for en. The hard things of life are seldom elcomed by us, and yet they are the ings that make us able to stand the ily strain of life without breaking. ffering, sorrow, pain, lonely bearing burdens—these are the experiences t of which there comes a refined life, ady for helpfulness and loving service. *Behold, I have refined thee, . . . I have ed thee in the furnace of affliction.*" (*sa. 48 : 10.*)

aithful Army Horse Honored

FOXHALL, Faithful Army Horse, Died January 10, 1916, at the ge of 38." This is the mark on a tombone at Fort Sam Houston in Texas, d it tells in few words the long faithful cord of one of God's noblest animals, d the affection in which he had enrined himself among the men of the rt. In 1889 he was purchased for the my, and thereafter for twenty-four ars he was in active service in various tillery batteries. He served in Cuba, d later made a 1,000-mile march with s regiment. In 1913 Secretary Garson placed him on the retired list—the ly animal ever so treated. During the ter years of Foxhall's service his duties ere to haul supplies from the quarrmaster's storehouses to the bread tchen. He made these rounds without driver. He would go with a written quisition, back up to the different orehouses, get his supplies and bring em back to the kitchen, being always warded at the bakery with a small loaf of bread. He never tired of the duties of the post life, and was the pride of the soldiers. John Wesley expressed the fervent belief that he would see his faithful white mare again in heaven. There is a great gulf fixed between the best of the animals and human persons, and we cannot tell what are the springs of action that make a horse patiently faithful to its work, but we can learn from it a lesson of loyalty to duty for ourselves. "*Be thou faithful unto death, and I will give thee the crown of life.*" (*Rev. 2 : 10.*)

Limit to Cold Storage

NEW JERSEY has just passed a law compelling sellers of all food that has been in cold storage more than thirty days to put large placards on it announcing the fact. This will protect the public from those dangerous foodstuffs which have had their appearance preserved by the freezing process, but which are not fresh. The refrigerator has done much to bring a wide variety of foods to our tables. From California and Florida, Maine and Minnesota, we exchange our fruits and foods. Cold storage, too, has made possible an equalization of supply with standard prices for all, but there are limits to the good that comes from artificial preservation, and it is well that there should be a regulation of the matter by law. In the spiritual world there is no preserving process for our food. There are no great cold storage systems by which the soul's nourishment can be kept out of all contact with life and thawed out a little at a time for use. God's manna comes to those who seek it each day, and it will not keep. The freshness of each day's morning sees it like the dew on the face of the ground, but when the sun waxes hot it melts. "*And Moses said, It is the bread which Jehovah hath given you to eat. And let no man leave of it till the morning.*" (*Ex. 16 : 15, 19.*)

Christian Endeavor in Japan

THIS picture shows Dr. Francis E. Clark on his recent visit to Japan—his trip around the world—in the interest of the world-wide Christian Endeavor Movement. He founded this thirty-five year ago, and though now over sixty years of age, he still inspires and guides it in all the countries of the earth. From a small beginning in his church in Portland, Me., it has now grown to number millions of young Christian men and women of different races, languages and cultures, all of whom look to him as their adviser and leader in this work. The other American in the picture is Dr. James H. Pettee, a missionary in Japan, who has for a quarter of a century been the leader of Christian Endeavor in that empire. Born in the same year as Dr. Clark, he was a collegemate and a close friend, and from him caught the contagion of interest in young people, and through all these years he has been the dominant spirit of the movement which now numbers over a hundred societies, with some 3,000 members in Japan. On the right, opposite to Dr. Clark, sits Mr. Tokutomi, the editor of the Kokumin Shimbun (People's Daily), a great Tokyo newspaper with a circulation of 300,000. Mr. Tokutomi is one of the most able and progressive editors in the East, and his appearance with these Christian leaders speaks well for the attention which this movement will get in the daily press. A recent phase of all Christian activity in Japan is the use of the secular columns for paid space in which sermons and Bible lessons appear. Several denominations are making a wide and successful use of this "Newspaper Evangelism" and the attitude of the Japanese press has been generally most friendly and cooperative. Christianity is recognized even by those who do not accept it as a great moral force for good. It is a most inspiring thing to see such men as Dr. Clark and Dr. Pettee laughing at the encroachments of age, wearing their white hair as a silver crown, with youth in their hearts and an imperishable freshness of joy and hope in their faces, leading the forces of Christian youth on to moral and spiritual victory. It well suggests the prophet's vision: "And it shall come to pass, that I will pour out my Spirit upon all flesh; . . . your old men shall dream dreams, and your young men shall see visions." (Joel 2 : 28.)

Giant Gyroscopes Steady Ships

A WAY has at last been found to counteract the pitching and rolling of vessels at sea. In the stern of the ship a great wheel is set in motion and on the principle of the gyroscope it holds the vessel in a forced equilibrium against which even the worst waves have but a slight effect. The largest of these wheels is now being cast for the United States government for use on a transport vessel, and when in place it is to turn at the rate of eleven hundred revolutions a minute. The casting of this metal was a most delicate task, but it has been successfully finished. Other boats in the navy have already been provided with gyroscopes and the stabilizing effect has been remarkable. Submarines are also being equipped with them, and the principle is to be applied to aeroplanes. Not only comfort to passengers will be gained by this steadier of ships, but safety to cargo as well. Ever since the beginning of the world men who have ventured on the deep have been at the mercy of the restless tossing of the sea, and those boats were considered best that adjusted themselves most completely to the motion of the waves. Now, by a stronger counteracting force within, the great ships will hold an even keel across the wild and pitching sea. With just such an equipment of conscience and judgment has God fortified men, so that they need not be tossed about by every wave and wind of popular thought and action and ideal, but may hold a true course on an even keel across life's pathless track into the future. Faith is the force in our lives that will give steadiness and stability to each day's living. "*For he that doubteth is like the surge of the sea, driven and tossed.*" (*James 1 : 6.*)

State Singing Contest

A CONTEST has just been held in Denver, Colo., to determine the finest male singer and female singer in the state. Nearly 500 singers competed, and the event aroused a wide interest in vocal music. The voices of the two winners are recorded by a talking machine company and the proceeds from the sales is to go to a fund for free musical scholarships in the state. The contest is to be an annual thing from now on, and with elimination trials throughout the different cities it bids fair to equal in common interest the Maennerchor contests throughout Germany. There are numberless voices that have fine quality and power to please that have never been discovered, and this will help bring them to a wider range of service. We scarcely realize the good that has been done by Edison's discovery of the laws of reproducing sound. The music of the great composers sung by the great world masters has become the property of us all, and quite unconsciously the musical requirements of the people of our country are beng raised by this means. Everything that means a refinement of our emotions means a strengthening of our wills to nobler action, and in music we have the twofold inspiration to feel and act. In the human voice lies the touch to every vibrant chord of our memories and our dreams and with good music we make better men and women. It is no accident that music has always formed a vital part of men's worship of God, and that in the pictures we have of heaven there is always a great singing choir. "*Jehovah hath comforted Zion: joy and gladness shall be found therein, thanksgiving, and the voice of melody.*" (*Isa. 51 : 3.*)

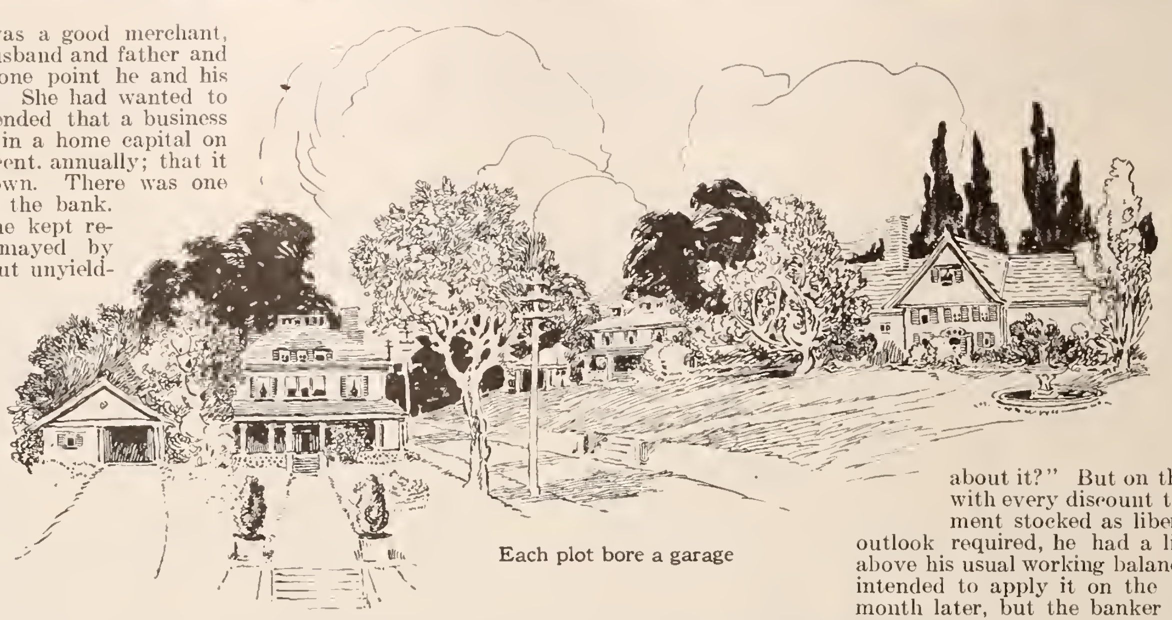
Enforcing all the Laws

A STRANGE situation has developed in Virginia, where a new regulation makes officers of the law responsible for the enforcement of all laws. The strict carrying out of this rule by fearful or it may be waggish police officers has resulted in a number of curious arrests under an old Sabbath observance law of a century ago. Under this law that no unnecessary work shall be done on Sunday one church organist has been arrested, a florist who supplied flowers to a church, a man who gave another gasoline for his automobile, and various others who were engaged in doing sundry little things for themselves. The courts cannot agree, it is said, as to what is really necessary work. In Christ's day, too, the law attempted to direct the use of the Sabbath, not by positive as much as by prohibitive legislation, and the result was a state of superstitious fear of unwittingly breaking some rule, coupled with an utter disregard of the spiritual uses of the day. Against this idea of the Sabbath Jesus directed his heaviest invectives. He taught great constructive motives that would lead men to an intelligent use of the Sabbath. To rest, to worship, to serve—these were the main uses which he taught. "*The Son of Man is Lord even of the Sabbath.*" (*Mark 2 : 28.*)

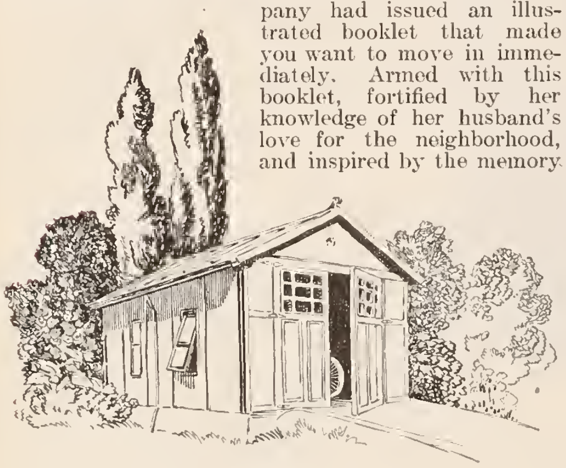
The Vagabond Sale

By
LOUIS E. ORCUTT

EBENEZER BROWN was a good merchant, a good man, a good husband and father and a good fellow; but on one point he and his wife had never agreed. She had wanted to own a home and he had contended that a business man could not afford to tie up in a home capital on which he could net fifteen per cent. annually; that it was cheaper to rent than to own. There was one other reason, too; a note at the bank. Nevertheless, as women do, she kept returning to the subject, undismayed by eighteen years of considerate but unyielding firmness.


Each plot bore a garage

Now she had prepared a new attack, or, to be more exact, one had been prepared for her. The growing little city in which Ebenezer Brown's general store was fast becoming a department store was sprouting a new addition in the hills along the river road. These hills had long been a favorite recreation ground for the Browns, and they felt a measure of proprietorship in every path and knoll and shaded slope and widening view. The development company was building houses and selling houses and plots ready for use, even to flower beds and gardens and folding clothesracks. What was more, each plot bore a garage built on lines similar to the house to which it belonged, and, finally, the company had issued an illustrated booklet that made you want to move in immediately. Armed with this booklet, fortified by her knowledge of her husband's love for the neighborhood, and inspired by the memory of the long years of frequent moving with no spot she could call her own, Mrs. Brown one evening in early September presented the subject of a home.


He considered it a rather deceptive illusion

"No, Florence, I've told you I couldn't afford to tie up money in a home."

She had expected this answer. "But, Eben, see. It is our old picnic ground, and the houses are just what we've always wanted, and everything is so nice, and you know I've always felt that we should have our own home. And just look at this house. It looks like your mother's home in Maine, but it's as modern as hers is old-fashioned, and it has the cutest little garage."

"Lots of use we'll have for a garage! A home is one thing, but an automobile is another thing; and I'd like to know what good a garage is without a machine."

"Oh, Cæsar [Eben Junior's great Dane] could sleep there, and Eben could use it for his bicycle and tools and tinkering, and you don't know but what we might get a machine some day. If we did we'd be ready for it. But, then, that's only an extra that's thrown in. The house is the main thing—the home. You know we're thinking of moving anyway, and, Eben, dear, I do wish we could make this move the last."

Mr. Greeley had delved deeply into men's souls

"EBEN, dear," was not aware that "we" were thinking of moving, but then he seldom had been aware of it until the wagons had backed up to the door. Once, in fact, the moving had been accomplished without his knowledge, an unfortunate oversight indeed, and he had gone home at night to a vacant house and had spent an anxious half-hour locating his legal residence. He had been very happy in every domicile the family had ever called home; but he had left the matter of choice to his wife and had followed her leading so long as it meant rent. It was when she talked buying that he set his facts in order and prepared his argument against the burying of capital in a home. Now he again marshaled his forces, but this time he found it harder to be convincing, for that house did resemble the old home in Maine, and he did like those woods; in fact, he had always planned to have a home there when he retired from business. With these elements of weakness in his armor he was really little surprised to hear himself agreeing to go with his wife the next afternoon to look over the offerings in the new addition.

Ebenezer Brown liked the house and it had been planted on the particular knoll that was his favorite—the one with the view down the longest sweep of the river. The company asked $1,000 down, and the balance in monthly payments no greater than the rent they had been paying, and the agent grew eloquent over the garage and the ease with which it could be approached. Cæsar sniffed it over inside and out and lay down on the threshold as if claiming his property. And Eben Junior grew ecstatic when he found it had a cement floor, a water faucet and electric lights.

THE agent, having completed his most eloquent selling talk for the second time, with an extra flourish on the garage and the privet-hedge, which at that instant was represented by a row of forlorn-looking sticks bordering the lot (the hedge, not the garage), drew his train of thought toward the logical conclusion.

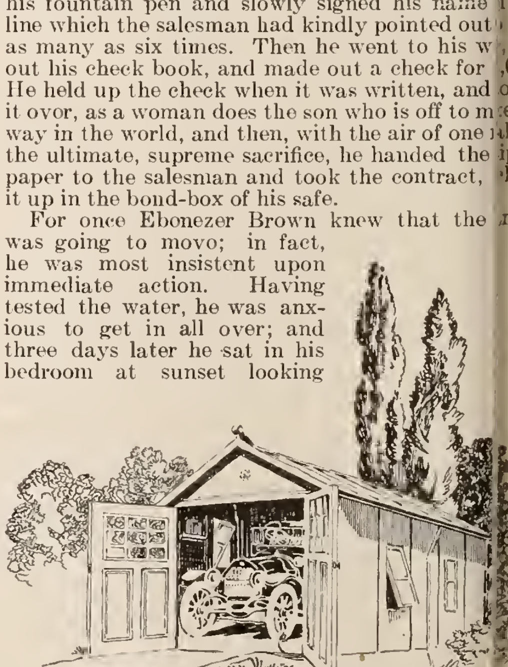
"Would ten o'clock be too early for me to bring the contract in tomorrow morning, Mr. Brown?" he asked. Mr. Brown hesitated, then started to say he was not buying, that he only intended to rent; but his wife, with a sudden inspiration, asked him if he had noticed how clearly Overton's Landing, twenty miles down the river, could be seen from the southeast chamber. He reluctantly admitted that he had not, and she would not be satisfied until he had climbed the stairs and had admitted that he saw the two tall poplars that marked the landing. However, he was not ready to say that he would sign that contract, and when the agent repeated his question in the affirmative form, assuring Mr. Brown that, if it was not too early, he would be on hand at ten o'clock, Brown only said he would see about it, and his wife wisely refrained from mentioning the house or the purchase for the rest of the day.

Ebenezer Brown had the $1,000; that was another weak place in his armor. He had intended to use it to reduce a loan of $5,000 which he had been carrying at the bank for several years. He felt that the borrowed money was worth keeping, for he paid eight per cent. for it, and he had never made less than ten per cent. net out of it. It has been stated that Brown was a good merchant. Yet, somehow, he felt guilty every time he signed a paper which read, "Ninety days after date I promise to pay." He had now $25,000 of his own money in the business, and he usually earned fifteen per cent. net or better on the whole $30,000. He considered the loan good business, and the bankers apparently agreed, for it was a couple of years at least since either of them had indulged in any harmless easantry about re cing it the next ti e it was up for re wal. Brown did not now that, six mont before, the presic it of the bank had sked the cashier if believed Brown was making money The cashier had lied that Brown ried a creditable t ance and that no llections were com in. "Well, then," s the president, vhy doesn't he pay mething on that n, or at least say som hing about it?" But on this September m ing, with every discount taken and every partment stocked as liberally as Brown f the outlook required, he had a little more than ,000 above his usual working balance in the bank. had intended to apply it on the note, which was ue a month later, but the banker appeared indiffe t to payment; and he had often suggested to Bro the advantage, from a credit standpoint, of ow g a home. Brown had been obstinate; he hac been really stubborn about it; but now—perhaps it ight be worth while to consider it.

THE salesman was on hand at 9:59 the next orning, and he gave his selling talk in the sho form as he passed over the contract, not forgetti the garage, which was the icing on the cake, and hich came nearer being the frosting on the deal th the salesman knew. The much-stressed garage w the one thing in the whole deal that chafed El ezer Brown. He classed it with trading stamps an ther premiums, and wished he knew where he was ying for the thing. He knew it was being charg for somewhere; but then it had been some time si the Brown domicile was large enough for both Cæs and Eben Junior and the rest of the family, and, a way, he had decided to make the plunge. He took t contract, read it carefully, insisted on some minor c nges which necessitated more or less telephoning bef the salesman could agree to them, and finally pic d up his fountain pen and slowly signed his name the line which the salesman had kindly pointed out him as many as six times. Then he went to his w , got out his check book, and made out a check for ,000. He held up the check when it was written, and oked it over, as a woman does the son who is off to m e his way in the world, and then, with the air of one king the ultimate, supreme sacrifice, he handed the ip of paper to the salesman and took the contract, king it up in the bond-box of his safe.

BARGAIN SALE
IN SAFE CO
The sales sli totaled $11,65 2

For once Ebenezer Brown knew that the mily was going to move; in fact, he was most insistent upon immediate action. Having tested the water, he was anxious to get in all over; and three days later he sat in his bedroom at sunset looking


" Say, boy, open the door so the tire'll show

ɔwn the river toward Overton's Land- g. But he didn't sit long; for, from mewhere down stairs, he heard his ife calling to know if he had the key the garage. Eben Junior wanted to ıt his bicycle away. He had it.

About a week later, as Brown turned to his yard, he was startled to notice tire just showing through the slightly ɔened garage door. It somehow an- ɔyed Brown, for he did not care to have ighbors think he would own a garage erely to house a bicycle. He made a ental note to tell Eben to keep the ɔors closed.

A FEW days later Brown received a quite unexpected letter from Mr. reeley, advising him that, in accord with new policy recently adopted, the bank quired that every customer clean up s loans at least once a year, and that would therefore expect the $5,000 ɔte, due October 3, to be paid in full. rown was stunned. He had not ex- ected this, was not prepared for it, ıd did not know of any way in which could get that amount of money in o weeks. He put on his hat and ent up to the bank as fast as he could ake a pair of wobbly knees function. e had had some hard pinches twenty ars before, but in all his business reer he had never had a loan called. e sort of dribbled into Mr. Greeley's ivate office; and the hand that opened e letter shook as he asked in a thin r-away voice what it meant.

Mr. Greeley had delved too deeply to men's souls in that little room to il to translate accurately the struggle hich possessed the spirit of Brown. He as kindly, he was genial, but he was m. He explained to Mr. Brown how note carried from year to year became ally a permanent investment in the ısiness, but a permanent investment ıving the nature of a preferred stock- ɔlder; he showed him how foreign such ermanent investment was to the real ırpose of banking; and he told him ıat bankers felt that if the loan could paid up once a year it should be, and if couldn't be paid up once a year without ıdangering the business of the bor- wer, it ought not to be loaned at all.

Brown's knees were steadier as he ft the bank. His first impulse was go to the bank across the square and ansfer his account. The president of ıe other bank had often suggested ıat he would be happy to have Mr. rown's business if he ever felt it de- rable to change; but instead he went see his attorney and get his advice. ıdge Washburn listened to the state- ent of the case and to Brown's sug- stions regarding the transfer of the count. He said "No" to that at ıce. "Brown," he said, "those banks ɔn't like each other, but on matters of edit they work together like a hand in glove. If you go to Davidson and y to arrange to open an account he ill keep you talking while Murphy ɔes into the back room and calls up reeley. Greeley will tell him that he ıs called your loan, and your credit ill be gone at both banks. You can't ford to do it. Now, see here. How g a stock have you got on hand?"

Brown replied that he had about 45,000 worth of stock at cost value, etween $55,000 and $60,000 at his sual retail price.

"Well, then," said the judge, "my lvice to you is to pull off the biggest ıle you have ever planned in your life. ou have done things, before now, that ıd never been done before. Now ɔ it again. If you haven't quite the ıll $5,000 when the note is due, come ɔ me and I'll get the balance for you. ou can't afford to let any one else in ɔwn know the circumstances."

Brown grasped the judge's hand with grip of resolution, and he called his ead clerk into his private office as soon s he got back to the store. He asked im what they had in stock that ought ɔ be turned into cash. The clerk nswered "Everything," and after this ıstomary pleasantry they took down ıe stock-book and went through it em by item. Ebenezer Brown was ırprised to find what a volume of lmost out-of-date merchandise was in is stock. He went to two or three epartments and verified the stock- ook, and then he and Robinson began ɔ figure.

They called it the "Vagabond Sale" because it was its declared purpose to move on a lot of loafers that had made a hang-out of Brown's store one day too long. They made the prices attractive, but they made the advertising more attractive; and the aisles groaned under the crowds of buyers that for two weeks struggled to reach the counters.

ON October 2, the last day of the sale, the sales slips totaled just $11,659.42, and every loafer in the stock was sold except some last summer's straws that should have been returned to the wholesale milliner but had been overlooked. There was more than $9,000 clear cash in the bank, and Ebenezer Brown told Robinson to send those hats to the Fresh Air Home; they would shade faces and necks if they wouldn't sell.

Ebenezer Brown's knees were quite firm when he approached the bank on October 3, and he accepted Mr. Greeley's welcoming smile as a just tribute to one who was worthy of the confidences reposed in him. When he came out of the bank he met Eben Junior unexpectedly, almost at the door. Father and son walked down the street together in silence until they were greeted by a blatant call from an auto horn and saw one of Eben Junior's young friends go sailing by in his new runabout.

"Say, dad, why can't we have one of those?" asked Eben Junior.

"Just what I was wondering myself, boy," replied the father. "Do you know how much they cost?"

"Sure; Phil's there cost about a thousand, but there are good ones for less."

A week later Ebenezer Brown, with Ebenezer Junior sitting proudly beside him, drove a medium-priced, five-passenger car into the little garage, alighted and walked toward the house.

When they were half way to the kitchen door, Eben Junior stopped and listened. "You left her running, dad," he said.

"I know it, boy. Sounds good to me to hear it purr. Say, boy, run back and open the door so the tire'll show."

◆

Outside of Criticism

MISSIONARY R. A. HUME, of the American Marathi Mission, Ahmednagar, India, writes: "The last foreign mail brought me your favor of April 19, enclosing check for which I heartily thank you. It is marvelous the service which the Christian Herald continues to render to India and to those who once were famine orphans, or who now are Christians in need, or are being trained in industrial schools or educated for usefulness in Christian work. There are three young persons for whom I provisionally plan to use this gift. One is the son of a worthy widow, whose husband died two years ago leaving a large family and considerable encumbrances of debt. This leader was almost the most influential native Christian of western India. The youth in question is his third son—a good, promising, manly fellow, who cannot possibly get an education unless he is aided. The second is the eldest son of the assistant superintendent of my district. His father is a godly, faithful man, who has steadily done Christian service for many years, and longs to have his first-born get a better education than he (the father) himself had. The third youth is the son of another Christian widow. This boy's father was a Brahman village clerk. He felt the need of peace for a troubled soul. He walked nearly a thousand miles to Benares, the sacred city, accepting food, but never begging. No peace came to him, but only disgust at what he saw of the priests at Benares. After returning from that pilgrimage he came across Christians, heard of Christ, found peace, became a Christian and later a preacher. After his death I looked after the widow and her three sons. While the awful war causes many Indians to criticize Christendom and so-called Christian nations, no one criticizes the Lord Jesus Christ."

Campbell's
Condensed
Tomato
Soup
Joseph Campbell Company
Camden N.J. U.S.A.

First aid to the hungry

Safe to say that half the dyspepsia would be banished from the world—and a large share of our other troubles along with it—if every dinner began with a good soup.

When the "men folks" or any of the "business" part of the family come home fagged out with the day's work, when the young people come romping in from their studies or their play—ravenous and impatient, when the homekeepers, weary with their own burdens, feel almost "too tired to eat"—the one thing which brightens up the situation like magic is a delicious steaming plate of

Campbell's Tomato Soup

You can have it ready in almost "no time" without the least trouble or fuss.

It provides immediate nourishment of the most wholesome and inviting kind. It dispels the fatigue of hunger, stimulates the flow of digestive juices, tones and strengthens the stomach to digest a hearty meal.

Or you can prepare it readily with noodles, vermicelli, boiled rice, and in other hearty forms so that it often takes the place of a heavy meal and is in itself completely satisfying and sufficient.

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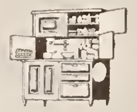

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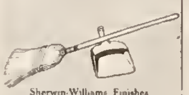

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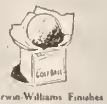

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A Plot That Failed

International Sunday School Lesson for October 1. Act 23.

TALKS ON THE GOLDEN TEXT

By REV. F. B. MEYER, D.D.

"They shall fight against thee, but they shall not prevail." *Jer. 1 : 19*

As long as we are on the prepared path, speaking the divine word and performing the appointed mission, God is with us and we bear a charmed life. In one of the courts of Europe, the regalia lies on a table, with no apparent protection; but woe to the hand that attempts to touch it, because a strong force of electricity is constantly playing upon and engirdling it. So with the messenger of the Lord's sending. He defies his foes, is more than a conqueror, and dwells as within a munition of invisible rocks. More than once during the Boxer riots, the murderers visited every house in the street to discover the Christians, except the one or two where God's unseen sentry angel stood at the door. It may be t you have stepped back before some fea storm of opposition, as a fireman bef belching flames. Thus Cranmer signed recantation. Return again to your p give out again the old message, renew y former protest; and as you return to vacated position, the old blessing flood your soul, and God will bring again to stand before him and be as mouth. We are not promised immu from conflict. "They shall fight aga thee, but they shall not prevail." anvil shall break the hammer, as Waldenses put it. One with God be him is in a majority.

Paul Saves Himself and Is Saved by a Youth

By George D. Allison, D.D., Ph.D.

THIS lesson brings to us two more vivid incidents in the stormy career of the great Apostle to the Gentiles. The scene of the first is laid in the council chamber of the Sanhedrin, where Lysias the Roman chiliarch is presiding over a special session in an effort to get at the facts of this puzzling case. Of course, we have only the briefest account of what took place. The trial can hardly have begun with the plea of the accused. But Luke hastens to put the important happenings vividly before us. He shows us Paul, dignified, fearless, conscious of innocence, looking stedfastly upon the council and declaring his conscientious rectitude of life.

Paul's Colloquy with the High Priest

We see Paul in all his natural and human characteristics here. When Paul protested his innocence before God, the high priest angrily cried out an order to smite Paul on the mouth. It was a contemptible abuse of power on a bound prisoner and a gross insult as well. It branded Paul publicly as a liar. Paul's indignation flamed forth, and his usual humility was forgotten. In hot wrath he rebuked the unjust judge: "Sittest thou to judge me according to law, and commandest me to be smitten contrary to law?" This outburst seems perfectly justifiable to most of us, though some Christian moralists have accused Paul of coming short of the standards of his Master here. Jesus himself, however, was capable of fierce indignation, as we know from his taking an oxwhip and driving the traffickers from this same temple. Only Jesus was absolutely unresentful toward those who abused him personally at his trial.

We have a feeling that Paul would have been just as indignant if some one else had been the victim of such overbearing tyranny. His outbreak with its quick recovery seems at least highly pardonable. We are sure the Roman commander respected him for it. How a little brief authority will show up a man's pettiness of soul! We feel that Ananias the high priest has branded himself forever. Few men are good enough to have absolute power over others. Slavery showed that. So does military life—every nation has the problem of the tyrannical and inhuman petty officer. One can see it too often in the police magistrate at the desk and the overseer of the poor at his work. But it goes further. How do we all conduct ourselves where we have our measure of power? What is our attitude to the servant in our house? Would Jesus approve it? Bitter complaint is made of the unreasonableness of Christian women toward weary shopgirls who are in their power because "the customer is always right." Some people seem to swell with self-importance as soon as authority is theirs and all their inherent meanness comes to the front.

Well, Paul quickly recovere his equanimity. He had not kno it was the high priest! What an i lied criticism of Ananias's priestlin is there! He could not imagine th high priest who interceded for sinne before God conducting himself so like a shepherd of Israel. Paul i plies that if he had known, he would ave restrained his sense of wrong He would have respected the office, t ugh he could not respect the holder it. All through his career he teac us reverence for law and order an sub-jection to the constituted auth ities whenever conscientiously possibl He would find much amiss in our land day on this score. He would deplore t lack of respect for authority and the uni rsal spirit of evading or "beating" th law. To love one's country for him me respect for her statutes and instit ons. He would deplore the bitterness a unfairness of much of our politic too. The misjudging of motives, th misrepresentation of facts are e ally hideous. From the chief mag rate of the nation to the unpaid o cials of the small town, what a deal unfair, ungrateful, unbrotherly eech they suffer. We have had too uch "mud-slinging." It has foste a spirit of pessimism and tended t lawlessness on the part of our citizen new and older. We too need Ex. 22 28—"Thou shalt not speak evil of ruler of thy people." It would be w for every teacher of youth and eve influential member of a family to et a conspicuous example in this ma r.

And how especially true this of a religious officer! To discredit th minister or deacons reflects on the urch and on the whole cause of Chri Is it not too often the case that ents and elders will dissect, not the mon merely, but the preacher; pick to eces also the characters of their fellow members in the church, until the ver children lose the respect and the con ence essential to their Christian pr ress? If all Christians made it a rule t peak well of the church and of the kers and members therein, and to e rcise a large charity and restraint in cri ism, the favorable advertising of hristianity would soon bring big ults. At least we may take for our rule hou shalt not speak evil." Better we realize the gain to our cause by ch ging the Jewish negative to Christ's firmative and "speak well" whenever can.

Ingenious Tactics

When Paul realized how little stice he could expect from the Sanhe n as then constituted, he resorted to stratagem—he divided his enemies. This he did by insisting that the hole theological controversy hinged the resurrection of Christ. It was gely a matter of the view one took the Messiahship and the "hope of I ael," of a general resurrection of the lead. The Pharisees would hold wit Paul that the vital question in refere e to his Gospel was his own credibi y as a witness on the Damascus ro and in his visions. There was hing inherently impossible to them his belief or his doctrine. The Sad cees.

o the other hand, scouted the whole
e ception of spirit surviving death,
a professed themselves materialists,
o t best agnostics. Paul's keen per-
e tion gives him his opening. "I am
a 'harisee and the son of Pharisees.
T hope of the resurrection is the point
a sue here." Instantly the Sanhedrin
w plunged into confusion, and the
d oute became so violent that the com-
m der feared Paul would be torn to
p es. For the third time on that
e ntful day, he was obliged to call upon
t soldiers to rescue the daring preacher.
Al he, Lysias, was more mystified
th n ever as to the true meaning of this
w le controversy.

hat shall we say of Paul's tactics
h ? Was it right for him to throw
a ne of contention among his enemies?
I was a cunning ruse without founda-
ti in the case, perhaps there might
b some criticism of his conduct. But
P l was perfectly sincere. This was
t issue after all in a very genuine
se e—faith in the unseen world—and
h was justified in trying to secure a
fa orable view by those whom he could
in ence. It was clearly not his place
t ubmit tamely to a biased court when,
b a clever stroke, he could turn its
fu upon itself.

e feel that we should not hesitate
b legitimate means to divide the ene-
m s of religion, and especially to weaken
t power of unjust persecutors. The
st ies of Columba and Boniface in
e y days, and of many a modern mis-
si ary, show the ready wisdom and
p tical common sense by which ene-
m s were thwarted and the work freed
f n unreasonable restrictions.

ut how different was Paul's strat-
a m from the Jewish counterstroke!

F ting a Crime in the Interest of Religion

low singular a commentary on re-
li ous history is the account of the
c spiracy of the forty to assassinate
P l! They were good Jews in their
o n estimation and received the im-
p d sanction of the high priests upon
t ir enterprise. The Sanhedrin au-
t rities actually agreed to cooperate
i uring the prisoner within reach of
t ambush. Ever and again we have
w nessed in Christian history the offi-
c l guardians of religion stooping to
c t, exercising contemptible means
t olster their own power, using even
t dagger to eliminate the dangerous
r ormer or innovator. From the brib-
e of Judas to the Spanish Inquisition
a so on to our own times, we find
t achery, force, torture used for so-
c ed religious ends. If it were not
f the vitality of real faith and the
n d of mankind for God, these mis-
c ceptions of religion would long since
h e resulted in the complete abolition
o he very word "religion" itself.

e must utterly repudiate every man-
i tation of persecution and Jesuitry
a e. The end does not justify the
m ns. We may not do evil that good
m y come. If a man's belief is bad it
w not be altered by force. If it is
d erent from ours it is not essential
t Christianity that it be suppressed.
N t only so, but we must be very care-
f in our combating of new ideas lest
w be found fighting against God.

"hey must upward still and onward
Who would keep abreast of truth."

O of the chief difficulties of religion
is hat process of hardening by which
a churches and sects become impervi-
o to new revelations of the everliving
G l. We are still stoning the prophets
t ay. And some conservative and
r erend men would advocate assassina-
t n still—not of the body nowadays,
b of the reputation if not the soul.

A Young Man's Friendship

low pleasing it is to read of Paul's
d iverance from the plotters by his
o n nephew—Paul's sister's son. It
b ngs the great apostle nearer to us in
h nan contact as we realize he had
a ister and a nephew at least, and in
R m. 16 : 7 he mentions his relatives
A dronicus and Junia, who had shared
p secution and prison with him. We
s uld like to know more of his family.
T ey seem to have stood by him fairly
w l. Did they all follow him out of
J laism into Christianity? It seems likely, yet we do not know. At any rate, convert or not, this youth was devoted to his uncle, and when the plot leaked out and reached his ears he exercised good judgment and quick wit. His ready access to Paul in the citadel and the instant consideration of the commander showed the impression Paul had made.

One of the interesting personal points in the career of this great leader is his fascination for young men, several of whom figure prominently in his life. Of course we can think at once of Timothy and Titus, each called by Paul "my true child, mine own son." It seems altogether probable that Timothy was won to Paul's standard and thus to Christ's, during the stormy days of his first visit to Lystra (Acts 14 : 8-23). How the young lad must have admired the dauntless missionary who was stoned and left for dead outside the walls, yet arose and doggedly returned to the city! Missionaries are great material for boys' heroes. Titus likewise was a young convert of the Galatian tour, and became a trusted lieutenant, carrying letters, going on delicate missions, raising charitable subscriptions. The place of the youth in Paul's life is conspicuous indeed—John Mark, whom he so sharply rebuked, Onesimus the runaway slave, Demas the deserter who failed him in his hour of need, and Rufus (Rom. 16 : 13), whose mother was like a mother to Paul.

What a wonderful opportunity is set before the mature Christian in winning the allegiance of youth! In so doing he multiplies his own serviceableness to the Master. And personality, character, are prerequisites for eliciting youthful loyalty. To the boy, what you are speaks so loud that he cannot hear what you say. Your conduct will count when your admonitions seem to fall on deaf ears. Young fellows in the formative years are born heroworshipers. Dr. Forbush, in his fine book on the Boy Problem, tells beautifully of his two sons, who would rather be like Frank V— than any one else they knew. Their Sunday school teacher! What a gain for the church, the Christ and the boy when a lad's Sunday school teacher is his ideal and hero! What a foolish blunder for thousands of the teachers to fail to grasp the opportunity! One of the chief needs in the church is an army of devoted men, each of whom will be a big brother to half a dozen boys, winning their allegiance in school and home and off on tramps and trips, and centering all their loyalty in the Kingdom and the Lord Jesus Christ. But the class itself and the thoughtful friendship of a real Christian furnish opportunities enough. We may discover and bring to usefulness far greater Christians than ourselves. And how rewarding is the friendship of boys, making us young again, eliciting our forgotten enthusiasms, giving to us a real spiritual joy that cannot be taken away! One of the happiest retrospects of the Christian minister is to look back over the boys and girls who came to Jesus under his teaching, their temptations conquered by struggle, their eager ambition for school and college and business, the lifelong friendship of the chosen few.

Well, we leave Paul's nephew, that Jewish youth who saved for us years of Paul's life and those great epistles of the captivity, watching the dust of hundreds of soldiers guarding his uncle on to Rome and thinking, with a boy's grim humor, of those forty assassins who had sworn not to eat or drink till they had made their kill. Thanks to him, they will be hungry enough to break their oath ere long!

◆

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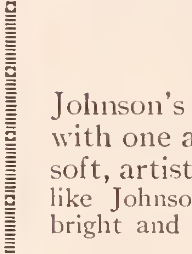

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(1390)

The Hub of Alaska

By FRANK G. CARPENTER

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I AM in the very heart of Alaska. Tanana claims to be the hub of the territory. It is a little town lying on the right bank of the Yukon just about half way between the Pacific and Arctic Oceans, and half way down the Yukon on its course from the international boundary at Eagle to its mouth, where it flows out into Bering Sea not far from St. Michael. Just opposite where my steamboat is anchored is the mouth of the Tanana River. It is a wide, sluggish stream, having a course of something like 600 miles from the Wrangell Mountains to where it flows into the Yukon. It will take me two days of steaming to go up it to Fairbanks, where the terminus of Uncle Sam's new railroad is to be.

The people here think that the railroad should be extended to Tanana. They claim that the Tanana River is not deep enough for large steamers, and that its sand bars and islands affect navigation. They say that if the road were so constructed as to cross the Yukon at the rapids about thirty-five miles above here the cost of bridging would be extremely low, and the road could then be run down the north bank of the river to Tanana, opening up a vast region lying to the west and north of the Yukon. This region has some of the richest placer deposits of Alaska, including those of the Koyukuk River. They assert that such a road would also open up the great farming possibilities of interior Alaska and would give direct access to the Yukon and its enormous tributary system.

There is no doubt that Tanana can offer room for all the population she may have in the future. The corporate limits at present are large enough to give an acre to every man, woman and child and leave some to spare. The town has 400 population, and it is scattered along the water front for more than a mile. At the lower end of it begins the army post of Fort Gibbon, which extends three miles farther.

The town consists of the post and the civil community. The latter has two churches, three hotels, six saloons and several large mercantile establishments. It has also a public school and a movie show. The buildings are of logs and boards, and the place on the whole is the largest and most prosperous of all on the Yukon River proper.

The people of Tanana are enthusiastic Alaskans. They have a chamber of commerce, consisting of boomers. They have a camp of the Arctic Brotherhood and a local organization known as the Loyal Order of the Moose. Talk to them about their village and they will make you think it a paradise, as beautiful as the Vale of Kashmir and as salubrious as Los Angeles. I asked Judge Dehn, the United States commissioner, who has been here twelve years, what he thought of the climate. He replied:

"I like it and I keep healthy and happy summer and winter. Our summers, which last from May until the middle of September, are more delightful than those of any part of the States. The thermometer ranges from forty-five to ninety degrees above zero, and for the most of the time there is scarcely an hour that you cannot read within doors. From June 15 to the 10th of July there is no real darkness, even at midnight."

"Give me some idea of your winter weather. It must be terribly cold."

"Not so bad. Not so bad," said Judge Dehn. "The weather keeps growing colder and colder from October on until it gets down to 15 degrees below zero. It holds that average throughout the winter, although it now and then falls to 40 and even 60 degrees below. I have seen it down to 73. Zero is hot winter weather and we do not consider 15 degrees below that point uncomfortable. At such time we wear our ordinary winter clothing and take off our coats if we are at hard manual labor. I came here from Canton, Ohio. Fifteen degrees below zero on the Yukon is ot as cold as 15 above in Ohio. Our a is dry and we do not feel the cold.

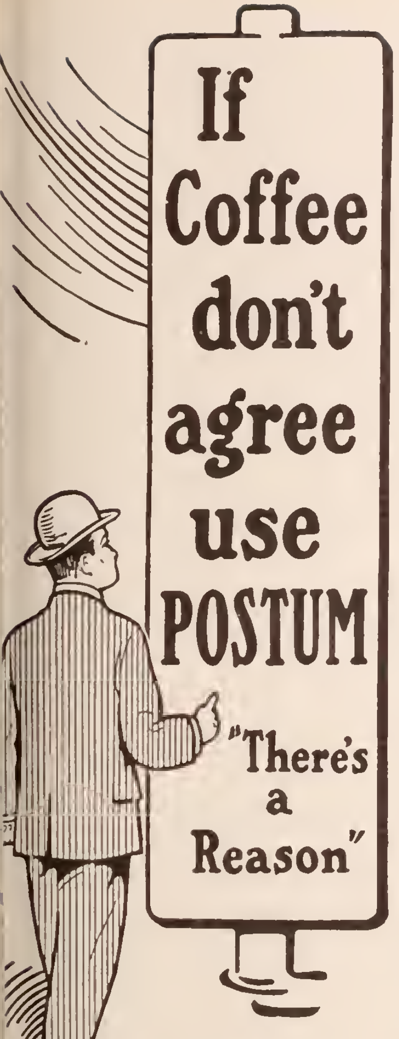
"Besides," continued Judge D n, "our houses keep out the cold. They re made of logs, chinked with arctic m s. The warmest building I have is my g chicken-house, which is lined and c d with a framework, the space betw en being filled with shavings. I keep n air-tight stove going in it, and y hens lay all winter."

Speaking of chickens, I have en greatly interested in how they re handled in these cold countries of he Far North. We brought 800 bloo d fowls on our ship down the Yu n. They had come from Seattle, and re consigned to a man in Fairbanks. T ey are still on the ship, and will go p the Tanana River tomorrow. At I y-son I met Chicken Billy, who at he time had 900 chickens, and who as sold eggs in the winter for as muc as $5 a dozen.

I have heard other stories almos as interesting. For instance, the chic ns imported from the States have to ve their days made of the same propor ns of light and darkness as at home b re they will lay. I heard of a ma at Circle, who imported a lot of fowls m the States with the idea of starti a chicken farm. After a week or so ey grew droopy. They lost flesh and h ot no eggs whatever. He was then ld the chickens were suffering from lac of sleep. It was midsummer, when he light is bright throughout the tw y-four hours. The chickens had no su et to mark their bedtime, and they kep on scratching gravel all night. The an decided to put them in darkened c ps at 8 P. M. and keep them so til morning. The hens at once rega ed their old vigor and began to op "ranch eggs," which sold for se ral dollars a dozen. I am told that the c ps must be lighted during the long rk days of the winter in order to m ke the hens lay.

In the past few years there has en a craze in Alaska in favor of the " p-ful hen." Most of the residents ve been keeping chickens and raising eir own eggs. At first many kept he chickens throughout the summer nd sold them as cold weather came to save the expense of warming and l t-ing the coops during the long w ter nights. They would then import a ec-ond flock for the following summer. o-day it is the custom to care for ur chickens in summer and put them ut to board in the winter. In Dawson nd Fairbanks there are a number of ch en boarding-houses where fowls are ed for at a regular rate. The usual ce for boarding a hen is $1 per season nd this includes feeding and keeping a well-warmed and well-lighted p. The eggs laid during the winter go t he landlord. As soon as the warm we er comes on the owner takes back his chickens and is thus able to ise broilers and pullets and at the same me have plenty of eggs.

Another interesting feature is chi en-killing time. This corresponds s ne-what with hog-killing time in the States. When the weather gets c it stays cold all winter. The thermo ter goes down to below zero and the w ole country is a cold storage plant til spring. This makes it so that mea an be kept in a frozen state throug ut the winter. Each householder, h ing decided how many chickens she ill put out to board, kills the balance. She cleans and dresses them and ngs them out of doors or in an unh ted building. They freeze solid th rst night and can then be laid away a cold place and be brought in to be ten as needed. I know of one woman ho has now 100 chickens. She will eep them till fall, when eighty will be led and the remainder be put out to b rd. That woman is sure of good chick all winter, and the meat will be far ter



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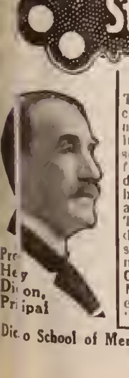

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than that from our cold-storage plants.

In Dawson a butcher told me how they managed to have fresh meat all winter long. Said he:

"We bring our beef and mutton in on the hoof before navigation closes, and keep them until about the middle of October, after which time we are sure of a steady cold until spring. We then kill and dress them and hang them up out of doors just as you hang up beeves in a cold storage plant. We then lay them away and thaw them out as the market demands. We freeze caribou and moose the same way. Last year one of the butchers froze a caribou with the skin and horns on, and just as it looked when alive. He stood the carcass out in front of his shop, and used it for a sign."

Among other strange cold-weather features of this part of the world is watching the ice in the river to see when it will form, how deep it will freeze, and when it will go out in the spring. One of the river captains tells me he has measured the ice of the Yukon and found it at times five feet in thickness. The ice forms the great highway of travel in winter weather. Navigation opens at Dawson between the 6th and the 16th of May, and it usually closes about the 25th of October.

I find there is a difference of opinion as to the Alaska winters. All are not as enthusiastic about the delights of the cold and the darkness as those I have quoted.

"I tell you, the winters are awful," said one of the women of Fairbanks. "These people say they enjoy life when the thermometer is 20 or 30 degrees below zero, and that it is not cold. I tell you it is cold, although the still air does not make it so bitter.

"When it is more than twenty below, we women stay in the house, and the men as much as they can. We work by artificial light for the most of the day, and when spring comes every one is peaked and deathlike, and our complexions are pale. With the coming of the long days our color returns, and in summer we are as healthy and rosy as can be imagined.

"And then the long, dark days rack your nerves almost to breaking! You get tired of yourself and your friends and want something new in the way of amusement. You sleep as long as you can and pay but little attention to hours. All parties are held late, and they often last far into the night. And then the trouble of entertaining! Every one has the same supplies, and the same canned stuffs to select from. You go to your pantry and look at the shelves in despair. It is hard to know what to serve."

◆

A Visit to the Bowery Misson

By Evangelist J. V. Williams

IT was my good fortune to attend the Bowery Mission some time ago, and I enjoyed a very spiritual service, such as Dr. Hallimond always has. The Bowery Mission is doing a great work in New York City. Years ago, when I attended occasionally, I saw a motley, ragged, dirty, drunken crowd; but now the men looked cleaner and sober. A large number of the "bum" element had really been converted; and hundreds of men who had been driven out from home, wife, and children by drink, were now living good Christian lives with their families. When Christ comes into the life, the home always thrives.

A strange thing has come to pass of late years. While the church has grown more formal than of old, the Mission is having live experience meetings, and converts are rejoicing in the Holy Ghost.

What a miracle Jerry McAuley was! One of the worst of men, yet he became by God's grace one of New York's greatest and most successful preachers. The life of Jesus Christ in the souls of men makes them live on the sky-line. When the life of Christ comes in, the sin and dirt go out with the honorable sinner and the "bum" alike.

Thank God for salvation! We have lots of religions in the world, but only one salvation. Paul said it was "great." Nothing today in all the world is greater. Go on, Brother Hallimond, with your "sky pilot" work. It will stand the test of time and eternity!

◆

That song is sweeter than the rest
That plucks the troubling thorn of care
From out man's sad and guilty breast
And places peace and pardon there.
Rev. W. W. Vanderhoff, D.D.

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WHAT IS AN INTERNAL BATH?

By R. W. BEAL

MUCH has been said and volumes have been written describing at length the many kinds of baths civilized man has indulged in from time to time. Every possible resource of the human mind has been brought into play to fashion new methods of bathing, but, strange as it may seem, the most important as well as the most beneficial of all baths, the "Internal Bath," has been given little thought. The reason for this is probably due to the fact that few people seem to realize the tremendous part that internal bathing plays in the acquiring and maintaining of health.

If you were to ask a dozen people to define an internal bath you would have as many different definitions, and the probability is that not one of them would be correct. To avoid any misconception as to what constitutes an internal bath, let it be said that a hot water enema is no more an internal bath than a bill of fare is a dinner.

If it were possible and agreeable to take the great mass of thinking people to witness an average post-mortem the sights they would see and the things they would learn would prove of such lasting benefit and impress them so profoundly that further argument in favor of internal bathing would be unnecessary to convince them. Unfortunately, however, it is not possible to do this, profitable as such an experience would doubtless prove to be. There is, then, only one other way to get this information into their hands, and that is, by acquainting them with such knowledge as will enable them to appreciate the value of this long-sought-for health-producing necessity.

Few people realize what a very little thing is necessary sometimes to improve their physical condition. Also they have almost no conception of how a little carelessness, indifference or neglect can be the fundamental cause of the most virulent disease. For instance, that universal disorder from which almost all humanity is suffering, known as "constipation," "auto-intoxication," "auto-infection," and a multitude of other terms, is not only curable but preventable through the consistent practice of internal bathing.

How many people realize that normal functioning of the bowels and a clean intestinal tract make it impossible to become sick? "Man of to-day is only fifty per cent efficient." Reduced to simple English, this means that most men are trying to do a man's portion of work on half a man's power. This applies equally to women.

That it is impossible to continue to do this indefinitely must be apparent to all. Nature never intended the delicate human organism to be operated on a hundred per cent overload. A machine could not stand this and not break down, and the body certainly cannot do more than a machine. There is entirely too much unnecessary and avoidable sickness in the world.

How many people can you name, including yourself, who are physically vigorous, healthy and strong? The number is appallingly small.

It is not a complex matter to keep in condition, but it takes a little time, and in these strenuous days people have time to do everything else necessary for the attainment of happiness, but the most essential thing of all, that of giving their bodies their proper care.

Would you believe that five to ten minutes of time devoted to systematic internal bathing can make you healthy and maintain your physical efficiency indefinitely? Granting that such a simple procedure as this will do what is claimed for it, is it not worth while to learn more about that which will accomplish this end? Internal bathing will do this, and it will do it for people of all ages and in all conditions of health and disease.

People don't seem to realize, strange to say, how important it is to keep the body free from accumulated body-waste poisons. Their doing so would prevent the absorption into the blood of the poisonous excretions of the body, and health would be the inevitable result.

If you would keep your blood pure, your heart normal, your eyes clear, your complexion clean, your mind keen, your blood pressure normal, your nerves relaxed, and be able to enjoy the vigor of youth in your declining years, practice internal bathing and begin to-day.

Now, that your attention has been called to the importance of internal bathing, it may be that a number of questions will suggest themselves to your mind. You will probably want to know WHAT an internal bath is, WHY people should take them, and the WAY to take them. These and countless other questions are all answered in a booklet entitled "THE WHAT, THE WHY and THE WAY OF INTERNAL BATHING," written by Dr. Chas. A. Tyrrell, the inventor of the "J. B. L. Cascade," whose lifelong study and research along this line make him the preeminent authority on this subject. Not only has internal bathing saved and prolonged Dr. Tyrrell's own life, but the lives of a multitude of hopeless individuals have been equally spared and prolonged. No book has ever been written containing such a vast amount of practical information to the business man, the worker, and the housewife; all that is necessary to secure this book is to write to Dr. Chas. A. Tyrrell at No. 134 West Sixty-fifth Street, New York City, and mention having read this article in The Christian Herald and same will be immediately mailed to you free of all cost or obligation.

Perhaps you realize now, more than ever, the truth of these statements, and if the reading of this article will result in a proper appreciation on your part of the value of internal bathing, it will have served its purpose. What you will want to do now is to avail yourself of the opportunity for learning more about the subject, and your writing for this book will give you that information. Do not put off doing this, but send for the book now, while the matter is fresh in your mind.

"Procrastination is the thief of time." A thief is one who steals something. Don't allow procrastination to cheat you out of your opportunity to get this valuable information, which is free for the asking. If you would be natural, be healthy. It is unnatural to be sick. Why be unnatural, when it is such a simple thing to be well? (*Adv.*)

On Getting Your Money's Worth

WE are sometimes led to wonder whether our people realize the great qua ty of material which appears in the Christian Herald every week anc he tremendous effort that is necessary to produce it. We believe it is a p pular conception that papers edit themselves, that people all over the world contr ute articles and that all the Editor has to do is to make a proper selection and hand em to the printer to be published.

As a matter of fact, however, the Editor of the Christian Herald, and of any her paper for that matter, is its inspiration. True, people from all over the world ontribute articles, many of them regularly, but not more than one in ten articl on any one subject can be used, and many of these so used must be rewritten to a ge extent. And yet all this is produced and delivered by mail to our readers for 50 a year, or less than three cents per issue.

We are making these comments apropos of our announcement that the pri of the paper would be raised in November from $1.50 to $2.00 a year, because c he increasing cost of paper, ink, binding, labor, etc., etc. Even so, the price will b ess than four cents per week. Examine this very issue which you are now reading nd tell us if you do not think it is worth very much more, not only at the present ice but at the price to come.

First, there is the opening story, which is number one of a series of articl by Ida M. Tarbell on Leading the Nation into Health, entitled "Sober First," a s ng presentation of the conflict between drink and efficiency. Then there is Dr. Fr cis E. Clark, head of the Christian Endeavor, who discusses in a most entertainin ay some of the great men of Japan, a country which he is visiting on his present rld tour. Incidentally, the picture on the Bible and Newspaper Page shows wl is practically the latest photograph of Dr. Clark. Dr. Clark has been many es around the world in his continuous endeavor to spread the work of the King m, and is a frequent contributor to the Christian Herald.

This week's sermon is by Pastor Charles M. Sheldon, the famous auth of "In His Steps," whose sermon in the present instance is entitled "The Ame an Home." No man can treat this topic better than Dr. Sheldon. There is al an enlightening article on missionary work in Chile, and a news story about the est lighthouse in America, which landmark has just observed its two hundredth niversary. The special news page records many very important items, and the ory of the great European War brings that weekly narrative up to date. There a, of course, the Meditations, one for every day in the week, the Editorial Foru, a special article by Margaret E. Sangster, Jr., accompanied by one of her poe s, a continuation of Frank G. Carpenter's informative articles on Alaska, and a de htful story out of the usual run for the Christian Herald entitled "The Vaga nd Sale." Of course the regular departments are there as usual.

All of these features and departments are in your hand, and by turning ov the pages one by one, and appreciating the time and trouble and inspiration that ere necessary to produce them, you will realize the tremendous quantity of ma rial which is published in the Christian Herald during the year. In short, compa 52 issues of the Christian Herald with what you will get in any monthly magazine r a year and see if the Christian Herald does not actually give you the most for our money.

Eight-Hour Law Stops Strike

THE eight-hour law was passed by Congress in record time as forecast in the Christian Herald last week, passing the House by a vote of 239 to 56 at a night session, September 1, and the Senate six o'clock, September 2, by a vote of 43 to 28. Following the vote in the Senate, leaders of the four brotherhoods, having been assured that the President would sign the bill promptly, sent telegrams to all of the district presidents canceling the strike order. The President signed the bill on Sunday morning, September 3, and to make sure that there could be no legal objection to this procedure, signed it again on Tuesday, September 5. The bill as it passed Congress provides that beginning January 1, 1917, eight hours shall be deemed the measure or standard of a day's work for the reckoning of compensation of all employees who are now or may hereafter be employed by any common carrier and actually engaged in the operation of trains in interstate commerce. Railways not exceeding 100 miles in length, electric street railways, and interurban railways are excepted. The act provides also for the appointment of a commission of three to observe the operation and effects of the institution of the eight-hour day during a period of not less than six nor more than nine months, the commission to report within thirty days after the conclusion of its investigation. There is also a provision preventing the reduction of the pay below the present standard day's wage, pending the report of the commission, providing for payment in excess of time at a pro-rata rate. The passage of this act is hailed by organized labor as a clean-cut victory, the eight-hour day being the one sure foundation upon which all labor movements recent years have been based. Th ailways and employers generally d not show the same enthusiasm, banker nd manufacturers as well as many ra vay executives expressing the opinion t t a strike with all of its inconven ces would have been preferable to the tlement made. The expressions o the President and the action of Co ess have given stability to the dema for an eight-hour day, which causes en oyers operating longer hours to expec hat this settlement will be made the ba s of new demands on all sides. The rai ays claim that the bill is unconstitut nal, and in this some senators seeme inclined to agree. It is expected th an expression as to its constitutionalit will be obtained from the Supreme urt before the railways will accept th law and put it into full effect. The pr s of the country seems about evenly di ed, but not along political lines, in eir opinions. In some quarters it asserted that the country has been eld up, that Congress has been coerce nd that the nation's lawmakers have one the bidding of a small minority the people. Among others it is felt th the paramount rights of the public ave been disregarded, and much sym thy is shown for the railway executives the position that they took as the ass ed protectors of the public pocket. ere is no question that any increase ost of service will be, as usual, passed to the consumer with more or less inc se. Victor Berger, the one Socialist con ssman, declares the law is the first tep toward government ownership of nsportation facilities. The rest o the President's program was deferred ntil the next session of Congress.

Young People's Topics for October 1

How Money-Spending Reveals Character

Epworth League Topic. Luke 15 : 13; II Sam. : 1; I Kings 10 : 20; Mark 12 : 42-44

ABSALOM in his vanity spent his money for horses and chariots and heralds to announce his coming. Solomon ranged stone lions on either side of the approach to his throne, and the drinking-vessels of his house were gold, and his reign was the most magnificent the world had seen. Yet in his later days he wrote, "All is vanity." The prodigal son wasted his money in riotous living, and learned at his own cost the transitory nature of momentary pleasure. The widow dropped her last farthing into the treasury of the Lord, and she alone of these four Scriptural examples of spenders is commended in the Word.

Now, then, shall we spend our money? Shall we give it all to the Lord? Shall we spend nothing on ourselves? It would be foolish to make such an interpretation of the references given for this lesson. There are times for giving, when it is indeed worth while to give all, and to deny ourselves even necessities, in order that we may minister to the suffering of others. But it is wise to purchase the necessary things which make life comfortable without making it extravagant, and which enable us to live well without living lavishly. It is a safe rule to set aside one-tenth of our income for the treasury of the Lord. In the case of some incomes, the setting aside of a tenth represents real sacrifice. In the case of others, a tenth would not satisfy the generous heart. Our use of our money inevitably reveals our character. If we buy cheap jewelry instead of shoes, or furnish our homes luxuriously while our grocer's and butcher's bills are still unpaid, we shall judge ourselves unerringly, and the world will judge us with equal assurance. The buying of books may mark a literary taste unless we leave them unread. Unread books may be as great an extravagance as unnecessary jewels, and may mark only another kind of wastefulness. But if we buy good books and read them, if we buy good things and use them, if our automobiles run on deeds of kindness, and if the other things that we possess are used to do all the good that we can with them, our spending of money for them will be one mark of a noble character. If we give ostentatiously, and take pains that all the world should know when our money reaches the treasury and what is the amount thereof, we shall gain little of the credit that we seek. The quiet gift is the noble gift, for it is still true that he is most blessed whose left hand knows not what his right hand doeth.

The Consecration of School Life

(Consecration Meeting)

Christian Endeavor and B. Y. P. U. Topic, Prov. 4 : 1-13

SOMETIMES we are inclined to think lightly of our school work, and to feel that our time is wasted. The world with its jobs and pay envelopes looks very alluring, especially if we are approaching sixteen and not quite satisfied with our high school course. The world is full of people sidetracked for lack of education, and there are also many who are realizing their lack and who have made it up by earnest work in hours that might have been used for pleasure or for rest. "Take fast hold of instruction; let her not go: keep her, for she is thy life," is good advice; it is Scriptural advice, and it is just as true in 1916 as it was in the day of Solomon. But there is also the other admonition: "With all thy getting, get understanding," for instruction without understanding is of little value. All who have found the Christ should consider the work in which they are as being done in his name and as being the thing that he wants them to do, until he leads them into something else. If it is his will that we should be in school, then let us consecrate all our time and energies upon that school life, in order that it may yield the fullest measure of individual development and of personal power for future living.

The student can be as much consecrated for his task as the minister or the missionary; and, after all, missionaries and ministers are only students who have gone on a little further. Therefore, at the beginning of this school year, let both those of us who teach and those who study make sure that in all of our work we glorify the Lord, whose we are, and whom we serve.

The Correspondence of Prof. David Smith, D.D.

I HAVE a little spare time in my ministry, but, although forty years of age, I find that this time is spent in general reading which leaves me with a sense of vagueness after all. I have no subject about which I can speak with a certain amount of authority. And yet it is most difficult to fix upon a subject to which I can devote my time. Would you please suggest some subject or subjects in Ethics or Literature to which I could give my spare time? G. M. J.

BOOKS are like friends: every man must find out his own—those that are congenial to him, those that suit his peculiar aptitudes and satisfy his peculiar needs. And therefore a prescribed course of reading is worse than useless. You regard it as a mere "by-work" for your "spare time," whereas in truth it is an essential office of the ministry. A minister is a Christian teacher, and a teacher must be adequately equipped. It has pleased God to enshrine his revelation in a book, or, to speak more truly, a literature, in Jerome's phrase the "Divine Library" of Holy Scripture; and the supreme office of the minister, that he may be indeed "a good steward of the manifold grace of God," is its study and interpretation, according to the apostle's injunction to Timothy (I Tim. 4 : 13, 15, R. V.): "Give heed to reading, to exhortation, to teaching. Be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto all." It is no doubt true, as an old minister once said, that "unsanctified learning has done much mischief to the church of God"; but unsanctified ignorance has done still more. It is sanctified learning that I am commending; and it is a precious gift which no one who truly reverences the Word will ever deny. It was never more needed than in our own generation, when knowledge is streaming in through so many opened windows and the minds of men are bewildered by the flood of light. Preachers are urgently needed who, by reverent and patient meditation, are able to interpret the eternal truth in terms of the new intellectual order and lead men into a larger and nobler heritage of faith and hope. Is it not a significant fact that the Reformation, the revival of religion and the Renaissance, the revival of learning, came hand in hand? Without Erasmus the humanist, Luther and Knox would have been impossible. The Reformers were justly designated "the men of the new learning"; and Luther spoke a truth which we have need to hear when he said in a letter to Hess: "I see that no noteworthy revelation of the Word of God has ever been made unless he has first prepared the way by the rise and flourishing of languages and literature as precursors, like the Baptist." The point, therefore, which I would enforce is that study is an essential office of the ministry. It is not merely an employment for spare hours; it is a daily duty, and no minister has discharged his day's duty unless he has devoted a solid portion of it to strenuous work among his books. Nor is any ministry truly fruitful unless it be educative, discovering to the hearers the significance of the Word and revealing to them its glory.

I constantly hear ministers alleging that they have no time for study; but the fact is that study saves time. It enriches the mind and makes preaching easy. If one studies the Word, if, like Bunyan, one is "never out of the Bible," he will never be at a loss for a sermon. Rich and gracious messages will crowd upon him, and his perplexity week by week will be which he should choose from the embarrassing profusion. A barren ministry means a dead church; and it is a neglected study that makes empty pews.

DAVID SMITH.

The College, Londonderry.

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EVANGELIST FLOYD JOHN EVANS led the Protestant churches of Hope, Kan., in a tabernacle campaign in August.

REV. WILLIAM HAYES WARD, D.D., for forty-nine years editor of the New York Independent and an authority on Oriental subjects, died at his home in South Berwick, Me., on August 28. He was a trustee of Amherst College and of Berwick Academy, and during his active life had taken a prominent part in the work of the American Bible Society, the Church Building Society, and the American Missionary Society.

In 1876 the Prohibition vote was something less than 10,000; in 1892 it had grown to 264,000, which has been its maximum in every national election up to the present time.

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On the Job

NO matter what a man is, I wouldn't give twopence for him, whether he was the prime minister or a rick thatcher, if he didn't do well whatever he undertook to do.

—George Eliot.

THE little Western college had survived many a vicissitude during its history of forty years, but when a panic struck the country and money grew scarce and food expensive, the president of the small university felt as if its days were numbered. He began to curb even modest expenditures, taking more and more of the toil on his own shoulders. His careful little wife, who for years had been caring for house expenditures, also began to pare down, here, there and everywhere. Donations did not come in as they had been wont to do, and men to whom the president had turned confidently during past years confessed regretfully that until times grew better they could hardly meet their own business claims.

"For all I see," observed the college president one morning while he rose from the breakfast table, "I have to get into overalls."

"Why?" queried his wife.

"Something must be done to the buildings. They are shabby enough to shame us. We are as poor as the government was one year when it could not afford paint to smarten up the Executive Mansion, so they whitewashed it."

"Oh, John," cried his wife tearfully, "I have endured many a blow to our pride, but this is the last straw."

SHE watched him stride across the green campus with a pail of whitewash in each hand; then she returned to her work with her heart weighted down by despair. Her husband stood on a ladder swabbing whitewash over a wall which sun, rain and snow had weathered gray, when a voice from below cried, "Say, my man, where can I find the president of the college?" A man in automobile togs stood at the foot of the ladder.

"I think you can see him at his house at twelve. Will that suit you?"

"Yes, all right; I'll look around the place till noon."

Five minutes later a tall figure in overalls, carrying two empty whitewash pails, crossed the campus. The president was donning his black suit and the dignity which went with it, when his wife entered with a visiting card.

"John, it is Van Vlack," she began nervously, "that Boston man who sent you two thousand dollars a year ago. What shall we do? We ought to ask him to dinner. There is nothing but sausage and potatoes and apple sauce."

"Invite him," answered the husband coolly.

"To a dinner like that?" She wrung her hands. "Why, John, the man is a millionaire."

"We can't help it if he is; it's the best we've got."

THE college president glanced in dismay at the little gray-clad figure who waited for him. It was the man he had looked down upon over the edge of a whitewash pail. When dinner was over, Van Vlack asked to be taken over the college. Before he said good-by, he pulled out his checkbook.

"I came through here," he confessed, "to see how things were going for you in these hard times. I had imagined a thousand dollars might be welcome."

"It would be, sir, tremendously welcome."

"I suppose fifty thousand would be fifty times more welcome?" There was a keen twinkle in the eyes which glanced up at the big man by his side. "When a college has a president who is not ashamed or afraid to tackle the job I found you doing today and doing it so excellently, one cannot question the quality of the men it will produce. If you teach as well as you whitewash, I can use a hundred of your graduates right in my own business."

Isabel Gordon Curtis.

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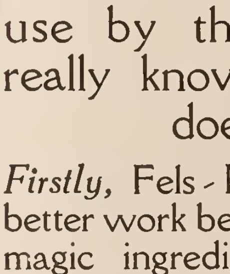

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Which Way?

THE war has filled mankind with amazement, consternation, and hope. It is amazing that under e banner of the Prince of Peace ıristian Europe has gone to war.

It is ground for consternation that e fundamental principles of religion, affecting the conduct of nations, are ɔudiated by Christian empires. That od will has had little weight in international diplomacy has long been own and regretted; but to say that nsiderations of justice, of good faith, honest dealings, need have no influ- ce in the counsels of any nation has en left to modern theorists.

It is ground for hope that men perve the antagonism between the nciples of personal conduct and the nciples which are advocated as the biters of international conduct. These ı be readily set forth in the following ınner:

nciples of International Conduct	Principles of Personal Conduct
Might	Right
Force	Reason
Authority	Liberty
Deception	Truth
Nationalism	Brotherhood

OPPOSING SYMBOLS

Sword	Pen
Scepter	Ballot
Crown	Liberty's Cap
Mailed Fist	Clasped Hands
Military Cross	Red Cross

OPPOSING PRECEPTS

"War should be the only study of a prince."—*Machiavelli.*	"There never was a good war."—*Franklin.*
"A stormy joy when red swords meet."—*Hemans.*	"War is Hell."—*Sherman.*
"By blood and iron."—*Bismarck.*	"Not by might, nor by power, but by my Spirit, saith the Lord."—*Zechariah.*
"By this sign, conquer!"—*Constantine.*	"They that take the sword shall perish by the sword."—*Jesus.*

OPPOSITE RESULTS

Empire	Republic
Tyranny	Freedom
War	Peace
Death	Life

BETWEEN these opposing principles and these contrasted results the nations must now choose. In the eternal conflict of opinions there can be no neutrality. Although it may look today as though the advocates of Force and Nationalism were in the ascendant; although Christianity as an international arbiter may seem impotent; although Imperialism may seem triumphant, nevertheless, as surely as there is faith on earth and a God in heaven, the final victory must rest with the light of Reason, the magnetism of Fraternity, the flame of Liberty, and the Spirit of Christ.

HARLAN H. BALLARD.

Among the Workers

OME twenty years ago, at a religious convention, William Taylor, the first Methodist Bishop of Africa, called for volun- ɪs to carry the Gospel to the heathen tribes he Congo. A tall, fine-looking young man se, the first to respond. He was the Rev. nes C. Teter, and he was promptly acted. He went to the Congo, where, with young wife helping him, he founded stas, and did a wonderful work among the vangelized natives. After a time the dly African fever came, and the young missaries were both stricken down. They overed, and continued at their post of duty five years. Then both were sent home, inded and with bodies emaciated and enbled. Pastor Teter and his wife have a par- in Florida now, where they have conted a very promising Gospel work for the t twenty years or more. They are growing ; but though the African sun left its mark on them, their desire to win souls is as ng as ever. The veteran is now minister he Methodist Episcopal Church at Minne- and is also state prison chaplain. At neola he has built a commodious dwelling, own as "Saints' Rest," on a high and lthy elevation, hundreds of feet above seal and free from malaria. It is a home for down or invalid Christian workers. Pastor er, who is cordially endorsed by Governor k Trammell, Florida's executive, and other ling officials and citizens, is struggling to cure an equipment for the "Rest," and uld welcome the cooperation of any who may be interested in a work of this character. We shall be glad to forward any contributions which readers of the Christian Herald may send.

A CONFERENCE of Jewish mission workers and supporters was held recently in New York City to bring the pastors and membership of city churches into closer touch with the local Jewish missionary problem. Rev. S. B. Rohold, of the Jewish Mission, Toronto, presided. Resolutions were adopted calling for the appointment of a committee to consider the best methods of evangelizing the Jews of New York.

MARVEL HOUSE, Inc., founded by the Rev. C. E. B. Ward at Mountain View, near Montclair, N. J., is now reported out of debt. Since its establishment it has helped sixty young men and boys. Marvel House exists to furnish a Christian home to young men and boys between the ages of fifteen and twenty-five, to give them vocational counsel, and to help them decide upon a life work. A new Marvel cottage has recently been established in an apartment at 502 West One Hundred and Twenty-fourth Street in New York City. Board is furnished to the boys at cost, and the number admitted to a cottage is limited to twelve or fifteen.

A UNION evangelist campaign was opened in Oxford, Kan., August 27, under the leadership of Dr. E. S. Stucker of Ottawa, Kan.

Praying a School Through

T is interesting to watch the way in which God trains his leaders. Always there is a term of hardship, en of disappointment. A growing se of the importance of the study of Bible in the mother tongue, in the ining of men and women who exted to devote their lives to Christian vice, was borne in upon Dr. Wilbert White, president of the Bible Teach-' Training School, first, through the k of such training in his own college l seminary courses, and even in his t-graduate work. A trip to India in 08, during which visit Dr. White conted Bible conferences for missions, intensified this impression, as res of devoted servants of God came Dr. White, confessing that whatever y might have received of value in ining for their life-work, they had not l proper training in the English ble.

On October 29, 1900, in Montclair, w Jersey, the first meeting was held the interest of the proposed Bible chers' College. On that night a testant Episcopal clergyman ened as the first student of the college be, and $800 was subscribed toward year's expenses, which in that season exceeded $9,000. In 1902 the Bible Teachers' College moved to New York, being obliged, by that move, to change its name from Bible Teachers' College to Bible Teachers' Training School to comply to a ruling of the Regents of the University of the State of New York. The expenses of moving the entire school outfit was $5, and everything owned by them was placed in a one-horse express wagon.

In 1904 the imperative necessity of a building where students might live together and also have classrooms and library equipment was felt. There was a suitable building available, but funds were not in hand, not even in sight. A group of students and faculty met for prayer for financial aid. After praying for some time, a member of the group felt an impulse to sing the doxology, but refrained, as there seemed to be no reason for such an outburst. She had scarcely checked the impulse when a member of the faculty who was present felt the impulse and yielded to it. When Dr. White returned from a trip which he had taken, the little group told him of the matter, and learned, by comparing notes, that it was at that very hour that he had received the money for a

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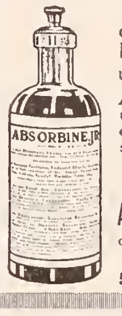

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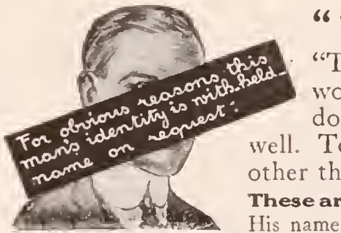
For obvious reasons this man's identity is with-held—name on request.

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- How to guard against errors in Thought.
- How to drive from the mind all unwelcome thoughts.
- How to follow any line of thought with keen concentrated Power.
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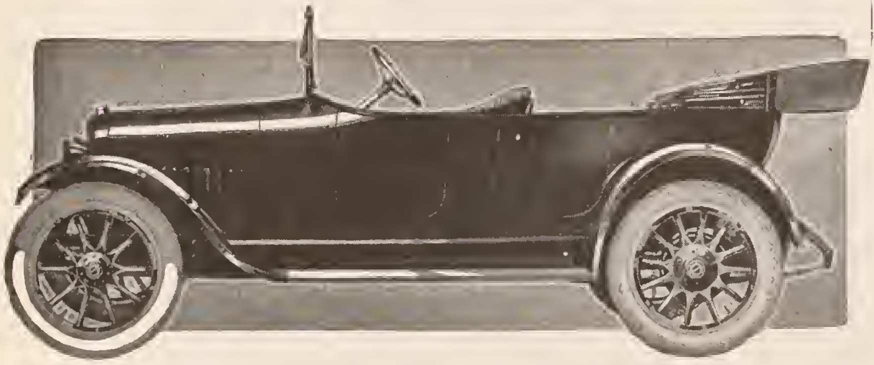

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three-year lease on the building which he so much desired, 541 Lexington Avenue.

There is another red letter day in the school calendar. It is the date of the birth of the Establishment Movement, October 29, 1909.

The prayer-spirit in which the school was born has characterized its growth from the beginning, and on this night the students and faculty met together for prayer for its further development. Dr. White said on that occasion that if a million dollars were available the school might be established. Someone suggested that perhaps 1,000 people could be persuaded to assume responsibility for $1,000 each. The idea was immediately taken up by the students and faculty, and later a pledge drawn up saying that the signer promised "to pray and work for $1,000 toward the establishment of the school." Two hundred and seventeen students and faculty members belong to the Purpose Pledge Group and already nearly one-third of the $217,000 pledged by them has been paid to the treasurer.

An outgrowth of the Establishment Movement is a daily prayer meeting known as the Establishment Pr er Meeting. Attendance upon this m eting has always been voluntary, but he room is nearly always filled. In addi n to prayer for the "establishment of he school and for the establishmen of every member of it," there is def te prayer each day for a few of the udents, the names being taken in al abetical order. A half dozen per ps will be remembered definitely each y, and also the work to which they ve gone. Letters come to the school al st daily expressing thanks for this coo ration, and in many instances telling w on the very day on which special pr er was made for a particular person d work that person and the work rece ed some special manifestation of G l's presence and power.

Another step forward was made ssible recently by the ruling obtained m the Board of Regents of the Unive ty of the State of New York grantin an amendment to the charter of the sc ol. by virtue of which graduates of he Bible Teachers' Training School ho shall qualify may receive degrees o he University.

Record Records of Sunday School Attendance

WHEN we published, on June 14, the Sunday school record of eighteen years' unbroken attendance by Mr. J. Crawford Jolly of Warren, Ark., the Christian Herald had not yet learned of a contest, ending last Easter Sunday, conducted by the St. Louis Republic, as a result of an offer of prizes for record attendance by Rev. J. W. McKean, superintendent of the American Sunday School Union at Carthage, Mo. This contest was open to all Missourians and the prize for Sunday school attendants over twenty years of age was won by Mr. William McClung Paxton of Platte City, Mo., who had not missed attending Sunday school for sixty-four years. The premium for Sunday school members under twenty years was taken by Roy Nelson of St. Louis, nineteen years old, who had not missed a Sunday in fifteen years. Few could hope to match Mr. Paxton's record, for he lived to be ninety-four years to complete it and at last reports was still adding to it. John W. Mounce of Hannibal had attended Sunday school for sixty-one years with only twenty-five absences. Edward R. Werry of St. Louis had not missed a session for twenty-three years, and had not been tardy for eighteen. Judge B. W. Wheeler of the Lincoln County Court had on his desk a Bible given to him in 1867 as a reward for punctual attendance. He had been secreta of his Sunday school for twenty-t ee years, and said he had begun to g to Sunday school perforce, and had isliked it at first because there were oo many girls, but he had gradually st this antipathy.

There were other interesting rec ls, forty-four years, thirty-three years nd thirty-one years; and one youngst of thirteen had a record of ten years.

Several worthy contestants have en called to our attention since June 4. Arthur E. Cole of Hamilton, Ont., as an unbroken record of twenty-one y rs, and Miss Clara Myers of the ne Sunday school one of twenty y rs. John Stooss of Lemoyne, Pa., b an going to Sunday school in German at the age of fifteen, and has not miss a Sunday since. His record is now y-six years, but he is still young, ly seventy-one. H. H. Weaver of M nt Vernon, Texas, has been superinten nt of a Baptist Sunday school for f y-seven years, with only three abse es. He is seventy-nine years old. r. Herbert Post of Kansas City, Mo. as been in Sunday school for eighty ur years, starting at five, and his tal absences could not equal the numb of sessions in a year. He says, "If ne wants to keep young, spend you ife in Sunday school. Mingling with y ng people keeps you young."

The American Home

Continued from page 1036

fragments, where the charmed circle can never again be perfect, because this sense of mutual comradeship has vanished. The fire is out on the altar. The ashes are gray on the hearth, the bird is dead in its cage, the love-song is choked with selfish sobs, because each member of the home has gone his own way and regarded the family as an organization for self and not for mutual service.

I BELIEVE, in spite of the vast hotels and built-by-the-mile flats in our cities, that the American home is the greatest institution we have in this country. The vast majority of all the people I know and meet are married, have children and live in comfortable homes. Most of the 100,000,000 inhabitants of the United States have not yet applied for divorce, and very few are in jail. When I walk down town from any direction in my own home town, I walk past miles of homes, and I believe the great majority of the people in them are fairly happy and useful. The unhappiest people I know are the homeless ones. The great hope for America lies in the fact that nothing has yet been discovered which can take the place of a home. As long as this Republic lasts, it will be safe to say no institution can be invented to surpass the home for joy and usefulness, for falling healthfully in love, for getting married, for working to support a family and helping to train it up in ways of honesty, truthfulness nd purity. This is old-fashioned enou to satisfy the human race, and as ne as the light of the sun every mor g. Therefore we will continue to put ur faith in the eternal value of the fa y, and cheerfully defy the pessimis to destroy an institution founded by od and blessed by Jesus Christ in his st public miracle.

IT is at first sight a pathetic f re which we picture in the perso of Jesus when, after the day's teac ng and miracle-working and the co st with his enemies in the big city, he es out to the village of Bethany, to he home of Lazarus, Martha and M y; but when we look at it again, we fi it one of the most beautiful pictures i all history. He found refuge for his ed body and mind in the little home le at Bethany. The American home ay well have for its vision, to hang o he wall, the picture of the Master in he simple little house, with its vine-co ed porch, visiting with the friends he l ed and passing the evening with the in quiet and affectionate friendship.

God give America simple Chri an homes, and its future will be guarant d! Nothing in all the world can take he place of the home. If we are going be great, we must first of all be good, nd the center of the Republic's great ss and goodness will always be foun at the heart of "home, sweet home."

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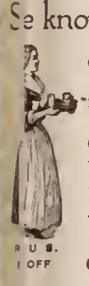

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Christian Herald Evangelism

On different occasions the Christian Herald, with the cooperation of its readers, has taken an active part in evangelistic work involving the use of commodious road wagons, railroad "chapel cars" and portable tents. This year it has again been led into this very useful line of spiritual effort. Arrangements have been made with the well-known evangelist, Benjamin F. Butts, for tent work beginning in Michigan this month. Evangelist Butts, who has conducted spiritual work in many states successfully, will open at Grand Rapids, in a tent eighty feet by sixty feet in size, oblong in form and with a height of eight feet at the side walls and twenty-four feet in the center. This tent, which the Christian Herald in behalf of its readers has purchased and donated to the work, is of the army type, made of ten-ounce United States army duck in a most durable manner, and includes all necessary ropes, stakes and poles. It will accommodate an audience of 800, and will have a good-sized platform. Reports of the progress of the tour will appear from time to time in our columns.

Our readers are cordially invited to have a share in this enterprise, and contributions for that purpose will be welcomed. Gifts sent to the Christian Herald will be applied toward the cost of the evangelistic outfit. We feel that there are many of our friends who would be glad to have a personal share in this effort. The Christian Herald Evangelistic Tent will doubtless have a wide range of activities in the course of the coming months. Evangelist Butts is a singer and composer of considerable note, as well as an effective preacher of the Gospel. We ask the prayers of our readers that he may be made the means of bringing the message to many souls.

◆

A California Suffrage View

"Suffrage" brings to my mind the suggestion of power in the hands of women, not only to right their own wrongs, but to help to make the world better generally. The present situation I regard as critical, owing to its peculiarity. If all the women would unite as a party, or join forces with the two parties that have always stood for woman suffrage, they would undoubtedly win the "amendment" we so much desire; but we have women of every political view, like the men, and most of them are undoubtedly influenced by their men folks, and vote against their own interests unwittingly. We are nearly five millions strong, and control ninety-one electoral votes, and it seems a pity that such a force should be scattered.

I agree that the situation is not a "forlorn hope." It can never be that. It is sure to come, as it is right and just. But some of us who have worked hard and long these many years do not want to wait another forty years to win, as we did for the few states we now have; and I doubt if we could win the Southern states in that length of time, if it must be done state by state.

I think most of us have some particular wrong we want to see righted, while interested in reform generally. In my own case, it is the destruction of the liquor traffic. I think that lies nearer my heart than anything else, because it not only affects those now living, and is a tremendous expense to the nation, but its worst effects are on the unborn children. My eyes were opened to that fact when serving as a director for the California Civic League. I had no conception of what a race of subnormal people were coming into the world, largely caused by alcohol which the parents drank, so our doctors and experts tell us. The California Civic League is an outgrowth of the College Equal Suffrage League, which did valiant work during the campaign. It is devoted to study and social service, and is a great educator.

The very word "Suffrage" opens the floodgates of my mind, and I long to be on the firing line again, till every woman in this country shall vote.

Alameda, Calif. A. J. F.

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It is so simple that a child can operate it.

It has been developed by the same engineering and manufacturing ability that has made Delco Cranking, Lighting and Ignition for automobiles the standard of the world.

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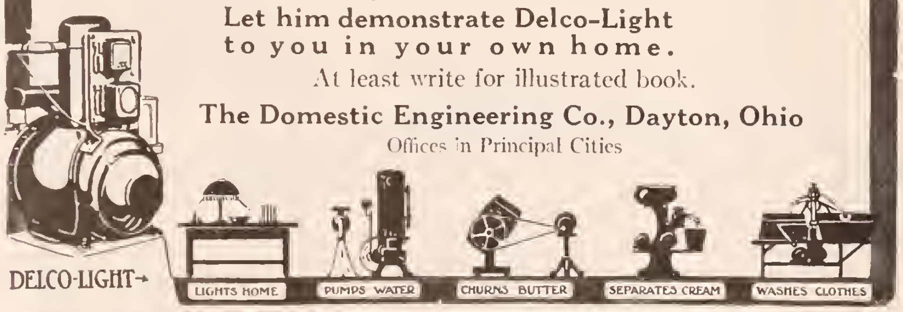

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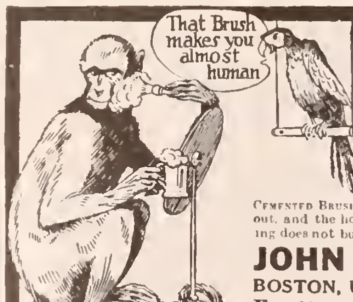
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In all business institutions there are certain tests that can be applied to determine whether these institutions have within them the elements of success.

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FIRST: Postal policyholders are of the thoughtful, discriminating kind; before arranging a Policy they look over the insurance field carefully for themselves. They want *sound insurance protection at low net cost*: they find it in the Postal Life and they do not have to be persuaded by an agent either. Incidentally, *his* commissions do not come out of *their* premiums—the *first* year or *any* other.

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Find Out What *You* Can Save

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Second: Old-line legal reserve insurance not fraternal or assessment.

Third: Standard policy provisions, approved by the New York State Insurance Department.

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Fifth: High medical standards in the selection of risks.

Sixth: Policyholders' Health Bureau arranges one free medical examination each year if desired.

Simply write and say:

"Mail official insurance particulars as per advertisement in CHRISTIAN HERALD for Sept. 20th."

And be sure to give:

1. **Your full name.**
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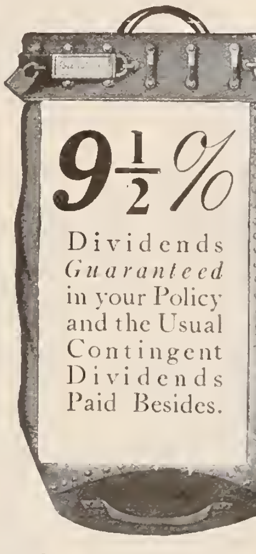
And bear in mind. No agent will be sent to visit you. The Postal Life does not employ agents; the resultant commission savings go to *you* because *you* deal direct.



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Here's an opportunity to earn big money—with easy work, all your time or spare time and obtain a Ford Automobile free besides. A straightout from the shoulder business proposition. No voting or guessing contest. We want wide-awake men and women to introduce into every home our famous ZANOL Pure Food Products, Non-Alcoholic Food Flavors in tubes, Toilet Preparations, Perfumes and Soaps; 250 other light weight household necessities.

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—we teach you how, give you the right start and help you make a success. Absolutely no limit to your earning power. We can use only a certain number of General Agents so get in touch with us at once. We furnish our representatives with a free automobile. Just send postal for particulars and money making offer.

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Oliver agents are protected in exclusive selling rights in the territory given them. They own the local typewriter business. They are permitted to sell on our famous 17c a day plan. Write now to find out if there is an opening in your territory. If so, we will give you the details of our proposition. Someone may get ahead of you if you hesitate. So act now.

OLIVER TYPEWRITER CO.
1339 Oliver Typewriter Bldg. Chicago

The War in Europe

Continued from page 1035

them. The greater portion of the inhabitants of the Dobrudja are by race and sympathy Bulgarians, and it will be interesting to see therefore what attitude this population will adopt toward the present invaders. On this attitude to some extent will depend the rapidity of the success of this movement, and if this back-door attack develops into a rapid success it may have the effect of compelling the Rumanians to recall their troops from the northern front to repel this invasion from the south.

On the northern border of Greece the situation is practically without change, where the French and English are endeavoring to advance up the Vardar River valley. To both the west and east of the battle line proper, however, important developments have occurred, which probably will have a considerable influence on the entire campaign on this frontier. To the west the Italians in Avlona, Albania, who are cut off by an Austrian and Bulgarian wedge projecting south from the left wing of the Allied battle line south of the Greek frontier, and who have recently been heavily reinforced, are making strenuous efforts to cut through this wedge and join up their line with the main line. In pursuance of this object they have attacked the Austrian position east of Avlona, and captured a few villages in the immediate outskirts of Avlona, but their progress, up to the present time, has been small.

To the east of Salonica, to the east of the end of the Allies' right wing, the Bulgarians have considerably improved and strengthened their positions, and now completely outflank that right wing. How important the occupation of this outflanking position by the Bulgars is may be judged from the following extract from the current number of the Army and Navy Journal, the semi-official organ of our army and navy, and hence our best technical authority on military matters:

"Many months ago, when the defeated Allies retreated south of the Greek frontier and established their base at Salonica, we expressed the opinion that their right flank along the Struma would prove a dangerous element in any further effort to retrace their steps towards Serbia. It is now quite evident that no progress can be undertaken through the Vardar River valley north of Doiran without the cooperation of powerful flanking forces able to defeat the Teutonic flanking operations from the Struma."

The future development of this campaign therefore depends on whether or not the Allies will be able to get outflanking forces into position, the first step in which operation will of necessity be the driving of the Bulgarians and the Turks, who are in support of the Bulgarians, to the rear of their line from their present positions on a line running northerly from Kavala.

The British casualties on all fronts during the month of August are stated by London to have amounted to about 128,000, which is a great drop from the month before.

Thirteen Zeppelins raided the eastern portion of Great Britain the night of September 2 and 3, three of which succeeded in penetrating either to or near London. This is the largest fleet so far engaged in a raid. The British anti-aircraft defenses succeeded in destroying one of the invaders. The British also report that only some eleven casualties, very little material damage, and no military damage resulted from this raid.

Only comparatively minor activities by the submarines were reported last week. There has been a movement started in Great Britain to compel Germany, in the event that the Allies win the war, as a condition of peace to give the Allies a ship for each ship sunk by her or her allies' submarines, before German merchant ships shall be permitted to sail the ocean.

A new German government loan of two billion dollars was announced during the week.

On the Austro-Italian front east of
the Isonzo, the Trieste front, ere h
been hard fighting, but no g at g
resulted. The Italians who ar assai
ing are finding the Austrian d enses
the east of the river very stron fully
strong, they say, as those ong
river banks, which took a ear
penetrate in the capture of Gori
As a result the fighting on this ont
again assumed the character tre
warfare, with heavy artillery mba
ments as in a siege, only va d w
very occasional infantry atta ks.
the south Tyrol front the de lock
the previous weeks remains with
modification. None of the otl sect
of this Austro-Italian front pr nt a
features of particular interest
Toward the end of the we k un
review, after being quiet in t ear
days the Picardy front of tl west
battle line became very anim ed.
Thursday, August 31, the Bri h m
a small advance near Martinp ch, a
on Friday the Germans won l k so
ground near Longueval and th Delv
Wood. On Sunday, Sept ber
French infantry, acting in c nect
with the British army, began att
about noon on the German ont
tending for about four miles fr n no
of the village of Maurepas, so to
Somme, and in spite of a sper
German resistance carried th se p
tions at the point of the bay net a
captured the village of Fore to
east of Maurepas, as well a that
Clery-sur-Somme. North of rest
German trenches along the ro lead
from that hamlet to Combles w e ta
as far as the outskirts of Com s, wh
between Forest and Clery the ad w
crossed at many points and w p
tions taken up to the east ther f. D
ing this time the British move forw
and completely captured C llem
and Cinchy, but were unable t hold
last-named place against the Germ
counter-attack. The next ay
French made fresh gains to t east
the Forest-Clery road, and th e ga
with the British capture of C llem
the day before, seemingly outf ked
railroad town of Combles, one d a h
miles to the east of Forest, a app
ently will soon force its evac tion
the Germans. South of the S me
French opened another offens , wh
captured the village of Soyec rt co
pletely, and the village of Ver ando
lers in part.
Before Verdun, all the fight g of
week took place on the north f nt. T
struggle for the village of Fl ry c
tinued, but apparently has be decid
in favor of the French, who a gain
some ground northwest of th ruins
this hamlet. In the Souville se or to
east of Fleury and north of t fort
the same name, the Germans the
of the week drove in a Fren sali
and captured some 500 priso rs.
the whole the fighting aroun Ver
was not of very great importa e. T
rest of the western front pres ts lit
of interest, as usual.
On the Russian front in Eur e, wh
there was some fighting bet en
extreme northern end of tl ba
line and the Stochod River in olhyn
none of this fighting had any esult
even local interest. On the St hod
Russians made a three days' ffort
pierce the Teutonic lines, t w
unable to gain ground anyw re, a
lost a respectable number of isone
South of this in southern Gal a th
was hard fighting to the wes of B
zany and to the north of Sta slau.
which the Russians had a co dera
measure of success and report e tak
of many prisoners. Energetic t in
cisive fighting took place fart r so
in the Carpathian region, w ere
Russians are making a tr end
effort to break through into unga
In the Caucasus there has en c
siderable activity in the cent to
north of Bitlis, with both side laim
the advantage. In western I sia
Turks are continuing to e ve
Russians to the northwest. Dar-
Salaam, the principal town of Germ
East Africa, has been capture by
British. The campaign in this he
of Germany's colonies, seems raw
to a close.

The Christian Herald Prayer League

All Christians are urged to unite with the members of the Prayer League in prayer at the noon hour. Also any one is at liberty to send a request for prayer or an acknowledgment of answered prayer, thereby becoming enrolled as a member of the Prayer League.

An unusual number of letters have been received this week addressed to the Prayer League, and the petitions which the writers ask the League to lay before the Throne of Grace are exceedingly varied.

A Heartbroken Wife and Mother writes from Oakland, Ore., asking continuance in prayer that her erring husband may soon repent and become a Christian and return to his family. She closes with these words: "Pray without ceasing that God will soon bring the prodigal home."

"Husband," Salem, N. J., asks prayers for healing of family differences and the return of an absent one who has left the sorrowing household.

"An Elderly Woman," Jackson, Miss., in weakness and about to undergo an operation, asks for the prayers of the League to give her strength and courage for the coming ordeal.

C. G., Columbia, Mo., writes: "I wish to tell you of the good your prayers, with mine, have done for me. It is growing easy to be cheerful and patient. It is coming over me every day that I am in God's school, being educated. My grandchild is well in answer to your prayers. There is one thing I am very ur as been removed by prayer: when I feel and can not have things so, then I say: 'But they are praying for me, and God hears.' I have a joy now that you must share, for it is in answer to prayer."

Mrs. E. G. B., Vancouver, Wash., asks the prayers of the League that her husband and self may be delivered from a great burden now pressing upon them and be able to save their home.

Rev. Walter B. Williams, superintendent of the Nanah Kroo Mission, Liberia, West Central Africa, makes a special request for prayer in behalf of the war refugees, men, women and children, who are now being housed at the mission. It is a spiritual crisis and a great revival is needed among them.

Mrs. G. W. S., Upper Sandusky, Ohio, asks prayers for healing from illness if it be God's will, and if not, that he may be able to say "Thy will be done." "A Mother" in Weiser, Ida., gratefully acknowledges that the prayers of the League have been answered in behalf of a son addicted to the strong drink; she requests prayers in behalf of another son, also a victim of the drink habit, for whom she is pleading with God night and day.

Mrs. G. L., Pennsylvania, asks prayers for the recovery of a relative, mentally afflicted, and of one who is a victim of dropsy, and that the writer herself may be restored to health and brought to acceptance and assurance of divine forgiveness.

"A Mother," Washington, D. C., writes: "I want to ask the prayers of the League for my three sons and their families. While I am proud of my boys, my great desire is that they may have a closer vision of Christ; and also prayers for one who is at this present time in Siberia, that he may be brought home to his family and his mother in safety."

Among the acknowledgments of answers to prayer are these: Mrs. J. E. W. writes from Blakeslee, Pa.: "I wish to acknowledge with thanks the release of my husband from the drink habit." E. M. M. writes: "I was a complete nervous wreck as a result of too close application to study, and my physician said I was in danger of becoming an invalid for life. I prayed earnestly to God for guidance, and he showed me the means by which I have been completely restored to my former state of health and usefulness in the world." L. A. B. writes: "One year ago last fall I sent a request to the Prayer League for my daughter, who was very low, and I thank the Lord she is well and strong again." C. A. K. writes: "Many thanks for answered prayer." S. B. B. writes: "God be praised! He answered a prayer that was wonderful indeed. When I asked the League to pray that my father be saved from the drink habit, he was." C. E. F. writes: "Some time ago I wrote asking the League to pray for my restoration to health. I thank my Lord that I am very much better." L. V. H. writes from Oberlin, Ohio: "I want to acknowledge the answer to our request for prayer for some news of my brother, who had left home. We heard from him a few months after our request. He is doing fine." L. M. I. writes: "Several weeks ago the doctor told me that I would have to undergo a very serious operation. I felt God would help me, and I wrote asking prayers that God would help me. He has wonderfully answered; my trouble stopped, and I am growing in strength every day." A. W. writes: "I am glad to acknowledge the healing of my husband through the prayers of the Christian Herald Prayer League."

Acknowledgments of answered prayer have also been received from:

L. M. A., Moline, Ill.; M. L. S., Lackawaxen, Pa.; Mr. B., Knoxville, Tenn.; Mrs. A. E. P., Sanford, Fla.; A Friend, Sunfield, Mich.; Mrs. M. F. B., Mount Pleasant, Mich.; Miss E. M., Flat Top, Colo.; E. L. K., Colden, N. Y.; Mrs. H. A. D., Colorado Springs, Colo.; M. A. C., Pittsburg, Pa.; Mrs. G. H., Warrensburg, Ill.; Mrs. A. M., Home, Pa.; Mrs. J. G. M., Booneville, Miss.; Mrs. J. L., Philadelphia, Pa.; M. E. H., Fremont, Neb.; Mrs. S. N. L., Owatonna, Minn.; Mrs. M. E. C., Waxahachie, Texas; Mrs. M., Rowland, N. C.; Mrs. W. H. L., Sapulpa, Okla.; E. E. S., Berlin, Mass.; E. E. H., Waucoma, Iowa; A Constant Reader, Cumberland, Md.; A Friend, Milwaukee, Wis.; S. B., Burruss, Va.; Mrs. O., Tyrone, Pa.; I. E. H., Peoria, Ill.; J. W., Chatham Run, Pa.

Prayers are asked for revivals of religion at:

Lakewood, Ohio; Lancaster, Ky.; Anderson, S. C.; McCool, Ind.; Tobaccoville, N. C.; Kroo Mission, Africa; Burruss, Va.; Versailles, Ill.; Tyrone, Pa. (in the Presbyterian and Lutheran churches); Ransons, Va. (for a great outpouring of God's Spirit in a revival in church that many may be saved, including three dear ones); Jonesville, N. C. (pray for the success of a meeting to be held here); San Jose, Calif. (pray for God's blessing on the Bierderwolf campaign here beginning September 10); Pocahontas, Tenn. (that the power of God may weigh heavily on the hearts and minds of his people during two revivals here); Berkeley, Calif. (that every member may be sanctified and all the unsaved converted during revival in the Pilgrim Advent Church of Oakland, Calif.).

Eight parents ask prayer that their sons' minds may be restored; Mrs. M. M. T. asks prayer that mind may be strengthened, and mother's mind restored; Mrs. F. L., J. M. J., Mrs. A. T. J., Mrs. M. A. E., ask prayer that their brothers' minds may be restored. Eleven friends ask prayer for mental restoration or strengthening for other relatives or friends.

Six friends ask prayer that their sight may be strengthened. Miss M., Mrs. F. L., Mrs. J. L., ask prayer that their mothers' sight may be restored; Mrs. T. E. asks prayer that sister's eye may be healed of cancerous tumor. Eleven other friends ask prayer for the restoration or strengthening of sight for friends or relatives.

Thirty-four friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing.

Seven parents ask prayer that their sons may be delivered from the liquor habit; two wives, their husbands; L. A. W. asks prayer that father and brother of a dear girl may be cured of the liquor habit, and their home made happy.

Sixteen, that other friends or relatives may be delivered from this habit.

Mrs. J. E. W. asks prayer that brother-in-law may be delivered from the drug habit.

R. S. S. and Mrs. B. V. D. ask prayer that their four sons may be saved; thirty-one other parents ask prayer for the conversion of sons; nineteen wives, their husbands; fifty for the conversion of other relatives or friends.

Eighteen readers ask prayer for special spiritual blessing for others.

One hundred and twenty-six ask prayer for the healing of friends or relatives, including A. E., that mother may be restored to health without an operation; another, Mrs. J. M. G., that a niece may be restored to health and care for six little ones; eighty-five friends, for healing for themselves, including Mrs. A. B., "that I may be cured of a long standing ailment." Twenty friends ask prayer for restoration of hearing for themselves or others.

Forty friends ask prayer for help or guidance in financial affairs.

One hundred and fourteen friends ask prayer for the granting of varied desires and needs.

BEAV BRVMMEL

a Single hair annoyed him

ADOLPH TRCIDLER

THAT greatest dandy of all times, Beau Brummel, set great value on the smoothness of his face. After shaving, his custom was to go over his face with a pair of nippers. Hairs that survived the razor were pulled out by the roots.

Brummel was famous for his grooming at a time when good grooming was the exception and defects were covered with patches and paint.

Today in any gathering of business men you will see the freshness of face and ruddiness of skin that is due to the tonic effect of a daily Gillette shave.

Just lather briskly, rub in well: use the Gillette with an angle stroke: dip the face in cool water and pat dry with a soft towel.

The Gillette shave is velvet-smooth, no matter how wiry the beard or tender the skin. A keen, fresh blade is always ready. Prices $5 to $50. Blades 50c. and $1 the packet. Dealers everywhere.

GILLETTE SAFETY RAZOR CO.,
BOSTON

Send two cents in stamps for the Gillette 1916 Baseball Blue Book. Dept. P.

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KNOWN THE WORLD OVER
No Stropping—No Honing

FREE 3-in-One oils sewing machines perfectly. Cleans out dirt and grease and lubricates every delicate part so your **Sewing Machine** works more easily, more smoothly and lasts longer. You do more work, better work, with half the labor. Prevents rust on all metal parts; saves cost of expensive repairs. Generous trial bottle and new booklet free. OIL

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Save your baby from disease and sickness that come from wrong feeding. Give him that pure, safe food that will make him well and happy—Gail Borden Eagle Brand Condensed Milk.

In every can of "Eagle Brand" there is health and strength for your baby. Made from pure, rich, cows' milk. All you do is add freshly boiled water and give it to your baby.

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Anyone can do it. Quick and easy. No solder, cement or bolts. Fit any surface. Send for sample box of 25 assorted sizes, 10c postpaid. Regular package 100 Rivets 25c.
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Like I did and get well. Put organic iron in your blood. Other mineral salts, etc., in your system in natural organic form. That's why Tyler's Macerated Wheat with other raw foods is so remarkably successful in relieving constipation --restoring health--giving real and lasting strength, power and energy --reducing blood pressure--making you weigh just what you should.
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WANTED AN IDEA! THINK OF SOME SIMPLE THING TO PATENT. Protect your ideas, they may bring you wealth. Write for "Needed Inventions," and "How to Get Your Patent."
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EUGENE CHRISTIAN

New Stomachs for Old

By Arthur True Buswell, M.D.

THOUSANDS of people who suffered for years with all sorts of stomach trouble are walking around to-day with entirely remade stomachs. They enjoy their meals and never have a thought of indigestion, constipation or any of the serious illnesses with which they formerly suffered and which are directly traceable to the stomach.

And these surprising results have been produced not by drugs or medicines of any kind, not by foregoing substantial foods, not by eating specially prepared or patented foods of any kind, but by eating the foods we like best *correctly combined*.

These facts were forcibly brought to my mind by Eugene Christian, the eminent Food Scientist who has successfully treated over 23,000 people with foods alone!

In a recent talk with Eugene Christian, he told me of some of his experiences in the treatment of various ailments through food—just a few instances out of the more than 23,000 cases he has on record.

One case which interested me greatly was that of a young business man whose efficiency had been practically wrecked through stomach acidity, fermentation and constipation, resulting in physical sluggishness which was naturally reflected in his ability to use his mind. He was twenty pounds underweight when he first went to see Christian and was so nervous he couldn't sleep. Stomach and intestinal gases were so severe that they caused irregular heart action and often fits of great mental depression. As Christian describes it, he was not 50 per cent. efficient either mentally or physically. Yet in a few days, by following Christian's suggestions as to food, his constipation had completely gone, although he had formerly been in the habit of taking large daily doses of a strong cathartic. In five weeks every abnormal symptom had disappeared—his weight having increased 6 lbs. In addition to this, he acquired a store of physical and mental energy so great in comparison with his former self as to almost belie the fact that it was the same man.

Another instance of what proper food combinations can do was that of a man one hundred pounds overweight whose only other discomfort was rheumatism. This man's greatest pleasure in life was eating. Though convinced of the necessity, he hesitated for months to go under treatment, believing he would be deprived of the pleasures of the table. He finally, however, decided to try it out. Not only did he begin losing weight at once, quickly regaining his normal figure, all signs of rheumatism disappearing, but he found the new diet far more delicious to the taste and afforded a much keener quality of enjoyment than his old method of eating and wrote Christian a letter to that effect.

But perhaps the most interesting case that Christian told me of was that of a multi-millionaire—a man 70 years old, who had been traveling with his doctor for several years in a search for health. He was extremely emaciated, had chronic constipation, lumbago and rheumatism. For over twenty years he had suffered with stomach and intestinal trouble which in reality was superaciduous secretions in the stomach. The first menus given him were designed to remove the causes of acidity, which was accomplished in about thirty days. And after this was done he seemed to undergo a complete rejuvenation. His eyesight, hearing, taste and all of his mental faculties became keener and more alert. He had had no organic trouble—but he was starving to death from malnutrition and decomposition—all caused by the wrong selection and combination of foods. After a few months' treatment this man was as well and strong as he had ever been in his life.

These instances of the efficacy of right eating I have simply chosen at random from perhaps a dozen Eugene Christian told me of, every one of which was fully as interesting and they applied to as many different ailments. Surely this man Christian is doing a great work.

There have been so many inquiries from all parts of the United States from people seeking the benefit of Eugene Christian's advice and whose cases he is unable to handle personally that he has written a little course of lessons which tells you exactly what to eat for health, strength and efficiency. This course is published by The Corrective Eating Society of New York.

These lessons, there are 24 of them, contain actual menus for breakfast, luncheon and dinner, curative, as well as corrective, covering every condition of health and sickness from infancy to old age and for all occupations, climates and seasons.

With these lessons at hand it is just as though you were in personal contact with the great food specialist because every possible point is so thoroughly covered that you can scarcely think of a question which isn't answered. You can start eating the very things that will produce the increased physical and mental energy you are seeking the day you receive the lessons and you will find that you secure results with the first meal.

If you would like to examine these 24 Little Lessons in Corrective Eating, simply write The Corrective Eating Society, Department 349, 460 Fourth Avenue, New York City. It is not necessary to enclose any money with your request. Merely ask them to send the lessons on five days' trial with the understanding that you will either return them within that time or remit $3.00, the small fee asked.

Please clip out and mail the following form instead of writing a letter, as this is a copy of the blank adopted by the Society and will be honored at once.

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Purified by Fire

WE present below a brief statement by Rev. H. K. Anet, one of the leading evangelical workers in France, on the spiritual awakening which is coming to the peoples of Europe through the trial of war. Christians who have made sacrifices in order to relieve the bodily sufferings of homeless women and children in the war areas have this assurance to more than compensate them for their gifts, that Christian generosity in this terrible time of need is regarded by the recipients as an answer to their prayers for aid. By every gift we must believe that God is answering the sobbing cries that go up to him without ceasing from the wrecked homes of Europe. In the confidence that we are coworkers with God in this world-emergency, let us who have been in any measure blessed with worldly prosperity share with these who have been deprived of everything. Let us not be weary in this well doing. The need continues as great as ever, indeed increases with every day's continuance of the war, and there is no limit to the Divine power to magnify our gifts and cause them to bear wonderful fruitage in redeemed lives.

The Souls of France and Belgium

By Rev. H. K. Anet, B.D., LL.D.

THE souls of nations are being purified by the fire of trials. In Belgium, a newly born patriotism has taken the place of the spirit of political partisanship which used to spoil everything in the national life. The threat of home-rule agitation among Flemings and Walloons has vanished before the common dangers and grievances. The Fatherland has been revealed, loved in proportion to the sacrifices suffered for its sake. In France, the jingoism of the "nationalistes" and tho anti-patriotism of the "internationalistes" have melted away, with all political and religious antagonisms, into the "union sacrée," which blends together all parties and all creeds in an admirable unity.

These transformations of our nations have a deep religious and moral meaning. We can put stress on these ethical reforms, because they were not the sudden fruit of the war, they are deeply rooted in the past process of regeneration. This great national issue has taught our nation the beauty of self-sacrifice, the joy of service, the little relative value of life and wealth, the tremendous prize of truth and righteousness. They are thus prepared to look up to the Source of all righteousness and the Author of every truth.

Fear-stricken, bereaved, oppressed and spoiled of their wealth, our fellow citizens in the territories occupied by the Germans are enriched spiritually. A Belgian lady refugee in London, converted there at some evangelistic meetings, told me: "I have lost everything; my house is burnt down, my belongings have been taken away; I am here alone in exile, and I don't regret all these losses, for I have found here a greater treasure, the Gospel of Jesus Christ."

Everywhere in the war zone, our pastors and evangelists are at the post of danger and of duty; they are preaching the Gospel to crowds eager for consolation for the sad past, and strength for the gloomy present, and hope for the peaceful future. In the Belgian churches, the first twelve months of the war have been a record year for the inscriptions of new members.

We see great opportunities for the evangelistic work now; but we can not carry it on alone. Our members are suffering under an appalling and increasing misery. Their faith, their patience, and their liberality are admirable. I could sum up their spirit of devotion to the kingdom of God in these words of a poor old woman insisting to make her pastor receive a few cents for the church fund: "Do accept my gift. I am glad to give something to the Lord this week, for next month I don't know if I shall have anything left to give."

We must also interest our American brethren in the reconstruction of our nations. Not one of us is doubting the
final liberation of our invaded ntr
sooner or later, according to C l's w
Then we shall have to rebuil char
and manses. We shall have t prov
for a new development of e ngeli
Christianity.

Many refugees, so kindly re ved
Protestants in Holland, Sw erla
England and Scotland, are losin all th
prejudices against the "here s,"
seeing with their own eyes what e gr
Belgian economist, E. de vele
called "the superiority of the P testa
nations." A good many hav alrea
been converted and will n
churches. The food generously ovic
by Christian America is worki in
same direction inside the Gerr n lin
By the presence of the P testa
chaplains, by the Bible classes gani
in the prisoners' camps in Ho nd a
Germany, many Belgian and Fre
soldiers are getting, for the fir time
their life, in contact with th Gosp
All those who will come back o th
villages will have a wider ho on a
higher ideals, will be less subj eitl
to gross superstition or to ma ialis
atheism.

As in the time of the first P teec
thousands are coming and wil ome
us, asking, "Brethren, what all
do?" Our small, poor, and faith
Protestant churches can alone ive
right answer, "Believe in t L
Jesus Christ."

After the Belgian army, in Augu
1914, had evacuated the city Liè
a group of 800 infantrymen esist
for seven days masses of Germa troo
with heavy artillery. One ni t th
slipped away through the woo
crossed the river Meuse, jo ed t
Belgian army at Namur with at lo
even making German prisone Th
wonderful escape was due to th lead
ship of a young soldier, who as on
a member of my Bible class. He w
decorated and is now an offic at
Belgian front.

One courageous man, kno ng
road, leads eight hundred safe
through the enemy's ambush. hat
an image of what our small e ngeli
minorities in France and Bel um
do to save their nations from i
ignorance, to lead them to C st
healer of all broken hearts, th epai
of all breaches; to Christ, th corne
stone of salvation and happ ess.
national righteousness and pr pent

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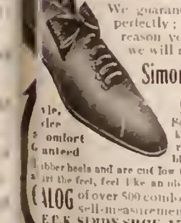

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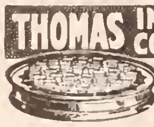

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B&B Absorbent Cotton.
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Get the B&B products, because they are made to keep on hand, and because they are double-sure.

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B&B Formaldehyde Fumigators are made twice the usual strength. This makes them double sure. Simply light the wick and close the doors. Use after any contagious disease, or before occupying any strange house.

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LEPAGE'S GLUE 10c
BETTER THAN PASTE

Merry Moments

When the Merry Moments column was started we announced that we could only return contributions when postage was enclosed. Some contributors, evidently forgetting this, have written inquiring as to the non-return of their contributions.

WHO GOT THE BEST OF THE BARGAIN? A drummer tells an amusing account of a trade he witnessed in a small Indiana town. A man with a wagon load of brooms was dickering with the proprietor of the grocery store, who was anxious to buy his entire stock and pay half in cash and half in merchandise out of the store. The broom man wanted the money. At last the grocer offered half in cash and half in goods at cost. With some reluctance the broom-maker closed the trade. There were twenty dozen brooms at twenty cents a broom, in all forty-eight dollars. The man was paid his twenty-four dollars in cash, and the brooms were all unloaded and stacked up in the grocer's big front window.

"Now," said the grocer, with a wave of his hand, "just make your own selection from anything in my store at cost, twenty-four dollars' worth."

The man stood first on one foot, then on the other, and thought. Then he said: "Wal, I believe I'll jist take twenty-four dollars' worth of brooms at cost."

A MATTER OF DUTY. Professor: Young gentlemen, it is my duty and privilege to create in you a thirst for knowledge.

Student: Now, you have helped me to solve a problem over which I have been puzzling for some time.

Professor: Indeed, I am pleased to have been of assistance. May I ask in what particular I have enlightened you?

Student: I never could understand before why all your lectures are so dry.

HE WAS THE WHOLE OF IT. Over the wire to the parsonage came this request:

"The bishop would like to meet at the church this evening the pastor, the class-leader, the Sunday school superintendent, the presidents of the Cradle Roll and of the young people's societies, the president of the Missionary Society, the chorister and the sexton."

"All right. I'll be there," was the answer.

ELEVEN TO ONE. A young couple entered a preacher's study just as he was ready to begin morning worship in the church and requested him to marry them. In order not to delay the regular services, he asked them to wait until the conclusion of the sermon, when he would marry them publicly. When the sermon was finished he announced: "Now, will those persons wishing to be married please come forward?" Eleven women and one man promptly answered the call.—*Blue Rapids (Kan.) Times.*

◆

From Ceylon—The Island of "The Spicy Breezes"

THE Christian Herald has often contained reports of the work of Arthur S. Paynter, the founder of the India Christian Mission, who has spent thirty-two years in India and Ceylon, and has recently returned after a brief visit to this country.

Mr. Paynter declares that Charles G. Finney spoke truly when he said that, whilst educational and industrial methods were of undoubted use on the mission field, he did not believe the heathen would be won to Christ in large numbers except by great religious awakenings—repetitions of Pentecost. Mr. Paynter has seen this verified over and over again. As a result of one long midnight preaching service when the Holy Spirit was graciously outpoured, fifty-three heathen converts, all belonging to one village, were baptized.

Only a half of the Great Commission, "Go ye," has been obeyed when the missionary reaches his field and preaches the everlasting Gospel. The second and more difficult part is the "teaching them to observe all things whatsoever I have commanded you." Spurgeon said, "The power room of a church is the prayer meeting." Mr. Paynter tells of a prayer meeting in one of his villages in India at six in the morning at which 180 Christians were present. Are there many churches in this country could beat that?

The India Christian Mission has some 3,000 heathen converts in its South Indian district, and perhaps the best proof of the genuineness of the converts is the fact that the heathen people all around are calling for Christian pastors. Never a week passes but a delegation waits upon the missionaries (or a petition is received) from a heathen village begging that a pastor may be sent to them. The changed lives of the Christians is telling. The heathen are literally clamoring for the Gospel.

The present urgent need of the mission is the establishment of small Bible training schools where educated native men and women can be instructed in Bible truths and practical soul-winning

ORDER YOUR MAGAZINES NO V

THE subscription pi es of many magazines in-cluding the Christian He ld, will shortly be increased. ow is the time to renew your b-scription to Christian He ld and at the same time o ler magazines for winter reac ig.

Prices are for one year, new o re-newal, and magazines can g. to different addresses except ir he few cases noted otherwise. C a-dian and foreign postage additi al.

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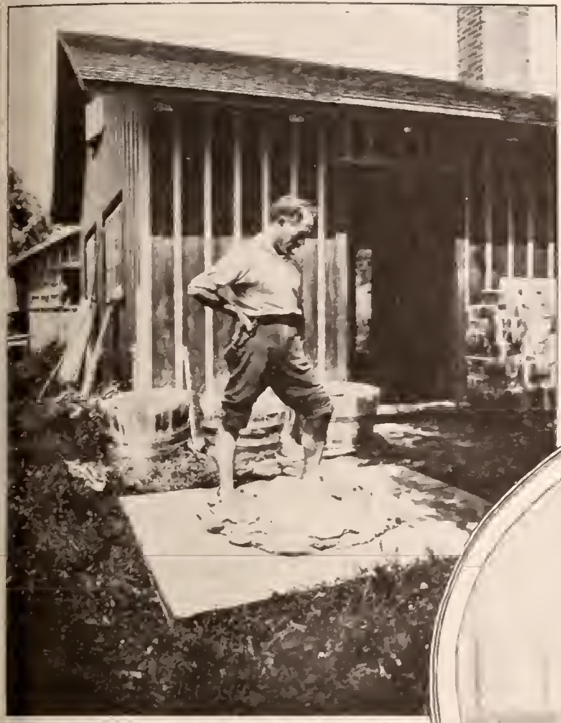
Christian Herald Magazine Bu au
Bible House, New York, N. Y.

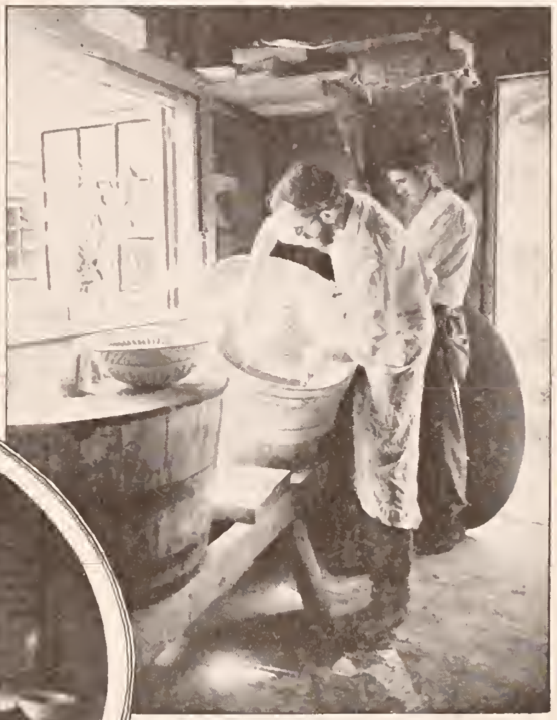
The Pottery Industry of Bedford Village, N. Y.

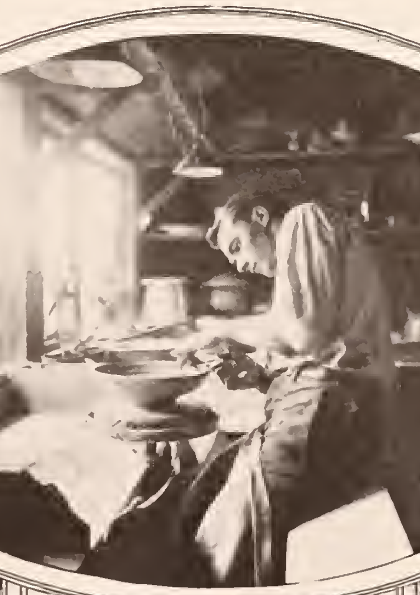
A quaint little pottery town nestled in a quiet valley where ancient methods and modern mechanism unite to fashion today such shapes as the Pharaohs used.



At the left. Mixing machines might work this clay, but the bare feet of this human machine will do it better. No bit of rock nor any coarse grain of sand can be left in the mud or the work will be imperfect.

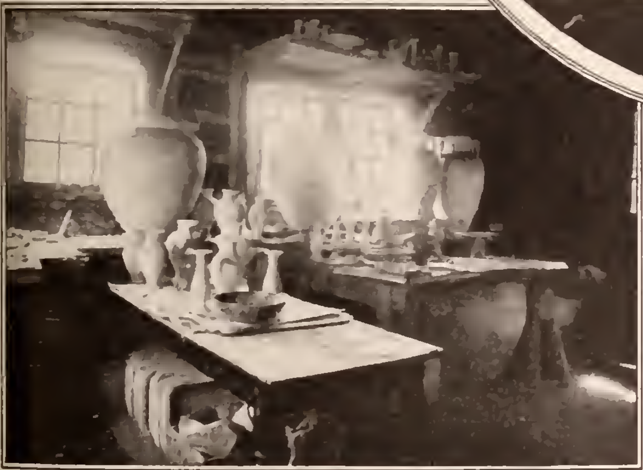
At the right. The glazing must be carefully done. The larger pieces are dipped, the solution is poured over the smaller ones, but only the potter knows what the solution is



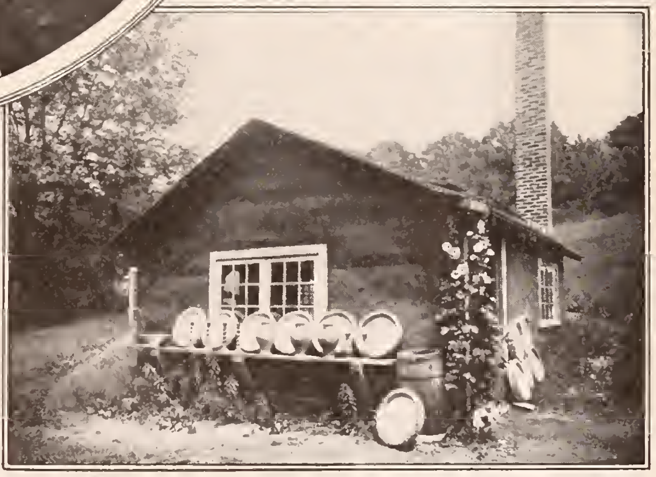


This workman shapes the clay upon the wheel and "throws" it into fairy forms. Artist he must be, with the eye of an Angelo and the touch of an Ole Bull The difference between pottery and just eathenware is in his soul.

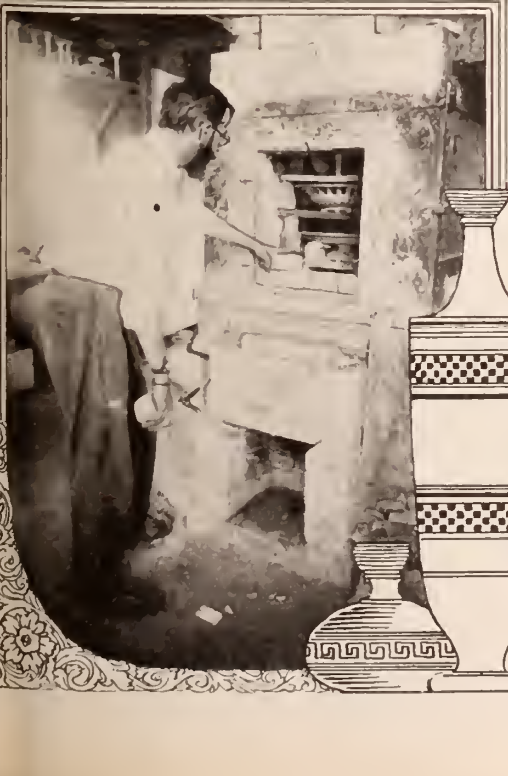
Below. Vases large and small in a corner of the pottery.

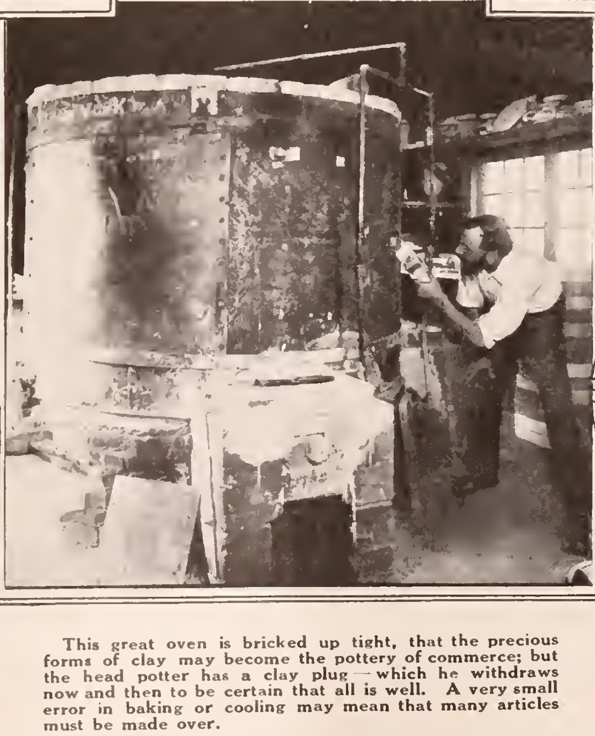


Below. The sun works, too, and dries well the potters' handicraft.



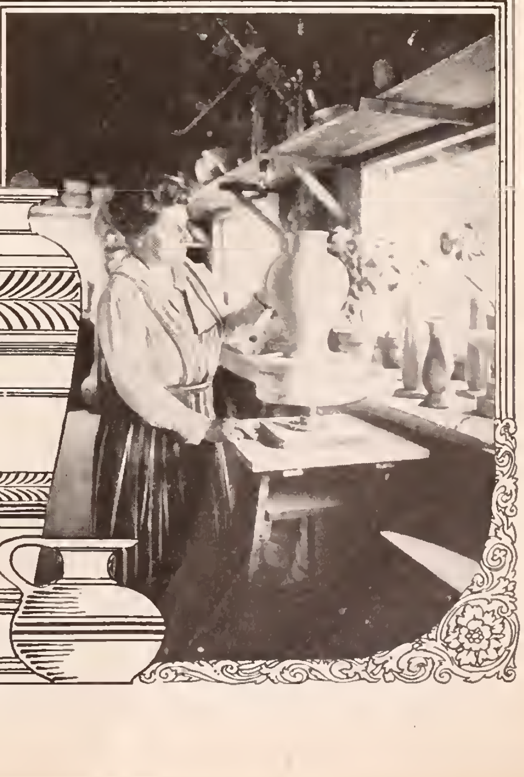
Below. When the gas oven is heated just right the ware is bricked up inside.





This great oven is bricked up tight, that the precious forms of clay may become the pottery of commerce; but the head potter has a clay plug — which he withdraws now and then to be certain that all is well. A very small error in baking or cooling may mean that many articles must be made over.

Below. The retoucher makes certain that no flaw remains.



Send for handsome Rug Chart

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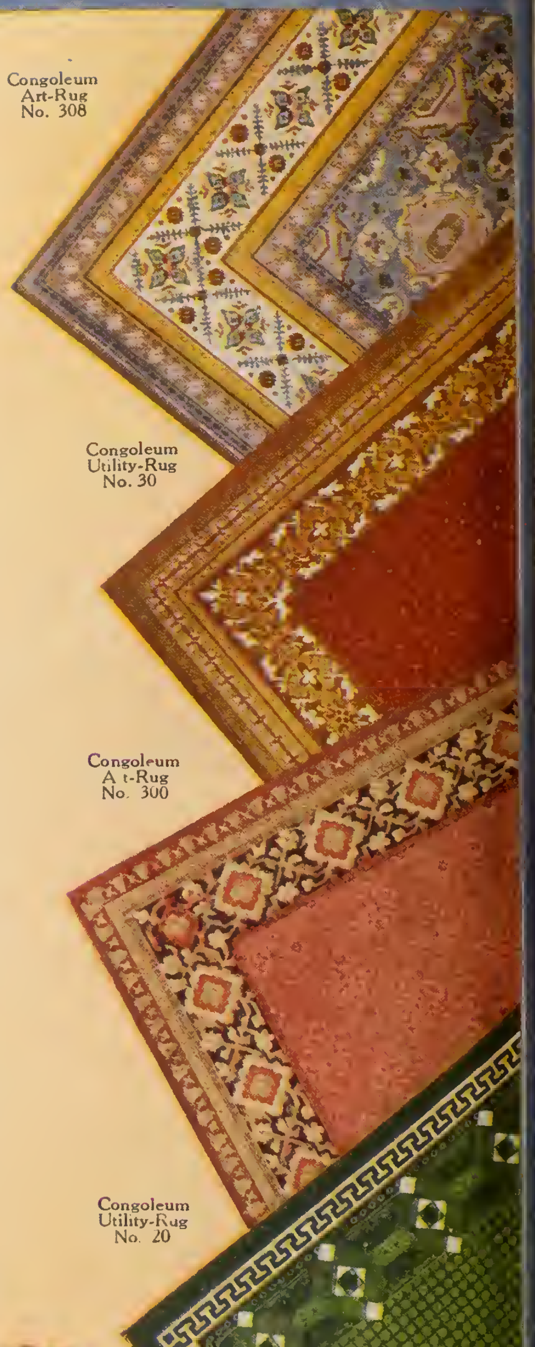
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They lie perfectly flat without fastening which minimizes accidents due to tripping. They can't curl up or "kick up" at the edges.

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Our regular line of Congoleum Utility-Rugs contains numerous designs and sizes from which to make a choice. The variety of simple and elaborate patterns gives one the opportunity to suitably furnish every room in the house where a *low-priced* rug is required. Like Congoleum Art-Rugs, they are waterproof, washable, sanitary and lie flat without fastening.

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People can hardly believe that the wonderfully low prices are true. But they are. Think of getting a splendid Congoleum Utility-Rug, 9 x 12 ft., suitable for a *big* room, for $8.00—or a little one, 1 yard square, for 65c. Here are the sizes and prices.

3 x 3 feet	$ .65	4½ x 4½ feet	$1.50	6 x 9 feet	$3.90
3 x 4½ feet	.98	4½ x 6 feet	1.95	Two-piece Rugs 9 x 12 feet	$8.00
3 x 6 feet	1.30	6 x 6 feet	2.60	10½ x 12 feet	9.00

All prices quoted are higher in the far West and Canada.

Handsome Color Chart Free

We have a beautiful color chart which will give you some idea of these Congoleum Art-Rugs and Congoleum Utility-Rugs. Send us your name and address and we will mail you a copy free. It will interest you.

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A wonderful, decorative effect can be had by putting Congoleum Rug Borders or "Rug Surrounds", as some people call them, around the borders of a room, with a large rug in the centre. Congoleum Rug Borders cannot be told from hardwood floors because they have every grain and mark of real quartered oak. They are much more satisfactory than painting or staining. Make old floors look like new. Washable, sanitary and rot-proof. You should see them. Made in rolls, 36 and 24 inches wide at 50c. and 40c. a yard respectively. Your dealer will sell you just the length required. Special Rug Border booklet free upon request.

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Don't forget the many different patterns of Congoleum By-the-Yard. There is no better floor covering at the price. Waterproof, washable and sanitary. Lies flat without fastening and is rot-proof. Dealers sell it by the yard in rolls 72 inches wide.

Be Sure the Name Congoleum is on Back

Like every other commercial success, Congoleum has been widely imitated. To avoid inferior substitutes, be sure the name Congoleum is on the back of every Rug, Rug Border or By-the-Yard piece you buy. It is your protection.

Congoleum Rugs are manufactured in accordance with United States and Foreign Patents, with numerous other patents pending both in the United States and Foreign Countries.

"Now, Baby, we'll have a good splash. Water can't hurt mother's new rug."

The rug on the floor is Congoleum Art-Rug No. 314

Christian Herald

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SOWING BY THE WAYSIDE IN MODERN PALESTINE

Our Mail-Bag

NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag, provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

D. D. D., Geneva, Fla. Please explain (1) Matt. 24 : 34. "Verily I say unto you, This generation shall not pass, till all these things be fulfilled"; and also (2) Mark 4 : 12, "That seeing they may see, and not perceive; and hearing, they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them."

1. Many of the prophecies have a twofold perspective and are subject therefore to a twofold interpretation. The passage in Matt. 24 : 34 is one of this class. This chain of prophecies began in the preceding chapter, with the prediction of the destruction of Jerusalem, and passed in chapter 24 to the signs and portents which were to precede the second coming. "According to a usual way of speaking," explains a leading commentator, "this is accepted as meaning that the generation then existing would not pass away without seeing the beginning or first stages of the fulfilment of these predictions. Either the whole was fulfilled in the destruction accomplished by Titus, as many think (i. e., the whole of the first prediction), or, if we extend its scope, as some hold should be done, to the fact of the complete dispersion of the Jews by Adrian, every requirement of our Lord's words seems to be met, part being actually fulfilled and part then in process of fulfilment." The chapter draws an analogy between the fate of Jerusalem and the day of final judgment and redemption. and it is evident that verse 34 applies to the former alone, a conclusion which verse 36 justifies. 2. The passage in Mark 4 : 12 (see parallel in Matt. 13 : 13-15) is interpreted as meaning that those who voluntarily and persistently refuse to do what they know to be a spiritual duty become after a time morally incapable of doing it. In the passage in question, Jesus enunciated this law (quoting from Isaiah 6 : 9-10), under the operation of which their senses were judicially sealed up, as the result of their wilful rejection of light and truth in favor of darkness and obduracy.

A. M. R., Washington, Pa. Luke, from all the information available, does not appear to have been a born Jew, but his intimate acquaintance with Hebrew customs seems to show that he was an early convert to the Jewish faith. Eusebius calls him a native of Antioch, while writers in Origen's time identify him with Lucius of Cyrene, a kinsman of Paul. The time of his conversion to Christianity is uncertain, but it is probable that it occurred while Paul was preaching at Troas, where Luke was practicing his profession as a young physician. The claim of exclusive Jewish authorship for the books of the Bible has been disputed by many authorities. Some have held that Job was an Arab; others an Israelite; and still others have ascribed the book to Moses. Luke was probably the sole exception.

A. E. P., Idaho. The "religion" you describe is no religion at all, but merely a fad, which appeals to those who seek to be entertained and flattered by a philosophy that gratifies their sense of self-importance. A preacher who does not believe in the divinity of Christ, and who openly discredits God's Word, is assuredly not a Christian and is out of place in a Christian pulpit. It is possible, however, that you may have misunderstood him. Why not talk with him personally, before taking any step to sever your church connection?

W. H. H., Plymouth, Ind. You are quite right to decide to make restitution. See Matt. 5 : 26; Luke 16 : 10-12; Luke 19 : 8, 9; Rom. 13 : 8; Philemon 18. If the matter is one which relates to the Federal government, write the Treasury Department, Washington, D. C., stating in your letter that it is for the "Conscience Fund." If for the state government, send to the treasurer of your state. If for any corporation or individual, send direct, anonymously if you prefer. If it is a matter which, owing to the lapse of years, or the death of the creditor and the lack of information concerning his heirs, cannot be adjusted, you can still do your conscientious duty by devoting the full equivalent of your debt to some worthy cause—the poor, the homeless or unfortunate, the mission field, or some other benevolent or spiritual object.

C. E. E., Stephenson, Va., to make clear the belief of the Hicksite Friends (which is not generally understood), writes. "To correct wrong impressions, will you kindly insert this brief paragraph from 'Principles, Advices and Rules of Discipline' of the Baltimore Yearly meeting of Friends: 'Acknowledging as we do our dependence upon God as the great Head of the church, and accepting as the foundation principle of our faith the immediate revelation of his Divine Spirit; believing also in the divinity of Christ and in the great value of the truths contained in the Scriptures, these should ever be regarded with reverence.' If Wilbur's life of Elias Hicks is true, he certainly believed in the miraculous conception of Jesus."

G. O. H., Fayette, Idaho. The sin of intemperance is most expressly condemned in the New Testament. See Rom. 13 : 13; I Thess. 5 : 7, 8. The Old Testament gives various prohibitions and penalties attaching to immoderate drinking. Ps. 107 : 27; Isa. 5 : 11; 24 : 20; 49 : 26; 51 : 17-22; Prov. 20 : 1; 23 : 31-32; Hab. 2 : 15-16; Deut. 29 : 19. Temperance is referred to as a divine command. Phil. 4 : 5; Luke 21 : 34; Rom. 14 : 21.

In a recent issue we published in the Mail-Bag a letter from A. H. D., California, dealing with the question "How the children should spend Sunday." Mrs. L. B. C., Georgetown, Mass., commenting on this letter, relates an instance in her own experience. In 1905 she boarded some poor children—five boys; none of them brothers. The Congregational minister, the Rev. C. C. Carpenter, visited L. B. C.'s home and was very much impressed with the way in which the children spent Sunday "playing church." He wrote this description: "A boy eleven years of age, with four other boys younger than himself, all living in a home where they received the first care and love their young lives had known, were 'playing church,' and he was conducting services as he had heard them in the church since he came to his new home. He took for his text 'I have a Father in the promised land. When my Father calls me, I must go.' The little ones sat in perfect silence as he explained his text in this way: 'My friends, "I have a Father," means that God is our Father. "In the promised land" means in heaven, for you know Jesus is in heaven and sees all you are doing now. Now won't you sit a little stiller? "When He calls, I must go" means that some day Jesus will tell us we cannot live here any longer, but we shall die. "To meet Him in the promised land" means we shall see Jesus up in heaven if you are all good—but mind one thing I will now say, and that is, you never will have another mamma like what you have now and you must mind all she says.' Then he offered an appropriate prayer. I asked them about their meeting. One in the center was the minister. One at the left said he was the 'music lady,' one at the right the 'bell-ringer' and the two other little fellows in the front row modestly said, 'We listen.' One was 'money-collector.' This way of spending Sabbath afternoon was their own idea and they practiced it for a long time every week." Perhaps this may give an idea to some other readers which will prove a helpful change in the present methods of spending the Sabbath in quiet country homes where children abound.

H. L., Staunton, Va. The case of the three candidates who were admitted to the ministry is understood to have been settled more agreeably than was anticipated. The newspaper versions were exaggerated.

G. B. W., Bethany, Neb. If I have wronged any one in word or action, and have written asking his forgiveness, and up to date he has not acknowledged the receipt of same, do you think I have exonerated myself in the sight of God?

If in your heart you have freely forgiven and have tendered the olive branch of reconciliation, you have done all that is required of you. It would be well to treat the episode as past, and when you meet, to be cordial and friendly. There are many who are shy about coming forward in such a case, but will be cordial enough when opportunity offers.

L. V. E., Newbern, N. C. What does David mean in the Nineteenth Psalm, when he says, "And I shall be innocent from the great transgression." A friend and myself were discussing this question, and wondered what great sin this might be.

David, as verse 13 of the Psalm shows, was speaking of sins of presumption. Deliberate sin is the sin we plan, knowing it to be wickedness. "Such sins," writes one commentator, "are tyrants, striving to enslave God's servants." "The great transgression" may be regarded as the climax of the "presumptuous sins" to which we cling, although knowing that by so doing we are in peril of entirely falling away from God. Continued indulgence in presumptuous sins is the forerunner of such a crisis as the verse clearly indicates. The ingredients that make sin presumptuous are knowledge, obstinacy, deliberation, deafness to conscience, opposition to what we know to be the divine will, and repeated commission of the same sin. Among the presumptuous sins are theft, drunkenness, profanity, sensual indulgence, Sabbath-breaking, lying, false witness, and others, which are presumptuous because they are committed in the face of knowledge, in defiance of a known law, and repeatedly.

There is a new angle of spiritual experience in this letter, which comes to us from a prisoner in a state penitentiary. He writes: "Here one sees mankind in the unmaking. There are many salvable lives here, which, though having only struck the outer reef sin, being smothered, twisted and po ded, the waves of environment, into usel wre There are many human machines l e. ne ing only a little of the lubricant love their truth-and-honesty gearing to ke th perfectly good men; yet they are dem to the scrap-heap to rust away. Do u kn I believe every one should occasi lly l himself in a room, absolutely al , fo period of three or four days and g over own character. It's wonderful t def you can find in what otherwise wo have continued considering as neth fairly good." Introspection—a q he searching—is excellent discipline, w ther individual be free or restrained. lany soul, searching in the solemn sil es, found its way to the cross and for eness

Constant Reader, Montana. Plea expl the difference between Matt. :5 Acts 1 : 18.

The account given of the death o udas Acts 1 : 18 differs slightly from tthe story of the event. In Acts we d th Judas bought a field with the mone paid his betrayal of his Master. Matt w gi the exact account of the transactio hen tells us the field was purchased by e pri with the money Judas earned. T by means contradicts the statement n A where Judas, by a common figure spee is said himself to have bought the f l wh his money purchased. The mann of traitor's death is explained by the y pr able suggestion that Judas hung hi elf fr the branch of a tree on the edge of a recip overhanging the valley of Hinnom; d th the rope breaking, he fell to the eart nd dashed to pieces.

E. W., Chicago. What is the m ning II Tim. 2 : 15?

The apostle is here telling his pu of things to do and to avoid in his inist Among others he tells him to sho hims a workman that need not be ashame that one "rightly dividing"—the litera neani is "cutting straight." This admits f ma figurative applications, such as, for stan to the work of the sculptor, the plo an, carpenter, all of whom must be able htly divide in order to do effective w s. B we may also class this among th medi words with which these epistles ab d, a see in it the work of the surgeon, in ich a deflection from the true line of incis mig be perilous or even fatal. So it uld with Timothy if he did not right divi and Paul would warn him agains ny flection.

Mrs. McD., Celina, Texas. Who re t two witnesses mentioned in Re 11, a what was their mission or test ony?

There have been many opinions to t identity of the two witnesses. S e ha held that the reference was to hist al pe sons, such as Moses and Aaron. J ua a Caleb, Elijah and Elisha. By su an i terpretation the number two is u erstoo with a literalness inconsistent with e sym bolism of numbers in the Book of R latio If we take literally the number of wi sses, will be difficult to show why we s ld n give a literal interpretation to their p phecie their miracles, their ascension int heav in the presence of their enemies. T bett interpretation is to see in the witn ses b lievers who, in any age or land fulfi he id of witnessing—those who amid al he d fections of others remain faithful the Lord.

BEFORE THE STORM

By Margaret E. Sangster, Jr.

THE day was dark and windy, and the storm was sweeping free
Across the lonely country, and the skyline seemed to be
A mass of molten thunder in the hollow of a sea.

We rode across the country, and the horses seemed to fly,
For they felt the lurking danger in the clouds that hung on high,
And they trembled as the lightning ripped the curtain of the sky.

Came a peal of belching cannon from that cloud without a form.
The air grew breathless, lifeless, for the wind was sullen, warm;
And, praying in the heavy dark, we fled before the storm.

THE·CHRISTIAN·HERALD
·AN·ILLUSTRATED·NEWS·WEEKLY·FOR·THE·HOME·

For a Sober Nation

ontinuing the First Article in a Series by IDA M. TARBELL on "Leading a Nation into Health"

I the public and the workingmen as a body would back up the employer if he refused to hire a man hat drank, the problem would be simplified; but here is only one industry in which, so far, this is do, and that is railroading. Among the general ru in the Standard Code of the American Railway Asciation is the following:

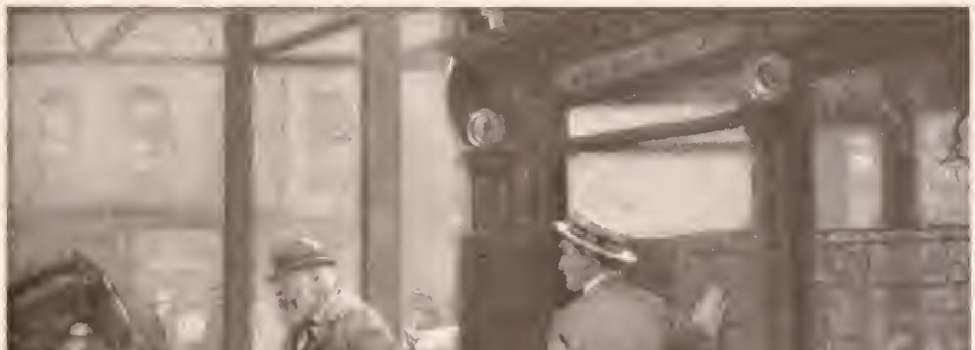
> e use of intoxicants by employees while on duty is prohibited. Their use, or the frequenting of places where they are sol is sufficient cause for dismissal.

he rules contained in the Standard Code have been ad ted by a great many of the railroads of this countr. It is probable that the public would support the raoad in enforcing the rules to the letter. Whether h ourts and unions would is uncertain, though they ha already put themselves on record as supporting diissal for intoxication. In 1913 a passenger conuctor was dismissed for intoxication while on du by the St. Louis Southwester Railway. The order to which wh this man belonged took up hi ase and secured a strike vote. Bore the strike was enforced, however, such conclusive evidence th the man had been drunk was pbefore certain members of the uns interested that a committe of them challenged the vote, a obtained a court injunction. T case finally went before the Feral Board of Mediation, and w settled by the unions withdr ing their demand that the diissed conductor be reinstalled. T point of interest here is that, as e judge who granted the injution said, "It is conceded on bo sides that if the conductor w intoxicated as charged, he was pperly discharged."

s things now are, the employer omanager who has set out to me "sober first" the rule of his sh will have no such backing as t railroads find. His first attack a his most fundamental one shld be on conditions. But he kws well enough that it will be a ng day before good conditions ale will control, or even make a ery sweeping change in, the dking habits of many groups of wkingmen. They have the hit as a class. The extent to wh this is true both statistics a observation show. The ten stes in the country having the laest number of men in manufauring pursuits in 1910 were t ten states (with two exceptis) having the largest number of open saloons. tand at the close of the working day near the exits o actories in open towns, and watch the men fill to exding the saloons. Go to the mining towns where soons are forbidden. In every yard, in the alleys, on in the little hallways, you will find conspicuous, i he litter which makes them horrible to see, piles o empty beer bottles, kegs and crates. They are l-overs of the weekly spree at home.

still more vivid exhibit of the support the workinan gives whisky and beer is the fringe of saloons a "joints" on the outskirts of "dry" or regulated iustrial towns. One of the scandals of Gary, Indna, that marvelous newmde city, has been the "atch," a wedge of land running into Gary, but not owned b the town, and so not subj to its liquor restrictions. The Patch became a street of sh lawlessness and hateful order as possibly did not for ame exist east of the Mississpi, though today its worst piod is in a fair way of being done in the hasty powder a munition settlements wich war and greed are throwing together in or near so many great industrial centers. With war go all the vices.

WHAT is to be done for and with these tens of thousands who drink because they have always done so, and upon whom no change of conditions makes an impression? Our modern employer is a tireless experimenter. He thrives on problems human as well as mechanical. He is ready to try anything. He is becoming one of the best patrons of drink cures that there is in the country, and though he is by no means always rewarded, the percentage of success justifies trying it in many cases. Procter & Gamble of Cincinnati have for years sent men on whom no persuasion had had effect to a cure, and with encouraging results. One man was sent three times before the appetite finally yielded. He has been sober so long now that they consider him cured. Not many employers in the country would show the same patience.

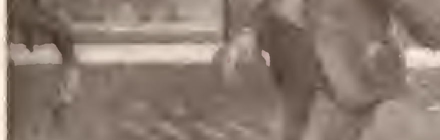


© Life Publishing Co.

A Danger Signal. A picture (from "Life") which is being widely used by industrial concerns

The man who has set out to make "sober first" the rule of his shop uses the drink cure, and he by no means despises Billy Sunday. He knows that men often have so lost self-control and self-respect that nothing will avail but a rough jar, a liberal pounding of head and heart such as Sunday gives. The result of his work, particularly in the steel and iron towns of western Pennsylvania and eastern Ohio, corroborate his judgment.

A universal safety device

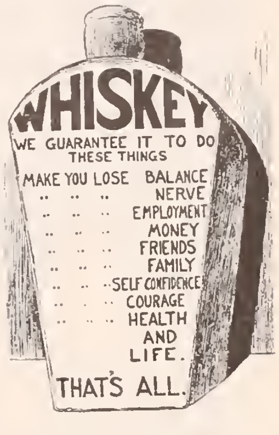


A specimen of shop placard

SUNDAY'S famous sermon on "booze" has again and again brought audiences of thousands of men to their feet as in an almost unanimous judgment that they and the world would be happier on a water basis. "Come up here, kids!" Sunday cries out. "Come on, let them see you!" A dozen or more boys walk out sheepish and awkward to the front of the stage. "Men, you see before you the raw material of the saloon," Sunday cries out. "There isn't a drunkard in the world, or one who has gone to his grave in hell through liquor, who one day was not exactly like these boys. Look at them, innocent, clean, pure, with every prospect in life! They are what whisky preys upon!"

Who could be so hardened that he would resist this plea? It has swept the saloons clear of hundreds upon hundreds of patrons. How permanent have the results been? I put this question to an officer of one of the greatest plants near Pittsburg, one truly desirous of seeing the traffic in liquor suppressed.

Whiskey Keeps Its Promises



A "Chicago American" cartoon popular with booze fighters

> "As far as lessening the number of saloons in either Pittsburg or Allegheny County," he answered, "I do not believe it has made a particle of difference. I do believe, however, that in individual cases there has been a great deal of lasting good done; for instance, I know of two puddlers who work for our company who were drunk nearly every night of their lives, and, after coming under the influence of Mr. Sunday, neither of them has had a drink since. I believe there has been considerable good done in this way. Sunday was in our town six weeks about three or four years ago, and I believe the good effects of his work are still felt in that community."

This answer averages well with a score I have received from fair-minded men in positions to know the aftermath of Billy Sunday's exertions.

Quite as direct, though less pungent and emotional, are the appeals of the safety bulletins and factory organs which many corporations and firms now support. The liveliest amateur editing I know is done in these little periodicals. The fixing of drink as a large factor in accidents has turned all the safety sheets into temperance advocates. Satire and ridicule are their chief weapons. There are few men who can get away from a lesson like the "Booze Fighting" placard shown here, which is now going the rounds of the bulletins.

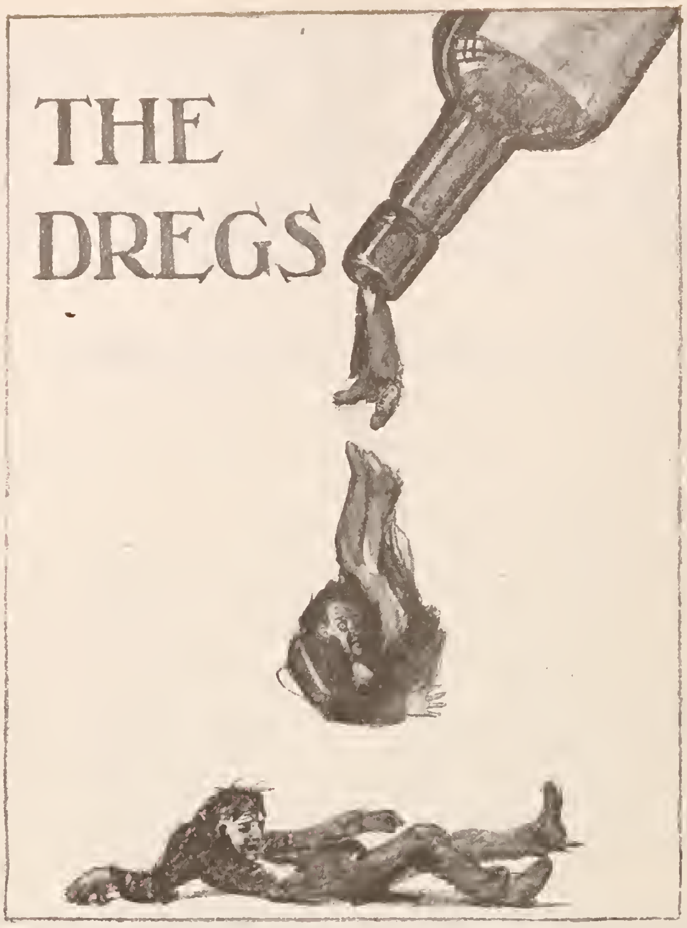
You can count, too, on these factory bulletins making excellent use of every item of news that makes a temperance argument. Such paragraphs as the following go the rounds of the greatest factories in the country:

> A recent dispatch from Kansas City states that Kansas has purchased, in the past year, $37,000,000 worth of motor cars, and that some bankers are apprehensive as to whether this continued drain on the resources of the state may not, eventually, be very much felt. A Wichita president is not troubled, however.
>
> "If you will compare our bank deposits for each year," he says, "you will note a steady increase in them, so we are not loaning money to buy automobiles, neither is there any decided decrease in the banks of the state, either national or state. We are buying our automobiles and paying for them, and I do not believe anybody need have grave apprehensions as to the result upon our general finances.
>
> "There is another side to this problem that I am wondering if the general public has figured on. Reliable statistics show that a sister state spends $24 per capita for liquor per year, and that Kansas spends $1.50 per capita for liquor of 1,700,000. If I figure it correctly, this gives Kansas something over $38,000,000 to spend each year, which the sister state does not have.
>
> "The money spent for liquor fills orphans' homes, puts widows over the washtubs, keeps insane asylums running overtime and does a fair job of filling up the pauper end of the cemeteries. The Kansas man who buys an automobile loads his family into the car, takes them out into the open air, prolongs his own life and gives his wife and children something of what is theirs by right.
>
> "I think our financiers need not worry about our automobiles until they have solved the problem of the awful waste of the liquor traffic."

NONE of these efforts cover the entire field. There are always good workingmen that conditions do not touch. There are men who will not take a cure, and can hear Billy Sunday unmoved. Their cases go deeper, and to reach them some of the finest kind of individual work is done. Not done simply in small shops of a few hundred employees, but in big ones of several thousands. There are no fixed methods. The head of the service bureau of one big concern, a man who meets problems with fine intelligence and sympathy, declares that it is as difficult to say how he would handle an incorrigible case as it would be for a doctor to diagnose a case without seeing the patient. He studies his man, finds the point at which he thinks he can be touched, and then prepares for his attack. He tells of one man who he was unable to touch until he discovered he was extremely sensitive to ridicule. On two succeeding sprees he told an impossible story as to the cause of his absence, and by spreading the story among the other foremen and his fellow workmen, they made life miserable for him with unmerciful kidding. This was ten or twelve years ago, and he has never been drunk since.

At the Ford plant in Detroit, where at this writing some 20,000 men are employed, there is an untiring effort to secure sobriety. There is no attempt to bring men to signing the pledge so far as I know, no interference with the regular glass of beer. It's "getting drunk" which prevents the "big envelope" (the $5 a day) going to a man, or takes it away. There are numberless cases of men picked out of the gutter, put through a "cure," and now on the straight road. They will go to any length in their war on the liquor habit. Mr. Lee, the head of the sociological department, says emphatically, "We'll do anything." He tells of one case where a man who had boldly made himself drunk in the presence of an investigator was carried bodily to a cure. Today, so far as one can tell, he is forever done with liquor. "Eating out of his wife's hand," he was described to me! The loyalty of that wifé to Ford's is eternal.

The man once cured has, too, nothing but gratitude. One of the most wonderful temperance lectures I ever heard was from a man of thirty who had been brought into line through the determined efforts of a Ford investigator. He was a clean, fresh boy, still solemn with the wonders of his redemption. "Lady," he said, "if when I was a boy somebody had talked to me as these people have, if there had been anybody to be interested in me like they are, I'd have money enough laid up to live without working. I'm a good workman, always was when I was sober, but generally I was in the gutter. I wasn't happy! No drinking man is. When I went home nothing looked right to me. I didn't like the way my supper tasted, and I didn't like my wife's looks. I was breaking down, too. I hadn't a friend. Talk about the saloon-keeper being a man's friend. He is when you have money to spend; can't do enough for you. Pats you on the back, cashes your orders, lets you sit and read, do anything so long as you drink; but when you stop, he stops. I met a saloon-keeper today that I have paid lot money to, and he didn't even speak o n Nothing to it! I'm happy now and so's y wi I like my home, and I eat good; w , I' gained twenty-five pounds since I st pped And so on, an earnest, convinced testi ony the benefits of sobriety.



BOOZE FIGHTING

For the married man who cannot get along without drinks, the following is suggested as a means of freedom from bondage to the saloon:

"Start a saloon in your own house. Be the only customer. You'll have no license to pay. Go to your wife and give her two dollars to buy a gallon of whisky, and remember there are sixty-nine drinks in a gallon of whisky. Buy your drinks from no one but your wife, and by the time the first gallon is gone she will have eight dollars to put into the bank, and two dollars to start business again. Should you live ten years and continue to buy booze from her, and then die with snakes in your boots, she will have enough money to bury you decently, educate your children, buy a house and lot, marry a decent man, and quit thinking about you entirely."

In one form and another this unanswerable argument (copied here from a Cleveland Hardware Company placard) is displayed in many a shop and office

They're "making men," and they won ecce defeat. That they're held to this by Hen Ford is certain. "Tell the committee hey have to guess again," he sent word in ply a report that said a man was hopele , a had better be discharged. "Do you an tell me that a great big concern li t with all the time and money it need mu give up a poor weak wretch that p ba never had a chance? Make a man hı Find a way."

"Find a way" is becoming in score of tl greatest and richest manufacturing conc ns the country the rule in regard to drink it in regard to safety. I doubt indeed if ere any agency today making anything ke s persistent, spirited, ingenious an attack n th use of liquor as that of our modern in stri managements. The attack is only just egui It is bound to go on as is that on long our unfair distribution of profits, ineff ency autocracy of management, "blind all s"— every evil that hampers the full devel men of industrial life. Progress will be th mor rapid because it is becoming clear o s many that here, as at other points, that whic was looked on as a purely moral que on i also an economic question. It is anotl on of accumulating proofs that only good oral are good business.

ON this type of employer their hard- ade colleagues have made a sharp ack They were engaged in a struggle to es blisl the principle that humanity had notl g t do with business. The man who pr ticed it was false to his class. Business h bu one end, and that was profits. The relations o hos in it consequently were impersonal and mech ical Such a conception of any human undertaking is ounc to fail. It is contrary to the nature of man. Ha anc brutal and greedy as they may exhibit them lves there is in them all wells of sentiment, of good f ling of love of justice. These springs can be cappe unti they dry up, but it takes years to do it.

The realization by progressive industry th the hard conception that greed and narrowness hav ried to fasten on it was a fatal economic error has c e to thousands of younger men as a revelation. has loosened powers and impulses and enthusiasms hich they had never suspected in themselves. Th are finding in business possibilities for service, for c zenship, for the development of both themselves and ose under their direction, which give to work a new an-ing, to moral issues a fresh reason. It is this loo ing of their powers which is giving new life to many old hope of this tormented world, and among them t t of a day when no man will put an enemy into his uth to steal away his brains.

Billy Sunday at Ocean Grove

EVANGELIST W. A. SUNDAY'S nine-day campaign at Ocean Grove, N. J., has come and gone and it was a notable success. He spoke to great gatherings in the Auditorium and on one Sunday he preached at three different services, the attendance aggregating 30,000. There were fifteen meetings in all, and the evangelist left behind him a message that will not soon be forgotten. At one service there were in the audience the present governor of the state and a former governor. There were penitents and numerous conversions, but no figures concerning these were available.

One sermon, addressed specially to men, and bearing the title "Chickens Come Home to Roost," was full of the old-time spiritual "punch." The speaker said:

"I'LL not compromise one bit with sin. I'll do anything to help you. No man will argue that sin is a good thing. Not one who does not believe that the community would be better off if there was no sin. I preach against vice to show you that it will make your girl an outcast and your boy a drunkard."

. . .

"You say you're not afraid of sin. You ought to be for your children. It doesn't take boys long to get on the wrong track, and while you are scratching gravel to make one lap your boy makes ten. We've got kids who have not yet sprouted long breeches who know more about sin and vice than Methuselah. There are little frizzle-top sissies not yet sprouting long dresses who know more about vice than did their great-grandmothers when they were 75 years old. The girl who drinks will abandon her virtue. What did Methuselah know about smoking cigarettes?"

Mr. and Mrs. Sunday consider future plans

"As a rule a man wants something better for his children than he has had for himself. My father died before I was born and I lived with my grandfather. He smoked, but he did not want me to. He chewed, but he didn't want me to. He drank, but he n't want me to. He cussed, but he didn't want n to. He made wine that would make a man fight his wn mother after he had drunk it. I remember how I sed to find the bottle and suck the wine through a aw or an onion top."

. . .

"No man can be a good husband, no man can a good father, no man can be a gentleman, and s ar. You can hang out a sign of gentleman, but wher ou cuss you might as well take it in."

. . .

"There is in the hearts of men a force which c ins them and drags them in the dust. Society is orga ed around the idea that men have a natural tenden to sin. This idea is back of every social and every m-inal law on the statute books. You may not lik he doctrine of original sin, but unless you are a n ral idiot you cannot deny the fact that there is an in rn tendency to sin."

. . .

"What is your life? A hand's breadth—yes, a h 's breadth—yes, one single heartbeat, and you are g e, and yet you sit with the judgment of God hove ng over you. 'What shall the end be?'"

. . .

"There is throbbing in the breast of every man d every woman, of the hurrying, pushing, rus g. surging crowd in the street, a force that woos t n, pleads with them, calls them to the highest in lif s the sun kisses moisture into the skies."

. . .

"The church has lost its interrogation mark, ts possessive case, its imperative mood and its pre nt tense."

Cleaning Up the Slums of Rio de Janeiro

By H. C. TUCKER

UNDER an ignorant and suspicious conservatism the city of Rio de Janeiro had grown most unhygienic and its business districts had become most inadequate. The streets were narr and badly paved; the houses small, poorly vent ted and without proper sewerage. Yellow fever and her diseases annually slew their thousands. Epic ics spread out over the bay and claimed hundred f victims among the sailors on foreign vessels. The k of port facilities and the very narrow rough stree were seriously hindering commerce. But the day me when there was a demand for change and impr ement.

A tle more than a decade ago we missionaries of the ople's Central Institute, Rio de Janeiro, placed in th hands of a bright Brazilian physician literature on t subject of the mosquito theory of the transmission disease and the story of the extermination of he llow fever from Havana and other infected citie The president of the Board of Health, Dr. Osw lo da Cruz, caught a vision of a clean and heal ul city. Engineers at the same time were seeing visic of a beautiful city with wide streets and commod s buildings, and business men were dreaming drea of an improved harbor and of modern facilities for t de and transportation. In a very short time a grea hange took place. Wide and well-paved streets, new d well-ventilated buildings and three miles of mod wharf facilities were constructed.

T process of change and the introduction of revolutic zing inventions were admitted among the people nost without question and did their work of tran rmation. Large sections of the city, however, were ractically untouched except by the overcrowding asioned by the moving in of multitudes driven out buildings being torn down and by the thousands of la rers coming from outside to find employment on t works of reconstruction. The congestion of busi ss and traffic was relieved, but the congestion of popu tion and of living was increased. While statesmen conomists and business and professional men were usy with schemes of industrial and hygienic betern t we were seeing visions of moral and social need nd investigation revealed the real conditions in which the masses of the people were living. Colpor eur f the American Bible Society were sent to distribu Scriptures among these workmen and their fami s. Their reports of the interest awakened in he ding of the Bible by many of the people for the irst me led us to call together a small group of frien weekly for prayer and guidance that help migl be obtained to conserve the results of this work. We eatly needed a place in which we might gather the ople to be instructed more perfectly in the way of G . A Christian gentleman in London, the contrac for the port works, who at the time knew nothing of the Bible work going on and of our prayer circle, made a generous gift which supplied funds for renting a hall; other friends made donations for furnishing, lighting, and other requisites. We began the work with preaching services on Sunday and two evenings a week. A Sunday school was soon organized; a kindergarten and primary day school followed immediately; reading and game rooms were provided for all who might take advantage of them. These features of the work were scarcely in operation when the need for medical attention and other relief became apparent. A dispensary was opened; medical advice and medicines were provided, and also a dental clinic. The children in the school were taught the use of the toothbrush in a daily drill just after luncheon. Night classes were organized for a large number of young people who work in the day time and are without educational advantages and training.

WE were now getting in touch with many children and young and older people. We felt, however, that in order to accomplish the largest results and to make the widest possible application of the Gospel message of salvation we needed to know more about the actual conditions in which the people were living and toiling for daily bread. A young man, a convert from the slums, was instructed and then employed to go from house to house and learn all he possibly could. His reports would run as follows: On one side of a certain section of a street there are 27 buildings occupied as residences, 13 stores and shops of different kinds, 21 vendas, 5 cafés, 1 beer factory, 5 storehouses for rum, 1 hotel, 1 lottery agency and 1 postal agency.

There are living in these houses 89 families, composed of 457 persons, 342 of whom are above twelve years of age and 115 under twelve; only 200 reported that they could read and write, and 257 are illiterate. There is an average of more than five persons to a family; there is less than one sitting-room to each family, and only two little bedrooms, which requires that in most cases three persons on an average sleep in one room.

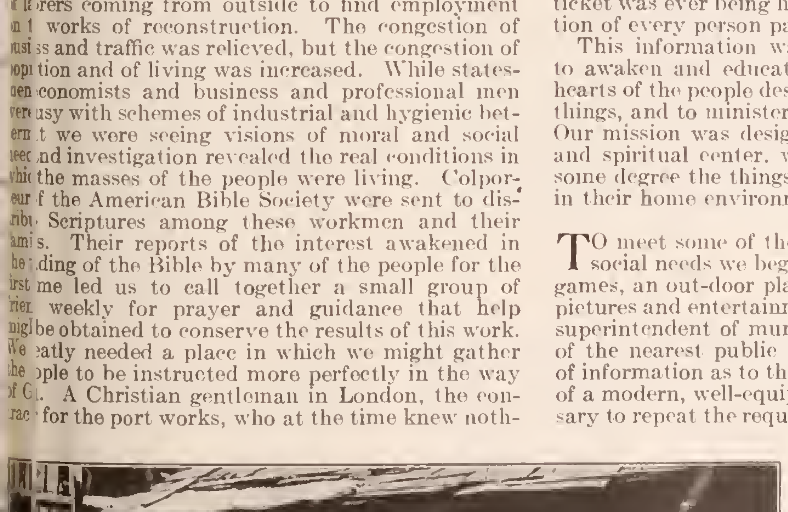
The conditions thus prevailing bore directly upon the physical, social and moral life and had to be taken into account in any effort that we might make. There were no playgrounds or open-air spaces for the children, and no public parks or gardens near. Families were crowded together in a way that gave rise to quarrels, contentions and many social evils and difficulties; the vilest kind of cheap rum could be had at 27 different places in that short space, and the lottery ticket was ever being held out and urged on the attention of every person passing by.

This information was invaluable to those seeking to awaken and educate the masses, to create in the hearts of the people desires and aspirations after better things, and to minister to the wants of soul and body. Our mission was designed to be a social, intellectual and spiritual center, where the people might find in some degree the things that were so evidently lacking in their home environment.

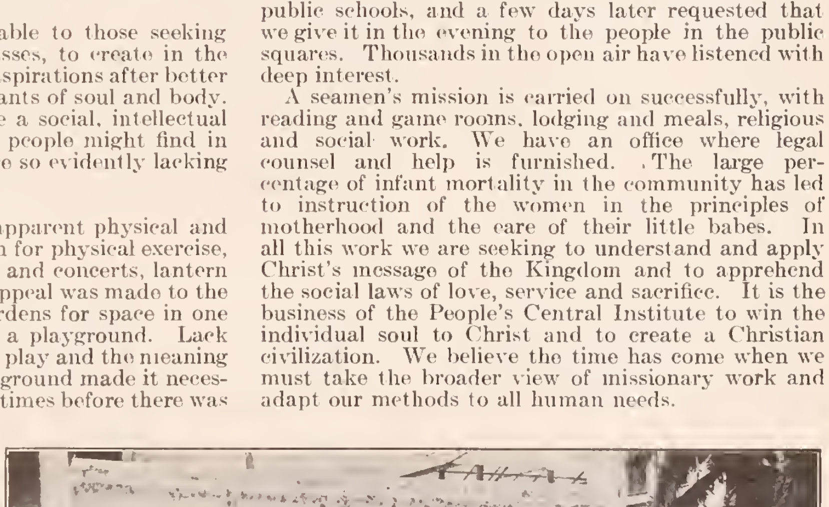
TO meet some of these very apparent physical and social needs we began to plan for physical exercise, games, an out-door playground, and concerts, lantern pictures and entertainments. Appeal was made to the superintendent of municipal gardens for space in one of the nearest public parks for a playground. Lack of information as to the value of play and the meaning of a modern, well-equipped playground made it necessary to repeat the request many times before there was any favorable response. Finally the superintendent requested us to meet him in one of the parks quite a long distance from our mission; it was almost out of our reach. We were greatly surprised that morning when our friend drove up in his auto and introduced the mayor of the city, who had been persuaded to come out and see what we were driving at. Before we left the park two large plots of ground had been placed at our disposal, one for a playground and the other for an athletic field. A supply of modern apparatus and necessary material was secured. The expense of preparing the grounds and of installing the outfit was met by the municipal authorities. The mayor was present on the day of inauguration, furnished a band of music, gave us a national flag and made an address. The city now proposes to provide a modern playground for each new public school building to be erected.

Tuberculosis with its usual trail of suffering and calamity was found to be very prevalent among the masses of the poor in the overcrowded districts. Lantern slides and a lecture on tuberculosis and how to prevent its spread were secured through Dr. Josiah Strong of New York. Our American ambassador, Mr. Morgan, agreed to be present the first time the lecture was to be given; with his promise to attend we were able to secure the attendance also of the president of the City Board of Health, a representative of the mayor, the secretary of the interior of the federal government, the editor of the leading daily paper of the city and other newspaper men, and other influential persons; our people from the district filled the hall. At the close the "Don't Cards" in Portuguese were distributed, and we stated that we intended to follow up the work with other instructive and suggestive literature. The president of the Board of Health, Dr. Carlos Seidhl, asked us to give the lecture in the public schools, and a few days later requested that we give it in the evening to the people in the public squares. Thousands in the open air have listened with deep interest.

A seamen's mission is carried on successfully, with reading and game rooms, lodging and meals, religious and social work. We have an office where legal counsel and help is furnished. The large percentage of infant mortality in the community has led to instruction of the women in the principles of motherhood and the care of their little babes. In all this work we are seeking to understand and apply Christ's message of the Kingdom and to apprehend the social laws of love, service and sacrifice. It is the business of the People's Central Institute to win the individual soul to Christ and to create a Christian civilization. We believe the time has come when we must take the broader view of missionary work and adapt our methods to all human needs.



Innocently proud of their unkempt surroundings



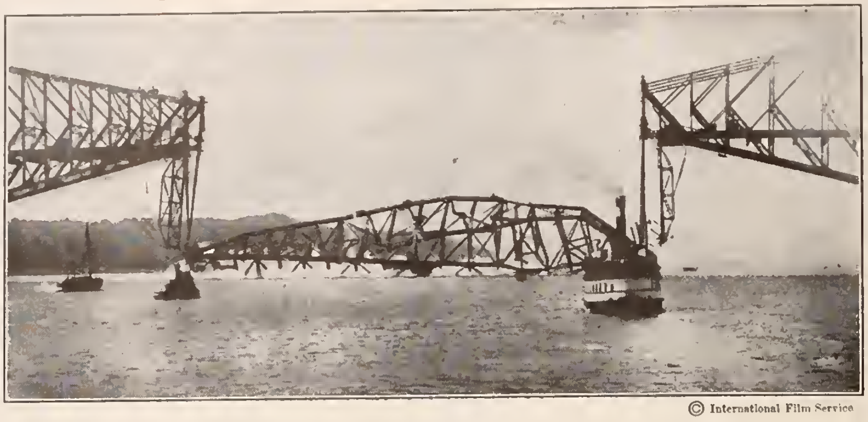
But prouder still of their new-found skill with the toothbrush

A WEEK *in the* WORLD'S NEWS

RECORD OF CONGRESS. The first session of the Sixty-fourth Congress started out with a definite Administration program, the bulk of which was really enacted into law. The total of appropriations reached $1,626,439,000, the highest previous total for a single session being $1,114,937,000. Of the total, $685,709,000 was appropriated for the army, the navy and fortifications, being the cost of what is called preparedness. The Army Bill provided for a complete reorganization of the land forces of the Republic. The Naval Bill provided the greatest ship building program ever laid down by any government at one time. The Revenue Bill, which was expected to raise $200,000,000, levied taxes on inheritances and munitions of war, increased the income tax, but repealed the stamp tax and provided for a protective duty on dyestuffs. This bill also created the Tariff Commission. Congress passed the Administration Shipping Bill; the bill barring the products of child labor from interstate commerce, passing this only at the insistence of the President; the Rural Credits Bill; a workmen's compensation law for Federal employees; bills authorizing total deposits of $2,000 by one person in postal savings banks, uniform bills of lading, providing for a joint commission to investigate the transportation problem, establishing official grain standards, prohibiting false advertising and fake auctions in the District of Columbia; and, in the very last hours of the sessions, the eight-hour law was passed to halt the railway strike. Certain important measures failed; the corrupt practices bill was debated but failed to pass. This bill was intended to limit expenditures in primaries and elections of candidates for Federal offices. Conservation measures providing for the leasing of government oil, coal and phosphate lands passed the House but failed in the Senate. The Burnett Immigration Bill was also held up in the Senate, and this Congress failed to pass resolutions for the submission of proposed constitutional amendments for woman suffrage and national prohibition. The Webb Bill, designed to permit combinations of American exporters to meet foreign competition, also went over to the next session. The Senate, in spite of well-organized opposition, confirmed the nomination of Louis D. Brandeis as a justice of the Supreme Court. It rejected the nomination of George Rublee as a member of the Federal Trade Commission. The Senate also ratified the treaty providing for the purchase of the Danish West Indies, but failed to ratify the treaty by which Colombia was to receive $25,000,000 to compensate it for the loss of Panama. Perhaps the most exciting moments of the session were crowded into the few days in which Congress debated and laid upon the table resolutions of Senator Gore and Representative McLemore, which would have warned Americans not to travel on armed merchant-ships. During the session there were introduced into the House 17,800 bills, 369 resolutions, 303 joint resolutions and 60 concurrent resolutions.

GOVERNMENT-OWNED RAILWAYS. The Philippine government has purchased for $4,000,000 the Manila Railroad, the only railroad on the island of Luzon. The railroad has been in financial difficulties. It operates 350 miles of track.

PRESIDENT VISITS MEXICAN CONFERENCE. The American and Mexican commissioners are reported to be giving their first attention to the determination of the exact amount of power held and exercised by the Carranza government. The Mexican commissioners have shown that the present government of Mexico has 12,000 miles of railway in operation out of a total of 13,000 miles in the Republic. The monthly income has advanced from 3,000,000 to 25,000,000 pesos, paper currency, freight tonnage now carried being virtually the same as in 1912, the railways showing a surplus over expense of operation. Civil government is being established throughout the pacified area, ten states and the territory of Southern California being under civil government. Plans are proceeding for a complete revision of the constitution to make effective the purposes of the revolution, the revision of the constitution to be followed by elections within the states, then by a presidential election. The Carranza government has forbidden the governors of various states to issue decrees affecting the natural resources of the country and has nullified all laws and decrees previously dictated by governors. On September 12, President Wilson, who was in New London because of the fatal illness of his sister, received the Mexican commissioners on his yacht, the Mayflower, and later returned the visit at their hotel. He told them that he personally sympathized with the declared objects of the revolution, and he reminded them that the regeneration of Mexico must come from within.



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Center span of the big Quebec bridg at the moment of falling

MILITIAMEN MUSTERED OUT. It was announced after 15,000 state troops were ordered to return to the concentration camps of the north that these regiments were to be mustered out of the Federal service.

DANGEROUS CANDIDATING. President Diaz of Nicaragua has convoked an extraordinary session of the Nicaraguan Congress to consider reform of electoral laws. A presidential election is to be held in Nicaragua in November. The Liberal Party is accusing Diaz of following a dictatorial policy, their candidate for president having been excluded from the country for some time, but finally admitted, only to be fired upon by soldiers under the orders of a district governor, who was later removed from office.

THE COST OF THE LOAF. In connection with the discussion regarding the possible increase in the price of the five-cent loaf of bread, the Master Bakers' Association is giving the following table of increases within the last two years in the cost of materials used in making and marketing bread: Patent flour, 100 per cent.; rye, 124 per cent.; sugar, 66 per cent.; shortening, 60 per cent.; milk, 40 per cent.; salt, 14 per cent.; wrapping paper, 70 per cent. Delivery costs were also said to have increased through an advance of 100 per cent. in the price of gasoline and 25 per cent. in feed for horses.

FORD HAS TWO SUITS. Henry Ford of Detroit has sued the Chicago Tribune for $1,000,000 for alleging that he was an anarchist because of his opposition to the policy of preparedness. Mr. Ford, on the other hand, has been sued for libel for $100,000 by the Navy League of the United States because of his newspaper advertisements printed broadcast throughout the country impugning the motive of the League in furthering preparedness legislation.

THE DIVORCEE BANNED. The forthcoming general convention of the Episcopal Church will receive a recommendation from a commission of bishops and laymen, which will propose an amendment to the canon law by which an Episcopal clergyman will be forbidden to officiate at the remarriage of a divorced person.

SEEK PAYMENT OF AN OLD DEBT. During the Revolutionary War Hyman Solomon of Philadelphia was said to have given George Washington various sums to a total of $660,000 to finance the American Revolution. Congress once ordered the money refunded to the son, Hyman, Junior, but the papers reached him on the Jewish Sabbath and he refused to sign them until Monday. On Sunday he dropped dead. A movement to establish a university as a memorial to Solomon having failed, the present heirs are now planning to petition Congress to restore the money to them.

AN OLD PRESBYTERY. On September 12 the Presbytery of Long Island celebrated its two hundredth anniversary. This presbytery was the first formed in the state of New York. It was organized under the authority of the Presbytery of Philadelphia. From this Presbytery of Long Island there has developed the present Pre yter of Nassau, the Brooklyn Pres ter and the Synod of New York, vhic alone embraces 900 Presb eria churches.

SMALL CROPS, HIGH PRICES. Go ernment crop reports indicate t t th grain crops will this year fall nsid erably below last year's totals It probable that the wheat crop wi mal something over 611,000,000 shel We are said to need 620, 0,00 bushels for ordinary domestic co um tion and seed, but to have a sto ca ried over from last year of 160, 0,00 bushels. European crops are r orte short, and it is expected that th e w be an export demand for abou 250 000,000 bushels out of our 191 cro The corn crop has also been r uce and the potato crop is said to ow falling off from normal years. por of fresh meat reached more an million pounds in the last year ain less than half a million in th ye before. Indications point to pric high enough to more than com nsa the producer for the shortage f th crop.

WOMAN'S VOTE FOR 1916. con pilation made at the National oma Suffrage headquarters in Nev Yo shows that in the suffrage stat the are upwards of 4,000,000 wom wh will cast their ballots for pres enti electors. There was at one tin son thought of attempting to mar al these voters in the interest of ne the other of the national part , bu this project was given up. It how ever, easily possible that these 4, 0,00 women may hold the balance o pow in the election to be held this fa sinc some of the states in which th vot are included in the doubtful um Both leading parties are acting n th most gentlemanly manner tow l th uncertain vote.

CABINET MINISTER SMUGGLES PIU Chang Yao Tseng, the new niste of justice of the reorganized ines cabinet, was arrested at Shan ai o August 12 for attempting to uggl opium. Chang had come to S ngha with other officials to participat n th reorganization of the governme an the party had been given the p ileg of passing down the Yangtse thou the examination of its baggage. mor of smuggled opium reached the stom officers and a quiet search bro ht t light in the luggage of Minister han and his party 7,000 pounds of ium valued at about $500,000.

QUEBEC BRIDGE FALLS AGAI On September 11 engineers prepa d t hoist into place the center spar f th great Quebec bridge, built on e sit of the structure which collapse wit the loss of seventy lives in 1907. Engi neers had said that the span, eate than any ever covered by a ca leve structure, was too great for this pe o construction. Faults in the gina plans were carefully checked, a new plans had been submitted to inen engineers, British, German and mer ican. The center span was bui upo pontoons, and, when complete wa floated down the river to be hois l int place 150 feet above the river rfac by four gigantic hydraulic jacks Stee chains with links thirty inches i diam eter supported the span at i fou corners, and as the great jacks iste it, giant pivots were placed l neat the corners in holes in the but esse The span rose inch by inch at t rat of three feet an hour, and for mo than an hour the work proceeded, wh sud denly one corner of the giant sp wa seen to sag. Workmen hurrie wit huge chains to restore the equil rium but they were too late, the span b kled

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the heavy steel members were torn apart, and with a crash and a splash the span, which was to have marked the final triumph of engineering genius, disappeared into the waters of the St. Lawrence and settled to the bottom, 200 feet below, carrying with it at least eleven of the workmen. The project was first proposed in 1853 and has been under serious consideration since 1882. When completed, the bridge was to carry two railroad tracks, two street car tracks and two roadways, and would have shortened the transcontinental trip from Halifax by 200 miles. The total cost of the bridge, if completed according to the original plans, was to have been $17,000,000.

THEY DO NOT SPEAK OUR TONGUE. According to a study of the census figures made by the Department of the Interior, out of 13,000,000 persons of foreign birth in the United States, 3,000,000, mostly men and women of voting age, are unable to speak and understand English. "America First" posters printed in seven languages have been displayed from one end of the country to the other to assist local authorities in getting these immigrants into night schools.

VILLA DEFEATED AGAIN. Villistas, numbering above 2,000, said to have been under the direct command of Villa himself, attacked Chihuahua City on Saturday, September 16. They captured the penitentiary, releasing prisoners and took the federal and state palaces, being surrounded there by Carranza troops under General Trevino. The battle raged all day, the Villistas finally being driven out and put to flight at 9 P.M. with a loss of over 250 men killed, besides many prisoners. The prisoners were executed. The Carranza losses are not disclosed.

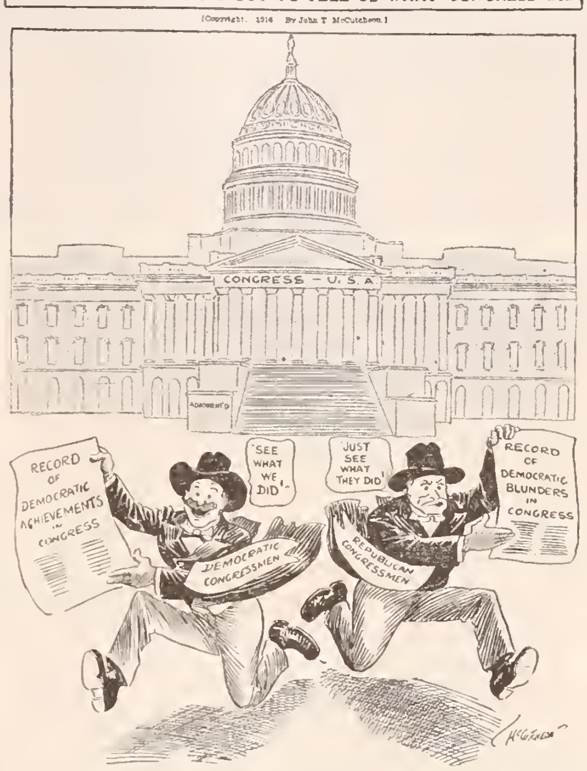
EX-MAYOR LOW DIES. Seth Low, former mayor of Brooklyn and of Greater New York, and for many years president of Columbia University, died at Bedford Hills, New York, September 17. Mr. Low was born in 1850, graduated from Columbia in 1870, and entered political life in 1878. He fought for clean politics and efficient government. He served on many important commissions.

EPIDEMIC YIELDS SLOWLY. During the week September 3 to 10 the daily average of cases of infantile paralysis in New York was 50.2 and in the week of September 17 it was 36.28, but Friday and Saturday showed slight increases over the days just preceding. The totals for Greater New York to September 17 are: cases, 8,731, deaths, 2,1[illegible]. Of the first 7,000 cases, 6,521 families reported one each, 205 families two each, twenty families three each, one family four and one five.

PUTTING NEW YORK ON ITS FEET. The new strike on the transportation lines of New York has apparently failed, although during the week between September 10 and 17 many New Yorkers discovered anew the primitive methods of locomotion of their forebears. Vehicles of ancient lineage appeared from dusty corners of old stables, automobiles of all ages did their turn of service, but many people really walked. Each day during the week saw more cars running, until by September 16 the subway and elevated were running normal service without strikebreakers and the surface lines were operating about one-third of their cars. A threatened general strike of all union labor was reduced during the week to a threat to call out the 75,000 engaged in trades whose labor directly or indirectly served the traction companies. On Friday, September 15, the Central Federated Union voted to call out these workers. But as this issue of the Christian Herald goes to press only the longshoremen and the tidewater boatmen had voted to strike, and they demanded redress of grievances of their own and declare that their action was not a sympathetic strike. The mayor and Public Service Commission have condemned as breach of contract the sympathetic strikes called on the surface lines to help the subway and elevated strikers, which seem to be defeated. At this writing it appears likely that the surface lines will succeed in reestablishing operation on a non-union basis and that by calling the sympathetic strike the union men have lost all they won in the settlements of August 6 and 7.

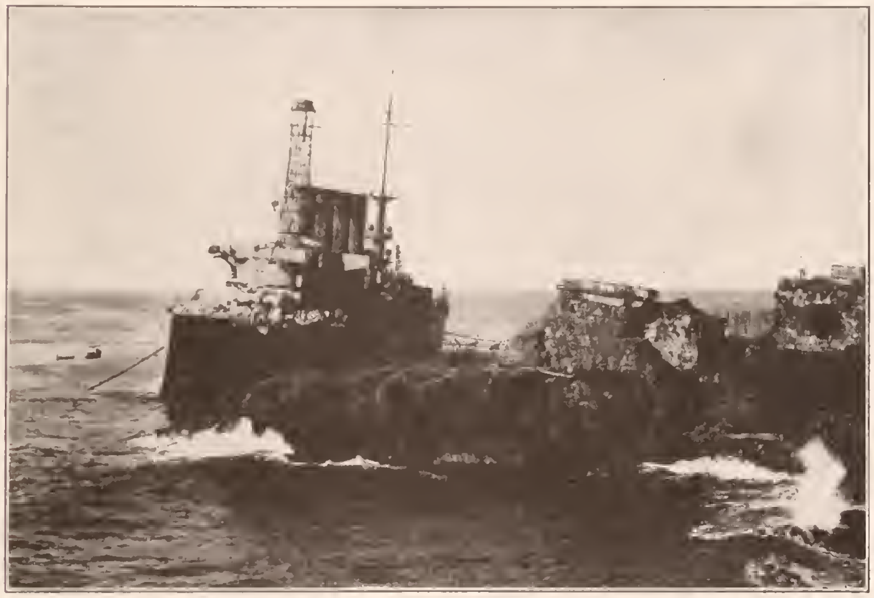
THEY ARE NOW COMING OUT TO TELL US WHAT CONGRESS DID

[Copyright. 1916 By John T. McCutcheon.]

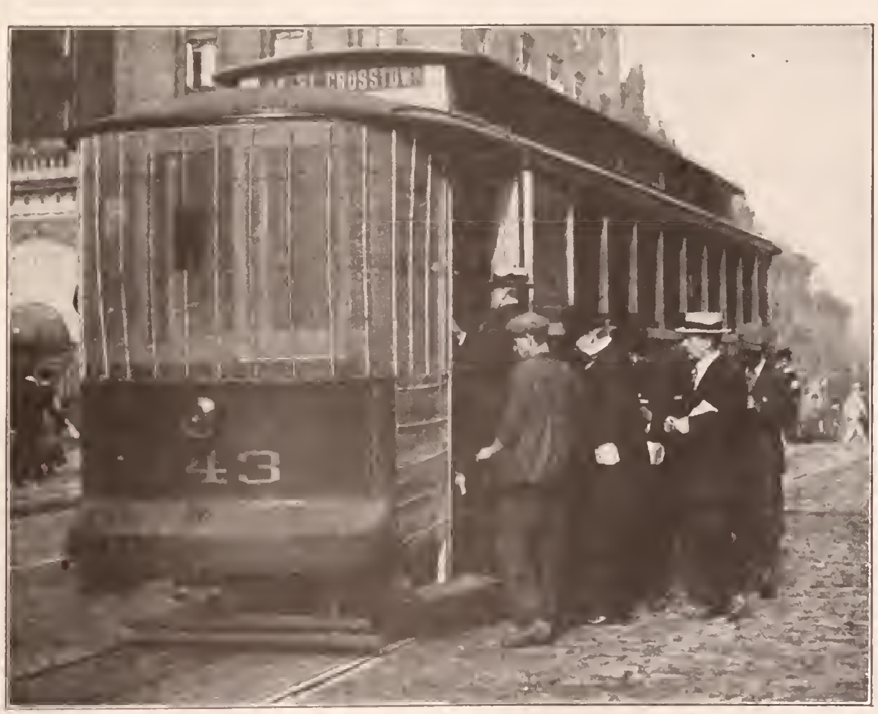

CONGRESS – U. S. A.
ADJOURNED
RECORD OF DEMOCRATIC ACHIEVEMENTS IN CONGRESS
"SEE WHAT WE DID"
"JUST SEE WHAT THEY DID"
RECORD OF DEMOCRATIC BLUNDERS IN CONGRESS
DEMOCRATIC CONGRESSMEN
REPUBLICAN CONGRESSMEN
McCutcheon

A PROPHET OR A DECEIVER. The state election in Maine on September 10 was looked forward to by both political parties as more or less of a barometer of national feeling, and the returns from the election were expected to forecast something of the possible results in November. The Republican committee forecasted a plurality of 15,000 votes for the candidate for governor. The Democrats claimed to expect to carry the state by 3,000. The vote was Republican by a plurality of eleven to thirteen thousand, the Republicans electing the governor, both senators and all of the state's representatives.

JAPAN DENIES COVETOUSNESS. It has been charged that the incident at Chengchiatun, out of which grew the recent Japanese demands upon China, was deliberately provoked by the Japanese. The Japanese foreign minister, however, being interrogated by the American minister at Tokyo, under instructions from Washington, has expressly declared that there was nothing in the demands infringing the sovereignty of China, and nothing impairing the Root-Takahira agreement. The American minister at Peking reports, however, that the Chinese government considers the demands as distinctly imperiling its sovereignty.



The U. S. Cruiser Memphis as she appears on the rocks off Santo Domingo, result of the storm of August 29. The government is taking steps to save the vessel



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New York street cars use these cages to protect men from each other

The War in Europe

By ANTHONY ARNOUX

THE military and political situation in the Balkans, as far as the latter situation affects the military, continued to be the center of interest in the week of September 7 to 15, and particular interest has attached to the interior situation in Greece, as on the outcome depends whether or not Greece will enter the war on the side of the Allies.

Premier Zaimis resigned late last week with the entire cabinet. Attempts were made by the king and also by the Entente diplomatic representatives to have Zaimis and his colleagues reconsider their determination, but unsuccessfully. The king then called on Mr. Dimitrikopulos, a former cabinet minister, to undertake the formation of a new cabinet, but this gentleman, after trying three or four days to do so, on Friday, September 15, it is reported, informed the king that the task was too great for him, so the crisis continues. Toward the end of the week there was some rioting in Athens, in the course of which for some unknown reason the French legation building was attacked, for which attack Greece has made apologies and amends. The Greek papers say that in the surrender of the various forts in the northeastern part of Greece to the Bulgarians, a large portion of the Greek army's equipment of artillery was turned over to the Bulgars, said to amount to some 600 guns of all kinds, including twenty complete batteries of the light 75's, as well as the bulk of the Greek supply of ammunition, amounting in value to $24,000,000.

From German sources we are informed that the fourth Greek army corps, originally stationed on the line from Seres to Kavala, when it found itself cut off from communication with Athens and the Greek military authorities by the events in Salonica, of which mention has been made in prior summaries, through its commanding general requested protection and supplies from the commander-in-chief of the forces of the Central Empires, and that an arrangement was made subsequently whereby these Greek troops were to be transported with their arms and equipment into the interior of Germany, where they were to remain in the status of neutrals until events permitted their return to Central Greece.

On the northern border of Greece the British have been attacking in force the Bulgarian positions on the northeast bank of the Struma River to the east of the eastern line of the Allies' battleline, which positions, my readers may remember, outflank on the east the Allies' battleline and render any direct advance impossible until the Bulgars are driven from these positions. In their efforts the British have crossed the Struma at points and have taken several villages, but have not up to the present time taken contact with the main Bulgarian forces. In the center of the Allies' line the French are keeping up a determined bombardment of the Bulgarian positions in the Vardar Valley, but their infantry has as yet made no serious effort to move forward.

On the other wing, south of Florina, the Serbians are attacking the Bulgarian positions fiercely and have made quite marked progress. Farther west, in southern Albania, the Italians are continuing their attacks on the Austrian wedge which interposes itself between their troops at Avlona and the Allies, but so far without making much impression.

ON the South Rumania front, that is to say that portion of the kingdom south of the Danube, the Bulgarians seem to be having things their own way, and at the end of the period under review appear to have conquered about 10,000 square kilometers of the Dobrudja, as this district is called, or more thereof than they were obliged to make over to the Rumanians

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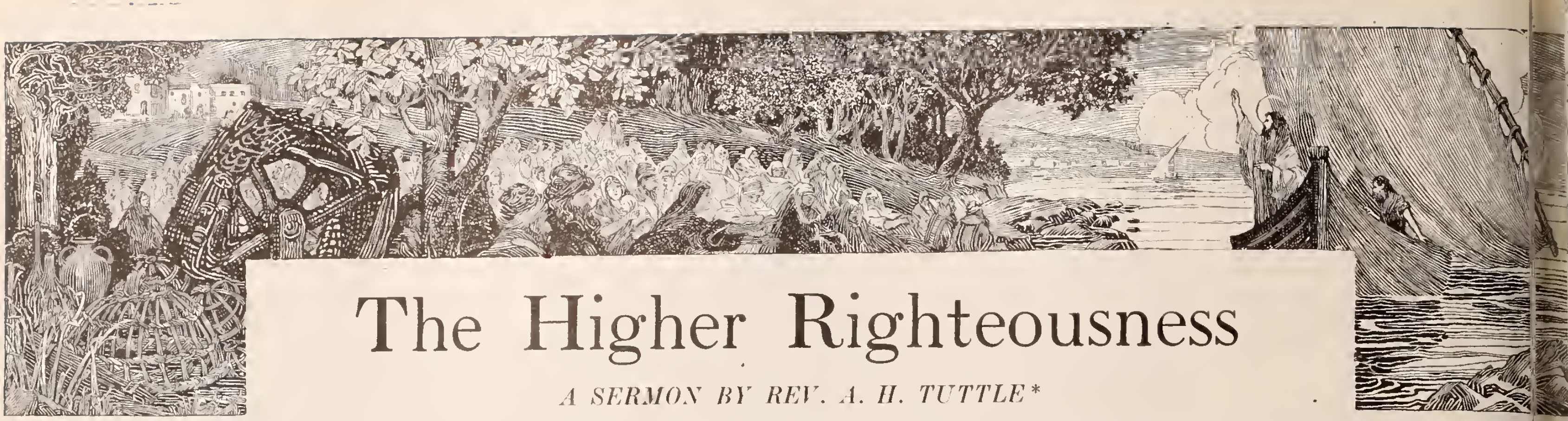

The Higher Righteousness

*A SERMON BY REV. A. H. TUTTLE**

TEXT—John 16 : 8. "When he is come, he will reprove the world of righteousness."

THE word "reprove," which occurs in our common version, is not an adequate rendering. The word in the margin, "convince," is better. But even it is not large enough; for the work of the Holy Spirit is not simply to inform, but also to bring to the conscience with sharp reproof the information it conveys. The new version unites both these ideas in the word "convict," and so is the best rendering.

"He will convict the world of sin." *That* we can understand. The Holy Spirit is not needed merely to make men aware of sin or to condemn it. That we have by nature. It is manifest to us in "the things that are made." Whatever lowers the content and power of manhood is wrong and the entire visible world proclaims it. We also know sin by the law. When the word of authority gives forth "Thou shalt not," then "by the law is the knowledge of sin." So also our conscience in some measure helps to the knowledge of sin and brings with it a strong reproof. Nature, law, conscience, are the threefold witness of sin. But when the Spirit does its work of convincing and reproving, it goes deeper and farther than this threefold testimony. Then the soul is oppressed with such a sense of the enormity of sin as to turn our day into night. We hear the mutterings of the judgment thunder. Our hearts quail before the terrors of the Lord. That experience by common consent is called *conviction*. Many contend that without it there is no escape from sin, and no entrance into the life divine.

But in the passage I have read, Jesus tells us that this same Spirit produces *conviction of righteousness*. We do not need the Holy Spirit merely to know that there is a difference between right and wrong. That we know by nature, law and conscience. Every man has some moral sense. There is such a thing as natural virtue. Socrates, Plato, Aurelius and others are notable instances of men who never heard of the descent of the Spirit, yet exhibited in their own persons magnificent virtues. In Christian times, noble examples abound of men and women of resplendent virtues who did not profess the saving grace of Christ. Bushnell calls them "outside saints." There are moral men in the community, generous, self-sacrificing, kindly, heroic, who cannot understand how Christians can speak of them as unsaved, when their characters equal and in some instances eclipse those of the saints. It is the work of the Spirit *to convict* them of righteousness.

When the Spirit does illumine the soul of an upright man, he sees righteousness as never before. His virtues, in the blaze of this new light, seem shallow, unreal, altogether insufficient. The conscientious, upright Paul of blameless life calls his righteousness "filthy rags." This conviction of righteousness comes to many of us before the conviction of sin. They who came up into Christ from a consecrated childhood, who did not long ago go groaning under a burden of their sins, are sure sooner or later to come to see how far short of the glory of God they have lived. Then the Spirit convicts them of righteousness. Only the Holy Spirit can bring the character of this righteousness to your minds with conviction.

IT is inward. A man may be correct in deed but wrong at heart. He may tell the truth but love the lie. He may never steal but covet his neighbor's goods. He may so modify the law as to be able to keep the letter while he openly violates its spirit. He may boast that he has never committed murder, yet he has hated his brother without a cause. He may keep the whole law as did the young man in the Gospel story, yet like him violate both its fundamental principles—love to God and love to man. He may never suspect where his supreme love is until it is put to the test—"Go sell all." Men guilty of sin at heart would stone the woman who was guilty of sin in an act, until Jesus' searching question confounded them. "Men compound sins they are inclined to, by damning those they have no mind to."

It is real. A woman is reputed to be a model wife. She devotes herself, patiently and laboriously, to her husband's interests. Day and night through the weary years she keeps his house, cares for his children, studies his wishes, and in every detail does everything a wife can do for his happiness. But she does not love him. Her heart is in the grave of a companion of her youth. Hers was a marriage of convenience. Hence in that home everything rings hollow. It is not real. With all her faithfulness, she gives her husband a stone for bread, a scorpion for fish.

Righteousness is often as faithful, as painful and as unreal as that. The reality of our righteousness is determined by two things: first, that in which the holiness of God has its most perfect expression, and secondly, the motive by which we pursue it. When God called Abraham, he said: "Walk thou before me and be thou perfect." Abraham was a good man before the call; but now he is called to a higher righteousness, the "perfect." Heretofore, he regulated his life by moral principles alone; now he is to live in conscious union with God. Moving with God and under the inspiration of his person, he became the founder of the church of Israel, from which came our Christ. There is need of a striking personality to give concrete expression to the ideal of righteousness; and that we have in Christ. And there is nothing that makes it so real in our pursuit of it as the contagion of that personality. The real righteousness is to "live by faith of the son of God."

IT is free. The charm of freedom characterizes the genuine in righteousness as it does in literature and art. What an ease of utterance appears in the best poetry! Tennyson said he wrote with no thought of rules. There was no need. The song in his heart poured itself out with the abandon of the songbirds. The perfect result reveals a method by which it was done, and this, when analyzed by the critic, is known as the poetic law. But let any or his thought by that law rather than by the r passion that throbs in his soul, and his music is

The artist must paint in the liberty of an tion to produce the best results. A replica he tries to reproduce his inspired work is in inferior. Compare Holbein's Meier Mad Darmstadt with that at Dresden. In form almost as identical as two prints from a sing But one is petrified, while the other is aliv Dresden copy is done by rule, with the th the critics in mind. The faces are prettier furniture is more precise; but the soul is gon admire the rule-made painting. The inspi you carry away with its soul, making joy in y

The righteousness which the Holy Spirit is not a compulsion but a blessed freedom.

IT is full. Not in the sense that it has the and height and glory of the eternal God eousness, for that would be to make the finite the infinite; but it is full in the sense that the lies in the heart of the acorn. Eve said of l born: "I have gotten a man from the Lord infant was a man in potentiality. Every day it made a step upward toward its actual manho moment a soul is begotten anew by the breat Spirit, God has begotten an other son; a nature the capacity and promise of all there is in the ete

A great writer has said, "The soul is a vast for God." Professor Hastings adds anoth "elastic." The soul is a vast and elastic cap God. "The more the heart is crowded divine presence, the greater room there is f of that presence." As our daily life unfolds n more, God fills it with himself, his truth, hi his joy, his holiness.

But the truth I wish to emphasize now is everlasting unfolding of righteousness, but that every element of the righteousness of already essentially present in the Spirit-l man. The longest experience is not necess deepest and richest. Oftentimes a single day in significance than a whole generation. T night with the angel of the covenant on Penie more in breadth and affluence of character t than all his previous years. The few days in cus did more for Paul than all his years at th Gamaliel and in the synagogue schools. labored hard and long at Oxford and el "having the form and seeking the power of go but realized it in a single hour in the Moravia in Aldersgate street, London. There are days for the soul over which the Spirit bro the formless void pulsates with life, in the of which lies a new universe. Who does n such days in his own experience—

"Day
In which the fibrous years have taken ro
So deeply that they quiver to the top
Whene'er you stir the dust of such a day

---

* Pastor M. E. Church, East Orange, N. J.

THE DREAM

By H. Thompson Rich

I DREAMED a strange dream. Flowers bloomed
all about,
And there were butterflies upon the breeze,
And laughing brooks that gurgled to bright seas,
And lakes that bass leaped in, and silver trout.
But while I watched, the sun went slowly out;
And there came distant sound of falling trees;
And men and women sank upon their knees,
And everything was swallowed up in doubt.

Then, to the martial roll of fife and drum,
Corps upon corps I saw vast armies come,
Endless—a thousand men in every line;
And at the front a boy marched on ahead,
Bearing a banner with the awful sign:
We are the avenging Armies of the Dead!

HOMELESS

By Irene H. Wilson

STAR, be my candle bright,
Far in the sky;
Moon, watch me from thine height
With thy calm eye;

Snow, take me to thy breast;
There let me cling;
Night, shield my wearied rest
'Neath thy dark wing;

Wind, as thy fingers strong
O'er tree-harps sweep,
Sing me thy wild, sweet song;
Lull me to sleep.

A WHITE PAGE

By A. A. Wadsworth

PAUSE and reflect, nor mar a stainless p e
With words reflecting an unworthy thoug t;
But let some psalm of life thy soul engage:
Then, with the limpid inspiration caught,
Rise, and say thy say.

Live in ideals that lift thy nature higher,
So that, mayhap, some grosser nature, lit
May kindle at thy flame, and so aspire
To brighter ways through it.

Mar not a life, from God's hands issuing cle n,
With thoughts and deeds that sully and d le.
Live in his sunshine, where its limpid sheen
May ever show thee God's creative smile.

FOR EVERY DAY IN THE YEAR

DAILY MEDITATION

LED BY
J. H. JOWETT D.D.
F. B. MEYER D.D.
Rev. E. WHITTIER CASWELL
and
CLAYTON SEDGWICK COOPER

Settling Down in Christ

SUNDAY, October 1. John 15 : 4. "*Abide in me.*" The Lord Jesus calls us to a settled life in his fellowship. But the difficulty is, our nature is so truant. The majority of us can- settle down anywhere in anything. We are pos- ed of a spirit of restlessness, and we are the willing ims of constant change. We rush from one thing nother, and we do not tarry long enough at any- g to make it disburse its treasure. It is a case of h and go, not of quiet entry and deep possession. l so it is in our supreme relationship to Christ. are vagrants, knocking occasionally at his door. are rovers, paying him infrequent visits. We do settle down and abide in him.

t is a very practical and familiar word which the ster uses. It is used many times in the New Tes- ent in its ordinary everyday relationship: "Zac- us, come down, for today I must abide at thy se!" "*Abide* with us, for the day is far spent." Lord invites us to live in him. Many of us go ar as to make him our church, where we occasion- worship him. Or we make him our hospital in se seasons when calamity is upon us, and our life l in pieces. Or we regard him as a kind of spiritual lth-resort where we go now and again to take the licinal waters. But we do not make him our home. visit him, we do not live with him. We look in, we do not abide.

nd this it is, this want of a settled life, which kes our influence so capricious, and our service so ken. Our religious life is a series of incalculable sms. It is like the eruptions of an irregular gey- and not the ceaseless flowings of a noble river. yet it is the river which provides the Scriptural bol of a deep and healthy life. "Then had thy ce been like a river," abounding in great energy, endid in its impressiveness, wonderful in its con- uity.

erhaps it may be truly said, even of our church , that is too often a series of distractions which d to make us erratic in spirit; and we wander ut from cistern to cistern, just sipping of what supposed to be the water of life, but having no ding communion with the Spring. We need to tle down to deep and ever deepening fellowship h our Lord. We must make our home in him if would know the joy and peace and power of the d. In Christ is our salvation. J. H. J.

Communion with God

MONDAY, October 2. Judges 6 : 11-24. "*And Gideon said.*" In the brief narrative of Gideon's rious exploits, these words occur five times, and ven times we read the corresponding words, "And Lord said unto Gideon." We have here, there- e, not so much one prolonged utterance of prayer, t the colloquy of a devoted soul with the heavenly ther, in which they spake together as a man speak- with his friend. Prayer was one prolonged inter- nge of communication between the divine and man. Let us dwell on this for a little, because a ilar habit of familiar intercourse was maintained stantly between Moses, the man of God, and his at Partner and Ally. It may be ours also.

It is, of course, clear that friendship with God, like t with our fellows, cannot rest content even with s prolonged conversation, continued day and night. r all true friends, there must be times of intimate nmunion, unbroken by trivialities or business. must ascend to the mountains, or go apart into desert place. Human friendship demands oppor- ities, when heart shall reveal itself to heart. The ld things of the forest will not show themselves ile you are walking along the beaten track and the nches are snapping under your tread. It is only en you sit down and wait that the bird will call to mate, or the timid furry inhabitants of the burrows ll stealthily creep forth. When these seasons of ayer are the habitual custom, the soul will more dily maintain the practice of unceasing intercourse. e shall walk with God. We shall say things to him thout kneeling down or isolating ourselves from e immediate circumstances in which we spend our es. We shall speak and he will answer. F. B. M.

When Sacrifice Counts

TUESDAY, October 3. Rom. 8 : 13. "*But if ye through the Spirit do put to death the deeds the body, ye shall live.*" The thing that makes sacrifice count is the love that is behind it, and not the grief or the hard sense of duty. "And if I give my body to be burned," says Paul, "and have not love, it profiteth me nothing." The pain and the death of sacrifice must be swallowed up in victory—the victory of love. Life is promised to those who "through the Spirit" put to death the deeds of the body.

We once met a man from the West in Japan, in an out-of-the-way place, living the life virtually of a hermit. No one seemed to know much about him, and he was known as the "silent man" in that little country hamlet of the Sunrise Kingdom. Meeting him one day, I engaged him in conversation, and was amazed to find his knowledge; he was a graduate of a large Western University and he possessed unusual ability in several lines.

"Why are you living like this?" I asked.

"A great disappointment," he answered, "has driven me to this. I came out here resolved never to see the face of men I knew again, since they reminded me of my sorrow. This little town is my cloister cell."

It seemed that the root of his sacrifice was not love, but a selfish repugnance of the world. The strain that ran through his sacrifice was grief and a jaundiced view of men and things. Paul shows us that the Spirit demands quite a different kind of giving up. Its sacrifices are shot through with joy; the loss is not an impoverishment but a gain all around; in the sacrifice "through the Spirit" there is not a living death but a fresh inflow of life; "ye shall live," says the apostle, as the result of spiritual surrenders.

Christian sacrifice should always have a loving, unselfish object. Its atmosphere is the spirit of gladness and willingness, for the sake of the greater glory to be revealed in us and in others. Such sacrifice does not shun the world; it lightens it. C. S. C.

Trusting God for Great Things

WEDNESDAY, October 4. Judges 15 : 9-20. "*And he was sore athirst and called on the Lord.*" We are told that Samson lived by faith. He is included in the illustrious list of the heroes of the faith recorded in Heb. 11. It is commonly supposed that he was a man of Herculean proportions, whose huge frame and mighty muscles betrayed the secret of his great strength. But a further and closer consideration of his life-story confirms the opinion that he was in all respects as ordinary men, for otherwise his wife would not have asked him to tell her the secret of his great strength. Clearly, he drew his strength from God by the appeal of faith, which draws its supplies from the fulness of Deity. When some great feat was demanded, he naturally turned to the eternal source of strength and drew all that he required for the fulfilment of his task. This becomes the habit of the child of God. At any moment he turns the switch of faith, and there is the exact and instant response.

The argument employed here by Samson is extremely interesting. He had witnessed, and been the instrument of, a great deliverance. This was for the nation, but now a great need had arisen for himself. Would God be unmindful of the instrument? Would he not care for his servant? Did not the greater include the less? Child of God, you have been greatly used! Be of good cheer; you shall not die of thirst, neither shall you fall into the hand of the enemy! "He that spared not his own Son, but gave him up for us all, how shall he not with him also freely give you all things?" F. B. M.

God's Love and Care for All His Children

THURSDAY, October 5. Ps. 94 : 9. "*He that planted the ear, shall he not hear? He that formed the eye, shall he not see?*" This ancient question of the psalmist has been a difficult one for the would-be skeptic to answer. He who looks upon God as merely a great Force in the universe must show me what I shall gain in giving up the psalmist's evident belief that the eye of our God never slumbers or sleeps above his people, and that as the mountains are round about Jerusalem, so God is intelligently and lovingly round about his own.

We heard Mr. Henry Ford explaining his views about peace recently. Said he, "If peace is not the thing to be sought for by all of us, with our means and our efforts, our whole civilization is awry."

Likewise if I could not believe that my God had intelligence, the powers of affection and the ability to aid in time of need, I should find little solace and incentive to believe in him and present him to others.

A godly man, who lost his dear life-companion some time ago, was for a time inconsolable. Suddenly a change came in his attitude. His spirit revived and he took fresh hold on life. In a letter he wrote, "One night it suddenly came over me that *God knows*, and I realized that now *she knows*, and I became satisfied to wait for their answer."

Yes, dear troubled heart, God knows, and he also cares.

"He that formed the eye, shall he not see?" If our best earthly friend knows and cares, can we expect less of him whose attributes we only dimly reflect? We act on the firm belief of the knowledge and sympathy of a wife or a husband; can we not act and live as those who believe in the personal knowledge of a divine Father and Friend? C. S. C.

The True Spirit of Believing Prayer

FRIDAY, October 6. I Sam. 1 : 1-28. "*She was in bitterness of soul, and prayed unto the Lord, and wept sore.*" The picture drawn here of Hannah in prayer is very touching. She had sat with her husband and her rival at the usual yearly family-feast in the court of the tabernacle. While they had eaten and drank, she had been bathed in tears; and when the feast was ended, she stole away by herself into some recess apart from the crowd, though within view of Eli, as he sat on his usual seat beside the entrance. "She spoke in her heart." She had learned that God's true sanctuary is not in temples made with hands, and that those who would worship the great Spirit must worship in spirit. Her thoughts were not uttered in language intelligible to the human ear, but in groanings that could not be uttered. She continued praying, but she spoke in her heart. Her lips moved, but her voice was not heard; yet she poured out her soul before the Lord.

That is true prayer, when one turns the heart-pitcher upside down and pours out its contents at the feet of Christ. "Ye people," cries the psalmist, "pour out your heart before him; God is a refuge for us." And Jeremiah says, making the image still more explicit: "Pour out thine heart like water before the face of the Lord." When we do this, an assurance of the coming answer is given. The divine Spirit conveys to our heart the consciousness that God has granted the petition that we have asked of him, and we go our way, and our countenance is no more sad. Thus the hour comes at last when we stand again on the spot where we had previously poured out our prayer, saying, "Come ye that fear God, and I will declare what he hath done for my soul." "This poor man cried, and the Lord heard him, and delivered him from all his fears." "For this . . . I prayed, and the Lord hath given me the petition that I desired of him." F. B. M.

The Glory in the Face of Jesus

SATURDAY, October 7. II Cor. 4 : 6. "*The glory of God in the face of Jesus Christ.*" Moses once saw something of the glory of God's goodness pass before him, but how much more when he was on the Mount of Transfiguration! Light from the face of Christ shines in every convert's heart, revealing pardon and peace. Nearly every great artist has sought to portray the glory on the face of Jesus, but the finite ever fails to picture that expression of longing love poured out upon mankind, or the matchless gentleness of infinite compassion resting upon the multitudes to whom Jesus spake.

Hoffman's Christ was gazed upon with holy delight by Miss Frances Willard on the last day of her fatal illness. Leonardo da Vinci has pictured the sorrowing, sympathetic Saviour with closed eyes and bent form, in the exquisite anguish of Gethsemane. The beloved John has given to men a word painting from his own inner life experience that exceeds all others. He mixed his colors on the palette of his heart; he painted a little of the real glory of divinity, making the Christ-face mirror the Father in his everlasting love and beauty.

Matthew pictured Christ for the Jewish people; Mark for the Romans; Luke for the Gentiles; but the beloved John painted for all the world the picture of the Divine Logos. Others portrayed the Son of Man, but he the Son of God. By one stroke of the pen, Godlike features appeared: "the Word became flesh." The whole glory of the Gospel of Christ is concentrated in that flash of eloquence. "Behold the Lamb of God" gives the crimson colors to the masterpiece of the beautiful portrayal. E. W. C.

OUR · EDITORIAL · FORUM

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Light Breaking Through

THAT Europe's heart, sick of the long war, is turning toward peace, is made increasingly evident by the outspoken utterances of statesmen and the press in many quarters. Some journals have confidently predicted the end of the war before the coming winter; others, that it will last another year. One thing alone is certain: that it will come to an end as surely as it had a beginning, and, for a time at least, the sadness will be forgotten in the rejoicing.

In these last few months a marked change has come over the spirit of Europe. Great schemes of conquest are no longer discussed with approval. Neither is the "crushing" of any nation seriously considered in any of the leading European journals, although such topics were common enough a year ago. The people's voice is finding utterance after the long silence. Labor is actively looking forward to conditions after the war, and planning for the restoration of its organic rights and privileges. The Socialists on the Continent are protesting against schemes of conquest. Journals that have been tremblingly conservative are now speaking out loudly, regardless of censorships. The ominous threats of a "war after the war"—of nations clashing in a ruinous trade rivalry—are dying down. There is a sense of the coming restoration of moral and mental equilibrium and of natural conditions which cannot be misinterpreted.

. . .

And the spiritual sense, which seemed to have been stricken almost unconscious for a time, is hopefully reawakening. There is a reaction against plans which contemplate the dominance of any nation, or its commercial or military supremacy, as an outcome of the war. Another cheering sign is the growing tendency toward a kindlier international spirit. The war is humanizing the nations anew. There is a larger tolerance than would have been thought possible a year ago. Men who are foes in the field pay tribute to their opponents. National hatreds are burning themselves out. The souls of Europe's millions are being purged as by fire. In countless ways the humane Christlike spirit is reasserting itself.

If we are merely to estimate the results of the war in commercial, industrial and territorial terms the great struggle will have been to little purpose. The spiritual outcome gives promise of outweighing all the others. In the church itself there are evidences of a mighty change in progress. It is no longer blind to its shortcomings and its failures, to the perversion of its opportunities and its sacred office, when it fanned the flames of strife and lent its eloquence and influence to the stirring up of national antagonisms. It lauded the lust of conquest and love of power instead of teaching the doctrines of Him who urged all men to brotherly love and forgiveness.

There have been times during the last two years when men's souls were gripped with the dread of a reversion to the Dark Ages. They blamed the church for its indifference, its spiritual inertia, its failure to oppose a united protest against the so-called Christian nations rushing into fratricidal strife. They have even called the church apostate, because of its silent sanction in a crisis which has turned the whole world upside down. They have instanced the frantic appeals to arms that came from many pulpits and which were worthy of a pagan priesthood, but not of a Christian ministry. In justice let it be said, however, that the church could no more have prevented the war than Noah could have averted the flood. Foreseeing the coming disaster, he warned the people and preached repentance. So in the church a few brave men spoke the words of warning and have continued to speak them. Today they are pointing out the lessons of the great war and the church's opportunity. It needs a new consecration, a deep spiritual quickening, to fit it for the work before it. If the church is to take its rightful place and perform efficient and acceptable service after the war, it must prepare now. Its old alliances with wealth and power, its partnership with the world and its pleasures, its toleration of false ideals, its indifference to the fate of the neglected masses in the highways and byways, its silence concerning evils that should have called for stern denunciation, its timid acquiescence in conditions that shame civilization—all of these and many more are fetters that impede it at every step and which must be broken if the church of Christ is again to be loyal and true to its divine Founder. It must be first, last and always a Gospel church, forever free and unencumbered, giving its message to the world as Jesus would have it given, as the church in apostolic days gave it, and as it needs more than at any period in history to be given today.

In these trying times there are, thank God, many brave witnesses in the church—many ministers who have kept the faith and have not bowed the knee to the Baal of militarism, munitions, profits and preparedness, or chosen the arm of flesh as the defense of nations. All honor to these devoted pastors who risked the loss of friends, position, influence and the world's approval, and spoke the message of truth at the right moment, and are speaking it still. Such men there are in every denomination. They have kept the altar fires burning and preached the truth as the Holy Spirit led them, at a time when it was most sorely needed, and when others failed to rise to the opportunity. It is due to their efforts in large measure, that we owe the high spiritual impulses that govern a very large proportion of the American people today.

We are not among those who believe that what the church has lost is irredeemable. It has had a severe lesson, a heavy discipline, a trial as by fire. If its leaders interpret the situation aright, the church will emerge from the ordeal stronger, purer, better equipped than before in its great task of winning the world to Christ. And after the war is over, the sun will shine upon a newly consecrated and glorified church, and men will wonder at the miracle, and be irresistibly drawn by the teaching which lifts up the world's Redeemer, the Prince of Peace, as their Saviour and Friend.

The Staff of Life as a Club

WHETHER or not there is justification for raising the price of bread at this time is a matter now under investigation by the Department of Justice in Washington. In a number of states, the five-cent and ten-cent loaves are being reduced in weight two and four ounces respectively, although still sold at the old prices. In several localities it is planned to supplant the five-cent loaf by a seven-cent loaf, or exclusively by a ten-cent loaf; in others, the five-cent fourteen-ounce loaf has been discontinued in the bakeries and a ten-cent twenty-ounce loaf is sold instead.

Exploiting the public food supply is too serious a matter to be left to the mercy of unscrupulous speculators. Nor is it safe to leave it wholly to the regular trade organizations, for human nature is usually too weak on moral lines to resist the temptation to make money out of the people's needs. Federal interference would be superfluous if each state safeguarded the interests of its own people in this particular respect by wise legislation, properly enforced.

There are evil combinations and good combinations in trade. Any organization to promote efficiency and increase production, and which regulates prices on the basis of a fair profit to the producer and the dealer and a fair price to the consumer, should be encouraged. But the combination which aims at a monopoly of any of the necessaries of life and forces up prices, irrespective of actual trade conditions and simply to extort money from the public, is a menace calling for prompt repression. At the same time, an individual dealer, according to the views held by the Department of Justice, may act independently without becoming amenable to law. It is not unlikely that the whole situation affecting the food supply of the cities may be dealt with in the investigation, including not only bakers' bread but milk, cream, butter, flour, meats and a long list of other daily necessaries. There is no shortage of foodstuffs this year and crops are abundant. Favorable trade conditions have brought prosperity to all kinds of business, the bakers included, and the present attempts to use "the staff of life" as a club for extortion is, as far as we have been able to learn, wholly indefensible.

Lloyd-George in the Spotlight

IT now seems likely that a new turn will be given to the controversy between this government and that of Great Britain over the censorship of the mails. Secretary Lansing lately received the transcript of part of a recent discussion in Parliament, in which Lloyd-George, the British Secretary for War, is quoted as having said in the course of debate that the British government felt at liberty to apply the information gained from the censorship of the mails to any "public or national use." Subsequent to the reception of the transcript, Secretary Lansing received a record of the entire debate, which fully bears out the statements in the transcript.

The question is now raised in an acute form whether or not a government at war does not sacrifice its honor and good faith in upholding the doctrine of one of its leading cabinet ministers that information obtained by forcibly opening the mails of a neutral n be utilized for any other than legitimate belli rent purposes. In other words, can information hich falls into the censor's hands and which may ve a bearing on trade, be peddled out secretly to t advantage of home trade and used to the disadv tage of the neutral concerned without absolute dis nor Is not this precisely what has been done in any cases, following the seizure of American mails. The commerce of our country, at peace with a the belligerents and on equally friendly terms with ach has been materially injured through the abuse the mail of American citizens exclusively for the efit of British trade. Our State Department has p the direct question to the British government in its otes on the subject, which not only deal with th mail censorship but the "black list" of American t ding firms as well. It is a condition for which there s no precedent, and our future course of action will end largely on the tenor of the British answers, hich may be expected in the near future. Secretary oyd-George's surprising statement in Parliament ives added force to the American case, which ji ifies the energetic protests we have made on the s iect.

Set Up the Banners

WHAT would an army be without bann s or badges or uniforms? David, the s lier, exclaimed, "Thou hast given a ban to them that fear thee, that it may be displayed b ause of the truth. . . . And in the name of our G we will set up our banners." "Ye are my witn es," said Jesus. "Ye are the light of the world not merely reflectors, but personal illuminators. our light, shut up under a bushel, needs air. The dle of the Lord goes out unless you display its sl ing. Every Christian soldier should lift up the od-stained banner of the Cross and wave the flag of lory before all mankind.

When one is bold and fearless the battle is hal on. If skeptics and infidels courageously tell of heir unbelief, how much more should we exclaim, "I now in whom I have believed!" If inventors do no ide their discoveries, but tell the world the story of od's power in nature, shall Christians, who have held wonders in the spiritual world far above n ure, padlock their lips and smother the truth as it s in Jesus? A witness can only tell what he knows. The things we have seen and heard and felt, decla we unto you. Paul often fired the columbiad of hi conversion upon his audiences. It was fact on fire, urning into the hearts of men!

Revivals are promoted by each convert lling others of the power of Christ to save, both to in vidual friends and in the public congregation. We m t be witnesses of Christ, of himself personally, of his rds, of his works, of his resurrection and saving p ver, telling the world he is the Way, the Truth an the Life; that there is none other Name whereby hey may be saved. Where there is no witnessing i the church, the glory has departed. Spiritual emp ess cannot testify about God's fulness.

What We Want of Mexico

AS the labors of the Mexican-American oint Commission progress at New London, the eld of its discussion steadily widens. It has een hinted that our military expedition over the b der may be made the basis of a claim for a solati to Mexico for the "humiliation to her sovereignty by what is now termed the "unwarranted invasio of her territory, and also for material damage. No formal proposition looking to an indemnity ha yet come up before the Commission, however, an the much-talked-of loan to enable the Carranza adr istration to carry out its program has not even een hinted at. No matter how deeply Mexico has een hurt in feelings and pocket, her commissioner will preserve a dignified silence on such matters unt the proper time. Meanwhile they are endeavoring to ow that the Carranza government has a much ore extensive territory under control than was gen lly believed. They want to restore confidence ar if possible, to have the warning to American citi ns, which was issued by our government at a cr cal juncture, revoked.

If the Commission takes the broad view o he situation, looking to Mexico's future develop nt and prosperity, as seems probable, it will hardly onsume time in discussing a situation which belon to the past. The real aim should be to plan for the fu re, and especially to do all that lies in its power to re ore confidence and good relations between the wo republics.

THE BIBLE *and* NEWSPAPER

Conducted by FERDINAND C. IGLEHART D.D.

Tnnis Champion Defeated

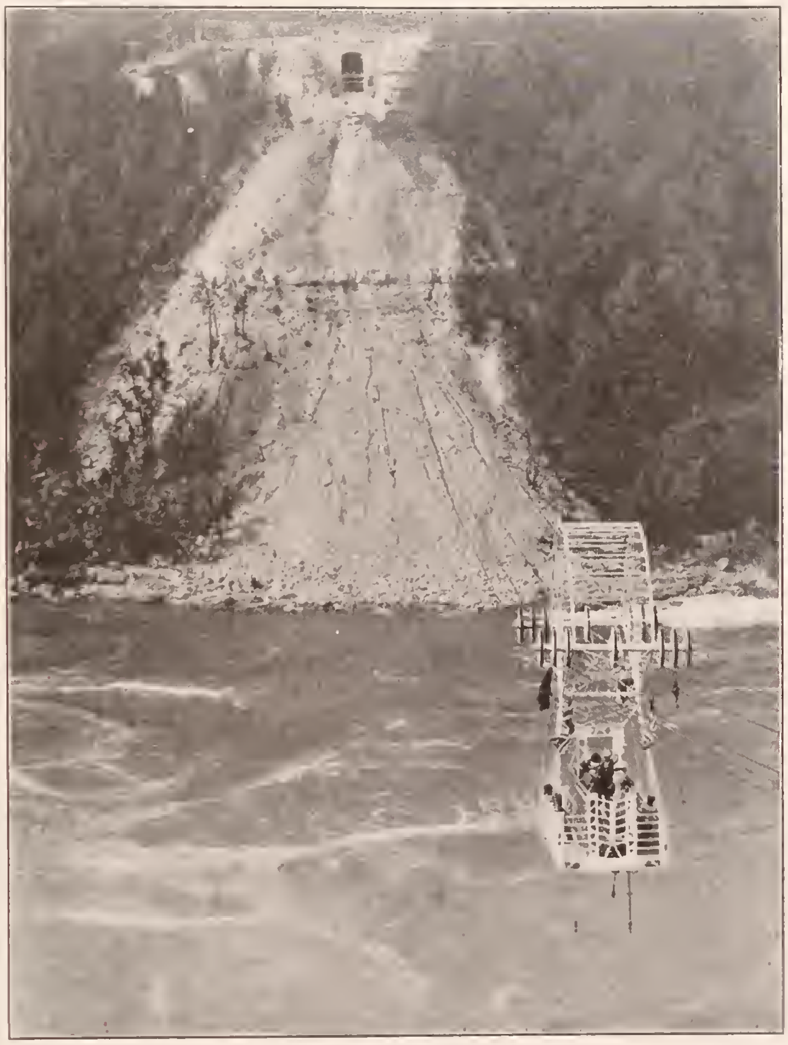
THIS season has seen the final eclipse of "the Comet," Maurice E. McLoughlin, the most remarkable tennis player the wo has ever seen. In 1912 he appea d in the national championship tou ament for the first time and swept all fore him. He had been the undisput champion of the West, and when he et the finest players of the East the proved to be helpless against the bril nce and accuracy of his playing. Wi strokes that were hitherto unknon and a new position of playing in the enter of the court he practically fon d an American school of tennis tha has made our athletes since then wo champions in this form of sport. Ag in 1913 he easily won the national anc ternational events, but gradually oth younger men who had learned fro him began to threaten his laurels, anc his year he was defeated early in the ournament. He then announced tha never again would he compete in the merican classic, for at the early age 26 he finds himself unable to keep pac with the brilliant galaxy of young sta America is developing. His musdes erve and endurance are no longer equ to the task. But with a fine and gen ous spirit he took his defeat, and retid. Contests call out the most that the ody can give, and one to be a victor ust submit to rigorous training anc liscipline. It is only when under per t control that our physical nature ren rs us perfect service. How much mo than the athlete should the Ch tian keep his body fit and pure as a t ple of the Holy Ghost! *"Every ma that striveth for the mastery is tem rate in all things. Now they do it to ain a corruptible crown; but we an inc uptible."* (*I Cor. 9 : 25.*)

Substitute for Jute

TE large bags which are used for acking sugar, coffee, grain, cotton anc wool are chiefly made from jute, mo of which comes from India, whose amal exports are said to comprise a bill yards of cloth and over a third of a b on bags. The war has so advanced the rice of this material that search has een made for a more economical sut itute. It has been found in the pla called the *Urena lobata*, which is ind in warm regions throughout the orld. The fiber is much like that of te, though shorter. In India the pla grows wild; in Madagascar it is foul in great quantities. It is expected tha he plant will be utilized in making oth fabrics than sacking. Grasses and pla s were used in olden times for clo ng, packing and purposes of hu n industry. The papyrus was use for many purposes. Flax was the fav ite plant of the Hebrews. Fabrics we also made from the wool of the she and the thread of the silkworm. Th description of the ideal wife in Pre rbs pictures her making these fab s at her spinning wheel: *"She see h wool and flax . . . She layeth her ands to the spindle, and her hands hol he distaff."* (*Prov. 31 : 13, 19.*)

John P. St. John Dead

J IN P. ST. JOHN, a candidate for he presidency on the Prohibition tic t in 1884, twice governor of Kansas, an one of the most widely known ter erance advocates in the United Sta s, died in Olathe, Kan., August 31. He vas born at Brookville, Ind., in 18 , was captain and lieutenant-col el in the Civil War, after which he set d in Kansas. Mr. St. John served as overnor of Kansas from 1879 to 1883, during which time Kansas became a Prohibition state. He took a deep interest in securing prohibitory action. He gives this description of the final passage of the bill. "The silence was intense. We needed one vote to get the necessary two-thirds to carry the proposition through. We did not know how to get it. All at once Mrs. Greaver (the wife of one of the members) started down the aisle to her husband's desk. She stopped before him, and seizing his hand in hers, pleaded with him, 'For my sake, for the sake of your children,' she cried, 'change your vote. Do it for my sake, for my sake, no matter what you believe.' Greaver changed his vote while the building shook with cheers." The earthly life of this man has measured the period of the greatest temperance progress the world has ever known. When John P. St. John left a leading place in the Republican Party to run for the presidency on the third party Prohibition ticket, most people called him a crank, but hatred of rum burned so hotly in his bosom and the necessity for its extinction bore upon him so intensely that he gave up his life to the one work of prohibition. He and a few other pioneers possessed with a great idea woke the nation up and made nation-wide prohibition practicable. It can be said of this hero: *"I have fought a good fight, I have finished my course."* (*II Tim. 4 : 7.*)



Air Line Over Niagara

A SCENIC air route over Niagara Falls is a dream long held by promoting companies and by the public at large, but it had to wait for consummation from a country to which we do not usually look for great progress. Spanish engineers, Spanish patents and Spanish capital made possible the construction of a cableway across the great rapids by which sightseers may swing their way for 1,800 feet across the whirling, seething, plunging waters from one shore to the other. This feat has been accomplished by the Torres Company, which has for several years been successfully operating a similar railway overlooking the Bay of Biscay in Spain. A year ago, after many difficulties of right of way over the Canadian and American parts of the route, the work was begun. First a slender line was carried by land across the cliffs from one terminus to the other several miles below the Falls. Then this was used to draw over a larger cable, and finally the first of the six great parallel woven wire cables was pulled taut and fixed in place, stretching from a concrete base on one side to a series of huge counterweights on the other. By these weights the varying weight of the passenger cars is counterbalanced and the pressure on the cables remains always the same. The passenger car has seats for twenty-four persons, with standing room for twenty-two more. Every possible safety device is attached, and should one or even two cables snap under unusual atmospheric conditions, the car would not fall, but would automatically come to a stop and be towed to land by an emergency engine always kept on hand for that purpose. The line is now finished and in operation. It is the longest, the most interesting scenic line in the world, and its chief importance as a model to American engineers lies in its extreme simplicity. The man who trusts himself to the currents and movements of the life about him and has no uplifting power with which to rise above them finds life wearisome and dangerous, and many a time is swept to death in the whirlpools of selfishness or the madness of a life of vice. Above every temptation, every danger and every difficulty there is an air line where the course is straight and true, the sustaining force adequate and safe and the motor power ample. Those who trust to the unseen power of a living God find the upper pathway to eternal life. "There is none like unto God who rideth upon the heavens for thy help, and in his excellency on the skies. The eternal God is thy dwelling-place, and underneath are the everlasting arms." (Deut. 33 : 26, 27, R. V.)

Soldiers Must Not Swear

GENERAL ZUPELLI, minister of war, has forbidden blasphemy and swearing in the Italian army. His decree provides a severe penalty for its violation. With a language rich enough to express all the flowing beauty of a Dante there is no need for the Italian to resort to oaths to convey his thoughts: with a tongue more ample in its variations than that used by Shakespeare we shall never need to cross the line of reverence and purity in speech. Most oaths are meaningless and their use is a habit which marks one as unacquainted with the richness of his own language. There are whole nations, such as Japan, where this vice is utterly unheard-of and unknown. Christ's rule for us all is simple and direct. *"Swear not at all. . . . But let your communication be Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil."* (*Matt. 5 : 34, 37.*)

Kills Weeds by Steam

A NEW farming apparatus has been devised by which steam is injected into the soil and all injurious bugs, worms, larvæ and destructive vegetable growths are killed. It is a large drum-shaped machine with sharp tubes that pierce the ground as it turns and shoot steam into the earth for some distance around. There are early stages where weeds and bad habits can be destroyed by not allowing them to germinate and grow. In order to do this one must go to the roots—the unseen, hidden sources of these things. Under the deed is the hidden intention, the root of action, and this must be good if the life is to be worthy. *"Keep thy heart with all diligence, for out of it are the issues of life."* (*Prov. 4 : 23.*)

Boy's Dime Starts a Building

TWO years ago by the union of two schools a large vocational institution was founded in Cooperstown, N. Y. At that time the head of the school said in the hearing of a few lads that a fund for a new building would soon have to be started. One of the boys hearing this walked off unnoticed. He went around the neighborhood applying for work until he finally got a job, for which he received a dime. This was dedicated to the new building, and with it as an incentive nearly one hundred thousand dollars has been already given At a recent meeting the story was told, the dime was exhibited in a frame, and a campaign for a building to cost a quarter of a million dollars was launched. All this has grown out of the simple, trustful efforts of the lad of twelve. He got notice and wide commendation, but he did not work for this nor want it. It is the unselfish giving of what little one has that earns Christ's approval. *"All they did cast in of their abundance, but she of her want did cast in all that she had."* (*Mark 12 : 44.*)

WORLD'S Greatest Telescope story in our issue of August 31 accidentally gave the location of the Carnegie Observatory as Mt. Wilson, Colorado; it should of course have been Mt. Wilson, California.

The Pasteboard Rivals

By
IDA ALEXANDER

HULDAH LARKIN went about her work in the listless, half-hearted manner of one whose mind was not assisting in the body's tasks. Her face and drooping figure suggested the deepest dejection, but the mouth was set in resolute and bitter lines. When the kitchen was in its accustomed order, she sat down on one of the hard board chairs which it boasted, and rested her head on her hands.

"I s'pose," she said, half aloud, "I'd ought to do the parlor, though the Lord knows I'd ruther die. Still, it's Friday, an' *she* always done it Fridays."

Presently she arose, went to the darkened parlor and began her unwelcome task. It was not a cheerful place to work in, even when the opened windows threw in a glory of sunshine and sweet-scented air.

From habit her unwilling hands worked thoroughly, and the room of state soon frowned again in spotless cleanliness and forbidding ugliness; all except the mantel. Everything else removable in the room had been taken out before the sweeping, but a thin little layer of dust had collected on the mantel's treasures. As she began gingerly to flick it away, repugnance was added to lassitude; but habit is stronger than either. She took down every article and faithfully dusted them—even the photograph. But that she did not replace. She held it from her, studying it as she had studied it for six months. It was a photograph of a woman in wedding garments—veil, snowy dress and wreath. On the ungloved hand the new ring showed plainly.

As Huldah gazed and gazed, she nervously turned the ring on her own finger, as if she would fain be free of it.

A step sounded on the porch outside. She started violently, hastily hiding the picture.

"Huldy!" said a voice at the open window.

"Oh, Aunt Sallie!" she cried, relief and affection in her voice, "I'm so glad it's you."

"So'm I," responded the other. "I never wanted to be no one else. Come unlatch the screen, an' I'll come in."

The visitor started toward the sitting room, but Huldah pulled her dress.

"Come, set in the parlor, Aunt Sallie. I want to talk to you."

"Been cleanin' the parlor, ain't you?" said Aunt Sallie, after an appreciative glance. "I knew you was when I seen the windows up. But don't overdo, child. Law, that fresh air smells nice. You ought to get out more, Huldy. In the house day an' night ain't good. Where's Joe?"

"He took his lunch today."

"Well, when a man does that, it's a good clear day for workin', or visitin'; but cold lunches ain't jest appetitely."

"N-o-o," assented Huldah, absently.

Then she brought her dark eyes back from their dreams, and looked straight into the gentle blue ones of her visitor.

"Aunt Sallie, do you believe in second marriages?"

Aunt Sallie's hand caressed the little gold band which had once been a wedding ring, as she answered.

"Child, there ain't none can answer that fur another. One thinks this way, one that. We all has to answer some questions fur our own selves. All the love in the world can't step in an' decide no such question."

"I ain't askin' you to decide fur no one. It's—decided already. Do you believe in them, you, yourself?"

"Me, myself? Huldy, if one person loved another, I don't see how the question could come to 'em. But there! There's folks an' folks. We must all go by our own light. But, Huldy, what air second marriages to you? You ain't thinkin' o' makin' one, air you?"

"I made one already. No, I ain't crazy. I been deceivin' you, deceivin' everybody. When I come home, married to Joe, so proud an' happy, an' every one sayin' I done well, I jest couldn't bear to say nothin'. Joe was married before. He was married before, an' he's married now."

"Yes, yes," said the other, soothingly, "o' course he's married now. Don't be excitin' yourself, child, about them as is dead an' gone. It ain't many as has a man's first love. An' the last's a better an' more endurin' thing."

"I ain't had that. I ain't had his first love, or his last. He loves that—that woman."

"Now, Huldy, that air nonsense. Why——"

"It's the gospel truth. Look!"

WITH a sudden movement she drew forth the picture. "Aunt Sallie, don't you think that woman was a sneak? I been studyin' her in cold blood an' in hot, an' every time I thought the same."

She waited breathlessly while Aunt Sallie adjusted her glasses and looked at the photograph.

"*Don't* you think so?" she asked after waiting for the other to speak. "Oh Aunt Sallie, *don't you?*"

"Them as is dead is helpless—helplesser than a baby. Neither you nor me would be hittin' a little child as couldn't hit back. Onkind thoughts of the dead is bad; onkind words is worse. But, Huldy, I'll tell you this much: Ef I had a son an' he was goin' to marry a woman as looked like her—though she's likely lookin' in a way—I'd do my level best to purvent him. Now don't be worryin' an' jealous any more. You're all of a tremble."

"I think I'll die an' I hope so, too," sobbed Huldah, suddenly putting her head in the other's lap. "Yes, I do. I wish I was dead every day. Oh, you don't know what it is. You can't know, fur I never told you an' no one else ever had the same thing to bear. Every day it's that woman. Ef I cook anything, she done it better; ef I've a pretty dress on, she had prettier. She was perfect. Everything she done was right. An' the pictures—that's the worst of all. He's this one here an' another one like it in the bedroom. I wanted him to put them away, an' he says, 'She was a good wife to me, an' I won't put them away like I furgot her.' I says, 'You'd ought to have furgot her before you married me.' We had some words. We're always havin' 'em. I wish to God I could die like she done, an' mebbe he'd find some good in me then."

The Pilgrim

Ralph M. Thomson

So prone
Was he to find
Some good in all
Mankind;

So quick
To stop and heed
The cry of those
In need;

And so
Disposed to say
Nothing to mar
One's day,

That heaven,
With love abrim,
Did not seem strange
To him.

Aunt Sallie, who was aunt to half of Jobtown, and kin to none, passed her hand caressingly over the dark, tumbled hair.

"No, you don't want to die, Huldy, an' you ain't a-goin' to, till the measure o' days God has laid out fur you is done. Besides, you ain't fit to, until all them oncharitable thoughts is done away with; an' then you won't want to. So there you air. Now we must think how to mend this trouble, fur it kin be mended. Huldy, death is the only trouble there ain't no cure fur. An' God has one stored up even fur that, that we'll know some day. Now, git yore hat an' walk a piece with me, an' we'll talk about this as we go."

TWILIGHT had fallen before Joe came over the hill, whistling, in high good humor. Huldah was not at the gate nor the door.

"Sulkin', I suppose," he said to himself, impatiently.

But it was not a sullen face that turned toward him as he pushed open the door of the dining-room. Some subtle change had fallen on it—a touch of gravity, a flickering light of peace. Rebellion had faded from the unsmiling eyes; her lips trembled at his kiss.

"What's the matter, Huldy? Heard bad news?"

"No. No, Joe."

"Then what air it? I never seed you so quiet."

"I'll tell you when you've et. But, indeed, 'tain't nothin'—leastways, nothin' that kin be helped."

At last the silent meal was over, the dishes washed and put away. Joe waited curious and expectant.

"Well, out with it, little woman," he said, as Huldah sat down opposite him.

"Joe, there's some things hard to tell, an' hard to bear. But if you will, you will. Come in the parlor."

"The parlor?" he echoed.

"Yes," she answered, lighting a lamp and leading the way.

Joe's eyes turned first, as they always did, to the picture on the mantel, but this time they did not linger. He strode to the mantel and took up a photograph that stood beside the other one.

"Who's this?" he demanded angrily.

"Ah, be keerful, Joe," said Huldah, putting down the lamp and taking the picture from his hand. "A hurt to that picture's a hurt to me. It mustn't be handled rough."

"Who is it?" he said again.

"Set down, Joe. It's—it's a anniversary today. I—I thought I'd put this picture by the other one. You know you said yourself that it looks like you furgot any one, when little things like that is put away. An' I never furgot him. But I ain't thought o' him in years like I done today. It all come back to me."

"Who is he?" Joe repeated through his clenched teeth.

"Didn't I tell you, Joe? Didn't I never tell you about my own sweetheart as was killed in the war? It was—afore I met you that I knowed him an' loved him. I've often thought of what you say, Joe, about that there can't be but one *real* love in a person's life. Others is shams."

"Wimmen is pretty good at makin' the sham seem real. If you loved *him*, why did you marry me?"

Huldah studied the picture lying on her knees. "Why did I? Because you asked me, dear Joe. What did you ask me for, seein' you loved *her*?"

"Every kiss o' yourn a lie," s
bitterly. "Every word an' loo
ceit. All these months you be
tendin'—makin' off you loved t
you promised to, while all the ti
heart was farther away than an
knows. You been a lie an'
through and through. You ai
faith with the dead man or w
Never look to me to trust you a
never will. An' I'll never believe
from yore lyin' mouth. I s'p
better watch the bread fur
Pizeners is made of stuff like yo

"Joe, dear Joe," sobbed
"when I promised you—"

"A fig for yore promises," s
snapping his finger and thumb.
you *kep'* the promise you m
months ago? Hev you kep' yor
ise you made to the dead man?'

"I wish to God I was where h
minute," she answered, solemnl

"You ain't to say angelic, bu
you'd get *all* yore wishes, such
last."

Huldah stood up, the pictur
unheeded to the floor. Her da
held something tragic in their d
they searched his face.

"You wish I was dead!" she s

He did not answer.

BUT four months later, the wo
look, came back to him, wh
was a hurry of footsteps, a goin
coming, and he knew that be
morrow dawned his house migh
to him desolate.

He sat alone in the loneliness
and self-reproach. Once the
slipped down to him and bade
of good cheer; once it was Aun
the ruddy color chased from her
cheeks.

Side by side, on the mante
parlor, the two photographs sti
The eyes of both seemed to foll
even when he covered his face
hands. At last he took them d
laid them by the Bible on the ta
had a dazed feeling that from t
might come aid. And in the d
his misery he was willing to
either from the man he hated
woman in whose place he h
another.

Presently he took Huldah's
from the plush-covered album
it beside the others; then s
it away again with superstitio
He propped it up alone agai
album and looked long into t
dark eyes, where tenderness l
happiness, but neither repro
accusation.

Midnight struck, and he still
the pictures, in agony too d
prayers or tears. Then, of a
there broke on the stillness of t
a thin, little, wavering cry, w
man may hear unmoved—the c
first-born child. He covered
with his hands and wept.

Aunt Sallie, coming in softly,
hand on his bowed head.

"Look up, Joe. It's all well.
been good to you this night
mother's spared to you, an' th
Go, now, an' wash yore face, so'
won't think you been skeered.
minutes you kin come up. Y
lookin' at Huldy's old sweethea
war a good lad."

"Did she—did Huldy like
much?"

"She thought a whole heap
oncet."

"She tole me she never furgo

"I don't allow she ever did.
ain't one to love an' furgit. A
ain't much account as does; bu
times—sometimes it's hard on th
You see, Joe, you lovin' yore ot
best, an' never furgettin' h
Willie more in Huldy's mind th
been fur years. You done w
marry Huldy, lovin' some one
marriage ought to be unlawfu
both don't give of their very b
you ain't a full heart to give, sta
You made a mistake."

"I did," agreed Joe.

Aunt Sallie gasped.

“Open shame on you fur sayin' it, even to yourself. No man ever had a better or a sweeter wife. Why God didn't take the little grievin', heart-sick thing tonight, I don't know. But his ways is hard for us to onderstand.”

“A mistake,” he repeated, as if she had not spoken, “in not tryin' to win Huldy's love from that—that jackanapes. I never suspected there was any one till she tole me. A fellow like that! He don't look as if he had his right sense. Aunt Sallie, war he so good, or war he jest too simple to be anything else?”

“He war a good man—a better man than you be, Joe Larkin. He died young, with no blot on character or soul. Come away now, to see Huldy. P'raps some day she might tell you more'n I done about poor Willie.”

“I don't want her to tell me nothin', or to mention his name to me, ever, so long as we both live. I been in misery enough about him. Night an' day, day an' night, all these months he's been torturin' me. He's settin' at the table between us; he's peerin' in at the window, mockin' at the man who tried to steal his gal, an' couldn't. Likely he's up there now, lookin' at my child with his searchin' dead eyes.”

“Well, ef people *kin* come back—I always misbelieved it—but ef they kin, what'd be more natural than fur him to want to be nigh that pore little thing, whose own husband don't love her?”

“Love her!” cried Joe, in sudden passion, “ef he'd hev loved her a tenth as well as I done, he couldn't hev died. I ain't hardly ever slept sense she tole me about him, tryin' to think out a way to make her love me, an' furgit him. I don't know whether I'm jealous, or what, but somethin' burns—burns worser'n hell fire.”

Aunt Sallie laughed.

“Joe, I ain't the one to tell you, an' this ain't the time, but Huldy has somethin' she'll tell you some day, as will relieve that worryin' mind o' yourn.”

He caught her hands in a strong grip, but his voice was like that of a little child.

“Aunt Sallie, tell me now!”

“Lor, I s'pose I might as well, or I'll hev you up there botherin' that little mother. I'm to blame, Joe, remember that; an' I don't know as I hev much to say in excuse. Only, I loved Huldy sense she war no bigger'n that small son o' yourn. So when I come in a few months ago, an' she told me she wished she was dead; I tried to think of a way to change that wish. An' I did. I give her somethin' to think of as would stop her frettin'. Frettin's deadly. An' it's turned out as good as I dared to hope. I'm an old woman as has seen many things—troubles a-plenty of my own, an' other people. An' I knowed this much—the thing which is ours, beyond fear o' loss, is often less vallible in our eyes than it ought to be, an' a lost thing sometimes more. So, when Huldy cried an' cried about you leavin' yore dead wife's picture before her, I jest up an' put her in mind o' Willie Morrow, her first sweetheart, the only one she ever had before you. Don't scowl like that, Joe. It war when she war in pinafores, with thick black pigtails hangin' down her back. I don't suppose she war more'n seven, an' she never seen him after. It war about that time her ma died, an' she left Jobtown to live at that aunt's where you met her. Poor Willie was one of the first to go to fight them pesky Spaniards, an' they killed him. So, man, you been jealous o' a picture—one sent to me, at that. For that matter, it war a picture caused all o' Huldy's misery.”

“Yes,” he answered, soberly, “jest a picture. I been seein' that the last four months. It's only a picture to me, but Huldy's the livin', breathin' woman as I love. . . . Come! I want to see my wife and my child.”

Hot Springs of Alaska

By FRANK G. CARPENTER

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HOT springs in Alaska! Boiling water bubbling out of the beds of glaciers! Steam rising from the earth on the edge of prehistoric ice several hundred feet deep! Sea bathing in natural water almost on the edge of the north pole! These are some of the wonders of our great territory whose shores are washed by the Arctic Ocean and Bering Sea.

I have heard of hot springs ever since I came to Alaska. They are to be found from the islands at the southeastern part of the territory to the very shores of the Arctic. Fifty miles north of Ketchikan, the first port at which the steamers stop, are the Belle Island hot springs, where the water is 164 degrees Fahrenheit, or hot enough to cook eggs. A little farther north are the Sitka hot springs, which are 156 degrees above zero, and, on Chichagof Island, between Sitka and Juneau, are the Tenakee hot springs, where the postmaster is building cottages and trying to make the place a summer and winter resort. The Tenakee springs are in a natural forest, and the forestry service is putting in board walks and other improvements.

As I traveled north through the islands of southeastern Alaska I met Mr. F. Waring, one of the geological survey experts, who has come north this summer to investigate some of the hot springs of the territory. He has already visited many and is now testing them here on the Tanana River. We have together explored the Baker hot springs, of which I write at length further on.

Mr. Waring tells me that the geological survey has discovered many hot springs in different parts of Alaska. There is one northwest of Belle Island, known as the Bailey hot springs. The water there is close to boiling, and one of the springs is an incipient geyser, which spurts to a height of fifty inches or more. Its temperature is 191 degrees Fahrenheit. On the east side of Baranof Island is Warm Springs Bay, where the government is now considering laying out a town with the idea that it may be a resort. They have surveyed the land about the springs and are putting in cottages and boardwalks over the muskeg. The springs belong to the forest reserve. There are nine of them flowing out of the side of a hill almost on the edge of the sea. The water is now piped into wooden bathhouses in which there are bathtubs of wood.

A little north of Cape Edward, on the ocean side of Chichagof, are the Hoona warm springs, which are right on the sea, only ten or fifteen feet from high tide; and there are other springs on the islands close to the ocean. I do not know that you can catch fish in the ocean and by giving a twist of your line drop them into the springs to be cooked; but the springs are so close to the water that it would seem to be possible. There are fish everywhere about the warm springs of the islands, and fine crabs and clams where the fresh waters flow into Tenakee Inlet. About all of these springs are deer and other wild game, including bear, black and brown, which one is not prohibited from killing.

THE Baker Hot Springs lie on the Tanana River about twelve hours by steamer from where it flows into the Yukon. They are on the winter trail from Fairbanks to Tanana, and are just about 100 miles across country from the northern terminus of the railway Uncle Sam is now building. They lie about three miles from the banks of the Tanana River, and upon landing I was able to get a hay wagon to carry me across to the town near the springs.

Nearing the town we drove over a corduroy bridge, crossing a creek that flows into the Tanana, and stopped at the post office, which is a wire cage inside a galvanized iron store building belonging to the Northern Commercial Company. Not far from the post office were the ruins of a hotel which was a winter and summer resort until it was burned a short time ago. The hotel had great bathing and swimming tanks and its ruins show that it was of considerable extent. It was built of logs and cost, it is said, more than $40,000. Today there is only one bathing tank left. This is covered by a cabin, and the water inside is brought through an iron pipe from the springs which flow out of the hills about a half mile away. I tested the bath with a thermometer and it was just 114 degrees Fahrenheit. It was hot enough to paint my skin scarlet when I jumped in.

Coming to the steaming brook that flows from the spring we passed a chicken and hog shed about 400 feet in length. It is vacant now from the burning of the hotel, but when business was booming its owner kept there 650 hens, fifty ducks and seventy pigs. He had also twenty-five horses and eight cows and a bull. The sheds were cut out of the hill from which the spring comes. The ground is so hot that it kept the poultry and other stock in comfort throughout the winter, and that without the stoves necessary to other parts of Alaska.

The water changes the temperature of the land of almost the whole farm. The adjacent hill slopes are a natural hotbed. Snow falling on the warm ground thaws so rapidly that the surface is seldom white for more than a ocuple of days at a time, and the frost goes down only an inch or so. On the edge of the warm land young parsnips have been dug in March from under the snow, and all other crops are much in advance of those planted farther away. When the hotel was running, five acres were devoted to vegetables, chiefly turnips, lettuce, cabbage and carrots, and thirty-two were planted in potatoes, the yield being seven or eight tons to the acre.

The author with one hand in a hot stream, the other in icy water

A little beyond the big chicken coop I stopped at the foot of a hill where the springs are. The warm water flows out at the rate of 150 gallons to the minute. It is as clear as crystal, but it is steaming, and that at a temperature of 125 degrees Fahrenheit. I watched Mr. Waring, the hot springs expert, as he tested the heat and measured the flow. He says it is hot enough to soft-boil eggs in ten minutes.

Walking down the stream thirty or forty feet, I found another brook flowing into it, and supposed this would be of about the same temperature as the one we had tested. I put in my hand. The water was icy cold. The junction of the two streams was such that I was able to stand on the fork and put one hand in the hot water and the other in the cold.

During my stay in Alaska I have met G. D. Schofield of Seattle, the owner of some of the largest springs on the Seward Peninsula. These are more wonderful than the springs here. They are situated about seventy miles north of Nome, at the foot of the Saw-Tooth Mountains, just about fifty feet above sea level. There are a number of them which boil out of the ground at a temperature of 160 degrees Fahrenheit, maintaining the same heat winter and summer. The springs form a stream called Hot Creek, which runs through a farm of 320 acres; and the heat so affects the temperature of the land that a great part of it is cultivated. In my talk with Mr. Schofield I asked him as to his farm at the springs. He replied:

“We have forty acres under cultivation, and sixty more that could be put into crops. The whole of this hundred acres is kept warm by the springs and the hot water under the ground. If you dig down anywhere inside this tract you will find hot earth, and the lower you go the hotter it gets. At a depth of six feet you cannot hold the earth in your hands. There seems to be a stratum of hot water under the whole hundred acres. On the other hand the land outside that area is frozen solid to a depth the extent of which no one knows. It is a vat of hot water or rather hot earth in a basin of ice.

“We have a glass greenhouse, thirty-six feet long and sixteen feet wide, built above one of the hot springs. The hot water furnishes the heat, and no matter if the thermometer goes to thirty degrees below zero outside, it never gets to freezing within. The plants grow in the hothouse all winter and in the summer we have cucumbers, tomatoes and watermelons. We also raise lettuce, young onions and other green stuff. We have a tree onion that grows well. It does not lie in the ground, but grows on the branches of a tree, twelve or fourteen inches high.”

I rode all day long on the Tanana River in coming from Fort Gibbon to the Baker Hot Springs.

The river is sluggish and it carries down a vast deal of silt. The water is as thick as bean soup, and a glass of it, allowed to settle, will soon hide the bottom of the tumbler. In places the river is from five to ten miles in width. It is shallow, and it is always building up and tearing down the valley through which it flows.

As you ride along in the steamer you can see the banks crumbling. The water melts the icy stratum under the soil, and trees, bushes and the earth in which they are growing fall down into the current under your eyes. The river banks are lined with trees still living and still green, which have fallen this way into the current. At times the water so melts the frozen strata that caves are formed under the matted moss, and where there is an open space and no trees this green mat falls down into the stream, hanging from above as though it were a great green carpet laid from the bed of the river up to the shore.

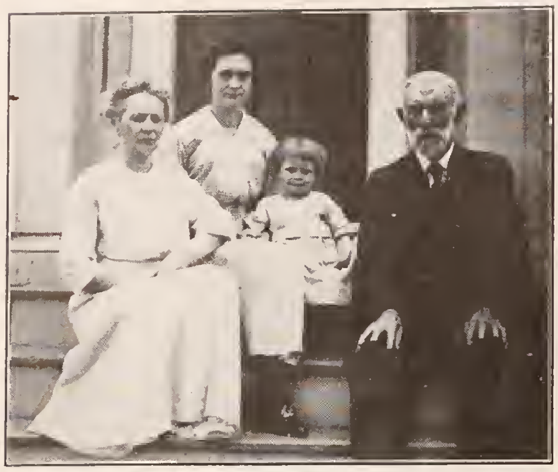
Family Trees With Good Roots

By
REMINGTON SCHUYLER

TO me, a "home" means more than just a building or a set of rooms. I have been in some wonderfully expensive houses, but they weren't homes. They had servants, and they had three meals a day, and regular furniture just as homes should have; but they were as far from being real homes as icebergs are from being cozy ingle-nooks.

Some people think that when they acquire a fireplace they have achieved a home. It takes more than a fireplace. It takes loving hearts; it takes mutual consideration; it takes generous forbearance and unselfishness to make a real home. Then a fireplace neither mars nor makes the peace of the home. (Though between you and me I find that my own ingle-nook fireplace uses three times the wood a stove does, and besides, my back is never really warm.)

You know I really don't blame Horatio Coe for boarding up the large, old-fashioned fireplace, and putting in a plain matter-of-fact furnace. Of course, though, visitors certainly do like to see that fine black yawning mouth of an old-fashioned fireplace. There's nothing like a fireplace full of a lot of useless long-handled skillets and pot-hooks to convince total strangers that you once had a grandfather. In fact, it's better than showing them your family tree. There's a certain substantial bulkiness about an old fireplace, especially if it has a "Dutch oven," that simply overwhelms a visitor.



Great-grandfather Charles Johnson, grandmother (Mrs. Emma Woodard) Johnson and her daughter, Mrs. Jennie Johnson Harrington, and baby Harrington

Present Johnson homestead, the original thistle field in front

The modern dairy barn of a family that believes that quality will tell

I have known some people whose only proof that they had ancestors was the fact that they had bought somebody else's ancestral fireplace.

This Coe family I'm telling about were pioneers in this valley of the Sugar River near Talcottville in Lewis County, New York. A man named William Topping was the first settler in this neighborhood. He came into the wilderness in 1794. You see, he was just six years ahead of the ancestor of this man Horatio Coe.

Now, when I say "the first settler," let us picture for a moment just what that meant. This man William Topping was just thirty-two years old. He had a wife, a son of seven, and a little girl of five. He had an ox team, and on the ox cart he carried all his household goods. Everything he possessed was on that load. We can imagine the little girl and boy jolting along through the primeval forests. The dim light that filtered through the thick branches, far overhead. We can imagine the Indians, both real and imaginary, they saw lurking in the shadowy depths of those mighty trees. History states that Topping's wife drove the ox cart, while he went forward, ax in hand, to clear a wide path. History states also that after leaving Meriden, Connecticut, they were two weeks in reaching Whitestown. It states also that finally they turned north into the wilderness, pursuing their course through underbrush and around fallen logs.

Just consider all the hardships they endured as they pushed out into the trackless and almost endless woods. Finally they arrived at a river that had no name. Later it became known as Sugar River, because tradition recounts that one day while crossing a wide bridge he had constructed, and bearing on his shoulder yoke two pails of maple syrup, this paragon of a Topping slipped and fell into the river with his load of sweets.

It was April, late April, when they reached this place which was to be home. William set to work and constructed a wide hut. Beside the massive trunk of a fallen forest monarch he pieced together a bark shanty. The side walls were poles and a blanket served as door.

April passed, and May. Then, with June, Jared Topping arrived. The two brothers set to work, and log by log there rose the pioneer home, a rough log cabin. As this neared completion, there came into the wooded valley other pioneers—men who had followed the blazed trail of this original settler. Their names, Asa Lord, William Dustin, Bela Butterfield, smack of other days. And these hardy men set to work to fashion homes.

Yet, when winter came, of this number William Topping and Bela Butterfield alone dared the rigors of winter and remained.

Two years later Brainard Coe settled here. Another two years and the saw-mill which they had built was turning out rough boards. In 'ninety-eight David B. Miller built a barn. It was a "framed" building of rough-hewn timbers and roug aw boards. This still stands today, a testimony f th care and thoroughness of those ancient builde

Now we come to the forefather of this Coe mi —Joel Coe. He came into the country in e ite hundred, just six years after Topping. Of our those six years of homesteading hadn't done n ch the forests which crowded in on every side. o w can count Joel Coe as a pioneer.

He looked the ground over. There is still a nke trail that crosses several of the pastures. W re crosses soggy places you can see old half-p ifie logs, the remains of that ancient French and dia trail. Yes, the way is quite marked in plac winds on over the hills, and you can see i qui clearly where it crests the sandy dunes near Bo vill Joel Coe seemed to think that a hotel or taverr oul be a good thing to operate along this rough ooc road, which wriggled out of the wilderness to t ea and disappeared into the gloomy woods to th ves The tavern was on the hillside, a few hundrec are above Sugar River. The descendants of his son este have a quaint old flask bottle. They say it w on of the kind that, filled with something othe tha water, was sold in the little log tavern to stray I nel men and trappers.

Today the tavern is no more. On its site now ands the comfortable home of Almerion Coe, the reat-grandson of Joel Coe.

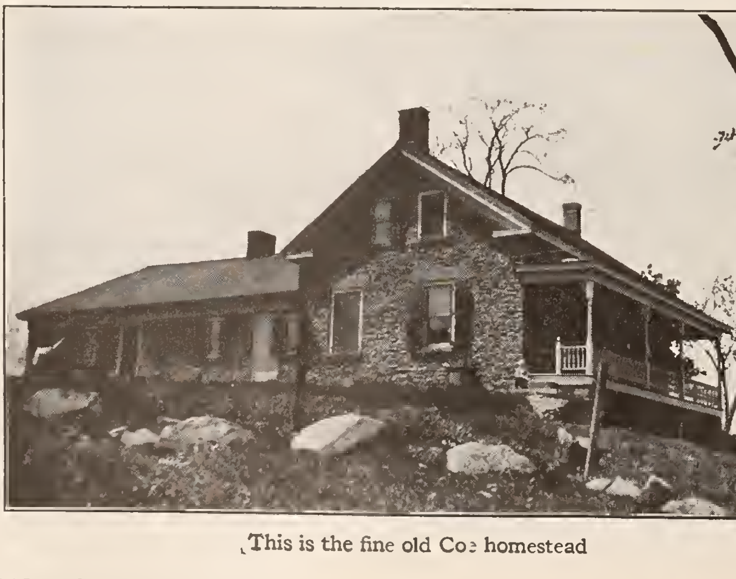
I visited the pleasant family of Almerion C one Sunday afternoon. They were getting ready t o to "meeting." Yet they set out for me a truly oble repast when they found I had not had any ner. Also they looked up much of the data conc ning Topping and the other pioneers.

I find in looking over the foregoing I haven told you much about Horatio Coe's home or nily. Horatio Coe is a fine young man just sevent four years old. I say "young" with care. He ha been "breaking" a horse all that morning. Beca e of my cowboy youth he might have hired me to vork with him, only I made a bad mistake at dinner

It was all Horatio's wife's fault. You see, I ived at the Coe place at twelve noon. This wasn't tentional. On my trip I used to visit around a day long, and I was bound to arrive at some farn ouse at noon. Just as sometimes when I rode and ited till eight in the evening, I was und to arrive at some farmhouse j t at supper time.

Well, I went up to the doc and knocked. It was a beautifu old-fashioned, long-paneled door, s just two feet deep in a beautifu old-fashioned stone wall. It was th kind of old-fashioned wall that coulc have withstood old-fashioned artille or Indians for quite a spell. The H atio Coe house is one of those old-fas ned kind that Washington generally ked out for headquarters. When was studying art in Delaware we u l to pass lots of them along the Br dywine, up Chadd's Ford way.

At the time they built the Coe ouse the stone masons didn't have a ion They hadn't learned how to m e a six-inch wall stand upright. S hey just made them two feet thick o ver. That's why they made the fir lace look like the bastion of an old stle. That's why it takes quite a ti e to walk clear around the old fir lace and chimney and Dutch oven and all. Those old fellows just kept ild-



This is the fine old Coe homestead

ay honestly. That's why the omestead looks as though it have been built yesterday. W, now to tell how I lost my job hired man. As I said before, it rs. Coe's fault. She had made a wonderful meal and was all o serve it just as I rode up. Paul was never more opportune than ode up and into an invitation to Surely I stayed. It was a fine 'Ratio and I sat neighbors at 'Ratio is very droll. He has ing amusing to say about every- He is quick at repartee. Fearing t take too seriously some of her d's raillery and quips, Mrs. Coe say reprovingly from time to Now, 'Ratio," or "You mustn't m too seriously." And I would "Oh, I am separating the sheep he goats."

enjoy that meal. So when I Ratio that I'd like to apply as ired man, I was surprised when d rather sharply; "No, young don't want you." I pressed him ason for his sudden decision. He I watched you at dinner. *You much.*" So through the goodness M. Coe's cookery, I lost the possible of a job.

as one o'clock. 'Ratio said he 't sit around all day talking. He get to work.

id, "All right. I'll come over y and talk to you."

t to me, you won't," he answered. ay's my day of rest. Six days I and Sunday I rest." I respect ay of rest of Horatio Coe. Con- a man seventy-four years old g a farm, three grown-ups and ildren dependent on him. There stuff pioneers are made of. We ore Horatio Coes. And she, too, heery and bright. So active and e they are that, between this old couple, it makes one feel that old isn't such a bugaboo as people have you believe.

The Johnson Homestead

T twenty years after Topping tled on Sugar River, George ngton Johnson left Dutchess y and came north. In coming he must have passed right by Coe's tavern, for that seems to een the only trail up that way. ust have passed Topping's place, He followed the old French cor- road up through the woods along lack River. Where Mill Creek s into the Black River, he turned vesterly, and near the headwaters l Creek he settled. He was thirty- years old. He was married. His name was Mercy Bailey. Their was a wide log cabin.

T second summer was that curious f 1816. This was the year when was frost every month during the er. In June they had a heavy torm. Nothing ripened.

n a long trying illness left this George Johnson, a cripple. His ad stiffened, so he could not bend ists. And yet day after day, in urious manner, he chopped wood id his chores. He used to chop rds of three-foot wood every day. ardy old fellow, George, wasn't to be incapacitated. He was ingenious. He learned to make baskets, and part of the year, little tin trunk thrown over his lers, he went about peddling es and oils and extracts.

lived to be seventy-seven years d was active and useful up to the Just eleven years before George his son Dennis married Jane Gal- . When Dennis was married, he the little farm, which had now to forty-five acres. His parents with him.

nis acquired shortly afterward y acres. This piece was so thickly rown with thistles that the first he raised no crops on it. He plowed and replowed all that er until he had exterminated the crop. On his other acres he hay. For Dennis was convinced hat country was especially adapted irying. On the hay he cut he red one cow and seven calves.

an experiment he took over thirty of woodland. In this patch there "sugar bush of a hundred maple trees." He used to go there in the early fall and take in the kettles and pails and all the necessary things for making sugar. In the winter, when the heavy snows made it impossible to get to the "bush" with wagons, he would snowshoe it in over the drifts. In some springs they cleaned up over five hundred pounds of sugar.

But in time he sold this woodland, and bought another thirty acres of sparse woodland and pasture. For he was keen about that dairy farm.

On this pasture there was a deep gulch, and in this gulch peppermint seemed to grow in profusion. So Dennis finally decided as a sideline to distil peppermint oil. On each acre they raised enough peppermint to distil an average of twenty-two pounds. For this oil of peppermint he received three dollars and a half per pound. The old peppermint still was in the gulch. Dennis's son, Charles Johnson, now a man of seventy-four, gave me most of this information. At six years of age he can remember his father running the peppermint still. This was in eighteen forty-eight. This peppermint business was the first "easy" money the Johnson family had ever made. In fact, it was the nucleus of their ultimate dairy farm.

So, as the family grew and prospered, we find them spreading out both in barns and houses. In time, the log house was abandoned and a framed house built just west of where the present home now stands. The present house, which shines in a new coat of white paint, was built in 'fifty-seven. The timber in it was all cut down on the creek. All the boards were got out with a cross-cut saw. Two thousand feet a day was the average sawing. Today Charles Johnson's son, George Washington Johnson, lives on the farm.

Right here I may state that always the Johnsons believed that good care was necessary to get good results. As an example: The Johnsons averaged two hundred pounds of butter a year from each cow. Two of their neighbors, who couldn't figure, once brought their accounts to the Johnsons to have them added up. These accounts showed that their neighbors were getting only an average of one hundred pounds and one hundred and twenty-five pounds per cow per year. It wasn't the cow's fault. It was the lack of care. For when the neighbors said that the Johnson stock was superior stock, what do you think old Dennis Johnson did? Why, he bought one of their neighbor's cows—one of the scrubbiest, least productive kind. In a year it had become a two-hundred-pound-a-year cow.

Yes, quality tells, but, all things being equal, it's the care and the love and attention we bestow on our jobs that make them yield large instead of just average.

* * *

Church Advertising Convention

THE pastors of the Congregational, Methodist, Episcopal, Presbyterian, Universalist and Jewish churches of New Haven are behind a movement to promote systematic church advertising. It has been decided to invite ministers, laymen, heads of men's clubs, superintendents of Sunday schools, et cetera, to New Haven for the purpose of attending a convention, October 8-10. The New Haven Publicity Club of the Chamber of Commerce will have charge, and a large and enthusiastic committee of business men has been appointed. Ministers and interested churchmen are invited to attend from all nearby states. Prominent advertising men and ministers of this country will give addresses, including Harry Tipper, advertising manager of the Texas Company, New York; Llewelyn E. Pratt, Chairman of the Educational Department of the Associated Advertising Clubs of the World; John Lee Mahin, New York; Rev. D. E. Weigle, Philadelphia; Rev. Charles Stelzle, New York; Carl Hunt; Professor Paul T. Cherrington, of Harvard; Rev. Christian F. Reisner, Grace Methodist Church, New York City; William Shaw, of Boston, General Secretary, Christian Endeavor. Any one interested in Church Publicity is invited to attend.

Mitchell

MID-YEAR SIX

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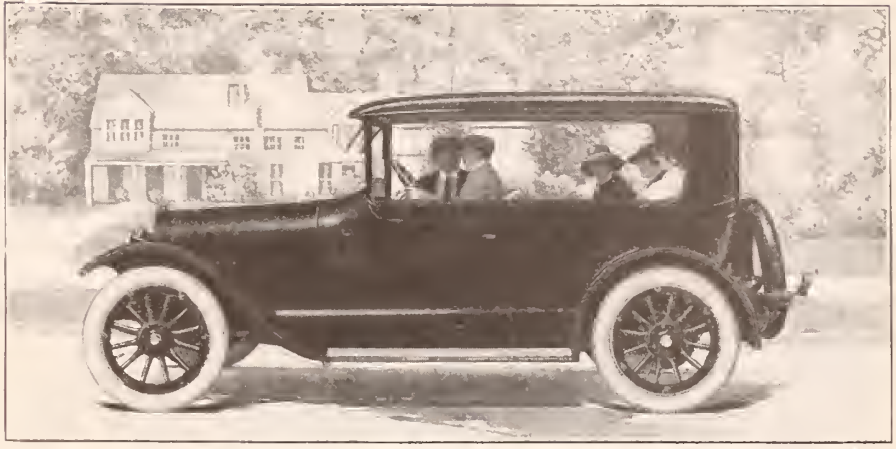
26 Extra Features



The Mitchell Sedan, Springfield Type—Seats for Seven

How Car Ideas Are Changing

Now It's One Car for All Weathers

In motor cars ideas are changing, as they did in trolley cars. In summer we used to have open street cars, which were curtained when it rained. Now the same cars are used in summer and winter—cars in which windows drop.

In the Touring Sedan—the Springfield type—this idea is applied to motor cars. And the demand for this type is sensational.

This is a luxury car—a superb Sedan—with the plate-glass windows up. It has seats for seven—all in one compartment. So the lady can drive, if she wishes.

In a moment all windows disappear. All sashes and braces with them. And you have a Touring Car. It doesn't matter what the weather is when you have a car like this.

In the Cabriolet—a closed Coupe—the windows drop and the top falls back. Then you have an open Roadster.

Luxury's Last Word

Mitchell designers, under John W. Bate, have just completed five new types of closed bodies. They were designed for the January Shows—as the Mitchell models bodies. But we are building 500 to be sold this fall, to add to the Mitchell prestige.

Our artists and designers, before completing these models, examined 257 of the latest designs, European and American. So all the new luxuries, all the new touches, are combined in this single car.

You will find in these new Mitchells at least 20 attractions which no other one car embodies. You will find the best examples of superb body building that were ever put on show.

On a Lifetime Chassis

These bodies come mounted on a Bate-built chassis—in which John W. Bate has made 700 improvements. Every part has at least 50 per cent over-strength. Every major strain is met with Chrome-Vanadium steel. And 440 parts are either drop-forged or steel-stamped.

This car typifies efficiency, carried to the limit. It has 26 extras which other cars omit. It offers at least 20 per cent greater value than any other car in this class. All these extras are paid for by factory savings.

See these new bodies at your local Mitchell showroom before the allotment is sold. We can build only 500 of them this fall, because of the trebled demand for our open cars.

$1325 F. o. b. Racine

For 5-Passenger Touring Car or 3-Passenger Roadster

7-Passenger Touring Body $35 Extra
Equipped with Demountable Top Only, $300 Extra
Limousine, $2650 Touring Sedan, $1985
Coupe, $1850 Cabriolet, $1775
High-speed economical Six, 48 horsepower—127-inch wheelbase. Equipment includes 26 extra features—one a power tire pump. (138)

MITCHELL MOTORS COMPANY, Inc., Racine, Wis., U. S. A.

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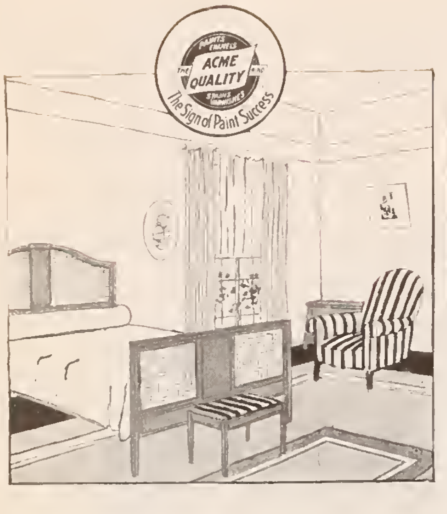

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Keep always on hand at least a can each of Acme Quality Varnotile, a varnish for floors, woodwork and furniture; Acme Quality White Enamel for iron bedsteads, furniture, woodwork and all similar surfaces; Acme Quality Black Iron Enamel for ranges, stovepipes, and other metal or wood surface. These will cover many of the "touching-up" jobs.

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Paul Before Felix

International Sunday School Lesson for October 8. Acts 24

TALKS ON THE GOLDEN TEXT

By REV. F. B. MEYER, D.D.

"Herein I also exercise myself to have a conscience void of offense." Acts 24 : 16.

Conscience is the throne of divine judgment in every breast. It has nothing to say as to the expediency or inexpediency, the prudence or imprudence of a proposed course: but directly rightness or wrongness is in question, it arises and pronounces its verdict. Against that verdict there is no appeal. The figures on the dials of certain specially constructed clocks are made of a phosphorescent substance which absorbs the sunlight and emits it in the dark, so that you can read the hour at midnight without striking a match. But it is necessary to expose the clock-face to absorb the sunshine, if it is to serve you effectively in the night. So conscience needs to be bathed in the light of God's truth, to be saturated by it, to be adjusted by it. The watch in your pocket requires to be synchronized by standard time, and conscience should be compared with the teachings of God's Word.

Felix Before Paul?

By George D. Allison, Ph.D.

ONE more court-room scene—they were becoming familiar enough to Paul, thanks to the relentlessness of his opponents. They went sixty-five or seventy miles out of their way, from Jerusalem to Cæsarea, to follow up their persecution of the man who had made their previous attempts ridiculous. But Ananias the high priest had a personal grudge against the apostle who had likened him to a whited sepulcher. The array of Jewish leaders kept to the background this time and tried to make out a civil case against Paul as seditious, a disturber of the peace, and a defiler of the temple, which had been granted civil protection by Roman law. A Roman lawyer named Tertullus had been engaged, probably selected for his skill and reputation at the governor's court. It made the issue more prejudicial to Paul to have a man more or less neutral in the religious controversy to handle the case.

Flattery

IT was the custom of the times to open a legal plea with compliments to the judge—in fact, it is usually done today—but Tertullus went far beyond the reasonable conciliation of the ignoble Felix. It was gross flattery. The great historian Tacitus gives an evil report of both Felix and his brother Pallas, a notorious character at Rome. Professor Bartlett of Oxford calls him the worst of the series of unsuitable procurators who led to the final revolt of the Jews in A.D. 66. This is the man of whom Tertullus says, "We owe it to your foresight that this nation is constantly securing reforms."

Toadying to the influential is demoralizing to both parties. It lowers the self-respect and impairs the sincerity of the suppliant and it distorts the perspective of the man of authority. How can a born king get a correct view of the place he occupies in the world? What he hears from childhood is modulated for his ears. Then, too, flattery always tends to make politeness superficial instead of genuine consideration. It leads to suspicion of motive on the part of any thoughtful mind. It is altogether possible that Felix smiled grimly to himself as Tertullus spoke and wondered as to the underlying causes of the visit of the priests to the ruler they hated and disowned.

Half-Truths

THE charge against Paul may be reduced to three counts, each of which had a shadow of the truth upon it. First he was said to be a dangerous character, who stirred up the Jews to insurrection wherever he went. Now the one great contribution of the Romans was peace—the pax Romana—and all disorders were repressed with a heavy hand even by such rascals as Procurator Felix. The governor might not care at all for a theological dispute, but he was certain to be harsh on revolutionists and disturbers. This charge might hurt the defense, because tidings may have reached Cæsarea of the riots in Corinth and Ephesus and other places where Paul had worked. It would not avail that he had avoided discord even to the extent of withdrawing from town after town because of the fury of the Jews. "Only the bad is carried by rumors." On a previous occasion it had been said, "These that have turned the world upside down have come hither also."

Second, Paul is a religious sectary, a nonconformist, a heretic. This was far worse in the eyes of the priests, but it is hard to see what bearing it would have in a civil court. Possibly Tertullus thought it made the case more imposing. A large measure of support was given to the established religion in each Roman province. But hardly to the suppression of sects and the decision of theological scruples.

Third, Paul is accused of sacrilege, profaning the temple. This was a serious offense against Roman law, and such temples as that at Jerusalem had been taken over and were protected in their peculiar rites and prohibitions. This charge was the mere unproved assumption of the real inciter of the riot a day or two before. Paul had disposed of it to the satisfaction of Lysias the commander easily enough. It is likely that Tertullus believed it true, and it gave a strong touch to the indictment for disturbing the Roman peace upon which he chiefly relied.

Half-truths! They have been called the most dangerous lies. Perhaps, rather, they are the most customary. They ease the conscience of the perpetrator and accomplish his purpose just as effectively. How much malicious gossip and tale-bearing is of this order! The things said are *almost true*, but the things left unsaid would explain and illuminate the matter with the other half of the truth. Hence the court-room oath, "The truth, the *whole truth*, and nothing but the truth." There are so many times when one does not know the whole truth and it is best to keep silent. On the other hand, as Bulwer Lytton put it, "Plain truth is one of the sublimest things in the world," and it is good to hear. There is so much white-lying, so much falsification in the world nowadays. At the bar of public opinion in the state at large or among our own friends we should offer no testimony of things half-true.

O God of Truth for whom we long,
Thou who wilt hear our prayer,
Do thine own battle in our hearts,
And slay all falsehood there.

The unfortunate thing about many legal activities is that half-truth becomes the whole machinery of attack and defense. Not justice but victory is sought. The case, not the truth, is the all-important factor. It is almost disheartening to see and hear at a trial the sparring and fencing by which it is hoped to conceal the unfavorable aspects of a case if possible.

In this instance the misrepresentation continued to the end of the plaintiff's evidence. Tertullus said that Paul was arrested by the priests, when he was actually mobbed by the rabble. He declares, further (according to verse 7), that Lysias wrongfully took the prisoner from the Jewish authorities, when he had really rescued a Roman citizen from lynching by a crowd of fanatics. To cap the climax, the prominent leaders from Jerusalem took oath that

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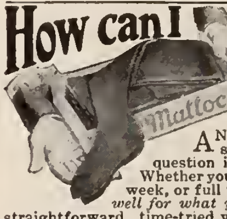

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these things were true. It must have seemed like a formidable indictment to Felix. There are "two sides to a story," however. When we listen to one only it sometimes seems incredible that the other could make any change in our opinion. Yet if we are even as fair as a Roman court, we will never render judgment without hearing both sides. Very often indeed would our sympathy be transferred. Be fair.

Tactfulness and Sincerity

PAUL contrasts tact with flattery by his opening words. He finds the best true thing applicable to the case in hand that he can say to conciliate the governor. Courtesy is always desirable, and the courteous heart can always find fact to justify kindness. It was a good reason for confidence that Felix had been many years a judge of the nation, for he must have learned the true nature of much of their turbulence before this. Paul's whole attitude was at once sincere and winsome. He is trying to help the ruler to visualize the exact facts.

He had only been twelve days in Jerusalem, had gone there to worship and not to preach. As far as the charge of trouble-making went, it was utterly false. He had not even spoken or argued in a synagogue, in the temple or on the streets. The Jews had "stirred up" the whole matter, and could not offer any proof to the contrary. On the second point Paul declares the charge has no standing in the court at all. He is a Nazarene, as they call it; what of it? He worships God, the same God as they; he has the same Scriptures, which he believes; and the same hope of the future. He is thoroughly conscientious in the matter, though some phases of his interpretation they call heresy. But the Roman law had no jurisdiction nor interest in such details. On the third count, far from defiling the temple he had come with alms for the poor among its worshipers from far countries, and had taken seven days to undergo the severest ritual of its worship. If the facts were otherwise, where were their witnesses? Not only was this the case, but he had had one trial and no valid evidence had been offered against him.

It was a straightforward refutation of all that had been brought against him. It is a model still of directness, legal accuracy and good penetrating sense. Yet it is not harsh nor calculated to give offense to any one. A model for the Christian who is obliged to give an account of himself! Tact with absolute fidelity to truth—here is our standard in public and in private affairs. There is a belligerent and harsh truth-telling that sometimes prides itself as stalwart Christian character. But the perfect is never unseasoned with kindness.

"Which They Call Heresy"

ONE is reminded of the old saying, "Orthodoxy is my doxy, heresy is your doxy." They called Christianity heresy. What a clamor of voices calling "heresy!" the Christian world itself has suffered! Each denomination used to be a standing denunciation of some other. To the Catholic the Episcopalian was a heretic and no more. To the Episcopalian the Baptist was a heretic and little more. Thanks be to God that we are coming fast into days when men of good will shall no longer bandy epithets and cry "heresy!" but shall recognize the gracious fact that every great historic body of Christians has had some vital contribution to make, has increased the whole wealth of truth and life. Intolerance is not acceptable to God. Remember the words of Jesus when John told him of the unknown religious healer whom the disciples had tried to silence (Luke 9): "Forbid him not. He that is not against us is for us."

Let us hope that the days of heresy trials are gone. Let us all be charitable and remember that it is not necessary that we should all agree with one another, but it is supremely needful that we should love one another; not to think alike, but to serve together. All the great saints and reformers have been called heretics by some one. We must not be judges of God's servants—to their own Master they stand or fall. It is odious and unbrotherly to affix obnoxious labels. In all schools of thought and shades of theological belief are found strong servants of the living God. "Ask for the old paths" and "Behold, a new thing will I do" are equally Scriptural and essential to the progress of the Kingdom.

A Deferred Decision

THE case of Tertullus had been smashed to pieces. Instead of discharging the prisoner or seeking further witnesses Felix deferred his decision. Probably he wanted to avoid giving offense to the most influential group of men in his district. So Ananias "saved his face" but went back disappointed and raging. It seems credible that already the thought of a possible bribe came into the mind of Felix. He had little intention of really hearing Lysias. Yet Paul was given a measure of liberty and the ministry of Luke and Philip and other Christians. Two years of comparative rest resulted, and in the providence of God Paul was preparing for the last phase of his earthly career. But think of the baseness of a mind that could be impressed by the innocence and greatness of a prisoner and yet keep him in bonds to conciliate politicians.

Felix Terrified

AS Luke says, Felix had a very fair knowledge of Christianity already. He was not so aloof from the doings of his province that he had failed to note the rise of the new religion. Neither was he the last to appreciate Christianity and Christians without changing his own life or skepticism in the least. This is the great trial to the Christ—the many educated and able, who know the Way but do not walk therein, those who in places of responsibility and power fail to make the great consecration, with all the wondrous possibilities for the Kingdom on earth before them.

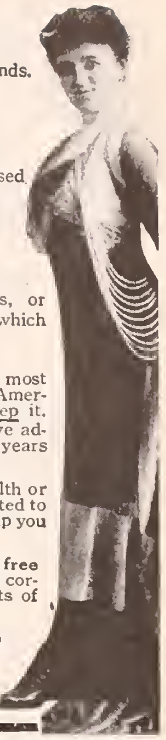
But certainly Felix admired the personality of the apostle, and liked his company. He frequently talked with him. Luke gives an account of the first private interview when Felix brought his Jewish wife Drusilla to hear Paul. Faith in Jesus Christ was his theme. Felix was fascinated by the story that has charmed millions—of the conversion of the religious persecutor into a world missionary. He was deeply interested in Paul's explanation of the Messiahship and the place of Jesus in God's eternal plans. He was spell-bound by the account of Paul's journeys and adventures. (Well might he be. I have known a camp of a dozen boys to listen to chapter after chapter of the Book of Acts from the 20th Century Version.)

But when Paul began to make the practical application of religion to life and conduct, Felix was on trial before Paul. The tables were turned. The preacher knew his audience, for their misdeeds were public property. In addition to his bribery and corruption this governor was an adulterer, and the woman at his side was not his lawful wife. Daughter of Herod Agrippa (see Acts 12) she was the wife of Azizus, king of Hamath, when Felix the Roman crossed her path and persuaded her to become his mistress. Paul had three themes for their consideration—righteousness, self-control and the coming judgment. The first two were a sufficient indictment of this guilty pair, the third threw Felix into terror.

Frightened but Unconverted

FELIX was not repentant, however. He was only frightened. What a difference there is! Many a wrongdoer imagines himself repentant for his sins when he is only appalled at the consequences. Much of the terrific preaching by evangelists of a century ago frightened but did not regenerate the hearers. That is a sublime, a divine achievement. Felix had a guilty conscience. He saw himself as God saw him, and loathed the sight. But he was without vital repentance, without power to put his sin from him. He was hardened and could easily salve his conscience by telling Paul he was too busy to go further. At a more convenient season he would hear more.

Now is the accepted time, now is the day of salvation. We shall ever find the most insidious temptation in the whole realm of character to lie in procrastination of decision. The soul that drifts is doomed. It is so easy to postpone repentance—easy but fatal.



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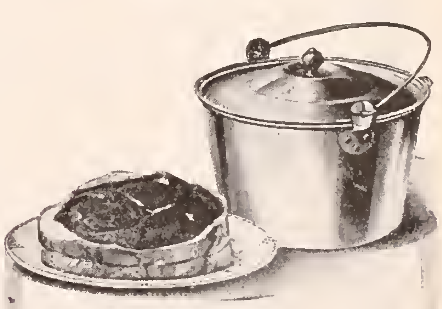

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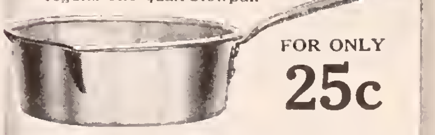

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The finishing point of Pike's Peak is almost two and three-quarters miles above sea level. In the twelve and a fraction miles of the course there are 60 turns, and the rise is almost one mile high. There is no place where the car is not climbing.

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Others Failed

Motors of some of the most famous racing cars in the world were unable to withstand the strain of that climb and so did not get to the summit.

It is constant hard pulling all the way and more than three-quarters of the distance must be made in second speed, even with specially geared cars.

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The altitude that affects one's breathing so much that even the strongest man can stand only the least amount of physical exertion, has a similar effect in reducing the power of the motor.

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Progress in the Bibl Pi ture Study Cont t

TOGETHER with the man tho
sands of readers who are in rest
in the outcome of the delightful nt
which closed in July, we are oki
forward to the final compilatio of
plies and decisions of the judge T
compilation, as a matter of fact as
been made, and books contair g
great number of different ver su
mitted for the sixty pictures are bei
specially printed for the use f
judges, and should be in the h ds
the seven eminent men who are ma
the final decisions by the time t iss
is in our readers' hands.

In the progress of this compil n
were amazed and delighted
evidences of the interest ta n
the contestants. In short, i is
the greatness of this intere th
delay in getting to the end
matter must be attributed, for mar
sets of answers and so many v es
each picture were submitted t t
expert checking of them req ed
great deal of time as well as e edir
great care.

It is cause for much editorial isfa
tion that such a host of reader our
recreation and lasting benefit th
Contest. It helps to lessen th egr
we cannot help but feel that eve co
testant cannot be materially re rde
to know that the richer gain of in ease
knowledge of the Bible is now po
session of thousands. All of us w hav
had part in this matter will rejoi wit
those who prove successful in th sele
tion of the verses, of course, b tha
slight additional gain will give r occ
sion for envy or discontent. th
earliest possible moment w sha
announce the decision of the dge
But in view of the very im rtan
positions which all of thes me
occupy, and the bigness of th tas
that the judging of these answ im
poses upon them, they cann , c
course, be hurried in this work.

*

Worth Passing On

THE Pacific Christian Advocate uote
thus the comments of the Chin Ob
server upon an address recently d vere
from the Methodist pulpit: "F. A Hazel
tine, editor of the South Bend Journ occu
pied the pulpit of the Methodist Ch ch in
Ilwaco last Sunday evening, deliverin n ad
dress on 'A Public Officer Who Made ood.'
He had a numerous audience, with a sp kling
of politicians and office-seekers who re on
the anxious seat to catch on the fly all itical
allusion to local politics, but the vetera ditor
is too wise to be caught shooting politi dope
from the pulpit, so the disturbed con ences
of the candidates and politicians w not
aroused. When Mr. Hazeltine sprang hero
on the audience there was a smile on t faces
of candidates, as they recognized an ol imer
who wasn't in the race against any o hem.
It was Joseph, the most famous Israelit f the
Twelve Tribes. Judge Brumbach was esent
and listened to the address with adm ation
and respect, for he knew Joe was dead l en-
titled to all the bouquets the speaker nded
him."

*

THE thirty-first annual convention f the
Brotherhood of St. Andrew wi meet
in Cleveland, Ohio, October 4-8. Th con-
vention, which was at first limited t dele-
gates, but is now open to all Episcopali men,
young and old, has increased steadily n at-
tendance and in importance, until its m ings
now draw together upward of twe -five
hundred. The object of the brotherh d is
to "promote the spread of Christ's ki dom
among men and boys."

*

Called Higher

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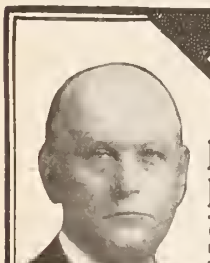
J. Clay, La Rue, Ohio, 84 years Mrs.
Samuel Smith, King City, Calif., 86 ars;
Mrs. M W. Benedict, Reeseville, W 77
years; Mrs. Margaret R. Hunter, Th ute,
Pa.; Mrs. Adelia N. Baker, Decatur, ich.,
79 years; Mrs. Mary Isabell, 83 years Mrs.
E. H. Blair, Los Angeles, Calif., 88 ars;
Mrs. Sarah E. Priest, Westboro, Ma 84
years; William Allderige, Plainville, nn.,
87 years; Mrs. William B. Carrell, Iv and,
Pa., 91 years; Mrs. Jane E. Hartwell, ina,
Kan., 77 years; Mrs. Eleanor Whiting, hit-
tier, N. H.



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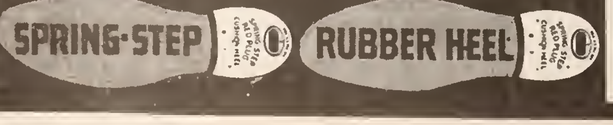

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The War in Europe

Continued from page 1067

result of the second Balkan War German and Turkish troops are aiding the Bulgarians in considerable numbers. The important fortress of Silistria was wrested from the Rumanians during the week, and at the close the Bulgarian forces were rapidly nearing the railroad running from Chernavoda to Kustendje on the Black Sea.

Farther to the west the Bulgarian artillery is bombarding the Rumanian town of Giurgevo across the Danube from Rustchuk, directly opposite on the south shore of the river, apparently as a preliminary to attempting a crossing of the stream at this point and an advance on Bucharest, the Rumanian capital, about forty miles directly north of Giurgevo.

The river at this point is about three miles wide with a very deep and broad channel, and the moving of an army with its impedimenta across such an obstacle is far from child's play. It is true that the Bulgarians have an advantage in that their bank, the southern, rises abruptly from the river to a considerable height, while the northern bank is land flat, and hence artillery in position on the southern side can command the northern fairly completely, but the task will still be a hard one.

On the north the Rumanian forces are continuing to penetrate more deeply into the Austrian territory of Transylvania, but their rate of progress northward has been considerably slower than at first. Possibly they have been obliged to withdraw troops from this front for use against the Bulgarians in the south, as the amount of Russian help Rumania has received up to the present time does not seem to have been as much as might conservatively have been expected. Hermannstadt, their objective in the center, still remains in Austrian hands, and therefore the greatest progress has been made by the Rumanian wings. German troops are reported to have joined the Austrian troops defending this front. We may reasonably expect to see very hard fighting on all the Balkan fronts during the next two months, as both sides seem centering their efforts in this sphere of operations to a large degree.

For the past four weeks the Austro-Italian front has been without incident, and last week was no exception to the rule. The capture of Gorizia by the Italians has not yet led to any further results of importance, the Austrian defenses to the east and south of that city being apparently much stronger than the Italians had any idea of. On the south Tyrol front the deadlock continues unbroken, and on the other mountain fronts the difficulties of the terrain, which are both great and unending, have prevented appreciable results appearing. If my readers will plot out on the map the Italian territory held by the Austrians and the Austrian territory held by the Italians, they will perhaps be surprised to find that in area these holdings are not so very far from being equal.

VERY little news, indeed, has reached us from the Caucasus front during the week under review, so little that it is fair to assume that nothing of any importance has happened.

In German East Africa the British continue almost daily to report fresh advances or the capture of places of importance. The German defense seems crumbling, which is not perhaps surprising, as the German forces have been cut off from communication with the outside world, reinforcements or supplies for fully two years now. It has been already pointed out what supreme importance to the British scheme of having the Cape to Cairo Railroad run entirely in British territory the conquest by them of this German colony would have.

There has been some skirmishing to the northeast of the Suez Canal and in western Egypt during the week, but this activity was only of sufficient importance to indicate that the belligerents were still facing each other.

Sweden and Great Britain are still at issue over the questions of interference with Swedish mails and ships by British naval vessels. Sweden has had one of the very largest harvests in her history, as have also Norway and Denmark, which, as these countries have very similar climatic conditions to Germany, seems to give some color to the German claim of the largest harvest in fifteen years.

The eastern front was less active last week than for some time. The northern portion of the line had its calm disturbed only by an occasional clash, while even in the Stochod region, where for months the fighting has been so violent, the lull was pronounced

In Galicia the Russians made some rather fierce attacks on Halicz, to the north of Stanislau in the direction of Lemberg, but accomplished little.

Farther south in Galicia there was greater animation in the foothills of the Carpathians, where the Russians made numerous but only occasionally successful efforts to advance south and southeast. The object of such efforts apparently is to create a diversion here, which would prevent the Austrians from sending troops from this sector to Transylvania to aid in the defense of that province against the Rumanians. Such activity was greatest in the Karput region.

THERE has been heavy fighting on the Picardy front during all the period under review, and the Allies have had the best week in some time. The British, who hold the most northerly part of this front, after capturing Ginchy village completely on September 8, took a day or two's rest, but on Monday began a movement directly east from Ginchy, which yielded them some ground and a few hundred prisoners, followed by another small advance on the same portion of the front the next day. The following day the British began to prepare the way for a further advance by an artillery attack on the German trenches. On Friday their infantry was launched to the attack at a very strong point in the German defenses to the southeast of the village of Thiepval. Desperate fighting took place, particularly around a German field fortification known as Wunderwerk, but in the end the Germans were obliged to give way, and this field fort and a thousand yards of their trenches fell into British hands.

At the same time another assault was made on a six-mile front to the north of the road leading from Bapaume to Albert, and here, too, the British were too strong for their opponents and drove them back a couple of thousand yards. As this record closes hard fighting is still going on in this portion of the front.

North of the Somme the French began serious operations on Tuesday, September 12, and in a dashing offensive smashed the German trenches and thrust their lines forward to the east of the village of Combles, both to the north and south, thus almost surrounding that town. About 2,500 Germans were captured in these operations.

On the rest of the western front nothing of any particular interest took place.

◆

Consider This Well

WE have received several letters from some of our good friends of the Christian Herald Family expressing regret that the Christian Herald will raise its price early in November to $2 a year. We regret it very much ourselves, for, as a matter of fact, the situation which has been forced upon us is very much worse than was indicated in our announcement of raised price. We have now received what practically amounts to an ultimatum from the paper manufacturers to the effect that we will have to pay, even under the most favorable circumstances, $80.000 a year extra for paper.

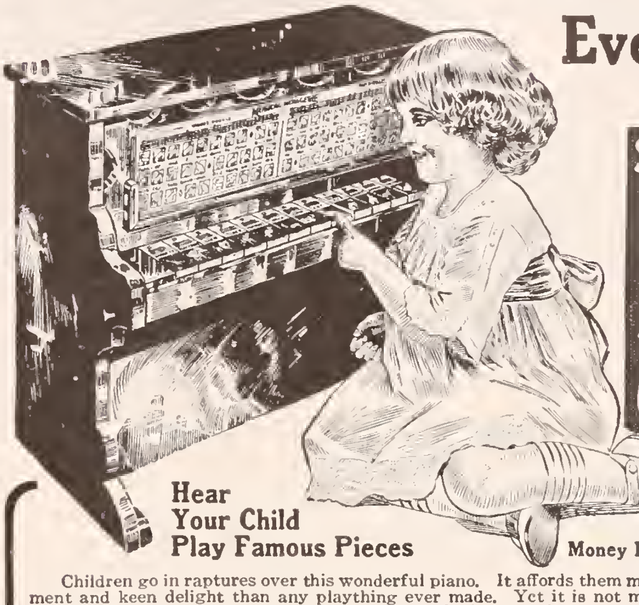
If we are compelled to do this, then the situation will indeed be very serious for the Christian Herald, unless, to be sure, we can have the active help of the members of the Christian Herald Family.

The issue is of tremendous importance, not only to our readers, but to the many charitable and other interests which depend upon our readers for their very life. Imagine the orphans in China, in India, in Japan being cast adrift; imagine what it would mean to have our Widows and Orphans Fund suddenly become inactive; imagine the effect on the Bowery Mission and on the Children's Home on the Hudson; imagine the dismay of the missionaries so greatly helped in various parts of the world; imagine the wide-spreading effect which the curtailment of these efforts would have on the very growth of the Kingdom!

Of course, we do not mean to let it happen. It may be the fight of our lives, but we mean to win out, and with the help of Christian Herald subscribers we shall do so. The Christian Herald is too great an institution, and the institutions which depend upon it for their very existence have too far-reaching an effect on the uplift of the world, to be smothered under the exactions of commercial circumstances.

Do *you* mean to do *your* part? Do *you* mean to help us go on with the work of the Christian Herald? Will *you* use *your* effort to bring in at least one —*only one*—new subscriber at the increased price?

Each one of you can induce at least one friend to come in as a new subscriber. Will *you* not give us *your* promise that you will get us at least one new subscriber during the coming year? We would like to have you on record as meaning to do all in your power to help the Christian Herald bring to full fruition the many projects which it has inaugurated.



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See Wonderful Animal Keyboard and Animal Music Chart

The secret of this Children's Piano lies in the keyboard and musical charts. The keyboard is made up of animals—here a dog, there a cat, horse, chicken, cow, etc.—all the animals that even a baby knows. The child follows the **animal notes** on Music Charts—and strikes **animal keys** on piano to correspond. It is more simple to learn than A. B. C.'s or counting "10." It is so easy to learn that children only four years of age readily pick out animal keys corresponding to animal notes on Music Chart and produce real music—"Farmer in the Dell," "London Bridge," "Yankee Doodle," "My Country 'Tis of Thee," etc., and sing to their own accompaniment. It will take only five to ten minutes before your child can actually play these pieces. In a short time they can play "Home Sweet Home." "Old Black Joe," "Annie Laurie," "Suwannee River," etc.

This Wonderful Children's Piano is tuned by piano experts. Keys are based on universal scale. Solidly constructed and finished in mahogany. Music Charts are printed on heavy enameled cardboard with pictures of animals, representing notes beautifully lithographed in many colors. Also shows notes in music to correspond. Words of song are printed under animal notes. Keys are faced with handsomely lithographed animal pictures in colors.

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Only 5,000 of these Wonderful Children's Musical Menagerie Pianos will be sent out on this amazing offer. Mail coupon and 50c at once before this limited number is sold out. We ask for no references, no C. O. D. Merely send 50c and the coupon. Everything is at our risk. You either keep the Wonderful Children's Piano on our liberal terms or return it and get your money back. We make this offer so liberal and easy to accept that you can't afford to pass it by. Do not delay. This offer is limited—immediate action is necessary. Mail coupon and 50c today.

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Send for this wonderful piano today. Just mail the coupon and 50c. With the piano we send FREE Music Charts. In ten days if you are satisfied with your little one's playing—and believe you have a great bargain—keep the piano and pay us only $1 a month until our Special Low Bargain Price of only $4.50 is paid in full. If, for any reason, you are not satisfied, we will return your 50c and you can return piano at our expense.

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Enclosed please find 50c for which send me your Wonderful Children's Musical Menagerie Piano and three Music Charts, containing music selections. If thoroughly satisfactory after ten days' trial and examination, and I desire to keep the Piano and Music Charts, I will send you $1 a month for four months until your Low Bargain Price of only $4.50 is paid. Otherwise I will return Piano and Music Charts at your expense within ten days after delivery and you are to refund my 50 cents.

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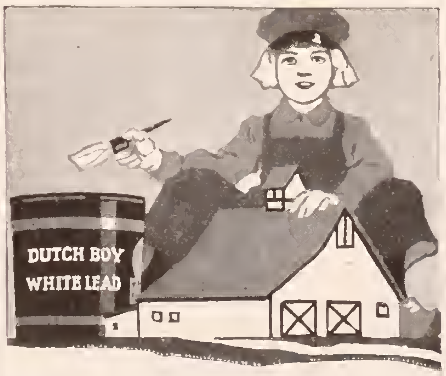

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25	Everybody's	3.00	2.40
30	Garden Magazine	3.00	2.65
	Good Housekeeping	3.00	3.00
70	Harper's Magazine	5.50	4.65
17	Health Culture	2.50	2.00
12	Home Needlework	2.25	1.75
8	Housewife	2.00	1.60
20	Illustrated World	3.00	2.15
80	Independent	5.50	5.15
50	John Martin's Book	4.50	3.65
	Ladies' Home Journal	3.00	3.00
15	Ladies' World	2.50	1.90
	Literary Digest	4.50	4.15
17	Little Folks	2.50	1.90
10	McCall's	2.00	1.65
20	McClure's	2.50	2.15
25	Metropolitan	3.00	2.40
17	Modern Priscilla	2.50	2.00
23	Mother's Magazine	3.00	2.00
50	Outing	4.00	3.65
60	Outlook	4.50	4.15
20	Pathfinder	2.50	2.15
8	People's Home Jnl.	2.00	1.60
4	People's Pop. Mthly	1.75	1.55

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Christian Herald Review of Reviews Modern Priscilla	$3.50	$4.35

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Four Letters

By
MARGARET E. SANGSTER, Jr.

E RY once in a while a certain tter stands out distinctly from e others in my mail basket. course, that it is any sweeter e letters from all my girls, but it shows a bit more thought, or ea, that might help one of you. er I find a letter of this sort I side to use some day when I am to you. I am quoting four today, which I think you will ghty interesting.

r a protracted illness," begins from the South, "during which pies of the Christian Herald in their folders, I was able this to sit in my Morris chair and few of them.

T copy dated July 5 contained an ticle from your pen entitled on the March.' I read it, the lf blinding me the while. I am woman with many blessings. I a lovely little city in a Southern ty town. I have troops of a dear little home, a flower-gled yard, a dusky attendant s served me for thirty-five years, sufficiency of what has been a competency. In health I d happy associations. In sick-ave had tender care.

(what an immense word that f three letters is!) I have had I have stood beside my be-nd have seen every one that was ecious to me pass into the great And the years have come and rs have gone, and I have walked y alone, largely reflecting upon s that are passed. I have never song as I marched along, trying Christian, trying to be trustful nkful, and to live a life void of to God and man. But I have en 'singing on the march.' I st called up a dear neighbor and r of your article, told her how s it was to me, and how I meant very hard to be a soldier woman g on the march.

l then the thought came to me you a grateful note, and tell at your words have done for y woman down in Dixie, who en songless, but who meant to sing. I venture to tell you this e writers, unlike speakers, do ays realize what blessings they ding out.

s not worth while that I give you ne. It is not one that will ever wn out of my own state; it is and inglorious' so far as the world goes. But it is the name of one whom you have helped, and who wishes you to know she means to read and re-read your 'Singing on the March,' until she, too, can sing and make not only her own way brighter, but a brighter way also for somebody else.

"This is written from a dear little home, occupied only by two mature women, mistress and maid. The maid, a singer, the mistress now wishing to be.

"Our little dwelling we call –
"The Little House on the Corner."

. . .

This letter is, I think, a beautiful one. *But* I wish the little lady had signed her name.

"ALTHOUGH a stranger to you," writes a girl from Michigan, "I want to tell you what your article in the last paper did for me. 'The Girls of Northfield' came to me on Wednesday morning, and I attended prayer meeting as usual on Wednesday night. Maybe you will understand me better when I tell you that I have attended prayer meeting many times, and although I am nearly twenty-three years of age have never been able to testify for Christ publicly. Timidity, or whatever it was, stopped me from doing so. But tonight I thought of your sweet, brave 'Girls of Northfield,' and the thought helped me to testify for the first time in my life. This may sound like a very small thing, but it means a great deal to me, for I will never again let the opportunity to testify slip by."

. . .

A farmer, who loves his farm, sends a message to my correspondents. Doesn't it make you city folks a bit envious?

"FARMING, it seems to me, brings us very near to nature, or, in other words, the Creator; as we are always near something that is developing or increasing by an unseen power. We drop a small seed into the soil and in a short time there is a beautiful plant, and after a few more days have passed a beautiful flower greets us; or it may be some grain to feed the famishing humanity. And again there are the ever persisting weeds, like little sins, that are always on hand to retard the growth of the good. Yes, farmers always have the Great Preacher preaching to them; but not all are ready to pass into the far country and meet him.

"I cannot imagine what a life in the city would be like, especially on hot days. And the children, where can they play? My playground was measured in miles. I have roamed at will over as many acres as I wished to, over rocks and through dells with the music of the birds to greet me and my thoughts for company, for I mostly traveled, or played, all alone. Therefore, I am a child of the woods.

"A MOUNTAINEER."

. . .

This is the last of the four letters.

"THE other day, while attending a woman's meeting, a verse of poetry by your late grandmother was quoted by the lady who presided over the meeting, who commented on it, telling how its meaning had helped her so much.

"Then I thought, how little we realize what force spoken words have on other lives. How nicely the poet put it when he said:

"'More precious than the honeyed
dew,
From flowers distilled of saffron hue,
Of rosy tint, or azure blue,
Are gentle words.'

"Thus the power of influence is very strong. Even though a person be dead, he yet speaks unto the people he once lived among.

"I, too, loved to read the poetry of your dear grandmother, as it seemed to grip my very heartstrings. This brings another thought to my mind.

"Persons, like plants, have a way of attracting others to them. Did you ever notice how many white and dull looking flowers are sweet-scented, while showy flowers, such as the tulip, foxglove and hollyhock, have little or no scent?

"So it is we find those individuals close at hand that are lovable when they are old and gray, as well as when they are young. We can find them wherever we wander, whether by land or sea; and their silent, magical power is at work everywhere around us.

"Miss Sangster, I, too, want to be one of those individuals going about in a silent way, doing good to others in the walks of life. I want a spirit all sunshine, graceful from very gladness, and beautiful because bright.

"Let us live so that our lives will count the most in this life and in the life to come. Let it be said of us, as it was said of one of old, 'She hath done what she could.'"

. . .

DID you like the letters, friend of mine? I hope that you liked them half as much as I did, and I hope that soon I shall be able to show you some more that are just as fine. Perhaps, next time, one of them will be *yours!*

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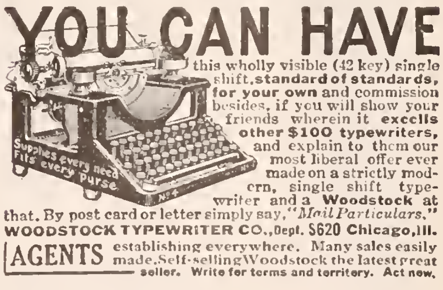

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The Christian Herald Prayer League

L Christians are urged to unite with e members of the Prayer League in rayer at the noon hour. Also any at liberty to send a request for or an acknowledgment of answered thereby becoming enrolled as a of the Prayer League.

A ONG the many letters received y the Prayer League this week, n unusual number record an-o prayer.

F. L. R., Bayfield, N. B., writes: al requests for prayer which were you have been answered. A man ife here have become more in y with each other after having ng in discord. A friend is greatly ed in health and I myself have rengthened spiritually and physi-I thank God for the Prayer ."

M. S., Pasadena, Calif., writes r husband has got employment in to prayer. Mrs. A. P. S., Ewell, who was stricken with paralysis months ago, is now praising God e is on the way to recovery, in to prayer.

nd S. B., of Gloversville, N. Y., "We thank our heavenly Father Prayer League. We know from al experience that God does fully answer prayer. We have seen it so many times. We sent in petitions for a daughter and daughter-in-law, which the Lord wonderfully blessed and answered."

Inspiring testimonies come from Memphis, Tenn. At the Noonday Prayer Meeting, conducted by Pastor Benjamin Cox, a mother reported that her son, for whom prayers had been offered, was found again. A young woman wrote that her eyes had been healed in answer to prayer. A merchant wrote that his sick wife, since being prayed for, had greatly improved. A man wrote that his hearing was far better and he requested prayer for complete restoration. Another man wrote that he had been brought from the gates of death through prayer. The Memphis Prayer League is growing rapidly, and its noontide meetings are largely attended.

Mrs. F. M. B., Alamo, Calif., writes she has had many wonderful answers to prayer. Her little son lay apparently dying. The nurse said he could not live many hours. The mother prayed most earnestly and then, feeling a great calm in her heart, turned to the nurse saying: "He is not going to die; he is better." The temperature of the little sufferer fell to normal. The prayer had been heard and his life was spared.

J. A., Englewood, Calif., was healed of fever in answer to prayer. I. S., Shawnee, Okla., joyfully records the conversion of her son, for whom prayers were requested some time ago. A. P., Millerton, N. Y., through prayer, received strength to undergo a severe operation successfully, and now praises God for restored health. A Mother in Michigan reports that her daughter, who was prayed for and who lives in a distant part of the state, is recovering. Mrs. L. M. N., New Hampshire, a lone widow, records the restoration through prayer of her home, which was broken up a year ago.

Mrs. M. S., Great Bend, Kan., praises God for restored health in answer to the prayers of the League, and another mother, in Garrett, Ind., is grateful for the recovery of her son in answer to prayer. Mrs. J. A. H., Portsmouth, Va., writes that a friend and the writer herself have both had their eyesight restored in answer to prayer and are devoutly grateful to God. "My friend can now see to read her Bible with her glasses and I can read without mine. The Lord has answered my prayers all through my long life from childhood. Bless his holy name! There is nothing like faithful, fervent prayer."

A Widow in Summerville, N. J., who was troubled about the future, requested

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By Eleanor H. Porter

Author of "POLLYANNA"

Everyone who has read "Pollyanna" should read "Just David." He is as lovable as the heroine of the Glad Book. Mrs Porter believes that the idea of the possibility of happiness should be held up to people, but she does not attempt to preach about it. She simply lets her characters speak.

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Just David
Just David
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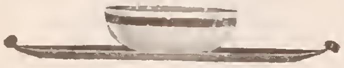

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Pettijohn's is a dainty, made of soft rolled wheat. It contains 25 per cent bran in flake form, and tender.

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Prove that tomorrow morning.

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Rolled Wheat With Bran Flakes

At grocers—15c per package.
Also Pettijohn's Flour—75 per cent patent flour with 25 per cent bran flakes. Use like Graham flour in any recipe. 25c per package.

The Quaker Oats Company

Chicago (1398)

prayers for employment for her boys. She writes: "Now they are employed and we feel grateful to God for his goodness to us."

Mrs. D. W. B., Hanover, Ind., writes: "We send this note in fulfilment of a promise made to the Lord that we would acknowledge his goodness. Our prayers have been answered, and we wish to thank him."

Mrs. C. G. O., Brooklyn, N. Y., writes: "I wish to acknowledge to the Prayer League an answer to prayer which was a great blessing to me. I dreaded a serious operation and just before the ether was applied the words, 'Lo! I am with you alway, even unto the end,' came to me, and I felt as if God had me by the hand; there was perfect peace; I had no fear. Afterward the surgeon told me the success of the operation was a surprise to all. Prayer is wonderful!"

H. C. writes from Baltimore, Md.: "A young man in jail, suffering with tuberculosis, who a few days ago lost his father (he was unable to see him before he died), and who has an invalid mother, requests prayers that his mother's health may improve and that he may live to secure his liberty."

We might greatly add to these cases from the number of letters on hand containing similar acknowledgments.

LETTERS have been received asking prayers for revivals at. Dennis, Okla.; Oxford, Mass.; Chelsea, Vt.; Danville, Ky.; Degrasse, N. Y.; Laurel, Md.; Taylor, Okla.; Chapel Hill, N. C.; Kalamazoo, Mich.; Grand Rapids, Mich.; Los Angeles, Calif.; Quincy, Mich.; Dalton, Ga.; Evansville, Ind.; Lytton, Iowa; Charles City, Iowa; Reno, Mo.; Ringgold, Ga.; Denmark, Tenn.; Monona, Iowa; Liberty, Belfast, Me. (that the church may be built up spiritually); Leonard, Mo. (that many may be saved during revival meetings); Opelika, Ala. (that many may be saved during revival meetings); Silver Beach, Wash. (in the Methodist Church); Mrs. E. B asks prayer for the success of Billy Sunday's work in Detroit, Mich. (that a multitude of souls may be saved); Sawtelle, Calif. (that California may go dry); Centerville, Mich. (that Michigan voters may reject the "Home Rule Amendment," and vote our state dry November 7); Marion, Ill. (that Illinois may go dry this coming election).

W. R. Almond, Wisconsin, asks prayer to secure a new pastorate; R. M. R. asks prayer that brother who has just finished his college course for the ministry may get a good charge; M. E. C. asks prayer that son may soon have a call to some church; M. E. P., Degrasse, N. Y., asks prayer that funds may be given for a new church.

Four parents ask prayer that their sons' minds may be restored; E. B., that father's mind may be restored; E. M. J. asks prayer that mother's mind may be restored; Miss H. M. S. asks prayer that sister's and own mind may be strengthened; Mrs. E. J. B., that husband's mind may be restored; twenty-one friends ask prayer for mental restoration or strengthening for other relatives or friends or for themselves.

Fifteen friends ask prayer that their sight may be strengthened; Mrs. H. F. A., E. W., ask prayer that their mothers' sight may be restored; Mrs. E. J. B. W., Anxious Wife, ask prayer that husbands' sight may be restored; eight other friends ask prayer for the restoration or strengthening of sight for friends or relatives.

Eighty-one friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing.

Eighteen parents ask prayer that their sons may be delivered from the liquor habit; three wives, their husbands; twenty friends, other relatives or friends.

Mrs. P. J. F., A Reader, ask prayer that friends may be cured of the drug habit; Mrs. C. P. D. asks prayer that brother may be cured of the drug habit.

Forty-five parents ask prayer for the conversion of sons, including Mrs. C. H. N., who asks prayer for the conversion of her son and that he become reconciled to his wife and baby; thirty-six wives, their husbands; one hundred and twenty-eight, for the conversion of other relatives or friends.

One hundred and seventy-three ask prayer for the healing of friends or relatives, including
M. K., that son may pass safely th
operation; another, P. R. R., asks pr
mother, who has been operated on fo
may never experience the return
disease; another, H. A. Y., that the
paralysis may be stopped; anoth
L. A. H., that a minister may be re
health and strength; another, M. P.
two missionaries may be restored to
One hundred and forty-three fri
healing for themselves, including M.
asks prayer for restoration of health f
little ones; twenty-nine friends ask
restoration of hearing for themselves
Ninety-five friends ask prayer fo
guidance in financial affairs.

ACKNOWLEDGMENTS of
prayer have been received fron
W L., Chambersburg, Ill.; L. J. F.,
Pa.: C. D. A., St. Cloud, Fla.;
Madison, S. D.; M. McA., New Y
Mrs. L. J. B., Wauchula, Fla.; S. L.
Homes, Wash.; Mrs. R. E. B., Port
N. Y.; M. B., Woodruff, S. C.;
Morristown, Tenn.; Mrs. M. M. M.,
Tex.; Mrs. M. A. F., Turps, La.;
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Mme. Paderewski Appeals for Suffering Poland

To the Womanhood of America—Greetings and Love

MORE than five hundred thousand young girls of my country, Poland, have had their lives shattered by the greatest tragedy that can come to a woman.

Victims of the conquering and the retiring armies that have incessantly swept over Poland since the beginning of the war, these unfortunate young mothers, the majority of whose babies have died for want of food, clothing and shelter, find themselves outcasts—helpless, alone.

They come from all classes. That which made them the most pitiable of war victims does not respect rank nor recognize virtue. Their physical suffering, unspeakably severe as it has been, is exceeded by mental agony that increases with the realization of their condition as they face the future. A home must be provided for these unfortunate ones. They must be put into an atmosphere of hope and courage.

To this end I am asking aid for the founding of a home in Warsaw, the name of which will be The American Refuge for Suffering Womanhood, the gift of fortunate American women to their unfortunate sisters in far-away Poland. From this center, as an outgrowth, other branch institutions similar in aim and character, but entirely self-supporting, will be established in Galicia, Lithuania, and all over Poland.

By this means I hope not only to give aid to my needy countrywomen, but through them to revive the ancient arts for which Poland has been so justly
famous, including tapestryweav
making, metallic and silken em
wood-carving, and the world-fa
products of Zakopane.

Will you not have a part in t
ous work of the redemption of t
fell, not because they did wr
because they were wronged?

Sympathy is the sweetest
has given to our sex, and I am
will devise ways and means at
have a share in this most nob
The need is great, and even the
contribution will be most grat
ceived and acknowledged thr
proper channels.

[Signed] HELENA PAD

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Polish Women's Aid Fun
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Young People's Topics for October 8

What New Work Should Our Society Undertake?

Christian Endeavor and B. Y. P. U. Topic.
Ex. 14 : 8-15.

THE text chosen for this topic might not at first appear to be one to inspire vigorous action. "Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord which he will show to you today. . . . The Lord shall fight for you, and ye shall hold your peace." But hear the answer of Jehovah: "And the Lord said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward.

Going forward did not appear easy. The rough waters of the Red Sea stretched before them, the mountains hemmed them in on either side, and the tumult of Pharaoh's galloping horsemen was behind them. But Moses, at God's command, lifted up his rod, the people started forward, and the sea was divided and rolled backward before them.

This, then, is to be our lesson. We are to go forward. Obstacles, difficulties, hindrances, are to be disregarded. If we are certain that we go forward at his command, we may be sure that his infinite power will hew out for us the path. We are to use our own strength as far as it avails and to trust God for the rest.

What new work shall we undertake? That work to which the Spirit clearly directs us. It may be only to do more thoroughly the work we are now doing. If we "endeavor" half-heartedly, if our committees work spasmodically, if children in the Sunday school are reaching the proper age without being drawn into our society, if we are out of touch with the general work, if any of these conditions exist, the most important work is to remedy them. If our society is fully alive and truly efficient and ready with abounding, consecrated young life for a definite task, prayer and observation and the advice of the pastor will, without doubt, develop the answer to the question of the topic.

Witnessing for Christ

Epworth League Topic. John 1 : 41, 42;
Ps. 40 : 10; Acts 1 : 8.

"YE shall be witnesses unto me." Thus spoke the ascending Christ. We, who have come to be called Christians, are his witnesses. Now a witness testifies, and more, he testifies only to that which he knows. Therefore we must know Jesus as our Saviour. Witnessing for Christ is not, however, limited to verbal testimony. Unless our life, day by day, shows forth his spirit, our words will hardly be admitted as valid testimony.

Are we in business? Are we asked to do an underhanded thing, or to misrepresent a piece of merchandise, or to hide the secret of a plan
to injure another? If we say, "No,
do this thing," even at the cost of o
ment, we witness for him; but if w
conscience with the false assuran
employees we are only carrying out
of our superior and the guilt is all hi
lose our chance to witness, and t
God walks no more with us.

Are we in school? Is an examin
and the opportunity to cheat alm
lenge? Are we on the team, and does
"dirty" play seem sure to win? A
contest, and does some one offer to
us our opponent's votes? If we re
fully to do the wrong thing we witne
but if we yield we are soon mark
whole student body as a cheat and as
and our influence is gone and our
nullified.

Andrew, having found Christ, im
sought his brother. There is no bet
of witnessing than the effort to brin
soul to the Saviour. But if we re
Christ, our lives will not only witne
we shall not only be swift to
message to individuals, but we
heard praising him in the co
his saints, and among sinners, to
says, "I have not hid thy righteous
my heart; I have declared thy f
and thy salvation. I have not con
loving kindness and thy truth from
congregation."

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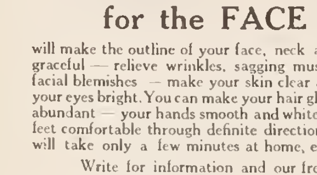
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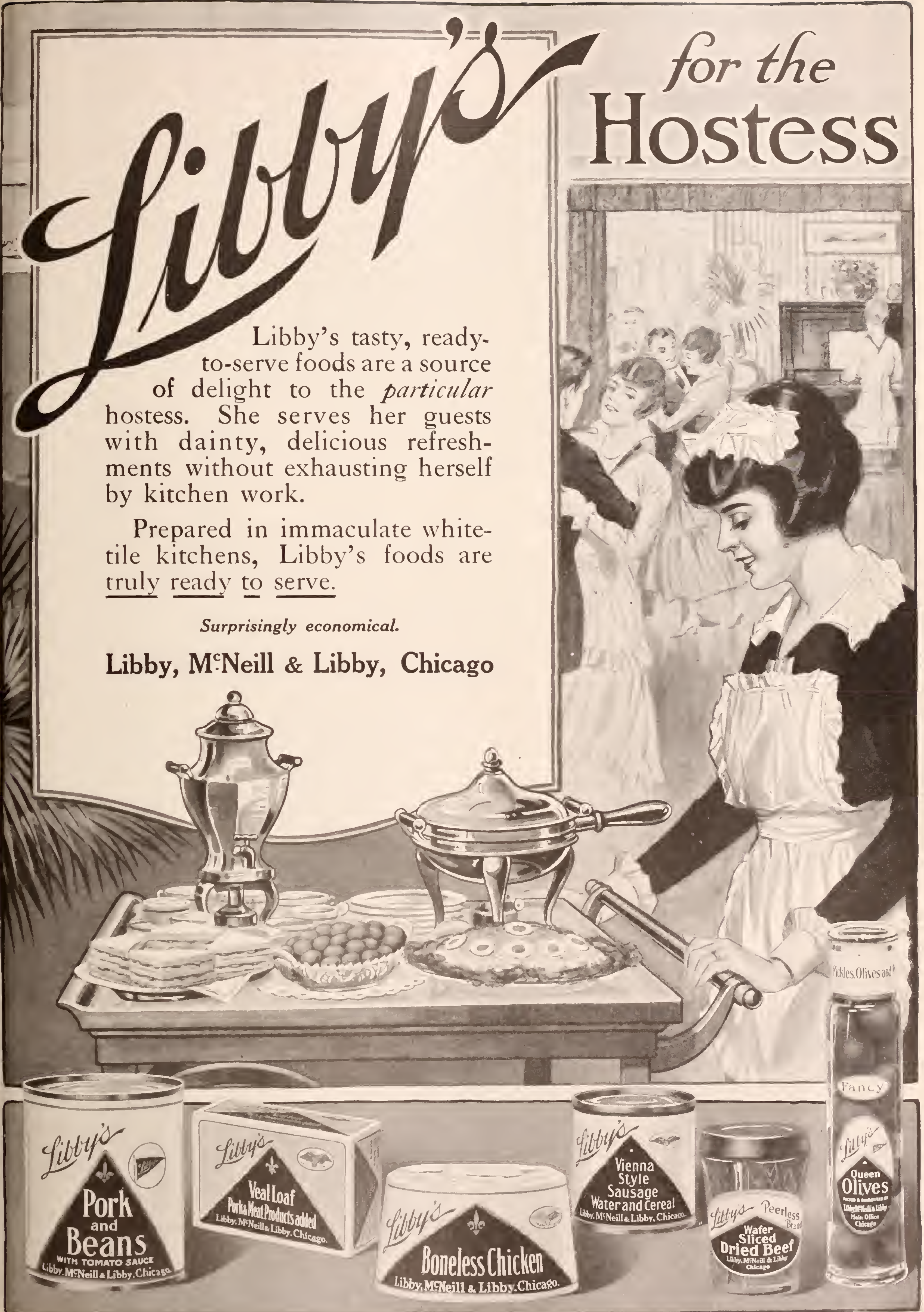

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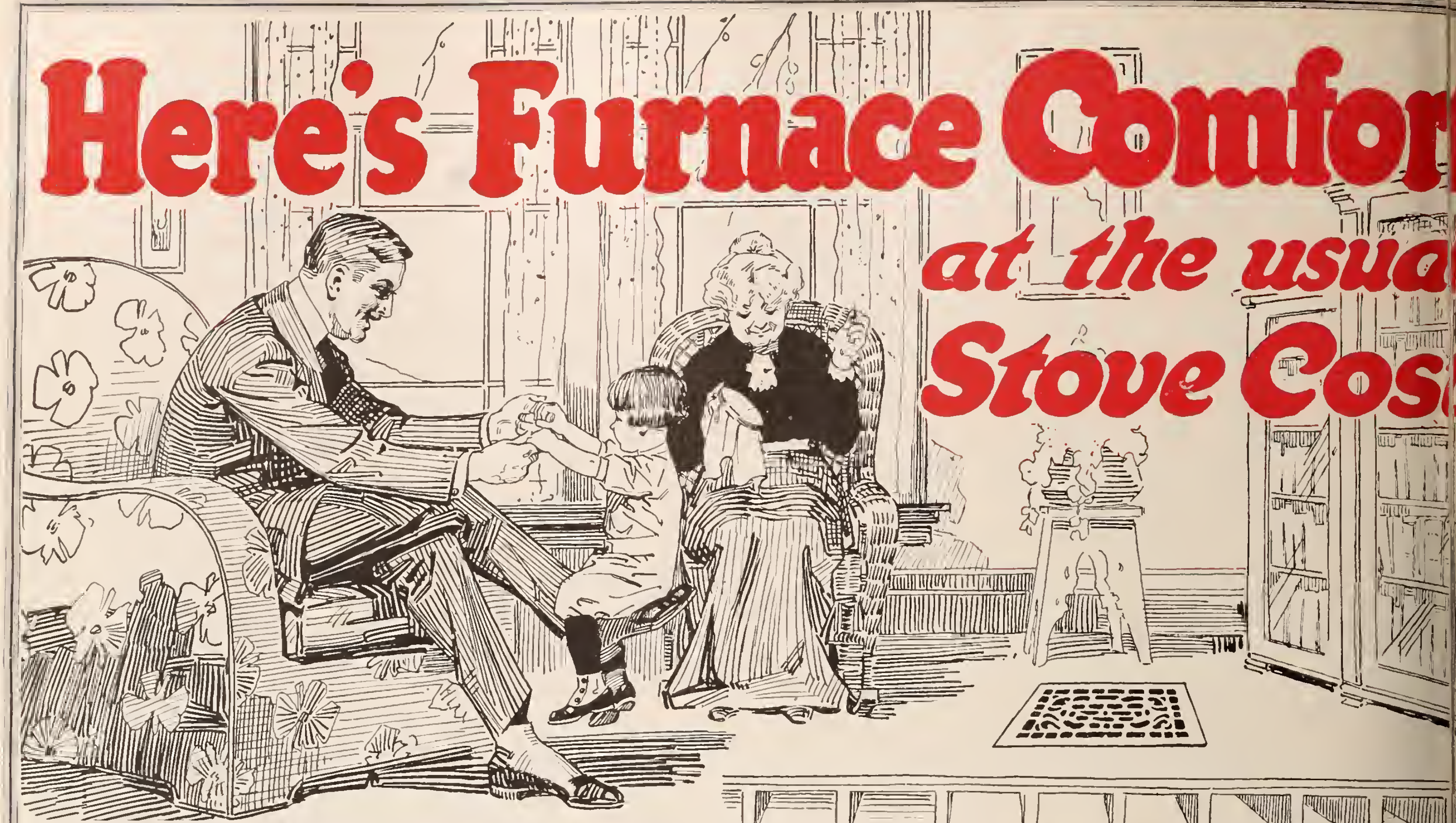

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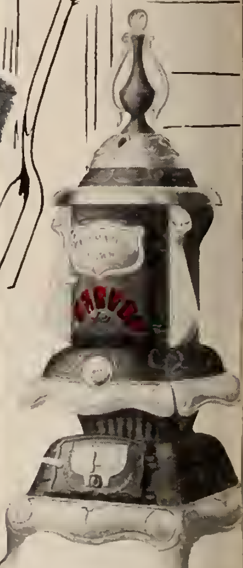

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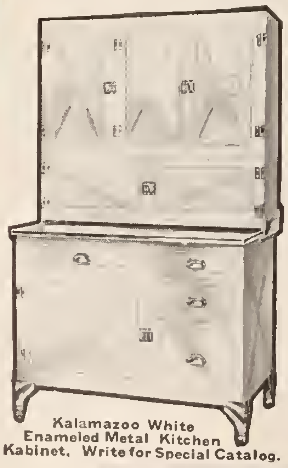

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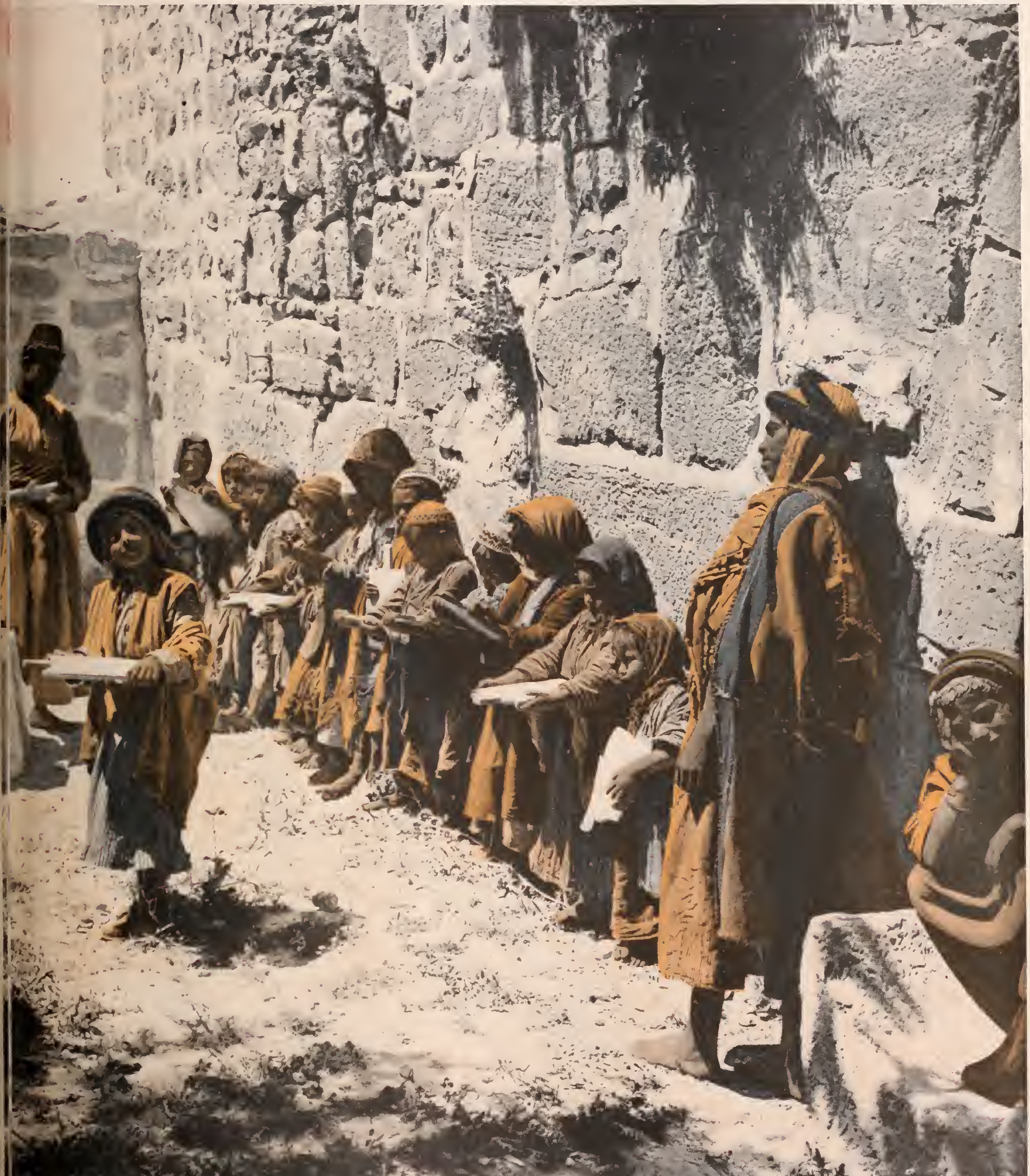

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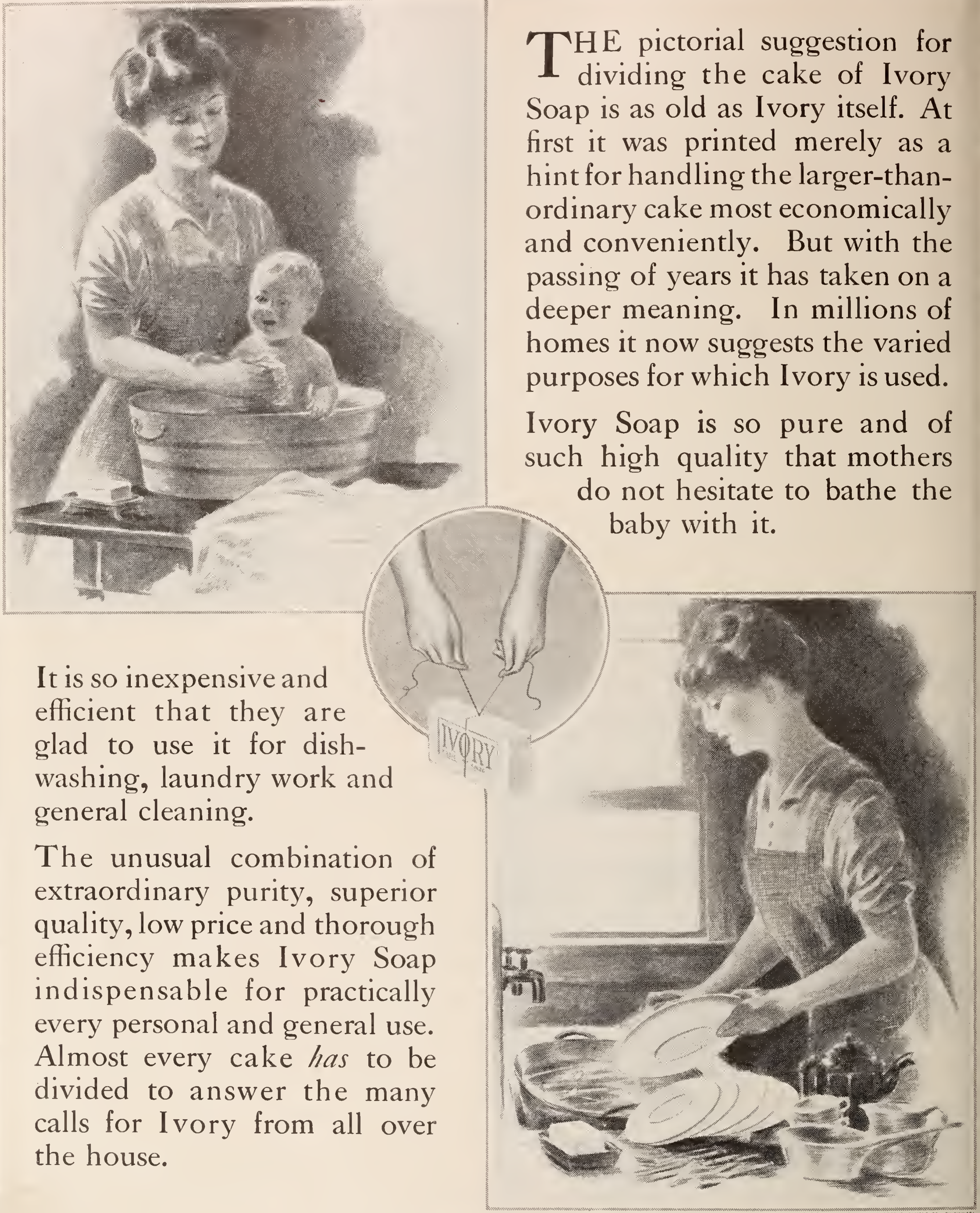
A MOHAMMEDAN VILLAGE SCHOOL IN RAMAH, PALESTINE.



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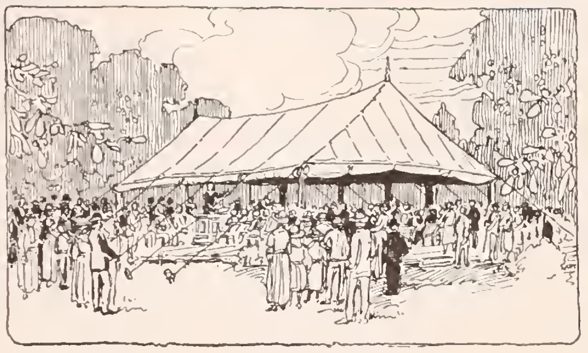
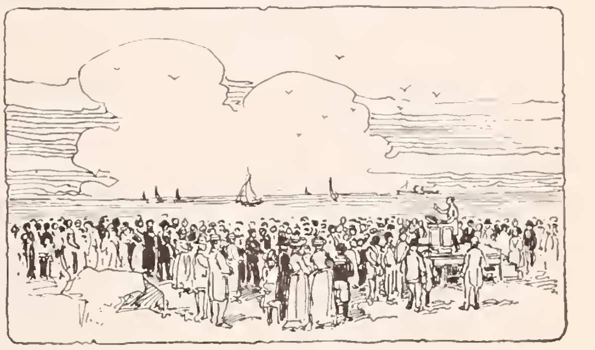




The Church and Its Task

By PERRITON MAXWELL

"CHRISTIANITY is in peril of extinction; the church itself is menaced from within its own walls. The followers of Jesus Christ are either asleep with Peter in the garden or a ke with Judas leading an attack on the gate—le argy on the one hand, treachery on the other. To m he most ominous religious sign of the times is the d away from the church."

hese are the stinging and woeful phrases of Rev. J. . Shaw, pastor of the Second Presbyterian Church of hicago. The preacher went on to point out that tl Bible has been expelled from our public schools, tl religious training has been largely abandoned in o American homes, that children are generally ex- c d from church and Sunday school attendance, tl we are a luxurious and coldly commercial nation, tl we are leading the world to believe that the c ch is the friend and champion of sordid wealth or h tless monopoly, that Christian leaders are them- se s careless of their church obligations, and that t thirds of Christian America is today outside the c ch—thirty million non-communicants. And Dr. S v, without being able to answer his own question, as : "Which are doing the greater harm in the church t y, the betraying Judases or the sleeping Peters?"

ut arrayed against this critical broadside by the C ago preacher are some facts which, if they do not r te his statements, seem to prove that we are as a n on deeply religious, and that our religion, if pra- ti l away from the church, is none the less deep- r ed and sincere. Recent investigations of religious c litions in the United States tend to show that r ious belief, in its broadest sense, has outgrown the c ch; that the soul of man has expanded and em- b ed humanity and the universe.

VAST and significant movement is taking place that is adding to the physical as well as the m al acreage of religion, in the new preaching of epentance and the new and vigorous vision of lvation, presented chiefly out of doors or i eat temporary sheds and tents, by evangel- is who are trying to make of humanity one g t religious family. Everywhere that these h -acre gospel barns have been erected, the w kers have gathered in spiritual wrecks by tl tens, the hundreds and the thousands, put- ti new light, new hope into their lives. And tl preachers from their drab and stationary p its look on with profound astonishment.

hat is the significance of all this? Why do peo- pl orsake the church and fixed forms of religion o he one hand and flock to outdoor preaching o e Cross on the other? Are we less religious, in orthodox sense, than ever before? Do we li our religion unfettered by creeds, extending tl rontiers of faith by simply believing in the ul nate good of man, and is that belief at the r of the movement toward less formal worship?

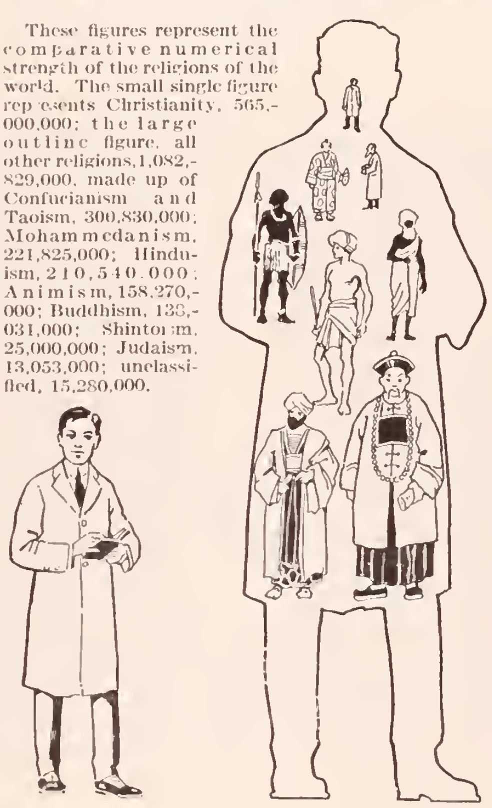
WITH two hundred and sixty-eight million Roman Catholics and one hundred and se nty-seven million Protestants in the Christian world, the church peril, of which Dr. Shaw is so fearful, does not seem of immediate menace. If the 38,805,559 communicants of all churches in the United States should get active along the strenuous lines laid down by Evangelists Sunday, Biederwolf, and the many others who are both arousing and helping the people spiritually, a good proportion of the more than sixty million presumably godless Americans not on the books of any church might be won by the church.

A bird's-eye survey of the religious territory of this country will discover, besides these informal churches, many summer colonies where people congregate, practically in the open, to worship according to their various forms of belief.

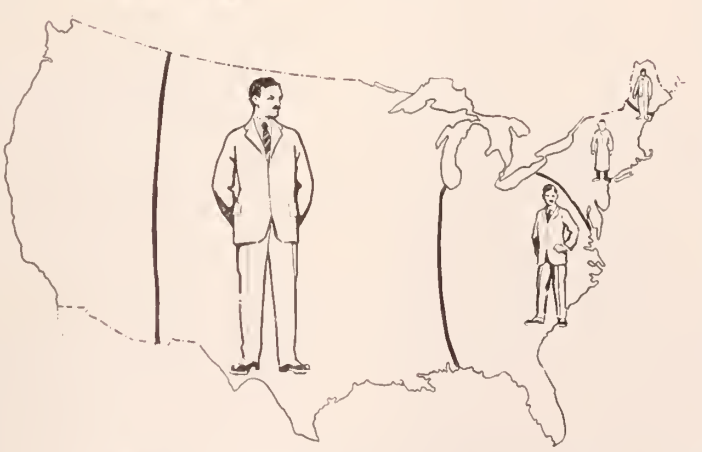
Ocean Grove, facing the Atlantic on the New Jersey coast, is an actual square mile of religion—the biggest church in the world—an incorporated religious association with 30,000 members, a tremendous combination of business efficiency and religious devotion. Its roof practically open to the smiling heavens, the sea singing an unceasing anthem of inspiration, Ocean Grove is an inestimable spiritual power. Numerically stronger than the latter, the three thousand Chautauqua Assemblies, attended every summer by four million people, constitute the biggest out-of-door religious gatherings ever held in any country. To witness the spectacle of an entire village and all its countryside, whose winter tastes are inclined toward nature-study or poetry and whose interests all the rest of the year are clearly divided into sects and social circles, move into tents together for a week, is to view human nature from an entirely new angle. Scattered throughout the United States, these Chautauqua meetings are not strictly religious gatherings, though basically their purpose is Bible study and religious stimulus. Literally millions have been spurred into finer activities and nobler thoughts by reason of the Chautauqua movement.

The Catholic Summer School of America, with a big camp on the Western shore of Lake Champlain, the Young Men's Christian Association, with its Lake Geneva (Illinois) camp conferences, the Silver Bay Association, with 1,550 acres at Lake George where an average of three thousand persons gather for "summer Christian conference," are some of the more important movements toward the extension of religious teaching. When one remembers that the total space covered by the fifteen great cathedrals of the world, from that of St. Peter in Rome to that of St. John the Divine in New York, is only a matter of 1,327,323 square feet, and that Ocean Grove alone greatly exceeds that area, one is inclined to think religion at the seashore more popular than when roofed over and architecturally glorified. The Census Bulletin for 1909 gives the total seating capacity of all church edifices in the United States as 58,536,830. But Dr. Shaw contends that most of these pews are empty or only half filled.

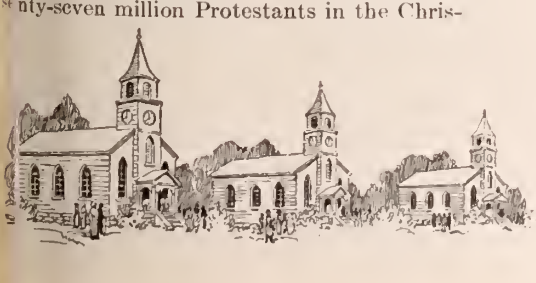
And yet publishers declare that one thousand and thirty two books dealing with theology and religion were published last year—twenty-one volumes less than all the new novels issued; and, as every one knows, works of fiction lead



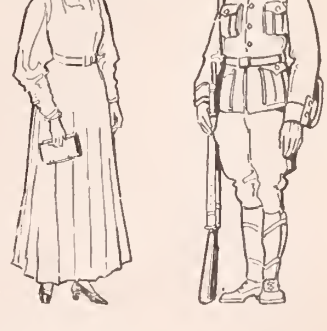
These figures represent the comparative numerical strength of the religions of the world. The small single figure represents Christianity, 565,000,000; the large outline figure, all other religions, 1,082,829,000, made up of Confucianism and Taoism, 300,830,000; Mohammedanism, 221,825,000; Hinduism, 210,540,000; Animism, 158,270,000; Buddhism, 138,031,000; Shintoism, 25,000,000; Judaism, 13,053,000; unclassified, 15,280,000.



If required to occupy sections of the United States by themselves, religious adherents would require the extent of space indicated in this map as follows (left to right): those of no religious affiliations, 23,000,000; Protestant Christianity, 64,100,000; Roman Catholicism, 11,000,000; Judaism, 2,044,000; all others, 100,000.



An approximate idea of the seating capacity of church edifices of the United States, (left) that would be necessary if everybody went to church; (center) as at present provided; and (right) as is necessary for those who do go to church.



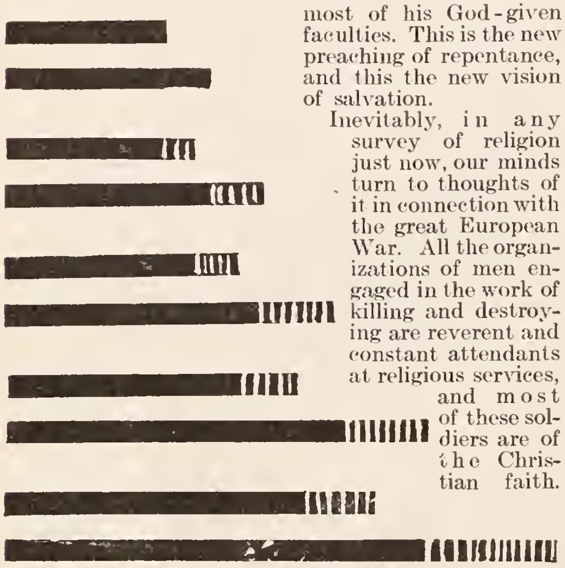
The two figures at the right represent approximately the relative numerical strength of the Sunday schools and the standing armies of the world.

the list of all books issued every year. A nation that reads as many religious works as it does novels cannot be accused of being irreligious.

THE consensus of philosophic opinion seems to be that religion has outgrown denominationalism and sectarianism. If the church, clinging to ancient forms of dogma and ethics, is not enlarging its physical territory, it is because it is too small to hold the new spirit, if it has not, indeed, shrunk in upon itself. As the Rev. Charles D. Williams, "an insurgent Christian," and Bishop of Michigan, says: "The church preaches, for the most part, a narrow and petty round of ethics, the minor moralities of purely personal conduct, respectabilities, good form, technical pieties and ecclesiastical proprieties, while the age is seeking the larger righteousness of the kingdom of God, which is 'human society organized to the will of God.'" And it is this new, unhoused evangelism, made up of the same elements as the old, but shorn of its hampering limitations, that is overflowing like a rain-swollen river the confines of the church, spreading over the length and breadth of our land, adding mile upon mile of real religion to the map.

The besetting sins of society as it is now constituted are war, strife, competition—luxury for a few, want for the many. A reborn society would insist on peace, not war; cooperation, not competition; in place of extremes of luxury and want, a distribution of property which will assure every human being a chance to make the most of his God-given faculties. This is the new preaching of repentance, and this the new vision of salvation.

Inevitably, in any survey of religion just now, our minds turn to thoughts of it in connection with the great European War. All the organizations of men engaged in the work of killing and destroying are reverent and constant attendants at religious services, and most of these soldiers are of the Christian faith.



If church membership is increasing scarcely two per cent. annually, while the population of the United States increases more than two per cent., these lines approximately indicate first, the comparative proportion of Christians of all creeds to the total population, and then the proportionate increase in population in excess of increase in church membership at the end of five, ten, fifteen and twenty years. As the author asks, At this rate, when will the evangelization of the United States be accomplished?

"The total space covered by the fifteen cathedrals of the world is greatly exceeded by that of Ocean Grove."

The battle lines scarring the length and breadth of the European continent register the presence of those trained in the Christian Church. As never before in Christian history that church confronts today the challenge of materialism. How is it to meet this challenge? "In the face of this disaster (the war in Europe) it is for the churches to mobilize their spiritual forces anew and bear themselves toward the warring nations, toward China and Japan, in such a way that this land will be a Messianic nation," is the solution of the Rev. Dr. Charles R. Brown of the National Council of Congregational Churches. If the army of the Lord as conceived by Dr. Brown could be brought into being it should prove an invincible force for the suppression of war. More than 40,000,000 persons are represented by the Protestant, Catholic and Jewish churches; and clergymen to officer this army number 180,000. In addition to these there is within the church in the United States a force of 15,000,000 Sunday school scholars, with 1,650,000 teachers to inspire and lead them in a campaign against organized slaughter.

The church has a task, its leaders say, in the evangelization of the race; but they admit that in the period of reconstruction which must follow the war it will need to do its utmost to uphold the ideals for which true religion stands, to make permanent individual, national and international standards of morality. The world looks to the church to extend its boundaries and increase its preparedness against future wars. It is a mighty task, which many men high in church counsels do not think it can accomplish. Evangelist Biederwolf is with Dr. Shaw in declaring the church not only unfitted for such an undertaking but incapable of caring for its own immediate advancement. "I am not a pessimist," says Mr. Biederwolf, "but we must not blind our eyes to the truth. The Presbyterian denomination, with early 2,000,000 members, made a net gain la year of only one and four-fifths per cent The Methodist Church did about the same hing. The Congregational, and the Reforme and the Evangelical Churches must confes with humiliation to a net gain of one per cent The Lutheran Church little more than held h own, while the Baptist Church and the Episco l can boast of the merest fraction over two pe cent. The average gain of all combined is no more than two per cent."

Meanwhile, the population of the ited States increased during the same period that covered by Evangelist Biederwolf's st stics more than two per cent., and he as , as a simple problem in mathematics, how l g, at this rate, is it going to take to evangeli the land? And all the while religious belief a l the practice of the Golden Rule is spreadin over the whole country. Men and wome are turning from dogma to the everyday pplication of Christian truths. The extension real religion is away beyond the aggregate real state of the churches, beyond their parochial boun ries. "There must be, from now forward," says Professor Walter Rauschenbusch, whose book, "hristianity and the Social Crisis," made a pr ound impression upon religious thought in this co try, "quite a new teaching and preaching—the pre hing of repentance from social sin and the need of ocial salvation. The old evangelism fixed the att tion of a man upon himself, a selfish saving of l nself from hell; the new evangelism fixes his att tion equally upon the other man—upon the salvatic and reconstruction of human society." (But savin ne's self from perdition is the keynote of Billy Su ay's success. Whether that success is permanent not remains for time to prove.)

SUMMED up in a brief word, it appears that reat spiritual unrest is abroad in the land; that the churches cannot still this unrest many outside fluences are doing so; and that while church atter nce is decreasing or not keeping pace with the ratio increasing population, mankind is struggling for tter motives for living and a more unselfish attitude t ard one's neighbor. With the passing of the days, uare mile is being added to square mile of re ion, not by increasing the number of ground plc for the erection of steepled structures and v lted cathedrals, nor by the erection of temporary spel sheds and camp-meeting tents, but by the ext sion of the areas in which human sympathy and elpfulness, under the sway of the Golden Rule, a displacing greed and strife. It remains to be seen the Church of Christ will shake off her letharg and assume once more her proper place as the sp ual leader of the race.

What Is Meant by the Second Coming of Christ

By REV. JAMES M. GRAY, D.D., Dean of the Moody Bible Institute of Chicago

EVEN a cursory reading of the New Testament reveals that our Lord Jesus Christ is to come again to earth.

We remember his comforting words to his disciples on the night in which he was betrayed, recorded in John 14: "In my Father's house are many mansions; . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." And his words spoken under very different circumstances the next day, when, abjured by the high priest, he affirmed: "Hereafter shall ye see the Son of Man sitting on the right hand of power and coming in the clouds of heaven" (Matt. 26 : 64).

His testimony is continued by the angels after his ascension, when, addressing the waiting disciples on Mount Olivet, they say: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1 : 11).

Following the day of Pentecost, Peter renews the assurance to the surprised and excited multitude, saying that He in whose name the lame man had been healed had been received into heaven "until the times of the restoration of all things, which God hath spoken by the mouth of all his holy prophets" (Acts 3 : 21).

The apostle Paul is very full of the subject. He represents the Corinthian church as "waiting for the coming of our Lord Jesus Christ" (I Cor. 1 : 7). He tells the Philippians that "our citizenship is in heaven, from whence also we wait for a Saviour, the Lord Jesus Christ" (3:20). The Thessalonians are taught that "the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God" (I Thess. 4 : 16). Titus is directed to instruct his hearers that "denying ungodliness and worldly lusts" they "should live soberly, righteously and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2 : 12, 13).

John, James and Jude all refer to it in a similar way, the language of the first-named being very familiar: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen" (Rev. 1 : 7).

Indeed, Bible students with a talent for such matters have counted the number of times in which the second coming of Christ is alluded to in the New Testament in one form or another, and while there is a variation in their figures, yet the lowest is 300. This shows the importance attached to it by the divine Author of the Scriptures, and gives countenance to the statement that, with the exception of our redemption through the death of Christ, there is no doctrine of Christianity that receives greater emphasis.

BUT what does it mean? Strange that there should be a question about it where the language seems so simple and convincing! But question there is, nevertheless; and from time to time there have been those who have tried to spiritualize or allegorize it away.

1. Some have said that the descent of the Holy Spirit at Pentecost (Acts 2) sufficiently fulfilled the promises of Christ's second coming. But is this true? When you think of it, the condition on which the Holy Spirit came at Pentecost was the departure of Christ and not his return! Did he not say, "It is expedient for you that I *go away*; for if I *go not away*, the Comforter will not come unto you; but if *I depart*, I will send him unto you" (John 16 : 7)? We thus see that the Holy Spirit is not the same Person as Christ. In the Godhead they are one, but as a manifestation of the Godhead to men Christ is another Person than he. His work supplements that of Christ and prepares for his coming reign, but it cannot be regarded as that reign itself. Indeed, rist especially differentiates the coming of the oly Spirit from his own coming, saying, "I will pra the Father, and he shall give you *another* Comfort ."—not me, but another.

2. Some have said that the fall of Jerusalem der Titus, A. D. 70, is the event to which certain the promises of the second advent refer. But ke 21 : 20-28, which is predictive of that event, i opposed to such a thought. For example, it says, "hen ye see Jerusalem compassed with armies, then ow that the desolation thereof is nigh." This was rue indeed in Titus's time, but the second comi of Christ is associated uniformly not with the *solation* but the *restoration* of Jerusalem. See, for ustration, Zechariah, chapters 12 to 14. Again, ke says that after the desolation of Jerusalem by tus the Jews will "be led away captive into all th nations," which was literally fulfilled. But Isaia 14, having in mind evidently the second coming of C ist, says that in that day the Jews "shall take them ptive whose captives they were, and they shall ule over their oppressors." Luke says that after the solation of Jerusalem the city "shall be trodden wn of the Gentiles, until the times of the Gentiles b ulfilled," a parenthesis of time which has existed om that day until this. But he also adds that, en those "times of the Gentiles" are fulfilled, "en shall they see the Son of Man coming in a ud with power and great glory." Neither the perio nor the description in this case fits in with the desol on of Jerusalem under Titus.

3. Others spiritualize the promises of Ch t's second coming and resolve them into a spir al coming only. But this is inconsistent with he meaning of the words revealing that event, as ill be noted later on. It also is inconsistent wit he literal fulfilment of the predictions concerning is first coming. If that was personal and visible, hy not this? Indeed, from the human conception o he

Continued on page 1106

The Peasants of Rumania

By
FELIX J. KOCH

PICTURESQUE, poverty-stricken Rumania, after keeping Europe so long on the "anxious seat" as to whether or no she would fight, has finally cast her die, and is now to be accounted one of the factors in the big continental battle-game. Rumania has gone into the war, and with her going there enters one of the strangest peoples on earth. Its uniqueness comes out of its utter poverty; and the poverty can be best described as it unfolds itself to the tourist penetrating into the heart of the land.

Starting from a given county seat—or, as they would put it, "district capital"—one drives on for mile upon mile before coming to sight of a village. Then suddenly there rises over the surface of the plain, in what appears to be a meadow, many billows of earth, resembling nothing so much as the piles of the Mound Builder. Young trees sprout on the hillocks, and there may be a litter of dogs nestling at one side. That these should be human habitations seems incredible.

On nearer approach one discovers that these mounds have a door, leading into the ground. The narrow hall is supported by a set of boughs from the forest. Adobe is then packed in, and to the whole is given a coating of whitewash. At the end of the hall there is a cave, dug from the ground and fitted with walls that rise possibly two or three feet above the surface. This is the parlor, sitting-room, and bedroom of the gipsy family. A kettle over some fagots on the hearth, a table, some worn crockery and a cat make up the visible furnishings. Beyond there may be an extra cubby for the children.

These gipsy homes are, of course, the extremes. The Christian villages are but little better. On first approach to them one is startled by the largest hay stack that the American will probably ever have seen. Rod upon rod this monster stretches upon the horizon. The explanation is a simple one. Hay is one of the largest articles of production in Rumania. Landed proprietors and peasants, one and all, raise it and depend on it for their support. When, however, a peasant feels grievances intolerable, it is a matter of no great difficulty to set the proprietor's hay afire—and no peasant in the district would think of assisting in the detection of the incendiary. So the law permits the proprietor to force all the peasants in the district to place their hay with his, a record of the weight of each man's contribution being kept by both sides. In the event of fire—and it now behooves both sides to guard against this—all contributors suffer in proportion.

Behind the stack will be found the village. We may pass through, but not halt within its limits, unless we have a pass from the district town. In many cases this permission will be telephoned ahead to the mayor; otherwise he will see to it that no strangers stop inside the town.

Each village house itself seems but a mass of willow switches, wattled together, the interstices being then chinked in and about with mud, so that the place resembles nothing so much as the Dahomey villages of World's Fair times. Along the road, beneath the locusts, rise high walls of it, hiding the yards behind as Turkish women were wont to screen their faces from the masculine gaze. From the street wall other fences run back to the meadows, to inclose a yard.

Possibly this Rumanian boy wonders what you see about him or his home to wonder at

Whether the grandmother is the proudest of these three, or the mother, or the third generation, you may decide for yourself

Passing through the fence, one will see the home, usually the bare, brown mud walls alone, but occasionally coated over with a whitewash of slightly blue tinge, and now and then boasting a portico, on which repose old sheepskin coats, green peppers, cats, and the great troop of village dogs, the scavengers of the highway.

Inside the homes, poverty is everywhere manifest. The floors are of earth, on which the family go about barefoot in order to save the costly shoes. The oven is of earth; the bed is a plank, set against the wall; and the artistic is supplied by a single cheap icon. Opulent peasants may go so far as to cover their walls with a cheap cloth, which gives a decidedly pretty effect, but they are the exceptions. For food on their table, there is one dish that is common to all, and that is a soft meal of maize. In addition, there will be mangoes, the poor man's friend in the Balkans, either stuffed with cabbage, roasted or boiled, and, possibly, a potato. Sheep's cheese is also served; but bread is a rarity, and then it is of the black variety always. Meat, of course, is to be had on great occasions only.

At one end of the village stands the symbol of their wrongs — the home of the landed proprietor, to whom the adjoining thousand-odd hectares of land belong.

Seldom if ever is the noble here. He lives in Vienna or Paris, and leaves the place in charge of some Greek or Macedonian, who has the stewardship for a term of five years, with the intent of making all he can, first for himself, and then for the proprietor.

From time to time, since 1840, the Rumanian government has divided the land among the peasants, this land, then, must remain in the family. As families increase, however, this patrimony becomes less and less sufficient for the clan, and there is nothing left for some of them to do but to take service out. That is putting oneself in the hands of the manor-lord or his steward. The usual method is to assign the peasant a section of the manorial lands, to be tilled by himself and his family and oxen on "halves" of the crop. Over seventy per cent. of the people are illiterate, however, owing to laxity in the enforcement of the compulsory school laws; and so it requires no very great degree of skill to fleece them out of their proper shares.

Should the man complain, no work will be given him the next year; and in some of the villages round Gradobor one sees peasants, half-starved, lolling in the little inns and gossiping, not because unwilling to work, but because there is absolutely nothing for them to do; and they have no money to emigrate elsewhere.

On what the peasant does get, moreover, the taxes are exorbitant. A village mayor receives a salary of but $42 a year, in order that he may be forced to live from one-tenth of the tax yield of his commune, and so see to it that everything is actually listed. So where a peasant has managed to scrape together something, it means for him an additional tax.

A suggestion here of the gipsies, and perhaps with cause

When you finish your scrutiny, these boys will go ahead with their own affairs

A WEEK *in the* WORLD'S NEWS

CHINA MAY KEEP HER INTEGRITY. Formal assurances have been given to the United States by both Japan and Russia that the new treaty of alliance between those countries is not a threat to the integrity of China. A note handed to Ambassador Guthrie in Tokyo on September 13 stated that the new treaty was not designed in any sense to repeal or modify Section 2 of the Portsmouth Treaty of 1907, which reads as follows: "The two high contracting parties (Russia and Japan) recognize the independence and territorial integrity of the empire of China and the principle of equal opportunity in whatever concerns commerce and industries of all nations in that empire, and engage to sustain and defend the maintenance of the status quo and respect for this principle by all the specific means within their reach." Notwithstanding their protestations, the demands of Japan and the steady encroachments of Russia make it appear that China may be left at last with only her integrity, her independence being lost and her territory benevolently assimilated into the spheres of influence of her neighbors.

A CORDUROY ROAD FOR COMMERCE. In spite of the restrictions imposed by the Allied nations and the uncertainties and difficulties due to war conditions, American commerce in the first seven months of 1916 reached a total of exports and imports of $4,394,040,948; an excess over the total for the entire year 1914. On September 14 the British issued a new order affecting the shipment of goods to Holland and the Scandinavian countries. After October 1 the British government will not permit the shipment of certain goods to the countries named. The lists vary for the different countries, but that for the Netherlands is fairly illustrative of the four, and includes biscuits, bristles, eggs, egg yolk and egg albumen, fish oil, fruit, nuts and kernels, gums, hair, honey, matches, pitch, preserved and canned goods, sulphur, spirits, spices, starches, rubber and balata, powdered talc, tar, vegetable fibers, and yeast. Meats, animal oils and fats, and high speed steel are forbidden to Scandinavia.

THE RIGHT OF ASSEMBLY DENIED. There is a strike under the leadership of the I. W. W. in the Jermyn & Company collieries, near Scranton, Pa. On September 14, according to the press, a meeting of the I. W. W. in Old Forge, for which the authorities had refused to issue a permit, was raided by the sheriff, and 318 of those present were arrested and locked up, charged with riot. There was no serious resistance. On the following day, 189 of those arrested were fined ten dollars each, and each was held under $5,000 bail on a charge of inciting to riot, conspiracy and unlawful assembly. The public solicitor insisted upon prohibitive bail, declaring, "We intend to break up the I. W. W. in Old Forge." It was said that out of 300 men arrested only fourteen were American citizens, and the authorities were considering the deportation of those not citizens. But what will they do with the first and eighth amendments to the Constitution of the United States?

LIFTS BAN ON RELIEF. The Turkish government on September 15 advised the State Department at Washington that it would consent to the shipment of relief supplies from the United States to famine sufferers in Syria. This consent does not apply to Armenia.

A MILLION SAVED FOR THE NEW NAVY. The superdreadnought Arizona, sister ship of the Pennsylvania, recently commissioned, was reported on September 17 to be practically complete, and to have been finished at the New York Navy Yard at a cost of a million dollars less than the estimates of independent constructors. The Arizona will be commissioned in October, and will be one of the greatest fighting machines afloat. Her displacement is 31,400 tons. She is 608 feet long, and mounts twelve 14-inch guns, which can be fired in a single broadside, the weight of a broadside being about 17,000 pounds. She also carries the usual complement of smaller guns, and when fully commissioned will be manned by 1,000 officers and men.

WHEN AN AMERICAN INTERFERES WITH THE UNITED STATES MAIL.

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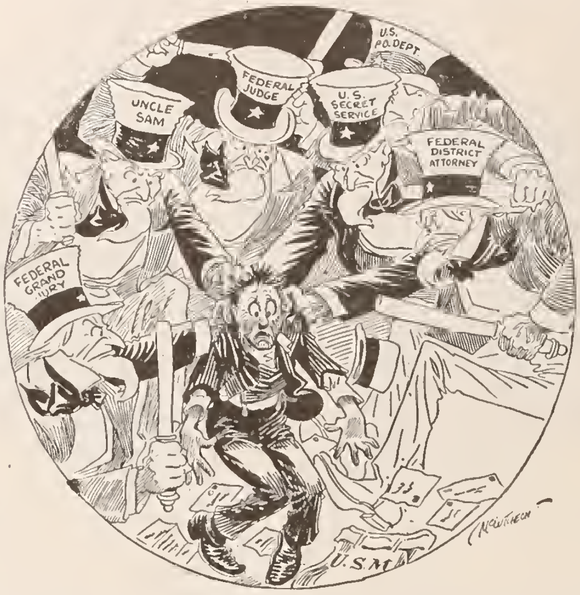

ENGLAND CALLS ANOTHER AMERICAN MINISTER. City Temple in London has called to its pulpit Rev. Joseph Fort Newton of Cedar Rapids, Iowa. The Metropolitan Tabernacle in London is served by the Rev. A. C. Dixon, who was called to the pulpit from Chicago.

CATERPILLARS IN THE ARMY. The United States army is now organizing a horseless regiment of heavy field artillery. The regiment will be equipped with heavy field guns, pulled by Holt "caterpillar" tractors. Field guns of 9.5 inch caliber are already under construction for this regiment, and experiments are being made with 16-inch field howitzers, which are expected to be the equal of any field weapon now smashing men and defenses in Europe. The artillerymen will ride on motorcycles with side cars, the officers will ride in military automobiles, and the ammunition will be carried by motor trucks. The caterpillar tractors will be armored for protection but will carry no guns. Two of the batteries will be equipped with the new six-inch heavy field howitzer, recently adopted after experiments at Fort Sill. The regiment will be known as the Ninth Heavy Field Artillery, and is to be stationed permanently in the Hawaiian Islands.

FATAL FLOODS IN BOHEMIA. By the breaking of the dam near Gablonz, Bohemia, a flood of water was sent rushing through the industrial communities in the valley below. Seven villages were inundated, the l t of being included in the flood nine mi utes after the breaking of th dai Telephone warnings saved man live but the flood came too sudd ly permit the saving of all the p ple its path. At last reports over 30 bodi had been recovered, and it was ougl that the death list might reach 00.

On the night of September 3 thirteen Zeppelins raided London. One of them, caught full by the searchlights, was seen to be surrounded by bursting shells. It hung like a bar of polished steel among the shellburst, then it was gone. It fell near Cuffley, thirteen miles north of London, and for days the wreck was surrounded by throngs seeking relics, as shown in the photograph

CANADIAN CROPS SHORT. Th an dian government estimates the p bab yield of wheat this year at ghtl under 169,000,000 bushels, as co pare with 376,000,000 last year. T e o crop is expected to drop fror 520 000,000 to 341,000,000 bushels, t wi be greater than the 1914 crop Th rye crop will be about 2,000,000 l shel a loss of 400,000, and barley 34, 0,00 against 53,000,000 last year. O crop however, exceeds the record la year, and that is the Cape Co crar berry crop. Those of us who n ge the turkey will be sure of the fix gs.

AN ARMOR-PIERCING GUN. O Sep tember 15 a new 16-inch naval g wa tried out at the United States p ovin ground at Indian Head, Md. Th gun fires a shell weighing 2,100 p und The target was a piece of armo plate backed up with timber and sa bu the shell went through it all, din its career by smashing throu th kitchen of a house about a mile way demolishing a porch beside the k chen and falling to the ground, red hot a fev feet beyond. It was said that or hal the usual charge was used.

MILLIONS IN FRUIT. Accord g to the annual report of the Cal rnia Fruit Growers' Exchange, the Ex ange in the year ending August 31 h dled for members fruit having a tot de livered value of $38,500,000, rom which there was a net return the growers in California of $27,7 000, a gain of more than one-third o the previous year. The Exchange n has 8,000 members, maintains 77 d trict sales officers, 17 district exchange and 162 shipping associations. Th Ex change members forwarded 12,1 ,520 boxes of citrus fruit, which was per cent. of such fruit shipped from ali fornia during the year.

A WORLD GIRDLE OF AME CAN COTTON. Export statistics o the United States government show t t in the twelve months ending with une. the total shipments of finished Am can cotton manufacturers reached a alue of $46,414,200, a sum slightly low the figure for the annual perio just preceding, the loss in volume ing attributed to the demoralized ndition of ocean shipping. American rint cloths have gone to Cuba and her West Indian islands, Mexico, C tral and South America, Aden, China the British East Indies, Australia the Philippines and other islands of Oc nia. Business was lost in China on ac unt of Japanese competition. Ja ese factories are reported to have sh ped in the first six months of 1916 ton goods to the value of $23,415,0 , a gain of nearly $11,000,000 ove the corresponding six months of 915. the Japanese export having gone l gely to India and Siberia.

TO ANNIHILATE THE ENGLISH ARROW. The League of American S rtsmen is planning a nation-wide cam ign for the destruction of the E lish sparrow, which is said to be drivin out the smaller song and insectivorous ds. It is said that more than fifty sp ies of useful and beautiful birds are ing supplanted by this imported bird, ich is neither useful nor beautiful. San Diego, Calif., Meriden, Conn., an the California State University are sa to have successfully rid themsely of

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Eng h sparrows. The plan now under con eration is to set aside a week next spri for the sparrow war. Governors f ery state will be asked to aid the or the mayors of cities, college pre ents, and principals of schools will e asked to organize an army of ext inators.

THE LISTS FOR THE ARMOR PLANT. On eptember 13 a hearing was held at Navy Department to determine a p sible location for the $11,000,000 Un d States navy armor plant. No dec on was reached, but twenty-three sta were represented as furnishing the leal location, Tulsa, Okla., and Ne on, Iowa, being the points farthest fro tidewater and invasion of all tho presenting their claims.

ILROAD EARNINGS GROW. The rep s of the Interstate Commerce Co nission for the year ending June 30 ow that the net revenue for the yea from operation for all railroads ha g revenues of one million dollars a ar or over, reached a total of $1, 6,804,001. The gross revenue fro freight was $2,409,393,699, from pa nger service $673,472,119, from ma $60,057,967, from express $81,-01 84, and from other transportation $9 00,000,000.

MMITTEE EXONERATES BAYLIS. Th committee of the Allies Hospital Re f Commission, which investigated th charges against Dr. Charles T. Ba is of Brooklyn, director general of th commission, following his indictm on charges of grand larceny, has ma a report in which it says: "We ha been unable to find a single insta e of malfeasance on the part of Dr Baylis." The report states further th in the judgment of the committe a great injury has been done to D Baylis. The funds collected had be used up by overhead expenses, er ing a deficit of $4,000, which Dr. B is had planned to gain through er rtainments and benefits which w not given. The committee recomm ds that the commission be at once di olved, and that the members of the as ciation contribute enough money to pay off the debts of the comm ion and turn over to the Allies h itals the money received in response t e letter sent out on July 14, 1916.

NE MILLION HOMELESS IN CHINA. F ods in Anhui province in China h e inundated more than 1,000 s re miles in the river valleys, making h eless more than 1,000,000 persons. T s is the same district in which the A erican Red Cross has spent $600,000 f flood protection and is the district w ch is finally to be protected by works t will cost in the neighborhood of $,000,000.

PEACEFUL ARMY. In an address b re the Business Men's League of S Louis on September 20 Secretary of W r Baker said: "As a civilian, I beli ed that a standing army w a menace to free institu t ns, and that the profes s al soldier desired war; but I ant to make a confession t you. I have found as S retary of War that the e ire army of the United S tes, from the commanding g eral to the last enlisted p vate, does not desire war."

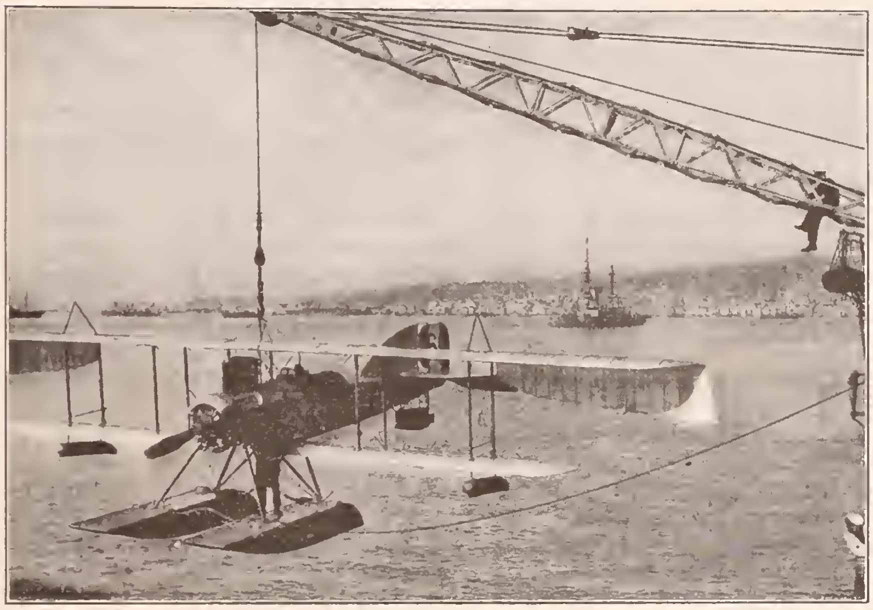
OTASH IN CUBA. Exten e deposits of potash have b n discovered in Matanzas a l Santa Clara provinces in ba. The deposits are said be twenty-five per cent. re, and by this discovery ba becomes the competi of Peru in supplying the rld with natural fertilizers d the basis of explosives.

UNCLE SAM PAYS AN OLD EBT. The annual report of Auditor of the Treasury ows that the United States s recently paid to the este of John Howard Payne e sum of $205.92 which was e the author of "Home, eet Home" for services as United States Consul at Tunis, where he died in April, 1852. Mr. Payne was a bachelor, and the money was held until the government could find an accredited heir to whom to pay it.

VILLA CHALLENGES CARRANZA. Later reports of the Villa raid on Chihuahua City on September 16, received through Brigadier General George Bell, indicate that Villa had advised General Trevino of his intention to attack Chihuahua. He is said to have sent a letter to General Trevino on September 14 telling him that he would be in Chihuahua to shake hands with him on the 16th, and that he, Villa, hoped that Trevino would have a suitable reception for him, for he might be hungry. The Villa forces, estimated between 600 and 1,000 men, entered Chihuahua City in the early morning after Trevino and his officers had retired, following a banquet in celebration of the Mexican Independence Day. The garrisons at the penitentiary and at the two palaces which Villa captured deserted to Villa, as did from 1,000 to 1,500 Carranza troops. Villa himself is said to have addressed the people of Chihuahua City from the balcony of the palace, and to have promised to return within a few days, after which he left the city, taking with him 200 prisoners from the penitentiary and the deserting Carranza troops. American army officers doubt the story of large casualties. This raid again raised the question as to the sufficiency of Carranza's authority in northern Mexico, and may operate to delay the withdrawal of General Pershing's expedition.

FLOATING STONE. Press dispatches from Norway recently chronicled the building there of a stone vessel or barge, having ribs of steel and a hull of concrete. The first concrete boats were built in America in 1912 and 1913 at Fairfield, Md. Concrete barges have also been built for use on the Erie Canal.

(*News items continued on page 1105*)



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Lowering a British hydroplane from a battleship in Salonica harbor

The War in Europe

By ANTHONY ARNOUX

ON the western battle line, in the Picardy sector, on Friday, September 16, tho British made the most important gains of territory they have made in some weeks. Their movement began on the Albert-Bapaume road, a little north of Pozières, and extended as far east as Ginchy.

Moving northward on this line they captured the villages of Martinpuich and Flers, the farthest to the east they have yet attained; and in addition won the territory between the line of these villages and their old positions. As a result the British reached the half-way point between their original base line, from which their advance began July 1, and their objective, Bapaume. In these operations the British claim to have taken 2,500 prisoners, and from their characterization of the fighting as severe, we may assume that the casualties were very heavy.

The French also improved their encircling positions around Combles, and in a fight south of the Somme, near Belloy-en-Santerre, took a couple of hundred prisoners. On the north front of Verdun the Germans won back the positions they recently lost to the French in the Souville sector.

Further British improvement took place on that portion of their front which runs from a point a little south of the town of Thiepval to a point a little northeast of the hamlet of Courcellette, which they captured on Friday. North of Courcellette, on a line running east and west, and parallel to their old line for a thousand yards, the British advanced a short distance; and south and southeast of Thiepval along another line, running also east and west for a similar distance and parallel to the old line, they again made a small forward advance, and in so doing captured a field work at the Mouquet farm, southeast of Thiepval, on the road between that place and Pozières (whose possession has been a bone of contention between them and the Germans for some time), as well as a trench, more strongly fortified than usual, called after the Danube River.

South of the Somme the French won some local advantages on the line running from Berny to Deniecourt and from Deniecourt to Vermandovillers, and completed the capture of Vermandovillers and Berny.

The fighting on Monday, around and slightly to the east of the village of Deniecourt, was hammer and tongs. Finally the village passed entirely into the hands of the French, who also succeeded in gaining some ground to the south of this village in the direction of Ablaincourt.

The next day, Tuesday, was very quiet, as bad weather set in, which put an end to military activity. This bad weather continued Wednesday, in spite of which the Germans launched powerful counterattacks on the French line north of the Somme from Priez farm to the village of Bouchavesnes. These attacks are described as extremely violent, and were frequently renewed. At one time the Germans succeeded in gaining a foothold in the village of Bouchavesnes, but ultimately here, as elsewhere, the French succeeded in holding their original lines.

Two members of the British cabinet, Mr. Asquith and Mr. Henderson, lost sons in the fighting on the western front last week, and another British peer, Earl Feversham, has fallen.

THE king of Greece, in an interview given several days ago, but which has only just reached us, points out one fact in connection with the whole question of Greek policy which has apparently completely escaped attention heretofore, and which had never been alluded to in any cables from either Greece or London.

There are living in Turkish territory on the coasts of Asia Minor, in Constantinople and elsewhere, very large numbers of Greeks, perhaps one million, and the king points out how unfortunate their position would be in the event that Greece declared war on Turkey, when, as he says, the lives of all these Greeks would be in the gravest danger and without the possibility of any one coming to their aid or rescue.

The actual situation in Greece would puzzle a Philadelphia lawyer (to use an old saying). Mr. Dimitrakopulos, designated by the king late last week, failed to form a new cabinet, and Mr. Zaimis, his predecessor, was again asked to reassume power and again declined. On Sunday a new premier was finally found in the person of a Mr. Kalogeropoulos, who succeeded in forming a cabinet and announced that while he would continue a policy of neutrality, such neutrality, as regards the Allies, would be "benevolent." This, however, was not satisfactory to the Allies, and their diplomatic representatives have adopted the policy of not recognizing the existence of this new cabinet of Premier Kalogeropoulos, and aro abstaining from paying the customary formal calls on the new minister.

A fresh complication has also arisen, to involve Greece in further trouble. When the Greek seaport of Kavala was

Continued on page 1105

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One of the principal squares in Lemberg, the capital of Galicia and objective of the Russian advance

THE FACE OF JESUS

A SERMON

By

*REV. J. H. JOWETT, M.A.**

TEXT—Matt. 17 : 2. "And his face did shine as the sun."

TONIGHT I wish to turn our meditation on the face of Jesus, as it is again and again unveiled to us in the pages of the evangelists. In the face of Jesus we may see the disposition of our God.

Here, then, is one picture of the Master's face, given us by the evangelist Mark. "Jesus looked round about on them with anger."

This is a face which perhaps we have overlooked. It is not the face that has been made familiar to us by brush and pencil. The artist has ever striven to catch the Master's face in other moods—as the Good Shepherd, as the long-suffering friend standing at the door, as he was blessing little children, or as he was warming the frozen heart of a Magdalene. But this face, the face burning with anger, they seem to have avoided. What occasioned the anger?

Here is a man with a shrunken hand, and he looks at Jesus with a mighty appeal that he would revive the helpless limb. "And Jesus, moved with compassion, called him near." Standing round about was a crowd of people, who were watching the Master with critical and unkindly eyes; and when they saw the crippled man responding to the Master's call they began to engage in secret whisperings, and to gaze upon them with assumed alarm.

And what was it all about? They did not wish to see the cripple healed because of the Sabbath day! They esteemed propriety more than goodness. They allowed their conventionalism to extinguish their humanity. They were sticklers for order, and were indifferent about life. They thought that their scrupulous care for the Sabbath was an evidence of the exquisite sensitiveness of their hearts. "No," said the Master, "it is a sign of your hard-heartedness"; and the sunshine of Jesus concentrated itself into lightning, and he looked round about on them with anger.

Now, the face of Jesus reflects the eternal disposition of God toward all who make small proprieties everything, and the healing and the redemption of the world nothing. Men sometimes listen to preachers, and they listen with critical ears, and all that they gather from the service are one or two mispronunciations, which they satirically rehearse. Propriety of pronunciation is everything, and the healing of the withered heart is nothing. Men have been known to listen to a prayer that was weighted with passion and full of tears, and then go away to criticize its grammar.

With such men, whatever their professions may be, "the Lord is angry every day."

LET us take another glimpse of the face of Jesus. "The Lord turned and looked upon Peter; . . . and Peter went out and wept bitterly."

What a face that must have been! By the silent look he breaks a fisherman's heart. It was the face of betrayed and wounded love. I say, what a face that must have been! and yet I think we are not altogether strangers to it, even in our relationship one with another.

The face of wounded affection is one of overwhelming power. If I wound a man whose relationship to me is only one of business his face will be filled with anger and revenge, and that may be endured. If I wound one of my associates, belonging to the outer circle of my friendship, he is likely to "cut me dead." That face, too, may be easily endured. But if I wound one who loves me, if I betray one whose life is inseparably intertwined with mine, and if I see that wounded love speaking in the silent face, then I am morally and spiritually dead if it do not melt me into tears.

The silent look of wounded love is the greatest power on earth or in heaven; it is the very power of the Cross. When I gaze at that face as the Master looks upon Peter, I see the very heart of God. Did I once make a vow that I would be faithful to God? Did I vow in my illness that, if I were restored to strength again, I would give my strength ungrudgingly to the Master's service? Have I done it? Did I once vow that if the Lord prospered me in business I would open my hands in bounteous liberality? Have I done it? Have I never tried to save my own skin by disowning my acquaintance with the Lord? Have I never betrayed him by my silence?

If we have betrayed and denied him, and we would like to know what the Lord still feels and thinks about it, then let us gaze upon that face of Jesus when he looks upon Simon Peter. If we could see our Father's face tonight I think it would break the hardest heart.

THE REPROACH

By Jane Burr

O MADDENED nations! Dare you
face the Lord
And pray to him for victory's reward?
Rise up from where you kneel—in
slime and mud!
From mangled mothers' breasts and
brothers' blood!
God's answered prayers are with the
glorious sun
And with the peasant when his work
is done;
With little children when their dim-
ples smile;
With buttercups and daisies, mile on
mile.
Shall he forswear these joys of pre-
cious worth
To stride the bloody battlefields of
earth?
What devil's tongue has let this mad-
ness grow—
That man should ask his God to bend
so low!

"JESUS, looking back upon him, loved him." I think that face must have made the heart of the young fellow leap with a great expectancy. It is true that the Master's counsel stunned him, and made him sorrowful and depressed. But I am quite ready to believe that the oppression was only temporary, and that he soon returned and carried out the Master's word.

I am ready to believe that there was enough manly creed in the young fellow to check his depression, and that when the first shock was over he regained his feet, and applied himself to the hard and forbidding way with various decision. That face of the Master's was an inspiration and a benediction, and we may be assured that the remembrance of it gave him pluck and purpose on many a dark and cloudy day.

When I look at this face of the Master, I see what is the heart of God toward every young man or woman who is striving after the heights of the spiritual life. God, looking upon you, loves you! That is a grand word of the old psalmist when he cried: "The light of thy countenance saved me."

And so it is with the man upon whom the thought of the Saviour rests. It gives the home feeling to the missionary when he is in strange lands. It keeps the heart of all reformers young. And I say to all young men who have got their hearts fixed upon lofty spiritual eminences, and who are aspiring after the altitudes of holy truth, if they want to know how God feels toward them, let them look at the face of Jesus as he gazes upon their aspiring brother of the olden days, and in the light of that countenance they will see the eternal heart of God.

THERE is one other glimpse I will dare to reveal before I close. "*Then did they spit in his face.*" Don't let us turn away; let us quietly look at the scene. Let us try to realize the horrible deed in all its literalness. They blindfolded this Jesus, and then, one after another, the wretched men went up to him and spit in his face!

I have sometimes wondered if any woman took part in the infamous deed. To spit upon that face, which had looked with compassion on the leper, which had rekindled the cold heart of a Magdalene, which had won the trust of the children, for them to spit upon that face!

But here again, in the face of Jesus can I see the face of God? Can I in some way do to the risen Lord what these men did to Jesus Christ? Are men spitting in the face of God today? Am I? To spit in any one's face is a sign of unspeakable contempt, and it was the contempt which wounded the Lord. We do not use the spittle now, but do we use the deeper thing, and treat the Lord with sheer contempt?

I continue the reading of this melancholy narrative, which tells me of the brutal treatment of the Christ, and I come to these words: "They bowed the knee before him, and mocked him." Have I ever done that? They stood before the Saviour, and they bowed to him as if in deep and reverent homage, and their bowing was only a cruel mockery and pretence. When we bow our heads, we appear to be saying to the Lord, "Draw near to me, my Christ! I desire to speak to thee! Draw near!" Have I ever mocked him in the approach?

Let us remember that all hypocrisy in worship is contempt of the Lord, and let us further remember that we can so cultivate the spirit of hypocrisy that in our very hypocrisy we may come to feel sincere. That is one of the most terrible of all the wages of sin.

Do not let us exhaust our indignation upon the unfeeling men of old, but let us remember that in the face of Jesus we see our God, and that we today may mete out to the risen Lord the same treatment which was inflicted upon him in the days of his flesh.

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* Pastor, Fifth Avenue Presbyterian Church, New York.

FOR
EVERY DAY
IN THE
YEAR

DAILY MEDITATION

LED BY
J. H. JOWETT D.D.
F. B. MEYER D.D.
Rev. E. WHITTIER CASWELL
and
CLAYTON SEDGWICK
COOPER

Living at Second-Hand

SUNDAY, October 8. John 18 : 34. "*Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?*" Was it a rumor caught in the air, or a product of personal ex rience? Did it arise in gossip, or was it born of de and private wonder? Was it from without or fr within? Was it borrowed or wrought? That is very vital issue: we can live our life on borrowed g s or on personal findings. There may be nothing o nal in our possession, nothing which is the prize of ir own secret quest, nothing which is the fruit of o own lonely travail. We can be satisfied with mere ex ence, contented to be parasites, idly sucking other p le's blood.

ut a very grim fatality attends the life which is li l at second-hand. Even when it takes the lowest fo of living on other people's money, borrowing th material means of existence, the issues are most d lly. Everything in manhood begins to soften; th moral muscles and the spiritual nerves speedily lo their robustness. The precious sense of shame d s its vital heat, and the soul becomes shameless. T man who turned crimson when he made his first b rowing, becomes the coolest cadger, and he borrows m e complacently than he worked. A man becomes a onge.

ut we can borrow other things besides money. V can borrow our convictions. But when our con- v ions are borrowed they are really not convictions a ll. They are only light opinions. They are just o r garments, which we can change at our pleasure: t y are not inner habits, woven into the very texture o ur souls. A conviction is born "of thyself." It is e ceived in the travail and toil of the spirit. A spir- i l conviction has secret relations with the Infinite. I s "rooted in Christ Jesus." It is therefore endowed w h mighty powers of endurance. It does not sicken 'hen heat cometh," but abides fresh and vigorous t ough the fiercest drought.

nd therefore it is a part of life's vital wisdom to t e borrowed facts and transform them into truth i he secret processes of personal experience. Every i erited tradition must suggest a personal explora- t n, and we must make the reverent friendship of ith as a personal discovery. "Son of man, eat this bk!" That is the way in which we must deal with our creeds, and with the deposits of other men's timony and experience. To merely accept the book o borrow a belief: to eat it is to become possessed a favor. The one is formal existence: the other is ritual life. "This is life, to know Thee!"

J. H. J.

Praying for Those Who Rule Over Us

MONDAY, October 9. I Sam. 7 : 1-12. "*Cease not to cry unto the Lard our God for us.*" The lmist specially mentions Samuel as among those at called on the name of God and were answered; ile Jeremiah classes him with Moses, as standing fore God. It is evident from this chapter that his temporaries trusted more in his prayers than in eir own arms. They were not very religious them- ves, but they had immense belief in prayer. We are minded of Mary Queen of Scots, who feared John nox's prayers more than the armies of the king of ngland. We are not surprised at the reputation of wer in prayer which gathered as a halo round the ly life of Samuel. His mother was a woman of ayer; his birth was an answer to prayer, and while was yet a child God himself opened the gates of his ul heavenward. The people realized how much they re indebted for his prayers, and now entreated him t to cease from an exercise which secured untold sults.

It is our duty to include our country in the scope of r daily private prayers. We must not suppose that have fulfilled our obligation if once a week in blic worship we endorse the minister's prayer for od's guidance to those in authority, and his safe- arding care. This is not enough. The interests of r fatherland are implied in the prayer that "the ingdom" may come, but we need to treat that tition explicitly if we would hasten the advent of hrist's rule in national affairs. Consider for a moment e vast influence of a great nation or city for good or il, the countless lives that are affected by the loption of this or the other policy, the advance or elay of progressive reform, and as you muse the fire ill burn, and you will be impelled to intercede as amuel did. Cast your prayer-weight into the nicely alanced scale!

F. B. M.

Sleeping Christians

TUESDAY, October 10. Acts 20 : 9. "*There sat in the window a certain young man named Eutychus, being fallen into a deep sleep.*" I once heard of a little girl in Sunday school who was asked by her teacher, "What do you think the story of Eutychus means?" The little girl answered, "It teaches that ministers should not preach such long sermons."

To be sure, we are told that Paul's sermon on this occasion lasted until midnight, and perhaps even Paul the apostle might have been guilty of preaching too long; yet there is a parable as well as a miracle connected with this incident, and in this age when indifference to spiritual things is so common the story may bear a lesson.

Paul is repeatedly warning the early Christians of the shortness of time. "Redeem the time," he says. He cries that now it is time to awake out of sleep. "The night is far spent; the day is at hand. Let us therefore cast off the works of darkness, and let us put on the armor of light."

In these days, when we have sent our missionaries to the ends of the earth, when "the beam that shines from Zion hill has lightened every land," right here at home we have conditions of self-indulgence, of spiritual lethargy, of ignorance of the Bible and the meaning of Christianity, that are fairly shocking at times. Rude awakenings always come to sleeping Christians; loss of dear ones, sudden poverty, wars taking homes and hopes; still we often sleep on, never realizing until death takes us that life was not made for selfish ends, but that only the man who loses his life in self-forgetting service of some kind finds it. All about us are crying wrongs to be righted, wrongs to the laborer, to the immigrant, to the home. Are we awake to do something, our share?

"Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

C. S. C.

The Value of Talking Things Over

WEDNESDAY, October 11. I Sam. 8 : 1-22. "*And Samuel heard all the words of the people, and rehearsed them in the ears of the Lord.*" God knew everything that had occurred, the demand of the people for a king, Samuel's reluctance, and his failure to dissuade them from their purpose; but it seemed to Samuel that he must go to and fro between the two great parties in the controversy, recounting the words of each. "He told all the words of the Lord unto the people that asked of him a king."

Here is food for thought. If we would learn the art of prayer, we must not take God's knowledge for granted, but must talk all things over with him, as we talk them over with our fellows.

At the close of their first missionary labors, we are told that the disciples gathered themselves together unto Jesus, and told him all things, whatsoever they had taught. Here is another instance of the value of talking things over with the Lord. The very telling is a relief. To rehearse what people have said and done is to take God into our confidence, to be fellow workers with him, and to see all events under the radiance of his presence. Do not matters which had ruffled us during the day assume another aspect when they are reconsidered in some holy presence of mother, wife, minister, or friend? While we are speaking and watching the expression on the dear faces, we seem to see the triviality of the incidents that offended, or the true significance of demands that puzzled us. God knows all, but he likes us to tell him all, as a child who confides in its parent, or a friend in a friend. Argue the matter out. And the Lord will give you counsel as you kneel.

F. B. M.

Vanity and Foolish Desires

THURSDAY, October 12. Ps. 94 : 11. "*Jehovah knoweth the thoughts of man, that they are vanity.*" Vain men or women, according to the Bible, are "undesirables." The psalmist infers that vanity resides in a person's thoughts. It is not always something displayed—it is a quality of the soul.

Vanity and vulgarity are frequently named together and they seem to be closely associated. Vanity is liable to display itself in vulgarity. The roots of both grow in a false sense of our importance, or in a settled complacent attitude toward others, which says plainly, in the words of the Pharisee, "I thank God I am not as other men are."

Some one has said with truth that when a man cares more about his work than about himself, he cannot possibly be vulgar or vain. When the disciples John and James thought in their hearts of that high place they wanted in the heavenly kingdom, vanity had taken precedence of service; self predominated over work.

Solomon said, "Youth and the dawn of life are vanity." Youth is usually self-conscious. The remedy for vanity is to stop thinking so much of ourselves and get to work on some real task that is worth the doing. We have never seen a man whose life was afire with a great mission to be of service to some one or some thing, who was troubled with vain thoughts. The "grievous times" of which Paul spoke, when writing to Timothy, were to be known in the first place by the fact that men had become "lovers of self." Vanity in essence is selfishness.

One of our well-known public men hangs the framed words of Helen Maria Williams above the desk before which he spends a half-hour of meditation each day:

While thee I seek, protecting Power,
Be my vain wishes stilled:
And may this consecrated hour
With better hopes be filled.

C. S. C.

The Divine Reciprocity of Prayer

FRIDAY, October 13. I Sam. 12 : 1-25. "*God forbid that I should sin against the Lord in ceasing to pray for you.*" There was every reason why Samuel should strongly resent the manner in which his people had treated him. In the case of judges like Gideon, who had rendered them great services, they had perpetuated their judgeship to the end of their lives; but in Samuel's case they demanded his abdication in favor of a king. He had walked before them from his youth. They bore willing testimony to the unselfish purity of his administration. In rejecting him, they had rejected the theocracy. He might fairly have washed his hands of so thankless a people. Why should he spend more praying-breath on them? But his noble spirit was incapable of such an attitude. Indeed he would have counted it a sin, had he ceased to pray.

In the diary of Dr. Chalmers we find this petition recorded: "Make me sensible of real answers to actual requests, as evidences of an interchange between myself on earth and my Saviour in heaven." Samuel had many answers of this sort. That very afternoon he had called for thunder and rain, and they had come. With him prayer counted for something very definite, and the people knew it. He could powerfully affect their future for good or evil, and it was a very splendid exhibition of magnanimity that he should throw the great weight of his power of achieving things through prayer on the side of a nation which had so definitely repudiated his leadership.

What Jesus Bore for Our Sakes

SATURDAY, October 14. Luke 24 : 39. "*Behold my hands and my feet, that it is I myself; handle me, and see.*" Pascal once said, "Jesus only let his wounds be touched after his resurrection." The hope of humanity was in Christ's scars more than in his life and teachings. His blood is our life; his wounds our plea. To the doubting world Jesus says today, "Reach hither thy hand and thrust it into my side; be not faithless, but believing." Let us touch the print of the nails with the finger of faith and exclaim, "My Lord and my God!" Our hope is in his bleeding wounds. Nothing so beautiful as the scars of redemption. They will speak in never-ending eloquence through all eternity. Wounds are Christ's credentials. Millions have been sheltered in his riven side. They have identified their Saviour by the print of the nails and the bleeding brow—

O sacred Head, now wounded,
With grief and scorn weighed down!
O sacred Brow, surrounded
With thorns, thy only crown!

A young lady seeking Christ was requested by Evangelist Morehouse to. kneel and read the fifty-third chapter of Isaiah, using the personal pronouns I, my and me. Soon she was sobbing bitterly, and as she read, "He was wounded for my transgressions; the Lord hath lain on him all my iniquities," she exclaimed, "Oh, Mr. Morehouse, is this true?" "Does not God say it?" he replied. "Then," she cried out, "I am saved; for all my iniquities have been laid on him, and no stroke remains for me."

E. W. C.

OUR · EDITORIAL · FORUM

President OTTO KOENIG · *Managing Editor* GEORGE H. SANDISON · *Secretary* THEODORE WATERS

Prayer and Praise

WHY should the expressions of our gratitude to God for all the benefits we receive at his hand, and for the countless blessings that have come to us during life, be confined to infrequent occasions? Is there ever a day or an hour in which we have not cause for thankfulness?

"I feel that I can never be sufficiently grateful for all the divine goodness and mercies that have come to me throughout my life," said an aged Christian lately, "and so, many a day, I just lay aside all my usual petitions and turn my prayer-time into a praise-time instead. As the years go by, I find this habit growing stronger; and now I can realize how David felt when he wrote these wonderful closing Psalms, ending with the victorious words: 'Let everything that hath breath praise the Lord!'"

Recognition of the divine goodness and hearty acknowledgment of God's mercies and blessings to our individual homes, our land and its people, are assuredly due from every one of us. Such a tribute of thankfulness is a spiritual exercise which acts as a tonic. Whether in the privacy of our chamber, or at the family altar surrounded by our dear ones, or assembled in the congregation, it is an excellent thing at times to put all our needs aside, forgetting them and even denying ourselves the privilege of making any requests for the time being, in order that our hearts may find free expression in fervent acknowledgment of God's benefits. In many churches the praise meeting is hardly known and would be an innovation worth trying. It would impress upon us God's great and abiding love and care, and our own unworthiness and forgetfulness. There are many who would gladly welcome such an opportunity. But praise is meaningless, unless we can render it with the works that flow from grateful hearts as well as with our lips. To get into a right spirit, there should be preparation by letting God so order our lives that our thoughts and actions may harmonize with our praises. Then we shall be ready to come before him acceptably with our tribute of gratitude.

Preventable Waste of Life

IN one of the publications of the Southern Sociological Congress, the "New American Chivalry" is concisely described as the championship of human welfare. This nation, it is urged, must qualify for the high distinction of world-leadership in humanity, by making war on the two greatest enemies of humanity—war and disease. It is pointed out that there are in our land 2,900,000 constantly sick, and that 630,000 die annually of preventable disease; that 250,000 babies die every year; that tuberculosis alone costs more yearly to fight than the entire cost of the Federal government; that malaria causes 3,000,000 cases of sickness every year and costs the nation $160,000,000 annually; that typhoid carries off 35,000, and that a long line of other preventable ailments adds 340,000 to the roll of incapables, at a cost of $350,000,000. If we add the ravages of hookworm with its 350,000 cases, and a long line of other preventable ailments, aggregating 340,000 more involuntary sufferers, we may form some idea of the magnitude of the task involved in fighting disease. Surely here is a better program than wasting the strength and wealth of the nation on visionary foes while real enemies within our borders and in our very homes are taking a heavier toll of human lives every year than any war has done in which we have yet been engaged.

Honoring the Pioneers of Methodism

DURING the closing months of 1916, all Methodism will be celebrating the one hundred and fiftieth anniversary of the preaching by Philip Embury in New York City. There will also be observed, October 12 and 13, the one hundredth anniversary of the Wyandotte Indian Mission, as well as a commemoration of the centennial of the death of Bishop Asbury. It is well that the public should know more of the story of the privations and achievements of the early pioneers.

These heroic pathfinders had their headquarters in the saddle, their libraries in the saddlebags, their homes wherever night overtook them, their pulpit in a barn, on a stump or in a log cabin. They were the advance agents of civilization, the discoverers of a new world, the builders of a nation, as well as messengers of the Master. These men were the forerunners of the millions who have since found homes in the Republic. On the roll-call of these heroes we find distinguished names, such as Cartwright and Finley in the Middle West, Lee and Whitman on the Pacific Coast, and Asbury and Strawbridge in the South.

These invincible veterans of the Cross faced all dangers, suffered all privations. They were in peril of Indians and wild animals, woods and wildernesses, heat and cold, hunger and thirst. With the sky for a tentcloth and a stone for a pillow, they wrought righteousness, stopped the mouths of skeptics, waxed valiant in the fight for the spread of Christ's kingdom. They were the sent of God, though often destitute, afflicted and tormented.

With other Protestant heroes, they did for America what the Wesleys and Whitefield did for England, what Livingstone and Taylor did for Africa. They were men surcharged with a holy optimism, a spiritual dynamic. They preached the possibilities of immediate conversion, the witness of the Holy Spirit, and the pentecostal baptism of purity and power.

Today, Methodism has nearly seven millions of members and twenty million adherents throughout the world. Thirty thousand ministers are preaching the Gospel in thirty-two different languages in this country, and it is said that the sun never sets on the Methodist mission fields which now girdle the globe. The fact that there are still frontiers and opportunity for self-sacrificing devotion in the slums of our great cities demands an equally heroic ministry at the present day.

Concerning a Hughes Advertisement

Millville, N. J.

EDITOR, Christian Herald: On page 1018 of the issue of September 13th is the picture of Mr. Hughes and a strong appeal to your readers to become members of the National Hughes Alliance. Is that a paid-for advertisement, or is it your personal appeal? There is nothing to indicate that it is a political advertisement. Would you insert a similar article in behalf of such a noble Christian man as President Wilson?

Yours very sincerely,
D. H. KING, D.D.

THIS is one of several letters that have come to us from readers who, knowing the Christian Herald to be non-partisan in politics, have been doubtful whether the article in our issue of September 13 represented the views of the paper or not.

The article is a paid advertisement—neither more nor less. It presents the claims of one of the two leading candidates for the Presidency, and was paid for, accepted in the regular course of business, and published as an advertisement. We would treat the Democratic and the Prohibitionist candidates on precisely the same footing and on the same terms; that is, print their campaign announcements as paid advertisements, were they offered.

As a religious weekly publication, going into homes where every shade of politics is represented, we could not, in fairness to our readers, draw the line of exclusion at any candidate. Our friend in Millville inquires if we would insert a similar article in behalf of President Wilson. Our reply is, "Yes, unhesitatingly; or in behalf of Mr. Hanly." We do not recognize in this course any surrender of the Christian Herald's independence; but rather an evidence of its absolute impartiality.

Were There Any "Good Old Times"?

IN these progressive days, when, as our platform orators tell us, the nation is marching ahead to its destiny of greatness, we occasionally hear a note of dissent from some one who reminds us of the "good old times" and complains that, as a people, we have strayed away from the ideals of the founders of this Republic. There are others, however, who have the courage to proclaim that, according to some pretty competent authorities, the adulation of the past is greatly overdone. In an article in the Massachusetts Magazine, Raymond B. Fosdick, former Commissioner of Accounts of New York City and a painstaking student of those early times which we usually gild with our idealism, comes to the rather startling conclusion that "there were no good old days," and that the picture has been largely an imaginary one. He quotes John Adams, the patriot, as writing that the Continental Congress during the Revolution was "inefficient and the rage for office was great; Congress was torn to pieces by disputes over spoils." In the Congress in 1778 there were "scenes of venality" which would imply the presence of the primal pork-barrel. Washington himself wrote of the Continental Congress that "party disputes and personal quarrels were the great business of the day." It may have been that during these stormy times the ideals of the fathers had t ye crystallized. Still searching for "the good old ays," Mr. Fosdick comes to the Constitutional Con ntio of 1787, an eventful period in our history. ne the "fathers," writing at that time, said: "T leav the choice of the chief magistrate to the peopl voul be as unnatural as to leave the choice of colo to blind man," a sentiment not altogether appr ativ of popular government, nor of the good sens f th nation. "The people," said Alexander Ham on i an argument before the Constitutional Con tior "are turbulent and changing; they seldom j ge o determine right. Nothing but a permanent bo y ca check the imprudence of democracy." E ridg Gerry of Massachusetts struck a similar n , de claring, "The people do not want virtue, but e th dupes of pretended patriots." But here th criti seems to have overlooked the fact that the A rica nation was then in the making, and it was eces sarily a period of intellectual conflict. Th grea oaks were then little more than seedlings, to d by every breeze. The franchise was jealously re icte to the wealthy and wellborn, and was guar d by property and religious qualifications. M hoo suffrage came long afterward. New Ham shire New Jersey, North Carolina, South Caroli an Georgia had rigid religious restrictions a ctin the beliefs of gubernatorial candidates, and assa chusetts and Maryland were almost equally trict In some other states, none but the truly or odo could hold any office. Yet, in spite of all the pre cautions, politics was far from being free fro graf and corruption.

Human nature was pretty much the same t n a it is today. Politics as a whole has been disc litec by countless abuses, from the "good old day" u to the present time. It is only in comparati re cent years that popular education has rais the intelligence of the masses to a point where the om prehend the evil and have a vision of the good.

We have traveled a good deal in the right di tion since the "good old days"; the standard of blic service has been elevated and many old-time uses made well-nigh impossible. We have dropped m h of the rancor that formerly marked political cam gns, just as we have eliminated many features tha were discreditable in our social and civil life. The tion is ascending to loftier heights and living in a urer atmosphere; its outlook is better and nobler t n in the old days of stress and turmoil.

But, after all, it is a pity to assail the tradit ns of the "good old days," no matter if they are l gely idealistic. Distance lends enchantment to the ures in the background of American history, and f the sake of what our forefathers accomplished pite the storms and snares and temptations of thei lay, we can well afford to remember only the good s of heart, the broad statesmanship, the splendid co age and high spirit of those men who molded the mes in which they lived, and whose prevision of hat was to come after was almost supernatural. t is doubtful, after all, whether their descendants ould have done half as well.

On a Strip of Papyrus

IS there anything new under the sun? Ma of the modern arts and sciences had their begi ing in a far-off age, when the brain of some or nal thinker of that early time conceived an idea ich was not perfected till long afterward. The rac has always been creative, searching out new wa of accomplishing things, and showing new glimp of new methods which the trained minds of a late me adopted and developed and brought into genera use.

Some industrious archeologist, rummaging a ong the musty inscriptions in one of the great Eur ean museums, found a strip of papyrus which still ore faint traces of the writing of an Egyptian scri of 5,000 years ago. On being deciphered it prov to be the advertisement of a landholder of Egypt f the recovery of a runaway slave. It is doubtles the oldest advertisement in the world, or at leas the earliest that has yet come to light. That faded s oll, written with the reed called "kash," dipped i an ink that has now lost all trace of its original or, was the germ, the parent idea of one of the gre est businesses the world has ever known—a bus ess which now yields a revenue sufficient to buy the nd of the Pharaohs outright. That strip of pap us, circulating from hand to hand within a restr ed radius, was the forerunner of the far-reaching a er tising sheet of today which circulates everyw re. Unfortunately for the advertising men of today, ho would have immortalized his memory, the nam of the Egyptian scribe cannot be known.

THE BIBLE *and* NEWSPAPER

Conducted by FERDINAND C. IGLEHART D.D.

A Royal Fish Car

THE Railway Review of a recent date gives a description of a special car fitted up by the United States Bureau of Fi eries to transfer spawn and fish fr one part of the nation to another. T special car made 146,000 miles of avel last year. The construction is tost modern and within is every ec pment for efficient work. At one er is the office, with desk, cl t, berths and various in uments for the chief. T center of the car is de- vo d to the water tanks, ice, ar fish tanks, and living rc s for the crew, while at th other end is the kitchen an the boiler room. A very ec plete system of piping in res the proper regulation of emperature at all times ar places. Fish are distrib- u in every state of the U on, some 10,000 individual ap ications being filed every y . As a result of trans- p ting, the Atlantic shad ar striped bass are abundant or he Pacific coast, and cer- t depleted salmon rivers of Maine have been planted w the humpbacked salmon fr the Pacific. The fish s ply now and at any period o the world's history will h e much to do in solving tl food question of the race. C government deserves great c lit for its wisdom and e iency in the Fisheries De- p ment. Fish was an im- p ant article of diet among t Hebrews, as among many o r nations, ancient and n lern. "*Now as he walked b the Sea of Galilee he saw S on and Andrew his brother c ing a net into the sea; for they w e fishers. And Jesus said unto t n, Come ye after me, and I ill make you to become fishers o en.*" (*Mark. 1 : 16, 17.*)

Doctor Flies to Patient

HURRY call for help came to a Long Island doctor the other day. T e patient was across the bay, seven i es away, with no sailboat available. T e physician remembered that there w a hydroaeroplane nearby, and he r uisitioned it for the errand of mercy, r ching his patient safely in about s en minutes. The return was made w hout accident. It is a pleasure to r lize that although every resource o science is now being pressed into the s vice of destruction of property and h nan life, the necessities of war have n ertheless hurried on the advance- m nt of science in many fields, by more t n a century, within these couple of y rs, and when the war is over there w l be a vastly improved equipment for w rks of mercy and the saving of human l . Peace and goodness will yet claim t ir return for the losses of the pres- e , and the instruments and imple- m nts now thought of as the servants o death shall be the equally ready s vants of their new master in the era o peace and mutual helpfulness that i o come. This was the vision of the o prophet of Israel. "*They shall beat t ir swords into plowshares, and their s ars into pruning-hooks.*" (*Isa. 2:4.*)

Irish Ask for Prohibition

T is said that the longest petition ever presented to the English Par- ment arrived from Ulster County, Ireland, the other day. It was two and one-half miles long, and bore the signatures of 116,000 persons, who asked for the prohibition of the sale of intoxicating liquors for the term of the War and at least six months thereafter in Great Britain. The English colonies are closely rivaling the United States in their war on the liquor traffic. Canada is almost entirely dry. Only recently the province of Ontario, containing the beautiful city of Toronto, was made dry by governmental action as a war measure for three years, and at the expiration of that time, in 1919, the people will be allowed to settle the question permanently by vote. The principle illustrated by Daniel's decision was expressed by the Irish petition: "*But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor the wine which he drank.*" (*Dan. 1 : 8.*)

Mission to Blond Eskimos

THE tribe of blond Eskimos which Harry V. Radford of New York, the murdered explorer, reported he had found at Coronation Bluff, far in the Arctic Zone, have again been visited by a white man. In a letter received the other day from the Rev. H. Girling of Immanuel College by the Rev. Dr. Carpenter, principal of the college, the missionary announced that he reached the fire-dwellers of the Arctic on October 10, 1915, and remained with them some time. He asserts that he is the first white man to dwell among the new-found people who since their discovery have been such a mystery. The letter was written last December from Camp Necessity, ten miles from the blond tribe, the first of whom, the missionary said, he found about ten miles east of Cockburn Point. Mr. Girling said that a great deal had already been accomplished in the direction of vocabulary and grammar, the fair-skinned race having only a dialect different from the Mackenzie River Eskimos. There are peoples of all colors and minds of all types, but they are all children of a common Father, and are our brothers, with corresponding obligations. The divine Fatherhood of God and the universal brotherhood of the human race are taught in Paul's sermon on Mars Hill—a sermon in which the whole of our modern doctrine of international brotherhood is contained in a nutshell. "*He hath made of one blood all nations of men for to dwell on all the face of the earth.*" (*Acts 17 : 26.*)

Floods Leave Well Standing

THE *recent floods that devastated parts of North Carolina left many curious remains of their destructive work behind them. One of the freaks of the flood is the well seen in the picture. It was so well built that when the earth was washed away around it, the wall still stood, though undermined to a depth of about 35 feet. It remains a monument to the splendid workmanship of the builder and a reminder of the surrounding land as it was before everything was changed by the onrushing waters. Jesus taught that the floods are a testing of foundations and workmanship. The man who built on a rock feared neither rains nor torrents, while the sand foundation gave way destroying the house built upon it. So with this well. It was dug and the wall built under ordinary conditions, and no one expected that it would be put to such a severe test. But the builder did his work faithfully, and the wall though unseen was stout and fairly made. When the testing came it stood, even without the natural support of the ground about it. Amid the chaos of the surrounding devastation it stands, reaching down still for the pure, clear waters in the earth, and bringing cheer and refreshment to thirsty throats. A good well is about as blessed a providence as any provided for man in its constant ministrations of drink and cleansing. The Hebrews in their desert experiences learned the value of the old wells that for centuries had supported man and beast in the midst of the scorching and famishing sands. Even down to Jesus' day the well dug by Jacob was a source of blessing to its nearby village, and by this cool, deep, pure well he preached that great sermon to the woman of Samaria, in which he gave the promise for all men and all ages, that he would come into the human heart through the deserts of life and keep it supplied with joy and power. "The water that I shall give him shall be in him a well of water springing up unto eternal life."* (*John 4 : 14.*)

Remorse too Great

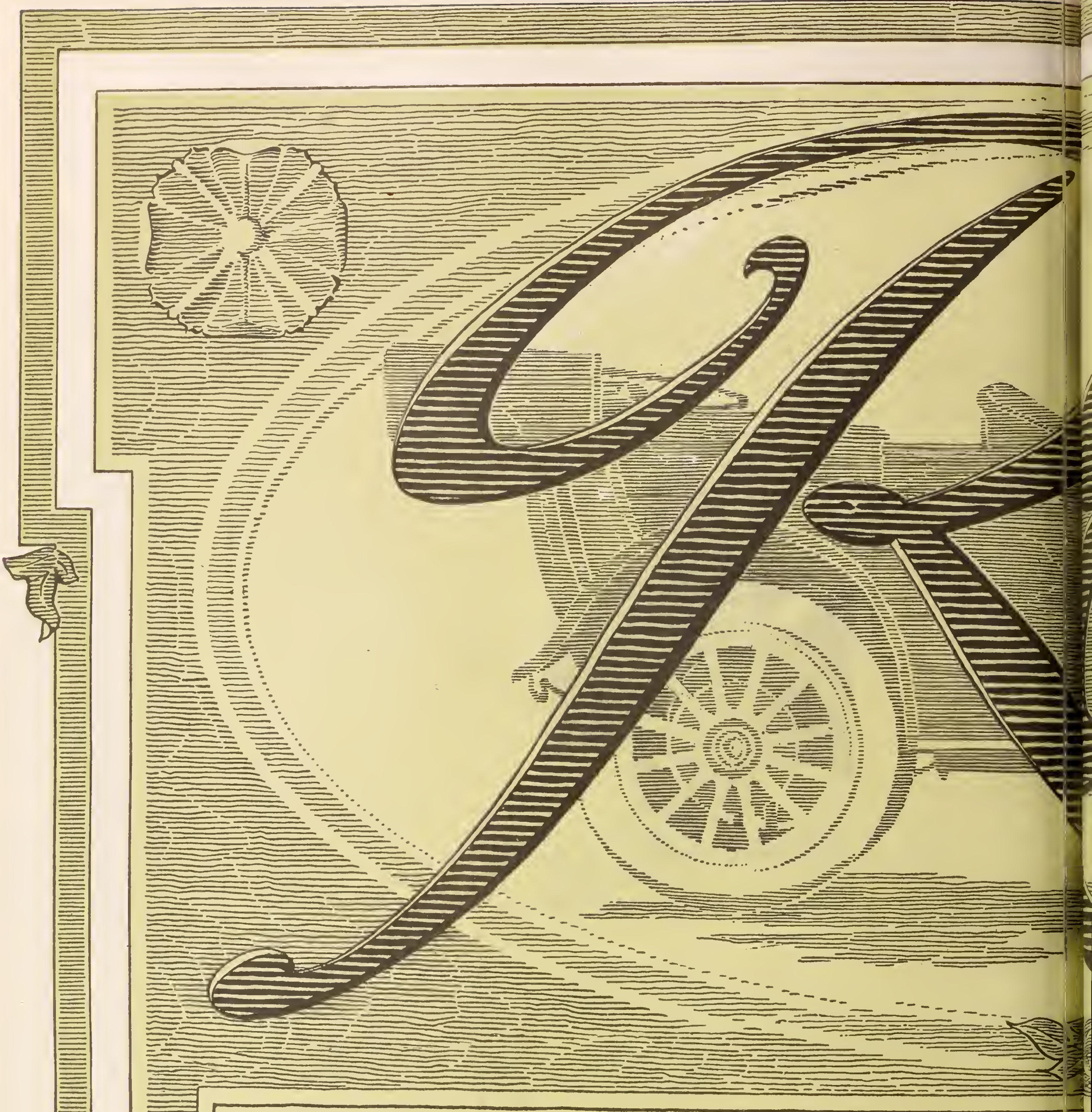
JUDGE HENRY V. FREEMAN, for twenty-five years justice of the Superior Court in Chicago, has just died, largely, his family says, as a result of grief over the fact that twenty years ago he sentenced to the penitentiary for life three men who he later became convinced were innocent. After years of effort to have them released he finally saw two of them let out on parole about a year ago, the third one having died in prison. But the strain had been too much for Judge Freeman, and he succumbed to the long years of worry. The tender conscience of this high-minded judge is typical of the lofty motives that dominate most of our judiciary. As a class our judges are men for a nation to be proud of, and though there are instances where their judgments are wrong and injustice may be done instead of justice, yet the whole system of our courts is a noble one, and not the least of the fundamental defenses of our commonwealth. The respect for law and the moral character of its judges is a good test of any country's strength. From the first God inculcated upon the minds of the Jewish people the dignity and importance of the work of their judges, as we see in the following Mosaic law: "*If there arise a matter too hard for thee in judgment thou shalt come unto the judge that shall be in those days, and inquire, and thou shalt do according to the sentence, and according to the judgment which they shall tell thee, thou shalt do.*" (*Deut. 17 : 8-11.*)

Farm Boy Cavaliers

THE Farm Boy Cavaliers is the name of a new organization forming throughout Minnesota, Iowa, Wisconsin and Canada among the growing boys on farms. The purpose is to develop manhood and character through useful activities, and the program calls for special work in growing crops, raising live stock, operating farm machinery, carpentry and cement work, keeping farm accounts, photography, guarding public health and eradicating farm pests. The extension departments of the universities are cooperating in the work of training the boys. A horse, a uniform and frequent meetings on horseback are some of the features that appeal to the romance in the lad's nature. Yeomen, pages, esquires and knights are the four ranks that make up the order, and one must qualify for each by suitable tests. Knighthood has always had a charm for a growing boy, and there is in the heart of a healthy lad something that answers to the best of the old feudal chivalry. To dignify and illuminate the work of the farm, which to the mind of many a boy is simple drudgery, is a worthy object, and still better is it to instil into his mind the feeling that he is bound by honor to a true chivalry of character that shall express itself in doing faithfully his work each day, in helping others, and in harboring no base or mean thought. The all-round development of such lads will show in the coming years when as men they take up in this same spirit the duties of life. We have a most beautiful description of the unfolding character of the young Knight of Nazareth. "*And Jesus increased in wisdom and stature, and in favor with God and man.*" (*Luke 2 : 52.*)

Modern Life in Syria

IN a report to the National Geographic Society, John D. Whiting presents the results of careful study of the farming conditions in Syria and Palestine of today. Almost every sentence illustrates some Biblical picture of life in the Promised Land, for there is nothing modern in Syria, but just the same old conditions that have prevailed for thirty centuries. Fences are unknown; the land is frequently owned in common by the people of a village, and redistributed every second year by lot. The "latter rain" begins to fall about November after a rainless summer, and then plowing begins. The plow is a rude affair of wood, the bent parts being the natural curve of the tree. It is pulled by oxen, or sometimes by a cow, donkey or camel. In harvest time the whole family has a share in the work, even the children taking their play to the field. Even as in the days of Ruth, so today the reapers are careful to leave a little for the gleaners. Patient animals still tread out the corn. When the grain is harvested the grape crop is ready and the whole family transfers its activities to the vineyard. Then in the fall the olives are harvested. The Old Testament is full of references to the farming and herding life of the people, and especially to their joy in the harvest and the first ripe fruits. "*They joy before thee according to the joy in harvest.*" (*Isa. 9 : 3.*)



What's in a Name?

The query is centuries old—the answer ever new.

For the Bard himself did not give an adequate answer, though cleverly he seemed to do so.

There may be everything in a name—or nothing.

Depending entirely on whether or not there is an ideal, a purpose and a will back of the name.

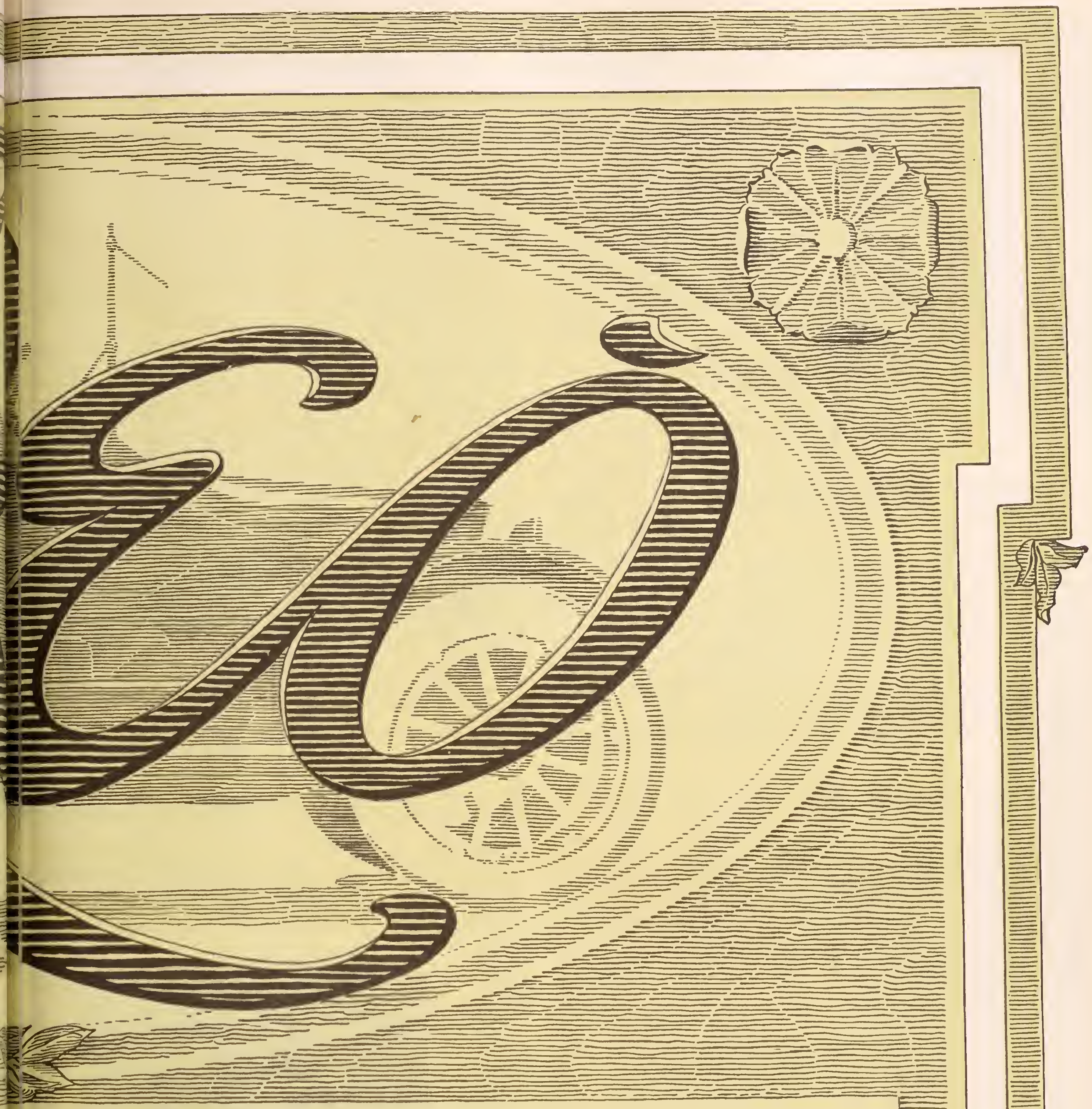
Names die or endure—they get their deserts.

In recent times men seem to have overlooked that fact—that inevitable reward for good or ill.

Names in our day, are, alas, too ofte
only as things with which to conjure—
ize—to exploit—to realize on—quick ;
the sacrifice of the name.

If the name Reo stands for muc
esteem, it is because back of that
ideal—and a definite, unswerving pur

Nothing Utopian or theoretical, but
business policy that looks to the futu
willing to wait a little while for the fu
feeling, knowing, that that reward
greater for the time spent in deservin



eo Folk believe in the Golden Rule so el we apply it in business as in personal s—week days as well as Sundays; in our g with customers we may never see, as th home folk.

o success—and that success has been more we could have hoped for in the beginning—ee due directly to the ideals that are Reo—th consistent adherence to a policy laid in the beginning.

is our boast, and our pride, that the name stands for all that is fair and good in merchandising, as it stands for the ripest there is in experience and the best in manufacturing facilities.

To such an extent is this true, you who read this have come to know and to regard the Reo product as "The Gold Standard of Values" in automobiles and motor trucks.

It is our ambition to so conduct this business that, as the years go by, you will not find reason to change, but will be the more strongly confirmed in that good opinion of Reo.

Reo Motor Car Company, Lansing, Mich.

Waiting for a Car

By
MARGARET E. SANGSTER, JR.

I WAS waiting for a car a few days ago. It was the morning that a strike was being declared, but I did not realize that. Although I was only a short walk from my office, I waited. "For," I reasoned, "I am in a hurry to get to work this morning. And if I take a car I shall get there much more quickly than I shall if I walk."

I waited for five minutes, but no car came. "But," I thought to myself, "it will come any minute now." I waited five minutes longer, and still it didn't come. Desperately I realized that I could have walked over, comfortably, in ten minutes. But still I waited, repeating in my mind, "There has been some small accident. The car will come any minute now."

At the end of fifteen minutes I decided not to wait any longer. And I set out briskly, walking across the city. Up to the time I reached the Bible House there was no car in sight. And then I realized that I had wasted time in waiting because "the car might come any minute!"

WALK AHEAD

By Margaret E. Sangster, Jr.

IF yer want ter get ter somewheres,
Walk ahead!
Don' yer loiter by the roadside
Playin' dead.
Walk, an' whistle when yer walkin';
Smile, an' do some friendly talkin',
An'you'll get there without balkin'!
It's been said
That a tortoise, fat an' funny,
Beat a real swift-movin' bunny,
When they raced ter win some money;
An' I read
That he did it 'cause he follered,
While the bunny slep' an' wollered
In the roadside. Fer the tortoise
Walked ahead!

IT'S mighty easy to wait for anything, and many of us do it, instead of walking ahead and reaching the destination sooner. It's the old Hare and Tortoise game played over again in real life.

There were once two men—clever men with quite remarkable business ability. Each of them wanted to go into business for himself, but they were comparatively poor men, and starting a business necessitates capital.

The first man went to work in the office of a firm who were in the line that he wanted to enter some day. He started very near the bottom of the ladder at a small salary.

The other man? Well, the other man didn't want to start at the bottom of the ladder. "I'm rather clever," he reasoned to himself; "why should I start doing what any unskilled man can do? Why should I throw away my life slaving at a tiny salary? I have a rich uncle who will die some day and leave me his money. When he does I shall use it as capital, and start a business of my own."

The first man plodded along, rising gradually up the ladder, step by step. And the other man waited for the uncle to die so that he might get enough money to start out for himself. He did enough work to earn the necessities of life, but his work was not consistent—he never kept at anything long enough to do it really well.

The first man, rising step by step, finally gained a place of great importance in the company. He also acquired a large bank account. And then, one day, he approached the president of his concern, and, "Well," he said, "I think that I'll break away, now, from this company. You've been mighty good to me, but I can't help feeling that I'd like to start in for myself. I've got enough money to finance my ideas."

The president of the concern leaned forward. Suddenly he spoke. "We don't want to lose you," he said abruptly. "You've worked your way up and you have become a valuable man. Why not put your money into our firm? It's a good one, you know that! We'll take you into partnership."

And so the man, instead of starting out on a new and possibly hard road, found a comfortable place all ready for him.

The second man waited for the uncle to die. He waited complacently, almost. And then the uncle, suddenly deciding that he would like to die a multimillionaire, began to plunge into the stock market. In two months all his capital was absorbed, and he died—a broken old man! The nephew, being the only relative, had to pay the funeral expenses. That left him completely penniless, at an age when most men were just beginning to reach the goal.

The first man was a success because he went ahead and walked—because he didn't wait for the help that *might* be just around the corner. The second man was a failure because he waited for a car and kept saying, "Why walk? It will come any minute now."

I KNOW a girl who has made a great success of teaching school. Her class is a large one, and her pupils come from the tenement district of a great city. It is hard for a girl to creep into the hearts of children, but she has managed to make them love her devotedly.

"How did you do it?" I asked her one day.

The girl laughed softly, and lo ed at me as she might have looke at puzzled child. It's a habit with er.

"My dear, don't ask me such a olis question," she answered. "I c ldn help getting along with them. But think really that they like me cau I took the first step."

"The first step?" I repeated nkly "the first step?"

"The children," the girl to m "resented me a bit—at first. The didn't love my pretty dresses a l m clean finger nails and my nea hai They weren't used to it, I suppo

"I might have waited all y r fo them to like me, but I didn't. or wanted them to like me—*at on* S the second day of school I stopp at little shop and bought candy- tick pink candy. I brought it to hoo and after the opening exercises too up behind my desk, and said:

"'Now, children, let's get acqu nte I like you and I want you to l me Will you?' And I smiled at thei *hare* and they answered back, every ne c them, 'Sure we will!' And then I asse the pink candy."

IT'S so easy to wait for a car- hat ever that car may stand for, nd i may stand for anything from suc s a the way up to friendship and po arit and love. It's too easy to sa will be along in a moment. I around the corner."

It's all right if the car *is* just own the corner! But sometimes i isn Sometimes there's been a wrec or strike. Sometimes it just isn't r ning Sometimes it may have stopped r nin for always!

Walk ahead, and if your car ome you can board it at the next cor r. I it doesn't come you'll get som here anyway. But if you wait you'll st b standing still, and standing still is ot in spiring to the mind or the heart or t soul

The Iowa Bands of 1842 and of Today

By
DWIGHT P. BREED, Ph.D

IN 1842, when Iowa was a territory on the far western fringe of American civilization, the members of the middle class of Andover Theological Seminary were praying and planning for their life work. They were of heroic stuff, those students. They did not cast lingering eyes upon the easy pastorates of old New England, but they turned their faces westward, toward the open country where the pioneers wrestled with the Indian and the blizzard and the forest, but often forgot to wrestle with prayer. They corresponded with the Home Missionary agents in various Western states, and early in 1843 it was decided that a company of them should go to some new state to pioneer together for the Lord. It was hard to choose, but at length one of them said, "Well, I am going to Iowa, whether any one else goes or not." Ten of his classmates joined him, and they agreed that "if each one of them would be able to plant one permanent church and all together plant a Christian college in Iowa their lives would be well spent." This was the first "Iowa Band."

In Iowa at this time were eight Congregational ministers and fourteen organized churches. The Methodists, Presbyterians, Baptists and Episcopalians also had begun work in the territory, and the circuit rider had penetrated even to the ragged bluffs of the raging Missouri; but there were little towns constantly springing up at fords and crossroads, and sturdy farmers from Indiana, Ohio, Pennsylvania, and New England were entering the territory by hundreds to take up homesteads on the waiting prairies. There was need for much ministry. The men on the field were each doing the work of ten, yet the immediate need grew with every week.

They were not a godless lot, these pioneers, neither were they all saints. Many a later church had its beginnings in a farmer's family prayers, and many a life that had come to Iowa with much promise measured a failure through forgetting God. It was a wide-open country. The glass and the gaming table had equal rights with the parson; and the fact that the parson finally won is due, in no small part, to the coming of those eleven men to Iowa just when they came. The advent of the Iowa Band was a most notable event in the Christian history of the state. Vigorous men, college-trained, they came as sufficient reinforcements to the cause of Christ, and each threw himself ardently into the work to which he had dedicated his life. It was not long before each had his church, and several of them founded many churches before their active ministry was ended.

Busy as these men were with the work of their immediate ministry, they did not forget the Christian college which they had planned to found. In 1846 five of them were together as usual talking about the project. One of them took a dollar from his pocket, and laying it on the table said: "This is the beginning of the endowment fund of the college; now appoint a Board of Trustees to take care of the funds." The Home Missionary pastor in whose study they were met went to his scanty library, and picking out six books laid them beside the dollar, saying: "And this is the beginning of the College Library. Now appoint Trustees to take charge of the funds and the books." These challenges were promptly met, and Grinnell College came into existence. The characters, lives and services of the Iowa Band have been recognized by governors, statesmen, historians, and religious bodies through all the years. No equal number of men in any walk of life made anything like their contribution to the character and life of the state.

THE persistency and power of the spirit of the original Iowa Band have had most positive evidence very recently in the establishing of the "Grinnell-China" educational and missionary movement which is carried on through the regularly organized channels of the American Board of Commissioners for Foreign Missions. This movement has been in operation for three years. It is sustained by the college faculty and students, the alumni and the local Congregational Church and Women's Missionary Society. To date it has maintained fifteen day schools, a boarding-school for boys, and a girls' boarding-school. The annual cost of the work thus far has been about four thousand dollars. Recently an Educational Director has been appointed to have supervision over these schools.

President Main, two members of Grinnell faculty, and eight members of the present Iowa band (now in China)

The work of higher education for the fifty million population of the province of Shantung is to be done by the Shantung Christian University, located at Tsinanfu and supported by all the Christian denominations v king in that part of China. This uni rsity maintains four departments: bera Arts, Normal, Medical and Tl logical. The Grinnell-China plan p ides for three professorships in this iver sity, with provision for residen s for thos who hold hem and n endov nent for eir per nent sup rt, as well s for the ous ing and sup t of the Edu cat nal Di tor. Fo the ope tion of his spl did pla a ba of elev men has been sel ted f m amo the Gri ell grad tes. This new twe e h cen ur " I wa Ban will soon e at wo in the han tung rov ince, filled with the same spir and animated by like ambitions to hose which made the nineteenth c ury Iowa Band so great a force fo ood in the making of Iowa. These ven men go out feeling that their liv are needed in awakened China. In hem the original band will live again

The Chicago of Alaska

By FRANK G. CARPENTER

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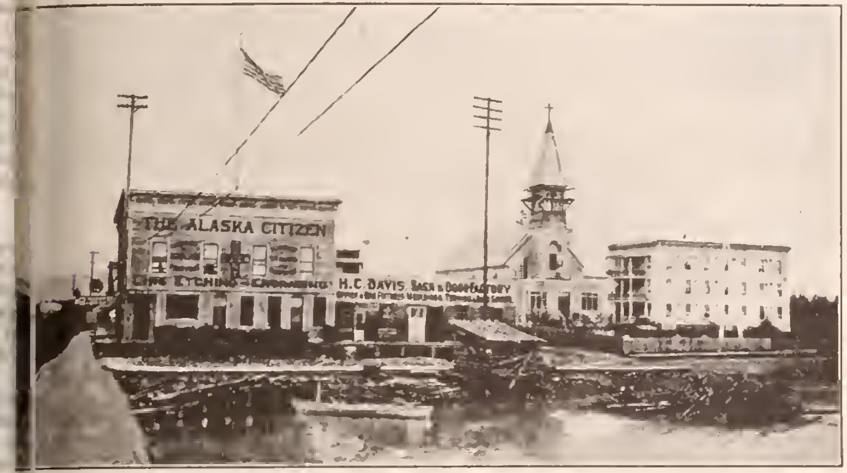
FAIRBANKS is the Chicago of Alaska, the future metropolis in the heart of the territory. It is to be the terminus of Uncle Sa s new railway, the point where the riv and rail navigation will center an oin. The town might bo called the hu of Alaska. It is almost equidistant bet een Bering Sea and the interna- tio l boundary, and very nearly half wa between the Pacific and tho Arctic Oc ns. It lies well up on the globe and ts titude is 65 degrees north. If you th d draw a line through Fairbanks ru ng around the world, it would rc the Seward Peninsula about a hu red miles or more north of Nome, wo l go through Bering Strait and cut Sib ia almost in half. Thence it wo l go on through Russia 300 miles no of Petrograd, and through Nor- wa and Sweden at about the same dis nce north of Christiania and Stock- ho . It would run through the center of eland and cross Greenland several hu red miles north of its southernmost po . It would go through the upper pa of Hudson Bay, and over the wildest art of the Dominion of Canada, rc ing the international boundary not far om where it is cut by the Yukon.

ave come to Fairbanks via the Yu- ko There are three routes by which th own is reached from the outside. Th first involves a thousand miles by oce steamer from Seattle to Skagway, 11 miles by rail over the White Pass to the ead of the navigation of the Yu- ko at White Horse, and from there jus about 1,500 miles down that river an p the Tanana to Fairbanks. An- ot route is from Seattle to Nome and St. ichael, at the mouth of the Yukon, acr s the Pacific Ocean and Bering Sea. Th is 2,700 miles long, and one has to tra l 1,100 miles more up the Yukon Ri before he gets here. The first trip tak ten or twelve days, the second, wit the stoppages necessary, from two we s to a month, and both must be ma in the summer, when navigation is en. The third route is by ship fro Puget Sound to Valdez or Cor- do on Prince William Sound, and the e here across country by dog sled or automobile. The last route is the sh er, but much more expensive. Wh the railroad is finished the trip to irbanks will be made in four or fiv lays, and the cost will be greatly rec ed. The town will then be one of e traffic points on the map of the wo l.

irbanks is at the junction of the rai ay and river navigation of the ter ory. This does not mean that the to lies on the Yukon. Alaska is a lar of great rivers, and the Yukon has ma large navigable tributaries. One of ese is the Tanana, a stream more th 600 miles long. It is on a branch of Tanana that Fairbanks is located, an that within 280 miles of where it flo into the Yukon. It took me two days to come up the Tanana River from Fort Gibbon to Fairbanks. The Tanana is navigable for some distance above Fairbanks, and its valley has millions of acres of agricultural land. It is in this valley that Fairbanks lies.

The place is also in the heart of large areas of gold-bearing gravel. The railroad, now building, will tap coal fields near Fairbanks, and the cheap fuel will make a revolution in mining, both placer and quartz.



A section of Fairbanks' shore front and sky line

FAIRBANKS of today has a municipal entity of its own, and a delightful individuality. It is a combination of the picturesque and the plain, of the shabby and the sumptuous, of the old and the new, and in all it is different.

The main business street is a wide dirt road with plank sidewalks, from which riso frame buildings of one and two stories. The front walls of the stores extend high above the roofs and are cut off horizontally to make them look taller. The sky-line is a jagged saw. The stores are wholesale and retail. They have plate-glass windows, and the assortment within them is of every description. Fairbanks is the trading center of interior Alaska, and goods from here go to the mining camps of the Tanana, the Yukon, the Koyukuk and the Innoka rivers, on the last of which is the Iditarod gold camp. The town has large warehouses of galvanized iron and some of its wholesale firms do a business that runs into the millions. It has machine shops and a sawmill. It exports and imports, and steamers are always lying at anchor just off the main business street.

Fairbanks is typical of its surroundings. The goods in the stores are of their own kind. There are establishments filled with mining machinery, and stores carrying all sorts of goods for miners, including mackinaws and the khaki suits used in tho wilds. They sell boots of white rubber, which reach to the waist, and hob-nailed shoes fitted for tramping over the rocks and making your way though the brush. They have also silks and broadcloths and shoes of fashionable makes, such as are worn in New York, Paris and London. They have moccasins beautifully beaded. Entering the banks, you will see them taking in gold dust at one window and handing out bank notes at another. Every bank buys gold, and all have their assaying and melting establishments, where the metal is tested and made into bricks to be shipped outside. The town has plenty of lawyers and good physicians and dentists.

Tho traffic is interesting. The crowds on the streets include men and women as well dressed as those of any city east of tho Alleghanies, and miners clad in blue jeans or khaki. Well-blacked shoes go along side by side with rough boots that lace almost to the knees. There are crowds of men in their shirt-sleeves on tho street corners. They wear soft hats or sombreros.

Now turn your eyes to the roadways. See those great drays hauling hay and oats to the steamers. Each has a load worth two or three hundred dollars, for hay brings one hundred dollars a ton and other feed is proportionately high. See tho automobiles of various makes and the motor trucks carrying heavy articles of one kind or another. There aro scores of motor vehicles away up here in this heart of Alaska, and jitney buses go regularly each day to the gold-bearing creeks. There is an overland stage that makes the trip from Fairbanks to Chitina, the terminus of the Copper River Railroad. By it one can motor more than three hundred miles through the wilds, and then have a two-hundred-mile railroad ride down to the sea. In the winter there are many dog sleds with long teams of dogs, and there are sleds drawn by horses that take the place of the automobiles in making the trip out of the country.

Fairbanks is governed by a mayor and a town council. It has much civic spirit. There are men's clubs and

A Fairbanks citizen watching his garden grow

"I made this cake with Crisco at half the cost of butter"

THIS message has an appeal for every woman. It points the way toward cutting down household expenses.

You need not bake less just because creamery butter is high. Use Crisco.

Crisco is a purely vegetable shortening of such superior quality that it gives butter richness. Yet it costs only half as much.

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Crisco-made cakes are as tasty as if the best creamery butter were used and they stay fresh and moist much longer.

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You can save money and enjoy appetizing results by following the example of the American housewives who already use Crisco in their cakemaking.

Emily's White Cake
(Kate B. Vaughn)
As rich and tasteful as if you used butter costing twice as much

¾ cupful Crisco
2¼ cupfuls sugar
4½ cupfuls flour
4½ teaspoonfuls baking powder
1½ teaspoonfuls salt
1½ cupfuls milk or water
1½ teaspoonfuls flavoring
whites of 5 eggs
(Use accurate **level** measurements)

Cream Crisco. Add sugar slowly and cream together. Sift dry ingredients and add alternately with liquid. Add flavoring then beat mixture well before folding in the egg whites. Prepare layer cake tins by greasing them with a mixture of Crisco and flour. Pour in cake mixture, put in moderate oven, allow to rise for five minutes, increase heat and bake fifteen minutes, reduce heat to allow cake to shrink from sides of pan. Sufficient for three large layers.

Chocolate Frosting

4 cupfuls granulated sugar
2 cupfuls milk
8 tablespoonfuls cocoa or 4 squares chocolate
2 tablespoonfuls Crisco
1 teaspoonful vanilla
(Use accurate **level** measurements)

Mix sugar and cocoa together, add milk and cook until you can form a soft ball in cold water. Cool, then beat until creamy, add Crisco and continue beating. When quite cold beat in vanilla. As soon as thick enough to spread, spread between layers and on top of cake. If chocolate is used in place of cocoa add to sugar and milk and it will melt as syrup cooks.

You should send for Janet McKenzie Hill's new book "Balanced Daily Diet". It is a handsome addition to the Crisco Library. Illustrated in color. Contains many *new* economical recipes. Tells how to best prepare meals for greater physical and mental strength. A storehouse of valuable household information including the interesting Story of Crisco. Sent for five 2-cent stamps. Worth much more. Write today. Address Dept. S-10, The Procter & Gamble Company, Cincinnati, O.

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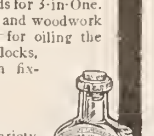

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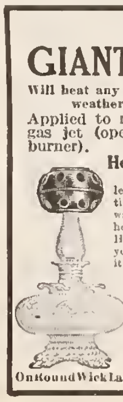

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women's clubs and fraternal orders, such as the Odd Fellows and Masons, the Arctic Brotherhood, the Pioneers and others. The town has three or four newspapers, including two dailies and the Alaska Citizen, which is published on Mondays. It has good public schools, and Catholic, Presbyterian, Episcopal, Methodist and Christian Science churches. It has a public library, a picturesque structure built of logs, which is fairly well equipped with books and periodicals, and two modern hospitals. It has a fire department, telephones and electric lights.

A curious feature is a main heating plant that supplies steam heat or th business center and some of the ouse Eight or nine blocks are kept w m b this plant, and there are many hom that get their heat by turning scre just as in the flats of an ap tme building. The fuel that runs e ce tral plant is wood, which is c fro the neighborhood and sells at f m $ to $15 a cord. The plant is a iece and it keeps the houses perfect cor fortable, although the tem atu drops at times 40 or 50 degree belo zero. The houses outside this eati arrangement are warmed b lar stoves and their fuel is wood.

The Christian Herald Prayer Leag e

ALL Christians are urged to unite with the members of the Prayer League in daily prayer at the noon hour. Also any one is at liberty to send a request for prayer or an acknowledgment of answered prayer, thereby becoming enrolled as a member of the Prayer League.

WIDE as is the territorial sweep of the daily session of the Christian Herald Prayer League, the individual requests for prayer and testimonies to answered prayer that are presented through the medium of the Christian Herald mail are as humanly real, earnest and convincing as are the same testimonies and requests at the mid-week prayer meeting of every village church. The writers of these letters speak without reserve and as though in the presence of friends who are assembled together with confidence that, where two or three are gathered together in his name, he himself will be in the midst.

"I am glad to say," writes one member (and you can almost hear the tremble of her voice at that word glad), "that God has answered prayer in the case of a man and wife who had become estranged and are now reconciled, and the family are living happily together. The father seems to have entirely quit drinking, which was the cause of their trouble." And then this writer goes on to confide that some boys whose names she sent to the Prayer League are still unconverted. "Pray a little harder, so this will come to pass also," is the request.

Now another member of the League (we are quoting from these letters one by one, exactly as individuals might rise and speak in a prayer meeting, tells of her son who is facing an operation, and asks for prayer for his safety. The writer gives thanks for work that has come to the husband in answer to prayer. The next gives joyful praise because "a darling boy" has come safely through an attack of scarlet fever. She asks prayers for the salvation of her husband.

The next begs us almost with marks of tears upon her letter to please pray for a mother and tuberculous son, and for the financial help that is needed until this son is strong enough to be a bread-winner. This friend asks the League to pray that the hearts of other children of this same mother may be moved to come to the aid of the afflicted son.

Another friend tells us quite frankly and at the same time trustfully, "Some of my prayers have been answered quite differently to what I expected, but in a much better way, and I will never doubt again that God does answer prayer." This friend asks for our prayerful interest in her sister, "a bright and useful young woman, who is afflicted with epilepsy."

It rests with the members of the Prayer League to invest the condensed statements of requests for prayer that appear here each week, with the living voices of the petitioners. The space is all too limited to give the substance or even a small percentage of the weekly mail. Members of the League do not know personally those who make up the "twenty-seven friends," or whatever may be the number, who ask prayers for recovery of health, or the forty who ask for revival of religion in their communities, or the score or more who are agonizing over troubles they would have us take upon our hearts; it is enough to know that our fellov Chri tians, almost without numbe hav turned to the Christian Herald ray League in their needs and are s ngth ened in their hope by the knowle e tha they are being prayed for by tl grea company of believers, and every mb of the League will take cour ar press on in faith, because of tl test monies of answered prayer whi com from so many friends, thoug the names and their personalities ca not known to us all.

PRAYERS are asked for reviva of r ligion at Bearden, Tenn.; Atti Inc Sharon, Tenn.; Caribou, Me.; Ba esvill Ohio; Westbrook, Conn.; St. Pe sbur Fla.; Ono, Pa.; Hillsdale, Ill.; Miam Texa Elliston, Ky.; Fairwater, Wis.; Wo tt, Y.; Cornwallis, N. Y.; Markesa Wis Morris, N. Y.; Hurdsfield, N. D. (tl mai souls may be saved during revivals ld th fall); Utica, Minn. (that many may savi during revival meetings here); St. Hair Minn. (in the M. E. church); Lithi Va. the Old Back Church); Charleston V. V (pray for the Prohibition Party this over ber all over the United States); Utic Min (that the liquor habit may be driv out this town, that we may have a reviv

Three parents ask prayer that tl on minds may be restored; J. J., A Fr d, as prayer that their mothers' minds m be re stored; twenty-nine other friends as pray for mental restoration or strength ng fo friends, relatives or for themselves.

Mrs. C. A. W. asks prayer that sc s sigh may be restored; four wives, their h bands; Mrs. E. H. D., that one threate wit blindness may be healed, if not, that e ma be able to say, "His will be done." venty eight other friends ask prayer for th stora tion or strengthening of sight for frie s, rela tives or themselves.

Fifty-eight friends ask prayer for deepe work of grace, assurance of sins for en, c express in other ways their desire for rsona spiritual blessing. Thirteen parents, t the sons may be delivered from the liqu habit seven wives, their husbands; tw y-fou friends, other relatives and friends.

L. S. asks prayer that two brother ay b cured of the morphine habit; J. K. as raye to be cured of the drug habit; Mrs V. G that sister-in-law may be cured of e dru habit; a Sister, that brother may be red o drug habit; Mrs. J. W. S., that a fri d ma be cured of the effects of opium. Mi E. D. that five sons may be saved; fifty- othe parents ask prayer for the conversio f sons thirty-eight wives, their husbands; e hun dred and nine, for the conversion othe relatives or friends.

Thirty readers ask prayer for spec bless ing for others; two hundred and t ty-si for the healing of friends or relative nclud ing Mrs. W. O. T. and Mrs. A. Y., t their daughters may pass safely through oper ation; one hundred and one friends, r heal ing for themselves; twenty-three for stora tion of hearing for themselves or oth s.

ACKNOWLEDGMENTS have en re ceived from the following: Mrs. K. H. Albany, N. Y.; Mrs. R. G., Aurora, ; Mrs MacC., Buffalo, N. Y.; Mrs. J. H. C., I ndes ville, S. C.; Mrs. M. J. H., Grafton, Va. Mrs. W. S., West Palm Beach, Fl Mrs J. H. E., Saranac Lake, N. Y.; Mr N. J. Mrs. R. A. F., Attleboro, Mass.; M L. L F., South Fork, Colo.; Mrs. A. A., stline Pa.; A. B., Salado, Texas; Mrs. A. H., unica Mich.; Mrs. M. C., Muskegon, Mich R. B. Springfield, Mo.; Mrs. O. N. J., N h Au burn, Me.; Mrs. N. L. A., Chester, I ; Mrs C. A. F., Waterloo, Iowa.; M. B. G., I gham ton, N. Y.; Miss M. H. M., Upton Mass. L. D., Hamilton, N. Y.; A Reader, I sboro Ohio; Mrs. B. F. W., Glastonbury Conn. A. M. S., Weston, Mass.; Mrs. G E. A. Middle Dam, Me.; J. F. C., Deca , Ill. Mrs. A. J. C., Bondsville, Quebec, nada Mrs. S. W. C., Van Buren, Mo.; Ne Mem ber, Newton, Mass.; Mrs. E. J.; M S. V L., Owatonna, Minn.; L. B. B., enton Tenn.; M. E. A., Murphysboro, Ill.; rs. W C., Detroit, Mich.; M. A. Lewisv , Pa. Mrs. C. E. J., San Francisco, Cal Mis L. S. S., Clearfield, Pa.

An Eye-Witness of War's Ravages

A WEEK or so before leaving Vienna to come to America I had the pleasure of meeting Mr. Julian Romanczuk, president of the Christian Herald Relief committee, and two other members. I saw many letters and petitions from needy people, letters of thanks, and other records of the excellent work accomplished by the committee.

Mr. Romanczuk is a vice-president in the Austrian Parliament, representing the Austrian Ukrainians (Ruthenians). He requested me very earnestly to express to the Christian Herald and its readers the warmest thanks for the generous help rendered to the poverty-stricken widows and orphans of the war zone in Austria. The American people, he said, had been exceedingly kind and magnanimous in extending help and sympathy to those who were suffering through the present war.

From my whole talk with the members of the committee, I gathered that they desire me to bring to your attention the following three points: 1. That the branch of the New York Christian Herald Relief Fund in Vienna was becoming more widely known daily; many influential Austrian journals had printed in different languages appreciative accounts of its work and the aid it is bringing to the widows and helpless orphans of the war. This was especially the case in the journals from Galicia and Bukowina. The number of petitions is steadily increasing. 2. The committee wished me to tell you that thus far they have been giving help exclusively to widows and orphans and only to such as could prove that they belong to that class. 3. The third point concerning which the committee desired me to inform the Christian Herald concerns the Ukrainian people in the governments of Volhynia and Cholm, who have been great sufferers owing to the war. When the Russians were retreating, they took away with them nearly all of the male population, leaving only gray-headed men and the women and children. The villages are burned, people living in dens, the fields trampled by cavalry, nowhere a single cow or horse to be seen, a population starving from sheer hunger, and epidemics carrying off many victims—such is the picture painted by those who have visited these unfortunate territories.

Before concluding, let me add a few words further of my own experiences. The war caught me in the Carpathian Mountains, at a little village called Dora, which is a summer resort. It lies in the eastern part of the range, in the vicinity of Nadwirna and Kolomea. There I remained, either in the village or hiding in the mountains with the peasants, until it was impossible longer to fight the cold and hunger, and the food we received from the soldiers was insufficient to keep us alive. While in the mountains I witnessed scenes the recollection of which still brings tears to my eyes. At the outbreak of the war, practically all the male population was taken away to the army, and the women, being unable to take care of the cattle, sold them to the army, believing they themselves could buy whatever they should need, and that the railroad would bring the necessary supplies. But the armies, one after another, passed the Carpathians. Almost all of the villages were depopulated, the people fleeing to the mountains, leaving their possessions behind, and these were taken away by the soldiers, while the houses were either burned or demolished by artillery fire. The railroads ceased to operate, and when the refugees returned to the villages they found only ashes and ruins where their homes had once stood. It would be impossible for me to describe their sufferings then; they lived chiefly on dried fruits or roots which they dug up. It was a time of horrible starvation!

I was in Lemberg, then under Russian occupation. I went to a village about 50 kilometers north of Lemberg, witnessing meanwhile the great German offensive of 1915, which began on the River Dunajec. Galicia on the whole has undergone an experience that will never be told in words. In my opinion, she is one of the provinces that have suffered worst of all in the present war. In many villages fully half the houses are destroyed by fire, while other villages are wholly burned down. Still others are depopulated by epidemics. Starvation and smallpox did their work in these places and are still doing it. In Galicia and Bukowina the people have no money to buy food. Four times the conflicting armies passed over these provinces, always doing damage and carrying something off. The land is a cemetery—a land of graves, of want, poverty, hunger and disease. Every little help they can receive is precious to them. A dollar sent there through your Relief Committee at the right time may mean at least one life saved.

O. Zerebko, B. A.

Additional Acknowledgments of Gifts to the Fund for the Relief of Widows and Orphans of the War

Total amount of the fund on September 15, 1916, $208,045.06.

Miscellaneous Amounts

Elmer E. Hubbard, 70c.; Mission Settlement, Martinsburg, W. Va., $1.45; Celia Engquist, $4.00; Laura & Mrs. Chas. Geller, $6.00; ——, Scranton, Pa., $1.25; Presby. Ch., Eden Prairie, Minn., $9.75; In His Name, Bonanza, Idaho, $1.80; Nellie Hunt, 10c.; A. L. M., Birmingham, Mich., $7.00; Mrs. D. D. Dillard, $4.00; Mr. & Mrs. L. W. Ross, $4.00; S. D. Werner, $7.00; Jennie Kirk, $4.00; Mr. & Mrs. L. H. B., $3.50; W. P. Alcott, $40.50; Maricopa Presby. Ch., Phoenix, Ariz., $8.00.

Two old ladies, Southampton, Mass., $7.00; Mrs. Jas. Courtice, 56c; Misses M. C. & H. E. & Dr. J. H. Abrams, $90.00; Friend, Chrisman, Ill., $28.50; G. W., $71.00; Harrisville Friends, $3.70; Friend, Princeton, 40c; Miss Mabel J. Riley, 40c; Beulah, $67.00; Subscriber, Omak, Wash., $1.80; Friend & sympathizer, Mankato, Minn., $4.00; Wm. John, $6.00; Mrs. E. F. Henry, $1.30; E. B., $28.60; Elisabeth L. Joslin, 55c.; ——, Janesville, Wis., 10c; Mrs. K. Powell, 10c.

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Martha Sinclair; Edwin A. Gordon; Mrs. Sallie R. Rennebaum; A. T. Page; M. C. A.; Alvin Suesned; ——, Beacon, N. Y.; Friend, Williamsport, Pa.

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The Appeal to Cæsar

International Sunday School Lesson for October 15. Acts 25

TALKS ON THE GOLDEN TEXT

By REV. F. B. MEYER, B.A.

"It is enough for the disciple that he be as his teacher, and the servant as his lord."
Matt. 10 : 25

We profess to be pupils; are we like our Teacher? We call ourselves servants; but are we as our Master? He was very simple in his tastes and habits. A lover of the flowers of the field; content with one good dish as all that was needful for a meal; his clothes like those worn by the peasant-class, except his inner tunic, his mother's gift, which the soldiers would not rend. He was meek and lowly in heart. Let us shun ambition, pride, and that offensive haughtiness which eschews the poor man's lot, and home, and company. Do not be anxious to be great; and if greatness comes to you, be good and humble, counting influence and success as precious talents of which you must give an account. He was much given to prayer. Set apart a place in your room or house for prayer. Set apart a time, do not wait for moods. Often the fairest days are born out of the brooding mists of the morning. Persevere, till your wings bear you above the east wind skywards.

Paul Evades a Trap

By George D. Allison, Ph.D.

THE majestic character of Paul is shown by the way in which our interest in him grows as we follow him through scene after scene of trying ordeal. And our appreciation of the ability of St. Luke as a biographer deepens, for a tedious writer would have wearied us after three or four rehearsals of the same case before different tribunals. As a matter of fact, this book is great literature as well as vital religious history. Men and women who do not read and value the Biblical masterpieces cannot claim a well-rounded culture, for they have omitted an integral part of the world's classics. Out of a great mass of argument and incident Luke gives us just enough to make a clear picture of Paul's skilful escape from a legal trap.

The Law's Delay

TWO years and more of anxious waiting for decision! Week upon week, month upon month of uncertainty, "neither free nor convicted." Trial after trial, and a long wait before the last appeal was to be decided. It was probably during this period especially that Paul "learned in whatsoever state I am, therein to be content," as he afterward wrote his Philippian friends. Yet what a monstrous injustice it was, and what a travesty upon Rome's boasted judicial system! Justice is not justice without promptness.

All Christians should be interested in the movement to expedite justice in our own land. Great minds are at work upon its problems, and public opinion should enforce their conclusions. Court calendars are crowded. Litigants wait months for a hearing. By carrying the case from one judge to another and taking advantage of all sorts of postponements justice is delayed for years and poor claimants exhausted by disappointment and expense.

In private affairs delay is often injustice. We ought not to put off decisions when like that of Felix they involve the well-being of others. Promises and postponement have embittered countless lives.

The Compensations of God

YET God makes even the wrath of men to praise him. Evils come, and "woe to him by whom the offense cometh"; yet God can bring forth therefrom some good thing. The present great war is wrong and contrary to God's wish for his children. It is hideous to Christ. Yet the Almighty is able to bring from its suffering and sacrifice some great new gifts of his love for the progress and blessing of the race.

So here the unjust delay gave the weary traveler rest. Apart from turmoil and crowded days, his great themes had a fallow period when the mind assimilated new richness to their meanings. Unconsciously one's convictions formulate themselves and ideas grow in such times. All teachers, orators and thought-handlers need these quiet seasons of the soul. John Bunyan fretted at first because his best years slipped by without a chance to preach, but now all the world feeds upon the Pilgrim's Progress, the matchless sermon-allegory that grew out of those silent years in Bedford Jail. It is a common experience for men of action to find that a serious illness or an enforced vacation has given a new current to their lives. They had been so intent on making headway that they had not fully considered the direction in which they were going. Great poems, deep philosophies have ripened in jails.

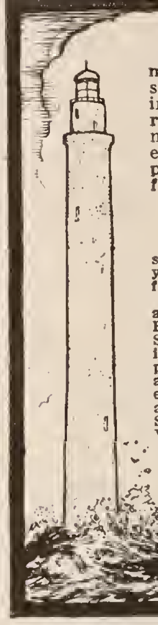
A Juster Judge

IT is with relief that we turn from Felix to Festus and remember that the New Testament gives, on the whole, a very favorable character to the Roman officials. Cornelius, Gallio, Sergius Paulus, Lysias, Festus and Julius (the commander of the Augustan Regiment on shipboard) go far to counterbalance the shifty Pilate and the corrupt Felix. Festus was about the best of the Roman procurators, but his administration was all too short. Immediately upon his arrival at Jerusalem he was importuned by the priests to give over the notable prisoner to their custody. He responded with some sarcasm that it was not the custom of Romans to hand over a man without a hearing. His intended fairness is clear throughout, tempered only by a very natural disinclination to antagonize the leaders of his new bailiwick.

He also refused to take the prisoner away from the seat of government, thus unconsciously frustrating the plot to murder him on the way. He promptly and vigorously attacks the problem with which his predecessor had dallied so long for fear of giving offense or in hope of a bribe. His despatch is shown by the fact that Paul was heard "the next day" after Festus reached the capital. After the affair, he was frank enough to confess to Agrippa that he could not fathom the matter, the bitterness shown against an attractive and candid man puzzled him. His sense of justice caused him to seek the aid of one more expert in Jewish affairs to enable him to give an impartial finding to the imperial commission at Rome.

"Charges Which They Could Not Prove"

THIS is the characterization made by Luke of the statements of the Jerusalem authorities, Paul succinctly refuting the three indictments once more. It is one thing for a man to be charged and quite another to be found guilty. The early Christians were mobbed and martyred because of unfounded charges of infanticide, of treason and of being "haters of the human race!" It is a serious injustice to take slanderous accusations for granted. It is of course still worse to pass them on when we cannot prove them. What hideous "charges which they could not prove" the political grafters made against Thomas Mott Osborne when he tried to befriend the prisoners of Sing Sing! What vile slanders are circulated from time to time about Presidents, governors and prominent citizens! What troublesome gossip distresses even the smallest com-



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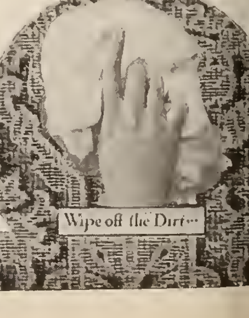

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mity, with professing Christians in- ed as talebearers! "Let your yea ea and your nay, nay," said Jesus, he implied that a court room could add to a true disciple's veracity— impeach it. The priests before us belong to an innumerable com- who have forgotten that "thou not bear false witness against thy ibor" is one of the fundamentals e Bible. Slander is grouped to- er with blasphemy, murder and in the law of Moses. "Charges h they could not prove" classify group of men with thieves and lerers. Shall he be guiltless who s a good name and assassinates an rable reputation?

ccused and Accusers Face to Face

THIS is the object of all sorts of courts and always tends to estab- he truth. Even a Roman ignorant e technicalities of the affair could which side was nearest right. But principle goes further. When ge and countercharge are bandied dissatisfied employees and angry oyers, the principle of arbitration ld be used to bring out the actual . By separate meetings and biased ments the misunderstanding grows. to sit around a great table in the ence of disinterested hearers pro- es understanding and forbearance cool judgment. One would think this would appeal to all Christian ons as a rational substitute for which has been defined as "the ement of logical disputes by killing ."

he would surely expect that in a stian church conference and "ar- tion" would be relied upon to heal rences. Paul was shocked when nthian Christians went to law nst one another. He was grieved n individuals quarreled and parted nger. He was indignant when less accusations were made, even himself, behind his back. Let sed and accusers come face to face, n atmosphere of prayer and grace forbearance.

Favoritism

THE probity of Festus was severely taxed by his reluctance to offend e men of influence. Hoping to ate them, he appealed to the pris- to consent to be remanded to salem for retrial by the Sanhedrin, nising to be present himself. But avoided that trap. It was a civil (at Cæsar's judgment seat), and was either guilty or not guilty. If y he should be punished, but if not y he should be set free. It was a ging rebuke, and the honest Festus t have blushed, for Paul closed with expression: "No man can hand me to them as a favor. I appeal to ar." As a Roman citizen he ap- ed to the emperor to save him from ritism; such is the distinct impli- on of the Greek words.

An Appeal to a Higher Court

I a dignified way Paul asserted his onstitutional right as a Roman en and appealed to the Supreme rt at Rome. Festus conferred with legal advisers and found this pro- ire to be lawful. "Dost thou ap- to Cæsar?" Paul courteously ed assent to the governor. "Unto ar shalt thou go."

was a big step toward justice when right of appeal first came into the ts of this world. A loftier, more artial tribunal usually avoids the udice and heat of the lower juris- ion and frequently reverses its de- n. But even when, as here, the reme Court fails to vindicate the sed, we can appeal to a more ex- l Judge. "God is my witness," aimed Paul to the Roman Chris- s. "The Lord, the righteous ge," he writes to Timothy from o's prisonhouse. At the judgment of God many of this world's ments shall be reversed. The first l be last and the last first. Publi- and harlots shall be received, and risees and priests rejected. Some hose whom the world has crowned honored shall be stigmatized as criminals they are and shall be sed. Some of those condemned punished now shall sit at his right hand in that day. If we have a good conscience and the assurance of our Father's blessing we need not reck the judgments of this world.

This providence we see in the vicissitudes of Paul's trying days. He was being steadily impelled toward Rome for the crowning work of his life. Enemy and friend, circumstances and changing events moved toward the final purpose of God. Paul partly realized it and was reconciled thereby. "I must see Rome," he wrote. "As thou hast borne witness of me in Jerusalem, so thou must bear witness of me in Rome," came the reassuring voice of the Spirit.

A Mysterious Case

FESTUS was pleased to be able to consult with King Agrippa about Paul. To him, a newcomer from Rome, it was certainly a mysterious case. He was perplexed by its novelty to him and by its religious basis.

The mystery of religious persecution is here. How can we account for the bitterness and malignity with which men will harry those of alien faith? History teems with examples the hatred of the priests for Jesus and Paul is but one of many. There is the awful vindictiveness of Roman paganism against early Christians, with the arena and the lions. There is the cruel suppression of the Waldenses in medieval Italy. There is the stake and the whipping-post in England and New England for dissenters.

There is the mystery of personality here. What a marvelous force one man can be! Paul stands forth in Acts there, majestic, magnetic, compelling, and the Jews rage, Felix trembles, Festus wonders. He left a trail of churches and changed the lives of countless multitudes. Something supernatural, eternal, about such a spirit. It is inconceivable that a brute headsman with an ax could put an end to its existence. Personality is immortal. But who can explain it? Who can understand the bluff Luther moving millions to cut loose in a generation from the accumulated rubbish of centuries? But personality is not restricted to the great heroes. The humblest mother with a heart of love, ministering to her children, reveals unearthly powers. This mystery should deepen our respect for every human soul. Jesus could not despise even the least of God's children.

The mystery of the resurrection is here. Poor Festus: "They had certain questions of their own religion, of one Jesus who was dead, whom Paul affirmed to be alive." That was all incomprehensible to him. How could Jesus be alive if he had died? Superstition, that's all it was! Even if true, what was its bearing upon them or him? Now these are the deepest problems of religion still, and those who dismiss them lightly are more censurable today than Festus was then. It matters immensely that death does not end all, that immortality waits beyond. It matters for character, for the choice of the life we shall lead here. It matters for our treatment of others, of the child, of the man going astray, of the convicted criminal. It is still a great mystery that the death of Jesus is the world's turning-point, and has been the greatest single source of moral power. How does the Atonement operate in life? Who shall fully explain it? Yet millions have crucified the old man with Christ and risen with him to newness of life. Christ did die, and for us. Christ is alive, "alive for evermore," and the living Christ is the world's present hope and need and glory.

He is no fable old nor mythic lore,
  No dream of bards and seers,
No dead fact stranded on the shore
  Of the oblivious years.

But warm, sweet, tender even yet,
  A present help is he;
And faith has still its Olivet
  And love its Galilee.

The healing of the seamless dress
  Is by our beds of pain;
We touch him in life's throng and press,
  And we are whole again.

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Young People's Topics for October 15

Missions Among the Women of India

Epworth League Topic. Isa. 9 : 2-4

THROUGH centuries of oppression, of slavery, of cruelties unmentionable and of customs almost unthinkable, the women of India walked in darkness. For them India was the "land of the shadow of death." It was even better to be a martyr on the burning pyre of a dead husband than to face the miseries of Hindoo widowhood. The men of India had the rights of their caste, such as it was, but no woman of any caste had any rights, except perhaps the negative right which forbade her marrying outside her caste. Women of India were chattels, slaves, condemned to ignorance, to violation, to degradation sometimes worse than death. Even motherhood was not sacred; for while the dominant Brahmanism of India taught a measure of self-control, it knew nothing of love, of courtesy, of consideration. It was cold and cruel.

Small wonder, then, that into the zenanas of India the message of the Christ came as the great light which was to lighten their darkness; for it bore a message of love, of personal salvation, of happiness. The mission teachers opened to the women of India the pages of the Book from which has come the spirit of Christian civilization, and the mission doctors ministered to them and to their children. Hope came instead of hopelessness. They flocked to the schools, they endured multiplied persecutions, they studied, they learned, and they went back to their villages to bear the liberating message of the Gospel of Christ, which can make free the heart even of a slave. And now the villages of India are coming to Christ en masse. The light of God's great sacrifice for men is illumining the darkest corners of this land of shadow.

Public Spirit and How to Cultivate It

Christian Endeavor and B. Y. P. U. Topic.
Ps. 122 : 1-9
(Citizenship Sunday)

WE cultivate a growing crop by destroying living things that would destroy it or take nourishment from it or retard its growth. We cultivate Public Spirit in much the same way. First we must destroy that virulent weed called selfishness. The gain to self must be the last element in Public Spirit, for Public Spirit is that spirit which seeks only the highest good of all. In every election year a great many men suddenly become most intensely public-spirited. But when their public spirit is analyzed it often proves to be only another spelling of public office. Such public spirit is only a magnified personal selfishness. It might be a good rule to deny public office to any one who sought it except in answer to a public demand, but at any rate a high degree of public spirit is needed in the choice of public officers. No man should receive our vote merely because he is on *our* ticket. True public spirit ignores party lines.

But the best public spirit is that which seeks to put the impress of the Christ upon our common life. "Pray for the peace of Jerusalem; they shall prosper that love thee." Peace comes only when conflict ceases, and conflict ceases only when love has banished injustice, when every man seeks only another's good, not his goods, when the spirit of consecrated self-sacrifice becomes the center of our national life.

◆

Merry Moments

THE WIRELESS PHONE. A little North Carolina girl went with her mother to make a call. On their way home they got lost in the woods. After they had wandered about for some time trying to find the way out, the little girl, becoming weary of it, looked at her mother and exclaimed, "Mamma, why don't you phone?"

NOT HAIR-RAISING ADVENTURES. Grandpa, who was entirely bald, was telling little William some Indian stories in which he had figured.

"It is a miracle," he concluded, "that I was in so many fights and not once injured."

"Well, then," asked William, "who scalped you?"

TESTING THE SENSES. The old Scotch professor was trying to impress upon his students the value of observation.

"No," he complained, "ye dinna use your faculties of observation. Ye dinna use 'em. For instance—"

Picking up a beaker of chemicals of horrible odor, he stuck his finger into it, and then into his mouth.

"Taste of it, gentlemen," he commanded, as he passed the beaker from student to student.

After each had licked a finger and had felt rebellion through his whole soul, the old professor laughed in triumph.

"I told ye so!" he shouted. "Ye dinna use your faculties. For if ye had observed ye would ha' seen that the finger which I stuck into the pot was na the finger which I stuck into my mouth!"—*Chicago Herald.*

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Christian Herald	$1.50	$2.40
Modern Priscilla	1.00	
Home Needlework	.75	
(Price after Nov. 10—$2.75)		
Christian Herald	$1.50	$3.15
*Delineator	1.50	
*Everybody's	1.50	
(Price after Nov. 10—$3.50)		
Christian Herald	$1.50	$3.25
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McCall's (pattern)	.50	
(Price after Nov. 10—$3.60)		
Christian Herald	$1.50	$3.65
Pictorial Review	1.50	
Woman's Home Comp'n	1.50	
(Price after Nov. 10—$4.25)		

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		Pric W
Christian Herald	$1.50	$1 0
Woman's World	.35	
(Price after Nov. 10—$2.10)		
Christian Herald	$1.50	$1 5
To-day's (free pattern)	.50	
McCall's (free pattern)	.50	
(Price after Nov. 10—$2.40)		
Christian Herald	$1.50	$1 5
Home Needlework	.75	
(Price after Nov. 10—$2.10)		
Christian Herald	$1.50	$2 0
Etude (Music)	1.50	
(Price after Nov. 10—$2.50)		
Christian Herald	$1.50	$2 0
Modern Priscilla	1.00	
(Price after Nov. 10—$2.35)		
Christian Herald	$1.50	$2 5
Ladies' World	1.00	
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People's Home Journal	.50	
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Christian Herald	$1.50	$2 0
Woman's Home Comp'n.	1.50	
(Price after Nov. 10—$2.75)		
Christian Herald	$1.50	$2 0
*Mother's Magazine	1.50	
*Ladies' World	1.00	
*McCall's (free pattern)	.50	
(Price after Nov. 10—$3.90)		
Christian Herald	$1.50	$3 5
*Woman's Home Comp'n	1.50	
*American	1.50	
(Price after Nov. 10—$3.50)		
Christian Herald	$1.50	$3 5
Modern Priscilla	1.00	
Pictorial Review	1.50	
(Price after Nov. 10—$3.85)		
Christian Herald	$1.50	$3 5
Modern Priscilla	1.00	
Woman's Home Comp.	1.50	
(Price after Nov. 10—$3.60)		
Christian Herald	$1.50	$3 5
American Boy	1.00	
Woman's Home Comp'n	1.50	
(Price after Nov. 10—$3.90)		
Christian Herald	$1.50	$3 0
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17	American Cookery	2.50	2.00
25	American Magazine	3.00	2.40
17	Boys' Life	2.50	2.00
17	Boys' Magazine	2.50	2.00
70	Century	5.50	4.65
23	Christian Herald	1.50	——
35	Collier's Weekly	4.00	2.90
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—	Cosmopolitan	3.00	3.00
—	Country Gentleman	2.50	2.50
70	Country Life in America	5.50	4.65
55	Current Opinion	4.50	3.90
23	Delineator	3.00	2.30
12	Designer	2.25	1.75
25	Etude	3.00	2.00
15	Every Week	2.50	1.75
25	Everybody's	3.00	2.40
30	Garden Magazine	3.00	2.50
—	Good Health	3.50	3.15
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70	Harper's Magazine	5.50	4.65
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8	Housewife	2.00	1.60
20	Illustrated World	3.00	2.15
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—	Literary Digest	4.50	4.15
17	Little Folks	2.50	1.90
10	McCall's	2.00	1.65
20	McClure's	2.50	2.15
25	Metropolitan	3.00	2.40
17	Modern Priscilla	2.50	2.00
23	Mother's Magazine	3.00	2.00
50	Outing	4.00	3.65
60	Outlook	4.50	4.15
20	Pathfinder	2.50	2.15
20	Pearson's	3.00	2.15
8	People's Home Journal	2.00	1.60
4	People's Pop. Monthly	1.75	1.60

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Class No.		Reg. Price	S l Pe
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30	Review of Reviews	4.50	0
50	Scribner's	4.50	5
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The War in Europe

Continued from page 1091

ente t by German and Bulgarian troops, the city s garrisoned by the Fourth Greek Army Cor According to an official statement issu by Berlin, the entire corps, consisting of 20,0 men, asked the German commander for food nd shelter and protection against the Ent e forces. The statement said that, to prev t any breach of neutrality, the Greek sold s would be transported to Germany, to be l t there as guests of the nation. The Ger n account of the affair differs radically fron hat given out at the Allied capitals and fron tories sent out from Athens. The number soldiers transported to Germany, acco to these versions, was less than a thousan one account placing the total at 70 offi- cers d 800 men.

T incident caused a profound sensation in Gre , and the action of the Germans was bitt y denounced by the pro-Ally party. Gre has now, it is reported, addressed a den d to Germany for the return of these troc to her immediately, and has formally disa wed the action of their commander.

C the northern Greek border there has bee me hard fighting in the past week by the Alli left wing on the western end of their line nd an extremely interesting military pos n has developed. As has been pointed out fore, the center and right wing of the Alli on this front are held "in check" by the Bul ian forces on the Seres-Kavala line, which out k them. To offset this disadvantage, Ger ar ail has initiated a series of movements by troops composing the Allies' left wing, whi has as object the driving of the Bulgarian rig ving to the northeast, which would eventual produce the same state of affairs as exists on the lies' right wing, only in this case it would be Bulgarians who would be outflanked.

Vile this has not been achieved during the pas eek, decided progress has been made by the lies. These latter have succeeded in captur Florina, about ten miles directly south of nastir, and by other successes to the east anc est of Florina in driving back the entire Bu rian right wing across the Serbian border, a l distance of perhaps ten miles.

next logical step in this movement would be e capture of Monastir, but this is an op tion which will not be any too easy, since it nown that the Bulgarians have for sev- era onths been engaged in installing defenses of kinds in front of that town, which is now sai o be well fortified and prepared for just suc n emergency as confronts it. In fact, sin the capture of Florina on Monday, Se mber 17, the Bulgarians' resistance to the ad ice of the Allies has considerably stiffened, wi the result that up to the present the All have not been able to make much fur er progress forward. These operations are eing undertaken for the Allies by the Fr h and Serbian contingents.

L TLE news of importance has come to us n regard to the Caucasian campaign in the pa week. The British report winning a skirmish with the Turks in the Mount Sinai peninsula, but on the other hand the Turks report defeating the British in Mesopotamia, east of Kut-el-Amara, with heavy losses.

Great Britain has apologized to the United States for violating its territorial waters in the Philippines in the search of a steamer, the Cebu, within the three-mile limit, claiming that, owing to a heavy fog which prevailed at the time of the search, the nearness of the searched steamer to the land was not perceived. Washington regards the incident as closed.

On the north Rumanian front the week has not been a particularly good one for the invaders of Transylvania. Their left wing and center have been held practically stationary by the Austrians, who have been considerably reinforced; and their right wing, which had nearly reached Hatzeg, north of Petroseny, has been driven south and out of Transylvania and Petroseny, and the Szurduk Pass, south of that place, has been retaken by the Austrians. The capture of this pass gives the Austrians an easy method of entering Rumania, as it is only twenty miles north of Tirjin-Juilui at the head of the Rumanian railroad leading south to Kraiova.

On the south front, until the middle of the week, the Rumanians and Russians steadily retreated before von Mackensen's forces, nor did this retreat stop until a previously fortified and prepared line running from Rachova on the Danube to Tulsa on the Black Sea was reached. This line runs a little to the south of the wall built by Trajan, in the days of the Roman empire, from the Danube to the Black Sea. If this line is forced the Rumanians are fairly sure of losing their most important port on this sea, Constanza, as well as the only railroad connecting the Black Sea coast with the interior of the country.

For the past two days a furious battle has been going on all along this line, which has not been decided as this record closes.

On the Austro-Italian front, hard fighting near Vallone and on the Carso plateau resulted in some Italian gains, but did not result in any decided piercing of the Austrian line of defenses.

The eastern front in the main continued in a waiting attitude during the week just passed, September 16–22.

Except that during the past week the Russians showed their greatest activity in the south of Bukowina, where they have been joined by Rumanian forces of unknown extent, the same general course was followed last week. In southern Bukowina they gained some ground after hard struggles toward the passes in the Carpathians leading from Bukowina into Hungary, and in the mountains south of Stanislau as well.

But to the north on the Stochod in Volhynia and on the Sereth in Galicia, as well as to the east of Halicz, the key of Lemberg, their progress was nil. In fact, on the Stochod they lost ground and at one place were driven to the east side of that river by the Teutonic forces.

Twelve Zeppelins raided London and the eastern counties on Saturday night, September 23. Twenty-eight persons were killed and ninety injured in London, and considerable damage was done to houses and small stores. Two of the Zeppelins were brought down. One fell in flames, the crew perishing; the other was forced to the ground and its crew of twenty-one captured.

◆

News Items Continued

Fire Prevention Day. Monday, October 9, is to be Fire Prevention Day in nearly all of the states. It is planned by exhibitions and public ceremonies to develop a greater public interest in the campaign for greater safety from fire. The American annual average fire loss exceeds $250,000,000 and 3,000 lives.

School Opens in New York. The infantile paralysis epidemic in New York City was so far under control that the school and health authorities permitted the schools to open on September 25. Only 20 new cases were reported on September 22. The totals to September 23 are: cases, 8,861; deaths, 2,226.

Unions Threaten New York. The traction strike in New York City threatens wide developments. Each day the companies are operating more cars for longer hours and there is less violence. The mayor and Public Service Commission urge arbitration in vain. The companies refuse to deal again with the unions, and the unions, declaring that the fight is for the principle of unionism, have enlisted many leaders of other organized trades in an effort to force a favorable settlement. The threat of a general strike has been held over the city for more than a week. It was first set for Friday, September 22, and was then set for Wednesday, September 27. At this writing the leaders claim that 179,000 of the 800,000 unionists in New York are ready to strike, and that others will vote before Wednesday. The more responsible unions are showing hesitation in breaking contracts for no better reason than sympathy, and there is some doubt as to the power of the leaders to bring about a general strike. The State Board of Mediation will begin a thorough investigation of the trouble on Tuesday, September 26.

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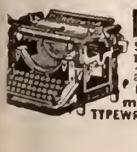

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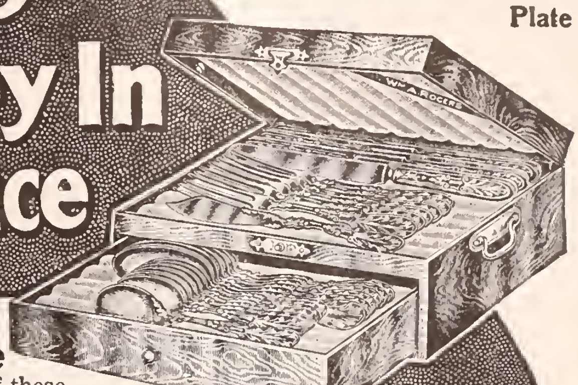

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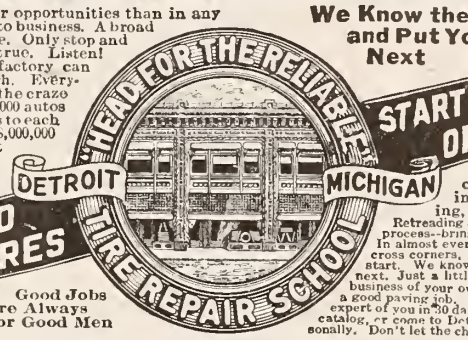

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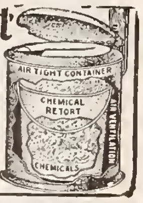

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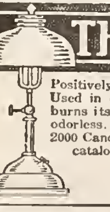

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What Is Meant by the Second Coming of Christ?

Continued from page 1088

appropriate, which seems to us the less likely; that the Son of God should come as a helpless infant, cradled in a manger, or that he should come as the Lord of Glory, riding upon the clouds of heaven? And finally, it is inconsistent with the fact of his spiritual presence with his church today, for even now, where two or three are gathered together in his name, there is he in the midst of them (Matt. 18 : 20; 28 : 20). As a matter of fact his spiritual presence never can be absent from his church, for he is God, and his Spirit dwells within us to make his presence real. All these circumstances show beyond a peradventure, as another has pointed out, "that something more is in store for us than the spiritual influences of our absent Lord."

4. A fourth class of objectors think that the progress of the Gospel and the church is the concrete fact in which the promises of Christ's coming combine. However, this cannot be, for the simple reason that, with a single exception, the two are always distinguished in the New Testament. The church is to use the sacramental symbols "till he come" (I Cor. 11). His servants are to "occupy," to trade with the goods of the nobleman until he returns (Luke 19). We are all to wait for him, and to join in the prayer of the Apocalypse, "Come, Lord Jesus, come quickly" (Rev. 22). The single exception is I Cor. 12 : 12, 13, the object of which is not to teach that Christ and his church are the same, but to identify the latter with the former as the body of which he is the Head.

5. Finally, the death of the Christian believer is sometimes identified with the second coming of Christ; but this, as another says, is the most extravagant of the errors. Death is an enemy, though a conquered one; while the coming of Christ is a "blessed hope" (I Cor. 15 : 55; Titus 2 : 13). Death means dissolution and decay, while the second coming of Christ means resurrection and glory (Phil. 3 : 20, 21), At death the believer goes to be with Christ, while at the second advent Christ comes to the believer (Phil. 1 : 23; John 14 : 3; 21 : 21-23).

. . .

Dr. Gray closes this interesting article in the next issue of the Christian Herald with an analysis of certain Greek words that, the author reasons, show the second coming of Christ will be "personal in the sense of visible." Editor.

◆

Bible Picture Contest

THE previous announcement in the Christian Herald that a "score of answers" had been submitted for several of the pictures was misunderstood by some of our readers, who interpreted our statement to mean that among contestants were some who had submitted a score of answers for one picture. Obviously this could not be, as the rules governing the contest specifically limited the number of verses which could be submitted for one picture in one set of answers to five.

After weeks of careful work we have compiled for the consideration of the Judges a list containing all the verses submitted for Picture No. 1, all the verses submitted for Picture No. 2, etc., to Picture No. 60. The least number of verses submitted for any one picture was 84. The greatest number for any one picture, which was picture No. 51, was 466. For many of the pictures from 200 to 300 different answers were submitted. The total number of different verses submitted for the sixty pictures was 9,727.

The answers submitted have been specially printed and given to the Judges for their examination. Just as soon as they make known their decision we will publish in the Christian Herald the verse or verses which the Judges select as the "best" answer or answers. Then we will begin the actual examination of the sets of answers sent to us to ascertain the winners of the prizes. This final step of the contest will be hastened as much as possible.

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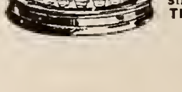

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Our Mail-Bag

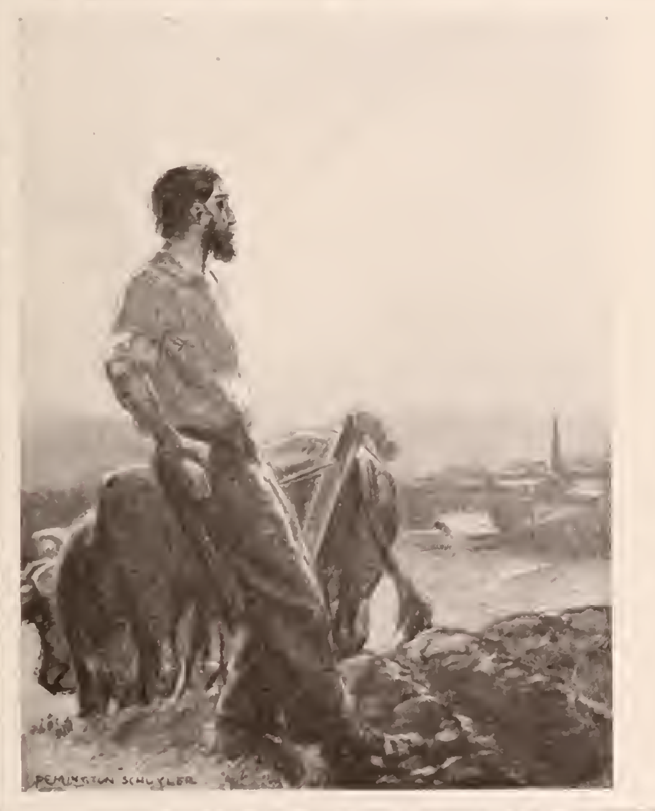
NOTICE

IE editors of the Christian Herald will be glad to answer any question addressed to Mail-Bag, provided it be of general interest not merely personal. Correspondents may n nom de plume to identify the question, but etters must contain name and address of the er, in addition to the nom de plume. No tion will be paid to anonymous letters.

Questions and Answers

STUDENT, Colo. Please tell me through the Mail-Bag the Scriptural difference between a vision and a dream. Do visions always come during waking hrs. or may they e while asleep?

vision has been ned as a supernural presentation of ain scenery or circistances to the mind person while awake, reas a dream occurs ing sleep, when tically all the ses and faculties of mind, with the eption of those imliately allied to or ised by some parlar cause, are quiest. The term "vi" is frequently used describe the ecstatic e of the prophets n they were utteri warnings or preions. See Num. 6-8; 24 : 15-16; 1 a 3 : 1.



MY MISSION

MY brother sailed over the seas today to the East
To carry the tidings of Christ to sin-blinded souls.
I would have gone with him—but God needs me here.

Down in the village the preacher works with his books,
Finding the truth and telling it in the church,
Winning the sinners to come to the paths of Christ,
Comforting those who mourn and helping those who die,
Preaching on Sundays the riches unsearchable.
Those are tasks I should like—but God needs me here.

Here on these hills where my fields lie brown and warm,
Here where the soil needs turning and seed must grow,
Here to raise grain and fruits and find milk for the town,
Here where the aged mother lingers along with me,
Here where the wife and babies laugh and sing.
God needs me here—and so I abide with him.

MISSIONS? Sermons? I fancy God knows best.
We cannot all take those high and honored tasks.
I'll farm my farm for him, and help all I can—
My brother, the parson, and neighbors far and near.

So for a minute I rest on my plow, and think.
And God seems very near. There's a light in my soul.
"Help me to live, Lord, and work so that light will spread.
Help me to help those who are bearing it over the world."

. . .

I am glad it is meeting night. I'll go down to the church
And say something there about this sweet light of God.

S., Washington. C., writes: "As was ed in the Christian ald in your article 'The Factory and Fragrance,' there is ething missing in church. This is sing: the 'fountain d with blood.' Take away, and what is ? God is love, and h what intensity he es we are not able understand; but re is no anarchy h God, who rules whole universe, he says, 'The soul t sinneth shall die.'"

Reader, Quincy, Mich. If you will send us the facts, precisely as they occurred, we y be able to advise you.

Mrs. J. H. McP., Winnipeg. We have sent r letter to the Prayer League, with the uest that they pray that you may find light l comfort and peace. A better frame of d will bring acquiescence in God's will, and ater faith in his pardoning and protecting ver.

E. R. S., Orlando, Okla. A wise pastor will to maintain harmony in the flock. It pens, unfortunately, that some pastors pt as advisers members who do not repret the views and wishes of the church as a ole, and the result is usually dissension and oss of membership. We would advise you consult with your minister before taking decided step.

G. M., Corvallis, Ore. Is it altogether unlikely that this awful European war is one of the vials of God's wrath mentioned in Revelation? If it is, will our praying bring the war to a close, since perhaps it is one of the vials or bowls of divine wrath already poured out, and hence must go on till it is fulfilled? We sincerely wish the war was stopped, God willing, but we fear it is one of the vials of his wrath. We don't know, but who can safely say it is not? I read my Bible and wonder about these things. Much praying has been done, but it seems to avail nothing in this matter.

There are many writers on prophecy who dealing with this subject at the present e, and who endeavor to identify the worldr with certain portions of the prophecies Revelation. We are strongly reminded at there are mysteries which cannot be plained by even the wisest of human beings. e true duty of the Christian concerning ophecy should be one of prayer and preparan: certainly not one of dogmatic assertion. ithin the last twenty years, and especially ce the beginning of the present war, we have received many letters referring to books that have been written on this subject and asking an opinion. Our invariable answer has been that none may know the will of God in his working out of these mighty problems, except as such knowledge comes with the bestowal of divine wisdom. We can, however, pray for the salvation of men and the restoration of peace on earth in God's own good time.

F. H. H., Cedar Rapids, Iowa. The Scripture states distinctly that flesh and blood cannot inherit the kingdom of heaven (I Cor. 15 : 50), and that there is a "natural body" and there is a "spiritual body" (I Cor. 15 : 44); also, eternal life is promised to those who repent and believe, and is the gift of God through Jesus Christ our Lord. We have the assurance of a life hereafter from our Saviour's own lips. There are, however, many things associated with the subject which are not disclosed and about which conjectures are futile.

X. Y. Z., Lisbon, Iowa. Theological terms have but little meaning for the mind of childhood. The child, however, can be taught that God is over all, the Creator, the loving Father, Provider and Preserver, and that all good things come from him; also that he has always been what he is today, that he has always existed, and that all things live through and by him: that he made this and other worlds, the stars and all that we see, know and hear. Eternity is a problem that can only be dealt with in the simplest terms to make any impression upon the minds of the very young.

A. C. R., Minneapolis, Minn., writes: "Over forty years ago, I started to give one-sixth of my income to the Lord's work. My idea was to give my earnings for one day in every week, and I have tried to keep this up, as best I could figure it, to the present time. It does not seem right to me to take the Lord's tenth to live on, or to pay our debts with. If there is any cutting to be made, let it be from the nine-tenths and not from the Lord's money. The treasuries for the funds with which to carry on the Lord's work always seem to be short, and I consider it to be the most important work there is for us to do."

Mrs. C. M. D., Oxford, N. H. The word "Cant.," which you find in your subject-index, is a contraction for "Canticles," another name for "the Song of Solomon."

Reader, Enola, Pa. What is the meaning of "twice dead" and "these are spots in your feasts of charity" in Jude 12?

To interpret the expression "twice dead," one must read the verse in connection with the two immediately preceding verses. Those who are given over wholly to the world, with its sinful pleasures and gross indulgences, had no conception of and spoke bitterly against the things of the spiritual world, which they could not understand. They were in this sense dead, having no spiritual life and caring only for the things of the flesh and the gratification of sensual appetite. In verse 12 he addresses professing Christians and warns them that their "love feasts," which should be holy and decorous observances, were in danger of shipwreck from sinful abuses creeping in. These "love feasts" which accompanied the Lord's Supper (see 1 Cor. 11 : 20 and following verses) were degenerating into mere occasions for the pampering of appetite, instead of being seasons of spiritual refreshing. Those who partook of them in the wrong spirit and not in the fear of God he likens to withered, fruitless trees, that were dead while they stood; as far as fruit-bearing was concerned, and which, when plucked up by the roots, became hopelessly dead. The application is to those who, once dead in sin, were raised by profession and baptism to the life of righteousness, but who now apostatize, and thus become "twice dead."

A. S., Oakland, Calif. Boundaries between countries, states and counties, and between cities and the country surrounding them, are marked in various ways. Sometimes it is by a stone post or monument; often a county is separated from an adjoining county by a public road, which is surveyed purposely on the county line. In some of the Southern states, counties which allow cattle to run at large are often separated from those which do not by a fence. The boundary between Alaska and Canada is marked by a cleared strip in the woods 875 miles long. When a highway passes from one country into another, the traveler is made aware of the fact by the customs officials; sometimes also, as in France, a tax is collected on country produce entering the cities. But in thinly settled sections of the United States the boundaries between counties, and even between states, are not always marked, and though known to the inhabitants, are often not to be recognized by a stranger. One notable instance of a marked boundary is the Great Wall of China, which extends for a distance of more than 1,500 miles along what was once the frontier of that empire.

G. O. H., Payette, Idaho. 1. It is on record as a matter of history that in times of great famine and distress, people who were regarded as civilized have been driven to eat human flesh. The passages in Deut. 28 : 53, 57; Ezek. 5 : 10; Jer. 19 : 9 and Lam. 4 : 10 refer to such experiences during times of siege. The Jews, however, were never addicted to cannibalism, and save in the extreme cases mentioned—the sieges of Samaria and Jerusalem by Nebuchadnezzar, and the destruction of the latter city by the Romans—there is nothing in their history to show that it was ever charged to them. 2. Jacob's experience at the brook Jabbok is referred to in Hosea 12 : 5 and 12 : 4 and the opinion most supported by commentators is that the wrestling spirit was the "Angel of the Covenant." There are many who interpret the episode as an actual physical one, and others as a visionary scene. 3. The other Old Testament passages you mention are among the deep and inexplicable scenes referred to in the Bible. How much of the language which relates to God's revelation of himself to Moses is designed to be interpreted figuratively and how much literally is a question which even the most consecrated Bible scholarship cannot decide. Certainly, some of it is to be accepted symbolically, and that it was so taken by the early Christian church we may gather from I Tim. 6 : 16, 17 and John 1 . 18.

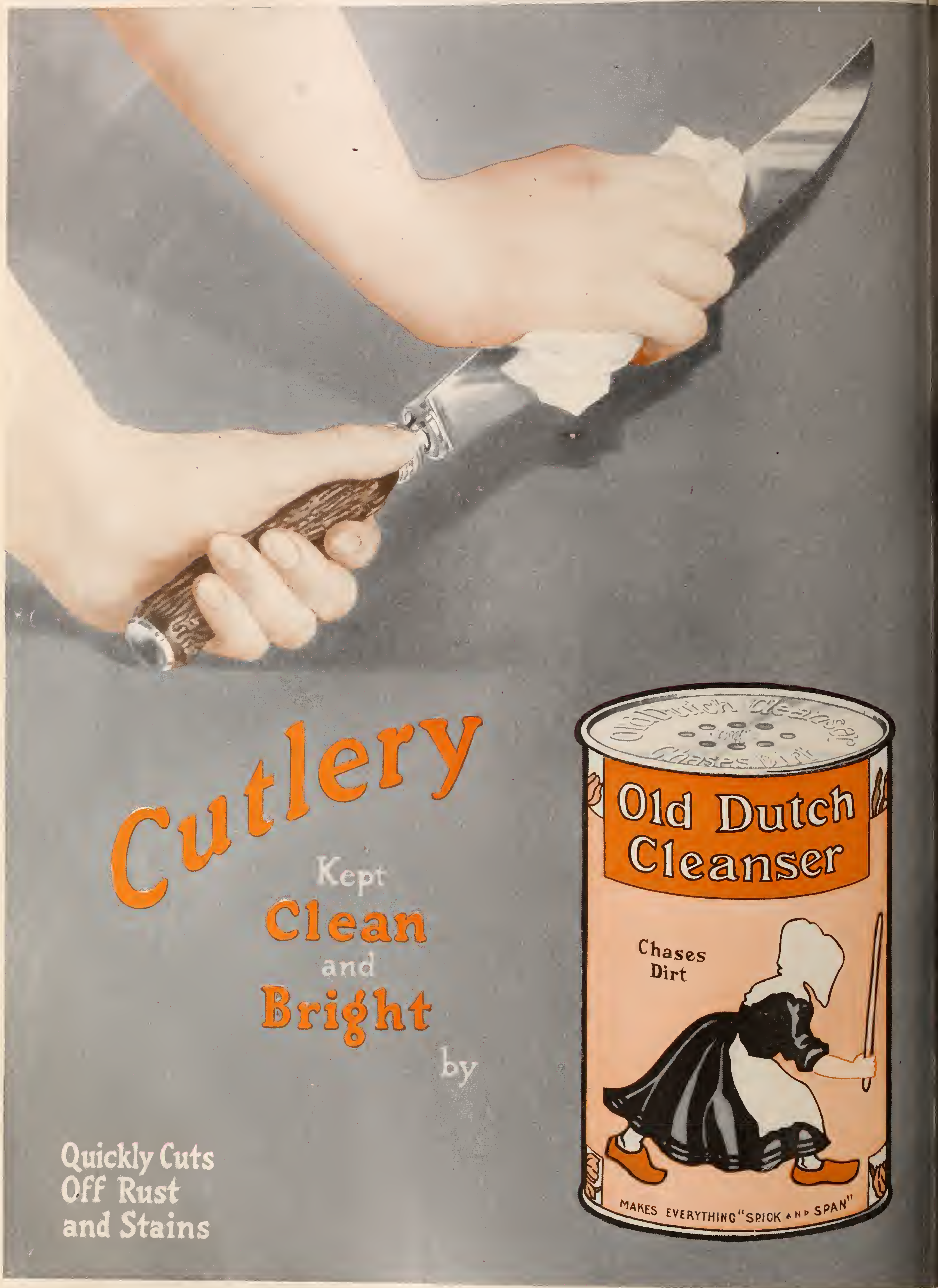
X. Y. W., Oil City, Pa. There is some question as to the authorship of the Epistle to the Hebrews. What is known on the subject?

Hebrews was originally admitted to the canon of New Testament Scriptures with reservations. These doubts, however, have long since disappeared, and it is now secure in its established place as one of the canonical books. In the early church, the question of its authorship was much discussed. The Alexandrian fathers noted what they considered a discrepancy of style between it and the other Pauline Epistles, but (as Olshausen, an eminent authority, has pointed out) such a doubt existed nowhere else, either in Syria, Palestine, Asia or Greece. Clement and Origen, while contending that the translation might be the work of Luke, both held that it was done from a Pauline original. In recent years many eminent Bible scholars, after full inquiry, have come to the conclusion that the epistle is the work of Paul and no other. Among these are Rev. C. Forster, Professor Stuart, Dr. C. Wordsworth and Dr. S. Davidson. At the same time, it should be stated that not a few have inclined to the belief that Barnabas, Silas, Clement or Apollos may have been the author. A great deal has been written concerning the controversy, but the weight of internal evidence is regarded as favorable to Paul's authorship, and it is pointed out that many of the figures and allusions are peculiarly Pauline, while other characteristics of his style are found in the book.

J. L. H., Boston, Mass., writes: "The Christian Herald comment on the infantile paralysis scare is the most sensible editorial I have seen in any paper published from Maine to California. The daily press and many of the weeklies, when any disease of children, adults or animals breaks out, announce in startling headlines its worst features, which serve to scare readers, and especially young mothers. When the first scare about infantile paralysis appeared in the papers this season, I wrote an eminent physician asking five questions, and his answers agreed with my previously formed opinion, from long experience with my own and observation of other people's children. Summed up, he wrote: 'It is no more contagious than cholera infantum. Quarantining is unnecessary and useless. It is no new disease, but has been known for more than a century. Many of the cases reported are only severe attacks of the ordinary diseases of childhood.' It is safe to go slow on advertising terrible diseases. The first two lines of your editorial state a tremendous truth."

P. N. A., Boulder, Colo. Please reconcile Eph. 4 : 26 with James 1 : 19-20.

To do so one must consider that wrath is not only allowable but in certain cases commanded. Yet in no case should sin be joined with it. This throws the emphasis on the second member of the sentence, so that the first becomes more of an assumption than a command. There is no necessity for supposing that all wrath is sinful. Sinless wrath is like the wrath of God, and needs no excuse.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Christian Herald

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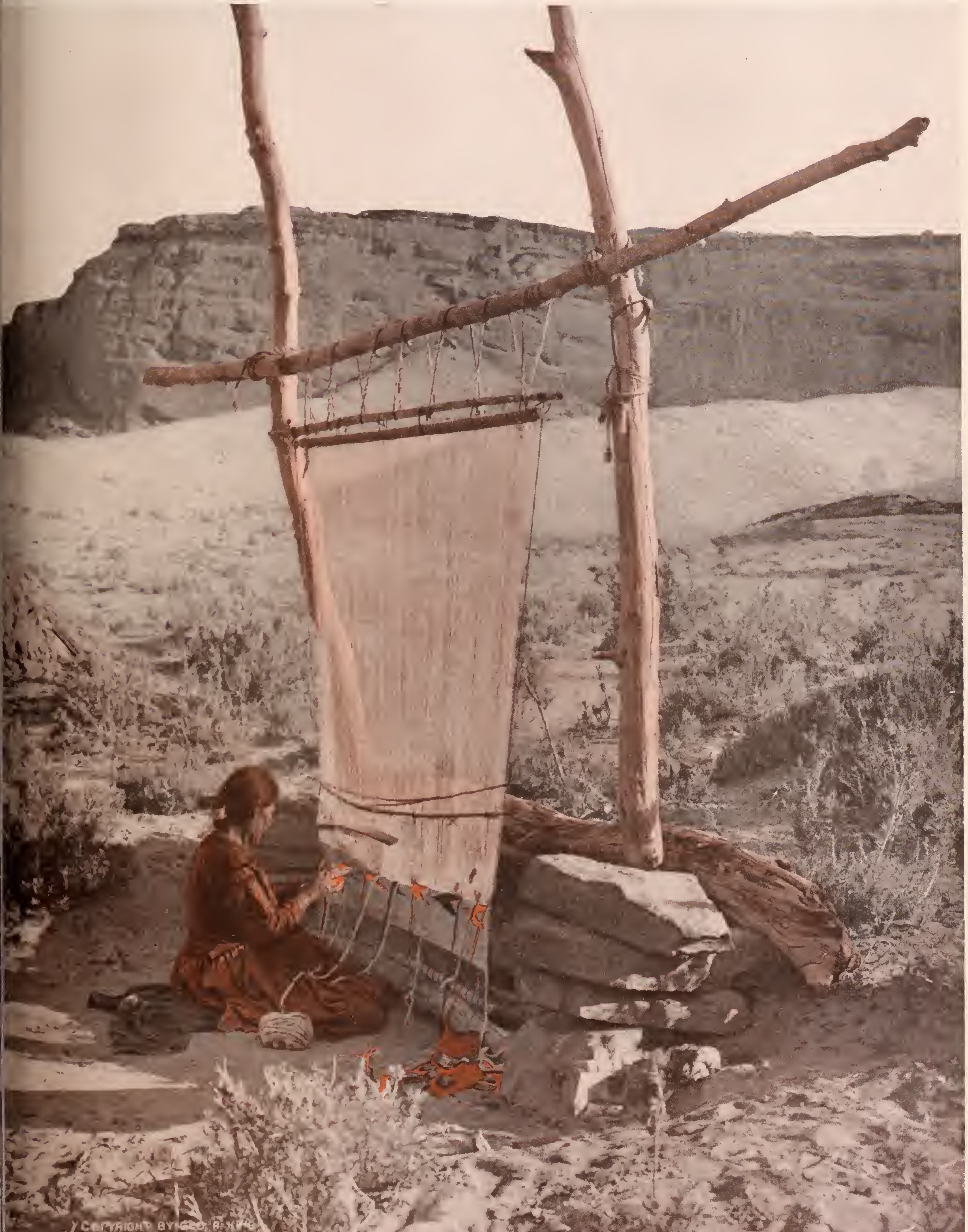
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Our Mail-Bag

NOTICE

The editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag, provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

E. T. K., Goshen, N.Y. 1. I have been reading about the baptism of Christ, and notice for the first time that Jesus and John might have been alone. I had always supposed that the manifestation of the Spirit in the form of a dove was witnessed by a multitude; but the account says, "He saw," etc. The account in Luke is the only one from which we might infer that a multitude was present, but even there the people may have departed. What is your opinion? 2. In I Cor. 15 : 24-25, does it mean that until the event recorded there comes to pass, the Son is superior to God the Father?

1. The accounts of Christ's baptism are not at all contradictory. The heaven was opened, say all the accounts; Matthew and Mark say it was opened to Jesus, and John that it was opened to the Baptist, while Luke simply states the fact. It is unlikely that any multitude witnessed this miraculous appearance of the Holy Spirit to publicly inaugurate our Lord as the Messiah. If it had been so some mention would have been made of the impression created in the minds of the spectators. 2. Those who find the divinity of Christ in every account of his work find no difficulty in this passage. This delivering up of the kingdom means that he is to give an account of his stewardship to him who entrusted him with it. The Son is never superior to the Father, but is equal with him in power and glory. If in his wisdom God the Father entrusted certain specific activities to the Son —such as, for instance, the subjugation of all his enemies—that does not necessarily imply a superseding by the Son.

J. G., Singer, La. Please give me an explanation of St. Matthew 12 : 20.

In this allegorical statement the bruised reed and smoking flax represent the status of some sinners. The reed is a hollow cylinder, so formed that its strength and usefulness are well-nigh lost, if it be bruised; in other words, it is feeble. The figure points to the state of the sinner as weak and useless, while "bruised" suggests contrition. The second figure is the "smoking flax." Threads of flax were used as wicks, and smoking resulted from the faulty wick rather than from exhaustion of oil. Quenching it would be throwing it away altogether on account of its imperfections. That is not the Lord's way. He will not crush the bruised heart nor extinguish the slightest spark of repentant feeling in the heart of the sinner.

H. N. T., Argyle, N. Y. Do you think that Judas was a wicked man when Jesus chose his apostles? You know that he said at the Supper, the devil entered into him and Jesus said, "What thou doest, do quickly." Do you think he was chosen to betray him to fulfil prophecy?

Jesus was no doubt aware of the possibilities of evil in Judas, which were probably not developed when he was chosen as an apostle. But Christ knew of the intended treachery before it was committed. Doubtless Judas himself at the time of his call had no idea that he would commit such a crime. Even at the last, he may have expected that Christ would deliver himself by his miraculous power, and was horror-stricken when he learned the result of what he had done.

J. L. S., Cloverdale, Calif. Please explain Ex. 7 : 9-12.

The difficulty you find in the narrative is not new, but simple, if rightly interpreted. The sorcerers of Egypt were adept snake-charmers, and one of their principal feats was turning snakes into sticks by making them rigid and apparently dead. As the magicians whom Pharaoh summoned converted their sticks into snakes, the presumption is that, as they anticipated the work to be required of them, their sticks were disguised as snakes, which, when released from narcotic influence, they produced as living reptiles. Imagine their discomfiture when Aaron's rod or snake swallowed up their rods, for which they were wholly unprepared.

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Several friends in Iowa have written us regarding the struggle now going on in that state between the "wets" and the "drys," and explaining that the activity of the churches in the temperance interest is misunderstood. It is not a political struggle in which they have engaged, but a great campaign for morality, sobriety and good government. The forces of righteousness, feeling that a crisis in temperance work throughout the state is at hand, have risen to the emergency. Their attitude is not one of partisanship in any sense, and the best proof of this fact is that good men of all parties are allied in the movement for the liberation of the state from the liquor interests. We take this opportunity of making the matter clear in a situation which has been widely misunderstood.

THE RECRUITS

By MARGARET E. SANGSTER, Jr.

GOING *to the slaughter, and the sun is shining fair;*
Going to the slaughter, without a fear or care;
Going to the slaughter, without a dream of death;
Going to the slaughter, without a quickened breath;
Going to the slaughter, a file of them three deep,
Going to the slaughter, all unknowing—
These are—sheep!

MARCHING *through the city, smiling as they go;*
Smiling? Yes, to cover hearts that falter slow;
Going to the slaughter—ah, they know their fate!
Going to the slaughter touched with fear and hate.
Yet too brave to question, "Where, and why, and when?"
Going to the slaughter, and they know it—
These are—men!

E. E. H., Cardenas, Cuba. In the address on "Preparedness and World-Peace," printed in the Christian Herald, Rev. R. C. Helfenstein indicates the first steps to be taken. International interests are to be placed above national interests, for they are the whole which includes the part. Spending one billion dollars in helping the people of other nations would be true internationalism, and at the same time the highest type of nationalism. Money spent in that way would build a higher and stronger wall of defense around our nation than all our navy and army preparations. It would promote everlasting good-will and peace between us and other nations. I would not say a word to lessen the offerings that are being made to relieve the present suffering millions in Europe; but I would emphasize the importance of a more permanent work, a work that can be prepared for now and carried into effect in the era of peace. Let Europe behold America prepared to step in and help provide Christian homes for Europe's homeless children as soon as the wholesale ruin of Europe's homes ceases, and the spark would kindle a flame of internationalism. There are surely thousands of young men in the United States who would enlist for life in this work, and millions who would help to carry it on.

The writer of this letter, Elmer E. Hubbard, is well known in the field of Christian effort and benevolence. His suggestions are in line with the views advocated in the Christian Herald. America has been the world's almoner for a quarter of a century, and it could adopt no nobler policy than to prepare to lead in the work of rehabilitating the ruined homes of Europe after the war. As an object-lesson to the world, it would be infinitely more powerful than the proposed gigantic expansion of armaments, which is preparedness, not for peace, but for future war.

Florida Reader. 1. "Everlasting" is a term occasionally applied to things of great antiquity, as "the everlasting hills." It is synonymous at times with "age-lasting," "time immemorial," "permanent" or "enduring." (See Gen. 49 : 26; Hab. 3 : 6, and other passages.) In the higher or spiritual application, it means eternal, literally, endless. 2. "Hell," in the sense in which it is used in Mark 9 : 45, is from "Gehenna," the public trench in the valley of Hinnom where the refuse of the city was cast, and whence the smoke from burning offal and maggots ascended day and night. The word "hell" in Acts 2 : 31 is from "hades," the unseen world, the place of the dead.

Mrs. A. G. E., Amboy, Wash. Will you kindly explain the following quotations: 1 Tim. 1 : 20; Matt. 18 : 18; Luke 16 : 9.

1. "Delivering unto Satan" indicates, as in 1 Cor. 5 : 5, the thought that Satan when permitted exercises power to inflict disease and pain in the bodies of men, analogous to that of which we read in the Book of Job. That power is recognized by Christ (Luke 13 : 16) and by St. Paul in reference to himself (II Cor. 12 : 7). It might be connected, as in the case at Corinth (1 Cor. 5 : 2), with excommunication, but was not identical with it. In both cases it was a remedial measure. The spirit was to be saved by the destruction of the flesh. Men were to be chastened and disciplined. 2. Controversial and hence not answerable in this column. 3. In this passage our Lord was showing how worldly people, in their generation and for their own selfish purposes, were prudent and sagacious in the worldly sense, and showed energy and determination in carrying out their mercenary plans, none of which, however, were for God and eternity. They were types of the money-makers. Even from them the children of light might learn to use money, not, as the unrighteous steward did, for selfish ends, but for doing good with it, and by so doing they would make themselves friends in heaven, for while such acts would not open the door of heaven they would cause those who had been benefited to give a cordial welcome to their benefactors on arriving there.

"A Seeker after the Truth," Great Neck, N. Y., writes: "We see so many articles nowadays in which there is the unconscious inquiry as to how we are to account for the world war in the present period of the Christian era. Whether expressed or not, we generally see a hint that there is in the writer's mind this ever-present questioning. All true Christians know that Christ is as real a personality today to the honest believer as he was to the apostle Paul. But how many persons are there at this moment who know Christ as Paul did? And faith was the secret of it all. If we live in the Spirit, we cannot fail to walk in the Spirit, and that is what Paul himself did. It takes a faith such as Paul had to be a Christian, and have we that faith? No one can honestly deny that there are millions of Christians seeking to live as Christ would have them live. But what is lacking? This is the need: a faith by which Jesus Christ is revealed as he really and truly is. Let our prayer be from the heart. Let it be honest and sincere. And in the quiet silence, as surely as "Jehovah IS," there will come the unmistakable answer to our petition, the still small voice, and then by faith (our new or rather renewed faith) we shall, by the grace of God, have divinely revealed to us a new portrait of the Christ on earth, the true meaning of what his living on earth meant, and with this new faith we shall be able be more Christlike than ever before."

Mrs. C. J. O., Meridian, Idaho. 1. In studying Teacher Training for Service, I notice that of the fifteen judges who judged Israel, Eli is named as the fourteenth judge. Hurlbut places Eli as the thirteenth judge, Samson fourteen, and Samuel fifteen. Now what I wish to know is, did Eli judge Israel in those forty years mentioned in the first and thirteenth chapters of Judges and Samson in those twenty years that the ark was with those of Kirjath-jearim? If not, will you please explain about the judging of Eli and Samson? We are in a discussion over it in our Aid Society. 2. Another question that arose was as to the relationship of Ruth to Christ.

1. Eli was the Jewish high priest, and after the death of Samson he acted as regent or civil judge of Israel, being the immediate predecessor of Samuel, the last of the judges. Eli held the office forty years, dying at the time the ark was taken. (See 1 Sam. 4 : 18.) On the death of Eli, Samuel assumed the office. (I Sam. 7 : 15.) The line of judges in their order was as follows: Othniel, Ehud, Shamgar, Deborah, Barak, Gideon, Tola, Jair, Jephthah, Ibzan, Elon, Abdon, Samson, Eli, Samuel. 2. Ruth, the wife of Boaz, was the mother of Obed, who was the father of Jesse, who was the father of David. Christ was of the line of David, as Jewish genealogies clearly show.

C. O. B., Troutdale, Ore. In what year and month was Paul born? When and where did Paul see Jesus?

It is impossible to arrive at absolute certainty regarding the date of Paul's birth. Some chronologists, however, have reached it approximately, by reckoning backward from certain incidents in the apostle's career, the date of which is identified by some historical fact. Working on this method, the year of Paul's birth is indicated in Scribner's Dictionary of the Bible as A.D. 6. He is believed to have been about thirty years old at the time of his conversion, when he "saw Jesus," as fully narrated in Acts 9. In Acts 26 : 19-21, Paul, in his defense before Agrippa, describes as "the heavenly vision." It is nowhere recorded that Paul saw the Saviour on any other occasion.

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F. E. F., Brockton, Mont., sends this interesting letter, which will be helpful to many who are undergoing severe trial: "In the Mail-Bag I read the letter of Mrs. I. B. L., Missouri, who is shut in under affliction and wonders why she may not be strong and active and doing work for Christ. It reminds me of the fact that our Christian hope is of our next [illegible]-world, heaven. Here we are being perfected." The seed wheat is sown, and in the dark ground-period is born a new young plant. It grows and flourishes in its green period in warm sun and showers. Then it heads and bears its hundredfold grains proudly and says, 'This is the life.' Alas! it does not know that this is not 'life' but only a period. The knife is coming to cut, the thresher to beat away the chaff, and then on it goes to the miller's bin. Here then is 'the life'? Not so. There is between this and the life-sustaining flour another period, called the 'tempering' process. Then the mill grinds, scours, and then the 'perfect flour.' Our friend, like others who seem to be standing still and waiting, may be in this period of tempering—being made fit for the Master's use, 'perfected,' chastened, purified. A poet has said, 'They also serve who only stand and wait.' Even Moses was kept in the wilderness for forty years."

THE·CHRISTIAN·HERALD
·AN·ILLUSTRATED·NEWS·WEEKLY·FOR·THE·HOME·

Through the Orient for the Christian Herald

THE traveler-author is a talented American who has already traveled much in the Near and Far East and Europe. His present tour, which will include Japan, China, Korea and other portions of the Orient, is undertaken with the ob t of presenting through the Christian Herald a vivid and ri ful picture of life in these ancient lands as it is actually lived [illegible]. His letters will let new light in on the great problems to wh the East is just awakening. National ambitions, economics, nission field, industry, class conditions, morals, wealth and po rty—all these will be dealt with by his vigorous pen, but wi out the gloss with which writers of travel usually invest h .

. Williams goes unfettered by prejudice and free to deal with fa as he finds them. Incidentally there will be some surpris . The writer's unfailing good humor is a sufficient guarantee th these paragraphs will be read with appreciation and enjoym . His first letter follows.—The Editor.

Maynard Owen Williams

Across the Continent

The First Step of the Journey: New York to Vancouver

THE hardest subject for an American to write about is America. If he travels in Palestine, there is the trusty Baedeker and the scholarly George Adam Smith to help him out and keep him from getting his dates mixed. If rope is his tramping ground, he can quote his guide in dialect, giving touches he and there that are intended to remind one of Mark Twain and Ferguson. Ot r parts of the world are so little known by Americans that he can use his im ination, and if he transposes Akbar and Shah Jehan, or ascribes Japanese ar o a man who died three hundred years before the specimen was fashioned, no e is the wiser except the expert and she (it is usually a she) derives so much pl ure from correcting a printed statement that the writer gives pleasure by hi ery mistakes, and does very little harm.

t—if he places the battle of Bunker Hill on the wrong day or the wrong la scape, some grammar-school child is going to show him up, and the parents of e child will then get down the history books they studied years before and ve y the statements of their children. As the editor of the Christian Herald to me, when I sold him an ar le on the unknown Hittites, " one can write articles about th Hittites, but it takes a good m to describe New York to N Yorkers." I agree with hi absolutely. It takes not only a od man but a brave one to de ribe New York to New Y kers.

New Yorker and I were discu ng the wonderful lighting ef ts of the Panama Pacific E sition last fall, and in the co e of the conversation I le ned that she had never crossed th iver to Jersey City at night, n had she ridden across the B oklyn Bridge when the jagged sk ine of Manhattan was touched w the spirit flames of modern sc nce. Californians read of B dway and New Yorkers talk a think of the Rockies, and it is ly the prosaic Iowan or the m from Idaho who gazes across hi own bit of earth and says, " ll, I call that a pretty fair er."

nagine an American, who has vi ed the ruins at Baalbek and F tepur Sikri, describing the ra vay stations at Albany or St. P l! Imagine the collector of v mes on the land of Dickens, S kespeare or Heine buying b ks about the Ford factory or t home of Shredded Wheat! W know all about the Gothic, the Perpendicular and the Elizabethan st es of architecture, but when we buy a dining-room set we judge it on t basis of how much down and how long at a dollar a week.

et America has its charms. Yesterday there were three pretty girls in one P man who would attract attention on Broadway any day. The men would t k of them as fresh in a nice way, and the women would think of them as "so d erent—and impossible!" Their skirts answer that description, being the le th our mothers wore before the war made dress goods come so high. In N York, the war is blamed for everything. It was not till I reached Chicago t I read the sign: "Fast color guaranteed. (In spite of the war.)"

I STOPPED off in Chicago to see an old friend, one of the cheeriest men I ever knew. When I was a kid in college, he printed my first literary effusions and w downright friendly. He is really a wicked man, for he smokes. I should not a ciate with him. But somehow a minute's talk with him, a look into his steady eyes—which he has a habit of winking unconsciously—a hurried mention of the chubby youngster that is his main delight and a grip of his firm hand, makes the whole world good to live in. He is a living interpretation of Browning, for to know him and see him is to feel that "all's right with the world." He dashes off "Bab Ballads," and his philosphy of life is expressed in a little verse which he wrote to me when I was in Jerusalem:

> "When trouble sort o' gets your goat
> And splits yer joy in half,
> Jest quirk yer face and grit yer teeth
> And laugh and laugh and laugh."

I went out to the great new Municipal Pier at Chicago. It is not quite finished yet, but the idea is magnificent, and it is worth a lot to sit out there away from the noise of the city and have a man with a megaphone shout in your ear, "An hour's ride on the lake for a dime! We start right away. ALL-LL A-BOARD!" The pier is also most popular with a certain type of flying bug. It should be a seventh heaven for an "emptyologist." There is a great hall at the end of the pier which is designed for big conventions and parties, so that old and young may be accommodated to let off steam in a sane manner under wholesome supervision.

I have said harsh things about the New York subway, but after riding a week on the various means of transportation which Chicago affords I can find little to criticize in a means of getting there that does not require an engagement book to remind the traveler of the place he started for. Chicago uses its parks more than most cities, and they merit the care that is lavished on them. Art mingles with commerce on the lake front, but the parks can be reached from the homes.

To get into Iowa is to feel at home. Iowa is peopled by "Rubes." The more I see of the smart New Yorker, the more I love the "Rube." A "Rube," as I understand it, is a man who has not forgotten how to be human. I visited a lot of them in Iowa and had the time of my life. I rode behind three horses and in a sweet-running motor, all in one afternoon. Iowa takes its education in colleges instead of cabarets, and the effect is easily seen. It is a wealthy state—and that is not so easily seen. Iowans have learned that a dollar in the bank is worth two in the earring, and you may be condescending to an Iowan capitalist without knowing that he could buy you out and use you for a hitching post for his horses.

You won't have to travel in this manner, but our author may at times

ONE advantage a writer has over the rest of the world is that he has the power of second thought. You know how many times you might have cracked such a good joke if you had only thought of it at the time instead of the next day. I had breakfast at the Merchant's Hotel in St. Paul. The waitress was as kind as though she knew who I was and I wasn't that one. She showed me to a table directly under an electric fan, and brought my order quite quickly. It was shredded wheat, and the cream for it arrived in one of those ironstone thimbles that hold a tablespoonful of liquid. I glanced at the two thirsty biscuits and at the drop of cream in that pitcher.

I asked, "Mary, do you belong to a church?"

"Why, yes, sir," she answered, "I am an Episcopalian."

"That explains it," said I. "But I am a Baptist. Mary, I don't want those biscuits sprinkled. I want them immersed." I finally succeeded, but she charged me extra for the cream. It served me right for differing in matters of religion.

Of course, this joke did not occur to me until the next morning while I was shaving and just then the train gave a lurch. I gave a laugh, and as I do not use a safety I nearly peeled my Adam's apple.

On the Great Northern, even the head waiter in the dining-car is human. East of the Mississippi, a dining-car superintendent is as dignified as a freshman marshal at the commencement exercises. The freshman is afraid that some frivolous classmate will hail him as he passes, so he freezes his facial expression until the ordeal is over. The skipper of a New England diner does the same thing for fear some one will ask him why, when strawberries are ten cents a basket, they should cost thirty cents a dozen on the diner, and why, unless the cow is a prize-winner, milk should cost fifteen cents a glass.

But on the Great Northern you can get a really good meal for seventy-five cents, so the chairman of the receiving committee (anything over a dime graciously received) can afford to be friendly. He wears glasses in the form of new moons, with the horns up, and has the general appearance and actions of a Sunday school superintendent on Children's Day. He leaned across the table to whisper to the little lady across from me, who had been much benefited by a touch of color on cheek and throat. "Just a touch of sunburn. Not painful, I hope." Whereupon she showed even a deeper color, which was really quite charming.

High Speed Sight-Seeing at Glacier

The trouble with American tourist agents is that they lack imagination. Armed with a letter to the head entertainer of Glacier, I told him that I was representing the Christian Herald, and that as I had only one day to spend in the park, I wanted that day to be a "blinger," which is Choctaw for "Paradise." Mr. Noble had been busy with a very efficient little woman whose trip had been mixed up because a late season had left snow in the passes, but he gave me every attention that an American is capable of giving to anything outside the routine task.

Factories in Japan are usually barred to the public; but we shall peer into some

No wonder Americans don't "see America first" more than they do. After a man has commited to the city six days a week for four years, he hates to have his sight-seeing mapped out as a matter of so many coupons and so many punches. The trouble with our American system is that one sees the system before he sees the thing that the system is to serve.

I went up to Mr. Noble, told him that my heart had been examined and that the board of underwriters had licensed me for any kind of roughing it that the Rockies could furnish a man in one day. I told him to load me up with all the scenery my system could absorb before the Oriental Limited came to bear me away, and what did he do? He sold me a set of coupons!

In an hour or two, when the grandmothers and kiddies have had their eight-course breakfast, I am entitled to climb aboard a luxurious motor car and be wafted past $8 worth of scenery "on beds of ease," as it were. I have been riding on that kind of bed all the way from New York, and what I need is something to take the kinks out of my legs and unfurl a few more feet of canvas in my left lung.

NOW, suppose that instead of the well-fed and well-paid Mr. Noble (who is a thorough gentleman), I had had Aboosh, the inimitable, as my guide and he had done it up in Syrian fashion. Aboosh carried Norman Duncan and other celebrities through the Holy Land, and has the imagination that makes Americans leave their happy homes to be dragged by a dragoman from one run-down village to another in Palestine.

At three o'clock in the morning, Aboosh would be at my bedside whispering, "Wake up, man; what for do you sleep till noon? Do you think this is one of your American rest cures? Hot coffee and leben ready. Hurry up!"

By the time the rosy-fingered dawn began to chase the mantle of night toward the west, we would be swinging up some steep mountainside, our wiry horses starting pebbles to rolling and jumping down the steep side of the cliff. Sunrise would see us at the top of the divide, gazing off over a jumble of ragged nature crowded into a jagged mass. Down on the other side we would go, fording a crystal stream and splashing diamond drops on the emerald banks and then riding like mad across a level plain. By that time we would have reached the automobile road, and there would be waiting the cook with his charcoal brazier, with an outdoor breakfast that John D. would give a million to enjoy.

During the night, Aboosh would have telephoned ahead and had every Indian, bear, mountain goat and humming-bird driven to a spot where it could be seen from the speeding auto. We would use the auto only for the speed we could get out of it, and as we neared the lake where the châlets were and where the grandmas and children would get out and exclaim, we would drop off and beat our way through the underbrush to a spot where we could strip and swim in the icy stream with the warm sun for a towel afterward. Then we'd ride again, up over a sloping hillside, to look down on the saucy little châlets and the ant-like crowds in their automobile dusters. A real Indian canoe would be waiting to take us out to meet the launch, and as the lithe native of these savage wilds plied his paddle in the limpid waters, he would sing the rowing song of his forefathers.

At the other end of the lake we would forego the dainty meal served from spotless napery. Lying flat beside some clear, cold brook, we would drink our fill and start to climb again. Our guide this time would be the champion Munchausen of the park, stringing stories together like false pearls in a Tecla window. Our eyes would bulge and our hearts stand still as, in the midst of his recital, a band of Blackfeet, hideous with war paint, would suddenly swoop down upon us and demand the coupons from our leader's box of cigarettes.

By late afternoon, when the auto had brought us nearly back to the great log hotel, we would again dismount and, climbing another mountain pass, would see the red sun sink behind the Continental Divide. And when we were once more rushing on toward the Pacific, and enjoying the delights of straight-backed civilization, we might hum in unison, if not in harmony, "When you come to the end of a perfect day."

Anyway, that is the song that I did hum, and the day deserved it. If there was ever more perfect weather in the world I never met it. Last year, I sat in the great log hotel at Glacier Park and watched it rain. On the night before I reached there this time, there was a cloudburst, and it looked as though the only entertainment we could enjoy would be a gondola party or aquatic sports.

But the day dawned clear and bright and peaceful, with the smell of bacon and coffee coming from the sunny dining-room, and with the snow-blotched mountains gazing down majestically on this six-hundred-foot hotel which had come to act as an introduction to the beauties of the American Rockies at the Continental Divide.

THE Secretary of the Interior, whose duty it is to see that no one carves intertwined hearts or initials on the forests of the park, says that the park has an area of 915,000 acres, but the indefinite thing about it is that he does not explain whether those acres are horizontal, diagonal or perpendicular. It has more acres tipped up at about the angle of your dressing-mirror than any place I ever saw. The experts say they can tell where the Continental Divide comes, and I will not dispute them; but I dare any ordinary mortal to tell the direction of the Rockies in Glacier National Park. There is no fixed range, like the Lebanon. The mountain peaks are not strung together. They are scattered. Among them there are eighty glaciers; 250 lakes; more than fifty main peaks, a good many Indians; lots of guides, and mighty few tourists.

Such as these will entrance you while they stand and gaze at your strange skin and costumes

The only persons who seem to appreciate G ier National Park are those who have been there. I ery one of them swears that he or she is going bacl A reunion of the admirers of this new national ayground in the year 1966 will include most of the pulation of the United States, but just at present ost of that wonderful scenery, those enormous trou nd that health-giving air is just going to waste. The morning gathering in one of the wide-stret ing dining-rooms looks like an executive comn tee meeting before the real crowd has arrived. At at every train brings in loads of unbelievers and c ies away scores of unsatisfied lovers, who swear that ey will renew the suit as soon as conditions pe it.

We shall ascend Fuji and gaze into its angry crat

They are people you can talk with. They are o the hectic seekers for diversion, but the ea s seekers for a deeper communion with a mighty n world. Amid such scenes, smiles blossom as re ily as do the varicolored flowers that carpet the hill les below the milky green of the glaciers. Goodw is so cheap that no one could sell it at New York pr es. And this wonderland is directly beside the trac of a main-line railway. From train to train, I as there less than twenty-four hours; but I saw re Alpine scenery than I did in weeks in Switzerlanc

It is an impertinence to describe the park aft so short a stay, but just let me tell you what I d in ten of those twenty-four hours—ten hours of ue recreation amid the glories of Nature. Sixty- ur miles of riding past an ever-changing panoram of snowy peaks, continuously arranging themselves to vistas of unchanging interest. Now, a dozen poi ed peaks would divide the attention; again, a s gle snowy point would look down at us through the ta of towering pines, beneath which we sped on a d which the driver called "a boulevard compared th what it was last year." I have seen better r ds, but we averaged 13 miles of p climbing and coasting for e ry hour we rode, and our ten-passe er bus followed a touring car closel all the way.

After three hours of delightful ding, we dismounted at the little g p of châlets at the foot of St. Mary's l ke and rode up that beautiful little l ly of water on a power launch for n miles.

Shades of Sir Walter, Loch Kat e, Coilantogle Ford and the Hotel cAlpin! If there is a prettier lake ywhere in the world than St. Mary I want to see it. The Thunersee aff ds distant views of the Bernese Oberl d, that might be as fine if the mount s bathed their feet in the clear gree of the lake, as they do at St. Ma s. The Lake of the Four Cantons aff ds much the same view, as one n rs Flüelen. But as the tiny boat bou ds through the spray on its way to Go gto-the-Sun Mountain, one cannot lp but feel, "Switzerland and the Ca adian Rockies may all be very well, it this is my own, my native land, d, believe me, it's bully!"

When I saw pictures of t se precipitous mountains overawing le picturesque châlets, I said, "Those re telephoto landscapes and the m ntains are really not so close or so h h as t y seem"; but when I got there, I seriously ons ered climbing to the great green glacier on the opes of Siyeh Mountain while the others were at l ch. But the beauties I had already met fine ing heap big chief Three Bears and o Chicago girls who gazed at him admiration while I snapped the shut and let the graflex do the rest) had hausted my supply of films. So I sat own with the old folks and ate, farm ashion, with the table loaded with od things and every one helping his ghbor and then filling his own plate ith delicious food.

On he ride out, we had as our driver a fin oung fellow from the University of M nesota. It was his second trip, and e rain of the night before had mad he road soapy and skiddish. I enjo d the ride because I sat beside him d he let me toot the horn on the hairp turns. If I were nineteen and could rive a car and wanted a vacation that d remember for life, I'd apply for t job of nursing one of those ten-passe ger cars over the auto road beside ose hoary peaks.

On he way back, we had a driver who ew the road as well as I know y to my mouth when there is am on my fork. To ride with as to be thrilled without being His speedometer needle vi-rat from fast to slow like the um on the hall clock. He would t the landscape like a knight at and slow to a crawl when a rough place pe ed. As we bowled over the Divide with our -screeching, up over the skyline jumped another s with a stalwart driver.

"Th at's Red Jackson, captain-elect of the University C ago football team and the most popular man in rk," said our driver. "He came here last year, owing how to handle a steering wheel; but you teach that boy something. He was open to advice from every one, from the bell boys to the Chief Ranger, and he's one of the best drivers now. He's a thoroughbred, that boy, and play football, say!"

Well, we are nearing Seattle and are still boring a hole in some of the finest scenery on the continent. I have been admiring it since four o'clock this morning. We have passed through Skyhomish and Snohomish and I have properly shocked the fine gentleman who thought them the most barbarous of names by telling him that I come from "Kalamazoomich." The porter will soon be brushing my hat, and wondering how much I will tip him for bringing me this table upon which my little typewriter skids around with all the abandon of an auto on the Campus Martius when the asphalt is slippery.

"The Beauties I met included heap big chief Three Bears and two Chicago girls" (girls?)

But I look back upon that day in Glacier Park as the most accessible and condensed sightseeing I ever experienced. One can hike through that great park, making easy stages and having the time of his life, for three dollars a day. Or he can pack his own grub and sleep in the flower-beds, with mountain goats and grizzlies for company, for a dollar or so. There is no side trip necessary to take him to the beginning of his sight-seeing. The big engine carries him direct to the starting-point, and his holiday can begin at once.

The giant log hotel has Indian tepees, Alaskan totem poles, Japanese lanterns, Turkish baths, and an Alpine-clad set of waitresses. A solitary Jap with a ramshackel 'rickshaw meets the trains. The hotel is like the railway, for it is as international as the meat sauce I had in Spokane, which is called "International" because, with a spoonful of that on the tongue of a man, no one nation can hold him. Without leaving the train one can go to Inverness or Ayr, Carlisle or Riga. Devil's Lake is near Church's Ferry, and from Karlsruhe to Genoa is only nineteen miles. Calais and Glasgow, Madras and Zurich are all possible in a few hours, and a stop at Havre (pronounced Have 'er) is made on the way to Bombay. Bremen and Hamburg are vis-à-vis, but it seems discordant soon after to slide into Norfolk. Concentration is the keynote all along the line. A single day at Glacier is the experience of a lifetime.

. . .

THE next letter from Mr. Williams will give his impressions while crossing the Pacific, both grave and gay. He then writes from Japan itself, which country he is endeavoring to conquer by the aid of a most human but unruly motorcycle with experiences that only he can adequately describe.

Speaking of Whales

A ı n is scarcely a mouthful for this fish

THERE is one story in the Bible which has perhaps aroused more controversy than any other. In the days following the French Revolution, when both in Europe and America there was a concerted assault upon the truth of the Scriptures, the story of Jonah was the favorite starting-point for those who would discredit the insp d word of God. Voltaire, Tom Paine, and in ate days Bob Ingersoll, made Jonah's whale do veo n service in their attacks upon the Bible. And in th r day and ever since, the faith of a great many peop has suffered shipwreck just at this point. Paine, Inge oll and the rest overlooked the fact, perhaps purpose , that the vehicle by which the fleeing prophet was turned to land and to the realizatio that he could not flee from the face f God was not denominated a wha in the original prophecy, which says at the Lord prepared a great fish.

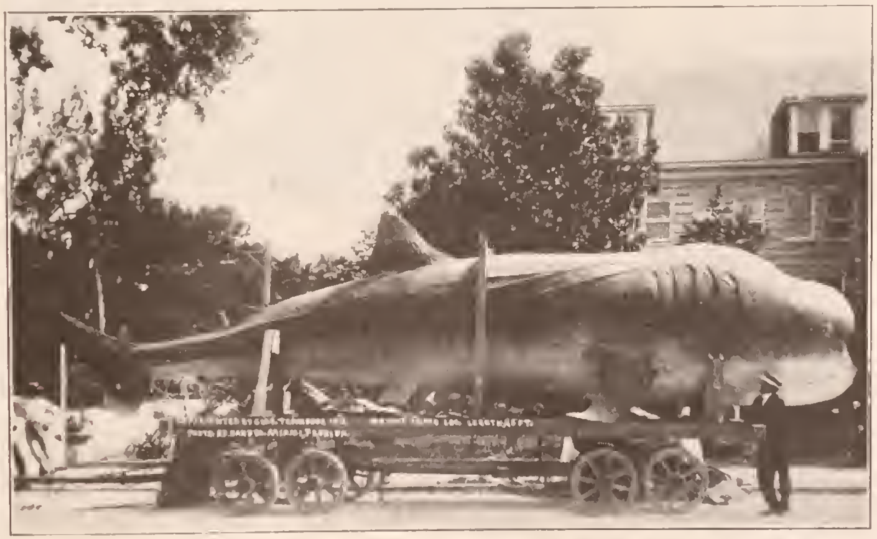
T whale or great fish is, after all, only n incident in the story of the first oreign missionary, and it is a mat of extreme regret that the ques on which has seemed to cloud the acity of the Book has kept many from ppreciating its evangelical lesson. The principal attacks upon the stor were based upon the fact that scien had discovered that the whale's thro was so small that it could not poss ly swallow a man. It is not hard for ose who have realized God's prov ence to believe that it was within t power of God to prepare a great fish r the special purpose of carrying Jon back to his mission. But it is goo o know that there existed without ubt, at the time of Jonah's experi ce, a fish which might easily have perf med the task allotted to the grea fish of Scriptural history. This fish the whale-shark.

T first known mention of this shar was in 1828, when one was seen off the Cape of Good Hope. The fish was harpooned and brought ashore, and Dr. Andrew Smith, surgeon to the troops stationed in South Africa, found that the fish belonged to the shark family. It was given the scientific name of Rhinodon. Dr. Smith described it fully, and his description would cover, except in the dimensions, all of the specimens since seen. The fish had short, slender, gently curved teeth disposed in rows in both jaws. Its mouth was at the front of and extending the full width of the head, and was very large. The body color was a greenish gray above, with spots and numerous white lines, and beneath reddish white, changing to red. The spots were white or light yellow, varying in size from that of a dime to a half dollar. The length of the specimen caught in 1828 was fifteen feet and the circumference nine feet. The skin was forwarded to the Paris Museum.

In 1858 the Smithsonian Institution received the jaws and vertebræ of a whale-shark which had been taken in the Gulf of California. In 1870, D. Perceval Wright, a naturalist, made extensive studies of the whale-shark in the Indian Ocean, reporting that some had been measured which exceeded forty-five feet in length. He made photographs of two specimens, and proved that this shark, while a true shark, was the largest of living animals except the north whale, and that it was not a carnivorous but an herbivorous fish. According to Wright, it was entirely harmless, never attacked nor molested men.

In 1883 a whale-shark was taken near Colombo, Ceylon. The mouth of this shark was three feet wide. The specimen was dissected, but unfortunately no detailed data as to the size of the internal organs appear to have been kept. In the same year, 1883, a whale-shark was captured in the Gulf of Panama. In 1902 a whale-shark was driven ashore at Ormond, Fla., this being the first record of the appearance of the fish on the eastern coast of America.

The most recent capture of a whale-shark, and one which has been featured somewhat in various publications, was near Knight's Key, Fla., June 1, 1912. This whale-shark was captured by Captain Charles Thompson, of Miami, Fla., Captain Thompson and his boat, the Samoa, being under charter to Mr. Charles T. Brooks of Cleveland, Ohio, for tarpon fishing. On the morning of June 1, the captain saw the tail of a large shark near the viaduct of the Florida East Coast Railway. The boat was sent in close to the fish, which was moving slowly along parallel to the viaduct with its tail above water. The fish was harpooned at half past nine in the morning, and Captain Thompson called for aid from some fishermen who happened to be near. During the course of the day, several lines were made fast to the fish. He was shot in the back forty or fifty times with a rifle, and was killed with a knife attached to a pole. Captain Thompson realized the value of his find, and arranged at once to tow the great shark to Miami, where it was put on exhibition. Later the skin was carfully mounted, and since early in 1913 has been on exhibition in different parts of the country.


© Chas. Thompson, 1913

Forty-five feet of skilled taxidermy which enables the observer to appreciate something of the size and power of the whal -shark

The specimen taken by Captain Thompson is about forty-five feet long and the girth about eighteen feet. The mouth is so large that a man could crouch within it easily, and the throat was said to have been fully large enough to permit the passing of a man of ordinary size. The fish feeds by moving slowly through the water with its mouth open.

The fact that there is a fish big enough to have swallowed a man makes foolish the arguments of those who questioned the story of Jonah, basing their criticism upon the size of the throat of the fish mentioned in the only New Testament reference to the fish that carried Jonah.

A WEEK *in the* WORLD'S NEWS

JAPAN A TRADITIONAL FRIEND. In a recent interview, reported in the New York Times, Baron Yoshiro Sakatani, a former mayor of Tokyo, and Japanese delegate to the economic conference of the Allies, discussed the Japanese attitude toward the new American navy and the American policy of Oriental exclusion. The baron said: "When any great power begins to increase its armament on a sudden and gigantic scale, it is a matter of great concern to other powers to know the motive. Because of the location of the United States, protected by wide oceans, Japan saw no direct necessity for America's great new naval program. But the friendship of the two peoples is traditional. It was right, it is right, that this friendship should accomplish good. Japan, too, is building for its navy. Now, when both sides understand that the other's greater navy is for defensive purposes, the concern of the other for the motive back of the increase ceases." The baron was asked, "Whom does Japan fear?" His answer was, "Whom does the United States fear?" In regard to the matter of Japanese immigration to this country, he said he thought the question had passed the point of crisis and that it would be settled amicably in time, but that Japan felt it must be settled, and that it must be settled justly, with due regard to the dignity of Japan, which is willing to prevent its laborers from coming to this country as a matter of friendship, but objects to their exclusion on a basis of race. According to a staff correspondent of the Evening Mail, the foreign embassies in Peking have come to realize that American influence in China, as a result of failure in the United States to come vigorously to the support of China in her controversy with Japan, is rapidly diminishing. The diplomatic corps is said to consider the Root-Takahira agreement dead.

The Japanese are said to be further tightening their grip on China by demanding that Japanese inspectors supervise the collection of the land tax which is to be offered as security for Japan's share of the $50,000,000 loan now being sought by China. This loan was originally to have been arranged by a group of bankers representing American, British, Russian, French, German and Japanese financiers. Because of the war situation, the German group cannot now participate. This fact may prevent the participation of the United States, since the agreement of the American bankers bound them to participate with the other five groups, and the possible change in the identity of the groups because of the war situation may cause the withdrawal of the American group for reasons of neutrality.

TO BREAK UP THE COAL "TRUST." On September 20 Attorney General Gregory filed briefs in the United States Supreme Court appealing from the decision of the District Court in Pennsylvania which refused to dissolve the Reading Company and the Lehigh Valley Railroad from their coal holdings. The two roads have also appealed from the decree which, while refusing the main contention of the government, required the two roads to dispose of their securities of the Central Railroad Company of New Jersey and the Lehigh-Wilkesbarre Coal Company. The government's brief in its appeal to the Supreme Court charges that the history of the Anthracite Coal Companies is "permeated with illegality and characterized by deliberate purpose to drive others from the field, resulting in increased prices out of proportion to increased production costs. At the current rate of mining, coal areas of these companies combined together will outlast by many years those of any competitor. This combination, if not dissolved, will therefore, some day, own or control every ton of commercially available anthracite."

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These men of the famous Seventy-First N. Y. Infantry returned to their armory on September 23 to be mustered out of the Federal service on October 2, unless strike developments prevented. Their place on the border was taken by a regiment from a southern state. On September 27 six thousand more troops were ordered from state camps to the border and 10,000 were ordered returned to their homes to be mustered out. This order marks the first reduction in the force of National Guardsmen on the border, which has been kept at about 100,000 men.

BRITAIN FREES CHINA'S MEN. The British government on September 22 notified Secretary Lansing that the thirty-eight Germans, Austrians and Turks who were taken from the American steamship China by the cruiser Laurentic on February 18, would be released and would leave Sydney, Australia, on September 28, for Shanghai.

A CATHOLIC LORD MAYOR. On November 9 the city of London will inaugurate her 833d Lord Mayor. The new mayor will be Sir William Henry Dunn, who is a Roman Catholic, and the third of that faith to occupy the chair. The office of Lord Mayor was created by King John in the year 1214, when he bestowed a new charter on the citizens of London. It is said that no lawyer has ever been Lord Mayor of London, although nearly every other trade or profession has been represented.

THE LIGHT ON LAND AND SEA. The Parkway M. E. Church of Brooklyn has recently installed, on the top of its steeple, a revolving cross of seven and one-half by five feet, lighted n or side by electricity. The cross r olve once every half minute and is ghte from sundown until ten o'clo . can be seen from many points n th greater city and from the harbo

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War's economy: The trench in which these German soldiers fought before Verdun becomes their grave

TO EDUCATE A PRINCE. rinc Mahilgo, brother of the king o Sian will begin this fall a course of st ies i public health at Harvard Un ersit and Massachusetts Institute o Tecl nology. Drainage is one of th prol lems of Siam because of the lev cha acter of much of the country. ' e u of alcohol is another, and tropi l di eases are a third. The prince h es b his study to fit himself to cope th a three. He is quoted as saying: I a not likely to reach the throne, t tha does not worry me. My ambiti is t lead a life of usefulness. I co l liv comfortably and honored h Majesty's brother, but I thin it very silly that I should be honor sim ply because I happen to be wh I an If I am to be honored, I wish to b because I have earned my hor s."

THE CANAL AGAIN OPEN. raffi through the Panama Canal, sus nde on August 30, was resumed on ten ber 8. The channel was block th time by a large mass of compa roc which had to be blasted bef th dredges could handle it.

MARKING THE LINCOLN HI WAY Through the summer a crew of per enced painters has been at wor alon the route of the Lincoln H way standardizing the painting of al mark ers, indicating the right and le han turns, cross roads, dangerous c ssing and other hazards. The state Cal fornia is removing all advertisi sign along the Highway which by re on c their directions to travelers hav created more or less confusion, nd i erecting standard signs and ma rs.

OUR COMPARATIVE YOUTH. Sep tember 23 a celebration was ld a Bishop Hill near Kewanee, ., t mark the anniversary of the f din of the town by a colony of edisl immigrants in 1846.

ALCOHOL ON THE RUN. Pr dis patches from Lincoln, Neb., Sep tember 23, indicated that the rohi bition amendment would probab carr in the November election by a n orit of upward of 20,000.

PORTO RICAN COMMERCE ows Customs figures made public te i September showed that the por and export trade of Porto Rico r th year ending June 30 reached a al o $105,632,738, about $23,000,00 over the previous year, and the large tota in the history of the island. port were $66,731,573, of which mo tha $60,000,000 went to the United ates The sugar export was $45,809,44

PALACE OF VINCENNES. A ove- ment is under foot, sponsored th Daughters of the American volu- tion, to preserve as one more iona memorial the first capitol of th great Northwest Territory. The ldin was built in 1804 by General llian Henry Harrison (Old Tippecan , th first governor of the Northwest erri- tory, which included the present tate of Illinois, Indiana, Ohio, Mi igan and Wisconsin. The building, hich was the first built of burned bri wes of the Alleghanies, is said to e i splendid condition.

ACROSS THE CONTINENT AND ACK The Hudson super-six which br th transcontinental record from Sa Fran- cisco to New York, as told on th Bibl and Newspaper Page of this i e o

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th Christian Herald, made the return tri to San Francisco in 5 days 17 ho and 32 minutes, this being the re d time for the westward trip, the ti for the round trip, also a new re d, being 10 days 21 hours and 3 mi tes.

nsas Lynches a Murderer. Fi armed men stormed the jail of Ol ie, Kan., on September 21, and ly ied a murderer who had been convi d and sentenced to life imprisonm . The sheriff refused to give up th risoner but yielded when the mob fir a volley. The fire department att ked the lynchers with streams of wa as they were battering at the jail do , but were driven back at the po of guns.

Week-Day Bible School. Decla ig that Protestant churches had fa oo long sublet their educational wo , St. Andrew's Methodist Church of w York City will open, on October 16 demonstration week-day school for eligious education. Rev. H. W. Fa ngton, formerly of Gary, Ind., is to ave charge of the school. The pu s in St. Andrew's School will come fro a nearby high school and from pr te schools. The experiment has th official backing of the Methodist Cl ch.

mpathetic Strike Fails. The sy athetic strike which the union lea rs of New York City had atte ted to organize in the interest of th trike of the carmen was a complete fai e on the day set for it, only a few mi r unions with less than 20,000 men go on strike, and of these a considerab number had grievances of their own no elated to the car strike. The car co anies have continued to operate an in ased number of cars, and there has be no serious violence, although there ha been some accidents, due to the ne ousness incident to the strike, and to e inexperience of new men. One su action resulted in a collision of subwa trains on September 25, in which on ar telescoped another, and two perso were seriously injured, the small nu er of injuries being due to the fact th the telescoped car was empty.

exican Commission Still Confe ing. Various rumors have gained cu ncy regarding the sessions of the M can-American Joint Commission at ew London, Conn. Carranza was re ted from Mexico City as having st d that the Mexican commissioners we authorized only to discuss the wi drawal of the Pershing expedition. Th statement was later denied. Repo having the appearance of validity ha indicated that the commissioners ha been discussing all the various pr lems, both internal and external, wh h make up the Mexican situation, in ding border patrol, the Pershing ex dition, the land question, and the In in question. Secretary Lane as an A rican member of the commission is id to be actively pressing plans for th ducation and general welfare of the 5,0,000 Indians of pure blood and the 5,0,000 mestizos. General Pershing ha een promoted to fill the vacancy in th ist of major generals caused by the de h of General Mills. The troops on th border are engaged in widely pl ned maneuvers simulating actual wa are. And as a part of the program a iew was conducted by General Bell, th olumn of troops exceeding in length an similar column of American soldiers m hing at one time since the great re w in 1865 at the end of the Civil W .

r Health Czar. Now that the pa lysis epidemic in New York is subsi g, residents of the city and its su rbs are beginning to take stock of th acts of various health boards, and it probable that the autocratic auth ity now held by boards of health will be odified in future. A case in point is th of the nine-year-old child of Mrs. A n Anderson of Jamaica, Long Is id. Health physicians pronounced th hild's illness infantile paralysis, and or red him taken to the Isolation Hospi . Competent physicians, on the ot r hand, pronounced the case mala , and the parents refused to permit the child to be taken from its home, several times thwarting efforts of the health authorities to take him. Representatives of the Health Board, however, succeeded in gaining entrance to the house during the absence of the parents, and forcibly removed the child to the hospital. As a result of this arbitrary act, a bill will be introduced into the next Assembly of New York limiting the powers of boards of health, particularly as regards the entering of a private house and the forcible removing of a patient. It has been charged that, by a special ruling, a member of the New York Board of Health was permitted to keep his own child, ill with the disease, under quarantine at home, although scant consideration was given to the pleas of other parents equally well able to insure proper isolation of the case. The epidemic is still on the wane, although September 27 and 28 were marked by a slight increase in cases. The New York City schools opened September 25 as scheduled but with about 90,000 absentees. Many parents feared to take the possible risk.

Belligerents Insist War Must Go On

DAVID LLOYD-GEORGE, *British Secretary of State for War, in an interview which has been cabled throughout the world, and Chancellor von Bethmann-Hollweg, in an address before the Reichstag, both in the closing days of September, have given to the world their respective countries' state of mind as respects the continuance of the war, the most significant passages from each being as follows:*

(LLOYD-GEORGE)

BRITAIN has only begun to fight; the British Empire has invested thousands of its best lives to purchase future immunity for civilization; this investment is too great to be thrown away.

. . .

Sporting terms are pretty well understood wherever English is spoken.. I am quite sure they will be understood in America.

Well, then, the British soldier is a good sportsman. He enlisted in this war in the sporting spirit—the best sense of that term. He went in to see fair play to a small nation trampled upon by a bully. He is fighting for fair play in international dealings. He has fought as a good sportsman by the thousands. He has died like a sportsman.

. . .

Under the circumstances the British, now that the fortunes of the game have turned a bit, are not disposed to stop because of the squealing done by the Germans, or for the Germans, by probably well-meaning but misguided sympathizers and humanitarians.

For two years the British soldier has had a bad time—no one knows so well as he what a bad time it was. He was sadly inferior in equipment. On the average he was inferior in training. He saw the allied cause beaten all about the ring, but he didn't appeal to either the spectators or the referee to stop the fight on the ground that it was brutal, nor did he ask to have the rules changed.

. . .

And at this time, under these conditions, what was the winning German doing? Was he worrying over the terrible slaughter? No. He was talking of annexing Belgium and Poland as a result of his "victory," and while he was remaking the map of Europe without the slightest regard for the wishes of its people the British people were preparing to pay the price we knew must be paid for the time to get the army ready.

. . .

The whole world, including neutrals of the highest purposes and humanitarians with the best motives, must know that there can be no outside interference at this stage. Britain asked no intervention when she was not prepared to fight. She will tolerate none now that she is prepared until Prussian military despotism is broken beyond repair. There was no regret voiced in Germany over the useless slaughter.

. . .

But in the British determination to carry the fight to a decisive finish there is something more than the natural demand for vengeance. The inhumanity, the pitilessness of the fighting that must come before a lasting peace is possible is not comparable with the cruelty that would be involved in stopping the war while there remains a possibility of civilization again being menaced from the same quarter. Peace now or at any time before the final and complete elimination of this menace is unthinkable.

. . .

There's neither clock nor calendar in the British army today. Time is the least vital factor. Only the result counts —not the time consumed in achieving it.

It took England twenty years to defeat Napoleon, and the first fifteen of those years were black with British defeat. It will not take twenty years to win this war, but whatever time is required it will be done, and I say this recognizing that we have only begun to win. There is no disposition on our side to fix the hour of ultimate victory after the first success. We have no delusion that the war is nearing an end. We haven't the slightest doubt as to how it is to end.

. . .

The world at large has not yet begun to appreciate the magnificence, the nobility, the wonder of France . . . France will stick to the end . . . France has fought the longest wars of any nation of Europe and her history itself is assurance enough that she will hold to the end.

With the British it will be the sporting spirit that will animate the army to the last, fair play the motive—fair fight the method. With the French it will be that fiercely burning patriotism, that will sustain the army to the end, regardless of when the end may come.

. . .

And Russia.
Will go through to the death.

(BETHMANN-HOLLWEG)

SINCE the beginning of July, English and French attacks on the Somme have raged almost without interruption. The common offensive of the Entente enemies wanted to break through the front of the hated Germans, free France and Belgium and carry the war across the Rhine into Germany.

. . .

But what our enemies hoped and attempted did not succeed.

On the Eastern front the great Russian attempt to break through was stopped by the troops of Archduke Charles and General von Linsingen.

In the Balkans the Entente Powers planned to split our alliance, to interrupt communication between Germany and the Near East, to crush Bulgaria, Turkey and Austria-Hungary, one after the other, and then to throw all their forces against isolated Germany.

. . .

The situation of our faithful, brave allies is unshaken.

. . .

To sum up: On the Somme front there have been isolated hostile successes, which, however, do not change the general situation. Otherwise a successful defense has been made against all hostile attacks, and thus the enemy attempts have been thwarted. In the Balkans the hostile plan failed. Thus the enormous war goes on.

The aims proclaimed by our enemies are becoming increasingly clear and admit of no misunderstanding. They are lust of conquest and annihilation. It is proposed to give Constantinople to Russia, Alsace-Lorraine to France, the Trentino and Trieste to Italy and Transylvania to Rumania.

. . .

The Chancellor said that Germany had declared her readiness for peace negotiations on December 9, 1915, and on several occasions subsequently.

We did our duty, he continued. Does any one dare ask that today we make proposals to our enemies, inasmuch as M. Briand a short time ago said that consideration of peace now would be a humiliation and a disgrace to the memory of the dead?

. . .

The French Prime Minister said in one of his latest speeches that France is fighting for a firm and lasting peace, in which the freedom of nationalities will be protected by international agreements against all attacks. We, too, desire this. We wish to protect Germany forever against every attack.

But does M. Briand—united with our enemies even before the war in an alliance of French thirst for revenge, Russian lust of conquest and the British policy of isolating Germany and dominating the whole world, an alliance that desires to annihilate, attempts to boycott and shapes its entire policy not only for the period of the war but for the time after the war—does M. Briand believe that this prepares soil from which could grow international agreements granting to nations liberty, honor, dignity and peaceful collaboration for the sake of humanity and progress? Or does M. Briand really believe he can obtain this lofty ideal in time by a war of annihilation in which the last of the youth of France is perishing on the devastated battlefields of Verdun and the Somme?

. . .

What Great Britain wants to make of Germany is shown by the British without any possibility of doubt. They want to destroy our national life. The Germany which England wants to lay at her feet is a country without military defense, a country crushed economically, boycotted by the entire world and sentenced to lasting economic infirmity.

When this German competition shall have been eliminated, when France has lost all her blood, when all her allies of war must toil as England's slaves in financial affairs, when the neutral world of Europe must follow each English command and submit to every British blacklist, then England will build on devastated Germany her dream of English world dominion.

This is the aim for which England is fighting with forces and means unparalleled in her history, adding one breach of international law to another. Therefore, England is our most egoistic, our most bitter and our most tenacious enemy.

A German statesman who would refrain from using against this enemy every proper

Continued on page 1134

The War in Europe

By ANTHONY ARNOUX

ON the Picardy section of the western front during the past week (September 23-30) the Allies made the greatest advance toward the capture of their primary objectives, Bapaume and Peronne, which they have made in any equal length of time since their offensive began on July 1. This was achieved by a simultaneous movement eastward and northward by the French and British, and is remarkable in that it was the first movement on this front with the characteristic of simultaneousness which has really worked with scientific accuracy, and the result was most successful, both in the amount of territory wrested from the enemy and, what is more important, tactically.

The village of Bouchavesnes lies on the Bethune road, the highway connecting Peronne and Bapaume, about 3½ miles directly north of Peronne. A short two miles north of Bouchavesnes is Rancourt. The importance of this highway connecting Peronne and Bapaume was very considerable to the Germans, as thereby they were able to move troops and supplies conveniently and rapidly from either of these towns to their positions at any point between the two places.

Last week, the French had secured a more or less precarious foothold in both Rancourt and Bouchavesnes and thus had to a degree commanded the road. This foothold, however, was converted into a firm possession after three days of very severe fighting, and furthermore the French succeeded in moving a considerable distance, half to three-quarters of a mile, to the east of both the two towns and the road between them.

From Bouchavesnes south to Peronne, the line previously established curved rather sharply to the west on leaving Bouchavesnes, and then moderated its curve farther south, finally reaching the Somme River about a mile to the west of Peronne. Directly north of Peronne is a hill of considerable size known as Mount St. Quentin, which has been very heavily fortified by the Germans, and which must be taken before Peronne can fall, as it commands not only the town itself but all the approaches to the town from the west and south, and thus constitutes a problem of considerable gravity for the French to solve. On this line from Bouchavesnes to the point west of Peronne, there was also very hard fighting during the week, but thereon the German defense held firm, and the French made practically no gains.

Returning northward to Rancourt. At the beginning of the week under consideration, the Allies' line, which from Peronne to Rancourt had run north and south, turned at the latter place sharply, slightly to the southwest, and ran in this direction a little over two miles to the southerly houses of Combles, and thence around Combles on three sides. As we said last week, this position doomed Combles to fall, and this doom became a fact this week.

Continued on page 1134

THE CHRISTIAN HERALD PULPIT
"THAT CHRIST MAY BE ALL AND IN ALL"

The Fellowship of Suffering

A SERMON BY REV. A. C. DIXON, D.D.

TEXT—Phil. 3 : 10. "That I may know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death."

Rev. A. C. Dixon pastor in the famou Spurgeon pulpit, Metropolitan Tabernacle London, was born in North Carolina in 1854 and entered the Baptis ministry in 1876; goin to London in 1911 afte pastorates in Baltimore, Brooklyn, Boston and Chicago.

OUT of the text come four words of great importance: Substitution, Identification, Conformity and Resurrection. Christ died for us. He gave himself for us. Instead of us. That is a perfectly legitimate translation. He took our place. He bore our sin in his own body on the tree. And after we have accepted Christ as our Substitute, then there comes in our experience an identification with him in his suffering and in his joy. And the thought of the text, taking for granted substitution, is that of identification: to know the power of his resurrection and the fellowship of his suffering. Christ makes himself one with us. Truly human, truly divine. Very man, very God. And now he would have us make ourselves one with him, and especially one with him on the cross, and all that that means. He is one with us in everything except sin. And to know the fellowship of his suffering is our great privilege.

The fellowship, first, of his physical suffering. Peter in his sermon said that Jesus was raised from the dead, having loosed himself from the bonds of death—the physical bonds of death. He bore our sicknesses and diseases. And when you suffer in body and estate, when you suffer for Christ, you know him in the fellowship of his physical suffering. The martyrs were conscious that they were suffering with their suffering Lord and that he was suffering with them. He was in the fire or in the water with them. They were suffering in identification with him. When they were struck, Christ was struck. That is what the voice from heaven meant to Saul, "Why persecutest thou me? In persecuting my people at Damascus you are persecuting me. I am one with them." It is something when you suffer physical agony to know you can know the fellowship of Christ. Every pain points out Calvary. Every pain points to the fact that the Lord Jesus Christ not only bore our guilt, but in a very true sense bore our pain.

THE fellowship of Christ's suffering comes of the refusal to alleviate pain. While he was hanging there, in agony of body as well as of soul, they mixed a cup of wine and myrrh and offered it to him. Mark tells us he refused the cup, but he received the portion of vinegar. There was nothing intoxicating in that, but the stupefying cup—this cup that would have made him insensible to pain—he refused. One of the memories of my childhood, or rather of early manhood, was listening to an eloquent old preacher in a rural district, and the climax of his sermon on the Atonement was that "the Lord Jesus died on the cross, the hero of total abstinence." He refused to accept what would have alleviated the pain. He refused it, because to have accepted it would have violated the great purpose of his mission. He was there for the purpose of suffering, in order that he might end suffering.

I believe we find the principle in that for the regulation of our daily life. What the world gives us that would prevent us carrying out the purpose of God in our redemption we ought to refuse. The Lord Jesus sets us an example of refusal.

THEN comes the fellowship of suffering caused by my guilt. Jesus suffered *my* guilt. Can I suffer *his* guilt? When I have a sense of guilt does he suffer? Can I know the fellowship of suffering on account of guilt? He was numbered with the transgressors. He was the one Person in the world and in all history without sin. But he was counted a sinner, and the suffering that comes from innocence being counted as guilt must be very terrible. For the guilty to suffer the consequence of their guilt is not so excruciating as for the innocent to suffer as though guilty; for while sin tends to coarsen, the refinement of innocence must suffer inexpressibly on account of the guilt of others. And our Lord Jesus suffered on account of the guilt of others. Have you ever suffered on account of the guilt of others? And have you learned to identify yourself with the guilt of others, getting down with it to realize what it is? Have you known Christ in the fellowship of suffering on account of the guilt of others?

I saw a poor fellow in the prisoner's dock, being tried for the violation of a law. He said, "Guilty." And as I looked into the sad face, marred by sin, I could but say, "That man knows the fellowship of guilt." O friend, if you just trust in Christ, he bears your guilt. Am I willing to go into the cell with that man, to sit beside him and be reckoned just as guilty as he is, and in sympathy with his broken life, to try to build it up, to try to win him to Jesus Christ? That is what is meant by knowing the fellowship of his suffering on account of the guilt of others: getting side by side with the guilty, the men or the women, that you may make them good. That is what the Lord Jesus did. That is what he would have us to do.

I HAVE a friend who has won to Christ a poor drunkard. The man was a sot, and he kept out of the way for a long time. But my friend, walking along the streets of New York one day, saw that man go into a saloon. What did he do? Lift his head and walk by scornfully? Get angry? Go off and tell the office-bearers of the church that the fellow was not worthy of a place on the church roll? He did not. He went right through the door of that saloon, walked up to the man's side as he was about to take a drink of alcohol, put his hand on his shoulder, and said: "Don't, don't." The man looked rather surprised, and he said: "I cannot help it. My thirst is like fire." "Yes, but you *can* help it. I am coming with you to help you. Come along with with me." He went to the man's room and stayed with him all night—put himself in his place and fought the battle with him. That is knowing the fellowship of guilt that you may save from guilt. It is becoming like the Lord Jesus, in the effort to rescue the lost.

THEN there is the fellowship of Christ's suffering that is caused by shame. "For the joy that was set before him he endured the cross, despising the shame." The most shameful death any one ever died was crucifixion. It was the death of the slave. No free-born Roman could be crucified. And connected with crucifixion there was great ignominy. There was the scoffing and sneering of the high priests round the cross, the shame of the crucifixion and the reviling of the crowd, and the Lord Jesus bore it all for us. Can I know him in the fellowship of his suffering of shame and scorning and mocking?

A member of this church, in a conversation, incidentally mentioned the fact that she made known she was a Christian in her office, and not a person in the office spoke to her that whole day after she bore her testimony for the Lord Jesus. The name of Jesus was not popular there. And when I talked to her about it, she did not seem unhappy. She had known the fellowship of the suffering of Christ. Are you mocked in the office, ridiculed in your home, scoffed at by your friends? Rejoice in the privilege of knowing the Lord Jesus in the fellowship of his shame, of scoffing, of mockery. As you learn him in that fellowship you will be all the stronger in character.

THEN there is the fellowship of his suffering in rejection. Have you been rejected because he was? "He was despised and rejected of men." Have you been rejected because of unbelief? A friend, who is a pastor in Baltimore, said to me a year ago: "I know what Jesus felt when people told him they did not believe him. I have had men and women tell me they have lost confidence in me." He had some financial trouble, and there were some who were losers by it. People in that community came and said: "I will never believe you again. I have got no use for you. No confidence in you." The tears literally streamed down his face as we knelt in prayer. "Oh, Brother Dixon," he said, "I know for the first time how Jesus felt when people told him they did not believe him."

Well, the Lord Jesus suffered more than he did, because his was innocent suffering. Have you ever had people tell you they did not believe in you, that they had not any confidence in your profession? Have they pursued you with expressions of their unbelief? If so, you have known Christ in the fellowship of rejection, and you may rejoice in the privilege.

THERE is also the fellowship of suffering caused by betrayal. He was betrayed by one of his disciples. When Julius Cæsar saw his former friend in the midst of the conspirators, with a drawn dagger in his hand, there was a dagger in Cæsar's heart even before the steel reached it. Treachery of friendship is about as hard a sting as you may be called upon to bear, especially the treachery of love. With an expression I never shall forget a husband said to me once: "She has proved false. She has proved false." The tragedy of it! The one loved best on earth. "Still I love her," he said.

Yes, and Jesus Christ loved you, and he loves even those that betray. He even loves those that are false to him. Have you ever come into contact with that sort of experience? Those that you trusted have failed you in your Christian life. I am not talking about business relations; but in your Christian life, have you been trusting to a rotten reed which has broken? If so, you begin to know the fellowship of Christ in bet ya

NEXT there is the fellowship of suffering beca e o loneliness. I think I have had half a dozen ople tell me, "In my home I am the only Christian. N another one in the family is a Christian." I t a bright young lady in America whose fathe and mother would not let the pastor call. Once w n I went, the door was shut in my face. The lady one of the most beautiful Christian characters I ver knew. She had fellowship in loneliness with C ist. In that home she lived with a father and a moth who hated Christ. They drank in the spirit of ratio ism and had no faith in the Bible and the Lord sus. There in that home, with plenty of money, sh was lonely. Are you one of that kind? Lonely i the home, alone in the shop, alone in the place of bus ss? Well, if you are, then you are acquainted with C rist in the fellowship of his loneliness.

Now observe what follows: "Being made con rmable unto his death." There is the ideal—confor ble to the death of Christ. That is the ideal of cha ter for the Christian—the spirit that gives itself nto death in living sacrifice for others. It is possi to lose your soul while you live. You can lose th best that is in you while you simply try to prot it. "He that saveth his life shall lose it." How can y be conformable to the death of Christ, that you ay know him and the power of his resurrection? I you are identified with Christ, you will be crucified wit him in some way; and it is the living Christ withi you that will make you glad to suffer.

Fellowship of the suffering of Christ leads ou nto joy. Ruskin tells us that in some mud whi he picked up in a manufacturing town he found our things: he found some clay, some soot, some san and some water. The clay was unsightly, but he beg to work some process and made out of that clay em with the blueness of the sky, that he called a sap ire. That soot, the black carbon, is what diamon are made of. That sand, not beautiful at all, but r ged in parallel lines and under certain conditions, be nes a pearl. The water becomes the snow crystal So out of that mud which he picked up, there are t ngs that can be made by it that are attractive an precious. And out of suffering with Christ there ay come a beauty of character. "For the joy tha vas set before him he endured the cross." It was the oss that made the resurrection glorious, and it is t fellowship of the suffering of Christ that shall make our spiritual resurrection glorious.

IN the streets of an Italian city there walked ad-faced man. Everybody who saw him said, " ha man has been in hell." He wrote a book called he Inferno." There was another Man, a Man of sor ws; the Man that wept with those that wept, and ver people who cared not for his weeping. When p ple saw him pass, they said, "There is a man wh has come from heaven." The difference between nte and Christ is that Dante walked a world of dar ess with no stars in it, while Christ, bearing the w of the world, yet had the very music of heaven in hi oul and flowing out to others.

In New York, as I have heard it said, there an uncut diamond which is a curiosity. And why? Because no lapidary has been found that can cut it No model has been found that can even take a chip om it. Other diamonds have been ground in their ist. but they have not been able to get dust from hat diamond to grind it. It seems harder than any her diamond in the world. It has been under the eel, but it has only worn out the wheel and yet ha not been touched. Oh, friend, is that your heart? I hat the heart of stone that God would have you yi to him? If you have given yourself up to sin until ere is no response to the appeal from Calvary, it is be use your heart is as hard as that uncut diamond. od help you to look up and ask him to shape it. H can do it by the power of Calvary and the open sepu ler.

FOR
EVERY DAY
IN THE
YEAR

DAILY MEDITATION

LED BY
J. H. JOWETT D.D.
F. B. MEYER D.D.
Rev. E. WHITTIER CASWELL
and
CLAYTON SEDGWICK
COOPER

The Last Bridge

SNDAY, October 15. John 6 : 66. "*Many urned back, and walked no more with him.*" ady Jeunes once asked Mr. Joseph Chamberain why, in his opinion, so many men fall shor of their ambition. And Mr. Chamberlain answ ed, "They come to the place where they turn back They may have killed the dragon at the first bridg and at the second, perhaps even at the third; but e dragons are always more formidable the furth we go. Many turn back disheartened, and very w will meet the monsters to the end. Almost none willing to have a try with the demon at the last idge; but if he does, he has won forever."

Th is a very vivid interpretation of human experie e. But it has a much wider application than the litical world which Mr. Chamberlain had in minc It is supremely true of the highest relationhips even of the loftiest concerns of the soul. Many of u get through the earlier struggles, but we are daun d by the later foes. We get over the Slough of Desp nd, but we dare not face the castle of Beelzebub whic stands just outside the wicket-gate. Or we pass e castle, but we become fearful at the sight of the l ns. Or if the lions are behind us, Apollyon makes a id. And all along the road we meet with pilgrim who are turning back because some new menace has bbed them of their courage. They were wearing he erdons of many victories; but they fearfully esu that this last struggle will be beyond their stre h, and so they turn back, and they lose all their guer ns in their retreat.

Al this is a most unwise and deadly misunderstan ng of our resources. For it is a law of grace that in th Christian life "every conquest won" prepares us fo the next conflict, endowing us with all the needful e ipment. The events in our spiritual life are not a lo mob, a gathering of unrelated fragments, no happ ing having any vital connection with the one that llows on. In God's good grace, the happenings become a series, and each becomes our servant to lead s to the next. When we have slain the lion the ength of the lion is in our loins when we march forw d to meet Apollyon. So that if the dragons do become more formidable as we advance, we are all the stro er to meet them. God will not allow us to be tried bove that we are able.

A it sometimes, nay, it often, happens that the brid we most feared had no defending forces when we ived. "When they were past the first and the seco wards, they came unto the iron gate that lead unto the city, which opened to them of its own ccord, and they went out." That iron gate is ofte the easiest of all! The angel of his presence is with s all along the way, and if we are faithful to his l he will assuredly see us through. J. H. J.

Strength from God's Infinite Supply

MNDAY, October 16. I Sam. 19 : 11-18 and Ps. 59 : 9-17. "*O my Strength, I will wait upo hee. . . . Unto thee, O my Strength, will I sing prai s.*" David was eminently a man of prayer, and man of his psalms contain the prayers offered in hou of difficulty, as they occurred in his romantic hist y. After the stress was over, he embodied his experiences in a psalm. Three times he speaks of God's Strength, probably in the sense of Stronghold. The unted man put God between himself and the hatr of his foes. He was God-encompassed. Paul wou have stated the same fact a little differently. He ould have said, "Your life is hid with Christ in God

Wat a castle-keep must have been in the old freeboo g days, when an army of marauders descended on eaceful valley, and the villages having been forewar d hurried their families and cattle into the stro keep of their chieftain's castle, that the believing ul, by faith, claims God to be. Behind and before bove and below, are the right hand and the left "The Lord is thy keeper. He shall keep thee from all evil. He shall keep thy soul." Let us specially remember that delightful touch in the story of the xodus. "The cloud stood *behind* them, so that the e came not near the other all the night." All the me that Saul's emissaries were watching around his velling David was quietly reckoning on God's pro ction. He was waiting on God's strength.

My we not imagine him assuring Michal, his wife, tha here was no need to fear, and that, as morning bro , he would have cause to sing aloud of God's mer ? So it befell! As he had waited on God's strength, so now he sang praises to that strength. The God of his mercy had prevented, had gone before him and allowed him to see his desire. Live in God! Thy waiting shall ere long turn to singing! The plots and stratagems of thy foes shall not hold thee! Be of good cheer! F. B. M.

The Directory of Prayer

TUESDAY, October 17. Matt. 14 : 23. "*He went up into the mountain apart to pray: and when evening was come, he was there alone.*" Not long ago, I had an experience that set me to thinking about the use of prayer and periods of meditation. I had an important conference to attend and realized that my time was limited in which to reach the place of my engagement. I found I had somehow mistaken the address, and knowing that I was getting late, I thought to save time by inquiring. Several persons whom I met and asked were ignorant of the building I wanted. Finally I became fretted and ran into a grocery store to inquire if they knew the name of the person I was seeking. The grocery clerk did not seem to know, but he said, "Have you looked in the directory?" He handed me the book, and very soon I located my party and went off wondering why I had not thought to save my time by consulting the directory before.

When one thinks about it, Jesus seemed to use the quiet times of prayer as a spiritual directory. He realized evidently that, despite the needs that pressed upon him from the people whom he came to serve, it saved time to send them away occasionally and betake himself to the still air of the mountain for meditation and prayer.

It is the cure for uncertainty, for spiritual fatigue, and for the perplexing dilemmas that confront us so frequently in our work-filled days. We gain time; we get a telescopic vision of our lives which corrects our microscopic view of petty details upon which so much of our life is engaged. Did you ever see woodmen who work in dense forests, losing their trail, send one of their number to the top of a tall tree to find the pảth again? Prayer is a pathfinder. It reminds us of our true way. It helps us to shape our course afresh.

C. S. C.

The Divine Rescuer Ready to Save

WEDNESDAY, October 18. I Sam. 23 : 19; 26 : 19 and Ps. 54. "*Save me, O God, by thy name.*" This is a brief petition, the first in a brief prayer. We can easily understand that, in the hurry of the precipitate flight of 600 men and their families, there would not be time for prolonged devotion: and this petition commemorates the ejaculatory cry that was flung up to God amid the sudden evacuation of the big cave or open camp.

We need to acquire the holy habit of fragmentary prayer, as a link between more stated times of devotion, in order to be found worthy of that beautiful designation given to Cornelius, "He was a devout man, one that prayed alway." Life is full of emergencies. Ambushments of evil may at any moment break forth on us. Questions of conscience need to be decided instantly. We are often face to face with iron gates, and Red Seas, and blank walls. We must act, but how? Like travelers in a pitch-dark night, illuminated only by distant watch-fires and flashing shells, we know not the way to take. Sometimes it seems as though God had contrived our life to create these repeated demands for the sudden uplift of the soul.

God's *Name* is his *character*. We have a strong claim on him, when we plead, as Moses so often did, the honor of his great Name. It is as though we said: "Act worthily of thyself." The Gibeonites entrapped Israel into a covenant with themselves, and asked not counsel of the Lord : yet when their crafty allies sent to Joshua saying : "Come up to us quickly, and save us, and help us, for all the kings of the Amorites are gathered against us," Joshua immediately went up with all the men of war to succor them. They could not allow their good faith to be impeached. We also have an irresistible argument when we can say to God: "Save us, for thy honor is at stake."

F. B. M.

A Test of Religion

THURSDAY, October 19. Luke 10 : 27. "*And thy neighbor as thyself.*" It is a simple but certain way of testing our religion to say, "How does it affect my attitude to my neighbor?" Jesus in the parable of the Good Samaritan teaches that being a regular adherent to a form of religious observance does not assure an inheritance to eternal life. The priest and the Levite, who paid no attention to their neighbor who was in trouble, were all right as far as adherence to ceremonials was concerned, but the call of humanity aroused no response in their hearts. The Samaritan was a member of a society that was considered inferior to the circle in which the Sanhedrin Jew moved; yet according to Jesus his religion stood the test before which professional religion failed.

It is well that we are placing the emphasis more and more in these times where the Master placed it. He taught that a tree is known by its fruits, and not by the kind of garden in which it happens to be planted. True religion is a life dominated by love for others. It wells up within the soul, and it must overflow its banks. No dikes are high or strong enough to keep in the generous love and light of a Christian's spirit. Christianity is a leaven; it is a sun of warmth and radiant cheer; its light, like God's rain, falls on the evil as well as on the good; its universal neighborliness is its eternal characteristic.

The hour of daily meditation should be a testing hour. Is my religion simply a pious exaltation that makes me "feel good?" Is it simply following the traditional rules of my particular sect? Or is it a great, growing, beneficent thing that makes my neighbor say "I wish I knew the secret of his faith; it seems so glad and free, with all its doors open to the world!" C. S. C.

Seeing with Undimmed Vision

FRIDAY, October 20. I Sam. 24 : 2 and Ps. 17. "*Keep me as the apple of the eye.*" This psalm is headed "A prayer of David," and therefore has a special claim on our attention, this clause in particular.

The whole body appears to recognize the value of the eye. If a blow is descending we instinctively raise our arm to ward it off. It is as though there were a secret understanding among our members that the eye must be saved at any cost. The encasement in which it is set, the veil of the lid, the fringe of eyebrows and eyelashes to catch fluff or minute insects, the lachrymal glands with their tear-wash, the conjoined action of the various parts to expel any intruder, the indication of overstrain by the warning signal of headache—all these are additional symptoms of the extreme value of the eye. The psalmist could hardly have found an expression that more clearly suggests the preciousness of his soul, or the instantaneous act by which God would intercept the greatest or smallest injury from befalling him.

The constant cleansing of the eye from minute grits is specially significant. The miner or collier will engage in his necessary toil for hours, yet at their close, if you encounter him, you will discover that there is one feature of his face which is absolutely unsoiled. His eyes are as bright and clear as when he left his home in the morning, because hour by hour they have been laved by the cleansing tear-water. This is an emblem, surely, of the constant care of God over the soul he loves. "The blood of Jesus Christ, his Son, cleanseth from all sin." As the tides wash our shores day by day, removing our accumulation of refuse, so the tides of God's grace flow in to cleanse away the débris of our hearts. F. B. M.

The Divine Light Shining in the Face

SATURDAY, October 21. Acts 6 : 15. "*They saw his face as it had been the face of an angel.*" Faces are windows through which souls gaze upon each other. They are reprints of character, wireless communicators of love or hate, glory or despair, beauty or ugliness. The face is the photograph of the whole being, especially when the soul intentionally or involuntarily unbosoms itself. The countenance is an open book where the public reads the thoughts, feelings and affections of the individual. Sin has extended its disfigurements to the face, daubing God's image with the mire of the pit. Christ retouches the face into the Godlike likeness when he cleanses the heart. The face stands for all that the soul means, for love looks what it feels.

Dr. Lyman Trumbull, when a boy, saw a beautiful light upon the face of a stranger and found it was Adoniram Judson, the missionary. He never forgot the glory of that beauty to his dying day. So Paul saw the face of Stephen as it had been the face of an angel when he was consenting to his death. That beauty haunted him. The psalmist exclaimed, "When thou saidst, Seek ye my face, my heart said unto thee, Thy face, Lord, will I seek." E. W. C.

OUR · EDITORIAL · FORUM

President OTTO KOENIG · *Managing Editor* GEORGE H. SANDISON · *Secretary* THEODORE WATERS

Our Raise in Price

WE have received quite a number of letters from our friends concerning the raise in the price of the Christian Herald from $1.50 to $2, which is to go into effect November 10, and we have been greatly pleased with their tenor. Without exception so far every reader who has written seems to be deeply appreciative of the condition which has been forced upon us. For instance, the Rev. Charles M. Sheldon, author of "In His Steps," "Jesus Is Here," and numerous other works of religious character, writes:

"September 22, 1916.

"The increased price of the Herald ought to be accepted cheerfully by the Herald Family, and I have no doubt it will be. The paper has been worth a great deal more than any subscription price put upon it. I find it invaluable for my library and for reference. With best wishes, CHARLES M. SHELDON."

Here is another one, equally cordial:

September 22, 1916.

You have taken us into your confidence, therefore we also can speak plainly.

Of course, raise the subscription price—but raise it on the old subscribers as well as or rather than on the new. We who belong to the Christian Herald will be glad to be asked for an additional mite—and fifty cents a year is *only a penny* a week increase. Why not add a dollar a year and give us a chance to show our appreciation of the weekly visitor that comes in like an old friend and has a message of hope and faith for all the family? MRS. ELLEN H. PALMER.

Pennsylvania.

Another member of the Christian Herald Family, who lives in New York State, went even farther. Instead of sending in a dollar and a half at the present time, she sent two dollars, to be applied on her renewal to begin in January. She writes, in part, as follows:

Editor, the Christian Herald:

I have been reading today in the Christian Herald that you must raise your price to $2 for the paper. My first thought was that I must take advantage of your $1.50 offer, as I am a great economist from necessity as well as from choice, but, after a few moments, it seemed to me unfair to you. . . . I think if it is a necessity for you to raise the price of your paper to $2, it is my business to pay the price. I am therefore renewing the subscription which expires in January.

EMILY WARE.

Here is a fourth letter in kind with the others:

Editor, the Christian Herald:

As to the increase in price of the Christian Herald, it is worth much more to any one than the present price, and has done ourselves and friends untold good. I don't think any Christian family should be without the Christian Herald.

Maryland. MRS. W. H. RIDDLE.

This is the cordial cooperation which we are meeting from our friends. Not one complaint! Not one letter have we received up to the present writing bemoaning the raise. Every one seems to understand that it is a situation which has been thrust upon us, one which, in all sincerity, we would meet without the help of our readers were we able to do so. But, as we have said before, the annual cost of the white paper which is used in the Christian Herald has been $200,000, and the increase, as it stands, for paper alone, will be far above $80,000. Then there has come the increase in the cost of labor, the increase in printing costs and in binding and mailing the publication. Of course, we are not the only ones. Other publications, in fact, every publication today in this country, seems to be in the same boat. A great many have already raised their prices, a great many more will do so later, and, sad to relate, a great many will be unable to publish at all. The Christian Herald means to go on as stanchly as ever. This it can do only with the help of its friends. But, thank God, the letters we have received indicate that our friends are with us in full cooperation.

Things Worth Striving For

A CHURCH, no matter where, prints on the back of its program of service these words:

"I will not worry.
"I will not be afraid.
"I will not give way to anger.
"I will not yield to envy, jealousy or hatred.
"I will be kind to every man, woman and child with whom I come in contact.
"I will be cheerful and hopeful.
"I will trust in God and bravely face the future."

Read them again.

They are words worth while.

Cut them out and paste or pin them where you will see them often.

About all there is in life worth striving for is suggested in these few lines.

Houses, lands, bonds, automobiles are fine possessions. But far more precious still to any man, in any station, are the treasures of the mind and soul—composure, courage, cheerfulness, tolerance, kindness, hope—all these and faith in something higher than what the eyes see and the hands hold.

CHARLES GRANT MILLER.

Our Sentinel in the Orient

THE great war is making big changes not only in world history but in national aims and opportunities. It is an era of universal change, and perhaps nowhere more than in the Orient. Anticipating the great interest of Americans in the transformation under way, the Christian Herald has sent Mr. Maynard Owen Williams, a brilliant young American writer, on a special mission to the Far East, there to study developments at first hand. Mr. Williams is an experienced traveler, who has already seen much of the world, and who served as a missionary for four years in the Orient. His letters, the first of which appears in the present issue, will be welcomed by our readers, who will learn from them what is actually going on on the other side of the globe at present in the way of national development on material and spiritual lines. He will write very frankly, setting down things as he finds them. We shall know from these letters whether Japan really wants war with us, and if so, the real reasons will be stated. He will tell of the progress of Christianity in the Mikado's kingdom, in the great republic of China, and in Korea. He will let us know how these countries stand affected toward our own, and what the United States can legitimately gain from the Orient. He will write of the vices that are being forced on these ancient peoples by civilized countries. He will have a good deal to say about the methods of evangelizing the East through Christian missions, and will treat it with the knowledge of one who has had experience and knows that, despite all drawbacks, nearly every great leader of public thought and action in China is either a Christian or was trained in a mission school.

Mr. Williams invites every reader of this journal, in spirit, to travel with him. He promises them abundant entertainment by the way. He is a sturdy Christian of the sunny type, whose company will never be found tedious. His letters will mingle the humorous with the serious, and will be good reading. We heartily commend them to our friends and trust that all will be the writer's fellow-travelers while the series runs. Thus they will have learned something that is really worth while from these pungent, good-humored, yet keenly observant epistles written in the "wonder lands of the world"—lands of temples and strange sights, of picturesque peoples, of shrines and idols, which represent the oldest continuous civilization in the world today.

Of one thing Mr. Williams assures us: that this trip is to be "a step in the process of ridding ourselves of the self-satisfied provincialism we love so well." He believes, and no doubt rightly, that we in America are too well satisfied; and he adds: "But across the Pacific are waking nations, striving for a higher destiny and progressing at a rate that might make us blush."

Religious Thought and the War

ONE of the miracles wrought by the war is the reawakening of the nations to the need of God. This is the thought that is dominant today throughout the civilized world. Begun without God and as the result of almost universal indifference to religion, the war has gone on from sacrifice to sacrifice, all human agencies proving utterly incapable of bringing it to an end.

Professor Buckham of Berkeley, Calif., describes the universal upset of the world's ideals in these vivid sentences:

"Down went our nineteenth century civilization, our flimsy progressivism, our half-hearted socialism, our sectarian churchianity, our utilitarian science, our crude culture. For the house of our civilization was built upon the sand, and we thought it was built upon a rock. Its walls were of paper, and we thought them marble. The thoughtful began to ask themselves, 'What does all this mean? Is it merely the tragic outcome of a universe without a soul? Or is this the pressure of a Hand upon us?'"

It is unquestionable that today all men are asking themselves what the meaning of this terrible visitation may be. But in these later months of the struggle, the real lesson of the war is beginn g t be understood. Those who think sanely, and hos hearts still cherish a reverent faith in the vin Sovereignty, are beginning to realize how erl antagonistic to every principle of his ben en government the life and thoughts of the nation av been in the years that have passed.

Gradually but surely the awakening has me The world is finding its way back to God; it is f lin faith, religion, friendship, kindness, humanity, ero and justice to be very real things—far more rea ha churches and cathedrals, creeds and dogmas. th glorious Gospel which Jesus gave to the world se at naught, or superseded by a gospel of Selfi nes and Might and Power and Greed, there must he day when these idols will be smashed, and the lar of the temple of falsehood will fall, crushing th als teachers themselves.

The whole history of the human race is a rec d o the struggle between the false and the true, fish ness and selflessness, justice and wrong, super tio and light. From every great crisis humanit ha risen purified and stronger, and with a cleare con ception of the purpose of man's existence. th present war, aside from all the sorrow and su rin into which it has plunged us, emancipates men fr th bondage of false doctrine and false views of God h sel it will have accomplished the miracle of miracl

And this is what it is obviously doing. M ar beginning to believe in and know God as eve before. All the teachings of the church did not erv to quicken the spiritual sense of the world, or t giv men a compelling vision of the greatness and go nes and indispensability of God, such as they n ar experiencing.

There is an old legend which says that the a ien idols of Egypt fell at the moment when esu was born, and that in heathen Rome the gilded i age in the temples of idolatry were broken to pie s a the very mention of his name. These are but le nds yet they carry a great lesson. We have seen nin abandoning her idols as the teaching of Christ nit progresses. So the great war, with its heavy de of loss and desolation, is drawing the multitude ron the worship of mammon and power and super tio and indulgence. They see in God the righteous dg and in Jesus the world's Redeemer. They fee hat without a definite purpose in the divine mi fo man, our existence here is like a leaf blown th wind, and the whole story of the race a tragic tra sty

It will be well for the church and its futur if i takes note of the great spiritual awakening. ha been wounded by the war, for it was not bla les and could hardly hope to escape. Its open adv acy of force, its neglect to inculcate the great les n o human brotherhood, its union with wealth and ver are all being brought home to it now in unmist able ways, that admonish it to return to the missi fo which it was created. It must return if it ould live and serve worthily. The new Christ ity which has its throes of rebirth in the war, i era tively demands the restoration by the chu o those eternal truths that have been obscure and neglected too long. It needs to go back to God ack to Christ and his teachings, back to Calvary a l its sacrifice, back to the immeasurable love that ave itself for the sins of man, back to reason and ght eousness.

This is the duty to which innumerable voic are calling the church today. The war may prove be the sound of the coming of His Kingdom on rth Is the church ready?

As to Politics and Advertisemen

AT the beginning of the present political ampaign, both of the two leading partie announced their intention to advertise heir claims to the support of the electorate. We ould conceive of no more impartial, unbiased, neutra way of presenting to our readers what the respective ties had to say to the people, than by accepting their vertisements. Space was offered to both parties o lentical terms; and both parties were invited with ual cordiality to address our readers in this manner

The Republican Party management has a iled itself of the opportunity in a former issue, and gain in this issue. The Democratic Party, so fa has declined the opportunity.

Having offered our advertising space and the offe having been accepted, we were morally and legally und to fulfil our offer and print the advertising matt

It is necessary, however, in order to preser the character of the Christian Herald as a non-p ical news weekly for the family, to make the sit ion clear. Hence this statement.

THE BIBLE *and* NEWSPAPER

Conducted by FERDINAND C. IGLEHART D.D.

France Accepts Rodin's Gift

THE creation of a Rodin Museum in Paris was assured by the vote in the Chamber of Deputies, September 14, which accepted the offer of the collection of the works of Auguste Rodin, the sculptor. The vote was 370 to 56. The collection is valued by experts at more than 600,000. Last April Rodin the sculptor executed a deed of gift to the French government of his entire art collection, and the Hotel Birion in which they are housed. He retained a studio in the building. Auguste Rodin, the foremost of French sculptors, is 76 years old. In 1912 he offered to the state all his own works in his possession, the result of forty years of labor. For some reason the government did not accept the offer. Now the princely gift is accepted, and Paris adds to her already priceless art treasures. The Chamber of Deputies took little time from the consideration of the war chest, the levy of soldiers, and the terrible conflict, for the question of art, of beauty and spirit. It is the prayer of the universal heart of humanity that the parliaments of all the warring nations may soon turn to the consideration of the arts of peace, to the lessons of thrift, good will, fine education and the highest noble morals. With nations as with individuals, the beautiful, the intellectual and the spiritual are as necessary to life as are physical things. Christ thus announces the great truth: "*Man shall not live by bread alone, but by every word of God.*" (*Luke 4:4.*)

Stopping Work Killed Him

A BROKEN heart because he had no work to do was said to have been the cause of the death of John Agnew. He had served the city of Chicago for sixty-four years, and on August last at the age of eighty-four he was retired on a pension. Quite a time was made in the City Hall at the event of his retirement, a number of speeches being made, one by Mayor Thompson bearing tribute to the fidelity and constancy of his service. Tears came to the old man's eyes, and he told his son he was afraid he would die with nothing to do. He said he would rather have kept his old job and worked for nothing, than quit on the pension. He said a little later, "This idleness is killing me. I fear I shall never get used to it. What a blessing is work, work, work." His son attributes his death to the shock of quitting work. How many business and professional men drop out of life when they undertake to quit work and take things easy. Mr. Agnew was old enough to quit work and rest. The pension was a merciful provision for him. But his work and life had become so intertwined that taking the one also took away the other. How the idle among the rich and the poor are shamed by this old man's passion for toil, and how his industry ought to inspire the young and the old of our land to labor and constancy! Christ's passion for labor is thus expressed: "*My Father worketh hitherto, and I work.*" (*John 5:17.*)

Reward for Old Papers

IN our civilized time paper is a commodity almost as necessary as meat. There is everywhere a shortage of paper, and one substance after another is pressed into service to meet it. Our government officially asked our people to be saving of the old papers that they might be ground over and made into new. The German government has offered medals to those saving the largest amount of old papers. Iron rings have been cast as medals for the purpose. In the competition it is said that the school children are at the forefront. The papers are cleansed and ground into pulp, from which a new product is derived. Economy is the word now. The utilization of forces heretofore waste in the industrial world means millions of saving. Christ, who was himself a child of poverty, and as the world Teacher knew the practical lessons of life, taught the most rigid economy when he said: "*Gather up the fragments that remain, that nothing be lost.*" (*John 6:12.*)

R CAR COMPANY
Lexingt

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Transcontinental Automobile Record

THE record for the auto run from San Francisco to New York was lowered by fourteen hours and fifty-nine minutes, in a Hudson super-six car. The party left San Francisco Wednesday, September 13, at 12.01 A. M., and reached Columbus Circle, New York, at 6.31 the following Monday morning. The average for the 3,476 miles was 27 1/4 miles per hour. The drivers were A. H. Patterson of Stockton, Calif., who drove from San Francisco to Elks, Nev.; Ralph Mulford took the car from there to Laramie, Wyo., where Patterson picked up the car and took it to Omaha. Mulford made the run to South Bend, Ind., and C. H. Vincent drove the last lap of 910 miles into New York. A picture of the record-breaking car containing the drivers, Ralph Mulford, Charles Vincent, W. Sturm and L. Kalinsky, was taken in Columbus Circle, directly in front of the Columbus Monument, the terminal of the trip. The automobile is one of the miracles of our century. At the World's Fair at Chicago twenty-five years ago there was not a single automobile, nor a hint of one. Now the manufacture and use of it is simply marvelous. Men at first walked, then got on the back of an animal, an ox, a horse or a camel; then they got in a conveyance and had the animal haul it. No improvement on that method of land transportation was made for 6,000 years till about a century ago. The swiftest transportation in olden times was by horses and chariots. There is this record of an international tour by this mode of travel, when the Ethiopian drove in his chariot all the way to Jerusalem: "A man of Ethiopia. . . was returning, and sitting in his chariot read Esaias the prophet." (Acts 8:27, 28.)

Killed His Own Baby

A FARM hand aged twenty-three was put in prison the other day on the charge of murdering his girl baby, a year old. What did the father kill the child for? For crying. He came home drunk, so the press states, and the baby cried during the night. He struck the child hard a number of times, saying that it disturbed his sleep. But the baby kept on crying, and the father caught it by the neck and choked it to death. The mother remonstrated, and fought to save the child, and then ran to a neighbor's and telephoned the deputy sheriff, who came too late, as the child was dead. But he took the father to prison. The man admitted he had struck the baby and choked it, but did not intend to hurt it. Of course he did not. He was proud when the baby was born, and in his sober senses he loved the child, and would have laid down his life to defend it from harm. But drink made a maniac and murderer of him. The man was responsible for his insane conduct, the law recognizes that. The saloon which furnished the drink is a full partner in the crime, and the people who licensed the saloon are primarily responsible for the murder of the sweet little girl baby in the drunkard's home. The lawlessness and crimes of the saloon as much as anything else have provoked the revolt against it in this country and throughout the world. This curse is on society which permits it, as well as the liquor business: "*Woe unto him that giveth his neighbor drink, that puttest thy bottle to him, and makest him drunken also.*" (*Hab. 2:15.*)

Jefferson Davis's Birthplace

THE birthplace of Jefferson Davis at Fairview, near Hopkinsville, Ky., will be converted into a public park if plans laid at a meeting of Confederate veterans held there the other day are carried out. Control of the house in which the president of the Confederacy was born and nineteen acres to go with it was secured. Among those present at the meeting were General Bennett Young of Louisville, commander-in-chief of the United Confederate Veterans, and General Littlefield of Texas. Kentucky gave to the nation Lincoln and Davis, who led the North and the South in the struggle for the life of the republic. The Lincoln home has been accepted as a memorial by the government, and now the veterans of the Confederacy have secured the home of Davis for a memorial. The birthplaces of distinguished men throughout the world are cherished with pride. There is a birthplace to which the whole world looks for hope and life. "*Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem.*" (*Matt. 2:1.*)

To Curtail Sickness

PREVENTABLE diseases cause an annual loss of $880,000,000 to America's 30,000,000 workingmen, according to a statement just made by the Department of the Interior at Washington. To reduce this loss, the Bureau of Mines has launched a movement designed to improve the health of the workers. The bureau has been successful in materially reducing the loss of life in American mines, and it believes that a campaign among the workers on the surface of the earth will bring about better health conditions in the industrial plants of the country. The work is in charge of Surgeon J. A. Walkins, who prepared the statement that the average loss of time from sickness is nine days, which at one dollar a day for doctor's bills and two dollars a day for loss of time makes a total of $880,000,000 a year. The workman has a right to demand that he be not placed by the side of men who are diseased or mentally incompetent. The near billion of dollars lost by sickness, emphasized by the government bureau report, is the smallest part of the loss, which is in the suffering of disease and the cutting short of the precious lives of men and women, to whom life is so sweet and so full of temporal and eternal possibilities. More important than all is the health of the soul, which the Great Physician guarantees, and of whom it was said, "*And he healed them who had need of healing.*" (*Luke 9:11.*)

World's Largest Stone Statue

ON the island of Ushigakubi in Japan there is a great stone ledge overlooking the sea. A company of eminent Japanese men has undertaken the project of having this carved into the figure of Nichiren, a Buddhist saint and founder of a large sect of that religion. Sculptors are now at work on this statue, which will be in a reclining position, 240 feet in length. The purpose of these promoters is moral and religious. Hawthorne tells the story of the Great Stone Face, which looked benignly down upon the young lad until he took on the qualities of unselfishness and humility which were written on its features. It is true that we become like the objects we look upon and worship; and it makes all the difference in the world whether our object be worthy of the full aspiration of a heart made in the image of God. Nichiren is an apostle of the hopelessness of the Buddhist religion, and the only message he has for the race is for man to meditate until he transcends the evils of a world of personal existence. A poor gospel when compared with the message of Christ given for sinful men. He, too, must be held up before the world's vision, that his life may be reproduced. "*And I, if I be lifted up from the earth, will draw all men unto me.*" (*John 12:32.*)

The Jungle Express

By
C. F. STODDARD

"These native gangs can lay a mile of rails a day"

IT is now possible to cross Africa by rail and water in practical comfort. Kings in Africa could always travel in comparative comfort, as our picture shows; but one not a king had difficulties to contend with which are being slowly removed by the steady extension of the means and methods of civilization. Following approximately the trails traversed by Livingstone and Stanley in penetrating the heart of that vast continent infested by wild animals and hostile natives, the traveler today may go from Banana at the mouth of the Kongo River on the west coast to Dar-es-Salaam on the Indian Ocean, a distance of 3,046 miles. Distances along the route are as follows: Banana to Matadi by river, 85 miles; Matadi to Leopoldville by rail around the rapids through the Crystal Mountains, 260 miles; Leopoldville to Stanleyville and the Stanley Falls by river, 1,000 miles; Stanleyville to Ponthierville around the falls by rail, 70 miles; Ponthierville to Kindu by river, 220 miles; Kindu to Kongolo around the Ukassa Falls by rail, 150 miles; Kongolo to Kabalo by river, 50 miles; Kabalo to Albertville on Lake Tanganyika by rail, 166 miles; by steamer across Lake Tanganyika to Kigomo, 95 miles; Kigomo to Dar-es-Salaam by rail, 950 miles. All but the last section, Kigomo to Dar-es-Salaam, is in Belgian Kongo, and the transcontinental trip may be made, with good connections, in forty days. The gauge of the railroads in Kongo is two feet five and one-half inches, and that of the German line three feet three and three-eighths inches. Lake Tanganyika is 2,642 feet above sea level. The final gap in this route, Kabalo to Albertville, was finished and opened to traffic in 1915, and the map of the route in the Kongo is a fair outline of a tropical helmet. The outbreak of the war has prevented the system from being put into actual operation. At last reports the English, Belgians and Portuguese, advancing from different directions, were driving the German colonial troops back upon the railway. Dar-es-Salaam is said to be in British hands.

An East African Sultan rides forth

The Cape-to-Cairo route is gradually nearing completion, the construction of only two sections in Kongo not yet having progressed beyond the survey. Trains are now operating from Cape Town to Kambove, Kongo, a distance of 39 miles. Rails have been laid xty five miles farther, and the orl is being pushed on to Bu ma a total distance of 2,620 ile from Cape Town.

The railway is for the mos par a product of hand labor bu these native gangs can lay nil of rails a day, and have eel known to lay nearly six m s i ten hours. It is the survey g o the line and the preparat n o the grade that progresses s vly Also there have been son de lays, due to the desire th th Cape-to-Cairo road shou b wholly in British hands on tis soil. Belgium in 1913 cec t Great Britain the strip o an through which the road w t run across the Belgian Kon .

To Stanleyville, 600 ile beyond Bukama, a good st me service is operated. From ha point to Mahagi, on the ves shore of Lake Albert, no wo ha been done, but the survey ve a distance of 548 miles. on Mahagi the Uganda g rn ment steamers ply on the Nile as far as ra ea south of Khartum, where the Sudan gover en trains and steamers and the Egyptian railway ak the traveler through to Cairo and Alexandria. hi line, when completed, will be more than 00 miles long. The traveler may be forced to ai now and then, while the train crew "shoos" a l o a belligerent elephant off the track; and some ne the engine and the elephant may meet head on.

It is interesting to note that just two year go on October 24, 1914, after a passage of twent ou days direct from New York, the Hawaiian, an 00 ton steamer flying the United States flag, arriv a Boma on the Kongo River, this being the firs im that a vessel of any nationality had arrived ec from New York with a cargo of general mercha ise thus inaugurating direct commercial service. Th total value of the cargo was $315,000, the l ges single article being 2,700 tons of coal for use on s am ers on the lower Kongo. There were about 20 tons of food provisions, consisting of flour, veget les butter, milk, lard and bacon. It carried 00 gallons of petroleum.

" . . . But By My Spirit"

By
L. D. STEARNS

MARY ELLEN was certainly trying; but then, according to Mary Ellen, so was Mary Ellen's mother; and on this particular morning each seemed to the other a little more trying than usual.

Mary Ellen was a roly-poly sort of a girl, with eyes as blue as the sky, and a great mass of tawny, curling hair which she tied low in the neck. A saucy mouth, a tip-tilted nose, and a tiny little patch of freckles on either cheek made up, at once, as captivating and as trying a bit of girlhood as one could well imagine. And, like too many a dainty bit of girlhood, Mary Ellen and her mother seemed daily to be growing farther and farther apart.

Mrs. Angus was tall and thin. Her brow was creased by innumerable lines. Her eyes were generally filled with a worried light.

"You'd think," Mary Ellen confided to a friend on a recent memorable occasion, "that Ma'd get tired of fretting. Why, if I feel good, she's worried 'bout what I'm planning to do; and if I'm sort of in the dumps, she's worried about what I've done!"

Now, however, Mary Ellen was feeling neither "good" nor "in the dumps." She was plainly and unmistakably in a temper.

Rising from the table she began to pick up the breakfast dishes with such energy that, as she thumped a couple of fragile cups on top of a pile of plates, there was a crash, and both cups lay in pieces.

The lines in her mother's face deepened. She took a resigned breath. "Well," said she, "if it's only cups, I suppose I needn't break my heart. What I'm fretting about's life. However you're going through that without breaking it, and yourself, too, is what scares me."

The blue eyes flashed. "I'm not asking any worrying," their owner declared sullenly. "My life's my own, I guess. But goodness knows 'tisn't worth much—never going anywhere, or having any good times!"

"But, Mary Ellen——"

"Everybody's going! If I can't, I'll—I'll—" Words were choked by sobs. Sitting suddenly down in a tempestuous heap, Mary Ellen began to cry. "Nobody'd ever dre-a-am I was sixtee-e-en!" she wailed.

SLOWLY her mother gathered up the dishes, and piling them on a tray carried them to the kitchen. As the door closed after the final load she gave vent to a long, troubled breath. "Seems," she declared slowly, "as if I hadn't taken a second's comfort or had a single easy day since that girl left off pinafores. She'll cry herself sick, now she's started, if she can't go. And she'll be all evening with Tom Winn if she does go! I wonder why girls can't have a little sense!" Then, turning, she reentered the dining-room. "Mary Ellen," she begged, "do be good. We'll go down street, soon's work's done up, if you'll just give up going, and get that pretty pink gingham you saw the other day."

But Mary Ellen sobbed on.

At the point of yielding, Mrs. Angus returned to the kitchen.

The gate clicked, and up the path came the new neighbor from across the way. Her face was as serene as the summer morning; her eyes clear and untroubled; her step springy and free. Mrs. Angus noticed that she was humming a little tune as she came up the walk.

She tapped at the open door; then entered. "I'm downright ashamed," she laughed, "to borrow. But my Eunice is head over heels in her pink muslin, and I *do* need an extra egg."

Mrs. Angus crossed to the pantry. "Don't you want two?" she asked.

Mrs. Winston shook her head. "No," she responded, "and I don't mean to borrow. But I did hate to ask the child to break into her work just to go to the store. She's trying to let down her dress. She thinks it's a little short."

"I suppose"—Mrs. Angus's tone was questioning—"she's going to the supper?"

"Oh, yes." Mrs. Winston glanced shrewdly at the worn, anxious face of the other woman. "I know," she said lightly, "that some of the youngsters carried things a little far last month. But I always go, you see. And Eunice has a notion I'm not much more than a girl, anyhow, so she always tells me things." She brushed an imaginary thread from her dress. "I'm afraid," she said gravely, "we wrap too much worry about our daughters, and not enough song."

"Wha-at?"

Her caller laughed. "We're neighbors," she declared earnestly. "We've broken bread together; we've knelt at the same communion table; and we've daughters of the same age, whom we are trying to steer clear of rocks into some safe harbor of life. I guess we'll be no worse, anyhow, for an hes exchange of thought, even if we' n better for it."

THE tense lines in the face the other did not relax. She sag l a little more wearily to one side "I don't know," sighed she, "how on an have daughters, and *not* worry! F my part, when I'm not worrying over nat Mary Ellen did yesterday or t ay, I'm dreading what she may d to-morrow. She's crying herself sick his minute, because I said she shoul not go to that supper tonight. I su ose I'll have to give in, or she'll go off, ext thing, into hysterics. She did, on or twice, when I held out too long. (d-ness knows I was scared! That' he way with Mary Ellen—away u or away down."

Into Mrs. Winston's eyes ca a far-away light. She glanced out rd, across the wide, sloping lawn, wi its scattering trees, its flowers, its l ad graveled walks. "It's a bea ful place," she announced slowly. "I wonder, sometimes, if any of us alf appreciate the beautiful things Go as given us—our possessions!" Her ice seemed meditative. "But it tak a lot of care, after we get them," saic ne, "to keep them beautiful." T n, briskly: "Hysterics are bad en gh in a girl, goodness knows. But a woman they're unbearable. Seem to me, Mrs. Angus, I'd get rid of t m, now, while she is a girl."

"But how—what—" The m er sat weakly down. "I'd do anyth ," said she limply, "rather than see er like that."

The other woman leaned forw d.

Into her eyes there came a sudden light; her face seemed unspeakably beautiful. "That's the way my mother felt," said she swiftly. "And it wasn't long before I found it out. And built on [illegible] for years it was a talisman that always brought my own way. At first I could control myself if I liked; but after a time anything out of the ordinary would throw me off. Then I married." A moment she covered her eyes. Tiny lines tensed about her mouth.

When she lowered her hand, her eyes seemed a little darker than usual. "I don't like to think about that time." She spoke slowly. "We sat down, one night, my man and I, and talked it out. And we decided to live apart." The last words were scarcely audible. Tales of shipwrecks, and reefs, and billows! Turning suddenly, she was silent.

In the big, airy kitchen was no sound except for the rustling of the leaves as the summer breeze moved them gently to and fro. Then sharply, into the silence came the sound of sobs from the next room. Mrs. Angus stirred uneasily.

"When I went upstairs to pack," continued the other, "I thought life was over. You see, I *loved* my man! And as I set to the task, suddenly and distinct from somewhere in the room, seemed to come the words: 'Not by might, nor by power, but by my Spirit, saith the Lord.' I can't tell, to this day, whether I really heard them, or thought them, or felt them; but I do know there was a presence there I had never felt before. I wasn't religious. I'd never thought much about God. But I dropped the dress I was holding, and knelt down and talked with—God!"

She was facing Mrs. Angus now. The little tense lines had faded. The clear, free glow had returned to her eyes. "When my man came home," she continued simply, "we had another talk, and we decided to keep on together. There's an illuminated text in my room, framed and hung where my eyes fall upon it the first thing every morning. And with it, also, written in my heart, '*I've conquered.*' When Eunice came, she started out in the same old way. But I determined my little girl should not suffer as her mother had done. So, because of the message in my heart, I sang instead of cried; smiled instead of frowned; loved instead of worried; and, controlling my own self, taught her to do the same. Today," she smiled, "my little girl has learned that lack of self-control is weakness; that only those things that are sweet and clean, and can bear the test of open soul-windows and light, make for happiness."

Rising, she held out her hand: "Don't forget to sing," she warned. "Somehow, it keeps things sweet." The next moment, she was hurrying down the walk.

"But by my Spirit, saith the Lord."

MRS. ANGUS stood by the sink, gazing absently at the dishes. Her thoughts were far away; back, back they raced, until, at the old red schoolhouse, they found a girl hunting for four-leaf clover, to the tune of a lilting song. Just as she found one her chum came down the street. "Nell," cried she, "I've chosen my life-text. It's 'Casting all your care on Him, for He careth for you.' What's yours? You know Mr. Ellis said he wished we girls who were to join the church on Sunday would choose a life-text."

Smoothing the four-leaf clover in the palm of her left hand the other girl had answered, "'Not by might, nor by power, but by my Spirit, saith the Lord.'"

What an eternity ago it seemed! Her life-text! Putting up one hand, Mrs. Angus wiped away a tear. But the tense lines about her mouth disappeared. After all, girls weren't such intricate problems when one happened to go back into one's own life, and remember.

Gathering up the dishes, she piled them into the roomy pan. On her lips were the long-forgotten words of a hymn; in her eyes a smile.

WHEN the last dish was stacked up, and the table wiped clean, she opened the door and reentered the dining-room. Crossing swiftly to Mary Ellen, she laid a gentle hand on the quivering curls. "Lassie," said she, "when a girl's too weak to control herself she's sick, I'm thinking, and needs to go to bed. If that's the case with you, mother'll help you undress, and even get the doctor, if necessary. But otherwise, dry your eyes and run out and wash the dishes. Which'll it be?" There was something new in the voice; something, that, while it was very sweet and kind, was also very sure and strong. And there was no hint, even, either of yielding or of fear.

Slowly Mary Ellen wiped her eyes. Missing the supper was bad enough, without spending the day in bed!

As she rose hesitatingly to her feet, she found herself close to her mother's heart. "Little girl," a very tender voice was saying, "I've been thinking about the time when *I* was a girl. They're all alike—the girls that were, that are, and that will be. They all hunt four-leaf clovers—do wrong and right—and love the sun. And—will you let mother come into the sun with you? She'll try to do her part, if you'll try to do yours."

A moment, there was silence.

"*Not by might, nor by power!*"

The mother's heart was beating in strange, slow throbs that seemed to shake the very center of her being; and then about her neck were two soft arms; an adorable red mouth was clinging to hers; and a voice from which the last trace of temper had fled was confessing, "Seems, at times, mother, just's if I *couldn't* be good. And when you worry——"

"I'm through." Mrs. Angus' tone left no room for doubt. "I've found something better to do." The weight of years appeared to have slipped from her. "You and I've got to enjoy our possessions, dearie; and now"—her voice slipping back into wise matter-of-fact—"if you'll do those dishes, I'll make a cake. To-morrow's my birthday, and I'm thinking I'd like to get acquainted with some of your young people. Supposing we have a little supper, and you do the inviting. It won't be much work, and I'd sort of enjoy it. Wouldn't you?"

The blue eyes began to dance. Then they clouded. "Can I ask Tom Winn?" she hazarded.

"Why not?" Still that matter-of-fact tone! "Home's home—mother's mother—and girls are girls. I guess most of the boys and girls are all right. Anyhow, it won't hurt any of them to come here, I guess. And maybe we might as well take in that supper to-night, after all. I'd like to see if they're really as good as you young people think. Your white muslin's all right, and my lavender'll pass, won't it?"

"Mother! oh, mother!" There was a quick swishing of dainty frillings—a quick, soft whisper-cry, "I'll be good! I *will* be good!"—a quick opening and closing of a door—and the mother was alone.

A MOMENT she stood looking smilingly, but with wet eyes, across the velvety lawn. "Four-leaf clovers, and—a life-text!" The words came with a tender, almost reverent sound. Then she moved leisurely toward the kitchen door, and a second later, from the pantry, came the words of a familiar hymn. At the second line a fresh young voice joined softly in the tune.

◆

CASTLES IN THE AIR. According to correspondents of the Boston Transcript in Rome and Vienna, the October issue of "Das Neue Europa," the official publication of the Austro-Hungarian Foreign Office, will contain an inspired article proposing that the territory in the Trentino which Italy is now attempting to redeem from Austrian rule should be ceded to the Church of Rome, and be created a papal state in which the pope should be guaranteed a permanent temporal sovereignty. Vatican circles are said to desire a return to temporal power, but to feel that the place for such power to be exerted is from Rome rather than from the Trentino. It is suggested that the Trentino plan is a feeler put out by the Vatican.

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ADOLPH TREIDLER

SHORTLY before marching against Darius, Alexander the Great chanced to see a fragment from a Babylonian bas-relief, depicting a victor holding an enemy by the beard while he put him to the sword. Immediately the great general ordered his soldiers to shave off their beards.

The difficulty of shaving, during the succeeding campaigns, caused much grumbling and at times threatened revolts.

In the world-war today *clean shaving* is ordered in practically all armies—for sanitary reasons and to expedite dressing of subsequent wounds, but largely on account of the *bracing effect* on the men.

On all fronts the man with a Gillette Safety Razor is said to be the most popular man in his squad. In almost every company from a *dozen to fifty Gillettes* are owned and loaned about.

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Uncle Sam's Best Investment

By FRANK G. CARPENTER

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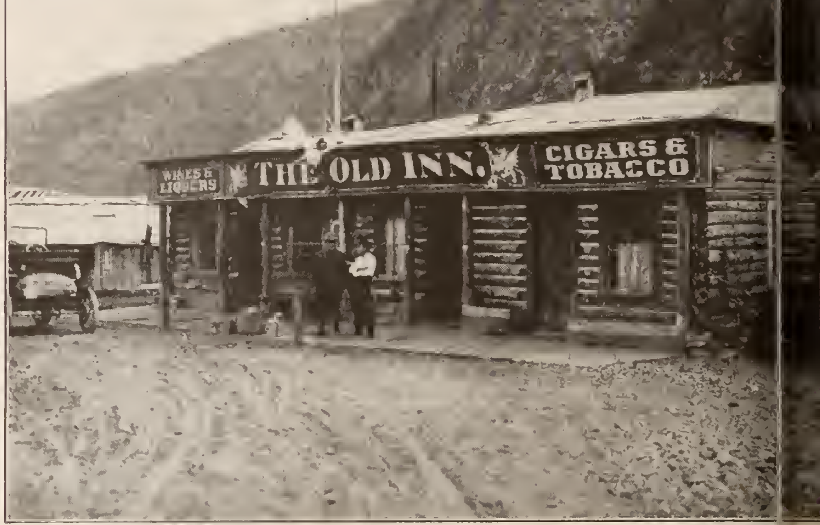
FEW people realize the great extent and possibility of our Alaskan trade. The commerce of this territory last year was more than $70,000,000. It exceeded our total commerce with China by more than $5,000,000 and was one-fifth as large as our total trade with all South America. The great part of this was exports: but the imports amounted to over twenty-two millions, and in proportion to the white population it was greater than that of any other country of the world. The per capita commerce was about $1,800, with a balance of trade in favor of each white man of over $500. Including the Indians and Eskimos, the per capita commerce was $910, while that of Great Britain was only $133. This means that the trade of Alaska was, on the average, for every man, woman and child, more than six times as great as, that for every man, woman and child in Great Britain.



One is not left in much doubt as to the commodities to be bought her

If this is so when the land is a wild waste so covered with moss and other vegetation that not one acre in a hundred of it has yet been prospected, and when not one acre in a thousand has yet been brought into cultivation, what may we not expect of the country with the railroad and other developments of the future?

Indeed, Alaska is one of the best business propositions under Uncle Sam's flag. Considering the amount of money invested and the hands employed, we have nothing that produces such vast returns. ·The country has now less than seventy thousand people, and of these perhaps forty thousand are whites. This includes men, women and children, so that the working force is comparatively small. Nevertheless, the product in 1914 sold for $41,000,000, of which more than eighteen millions came out of the mines and more than twenty-two millions from fisheries and furs. During that year, the gold yield was almost sixteen million dollars, while that of California, whose population is thirty-seven times as great, was only a little over twenty-one millions. The value of the Alaska fishery products was more than twenty-one millions, while that of the state of Washington brought in over eight millions. The copper output in 1914 was less than three millions, but that was enormously increased last year and will be doubled and trebled in the years to come.

As to the whole territory, by and large, it has paid us better than any investment the nation has made. It cost us less than two cents an acre, and, spreading our receipts over the whole area, we have already netted more than a dollar and a half an acre, and that notwithstanding we have scratched the surface of but few of its 590,000 square
miles. The furs from the land nima
have already paid the price of e ter
tory, and those from the seals ve so
for nine times as much. As to e fis
eries, they have yielded more th thir
times the cost of Alaska, and e ou
put of the mines has been for tim
its purchase price.

TO give you some idea of the usine
now done here, I visited t ay t
headquarters of the Northern mme
cial Company at Fairbanks. T s co
pany is the offspring of th Alas
Commercial Company, whicl leas
the seal islands about a year ter
bought the territory and esta shed
general fur-trading business s ethi
like that of the Hudson Bay C npar
It leased these seal islands of t Unit
States and made such vast ms
dealing in sealskins that the yalt
paid to our government were n e th
the first cost of the territo T
Alaska company originated a dev
oped the transportation of Al a, a
had its stores and trading posts ot or
in the islands of the south st, t
Aleutians, the southern coas of t
mainland, and in Bering Sea, ut a
at St. Michael, at the mout of t
Yukon, and all along that riv to t
boundary of Canada.

When the Alaska Commerc Co
pany dissolved the Northern mm
cial Company took over its bu ness
interior Alaska, and it now has teen
more stores in the basins of t Yuk
and the Kuskokwim, covering e m
ing camps and chief fur-tradin poin
It does a wholesale and retail usin
over a territory which is perh s o
tenth as large as the Unite Sta
proper. The company has a ital
$3,500,000, the stock being own
mostly in San Francisco and gla

People who base their as
Alaskan trade on the small oun
store or the mining camp sl ld
through some of these merca ile
tablishments of Alaska. There e so
outside the Northern Commerc Co
pany that do a large business, t n
that covers such a great area d h
dles everything needed by th eop
The establishment here at F ban
for instance, consists of stor wa
houses and cellars with a floor ace
six or eight acres. It includes ach
shops and foundries, cold stor e a
warm storage quarters, bran es
voted to wholesale and retail, s w
as water works, steam heat an lect
light plants.

The mercantile establishm t
now on hand more than a mil n d
lars' worth of groceries, provis s a
other supplies; and its retail b nch
like a small department stor in
states. Goods have to be b ght

quantities, for the country is ed in ice for seven months of the during which time everything in and out on dog sleds.

OODS have to be carefully packed and put up in special ways for the kan trade. They must be so treated they will stand the changes of ite, the heat of the summer and the of the winter. Perishable provi- are coated with gelatin. Take s, for instance. They must be so ected that they will not be ruined st in the snow or dropped into a . Each ham is carefully cured, then sewed up in canvas, which is ed in a gelatin that gives it a glue- coating and makes it airtight. se is packed the same way. The ses are of every variety, including wheels from Switzerland, put up oxes; Camembert, in tin foil, and n cheese from Oregon, covered gelatin.

was interested in the furniture and lware. The company keeps wag- and sleds, and some of the latter carry ten tons at a load. It has dog sleds to be used for the traffic inter, and with them dog harness tugs, collars and back straps. The nary dog sled costs $10. Another le of merchandise is dog feed, a t deal of which is ordinary tallow. dogs on the trail are fed once a and that at nightfall. Their usual is fish and rice cooked together tallow. This firm will sell about a lred thousand pounds of tallow winter.

is establishment runs a steam- ing plant which warms the business of Fairbanks. It has a central on, with the pipes running from it ugh the chief buildings of the ness section, including the most of e within eight or ten blocks. The t furnishes heat to its customers o much per month throughout the . It keeps the stores and houses n when the thermometer goes down 0 or 70 degrees below zero. The s run side by side with the r pipes, so that the latter are k from freezing in the heart of the er.

n interesting thing in connection the steam-heating plant is that urns wood only. It takes 10,000 ls to keep the plant going during the season, and today there is a wood pile on the edge of the town large enough for next winter's demand. I went out to see it. The wood is cut in cord wood lengths and piled up to a height of eight feet. The pile covers twelve acres. I walked around it and it was almost a Sabbath day's journey. I climbed up on top and had a photograph made to show the length of the wood and its character. That wood all cost over $8 a cord, and the pile is worth more than $80,000. This wood is spruce, and it is cut from government land within five miles of Fairbanks. The government charges the wood cutters a stumpage of 25 cents a cord.

The Northern Commercial Company is denounced as a monopoly by some of the smaller merchants of Alaska. There is probably considerable truth in the statement; but any one can import goods, and there are several firms here that are doing a very large business for this part of the world. One is E. R. Peoples, Incorporated, and another is the Dominion Commercial Company, both of which have their headquarters at Fairbanks and do business with the mining camps for a hundred miles or so in the neighborhood. They also send goods by small steamers far up the tributaries of the Yukon.

Another trading station is Wiseman, about ninety miles from Bettles, on the Koyukuk, but the stream is so shallow that the goods are hauled there on barges drawn by horses. The freight rate is $1.40 a ton, and the goods are much higher in consequence. Flour sells at Wiseman for $36 a barrel, and bacon brings 75 cents a pound. The most of the merchandise is paid for in gold dust. A miner will come in and pay for his purchases out of his poke of gold dust, the storekeeper weighing out the amount needed. There are now something like 250 miners in the Koyukuk region, and their trade is worth a thousand dollars per man. The miners will often come in at the close of a season and drink up all they have made within a few days. A miner will put his poke of gold on the bar of a saloon and ask all to drink with him. It is an insult not to join in, whether you know him or not. The man keeps up his spree until his money is gone and then, like as not, gets credit for a new supply of goods for the camp.

The Church and the World War

MANY times since the beginning of the great European War, the assertion has been made that the reak of such a tremendous conflict ng Christian nations was proof that istianity was a failure. This claim been so repeatedly and insistently ed that it has attracted universal ntion. It has been made the subject liscussion in the pulpit and in the s, and several books have appeared ling with the question, "Has Christ ity failed?"

ne of the foremost of American ers and thinkers, Washington Gladd, has taken up the task of discussing great problem in a volume just is- l through the Macmillan publishing se, entitled "The Forks of the d," in which he aims to tell the un- nished truth concerning the rela- ship of the church to the war. It book so enlightening, so packed with rous thought, and so wholly un- sed and fair on all points, that it erves to be in the hands of every der of the Christian Herald.

e are privileged, by the permission he publishers, to give some of the e notable passages of the book w.

THE outbreak of the present war was greeted by a chorus of excla- tions over the failure of Christianity. t such an eruption of violence should ur in the midst of a civilization ming to be Christian seemed to ookers in the neutral nations some- ng unnatural and shocking."

. . .

The moral sense of mankind—or at some of us would like to recognize the moral sense of mankind, in its highest expression—appears to have reached a phase of development at which it regards the coexistence of Christianity and war as a grotesque anomaly. The two institutions would seem to be mutually exclusive. Yet here is war, on the most stupendous scale known to history, spreading itself over a large part of the civilized world, and the Christian churches in all the countries immediately affected are not only offering no effectual resistance to it, but are giving to it, in sermons and prayers and the consenting voices of great congregations, their heartiest approval and support. I think that 'the moral sense of most' has a right to be shocked and scandalized by this state of things and to call for an explanation."

. . .

"Professor Jacks of Oxford University (editor of the Hibbert Journal) ventures one explanation: 'The cause of the present war is quite simple; some nation or nations wanted to fight. And I venture to think that so long as any powerful nation wants to fight, no human arrangement, no scheme of federation or international peace, will prevent it from fighting.'

"But this is too simple. The wanting to fight must be explained. There was a tremendous accumulation, somewhere, of inclination to fight—an inclination that had been fed and nourished for long periods. Besides this there were, in all these nations, vast preparations for war, billions of dollars' worth of arms and implements of war in readiness for use, millions of men who had been trained in the arts of war. What needs to be accounted for is this aggregation of murderous hate and

Continued on page 1126

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26 Extra Features—127-inch Wheelbase
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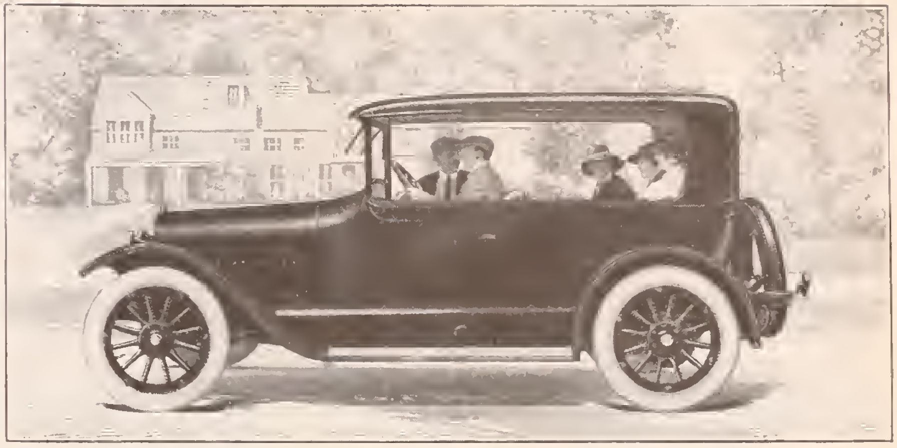

The Mitchell Sedan—Springfield Type—in Fair Weather

Luxury Models For Next Year's Shows

Including Three Year-Round Types

At next year's Shows—which start in January—the Mitchell will exhibit some extra-fine luxury bodies.

Our artists and experts have been working for months on them. About all the fine cars in the world have been studied, to get every appealing touch.

John W. Bate, the great efficiency expert, has directed all these efforts. So each of these Mitchells has dozens of features which no other one car has.

We have built 500 of these models, some enclosed and some convertible. And we want to get them this winter into the hands of the right 500 people.

Only 500—No More This Year

We have built only 500, and that for two reasons. One is that this winter we want them exclusive. They are really advertisements of the Mitchell class; and we want those who get them to prize them.

Then the over-demand for our open cars made a larger output impossible, anyway.

If you want an extra fine car—either a winter car or an all-season car—we urge you to see these new models at once. Your Mitchell dealer can supply them while they last.

Latest All-Weather Cars

See in particular the all-weather models. They lead in popularity.

One is the Mitchell Sedan—a Springfield type. A closed car with the luxuries of a Limousine. But the plate glass sides disappear in a moment, and you have an open Touring Car.

The Mitchell Cabriolet is a 3-passenger Coupe hich changes in a moment to an open Roadster.

The Mitchell demountable top makes a Touring Car a closed car when you want it.

The Mitchell Limousine and Mitchell Coupe will give you a new conception of closed car luxury.

You get in any Mitchell model at least 20 per cent. extra value. That is due to our factory efficiency. John W. Bate, in this model plant, has cut our factory costs in two.

Even in the Mitchell open cars you get 26 extra features which other cars omit. You get 440 parts made of toughened steel. You get many parts—vital parts—made of Chrome-Vanadium steel.

You get a car which is built to be—and proved to be—practically a lifetime car.

In these luxury bodies you will see many more extras. You who get them will have cars which no one else can match. See your Mitchell dealer now.

Mitchell Models

3-passenger Roadster,	$1325
5-passenger Touring Car,	$1325
7-passenger Touring Car,	$1360
Equipped with Demountable Top Only, $300 Extra	
3-passenger Cabriolet,	$1775
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7-pass. Springfield Sedan,	$1985
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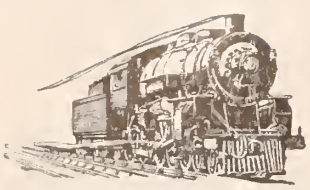
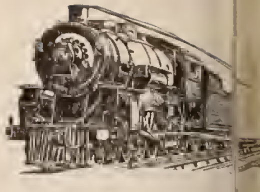
MITCHELL MOTORS COMPANY, Inc., Racine, Wis., U. S. A.

There's a Mitchell Dealer in Your Town



“Strict Accountability”
as applied to
the President

By FRANCIS BELLAMY



A LOCOMOTIVE engineer has got to have a clear record of good judgment to hold his job.

If an accident is due to his incorrect judgment, if in an emergency his mind has wobbled and he has done the wrong thing, his good intentions don't save him. Too much is at stake in the engineer's business for the public to accept any excuses whatever. Capacity for quick, right action in emergencies is the engineer's first qualification. If he falls down in one emergency, another engineer, whose record is clear, takes his place.

Soft Excuses

THAT illustration was suggested by a remark made by a citizen in a political talk. Some of the glaring blunders, vacillations, and inefficiencies of the Wilson administration had been pointed out. This citizen was obliged to admit these undisputed facts, but he side-stepped them, saying: “Well, everybody makes mistakes, and you must remember what a trying time Mr. Wilson has had.”

That easy-going excuse is now the last word of many a Wilson supporter when he has been made to face, one by one, the sheer facts of the President's wrong-headed and turn-about record.

In the simpler days of our fathers we held public servants to strict account for their errors of judgment.

But in our days of softer living, a sentimentalism has soaked into much of our political thinking.

While in business we hold men to strict account because that is bread and butter, in politics, unhappily for our country, there are now a great many of these soft minds whose sympathy and weak standards lead them to excuse flagrant errors of judgment.

The Test of Big Emergencies

THE engineer who is entrusted with the welfare of a hundred millions of people has to qualify for extraordinary emergencies.

It happens to have been Mr. Wilson's fortune to engineer the country's honor and safety in a time of crisis. He must therefore be judged, fairly, by his capacity in time of trouble.

Not merely for the trouble already encountered, but for the trouble still to come. For not one of the great issues he has mishandled is ended. Their most critical developments are yet to be settled.

The first relates to Mexico. The second to Germany. The third to military preparedness. The fourth to industrial preparedness.

These issues are *the protection of our citizens, the upholding of our honor, the preparation for our safety, the securing of our prosperity.*

In not one of these issues has Mr. Wilson had a settled policy. In each one he has had several absolutely contradictory policies.

Nobody knows what his next policies will be.

If he knew what they would be, he would have told us definitely, instead of using high sounding, but indefinite, uncertain phrases.

The Test of Mexico

THE facts as to Mexico are undisputed. They are confirmed by Mr. Wilson's own messages and by the published papers of his State Department.

Huerta became the de facto head of Mexico just before Mr. Wilson's inauguration. Huerta was ready to give guarantees for Mexican obligations to the United States and assurances for the protection of our citizens. That is the only kind of ground on which our Government can give or refuse recognition of another government.

But Mr. Wilson swept aside the universal rule and refused recognition of Huerta because he suspected him of complicity in the death of Madero. He put a personal theory above the invariable international rule.

He has told Congress that we must not “butt in” on Mexico. But his personal attack on Huerta was the beginning of nearly four years of systematic “butting in.”

He refused to accept the information of our own Ambassador, and sent to Mexico inexperienced personal emissaries who did not even know the language.

He destroyed American prestige in Mexico, and angered all classes of Mexicans by his unjustifiable intrusions, by his uninvited lectures.

He told Huerta he must get out. He told the Mexicans that they must not elect him to the presidency.

He made war on Mexico, attacking Vera Cruz, with the result that 18 American sailors and 200 Mexicans were killed, to get a salute to the flag. He did not get it and he withdrew our army in failure.

Then he pitted Carranza and Villa against Huerta. He lifted the embargo on arms, and hundreds of thousands of American guns and millions of bullets poured over the border, till Mexico became a vast slaughter house.

When Carranza became insolent, Mr. Wilson took up Villa, the champion bandit and murderer of the continent.

Then he suddenly dropped Villa, and encouraged Carranza, permitting him to march his army across our own territory to attack Villa.

When Villa attacked an American town, Mr. Wilson sent an army 300 miles into Mexico to “get Villa alive or dead,” but the army was handicapped by an order forbidding it to use a railroad or enter a Mexican town.

When all Mexico resented this second war on her territory, he ordered the army to come back, without getting Villa.

In spite of the certainty that his policy would lead to collision with Mexico, Mr. Wilson did absolutely nothing for three years to increase the efficiency of our little regular army; and when we got on the brink of war he had to order out our National Guard, taking 50,000 men from their homes and business, at an untold cost of suffering to dependent families, for a service for which they were utterly unprepared, and which was entirely unnecessary if, as President, he had exercised commonsense foresight.

Mr. Wilson found a strong government in Mexico, with American lives and property safe there. Because of his culpable intrusion that government was upset, Mexico was forced into anarchy, thousands of Americans residing there have been driven out and their business utterly destroyed, hundreds of Americans have been murdered, and nearly as many American soldiers have been killed in our two invasions there as were killed in our Spanish War.

That vast incapacity in dealing with Mexico is more than enough, by itself, to disqualify Mr. Wilson for re-election.

The Test of Germany

MR. WILSON has not “kept us out of war” with Germany, any more than he “kept us out of war” with Mexico. But with this difference. He did get us into war with Mexico. He couldn't have got us into war with Germany if he had tried. For Germany was too busy; she had no inclination to go to war with us; and, moreover, she couldn't get at us.

But what Mr. Wilson did as to Germany was to sacrifice our national honor, and to fail to get either protection or reparation for American lives.

In February, 1915, the German Government announced its submarine programme of sinking merchant ships without warning.

Thereupon, Mr. Wilson, voicing the horror of America, wrote a note to Germany, declaring that, if Americans were killed, Germany would be held to “strict accountability.” We were proud of his brave words.

But two days before the Lusitania sailed, Von Bernstorff, the German Ambassador, published a notice in the New York papers warning Americans not to embark on that ship.

That was a gross insolence—a foreign government addressing Americans in their own country and directly ignoring the President's recent declaration that Americans had the right to sail as they pleased.

Never but once before had a foreign envoy dared to advise the American people. That was a French minister in President Washington's time, and Washington sent him home with a sharp rebuke.

When the German Ambassador printed his insulting advertisement, the natural, regular course for our President should have been to give him quick notice that if American lives were lost, as per his warning, he would receive his passports.

The historic method of all our great Presidents has been to avert a national catastrophe before it happened. Jackson did that to France, Cleveland did that to England, Roosevelt did that to Germany—and each thereby *prevented war and maintained our rights.*

But Mr. Wilson let that golden opportunity slip and took the insult without a word.

In speaking of that incident, Mr. Hughes said:

“The chief function of diplomacy is prevention. Had this Government, by the use of both *informal* and formal means, left no doubt that when we said ‘strict accountability’ we meant precisely what we said, and that we should unhesitatingly vindicate that position, there would have been no destruction of American lives by the sinking of the Lusitania. There we had ample notice; in fact, a *published* notice.”

But having let his one great chance slip, Mr. Wilson followed his doubled-fist note of “strict accountability” with a diminuendo series of Please-Be-Good lectures to the German Government,—with the result that more American lives were lost, and now, after a year and a half, no reparation has been made.

The truth was, the astute German Government had taken Mr. Wilson's measure,—the measure of Bryan, his Secretary of State, and the measure of Congress. With such an aggregation it was safe to take chances which would have been unsafe with Roosevelt, or McKinley, or Cleveland. For no nation on earth has greater respect for a strong national stand than has Germany.

Would it have meant war to call the turn that day on Von Bernstorff? Mr. Hughes says, again:

“It is a great mistake to say that resoluteness in protecting American rights would have led to war. Not only have we a host of resources short of war to enforce our just demands, but we shall never promote our peace by being stronger in words than in deeds.”

History will record that when that sudden emergency came, President Wilson failed to rise to it. He will be pitied, but not excused.

That is not all. For his pedantic lectures have exasperated the Germans and lost their friendship. The aftermath is yet to come. The President who failed in the emergency is not the engineer for the final reckoning.

The Test of Military Preparedness

NEXT, review Mr. Wilson's several contradictory attitudes, as to Military Preparedness. Here are the bare facts:

In the Fall of 1914 the Mexican trouble had become so acute that our armed intervention might be required at any hour. The war in Europe was proving that the principles of humanity were powerless to keep civilized nations out of war, that altogether unprecedented methods of warfare had made former methods of preparedness obsolete, and our turn might come next.

Congressman Gardner pointed all this out, and asked for an investigation of our preparedness.

Mr. Wilson answered that it might be an interesting academic inquiry, but quite unnecessary.

(This is a paid advertisement.)

iter he said in a speech that there was no reason :ever to get nervous or excited over preparedness. few days after the submarine sank the Lusitania, Wilson made a speech in which he specifically ored the application of patriotism to preparedness, made the notorious remark about being "too d to fight." This took all the edge off his "strict untability" note to Germany; the German press mented on it and the nan Government acted rdingly.

gain and again in his ic utterances in 1915. Wilson opposed the ing agitation for predness.

ut the influence of Col. sevelt in his popular paign for preparedness e Mr. Wilson "stop listen." Suddenly he a great light.

hen he abruptly faced other way.

n December 18, 1915, nade an amazing speech ew York in favor of predness. He followed this tour of speech-making ne Middle West, advoca- a scheme of big military nsion.

ut when he got back to shington he saw still ther light. He found the nocratic majority in Cons opposed to his new trine. He had already ed a reluctant Congress do several unpalatable igs, but this time his d weakened.

fter all his talk he surdered his big scheme; his Secretary of War reied in disgust at his capation.

here, in twelve months, e three contradictory cies. The wrongness of first was proved by the ut-face of the second. insincerity of the second proved by the piffling ffectiveness of the third. Have we ever had a sident before who could erse himself both forrds and backwards on h a tremendous issue in space of a year?

This is how Mr. Hughes sums up that wobbling icy:

'In view of the warnings of the past three years it inexcusable that we should now find ourselves in h a plight."

The country was awake and was ringing with the nand for an efficient army. Mr. Wilson had his nce to engineer it. Instead, he caught on at the l of the train. He has shown himself utterly incaple to handle our national defense. We need a Present who can.

The Test of Industrial Preparedness

WHEN Mr. Wilson went into the presidency he demanded repudiation of our tariff for protection and a new tariff for revenue only. As a college professor of political economy he had en an ardent free trader.

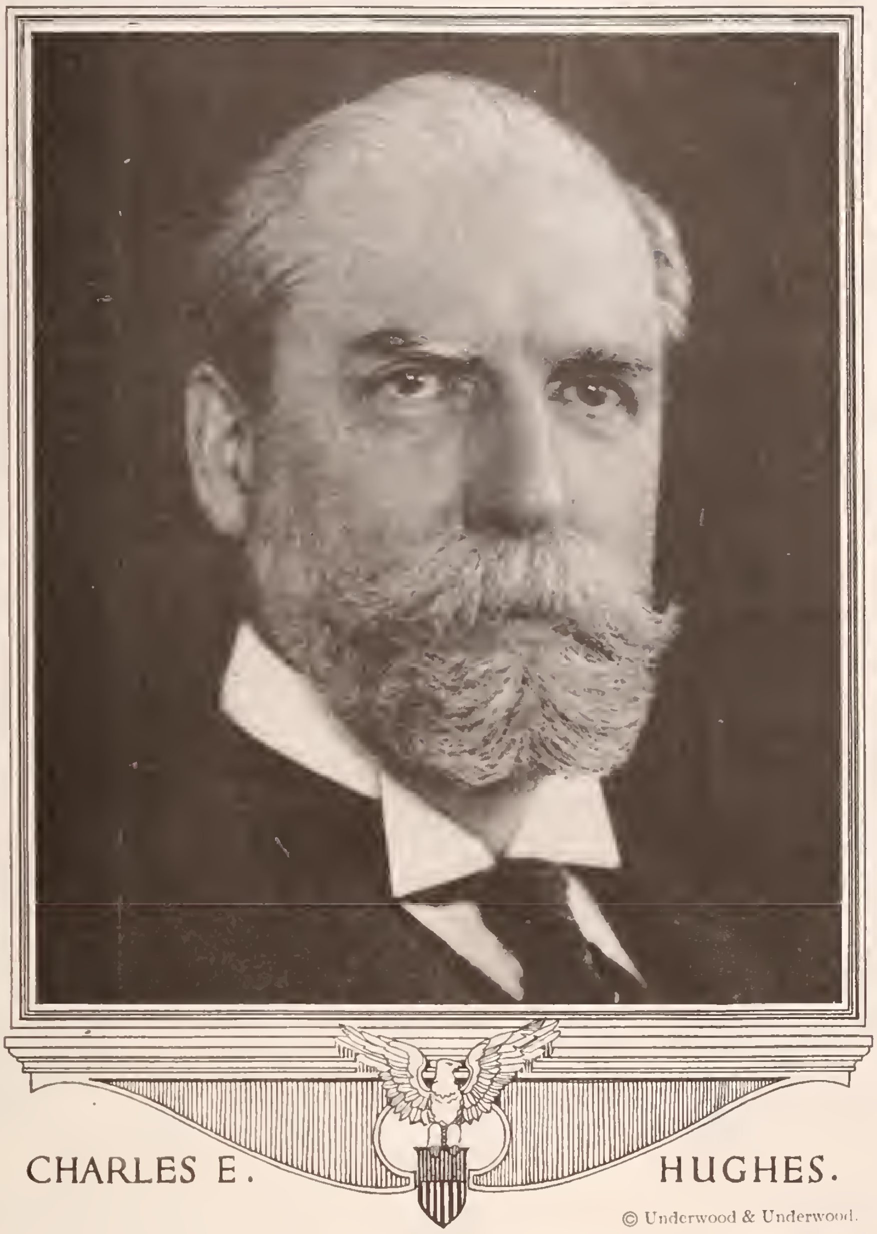
Now that he had the chance to put his college eories into practice, he refused to believe that a v tariff, for revenue only, would bring a deluge of ıropean cheap-labor products, close our factories, d throw our workmen out of employment.

He drove the Underwood low tariff through.

In less than a year, its baleful effects had ttled down. In 1914 thousands of factories had en obliged to close down. Millions of men were t of work. In New York City alone 450,000 en were unemployed. It was a high-water mark of rkless men.

Here are the Government's own figures: During the st five months of 1913, while still under the Repubcan Tariff, our *exports exceeded our imports* by $218,-.8,200. But during the corresponding five months 1914, under the Democratic Tariff, our *imports exceeded our exports* by $39,154,586. The whole balance in our favor had been wiped out, and a huge balance created against us.

Then came the European War, and the frenzied call for munitions and other supplies for the armies. Ten millions of fighting men needed everything we could make for them, and their governments were ready to pay any price.



CHARLES E. HUGHES.

© Underwood & Underwood.

Every plant that could make anything for the fighting nations turned itself into a supply factory. Never in American history had such a stream of gold crossed the ocean to us.

And now Mr. Wilson points to this fevered plenty and says, "This is the PROSPERITY I predicted. My policy has made America opulent."

But Mr. Hughes, on the other hand, points out that as soon as the war is over we will have new and difficult problems to face. Thousands of our factories are making products for which there will suddenly be no demand. These factories will close. More men than ever will be out of work, while the higher cost of living will remain a crushing burden.

If Mr. Wilson's low tariff remains Europe will engulf our unprotected industries.

In an industrial crisis like that, do we want a President elected on the written platform that the Constitution does not *permit any tariff except for revenue?*

Do we want a President who told the unemployed workmen and their employers in 1914 that the hard times were only "psychological"?

Surely not!

We NEED for our President a practical man who knows the language of business;

Who comprehends the problems of the manufacturer;

Who senses the needs of transportation;

Who is on the square in labor disputes, and will neither knuckle to the capitalist nor sacrifice justice to get the labor vote;

Who figures for the country's lasting prosperity.

We can have such a President in Mr. Hughes.

All his life he has dealt with business at first hand.

In his gigantic investigation of Life Insurance, and in the regulating laws he put through when Governor, he showed his ability to straighten out big business without hurting it.

In the labor legislation he put through in New York, he secured more measures for the benefit of workingmen than any other American executive.

Elect Charles Evans Hughes in November and you will bring wisdom, backbone, efficiency and American honor into the Presidency!

Enroll in the National Hughes Alliance!

It is a union of men of all parties.

The Hughes Alliance is not the Republican party; it is not a party at all.

Whatever your political creed, you can join the Alliance without cutting loose from your own party.

There are no dues; no pledge to support any party platform or any candidate except Hughes.

Women may enroll with the Woman's Committee through the National Alliance.

The National Hughes Alliance

511 Fifth Avenue, New York City

President, **W. CAMERON FORBES** . . . . Mass.
Vice-President, **PHILIP J. McCOOK** . . New York
Treasurer, **A. W. SHAW** . . . . Illinois
Asst. Treas., **JOHN H. ISELIN** . . . . New York
Secretary, **A. F. COSBY** . . . . New York
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The Church and the World War

Continued from page 1123

murderous machinery. This is not a mere impulse or sentiment, it is a product. It is an effect; what is the cause?

"The universal belief of all the nations that all the other nations are actual or probable enemies is the procuring cause of the armaments by which war is made, and of the wars in which the armaments logically issue."

. . .

"*The outstanding fact is that there has been no clear and coherent teaching respecting the foundations of the social order by the Christian Church;* the Law of Love has been preached, but for the most part it has been regarded as having a partial and rather esoteric application to human relations; it was not supposed to be a practical rule in trade or business of any sort; it could not be followed in politics; it was a counsel of perfection, rather than a rule of conduct."

. . .

"Human beings are made to live together upon this planet and to find in mutual cooperation a large part of the good of being. The law of life is therefore love or good-will. They are sharers in one another's welfare; each one is largely dependent for his happiness on the well-being and well-doing of his fellows."

. . .

"We have even been hoping for a world commonwealth in which we might all be fellow citizens. . . . There are signs that the old individualism, which so long dominated human thought and ruled the current theology, is yielding to a larger view, in which the individual, instead of discriminating his interest from that of the community and seeking first his own salvation, shall identify himself with the community, and seek first the kingdom of God and His righteousness, finding himself, and securing his own welfare, not by struggle against his fellows, but by cooperation with them. This, undeniably, is the heart of the Gospel of Jesus Christ; and if the Christian Church had been loyal to it in its simplicity, strife and warfare would have disappeared from the earth long ago."

. . .

"Of all the kingdoms of Anti-christ, however, the most powerful is the realm of international relationships. Here the principle of good-will has found but scant recognition. . . . Good-will may be permitted to play some subordinate part in national intercourse, but the fundamental assumption of every nation is that every other nation is a probable enemy. Every armament is the advertisement—the proclamation by the nation—of its lack of faith in the existence of good-will on the part of its neighbors; of its unwillingness to trust in the law of love as the basis of national relationships. Every fort, every battleship, every regular army regiment, every militia organization, is a confession of the national faith in force rather than in good-will.

"If it is not a declaration of its own purpose to invade and overpower weaker peoples, it is an accusation against other nations—a confession of its suspicion that some or all of them are likely to invade and plunder it, unless it is armed against them.

"Such is the state of mind in which we find the leading nations of the earth, the nations which call themselves Christian. It is a state of mind with which all intelligent Christians should make themselves familiar, and should endeavor to understand and explain. This state of mind is the one important fact with which the world, at this crisis, has to deal. It is the spirit of militarism which is now before the world's judgment seat, and the Christian Church is deeply concerned in this inquiry, because the spirit of militarism has entered into and taken possession of what we call Christian civilization. For the health and sanity of the ideas which control Christian civilization, the Christian Church is responsible."

. . .

"Those who are inciting this work of preparation for war must needs be cultivating in the minds of the people such fears and suspicions toward some nation or other as alone could w so heavy a drain upon its revenue course, under such conditions, th tion of this nation toward the nations of whom it entertains suspicions must be more and strained. No nation can thus s another without the other know and resenting it. Between n thus regarding each other, an oc for war will easily be found.

"This is the psychology of wa originates in a state of mind. A state of mind in which it origin the antithesis of the Christian st mind."

. . .

"It may be said that the Ch churches could not have stoppe movement if they had tried. I do not believe. *There are said seven hundred thousand Christian ters in Europe and America. If th set themselves with a reasonable de unanimity against the war propa basing their opposition on the prin of Christ's Gospel, their protest woul been heeded.* But we shall never whether the protest would have successful or not, because it wa made with any force. *And it o have been made.*"

. . .

"The men who assemble to ma adjustments which will be requi the close of the war will have to fa fact that the law of cause and effe no more be evaded by nations th individuals. Looking backward must see that in founding all policy as nations on the princi egoistic nationalism, they have da and defiantly trampled under fo law by which God has made men together."

. . .

"The assumption of continuou and of war as the ultimate and onl arbitrament of national differen the assumption on which all in tional relations have rested hit The common notion seems to b that assumption will rule the thi of the members of that conferenc it does do so, the future of our r very dark. If humanity has le nothing in this *dies iræ*, one wo what will ever make it wise. I c that I am unable to entertain s benumbing conception."

. . .

"The only other assumption to this congress can possibly come assumption that peace among th tions is the only conceivable national policy, and that the business of that august assembl to prepare the way of peace and t the peoples into it."

. . .

"*The nations are at the forks road. Where is the church?*"

. . .

"If anything is central in Christi it is this obliteration of the lin division between races and nationa and the inclusion of the world i brotherhood. Whatever other t might be made subordinate or s dary, this truth of the divine Fathe and the human Brotherhood were lifted into the light and held befor thought of the world. To this the life of Jesus gave marvelous nificance. What he taught, tha was. All ranks and races and c tions found in him a Friend. No can be clearer than that those become his true disciples and are partakers of his spirit will find t selves in fraternal relations with a children of men."

. . .

"In spite of her failures, the Chri Church has still been the most b force of history. Wide realms of hu association have felt her softening harmonizing influence. She has ke New Testament in the hands of me the words of Jesus and his life and have made their own mighty impre in spite of the beggarly elements which they are often mingled."

. . .

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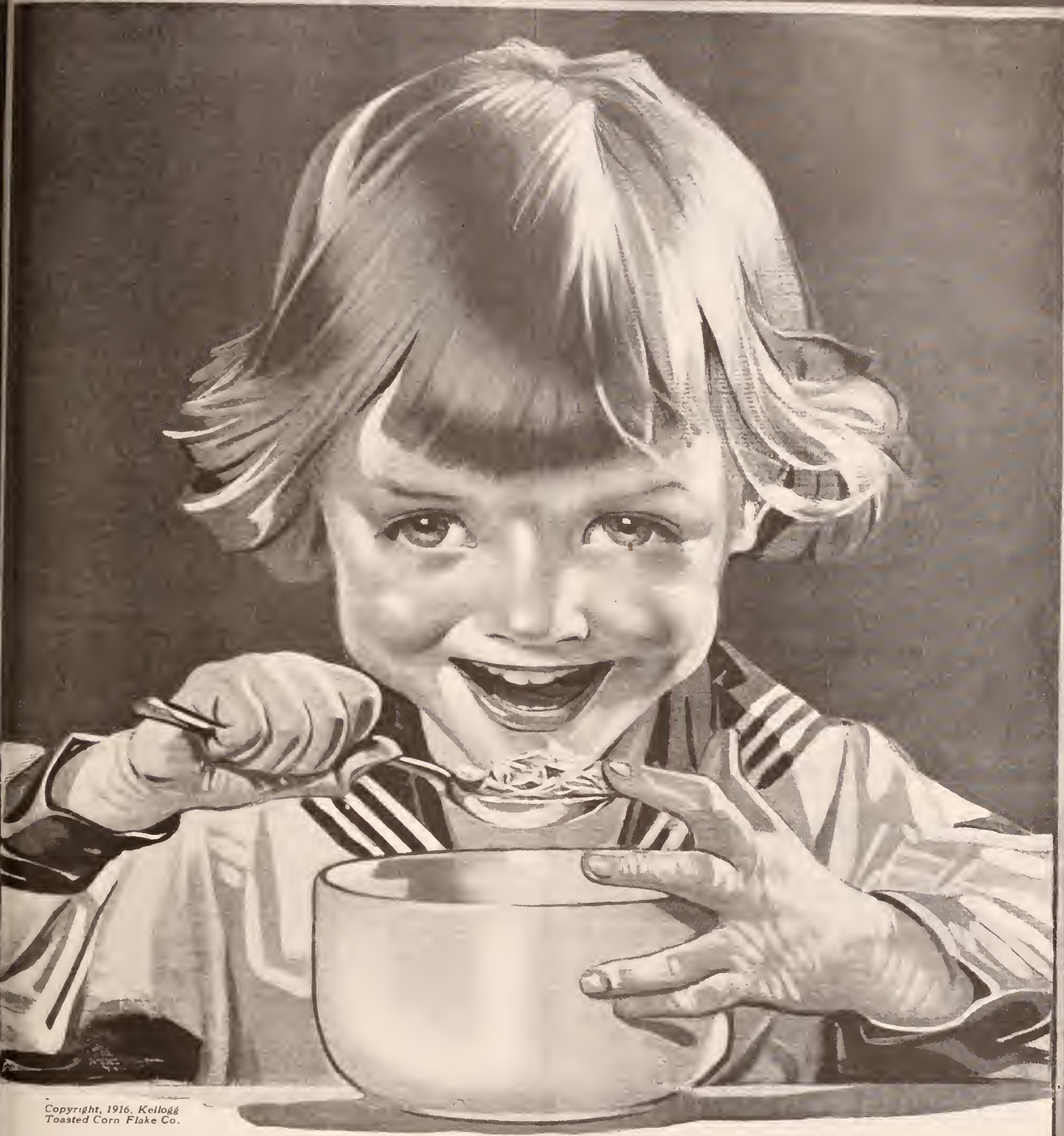

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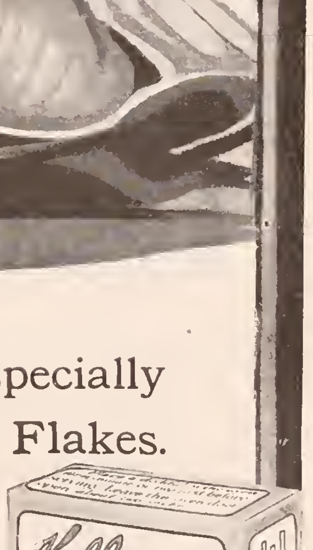
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Paul's Defense Before Agrippa

International Sunday School Lesson for October 22. Ac 26

A Great Testimony—An Unresponsive Audience

By George D. Allison, Ph.D.

PAUL stands now before the most impressive audience he has yet had in his long career. "With great pomp" King Agrippa and his sister-wife Bernice entered the palace of the Roman governor together with an imposing military procession and the principal civil dignitaries of the city. Festus, sitting in his crimson mantle, surrounded by his officials, introduced the prisoner, not for trial but for a hearing as a basis of the letter to Rome. In his bluff way he refers the whole matter to the Jewish prince for his judgment, and the latter calls upon the captive for his defense and an explanation of his predicament. Paul responded to the opportunity with a brilliant speech, a burning personal testimony, red-hot with life and passion, and leading up to a direct religious appeal to his hearers. Yet its effect was practically nil. Many a crude country audience had yielded the foundation of a church to this evangelist. Many a humble city congregation had been swayed by his fervor to share his convictions. But this splendid court listened spiritually unmoved to an address that fills us with admiration today. Let us look into the reason for this.

Idle Religious Curiosity

WHEN Festus had first told Agrippa of the strange religious genius before him, Agrippa had been filled with curiosity. "I have been wishing to hear the man myself." He had heard of Paul's powers and wished to be amused, entertained, that was all. A great many people have this same frivolous religious inquisitiveness. How they run after "some new thing," whether it be New Thought, or Christian Science, Mental Healing, or some less creditable manifestation of religious novelty! A prominent woman was asked why she had joined some new "ism" of the day, and she responded, "Why, it's all the rage." In the columns of the metropolitan dailies are the advertisements of strange new sects, theosophists, spiritualists and what not. Many religion-tasters visit them all, purely from curiosity, not intending at all to live out and work out any of them. Not only is this the case, but our orthodox churches are visited by many "religious tramps," who go from church to church, not to learn the deep things of God, but "to hear the man themselves." It is an unfortunate thing when people wish to "hear a man" instead of hearing the message of the Lord; when they visit a church instead of going to worship God. There are so many who do not build themselves into the body of Christ at all, but are interested in sermons and theologies. Most disheartening of all are those who love to listen and argue the moot points, but who have no convictions or depth of character.

Agrippa professed to be a loyal Jew and exploited his Judaism. He had power to appoint the high priests and used it unscrupulously. He was an expert in Jewish customs and questions and in his heart contemptuous of them all. He was typical of those professors of religion who are actually insincere. He had no appreciation of the higher motives of the prophets, and no intention of repenting of his sins. But it pleased his fancy to dabble in religion and to investigate and hear new preachers. No divine hunger and thirst for the Infinite stirred him, and like innumerable people of to-day he failed to realize that religion is not an interesting side issue of life but its noblest essential. Its great challenge to obey and to trust God and to grow into his likeness is often missed.

Roman Hardness

HOW characteristic of imperial Rome was the interruption of Festus, "Paul, thou art mad!" To the iron-handed soldier, the hardened pr ical administrator of conquered pro ces, the essential Gospel message was bsolutely incredible, and for any man be so earnest about it meant that thusiasm was carrying him to insanit A suffering Redeemer, a dying rist risen from the dead for the salvat n of the world—it was raving luna to Festus's brand of "common s se," and not mere dreamy idealism. hat an illustration of Paul's own stat ent in 1 Cor. 2 : 14, "The natural [un iritual] man receiveth not the things the Spirit of God; for they are fooli ness unto him; neither can he know em, because they are spiritually discer d." Some people seem to be afflicted vith total spiritual blindness and ar humanly speaking, hopeless of conv sion to the ways of Christ.

Paul courteously rebukes the ther rude outburst of the governor, an proceeds to tell of the actual corrobo tive evidence that exists. "I am not iad, most noble Festus. The king kn eth of these things, for this hath not een done in a corner." These *practic* nen must be reminded of the solid fact pon which the Christian message is sed. The well-authenticated story of sus, firmer in all essentials by reason the searching criticism of our own day the marvelous transformation produc by the apostolic teaching; the great orld faith of the centuries—these co ont any man who, like Festus, conside the whole matter mere speculation.

"Thou Art Mad"

THE Jews thought Jesus was possessed (John 8 : 48), and ltitudes of the noblest Christians ave been thought mad by worldly ids, because of their sacrifices and i als. What madness was it that pos sed those tender maidens who were t own to the lions when a denial of the rist would have made them popular e ugh with the Roman mob? What pos sed Paul to give up his position and rospects at Jerusalem for his hunted, rld-roaming career? How unaccount le a Father Damien, cultured Belgian g duate of Louvain, who esteems a privilege to devote his life to nistering to the unspeakable lepe of Molokai, until at last the fri tful disease fastens upon him! Ma he must have been to feel a certain e ltation when he could first say t his hearers, "We lepers!"

"Madman! Fanatic!" has bee the world's scornful cry whenever a eat daring pioneer has ventured all on his faith. Whether an explore ike Columbus, an inventor like Fult , a reformer like John Howard in hi are for guilty prisoners, or a humanit ian like Owen Lovejoy toiling to fre the negro slaves, the amazed mocke of the unseeing has been heard. nething similar greets any of us who lly takes Christ at his word in busin or in life. What a fatal mistake to ed that sneer! What a glorious thi to join those who are like Wendell illips—

> He stood upon the world's broad thre old: wide
> The din of battle and of slaughter r ;
> He saw God stand upon the weaker si
> That sank in seeming loss before it es:
>
> . . . Therefore he went
> And humbly joined him to the w ker part,
> Fanatic named, and fool, yet well cont t
> So he could be the nearer to God's rt.
> And feel its solemn pulses sending bl l
> Through all the widespread veins of e ess good.

Herodian Cynicism

IT was the wish of the Herods, th gh of mixed origin, to be regard as Jews. Agrippa's father had posed a most scrupulous Pharisee, and he mself liked to be considered an auth ty. So Paul turns to him for partial co boration. "Of course you believe he prophets?" Agrippa dodged the estion, brilliantly he thought. No isoner could catechize him on ma rs of belief. "The next thing I ow y ll be asking me if I am a Christian." H meant it in sarcasm, doubtless, tl gh one could wish he was seriously t hed. His pride, his real scepticism s here, and possibly a little uneasi- of mind. Paul registered the last d, and turned the jest to solemn ort. "I would to God that all of with little persuasion or with h, would become Christians just myself—except these chains."

The Uselessness of the Cynic

ANY people have affected the sarcastic agnosticism of Agrippa. y today assume the pose of cynical fference in the presence of the strife uls with sin. But every man is in crucible of life. Mortal wounds e even to those who do not realize there's a battle on. We can't be sightseers in this world: we are ctors, participants. But the cynic ks he need not take sides, and may loof and sneer at noble enthusiasms spiritual conflicts. This temptation besets some of our most brilliant g people, and not a few college uates come forth already blasé. How much better is that human sympathy and sense of sharing the lot of others which breathes through Sam Walter Foss's well-known lines:

Then why should I sit in the scorner's seat,
  Or hurl the cynic's ban?
Let me live in the house by the side of the road
  And be a friend to man.

A Complete Vindication

IN the days when Luke wrote the Acts, Christians were subject to persecution. Consequently he tells with detail of the many cases where the courts had decided that Paul was guiltless of wrongdoing in his work. Now the Roman procurator and the Jewish king, talking over the matter together, agree that Paul should never have been dragged through all these court-room scenes. However unworldly his view might seem to them, there was clearly no moral or civil danger in them. Nevertheless, his appeal stood, and to Rome he must go. One wonders if the figure and words of this remarkable teacher did not linger long in the minds of the hardened men who had heard him at his best.

Sunday School Methods

BY FRANK L. BROWN, Joint General Secretary, World's Sunday School Association

How to Use the Bible in the Class

question is more important than the ownership and use of the Bible by the ar. The growth of the scholar in Chris- life and service depends upon a love for amiliarity with the Book. No lesson leaf e a satisfactory substitute for the Bible . And the teacher can do no better thing drill the class in the names and locations e books of the Bible and to encourage the ing of its choicest verses and passages.

e superintendent can assist the teacher in by instituting platform Bible drills, and lanning for the recognition of Bible- ing by the scholars and for an occasional of Bibles. Some schools furnish Bibles for n the class session, but it is far better for cholars to bring their own Bibles to the ol. A great many teachers have been l if their scholars brought their Bibles to lass, and what use was made of them dur- he lesson. A teacher of Junior boys re- :

es. We use Bibles very frequently in our drills and in the study of the lesson. times the class builds up the lesson story ghout by reading references."

teacher of eleven-year-old boys says: have Bibles in class and always use them, when a particular book in the Bible is men- d or looked up, I always ask the boys to mber at least one definite story in each . This helps them."

teacher of young ladies has this to say: . 95 per cent. have Bibles with them. I hem to read the lesson in dialogue form, for references."

teacher of high school girls says: "Yes. have graded lessons and bringing your counts 10 per cent. The lesson is always ed from the Bible. A drill is often given, g who can find the references in the est time."

boys' teacher makes this statement: y few of them bring their Bibles, but I ny own and some belonging to the Sunday ol. I have the boys look up given pas- s."

From a teacher of Intermediate girls comes this statement: "Yes. Frequently, during the lesson, I ask questions outside of the immediate lesson, but bearing on it, and have them look up the answer."

A teacher of college girls says: "Yes. No quarterlies or helps are in evidence very often."

A teacher of Junior girls expresses a plan followed by many: "Yes. Sometimes we read the lesson together from the Bibles and sometimes I simply ask them to look up certain references."

A plan followed by a Junior teacher is thus stated: "Yes. Finding and reading of Bible verses in a Bible drill, which we have once a month. The one finding first reads."

A teacher of girls in a mission school says: "No. I give the class pocket lessons for the Sunday school, arranged by H. R. Clissold, published by W. B. Jacobs Company, Chicago. I find they will use that because of its small size when they won't use the quarterlies."

An Intermediate class teacher says: "They use the Bible every lesson. They bring them because we use them constantly, not only for the material in hand but reading references elsewhere."

A training-class teacher replies: "Yes, every one, but mine is a special class, and seeing we are studying the Book as a whole we must make continual use of it."

A method with an adult class is thus explained: "The class librarian sees that each member has a Bible put in her seat before class begins."

A confession comes from a teacher of young men. "I cannot get the young men to bring their Bibles. They don't handle them enough during the week to make them feel at home with them elsewhere."

A teacher of a class of ladies says: "Some of them do bring their Bibles and read verses relating to the lesson, parallel passages, and to settle arguments."

Here is a good plan from a teacher of seventeen-year-old boys: "Yes. We read over the lesson, and then certain members, who have been handed slips with selections, find the place and we discuss that point."

The Second Coming of Christ

By REV. JAMES M. GRAY, D.D. Dean of the Moody Bible Institute of Chicago

Continued from last week

HERE is, however, an argument supplementary to that wrought out the late Dr. Tyng upon which the ussion in last week's issue was based, greatly strengthens the conviction the second coming of Christ is perd in the sense of visible. It is that the etymology of the Greek words, nouns, pronouns and adverbs that ribe it.

Take the word *Apocalypsis*, occur- nineteen times in the New Testat, and translated, "coming," "revion," "appearing," and "manifeson" (I Cor. 1 : 7; II Thess. 1 : 7; eter 1 : 7; 4 : 13). Wherever it is l with reference to what can be gnized by sight, it requires visiy as a necessary quality. As g says, it is sometimes used for the aling of spiritual truth concerning ist to the mind, which is not recogd by physical sight; but it is never l for the spiritual revelation of Christ himself. In other words, there is no such thing as the spiritual revelation of Christ as distinguished from the revelation of the truth concerning him.

2. *Epiphancia* is another of these words. This and the verb derived from it occur in ten passages, and mean "the appearance of a thing corporeal and resplendent." Eight out of the ten passages refer to the second coming of Christ (compare, for example, I Tim. 6 : 14; II Tim. 4 : 1; Titus 2 : 13).

3. *Parousia* is a commoner word, occurring 24 times, and translated sometimes "coming," and sometimes "presence." It means literally, "the becoming present," or, as our author says, it marks "the moment when absence ceases and presence begins." (Compare Matt. 24 : 3, 27; I Cor. 15 : 23; I Thess. 2 : 19; James 5 : 8). In still other places it describes the coming of individuals like Stephanos, Titus and Paul himself (I Cor. 16 : 17; II Cor. 7 : 6; Phil. 1 : 26). If their coming were personal and visible, the in-

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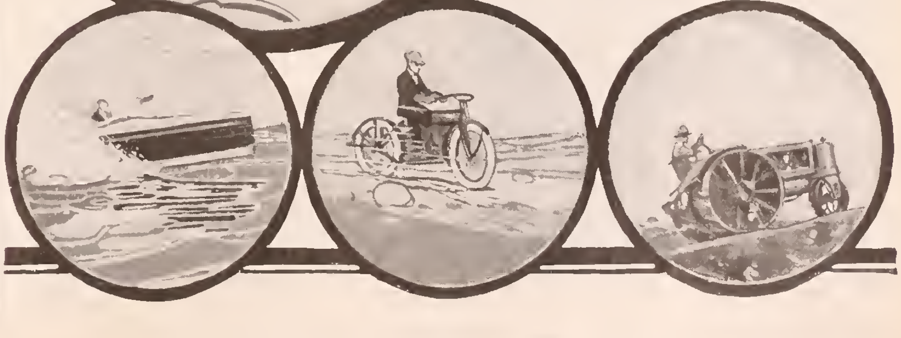

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last longer, wear better, and give more satisfactory service because they are moulded into one piece. They have no seams to leak; no bindings to come loose. The rubber is strong, thick and long-wearing, yet soft and pliable. The Hot Water Bottles have the Faultless Patented Neck Construction which strengthens the neck, prevents neck leaks and protects your hands.

Both Bottles and Syringes are really handsome; the styles pleasing and the colors attractive. You can choose from several styles, the "WEAREVER" No. 40 and "WEAREVER" No. 24 (both shown above) being our most popular numbers. They have a smooth, sanitary surface; are Maroon color, and are both excellent value, practical and long-wearing articles for the home.

The other articles shown below are also practical home necessities. Ask your druggist to let you examine these goods. Buy your rubber goods by the FAULTLESS "WEAREVER" names and you will be sure of satisfactory service and utmost value.

Write us for this descriptive booklet; it is free. If you will send 6c in stamps, we will include with the booklet our regular "O" size, 15c "WEAREVER" Rubber Sponge. A dainty toilet article that can be cleansed by boiling.

The Faultless Rubber Company

Makers of a Complete, High Grade
Line of Rubber Goods for the Home

419 Rubber Street, Ashland, Ohio

List of Articles Illustrated

1—FAULTLESS "KANTCHOKE" Nipples—(Pat. June 22, '09)—Regular Shape. Pure Gum Transparent (Light) or Pure Para (Dark); also White, Maroon and Black.
2—FAULTLESS "KANTCHOKE" Nipples—(Pat. June 22, '09)—Ball Top Shape. Pure Gum Transparent (Light) or Pure Para (Dark); also Red, Black and Uncolored.
3—FAULTLESS Swan Bill Nipples. Pure Gum Transparent (Light) or Pure Para (Dark); also White, Maroon and Black.
4—FAULTLESS Nipples. Pure Gum Transparent (Light) or Pure Para (Dark); also White, Maroon and Black.
5—Sectional View Showing the FAULTLESS "Natural Nurser" Nipple (Pat. July 13, '15) cut in half.
6—FAULTLESS "Natural Nurser" (Pat. July 13, '15).
7—"WEAREVER" De Luxe No. 50 Hot Water Bottle (Pat. Mar. 20, '06) (Pat. Dec. 22, '14).
8—"WEAREVER" De Luxe No. 26 Fountain Syringe (Pat. Dec. 22, '14).
9—"WEAREVER" Rubber Sponges. "A Size for Every Hand."
10—FAULTLESS Sponge Brushes
11 "WEAREVER" Household Rubber Gloves. Maroon Color.

Rubber Goods
2
6

ference is strong that it will be the same in the case of Christ.

4. Passing from the nouns to the pronouns and adverbs, consider Acts 1 : 11, already quoted: "This same Jesus . . . . shall *so* come in like manner as ye have seen him go." Or I Thess. 4 : 16, "The Lord *himself* shall descend from heaven with a shout." Or Heb. 9 : 28, "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the *second* time." "Here is an antithesis between 'once' and the 'second time,' and the resemblance between the two is personality."

If space permitted, still another line of argument or proof that the second coming of Christ is to be personal and visible could be found in the offices and actions connected with the Second Advent.

1. For instance, a great event connected with it is the translation of the church "to meet the Lord in the air" (I Thess. 4 : 17). It is pointed out that "the Greek word 'to meet' has the uniform meaning of a personal encounter." On the other hand, if the resurrection or translation of our bodies will be personal and visible, it is difficult to believe that the same will not be true of him into whose likeness we are then to be transformed.

2. Another event is that of judgment. It is written that God "hath appointed a day, in which he will judge the world by that Man whom He hath ordained; whereof he hath given assurance . . . . in that he hath raised him from the dead" (Acts 17 : 30, 31). "That man" is of course a personal designation, and if his resurrection was visible, his second advent for judgment would seem necessarily to be the same.

3. Again, Christ warns his disciples against the false Christs who shall appear prior to his coming. "Wherefore if they shall say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chambers; believe it not" (Matt. 24 : 26). These Antichrists are personal and visible very evidently, and the same seems to be true in the case of him with whom they are contrasted. So we may say that for these reasons and many more "we look for our King clothed in glorified flesh."

◆

To Take His Lost Darling's Place

It is seldom that we receive a letter that has touched us so deeply as this, which came to us in the morning's mail a few days ago:

"My little girl is dead and I am heartbroken. She was my playfellow—my chum—and her going has left me desolate.

"I am seeking another to take her place—one having her mentality and, so far as possible, her appearance.

"My little girl was a laughing, sweet-tempered, tender-hearted, sweet-voiced, and *very* affectionate child. She was small, dainty, and very pretty, with dark brown hair and hazel eyes. She was Merriment personified—her bright eyes and rosy cheeks, her jolly laugh, all spelled glee.

"I want such a child, one between five and eight or nine years, of good American parentage, and a full orphan.

"I want a child to love and cherish—a child to love me as mine did—a child in whom my little one can live again.

"Can the Christian Herald help find such a child? It would mean a good home for her, and much, so much, to me. It would bring sunshine back to my lonely, desolate home. Can you do anything? Please advise."

Accompanying the letter was the following note:

"Who Wants a Home?

"A NEW YORK STATE judge, whose little girl has lately died, wants another to take her place. Should be a full orphan, of good American parentage, well bred, and from five to eight years of age. His little girl was small, dainty, a laughing, sweet-tempered, and very affectionate child; very pretty, with rosy cheeks, dark brown hair and hazel eyes. We shall be pleased to hear from any one who may be interested." All letters on the subject should be addressed "Orphan Girl," The Christian Herald, Bible House, New York.

The Crimes We Commit Against Our Stomachs

By Arthur True Buswell, M. D.

Eugene Christian

A MAN'S success in life depends more on the co-operation of his stomach than on any other factor. Just as an "army moves on its stomach" so does the individual. Scientists tell us that 90 per cent of all sickness is traceable to the digestive tract.

As Dr. Orison Swett Marden, the noted writer, says, "the brain gets an immense amount of credit which really should go to the stomach." And it's true—keep the digestive system in shape and brain vitality is assured.

Food is the fuel of the human system, yet some of the combinations of food we put into our systems are as dangerous as dynamite, soggy wood and a little coal would be in a furnace—and just about as effective. Is it any wonder that the average life of man today is but 39 years—and that diseases of the stomach, liver and kidneys have increased 103 per cent during the past few years!

And yet just as wrong food selections and combinations will destroy our health and efficiency, so will the right foods create and maintain bodily vigor and mental energy. And by right foods we do not mean freak foods—just good, every-day foods properly combined. In fact, to follow Corrective Eating it isn't even necessary to upset your table.

Not long ago I had a talk with Eugene Christian, the noted food scientist, who is said to have successfully treated over 23,000 people without drugs or medicines of any kind, and he told me of some of his experiences in the treatment of disease through food.

One case that interested me greatly was that of a young business man whose efficiency had been practically wrecked through stomach acidity, fermentation and constipation resulting in physical sluggishness which was naturally reflected in his ability to use his mind. He was twenty pounds under weight when he first went to see Christian and was so nervous he couldn't sleep. Stomach and intestinal gases were so severe that they caused irregular heart action and often fits of great mental depression. As Christian describes it he was not 50 per cent efficient either mentally or physically. Yet in a few days, by following Christian's suggestions as to food, his constipation had completely gone although he had formerly been in the habit of taking large daily doses of a strong cathartic. In five weeks every abnormal symptom had disappeared—his weight having increased 6 lbs. In addition to this he acquired a store of ysic. and mental energy so great in compari wit his former self as to almost belie the f tha it was the same man.

Another instance of what proper fo con binations can do was that of a man one ndre pounds over-weight whose only other scon fort was rheumatism. This man's eate pleasure in life was eating. Though cc ince of the necessity, he hesitated for mont to g under treatment believing he wc d t deprived of the pleasures of the tab H finally, however, decided to try it ou Nc only did he begin losing weight at once, ickl regaining his normal figure, all signs of uma tism disappearing, but he found the r die far more delicious to the taste and af ded much keener quality of enjoyment t n h old method of eating and he wrote Ch ian letter to that effect.

But perhaps the most interesting c tha Christian told me of was that of a nult millionaire—a man 70 years old who h bee traveling with his doctor for several ye s in search for health. He was extremely em iatec had chronic constipation, lumbago and uma tism. For over twenty years he had ffere with stomach and intestinal trouble v ch i reality was superaciduous secretions i th stomach. The first menus given hi wer designed to remove the causes of acidity vhic was accomplished in about thirty day An after this was done he seemed to un rgo complete rejuvenation. His eyesight, aring taste and all of his mental faculties cam keener and more alert. He had had no gani trouble—but he was starving to deat fron malnutrition and decompositon—all ausec by the wrong selection and combina on o foods. After six months' treatment tl mai was as well and strong as he had ever en i his life.

These instances of the efficacy c righ eating I have simply chosen at idon from perhaps a dozen Eugene Christi tolc me of, every one of which was fully s in teresting and they applied to as many d erent ailments. Surely this man Christian i loing a great work.

There have been so many inquiries f m all parts of the United States from people eking the benefit of Eugene Christian's adv and whose cases he is unable to handle pe nally that he has written a little course of ssons which tells you exactly what to eat for alth, strength and efficiency.

These lessons, there are 24 of them, tain actual menus for breakfast, lunche and dinner, curative as well as corrective, c ering every condition of health and sicknes from infancy to old age and for all occup ions, climates and seasons.

With these lessons at hand it is t as though you were in personal contact w the great food specialist, because every p sible point is so thoroughly covered and arly explained that you can scarcely thin of a question which isn't answered. You ca start eating the very things that will prod the increased physical and mental energy y are seeking the day you receive the lessons a you will find that you secure results with t first meal.

If you would like to examine these 24 ittle Lessons in Corrective Eating simply rite The Corrective Eating Society, Dept. 410. 460 Fourth Ave., New York City. It not necessary to enclose any money wit your request. Merely ask them to send the sons on five days' trial with the understandir that you will either return them within that t e or remit $3.00, the small fee asked. [Adverti ent]

Please clip out and mail the following form instead of writing a letter, as this a copy of the official blank adopted by the Society and will be honored at onc

CORRECTIVE EATING SOCIETY, Dept. 3410, 460 Fourth Ave., New York ity

You may send me prepaid a copy of Corrective Eating in 24 Lessons. I will either nail them to you within five days after receipt or send you $3.

Name.................................... City....................................

Address.................................... State....................................

Simplicity

By
MARGARET E. SANGSTER, Jr.

I WAS talking about a magazine to he Young Poet. "The editor rites the most wonderful 'talks' I've ever read," I ventured.

"es?" agreed the Young Poet a bit do tfully. "Yes? They are—good."

take it," I murmured, "that you ar t as enthusiastic about them as I ."

'm not," admitted the Young Po "Of course, I realize that the id back of them are fine, and that th are well done. But they hardly se beautiful en gh to me."

Why don't th seem beau-tif " I ques-tic d.

'hey are al-mo too simple," s wered the Y g Poet al-m t wearily. 'ey haven't th beauty that th might have, be use they are so mple. The w s are so sim-pl hat they miss th delicate shad-in hat less sim-pl words would sh ." He paused th went on with a sh. "I could ne r, never have th deas that that m has given to th world with hi editorials," he to me, "but I co d take one of hi deas and polish it, and rewrite it, an make it beautiful—a masterpiece of riting."

Molly's Charm

MOLLY ain t got eddication,
But her smile
Makes yer heart seem full o' sun-shine
All the while.
Though the song she sings is simple,
It's so gay
That it makes yer sorter happy
All the day.

Molly can't spell, but her letters
To a man
Makes him want ter do the very
Best he can.
An' her words o' cheer an' comfort,
Joy an' mirth
Makes yer feel that heaven's closer
To the earth.

Molly never had much schoolin',
But my life
Would be awful sad 'thout Molly
For my wife.
Jus' ter see the life she's livin'
Is like prayer—
Molly ain't got eddication. . . .
I don't care!

But," I questioned, "would every-bo understand your beautiful edi-to ls? Would the tired clerks and the li shopgirls and the busy housewives fi time to read them? Would they w t to find time? Would they under-st d them if they did find time?"

he Young Poet laughed. "Frankly," h old me, "I don't think they would. B even if they didn't I would be satis-fi , for I'd know that I had given so ething beautiful to the world!"

A the argument was dropped there.

he particular articles we had been sp king of were simple editorials—so si ple that a child could understand th n; so very simple that the words w all well-known words of not many s ables. So simple that after reading t n one felt that he had been shaking h ds with the writer. So simple that one f the glow of happiness and friendliness a good-will shining through them.

I WENT to the dinner, last winter, of a club of rather interesting people. T re were a number of well-known w ers sitting at the speaker's table, a I was not a little curious to hear t n talk. For most of them were p ple that the whole world respected.

'he first speaker who talked to us w an authority on affairs political a social. His talk was clever and b liant, but many of his terms were t nical, and many of his phrases were f above the average mind. Most o he minds at that dinner were average m ds. His talk was brilliant, but, t ard the end of it, one could feel an u asiness creep through the room. One c ld feel a certain lack of warmth and a ind of interest that was hardly more t n politeness. When the man sat d n he was applauded vigorously by a umber of learned-looking men; half-h rtedly by the majority of the dinner g sts.

'hen the next speaker stood up. She w s a middle-aged woman with a sunny f e and silver hair—a woman well k own as a newspaper and magazine w ter. She looked amusedly around t room and smiled, and her smile s med to touch each one of us, per-s ally, with a warm little greeting. 'en she began to talk.

I can't remember what she talked about. (But then I can't remember what the man talked about, either.) But I do remember how the tension in that room relaxed, how people leaned forward to catch her every word. I do remember how folks who had been obviously bored were now keenly interested. And I noticed that the group of learned-looking men were just as interested as any of the others.

The woman's simple little speech was punctuated with amusing incidents and tiny chuckly jokes. I remember thinking, as I laughed with the rest, that our cook, or the kiddie next door, or the minister, would have enjoyed the talk every bit as much as I did.

I'm willing to admit that the man's speech was the best speech as far as literary value, and cleverness, and real learning were concerned. But most of us didn't understand it at all. The woman's speech was not startlingly original, perhaps, and it was certainly not brilliant, but it was friendly and charming, and *everybody understood it.* So I can't help thinking that her speech was the most successful one of the two.

ROBERT BROWNING was a genius. The whole world recognizes that. But many of his most beautiful poems are so involved and hard to understand that even students, who readily recognize their beauty, cannot interpret them. His poems will always give a marvelous amount of pleasure to a certain audience; but they will never be understood by the greater audience.

James Whitcomb Riley was also a genius. Perhaps, though, the whole world does not recognize the fact. But all his poems (and they are beautiful poems, too) any one, even a child, can understand. All of his audiences are able to laugh with him, and weep with him; to know him and to love him.

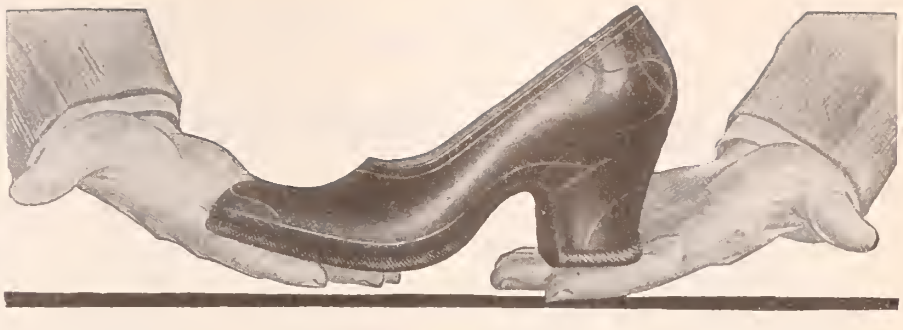
It seems to me, somehow, that simple things are, after all, the most beautiful and satisfactory. For they give pleasure to every one. And simple things may be just as beautiful as things that are involved and hard to understand. Write your stories, and your verses, and whatever you write, simple enough for any intellect to grasp, and the great minds will usually enjoy your work too. But if you make your work so technically perfect and wonderfully worded that it is obscure—so obscure that only great minds can understand it—you'll be depriving many simple folk of enjoyment that you might otherwise have given them.

. . .

What do you think about it, friends o' mine? Is a perfect bit of work, be it music or art or literature—a perfect bit that only a few can understand—better than a simple song, or story, or picture, that all can know and love?

◆

Pension Funds Growing. Bishop William Lawrence, President of the Church Pension Fund of the Episcopal Church, announced on September first that more than $3,000,000 had been pledged toward the pension fund, all these pledges being contingent upon the raising of $5,000,000 by March 1, 1917. It was announced at the same time that the Presbyterians had collected nearly one-half of the ten-million-dollar fund for aged and disabled ministers and their dependents.


We beg your indulgence for not telling you years sooner about these rubbers which "wear like Goodrich Tires."

—they OUTWEAR TWO PAIRS OF THE BEST OF OTHER STANDARD BRANDS. We sold over 20,000,000 pairs of "*Straight-Line*" the past TEN YEARS—WITHOUT A SINGLE WORD OF ADVERTISING.

WHY?—simply because they give SO MUCH MORE WEAR and SO MUCH BETTER FIT that dealer and wearer "word-of-mouth-advertising" has kept us so busy that we couldn't begin to keep up with the demand—let alone advertise.

It is the greatest success in the history of rubber footwear. Superior materials and 47 years of Goodrich Rubber Knowledge alone made it possible.

And now, with tremendously increased factory production, we can tell YOU, Mr. Wearer, Mrs. Wearer and all the Little Wearers, about "*Straight-Line*" in the hope that we can now keep up with YOUR demand.

The next time you buy a pair of rubbers for yourself or the kiddies ask for "*Straight-Line*"—not just "a pair of rubbers." Sold everywhere—in over 38,000 stores.

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Makers of the celebrated Goodrich Automobile Tires—"Best in the Long Run."

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Made by the makers of "HIPRESS," the famous ONE-PIECE Boots and Heavy Shoe—with the RED LINE 'ROUND THE TOP—and TEXTAN, the Goodrich Sole for your leather shoes.

5¢
TRIAL SIZE
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GUARANTEED
VAN'S
SATISFACTION
NORUB
IS NO RUBBING. WHY DO YOU RUB?
FIVE CENTS
5¢
TRIAL SIZE
CONTENTS TWO CAKES
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DIRECTIONS INSIDE
GET THIS PACKAGE OF VAN'S NORUB FREE

You Wear Clothes

Let VAN'S NORUB wash them CLEAN for you, in one-half the time it now takes. Write for above FREE sample package, sending us your dealer's name and address, if he cannot supply you.

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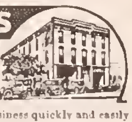
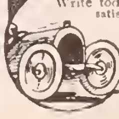
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One Food Which Does Not Rise in Price

The increasing cost of meat and white flour has naturally led to widespread protest in all parts of the country—and this protest in many cities and towns invokes the aid of food commissioners and health authorities in an effort to find the cause.

So far as the bakers are concerned, it is easy for them to find an excuse for a small loaf at a larger price in the increasing cost of wheat.

Shredded wheat biscuit is always the same price and always the same high quality. Two biscuits served with milk or cream and fresh fruit make a complete, perfect, delicious meal at a cost of only three or four cents.

TRY A BOTTLE OF
POMPEIAN
OLIVE OIL
SALAD DRESSING
A MAYONNAISE OF
SURPASSING DELICIOUSNESS
AT ALL GROCERS

KIDDER'S PASTILLES For 50 yrs. Standard Relief for (Inhalation) Asthma
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TABLE GRACES For DAILY USE SPECIAL DAYS and OCCASIONS
All Will Welcome This New Book of Graces. Postpaid. Paper, 25c. Cloth, 50c. M. E. MUNSON, 77 Bible House, New York, N.Y.

You Always Travel First-Class in a Hudson Super-Six Touring Sedan

HERE is a car on which all will agree. Which all can enjoy at any season. And which anyone can drive. When you want a Touring Car, you have one with the sides entirely open. When you want a closed car, lift the windows and you have an elegant Sedan. There is all the luxury and comfort, all the fine appointments that a dainty woman likes.

If the day is fair, you have a Touring Car. If a storm comes up, you have a Sedan. The change may be made in a minute. In winter you have warmth and comfort. In summer you have airiness. All in the same car.

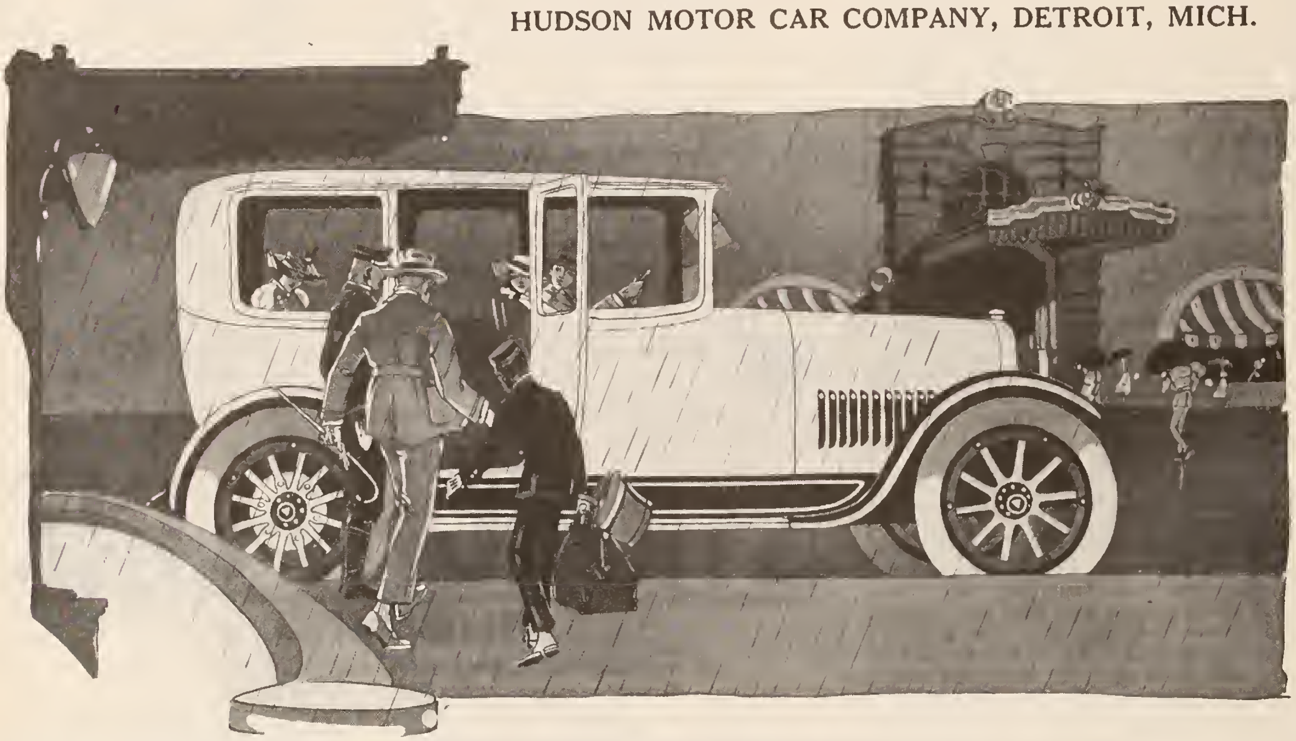
This is a one-compartment car. The woman may drive, if she wishes, without being separate. When the disappearing seat is down, the car has seats for six. This is a very popular model. We are building this year, to meet the demand, ten times as many as last year.

This Touring Sedan has the Super-Six motor, patented by Hudson. Vibration and friction in this motor are reduced almost to nil. Motor efficiency is increased 80 per cent. Endurance is almost doubled.

This is the motor which has broken all the stock car records. It has proved itself the greatest motor built. No man who knows it as it is will buy a fine car without it. So this Touring Sedan combines in one car all the best things you can look for.

Phaeton, 7-passenger	$1475	**Touring Sedan**	$2000	**Town Car**	$2750
Roadster, 2-passenger	1475	**Limousine**	2750	**Town Car Landaulet**	2850
Cabriolet, 3-passenger	1775	*(All Prices f. o. b. Detroit)*		**Limousine Landaulet**	2850

HUDSON MOTOR CAR COMPANY, DETROIT, MICH.



Progress of the Bible Pi ur Contest

WHILE awaiting the decisio f th Judges who are now exa nin the verses submitted, contestant n th Bible Picture Contest will no dc bt b interested in some of the unusu epi sodes that enlivened the final d s fo accepting sets of answers.

The clerks assigned to enr th thousands of sets of answers tha am to the Christian Herald offic wer instructed to make a thorough ex ina tion of each package. They oun hundreds of Reply Books withou am and address of the contestant, bu wer able to identify them by the na an address on the outside wrapper Ye it was absolutely impossible to redi fifty-two sets of answers to a on because of the total absence o am and address.

One of the packages when ene revealed a pasteboard box—v hou contents, and a total absence an address or name. The empty b wa naturally a puzzle to us, but the swe came the following day in a p eti letter from an earnest contest t i Ohio.

On the final day for mailing set of answers this contestant, a fa ner' wife, having completed her set an swers, was in a quandary as to h sh could get the package to the pos ffic that day. The hay crop was eing gathered and no one could be are from the field. She finally arra d t take the place of one of the me hil he drove many miles to the post fice That evening she was greatly ast she to find her Reply Book under some aga zines on the library table. Tl bo had been wrapped, addressed and aile —but the set of answers overl ked It was too late to mail then tha evening—the post office had cl d.

A somewhat similar misfortun ver took another contestant who l d long distance from the post fice Several days before the closing y o the Contest the Reply Bool wa wrapped and addressed and the ack age placed in the auto and t trip made to the post office. Wh the post office was reached the p kage could not be found. Evidently had fallen out of the car. A searc was immediately made on the rea but darkness came on before it co be completed. The hunt was con ued the following day, but the p kage could not be found. It turned p a week later—a neighbor came ac ss it on the side of the road and retu d it to the owner, but after the closi day of the Contest.

◆

Clams Enter the News. The American pearl button industry said to be seriously threatened b the scarcity of fresh-water clams, rom whose shell pearl buttons are ade. The abnormally wet summer is s d to have caused extraordinary curre s in the streams, which have torn th us sels from their beds, and the u sual demand for labor has made cla dig ging unprofitable, both conditio re sulting in a lessening of the num r of shells on the market. If mussel ells were the only source of button the prospect would be chilly to the p t of clamminess. Fortunately we hav one and celluloid and the imitatio of both made out of casein from sour ilk, as well as various metals and unli ted quantities of gumbo, from whic the best rubber buttons are made, s hat we will not soon be reduced to oks and eyes, nor will father be found the woods whittling a hickory peg to r der more secure the attachment be een important members of his raime

Taking Toll of Commerce. The total earnings of the Panama Ca in July, 1916, was $460,122.25. Fro the opening of the canal to July 31, 191 the total receipts from tolls have bee $7,217,955.74, of which $1,923,122.2 or 26.64 per cent., was on United S tes coastwise traffic between Am can ports on the Atlantic and Pacific ea boards. On traffic other than coas ise traffic $5,294,833.53 has been coll ed, all of the tolls for the month of uly having been on this class of traffic

Be a Tree Surgeon

Position Guaranteed

with the Davey organization after completion of two-year course. Good men make large annual incomes in this uncrowded field. Work is fascinating, healthful, broadening; affords opportunity to travel and to meet the finest class of people. Ideal method of learning combining practical experience with scientific study. Every city, park, orchard and private estate needs an expert tree surgeon. Also many tree surgeons are needed by the States and the National Government. Students who have attended high school preferred; age 20 to 30; height, at least 5 feet, 6 inches; must be physically sound and of good character. Tuition moderate, including first year's board. We pay salary second year. Special attention to fruit growing. Write promptly for particulars. Address the Secretary.

The Davey Institute of Tree Surgery,
Box 210, Kent, O.

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Absolutely Pure. Just enough chorcool to sweeten the stomach

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N.Y. U.S.A.
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RAINY day—wet feet—sore throat—voice gone. The usual sequence. For three generations Smith Brothers' Cough Drops have robbed wet weather of its terrors. Relieve the first throaty feeling with an S. B. Cough Drop. Always take one at bedtime; it will loosen the phlegm.

SMITH BROTHERS
of Poughkeepsie

Makers of S. B. Chewing Gum and Lasses Kisses

Your Grandpa Knows Us

One Nickel

The Christian Herald Prayer League

ALL Christians are urged to unite with the members of the Prayer League in daily prayer at the noon hour. Also any one is at liberty to send a request for prayer or an acknowledgment of answered prayer, thereby becoming enrolled as a member of the Prayer League.

NEVER is there a dearth of requests to be submitted to the Prayer League. The mails every day during the current week have brought us communications covering many phases of human suffering and distress, creating situations in which the individual is driven to seek comfort from the only Source whence consolation and help can come.

A merchant in Pennsylvania writes: "I am in great financial embarrassment owing to the failure of a number of people who owe me notes and accounts, and to the bankruptcy of one who owes me a large sum of money. I have large liabilities to meet soon, but have enough real estate to offer in security. Have been making a desperate effort to sell. Will you kindly ask the Prayer League to plead that I may be enabled, with God's help, to overcome my difficulties?"

A lady in New Jersey writes: "All summer long, our little town has been under quarantine, though without sickness. When the ban was lifted on September 15, sickness came, throwing everything into confusion, so that we must keep our Sunday school closed, and we cannot hold our Harvest Home Festival, and our children are not permitted to go out of our dooryards. I ask the Prayer League to send up petitions in behalf of the suffering family. Pray that the sick may recover."

A Reader in Ambler, Pa., writes: "To me, the Christian Herald is the greatest help next to the Bible. I have been reading about the Prayer League and wish to make a personal request. Two weeks ago I had all my pay stolen from me, and I need to meet bills. I would request the League to pray for the thief, that he may repent, make restoration and become a new man. I have no desire to put him into the hands of the law."

An Old Reader writes asking the prayers of the League that a widow's son may be cured of evil habits, his mind and body strengthened, and his heart won to Christ.

A Reader in Corinth, Vt., requests prayers that a cloud of accusation against him may lift, and that his innocence of a certain serious charge may be made clear and the esteem and confidence of friends and relatives restored.

C. E. B., Bradford, Pa., desires prayers for the safety and recovery, if still living, of a missing brother, an elder in a church, who, while traveling in the West for his health, has disappeared, probably during some attack of vertigo or heart trouble to which he is subject. His clothes and valuables were found on the banks of a river, but the hope is entertained that he may still be living. The writer adds, "I myself pray for those, making requests every day, sometimes before noon if possible."

Subscriber, Tallula, Ill., writes: "I have been greatly interested in your accounts of the Prayer League experiences, and have wondered what the intercession of the League might do for me, in view of what it is doing for others. I ask the prayers of the League for full restoration to health, and for a strengthened memory; also that my financial affairs may be arranged satisfactorily, and that justice may be done; also that I may be enabled to take a better and saner view of life than heretofore, and may have the blessed assurance of full divine forgiveness."

A lady in La Harpe, Kan., writes: "Some time ago I wrote asking for prayers for a young woman greatly afflicted, and I am glad to say that they are now being answered. She is now a thoroughly good Christian, besides being zealous in doing all she can to lead others to Christ. The Lord certainly has been good in bringing about this great change. I want to request your prayers that the Lord may send his blessing and power to the church meetings and union prayer meetings which are now being held here. Your prayers for my sister's and my own health are being answered."

A Reader in Shenandoah, Pa., requests prayers for "the complete recovery of a young girl of twenty from a severe nervous affliction."

PRAYERS are asked for revivals of religion at: New London, N. H.; Pleasanton, Kan.; Woodward, Okla.; Coffeeville, Miss.; Montreal, Quebec, Canada; Spencer, W. Va.; Toshes, Va.; Green City, Mo.; Lexington, Ga.; Gainesville, Fla. (pray for an outpouring of the Holy Spirit upon a revival service); Litchfield, Mich. (for the success of revival in October); Piney Neck, Md. (that many may be saved during revival here); Canyon Falls, Ky. (that many souls may be saved during revival); La Harpe, Kan. (that many may be saved during revival in our town); Gettysburg, Pa. (pray for the success of Nicholson-Hemminger evangelistic work).

A Reader, R. O., asks prayer that a mother's mind may be restored; a Friend, that a child's mind may be restored; S. E. P. asks prayer that son's mind may be restored; eleven friends ask prayer for mental restoration or strengthening for other relatives or friends or for themselves.

Five friends ask prayer that their sight may be restored; K. B. asks prayer that eyes may be healed; Mrs. L. R. L., C. M., that a mother's sight may be restored; Mrs. S. J. S., for a nephew's eyesight; Mrs. M. B. R., for a friend's eyesight.

Thirty-one friends ask prayer for a deeper work of grace and assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing.

Ten parents ask prayer that their sons may be delivered from the liquor habit; Mrs. M. C. H. asks prayer that three sons may be cured of the habit; A Subscriber asks similar prayers for a father and sons; three wives ask prayer for their husbands; eight ask prayers that friends or relatives may be delivered from the liquor habit.

D. N. asks prayer to be cured of the drug habit; also Mrs. G. G. S., that a man may be cured; Mrs. A. K. T., that a son may be cured, and M. O. T., that a son-in-law may be cured.

Thirty-four parents ask prayer for the conversion of sons; twenty-two wives for the conversion of their husbands; fifty-five readers ask for the conversion of relatives or friends.

Four readers ask prayer for special spiritual blessing for others.

Seventy-eight ask prayer for the healing of friends or relatives, including L. A., that a sister may pass safely through an operation; another, Mrs. M. J. S., that a sister may regain the use of limbs; another, M. R. G., that a brother may be restored to health; another, Mrs. A. A. B., that a friend may be cured of cancer; another, Miss E. R. S., that a physician may be restored to health; sixty-one friends ask prayers for healing for themselves, including a wife who asks that health may be restored without an operation; twelve friends ask prayer for restoration of hearing for themselves or others.

One hundred eighteen friends ask prayer for help or guidance in financial affairs, including M. L. B., who asks prayer for means to establish a home for the aged in a locality where it is much needed.

One hundred forty-five friends ask prayer for the granting of various desires and needs.

ACKNOWLEDGMENTS of answers to prayer have been received from the following:

A Mother, Washington, D. C.; J. F. S., Newtonville, Mass.; Mrs. J. M. B., Edon, Ohio; Mrs. J. A. N., Newbury, Mass.; S. T. S., Chicago, Ill.; Mrs. C. B. J., Farmersville, Tex.; C. M. B., Dinuba, Calif.; Mrs. A. S. C., Gloucester County, N. J.; A Subscriber, Pinewood, S. C.; Mrs. G. W. S., Sandusky, Ohio; S. E. I., Princeton, Fla.; C. M. K., Athens, Ill.; S. E. T., Ligonier, Ind.; Miss F. E. W., Mexico, N. Y.; Mrs. D. S., Baterville, Ind.; L. de L., Felts Mills, N. Y.; Mrs. G. I. T., Northampton, Mass.; Mrs. N. B. M., Burlingham, N. Y.; J. R. W., Laurel, Md.; I. P. S., Northfield, Me.; Mrs. F. H. L., Exeter, N. H.; M. G., Amesbury, Mass.; Miss D. R., Nantucket, Mass.; Mrs. W. D. T., Bolivar, Tenn.; J. L. M., Toronto, Canada; Mr. and Mrs. R. B. S., Syracuse, N. Y.; Mrs. S. E. V., Morris Plains, N. J.; M. A., Myrtle, Mo.; W. H. H., Atlanta, Ga.; Mrs. A. E. B., Concord, N. H.; Miss S. G. T., Rochester, N. Y.; M. A. M., Garden City, S. D.; Mrs. F. P. S., Philadelphia, Pa.; L. C. V., Ocean Grove, N. J.; J. P., London, Canada; Mrs. H. C. M., Roseland, N. C.; Mrs. B. F. W., Glastonbury, Conn.; W. H. R., Fork, Md.; J. R. W., Newburgh, N. Y.; E. B., Harrisville, R. I.; L. B., Lyons, Colo.; Mrs. N. C. N., Conway, Mo.; A. M. S., Weston, Mass.; Mrs. W. D. A., Union, S. C.; Mrs. I. B. R., Wilburton, Okla.; H. D., Springfield, Ill.; Mrs. M. W., Fairmont, Okla.; A Reader, Dryden, Me.; A Reader, New York, N. Y.; Mrs. G. G. S., Lyons, Kan.; I. E. K., Harrisburg, Va.; R. R., Madison, Tenn.; C. E. S., Berlin, Mass.

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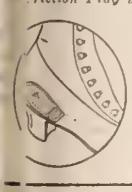

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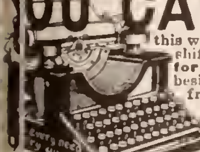

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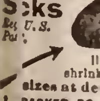

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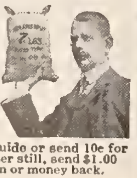

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Continued from page 1115

(LLOYD-GEORGE)

Russia has been slow to arouse, but she will be equally slow to quiet. The resentment of the Russian against having been forced into war is deep. He has neither forgotten nor forgiven the fact that this happened when he was ill prepared and unsuspecting. No, there are and will be no quitters among the Allies. "Never again" has become our battle cry.

At home the suffering and sorrow is great and is growing. As to the war zone, its terrors are indescribable. I have just visited the battlefields of France. I stood, as it were, at the door of hell. I saw myriads marching into the furnace. I saw some coming out of it, scorched and mutilated.

This ghastliness must never be reenacted on this earth, and one method at least of answering that end is the infliction of such punishment upon the perpetrators of this outrage against humanity that the temptation to emulate their exploits will be eliminated from the hearts of the evil minded among the rulers of men.

(BETHMANN-HOLLWEG)

means of warfare which is apt to sl ten the war deserves to be hanged.

. . .

What gives us force to stand i this struggle against almost the entire orld if not love for the land of our fathers, hich unites all its sons with an unsev ble bond; if not the uncorrupted fo of arms and hearts which lives at the ck-bottom of our national life and from hich new generations arise?

Great tasks which await us in a domains of state, and of social, econom and political life need all the vital solid ces of our nation. It is necessary for the ate in order to conquer all obstacles th we must find these forces .and use the for the common weal. Let us clear th oad for all that are fit.

Let us follow this watchword in en-minded spirit and our empire will ad nce toward the future in which the best the nation from all ranks and classes dly will participate in the works of peac just as is done now in this sanguinary st gle.

The War in Europe

Continued from page 1115

The British moved south from their positions on the northerly line, the French north from their positions on the southerly line, and after really ferocious fighting succeeded in meeting with Combles to the west of their line, and the German troops therein completely cut off from any communication with their fellows on the easterly side of the Allies' new line. But Combles, though cut off, was not taken, nor was it taken till after two days of what is described as the hardest street fighting the war has yet seen, the Germans shut up therein preferring to sell their lives dearly rather than surrender.

While these things were taking place to the west behind the new Allied line, to the east the fighting was also very severe. The Allies, who rushed men into their new line from its north and south ends by the thousands, immediately began an advance against the German positions fronting them, which the Germans resisted valiantly but in vain. In a couple of days of incessant fighting day and night, Frégicourt, about a mile directly north of Rancourt, Morgal, farther north and a mile or so eastward of the old line, and Les Bœufs, still farther north, passed into the possession of the Allies, whose troops then became also firmly established on the line connecting these villages.

From this point, both the old and new lines of the Allies change direction and run in a nearly straight line east and west, instead of, as before, north and south. A place named Courcelette is at approximately the middle of this east-and-west front, and from the eastern extremity of this east and west line to La Courcelette, the Allies continued to gain ground and succeeded in penetrating about a mile on a six-mile front to directly south of Bapaume and about three miles therefrom, so that this gain is an important one, since it is in the very direction of one of the primary objectives of the whole offensive.

Farther west, at the point where the north line of the Allies' offensive started on July 1, the Allies realized another important gain. Thiepval, a village located at this junction point, has been three-quarters surrounded for nearly three months, but was so strenuously defended by the Germans that all of the repeated efforts of the Allies to take it came to naught. A final attack the past week was successful, and not only did the British capture Thiepval, but pushed a couple of thousand yards north of the village, and thus straightened their line to Courcelette, a couple of miles to the east.

Several thousand Germans were taken prisoners in this movement; a considerable quantity of artillery, and a large amount of munitions of war of all kinds, also, fell to the victors. The casualties are reported to be enormous, but as this is a natural sequence of a frontal attack on well defended positions it can hardly be called surprising.

Aviators on both sides have been very active, as many as thirty-five aerial combats being reported in one day. Great Britain has been raided by Zeppelins three times during the past week, but according to the British with no military results. The casualties, however, were reported as considerable.

At present the submarines are very active; all told, last week, from forty to fifty steamers were sunk, the majority of which were British.

THE Grecian situation continues of the highest interest. Venizelos, former prime minister, has left Athens and gone to Crete, where a revolution has been started, at the head of which he is reported to have placed himself. This revolution is apparently connected with the one which recently broke out in Salonica, and is reported to have spread to Corfu, Mitylene, and other places.

In Athens everything seems to be upset. One day it is announced that the government has finally decided to join the Allies, the next day that nothing has been decided on. The Greek government through its ministers has notified the neutral powers that as mea of communication with the outside w d ha been seized by the Allies, it decline esposibility for news emanating from Gr e.

The north Rumanian front in Tra lvani or on the borders of that Austrian ovin has been fairly lively. In the weste secto around Petroseny, the Teutons aft as a ready stated, recapturing the tow dro south and retook the Vulcan and otl pass leading through the chain of mounta s for ing the frontier, and took up positic on t southern slope of the mountains on l nani soil. But this triumph was short- ed, during the latter portion of the peri und consideration the Rumanians, who d be reinforced, returned to the assault l com pelled their adversaries to retire thr gh t passes to their own soil.

In the Dobrudja, in spite of confl ing r ports of victory, it would appear at t contending armies have reached a adloc The Rumanians and Russians, who a behi a fortified line running east and west om t Black Sea to the Danube, south of K tendj appear capable of holding that line ut i capable of sallying forth and dri g t Bulgaro-Teutons south, while on t oth hand, the Bulgaro-Teutons do not s n ab to pierce the Rumanian line.

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War Prisoners Long for Bibles

RECENT operations on the eastern front of the European War have made many changes, but have not pened the prison camps, where mu udes of soldiers have been confine since they were captured in the ear campaigns of 1914 and 1915 by the erman and Austrian forces. The opp tunity for the distribution of Go l literature among these prisoners hich has already been described in evious issues of the Christian He d, is continued because of the pro igation of the war. Depressed by heir long captivity and with a lon g for which only spiritual healing ca vail, they find in God's Word that wh comforts, heartens and transfor .

ders who have contributed to our Go l Fund for War Prisoners will rejoic n what is being done in the camps as scribed in letters received by the Go l Committee, extracts from which foll :

“ccept my hearty thanks for the Ru an tracts. I did not expect such a antity, therefore the joy was gre er. I immediately reported to the Ru ans, saying, ‘Russian tracts and boo are here. If any are desired, the may be had.’ As I live right in ear with the prisoners, it required no mo than five minutes before they came in eat haste, like hungry wolves, to rec e the tracts. They were accepted wit many thanks, and many of the Ru ans here bade me send the gentleme who sent the tracts hearty thanks for he same, saying, ‘The books are goo —everything very good—a great y.’

“he two Bibles were a source of gre joy, as were also the books and Go els. They are read constantly; gro s assemble and are read to, as all ca ot read, and therefore one who can rea explains it to them. There were so Russian Jews who also desired tra s, but they hesitated to take them as e name of Jesus was mentioned thr ghout. I then gave them the Le ers to the Hebrews,’ and at once they were happy, and immediately read these ‘letters.’”

“The Russians are the most receptive. I found a Russian one day deeply interested in a large book, which I found to be the Bible. He had gotten it from a comrade. In his broken German, he said to me, ‘I always read the Bible—it is good—Jesus Christ, heaven. Officer should read it also.’ I then called an interpreter and through him told the man that the Bible was also my beloved book, and therein I had found my Saviour, who forgave my sins, gave me a new heart, and now I know that my name is written in heaven. ‘He is mine and I am his.’ Naturally we had many listeners, but now his eyes shone, and I told him and the others, through the interpreter, that they must also come to Jesus. This Russian man then worked diligently with his countrymen, and soon brought to me another man in order that I might tell him more through the interpreter. As this second man came from camp he said to me, with his Bible in his hand and pointing his finger upwards, ‘There no Russians, no Germans, no French all brothers—no war and death and blood. We shall see each other in heaven again.’

“So it was every day that God's word bore fruit, and was a source of great interest and help to many in the barracks. The inward suffering is very great here. Many have been prisoners for almost two years, and in all this time have heard nothing from wives and children. Many tears have been shed over this, and so in their suffering God's word appeals to them, and they receive it gladly. So great good is being wrought during these hard times. God will bless us still more, and you also, in the work you are doing, and he will repay you. ‘I was in prison and ye visited me.’”

All contributions in aid of the Gospel Work Among War Prisoners should be sent to the Christian Herald, Bible House, New York, which is in direct touch with the work in the field through the committee.

Delivered from Pirates by Prayer

THRILLING experiences with river pirates are narrated by the Rev. W H. Dobson of Yeungkong, South Ch a. After a day spent at Macao, en ute from Hongkong to Yeungkong, wi his helpers, they and their boat we in the hands of a robber band for tw nights and a day and were then ca adrift with only the foresail and oa rs. They finally dropped anchor ne a place called Wongchung, a noted pir e nest. Two miles from there was a ch el. Mr. Dobson sent a messenger wi his card to the preacher or elder ask g him to come and see him. The eld did so, accompanied by a bodygu l, armed, as the country was infes l by robbers. The only way for M Dobson to get his boat into Kongmo , twenty miles away, was to leave the rew and start from the chapel, two mi distant, to get help. “I went into my unk room,” writes Mr. Dobson, “a asked God if there was anything I c ld do for these people before I left, an immediately the answer came—‘In all thy ways acknowledge Him, an he will direct thy paths.’ So, calling he crew together, I called their atte on to the fact that the light had be burning before their ship's idol all du g the robber raid, and that the idol ha in no wise helped them; but now, if ey would consent to blow out the lig and not light it again all night, I uld ask the true God to guard them all uring the night, and give them an ea means of getting into Kongmoon on the morrow. They immediately we and blew out the light. Then I as l God to protect them and take th to Kongmoon, and further said th. I asked this in order that those who we standing around might know that ou God is a true God, who hears and an ers prayer.”

r. Dobson left the crew and went on o the village and the gates were locked behind him. On leaving the next morning, to his surprise the boat on which he was traveling stopped where the junk he had left the night before lay at anchor. He asked whether they had been molested. They replied, “No, indeed, we had a fine rest, doctor.” “I asked them,” said Mr. Dobson, “to whom we prayed last night, and then they said, ‘Heavenly Father.’ The first thing they saw in the morning was two launches, towing boats full of soldiers, who promised to take them into Kongmoon that afternoon.” Kongmoon was reached in safety.

◆

Winona's Moral Burden

THE new directorate of the Winona Assembly is organizing a movement to reimburse the needy creditors of the old Winona Association, and is endeavoring to raise a fund for that purpose. The obligation is not a legal but a moral one. In a letter to the Christian Herald, Chairman Biederwolf and his associates on the Board write that the movement meets with general approval. Some of the original investors are now in reduced circumstances and the refunding of their investment would be a godsend to them. The new Winona, while having no liability for the old organization, is taking up the burden loyally for the sake of justice and humanity. Any one interested in the subject can secure full information by writing to Rev. S. C. Dickey, Winona Assembly, Winona, Ind.

◆

THOU art the true peace of the heart. Thou art its only rest. Out of thee all things are full of trouble and unrest. In this peace that is in thee, the one chiefest eternal good, I will lay me down and sleep. —*The Lutheran.*

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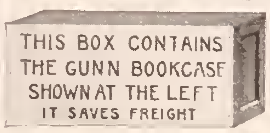

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Little Sir Galahad
A Novel by Phoebe Gray
The Christian Herald

"LITTLE SIR GALAHAD"

We do not know when we have had quite as much pleasure in reading any book this year as "Little Sir Galahad." There is so much that is charming and humorous and intensely human in the whole story that it appeals to the reader probably with greater force than if the action were on a more dignified level.

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CHRISTIAN HERALD, Bible House, New York, N.Y.

Young People's Topics for October

Manliness and Womanliness

Christian Endeavor and B. Y. P. U. Topic.
Neh. 6 : 1-13; Esther 44 : 6-16.

MANLINESS and womanliness are alike in all essential qualities. Each must be shot through with the fire of a worthy purpose; each must stand to its task unflinchingly: and each must go forward unswervingly, resisting all allurements and all temptations that would balk or neutralize that purpose. Manliness braves danger, defies traducers and brands misrepresentation for what it is. So does womanliness. The world has had enough of wishy-washy folks who dress well, talk prettily and drift pleasantly with the crowd. Humanity has little use for those who start out bravely to build a wall or a house or a boat or a life, and who tire when the enterprise is half finished. Mankind has enshrined as heroes those men and women who have dared to go through to the end.

We like to read the story of Esther. It is a pretty story, but that is not the reason for our liking. It is a story of a Hebrew girl, peculiarly situated to serve her people, who in answer to the question, "Who knoweth whether thou art not come to the kingdom for such a time as this?" asked her people to pray and to fast for her for three days, and then went in unto the king, contrary to the law, saying "If I perish, I perish."

We like Nehemiah because, having been commissioned to rebuild the wall and to restore the temple at Jerusalem, he refused to be diverted by the insidious opposition of Sanballat. It was a manly man who answered, "I am doing a great work. . . . Why should the work cease while I leave it?" It was a fearless man who met the false threat of danger with the question, "Should such a man as I flee?"

Nehemiah and Esther had the courage of righteousness. Cowardice, the antithesis of manliness and womanliness, is often rooted in a guilty conscience. There can be neither manliness nor womanliness if sin grips the heart; for sin, sooner or later, draws the fires of purpose and leaves the sinner cowering
amid the ruin of what might have b

Second-Mile Religion

Epworth League Topic. Matt. 5

IT was the law in Christ's time that
ger of the king could compel any
go with him, as guide or guard, for a
was a civic duty, a part of the busin
king. But Jesus said, "Whosoe
compel thee to go a mile, go with hi
In other words, do not do merely y
but go beyond the law and give doub
to the king. This is a timely topic.
to be a national election soon. Ea
entitled to exercise a sovereign franc
duty bound to go to the polls and vo
is the one mile that duty requires.
second mile is the one we so frequen
travel. Having voted, we go home a
that there is such a thing as a govern
all honor, we should follow the acts
who gain office by our ballot. If the
we should commend them: if they
should condemn them; and if we s
cause flouted or a bad cause prosp
should be ready to fight for the right,
with others likeminded.

It is true that a part of this referen
us to "resist not evil," but we must
that elsewhere Christ tells us to over
with good. We are to love our en
bless them that curse us, and to pray
which despitefully use us. Why?
that we may be the children of o
which is in heaven, who sends his sun
his rain alike upon the evil and the
just and the unjust.

It is love, therefore, that will send
second mile; love for Jesus and lov
for whom he died that will make us
mile" Christians, that will keep us f
satisfied with doing only what is
service, that will spur us on to spend
spent, to run and not be weary as m
of the Lord, to carry to the world th
his great love and his great salvatio

Among the Workers

TSINGTAU station of the Shantung Mission, China, reports a bright outlook for the coming months. Mrs. Cassat of the station writes: "We sometimes feel, in these days of hardship and sufferings of the Belgians, Poles and Balkan peoples, that the people of the home churches do not realize that conditions in some parts of China are equally bad, if not sometimes worse. Thousands of Chinese right here in our own field were actually starving until the wheat crop of last month was harvested, the first good crop of any kind in three years. Mr. Montgomery writes that the Chinese are weary of a multitude of gods that can neither put food into their mouths nor bring peace and solace to hungry, yearning souls, and they stand ready as never before to accept Christ and believe in the one living and true God. In the outlying districts eighty-four new communicants have recently been received on profession of faith. Dr. Scott in a recent trip visited seventy-nine places where single Christians and families are dwelling in scattered villages, spending much time in searching out small villages and groups of peasant homes on the mountain sides where the name of Christ had never been heard."

THE cottage of Coast Guard Chaplain R. Ashley Cake at Port Republic, N. J., was burned to the ground by an accidental fire lately. Mr. Cake has been a mission worker among the Coast Guard life-savers for many years. The fire leaves him utterly homeless.

GIPSY SMITH was conducting an evangelistic campaign in Chicago. Each noon the Great Northern Theater was filled within seven minutes of the time the doors were opened. Each day the gipsy evangelist was preceded by a Chicago preacher who took half the time. Men who had not been called evangelistic gave wonderful messages. Near the close of the week, after the people had listened to the most stirring appeal they had yet heard, Gipsy Smith came forward holding a bundle of letters in his hands. "These," he said, "are protests from some of you who think I ought to occupy all of this brief noon hour. Do you know why I have insisted on your own preacher dividing the time? First, because the Lord did not send me over here to commit suicide. Second, and chiefly, I wanted you to know that if you will support your own preachers as loyally and as enthusiastically as you do me, and as you have just supported this man, you will not have to send to England for a gipsy to preach the Gospel."

EVANGELIST BILLY FRIDAY is now holding meetings at East Stroudsburg, Pa. From there he goes to Newport and then to Colwyn (Darby), Pa.

THE Ceylon and India General Mission is an evangelical, nonsectarian mission whose special object is the evangelization of the unreached villages and towns in Ceylon and southern India. As with other
in India, this mission is experiencin
ingathering, and is facing a wide op
for work which it cannot attempt.
Davidson, the director of the mis
recently returned to Scotland afte
visit to America.

EVANGELIST ROBERT L. LA
of Kansas City, Kansas, closed
Tent Meeting at Cleveland, Mo., S
1. About 125, mostly adults, profess
the first to decide being a man sev
years of age.

DR. J. Q. A. HENRY, the Americ
gelist, is conducting a successful
ical campaign in Australia, with Re
Campbell as co-worker. Three we
occupied in conferences, which did
quicken the spiritual life of the co
churches.

IN 1913, at a helpers' meeting, a
pastor remarked that there was
of the church's zeal for preaching
should do something to rouse the
It was resolved that a report should
each month on three items: 1. N
people preached to. 2. Number of S
or portions sold to unbelievers. 3.
of new believers. The results, in ro
bers, have been:

	Preached to	Scriptural Portions Sold
1914	150,000	10,000
1915	280,000	11,000
1916	260,000	12,000

IT is proposed to raise a fund of
to finance the movement for a gr
of revival services by Evangelist Bill
in New York City, beginning March
One of the plans under consideratio
the element of money-getting should
inated as far as possible in the w
evangelist and his aids to be paid o
fund, the subscribers to which could
back out of the revival receipts.

THE Northern Baptist Theologic
inary of Chicago will open its fo
of instruction on September 26 with
lent registration of students. The
has changed from the semester to
system, with a requirement of 270 te
for graduation. The graduates of
are all actively engaged in the pastor
evangelistic field. A special convoca
be held in November, during which a
lectures will be given by Henry C
D.D., LL.D., of Northfield, Mass.,
Clue to Religious Certitude."

THE pulpit of the Baptist church
son, Iowa, made vacant by the
the Rev. E. P. Williams, will be filled
Williams until the congregation can
successor to her husband.

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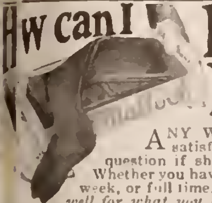

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ıter

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The Correspondence of Prof. David Smith, D.D.

IN dealing with that lingering survival of the ancient superstition of the "Sortes Biblicæ," the pietistic practice of lighting at random on verses of Scripture and accepting them as direct and personal messages from God without consideration of their proper significance, I remarked that "there is a law regulating the appropriation of the promises"; and I have since received numerous requests for a statement of that law.

IT is very simple. The initial fact is that the Holy Scriptures are not mystic oracles. They are the record of the revelation which God made of his character and will in his redemptive dealings with Israel, culminating in the Incarnation, his supreme and final self-manifestation. The Bible is not God's revelation; it is the history of his revelation, and it is only as it is viewed historically that the revelation is intelligible. Hence it is illegitimate to take an isolated sentence and regard it without more ado as a heavenly message, irrespective of the context and the original situation, after the archaic manner of theological controversialists who treated the Bible as an indiscriminate quarry of "proof-texts," which they hurled at each other regardless of the sacred writer's intention.

The need of every age and not least of our own is an understanding of the Scriptures and an unfolding of their living and eternal truth. This is the duty of preachers, if they would be "good stewards of the mysteries of God, rightly dividing the Word of truth." Here, then, is the law which regulates the appropriation of the promises, and a pointed exemplification of it is furnished by an incident in the life of Ambrose of Milan, the teacher and friend of Augustine. The emperor Theodosius had, in the heat of his passion, perpetrated a ghastly crime—the massacre of thousands of the citizens of Thessalonica,—and he presented himself at the church of Milan to participate in the celebration of the Holy Communion. Ambrose confronted him in the porch and debarred him until he should have purged his guilt. The emperor remonstrated and pleaded that, if he had committed bloodshed, so had King David, the man after God's heart. "You have imitated David in his sin," was the stern response; "imitate him in his repentance also."

Here is the law regulating the appropriation of the promises. They are nothing else than testimonies to God's dealings with faithful men in bygone generations; and, since his character is immutable, his grace is eternal, and when we know how he has dealt with others, we know how he will deal with us in like circumstances. This, however, is the essential condition: the circumstances must be identical. It is not sufficient that we should appeal to the Lord's promise to David and apply it to ourselves. The promise was made to David, and, since God's grace abides constant, to all who are in David's case; and therefore, ere we appropriate it, we must see to it that David's case is ours.

This is the fatal blunder of opening the Scriptures at random and taking the first verse that meets your eye as a message for you. That was the manner of the Jewish Cabbalists, and it is a dishonoring of God's Word to treat it as a magical talisman. The remedy lies in more earnest study and more intelligent apprehension of the historic revelation; and this is the supreme office of a preacher. He is a Christian teacher, and he owes it to his people to study the Word, that he may be able to interpret it to them. DAVID SMITH.

The College, Londonderry.

◆

SCHOOL GARDENING. According to the Department of the Interior, 50,000 children in about 100 cities are this year cultivating back-yard gardens under school supervision, some of the children making as much as $150 from their gardens in one season.

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If not sure he has no mortgage on you.

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Christian Herald *Mother's Magazine *Ladies' World. *McCall's (free pattern) (Price after Nov. 10—$3.90)	$1.50 1.50 1.00 .50	$2.40
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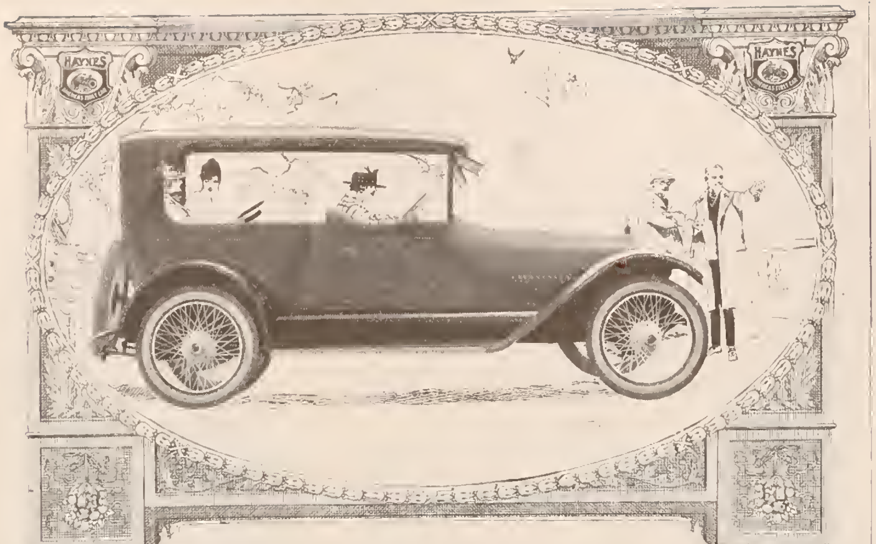
Christian Herald Modern Priscilla Pictorial Review (Price after Nov. 10—$3.85)	$1.50 1.00 1.50	$3.25
Christian Herald Modern Priscilla Woman's Home Comp'n (Price after Nov. 10—$3.60)	$1.50 1.00 1.50	$3.25
Christian Herald Woman's Home Comp'n Review of Reviews (Price after Nov. 10—$4.75)	$1.50 1.50 3.00	$3.90

(*Must go to same address)

CHRISTIAN HERALD, Bible House, New York



Big satisfaction, low after-cost–

That's what you buy in a Haynes

Purchase price *plus* maintenance cost is the true price of any car. The *light weight,* the *perfect balance* and the *smooth-going motor of the Haynes* result in such upkeep economy, that on a purchase-price-plus-maintenance basis, this big, light car is really *cheaper* than many of lower price.

"America's Greatest 'Light Six'"

HAYNES

"America's Greatest 'Light Twelve'"

You know you'd get more satisfaction driving this beautiful, big car, with its Haynes sincerity of construction and its many-coated, lustrous finish. You know you'd get more comfort from its roomy body, its soft upholstery and its long springs.

You know you'd take very great enjoyment in the control of Haynes *power*—developed by a motor that yields *more* power than any other motor of any make of equal bore or stroke.

You'd thrill with sheer joy to beat the other fellow in the get-away, and pass him on the road—to throttle down on high to slower than a mile an hour, and to hit sixtv or sixty-five if the occasion required.

Why not *get* the complete satisfaction of driving the Haynes? YOU'LL *PAY* FOR HAYNES SATISFACTION *WITHOUT GETTING IT* if you buy a car a few hundred dollars cheaper, that will *eat up* the difference in price every season, in its excessive expense for gasoline and oil, and its wear and tear on tires.

Compared with cars of a *similar* price, the superiority of the Haynes is *all the more apparent.* No matter how much you have in mind paying for your car, investigate the combination of beauty, power, speed, durability and low up-keep in the Haynes. See the Haynes dealer for a real demonstration.

The Haynes all season Sedan, with removable panels *illustrated above*—is the height of luxury and comfort.

The new catalog gives you full opportunity to study the construction of America's Greatest "Light Six" and "Light Twelve." It's free on request.

THE HAYNES AUTOMOBILE COMPANY
44 Main Street, KOKOMO, IND.

"Light Six"—Open Cars			*"Light Twelve"—Open Cars*	
Five-passenger Touring Car	$1485	All prices	Five-passenger Touring Car	$1985
Four-passenger Roadster	1585	f. o. b.	Four-passenger Roadster	2085
Seven-passenger Touring Car	1585	Kokomo	Seven-passenger Touring Car	2085
Closed Cars			*Closed Cars*	
Five-passenger Sedan	$2150		Five-passenger Sedan	2650
Seven-passenger Sedan	2250		Seven-passenger Sedan	2750

Demountable Sedan and Coupe Tops for All Open Models $275

Merry Moments

WHEN the Merry Moments column was started we announced that we could only return contributions when postage was enclosed. Some contributors, evidently forgetting this, have written inquiring as to the non-return of their contributions.

THE REASON WHY. A certain minister used to supply occasionally for a congregation which had no regular pastor. When he came he boarded around. He found a ready welcome, for he was genial and full of jokes. But somehow he usually seemed to leave the joke on some one else rather than on himself. Because of this, one hostess once approached with this question, "Dr. G—, can you tell me why it is that ministers' children are nearly always so bad?" "Well," the doctor replied meditatively, "I'm sure I don't know, Mrs. McA., unless it comes through association with the congregation."

HE HAD SEEN ONE. The little folks in the first grade were reading about a dandelion, and the teacher asked who had seen one.

Up went Ben's hand, and the teacher asked, "Where did you see a dandelion?"

"In a circus!" was the confident reply.

FOR FRYING ONLY. As a result of a partly completed correspondence course in advertising, Jerry Case painted on white card-board, and hung in front of his country store, the following:

"My eggs can't be beat!"

ONE ON THE SOLDIERS. A small boy astride of a donkey was taking some supplies to an army camp in Texas not long ago, and got there just as a detachment of soldiers, preceded by a band, was marching past.

The lad dismounted and held the bridle of the donkey tightly in his hand.

"Why are you holding on to your brother so hard?" asked a group of soldiers who were standing near and wanted to tease the country boy.

"I'm afraid he might enlist," said the lad, without batting an eyelash. — *Chicago News.*

A LUCKY CIRCUMSTANCE. "The wolves were upon us," he said, "bellowing and roaring, as I have so often heard them. We fled for our lives! I don't deny it; but every second we knew the ravenous pack was gaining on us. At last they were so near that we could feel their muzzles against our legs—"

"Ah!" gasped out the lady, who had been breathless throughout his tale of hairbreadth escapes. "How glad you must have been that they had their muzzles on!"—*Answers.*

GEORGE. George was our neighbor's boy. He lived about a block from us across a vacant lot, and was hardly out of bed before he wanted to "come over." Our buckwheat cakes and honey was one great attraction.

"Had your breakfast, George?" my father would say, cutting into the honey with one eye on the lad.

"Ye-es," the honest little fellow was forced to admit. "Yes, I had my brekfuss, but I jus' got hung-ry a-comin' over."

◆

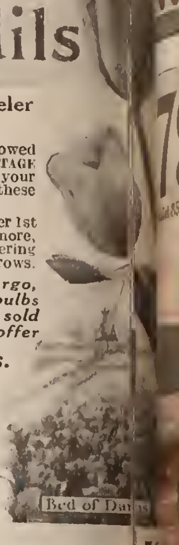
The Open-Air Church by the Sea

A GREAT religious outdoor work has been done this season at Brighton Beach, Coney Island, where 174,719 persons have been reached with the Gospel, 136 have accepted Christ, and hundreds have earnestly asked to be prayed for. The Brighton Beach Gospel work, conducted by a corps of believers from different Brooklyn churches, was inaugurated five years ago to reach non-churchgoers, pleasure-seekers, the worldly-minded, the ungodly and the profane. Mr. W. E. Stephens, a business man, is director of the work. Each year it has grown in interest, attendance and practical results. The meetings are conducted just off the Boardwalk at Brighton Beach and are held on Saturdays, Sundays and holidays, between five and seven P.M. In the first year there were about 60,000 persons reached; the second year, 133,450; the third year, 212,850; the fourth year, 170,688; and this season, up to this date, 174,719—a total of 751,707 to date. The figures for the last four years are an actual count.

The open-air services consist of singing, Scripture exposition and short Gospel talks. At the close, each personal worker seeks out an individual inquirer and confession cards are signed and sent to the churches near which the converts reside.

The work is independent and undenominational, and is supported by free-will offerings. The proportionate cost of expenditures for the total number of auditors reached at the services is three-tenths of one cent per capita.

Darwin Tuli s
and
Daffodils



Bed of Da s

Selected by our Traveler
Now in Holland

GOLDEN DAFFODILS in April followed by the glorious DARWIN and COTTAGE TULIPS in May, will make your garden look its gayest during these spring months.

Plant from now until November 1st in beds, or in clumps of ten or more, among hardy plants, or bordering low-growing shrubs and hedgerows.

Because of English embargo, our traveler has secured bulbs of highest quality, usually sold in England, which we offer

At Bargain Prices.

DARWIN TULIPS

Special Offer A, 100 Bulbs. Mixed colors from 10 distinct kinds. Prepaid for . . $1.50

Special Offer B, 100 Bulbs. Ten named kinds, all separate, our selection. Prepaid for $2.00

DAFFODILS

Special Offer C, 100 Bulbs. Mixed kinds, enough for a 6-foot circular bed. Prepaid for 5

Special Offer D, 100 Bulbs. Eight named kinds, all separate, our selection. Prepaid for 0

Big Fall Catalog (56 pps.), Bulbs, Plants, Trees REE

Vaughan's Seed St re

CHICAGO, 31-33 W. Randolph St.
NEW YORK, 43 Barclay Street

Residence of Charles E. Currier, Elmhurst, L.
Architect—W. L. Worrall, Jr., 13 Jackson A
Corona, L. I.

Fire, Weather and Tir
Cannot Hurt this Ro f

The Roof of beauty, of safety, of econo y, which never diminishes in efficiency or g s old in appearance —

AMBLER
Asbestos CENTURY BRAND Shingl

These shingles make it as needless to r , repair or paint a roof as to renew the foundat s. They are made of Portland cement, reinforced h Asbestos fibre—two indestructible materials. y are light in weight and can be used to replace n out roofs. Ideal for sidings. In a variety of de s.

Let us send you prices, pictures, samples

KEASBEY & MATTISON COMPA Y
Dept. C-4 Ambler, Pa., U.

Crooked Spi s
Made Straig t

Thousands
Remarkable C

An old lady, 72 yea age, who suffered for years and was abso helpless, found relief. an who was helpless, una to rise from his chair, w ing horseback and pl g tennis within a year. child, paralyzed, was pl g about the house after w a Philo Burt Applia weeks. We have succe y treated more than 25,000 cases the past 15 s.

30 Days' Trial

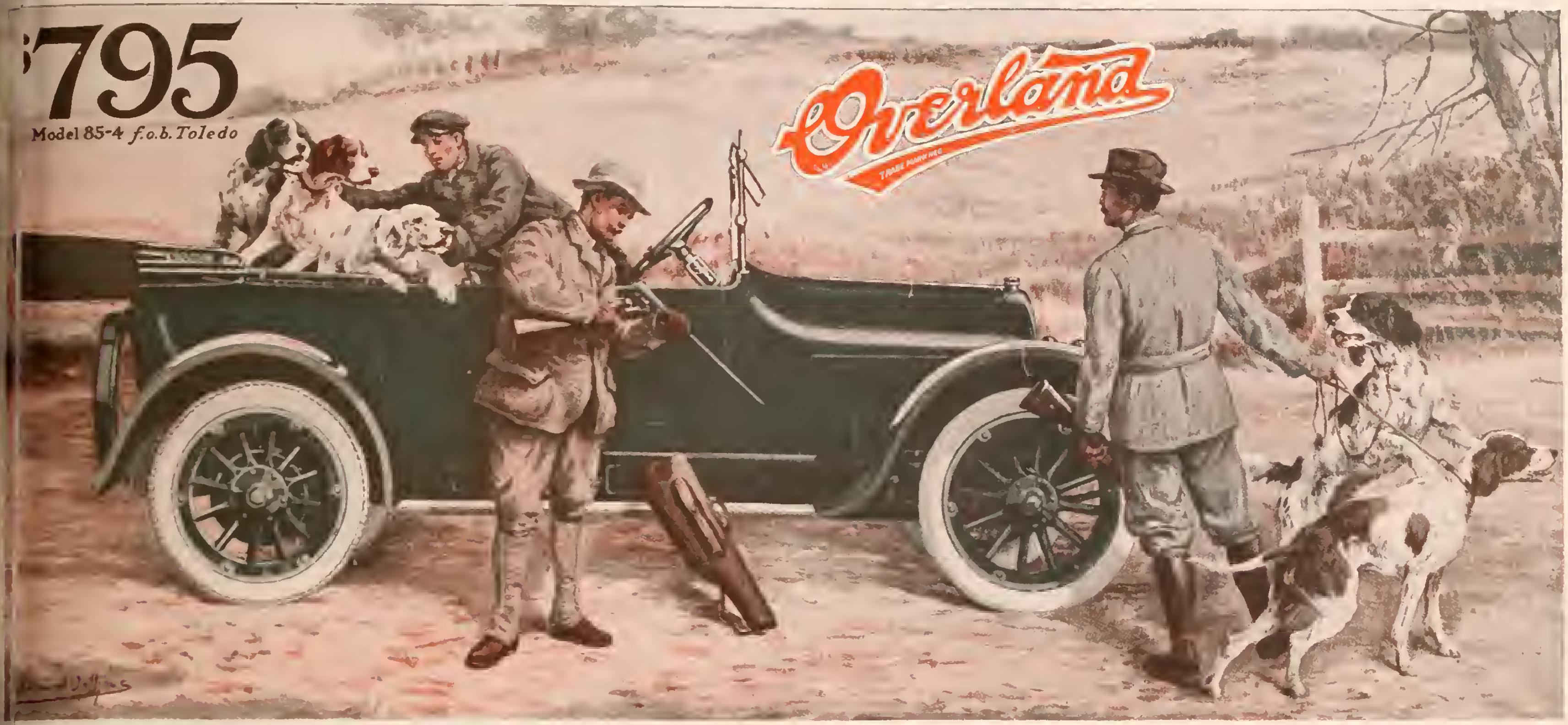
We will prove its value in your own case. There is no reason why you should not accept our offer. The photographs show how light, cool, elastic and easily adjusted the Philo Burt Appliance is—how different from the old torturous plaster, leather or steel jackets.

Every sufferer with a weakened or deformed spine owes it to himself to investigate thoroughly. Price within reach of all.

Send For Our Free Book

If you will describe the case it will aid us in giving you definate information at once.

PHILO BURT MFG. CO.
J 207 Odd Fellows Temple, Jamestown,



Never Before So Big and Fine a Car at So Low a Price

A good, big, luxurious car, perfectly appointed, completely equipped—for $795.

Never before has it been possible for anyone to sell so big and fine and finished a car for any such price.

No one ever before built enough such cars to get costs low enough to make such value possible.

But increased Overland production has done the trick—and here it is.

A 112 inch wheelbase four with cantilever springs and 4 inch tires, the easiest riding car that ever sold for so low a price, —$795.

It has the motor that drives more automobiles than any other motor of its power ever designed—

The famous Overland 35 horsepower motor—now at the height of its development—more than a quarter of a million in use.

It has the reliable vacuum tank fuel feed with gasoline tank in the rear.

It is a finished workmanlike body job, straight through from stem to stern—

From its one man top, right down to the linoleum covered floor boards of the front compartment and the richly carpeted tonneau, every detail is complete.

You ought to own one of these cars.

It represents the utmost value ever offered. You can't beat—or even equal, it at anywhere near the price.

Order one today and enrich your life and the lives of every member of your family with the freedom and wider activity made possible by such a car.

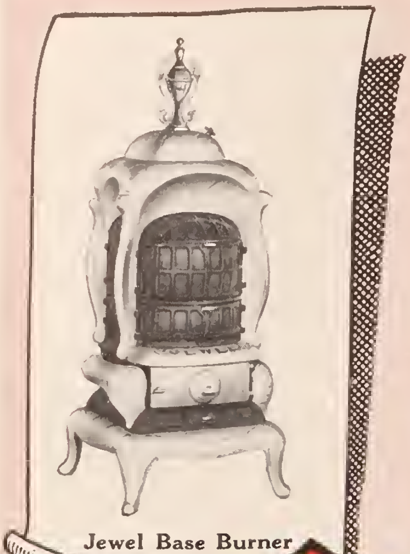
Same model, six cylinder—35-40 horsepower—116 inch wheelbase, $925.

Overland dealers everywhere.

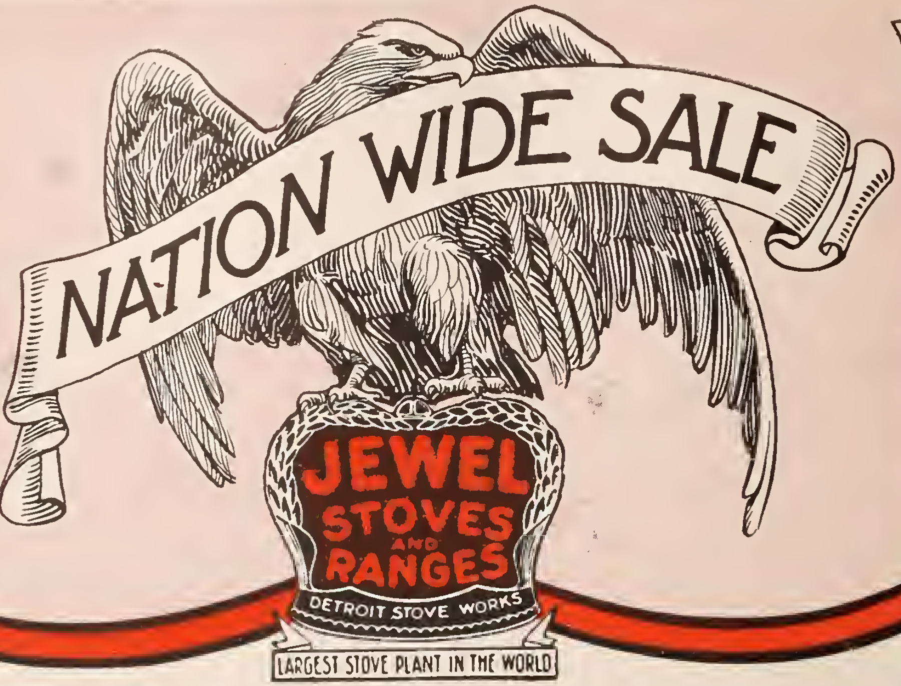
Catalogue on request. Please address Dept. 746

The Willys-Overland Company, Toledo, Ohio

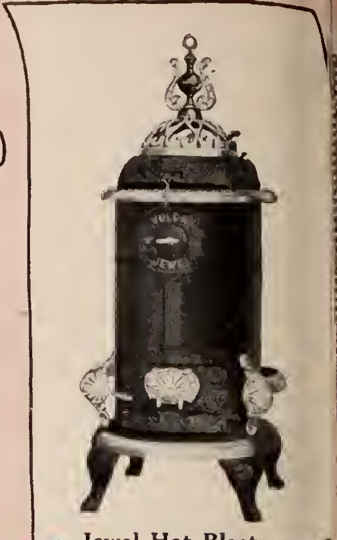
"Made in U. S. A."



Jewel Base Burner



Trade Mark



Jewel Hot Blast

Genuine Jewel Stoves

Remember that the stoves offered you in this great Nation-wide Sale are genuine Jewel Stoves made by the Detroit Stove Works, the largest stove plant in the world. For more than 50 years the high quality of Jewel stoves has been known the world over. We guarantee to you that every stove placed on sale will represent in every detail the same high quality and high grade materials which have established a reputation for Jewel stoves as being the best that money can buy.

The Jewel trademark illustrated at the top of this advertisement is on every Jewel stove. Be sure it is on the stove you buy.

Buy Your Stove This Fall, During Nation wide JEWEL STOVE Sale

Take advantage of this new selling plan that makes possible the biggest stove values ever offered. A plan that gives you the benefit of vast production—hence low manufacturing costs—reduced selling expense, because 8,000 dealers join together to make this great sale a nation-wide event—lower distributing charges because of co-operative buying on a large scale. All these money saving features enable you to secure a stove of known value and national reputation right in your own town. You can see your stove before you buy—examine it and select the one best adapted to your needs and then have it placed in your home free from delay, breakages or annoyances of any kind.

How This New Plan Makes "Special Values" Possible

Never before such a plan where you can secure such high quality—where you can get all the economical advantages of co-operative buying—never before has everybody co-operated in a widespread marketing idea so that all unnecessary selling expense has been eliminated. Never before a plan that makes it so easy for you to buy—to get what you want without delay or annoyance—with sure satisfaction. And why is this possible?—it's simple enough—a sane and sensible plan based on the manufacturing of stoves on a large scale—building greater quantities than ever before—this big production has lowered manufacturing costs, cut the expensive corners and saved a large amount of money.

8,000 Dealers Giving This Sale

There's one in almost every town

Think of it, this vast army of dealers all over the country have united with us to take advantage of quantity manufacturing and quantity buying. They quickly appreciated the opportunity of giving their customers bigger and better values. They have taken this enormous output and placed it before the great stove buying public. This means that selling and distributing costs have been substantially lowered—and the sum total of these various items amounts to a considerable saving on each stove—a saving that is passed along to you, giving you the biggest possible value in the stove you buy.

Send Coupon Today For "Free" Advance Information

You will be interested to know how the Nation-wide Jewel Stove Sale makes "better stove values" possible,—how Jewel Stoves are made from Kemi-Test Iron, a special iron produced only by the Jewel foundries, that withstands a breaking strain of over 2400 lbs. to the square inch,—how Jewel stoves are built to save fuel and possess many special and exclusive features—why they outlast ordinary stoves and prove the best investment you can make. Write for this advance information—we'll be glad to send it,—it incurs no obligation to buy. Every stove buyer should have the facts about Jewel Stoves and this Nation-wide Jewel Stove sale plan. Mail coupon or post card now.

DETROIT STOVE WORKS
The largest stove plant in the world
Detroit, Chicago

Sale Now On —Ends November

This sale has j
started, and will l
until Nov. 15. Fr
now on, authoriz
Nation-wide Sale de
ers all over the cou
try will have th
"Special value stove
on sale—you can pi
and choose to yo
heart's content. Sp
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bulletins and lo
newspaper advert
ing will identify t
authorized sale deal
in your town.

If you expect to buy
steel range, a ca
range, gas range, co
stove, base burner, h
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or heating, this is yo
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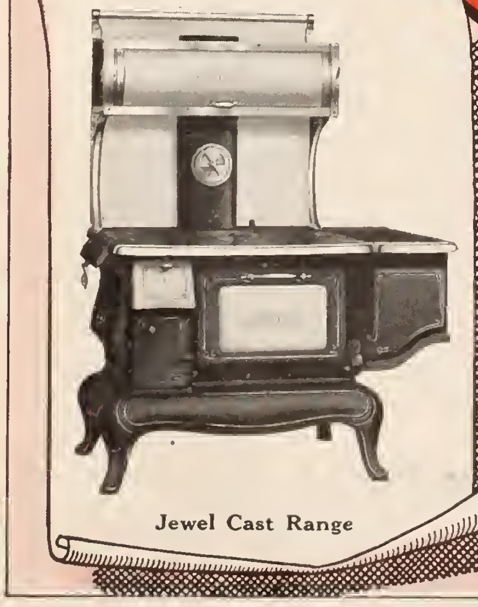
extraordinary value
the stove you buy.



Jewel Cast Range

DETROIT STOVE WORKS,
Detroit, Mich.

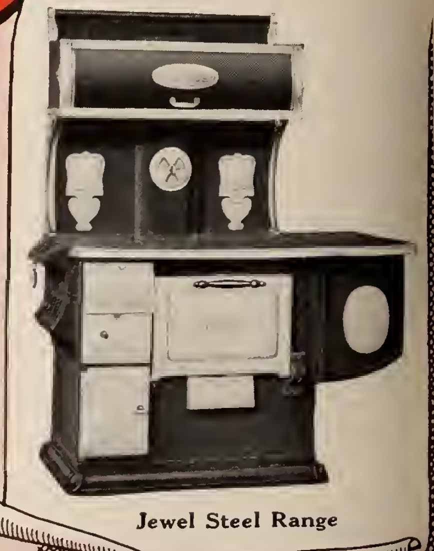
I would like to know the full facts about the Nation-Wide Jewel Stove Sale. Please send me complete details and FREE advance information.

Name ____________________

Address ____________________

Town ____________________

C. H. (14)



Jewel Steel Range

Christian Herald

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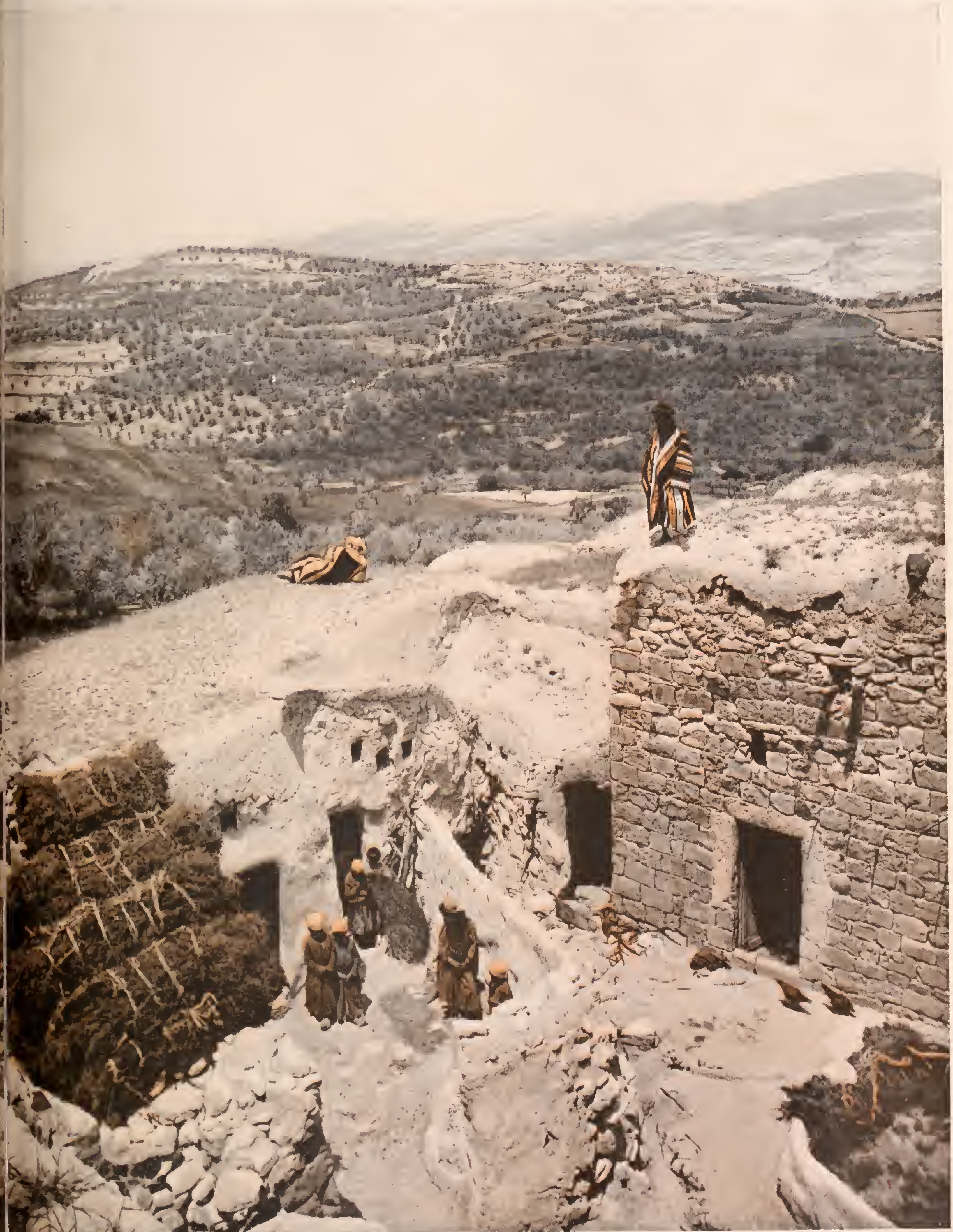
SU CRIPTION, $1.50 PER ANNUM
PU ISHED 52 TIMES A YEAR

NEW YORK, OCTOBER 18, 1916

VOL. 39—NO. 42. PRICE 5 CENTS
OFFICES: BIBLE HOUSE, NEW YORK



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A SAMARIAN VILLAGE AMONG THE HILLS OF PALESTINE.

OUR MAIL-BAG

NOTICE

The editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

C. W. D., Milwaukee, Wis. 1. In Heb. 1:14, we read "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Please explain. 2. Do you think, and if so, have you any Scriptural basis to show, that our Christian loved ones minister to us, who are disciples of Christ, after they have gone to the homeland? My dear companion has been called home. I am alone in the world now. Sometimes I think I feel her spirit's influence in my lonely hours. God is my constant Companion, and talks with me and walks with me in these hours. And yet I seem to feel another influence. Ought I to attribute it to her who is gone before?

1. The passage in Heb. 1:14 is to be read in its relation to verse 7, same chapter. Both verses relate to the ministry of angels, and the work they perform in obedience to the divine will, the performance of which is likened to the wind and lightning in swiftness, and also to the flaming fire. Their ministry for those who shall be heirs of salvation is, in the primary sense, a ministry rendered not *to* men, who have no power or authority over them, but *to* God and *for* men, since it is directed to the good of men. 2. What we know regarding the state of those dear redeemed ones who have passed on before us, is sufficient to assure us of their well-being and of their future happiness. The presence of Moses and Elijah upon the Transfiguration Mount, the parable of the rich man and Lazarus and other passages have been adduced as evidence that the righteous dead still have a spiritual interest in the welfare of their friends on earth. The famous figure of "a cloud of witnesses" (employed by Paul in Heb. 12:1) is strong presumptive evidence that in apostolic days the belief was general in the Church that the departed saints were privileged to know how the great moral contest is progressing in the world—a struggle in which they themselves were once engaged. That spiritual life is continuous and unbroken, that the righteous at death simply step across the threshold into a life that is higher and fuller than that on earth, that their spirits beckon us with cheer and encouragement—these are thoughts that are very dear to the hearts of God's people, even though they may be beyond human demonstration. God in his infinite wisdom has seen fit to veil the future from our intrusive gaze. There are many things which we cannot comprehend and could not bear if we did, but which will be made plain to us hereafter. But on the one point of the interest of the heavenly inhabitants in us, we may feel assured that if there is joy in heaven over the finding of one lost sheep—over one sinner that repenteth, as Jesus himself declared (Luke 15:10)—that joy will be shared by the redeemed, our own dear ones among them.

Mrs. M. C., Herrin, Ill., also "Troubled," Philadelphia, Pa. 1. Do not worry about the fate of your children who died unbaptized. He that said "Suffer little children to come unto me," (Luke 18:16; Matt. 19:14; Mark 10:14) meant exactly what this passage portends, namely, that he wants little children to come to him. If they are with him, do you not think they are safe? 2. We cannot explain dreams. Scientists have endeavored to do so for centuries and have not succeeded. Do not allow your dreams either to worry or to elate you. Until we know more about their origin we should attach no significance to our dreams. 3. In I Cor. 7:14 the apostle means this: whereas the fact that a husband has a Christian wife will not save him, yet by having a Christian wife, he has all the influences of a Christian wife around him, and the opportunity to be attracted by her Christlike demeanor and actions. This may lead the husband to him who produces this character and attitude, and thus to salvation and sanctification.

J. S., Middleton, Mich. Please explain Matt. 24:26.

The passage refers to the days of tribulation which are to come in the last times, and is a warning against being deceived by false teachers who claim superior knowledge of the Lord and his whereabouts, as, for instance, in the wilderness, in the inner chamber, teaching in private, proposing some scheme of deliverance. Reading verse 27, we understand this caution to refer to all teachers who assert that the kingdom of heaven is in a given locality, and who set forth some man-made conception of the second advent. The caution then is against superstition, enthusiasm and fanaticism in the days of the waiting church.

W. D. L., Shreveport, La. Was Judas at the Supper and were his feet washed by Christ along with those of the other disciples?

The four evangelists are entirely independent in their account of the Last Supper. Luke 22:15–18 records the expression of our Lord's desire to eat the passover with them. The washing of the disciples' feet is mentioned by John only (13:4–12) and this precedes the announcement of the betrayer, "And ye are clean, but not all" (John 13:10) and "Verily I say unto you, that one of you shall betray me" (Matt 26:21). According then to this, Judas was at the supper and had his feet washed and thus a new opportunity for repentance.

Mrs. H., Compron, Quebec. What is meant by "Thou shalt love thy neighbor as thyself"? Who is my neighbor?

The lesson taught in the parable of the Good Samaritan (Luke 10:30), answers your two questions. The lesson is one of philanthropy manifesting itself in humane, self-sacrificing acts to all in need, irrespective of all other human distinctions. In the highest sense, our Lord alone has perfectly set forth the character of the Good Samaritan, which we are to emulate. When and where you find one in need either physical or spiritual, there is indicated a "neighbor"; and just as much as you wish to have done for yourself under like conditions, that done for the needy one would be loving him as yourself.

F. F., Reading, Pa. There are sixteen bronze statues set along the balustrade of the galleries in the rotunda of the Library of Congress, the statues being arranged in pairs, each pair flanking one of the eight great pillars. The statues were chosen to represent illustrious men who were typical representatives of human development and civilization, and the list of names with their classification is as follows: Religion, Moses and St. Paul; History, Herodotus and Gibbon; Art, Michael Angelo and Beethoven; Commerce, Columbus and Robert Fulton; Philosophy, Plato and Lord Bacon; Poetry, Homer and Shakespeare; Law, Solon and Chancellor Kent; Science, Newton and Professor Joseph Henry.

THE LITTLE SUFFERER

*By W. Livingston Larned**

POOR little chap! They've taken you
And twisted up a leg or so.
Back home once more, and smiling, too,
But how? That's what I want to know.
What sweet thought, rooted in the dark,
Should hold you to the brighter way?
For that grim hand has left its mark,
And brought you limping back today.

Poor little chap! my memory
Of you is linked with happiness;
Of romping feet that seemed to me
To tread on air, or clouds, I guess.
A pink-cheeked, noisy little chap,
Who, when he saw me at the gate,
Would race like mad into my lap
For fear his kisses were too late.

Poor little chap! We'll hide away
The tennis racquet and the skates;
We'll find some other games to play,
And cry, "My lord, th' carriage waits."
Wheeled round the garden's flowery loom
Where dreams are spun and hopes made new,
My heart, somehow, has extra room
To hold the crippled form of you.

Poor little chap!—but is it "poor"?
I doubt the wisdom of my words;
For all the pain that you endure,
Your heart is somewhat like a bird's.
You sing and laugh and say your prayers,
Just as you used to do before,
Whilst I—grief-stricken, on the stairs—
Half say that I will pray no more.

FAIR little chap, from whose clear eyes
God's patience looks into my own,
You, in your baby way, are wise,
And Daddy seems to drift alone.
The blight has never touched your heart,
Nor withered little lips that pray.
Who knows? Perhaps it is your part
To bring me back my faith today.

* *Written to his own little lad, a victim of the Infantile Paralysis epidemic.*

H. W. Roth, Greenville, Pa., writes: "The dear old evening prayer, 'Now I lay me down to sleep,' that Mother taught us long ago is fastened deeply in many a heart. Some of your readers have asked for a little prayer of like character for the morning. There have been submitted several such prayers for the children and even for those of older growth. Based upon the old evening prayer, may I venture to send you this:

MORNING PRAYER

Now, O Lord, I wake from sleep;
Thou my soul didst safely keep;
Guard me, Lord, the coming day,
Teach me what to do and say.
And this for Jesus' sake I pray. Amen.

Reader, Cleveland, Ohio. There are laws in all the states which afford redress in such cases. Consult a good attorney.

C. E. H., Boseman, Mont. "High noon" is a phrase which may be interpreted as the precise moment when the sun is in the meridian, as distinguished from "noontide" and "noonday," which apply to any part of the time of midday.

Mother, Honea Path, S. C. Persons of sensitive and highly spiritual natures occasionally have experiences which no philosophy can explain. Your love for the dear one o h gone has been a precious part of your life, and it is sur prising that the memory of him should be with you, akin or sleeping. Remember Paul's "cloud of witnesses W think you have drawn a very good lesson fro you experience.

Mrs. S. M. O., Carrizo Springs, Texas. The pas ge i John 14:12 is interpreted as meaning that whereas the racle and other works done by Jesus himself were designe o ai weak faith, they would be exceeded by the work he beq the to his disciples, in virtue of the power he would confer ther after his departure. The New Testament record sho tha in his name and power, the apostles did as he had foresha wed Their work was greater, not in degree or spiritual pov , bu in extent and character, including even the conve on thousands in a day. His works were done at the be nin but theirs were performed when the message of the K gdo had attained a momentum that was constantly inc sin He foresaw these conditions, and encouraged them to l ead for the great opportunity.

Old Subscriber, Norfolk, Va. What is the Code Ale andrinus?

The Codex Alexandrinus (now in the British Mus m) one of the oldest Bible manuscripts in existence. It tain the entire Greek Bible, with the Epistle of Clement dde There are some gaps, however, in the New Testament, tabl in Matthew, John and II Corinthians. It is supposed hav been made in the first half of the fifth century.

A. N. W., Houston, Tex. Do those who die in ch hoo always remain children?

All that we know of heaven, through revelation and pira tion, gives the impression of a state of continuous act ty a well as of rest. Activity involves progress always. ccus tomed in the mortal life to measure all events by our s dar of time, we cannot transplant ourselves, even in imag tion to a condition in which time is unknown and where ern progression rules. In the Scriptures, heaven is v ousl described as a kingdom, a country, a city, a home, a ace— terms comprehensible to human minds. It is muc nore which we cannot comprehend now. It is impossible con ceive of living forever in heaven without progress, hou new ideas, new and finer impressions, and new expe nces all of which are contributory to development. As a e o earth grows up to childhood and to manhood, so the be h heaven develops in the spirit life, under auspices that re al favorable to such progress. Further, as in this life o earth various degrees of capacity and talent have been assi ed t different individuals, it is reasonable to believe that the future life there will be variety of capacity and empl nent and that the divine wisdom will afford, in a far large egre than we can now realize, opportunities for the devel men of knowledge and capacity which are so imperfe here (See I Cor. 13 : 10.) In our conceptions of heaven, it ctivi ties and enjoyments, we must not forget that our i s ar necessarily imperfect. (See I Cor. 2 : 9.) In that d eternal youth we shall meet and know our loved ones It inconceivable that, in a state of perpetual progres there should be no change in them. Rather we should beli tha in that glorified state, when they come to meet and g t us we shall find them dearer, sweeter, lovelier since their a ptior into the great family of heaven. There we shall f ou children—who were ours to keep here on earth but a litt whil —our children still, though in the development that is n onge measured by the years they may have attained the ature of the angels.

Old Subscriber, Selma, Miss. Your experience is y no means an isolated instance. Through God's goodn you have been led to repent of your sins, you have accepte hrist as your Saviour and have forsaken the old sinful lif You asked God that the sins of the past be forgiven for the ke ol his dear Son. God never turned a deaf ear to such a ayer when made from a heart truly penitent. Do you do t his acceptance and forgiveness? We have the positive as ance that whosoever will may come and be cleansed and pa ned; and again, "Whosoever cometh unto me, I will in wise cast out." It is not a sign of faith, but rather of the nt ol it, to keep on mourning over the past, and to implor gain and again forgiveness for what was settled long ago You must pray for faith in the divine assurance of forg ness. Yet even remorse is discipline, and we should bear it u l. by God's grace, we come to a happier state of mind; but it ould spur us on to do the works meet for repentance. Yo peak of restitution as now being an impossibility in you case. Not so. There is a conscience fund in Christian exp ence and when restitution is humanly impossible, on accoun f the lapse of years or the death of those interested, it is st open to us to devote to the Lord's work the equivalent of w t we would have restored had it been possible. Regener on is the work of the Holy Spirit in changing the heart. P y for a new heart, a will to serve and an opportunity. Yc have tortured yourself long enough by doubts; doubt him no ger. He is able to save to the uttermost—and he will. Ta him at his word and live on that plane hereafter. Praye the strongest weapon in the Christian's armory, and you v find it so if you believe while you pray, for prayer witho aith is unavailing. There are great multitudes of Christi men and women in America who can vouch for the efficacy of yer. They pray strong in faith, and then when their pray are answered, they give God the glory. Further, mak your Christianity active, vital, hearty—the biggest part your life. Confess Christ at every fitting opportunity and y will find it a means of strength and blessing (see Luke 1 : 8). If you can associate yourself with some form of p tical Christian work in your city and cultivate the acqua ance of those similarly engaged, you will find in such work s any opportunities for helping others that your troubles w soon be forgotten, and your faith will increase with eve new experience.

THE·CHRISTIAN·HERALD
·AN·ILLUSTRATED·NEWS·WEEKLY·FOR·THE·HOME·

America to Save a Whole People

BY THE PRESIDENT OF THE UNITED STATES OF AMERICA:

A PROCLAMATION

WHEREAS, I have received from the Senate of the United States a Resolution, passed July 7, 1916, reading as follows:

> "Resolved, That, appreciating the sufferings of the Syrian people, it is suggested that the President of the United States set aside a day upon which a direct appeal to the sympathy of all American citizens shall be made and an opportunity shall be given for our public-spirited people to contribute to a much-needed fund for the relief of the Syrian people."

And Whereas, a Resolution was passed by the Congress of the United States on July 18, 1916, reading as follows:

> "Resolved by the Senate (the House of Representatives concurring), That, in view of the misery, wretchedness and hardships, which these people are suffering, the President of the United States be respectfully asked to designate a day on which the citizens of this country may give expression to their sympathy by contributing to the funds now being raised for the relief of the Armenians in the belligerent countries."

And Whereas, I feel confident that the people of the United States will be moved to aid these peoples stricken by war, famine and disease:

Now, therefore, I, Woodrow Wilson, President of the United States, in compliance with the said suggestion of the Senate, and the said request of the Congress thereof; do appoint and proclaim Saturday, October 21, and Sunday, October 22, 1916, as joint days upon which the people of the United States may make such contributions as they feel disposed for the aid of the stricken Syrian and Armenian peoples.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Woodrow Wilson

By the President;
ROBERT LANSING,
Secretary of State.

Save such as these from the fate of those shown in the picture below

THE government at Washington has been stirred to action of a most unusual character by conditior n an ancient corner of the civi ed world. Upon the reque and authority of Congress, the esident has appointed two day n October upon which the Am can people are urged to thi of another people who are faci extinction. America is urg to save from annihilation the ighest-cultured people of the Ottoman Empire, wh is the oldest national Ch tian church in the world, the rmenians. Taking occasio f the entrance of the war int Turkish territory, Islam as ented its age-long hatred of C istianity upon this people, wh ave ever refused to bow to Mo mmed. The Armenians fro the beginning have been the orld's martyr race.

A l now the condition of the people has become so appal gly terrible, their helplessnes o complete and their need o st, that nothing short of a s ultaneous movement thr ghout the entire United Sta s for their relief can avail. In uch a movement the Pres de has officially endorsed to tak place on Saturday, October l, nd Sunday, October 22. Th days should be memorable in history of our country for the pontaneous outpouring of gifts by the American e e for the preservation of a whole race in another an.

e Armenians are like all other people in their love of e, and they hope on and struggle on through lo s that would seem to blot out every star of hope an very prospect of better days to come. There wo l not seem to be much encouragement to live thr gh the night, to women who have gotten through the ay by gnawing the bones of a street dog. Redu l to eat grass for food, who would not give up an hoose to enter upon an endless sleep! Why sh d a mother, after being three days without food, all at time carrying in her arms a starving babe wh ad at last died there, cling to life? But they do cli to life. Somehow they still hope for a brighter to rrow. Somehow they cannot believe that *all* the orld has turned against them.

is a fact of great significance that Ch tian America is now known as the fri l of the afflicted, and wherever cal ity falls, hope instantly turns to rd this great country of ours and *cli s there.*

S ALL that hope be disappointed ow? There are some among these hu reds of thousands of homeless wa erers in whom hope dies. Mothers ha cast themselves after the dead bo s of their babes into the streams. Fa ers have refused to survive the pit l deaths of their families. How ma more must go that road out of th misery?

uly it is not for any one to ask w little innocent babies and chil dr should be saved from the fate that is reatening them; nor why mothers an fathers, who seem to have abso lut y nothing to live for save to watch th children die, should be assisted to ve on from day to day. A short tir ago in this country an outburst of opular indignation greeted the ac f a physician who refused to prese the life of a new-born baby that w so defective in every way as to pr ude any possibility of its ever being either physically or mentally a normal being. So precious, then, is that wonderful thing called life. And over in Syria men, women and children who are in every respect normal, who have been useful and prosperous and ambitious and orderly in their behavior, are being starved to death and beaten to death and most untellably tortured to death.

These things are so.

The evidence cannot be questioned. The eye-witnesses who have reported conditions are trustworthy. The testimony that has been gathered by the American Committee for Armenian and Syrian Relief is overwhelming. This committee is composed of men who are noted for sanity and public spiritedness. So great is the suffering, so complete the destruction of homes and crops, so fearful the atrocities, that we in America are apt to exclaim, "Impossible!"

But the thing is so.

It is true that no longer are heads of households being driven outside their villages to be killed with clubs and axes. Men, women and children by the thousands are not still being driven aboard boats to be made targets of artillery. Just now, it may be, there is some respite to the womanhood, young and old, of Armenia from the supreme brutality of men. It is not from such terrors that America is asked to deliver these people. It is from the grim aftermath of homelessness, foodlessness, helplessness.

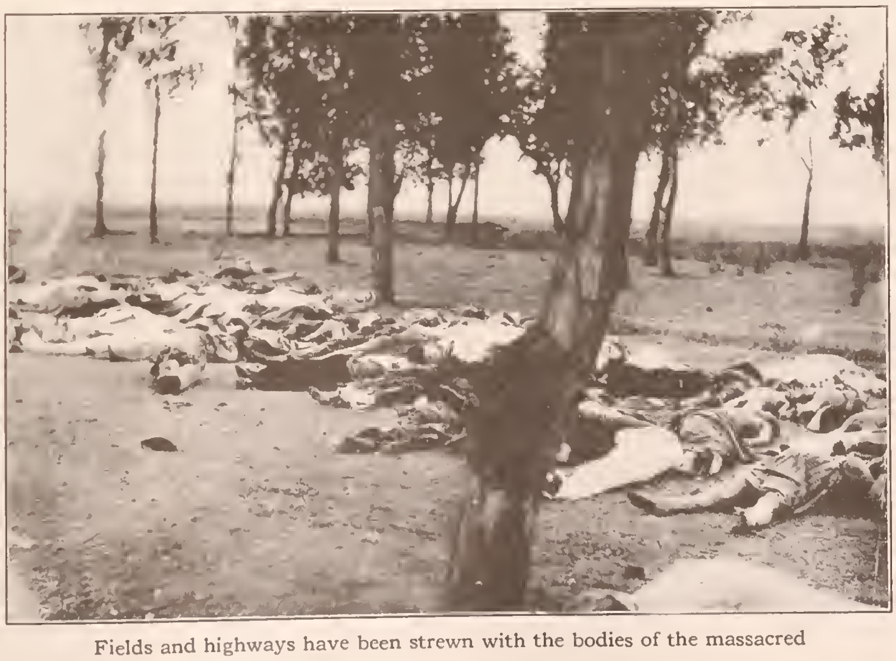
IT must be remembered that these people are not so much innocent victims of the war as innocent victims of religious fanaticism. The war is in large measure responsible, it is true, but Islam's undying hatred of this Christian people has made the most of the wild hour in Europe to work its fury. Every impulse of justice as well as of pity that America is capable of should wake at the tale of Armenia's sufferings. The leadership of the President in this cause should have unanimous following. Foremost in responding to this appeal should be the followers of Jesus Christ. Indeed, the American Committee for Armenian and Syrian Relief, while looking to the whole nation, is making an especial appeal through the churches of the land.

The first result of the President's proclamation is the gift of $10,000 made by Christian Herald readers and transferred from the Christian Herald Fund for the Relief of Widows and Orphans of the War to the American Committee for Armenian and Syrian Relief. This gift is supplemental to an earlier one of $5,000 to the same Committee, a total of $15,000 now contributed in this field.

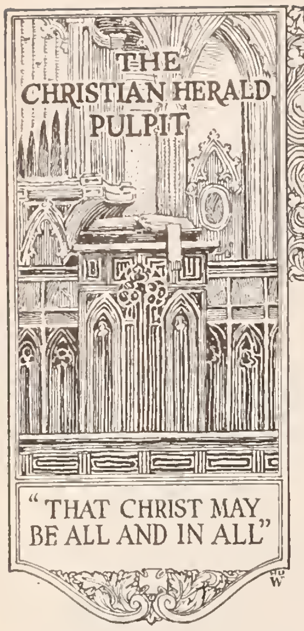
We gladly place the situation anew before our readers. As a great Christian family we are able to give worthily to such a cause. We are closing the harvest season, and, as a nation, we shall soon devote a day to Thanksgiving. We know each for himself what blessings the year has brought. We know indeed that to none of us has come such adversity as these thousands of families endure in Armenia today. In all the history of Christian Herald charities you have not had a greater opportunity than this to relieve suffering. You have made your name known throughout the whole world for your benevolences. Your gifts to charity wherever they go bear the name of Christ, for they are characterized by that word "Christian."

Let us, then, be in the forefront at this time. In response to the President's proclamation, send in your gifts with the utmost liberality, make this a part of your Sunday worship. Read the article on page 1154 and consider what it may be your privilege to do to wipe out the deep stain of national gain through the war, by a great national gift to the innocent sufferers of that war.

We ask that you send your own gifts and urge upon your friends, your church congregation, your Sunday schools, to send gifts. We shall make acknowledgment by name and amount in the Christian Herald in due course. Indicate if all or a part of your gift is intended for the Armenian people, and your wishes will be strictly observed.



Fields and highways have been strewn with the bodies of the massacred


THE CHRISTIAN HERALD PULPIT
"THAT CHRIST MAY BE ALL AND IN ALL"

What the Cross Means to Me

A Communion Day Sermon

BY REV. CHARLES C. ALBERTSON, D.D.

TEXT—Galatians 6 : 14. "God forbid that I should glory save in the Cross."

The Rev. Charl Carroll Albertson, D.D is the pastor of the La fayette Avenue Pres byterian Church c Brooklyn, to whic congregation Dr. Theo dore Ledyard Cuyle ministered for thirt years. This churc has a membership c more than two thou sand, and supports tw prosperous chapels.

IT is a remarkable fact, of which many are not aware, that nearly one-third of the four Gospels is devoted to accounts of the death of Christ, the incidents leading up to it and following it. Some writer has reminded us that the other two-thirds of the four Gospels are given up to a preparation for the account of Christ's death. This is remarkable, but entirely capable of proof. It will surprise many who make little of the Cross to confront this fact. It will effectively rebuke those who hold that the church has given too large a place in its preaching to the Cross. If the men who gave us the record of Jesus' life thought his death was an event of such importance as to justify giving it so large a proportion of their attention, is it not possible that we have erred in understating the comparative importance of the Cross?

The same writer who calls our attention to the fact that so much of the Gospels is given to the death of Christ, and so much to events leading up to that death, calls our attention to the fact that the death of Paul has no such an important place in the New Testament. There is no specific mention of the event in all the New Testament. Why is this so? Doubtless because it never occurred to anybody that the death of Paul was an event of supreme importance to the faith of the Christian world. His life was important. He had a great part in the founding of the Christian Church. He has been the teacher of Christians in all ages. But he died as others have died, and no one knows absolutely the manner or the place of his burial. Doubtless his dust mingles with the dust of Rome, hidden beneath the débris of eighteen centuries. Sacred dust is that, mingled with the blood of so many martyrs. But the death of Paul had no theological significance to the Christians of his age, and has none to us.

THE death of Christ, however, is an event regarded by all the writers of the New Testament as of such transcending importance that to omit reference to it would be to leave the Christian system of doctrine an unfinished building, a temple without a roof. Paul and James may have had differences of opinion on other things, but they did not differ on this. Peter thinks very differently from John on many subjects, but they agree on this. The apostles change their minds on some subjects as they grow older. Paul reverses himself on more than one point. But not one of the apostles ever varies by so much as a hair's breadth from the first until the last on this point, that the Cross is the central figure in the Christian theology; that Christ crucified is the object of all Christian preaching; and that without the blood of Christ, without the doctrine of his sacrificial death, the whole system of Christian theology is without meaning and power.

What does the Cross stand for in our thinking? First of all it stands for the utmost effort on the part of God to bridge the chasm between himself and errant man. What more could the prodigal's father have done than he did when he ran to meet the ragged, footsore wanderer before he reached the gate of home? The Cross is where God meets the penitent long before he reaches home. The attitude of God toward the sinner, the temper of God toward the man who has fallen and failed, is revealed in the Cross as nowhere else. That there is welcome for the sinner, and that the heart of the Eternal is most wonderfully kind, the Cross proclaims as nothing else.

THERE is the story of the king many of whose subjects rebelled against him. He might have crushed them, but he was a magnanimous monarch, who preferred to win them. So he appointed an envoy to confer with them, offering amnesty to such as conformed to reasonable requirements, and appointed a day and a place for them to come to him, relate the story of their wrongs as they conceived them, promising that if their complaints were well founded their wrongs should be redressed. The meeting-place was at a distance from the king's palace and under the spreading branches of an ancient oak. The rebels came and were received by the king himself. They stated their grievances, which the king himself guaranteed should be redressed; and each rebel, putting his hands between the king's hands, swore to be his faithful man thereafter.

The parallel is not exact. We have no complaints against God. He has not wronged us nor oppressed us. Yet we are rebels, and he invites us to return and be reconciled to him. Now what is the Cross? The Cross is the spreading tree under which the King of heaven meets his rebel subjects and receives them with open arms and pitying heart.

A Housekeeper's Prayer

"FATHER, *I thank thee for the measure of peace thou didst give amid this day's distractions. I thank thee for strength of brain and body to meet its demands. I thank thee for the times when an upward lift of heart to thee was possible; for the kind words vouchsafed me out of thy patience when mine would have failed. Forgive me that I was not more peaceful, more prayerful, more considerate of others. Let today's failures teach me to depend more upon thee, who dost never fail. I thank thee for night and rest; for shelter and safety. Be with those whose rest is disturbed or prevented by pain or poverty. Especially comfort the war-sufferers; bless all means used to alleviate physical suffering; grant thy richest blessing to workers in camp and hospital, who are teaching the soldiers of the Prince of Peace. Hasten the day of his coming to reign!*

"*Bless the little children thou hast given me to love. Since thou dost know and love all children, let not thy giving be limited by my asking, but thy grace be upon all. May any who have this day gone wrong, whether wilfully or unconsciously, be led back, pardoned and cleansed, ere they sleep. Keep them from evil, for Christ's sake. Amen.*"

THERE once came to me a young man who had run away from home. He was too proud to ask to be taken back. His father was too proud to ask him to come back. The boy said, "I would be glad to go back if only the way were open." Well, the way was opened presently by personal intercession, and the runaway boy was restored to his father's arms and his mother's heart. Does any one of us say, "I would be glad to go back home to God, if only the way were open?" The Cross is the way home!

The mother whose son went to sea and was not heard of for years still be vec him to be alive. And, lest he return at nigl anc have difficulty in getting in, she left a lamp urning and a window-shade drawn up. Upo this incident was based the song you may have l ard. "There's a Light in the Window for T ee." What is the Cross? It is the light in the w low of heaven to tell the mariner on the seas o ime that the door is not locked, and that the w y to reinstatement in the Father's love is open ide.

BUT there is a human aspect and a h nan application to the doctrine of the oss. The Cross marks the supreme hour of self-surrender in the life of our Lord. It is not ithout meaning that he himself, long before h rod the path to Calvary, spoke of his dis les' cross-bearing. "If any man would be my sciple, let him take up his cross." That s nds strange, coming as it does so long befor the tragedy of Golgotha. The Cross of Christ rks that event in the life of Jesus which must ha its parallel in our lives if we would be his dis les. There must be an offering up of life. ere must be an inward crucifixion. Personal ride must be slain and personal passion must l deposed. This is what Paul meant when he oke of being crucified to the world. The me val mystics spoke of a certain religious expe nce as "inward death." This, in effect, is wha onversion is. We die to some things and be to live to others. The principle of self-sa fice becomes regnant in our lives from the in ant of our choice of Christ. So the Cross i the badge of Christian discipleship and Chr ian service. Do you wear the cross as a ch m? It must be worn more deeply. It must be orn where a soldier of Napoleon declared hi mperor's name was worn, within the art itself.

JESUS laid down his life at the Cross, b he finds his life again in the lives of all who follow him. Whatever we sacrifice when w enter his discipleship, we find again on eart nd in heaven. There came into a country di ict not long ago a demonstrator of a remar ble machine. In the market-place of a village ere the country people gathered on a holida he set up his machine and asked for common tal objects, articles of iron or brass, or even in. He took them and immersed them in the ver bath and presently restored them to eir owners transfigured at least exteriorly, cha ged âs to their nature.

At the Cross of Christ by faith we who eld our lives as common instruments of Chri ian service discover a similar metamorphosis, et not confined to the surface, for it penet tes throughout. We give him clay and get ck iron. We give him iron and get back ss. We give him brass and get back silver. We ive him silver, and gold is our reward. Gol we offer, and lo! eternal life is ours.

FOR
EVERY DAY
IN THE
YEAR

DAILY MEDITATION

LED BY
J. H. JOWETT D.D.
F. B. MEYER D.D.
Rev. E. WHITTIER CASWELL
and
CLAYTON SEDGWICK
COOPER

Our Headquarters

SUNDAY, October 22. Phil. 3 : 20. "*Our citizenship is in heaven.*" Everything depends on where we make our headquarters. The entire disposition of my life is determined by my [illegible]s. My point of outlook will settle the character of my outlook, and will shape my conceptions of everything. My business matters, my political interests, my social fellowships, and the range and value of my religious faith will all be appointed in accordance with the accepted ideal of my supreme relation.

To what do I primarily belong? Where is the home of my soul? Where has my citizenship its birth, and from whence does it derive its highest sanctities and sanctions? And here is the holy claim and boast of the apostle Paul, that his citizenship is in heaven. He is a citizen of Rome, but this minor citizenship is merged in the higher, whose authority is commanding, whose purpose is universal, and whose franchise and prerogatives surpass our largest dreams.

When our citizenship is in heaven it gives *altitude* to our practical life. It lifts us above the locality in which we live, not in aloofness, or in selfish detachment, for the peoples of heavenly citizenship have always been the most neighborly folk in the street. It is just because their spiritual headquarters is in heaven, and that they live in the heavenlies in Christ Jesus that they are competent to help and lift their fellow-men. We cannot lift folk above our own level any more than water can rise above its source. In this matter of raising our fellows, our dynamic is in precise proportion to our height. It is only as we are related to heaven that we can vitally minister to the earth. If the citizenship in New York or in London is to be enriched and purified, it is only going to be accomplished by those whose citizenship is in heaven. The "Jerusalem that is" is to be transformed by the "Jerusalem which is from above."

And when our citizenship is in heaven it gives *breadth* to all our practical life. Paul's heavenly citizenship made him a citizen of the world. When a man's headquarters are in heaven, he has fraternal ties with the race. And surely I am no worse a neighbor because I live high enough to see the man in the next street! And surely I am no worse a Methodist because I live high enough to see the Baptist farm as well and the fields where the Episcopalians are at work! And certainly I am no worse an Englishman because I live high enough to see the Jew, and the American, and the Irishman, and the Hindoo! Convictions need not become thin just because they become broad. Emotions need not be narrow in order to be deep. The apostle Paul lived high enough to see that in Christ Jesus there was neither Greek nor Jew; at his noble height these two farms were lost in a common landscape. Paul's citizenship had the height of the heavens, and it consequently had the breadth of the earth. J. H. J.

Seeking to Know God's Will

MONDAY, October 23. II Sam. 5 : 17-25. "*David inquired of the Lord.*" Six times over in David's life-story we meet this phrase. After our most careful consideration of the course to be pursued in the greater or less crises of life, we often find ourselves unable to decide how to act. In such an hour, we cannot do better than remember the instructions given by Moses concerning Joshua, which also governed this action of David: "He shall stand before the priest, who shall inquire for him by the judgment of the Urim before the Lord. At his word shall they go out, and at his word they shall come in." For us also there is the diamond crystal, which shines with the Divine Yes and dims with No. Our Urim and Thummim is the conviction wrought by the Spirit of God on the pure and sensitive heart, after prayer for direction.

Each day brings its own conflict. Hardly has one passed before another awaits us. Success in former attacks does not ensure the like in that which we may experience today or tomorrow; and therefore each new ordeal requires fresh humility, watchfulness, and prayer. King Alfred's motto was: "If today thou be conqueror, beware of the fight of tomorrow; and if today thou be conquered, prepare for the fight of tomorrow." David inquired of the Lord again.

We must not make war against the adversary with the human weapons of our own wisdom and strength, but in reliance on the going forth of the Lord on our behalf. Let us listen for "the sound of marching," like the rustling of the leaves of trees when a fresh breeze springs up during or after a day of absolute stillness, when for hours not a leaf has quivered. For David only that sign was reserved. The man who had prayed was the man who heard. It was the sound of the stepping of legions of angels, who were marching to battle against the enemy. "*Then* bestir thyself." There is time for acting as well as for praying and waiting! F. B. M.

The Grace of Humor

TUESDAY, October 24. Ps. 126 : 2. "*Then was our mouth filled with laughter, and our tongue with singing.*" Mr. Arthur C. Benson, whose religious strain comes out in all his writings, said: "I have often felt, myself, that the time has come to raise another figure to the hierarchy of Christian graces. Faith, Hope and Charity were sufficient in a more elementary and barbarous age; but, now that the world has broadened somewhat, I think an addition to the trio is demanded. A man may be faithful, hopeful and charitable, and yet leave much to be desired. The fourth quality that I should like to see raised to the highest rank among Christian graces is the grace of Good Humor."

In speaking with Dr. McPherson, head-master of Lawrenceville School, a few years ago, I asked what characteristics he looked for in choosing teachers for his school. He answered: "First, the sense of humor; no man can live successfully in close quarters with students without a keen perception of the humorous." By this, the head-master doubtless referred to that saving sense of proportion that appreciates incongruities, saves a man from priggishness and undue superiority, and prevents his solemnity and earnestness from being a troublesome burden to those about him.

For my own part I have never been able to imagine the Christ clad in those dreary garments of overwhelming seriousness which some of his followers have donned. He who was found at weddings and at feasts, the Lord of forgiveness and humanity, wanted not, I believe, that element that lies deep in our human nature—the Kindly Grace of Humor. C. S. C.

Appropriating the Promises

WEDNESDAY, October 25. II Sam. 7 : 18-29. "*Confirm thou it for ever and do as thou hast spoken.*" David quotes the divine promise as a reason for his prayer. He intimates that otherwise he would not have found it in his heart to do so. In like manner the ten thousand promises of Scripture should incite and encourage us to pray for bestowments, which we would not have otherwise ventured to ask for. For though the promises have been made, God waits for us to appropriate them, to place the finger of faith upon them, and say "Do as thou hast said." This is the essence of effective prayer. There are many petitions in prayer which emanate from our selfhood in one form or another, and the answer to which cannot be guaranteed. But directly we discover a promise which precisely meets our case, we can take our stand on it with an assurance that God is pledged to fulfil it.

What God has said includes all that we really need, but no more than we need for our highest blessedness. Let us not be content with less. Let us study the promises, stretch our minds to grasp them, and then turn them into prayer; and since it is hardly likely that our thoughts have attained to the full extent of their meaning, let us yield ourselves to the influences of the Holy Spirit, that he may intercede within and for us with inexpressible desire. God is bound by his words! As David Livingstone put it: "My Father is a perfect gentleman"; meaning, of course, that God's word is his bond. "Hath God said, and shall he not do it? or hath he spoken, and shall he not make it good?" Familiarize yourself with God's promises. There is one exactly suited to every need. Then claim them! F. B. M.

Gifts That Count

THURSDAY, October 26. Luke 21 : 3. "*Of a truth I say unto you, this poor widow hath cast in more than they all.*" We often hesitate to make gifts to our friends because we are not able to make expensive ones. We say "they have everything. There is nothing I can give which will add to their happiness." We forget that it is often the smallest token, charged with the spirit of real love, that most deeply impresses us. Jesus said of the widow that her small gift was more than the total of all the others.

In our camp in the country among the hills of Pennsylvania, just across the road lives a farmer whose fine, generous-hearted wife has only once in her life been to New York, and whose advantages of education or whose means would seem to make the value of her gifts almost useless. Yet we have seldom been more deeply impressed with the love behind a gift than when, on baking days, some one of the numerous little brood is seen coming down the path with a platter of cookies or of fresh, crisp doughnuts, and with a shy little remark: "Mother sent you these with her love."

As the ministry of Christ could be summarized under the word "giving," so the deep and abiding impression of most of our lives depends upon what and how we render our gifts to others. The important question is, "Do we give ourselves with our gift?"

> The Holy Supper is kept, indeed,
> In whatso we share with another's need;
> Not what we give, but what we share,
> For the gift without the giver is bare;
> Who gives himself, with his alms feeds three:
> Himself, his hungering neighbor, and Me.

C. S. C.

Deliverance from the Guilt of Sin

FRIDAY, October 27. Ps. 51 : 1-19. "*Have mercy upon me, O God.*" A whole year had passed since David's great crime, during which he had sullenly hardened himself against God and all the remonstrances of conscience. But day and night, God's hand was heavy upon him, till it must have been relief when Nathan suddenly broke in on him with "Thou art the man." Then followed an agony of remorse, repentance, forgiveness, and punishment in the death of the child. It was after all these events that the royal penitent poured out this prayer before God.

Here is a threefold view of sin. It is transgression, in which the perverted will sets itself against lawful authority; iniquity, which means what is twisted and bent; sin, which literally signifies missing the mark. But the psalmist believes in forgiveness. He asks that God would absolutely erase the long gloomy indictment that sin had written, so that the page of life might be fair and unsoiled. He asks that the robe or habit of his soul—or, as we say, the character—might be washed and cleansed from its splashes and stains. He asks that he might be cleansed, which denotes the priestly act of declaring ceremonial cleanness, such as the declaring and making clean the leper who had been excommunicated from the sanctuary.

His plea is the multitude of God's tender mercies. God's revealed character, his faithfulness and patience in combating evil, his love in Christ Jesus—these are the arguments of the penitent soul. But David goes on to plead that, great transgressor as he has been, he may henceforth become a saint. He asks for a right spirit, a free spirit, thy Holy Spirit. He claims absolute freedom and exemption from the past. "Then," he says, "I shall be free." Nothing that God can give seems too much for the restored penitent to ask—thy Spirit, thy presence, the joy of thy salvation! Ask what thou wilt; thou honorest God by great claims on his grace! F. B. M.

Peace Through Tribulation

SATURDAY, October 28. II Cor. 1 : 8. "*We were pressed out of measure.*" In mechanics, pressure produces power. When the iron of the gun and the boiler of the engine are strong to resist pressure, the power becomes tremendous. The utilization of pressure is one of the greatest miracles the human mind has produced, and furnishes an analogy of the development of power in supernatural realms. In business life, riches lets up on the pressure and, ease taking the place of activity, the business genius disintegrates. Christ says, "In the world ye shall have tribulation; in me ye shall have peace. For tribulation worketh patience"; that is, produces a pressure upon the soul which only the strength of divine power can enable man to successfully overcome.

The apostle Paul took pleasure in this tremendous pressure. He knew that grace was sufficient to sustain him, and that trial brought him closer to the soul of his Master. Outward pressure of circumstances increased the inward loving pressure upon his heart.

It is another wonderful fact that the equilibrium produced by high pressure and the resistance of divine power brings not turbulence but peace. Tribulation does not trouble, because the soul is tranquil as God. We are more than conquerors even before the battle is fought, and victory is as certain as the strength of Christ, which enables us to do all things.

E. W. C.

A WEEK *in the* WORLD'S NEWS

Submarine Attacks Off Our Coast

Between 6 A.M. and 10 A.M., Sunday, October 8, the German U-boat No. 53, which had created a sensation by putting in at Newport, R. I., the day before, presumably to deliver a note for Ambassador von Bernstorff, and had departed three hours later after permitting visitors to look her over, began a drastic holdup of shipping off Nantucket, R. I. Three British freighters, one coastwise British liner, a Dutch freighter and a Norwegian freighter, were halted and sunk, the crew in every case, and the passengers from the liner, including several Americans, escaping in small boats. An American steamer, the Kansan, bound from New York to Genoa loaded with steel for the Italian government, was halted, but allowed to proceed upon establishing her nationality.

The identity of the attacking submarine or submarines was not known at the time of going to press; but it is presumed the U53 was in the action. The news of the attacks was made known through wireless calls for help. The United States flotilla of destroyers at Newport, 17 in number, raced to pick up survivors, and the earliest reports indicate, as stated, that all were saved.

A sensation was created by the reports of the submarine activities. The first effect was a practically universal order to hold the shipping of allied countries in port. The International Mercantile Marine sent telegrams to its agents in Boston, Baltimore, Philadelphia, Portland and Montreal, to hold all British vessels until further orders. This ties up the White Star, Atlantic Transport, Leyland, Dominion, and Red Star lines from American ports, and the White Star Dominion from Canada. The Cunard liners are armed with four-inch rapid-fire guns, and an official is quoted as saying these vessels might not alter their sailings. French and Italian liners also, being armed, are said to be likely to continue on schedule. American ships are not affected.

England and her allies maintain a patrol fleet on this side of the water, but the press could obtain no news concerning the fleet's whereabouts or what steps would be taken to defeat further attacks by submarines.

At this writing it is impossible to do more than chronicle the event itself. Other neutral and allied ships are approaching this shore and wireless warnings have been sent to them. Ambassador and Mrs. Gerard are on board the Scandinavian-American Frederick VIII.

Danish Parliament Would Sell. On September 30 both houses of the Danish parliament passed a bill providing for a plebiscite on the question of the proposed sale to the United States of the Danish West Indies. The proposition as it will come before the people of Denmark before the end of November will, it is said, include the Faroe Islands, but not Iceland or Greenland. The premier urged immediate action on the bill in view of the approval of the treaty by the United States Senate.

Okuma Resigns. The Japanese cabinet headed by Count Okuma resigned on October 3, according to telegraphic advices from Tokyo. Count Okuma offered his resignation more than a year ago, but the emperor refused to accept it. The resignation at this time is said to have been forced by the failure of the Count to retain control of the coalition cabinet of which he was the head. Okuma has been known as a Moderate. It is announced that the new premier will be Governor-General Terauchi of Korea, who is a leader of the radical element in Japanese politics. This is the element which has been most insistent upon the new arrangement with China, and which is most likely to raise the question of Japanese exclusion with the government of the United States.

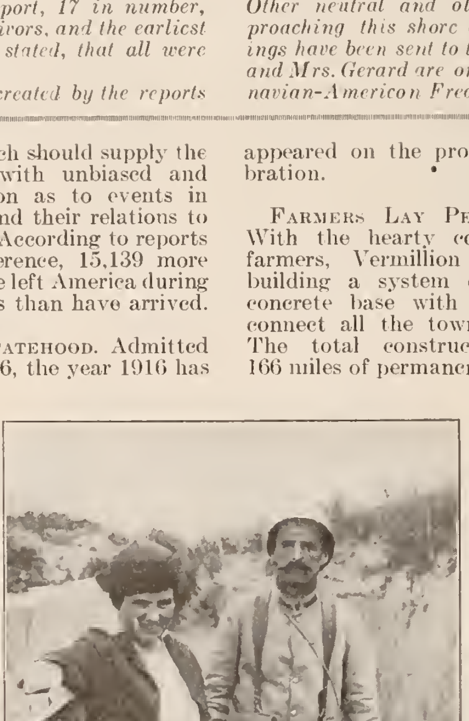
Mexico Abolishes Indiana. If Indiana were a state of Mexico, it would need to find a new political specialty; for in a recent decree, first-chief Carranza has abolished the office of vice-president, a product almost indigenous to Indiana. The decree also reduces the presidential term from six to four years, and provides that no president may be elected for two consecutive terms. Decrees have also been issued providing for a complete reestablishment of tribunals of justice throughout the republic. All courts must be in operation on November 1.

Senator Clarke Dies. Senator James P. Clarke of Arkansas, during the last two sessions president pro tem. of the United States Senate, died suddenly at his home at Little Rock, Ark., on October 1. Senator Clarke was a native of Mississippi, and had been a leader in Arkansas politics and on the Democratic side of the national Congress.

Liner Philadelphia Fights Fire. The American liner Philadelphia, which reached her dock in New York on October 1, fought a fire in No. 7 hold from Thursday afternoon until she reached her berth. As soon as the fire was discovered, the hold was filled with steam and a watch kept over it. When the hatches were uncovered in port, the fire was found to be extinguished. The cargo which was burned consisted mostly of woolen goods, and the fire was considered the result of spontaneous combustion.

For a Far Eastern Understanding. A conference in New York on September 28, participated in by forty American missionaries from China and Japan, Mission Board secretaries and prominent Christian laymen, passed a resolution requesting the President and Congress "to create a non-partisan commission of not less than five members, whose duty it shall be to study the entire problem of the relations of America with Japan and China," and the President was urged to invite the governments of China and Japan to appoint similar commissions. Resolutions were also passed endorsing the bill proposed by the American Bar Association providing for adequate protection of aliens, and urging the establishment of a Bureau of Information as to Eastern affairs, which should supply the press and public with unbiased and accurate information as to events in China and Japan and their relations to the United States. According to reports made at this conference, 15,139 more Japanese males have left America during the last seven years than have arrived.

A Century of Statehood. Admitted to the Union in 1816, the year 1916 has been a centennial year for the state of Indiana. Indianapolis took its turn in the celebration October 2–15. On the 5th a pageant was held in which the French priest LaSalle, first of all white men to set foot upon the soil of Indiana, and Clarke, who conquered the territory from the English, and Harrison, who first governed the Northwest Territory for the Union, as well as other notables, lived again. The Indianapolis churches on the evening of October 10 reviewed the religious history of Indiana for the hundred years in a processional pageant. Both ex-President Taft and President Wilson appeared on the program of the celebration.



A fair American visitor to a first-line French trench picks flowers from its edge to place on the graves of its defenders?

Farmers Lay Permanent Roads. With the hearty cooperation of the farmers, Vermillion County, Ill., is building a system of hard roads, a concrete base with brick surface, to connect all the towns in the county. The total construction will exceed 166 miles of permanent roadway.

Dr. Jowett Returns. Rev. Dr. J. H. Jowett, pastor of the Fifth Avenue Presbyterian Church, New York, and an honored member of the Christian Herald Family, returned to New York the last of September, after a three months' holiday in England and Scotland.

A Painful Prospect. October 2 was marked by a strike of 800 window-washers in New York City. The window-washers have been working only fifty-one hours a week at an average rate of sixteen dollars. They insist that they must work only forty-eight hours a week and receive e nteen dollars therefor. The window-c ning companies claim that it is impos le t pay the rate asked. Meanwh th windows bear mute and ing riou testimony to the reality of the rike.

Chinese Minister Resigns. D Wellington Koo, Chinese minis r t the United States, resigned o Sep tember 28 on account of ill alth At last reports the resignation h no yet been accepted.

Interest at Sixty per Cent. Fol lowing their organization, the dera Farm Loan Board immediatel insti tuted inquiries as to the con tion under which farmers were ob inin loans throughout the country. wa found that the rates paid ran fr fiv per cent. per annum to five pe cent per month, which is sixty per ce . pe annum. Frequently, on loans en a five per cent., commissions of e t two per cent. were charged t bor rower, and instances were found her five-year mortgages have paid com mission of three per cent. per num payable in full at the time of mak g th loan, the borrower receiving only ghty five per cent. of the amount ned paying interest at six per cent. th face of the note. It was found al tha loan companies were refusing loan sums less than a thousand dolla and that a flat rate per acre had bee stab lished at which loans would be ade that the value of the acreage off ed a security was not taken into co dera tion in many cases, and that d ys in the securing of a loan frequen de feated the purpose for which t loan was made. The investigation owed the widespread need for lo -tim amortization loans provided for the Farm Loan Act. The boundaries f the farm loan districts have not ye been defined.

West Point Crowded. The ecent act of Congress doubling the adet corps at West Point has already r ulted in the crowding of the cadet ba acks. When the corps reaches the aut rized maximum there will be betwe 900 and 1,000 cadets, and this incr se in students will make necessary t construction of new mess halls, ba acks, hospitals, officers' quarters and alterations in other buildings, estim d to involve an expenditure of $3,0 ,079. The last session of Congress ap opriated $120,603.35 for building and grounds at West Point.

The City's Night for P yer. When is prayer meeting nigh At present various Protestant chur es in the greater city of New York serve Tuesday, Wednesday, Thursda and Friday evenings, with an occ ional meeting on Monday night. It felt by many leaders in the church at if all the churches could agree up one evening and set apart this night fo ublic prayer, promoters of outside m tings which church people are expec d to attend would spare that e ning. Efforts are being made to bri the churches to some such agre ent. Such an arrangement, it is believ , will result in largely increased atte ance at all prayer meetings.

A Cannibal Outbreak. A eam-ship arriving at Sydney, Au alia, on September 23 brought news f an outbreak of cannibalism on antu Island in the New Hebrides on J y 10. A white trader named Bridges l his four boys were killed by bushme with tomahawks and knives, and a tive child which had been left with B dges was carried away and eaten b the bushmen. This tribe had d ated two punitive expeditions and ha been boasting that they would kill so any

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men that they would not be able t them all. It is probable that be concerned was the Big Nambus, in 1914 enticed ashore the cap-nd two of the crew of a French g vessel, whom they killed and A French cruiser landed a party nish the perpetrators, but the s took to the bush and the French red only three. Shortly after- nine mission natives from the yterian station on Walla Island to Malekula Island, preaching and later visiting another village r inland. On reaching this vil- they were attacked and seven of shot down. Two of them escaped eached the coast. A joint expe- of French, British and Spanish attempted to bring the cannibals tice. Because of the dense bush, pedition was a failure.

R Bill for Damages. In explain- s foreign policy, President Wilson hat damages to life wero irrepa- but damages to business by the acts of belligerents could be made ibject of damage claims after the It was reported from Washing- n October 3 that claims already with the American State Depart- or handled directly through ican attorneys, against Great in alone have reached a total of 000,000.

vy Moves Interned Ships. On er 1 the United States battleships esota and Vermont convoyed the ied German converted cruisers prinz Wilhelm and Prinz Eitel rich from the Norfolk Navy Yard Philadelphia yard. The transfer ade because of crowded conditions Norfolk Yard.

e President Goes West. Presi- Wilson left the Summer White e at Long Branch, N. J., on October Omaha, Neb., where he made two sses on October 5 in connection the annual Ak-sar-ben celebration, which was combined a celebration e semi-centennial of the State of aska. He made no speeches en , but was greeted by great crowds, urned out, as Americans always do, the President. The President will several speeches before his return adow Lawn. It is planned by the onal Democratic Committee to Saturday, October 28, Woodrow on Day throughout the country. A age from the President on "The Freedom" will be sent broadcast to ad publicly on this day, and the nittee has requested that there be a ay of flags everywhere, and that ations meet the President at ow Lawn.

rmers Fight Milk "Trust." several months producers of milk e neighborhood of the cities of ago, New York and Boston have t better prices for the product of dairies. It has been charged that istributors in the three cities were ing together in a combination h had the form if not tho actual ture of a trust. The demands of roducers for higher prices were met he claim of the distributors that were making less than half a cent art net profit, although they were g farmers about three and a half for milk which they sold at nine ten cents. The distributors were ng with the farmers under individ- ontracts which, in the case of the York and Boston companies, ex- on October 1. About sixty per of the farmers organized them- s as the Dairymen's League. They anded an increase in price of forty- cents a hundred pounds, approxi- ly one cent a quart, and demanded that distributors mako contracts the League instead of with individ- lairymen. The distributors offered ght increase in price, declaring it to e limit possible, and refused to have dealings with the Dairymen's ue. The contracts expired with parties maintaining these positions. members of the League withheld own milk and greatly interfered the shipments of thoir neighbors, lting within threo days in putting York on a fifty per cent. basis, and in seriously crippling Boston dealers. On October 5 only thirty-five per cent. of the normal quantity of milk was received in New York. On this day, after Mayor Mitchel and the health commissioner had held numerous conferences at which no apparent progress had been made, one of the large milk companies announced that it would pay the advance asked for the sake of the babies in New York, although it would mean an additional cost of about $8,000,000 a year to the greater city. The company offered, however, to pay this price only for the month of October, during which time an investigation is to be conducted by the Attorney General of the state of New York. The other companies promptly fell into line, offering the increased price on the basis of a single month contract. This offer the dairymen refused, demanding contracts for a full six months, but indicating that they might accept individual contracts. Several riots occurred around milk-distributing stations in New York City on October 4 and 5. In the tenement districts, where the milk is handled largely by small dealers, who could not secure their supplies, many babies went without milk. At this writing it seems probable that the distributors in New York City will be compelled to grant the six months' contracts within forty-eight hours, as they are faced, not only by the necessities of the city, but by the possibility that, if the fight is prolonged, dairymen may organize their own system of distribution.

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The frigate Franklin, once the flagship of Admiral Farragut, long since dismantled and sold for junk, was recently burned to rescue the last value in her, the copper

THEY are burning it in harbor, close against the sorry land;
They are burning it, in harbor, and it does not understand!
For it fought a nation's battles—but the nation's strife is o'er,
And they're burning it, cold-hearted, chained a captive to the shore.

It was brave, the little frigate, as it battled with the sea,
It was happy, joyous-hearted, as it darted wild and free;
And the soul of it is crying, and it does not understand—
For they're burning it, a captive, chained against the sorry land.

Ah, the winds and waves are calling. . . . But the smoke clouds rise on high,
And the frigate feels its courage and its high born purpose die.
Yes, it fought a nation's battles, but they've dragged it to the land,
And they're burning it, a captive, and it does not understand! M. E. S., Jr.

Eight-Hour Board Named. On October 5 President Wilson announced that he had selected Major General George W. Goethals as chairman of the commission created by Congress to investigate the working of the new eight-hour law. The two other members of the commission aro Interstate Commerce Commissioner Edward E. Clark and George Rublee of the Trade Commission.

New York Rides Again. The strike on the transit lines of New York City is practically at an end, although nearly the whole number of men who originally went out are still officially on strike. The companies are running almost the normal service, but there are occasional outbreaks of disorder, and police still guard each surface car.

The War in Europe

By ANTHONY ARNOUX

SWEDEN has occupied considerable space in the cables of the past week, and a long dispatch from London itself testified to the seriousness with which the British government today regards the relations between Sweden and the Entente Allies. A new and rather acute crisis has arisen over the question of the right of Sweden to make such rules and regulations over the use of her territorial waters as she deems fit and proper.

The rule of international law that a nation owns the waters adjacent to its shores for a maritime league has long been accepted, and has been deemed by all authorities a well-settled one. Sweden, to avoid violations of her neutrality, she states, has mined the Kogrund channel leading out of the Sound into the Baltic, and reserved oxclusively to Swedish ships the navigation of this Kogrund channel, which is within Swedish jurisdiction under the rule of international law above cited. This action, however, aroused the Allies to anger, since it closed to them the passage through this channel, the use of which they regard as important to their interests, and, consequently, they forwarded a collective remonstrance.

To this Sweden replied that her territorial waters were her property and that she would not discuss the question of what she chooses to do with her own. Later in the week, for the first time since the war began, Dr. Hammarskjold, the Swedish premier, gave a statement to the press in the course of which, after reviewing Sweden's attitude in the war, he said: "And whenever Sweden has taken any step displeasing to one or another belligerent power, her action has been dictated solely by considerations of the kingdom's own necessities and its future welfare, and not by any partisan reasons. We hope sincerely that the belligerents will not make it impossible for us to maintain this attitude to the end."

The Greek situation is still clouded by contradictory rumors. Venizelos appears to be still in Crete organizing his provisional government, the seat of which, it is reported, will shortly be removed to the island of Mitylene. Tho premier, Kalogeropulos, and the cabinet of the Athens government, who have never been recognized by the Allies, resigned in the middle of the week. It is now asserted that the king has charged Mr. Nicholas Dimitrakopulos with the task of forming a new government. Outside of the above, nothing seems positive, except that up to October 5 Greece has *not* entered the war.

General Robertson, chief of the British general staff, gave an interview in the past week of some importance, and among other things said: "We must be under no delusion as to the end or probable duration of this great struggle—we must be prepared to continue for a time which cannot at present be estimated. In fact, we must prepare for the worst while we hope for the best. We must put it (the principle of national service) into practice because we want more men, we want them now, and eventually we shall want all who can be spared." This interview was a forerunner of a proposition which followed the next day, to extend conscription to Ireland, and it is announced that such a course will be brought up in Parliament as soon as that body assembles.

On the western front in the past week the activity has been almost entirely confined to the Picardy sector, and even here the fighting has been nothing like so desperate as that of the previous week, nor the changes in position anything like as important. This relative quietness has been to a considerable degree caused by the setting in of violent rainstorms.

On Sunday, October 1, hard fighting broke out on the whole front north of Thiepval to as far as Rancourt, the French and British attacking after unusually violent artillery preparation all along the line, but after several hours' fighting without much result one way or the other, this attack died away. South of the Somme there was quite a lively artillery duel.

On Tuesday, on their portion of the front the French made a little progress north of Rancourt and there was some artillery activity. On the British front the principal activity was south of Eaucourt l'Abbaye and to the north of Thiepval. The British took a few prisoners in this fighting. The most important episode on Wednesday was a very animated artillery duel on the Morval-Bouchavesnes line, the British capturing twenty-one Germans.

Great Britain admits a casualty list of some 307,000 in the Somme offensive. To this, colonial casualties must be added, as they are not included in the summary of British casualties.

France has called the class of 1918 to complete their training.

The Austro-Italian front can be dismissed with very brief mention, as nothing took place during the week except the usual skirmishing and routine artillery duels, all of which resulted in no changes of position of any moment. Early in the week the southeast of England was again raided by Zeppelins. The British reported that no military damage was done, and two of the raiders were brought down. Submarine activity is reported to be increasing, and a declaration of post-war reprisals on German shipping by Great Britain, in the hope of reducing this activity during the war, is regarded as likely.

THE Rumanians have had a very hard week, both on their northern and southern fronts. On the Dobrudja line, which crosses the district of that name lying between the Danube and the Black Sea, the Russo-Rumanian forces have all this week been assaulting almost without intermission the Bulgars and Germans under Mackensen, but seem to have made little or no impression. Mackensen's western flank still rests on the Danubo near Rasova, and its center at Cobadinu, positions which it has occupied for three weeks.

Russian gunboats on the Danube have aided in the assaults on the western end of this line, but so far without result. What has happened on the eastern end of the lino from Cobadinu to tho Black Sea appears rather obscure, but it is certain that the Germans cannot have been pushed back there very far, as had they been they would have been obliged to evacuate Cobadinu.

Farther south, on the Danube, one of the most extraordinary military movements of the entire war took place, ex-

OUR · EDITORIAL · FORUM

President OTTO KOENIG · *Managing Editor* GEORGE H. SANDISON · *Secretary* THEODORE WATERS

Help Us Climb This Hill

IN the pilgrimage of Christian, as John Bunyan relates it, the travelers at one time came to a place which was seemingly full of insurmountable obstacles to their progress. They had reached the foot of the "hill called Difficulty." There were several paths, but none save one was the right path. It was a narrow way and led straight up the hill, which was steep and high and the going very hard. But it was the only way, and so, with a prayer on his lips and with occasional help, Christian faced the ascent and toiled on, sometimes on hands and knees, until the top was reached.

Now, good friends, the Christian Herald is about to begin—nay, has already begun—the ascent of the "Hill Difficulty," and it will need a helping hand as well as an encouraging word from every member of the great Christian Herald Family to enable it to reach the top. The difficulty in this particular case is one which for some time past we have known would have to be stoutly faced, viz.: The enormous rise in the price of print paper. That rise has already actually taken place, and the Christian Herald is right now paying fifty-three per cent. more for its paper. In its regular weekly editions the Christian Herald uses an average of forty tons of paper every week the year round, at a cost of $170,000. With the big advance in prices the yearly cost is now over $85,000 additional. We have explained in a previous notice that in other departments also heavy increases have taken place; the cost of ink, printing, electrotyping, have added fully $70,000 more to our budget.

All this is a burden which we are compelled to ask our readers to share with us. And the only way to do it is to increase the subscription price of the Christian Herald to two dollars per annum. Although we even now are under this burden and paying the additional costs described, the advance in the subscription price was put off until November 10, 1916, so as to give full opportunity to renew at $1.50 a year to those who think they cannot afford the increase.

Accordingly, until then we will accept subscriptions at $1.50 a year. Many other weeklies, both religious and secular, have long ago raised their subscription prices in anticipation of the increased cost, but we purposely delayed this as long as possible.

So now we are at the foot of the "Hill Difficulty" and have begun to climb, carrying the additional burden. Will you help us to bear it?

For a full generation the Christian Herald has been the leader among the religious home publications. It goes weekly into over 300,000 of your homes, and very many of you have been active members of our Family Circle and lovingly associated with us in Christian enterprises through all these years. You would miss the weekly visits of the Christian Herald and that pleasant fellowship in spiritual activities which has become a part of your daily life. You would miss, too, the comradeship which has kept you in touch with the Lord's work in many lands; which has brought you into personal contact with a wide variety of Christian service and has energized and quickened your own spiritual life and given it a meaning and purpose it may not have had before. Yes, you would miss the Christian Herald. And the Christian Herald would miss you, with your enthusiasm, your kind encouragements, your sympathetic cooperation in all its work, which is really your work, in a very comprehensive sense, as we have always been quick to recognize.

Well, here at the foot of the "Hill Difficulty" we want your hand in ours. We want each and all of you, the youngest and the oldest, to continue your active membership in our Family Circle. Hence we ask you, with full assurance in your compliance, to help us up the hill. There is no other way but the straight path which we are about to climb. And oh, with what courage and confidence we shall begin, with all of you alongside!

There was a little song that Christian sang as he began the long climb:

> The hill so high I covet to ascend;
> The difficulty will not me offend,
> For I perceive the only way lies here.
> Come, pluck up heart, let's never faint nor fear.

And when we get to the top, all of us together and not a face missing, the Family Circle will join as with a single voice in a good old-fashioned "Praise God!"

Handshaking

THIS is the season of the almost universal handshake, when the fine art of "greeting and good-by" is illustrated in the masterly manipulation of digits that are extended in serried rows by admiring constituents. Other social customs and conventions may wane and even disappear, but the handshake lives on unchanged, and is but little modified in the passing generations.

Just why we should immortalize the handshake and invest it with a dignity that distinguishes it among our social functions would be difficult to explain. There are other forms of salutation that seem in certain ways more picturesque and impressive. But the handshake has one definite quality which attaches to no other kind of greeting. Psychologists tell us that there is character in the hand which must find expression through the handshake. This may be true to some extent, when we give the right hand of fellowship to some one worthy of our confidence, but it would be rash to say that it is equally true o promiscuous handshaking. There are some who find in the custom a survival of the ancient pledge of mutual friendship, the handclasp and interlocking fingers betokening unity of interest, as though each would say, "Let's stand together; there's my hand on't."

Just how much or how little such reflections may influence the mind of the modern handshaker can only be surmised. But there are other things to consider. If he be a candidate for office, he is very likely at the close of a crowded day to look upon his swollen palm and overworked forearm, as though he had suffered a needless and barbarian infliction. The truth is, the precise value of a political handshake has never yet been determined. We grant, however, that there is something of a thrill coming to one who faces a mass of smiling people all crowding toward him, eager to grasp his extended hand, and who will be immensely tickled if, as their names are spoken by the introducer, the object of their admiration should condescend to mutter "Delighted! So glad to meet you"—as, with a skilful inclination of the wrist and forearm, he directs them gently but firmly ahead to make room for others whom he may know as little, or even less. Perhaps it would stump the ablest student of human character to define the handshake in all of its varieties. There are the high and elegantly poised shake, with a mild, perpendicular pumping motion that is affected in certain social circles; the tender, reminiscent shake that seems like a languid exercise on the piano; the formal, insipid shake that is meaningless, hence indefinable; the cordial, happy, easy-going shake that seems to say, "Put it there, old fellow!" and—let us speak of it in warning—there is the brutal, grinding, exhaustive handshake, used with a stiffened shoulder, that threatens dislocation.

To those who are looking forward to shaking hands with their favorite candidate we commend these observations, not that they are of any special value, but they may serve to invest the experience with some little interest, for, after all, doubt it as we may, there is a good deal of character in a handshake.

Paul and Mr. Rockefeller

APPROBATIVENESS, or the tendency to place too high an estimate on one's own character and accomplishments, is a prevalent trait among those we call "self-made men." When that affluent citizen, John D. Rockefeller—who, if report be true, has just reached the proud distinction of being a billionaire, probably the only one in the world—made the remark lately that if the apostle Paul had lived in these days he would have been a captain of industry he spoke wide of the mark. If he had made a study of Paul's career and character, applying to it the same acumen he displays in his own business affairs, he would have come to a different conclusion. There were few opportunities for money-making in apostolic times, and even had they been plentiful, Paul's mental and spiritual make-up would have led him in quite a different direction. Even before his conversion, he was a man of educated and refined tastes, a keen student of law and literature, with a training in the best schools. It was the custom in every Jewish family to teach the children some kind of manual labor, and in Paul's case this was simply done in obedience to custom and with little prospect that he would ever be dependent upon it for a livelihood. He brought to Christianity the trained mind of a powerful thinker, the tongue of an orator, and other eminent qualities, all of which were awakened and energized when he consecrated them to the apostolic work to which he was called.

How Paul himself valued worldly power, money and influence he has made very clear in the Epistles. His treasure was the "exceeding riches" of the divine grace (Eph. 2:7), and the "unsearchable riches" of Christ (Eph. 3:8). He placed so slight an estimate on worldly wealth that he warned his youthful associate
not to trust in "uncertain riches" (I Tim. 6:1 Se
how he warns the worldly and ambitious Cori hian
lest any man build, as a foundation for chara r an
fame and usefulness, on gold or silver (I Co 3:12
When his power was at the zenith and his ritu
work was known most widely, he was so poor at h
wrought with his hands, rather than be a burde on th
congregations. Yet, had he been a money-m er, h
might easily have organized a "system" whe by h
could have become comparatively rich; but vie
was that collections should not be made du ig h
preaching visits. He did not look forward o hi
emoluments, as many preachers have done ce h
time. He did not care the snap of a finger aeth
or not a church was "a paying proposition," p vide
it paid its honest debts. And toward the clo of h
career so poor was he that, writing to Tim y, h
spoke of the time of his departure as near at nd, a
though the world had tossed him aside. No ntio
of worldly riches then! There is the triumph t not
when he writes of the "crown of righteousness wai
ing him, but the pathetic note of poverty ris in th
verse in which he begs Timothy to bring "the loak
left at Troas with Carpus," that he might keep ut th
cold.

Yes, Paul was a capitalist. Not of the s t M
Rockefeller had in mind, however, nor could e eve
have been. There was one capitalist whose grea
possessions" were a stumbling-block. Pos ly
might have been a captain of industry had live
today; but assuredly not Paul.

October's Bright Blue Weathe

IT'S quite the conventional thing for folk o ca
autumn the saddest time of the year—th easo
when all of nature is dying pitifully; w n las
leaves, sear and brown, cling upon withered ughs
And yet a poet once wrote a verse about autu tha
sang itself into my heart:

> "Oh, sun and skies and clouds of June
> And flowers of June together;
> Ye cannot rival for one hour
> October's bright blue weather."

It may be the conventional thing to speal of au
tumn as a sad season—but let's be unconve iona
Let's go back into the country and wander roug
woods gloriously splashed in rich scarlet a gold
Let's go down the winding road banked wi wil
asters and glowing goldenrod. Let's peep i o th
apple orchard and the cornfield, where the pu pkin
are round and yellow. Let's look up into e sk
above—so bright it is that it seems to reflect t ver
soul of heaven—and breathe in the keen fres ess
the air. Is autumn the season of dying? A tumn
with its blaze of color and its riot of perfume?

Of course, the gold and the scarlet and th purpl
will have to go some day. But then, in the n ure
things, nothing lasts past an appointed tim An
isn't there something wonderful in the vital b uty
the last months before winter? Isn't there a omis
of beauty to come?

That's what autumn means to us. It is a p mise
a bright blue "promise of a springtime to co in it
own time. It's the goodnight hymn of Natur as sh
goes to sleep—a sleep that is quiet and restf unde
the snow. Autumn is not a tearful farewell it's
smile that says 'au revoir'—till we meet agai"

That is what autumn really means. What oes
mean to you?

Poverty and War

A DISTINGUISHED Hebrew scholar, Rabb
Rudolph I. Coffee, of Chicago, has thi o sa
on war and its concomitants, nationa wast
and poverty:

"We believe that poverty is a disgrace to a ilize
nation. Poverty will continue as long as we lerat
warfare. How a sincere and devout believe n th
Bible can advocate war passes comprehens n.
not Jesus called the Prince of Peace? A grea
German critic has said that the finest expressi in th
world's literature is the Messianic dream of lical
Its sublimest utterance is, 'Nation shall n onge
war against nation.' War spells waste, an wast
mothers poverty. When nations cease w lesa
murder, the second thought of Micah will llow
'they shall dwell each man under his own v e an
fig-tree.'"

This from a Jew is one of the finest tribut eve
paid to Christianity and its Founder. It is con
pact and conclusive answer to those who would efen
war on the strength of Scripture.

THE BIBLE *and* NEWSPAPER

Conducted by FERDINAND C. IGLEHART D.D.

They Bury the Hatchet

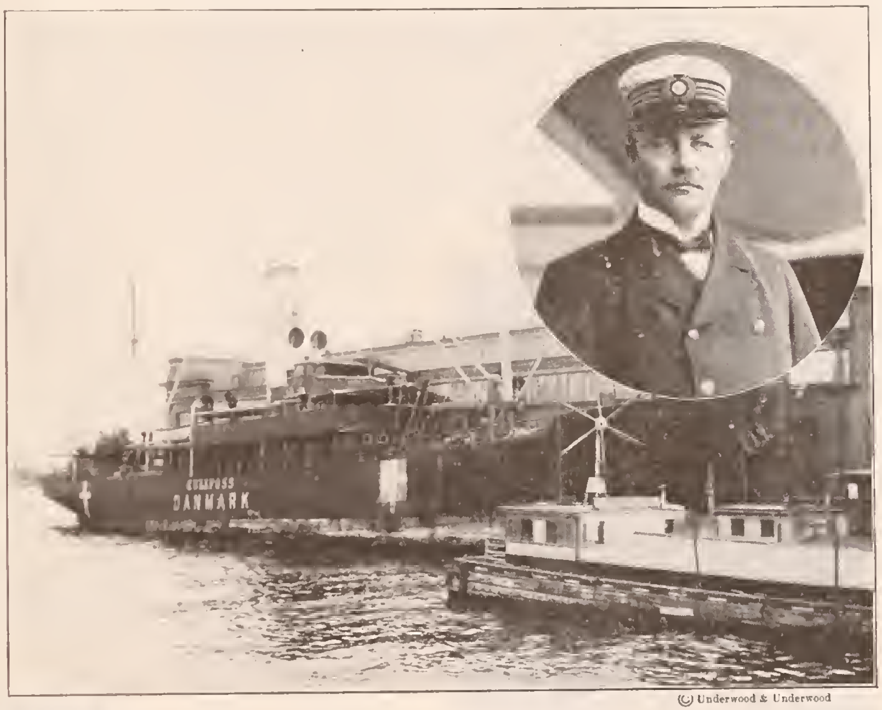
TWO recent incidents show the determination of the people of the North and South to bury forever the hatchet of civil st. The presentation of a snare dr, carried by the Thirteenth Vir- gi Regiment in the Civil War, to the C ederate Museum in Richmond, was m by a delegation of Continentals fr Worcester, Mass., September 19. Se ral years ago the drum was bought by Dr. A. F. Wheeler from a local dealer, w had obtained it from the son of a nion veteran. It had been found ar ng the effects of the veteran some ye s after his death. Dr. Wheeler ele the Continentals, a military or nization of Worcester, as the m ium of returning the drum to the Sc h. Formal presentation exercises w held. It so chanced that the very ne day General J. R. Gibbons and ni members of the First Arkansas In ntry, Confederate Army, which ca ured a flag of the Seventy-sixth O at Ringgold, Ga., in the Civil W, visited Newark, Ohio, and re- tu ed the flag to the officers of the O regiment who live there. Gover- n elect Brough of Arkansas and G ernor Frank B. Willis and several st officials from Columbus took part in he program. The return of the d n and the flag are evidences of the fa that the North and South, so cr lly torn apart, are now entirely one in hought, affection, and purpose to m e our country great and meet our o gation to God and fellows as indi- v ials and as a nation in the strength o srael's God. The incidents suggest t e words: *"How good and how p sant it is for brethren to dwell to- ge her in unity!"* (*Ps.* 133 : 1.)

Tapestry Sold for $200,000

BEAUVAIS tapestry presented by King Louis XV. of France to Em- p or Kien Lung of China in 1766, and s en from the palace in Peking at the t e of the overthrow of the Manchu d asty, was recently sold by a New Y k dealer to a collector in Cleveland, O o, for $200,000. This tapestry is s l to be one of a set of six designed b the French painter Boucher for the e peror of China at the king's behest. T subject is "The Chinese Fan." T other five works still form a part of t treasures of the Peking Museum. T piece sent to Cleveland is ten feet s en inches high and ten feet three i es wide. What changes have been m le since the bestowal of the royal g! France now has no king, and C na no emperor. Both nations have p sidents. When the tapestry was g en the American Republic had not b n born, and the common people of t world had very little to say about t ir government. Now the people h e representation in about every na- t n of the earth. The forms of govern- m nt in France and China have changed, b the tapestry has remained un- c nged, the expression of the beautiful i ine art. It was customary for rulers i olden times to give presents to each o er, and often very costly ones, as is t s recorded: *"And she gave the king undred and twenty talents of gold, and spices very great store, and precious s es; there came no more such abundance s pices as these which the queen of Sheba g e to King Solomon."* (*I Kings* 10 :)

Francis Scott Key's Statue

THE contract for the construction of the monument to be erected by the f deral government to Francis Scott Key, author of the "Star Spangled Banner," has been awarded by the Secretary of War to Charles H. Niehaus, a sculptor of New York, whose design received first prize in the competition held in Washington recently. The memorial is to be erected in Fort McHenry Park in Baltimore under provision of an act of Congress which appropriated $75,000 for the purpose. The monument proper consists of the figure in bronze of a man forty-five feet in height, symbolic of music and patriotism. The main shaft of the pedestal is seven feet high and fifteen feet in diameter, and will be decorated with life-size figures. The surface of the shaft facing the main entrance to the park will bear a relief portrait of Francis Scott Key, framed by a draped flag of the United States, and flanked by two figures in honor of the American soldiers and sailors of 1812. There is already a beautiful monument of Key by Story in San Francisco, erected at the expense of James Lick. It speaks well for a nation to make permanent remembrance of those who write its verses and inspire its songs. For over a hundred years Key has been singing through the lips of patriotic millions, and will continue to sing "The Star Spangled Banner." In the monuments and song it can be said, *"He being dead yet speaketh."* (*Heb. 11 : 4.*)



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Merchant Ship from Iceland

IT is said that the Gullfoss, under Captain Pjeturs, which recently reached New York City, is the first Icelandic ship to touch our shores for nine hundred years, since Lief, the son of Eric, landed at Cape Cod five hundred years before Columbus discovered America. The ship hails from one of the most remarkable countries in the world. It is a little island only 300 miles one way and 200 another, and has barely 80,000 inhabitants. No physical conditions could be much worse for a good civilization. Much of its soil is a lava bed, the season is short, the crops are few, a short grass supporting little cattle, sheep and ponies. They have the reindeer, the fox, and the eider-down duck. But they have an abundance of fish in the ocean about them, which gives them their chief industry. In the ninth century Iceland was discovered by Irishmen or Scotchmen, who made no permanent settlement. Seventy years later the Norwegians rediscovered and settled it, and for nearly a thousand years it has been one of the freest, happiest, and most prosperous nationalities on the earth, enjoying a republican form of government at first, then becoming the fortunate dependency of Norway, then of Denmark. It now has its own constitution and government under the direction of Denmark. They have no saloons, no paupers, no criminals worth counting, but they do have books and libraries and schools and papers and churches. There is not a dollar of national indebtedness, and there is money in the treasury. One reason why the ship came to New York is that the war interfered with the shipment of their fish to Denmark, and a delegation of merchants came from the capital of the island, Reikiavik, to see if they could not make some trade arrangements which would be mutually profitable with reference to the shipment to this country of herring and cod, which they have in such enormous quantities. The captain and crew and merchants all spoke the pure Icelandic language, which the Norwegians took to Iceland 900 years ago, the original Scandinavian language spoken now nowhere else on the globe. Iceland, little, with poor natural equipment, is really a great nation, with its Scandinavian language and literature, its old-fashioned Lutheran religion, and its total abstinence for the individual and total prohibition for the nation. It has illustrated the fact that *"Righteousness exalteth a nation."* (*Prov. 14 : 34.*)

Buys $27 for Thirty Cents

A BIG chest was bought for thirty cents by Edward Betson at Wooster, Ohio, at an auction of unclaimed express packages. When he reached home he found the box contained a set of burglar tools and stolen articles. He happened to be passing by and heard the auctioneer call out "twenty-five cents for the box and contents," and raised the bid to thirty cents, saying he considered the box worth that if there were nothing in it. When he got home and opened it, he found the chest contained two suits of clothes, a dozen automobile caps and $27 in bills tucked away in an old stocking. Ninety-nine times out of a hundred the one who buys anything "unsight and unseen," as the boys say who trade old knives, gets "stuck" in the bargain. The true way to make money for young or old is to earn it. This curse is man's greatest blessing, *"In the sweat of thy face shalt thou eat bread."* (*Gen. 3 : 19.*)

Religion and Business

MOSES ALEXANDER, the Jewish governor of Idaho, was the guest of the Men's Club of the Westminster Congregational Club of Spokane, Wash., recently, and made an address in which, among other things, he said:

> Young man, go buy a Bible, then go into business and make a success of it. If you have attended church you have assembled assets that are money. Tell the banker your needs. He may not have gone to church, but he appreciates religion. He has looked into it and knows its value. When he asks what security you can give, refer him to the pastor of your church and the teachings of your mother. The chances are that he will want to provide more than the $5,000 for which you applied. It is too bad he failed, it is said of another young man. He had to fail. He went the wrong way. He had no religion.

The governor, whose signature made Idaho dry, continued: "You can't get any booze in Idaho. Instead of the sign, 'Dew Drop Inn,' we have happy mothers, better times, increased savings accounts, less demand for credit and greater willingness to extend credit. At Boise, January 1, 1915, we discharged a Chief of Police and four policemen. No need for them." The address was lustily applauded. These words ought to be read with pride and inspiration by every citizen of the Republic in these days of moral and spiritual militancy. This commendation of our Bible and its religion as the basis of reform is most significant, and calls to mind these words of an ancient Jew: *"Thy word is a lamp unto my feet, and a light unto my path."* (*Ps. 119 : 105.*)

Austrians Find Treasure

THE Austrians, according to a special dispatch from Innsbruck, have found the famous treasures of the Detchani Monastery near Cettinje, Montenegro, which the monks had buried on the approach of a hostile army. The accumulations were those of seven centuries, consisting of jewels and old coin of every generation since the thirteenth century, golden vessels, and richly embroidered vestments. The value of the whole accumulation is estimated at several millions of pounds. It is said that a peasant betrayed to the Austrians the catacombs where the treasure was secreted. It was the custom in olden times to hide money and jewels in the ground. There is this reference to it: *"And dig for it more than for hid treasures."* (*Job 3 : 21.*)

Feat of Woman Swimmer

MISS EILEEN LEE, who swam 36¼ miles in the Thames River recently in ten hours and seventeen minutes, is said to have established a new world's record in long distance swimming for women. Miss Lee started at Teddington Lock and swam to Wapping and then back to New Bridge. She finished in excellent physical condition. It is strange so little attention is paid to the art of swimming by both men and women when so many drown every season. Every child should be taught to swim. Parents should look after this duty, and it is important enough as a physical exercise as well as protection to life to be made a part of the public school curriculum. They practiced the art of swimming in the olden times. The prophet thus uses the art to illustrate a truth: *"And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim."* (*Isa. 25 : 11.*)

Through the Orient for the Christian Herald

By MAYNARD OWEN WILLIAMS—SECOND LETTER

Well, what are you looking at?

Crossing the Pacific

THE churn of the waters beneath our liner's stern tells us that we are under way at last. Our departure was postponed for five hours, but when the hour set arrived the gangplank dropped, and we began to move before "two bells" had ceased sounding. We drop mail at Victoria, so I have just a little time to give the hasty impressions of the Northwest as I saw it.

Spokane was described by a fellow traveler as a town, while he considered Seattle a city. But in the Middle West we would call Spokane a city, and a thriving one at that.

There are some very fine buildings in Seattle, and in parts the city has her hair done up and seems quite grown up; but in other parts she is still in swaddling-clothes, or at least in short dresses, which is quite metropolitan after all. I hit the town on a busy day, as a quarter-million-dollar shipyard was announced. The Lake Washington Canal locks were shut, and a big musical festival was opening.

On the coast they delight in music, much as they do in "stampedes" at Pendleton or Havre. We went past the Havre "stampede" at the rate of twenty miles an hour, and this is all I thought it well to know, until I return to the real Wild West, where fat pigs are driving out the mustang, and where big crops are causing two Fords and a Cadillac to spring where one bronco jumped before.

Getting back to Seattle, it seems that the little city is bound to win its place in the sun, even if the English and the Japs do all the shipping. The new locks separate the salt waters of Shilshole Bay from the fresh waters of Salmon Bay, which are to be raised thirty feet above the present low tide level, so that the big steamers belonging to the Allies can come in out of the salt water and let the barnacles drink themselves so full of fresh water that they will curl up and die, thus leaving the hulls clean for a new voyage.

The entire project is described by the enthusiastic Westerners as a five-million-dollar one and they hasten to add that besides the $2,275,000 appropriated by Congress, the state of Washington and King County each chipped in a cold million. This way of making $4,275,000 pan out in the form of a $5,000,000 project is one which is unknown in the East, where the result gained seldom exceeds the money appropriated. But the great possibilities for power derived from the spillway have been ignored, and that water will go to waste. It reminds one of a woman buying a fifteen-dollar dress for $13.39, and then riding home with her bargain in a three-dollar taxi. The opening, which consisted in closing the locks, was attended by the laborers in charge and myself. There was about as much excitement as there is in a well-regulated schoolroom when the teacher arrives on time.

This was also the day when the arrival of the undersea merchantman from Germany was announced, and one man said it was awful the way the New York papers would say anything to make news. It couldn't be done. How could it? That was just the part I could not explain.

Impressions of Vancouver

On board the Empress of Asia, off Vancouver Island, July 13, 1916. Vancouver is an annex to the Canadian Pacific Railway, a sort of enlarged extension of a long line of track. The main building there is the Hotel Vancouver, which is one of the many fine hotels operated by the little trunk line railway that ships men from England to Hongkong, across Canada, without a change of ticket.

I was very much surprised in Vancouver to see how many articles come from the United States. It seems a peculiar tribute to American "ready-mades" when the English in Canada forego their privilege to buy London clothes without the heavy woolen duty which we pay, in order to buy New York styles. American goods average ten per cent. higher than in the United States, but one sees them everywhere. The Canadians seem to like our breakfast foods, and no less than ten varieties of flakes, shreds and porridges could be had which were produced on the other side of the border, not to mention food coffees and Chicago ham. Some products are strictly native. Eggs marked "B. C. Fresh" could be had, but no hint was given as to the A. D. eggs, and lest I seem fresher than the eggs, I did not ask.

The author (at left) and three Chinese classmate fellow-voyagers. At the right is H. K. Kwong, president of the Chinese Students' Association in America

Penetrating the Oriental Mind

WE sat side by side in the second-class lounge of a trans-Pacific liner and discussed many things. Inevitably the conversation turned to the subject of the United States. We know each other pretty well, this keen-minded Chinese student and I, and what he has to say is usually worth listening to. He has spent seven years in America and is a graduate of Andover, Princeton and Columbia. He knows us as well as we ourselves do, with the added advantage that he sees us, not through our eyes, but as others see us.

"The trouble with America," he remarked quietly, "is that it is too self-centered. It lacks international outlook."

I smiled inwardly. That is strange doctrine from a Chinese student, a representative of the country that for centuries closed its doors to international relations and its thoughts to any outlook beyond its own boundaries.

But he had left that land, had learned a strange tongue, had made scores of American friends, and had lived with us during the most impressionable years of his life, and possibly his opinion was worth something after all. He elaborated his thought a little and showed how a land blessed with natural resources and prosperit had failed, as yet, to win a large place in intern ona affairs; and I even forgot the disinterested eff ts o our American missionaries in all the continen an in the islands of the seas, as he showed how s all place we have taken in affairs outside our own b ler.

"There were plenty of returning Chinese students"

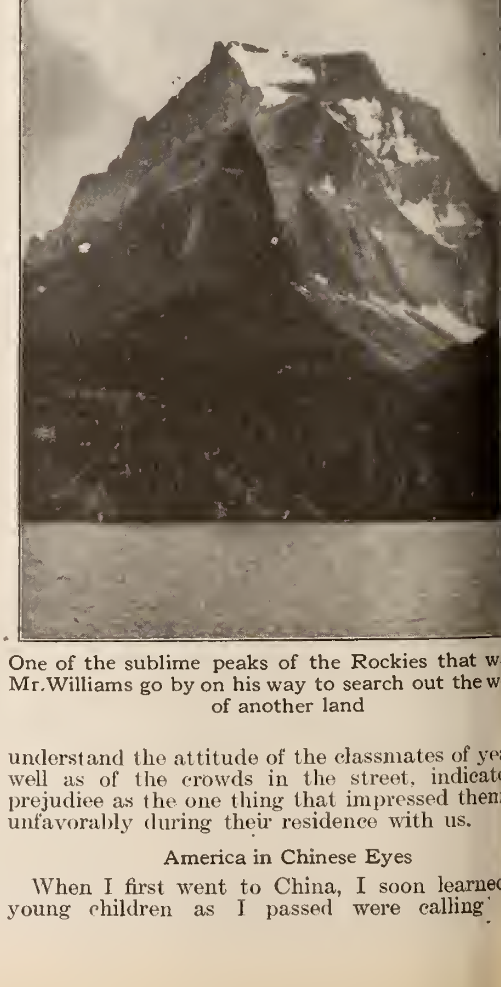
There were plenty of returning students han and it occurred to me that a questionnaire might yea something of interest. The reaction of Americ lif and thought on these well-educated men sho l h worth knowing.

This is the questionnaire as I prepared and passed it around among my Oriental travelin om panions:

> I would like to get the opinions of the returning stud ts o the points herein mentioned with the purpose of dete min the reaction of American life and thought upon t well educated Oriental students who have had a temporar om and work in America. I would therefore consider it a k lnes if each student would answer as fully as possible the f wing questions. Be as frank as possible. I want what yo ink not what you think it would be polite to say.
>
> Where educated in the East? (Elementary school and c ege.
> How long in America, and what colleges attended the
> What major subjects and what degrees?
> What religion?
> What is to be your work in your native land?
> What reforms does your country need, and in what w car they be carried to the millions of common people
> What things in America impressed you most favorably
> What things impressed you most unfavorably?
> What mission, if any, have American capitalists, ders teachers or missionaries in your native country?
> Have you any further remarks that would be of intere
> State just what you think, as bluntly as you care to.

Orientals are reserved in their statement and some preferred not to answer the questions propounded; but a dozen of them did, and althoug several years' residence in the Near and Far Ea had prepared me for some of their replies, I was su ised to find that on one matter at least these hol s of collegiate degrees from our foremost educ onal institutions were practically unanimous. Eig out of twelve were unfavorably impressed by the acial prejudice in the land of liberty and equality.

As Americans we pride ourselves on the fac that when other nations demanded a large indemnit rom China, we returned $8,784,500 to the Chinese, o, in courteous recognition, devoted it to the supp t of Chinese Indemnity students in the United ates. In China, that one fact sticks out very large, ke a dollar bill on a collection plate. But eight out of elve students who have lived with us long eno to understand the attitude of the classmates of ye s, as well as of the crowds in the street, indicat race prejudice as the one thing that impressed them ost unfavorably during their residence with us.



One of the sublime peaks of the Rockies that w hed Mr. Williams go by on his way to search out the w ders of another land

America in Chinese Eyes

When I first went to China, I soon learne hat young children as I passed were calling a

G ss whether this is in the United ates or Japan. "The United States?" Wrong

"foreign devil." But I never knew a grown-up to apply that term to me, and surely race prejudice against me was not noticeable. Quite the opposite. Yet there is no question that Americans in China are more offensive in their attitude than are Chinese students in America. We resemble the British in wanting to be thought a little better than the "native." The Chinese students in Am ica are modest and unobtrusive. Nothing in the conduct is calculated to stir up race prejudice. Ev the laundrymen and other laborers in America hav done little to make us hate them, and their nu er is almost negligible. Having had Chinese stu nts as classmates in America, I was surprised to ar this protest against race prejudice. Then I sto ed to think.

e twelve students who answered hold nineteen deg es, including, in addition to the degrees of Ba elor of Arts, Science and Literature, Masters deg es in Arts, Engineering and Science. Others on oard hold degrees in Medicine, Agriculture, Th ogy, Education and Mining. One is a Ph.D. Sel m would one find so small a group so widely tra ed.

e of the twelve attended Columbia, four studied at inceton, three at Wisconsin, two each at M. I. T. an Colorado School of Mines, and one at Illinois, Ha ard, Purdue, New York Library School, Southwe rn College, University of Pittsburg, Syracuse and Co ell; an average of two schools in different parts of e country for each student. They probably kn as much about the feeling in the colleges as an ne.

e next thing which impressed these students un orably in our country was alcoholism. The Ch se drink wine, and I have seen the red-faced, str ht-legged but addle-brained drunkenness which Ch se wine produces quite as often as I have seen th reeling drunkenness of American tipplers; but ou alcoholism strikes these representatives of a co try which has freed itself from the curse of opium as most unfavorable commentary on our national a personal life.

M issippi Bay, where Admiral Perry discovered Japan in 1854

he Chinese are accounted the best merchants in th world. A sale, with them, is a matter of individual ba aining, rather than of widespread placards. Yet th see in the land that has dotted their country with mission schools in which they were trained, and hospitals in which they were born, a commercialism and money-madness which impresses them unfavorably.

Other matters which they do not like in our life are social corruption, divorce, industrial unrest, undue freedom of the sexes, political corruption, excessive display and luxury and indiscriminate dancing.

There are, however, many things in our life which they admire. First among these is our democratic spirit. Next come efficiency, good government and fine educational institutions. Our public and scientific spirit, freedom and order, industrial and economic organization and the mutual respect that Americans have toward one another are also matters which favorably impress these wide-awake students of our institutions.

The Chinese Attitude Toward Christianity

AMONG Americans who are welcome in China, the capitalist is most often mentioned. China may desire many things eventually; but her immediate need, according to these men, is money to develop the great national resources with which the great republic abounds. There is no prejudice against American teachers and missionaries, and in spite of the fact that one student replied that our workers are of great use to China, "if supervised by our [his] people," most of the replies showed a true appreciation for what the teachers and missionaries have done. One student says, "To the American teachers we owe much for their introducing modern ideas to the young Chinese students."

These men are not on their way to America. They are on their way back. Some of them went to live among Christian people, with the belief that Christianity was the great mainspring of world progress. None of them mention it as they return to their own people after absorbing the benefits which America could offer them. This is a common experience. A graduate of a mission school, who has come to regard Christianity as the giver of a more abundant life, goes to a Christian country, there to admire material civilization and to deplore the race prejudice, alcoholism and divorce, which affect him more strongly, perhaps, than does our Christianity.

Mr. Williams's first purchase in Japan was five cents' worth of ice-cream. (This is not Mr. Williams, it is the millionaire ice-cream vendor)

The point is simple if analyzed. These men have a deep respect for Christianity, but it was not a gift of America to them. It came from God, and not from the United States. There is no confusion of church and religion, religion and state, in their minds. America and God are not synonymous terms, any more than Chinaman and heathen should be synonymous with us.

In answer to the question, "What reforms does your country need, and in what ways can they be carried to the millions of common people?" ten out of twelve answered, "General education, carried out by compulsory methods." The idea of compulsion has never been attractive to the Chinese before. But if you could see ten-year-old boys swinging up the narrow streets, their brows furrowed by hard labor and a heavy burden slung over their shoulders, doing a man's work and keeping a man from earning a fair wage, you would agree with these returning students that if China is to free herself from foreign compulsion, she must introduce compulsory methods in her own educational and military systems.

Estimates regarding literacy vary from five per cent. of the entire population to seventy per cent. of the male population, but more and more are coming to read, as transportation methods and communication by telegraph and post office are being improved. A newspaper now costs as much as a meal in many parts of their country, and this is not conducive to literacy nor unity of sentiment; but a single paper serves a much larger group of readers than with ourselves. Literacy is the most necessary step toward national unity, and education is the most needed reform. Even those students who do not appreciate the efforts of evangelistic missions testify sincerely to the great value of American educational missionary work. Not only are American mission schools prominent in the present educational system in China, but more such schools are urged by the Chinese.

Let's hope the author will tell us later on what this child is hiding behind her back

Adequate military preparedness is desired by China, which has not only seen the fate of Belgium and the dilemma of Greece, but has so recently seen her own neutrality violated in Shantung, during and after the investment of Kiaochau, without a word of protest from the nation which first advocated the "open door." The Chinese are not an aggressive people; but modern war, killing its thousands, is teaching the necessity of might to preserve right.

Here in our group, meeting on terms of friendship with the Chinese, and teaching them Japanese in return for Chinese, are two theological students from Japan. Their answers follow the same line as those of the Chinese students, except that they point out that it is California, and not America, that shows race hatred toward them. Coming from a land where social evils are rife, they deplore the social evils in America.

Chinese exclusion may not be a live topic, but it holds a prominent place in the minds of the very students who are supported in their education by the money we returned to China. Japan may have allowed a "gentlemen's agreement" to cloud for a time the immigration question, but the question is not dead. It only sleeps, and not infrequently these days it rolls over and mutters a few words under its breath.

We may look down upon Oriental peoples, but that is no evidence that they worship us. We may send missionaries to them, but that is no guarantee that we are Christian in more than name. We may be polite, though we cannot surpass them in that. But just across the Pacific are two mighty races, our brothers in the human family, and as long as our women fear and hate them and our traders force morphia and opium and cheap cigarettes on them and we treat them as inferiors, justice will not prevail.

We shall probably meet some such well-to-do family as this. Note the overskirts on the boys—typical dress of the student (Try to get *your* boy to go to school in a skirt!)

Chasing John Barleycorn Out of the Northwes

By EDGAR WILLIAM DYNES

ON January first of the present year Oregon, Washington and Idaho went dry. On June first Manitoba followed. On July first every bar in Alberta went out of business. In Saskatchewan every bar was closed in July of last year, although liquor is still sold in that province through government dispensaries. Later on the people will vote on a referendum to abolish the traffic altogether. In September British Columbia voted to make the province dry on July first, 1917. The dry forces in Montana are lined up for battle, and developments of an important character may be expected.

In most instances the dry laws were carried by very substantial majorities. In Manitoba the vote was more than two to one, in Alberta it was almost two to one, while Washington had a majority of more than fifteen thousand votes. In Idaho the state became dry by a vote of the legislature without a reference to the people.

In Washington the liquor forces are petitioning for a re-vote, but the indications are that the dry majority will be larger than ever. Prominent newspapers, like the Seattle Times, and the Spokesman-Review of Spokane, are now openly on the side of prohibition.

"MY paper fought its hardest against prohibition," says Major C. B. Blethen, a former mayor of Seattle, and editor of the Times. "We fought it on economic grounds alone. We believed that in a great seaport city, with a population of upwards of 300,000, prohibition would be destructive; it would be an economic disaster. We believed that under our system of licensing saloons we had the liquor traffic about as well controlled as it could be, and we wanted to let it alone; and so we fought as hard as we could fight. . . . We have had a month of it now, and we already know that it is a great benefit, morally and from an economic standpoint. . . . Seattle had 260 saloons, and we had an average of 2,600 arrests a month for crimes and misdemeanors growing out of liquor-drinking. In January we had only 400 arrests, and 60 of those were made January first, and were the results of hang-overs from the old year. That in itself is enough to convince any man with a conscience that prohibition is necessary. There can be no true economy in anything that is immoral.

"And on top of that great moral result we have these economic facts: In the first three weeks of January the savings deposits in the banks of Seattle increased fifteen per cent. There was not a grocery story in Seattle that did not show an increase in business in January greater than in any month before in all the history of the city, except in holiday time. In all the large grocery stores the increase was immense. In addition to this, every dry goods store in Seattle except one, and that one I have no figures from, had a wonderful increase in business. Each store reported the largest business ever done in one month, except in holiday time."

OTHER independent testimony has been given to the effect that before the end of February every clothing store dealing in children's clothing had its stocks in that line completely cleaned out. And every merchant gave the same reason. The drunkard's child was a drunkard's child no longer. The booze money was being spent in clothes.

So much for Seattle. Take Spokane, a city with a large floating population. If the wets were right Spokane stood to lose as well as Seattle. The following is taken from the Spokesman-Review of the issue of March 11 of the present year:

> "Last night Mrs. Robert Fairley, the steward at the county jail, served meals to forty-one inmates, all the prisoners the jail contained. In March last year the county was feeding an average of 230 prisoners daily. A year ago today there were twenty-five women confined at the county jail, the majority of whom were drug and whisky victims. Tonight there will be but one woman at the jail to be cared for.
>
> "Last year at this time there were nearly 100 prisoners at the jail who were drunkards and drug fiends. When a reporter visited the jail yesterday not one such case was in evidence."

AND just a little more testimony from an editor of a daily newspaper. I like to quote an editor's testimony, as they are keen, shrewd men of the world for the most part, and look at things from the standpoint of community efficiency. Here is what Henry Rising, editor of the Spokane Chronicle, an evening paper (owned by the Spokesman-Review, the two forming perhaps the most potent newspaper influence in the whole Northwest under one management), says in a letter over his own signature after going into a great deal of detail in regard to the very noticeable improvement in economic conditions:

> "Add to this that unemployment is less, poverty less, than ten months ago; divorces are fewer; collections are better; dives have closed; white slavers are not to be found; burglaries and holdups have dwindled; the panhandler has vanished; grocers, clothing merchants, shoe dealers, report gains in business ranging from five to thirty-five per cent.; new business blocks are being erected; the banks hold millions more in deposits; the hotel men, who were near panic over the coming of the new law, are wearing smiles as they turn surplus guests away.
>
> "The Chronicle did not fight for prohibition in 1914. It is ready at ten seconds' notice today to fight its best against any serious effort to repeal or cripple the prohibition law."

GOVERNOR MOSES ALEXANDER of Idaho states that, although state-wide prohibition has been in effect in Idaho only since January first of the present year, still its beneficial effects have become so apparent even to the most prejudiced opponents of prohibition that there is no longer any real opposition in the state.

In British Columbia the prohibitionists had a long, hard fight before they could induce the government to agree to submit the matter to a vote of the people. The liquor interests were very strongly intrenched, and the government had pinned their faith to a very stringent license law passed in 1911. In addition, the government had an almost unbelievable majority in the legislature, having no less than forty members in a house of forty-two.

The Prohibitionists called a convention early in August, 1916, and agreed upon a demand for provincial prohibition. For five months afterward they pressed the matter to the attention of the government; but to all their requests they received either an evasive reply, or else none at all. Things reached a deadlock.

And then something happened.

It came about in a very simple way. Hon. W. J. Bowser, who succeeded Sir Richard McBride as premier in December last, rearranged his cabinet, and under the law prevailing in all British countries, a newly appointed cabinet minister has to go back to his constituents for reelection. This threw the control of the city of Vancouver open.

The Liberal or opposition party gave a clear-cut statement on the question of prohibition. They agreed to put a bill through the legislature, in the event of their attaining power, and when en-
dorsed by the people by a majorit vot
it would become law. The gove mer
party remained non-committa Th
result was that the independe pro
hibition vote swung to the opp sitio
candidate, and a government m orit
of more than two thousand was rne
into an opposition majority of mo
four thousand. Of course the we
other issues involved, but th pr
hibition vote was a large factor n th
result.

The election was on a Sa day
Now watch what happened. th
following Tuesday, the premi n
doubt alarmed at the overwl min
change in sentiment in a city hic
sends six members to the legi tur
conceded the demands of the P hib
tionists for a referendum vote Th
liquor forces were up in arms a one
but it was too late. The die w cas

And then followed a fight fo com
pensation. The wet forces, reco izin
that defeat stared them in th fac
began a most aggressive and spec cula
campaign in the press, deman g
the government that there shou be
compensation clause in the bill. quo
lobbyists from all parts of the p vin
flocked to Victoria during Ap an
May. Money was spent freel an
every possible argument was l ugh
to bear on the members of the gisla
ture, particularly those repre ntin
mining districts, where the quo
influence was strongest.

The temperance forces replied ith
counter-demonstration. They c ed
second monster convention in V tori
early in April, when they affirm tha
they would fight the thing fo year
rather than permit compensat n t
those who had lost least. To th num
ber of almost three hundre the
waited on the Executive Coun de
manding that the bill should b kep
clear of the compensation issue. nd i
gave staid old Victoria just a li e bi
of a jolt to see a temperance del atio
walking down Government Stree o th
tune of three hundred strong.

The result was that the prol itio
bill was finally carried through th egis
lature without a compensation ause

July 1, 1917, every province i Can
ada will be dry with the exceptio f th
province of Quebec, and a ver larg
portion of that province has beer nde
local option for many years.

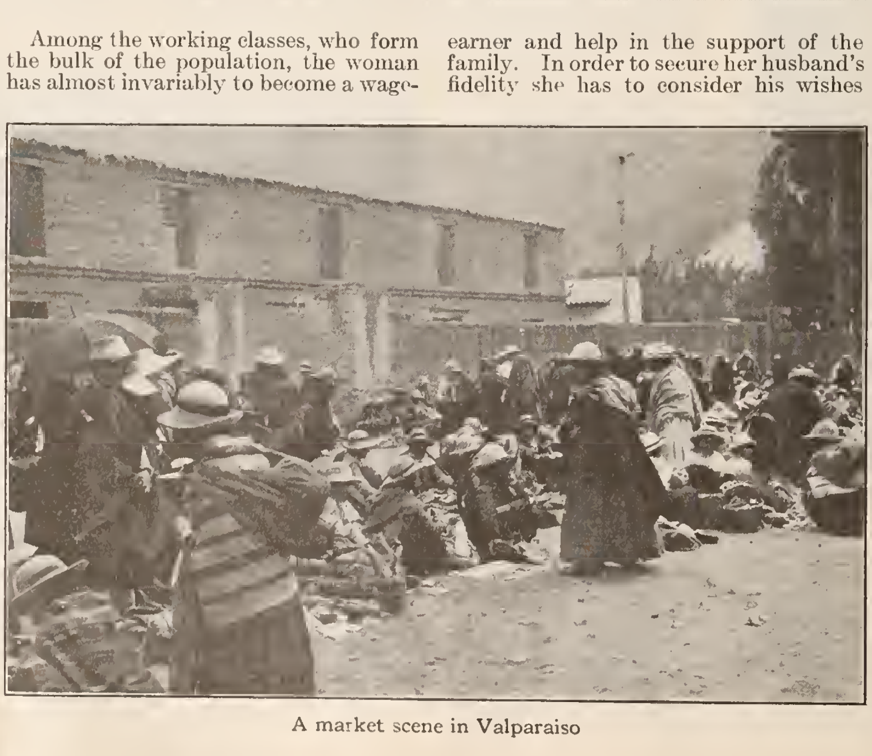
Women of the Andine Countries

THE cloak of old-world Spain still enfolds the minds of the women of the Andine countries. There are as yet but faint stirrings toward a larger liberty and wider outlook. It is a far cry from the western slopes of the Andes to the dawn of women's rights, emancipation and the vote, but the morning star of duty as wife and mother, even in their limited conception of its meaning, shines all the brighter in comparison. In their own wide ramified family circles their influence is felt, while their outside interest centers in the church.

The wealthy señora is looked up to by her poorer sisters and in the small towns and haciendas (ranches), where her numerous family connections are the leading people of the community, she extends a kindly and charitable beneficence to them and to all who serve them in any capacity. When these women come of old Spanish stock they are extremely exclusive, and ancient rules of etiquette guide their social relationships. Their daughters go to the convent schools, receive a limited education, and return home to continue the same régime as has held sway since the day when their forebears left Spain.

The middle-class woman enters more into the interests of life as her husband sees them; she is less exclusive and more liberal in her ideas. She develops sturdier qualities, manages her house, and loves her children. She attends church, helps in charitable institutions, and enjoys the theater.

Among the working classes, who form the bulk of the population, the woman has almost invariably to become a wage-earner and help in the support of the family. In order to secure her husband's fidelity she has to consider his wishes
in every respect. Among foreig rs i
is a proverbial saying that "(lean
women make good wives, but (lean
men bad husbands." The workir class
woman has no contact with the ider
interests of life, but is contente with
things as they are.



A market scene in Valparaiso

High on the Andes of Peru a Bo-
livia we find the home of another ss—
the Quichua Indian. They have rely
emerged from the patriarchal st e of
social development. The woma is a
beast of burden, and may b seen
trudging barefooted along the hig ways
of the Andes on her way to mar t, or
watching flocks of llamas and eep.
On her back she carries her l d of
potatoes or Indian corn, a baby st pped
on too, while her hands are busy sp ning
llama wool. The husband silent fol-
lows with a long stick to assist hi over
the road free of all burdens.

Among the Spanish-speaking men
ideas are largely traditional, the l man
Catholic system leaving no roo for
individual opinion. Moreover, men
are little given to reading. To qu tion
the existing order of things is to i peril
their souls' salvation. The church the
final authority, the priest is the sp tual
guide.

Usually even the devout and e nest
do not grasp anything beyon the
formal observances of religion. M riol-
atry, saint-invocation and the sual
church ritual and routine for the
boundaries of their faith and sp tual
vision.

Continued on page 1161

Among the Homeseekers of Alaska

By FRANK G. CARPENTER

Copyrighted, 1916, by Frank G. Carpenter

I HAVE just returned from an automobile trip through some of the ich farming lands of the Tanana Valley. This part of Alaska has the gest body of good soil in the territory nd the government is expecting an inva on of homesteaders as soon as the railr d from Seward to Fairbanks is com eted. Much of the land is in what is k wn as the Tanana bottom. It com ises a tract about 200 miles long and n places, 70 miles wide. Altogeth it is about as big as the state of New ersey, and its cultivable country is o fifth as large as the state of Ohio. My urney today was through a rolling regi as beautiful as the Pennsylvania foot ls of the Alleghanies. The land rises rom the river and gently slopes to the ountains, which are far off in the dist ce.

A we rode up the valley it was difficu to realize that we were on the bor of arctic Alaska. The thermometer was at 90 degrees in the shade. The was no snow on the tops of the mou ains, and the hills and valleys wer covered with green. At times we pas d through plains spotted with wild flow s. There were beds of buttercups as y low as gold, and daisies as pink as the heeks of a baby. In some places the ound was covered with blueberry bus s, the fruit as large as cherries and loa l with juice. Now we passed thr gh forests of birch, spruce and cotton od. Some of the trees were two feet n diameter. Where the woods had bee ut or burned away there were vast exp ses of flaming pink flowers as high as t wheels of the car, and everywhere the oadside was hedged with green gra and red-top that reached to the hub Now and then we went over cordur , our automobile bouncing high and the fast driving of the Jehu of this nor ern frontier.

W passed many small farms cut out of t woods, with oats-hay and potatoe n blossom. We saw cattle grazing, and y and by came to the experiment farm which the government has establish in the heart of the Tanana Valley, abo four miles from Fairbanks. The farm is beautifully located. It consists of 80 acres of gently sloping hillsides and ottom land, sloping at one side to a we stream and rolling thence on up and ver a low range of hills.

A one end of the farm is the site rec ly selected for the Alaska Agricultur College, the cornerstone of which was aid in 1915. The college will stand on hill, giving magnificent views for fift miles up and down the Tanana Val y, taking in Fairbanks and also the Blu Mountains, far off in the distance. On bright day Mount McKinley is visi e.

I pent some time at the experiment sta n. The home of the farmer is a one tory cottage surrounded by beautifu flowers. At one side of it is a gre bed of pansies, and in the front yar are more pansies, in patterns of int ate design. About the porch sweet pea have climbed to the height of your hea and the blossoms have a color and fres ess not found in the sweet peas in e States. This is so of all the flo rs of Alaska. The growth is so rap , they seem to have been born ove ight, and that in the rain.

N AR by is a hothouse where toma oes and cucumbers are grown, and acr s the way are barns and outhouses wh grain hay is stored for the winter. Th is also a root cellar in the side of a h not far from the barn. This is a cav about sixty-five feet in length and so lin with board that it is clean and dry the ear round. It will hold hundreds of ns and is used for storing the potatoe nd other root crops. The potatoes are ut into the cellar as soon as they are ug, which is some time in August, and hey will keep there for more than a yea Just opposite the root cellar and a l le below it is a large turnip patch. I climbed the fence and pulled up a turnip. It was eight inches thick, and by actual measurement the leaves were seventeen inches long.

During my stay I talked with the superintendent. His name is J. W. Neal. He comes here from the Agricultural Department at Washington. He tells me he has about 100 acres under cultivation, almost all of which is in grain of various kinds. He is clearing more land and extending the farm. I asked him as to the cost of clearing. Mr. Neal replied:

"It cannot be done for less than $100 per acre, and some tracts will cost more. The trees have to be cut, the roots gotten out, and the ground and trees must be burned over in order to kill out the moss. Some of the land has to be drained, and it takes some time before it can be brought under cultivation. A great part of the country is underlaid with prehistoric ice, the soil being frozen down to bedrock. In some cases the frozen stratum is only a few inches below the surface, and in others it may be a yard or so deep. After the land is cleared this gradually melts until it has no effect upon cultivation and growth."

Mr. Neal does not think that large farms will pay in this part of the world. He says the markets for a long time will be limited to the local community which will be supported by the mines. The demand will steadily increase as the country is opened, and in time there will probably be a considerable population of small farmers.

OUR next visit was to a dairy farm belonging to a Mr. Hinckley. This farm supplies much of the milk and cream consumed in Fairbanks, and it also sells butter, buttermilk and cottage cheese. The milk brings $1 a gallon, and cream $1 a pint. Buttermilk sells for $1 a gallon, butter 75 cents a pound and cottage cheese or smearease for 50 cents a quart. We went with Mr. Hinckley to the barn to look at his cows. He has twenty, which give on the average three or four gallons of milk every twenty-four hours. The milking is done twice a day, and the cows had been brought into the barn at the time of our visit. They are what you would call good average stock in the States.

Before leaving I pulled up a handful of the young oats growing outside the barn and measured it with a two-foot rule. The stalks were eighteen inches long. The oats had been planted only three weeks ago.

LEAVING the dairy, we went on to visit a truck farm which lies on the very edge of Fairbanks. This is a homestead that was taken out ten years ago by Stacia Rickert, the wife of a business man of Fairbanks. It consists of 320 acres of land, and it lies within a mile of the center of the town.

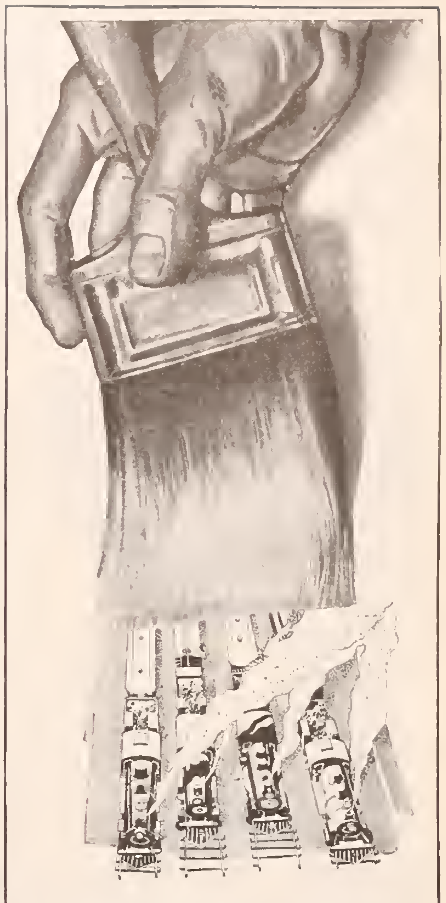
The gardens of this farm cover twenty or thirty acres. As we walked through them I asked as to the crops, and was told that there are now in the ground 29,000 cabbages, 30,000 stalks of celery and some acres of head lettuce. The celery is especially fine, growing to a height of four feet. Some of it was sent to Montana a few years ago to show what Alaska could do, and President Taft sampled it during his trip through that state. He declared it the finest he had ever tasted. Mr. Rickert expects to harvest this year about twenty-five tons of turnips, five tons of beets and thirty tons of cabbages. As we went through one of the fields I pulled up a cabbage and put it on the scales in the greenhouse. It weighed twenty-six pounds. Others weigh more. Cabbages are now worth 8 cents a pound, and cauliflowers are selling at from 25 to 26 cents a pound. Some of the crop is sold when it is taken out of the ground. The rest is stored away in the cellar and marketed during the winter.

The hothouses are one of the most important parts of this farm. There are several, each devoted to a different crop. There is one 120 feet long that grows melons only, including watermelons, casabas and cantaloupes. The vines are trained upon wires running along under the glass, and from the beds up to the roof. From these wires the melons hang down, the heavier ones being supported by rags as though in a sling to prevent them from breaking the vines. Some of the cantaloupes are now ripe. I asked as to the price, and was told that they sell for a dollar a pound. Some of the melons weigh four or five pounds, which means four or five dollars for a cantaloupe.

During my stay in the Tanana Valley I have asked the farmers and agricultural experts some questions as to the farming conditions. They are altogether different from those of most parts of the United States proper. Fairbanks is more than one hundred miles south of the Arctic Circle, and the growing season is short, ranging from three to four months, and extending in favorable seasons perhaps a half month longer. The last spring frosts occur about the middle of May, and frosts begin again during the latter part of August or the first of September. There is really no darkness in midsummer, and the long sunlight adds to the growth of the crop. June, July and August are warm, the thermometer sometimes going to 96 degrees.

THE winters are cold in the Tanana Valley, the mean temperature in January being about 20 degrees below zero. The thermometer ranges from the freezing point to 60 or 70 degrees below zero during December, January and February. After the freeze-up, which begins about the last of October, there is steady cold weather from then until May. The ground is frozen as hard as a rock; quiet bodies of water become ice to a depth of six feet; and there is from three to six feet of ice on the lakes and streams. The Yukon has three or four feet of ice. The streams are then the sled roads, and travel is easier than in the summer. The ice and snow begin to melt in April and early May. The small streams flow into the larger ones, raising the ice sheet so that it is torn away from the shore. It breaks into pieces and starts on its way to the sea, the cakes of ice grinding against one another and piling up in great masses. As they go on they carry every movable thing in their path. This movement lasts for a week or so, when the streams clear, and the boats start out from their winter quarters.

I CLOSE this letter by warning the would-be settler that cutting a farm from the forest and dragging it out of the ice is no baby job. It is better suited to men of from twenty to thirty than those over sixty. The first year or so will be full of hard work, and the homesteader should bring along enough money to keep himself and his family during that time. Practically all the land needs clearing. A cabin will have to be built, and a garden patch cut out of the woods. A log barn will be needed, and, if possible, a hothouse should be erected. The most of the work will have to be done by the farmer and his family. Wages are high. A common hand gets $5 or $6 a day and board, or, if hired right along, from $100 to $150 a month. Mr. Rickert pays his "lady cook" $75 a month and her board. A servant who does general housework will want $10 or $12 a week, and women who come in to help on wash days and sweeping days will charge from 50 cents to 75 cents an hour. These are the wages in Fairbanks. The result is that most of the women do their own work, hiring help only for the heaviest kinds of labor.



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A Kiss and a Shower of Blows

THE Carnegie Endowment for International Peace, in its Year Book for 1916, gives a partial list of funds provided in America for the relief of war sufferers, the amounts (including both cash and goods) being as stated below.

There is a disposition in certain quarters to laud such large giving and to style the United States the "almoner of nations." It is true that the sums named below are made up in part of gifts both large and small that have cost real sacrifice to the givers, and represent the heart-felt pity of thousands of American men and women and even children; but these suns are not made up entirely of such gifts, and when we consider the tremendous total as an expression of American goodness of heart, we should at the same time consider the vast sum of money which has been made here through the shipment of ammunition abroad, ammunition which has been used to create the very conditions which make the giving of charity to Europe necessary. This huge fortune which "America" has already made out of the war in Europe is even now exciting the covetousness of other nations. Our gifts to the innocent sufferers of the war are but a drop in the bucket in comparison with the real need that exists, and while we laud ourselves for giving this drop, one Wall Street firm alone, it is claimed, has already made more out of this war than the *total amount of all the charities* contributed by the people of America to war's innocent victims.

It is not reasonable to suppose that the work of relief will ever catch up with the accumulation of gain, but that painful comparison should only spur on right-minded men and women to doing their utmost to alleviate the suffering that madmen on both sides of the Atlantic are inflicting on the human race.

The list given in the Carnegie Year Book is as follows:

American Ambulance Hospital in Paris	*Mch. 14, 1916*	*$613,820.47*
American Branch of the Fatherless Children of France Fund	*Apr. 8, "*	*40,000.00*
American Committee for Armenian and Syrian Relief	*" " "*	*430,519.63*
American Committee for Training in Suitable Trades the Maimed Soldiers of France	*" 1, "*	*53,000.00*
American Fund for French Wounded	*Jan. 6, "*	*111,254.50*
American Girls' Aid (for France)	*" 12, "*	*775,250.00*
American Hospital and Ambulance in Russia	*Feb. 28, "*	*12,400.00*
American Hostels for Refugees in Paris and Children of Flanders Rescue Committee	*Apr. 21, "*	*21,000.00*
American Jewish Relief Committee	*" 8, "*	*4,000,000.00*
American Polish Relief Commission	*Jan. 22, "*	*214,914.06*
American Red Cross (Washington, D. C.)	*Mch. 1, "*	*2,580,617.34*
American Women's War Relief Fund	*" 10, "*	*400,000.00*
Appui Belge	*Jan. 8, "*	*20,000.00*
Australian War Relief Fund	*Apr. 1, "*	*4,400.00*
Belgian Relief Fund	*Mch. 11, "*	*3,085,442.84*
British American War Relief Committee	*Dec. 31, 1915*	*400,000.00*
British War Relief Association	*Jan. 15, 1916*	*31,311.28*
Cardinal Mercier Fund	*Apr. 8, "*	*32,458.09*
Central Committee for the Relief of Jews	*Mch. 4, "*	*888,132.74*
Colonie de Franceville of Madame F. Berkeley Smith	*Apr. 1, "*	*7,997.80*
Commission for Relief in Belgium (Total $80,000,000 from all sources)	*Nov. 1, 1915*	*7,000,000.00*
Committee of Mercy	*Apr. 8, 1916*	*761,486.95*
Committee for Belgian Prisoners in Germany	*Mch. 10, "*	*4,600.00*
Committee for Men Blinded in Battle	*Dec. 31, 1915*	*35,501.79*
Dollar Christmas Fund for Destitute Belgians	*Jan. 6, 1916*	*100,000.00*
Duryea War Relief Fund (for Allies)	*" 6, "*	*220,000.00*
Emergency Aid Committee, Philadelphia	*Mch. 1, "*	*584,945.52*
Flotilla Committee	*Jan. 29, "*	*58,867.00*
Franco-American Committee for the Protection of the Children of the Frontier of France	*Apr. 1, "*	*45,000.00*
French Orphans Fund	*Feb. 26, "*	*8,446.00*
Fund for Disabled Belgian Soldiers	*Mch. 25, "*	*13,200.00*
Fund for Tobacco for Belgian Soldiers	*Apr. 8, "*	*11,822.82*
German and Austro-Hungarian Relief Society, Chicago	*Dec. 31, 1915*	*315,292.00*
German Red Cross Delegates	*Mch. 10, 1916*	*2,750,000.00*
German Relief Fund	*" 12, "*	*225,000.00*
Lafayette Fund	*Apr. 8, "*	*133,000.00*
National Allied Relief Committee	*Mch. 4, "*	*161,168.18*
New York State Board of the American Red Cross	*Apr. 8, "*	*651,175.82*
People's Relief Committee for the Jewish War Sufferers	*Mch. 13, "*	*323,645.84*
Polish Victims Relief Fund	*Apr. 1, "*	*259,173.17*
Prince of Wales National Relief Fund	*" 8, "*	*163,600.00*
Prisoners of War Relief Committee	*Dec. 31, 1915*	*108,463.49*
Relief Committee for War Sufferers in Germany and Austria-Hungary	*Jan. 17, 1916*	*490,976.00*
Relief Fund for the Families of French Soldier Artists	*Mch. 13, "*	*20,675.00*
Serbian Distress Fund, Boston	*Dec. 31, 1915*	*60,000.00*
Serbian Relief Committee	*Apr. 8, 1916*	*253,743.97*
Secours National for French Women and Children and Belgian Refugees	*" 8, 1916*	*165,000.00*
Vacation War Relief Committee	*" 8, "*	*248,975.06*
Total		*$28,896,277.36*

GIFTS of our readers to the Christian Herald Fund for the Relief of Widows and Orphans of the War are, to some extent, included in one or another of the above divisions. Thus far we have distributed out of the fund the amounts shown below, and are about to send additional sums to points where the suffering seems the most acute. As rapidly as enough accumulates to justify it, remittances are sent abroad to relieve the always accumulating need. They have now been made as follows: Armenia, $10,330.75; Austria, $12,500.00; Belgium, $42,500.00; England, $12,500.00; France, $12,500.00; Galicia, $15,500.00; Germany, $12,500.00; Holland (for Belgian Refugees), $20,000.00; Palestine, $5,545.00; Persia, $500.00; Poland, $33,230.05; Russian Jews' Relief Fund, $3,000.00; Servia, $5,000.00.

Would it were possible in these four lines to impress upon every heart the increasing, unparalleled need that exists in these stricken lands.

Gifts should be addressed to the Widows and Orphans Relief Fund, Christian Herald, Bible House, New York City.

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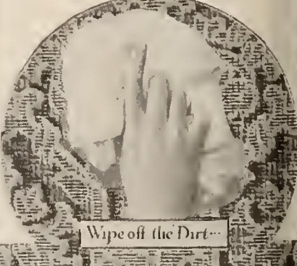
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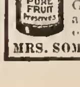

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To Wanderers

By *MARGARET E. SANGSTER, Jr.*

A LETTER, enclosing a little poem, came to my desk this week. The letter was very short. "Will you," it said, "publish these verses so that one who is wandering from us, we know not where, may, God willing, see them and come home? ANNA BIRD."

perty, Mo.

The poem was longer. It was called—

Dear Lad, Come Home

DEAR Wanderer in the night afar,
Please tell your loved ones where you are
As constant as the stars above.
Our hearts to you, dear lad we love.
Amid the Sabbath hymns of cheer
We long for you and wish you here.
Our God be with you where you roam,
And give you peace, and bring you home.

May this unclouded day of rest
Bring comfort to your burdened breast;
May heavenly keepers round you stand
In one unbroken shining band.
And when you lay your tired head
Beside the weary ways you tread,
Be nearer than all fear and loss
The mighty Saviour of the cross.

Dear lad we love, come home again,
And let us share your every pain,
Come back to peace and happiness,
To life and constancy and rest.
Our God will show you mercy here,
Will bear your burden, dry your tear.
Our hearts are with you where you roam;
Dear lad we love, *our lad*, come home!

Heaven is high above our head,
Great his mercy, God has said,
As far from us he bears as far
As set from the morning star.
He knows our frames, that we are dust,
He sees us when we yield and trust—
Turn back, and God will keep your way,
And make your darkness bright with day

Dear lad we love, our lad, come home!
We wait with longing till you come,
To hear your step, to see your face.
How lonely is your vacant place!
Think once again of all you leave;
Think of the friends who for you grieve;
Put from you every doubt and fear—
Love, peace, and hope await you here.

THIS isn't the first letter of the same sort that has come to the Christian Herald offices. Many of them come to us every year. The majority, of course, are not poems—some are little notes, some are brief notices, some of them are merely pathetically misspelt sentences written on torn scraps of paper. But there is the same spirit behind each one of them, from the most appealing verses to the most crumpled scrap of paper. And that message is—*Wherever you are, whatever you have done, we still love you. Come home!*

One sees the same kind of notice every day in the personal column of any newspaper. Perhaps it's addressed to a girl's name, perhaps it's addressed to a boy. Perhaps to a father or a brother or a sister. There's a plot for a story in every one of these notices—and it's always the same story—a story of forgiveness and understanding and renewed love and trust.

ONCE when I was a tiny girl I broke a beautiful hand-painted tea-set of my mother's. In my childish way I knew that it had cost a great deal of money, and that, aside from the commercial value of the thing, the design could never be replaced. The breaking of it had been an unfortunate accident; but as I stared, round-eyed, at the hopelessly shattered pieces, I was filled with a fear—a fear made up half of regret and half of dismay. My mother had never punished me for destroying anything in an accidental way, but, I told myself, this time might be an exception to the general rule. This time I might be punished.

Laboriously I picked up the fragments of the tea-set and placed them carefully upon a table. And then, fortified by a chubby fistful of cookies from the silver cookie jar, I stole away to my favorite hiding-place in the attic, said hiding-place being beneath a tall wooden bed. I lay there for hours in the dust and darkness and told myself many ghost stories—the shivery kind.

In the course of the afternoon my mother found the pieces of the tea-set, carefully piled on the table, and guessed how they had been broken. But she didn't find me until long after supper, when, frightened by the growing darkness of the attic, I crawled dustily from under the bed and stole downstairs, a shamefaced little culprit.

They had been worried about me, downstairs, for there was a brook near our house, and a railroad track that was a constant source of worry to grown-ups. And so, when I appeared suddenly in the midst of the apprehensive family group, no mention was made of the tea-set. I was loved, and kissed, and comforted with my belated supper. And then, at last, I spoke:

"Didn't you mind—about the dishes?" I questioned.

From the look on my mother's face I knew that the dishes had been forgotten. And when she answered me it was to tell me that of course she was sorry—because she had been fond of the tea-set—but that no matter what I did I must never run away or hide again.

"Tell mother," she said to me as I nestled against her comfy shoulder; "she'll understand!"

TELL mother—she'll understand! That's the great big fact that makes mother-love so beautiful and sacred—so very near to the love of God! A mother *will* understand—almost always. She will understand. Tell her!

THERE are thousands, maybe millions, of boys and girls who have run away to hide—half in fear, half in regret, half in dismay. Maybe they've broken something just as I broke the tea-set. Maybe the breaking of it has been accidental—perhaps it hasn't been. Maybe the something broken is a home or a bank, or a set of good morals, or a heart. Maybe it's something that can be replaced, maybe it's something that can be mended, maybe it's something that will always stay broken.

And yet, even though the broken something may never be replaced, or never mended, there's some one who will suffer untold agonies of fear and worry if you run away to hide somewhere in the dusty vastness of the world. There's some one who will wonder whether you have enough to eat and warm clothes to wear. On rainy days some one will hope that you're keeping your feet dry—on snowy nights some one will hope that you have winter flannels on. At twilight, perhaps, some one will sit by the lonely window and peer out through the thickening dusk and pray for a step—your step—on the front walk. There's always some one who will suffer if you run away from your broken life, and hide.

Perhaps some of you, who read this, are mothers—mothers who have a son or a daughter off somewhere—a son or a daughter who doesn't write. Perhaps the wanderer may have run away in the dead of night, fearful of the shadow behind him, but perhaps he went out proudly, valiantly, in search of fortune and fame. And I know, if any of you mothers do read this, that you'll echo the words of the little poem, with me, and say:

"Dear lad—come home!"

AND, maybe, some of you who read this may be wanderers—wanderers who have fled from shame or disappointment or wanderers who didn't find wealth and success and have been ashamed to go home empty-handed. And, if any of you are wanderers, and have a mother back home, remember that she loves you—loves you as a failure even more tenderly than she would have loved you had you been a success.

"Love, peace and hope await you here"—that's what the little poem said. And, wanderers—whoever and wherever you are—it's true, every word of it. There's always peace and love and hope, and usually a new chance, waiting where there's a mother waiting.

And if you read this won't you write to her and say that you'll come home—some day?

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The Voyage

International Sunday School Lesson for October 29
Acts 27 : 1-38

TALKS ON THE GOLDEN TEXT

By REV. F. B. MEYER, B.A

"Commit thy way unto Jehovah; trust all in him"

Suppose you were traveling through an unknown part of the country, hastening to a certain destination, and on coming to a place where five different roads met, you found the sign-post with the five pointing fingers lying in the ditch, what would you do? The difficulty would be to know which finger belonged to which road. Your hesitation, however, would not last long, because you would take up the broken head of the sign-post, and place it in such a position that the finger bearing the name of the town or village you had left should assume its right position of pointing along the road you had traversed. You would then be certain that your dumb guide spoke truly of the other four. So in life, we are constantly coming to cross-roads, and are in doubt as to which to take. At such a moment we must roll (see margin) our way on Jehovah and trust in him. We have come from him, and when we adjust ourselves to our starting-point we shall be in no long suspense as to our destination. Four things indicate our course: the impression on our heart, the Word of God, the advice of one true and wise friend, and the corroboration of circumstances. When three shore-lights stand in line as one, the steersman, at a port I know, is sure that he is in line for the harbor-mouth, though there is no moon to light his course. If you do not know which way to take, stand sill till you do: or if you must act, use your common sense, asking God to illuminate it, throw on him the responsibility of stopping you, and go on. Even if you land in difficulties, they do not prove you to be wrong, but that any other road would have been impossible.

Critical Points in a Stormy Trip

By George D. Allison, Ph.D.

WHAT a versatile writer St. Luke was! We find so great a critic of literature as Renan calling his Gospel "the most beautiful book in the world." We ourselves have been studying his biography of Paul, his sketch of the rise of the early church, his reports of the trials. Now we find him penning one of the best accounts of ancient seafaring. It is odd that a famous man of like sounding name, Lucian, gives us a close parallel sixty years later. In his dialogue, "The Ship," he describes the adventures of a grain ship in the Mediterranean and a storm at sea.

Ancient Seamanship

THIS is a great chapter for the boys. I remember with joy a certain night with a group of boys of our church in camp on a little island in the midst of a lake, when they listened to chapter after chapter of the Acts. It was this part that first caught their interest, and we were using that fine boys' version, "The Twentieth Century New Testament." We discussed the difficulties of sailing then, beyond those of today. Then, there was one great mast and one square unmanageable sail, giving a strain so great that in a gale the sailors must undergird the ship (verse 17). They had no compass, without which we would not venture into the big woods, and without the stars (verse 20) they lost all sense of direction. Besides, the boat was small compared with those of the present, and had a large crowd on board with poor accommodations (verse 37). So we excused their timidity in hugging the shore (verse 13).

The Voyage of Life

IN olden times and today the voyage of life has always had its critical points. We are all on its great sea and sailing on to unseen shores. There are calm, beautiful days, safe harbors, soft winds. There are also stormy seasons, dangerous coasts, mighty tempests. So we boys began to pick out the verses of this chapter which give striking warning signals and enlightening pictures of our spiritual voyage. Perhaps some boys and girls who read this can find many more, for it is one of the most vivid and meaningful passages of Scripture to the imaginative reader.

I. Contrary Winds (verse 4)

SOME lives look easy to the outside world, with every advantage and comfort. Others seem desperate from the first, with constant struggle against poverty and sickness and trouble. Yet after all it is probably true that most of us, sooner or later, encounter those days when "the winds are contrary." Did you ever read the biography of a great man who had not had this experience? Chapter 17 of Acts is a type of all great careers. No boy or girl should fear the handicaps of life after the object lesson of marvelous Helen Keller, deaf, dumb and blind to begin with, yet sailing on to useful service. The non-Christian world may be compared to an ancient sailing vessel struggling on in this changeful sea. But Christ has given us a chart and a compass, a dynamic power and a high purpose, that make our Christian kingdom a modern steamship with a hull of steel and a heart of fire. With our pilot on board, and our Bible-chart before us, we need only grasp the wheel more resolutely when the contrary winds begin to blow.

II. Unh eded Advice (verse 10)

IF the captain of the Alexandrian grain-ship had heeded Paul's advice he would not have lost both his vessel and his cargo. But he foolishly sought a larger harbor and a more interesting city to spend the winter in. The centurion, who had the casting vote, listened respectfully to Paul, but decided to fall in with the self-interest of the captain who sought comfort and the owner who sought gain. And yet as a matter of simple fact they were running against experience (verse 9) which made that sea dangerous in October. The experience of the past is a safe guide for the young people of today as they feel inclined to take risks like this—with drink or pleasure or money-getting. It is the part of wisdom to listen to good advice and heed it, instead of buying one's own experience at a high cost. Paul was not afraid, but he knew the facts. Three times he had been shipwrecked before this (II Cor. 11 : 25), and on one of these occasions he had spent a night in the water. We ought to listen to the men who have been through before.

III. Falling in with the Crowd (verse 12)

"THE more part advised to put to sea from thence, if by any means they could reach Phœnix." In other words, the crowd wanted to take a chance. Did you ever notice that a crowd is more daring than an individual? A bunch of boys will do things that not one boy in the lot would do alone. It's so with men, too. A mob will shout oaths, destroy property or commit murder, though the members of it in cool blood would condemn such acts. We need the old command of Exodus, "Thou shalt not follow a multitude to do evil." The temptation is strong. Falling in with the crowd, lowering your standards, forgetting your ideals. "Everybody's doing it" does not excuse the consecrated disciple of the Christ.

How foolish to sail a ship by majority vote! The majority is so often wrong. The voice of the people is not always the voice of God. Christians should take no shame but rather pride when, like Daniel, they stand alone. In an old story of the early church, some one says to Athanasius, the uncompromising: "Athanasius, the world is against you." That invincible, militant spirit re-

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sponded: "Well, then, it is Athanasius against the world!"

IV. Disregarding Storm Signals (verse 13)

"THE south wind blew softly." But this is well known among seamen to be a weather-breeder and too fickle to be trusted at all. Yet they supposed they had obtained their purpose. How natural, yet how unwise! There are so many soft, delusive south winds in life—things that are so easy, so enjoyable to the senses, so suspiciously alluring. Before we realize it we have ventured too far and the after-storm is upon us. Then our ignorance and folly do not shield us from the suffering and shipwreck that follow. The girls who have read "Adam Bede" will remember the story of Hetty Sorrel, and it has been the story of countless thousands.

The ancients had an allegory of the sirens who sang seductively to the sailors. Listening to the songs, they neglected their tasks until they found themselves suddenly on the rocks. Even those of us who avoid some great folly and blasting sin may gradually be lured from our true course by seemingly harmless amusement and fascinating company until we have missed our goal and failed of our high purposes.

V. The Tempest (verse 20)

WHAT a mighty tempest has broken over the millions of Europe in our time—loved ones killed, homes wrecked, country in danger! How sore is the need of the storm-tossed world! Yet every soul God has made has found, sooner or later, "no small tempest" in life. It may be fierce and fiery temptation to open sin. It may be awful physical pain or long-enduring sickness. It may be a battle against injustice or poverty that impends over those who are most dear. How dark the sky looks, "nor stars for many days," and "all hope taken away."

Now it does not matter how black things are. Whether in grief or failure, doubt or despair, it is well for us to know that other souls have come through safe. "There hath no temptation taken you but such as is common to man; but God is faithful who will make a way of escape that ye may be able to bear it." We cannot see this in the present stress, but we can cling to the hope that "all things work together for good." We can pray on as Paul did, though no one knew he was praying. We can hold fast, grimly, to our remnants of faith. In the midst of the storm at sea, there is something greater than the angry mountainous waves, the crashing thunder and the roaring gale, and that is the indomitable spirit of the captain on the bridge, sleepless, vigilant, never surrendering. "I am the captain of my soul."

VI. An Angel in the Storm (verse 23)

WHILE some were sitting by in stark, sullen despair, waiting for death, and others less daunted were tugging at the undergirding of the ship, Paul stood forth the master of the situation. To his eyes of faith, there had appeared in the darkness of the night an angel in the storm with the assurance of God: "All's well." A vision, confirming to him God's purpose unchanged for him "to stand before Cæsar" and for the safety of all the people in the ship. And it is true in the deep symbolic sense, that everywhere in the dark scenes of life the men of the Spirit have perceived angels in the midst of the tempest, pointing the way, assuring that God still rules above.

VII. A Dominating Personality on Board

HAVE you noticed how gradually the Jewish prisoner-of-state had become the dominant figure on the ship? In one day (verse 3) he had won the confidence of Captain Julius and was given leave of absence. At the Fair Havens (verse 10) the centurion gave more heed to the master and the owner, but gave Paul a hearing. In the tempest Paul becomes the center of hope and good cheer. And when the sailors would desert Paul takes command, and the soldiers obey him.

How do you show up before your fellow men in a testing-time? As a fearless, avowed soldier of the Lord Jesus Christ? Or as one who has no comfort to bring, no pilot on board, no God to trust, no angel in the storm?

Sunday School Methods

By FRANK L. BROWN, Joint General Secretary, World's Sunday School Association

How to Get All Working

ONCE in six weeks an Atchison, Kan., superintendent varies his Scripture reading by an experience meeting. He plans ten one-minute talks by ten people, old, middle-aged and young. He sends to ten such people a letter like this:

> Dear Friend:
>
> At the Scripture reading period of next Sunday morning's school, I am planning to have ten people to give testimonies of one minute. Tell of your love of Jesus, of your love of Christian work—of any Christian experience you may have had. Only be sure don't take more than one minute, for ten experiences of one minute each will mean ten minutes. Don't fail me. I am depending on you. Your number will be —.
>
> H. P. ARMSTRONG, *Supt.*

No wonder they have a rousing spiritual time. Mr. Armstrong calls no names. He asks for the numbers and the persons respond. He uses the same plan for Bible readings. He hands ten persons notes reading as follows:

> Dear Friend:
>
> For our Scripture lesson I want ten people each to select a verse in the Bible, and when I call your number stand and read. Your number will be —. H. P. ARMSTRONG, *Supt.*

Sometimes Mr. Armstrong hands out ten prayers that he has written, numbered also. Then he calls for them and they read their sentence prayer. This trains them to pray.

No wonder that school has the remarkable record of having all its scholars members of the church with the exception of one or two. They do not attend the school long before they are solicited to profess Christ.

IN the city of Abilene, Kan., with 5,000 people and thirteen churches, is the Brethren in Christ Church, known popularly as the River Brethren, a conservative type of Pennsylvania German, with a membership of 130 and a Sunday school enrolment of 147, exclusive of the Cradle Roll and Home Department.

For many years they were accustomed to a Sunday school session at 9.30 A. M., concluding at 10.45 with a readjustment for the church service, which closed at about 12. Under the old plan the sermons were often as much as 45 to 50 minutes long. Quiet but persistent protest against the apparent necessity for a long sermon, and growing dissatisfaction with the increasing absence of young people from the preaching hour, were among the reasons that led to the change. Under the previous arrangement the Sunday school had a preliminary service of song, fellowship and miscellany, occupying the first thirty minutes, and forty minutes for class room work. For a year or more the general "review" has been eliminated, with unquestioned benefit and with the general approval of all persons concerned.

Now, the school continues to meet strictly at 9.30, the scholars going directly to their respective six department rooms, where, under the direction of the department superintendent, exactly one hour is devoted to the exercises and lesson. These department programs are arranged by the respective heads with reference to the age, aptitudes and interests of the scholars.

In less than two minutes' time, the school has reassembled, children sitting with their parents for a common service, which is at once the closing of the Sunday school and the opening of the church service. Pastor, superintendent and chairman of the Church Board collaborate in these thirty minutes with the view of eliminating the dividing line between "Sunday school" and "church." This period includes a popular song service, announcements, and discreet allusion to the financial and statistical data upon the blackboard, showing the standing by departments. It also includes special musical numbers, remarks such as seem germane to the occasion and to the day; also the Scripture reading and prayer, the theory being that at 11 o'clock the minister stands in his place for the sermon, which now rarely exceeds twenty-eight or thirty minutes. With a very brief closing service the congregation is dismissed about 11.35.

With the exception of those who worship tradition and dislike change on general principles, the revised procedure seems highly satisfactory. The number of the persons retiring at the close of the Bible study has been reduced almost to the zero point, which is the best indication of its success.

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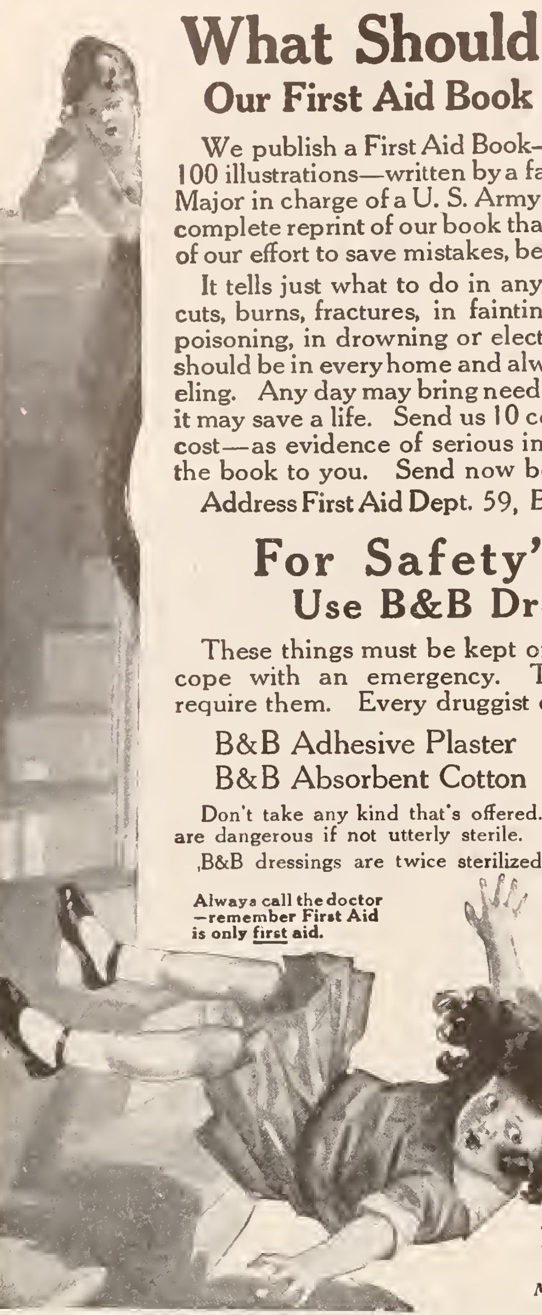

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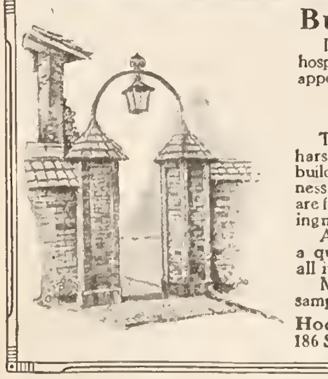

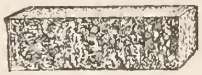

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The Christian Herald Prayer Leagu

ALL Christians are urged to unite with the members of the Prayer League in daily prayer at the noon hour. Also any one is at liberty to send a request for prayer or an acknowledgment of answered prayer, thereby becoming enrolled as a member of the Prayer League.

THE World's Evangelical Alliance has sent us its usual invitation for the annual universal week of prayer, which has been observed by many Christians throughout the world for over half a century. The week from Sunday, December 31, 1916, to Saturday, January 6, 1917 (both days included), is one in which all Christians of every denomination are earnestly urged to unite their prayers that the world may repent and turn to God; that the Church of Christ may be strengthened; that righteousness and the spirit of brotherhood may spread throughout the earth; that the Gospel may have free course, and that individuals, communities and nations may be drawn into the kingdom of righteousness. This is a request to which every member of the Prayer League should give attention. It will be observed in many churches, but it can also be remembered in other gatherings and in our home and individual prayers. We commend the request to every member of the Prayer League.

Many acknowledgments of answered prayer have come to the League during the last week, some of them being quite remarkable as illustrating the power of prevailing prayer.

A reader in Medford, Ore., writes that the request sent to the League for prayers for a revival in that place has met with glorious response. "Many have been brought to Christ, and a great deal of good has been done. Thanks be to God!"

From Tennessee comes this brief note of spiritual cheer: "The Lord has heard the prayers for the Mumford church. May we be remembered still."

A lady in Seattle, Wash., writes: "I wish to express my gratitude in behalf of answered prayer for my son. Today I received a letter from him saying he is well. I thank God for his goodness."

A lady in Milwaukee, Wis., writes: "Some time ago I requested the prayers of the League for my restoration to health. God has answered their prayers and I am gaining every day."

A League Member in Charlton City, Mass., gratefully acknowledges answered prayer for a mother's recovery.

A Roseland, Neb., reader joyfully acknowledges answered prayer for a revival in that place, and adds: "Praise God, he has been with us the whole year."

A lady in New York reverently acknowledges answered prayer for the restoration to health of her son and herself.

E. G. gratefully acknowledges the wonderful improvement in mental condition of a gifted friend in answer to prayer.

A friend in Woburn, Mass., writes: "An answered prayer made a great impression upon me during the Civil War. I was ten years old, a brother three years older, one two years younger, a sister seven years younger. Father in the army, mother had to face hardship, strong in the strength that was promised. That morning she had given us our breakfast, and when we had finished I think she must have been very discouraged, it was so unusual for her to speak like this: 'Well, children, I don't know what you will have for dinner. I have absolutely nothing.' I well remember how we children bewailed the condition, until I fancy mother could stand it no longer. She left us and went away to another room. Coming back after a little, her face was radiant. We were all asking: 'Mother, has the dinner come?' 'Not yet, but it will.' 'How do you know?' 'Well, children, I have asked our Father for it, and it will be here in time. Now don't say any more about it.' Toward the dinner hour, a man who was in the fish business came to the door and said to mother: 'I owed your husband forty cents. I can give you the money, if you'd rather; but I was impelled to bring this sh.' Mother replied: 'I was waiting f it.' The afternoon mail brought a tter with money from father that had een delayed. I surely believe in ans red prayer."

A brother's recovery and release rom the liquor habit in answer to yer comes to us from Yorkville, Tenn

A friend in New London, (nn., writes: "I know that it was nly through prayer and faith that I ave my present position, which is one the best in this city, and also th ugh prayer that I found a way thro h a very serious and trying expe nce, lasting over a period of about four ars. It is really miraculous, the way G has silently brought about an adjustm t of serious problems against strong o osition."

A lady in Folsom, Calif., send this remarkable experience: "I sent a request for prayers. It was a case life or death. I was surprised whe the answer came. My whole life uld have been spoilt if I had not g an answer to the prayers of those ear ones."

PRAYERS are asked for revivals of r gion at: Cooper's Plains, N. Y.; Boston, ass New Cambria, Mo.; Kirtland, Ohio; um-ford, Tenn.; Chenango Bridge, N. Y.; nes-ville, Ohio; Columbiaville, Mich.; rla Ill.; St. Cloud, Fla.; La Grange, Ky.; S mit Mills, Pa. (in the Brethren Church); E gor, Mich. (pray for blessings upon revival m ings in November at the Brethren C ch); Cynthiana, Ky. (in the Baptist C ch) Reader asks prayer for the unsaved st ents at Taylor University, Upland, Ind., a the unsaved students at Chesbrough Se tary at North Chili, N. Y.; Muskegon, lch (pray for revival meetings being held a ver the city); Burlington, Wis. (pray f the evangelistic campaign to open here); A urn Iowa (that the dance places in this tow may be closed); Mount Vernon, N. Y. (as d to remember the Christian Home for intem rate men); Secor, Ill. (that many souls n be saved during revival); Medford, Ore. ray for a revival here, also that the b ers amendment here may be defeated at t fall election, also for the conviction of the ders of the Roman Catholic Church); Po ello, Idaho; Effingham, Kan.; Springfield, hio.

F. T. asks prayer that the way m be opened into a desirable field of labor for the first of November.

C. B., A Mother, ask prayer that thei ons' minds may be restored; Mrs. C. M. I asks prayer that mind may be strengthened Mrs. A. C., A. Y., Mrs. S. J. C. ask praye that their sisters' minds may be restored; five friends ask prayer for mental restorat n or strengthening for friends or relatives.

Mrs. A. H. asks prayer that mother' ight may be restored; A Praying Sister asks yer that husband's sight may be restored; A. S. asks prayer that daughter's sight m be restored; eleven other friends ask pra for the restoration or strengthening of sig for friends, relatives or for themselves.

Forty-two friends ask prayer for a per work of grace, assurance of sins forgiv , or express in other ways their desire for pe nal spiritual blessing; including F. B. M who asks prayer to be shown the light of ay, never to take another drink, and to se e a position to support his family.

Eleven parents ask prayer that thei ons may be delivered from the liquor habit; ree wives, their husbands; Mrs. C. M. H sks prayer that three brothers may be cu of the liquor habit; nine, that other frie s or relatives may be delivered from this blt.

Mrs. J. T. T. asks prayer that a lov one may be cured of the drug habit.

J. N. and A. K. ask prayer that a son m be reconsecrated and return to his family; Irs. C. B., E. C. H. ask prayer that their fou ons may be saved; twenty-five other paren ask prayer for the conversion of sons; ni een wives, their husbands; fifty-four, f the conversion of other relatives or friends.

Fifteen readers ask prayer for s cial spiritual blessing for others.

Ninety-three ask prayer for the heal of friends or relatives, including E. C. H. who asks prayer that son may be cured of am-mering; another, Mrs. L. A., that da ter may be healed without an operation; an er, Mrs. E. C. W., that sister may be healed th-out an operation; fifty-six friends, for h ing for themselves; fifteen friends ask pra for restoration of hearing for themselves or o ers.

Forty-one friends ask prayer for h or guidance in financial affairs; including Irs. A. P. N., that a way may be opened to ab-lish a school and hospital at Bucara ga, Colombia, South America.

Thirty-five friends ask prayer fo the granting of varied desires and needs, incl ing Mrs. M. T., that son may be released om prison; another, A. E. L., that God v so overrule the coming presidential electio hat only men who are loyal and true fo eir cou y, to the flag and to their God will be elect- ed t ll the many different offices; another, Mrs. L. V for the reuniting of all broken homes and or doing away of the divorce evil.

A KNOWLEDGMENTS have been re- ived from the following: Miss J. V. E., Car ville, Ill.; O. H. N., Elm City, N. C.; Mrs I. M. P., St. James, Mo.; Mrs. J. E. A. S., lependence, Mo.; A Reader, Paris, Ill.; J. W., Mascotte, Fla.; Mrs. N. E. J., Wh ier, N. C.; F. A. L., Lorena, Miss.; J. H., Harding, Mass.; Mrs. N. J., Dodds- vill Miss.; A. W. D. J., La Farge, Wis.; Mrs. N. McG., Dallas, Texas; Mrs. E. E., Cat en, Mich.; E. E. B., Beverly, Mass.; Mrs M. E. A., Canyon, Texas; Miss H. M. B., dover, Conn.; L. B. A. H. S., Fayette, Me J. G. T., Washington, D. C.; Mrs. W. E., Bot eau, N. D.; O. O. W., Wilmington, Vt.; V. G., Clinton, Mass.; J. R. J., Ashland, Ill. Mrs. C. M., Greenback, Tenn.; Mrs. W. G., Suffolk, Va.; S. N. L., Wortendyke, N. D. D. McI., Pocahontas, Tenn.; J. Y. M., orris, Ill.; A. M., Natick, Mass.; Mrs. J. H., Bosworth, Mo.; H. H., Columbia- vill Mich.; Mrs. D. M., Holly Springs, Mis Mrs. L. M. W., Long Beach, Calif.; G. D., Central City, Neb.; H. L. K., Car n, Ohio; Mrs. A. P. H., Church Hill, Tenn.; M. M. C., Bloomington, Ill.; I. M. R., Shenandoah, Pa.; Mrs. O. E.; Miss M. T., Caldwell, N. J.; E. G., Yonkers, N. Y.; A. W. P., New York, N. Y.; Mrs. M. W. L., Mobile, Ala.; Mrs. S. S., Lewistown, Ill.; Mrs. E. E. H., Jerseyville, Ill.; Mrs. M. C., Muskegon, Mich.; E. Z., Blue Mound, Ill.; Mrs. G. N., Chesterfield, Mo.; H. B. P., Rowland, N. C.; Mrs. M. J. S., Malcom, Iowa; Mrs. J. M., Burbank, Calif.; Mrs. S. D. F., Browerstown, Ind.; A Reader, Henderson, Ky.; Mrs. L. C. W., Auburn, Me.; Mrs. J. S., Hillsdale, N. J.; F. R., Uniontown, Pa.; Mrs. V. P., Decatur, Ala.; H. H. H., New Haven, Conn.; J. E. K., Augusta, Me.; S. E. P., Springfield, Mass.; Mrs. L. S., Whitman, Mass.; E. L. F., South Dartmouth, Mass.; F. W. F., Newton Highlands, Mass.; C. B. W., Edgerton, Me.; A. F. P., Capron, Va.; W. H. W., Rochester, N. Y.; Mrs. G. C. M., Willsville, Ohio; M. R. G., Worcester, Mass.; Mrs. E. S., Shamokin, Pa.; Mrs. G. A. S., Leesburg, Va.; Mrs. M. D., Bristol, Vt.; Mrs. H. E. W., Eaton, N. Y.; Mrs. W. A. S., Gainesville, Fla.; Mrs. A. R. O., Elmwood, Neb.; M. O. M., Tomah, Wis.; Mrs. A. R., New Lowell, Can.; E. N. R., New Haven, Conn.; Mrs. C. S. S., Pittsfield, Mass.; Mrs. M. F. S., Angelica, N. Y.; S. B. N., West Lynn, Mass.; M. R., Greensboro, Ga.

The War in Europe

Continued from page 1147

ra linary in the sense of being apparent totally devoid of military reason, anc a flagrant violation of all the rules of art of war.

e Rumanians forced a passage of the anube between the fortified towns of stchuk and Turtukai, constructed pon on bridges across the river, and suc ssfully passed a small force of abc 15,000 men over to the southern or lgarian shore.

is passage had hardly been accompli d when Austrian monitors moving dow the Danube from the west destr ed the pontoon bridges, on which the troops had crossed, and took up a pos on btween them and the Rumanian ore, thus preventing retreat across the anube. The unfortunate Rumanian attalions on the Bulgarian shore, wit no means of departing therefrom, we then simultaneously attacked from eas west and south by superior forces of Bu rs and practically destroyed.

ther west, the Bulgars have begu movement from Vidin which may, tho h that is doubtful, develop into an inv ion of Rumania from the northwe and have seized an island in the Da be from whence they are bombarding e Rumanian town of Kalafat on the st bank of the river. Probably this wil urn out to be merely a diversion to im bilize a Rumanian force on this fro

the northern front on Saturday, Sep mber 30, a disaster of magnitude bef the Rumanians in the center, one wh consequences to them will be farrea ing, if not completely adversely decis to their operations on the Transyl nian front.

e Rumanians were on both sides of He annstadt endeavoring to capture tha important town. Behind them to the uth, 15 miles away, was the pass, the Rothenthurm, through hills from 3,0 to 5,000 feet high, through which the had poured northward. The Teuto protecting Hermannstadt, displa d enough activity to keep the Ruma ns trying to take the place, and wh this was going on another Teutonic for moving from a point to the west of He annstadt, went through the mountai by another pass and then moved eas ard parallel to the chain until it rea ed the Rothenthurm directly behin the Rumanian army operating arc d Hermannstadt. Then when bot Teutonic armies were thus in positio the northern one, casting aside all dis ise as to its strength, suddenly adva ed south against the enemy, while sin taneously a portion of the Teutonic arr in the Rothenthurm advanced nor , the result being that the Rumanian rmy attempting to take Hermannsta ceased to exist as an army, and its sur vors are now picking their way in gro s through the mountains to the eas nd west of Rothenthurm.

this battle the Rumanians are estima d to have lost over an army corps, an artillery and munitions of war in pro ortion. The Austro-German army as e week closes is on Rumanian soil to south of Rothenthurm Pass.

On their northeastern front, in extreme eastern Transylvania, the Rumanians held their own and a little more the most of the week, but toward the end seemed to be wavering. The early part of the period under consideration the Russian front was very quiet, but about the middle of the week General Brussiloff opened a new effort in Volhynia to progress towards Kovel, and in Galicia from the northeast and the east and southeast to draw nearer to Lemberg.

The movement began on Monday, when the Russians made several attacks, after artillery preparation, on the lines held by General Tersztansky's army, but in vain. The next day Russian troops were hurled in huge masses on the Teutonic lines, time after time, without the slightest regard for losses. Wednesday's fighting was even fiercer than Tuesday's and equally fruitless. The next day the attacks continued the same. The Russians appear to be attempting to break through here by sheer weight of numbers, and, according to some accounts, they appear short of rifle ammunition.

In northeastern Galicia a hard battle took place on Saturday near Graberka, which the Russians won, gaining considerable ground and taking a thousand prisoners, but on Monday the Teutons returned to the charge and assuming the offensive drove the Russians out of and beyond the positions captured by them Saturday, and took some 2,500 prisoners. After this, the fighting here degenerated into skirmishes.

Farther south, on the Zlota Lipa, hard fighting took place nearly all the week, and on the balance the Russians gained, but farther southwest in the Haliez region lost a little ground. In the Carpathians and in southern Bukowina the fighting was of a very minor order. So little and such fragmentary news reached us from the Caucasus the past week that nothing can be said concerning that campaign.

None of the minor campaigns contributed much to the news of the week. All seems reasonably quiet in the Suez region and in Egypt, and nothing was heard from the fighting in German East Africa.

In Macedonia the only real effort by the Allies is being made around Florina and between that town and Monastir. In this sector the Allies have made some gains, some of which appear to be of real importance as bearing upon their effort to reach Monastir.

The names of the several villages captured would perhaps be of no interest or significance to most of my readers, so that it will be intelligible to sum up the week's results by saying that the Allies have during the week advanced about three miles on their whole front in this region and are now at a point about half way between Florina and Monastir. After the first half of the remaining way is covered, the Bulgars will probably abandon the town and retreat to the mountains immediately behind the city, as the city itself is not a strong defensive point.

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Add the richness, purity and quality of Carnation Milk to the healthful candies you make at home. Try this Carnation Milk Fudge tonight.

Carnation Fudge

2 cups sugar, 2 squares chocolate, (unsweetened), butter size of an egg, about ⅔ cup Carnation Milk, 1 teaspoonful vanilla. Put all in a sauce pan, and allow to boil until a little of it forms a soft ball when dropped into cold water. When cooked add vanilla and stir until thick, or until it "fudges." Pour in buttered pans and allow to cool. Cut in squares. Any kind of chopped nut meats may be added just as the candy begins to thicken.

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Forecasting a Trade War with Europe

PRESIDENT WILSON in his campaign addresses has painted in optimistic colors the American outlook for foreign trade. In his recent speech at Baltimore he has pictured this country as taking the foremost place in the great field of commerce in "a new spirit which the world has never seen before; not the spirit of those who would exclude others, but the spirit of those who would excel others. I want to see America pitted against the world not in selfishness, but in brains."

There are many, however, who are perhaps even better qualified to speak with authority on this subject because of their familiarity with all the details of our foreign commerce, who take a totally different view of the American prospects after the war. With the caution born of long years of experience, they see in our present temporary trade advantages conditions which can hardly fail to react to our disadvantage later. When the war ends, and Europe sets about its task of commercial reconstruction in earnest, it will then be seen that all the belligerents will be ready to make common cause to wrest back, through the competition of commerce, as much as possible of the tremendous gains which the neutral countries have made out of the war.

How such commercial alliances may be expected to affect the trade status of neutrals generally, and especially of the United States—which has been the greatest gainer by the war—is set forth in a booklet just issued by the National Foreign Trade Council, a representative organization with its headquarters in New York and its membership in all the leading cities. They are not foreigners but Americans, and the banks and corporations of which they are the official heads include practically all of the largest, wealthiest and most influential organizations in the country. We need only name a few of them to convince any one who has a sufficiently open mind of the standing of the men who differ with the President's highly colored prognostications on the outlook for our foreign trade:

James A. Farrell, President United States Steel Corporation, New York City.
E. A. S. Clarke, President Lackawanna Steel Company, New York City.
Samuel P. Colt, President United States Rubber Company, New York City.
Maurice Coster, Managing Director Westinghouse Electric Export Company, New York City.
John Crosby, Washburn-Crosby Company, Minneapolis, Minn.
Robert Dollar, President the Robert Dollar Company, San Francisco, Cal.
P. A. S. Franklin, Vice-President International Mercantile Marine, New York City.
Lloyd C. Griscom, New York City.
Fairfax Harrison, President Southern Railway Company, Washington, D. C.
Louis W. Hill, Chairman Great Northern Railway Company, St. Paul, Minn.
Charles E. Jennings, President C. E. Jennings Company, New York City.
Alba B. Johnson, President Baldwin Locomotive Works, Philadelphia Pa.
D. W. Kempner, Galveston Cotton Exchange, Galveston, Texas.
Cyrus H. McCormick, President International Harvester Corporation, Chicago, Ill.
J. R. McWane, President American Cast Iron Pipe Company, Birmingham, Ala.
H. C. Lewis, General Manager National Paper and Type Company, New York City.
Charles H. Muchnic, Vice-President American Locomotive Sales Corporation, New York City.
Barton Myers, President Chamber of Commerce, Norfolk, Va.
M. A. Oudin, Foreign Manager General Electric Company, Schenectady, N. Y.
John D. Ryan, President Anaconda Copper Mining Company, New York City.
W. L. Saunders, Chairman of Board Ingersoll-Rand Company, New York City.
Charles A. Schieren, President Charles A. Schieren Company, New York City.
Wallace D. Simmons, President Simmons Hardware Company, St. Louis, Mo.
Willard Straight, Vice-President American International Corporation, New York City.
G. F. Sulzberger, Sulzberger & Sons Company, Chicago, Ill.
F. A. Vanderlip, President National City Bank, New York City.

For many months past it has been evident to these men, who are at the head of the nation's largest enterprises, that Europe would leave nothing undone to get back from America the millions and billions of gold that have poured into this country during the two years past, and which have nearly drained the treasuries of Europe dry. This coming day of reckoning has not even been hinted at in the President's speeches, but the business leaders of America know better. They look forward to a hostile combination of powerful forces, embracing practically all of Europe and the greater part of Asia, which will begin a tremendous struggle to deprive us of our supremacy in foreign trade, and to turn the golden tide back to Europe whence it came.

In the pamphlet of the National Foreign Trade Council, the plan for restoring Europe's shattered trade is outlined in these words:

> The Economic Alliance of the Entente Powers, agreed upon at the Paris Economic Conference, June 14-17, 1916, and the discussion of a similar alliance among the Central Powers, reveal a disposition to substitute a system of trade preferences for the most-favored-nation relation upon which the commercial intercourse of Europe rested prior to the war. This relationship dominated the commerce of the world, into which, by virtue of its most-favored-nation treaty relations with the great commercial and industrial nations, the United States fitted to the great advantage, profit, and prosperity of the American people.
>
> How far will "war after war" obtain?
>
> Since the United States, in the last normal year before the war (1913), sent 77.61 per cent. of its exports to the belligerent countries and their colonies and derived from them 72.83 per cent. of its imports, any sweeping change of tariff, navigation, or financial policy on the part of either group of allies, and particularly upon the part of the Entente Allies, may seriously affect the domestic prosperity of the United States, in which foreign trade is a vital element. To British countries alone went half the total value of United States exports and from them were derived one-third of the imports. The excess of exports over imports in the two fiscal years ended June 30, 1916 (twenty-two months of which were occupied by war), gave the United States a favorable trade balance of $3,230,133,362. Since the European governments were unable to pay for these purchases in merchandise, they have surrendered gold until the gold reserve in the United States has far exceeded all records and supports a structure of domestic and foreign credit unprecedented in the history of the world.
>
> The recovery of a portion of this gold reserve is *essential to the restoration of European prosperity after the war*, and this would logically seem to be one effect of the economic alliances now being devised and the plans being laid for a more intensive competition which will bring back the trade which, by the curtailment of European production and competition, has given American merchandise a greater access to European markets and a larger share of the trade of neutral countries. A violent reversal of the flow of gold would rudely disturb the structure of domestic bank credits reared upon it.
>
> The primary safeguard must be a stimulation of exports of the merchandise required in peace to take the place of the abnormal demand and prices for munitions and an abnormal export of other articles. A diminution of our present inflated export trade is inevitable, but the danger is that European cooperation and trade preferences may be carried so far as artificially to restrain American foreign trade and carry it below our normal equity in world commerce.

Very significant is this statement dealing with differential tariffs which may be expected to be leveled against our commerce:

> If the members of either the Entente or Central Economic Alliance seek by differential tariff duties to prefer each other and their respective colonies, a discrimination against the products of the United States will automatically be created.
>
> If special shipping arrangements are carried so far as artificially to create lower rates for allied than for neutral commerce, the parity of ocean freight charges to and from American ports as compared with to and from European ports, which has been one cause of toleration of American dependence upon foreign carriers, will be disturbed.

Every phase of the coming trade war seems to have been considered by these financial and commercial magnates, even to the resources at our disposal with which to fight the coming battle to save our foreign trade. The old world trade alliance will develop their own sources of raw materials; they will

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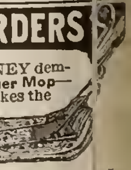

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can America do to meet these which the men of business see banking up on the horizon? The nt's speeches, which show that situation has not even dawned m, tell of meeting the future in spirit." Congress a little while d some notions of American ory measures to combat trade nces on the part of Europe, but eas were quickly forgotten. Yet tional Foreign Trade Council ly regards them as worth serious ration, as a means of dealing nfair competition and unjust ination. Our present tariff law ds as barren of resources either cession or retaliation. It urges ation among American business cope with Europe in the coming struggle. Our exporters must be left free to combine for all the exigencies they are sure to meet.

These foreshadowings of the commercial war to be waged throughout the globe after the military war are not confined to our own land. They are common talk among the business men of Europe, and the expressions found in many of the foreign commercial journals serve fair warning to Americans to prepare for a bitter trade warfare "when the belligerents of today become the commercial rivals of tomorrow." Fairplay, one of the leading shipping journals of England, has this very outspoken paragraph, which finds many echoes:

> America so far has evaded the fight, but she is bound to recognize two things: First, that the nations who win this war, whether they be the Allies or the Central Powers, will not be in a temper to stand any nonsense from any neutrals: that the winning combatant countries will represent the main armed forces of the world, and that no one else will be in the running. Secondly, America will appreciate that the Allies intend, where it pays them to do so, to put up a tariff wall between themselves and neutrals. They mean to restore themselves and to become self-supporting—at some expense it may be while the operation lasts, but certainly not for the benefit of neutrals.

Progress of the Bible Picture Contest

TE time required to tabulate the ifferent verses submitted by ntestants for the sixty pictures Bible Picture Contest, and to these different answers for the far exceeded our expectations. imately 10,000 different verses iven for the sixty pictures, an of over 166 verses for each Special books of these verses inted for the convenience of the the 10,000 verses requiring 226 ½ by 11 inches.

specially ask all who entered the to realize the magnitude of the volving upon the judges and to ent for a few more weeks. We as curious to know to whom we ave the pleasure of sending the offered in awards as are those rticipated.

It as reassuring to us to have so f our readers take advantage of vision of the rules which offered bation in the contest without . The "Gems from the Bible" "Reply Book" were offered as nience to those who wish to have but the contest was so arranged that any one could participate without expense and share in the awards if merited. It was required that those who did not submit answers in Reply Books should make a drawing of each picture on a single sheet of paper and write below the drawing the verses selected as answers. We were certainly gratified to receive hundreds of sets of answers with the pictures thus drawn. Many of these were exceedingly well done and would have merited praise if executed by an artist. We were particularly impressed with a set of answers that came from Quebec, Canada. This contestant prepared a neat 60-page book of antique paper, 5½ by 8 inches. The pages were punched and bound with narrow red ribbon. Each picture was creditably drawn at the top of the page and the verses written below. To prevent the drawings from becoming smeared, pieces of tissue paper were inserted between the pages. This booklet of answers was made immensely striking by an attractive cover, lettered in gold ink, and gold ink was also used in writing the verses throughout the booklet.

Women of the Andine Countries

Continued from page 1152

amily life there is much affection, generosity and contentment; them is simpler and less intense Anglo-Saxon countries. There is of realization of the seriousness aning of life, an habitual inclin- o take things lightly. With no e to better their lot in life or gainst untoward circumstances, almly resign themselves to the the unseen hand. Among the houses are ill-built, and are kept nd untidy by the housewife, who thriftless, negligent of the n, and ignorant of the way to e them.

hen workers in connection with societies at work in Chile and and in a less degree in Ecuador livia, have done valuable service ool-teaching, Gospel work, in- house-to-house visitation, and .

se have proved their usefulness ing admission to homes, breaking prejudice, and extending a pure ian influence. Although women th America do not live the se- lives of their sisters in India, ocial and educational limitations the visiting missionary very he as a rule. This branch of work reat importance and might well ch more fully developed than at t, particularly in the direction of women trained by women.

rs of experience in Peru and a residence in Chile leads one to look upon the work of house-to-house visitation as most effectual in gaining the confidence of the women in their own houses, of opening doors for conversation, breaking down prejudice and instilling new ideas. Sympathy with their sorrows, interest in their interests, a woman among women may come to be regarded as a sister and friend.

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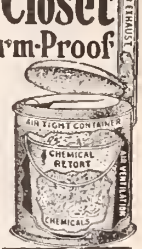

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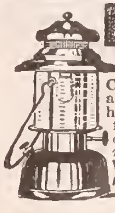

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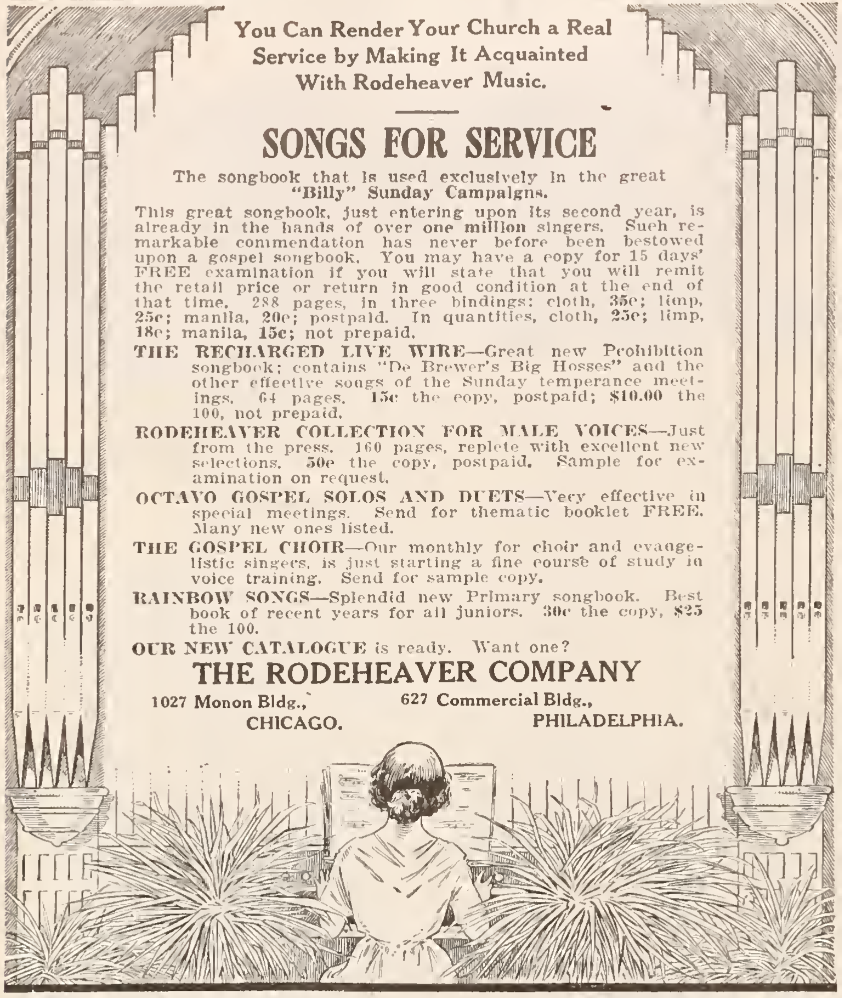

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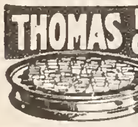

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Am I Evading God's Call?

Epworth League Topic. Jonah 1 : 3; Jer. 1 : 6, 7; Exod. 4 : 10-12; Acts 26 : 19.

EVERY person who is saved by grace through the blood of Christ is called of God for definite service. Sometimes we forget this and speak and act as if only ministers, missionaries and deaconesses were favored with the divine leading in the choice of their life work. Two things may be accepted as certain. If God calls us, we cannot evade the duty or avoid his presence without suffering in heart and mind and perhaps in body. This, not because God is vindictive, for we know he is love and of abounding mercy; but because the consciousness of disobedience is an avenging spirit within us. Jonah tried to run away; we know what happened. Again, if God calls us, he will make us able to perform that duty to which he has called us. Moses, Elijah, Isaiah, Jeremiah, prophets and priests unnumbered, have gone about their appointed task in physical weakness but in spiritual power, and the will of God has been wrought in and through them. At the end of life what could be more blessed than to be able to say with Paul, "I was not disobedient unto the heavenly vision"? But how shall we know whether we are avoiding God's call? It is a question between our own conscience and our God. It can be settled only by prayer and by the complete putting of our life in his hands. He will guide us. He may use human agencies; but beware of that well-meaning person who is always so certain that God is calling some one else to service. Many a promising young Christian life has been driven into a sterile ministry to which it was not called by the flattering assurances of others as to his very evident qualifications and most certain call. And remember always that God calls *us, most* of us, to be good fathers and mothers, good farmers, good workmen, good citizens.

The Religious Conditions of America

B. Y. P. U. Topic (Conquest Meeting). Ps. 1 : 1-6.

THIS is a broad topic. What are the religious conditions of America? They vary with the population and the neighborhood. There are some conditions, however, that are practically nationwide. In all the nation a little more than one-third of the people are professing Christians—to be exact, 38,662,559 in 1914 out of a population of possibly 105,000,000. But with all this profession, we find empty pews and missionary societies facing opportunities for evangelization in every field which they cannot meet for lack of money, while per capita giving is scarcely one per cent. of the incomes of church members. indifference and lack of consecration c the church at every turn; but on th hand we find a growing spirit of conse a new turning of the people to religiou ing, a new spirit of desire on the par church to modernize itself, to se present age, but to raise aloft even r sistently the old Gospel which in all t has been the center of its life. Look article "The Church and Its Task" Christian Herald for October 4. It i iarly in line with this topic.

The Rewards of Religion

Christian Endeavor Topic (Honorary M Meeting). I Cor. 3 : 6-23.

"YE are God's husbandry, ye are building." Jesus Christ is the and eternal foundation upon which to life. "If any man's work abide w hath built thereupon, he shall re reward."

What are the rewards of religion? you will say, Heaven, eternal life, the ness of the redeemed. But is that all assuredly not. In the first place, red begins here and now; and eternal life for us with our first cry. We face whether or no. Without religion eter menacing question. Without religion no meaning, it is merely a struggle afte things that are mostly unattainable a wither at the touch when they are reac grasped, such things as money, pos power. Religion gives life a meaning, a direction, and makes possible a joy session not for itself, but for what it

Then again religion brings peace. no peace where faith is not. It bri The soul that is redeemed knows a jo the world cannot imagine. Consci unconsciously, the guilt of sins un bears down the spirit of man and rots of every pleasure. Faith breaks the of sin, and joy and peace flood the sou

These, then, are the rewards of rel conscience void of offense toward God a mind at rest, a soul redeemed and r the heavenly kingdom when the rac a life vibrant with the power of con purpose, and of earthly things enc present needs. Not wealth nor ye grinding poverty, for the riches of seldom given, coin for coin, with the w this world. Not honors or position o unless it be the hoary crown that is t of righteousness, or the power of p prayer, or a position of continuing opp for blessed service. And here, too, is reward of religion; the blessing of ser

Adventures in Oriental English

INSTRUCTING the youth has never been classified as an indoor sport, and yet it is not without a certain amount of adventurous excitement. The still hunt for schoolboy errors adds zest to the daily struggle, especially on the foreign field, where marvelous perversions of English appear in the work of the ambitious lads that flock to the mission schools and colleges.

The idioms of a boy's own language, like playful imps, set snares for him when he ventures afield. Our idioms of motion demand rapid action—our clocks *run*, our carriages *run*, so do our steamboats. But in the leisurely Arabic language everything walks instead of running. So the student tells you that he was late to class because his watch stopped walking.

The Arabic, which boasts three separate sounds resembling the English letter *h*, lacks the equivalent of the letter *p*. In consequence *p* and *b* are often confused. A student who was taking an examination in medieval history once appealed to me in great distress. "Sir, do you spell 'pope'—b-o-p-e, p-o-b-e, or b-o-b-e?"

The late venerable Dr. Bliss of the Syrian Protestant College once entered a classroom where a native teacher was trying in vain to teach a student the difference between *p* and *b*. Dr. Bliss undertook the case. Gathering up some chalk-dust in his hand and holding his hand to his lips he spoke to the student.

"Do you see this dust in my hand? When I say *b* I do not expel my breath, and the chalk-dust stays where it is. But when I say *p* I blow the dust all away." He did. He blew it all over the enlightened youth.

Frequently the student gets his idea correctly but expresses it in dislocated language. "Let us be captured by God but never by Spain," is the valiant paraphrase of Tennyson's lines: "Fall into the hands of God, not into the hands of Spain." Another pictures this scene on a battlefield: "In the meantime the angel of death was carrying on his work honestly and intelligently." This one reveals an astonishing precocity at birth: "I was born in Jerusalem, and being a child of five years I entered in a school."

The paraphrasing of a passage from some English author often reveals singular interpretations. The following sentence from Irving's Sketch-Book proved a stumbling block to many: "The young Count Von Altenb tranquilly pursuing his route in tha jog-trot way in which a man travels matrimony when his friends have t the trouble and uncertainty of cour his hands, and a bride is waiting for certainly as a dinner at the end of ney."

One lad committed the following young Count was calmly going in t zag way—" and stuck there, leaving utation of the unfortunate count cloud. Another went through to t end: "The youthful Count Von A was quietly following his way in that lofty, jolting gate (*sic*) in which a m neys toward wedlock or marriage v affectionate companions have destit from the difficulty and doubt of sol in love and a lady whom he had to expecting him to come with a dinner prepared for him at the close of his ex

So the task of instructing the alien somewhat in the nature of a pleasan ture, nor is the enjoyment of the entirely one-sided. The unfortunate has to learn the language of the coun many and many a time will he fur good friends among the native pe material for a pleasant anecdote.

BYRON PORTER

◆

W. L. LOWERY, American consu at Lisbon, Portugal, reports to Department in Washington that a crisis prevails in certain sections of Verde Islands, especially in the island Antao. There is much suffering fron on the island, which has a popul 33,838. The ten islands and two isle archipelago have a total population of The trees have been destroyed by d volcanic eruptions, and wasteful cu of the land. A majority of the inhabit always poor and poverty-stricken. T Verde missionary movement has app aid for the sufferers.

Called Higher

Mrs. Aaron Bair, Winesburg, years; Henry B. Angle, Welsh Run, years; Mrs. William Mershon, Belma Mrs. Joseph A. Battles, Adams, Mass.,

AFTER NOVEMBER 10, 1916
CHRISTIAN HERALD WILL BE $2.00

The increase in the cost of paper, printing ink, labor, and in fact of practically everything that goes to make up the Christian Herald, will compel us to increase the subscription price to $2 00 a year. This increase will not be effective until November 10, 1916, so that subscribers have an opportunity until that time of renewing for another year at the present price of $1.50.

E YOUTHS COMPANION
THE HOUSEWIFE
Modern Priscilla
Christian Herald
DELINEATOR
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PICTORIAL REVIEW
McCALL'S MAGAZINE
Good Housekeeping
Everybody's
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The Children's Magazine
Home Needlework
American
REVIEW OF REVIEWS
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Renew subscriptions to your magazines at once! Don't delay! These prices will positively be withdrawn Nov. 10, 1916. Subscriptions are for one year. New subscriptions begin with current issue. Renewal subscriptions are extended for one year from date of expiration. Magazines can go to different names and addresses, except in a few cases. Canadian postage on other magazines is usually 50 cents additional; foreign postage $1 additional.

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hristian Herald o-day's (pattern) Regular price,	$1.50 .50 $2.00	$1.60
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Christian Herald *Woman's Home Comp. *American Regular price,	$1.50 1.50 1.50 $4.50	$3.15
Christian Herald *Delineator *Everybody's Regular price,	$1.50 1.50 1.50 $4.50	$3.15
Christian Herald Modern Priscilla Pictorial Review Regular price,	$1.50 1.00 1.50 $4.00	$3.25
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Christian Herald Pictorial Review Woman's Home Comp. Regular price,	$1.50 1.50 1.50 $4.50	$3.65

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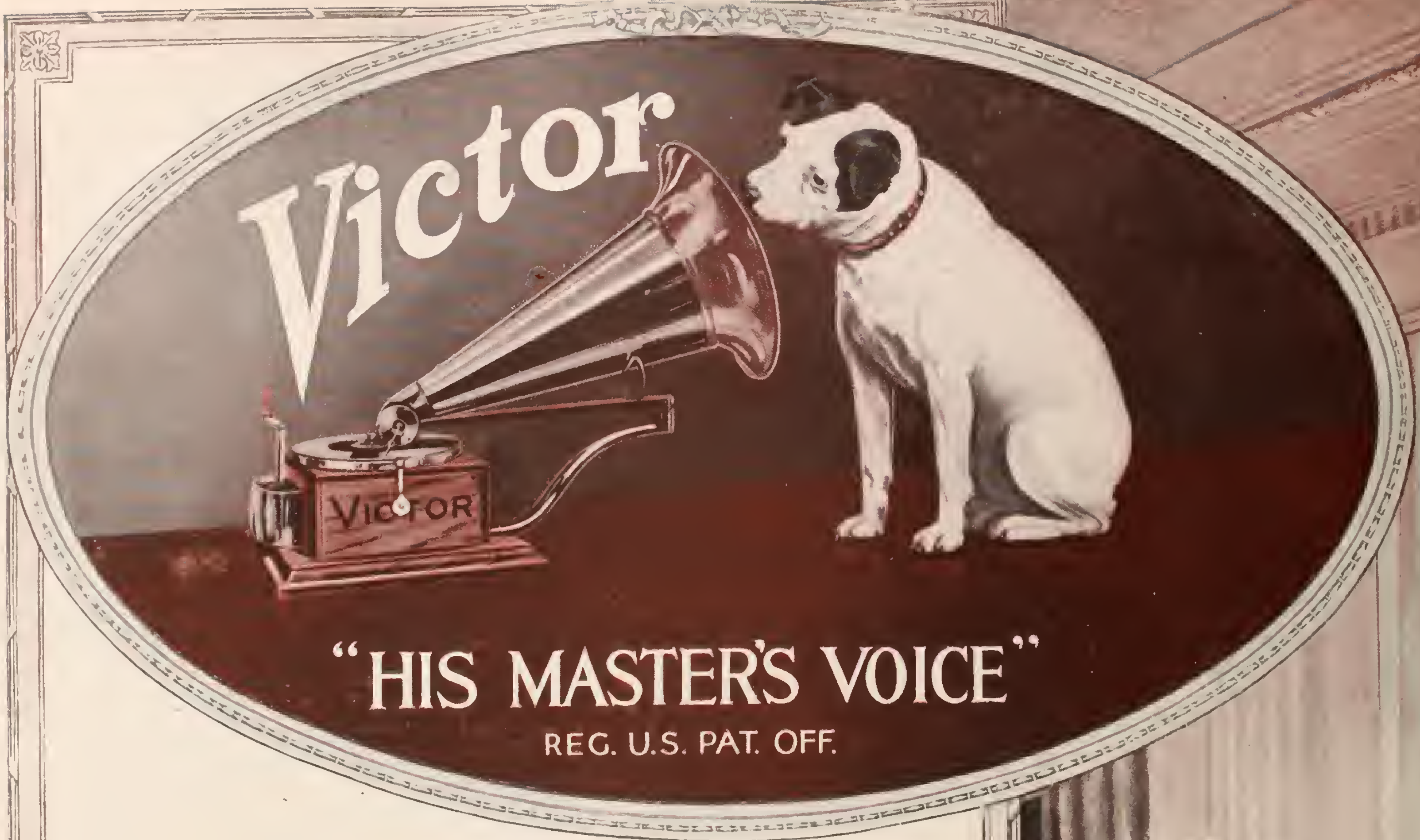

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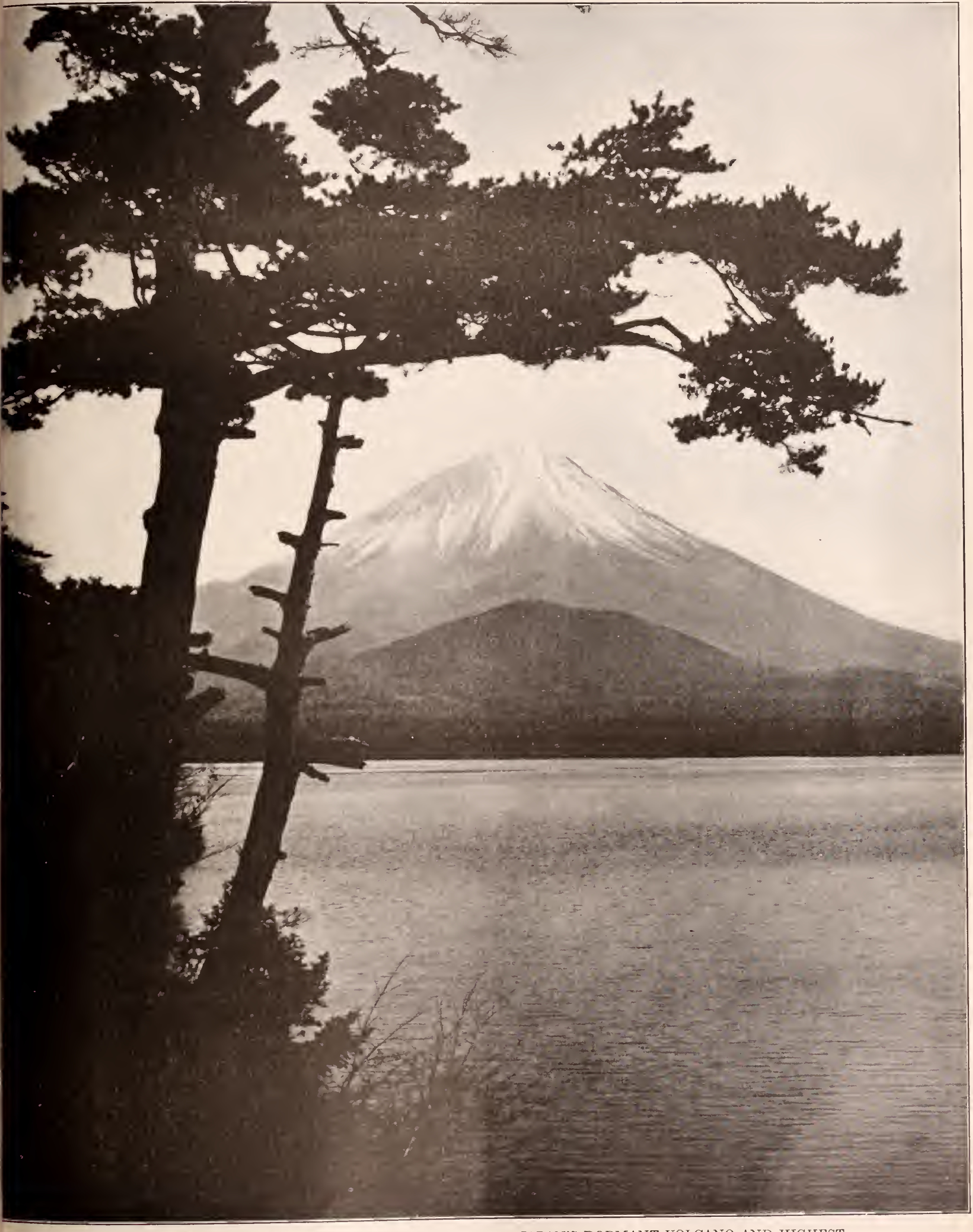

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OUR MAIL-BAG

NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attentian will be paid to anonymous letters.

Questions and Answers

A. M. L., Harrison, Mo. I am the mother of six children and Jesus is my Burden-bearer. I should like to hear from several Christian parents who have brought up children in their homes, how they conducted family worship, and especially from those who succeeded in teaching their children to be Christians.

Here is an opportunity for an interchange of methods which might prove a great blessing to many mothers, who, like A. M. L., realize the responsibility of giving their little ones the example and training of a good Christian home. We shall be glad to hear from other mothers who are interested.

Reader, North Dakota. According to the most orthodox construction, only that work which is of necessity or of mercy is justifiable on the Lord's Day. It might happen that in a great emergency where serious loss impended (as in a threatened disaster to crops, or the urgent need of raising up a barrier against flood) there would be justification for work; but it can be set down as a general rule that all kinds of labor which can and should be performed on week days should cease on the Lord's Day. This does not apply to gainful operations only, but to a great deal of domestic drudgery which should be avoided on the Sabbath.

N. F. N., Sharon, Mass. There are competitions that are laudable and others that are the reverse. It may be said in a general way that any competition that stimulates the nobler faculties, and helps to broaden the mind and strengthen the intellect, is a deserving one. The fact that others may be engaged in the same quest is rather encouraging than the reverse; for where many are actively participating in a laudable enterprise, the spirit of emulation is good for all. You say you are troubled by the question, "Is it right for me to do what, if I should win, would bring disappointment to many others?" We certainly do not think you would be right to rejoice over the discomfiture or disappointment of others, and if you entered under circumstances that gave you any undue advantage over others, then it would be discreditable and unworthy. However, we cannot say that any such consideration need apply in the present instance. You remember the beautiful passage in which Paul likens the spiritual life to a race in which "all run, but one receiveth the prize" (I Cor. 9 : 24). It is so in all of our lives. If we are headed right it is a contest in which there is mutual helpfulness and not a trace of selfishness, while exultation over the failure of others is impossible.

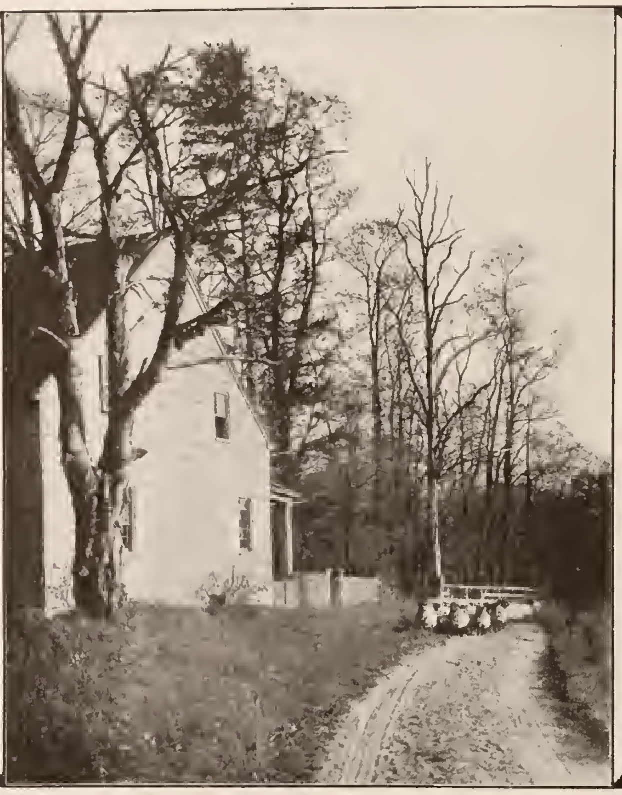
J. C. McK., London, Ky., writes: "In your September 13 Mail-Bag, I notice the trouble of your Georgia subscriber over the passage in I Cor. 15 : 29, 'baptized for the dead.' If he will translate the Greek preposition by the phrase, 'in the name of' (which is allowed by any good lexicon), then the difficulty vanishes. This chapter, as is well known, contains Paul's great argument for the resurrection. If there is no resurrection, then Christ is not risen, and his followers, who have been baptized in his name, have really been 'baptized in the name of the dead,' and therefore their baptism is of no avail."

A. N. L., Pittston, Pa. Is betting gambling?

Betting has been defined as the staking of a pledge—money or its equivalent—on an uncertain issue or event. Whatever form it may take, it is a species of gambling. The colloquial expression, "I bet you," in most cases means nothing more than an assurance of one's confidence in his own opinion on some matter under discussion. It is slang and should be avoided.

Reader, Round Lake, N. Y. Not in our collections. Write to Librarian, Mercantile Library, New York.

Inquirer, Upland, Calif. Confusion sometimes arises concerning the apparent conflict of statement in the passage in I John 1 : 8 and 3 : 9. In the first of these, every unregenerate one is represented as sinning, and in the latter it is clearly stated that "whoso is born of God cannot sin." The first refers to the condition before the redeeming work of grace, the second to the state of the redeemed. One who is sanctified lives each day the life that is daily reconsecrated. Luther writes of it: "The child of God receives wounds daily and never throws away his arms, or makes peace with his deadly foe." A Christian's life is a continual warfare against sin, but he is kept by divine power from falling, although if he even momentarily permit his spiritual weapons to lie idle, he will feel the sharp attack of sin. The ruling principle of his life is God's law, but the old nature may sometimes rebel. See "555 Difficult Bible Questions Answered" for a fuller discussion.



HOME O' DREAMS

By Margaret E. Sangster, Jr.

MY feet had wandered, weary, from off the beaten way,
And I was worn with working, discouraged, too, that day;
And there it stood, all smiling and lit with sunset gleams,
The home that I had prayed for, my little home o' dreams.

I'd passed the last white turnstile, the last long field aglow,
And somehow it seemed fragrant with hopes I used to know;
And I could see a figure with ribbons in her hair
Stand out against the twilight, and bid me welcome there.

Was it a week, I wonder, or many bitter years
Since last I saw her standing? . . . My eyes are dim with tears.
It looks just like it used to, and yet, somehow, it seems
To miss *her* as I miss her—Oh, little home o' dreams!

A Brother, Jackson, Miss., writes that what the world needs is "eight hours to sleep, eight to work, and eight to pray." The wisest division of our daily lives has long been a subject of discussion, and we think there are many who would differ with "Brother." In the first place, more than half the world is so situated economically that it cannot control time conditions. We recall two stanzas on this subject. The first, by some statesman or philosopher, says:

Six hours to sleep,
  To law's grave study six;
Ten to the world allot,
  The rest to nature fix.

And the other, quoting from memory:

Seven hours to nature's book,
  To soothing slumber seven;
Ten to the world allot,
  And *all* to heaven.

We fear that neither stanza would be regarded by most people as suitable for general application, even if any considerable number had the power or the privilege of apportioning their time. But we have the privilege of prayer, and each morning we can confidently ask divine guidance in performing the duties of the day, and at its close we can commit ourselves again to God's care and ask that all our imperfections may be forgiven for the sake of Him who was sinless and perfect. What we ask will not be denied.

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Send money by postal or express money o rs. Address, THE CHRISTIAN HERALD, Bible H se, New York.

Subscriber, North Carolina. We cannot undertake to answer questions based on spiritualistic allegations. However, we can answer the questions at large. The facts about God are so much bigger than the brain of an that we cannot be expected in our present h an state to comprehend them. Christians fe by experience that God is their Father, that C ist is their divine Saviour, and that the Holy rit is their Comforter, Sanctifier and Strength er.

F. S., Front Royal, Va. 1. It would be ch better if your friend put the temptation away m his home altogether and thus did not ha to face the daily danger of relapsing into sin. He is making a strong, good fight and with I's help will finally succeed in overcoming ly. If he fights bravely, God certainly will not ge him harshly. 2. The origin of evil has always en a mystery. Paul, in common with the peo of his time, had a firm belief in the interferen of Satanic influence in human life. In I T ss. 2 : 18 and II Cor. 12 : 7 he refers to it. Y if these temptations, vexations and hindra es are accepted as discipline, the result will to strengthen our character. Paul himself said at all things work together for good to them at love God (Rom. 8 : 28).

A. L. M., Belva, W. Va. The Holy Gh is the third person of the Godhead. Christ p n-ised to send the Holy Ghost (John 16 : 7); d, true to that promise, he came. The remar le demonstration which attended his coming o he day of Pentecost (Acts 2) was for a special r-pose and has not been repeated. We hav n-other means by which the Holy Spirit works, z., the Gospel, through which he calls men to C st, enlightens and sanctifies the whole Chri an Church on earth, and keeps it with Jesus C st in the one true faith. This is the Scriptural ay of regeneration and of receiving the Holy G st.

J. H. D., Chandler, N. C. Please explain l. 4 : 1.

The day here mentioned is primarily that o he destruction of Jerusalem, but this will not ex st the meaning, hence the final and full accom h-ment meant is the day of general judgment. is principle of interpretation is not double but c-cessive fulfilment. The abruptness of the n-guage imparts terrible reality to the pic e. The day burns as an oven. This simile re ls one of Matt. 6 : 30, where the grass of the d is said to be cast into the oven, and all the p d and wicked shall be like stubble that sha e burned till neither root nor branch is left; th s, shall be entirely destroyed.

Mrs. L. L. Y., College Park, Ga. Fo al confession of faith, either in public or in pri e, is not essential; but it is peculiar, to say the l t, that one who claims to "believe the Bible an n prayer" should not think it necessary to ma a confession of that belief by attending where e Bible is taught and expounded and where pr er is practiced, to wit, divine services, particularly so if is influence would make for good. But we are not to judge y one. The Lord has his disciples in all places and his influ e is felt by many of whom we do not know. One who beli s in the Bible and in prayer is certainly on the right path, d sooner or later he will be led to join with those who simil y believe. The other question in your letter is controversial

W. M. C., Provost. Please expound Rev. 19 : 11.

The Lord himself is here meant, who comes to bring sa -tion to his own and destruction to his enemies. The hea n is opened and a white horse appears (the same as tha f chapter 6 : 2). He who went forth conquering and to con r (and how can one conquer without battles and wars?) ret s in triumph. His victory is won and he has proved him f "faithful and true," faithful to all his promises and true as e essence of all that is real and everlasting. In chapter 3 4 you will find him referred to as the "true and faithful witne "

THE · CHRISTIAN · HERALD
· AN · ILLUSTRATED · NEWS · WEEKLY · FOR · THE · HOME ·

Is Woman Suffrage Coming in 1917?

Leaders of Both Sides Explain Their Plans and Their Faith to Christian Herald Readers

HIGH in the air, a scaffold. Thereon two women painting. The picture they have drawn on the side of a brick building has a familiar look. The first glance shows it to a ap of the United States. Yet, upon second anc it has an unfamiliar look. Nevada, Illinois and nsylvania, for instance, do not appear in their ay colors, yellow, green or pink. The western-most ction of this map is all white; the ild west and extreme east are gray; while a black border, as of mourning, ng the eastern coast and nearly all s th.

The women, Mrs. James Morrison and Mrs. arrison Monroe Brown of Chicago, were ar from satisfied with their work. The eture had too little white in it. However, Iowa would soon shine out as a big ght spot, they were sure. So sure were ey that plans were already made for t national woman suffrage chairman and Iowa state chairman to mount this scaffold when the proper time came and spectacular fashion put Iowa on the map startling white amid the cheers of oers.

The map had been painted for the eyes of t delegates to the Republican National Convention. The white states represent those enjoying the privileges of full suffrage; the gray or striped States, those where partial suffrage has been granted; while the black portion represented the sections where women have not yet won the ballot at all. About the same time the Convention met in Chicago, the question of suffrage was to be voted on in Iowa. Suffragists were positive of victory. Yet after l, the opposition won, and Iowa was not nted white. The two chairmen did not unt the scaffolding. There were no cheers from the onlookers.

HALL in a New York skyscraper, in the headquarters of the National American Woman Suffrage Association, from day to day meet committees of women, planning how to paint Iowa and her yet unenfranchised sister states white. Planning how raise and how to spend $1,000,000 for suffrage between October, 1916, and October, 1917. So sure are they of victory that the walls of their offices bear flaunting banners which proclaim: "Suffrage is Coming in 1917."

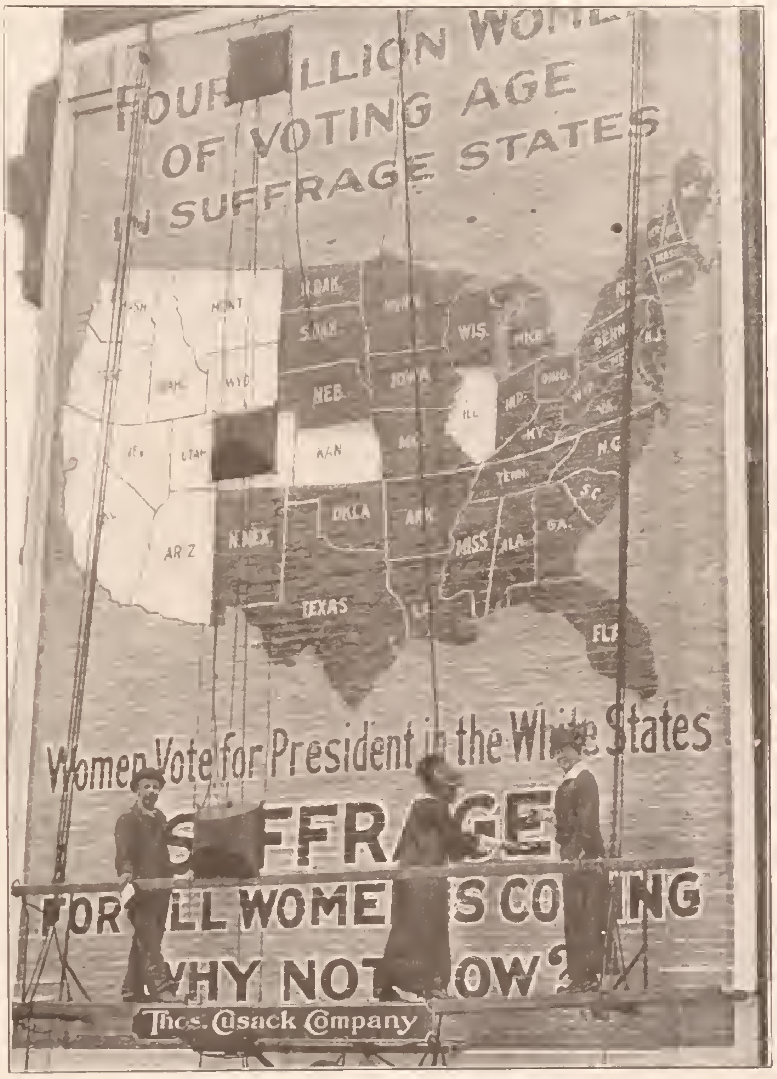
For the first time a platform of work for a nation-wide campaign has been adopted in order that all the states may work together on one general plan.

A picturesque feature is to be a monthly demonstration held in all parts of the country simultaneously. A series of tableaux symbolizing woman's demand for the vote will be given in every city and town where the women can be persuaded to cooperate.

The campaign is to be conducted along individual lines of effort. Individuals at work with individuals. The individual voter, the individual woman, the individual political leader, the individual legislator, the individual candidate (whether he stands any show of election or not). No man or woman not heretofore converted to "votes for women" will escape. No matter who you are, the suffragists will get you whether you watch out or not!

The platform of work includes a nationalized scheme for education through literature; innumerable activities for agitation and publicity; at least four campaign directors and two hundred organizers in the field and a vigorous thorough organization in every state a national committee on non-English propaganda whose duty it shall be to extend suffrage propaganda among the various non-English-speaking races. In its platform the association calls especial attention to the fact that during the entire forty-seven years of its existence its attitude toward the political parties has been strictly non-partisan; its victories have been due friends in all parties. The association is firmly of the opinion that adherence or hostility to any party is to be condemned, and declares its continued allegiance to the policy of non-partisanship.

The fact that every one of the five political parties has recognized the question of suffrage this year, and that every Presidential candidate has expressed himself in favor of it, seems to show that the demand for the vote by women has been acknowledged as an issue.



"Yet after all Iowa was not painted white"

This is the first time that either the Republican or Democratic party has put a suffrage plank in its platform. It is also the first time that the Anti-Saloon League has indorsed woman suffrage. Having apparently converted the political leaders, the suffragists are now to turn their special attention toward converting the individual opponent.

"Suffrage events this year," say the women, "indicate that the increase in correct thought concerning the Federal amendment is about to culminate in correct action. But such action will come only when the states also do active congressional work. In other words, a lobby in Washington for special educational purposes may be a good thing—there is always value in that kind of work—but the states will have to do special educational and political work if the committee is to have the political power in Washington to achieve political action there to the extent of a two-thirds favorable vote on the amendment. If the Federal amendment is to be put through this coming session, the suffragists in the various states must work just as hard in their states as they expect the Congressional Committee to work in Washington."

There is a perfectly good and logical reason for this double demand. Not only must "the folks back home" support the lobby in Washington, but they must also convert their state politicians. Supposing the Federal amendment should secure the required two-thirds vote of both Houses of Congress. It must then be referred to the legislatures of the forty-eight states and receive the ratification of thirty-six. Supposing a congressman from any state, when urged by the lobby in Washington to vote for the amendment, should say, "Oh, I don't think the folks in my state really want the amendment passed." Speedily will go the word to "the folks back home," and before Mr. Congressman can say Jack Robinson twice, he will be deluged with telegrams and letters entreating him to vote for the measure. "Every congressman is a good enough politician," say the women, "to recognize the sentiment of home voters, whatever his personal opinion may be. It is this 'back fire' which we are now going to concentrate our attention upon. We are going to begin a course of 'intensive farming.'" Supposing Mr. Assemblyman when urged to give his vote for the women, replies in similar vein, "Oh, I don't think the people in my part of the state are in sympathy with passing the amendment." Speedily again will the word be sent to his particular "folks back home," and he in turn will be made miserable until he surrenders. And then, having got the bill through the legislatures, the men of the states must be won to cast their vote for it.

"The aim of the Woman Suffrage Party," says Mrs. James Lee Laidlaw, "is to focus all the existing suffrage work directly upon the political representatives of the people, to the end that they may be induced to work for the suffrage bill once it has been introduced into the legislature."

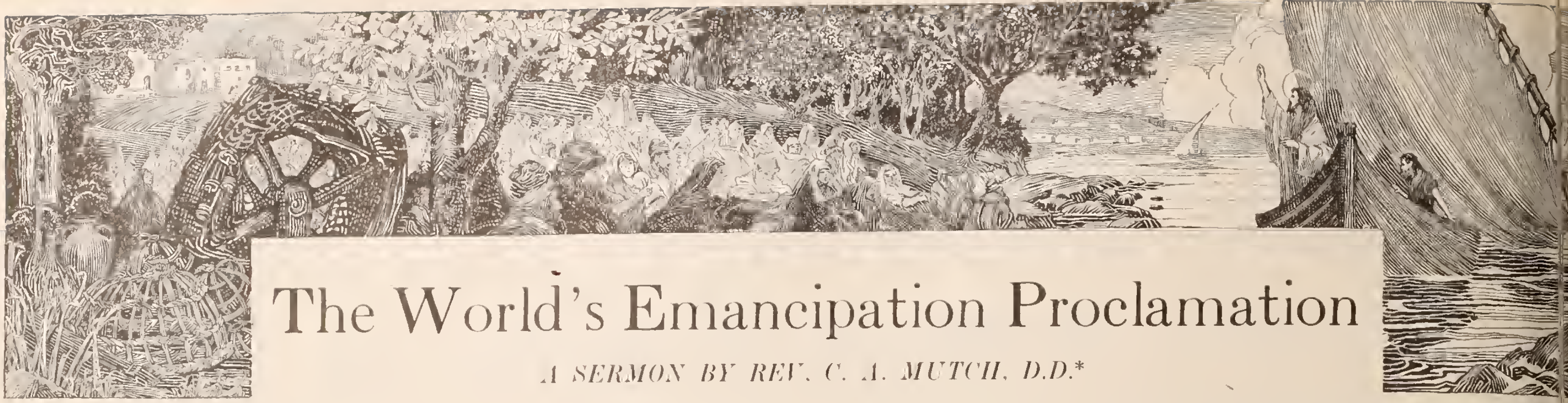
A most important event for New York women is the meeting of the forty-eighth annual New York State Suffrage Convention next month (November 20-24), when the campaign for the "big drive" of the next twelve months will be planned. The bill went through the New York legislature last year and must go again this year. It must be passed by two different Senates, and as this is senatorial year the women on the political committee are at work on all who are running. The women feel confident the bill will pass.

"We must convince them," says Mrs. Martha Wentworth Suffren of New York, "that civilization needs a woman's point of view. Its laws are now largely man-made; it needs both men and women."

"TELL the Christian Herald readers that we are simply answering what President Wilson has termed 'the call of duty,'" says Mrs. Laidlaw. "No academic desire for a vote could ever fire the women as they are fired. Nothing could do it but a burning realization of the need of the mother heart in redeeming the world. All the women prominently identified with woman suffrage are women who are identified with social service and philanthropy, women who have done big constructive work. We are tired of patching up pieces. We are done with alleviation. We want to deal with causes at first hand. We are not narrow in our aims. While talking woman suffrage we are disseminating ideas for the remedy of child labor, the social evil, and the liquor traffic, and for the advancement of all that is patriotic and democratic. More and more in our meetings is the evangelistic spirit evident. Woman suffragists are crusaders with an evangelistic passion for bettering the world."

"My message to the Christian Herald readers," says Mrs. Carrie Chapman Catt, "is this: The final victory for woman suffrage rests with the more conservative women of the churches. While the more progressive element have largely been won, there still remains a great number of sincere conservative church

Continued on page 1181



The World's Emancipation Proclamation

*A SERMON BY REV. C. A. MUTCH, D.D.**

TEXT—John 1 : 29. "Behold the Lamb of God."

THE position of John was extraordinary: he stood at the climax of revelation. He stood upon the very summit of human privilege when he cried: "Behold the Lamb of God." His mission was greater than any that had hitherto been allotted to men. It was his privilege to announce to multitudes who had come to hear him preach at the Jordan, that the new era, for which devout men and women had prayed in every period of Jewish history, and concerning which the prophets had prophesied, was now at hand. Like all truly great men he was no respecter of persons. "Repent ye" was his message to scribe and Pharisee, soldier and publican, prince or ecclesiastic. It was as easy for him to say to Herod, "It is not lawful," as it was to say to the soldier, "Be content with your wages." It is exceedingly difficult, if not impossible, for us to realize how this announcement must have startled those who heard it, and most of all the Pharisees. We are not far from the truth when we say that the opposition of the ruling classes had its beginnings on the banks of the Jordan, where Jesus was pointed out to the people and declared to be the Lamb of God.

Under the law various sacrifices were appointed; chief among these was the paschal lamb. It is clear that when John saw Jesus and declared him to be the Lamb of God, he had reference to his sacrificial character. Philip the Evangelist (Acts 8 : 32, 33) applied the words the eunuch read (from Isaiah 53 : 7, 8) to Christ and his sacrificial death. The apostle Peter in his first Epistle (I Peter 1 : 18, 19) declares the same truth. Thus Isaiah, six hundred years before the advent of our Lord, John the Baptist at the beginning of Jesus' ministry, and Peter long after the crucifixion of Christ, speak of him as the Lamb of God, whose accepted sacrifice brings peace and purity to all.

WHEN persons or things were set apart for sacred uses they were anointed with oil. Kings were anointed, which ceremony was a formal investment with full authority of the office. Priests also were anointed when they assumed the office and duties of the priesthood. So also the prophets. Anointing with holy oil was the symbol of consecration. It was also a typical representation of the communication of the Holy Spirit to Christ and to those who would believe on him. Jesus is called the "Messiah" or "Anointed One." He is Mediator, Prophet, Priest and King, and a spiritual anointing consecrating him to these offices was distinctly claimed by himself. When he was in the synagogue at Nazareth he read from Isaiah these prophetic words: "The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor," and after closing the book, he said: "This day hath this Scripture been fulfilled in your ears." At his baptism the Holy Spirit descended in the form of a dove and rested upon him, and a voice from heaven said: "This is my beloved Son, in whom I am well pleased."

He was anointed with light. The whole world was lying in darkness; it had lost the knowledge of God and the way of salvation. "In him was life; and the life was the light of men." The world was dead; he came to bring life. "I am come that they might have life, and that they might have it more abundantly" (John 10 : 10). He revealed the Father's attitude toward the repentant sinner. In creating the world God's wisdom and power are displayed. In redeeming mankind his great heart is revealed. The only possible way for him to reveal his love perfectly was in the person of his Son. He clothed him with authority to preach the glad tidings to the poor; to proclaim the acceptable year of the Lord; to publish the emancipation proclamation of universal freedom from the bondage of sin; to declare the Fatherhood of God and the brotherhood of man. He was anointed with power to feed the hungry; to heal the sick and to cure the lepers; to give sight to the blind and to make the lame leap as an hart. He had power to forgive sin, to cast out demons, to raise the dead to life. He and he alone had the power to reconcile us to God. What an hour was that in the history of the world when Jesus was publicly consecrated to the great work of redemption! His birth was heralded by the angels with strains of music such as man had never yet heard; but when he was anointed by the Holy Spirit, the heavens bent low over the earth and the voice of the Father was heard, saying: "This is my beloved Son, in whom I am well pleased."

THE lamb offered in sacrifice must be perfect, without spot or blemish. This was typical of the sinlessness, the absolute perfection of Christ (Heb. 9 : 13, 14; 1 Peter 1 : 19). The challenge of Christ, "Which of you convicteth me of sin?" has never been answered. It never will be answered. That challenge has come ringing down through the centuries, saying to each generation, "Which of you convicteth me of sin?" It will challenge each generation that shall yet come into the world. At his trial, Pilate said he found "no fault in him," and that verdict stands. Though he only intended to say that he was not guilty as charged in the indictment, yet it is in fact the unqualified statement of the absolute perfection of Jesus Christ.

THE SHADOWS

By A. W. Cooper

IN THE shadows
Deep and darkening,
God's eye watcheth
O'er his own;

Through the shadows,
To us hearkening,
God's voice speaketh
From his throne;

Speaketh, saying,
"I will never
Leave my loved ones
All alone."

Trust in him, when
Storm-clouds lower,
When the noonday
Sun is bright;

Hear him saying,
"I am leading,
Ever leading
To the light."

Pilate said much more than he knew. Neither Jew nor infidel accuses him of sin. Indeed, some of the most glowing tributes ever paid to Christ, to his work and life and character, have come from his foes. He has been called "the highest model of religion;" "the irreproachable;" "the guide of humanity;" "the regenerator of humanity;" "the healer of the blind and lame and demoniac." The history of Jesus has been called "the unsurpassed story." Each generation studies his life with increasing interest and with a keenly critical spirit, yet the profoundest scrutiny only adds to the sublimity of that perfect life. "Having been made perfect, he became unto all them that obey him the author of eternal salvation."

THE word atonement is a broad term and includes two things, propitiation and expiation; the one looking Godward, the other looking manward. Christ's death upon the cross has this twofold relation. It is important to remember that the Levitical sacrifices were of an expiatory character. The terms taken from them are applied so frequently to the sufferings and death of Christ in the New Testament, that if we are sound in our faith we shall have no difficulty in "regarding the death of Christ as the grand, universal sin offering for the whole world." By his atonement he reaches down under the most degraded sinner, and if the sinner will have it so, exalts him to the royal relation of sonship. He pulls him out of the pit, out of the miry clay, and places his feet upon the Rock. He draws hi out the awful abyss of sin and puts him upon th mou taintop of duty and privilege. He transfo s h who lives on the husks and had become sw ish nature and practice, into a prince of the h ver realm. He removes his filthy garments and loth him in the robes of His own righteousn s. changes him from an outcast, who is witho ho and without God in the world, into an heir of d a a joint heir with Christ. The one-time sin r n walks in the imperial highway of God. Wit n h a light has been kindled, and he has become o of t many lights of the world whose friendly ra s h illumine the darkness, guiding others to God He given the spirit of adoption whereby he cries, Abb Father." A new song is upon his lips and sin "I have been redeemed." He is no more a ve evil passions; he is free! Every tissue of t bo and all the sensibilities of the soul vibrate w h li as the strings of the instrument vibrate at th tou of the musician. There is a sparkle in th ye, glow upon the countenance, a springiness in t ste which the redeemed alone manifest. In the asp the hand there is the feeling of real fellowsh H whole bearing tells us his lineage.

There is a vision, of the glory of which w mu catch a glimpse. This vision was vouchs ed John the Evangelist, who had been a disciple Jo the Baptist. He enjoys the unique distin on having heard the announcement, "Behold th Lan of God," whose sacrifice would open the new d pens tion of grace to a dying world; and for him o t veil that separates the present from the fut e w lifted. He saw salvation begun and in a vis n sa it completed. He gives us a glimpse of the ity God and attempts to describe it by using term whic in all periods of history, have expressed man's ighe conceptions of glory, honor, and majesty. n th lonely, desolate island of exile in the Ægean ea. had a vision of the Lamb and of those whom e ha redeemed, and of the heavenly city, such s wa never before nor since vouchsafed to mortals. n th distance he saw a great white throne. Its bea y wa dazzling and it was encircled by a rainbow lecte by the crystal sea. Around that throne w e th white-robed elders and the radiant hosts of ngel But what are all these celestial glories, h ven intelligences and heavenly hierarchies when co pare with the Lamb of God? What glory, what s ndo what majesty are his! Behold the Lamb, t Kin Immortal, crowned with light and life and l e an glory and power and majesty ineffable! W ca describe the Lamb of God, the Saviour of m ?

BUT the crowning time is not yet complet W love to think that, when the work of salv ion i fully accomplished, and God shall gather h love ones home, we too shall have a part in the co atio of the Lamb. As John's eyes swept over tha visio beatific, he sees another multitude different f n th rest, and one of the elders asks him: "What a thes which are arrayed in white robes? and when cam they?" Either John did not know or he wa afrai to answer, so he said, "Thou knowest." T n th elder said to him: "These are they which cam out o great tribulation, and have washed their ro s an made them white in the blood of the Lamb." Thi may have been that noble company of apost s an martyrs who in all ages have suffered for the Na e an sealed their faith by their blood. But we hav neve suffered so and we cannot belong to that co pany He looks again, and behold, a great multitude whic no man can number, who had come from all cli s an tongues and peoples, and stood before the am clothed in white robes and with palms in their ands Thank God, that is the company to which y Hi sovereign grace we may belong and with w n w may have part in the coronation, crying: "Sa atio to our God, which sitteth upon the throne, a unt the Lamb." When the redeemed of God sha hav been gathered from the east and from the we fron the north and from the south out of all natio s an kindreds and tongues and tribes and peoples whe the multitudes which no man can number sha com from Europe, from Asia, from Africa, from A erica from Australia, from the isles of the sea, and e se shall give up its dead and all the ransomed f th Lord shall come to the Father's house, then y w too be among those that shall cast our trop es a his feet and crown him Lord of all.

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* Pastor, United Brethren Church, Ephrata, Pa.

FOR
EVERY DAY
IN THE
YEAR

DAILY MEDITATION

LED BY
J. H. JOWETT D.D.
F. B. MEYER D.D.
Rev. E. WHITTIER CASWELL
and
CLAYTON SEDGWICK COOPER

The Unspeakable Secret

SUNDAY, October 29. II Cor. 12 : 4. "*Unspeakable words, which it is not lawful for a man to utter.*" Yes, but it is only as a man has something unspeakable within him that he is able to speak with irresistible power. The "unspeakable" influences everything he says, and gives to every word the mystic suggestion of the infinite and the eternal. The man who can say everything has never very much to say. It is the nameless something, always struggling for expression, and yet never expressed, which carries the awful energy of God. It is when we have some "secret of the Lord," deeply hidden in the soul, and refusing all the manifold vehicles of speech, that our speech becomes heavily weighted with the power of the Holy Ghost.

Take the unutterable secret of conversion. How much can we say about that hidden wonder? How far do the words of the apostle Paul lead us into his lonely experience? He often referred to it, but how little he unveiled! And yet that unspeakable secret speaks in everything he ever said. It makes the atmosphere of all his speech: it determines its color, and it gives color and warmth to all his words. Nothing can carry the secret, but everything bears its [illegible] And so it was when the apostle, in one ecstatic experience, was "caught up into Paradise." All words became like broken vessels, yet the light of the glory of that experience burns in every letter he wrote in after days.

What language can tell the secret wonders in the heart of a young girl when love is just shyly awaking in the seclusion of her soul? Words are almost idle ministries in the rising glory, and yet the unspeakable secret glows and burns in everything. And so it is with a saint's love for the Lord, and with a saint's discoveries of the love of the Lord. The things are unspeakable, and yet they are always speaking, expressing themselves in graces and adorning every issue in life with strength and loveliness. These secrets cannot be manifested, neither can they be hid. They are unutterable, and yet there is no speech nor language where their voice is not heard.

And so we must seek for the unspeakable if we would be powerful witnesses for the King. We must "take root downward, if we would bear fruit upward." We must be reverently led into the secret place of the Most High, where the secret of the Lord is made known to them that fear him. And with these tremendous experiences in our souls, things that cannot be spoken, we shall yet be manifesting their presence all the day long. J. H. J.

"Heavenly Visions"

MONDAY, October 30. Acts 26 : 19. "*I was not disobedient to the heavenly vision.*" Thrice unhappy are they who have never had a heavenly vision, i. e., a vision of something higher and better than the life they have been leading. It may have come in a sermon, a biography, a holy life, a face, a described scene illuminated with the light of another world. How it shamed, rebuked, cast down with infinite regret, then raised to a new hope and determination!

Thank God for these heavenly visions that chasten, purify, energize us! But remember that they are fugitive. Shakespeare speaks of "the shapeless fabric" of vision. Everything depends on how we treat them. Every photographer knows that the picture which has been caught on the sensitive plate will soon disappear, unless in a dark chamber it is passed through the solutions that make it permanent; and what is true of the fading impression of the face or landscape is still more so of the heavenly visions that break in on the dull monotony or sinful madness of our lives. We can keep them only in so far as we obey them. If we delay, or refuse for but an hour, they die away, never to return.

Act, act, in the living present. Do not disobey! And remember that procrastination is the practical equivalent to disobedience. It may be at a great cost to you, as it was to the apostle, to uproot yourself from old associations and habits; but in the retrospect of your life you will confess that you were amply repaid. F. B. M.

Cheerfulness

TUESDAY, October 31. Matt. 9 : 2. "*Son, be of good cheer: thy sins are forgiven.*" It has always seemed strange to me that so much lugubriousness has crept into religion, when the central message of Jesus was glad tidings, love, and peace and goodwill to men. The entire Gospel seems to be in line with Solomon's word: "He that is of a cheerful heart hath a continual feast." Certainly, in the ministry of the Master a train of light was always left behind him; and this light was never more apparent than among the people, like this palsied sick man who was bidden to be cheerful because his sins were forgiven. Should the Christian with a similar experience in these days of advanced privileges be less gladsome?,

It is a fact, however, that even to speak of religion and Christian experience in certain gatherings will cause persons to lower their voices and look dismal and solemn. The subject is taken up with bated breath, as though one were talking about sorrow and death and "the worm that dieth not." I rather agree with Robert Louis Stevenson, who said that he liked the literature of the Bible because it "is a cheerful book; it is our little piping theologies, tracts, and sermons," he adds, "that are dull and dowie."

The Bible is always reminding people that they have wings, if they would only use them; it is talking to us continually of the privileges of praising the Lord, of forgiven sin, and of "songs in the night." A man on shipboard in the Indian seas told me that he had been lifted out of despair black as night by finding in the Bible the hopeful verse, "Though your sins be as scarlet, they shall be white as snow."

Jesus is the "Man of Sorrows" only to those people who forget that he was continually giving evidence of a deep joyousness which the world could neither give nor take away. Get in the habit of looking in your Bible for its good cheer, for its promises of happiness, and remember that if God has really forgiven your sins, he has asked you to be cheerful. C. S. C.

Deliverance from Ourselves

WEDNESDAY, November 1. Acts 5 : 31. "*Him did God exalt with his right hand to be a Prince and a Saviour.*" The order here is of absolute importance. We shall never experience salvation in its deepest sense, unless we put Jesus Christ's Kingship first. Many people seem to suppose that in salvation our escape from future punishment is the only consideration. But that is a very small thing, and entirely depends, through the work of the Divine Spirit, on whether we have been delivered from the love and power of sin. Salvation may be conjugated in the past, present, or future tense. It is quite true that as soon as a sinner trusts in Jesus Christ, he is instantly and forever saved. "He shall not come into condemnation but is passed out of death into life."

But it is also true that when we really and truly trust in Jesus the work of sanctification begins within us; we daily leave what is behind and reach toward what is before; we become humbler, gentler, purer; the old things pass away and all things become new. This is the real meaning of salvation—we are delivered from ourselves, our old habits, our prejudices and passions; and for this the Kingship of Christ is absolutely necessary. Until we give him the key of every chamber in the heart-house, he cannot get at the evil places, where the traitors lurk. The physician must know all our symptoms, and his dealing with our body must be absolute, or he cannot cure. Jesus must be King of Salem before he can be Priest of the Most High. Your King must come to you as he entered the gates of Jerusalem before on his Cross he can work out and bring in everlasting righteousness. Then we may await in perfect confidence the future phase of salvation, when he shall appear the second time.

F. B. M.

Bible Sermons

THURSDAY, November 2. Luke 24 : 32. "*Was not our heart burning within us, while he spake to us in the way?*" After Jesus had vanished from the sight of the disciples, it was thus that they assured themselves of his reality. Their hearts were stirred by the way he opened to them the Scriptures.

My picture of Mr. Moody remains as he used to stand before the students at Northfield, with his open Bible in his hands, telling in a wonderfully simple and sincere way the meaning of the familiar passages from the Bible—passages I had read many times, but which had never been made tangible and real to my personal experience. Mr. Moody's sermons were principally expositions of Bible narratives, which he interpreted with that mingled pathos and humor that brought the principles home so vividly.

Here is the great opportunity for the Bible teacher, for the pastor. Let us have the "social" message, but let us have it in the spirit and fervor of the Bible. Unless it thrills with the breath of God, unless it makes men's hearts burn within them as did the message of Jesus, it will be empty sociology—interesting, but not a moving, vital force that captures the loyalty of the soul. The big simple truths that the Bible presents on almost every page are the fascinating, compelling truths. When I take these Bible subjects for my Bible classes, I see a difference at once in the attention of the men. As one said to me recently, "These subjects about home, and love, and sin, and eternal life with God, hit us all."

Remember, the world never tires of Bible sermons.

C. S. C.

The Tenderness of a Great Heart

FRIDAY, November 3. Acts 20 : 32. "*I commend you to God and to the word of his grace.*" We associate intellectual strength and untiring energy with the great apostle, and are apt to forget his tender love and yearning for the welfare of his converts. His was one of the tenderest hearts that ever beat—a heart with intense affections, lively emotions, and quick tears. He had willingly given up the right to marry because he desired the utmost liberty for the proclamation of his message; but the very loneliness of his life made him more open to the sacred ties that, as this chapter indicates, bound him to his disciples.

Think of the large number of brethren and sisters enumerated by name at the end of most of his epistles, and greeted with special messages, which are precisely adapted to character and need. His love was warmly and nobly reciprocated by a Priscilla and an Aquila, who had risked their lives for him; by an Andronicus and a Junias, who had shared his prison; by a Persis and a Rufus! And what better could they do, at that supreme hour, than part in God? He handed back the charge of the flock to the Great Shepherd. He knew how much grace would be needed, but never doubted that it would be forthcoming. And there he left it!

F. B. M.

The Silent Forces of God

SATURDAY, November 4. Ps. 46 : 10. "*Be still, and know that I am God.*" Stillness does not mean inactivity. One may be the most quiet when the busiest, and have the deepest feelings in moments of calmness. The serene composure of the Christian mind under all circumstances is owing to the consciousness of the indwelling Spirit of God. We know that in every sea of trouble Christ calms the waves, and in every loss makes all things work together for good. In hours of great exigencies we may exclaim as did General Garfield when he said, "God reigns and the government at Washington still lives."

Nature is wonderfully expressive in her silences. Her scenes of sublimity and grandeur are voiceless, but powerful to thrill the soul. The stars in their splendor silently speak of the heavens above them. The planets, moving with noiseless footsteps, break forth in the music of the spheres. "Day unto day uttereth speech, and night unto night showeth knowledge." Every moment we stand in the presence of mute forces that speak to us of the almighty Creator in silent symphonies. Sunbeams quietly fill the bosom of the earth with new life, and robe her form in beautiful garments. So the Sun of Righteousness makes our storm a calm, and turns wintry night into glorious day. Then he leadeth us beside the still waters where we rest in the Lord and hear him say, "In quietness and in confidence shall be your strength." E. W. C.

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SIR CHARLES WAKEFIELD, Lord Mayor of London, at a recent annual meeting of the Bible League made this powerful plea for a revival of Bible study: "There probably never was a time in the history of the world when reverence for and study of the Holy Word were more called for than at this supreme moment in the destiny of the nation. I think we have been too prone in the past to allow modern criticism to whittle away our belief in and therefore our reverence for the great leading tenets of the Christian faith, with the result that we have become lax and indifferent, and we now tolerate and condone specious doubts and the putting forward of plausible difficulties with regard to the Scriptures which in our childhood would have been treated as mortal sin. Let us hope that, when the war is over, we may return to a greater reverence for the Word of God than has of late been prevalent, and that, in a humbler and more chastened and contrite spirit, the revival of studious interest in the Holy Scriptures may tend to soften all the asperities which the war has raised."

A WEEK in the WORLD'S NEWS

Supreme Court in Session. The United States Supreme Court held its first sitting of the new session on October 9. The new associate justice, John H. Clarke of Cleveland, took the oath of office and sat with the court, making a full bench for the first time in nearly a year. The calendar of the court holds more than 700 cases, the most important being the government anti-trust suits against the harvester, steel, coal, moving picture, kodak, bill-posters, shoe machinery and Great Lakes tow-boat "trusts." The court will also be asked to pass upon the constitutionality of the Webb-Kenyon Liquor Law, the Migratory Bird Act, the provision of the Underwood Tariff Act rebating five per cent. of the duty on merchandise imported on American vessels, an Oregon law providing a minimum wage for women and a ten-hour day for men, a Louisville, Ky., ordinance segregating blacks and whites, and the Mann "White Slave" Act. The court will also be asked to pass on the legality of the United Mine Workers' Organization, Blue Sky laws of Ohio, Michigan and South Dakota, North Carolina liquor laws, the domestic corporation tax of Alabama, Federal water power rights on public lands, and railroad land grants in Oregon and California.

A Giant Canal. A canal 250 miles long, to cost $150,000,000, is being planned by American engineers to connect the Arctic Ocean with the Baltic Sea, from Kandalaska on the White Sea to Tornea near the Swedish frontier on the Gulf of Finland. The proposition is said to have strong support in Russia.

Wanamaker Imports a "Farm." Customs officials at New York were reported on October 8 as undecided whether to assess "Goatley Farm" as an antique or as a manufacture in part of wood. In the first case the duty would be nil, in the second case fifteen per cent. "Goatley Farm" was a Kentish country home, erected about 1470. It was purchased by John Wanamaker and imported to America in a consignment of 400 big packing cases. Everything from the tiles of the roof to the stones of the cellar walls was shipped to America, each piece being properly labeled so that "Goatley Farm" might be reestablished, intact and with all its ancient atmosphere, upon the broad acres of some American estate. Frescoes, wainscoting, decorations and parts of houses have been imported before, but never before this a complete building.

"Tom Brown" Resigns. Thomas Mott Osborne, who in two years has remade Sing Sing Prison, resigned on October 9 because he felt that orders from the State Prison Department hopelessly restricted his work and were an evidence of lack of the sympathetic cooperation which had been promised him when he accepted the wardenship.

Royalty Among the Refuse. The excavators of the Egyptian Expedition sent out by Harvard University and the Boston Museum, which has been making excavations at Gebel Barkel on the site of a great temple of old Ethiopia, found under the floor of a temple built about 100 B. C. two refuse heaps into which had been dumped unusable material of older temples which the new temple replaced. Among the refuse were found fragments from which were restored the statues of ten kings of Ethiopia who reigned in the period between 1600 and 100 B. C. The names of four kings were found, Tirhaka, who is mentioned in the Old Testament as having given battle to Assyria in the eighth century before Christ, Amon-anal, his son Espalta, this statue being complete, and a late king named Senka-Amon-Seken.

Should the United States Offer Mediation Now?

From the New York American, October 9.

Whether or not Ambassador Gerard is bringing with him a request from Germany for the good offices of the United States we cannot say. But it needs no formal request from the Central Empires to inform Americans that Germany is ready to negotiate terms of peace with the Allies.

All the world has known for a year now that such was the German government's attitude, publicly stated by the German chancellor.

The coordination between Germany, Austria, Turkey and Bulgaria is so complete that Germany can, and does, speak for all.

There can be no peace except in one of two ways:

(1) Either by the complete destruction of one or the other combatant's power of defense and the absolute dictation of terms to the conquered by the conquerors; or

(2) By the acceptance of neutral mediation, leading to a parley and final negotiations in a peace congress.

We believe that the first method is impossible, because neither group of combatants can completely crush the defensive power of the other.

A calm and impartial survey of the situation in Europe, after more than two years of colossal expenditures of money and blood such as the world never would have deemed possible, shows no great preponderance in relative offensive power and no great diminution of relative defensive power on either side.

The powerful German offensive against Verdun was stopped weeks ago after huge losses on both sides; but Germany still holds the conquered terrain.

The powerful Franco-British offensive on the Somme has been practically stopped after the loss of 500,000 French and British soldiers and two-thirds as many Germans, but Germany still holds the conquered terrain.

The net result of both colossal struggles was simply to prove that neither could break through the defense of the other.

On the Italian front the Austrians broke into Italy—and were stopped. Then the Italians broke into Austria—and were stopped.

In the East the struggles in the Caucasus and in Greece are both clearly at stalemate. Either side which tries an offensive is checked with severe losses.

In Russia the Czar's troops and the Kaiser's troops have faced each other since a year ago last May, with practically no change in their lines.

In Galicia Brusiloff's offensive, at first extremely rapid, has been completely checked. The Russian and Austrian losses have been frightful and the result is the same regular stalemate.

In Rumania alone has success of a decisive nature attended a campaign, and while the Rumanians are probably due to be exterminated as a military factor, yet the loss is not an actual diminution of the Allies' comparative strength, since Rumania was a recently added and not an original factor.

In spite of the frightful butchery, the man-power of neither side is anywhere near exhaustion. While France, with its smaller population and stationary birth-rate and its disproportionate share of the two years' fighting, has suffered dreadfully, there are still millions of Russian and British availables to draw upon; and the absolute losses of the Central Powers in the two years are almost exactly balanced by the number of youths who have reached the age of service in Germany and Austria during the same period.

Ninety days ago The American's own competent and trustworthy correspondents and observers found that the trained and ready reserves in the Central Empires who had not yet been employed on any front exceeded twice the number of absolute Teutonic losses in the past two years. So far as "attrition" of man-power goes, either side could fight for ten years yet.

The question of money cost is the really pressing one, and will end the war perforce—if reason does not invite earlier peace—long before either food shortage or man shortage is decisively felt.

But even in finances there is no great disparity of defensive power evident, since the Allies' superior wealth is balanced by the hugely superior cost of their operations.

We have thus summed up the real war situation at this considerable length because upon the recognition of the true situation rests the hope of early peace.

Germany being frankly willing to enter into peace negotiations, the question of prolonging the war depends solely upon the Allies; and by their decision the neutral world can judge whether or not they are bent upon an honorable peace or whether their purpose is to destroy the Central Empires completely—with the certain result of making Russia the final master of all Europe.

We cannot believe that the acute and thoroughly informed statesmen of England and France have any intention of bankrupting and ruining their own countries in a war of extermination upon the Central Empires that would leave England and France, as well as Germany, Austria, Turkey and the Balkans, at the mercy of Petrograd.

And for all these reasons we believe that the true feeling of the wisest English statesmanship is not represented by the truculent and somewhat flamboyant "war-to-the-knockout" pronouncement of Lloyd-George, but by the calm and reasonable statements of Lord Bryce and other leaders of British thought.

In his address delivered at Birmingham, on October 2, Lord Bryce plainly stated that he and Premier Asquith and Earl Grey and Mr. Balfour were heartily in accord in favoring a league to establish and to enforce the maintenance of peace, and by unmistakable implication let it be understood that the friendship and cooperation of the United States were absolutely essential to the restoration and the maintenance of peace.

If there is anything sure, then it is sure that the *peoples* of Europe are each as heartily sick of this horrid slaughter as each is heartily determined not to be conquered and destroyed.

The heart of Germany, the heart of Austria, the heart of Russia, the heart of France, the heart of Italy—if the heart of a nation be the heart of its common people—is set, *not upon conquest* but wholly and sincerely upon *defense of the fatherland*.

And if the common people of all these countries could be promised that peace would mean no demand by either group of rulers for any part of the territories or any destruction of the national life of a single nation, the clamor for peace would rise above the tumult and uproar of war from Paris to Petrograd, from Berlin to Constantinople, from Vienna to Rome.

Now, then, countrymen and friends, this situation confronts us with the noblest opportunity and the most solemn obligation that ever befell a nation in all the tides of time.

That opportunity and that obligation is to offer our unselfish mediation to the Powers at war.

Consider our situation and with what clean hands and unquestionable motives we can thus appear in the arena of war bearing the message of mercy and goodwill.

With each day of war we, in our isolation and on our promontory of peaceful advantage, become richer and richer and relatively more powerful in all the resources of industry and all the potential implements of possible war. While Europe's wealth is wasted, ours increases. While Europe's men are slaughtered, our population grows. From every possible standpoint of *selfish interest*, the prolongation of the war brings to us without an effort a hundred times any spoil that victors could possibly take from the vanquished.

Therefore, *the unselfishness* of any efforts that we put forth to make short for Europe's bleeding feet the pathway to peace is evident to the sight of all the world.

And in that consists *our noble opportunity*, which is to show the world that the rich-

Continued on opposite page

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Coast Guard Saves Lives In response to wireless messages, the oast guard cutter Onondaga on Oct r 8 rescued the passengers and crew the burning Ward Line steamer A illa, who had taken to boats off Old oint Comfort; the vessel was towe nto port.

They Got a New Chance. The annual report of the Prison Associ ion issued October 8, carries the ch ring news that of 658 ex-prisoners who applied for work, 509 were provide vith self-supporting employment. Ma y of the large corporations of New Yor City have shown a willingness to give nese victims of the penal code another c nce.

Terauchi Forms His Cabinet. en- eral Terauchi, who succeeded unt Okuma as premier of Japan, me on- siderable opposition in the format n of his cabinet, many leaders of the ma rity party refusing to accept positions der the new premier. The new gover ent is referred to as a Samurai govern ent," and is looked upon as a blow at p ular government in Japan, the new p nier having rejected policies of ex-p nier Okuma, whom he accuses of mi an- agement of the Chinese policies in pan. Peking reports increased pressure the interests of the more recent Ja nese demands. The new Japanese am ssa- dor to the United States, Aimaeo ato, reached Washington on Octob 9. In his first interview given to the ress on October 10, Premier Terau is reported to have said: "Any ide hat I shall wave the sword while I am ime minister is based on a false co pre- hension of my career and a co lete misconception of the Japanese e pire, its past and its hopes and ideals f the future." He said also that Japan uld not take any aggressive step towa the United States or any other co try, "so long as Japan's vital interest and dignity are not infringed," an hat Japan would be true to her oblig ons and would naturally be bound der future policies by her alliances vith Great Britain and Russia, "but hat that does not imply disregard of ter- ing amity with others, notably Am ica, whose friendship and cooperatio we have every reason to cherish."

New Terrors of the Sea. Bids were asked on October 5 by the avy Department at Washington on th our battle cruisers authorized by the ent Congress. The new boats will b 850 feet long, and will displace about 000 tons. They will be planned for a eed of from thirty-two to thirty-five ots, and will carry ten 14-inch guns. The vessels with their armor and arma ent will cost about $20,500,000 apiece. The new battle cruisers will have a be of 97 feet, which is just three feet nar wer than the locks of the Panama C al. Bids have also been asked for th new battleships authorized by the act. ese battleships will be 600 feet long will displace 32,000 tons, and will n unt 16-inch guns.

A Job for the Jobless Sol er. Chicago welcomed home on Octo r 4 the First Regiment of the Il ois National Guard, who returned fro the border to be mustered out of the mi ry service. As 342 of the men face the prospect of being mustered into idl ss, the Chicago Tribune appealed t the public spirit of the business m of Chicago to see that all of the boys ho had gone to the front were supplied ith jobs, and it was announced on th day after the regiment returned that ery jobless man in the regiment had een placed in good employment.

Claxton Advocates National ni- versity. In an educational confer ee, on October 12, connected with the 0th ann ersary of Rutgers College, United Sta s Commissioner of Education Phi- an r P. Claxton advocated the estab- li ent of a great national university to st $10,000,000, and to be a clearing- hou in all educational matters.

otecting Honest Advertisers. Th Associated Advertising Clubs of the W l through their Vigilance Com- mi e wage ruthless war against dis- ho t advertising. During the past ye four concerns selling automobile tir by mail have been put out of bu ess, the latest one being the Piqua Tir & Rubber Company of Piqua, Oh against which a fraud order was iss l on September 21 by the Post Off Department, the manager, Mark B. iller, being arrested on a charge of usi the United States mail to defraud. Th way of the fraudulent advertiser ecoming increasingly hard. The col mns of all reputable magazines are clo l to him, United States Post Office ins ctors are constantly on the alert for m, and his days are numbered. It good practice, however, and one foll ed by nearly all business men, in adv nce of dealings, to secure a report up the business standing of any con- cer which requires money before the del ery of goods.

ad King Otto Dies. King Otto of avaria, who was long known as " l King Otto," and who was de- pos l on November 5, 1913, and suc- d by the present King Ludwig llied suddenly on October 12.

Workers Hold Bayonne. Bay- n N. J., which suffered a reign of r about a year ago, was again under tir on October 10, 11 and 12, when str rs from the oil plants of the St lard and other companies, armed wi fire-arms of various sorts, drove ba the police and special deputies, and ma tained a dead-line across the town, cu ng off the works of the oil com- pa s from all communication except by ater. On October 12, the police wi 100 heavily armed deputy sheriffs su eded in driving the mob off the st ts except in the immediate vicinity of e works, and claimed to have gained th pper hand. The sheriff was ready wi 300 deputies to force peace as he di a year ago. In the three days of ri ng, two men were killed, eight more po bly were fatally wounded, and be een forty and fifty were seriously wo ded. The city was quiet Friday an Saturday and it was announced that th plants would reopen on Monday, Oc ber 16, under adequate police pr ection.

Should the United States Offer Mediation Now?

Continued from preceding page

est and most powerful nation in the world—for that we indubitably are—can and most willingly does put behind it the temptation to grow richer and more powerful still at the expense of others' dreadful loss and suffering, and prefers above its own individual selfish interests the interests of mankind and the good of the race and the advancement of the civilization of which we are a noble part and in which we are a powerful and wonderful factor.

Now, both our justice and our uprightness and our huge strength lay upon us the burden of voicing to the belligerent Powers the sentiments and the concern of the neutral world—make us, in fact, the interpreter and the spokesman of threatened and imploring civilization.

Almost we might say, with reverence, that God himself commands us to be his mouthpiece to the nations rushing to destruction in this dreadful Armageddon, and crushing beneath tempests of fire and steel the results of centuries of toil, the monuments of art and skill, and the strength and civilization of the great race to which we belong.

Countrymen, what is it to us that either this or that potentate or Power may express resentment if we speak out in the cause of humanity?

Are we, then, a Belgium or a Greece, to wear a muzzle and to go softly and to keep silence because of a hand on our throat and a sword held above our head in a menacing hand?

Where is the prince or chancellor that shall lay down a rule for this gigantic nation of ours and say to us, in our might and strength, "Thus ye shall speak, and thus ye shall keep silent?"

Countrymen, we should rouse ourselves to respond to the voice of humanity; we should quit ourselves like men, meditating wrong to none, fearing none, taking counsel only of our good intentions and conscious of our right and our power to intervene in this awful warfare with the message of mediation.

We owe to our own interests, to our own conscience, to our own great place in the world, to the neutral nations who look to us, to the distressed peoples of Europe, to religion, to civilization and to mankind and to God the performance of this high and sacred duty which the dreadful tide of overwhelming war has brought to our shores.

Citizens, this America of ours has, too, her place in the sun. There she should stand, like some bright, strong Angel of the Revelation, proclaiming justice and righteousness to the nations and sounding forth, as with the voice of a trumpet, the loud, clear message of peace on earth, good will to men.

Citizens, let us determine that our country shall play that splendid part; that from her own high place in the sun she shall proclaim the end of this tragedy of destruction and death, of this day of woe and wrath, this dread Apocalypse.

The War in Europe

By ANTHONY ARNOUX

THE Greek situation became acute in the middle of the week under consideration, October 6–13. On M day, the 9th of October, the French ad iral commanding the fleet of the Al s off the Greek coast presented an ul atum: that the Greek government su ender to the Allies, on or before on o'clock Wednesday, the Greek fleet, wi three exceptions; the forts defending certain Greek ports; the Greek po office, telegraphs and telephones; an the Greek railroads, particularly th running from Piræus, the port of A ns, to Larissa in northern Greece, th main artery of the Greek railroad sy em.

he Greek government, having no ad quate means of defense against so la e a naval force as the Allies now have as mbled on the Greek coasts, agreed to ch surrender under protest, and it w duly carried out. The Greek navy w duly handed over on Wednesday, ex pting three vessels. The seizure of e posts, telegraphs and telephones m es it impossible for the Greek g ernment at Athens to communicate w other portions of the country.

uring the week Venizelos, the head of he revolution, arrived at Salonica wi the other members of the revolu- ti ary committee and started to or nize a government. Venizelos has a arently the support of the Greek is nds and, to a degree, of the territory a ed to Greece as a result of the B kan wars; but does not seem as yet to be receiving any support from Greece proper.

On the northern frontier, the Macedonian front, there has been considerable hard fighting. On the Allies' left wing, south of Monastir, the French, Serbians and Russians have been making valiant efforts to advance to Monastir all the week, and in the early part of the week made some decided progress when the Serbians forced their way across the Cerna river, near Brod, and captured that town, while the French and Russians broke through the Bulgarian first line of defense and established themselves between Kenali and Lake Presba. Later on, however, Bulgarian counter-attacks forced the Serbians to retreat and Brod was retaken. As this record closes a renewed Serbian effort to advance in this sector is being made.

In the center, the Vardar valley, there was some hard skirmishing, but no fighting of really serious importance. On the right wing, the Struma front, the British made a slight advance and occupied the village of Presink. Further to the east their cavalry reconnoitered the town of Seres, the northern end of the Bulgarian outflanking positions extending from that place to Kavalla, but found it too strongly held by the enemy to permit their attempting to attack.

The French auxiliary cruiser Gallia, 15,100 tons, carrying troops, was torpedoed in the Mediterranean, south of Salonica. Of the 2,000 men she carried, about 600 were lost.

Very little news indeed has come to us the past week concerning the Caucasian campaign, nor events in Persia; presumably, therefore, the situation is much the same as before in those spheres of action. An equal silence concerning the other minor campaigns is to be noted.

The British Parliament began its autumnal session on Monday, the 9th. The government asked for a fresh vote of credit from Parliament of $1,500,000,000, bringing the amount voted for the current financial year up to the enormous figure of $6,750,000,000. Quite an interesting debate also took place on the subject of British man power, in which Lloyd-George made the significant statement that while there was no doubt whatever about the country's available man power and reserves, it was necessary to get at them. "The exemptions had been far too numerous; if he gave the figures he would startle the House, as the exemptions had run into millions."

If the exemptions have run into millions, Great Britain's total available man power, including Ireland, being 8,400,000, it is difficult to see how 5,100,000 men were raised by volunteering, as has been repeatedly stated, when at least 2,800,000 men must be reserved for the navy, the commercial marine, the railroads, the munition factories and agriculture.

Les Arts, of Paris, the well-known French art magazine, has resumed publication, and its first two numbers contain a couple of articles from the pen of Paul Leon, chief of the architectural section of the Ministry of Fine Arts, on the French art losses in northern France at the hands of the Germans, which is well worthy of attention as the first authentic statement on this subject from a French source. It says:

"Let us be fair and just by admitting that for the present at least the most famous French art monuments in the hands of the enemy are safe. When von Kluck and his colleagues were thrown back from the Marne to the Aisne in September, 1914, scores of towns and villages were utterly destroyed, but happily no art monuments fell victims. The cathedral of Noyon, the church of Mouzon, the chapels of Avioth, have not been touched, and sacred concerts are being given in the cathedral of Laon. The cathedral of Amiens is intact. With the exception of very slight damages to Notre Dame, the Parisian art monuments have not, so far, been touched at all." Of Rheims cathedral he says, "Although it is irretrievably ruined in its decoration, this cathedral fortunately suffered no structural impairment." The whole article proves that the early reports of the art destruction were much exaggerated.

Events on the Picardy front of the western battle line were not as important or as interesting this week as last. On Saturday, October 7, it was very quiet indeed. The following day, in spite of bad weather, the British made a slight gain east and west of La Courcelette, though losing a few trenches to the Germans at Les Bœufs, to the east. On Monday, this front became more animated, particularly between Gueudecourt and Bouchavesnes, where a joint French and British attack was launched on the German positions, but unsuccessfully. The French artillery south of the Somme, however, displayed great activity, and on Tuesday this activity was followed by the French opening an infantry attack on the German positions opposite them on the line from Berny to Chaulnes. The Germans were driven completely from the village of Bovent, while the French advance did not halt until it had established itself, apparently firmly, in the northern and western outskirts of the village of Ablaincourt, about two miles from and a little to the southwest of Verandovillers.

In this advance the greater part of the wood of Chaulnes, near the village of the same name, also fell into French hands. About 1,200 German prisoners were taken by the French, whose object was, it would seem, to straighten and shorten the French line between Berny and Chaulnes, between which towns their old line curved well to the west, and then back again.

Wednesday was, on the whole, quiet, and Thursday, north of the Somme and west of the hamlet of Sailly-Sallise, there was warm fighting between the French and the Germans, and the French made some progress. Sailly-Sallise lies on the road running between Bapaume and Peronne, known as the Bethune road, about half-way between the two places and a little over a mile to the east of Morval, which the French captured last week.

The eastern front has been quieter all this week than for months. Late last week the Russians made a half-hearted attack southeast of Lemberg on the Austrian positions along the Zlota Lipa, but were rather easily repulsed. About the middle of the week there was a little hard fighting in the Brzezany region in Galicia, and west of Lutsk in Volhynia, another Russian attempt to hew a way through the Teutonic lines, which ended in a repulse. Thereafter the Teutons made slight gains northwest of Lutsk near Kolostrow and captured the village of Herbutow by storm, east of the Naraywoka River in Galicia; while all the week desultory fighting went on in southern Bukowina.

In the earlier portion of the period under consideration, the Austro-Italian front was far from animated, merely the usual artillery duels and unimportant skirmishes disturbing the usual quiet. On Tuesday, October 10, however, the Italian artillery on the Carso plateau front to the southeast of Gorizia suddenly sprang into intense activity, and this was followed the next day by a general attack by the Italians on the Austrian positions along the whole line of this front. This attack was in the main successful, and several lines of Austrian trenches passed into Italian hands. The next day the fighting continued and also the day after, and as a result, besides the territory conquered the Italians captured some 7,000 prisoners and a considerable quantity of artillery and munitions of war.

Turning now to the Rumanian fronts. In the Dobrudja, the week has been uneventful. Both sides seem content to hold their present positions. On the northern front, the Rumanian invasion of Transylvania has completely collapsed and, according to their own statements, their armies are in full retreat on the whole front and have completely abandoned Transylvanian territory after suffering heavy losses in men, and particularly in artillery. South of Kronstadt and south of Hermannstadt, the Teutonic forces are now operating on Rumanian ground.

It seems a conservative estimate to say that this abortive Transylvanian campaign has cost the Rumanians 75,000 men, or about 12½ per cent. of the very highest possible force Rumania could put in the field. If we add the losses Rumania has suffered on the southern front in the taking of Silistria and Tutrakan, her defeats in the Dobrudja and the crossing of the Danube near Rustchuk last week, it seems quite probable that 20 per cent. of her highest possible force has disappeared.

IN an interview with the king of Rumania reported by the London *Times*, Ferdinand is said to have declared that "the Rumanians will not falter, yet the Rumanians pray that in spite of their existing exigencies and their own huge problems, the Allies will not allow the affairs of Rumania, who has staked her all in this conflict, to pass into the back of their minds and to suffer her to meet the fate of either Belgium or Serbia." The king is said to have declared that at the beginning of the war there was in Rumania no hostility toward Germany, but rather friendship because Germany was an asset to the development of Rumania's industry and a potent instrument in forwarding the prosperity of Rumania. He said, however, that Rumania had not been moved to enter the war by mere expediency. In the British House of Commons on October 13 John Dillon complained that Premier Asquith in his speech on the previous day had given no assurance that the utmost resources would be employed to help Rumania in the hour of her trial to save her from the fate of Belgium and Serbia. "If we allow Rumania to be overrun," said Mr. Dillon, "maybe we shall never beat Germany." He expressed the belief that the war would be decided in the Balkans, and asked for a plain assurance from the War Secretary that the Allies would strain every nerve to assist Rumania.

OUR · EDITORIAL · FORUM

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"Come" and "Go"

"COME ye after me, and I will make you fishers of men," was the promise Jesus made to his disciples. How that pledge was fulfilled the whole world knows. Having accepted him as Messiah and Master, they set about their Lord's business to such purpose that today the little band of believers has multiplied to hundreds of millions of souls. There is no land where his name and his Gospel are unknown.

"Come" and "Go" are still the two commands to the convert. They are unchanged since apostolic days. After the soul has come to him and become united with him, the next message is to go to others. It is to proclaim the good news of a free salvation, a regenerated life, and an assurance of immortality to all who repent and believe.

Thus soul-winning is the chief business in life of every real Christian. Some work abroad, others in the homeland; some, through training and special adaptability, become leaders in the great crusade for souls; while others, restrained by limitations from which they cannot escape, find their field within a small radius. But even the smallest spiritual garden, tended with love and care, abundantly repays the labor spent upon it.

We have many times written of the joy of soul-winning, and we find much satisfaction in knowing that there are many soul-winners among our readers. But why should not all have this special joy? If Christ has come unto our own hearts, it should be our dearest wish to bring him unto others. Every one who has accepted the invitation to "Come," and who has put on the armor of faith, should strive for the joy of bringing a soul to Christ. It may be that this work awaits us in our homes, or among our familiar acquaintances. There is no post which the humblest Christian can occupy that does not afford some opportunity to do such service. Bella Cooke, shut-in and bedridden for many years, made her sickroom a Mecca for inquiring Christians, and from that little chamber in a rear tenement on Second Avenue, New York, there went out an influence that brought many souls into the Kingdom.

When life's journey is wellnigh done and we look back over the long road, it will be well if we can see those bright and shining landmarks that indicate some spiritual struggle in which, with God's help, we have overcome. And best of all to cheer us then will be the memory of our struggle for others, for "he that winneth souls is wise," and "they that turn many to righteousness shall shine as the stars for ever and ever."

Two Years of Peace Effort

RECENT developments in the great world-war have gone forward at a tremendous pace—tremendous, however, chiefly in one respect: in the awful waste of human life. Victory has alternately been with the Allies and the Central Powers; but with all the slaughter and the sacrifice, the decisive battle seems still as far off as it was a year ago. With unequaled courage, splendid heroism and a scorn of danger and death such as has never been witnessed till now, the war has been waged until the powers of heaven and earth might well stand amazed at the spectacle. Millions of strong, brave men have been poured into the hopper of destruction, and millions more are ready to follow them blindly and devotedly to death.

This waste of the flower of the world's manhood has reached a point where nature itself is voicing a protest, and the people of all lands are demanding that the war should cease. Here and there a few strong utterances are heard in favor of continuing the struggle indefinitely; but these extremists stand alone. The people, who always bear the burden of the sacrifice, have come to the conclusion that Europe's statesmanship is incapable of giving a single valid reason why this futile war should go on in its work of national destruction.

In a compilation just issued by the American Association for International Conciliation, there is presented a general review of all efforts that have been made for peace since the beginning of the great war. Of the thirty-eight peace organizations from which proposals have emanated, seven are international, ten are American, eight are British, nine are German, two are Swiss, and France and Holland each have one. In every instance these organizations have been the spontaneous outgrowth of the national or international conscience. They have made themselves heard in the face of powerful official opposition. In their work in behalf of peace, the ablest minds of the world today are giving ardent support.

That commercial imperialism was one of the principal causes of the war is made convincingly clear in this instructive volume. It is shown that during the last half century the struggle for economic supremacy has been growing more and more intense. Exploitation of the weak by the strong has been everywhere the rule. It was a great territorial grab game, supported by the financial syndicates of Europe, and which resulted in the wholesale exploitation of a large part of Asia and Africa under the guise of spheres of influence and concessions. The game worked smoothly enough until the interests of the exploiters clashed—and then came war. England's jealousy of Germany's economic and colonial expansion, Russia's desire for an outlet to the Mediterranean, Germany's plans for a clear trade route to the East, France's far-reaching colonial ambitions, Austria's dream of a highway to the Ægean, Italy's hopes of regaining her lost provinces—all these were factors that helped to prepare the conflagration. The pile was ready and it needed only the application of the match.

Walter Lippmann, an American writer, has likened the present war to a contest to decide which power should become supreme in the concert of Europe. But the concert is discordant, utterly smashed by the cataclysm. Diplomacy has failed at every step, and the question of national prestige is now merged in the greater one of national existence. Begun in selfishness, the war has brushed aside all the old standards of comparison. At its close, as the outlook of these thirty odd peace organizations shows, we may look for a new Europe, raised from the ashes of the old—a chastened Europe, which will value peace above all material possessions. The Europe of tomorrow will have vision and inspiration. No more will it be a group of powers that plunder and destroy and make laws founded upon selfishness; that oppress the toiling masses and make the skill of man tributary to a vast system of murderous armaments, as in the past. These organizations look confidently for a broader patriotism, a purer civilization, and the long-hoped-for world-wide federation of peace, to protect the weak and keep the strong in check, and to put an end forever to the sin of competitive militarism.

Such are the conclusions reached by the leading students and promoters of this wonderful peace movement, which has been gaining all through the war. And who shall say that in those vigorous minds, unshaken by the tumult raging around them, there is not something of the inspiration of the old-time prophets whose vision reached far into the future? If the great hope which they set forth should be realized—as we believe it will be—it will mean something worth living for, working for, praying for. Kings and cabinets may hold the peace advocates in slight regard; but the Power that overrules evil for good will be their trust and mainstay. They are working in harmony with Omnipotence, and their mission to awaken the conscience of the world will surely succeed in the end. The time is coming when diplomacy will drop its aggressive tone and strike a different keynote. America must be prepared to help restore world-peace when the opportunity arrives.

Only Sixteen Days More!

IN sixteen days, a little over two weeks, the price of the Christian Herald will be raised. We would caution our readers to keep the date, November 10, in mind, for, as we have so many times explained, we shall be compelled then to charge $2 for a year's subscription.

To those who cannot afford to pay the increased price we would say, renew your subscription before November 10, even if your present subscription has not expired. We will accept a yearly subscription at $1.50 until November 10 and we will cause the new subscription to operate as soon as your present subscription has expired, provided always, of course, that this does not carry the subscription over into 1918, as we are accepting subscriptions only until December 31, 1917. This is a chance which every one can afford.

When we first made the announcement we suffered a little trepidation, because in these days so many people do not care willingly to increase the expense of living even for such a necessity as a religious paper. But we have received so many letters from friends who desire to cooperate with us in helping to pay the increased cost of publishing the Christian Herald that we feel sure next year will see no diminution in the ranks of the Christian Herald Family. Here is a letter from a friend in Michigan, who says:

> In an article of the 27th inst., page 1079, it says that some regret that the price of the Christian Herald will be raised to $2. With them I do not agree. The paper is worth that. I hope it will continue to be a blessing in the future as it has en in the past.
>
> S. Yut a.

Another subscriber, writing from Kentucky says in part:

> I am renewing my subscription to your valuable pa r fo another year. I feel that I cannot do without it, and i hac to pay double the present price would not drop it.
>
> Mrs. K. M. Ha y.

Here is one from Florida that is full of confi nce

> Sorry the cost of paper is to be increased. But sir you cannot furnish the paper for the old price, I stand ready s one of the Herald Family to send an additional half-dollar any time to keep up the paper, and believe thousands of hem will do the same.
>
> Mrs. L. E. Fui r.

And here is one from Pennsylvania cont ning sentiments which we know are echoed in the he s of thousands of our friends throughout the countr

> I have no regret whatever at the advance in the pric the Christian Herald, but say, "go ahead and do it," so as con tinue giving us the best family and religious paper publi d at any price just as you have in the past. I only regr that humanity has fallen so low as to bring about conditio that make this advance necessary, as I know it is. You go a d in your good work, and when Mrs. Cornell renews it wi e at the prevailing price at that time.
>
> George E. Cor l.

Remember the date—November 10, 1916.

Downrightness

THERE is a wide difference between the c ality of uprightness and that of downrightness, t ugh both may be illustrated in the character the same person. An upright man, who fears Go and tries to live a blameless and useful life, may be very worthy and estimable Christian citizen, jus and scrupulously honest in all his dealings, yet wit ittle force of character, lacking initiative, and uneq l to a great emergency. A downright Christian we ould regard as one who is positive in his beliefs, unsh able in his convictions, a man who goes straight the point where others would hesitate, one who is f less and will not halt at doing what he regards as his uty; the man for an emergency, and with the stuff i him that goes to make leaders. The churches need ore men who combine both characteristics. They need the kind of man who gives strength and enco agement to others; who will not be satisfied with rely leading a quiet, model life during the week and appearing regularly in the pew on Sunday, but ose zeal and downright earnestness cannot be sa fied unless he is helping to make things "come to ss." Zeal has been likened to a pot which is liable t boil over; but it is better to boil over than never t boil at all. The downright Christian is the positive e of the battery, the business end of the enterprise. e is the organizer who sets all the wheels to workin He welcomes difficulties and finds a real joy in ove oming. And his enthusiasm and downrightne are contagious, and will put new spirit into his cowc ers.

The Subjugation of Greece

GREECE is just now undergoing an expe nce which illustrates, in a most remarkable ay, what is happening to the small nation hat stand in the way of the great powers involved the present war. Greece chose to be neutral, and tri by every available expedient to keep out of the war The Allies, who profess to be the protectors of the s ller peoples, have shown the shallowness of their p fessions in their dealings with the helpless Greeks. rst they caused the resignation of the premier and c net who stood for peace, and forced upon the gover ent a revolutionary ministry friendly to their ow purposes. Next, they seized the Greek navy, disa ing some of the ships and landing their crews, wh on others they placed new crews and took ove the vessels to add to their own naval forces. Si ltaneously with this extraordinary proceeding, the lies took over the control of the principal railway the mails and telegraphs, and the stores of naval mat als, and assumed administrative charge of the pol in seaport cities. This work of stripping a weak ion of every semblance of governmental, military, val and civic authority, with a high hand, becaus the Allies want a road through Greece by which the can carry on their campaign in the Balkans, estab lies a parallel to the case of Belgium, with the ngle difference that Belgium stood ready to oppose ned resistance, while Greece, being disarmed, was lit ally powerless to strike a single blow for her indepen ce. Had Greece been able to resist, who can say th the Belgian parallel would not have been complete t the last sanguinary detail?

THE BIBLE *and* NEWSPAPER

Conducted by FERDINAND C. IGLEHART D.D.

B wers Would Compromise

A REDUCTION in the amount of alcohol in beer was advocated by speakers at the twentieth annual convention of the Ma r Brewers' Association which elo: in Buffalo October 3. Hugh S. Fo secretary of the United States Bre ry Association, said the solution of whole liquor problem would be the ohibition of the sale of spirituous liqu s, and licenses for the sale of beers andght wines low in alcohol. Such a pro sition from such a sou will astound and frig en the average saloon-kee'r of the land. Mr. Fox who is an intelligent ma and from the liquor-dea s' standpoint fair and ve generous in his propo-ati, will find many who will agree with him. He wil ind, however, that the pla will not be practical nor ccessful. If the brew-ers re to enlist in a war to ext ninate distilled liquors, the istillers would make a fier war on them, and each wo l be damaged. It is not kely that many of the bre rs would sincerely enter e test for the prohibition of stilled spirits, for in mo of the cities they own fro thirty to seventy per cen of the saloons that sell wh y, brandy, and other spi ous liquors, as well as bee and wines, out of which the make a profit. The gre reason why Mr. Fox's pro osition will fail is that the merican people are be-lieving the teaching of science tha lcohol in small quanti-ties a poison, that it dam-age the individual and so-ciety and has been the source of uch misery, crime, in-effi ncy, disease and death, and are determined that it and all the institu-tio responsible for it must go. An aro ed public conscience has stirred su a storm of opposition to the liquor tra that beer and wines cannot be sav now from destruction. The ch h and temperance people will not co nt for a moment to a compromise on is question. They consider that it i question of right and wrong that ad ts of no compror ise, and that it inv ves this principle referred to by Ch t: "*He that is not with me is against me* (*Matt. 12 : 30.*)

Melik's Daughter Empress

C IZERO ZEODITA, daughter of the late Menelik, has been pro-cla ed Empress of Abyssinia. She is for years old. The empress succeeds En eror Lidj Jeassu, who has been de sed. Abyssinia is one of the most int sting nations of the earth. It is the Switzerland of Africa. It is one-thi larger than Great Britain. It oc ies the mountainous regions of th alley of the Upper Nile, extending to e lower end of the Red Sea and ov the watershed toward the Indian Oc n. The land is fertile, yielding th roducts of all climes, some of them th crops a year. Bananas, dates, su , cotton, grapes, oranges, lemons an offee all flourish, and on the table-la ; hay, oats and barley are culti-va d. Abyssinia is the only independ-en native state in Africa. It has fine pu improvements, modern agricul-tu implements, and many of the be conveniences of civilized living. Al sinia is the Ethiopia of ancient history. There is this reference to the land over which Outzero Zeodita now rules: "*And behold, a man of Ethiopia.*" (*Acts 8 : 27, 28.*)

Enjoying the Sunset in Battery Park, New York

HOW glorious is the sun, how gorgeous is the sunset! That sun was shining before there was a Hudson River or Manhattan Island or a creature upon the earth. The sun looks so little as it sets and our earth so large to us. That red orb is nearly 93,000,000 miles away from us, is 850,000 miles in diameter, 106 times that of the earth, and in volume exceeds that of the earth 1,300,000 times, and in weight 325,000 times. Who wonders that men without God's revealed will would worship the sun? That was perhaps the first form of idolatry In 1526 the Spaniards on discovering Peru found the natives devout worshipers of the sun, the Incas, their monarchs, counting themselves children of that luminary. To these Peruvians the dawn was hope, the bright noonday power, the sunset death to be followed by a resurrection the next morning. In Plato's allegory he uses the sun in the heavens as the type of God. He says: "The sun is he who gives the seasons and the years; and is the guardian of all that is in the visible world, and in a certain way the cause of all things. Whether I am right or not God only knows, but whether true or false, my opinion is that in the world of knowledge the idea of good appears last of all, and is seen only with an effort; and when seen, is inferred also to be the universal author of all things beautiful and right, parent of light and the lord of light in this world, and the source of truth and reason in the other. This is the first great cause which he who would act rationally either in public or private life must behold." Plato got above the sun to its Maker, and in using the natural sun as the symbol of God, caught the Hebrew thought thus expressed: "*For the Lord God is a sun and a shield.*" (*Ps. 84 : 11.*)

Woman Raises Cotton at 92

MRS. SARAH J. GORDON, ninety-two years of age, who lives near Commerce, Ga., brought to Commerce the other day a bale of middling cotton weighing 595 pounds, which was sold. Mrs. Gordon planted, hoed and picked every pound of this cotton herself, and kept the same stored in her home until it reached the price of fourteen cents, for which she was holding it. How the industry of this woman within eight years of a hundred shames the indolence of many young daughters of wealth and luxury who spend their lives on the latest fabric, the newest style of garments, the exciting rounds of amusement and social engagements, as well as those lazy daughters of poverty who sit around and do nothing while their mothers slave themselves to death for them! The mothers of both wealth and poverty are as much to blame as their indolent daughters. They ought to have sense enough to raise them better. After reading this incident of Mrs. Gordon, it might be well to turn to the Bible and read the wise man's description of the ideal woman: *Prov. 31.*

Swept Up Costly Jewel

JOHN CARTEN was sweeping up the floor of the lobby of the Hotel Majestic in New York the other evening when his eye met something sparkling. He picked it up, and it was a large diamond set in a lady's platinum ring. He gave the ring to John J. White, the clerk on duty at that time, who on account of its size thought the set was a "fake" diamond. He showed it to a jeweler, a guest of the hotel, who pronounced it a genuine octagonal four-carat diamond, worth $2,500 in cash. Christ takes a gem to illustrate the value of his religion. He says: "*The kingdom of heaven is like unto a merchantman, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it.*" (*Matt. 13 : 45, 46.*)

Evangelist Drops Dead

THE Rev. Dr. Thomas C. Needham, a noted evangelist and Baptist clergyman, who during his career as a sailor narrowly escaped death many times, died on Sunday morning, October 1, ten minutes after he had preached to the congregation in Bethlehem Baptist Church in Philadelphia, of which he was pastor. He had just closed a sermon on "The Bible and Its Uses," and had stepped into the vestry to don his robes in preparation for a baptismal ceremony when he suddenly clasped his hand to his heart and without a word sank into the arms of John H. Dooley, a deacon who was assisting him. Death came almost instantaneously, according to the statement of several physicians who were called. Heart disease was the cause. Dr. Needham was a personal friend and strong supporter of Billy Sunday, and had been a coworker in evangelism with Dwight L. Moody and J. Wilbur Chapman. Dr. Needham's impelling motive was his passion for saving souls, than which there can be nothing more lofty or divine. Mr. John D. Rockefeller is reported to have said a week ago, after hearing his pastor in Cleveland preach a sermon on Paul, that if Paul had been living today he would have been a captain of industry. Paul, if he were living today, with the same convictions and call, would have no time for so little a thing as handling a concern with billions of dollars and millions of profits. When called to organize the church of the living God, and save the souls of men by the preaching of the Gospel, Dr. Needham copied Paul in his lifelong labor for souls, and illustrated this sentiment of the apostle: "*For I determined not to know any thing among you, save Jesus Christ, and him crucified.*" (*I Cor. 2 : 2.*)

Rhodes Scholars Sail

AMONG the 200 cabin passengers who sailed for London via Falmouth recently were thirty Rhodes scholars on their way to the university of Oxford for the fall term. Cecil John Rhodes, an Englishman who went to Africa and made his fortune in diamond mines and other enterprises, and had a tragic political history, left in his will a provision for the establishment at the university of Oxford, England, of sixty colonial scholarships (for male students) of $1,500 a year for three years. Twenty-four of these scholarships were to be given to Rhodesia, Cape Colony and Natal, and thirty-six to Australasia, British North America and the West Indian colonies. In addition to these, there were allotted two scholarships to each state and territory of the United States, and fifteen to Germany of $1,250 a year. No candidate was to be chosen or rejected on account of his race or religion. The requirements of candidates are mental ability and ambition, a certain literary preparation, proficiency in athletics, nobility of character, and kindness and unselfishness of spirit and action. Better than to have had a country named after him or to have accumulated millions was to have established these scholarships in the interests of the highest education and manhood. There is earthly immortality for the founder, and an eternity of influence for human development and betterment. The founder embodies this thought in his scholarships: "*Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding.*" (*Prov. 4 : 7.*)

Through the Orient for the Christian Herald

By MAYNARD OWEN WILLIAMS—THIRD LETTER

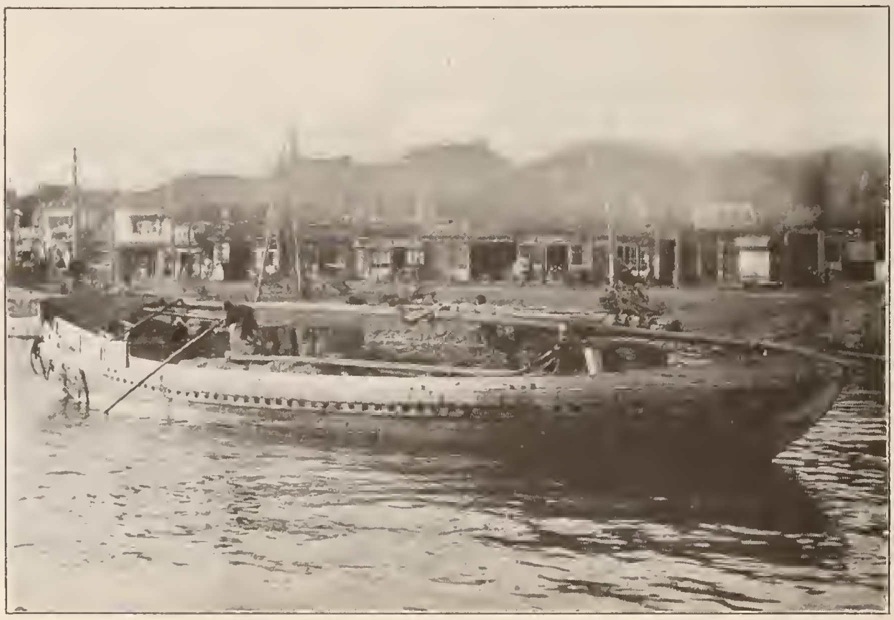
Arrival at Yokohama

IT is a week since we waved good-by to the cerise sweater-coat on the Vancouver pier and left the twinkling lights of Victoria far astern. The calendar says it is eight days, but the calendar is wrong. Somebody took Wednesday, the nineteenth, and dropped it overboard while we were all asleep, and we lost three meals and a night's rest that we had paid for. On the way back last summer we had two Fridays, both the thirteenth of August.

We are in second-class; blown by the same breezes, sprayed by the same salt spume, and rocked by the same waves that blow, spray and rock Judge Elbert H. Gary, his wife, his valet, her maid and their score of trunks. The food is better than I am accustomed to, and the room is cleaner than it would be if I, instead of the patient, conscientious Chinese who has been assigned to the job, were the chambermaid. This kind of travel costs seven dollars and fifty cents a day, and in first-class, if they don't insist on the bridal suite, it costs them three times as much.

And this is Yokohama, but not all of it, though all of it is like this

Looking around my comfortable second-class quarters, I have been puzzled to understand why missionaries, who live on very little a year, and who are not a luxury-loving class, should choose to travel first-class, as many do. The difference in price far outweighs the difference in comfort, and although the steamships give the missionaries a very substantial reduction from the first-class rates, the added transportation cost incurred on a two-weeks' trip is enough to pay a month's salary or support several native workers for a year.


The canal boat of Japan hasn't the lines of a gondola, but two men can operate it with ease, the author alleges (note the ease of the man near the bow!)

Missionary Travelers

I happen to be a healthy individual, and I can sit on a tossing boat and say truthfully that I have never been *very* seasick, whereas if I were a poor traveler, first-class with its added comforts would be none too good for me. If I were the mother of a lot of children, I would travel first-class if I had to sell my watch or even my camera to do it. If I were worn out with six years of hard labor in the foreign mission field, and felt the need of more attention than I could get in second-class, I would travel first-class, wherever the money it cost came from. But most of the young missionaries, going out for the first time to the field, are as healthy as I am, or they would not be appointed; and few are blessed with large families. They are going to countries in which, of necessity, they will have to undergo privations and forego comforts, and why they should prepare for such experiences by sleeping in the next stateroom to a captain of industry, or by paying for a fancy smoking-room and a café veranda, which they do not use, is one of the unsolvable conundrums of ocean travel.

At work among his treasures of brass, designed for Buddhist temples

For those who can afford it, first-class is fine. But an earnest missionary, going out to a difficult station, where he may give up a goodly part of his small salary to support needy students or pay helpers' salaries, could not afford to pay the difference between first and second-class fare out of his own pocket, and he ought not to feel that it is necessary for the Board to pay it for him. I have met old missionaries whose honorable service entitles them to the best, who rebel at such extravagance, while the real machinery of missions has to go at half speed for want of funds.

In the big affairs of missionary effort, the present generation of evangelists, teachers and doctors are as heroic as were Judson, Mackaye, Morrison or Hamlin. But in the minor matters of mission administration, some of them are utterly inexperienced. There is not one who is not leading a life of true service, and many are living sacrifices to a mighty cause. But there is as much petty politics in some mission stations as there is in a post-office building. The big problems are sometimes lost sight of in a mass of petty detail. Three denominations will run rather poorly equipped schools in the same field, and will teach chemistry and physics almost without equipment, rather than agree to let one adequately equipped school take the place of three weaklings.

The Critics of Missions

But much of the criticism of missions is absolutely unwarranted. If Christian missions are not justified in their major outlook, then life not justified. I speak with some ence, and after talking with traders and other disinterested persons, wh Christian missions are the finest e of American helpfulness and efficie our nation furnishes. Administerin do, new appetites and vices to tl ward nations of the world, the grea tidote and the grandest gift we are is in giving the knowledge of Chris peoples of the earth. No other make could offset the vices which civilization is carrying to the n races.

In many a populous city and lo lage, American missionaries are car their work. While a few may off people among whom they work by tude of superiority and aloofness show a friendship and a whole-soul fulness that has caused them to l tioned in many a stammered praye be loved by hundreds whom the served. Some doctors may have f that Christ healed without fee; b are others who have sacrificed their an heroic fight with plague and flood and famine. In its concept missionary plan is the most the most efficient and the m oughly Christian program ages. Christian missions, grand scope and splendid ment, will withstand all the c that flippant tourist or disap trader in vice can hurl at the in their minor points, many might be introduced. De tionalism, petty jealousy, the differences—these are the r mies to missionary efficiency.

The Picturesque Japanese at

Yokohama is a typical trea with a few fine buildings, a Bu foreigners. The foreign conc made up of two parts: th where the foreigners live, a Settlement, where they work. concessions and settlement characterized the relations the self-consciously superio pean and the shrewd Orie more than one occasion. But bluffs are not working as formerly, few concessions ar made, and those are made to entals, and settlements are There are a score of open q between the superior foreig the downtrodden native now.

Yokohama has ten thousand foreigners, tw

We hope Mr. Williams won't get mixed up with of these wrestlers—he might damage them

whom are Chinese and ten per cent. of whom are Americans. Although the Japanese people resent the existence of foreign firms, much of the large trade of the port is handled by such firms. The finest residential and business districts in this city of four hundred thousand are occupied by the foreigners. If the foreigner is a superior type and necessary to commerce, this is a good thing. But if he is simply a parasite, living off the land, resentment may be well grounded.

Hotel life is bad enough anywhere, but it is worst in the Orient. You hear the mother of a twelve-year-old girl tell her to "run away while mother smokes," or tell her husband that she "will have a whisky and soda, and the little girl can have a small one, as the weather is hot." Such things happen in America, but they are not the normal thing as they are in the polyglot trade ports. The commercial class accuse the missionaries of being too exclusive, and the missionaries assert that they are not going to run a fancy bar to attract their compatriots—so there you are!

But if one will leave the hotel and the tourist office and the cocktail-drinkers and go out into the real native quarter, there are enough things to interest any one. One old man passes with his load of crickets, which sing in hot weather and are kept in cages like so many canaries. These gentle creatures make a noise like a squeaky axle and one hid under the hood of a twelve-passenger car would subject the most careful chauffeur to scorn. They are caught with bird-lime and make nice little pets, cheap to buy and not requiring gasoline for upkeep.

My rickshaw man is an old fellow whom I hired a year ago and who recognized me again. He is low-priced, speaks quite a little English, and has a sense of humor. I have him trained so that if we pass any one at unusual work, or go near any novel scenes, he points out these things to me. He knows my fondness for the Japanese children, who are the cutest tots on earth, with their gay clothes, slant eyes and bobbed hair, and if he sees an unusually bright dress or a fine child, he points them out with a sort of fatherly pride of race. At two years old the Japanese surpass all other nationalities in charm and attractiveness, and these sober yet happy little folk look as though they had strolled out of a toyshop.

Night Scenes in Yokohama

In most Oriental countries sunset brings quiet to the streets, and there is little night life. But on Theater Street, Yokohama, eleven o'clock at night sees the great crowds leaving the movies, which are close together, and the resulting scene is one never to be forgotten. Humanity packed too close for comfort surges in an unbroken tide from one end of the street to the other. Add to this mass of many-hued forms the taking down of the highly colored banners, and you have a scene that makes the dropping of the big top at home look like a side show.

Sometimes the lights on the water produce an effect almost Venetian in charm, but the bulky canal-boat lacks the artistic lines of the gondola, and the water sends forth a scent which might be called by a plainer name. The newspaper boy rushes through the narrow streets, hurling the sheets to right and left as he runs, and ringing the bells at his waist to announce his arrival.

The Japanese language is a nice little exercise, and I am going to try to learn enough phrases to make it possible for me to travel away from the tourist routes on my motorcycle. I remember my first experience with the language, which was my most successful one. It was the night of the lantern festival in Shimonoseki, and I had just arrived from Korea. I had been doing some rough traveling in north China and Manchuria and was ready to attempt the Japanese language. One delicious refreshment which the Japanese have is shaved ice, sprinkled with sugar or laved with syrup, and the man of whom I bought this delicacy could talk English. I had a better opinion of Japanese politeness then than I have now, as I had just had tea at one of the hotels of the Imperial Japanese Government Railway, so I asked the man how to say "Thank you." and "How much is it?" He told me, and I went down the street saying to myself, "Arigato; ikura dessuka."

Along came a group of young fellows who had had too much *sake*. One thought he would shoulder me, but I saw him coming and gave him my best football shove. Then, to be polite, I took off my hat and spoke the only Japanese I knew: "Thank you. How much is it?" thus using my entire vocabulary in one sentence. I now know six words instead of three.

Prayer and Bible study in the home of a native missionary, of whom we shall read in a later article

Wrestling with a Motorcycle

My main excitement yesterday was to learn to operate my motorcycle, which is a big, two-cylinder, three-speed affair. In setting the thing up I had flooded the cylinders. It took thirty-six hours to charge the battery with juice and thirty-six seconds to charge the charge on my bill. But yesterday, bright and early, I kicked the thing into throbbing activity and straddled the seat, let in the clutch and started off. The streets were narrow and unusually populous. In one place I tried to shut off the power, while I read the directions how to start it again; but all that happened was that the horn tooted. Just at this time I was rapidly approaching two wagons, which held the whole road. Lest I should speed the thing up instead of stopping it, I squirmed through a small opening and got by; but when I went to turn the next corner, I knew I would have to slow down, so I turned a handle. The machine jumped forward like a racing car and jumped a gutter and then turned turtle, with one of the valve rods popping up and down on my leg. It seemed as if three-fourths of the population of Yokohama came to watch me get up, which I did, with assistance. I then kicked the starter, turned valves and tooted the horn until the other fourth of the population came around to watch.

Up came a man who spoke some English, and who told me there was an engineer handy. I pushed the fourhundredweight of inactive metal to the place, used sign talk to say that the thing was "sick," and waited for the engineer to appear. He came out laden with enough hardware to wreck a dreadnought. I turned a key, kicked the thing once more, straddled it while the motor tried to jump over the handle bars, and let in the clutch. One jump and we were off. The machine was as much afraid of that engineer as I was. It ran like an affrighted thing.

After that it was easy. I have a healthy respect for that motor. I am going to make friends with it as soon as possible. Tomorrow I shall try to run it without gas. It is safer.

Co-Working With Omnipotence

WHY not do a Christ-like thing in a Christ-like way? That is, thoroughly.

If ever man can do a God-like act, it is in the lifting up of the oppressed. The civilized world today is aghast at the extent of the misfortune which has befallen great portions of the non-combatant population of Europe. Those who know the situation best and are most trustworthy in their reports declare that upon America rests the responsibility of preserving these peoples from extinction by starvation, disease and exposure.

Truly, here is a Christ-like thing to do in a Christ-like way—and that means to do it thoroughly.

We believe Christian Herald readers and their friends will be more than glad to have provided for them a way by which to give the most effective form of relief to the suffering millions of war's innocent victims in Europe.

We do not intend in this issue to tell again of the horrors that beset those hundreds of thousands who have been left destitute in the black wake of war. The fact that this immeasurable woe exists, and the fact that it will overwhelm men, women and children by the thousands if America does not stretch forth the helping hand, these facts are sufficient.

The one thing for Christian Americans to consider is how best to lift this burden of woe.

The Scriptures of the Old and New Testaments lay stress on the value of continuity in deeds of kindness. The Old Testament required the tithing of one's income. The New Testament urges the practice of a weekly allotment from our worldly goods for the benefit of others. This divinely recognized principle of effective Christian charity—regularity in giving—we now recommend for the almost superhuman task that confronts America. We shall continue to receive and disburse gifts that come to us for the relief of the widows and orphans of the war in Europe, with nothing but warm commendation for those who can give but infrequently and in small amounts. But at the same time, we are now opening special records in which we shall enroll all who will give *regularly* to this supreme cause, as an assistance to our friends in applying the principle of continuity of good deeds to this, the greatest of world charities.

The plan is simple. We have founded ten Monthly Offering Clubs (see below) in one or another of which we invite every member of the Christian Herald family and their friends to enroll. We shall keep the records and under each member's name will enter the regular monthly remittances made to the relief fund. Membership in these clubs is for one year, subject to withdrawal upon notice. The ten clubs are as follows:

Monthly Offering Club No. 1, donors of fifty cents monthly.

Monthly Offering Club No. 2, donors of one dollar monthly.

Monthly Offering Club No. 3, donors of two dollars monthly.

Monthly Offering Club No. 4, donors of three dollars monthly.

Monthly Offering Club No. 5, donors of five dollars monthly.

Monthly Offering Club No. 6, donors of ten dollars monthly.

Monthly Offering Club No. 7, donors of twenty dollars monthly.

Monthly Offering Club No. 8, donors of twenty-five dollars monthly.

Monthly Offering Club No. 9, donors of fifty dollars monthly.

Monthly Offering Club No. 10, donors of *some* amount monthly, determined by circumstances each month.

At convenient times there will be published in the Christian Herald a complete statement of the standing of these clubs, with names of members and amounts given to that date.

All that is necessary to do to become enrolled is to address the Treasurer of the Monthly Offering Club, Christian Herald, Bible House, New York, giving your name and post office address and stating the amount which you have decided to try to give and whether weekly or monthly. You will at once be notified of your enrollment in the appropriate club.

These clubs are already in existence and members already enrolled. In our Thanksgiving issue we will publish the enrolment at that time with the amounts both subscribed and paid. We are confident that a large number of our readers will take advantage of this method to get under the terrible burden of these fellow children of our Heavenly Father, in remembrance of this admonition, "Bear ye one another's burdens and so fulfil the law of Christ."

Will *you?*

Now and then we receive letters from readers who wish to contribute to this relief fund provided they can be assured that the money is set promptly to work. From the beginning we have made remittances with all possible expedition as fast as the fund permitted, to one or another of our committees. We now have committees at work at twelve points; their faithful members are working and waiting; they administer the funds received with wisdom and kindness, and are constantly put to it to keep hope in the hearts of those who must still wait on as best they can for new gifts from America. We do not know of any way by which your gifts can reach these stricken districts more quickly or be administered better than through the committees representing the Christian Herald Relief Fund.

Swell this fund! Bear this burden—your *privileged* share of it! Send your gifts. Enroll.

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Automobiling on Golden Roads

By FRANK G. CARPENTER

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I HAVE just returned from a two-day automobile trip through some of the richest of the gold-bearing regions of interior Alaska. Fairbanks has produced almost one-third of all the gold we have gotten out of the territory. The sum is more than ten times the amount of Uncle Sam's purchase price. It is about $80,000,000, and the geologists say there are many millions to come.

This enormous quantity of gold has been washed from creeks and their valleys surrounding this city. The valleys are streaked with a bed rock which lies far down under the earth. The gold-bearing stratum is five or six feet in thickness, and it has an average value of more than $5 per cubic yard. There is so much of it that if it were confined to one strip, about five times as wide as a country road, the strip would reach as far as from New York to Philadelphia, and every mile of it would contain values to the amount of one and one-third million dollars.

Here you see the cleaning up process

The miners are still working on the oldest of the creeks, although in places they are almost deserted. We rode by log hotels and dance halls, now empty and silent; and passed great masses of gravel, the monuments of the work of the past. Leaving Fairbanks, we motored up one stream and down another, passing pile after pile of these tailings. We passed through villages, which were once almost cities, now going to ruin. Cleary is one of the richest of all the creeks of the Fairbanks district and today it is being mined along the greater part of its course. This is true of most of the creeks.

In the Nolan mine they were working at eighty-four feet from the surface. We got into a bucket, and were lowered down a well of that depth. From the bottom tunnels had been dug off into the ice-frozen gold-bearing rock. We left the bucket and walked through the tunnels, stopping now and then to watch the miners thaw out the strata. The work is done with steam points, or steel pipes through which steam is driven into the ice. The pipes are three-quarters of an inch in diameter. They have heads of solid steel, and below them connections with steam boilers outside. The boilers force the steam through rubber hose into the steel pipes. These end in points of steel in which are small holes to let out the steam. The pipes are driven into the frozen rock with steel hammers, working their way on inch by inch as the steam thaws out the ice. It melts the gravel for several feet about the pipe. The thawed stuff can then be dug down and thrown into wheelbarrows, which carry it to the shaft and the hoists.

At the Nolan mine they have a clean-up once a week. By this is meant that they wash out the gold at that time. The gold is washed in a trough which is perhaps a yard wide, a yard high and several hundred feet long. This box is the sluice box. It is made of rough plank, and is set up at an angle fi teen or twenty degrees, so that ru from the high crib containing the m to the ground. When the time t clean-up occurs, a door is opened t dump, and the gold-bearing grave ou down into the sluice box. A ea of water flows over it, forcing o ward and asl ing the d ar gravel a In the l to of the s ic box are ffl or crat steel w ic catch th ol The gol heavie ha the rock an and eart an it falls ir tl riffles a th stream sh the d ri away.

At fir th water co s a flood. ca ries the on gravel an an down w h rush. iv miners, c l rough clo in with rub e boots to he thighs, st d the curre an stir as h water pur down. e throw ou th big boul er and pitc an fork ove th mortar and sand. They stop it he an there with their shovels, so that eve bi of gold-dust is washed off. After im bits of the bottom are visible. In om places the box has turned yellow th gold dust has piled up and coat th boards. The riffles become filled ith black sand. This is mixed wit the yellow and now and then a small n get is to be seen. The riffles are lifte out and the black sand containing th old is washed over. This is carefully ne

The water now flows slowly ar the men agitate it with brushes of se eed of, about the size of a whisk-b om With these they separate most the sand from the dust and the yellow our and grains are caught in a scoop nd thrown into a pan. It covers th ot-tom of the pan like a coarse cor eal and looks somewhat as though it ere yellow corn ground. The clean- of this week amounted to about ree quarts of gold.

After getting the gold out of th ox we took it into the office cabin ne by and dried it over a fire. It was en tossed up by the miners to blov ut the bits of sand that were left. ey did this, throwing the gold int the air, much as you throw screenin to chickens, blowing the black sand ay and catching every bit of the go in the pan. At the end the sand w all out and the yellow gold only was ft. This was the clean-up of a small ne, and worth over $4,000. Larger an-ups sometimes run into the te of thousands of dollars.

CLEARY CREEK has many exc ent claims. I am told there are p es where you can walk up the valley nd every foot under you will be th $2,500. The creek altogether has ro-duced about $24,000,000 worth of ld, and it is estimated that there is ore gold in the ground than has yet en taken out.

NEARLY all of the gold taken o of the ground about Fairbanks as been placer gold. This means it is de up of gold dust and nuggets scat ed rou the earth and gravel, so that it ha o be only washed to get the old . Of quartz gold, which comes om ins or other particles of gold d in and mixed with the solid rock, is region has as yet produced ttle, lthough several quartz mines are n working.

Th nost of the gold of Alaska has come om placers. The total value produ d is now about $280,000,000, and h almost $200,000,000 has come from e placers. The greater part of the q rtz gold has been and still is from e great mines of southeastern Alask and especially those of Treadwel al Juneau. Some of those mines wil producing for a century to come and t y are now yielding millions of llar year.

Th emainder of Alaska so far has een a large extent a placer gold opo ion, and the placer output at resen is about ten million dollars per r. Much of this comes from mines ike t Nolan mine I have described, ut ch also comes from the dredges ow rking on the Seward peninsula, nd e ecially about Nome. The Seward p insula is estimated to have more n hree hundred million dollars' worth f gold still left in its gravels.

Pla r mining in Alaska is far different f m that of other parts of the nite States. In California and in he R kies all that a miner needed to tart isiness was a pick, a shovel and pan wash out the gold. He might dd aocker or some other rude pieces of m hinery, but all told the outfit tle. The free gold lay on the op o he ground, or on the banks and h beds of the creeks, and it was omp atively easy to find and wash ut. ere about Fairbanks more than p cent. of the productive deposits ie at rom 40 to 260 feet underground, and st of them are in valley bottoms hich re solidly frozen and have to be haw out before you can find where he g l is or get it.

Th whole country is covered with moss, which must be stripped off to find what lies beneath. To test the ground you have to go down to bed rock. The result is that a prospector's outfit is much more costly than in the Rockies. It should include a small boiler for steam thawing with steam pipes, rubber hose, steam points and steam fittings. One needs a windlass, a cable and wooden buckets to get the earth out after it is thawed, and if he expects to prospect in deep ground he should have a steam engine as well. They have here a prospecting outfit which costs about $600. It consists of a four-horsepower boiler, a hoisting engine, steam points, pipe and fittings and buckets and cable. The outfit is compact and can be carried on a sled drawn by dogs. One of the best methods of prospecting is with drills, but the freight rates have been so high that few have come in. There is a churn drill built here, which is sold for $1,600, including therein a complete prospecting equipment.

HOW would you like to stub your toe on a gold mine? That is how the Rhoads-Hill quartz mine in Bedrock Creek valley was discovered. The discoverer, L. B. Rhoads, a prospector who was mushing over the trails, stubbed his toe and fell headlong. As he got up he looked for the cause of his stumbling, and found it was a rock speckled with coarse yellow bits of gold. He marked the spot, got an outfit, and dug down until he discovered a rich vein of quartz. He took out a claim, and thawed a shaft to the fifty-foot level, burning the rock with wood fires. Every week he crushed enough of the best rock to give him gold for his supplies for the week to come. In the winter he worked underground. The next spring he tunneled in on the vein; and, to make a long story short, he finally established a mill of five stamps, out of which he and his brother-in-law have already cleared almost a quarter of a million dollars.

A Hallowe'en Reverie

By MARGARET E. SANGSTER, Jr.

LE'S run away from the city from ie noise and tumult, from the ramping of feet and the whirr of affi Let's run away from work, and urr and the little everyday worries at et us. Let's run away from row p cares and grown-up responsi- liti Let's run down the dusty utu n road, where the falling leaves e king a gold and scarlet path for s, a let's keep running until we reach he hd of childhood. For it's Hal- lowe time.

D ou remember how we waited for Hall e'en to come, back there in the and f childhood? How we counted e ys, a shimmering golden-blue trea of them, all through October? How ve looked wistfully up at the clo ecked sky and hoped with the reat ess hope of childhood that it oul 't rain? Who ever heard of a rainy Hallowe'en, anyway? Do you reme ber how we raked up the crum- ed aves that lay brownly on the awn uge piles of them, so that we migh build great glowing fires—fires that umed up suddenly into immense ouri heaps of molten gold, and, just as udd ly, collapsed into sizzling piles of gray hes flecked with red dashes of fire?

H owe'en is the mystic time of hild od, the unreal time when witches, and ooks, and black ghost-cats roam t w through the earth. It's the time he he moon shines ghastly white on e vine-grown graveyard. Do you me ber how our teeth chattered, back ther n the land of childhood, and how ou tched my hand and whispered in sca d little voice, "Let's run fast— ! There's nothin' there but tomb- ston They can't hurt us—course hey n't! But let's—run!" And do ou member how we ran and ran be- caus omething—moved? Of course it as ly the moonlight, but——

A D there was the Hallowe'en party Gracie's house. We were all ngl anxious to go to that party, 'cause it was a *different* sort of a party, not at all like the formal parties where the little boys wore patent-leather pumps and blue serge suits, and the little girls were resplendent in stiff white dresses with colored sashes. Gracie's mother had said, "Come in your oldest clothes—clothes that won't spot—that won't get soiled!" And we came, arrayed not at all like the lilies of the field, in ginghams and colored pinafores and stubby-toed little boots. Remember how we laughed when Jimmy—Jimmy was that tall boy with red hair and freckles and a wide smile—came dressed in his blue denim overalls? He was going to have a *good* time, all-righty, he said.

It was an awfully nice party, that party of Gracie's. We ducked for apples in a huge bowl filled with the splashiest water! The apples were big and round and red-cheeked, and they floated so high at the top of the bowl that every one thought they'd be easy to get at. But my, as soon as your teeth got anywhere near them they bobbed down again, clear to the bottom, and you came up choking, with your eyes and nose and mouth full of water! Remember how Mary's hair curled in tight little rings wherever the water touched it? And remember how mine hung in my eyes until it got dry?

There were other games too, games where we had to jump over candles; but Gracie's mother made us stop playing those games. She said that it made her nervous to see us playing with fire. Our skirts, she said, might catch—they were such flimsy little skirts. And so we stopped playing with the candles and went into the kitchen and made sticky molasses candy. It was good—oh, so good! But we were glad in our hearts, as we made it, that Gracie's mother had told us to wear old dresses. For it spilled on us, that candy, and it stuck. Do you remember how it caught in Helen's long black curls, and how she

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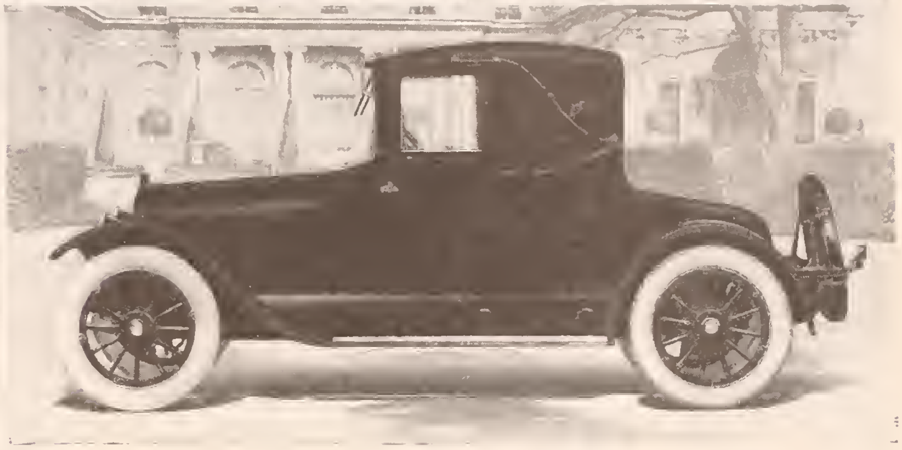

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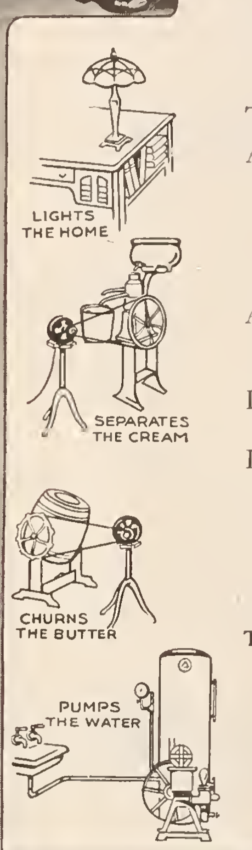

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cried? She was so proud of her curls, was Helen. She is still.

We had refreshments then, and the refreshments were different, too. We had sweet cider in great mugs, and huge spicy doughnuts sprinkled with powdered sugar, and nuts and raisins, and fruit and pumpkin pie. And we sat in front of the fire and told scary stories, and then somebody, dressed in black and gray and yellow like an old witch, came shuffling in, and some of us were so—surprised—that we screamed, almost. The witch had a black cat under her arm and a broomstick in her hand, and she said they were magic. But we knew—didn't we?—that the broom was Gracie's broom, and that the cat was old Mrs. Muller's fat black pussy. And then the witch, whose painted face, under the straggly wig, looked sort of like—well, sort of familiar—said she'd read our palms and tell us our future. And Jimmy—you know, the one with the awful nice smile—whispered almost aloud:

"Huh, I wish I'd a washed *my* hands!" And we all laughed, just a little nervous-like.

And then do you remember, just before we went home, how they dared us to go down the dark cellar stairs with a mirror and a candle? You know how it's done—when you get at the foot of the stairs you shut your eyes and say a charm and light the candle and look deep into the shiny glass. And in the glass you're sure to see your fate!

Do you remember how our knees felt just a little shaky as we walked down the stairs? And how our fingers trembled as we lit the candle, and our voices were a little quivery as we said the charm?

And then, oh, then, do you re[illegible]mbe how we gazed into the shiny mi[illegible]r an saw the Smith boy, the one th[illegible] wa *cross-eyed*, laughing foolishly [illegible] u And do you remember how the [illegible]enin was nearly spoiled for us, then? [illegible]Caus we couldn't think of marryi[illegible] tha Smith boy!

DO you remember how sh[illegible] th moon was when we walke[illegible]back It was almost our first evening[illegible]part and we felt so grown up! And o[illegible] litt escorts, silent, very conscious [illegible] the hands, felt grown up too. And [illegible] we all too bashful to say much, bu[illegible] th gate we lingered and looked [illegible] eac other, and then we flushed, and [illegible]ne the boys half whispered:

"Can I see you home from [illegible]urc Sunday?"

And we felt awfully important[illegible] An then we went in and crept thro[illegible]h th silent hall, and jumped into be[illegible] An the Hallowe'en moon shone thro[illegible]h th curtain, and we were much too [illegible]ed t sleep, and somehow—our eyes [illegible]elt little heavy—and the moon was [illegible]smi ing . . . And we wondered if h[illegible] woul be waiting for us after church . [illegible] an if the other girls would—laugh[illegible] An we were sort of drifting—in the [illegible]moon light . . .

LET'S run away from the cit[illegible] wit its noise and whirr and ma[illegible]er-o factness. Let's run fast down th[illegible] dust road until we come to the land [illegible]at w never wanted to forget—the [illegible]yst land of childhood. For the moo[illegible]s bi and golden and there'll be gho[illegible] an witch-cats out roaming in the lig[illegible] of i For it's Hallowe'en time.

Among the Workers

THE Presbyterian Synod of Missouri under the leadership of the Committee on Evangelism began, in September, a year's forward movement which, it is hoped, will do much to extend the work of the church and to make it more efficient. The time until January will be given to preparation. The plans of the movement will be explained and unfolded to the pastors and to the churches. Each local church will then work out its own program in relation to the general plan. Following a Rally Day in each church, there will be organized personal workers' classes, Gospel teams and cottage prayer meetings and workers will be given special instruction in personal work and special preparation for definite service.

Beginning with January the program will enter upon the evangelistic period. All of the regular services and activities of the church will be used for soul-winning. Personal work will be emphasized by efforts to get all church members to pledge themselves to "win one." Evangelistic services will be conducted by Gospel teams and men's Bible classes. All the normal and special evangelizing effort is to be brought to a focus in the two weeks preceding Easter.

After Easter the emphasis will be laid on the conservation of the results and the training of new Christians, and older ones as well, for efficient church membership and holy living.

EVANGELIST French E. Oliver opened a Union Tabernacle campaign in Bellingham, Wash., September 24. Seventeen churches united in the campaign.

OLD Spain in New America will be the subject of the Interdenominational Mission Study Class which will hold its sessions at the Broadway Tabernacle, New York City, under the leadership of Mrs. Clarke Tillinghast. The six sessions begin October 16 and will close November 20.

THE Northern Baptist Convention has adopted "The Two Americas" as the theme for educational work for 1916–1917. Mission studies for the Sunday schools have been arranged in three groups: the Home Mission Period, October 1 to December 25, given to the seeing of Latin North America without leaving home; the Foreign Mission Period, January 1 to April 8; and the Publication Society Period, April 9 to June 10. Material for the second period will be ready early in December, and for the third, March 15. The work is under the direction of the Department of Missionary Education, of which Rev. John M. Moore, 23 East Twenty-sixth Street, New York City, is secretary.

A TENT campaign at Bethlehem near McNoel, Ill., conducted by Evangelist F. A. Geisenheimer in September, resulted in the conversion of twenty-six adults and in the organization of a Presbyterian church.

THE Commission on Finance of the Methodist Episcopal Church has set $4,720,000 as the minimum of the benevolences of the church, as the sum on which [illegible] co ference apportionments are to be base[illegible] Th represents the amount needed to carr[illegible]on th present missionary activities of the [illegible]urc To enable the church to extend its min[illegible]ry an to meet its opportunities on multipli[illegible] field $1,000,000 more is sought from the [illegible]rche The two items are to be divided as fol[illegible]ws:

Foreign Missions.	Minimum	vanc
Foreign Missions	$1,800,000	55,00
Home Missions.	1,650,000	35,00
Freedmen's Aid.	270,000	50,00
Education.	510,000	50,00
Sunday Schools.	210,000	50,00
Bible Society.	100,000	20,00
Temperance.	100,000	20,00
Conference Claimants..	50,000	
Deaconesses.	30,000	20,00
	$4,720,000	$1 00.00

This is the goal set for nearly 4[illegible]00.00 Methodists, about $1.25 each per ye[illegible] abov the contributions to current church [illegible]enses

A REVIVAL in the Baptist Ch[illegible]ch o Cedar Fork, Mo., conducted by [illegible]angel ist Carl Sager in August, resulte[illegible] in 2 additions to the church.

THERE is a hot fight on in Missour[illegible]gains the saloon. The town of Boonvill[illegible]njoy or endures the distinction of being a st[illegible]ghol of wetness. Booze is there intrenche[illegible]ehin the signatures of a considerable com[illegible]ny o ordinarily good citizens, the names of [illegible]vyers members of the school board, leading [illegible]sines men and many church members a[illegible]earing on the saloon petitions. Many Pr[illegible]estan churches refuse fellowship to persons [illegible]o ar associated with the drink traffic, [illegible] few organizations have the courage to [illegible]all t account persons already affiliated wi[illegible] them but who lend aid or comfort to th[illegible]liquo element. At Boonville it was differe[illegible] Th Baptist and Christian Churches have [illegible]icke from their membership rolls the n[illegible]es o all parties who have signed saloon [illegible]ition and at last reports the Methodist [illegible]hurc was considering similar action.

MR. E. H. NICHOLS, for nearly [illegible]venty years superintendent of the En[illegible]woo M. E. Sunday School in Chicago, a me[illegible]er o the Board of Home Missions of the[illegible]. E Church and since 1914 treasurer [illegible]f th International Sunday School Associati[illegible]. die in Chicago, September 15.

"ETERNITY! What is that?" wa[illegible]asked at the Deaf and Dumb instit[illegible]on i Paris; and the beautiful answer given[illegible]y o of the pupils was, "The lifetime of [illegible]d."—*Western Watchman*.

A READER in Nebraska, who sh[illegible]y de sires to be known as "B," has[illegible]ent a draft for $25.00 for our Children's [illegible]ne a Mont-Lawn, for which we take this [illegible]ortu nity of thanking the anonymous dono

'M-m, you can't guess hat I've got? The tent rubber clasp saves rning, buckle is easily justed, the pin—,"

'Huh, I know that, narty! They're hildren's **Hickory** arters. My mother ys they're the best e ever got me."

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Shipwrecked on Malta

International Sunday School Lesson for November 5
Acts 27 : 38 to 28 : 10

Saved to Serve

By George D. Allison, Ph.D.

WHAT a dramatic account we have here of a wreck and the scenes on shore! The cold, gray, drizzly dawn and the straining eyes of the seamen, who did not recognize the land. The anxious questions of the soldiers: would they reach shore alive through that surf? Would the natives prove savage? Would the prisoners escape? At last the captain discovers a little bay with a sandy beach and the hope of running the vessel ashore in safety is bright. But as they rushed before the wind they struck a treacherous bar thrown up by two cross-currents in the bay, and ran hard and fast aground off shore. So violent was the gale that the ship began to break up under the assaults of the waves.

The centurion's respect for Paul now saved his life and those of the other captives also, as the soldiers proposed to kill the prisoners, for whom they were answerable against escapes with their own lives. But at Julius's command those who could swim plunged in and helped the non-swimmers to get hold of planks and spars. By a real miracle two hundred and seventy-six people get safely to shore. That in itself was a wonderful answer to Paul's prayer for his companions after which he had so confidently assured them. What a story it is!

The Place Where Two Seas Met

THE ledge or sand-bar where the Alexandrian ship came to grief is typical of certain danger points in our voyage of life. It was a danger spot at the juncture of opposing currents. How often we ourselves are caught between two strong tendencies in life and tossed this way and that! How hard a place it is where love and duty seem to come into direct conflict! How many men of good instincts have gone to pieces on that rock of covetousness, where big profits and humane love of one's neighbor as himself clash! Jesus spoke as often and as severely of covetousness as of any other danger to the soul. How frequently in the lives of earnest young Christians the full tide of a growing Christian purpose comes upon a nasty eddy of self-indulgence! How unhappy you are till you get out of the current of mere pleasure-seeking, and get back into the open fairway of doing the will of God! Between two currents the sand piles up and the ships break to pieces. Ye cannot serve God and mammon. Keep clear. Launch out into the deep!

Losing Your Ship

SOME on planks, some on broken pieces, all escaped safely to land. But what a way to make port at last—empty-handed, drenched, exhausted! Ah, the captain blundered when he tried to make Phœnix. He took too great a chance when that soft south wind blew. It is a great disgrace for a sailor to lose his ship, to fail to bring in his cargo. And so, too, it is a great disaster for a Christian to be barely saved—and that's all. To be sure, in the measureless grace of God, we may blunder and sin our way along in life, and yet perhaps make at last our desired haven. As Paul said, in a different metaphor, take heed how you build. Some build gold, silver, precious stones; others, wood, hay, stubble. The fire tests every man's work what it is. A man's work may be valueless, soon destroyed, yet he himself saved—so as by fire. How much nobler so to build that our work endures, to the shelter and blessing of others, long after we have finished what was given to us to do! "The work of our hands establish thou it."

Boys and girls, you start out on this voyage of life with glorious prospects. Your ship is stanch and true. You have your chart and compass. Jesus Christ will pilot you. Your cargo is precious—of hopes of service, of generous deeds, of the great inheritance of faith and love given you, of the ministries of the church and the home and this great world of God's. Yet it is entirely possible for you to be shipwrecked except ye watch and pray. How frightful to be lost! How humiliating to be safe on shore at last, sin-soaked and sorrowful, and to have lost your ship and all the precious freight you might have brought in! Trusted to you, too; for others have labored and you have entered into the reward of their labors. Yours is the responsibility of the captain, of the steward—to save not youself merely, but all those things committed to your care.

Unexpect d Kindness

TO the Græco-Romans all others were mere barbarians. Consequently these shipwrecked men distrusted the natives. But they showed uncommon kindness, received them all, built a great fire on the shore, and began to help the chilled castaways. Friends indeed! Well, a great many people are astonished to receive kindnesses nowadays. And unexpected kindnesses are doubly sweet. I read a while ago in the Boy Scout's Magazine, the tale of a poor old man who was often tormented by thoughtless boys. Imagine his astonishment when, at Thanksgiving time, the Scouts dropped in for half a day, cleaned his hut, chopped wood, repaired his broken door, and left a generous supply of eatables. The tale closed with the old hermit on his knees before God, probably for the first time in years.

Don't you suppose those lads were happy that day? How sweet it is to do good! How greatly blessed it is to give! It always pays, too—if you do not do it for the sake of the pay! Take the case of these natives. They helped the shipwrecked passengers ashore, warmed them at the fire, hospitably took care of a large number of people. But in return, within a few days, they heard the new message which was to transform the whole world, they enjoyed the close friendship of the greatest man then living; and all their sick were blessed by the great Physician of whom he taught, and by the beloved Luke, his servant.

Snap-Judgments

THESE kindly disposed people were just as likely to make false estimates of their fellow men as any of us. Even kind people will gossip and will pass snap-judgments on others. Around the fire these castaways gathered. Up came a man with a short chain on one hand. "A prisoner!" the natives murmured. As he put his sticks on the blaze a viper, aroused by the heat, sank its teeth in his hand. "A murderer!" the good people said. "He has escaped the waves, but Nemesis follows him. Wait a few minutes and you'll see him fall dead." When nothing of the sort happened, they changed their minds, and with equal unreasonableness whispered, "He is a god!"

What foolish judgments the world makes! "A murderer!" when he was about to save life after life on that island. A prisoner, yes, but a "prisoner for Jesus Christ." The chain on the hand, the stigma on the life, the halt in the gait like Jacob's—these things disfigure people on every side, but do not put the worst possible interpretation on them. Be charitable.

Then they rush to the other extreme. "A god," because the snake bite did not kill. But frequently such bites are unaccountably innocuous. He was no god, but he was a man of God, and God was guarding him. And Paul—well, he just went on picking up sticks. He paid no attention to the crowd, whether they called him an assassin or demigod. He shook off what "they say" just as he shook off the viper, and stuck to his task. We must not pay any attention to thoughtless gossip, if our consciences are clear. Even when we do good, people

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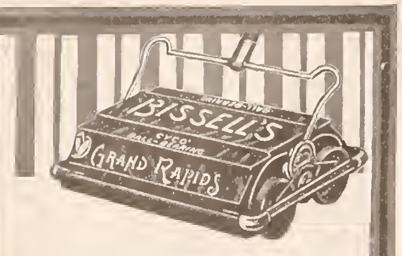

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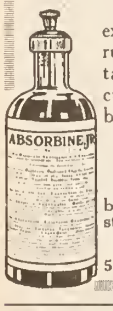

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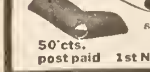

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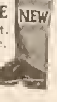

may say viperish things without really meaning much. Such snakes never hurt a true servant of the Lord. Our critics will understand better soon.

The All-Around Ministry

WHAT a rounded personality we have in this Paul! He fits in everywhere, on sea or shore. He is ready for the humblest task of bringing in firewood, but he is not afraid to preach the Gospel to King Agrippa himself. One paragraph shows him gathering wood so zealously that people noticed him. The next shows him praying with the chief dignitary of the neighborhood and curing his sickness. But he was just as willing to lay his hands on the simplest peasant too. And while nothing definite is said of it, we know him well enough already to be sure that he won converts to the Gospel of good-will during that strange winter spent on a little island in the midst of the sea.

Ready for humblest task—therefore ready for greatest. As you meet the daily trial, so you will meet the opportunity of a lifetime. If you have God on board in fair weather he will not desert you in the storm. Yes, disaster and danger may be your lot, but your consecrated soul is in his keeping. All's well!

Sunday School Methods

By FRANK L. BROWN, Joint General Secretary World's Sunday School Association

Our Question Box

F. W. Would be pleased if you would print a list of Sunday school class names that would be suitable for girls about eight or nine years of age.

Every Sunday school class should have not only a class name, but a class motto, class colors, a class pin, a class aim, and sometimes a class poem or song. All this will promote class spirit. For illustration, for a class of small girls:

Name: *Buds of Promise.* Motto: "Remember now thy Creator." "The rose is fairest when 'tis budding new." (Scott.) Aim: The cultivation of beauty of heart. Colors: Green or pink and gold.

Name: *I'll Try Band.* Motto: "Stick to your aim." (Holmes.) Colors: Green and gold. Class Song: "If at first you don't succeed." Aim: To keep on trying, no matter how often we fail.

Name: *Busy Bees.* Motto: "We gather honey every day from every opening flower." Color: Brown. Aim: To make life sweet for ourselves and others. To show others we can be both busy and happy at the same time.

Name: *Daisy Class.* Motto: "Whosoever shall give a cup of cold water" (Matt. 10:42), or "Little starry daisies to remind us of the sky," or "Small service is true service." Colors: White and gold. Aim: To make our kind acts, like the stars and daisies, innumerable. To look upward always like our emblem the daisy.

Name: *Pleasant Words Circle.* Mottoes: "Gentle words, quiet words are the most powerful words." "Pleasant words leave a song in the heart." Colors: White and gold. Aim: To show the value of pleasant words and the good effect they have on others. Class Song: "If you have a pleasant thought, pass it on."

Other suggested class names for young scholars are: "Good Cheer Circle," "Sunbeams," "Standard Bearers," "Golden Hours Class."

Mrs. G. H. D. I see in the Herald plans and ways of conducting Sunday school classes of all ages, but I would like to know how to superintend a ladies' Senior class. Please give me something along this line.

First, organize the class with a teacher, president, and other officers, and a Social, Devotional, Visiting and Missionary Committee. Write to Marshall A. Hudson, Syracuse, N. Y., for plans of the Philathea classes, which are ladies' organizations. Write also to your State Sunday School Secretary for the literature on organized Adult Classes.

Of course, select a class name, pin, motto, song, colors, flower, and aim. Suggested names for a ladies' class are: "The Anti-Can'ts," "The Best-You-Can-Do Class," "Persistency Class," "Ruth Circle," "King's Daughters" or "Royal Daughters," "Charity Circle," "Ruths and Lydias," "Constant Workers," "Lend-a-Hand," "Good Will Circle," "Gleaners," "Hope Circle." Select some definite form of missionary service for the class.

. . .

A. R. J. Our church is small, in a moderately large town. Sunday school numbers about 45, average attendance. Several classes use Graded Lessons. But we run short of teachers and especially teachers capable of graded work. My idea is, the school would be much happier and more efficient if all classes studied one lesson, graded in some simple fashion for different ages. In this way classes could be "doubled up" and fewer teachers required. Is this being done? Is it commendable?

For your help and the help of many other workers who have the same problem in the small school, the Presbyterian Board of Publication, Philadelphia, has issued a series of departmental graded lessons, that is, one lesson for each department or class of the departmental age—there is a lesson for those 9 to 12, another for those 13 to 16, and so on. But there is in preparation the very thing you are suggesting, namely, graded uniform lessons.

Young People's Topics for November 5

The Consecration of Social Life

Christian Endeavor and B. Y. P. U. Topic (Consecration Meeting). 1 Cor. 9 : 19-23

PAUL was willing to be all things to all men in order that he might "save some." He was willing to be gay, to eat, to drink, to converse, to do anything usual in social intercourse, provided it broke no divine law and provided he might thereby bring some immortal soul into definite saving relationship with the Christ.

Much of our social life of to-day is based upon an attempt to be all things to all men in order that we may be considered a good fellow. Even social life within the church is frequently lacking in the one element which Paul put first, although he mentioned it last—that he might "save some." We sometimes hear it said that if you put too much emphasis upon the religious element you destroy the sociability of an occasion, and drive people away. On the other hand, it cannot be emphasized too strongly that nothing attracts humanity so much and nothing holds them so completely as the pure Gospel of salvation from sin through the blood of Jesus. It is true that a certain type of unrepentant sinner will foregather with us so long as we do not mention religion, and will sedulously avoid any association which is likely to develop the question of personal responsibility for individual conduct. We do not help ourselves to reach this class by catering to them. We cannot, of course, inject an evangelistic appeal into all of our social gatherings, but we can create in and about all of our comings together an atmosphere of clean thought, of high purpose, and of unselfish willingness to serve, which will prepare those who come to the church for its social advantages to receive its full message in the more formal meeting in which the appeal to the heart enters naturally.

On a Still Hunt for Souls

Epworth League Topic. John 1 : 40-47

THERE is one thing necessary in a still hunt, and that is complete readiness to meet the object of the hunt suddenly and unexpectedly. No one ever goes on a still hunt for something whose position he knows, but he arms himself fully and creeps along stealthily and moves quietly until suddenly the object hunted is found. Then immediate action is necessary, for often the hunter will otherwise become the hunted. The stalking of big game is an exciting enterprise, but neither so exciting nor so full of rich reward as the stalking of the human soul. From the very beginning of Christian history, those who had found Christ made it their next business to bring some one else to know him. Andrew had no more begun to follow Jesus than he went in search of his own brother Simon, and Philip did not permit the sun to set before telling Nathanael that he had found him of whom "Moses . . . and the prophets did write." The early Christian Church owed its amazing spread very largely to the telling abroad by each Christian of the message of salvation. The salutation of a Christian in those days when a stranger was encountered was usually some form, often mystical, as in using the sign of the fish, of the question, "Are you a Christian?" Sometimes it led to martyrdom. More often it made it possible for the Christian to tell to the other the story of the unsearchable riches of God in Christ Jesus.

In this fair land it is an honorable thing to be a Christian, and true faith and consecrated living need no disguise among the world of men. But there are still dark places where the light has not yet shone, and it is yet possible for us to make a still hunt for the souls that love darkness rather than light.

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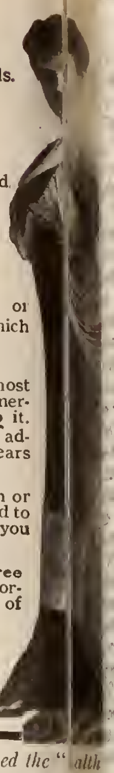

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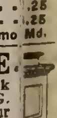

POULTRY PAPER 44-12 AGE period l, up-to-dat tells all you want to know about care a management of poultry for pleasure o rofit. Four months for 10 cents.

POULTRY ADVOCATE, Dept. 29, Syrac N. Y.

Pgress of the Bible Picture Contest

ARTICIPANTS in the Bible Picture Contest must not expect a quick decision by the Committee dges. These are all very busy men, yet they have willingly undertaken ire now engaged upon the arduous of considering the different answers aitted. But the best of men with best of intentions must be allowed in giving such a mass of material onsideration it requires. There were l about 10,000 different answers aitted, and each such separate verse be separately considered.

any contestants have doubted our ment that almost 10,000 different s were submitted for the 60 pic- . They reason that as there are verses in "Gems from the Bible," eater number of answers than this d be impossible. We are glad to in this fully. For Picture No. 1, instance, one contestant selects iel 5 : 16 as an answer. This same is selected by a second contestant ay Picture No. 4, and again by a contestant for Picture No. 16, etc. one verse would thus be among the ers given for Picture No. 1, Picture 4 and Picture No. 16, and therefore ars three times in the tabulated list ifferent verses. Some verses were n as answers for a dozen pictures.

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Woman Suffrage Coming in 1917?

Continued from page 1167

ple who question whether the anchisement of women is in accord God's will.

If all of these could have the erience of one clergyman I know, would be convinced of their error. s man was in charge of the only ch in Laramie, Wyoming, when 870 the women voted for the first . He went all over the town calling is church members and on all others the gentler sex and asking them ther they intended to vote. Every answered No. He said that if he had d a woman so unprincipled, so minine, so lost to Christian duty, o say she intended to vote, it was his pose to read St. Paul's admonition omen and to pray with the mistaken er. Shortly after the visitation from clergyman, a woman was told by husband that the man who was ning for sheriff, and who stood for protection of everything bad, was to be elected, because he boasted t he had the votes of all the bad nen in town. The wife went calling t afternoon. Next day all the nen went calling, and none told r husbands. For once, at any rate, nen showed they could keep a ret. Election day came and every nan in Laramie voted. As it was a thing, separate ballot boxes were vided. When the men's votes were nted, the candidate who stood for ation of law was elected by a large jority. When the women's votes e counted, the candidate who stood law and order was elected by so very ge a majority that these votes added hose cast for him by the men elected good candidate. My minister friend amazed. He told me that he went ne and read St. Paul's words again l somehow they didn't mean the e thing. And he's been an ardent fragist ever since.

'So will all other church people when y realize that every evil is fully ranchised. The saloon, gambling, ry form of vice has votes. But the rch is disfranchised, because women npose more than a majority of the rch membership, and only the nority of church members are now itled to vote. Those who want vir- to reign in this country must see t the churches are enfranchised. In ler to paint the United States white, must reach the church folks 'back me.'"

MARY KENDALL HYDE.

THE Other Side of the Question," by Mrs. Arthur M. Dodge, President tional Association Opposed to Woman ffrage, will be given next week.

We Must Add $175 to the HUDSON SUPER-SIX

Here is an issue which we can't evade. So we meet it fairly and frankly, but give you a full month's warning. Every Super-Six will be sold at present prices while they last. If you can get one, get it.

The Super-Six of the present series is built from materials contracted last year. There are only 3500 more to go out, including open cars and enclosed. And part of them are sold.

The next production—starting December 1—will be like the present models. The changes, if any, will be only minor refinements. But materials for that series were contracted this year, and at prices enormously advanced.

So the cars now in process are the only Super-Sixes we can deliver at the present Hudson prices. The advance will be $175 per car.

No Way Out

Most people know that Hudson profits are amazingly low for our output. Here is the top-place car—the largest-selling fine car in the world with a price above $1100. Yet it sells way below some fine cars. Still our standards are so high that, despite our big output, profits are very small.

Now these high-grade materials, in one year, have enormously advanced. We must either adopt lower grades of materials, or add the advance to our price.

There is no other way out for fine-car makers whose profits have been fair. This enforced raise means no greater profit to us. So we frankly state the facts.

We shall continue the present-grade Hudson. Next year's models will be the same as this year's; save perhaps in some minor refinements. There will positively be no change in the Super-Six motor. So the added cost—and that alone—will be added to our price.

Good News for Owners

This will be good news for owners. About 25,000 have, or will get, Super-Sixes at present prices. With this patented motor, where wear and friction are almost eliminated, depreciation is a trifle. And like cars, of the next production, will cost a great deal more. So a Super-Six can be bought now at a saving of $175.

We have under way of the present production about 3500 cars. Part are open models, part enclosed. Many of them are sold.

But many Hudson dealers, suspecting the advance, have unsold Super-Sixes. If you get one now, you will save $175. For all Hudson dealers will advance the Super-Six when we start production of the next series.

If you can get one now, go get it.

Next Year's Ruling Car

Next year, as this year, the Hudson Super-Six is certain to hold its supremacy. The Super-Six is controlled by our patents—the motor which added 80 per cent to efficiency. So other cars can't use it.

The Super-Six now holds all the worth-while records. All the world's stock car records up to 100 miles. It holds the 24 hour record of 1819 miles. It won the Pike's Peak hill-climb—the world's greatest event of its kind.

In September it won the ocean-to-ocean record. It went from San Francisco to New York in 14 hours 59 minutes less time than the next best record.

It won all these records because of endurance. Because this invention has so nearly eliminated all friction, vibration and wear.

So every man who knows the facts must concede the Super-Six supremacy. Every test has proved it. If you want such a car—even for next year—now is the time to get it, if you can.

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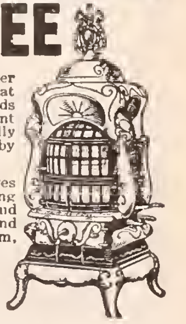

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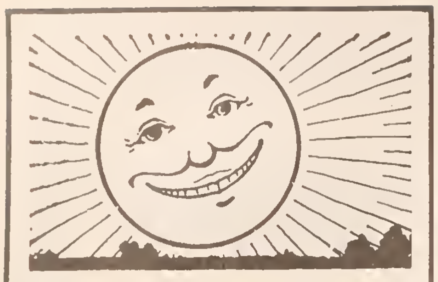

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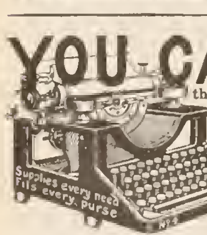

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The Christian Herald Prayer League

All Christians are urged to unite with the members of the Prayer League in daily prayer at the noon hour. Also any one is at liberty to send a request for prayer or an acknowledgment of answered prayer, thereby becoming enrolled as a member of the Prayer League.

THERE are three experiences in the Christian life, the thrill of which can never be forgotten. The first is when we have the assurance of God's forgiveness and his acceptance of us; the next, when our efforts to win another soul to Christ are crowned with success; and the third, when we realize in our daily life that God is not far off, but very near to all who trust in him, and that he not only hears but answers the prayer that comes before him on the wings of faith. For such experiences we shou'd not fail to give God the glory, and we should be ready to acknowledge his hand in the great events of life, if need be, before the whole world.

Our "Answered Prayer" mail has been steadily increasing in volume lately, and the past week has been quite phenomenal. It would almost seem that a great tide of gratitude for God's goodness has been rising in many hearts, and that its expression is finding an outlet in these earnest letters to the Prayer League. They deal with a wide variety of requests, covering many phases of human need. Of the large number of cases dealt with, we can outline only a few:

W. E. F., a business man of Baltic, Ohio, who writes to ask the League's prayers for the recovery of a brother seriously ill of typhoid fever, concludes his letter with the following paragraph: "I can also testify to answered prayer in the past."

From Mobile, Ala., L. D. F. writes: "I write to thank God for answered prayer for my daughter, who was suffering from nervous prostration and mental trouble. The Prayer League is a great comfort to me."

There is a note of real joy in this, from Mrs. H. A., Tennessee: "I requested the prayers of the League that my son might be saved. I am happy to say he has been converted. Praise God!"

A husband and wife in Turlock, Calif., bear this united testimony: "We take great pleasure in being members of the Prayer League, praying and being prayed for at the noon hour, and have been wonderfully blessed, both temporally and spiritually."

A "Praying Mother" in Fort Worth, Texas, gives this testimony: "I wish to acknowledge an answer to several prayers. I know God will answer, if we only trust him."

Another mother gives thanks for answered prayer in behalf of her daughter's health, and asks the League to pray for the safety of this daughter on a journey she must soon take. And the next is content to exclaim, "I wish to say that God has answered my prayers this winter in a wonderful way, and many times before." Another, who signs herself "A strong believer in prayer," relates how her grandmother's faith had been renewed in answer to the prayers of the League. And another exclaims: "My heart is grateful to God for answered prayers at various times."

This is the story of a broken promise. A lady in Detroit, Mich., writes: "Many years ago I was in great anxiety, and I asked God to help me, and promised that I would acknowledge it if he did so. He answered my prayer, but I did not keep my promise. It has troubled me many times. Now I wish to do it before all men."

E. L. K., Garnerville, N. Y., writes: "It is nearly a year since I wrote asking your prayers for a sick daughter. Today I write to let you know that our prayers are being answered, as she is slowly but surely recovering."

Mrs. C. L. H., Lander, Wyo., writes: "A few weeks ago I wrote asking the League to pray that my son's mind might be restored. We wish to thank the League for their petition, and we devoutly thank our Heavenly Father that our son is all right again."

How many mothers all over America are praying for absent and erring sons? "I wish to acknowledge," writes Mrs. E. J, of Seattle, "that my son, for whom I asked prayers, has secured permanent employment, and that his faith in God is more steadfast than ever. I give God all the glory."

M. C. C., Chicago, Ill., gives grateful thanks to God for the cure of a friend of the liquor habit, in response to prayer; a mother in Elizabethville, Pa., praises God for many answered prayers in her lifetime; a Friend in Columbus, Wis., has also to acknowledge that many prayers have been wonderfully answered; a similar grateful declaration comes from E. H., Newport News, Va.; and J. S., Bigelow, Kan., gives thanks to God for healing him of blood poisoning through prayer.

Mrs. J. E. M. writes from Oxford, Mass.: "Some time ago I wrote you asking you to pray for the conversion of a friend, and that he might also be influenced not to do any business on Sunday. About two weeks ago he received a shock paralyzing one side. His arm is helpless, and he can only move his leg a little. The doctor thinks he can never walk again. I would like to ask you to pray earnestly for his recovery."

PRAYERS are asked for revivals of religion at: Butler, Ind.; Lohrville, Iowa; Nashville, Tenn.; Hurdsfield, N. D.; Augusta, Va.; Raleigh, N. C.; Goshen, Va.; Arlington, N. J.; Kearney, N. J.; Martin, Mich.; Vaiden, Miss.; Ness City, Kan.; Grand Rapids, Mich. (pray earnestly for the outpouring of the Holy Spirit individually upon the crowds of people in Detroit, Mich., who throng to the meetings of Mr. Sunday, now in that city); Mulberry Grove, Ill. (for the success of a revival in Mount Zion Baptist Church); Ludlow, Vt. (for the success of a revival in the Methodist Church); Pittsfield, Me. (that many may be saved during revival); Winsted, Conn. (that the saloons may be voted out of the town); Parkers, Pa. (that town may go dry); Charlotte, N. C. (for blessings upon a religious meeting of all denominations, that the entire community may receive a blessing); North Lawrence, N. Y. (for success of a revival in the Baptist Church).

Mrs. A. asks prayer that a way may be opened for husband to enter the ministry.

Four parents ask prayer that their sons' minds may be restored; five friends ask prayer that minds may be strengthened; M. S. asks prayer that father's mind may be restored; thirteen friends ask prayer for mental restoration or strengthening for other relatives or friends.

Six friends ask prayer that their sight may be strengthened; Mrs. I. H., that mother's sight may be restored; four other friends ask prayer for the restoration or strengthening of sight for friends or relatives.

Thirty-one friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing.

Twelve parents ask prayer that their sons may be delivered from the liquor habit; seven wives, their husbands; J. E. N. asks prayer that a physician may be delivered from the liquor habit; seven, that other friends or relatives may be delivered from this habit.

A reader asks prayer that brother may be cured of the drug habit.

An aged mother asks prayer that seven sons may be saved; Mrs. M. E. asks prayer that four sons may be saved; twenty-seven other parents ask prayer for the conversion of sons; ten wives, their husbands; fifty-seven for the conversion of other relatives or friends.

Eleven readers ask prayer for special spiritual blessing for others.

Ninety-seven ask prayer for the healing of friends or relatives, including M. P., that mother may be healed and regain the use of limbs; sixty-one friends, for healing for themselves. Thirteen friends ask prayer for restoration of hearing for themselves or others.

Twenty-nine ask prayer for help or guidance in financial affairs.

Sixty friends ask prayer for the granting of varied desires and needs.

ACKNOWLEDGMENTS of answered prayer have been received from the following: I. E. A., Senvia, Ga.; Mrs. J. B., Edon, Ohio; A. M., Cincinnati, Ohio; S. E., Harrisville, W. Va.; A Reader, Santa Barbara, Calif.; J. W. T., Stratford, Conn.; A. J. M., Belmont, N. Y.; Mrs. F. A. C., Norwich, Conn ; Mrs. E. A. N., Warren, Pa.; E. L., Middleboro, Mass.; J. S. N., Limona, Fla.; Mrs. I. J. B., East Lewiston, Ida.; Mrs. F. E. P., Hampton, N. H.; Mrs. G. F., Strong, Okla.; Mrs. M. E. R., Marine, Ill.; W. D. D., Franklin, Ky.; Mrs. F. E. B., Oberlin, Ohio; Mrs. M. W., Westfield, Mass.; Mrs. E. S., St. Johns, Wash.; Mrs. L. D. W., Jackson Center, Pa.; J. F. W., Harlan, Iowa; M. J. L., Charlotte, N. C.; Mrs. B. M. G., Henry, Va.; Mrs. A. W., Point Richmond, Calif.; S. W., Belvidere, Ill.; Mrs. S. R. W., Boulder, Col.; Mrs. M. J., Ness City, Kan.; E. A. C., North Brookfield, Mass.; Mrs. G. E. W., I
Mich.; D. S., Deer Park, Md.; Mrs.
Winsted, Conn.; W. H. S., Crab O
Neb.; M. D. M., Waco, Texas; I. B., C
Md.; L. P. B., Easthampton, Mass.;
M. S. F., Lynn, Mass.; Mrs. R. F.,
Del.; T. W., Enterprise, Canada; Mrs
P., Williamsburg, Kan.; E. C. M., Mi
olis, Minn.; Mrs. H. S., Brownsdale,
Mrs. C. G., Aquidneck, R. I.; C.
Mount Olive, N. C.; A. P. N., Tamp
L. M. S., Mineral, Va.; A. P. H., Philad
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Brattleboro, Vt.; J. K., Oakland, Calif.
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AFTER NOVEMBER 10, 1916
HRISTIAN HERALD WILL BE $2.00

The increase in the cost of paper, printing ink, labor, and in fact of practically everything that goes to make up the Christian Herald, will compel us to increase the subscription price to $2.00 a year. This increase will not be effective until November 10, 1916, so that subscribers have an opportunity until that time of renewing for another year at the present price of $1.50.

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THE HOUSEWIFE
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Christian Herald
DELINEATOR
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CALL'S MAGAZINE
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Everybody's
Little Folks
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IAGAZINE CLUBS ADVANCE NOVEMBER 10, 1916

Renew subscriptions to your magazines at once! Don't delay! These prices will positively be withdrawn Nov. 10, 1916. Subscriptions are for one year. New subscriptions begin with current issue. Renewal subscriptions are extended for one year from date of expiration. Magazines can go to different names and addresses, except in a few cases. Canadian postage on other magazines is usually 50 cents additional; foreign postage $1 additional.

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-day's (pattern)	.50	
Regular price,	$2.00	

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Regular price,	$2.00	

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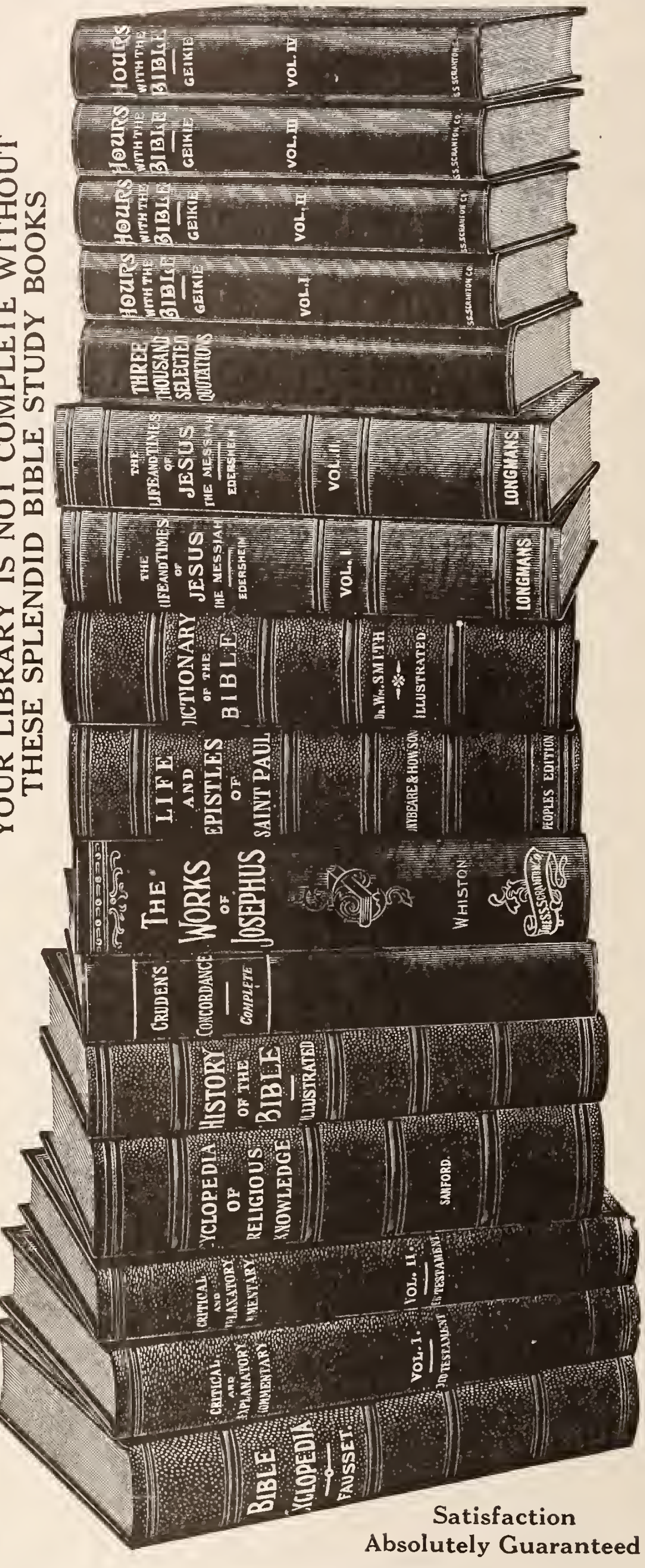
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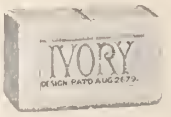

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Episcopalians for Peace and Justice

T is becoming increasingly evident that the churches of the world are beginning to realize the opportunity which is theirs, in a world torn from its foundations by a cataclysm of strife, to build aew structure of love and of world-wide service upon fdations which in the past have been somewhat degarded. The common man and woman whose ds were grimed with the world's toil, and whose n was forfeit in its strife, have been too much negked, and churches have raised their voices in a nch too narrow and provincial spirit in support of kgs, crowned and uncrowned, whose per or pleasure they enjoyed or feared. w the churches are wakening to their ronsibility to God and their duty to nkind. They are taking a wider w, a more Christlike view of life and oservice, and they are moving toward anited effort to build upon the ruin of w a peace that shall be lasting because its just, and a church that is powerful hause it is purged of class or faction, ted in prayer and effort in the service one Lord, Christ Jesus.

HE Protestant Episcopal Church in America has, throughout the history of the nation, stood before tho genel public very much in the light of t society church. It has numbered t rich among its communicants to h a degree that, in the eyes of many, i ministry to those whose labor makes vlth possible has been little seen. It ws therefore with much astonishment, al possibly with a feeling of terror in ne conservative circles, that there was ed in the proceedings of the Fortyth General Convention of the Protestt Episcopal Church, which met on ober 11 in St. Louis, a considerable tnd toward socialism. Meetings under t direction of the Social Service Comsion of the church, which were adcssed by fifteen of the newer bishops, eloped many advanced economic ws, some of them extremely socialic.

n the third day of the convention, t Rev. Dr. J. Howard Melish of boklyn, an avowed Christian Sociali in a speech delivered during the noon iermission, declared that the worker s conspicuously absent from the Episal fold, and that the church could rain him only by understanding him. Iultitudes," he said, "come to this ntry believing it to be a land flowing h milk and honey, and find that the k is skimmed and that others have n off with the honey. The church has g emphasized the seed, but she has fgotten the soil. Nothing is to be gned by the church's telling the work- to be honest, avoid violence and be iperate. . . . Our competitive syst is morally and socially bankrupt. is stony ground, full of thorns and tstles. The workers know it and ask for a soil where t seed of real human and social life may bring forth andant fruit. . . . The church now recognizes the h as the class by which its missions and philanthros are conducted. In the same way, why should it recognize the wage-earners as the instrumentality der God by which the new economic era is to come? ey come with new truths, new spiritualities, new as. . . . The church should recognize the new rit and rejoice in it and do its part to be obedient the principles and purposes of Christ."

The Rev. Dr. George Israel Brown of Harrisburg, ., speaking on the same day, offered a resolution in House of Deputies, declaring that the present onomic system makes for the poverty of the masses. asked that the Social Service Commission bo emwered to ask the government of the United States to ke a scientific test of the principles of Christian operation. Bishop-elect Irving P. Johnson said at "the wealth of the Protestant Episcopal Church s not consecrated," and that "the poor gave to the h eternal life."

Showing a tendency along the same lines, Bishop Charles C. A. Hall of Vermont, after listening to an appeal by the Rev. Dr. Arthur Selden Lloyd, president of the Board of Missions, in which he pleaded for lives devoted to poverty and sacrifice, moved that the salary attached to the office which Dr. Lloyd holds should be materially reduced at the end of the term of the present occupant. Bishop Hall said: "It hardly seems compatible with a plea for men to accept hard places with small stipends, when the president of the Board of Missions receives $9,500 a year."

An event within an event: St. Paul's, New York, celebrates its 150th anniversary. The historic edifice faces west, its rear to Broadway. (See close of convention story)

THE report of Bishop Lloyd showed that in the three years since the last convention Episcopalians have given through the Board of Missions $4,600,000. The appropriations for the last year were $1,500,000, which were paid in full, with a surplus of $131,000. The church is now supporting 400 foreign missionaries, 1100 native workers, and 1100 missionaries in the United States.

The convention was still in session when this article was written. There was still to come ten days of earnest work. An effort was made on the 13th and 14th to pass a new canon on the subject of divorce, by which the clergy would be forbidden to solemnize the marriage of a person who had been married and divorced, if the other party to the divorce were still living. It was charged that there was today so much collusion in the securing of divorces that it was impossible to be certain of the identity of the innocent party, whom the priests of the church aro now authorized to remarry. The proposed canon was dofeated by a close vote of three and three-quarters lay votes. The clerical delegates gave a majority for the measure. A proposal for changing the marriage service by which the obligations of both man and woman become identical, and which would omit the woman's promise to obey and the man's declaration that "with my worldly goods I thee endow," was not acted upon by this General Convention. The whole subject of matters related to matrimony was put over to the convention of 1919, this convention preferring to give its attention to the revision and enrichment of the prayer book, a subject which has been under consideration since 1871, when it was discovered, on the occasion of the Chicago fire during a meeting of the General Convention, that there was no fitting prayer for the occasion, and the convention united in the litany as being the nearest approach to a prayer for the sufferers of Chicago. The bishops have recommended the preparation of an Italian prayer book because of the large number of Italians who have become affiliated with the Episcopal Church. A new hymnal has been adopted which will contain many new hymns, and from which many old ones will be omitted because, it is charged, they are not in harmony with the spirit of the age.

A RADICAL proposal, submitted to the convention by Robert H. Gardiner of Maine, was designed to make women eligible as deputies. He said: "The restriction of the representation of the laity to men is merely a survival of the habit formed when woman was a chattel. . . . We men always have expected of women higher standards of duty than of ourselves. Why should we not givo her equal responsibility and privilege?"

The question of the revision of the Ten Commandments, eliminating explanatory matter and making each a simple statement, was carried over to the next General Convention. The proposal for the election of negro bishops and the creation of separate negro dioceses in the South had not, at this writing, come up for decision, but it is one of the questions which the convention will discuss before its close.

It was expected in some quarters that the difference of opinion in the Board of Missions over the question of sending delegates to the missionary conference at Panama would develop definite lines of cleavago in the convention itself. The convention proved, however, to be filled with a Pentecostal zeal for missions which banished the difference between high, low and broad church factions, and brushed aside the question of the Panama incident.

Rev. William Lawrence, Bishop of Massachusetts, who first proposed the raising of the $5,000,000 fund for the pensioning of superannuated clergymen, reported that more than two-thirds of the $5,000,000 fund had already been raised, and it was expected that the balance would be secured within the time set, which was March 1, 1917. Under the plan, each parish will pay into the fund seven and one-half per cent. of the salary of the clergy, and each retired clergyman will receive $600 a year. A commission of the church is investigating the business methods of the various parishes, and is planning for a standardizing of the bookkeeping and finance, so that there will be a definite system of ecclesiastical accounting throughout the church. The report of the commission says: "We are bound to say that we had no conception of the number of cases of dishonesty and of almost criminal carelessness. It is clear that the reason for our ignorance is found in the natural but wrong desire to protect the church from the injury from the scandal resulting in the froquent hushing up of such troubles."

BISHOP DANIEL S. TUTTLE of Missouri, the senior bishop of the church, in the opening sermon of the convention urged upon the church that it develop a distinctly American religion. Acknowledging the debt of Episcopalianism to the mother church in England, he declared that the church had passed the adolescent years and was now housekeeping in a home of its own. He declared that "we want to have an American flavor in our church. Then in that good time when an approaching unity seems somewhat to materialize, we want to offer to our fellow Christians of other names around about us an American religion with an American flavor as our contribution." The bishop, in proving that Episcopalianism is essentially American, declared: "We are united. We have no North, no South, no East, no West. There is no cleavage of separation on sectional lines, of latitude or longitude, or for differences of race, or color, or class, or taste. Is not that American?" He declared that he got enthusiastic as he compared the church of today with the church of fifty years ago, when fifty-one bishops guided the spiritual affairs of 150,000 communicants, whereas today 120 bishops represent 1,000,000 communicants.

The Right Rev. Paul Jones, Missionary Bishop of Utah, addressing a woman's mass meeting in connection with the convention, said: "We are not trying to convert individual Mormons, but we are trying to convert Mormonism. It sounds like an impossible task, but the prospect is hopeful. During the last fifty years great changes have taken place in Mormon doctrines and practice, and we feel sure the church has contributed to this result. Polygamy has practically been abandoned and blood atonement is heard of no more. Excellent Sunday schools have been established, the Bible is used more frequently, and the remaining peculiarities of Mormonism seem to be disappearing."

THE sessions of October 17 were notable for the position which both the House of Bishops and the House of Delegates took upon the question of world peace, which they recognized as the great crisis confronting Christendom. The resolution adopted by the House of Bishops, after setting forth the present conditions in the world, calls for "a clearer recognition of the Christian principles of the brotherhood of man; the practice of righteousness and good-will between nations as between individuals; the substitution of judicial process for war in the settlement of international policies, and laws not merely as an abstract ideal, but as a practical conviction for whose development the Christian churches have special responsibilities." It was proposed that this General Convention provide for a commission to consist of ten bishops chosen by the House of Bishops and ten presbyters and ten lay communicants selected by the Deputies. It would be the duty of this commission, in the words of the resolution, "to promote the spread of the desire for peace in the world and international friendship throughout the churches." This proposition followed closely the suggestion made in an earlier session of the convention by Bishop Montgomery of the Anglican Church. According to this suggestion both men and women were to be sent to England to confer with the Church of England as to the present world crisis. Under the canon law of the Episcopal Church, as it stands, it is considered doubtful if women delegates could be elected; but the wording of the resolution is held to make possible the probable selection of some of the leaders among the women of the church among the ten lay communicants. The growing influence of women in the church was evidenced during the session of October 17, when an attempt to shelve the Gardiner resolution authorizing the election of women delegates to the House of Deputies failed, and the resolution was held upon the calendar of the convention.

Bishop Daniel S. Tuttle

The sessions of the convention of October 18 and 19 were notable for the discussions that preceded he adoption of the proposed new prayers for the va us elements of government. The prayer for state l islatures and the one for courts and magistrates re accepted with little opposition. It was sugge ed that the prayer offered by Washington when he armies of the Revolution were disbanded shoul be adopted as a prayer for the country.

The proposed prayers for the army and navy re adopted only after momentous discussion in whicl he advocates of peace registered both a protest ai a prophecy. The proposed prayer for the army ks the "God of Hosts" to stretch forth his Almighty m "to strengthen and protect the soldiers of our c n-try, to support them in the day of battle, and in ne of peace to keep them safe from all evil," and c es with the petition that "they may serve withou e-proach as having before them the vision of the en Lord." Dr. John Howard Melish, as spokesma of the opponents of the prayer, declared, according tc he press, that its adoption would be an irreparable in ry to the youth of the nation. He said he opposec he prayer on two grounds; first, that it had no vi n, and second that it was without sense because it a ed for things that could not possibly be granted. He id it was impossible for soldiers to serve without repr ch and that we were asking God to grant somethin n-tirely without meaning, for war cannot be waged h-out reproach. He opposed it also because it was h-out Christianity, in that it prayed to the Go of Hosts, the ancient Israelitish ideal, instead of tc he Father of our Lord Jesus Christ, Prince of P e. Dr. Melish proposed the following prayer for he army:

> "O God, who hast taught us to love our enemies and do good unto them that hate us, bless our soldiers and sailo for their swift obedience and their willingness to answer the c of duty, but inspire them none the less with a hatred of wa nd may they never for love of private glory or advance nt provoke its coming. May our young men still rejoice lie for their country with the valor of their fathers, but teac ur age nobler methods of matching our strengh and more eff ve ways of giving our life for the flag."

When put to a vote, however, the prayer prop ed by the Revision Committee was carried. A pr er for social justice was proposed by Rev. George I el

Continued on page 1212

As to Woman Suffrage in 1917

[LAST *week the Christian Herald published the views and plans of leaders in the movement to obtain the ballot for women, and promised the other side of the question for this week.*]

The Other Side of the Question

AN INTERVIEW WITH MRS. ARTHUR M. DODGE,
President National Association Opposed to Woman Suffrage

"I HAVE been asked," said one woman to another, "to join our local anti-suffrage society. Do you know anything about it?"

"I am ashamed to admit that I don't," said her friend. "But," she vaguely asked, "isn't such an organization opposed to progress?"

That the opposition to woman suffrage is an opposition to woman's progress was emphatically denied by Mrs. Arthur M. Dodge, president of the National Association Opposed to Woman Suffrage, in her pleasant New York office recently. "A woman should go in for everything progressive. It is because we believe that woman suffrage is not progressive that we are against it. It is decidedly retrogressive. People are realizing more and more that the charitable and educational work of the world should be kept separate and distinct from politics. Our school boards, hospitals, prisons—all manner of civic and reformatory work, in short—are more efficient when administered entirely apart from party politics. Progress for women ends at the ballot box."

The work planned for this fall by the anti-suffragists is to be carried on upon educational lines. The antis do not believe in street speaking, parades or pageants. Girls accosting voters at the polling places and speaking on street corners lost the suffragists many votes last fall, they say. The anti-suffragists believe that by working quietly along educational lines they can do more efficient work than when a more spectacular campaign is attempted. The plans for the winter's work, however, include an anti-suffrage convention to be held in Washington, as well as large district meetings in New England, the Middle West and the South. The South, which is decidedly *not* in favor of votes for women, is just beginning to realize that it must do something definite.

The convention is to last two days, and will be addressed by many famous speakers. There will be special trains from several important cities, and many of the states will send delegates.

"We want to hold the convention in Washington," said Mrs. Dodge, "so that Congress may see our strength and our purpose. We do not interfere in politics, but we wish to have the nation realize that we have a large organization."

The announcements of the big convention summarize the ideals of the antis:

"This will be the first national convention ever held in America by women who believe that progress for their sex lies outside of politics, and demand their exemption from voting duty and masculine activities that they may consecrate themselves more fully to higher missions of womanhood.

© Gerhard Sisters
Mrs. Arthur M. Dodge

"The National Association Opposed to Woman Suffrage is now five years old. Hitherto, only regular annual meetings for the reading of reports, election of officers and other regular business connected with the opposition to woman suffrage have been held.

"This year, however, the antis are arranging to make a big popular demonstration of the constructive as well as the obstructive philosophy of their movement. The ideal of the anti-suffragists is the ultimate union of women of all classes and creeds along non-partisan lines, so that the interests of womanhood, childhood and civilization may be advanced free from the strife and division of politics, factions and parties; and that the fundamental principles of patriotism, morality and Americanism upon which all good citizens are agreed may be established more firmly in the present and future generations.

"The immediate object of the association is the defeat of woman suffrage, which, with its feminist teachings and socialistic tendencies, the anti-suffragists consider inimical to the true interests of womanhood; but this object will not be emphasized at the convention.

"The convention will not be devoted to anti-suffrage propaganda. The speakers have been asked to bring out constructive and practical ideas of democracy, citizenship, patriotism and preparedness, with special regard to the aspirations and achievements of woman.

"President Wilson has been asked to address the convention on the subject of states' rights and local self-government."

TWENTY-five state associations opposed to woman suffrage unite to form the National, and there is also a National Anti-Suffrage Association whose membership is made up of men. The former organization has an enrolment of more than 350,000 women over twenty-one years of age, the majority of whom have enrolled during the last two y rs. From registrations of wome in certain districts it is estim ed that over 10,000,000 Ame an women are opposed to suffrag or their sex, and that the maj ty of the remainder are not as ng for the vote and would not use it if it were fo ed upon them.

Mrs. Dodge, in referring to the convention, d: "We hope to bring out clearly, on this occasion, ur opposition to the Federal amendment. The r-whelming vote recorded against woman suffrage r-ing the last three years in Wisconsin, Michigan, o, Missouri, Nebraska, North and South Dakota, w York, New Jersey, Massachusetts, Pennsylvania d Iowa proves conclusively that woman suffrage is ot desired by the majority of the people of our na n. Hopelessly defeated in their state referenda campa ns, the suffragists, in their extremity, have turned tc he Federal amendment as a last hope. By means it they are endeavoring, as the Woman's Political U on declared last winter, to 'force' woman suffrage on states which have rejected the measure. This a repudiation of the principles of government on which our republic is founded.

"However, the men who cast their votes ag st woman suffrage merely registered public opinio on the subject—and this public opinion was largel n-fluenced by women. Our argument against the b ot for our sex is the fact that *most women do not wan he vote*. This is proved conclusively by the comp a-tively small number of women who have enrolle as suffragists after more than sixty years of suffrage gi-tation. It is also proved by the refusal of suff ge leaders to endorse a referendum of this question to o-men themselves. It is obviously unjust for a min ty of women to force the majority into politics ag st the wishes of the same majority.

"When the suffragists think of some way in whic to lessen a woman's burdens, we shall be glad to liste to them. Women have enough burdens to bear t y without the added weight of politics.

"We are quoted as saying, 'Woman's place is in e home.' This only inadequately expresses our poi of view. I think the best place for a woman *is* the h e. But to make that home successful, a woman mus e broad-minded and in touch with the life of the n-munity. She must be conversant with all that i r-ests her husband and her children. The day of e old-fashioned woman, who cares for nothing t housekeeping, is past. Home-making implies not ly housekeeping, but all that pertains to the buildin of a social center. In its broadest sense, the home is e great social center of community life.

"Not long ago," concluded Mrs. Dodge, "Dr. A a Shaw and I met and had a talk. It was a very i r-esting talk, but we could agree on only one thi — that the people of America need more religion. et that be my message to the readers of the Chris n Herald."

The Wicked John Goode

An Autobiography of Real Life,
by HORACE WINTHROP SCANDLIN

It was cold and sharp with wind, and the snow unched crisply under foot, as host and guest tered the grounds of a modest and comfortabl ountry home. The log fire in the cozy living-roo burned cheerfully and cast a soft, mellow light hal ay into the room as the two men dropped into the uge leather chairs invitingly placed before it. Th awaited the call to dinner. Weary and footsor hey were after a five-mile jaunt from the club whe they had spent the morning.

th keen appetites the two men partook of a roa and its fixings in silence. Each seemed absor d with his own reflections. Reaction after the wa perhaps. Or was it the season? It was the las day of the year. Was it the year they were abt to leave behind, the years they had left behir, or the year they were about to enter of which the two men were thinking? At any rate, their sil ce remained unbroken. They seemed to unde and, these two men. The silence seemed as sat fying as the meal.

ffee and cheese were served at a small table in fro of the fireplace amid the still unbroken siler. And, as if to hold unbroken their reverie, th settled deep down in their chairs.

e guest was massive—a giant of New England ori n developed into rugged manhood by a str uous early life in the Far and Middle We . Close cropped hair—gray—and deep fac l lines seemed to indicate his age, but th huge frame and the steel-like muscles of e big limbs gave a different impression. Th high and heavy forehead and the overha ging brow bespoke intellect. The keen, st -blue eyes spelled determination. Yet th e eyes had a soft, kindly look, one that in ed confidence. It was a look not at all lik what one would associate with the rest of e portrait. A square, protruding chin co pleted the picture of a man who could an would indulge, and who had indulged, hi very desire.

e guest drew from his pocket a package of apers and extracted a typewritten letter, wh h he had read and reread many times.

hat's an invitation to speak at a men's cl," he said quietly, as though continuing al d a mental conversation. "I've done a pi of thinking ever since it came. Last ni t Dr. Hallimond asked me to be sure and ac pt it. Of course I'll do anything he asks.

s I look back sometimes—like today for inst ce—it seems as though I must be dreaming or though Aladdin had crossed my path. Just th k of all the friends I've got. Just think what y ve all meant to me and who you all are—busin s men, doctors, lawyers, ministers, editors, sc es of you; and look at me!

'm a porter, ten hours a day, eleven dollars a w k, fifty-two years old and—" The sentence rem ned unfinished.

hesitated about replying, for I knew well the m and his manners. If I spoke the wrong reply I uld divert the trend of his thoughts. So I kept si t, knowing instinctively I was to hear again as re arkable a story as was ever told—a story of absol truth, and one that would do both teller and h er much good.

nd then he began and told me for the second ti e this tale.

CHAPTER I

My Start

I WAS two years old when my parents took me from Massachusetts to a silver camp, the town of Caribou in the northern part of the state of Colorado. She—my mother—was a good w an. My father was a fighting, whisky-drinking h man, as irritable when sober as he was cruel and v ous when drunk. I don't remember ever having se him sober! He was a bad actor and had left C ada some years earlier just in time to escape the n se in a good stout rope. The town was sixty m s from the nearest railroad, and the only Bible it ontained was my mother's. My mother also had t distinction of being the only white woman in t camp.

efore long other children were born to my parents, a as my mother's duties were many besides caring f her children I need not tell you that my early t ning was a totally minus quantity. My parents k t a boarding-house for miners, and you can easily i gine the environment I found myself in and h much attention my mother could give to us. T ere simply was no discipline. I grew up— t t's all.

n those days a mining camp was no fit place f children. All that these camps knew was r gh work, rough people, rough times. Everything w hard.

'll never forget how in two winters two of my younger brothers and one sister died. The men, my father and a friend, built tiny coffins out of pine soapboxes which I fetched from the store. In these crude, rough, unlined affairs they placed the little bodies and then nailed on the lids. In each instance the death occurred in winter, and the frost was deep in the ground. Before the graves could be opened huge fires were built on the selected spots. We waited, my mother, father and me, with a few friends till the ground thawed out. No stone or wood marked these graves. No enclosure protected the little bodies. Soon even the little mounds had disappeared, and not long after that the incidents themselves were forgotten, for it was work, work, work of the hardest sort, with no time or place for sentiment or sorrow.

John Goode

Nor was there time or place for discipline. When we were well we kept out of the way. When we were sick we were a trouble, but in the crude manner of the day and place we were cared for and restored to health—or we died. Had there been time for discipline it would have had no effect on me. My father blocked all efforts at anything but work. The only time he noticed me was when I crossed him in some childish way, and then he beat me unmercifully. I soon learned that it was safest to keep out of his way, and thus it was that I also learned to know what "father" meant. My hatred of him grew apace while my love for my mother—if I knew then what love meant—deepened. I remember her as a meek, quiet, sorrowful woman—a woman of few words. She always shielded me as best she could from my father, and covered up my misdeeds. The beatings he gave me hurt her as much as they hurt me. I can vividly remember her pleading with him to be merciful as he brought a stick down on my bare back, blow after blow. Sometimes, after she had lied to save me, a neighbor would tell him; and then I would pay dearly for my wrong and for my mother's intended kindness.

By the time I was seven I had learned well the need of keeping out of my father's sight, and I had learned still better how to take care of myself. I had done my first stealing before I was five years old. I had helped myself to money from the cash draw of the only store in camp. Why shouldn't I? I didn't know it was wrong. All I knew was that I couldn't get candy at home. There all the money went for whisky. No one saw me steal the first time or the second time, so no one scolded me. No one beat me for stealing, so it couldn't be wrong, my child mind reasoned.

At ten I was incorrigible! I had felt my own power. I had experienced every sensation, good and bad, the town was able to supply. Caribou had become too small, and my father too cruel. I had never been to school, for there was no school to go to. And so I reached the age of eleven—a liar, a gambler and a thief!

WITH that year came the most brutal beating a boy ever received. It developed into a fight—father and son. I was well put up and well versed with my hands, and he was beastly drunk and mad. With that beating came an instant determination to run away. Never for an instant would I regret leaving home—my brothers and sisters—my father and mother. What were they to me? Had I not shifted for myself all my life? I could continue to do so.

I walked the sixty miles to the railroad, to the then little wooden city of saloons, gambling houses and dens of ill-repute called Denver. It was fed then by but one railroad, the old Kansas Pacific, now the Union Pacific.

I remember the thrills as they chased themselves up and down my spine when from a mountain top, afar off, I caught my first glimpse of the city.

It was a walk I'll never forget. Bears and Indians and wolves were plentiful, and it was a trip that would test the nerves of the bravest boy. The long, long daylight hours and the dreadful, fearful thought of those surely coming nights with their inky, inky blackness . . . But little did I realize that the blackness of those black nights on that runaway journey were as broad daylight compared to the blackness of the life I was slowly but surely walking into.

I was on the road four days and three nights. I slept on the ground two nights and in a deserted mining shack the other. I can distinctly remember the howling of the wolves and how lonely and frightened I was. But not once was I tempted to return to my father. He had taught me too well his lessons. All during the trip I had been fearful lest he should seek me, knowing, of course, that Denver was the only place to which I could head.

I wonder if he made any effort to find me? I wonder what my mother thought and how she felt? Never once since I passed through the camp on my way to the railroad have I seen my father nor even heard of him. He must have long since passed over the Great Divide, for his manner of living fifty years ago could only have meant an early end. I have seen my mother only twice since, and she too, no doubt, has passed to her reward. All that I ever knew of her life was hard, cruelly hard. No woman could stand it long.

CHAPTER II

An Eleven-Year-Old Runaway

ON leaving the mountains and dropping into the valley which holds the city of Denver, I proceeded slowly, walking twice around the town before entering or speaking to any one. After I had sized up the place, I singled out what looked to be a boarding house and applied for a job. My surmise proved to be correct, and I was set to work at once washing dishes. I didn't like the place nor the work, which was the first I'd ever done, and so after three days I beat it. As nothing had been said about wages none were due me.

I went to the railroad yard and picked up an acquaintance with an engineer, who took my cock-and-bull story in whole. He was a good man, and readily consented to my riding in the caboose of his freight leaving that day for Kansas City. My reception on the train of fifty odd freight cars and one caboose was cordial. My age, of course, was responsible for that.

"Where yer going, son?"

"Where yer been?"

"Yer hungry?"

The ice was broken. They took me in and shared their grub and bunks with me. Here I again experienced what I now know to be kindness. It made me feel queer. Here were all these rough-looking, dirty men—and no one hit me—no one was drunk. They told me stories of railroading as it was done in those days, of holdups, of wrecks, and my blood fairly raced through my system, propelled by the beats of a little eleven-year-old runaway heart.

I'm not telling you this for sympathy, God knows I'm not! I'm telling it to you so that the next time you are told of a man who is a criminal and who will never be anything else, remember my story and the inherent good there was in me and is in every other human being; how that little bit of goodness was kindled into flame; how that little flame was nursed until it could keep aglow alone. Remember my start in life; perhaps the other fellow's start was like mine. I was as yellow a cur as ever lived—a man couldn't be more yellow—and yet I had what every mortal has—an inherent grain of goodness that's God-given, and which no man has the right to deny.

In four days the train pulled onto a siding in the freight yards at Kansas City.

Continued on page 1211

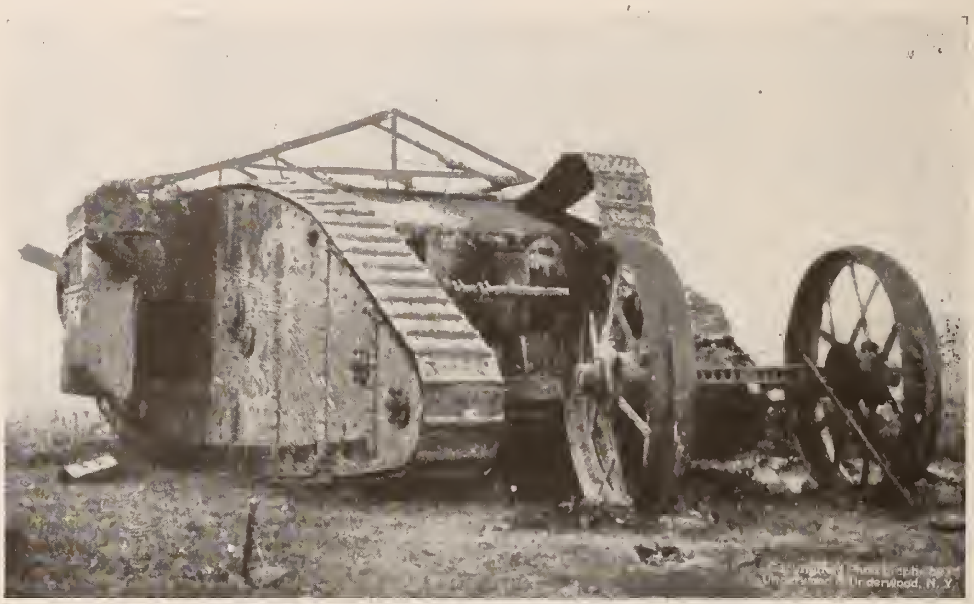
A WEEK *in the* WORLD'S NEWS

JUST ANOTHER NOTE. The reply of the British and French governments to the American note of May 24, protesting against the seizure of and interference with American mails, was received in Washington on October 12 and was made public October 14. The note leaves the controversy practically where it was before. It is given up largely to an argument in justification of the action of the Allies in detaining mails of a neutral character to search for material or information which might be of value to the enemy. A great deal is made of the fact that the American note admitted partial justification of the action of the Allies. The only thing gained by the exchange of notes is a repetition of the promise already made for the expediting of the work of the censors, and a declaration that the governments of France and Great Britain are ready, as they have always been, to settle responsibility for any abuse, errors or derelictions committed under their authority according to the principles of law and justice, "which it never was and is not now their intention to evade." There has been no hint from Washington as to what reply might be made, or as to what further steps might be taken to uphold the rights of American commerce, in defense of which our note of May 24 said, "Only a radical change, restoring to the United States its full rights as a neutral power, will satisfy this government."

AMERICAN NAVY PATROLS THE SEA. Following the activities of the German submarine U-53 off Nantucket, the American torpedo destroyer squadron was kept at sea cleared for action, patrolling the entire New England coast supposedly in a search for a possible submarine supply ship, or for a hidden base of supply which might have served a belligerent. On October 15 an explosion at East Machias, Maine, destroyed a fisherman's hut in a little-frequented inlet. The owner of the building declared his entire ignorance as to the source of the explosives which were destroyed, and the possible location of the as yet mythical U-boat base in American waters is still a matter of conjecture, although at this writing the swift destroyers were still conducting their patrol.

MILK WAR ENDED. With the surrender of the Borden Company on October 14 the conflict between the producers and distributing companies in New York ended. The distributers accepted the farmers' terms, and the settlement provides for a committee of five which will decide the monthly price at which business is to be done after January 1. Both sides found the two weeks' struggle so expensive that neither wishes a repetition of it. The loss to the farmers is estimated at $505,080 through the failure to ship 10,980,000 quarts of milk, and the loss to the distributers is estimated at $1,043,100 which they would have cleared in the handling of this same milk. The loss to the public may be expected to follow the settlement, as they must pay the higher price which is said to be inevitable.

AFTER VILLA AGAIN. Negotiations of the American-Mexican Peace Commission having developed that the withdrawal of the Pershing expedition is entirely contingent upon the elimination of Villa's influence in northern Mexico, it was announced from official Mexican sources on October 16 that a campaign for the capture of Villa and for the destruction of his power was already under way, and would be pushed to a conclusion. Carranza forces were said to be closing in on the Villistas from three sides. In the meantime, President Wilson has assured Governor Whitman of New York that there is still need for the Guard on the border, and reports persist that Felix Diaz is gaining power and extending the territory under his control.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The Tank, the latest evolution in war engines

NECESSITY, the mother of invention in warfare as elsewhere, has not failed to produce some monstrosities in enginery whenever great wars have entered a stage of deadlock, and the present war has not been without the aid of invention, both on the battlefield and in the columns of the press. At present a British armored automobile which carries its track with it, the Tank, is performing remarkable exploits on land and paper. This portable fort, about forty feet long and twelve feet high, is supplied with powerful wheels that revolve wide studded belts over rollers, these belts serving as tires that grip the ground and as tracks upon which the car advances. (The two wheels seen in front may or may not belong to this instrument, it is not clear.) The Tank carries machine guns mounted in turrets (see left side of car), and these can fire between 500 and 800 shots a minute each; besides, the crew of five men use rifles, firing through slits in the armor.

This remarkable engine of destruction, moving with deliberation at four miles an hour, has, according to the press, performed remarkable feats. It has caused the enemy to fall on its knees begging for mercy; it has sauntered into trenches in the midst of chaos and neatly annihilated the Germans; it has driven mad with terror whole companies of Huns (short for the old-time designation, "Our German cousins"); it has stepped daintily across running streams and old trenches; it has in the darkness or in a moment of inattention by the steersman dipped into an unexpected excavation only to mount the opposite side like a stolid tortoise and speed onward; it has looked with reproving eyes upon a factory that stood in its path, and, the factory not budging, it has reluctantly moved right through the building which crumbled behind it, the unfortunate work people never knowing what struck them; it has found it inconvenient to go around a piece of woods and so amazed peasants afterwards have wondered at gigantic pathways through the forests paved by fallen trees and crushed branches.

But it would be quite impossible to narrate all the adventures of the traveling fort. Those mentioned and others have been chronicled in the press, where also we read that one Tank on the Somme front got out of control and was moving directly into the power of the enemy, to prevent which, lest the secret of its mechanism be discovered, British gunners *shelled the car with its crew of British soldiers into annihilation.* The chronicler of this horrid tale admits that "it was a sad thing to have to do," and states as a climax that the machine cost $15,000! We repeat all these stories without vouching for their accuracy. If we were going to produce a new book of fairy tales, we would be disposed to invite some war correspondents to undertake the preparation of the manuscript. The British Tanks appear to be nothing more nor less than powerfully armored tractors equipped with a remarkable device for providing their own track across uneven ground. If that is what they are, they can undoubtedly make a notable contribution to the slaughter now going on in Europe, without climbing trees or breaking into buildings.

SLAMMING THE DOOR. Telegraphic dispatches from Peking on October 14 indicated that Japan and Russia had entered protests against two concessions to Americans. A protest was lodged against the contract with the American International Corporation for the building of a railroad from Fengcheng to Lanchoyfu, a distance of 400 miles, the Russian government feeling that this railroad, since it approached closely Russia's sphere of influence in Mongolia, transgressed an oral agreement entered into eighteen years ago, giving to Russia the exclusive privilege of building railways in the vincinity of Mongolia. It was said that in case the Russian protest squashed the American concession the American company would be empowered to construct an equal mileage elsewhere. Japan was reported to have protested against the reconstruction of the Grand Canal in China by ner cans. Japan claims that, havir co quered the German concession at ha tung, she has thereby succeeded o a German concessions, among whi wa originally included the reconstruc on this canal system. China is repo ed t have replied that Germany is r ye defeated, and that the Japanese cces sion is therefore not established.

NAVAL VESSEL WILL ARR RELIEF. The President s is sued instructions to the Na De partment to detach from t reg ular service of the navy on f th colliers, which will be loa d a New York with supplies for e re lief of the Armenian and ria refugees.

FIRST FILIPINO CO RES MEETS. The first Phi pin Congress, consisting of a nat and a House, both represe tiv of the Philippine people, pro vided for in the Philippine lan Bill passed by the recen Con gress, convened at Manila Oc tober 16. The legislatu re ceived a message of greetin ron President Wilson, who sai look forward with confide e t the growth of self-governn it i the Philippines, and am g d t have had a part in taki th great step in advance whi ha been taken." For the firs tim in the history of the Phi pin Islands, the non-Christian ribe were represented in the l isla ture.

IT'S AN ILL WIND, ETC. The Federal Trade Commissi on October 16 recommended, as a measure to meet in part t ex treme shortage of news print paper, that the publishers the large Sunday newspapers r trict the size of those papers in rder that the paper thus con med might be available for the s aller papers in the country. Th om mission suggested that the lim ination of certain features ould meet with public approva and would not decrease the re nues of the publishers.

SEMINARY HEAD DIES. Rev. Dr. Francis Brown, presid t of the faculty of Union Theol ical Seminary since 1908, died sud denly on October 15. Dr. own had been connected with the em inary since 1879.

A MATHEMATICAL MAC NE. The Coast and Geodetic Sur y at Washington announces tha tide tables for the world for 1917 ave been computed by the us of a machine, the only one in ist ence, adjusted to predict th ides at 78 selected ports wit the difference for 3,000 stations.

THE VALUE OF WEEDS. Forc by the cutting off of the German dru up ply, Great Britain has discovere hat fence-corner and roadside weeds pre sented much of value that had een overlooked. The old English her gar den, which has fallen into more c less harmless disuse, is being dupli ted again throughout the country, and convalescent soldiers, women and hil dren are finding a new industry i the gathering of medicinal herbs, the b efi cent qualities of which had been a ost forgotten

A MILLION DRY VOTES. At th be ginning of the present political cam ign the Prohibition Party adopted as slo gan "A million votes for prohibiti in 1916." Because of the encourage ent

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M. Venizelos, leader of Greek revolution

met with during the campaign, the slogan has been changed to 1,500,000 votes. The Socialist Party, it is said, expects to poll 2,000,000 votes or more, and it is not impossible that one of the surprises of the election may he vote polled by what are looked ı in some quarters as minor parties.

ible Worker Dies. Dr. Marcel- Bowen, for nearly thirty years in ge of the work of the American e Society in the Turkish empire, ece, Egypt and the Sudan, died in eva, Switzerland, October 3.

he Council of National De- se. President Wilson on October 11 ounced the names of the Advisory mission provided for by the last gress to be associated with the ncil of National Defense. The list s follows: Daniel Willard of Balti- e, Samuel Gompers of Washington, Franklin H. Martin of Chicago, vard E. Coffin of Detroit, Bernard Buch of New York, Dr. Hollis God- of Philadelphia, Julius Rosenwald hicago.

torm Sweeps Danish Indies. ly in the morning of October 10, a one swept over the islands of St. mas and St. Croix, wiping out entire ges and destroying numerous mills. damage is estimated to exceed a mil- dollars. There was some loss of

il Strike Ended. The strike in the plants at Bayonne, N. J., which ulted in violence approaching a reign terror for three or four days was ed on October 20, partly by the rts of mediators, partly as a result of return to work of the American ployees, who numbered about 3,000 of the 10,000 workmen involved. men went back at the same wages ch prevailed before the strike, but h the promise that the company ld meet a committee of the men and uss their grievances. A year ago men returned to work in a similar nner following a strike, and later the pany announced increases in pay. present strike is due to the fact that mounting cost of living had more n caught up with the slight advance year ago.

he Arizona Enlists for Life. e superdreadnought Arizona, which he greatest fighting ship ever built at New York Navy Yard, went into mission as a part of the active fleet October 17. The Arizona mounts lve 14-inch guns, which can all be d in a single broadside. Her full complement of officers and men will be 1,034.

President's Appeal for Poland Fails. On July 20 President Wilson sent an identical letter to the king of England, the president of France, and the emperors of Russia, Germany and Austria, tendering the good offices of the American government in negotiations which, it was hoped, would result in a method of relieving distress in Poland. On October 17 the President announced that there were still important differences between the Allied and Central Powers as to the terms under which relief supplies may be sent to Poland.

Fragments of News. Great Britain is reported to be planning a new financial system on the decimal basis. But what will England be without pounds, shillings and pence? . . . Fifteen hundred students narrowly escaped death in the burning of the main hall of the University of Wisconsin on October 10. . . . A threatened strike on the Hudson tunnels connecting Manhattan with New Jersey was averted by Federal mediation. . . . The will of Charles K. Smith of Philadelphia leaves half of his estate, about $2,500,000, to be used under the supervision of the General Assembly of the Presbyterian Church in the United States for the founding and support of mission churches in the United States and Mexico. . . . Two negroes were lynched at Paducah, Ky., on October 16, one for an assault and the other because he was accused of approving of the action of the first. . . . Railroad shop men on seventeen Western railroads have demanded a wage increase of three cents an hour and an eight-hour day. . . . The next four dreadnoughts to be constructed for the American navy will be named the Colorado, Maryland, Washington and West Virginia. These names are now borne by four armored cruisers, which will be renamed after cities in the states which they now represent. . . . The potash deposits of Cuba, which were declared a rich find a couple of weeks ago, are now said to be practically valueless, the quantities being insufficient to make commercial working profitable. . . . The Department of Public Instruction of the Philippine Islands announces that in the school year 1915 there were in operation 4,386 public schools in the island, enrolling 621,030 pupils, with 488 American and 10,214 Filipino teachers. . . . Eben E. Rexford, author of "Silver Threads Among the Gold," and of other popular songs, as well as of many poems, some of which have been printed in the Christian Herald, died at Johnsburg, N. Y., October 18. . . . The United States Public Health Service announces that between July 1 and September 25 there were in the United States 28,262 cases of infantile paralysis.

A Mexican señorita thanking the government for her family's share in the recent land grants instituted by the Carranza administration somewhat after the manner of our homestead system

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The War in Europe

By ANTHONY ARNOUX

THE fighting in the Picardy sector of the western front for the past week has been very violent. On Saturday, October 14, the British and French began a joint strong attack on the whole German position on the front north of the Somme from just north of Courcelette to as far south as the Pierre Vaast wood, northeast of Rancourt, throwing in fresh reserves in a stubborn effort to pierce the lines of the enemy.

The center of the battle, which was as severe as any fighting which has heretofore taken place in the war, was to the west of Sailly Saillisel, between that place and Morval. On this front the French delivered no less than seven assaults one after the other, wherein at times the combatants came to a hand-to-hand struggle. But the German lines held fast, and in spite of the desperate gallantry of their attacks the French were ultimately repulsed without the slightest gain.

North of Sailly-Saillisel a ferocious battle took place between the British and Germans, in the eastern section of Gueudecourt, which raged hotly for hours, but its conclusion found the combatants' positions unchanged. This is the first time since the offensive of the Allies in this Picardy sector began that the Germans have successfully withstood so general, so sustained and so determined an assault by the Allies without giving ground.

Constantine, king of Greece

The hottest fighting south of the Somme was for the possession of the little village of Ablaincourt, between Fresnes and Gressoire. In the end, the Germans held the town and took a couple of hundred French prisoners. On Sunday the British attacked the German positions north of Thiepval on the extreme western end of their battle line, and obtained a slight advantage at one point, but were elsewhere repulsed.

On Monday the Allies kept on hammering. From the portions of the line which are the scenes of the brunt of their attacks it would appear that the capture of Bapaume, to the north of Péronne, and of Chaulnes, to the southwest thereof, are the objectives which they are at present operating against. Bapaume lies directly north of Gueudecourt, at which village the allied lines approach most closely to the town, a little over two miles separating the two places. While two miles is not a very great distance, it takes some effort to traverse it when every step of the way is stoutly and scientifically contested, and particularly when the ground has to be won by frontal attacks, which is the present case.

On this same day the British did make a slight gain to the northwest of Gueudecourt, and momentarily penetrated the first line trenches on a portion of the German front, but a German counter-attack ejected them and drove them back to their original positions.

Farther south, to the west of Sailly, the French made simultaneously a supporting attack, were unsuccessful therein, and as a net result lost ground slightly. The final result of the day's fighting was to leave the positions of the adversaries unchanged in any important particular on the front north of the Somme. South of the Somme the rival artilleries displayed more than the usual activities, particularly on the line between Ablaincourt, to the south of Chaulnes. There was some hard fighting south of the Somme on Tuesday, where the Germans launched two attacks on the French positions east of Belloy-en-Santerre, which the French completely repulsed. North of the Somme there was also severe fighting at Guendecourt and Sailly, where the French and

Continued on page 1210

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President Wilson en route to Chicago holding an impromptu reception of 5,000 persons in the station at Albany, N. Y.

WHAT DO I GLORY IN?

A SERMON

By

*REV. J. H. JOWETT, M.A.***

TEXT—Jer. 9 : 23, 24. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches. But let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise lovingkindness, judgment, and righteousness in the earth: for in these things I delight, saith the Lord."

WHAT does a man glory in? At what point does his life leave the plane of indifference and rise into a boast? What is it that provides for him the river of his most exquisite delights? The answer to these questions is fruitfully significant. If we catch a man in his geloryings we take him at his height. A man's boasts reveal his stature; the nature of his admirations reveals the qualities of his life.

Some men'sageloryings are to be found on a purely carnal level; they are sought and proclaimed on the plane of the brute. Other men's glorying have no relationship to the brute; they are found in spiritual realities, among the things of the Eternal. Unworthy glorying is the minister of stagnancy, paralysis, and death. Worthy glorying is the minister of progress, liberty, and life. Let us look at the unworthy gloryings.

"Let not the wise man glory in his wisdom." That is a very surprising negative. I did not expect that "wisdom" would be banned from the circle of a legitimate boast. Is there not an apparent contradiction between the counsel of the prophet and other counselors of the Old Testament Scriptures? "Get wisdom." "Fools despise wisdom." "A wise son maketh a glad father." We know, too, how our poets have spoken of the beautiful thing called wisdom. "Knowledge comes, but wisdom lingers"; blossom comes, but the fruitage lingers!

The wisdom here admired is a ripe and matured product, the ultimate issue of a prolonged process. It is not in this sense that the prophet uses the word; he employs it with quite another content. It is the wisdom of the mere philosopher; the product of speculation and theory; a wisdom devoid of reverence, and detached from practical life.

LIFE can be divided into water-tight compartments, having no relationship one with the other. We can separate our opinions from our principles, our theories from our practice. Love of the fine arts can be divorced from the practice of a pure life. Our artistic wisdom can be imprisoned as it were in an iron-bound division, and separated from our moral activities. The musically wise can be morally discordant. The possession of musical technique does not necessarily make an agreeable man. The wisdom of music can be divorced from the other parts of a man's life just as the music room in a hydropathic establishment is shut off from the kitchen.

The wisdom of the ecclesiastic can be a wisdom having no efficacy in the practical life. It can be the wisdom of compartments. A man can be skilled in the decrees of counsel and in traditional lore, and yet he may be morally and spiritually corrupt. The wisdom of a theologian can be a wisdom without influence upon morals. A man may preach like a seraph and live like a brute. He may spend his days thinking out the mysteries of the Trinity, and of predestination, and of the Atonement, and his so-called wisdom may no more color his life than a debate which takes place in the upper room of a public-house affects the conversation at the bar. This is the wisdom referred to by the prophet; the wisdom which is merely esthetic, ecclesiastical, theological; the wisdom of superficial cleverness, which is devoid of all reverence, and which has no perceptible influence upon the daily life. "Let not the wise man glory in his wisdom." As John Calvin says, "It is a false confidence."

"LET NOT the mighty man glory in his might." This is a reference to mere animal strength, material strength, the strength of a strong right arm, and a good sharp sword. It includes a bald athleticism in the individual, and a bald materialism in the state. But surely strength is good? Yes, it may be good, it should be good. Athletic strength and skill are very admirable. There is something recuperative in gazing on a magnificent body, not to mention the possession of one. But here, again, the prophet is referring to strength which is devoid of reverence, and therefore strength which is detached from service.

All right use of strength begins with a deep reverence for it. Reverence is creative of self-control, and no one is really far developed in this capacity whose strength is not diverted to the carrying of another's yoke. So it is also with the material might of the state. A sword may be good if it be reverently regarded. "The sword of Gideon," that is always a curse! "The sword of the Lord and of Gideon," that is an instrument of benediction! Strength which is not regarded with profoundest reverence is no fit object of human glorying and boast. "Let not the mighty man glory in his might." It is a false confidence.

"LET not the rich man glory in his riches." Do not let us relegate this warning to a few millionaires. The ease by which we make the evasion is the measure of our peril. The man with a small income may regard his money as irreverently as the man with an overflowing abundance. Twenty dollars a week may be as productive of moral ill as twenty thousand a year. The prophet refers to the spirit in which possessions are esteemed. He refers to riches held without reverence, and therefore not exercised in wise philanthropy. Possessions used irreverently are used blindly, and therefore without true humanity. But how people do glory in bare and graceless wealth! How much there is about us of the empty pomp of mien and manner! It is a false confidence. Here, then, are the unworthy gloryings mentioned by this great prophet of the olden times: "Let not the wise man glory in his wisdom"—that is the pride of knowledge. "Let not the rich man glory in his riches"—that is the pride of wealth. "Whoso boasteth himself of a false gift is like clouds and winds without rain."

"BUT LET HIM that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord." How far are we away from the brutal, the material, and the merely opinionative! Here is glorying which centers itself in the unseen, and fixes itself upon the Lord. "*Understandeth.*" The relationship is reasonable and intelligent. God wants no blind discipleship. In our younger days, one child would say to another, "Shut your eyes and open your mouth, and see what God will send you!" I am afraid that little boyish practice had been g ned from the thought of the adults, but if it is i ny way suggestive of our relationship to God the relationship is surely partial and incomp te. The Scriptural word is "open!" We are to pen our eyes, our ears, our mouth, our mind our heart! We are to be all alert in our fellow hip with the Almighty. We are to worship him ith all our "mind." "In malice be ye children ut in understanding be men." "Understandeth nd *knoweth* me." That is a profound term, su es-tive of certainty and assurance. It has a out it the flavor of the familiar friend. We a to use our minds intelligently to discover the thought and will of God; then we are to act on the will, and in our obedience a deep commu on will be established.

This, then, is the line of individual prog ss. We begin in exploration; we use our u erstanding in discerning the mind of God. hen we pass to experiment, and we put to the p oof the findings of the mind. From experimen we shall attain unto experience; our findings w be revealed as truth; our knowledge will ma re unto wisdom. "Then shall we know if we f ow on to know the Lord."

WHAT DOES GOD WANT us to k ow about him? "That I am the Lord w ich exercise lovingkindness." How beautiful he introduction, how gracious the emphasis! We sometimes say concerning a distinguished an whose presence we have met: "I rather f ed him, but his first words made me feel at ho e." And here is the first word of the Almighty, nd the word is not "law" or "statute," but "lo ngkindness!" A dainty dish is served by affec on. "Thou art coming to a *King*." The wor affrights me; I prefer the sweeter and ten rer word of Faber's:

"Was there ever kinder shepherd,
Half so gentle, half so sweet,
As the Saviour who would have us
Come and gather at his feet?"

What else does he want me to be sure ab ut? "That I am the Lord that exercise loving indness and judgment." Do not let us inter ret judgment as doom. Judgment is vindica on; it is suggestive of sure sequence. When I p nt mignonette, and mignonette comes in its sea on, the sequence is indicative of judgment. J gment is the opposite of caprice and chance. he Lord is a God of judgment, and all my sow gs will be vindicated. If I sow an aspiration, a truth, or a kindness, or a service, the Lord ill surely determine the appropriate issues. H is pledged to the sequence that certain seed all produce certain products. "Whatsoever a an soweth, that shall he also reap." If it were ot erwise we should live in perpetual dread.

All these deeper issues are in the hands of G d. The Lord is a God of judgment, and of righte usness. This word is only confirmatory of the eceding word. Judgment is proceeding, and he Vindicator is righteous. He cannot be bri d, he is not of uncertain temper. "He chan th not." These are the things God wants m to know. In these things he delights! This is ur God. To understand him and to know hi is the only ground of suitable glorying and of ermanent delight. Here is a grand boast: " he Lord is *my* Shepherd." "I will say of the L d, he is *my* God." Who can make the bo t?

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FOR EVERY DAY IN THE YEAR

DAILY MEDITATION

LED BY
J. H. JOWETT D.D.
F. B. MEYER D.D.
Rev. E. WHITTIER CASWELL
and
CLAYTON SEDGWICK COOPER

Back to the Early Altar

SUNDAY, November 5. Gen. 13 : 3, 4. "*And he went on his way to Bethel, unto the place of the altar, which he had made there at the first.*" That follows a dark chapter in the patriarch's life. It a period stained by deliberate falsehood and de- It has been a time of increasing wealth but de ing piety. In this season there is no mention of ltar-building, as indeed there is no mention of the of God. It is a sterile page of history, and it es up with the believer being rebuked by the ien, and practically dismissed the country. now we see him on his return, much increased in s, but surely with the sense of something lacking, hich his possessions afford no recompense. And akes his way to Bethel, "unto the place of the t, which he had made there at the first." And there ught to get hold of the broken ends of his life, to er what he had lost, and in the genius of the , and in the reawakening of sleeping sentiment, lk anew in the fellowship of God.

ell, it may be or it may not be our lot to be ging through a period of shame. Perhaps we have to pieces in other ways. Somehow we may have way from the only things that really matter, and ave been narcotized by the world and have been ely conscious of our loss. Or perhaps the dy of our time, the universal convulsion, has en us out of our sleep, and a vital craving has n for a nobler life. What shall we do? The one to do is to make our way to a deserted altar revered altar of our earlier days. And first of t us hasten away to the supreme altar, from h all other altars get their fire and virtue; let us n to the Cross, that altar of superlative and in- parably lonely sacrifice. Let us take our pilgrim- here, with our burdens upon our backs; and when et to that first altar we shall share the experience hristian, and the burden will be loosed from off houlders and will roll away into a sepulcher from h it will never rise again. "At the Cross, at the s, where I first saw the light, and the burden of ieart rolled away."

d let us get back to the altar of early consecra- It would be a blessed thing to visit the very where we made our first spiritual vows, to go to ittle village church, to sit in the old pew, and un- the influence of sacred memories renew our cov- t with the Lord. "I will renew my vows unto , O God." And we must visit the altar of early lties, for we have lost our first love. We must to regain the constancy of our early communion the Lord. We must renew our tryst with him in ate prayer, and in family prayer, and in public hip, and in Christian service. We must get back rebuild these first altars. Nay, it will not be g back—it will be going forward, upward, and in glorious recovery of abandoned treasure we shall with the woman of old, "Rejoice with me, for I found the piece which I had lost." J. H. J.

Nearness to God

MONDAY, November 6. I Kings 18 : 30–41. "*Elijah the prophet came near and said.*" What ayer was this! It was quiet and assured, confi- of an answer, the expression of the calm intimacy God which comes after years of fellowship in ight and act. Notice the phrase with which it is oduced—"He drew near and said." We cannot ess it in words, but we understand precisely what eant. Again and again we have known what it is iave a similar consciousness of access into the ence-chamber, when we have spoken to God as a with his friend, or when we have been able to say rently and humbly, "Thou canst do no other help me here." It is at such times that God is to reply: "Concerning the work of my hands, mand thou me!"

henever we can so lose ourselves in prayer as to et personal interests, and to plead for the glory of , we have reached a vantage-ground from which an obtain anything we are led to ask. "Whatso- ye shall ask the Father in my name, he shall give ou." Our Lord, in his earthly life, had but one sion—that his Father might be glorified; and now will never fail to answer for any of us a prayer h is absolutely selfless so far as we are concerned, entirely given up to the will and service of God. wonderful that the fire of God fell? It could not e been otherwise! But we must not think that is an old-world tale, never to be repeated. Did the Holy Spirit inaugurate this very age with flames of fire? When once the unity of God's people is recognized and his presence sought, he will overcome all obstacles and baptize with fire. F. B. M.

Serving God or Serving Traditions

TUESDAY, November 7. Matt. 15 : 6. "*And ye have made void the word of God because of your tradition.*" The Pharisees and scribes had been criticizing the disciples because they had transgressed the traditions of the elders, and the Master hastens to explain that true religion issues from the heart of man, and is not a matter of following blindly some tradition or custom of men.

A great manufacturer, in discussing education, said: "The colleges are bound by traditions. Our boys learn there what has been done in the past; they get certain customs which have been handed down for years, and seldom do they inquire what direct and valuable relation these customs have to modern life and business. These traditions often handicap a young man, making it hard for him to go against precedent, and sometimes a man, in following his conscience, must go directly against the precedents laid down by men. A man must always be free to do right, regardless of tradition."

If we study the life of Jesus closely, we find that he was a breaker of traditions that had grown up about men and had bound them hand and foot. The Master brought the world back to reality, to God, to the inner laws of personal righteousness. He said to the Jews, who were sticklers for the letter of the law, that to eat with unwashen hands defileth not a man, but that the evil thoughts, the false witness against one's neighbor—these come forth out of the heart, and these defile the man.

We need to examine ourselves in the hours of meditation, to find if our. religion is simply doing as some one else does, and always being like the Pharisees, perfectly regular in obeying certain man-made rites; or if religion is deeply rooted in a pure heart and a right motive, and brings us constantly to the questions, "What would Jesus do on this occasion?" "What would I like to have my neighbor do, or say to me, about this particular matter?" C. S. C.

Elijah's Mountain-Top Prayer

WEDNESDAY, November 8. I Kings 18 : 42–46. "*Went up to the top of Carmel.*" The king went off to eat and drink, careless of the awful crisis which was upon him and his people, while the servant of God sought an oratory at the mountain-summit, from which the wide expanse of the Mediterranean spread out to the western horizon. His prayer was very humble. A few hours before, he stood erect as an oak; now he is bowed as a bulrush. Then as God's ambassador he pleaded with man; now as man's intercessor he pleads with God. Is it not always so that the men who live nearest God are the most reverent? True, thou art a child; but thou art also a subject, and the angels of thy Father's presence-chamber veil their faces with their wings as they cry, "Holy, holy, holy!" It was based on the divine promise: "Go, show thyself to Ahab, and I will send rain upon the earth."

God's promises are given, not to restrain, but to incite to prayer. They show the direction in which we may ask and the extent to which we may expect an answer. They are the mold into which we may pour our fervid spirits without fear. They are the signed money-orders, but we must present them for payment. It was definite. He directed his prayer to a specific purpose. It was earnest. Jacob wrestled; David panted as the hart; the blind beggar was importunate, the distracted mother persistent; the prayer of Jesus was marked by strong crying and tears. When you go to the great God, do not mock him by tepid devotion. It was expectant. Seven times over he said to the boy, "Go again." Never be discouraged if at first there is nothing. God will avenge his own elect. The little cloud will appear on the horizon. He will turn and say, "Great is thy faith; be it unto thee even as thou wilt." F. B. M.

Our Wells in the Desert

THURSDAY, November 9. Gen. 21 : 19. "*And God opened her eyes, and she saw a well of water.*" Ishmael, the son of Hagar, was dying in the desert. The supply of water was exhausted, and Hagar had gone away from her son in order not to see him die. "And God opened her eyes, and she saw a well of water; and she went and filled the bottle with water, and gave the lad to drink."

Strange as it may seem, some of the most significant moments of our lives, moments that stand out like jewels in our memory, coloring all the days that follow, are closely connected with hours of disappointment and often bitter despair. Hastily, when sorrow or calamity comes or seems to be at hand, we say, "God has forgotten me. He has left me to die in a desert land." And we lift up our voices like Hagar, and weep.

It is then that so often our eyes are opened, and like Hagar, who saw the well of Beersheba with her newly opened eyes—this well that had always been there—we also are made to see the silver lining of our cloud, and our weeping is turned into grateful joy.

The odd thing about these experiences is that we are so forgetful. The very next time that a cloud arises in our sky we find it necessary to go through the same dismal process of disbelief and of agonizing despair. We forget the well of Beersheba back there in our experience last year. We forget the unchanging character of the loving God who guides the steps of his children, the God who has said: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee." C. S. C.

When Our Prayers Lack Faith

FRIDAY, November 10. I Kings 19 : 1–8. "*He requested for himself that he might die.*" "When he saw that!" If only Elijah had looked higher and seen him who is invisible, he would never have taken the false step of flight. If he had held his ground, dwelling in the secret place of the Most High, and hiding under the shadow of the Almighty, he might have saved his country from the fate that afterward befell it. He missed a chance that never came again. We might have supposed him to be superior to human weakness; but Scripture, with its unswerving veracity, shows us in this incident that he was a man of like passions with ourselves. It is difficult to conceive that the two prayers should have issued from the same lips within a few hours of each other—that on Carmel's summit and this on the level desert sands. Let this lesson at least be deeply learnt—that we must not turn our eyes from the face of Christ to regard the difficulties and opposition that threaten us.

This prayer was not answered in the manner wished. Had it been, there would have been no chariot and horses of fire to transport him home. When we see everything in the pure light of heaven, we shall perhaps thank God as much for the prayers that were unanswered as for those that were. He does not answer the prayers extorted from us in hours of physical exhaustion, nervous collapse, or momentary failure of our faith. At least they are not answered in the letter, though they are in the spirit. His angel comes twice with nourishment and sleep, which fit us to breast again the storm and make our way to Horeb, with its still small voice. This is the divine response to the cry of pessimism and despair. F. B. M.

The Soul's "Moving Day"

SATURDAY, November 11. John 6 : 50. "*This is the bread that cometh down from heaven, that a man may eat thereof, and not die.*" The apostle Paul saw this glorious truth when he exclaimed, "For he hath abolished death and brought life and immortality to light in the Gospel." All the moral power of death is gone; only the form remains. We shall never see death in the sense of the wrath of the Lamb, the remorse of guilt, or the separation from God. Jesus and his disciples did not therefore often use the word "death." Jesus said, "The maid is not dead, but sleepeth." "Lazarus sleepeth; I go to wake him out of sleep." "It is expedient to you that I go away." Death to Christ was a triumphant tour from Calvary to glory. Death's dominions were only an incident on his way home. Again, Christ said of death, "I will come for you, that where I am, there ye may be also."

Should we not call death "waning night and rising day," or "moving day"—moving out of a tent into a palace—or a bend in the river of life, which flows on forever, or the gearing of life into the wheels of eternity, and when the new adjustment is made, we are crowned and glorified? Ought we not to exclaim, "O glorious departure! O glorious change!" when death is swallowed up in victory? E. W. C.

Through the Orient for the Christian Herald

By MAYNARD OWEN WILLIAMS—FOURTH LETTER

Japan's Dream of World-Power

I AM held in Yokohama by a storm which has made motorcycling a thing to be dreaded. I have not yet been captured by the wide-awake officers of the government who meet every writer on the pier, fit him with rose-colored glasses and show him the things they want him to see; but I have tried in many ways to find out what the sentiment of the Japanese is toward America, especially at this time when naval expansion in America must necessarily be of interest to the Japanese.

I am surprised at the freedom from jingo talk and the implication of American hatred for Japan connected with naval expansion. So far as I have gone, there is neither hatred for America nor fear of her. The Jiji. Japan's largest newspaper, commenting on the naval expansion, and explaining it by the fact that Americans have been poorly prepared for ten years, and that now, in the face of international unrest, the need for a larger navy and better preparedness is making itself felt, says: "Whoever the hypothetical enemy of America may be, from the American point of view, the present American program is a necessity for that country."

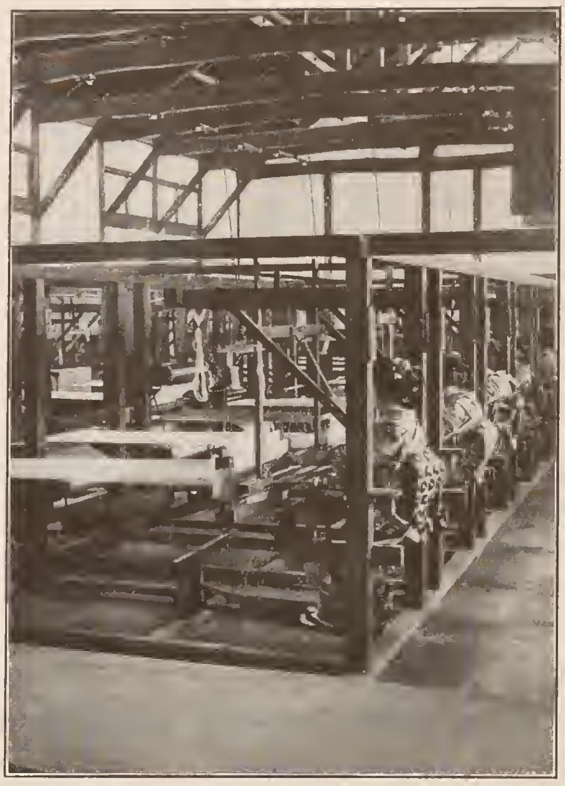
Senator Ham Lewis is coming in for more than an ordinary share of criticism for his ignorance and jingoism, and the unfavorable comment in the American papers regarding the Russo-Japanese convention is causing us to be considered stupid and unwarrantedly suspicious. I was in China at the time that the Japanese demands were presented, and I can see very easily how American writers and statesmen could be suspicious of Japan. Her record in Manchuria, Korea and Shantung has not been enviable. Even now, Japanese citizens are carrying on looting and terrorism in Shantung, cooperating with the robbers and harboring them inside the railway zone, which is still held by Japanese soldiers. This barbarism is not, of course, backed or encouraged by Japan, but neither is it suppressed.

When the Japanese carry out their promises in regard to Shantung, after the reprehensible violation of Chinese neutrality and integrity which they put into force there, I shall be more ready to believe that any convention or alliance in which Japan is a signatory is a step toward peace in the Far East and the open door in China. But the attitude of American papers has hurt Japan's feelings in the matter. One Japanese argument is that Japan at present has an absolutely free hand in the Far East, and that she would never be bothered by Europe if her inroads on China were a fait accompli at the end of the war. Every convention or agreement under such conditions must then be unselfish, for even if the desire were to take what was not her own, why should she voluntarily offer to "divvy" when she could easily have it all?

Yokohama is still talking about the great celebration of the Russo-Japanese convention, when the whole city was gaily decorated. Thousands of special lanterns, decorated with the Russian and Japanese flags, were displayed and there were fireworks and speeches in honor of the occasion. Yet it was only two days ago that, in buying a photograph and needing wrapping paper, that given me was a map of the great naval display in Yokohama at the conclusion of the Russo-Japanese War. There must have been a lot of those maps printed, if they have lasted as wrapping paper for eleven years.

With characteristic confidence, the Japanese still resent the intervention of Roosevelt and the peace terms at Portsmouth, believing that if the war had gone on a little longer they would have made important gains. How much thanks America gets for such efforts is shown in a recent editorial of the Chuwo. After telling how the Americans exterminated the Indians and imported the negroes as slaves, this paper says:

> The white men in America think that they are the superior race. Then came the Japanese immigrants, who do not think of the whites as superior to them in latent power. The Americans tried to exclude the Japanese and found it dangerous to do so. It was the Russo-Japanese War that gave them the idea that to exclude the Japanese is dangerous. The superiority of the whites became baseless. The Americans, who were disillusioned from the dream of the superiority of the white man, have come to note the ability of the Japanese as a race, as shown by the recent Russo-Japanese alliance. This experience on the part of the Americans was valuable. The Americans are now only haunted by bad dreams as a result of the Japanese exclusion ideas. The independence of the Philippines is one of the bad dreams. The Russo-Japanese alliance is another. But the ship-builders and manufacturers are using these bad dreams to further their own interests. Senator Lewis, of the rustic state of Illinois, dreamed that Japan would exclude the Americans from the Orient in turn for the exclusion of the Japanese in America.
>
> Americans, we tell you, America is the great customer for our silk. She is our customer for 200,000,000 yen's worth of raw silk. Poor Japan cannot afford to lose this great customer by any means.
>
> But you see that in spite of our manifest faults, tho few blocks of silk stores on Fifth Avenue will protect us from hat might prove a disastrous war. And they call *us* comm ial! We might go into war to protect our interests; but uld peace-loving America stay out of a war for right bec e a hundred million dollars were at stake?



Silk weaving on improved looms. Note the general condition of disorder and uncleanliness and poor light so conspicuously absent

The Nichi-Nichi also exhibits feeling tc ard America, saying: "The American eagle shoul not aspire to soar over the Pacific; he has plenty of om at home." Other papers take a more friendly ttitude. The Jiji welcomes America to Chinese l ns, on the assertion that while Japan has little to i est in the development of China, she is bound to ofit from the increased trade with China which a rge loan will inevitably bring. This paper emph zes the need of keeping the confidence and good w of their neighbor on the mainland.

The departure of 931 emigrants on one shi for South American ports breaks all records. Thi vas the Kiyo Maru of the Toyo Kisen Kaisha.

The appearance of the three new liners o the Pacific Mail, whose trans-Pacific liners were ren ved from competition last August, is eagerly aw ed. The almost total monopoly of the Japanese line has caused a discrimination in freight rates in fav of Japanese shippers, whose rate from Kobe to the United States is $8 a ton. By transshipme at Kobe—a privilege which is denied other than J anese shippers—the rate from Shanghai to Amer is ten dollars a ton less than the rates of the P ific Conference, whose charge is $24 a ton. Th is nothing illegal in this discrimination, as Japa an readily fill all her ships, and her excuse to oth s is that she has no space for shipments by other oncerns. All the lines are making huge profits, an the three ships of the newly reorganized Pacific Ma will help to restore conditions to a moro normal stat .

The new Japanese minister to China and th ew Chinese minister to Japan, Mr. Hayashi and Mr. Chang, are expected to bring about better f ing between the two countries. Japan seems to r ize that the alienation of China and the inception the much-dreaded boycott would cause more harm i the end than local advantages in North China, F ien or the Yangtso could offset.

The New Japanese Factory Law

ANOTHER matter of world interest is the pa ing of a new Japanese factory law, which pr ects laborers in a much greater degree than former asures. Even the present ruling leaves many conve ent loopholes, as these quotations will show:

> This law applies only to factories employing more han fifteen workmen. The master of a factory can not ake those under the age of fifteen or women to work more han twelve hours a day, but a competent master can prolo the working hours by two hours, according to the nature the work. The master of factory shall provide holidays a east twice a month for women and those under fifteen ye s of age. In case of incidental necessity, the master of f ory can prolong the working day by two hours, for a peri not exceeding seven days a month.

The present law is a step in the right directio out it leaves much to be desired. However, many ms find themselves embarrassed at this governm tal show of humanity.

About half way between Yokohama and T yo, midway in the almost continuous city which stre hes from seaport to capital, lies the little city of K vasaki. Ten years ago it was a fishing village urrounded by rice fields. Today it is a live n hu-

Photo by T. Takagi

When these men finish what they are doing they will resume work on the nearby timbers with their resharpened saws

Photo by T. Tak i

What Mr. Williams could not find on the outside stands, he sought insid But he must have been hard to please fauring center, whose products are shipped to tralia and the South Seas, to China and Russia. 'he transformation of Kawasaki is typical of the nge from agriculture and fishing to manufacture ch is taking place throughout the islands. This nge is bound to have an important effect on ties and national life, for a manufacturing nation, ated on an island, must have raw material and must e a market. Japan can look to two nations for raw material and her market. She recently offended China, and a change ministers has been made to promote ter understanding between the nimble anese and the conservative Chinese. e of her jingoists, as I have already wn, have hinted at trouble with her neighbor across the Pacific; but in face of army and navy increases in the ted States, American plans to secure Danish West Indies, and the rumor large loan to strengthen China, there been expressed a remarkable sympathy h the American side of the question. both of these cases, supply of raw terial and demand for manufactured ds have influenced Japanese opinion.

Visitors Unwelcome

'' is as hard to get into a Japanese factory as it is to break out of jail. It can be ne if the proper amount of red tape is vound; but the tradition is that visitors welcome—to stay outside. That is a cimen of Japanese politeness. The ker for information is welcome to do at he has no desire to do, and welcome argue and fume as much as he wants to loing it; but he does it in the end. The panese have reached the point of be-ing that the wages of sin is publicity, l either to protect valuable secrets, ich other nations discovered first, or to vent foreigners from exposing inhuman working nditions, the entrances are barred and a "no ad-ssion" sign is as literal and true as a "no fishing" n would be if hung over the babies' bath tub.

Accompanied by a friend who knows the ceremonial rms, and tified with ocketful of utiful en-ved cards ich bear Christian rald name, approached offices of Fuji Spin-g Mills. e both re-ved several v bows, for ich we had market d which ne-ssitated un-customed mnastics on r part. We ere then own to the ception ble. Hus-ng the East useless. As chatted, we tched the clerks work as industriously as Japanese rks do. A Japanese student tries hard to pass his aminations and become a graduate so that he can ke life easy and draw small pay for the rest of his e.

The man I watched did not do one stroke of useful labor in the quarter-hour we were there. He smoked two cigarettes, played with his counting-board, and put on his coat; but otherwise he did no productive labor. His companions did the same type of work. An American would not pay ten cents a month for all they did while we were there.

The chief official returned, after some time, to say that he was sorry. When a Japanese is sorry for you, it is time for you to sympathize with yourself. He explained that the brother of the manager had brought down a correspondent of the London Times, and that they had to refuse him admission because he did not have a letter from the manager himself. As I am not a citizen of a world-ruling nation, I took my turn-down very gracefully, and executing another Beaucairean bow, we withdrew.

Our next choice was a factory for the compounding of a Japanese Worcestershire sauce. We thought they would have more "pep" there. But the half-mile rickshaw ride was all for naught, and with more low bows of deepest respect, we reentered our closely curtained rickshaws and pushed on through the storm.

Fisher knew the manager of factory number three, devoted to the manufacture of the Nipponophone, which is Japanese for "His Master's Voice." We were courteously received by the "Number One Man," who would be known in America as the general manager.

"Now what can that wild-looking foreign man see about us that is worth taking a picture of?"

A Plant Where Efficiency Rules

IN the Nipponophone plant scientific management and efficiency are being developed, and the office looks like an office and not like the smoking-room in a leisure man's club. Typewriters clicked away and reminded me of the old "city room" in New York, and there was an air of business about the place which seemed the more wonderful after our visit to the spinning mills.

Of course, cotton goods sell themselves, to a great extent, and though a talking machine may be said to speak for itself at times, it requires an efficient selling force to introduce a novelty of that kind to the gentle natives of the South Seas.

What especially interested me at the Nipponophone factory was the fact that all the dies and machines for manufacturing the mechanical charmers are produced on the premises. Some of this is intricate and delicate work, requiring a high degree of exactness, but the machines rank with the best in standardization tests. Some automatic machines, made by Browne and Sharp, are used in spite of the low cost of labor, but a considerable bit of semi-scientific and accurate work was done by the Japanese under native direction. Every part is weighed or counted, and a perpetual invoice accompanies the goods from the time they enter as brass and wood till they emerge as professional entertainers.

The utilization of waste products from the record-stamping department, to make composition turn-buttons for electric lights, was also new enough to the Orient to be worth mentioning. In America we serve a pig to the rich, who throw the meat away. But the by-products are utilized for a thousand things which the best people use long after they have had the waiter or the butler remove the fat from their table. In Japan the opposite is the case, and by-products are not often efficiently utilized. But the high price of other materials enables the record factory to produce composition turn-buttons, made from waste records, at a marvelously low cost. (Mr. Williams's next letter will continue his story about the factories and introduce us to other interesting scenes.)

This is a department store in Sapporo. There are also present a variety of cars. Look them over

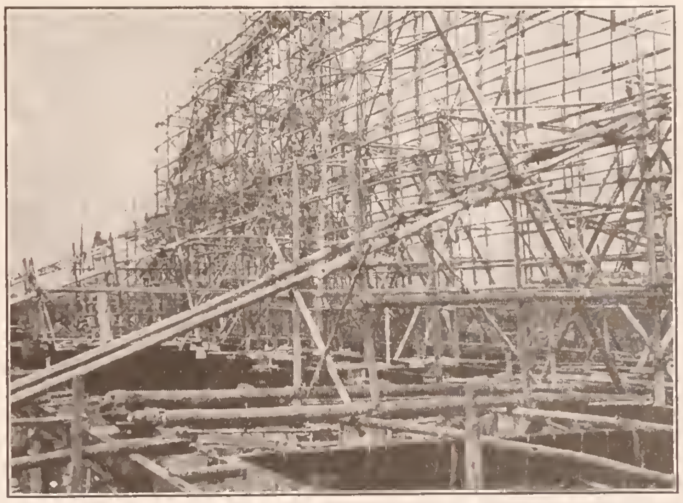

Not a nail is used in erecting this mass of scaffolding. Every joint tied with fiber. Climb up and test it

Photo by T. Takagi

After a strenuous season at his porcelain ovens the thrifty manufacturer takes his family ☛

Photo by T. Takagi

Through the Hodzu Rapids, Kyoto, or on some similar simple little outing, no doubt

OUR · EDITORIAL · FORUM

President OTTO KOENIG · *Managing Editor* GEORGE H. SANDISON · *Secretary* THEODORE WATERS

High-Tide Evangelism

FROM many quarters there come to us intimations of a deep spiritual desire for a revival, or intelligence of revivals already begun. It would seem that the stream of the evangelistic forces is setting in toward high tide. Boston, staid and conservative, has been working on lines of preparedness for the opening of a revival on November 12, under the direction of Evangelist Billy Sunday. Over 700 cottage prayer meetings were held in a single week recently, besides midweek meetings in various churches, at which prayers were offered for the divine blessing on the coming work. It is proposed to have two great choruses of two thousand voices, to alternate with each other, and additional choruses, to bring the whole force of singers up to eight thousand, are now being organized. Sacred song is becoming more and more a potential feature in revival work. Dwight L. Moody used to say that the power of song could move as many souls as the appeal of the most eloquent preacher; and any one who recalls the wonderfully attractive singing of some of the great Gospel soloists of the past—men like P. P. Bliss, Philip Phillips, Burke, and Ira D. Sankey—will readily agree with this view. New York is busy with arrangements for the coming revival next year, when Evangelist Sunday will undertake to awaken the conscience of the big metropolis. Music will be one of the dominant features, on a larger scale even than has been known in Gospel work heretofore. Four hundred churches are interested, and a guarantee fund of $100,000 is being discussed, the object being to eliminate the public appeal as far as possible. We think this is a wise and judicious arrangement, and that every care should be taken to avoid financial squabbles such as have followed some revivals in the past, detracting greatly from the spiritual value of the work. Taken all in all, the coming winter promises to be the most active that evangelism has known in many years.

The Spirit to the Churches

SOME of the addresses delivered at the recent Protestant Episcopal Church Convention in St. Louis were remarkable, among other things, as giving evidence of the changing attitude of the church toward wealth. There was a time in the early history of Christianity when the possession of riches was not considered to be a legitimate aim either of the church as an organization or of the individual Christian. But the lure of opulence, the love of ease and pleasure, the potentialities that resided in the mere possession of wealth, gradually produced their effect. Then came a time when it could be said truthfully as was spoken in stern rebuke of the church in Laodicea: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Whether this is the condition of any of our churches today, we must leave to others to determine. The evil of leaning to wealth is not confined to any denomination, but it is a wholesome and welcome sign of spiritual renovation when the churches themselves are taking inventory of their opportunities, and are sincerely striving toward spiritual efficiency. Since the great war burst upon the world, with all its frightful accompaniments, the church has seen a new vision of its own shortcomings, and happily also of its possibilities. These Episcopalian bishops are by no means alone in the advocacy of a closer union between the churches and the common people. The great Founder of Christianity was welcomed by the multitudes, and we are told that while few of the rich and great heeded his doctrine—except possibly to cavil and dispute over it—"the common people heard him gladly." When the churches follow the example of the Master, and make no distinction between rich and poor, influential or humble, but put all on an equal footing of Christian brotherhood, with a ready welcome for the poorest, then there will no longer be any complaint of the desertion of the church by the working class because it is controlled by the rich.

"When Wealth Accumulates"

AMONG the things the war has brought to us must be reckoned disillusionment. We are a big nation, rich and prosperous, and our wealth and prosperity have been increased amazingly in these two years. Wall Street is in its speculative heyday. Never were fortunes made so quickly. There are scores of Americans whose riches make the traditional opulence of Crœsus look like a back number. But something has happened. In eight months our imports of diamonds alone reached $35,500,000. Formerly there were many Americans who regarded France as degenerate, England as old-fogyish, Germany as over-ambitious, Austria as a tottering empire liable to go to pieces, and Russia as hardly semi-civilized. We were the salt of the earth, and the most progressive of nations. What has happened to bring about our disillusionment is told by the New York Evening Mail in these words:

> Mighty changes have been wrought in the last few years. War has stripped France of its follies, Great Britain of its stolidness, Germany of some of its illusions and all Europe of its fungi.
>
> Europe is transformed. The walls of class have crumbled. The institutions that centuries have developed and that tended to promote ease, luxuries, vanities and indulgences have been torn away.
>
> The war has been one of devastation, but it has been one of regeneration also. Europe has been purged of many of its evils and has had the spirit of self-sacrifice, patience, fortitude instilled into its soul.
>
> Do Americans appreciate what this change portends for them? How many realize that war has made Europe virile and the stupendous inflow of wealth has a tendency to make America decadent; that the whole situation has been reversed; that Europe is being made strong and America weak?
>
> American workers are becoming habituated to a high wage scale and a high cost of living, while Europe's millions are being taught to save, to conserve, to sacrifice in order that the nation may endure.
>
> And what are the wealthy and the educated doing? In America we have the lesson of $100,000,000 a year for diamonds, rubies, pearls, etc.; of an extravagance and daring in dress never known before; of luxury upon luxury, of two or three shows a night; of a day that in one part of the city begins at midnight; of $10,000, $20,000 and $30,000 apartments becoming so many as to occasion little notice nowadays; of million share days and two million share days on the stock exchange; of a Rockefeller with more millions twenty times over than all the millionaires of America had in the middle of the nineteenth century.

In this indictment the principal point is that it is true in the main. The war seems, to a great extent, to have killed our national ideals and chilled some at least of our strongest characteristics. Our very prosperity becomes a menace to our happiness and self-respect, when we reflect that many of these sudden fortunes have their roots in Europe's suffering. And, as the Evening Mail has pointed out, the rich are growing richer and the workers are living at high cost, while thrift is totally neglected. It is a picture which recalls the familiar lines of Goldsmith:

> "Ill fares the land, to hastening ills a prey,
> Where wealth accumulates and men decay."

Put Your Heart in Your Work

WITH one eye on his work and the other on the clock as its hands approached quitting time, a clerk in the office of a Philadelphia contractor made an error in an estimate which was not detected until a contract had been made, involving the firm in a loss of $150,000.

The clock-watching clerk gave the excuse that he was only half-paid. But results show that, though only half-paid, he was over-paid. One eye is not half as good as two eyes. Half a mind is not half as good as an undivided mind. Half-pay is too much for half a man.

It is not only the errors that cause direct disaster which count, but, even more costly still, in the long run, are the frequent little errors that call for constant supervision of a man's work.

The listless worker wastes more than his own time; he wastes a lot of the more valuable time of the man above him, who, in order to make good his deficiencies, has to keep a watchful eye on all his work. A careless, inefficient worker may actually cause more work to others than he does himself.

Many an employee seems to be satisfied to stay just within the line of safety from discharge. He is interested in nothing all day so much as in the clock at quitting time. He works not to get his work done right but to put in his time and get his pay. His work does not mean to him occupation—his service—but only his "job." He is a mere job-holder. He is not a worker, but a shirker.

On the other hand, there are employees—hosts of them—to whom their work means their best possible service, their fullest enthusiasm, their keenest joy, their highest life. These are the bone, the brawn, the blood and the brain of all business.

This is a sound aphorism: "If you never do more than you are paid for, you will never get paid for more than you do." This stands for honesty, for fidelity and for efficiency. It stands for purpose, for zeal, for skill and for achievement. It recognizes the value of sincerity, of integrity, of enthusia n. It places manhood and service above everything e. It is a guide-post to genuine success in any ployment.

The enthusiast who put his life into the makin of the first rude lens did a humble thing, yet he li d mankind nearer to myriads of new worlds. The n or woman who only adds columns of figures, if y always be added right, is a very bulwark of succes l business.

It doesn't matter much really what one's posi n may be, so long as one fills it well. The main t g is to fit into one's place, whatever the place may e; and when one does that all other things take e of themselves. There is no superiority but n superiority of service. CHARLES GRANT MILLE

"For His Sake"

THERE is an abiding spiritual charm in t se words, so often spoken by the Master, wh se heart was a perennial fountain of sympa y and love. They have been the inspiration of the st there is in theology, the incentive to world-embra g human kindness, the genesis of countless philant opies scattered everywhere, and their fragrance s filled the world. It is for his sake that we e reached out to succor Europe's stricken ones b a charity so vast and far-reaching that all marvel it and recognize the Christ-spirit in its amazing exp nsion and still more astounding efficiency. God ne r allows any work, undertaken in the name and for e sake of Jesus, to fail. What is being done for e wounded, for the widows and orphans, for the d olated homes of Poland, France and Belgium, is e strongest indication of the great truth that the wo l-war is being divinely used as a means to stir m 's hearts to deeds of love and brotherly kindness and f-sacrifice. Not for worldly applause nor for f-gratification, but "for His sake," are we carrying is burden. And in the bearing of it there is joy d blessing.

In the appeal which is made in the present issu of the Christian Herald in behalf of the unfortu e peoples of Syria and Armenia, there is a special not of interest for those who recall the fact that the s ppliants are natives of the Bible lands which gave b h to Christianity, and where the earliest church s founded. They have, therefore, a very special cl n on our goodwill. What a magnificent thing it wo d be were Christian America, from its boundless esources and inspired by love and helpfulness, to se l, as Christmas draws near, a gift worthy of the nati 's great heart to these sons and daughters of the lan of the Bible, "for His sake."

Only Nine Days More

THIS is almost the last opportunity we shall h e to warn our readers that on November 10 e price of the Christian Herald will be raised fi n $1.50 to $2 a year. All those who wish to take adv tage of the opportunity to subscribe at the old p e should do so AT ONCE, as the price will positivel e raised to $2 on the tenth of this month. We ll accept subscriptions at the old rate provided they o not extend beyond December 31, 1917.

As we have stated so many times, this rise in p e is not of our own seeking, but has been forced u n us by the greatly increased cost of white paper, of i , binding and mailing charges, electrotyping, d so forth. We are not alone in this movement, s many other publications have been compelled o announce a rise in price. As a matter of fact, sc e publications less popular than the Christian Her d will be compelled to suspend business on acco t of this tremendous increase in price of mater . We, however, have received the assurance of h 's of friends who have declared their intention of sta ing by the Christian Herald at the advanced pr . This gives us confidence that the Christian Her d during the coming year will be more influential t n ever. Certainly, we will do all in our power to enha e the quality of the publication.

In the meantime, however, there are some w , with every good wish in the world, have felt that e general rise in the cost of living would warrant th n in curtailing the amount of periodical literature to e purchased during the coming year. But we do t believe any of these friends will want to do with t the Christian Herald, and so to give them a cha e to remain with us during the coming season, t s opportunity is provided; i. e., to subscribe at the d price AT ONCE.

Remember! November 10 is the date on which e price will be raised.

THE BIBLE *and* NEWSPAPER

Conducted by FERDINAND C. IGLEHART D.D.

elebrates Important History

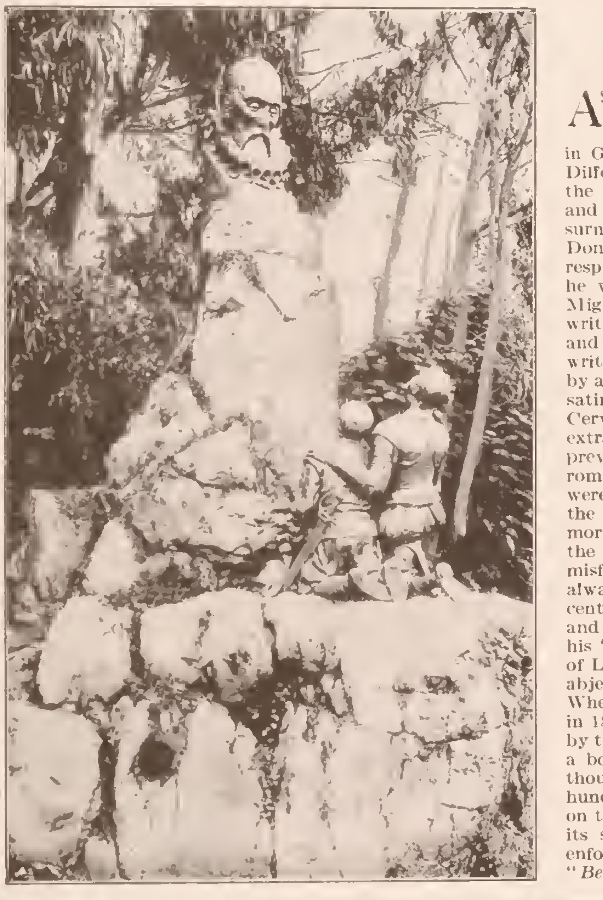
RECENTLY the 175th anniversary of the Congregational Church at Amherst, N. H., was celebrated. An Old Home Day med the program. An historical dress was made by Rev. Charles E. hite of the Congregationalist Church, t formerly a pastor at Amherst. v. A. Z. Conrad, of Boston, preached the evening. A song itten by Mrs. A. Z. Con-l was sung at that eting. The church is e third oldest of the nomination in the ited States, having been ganized September 22, 41. The present meeting use was built in 1772. ng pastorates have been e rule at Amherst. The st century saw only five storates, and four min-ers officiated during the venty years following. ost famous was Rev. athan Lord, who resigned 1828 to become Presi-nt of Dartmouth Col-ge. The present building s a quaint history. It as built by church and wn. In 1828 the con-ection between church d town was severed and 1832 the town sold the eeting house to the urch at auction. At at time the town re-rved the title to the ock, bell and steeple, d also the right to use e building for public eetings. But to enforce is provision the original eed puts the ownership one south door and a wer window in the town. he church paints the uilding, excepting the wn's door and window, ith a shutter, the clock nd belfry. Usually the wn votes to paint its roperty at about the ame time and with the ame color of paint. The church insures s building and the town has another olicy on its door, window and bell. The uaint feature is not the most important ne in the historic church. It is the fact hat for 175 years a true Gospel was reached, souls were saved, men and omen were aided by worship in right iving and unselfish doing, the town as blessed, and Christ's kingdom as promoted; that it was the gate to piritual life for so many generations, nd also the gate of eternal life. For the ne and three-fourths centuries the ongregations happily attended the hurch services, reflecting this sentiment: *"I was glad when they said unto me, Let s go into the house of the Lord."* (*Ps. 22 : 1.*)

Gives School for Playground

LOUIS RENARD came to this country a poor immigrant boy from Berlin and with his family settled in Saint Louis, Mo. He was twelve years old and went to the public school to learn the English language. His father was so poor that he had to strike out early to make a living. He got a place as cash boy in a store at $2.50 a week; then a clerkship in a house-furnishing establishment, and is now the head of a prosperous business concern. His feeling of gratitude to the old school which taught him the new language and gave him the new opportunity was so great that the other day he bought the old school site and made a present of it to the city of St. Louis as a playground for children. Swings, benches, lawn tennis courts, baseball diamond and other equipments have been provided for the health and happiness of the children. This man's action illustrates two beautiful sentiments: one, appreciation of the value of the public school; the other, love for children and a desire to make them happy. How dearly Christ loved children! God made children for play, and play for children. There is this mention of the playful instinct in Bible times: "*And the streets of the city shall be full of boys and girls playing in the streets thereof.*" (*Zech. 8 : 5.*)

Saves Woman from Shark

AT the close of the bathing season a terrible shark tragedy was barely averted. Mrs. Naomi Lenormand, 65 years old, of New Dorp, Staten Island, was wading in two feet of water on the beach at that place and only fifteen feet from shore. James Temple saw a commotion in the water and a very large fish rushing toward her. Temple shouted to Mrs. Lenormand to get out of the water. At that moment she saw the shark and fainted with fright. Temple ran to her rescue, and as he was dragging the woman to shore, a nine-foot shark followed and snapped at her. Then it turned and swam off to Munger's Pier, where it was seen for half an hour. Life guards ordered every one out of the water. There are sharks among men in business, in society, in the moral and spiritual realm. With sharp teeth and voracious appetites they feed upon the possessions and character of their victims. Stronger laws are being enacted and they are being better enforced to protect society against these sharks, and institutions of reform are reaching out their hands of beneficence to rescue those who may be within their grasp. These savage man-eating sharks in society answer pretty well these descriptions: "*For without cause they have hid for me their net in a pit, which without cause they have digged for my soul. . . . They rewarded me evil for good to the spoiling of my soul.*" (*Ps. 35 : 7, 12.*)



Cervantes Monument in San Francisco

AS a gift to the city from two prominent Spanish residents, J. Molera and J. J. Cebrian, a monument to Cervantes, author of Don Quixote, was unveiled in Golden Gate Park, San Francisco, September 3 last. Differing radically in design from ordinary monuments, the memorial was made by J. J. Mora, Spanish painter and sculptor. A bronze bust of the famous Spanish author surmounts a rough stone pedestal at the foot of which Don Quixote and Sancho Panza, modeled in bronze, kneel respectfully, Don Quixote in the medieval armor which he wore so bravely during his erratic knight erranty. Miguel de Cervantes, one of Spain's most brilliant writers, was born at Alcalá de Henares, October 9, 1547, and died in Madrid April, 1616. He was scholar, poet, writer of many works, soldier maimed for life in battle by a gun shot in the left hand, and author of the immortal satirical romance, "Don Quixote." In this great satire Cervantes intended to put an end to that taste for extravagant romances of chivalry that had so long prevailed, by burlesquing the absurd and affected romances which it was then the fashion to read and which were believed to be true chivalry. He also showed that the deeper and truer and more guileless a nature is, the more will it invite jest and ribaldry. He also taught that the pure heart and high soul obtain a triumph which misfortunes and blunders cannot tarnish, for the knight, always "disinterested, generous, elevated and beneficent," maintains throughout a firm hold on our affection and esteem. Cervantes got no pecuniary benefit out of his "Don Quixote," and had it not been for the Count of Lemos, who became his patron, he would have died in abject poverty. It is said no stone marks his burial place. When the house in which he lived in Madrid was rebuilt in 1835 a bust of him was placed in front of the building by the sculptor Don Antonio Sala. What a man and what a book to have maintained such a hold upon the best thought and sentiment of the reading world for three hundred years! How befitting the statue! The burlesque on the spurious manhood of his time, its empty vanities, its silly ambitions, and ridiculous effeminacy, was to enforce the lesson of a true manhood thus expressed: "*Be strong, and quit yourselves like men.*" (*I Sam. 4 : 9.*)

Cuban Leper Goes Home

A SON of a wealthy Cuban planter was about to enter Tufts College in this country when it was discovered that he had leprosy. He was sent to the Massachusetts leper colony on Penekese Island, where he remained until recently, when he was allowed to go to New York in an automobile and take a quarantined cabin back to his home. He will live on an isolated tract of land and no one but his immediate family will be allowed to go near him. The young man will read with deep interest that Dr. Lopez Del Valle, Director of Sanitation of Cuba, announced that he would submit to the National Board of Health a new cure for leprosy discovered by Angel Garcia, a countryman without scientific education of any kind. He claims to have cured himself, and they say his remedy has wrought improvement in several cases at the leper hospital. He has found an herb that does the wonderful work. If the National Board of Health will try his remedy he offers to give the secret to the public. Leprosy was considered a horrible disease in Bible times and was considered incurable, and a type of sin. There is this record of Christ healing the leper: "*And Jesus, moved with compassion, put forth his hand and touched him, and saith unto him, I will; be thou clean.*" (*Mark 1 : 41.*)

Laughs Herself to Death

AN investigation by the coroner at Pottsville, Pa., the other day, revealed the fact that Mary Bofano, a beautiful girl of sixteen, who fell dead in South Centre Street in that city, laughed herself to death when her lover, who was walking with her, told her a joke. A heart paroxysm followed with almost instant death. Mental states have a wonderful influence on the body. Occasionally an excess of joy overexcites an uncertain heart as in the case of this girl, but grief is a fruitful source of damage to the body; it will break down a strong nervous system, and unsettle a naturally good heart. Death interrupted the joys of the lovers, and brought black night down on their brightest earthly day. The tragedy of the laugh is a sermon with this text: "*Be ye also ready: for in such an hour as ye think not the Son of man cometh.*" (*Matt. 24 : 44.*)

Large Melon Crop

ISAIAH HAINES of Georgetown, N. J., is said to have had the melon record for South Jersey this season. He pulled 2,300 watermelons from one acre of ground and got $500 for them. The yield would have been enough to buy a little farm in some parts of the state. Melons are raised in most of the warm countries of the globe. Georgia would laugh at the stories of New Jersey's record watermelon yield. She raises, it is said, the most delicious ones in the world, and enormous quantities of them. The attempt to cross the thin-rind Georgia melon with the citron to make a thick rind to stand the jolting of the cars and the ocean shipments has proven a failure. The rind is thick and the scant meat is pale and not at all palatable as compared with the luscious Georgia melon. The children of Israel in their murmurings over the good things made this mention of melons: "*We remember the cucumbers, and the melons, and the leeks, and the onions, and the garlic.*" (*Num. 11 : 5.*)

Asks for Prison Locks

DOMINICK GUGLIELMO, a Sing Sing trusty and a member of the Mutual Welfare League of the prison, when he heard that his father was dying asked for leave to visit him. When this was refused, his desire to go became so ardent that it frightened him, and fearing that he might be tempted to try to escape he refused to go out into the prison yard and begged his guard to lock him up. Later word came that his father had died, and he was again released. His place of trust in the prison, he felt, called for especial caution in facing temptations that might be too much for him. We are taught to resist evil when we have to face it, but the better way is to shun it entirely. Many a battle that need never have been fought is fought and lost or else barely won with scars left for life. "*Watch and pray, that ye enter not into temptation.*" (*Matt. 26 : 41.*)

A Book, an Apple and an Easy Chair

By JEAN WHITE

IT had been a long, hard day, and I was very tired. When I found that every one was out and the big front room was empty, I looked at the glowing fireplace with a sigh of content. It was not often that I had such a pleasant prospect of rest.

The easy chair was by the fire. There was a plate of red apples on the table near. In my hand was the book for which I had been vainly trying to find time all the week.

I sank into the soft cushions of the chair, took a bite of the apple, and opened my book—when the bell rang! With a smothered exclamation of impatience I reluctantly went to the door.

On the step stood a slight girlish form. A low quiet voice inquired for the doctor. I was glad to say that he was out, and had almost closed the door, when the soft voice persisted, asking with a smothered perturbation when he might be likely to return.

Assuring her that I did not know, being only a roomer in the house, but that his office hours were over for the day, I turned involuntarily to glance longingly at my easy chair awaiting me. She then spoke of the weather and of the prospects of rain. I replied without interest.

Still she lingered, and leaned wearily against the side of the door, and began to inquire the way to some place to which I could not direct her. I told her that I was almost a stranger in the city.

"Ah, then you must be lonely," she said.

"No," I replied, then waited for her to go. I was thinking regretfully of the precious moments slipping away, while there awaited me the book, the apple and the easy chair.

For a full minute we stood there in silence; then, with a sigh pregnant with hopelessness, she turned, and, saying "Good-by," quietly went down the steps.

Slowly she walked away without a backward glance. I half expected her to turn back for another attempt at conversation. So eager was I to find my comfort that I hastily shut the door, and soon was absorbed in the pleasure of the book, the apple and the easy chair.

THE next morning at breakfast some one said casually, "That heading sounds good to me: A Book, An Apple and An Easy Chair." Then as he folded the paper and went out to work, "Good copy, that!"

I was startled. The phrase had not left my lips the night before, though it had been in my mind, after I let the woman go, for my selfishness upbraided me. I bought the morning paper at the corner news-stand, and read:

A BOOK, AN APPLE AND AN EASY CHAIR

A LETTER picked up at the foot of Powell Street early this morning is the only clue to a mysterious suicide. It is supposed to be that of a well dressed young girl, whose body was found in the water near. The note speaks for itself:

To the Occupant of the Easy Chair:

You with your apple, book and easy chair turned aside and ignored last night one who had despaired. You might have induced me to take heart again had you only given the slightest sign.

Through your open window I saw a picture that touched my lonely soul. I stood outside for a moment; then the comfort and cheer of the glowing fire, the temptation of the rosy apples, the lure of the book, and the invitation of the easy chair drew me irresistibly, as they doubtless had drawn you. But all these were within your reach. They were beyond mine—unless—a sudden impulse—a last appeal—and with this hope I rang the bell. My aching heart gave one more throb for the life I still coveted, though I had decided to leave it. The world had treated me too shabbily. I was friendless.

Perhaps there was yet a chance to win the sympathy of a fellow-sister, perhaps a friend; and I rang your door-bell.

You stood and listlessly replied to my question. I could not interest you. I saw the doctor's sign and used that as an excuse when I saw your face and knew that you would not understand a direct appeal for sympathy. It was only a little friendly interest that I needed. I was so desperately lonely—and stranded.

I dared to hope that you might invite me in. I tried to induce you to do so, determined that if I could find one human being, even one, who cared enough to speak to me kindly, I would take up my burden of life again and go on. But there was no one to care. No one in all the world to care in the real way, whether I lived or died.

So I made the wager with Fate—and lost.

You went back to your book, your apple and your easy chair.

I—came on to the river.

"God Save Armenia!"

THERE are many indications of a great national response to the appeal in behalf of suffering Armenia and Syria. When President Wilson issued his recent proclamation setting apart Saturday, October 21, and Sunday, October 22, as days upon which the American people might make their contributions for the aid of those stricken races, he gave the weight and dignity of high official emphasis and approbation to a work which had already begun, but which needed vigorous reinforcement.

It is shown by consular reports that these remote districts have been scenes of slaughter and suffering on a scale that is appalling. Before the war, the Armenian population of Turkey, Persia and Syria was estimated at two million souls. Of these, 750,000 have been massacred or died of wounds, disease or exhaustion. Of the 1,200,000 survivors, a million are destitute and starving. These include not only Armenians but Nestorians and other native Christians in Turkey, Persia, Syria and Palestine—all Bible lands. These people represent the oldest existing form of Christianity, and it was in the effort to exterminate them for this reason, and because they would not accept an alien religion, that they have suffered so much. There is probably no country known in recorded history whose people have suffered so heavily for the Christian faith as Armenia.

There are today 500,000 homeless and destitute refugees in Damascus, Zor and Aleppo dependent on charity. In Turkey proper there are 300,000 more in the same pitiful condition, and 200,000 in Persia, Anatolia and the Caucasus.

The American Committee for Armenian and Syrian Relief made the following announcement on October 11:

CHRISTIAN HERALD LEADS WITH $15,000 FOR ARMENIAN RELIEF IN RESPONSE TO PRESIDENT'S APPEAL

The first large gift—$15,000—in response to President Wilson's appeal for the suffering Armenians and Syrians reached the office of Charles R. Crane, treasurer of the American Committee for Armenian and Syrian Relief, 70 Fifth Avenue, this morning. It was from the Emergency Relief Fund of the Christian Herald. The check received this morning makes a total of $20,000 which the Christian Herald has sent to Armenia; $5,000 having been cabled some time ago through the State Department to representatives of the Committee in Turkey.

The editors and management of the Herald are entering into a wider publicity campaign in behalf of these suffering peoples and stated today that the check just received would be followed by others as rapidly as possible until provision had been made for at least the necessities of life for these people.

Among the letters received by the Armenian and Syrian Relief Committee in New York is one from Dor el Zor, Syria, which tells how the little children are dying of hunger. It tells of young girls being sold for bread by half-crazed parents, and of mothers throwing themselves into the rivers, rather than see their starving children die. A letter from Han[illegible]n tells of a camp of a thousand Armenians in tents, and all the occupants perishing slowly of hunger and misery, gnawing bones and eating grain refuse and grass. A letter from Sepka, another concentration point, tells of 2,500 refugees, gaunt as skeletons, with many deaths daily and grave-diggers always busy. At Etchmiadzin 11,000 died of starvation, and 40,000 more in the surrounding country. Refugees arriving there were almost naked. Six thousand of these unfortunates were deported to Ana, five hundred being killed on the way by Arabs. At a place called Haleb there are 25,000 little orphans whose parents have perished in the cruel persecution. In a village of 450 souls the solitary survivor was one woman who escaped the general slaughter almost by a miracle.

The Christian Herald has no desire to shock the hearts of its readers by a recital of these horrors; but the truth, the great outstanding facts of the situation, must be told. Our American missionaries, in conjunction with our consular representatives, are doing all that lies within their power to help the destitute survivors. It is a fortunate thing that they are able to accomplish even this. They are looking to us to supply the means of saving life and alleviating suffering.

CHRISTIAN AMERICA has done much for Armenia in the past, and now, in the hour of that country's direst need, we cannot turn a deaf ear to the despairing cry of the perishing one. America has done noble work in helping Belgium, Poland and Serbia, and in many other ways in softening the blows inflicted by the war, which have fallen on the helpless women and children and the non-combatants. We must now make an effort to save Armenia, to gather up the remnant of this ancient Christian people and feed, shelter and clothe them under our protection in their own land.

Every reader of the Christian Herald can help in this great life-saving campaign conducted "In His Name." You can do th

(*Copy*)

American Committee for Armenian and Syrian Relief

70 Fifth Avenue, New York
Including work of the Armenian Relief, the Persian War Relief, and the Syrian-Palestine Relief Committees

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Chairman

Samuel T. Dutton
Secretary

Charles V. Vickrey
Executive Secretary

Charles R. Crane
Treasurer

October 11, 1916.

The Christian Herald,
New York City:

On behalf of the American Committee for Armenian and Syrian Relief, I wish to assure you of our deep appreciation of your prompt response to the President's proclamation in contributing to the Armenian-Syrian Relief Fund.

Yours was the first large check that we have received in response to this recent appeal of the President.

The $15,000 that you have thus sent through our Committee, plus the $5,000 sent direct to the State Department, will doubtless save many thousands of lives during the coming winter.

We trust that through the columns of the Christian Herald you will keep the needs of these innocent, non-combatant, but nevertheless war-trodden people before your readers, in order that they further help us make adequate provision for food and shelter for the hundreds of thousands that will be dependent upon us this winter.

Sincerely yours,
(Signed) C. V. Vickrey.

by ending your contribution *today* to th Christian Herald, which is working hal in hand with the Relief Committee an the missionaries. Remember that evy dollar given to this worthy cause go undiminished, in the care of the Ste Department at Washington, and th the donor has therefore the highest asrance that his gift will reach the mk. Churches, Epworth Leagues, Cstian Endeavor Societies, Baptist Yng People's Societies, Sunday scols, and all similar organizations will find here a glorious opportunity for the most practical kind of Christian benevolence.

We have shown you the need; now do your share, and send with your gift a prayer that God may make it a means of saving one life, of rescuing one poor sufferer from starvation; of bringing a ray of comfort into one sad family group in these scattered homes. Let our prayer be "God save Armenia," and let us try to help him to do it.

Additional Acknowledgments of Contributions

Miscellaneous Amounts

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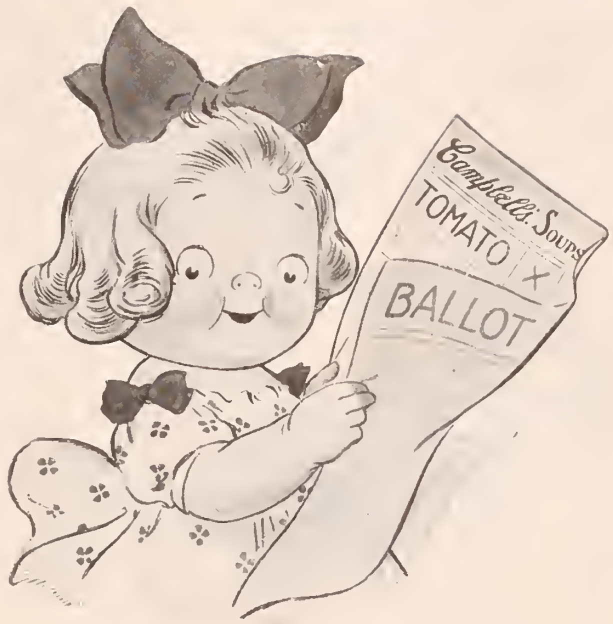

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½ cup cold water	1 cup orange juice and pulp
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1 cup sugar	

Soak gelatine in cold water five minutes and dissolve in boiling water. Add sugar, and when dissolved, add lemon juice. Cool slightly and add orange juice and pulp. When mixture begins to stiffen, beat, using wire whisk, until light; then add whites of eggs, beaten until stiff, and beat thoroughly. Turn into mold that has been dipped in cold water and if desired line mold with lady fingers or sponge cake. One pint whipped cream may be used in place of whites of eggs. Other fruits or nuts may be added.

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New Gold in Alaska

By FRANK G. CARPENTER

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THE completion of Uncle Sam's railway will be the beginning of a new era in the mining camps of Alaska. The road will give easy access to many thousand square miles of new territory and will pass through regions where the precious metals are known to exist. It will cross the Kenai Peninsula, which is peppered with gold and which contains working mines, both placer and quartz. The first gold found in Alaska was discovered there in 1854 by a Russian engineer, but, in the changing conditions, the camp was abandoned and the discovery forgotten. Over twenty years ago workable placers were found on the northern part of the peninsula not far from where the railroad now runs, and they are still mining there. The total output of the peninsula has been in the neighborhood of two million dollars' worth of gold and only a small part of the country has been prospected or scratched.

Even less work has been done in the country running north to the Tanana Valley. About forty miles from Anchorage are the Willow Creek mines, where they have recently taken out several hundred thousand dollars' worth of quartz gold with a little stamp mill. Willow Creek is about 170 miles north of Seward, and perhaps 300 miles from Fairbanks. Three mines are working there now, and there will be more when the coal from the Matanuska fields can be brought in by the railway.

On Broad Pass, over which the road crosses the mountains at an altitude of about 2,500 feet, silver-lead ores are reported, and a little farther north is the Bonnifield district, consisting of gold placers which have already yielded considerable metal. And then there are the Skwetna and Yetna mines, west of the Talkeetna River, 'where they are thawing placer gold out of the ice, and to the north and west is the Kantishna mining district, which contains not only gold, but antimony.

Antimony has risen in price since the war in Europe, and it is now worth several hundred dollars a ton. Another valuable mineral which is being mined near Fairbanks is scheelite. It is a high-grade tungsten used in the making of ammunition. The concentrate is now selling for over $3,000 a ton. As to the Fairbanks district itself, it has many gold mines, both placer and quartz.

In all of these gold regions, the output depends on fuel to operate the machinery and to generate the steam needed to thaw the mass of frozen gravel and ice in which the gold lies. The gold may be fifty, or even 150 feet below the surface. It has been held there in its frozen vault for thousands of years, and heat is the only key that will unlock the door and let the gold out.

In the mines about Fairbanks they have been paying $15 and upward a cord for the wood from the spruce, birch and cottonwood trees near by. This wood is soft and of small heating value, two cords of it being equal to only one ton of soft coal. When the railroad is finished the miners will get coal for $5 or $6 a ton, and this will represent a heating value for which they are now paying from $30 to $32. This saving alone means big dividends to many mines that are now wavering between profit and loss.

The coal for the Fairbanks mines will come from the Nenana coal fields, through which the railroad will pass. These are the largest in the basin of the Yukon. They have many veins which run up to twenty feet in thickness, and there is one that shows by actual measure sixty feet of coal. There is an area of more than 40,000 acres that is known to be underlaid by this coal, and coal is found here and there over 384,000 acres. Many of the outcroppings have not yet been tested, and no one has estimated how much coal there may be.

Traveling through a gold country like this makes one covetous. Everyone thinks gold, talks gold, and, considering the prices at the restaurants, I might almost say, eats and drinks gold. You see so much gold in the mines and the banks that you feel like the beggar boy with his nose flattened against the glass window of the candy store. There is plenty to be had were it not for the barrier between you and the taking. At the clean-ups of the camps, I have handled gold nuggets as one handles shelled corn, and at the assay offices I have held up $10,000 worth of pure gold in one brick. While at Dawson I saw $200,000 worth of bricks wheeled about on a truck such as you find at a country railroad station.

I MET here at Fairbanks a man who has melted more than $50,000,000 worth of gold dust and nuggets, and who is now making bullion to the amount of $3,000,000 a year. This is Mr. G. E. Beraud, the assayer of the First National Bank. He is a chemist and metallurgist of note, and was the government assayer at Dawson when they were getting out gold by the millions.

All of the banks here buy gold, and each has its melting pots where the dust and nuggets are turned into bricks for shipment outside. You see these gold bricks on the bank counters. Some are as small as a cake of sweet chocolate, and others are so large that if one fell on your toes it would crush them to jelly.

The assaying and melting is usually done outside the bank. Mr. Beraud's shop is a rude zinc shed not much better than the portable houses used for automobiles. It contains a little furnace and the various implements of the assayer, including molds, bone-ash and scales. The scales are so delicate that they will weigh a pencil mark on a sheet of fine tissue paper or a single silky hair of a baby.

The gold dust is brought in to the banks by the miners in bags of buckskin as big around as your arm and about a foot long. Such bags are called pokes. The banker takes the poke and pours the metal out on the scales, and then either pays cash outright for the gold according to weight or gives the miner a credit slip which entitles him to its actual value after it has been turned into bullion. The gold dust is of different values. Some is mixed with silver and is not worth more than $13 an ounce. Other gold dust may be worth $20 an ounce. When the dust comes to Mr. Berand it is assayed—that is, it is melted and its gold contents tested.

The assay is made after the gold is cast into bricks. From each brick a corner is cut off with a chisel, the amount taken being about the size of a marrowfat pea. This is hammered out on an anvil and run through rollers until it is as thin as newspaper. A little strip of this gold leaf is then taken off and weighed on the fine scales above spoken of. It is so treated by melting in a furnace that the impurities are taken out and a little button of pure gold is left. This button is weighed and its weight is subtracted from the weight of the strip before it was melted. The result shows the amount of pure gold in the brick; and there are tables giving its value in dollars and cents.

I asked the assayer whether he did not covet the metal he handled. He replied:

"I never think of the value. I have been working in gold so long that the stuff seems to me just like corn or oats in the hands of a farmer. It is like the raw material used in machinery. It was different when I first began to assay at Dawson. I had never seen gold dust and nuggets in quantity before and I almost went crazy. I liked the look of the gold and I bought nuggets and had gold pins and chains made of them. I wore a nugget as a scarfpin and had nugget cuff buttons. After a time I grew tired of them and gave them away."

MINERS are always generous and a community like this is far more charitable than those of a long-settled country. Said Mr. L. T. Erwin, the United States marshal at Fairbanks, to me the other day:

"The people here are the most generous on earth. It is no trick to raise to send a sick man or woman out Only a few months ago a man was t outside with a trained nurse, and en money was sent along to pay his hos expenses in Seattle. I have live Alaska eighteen years, and in all time I have not seen one person beg

"We have, you know, many u cessful men. I remember an inst of a man who came to Fairbank make his fortune, leaving his wife family outside. He found no gold finally fell sick and died in a cabin o of the creeks. When the miners lo over his papers they found a letter had just come from his wife, who in a little town in Massachusetts. letter was full of news about the that had been born since the father left and inside it was one of the ba stockings. The miners stood aroun dead body in the cabin as the letter read, and when the stocking was s the tears ran down their faces. O them reached out and took the stoc He pulled forth his poke and poure enough gold dust and nuggets to fi the toe. Another miner poured in dust, and this kept on, the stocking ing from hand to hand until it was fi But all had not yet contributed. I end it was passed around the w camp, with the result that $5,000 w of gold dust was collected and money therefor sent to the widow.'

United States Marshal Erwin has unique distinction of being the only who has ever driven a flock of tur from the Pacific Ocean across the m tains into the Klondike gold region. had been talking about old time Dawson when he told me the story

"My father lived near Danville, in one of the chief turkey and g raising sections of the United St When I was a boy turkey raising a regular business there, and we so times drove our turkeys and gees far as sixty miles to the markets. had to put shoes on them before star out."

Thereupon I laughed. "You need smile," said the marshal, "that is truth. We made the shoes by dri the geese through the melted pitch, then through sand. The sand stuc their feet and gave them a pair of shoes, as it were. Well, when I ca to the Klondike and saw the high pr they were getting for poultry, I cluded to make a fortune by brin in live stock from outside. I left camp and went to Seattle, wher bought 600 chickens and 84 turkeys took them on a steamer a thous miles northward to Dyea, and f there sent the chickens by wagon the pass. The turkeys I drove. It no trouble except they would pe in stopping at night. You cannot vent a turkey from going to roost w the sun sets. I tried it, but the turk would jump up on the rocks. might push them off, but they w go on a few steps and then get up ag To make a long story short, I finally them over the range, and down to L Lebarge, where I took them by into Dawson.

"But I had to learn how to sell th There was a great competition am the provision men as to having fr fowls, and every one wanted to co the market and crowd out the oth When I entered the first store and t them I had eighty turkeys and chickens, the dealer's face fell, for saw that he could not monopolize s an enormous proposition as that. changed my plan, kept my mouth s about the supply, and began to pe them out in small numbers. I got apiece for the turkeys, and from $ $10 for the chickens. I went from st to store and restaurant to restaur until I had sold all but twenty turk and sixty chickens. These I got ri to one man at $10 per turkey and $5 chicken. Altogether, I got $3,000 of my chickens and $2,000 from turkeys, so that my gross receipts the trip were $5,000."

Wilson Keeps Us Out of War!

How Our President Applies the Golden Rule in a World Aflame

By GEORGE A. DORSEY, Ph.D., LL.D.

Before the Great War had fairly got its rivers of human blood well started toward the sea of oblivion, American public opinion voiced a belief and a prediction:

Christianity Is Bankrupt; Europe Will Not Let Us Stay Out of the War

The month of August, 1914 was for every American hours and days of fear, dread, consternation. As the days wore on, each more red, sullen, bloody; as each day saw the unexpected happen; as the flood of human blood widened, deepened, reddened; the world's marts closed, one by one; as the world's purse-strings tightened ever tighter; and as the world's business closed down upon thousands and ever-increasing thousands of unemployed; strong men looked each other in the face and with bated breath asked each other "What next? What is to be the end?"

The year 1914 dragged its monstrous, loathsome length along, and 1915 came—with new forms of International hatred and new expressions of International frightfulness. Then came the Lusitania!

Public belief now became certainty—Christianity *is* bankrupt; and public prediction saw itself fulfilled—Europe *has* dragged us into war!

Right here, please bear in mind that this Democratic Administration on March 4, 1913, inherited bad times, Boss Rule, and an "affair" with Mexico. Before the year was up bad times had given way to confidence, and we were on our way.

Then that Great War cloud began to spread like a pall over American business—trade was paralyzed, the banks began to hoard gold and issue clearance-house receipts, confidence was destroyed. "It comes," whispered scared souls, "it comes—the Panic! The War!"

Wilson Was in the White House

"We can't keep out," timid souls kept saying; "Europe wont let us stay out of this war. Do you suppose they are going to tear each other's throats, drain each other's blood, and blow up each other's wealth—and let us stand by and pursue the paths of profitable peace?"

That question was asked not by this or that man, but was the big question that travelled back and forth and up and down the continent from Maine to California, from the Great Lakes to the Gulf. It was asked by presidents of railways, of banks, of corporations, of trusts; by the man in the street, the blacksmith at the forge, and the farmer at the plow. And the opinion actually prevailed in America that in some way, somehow, we would be dragged into this monstrous thing. And panic got its myriad slimy legs at work and began to crawl forth—but it never reached the Man in the White House!

Public opinion had overlooked our greatest asset for sanity—

Wilson Was in the White House

Wilson administered the nation's affairs in conformity with the spirit of American independence and in accordance with the principles of Christianity.

His four years' experience pre-eminently gives him that "efficiency" which Mr. Hughes properly demands shall be the equipment of the man who is to guide the nation's destinies during the next four years.

His opponent—lawyer that he is—failing facts for honest criticism, resorts to unseemly abuse, finds fault where none exists, ignobly overlooks obvious virtues, and thus seeks under cheap ridicule and carping criticism to reinstate his backers, the Old Guard, who while preaching "Liberty" and ranting "Rights of Man" stole the country blind.

Wilson's democracy is as broad as his republicanism, and his progressiveness is based on conceptions gained from a knowledge of history and his belief in the nation's destiny.

He Has Kept Us at Peace

With the world afire he has kept us at peace. He dared the nation to do right—as became a statesman, a Christian, and a man, and the President of the richest, strongest and most self-respecting nation in the world. Every American can thank God for his citizenship and look his flag in the face—its record has never been cleaner or more honorable. Nor have we had to surrender a single conviction of honest and fearless men. Our national consciousness has been robbed of the brutality of a mob swerved by passion and the greed of those who profit by the flow of blood.

He has not been stampeded to do the bidding of reckless capitalists who would exploit the national resources of Mexico.

Daring Predatory Wealth, both in Wall Street and at the ballot box, he had the courage to throttle an antiquated financial system based on a fifty-year-old-Government-need to sell bonds and which had been so manipulated as to concentrate the people's cash in the hands of the ring and restrict credit for the use of its friends.

He dared remove the tariff so far from politics that it no longer shuts us out of world-commerce, violates every decent principle of taxation, and makes our Government a facile tool and a silent partner in the hands of private interests.

He Brought Prosperity

He brought to the nation a degree and a kind of prosperity unparalleled in world history, and enabled us in four years to reach a position in resources and resourcefulness, in wealth and in individual and collective intelligence, supreme among the nations of the world.

His far-reaching intelligence saw that we were from fifty to one hundred years behind in scientific, economic and business-like methods of agriculture—hence the Rural Credits Bill which gives to agriculture the efficiency of great business enterprises, and to the farmer the same access to credit that has hitherto been reserved for the merchant and the manufacturer; hence also the Good Roads Law, which will save hundreds of millions of dollars, facilitate human intercourse, check the urban tendency, and add enormously to the value of farm land.

He humanized human labor—freed it of its enslavement to insensate corporate greed; gave it a Bill of Rights, a Magna Charta; and abolished Child Labor. By law, the injunction can no longer be abused in labor disputes, nor is man's labor a commodity open to barter and sale like inanimate things.

He has prepared us to defend our national honor, as we were never before prepared; insured us against war and its indescribable horrors and iniquities; and guaranteed the nation against foreign aggressions.

Is Not That a Record?

The future historian will agree with Dr. Eliot, the distinguished leader of American scholarship, that this Administration has done more for the nation than the Republican Party accomplished in five times as many years, and that the period from 1912 to 1916 will be memorable in the history of the United States for the extraordinary amount of good work that Wilson's Administration has accomplished.

"Speak Softly and Carry a Big Stick" is a good motto for a prize-fighter, and "Might Makes Right" conquered Belgium—but neither is a worthy slogan of the Leader of a Christian Nation! Christianity has not won her victories in that sign nor has civilization made permanent headway under that banner. If the Golden Rule is good conduct among the men of the earth, it is better conduct for the nations of the earth; and until international ethics are at least comparable to business ethics and the code of honor among Christian gentlemen, we must go on with reasonable preparedness and continue to expect wars.

Woodrow Wilson is the greatest President America has produced since Lincoln. He has done his duty. By his works you may know him. He has never disappointed nor deceived. There is no "bully" in his vocabulary, nor "big stick" in his armory. And he *has* made good! His administration has prepared and defended us; abolished panics; levied income taxes; controlled iniquitous trusts; conserved national resources; stamped out graft and special privileges from legislation; slain the Bosses and wiped out the Lobby; made agriculture a business, and humanized labor; and added so much progressive, constructive, business-like and humanitarian legislation to the statute books that the Progressive Party had to go out of business. The country needs him. He has been fair to the American people—the American people believe in fair play—they know a good man when they see him. Would you like to go back to Taft? Roosevelt chose Taft—who betrayed the people, says Roosevelt; yet today both back Hughes—as do also Penrose, Smoot, Crane, Barnes, Mann, and Cannon; and what else? The G. O. P.! Same old Crowd. Same old Bosses. Same old Lobby.

Christianity Is Not Bankrupt

Its greatest commandment has been written into the nation's law. We are not at war. We have won our victories by the reasonableness of our cause. We know where Mr. Wilson stands. We know what we may expect of him. If the Golden Rule is good enough to guide us in our dealings with our brother, it is good enough to direct our course with our neighbor nations; and it should serve to point the way on November 7th!

(This is a Paid Advertisement)

Our Mail-Bag

NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag, provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

H. H., Cedar Springs, Mo. We know that God is omnipresent, and it is the general opinion that the devil is a wicked spirit and is also omnipresent. Can two spirits occupy the same space at the same time?

In Scripture the evil spirit is likened to a roaring lion (I Peter 5 : 8), going about seeking whom he may devour—that is, seeking to find entrance to the hearts of men, so that he may ultimately destroy their souls. The heart in which Christ is already enthroned is guarded and defended against temptations and surprise attacks, and the evil one can find no entrance. It is only the heart that is unoccupied, or which is filled with doubtful thoughts and purposes as tenants, that can be captured, because its defenses are all down and there are no guards set. (See II Peter 2 : 20; Matt. 12 : 43-45.) It is quite evident from God's Word, as well as corroborated by human experience, that the spirit of evil cannot occupy simultaneously with the Christ Spirit the heart of a man. He may assault and batter it till doomsday, but the soul that rests on Jesus gets new strength, new power of resistance, after each attack.

L. E. B., Cleveland, Ohio. It has been conclusively shown, by the experience of the European nations, that militarism and preparedness lead, not to peace, but to war. If the Christian nations had followed the teachings of Jesus Christ, we believe there would have been no war, and the world would have been spared the awful horror it is now facing.

Subscriber, Attica, Ind. 1. God is both just and merciful, and the measure of his mercy we cannot estimate. The question you ask as to the origin of evil has caused much controversy. God is the source of all goodness, and no evil dwells in him; but "with the withdrawing of his guiding and protecting Spirit from man, evil comes." Evil is the negation of good, as darkness is that of light. The soul that seeks to obey God and to know his will is under the guiding and protecting power of the Spirit, and will be kept from evil. In the case of Cain, there is reason to infer, from the Bible narrative (Gen. 4 : 3-7), that he had not come to worship and sacrifice in the right spirit, but had put away the fear of God from his heart, leaving it a prey to evil suggestions. He knew the divine law, but, being proud and headstrong, he acted independently of it and was thus, in a sense, a rebel against God even before the sacrifice. One sin led to another until the culminating tragedy was reached. 2. The doctrine to which you refer is Universalism. It is at variance with all revealed religion, and is rejected by the Christian Church.

J. C. F., Mount Carroll, Ill., who classes herself as one of "the old young folks," sends a plea for more consideration for the comfort of a very large class who love to attend church. She writes: "My locomotion is not as good as it once was, and I find it is with much difficulty that I can climb the stairs to our churches on the Lord's day. Consequently I can better understand why my mother, then in feeble health, was unable to attend worship, unless a church without stairs could be found, which was seldom the case. It was a source of much regret to her, as she dearly loved the services. The thought then came to me that she is only one of many, no doubt, who must be deprived of attendance at divine worship because of the climb they must make."

A. B. C., Oklahoma. What is the fate of the Jews who pass away? Will they be lost because they do not accept Christ?

It would be pure speculation to answer a question concerning the ultimate fate of the Jews who have passed away since the death of Christ. We have no right to judge men; judgment belongs to God alone. Besides, in all ages he has raised up witnesses to himself in the persons of godly men and women who, although they might never have heard the Gospel message, have lived according to their highest lights in a way that may have been acceptable, and whose faith has been accounted to them for righteousness.

H. M. T., Argyle, N. Y. Why did Jesus spend whole nights in prayer? Was it to ask for strength to endure the suffering which he knew was to come?

We must consider that in Christ there were joined and combined the two natures, the human and the divine. Now, how readily can we see that the human side of him was weakened and humiliated at the thought, not only of what was before him, but of the tremendous responsibility he was taking upon himself of bearing the world's sin and atoning for it. Is it then to be wondered at that he frequently sought refreshment and strength in long periods of uninterrupted communion with the Father in prayer and meditation. Even at the last, in Gethsemane, in his human weakness, he makes one more appeal to have the cup pass away, but his divine nature triumphs, and, refreshed and strengthened by the assurance he receives, he drains it to the last.

Nara, Elgin, Minn. You are apparently somewhat confused as to the laws and usages relating to banks and banking systems. The office of a "sight draft" is to collect for the drawer from the drawee resident in another place, money to which the former may be entitled either on account of balance due or advances on consignments. In other words, to fit your case, in order to draw money on your brother in another state, it will be necessary that your bank send to your brother a draft or letter. If he accepts it, your bank will pay you the money.

Subscriber, McClelland, Iowa, writes: "I herewith enclose a five-dollar bill for the War Orphans. I have sent money direct to Osterwald, Hanover Province, Germany, where I have distant relatives, but on account of a letter from Austria lately published in the Daily Nonpareil of Council Bluffs I have quit sending money. The letter, which slipped by the censor in Austria, stated that one-half of all money sent to individuals in Austria went to the government. I take the Christian Herald and hope you can have something to say of this in the paper, but it might hurt the cause of benevolence, too, if it became public."

Our own experience in making remittances to the warring countries has been satisfactory. In no single instance has there been any interference, official or otherwise, and all funds sent have reached their destination. We have heard rumors of the sort mentioned in Subscriber's letter, but have regarded them as sensational, or as instigated for the purpose of reflecting upon the governments immediately concerned. As to the charge of misappropriation, we regarded it as unbelievable.

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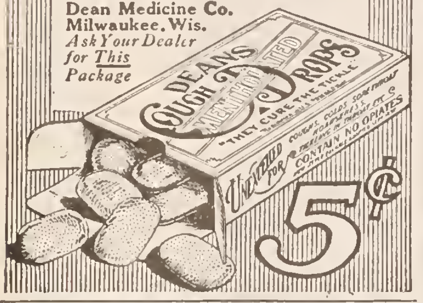

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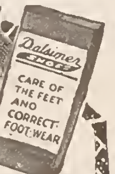
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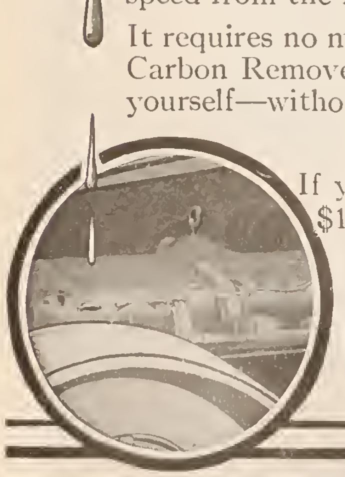

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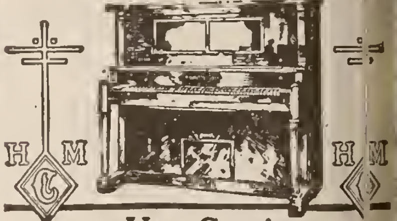

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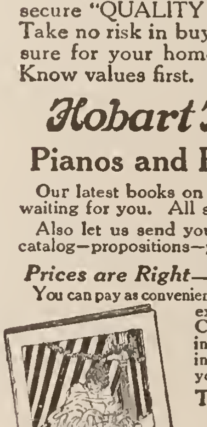

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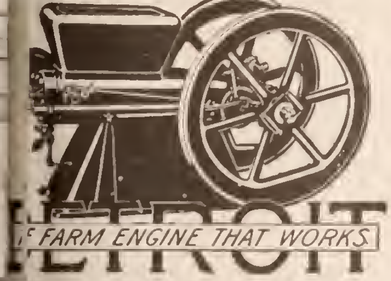
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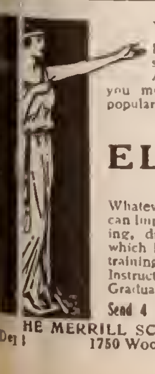

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The Christian Herald Prayer League

All Christians are urged to unite with the members of the Prayer League in daily prayer at the noon hour. Also any one is at liberty to send a request for prayer or an acknowledgment of answered prayer, thereby becoming enrolled as a member of the Prayer League.

A SHUT-IN of Andover, Mass., writes to the Prayer League: "For several months I have been a shut-in, and summer has brought many prayer experiences to me. At first feeling alone and in need of companionship, I prayed earnestly that God might be more real to me. After a short time I felt his presence as never before. . . . I believe the Lord has given me this summer a clear call to the ministry of intercession, and I rejoice in it and that I can be counted among the workers of the Lord even though shut in from active service."

Mrs. L. P., Traverse City, Mich., asks prayer for a friend who, though a young mother of but twenty-four years, is in a sanitarium suffering from nervous breakdown. She asks prayers that this mother may be restored to her three small children.

A. B. C., of Winthrop, Me., tells us that some years ago he was broken in health and threatened with a foreclosure of the mortgage upon his home, but that prayer brought him strength and sufficiency of income so that the home was saved. He feels that the present success of his six children is also an answer to prayer.

A mother writes: "Some eight months ago I requested prayers for my son, who was losing his eyesight. He is now able to attend school. May God's richest blessing rest on the League and on the Bowery Mission."

A grandmother tells of the great sorrow that came to their home in the disgrace of a son-in-law, and of the comfort which prayer brought to her as she tried to explain to the eleven-year-old grandson the inscrutable ways of Providence. The son-in-law, having served his sentence, is now making good in the West, kept by the power of prayer.

A wife in Lynn, Mass., came home from a shoe factory tired in body and broken in spirit to find her husband almost discouraged because of lack of work. She was driven to her knees and found there peace, rest and a certain hope. The next morning her husband was summoned to work, and she has been so kept that in spite of the hard work of the factory she has not since felt the weakness of discouragement.

Mrs. R. E. W. writes that she is a firm believer in prayer. Some time since she wrote to the Prayor League asking that an estrangement between near relatives and herself might yield to the grace of God. A few days later she received the first letters in more than a year, the letters being dated on the same day as her letter to the League. Is it not possible that Sister W. was estranged by the coldness of her own heart, and that her prayer was answered when she herself evidenced her willingness to forgive by the writing of her own letter?

Mrs. J. M. H. asks that the League pray with her that a way may be found to pay off a pressing mortgage which threatens to deprive her and her children of their home.

D. D. writes a rejoicing letter. A brother, a victim of the drink habit, has been cured in answer to the prayers she requested in his behalf. She writes: "He with his wife and child are now all members of church. He is like a new man, and we trust he will so continue."

J. L., Seattle, Wash., asks prayers for recovery from a severe sickness. "Pray that God will heal my body and save my soul," he writes. Mrs. H. M. W., North Yakima, Wash., requests prayers in behalf of a "good Christian minister," that he may have a church given him, and find support for his family. "Sister," Madison, Miss., asks the prayers of the League in behalf of a brother addicted to the drug habit, that he may be relieved from this bondage and reconciled to his family. I. G. S., Berkeley, Calif., requests prayers for a revival in the church of which he is a member, "that every member may be sanctified and ready for service"; also prayers for a Christian mother, who has a hard struggle to keep her seven little children together, that her eldest son, now in the United States army, may be brought to Christ.

An old lady of sixty-four asks the prayers of the League that God may help her to overcome a bitter trial that has come into her life.

Friend, Antwerp, N. Y., writes that prayers in her behalf have been answered. "My debts are paid, not just the way I looked for, but God's way, and I want to thank the League for helping me." She now requests prayers in behalf of others, that their hearts may be changed, and that they may love the Lord's house more; also that a son may be cured of the liquor habit. These, with hundreds of other requests, have been laid before God in prayer by the League.

PRAYERS are asked for revivals of religion at: *Artesia, New Mexico; Los Angeles, Calif.; Gainesville, Fla.; Cana, N. C.; Libertyville, Ill.; Olivet, Mich.; Northfield, N. H.; Cape Horn, Wash.; Clinton, N. C.; Manton, Mich.; Naponee, Neb.; Anderson, Ind. (that many may be saved during revival); Warren, Mo. (that many may be saved during meetings being held at the Baptist Church); Milan, Mich. (for the success of special meetings to be held in the church); Everett, Wash. (for the success of revival meetings here); Port Defiance, Va. (pray for the upbuilding of the church, and blessings upon the young people's meetings, also the success of revival); New Burlington, Ohio (pray for a sweeping revival to spread over the nation); Moundridge, Kan. (for the success of a revival to be held here); San Bernardino, Calif. (that we may win in our fight against the saloons); Baltimore, Md. (pray for the Prohibition victory here); Funk, Neb. (that Nebraska may be voted dry).

Three parents ask prayer that their sons' minds may be restored; "Isabella" asks prayer that mother's mind may be strengthened; Mrs. A. C. asks prayer that husband's mind may be restored; fourteen friends ask prayer for mental restoration or strengthening for other relatives or friends or for themselves.

Three friends ask prayer that their mothers' sight may be restored; E. M. K. asks prayer that eyes may be healed; V. P. asks prayer that father's sight may be restored without an operation; thirteen friends ask prayer for restoration or strengthening of sight for other relatives or friends.

Fifty-eight friends ask prayer for a deeper work of grace and assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing.

Seven parents ask prayer that their sons may be delivered from the liquor habit; Mrs. E. J. M. asks prayer that a physician may be cured of the habit; six wives, their husbands; sixteen ask prayer that friends or relatives may be delivered from the liquor habit.

E. F. E. asks prayer that daughter may be cured of the morphine habit.

A mother asks prayer that her son may be saved and return home; M. E. S. asks prayer for the conversion of three sons; forty-two parents ask prayer for the conversion of sons; eighteen wives, for the conversion of their husbands; eighty readers ask for the conversion of relatives or friends.

Eleven readers ask prayer for special spiritual blessing for others.

Ninety-six ask prayer for the healing of friends or relatives, including Mrs. J. F. M., who asks prayer that a Sunday school scholar may regain the use of limbs; eighty-six friends ask prayers for healing for themselves, including Miss C. B. A. and Mrs. C. V. K.; M. J. S. asks prayer that health may be restored without an operation; H. P. T. asks prayer that an operation may be successful; M. M. D. asks prayer to regain the use of limbs; sixteen friends ask prayer for restoration of hearing for themselves or others.

Thirty-nine friends ask prayer for help or guidance in financial affairs, including Mrs. J. F. M., that a way may be opened to raise money for the repairing of the church.

Sixty-two friends ask prayer for the granting of various desires and needs.

◆

Called Higher

Mrs. Mary Holbrook, Hollister, Calif., 86 years; Mrs. Barbara Schreiber, Alma, Kan., 83 years; William M. Edmonds, Orange, Conn., 81 years; Rev. Caspar Ruegg, South Germantown, Wis., 78 years; Rev. Elias R. Pyle, Clintondale, N. Y., 57 years; Mary E. White, Los Angeles, Calif., 76 years; Mrs. Fanny L. Smith, Chester Depot, Vt., 92 years; Mrs. W. M. Keller, Dublin, Texas, 83 years; William G. Paxton, Platte City, Mo., 98 years; Elijah Saunders, Lacombe, Alberta, Canada, 72 years; Mrs. Margaret E. T. Cope, Leroy, Ohio, 68 years.

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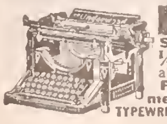

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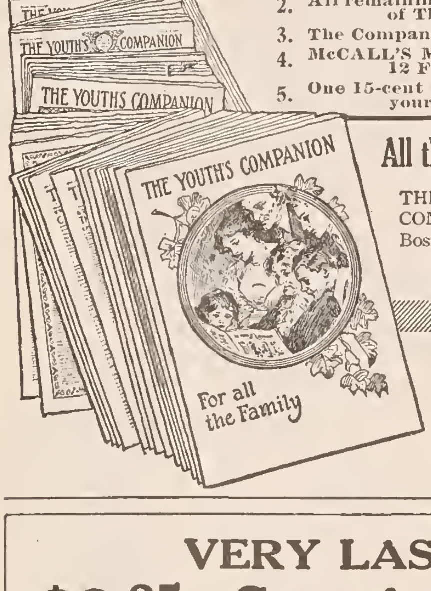

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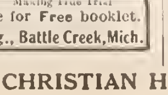

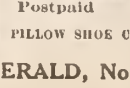

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World's Temperance Less

International Sunday School Lesson for November
Rom. 14 : 13 to 15 : 3

TALKS ON THE GOLDEN TEXT

By REV. F. B. MEYER, B.A.

"*It is good not to drink wine.*" *Rom. 14 : 21.*

We must not please ourselves in respect to any indulgence which has been deadly in the case of a fellow Christian. The matter in question may seem to us altogether trivial and unimportant. Our conscience, so far as God and we are concerned, may be perfectly easy and at rest, but if others have been led into perilous positions or tempted to fall through what we allow for ourselves, we must put our own pleasure and use aside, and forego even a harmless thing for their sake. We cannot afford to risk the soul of any for whom Christ died. If he shed his blood for such, surely we may shed a little self-gratification. At the same time we must make it clear that we are not to be bound or limited by people's scruples and questions. The apostle is free
to admit that we must procure p
evidence that our weaker brother is
led into sin, or weakened in his Ch
life, or entrapped as he goes alo
path which we have trodden. So
strong drink is concerned, it has be
cause of stumbling, weakening
entrapping to countless myriads. W
not go far afield for evidence o
Probably in our own family or ci
acquaintance we can discover severa
of heartbreak and ruin. Judging l
teaching of the holy apostle, even if
drink were innocent we must renou
but how much rather when it is noto
inimical to perfect health! Paul
further and advised them to be veget
rather than eat meat offered to an i

The Christian Attitude Toward Social Problems

By George D. Allison, Ph.D.

WE have in this chapter of the letter to the Romans a truly Christian statement concerning two of the difficult problems of the early church. Stated in general terms, Paul's principles here laid down are applicable to all the great social puzzles of our day, and notably to the alcohol issue.

In Paul's day there was the question of meat offered to idols. Much of the market product was of this character; it had been used in sacrifice to the pagan gods. Was it therefore "tainted" with heathenism? Could a Christian eat it? If he did, might he not be accused of participating in the idolatrous ceremonies? To Paul himself an idol was nothing; the services did nothing to the meat; he could eat it without question and so advised his Corinthian friends. Yet he recognized special cases where he and others would abstain because of the law of love and the conscientious scruples of another.

The other vexed question arose over the gradual substitution of Sunday for Saturday as the Sabbath Rest Day. The Lord's Day, the day of resurrection, the first day, became the generally accepted Christian Sabbath. Some Jewish Christians felt this to be very wrong, and indeed there are fine, stalwart Christians today who feel as thoy did. But the great majority took the view that the leading of the Spirit warranted the departure from the letter.

Respect for Sincere Opinion

SO Paul laid down his principle of respect for the opinions of others, the true basis of Christian tolerance and the source of progress. The freedom of the individual is recognized. One man esteemeth one day above another: another esteemeth every day alike. One man eateth to the Lord, thankfully; another abstains, to the Lord, thankfully. Sincerity of conviction is the desirable thing: "Let every man be fully persuaded in his own mind." In order to have that, there must be free choice, no coercion, no condemnation. We must not judge one another; that is, censure, denounce, on matters of prayerful conviction. Good men havo often differed—yet in the love of Christ they can cooperate for the upbuilding of his kingdom. The delusion of uniformity has filled the church with persecution and unbrotherliness in past eras. Diversity in unity is possible. One great dead level would be monotonous and unprofitable. We long for a great unity of Christendom, but it must be a unity of spirit and purpose—not of creed and organization. We must respect the convictions of all parties and denominations, and yet find a way to cooperate fully, joyously, fraternally, for the salvation of the world.

Still Greater Respect for Welfare of Souls

BUT there is a deeper principle even than that of toleration of opinion—that is, concern for the spiritual and temporal welfare of our fellow
women. Important as correct
est views are, there are times
weaker brethren are confused
settled by an unwise exercise
on our part, or a too great fre
speech. The law of example is
ficult of application than me
Recently a young Christian bro
ward this argument concer
question of drink: "If all me
temperately, all would be hap
set the example of moderation,
following me will be all right.
drink that the whole world
the same and not suffer." T
mistake here. The theory
modified by actual study of co
Your weaker brother may try t
your example of moderation,
snared thereby to excess. Besi
authorities agree that "modera
ers" are never standing still:
becoming "hard drinkers," or g
stopping the habit, or else bein
ously poisoned to death. The d
of the next decade are recruit
the moderate drinkers of today.
would set a positive example
midst of the wreckage of alc
abstain absolutely, though y
think you are safe. Then you
brother, following your example
safe too. Read Vance Th
"Drink and Be Sober," wh
shows at the end that the only
is the abstainer.

Conscientiousness in Personal C

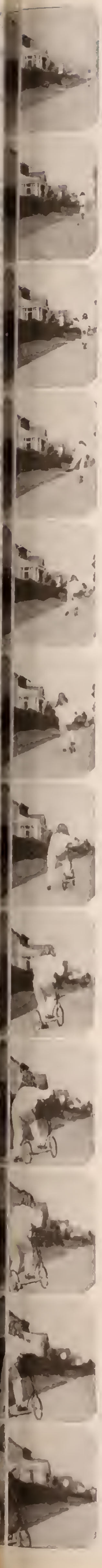
A CHRISTIAN is to live an
purposeful life. It must
before the Lord for his critic
the guidance of his Spirit. T
going conscientiousness in perso
duct is tho first test of your c
tion to Jesus. Read this lesson
then spend a half-hour alone,
room, with the door shut, befor
Father who seeth in secret."
these things: Are there any ha
have contracted that are unw
your high calling? Are there an
in your life, in your home, in yo
ness, that Jesus would not a
Are you selfish of spirit, incon
of other people?

Let none of us feel that bec
do not drink strong liquor this
has no message for us. Pray
scales of spiritual blindness to
from your eyes. Pray for relea
pride or aloofness, and ask f
pathy for your stumbling, so
brethren. So will you be prep
livo for Christ and his kingdo
meditation of your heart will be
able before the Lord, our Stren
our Redeemer. You shall learn
of the cross, the law of love, th
the spirit of life in Christ Jesus

The Higher Law of Sacrifi

THE strong bearing tho infir
the weak. It may be irks
the father to moderate his pac
the autumn fields to that of
boy, but the law of love will
his striding ahead while the littl
stumbles and falls. The stron

Continued on page 1206



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The Sunday School Lesson

Continued from page 1204

self-controlled man is irked and irritated by the limitations of his fellow Christians. If he is selfish and arrogant, he will not "bear" the burden of their "infirmities." He will "please himself," as Paul puts it. But the higher law of sacrifice comes in, and the bigger, better, stronger he is, the more important that his example should be careful and considerate of actual conditions. "Let not your good be evil spoken of."

For example: in a certain college the president is fully persuaded that he can have wine on his table in moderation. No one would think for a minute of questioning his sobriety and his will-power. Yet in that college are hundreds of young fellows not yet of age, who think it smart and manful to frequent saloons, to be "men of the world." They think prohibition or abstinence narrow-minded because the president so thinks. Scores of them are laying the foundation of an alcoholized career, some are absolutely ruined during their stay, nearly all are becoming bad examples to a drink-cursed age.

They do not see that their much-prized open-mindedness and respect for all opinions should include due consideration of the growing opinion that alcohol is too dangerous and treacherous to be trusted. Nor do they see that we may have the most receptive and liberal minds, giving and taking opinions with all men—and yet be forever narrow-minded toward sin and moral wrong, and eternally opposed to any custom, product or habit that is weakening human life and damning human souls. If there were any other single substance, drug or preparation that was doing equal damage, we should be equally opposed to it. Alcohol is, however, Satan's chief aid.

Personal Liberty

IT seems clear that the liquor interests, in their fight to keep their gigantic profits, are willing to jeopardize human life and happiness still further. One of their misleading watchwords is "Personal Liberty." It is only a blind for their personal profits, but many are misled thereby. One public man said he would rather have "England free than England sober." As though a drink-sodden nation could be free! As though sobriety were not the only true freedom! Can it be possible we shall always confuse liberty with license? Or consider it tyrannical for the government to suppress any business that ruins morals, creates criminals, and weakens the human fabric of the commonwealth?

To a Christian his rights are subordinate to his responsibilities. Where his brother suffers, there his own freedom becomes undesirable. If Christ gave his life for weak erring humanity, we can at least give up the dubious right of self-indulgence in a physical thrill and sensual stimulus. For drink "destroy not the work of God." Rather, "build up your neighbor" even by self-restraint (Rom. 15 : 2).

Luther's great epoch-making treatise on "The Liberty of a Christian Man" cut the shackles of superstition and ecclesiasticism that bound the souls of men everywhere. Yet, marvelous in its insight, one half of the book is entitled "The Christian Man Is Servant of All and Subject to Every One." The liberty wherewith Christ hath made us free creates within us a desire for service and unselfish helpfulness to others, that they may share with us true freedom from the bondage of sin.

The Saloon Trap

PAUL speaks of a stumbling-block, an occasion to fall, which is in our brother's way. The stumbling-block is the "figure four" under a rabbit trap which drops the deadfall on its victim. In my own state there are rigid protective laws for animals. It is unlawful to trap partridges or pickerel, or even to trap skunks out of season. Yet the state licenses saloons, man-traps, boy-traps, which all the year round set their stumbling-blocks and occasions of falling in the way of the young. New victims are being sought, advertised for everywhere, lured by lights and music and entertainment. All too little is being done to extend protection to human beings equal to the protection given to game animals. We have spoken against saloons, we have prayed against them, but in scores of communities we have not yet labored until they are voted out of existence.

Perhaps you have heard of the little girl whose brother trapped song-birds. First she talked to him of the wickedness of his conduct, but in vain.

Then she prayed every night that the Lord would keep the foolish little birds away from the trap, but he did not do so. Then, to use her own words, she "went out and kicked the nasty old thing to pieces." The Christian Church is almost in a frame of mind to kick the saloon trap out of the nation. Why? Because of concern for the welfare of souls, because our boys and girls, our young men and women, are of "much more value than many sparrows."

Is there any doubt whatever as to where Jesus and Paul would stand on the alcohol question, the American issue today?

Howard Arnold Walter set a worthy standard for every boy and girl in these two verses which he called "My Creed":

"I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.

"I would be friend to all, the foe, the friendless;
I would be giving, and forget the gift;
I would be humble, for I know my weakness;
I would look up, and laugh, and love, and lift."

A Prison College

ACCORDING to Dr. Waller H. Dade, director of the Bureau of Prisons in the Philippines, this bureau is conducting at Iwahig, near Palowan, a prison colony which is self-supporting, and which sends a man out after his term of service, a better citizen than when he entered. At present there are 1,400 colonists located on 100,000 acres. Every prisoner with more than a year to serve must learn a trade. Prisoners enter the colony through their good behavior in the other prisons on the islands, and are ranged in four classes, entering as a member of the fourth class and earning the right to advancement. When a prisoner has been a year in the colony, he may send for his family or may marry. If, in the choice of trades, he elects the study of agriculture, he is given 12½ acres, and the government furnishes a work animal, implements, seeds, builds a house for him, and assigns an instructor to teach him. There is a cooperative store at which he can trade, and he shares with the government half and half until it is reimbursed for the goods furnished him. There is a market for all the produce he can raise. If he has children old enough to learn a trade they are admitted to the trade schools of the colony. Fifteen per cent. of the prisoners stay on at the colony after they have served their terms, continuing to work on the farms, and those who leave receive additional good conduct allowances, and the government transports them to their homes and buys back such of their portable possessions as they may have acquired in the colony. The colony is governed under the honor system, and thefts are rare. All the business of the colony is conducted by the colonists, who operate the lighting and water systems. Those who do not work the land, work in the power house, and in the workshops. There is work for all, work that means better efficiency and greater earning power when a sentence is finished. It is said that the stigma of the prison does not cling to the prisoners when they return to their homes, and that the prison is really an open door to honest endeavor, education and thrift. A majority of the graduates of the prison are self-respecting citizens from the day of their discharge; for they have learned how to live honestly.

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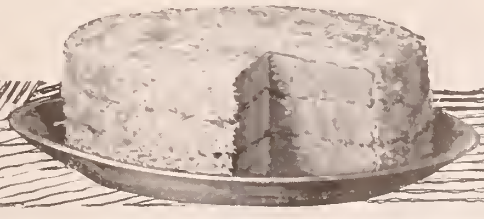

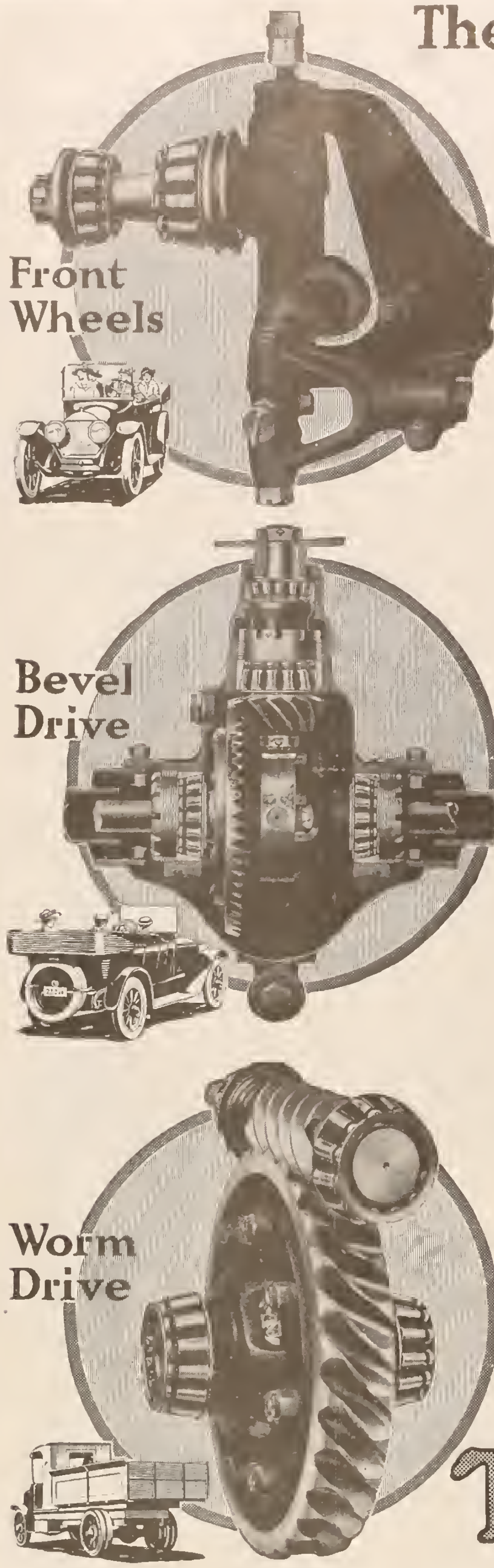

The Three Hardest Jobs

where motor car bearings must stand the acid test of service

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Young People's Topics
November 12

If They Cannot Believe in Us, Wi Believe in Our Christ?

Epworth League Topic. II Sam. Matt. 26 : 69–73; I Peter 3 : 1; Acts

THE question almost answers itself said, "Ye are my witnesses." often that a case is stronger t evidence. If we fail to bear a true wit very failure is sure to weaken the some one who is looking toward Christ

How are we to secure that faith in o which will commend to others the fait Christ which we profess? We must true in our statements, true in our frie true in our business, and true in ou tions. We must be kind, we must be g willing to forgive a fault and to believ good intentions of others, and we mus self-seeking. We must be ready to g ask no return and to serve even whe is no apparent appreciation. We r ready to be sacrificed on the altar understanding or false accusation, must love all for whom Christ died fervor that never falters. If in our weakness we are at fault, we must be r acknowledge the fault and to make therefor. Perhaps, after all, we can up by saying that if we would hav believe in our Christ who observe o we must be Christlike.

And if we fail, if we prove false as if we seek our own advantage unwor we claim consecration that our lives b must not be surprised if we hear some "Why should I be a Christian? I'm as B——. I'm better; I'm honest!" than once an answer like this has stopp seemed to be a promising appeal to that had been closed to the Gospel. as Christians live unworthily the en souls will see that the answer is repeat

How to Be Strong

Christian Endeavor and B. Y. P. U.
Heb. 11 : 32–40; 12 : 1–4

THE periodicals are full of the an ments of men who will show you be strong. One will regulate you another will direct your exercise, still will mold your thought. Yet the met all three are alike in this: that their fi is to get rid of the faults and habits tha for weakness—in terms of religion, to of sin. Sin is the force that breaks o that palsies our moral arm, that mal feigned strength a hollow pretense. fore, to be strong we must be rid of si sin is ingrained in our whole being; it even while we abhor it. How shall rid of sin? How shall our sinful h cleansed? Where is the power that sha us stronger than our sins, that shall n hate them and shall bring us to love an the good? Faith is the power, faith i Christ.

The eleventh chapter of Hebrew telling review of the triumphs of fait physical and moral weakness. It is p sive, and it leads unerringly to the conc the great cloud of witnesses disclos Saviour, "Jesus, the Author and Fini our faith."

When Peter at Lydda brought hea Æneas he declared, "Æneas, Jesus maketh thee whole." And it is relate as Jesus walked along the crowded w Judea, "as many as touched him wer whole." It is the touch of the Chri makes us whole, that rids us of sin a gives us power to resist "unto blood, s against sin." And we touch him by f

Therefore, if we would be strong in is good we must first be strong in fait need but to believe. He is faithful th promised. Faith will bring strength, an strength and faith will grow as we serv who makes us whole.

◆

A RECENT letter from Missionary ramabai of the Mukti Mission, Ke Poona District, India, acknowledges rec funds and expresses the gratitude of th sion for the continued support by the Ch Herald Family of this work in India f saving of little girls.

Although this mission is primarily a home, the letter says that of late many boys have been sent to the home, an have not dared to refuse them, seeing appeared to be God's will that these should receive Christian training. They therefore arranged to take care of the to train and teach them in the way of The day school for boys is also erc Through daily teaching in the Gospels plan to draw these boys into the Kingdo to prepare them for the active ministr this time the mission has great need for petent teacher of English, and they a prayers of the Christian Herald Famil this need may be supplied.

◆

If in your Christian home
Your Bible only is for ornament,
The devil there can roam
Sit down upon it, rest and be conte
Rev. W. W. Vanderhoff, D.I

Girls Who Made Good

By MARGARET E. SANGSTER, Jr.

IV. Maisie

MAISIE was, as the popular saying goes, born with a gold spoon in her mouth. The only daughter of ri parents, she was almost idolized from the moment when her great won ring blue eyes first opened on the worl

W n she was a tiny girl, Maisie gave bi iday party, and I, a stranger to the tle hostess, was invited—I have neve quite known why. Maisie, even then lidn't belong exactly in my world. But went to the party, a fairy book clasp l close to my heart over the embidered guimpe of my best white froc It was my birthday gift to Mai .

I s the first guest to arrive, possibly beca e birthday parties were valuable expe ences to me, and I had been ready to g for a long while before the appoind hour. Maisie was not dressed whe arrived, and I sat self-consciously in t great drawing-room. In a childish y I noticed that the velvet carpet was ery thick and soft to step on, and that e great chairs had deep cushions mson silk. But somehow the gns oppressed me, and the lack of cozi ss filled me with a certain awe. m ow, deep in my heart, I wished r own little house with its worn ee Hollow chairs and its cheery e ce.

A then Maisie bounded into the r gold-tinted curls aflutter, great dance. Her dainty little gown illed with real lace, and her white oc ngs were made of fine silk. She eed me in an entirely friendly and or less sophisticated manner, and ove my fairy-tale gift, even though it ok lost in the dim magnificence of he awing-room. And then, after the manner of children, we fell to talking shyly until the other small guests arrived.

That shy little conversation was the beginning of our friendship—an odd little friendship, with much that was pleasant in it. On given afternoons I was allowed to go and play with Maisie at her home; sometimes she came to my home to play with me. Once I remember going for a drive with Maisie and her mother in a stately old victoria through stately old streets to the shopping district where Maisie and I sat for hours, rather proudly, waiting for Maisie's mother to finish buying the glossy satins she had come to purchase.

AND then, suddenly, we grew up. And Maisie was sent to a fashionable finishing school. I saw her only when she was home on her Christmas vacations—in the summer she made trips to Europe and the West under the strict chaperonage of one of the teachers. It took Maisie four years to learn what the school had to teach her, but at the end of that time she came home to make her début, a finished young society lady. She could walk well, and talk well, and pour tea in exactly the right way. She made a charming hostess and a delightful guest. Her hair was dressed in exactly the right way, and her gowns were perfect.

And then Fate, one day, threw Prescott Holmes into Maisie's path. And Maisie opened her wide blue eyes a bit wider, and I noticed that they filled deeply with a great light. And Prescott's eyes glowed back at her with the same light. It was love.

If Prescott was born with a spoon in his mouth it was a lead one. The last of a fine family, he lived in a narrow little room in the city and wrote what he called "pot-boilers." His father had been killed when Prescott was a tiny boy; his mother had died when he was just fourteen; and since that time he had fought for himself in a humorously aggressive way. We who knew him felt that some day he would win his fight.

There were plenty of girls who would have been glad to marry Prescott Holmes and help him make good. But Fate threw him in Maisie's way, and I think they were both *sure* from that first meeting. Finally he told her that he loved her.

"But," she told me he said, "if you marry me it's good-by to cars, and velvet dresses, and opera, and course dinners. What about it: Are you game?"

Maisie was "game"—but bewildered. She came to me the next day with tears in her eyes and a pathetic break in her voice.

"Mother," she said, "is home—crying. Father is wrathy, but he says he'll start Prescott in business—if necessary. Prescott says I've got to live on his income, or else we can't get married. What shall I do?"

"Maisie," I questioned, "do you love Prescott Holmes?"

Maisie looked at me marvelously with the tears drying on her cheeks—

"More than—anything!" said Maisie.

"Then," I answered, "you'd better learn to sweep, and sew, and cook."

"What will mother say?" murmured Maisie.

"Ask her," I suggested.

MAISIE did ask her. And her mother didn't object, though she wasn't enthusiastic. "For," said Maisie's mother, "I had other plans for my daughter!" So Maisie went to cooking school, and dressmaking classes. She had spent four years learning to keep her hands white, and to enter a room gracefully; but in four months she learned to forget about her hands (they were a bit stained from peeling potatoes), and she could sweep a room efficiently, and make a bed without wrinkles.

Well, they were married, Maisie and Prescott Holmes. And as I stood in the simply decorated drawing-room of Maisie's home, (she had insisted on the simplicity. "You see," she told us, "it isn't as if I'm going to be rich") I couldn't help remembering the first party I attended in that same room so many years before.

SOME people don't agree with me when I speak of Maisie as a girl who has made good. Her mother is among the number. Some people are inclined to shrug their shoulders and say, "She had the makings of a beautiful woman, and she might have married a man with a great deal of money and a wonderful social position. She might have had a home on Fifth Avenue and another one at Newport if she hadn't fallen in love with Prescott Holmes."

Perhaps they are right, and I'm wrong. But I met Maisie on the street the other day, with her tiny son in a white enameled go-cart, and she looked mighty beautiful to me. I've seen many women with homes on Fifth Avenue who didn't look nearly so beautiful. Maisie looked happy, too. Many women with villas at Newport don't look happy.

"My dear," she cried out when she saw me, "what do you think? I made jelly this morning, and Prescott's writing a book, and baby has a new tooth! I'm so full of joy that I want to smile at every one in the world."

Maybe Maisie hasn't made good, after all. But—what do you think?

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If you were to make up enough mince meat as good as None Such to make an old-fashioned mince pie, it would cost you twenty-five cents. And think of the time and trouble it takes.

This is probably your reason for not having Mince Pie more often, although you know folks certainly do enjoy this popular dessert.

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Madam—for 10c you can buy a package of None Such Mince Meat that makes the finest mince pie you ever ate. It's all ready, too—simply mix with water and it's ready for the crust.

None Such Mince Meat is made in a sunlit factory as clean as your own kitchen. And here is what we use in making None Such—whole, seeded raisins—the very best we can get; U. S. Govt. Inspected beef; delicious apples; pure cane sugar; rich apple cider and selected spices that set your tongue tingling.

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Buy a package of None Such and make a pie. If you and your family don't agree that it's the tastiest mince pie you ever ate, you will at least have had more than 10c worth. Order it today.

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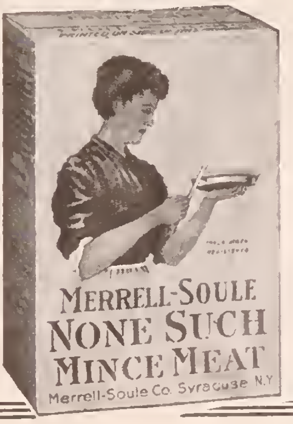
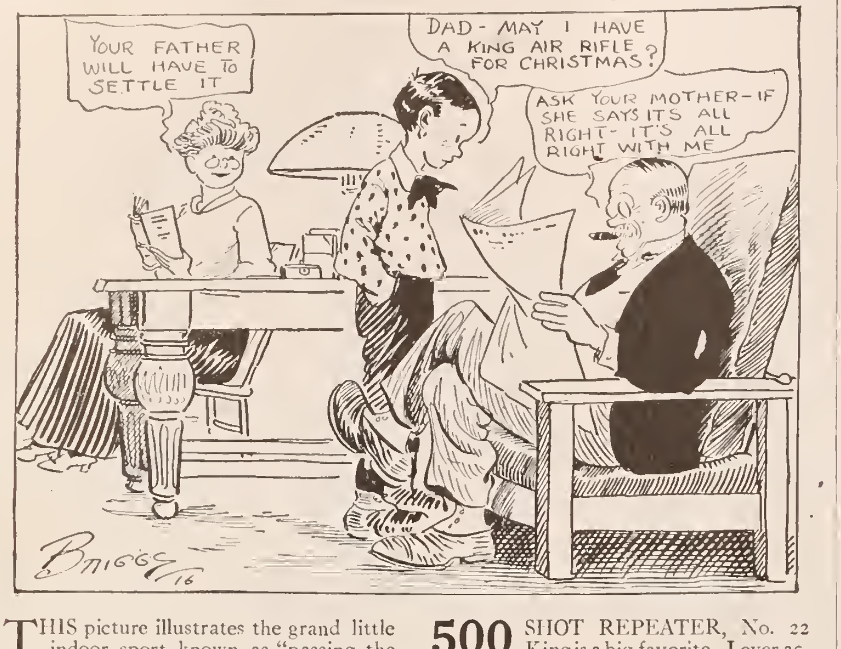


10¢
12c to 15c in Far West

"When a Feller Needs a Friend" By Claire Briggs


YOUR FATHER WILL HAVE TO SETTLE IT
DAD - MAY I HAVE A KING AIR RIFLE FOR CHRISTMAS?
ASK YOUR MOTHER - IF SHE SAYS ITS ALL RIGHT - IT'S ALL RIGHT WITH ME
BRIGGS '16

THIS picture illustrates the grand little indoor sport known as "passing the buck," indulged in all too commonly whereever there are boys and fathers and mothers. A fair question is entitled to a fair answer. When a boy musters up courage to ask for a real, genuine, sure enough King Air Rifle for Christmas, don't, in the name of fair play, make a shuttle-cock out of him.

Father, yours is the responsibility here. Take a determined stand on this question and see that Sonny gets his King. It will be the making of him! And you will manage one way or another to get as much fun out of it as the boy does. The hardware man has all sizes from 25c to $2.50.

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FREE Sample of 3-in-One Oil and Dictionary of Uses sent for the asking.

Three-in-One Oil Co.
42 CF. Broadway
New York

The War in Europe

Continued from page 1191

British unsuccessfully attacked the German lines.

The deadlock of the past few days continued on Wednesday, although there was very hard and determined fighting at several points. The principal attack made by the Allies was on the northeastern portion of their front, north of the Somme, from Le Sars to Rancourt, around Gueudecourt. At the eastern end of the British portion of the front the fighting was the severest, coming to hand-to-hand struggles, but ultimately the assailants were repulsed by the Germans. Hard fighting also took place with the French around Morval and Rancourt, and they managed to penetrate the German positions at Sailly, though elsewhere they were not successful.

On the extreme northwestern end of the line the British made an attempt to advance north of Thiepval, but did not gain any ground, and a similar fate attended a French effort near Bouchavesnes, south of Rancourt. Nothing of importance took place south of the Somme River.

The French the following two days succeeded in driving the Germans out of the village of Sailly and in installing themselves therein, this being the only real advance that was made during the week.

The Cunarder Alaunia, 8,000 tons, said to be carrying 10.000 tons of munitions, was sunk in the British Channel by a mine late in the week. Her passengers are reported to have left her at Falmouth, on the south coast of England, before this mishap took place, and hence there was little loss of life.

Since the king of Rumania in the middle of the week appealed to the Allies, several measures of relief were announced. In the first place the French are sending a military mission composed of more or less distinguished officers to correct the faults in the Rumanian strategy and tactics. Several such missions have been sent by the French heretofore to various distressed partners, notably the one to Russia headed by General Pau. Secondly, the Russians are to send the Rumanians large reinforcements. This would be important, but as it would appear that Russia is herself short of trained and fully equipped men, with the necessary artillery to support them, it will be well to await the actual arrival of such reinforcements before attaching great weight to this report. Thirdly, King Ferdinand is to take command of the Rumanian armies in person. This may be important, provided King Ferdinand is a great military leader, which remains to be proved. In the meantime, pending the happening of these things, the Rumanians are continuing to retreat, and from their own bulletins it is evident that they have been completely driven out of Transylvania and that the Teutons are at several points actually on Rumanian territory and in process of entering thereon at others.

On the Rumanian northeastern and northern fronts the Rumanian retreat continues. Farther to the west, on the southern slopes of the Vulcan Pass, south of Petroseny, is the only place where the Rumanians have apparently been able to hold their positions. On the Drobudja, the southern front, nothing of importance has taken place.

EVENTS moved very rapidly in Greece during the week. On Monday the Allies recognized the provisional government which Venizelos has set up in Salonica. The same day they added several clauses to their original ultimatum, and as a result thereof the Greek people in Greece are no longer to be allowed to have any arms of any kind, and further, the Greek army in northwestern Greece is to have no more ammunition or supplies forwarded to it.

On Tuesday morning the Allies compelled the Greek government to turn over to them the three warships previously exempted from seizure, and thereafter an ultimatum of very grave character was presented to the Greek government by the representative of the Allies, Admiral du Fournet. At the same time a force of a thousand marines and sailors was landed from the Allied warships to patrol Athens and Piræus.

Immediately upon this landing becoming known the streets of Athens swarmed with thousands of Greeks chanting the Greek anthem and cheering the king "frantically," to use the very expression of the dispatch that London allowed to reach us. Thereafter the crowd attacked the sailors and marines and drove them back, and probably would have gone further had not the Greek minister of war ordered out Greek troops, which formed a cordon around them. Later on, at the command of the king, all demonstrating of any kind was repressed, and we are in the dark as to actual happenings after that, though rumors abound. The press states that the American ambassador was appealed to to secure the preservation of Greece.

On the eastern front there was some hard fighting again west of Lutsk, near Zaturce, where the Russians again made a desperate effort to break the German lines with the usual result. In Galicia there was some fighting to the south of the railroad from Brody to Lemberg, which had no important results. Farther south the Russians made a serious attack northeast of Halicz, but were repulsed with unusually heavy losses.

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The demand for Crispettes is enormous—ev body everywhere likes them. One sale means , two means four and so it goes. Think of the unes made in 5c pieces. It's a great business. ound it so. So should you. Come to Springfield d see all this for yourself. Drop in quietly. Ask anyb about Long, about my store. Ask them if what I sa t the truth. See the Crispette Machine just like I'll fur you. See Crispettes made. Make a batch yourself. t's so simple, easy. You'll see—know—learn all a t th s business Up to a distance of 300 miles I'll pay r rail- road fare if you decide to go into the business.

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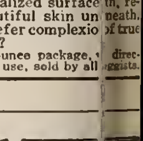

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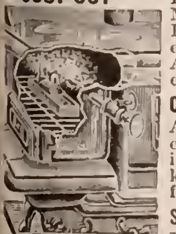

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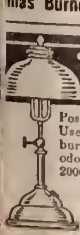

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John Goode

Continued from page 1189

Where was I going?

I did not know.

I had heard my mother say she had a sister in Massachusetts. I made up my mind then that I would go to her. At that time I had no idea I was different from any normal boy. There had been no means of my knowing that the life I was leading would take me to state's prison or the gallows, unless it was checked. I didn't know there was such a thing as a prison and gallows. But I learned about them soon enough. Then, however, I was just a healthy boy running away to escape a father's uncontrollable temper and desire for whisky. I was on a train of freight cars, and the men knew why I was there. They treated me kindly. But three days of kind treatment on a freight train won't alter a boy's character. Perhaps if I had met men on leaving that freight gang who treated me as they did, this sort of a story would never have been told. But I didn't meet the same sort of men.

I met men and boys who like myself couldn't or wouldn't or didn't recognize the difference between right and wrong. I met men whose business it was to teach young boys to steal and pick pockets just as carefully as your boy is being taught how to become a manly man, and just like your boy I learned my lessons well. I met other men who took these boys, when they had become expert, onto the road to steal and plunder and for other unspeakable purposes.

As I say I learned my lessons well. I was an apt pupil—had begun early. My age was with me, for who would suspect an eleven-year-old boy of being a thief?

I didn't stay long in Kansas City. I don't know why, except that way back somewhere in my head was that wish to go to my mother's sister. I beat my way to St. Louis on the Missouri Pacific. Sometimes I rode in coaches, more often underneath. Sometimes I begged my food, sometimes I stole to procure it, but the point is I always got it. Back door and front door alike yielded all the food I asked. Always my age and story brought the lady of the house across. And each time I told the story I added more sob stuff. Open windows and cellar doors got me all else I needed.

And then the inevitable happened. Why it hadn't happened sooner I can't understand.

To be continued

◆

Our Bible Picture Contest

WE are now very hopeful of an early decision by the judges. A most interesting phase of the contest ought to be the reexamination of the pictures by every competitor in the light of the judges' decision as to the best answers. Naturally, they are not expected to explain why one of several verses that *seem* equally applicable is the most so in their opinion; possibly they could not explain their choice in every case by definite points. In fact, the decision in many cases will be a majority vote of the judges where several verses seem to be equally good.

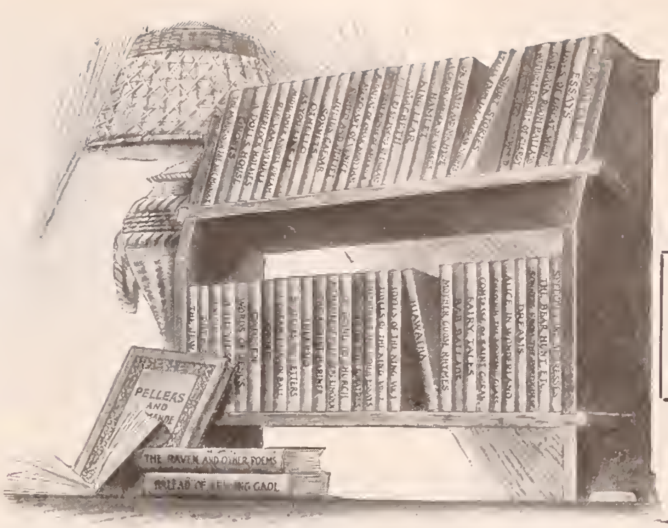
As a result of all this deliberation it can scarcely be doubted that the wisdom of the judges' decision for each of the sixty pictures will be recognized by all competitors. Many and many a competitor will exclaim, "Oh, why didn't I see how much better that verse is than the one I chose!" and we believe this work of comparing with the pictures the answers which you submitted, in the light of the judges' decisions, will be a most interesting and beneficial phase of the contest.

As soon as possible, the decisions will be announced and the awards made.

◆

Whose Victories?

"While debating the liquor problem," said a Helena, Montana, paper, "do not fail to note that for a thousand years the most spirited military victories have been won after serving grog." Whereupon an anti-liquor paper replied: "There is some truth in this, but the victories were not won by those who guzzled the grog but by the other fellow."



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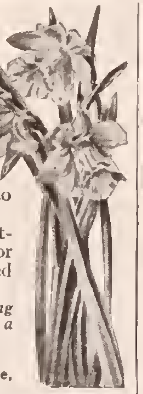

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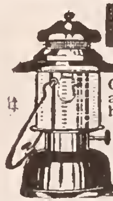

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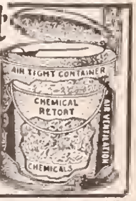

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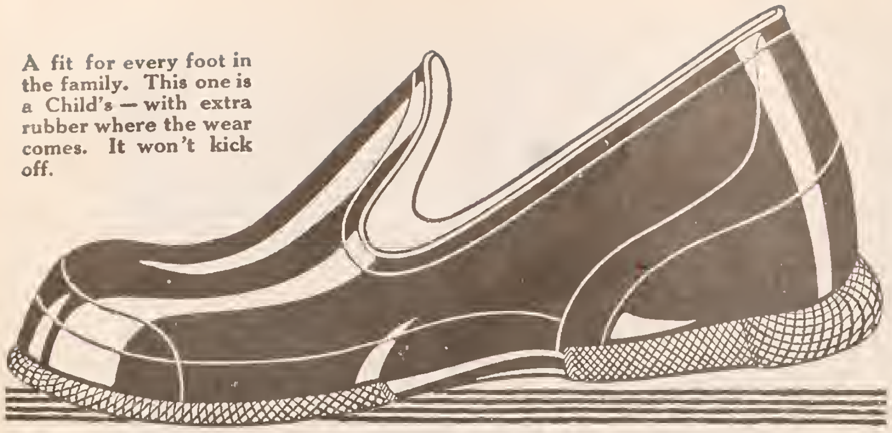

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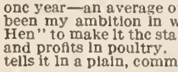

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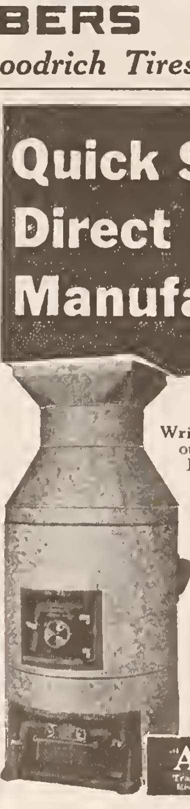

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Continued from page 1188

Brown of Lancaster, Pa., but had been neither accepted nor rejected at this writing. It is as follows:

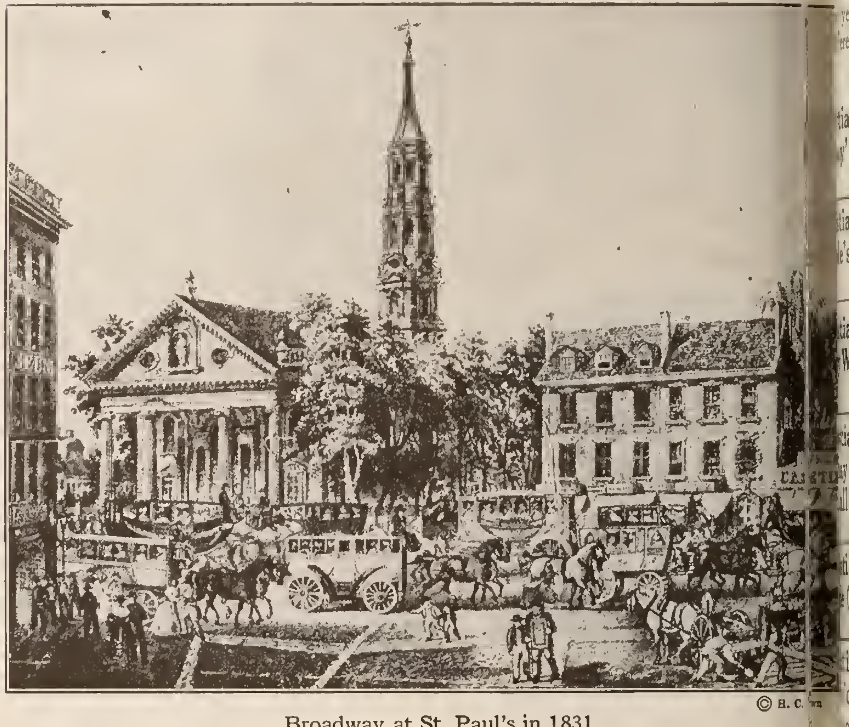
> "O God, who has taught us by Thy blessed Son that we cannot serve both Mammon and Thee, send upon us the anointing fire of Thy unquenchable Spirit, that we may uproot the worship of money which corrupts our land and all the nations of the world. Lay the axe, O God, to the root of the tree which brings forth the corrupt fruit of misery and war. Guide us in the upbuilding of a commonwealth of brothers, wherein service shall be the test of honor and worship; and give us grace to endure martyrdom, if need be, in the preaching of Thy full Gospel, that all men may know the truth which shall set them free to live the life of brothers."

Evidence of the fading of the animosities of '61 was given in the retention of the name "Memorial Day" in the prayer for that anniversary. A suggestion that it be made "a prayer for patriots," in order that it might apply equally to Abraham Lincoln and Robert E. Lee, was met by a statement from a southern delegate that he saw no reason why there should be any change, as the time had come when the brave were honored no matter on which side they had fought. The wording of the prayer makes it suitable for use by either the Blue or the Gray. The House of Bishops on October 18 recommended that the Ten Commandments be printed in the prayer book both in the proposed abridged form and in the usual form. At this time it is impossible to give a more complete report of this most important convention.

Old St. Paul's Still Young

By MARY KENDALL HYDE

THE corner-stone of St. Paul's Chapel, which is now celebrating its 150th anniversary, was laid on a quiet May day in 1764, in a wheat field, so far up-town as to cause severe criticism by many, who pronounced the erection of a church in so out-of-the-way a place to be a sinful waste of money, as the town would by no means ever extend its limits far enough to insure a large or steady attendance. However, the church was built and the dedication services held on October 30, 1766. The steeple was added in 1794, and four years later a clock arrived from London and began its duty as timekeeper.



Broadway at St. Paul's in 1831

© B. C.

In the years when Wall Street was a fashionable promenade where on Sunday afternoon bewigged gentlemen in cocked hats, blue or scarlet coats, embroidered waistcoats, knee-breeches, white silk stockings and silver shoe buckles, accompanied by ladies in gay silks and satins—many riding in sedan-chairs—exchanged pinches of snuff from gold or silver snuff-boxes along with bits of friendly gossip—in those years St. Paul's held many a brilliant assemblage and stately festival. Lord Howe, Sir Guy Carleton, Major André and many soldiers of the king attended service here in pre-revolutionary days.

But now in the days when fortunes instead of pinches of snuff are exchanged on Wall Street, and there is little leisure for friendly gossip, when business has supplanted residence in what has become lower New York, St. Paul's undertakes to minister to business, to serve busy Broadway spiritually at its own convenience. Noon time and midnight are preferably Broadway's convenient hours. For twenty years during the noon hour short religious services have attracted thousands. Special services are held during Lent and on feast days; during the last Holy Week nearly 6,000 persons attended. The famous noonday musical services were attended by more than 10,000 persons during the winter and spring. The organ which came from England in 1803 and was enlarged in 1864 is still in use, and many notable organists render their own compositions at the ancient instrument during the festival services. The churchyard is always open, and provides benches and seats for rest. Many young business women employed in nearby offices spend their noon hours in the hospitable grounds when the weather permits.

"The usefulness of St. Paul's is far from being at an end," says the Rev. Dr. William Montague Geer, vicar for the past twenty-eight years. "While the location makes ordinary parochial work on a large scale no longer possible, Old St. Paul's is a veritable shrine, in no sense emptied of its former spiritual value, in no sense preserved solely on account of its interesting history. Its doors are ever open for prayer and worship. It seeks through many agencies to give spiritual and practical help to those who labor in this region. It is today one of the most important centers of work for our Lord and his church in this city. In a neighborhood occupied in money-making, it bears unceasing testimony to a merchandise that is better than the merchandise of silver and the gain thereof than fine gold. Located near the courts of this great city it represents the Highest Court, the Judgment Seat of Jesus Christ, before which the decisions of all earthly tribunals shall be reviewed.

"Through these long years, and under all changing conditions, St. Paul's Chapel has ministered to the people in holy things, in a spirit of loyalty to Jesus Christ, the Great Head of the Church and the Saviour of the world."

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ristian Herald	$1.50	$1.75
-day's(freepattern)	.50	
cCall's(freepattern)	.50	
Regular price,	$2.50	
ristian Herald	$1.50	$2.00
ude (Music)	1.50	
Regular price,	$3.00	
ristian Herald	$1.50	$2.00
nerican Poultry Advocate	1.00	
k—200 Eggs a Year per Hen		
Regular price,	$2.50	
ristian Herald	$1.50	$2.30
elineator	1.50	
Regular price,	$3.00	
ristian Herald	$1.50	$2.40
oman's Home Comp.	1.50	
Regular price,	$3.00	
ristian Herald, 1 yr.	$1.50	$2.40
int Nicholas, 6 mos.	1.50	
Regular price,	$3.00	
hristian Herald	$1.50	$2.40
other's Magazine . .	1.50	
adies' World	1.00	
cCall's(freepattern)	.50	
Regular price,	$4.50	
hristian Herald	$1.50	$3.90
oman's Home Comp.	1.50	
eview of Reviews	3.00	
Regular price,	$6.00	
hristian Herald	$1.50	$3.25
odern Priscilla	1.00	
oman's Home Comp.	1.50	
Regular price,	$4.00	

ust go to same address)

		Until Nov. 10
Christian Herald .	$1.50	$1.60
Housewife	.50	
Regular price,	$2.00	
Christian Herald .	$1.50	$1.65
McCall's (pattern)	.50	
Regular price,	$2.00	
Christian Herald .	$1.50	$2.00
Modern Priscilla .	1.00	
Regular price,	$2.50	
Christian Herald .	$1.50	$2.40
Pictorial Review .	1.50	
Regular price,	$3.00	

EASY CLUBBING PLAN

To Find the Price of Any Club ☞

You can make up your own combination of magazines from the list below.

Add the Class Numbers of the Magazines selected, multiply the sum by five and the result will be the cost.

EXAMPLE	
Christian Herald	Class 23
Pictorial Review	Class 25
McCall's	Class 10
Total class numbers	58
Multiply by	5
Price of club. . . .	$2.90

WITH CHRISTIAN HERALD

Class No.		Reg. Price	Spec'l Price
30	Adventure.	$3.00	$2.65
17	American Boy. . . .	2.50	2.00
17	American Cookery.	2.50	2.00
25	American Magazine	3.00	2.40
17	Boys' Life . . .	2.50	2.00
17	Boys' Magazine. . . .	2.50	2 00
70	Century.	5.50	4.65
23	Christian Herald. . .	1.50	——
35	Collier's Weekly. . .	4.00	2.90
16	Cooking Club Mag.	2.50	1.95
—	Cosmopolitan.	3.00	3.00
—	Country Gentleman	2.50	2.50
30	Country Life in America.	5.50	4.65
55	Current Opinion. . .	4.50	3.90
25	Delineator.	3.00	2.30
12	Designer.	2.25	1.75
25	Etude.	3.00	2.00
15	Every Week.	2.50	1.75
25	Everybody's.	3.00	2.40
30	Garden Magazine. .	3.00	2.50
—	Good Health.	3.50	3.15
—	Good Housekeeping	3.00	3.00
70	Harper's Magazine.	5.50	4.65
17	Health Culture. . . .	2.50	2.00
12	Home Needlework. .	2.25	1.75
8	Housewife.	2.00	1.60
20	Illustrated World . .	3.00	2.15
80	Independent.	5.50	5.15
50	John Martin's Book	4.50	3.65
—	Ladies' Home Journal	3 00	3.00
15	Ladies' World.	2.50	1.90
—	Literary Digest . . .	4.50	4.15
17	Little Folks.	2.50	1.90
10	McCall's.	2.00	1.65
20	McClure's.	2.50	2.15
25	Metropolitan.	3.00	2.40
17	Modern Priscilla. . .	2.50	2.00
23	Mother's Magazine.	3.00	2.00
50	Outing.	4.00	3.65
60	Outlook.	4.50	4.15
20	Pathfinder.	2.50	2.15
20	Pearson's.	3.00	2.15
8	People's Home Journal.	2.00	1.60
4	People's Popular Monthly.	1.75	1.60

WITH CHRISTIAN HERALD

Class No.		Reg. Price	Spec'l Price
20	Physical Culture. . .	$3.00	$2.15
25	Pictorial Review. . .	3.00	2.40
30	Popular Science Monthly.	3.00	2.65
30	Review of Reviews.	4.50	3.00
50	Scribner's.	4.50	3.65
—	Saturday Evening Post.	3.00	3.00
55	Scientific American.	4.50	3.90
17	Something-to-Do. . .	2.50	2.00
50	St. Nicholas.	4.50	3.65
30	Story Tellers (Juvenile).	3.00	2.65
8	To-day's.	2.00	1.60
55	Travel.	4.50	3.90
25	Woman's Home Companion . . .	3.00	2.40
12	Woman's Magazine	2.25	1.75
5	Woman's World. . .	1.85	1.60
40	World's Work.	4.50	3.15
10	Youth's Companion	4.00	3.15

RELIGIOUS PUBLICATIONS

Class No.		Reg. Price	Spec'l Price
	Prophetic and Mission Record—3 Yrs. Amer. Advent Miss. Soc.	$1.85	$1.60
8	Amer. Messenger . .	2.00	1.65
8	Daily Bible.	2.10	1.75
18	Record of Christian Work	3.00	2.00
30	Christian Standard.	3.00	2.30
30	Christian Endeavor World (new). . . .	3.00	2.50
35	Presby. Banner. . . .	3.50	2.90
40	Standard (Chicago)	3.50	3.00

Special Prices for 2 Years

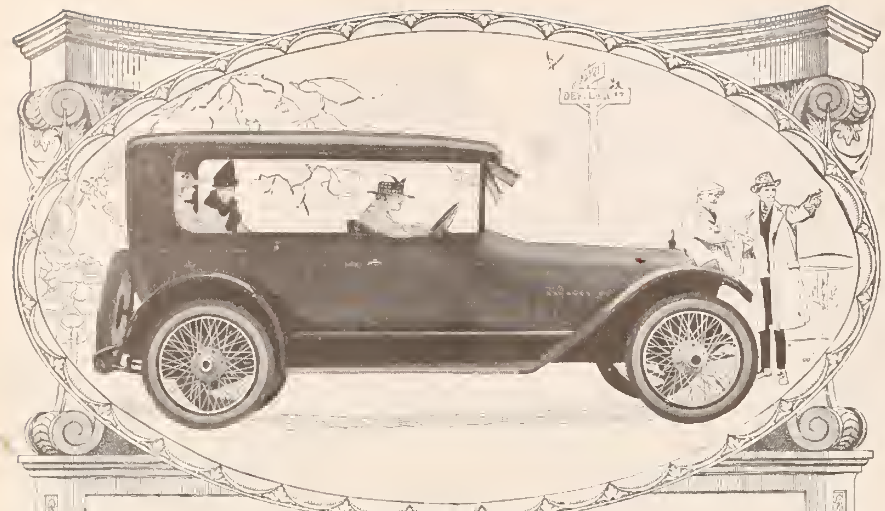
(Does NOT include Christian Herald, which can be added for 1 year at extra cost of $1.15.)

Class No.		Reg. Price	Spec'l Price
40	American Mag.	$3.00	$2.00
40	Delineator.	3.00	2.00
40	Everybody's.	3.00	2.00
40	Metropolitan.	3.00	2.00
30	Modern Priscilla. . .	2.00	1.50
50	Pictorial Review. . .	3.00	2.50
40	Woman's Home Companion.	3.00	2.00

		Until Nov. 10
Christian Herald	$1.50	$1.60
Woman's World.	.35	
Regular price,	$1.85	
Christian Herald	$1.50	$1.75
Designer	.75	
Regular price,	$2.25	
Christian Herald	$1.50	$1.75
Home Needlework. . . .	.75	
Regular price,	$2.25	
Christian Herald	$1.50	$1.90
Little Folks	1.00	
Regular price,	$2.50	
Christian Herald	$1.50	$2.00
Mother's Magazine. . .	1.50	
Regular price,	$3.00	
Christian Herald	$1.50	$2.15
Ladies' World	1.00	
To-day's (or Housewife)	.50	
People's Home Jourl. .	.50	
Regular price,	$3.50	
Christian Herald	$1.50	$2.40
Modern Priscilla	1.00	
Home Needlework	.75	
Regular price,	$3.25	
Christian Herald	$1.50	$3.15
*Woman's Home Comp.	1.50	
*American	1.50	
Regular price,	$4.50	
Christian Herald	$1.50	$3.15
*Delineator	1.50	
*Everybody's	1.50	
Regular price,	$4.50	
Christian Herald	$1.50	$3.25
Modern Priscilla	1.00	
Pictorial Review	1.50	
Regular price,	$4.00	
Christian Herald	$1.50	$3.25
Youth's Companion. .	2.00	
McCall's (pattern). . . .	.50	
Regular price,	$4.00	
Christian Herald	$1.50	$3.65
Pictorial Review	1.50	
Woman's Home Comp.	1.50	
Regular price,	$4.50	

(*Must go to same address)

END ALL
RDERS TO **Christian Herald** **Bible House, New York, N. Y.**



A luxurious limousine or open touring car

This Touring Sedan is the "most practical automobile ever built." One minute it is a powerful, speedy Haynes touring car with the permanent top in place. Next minute it is a luxurious, perfectly appointed Haynes limousine of which you'll be proud in any company. The transformation from touring car to sedan, or from closed car to open, takes less time than it requires to tell about it. The windows are removable and quickly concealed in special pockets in the sides of the body.

"America's Greatest 'Light Six'"

HAYNES

"America's Greatest 'Light Twelve'"

No matter how cold or stormy the weather, you will ride snugly protected in the Haynes Sedan, comfortably heated and ventilated. The divided front seats provide one large space, giving a comfortable sense of roominess and cosiness.

No matter what the road conditions, there is power and responsiveness in America's Greatest "Light Six" and "Light Twelve" motors to master them easily. It will pull you through mud or snow so deep that the running boards drag.

Consult your Haynes dealer now, and see this Touring Sedan that gives two cars for the price of one.

Get ready to enjoy fall and winter motoring—the keenest of outdoor sports. Compare with cars of much higher price—for appearance, comfort, power, performance—and you'll choose Haynes.

Don't miss the months when there's more tonic in the air than at any other season of the year. If you order quickly you can get your Haynes Touring Sedan for prompt delivery.

Every new Haynes production is quickly oversold —see your dealer now and have your Haynes Touring Sedan ready when you want it

THE HAYNES AUTOMOBILE COMPANY
44 So. Main Street, Kokomo, Indiana

Catalog describing all models of the Haynes "Light Six" and "Light Twelve"—gladly mailed on request.

"Light Six"—Open Cars		*"Light Twelve"—Open Cars*	
Five-passenger Touring Car -	$1485	Five-passenger Touring Car -	$1985
Four-passenger Roadster - -	1585	Four-passenger Roadster - -	2085
Seven-passenger Touring Car -	1585	Seven-passenger Touring Car -	2085
Closed Cars		*Closed Cars*	
Five-passenger Sedan - - -	$2150	Five-passenger Sedan - - -	$2650
Seven-passenger Sedan - - -	2250	Seven-passenger Sedan - - -	2750

All Prices F. O. B. Kokomo

Demountable Sedan and Coupe Tops for All Open Models, $275

The Story of a Wonderful Life

WHEN a man begins to realize that life is meant for service to others, that wealth is not a possession but a stewardship, and that what the world often counts for success may be disappointment and failure, unless these ideals have been kept steadily in view—when he realizes these things, and orders his life accordingly, he has found his true career.

In the biography of Joseph Fels, written with the intimate knowledge of one who knew him best, we trace step by step the development of a career which in many ways might serve as an inspiration and a model for the business men of America. In these days of intense devotion to money-getting, it is seldom that we have to take note of a life record in which earnestness and efficiency are so combined with high purpose and a clear vision of duty as this little volume describes.

It is the story of a youth of humble origin and comparatively few early advantages, who began business life at fifteen. But Joseph Fels had in him the qualities by which men climb to business success. He schemed, planned and toiled assiduously, mastering even the minutest details, and while still a young man in the early twenties he found himself at the head of a business which his skilful management developed to enormous proportions. Most men in such a position would have been dazzled by the rich revenues it yielded, revenues which increased with every year; but the successful young manufacturer was of different stuff. He began to think new thoughts, to dream new dreams, and to work toward their realization.

THIS was the real turning-point in a life which was destined to count for much in the big business world in which he moved. He met all classes, the rich and the poor, and involuntarily he became a philanthropist, constantly helping others. There were many who, coming in contact with him at this stage of his career, were inspired and helped to better manhood.

Mr. Fels's efforts in behalf of social and economic reform began in 1895. Into each new enterprise he carried the same quickness of intellectual discernment and thoroughness that had made him so remarkably successful in the business world. But now he worked not for gain, but with an intense desire to benefit his fellow men, to save them from exploitation, to provide land for the landless, better homes for the toilers, more sanitary surroundings for the poor, to stimulate thrift and prosperity.

His efforts in philanthropic reform extended to England, where in 1901 he studied land and labor conditions, farm and home colonies, and the great problem of unemployment. There he formed the acquaintance of many of the leaders, in and out of Parliament, who were striving to ameliorate the condition of labor, both urban and rural; and as he gave them valuable aid in fighting their battles, they learned to love the quiet American and to appreciate his wise counsel. On his return to America he devoted himself to his beloved work of philanthropic reform with greater zeal than ever. He was an ardent single-taxer. Land hunger he held to be at the root of a great part of the world's poverty and discontent, and he showed the sincerity of his convictions by establishing the Joseph Fels Fund Commission, endowing it at the outset with one hundred and twenty-five thousand dollars for a five years' educational propaganda, which was remarkably successful.

Long before these events, however, Mr. Fels had taken a step which, viewed in the light of his great business success, must be regarded as an extraordinary one. He had cut loose from all further accumulation of riches; he had abandoned mere money-making, that he might devote himself wholly to philanthropic reform, which he felt to be his real life-work. He differed from certain other well-known philanthropists in motive as well as method. This he explained in a letter in which he said that while he appreciated the work of others, he could not believe that the greatest need of the work-peo
endowed universities and librari

YET while holding these vi
was favorable to the furt
of every project for education th
worth while. Gardening, nature
animal industries, manual t
trades instruction, all found in
warm advocate and supporter,
cooperated in various projects,
America and England, for fur
such education, giving freely
great wealth for that purpose.
woman worker, too, had a shar
practical sympathy, as well as th
He gave encouragement and ass
in many ways to the cause of
suffrage and to various projects
benefit of women's industrial in
To him, both sexes were literally
equality, which called for equal
tunity for all.

As a son of Israel, Mr. Fe
deeply interested in the future
Jewish race. He regarded the
movement as full of promis
favored the policy of establishing
colonies in Palestine by whi
economic question could be
tested with a view to ultima
support. As he grew older he wa
and more impressed with the con
that the real object of Jewish eff
attention was the birthplace
Jews in Palestine—the ancient
promise and inheritance.

If it were possible to reckon up
gifts of Mr. Fels to the very larg
worthy causes in which he
personally interested during his lo
busy lifetime, the total would be
prising one. "The greatest thir
once said, "is to contribute y
next to give your money." And
both, firm in the conviction t
was dealing rightly with his st
ship, in putting out the mea
trusted to him to the best adva

Happy in his marriage a
domestic relations, as well as
progress of the various projects
United States in which he was
ested, Mr. Fels was too muc
cosmopolitan to confine his inter
any single part of the globe. His
for world-service grew with the
His counsel and experience were
by the progressive spirits in
countries, and he gladly responde
literally gave himself, his tim
physical strength and his great i
for the benefit of his fellow me
spoke, he wrote, he traveled m
carry out these views; yet he w
of the calmest of men, with that s
repose and of reserve strengt
are eminent qualities of lead
He may be said to have literally
the harness, worn out with his gre
continuous efforts. With all his
set in order, he came home in Fe
1914, a sick and dying man. The
did career of self-sacrifice was c
He passed away on February
glorious example of one who had
what he could," and leaving a
behind him that will long be r
bered with gratitude and admi

JOSEPH FELS, *His Life-Work.*
Fels. 271 pages; illustrated wit
photographs; cloth binding; price $1.
Huebsch, New York, publisher.

◆

Christian Herald Gospel T nt

EVANGELIST B. F. BUTTS
from Grand Rapids, Mich.,
"the Christian Herald Good News
has been erected and dedicated. Ar
Saturday night too late for our o
service on Sabbath, we had it
ready for the meeting at night. Dr.
R. E. L. Jarvis, pastor of the Wes
ster Presbyterian Church, preside
Mrs. Butts and I spoke. When
the large audience of the Chr
Herald's great gift, they appla
The tent is beautiful, and I am
God is going to give you and your
ers great blessing for this generou
I wish I had words to express our a
ciation." Contribution in aid o
interstate evangelistic work ma
sent to "Gospel Tent Work," the C
tian Herald, Bible House, New Yo

Libby's Fruit Desserts

Libby's luscious California fruits and golden Hawaiian Pineapple are distinguished by the exquisite taste and rich color found only in ***fully sun-ripened*** fruit, because Libby's fruits are picked the moment they reach perfection—not before—and prepared the same day.

Pineapple Surprise

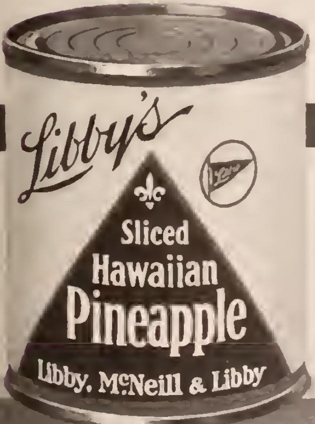
Cut one can of Libby's Sliced Hawaiian Pineapple into small pieces; cut a stale sponge cake into slices and soak each slice in the pineapple syrup. Put alternate layers of the pineapple and the cake into a wet ring mold, and fill it up with lemon or wine jelly. Put in the refrigerator or a cool place to set. When quite firm, dip the mold into a bowl of tepid water, and turn it out on the serving dish. Decorate with whipped and sweetened cream and half slices of pineapple. Send to table with some more cream served separately.

Marion Harris Neil

Pears in Rice Border

Drain one can of Libby's Pears. Pour four cupfuls of milk into a saucepan, add six tablespoonfuls of sugar and grated rind of one lemon, bring to boil, sprinkle in one cupful of rice, and cook slowly until it is tender, and has absorbed the milk. When done, turn it into a bowl to cool, add three-fourths cupful of whipped cream, and one and one-half tablespoonfuls of powdered gelatine dissolved in one-half cupful of the pear liquor. Pour into a wet ring mold and turn out when firm. Place the pears in the center and serve decorated with whipped cream and a few blanched almonds.

Marion Harris Neil



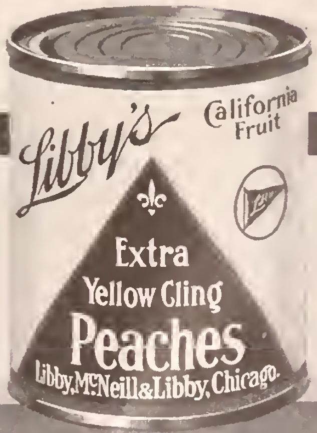
Ask for Libby's—

Peaches Plums Pears

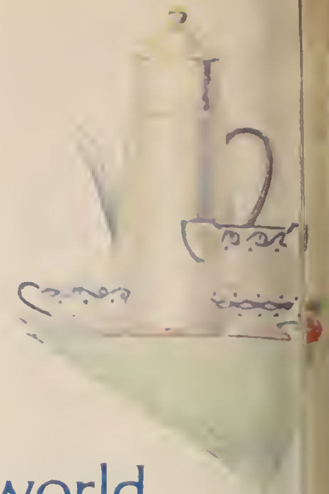
Cherries Apricots

Hawaiian Pineapple

—at your dealer's



Libby, McNeill & Libby, Chicago



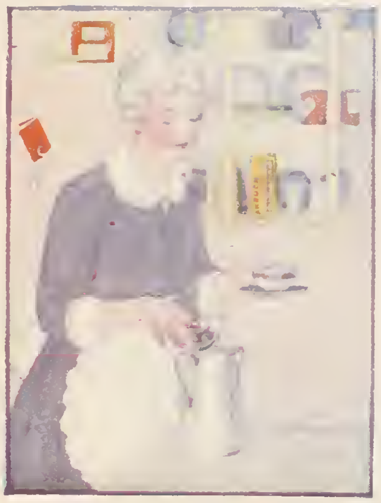
HOW TO MAKE COFFEE

By the greatest coffee merchants in the world

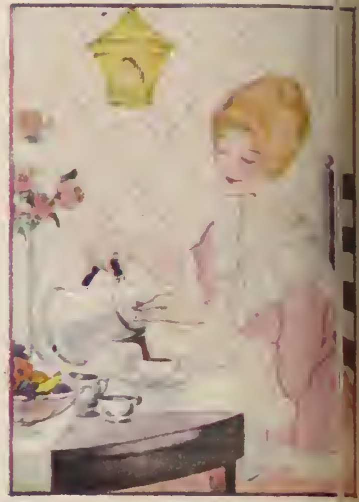
With pictures of three wives and what their husbands say of their coffee

There has been a great deal written and said about making coffee, and wherever you go, each woman thinks her way is best. Yet we all know how much coffee varies; good one meal—bad the next—often so bad you simply can't drink it.

Don't be discouraged if you are not getting coffee as fine as you would like to have. Don't be satisfied to drink coffee which is "just medium." A million other women make coffee their husbands b about, and it is so easy for you to do it. Instead of coffee which u only put up with because you can't get the kind you would like to have, you can get coffee which every member of your family will enjoy, coffee which every visitor will praise, coffee which you yourself couldn't do without.



Mrs. Jones boils her coffee

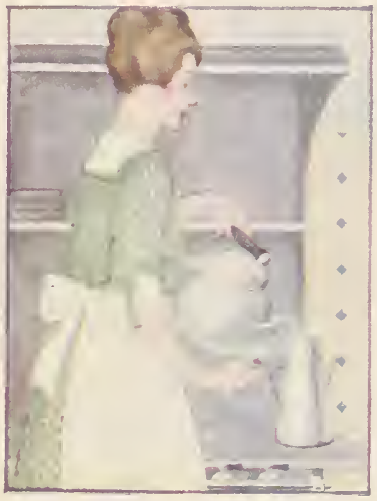


Mrs. Green never uses anything but a percolator

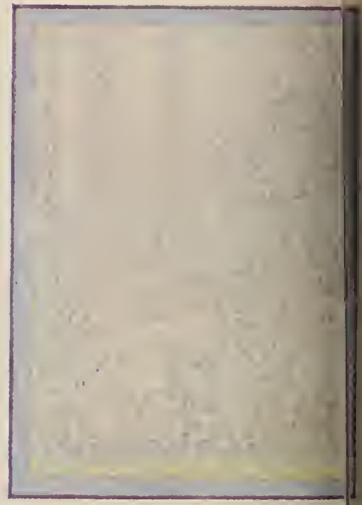
How to make Boiled Coffee: *the way most people make coffee:* Be sure that the pot is *clean.* Have your coffee ground *medium fine,* just the size Arbuckles' Ground Coffee is. Allow one heaping tablespoonful to each cup of water, with one extra spoonful of coffee for the pot. Put the coffee into the pot, add *cold* water; then bring to a boil. Let boil until it is just the strength you like. Settle with a dash of cold water. If you like your coffee very strong, make it this way. By starting with cold water and bringing it to a boil, you get the full strength from the coffee.

The Drip Method, the simplest way: Have your coffee ground very fine, almost to a powder. Use only half a tablespoonful to a cup, with an extra one for the pot. (This method requires only half as much coffee as used for other methods.) Put the coffee in a piece of *clean* cheese cloth; pour boiling water through it slowly—through once only. Be sure to have water boiling. If you like your coffee milder—not so strong—make it this way. Remember, this does not make coffee as strong as boiled coffee—if you want it stronger, don't make it this way, because increasing the amount of coffee used won't make it any stronger.

Percolator Coffee—the surest method: Use a medium fine ground coffee for percolators (just the size Arbuckles' Ground Coffee is). Allow a tablespoonful to each cup of coffee and one extra; let the water percolate up through the coffee until the coffee is just the right strength. Test it by letting a little run into a cup. Making coffee this way, you can have it just as mild or just as strong as you like, and you can rely on its being good *every* time.



Mrs. Smith makes drip coffee



No. 278. Nottingham Lace Curtains Each curtain a yard wide and two-and-three-quarters yards long.

One woman writes us: "I have had pair of your beautiful curtains ten year and they are still good."

54 signatures and 2c stamp, or 60c an 25 signatures.

To get these results, the coffee itself must be right and must always be the same

Things you should watch out for

The coffee itself: There are hundreds of varieties of coffee grown. The coffee itself must be put up by *men who know coffee!* Arbuckles' Coffee is. It is put up by Arbuckle Bros., the greatest coffee merchants in the world. They can give you the value in coffee which no one else can afford to give.

At an honest price: Coffee is the easiest thing in the world to cheat people on. Arbuckles' Coffee is an honest coffee at an honest price. It is pure coffee, of a fine quality. There is more of it sold than any other coffee—that is why they can afford to give you the biggest value for your money.

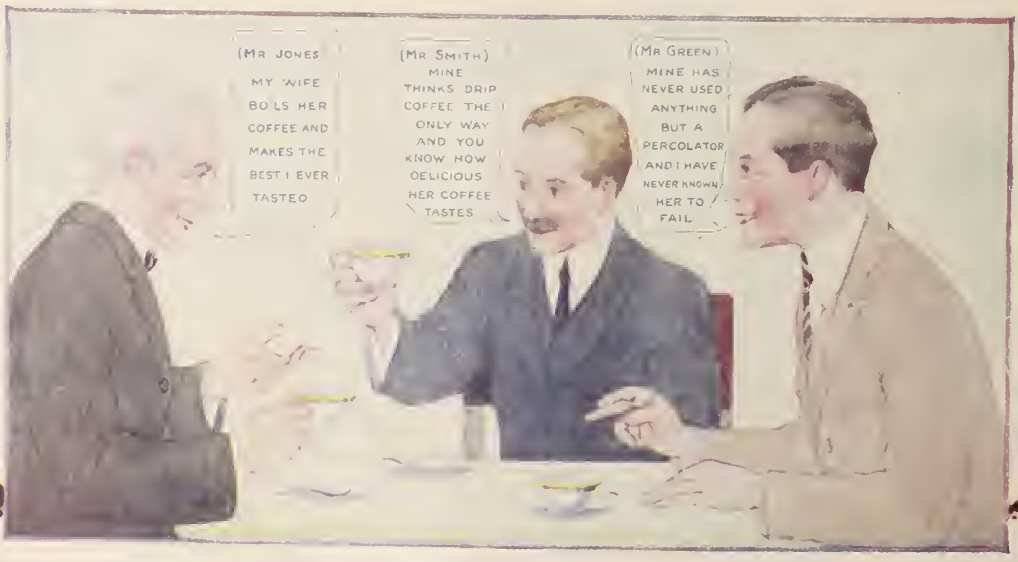
Clean and fresh: No matter how good coffee itself is, if it isn't well taken care of, it makes a poor drink. Arbuckles' Coffee is put up in sealed, dust-proof packages, carefully wrapped to protect it from moisture, dirt, store odors. It arrives in your kitchen strong, full of flavor.

Always the same: Arbuckles' Coffee today is the biggest selling coffee in the United States. Did you ever stop to think what this means? To think how good a coffee must be to be the biggest seller in the United States? From the moment it was put on the market, it was a success. Today, it is used in over a million homes in the United States.

Beautiful gifts: We share our profits with you by giving you useful and beautiful premiums for signatures saved from the Arbuckles' Coffee packages. We buy premiums for over a million users of Arbuckles' Coffee. Buying in such large quantities makes it possible for us to give the greatest premium values ever seen. In every package of Arbuckles' Coffee, there is a circular showing pictures of our premiums. Be sure to see it and see for yourself how quickly and easily you can get what you want, all without any cost.

Get Arbuckles' Coffee from your grocer today, either the Whole Bean or the new Ground. Arbuckle Bros., 71-W2 Water St., New York.

ARBUCKLES'
ARIOSA COFFEE



(MR JONES
MY WIFE BOILS HER COFFEE AND MAKES THE BEST I EVER TASTED
(MR SMITH)
MINE THINKS DRIP COFFEE THE ONLY WAY AND YOU KNOW HOW DELICIOUS HER COFFEE TASTES
(MR GREEN)
MINE HAS NEVER USED ANYTHING BUT A PERCOLATOR AND I HAVE NEVER KNOWN HER TO FAIL

ARBUCKLES'
GROUND COFFEE

All three of their wives use Arbuckles'—start today to use it yourself—give your husband a chance to brag about your coffee!

Christian Herald

SUBSCRIPTION, $1.50 PER ANNUM
PUBLISHED 52 TIMES A YEAR

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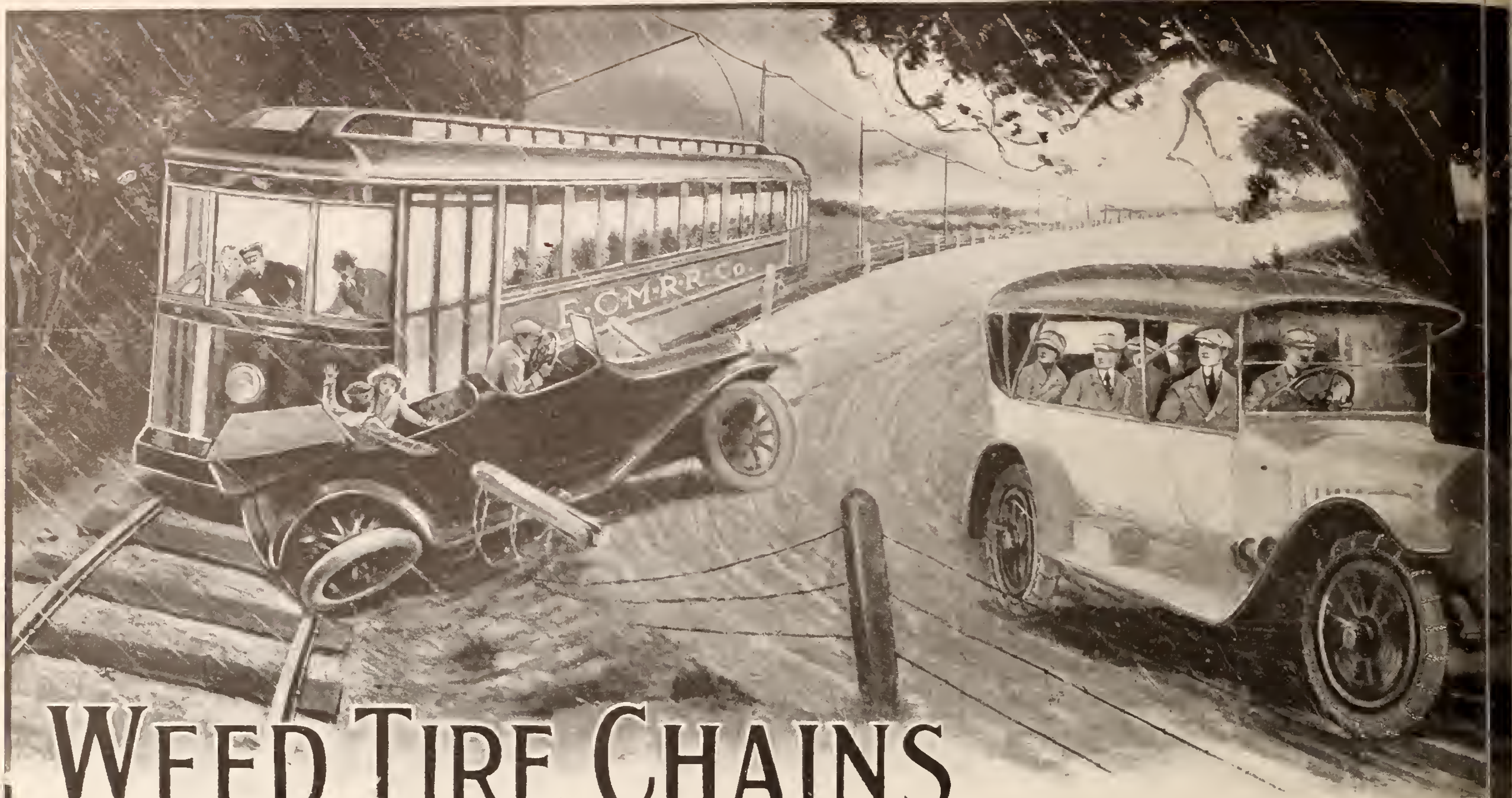
NEW YORK, NOVEMBER 8, 1916

VOL. 39—NO. 45. PRICE 5 CENTS
OFFICES: BIBLE HOUSE, NEW YORK

From a Japanese hand-colored photograph

Japan, the mystic land of dreams,
Where ships, asail on turquoise streams,
Show silken sails, faint touched with blue—
Japan, the land of dreams come true!



WEED TIRE CHAINS

Prevent Accidents Like This

The *Black Car* skidded. In a flash pleasure changed to peril. The driver had neglected to put on Tire Chains—he "took a chance." Down the wet slippery road he came, but at the turn the rear tires skidded—the car spun around, crashed through the fence and brought the occupants ***face to face with death.***

The ***White Car*** came down the same road and with only a slight slackening of speed rounded the sharp turn in ***perfect safety.*** The rear wheels followed the front wheels exactly—they tracked true as flanged car wheels upon steel rails—all four tires were equipped with

Weed Anti-Skid Chains

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THE·CHRISTIAN·HERALD
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"Kam'rate"

A True Story of the Great War

By HEDGAR PLUVIANNES

HE battle was over. Cannons and guns rested. One could only hear the groaning of the wounded, the death-rattle of the dying.

The winter twilight fell and enveloped the y field in its icy veil.

brancardiers, too few, alas! hastened to carry their last hand-barrows in this sad evening's un- n glow. Then, the absolute silence, torn some- by a plaint or a great sigh . . . the final plaint, preme sigh.

e stars had shone for many hours when a sol- stretched on the ground, raised himself on his and looked around him. Gradually his mind covering its lucidity.

remembered suddenly everything. He was in ar. A shell passing near him had just thrown n the ground unconscious. In trying to rise he d he was not even wounded. But, still dizzy his fall and fainting fit, he did not recognize his and hardly knew on which side to go to join the h lines.

last he decided to walk. The cool night air re- him, and his soul went up to God in an outburst titude. Then his thoughts came down again.

"ly wife! my little children!" he whispered. "I sha perhaps see them again!"

marched on at random, glad to leave behind him he field of death and horror. In a tree a night- ir sadly moaned.

en he stopped abruptly. He had heard a voice g:

"ho goes there?"

was a German sentinel!

lybaud, the French soldier, was so near that he id ot even answer, and just lifted up his hands. He a t once seized by two men and made prisoner.

the post his examination confirmed his pale, ard appearance, his uniform stained with the ble of the brave men who had died beside him. He wa undeniably a lost soldier, fallen in the German lin without any premeditation of spying.

e officer called a man, armed with a revolver.

"ake this prisoner to the camp," he said. "Later will join the others."

e French soldier said nothing. This stupid adven- tu when he thought himself safe, discouraged him.

the uncanny light of the lantern, he looked up to e German who was to lead him. The latter was t man, about forty, curiously thin for a Prussian, an impenetrable and stiff attitude and blue eyes ik porcelain.

"o on," he said sharply, "and remember, I don't tol te bad behavior!"

ived on the border of the wood, the German sol- die shouted again, roughly, so that the officer might hea him:

"ot so fast, please! We have plenty of time! Ke straight!"

t once in the thicker shade of the forest, he slack- en his pace and led the way slowly on the right in- ste of the left, where the German fires burned ee. After a few minutes of walk in silence, he lig y touched his companion's arm.

e Frenchman turned. He was ready to die. In this dark wood, disarmed, alone with an armed Prussian, it was the shortest way. He even preferred it to imprisonment. He knew all about it. And he did not doubt a minute that his turn had come.

The night was too somber for them to see each other, even indistinctly, but Reybaud had an impression of relief. His enemy's hand had no brutal touch.

"Kam'rate," whispered the German, "haf you some children?"

"Yes," said the other, in a strangled voice, "I have three small ones."

"And I haf seven. Well, you may run away. The French lines are this way."

And he pushed him in the right direction.

The French soldier, in the deep darkness, felt for the "Boche's" hand and gripped it heartily.

"Camarade," he said, "I thank you," and with a jump, he disappeared.

IN the morning he had joined his company, where his story was hardly believed. However, by the evening, around the fire, when the soup was boiling, he succeeded (after having put in it the necessary time and eloquence) in persuading his comrades.

"He deserves that we should meet him again, that Boche," said a poilu. "He would realize the French are ever grateful for a good turn. I, for one, would hand him some chocolate in his trench, if it could be done."

"And I some cigarettes," said another.

"And I some good white bread from home."

The rescapé smiled a little ironically.

"That would hardly pay for my precious skin," he said. "But war has its surprises. . . . The opportunity may come."

He felt a sort of vague tenderness, besides gratitude, for that man whom he had unconsciously hated the day before without even knowing him, and who had given back to him his liberty.

This German had a heart in which had come down from heaven some of the great, infinite Pity.

A FEW brief days of rest, then the return to the first lines.

Some very sharp battles had taken place on a steep slope of which the Germans held the crest and consequently the best part. The French assault was terrific and successful. In the evening, when the hill was conquered and the slope covered with the dead and wounded, the Germans had to leave theirs behind. And there friends and enemies lay together, under the still sky where the stars shone on the useless and cruel folly of men.

THIS time, the rescapé had held on, until the end of the struggle. A thousand bullets had hissed in his ears, but none had touched him. In the midst of this horrible furnace, he had, as a living miracle, kept safe and calm.

Now, he helped the brancardiers, again too few for their harassing task of carrying the wounded. They took first the most seriously wounded, but these were so numerous that the hand-barrows did not suffice.

Everywhere hemorrhages claimed immediate and careful attendance.

The night was getting deeper and some snowflakes whirled in the air.

"Mein Gott!" whispered a voice near Reybaud.

He bent over the German soldier, who was losing a large quantity of blood through a terrible wound.

The Frenchman had with him everything for a first dressing. While he was doing it, the other opened his eyes and looked at him keenly. They were the eyes of the kind Boche who had set him free! . . .

THE hand that held the sterilized cotton shook slightly, but only for a second. Reybaud passed his arm under the poor bloody head and whispered:

"Camarade it is I."

The German tried a feeble smile.

"I haf known you at once," he said.

"How lucky!" said Reybaud. "Well, let me stop that blood quickly with this pad; then I will call a brancardier."

The German soldier had a look half frightened, half surprised.

"I heard, that—that—you finished the wounded."

The Frenchman laughed, shrugging his shoulders.

"Of course, we do—we finish—to cure them, if we can! You will see, old fellow."

But, when he wanted a brancardier, none was in view. The night was perfectly dark and the wounded moaned with cruel pain.

"By Jove!" said Reybaud, as he scratched his right ear, "I am in a fine mess! Still, I can't possibly let my Boche die here without help!"

Fortunately the wound had stopped bleeding,

Reybaud took him in his arms like a child.

"Pass your arm around my neck. Don't move, and make no fuss. Happily you are as thin as a stick! Not like most of your fellow soldiers!"

Ah! the hard walk! Reybaud could never forget it: one long mile and a half during which "his Boche" fainted three or four times and was very heavy, in spite of his thinness.

At last he arrives, spent, after many halts, but having been so careful that the bandage is not even disarranged.

"It looks as if this Boche is something special to you," said the infirmier, with a suspicious air.

"Very special, indeed," coolly answers Reybaud, laying down his burden on the first bed he finds. "And please, take special care of him. I want him to see his seven children again, if possible. Without him, I would be now in Germany as prisoner, which is, as you know, not a fate to be envied."

"That's very strange," said the infirmier.

"Very strange things happen nowadays, but they are true all the same," said the soldier, sitting down to breathe.

REYBAUD has fallen on the battlefield. The German soldier is patiently waiting for Peace and will see his seven children again. They will talk about the days when, above the iron barriers of hatred raised by the pride and ambition of men, two soldiers had heard the Christ-Voice and practiced the supreme Law of Love and Charity.

The battle was over

Cannons and guns rested

Through the Orient for the Christian Herald

By MAYNARD OWEN WILLIAMS—FIFTH LETTER

Well, I declare! if there aren't those strange Americans staring at us folks again!

To Sacred Fuji and Asama's Crater

THE ascent of Fuji-yama, or Fuji-san as the natives call it, is an experience never to be forgotten. Never to have climbed the peerless peak is never to have lived. Though my ascent of the extinct volcano took place last year, I shall never duplicate my experience of that time.

Well, back we go to Fuji, stopping at the semi-foreign hotel at Subashiri in search of food, straw sandals, a climbing-staff and a guide. My Japanese amounts to "Thank you" and "How much is it?" and I am at the mercy of the people, even though the wan remains of a missionary salary are curling up in my pocket, prior to absolute extinction.

Down comes a polite Japanese to see how he can do the foreigner. Japanese food will be seventy-five cents for none too fine a meal. Very good: one must eat, even if the hotel-keeper is a born robber. Our shoes are our only pair and must be protected from the cinders. How much for straw sandals, worth two and one-half cents a pair? Ten cents. Well, that is high, but one must pay for the blessing of being an American in Japan. How much for the climbing-staff, regular price ten cents? "Sixty sen," two sen being equal to one cent, as a yen of one hundred sen is worth fifty cents. I was going to be skinned alive, but why kick? Travel is always expensive.

The Turning of the Worm

BUT when it came to the matter of a guide, the worm turned. The charge for a guide is one yen and a half a day. It was seven o'clock in the evening and I expected to return the following noon. The guide is supposed to carry food and bedding, as well as to show the way through the darkness of the night. I was to carry no food, nor did I have any bedding. A coat and a light camera were all that guide would have to carry to the top. Yet I was told that the charge would be three yen.

That was too much. It was more than I had. I asked why the charge was double.

"It is for two days."

My small supply of pidgin English sprang to the fore.

"How catchee two days? Me start tonight for top-side and come bottom-side tomorrow."

"Today is today, until midnight. Tomorrow is tomorrow. Today and tomorrow, two days, three yen."

I looked that heathen Jap square in the eye and my American got the better of my English.

"You charge two prices to the foreigners and think it pays. I won't eat your food, wear your sandals, carry your staff or hire your guide. Right now I start for the top, all alone and with an empty stomach. Sayonara; good night."

TEN minutes after I had delivered my ultimatum to the hotel-keeper, I wished I had not been so rash. Night had come down in earnest. I could not ask the way, except in English, and the paths led here and there through the shadowy woods. But I kept on upward. It was the luckiest hit of my travels. After walking about a mile, I came upon four hundred soldiers, who were making a practice march to the top.

If I had known they were going and had applied for permission to accompany them, official red tape would have engulfed me until the next day. But happening on them as I did, I simply "fell in" and contiuued on my way with the largest body-guard any man ever had for such a trip.

Makes all the difference in the world which direction you are going here

Two of the officers spoke English — a little. One spoke French very badly, like myself. But they had some crackers and I had some caramels and we got on famously.

For two hours we tramped onward in the deep cinder roadway, now lost in deep woods and now stepping aside to let a giant horse with an enormous rider emerge from the darkness above us, and pass on to the village below.

An Ascent by Moonlight

Then the moon came out. Oh, that moon! Three nights ago I sat in my balcony at Nikko for hours and watched the clouds scurry across the bright face of the man in the moon. Two nights ago I sat beneath the great torii at Lake Chuzenji and saw that oon sparkle the lake top with strings of brilliant rls. But never did the moon seem so fine as it did th last night in July, as we toiled upward through the res on the slopes of glorious Fuji.

I kept a place at the very rear of the march, a the paths zig-zagged above. The scene was mas l in blacks and whites, with the "soot and white sh" effect that one sees in shadowy places when the oon is full. The marching column moved in and t of the moonlight, in kaleidoscopic change but r ular formation.

In place of guns they carried walking staves. hey kept in perfect step as they advanced on the c tan summit, which could now and then be seen in a pac between the dense foliage of the lofty trees. I and out of the light marched these fine lines of so erly men. With each step those white staves swung the light. The meu seemed to be dressed in white, d a mile after mile passed I imagined I was a fo we with Hannibal in his long drive at Italy throu he uorthern barriers, or that, with Cæsar, we were n ving on to some mighty battle.

I have seen moving pictures of panic and fire nes and have felt the fear of the people and the sc h o the red-tongued fire; but never have I felt a epe thrill of sympathetic movement than I did te o'clock that night on Fuji's side. There was som hing real and earnest in that panting but regular ard up Fuji that has impressed me ever since. ood guide, straw sandals—avaunt!

I was sorry that I had not purchased a staff No that I needed it, but that in not swinging m staf in unison with that fine group of fighting men fel as though I were unarmed in a general advance

We kept at it all night, resting for brief peri s t accustom our hearts and lungs to the rarer a fo Fuji is more than twelve thousand feet high, a ou start was from a point only two thousand feet bov sea-level. Before midnight we had left the tre and small shrubs behind and were climbing the bar ide of the volcanic cone.

Dawn on the Volcano's Summit

AT three o'clock a slight glow could be discer d i the east, to balance the clear light of the hoo above us. We were then at the eighth of ten st ons and the summit seemed very near. As I wanted t get picture of the sunrise from the top, I left my f nds the soldiers, and started ahead while they res l. thought I could make the top in ten minut bu when the sun rose a little before four I was stil om distance from the crater.

Small clouds had formed in the valleys, veili th tiny lakes, whose silver surfaces we had seen n and then as we climbed, and when the red ball fir finally appeared, the clouds resembled a va sea with lesser peaks forming islands in the broad e ans of billowy softness.

At each of .the ten rest stations I had stop d t have my fan marked. I bought a fan in plac of staff, as I thought it would be more easily car d i a suit case. Pilgrims have their staves mar d to show that they have made the pilgrimage to t top and some men are careful enough to have their ack stamped with the date and the point to whic they climbed. The staff is branded by fire at the to also and one must wait his turn with hundreds of p rim who have gathered here from the remotest p s o the empire. There were more than three th sanc

Photo by T. Takagi

This picture clearly shows that Japanese girls have the same reprehensible, unhealthful, wasteful, insistent love of play that characterizes normal girls the world over

Photo by T. T agi

If American farmers would irrigate their fields in the way this Japanese irr tes his rice crop, they might keep their boys interested p ple at the top of Fuji the morning I was there, se n hundred of them being soldiers. Three hundred h marched up that night from Gotemba.

here is a weather station at the top, so that people ca be warned of storms or cloudy weather. It had ra ed for three days before I started up, and by noon o he day I was there it had become cl dy, and stayed that way for four days. I ve been told of one party of foreigners w returned to Yokohama after six da ' vain attempt to climb Fuji in fair w her!

here is also a post office at the top, w nce letters and telegrams can be sent to y spot in the civilized world.

descended to Gotemba down the ei er slope, in which there are no large st es. One descends here in great leaps of veral yards each, bounding from one fo to the other and going down at a te fic rate. On my way I met an old m , almost ninety years old, who was cl bing to the top, one station at a time ar with one day at the top, thus making a ree weeks' pilgrimage to conquer the or peak. He would not let his guide to h him or assist him, even on the ro hest path. Behind him I passed a fa red-faced, *saké*-drinking man of three hu lred pounds or so, being dragged up th mountain by two sturdy guides. w se sinewy legs were a great contrast w the ankleless tree trunks that se d him as limbs.

reached the base of the mountain in go time and was foolish enough to walk ac ss the level plain to Gotemba. I could have ri n for fifty cents, but I was too poor and too pr d to do that when I could walk all the way. W n I reached the hotel my trip up and back had co me thirty-four cents, most of which went for po l cards and postage from the top, but some of w h I had spent for eggs, which I obtained by m ng a shape like an egg with my fingers and ca ling. Thank goodness, there are some universal la ages without waiting for Esperanto!

bath in a basin and a lunch in my stocking feet, si ng cross-legged in a paper room, finished the ex rience, and I caught the same train out on which I d entered twenty-four hours before. I was hot, an a little tired.

A Scene That Thrilled on Asama-Yama

T HE trip up Asama-yama, the active volcano in central Japan, was not as unusual, nor was it as be tiful. Twelve missionaries rode to the base of the m ntain before climbing to the eight-thousand-foot su nit. Four started to walk all the way, and two of th rode back from the base. Two of us walked the wh e twenty-six miles—ten of which is steep climbing u r down—in fourteen hours from Karuizawa back to at delightful resort. We started in the rain at se n-thirty at night and had no moon. Our only lig on that steep ascent was furnished by the Ja nese lanterns which made our strung-out party lo like a lengthy grave-robbing expedition.

here was one thrill on the trip that I shall never fo t. As we reached the summit, the crater was fil with dense smoke and steam. But as we stood th , gazing down into the bowels of the earth, a br e carried the smoke to one side and a horrid deep re ash appeared, which widened rapidly. The whole m en mass seemed to rise, and instinctively we all st ed back and I reached for m camera. The cracks criss-cr ed here and there in the cr r, and the sea of fire seemed to bble and toss with the heat, li a hall-bedroomite during a ho wave.

hen I got back to Karui-za , some one asked whether th mass rose up toward the r till it felt hot to our faces. I looked that man straight in e eye and with the honesty comes from the knowledge th fifteen other witnesses wo d corroborate or deny my wo s I told him that it did not, bu hat it did all the spectacular st s I could stand.

ama-yama still erupts now an then, and a few years ago a sionary was killed by flying la But I, for one, was mighty th kful that the great volcano w hot in a boastful mood as I st l on its yawning brim like a lpless pigmy and looked wi awe on that ugly red crack wh h looked like a smoking de n-wound in the side of M er Earth. There are some th s that I fear, and one of th is death by burning. I can loo down into a volcano once an be glad to do it, but I am no ne of those who would like on or a plaything. I'd rather sn with Nature than be

familiar with her and have her spit molten stone in my face.

Speaking of Factories

AN interesting thing that I noted on my visit to the Nipponophone factory (mentioned in my letter of a week ago) was the advertising, which takes cognizance of every big item of news, and especially of every season, so that a striking advertisement is immediately sent out to all the dealers. The trade-mark for this Oriental edition of "His Master's Voice" is a leaning Buddha, with hand to ear, listening to the entrancing strains of the Nipponophone. Yesterday, as I passed down the street, I heard Sousa's "El Capitan" being played, and there is the remote possibility that if a modern dance were introduced, old Buddha would do the fox trot or the one step. At present he is only hesitating.

Photo by T. Takagi

Fuji as seen from Matosu Lake

It may seem sacrilegious to refer thus to the placid image that has for centuries stood for contemplation and repose; but the Japanese Buddhists have taken to this use of their god quite eagerly, and if they feel that way about a national idol, I don't see why I should talk with bated breath. The Nipponophone gives promise of making Buddha into a trade-mark and a joke. The Billiken is also used as a trade-mark, and the Japanese have it that he and Buddha are married!

A Factory Worth While

TWO days later, armed with the proper introductions, we visited the fine works of the Tokyo Electric Company, which is a Japanese firm connected with the General Electric Company. There is a factory that *is* a factory! Grinnell automatic sprinklers, automatic fire doors, a 59-hour week with Sundays free, a sewage disposal plant, a hospital, a restaurant, a full hour nooning, athletic and play fields for men and girls, a fire department with the best equipment, and forced ventilation, make this the model factory of Japan.

The Mazda lamp is so common in the Far East that it was not till I reached America last year that I noticed many old carbon lamps. In the East, economy is such a necessity that the people cannot afford the common lamps, and the proportion of Mazda globes to the old style current wasters is at least as great as it is in the United States.

It is a sight worth going miles to see neatly dressed girls do the delicate work of fusing in the wires and winding them, with an absence of lost motions which comes from careful instruction under the latest methods of scientific management. Men slide back and forth in front of the vacuum pumps, sealing the bulbs and sending them off on miniature railways to the next operation. It is just like an American factory, the only difference being in the bright kimonos and obis of the girls and the slant eyes of the men. I need not describe the steps in the work. But there is the wonderful fact that cheap labor can produce a bulb that will give as much candle-power, use as little current and last as many hours as the American product.

Japanese products, on the whole, are so shoddy that trade associations in Japan have had to fine their members for poor work, and many complaints come in to show that unless Nippon changes her methods, her developing industrial life will be wrecked by its own dishonesty. But the Tokyo Electric Company factory is proving the value of short hours, a Sunday of rest, and welfare work for its employees.

The newly enacted labor and factory law does not affect the Mazda factory in the least, as they have anticipated the much-needed reforms by several years. Of the more than two thousand workers engaged, all are working under good light and air conditions and are given abundant time for rest and recreation. They do more and better work than laborers in other factories, and this Japanese firm, in which an American is succeeding in having the latest manufacturing methods and welfare work introduced, is attracting the attention of many Japanese manufacturers, who are facing the need for "speeding up," but who cannot get more work out of their long-houred schedule.

To be continued

◆

A Look Ahead

THERE are three or four very especial things that Mr. Maynard Owen Williams will do for the Christian Herald in the Orient, and one of these is to visit several of the orphanages in China supported in part by the readers of this paper. Mr. Williams is still in Japan and has had some most important interviews with leaders of Japanese thought and action, and a continuous treat of informative and entertaining articles is ahead. But to the many readers who have entered into the joy of redeeming cast-out Chinese orphan children from unspeakable careers of shame and misery to become Christian men and women carrying in their lives and on their lips the message of Christ to their fellows, what Mr. Williams will be able to tell about them will be peculiarly welcome.

This work began with a few poor little things whose fate literally compelled our aid, and more than 2,000 were finally taken up by Christian Herald readers to be cared for until able to look after themselves. The number is now reduced each year by those who go forth able, through your steadfast friendship, to live honorable lives and, for the most part, devoted Christian lives. At present 680 remain, dependent upon your bounty.

We speak of this work here for the double purpose of calling attention to the coming accounts of it at first hand from Mr. Williams and to afford our readers the opportunity to give to the support of the work. We shall very soon have to send another quarterly remittance, sufficient for three months, and the fund for this purpose needs prompt and liberal replenishment. We have never known of a reader who regretted having had a part in this unique benevolence, and we are sure the returns upon the "investment" are exceptionally good.

Please address, China Orphans, Christian Herald, Bible House, New York. We shall also be glad to have you send for the very interesting leaflet "Little Hai Ieh Tsi ('Abused Leaf')" if you would learn what it means to children in China to be unwanted. This is entirely free, and will be sent anywhere upon request.

The guide to this party—pick the lucky fellow out yourself—gets three dollars a week for covering the 10,000 feet up and then back five times in the seven days

At twelve such stations Mr. Williams had his fan stamped to prove he had ascended Fuji. This native, more proud of the achievement, has his back stamped (let us hope but once)

A WEEK *in the* WORLD'S NEWS

FIGHTING AGAIN IN MEXICO. Apparently in keeping with their promise to follow Villa vigorously, Carranza's troops have had several engagements with the followers of the bandit. On October 23 Carranza's advance guard was reported to have been ambushed by the Villistas in the region of Santa Ysabel. The Villistas seem to have been giving wide berth to General Pershing's patrols. Villa is reported to have several thousand men and to be again threatening Chihuahua City. The Mexican-American Commission has transferred its sittings to Atlantic City, N. J. The Mexican commissioners are reported to have suggested two plans for the withdrawal of General Pershing's troops, one of which contemplated the replacing of American soldiers with Mexican troops, the other being contingent upon the ability of the Carranza forces to show their good intentions in the pursuit of Villa. Neither plan has met the approval of the American commissioners. According to reports to date, no plan has been developed for joint patrol which is satisfactory to the Mexicans. Elections for Congress were held in Mexico on October 22, and were reported to have resulted in the election of a majority of the candidates of the Carranzista party. American troops and Mexicans exchanged shots across the Rio Grande near San José, Texas, on October 20. The Mexicans were not identified. No American soldiers were injured.

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First photograph of United States Supreme Court as now constituted, taken October 18

The seating of the Justices is regulated by the time of service on the bench, the oldest member of the Supreme Court taking the seat to the right of the Chief Justice and the next to the left as shown in this picture. Front row, left to right: Justice Day, Justice McKenna, Chief Justice White, Justice Holmes, Justice Van Devanter. Back row, left to right: Justice Brandeis, Justice Pitney, Justice McReynolds, Justice Clarke.

THE SINEWS OF WAR. During the week of October 19 it was announced that American bankers had completed a loan to the French government of $100,000,000. The loan is based on acceptances of French commercial houses covering exports, the French government negotiating for some forty concerns. During the same week it was announced that a collateral loan of $300,000,000 to England had been practically arranged. This is especially interesting in view of a statement in the British Commons during the same week that Great Britain, for herself and her allies, was spending $10,000,000 a day in the United States.

TRANSCONTINENTAL RATE CASE REOPENED. On October 21 the Interstate Commerce Commission ordered the Transcontinental rate case reopened and set dates for hearings. The section of the decision reopened is that applying to rates on commodities from Eastern territories to the Pacific coast terminal and intermediate points, and also rates on barley, beans, canned goods, dried fruits and wine from California ports by rail and water through Galveston to Atlantic seaboard points.

ANOTHER PIECE OF CHINA. Not to be outdone by their allies in the north, the French at Tientsin on October 21 forcibly seized a square mile of the city adjoining the French concession. The Chinese police were arrested and French marines took their places. The territory seized was the sole remaining district occupied by natives in the foreign concession area at Tientsin.

TO CONQUER IN THE AIR. The navy and army bills appropriated about $17,000,000 for aviation. It was announced on October 19 that the army had ordered 375 aeroplanes as a beginning for its flying squadron. This order included battleplanes, pursuit machines capable of making 120 miles an hour, and bomb-droppers, the total order representing an outlay of about $6,000,000. One hundred of the machines were school machines, to be used in training aviators. On the 20th it was announced that the Navy Department had ordered 75 seaplanes, a dirigible balloon and two new kite balloons. It was also announced that the navy contemplated ordering a dirigible balloon to cost, with its hangar, about $500,000.

THROUGH EARTHQUAKE AND STORM. A series of earthquake shocks was felt on October 18 throughout Kentucky, Tennessee, Alabama and Georgia, and on the same day the Gulf coast of Georgia and Florida was swept by a hurricane which at one time reached a velocity of 114 miles an hour. Houses were unroofed, vessels were blown ashore or sunk, telephone and telegraph wires were leveled. One life was lost. On October 22 a storm on the Great Lakes destroyed four vessels and took fifty lives.

FOR PEACE AT THE POINT OF THE BAYONET. On October 24, at a luncheon of the Foreign Press Association in London, Viscount Grey, British Secretary for Foreign Affairs, discussed peace. He reiterated the determination of Great Britain and her allies to fight until they could make peace at terms satisfactory to themselves, and repeated much that has been said before as to the efforts of Great Britain and the other countries concerned to avoid war in 1914. Then he discussed the relation of neutral countries to the war, and answering a question as to what they could do, he said, "I believe the best work neutrals can do for the moment is to try to prevent a war like this from happening again. If the nations had been united in such an agreement and prompt in resolution to insist in 1914 that the dispute must be referred to a conference or to The Hague, and that the Belgian treaty must be observed, there would have been no war." Speaking of the League to Enforce Peace, which both President Wilson and Mr. Hughes are supporting, and which aims not at forcing peace in the present struggle but at making peace secure in the future, he said: "It is a work of neutral countries to which we should all look with favor and hope. Only we must bear this in mind: if the nations after the war are able to do something effective by binding themselves with the common object of preserving peace, they must be prepared to undertake no more than they are able to uphold by force, and to see, when the time of crisis comes, that it is upheld by force. The question we must ask them is: 'Will you play up when the time comes?' It is not merely the sign manual of presidents and sovereigns that is really to make that worth while; it must also have behind it parliaments and national sentiments."

TO ARGENTINA BY SEA, CANAL AND RAIL. Since the reopening of regular service on the Panama Canal, an increasing number of persons have been making the trip from Argentina to New York via Valparaiso, Chile, and the Canal. The journey from Buenos Aires to Valparaiso by rail requires about a day and a half. From Buenos Aires to New York direct it is 5,871 miles. From Valparaiso to New York, the dis nce is 4,633 miles, of which 1,970 mil are on the Atlantic. The voyage om Valparaiso to Balboa, at the P ific end of the Canal, takes about f een days. The voyage from Colon to ew York, from five to eight days.

FIFTY PER CENT. MAKING G OD. The Committee on Employment o the National Committee on Prisons re orts that 10,000 well-known firms throu out the United States are ready to giv the men who have served their term an other chance to make good. In sp e of the fact that our prisons are f of them run with any idea of p paring the prisoner for later u fulness, and in spite of the fac hat prison influence in many ca s is hostile to all that is best in a an, the committee is able to port that of the men whom they ave placed in positions, fifty per ent have stuck to their work and ave made good. The other fift per cent. have gradually drifted way from work, but whether o the latter have drifted bac nto crime the statistics do not ow

THE RAW MATERIALS OF ROSPERITY. In the fiscal year e ding June 30, the United ates imported more than $1,00 00,000 worth of tropical mercha lise, nearly all of which entere nto manufactures of some d ree. The imports included the f owing items: sugar, $300,00 000; rubber, $160,000,000; raw silk $125,000,000; coffee, $11 ,00,000; fibers, $60,000,000; uits and nuts, $40,000,000; c ton, $40,000,000; cocoa, $35,00 000 and another million whic included tea, vegetable oils, ans rice, pork, spices, cabinet ods ostrich feathers, vanilla ans dye-stuffs, quinine bark, ta ning materials, indigo, ivory, ory nuts, licorice root, sago, t ioca and sponges.

SWEETENING A CENTURY. According to the Boston Tran ipt the price of sugar today less than the cost of refining a hu dred years ago, while the total amou t of sugar refined in New York City i 1816 was less than 9,000,000 poun an amount which the largest refin y in the city could now handle in forty ight hours. In 1816, from a hundred p nds of raw sugar, a refiner was a to obtain about fifty pounds of ined sugar, twenty-five pounds of m sses and twenty-five pounds of wha was called bastard sugar. In refining day a loss of six to seven pounds the hundred is all that is expected. Ta f on raw sugar in 1816 was three c ts a pound, upon refined sugar twelve nts; the consumer paid about twenty ents a pound. Today refined sugar ters duty free and raw sugar pays a d y of but a cent a pound. One of the most important items in the distribut n of sugar has been the cost of the rrel. The American Sugar Refining Co any now makes its own barrels and wns 625 square miles of standing timbe rom which to cut the material for its c perage. The barrel factories turn ou over 7,000,000 barrels a year, using up out 80,000,000 feet of timber.

AMERICANS BATTLE IN SANT DOMINGO. In an engagement be ween American troops and Dominican bels under General Ramon Batista, s eral Americans were killed, includin two captains of marines. General ista was killed and his forces were com tely defeated. American troops hav een in possession of the Dominican ital since May 8, when the insur tion broke out against President Jime z.

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ix Times Sentenced Murder. On Octo- 25, Charles F. Stie- l, who was convicted sentenced to death March 21, 1915, for a ble murder, who had n reprieved time after e because of the elopment of new fragnts of evidence, and se execution had n stayed perhaps for last time by a hearof a motion for a trial, was sentenced xth time in the New k Court of Appeals, the execution set for week of December He is said to be second prisoner in history of New York te to be sentenced by the Court of peals. His case has drawn more n state-wide attention because of the nent of doubt as to his guilt, and ause of the untiring efforts of several anizations and of many influential ple in his behalf. His case is looked on as one more proof of the weakness capital punishment, since, although victed under the law for the crime, goes to his death declaring his ocence and believed innocent a large body of people. Stielow self is a poor man.

Premier Karl Stuergkh of Austria, murdered October 21

he Election Is Over. When s issue of the Christian Herald ches its readers, the election of vember 7 will be a matter of ory. But at the date upon ch we go to press, he would a wise prophet indeed who ld tell the name of the next sident of the United States. the confident claims of the ional committeemen of both great parties are made, as y seem to be, upon absolute ormation, the country will, by s time, be facing a dual presincy, with both Mr. Wilson and . Hughes elected by a comtable majority. There has bably never been a year in erican politics when more tes were certain to go both ys, when more Republican ongholds were struggling for nission into the Democratic np, when the Republican hosts e more certain of breaking "solid South," or when victory both sides was more glowingly tured. It is no wonder that ropean observers find it hard understand our politics, for y hold elections only under pressure of public opinion, ile we hold ours in accordance with calendar, and regularly revive all political passions during a whole nmer of ardent campaigning. Whatr the issues or whatever the outcome, erica is greater than any party, and future lies with her people and with d, rather than with her politicians.

ational Home Mission Week. otestant churches in the United States l unite in observing the week of vember 19-26 as Home Mission ek, following the general theme of hristian Patriotism—Our Country d's Country." Each denomination s prepared programs to help the lividual churches in observing the ek. The plan is to make the Thanksing season a home mission occasion great significance for the advancent of righteousness in American life.

An Ambassador Reassures. After onference with President Wilson on tober 24, James W. Gerard, American bassador to Germany, refused to ress himself as to the possibility of early peace, but when asked as to the ssibility of further friction between United States and Germany, he lied, "It is obvious that I anticipate immediate change in the submarine uation or in the status of any other ernational problems involved in our ations with Germany, or I would not ve left my post." Mr. Gerard expected to return soon to Berlin.

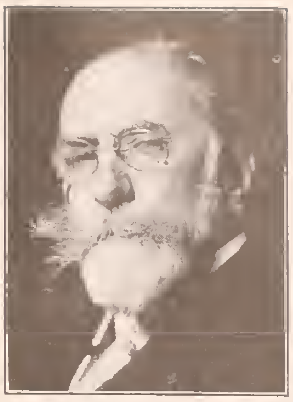
Fragments of News. Switzerland has placed an embargo on the exportation of ammunition to the Entente Allies by factories using German coal and steel. . . . Old John Street Methodist Church in New York City celebrated, in the week of October 29, the 150th anniversary of its founding. . . . Ivy L. Lee, formerly assistant to the president of the Pennsylvania Railroad, declared on October 12 that the prophecy of Mr. Justice Brandeis, when he was attorney for the people in the freight rate cases, that the railways could save a million dollars a day by proper economies, had been proven true, and that the net saving of operating expense for the fiscal year ending June 30, 1916, was almost exactly $308,000,000. . . . Henry C. Frick is reported to have acquired another famous painting by the purchase of Rubens's portrait of the Marquis Ambrose de Spinola. Mr. Frick is said to desire to eclipse J. Pierpont Morgan as an art collector. . . . On October 10, women workers in the Ford automobile factory were placed on the same basis as men, receiving the minimum wage of five dollars a day. . . . Early in October Boston was feeling the advance influence of the Billy Sunday meeting. In one fortnight 3,295 home prayer-meetings were attended by 37,434 persons, and towns even as far as twenty miles away were being influenced by the revival fervor. . . . Wheat flour reached a wholesale price of ten dollars a barrel in Chicago on October 25, the highest price since the Civil War. . . . The Canadian government on October 25 forced a settlement of a threatened strike on the Canadian Pacific Railway. The strike was called off after some concessions had been made to the men. . . . Chicago's chief of police was indicted on October 23 on charges of malfeasance and conspiracy growing out of his alleged failure to enforce the liquor and gambling laws. . . . William M. Chase, noted American portrait painter, died at his home in New York City, October 25. . . . William Bell Wait, who for many years was closely connected with the education of the blind, and who invented the New York point alphabet for the blind, died in New York on October 25.

Field Marshal von Mackensen, in command of the German, Bulgarian and Turkish armies driving northward in Dobrudja

The War in Europe

By ANTHONY ARNOUX

ON the Picardy front, Friday, October 20, the British, on the northern portion of this front, attempted to break through the German positions from Le Sars to Morval, and for more than six hours launched attack after attack, without succeeding. In the evening, however, they did gain some ground north of Eaucourt L'Abbaye and Grandcourt, but this gain was slight. On the French portion of this front the battle, while as fierce as to the north, was much more scientific, and without disproportionate loss. The French succeeded late in the afternoon in finally repulsing determined German attacks in Sailly-Sallisel, the village which the French won the day before.



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Wm. M. Chase, noted American artist who died O tober 25

In the last three weeks, the portion of this Picardy advance covered by the British has gradually contracted and the portion covered by the French has expanded to the same degree as the British has contracted. At the beginning the British covered about three-fifths of the total front of the Allied advance. Today they cover just under one-third.

The following day the Germans scored on the British by recapturing the trenches on the road from Eaucourt l'Abbaye to le Bargue, which the Britons took from them on October 18. The British later on made an unsuccessful attack north of Courcelette and to the east of Le Sars, on the road leading to Bapaume. The Germans further reported putting three of the British "tanks" out of business with heavy artillery. A German attack on the Schwaben redoubt failed.

On Sunday, north of the Somme, the British made an attack, after heavy artillery preparation, toward the Ancre River in the direction of Grandcourt and Pys, two hamlets northwest of Le Sars. This attack extended as far to the east as Grandcourt and was to a degree successful on the western end, but was repulsed on the eastern. The British announced that 800 prisoners had fallen into their hands, while the Germans assert that the losses of the British were very severe.

Farther to the east some hard fighting took place near Sailly-Sallisel, where the French attacked unsuccessfully. South of the Somme the Germans recaptured some trenches recently lost between Biaches and La Maisonette, south of Peronne, and captured 175 Frenchmen. Still farther south, near Chaulnes, hard fighting took place. Here the Germans made three separate attacks on the French positions. According to the French all these attacks were completely repulsed with serious losses and 150 prisoners taken.

The British captured 1,000 yards of German trenches on Monday to the east of Gueudecourt and Les Bœufs, north of the Somme. The only activity south of the Somme was by the artilleries in the vicinity of Chaulnes. The following day there was very hard fighting north of the Somme, particularly to the west of Transloy and Gueudecourt. From the silence of the British and French regarding this fighting we may reasonably assume that the German version that the attacks were completely repulsed with extraordinary losses was not far from the truth. South of the Somme the French started an attack on the Ablaincourt-Chaulnes line, which was broken up by the German artillery before it made much progress.

On Wednesday and Thursday bad weather prevailed, so that there was but little activity. North of the Somme the French made an attack on the Les Bœufs-Rancourt line, but gained no ground, while the British were absolutely quiet, as were the French south of the river.

For some time past there has been little fighting on the western battle line, except on the Picardy front, but this was not the case in the week under review, October 19–26. On Tuesday, the 24th, the French delivered the heaviest and most important blow to the Germans which the latter have received in some time. Not only is this blow important in itself, but it also has even now considerable significance as to the strength of the German line on the western front, and, if followed up with anything like the same results, its significance will become even more accentuated.

About 9 o'clock Tuesday morning, after an artillery preparation which the bulletin described as intense, the French launched a general attack against the German positions on the north front of Verdun which was completely and cleanly successful. Starting from approximately an east and west line drawn through Fleury, in the center, the French drove north for a distance of very nearly two miles and recaptured the much-fought-over fort of Douaumont and the village of the same name.

On the left of Fort Douaumont, the field work and the farm of Thiaumont also fell into French hands, as well as the quarry of Haudremont farther to the west, from which point to Bras the advance reached and established itself along the road running northeasterly from that village to Douaumont.

To the right of Douaumont the gain was not so great, but the Cailette wood and the Chenois wood were cleared completely of Germans, and on the extreme right the line was pushed up to the Damloup battery. This advance, however, is sufficient to render the German tenure of Fort Vaux rather a precarious one. The French reported the capture of about 4,500 officers and men, as well as of considerable material, and stated that their losses were small, which latter assertion may be taken as a routine phrase, since losses in a frontal attack on a front of three to four miles against troops of good quality in strong positions can never be small.

The psychological effect of this victory on the French is bound to be very considerable indeed. The rest of the western line was quiet all the week.

THE French are planning a 2,500-mile railroad from Bordeaux to Odessa, to be constructed after the war, for the purpose of offsetting the Berlin-Bagdad railroad and eliminating Germany as the intermediary for Russian trade. The line will pass through Turin, Milan, Trieste, Belgrade and Bucharest. It is to be observed that all of the territory over which the line is to pass from Trieste

Continued on page 1235

OUR · EDITORIAL · FORUM

President OTTO KOENIG · *Managing Editor* GEORGE H. SANDISON · *Secretary* THEODORE WATERS

Are We Keeping the War Going?

ALTHOUGH estimates necessarily vary in the statistics that have appeared from time to time of the lives sacrificed in the great war, enough has been furnished to convince the most militant mind that the nations of Europe are in danger of irreparable depletion. One authority, after an exhaustive examination of all the facts available, gives the total casualties of all kinds among the European combatants up to a recent date at 18,500,000. This includes killed, wounded, captured and missing. The losses of the Allies, which have been greatly swelled by the recent drives, he believes to be at least 2,000,000 in excess of those of the Central Powers. To France, Russia, Great Britain and Italy he assigns a total of 10,000,000, losses and casualties of all kinds inclusive, and to the Central Powers 8,000,000. The heaviest loser of all is Russia, which, throwing her troops in great wave masses against the enemy, has suffered casualties aggregating between 5,000,000 and 6,000,000. Narrowed down, the Allies have permanently lost one-sixth of their man-power and the Central Powers one-third. The war which began in Serbia two years ago, he reckons, has already claimed victims equal to the entire population of the Balkan kingdom.

At the present rate of human wastage, if the attrition goes on for any considerable period, the sacrifice of the best physical capital of the nations involved must prove irreparable. When Gustavus Adolphus ended his military career, after all his victories, he left his country with a population consisting of little else than children and the aged, and drained of all of its gold and silver. But there is no parallel for comparison between even the longest and bloodiest of ancient wars and that of today.

For many months past the great war has practically stood at a deadlock. Alternating triumphs and reverses have come, but the situation has not been materially changed by these. Preparations are already being made for the campaign of next spring and summer, which may be a repetition of the fluctuating fortunes of 1916. Even with the appalling losses already suffered in view, the question whether any nation or group of nations on either side is justified in continuing this tremendous wastage of human life does not seem to have been considered. It is a death-grip in which neither side dares let go. That this terrible situation is realized, however, to some extent we may gather from occasional utterances of European statesmen. Viscount Grey, the British Secretary of Foreign Affairs, in a recent address, while admitting the frightful character of the war, expressed gratification that the people of America had organized a league not for the purpose of interfering with the war, but to "make peace secure in the future." He said:

"It is a work of neutral countries to which we should all look with favor and hope. Only we must bear this in mind: if the nations after the war are able to do something effective by binding themselves with the common object of preserving peace, they must be prepared to undertake not more than they are able to uphold by force, and to see, when the time of crisis comes, that it is upheld by force."

This is merely a sop to Cerberus. The question which the whole world is asking today is: How can any plea be submitted in justification of this endless human slaughter, which the belligerent powers propose to continue indefinitely? Viscount Grey knows, Minister Lloyd-George knows, Chancellor von Hollweg knows, and all the other statesmen know perfectly well, that there can be no justification, either present or prospective, for keeping up the butchery, and none know better than the peoples of the warring countries themselves, who are the helpless victims. Throughout the war thus far, but little attention has been paid to the rights or remonstrances of neutrals. Nor is there any good reason to expect that, after the war, any more consideration will be given to them than now. This would be equally true, whichever side wins.

But there is a question which interests every American, and it is this: *Are we responsible for keeping the war going?* The United States has been supplying enormous quantities of foodstuffs, as well as war material, to the belligerents. Our people are coining immense fortunes out of the war, but the middle class and the poor among us are sufferers from the high prices, for which our vast war export trade is directly responsible. Now we are approaching a food crisis which threatens to force up the price of bread and foodstuffs generally to unheard-of figures, unless we act wisely and promptly. The wheat crop of the United States last year was insufficient to fill the war export demand and to meet our own domestic requirements, and of course domestic consumers suffered. The wheat crop this year is only 585,000,000 bushels, or 25 per cent. less than last year's total crop. We need for home consumption 625,000,000 bushels. It is evident from these figures that, with a shortage of 40,000,000 bushels for home needs' supply, we cannot fill war export orders except at the sacrifice of home consumers, and at the risk of making the poor man's loaf cost almost double. Nor is the wheat shortage confined to this country, for that of Canada is reported as a failure; the Russian crop is woefully short, and the world's supply will be at least 30 per cent. short of that of last year. Meanwhile brokers representing foreign buyers are purchasing millions of bushels of American wheat a day at a rate which threatens to send so much of it out of the country that nothing short of a famine is to be expected. Wheat is selling at $1.70 a bushel. According to the New York Times, our exports, together with those of Canada, for the last three months have been at the rate of 400,000,000 bushels a year!

With these facts clearly in mind, it is criminal to continue sending wheat abroad to feed the belligerents, when it is inevitable that such a course must cause general suffering and distress, with unapproachable food prices, at home.

It should be the duty of our government to protect our people against such conditions, and to avert famine by stopping all the exports of wheat until the food crisis is past. There is "money in wheat," but it is money for the producers and speculators only; for the warring countries would pay any price rather than go without. "An army," says the old proverb, "travels on its belly," implying the necessity of a full commissariat. The foodless army cannot fight, and one of the quickest ways to stop the sanguinary and wicked slaughter and bring the belligerents to their senses, and in a mood to listen to peace proposals, would be to declare a wheat embargo against all Europe for an indefinite period.

Our nation has many times fought famine in other lands with bread; now let us see whether we cannot fight war by withholding food supplies, not from the innocent non-combatants but from the belligerents. It would be a step in the direction of a broader and more statesmanlike humanity than any we have yet attempted, and would be tardy justice to our own people, many of whom are starving under the present insufferable régime of high food prices.

The Decalogue to Stand

WE congratulate our Episcopalian friends on the wise decision of the Protestant Episcopal Convention against the proposition to shorten the Decalogue. There are few indeed who have found the Ten Commandments tedious in a religious service, and it was a matter of surprise to Christian people of all denominations when the Commission on Prayer Book Revision reported in favor of abbreviating five of the commandments by the elimination of the reasons contained in the text. The failure of a movement which to many minds had an aspect of irreverence—although we cannot for a moment attribute such a thought to the Commission—was not unexpected. In its present form, the Decalogue has come down to us through so many centuries, and is so hallowed by holy memories, that to lay ruthless hands upon it now would have been regarded as sacrilege. Efficiency and conciseness are a part of the spirit of the age, but there are certain things too sacred to be tampered with. We should fail to find anywhere approval of a proposition to reduce any of the famous passages which have become immortal as showing the religious spirit of a former age, but which are equally applicable to the present day. Among these are the Lord's Prayer, the Shepherd Psalm, the Sermon on the Mount, and the Law given on Sinai. The world is richer and religion nobler for their continued existence and general use.

Ever a Song

"THERE is ever a song somewhere," sings the poet.

Let's go him a little better and say that there is ever a song everywhere!—if we have the ear attuned to it.

The cultured musicians will tell you that what the masters sing in their strange and complex studies is the highest music to those who are trained to catch it.

But the simple heart finds the harmony in the simple, lowly melodies.

What to the one class is purest music, to the other is meaningless noise.

If we just knew how to listen we could love he songs of each.

To some the jingle of money is the only musi n the world. It deafens them to all other sounds.

To some the melody of their own names spoke in praise is the only music worth hearing. The ear of these seem to open inward. The greedy and the in shrink the whole world to their own size.

But to those who can hear it there is a song in e y phase of life. Fortunate is he who can hear re than a very few.

The whistles of the factories, the roar of the tr ns and the rattle of the wagons and cars in the b sy streets are clamant discord only to those who ca ot hear in them the magnificent orchestration of indu y—the overture to civilization.

The cries of want and the wails of despair are h eous, frightful sounds, except to those who can resp d in notes that blend into a symphony of brotherly ve and helpfulness—a song so sweet that the angel of heaven must lean and listen.

Sonatas fine and rare or melodies simple and s et are in every human voice, to be heard by all w se hearts can thrill with understanding and sympa y.

Not all the great humns are chanted thr h traceried windows, while Lazarus lies at the doors p; for never diviner song ascends than when one m 's hand meets another's helpfully.

There is ever a song somewhere—everywhere if we will but help to sing it.

CHARLES GRANT MILLE

The Next War

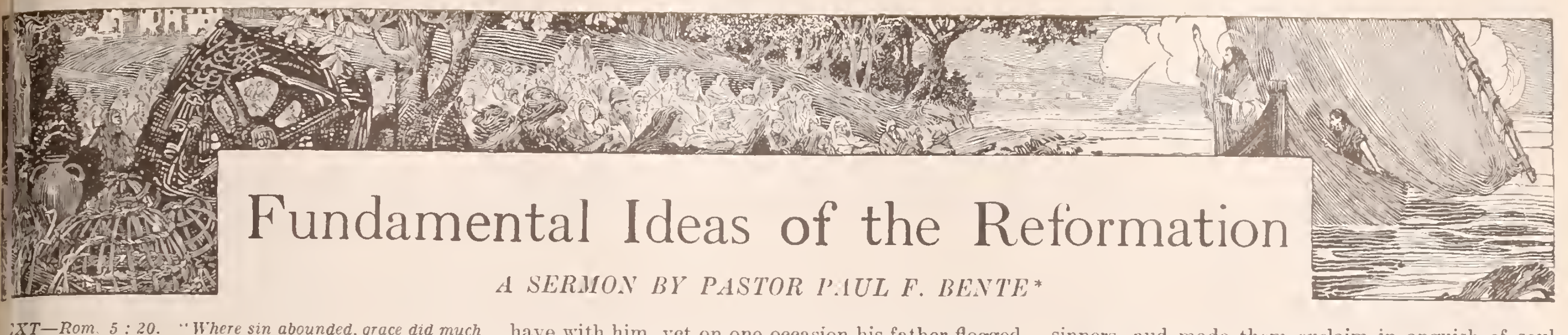
OUR contemporary, The Independent, rem ks that the greatest material problem affec g the American people is whether the g t increase in trade—the prevailing prosperity, as m y call it—is to continue or not after the war. It sub ts that if we were Germany, we should probably ha a government commission on the job of making g gestions as to the best course we ought to pur e; "but being the United States, we shall probably le e all these matters to the college professors and W ll Street to theorize and practicalize about." Har y. Any well-balanced citizen or capable business n could tell The Independent that our war-time p sperity is like a house built on sand. Switzerland as had its war trade boom, but the bubble is now al t to collapse in consequence of the threatened stop e of her export traffic in munitions—a trade that as made possible by the use of German coal and Ger n steel. In our own case, the biggest business fi s foresee conditions after the war which will demonst te the truth of the old Bible warning that riches n take wings and that prosperity attained at the sacr e of principle is not the kind to endure. Our wi st course is to put theorizing aside and to prepar s best we can for the trade war which the united fo s of the old world are even now preparing to w e against us when the guns are silent and the bat-storm has died away.

Remember the Orphans of China

THESE are trying days for our missionarie n China. At more than twenty mission stat s there are some 680 orphans for whose sup t the missionaries look confidently to friends in Am ica. Many of our readers have been associated h this beautiful work of child-saving for several y s past, and have given generously in aid of it. T s year, owing to the multitude of other demands, e know that benevolence is sorely taxed, but we w d remind our friends of the orphans who are look g eagerly and gratefully to them for help. We t t that those who have stood by the work, which is n nearing a close, will continue their support, that e missionaries may not be unduly hampered for the l k of funds. Twenty dollars covers the cost of sup t and training of an orphan for a whole year.

The need is urgent, and we trust that every e who reads this appeal will respond as speedily s possible. There could be no finer or more appropri e remembrance of the Thanksgiving season which s now approaching than a contribution for a work wh h has such large possibilities of spiritual and mate l good. We know that it has given pleasure and sa faction to many who have helped it in the past, d that their kindness has been the means of brighten g the young lives of many of those outcast little o s who were snatched from slavery and death by e kindhearted missionaries.

Small gifts are welcome, and every dollar s applied undiminished to orphan support. Se d your gift now.



Fundamental Ideas of the Reformation

*A SERMON BY PASTOR PAUL F. BENTE**

XT—Rom. 5 : 20. "Where sin abounded, grace did much m abound."

THE days of the Reformation were great in glorious deeds and far-reaching achievements. Ecclesiastical tyranny was broken, and Christendom received a new baptism in the laver of vangelical freedom. The civil and religious li ty which characterize our time are a direct fruit of uther's work. Next to the early victories of C stianity, the annals of history describe nothing gr ter. Inspiring is its Christian courage, which re ved a century later in Gustavus Adolphus.

the name of God, Luther and his companions ed a hostile world, which was seeking to devour h. "I believed, therefore have I spoken," was ea man's motto. The world has seen no finer co age than that displayed at Worms, when Luther, en to retract, exclaimed, "Here I stand, I cannot d otherwise, God help me! Amen." Remarkable is e firmness of purpose and steadfastness of will th e days beheld. Having known the truth, neither nor favor moved them. Pope and emperor left no tone unturned to shake Luther. They ridiculed as a drunken German; the cardinal Cajetan tried to rowbeat him into recanting; Mitlitz, the papal nberlain, begged him with tears to forsake his p tion; Dr. Eck tried to frighten him into submis- si with ban and interdict. All in vain. Luther d firm in the truth.

onderful was the religious life which pulsated th ugh Christian hearts in those days. The Ref- ation hymnology reveals a heart now dejected a cast down, now in exultant strains bidding de- fi e to all enemies, now with childlike simplicity re cing in the Christmas story. And with what en- th iasm were those hymns sung! The old chronicles te us how entire countries were won for the Gospel b hese hymns; how they frightened priests out of th pulpits when they attempted to force the old m sage of righteousness by works upon their unwill- in audiences.

he days of the Reformation were great also be- e wonderful ideas and truths were brought forth fr the treasure-house of Holy Writ. When Luther p ched, all Wittenberg flocked to the castle church; w n he taught in the university, students crowded t lecture halls to the very doors. His books were r so eagerly that an edition was frequently ex- sted as soon as it left the printer's hands. And th e ideas and truths which Luther mined from the ri veins of Scripture were at the foundation of all t faith, firmness, and enthusiasm. Scriptural doc- t e was the moving and propelling power. Luther a omplished everything by teaching the truth, and ing by physical force, craft or deceit. Those w e the weapons his enemies employed. Luther r d only upon the Word. Truth, which had long b n crushed to earth, again lifted its mighty head a prevailed. This truth we find tersely expressed i ur text, "Where sin abounded, grace did much m e abound; that as sin hath reigned unto death, e so might grace reign through righteousness unto e nal life."

HE first thought of our text is that where sin abounds, it reigns unto death. Sin abounds w n it is recognized as the most destructive thing i e world—a poison which no human antidote can n tralize. Sin abounds when it becomes exceeding si ul. Then it also reigns unto death. When sin is f man is swallowed by sorrow, and in despair r gns all hope of a blissful hereafter.

n abounding and ruling unto death was the one p ciple of the Reformation. The feeling of sin- f ess and its resultant sense of unworthiness burned li an acid in Luther's conscience. Even in the m st of learned study or the enjoyments of student li he could never shake off for any length of time the c sciousness of an angry Judge enthroned above, b athing out threatenings and damnation against h , if he did not satisfy all the strict commands of G , and make good the shortcomings of his life.

ome discipline, school experience, and the teach- i of the church all combined to bring about this r lt. Martin Luther grew up in a home where f er and mother took their parental duties seriously a interpreted them rigorously. While the children w e dearly loved, parental authority was strictly m ntained. Though the reformer records in touch- i language many instances of his father's kindness a of the sweet communion he was permitted to have with him, yet on one occasion his father flogged him so severely that for some time after he fled from him in fear. On another occasion his mother whipped him till the blood came because he had taken a paltry nut. This parental strictness gave him a timorous conscience and made him keenly sensitive to every fault. Even as a child he was frequently distressed by his sins and terrified by the fear of eternal punishment. In the language of our text, sin abounded in him.

NOR did school life blunt this tender conscience. In those days whipping went hand in hand with learning. The reformer relates how he was whipped fifteen times in the course of one forenoon, without any fault of his, having been called on to recite what he had never been taught. In the grammar school at Mansfeld, at Eisenach, where he studied four years, as well as at the university in Erfurt, God was never represented to him as a loving Father who has pity on his children, but as a being "unapproachably sublime, and of awful holiness." Instead of a benignant Saviour, who is "touched with a feeling of our infirmities," Christ was pictured as a stern, angry Judge, seated on a rainbow, with a drawn sword, come to judge the wicked, and whose favor could be obtained only through the intercession of the saints. At Eisenach he saw "a wooden figure of the Virgin with the infant Saviour in her arms, furnished with a secret contrivance by means of which the child turned to his mother when people prayed to him, and only after she had been invoked would he bow toward them with arms outstretched." Thus Luther's schooling increased his terror and accentuated his apprehensiveness. It made sin abound in him, and reign unto death. He tells us, "They forced poor, timid, tempted hearts to dread and fear Christ even more than the devil!"

Nor did the convent quiet his conscience. In a fit of terror Luther had vowed to enter the cloister, there by mass, penance, and prayer to expiate his sins. Almost daily he resorted to the confessional and had absolution pronounced on himself. He entered assiduously upon the fasting, vigils, prayer and other penances which were imposed on him, and did far more than was demanded of him. But all in vain. He declares, "When most devout, I went to the altar a doubter and left the altar a doubter. When I had rendered my confession, I still doubted; and I doubted when I did not render it." He was never taught to appreciate the Gospel of pardon through Christ's sacrifice, and therefore never gained the assurance that he was free from sin, and that his prayers were heard by God. "The more we wash our hands, the fouler they grow," became a frequent saying with him. Nor must we imagine that youthful excesses and other gross sins burdened his conscience. The numerous faults in thought, word and deed which, in spite of the utmost care, every day brings to frail mortals, and which are not regarded as sins by most people, were the occasion of his anguish. Finding no comfort, there finally arose in his mind a constant restlessness and disquiet, and at times he was seized with fits of despair which tempted him to blaspheme the Most High. Sin abounded in him and reigned mightily unto death. Luther describes his condition as follows:

"Fast bound in Satan's chains I lay;
   Death brooded darkly o'er me;
My sin oppressed me night and day,
   Wherein my mother bore me;
Deeper and deeper still I fell,
Life had become a living hell,
   So firmly sin possessed me.

"My good works could avail me nought,
   For they with sin were stainèd;
Free will against God's judgment fought.
   And dead to good remainèd;
Grief drove me to despair, and I
Had nothing left me but to die;
   To hell I fast was sinking."

THIS idea of the exceeding sinfulness of sin became one of the fundamental principles of the Reformation, for Luther never ceased to preach the truth which he had experienced so deeply. From the pulpit and the professor's chair and in his writings, he continually set forth the hideousness and abounding wickedness of sin, describing it as transgression of the law, rebellion against God, and defilement of self, which receives damnation as its wages. This idea acted also as a leaven in the hearts and consciences of his hearers and readers. It terrified the sinners, and made them exclaim in anguish of soul, "What must I do to be saved?" Yet this idea alone could never have produced the mighty changes and the new life of the Reformation. Sin reigns unto death, and the idea of sin abounding could only end in despair. Another idea and thought was necessary —Grace.

As sin abounded and reigned unto death, even so grace did also much more abound and reign through righteousness unto eternal life through Jesus Christ our Lord. That is the second thought of the text. Be the sins that trouble a conscience ever so great and numerous, the grace of God supplies a sinner with the righteousness of Christ, which is far greater. No matter how troubled and wounded the conscience, it can find balm and healing in the grace of God; no matter how cast down the soul, God's grace can lift it up. "Plenteous grace with thee is found, grace to cover all my sins."

That was the other and wonderful experience which Luther underwent. God did not suffer his servant to perish in fiery trials, but guided him safely through the night of sin unto the day of grace. In the course of his convent life, he unburdened his heart to Staupitz, the vicar-général of the order of monks to which Luther belonged, who taught him that repentance is an inward change which proceeds from the love of God and not from the fear of his wrath; that he could not hope to find peace with God by looking to his own good resolutions, which were never kept, nor to his own good works, which could never satisfy the law of God, but only by trusting in God's forgiving mercy. And when Luther declared that he feared that God in his eternal counsel had consigned him to damnation, Staupitz answered: "God's eternal purpose shines clearly in the wounds of Christ." Thus the daystar began to rise in Luther's heart.

Firm ground for faith in abounding grace, however, he gained only by the study of Holy Writ, which he carried on with indefatigable zeal and industry, frequently occupying himself for days together with a single passage. For a long time he was much perplexed to know what Paul meant by "the righteousness of God" (Rom. 1 : 17), understanding by it the righteousness which inheres in God and compels him to punish sin, and in that sense he hated and dreaded the words. But after long and earnest study of the passage, God led him to distinguish aright between law and Gospel, and to understand that Paul does not proclaim a righteousness whereby God punishes sin, but the righteousness of Christ, which God imputes to those who believe his message of mercy, and whereby he justifies and acquits them. Hereupon he perused the Scriptures in eager search to see if this were true indeed, and found that both the Old and New Testaments declare that "man is justified by faith without the deeds of the law." With this discovery the daystar had fully risen in his heart, for a grace was now revealed to him that abounded more than sin, and that "reigned through righteousness unto eternal life through Jesus Christ." All gloomy thoughts about the secret will of God forsook him, for grace abounded in his heart much more than sin. Fear of eternal torment vanished, for grace reigned unto eternal life. Grace made him a happy and cheerful man, a humble child of prayer, and a giant of history.

THIS idea of grace abounding more than sin is the second principle of the Reformation, for Luther preached to the people what he himself had experienced. Since the days of Paul, no man spoke of grace as did Luther. He declared, with great emphasis, that God does not give eternal life as a reward for man's sufferings, works, or penances, but bestows it from love and mercy on those who believe his Gospel promise. He explained again and again that Christ performed all that we should have done, and earned for us a spotless righteousness which is freely distributed, and which man appropriates by faith. Thus the entire Reformation was pervaded by the idea of grace.

Sin abounding and grace abounding more than sin —those were the keynotes, the fundamental ideas of the Reformation, which wrought its mighty changes and established the new order. Sin reigning unto death, but grace unto eternal life—those were the ideas that filled the hearts of Luther and his associates, making them heroes of the faith. Sin abounding and grace abounding more than sin—those were the doctrines that broke the power of Antichrist and built up a new church. Sin reigning unto death but grace unto eternal life—that is the leaven of the Reformation.

Emanuel English Evangelical Lutheran Church, Balti- e. Md

The Wicked John Goode

An Autobiography Transcribed by
HORACE WINTHROP SCANDLIN

CHAPTER III

My First Arrest—Age Eleven

I MADE St. Louis late at night and forced a window in a stable. Crawling into a warm corner of the hay I was soon fast asleep. Toward morning the owner of the building and a cop appeared. I was picked up for entry and further accused of threatening to set fire to the premises!

The judge before whom I was arraigned tried as well as he knew how to show me the folly of my ways. I wonder if he had boys of his own. I hope not. I wonder how many other boys had previously been brought before him. I wonder how many followed me into his kindly, considerate hands. What a story the history of all those lives would probably make could they now be written!

He listened carefully to the charges they preferred against me—that one paid officer of the law and that big man, the owner of the stable—the charges they preferred against me, an unknown child.

Instantly he made up his mind—he knew at once just the best way to handle my case—how best to put me in the frame of mind not to go into another man's stable to sleep. Why shouldn't this man—this judge—know what to do with me? Hadn't he been practicing on other boys for years?

And so this judge—this man who had taken an oath to administer justice impartially to all who came before him—told me in open court before many people that I was a worthless, vicious boy—that there wasn't room for me in his city; and he wound up his tirade by giving me the privilege of leaving the city for good within twenty-four hours, or of being sent away for a year. I chose the former.

Picture that crime against me!

Imagine such a man as that holding down such a job.

He practically said to me that morning in court: "You're helpless and worthless. You'll never be any good. You belong in prison; but get out of here! We don't want to clog our jails with the likes of you. Get out of St. Louis! Go somewhere else and break the law there—not here."

I crossed the river to East St. Louis on a boat. I don't think the bridge had been built then. A train on the Ohio and Mississippi, now the Baltimore and Ohio, was pulling out. I went blind baggage and at Tunnelton, Ohio, the crew found me all but blinded by the smoke and cinders. I was in mighty bad shape. They took me off and left me with some railroad men, who, taking pity on me because of my age, fixed me up and fed me up. In a short time I was able to travel. The men then gave me a pass on a passenger train to Cincinnati.

I was sick again before I left the train, and after two or three days of aimless roving about Cincinnati, I was desperately ill with malarial fever. Being a Catholic, I experienced no difficulty in securing admittance to a Sisters' hospital. I've forgotten the name of the institution, but for two months I lay there seriously ill. Finally, when I became convalescent, they transferred me to a Catholic Protectory two or three miles outside the city. There a young student for the priesthood became interested in me and I spent a good deal of time in his company. Two or three times he took me to a show in the city. On one of these trips, in the meantime having become restless, I ran away from him and the institution. I remember how he begged me not to leave him, as an escape would count against him. His appeal was useless! He was a kind fellow, for he might have spoken to the policeman who stood near us, and who would have arrested me at once.

You mustn't forget that all this time I was stealing everything I wanted from any one I wanted to. I had become very expert with my hands. I could pick a door-lock, open a locked window, extract a pocket book or open a cash drawer with great skill and dexterity. Nothing frightened me, nothing stopped me; and yet I hadn't reached the age of twelve.

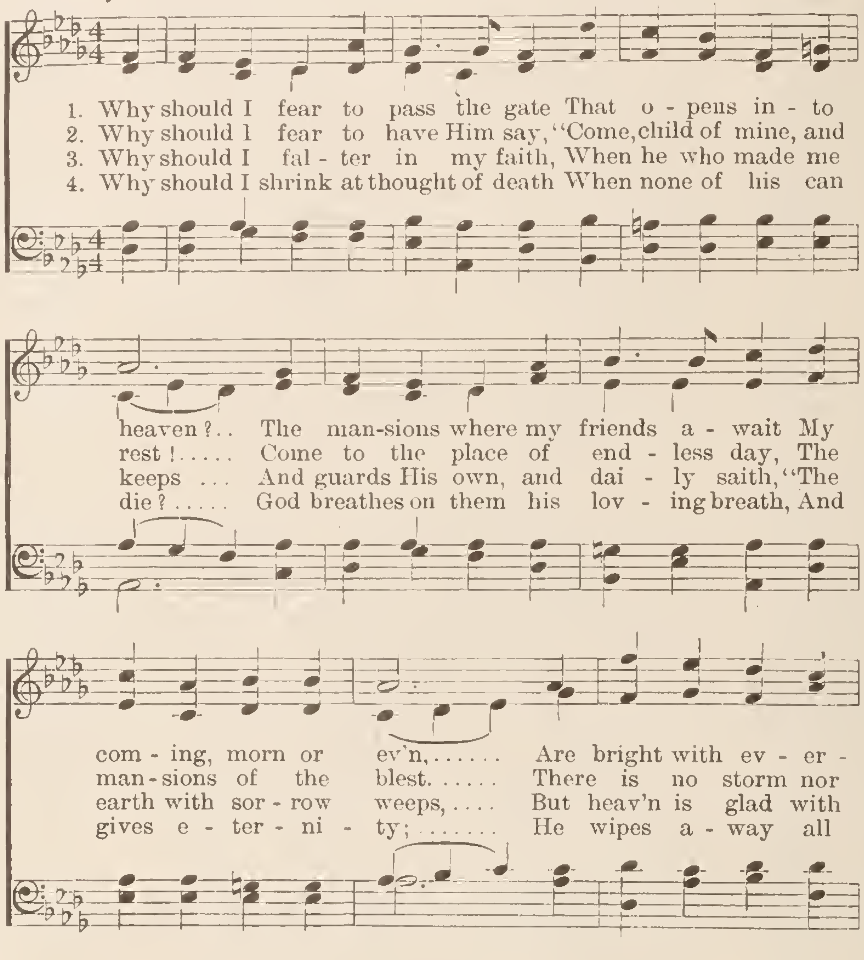
Not liking Cincinnati, now that I had run away from the Protectory, I jumped a freight on the Panhandle and made Pittsburg. On leaving the railroad yards I braced the first man I met and told him a hard luck story—a bunch of lies, of course. He proved easy and took me to his house near an iron foundry of which he was assistant superintendent. Frederick Jones was his name. I wonder if he is still alive. He did all for me that a father could have done. He clothed and fed me and insisted that I stay with him till I fully recovered from the effects of the fever. When I was again able to travel, he took up a collection for me from among his friends, and with the money we bought a ticket to New York. That was the first time I'd ever paid for a fare on a railroad, and yet I'd ridden hundreds and hundreds of miles.

Notwithstanding the fact that in those days a boy with a ready tongue could beg almost anything he wanted, I did comparatively little of it. It was too tame; it offered no excitement. I much preferred to steal, for that seemed to satisfy me.

"Why Should I Fear?"

Words by Rev. Charles M. Sheldon

Music by A. B. Morton


1. Why should I fear to pass the gate That o-pens in-to heaven?.. The man-sions where my friends a-wait My com-ing, morn or ev'n,...... Are bright with ev-er-last-ing bloom Of flow'rs that grow in ev-'ry room.
2. Why should I fear to have Him say, "Come, child of mine, and rest!..... Come to the place of end-less day, The man-sions of the blest...... There is no storm nor tem-pest here, No pain nor sor-row, care nor fear."
3. Why should I fal-ter in my faith, When he who made me keeps ... And guards His own, and dai-ly saith, "The earth with sor-row weeps,.... But heav'n is glad with songs that bear A har-mo-ny be-yond com-pare."
4. Why should I shrink at thought of death When none of his can die?..... God breathes on them his lov-ing breath, And gives e-ter-ni-ty;...... He wipes a-way all tears from eyes That o-pen in-to Par-a-dise.

CHAPTER IV

In New York and in Trouble in One Night

ON my very first night in New York I was picked up by a cop. I was charged with a terrible crime—sleeping in a hallway! The authorities didn't know, mind you, whether I was a good boy or a bad boy, or whether I had ever been arrested before; but they locked me in a cell just the same. In the morning a chance was given me to tell my story and I told it. I told them I was an orphan, with an aunt in Boston. They didn't know whether I lied or told the truth. They made no effort to find out. Without notifying the Boston authorities that they were sending them a young boy and to be on the lookout for him; without waiting to learn whether I would shortly be reported missing from some home in New York, a policeman took me to the Fall River Line and shipped me East, like a barrel of pork.

Suppose your little boy should run away, and should later reach the police. Suppose he was foolish enough or wicked enough, call it whatever you will, to tell the police he lived in Boston. Suppose the police did with him as they did with me. Would you feel that such a system was a wise one? It makes a vast difference, you know, whether a man thinks generalities or whether he brings these right close at home.

In those days, and in much later days, too, such occurrences were common. There was no reason other than custom for dealing with police cases. Everybody got the same sort of senseless treatment dictated by custom. And that method came right on down through the years unaltered, until recently such men as Judge Ben Lindsey of Denver began to use common sense and humane methods, with results that have astonished a public long asleep, and have saved hundreds and hundreds of boys from leading lives of crime. And now an era of common sense and humanity is dawning in our manner of administering prisons. For years we threw men into our prisons. And what did we release? Were they better or worse for the punishment? What chance had they to go straight? What does the average individual think of a man who has been branded as a criminal? Tell me!

CHAPTER V

Doing My First "Bit"

BOSTON proved easy. For about four months I lived high and indulged my every boyish fancy on the proceeds of my stealing. I tackled everything that came within my ken and which looked at all promising. I knew no fear. Desire at once became determination; determination at once became action.

One day I deliberately walked into a candy store, helped myself to the contents of the cash drawer, and got away before the eyes of the astonished proprietress. But I had been too bold; too many had seen the trick, and I was picked up, tried and sent away.

They took me first to the almshouse at Tewksbury, a sort of detention station prior to delivery at a reform school. But they didn't know the boy they were handling, and as they made no effort to size me up, they paid for their carelessness. On the third day I planned to escape, and the next night made a clean getaway and took five other lads with me. All these boys weakened once they got beyond the walls, and in a few hours all of them had returned and given themselves up to the authorities. Not me, however!

I at once returned to Boston and stole right and left under their very noses. Five weeks, or thereabouts, thus went on before they caught me, red-handed, too, stealing fruit from a freight car. They were more careful in their handling of me this time, and saw to it that I was safely landed at once in the State Primary School near Palmer, Mass. Although it was about noon when I arrived, I had managed, quite easily by the way, to get into trouble by night, and then it was that I met the hospital nurse.

With the exception of the principal keeper of Sing Sing Prison for over thirty years, he was the most cruel and heartless man I ever knew. Each of them gloried in and thrived on misery and pain and discomfort in others, and neither of them was ever known to allow an opportunity to go by uncanceled, except on most rare occasions. Two men more wholly unfit for the jobs they held never lived, I know! I served under each! Under one as a boy! Under the other as a man! Who knows better than I know? Who could know better than I know? Each of these men secured his job through politics. Each man held his job through politics.

The hospital nurse looked at me. I wonder if he knew I was only 12 years old. I wonder if it would have made any difference if he had known. Two huge brass keys, each nearly a foot long, were suspended about his waist by a stout cord. And as he looked at me he slowly drew this cord in until the two big keys came into his hands. He held one in each fist.

Continued on page 1236

FOR
EVERY DAY
IN THE
YEAR

DAILY MEDITATION

LED BY
J. H. JOWETT D.D.
F. B. MEYER D.D.
Rev. E. WHITTIER CASWELL
and
CLAYTON SEDGWICK
COOPER

The Noble Dissatisfaction

SUNDAY, November 12. Luke 6 : 21. "*Blessed are ye that hunger now.*" That is one of the constant and full-sounding notes of the New Testament, the healthiness of a certain sort of hunger, the blessedness of a certain type of want. We hear its clarion in the first beatitude: "Blessed are the poor in spirit." For who are the poor in spirit but those who recognize their present poverty in comparison with their possible achievement? Every new possession in the inheritance of grace only increases their hunger for what remains to be claimed. Beyond the inch they hunger for the mile, beyond the mile they hunger for the league. They are never satiated. In their hearts there is always the holy sense of want. The good unfolds to them the better. The better unveils the best. And beyond the inconceivable best there is the world of the inconceivable, which eye hath not seen, nor ear heard, and which the wing of the strongest imagination is altogether unable to reach. And so these folk are hungry, and gloriously dissatisfied, "moving about in worlds not realized."

I suppose it is just here that we came upon the deadly lack in the soul of the Pharisee. The Pharisee had no hunger, no healthy, disturbing sense of want. He knew no consciousness of poverty. He regarded himself as rich. He was satisfied. He had attained. His life had no regions beyond. There stretched before him no entrancing prospect of territory yet to be traversed and won. He had no aching aspiration, no tense muscle of endeavor, striving in ever more wonderful crusades. He had arrived. "Soul, thou hast much goods laid up: take thine ease!" That was the spirit of pharisaism. And it was to the Pharisees that the Master gave this awful and startling warning: "Woe unto you that are full!"

Now, it is the dissatisfied who are the world's benefactors; I mean not only those who are dissatisfied with their own attainments but with the attainments of the race. They are possessed by a great sense of want. They cry with the prophet, "Woe is me, for I am unclean, and I dwell in the midst of a people of unclean lips." They are hungering for something better for themselves and for the race. They see the crooked and they yearn to make it straight; they see the rough places and they are eager to make them plain. They are nobly dissatisfied, and at the heart of their dissatisfaction there is a driving ambition for a higher and fuller life. We owe everything to those hungry souls. They cannot be at rest, and in their restlessness is the promise of our richer peace.

It is evident that this noble hunger is associated with a larger vision. Nay, the hunger is the offspring of the vision. They have seen the New Jerusalem, "adorned as a bride prepared for her husband," and they are profoundly dissatisfied with the Jerusalem that is, and they labor to remove her meanness and her sordidness, and to clothe her in the strength and beauty of heaven's glory. Yes, it is the great vision which stirs the great yearning. It is when they have seen the Lord that the sluggish dwellers in Lotusland become keen and daring knights, who go forth to build and establish the kingdom of God. "Blessed are the poor in spirit, for theirs is the kingdom of heaven." J. H. J.

When the Heart Overflows in Prayer

MONDAY, November 13. I Kings 8 : 54-62. "*When Solomon had made an end of praying all this prayer.*" Some one has truly said of this prayer, that it sums up all prayer, and that there is not one little petition or supplication anywhere that cannot nest in this grand adoration and entreaty. It seems to have resulted from the movement of the Holy Spirit over every chord of this many-chorded nature. "It stands alone; the stars pale before this diamond!" It has been remarked also that this prayer came from the lips of a layman. There were plenty of priests standing around, but they were all silent. We cannot have official, mechanized, and standardized prayers when the heart overflows. As we face the great crises of personal or national history, we demand the heart-opening and heart-cries of *a man*. Like all true prayer, it is filled with confession. We never reach the presence-chamber of the All-Holy without confessing that we are sinners, "for there is no man that sinneth not." Penitence, broken-heartedness, contrition, are our befitting garb.

When we are alone with God, we naturally begin by making a clean breast of whatever has intercepted the light of his countenance. But sin cannot unchild us. We do not cease to be sons because we have gone into the far country. "They be thy people and thine inheritance, which thou broughtest forth out of Egypt." That is the fundamental fact. We still bear God's image, though defaced. He cannot forsake the work of his own hands. F. B. M.

Christianity and the Prisoner

TUESDAY, November 14. Isa. 61 : 1. "*To proclaim liberty to the captives, and the opening of the prison to them that are bound.*" There is a more or less general sentiment sweeping the country at present embodying a larger justice and a more humane point of view toward the prisoner. It is as though we had heard afresh the word of the psalmist: "Let the sighing of the prisoner come before thee!"

Perhaps we have not stopped to consider how truly Christian is this attitude, or how it falls in line with the mission of Jesus to this earth, as that mission is outlined in the great words of this day's meditation.

Recently the writer spent an afternoon in a great factory where there are 500 ex-convicts working side by side with other employees; but it has been so planned that no one knows who these ex-convicts are; no one points them out and keeps them conscious of their shame. As a result they are becoming trustworthy, efficient, and the makers of good homes.

One man was pointed out as a successful and able workman, who had been in prison for years before he came to his present employment. The police, he said, had followed him and watched him so that it was impossible to get or to keep a job. "My wife is the only person who has ever been decent to me," he explained. The department manager told the man to come around to the factory and he would give him work. After a few weeks he wrote the man a letter, saying he had noticed his good work and sent him a little book. The next day the man appeared at the manager's office, and he could hardly speak. "You know," he said, "you are the only gentleman who ever spoke to me that way. No one ever sent me a book before. When I took it home last night, Mary and I couldn't eat any supper. I'm going to stick and make good." And he did. Was this not preaching good tidings? C. S. C.

Turning Passion into Prayer

WEDNESDAY, November 15. I Kings 17 : 1-7. "*Elijah was subject to all the passions that men have, but he prayed.*" James 5 : 17. Sad is the life which lacks the pure flame of a holy passion. Our Lord, rebuking the church's indifference, says: "I would thou wert hot." But, above all, we must turn passion into prayer. Many men have passion for any and everything except prayer. In business, in their love of art, in their pursuit of pleasure, they are intense, in earnest, aglow; but in prayer formal, cold, and stilted.

We are familiar with the law of transmutation of force. The bullet which has just left the rifle strikes an impenetrable target and falls flattened to the ground, because its velocity was suddenly transmuted to heat, which softened it out of shape. But our passionate or emotional life may be changed to prayer that shakes the gate of heaven and prevails. We need more strong cryings and tears when we pray, not because we shall be heard on that account, but because we are filled with love to others and desires on their behalf, that cannot allow them to be unblessed.

This fervent spirit becomes kindled at the Cross or on the Ascension mount. But it may be greatly augmented by meditation. Whilst we muse the fire burns; then we speak with our tongue. Cast your patriotism, your humanity, your longing for your nearest and dearest, into the prayer-hour, and they will be as oil to the flames; and the hot metal of feeling will pour into the prayer-mold. F. B. M.

The Hidden Faults in Our Own Hearts

THURSDAY, November 16. Ps. 19 : 12. "*Cleanse thou me from hidden faults.*" The proverb we so often hear, that a man is his own worst enemy, seems to have its reflection in many Bible passages. Paul feared the inner foes of his own bosom more than his political or sectarian enemies, and David and the writers of the Old Testament seem to be on the threshold often of revealing depths of sin hidden away in the secret chambers of the heart. The passage spoken by Jesus, "A man's foes shall be they of his own household," is interpreted by some to mean the foes of his own heart, the intimate sins hidden there.

There seems to be a weak link in the armor of most of us, and the great concern should be to realize this and to make that link as strong as the rest, lest it divide the chain of our life and career. Men do not go down on the rocks that are plain before every one, so surely as upon the hidden obstructions, known by the individual alone. These hidden faults differ with individuals, and the fiercest besetting sin is often along the line of the man's chief strength. Dr. Robertson said: "Moses was the meekest of men, but it was Moses who spoke inadvisedly with his lips. John was the apostle of love, yet he is the very type of religious intolerance in his attempt to call down fire from heaven. Peter was strong, intrepid in the hour of danger; yet it was Peter who proved a craven of cravens at the last."

We must be honest with ourselves, face our infirmity and, like Paul, bring it to Christ. He alone can strengthen our flagging wills and make us conquerors and more than conquerors through him. Strict honesty in confession to God of our hidden weaknesses gives us the assurance of the sure promise: "There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it." C. S. C.

The Miracle of Fervent Prayer

FRIDAY, November 17. I Kings 17 : 17-24. "*And he cried unto the Lord.*" (1) Here were lonely wrestlings. He took the child from his mother's bosom, and carried the cold body up into the loft where he abode. Specific and intense desire, like Elijah's, resents companionship in the dread hour, and hastens to stand alone in the presence-chamber of the Most High. You may be sure that Jesus is going to do one of his chief miracles, when he sends the multitude away. (2) Humility. "He measured himself upon the child." Wonderful that so great a man should spend so much time and care on that slender frame. If you would save those who are dead in trespasses and sins, you must measure yourself upon them. You cannot win a little child for God unless you become as a little child yourself. (3) Perseverance. He measured himself three times. Undaunted and undismayed, he returned repeatedly to the quest. Deferred answers should urge us to a degree of holy boldness and pertinacity which we could not otherwise have reached. Only under such conditions could Jacob have said that he would not let the angel go, or the Syrophenician woman demand the one crumb from Christ's table, falling to the floor, which was sufficient to restore her child. "Men ought always to pray and not to faint." As the prophet presented the child to the awestruck and rejoicing mother, he elicited a confession which proved that, Gentile though she was, she had a true perception of the reality and worth of his religion—"Thou art a man of God." F. B. M.

Strength Brought Out of Weakness

SATURDAY, November 18. II Cor. 12 : 9. "*For my strength is made perfect in weakness.*" Necessity is called the mother of invention; therefore, if the young man of wealth feels no necessity, he will fail of the greatest achievements. Many have struggled up out of the weakness of poverty to the summit of wealth and influence. Dante, Ruskin and Carlyle fought against the weakness of bodily ills till they attained the climax of intellectual greatness. The handicap of blindness enabled Milton of England, Milburn of America and Matheson of Scotland to behold visions of thought and beauty far beyond their fellows. Prisons have palaces proved to minds like Paul and Bunyan, where they were inspired to produce pen-pictures that have delighted and blessed every land.

The little child becomes strong because it stretches out its hand to the parent. So the sinful and troubled soul that stretches out its hand of faith to the heavenly Father feels underneath it the everlasting arms, as it rests on the bosom of forgiveness and love. The law of love in Christ is not the survival of the fittest, or that the weakest go to the wall, for here grace creates fitness and meekness for the highest inheritances.

If God in nature can produce the diamond from the black carbon, the white lily from the dark earth and bulb, the great tree from the tiny seed, he can bring purity out of sinfulness, strength out of weakness, heaven out of hell. E. W. C.

THE BIBLE *and* NEWSPAPER

Conducted by FERDINAND C. IGLEHART D.D.

Mill Hand Becomes Millionaire

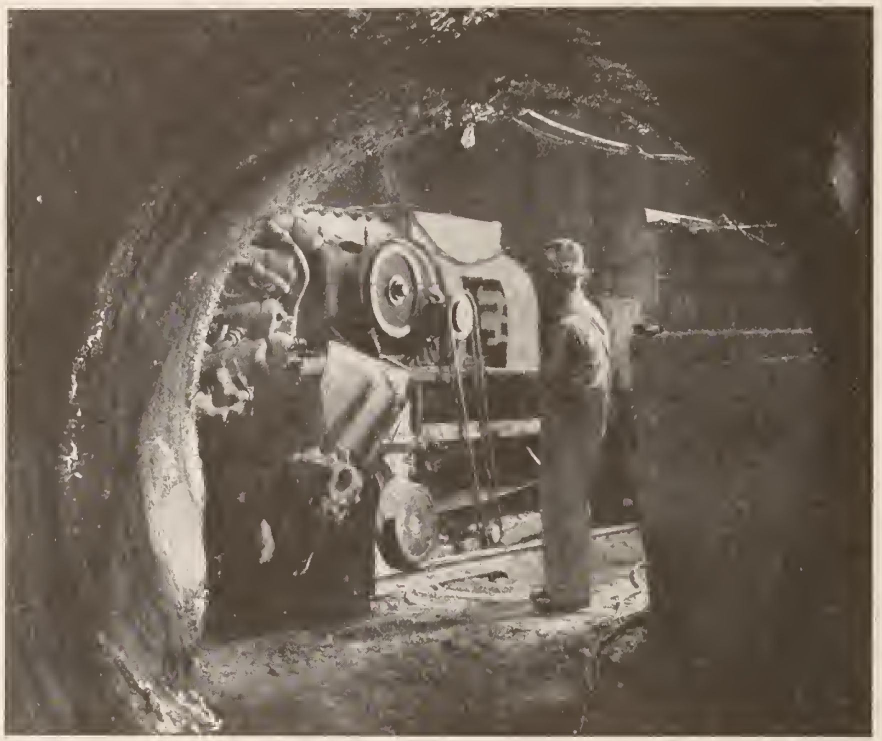
IT is not an unusual thing for hands in a mill to work their way up by ability, industry and integrity to a partnership, the proprietorship and wealth. It is seldom that a mill hand becomes a millionaire in a day without any effort on his part. Thomas Conlin had worked hard all his life without getting ahead, and was engaged in the plant of a steel company at New Kensington, Pa., at twenty-five cents an hour. He was called to the office and was notified that he had fallen heir to $1,500,000. The old man of 79 almost fainted at the news and said, "I don't know what I will do with it." Thirty years ago he and his brother, Frank, came to this country from Ireland and worked five years together. His brother then said he was going to Australia to try and make his fortune, and he did. The other day he died and left that fortune by will to his brother Thomas. If the old man does not know what to do with his fortune, about a million or more of his countrymen would be glad to volunteer him advice upon the subject. It is to be hoped that the sharpers who will flock about him like packs of wolves will not get any of it. We trust that God's Spirit may open his eyes to the opportunities and privileges of aiding the poor and suffering on a large scale and in permanent form, and in promoting the kingdom of Christ. We are heirs to a fabulous spiritual fortune in this life and in that which is to come by our kinship to our Elder Brother, by the side of which millions of gold dollars are as trash. "*Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you.*" (*I Peter 1 : 3, 4.*)

Tomatoes on Potato Vine

ELEVEN fully matured tomatoes and as many good-sized potatoes growing on the same plant in the vegetable garden of the Pennsylvania State College mark the advent of the newest freak plants in the vegetable world. If further experimentation proves its commercial value, the latest creation in plant life is expected to revolutionize vegetable growing by combining economy of space with productiveness of the plant. C. E. Meyers, professor of vegetable growth in the Pennsylvania State College, planted a potato. Upon the strong stalk that grew up he grafted a young tomato sprout, using the grafting wax and binding as in fruit trees. About a dozen ordinary sized tomatoes grew to ripeness, and about the same number of healthy potatoes grew in the ground. Strange to say, the potatoes fed the tomato vines, and the tomato vines helped make the potatoes. If the experiment shall prove practical and profitable what a revolution there will be in vegetable gardening! The science of grafting fruit trees was known in olden times and is thus referred to, to illustrate a great religious truth: "*Thou wilt say then, The branches were broken off, that I might be grafted in.*" (*Rom. 11 : 19.*)

Post Office Offenders Favored

MEN of the Post Office Department of the United States who have "gone wrong" are to get an opportunity to regain their positions. One man, for years the assistant postmaster of Milwaukee, has just completed a term in the Leavenworth prison for rifling letters. He will be allowed to try for a clerkship in the same office. He must pass a civil service examination. The post-office authorities at Washington have approved his application, despite the custom that has had almost the force of law, and the chances are that he will soon be in the harness again. E. E. Dudding, president of the Prisoners' Relief Society, has busied himself with the authorities in securing the clemency, the new start for this class of offenders. His plea was, "The man has atoned for his fault to the public through his service in the prison. Now he is out, give him a chance to make a man of himself." It is kind and in the main safe for Uncle Sam to give these wayward men another chance, a new start in life. Society is freezing cold, wickedly so, toward the convict. A certain amount of wisdom of caution is proper in dealing with the discharged convict, a right to demand an evidence of penitence and determination to reform, but the hand of help ought to be extended to every malefactor who desires to do better. This is manly, it is Christly. The action of the Post Office Department toward these men wanting to turn over a new leaf is in harmony with the apostolic injunction: "*Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted.*" (*Gal. 6 : 1.*)



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New Rock-Tunneling Machine

A NEW rock-tunneling machine that can bore through the hardest rock swiftly, economically and safely, invented by Oliver O. App, of New York, is now doing demonstration work along the line of the new subway, near the Grand Central Station. This machine has been able to cut an eight-foot hole in the hard New York gneiss at the rate of about nine feet in twenty-four hours. The machine is designed to chip away the rock by the action of a number of pneumatic hammers fitted with chisels which turn on a longitudinal axis. The carriage of the machine consists of a two-wheel main truck at the rear and a two-wheel guide truck at the front, all resting on a standard gauge track. The front and rear halves are separate; the front carrying a revolving head which moves forward by means of two lead screws at the rate of one inch per revolution. The main truck moves forward by gearing when the front has advanced two to three feet. The cutting head consists of a hub and four arms placed 90 degrees apart. The arms carry fourteen hammers, which are so arranged that the chisels cut concentric circles into the breast of the rock. The secret of the machine's success is in the arms and chisel and hammer arrangement. When a chisel is not resting against the rock there is no action of the hammer, but as soon as the tool contacts with the rock the hammer operates. Hence it happens that where there is no resistance—as in mud or clay lodes and fissures—the tool merely cuts in revolving on the arm, but the harder the rock the harder the hammer blow upon the chisel.

Man's mastery over nature, over the obstacles which hinder his progress and plans, is a type of his mastery in the moral and spiritual realm, and triumph over hindrances. The great tunneling tool to cut the hardest rock and bore through the tallest mountain of spiritual hindrance is faith. Christ thus recognizes it: "*If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible to you.*" (*Matt. 17 : 20.*)

Torn by Russian Bear

A MAGAZINE writer of Brooklyn had his right hand badly torn by a Russian bear in the Zoo at Prospect Park, Brooklyn, recently. Contrary to the rules against feeding the animals, the man, crawling under the rail in front of the bear cage, offered a fine polar bear some candy. It did not care for the candy but wanted him. Catching him by the hand it dragged him close up against the bars and was badly lacerating him. His cries attracted the attention of the keeper, who prodded the beast with iron bars and released the man, who was taken to the Methodist Hospital for treatment. There are many bears among men. The man tried to do the bear a kindness in feeding him candy, but Bruin not only did not appreciate the favor but met it with the most savage ingratitude. The ungrateful man or woman is the meanest of the mean. Some are so basely ungrateful that they seem to take pleasure in selecting those who have done them the most favors and betraying and punishing them in some form or other. The bears in the cage do not know any better than to be savage and mean. The human bears outside of the cages know better. The rescue of this man by the keepers calls to mind the rescue om bear in olden times: "*The Lord t d livered me out of the paw of the li an out of the paw of the bear, he will liv me out of the hand of this Phil ine*" (*I Sam. 17 : 37.*)

Wrote $6,000,000 Insur ce

GEORGE I. RICHARDSC Lutherville, Md., who di t other day, had a wonderful reco as life insurance agent. He wrote $ 000 000 of insurance, $1,000,000 of aft he was seventy years of age M Richardson was in the employ o of the leading life insurance con an of the country for fifty-three ear On the completion of his half cen ry service he received the following ett from the company: "Greetin ar loving remembrances to you. M yc long be spared to your family an o t We need you. Your example as Christian gentleman and a l lia field producer who has kept th fai through all the years is one of t re assets of the company not shown th annual report." Mr. Richards ha been on the St. John's Board of nel cence of Baltimore for thirt eve years, for fifteen years its pre den He was one of the charter mem rs the St. John's Methodist Chu h Lutherville and was one of it mo efficient workers. He died at t ag of eighty-six, having been act e i business up to within a little tim f h death. The tribute of his ins and company to his genius as an age wa strong, but still more beautiful s th testimonial to his Christian in grit and constancy. The Master do tles has ere this said what the ins anc company and the Methodist chu h a Lutherville said: "*Well done, th goo and faithful servant.*" (*Matt. 25 : .*)

Telephone Girl's Heroi n

MISS BELLE MATTHEV Jamesburg, N. J., was the eroi figure in a fire which threatened e de struction of the village. The fire rok out in the dry-goods store unde eat the telephone exchange and sw t s rapidly upward that the girl th phone was in great danger. She tuc at her switchboard and sent the arm in every direction. Only when the me were curling about the exchang an had caught her clothing di sh make her escape. This is anotl ex ample of the heroism women sc fte show in an emergency, and of the r des courage in men and women in th rdi nary callings of life who will be t e to the duty given them, in the f e o danger and even of death. The arly Christian church is one glorious corc of moral and spiritual heroism, and here are many like them in the church day One of them said this: "*Neither c nt my life dear unto myself.*" (*Acts 2 24.*)

Argentine President's G ft

DR. HIPOLITO IRIGOYEN who has just been inaugurat as president of the Argentine Re blic, has donated his salary as preside for six years to the United Charit s of Buenos Aires. His salary is $31, 0 in gold per year. The gift amou s to $186,000. The Argentine Repu c is one of the most prosperous and p mising nations on the earth. Its rtile soil and industry and enterpris are matched by its general intelligen and wide-spread charity. The pre lent set an example of benevolence t the people. Paul instructs Timotl to charge the rich "*That they do goo that they be rich in good works, ready dis- tribute, willing to communicate.*" (*I Tim. 6 : 18.*)

The Fur Farms of Alaska

By FRANK G. CARPENTER

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DURING the past few weeks I have visited some of the largest fox farms of Alaska. There are altogether, perhaps, ten or ve in the territory. There is one opper Center on the trail between banks and Valdez, which is said ave 200 foxes, and to have sold live ones not long ago for just t $10,000. There is a farm at er Hot Springs which has paid as as $1,500 apiece to the Indians lack fox pups, and one near here h has interested Eastern capital he amount of $300,000. Judge an, a member of the Alaska legis- e, has established a fox farm at gnak on the Kobuk River in ic Alaska. He is raising white s as well as blacks, reds and ses, and says that these animals be reared just as easily as cattl hogs.

he business of fur farming was be- by the Canadians about twenty- years ago. The first fox ranches on Prince Edward Island, and little island today has the largest most profitable farms in the ld. There are 210 different com- es engaged in the business, and r capitalization is about $30,- 000. The island has about 600 ranches, and the business has ad to other parts of Canada. r 400 companies are engaged in it ova Scotia, Newfoundland and Brunswick, and farms have started also in Quebec, Ontario Western Canada. There are ral fox farms in New England, e in New York state and a ber in the far northwestern part he continent.

he chief originator of fox farming Charles Dalton, who is now a ionaire member of parliament. was born in Canada and started as a fur trader and trapper. He ized the value of fox skins and cluded to see if he could not raise es in captivity. He started with foxes, but about twenty years ago able to get two pairs of silvers, ch he bred on his farm on one of islands. He succeeded and kept buying wild animals and breeding e ones. He was known to have ny fine skins, but no one knew of wealth he was making until the ll banks of. the neighborhood used to take any more of his cash deposit. It then leaked out that was selling skins produced on his ch for prices which averaged hun- ds of dollars per skin, and that he s fast growing rich. I have before a record of 203 skins sold by him m his farm on Prince Edward Island. e sales cover a period of fifteen years. that time he sold 203 fox skins, which ught him in just about $158,000, or the average $778.28 per skin. Dalton sold foxes for breeding. When he d his ranch it had twenty pair of silver es upon it. He got $500,000 for it, an average of $25,000 per pair.

n the meantime the news of Dalton's cess had spread over the world. her fox farms were established and re capitalized at large sums, according the number of breeding animals y had. Many of them have paid ge dividends, and it has been shown t, rightly handled, there is no other e-stock industry that can produce ything like the profits of the raising foxes.

But suppose we visit a big fox farm uated in the Tanana Valley, a mile d a half from Fairbanks. It consists ten acres of cleared land, the greater rt of which is covered with pens in ich these little animals live. Looking it from a distance, the fox farm has the pearance of a great chicken yard with lls of woven wire and hen coops of rious sizes inside them. Each of the ns is fifty feet long, eight feet wide d about ten feet high.

The wire is much like chicken wire, but is made of tough steel, and it extends as high above the ground as the wire about a tennis court. The wire is sunk about four feet in the ground and is then bent over so that it runs under the ground for about two feet. This is to prevent the foxes from burrowing out from under the wire. At the top the wire has an overhang of two feet, forming a little roof of that width all around the coop. This is to prevent the foxes climbing over. Each pen has its own kennel, like a dog kennel. It is entered by a board chute up which the fox runs when it goes in, and in some cases wooden pipes a foot square serve as an entrance. The foxes run in and out of these pipes, and they usually carry their food inside to eat it.

Introducing Miss Carpenter, the author's daughter, who travels with him, and the two fox puppies mentioned in the story

There is but one pair of foxes in each pen. The animals are very timid, and they have to be handled carefully. Most of the fox farmers will not permit visitors to enter their property for fear they will frighten the foxes. The animals grow crazy when excited and they sometimes eat their young. On the other hand, they get acquainted with their keepers, and there are some which become so tame that strangers can handle them. During my visit to a fox farm on the Tanana River, my daughter, who is with me, picked up two little silver gray fellows of the size of kittens and hugged them to her while I made a snapshot. I do not know what those foxes are worth at this writing, but three years ago they would have brought a thousand dollars apiece.

The big ten-acre fox farm at Fairbanks was started a year or so ago with a capitalization of about $300,000. So far, about $60,000 has been invested, and this includes the cost of the farm and the equipment and the breeding animals. The land, kennels and all the machinery cost $18,000, and the breeding animals $37,000. There are, altogether, about 200 animals, including foxes and others, and all that is needed to care for them is two men.

I have asked a number of the managers as to the food used for their fur-bearing animals. On the fox farm here it costs $11 a year to feed a fox, $5 to feed a mink and $4.80 to feed a marten or sable. The animals are given salmon, moose meat, horse meat and rabbits, and also carrots and turnips. On the fox farm near Dawson a common feed is rice and rabbits cooked together into a stew. One farm there feeds sixteen rabbits and fifteen pounds of rice a day to forty-two foxes. The stew is fed cold morning and evening. The foxes will come out of their dens and grab it and carry it inside with them. After a while they come back and get more. The farmers of Prince Edward Island have found that foxes must have plant food or vegetables. In their wild state they eat not only flesh, but grass and berries, and if the latter is withheld they become wormy. Other good foods outside of flesh are biscuits, yeast bread, porridge, apples, milk and eggs. The animals will eat dog biscuit, but they prefer plain hardtack. Bread is liked better if grease drippings are poured upon it. Some farmers use tallow as butter. Ground bone is sometimes given, and a little limewater is fed to growing foxes with their milk. Young foxes are fed all they will eat. When they get older it is not well for their fur to make them too fat.

On the farm at Fairbanks I saw one litter of foxes that was being mothered by a cat. She had three baby foxes which, when grown, will be worth from $500 to $1,000 apiece, and possibly more. The mother of these foxes was a very nervous animal and the farmers feared she might kill her young. So they were taken away and given to the cat in place of her kittens. The cat adopted them and she plays with them as though they were her real baby kittens. The thousand-dollar foxes seem to like their new mother quite as well as their old one.

The managers tell me it is necessary to have cats around a fox farm for such complications. They say that one man in eastern Canada lost a litter of silver foxes because he would not pay a high price for a cat. The mother of the foxes had died, and in looking around to find a cat in the proper condition, the farmer discovered but one only. The owner of the cat appreciated his need and refused to sell his cat for less than $500. The fox farmer was indignant and refused. The result was that he lost five little foxes that might have been worth $25,000, and all for a five-hundred-dollar cat. One fox raised by a cat here at Fairbanks had a pelt which was valued at $800.

The breeding of the foxes is very carefully handled. They have only one litter a year, and a litter may consist of from one to nine pups. A fox will continue to bear up to ten or eleven years of age. The young look like dog pups and play and bark just like dogs.

There has been a great change in the prices of foxes and fox skins since the breaking out of the great war in Europe. Immediately following that time the great firm of Lampsons in London, which handled practically all of the furs of the world, closed its doors and declared it would hold no sales during the war. This knocked the life out of the fur trade and prices fell. This was so during 1914 and 1915; ordinary fox skins dropped to one-third their value and the fine ones were put away. Beavers brought less than half price and marten and lynx skins were a drug in the market. In the latter part of 1915 furs began to go up, and they are now fast coming back to their old figures. They will continue to advance and silver fox skins will probably be worth more than ever before.

The Lord sends the sunshine and the rain but the farmer must do his own plowing.

Delicious Cup Cakes

One of Marion Harris Neil's New Crisco Recipes

½ cupful Crisco
1 cupful sugar
2 eggs
2 teaspoonluls baking powder
½ teaspoonful salt
2 cupfuls flour
½ teaspoonful almond extract

(Use accurate level measurements)

Cream the Crisco with the sugar, add the well beaten yolks, then alternately the flour sifted with the baking powder and salt, lastly add the stiffly beaten whites and the extract. Bake in well Criscoed cups in hot oven 15 to 20 minutes. When cold cut out centers and fill with whipped cream. If desired decorate with a cherry.

Some housewives have the knack of making unusually good things to eat. Women who are wide awake to improved methods of cooking find that Crisco is a shortening which helps them in the preparation of tasty, dainty foods. And they enthusiastically tell their friends so.

CRISCO
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Crisco is a wholesome product, so pure, sweet, odorless and tasteless that it is an aid to better cooking.

One reason good cooks like Crisco is that they know it is purely vegetable, the rich cream of edible oil, and so consistently uniform they can depend upon it every day in the year.

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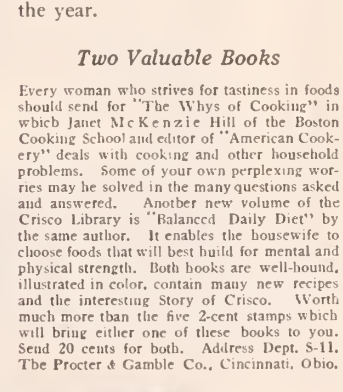
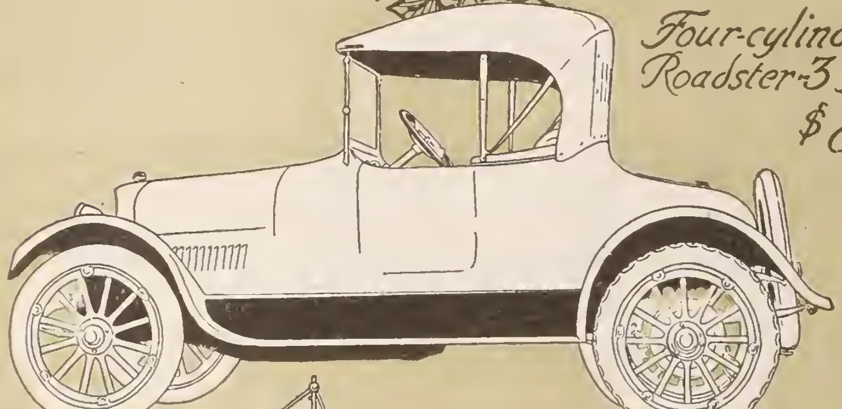
Every woman who strives for tastiness in foods should send for "The Whys of Cooking" in which Janet McKenzie Hill of the Boston Cooking School and editor of "American Cookery" deals with cooking and other household problems. Some of your own perplexing worries may be solved in the many questions asked and answered. Another new volume of the Crisco Library is "Balanced Daily Diet" by the same author. It enables the housewife to choose foods that will best build for mental and physical strength. Both books are well-bound, illustrated in color, contain many new recipes and the interesting Story of Crisco. Worth much more than the five 2-cent stamps which will bring either one of these books to you. Send 20 cents for both. Address Dept. S-11, The Procter & Gamble Co., Cincinnati, Ohio.





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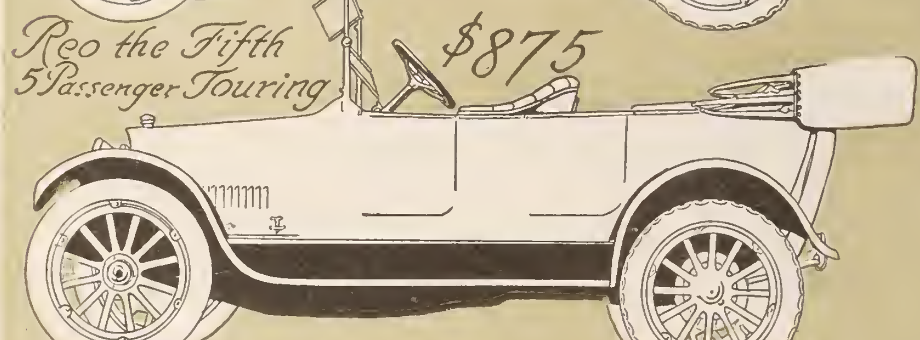

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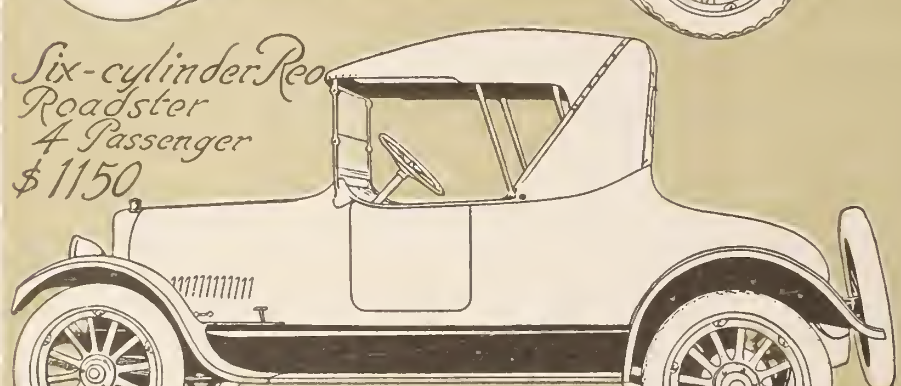
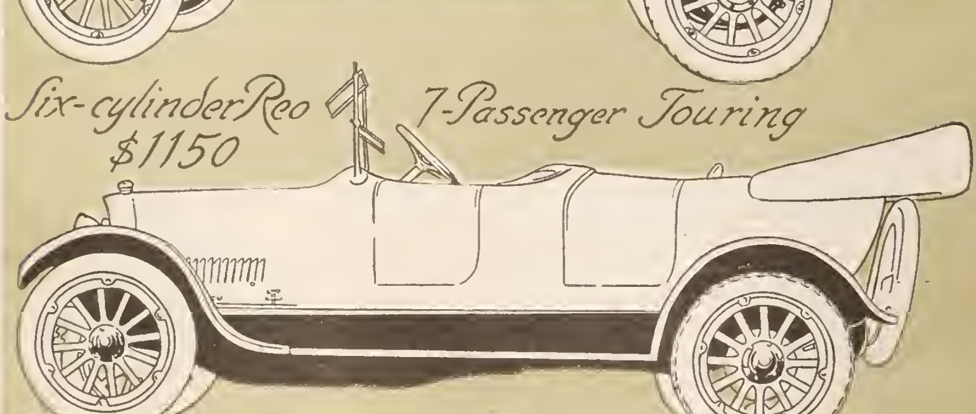


Six-cylinder Reo Roadster 4 Passenger $1150



Six-cylinder Reo $1150 7-Passenger Touring

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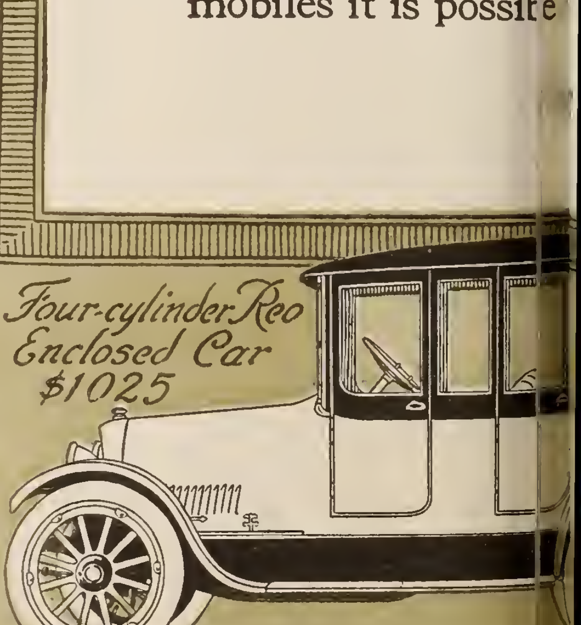

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Not the most, but the best. Not quantity, but quality, is the Reo goal.

And every Reo man—from the Chief Engineer to the Final Inspector—is imbued with that spirit, is actuated by that desire to make good, dependable automobiles. Better than others.

Visit the Reo Plant. You will be welcome—the doors are always open. Reo Folk, proud of their work, are glad to show you through. Note the atmosphere of the place. Watch the workers—listen to the remarks you'll hear.

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For that isn't the thought uppermost in the minds of Reo workmen.

It's how many parts were discarded, turned back by the inspectors—because of some error so slight it would "pass" in most plants.

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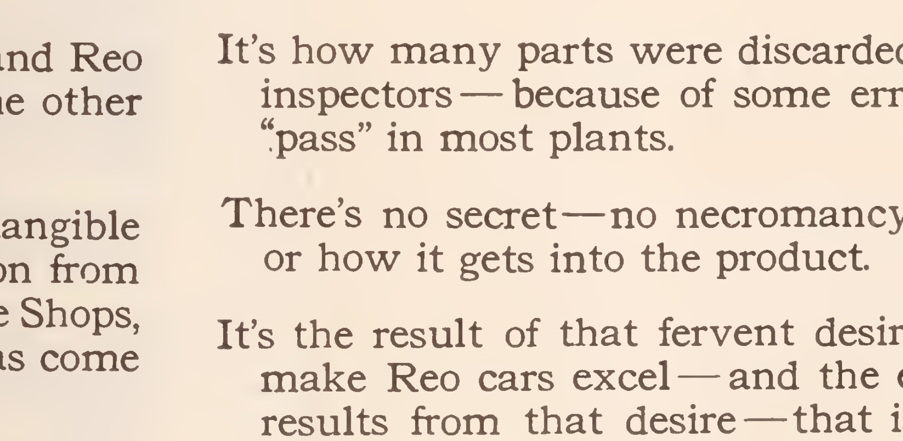
It's the result of that fervent desire of the Reo Folk to make Reo cars excel—and the eternal vigilance that results from that desire—that is responsible for Reo quality, Reo stability, Reo low cost of upkeep, and finally, Reo preference—Reo demand.

Is it any wonder that Reo cars are known as "The Gold Standard of Values"?

or Car Company, Lansing, Mich.



Reo Six Sedan
7 Passenger $1750

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GOLD STANDARD
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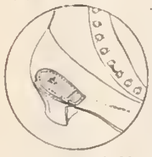
CAT'S PAW
NON SLIP
FRENCH HEEL
FOSTER RUBBER CO.

Unruffled

by the winds so strong, the girl walks gracefully along, and see, the dog beside her has no surer step than she: nor even that comparison is adequate—her step is lighter far than that—ah, there it is, of course—the cat! ¶ And no wonder, she wears

CAT'S PAW
CUSHION
RUBBER HEELS

It is the Foster Friction Plug which prevents slipping that gives her that sure footedness. And she prefers Cat's Paw Heels because they have no holes to fill up with dirt and mud.



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From Malta to Rome

International Sunday School Lesson for November 19

Acts 28 : 11-31

Closing Scenes of a Great Ministry

By George D. Allison, Ph.D.

WE are now completing our year's study of one of the greatest of Bible books—"The Acts of the Apostles." No boy or girl, man or woman, who has gone carefully into the weekly lessons which have touched every chapter, can have failed to receive a great inspiration for life and service. It is indeed a book of *acts*, not mere words, mere theories, or even of great doctrines, but primarily *acts*—and *facts*. There is little room for controversy or difference of opinion here. The mighty tides of the Spirit had swept these men on to deeds of love and ministry and teaching, until the words of the commission given in the first chapter were fulfilled: "Ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Remember that the superb story of Paul is typical, and representative of the lesser work of the many noble servants of Christ whose names are spread through the New Testament, and, better still, "are written in the Lamb's Book of Life."

A Pleasant Journey Through Historic Points

JUST as soon as the signs of spring began to appear, Julius the centurion embarked his prisoners on another Alexandrian grain-ship which had wintered at Malta. In bounteous recompense for the preaching and healing of Paul and Luke, the natives supplied the shipwrecked, penniless men with everything they needed and gave them a royal send-off. The new vessel must have been a large one to be able to take on nearly three hundred additional passengers; and, a good omen to the crew, her figurehead was "The Twin Brothers," Castor and Pollux, who were supposed to be the guardians of seafaring men. Bright boys and girls will be interested in reporting to the class the reasons why the ports of call were notably interesting to the traveling missionary-in-chains. Syracuse was the great Greek settlement which had become the capital of Sicily. Rhegium is memorable to us because of the earthquake less than eight years ago, when Messina and Reggio were devastated. Between Rhegium and Puteoli, the dangerous strait of Messina must first be negotiated. Look at your map and see how narrow it is at the end, with dangerous rocks and whirlpools. "Between Scylla and Charybdis" is a proverb still. Do you know what it means?

Friendship and Courage

WHEN at length Puteoli was reached, Luke does not so much as mention Mount Vesuvius, the great volcano there, but records with joy that there they "found brethren." Friends are the solace of life. To find brethren, men likeminded, surpasses the view of mighty mountains. Paul was a master in the art of making friends. We fail to appreciate him if we think him a cold logician or a dogmatic theologian and no more. All Christian believers were dear to him, and astonishingly soon he was dear to them. The rest of his journey up the Appian Way to Rome, after a week with these brethren at Puteoli, was like a triumphal procession. Some of the Roman Christians walked forty-six miles to welcome the great apostle. From this point, the Market of Appius, forward, companies of disciples met them. Paul's heart rose in joyous thanksgiving to God. It had been a long, hard trip, and perhaps death waited at the end; but he took courage. What a time they must have had as they traveled on together, giving and receiving testimony of the grace of God and telling of the progress of the Gospel!

If Paul needed friends to renew his spirits and increase his courage, how true it is of the rest of us weaker followers of the same Lord! We should not pass like ships in the night with the merest signal of notice. Ready to sympathize, givers of cheer, true disciples should fellowship together on the way of life. We all have our hard roads and our stormy passages, and we need to have God's comfort made real by human brotherhood. Do you remember that beautiful incident in the classic of friendship, the story of David and Jonathan, where David was a hunted fugitive in the wilderness: "And Jonathan arose, and went to David in the wood, and strengthened his hand in God." God's strength in a friend's hand-clasp! So Paul was strengthened now. Shaking hands can be made a sacrament, a means of grace.

Not long ago I witnessed two men, strangers, as each discovered that the other was a Mason. What comradeship, what interchange of experiences, followed! I thought with regret that men are not always overjoyed to find their fellows to be Christians, brothers in the Church of God, nor filled with enthusiasm at the thought. Yet I have known men, with the spirit of Paul, who have traveled far, and every Sabbath day have entered the churches, the Bible classes, the Christian meetings, and found, in a strange town, brothers beloved. "A man that would have friends must show himself friendly." How unwise for a Christian to languish, bored and lonesome, in a hotel when he can hold high fellowship in a church!

To the Jew First

UPON arrival at the Eternal City, Paul as an uncondemned Roman citizen was allowed to select his own lodgings and was given a measure of liberty. In his case the restriction was galling enough—always shackled by one hand to a soldier. As soon as Paul had settled his affairs he sent for the leading Jews of Rome and set forth his case. He always felt a peculiar responsibility to his own people. Besides, he did not wish them to get a prejudiced view of the affair from Judea, and possibly find them organizing active opposition here as well. He soon learned that they were ignorant of the particulars of his trial, but were already prejudiced against Christianity ("this sect . . . everywhere spoken against"). Paul made arrangements with them, and on a set date, presumably a Sabbath, he spent the whole day in the closest grapple with their prejudices.

Then, as now, "some believed and some believed not." The simple, frank statement of Paul's limited success that day ought to be an inspired consolation to us when we seem to fail in our ministry of the word of life. Not even an apostle could convert everybody. But we must be sure that we have made the full effort. Paul closed the incident by showing that Isaiah had had the same experience, and that it was prophecy that the old Israel should be superseded by the new and greater. With high confidence, Paul himself prophesied of the Gentiles, "They will hear."

The Fruits of the Two Years

THE Gentiles indeed did hear and heed in Paul's own time. In fact, the center of gravity in Christendom shifted from Jew to Greek in the first fifty years. And all historians attribute to Paul the dominant influence in this.

At Rome, this master of friendship gave individual attention to every soldier who took his watch of four hours with the prisoner. Of course, there is no definite estimate of the results, but from what we know of Paul's success and of the need of definite religious convictions at Rome, we imagine he enlisted many a "good soldier of Jesus Christ." And these Christian legionaries went everywhere throughout the great empire! In writing to his beloved Philippian Christians he joyfully sends them greetings from the "saints in Cæsar's household." Christians in the palace of Nero! Saints in the Prætorian

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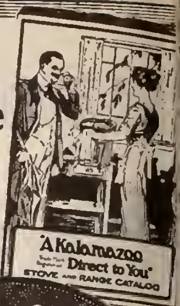
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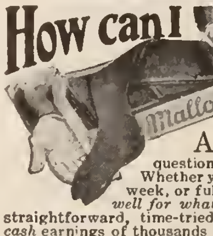

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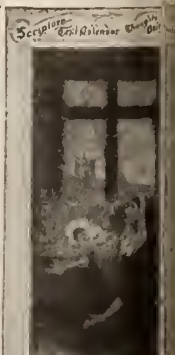

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d! Brethren in the imperial armies me! Whose brethren? Brethren of lacedonian merchants of Philippi, Achaian sailors of Corinth, of the le converts at Jerusalem. Here d was essential Christianity at linking up the scattered children e God and Father of Jesus Christ common bond of fraternal love. these things in mind, turn to that erful letter written at this time, pistle to the Philippians, with its ge keynote from a prisoner, "Re- " The things which had happened n had fallen out unto the progress e Gospel. His bonds enabled him now forth Christ to the whole rian Guard, "and to the rest " Therefore he entered into the mind of Christ and understood secret of Christ's self-empty- aking the form of a servant, stoop- down to death and the cross 2).

down these wondrous letters of ptivity as a rich fruit of his Roman try. What a full life it was, even despite the bonds—with a remark- correspondence reaching out over orld! Anxious for the Colossians, hey be led astray through worldly sophy and vain deceit into a virtual l of Christ and the gifts of the Holy . Advising the faithful disciples in nidst of idolatrous Ephesus that "walk in the light," that they on the new man," that they be rmored with the divine panoply. ing in touch with his younger iates in their various fields of work: thy chiefly at Ephesus, Titus in atia and on the Island of Crete, ppus at Colossæ, and all that group who come and go in the later letters of the apostle. Think of the energy and executive ability that organized all this activity.

How the Story Ends

LUKE wisely closes his tale at a high point: Paul in Rome at last, successful, unhindered, his very chain a tool for service! Why did he stop there? It is altogether possible that he wrote the whole book about that time, for we know from the letters that Luke was there. It is possible that Paul had just been briefly released when the book was sent to Theophilus, for whom it was primarily written—and that his subsequent imprisonment and martyrdom followed soon after. Or it may be that Paul's death was so well known an event that Luke, writing afterwards, simply narrated the events leading up to it.

Such a life is the greatest testimony possible of the power of Christ, "who strengtheneth me." It goes forth to meet the unseen with a shout of triumph: "I have fought the good fight, I have finished the course, I have kept the faith." To enter fully, appreciatively into such a career is to be yourself a bigger, better Christian, and also to estimate more highly your own opportunities. Paul belongs to you, and Paul's Lord. "All things are yours, whether Paul or Apollos or Cephas or the world, or life or death, or things present or things to come, all are yours; and ye are Christ's; and Christ is God's." Enter upon your heritage, fellow Christian, for Jesus came that we might have life, and that we might have it *abundantly*. Like the great apostle to the Gentiles, give the world yourself, for your life is needed too!

Sunday School Methods

RANK L. BROWN, Joint General Secretary World's Sunday School Association

Ho to Have a Good Teachers' Meeting

I many communities, there is a aturday afternoon or week night eeting of all the Sunday school ers to assist the teachers in planthe lesson. Where the Uniform n is used in such a gathering, the half-hour is often employed in the ntation of a general course on the itself, or some lessons on teaching ods. The meeting then divides Elementary, Secondary and Adult s, to consider plans for teaching sson to these particular ages.

hen the graded lessons are used, lesson groups are arranged for nners, Primary, Junior, Intermedind Senior teachers, and sometimes fficers' group to consider problems hool management.

r the average school and commu- however, the best plan is to have a ers' meeting for the school, led by pastor, the superintendent, or a teacher. With between eighty and y per cent. of the schools still using niform lesson, this must be the most ive plan for the present.

e time for the teachers' meeting is rtant. Where a week night cannot ken for this purpose in addition to rayer meeting, the pastor can make unday school lesson the topic for prayer meeting. Sometimes the ers meet for supper at the church ayer meeting night, and the lesson ken up before the prayer meeting.

e plan for the meeting is of first rtance. We shall not attempt to ss here the features other than the n study to brighten up the meeting, as taking fifteen minutes for the ssion of a particular school or er problems, the reading and ssion of a chapter in some book for eacher, such as "The Teachers' lestick" (Miss Slattery), or "The her that Teaches" (Marquis), or chers and Teaching" (Trumbull). e we need special help is in the n preparation.

e of the very best plans is the gle" used in the Marion Lawrance ol at Toledo for many years, and large number of schools throughout ountry. This consists of a plan ve some teachers ready on particu- ngles of the lesson. The arrangement of these angles gives a complete view of the lesson. These angles are:

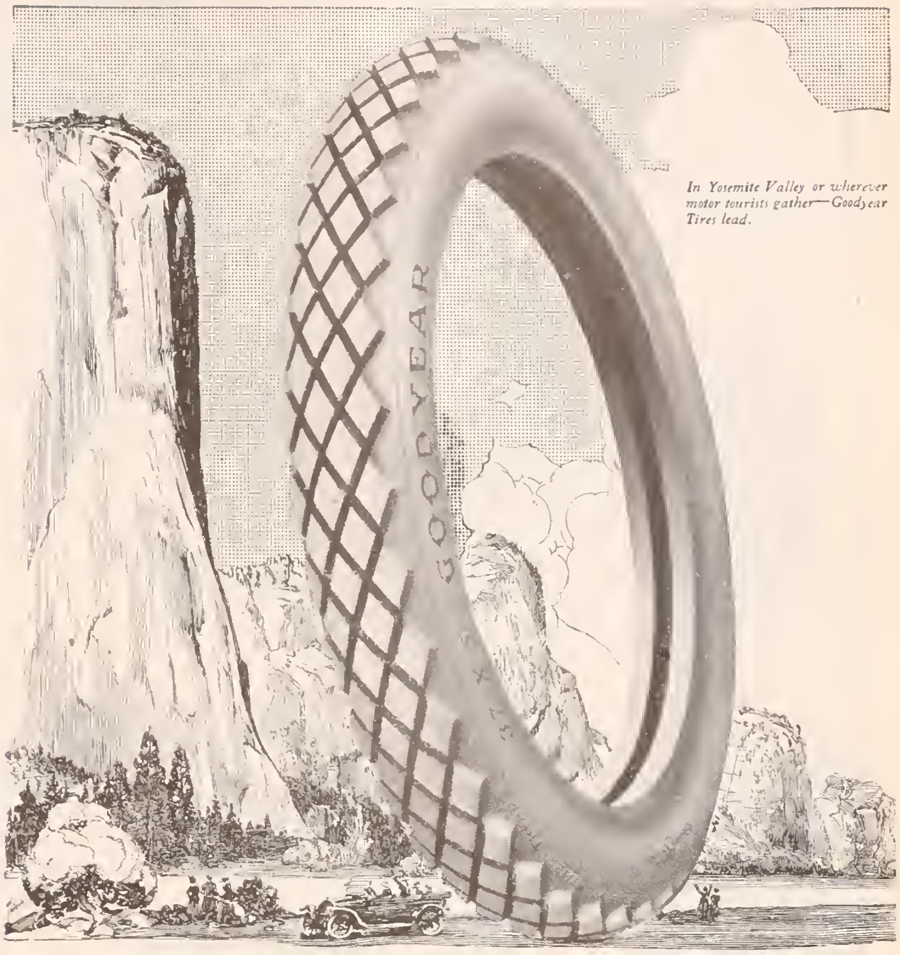
1. *Lesson Approach.* This will include the subject of the last lesson, and a brief statement of intervening events leading up to the lesson.
2. *Lesson Story.* This should be told by some teacher, in his or her own words, as graphically as possible.
3. *Analysis.* This will be a working outline of the lesson for purposes of studying and teaching.
4. *References.* This will consist of helpful references and parallel passages and their bearing on the lesson.
5. *Biography.* The persons, classes and nations should be described.
6. *Orientalisms.* Customs peculiar to the Orient should be explained. Material for this is available in the Christian Herald, the Bible Dictionary and Sunday School Helps.
7. *Principal Teachings.* These should include the lesson aim, and be arranged with reference to the ages to which they will best apply.
8. *First Step.* Show a good way to secure attention, to introduce the lesson—some good point of contact. If the front doorsteps are not in place, we cannot expect to get into the house.
9. *Department Teaching.* A model plan can be presented for the Primary, Junior, Intermediate and Senior or Adult department lesson.
10. *Objects* Give list of objects that can be used to attract attention.
11. *Illustrations.* These can be presented from the Bible, nature, newspaper, experience or Lesson Helps.
12. *Practical Points.* These should bring the lesson down to every-day life.

If there are only a few teachers, one teacher can take several "Angles" or the leader, if it is best, can present them all.

One pastor has a large number of these angle points printed for use during the season, and fills in the name of the teacher to whom the particular "angle" is assigned, and hands these out several weeks in advance of the lesson.

To make such a meeting effective, there should be on hand maps of Palestine, of Paul's journeys, and of the Bible World, including, if possible, a relief map of Palestine.

The three P's and three D's have been used in these meetings as a plan of study, namely: parallel passages, persons, places, dates, doings, doctrines. Dr. Schauffler has used with good results in his class of teachers the five W's: who, when, where, what and what then?



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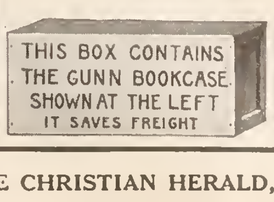

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A Traveling Man's Sabbath

By JAMES M. DAVIS

President of the Gideons, the Christian Commercial Travelers' Association of America

I HAD been traveling all week, with heavy work. Saturday evening found me at a beautiful Illinois town on Rock River.

Finding comfortable quarters for the Sabbath, my thoughts turned to services for the day. Looking back, it seems to me I never in all my life so desired to be in the house of God and to come in touch and communion with his dear children.

Noticing a church near by, I was told it was the First Methodist, and that it had just been dedicated. There, at the first services, I decided to go. At nine o'clock Sabbath morning the bell rang, and I was soon ready. I noticed that people were entering the church basement, and I followed the company. I found about 80 in attendance, and learned from an aged saintly looking Scotchman that it was to be a class-meeting. He gave a hearty welcome to all and announced the hymn:

A charge to keep I have,
  A God to glorify;
A never-dying soul to save,
  And fit it for the sky.

After prayer and another song, the pastor was the first to speak. He said: "I was born in England. My father being a shoemaker, I followed his trade. My father was a Christian, a very quiet, thoughtful man. Often, mornings, he would outline my work for the day, and then not a word would be spoken.

"To our little church there came a great awakening. Many were entering from darkness into light. I was deeply moved, and after days of prayer surrendered my heart to God at the age of sixteen. I felt at once the call to preach the unsearchable riches of Christ. With this conviction I worked quietly for two years, keeping my own counsel. Then the call came so strongly I could stand it no longer. Turning to father, I asked if he could let me go.

"I told him frankly I felt a c
the ministry and wanted to go an
an education. Father said: 'Son
are not of age. I am poor and u
to help you.' I told him I kn
and that God, who had called me,
provide; that I wanted to go that

"He told me to go, and to tak
tools with me, as I might find
somewhere. Then I went home
told it all to mother, who gave m
God's hands. I went past the old
to bid father good-by, and star
knew not whither.

"When far down the road, I t
for a look at the old shop and
where my childhood and youth had
passed. Father came out, calling
to me. When he came up, he h
his hand a fifty-cent piece, whi
asked me to take; it was all he
As he passed it to me, my hear
breaking.

"I went on and on—far int
country. One day I noticed, far
the fields, a beautiful country ho
went to the door, told my story
asked for work. The lady, who se
to be interested, gave me work at
chores. I kept at this steadily
nights I worked at my trade. So
remained till fall, when I propos
go on; but the good lady said the
secured an excellent teacher fo
district school, and I must remai

"There I stayed and worked w
prepared for college. The pre
elder took an interest in me, sent
college, where with his aid and my
work I was able to pull through,
finally was graduated. And h
am to preach to you my first sermo
morning." And the sermon follo

We sang the old hymn: "Leani
the everlasting arms." Several
tenderly of God's never-failing
And so in that little country c
passed a forenoon that can nev
blotted from memory.

The Correspondence of Prof. David Smith, D.

THE chairman of an appeal tribunal, a broad-minded man, recently wrote me: "Now will you please invent a kind of mental periscope that will enable me to see for certain whether the man is directing his conscience or whether his conscience is really and truly directing him?" I could only reply that I knew no perfect "periscope," but the best I knew was the independent judgment of those who have had intimate knowledge of the man's religious life and mental outlook. It occurred to me afterward that I might have suggested that a pertinent question might be whether the man had ever really suffered or *made sacrifices* for conscience' sake as well as *claimed privileges.*—H. G. C.

IT seems to me by no means sufficient to determine whether a man is directing his conscience or is directed by it. In the former case he is an impostor; but in the latter case, while absolutely sincere and ready to suffer for his conscience' sake, he may nevertheless be the dupe of a false monitor. It is not enough that a man should obey his conscience, unless his conscience be a trustworthy guide. "Conscience itself," says Oliver Wendell Holmes, "requires a conscience, or nothing can be more unscrupulous." Bernard of Clairvaux in his De Interiori Domo ("The Inner House") writes that the inner house is conscience, and he conceives it as supported upon seven pillars: "a Good Will," "Memory of God's Benefits," "a Clean Heart," "a Free Mind," "a Right Spirit," "a Devout Soul," and "an Enlightened Reason."

Conscience is a complex organism. Its germ is a Good Will, a resolute determination toward the right. This finds its inspiration and reinforcement in the Memory of God's Benefits, the realization from past experience that, when we side with the right, we are in line with God's purpose. But, in order that God's purpose may prevail, it is necessary that our wills should be linked with it; and this is achieved (1) by cleanness of heart, (2) by a free mind, disengagement of the thoughts from worldly entanglement, (3) by a right spirit, the direction of the soul toward God, and (4) by a devout soul, an
lect strengthened by constant co
nion with heaven. Heavenly co
nion means heavenly illumination
this is the consummation.

There is nothing more mischi
than an unenlightened conscience.
records of its malign operations a
blackest pages of human history, a
appeal tribunals are daily furni
fresh and humiliating examples.
"conscientious objector" may be
sincere, but he lacks an enlightene
son; and, lacking this, conscienc
moral monstrosity.

The Christian thought is not
ence to Conscience, but "endu
with the Holy Spirit"; and if our
scientious objectors" understood
it would happen to them as to Gi
when "the Spirit of the Lord c
itself with him, and he blew a tru
and Abiezer was gathered together
him" (Judges 6 : 34). DAVID SMI

The College, Londonderry.

Worth Passing On

THE liquor advertising of today sho
extreme degree of nervousness.
is an evident effort to find some safe g
some refuge from the calamity of co
extinction which they see is inevitabl
they seek plausible reasons for the
liquor, they only demonstrate more com
the futility of their efforts, and lay them
open to satire and ridicule. A recent
"ad" was thus reduced to absurdi
Collier's Weekly:

"Why Some Men Are Failures

"'Total abstinence is a form of fear
fear is the cause of failure. Cast out
A profound thought, this. But why c
it merely to the matter of abstinence
alcohol? You don't smoke? Then, of c
you're a coward. You abstain from
fanity? Be a hero; indulge in oaths
erately.' Do you often beat your
What, never? Some booze magnate m
cuse you of showing the white feather
don't knock her down—'in moder
That advertisement clears up for us the
of why there are so many failures in the
They simply don't booze: that's all the
Be a hero! Get soused and succeed!"

The War in Europe

Continued from page 1223

Rumanian border, 400 miles, is hands of the Central Powers at esent time.

e contributes the information ustria has raised, all told, 7,400,- en and that her losses to date are 00 men, thus leaving 3,000,000 till in the Austrian army, this te being made by the Italian l staff.

German Admiralty reported the of two British transports, the ill, 5,000 tons, and the Sebek, of tons, in the Mediterranean on r 11 and 12, respectively. The ill had horses on board and the stores. A German submarine is stated to have the railroad 'atanzaro, in Ca- Italy, on Octo-

submarines have nore active dur- past week than ong time. Partic- tention seems to gen to Norwegian . Possibly the for this is be- the relations be- Norway and any have become ly strained dur- e past few weeks the present time what may be ably termed a l condition, ow- Norway's in- that all sub- es remain on the e and display when in Nor- territorial wa- Germany regard- is as unneutral ro-Ally in intent. hing from Athens een permitted to us, since we were ied that rioters t the Entente 's only cost $2 a this in explana- of the fact that reeks showed a to Entente dom- n. We have not, however, been d rates per head for Venizelos and herents. The New Day of Athens, ewspaper with the largest circula- Greece, and not the organ of the rist party in Greece, as was l by a financial organ here, named rice per month for one member e revolutionist government in a t number.

the Austro-Italian front there only artillery engagements, the violent taking place on the South front, on the middle of the Isonzo and on the Carso plateau. Some ty on the part of the aircraft also place on this front and the Italian t thereof disclosed the fact that rench have sent some of their n to the aid of the Italians.

al in Italy has now reached a the very mention of which would our housewives shudder, and if it ues to advance in price and ish in quantity as rapidly as in ast two months, all manufacturing lishments whose products are not utely essential to the army will to close, which will add to the wide d distress already prevailing. This nation comes from a neutral source s, therefore, approximately correct.

ports, or perhaps better, rumors Spain assert that Portugal is egged on by Great Britain to k Spain, and go so far as to say that nish province has been promised to igal in such event.

e Teutonic advance in the udja continue to grow in im- nce, and it now seems as though whole Russo-Rumanian line, from Black Sea to the Danube River, been forced back a considerable nce over its whole length. It ars that in addition to the capture uzla, the port on the Black Sea, heights of Toprai Sari, practically nly elevation of any importance on portion of the Dobrudja, fell into Teutonic hands; while on their extreme left, near the Danube, their line was brought north to a very few miles from the important strategic town of Rashova.

The capture of Constanza, Rumania's chief seaport and the terminal of the railroad between the Black Sea and the Danube, by von Mackensen's forces on October 23, and the advance of his troops across the railroad line from that place to Cernavoda places Rumania in an embarrassing position, as to the means by which troops or supplies are to reach her from Russia. As long as Constanza and the railroad line leading from this port to Bucharest were in Rumanian hands, the Russians could supply Rumania's needs by sea from Odessa, but now it will be necessary to use the rather roundabout and poorly constructed single track line of railway running through Bendery, and Bolgrad in Bessarabia to Galatz in Rumania.

The next objective of von Mackensen's army, the capture of Rashova on his left wing, and of Cernavoda, head of the Danube bridge, a few miles north of Rashova, where the railroad crosses the Danube on its way to Bucharest, was attained later. These two positions were strenuously defended by the Russo-Rumanians, and their capture and the possession of the bridge by the Teutons opens an easy road to Bucharest. Reports from London, October 26, state that the Rumanians blew up the bridge at Cernavoda, and that the Germans have been stayed at the Transylvania border. Premier Asquith, in the House, deprecated "undue pessimism."

It begins to look as though in the course of the next few weeks, possibly by the end of the coming winter months, Rumania will be added to the list of countries which have ceased to exist, at least for the time being.

The situation on the Macedonian front continues the same, though violent fighting did occur between the Bulgarians and Serbians on the bend of the Cerna River. Elsewhere the fighting was of the skirmish order. Additional German troops are reported to have arrived on this front.

On the eastern front also the fighting was not of the first order. In Galicia the Russians were finally completely driven from the west bank of the Narayukva River, but north of Brody the Russians were successful in repulsing a Teuton attack.

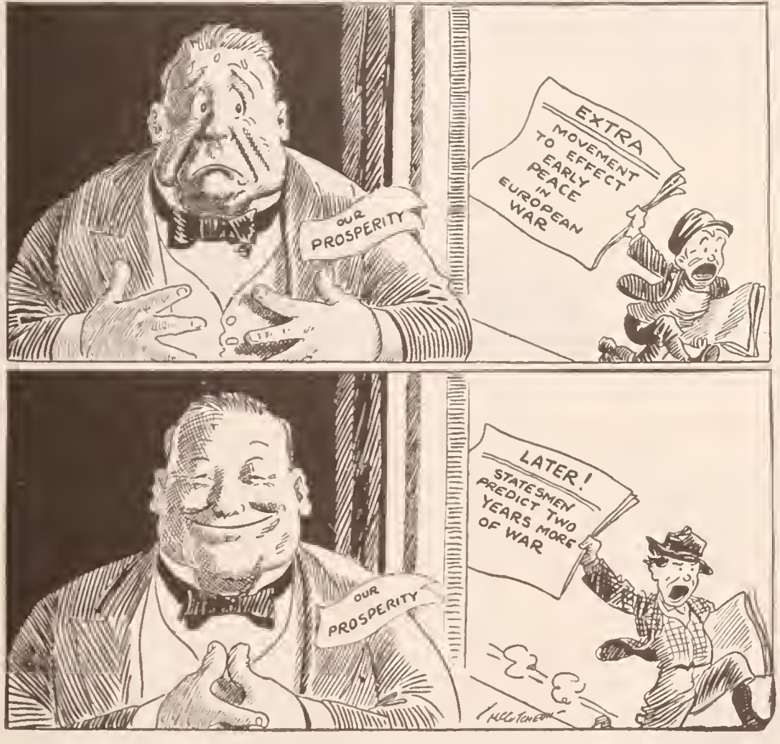
The Macedonian front was, on the whole, quiet. Floods on the center and right wing of the Allies have put a summary stop to any operations thereon. On the left wing the Serbians claim to have captured several trenches in the Cerna region from the Bulgarians and Germans, but these latter deny this statement.

Count Karl Stuergkh, Premier of Austria, was assassinated in Vienna on October 21 by Ludwig Adler, a publisher. Count Stuergkh had been premier of Austria for five years, and was fifty-seven years of age, having been in government service since 1881. His assassin was reported to be eccentric and a radical Socialist, and is reported to have committed the deed because of the refusal of the premier to convene the Austrian parliament.

. . .

On the night of October 26 fast German torpedo-boat destroyers made a raid upon the British transport service across the English Channel. The British Admiralty admits the sinking of one destroyer, the beaching of another, and the loss of one empty transport, claiming the sinking of two German destroyers. The German Admiralty, however, claims the total or partial destruction of eleven outpost steamers, two or three torpedo-boat destroyers, and the sinking of the transport which the British Admiralty admits. Athens dispatches of October 27 reported that a final agreement had been reached between King Constantine and the Entente which binds Greece to sincere compliance with the demands of Admiral Fournet and assures no governmental opposition to the recruiting being conducted by the Venizelist movement which is now characterized as "anti-Bulgarian" instead of for "national defense." Greeks are also, according to the published terms of the agreement, to be guaranteed their constitutional liberties through the operation of the legal functions of Government.

THE PROSPERITY THAT DEPENDS UPON THE DISTRESS AND SUFFERING OF OTHERS


(Copyright 1916 By John T. McCutcheon)
OUR PROSPERITY
EXTRA MOVEMENT TO EFFECT EARLY PEACE IN EUROPEAN WAR
OUR PROSPERITY
LATER! STATESMEN PREDICT TWO YEARS MORE OF WAR
McCUTCHEON

. . .

Better Than Merchandise of Silver and Gold. It was reported in New York on October 27 that a cash offer of $2,500,000 for the property of the Brick Presbyterian Church at Fifth Avenue and Thirty-seventh Street had been refused unanimously by the trustees. The present building was erected in 1858, the church paying $58,000 for the plot in 1856. The feeling of the trustees is said to be that the Brick Church is a civic institution, and that the sentiment of the entire church body is to keep the old structure on its present site.

◆

Bible Picture Contest

THE work imposed on the Committee of Judges has proven a greater task than anticipated, but we expect in about a week to receive their decisions as to the best verses for the 60 pictures. We are all naturally anxious to know the final selection of the Judges, but contestants must continue to be patient and realize that considerable time was required by the Judges to give a thorough examination to the exceedingly large number of answers submitted.

Some of our readers misunderstood our recent announcement in regard to the verses which were submitted to the Judges. We have since explained why there were almost 10,000 answers given from the 2,000 verses contained in "Gems from the Bible," this being due to the selection of the same identical verse as an answer for a number of different pictures. There seems to be an impression that verses other than those which were in "Gems from the Bible" were submitted to the Judges. Such an impression is incorrect. Every verse included in the 9,727 different answers submitted was taken from "Gems from the Bible." All verses submitted as answers which were not in "Gems from the Bible" were excluded.

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Our Gospel Tent Fund

A NUMBER of our readers, who have been interested in our Gospel Tent enterprise under the leadership of Evangelist Benjamin F. Butts, have sent in their offerings to be applied toward the equipment and support of the big evangelistic tent. Pastor Butts' account of the opening of the work at Grand Rapids, Mich., is most encouraging. Not only was the spacious canvas auditorium crowded, but the local ministers of various denominations showed a warm interest in the services, and took an active part. On October 3 Evangelist Butts wrote: "We will be able to establish a Community Church here. Next Sabbath we will have Communion and the reception of new members in the Gospel Tent. Its location is near the Old Soldiers' Home and service after service we have had these veterans of '61 sitting with shining, uplifted faces as we have given them the Gospel message in sermon and song. Several of them accepted Christ. One man came into the tent one evening and told us he had not been inside of a place of worship in thirty-seven years. Several young men have come out for Christ and given up their bad habits. We thank God for your gift of the Christian Herald Gospel Tent. Our next meeting will be at Caro, Mich."

CHRISTIAN HERALD
GOOD NEWS TENT
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EVANGELISTS

The tent, which is a strong and commodious structure, of the best United States Army canvas, has a seating capacity of 800. To keep it in full operation and amply supplied with Scriptures and hymnals, as well as to meet the cost of transportation from city to city and state to state, funds are needed. It will be used very larg the poorer districts of good-sized and villages, and also in rural s where there is no regular church ing. In this way, it is believe many thousands of the non-c going population can be reache the Gospel of Jesus Christ.

Evangelist Butts has a record successful revival preacher and winner. He has with him e helpers for the tent campaign, inc singers and personal workers. W the prayers of our readers that th campaign may be made a mea blessing to many, and that souls n won to Christ.

"May God bless this gift to the of souls," writes a lady contribu Colorado. Another friend writes the morning sow thy seed; and evening withhold not thy hand Canadian reader sends with a prayer "that all may prosper in name." A fourth contributor "a thank-offering from one wh received many blessings." The foll contributions for the support of th are acknowledged:

W. R., New Bedford, Mass.	1.0
Mrs. C., Collins, Neb.	1.0
"In His Name"	1.
Mrs. H. H. K., Boulder, Col.	2.
Mrs. C. F., Ontario, Can.	1.0
Mrs. M. J. K., New Bedford, Mich.	5.0
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Mrs. E. H. D., Chillicothe, Mo	1.0
Mrs. J. E., Nelseyville, N. Y.	5 0

Address all contributions " Tent Fund, Christian Herald, York."

The Wicked John Goode

Continued from page 1226

"Jack and Mick can play a trick," he said.

As he spoke the word "Jack" he brought the key in his right hand down on the top of my head with a resounding blow, and as he spoke the word "Mick" the key in his left hand struck my head an even harder blow.

The scalp had broken in two places, and blood streamed down my face.

This paid officer of the law was reforming me!

You know what hate does for a boy. You know what brutality does for a boy. I was no exception. I hated that man from that moment. At times I would have killed him, had I found the chance. He was a big man and strong. At the time I met him he was about sixty years old. I wonder how many boys' heads he busted? While I was there it was a frequent event, and he always prefaced the action with the same remark about "Jack and Mick."

Nor was he the only brute in charge of us. I was struck full in the face and knocked prostrate by a keeper's clenched fist many times. The assistant superintendent, a big, powerful f set the styles in discipline, and as I been prior to his appointment at F a first mate on deep-sea sailing v you can imagine how kind, consi and gentle a fellow he was to pl charge of boys with whom any r were wished for other than har vicious characters.

This man, like the large ma then and now, was a political holder.

I was always a rebel, mind yo ways on the wrong side of every I needed discipline, and that But every day I stayed at Palme chances of my reforming were gr less and less. I possessed and us faculty of causing more trouble i time than any boy I ever knew or tell of. But each time I got "bea and came away bleeding I added a more to my already large quota ciousness. What could you exp not that? I wasn't old enough to r that anger and hate and viciou would get me nowhere.

After two visits to the dungeo punishment cells I did learn to nfractions of rules which meant stairs." It was too terrible! ngeons and all they meant in that chool at Palmer were as terrible cruel as those for hardened s in San Quentin and Sing Sing r palmiest days. Again I know! you imagine the effect of such ent on the minds and morals of boys? Thank God that the boys y are being treated in a some-more humane manner. Thank hat correctional institutions are aking an effort to correct rather crush—to build up rather than down. Thank God for such a as Mother Booth and for such s Thomas Mott Osborne, Dean ey, Canada Blackie, Jack Mur-onald Lowrie, Ed Morrell, Earl ag, and others of the new penol-! A bright era has dawned, and ll got to keep it going!

CHAPTER VI

Which I Am Bound Out

ER I had been at Palmer about year, or possibly a little longer—y body was covered with marks ises where they had beaten me nd blue to reform me and teach at love meant—the great state me out to a German and his wife t Hampton. This man, whose 've forgotten, was the foreman in ender factory. As was then the , I was to remain with him until twenty-one, during which time to care for me and give me a And I, in turn, was to learn his and answer to him in all ways. I went to work in his shop. It longer than I had expected it A long five weeks went by be-decided that I had learned all I d to about the manufacture of iders. I made up my mind to

was I to do it? Instantly the answer came. I was at my bench at the time. I dropped what I was doing and went straightaway to the grocer with whom the foreman traded. I told that grocer in a plain, simple manner that my boss had sent me to him to borrow ten dollars until that night. Of course, the merchant was skeptical and refused to let me have the money. Instead of letting it go at that (as most boys would have done), I argued with him until he was finally sorry I hadn't asked him for twenty. He gave me the ten.

I thanked him and left the store. Instead of walking in the direction of the shop where my boss was I went in the opposite direction—down the railroad ties at that—with the ten dollars in my pocket and with the grocer looking at me in open-mouthed amazement. However, he wasn't long in reaching my boss with the story, and they lost no time in getting a horse and buggy. They caught me, of course, and brought me back to town. That night after supper we took a second buggy ride, and the big front doors of the State Primary School at Palmer closed with a bang at my back, and I was again a prisoner.

During the few weeks in which I had been away from the school, the superintendent had gone and a new man had been appointed in his place. Mr. Bradford was a very different sort. He was kind naturally. His being a relative of the then lieutenant governor of the state accounted, no doubt, for a man of his temperament being appointed to the school. During the Civil War he had served as a chaplain of a Massachusetts regiment, I believe.

Very soon Mr. Bradford began to have serious trouble with me, and my record was looked up more thoroughly than ever before. He decided that Palmer was not the sort of place I required, and so he had me transferred to the Home for Incorrigible Boys at Deer Island.

To be continued

Religious Work in a University

ORGE O. FOSTER, for twenty-five years registrar of the University of Kansas, does not be-n leaving all the work of starting ew students right to the Young n's and Young Men's Christian iations. He does not consider his by any means as completed when d his force of assistants have cor-registered and enrolled the new-s. This fall, as the 2,700 students ered, they were each handed a ttle pamphlet. The title page was except for the words "Character r"

ide on the next page were the simple injunctions:

on't break the Home Ties!"

'rite that letter *today!*"

o to Church next Sunday!"

page three the students read a personal message from Mr. Foster "You are here for an education," d. "Strive to be able to answer ollowing questions in the affirma-when your work is done."

e questions which follow are not al with Mr. Foster, but, as he ins, "they are better than I could re." Here they are:

your education given you sympathy ll good causes and made you espouse

it made you public-spirited?

it made you a brother of the weak?

e you learned to make friends and keep

you know what it is to be a friend your-

you look an honest man or a pure n straight in the eye?

you see anything to love in a little child?

a lonely dog follow you in the street?

you be high-minded and happy in the r drudgeries of life?

you think washing dishes and hoeing ust as compatible with high thinking as playing or golf?

you good for anything to yourself? ou be happy alone?

you look out in the world and see any-except dollars and cents?

you look into a mud-puddle by the way-nd see anything in the puddle but mud?

you look into the sky at night and see ing but stars?

ien on the back page of the pamphlet is quoted an anonymous poem, "If Each Gave Self."

He serves his country best
Who lives pure life, and doeth righteous deed
And walks straight paths, however others stray
And leaves his sons an uttermost bequest—
A stainless record which all men may read.
This is the better way.

No drop but serves the slowly lifting tide,
No dew but has an errand to some flower,
No smallest star but sheds some helpful ray
And man by man each giving to all the rest,
Makes the firm bulwark of the country's power.
There is no better way.

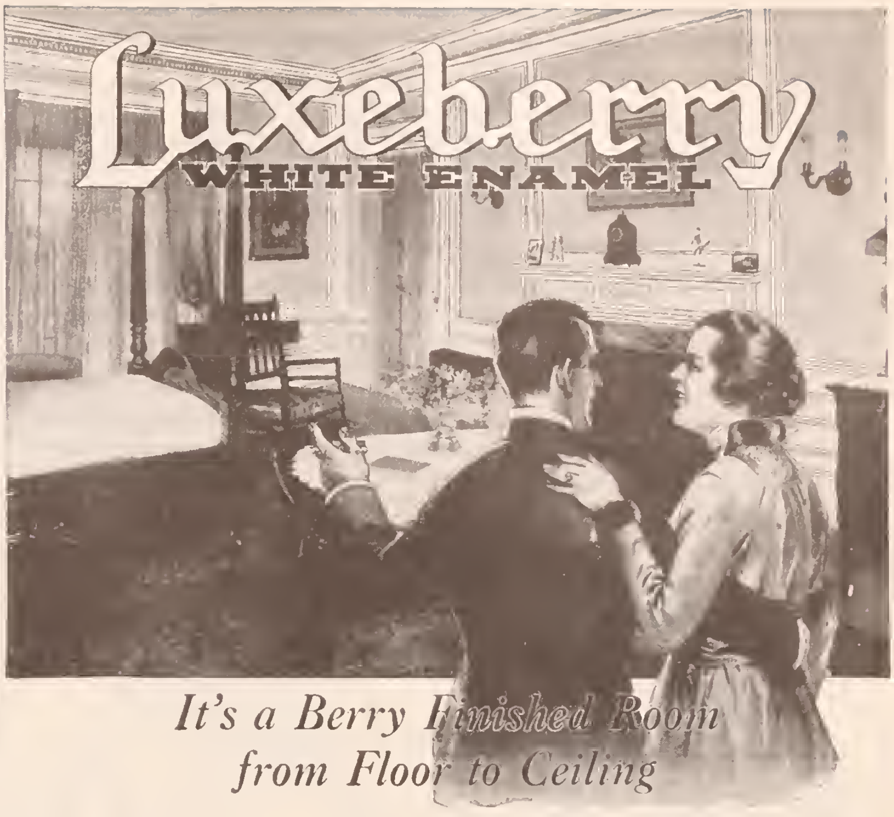
◆

THE Laymen's Missionary Movement officially opened its fall and winter campaign Sunday, October 8, at Washington Court House, Ohio, in the first of a series of county conventions in rural territory to be held during the fall and winter. The missionary leaders are convinced that the rural church needs to have modern methods of successful church work brought within its reach.

Large amounts of money are available in the rural field, and will be released for the extension of Christ's kingdom when the world situation is made known to these people. The wealth of Ohio, especially in the neighborhood of Washington Court House, is immense. The farm land there is so rich that a man seldom works his own farm, and the tenant system is in vogue through that whole territory. It is hoped that such wealth may be turned into the work of missions, through the medium of such conventions as the one just held.

◆

THE Christian Herald has just received from Anna E. Hall of the Garraway Mission at Cape Palmas, Liberia, a grateful letter acknowledging the gift from a reader in West Virginia of a scholarship in the school. The Garraway school is training native Christians for aggressive service. While the missionaries in Rhodesia and Central Africa are fighting famine due to lack of rain, the missionaries in Liberia are feeding people whose crops have been destroyed by torrential downpours. Miss Hall tells of the distribution of two tons of rice sent by the mission board, which relieved distress for a time. The missionaries of the Garraway station have also been able to share breadfruit and other products of the mission farm with those whose crops have been washed away. In spite of afflictions and privations, souls are being saved, and in the week before the writing of this letter a native king had come to the mission to plead for a teacher for his people.



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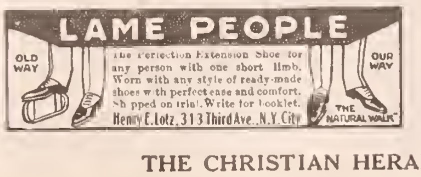

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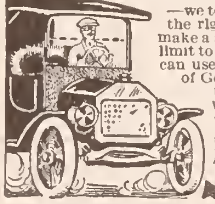

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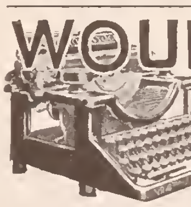

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Bible House, New York, N. Y.

The Christian Herald Prayer Leagu

ALL Christians are urged to unite with the members of the Prayer League in daily prayer at the noon hour. Also any one is at liberty to send a request for prayer or an acknowledgment of answered prayer, thereby becoming enrolled as a member of the Prayer League.

THE daily mail of the Prayer League is continuing evidence of faith in the power of prayer. Each week a company of earnest souls is gathered together, each heart is reaching toward the spiritual goal of full entry into the holy place. Some come with eager faces to acknowledge the wonderful blessings of answered prayer. Others come bearing burdens with hands outstretched for help which only a loving Father above may give. Others come burdened in spirit for those near and dear to them whose feet are treading strange paths, while still others bear to the throne of grace the communities in which they live, seeking the blessing of the outpouring of the Spirit in the conversion of precious souls. Many prayers are raised for the triumph of prohibition in the election which is to be held as this issue of the Christian Herald is flying through the mails to its readers. We wish we could give all these letters individual notice, but those that follow seem to stand out most insistently.

Mrs. F. L. D. asks the prayers of the League for her husband, that he may be restored to his ministry and enabled in some measure to pay up debts which desperately harass and press him and his family. The story of Mr. D. is too long to be given in full in the Prayer League column, but it is the old story of the successful minister who, because of the honor and trust in which he is held, is inveigled by designing men into lending his name to a business enterprise about which he knows nothing. In this minister's case, his parishioners and friends lost thousands of dollars in a crooked deal, and the minister himself, after twenty-seven years of successful service, found himself cast out. Now, after seven years, although he has worked hard as a Bible agent and in other ways outside of the pulpit, winter has come on with the family treasury depleted and nothing but poverty and want in sight. Their four children, one girl and three boys, lack clothing and nourishing food and are still laboring under the shadow of the father's blunder. The mother writes that she will try to hold on.

Mrs. C. McG. writes that when the Prayer League was first organized she asked the Lord to assure her that the old Bowery Mission was an accepted place of prayer. Following her prayer, she opened the Bible and found her eyes resting upon the seventh and eighth verses of the fifty-sixth chapter of Isaiah, in which God says, "Mine house shall be called a house of prayer for all people. The Lord God which gathered the outcasts of Israel saith, Yet will I gather others to him." Mrs. McG. felt that it would have been impossible to have gotten a more definite answer to her prayer, because the Bowery Mission is constantly ministering to outcasts and bringing them to the fold of the Father.

J. W. B. asks for light on the question as to whether it is proper to pray for guidance in the settlement of a question in which he and another Christian differ as to the matter of the right. He desires to settle the question in the spirit of the Christ and fears that he may mistake the promptings of the spirit of evil for the guidance of the Spirit of God.

Prayers are asked for revivals of religion at:

Ellensburg, Wash.; Crewe,* Va.; Moss Point, Miss.; Herman, Calif.; Mansfield, La.; Home, Pa.; West Newton, Mass.; Portland, Me.; Cortland, N. Y.; Charlotte, N. C.; Cuyahoga Falls, Ohio; Geyser, Mont.; Chipley, Fla.; Oxford, Pa.; San José, Calif.; North Leverett, Mass.; North Sunderland, Mass.; Eminence, N. Y.; Hart, Mich. (pray for state prohibition at November election, also that God may come in great power to each member of our mission); Louisville, Ky. (that this state may go dry); Martinez, Calif. (that the cause of prohibition may win in California); Moore, Mont. (that the state of
Montana may be voted dry); Bell
S. D. (pray for state-wide prol
Sterling, Colo. (that the people of
may vote "No" on the beer amer
Medford, Mass. (for a revival in t
Baptist Church); Macksville, Kan.
M. E. Church); Boston, Mass. (pra.
Billy Sunday meetings to be held here
ber 1); at Girard, Kan. (in the M. E.
and at Covington, Ky. (in the M. E.

A. S. C., Montague, Mass., asks pr
"a pastor may come to us by divine gu

Mrs. E. L. asks prayer that a moth
may be restored; Mrs. C. E. W. ask
that a son's mind may be restored; fou
ask prayer for the strengthening o
ten friends ask prayer for mental re
or strengthening for friends or relat

H. F. B. asks prayer that a moth
may be restored; Mrs. B. J. asks pra
eye may be healed; twenty-three oth
ask prayer for the restoration or stren
of sight for friends, relatives or for th

Thirty-five friends ask prayer for
work of grace, assurance of sins for
express in other ways their desire for
spiritual blessing.

Fifteen parents ask prayer that t
may be delivered from the liquor ha
wives, their husbands; A. E. B. ask
that five men may be cured of t
habit; ten, that other friends or relat
be delivered from this habit.

Mrs. M. G. asks prayer to be cur
drug habit.

Mrs. R. A. S. asks prayer for the co
of four sons; forty other parents as
for the conversion of sons; twenty-s
their husbands; seventy-four, for th
sion of other relatives or friends, i
E. F., that a young man may be sa
return home; another, B. W. F., t
physicians may be saved.

Six readers ask prayer for special
blessing for others.

One hundred and six ask prayer
healing of friends or relatives, includ
O., that niece may be cured without a
tion; another, Mrs. H. M. E. B., ask
that a pastor may be restored to
another, Mrs. M. H., asks prayer tha
ter may pass safely through an o
another, Miss M. E. P., that father
safely through an operation; sev
friends, for healing for themselves, i
Mrs. H. S. V., that health may be
without an operation; another, Mrs
that an operation may be successful;
Mrs. J. W. F., that health may be
without an operation. Twenty-eigh
ask prayer for restoration of hea
themselves or others.

Sixty-one friends ask prayer for
guidance in financial affairs.

Fifty-eight friends ask prayer
granting of varied desires and need

Acknowledgments of answered
have been received from the fol

Mrs. F. S. B., Swanson, Mass.;
A. H., Amherst, Mass.; Mrs. A. L. H
Plains, N. Y.; Mrs. G. H. T., Palme
G. E. W., Detroit, Mich;. Mrs. W.
Keysville, Va.; B. T. J., Geiger, Ala.
W., Boston, Mass.; Mrs. L. E. B
Vernon, Mass.; Mrs. E. M. Y., Colle
Md.; Mrs. M. E. S., Princess An
E. L. L., Kittery, Me.; Mrs. L. Y.
Vista, Miss.; Mrs. B. S., Curtiss, Wis.
Saline Mines, Ill.; Mrs. M. E. N., Le
A Faithful Reader, Shushan, N. Y.;
West Liberty, Iowa; F. R., Princeto
B. S. F., Fort Fairfield, Me.; Mrs. I
B., Bessemer, Ala.; J. C. M., Emin
Y.; A. E. H., Denver, Colo.; J. E. T
man, Mont.; H. F. H., Stark, Kan.
Tarkio, Mo.; Mrs. J. I. H., East Was
N. H.; F. R., Thomas, Okla.; Mrs
Chisholm, Minn.; C. E. S., South F
Me.; J. R. T., Montross, Va.; M. F.
port, Neb.; Mrs. V. H., Gatesville,
A. L., Ashland, Ala.; M. W., Bang
Mrs. E., Coudersport, Pa.; C. S.
Ridge, Mo.; L. L. M., Petersburg,
T., Canute, Okla.; J. E., Suncook,
W. R., Fairwater, Wis.; J. F. F., La
Ala.; L. A. L., Conyers, Ga.; M. L. F
Va.; G. W. G., Rollins Fork, Va.; J
Rutherfordton, N. C.; Mrs. A. F.,
Miss.; Mrs. H. A. G., Livingsto
F. E. M., La Harpe, Kan.; Sul
Russellville, Tenn.; M. A. D., Conn
Pa.; S. A. Y., Richland, Texas; F.
Brookhaven, Miss.; M. E. O., Broke
Okla.; E. M. S., Spencer, N. Y.; Mrs
San José, Cal.; S. E. G., Pine Hill
C. F. W., Kent City, Mich.; J. C. R.,
Canada; Mrs. M. S., Lovelaceevill
M. F. B., Maryville, Tenn.; A. B.
Morris, Md.; Mrs. V., Hutchinso
Mrs. A. R. P., Wilton, N. H.; R.
Warren, Vt.; G. W. S., Berwick,
W. S., Detroit, Ill.; I. E. C., Terryville
H. S. W., Baldwinsville, Mass.; C.
South Strafford, Vt.; Believer in
Terre Hill, Pa.; E. J. S., Middleville
W. C., Detroit, Mich.

This world is governed not by fate,
We do not need to grin and bear it;
For love makes it a blest estate,
When with our Lord we take and sh

The Mystery of Fame

By MARGARET E. SANGSTER, Jr.

EEN E. REXFORD died October 8. And though he was the author of many very wonderful songs and (we have published a number of almost every notice of his death 'Mr. Rexford is known as the of 'Silver Threads Among the " It was a commonplace little ballad t made Eben E. Rexford famous. ave no doubt that Mr. Rexford some of his work with the hope would live long after he himself ead. (Every writer, almost, has ope.) Some of the work is fine to live! And I have scarcely any that he wrote "Silver Threads the Gold" simply as an experi- simply to please himself; simply *e he wanted to write it.* And yet it t song, played on barrel-organs, y the thousands, that has made love him—that will make people ber him.

very often that way in this world. t Louis Stevenson wrote "Treasland" for his own pleasure, and it e his most popular book. Lewis ll created "Alice in Wonderland" use a group of children, and it will s keep his name alive in the heart world. Kipling's wife, they say, his wonderful "Recessional" discarded, in the waste-paper t. She took it out carefully and t to a publisher. Now it's the best- n—perhaps the greatest—of any s poetry. I hardly think that ning spent as much time and ht and study over "The Pied of Hamelin" as he did over his ts, and yet many people have his "Pied Piper" who will never that he wrote a sonnet. Pictures artists have painted laughingly in spare hours are the pictures that rever in spite of the huge canvases re hung on the studio wall for the use and admiration of the public.

NCE knew a woman who wrote ories. Her stories were eagerly nt after, for they were well written harming. And yet she wasn't just ied with them.

ome day," she used to tell us, "I'll mething really fine."

ou're always doing good work," variably answered; but she would and say: "It will be better— day."

d then, one afternoon, while we at a little tea party, she came in ngly, happily, and cried out as she us:

've written my big story—my great beautiful story. I'm tired, and sleepy, but I'm glad; for I've done best thing that I have ever hoped o."

ell, she sold the big story—just as sold all of her other work. And it ted the momentary interest that of her stories created—no more. then she wrote another story, and ple liked it just as well. And she a wondered why no one considered to her, big story finer than her other k. For she had meant it to be a terpiece—a real masterpiece.

ND then, several years later, she died suddenly. And the literary ld felt its loss keenly. And one critic said: "Her work was so—*even!* She never did bad work, or careless work. She never went below a certain standard. She never went above it, either, but the standard was so high . . ."

And the story that was in its creator's mind a masterpiece was included in the phrase, "A good story—up to her standard!"

AND then, one day, one of her friends who conducted a personal department on a magazine showed us a letter. It was a letter from a farmer woman somewhere in the Middle West.

"I think you might like to know," wrote the farmer woman, "about a little experience that I once had with a famous authoress. Maybe you knew her—when she was alive.

"My son and my husband were both killed on the same day in a terrible accident, and I was just about crushed when the news came to me. My heart and soul and body seemed all one empty ache for them. And after the funeral, to take my mind away from terrible thoughts, I sat down and wrote a letter.

"I wrote the letter to *her*. She was my favorite writer. I wrote it because it was necessary to confide in some one, but I never expected an answer.

"And yet, she did answer! And her letter to me was the first thing that showed me that I could still go on living my life without my husband and my son. She enclosed a little poem in the letter. I want you to read it."

THE authoress was, we discovered, our friend. She had done so many kind little deeds! And, a group of us together, we read the tiny poem that she had sent to the grief-stricken farmer woman, the strange woman that she had never seen. It was brimming over with tenderness and sympathy and love—that little poem; so full of her spirit that we were very silent for a moment after we had finished reading it; and then some one said:

"It is her masterpiece." And we all knew that it was.

SO the story that was worked over and struggled with was spoken of as "up to standard"—no more. But the little poem, written for only one pair of eyes to see—written from the fulness of an understanding heart—was the perfect bit of work.

IT'S like that in this world. The things that we dream of doing greatly are often only average deeds suited to average minds. But the little casual deeds that we do kindly, helpfully, unthinkingly, perhaps, are the deeds that will last.

BE careful of the little deeds you do,
For oftentimes they echo back to you
Across the years.
The tiny note you sent one sorry day,
The coin that helped a beggar on his way;
Ah, always take the time to stop and say
The word that cheers!

Perhaps some little deed may bring you fame,
Perhaps the world will learn to love your name
Because of tears
You dried for others. And when life is through,
Perhaps the little deeds you, thoughtless, do,
Will be a glowing monument to you
For countless years!

Millions for Good Causes

CCORDING to a recent compilation in the New York Times, the people merica faced on October 1 the beginning of many campaigns for money which involve even greater giving than has been known. Sixty million dollars be asked by various Protestant ies for pension systems. Foreign sion Societies in the United States Canada, which last year received vard of $18,000,000, this year seek ,000,000. Congregationalists are ing $2,000,000 to celebrate the ding of the Pilgrims; Lutherans are sing $3,000,000 for the anniversary of Reformation in 1917; the German ormed Church is raising a million the same purpose; and Baptists, thodists and Christians are raising funds expressed in more millions. Various Catholic orders are planning to raise $6,500,000 for educational projects, besides other millions for missionary work. Educational institutions and hospitals are seeking funds for new buildings and endowments. The International Y. M. C. A. and the local associations will ask $15,000,000 for their work, and for various building projects. The only lessening of demand appears to be along the line of church building and general benevolences, where an appropriation of $60,000,000 has been reduced to thirty-five or forty-five million. It is said that the American people give each year $410,000,000 to maintain church work apart from benevolences.

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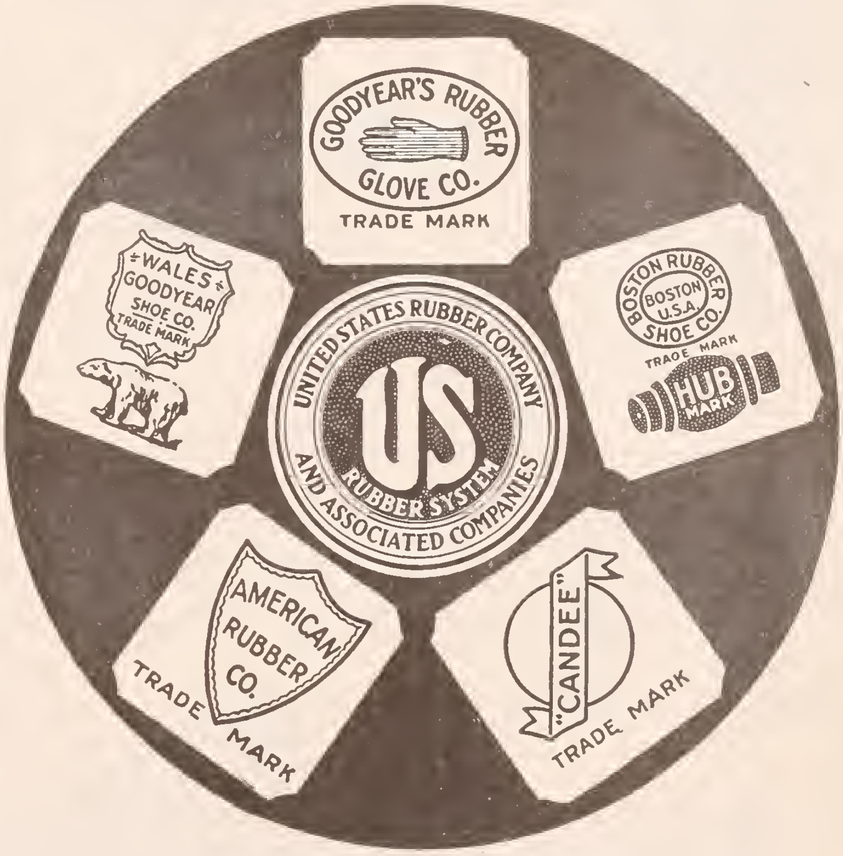
These are famous trade-marks in the rubber footwear industry. Each one of these marks stands for the product of a great factory—great in reputation as well as size. If your rubber footwear bears one of these brands, it is the descendant of a long line of quality products; it has a worthy "pedigree."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UNITED STATES RUBBER COMPANY US RUBBER SYSTEM AND ASSOCIATED COMPANIES
AMERICAN RUBBER CO.
TRADE MARK
"CANDEE"
TRADE MARK

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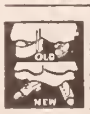

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The Reformation Jubilee Programme

FOR several years the Lutheran Church in America has been making extraordinary preparations for the celebration of the four hundredth anniversary of the Protestant Reformation. The particular event that strikes the keynote of this great celebration took place on October 31, 1517, when Martin Luther nailed the ninety-five theses on the church door at Wittenberg. The American Church proposes to devote a whole year, beginning with the coming 29th of October, to a commemoration of this greatest of modern religious events. On October 29, mass meetings will be held in Philadelphia, New York, Buffalo, Pittsburg, Chicago, Milwaukee, St. Paul, Minneapolis, at which speakers of national eminence will present the principles that underlie the coming celebration and connect them in their relations to the fundamental principles of our American Constitution. The meeting in Philadelphia will be held in the Metropolitan Opera House.

The celebration in the United States is under the charge of a general Joint Committee, appointed by the three general bodies of the Lutheran Church in North America, namely, the Goneral Synod, General Council, and United Synod South, and participated in by a number of Western Lutheran Synods. The personnel of the executive portion of the Joint Committee is as follows: Rev. T. E. Schmauk, D.D., LL.D., of the Mt. Airy Theological Seminary, Chairman; President John A. Morehead of Roanoke College, Salem, Va., Secretary; John L. Zimmerman, attorney at Springfield, Ohio, Treasurer; Prof. V. G. A. Tressler, Ph.D., Wittenberg Seminary, Springfield, Ohio; Rev. M. G. G. Scherer, D.D., Charleston, S. C.; Rev. J. A. Singmaster, D.D., Gettysburg Seminary, Gettysburg, Pa.; Prof. G. A. Andreen, Ph.D., Augustana Seminary, Rock Island, Ill.; Rev. F. Richter, D.D., Clinton, Iowa; Prof. R. C. H. Lenski, Capital University, Columbus, Ohio; Rev. L. Harrisville, Chicago, Ill.; Prof. N. P. Lang, Dana College, Blair, Neb.; Prof. Geo. Sverdrup, Augsburg Seminary, Minneapolis; Mr. E. Clarence Miller, Philadelphia, Pa., Chairman of the Committee on finance; Rev. S. W. Herman, Harrisburg, Pa., Chairman of a sub-committee on programs; Rev. N. R. Melhorn, D.D., Reading, Pa., Chairman of a sub-committee on literature and publicity; Rev. J. Zimmerman, D.D., LL.D., Syracuse, N. Y., Chairman of a sub-committee on medals; Rev. L. D. Reed, D.D., Mt. Airy Seminary, Chairman of a sub-committee on music.

The Committee has been arranging with the daily, weekly and monthly press and has a literary force at work by means of which the whole Reformation movement will be characterized for American readers. It has established sub-organizations in all our larger centers, New York, Baltimore, Brooklyn, Buffalo, Charleston, Chicago, Erie, Milwaukee, Minneapolis, St. Paul, Wheeling, York, Rochester, Cleveland, Columbus, Toledo, Los Angeles, Omaha, Kansas City, Louisville, Cincinnati, Pittsburg, New York, and other places, which will cooperate with the Joint Committee in all the general features of the great celebration. That the celebration will be on a large scale is evident from the size of the membership of nearly 3,000,000. It may not be generally known that the Lutheran Church is the largest Protestant body in the world, numbering 76,000,000, or as large as all other Protestant churches combined.

In addition to the Lutherans a large number of other Protestant denominations have signified their desire to cooperate in the celebration of the great event which liberated the conscience of the individual Christian from general ecclesiastical authority and gave every man the right and the responsibility to decide for himself in regard to the supreme matters of his own faith, and his own civic activities.

EIN FESTE BURG IST UNSER GOTT
MARTIN LUTHER
QUADRICENTENNIAL OF THE REFORMATION
1517
1917
JOHN 3.14.15

THE Joint Co mit has prepare a f commemorative dal line with medals t tha appeared unfail gly the three previ s c tennial celebrati s h since the birth of Protestantism T medal is struck in two si —2 inches and 1½ inches. On the ove is a fine Cranach face of Luth wi the opening line of his famou hyn "Ein feste Burg ist unser Go" a his name, "Martin Luther, D.D with the year of birth and of dea the reverse is the inscription, "uad centennial of the Reformation." In t center Luther is nailing his inc theses on the church door, whil abo him is the open Bible, and at s fe the Cross with the entwined ser t a the verses, John 3 : 14, 15. Th da 1517, and 1917, are sunk into th nec on either side of the church do

All of the celebrations will l mo or less of a musical characte T old chorales, including particul y t battle hymn of Luther, the w ks eminent Lutheran composers ch John Sebastian Bach, and new tat composed especially for the mi anniversary, will be rendered i mar cities.

The movement will be finan d the laymen of the Church, un r t supervision of the sub-commi e finance, Mr. E. Clarence Miller Phil delphia, chairman. The large Lut eran bodies have each determi d f themselves the object for which c rin will be raised. Among these t General Council, which voted rai a Jubilee fund of $1,000,000 to e d vided among its district bod f various purposes; the United ync South, $750,000; the Joint Ohio no $250,000; The United Norwegian 750 000; the Synodical Conference, 000 000. The whole movement is li ly t be exceedingly helpful in draw g t gether the Lutherans of North A ric

T. E. SCHMAUK,
Chairman, Quadricentennial Co ille

Additional Acknowledgments of Contributions to the Christian Herald Fund fo the Relief of Widows and Orphans of the War

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READERS of the Christian Herald who wish to make every dollar of their charitable gifts count, whether they give in small or large sums and to whatever cause, were urged in our last issue to consider the principle of giving as laid down in the Old and New Testaments. This fundamental principle is regularity; over and over again; being not weary in well-doing. In line with this we have established ten monthly offering clubs as follows:

No. 1. For donors of fifty cents monthly;
No. 2. For donors of one dollar monthly;
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No. 10. For donors of *some* amount monthly determined by circumstances each month.

Primarily these clubs were instituted for the assistance of those who wish to give as much as possible to the relief of the innocent victims of the war in Europe. But they need not be confined by any means to that one, at present, supreme charity. We shall be most glad to apportion every gift according to the wish of the donor, whether to definite parts of the European field, or partly there and partly to one or more other causes in this country or abroad. The Bowery Mission will need your help this winter, and some may wish to make a gift each month to that splendid work. Our splendid Chinese orphans' work is right now greatly in need of your help.

The point is to determine, if possible, to make a regular offering for charitable purposes, and to enroll in one or another of these clubs for that purpose. But by no means must any reader suppose that he or she cannot give effectively outside of this arrangement. We believe the regular system to be the most effective, but where individuals simply cannot undertake to give regularly month after month a specified amount or, for that matter, any amount, let all such individuals give as they are able. We would say nothing to discourage those who prefer to give only now and then as circumstances determine.

At convenient periods the standing of the clubs will be published in full in the Christian Herald. In order to enroll and to have your gifts in future recorded in one of these clubs, please address the Treasurer of the Monthly Offering Club, Christian Herald, Bible House, New York.

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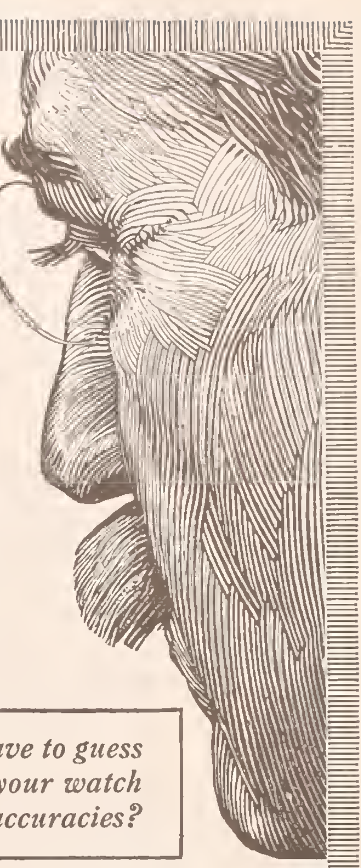

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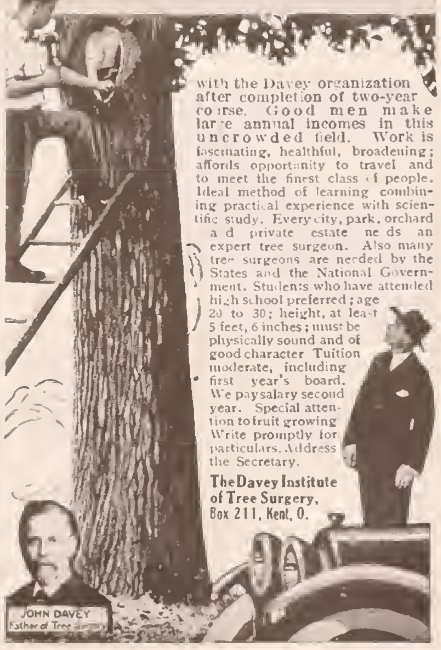

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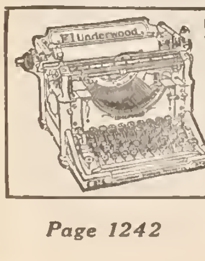

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Young People's Topics or
November 19

Rural Opportunities for Kingdom-I ildi

B. Y. P. U. Topic (Conquest Meeting) An 7 : 14–16.

NO matter how many cities we b d, matter how our factories multi , majority of the people of America ar ert to be engaged in producing foods a oth raw materials. They will continue b l on the farms and in the little settlem s a rural towns. The various denominat al ganizations are now developing pla for revitalizing of religious effort in ru co munities. Religion cannot, howeve co back to the countryside except i con through the consecration of God's ildi in the country. In every neighbor od need an Amos who shall be called G called away from his flocks and f n gathering of the fruits of his toil, call aw to prophesy unto the people, to bring m word of the Lord.

There are plenty of people in the unt The rural church problem will be t a solved by rural folks. Organization pla programs, and outside help will all b act in the conquest of the country, but fl victory will come in each neighborho wh some one man, or woman,—and it m w be a young man or a young woma –ri from his knees to go forth in the powe f G with the heart-searching message of th hri

Why Christianity Is the Hope o ur Country

Christian Endeavor Topic (Home Mi ona Meeting). Ps. 9 : 1–20.

WE often hear the children in ou hor referred to as the hope of our nt The reference is not far wrong. The e hope of the country if they are guided ght but guided wrongly, who shall dec e menace of their future? There is o measure of safe guidance, and tha s measure of Jesus, of the Christ. ly Christianity do we find the perfect g de young feet or for old. Christianity not righteousness, and the nation that is r teo has a hope that is eternal. Christian ba impurity, which damns a nation in l inn life, and it bans injustice, which ca mal government a festering sore. Chri an creates in a nation a refuge for the op sse a haven for those who are in trouble. hri tianity makes men brothers, lifts w n her rightful place as the equal and c ork of man, frees childhood from expl tio and all people from injustice, and make now to mankind the Father who so loved t wor that he sent his only begotten Son to ve from itself. Take away Christiani an there is no other force which will preve gree and lust of power and pride of pla fro running riot.

Why Join the Church?

Epworth League Topic. Eph. 3 : 8

THE church is the body of Christ, nde by him, and made up of all th wh come to God, through faith in him. yo have accepted Christ as your Savio yo belong in the church. Now it happe that through causes which it is impossible trac here, the visible body of Christ is one o in common hope. It is divided into tw grea divisions, and these into sects almost in mer able. Therefore the question is not, Shal I join the church?" but, "Being by m faith a member of the church, with which th several companies shall I join my e t make Christ known to other men as s l a I?" It was to his church that Chri om mitted the task of telling the world hi salvation. There is much advantage in gan ization, there is strength in numbers; ere fore each Christian can accomplish muc more for Christ by working in company wit the Christians than he can hope to acc plish by working alone.

Persons who claim to love Christ an o be his and to wish to serve him sometime raw back from membership in any of the urch organizations of today because of imperf ions in the church. They say that amo the jangle of conflicting creeds they fail to cern the true note of faith; that church m bers profess and are not, and promise and not, that services follow an ancient model, a that much of the ritual is meaningless. hey charge church members with unworthy ing and shy at the unction of some whos ives the Gospel has touched but lightly. B hey are like a man looking through an unf sed field-glass, or seeing only the shadow f a summer day. The church is imperfe because it is as much human as it is ine Its very imperfections should draw to the really earnest child of God, for a conse ted heart seeks worthy service, and the ch h of today offers opportunity for improv ent within itself and the best availa le o ing for service to acknowledged sinners. ith all its imperfections the church is st the one most effective instrument of Ch ian work. Join it, some part of it, by all ns perhaps you may make it less imperfect you can be sure that it will help you nea to God and lead you closer to your Saviou

OUR MAIL-BAG

NOTICE

T E editors of the Christian Herald will be glad to answer any question addressed to th Mail-Bag, provided it be of general interest a not merely personal. Correspondents may us nom de plume to identify the question, but al tters must contain name and address of the wr r, in addition to the nom de plume. No n tion will be paid to anonymous letters.

Questions and Answers

H. H., Mount Morris. I noticed in a recent number of the Christian Herald an editorial on "The Problem of the Pew." Permit me to give you an idea that I have not, as yet, seen in print. We have a bright little college town with a population of 1,200. For many years we have had as fine a brass band as can be found outside of the large cities. It has long been the custom of the band to give a free open-air concert every Saturday night during the summertime, and for that purpose a band stand was erected in the most public place on the principal street of our town. You ought to see the crowds! The people come for miles around in autos, buggies and carriages until our main street is a perfect jam. Some one remarked that people ought to turn out that way to church. The thought acted upon my brain as a match to kindlings. I wrote an article on the subject, which was printed in our local paper. What do you think of the Church plus the Brass Band?

he very suggestion may startle some folks w associate brass bands with circuses, s et parades and the like. Yet, from the e iest times, vocal and instrumental music h been identified with worship. In the g en age of the Hebrews, the temple was the g test school of music the world had ever kwn. David's elaborate preparations for t temple included a choir of 4,000, who we taught to lead the service of praise and tnksgiving by voice and instrument (Chron. 23 : 5). Famous musicians were csen as leaders, and there were twenty-four c rses of skilled singers and players. Many i ruments were used, including harps, c bals, timbrels, psalteries, wind instruments various kinds, trumpets, lyres, flutes, t ets, pipes, and so forth. We have no a quate data as to the character of the sacred sic of those days, but what we do know l orically shows that there were songs suited t lmost every occasion on which instrumental sic could be made to serve in worship. In t primitive Christian Church the musical t of the service was very simple. The use nstruments was discouraged, and it was not il the thirteenth century that organs re introduced. Now they are in universal , and supplemented in many cases with er instruments. In a very considerable portion of the great Protestant churches, musical part of the service has become inctive and ornate, and it is unquestionly a great attraction. That good music, l rendered, is a magnet to many, cannot be estioned. It is possible, however, to overdo matter to such an extent that the musical gram is out of all proportion to the rest of service, so that it becomes what is populy known as a "sacred music concert." r Illinois reader might fill his church by ng a brass band, but there would be a likeood of lowering the spiritual tone of the vice, and possibly offending many good ristian people. In the great Hebrew choirs, the performers were consecrated, and in own great Gospel gatherings the same care observed in choosing for the instrumental l choir work men and women who are in ritual sympathy with the work of the urch and no other. The Christian Herald uld be glad to have the views of its readers this question, and incidentally of any stor who may have been considering such innovation in connection with his own urch services.

Mrs. E. S. S., New Philadelphia, O. In ur letter you state that you are still doubtful to the forgiveness which you crave. You mit that Christ came to save sinners and t all he asks is that sinners come to him for giveness. Christ's word as to sinners, as ealed in the Gospel, shows conclusively that sinners—a Magdalen, a thief on the cross, cowardly Peter, a doubting Thomas—all d any of them who have wanted a Saviour, nd one willing and anxious to help. All t is required is the desire for help, and it freely and fully granted. Only the sick ed a physician, and the Great Physician ing yours for the asking, what more do you ed? Do not allow any morbid thought to disturb you. Any one who is troubled in mind about the sin against the Holy Ghost, may be sure that he is wrong in his conclusions, for if he had, the withdrawal of the restraining power of the Holy Spirit would have left him absolutely indifferent and he would not care whether he had sinned against the Spirit or not. The very fact of his conscience troubling him is evidence that the Spirit has not been withdrawn, but is still pleading with him.

Anon, Jericho, N. Y. 1. How should one spend the Sabbath? 2. Is a person justified in taking a part of the day for pleasure such as auto riding, boating or fishing, if that person, on account of business, is prevented from participating in such pleasure during the week? 3. Are the moving pictures on Sunday the means of keeping people away from saloons? If so, do they do good or harm?

1. One should spend Sunday to the glory of God. That implies attendance on divine worship, visiting the sick and afflicted, doing acts of kindness and charity. One should also rest on Sunday, and in reflection and quietude, gain respite from labor. 2 and 3. Keeping apart from the world means also keeping away from the things with which the world amuses itself on its playday. There are many things which, though well enough and harmless in the ordinary sense, become of doubtful expediency, if by their use a weaker brother is offended.

A. B. C. Please explain (1) II Sam. 19 : 10; (2) Rev. 22 : 20; (3) II Cor. 1 : 11.

1. The kingdom at the times referred to in II Sam. 19 : 10 was completely disorganized. There were three distinct parties clamoring for power—the royalists, the adherents of Absalom, and those who were indifferent to David. Under such circumstances, the king was wise in not hastening back as a conqueror to reascend his throne. A reelection was necessary, and the king remained on the other side of the Jordan awaiting the summons to return. When such invitation was forthcoming but was not joined in by Judah, David was disappointed by his own tribe's lukewarmness and dispatched the two high priests to rouse the men of Judah to take a prominent interest in his cause. This was the act of a skilful politician, but was fraught with danger, inasmuch as the preference given to Judah occasioned outbursts of jealousy among the other tribes. 2. The last words of Revelation have presented difficulties to many scholars. Without going into these, we content ourselves in pointing out that the structure of this verse resembles that of verse 17, in that it contains an exchange of sentiment between the Lord and the believer. Jesus here himself speaks first, testifying to that great truth of his coming, which has been the main theme of the book. "The Coming of Christ," says one distinguished commentator, "has been the source of the Church's hope, the spring of her joy throughout all her troubles. When she hears that it is at hand, what can she do but lift up her head and cry 'Come!'" 3. The apostle is here mindful of the dangers through which he passed, notably those that befell him in Asia, those at Ephesus (Acts 19 : 24) and the complication of dangers alluded to in Acts 20 : 19. He was so weighed down by these troubles that he had even despaired of his life; but he is mindful that his hearers were "helping together" on his behalf by their supplications and that, through this intercession, many others had been influenced to do likewise.

M. J. S. N. O. Please explain Isaiah 66 : 15-17.

If you will compare Isa. 65 : 3, 4, you will see that the prophet here is warning against and foretelling the fate of those who persist in idolatrous customs. There were those who still continued to sacrifice in gardens and burned incense on altars of bricks although God had commanded altars of unhewn stones (Ex. 20 : 25). There were those "which remain among the graves," i. e., for the purpose of necromancy, as if to hold converse with the dead, which eat swine's flesh and legally unclean things (Lev. 11 : 29) in idolatrous sacrifices. The people that do these things God does not want, neither does he want the Pharisee, with his self-righteous purification and formalities.

In these days of overchurched towns and villages, it is quite a change to have a letter from a young and thriving town, which is churchless and needs a minister. E. D. C., a lady in Harriman, Ore., writes that since the coming of the railroad "quite a town has sprung up and we are perplexed about church matters, as we have so many denominations represented. We would like to have an undenominational church and have a minister come and help us, who is filled with a desire to be of service to the people and to advance God's Kingdom." Here is an opportunity for the founding of a good interdenominational or union church, and the Christian Herald will be glad to forward any applications to the proper parties.

Reader, Olean, N. Y. The device you mention is one which lends itself to divination, or looking into the future. There are special warnings in the Scriptures against sorcerers, necromancers and diviners, as you may remember. (See Jer. 29 : 8 and other passages.) On general principles, any pastime which is doubtful should be left alone.

A reader in Greenup, Ill., sends this novel suggestion, which may prove serviceable in an emergency, to those whose hearing has been impaired: "A friend who is deaf made me acquainted with a very simple aid to hearing, which I wish to pass on to others. It is nothing more than a mailing-tube. Any kind of paper can be used, however, by simply rolling it into a tube and speaking into the end, letting the other rest against the ear of the deaf person. I am about as deaf as they ever get, and have spent hundreds of dollars with specialists, but this simple roll of paper beats them all. Even a daily newspaper can be used."

Mrs. M. P. M., New Underwood, S. D. Why could not the friends of Jesus know it was he when they saw him after his resurrection?

The language of Luke 24 : 39 is clear and explicit. The resurrection body proved that Jesus was "the Son of God with power," in taking to himself the same identical body which had been crucified and laid in the grave, and yet which had been glorified "by some such inscrutable change as took place at the transfiguration." The very fact attests him as the Master of life and death and as divine. That the disciples did not readily recognize the risen Lord was probably because "he would conceal only to reveal more fully," says a commentator. Immediate recognition would have filled them with a tumult of joy, fear and doubt. Natural causes probably aided in preventing recognition. A quiet, dignified traveler such as he appeared to be would not be readily recognized as the one who so lately languished in death on the cross.

Isolated, Hardman, Ore. Please explain what Paul's vow was—the one referred to in Acts 21 : 27.

The vow taken by Paul was probably the Nazarite vow, the taking of which involved leading an ascetic life for a certain time, usually for thirty days.

Mrs. H. S., Watertown, Conn. What becomes of the consecrated bread and wine remaining after the communion service?

There is no uniform custom in regard to the disposition of the elements remaining after a congregation has celebrated the communion. In the Episcopal Church the ritual provides that any consecrated bread and wine remaining after communion shall not be carried out of the church, but shall be consumed immediately by the minister and other communicants, who shall reverently eat and drink the same. This custom is not, however, followed uniformly in Episcopal churches, and we have been unable to find any ruling on the subject in any other church. Customs vary throughout the country, both in the Episcopal Church and elsewhere. In some churches the wine is poured back into the general supply from which it came. In others it is poured out on the ground. In some churches the bread remaining is burned. In others, it is scattered on the church yard as an act of mercy to the birds.

Reader, Oakland, Calif. 1. "Jesus" (Iēsous) is the Greek form of a Hebrew name, the full original form of which is "Jehoshua" (Num. 13 : 16), and which by contraction become "Joshua" or "Jeshua." This, transferred into Greek, and taking the termination characteristic of that language, assumed the form of "Jesus." "Jeshua" (or "Yeshuah") means "deliverance." The divine selection of the name is indicated in Matt. 1 : 21—"He shall save his people from their sins." 2. The representations you mention were not only unscholarly but absolutely erroneous.

Reader, Quincy, Mich. We note your comments on the uncertain tone of many pulpits. The fault really lies in the loose teaching in some of our theological seminaries, which gives a most unstable foundation for any student who is to follow an active ministerial career. The result is seen in the character of the preaching and pastoral work. In a certain proportion of cases the foundation of loose beliefs is laid which, unless light comes with experience in the ministry, is liable to wreck what might otherwise have been a useful career of spiritual service. We can conceive of nothing more disappointing to a congregation which has been making real progress in the spiritual life under the teachings of some faithful servant of God, than to find itself compelled to listen to a minister who is not well grounded in the essentials of the faith, who takes occasion to discredit the Bible, and whose whole ministry has a tendency to wreck the faith of the people under his charge. Perhaps a good deal of the preaching of this class is the outcome of sheer intellectual vanity, a desire to show superior knowledge.

Mrs. O. C. K., Pleasanton, Kan. The Evangelical Alliance of the United States was founded in 1867. We do not know whether the denomination you refer to was included in the original organization.

R. G., Manchester, Conn. Candlemas Day is February 2.

A Reader in Washington, D. C., writes us that John Wesley's sermon on "The Sin of Slander" is read yearly in one of the Protestant Churches. "Reader" observes that there is "a growing tendency to slander." It would be an excellent thing if the people who are prone to talk harshly and depreciatingly of others, and who give a ready ear and a loose tongue to the spread of evil reports, would keep before them constantly the fine old Bible verse: "Lying lips are an abomination to the Lord" (Prov. 12 : 22), and then to set a watch over their mouth and keep the door of their lips. The meanest thief in the world is one who steals another person's reputation. Slander is an insidious sin which, from small and seemingly harmless beginnings, grows to be a dominant passion that spoils not only the life of the slanderer but scatters its venom around in a wide circle, poisoning other lives and causing undeserved suffering to many innocent souls. Slander, on the lips of one who professes to be a Christian, is an anomaly. We should believe no evil report, and even where it is proved we should be slow to censure, slower still to repeat, and slowest of all to condemn.

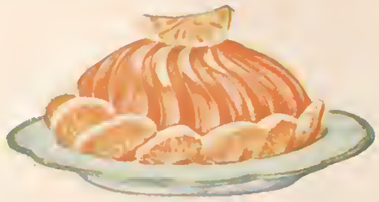
E. L. L., Allentown, Pa. We must reiterate that we cannot discuss the question of secret societies in the Mail-Bag. The question is decidedly controversial, and, besides, is one on which the very best of authorities differ. You have given the matter considerable thought, as is evidenced by your letter and citation of Biblical passages, pro and con. No one can possibly help you but your own conscience as guided by prayerful obedience to the Bible and its teachings.

Mrs. A. H., Pedricktown, N. J. Does the fourth chapter of Hebrews mean that we are worshiping on the wrong day and that it ought to be the seventh day instead of the first day of the week?

The word day is not to be taken as an allusion to the Sabbath (the Jews had that long since), nor is it, as the author goes on to say, the "rest of Canaan." To strengthen the statement that it is only believers who enter into God's rest, he quotes again the ninety-fifth Psalm. It was unbelief that excluded the Hebrews from God's rest, and so it is faith that brings to us the appropriate means of producing peace and blessedness, and which is in itself obedience to God's command. Your second question will be answered by mail.

Mrs. E. W. H., Bridgewater, Va. Why, when David numbered the people (I Chron. 21), did the pestilence destroy seventy thousand of the Israelites for David's sin, when they had done no wrong?

In the act of taking the census of a people, there is not only no evil but much utility. But numbering Israel, that people which was to become as the stars for multitude—implying a distrust of the divine promise—was a sin. This sin in David consisted in the census being taken either to gratify his pride, that he might ascertain the number of warriors he could muster for some meditated plan of conquest, or, perhaps more likely still, to institute a regular and permanent system of taxation which he deemed necessary to provide an adequate establishment for the monarchy, but which was regarded as a tyrannical and oppressive exaction, and an infringement on the liberty of the people—a departure from ancient usage unbecoming a tribe of Israel. Why the people were punished for David's sin we cannot say, any more than we can say now why the people of Europe are being punished for the machinations of their rulers and governments. The ways of the Lord are past finding out, and we shall not fully understand till all shall be revealed to us in his good time.



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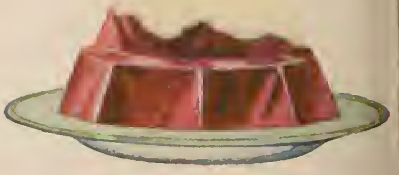

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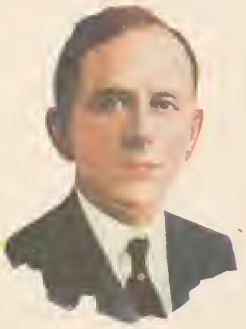

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Now he offers his supreme dessert—in quality and flavor surpassing anything you know.

Behind him are men who have long produced a rare-grade gelatine. That grade, and that alone, will be used in Jiffy-Jell. And they have built at Waukesha, for Jiffy-Jell only, a white enameled kitchen—the model food plant of America.

True Fruit Flavors

All flavors for Jiffy-Jell are made from the fruit itself. They are made by concentrating the fresh fruit juice. No artificial flavors are employed.

So Jiffy-Jell, when the flavor is added, tastes like the fruit itself. Yet the flavor isn't bulky. It doesn't make Jiffy-Jell soft. The fruit juice is reduced to an essence.

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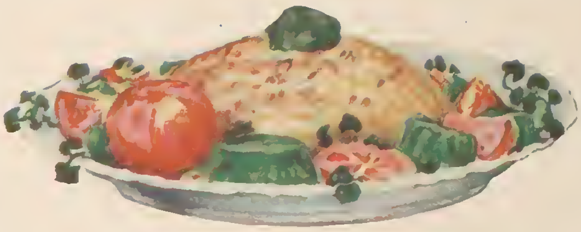

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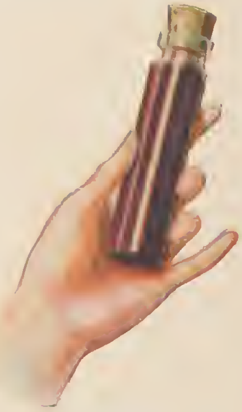
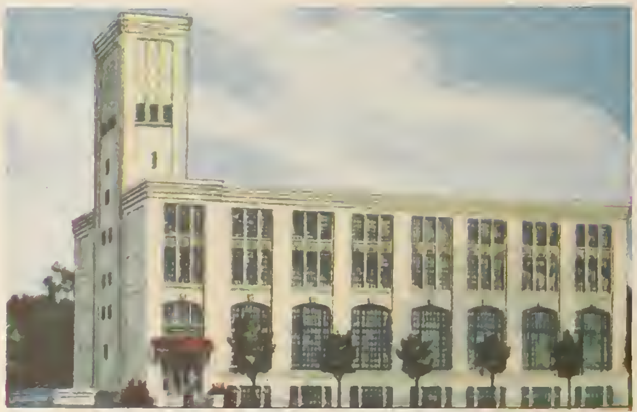
Each flavor comes in a separate vial, kept fresh until you use it.



The gelatine powder comes sweetened and flavored, ready for instant use. Simply dissolve in boiling water. These desserts can be made in a jiffy.

But the flavor comes in a vial. It cannot grow old—cannot lose its delights.

You add the flavor when dessert has partly cooled. So the boiling water doesn't kill it. That's another reason why Jiffy-Jell tastes like fresh fruit itself.



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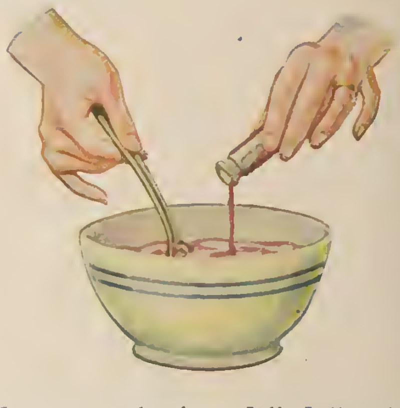

You can make from Jiffy-Jell at least fifty desserts, each with its own attractions. Each is a quick dessert, delightful and economical. They are the finest desserts in the world.

Six Dishes Free

One package makes six or eight dishes. We ask you to serve them tomorrow as our treat.

The best way to know Jiffy-Jell, and all its delights, is to try it. Do that by presenting this coupon. Your grocer will give you a full-size package and charge the price to us.

We are making this offer to millions, and are spending a fortune on it. But it is the best way we know—and the quickest way—to tell you the Jiffy-Jell story.

Accept this offer now. After that, you will never return to the old-style desserts. And Jiffy-Jell will add a joy to a thousand future dinners.

WAUKESHA PURE FOOD CO.
Waukesha, Wis.

Cut Out This Entire Coupon

Write your name and address on the lines below. Present the coupon to your grocer. He will give you a full-size package of Jiffy-Jell—any flavor—and charge the price to us.

Note this package carefully. Be sure you get Jiffy-Jell with Waukesha Pure Food Co. printed on the package. No other dessert is made this way. No other has the fruit juice in vials. If your grocer hasn't Waukesha Jiffy-Jell he can get it very quickly. It is now sold everywhere.

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Your Name ....

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TO THE GROCER: Redeem these coupons in accord with this offer. On January 1, or before, send us the coupons which you redeem. We will then remit you 12½ cents each in cash—your full retail price. This offer is good in the United States only.

Only Waukesha Jiffy-Jell redeemed on these coupons.

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Raspberry
Strawberry
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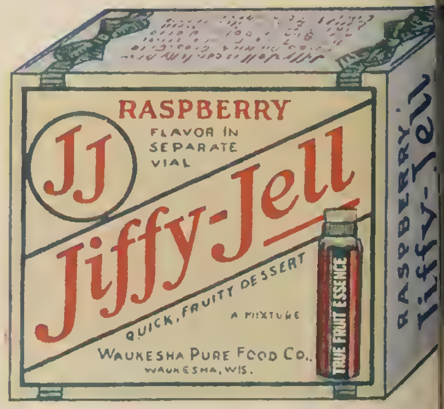
Orange
Lemon
Lime

Each a True Fruit
Essence in Vials.

12½c Per Package



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"SILENT NIGHT"

OUR MAIL-BAG

NOTICE

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Questions and Answers

M. A. L., Greeley, Colo. Are modern scholars generally agreed that Deuteronomy was not written by Moses, but was probably written in the time of King Josiah? I heard it recently stated that none of the leading scholars of today believe that Moses wrote the book.

Conservative scholarship regards Deuteronomy as forming an integral part of the Pentateuch, which is throughout to be ascribed to Moses. There has been a great deal of controversy and theorizing on the subject, however, in which little regard has been given to the statement in chapter 31 which indicates Moses as the author of the previous contents and also of the Song (chapter 32) and the blessings (chapter 33). All that can be asserted with any degree of positiveness as to any other authorship is in relation to the concluding chapter, in which the account of the death of Moses was written by another hand. Some eminent scholars have held that that final chapter originally formed the first part, or preface, of the book of Joshua.

J. R. H., Alliance, Ohio. Evangelist Sunday, it is understood, is now arranging to open a Gospel campaign in New York City next year. The date of opening and the duration are not yet determined, but it will probably last several months. We are not informed as to his plans after closing in New York. Address him at Scranton, Pa.

H. B., New York. The rule is plain that where the age of twelve is reached and passed the full fare is to be paid. We know it is a temptation to many people to evade the rule, but such an attitude will not stand the test of conscience.

W. H. W. J., Portsmouth, Ohio. The passage in Eccles. 3 : 7, which is probably what you have in mind, is a proverb which means that there are times when silence is the better part of wisdom. This is not to be construed, however, as meaning holding back the truth, if by so doing a wrong or lying impression is given, but that in a time of grave events, or of threatened disaster, the prudent or spiritually wise, "instead of agitating against irremediable evils, will patiently wait for God's plans to work out deliverance," recognizing that protest or interference would be unavailing.

Reader, Pine Plains, N. Y. There is nothing that will more quickly lower the spiritual power and influence of a church than for its members to lift the bars and give a doubtful example to the younger people of the church. If we profess to believe that the body is the temple of the Holy Spirit, and yet take no thought to keep it free from things that are the reverse of spiritual, then we need look for little respect from those who were accustomed to trust us and to follow our example. We ought rather to strive in all things to make our walk, conversation and actions conform to the pattern of the Master we profess to serve. Let us remember that our influence, be it slight or great, may be the means of determining the eternal welfare of others. For this, if for no other reason, let us be careful to do nothing that will bring even the shadow of reproach upon the church. We agree with you that it is sometimes a sore vexation to find that a church, of which we are earnest members, may be given over to card parties, dancing and other worldly pleasures and indulgences. Such a church, being neither cold nor hot, cannot make progress unless its eyes are opened and it begins to see the wickedness of its course and returns to its allegiance and its first love.

Mrs. M. O. B., Eureka Springs, Ark., gives this experience of the comparative value of the Old Testament in family worship. "Our parents had eight children, six daughters and two sons. We had family worship twice a day, morning and evening, with simple, earnest prayer and Bible reading. Our father impressed it upon us that the Bible was the Word of God. We began our reading at Genesis and at Matthew, and we didn't skip any chapter, and when we were through the Bible we began over again. In that way we received a good Bible knowledge and a rich spiritual blessing that goes with us through life. When we read the New Testament, we can understand it so much better when we have read and studied the Old for so many things in the Old Testament were only a shadow of things to come. I love to read the Old Testament; it is like the root to the tree."

H. O. F., Floyd County, Iowa. Please explain Mal. 4 : 5–6.

1. The prophetical Scriptures have a figurative and poetical character. One who would do for his time a work similar to that which was done by Elijah for his age, would in Scripture be called an Elijah. Moreover, we have Christ's own intimation that John the Baptist fulfilled this promise. "If ye will receive it, this is Elias which was for to come" (Matt. 11 : 14). 2. "The great and dreadful day of the Lord." The words before "dreadful day" show that John cannot be exclusively meant, for he came before the day of Christ's coming in grace, not before his coming in terror, of which last the destruction of Jerusalem was the beginning, to be continued and concluded at the end of the world. 3. "Lest I smite the earth with a curse." The threat in these words is, says a well-known commentary, "that if this restoration were not effected, Messiah's coming would prove a curse to the earth, not a blessing." It proved so to guilty Jerusalem and the land of Judea, which rejected Messiah at his first advent. It will prove so to the disobedient at his second advent.

Reader, Lumber City, Ga. Your letter interests us. We think it would be a good thing for you to resolve, with God's help and your own prayerful effort, to put aside all the thoughts of what may have been done about you or said about you, and go right ahead as though it had never happened. We have learned in a long experience in life that there are many things that arise to vex us which are not really worth vexing about. Of course, it is probably not in human nature to ignore them altogether; yet we feel that we would be happier if we could do so. When Christian (the pilgrim in Bunyan's book) was going through the Valley of Humiliation, all kinds of leering, sneering, noisy monsters and hideous shapes came up to hinder his path; but he had the Christian armor on and the sword of the Spirit in his hand, and not one of the venomous shapes could touch him. It would be well for you to get into personal touch with some one engaged in Christian work and who has had a longer experience in the Christian life. Such a person would be wonderfully helpful to one of your temperament and position, and we believe that you would become greatly attached to the work. We have known many cases in which such a connection absolutely dispelled gloomy thoughts and gave new meaning and purpose to the life of the individual.

Heralds of Winter

By MARGARET E. SANGSTER, Jr.

THE haystacks were gold in the sun of the autumn,
The sky overhead was as blue as the sea;
And every white cloud that swam light on its surface
Was light as a ship bringing day-dreams to me.

And then, of a sudden, the sky clouded over,
The air of the autumn grew bitter and chill;
And winter came roaring (must winter come always?)
O'er hay field and forest, o'er valley and hill.

The haystacks were white, dully white, in the winter,
The sky was as gray as the ghost of a sigh;
And yet, as I looked toward the arch of the heavens,
My clouds, sweet with day-dreams, crept smilingly by.

Dr. W. E. M., Paradise, Calif., commenting on Frank Carpenter's wonderfully interesting Arctic letters, has this to say about his personal experience in gardening in Alaska:

"From your article in The Christian Herald of September 15, 'Uncle Sam, Arctic Farmer,' I received my first intimation that the United States had established an experiment farm at Rampart, Alaska. In the spring of 1898, on a hill lying a little to the south of Rampart City proper, I, with the help om men with me, cleared the brush and nip from three lots I had bought the fall fore and planted them with garden seeds ch had taken to Alaska with me in the fall 897. Two of the lots we planted, in the ap over way, to lettuce, onions, cabbage, bee carrots, radishes, peas, beans, etc.; the ot r lo we sowed broadcast with flat turni an rutabaga seed. Everything grew exce ngl well. The soil is a rich, sandy loam, an afte the moss had been burned off the fros wen out of the ground very rapidly. We f she planting the fifth of June; within a wee ron the time seeds were put in the ground t ha sprouted vigorously. Three weeks fr th time of sowing radish seed, they were fu developed. On the first day of Augus reen peas were ready for eating, and I hav eve seen finer or better-filled pods tha wer these. The cabbage did excellently w th flat turnips and rutabaga grew to a normous size, some of the rutabaga w hin 17½ pounds each. This is the first rde ever planted in that part of Alaska. ad cellar under the house in which we kep hes vegetables fresh and good all winter, a they became a very important part of our enu where heretofore dry beans and bac ha been the principal part of our diet."

A. J. K., Philadelphia, Pa. Both qu ion are controversial, and to discuss them w d b resultless. No one has a right to dog atiz concerning the mind of God. All we k w i what is revealed in Scripture, and what ris himself has said concerning the subject.

Mrs. H. S., Watertown, Conn. By wha legal process did the white man cur from the Indians title to land in A ica?

When the white man first came to A rica the rights of the Indian to his land we ittl respected. In the case of the Dutch i lanhattan Island and of the Friends in P sylvania, title was secured by purchase fr the Indians. The title to the rest of the co nen was held by the various European sov igns by right of discovery. The first settler am with more or less definite grants fron heh sovereigns to certain specified lands. hese grants took into no account any title, tua or implied, of the red men who occupi the land. The grants were surveyed und the authority of the crown, and titles passe rom the crown patentee to subsequent purc sers. When the colonies established their ind ndence from Great Britain, the various ates succeeded to titles held by the colonies der the crown, and the whole area of the o inal grants was eventually surveyed und the authority of the states as existing at th ime or as later constituted. That part the United States west of the Alleghani was largely, and that part west of the Miss ippi was almost wholly, surveyed under t authority of the United States governme before any grants of land were made t ndividuals or to states. In surveying Lo ana and the territory acquired after the M ican war, titles valid under the preceding g ernments were recognized. The land not eld became part of the domain of the nati and was surveyed and transferred under the mestead or other acts to individuals, stat and colleges. The titles which the white man claimed were disputed by the Indians, w resulting conflict. States organized aft the Revolution secured their titles from th government, and cities secured their charter rom the state or territorial governments. lost individual titles in the United Stat are traceable either to the original gover ent deed or to the patentee of some foreig sovereign at one time exercising authority ver the territory in which the property lies.

M. F., Moyock, N. C. Please expla the use of "us" in Gen. 1 : 26.

The manner in which this part of the rrative is approached shows the importance the work to be done—namely, the formatio f a being whom God was to clothe with aut ity as a ruler over the visible world. In th previous acts of his creative power, Go ad merely said, "Let the earth bring forth," Let there be light," and so forth. Now, ho er, he says, "Let us make man." Some hav upposed that God was here addressing him f to the angels and other heavenly hosts, bu hat contention is against the whole tenor of ripture. Others have held that God use the plural form "majestatis," or lofty st in which earthly potentates speak. "The nly proper and consistent explanation is," a prominent commentary puts it, "that his passage, which stands at the very comm cement of revelation, contains an obscure timation of the great mystery of the God ad which was clearly made known by the subsequent and sublime discoveries of the Gospel."

THE·CHRISTIAN·HERALD
·AN·ILLUSTRATED·NEWS·WEEKLY·FOR·THE·HOME·

A Pioneer Missionary Called Home

ALL martyrs do not die at the stake nor perish suddenly. Death itself is not always the climax of martyrdom; sometimes it is its relief. And that prolific and always fertile of the church, the blood of the martyrs, may be n—as every noble missionary's life attests—in r ways than through sundered veins. (And yet, ll likelihood, the missionaries would be the last to themselves as examples of martyrdom.)

ioneer missionaries, at any rate, must be accorded glorious crown which the church so willingly es on the brow of a man—after he is dead—who forsaken all, friends, houses, lands and oppor- ty, to carry the message of the Cross and of the ty tomb to heathen lands. Among that band d Horace Grant Underwood, who passed on to reward October 12 last.

is birthplace was in England, his grave is in erica, his monument is in Korea, built of living es.

"Dr. Underwood was among the last of the pioneer sionaries. Hardly any non-Christian land now ains to be opened. Very few missionaries are left hose who went to the great mission fields in the s of beginnings, and they are rapidly passing from sight. There were no foundations laid, no trans- ons or apparatus of any kind prepared for them to e their work easier. They had to do everything themselves in circumstances of great difficulty. at they builded well the strength and proportions the rising churches abundantly prove. It is for se who have come after them, and who are called God to carry on their work, to show like faith and otion, and to pray that a double portion of their it may rest upon us to the end that the good work well begun may be performed until the day of us Christ."

HE field to which Rev. Horace Grant Underwood, D.D., LL.D., devoted his life has made rich ponse. Dr. Underwood (we quote again as in paragraph just above, from an account of this sionary's work by Arthur J. Brown of the Board of reign Missions of the esbyterian urch in the S. A.) was n in Lon- n, England, y 19, 1859, l when a boy thirteen, ne to this ntry with father, a nufacturing emist, the nily home be- in the sub- of Upper rham, New sey. Here race con- sed Christ d united with Reformed urch of the lage. In 1884 was ordained the ministry the Classis the Re- med Church. s purpose, wever, was preach the spel on the eign field, d when he heard that the Presbyterian Board sired a man for Korea, he promptly offered himself. e Board gladly appointed him July 28, 1884, and arrived in Korea, April 5, 1885. The only mis- naries who had preceded him were Horace N. len, M.D., and Mrs. Allen, and they had encoun- red so much suspicion and opposition that they uld have found it difficult to remain if the American inister had not appointed Dr. Allen as physician the Legation. Congenial companionships were few those early days. Foreign-built houses did not exist.

Rev. Horace Grant Underwood, D.D., LL.D.

Sanitary conditions were indescribable. The conveniences to which Americans are accustomed were unknown and mails were infrequent, so that the pioneer missionaries were in a situation of peculiar loneliness, isolation and trial.

But the young missionary began his work with resolution and an ungrudging willingness to endure hardness as a good soldier of Jesus Christ. He was "first" in various ways. He was the first ordained missionary to Korea. He baptized the first convert in 1886. He opened the first school, also in 1886, "The Jesus Doctrine School" it was called. He organized the first church in September, 1887. He administered the first Sacrament of the Lord's Supper, in his own house, on Christmas Day of that year, only seven communicants being present. In the same year he made the first of those long itinerating tours into the interior which, continued by him and his successors, spread the knowledge of the Gospel far and wide in Korea and resulted in groups of believers in hundreds of towns and villages. He began the first literary work of Christian missions in Korea and in 1889 published the first of the long list of volumes with which he and other missionaries have enriched the literature of missions. And he was the first to open the Scriptures in written form to the Koreans, his translation of the Gospel of St. Mark in 1887 first making the Word of God accessible to the people.

After ten years of indefatigable labor on the part of Dr. Underwood and the few missionaries of the Presbyterian and the Methodist Boards, there were only one hundred and forty-one Christians in the whole country.

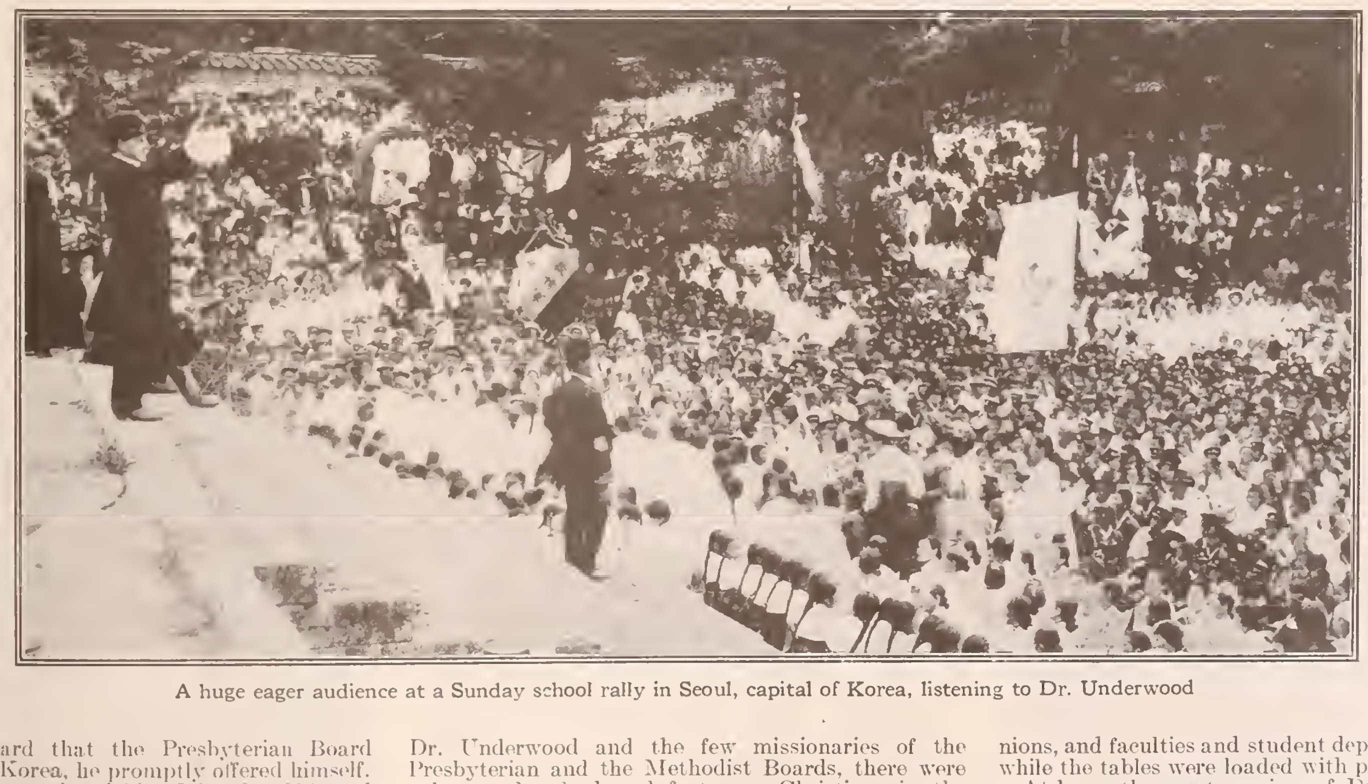
THE tide turned in 1895 when the missionaries in Pyeng Yang displayed conspicuous fidelity, courage and devotion after the battle of Pyeng Yang in the China-Japan War and the missionaries in Seoul manifested equally conspicuous courage and devotion in dealing with an epidemic of cholera. They toiled unceasingly for the sick and dying, performing offices from which the bravest Koreans shrank and exposing themselves without thought of personal danger. Their skilful treatment of the sick saved hundreds of lives. "All these recoveries," says Mrs. Underwood in her book, "made no little stir in the city. Proclamations were posted on the walls telling people there was no need for them to die when they might go to the Christian hospital and live. People who watched missionaries working over the sick night after night said to each other: 'How these foreigners love us! Would we do as much for one of our own kin as they do for strangers?' Some men who saw Dr. Underwood hurrying along the road in the gray twilight of a summer morning remarked: 'There goes the Jesus man; he works all night and all day with the sick, without resting.' 'Why does he do it?' said another. 'Because he loves us,' was the reply. What sweeter reward could be had than that the people should see the Lord in our service."

From that time, the work made rapid progress. All the world now knows how remarkable the development has been until Korea has become one of the most extraordinarily fruitful of missionary fields.

Dr. Underwood had extraordinary influence with high officials and members of the royal family, including the Emperor himself, who often consulted him and sent him a valuable pearl ring as a wedding present. When the Queen was assassinated in 1895, the Emperor, fearing for his own life, turned to Dr. Underwood and two other Americans, and at the royal request they spent the night with him in his private chamber. Along toward morning, the exhausted monarch nestled close to Dr. Underwood and dropped to sleep upon the missionary's shoulder. After the annexation of Korea by the Japanese, the Japanese officials were for a time somewhat suspicious of him in view of his known intimacy with the royal family; when he left Korea for the last time, the authorities showed him marked honor.

Honors were showered upon this eminent missionary. On the field, he held at one time or another every office within the gift of his Mission and the Korean Church. A striking evidence of the high esteem in which he was held was given on the twenty-fifth anniversary of his wedding. March 13th, 1889, he had married Miss Lillias S. Horton, who had gone to Korea as a medical missionary of the Presbyterian Board. March 13th, 1914, nearly all the notable men and women of Korea's capital called to tender their congratulations — members of the consular corps, Japanese officials, Korean nobles, missionaries and Korean Christians of all communions, and faculties and student deputations of schools, while the tables were loaded with presents.

At home the great services of Dr. Underwood were generally recognized. He was once offered the vice-presidency of a great corporation in America with a salary princely in comparison with that which he received as a foreign missionary; but unhesitatingly declined. He walked with God before men, attempting great things for God and expected and received them. He will live in the history of Christianity as one of the founders and builders of the Church in Korea



A huge eager audience at a Sunday school rally in Seoul, capital of Korea, listening to Dr. Underwood

Through the Orient for the Christian Herald

By MAYNARD OWEN WILLIAMS—SIXTH LETTER

Talk War to Promote Peace

"ALL this talk in America of war with Japan is a good thing."

I sat bolt upright in the soft leather chair in the parlor of the Tokyo Club and stared at the speaker. I had met him at his office and had taken lunch with him, and we were in the third hour of our discussion of things Japanese and American, of spiritual life, and of election crowds.

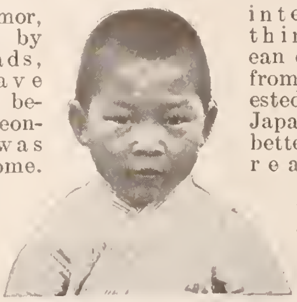
He is a bright-eyed, alert man, with more of a beard than some Japanese can raise, a sharp critic of the government at times, but a most fair-minded and tolerant man. Last year he was visiting Mr. Wanamaker and Mr. Heinz in their homes, in company with that remarkable captain of industry, Baron Shibusawa. Seven years ago he was conducting an Oriental Information Agency in New York. Twenty years ago this fall he was jostled by the 16-to-1 crowd at Madison Square, in a midnight mass of bulletin-watchers, before the modern voting-machine put the owl car on election night out of commission.

He has all the frankness of the American and the vivacity of the Frenchman, qualities which he asserts all the Japanese have beneath a lacquer which is the artificial product of feudalism and the need for self-repression in the trying days before the enlightenment. Like many another leader of Japanese life and thought, he was an early graduate of the Sapporo Agricultural College, the Hokkaido incubator of tolerant thought and far-sighted education.

He has served for years as a newspaper man in Japan and Korea. His talk falls into the model paragraphs we learned in rhetoric class but forget to use, with a key sentence at the beginning and a summing up or conclusion at the end. A chance epigram which I pigeonholed for future reference was this: "Modern life cannot long exist on a material basis." He traveled for many months as companion to the honored Prince Ito, and is now the active and able editor of a review which has won a respected place for itself in its six months of life.

Ever since coming to Japan I have been humiliated by the occasional cries of "Wolf! Wolf!" which have emanated from certain papers in the United States, regarding them as unwarranted affronts of a sensitive people; so Mr. Motosada Zumoto, the Omega of my interviewing trip through "Who's Who," and editor of the Herald of Asia, startled me by his advocacy of war talk as a means of promoting peace.

"It may be, as some people say, that a certain journal brought about the war with Spain," Mr. Zumoto continued, "but the cause of that war was reflected even in presidential messages several generations earlier. That war was inevitable, and popular clamor, stimulated by scare heads, simply gave occasion for beginning a conflict that was bound to come. But war talk in America at present promotes friendship for Japan, because it promotes interest; and thinking men can only emerge from an interested study of Japan with a better and more reasonable friendship for our country.



Raw material

"If there were any danger of war, this would not be the case. Talk of such a kind would then be criminal. But just as truly as war between the United States and Spain was inevitable, so peace between Japan and America is inevitable, since our interests in the Pacific and in the Asiatic continent are identical. All the interests in America as well as in Japan are on the side of peace, which, as your writers are fond of saying, will make the ocean between us pacific in fact as well as in name.

"Hobson and Leslie Shaw are thus our friends, for Japan has always admired those enemies who fight in the open. They have directed such attention to Japan as can only result in a better understanding between the two peoples. Back of these honest men there are, of course, organizations who seek, not actually to involve the two nations in war, but to gain wealth from the larger navy and greater preparedness which results from the fear of a foe, no matter how remote or small. The men who are now making ammunition for use in Europe have built up factories which otherwise will prove a dead loss when war is over.

"Japan's patriotism is founded on loyalty to an Emperor"—The Crown Prince (at rear) visits an exhibition in Tokyo

"I have the utmost confidence in the American sense of fair play, and in the power of the press to curb improper moves on the part of the government. Instances of this sort are the Venezuelan controversy and the proposal for the neutralization of the Manchurian railways, while Philander Knox was your Secretary of State. When Americans understand the mission Japan is trying to fulfil in the Far East, we shall not only have her confidence, but her active support.

"We Japanese have studied Chinese history as carefully as our own, and we know that, while China has often been conquered, the conservative masses of that colossal land have conquered and absorbed every conqueror. We have absolutely no desire for territorial expansion at the expense of China, as her friendship will increasingly become our most valuable possession. A change in our government is imminent, and it is made necessary by the bungling handling of our relations with China. The new government will be selected with the idea of dealing with China in a more considerate and friendly manner. When our domestic politics have cleared sufficiently to leave our leaders with a free hand to act, the sincerity of our motives will be evident to all.

Japan still bows before stone images such as this of Jizo, guardian of children

Finance and Industry

"China offers a rare field for American and Japanese cooperation in the financing and administration of industrial projects. Managers and superintendents can be secured in America, and under-managers and foremen of sufficient skill can be had for much ss money by employing Japanese. In financing ch projects, America is the country with whom Japa se financiers are most willing to trust their comparati ly small investments, for we are convinced of the poli al disinterestedness of the United States in the Far I st. China is clamoring for money for development nd trained men to inaugurate new industries. J an and America can furnish these aids without poli al aggression or the abolishment of the Open Door he preservation of which is as advantageous and re essential to us than to you. With you, it is an altru ic ideal. With us, it is an economic necessity."

I spoke to Mr. Zumoto about the high prote on Japan gives some of her industries, and of her atte pts to manufacture some things that she could pr re more cheaply elsewhere. I compared Japan in is with my attitude when I was a small boy taking ne friends out for a ride in a boat which I had hire I said, "It is my boat, and I'm going to row." he Japanese are putting themselves to much unnece ry trouble because it is their nation, and in it they i ist on being supreme. Foreign participation in Japa se firms is discouraged

"It is true," Mr. Zumoto added, "that we should uy some products from other nations rather than att pt to produce them. But there is one exception, in w ch Japan is justified in manufacturing her own pro ts rather than importing them, even if in doing s he pays higher prices or gets inferior materials. Th is the iron and steel industry. It is our ty to be able to produce these neces ies ourselves, as we should otherwise be pless in case of war. We have no w im mind, but, like the Americans, we ist give heed to the necessity for prepare ss measures."

I spoke of Carl Crow's book, "J an and America," in which he asserts tha he two nations have nothing in com on, in either ideals or life; and that Ja 's patriotism is founded on loyalty t an emperor, while America's patriotis is founded on a popular desire for fre m and liberty. Mr. Zumoto had not rea he book, but thinks that such assertion re not founded on fact.

"It is true that our people are loy to the emperor," he said; "yet for ny years our emperors have made no impo nt step without submitting the matter t he representatives of the people. Our em or is more democratic in governmental a irs than your president. There is a gro ng democratic tendency among our peopl —a tendency which has already had its ect on our system of government. The s timent for freedom and liberty is not s ar advanced as with you; but where doe ne find thinking men who do not hold ch human ideals?

But at the same time some dependence is being plac on guardians like this

A Lesson in American Democracy

had my most impressive lesson in the inher- lemocracy of your people on election night 96, in New York City. I was out with the s until after midnight. Every available place d Madison Square was packed. The excitewas intense, as the bi-metallism issue was very nent. Yet time and again, as men stepped v feet or jostled me, they stopped to beg my n. This attitude toward one another, even in nidst of a governmental crisis, convinced me the people could well be entrusted with the nment. When they are so considerate of their s, they will handle the government in the spirit."

. Zumoto spoke also of the eve of the election in last year, when the report was spread that the had been mobilized in connection with the China ion. This so aroused the popular imagination upport that the government party secured the d victory at the polls. Later it was seen that the ry movement was not a general mobilization in ense, but simply a shifting of garrisons in Man- a, the old garrisons returning as the new ones d.

as anxious to get the views of this candid editor ding Christianity. He is a Buddhist, but holds st sympathetic view.

don't think that there is great prospect of Chris- ing either Japan or China," he explained. turies of misgovernment in Korea have made welcome Christianity as a vital force, and a from the hardships and sorrows of generations. n Japan, for every ten men who turn from the ng type of Buddhism, Shintoism or Confucian- eight will substitute an individualistic belief rather than accept Christianity. The elasticity of Buddhism insures its perpetuation as a great religion in the future, as it has been in the past. But the coming belief in Japan is neither materialism nor Christianity. It is a personal, undefined belief, which every man formulates for himself. It is the belief that your leading thinkers in America hold. Theoretically, they are Christians. But they are not orthodox. It is not materialism. Modern life cannot long exist on a material basis. Man has need of a spiritual life.

"The missionaries of the earliest days in Japan were broad men, but they were followed by men who were lacking in education and who were bigoted."

This was the third or fourth time that I had heard this from prominent men, and I had suspected that it was the polite way of saying that bigotry and poor education are still causes for any lack of respect that may exist toward the missionaries. I knew that Mr. Zumoto would state the thing point-blank if asked.

The "Bigotry" Note Again

"Yes," he said, "there still remains some bigotry on the part of the missionaries; but I am told that things are improving in this direction. But such men as Verbeck, Brown and Clark are not common today. One young Confucianist, in telling of his first meeting with Dr. Verbeck, said: 'I thought that one of the ancient sages stood before me.'"

I mentioned the difficulty with which Japanese students in America adapt themselves to American life.

"That is a survival of the old feudal system, which made us lower our eyes in the presence of those we respect. It is an artificial veneer and will eventually disappear. But a more important cause is our lamentable and inexcusable inability to speak your language fluently. Our students study English for ten years and are then unable to express themselves. We should have more American teachers, who would use the direct or conversational method in language work.

"One last thing I should like to mention, and that is our so-called pride. I can receive you here at this club as man to man and we can talk freely. But the ordinary Japanese home is not fitted for intercourse with foreigners. Our kitchens cannot prepare foreign food. Our mattings are marred by the use of tables and chairs. Our wives are not accustomed to meeting strangers, and do not speak foreign languages. Visitors are compelled to take off their shoes, and if they have holes in their socks, that is embarrassing for them. Under such conditions, intercourse has been in the past rather difficult. We do not like to accept hospitality without being able to reciprocate. Reciprocity is a national trait of the Japanese. We respond very quickly to friendship or suspicion."

We parted with expressions of mutual friendship, and as I walked back to the hotel, where the fly-by-night tourist treats his "boy" with indifference or even contempt, I thought of the hundred times when, far from those who could speak my language and forced to the most awkward manipulation of a balky phrase-book, I had been treated as a friend by these very human people. Friendship and politeness will carry one far with the Japanese. They reciprocate.

Photo by T. Takagi

s street scene in Tokyo gives one a wholesome respect for Japanese progress

Crabs—The Japanese "eat what they can, and what they can't, they can"

Is Japan Ready to Act?

© International Film Service

H. I. H. Hirohito

n Prince of Japan, just re- ly installed with ceremonies heir to the throne of his ancestors

THE Boston Transcript in an editorial has this to say on the situation in the Far East: "We are on the eve of a crisis in the Far East. There is no doubt about that.

"The reason for this crisis lies neither in America nor in China, but solely in Japan. Japan has arrived at what many experienced, tolerant, cautious observers, both Japanese and foreigners, regard as the crucial turning-point in her national life. Two roads lie in front of the Japanese people and their Government. One of these roads is smooth, well-oiled and offering peculiarly ng temptations to militant sons of the Samurai, to se Japanese, high and low, who seek success mainly the sword. Not so immediately attractive or nising is the other road, but if steadfastly followed ill lead to a greater Japan, whose influence will nt far more in world history.

It is not without reason that the newspapers and odicals of the United States view with uneasiness unting almost to alarm the succession of Field Marshal Count Terauchi to the Premiership of Japan. This is not an incident; it is not merely an event; it might mean an epoch.

"A timely article about Field Marshal Terauchi appears in the last issue of the Japan Magazine to reach the United States. It is written by Mr. R. Usaki, who tells us that 'Terauchi's abilities have always shone more brilliantly in the war office than on the field of battle. He has remained the genius of the military headquarters staff.

"'In May, 1910, he was made Governor-General or Resident-General of Korea. The wonderful manner in which Count Terauchi mastered the situation in that much disturbed country, Korea, increased, if that were possible, the nation's confidence in him as a man to be trusted. He had hardly been a month in office at Seoul when he had the police powers of the Korean Government in his hands, and then he took precaution to station Japanese soldiers in every province. By the month of August the work of annexation was complete and that fact made known to the treaty powers. The King of Korea assumed the rank of a Prince, and the Resident-General was supreme over the country. One of the most marvelous feats of the new administration was its successful annexation of the country without giving the Koreans a chance to carry on effectively their wonted intrigues. That so great an event could have been carried out so quietly was the wonder of the world. The effectiveness with which the great feat was accomplished must be attributed to the genius of the Resident-General.'

"This is not a sensationalist American anti-Japanese indictment of Terauchi in Korea. It is the record and the language of a personal friend and a Japanese.

"The last issue of the Far Eastern Review, which has just arrived in the United States in the mails, contains an article entitled, 'The Man of the Hour in Japan.' It was written while the Japanese militarists were pressing the claims of Marshal Terauchi, but before the actual fall of the Okuma cabinet. Among other things, this article says:

"'The political cauldron in Japan is again seething and a change of cabinet is imminent. There are big things to be done, while "the opportunity of a thousand years" remains open. While the great war is in progress and the Presidential campaign is monopolizing the attention of America; while no Power in the world can interfere, the Japanese jingoes believe that the hour has struck for them to act and make good their claims to full control over China. They must face the Powers, after the war, with the accomplished fact.

"'The stage has been carefully prepared for the final act in the great drama. But Marquis Okuma hesitated to act. He is too spineless to suit the military and bureaucratic element in Japan. They clamor for his resignation, so a "strong man" can take his place and carry on their program. So the militarists of Japan turn to the one man who can deliver the stroke quietly, neatly and with dispatch; the man who forged the fetters on the liberties of Korea; the idol of the army and the future leader of the powerful Choshu Clan, who dictate the military policy of the nation. Field Marshal Count Terauchi, Governor-General of Chosen, the silent, cynical, deliberate and masterful soldier-statesman, is the man selected to head a new cabinet. He is the Man of the Hour, the man especially equipped to deal the blow.'"

A WEEK *in the* WORLD'S NEWS

NINETY per Cent at Church. Sunday, October 29, was the third annual "Go-to-Church Sunday" in Greater New York. The Protestant churches of New York carry on their rolls 186,380 members. According to actual count, 168,200 persons attended church on this anniversary, although it is possible that some of this number may have been drawn by the one hundred fiftieth anniversaries of old St. Paul's and of John Street Methodist Church, as well as by the fact that in the Lutheran and Reformed churches the celebration of the quadri-centennial of the Reformation received its first official recognition on this Sunday.

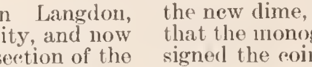
China Destroys Poppies. Chinese troops have been recalled from the Kwangtung-Fukien border to assist in the destruction of poppies, the cultivation of which is said to have greatly increased in the Tungan district during the unsettled period after the first Chinese revolution. The opium planters are expected to offer resistance.

Europe's Largest Dam. American engineers are reported to have recently completed in Catalonia, Spain, the largest dam in Europe. The dam closes the valley of the Noguera Pallaresa River near the town of Talarn. It is of concrete, 330 feet in height, 700 feet long and 230 feet thick at the base, the abutments resting in almost perpendicular cliffs. The dam forms an artificial lake, 15½ miles long and three-quarters of a mile wide. The water will be used for the production of electric power and for irrigation purposes. Nearly all the machinery used in the construction of the dam was American and was hauled by American traction engines over a road eleven miles long, parts of which were cut through the canyon at heavy expense.

The High Cost of Government. Taxes alone do not represent the total cost of government in America; part of it is the cost of getting a government. Reports of the campaign funds of the two leading parties made public on October 29 show that at that date the Republican National Committe had received $1,667,750.29 to cover the expenses of the presidential campaign, and the Democratic National Committee had received $1,006,283. Nor was this all. Each committee expected to receive in the neighborhood of half a million more in the course of the final week of the campaign. These amounts do not include the individual expenses of candidates, nor the expenditures of state committees from their own treasuries, nor the expenditures of public-spirited citizens of both parties made in various ways in the interests of the campaign.

The Brand Not Mentioned. On October 29 Dr. Stephen Langdon, formerly of Oxford University, and now curator of the Babylonian section of the University of Pennsylvania Museum, opened a letter written 2,200 years B.C., and never delivered. The letter was opened with a mallet, as it was sealed in a clay cylinder. It was written in Sumerian characters, and when deciphered with great difficulty proved to be a Babylonian merchant's order for a shipment of flour.

New Greek Minister. Demetrios G. Metaxas, formerly Greek minister at London, will replace M. Caclamanos as Greek Minister at Washington. M. Caclamanos, although appointed in 1914, had not left Greece, and was supplanted because of his espousal of the Venizelos cause.



Captain Boelke

Famous German air scout, destroyer of forty adversaries, killed in air collision October 28

Climate Chief Physician. According to an article by Dr. J. B. Fisher, medical director of the Jewish Consumptives' Relief Association of California, in a recent issue of the Medical Record, climate is still the chief element in the successful treatment of tuberculosis. He says: "From time immemorial to the present day—the era of serum-therapy—climate has always ranked high in the treatment of tuberculosis. During this time, it is true, many a drug has earned short-lived fame as a positive cure for consumption. It is equally true that since 1882, when Koch put his index on the tubercle bacillus, many a serum has met the same fate, but climate has held its own. And while we feel that the time is not far distant when we shall have a specific for tuberculosis, we must necessarily continue to place our faith in such factors as have stood the test of time. Chief among these are climate, rest, diet and general hygiene."

Just Some More "Chicken Feed." On the 28th of October, 1,800,000 of the new dimes were put in circulation. The face of the new dime shows a Liberty head in profile, while the reverse shows a bundle of rods about a battle-ax, this being the symbol of unity; an olive wreath surrounds the central design, denoting peace. It was announced on the 30th that coinage might be suspended on the new dime, as it had been discovered that the monogram of the artist who designed the coin appears prominently on the face. While there is no law governing the matter, it has been the practice to eliminate identifying marks of this class, as was done in the case of the first Lincoln penny.

Exports that Feed the War. In a speech at Cincinnati during the campaign, President Wilson declared that our ammunition shipments constituted less than one per cent. of our total commerce. In making this statement the President referred to both the domestic and foreign commerce, our internal commerce being estimated as in excess of $100,000,000,000 a year, while our total exports of munitions of all kinds are slightly less than $1,000,000,000. The figures upon which the President based his estimate were given out on October 26 and show that in addition to shipments of more than half a billion dollars of explosives there were shipped from the United States in the fiscal year ended June 30, 1916, horses to the value of $73,531,000 against $3,000,000 worth in 1914; mules, $22,916,000 against $690,000; barbed wire, $39,000,000; railway cars, $167,742,000; corn, $30,780,000 against $983,000 in 1914; brass, $164,875,000 against $7,000,000. Automobiles valued at $97,464,000 and automobile parts valued at $22,536,000 were shipped to European countries in 1916.

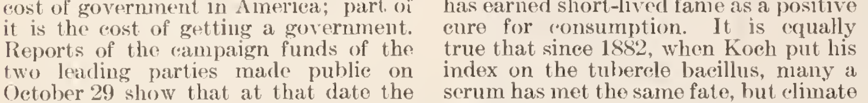
Seeking More Light. The railroads and the railway brotherhoods clashed again on October 13 in a hearing before the Interstate Commerce Commission of a controversy over the use of electric headlights on locomotives. The brotherhoods have asked the commission for a tentative order requiring railroads to install electric headlights. A great many engineers desire the headlights because of their illuminating power, and a great many others o pos them because they blind the engin r c an approaching train.

Ten Miles of Ships. During ly 149 ships passed through the Pa m Canal. The average length o th vessels was 260.92 feet. In th tw years since the first opening of the na to commerce, during which time wa closed by the Culebra slides for ou six months, 2,097 ships have p se through the canal. The total qu tit of cargo carried by them was 9,0 61 long tons.

Pastor Fetler's Brother E er The "Retch," the most prominer lib eral paper of Petrograd, has in its su of September 26 the following em "Under supervision of the police, ol ert Fetler has been banished to the ov ince of Yakutsk (Siberia)." He s brother of the Baptist preacher, W ar Fetler, who was banished from I ssi two years ago, and who is at pres t i the United States, working wit th Gospel Committee for Work A on War Prisoners, endeavoring to ais funds for Gospel and tract distril io in the war prison camps of Europ

Save the White Pine. The A eri can Forestry Association has re th sent out a warning against the it pine blister rust, which has att ke standing timber in New York, nn sylvania, Massachusetts, New J sey Connecticut, New Hampshire, Ver on Maine, Rhode Island, Ohio, In na Wisconsin, Minnesota and Canada an which is still spreading. The sta in timber threatened has a value of 61 000,000. The disease germinates th leaves of currant and gooseberry b he from which the spore is carried b th wind to the trees. There is no k wi cure for the disease. The only re ed is to destroy gooseberry and c an bushes in all white pine timber, a t cut down and remove infected ee wherever discovered.

The Secret of Mal de Mer. Th New York Medical Journal anno ce that medical studies extending ve more than fifty years prove that v ig and seasickness are caused by a di rb ance of the delicate mechanism i th inner ear which is charged with the ain tenance of equilibrium. This me an ism consists of three semi-circular al having in little bulbs at one end nsi tive hair cells, which carry the ner s o equilibration. These nerves co ec with the brain and all parts of the dy



Greek revolutionary troops mobilized by ex-Premier Venizelos to fight the Bulgarians, being reviewed at Salonica

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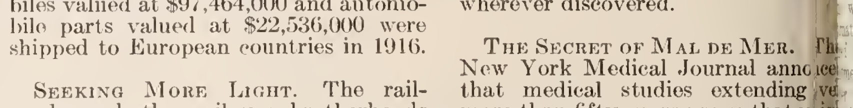

Chinese coolie laborers in France. Many of these coolies are being brought in France to replace men required in military service

Th ells are excited by the movement of a bstance known as endolymph, and the disturbance of this substance by the itching of the ship—which is a m ound movement in two or three la —that causes seasickness. While laymen can hardly question a sci- nt fact, most of us have felt that the ing cause was a more central dist bance.

ry Old Dominion. The state of Vir ia became the eighteenth pro- b on state on November 1, when the wide prohibition law went into The 800 saloons remaining in the ate closed their doors for good at ght on October 31 to the chiming rch bells and the singing of hymns tch meetings in every part of the at

e Submarine Question Again. By e sinking of the British ship Row- re, eastbound, on Octo- er 5 and the British horse sport Marina, west- l, on October 28 by Ger- submarines, the ques- of submarine warfare ened to come up again een Washington and n. Reports indicate the Rowanmore at- ed to escape, was dis- by shell fire from the ing submarine, and was doed after she had been ht to a halt. Little ion of any breach of ment appeared in the of the Rowanmore. status of the Marina en to some question. ad been in admiralty e as a horse transport, the British admiralty nced that on her return on which she was just ng, she was not under ralty orders. Of fifty icans in the crew of the na, six are reported lost. avits of the survivors h by the American con- Queenstown agree that arning was given the l. It is also stated that arried on her stern a 4.7 gun, and it is also re- d that there have re- y been a number of nces in which German arines, attempting to the warning required nternational law, have fired upon by armed hantmen. It was announced on mber 1 that President Wilson d hold Germany to the pledges n in settlement of the Sussex case, hich Germany agreed to refrain sinking merchant vessels without ing and without providing safety he human life aboard unless the hantman resisted or tried to escape.

eir to the Japanese Throne. ce Hirohito, eldest son of the Jap- e Emperor, was formally installed rown Prince on November 3. He been proclaimed heir apparent in . The celebration of his installa- as Crown Prince was held on the day anniversary of his grandfather, ate Emperor Mutsuhito. It opened a religious service, according to Shinto ritual, in the sacred hall of imperial palace, at which the Em- r Mutsunito read an address an- cing the installation of the Prince. n a reception, attended by the es and the diplomatic corps, was by the imperial family in the state n of the palace. The emperor here erred upon the Crown Prince the ed sword called "Tsubokiri-no- gi." An imperial banquet, at n, closed the ceremonies of in- ation.

ew President of Cuba. In the tion in Cuba on November 1, Dr. edo Zayas, former vice-president, reported elected president over sident Menocal, but later returns wed President Menocal in the lead.

ubmarines for Chile. It was ounced on November 2 that the tish government had arranged to turn over to Chile, as compensation for two battleships building for Chile in British shipyards which were taken over by Britain at the beginning of the war, five of the submarines built for Britain in America, which the American government interned until the end of the war.

Underseas Freighter Returns. The submarine freighter Deutschland completed her second voyage to American ports on November 1, docking at New London, Conn. She brought a cargo of about 500 tons, said to be valued at $10,000,000. Although the exact nature of the cargo is not declared, it is said to contain securities and precious stones and some rare drugs. Captain Koenig of the Deutschland is reported to have admitted that the Bremen, the sister ship of the Deutschland, was lost at sea on her first trip. He declared that the German government had positive knowledge that the Bremen had been lost in an accident, due either to a storm or a collision, and that she had not been captured by the enemy. The Deutschland made her present trip in twenty-one days, and expected to sail on the return trip in about two weeks.

New Long Distance Record. Victor Carlstrom, flying on November 2 under the auspices of the New York Times in a Curtiss biplane in an attempt to make a non-stop Chicago to New York flight, was forced by the loosening of a nut on the carburetor to make a landing at Erie, Pa. While failing in his original purpose, he nevertheless broke the American non-stop record, flying 452 miles in 4 hours 17½ minutes. The best previous record, which Carlstrom himself held, was made May 21, 1916, in a flight from Newport News to New York, 416 miles in 4 hours and 1 minute.

World Conflagration Makes Coal High. In the latter days of October the price of hard coal started skyward along the Atlantic coast, and there were evidences of a probable scarcity through the country. New York City, which is accustomed to paying in the neighborhood of six dollars a ton, was paying seven dollars and a quarter on September 1, and the retail price in some portions of New York City had gone as high as thirteen dollars by November 1, with the comforting suggestion made in some quarters that it might reach twenty dollars. This sky-rocketing price was reported to be due partly to an attempt to ship as much coal as possible westward before the close of lake navigation, and largely to the shortage of cars due to the use of coal cars for the carrying of ore, and to the sidetracking of loaded coal cars for more remunerative traffic, which in a great many cases is munitions of war. Another factor is the withdrawal from the mines of much labor, attracted to the munition factories by the higher prices there paid. Men in close touch with the business advise consumers to buy sparingly for the present, assuring them that the transportation factor will improve later, and that lower prices will result.

Parral Reported in Hands of Villa. Dispatches from Chihuahua City on November 2, which were supported by information reaching American army officers from other sources, told of the taking of Parral in Chihuahua by Villista forces. Villa had last been reported near Santa Rosalia, forty-five miles from Parral. The American-Mexican Joint Commission adjourned its sittings from November 2 to 10, and Secretary Lane in announcing this fact expressed the opinion that an agreement would be reached soon after the 10th. It was reported on October 27 that General Carranza had formally announced his candidacy for the presidency. Carranza claims to have defeated the forces of Felix Diaz. Reports from other sources credit Diaz with gaining ground. Some persons claiming a knowledge of the situation report the Carranza government as steadily losing power, while other reports show it proceeding carefully and successfully in restoring normal civil life throughout most of the republic. It is announced that since July 20 the President has accepted the resignation of more than 500 National Guard officers who were serving on the Mexican border.

Fragments of News. The Carnegie Hero Commission at its fall meeting in Pittsburg on October 27 recognized fifty-two acts of heroism and awarded the appropriate medals. Twelve of the heroes lost their lives in the process of becoming such, and compensations aggregating $3,120 yearly were granted to the dependents of six of them. . . The National Advisory Committee for Aeronautics has sanctioned the use of the word "airplane." . . St. Louis has solved the problem of finding a policeman when needed by installing searchlights at street intersections and training the shaft of light upon the post of the traffic patrolman. The illuminated guardian of the peace is thus protected from reckless drivers. . . . On the 12th of October, United States Secret Service agents arrested in Santa Cruz, Calif., one H. R. Wilkin, who is said to be the most expert counterfeiter ever operating in the United States. Wilkin had found a way to manufacture paper in exact imitation of that upon which the United States currency is printed. His latest bills were of the ten-dollar denomination, and were so skilfully done that even experts in the Treasury were deceived. . . American Trade Commission consisting of ten American merchants, which went to France and England on August 26, returned on October 29. The object of the commission was to study the financial and economic conditions with a view to developing trade between the two countries after the war. . . Americans, acting under the existing treaty, were reported on October 29 to be taking over the management of all the internal revenues of Nicaragua. . . The Bank of China resumed specie payments on October 26. The bank suspended payments about the beginning of July, since which time it has issued only paper money without reserves behind it. . . . Three of the armored cruisers whose names have been given to the new battleships recently authorized have been named as follows: the Washington becomes the Seattle; the Colorado, the Pueblo; and the West Virginia, the Huntington. . . It was reported on October 28 that in spite of the large number of vacancies in the grade of second lieutenant of the regular army, the graduation of the senior class of West Point will not be hurried. It had been proposed that the 140 cadets be graduated in January instead of June. . . Professor Cleveland Abbe, known as the father of the Weather Bureau, and said to be the foremost weather forecaster of the world, died in his seventy-eighth year on October 28. . . A committee of the Danish Parliament is holding hearings regarding the proposed sale of the Danish West Indies to the United States. Witnesses before the committee are reported to agree that the change of ownership would be to the advantage of the islands. The present Danish governor of the islands favors the sale. . . General Feng Kwo Chang, who commanded the First Imperial Army during the first Chinese revolution, and who was prominent in the military service of China under President Yuan Shi Kai, was on October 30 elected vice-president of the Chinese republic. . . American bankers are arranging to loan $75,000,000 to the republic of Argentina.

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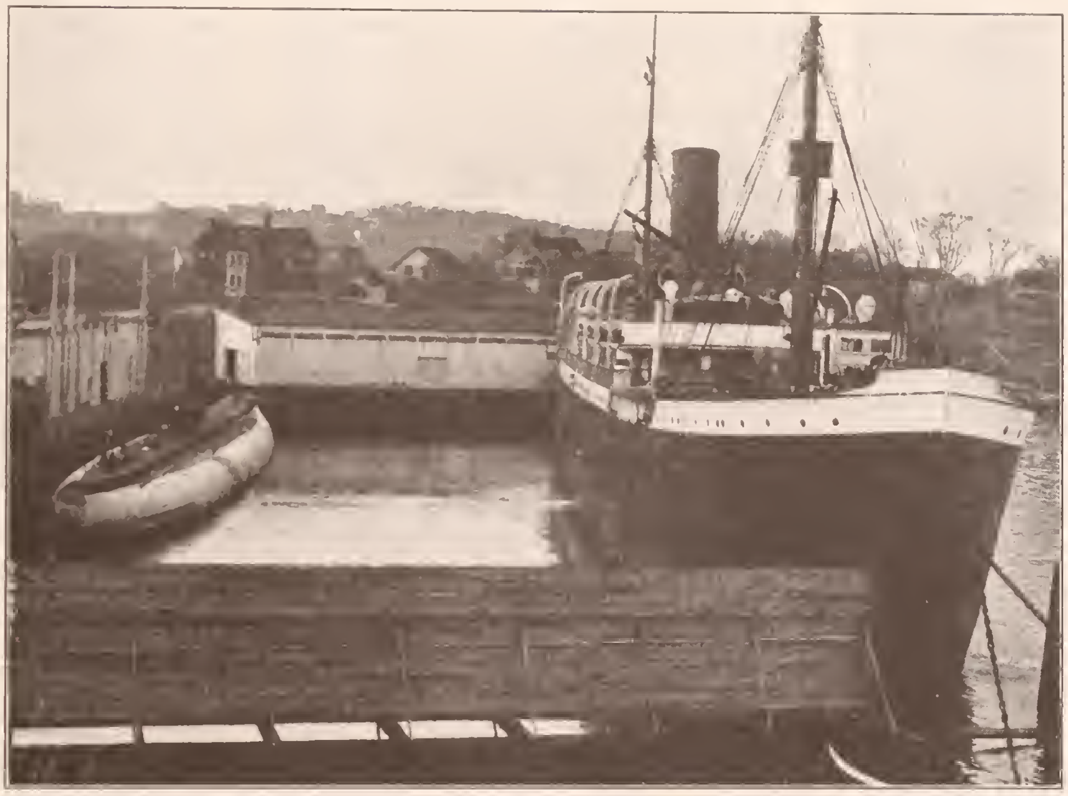
The discussion of the war news of the week by Anthony Arnoux will be found on page 1262.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The subsea merchantman Deutschland in her dock at New London, Conn. She is protected from possible harm and from too curious inspection by the German ship Willehad and by a substantial fence

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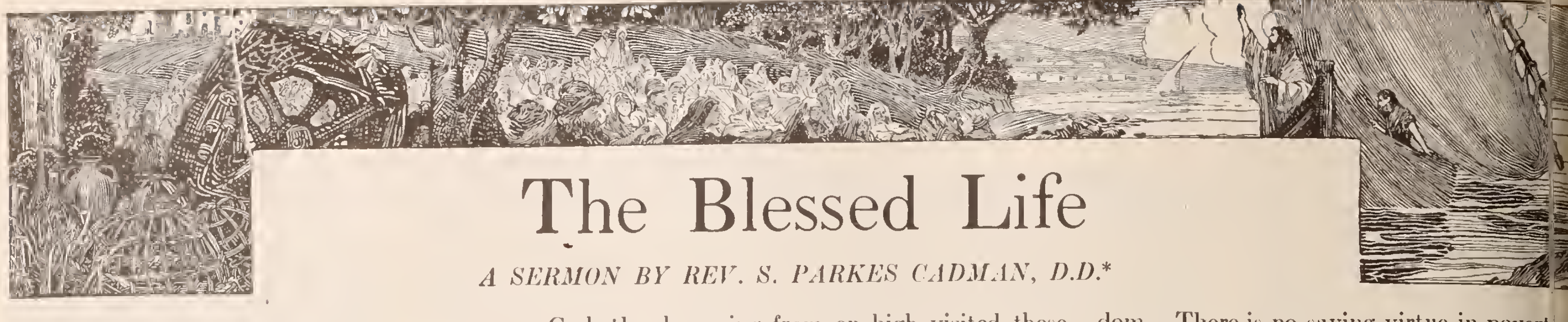

The Blessed Life

*A SERMON BY REV. S. PARKES CADMAN, D.D.**

TEXT: The Beatitudes. Matt. 5 and Luke 6.

THE idea of *a blessed life* has been the polar star of the human voyage across the ocean of Time, toward the haven of Eternity. Ancient philosophers sought for it in the "summum bonum," which was their answer to the query; "*In what does the blessedness of mortal existence consist?*" Other conclusions varied from theirs and from one another. Gautama the Buddha, the "Enlightened One," taught that man could only secure peace in practical oblivion. The final extinction of all desire, aspiration, effort, and even of personality itself, was the one worthy goal of the faithful. This theory involved nothing more nor less than spiritual suicide. Strictly speaking, from the religious standpoint Buddhism is an unrelieved Sahara of the dreariest negation and atheism.

Diametrically opposed to its despair and nothingness is the great message of the divine Lord, "I am come that ye might have life, and that ye might have it more abundantly." He revealed to the grateful perception of the race the sanctity and value of humanity and its eternal place in the perfected economy of the kingdom of heaven. His earthly life was a demonstration of the essential worth of man. His teaching enlarged upon this glorious reality as conveyed in the Incarnation. His death and resurrection completed the establishment of the fact that God dwells in us and that we are his people. "Because I live," decreed the Master, "ye shall live also." And his mediatorial sovereignty is exercised in behalf of the purification of believers, to whom the apostle said, "Christ in you, the hope of glory." Again, this hope was distinguished by its catholicity. All who will may share in its assurance and its bliss. Aristotle, pursuing the same matter, arrived at the cheerless verdict that the blessed life was possible only for a small number. He excluded slaves, paupers, the poor, the diseased, and the unfortunate. One has but to read the first Beatitude to note the contrast between the widsom of this world and the grace of God which has abounded toward us in Christ Jesus. "Blessed are ye poor!" "Blessed are ye that hunger!" "Blessed are ye that weep!" These are the expressions of the Christian doctrine of beatification. It is as though they declared the miserable to be the chosen offspring of God; the poverty-stricken the possessors of the heavenly prize. However the Beatitudes are estimated, two things are perfectly clear: First, they owed nothing to Greek or Roman Stoicism, which at its best was a hard and crushing creed, enjoining passive resignation to inevitable and incurable evils. Every man dwelt alone in a silent Gethsemane of his own. None kept vigil with him; none pitied, none helped him. Hence his best course was to endure and say nothing.

Our Lord, on the contrary, was moved with compassion for the shepherdless multitudes. He wept and rejoiced with them. His sympathy toward them was the breath of his ministerial service, the mainspring of his beneficial activities. Instead of regarding sin and injustice and oppression and kindred evil as unescapable and inculcating submission to a ruthless and tyrannical fate, Jesus asserted that they could be transmuted into man's highest good. He rescued those who dwelt in darkness and in the shadow of death, and imparted to them the illuminating splendors of a changeless destiny of excellence. Through the tender mercy of our God, the dayspring from on high visited these strangers and captives and guided their feet into the way of peace.

Again, although the Beatitudes silenced an unbearable dilemma, which had caused the earth to abound with iniquity and horror, Jesus did not imply that cheap and irrational optimism which either denies sin its consequent evils, or endeavors to fritter them away by spurious explanations. Sin did rage and riot, and it brought a legion of penalties in its train. But it could be overcome; its victims could be redeemed; its results obliterated. This laudable end was not to be gained by playing fast and loose with intelligence or with morality, but by the reception in man of "a new life," which was and is "the free gift of God in Jesus Christ." For "to as many as thus received him, to them gave he *power* to become the sons of God."

THE way is now open to consider the Beatitudes, which fall into two groups: those addressed to the people generally, and those meant for the disciples alone. Luke gives us their original and concise form, which was afterward extended and preserved in the Gospel of Matthew. Not necessarily the poor in material affairs, but the poor *in spirit;* and those who hunger, not after meat and drink, but after *righteousness*, are the truly blessed ones. It is intrinsically probable that these opening sentences of the Sermon on the Mount were specifically meant for the destitute and outcast Israelites who had been subdued by the Roman Empire and betrayed by their own leaders. They had few rights and no privileges; their lot was a ceaseless round of toil, taxation, privation and care, without a glimpse of betterment. Condemned by the political and ecclesiastical magnates who systematically exploited them, they were flung aside to the rubbish heap with contempt and loathing. I think of them gathered around the young prophet of Galilee, conscious that at last they had found a friend. The scrutiny of poverty's keen eyes was upon him as he spoke. They speedily changed from distrust to confidence, then to eager expectation. And when he vindicated his Messiahship in answer to John the Baptist's fears, the integral part of his message was, not that he wrought wondrous miracles at which even his enemies marveled, but that "the poor have the Gospel preached unto them." "Come unto me," he cried, "all ye that labor and are heavy-laden, and I will give you rest." Further, he insisted that though we are saved by faith, we are judged by works, by the benevolent deeds, the kindnesses, his professed followers render to the sick, the naked, the imprisoned—a service of pity and of love which Christ accepts as done to him personally, because he has so completely identified himself with the abject of the earth. One can attempt to visualize the scene when he announced that the kingdom of God was the heritage of those deserted masses. The tone of his voice, the light in his look, the animation of his delivery, stamped the radiant news upon the hearts of his listeners. We are not surprised to learn that their eyes were fastened on him. The dawn had broken; it was glad, confident morning; never again would they be bereft as they had been.

CERTAINLY Jesus did not mean that poverty and hunger, in and of themselves, made those who suffered them fit for the Kingdom. There is no saving virtue in poverty and no inevitable vice in wealth, as such. Both are exactly what we make them by our spiritual handling. Yet, on the whole, religious advantage lies with poverty rather than with affluence. "How hardly shall they that have riches enter the Kingdom!" Here Jesus spoke from experience. His movement was almost entirely a poor man's movement. The so-called superior ones, socially, despised and rejected him and compassed his death. That experience has frequently been repeated in the history of the church. She has had to encounter the perils of kingly patronage and the simonies of the wealthy who entertained the vulgar superstition that character can be purchased with gold. Hence those who were last on earth in esteem and influence have been first in the Kingdom. Its heroes and saints were not distracted by possessions, nor damaged by pride, nor restrained by dread of conventional judgments. They were driven to the faith which is beyond faith, and which does not simply believe that it believes, but lays hold on the central verities of God and depends on him as the solitary but sufficient refuge.

One door was always open to their approach. No self-contented children of prosperity could shut it—the door of that realm which did not consist in meat and drink, but in "righteousness and peace and joy in the Holy Ghost." That Kingdom was not found in perishable pomp and retinue. The humble, lowly, trustful spirit was its royal chamber. It was within the reach of the most forlorn, and they were the likeliest to receive it gladly. Blessed indeed is the man or woman who has thus discovered the secret of the Lord, and who, from the living center of a regenerated soul, is made the victor over outward circumstances.

TURNING for a moment to the four beatitudes addressed more particularly to the disciples, we observe that they indicate the distinctive attributes of the Christian character. These are mercifulness or pity, purity or singleness of motive, peaceableness or the passion for tranquillity through justice. All originate in the Divine nature which is implanted in believers. For what is the Gospel if not the good tidings that God is merciful and gracious, slow to anger and of great kindness? Does it not speak of him as the holy Father, in whose light of purity there is no darkness at all; as the God of peace which is lasting, because it is based on equity and right? So are we to practice mercy and never to check its healing streams; to be more than morally correct in our purity, which binds us to the purposes of salvation in absolute loyalty and devotion; to seek peace and pursue it, that in a blood-stained generation we may be called the children of God.

An undivided and resolute determination to place the interests of the Kingdom above all other concerns is sure to bring us into the more immediate presence and vision of God. Our expanding spiritual consciousness will realize more and more the fulness of his benison, the strength and consolation of his indwelling Spirit. Here is the charter and the obligation of our high calling in Christ Jesus. It has no meaning for the unjust or the pitiless. They do not recognize its claims, nor crave the fruit of righteousness, which comes from "that wisdom," comments St. James, "which is first pure, then peaceable, and without hypocrisy." Such a peace,

Continued on page 1265

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* Pastor, Central Congregational Church, Brooklyn, N. Y.

FOR
EVERY DAY
IN THE
YEAR

DAILY MEDITATION

LED
J. H. JOW
F. B. MEY
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and
CLAYTON SEDGWICK COOPER

The Brooding Spirit

SUNDAY, November 19. Gen. 1 :2. "*And the Spirit of God moved upon the face of the waters.*" Some time ago, out on the Atlantic, far beyond the sight of land, I saw a cloud whose outlines to the form of a great bird. Its mighty wings were st hed out so as to touch the two horizons, and it med like a mother-bird brooding over the entire de. I recalled the word in Genesis which I have wr en above, and the marvelous cloud became to me a s bol of the most real but invisible presence of the L brooding over the varied waters of human life. ndeed that is the eternal yearning of the motherhe of God, to brood over all its circumstances, wi out and within, and to impress everything with th nystic virtues of the divine breast.

e divine Spirit would brood over the dancing, fr some waters of our joys. And it is the miracle of ace that, when the Lord countenances a joy, it is rangely enhanced. He adds sunshine to daylig. He transmutes happiness into blessedness. He er ws our delights with heavenly virtue. The joy of th Lord becomes our strength. No one has ever ta d really superlative joy until there has brooded ov his gladness the transforming and beautifying Sp t of God.

d he will brood over our labor when we are doing ou daily business in great waters. He delights to gl fy the common lot and common toil. It is his pu ose to hallow the commonplace, the vast world of th ordinary in which we earn our daily bread. In e Angelus," in which Millet pictures two peasants, m and woman, standing with bowed heads as the b of evening send across the fields the call to p er, the painter has thrown a softening light not o upon the humble worshipers, but also upon the sp le and wheelbarrow, the common implements of th toil. And that is right; the Light of Life will il ine the means by which we earn our bread and th eby transform them into a means of grace. When th Great Spirit broods over our business, it becomes o Father's business.

nd he will brood over the waters of our sorrows. S etimes these waters roar and are troubled, and m y precious things in our lives "shake with the s ling thereof." But the brooding Spirit will give us r when "all without tumultuous seems." We may h e the refuge of his bosom "while the nearer waters r while the tempest still is high." The waters can d s no hurt so long as we are resting against the b om of God.

nd the same great Spirit will brood over the w ers of death. Those waters reveal themselves in d erent ways to different pilgrims. Sometimes they a very high and overflow their banks. Sometimes t are so shallow that one can almost go over drys d. But whether the floods are out, or the passage i lmost dry, the faithful Spirit broods upon the w ers and the soul is kept in perfect peace.

When I tread the verge of Jordan,
Bid my anxious fears subside;
Bear me through the swelling current,
Land me safe on Canaan's side.

J. H. J.

Gives Soul-Peace to Those Who Trust Him

MONDAY, November 20. Ps. 34 :22. "*The Lord redeemeth the soul of his servants.*" Satan, says of the Puritans, cannot tempt longer than God ll give him leave; and God will never suffer thee be tempted beyond measure. We are called to t under the banner of Jesus, and directly he sees t we are overset by our foes, that they are too ny for us, and that we are on the point of being rwhelmed, he will hasten to step in between us l them.

atan's drift in tempting is to dishearten and perx; to terrorize, and to drive to despair; but if thou e heart and rest quietly in this promise, thou shalt be left desolate or condemned. They that hate e shall be condemned, but thou shalt never be connned.

t is recorded of some of the wounded prisoners in hospitals of Europe, that they are being driven d by remorse for the acts of savage cruelty in ich they have taken part, and the wards are filled h their bitter cries of self-reproach. This, surely, the bitterest ingredient of the torment of the lost. t they who trust in the Lord realize the grace of fect forgiveness. How can they be desolate, who ve the friendship of their great Deliverer! And who ne that condemneth since Jesus died, and rose from the dead, and for ever lives to intercede! Faith, however small, will bring God out of his heaven to stand at thy side and vindicate thee!

F. B. M.

The Broader Patriotism

TUESDAY, November 21. Rev. 5 :9. "*And they sing a new song.*" The love of one's country and the desire to protect it against evil and wrong finds warrant in the Bible; that blind patriotism that can see the God of every tribe and tongue and people and nation solely and only interested in one nation is not Biblical, nor is it Christian.

The rich gift that Christianity has brought to the world lies in the belief of the limitless love of God for all the children of men. Out of that love there grows a wide tolerance, and a desire to see God's will fulfilled among all his people everywhere. This is the nerve of missions, and it is the sole hope of universal brotherhood upon the earth.

To be true to one's own native land and still to realize the goodness and the devotion of those who were born under another flag—that is indeed a quality that grows out of Christian culture and a constant consciousness of God's Fatherhood of all. This goal of Christian brotherhood, this stretching forward to the time when no nation will feel that it liveth to itself alone, seems far away at present. Yet every great Christian sees it by faith, and already possesses it in his heart.

A blind patriot is a citizen or subject who forgets that only as all nations of the earth prosper and become truly great and good does the will of God fulfil itself. The Christian strives to take the viewpoint of his heavenly Father, working for a kingdom where there is neither Jew nor Greek, bond nor free, where men are all one in Christ Jesus.

C. S. C.

The Divine Power Working in Us

WEDNESDAY, November 22. Rom. 1 :16. "*It is the power of God unto salvation.*" Paul was facing great Rome. He was anticipating the hour when, in the heart of the metropolis of the world, the home of philosophy, oratory, art, and triumph, he should proclaim himself a devoted lover and disciple of the Nazarene, who was crucified under Pontius Pilate. He knew what was meant by power, and what Rome meant by it. Rome exercised an iron despotism over mankind. But in the metropolis of the world's power he claimed to be able to set forth a still greater power. For this, the world of that day was dying. It had systems of philosophy and morals.

Men like Seneca and Marcus Aurelius shine like stars in the sky of the ancient world for their high code of morals. But how to perform that which was good did not appear. "I found not!" had been the cry of Paul himself. All this had been altered, however, since he had come to know Jesus Christ. From the risen Lord, there had streamed into his nature currents of living power, which had enabled him to fulfil God's commandments, place his foot on evil passion, and live a pure and holy life.

Such a power awaits us also. But we must claim and appropriate it by union with Jesus Christ.

F. B. M.

Likable People

THURSDAY, November 23. II Sam. 1 :26. "*Very pleasant hast thou been unto me; thy love to me was wonderful.*" These are the words of David, spoken in the "Song of the Bow" about Jonathan, his much-loved friend.

George Matheson has said that if he were writing the epitaph of Jonathan, he would write this: "I have made many glad." Jonathan must have been a likable soul. In reading his biography one might conclude that he was frequently excessive in his generosity and without restraint when it came to sacrificing his own interests for the sake of others. He was not only generous, loving and delicately thoughtful in relation to his bosom friend, David. He was not like some, extremely open-handed and fine within the limits of a private friendship, and outside of that boundary often hard and cruel. His generous nature was broader than his friendship, carrying with it beauty, fragrance and radiance wherever he went. He was what one might call rich in humanitarian sympathy. He liked to make people happy. No personal discomfort stood in the way of his generous outgoing.

Should not Christianity, real Christianity, make people likable? What shall we say of those heavy-handed, tedious persons who seemingly would make religion a monopoly if they could, taking delight in chiding happiness, and seeing the sinister side of people?

"Who are the people in this short life of ours," asks Mr. Benson, "whom one remembers with deep and abiding gratitude? Not those who have rebuked and punished and satirized and humiliated us, striking down the stricken and flattening the prostrate; but the people who have been patient with us, and kind; who have believed in us, and comforted us, and welcomed us, and forgiven us everything."

If our religion does not make us likable, should we not examine it to see if it is real?

C. S. C.

THE QUEST

By Ralph M. Thomson

Not in
The sky afar,
Beyond the last,
Pale star; —

Nor on
The earth below,
Among the things
That grow; —

Nor yet
Beneath the waves,
In the sea's dark,
Deep caves; —

But look
For God, apart
From these, in your
Own heart.

Christian Magnanimity

FRIDAY, November 24. Acts 20 :32. "*I commend you to God and to the word of his grace.*" We associate intellectual strength and untiring energy with the great apostle, and are apt to forget his tender love and yearning for the welfare of his converts. His was one of the tenderest hearts that ever beat. It was not only a warm heart but a tender heart, with intense affections, lively emotions, and quick tears. He had willingly given up the right to lead about with him a sister or wife, because he desired the utmost liberty for the proclamation of his message; but the very loneliness of his life made him more open to the sacred ties that bound him to his disciples.

Think of the large number of brethren and sisters enumerated by name at the end of most of his epistles, and greeted with special messages, which are precisely adapted to character and need. His love was warmly and nobly reciprocated by a Priscilla and Aquila who had risked their lives for him, by an Andronicus and a Julia who had shared his prison, by a Persis and a Rufus! And what better could they do, at that supreme hour, than part in God? He handed back the charge of the flock to the Great Shepherd himself. He knew how much grace would be needed, but never doubted that it would be forthcoming. And there he left it!

F. B. M.

The Song of the Thankful Heart

SATURDAY, November 25. Ps. 100 :5. "*For the Lord is good; his mercy endureth for ever.*" Shall we not at this glad Thanksgiving time sing carols instead of dirges? Are not the blessings a thousandfold more than the sorrows? "Count your mercies, name them one by one." As a nation, business is prosperous, wealth and population increases, peace prevails, liberty rules, the spirit of reciprocity and brotherhood is breathed forth; among the nations of the world our influence is vast. Our missions are illuminating all lands, encouraging empires to become republics.

The invoice of individual blessings is surely great. God in Christ is our Saviour, heaven our home, immortality our legacy, Providence our protector. We enjoy liberty of conscience, freedom of speech, watchfulness over the interests of the home, the social life, our business employments and the pursuit of happiness. Let us enumerate some of the comforts and conveniences that have come from inventors and discoverers, such as Bacon, Galileo, Fulton, Stephenson, Columbus, Franklin, Morse, Bell, Edison and Marconi. Then remember the great artists, and the museums and academies where the treasures of their genius are inspiring millions to love of the beautiful, the true and the good. Other men have labored and we have entered into the fruit of their labors, for which we should praise Almighty God, from whom all blessings flow.

E. W. C.

OUR · EDITORIAL · FORUM

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When the Church Derides Peace

IN an address on the occasion of the 150th anniversary of old St. Paul's Chapel in New York lately, the Rev. W. T. Manning, rector of Trinity parish, speaking before a distinguished audience, told of the part played by the old chapel in early American history. He contrasted it with the attitude of our country toward the European War today and challenged the nation's attitude as an unworthy one. We had not risen to our ideals. "We have perhaps been neutral," he said, "but in this hour of the world's emergency we have not been great." He added:

> It has not in the past been the way of America to sit indifferent to the struggle for justice and freedom anywhere. Our indifference to the principles at stake in this world crisis, our failure as a people to be moved by deep moral indignation at some of the deeds which have been committed, may well cause grave misgiving to those who love this land.
>
> The word "pacifism" has come much into vogue in recent time. If by pacifism is meant only a desire in every way possible to remove the causes and lessen the likelihood of war, then we are all in sympathy with it. But if by pacifism is meant the teaching that the use of force is never justifiable, then, however well meant, it is mistaken, and it is hurtful to the life of our country.

We have heard a good deal of this kind of talk lately, not a little of it from the pulpit. It is easy to rail at pacifism, and it is becoming something of a vogue to deride the pacifist and to hold up to scorn any one who professes adherence to the Christian principle that it is better to suffer wrong than to do wrong, and that war is not only an evil, but is absolutely opposed to the teachings of Jesus Christ.

Rector Manning says: "The effort to identify the Christian religion with ultra-pacifism is a misapprehension of the truth and an injury to religion." We know of no such effort. It is true that the Christian religion does not enjoin us to leave our shores or our homes unprotected. Ultra-pacifism is not the teaching of the Gospel. The normal Christian attitude is that we should care for those dependent upon us and guard them against every danger. But there is a wide difference between this and the gospel of military and naval preparedness which so many of the churches have been urging in the most aggressive way. The logical result of the militant theology which such churches represent has been exemplified in the fate of Europe, where years of preparedness have already led to the sacrifice of millions of lives.

Too many of our ministers today are reading new interpretations into the teachings of Jesus Christ. He himself foretold great wars in the "latter days," but in no single utterance did he counsel his followers to join in the strife. This is made very clear in such passages as Matt. 24 : 13, Mark 13 : 7, and Luke 21 : 19. They were to keep their souls in patience while the world-struggle lasted. There is nowhere in the Gospels a single passage in which Christians are incited to join in those battles which were not of the Lord, but which sprang from the evil that was in the world. They were the outcome of the world's sin, of its forgetfulness of God and its rejection of Christ's teachings. And if the church or any portion of it at any time became involved in the fray, either by urging others to fight or by personal participation, it was unmistakably a departure from those teachings.

Jesus never intended that his church should be a fighting organization, save against the spiritual forces that are continually contesting for the mastery over men's souls. The church's true warfare is against the forces of darkness that would destroy the world, and to save men and bring them into peaceful relations with one another—not to urge them to slay each other.

We deny that there is any ultra-pacifism in this attitude. The true pacifist does not believe in dispensing with laws, with police, with sufficient protection against wicked and causeless aggression. But he trusts in the power of the Almighty to stand by him in the hour of danger, and to avert such perils as would be invited by an attitude of armed preparedness. Surely there is something that deserves to be commended rather than condemned in the attitude of a nation which is willing to put *rightness* before even *greatness*. "I would rather be right than be President," was the famous utterance of Henry Clay; and there are, let us say it with thankfulness, very many Americans who are of the same opinon today. It is unjust for any one, minister or layman, to decry this attitude on the part of men who have the courage to stand up for sound Christian doctrine, and who are not ashamed to be known as followers of the Prince of Peace. In the early days of the church it was exceedingly rare to find any professed Christian among the fighting men. They would lay down their lives gladly in defense of home or of kindred, but they would go joyfully to martyrdom rather than join in the wicked slaughter of men with whom they had no quarrel, as the fighting millions of Europe are doing today.

There is one other point in Rector Manning's address which deserves to be mentioned. "I believe," he said, "there is nothing that would be of such great practical benefit to us as universal military training for the men of our land. The assertion that this would lead us into militarism need not seriously be considered. . . . It will tend to make our young men better Americans, better citizens and better Christians." We must take exception to this remarkable conclusion. The whole spirit of Christianity is against such advice, which is all the more remarkable as having been given from one of the leading pulpits in America. To educate our youth in the art of war is one of the last suggestions that should come from the Christian minister. What would Christ himself have said of such teaching? Carried out to its extreme, not only this nation but all nations would be a series of armed camps, ready to spring at each other and slay. Australia, a democratic commonwealth, has just turned down the proposition for universal conscription. It has been the curse of Europe. We cannot think that our own fair land, were it even to be so transformed as to be invincible, could be any better or happier for such a startling innovation; and we thank God that, to the best of our belief, the great majority of the American people have the same conviction as ourselves.

Life's Lubricant

GOOD cheer is a great lubricant. It oils all of life's machinery.

"A merry heart goes all the day,
Your sad tires in a mile—a."

Good cheer is a great producer. It adds wonderfully to one's active ability and increases mental and physical power. It makes hosts of friends and helps us to be interesting and agreeable.

Good cheer will attract more customers, sell more goods, do more business with less wear and tear than almost any other quality.

Optimism is the greatest business-getter, biggest trader, truest achiever in the world.

Pessimism has never done anything but tear down and destroy what optimism has built up.

In the business office, in society, in politics, in workshops, everywhere, the favorite is always the cheerful fellow with the bright smile and bright thoughts.

Good-natured, cheerful ones do not waste their vital energies as rapidly as the grumblers or the too sober, too sour ones do. They work and live with much less friction.

Good cheer is a simple habit. It is one of the best in all the list. CHARLES GRANT MILLER.

Erratic Theologians

OURS is an age of "new theologies," few of which, however, endure very long. It is only some ten years since the religious world was stirred by the publication, "The New Theology," by Rev. Reginald J. Campbell, in which that somewhat erratic though gifted minister expressed views concerning Christianity which, to say the least, were amazing. The book has already been forgotten, and the writer, after drifting from one denomination to another, has at last found a quiet though rather obscure anchorage in conservatism again. Another type of new theologian was "Pastor" Charles Taze Russell of Brooklyn, who recently died on a train in Texas. He disclaimed being the founder of a new religion. What he taught was the broadest universalism, with other features superadded which served to draw many to his standard. Within a decade he had an immense organization, with churches in a number of states and a pastorate that compelled him, in order to keep in personal touch with his constituency, to travel some 30,000 miles a year. He taught conditional immortality, the abolition of hell and its tortures, and the substitution of eternal death for eternal punishment. With a boldness in editing and interpreting the Scriptures which sprang largely from ignorance, the new theology of Russellism was so amazingly constructed that it never challenged the serious consideration of Bible authorities.

Then there were other features that gave a temporary piquancy to the new movement. The "miracle wheat" episode brought to light certain peculiarities of Russellism that were hardly calculated to commend it to thinking people. It was claimed f wheat, which was said to be evolved by some m process, that it assured wonderful crops to the f Pastor Russell's excursions into the doma prophecy were also a distinguishing trait of his Like many others who have assumed the diffic of prophetic interpretation, he came to grief o date on which the millennium was due, which for the fall of 1914—when the European War out instead! With the passing of its found movement he created and organized will pr drift along for a time, to sink finally into the of things forgotten.

Would This Affect the Cost of Liv

A NOTED scientist has made a radical sta in regard to food. He says decidedly boldly, that flowers, as a steady diet, superior to the vegetables that we eat.

Perhaps he is right. Perhaps that is w average herbivorous animal is healthier th average man. Perhaps that is why cows have peaceful expression, why sheep look so con why elephants are so strong. For sheep and co elephants eat the grass and blossoms that grow the earth by natural instinct, while we, wh been educated past doing the instinctive thing for our food under ground.

Perhaps the scientist is right. Perhaps a violets and sweet lavender and geraniums is more healthy than a diet of sordid string bea potatoes and carrots. It will certainly save th housewife a great deal of extra trouble if he *is* It will be so much easier if the commuting hu who has a train to catch, learns to forego a breakfast, and eats, instead, a few buttercups p on his way to the station. It will be very sin send the children out into the fields to co dandelions when they ask for cookies.

Perhaps the scientist is right. Certainly it wo more than inspiring to sit down to a bowl of c roseleaves on a wonderful sunshiny June m One could write sonnets after such a breakfa would doubtless bring a great amount of cheer glowing golden chrysanthemums on a dull Nov afternoon at tea time. Food like that should forth at least an ode. It would indeed be ethereal to drink filtered dew from a cowslip cu

If the scientist is right, and if we in time bec flower-eating race, will we also become a r dreamers—of poets? Or will we be able to fly, hummingbirds and bees fly, because we have so long on honey and nectar and perfume th ground is far too solid for us to walk on? W world be a better, sweeter place to live in beca no longer eat—onions?

Is the scientist right? It is an open question.

Divine Companionship

MARK GUY PEARSE once said: "When a little lad of seven, I had gone to spend with some friends, three miles from my After a happy time in the hayfield, when the d done, I started for home. A muttering thunde was coming up in the distance. I was afrai stood against the old farmhouse door; I beg think I did not know the way home for thre miles. All the pictures I had ever looked at before me. There was Giant Pope in the Pil Progress, with eyes flashing lightning, waiting to come around the corner. There was Ap ready to spring upon me. All the robbers and I had ever heard of lay along those three miles. my heart sank within me! My knuckles scarcely keep back the tears. Just then, O joy leafy lane, there came my father! I heard hi 'Come on, my boy!' In a moment I was ch into a hero. I almost wished old Apollyon peep around the corner and find me more t match. Oh, how I grasped that hand of my f How I looked up into that face and felt his pl presence! I leaped and crowed and shouted. the rain and lightning came, oh, how good to ha folds of a long blue coat around me and a hand h my hand! What cared I about all the terror ever were? *he* was there."

Do we know the voice of the Lord Jesus w says to us, "Come, my child"? Afflictions wil light then; night will give way to morning, def victory. Christ, the only begotten Son of the F will lead us all the way safely.

How blessed it is to know that Christ is ou stant Companion, guarding, guiding, and keep forever from all harm!

THE BIBLE *and* NEWSPAPER

Conducted by FERDINAND C. IGLEHART D.D.

rchlight Reaches 50 Miles

WITH a brilliancy twenty-two times greater than that of the famous light at Sandy Hook, the world's most rful lighthouse, a new searchlight mounted recently on the roof of the d Central Palace, New York. Each t its rays were cast skyward, serving ocus attention on the Electrical sition held in the e. The new hlight is the in- ion of Elmer A. ry, a member of Naval Consulting d, who is already known through gyro-compass and plane stabilizer. hrows its brilliant n of light a dis- e of fifty miles. powerful are the of this new hlight that its nsity equals that he sun at eight ck in the morning t four o'clock in afternoon this of the year. Its sual brilliancy re- s from a new form arc, running at er current den- , special carbons, the burning of a rheated vapor in cavity of the tive electrode. In this searchlight is little larger than present high-pow- ypes used by the ted States navy. ry person's in- uence, like the rays the searchlight, nds far, farther, ed, than fifty es, even to eter- . *"Let your light shine before men, that they may see r good works, and glorify your Father ch is in heaven."* (*Matt. 5 : 16.*)

Thrifty Colored Servant

ARTHA R. GOHEN, a colored woman of Passaic, N. J., died the er day at the age of 82. She had health, loved hard work, had a level d for business, and out of her wages laid up $25,000 for a rainy day. She of a splendid character and was pected by the white people as well as those of her own race. She was a sistent Christian, and, having out- d her relatives, she left most of her ,000 to the church. While she has e to her reward in the other world, will continue the work of establish- Christ's kingdom to the end of time. r long life was one of service for others l her divine Master. The apostle ries in this servitude, using the cus- n of each master having a brand for slave as a symbol of Christ's brand ich he bears. He says, *"I bear in body the marks of the Lord Jesus."* (*al. 6 : 17.*)

Sir Joseph Beecham Dies

IR JOSEPH BEECHAM, the pill manufacturer, whose face and name familiar to the readers of newspapers all parts of the world, was found dead his bed in Hampstead, England. was in his sixty-ninth year. By the e of his pills the manufacturer rose m a farmer's boy to become a knight 1911, a baronet in 1914, and the third richest man in England, with a fortune estimated at over $140,000,000. He accomplished this by advertising, having been for a generation or more considered the greatest buyer of newspaper, billboard, and fence-rail space in the world. He advertised on every continent, including Greenland. His own picture usually accompanied the text recommending the pills. He started out a farm boy peddling the pills he had made, but soon learned that the newspaper and billposter could travel faster and farther, and sell more of his wares. He made his pills at the cost of a fraction of a cent a box, and sold the same for a shilling. After he had become one of the richest and probably the most widely known Englishman living, the pill manufacturer made liberal uses of his money, contributing to large philanthropies and backing popular causes. Between 1899 and 1912 he was three times elected mayor of St. Helens. They had not the printing press in Bible lands, and we have no record of large publicity schemes in business. But the art of publicity in important things was used. There is this mention of its use by the king of Nineveh, calling his people to penitence and reform: *"And he caused it to be proclaimed and published throughout Nineveh by the decree of the king and his nobles."* (*Jonah 3 : 7.*)

Saved to Useful Life

WHILE the National Druggists' Convention was being held in Baltimore recently, Mr. William H. Morris, secretary of the Young Men's Christian Association of that city, told an incident with reference to one of the most prominent and wealthy delegates to the convention. It is this: "Forty years ago there walked into the Friendly Inn connected with our Association a young man much the worse for the wear and tear of the struggle for existence. There was a sincerity about him which indicated better things. The managers of the Inn gave him every encouragement. He asked the privilege of going out to the kitchen fire to heat some material he seemed to be working upon, which was granted. After hanging around the Young Men's Christian Association Inn for some time he disappeared. That man is a prominent manufacturer, a millionaire, and one of the most influential citizens of Brooklyn. He is not ashamed of the time he slipped into the Young Men's Christian Association at Baltimore, and says it was his salvation from a lost opportunity. He says it was the turning-point of his life to good things for God and his fellow-men, and gives the Young Men's Christian Association credit for having saved him." It is this splendid spiritual influence and the hospitality extended to young men in the name of Christ that has made the Y. M. C. A. such a favored instrument in the hand of God. The hospitality extended to the down-and-out young man by the Friendly Inn of Baltimore calls to mind these words: *"I was a stranger, and ye took me in."* (*Matt. 25 : 43.*)

Episcopalians Oppose Saloon

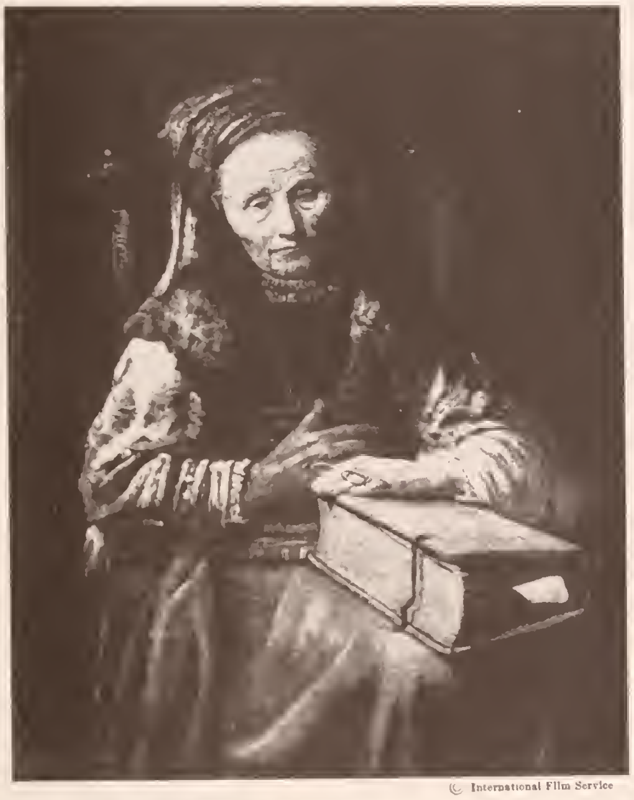
AT the Protestant Episcopal Convention at St. Louis on October 24, the Deputies asked the House of Bishops to concur in the following resolution: "Whereas, Our age is witnessing vast and universal readjustment with reference to the manufacture and sale of liquor, and it is generally recognized that the saloon has become more and more a menace to the best interests of our corporate and industrial life, therefore, be it resolved, the House of Bishops concurring, that this church places itself on record as favoring such action in our legislative assemblies as will preserve the large interests of temperance and will aid in the repression of the liquor traffic." This is an advanced step by the Episcopalians, and will rejoice anti-saloon people all over the country. This thought is contained in the resolution: *"Abhor that which is evil, cleave to that which is good."* (*Rom. 12 : 9.*)

Ice Substitute Found

A SUBSTITUTE for refrigerators with ice in them has been discovered by an inventive Dane, namely, boxes cooled by water. His invention has proven so popular that in all the newer sections of Copenhagen the apartment houses are constructed with reference to the new feature. The iceless refrigerator is accomplished by so constructing the piping in the house that all the cold water is conducted through pipes at the rear of the box. Since a great deal of cold water is drawn in the course of a day, the refrigerators stay fresh and cool. If this invention proves to be what it promises, it will have general use throughout the world, as ice, which used to be counted a luxury, is now a necessity, and the price of ice is often so high as to be out of the reach of many. The name of the Dane was not mentioned in the telegram from Copenhagen, but if his plan of refrigeration works as he expects, his praises will be sung around the earth. Ice is mentioned but little in the Scriptures. One such reference is, *"He casteth forth his ice like morsels: who can stand before his cold?"* (*Ps. 147 : 17.*)

A Unique Pulpit

AS the church bells were calling the people of Elgin, Ill., to worship smoke and flame burst from the Episcopal Church of the Redeemer. By the time the engines arrived an excited volunteer brigade was rushing the valuable appointments of the church to safety. The blaze was not suppressed till the organ had been destroyed. The Rev. James Madison Johnson, rector, made an impromptu pulpit of the front steps and held a twenty-minute service in the open air after the fire had been extinguished. All the other Protestant churches in Elgin immediately offered their chapels for the burned-out congregation to hold services at night. The damage was covered by insurance. What a lovely spirit of fraternity was manifested by the various churches of Elgin! How brave and sensible a thing for the pastor to hold his audience at the scene of the conflagration to worship God and make new vows for faithful service in the future! The fires can lick up the material house in which the congregation worships, but not the things for which they stand. The real church, the spiritual one, is built on Christ, the foundation, and is proof against the fires of time and eternity. The apostle in commenting on the permanency of the church says: *"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."* (*I Cor. 3 : 13.*)



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A Rembrandt Brings $250,000

HENRY C. FRICK has purchased for $250,000 another painting by Rembrandt, "An Old Woman Reflecting After Reading." The painting has been for nearly fifty years in the collection of M. Jules Porges of Paris. It is understood that the collection of 104 pictures at Mr. Frick's New York residence is designed to be the finest private art collection in America, and that it will one day be given to the city of New York. Before the purchase of the last picture, Mr. Frick's collection contained three other Rembrandts, "The Polish Rider," painted in 1659; "The Portrait of Rembrandt," painted in 1658; and "The Portrait of an Artist," painted in 1655. "The Old Woman Reflecting After Reading" is dated 1649. The canvas is 38½ inches high and 31 inches wide. The subject is a very old woman whose face has been wrinkled into a thousand lines. She wears a red headgear, a brownish dress, a piece of brown fur about her shoulders, and a golden collar. Rembrandt Harmens van Rhyn, the crowning glory of the Dutch school of painters, son of a miller, was born in a house on the bank of the Rhine at Leyden. His 360 etchings served almost as much as his paintings to place his reputation high. His power and originality are exemplified in almost every branch of art, and as examples of composition, expression, color and light and shade his works rank with those of the greatest artists of the world. If Rembrandt had only had one-tenth of the money Mr. Frick paid for one of his pictures he might have enjoyed a comfortable old age instead of being dragged like so many artists and authors into bankruptcy, and soon after into the grave. His life of singular unselfishness and usefulness was snuffed out at about sixty in a desperate effort to extricate himself from financial embarrassments. It makes no difference now. Rembrandt is immortal as to his earthly fame, his influence on the best thought and sentiment of the ages. God is Absolute Beauty, and Rembrandt and the other great artists are reflections of that beauty. The divine beauty is thus referred to: *"That I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord."* (*Ps. 27 : 4.*)

The Wicked John Goode

An Autobiography Transcribed by
HORACE WINTHROP SCANDLIN

CHAPTER VI—*Continued*

AT this place I came under Superintendent Blackstone. Here I found the food was quite a bit better than at Palmer, but outside of that I had stepped from the frying-pan into the fire, or even worse. It was an institution of incorrigibles! They said so themselves! They admitted that each inmate was a hopeless case, so why question it? Why try and find even one soul among them who wasn't? What was the use of trying to make them better boys? You wouldn't treat a dog one-half as badly as they treated us. You'd be afraid the dog would spring at you and tear you to pieces. And the dog would, too, if it got the chance, and no onlooker would blame the animal. They had the school at Palmer resembling a kindergarten by comparison. If you fell asleep in church, you got three or four days in a dungeon on a scant measure of bread and water once in twenty-four hours. These dungeons were dark, damp holes in the cellar, without a bed or mattress. Sometimes you got a board to sleep on. There were no toilets.

If an instructor or a guard smashed you in the face and floored you, and you happened to crawl to your feet sooner than was expected, you got a second smash or a vicious kick. Then after that you lay still!

I went through all this! I went through it at a time in my life when a boy's character is most easily swayed and bent and molded into something very difficult to change as year follows year.

However, I had broken laws. I was a thief and I should be punished. The fact that I was only a young lad (as were all the inmates) didn't seem to make any difference as to the kind of punishment they handed out.

Blackstone soon discovered that his brutal treatment had but one effect on me. It increased my viciousness and wickedness, and so again I was bound out to serve a new master. This time it was to a young farmer, whose name I can't recall. The exact location, too, I've forgotten, although I remember it was a small village on the border between Maine and New Hampshire.

The night of my arrival he met me at the train, assumed responsibility for me, and away we went. We sat up nearly all night in front of a big log fire and talked. He asked me a thousand and one questions about myself and about the jails I'd been in. He called them jails, but the state called them reform schools. I told him all he wanted to know and more. Without realizing it I frightened him so badly that when at last I went to bed he sat down and wrote the authorities at Deer Island to come and get me, which they did; and so I didn't become a farmer.

Back at Deer Island among the incorrigibles, myself one of them! Back in the dungeon! Unconscious on the floor—knocked there by a paid servant of the law! And me a young boy!

They simply couldn't stand for me—that was all there was to it. They must get rid of me. This time they bound me over to the Sanborn and Boardman Company, of Newburyport, Mass., the owners of the good ship Hiawatha, a two-master in the cod-fishing industry plying between Newburyport and Labrador. For them I was to make one voyage and need not return to the Home at Deer Island.

And so for the last time I left a reformatory—re-form—a place where a boy's habits, character and thoughts are supposed to be made over again—new and fresh and good.

Perhaps they did try!

Perhaps the fault was *all* mine!

I knew little enough of good the first time I went to a reformatory, but I knew everything that was wrong when I left my last one!

When I was forty-six years old, after my last prison term, I didn't know a bit more wrong than I had been taught or had gathered in reform schools. I simply had had more experience, that's all.

When I stood, unashamed, before Judge Cowing to receive a sentence that was to take me to Sing Sing Prison he said to me in effect, "John Goode, your name should have been John Bad. You've broken every trust ever laid on you. You were paid to uphold the law; you were a policeman; and yet you've broken the law time and time again. You're a bad man. I wish I might give you a longer sentence. You deserve it."

Yes, he was right. But he didn't go far enough, that's all. He might, and I think he should, have told the crowd of morbid people who were eagerly listening, that I had received my criminal education in reform schools; that I was a product of the then method of handling bad boys.

CHAPTER VII

ON BOARD SHIP—BOUND OUT

THE night before the schooner sailed, I was delivered to the skipper and locked in a top floor room of his house, with the grown daughter of the family on guard outside.

I was to sail in the morning on that ship—that abiding-place of the devil. I figured that anything was better than the place I had left, so I lay down and went to sleep.

Never so long as I live will I forget the scene on the wharf at sailing time. I, alone, of all who sailed, walked aboard the vessel. Some crawled aboard, others were carried aboard, and the rest were thrown aboard. Each man had a skin full of booze. It had been their last night ashore for six months to come. As we were to be towed out of the harbor and sail up the coast light, there was no last-minute loading or work to do, and the men made the most of their time in the neighboring shock houses.

And thus we sailed! At the time it made no great impression on me, because that's about all I'd ever seen. But now, as I look back at it, I sicken. You know what the voyage must have been. You've seen both sides of life. Fourteen men with little to do on the run up, more than enough to do while fishing, and little to do on the run down. Away from civilization, away from booze—ungovernable tempers—vilest of tongues!

I needn't tell you how I was mistreated and abused and struck. I won't tell you why I was kicked bodily down into the hold of that vessel, among thousands of dead fish, the man who did it not knowing whether I was dead or alive and not caring! The point is, I lived through it and in six months' time was back home. Home! What a word for me to use about myself.

The Miracle

SOMEWHERE I've read a story of a man
  Who lived a life so holy that there came
From heaven an angel, begging him to ask
  The gift of miracles; to heal the lame

Or touch with light the blind. The saint replied,
  "God should do that. If to the palsied limb,
Or stricken sight, I brought the healing power,
  The glory might be given me—not him."

"And what, then, do you most of all desire?
  What may I from the heavenly Father bring?"
"I only ask that he will give me grace,
  And, having that, I shall have everything."

"But you must ask some miracle, dear saint!"
  The angel, with a sweet persistence, cried.
"Then let it be that I shall do much good,
  And know it not," the humble saint replied.

And so this was the miracle: Whene'er
  He could not see the shadow which he threw,
It had the power to comfort, bless, and heal,
  But all the good it did he never knew.

And thus he simply went along his path,
  Diffusing wondrous fragrance, like the flower
That sheds abroad sweet perfume, or the star
  That cheers by night, unconscious of its power.

Ah! he whose life is wholly lived for Christ,
  Who walks unswervingly the pilgrim way,
Knows not the half of all the good he does,
  Until the great revealing Judgment Day!

A. M. G.

I need not go back to the reformatory, for they were through with me. They had reformed me—the great state of Massachusetts virtually said so in releasing me. And furthermore, had they not found a place for me where I could prove my fitness and prove myself a good boy? Had they not bound me out to the skipper of the good ship Hiawatha? Surely they had done enough! Had they not left my body covered with marks where they had beaten me, to teach me the difference between right and wrong? What more could any reasonable boy expect? Yes, I was free! And so out again I went, alone, to face the world—to buck and beat the tides of fortune.

CHAPTER VIII

IN WHICH I MEET MY AUNT

THE old desire to go to my mother's sister again came over me, and at once I was on my way. Well do I remember arriving at her house. And how shy I felt and how I hesitated about entering! Vel do I remember how glad she was to see me, ho she cried and hugged and kissed me on learning wh the big, raw lad in front of her was.

How strange it seemed! How awkward I elt How I shrank from her caresses! It was more ıar I could understand. Other women and girls ıad kissed me. But not because they were glad t see me. Not because they had learned who I vas Why did she? I know now. She loved me. it didn't know then.

I had no sooner arrived than I began to get u sy I remained with her only a few hours. The mi seemed to suffocate me and the thought of rema ing inactive, and in such small quarters, sickened

At noontime my aunt put a good big hot m l in front of me. It was then that I told her I mu be going on my way. One of the fishermen had old me about Philadelphia, and I had decided to go ere My aunt gave me five or six dollars—all she h l in the house. As I was leaving I remember her lo ing at my feet and all that remained of the boots wa wearing tied to my feet with coarse string. She called me back, and taking off her own shoes ave them to me, and I was off!

I made Philadelphia on the trucks in four ys Part of my money I spent on clothing, of which wa in sore need.

What a strange thing it is! How easily like ee like in this world, ofttimes with little or no ort Immediately I ran into a gang of men who had oy stealing for them both in the city and on the ad and as I knew that well and nothing e , had no difficulty in securing a job, and o the road I went.

You probably wonder how it was that ost of the people I met were thieves working ng of boys. Wouldn't it have been str ge otherwise? I was riding freights m tly Such men, in those days, made their adquarters in or near railroad yards, and hey were on the lookout for boys. I was a oy They knew the type of lad I represente It didn't take long to get wise, for we didn' alk weather, politics or foreign exploration.

CHAPTER IX

NOW A PROFESSIONAL THIEF

IN exactly the same way that I beat my vay East as an eleven-year-old boy, I no retraced my steps and beat my way West ar experienced and expert criminal. I can tell you how it was that gambling got so str g a hold on me. I had always gambled, eve s a small boy; but the habit grew on me ra dly now, as all evil habits do, until all at o e I realized that I was its slave—I was comp ely in its grip. So badly had I the habit th instead of stealing because stealing sat fied me, I found I was stealing in order that I ght have means with which to satisfy my sire for chance—for the table, the cards an the horses.

By this time I must confess I knew full the wrong in the life I was leading. I was ow beyond fifteen, and ignorance could excu me no longer. My powers of observation ere naturally keen, and the training they ad received had not dulled them any. I had suddenly realized that the side of the fe e I had chosen for my path through life wa the crooked one.

I began to think about it. I began to w der about people and about things. This was mething I'd never done before. It proved m hty interesting. The people I thought out and the things I thought about were the only ple and the only things I knew. I couldn't get o ide of my environment, and so I didn't change. nd I know lots of people today who ought to get o ide of their present environment, but who can't.

I knew the biggest gamblers between New ork and Chicago, and frequented their places. I new the most daring yeggmen—the most skilful d s— the whole profession, in fact. And so, when I gan to think about people, those were the people I th ght about. I knew these people were doing dish est and unlawful things, and so when I began to ink about things those were the things I thought a out. Like thousands and thousands of other folks, did all my thinking along the lines of least resistance

Heretofore, most of my stealing had been do because I needed something—food, clothes. Now, owever, came the big change. I began to steal as a usiness, as a profession. And at fifteen, then, I had be me a professional thief. That means one who wil gly accepts such work as a means of accomplishing hat which has domination over him; and as the desi for gambling dominated all else in me, I became a p fessional thief that I might gamble with the procee

To be continued

"On the First Day of the Week . . ."

THERE are fifty-two of them in the year, as against 313 days devoted to work and worry and a dash of play. These fifty-two days are expected to provide an antidote to our work play weariness. When we stop to consider seri- y what we are most weary of, we shall undoubtedly that it is *ourselves*. Intentionally or unintention- consciously or unconsciously, we are constantly king of ourselves. The Sabbath is intended as an ortunity to forget ourselves by purposely thinking thers. Thinking of God chiefly, and that includes king of his children. Of se, we can think of his trees, mines, oceans, stars, but we 't understand such things half vell as we understand human gs. And Paul advised the inthians, in their considera- of the poor, to select the first of the week as a time for ng by in store as God had spered, for the relief of the rosperous.

; would be a marvelous ievement absolutely to forget selves from the beginning to ending of the first day of every k. We would probably forget ver a great many annoyances troubles and fears and aches pains and impending disasters t now dog our every step. But tly better than that, we would a right use of the time, or a tion of the time, become uainted with the real troubles many other people and find se opportunities of service which we sigh.

Vhy should not every Christian 'ship God on the first day of week by thinking for a while on the sufferings of that count- number of his children who so appallingly afflicted by the rse of the war in Europe?

Have you read that something 14,000,000 human beings are believed to have ished in Poland alone, as a result of the surging k and forth of those great armies of madmen?

Have you read that the remaining nine or ten mil- of Poland's former population are for the most t paupers? Can you conceive of anything so hor- le as a whole population reduced to pauperism? n you conceive of what it means to be able to turn where for help because on every hand the direst verty prevails?

Have you read that among the Armenian people re remains scarcely one complete family? Can u consider without emotion a whole race torn up by roots from its native soil, stripped of its choicest possessions as you would strip a tomato vine, and cast, as you would cast that useless plant, into the refuse? The Armenians have been ruthlessly uprooted, driven from their homes, despoiled of their manhood and young womanhood and left to wander from place to place, outcasts, starving and dying.

Inasmuch as these fearful tales are told us by the most trustworthy observers, how can we close our ears or shut our eyes or harden our hearts to them? Dare we refuse to consider these helpless sufferers, and refuse to lay by for their relief as God has prospered us?

Why not think about these and thousands upon thousands like them and even far worse off, this coming first day of the week, and plan to hold up the hands of the men and women who are trying to save them from becoming outcasts? Or don't you care?

It is cause for rejoicing that so many of the Christian Herald Family are contributing as much and as often as they can to the fund for the Relief of the Widows and Orphans of the War. It is distressing beyond any words to think of our committees, in the midst of most woeful need, seeing the pitiful faces and hearing the heart-rending cries, yet powerless to do more than save one life here and one life there, and one family, perhaps, relieving but a fraction of the misery, and striving to keep up hope in others by assurances of help to come.

We are hoping that a continuous stream of help will be available for every committee through the medium of the Monthly Offering Clubs which we have announced in connection with this relief work. Let us repeat here that it is not our intention to make a distinction between those who contribute frequently or even but once to this work, and those who contribute regularly. This is a matter of which we cannot judge. The single gift, never repeated, may truly be as acceptable in the sight of God as a munificent gift month after month. You are to decide for yourselves how best to do your part in this great work. And yet we urge you all to consider enlisting in one or the other of the Monthly Offering Clubs, even though the amount may be small. This is in accordance with the Scriptural plan and with Paul's injunction about laying by for the poor on the first day of the week. We have made the period monthly as a convenience in remitting, but of course the practice of putting aside something for this purpose each week should be followed, and once a month the amount you wish to contribute can be sent.

These clubs are as follows:

Monthly Offering Club No. 1, donors of fifty cents monthly; No. 2, donors of one dollar monthly; No. 3, donors of two dollars monthly; No. 4, donors of three dollars monthly; No. 5, donors of five dollars monthly; No. 6, donors of ten dollars monthly; No. 7, donors of twenty dollars monthly; No. 8, donors of twenty-five dollars monthly; No. 9, donors of fifty dollars monthly; No. 10, donors of *some* amount monthly, determined by circumstances each month.

WE wish to say again also that while we are emphasizing the positively unparalleled need in Europe, your gifts through the Monthly Offering Clubs will be apportioned in accordance with your expressed wish, and can as readily be applied to other benevolent work as though you sent your gifts specifically for such other work. Our wish is to enlist all our readers in one or another of these Monthly Offering Clubs for the regular distribution of such charitable gifts as you wish the Christian Herald to administer for you.

Why not give this whole subject a very definite place on the approaching first day of the week, and settle, each in your own family circle, just what you will undertake to do and which of these clubs you will enter? Please let us hear from you. Address the Treasurer of the Monthly Offering Club, Christian Herald, Bible House, New York.

Additional Contributions for the Relief of Widows and Orphans of the War

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ly, $8.00; Old Lady & S. S. Class, Wilming-
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Additional contributions to be acknowledged later.

Wiring New York for Billy Sunday

THE many varied activities preceding a "Sunday campaign" in any city are now beginning to get well under way in New York. Headquarters for the campaign have been opened in the Metropolitan Tower, and George Sunday, the evangelist's eldest son, came during the closing days of October to begin the work of organization and preparation.

In some respects the launching of a Sunday campaign in New York has presented greater difficulties—or rather more peculiar difficulties—than are usually met in other cities. The first and most troublesome question was that of location. No building could be found suited in all respects for the meetings. The only vacant lots which seemed at all desirable for the erection of a tabernacle belonged to the city. So very strictly is New York's charter drawn that no property owned by the city can be diverted even temporarily from its designated purpose, and no such arrangement could be made as that in Philadelphia, where the lot intended for the new Public Library was secured for the Sunday tabernacle.

At last, however, a site on the upper West Side easy of access by the subway has been selected. A tabernacle to seat 20,000 persons will be erected on the chosen lot at a cost of about $20,000.

Another most perplexing problem was the choice of a chairman for the executive committee. The fact that Mr. Sunday is really coming to New York and that the campaign is really to occur is in itself proof that the selection of Mr. James M. Speers as chairman was a wise one. Mr. Speers has the reputation of being the kind of man who recognizes no obstacles. When Mr. Sunday said No to the committee's invitation to come to New York, Mr. Speers merely closed his lips together a little more firmly and went right on. And Mr. Sunday *is* coming. And the campaign is to last all through April, May, and June of 1917, a month longer than any previous campaign.

Supplementing and reinforcing the executive committee of twenty-five is a general committee of one hundred, one-half of whom are ministers and one-half laymen. Fifteen local committees are being arranged: finance, building, prayer, personal work, ushers, hospital, transportation, shop work, entertainment, junior work, students' work, music, business women, central committee and extension committee. Twelve thousand singers will form the chorus, there will be three to four thousand ushers, and six hundred secretaries will register names of inquirers and others at the meetings. The value of definite registration in all details has just been cited by George Sunday, who from tabulating figures of the past three years, now states that out of the number of converts giving their names and designating their preference for individual churches, eighty-seven per cent. are now identified with those churches; of those who designated only the denomination preferred, sixty-four per cent., while only thirty-one per cent. of those who were not immediately tied up to some church ever became identified.

James M. Speers, Chairman

Executive Committee, New York Sunday Campaign

As in other cities the campaign expenses will be underwritten. There is to be a sufficient guarantee fund. Collections will be taken at the meetings so that all attending may feel they have a share in contributing to the campaign, yet New York promises to be so gracious in its welcome to Mr. Sunday that money-giving at the servic wil not have to be unduly stressed.

Billy Sunday is reported to hav aid "We might get somebody to p m $1,000,000 to build a temple tha wil hold 20,000 people, but *we would uc rather have 1,000,000 people come ros with $1 each.*"

The campaign was brought ab t i a spirit of prayer, because of p yer Prayer circles already have been fc ied and five thousand prayer meetin ar to be held twice a week, with from 00 to 5,000 definitely assigned church em bers in charge. The Sunday com tte will try the plan of establishing, fa as it may be found possible, a aye meeting in each residence block.

The Methodists and Presbyt ian as denominational bodies have pl ge their support. A dozen leading E sco palian rectors are standing solidly th movement, and 10,000 members thi denomination may be depended fo cooperation. Many leaders, bot la and clerical, of other denominatio ar also active in the work of prepari fo the campaign. There is some oppo ion but it is not active. The consen s o opposing judgment seems to be: Th Lord has blessed Billy Sunday's l ers and we would not dare to put an ol ach in the way of his coming here; vei while we do not believe in Mr. Sui ay' methods, we do believe in his ris tianity."

MARY KENDALL HY E.

Wild Stories from the Wilds of the Yukon

By FRANK G. CARPENTER

Copyright, 1916, by Frank G. Carpenter

"THE winter is coming and Monte Terrill will have to go to jail that the public may be able to take care of him."

This remark gives in a nutshell one of the strange conditions that obtain in the heart of Alaska. This country has no accommodations for vagrants and no laws for the needy poor. It has one Pioneer Home, but that is at Sitka, on Baranof Island, about 2,000 miles from where Monte lives.

Monte Terrill is a character. His whole life has been a fight against misfortune, and now, although blind and lame, he is not willing to give up the battle. I do not know his age, but he has long passed three score and ten. Years ago, when he first came to the Klondike, he was one of the most ambitious, determined and industrious of the sourdoughs. He underwent all sorts of hardships, and one day when out trapping sank through some rotten ice he attempted to cross and was wet to the waist. The thermometer was twenty-five degrees below zero and his feet were frozen to such an extent that one had to be amputated at the ankle, and the other taken off half way to the knee. He had a pair of artificial feet made, and with them again took up the battle of life. He got about so well on his wooden pins that but few knew of his troubles, and he succeeded in obtaining a job with a gang working on the Copper River Railroad. At that time he was quartered with a number of other men in a bunkhouse. He did not want his state known for fear he would lose his position. But one night when in his bunk, having taken off his false feet and laid them beside him, the string attached to one of them hung down and tickled the man in the bunk below. The man was a mean fellow, and he reported Monte's condition to the boss, and as a result he was dismissed.

After that Monte worked at anything he could get, drifting from camp to camp. Finally he settled in a cabin on the River Cheena not far from Fairbanks, where he cut wood for the steamers. For several years he earned his living in that way. Then his eyesight failed, and it was pitiful to see how he tried to keep the people from knowing his misfortune. When he heard a man coming he would straighten up and start to walk about boldly, often running into a tree or a fence. He was offered assistance, but would not take it. Last year he was known to be suffering for lack of food and was arrested on a charge of vagrancy and sentenced to jail for the winter. This was in order that the citizens might have a legal right to take care of him. Even then he complained, saying he wanted to go back to his cabin, and that he knew he could in some way earn enough to care for himself.

Alaska's only Pioneer Home, located at Sitka

The above story was told me by Mr. L. T. Erwin, who is now chief of police and United States marshal at Fairbanks. "Judge" Erwin came originally from a little town in Georgia, being born on the same street as Sam Jones. It is related that Sam Jones was eight years old at the time, and that he was anxious to see the new baby. When it was shown him, he remarked: "Oh, my, ain't he red!"

Well, Marshal Erwin is still red, and he has a red-hot job in Alaska. He has to keep order in a district half again as large as either Germany or France, and he does this with the aid of a large number of deputies. In the number of assistants employed, he tells me, his marshalship is second among the districts of the United States. The first is southern New York state, including New York city and Brooklyn. Its population is millions, and the marshal there has twenty-six deputies, who aid him in spending the $265,000 required for his duties. The second is this part of Alaska. The district has only twenty thousand population, but these are so scattered that twenty deputies are required to watch over them, and the annual expenses are $235,000. The amount per capita is high, but as to area it is not a dollar per square mile. The deputies are scattered over the whole country running from the Canadian boundary near Eagle to the Russian mission on the Lower Yukon and from the Arctic circle to the edge of the Kuskokwim region.

I have already written how well the mounted police keep order in the Yukon Territory adjoining Alaska Its men have the right to arrest crin als, investigate crimes and settle dis ites on the ground. Here in Alask the marshals and their deputies ha to refer almost everything to Washi ton before they can act. When a cri e is committed, not a cent can be sp to detect the criminal without auth rity from the Attorney General, five six thousand miles away. The othe day a terrible murder was committe just outside the city. No one knew who was the murderer, and it was imp ant to scour the neighborhood and gin the work of investigation at ice. Before he could proceed, the ma hal had to send this cable to Washir on:

Attorney General, Washington, D. C.

Woman foully murdered last night ong the railroad track within five miles of air-banks. Authority requested to pay ex nses of office deputies and make investigati s in the surrounding country.

[Signed]

UNITED STATES MARS L.

After some days the reply to go ead came and the marshal got the m ey. In the Yukon Territory the mo ted police would have been on the jol nd the arrest made almost immediat .

I went with Marshal Erwin th gh the jail in Fairbanks. The crin als are kept in cages of iron, so arr ged that they can be seen on all les. There were nine in the cells at the me of my visit.

I asked the marshal as to the me of this part of Alaska. He repli :

"The territory is supposed to b full of bad men, but that is a mistak I have lived in this district for e en years, and during that time only one man has been killed with a p tol. There are but few people in the cou try who carry weapons, either open or concealed. The murders that ve been committed have been with ns, clubs, or knives. During my ter of three years as marshal there have en only two murders in my whole dist t."

"Have you the typical bad man ho now and then comes in and shoo up the town?"

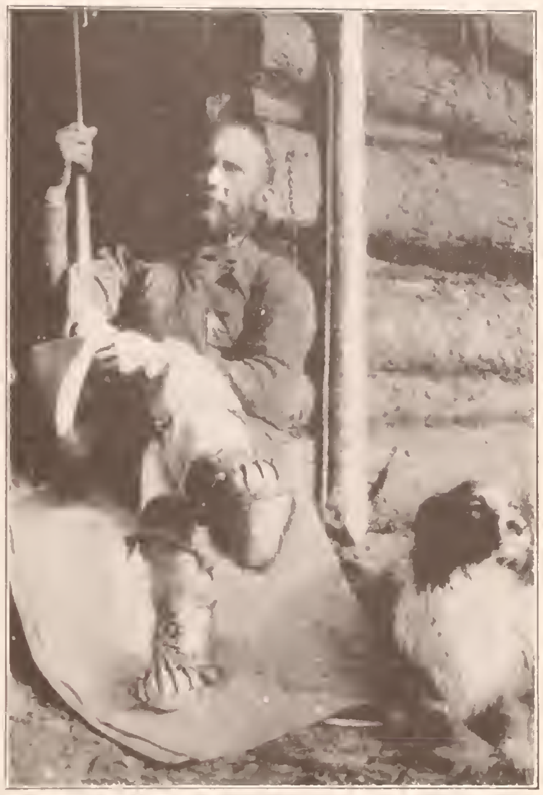
"No. I have been in Alaska eig en years and have never heard of ch a case. Our people are law-abi ng, and in that respect they stand as gh as any people of the world. Bur ry lmost unknown. I lived in Fair- ks eight years before I locked my r. The people will not stand for beries. We have our strikes, but e is no bloodshed and no destruc- of property.

The people are charitable. They n spend $500 or more to send a man away to Seattle, and they ays give a little money to keep man until he gets on his feet. an instance of the generosity of rbanks take the San Francisco hquake. The news of it was graphed here one Saturday. re was a meeting that night at gle Hall and by noon the next $20,000 had been collected and ted on its way to the sufferers. nonth later there was a fire in rbanks and almost the whole n was burned. The people side remembered what we had ie for San Francisco, and offers help poured in. They were all ised, the mayor sending this ssage: 'We thank you all, but can carry our own skillet and 't need any help.'"

is surprising that there is not more crime in Fairbanks. The is in the heart of the wilds, it is surrounded by mining nps that have produced about 000,000 worth of gold dust and ggets. At times the banks have n loaded with gold, and every np has its bags of gold which washed out at every clean-up. ld is kept in cans and other nmon receptacles in the log ins, and I have not yet seen a use that could not be easily ken into and robbed. Millions dollars' worth of gold is annually ried out on the steamers that go wn the Tanana and up the Yukon White Horse. The present thod of transporting this treasure is old-fashioned iron safe which has ndles on each side. The safe is left t in the open under the deck, the ndles being chained to the mast.

In the past the gold was kept in a ong room, and now and then thefts re attempted. One day a sailor un- ewed the bars of the room and got t a box of dust and nuggets worth 3,000. He had a partner in the crime. ie two men tied a rope to the box d fastened a life preserver to the her end of the rope. They then rew the box overboard, thinking the e preserver would act as a float and able them to find the box when they me back later on. They also marked ith their eye the place where it fell. t the next stopping of the steamer ie of the men dropped into the water id swam to the bank. He went back the river and looked for the gold it could not find it. A little later the ficers of the steamer found that the rong room had been tampered with, id that one of the boxes was missing. hey caught the criminals and took iem to Fairbanks. They were tried id sent to the penitentiary. The life reserver was afterward found by an Indian. The box of gold is still in the Yukon.

At another time, about ten years ago, a man planned to rob a steamer of one of the big gold shipments and came from the outside to do it. He got a job as night watchman on the steamer and learned just how the gold was handled. One night he broke into the strong room and took out two boxes, each of which contained $60,000 in gold dust. He pried open one of the boxes and removed $40,000 worth of the gold, and in its place put about the same amount of buckshot, which he had procured at the stores of Fairbanks for the purpose. He did not buy the shot himself, but sent some men from the steamer for it, pretending that he wanted it for hunting. After closing and fastening the box he carried it back and laid it down on the deck beside the other box which he had taken out. It was lighter than the box which had nothing but gold, but he expected to put the two boxes back into the strong room. Before he was able to do so, however, two drunken men came aboard. They stumbled over the gold chests and realized what they were. They concluded to steal one, and picked up the lightest, in which was the shot, and dropped it over the side of the vessel. Later on they got it out and buried it in the woods. All this happened that night and while they were half drunk. After burying the gold they went to sleep. The next morning one of them grew frightened at what he had done and told the agent of the steamship company about it, offering to show him where the gold was. In the meantime the loss had been discovered by the men on the steamer. They came ashore and went with the agent to the woods and found the box. They opened it, and lo, it was two-thirds full of shot. It was then remembered that a man had been buying shot and he was arrested. He denied having stolen the gold, but was convicted and sent to the penitentiary.


This miner won't catch cold in his bear feet, for they are only tied on

THESE stories are vouched for by the people of Fairbanks, but I am beginning to doubt whether all the stories I hear in Alaska are true. I have just been told one about a miner at White River who had his toes frozen so that his feet sloughed off to the instep. The story is that the man had the toes amputated and was able to walk on the stubs with the aid of a pair of bear's feet made into moccasins, the bear's claws taking the place of his toes. The man who told me this showed me a photograph of the miner with his bear feet tied on.

Another extravagant story is a zoological one. The people here say that Alaska is as free of snakes as was Ireland after the advent of St. Patrick. They say that the only snake that ever came into the territory was one brought from the outside in a bale of timothy hay. This occurred about two years ago. As the story goes, the snake arrived on the edge of the winter and crawled out of the bale when the thermometer was about 40 degrees below zero. It immediately froze solid, and as it lay there was found by an Indian chief. It was a long snake, and the head had bent over so that it looked like a cane. The chief used it as a cane all that winter, and he is said to be using it still. He buries it in the prehistoric ice under the moss as the spring comes on, and when the thermometer falls brings it out as a prop to keep him from falling.

And then the fish stories. Judge Wickersham, the Alaskan delegate to Congress, who lives at Fairbanks, tells me of a lake near the headwaters of the Tanana River where he often goes for sport in the summer. The water is as clear as crystal, and looking down over the side of the boat he can see hundreds of fish swimming about. He picks out the fishes he wishes to catch, dropping his bait in front of only the best, and pulling it away when a small fish or one of the wrong variety might swallow it. As I remember, he could catch a boat load in an hour, but on account of this careful selection and his desire for sport it takes longer.

It is said also that when the women of Fairbanks go fishing, instead of dropping the flies on the water, they hold them at the end of the line, some distance above it, and guess as to who can make the trout jump the highest.

The Correspondence of Prof. David Smith, D.D.

OW can I do my part as husband and father to keep family worship at the high vel at which it ought to be kept? And hat plan of Bible reading do you recommend family worship—the reading of selected ssages, or the reading of a book throughout? If in my few minutes of private devotion I egin to read a book through in a series of ort passages, I am soon discouraged by the eling that I do not half understand the real gnificance of what I read. This brings me ack to the idea that the Bible ought to be *udied.* Yet this does not seem practicable fifteen minutes at the close of a busy day.

YOU are right in maintaining the godly old custom of family worship. There are many books of ome prayers, but I would hardly recom- nend this resource. Printed prayers, owever beautifully they may be hrased, are necessarily unsatisfying. They miss the essential purpose of amily worship, which is to lay before he mercy-seat the peculiar needs of ne's own home and the pressing de- ires of one's own heart. You should ave no difficulty. Just think of your own domestic concerns, and lay these simply and lovingly and believingly before the heavenly Father. Where there are children there is no lack of material for prayer. I like the old fashion of naming each child, and asking a special blessing for each, and commending each to the Saviour's grace. Just open your heart and utter simply and lovingly what is in it. And always conclude your prayer with the united repetition of "Our Father." As for the reading, it is best, as a rule, to read through a book, thus following the sacred narrative. Most churches provide daily readings, and you would probably do well to adopt your church's prescription. It makes family worship a "communion of saints."

The Scriptures are profitable only as they are understood, and it is hardly possible for a busy man, occupied all day long with his duties in the world, to engage in a technical study of them, even if he had the requisite scholarship. A book of Scripture becomes luminous when one knows its historic background and perceives the course of its argument. Thus, Paul's first Epistle to the Corinthians is the most vivid and dramatic of his writings; yet there is none less generally intelligible. What, for instance, does the average reader make of the impassioned discussions about women praying with uncovered heads or about speaking with tongues? These and other obscure passages kindle with tingling, bounding animation the moment one perceives their purpose—the situation of the Corinthian church, the controversies which rent it, the scandals which disgraced it. Once the hidden drama has been unfolded the Epistle is a living thing, and every sentence is eloquent. And the unfolding of it is a preacher's business. Men hunger, consciously or unconsciously, for God, and this is the reason why they turn so gladly to a teacher who is able to interpret these.

DAVID SMITH.

The College, Londonderry.

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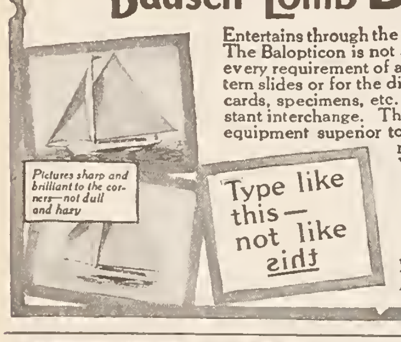
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A Living Sacrifice

International Sunday School Lesson for November 26
Romans 12

The Christian Characteristics

By George D. Allison, Ph.D.

WE might wonder how it happened that the International Committee selected this lesson, for after completing Paul's career we go back to the letter he wrote to the Romans from Corinth long before. Yet this book is the classic Pauline letter. Its first part gives Paul's theology fully, its second part his practical teachings. Our study this week is thoroughly practical. And Paul's life exemplified the qualities we find here in a marked degree. Some of our students will be interested in finding an occasion in Paul's ministry which fits each verse of this chapter. "Twelfth of Romans" should bo part of our own personal, assimilated "little Bible", (as Luther called it)—that which is memorized, meditated upon, become part of our souls. It is given to us in our study as a type of Christian teaching in the early days. How new and fascinating and powerful it must have been! Yet it has that power now wherever really apprehended and lived out.

The Dedicated Life

PAUL pleads with the Romans—and with us—for a dedicated life, laid before the White Throne of God. Not a mutilated, bleeding sacrifice of dead things, but the beautiful, symmetrical, continuous consecration of our redeemed personalities, fitting our minds and our bodies to be the worthiest possible for such a daily service. The lamb that was offered on the primitive altar was "without blemish, spotless, white." The bullocks of David were in the prime of strength. To us these become symbolic of the sincere conscience, without offense, and the full-orbed talents, unhandicapped, which we ought to present.

Let me show you just what I have in mind. Not long ago a young man came within the influence of a devout family in our church. He felt the call of Christ through the church and was soundly converted. Then he felt a great desire to give his life in some definite Christian service. I only had to show him clearly the duty of giving the best to the Highest, for him to see his first task. Although already of age, he began to study at school, and became a good student. Now, in college, he has become a cultured, able, fully developed Christian worker. He is giving himself for the ministry and has made himself as fine a gift as he can. We miss some of our young people this year; but we know they are away, preparing the sacrifice, preparing their minds and their bodies for the altar of service. I dwell on this because it is glorious to serve our Lord with all our ransomed powers. That doesn't mean you have to enjoy a college course to be a Christian worker! No indeed. But it does mean that it is a poor sort of dedication that does not involve a faithful study of the Bible, a careful discipline of the will, a ready hand for opportunity, an eager heart for love. We have in our church young folks who borrow the pastor's most helpful books on Christian ideals, Christian heroes, Christian methods, and the pastor is glad. He is happy, as every pastor is, when some young fellow comes to him with eager face and says, "Show me how I can be more useful to Jesus Christ."

"I beseech you" to give yourself body and soul to the Master. "By the mercies of God," considering all his goodness and his provision for us here and hereafter. Paul could command; but he begs, he urges. And so winning it is—reminding us how reasonable, how in accord with our spiritual nature, how fundamental beneath any church-going or rites or ceremonies of religion.

Not Conformed to This World

FROM this ideal of godliness we are continually seduced by the low and common aspirations of our age, of our associates, of the dead level of selfish uninspired humanity. We must are to be different, bravely resolve to li on a higher plane, raise our comrades we can, and never let them drag us d vn. I waited an hour in a garage the er day and heard two young men con rse in the vilest, dirtiest speech I ver heard. I had to ask one of them he always spoke and thought like at My companion finally insisted on eir silence since they could not talk d erently! How life and character mu be vulgarized by many! How ugly he world must look! I wished with a ny heart that I could see those boys t nsformed, clean-mouthed, high-soule

And this Christ has done in cou ess lives. What a Gospel, what a sugge ive Scripture is this in I Corinthia 6: "Thieves, covetous, drunkards, e ortioners . . . such were some of ou: but ye were washed, ye were sancti l." These evil-doers of Corinth were led to be saints, and transformed. T nsformed: the reeling, staggering d ikard into an apostle of temperan a patient, radiant reclaimer of those ho suffer defeat as he once suff ed. Transformed: a worldly, selfish wo an, caring for luxury and ease, into a ver of struggling girls, a giver to od causes from the local church to he farthest field of missions, a pray ful Christian. Transformed: a boy, thou htless, ignorant, profane, into a y ng man, reverent, serviceable, friendl to the uplift of all who cross his th. Now this is simply true. Only we ve not always opened wide the gates o ur hearts to that renewing, transfor ng divine will. Be ye renewed, an renewed again, from grace to grace, at progressively ye may be lifted high

Boys and girls, do you get this essage? The world, the fleshly natur he selfish, pleasure-loving crowd, all y, "Conform, conform!" By voice xample, temptation, tendency, your ul will hear the whisper, "Be like u be like us." But to conform mean to come down. To be transformed, t sfigured, listen to Christ saying to t se who will hear, "Friend, come up higher."

Humility and Ministry

NOW Paul speaks of personal con ct as members of Christ's body he church. He seems to give two wa hwords: "Be meek," "Be use ." Christian love is not puffed up, see th not her own. A conceited Christi is almost a contradiction in terms. A Christian dominated by self-esteem nd seeking self-glory is off the way at leads to blessedness. Be humble. If you have great gifts, it should make ou think soberly—for of you will muc be expected. Besides, what have you at you did not receive?

But most of our young people are ot boastful but over-timid—they dispa ge what God our Father gave them. is too is irreverent. What would ou think of a lad who depised his birt ay presents, never used them at all, ecause some other boy had more? ou are a member of the body, the chu h; therefore, according to Paul, you ve some gift. Find it, use it, develo t, make it grow. If it's teaching, te h. Because you cannot be a college p sident are you dodging a little Bible sc ol class of five or six beginners in ne Word? If it's giving, give. What p r, illiberal giving sometimes by those o have so much! Also, my friends, w at failures by us who are not so well ff giving less than we can! Ten c ts seems small for a picture show, and s, it seems plenty for world-missions, or God's outreaching kingdom in all ne earth. If it's exhorting—but wait a t. This word is the word applied to ne Holy Spirit by Jesus in the Gospe of John: the Comforter, the Encoura r, the Helper by your side. What a bles d ministry to be a bringer of courage, n enheartener, a comfort-bearer, a poi r to the upward way!

"I made men glad," my Lord will say,
"As I traveled along the King's highway.
I eased a sister's troubled mind;

ped the blighted to be resigned:
wed the sky to souls grown blind.
what did you?" my Lord will say.
a we meet at the end of the King's high-
way.

A Christian Chapter of Proverbs

Y fellow students, I love the third paragraph of Romans 12, from verse the end. Sometimes I join chapter ith it as one passage. It was Words- th who called it "a Christian chapter roverbs." Little, crisp, snappy sen- es from the same pen that wrote e wonderful paragraphs that Light- calls "coils of thought." This is l's common-sense philosophy gleam- with reflections from high places ision. We all treasure the old book Proverbs, too, the distilled wisdom Hebrew sages. But by contrast— , we realize how the coming of Jesus ed the plane. Even in these prac- l admonitions we discern "the light he knowledge of the glory of God in face of Jesus Christ."

hese sententious sayings are the m of Paul's personal experience con- ing the ordinary necessities of istian living. It covers sorrow and prayer and good works, hospitality persecution, business and friend-). Of these things are the warp and f of character made up. Whatever the pattern chosen by God for the vidual—these threads are worked in e or there. Happy are we if all find r due proportion in life and are hfully used for the fabric that we are paring for the earthly garments of God.

The Law of Love

HESE proverbs for daily living head up in Jesus' second commandment, hou shalt love thy neighbor as thy- ." Or as Paul puts it in a Christian verb—"Love worketh no ill to his ghbor: love therefore is the fulfil- nt of the Law." The law of Moses ; chiefly expressed in negatives, pro- itions of wrong acts toward others. l wisely says, love renders these all out of the question: love then fulfils, completes, indeed, one might say, supersedes the law. With Christian love fully swaying your heart, the civil law itself is superfluous. As Paul remarks, it is for evildoers. Disciples of Jesus need not be watched by policemen.

Do take time on this lesson to run over verses 9 to 21 at least, under the heading suggested by Dr. Garvie in the New Century Bible: "The Law of Love in its Manifold Applications." Notice the singular introduction—love must be without hypocrisy. A hypocrite is a man wearing a mask that hides his real nature. This love must be the very personality of the man himself. See how Paul begins with "love of the brethren" in that fine sentence that includes verses 10 to 13. See the very next sentence—"bless persecutors." Then he broadens out to good will to all people everywhere, honor to all souls. "peace with all men." How deep, tender, whimsical are his qualifications of that last item. "If it be possible"—peace with all men. "As much as in you lieth," anyway, peace with all men. At least, he goes on, don't be vengeful. If you can't help thinking they ought to be punished—leave it to God, "I will recompense, saith the Lord.". For your part, feed your enemy, give him to drink, heap coals of fire, overcome evil with good.

Truly we shall be practical Christians if we do these things, so simple, yet so essential and so hard and high. Now we take leave of Paul, so far as the lesson series is concerned. Hear him say, humbly, pleadingly, "Be ye imitators of me. The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you."

"I showed men God," my Lord will say.
When we meet at the end of the King's high-
way.
"I walked with the beggar along the road.
I kissed the bondman, stung by the goad,
I bore my half of the porter's load.
And what did you?" my Lord will say.
"As you traveled along the King's highway?"

Sunday School Methods

FRANK L. BROWN, Joint General Secretary World's Sunday School Association

w to Approach the Lesson in the Class

HOUSE may be very beautifully furnished, and we may greatly desire our friends to see it, but it of first importance that we provide d front steps and a door, if we are to w the treasures of the interior. ny a well-studied lesson has gone nought because of a lack of good proach. These experiences of other chers may help:

Here is a teacher of college girls who es not review the previous Sunday's son as an approach:

usually have some one give me the inter- ing history, should there be any, but try vary my methods as much as possible. casionally I give a preview of the next on, but do not spend any time reviewing last.

A teacher of seventeen-year-old girls es this plan:

Either the scholar's assignment for prepa- ion or some every-day illustration, perhaps hould say point of contact. Also I find a ect question requiring thought will always n attention.

With a class of 100 married men, a orgia teacher's method is this:

ive historical background if appropriate: nect up to last lesson where there is any nection either in events or characters.

A teacher of a Colorado class of ven girls fourteen to sixteen years of e says:

Sometimes I ask for a brief review, some- nes I call for the story of the lesson at once. case of lessons on one character I usually for facts concerning him.

A New Jersey teacher of boys says:

I review salient points in previous lesson, rticularly *principles* brought *out there.*

A Colorado teacher of girls:

I use the *most striking point between the last son and the present.*

A New York State teacher's plan is "to ow the *big points and have a climax.*"

A Pennsylvania teacher's plan is:

Almost as varied as the lessons, but usually try to find a present-day story or incident as an illustration to the central thought of the lesson.

Other plans tried are:

Five-minute statement by leader.
Speak of intervening events.
Geography of lesson.
Review and connection, then reading of text.
Present lesson in form of narrative.
Use *picture* or story or *newspaper clipping.*
Generally start right in with lesson.

For teachers of classes of beginners and primary children, suggestions have come as follows:

Beginners

I always review the last lesson and get the Golden Text fixed in their little minds, then ask if they would like to hear a story about (the person or subject of the new lesson), and they are always ready.

I usually begin with an experience I know to be familiar to my class and branch out from that to the lesson.

I make the review lead to the new lesson if possible by something the children know or understand.

I approach the lesson by connecting it with the preceding lesson and with knowledge and experience the children already have. Whenever objects can be used I approach the lesson through them as an eye-gate.

Primary Teachers

I usually use a short story illustrating the truth you want to bring out in the lesson and if possible one drawn from the every-day experience of the child.

I tell some story that will contain the lesson truth—one outside of the Bible, often from my own childhood or some child's that I know.

I have some scholar tell the story of the previous lesson and then I tell them what is between that lesson and the one for the day.

1. Relate some story.
2. Show them some object.
3. Use the introduction the graded lesson gives.

We always repeat the Lord's prayer as the approach. This seems to bring them closer and quiets them down.

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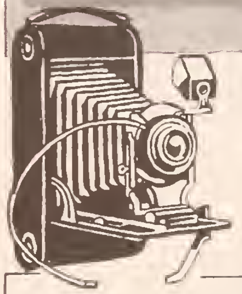

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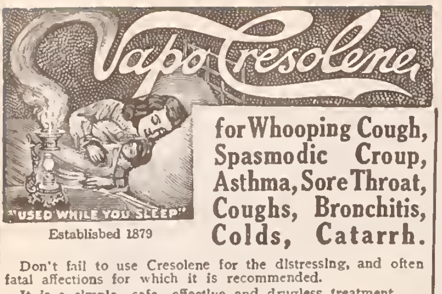

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The War in Europe

By ANTHONY ARNOUX

ON the Dobrudja front of Rumania the Teutons continued all the past week to drive their enemies before them to the north. The Rumanians, however, before the capture of Cernavoda succeeded in blowing up the famous bridge crossing the Danube at that point, and thus placing a serious obstacle in the way of Teutonic advance on the capital. This bridge, by the way, is the longest bridge in the world, twelve miles, and ten years were required for its construction. This great length was necessitated by the fact that on the western side of the Danube the ground is very low, at all seasons boggy, and the marshes some of the time overflowed, so that occasionally the river is ten or eleven miles wide in place of its normal three miles.

By October 29 the Russo-Rumanians had been forced far north from the railroad, and had taken up a defensive position on the line running east from Hirsova. But their stand on this line was of very short duration and a couple of days later saw them driven from these positions, Hirsova captured by the Teutons, and their retreat northward again begun; at the end of the week they had fallen back more than half the distance from the railroad to the Russian frontier. This northern portion of Rumania is a gigantic morass, particularly in that part traversed by the Danube after it turns toward the east and breaks into many arms in its flow toward the Black Sea. Such a country is, of course, difficult to move large masses of troops in, and practically impossible for artillery. Consequently we may expect to see the Russians and Rumanians make an effort, before proceeding much farther to the north, to cross the Danube to the west and unite with their comrades on the western bank. In its present position it is in danger of complete destruction.

On the northern front the week has been comparatively devoid of startling movements. While the Rumanians with their Russian allies are making a fairly strong stand on their own territory south of the Carpathians, they nevertheless are being slowly forced back.

The stake being fought for is the possession of the Rumanian oil fields. These oil fields, which are all located along the line where the southerly slopes of the Carpathians melt into the plains of Rumania, are of extreme importance to the Teutons, since they produce something over 1,700,000 tons of oil in ordinary years. In peace times about 8 per cent. of their production went to Germany, 26½ per cent. to Great Britain and 17½ per cent. to France. These oil fields, together with those of Galicia already in Teutonic possession, could supply all the needs of the Central Empires and their allies, not only for military but also for all civilian purposes. To prevent this, naturally the Rumanians are putting forth their best efforts, and thanks to the arrival during the week of strong Russian reinforcements are succeeding to a degree. Furthermore, the coming on of winter with its attendant snows has worked to the advantage of the Rumanians.

Still, at the end of the week, in all the principal passes leading southward from Transylvania through the Carpathians, the Teutonic Allies seem to be firmly established south of the main ridge on Rumanian soil, with particularly favorable positions in those passes which lie to the south of Kronstadt. Indeed, south of the Torzburg pass, the Teutons are in possession of the town of Dragoslavele, only six miles northeast of Kimpolung, at the head of the railway leading to Bucharest.

Farther to the west, in the Juil valley, the Rumanians had the best of the week's fighting, and not only drove back the Teutons a considerable distance, but took about 1,500 prisoners, as well as some artillery. In the Alt valley there has been continuous hard fighting all the week.

THE submarines have been active during the past week, and many victims are reported. Mr. Runciman stated in the House of Commons, according to a report in the London Times of October 18, that the loss in ships ascribed to submarines since the war began amounted to about 2,000,000 net tons, or 3,000,000 tons dead weight. So serious is the shortage of ships that some of the British papers are soberly advocating that the small nations, such as Chile, for instance, be compelled either to utilize the German vessels which have taken refuge in their harbors or to seize those vessels and charter them to Great Britain.

On the Macedonian front, on the left wing of the Allied army, the Serbians continued their efforts to advance on Monastir, and severe but very indecisive fighting has been continuous all the week in the bend of the Cerna river and in the region of Brod.

The Commonwealth of Australia on a referendum ballot has apparently rejected, though the votes of the soldiers actually on the field are still to be counted, the application of compulsory military service—in other words, conscription. This result is said to be largely due to the votes of the women.

It is now computed that the total number of deaths among all the armies resulting from the war is about 6,000,000, a number greater than the population of any American state except New York and Pennsylvania.

The truth of the British report regarding the results of the German naval raid of October 27 in the channel, reported last week, was challenged by Admiral William H. Henderson, retired, in a public letter to the London Times, in which this officer stated, in addition to other bitter criticism of the British official reports, that the reports of the Admiralty "for some time have been lacking in sincerity." Much discussion of a more or less acrimonious character followed in and out of Parliament, and on October 30 Mr. Balfour, First Lord of the Admiralty, stated in Parliament that six vessels besides the Queen, the Flirt and the Nubian had been sunk by the Germans in the raid.

On the Picardy front the early days of the week were consumed in an artillery duel of considerable violence, most fierce around Sailly-Sallisel, north of the Somme, and in the vicinity of Bouchavesnes and Biaches to the south. After this, minor infantry fighting took place on the British front near and around Les Bœufs, which resulted in little. On Monday, however, the Germans launched a counter-attac in force on the French south o the Somme, and after a stiff fight aptured portions of their former tre hes north of La Maisonnette and i the region of Biaches. In addition 400 prisoners were taken by the Ger ns.

On the same day, north of the So me, the British made slight gains bet een Les Bœufs and Morval, and the F nch northwest of Sailly-Sallisel. The ext day was very quiet, neither side m ing a move, while on November 1, no of the Somme the British attack in force on the Gueudecourt-Les ufs line in the general direction of Bapa me, but apparently gained little nc ground.

The rest of the week was featu less on this front.

. . .

THE fighting at Verdun settled down ring the past week to a steady mutual ammering with artillery, the French a lery concentrating a crushing fire on Fort aux while the infantry held the fort almc encircled. The Germans evacuated the f on the night of November first and it was oc pied by the French on the second. Before le ing, the German troops blasted away imp ant parts of the work. The recovery of orts Douaumont and Vaux places in French nds again the only parts of the outer ring the Verdun fortifications which were taken the Germans. The Germans still hold the tensive field works before Verdun whic the French built after the destruction of Lie and Namur had developed the futility of ol tyle forts.

According to the Associated Press, a le thy audience between King Constantine a the Russian and British ministers on Octo 27 resulted in a complete understanding, ich was expected to arrange things more tisfactorily for the king, Venizelos an the Entente powers. By this agreement, eek troops were to be withdrawn from the ovinces of Thessaly and Epirus into the so tern peninsula of Peloponnesus and the eek National Railway from Athens to Laris was to be turned over to the control of the E nte powers. French troops were also to be ithdrawn from Athens as fast as the gover ent continued to demonstrate its ability to aintain order. On October 29 a Greek st ner, the Angelika, which was proceeding rom Piraeus to Salonica with about 150 cers and men, of the Venizelist forces, wa torpedoed and beached. About fifty live vere lost. The Greek vessel Kiki-Issaias wa also torpedoed on November 1. She was re rted to be bound for Salonica with provision On October 31, replying to questions in the use of Commons, Lord Robert Cecil, Mini r of War Trade, denied by implication th the Allies were propping up King Constant by withholding recognition of former p nier Venizelos, but intimated that the Allies uld recognize the Venizelos government whe ver it was found that a majority of the eek people favored the movement.

A pitched battle was reported to be minent at Katerina on the Larissa Rail in Greece on November 3, between Ver ilst soldiers and Royalist troops. On Nov ber 2, 600 Venizelists occupied Katerina, ing the Greek garrison of 150 men to evacu the town. The Greek king promptly ord d a force of 4,000 loyal troops only thirty iles away to attack the Venizelists at once. enzelos is said to have raised already an ar of 30,000 men of the 100,000 he asked for hile the king's army is estimated at 35,000 The situation at Katerina on November 3 h all the primary elements of a revolution.

◆

Notice to Our Canadian Subscribers

WE have lately received numerous omplaints from subscribers in Can to the effect that they have been receiving heir paper from one to six days late, and in me cases issues have not appeared at all.

We took up the matter with the Ca ian Post Office in Toronto, and we are inf med that the recent embargo on freight ich caused a congestion of freights was pr bly the cause of the delay. For the benefit of ose who do not understand the method of nsmitting the Christian Herald to Canad we inform our readers that in common with any other publications it is shipped in bu by freight to Toronto, and there it is placed the Canadian Post Office by our special ent, who is located in the Toronto post office ilding itself. On several occasions the elay became so vexatious that we shipped an tire edition to Canada by express instead of fi ght, although the charge is double that of fi ght. We are publishing this explanation f the benefit of our Canadian subscribers, ar will do our best to relieve the situation as ich as possible.

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Interest and Enthusiasm

By MARGARET E. SANGSTER, Jr.

“YOU must meet Dick!” The dainty little butterfly girl was the one who said it first. “You t meet Dick!” echoed her mother. u must meet Dick!” the business , and the doctor, and the pastor told “Oh, you must meet Dick,” said tired school-teacher.

Who is this—Dick?” I asked at

Dick?” was the answer. It came er vaguely. “Why, Dick is—he's a mighty fine boy.”

Well, why,” I questioned, “why t I meet him? Everybody tells me I must!”

Everybody likes Dick,” I was told. erybody says a good word for him. rybody likes him. That's why!”

Is he good looking?” I wanted to w—“one of the handsome sort?”

Oh, no,” they told me; “he's just rdinary chap—as far as looks go!”

ND then, one evening, I met Dick. I met him at one of those old-ioned little parties where the twelve-old daughter and the seventy-year-grandmother are both having a good . The butterfly girl was at that y, and her mother, and the business , and the doctor, and the pastor, the tired school-teacher. And when k came in I saw that he was smiling that a bit of his smile seemed to ect on each face. And I saw him d down and whisper something into butterfly girl's ear. And I saw him her mother's hand as he stopped to k to her. And I saw him tell an iously funny story to the business , and the business man—who had n tired—threw back his head and ghed long and loud. I saw him take ny clipping out of his pocket, and a ment later he was reading it, dra-tically, to the teacher and the pastor, seemed equally interested.

ick was not a handsome boy. But wasn't commonplace. For his face the most *interested* face that I have r seen. He would have been just a t of any crowd on the street if it had been for a certain look in his eyes—a tain look that seemed to see every-ng—to be glad about the happy ngs, and sad about the unhappy s.

nd then Dick was introduced to me. d before long I found myself piloted o a corner of the room, and Dick was king to me. He was asking me about work—asking me intelligent ques-ns. He was enthusiastic about ries that I had read and liked. *He s interested.* He was so interested that personality fairly radiated at one; interested, even in commonplace sonal things, that I forgot whether was plain or handsome; so interested t his very manner was charming. d as he talked to me I knew why all those others had liked him. I knew tinctively that he listened just as in-estedly to an account of the butterfly l's parties as he did to the details of doctor's most successful operation. new that he was genuinely enthusi-ic over the mother's mince pie and pastor's latest sermon.

THE next day I found myself saying to a stranger: “Do you know Dick? Oh, you *must* meet him!”

I READ an article a while ago in one of our weekly magazines, an article that made a vast impression on me. It was short, concise, and the heading of it ran something like this: “If you have only one gift to give your son, let that gift be enthusiasm.”

The author of the article told about an experience that the manager of a large concern had in hiring an experienced salesman. He wrote and made appointments with two men in two different cities. And then, on one of his many business trips, he stopped at one of the cities and saw the first man.

The first man was a clever salesman, and the manager knew that he would make good in the new work, but . . . “I'd like the position,” said the first man; “there's a great deal of money in it.” That was his reason for wanting it. And the manager left without making any decision. And so he wired the second man that he would stop off and call.

When the train arrived at the station the second man himself came into the car. He was bubbling over with eagerness to prove that he could hold down *any* position; he was vehemently enthusiastic about the certain position that had been offered to him. Before they reached the destination the manager had acquired some of his spirit; and before the manager left he had become fired with interest and enthusiasm.

The second man got the position—although, probably, the first man was just as clever in business. The second man got it because he was interested and enthusiastic—so interested and enthusiastic that he made his personality felt—and liked.

IT isn't the man or girl who does the most talking, either, who is always the most enthusiastic. I have known silent people who were such interested listeners that they were always in demand—that everybody liked them. I've known girls who, by their manner in listening to the most commonplace story, could make it gleam with a reflected glory of enthusiasm. I have known hopelessly plain people who looked almost beautiful when their eyes were lighted with a glow of interest.

“ISN'T Mary tactful?” some people exclaim. Very often the meaning might be translated this way: “Isn't Mary interested?” All the people who told me that Dick was “a mighty fine boy” really meant that he was a mightily interested and enthusiastic one.

If you want to make friends, *if you want to keep friends*, try to become interested in *their* interests. If you want to make good at your work, try to be enthusiastic about it. If you are, you'll win. Don't affect the interest and enthusiasm, for, if you do, *it won't be the real thing.* Put a bit of your heart into your work, a bit of your spirit into your play, and imagine your own self in the other man's place, *and it will be the real thing.*

Among the Workers

HE nurses of the Bethesda Leper Home again appeal to readers of the Christian rald for bandage material, which is a prime ential in their work throughout the year. l but clean linen, cotton, cheesecloth, pillow s or sheets should be torn and made up in ls one inch to four inches wide, the pieces ng fastened together at the ends with a stitches, not pinned. Bandage material st be kept clean, and, as the voyage is long, must be securely packed. If sent by prepaid press there will be no expense for delivery New York. The lepers also need soft wels, muslin and underwear, white stockings, nknives, eye-shades, absorbent cotton, seline and other hospital supplies. Contri-tions should be sent to R Dan Wolterbeek, Park Row, New York City.

R. GRACEY, a missionary at Van, Armenia, reports to the American Board at only three or four of the Van mission ildings are standing intact. The Russian cials are cordial and aid materially in caring for the returning Armenian refugees. The American Committee for Armenian and Syrian Relief are providing funds to care for the refugees who fled to Russia and Persia. There are some most sympathetic and devoted German women who are doing excellent relief work among the refugees in Northern Syria. Throughout the entire war area in the Balkans and in Turkey the cost of living has greatly increased.

REV. J. C. TETER, who with Mrs. Teter conducts at Mineola, Fla., a retreat known as “Saints' Rest,” for worn-out ministers and missionaries, and whose work has often been mentioned in the Christian Herald, was the first man to enter the tabernacle for the first service of the Billy Sunday meetings in Detroit. If it seems that Mr. Teter was far from home, it must be remembered that “Saints' Rest” could accommodate more saints if it were completely furnished, and Mr. Teter has found many generous friends in the North whose aid alone has made his work possible.

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Young People's Topics for November 2

The Grace of Gratitude

Christian Endeavor and B. Y. P. U. Topic (Thanksgiving Meeting). Ps. 107 : 1–43.

"OH that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" The One Hundred and Seventh Psalm is the Thanksgiving Psalm. Thrice after measuring the manifold mercies of God, it reaches this climax. Thanksgiving Day is an abiding evidence of the real spiritual foundation of this Republic. In this year of 1916 we have even more than usual for which to give thanks. With almost all the world at war, we are at peace. With gaunt famine gripping whole nations, we have ample crops. With financial ruin threatening whole peoples, we are prosperous to the point of surfeit. But let us not be too thankful for our prosperity; it is much too tainted with the scent of blood. With all the world in need, we have enough and to spare. And is it not something to be thankful for that America, busy, prosperous, at peace, is face to face with the greatest opportunity for service in her history? America, who fed the famine-wasted of India, who succored the flood-bound of China, who for two years has kept food in the mouths of the Belgians, this same America is still left free to bind up the grievous wounds of a world at war. And again, free, strong America may at last be the agency through which will come the peace for which the world prays. With all our individual blessings for which we usually give thanks, we this year, as a nation, can thank Go that we are not as other nation that, sinful though we are, his has kept us and his grace has led paths of usefulness and of world s in his name.

Cultivating the Thanksgiving Ha

Epworth League Topic. Col. 2 : II Cor. 9 : 11, 12.

SOME habits are worth cultiv and the habit of being thank one of the good ones. We hav national Thanksgiving Day but year, and it is to be presumed tha the grumpiest of us is at least pa enough to appear thankful on tha But why be thankful only on one Most of us cannot begin to do j to our blessings in one day of tha ness. If we would only take st our successes rather than of ou feats, of our friends rather than enemies, of the grain we gathere our bins rather than of the cr gathered in anticipation, of the words we hear rather than of t sinuations we think we sense, of th that is ours and of the grace o which keeps us, we would find th had not time enough in which fully thankful. By all means cultivate the habit of giving thank us show appreciation to those abo and above all, let us keep a gr heart open toward God, who bles far above our deservings. The ence and discussion of the Chr Endeavor and B. Y. P. U. topics may well be used in connection this topic.

The Williamsburg Hebrew Christian Missio

UPWARD of twenty years ago the Williamsburg Mission to the Jews was founded by Leopold Cohn, a Hebrew, who a short time previous had been converted to Christianity. For several years past, rumors reflecting on the conduct of the mission and its superintendent, Mr. Cohn, have been in circulation, and more recently circular letters and printed statements containing specific allegations as to irregularities and misconduct have been sent through the mails to friends of Jewish work. At the suggestion of several Christian organizations and Christian workers, steps were taken to form an independent committee of investigation which would thoroughly examine the charges. The committee consisted of Rev. John F. Carson, D.D., of Brooklyn, Mr. Hugh R. Monro, of New York, and Mr. E. B. Buckalew, secretary to the Moody Bible Institute, Chicago. The charges laid before the committee may be grouped under three general headings: (1) Financial irregularities; (2) inefficiency in the conduct of the (3) charges affecting the personal acter of Mr. Cohn. As the result extended inquiry, the committe made a report which finds tha charge that money subscribed fo work of the mission was devoted to purposes, and that the financial me are generally lax, is wholly wi foundation; that the charge of ciency is not sustained; and tha charges reflecting on the personal acter of Rev. Leopold Cohn are w unsustained. On the other hand, has been abundant testimony by tors, missionaries, and other Chr workers of the highest characte proving of the work of the missio the character and Christian devot its founder and superintendent. report concludes with the express the committee's conviction that Leopold Cohn "is entitled to the fidence of the Christian public, and the Williamsburg Mission to the J an effective missionary agency."

A Word to the Wise

IN years past you were kind enough to urge your readers to shop early for Christmas. The Consumers' League appreciates your generous response to its appeal for this publicity. By it you made real to many shoppers their individual responsibility for the late hours, overwork and resulting fatigue, which turn Merry Christmas into Miserable Christmas for many workers.

Your efforts and those of other public-minded editors have brought about in the last ten years many changes in holiday shopping methods. There is a tendency toward an earlier and more thoughtful choosing of gifts. Merchants consequently plan to get their holiday goods on the shelves in November to make shopping early in the day and early in the season more convenient for their customers; to close their stores in the evening.

But, unfortunately, this is as yet only a tendency. Christmas still finds thousands of clerks, bookkeepers and delivery men exhausted by the unnecessary strain of the hideous overwork which is caused by the negligence and thoughtlessness of a procrastinating public.

HANNAH ANDREWS.

Bible Picture Contest

WE had expected to announce i issue of the Christian Heral the Judges had come to a final de as to the best answers to the pictu the Bible Picture Contest. They found the work devolving upon much harder than they anticipated in consequence require a longer ti arrive at a decision. All who are ested can be assured that this step i Contest is progressing. We are h that word will soon come from the Ju so that we can announce the best an and also the names of the prize wi

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THE Bible Teachers' Training School o its Seventeenth year on Wedn September 27, with 143 resident stud representing thirty-two states of the four foreign countries—China, Japan, and Mexico—and seventeen denomina Fifty-four colleges, universities and semi are also represented. In addition to these are many day students in the Italian d ment, twenty students are preparing f Christian ministry and general Christian among their own countrymen. The school ing itself has been outgrown by the student and the annex houses are being used for of the students this year. A new audit and additional class-rooms have been in of construction during the summer.

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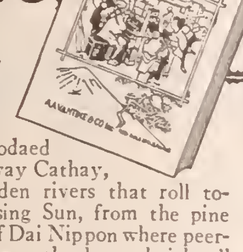

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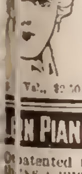
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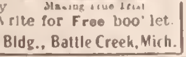
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The Christian Herald Prayer League

ALL Christians are urged to unite with the members of the Prayer League in daily prayer at the noon hour. Also any one is at liberty to send a request for prayer or an acknowledgment of answered prayer, thereby becoming enrolled as a member of the Prayer League.

PRAYER and faith are inseparably linked together. When Jesus was teaching his disciples how to pray, he said, according to Mark 11:24, "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Jesus here expressed one of the unalterable laws of grace which govern prayer.

There have come to the knowledge of the editors recently two instances of the way in which God takes care of those who fully trust him, especially if they are trying to do work for him. In the state of New York there is a woman, a deaconess, working among the poor, especially the aged and dependent. For several years now this woman has kept more than eighty old people from want, most of them persons whom she has brought to a saving knowledge of Christ. She herself is a woman of no property; she has never asked a cent from anybody, but has carried her own needs and those of her charges to God in prevailing prayer; and the money has come to her when, and only when, it was needed.

Another instance is of a converted Hindoo woman in India, who for many years has conducted a school for outcast widows whom she has rescued from almost unspeakable conditions, has educated, taught the story of the Christ, and then trained to go out into the highways and byways of India and carry the message to those who are hungry to hear it. At times several hundred girls have been in this school, and yet at no time has the company thus gathered together suffered real want, although their needs have been met only by the utmost endeavor of each to do all possible for the support of the work. Sometimes the need has exceeded their own strength; then they have rested solely on the power of God, have prayed in full faith, and have received.

MISS M. E. H. writes that she has been left alone in a home that is heavily mortgaged, and sees no way to prepare for the coming winter. She asks the prayers of the League that the Lord may speedily show her a way out. She says she has not been used to making a living, but can do some things if she has the opportunity. It is the opportunity for which she prays.

Mrs. C. McG. writes that throughout her life she has believed in answered prayer and in the efficacy of prayer in all things.

PRAYERS are asked for revivals of religion at Newell, S. D.; Forestdale, Mass.; Boyertown, Pa.; Rogersville, Mo.; Corvallis, Ore.; Hale, Mo.; Quitman, Ga.; Sterling, Ill.; Farmington, N. C.; Cowarts, N. C.; Cuyahoga Falls, Ohio (pray for the union evangelistic meetings being conducted here); Hamptonville, N. C. (pray for the spread of the Gospel in Indo and that souls may be saved); Foochow, China (pray for a great revival at our Mintsing station); Chemung, N. Y. (for the success of revival meetings being held in the First Baptist Church); Bowling Green, Va. (for the success of a revival in the Milford Presbyterian Church); Indianapolis, Ind. (pray for meetings to be held here November 12); Hartford, N. Y. (that revival meetings now held here may result in the conversion of many precious souls); Tulsa, Okla. (that many may be saved during revival in the First Baptist Church); Charleston, W. Va. (that many may be saved during revival here); Washington, D. C. (pray for an outpouring of the Holy Spirit in a New England Church); Big Rapids, Mich., also Mancelona, Mich. (pray that Michigan may be voted dry); Amory, Miss. (pray that the campaign in Mississippi against whisky may be successful); Granada, Colo. (that the beer amendment in Colorado may be defeated and voted down); Pittsburg, Pa. (that all the saloons here may be closed).

Two parents ask prayer that their sons' minds may be restored; Mrs. J. W. H. asks prayer that child's mind may be restored; fourteen friends ask prayer for mental restoration or strengthening for other relatives or friends.

Miss A. W. asks prayer that a doctor's sight may be restored; Miss M. C., that father's eye may be cured of cancer; two friends ask prayer that their mothers' sight may be restored; Mrs. L. B., that husband's sight may be restored; nine other friends ask prayer for the restoration or strengthening of sight for friends or relatives.

Thirty-nine friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing.

Five parents ask prayer that their sons may be delivered from the liquor habit; five wives, their husbands; M. C. asks prayer that a father may be cured of the liquor habit; fifteen that other friends or relatives may be delivered from this habit.

G. A. Y. asks prayer to be cured of the drug habit; M. F. G., that daughter may be cured of the drug habit.

Twenty-five parents ask prayer for the conversion of sons; eighteen wives, their husbands; fifty-one, for the conversion of other relatives or friends.

Five readers ask prayer for special spiritual blessing for others.

Eighty-five ask prayer for the healing of friends or relatives, including L. L. T., that pastor may be restored to health and strength; another, Mrs. E. G., that son may pass safely through an operation; another, Mrs. R. S., that son may regain the use of limbs and that his health may be restored; fifty-nine friends for healing for themselves. Eleven friends ask prayer for restoration of hearing for themselves or others.

Forty-three ask prayer for help or guidance in financial affairs.

Fifty-two friends ask prayer for the granting of varied desires and needs.

ACKNOWLEDGMENTS to answered prayer have been received from the following: J. D. G., West Rumney, N. H.; A Praying Sister, Wilmington, Ohio; W. C., Chadbourn, N. C.; Mrs. J. F. H., Mobile, Ala.; V. S., Mercer, Ky.; Mrs. D. C. T., Bridgton, Me.; Mrs. W. W. P., Leominster, Mass.; Mrs. A. U. B., Mulberry, Kan.; H. W. W., Grandview, Texas; I. S., Strawplains, Tenn.; A. W., Mesa, Texas; R. S., Barnesville, Ohio; E. L. B., Hagerstown, Md.; L. B., Danielson, Conn.; Mrs. J. P. N., Donora, Pa.; M. N. J., Bridgeport, Conn.; J. R. B., Dunn, N. C.; E. D., Louisville, Ky.; Mrs. W. A. B., Cowarts, N. C.; G. I. S., Bowling Green, Va.; Mrs. E. M. H., Granada, Colo.; Mrs. M. G., Updike, Miss.; S. F. M., Crystal Hill, Va.; Mrs. E. W. R., Gravett, Ark.; Mrs. F. S. S., Irby, Wash.; M. A. B., Hale, Mo.; Mrs. E. C. D., McMinnville, Ore.; H. P. P., Pomona, Calif.; Mrs. A. B. G., South Vernon, Mass.; Mrs. E. C. J., Madison, N. J.; J. L., Detroit, Mich.; Mrs. O. D., Little Rock, Ark.; J. L. M., Siloam Springs, Ark.; C. G., Columbia, Mo.; L. M. L., Brooklyn, N. Y.; C. T. W., Babylon, N. Y.; J. M. C., De Kalb, Miss.; Mrs. G. W. L., Pike, N. H.; Mrs. L. B., Rushford, Minn.; L. R. M., Vicksburg, Mich.; Mrs. D., Tunica, Miss.; M. C. W., Watertown, Mass.; G. A. M., Biltmore, N. C.

The Blessed Life

Continued from page 1252

rooted in such a purity, is the ideal for every relation in life, be it personal, social, or international. Until we achieve it, we are not God's children, nor are the heritages of his kingdom ours.

When men and nations alike are constrained to make the Beatitudes the rule of their conduct, then, and not till then, will the Golden Age appear. During these last days we have longed for the manifestation of the Kingdom. We know that its triumph is certain, but we are tempted to exclaim, "How long, O Lord, how long?" "Make no tarrying, O my God!" Yet while we wait, distressed and baffled by the hideous spectacle of ruin and tragedy which Christendom now presents to our shrinking gaze, the very anarchy of the downfall should prompt us to return to the Magna Charta of this Sermon on the Mount. The vials of wrath poured out on church and state will not be spent in vain, if we are driven to repentance. For the Kingdom will not come except as we obey the conditions herein laid down. Not alone for our own sake, nor our individual good, but for the sake of the bleeding myriads of Europe and Asia, do we plead that believers cleave to the plain teaching of the Beatitudes, with full purpose of heart.

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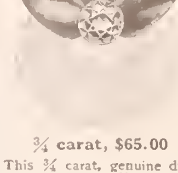
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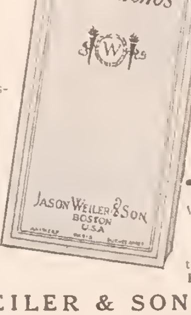

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A New Aid to Bible Study

THE announcement of a new Bible Encyclopaedia, under the general editorship of Rev. Professor James Orr, D.D., one of the ripest Bible scholars of our time, is an event of sufficient importance to challenge the earnest attention of Bible students everywhere. The International Standard Bible Encyclopaedia, as the new publication is called, is admittedly conservative, yet from the first line to the last it is the product of the best Bible scholarship in two continents. Among Professor Orr's associates are men eminent in the study of doctrine, Biblical History, Prophecy, Archeology and Exploration, including such well-known names as Professors Sayce, Albert T. Clay, Camden Cobern, Melvin Grove Kyle, the erudite German scholar Wilhelm Möller, Conrad von Orelli, Professor G. Frederick Wright, and others. A special phalanx of consecrated scholarship, including Professor Robert Dick Wilson, Harold M. Wiener, Rev. W. St. Clair Tisdall, and others equally well known, stand for the defense of the Old Testament against the destructive critics, while some fifty others of authority in their line, among whom may be mentioned Professor Edgar J. Banks, the explorer, Dr. Lazarus Fletcher of the British Museum, Dr. James M. Gray of Chicago, Professor William M. McPheeters, Professor Flinders Petrie, Sir William Ramsay, Professor George L. Robinson, and many others, some of whose names are known to Christian Herald readers, contribute a great variety of scholarly and enlightening articles dealing with the results of the latest investigations on various lines of Bible study and interpretation.

To the great majority of Bible students, the test of value of any new Biblical Encyclopaedia must be made on four specific points: first, as to accuracy and completeness of statement; second, as to comprehensiveness, which should include all that is new and valuable in connection with archeological studies, explorations and investigations in Bible lands, especially where these have a direct bearing on the sacred Book itself; third, as to new philological discoveries which may affect Bible interpretation; and fourth, as to the absolutely up-to-date presentation of all that relates to the progress of Christianity and the Christian Church throughout the world, including the various phases of development in our own time.

WE have examined these five volumes of the International Standard Bible Encyclopaedia with a good deal of interest and satisfaction. In the presentation of the essential doctrines of the Christian faith it is clear, sound and comprehensive, a book which pastors, scholars, students and Bible readers will find of great service. The inspiration and unity of the Scriptures are defended, the theology of the old dispensation and the new are ably contrasted, and the various books of the Bible are dealt with individually in a manner creditable to able and reverent scholarship. Fifty pages are devoted to the life and ministry of Jesus Christ, in a compact review by Professor John James Maclaren, which is one of the finest features of the Encyclopaedia. On Baptism, the accepted view of the Baptists, by Dr. A. T. Robertson, is followed by the non-immersionist view by Professor Thomas M. Lindsay, and the Lutheran view by Professor W. H. T. Dau. The article on the Lord's Supper is treated in a similar way by authoritative writers belonging to different denominations.

Historically the International Standard Bible Encyclopaedia is abreast of all the recent discoveries that shed light on the remote past. The latest finds in Egypt, Babylonia, Palestine, Assyria and other ancient lands are here given, many of them being illustrated by excellent photographs, and the articles being written by men eminent in the field of archeological inquiry. Prophecy receives liberal attention, and each of the prophetic books of the Old Testament has its appropriate setting and interpretation.

In the preface to the first volume, it is explained that "in harmony with the practical and authoritative character of the Encyclopaedia, the greatest pains have been taken to secure comprehensiveness and completeness in its presentation of all Biblical matters, and in its fulness of typical Scriptural references on all subjects dealt with. In scope, the work embraces the Old and New Testaments and the Apocrypha, together with all related subjects of language, text, literature (apocalyptic, apocryphal, sub-apostolic, etc.), archeology, historical and religious environment—whatever, in short, may throw light on the meaning and message of the sacred Book. The aim has been that nothing great or small conducing to this end shall be omitted."

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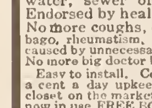

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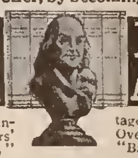

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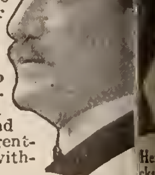

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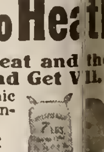

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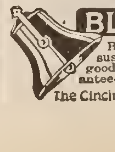

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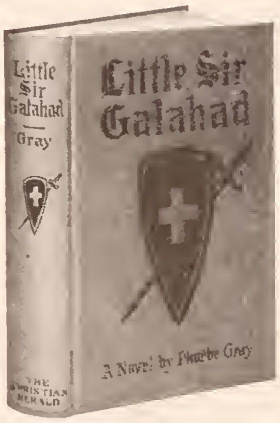

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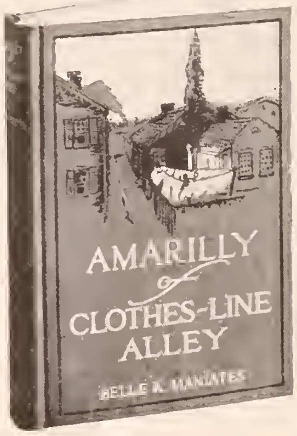

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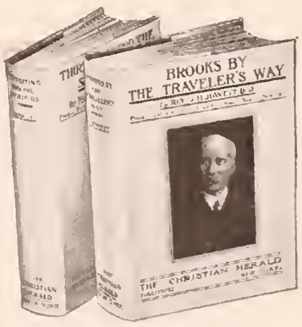

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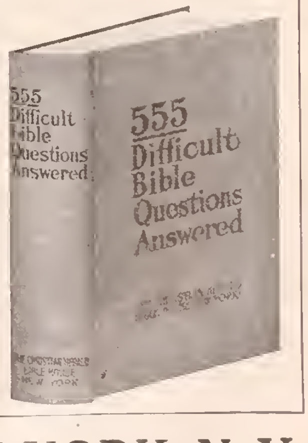

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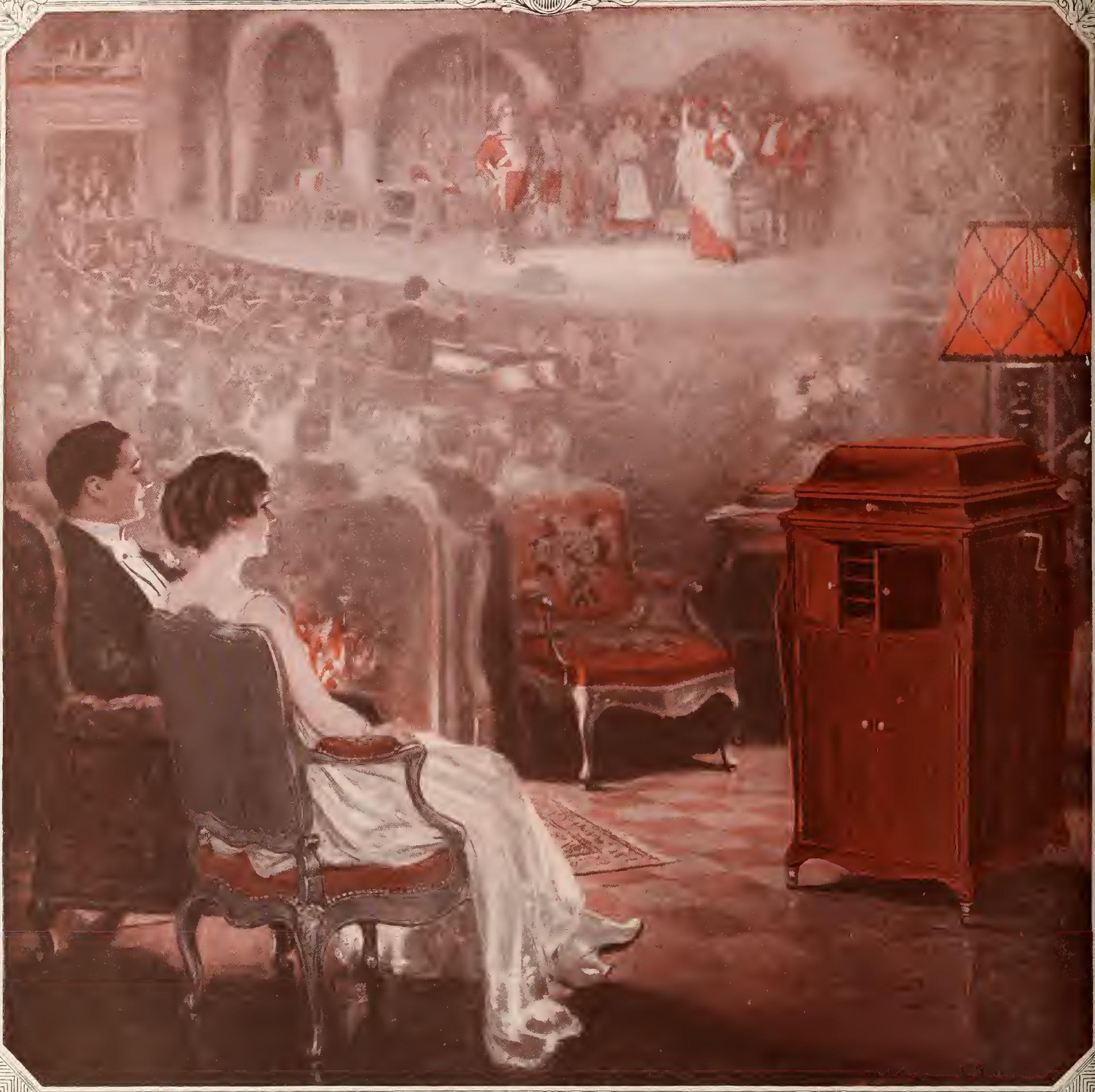

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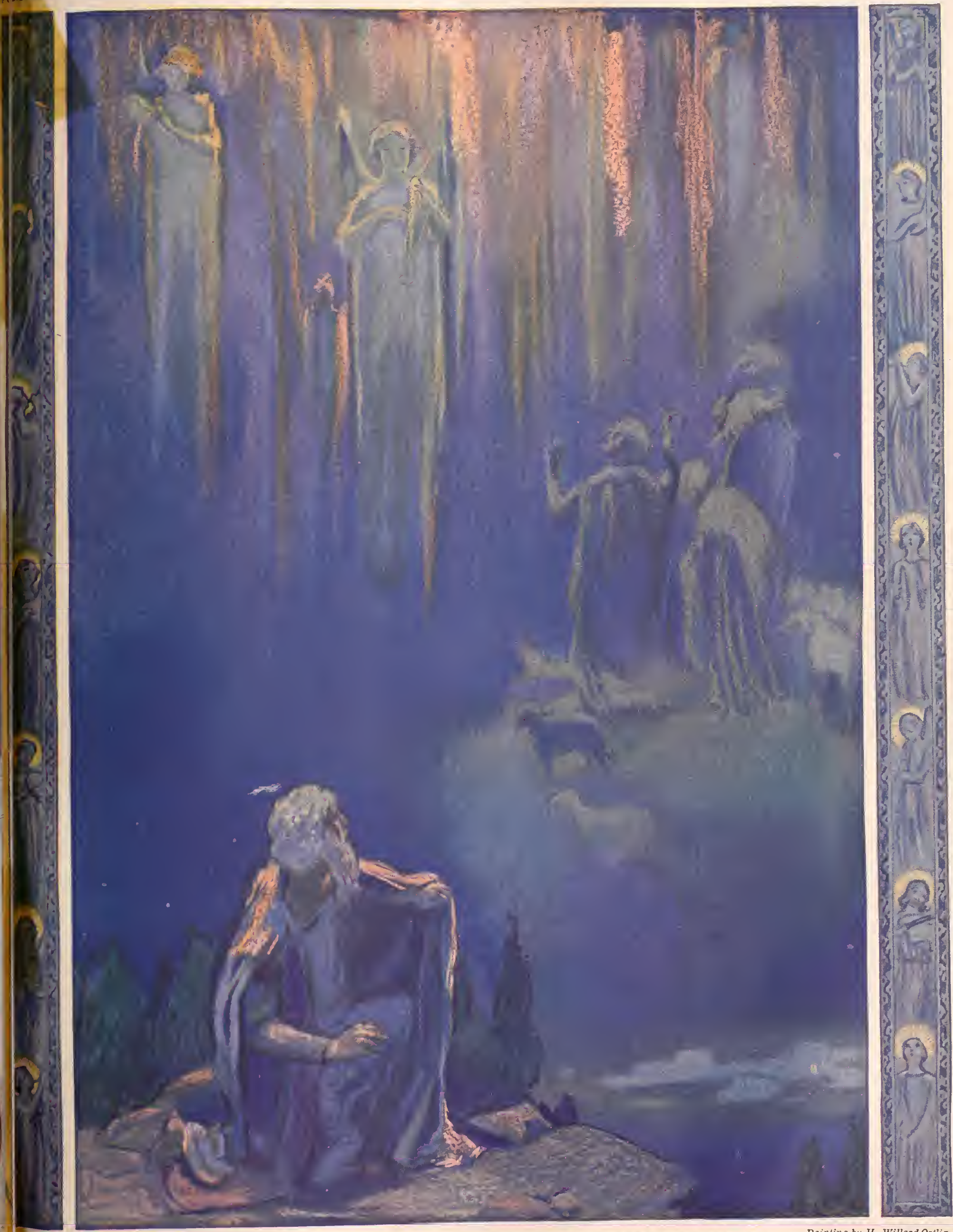

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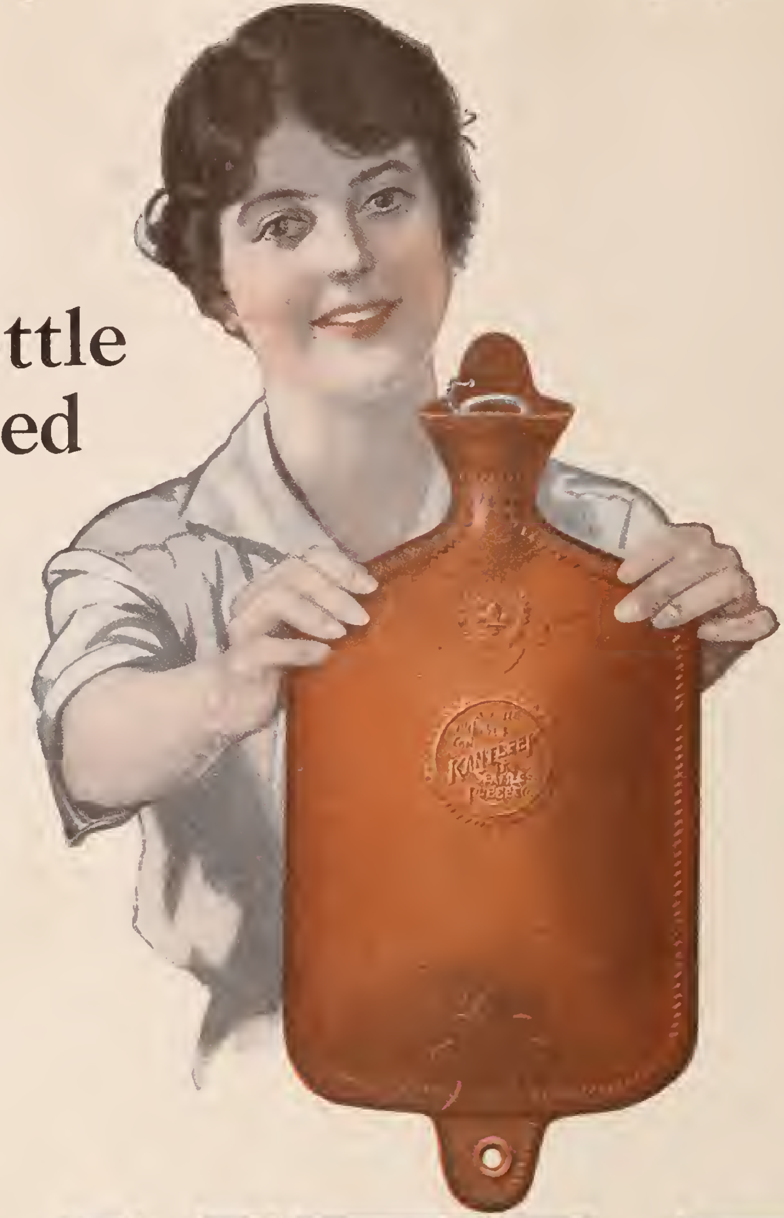

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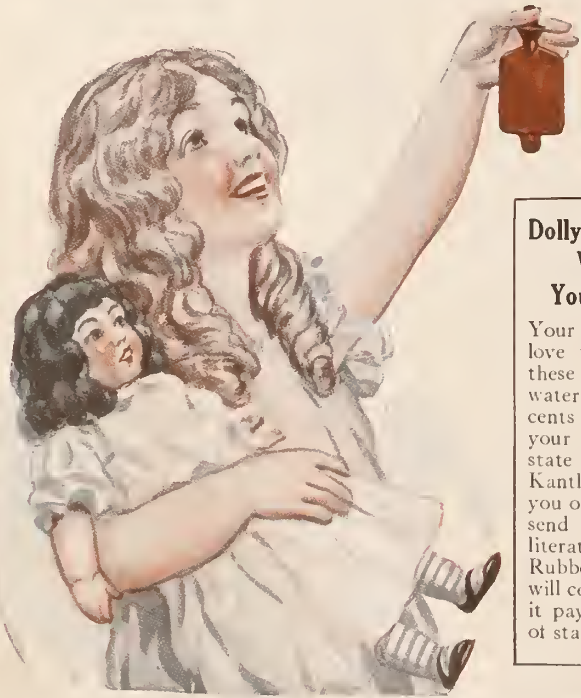

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THE·CHRISTIAN·HERALD
·AN·ILLUSTRATED·NEWS·WEEKLY·FOR·THE·HOME·

The Electoral Pivot Moves West

WOODROW WILSON will succeed himself as President of the United States. While his election was not quite conceded by the Republican campaign organization, there ared no reason on November 11 to doubt that the rican people had given the man who has represented before the world for four years a new lease of power h, in the terms of European statesmanship, would enoted a vote of confidence. The electoral vote on ember 11 stood 276 to 255.

hen night fell upon the presidential campaign of 6 it found the leaders of both the principal parties ning the election. Both based their claims upon ful canvasses, upon the reports of experienced ical investigators, and the reports were very much e in that they showed over the whole country a rising degree of reticence on the part of many people refused to state definitely where they stood. It a case of "so many hundreds are for us, so many dreds against us, and so many hundreds are non-mittal, but—" Each party took the liberty of slating this "but" in its own favor, with possibly a e more assurance in the Democratic prediction than he Republican, since Chairman Vance C. McCormick he Democratic National Committee was willing to lict an electoral vote for Mr. Wilson of 364, while irman William R. Willcox of the Republican Na-al Committee was only willing to claim a majority ot less than one hundred electoral votes.

y midnight on Tuesday, with the returns in from the er states, it appeared that Mr. Hughes had been ted. The morning papers of Wednesday showed Hughes leading with 253 electoral votes, and 200 for Mr. Wilson, ten states being in doubt. As the day gressed and the returns began coming in from the outlying incts, Hughes failed to gain, while the Wilson vote crawled and up, until by Thursday morning the chances of the two didates appeared about even, with the result hinging upon nesota, North Dakota, California, New Mexico and New pshire. By midnight Thursday it became evident that the sident had won California, his plurality with only 47 precincts sing being 2,965 votes. He also held New Mexico and North kota by pluralities sufficiently large to cover any possible iation in the vote of the precincts still unreported. Minne-a and New Hampshire appeared to have gone to Hughes, but very narrow margins, the count in New Hampshire turning to son by seventy votes, with five precincts to be heard from. is placed the electoral vote on Saturday at 276 for Wilson and for Hughes, with the possibility that the twelve votes of nesota might still be added to the Wilson column. It is the sest election since 1884. The President's plurality of the ular vote exceeded 400,000. Close estimates on November 10 e Wilson 8,560,000 votes, an increase over 1912 of 2,297,000.

n the balloting for senators representatives, the Demo-ts retained control of the ate, the apparent result being election of 54 Democrats and Republicans, giving a Demo-tic majority of 12 as against 16 the present Senate; in the use, 217 Republicans and 210 nocrats had been surely elected the 13th with one other Re-blican a probable winner in his trict, which indicated that the House would stand Repub-ns 218, Democrats 212, Pro-ssive one, Prohibitionist one, tectionist one, Independent e, Socialist one, and one doubt-. This result gives neither rty control of the House, and ows the balance of power into hands of the five representa-es of minor parties. In the sent House the Democratic jority is 23.

It is impossible at this writing tell just what forces were re-onsible for the reelection of the esident. The President's party d counted on the labor vote, t Hughes ran strong in the eat labor centers, which have mained Republican as they have en before, with the exception of io, which was practically con-ded to Wilson before the elec-n. There was much question to the probable action of men voters, yet in most cases ey seem to have divided also.

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President Woodrow Wilson

© Clinedinst

Vice-Pres. Thomas Marshall

A GREAT deal was said during the campaign regarding the vote of citizens of foreign birth, yet the returns give no evidence of any large movement of such citizens *en bloc* to either candidate. The Republican chairman in Kansas, which State, while a very independent commonwealth with a strong Progressive trend, has usually been safely Republican, but which this year elected a Republican governor and the entire Republican state ticket by pluralities ranging to 100,000, yet gave its vote to Wilson by 25,000, is reported to have said, "We appealed especially for help for Hughes and the congressmen, but $1.75 wheat and the 'Kept us out of war' cry and the Adamson Law made it impossible for us to turn the tide."

Much was made during the campaign by the Democrats out of the criticism by the Republicans and their candidate of the President's Mexican policy, the declaration being made and pressed home that a vote for Hughes by all the logic of the occasion meant a vote for war. The action of the Republican committee in California in permitting Mr. Hughes to attend a banquet served by non-union waiters during a strike of union waiters, and the action of the same committee in preventing candidate Hughes from meeting the Progressive governor, Hiram Johnson, during the campaign for the nomination for senator, may perhaps have thrown the balance against the Republican ticket in both California and Washington; for California's progressivism antedated the convention of 1912, was based more thoroughly on cardinal principles than that of much of the country, and the Progressives of California, as of other Western states, showed less tendency to permit themselves to be led back into the Republican fold than did those of other sections. As it transpires, the state of California has decided the election, and the city of San Francisco has decided the result in California; so that it may be said that the city by the Golden Gate has for once in its career elected a President of the United States. The old question which was paramount throughout the campaign, as to whether the disruption of the old Republican party at Chicago in 1912 had been repaired in Chicago in 1916, is still open. "Peace and prosperity," the spirit of "let well enough alone," a hatred of war, and a fear that a change of administration might precipitate a conflict somewhere, all were elements in the decision of the electors.

The total vote of the Socialist party is given at about a million and a half. The total vote for the Prohibition party is not available at this writing. Of seven states that voted on prohibition, Michigan, Montana, South Dakota, Utah and Nebraska were carried by the "dry" forces. Missouri remained under its present law, as did California, and an attempt to repeal the prohibition law in Arkansas failed by a large vote. Attempts in Washington, Iowa and Colorado to modify or repeal prohibition acts were likewise defeated. The governor elected in Florida is said to be pledged to sign a prohibition bill if passed, and the legislature is reported as favorable to the measure. Utah chose prohibition by electing a legislature pledged to enact state-wide prohibition. There having been eighteen prohibition states, the addition of these five brings the total number of "dry" states in the Union to twenty-three, with the possibility that Florida will be added by legislative action before the end of the year. Woman suffrage amendments were defeated in the states of South Dakota and West Virginia.

The vote on Tuesday, November 7, crossed party lines with such utter abandon that even the most skilful politicians will still be figuring as to what it meant when the next election is held. From appearances it would seem that the day of blind allegiance to party has passed in America. The independent voter, whose number has been increasing year by year, is now in the saddle. He holds the balance of power. This is indeed well, for it means that any party which would retain control of the machinery of government must serve the people, must keep its promises, and must represent in its policies the firm convictions of the electorate. Campaigns will not be won again on catching slogans. The people

Continued on page 1291

RAZOR
UP-STAIRS AND DOWN
© International Film Service, Inc.

One of the New York election night crowds waiting (this one at Times Square) for the returns

Through the Orient for the Christian Herald

By MAYNARD OWEN WILLIAMS SEVENTH LETTER

An Interview with Viscount Kaneko

I HAVE just had a most illuminating and interesting interview with Viscount Kaneko, one of the leading statesmen of Japan. He is at present a member of the Privy Council, of which Prince Yamagata is now president, though Viscount Kaneko held that position from 1888 to 1890.

Like Marquis Okuma, he is a native of Kyushu. He is now sixty-three years old. He has spent eight years in America, getting his degree from Harvard in the class of 1878, and holding as well an honorary LL.D. from that institution. He represented Japan unofficially during the Russo-Japanese War, at which time he was a warm friend of Theodore Roosevelt. He has served his own country as secretary to Prince Ito, when that leader was premier; as chief secretary of the House of Peers; as Vice-Minister, and later, as Minister of Agriculture and Commerce; and Minister of Justice. At the present time he is president of the American Friends' Society, and is one of the foremost authorities on Americo-Japanese relations.

Viscount Kaneko is unusually frank and open in his statements, and my visit of over an hour was a most pleasant one. The room in which I was received was simply but tastefully furnished, with less furniture than we would have in a parlor. To the Japanese, a foreigner's home looks like a second-hand furniture store.

Facing me as I entered was a photograph of Theodore Roosevelt presented to Viscount Kaneko when he was a Baron, during his two-year visit to America in 1904-05. In a small alcove, where the ivory-colored statue stood out boldly from a dark background, was a fine Venus di Milo. A portrait of the former Emperor, a Japanese motto and a portrait of Mr. Kaneko completed the decorations.

An Oriental Statesman at Home

All through the interview, I could look past the simple, unassuming, slightly bald man, who talked so fluently and openly, to the rather stiff portrait of the same man in full military costume, with gold lace and decorations on his breast. I was glad that he was dressed as he was, in the simple gray costume of the Japanese gentleman at home. We talked as man to man. No one has made me feel more at ease, yet without loss of dignity. Viscount Kaneko would make a very poor chum, but he would be an admirable friend.

He hoped that I was not unduly praising the Japanese, feeling that such an attitude was not that of the truest friendship.

"Every nation has its faults," he said; "and unless a writer admits faults in those whom he describes, his readers know he is not stating facts, but trying to prove something or to confuse his readers. I am very careful, in speaking of Americans, not to overlook their faults, but that makes the more forceful my statements of their frankness, straightforwardness, charity and altruism. The Japanese respect and like the American people, in spite of the scalawags that are found there."

Viscount Kentaro Kaneko

"Scalawag" is a favorite word with the Viscount. When it is not an American scalawag it is a Japanese scalawag. Mr. Kaneko is not given to slang, but "scalawag" is an important word in his vocabulary. We talked of many things, and after thoroughly discussing mission work and Christian schools, he spoke very openly of political matters—so openly that I am not permitted to quote his statements—but in a way that opened new vistas in my grasp of the situation, and convinced me not only of the sincerity and integrity of the small but virile man opposite me, but threw new light on the difficulties in which Japan finds herself, and argued well for her desire to maintain not only our friendship, but China's as well.

I admitted my prejudice against Japan while I was in China a year and a half ago, and was unable to say that that prejudice was entirely dispelled; but the words of Viscount Kaneko did much to efface a prejudice which had its inception, as many prejudices do, in partizanship and ignorance. I am absolutely convinced that if the best men in Japan can have their way in the government, there will exist no reason for any one's doubting the statement, so often and so recently made, that Japan will carry out to the letter the very clearly expressed treaties she has made.

"He considers Buddhism a superior philosophy"

Offerings to a sacred tree

A company of priests

A Japanese View of Christian Missions

I realize that some of my friends, on readin will say that shrewd politicians have blinded me iniquity of the Japanese empire. My missi Japan has been published in the papers, and the have known my every move; yet there has not a single attempt made to make me see matters th Japanese eyes, or to keep me from seeing thing American eyes. I sought the interview with Vis Kaneko, having a letter of introduction from our broadest churchmen in America. I have dence in Dr. Mathews, and I have confidence a Viscount Kaneko; and these men base their judg on more inside information than is possessed by jingoists in both countries.

I am not sure that Japan's actions in Chin satisfy the United States, or that they will be en just. But I do believe that many broad-gauge s men in Japan, among them Viscount Kanek working with might and main to bring about rel that will be honorable and friendly. The fran with which the Viscount discussed delicate m in politics gave value to what he said, and to I am free to quote, about Christian mission in Japan for the last half century.

Viscount Kaneko is not a Christian. Wh America he was a close friend of Phillips Brooks, man Clark, Edward Everett Hale and Bishop In search of the truth, he visited every church i ton, from Baptist and Metho Unitarian and Swedenborgian the impression left on his min one of confusion and discord. I asked him whether he might become a Christian if Christ been in Boston he thought h doubtedly would.

Although he considers Bud a superior philosophy, he be that Christianity is superior life; and seeing it advance, wi ministers respected, while Bud declines and its priesthood is l down upon, he is doing all i power to extend the influen Christianity in Japan. Missio testify that his influence is a help in Christian work.

According to Mr. Kaneko, tianity was at a low ebb in Japa ing his boyhood, owing to the bi and poor education of the mi aries. They came from China, and America and treated the J ese as inferiors.

"Some of the missionaries much less educated than the p they tried to reach," said th count. "This condition I expl to my friends in America on visits, pleading for men of education in addition to sem training. The present missionaries are much su in this respect, and are not only gentlemen but a equals in secular education. But the missiona Japan is not dealing with South Sea Islande Chinese of the coolie class. Mission boards s continually strengthen their demands for a training on the part of the men they send to J for there are Japanese today, as there were i school days, who will sneer at Christ becau

"The missionary to Japan is not dealing with South Sea Islanders"

Photo by T. Tak

"Simply and tastefully furnished with less than we would have" ack of education on the part of the Christian onary."

A High Tribute to Christian Schools

'oday the American reputation for scholarship ı advantage to the American missionary, but native Christian has no such pro- on. He is bound to encounter those ıis work who are better educated ecular lines than he is, and who know For this reason, the native preachers Christian workers should be persons only of broad sympathies but of broad ing."

e discussed the Christian schools and influence. The Viscount believes ughly in Christian schools, though are inferior to the Imperial University aching staff, equipment and student .

Aside from the Imperial University, h has the pick of the finest students," xplained, "Christian schools are equal e government schools. That is to say, are four or five colleges that are so, les many elementary schools.

Given two students, one from a Chris- school and the other from a govern- t school, having the same scholarship training, our best business and profes- al men will choose the graduate of a stian school on account of his superior ality. Those boys are honest, and they straight without being told. Chris- ity is proving its value by the men it luces, and we cannot have too many istian schools of government standard apan."

iscount Kaneko had kept in mind the ous points he had made, and before turning to a ussion of politics, he summed them up to give me ance to get them clearly in mind.

Friendship recognizes faults, but triumphs over n. Christian leaders must be well trained to do tive work in Japan. On account of the high acter of the graduates of Christian schools in an, our men are very friendly toward Christian ools. Christianity is a practical religion, and is spreading among our best men in all walks of life wildfire, while Buddhism is on the decline. But higher a place Christianity wins, the better and der should be its leaders. Japan will never ask istians to compromise on their faith, if they have heir representatives men whose training is broad, whose manners are those of gentlemen dealing equals," he concluded.

t is significant that Viscount Kaneko made his ointment with me by telephone. It shows to what ent his stay in America influenced our interview. had time to give me more than an hour, and hence discussion was franker and fuller than my further rviews are likely to be. The Viscount has asked to call on him again when I am in Tokyo.

s Viscount Kaneko, with the honorable record I e outlined, intelligent enough and honest ugh to speak truths that are worth giving d to, or have I been treated to a dish of soft p in an effort to deceive my readers? I have opinion. You are entitled to yours.

A Motorcyclist's Perils

ly last week has been occupied with a ty- oon, a motorcycle and nine million people whose main desire is to stand in the way when I try to ride through a narrow street. The horn on my machine makes more noise than that on any auto in Japan. If I were walking in the street and that thing went off within ten rods of me, I'd jump for the nearest shelter and do it quickly. Not so the Japanese. One would think that being run over was their main delight. From Yokohama to Tokyo, the road is almost a continuous double row of open-faced houses, which disgorge their occupants just before a vehicle wants to use the road. One might get the idea from pictures that Japan is sparsely populated; but there are more people along that Yokohama-Tokyo road than there are in the New York Subway at six P. M. I never saw so much concentrated humanity outdoors in my life.

Freight and coal yards at Otaru where 500 tons of coal an hour can be shot into a ship's hold

I can get a hundred Japanese lined up in front of my machine any time I start the engine. After a few hundred little imps race directly in front of one, waving their arms and skidding along on their clogs, he makes up his mind to wipe out a few of them to show that a three-hundred-and-fifty pound machine with a two-hundred-pound rider is not a thing to be toyed with.

But just then, out into your path runs the cutest little girl that ever had her coal-black hair cut around a bowl; wearing a bright-colored dress and looking at you with all the trust that can be shown in two big dark eyes, and your heart goes into your mouth before her mother snatches her out of the way.

Riding a power bike in Japan is hard on the nerves. You can't speak the language to ask the way. You can't read the signs. You can't find out what is the matter with your machine without some inquisitive apprentice bringing along his hundred-piece foundry to see what is inside the thing. They are becoming fairly used to autos, but a late-model bike makes them just die to turn a few screws and examine the very vitals of the curiosity.

Every grown man seems to have a cart a few inches narrower than the road. Two of these carts are perpetually meeting just in front of you. Or you blow your horn at a peasant drawing his load of bamboo poles, and he turns out violently, thrusting the harsh bamboo like a shaving brush under your chin so that you only get past by a close shave.

I called on our consul in Yokohama, Mr. George H. Scidmore, who told me that there is no discrimination against American shippers in Japan, as far as he knew. Freight rates are high, but that is due to a shortage of ships. Sometimes a shipping clerk will, for friendship or its monetary equivalent, reserve space in a certain steamer for his client; but there is no concerted action to keep foreigners from trading on an equal footing.

Mr. Scidmore's mother is ninety-three years old and her Sabbath is spent in reading the Christian Herald, as it has been for many years. She is in good health and the possession of all her faculties, thus proving that life abroad is not always terminated prematurely.

"You can tell your readers," he added, "that there is not a more enthusiastic subscriber on the lists than Mrs. Scidmore. She reads the whole paper, is very fond of Frank Carpenter's articles, and reads the sermons two or three times."

Sidelights of Japanese Character

I want to tell two incidents to illustrate Japanese character. They prove nothing. They do not show how many warships we should build next year; nor do they make out that the Japanese are angels or devils. They are incidents—that is all.

A bright young fellow stepped up to me and asked, "Do you consider that my English is very good for Japanese boy?" He was a stranger to me, but his face was beaming with pride at his possession of a language that means a lot in Japan. I admitted that his English was fair. Immediately he asked if I would help him with a difficult bit of English that he was trying to explain to his smaller brother. Of course I consented. I thought he was going to take me into the shade across the street, so I went along. But it turned out that his book was nearly a mile away. When we reached his place and it turned out to be a curio shop, I thought that if a man tried to sell me a gold brick I would buy it.

But contrary to my expectations, he neither mentioned curios nor lingered behind the counter. He took me back to a desk where there was an English book in words of one syllable, and the most involved idioms that a despairing teacher ever tried to explain to one whose English, "very good" as it was "for a Japanese boy," lacked a few pinnacles of completion.

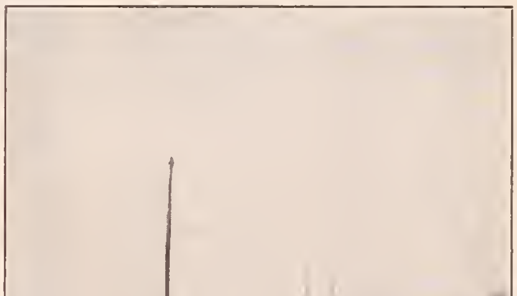
It was all about Mr. Henry and Mr. Becket. I have taught that story with variations in

Continued on page 1293

Every nation has its faults," but "Friendship triumphs over them"

Photo by T. Takagi

A festival procession. "I never saw so much concentrated humanity"


Japanese fishing boat and mission yacht. "Christianity is spreading . . . Buddhism declining"

A WEEK *in the* WORLD'S NEWS

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Wu Ting Fang

New head of Chinese foreign office

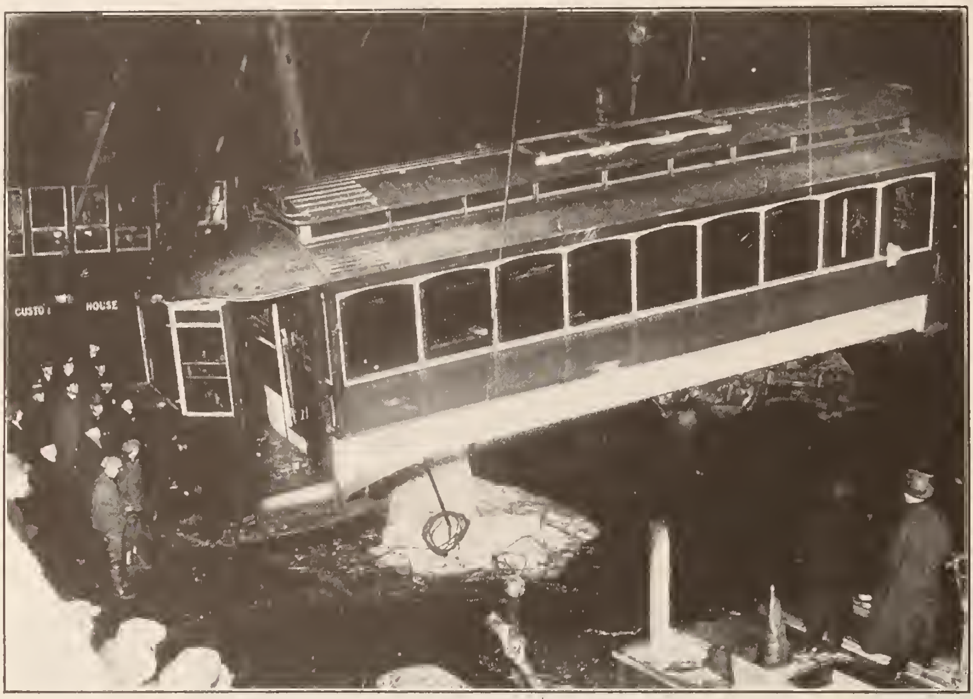
HE MAY FIND THE WAY OUT. Wu Ting Fang, who was Chinese minister to the United States for a number of years and whose hunger for knowledge and promiscuous asking of questions, prompted by the desire to fathom the mysteries of Western civilization, kept him in the public eye and made him the center of many more or less humorous incidents, has been appointed Minister of Foreign Affairs of the Chinese republic. Minister Wu has been in sympathy with the Chinese revolution from the start, is one of China's strongest men, rendered her good service as minister to this country, and is expected to acquit himself well in solving the mysteries and untangling the perplexing situations which confront her in her foreign relations.

PRICE UP, COST DOWN. The Federal Trade Commission announced on November 3 that its investigation of news-print paper prices had developed that the average cost of production was less than a dollar and a half for a hundred pounds, which is below the average cost in the last three years, while the price since January 1 has risen from two dollars per hundred pounds to six or seven dollars in some instances. The production in the first half of 1916 was very much greater than in any preceding half-year since 1913, most mills operating twenty-four hours a day for six days a week.

DEATH STALKS AT SEA. During one of the worst gales ever known in the Irish Sea, the British steamships Connemara and Retriever collided at sea, both vessels sinking immediately. The Retriever carried a crew of thirteen and the Connemara a crew of thirty-one and fifty passengers. Although the vessels sank near shore and were only partly submerged, the weather was so rough that it was impossible to launch boats or to extend relief from shore, and ninety-one lives were lost, some of them through the explosion of the boilers of the two ships.

INSURRECTION OR TYRANNY? Seven men were killed and forty injured in a fight on November 5 at the city wharf at Everett, Wash., between a sheriff with his posse of 150 citizens and 250 members of the Industrial Workers of the World who had sailed to Everett from Seattle on the steamer Verona in an effort to lend forcible aid to a strike of shingle weavers which they claimed had been broken by the sheriff by strong-arm methods. The sheriff had ordered all members of the organization deported from the town, an order in which he was backed by the citizens generally, the citizens organizing a vigilance committee which practically supplanted the normal government of Everett. When the Verona came alongside the pier, the sheriff is reported to have stepped forward and told the men on the boat that they would not be permitted to land. At a signal from the leader, who had begun to argue with the sheriff, his men are reported to have opened fire on the sheriff and his posse. The fire was instantly returned. Four of the killed and most of the injured were I. W. W. men. Following the incident, the governor ordered the National Guard to take control of the situation. The I. W. W. claim that they were fighting for free speech.

WILL FOLLOW IT UP. The Attorney General announced on November 3 that his department would begin an investigation into the causes for the rising cost of living, and that if any prices were being increased unlawfully prosecutions would result. The secret service of the government is reported to be giving particular attention to the coal situation. Experts of the Agricultural Department on November 3 recommended the organization of co-operative stores by consumers, the Department having made an exhaustive survey of the field for such stores and of the conditions under which they have been successful. In the meantime the climbing habit continues to be evidenced in the market prices of the nation.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Boston's trolley car death trap as it appeared twelve hours after the fatal plunge

CAR PLUNGES THROUGH DRAWBRIDGE. A Boston street railway car plunged through an open drawbridge into Fort Point Channel on November 7. The motorman, who jumped in time to save his life, claimed that warning lights were missing on the gates barring the open draw. At least forty-five persons lost their lives. Twelve were rescued.

AN INTERNATIONAL EVIL. In enforcing the Harrison Drug Law, American police officials have found that the addiction to drugs is by no means confined to the underworld, the use being even wider than was suspected when the law was passed. Great Britain has recently adopted restrictions on the drug traffic modeled very closely on the Harrison Law. Under the new English regulations it is illegal for any unauthorized person to have cocain in his possession, and for a chemist to supply it except on the written order of a physician.

Jeannette Rankin

Of Montana, probably first woman member of Congress

NOT SO WILD AFTER ALL. According to a letter from Dr. Carl Lumholtz, a Norwegian traveler, published in the London Daily Chronicle, he has been meeting with some strange experiences amid the untamed mountains and rushing torrents of the island of Borneo. He says the mountain peoples are a quiet, hardy people of nomadic habits, who have lately been induced to form villages and cultivate rice. According to this traveler, it is the custom among them for a young man to pay for his bride with a sword or a gun, there being no marriage ceremony. Divorce is very rare. If the husband dies, the widow fasts every other day for a month, and is expected to weep morning and evening for one year, at the end of which period she is allowed to remarry. The chiefs among these tribes are permitted to wear a tiger's tooth inserted in a hole, made by forcing through an empty rifle cartridge, in the upper part of each ear. The writer reports that the head-hunting part of the native religion has been practically suppressed by Dutch influence, and that, apart from this custom, the Dyaks have many good qualities. They are gentle, trustworthy and industrious, and theft is unknown among them.

WILL TEST THE EIGHT HOUR LAW. A suit was filed on November by the Union Pacific Railroad Company in the United States District Court at Omaha, Neb., to test the constitutionality of the Adamson eight-hour law, alleging that it is not a proper regulation of interstate commerce, violates the guarantees of the Fifth Amendment to the Federal Constitution, and is unworkable as applied to existing conditions.

FOR GRADED FLOUR. The Woman's Association of Commerce, which is pressing a fight against the high cost of bread flour, is urging the United States Department of Agriculture to put into effect at once a law (effective July 1, 1917) which provides for the fixed and uniform grading of wheat. The women also urge that flour milled from the different grades of wheat shall bear the number of the wheat from which it is milled, it having been demonstrated that bread made from the three inferior grades of flour was fully as nutritious as that made from Grade 1. The Association declares that as wheat is now handled, lower grades are mixed with the higher and all are sold as Grade No. 1, or the inferior grades are rejected and fed to stock.

THE INDIAN NO LONGER VANISHING. Vital statistics prepared by the Bureau of Indian Affairs show that the Indians in the United States are again increasing in number. For three years unusual efforts have been made to instruct the Indian in matters of hygiene, in the care of children, especially of young babies, and in the prevention of disease. The results have been shown in cleaner homes and in better general health, and are now registered in the statistics for the fiscal year 1916, which include all Indians except the five civilized tribes and a few scattered Indians in California. The total Indian population is given as 20924, the total births 6,092, total deaths 4,572, the increase being 1,520.

EXTRACT OF SAWDUST FOR MOTOR CARS. Undeterred by the ancient tale of the man who fed his faithful horse on sawdust, chemists of the American Chemical Society declare that it will soon be possible to run motor cars on alcohol derived from sawdust. It is claimed that alcohol may also be produced from other by-products of industry, and that the southern darky may lose his "black strap" molasses as a result of the demand of industry and pleasure for a cheaper fuel than gasoline. It is claimed that alcohol can be produced from these and other by-products and retailed for twenty-five cents a gallon; and be preferable to gasoline at the same price.

FOR ARGOSIES OF PEACE. In the first six months of 1916, 192 vessels aggregating 228,000 gross tons, were launched in the United States, and on July 1 American shipyards were building or had orders to build 385 steel merchant ships, of which 159 were expected to be

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hed before the end of the year. It that Japanese yards have con- which will keep them engaged for ears, and are buying steel in the d States. Shipyards in Holland contracts that will keep them busy d 1918. and are cting for some ves- to be delivered in Norwegian yards so crowded with that American ards and even Chi- yards are receiving s from Norwegian English shipyards lso said to be busy, y on warships, but every available y concentrated on ant-tonnage to re- that lost at sea.

E COMMISSION RE- ENES. The Ameri- lexican Commis- resumed its sittings ovember 10, it be- eported that there again talk that the cans would revive the demand for withdrawal of General Pershing's os. Severe fighting has been re- d between Carranza and Villa ers in the neighborhood of Santa lia and at Dorado in the state of uahua, also between Parral and nez. Advantages were said to have somewhat with the Villistas, and ral Obregon was reported to have ced another division of troops to eed to Chihuahua from Coahuila. ral Americans lost their lives in the t disturbances in Mexico.

DANGEROUS TOY. Lieutenant ner Welsh, U.S.N., and Lieutenant ence K. Bronson were killed on ember 8 by the premature explosion bomb which they were attempting aunch from an aeroplane at the an Head proving grounds. Experi- ts were being made with bombs gned for use against vessels. The osion completely destroyed the plane, which, with its passengers, nto the Potomac River.

FANT PARALYSIS A HUMAN ILL. The ed States Public Health Service e public on November 3 a statement e American Public Health Associa- regarding infant paralysis which is ollows: "The weight of present opin- inclines to the view that poliomyeli- infantile paralysis) is exclusively a an disease and is spread by human act, whatever other causes may be d to contribute to its spread. The ific cause of poliomyelitis is a micro- nism, a so-called virus, which may ositively identified at present only its production of poliomyelitis monkeys experimentally inoculated. h experiments have shown this virus e present not only in the nervous ues and certain other organs of per- who have died of poliomyelitis, also in the nose, mouth and bowel harges of patients suffering from the ase." The Public Health Service mmends strict quarantine, the dis- ction of all body discharges and the oval of patients to hospitals wher- r possible, and states that there is specific treatment of established e in poliomyelitis.

RAGMENTS OF NEWS. The Inter- e Commerce Commission on Novem- 4 ordered an immediate inquiry into nation-wide shortage of freight s. . . . Six men, four of them union cers, were arrested in New York on vember 3 charged with having caused explosion of dynamite in a subway tion on October 24, this being one the few lawless incidents in a strike ich concerned more than 11,000 n, and which is not yet settled, hough the companies are steadily proving their service. . . . Japan ims the tallest chimney in the world. stack now being built at Saganosekei l be 567 feet high and 26 feet in meter at the top. The present high- chimney, also in Japan, at Suhegawa, 17 feet high, the second highest, 508 t, being at Great Falls, Mont. . . . xas is planning to send an army of 00,000 full-grown turkeys on an invasion of the North about Thanksgiving time. It is a safe guess that the army will attain its objective, but with great loss of life. . . . A runaway coal train near Altoona, Pa., on November 6 killed seven and severely injured three men when it crashed into four engines standing at Portage Junction. . . . A strike of messenger boys in New York City was settled on November 4. A thousand boys had maintained their strike for nearly a week, receiving both sympathy and advice from experienced labor leaders. They returned to work at an increase in pay of about twenty-five per cent. . . . Rev. Dr. James David Moffat, once moderator of the General Assembly of the Presbyterian Church, and president emeritus of Washington and Jefferson College, died in Washington November 4. Dr. Moffat was a firm believer in church unity, and was reported as largely instrumental in bringing about the union of the Cumberland Presbyterian and the Presbyterian Churches. . . . Lieutenant-Colonel Edgar A. Mearns of the United States Army Medical Corps, who had achieved a world-wide reputation as a naturalist, died in Washington November 3.

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Prince Leopold of Bavaria

Probable king of new Poland

The War in Europe

By ANTHONY ARNOUX

THE most important political event of the week, and perhaps, indeed, in one sense, of the war so far, was the reestablishment of the historic kingdom of Poland on November 5. Poland, whose national existence was stifled over a century ago, once more resumes her place in the family of nations.

This, irrespective of the ultimate result of the war; since it is to be presumed that, even should the Allies win a complete victory, in view of their oft-repeated declarations of concern for the interests of small nations, and particularly of their championship of right for the sake of right, they will not undo this act of historic justice.

For generations the several partitions of Poland have been looked upon as the greatest violations of right by might in modern history. Presumably, from another announcement made on the same day by the Emperor of Austria, the Austrian province of Galicia will in due course be handed over to this newly revived, though ancient, kingdom. Necessarily, all the details of this revival are not fully settled, but the principle is laid down that the government of the revived nation is to be a hereditary and constitutional monarchy, under a sovereign still to be selected.

The following figures of French losses were given to Gustave Le Bon, the well-known French publicist, by the Commission of the Army of the French Chamber of Deputies, and constitute the first authentic statistics on this subject which have come under my notice. The French loss in killed and dead of wounds from the beginning of the war up to February 15, 1915, was 186,541; to May 1, 1915, 327,106; to February 1, 1916, 605,317; in wounded for the total period, 974,191; in missing, 391,000—a total casualty list of 1,970,508. Since this date there have elapsed eight months, in which occurred, in addition to the ordinary or routine casualties, those in the defense of Verdun, the present Picardy offensive, and the Salonica expedition.

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General von Beseler

Probable prime minister of new Poland

The government of the United States has made representations to the government of France, touching on the use of the word "American" in connection with the volunteer corps of aviators in the French army, mostly composed of citizens of the United States, designed to bring about a cessation of such use, obviously improper as long as the United States remains officially a neutral nation.

The number of mail pouches seized by Great Britain since the war began on the voyages to or from Germany now has reached the total of 41,000.

THE Verdun front again came into prominent notice when, on Thursday night, November 2, the Germans without hindrance evacuated Fort Vaux, to the east of the Meuse River. The Germans explained that since the recapture of the ruins of Fort Douaumont by the French, Fort Vaux no longer justified, in its dismantled condition, the sacrifices which would be necessary to retain it, it being ill adapted for defense against attacks from the south and west. The fort was completely destroyed, as a fort, before evacuation. The next day the ruins were taken possession of by the French, who in the course of the next couple of days extended their lines to include the villages of Vaux and Damloup. It seems probable that the Germans will make no further effort to take this French fortress.

On the Picardy front on November 2 the French made a slight advance during the day between Les Bœufs and Sailly-Saillisel, north of the Somme, and took a couple of hundred prisoners in so doing.

Next day north of the Somme the French recaptured from the Germans the houses in Sailly-Saillisel which the latter had possessed themselves of a couple of days before. East of Gueudecourt the British also captured a German trench, but further south a French attack on the northern portion of St. Pierre Vaast was repulsed by the Germans.

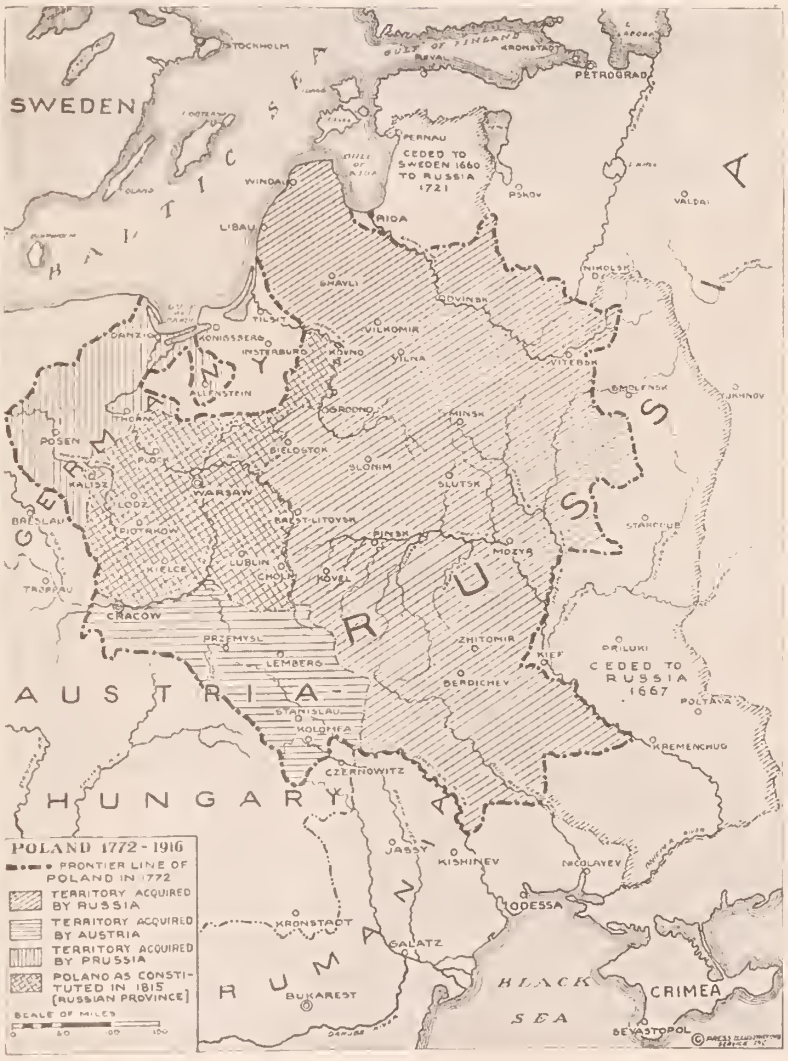
On Saturday the British made a slight advance near the Butte de Warlencourt. The French became more active and launched an attack on the whole line from Les Bœufs to St. Pierre Vaast wood, and succeeded, during the night, in pushing their line forward several hundred yards toward Le Transloy, in capturing part of the village Saillisel, east of Sailly-Saillisel, and in much harder fighting in St. Pierre Vaast wood, taking the German defenses of the northern horn of the wood as well as their trenches on the wood's south-western outskirts.

Sunday night, however, there was really hard fighting north of the Somme, and it was very fierce on that part of the front extending from Sailly-Saillisel south to St. Pierre Vaast wood and around the Butte de Warlencourt, on the British portion of the front. The Germans attacked the French positions and succeeded in gaining ground in the village of Saillisel itself and also in St. Pierre Vaast wood, but were repulsed on the other sections of this line. The Germans captured some 400 prisoners and eleven machine guns in addition to the gain in ground.

Rain prevailed along all the western front on Tuesday, but there was hard fighting nevertheless. To the south, the French attacked on the two-and-one-half mile front extending southward from a point a little to the northwest of the village of Ablaincourt, to the outskirts of the wood slightly northwest of Chaulnes, and were successful in their attack. The villages of Ablaincourt and Pressoire, a short mile to the southwest, were taken, and the rush of the French advance enabled them to establish themselves in the cemetery and sugar refinery to the southeast of Ablaincourt. After this fighting the weather grew much worse, and the rest of the week was quiet except for artillery activity.

The rest of the western front was

Continued on page 1291



Poland, Past and Present

The newly created kingdom occupies the territory shown above in cross checking "Poland as constituted in 1815." The imperial manifesto recreating the Kingdom of Poland was read in the ancient capital of Warsaw, in the square before the castle of the Polish kings, by Governor General von Beseler. It was greeted with cheers, hailed with demonstrations of joy and celebrated in parades. Mass meetings expressed to the emperors the gratitude of the Poles.

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After the Election

ELECTION is over and the country is to be congratulated on its patience and self-restraint under a very trying ordeal. For the first time in forty years it has found itself facing an outcome so close and inconclusive as to make it practically impossible to ascertain definitely and satisfactorily the verdict of the nation at the polls, except by a recount in the doubtful states.

For two days this uncertainty prevailed, and it was not until November 10, two full days after the election, that the whole country felt relieved by the announcement that a definite result had been reached. The states of California, New Mexico and North Dakota had been conceded to the Democrats. This still left the votes of Minnesota and New Hampshire in doubt, but they could not affect the result.

Doubtless there are many good Americans who will be unable to regard the popular verdict as a strong and unqualified expression of approval of many things that have happened in the last four years. They, with many others, have felt the strain of situations that might have been avoided by wiser diplomacy and better administrative foresight. Ours is a big country, with a great destiny. This nation should not only seek but it should maintain the respect of other nations. Our administrative policies should be conciliatory and just; but while disposed to peace with all the world, they should be firm and unspoiled by vacillation, once they are formulated. Our flag should be accorded everywhere the honorable recognition which is its due, throughout the globe. In our domestic affairs, the scales of administration should be held so evenly that it could never be said that one class of citizens was benefited at the expense of another class. And it should be the earnest effort of our government to weld the whole American people into one loyal body of citizens, native, foreign-born and those of foreign descent, all on the same equal footing—all of them Americans as sound and loyal as the best of us. There should be no more divisions, no more hyphenated line, but a policy which would include a sincere effort to unite all in one common national interest. These are the broad lines on which our nation was built, and any administration which departs from this standard does violence to the national spirit and to the most valued traditions of our people.

On the whole, then, we may see good coming out of the close election—good in the sense of a lesson and some very practical suggestions to those who are again called to the duties of administration, and who can bring to the performance of these duties a riper judgment and a larger experience. The result should also admonish Congress that the people look to their representatives to act with a larger and broader independence of party lines in serving the nation's interests, and especially that they should resent any attempts at dictatorship, either in regard to domestic or foreign policies. The people are the supreme power and Congress represents them. And it should not be forgotten that the people are bigger than President, Cabinet and Congress.

The future is ripe with promise. The loyal American people look forward trustfully and hopefully to four years of continued peace and prosperity under an Administration which, having passed through a severe ordeal, has profited by the experience, and which should increasingly strive to deserve the loyal support and confidence of all classes of the country.

One Day's Rest in Seven

THE Lackawanna Steel Company, which employs about 7,000 men, has made request of the New York State Industrial Commission for exemption from the observance of the law requiring one day's rest in seven for its workers. Such request is without a precedent. There are very valid reasons why the Industrial Commission should not assume the responsibility of granting to this Lackawanna Steel Company, or to any other industrial concern, the right to override and disregard the law establishing a rest day. It bases the request upon the power of the Industrial Commission to grant exemption from the law when conditions arise which result in "practical difficulties or necessary hardship"; but nowhere does it show the existence of conditions which are not common to the steel industry at all times, which fact was well known to the legislature when it passed the law. Therefore, what the Lackawanna Company really asks for is the nullification of the law; and further, as though it were a mere incident, the nullification of the oldest statute in the world on the rest day: the Fourth Commandment.

We submit that no Commission on earth has the power to do this, even if it is not a part of the organic law of a state.

There are other considerations which enter into the question. When business was not so pressing as now, the company found it quite practicable to observe the law. Now, in an unusually busy season, rather than increase its facilities, it prefers to supply the larger output through continuous operations. The men are not a slave gang, but American workmen; and in their behalf we repeat that they should not be worked continuously. Considerations of health and well-being, as well as respect of the law, convince us that this attitude is the right one. They should have one day's rest in seven. Besides, if it were within the power of the Industrial Commission to grant the concession asked—which it is not—it would not be long before other industries would ask for similar exemption.

Seven days' labor has been condemned by practically all who have given the question serious thought—legislators, social workers, workingmen, churchmen, physicians and employers. Even the English government, which is turning out its vast supply of munitions to keep up the waste of war, found after due inquiry that it was imperative that the workers should have a weekly day of rest. Surely if such a decision was reached by a country which is engaged in the greatest struggle of its existence, a nation at peace can find no justification for taking an opposite course. The lure of added profits would not justify breaking down the lives and morals of the workers. Even a machine needs rest for repair and reinvigoration. Is not a man worth at least as much consideration as a piece of machinery?

And what of the social life of the worker who labors continuously without a rest day? What opportunity has he to develop as a citizen, a father, a husband, a churchman? Is he a mere beast of burden, or a human being with an immortal soul to save? We cannot believe that it has ever entered into the minds of those making the proposition that it would be a gross injustice to American labor to grant this request. It is not to the point that some of the men have the right to work seven days if they prefer. The law of "personal liberty" is a good law only when it does not interfere with the rights of others to their injury; in other words, the individual must give way to the superior claim of society, and the state must protect the best interests of its people as a whole, and even protect the individual against himself.

We think it would be an excellent thing for the readers of the Christian Herald in New York State to send individual protests to the state legislature at Albany against the granting of the request for the exemption of any industrial concern from observing the law requiring one day's rest in seven for its workingmen.

Preaching Christ

PREACHING only opinions is feeding the people on husks, but proclaiming convictions of Gospel truth or real soul experiences is feeding the flock with the bread of life. Refined human theories, moral essays, mere speculations, seasoned with doubts, are not drawing cards to attract a congregation. In his immortal addresses, Jesus never indulged in opinions. He proclaimed facts, truths, verities, with absolute certainty of their reliability. He left no uncertainty in the minds of his hearers. He said, "I am the Way, the Truth and the Life. He that believeth on me shall have everlasting life."

Positiveness is the power of all great preaching; guesses and possibilities are not pillows for the repose of the soul. The minister is God's ambassador, not with plenipotentiary powers or discretionary license, but with the unchangeable written words of the terms of peace between God and his wandering children. Therefore, he must be overwhelmingly certain that he knows the divine will and is proclaiming it without fear or favor.

Men who are dealing in immortal futures cannot afford to make a mistake; they must win or lose forever. No faithful messenger of God would put to the parched lips of dying men his own milk-and-water mixture of opinions, when the elixir of life from the cup of salvation is extended by the hand of the Great Physician. Preachers who do not know that Christ has saved them, commissioned them and endued them with the Holy Spirit's power should "tarry until"; they should wait for the promise of the Father and get the vision of the glory of God in the face of Chrst.

Those who preach their doubts about the virgin birth generally need the new birth; those who see only the human side of the Master need a look at the Godward side, that they may cry out, "My Lord and my God!"

The soul cares little for theories; it calls ev fo facts. We must know! We must feel! We mu se him who is invisible. The agnostic is the blind le lin the blind to the abyss. When the preacher ha seen the face of God in Christ, his whole presence be me electric with power; men are convinced when e i speaking the truth as it is in Jesus.

It is said that Daniel Webster, while spendi th summer in New Hampshire, attended service er Sabbath in the little country church. His niece ke him why he went there when he paid little atte io to far abler sermons in Washington. He re ied "In Washington they preach to Daniel Webst th statesman; but this man has been telling I nie Webster the sinner of Jesus of Nazareth, an ha been helping him." The minister who preaches ris crucified on the cross of Calvary, dying for los world, is helping to draw all men unto him.

The Farmers' Opportunity

THERE probably never was a time when th cal of the land to young men was more insis tl sounded than today. Farmers' legit at profits are higher than ever in the country's hi ry And this is not due alone to the fact that two ar of foreign war have vastly increased the dema fo American foodstuffs, mainly farm products; but er has been for nearly a decade a growing tenden to better and more profitable agriculture here than ve before. If we look at the steadily ascending c o living in the last twenty-four months, and her glance ahead at the immediate prospect for the co ing year, it will be found that few industries come i the same profitable remunerative classification with hat of agriculture.

In an instructive pamphlet on economic condi ns issued a few days ago by the National City Ba of New York—the largest financial institution i the world—it is foreshadowed that "this country an the whole world are entering upon a year of scarcity and probably the highest prices for food product experienced by the present generation." This pro ect it regards as deplorable from every viewpoint and one which cannot be mitigated "until relief is aff ded by a more abundant yield of the common necessi s." Our wheat crop is over 50,000,000 bushels sm ller than the crop of 1915, while Canadian whe is 211,000,000 bushels short of last year; and the ops of Argentina, France, Italy, Australia and Ind all run about 25 per cent. below. Taking into consi ration our enormous export not only in wheat, b in corn, butter, eggs, meats, wool and cotton, it uld seem very clear that unless production is gr tly stimulated, high prices must continue to pr ail. There is no other way out of the difficulty. Fe ral or legislative investigating committees may g all over the ground, consuming time and the patien of the public; but the short road to a solution is hat which has been indicated. The pamphlet says o his point:

> There is a scarcity today of wheat, corn, potatoes, ats. cotton and wool. They are all bringing almost fabulous pes. but the prices cannot increase the supply, except as the ay check the movement of young men away from the farm nto railroading and other occupations. Wages in the citi can never advance fast enough to keep pace with the cost of l ng. if the movement from farm to city continues. There is a ort-age of labor on the farms. It is made up in part by the e of labor-saving machinery.
>
> In the last analysis what is wanted is not more job but more things: more grain, more meat, more potatoes, ore materials for clothing, more materials for houses, large and better houses, more comforts in the houses, etc., etc., and ere is no hope of supplying these wants except by more ef ent industry. Instead of making each job occupy as many w ers as possible, we want each man's work to be as product as possible. If this idea, of the public interest in the multi ca-tion of products, instead of the multiplication of jobs, co be made dominant, industry would be revolutionized. The igh cost of living would come tumbling down, and the pr em how we can keep our factories running after the war uld be solved.

This is the agriculturist's era of opportu ty. Increased production would mean increased re rn, possibly at a slightly lowered ratio than at pre nt, but netting far better results as a whole. Besides he farmer, by stimulating production to the hi est practical point for next season, would be doi a great deal of good, and indeed would be a benef or to the whole country, bringing down prices, suppl ng ample food for domestic consumption, and win ng the gratitude and blessing of our entire populatic

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If some people would laugh more, I guess,
They would find their doctor's bills grow less.

THE BIBLE *and* NEWSPAPER

Conducted by FERDINAND C. IGLEHART D.D.

Virginia Now Under Prohibition

THE prohibition law passed by the Virginia legislature some time ago did not take effect till midnight of October 31. Then the Old Dominion became the eighteenth state to the sale of ntoxicating liquors, completing a area in the South reaching from Washington acksonville to the east, and to New Orleans e west. Although a large part of the state gone dry in local option elections, the new closed more than 800 saloons, mostly in mond, Norfolk, Newport News, Lynchburg, rsbug, Roanoke, and Bristol. The law is one e most drastic ever passed by a state legisla-. No beverage except cider may be sold shows a trace of alcohol, and possession of e than one gallon of whisky, one gallon of , or three gallons of beer is to be regarded rima facie evidence of intent to violate the Along with the prohibition measure and sure its enforcement the legislature passed ll providing that ouster proceedings may be ght against state or municipal authorities show a laxity in putting it or any other sure into effect. In addition, a commiser was named to see that the law is observed. saloons went out of business amid the ices of the votaries of Bacchus, and amid chiming of church bells and singing and ting of enthusiastic dry workers, who held fication meetings and watch-night parties over the state. Other states are expected to take their places with Virginia and a ly solid South for prohibition, and it is ed that Congress will reflect the sentiment he states and send down to them the proposi- of national constitutional prohibition. munities as well as individuals are learning trong drink, that "*At last it biteth like a ent, and stingeth like an adder.*" (*Prov.* *32.*)

Cripple Saves Six Lives

WALLACE FREELAND, twenty-two years old, a cripple from infantile paralysis e infancy, at two o'clock the other morning gged himself along to a fire alarm box in rytown, N. Y., and by giving the alarm was to save six children in the apartment house which he lived. Freeland was aroused by ke filling his room, and crawled down stairs l to the box. The fire was burning briskly n the firemen arrived, and the six children l to be carried out. Emergencies often develop highest qualities. The fire revealed a real o in the cripple. He will have the satisfac- to the end of his days of having saved the s of six precious children. Christ had to lose own life to save others, to save us. How ht we to live for him who died for us? The ostle thus enforces this lesson: "*And that he d for all, that they which live should not ceforth live unto themselves, but unto him ich died for them, and rose again.*" (*II Cor.* *15.*)

ficially Promotes French Farming

HE French government the last of October officially designated a commission for eloping the use of agricultural machinery ong the farms of France, made necessary by loss of laborers by the war. Jules Meline, Minister of Agriculture, who is pushing the tter, says: "All eyes are now turning toward marvelous mechanisms which work with a ndred times the power of a man." He calcu- es that for the invaded and devastated districts France alone there will be needed 2,000 motor trac- s, 110,000 plows, 50,000 harrows, 22,000 planters, d 15,000 reapers. Farming is the basis of all other lustries. Food is the prime necessity in peace or r. Food for the body is a type of God, the food of e soul. Of the latter Christ says: "*I am that bread life.*" (*John 6 : 48.*)

Pulitzer Prizes at Columbia

RIZES amounting to $16,500 were provided for in the will of the late Joseph Pulitzer, in connec- n with the School of Journalism of Columbia niversity, New York City, which he founded. Five the prizes are to be awarded in Journalism, as follows: $1,000 for the best and most suggestive paper on the future development and improvement of the School of Journalism, or for any one idea that will promise great improvement in the operation of the school; a gold medal costing $500, for the most disinterested and meritorious public service rendered by any American newspaper during the year; $1,000 for the best history of the services rendered to the public by the American press during the preceding year; $500 for the best editorial article written during the year, the test of excellence being clearness of style, moral purpose, sound reasoning, and power to influence public opinion in the right direction; $1,000 for the best example of a reporter's work during the year, the test being strict accuracy, terseness, and the accomplishment of some public good, commanding public attention and respect. In addition to the five prizes in journalism, four prizes in letters are to be awarded as follows: $1,000 for the American novel published during the year which shall best present the wholesome atmosphere of American life and the highest standards of American manners and manhood; $1,000 for the original American play, performed in New York, which shall best represent the educational value and power of the stage in raising the standard of good morals, good taste, and good manners; $2,000 for the best book of the year upon the history of the United States; $1,000 for the best American biography teaching patriotic and unselfish services to the people. There are five traveling scholarships of $1,500 each for travel and study in Europe. Three of these go to the School of Journalism, the fourth to the most talented musician, the fifth to the most brilliant artist. The work of all the competitors must have been done in the calendar year 1916. These prizes indicate that there is something in college besides athletics, important as that feature may be. They are a type of the prizes in the various callings of everyday life. All of these awards have a high moral as well as intellectual standard in view, and are types of the great prize of character and a happy destiny of which the apostle thus speaks: "*I press toward the mark for the prize of the high calling of God in Christ Jesus.*" (*Phil. 3 : 14.*)

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Scientist and Wife Honored at Exposition

ONE of the important events of the Electrical Exposition held at the Grand Central Palace, New York, was the celebration of "Edison Day," on October 21. Thirty-five years ago that day Mr. Edison announced to the world the invention of the incandescent electric light which has so revolutionized the lighting systems of the civilized world. The toga of the degree of LL.D., conferred on Mr. Edison by New York University the day before, was slipped over his shoulders at the celebration. Mr. Edison is America's greatest inventor, and his name will be associated with the foremost inventors through the centuries to come. A volume would be required to record the merest outline of his investigations and discoveries in the realm of electricity and chemistry and the sciences relating to them. He is a great genius, but insists that what he has accomplished has been the result of hard work. He thus emphasizes the importance of persistent toil: "The question of natural aptitude enters into the matter, and without it no man can become a star. Nevertheless, it is an auxiliary attainment; dogged perseverance is the keystone of success. In the arts, such as music, painting, poetry, a very special temperament may be required; but in the workshop of science, the man who keeps at one thing, and never minds the clock, is always sure to do something." Mr. Edison does not hesitate to declare his belief in the existence of God as seen in Nature, and in his providence. He says: "Too many people have a microscopic idea of the Creator. If they would only study his wonderful works as shown in the natural laws of the universe and in Nature herself, they would have a much broader idea of the Great Engineer and his divine power. Indeed, I can almost prove his existence by chemistry." The true man of science finds what the first verse of the Bible declares, that "*In the beginning God created the heaven and the earth.*" (*Gen. 1 : 1.*)

Cotton Turned to Gold

IT is estimated that this year's cotton crop in the South, including the seed, will be worth a billion and a quarter dollars to the growers. Add 300,000 bales left over from previous crops, which will probably be disposed of this year, and the result will be that there will be brought into the South above $1,500,000,000 for the cotton and seed marketed this year. A billion and a half dollars for one year's cotton crop seems incredible. It is an amount several hundreds of millions of dollars above the largest ever received for cotton in the history of the nation. At the close of the Civil War the farmers of the South thought it would be well to plant their ground with general crops as well as cotton, and some prospered in so doing. Not long ago, when cotton bales were a drug on the market, scarcely bringing the cost of production, the farmers regretted they had not planted a greater area in general crops. But this year, when the cotton fields are literally gold, those who planted general crops wish they had planted the staple. The fabulous money return of the cotton yield will be an impulse to every form of industry. What a glorious New South, with its industry, its enterprise, its quickened conscience, its moral courage and its thrift! The whole nation is grateful for the one billion five hundred millions of dollars that will roll into the Southland as the cotton is carried out. The promise of agricultural prosperity to God's ancient children who served him is fulfilled to his children today: "*So shall thy barns be filled with plenty.*" (*Prov. 3 : 10.*)

Carelessness a Great Enemy

THE following was originated by the Southern Pacific Company and is receiving wide currency in safety first campaigns: "I am more powerful than the combined armies of the world. I have destroyed more men than all the wars of the nations. I am more deadly than bullets, and I have wrecked more homes than the mightiest siege guns. I steal, in the United States alone, more than $500,000,000 each year. I spare no one, and I find my victims among the rich and the poor alike, the young and the old, the strong and weak. Widows and orphans know me. I loom to such proportions that I cast my shadow over every field of labor, from the turning of the grindstone to the moving of every railroad train. I massacre thousands of wage-earners in a year. I lurk in unseen places and do most of my work silently. You are warned against me, but you heed not. I am relentless. I am everywhere—in the home, on the streets, in the factory, at railroad crossings and on the sea. I bring sickness, degradation and death, yet few seek to avoid me. I destroy, crush or maim. I give nothing, nothing, but take all. I am your worst enemy. I am CARELESSNESS." Carelessness works fearful damage in the spiritual realm. So many, many dear people lose their immortal souls through sheer carelessness. The avoidance of this carelessness is here suggested: "*Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word.*" (*Ps. 119 : 9.*)

Overcoming Evil

*A SERMON BY REV. MERCER G. JOHNSTON**

TEXT Rom. 12:21. "Be not overcome of evil, but overcome evil with good."

THE apostle Paul was a good soldier of Jesus Christ. In this brief exhortation which is to serve as our text, are two striking characteristics of his soldiership: First, his frank recognition of his foe; second, his firm confidence in his ability to overcome that foe.

In the night in which he was betrayed, Jesus said to his disciples: "In the world ye shall have tribulation: but be of good cheer; *I* have overcome the world." Mark you, before his death, even while he stood in the shadow of the cross, that is, on the dark, earthward side of the cross—for every cross, like every darkest cloud, has its silver lining—Jesus lifted up his head out of the shadow into God's eternal sunshine, and said with exaltation, "I have overcome the world."

After his death and resurrection and ascension, speaking through the lips of the inspired writer, Jesus said: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

What a transcendent promise we have here! That you and I may sit with Christ and share his glory beneath the star-studded canopy of the throne of the King Eternal!

Unless we be of the earth earthy—unless we be "tame in earth's paddock as her prize"—unless we be mere clodhoppers—we will attend to this promise, charm the charmer never so wisely.

How are we to realize this promise?

Evidently by overcoming. The promise is "to him that overcometh," and to no other. By overcoming the world, the flesh, the devil—call it what you will: by overcoming that evil Something within a man which, with the force of gravity and the subtlety of a diabolical personality, is forever drawing man downward to the dust when he would soar upward to the sky, and tending to make of him something worse than an animal when he would be something better than an angel; by overcoming this hydra-headed evil Something, the bosom enemy of mankind, so, and only so, is the promise to be realized.

But how are we to overcome this bosom enemy of ours?

Just as Jesus did!

How, then, did Jesus overcome? In the power of the Spirit. Listen to St. Luke: "Jesus, full of the Holy Spirit, returned from Jordan, and was led by the Spirit into the wilderness, during forty days being tempted of the devil. . . . And when the devil had completed every temptation, he departed from him for a season. . . . And a fame went out concerning him through all the region round about."

THE power of Jesus—I speak reverently—the power of the Man Christ Jesus lay in the fact that, having utterly given up his will, he was wholly taken up with the will and the ways of God; having utterly emptied himself of himself (as St. Paul teaches in his Epistle to the Philippians), he was utterly filled with the Spirit of God.

"I seek not mine own will, but the will of the Father which hath sent me. . . . I can of mine own self do nothing; as I hear, I judge. . . . The Son can do nothing of himself, but what he seeth the Father doing; for what things soever he doeth, these also the Son doeth in like manner." "My meat is to do the will of him that sent me, and to finish his work." These utterances point to the source and the sustenance of the overcoming power of the "strong Son of God."

To the question, How shall *we* work the works of God? there is but one answer, whether it be you or I or Jesus Christ that asks it, and that answer is: "Not by power, nor by might, but by my Spirit, saith the Lord of Hosts."

If you were to ask Jesus Christ to tell you the secret of his victory over the world in the simplest possible language, he would answer you in about these words: "My Faith, my perfect faith in the presence and the power of the Spirit of God, and my perfect faith in man's ability to realize that presence and to appropriate that power and make use of it here and now. I overcome the world by being filled, through faith, with the Spirit of God."

If we would overcome, we, too, must be filled with the Spirit of God. But is that possible? you ask. The answer is: With men, no; with God, yes. For all things are possible with God. Men and women of like passions with ourselves have been filled with the Holy Spirit. We read of Zacharias and Elizabeth, of Stephen and Paul, that they were filled with the Holy Spirit. What has been, may be. Paul was not mocking us when he wrote, "Be ye filled with the Spirit." You and I may be filled with the Spirit of God.

But how are we to be filled with the Spirit of God? First, of course, by being emptied—by having our hearts emptied. You cannot fill a thing that is already full.

YOU are a lover of flowers. One day you notice the flower that has been growing in the pot in your window is fading and withering. At first you are puzzled. You say to yourself, "I have watered that flower regularly. What can be the cause of these evidences of death that I see?" The next moment you go to the flower and take up in your hand some of the earth in which it has been growing. Then you understand. And you say to the flower, "Dear flower, I know what is the matter with you. This soil in which you have been growing is all worn out; its life-giving properties are all exhausted." "Yes, perhaps so," the flower languidly replies, "but it can't be helped." "Oh, but it can!" you say; "and I'll show you how." And off you go, and in a short time return with some new, rich, loamy soil, the very sight of which ought to make the sap of the most stagnant flower stir with delight. And you say to the flower: "Now, let me empty out this old, worn-out earth, and put in this new, rich soil, and all will be well." At the sound of these words the flower seems to draw back, and say, "Oh, no! I can't give up this old soil. I am so used to it. It fits around me so snugly. I can't give it up. I want the new, but I can't give up the old. Just put the new in on top of the old." A look of sadness comes into your eyes, and you say, "I cannot do that. You must give up the old soil to make room for the new. Otherwise—you will die." And you might stand there and argue with that flower until the dirt in the pot was as dry as summer's dust, and you could not save its life, unless it consented to make room for the new soil by allowing the old to be emptied out.

We are God's flowers. God looked out from heaven and saw us, men and women, fading and withering and dying, and he had compassion on us. In the person of Jesus Christ he came down into this low world of ours—oh, the mystery of it, the loving mystery of it!—but he did. God himself did come to us through Jesus Christ; and standing before men and women just like you and me he said: "Dear flowers, dear friends, I know what is the matter with you. What you need is new soil, a new environment, made rich with the blood of my boundless love. You must be converted. Your hearts must be turned upside down, so the old soil in them can be turned out and room made for new. So shall your life be renewed. So shall you be saved." And you remember how, when Christ came and said this, many of those to whom he came drew back and said to him: "We cannot give up the old soil, the old environment, in which we have been living, to which we have become habituated. We are so used to it. We want this new soil of which you tell us, but we cannot give up the old. Just put the new soil in on top of the old." You remember how many of those to whom he came said this, even as men and women to whom he comes to-day are saying it; and you know how impossible it was and is for Christ to save those to whom he comes *unless they are willing to be converted*. No; Christ himself, though the wisdom of God and the power of God be in him, cannot save us unless we are willing to be converted; unless we are willing to be turned upside down, so as to get these hearts of ours emptied.

But, some one asks, of what is it that we are to be emptied? Why must we be converted? The answer is: We are to be emptied of our own ways. We must be converted in order that we may be emptied of our own ways. Solomon (he was wise) said: "The backslider in heart shall be filled with his own ways." That is, the heart which, instead of going up gradually toward God, is sliding back day by day farther from God—downward toward the land of Nod whither Cain went from the presence of God—is a heart which is filled with its own ways. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." Thus is it written.

THE cardinal trouble with us men and women, and the society which we compose, and which at the present moment is so discomposing to serious-minded people everywhere—so like a troubled sea—is that we are filled with our own ways, instead of with the ways of God. I do not say that our ways are altogether bad ways; but only that God's ways, as expressed in Jesus Christ, are better than our ways; better for *us* all that concerns us, our homes, our business, our politics our religion, everything, than our ways. Does the whole head ecclesiastical sometimes seem to be faint and the whole body politic sick, in these days in which we are living? It is because so many who profess and call themselves Christians have only tasted, and not taken, the medicine prescribed by the Great Physician for the ills that flesh is heir to.

Human society is self-centered, rather than God-centered. Our thoughts and affections are set upon ourselves, rather than upon God. Those of us who are controlled at all are, for the most part, self-controlled rather than Christ-controlled. That is, we are controlled by self for *selfish* ends, rather than by Christ for *selfless* ends. We are controlled by self in order that we may be in a better position to *get* more, rather than by Christ in order that we may be in a better position to *give* more. And this is wrong, utterly wrong. It was to set this radical error right that the Son of God "emptied himself," as St. Paul puts it; laid aside his royal robe and crown and scepter, came down from highest heaven to lowest earth, "made himself of no reputation," but took upon him the form of a servant of men, and humbled himself and became obedient unto death, even the death of the cross, silencing every temptation to cry out against the bitterness of the cup given him to drink with this ringing declaration: "I came down from heaven, not to do mine own will, but the will of him that sent me. I will to do his will, and I *shall* do it, and do it heartily, even to the death."

No man attains the full dignity of true manhood, or experiences the thrill that comes with the realization of man's kinship to the King Eternal, or enters into the glorious liberty of real sonship, until, looking up to Christ, he can say:

"Thou seemest human and divine,
  The highest, holiest manhood thou:
  Our wills are ours, we know not how;
 Our wills are ours to make them thine."

Until he can say:

"Praise be thine!
I see the whole design;
I, who saw Power, see now Love perfect too:
  Perfect I call thy plan,
  Thanks that I was a man!
Maker, remake, complete; I trust what thou shalt do!
  My times be in thy hand!
  Perfect the cup as planned!
Let age approve of youth, and death complete the
    same!"

"TO him that overcometh will I grant to sit with me in my throne." If we would realize the promise, we must overcome. If we would overcome we must be filled with the Spirit. If we would be filled with the Spirit, we must be converted: we must be so upturned as to be emptied of that in us which is contrary and antagonistic to the Spirit: we must be willing to make ourselves of no reputation; we must be willing to lose ourselves; we must be willing to give up our wills and ways and take up the will and the ways of God. Remember, you cannot fill a thing that is already full. You cannot fill a basket with heavenly sunshine that is already full of earthly trash: and you cannot fill a human heart full of the Spirit of God which is already full of the love of that which God loves not. Mary sang: "He hath filled the hungry with good things; and the rich, *the self-sufficient*, he hath sent empty away." And Mary's Son said, "Blessed are they that do hunger and thirst after righteousness; *for they shall be filled*." Grace, says the proverb, abhors a vacuum. *Christ fills all in all who love him altogether*. But the fulness, let it be remembered, must be in proportion to the vacancy, in divine as well as in human love.

"To him that overcometh will I grant to sit with me in my throne; even as I also overcame and am set down with my Father in his throne." The throne, symbol of Victory: of victory over the world, and self, and sin. But the throne symbol of more than victory. Symbol of influence, the power to help, the strong and holy right arm stretched out to save another! And such is the subtlety and strength of sin that there is probably not a home in which the influence of the throne is not needed either to uplift, or to steady, or to inspire, or to console, some member of it.

Brethren, "be not overcome of evil, but overcome evil with good." *We can do it!* On this very "bank and shoal of time" we call Today, we can do it. In this certain faith, let us face without fear, and, without reproach, overcome our foe!

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FOR
EVERY DAY
IN THE
YEAR

DAILY MEDITATION

LED BY
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The Price of Liberty

SUNDAY, November 26. Mark 9 : 26. "*The spirit cried and rent him sore and came out of him.*" And so the evil spirit was expelled, but only at the price of a great convulsion.
ritual tyrants do not relinquish their thrones
thout a struggle. The pangs of emancipation
e so severe that it seemed as if the escape into
dom was almost worse than the misery of bondage.
d that is one of the antagonisms always encoun-
d at every crusade which seeks to serve the cause
iberty. The devil cries and rends the victim sore;
l sometimes the onlookers and even the victims
inclined to say, "Better to have left it alone!
ter to have borne the ills we had than pass to
nething which is possibly worse!" So the remedy
ms more dreadful than the disease, and the oppres-
n in Egypt is preferred to the hardships of the
derness.

But we are never going to acquire a rich and fruit-
l liberty without sore and rending struggle. There
be no large emancipation without an agony.
cannot loose bonds without inflicting and enduring
unds. That is true in the history of peoples.
ien has a social evil been expelled without tre-
ndous struggle? When the watchword of emanci-
ion rang through the Northern States the evil
rit of slavery seated itself more firmly and sternly
n its throne, and held its victims in fiercer grasp.
yranny of that order is not expelled with the ease
h which one might throw a chain out of a window.
the powers of hell are mobilized, and expulsion is
earing and a raving business. How is it with the
l spirit of the opium trade? Is the deliverance
ng to be effected as easily and serenely as we might
t up the shutters at a place of business and quietly
n the key and walk away? No; there is grim fight-
ahead, and the evil spirit will tear and rend us
e before it is banished from the precincts of hu-
nity. Or how is it with the liquor trade? Who
ects a bloodless emancipation? The very threat
expulsion has consolidated vested interests, and
re is an agonizing struggle ahead before the evil
rit will be driven from our corporate life, Evil
rits never calmly accept their note of dismissal;
y fight like tigers for their lairs.

And so it is in the individual life. We cannot
rchase our moral freedom as easily as we can
tain a passport over a counter. It is a tremendous
siness to expel a well-housed and well-established
l spirit from any life. Even when the Saviour
nmands the expulsion there is a fearful reluctance
d a terrible clinging to its polluted throne, and a
m determination to hold its sovereignty to the
ry end.

But let it be noted that the evil spirit, which was
ing expelled by the Lord, exerted the utmost force
its destructive strength at the very moment of its
pulsion. Just then, at the very instant of going
t, when victory was almost attained, it threw its
tim to the ground until he was as one dead. And
here again the darkest hour precedes the dawn,
d the deadliest struggle is just before the final
umph. J. H. J.

The Eternal Source of Life

MONDAY, November 27. Rev. 1 : 17, 18. "*Fear not: I am the First and the Last, and the*
ving One." Notwithstanding his old favored
miliarity with Jesus, the holy apostle fell at his
et as one dead; but was recalled from his swoon
the right hand of his Friend and Lord. His fears
ere banished by this magnificent threefold affirma-
n of Life: "I am the First and the Last"—Life in
Eternal Source. "I am the Living One and was
ad"—Life victorious over the dark powers. "And
hold. I am alive for evermore"—Life as the
od-Man through those happy future ages, when,
the Lamb and Shepherd combined, he shall lead
s people to the fountains of the water of life.
hese are majestic inspirations here! We want to
e life, to experience its utmost exhilaration, to drink
s brimming crystal cups, dipped from the wells of
ernity. God is not against us in this, and for all
ho are united with Christ there is not only Life,
it Life more abundantly. "He asked life of thee,
iou gavest it him; even length of days for ever and
er. Thou hast given him his heart's desire."
hey talk about the wine of life; but when men sit
the banqueting-table of the Christ, they turn
om the best provision of human wit and wealth,
say, "Thou hast kept the best until now." Yes, it is ever so. With Christ the best is always yet to be, the last for which the first was made. F. B. M.

Teaching Our Children About God

TUESDAY, November 28. Luke 18 : 16. "*Suffer the little children to come unto me, and forbid them not: for to such belongeth the Kingdom of God.*" The making attractive of our religion to children has not received sufficient attention. There are many of us who remember our childhood experiences at religious services and with religious people with a certain amount of distaste. There is, to be sure, greater emphasis today upon the sunny side of Christianity; but I have sometimes wondered whether a young boy or girl would receive from us, who are Christian teachers, the correct conception of God. I have not seen for a long time a better creed of Christianity for children than the following words uttered by one whose life was a sample of his teaching:

"I would teach a child, in defiance even of reason, that God is the one Power that loves and understands him through thick and thin; that he punishes with anguish and sorrow; that he exults in forgiveness and mercy; that he rejoices in innocent happiness; that he loves courage, and brightness, and kindness, and cheerful self-sacrifice; that things that are mean, and vile, and impure, and cruel, are sad and soiling stains that he beholds with shame and tears. This, it seems to me, is the Gospel teaching about God, impossible only because of the hardness of our hearts.

"But if it were possible, a child might grow to feel about sin that it was a gate, rather than a barrier; a shadow upon the path, out of which one would pass, with such speed as one might, into the blitheness of the free air and the warm sun."

It is doubtless necessary for the modern Christian himself to get a clear and vivid conception of God in his great lovingkindness, in order to be able to make it thus clear to children. C. S. C.

Our Bodies a "Living Sacrifice"

WEDNESDAY, November 29. Rom. 12 : 1. "*Present your bodies a living sacrifice.*" St. Francis, when dying, looked down on his emaciated body, and said, in grim pity, "I've been hard on my poor brother." But this is not what is intended by our Lord. He spoke of his body as a temple, and no reverent soul would desire that the place which God indwells should be needlessly injured or dilapidated. What a bicycle is to the cyclist, the body is in the race of life. However strong or clever the competitor for a championship may be, he will stand no chance if his wheel is out of order. And we make our power to serve the world infinitely more difficult, if we undermine our bodily health by inordinate excess, by extreme mortification, or by disregarding the great laws of health.

Bring to God for his service bodies in condition to perform the best service of which they are capable. But, of course, the body must be kept under, and its appetites strictly held under the rule of the will. Our senses all crave for inordinate gratification, to which we can give no quarter. The policy of the legislature must not be dictated by the mob. With Jesus we may say, "A body hast thou prepared for me." It has been purchased by the death of Calvary, is capable of being transfigured with glory. Present it to God that he may effect through it the highest purposes of a dedicated life. F. B. M.

Right Environment

THURSDAY, November 30. I Cor. 12 : 4. "*Now there are diversities of gifts.*" To be in the right place, to be doing the right work, is one of the important considerations for every Christian. It is often possible for a man who has become a failure in one piece of work, to march to an amazing success in another environment. Henry Ford has the practice, in his large factory, of never discharging a man, but changing his work until the right place is found for him. It is possible for a person to go through life without discovering his or her gift, or without giving consideration to the question, "Is my particular talent rightly placed?"

We heard of a man whose friend sent him a rare plant, which was planted in a large flower-pot, near by a fountain. The plant never thrived, but lived a merely stunted life, putting out a minute foliage in the spring. Its owner was at a loss to know the trouble. One day, while he was absent from home, the gardener carelessly broke the flower-pot, tipping it, earth and all, into the waters of the fountain; and seeing that the plant had sunk to the bottom of the pool, he did not trouble to pull it out. The owner, returning some weeks later, and looking into the fountain, discovered a wonderful, luxuriant growth there, of some plant he had never before seen. Upon inquiry, he found what had happened, and it then dawned upon him that the plant was really a water plant, and that for a long time it had been starving for the want of nourishment, which it had found in the fresh water of the fountain.

It is frequently sorrow or sickness or calamity that breaks the wrong environment of our life, placing us in harmony with the things that belong to us, bringing out some latent quality within us, some unused faculty. Our life, perhaps, has needed this shock to put us in our right place.

There are indeed diversities of gifts; but there are also diversities of environment, suited to the development of these gifts. C. S. C.

Glimpsing the Invisible World

FRIDAY, December 1. II Kings 6 : 8–17. "*Open his eyes, that he may see.*" This has been fitly described as one of those rare glimpses into the invisible world surrounding us, which adds to the dignity, grandeur, and security of our earthly life. We learn that we are encompassed by spiritual beings, who have a very direct influence on all that affects us for good or evil. The weakest is not fighting alone. In temptation and trial, when we seem hopelessly overmatched, when the Syrian hosts of our lower nature are besieging us with evil thoughts and faithless unbelief, we have only to penetrate the veil that hides from us the world which lies beyond the reach of our senses, and we shall find that there are more on our side than against us. Jacob saw them when the angels of God met him, and he said, "This is God's host." Let us claim and hold the mastery which such a vision will give us.

Let us dare to ally ourselves with these celestial forces, through our faith in him whom they acknowledge as Master. Let us be strong in the consciousness that we are not alone, but part of a great host in heaven and on earth who are advancing to victory through him that loved them. But others have not our eyes. Theirs are holden; they see not nor understand; they belong to Christ but do not recognize his presence. Let us pray for them, especially for the young, that the eyes of their heart may be opened, that they may know what is the hope of his calling, and what the riches of his inheritance in the saints, and what is the exceeding greatness of his power toward us who believe according to the working of the strength of his might.

The unseen is greater than the seen, the permanent than the transient, the eternal good than the power of evil. F. B. M.

The Wonderful Words of Jesus

SATURDAY, December 2. John 7 : 46. "*Never man spake like this man.*" The Jewish policemen failed to arrest Jesus. They were so captivated by his wonderful words. Christ's style of speech was simplicity itself, but his little conversational words shot home like unerring bullets, as he unveiled God the Father, man the sinner and Christ the Saviour. Behold the divine Speaker; purity mantles his face. Grace drops from his lips, love gleams from his unfathomable eyes, and his voice is as the sound of gentle waters. But his truth sticks like barbed arrows in the hearts of the King's enemies.

Jesus made no apparent effort, had no studied preparation, no training or learning of the schools. He simply opened his mouth and taught them of the majesty and glory of God. He painted word pictures called parables, using only a few strokes of his genius, and thrilling the soul with flashes of the infinite perspective. Our Lord's replies to difficult questions were given with the instantaneousness of sparks from an anvil. Making no effort at oratory, he related the parables of the Good Samaritan and the Prodigal Son, which will live as long as literature.

He who was the truth could paint its beauty with a stroke; he who was the way could point to the path leading to glory. He who was the Life could impart life eternal by a single sentence from his lips.

E. W. C.

◆

The fires of friendship only burn brightly whe[illegible]d from both sides.

The Wicked John Goode

An Autobiography Transcribed by
HORACE WINTHROP SCANDLIN

CHAPTER IX—*Continued*

Now a Professional Thief

WHAT does it matter how many other times I was arrested for breaking the law or how many other prison terms I served? I've told you in detail my life to this point, simply because these events took place when I was a boy. And an uneducated, untrained and naturally wild boy of eleven or thirteen or fifteen should not be expected to reason out successfully problems as big as my problems were. It isn't reasonable! As I look back at it all now, I might excuse what I had become at fifteen. From then on, however, I can't excuse it, and I make no effort to do so.

I want to pass over the next ten or fifteen years quickly, but I want you to know them, because I want you to know the sort of a creature I was when I first began to know what life really meant—to know what opportunities life gives us—to know the joy of being of use and of doing for others—to know the purpose for which God put me here.

Yes, I went to prison again and again. The only reason I am not a murderer is because the bottle I used as a club was a full one, and it broke when I used it as a weapon. In prison I was punished again and again. And after an absence of about fifteen years, New York again became my hang-out.

I had reached manhood and ten years more—physically, I mean. Mentally and morally I hadn't even begun. Each succeeding year my disposition had become meaner, dirtier and blacker. My temper was a thing to dread, and my size and strength coupled with it made a combination few men dared to question.

CHAPTER X

Getting in Right

SOCIETY owed me a living, I reasoned out, and I proceeded to collect it. Nothing good got even a look-in at my soul. I hated all men who were honest, and I believed there were very few such. Every one that I knew was a grafter. My only desire was to gamble, and I was cheap and dishonest even among my own kind.

What thief and gambler is there who doesn't finally locate in New York, to stay until it gets too warm for him? And so I came. The crowds of visitors, the excitement, the chance for easy money, all these things entranced and held me. Coney Island and its adjacent race-tracks thrilled me. It goes without saying that I was a hard drinker—a drunk. For a long time I didn't use whisky, but the day came. After repeated losses, my nerves needed something to brace them, and whisky did the trick. Thousands of men start that way.

I hadn't been here in New York long before I became acquainted with a bunch of cheap ward politicians—the hangers-on to those who governed your city. Thank God, their kind is fast disappearing. Events of the past few years have either cleaned them out or compelled them to put on the soft pedal. Things began to come easier. My new friends, each a gambler and drinker, were wise, and I lost no time in getting wise, too!

With friends like my new ones, politicians, I became more daring, more reckless. It was easy to avoid trouble, for influence was bought and sold like any of the household commodities you are familiar with. Protection was an article of merchandise like coal or stocks. The price fluctuated with the conditions. Sometimes it was cheap, sometimes expensive; but it could always be had. Sometimes it was bought with cash, sometimes with cigars and whisky, and at other times with personal service.

I became a part of that side of New York. I aligned myself with the lowest and most despicable end of society, and I did it all with a full knowledge of what it meant.

CHAPTER XI

In Which I Marry

ABOUT this time I learned of a woman who was employed in the rectory of one of New York's swellest churches on a street in the twenties. This woman had a bank-roll of about two thousand dollars, the hard-earned savings of many years of toil. To me that sounded good. With two thousand dollars I could make a killing at the race-track. The more I thought about that two thousand, the more I wanted it. The more I thought about owning it, the more I thought about owning the owner of that two thousand also. I laid a wager I'd get her.

It was time I married. All my friends, the cheap politicians, were married. It would be convenient for me to have a wife now, and so I promptly set out to get one.

Did I love this woman? No, I did not. I couldn't for the life of me have told what it meant to love. And so I deceived this good, pure woman that I might make her my wife, secure her savings, and then treat her as fancy dictated, keep her or throw her over. I covered up my past. That was easy, for she believed in me. I associated myself with her church and through her I was made its janitor. I married before she even suspected that I drank. Here I was, a lying, drinking, gambling thief, the husband of as pure and innocent a woman as ever lived.

That's the thing I had become. That's what years of sin had made me—that's what sin will make of any one if given time. Not only because it's true do I want to tell it, but because, through seventeen years of the same treatment, yes, and worse treatment, that true and brave and loyal little woman stood by me and her marriage vows—for better or for worse they had been!

The two thousand was easily obtained and went as easily, just as planned. Then we were penniless. And so again I went to stealing, for I had to drink, and I had to gamble, and that required more money than the church paid me.

We were now in a little place of our own, she in the meantime having left her duties in the rectory. The women of the parish, many of them very wealthy, loved my wife, and some of them visited her in our little home. I met them both at home and at the church, a I acknowledged their love and ei many kindnesses to my wife by he ng myself to those of their belon gs which pleased my fancy.

Sometimes I came home to her gularly. Sometimes for days and v ks at a time she didn't know whether vas dead or alive. But she prayed! She prayed for me till the day she p sed away. God answers prayer! He answered hers! That's my gre est comfort now!

And then came a time when he penniless and alone, was forced t go out and earn her own living. She uld get nothing from me. And thus t gs went on. More and more of the ti e I was away, and one after another o her friends dropped their calling. She v ild not give me up, so they were forc to give us up.

When I needed money quickly, v ich happened frequently, I'd take al she had—steal her paltry earnings— ar her out of everything of value. ne after time this happened, and stil he stuck, wishing, hoping, begging, cr ng, praying that I would change.

And me? Yes, I promised. I'd promise anything for money.

That then was the sort of husba I made her.

There are men today doing the m things. I want them to know my ory—to know that no matter how far wn a fellow gets there's a sure road u —a sure road to happiness for them an for their wives!

CHAPTER XII

In Which I Begin to Slide Down he Hill from Which There Is B One Path Back

THE New York pace in the u er-world to which I belonged w a pretty stiff one. It required at nerve-force to keep it up. A man ds stimulation in order to stand it g. The life keeps one up day and n ht. I was no exception, and I needed st ulation. Like all in my class I tho ht whisky gave it to me. Before long I as either drunk or half drunk day nd night. And then my skill as a ief began little by little to disappea I bungled things that I used to get ay with easily. My nerve had gone, o. The sharp, keen edge of my wits ad become dulled by drink. The da of easy money were gone. It was h er and harder to get. And then came a ne when I was forced to go to my frie ls the politicians, and ask for a job.

There was still enough of me ft intact, so that at times I could be o se to them, and I got the job. They n de me a foreman in the Street Clea ng Department. What a fine specime of a man to be working for the city! V at a type to be put in charge of c er workmen! However, I was part a rotten political bunch, and I was t en care of, just as others before and er me were cared for.

There on the department th gs eased up a bit. There was consider le to be had in the way of graft, a I wasn't long in getting wise. To mo of it I had been tipped off in adva e. The rest I dug up and developed my lf. The biggest clean-up came from e snow.

My wife got none of my money, ot even my salary. I gambled it ll away long before I received it. e was earning what she could in a bi er fight to clothe and feed herself and y the rent.

I pulled myself together tempora y after I had been on the Street-Clea ng Department about three years. I v nt a step higher through the same liticians.

All my life, mind you, I had bro n the law—the law of every state and y I'd ever visited. Law was nothing o me. Those who were paid to upl d the law were nothing to me t grafters.

To be continued

A-FISHERMAN-DREAMS
By Margaret E. Sangster Jr.

I'm fishing through the bars—
Yes.. They're made of steel...
It's fun to throw the line out far, to feel
The fish a-biting like they used to, when—
What? A lifer? No; y' see, in early May
Just twenty years from now, they'll free me.. Say!
Feel that tug? I almost caught one then.
It got away.

Yes, the fish used to bite like that when..
I was on the farm
Somehow it seems a million years ago!
I thought the world was good-and free from harm-
God, what's the use! There was a little mill,
The stream of it was filled with speckled trout;
Some days I thought I'd hardly last until
My work was done, and I could pull them out-
Enough for supper, maybe, maybe more;
And then I'd stop and leave some at *her* door.

She had brown eyes, the truest sort of eyes,
All filled up with a trust that never dies..
She-loved me then.. Sometimes she called me "dear."
I meant, some day, to bring her fame and gold,
And pearls and rubies, all her hands could hold.
And as I fished, I'd plan it out, and dream,
And watch the dying sunlight on the stream.
Do all dreams fade?
She doesn't know I'm here.

I wonder if God thinks I'm awful bad?
He couldn't, for He loved the little lad
That used to dream-He loved those dreams of mine-
Forgot Him? Almost. But He loves me still.
What's twenty years to Him? Why, He's divine!
He'd say, "Do better, man, I *know* you will!"
He was a friend, *He's still a friend*-of mine.
I'm fishing through the bars-
Yes, they're made of steel...
It's nice to throw the line out far, to feel—
Well, free again! It's nice to see the sun;
It's nice to be-alive--to have some fun,
To make believe that life has just begun,
To dream and plan, just like I used to, when-
Say, feel that tug? I almost caught one then!

Dollars and Cents

By
R. WARREN KIMSEY

HICKS rested his elbow upon the hymn book and settled himself more comfortably in the straight-backed chair. The ch had been singing something about pr e and thanksgiving, and now the pr her of the occasion was getting ur r headway. Hicks, the bass, glanced ab t through the choir, making quick m al notes as to the attitudes of the va ous members.

here was the leading tenor, who was al choir-director, leaning back with ar folded across his breast, basking in e anticipated approval of what his h had done. True, the sister churches of he town had combined with the Fi Church, being represented both in e audience and in the choir, but the di tor—well, he knew who had made h music a success! Hicks was aw e of the feeling of boredom wi which the rest, with the ex ption of the director, draped th selves over the chairs.

was Thanksgiving morning. B Hicks had not come with the id of worship or Thanksgiving up rmost in his mind. In fact, had been cornered and asked, p t-blank, to give a reason for hi presence in the choir on this pa icular morning, he probably w ld have said, "Well, I suppose because I need the money. T y need somebody for a solo, I need the money—easy igh." That was his way— a mmodating and outspoken.

ut Hicks was impressionable. It would depend altogether on th speaker as to whether or not he became a worshiper. His si ing with the choir was purely p essional and unsympathetic. A now, because there was n ing else to do, he allowed the w ls of the visiting minister t ake form in his mind. He e ght the trend of thought in midst of a sentence, thus: "knowing full well that this h been a grand and glorious . The freight trains have s ot about over our land dis t ting a rich and bountiful h est. Prosperity and peace h come upon us from every h d. The workingman has gone f h and earned his bread by the s t of his brow, knowing that. n his return at the close of , he would find his loved ones . Let the birds break forth singing; let the mountains their hands; let all the——"

icks let go—mentally. At th instant he thought of white- ged flying machines that soar h , and then crumple up and c h to the ground; he thought reat silken balloons that spring o meet the sky and then come vling and twisting, snake- li, back to the earth. No; the p cher might go on up, he d ided to remain on earth.

OW, because Hicks was impressionable, he turned about a looked toward the audience. T re, the second seat from the f t, to his right, sat an elderly couple. T man had the blue eyes, light hair— showing gray—and the full-moon face of a prosperous German farmer. leaned well against the back of the s t, clasping short, pudgy fingers ether over an ample front. Hicks once decided that the world-famous nta" must have been born in many. With shining eyes and htly nodding head the jolly brother owed and endorsed all that the acher said. By his side sat the patient e. There was nothing striking about . As Hicks looked at her he thought work—hard, toilsome, exacting work. t one glance at her face showed that too, like her well-fed husband, was ting along with the preacher, far ve this "vale of tears."

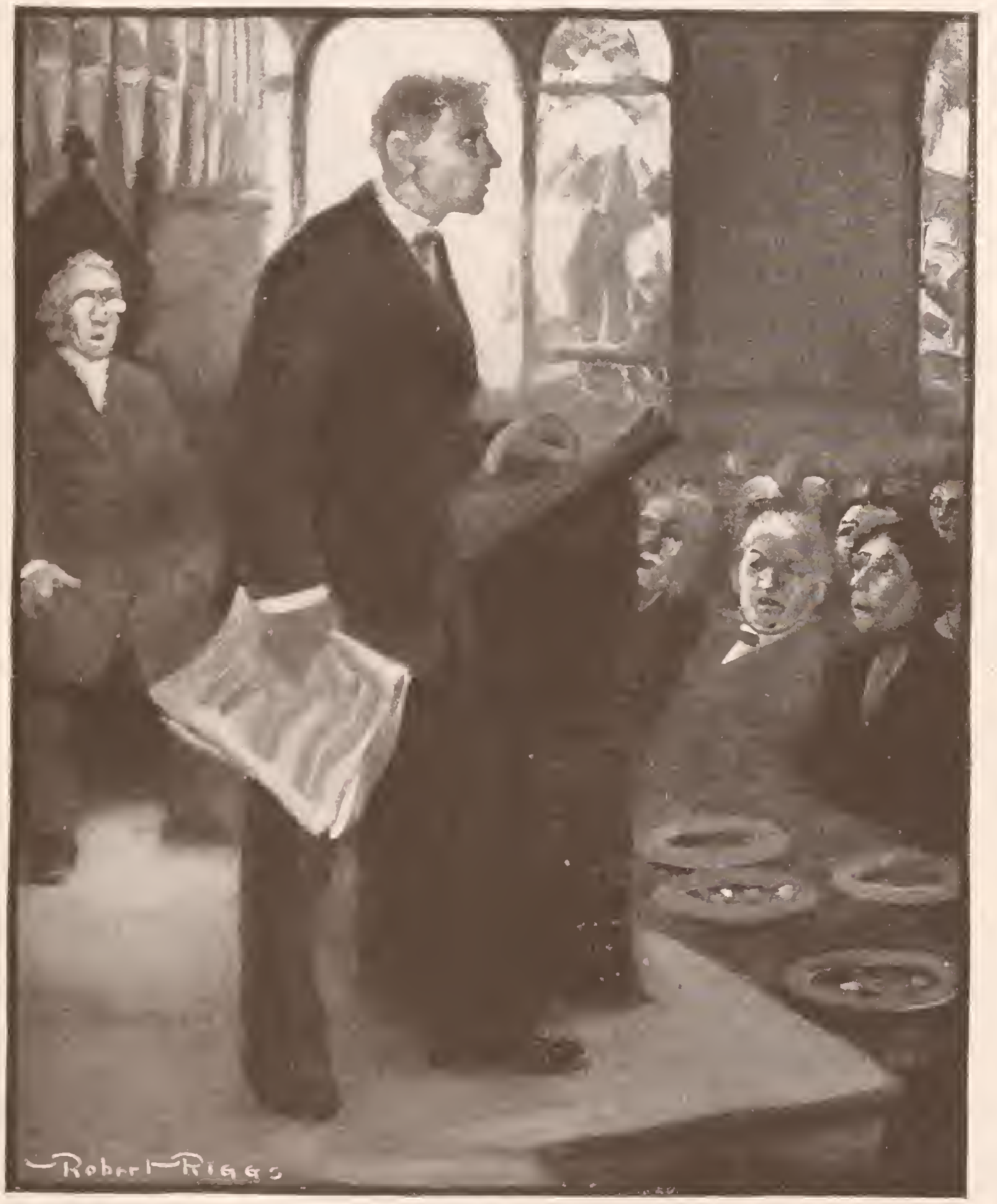
Hicks looked deeper into the audience to where a grizzled old brother slept with child-like simplicity. His elbow rested upon the end of the seat, and the side of his face cupped snugly into the palm of his hand. Something about it reminded Hicks of his grandfather's old gray cat that used to sit and doze before the open fire during the long winter evenings.

Still farther back were two young ladies, altogether new. Not new of face—new of clothing. From high-heeled shoes—one peeped out from the end of the seat—to crowning hats, they were new: silkily and wondrously attired. The sight brought to Hicks's remembrance something about flowers—lilies, of course: "Solomon in all his glory——"

Thus, as Hicks's gaze shifted aimlessly about over the crowd, he saw indications of prosperity on every hand. Surely here were a thankful people—they had sufficient reasons for being thankful. He began a mental estimate. Yes—easy enough: he could account for thousands upon thousands of dollars in the audience; and——

"Out of our abundance we should give freely and gladly to those who are less fortunate—those in real need."

Hicks caught at the words. Evidently the good brother had come back to earth—this was "common ground." He was talking about giving? Hicks saw a troubled expression pass over the face of the ample German. And then, acting upon a suggestion, he looked down to where the collection plates rested upon a table in front of the pulpit.



"Just a moment, please," he said. "I have something to say"

COULD it be possible? The light was rather dim—perhaps he had not seen clearly. No—it was true: Pennies! Yellow, greenish, dirty, sickening pennies. Dozens of them leered at him from the open plates. This was the Thanksgiving offering from that audience. There were a few scattered pieces of silver swamped among the wretched coppers. At that instant in his heart he despised coppers. The childhood glory of pennies that equaled striped sticks of candy faded forever from his mind.

Suddenly he thought of his own quarter—it had been consistent with his means—as lying in that loathsome mess. He longed to go down and pick it out, if possible: it would look better out by itself than to be surrounded by those insulting coppers.

Then something that he had overlooked thrust itself upon his attention. A lone half-dollar was leaning against the side of one of the plates. It was separated, by at least two inches, from the beggarly pennies. Hicks admired the half-dollar. In fact, it seemed to be trying to climb out of the plate and get off by itself. He told himself that he would not be greatly surprised to see it leap out and go rolling off to the remotest part of the table. He thought of it as being ashamed of itself for having to occupy such a position in a Thanksgiving offering. As near as he could tell, it was the only half-dollar in the plate—there were no larger pieces.

The speaker reached the close of the sermon. The great organ trembled and mellowed into an opening chord as Hicks listened. It was the solo. His solo!

He arose and walked mechanically out upon the platform, automatically getting away from under the big instrument. Then he caught sight of the collection plates. The lone half-dollar seemed to be pleading for deliverance. As he looked at the pennies his song stood forth as cheap—a mere mockery. There came to him no anticipation of pleasure in its rendition. But the song must start—soon. He cast about for the opening sentence. "Let me be kind in word and deed—" Had anybody been kind in deed that morning? The pennies still claimed his attention. They appeared to have taken on a personality; they smirked mockingly. Could he sing over them?

THE organ paused and lingered upon the keynote, waiting for the voice. But no voice responded. A wave of rebellion swept over Hicks; he opened his mouth, but not to sing.

"Just a moment, please," he said, turning toward the organist. "I have something to say." A rustle went through the audience.

"I want to ask what this offering is for," continued Hicks, pointing to the plates and addressing no one in particular.

A depressing silence followed. Some man in the audience cleared his throat, and it was startling, like a buzz saw cutting through a knot. One of the ministers arose.

"Why, I—I supposed everybody knew the purpose of the Thanksgiving offering," he said, nervously. "It goes to help the poor and needy." After uttering these words he looked at Hicks, then toward the audience, and, parting the tails of his coat carefully, sat down. Preachers and audience were bewildered. Hicks stood with one hand resting lightly on the pulpit. His outward appearance was calm, but inwardly he was revolting.

"To help the poor and needy?" echoed Hicks. Then something long dormant in his nature surged forward.

"Look at those collection plates!" he said excitedly, pointing to the plates and advancing nearer the edge of the platform. "To help the poor—pennies where there should be dollars! Miserable pennies to help the poor. How much will they help?"

Consternation stood out on every face.

"I'll tell you this," said Hicks—conviction was back of the tone—"I won't sing over such an offering.

"You collectors pass these plates again and get a real offering and I will sing." Then leaning forward Hicks dropped a one-dollar bill into the nearest plate. He noted with keen satisfaction how many coppers it covered.

Just when the silence that followed was becoming oppressive, the notes of a familiar offertory stole out from the organ. There was a quieting, soothing influence about the music. The collection plates were passed quietly through the pews.

During this time, Hicks stood with his eyes directed toward the floor. As the plates came back the organ swung into the introduction of the solo—his solo. Hicks wondered if he would remember the opening sentence. Then he looked down at the offering.

There were no pennies to be seen. Paper and silver covered them. The organ slipped into the keynote, but waited not this time. The opening sentence came—rushing to be sung, a real Thanksgiving offertory.

Twenty-five Million Starving

By
GEORGE T. WEBB, D.D.

NOT in the history of the human race has there been a condition of such dire need and extreme suffering as is present in the world today. War was never so fearful, cruelty was never so vicious, as has been the case in the present European struggle. Countries have been devastated and the resources for human sustenance have been confiscated to such a degree that the story of suffering in these countries is entirely beyond the power of the human mind to comprehend.

America was never more prosperous. Her fields, her gardens, and her orchards were never more fruitful. Her mines and her mills were never more productive Her commerce was never more abundant. The high prices she is receiving for her wares are far beyond and above anything that has ever been known before.

The suffering and poverty of Europe make a strong, and, in some cases, silent, appeal to the affluence and abundance enjoyed by the American people.

It is difficult, if indeed it is at all possible, to discover any good in the midst of the strife and starvation in Europe. If one ray of good is discoverable, it is in the fact that the spirit of sacrifice to a great cause and high ideals has been developed in a wonderful way. Men march out to give their lives for the cause that to them is worth while. The women and children face the hardships, the hunger and the multiplied cruelties of the situation with a heroism made noble by the spiritual vision that glories in the sacrifice they are making for the sake of the cause they hope to attain.

There is danger that, in this moment of the world's crisis, America may be the greatest loser among the nations of the world. America suffers no hunger, faces no menace, endures no cruelty; but while our sister nations are developing a spiritual idealism through service and sacrifice, it is possible that our American people, and especially the American Christian, may miss the spiritual blessings through the subtlety of selfish indulgence.

We need to know the world's need; and then, in the quiet of personal judgment and under the guidance of an enlightened conscience, decide what we will do, what we will sacrifice, and how we will serve for the relief of our brothers and sisters who are suffering and starving while we are surfeited.

Look at this list of needs:

BELGIUM

3,000,000 destitute people in Belgium are kept living by the relief furnished through the Commission for Relief in Belgium. This number is about one-half of the inhabitants of the kingdom, and they are drawing daily one meal, which consists of three thick slices of bread and a pint of soup. *$5,000,000* are needed at once.

NORTHERN FRANCE

2,112,000 people, a large proportion of them women and children, are going barefoot. Women and children are suffering from lack of clothing and from improper nourishment. *$5,000,000* are necessary for immediate relief.

SERBIA

5,000,000 people are deprived of their living and of any chance to make it. *$5,000,000* would only provide one dollar for each sufferer. Five thousand children, made orphans in the last two years, cry out from Serbia for some kind of relief.

POLAND

11,000,000 homeless wanderers, mostly women and children, are suffering from exposure, hunger and disease.

EAST PRUSSIA

This country, like Poland, has been overrun by the contesting armies, and the inhabitants are suffering intensely. It is impossible to get definite word from this section of the number of sufferers or the condition of their needs. It must be dreadful to contemplate. The American Relief Committee for Widows and Orphans in Germany seeks relief for *500,000* widows and twice as many orphans. This is probably a very low estimate of the real number.

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Could anything be sadder than the expression on the face of this motherless little girl who sees in her companion not a big hero father back from the war to make everything in the dreary home as it was before, but a helpless charge to be cared for, and led about the streets possibly to beg? What a blasting change is this for childhood to confront! . . . *What will you do to lighten such burdens?*

ARMENIA

What is left of the Armenian people presents a dreadful spectacle of want and suffering.

300,000 refugees in Turkey.
500,000 refugees in Damascus, Zor and Aleppo are destitute. There are
200,000 survivors in the Caucasus and Persian Armenia.
50,000 of them are girls under fifteen;
60,000 of them, boys under fifteen.
1,175,000 people in all who have no means to help themselves.

ALBANIA

This land presents a spectacle of a nation dying of hunger. The armies have swept over their country, taking all that they could take, leaving the women and children behind to starve. The Albanians are more numerous than the Armenians, but they have been sadly neglected in the midst of their dire need. Corn is now sold at fifty dollars a bushel; flour, eighty dollars a sack; and macaroni, at five dollars a pound. The population of the nation will be wiped out by famine and pestilence, unless help is forthcoming speedily.

This spectacle of abject destitution gives us—

3,000,000 suffering people in Belgium,
2,112,000 " " " Northern France,
5,000,000 " " " Serbia,
11,000,000 " " " Poland,
1,500,000 " " " East Prussia,
1,175,000 " " " the Armenian Di er.
1,500,000 " " " Albania.

25,287,000 suffering people in extreme destitutio nd helplessness.

CAN we comprehend the meani of these figures, or are we only daze by the vague, indefinite magnitude? Th k a minute. If these destitute, helpless bro ers and sisters of ours should each occup our thought for thirty seconds, and we sl uld give our time without interruptio for either eating or sleeping, using every se nd of the twenty-four hours of each da it would be more than twenty years b ore we had given the brief thirty secon of thought to the last child.

Again, this vast number is equal t he combined population of the cities of ew York, Philadelphia, Chicago, Boston St Louis, Baltimore, Cleveland, Pittsburg San Francisco, Detroit, Buffalo, Washin on Los Angeles, Minneapolis, Milwaukee, ew Orleans, Kansas City, Seattle, St. ul and the whole population of the Dom ion of Canada on top of it.

Again, if these destitute, helpless uf-ferers should form in a procession m ch-ing sixteen abreast, and stretching om curb to curb of our broad streets, each an four feet behind the one in front of m the front line of that vast procession v ld be in San Francisco before the last o he procession had passed Philadelphia!

Again, if this vast number of p ple should form in a procession, four ab st; each line four feet behind the one in on of it, and march with rapid strides a the rate of four miles per hour, and kee on marching for twenty-four hours of ery day, seven days of every week, it v ld be four months and a half before the ro-cession would pass a given point. A all of these people are actually suffering nd unable to provide for themselves.

In view of this appalling picture of uf-fering and want, *what will America o* Out of our affluence we ought to on-tribute not less than one million dollars a day, v ch would be more than twenty-five times as mu as we have given.

The situation is *a challenge to the spirit of brothe ood in American life.* Can we meet it? If America an ers this challenge with real sacrifice, in the spirit o he Christ, she will prove her worth and save her life. ow appalling is the other fact that if she seeks to ve herself in self indulgence, then America will los ner soul!

The spiritual crisis is in America today more an it is in the bloodsoaked fields of Europe.

SEND your Gifts today to the "Widows an Or-phans Fund," care of The Christian H ld, Bible House, New York, having in mind the Mo ly Offering Club plan if you care to follow that me od. Your gift will go intact to any one of the cou ies designated. *Remember* that your contribution om may be the means of saving many precious live nd averting much suffering.

This is not a time to hesitate. It is in Ame a's power to do the greatest and most far-rea ng Samaritan work of all the ages. Be sure that ou do your share. The measure of your generosi in this great world-crisis should be not an ord ary but an extraordinary offering. God has decreed a l ss-ing on the liberal heart—may that blessing be y rs.

Address all offerings, with the country design ed, and the full name and address of the sender incl ed, to the Christian Herald, New York.

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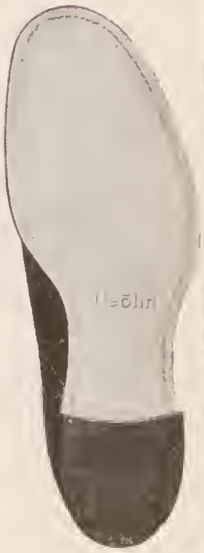

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ONE NICKEL

Travel Upon Alaska's Mighty Rive

By FRANK G. CARPENTER

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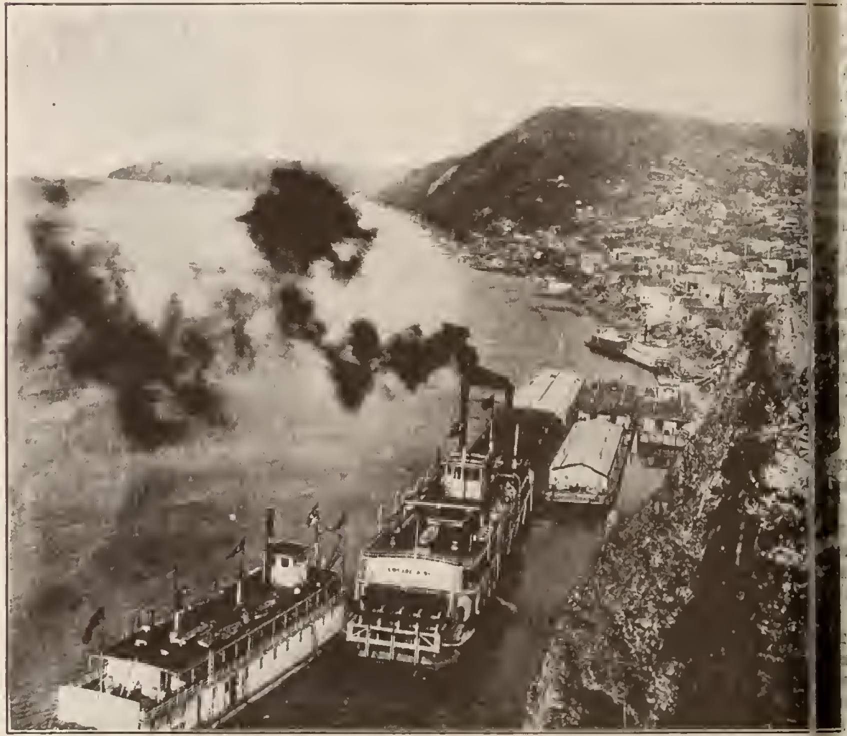
I AM on the Lower Yukon, on my way down to Bering Sea. For the past two months I have been traveling upon this mighty stream and its tributaries. I first saw it on the summit of the divide, within fifteen miles of the Pacific, on the mountains high above Skagway. As I stood there I could see the parting of the continental rainfall, and was able to throw chips into two streams, one flowing down to the Pacific Ocean and the other by way of the Yukon to far-off Bering Sea.

The first chip had to travel only about as far as from Washington to Mount Vernon on its way to salt water. The other had to go farther than the distance between Boston and the Great Salt Lake. The most of my travels since then have been in the tracks of the second chip.

I followed it down the mountains and through Lake Bennett to the town of White Horse, in Canada. At White Horse I got a steamer that traveled the path of the chip through the Lewes River into the Yukon and past the mouth of the Klondike to the city of Dawson. From Dawson I steamed to the international boundary, and thence



Ruby, Alaska, on the Yukon, a jewel in the rough

wound my way through some of the most magnificent scenery of Alaska, by Eagle City and Circle City, where I entered the great Yukon Flats. These are an inland sea 200 miles long and in places 20 miles wide. They flow across the Arctic Circle, and it was at that point, Fort Yukon, that I passed the mouth of the Porcupine River, which rises not far from the Peel, a branch of the Mackenzie which pours into the Arctic. From Fort Yukon I steamed on to Fort Gibbon, at the mouth of the Tanana, where the Lower Yukon begins.

After leaving the Flats the Yukon twists about like a great liquid corkscrew until it comes to Fort Hamlin. Here it narrows and enters the Ramparts, a valley with fortlike walls rising up on both sides. Here the course is reduced from a width of several miles to eight or nine hundred feet, and the valley in places is only half a mile wide. Steep hills, covered with trees and moss, rise straight up from the river, and in some places they are more than a thousand feet high. The current is swift, and in the heart of the valley the water flows at the rate of seven miles an hour. This is near the Island of Rocks, where it is planned to make a bridge for the new railway, if it should ever be extended on to the Seward peninsu
Nome. Beyond this the hills a
high They are coated with
There are many wild flowers. Th
bluebells, wild roses, wild poppi
lupins.

The Ramparts end at Fort G
The hills disappear and the land
into a great low plain. Here the T
River flows into the Yukon, an
have another inland sea with
islands. Turning to the south, t
the islands the steamers from D
go up the winding Tanana to
banks, a distance of 275 mile
steaming southward, other ships
their way down the broad Lower
to Bering Sea.

The Lower Yukon is about 80
long. It comprises one-third of th
stream and one-sixth or one-seve
the navigable waters of the syste
Yukon is 2,300 miles long and its
ten times as large as the state of In
Next to the Mississippi-Missou
the St. Lawrence, it is the greates
under Uncle Sam's flag. It has
navigable tributaries and its
beauties are among the wonders
world. The day will come when
be a great tourist route, and wh
Porcupine, the Pelly, the Koy
the Innoko and the Iditarod w
almost as celebrated as the Col
and the Hudson are now.

The country on both sides
Lower Yukon is a wilderness. Tha
of the stream is about as long as
New York to Chicago. It drains
sands of square miles, and its p
tion, I venture, is numbered by
dreds. Going down the river yo
and then pass an Indian villag
stop at several towns which for
ports for gold mines. One of the
towns is Ruby, 175 miles below
Gibbon. It is a placer gold minin
ter, which had a stampede in
There are, perhaps, 1,000 people
now. They live in a jumble of
ings made of logs, galvanized iro
unpainted boards, all thrown tog
without regard to order or b
Most of the houses are of one
and they look as though they had
pitched out of the sky and let fall
they would.

A little below Ruby we passe
mouth of the Koyukuk River, a s
which is navigable for more tha
miles north of where it flows int
Yukon. It has rich mining camps

eached by small steamers. The end
eamship navigation on the Koyu-
is Bettles, which is four or five
lred miles from its mouth. Beyond
supplies are carried in small boats
ie mines.

FEW miles below the mouth of the
Koyukuk we stopped at Nulato.
is an Indian village, noted as being
of the oldest trading posts on the
on. It was established by the Rus-
when Van Buren was President,
at about the time that Tyler en-
the White House it became a post
ie Russian-American Company and
hief market for the furs of this part
laska. About ten years later an
ish ship came up the Yukon to
h for Sir John Franklin. It stopped
Nulato and the commander said
thing that angered the Indians.
killed him and he is buried some-
e near by. His grave is unmarked.
here are two stores at Nulato and
a wireless telegraph station whose
mast can be seen rising high above
Indian cabins that line the shores.
town is mostly made up of Indians.
ias a government hospital and a
rnment school. It has also a mis-
station and an Indian cemetery.
he steamboat Sarah tied up at the
right under the cemetery and we
d see the Indian monuments on the
just above us. They were made of
and painted in the brightest of
rs. Scores of little yellow, blue, red,
n and white kennel-like houses were
tered along the top of the hill. They
ied like doll houses. They are the
es of the ghosts of the departed,
which the Indians now and then put
for the spirits. Above each house is
oss, showing how Christianity is
bined with the superstitions of the
. The Indians of Nulato are dirty
the houses are not as well kept as
e of the Indians of the Upper
on. The squaws object to having
r photographs taken. I pointed my
era at some of them, but they
pped their shawls around their
ls and threw themselves on the
und.
he next town below Nulato is Kal-
Here the Yukon makes a big bend
ie southward, taking more than five
dred miles in its course to the ocean,
reas one could go across the country
reach it within one-seventh of that
ance. Kaltag is a trading post and a
rnment telegraph station. It also
a wireless tower which was erected
rivate parties to maintain communi-
on with the Iditarod gold fields.
ur boat stopped there for an hour or
o take on fuel oil, and while we
ed I took a short tramp into the
try. Passing through the village
isting of a dozen one-story cabins
astened with padlocks because the
an owners had gone off for a feast
ome town in the neighborhood, I
red a wilderness as untouched as it
when the Mongols crossed Bering
it to form the first of our Indian
ulation. The grass back of the town
hed to my waist. It was of different
eties, some being red-top, and
ther not unlike the blue grass of
tucky, while a third kind had a
ing toward orchard grass. The grass
loaded with seed, and it should form
xcellent feed.
little farther back the surface of
earth was covered with moss and
ted with stunted spruce trees and
hes loaded with blueberries, cranber-
and squawberries. Some of the ber-
are new to my eyes. One had a
like a raspberry and a fruit shaped
h the same. It was of a pale lemon
r. I tasted it. It was bitter sweet
of an unpleasant flavor. The cran-
ies were smaller than buckshot.
y were red and white, and they
kered one's mouth, like the taste of
cranberries.
his walk through the wilds was de-
tful. The moss is of such a depth
t one seems to be walking on feather
s. Everywhere I went my feet sank
o the ankles. The moss grows layer
layer, and in some places it is many
deep. It is not wet, but it is as
l as snow; and by pulling it up you
come to the perpetual ice. It is
se and the roots are matted together.
roots have no soil on them and they
n to be bedded in moisture.

It was during this walk that I had my first experience with the Alaska mosquitoes. The animals were not fierce, and their bites not as severe as those of the New Jersey species. I had neither gloves nor head-net, and suffered no great discomfort. This, I am told, is very unusual. In ordinary years the mosquitoes are almost unbearable. They come in May and June, shortly after the breaking of the ice. At that time every one who goes through the country must wear a head-net and have his hands protected with gloves. Not a bit of skin is allowed to show. It is best to wear boots, for the mosquitoes bore their way through the eyelet holes in one's shoes, and their bites raise great buttons of flesh on each side of the tongue. I have heard of men being killed by the mosquitoes, and they say the horses and other animals almost go crazy if they are left out in the woods.

Leaving Kaltag, the Yukon flows almost straight south for a distance of 150 miles or more to the Holy Cross Mission, near which the Innoko River flows in. The Innoko gives access to the rich gold-mining region known as the Iditarod. The camp is reached by sailing up the Innoko, to Dykeman, which is the head of navigation of the Iditarod River, a branch of the Innoko. The distance is about 350 miles, and from there to the camp is 75 miles farther. The Iditarod gold region was discovered in 1909, and it had yielded $6,000,000 worth of gold within the next two years. A great deal of gold has been taken out of the Iditarod. Many of the claims have been bonded or bought by the Guggenheims.

Between Kaltag and the Holy Cross Mission is Anvik, an Indian settlement with a Russian church, and still farther down the river is Andreafski, which was established by the Russians in 1853. Andreafski is now a little trading station on the banks of the Yukon. It has a great oil tank, and the steamers stop there to take fuel. The town is populated almost altogether by Eskimos.

IT is at Andreafski that the delta of the Yukon is said to begin. As you go on from Andreafski the Yukon widens. It is soon three miles from one bank to the other. Then it branches out into wide channels, each of which is a mouth, and where it flows into the sea these mouths have become a great fan 100 miles wide, the various streams forming the ribs. In flood time the whole country is under water. Islands grow up in a night and new sand bars are to be seen at every voyage. In places the stream is so wide that you can see little else but a vast expanse of yellow water rimmed by the sapphire sky. When you get close to the shore you seem to be riding by one mighty pasture.

The government has done little to protect the navigation of the Yukon. The only lights on this mighty stream, with its winding course, its scores of tributaries and its thousands of shifting sand bars and islands, are where the river flows into the ocean. The system all told has four thousand miles or more of navigable and navigated waters, and there is not a lighthouse, a buoy, nor a mark of any kind to aid the shipping. There are only a few buoys and a light at the Apoon mouth of the river; and the light is an eight-day lantern hung on a pole. Some of the captains are accustomed to put up their own marks to aid them in subsequent voyages. As we passed through the delta the captain of our steamer showed me a barrel lying in the middle of a sand bar. The sand bar was under water during the last trip, and the captain had anchored the barrel there to locate it. Since then the bar has risen above the water and become a large island with the barrel in its middle. The captains all keep records of each trip, noting the changes and handing their sketches over to the captains following them.

The Yukon River is navigated from the 15th of June until the 15th of October every year. It is the highway to the interior of Alaska, and the river should be thoroughly platted and marked. There should be a government lighthouse boat moving up and down it, and the marks and lights should be changed with the course of the river, just as is done on the Mississippi.

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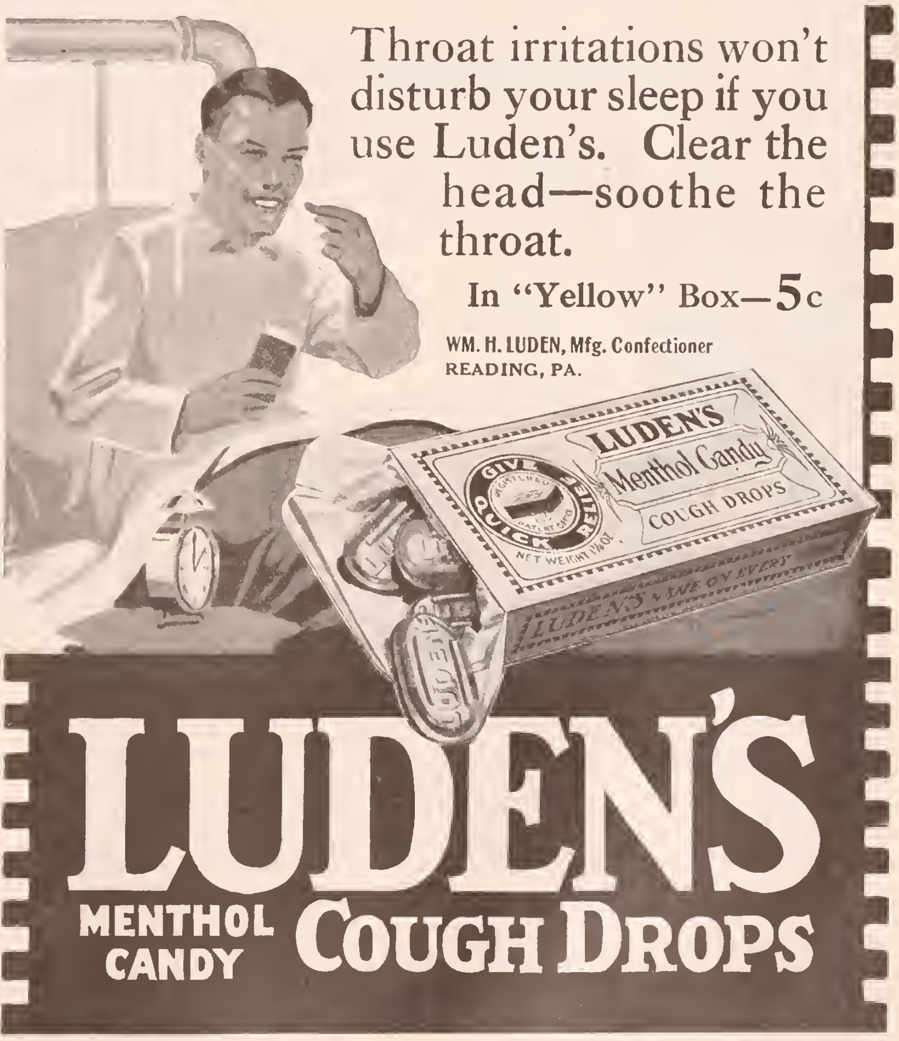

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Jesus Christ, the First and the Last

International Sunday School Lesson for December 3
Revelation 1

The Meanings of the Apocalypse

By George D. Allison, Ph.D.

THE Book of Revelation is the only one of its kind in the New Testament, and so different from the simple narrative of the Gospels and Acts, and the practical letters of advice and teaching from Paul, James and John, that many Bible students have felt embarrassed and ignorant in dealing with it. Yet Revelation is not unique—one can find similar passages in Daniel and also in the Shorter Prophets, as the first chapter of Zephaniah. But still greater light has come to our aid in the discovery and study of a whole range of similar books—the Book of Enoch, the Sybilline Oracles, the Book of Jubilees, and the Apocalypse of Baruch, for example. Many of these books were Jewish, and still others were a Christian working-over of Jewish thought and symbolism. All have one dominating purpose—to assure the faithful, whether in Jewish or Christian churches, of the final triumph of God and his righteousness. All were rich in Oriental splendor of words and marvelous imagery of thought, and quite characteristic of the century before and that after the advent of Christ.

Our Apocalypse of John is the greatest and best of these works, the genuinely Christocentric one, the only one in which the supremacy of the Spirit never wavers. Hence, under the guidance of God, it was selected and enshrined in our New Testament and became its fitting capstone and climax. We ought then to know it better.

The Essential Message

WRITTEN in a time of persecution and hideous triumph of evil in this world, its central teaching is the certainty of the consummation of God's plan and the assurance of reward for those who are faithful in great tribulation. It is a message of consolation, of lovely anticipation, of kindling hope that brings the courage to endure. Yet it recognizes to the full the power of evil and the forces of sin, and therefore the vision is one of terrific combat and world-shaking events. There is no more wonderful piece of writing on earth for dignity and power. The chants of the symbolic creatures, the angels and the saints are marvelous. (See the Revised Version, where these are printed distinctively, and read aloud each chant with the introductory sentence.) The last of these has been called the sublimest seven words ever penned: "*Hallelujah, for the Lord God Omnipotent reigneth.*"

This is the essence of the Revelation. Far above earth's murky battle Christ in Glory keeps watch above his own. There is a mightier factor in destiny than the earthly minded know. There is a Hand on the helm of the universe whose grasp is sure. How inexpressibly strengthening it is to realize and believe absolutely that above our power is his irresistible power! We may falter or fall in the conflict, but the Commander-in-Chief is infinitely sufficient to bring final victory for the cause and for all who suffered for it.

Symbol and Interpretation

THIS message is phrased in terms so highly imaginative, so purely symbolic, that its interpretations have been numerous and varied, many of them unreasonable and fanciful as to details. And yet in the light of the holy purposes and the righteous will of our God, we can find great meanings upon which all thinkers agree. The first of these is that its immediate and primary reference to the powers of evil refers to the Roman Empire, which had become in the writer's day the agent of Satan for the attempted obliteration of Christianity. Then, too, its predictions of tumult and of woes and disaster to this power refer, primarily, to Rome as well—"things which must shortly come to pass." The malignant civil power is described as a beast and in the control of a still de beast of military ascendancy and tory nationalism.

Yet beyond this immediate refe disguised in the allegory and number of the name," we recogniz all Christians everywhere a pict tion of universal evil, of the bea humanity, of that mysterious ten to work abomination and make Consequently it has been very na and on the whole correct, for Chr people, in various crises, to see a ment of the prophecy of this Wherever a little flock of sincere Christians have been persecuted, by paganism or ecclesiasticism, have found solace and assurance When the corruptions of the R papal system seemed likely to su the leaders and the seers of the P tant Reformation, they saw in that church the Babylon of the Apoca So, in Napoleon's time, some identified that ruthless grasper of with the Beast. In our own day, civilized Europe has fallen int clutches of militarism, "exercisi the authority of the first beast sight," we naturally think of the tinuous meaning of these things.

So the message tells anew to u Christ is still "able to open the b that his Gospel will still solve the lems of human destiny, that the doms of this world shall becom kingdoms of our Lord and of his C

"I, John Your Brother"

THE attestation of the book is w of note. John was a partal the tribulation of that dark tim exile from home and beloved chur the isle of Patmos. He looked the sea with sympathy and longi help. And what mighty help he that man of poetry and fire and phetic insight, that has cheere Church Militant through the cent John, *our* Brother. John's mess passed on to us. A message that w product of Sabbath observance, mindedness to the movings o Spirit, prayerful meditation on conditions of his day. Jesus lays his undershepherds the imperative of "discerning the signs of the tim

Again the Judge draws near, as days of John and of Luther. Satan has "come to deceive the na to gather them together to war." must be faithful in our discernmen leadership into the new era that sh as were the angels of the churche the builders of Protestantism.

The Trinity in Revelation

TO my mind, this book throws a on the vexed, debatable do of the Trinity. As a matter of fac first chapter abounds in triniti thought. "The revelation of *Christ*, which *God* gave him to *his servants*"—a trinity of st suggestiveness. A Bible Stud trinity: "Blessed is he that *re* and they that *hear*, and they that the word and the commandmen trinity within a trinity: "From hi was, and is, and is to come; and fro Seven Spirits that are before his th and from Jesus Christ the Fa Witness." All of which leads me t that the Trinity grew up in the Chri consciousness, in a practical experi and was a real expression of reli facts—they had a new life in the G of Christ Jesus, they had a new u standing of God as Father th Jesus, and they were also vitally scious of the present working o Spirit within their own hearts. T our feeling about the Trinity t God is a God whom we wo Almighty Father; a God whom we in Jesus, Incarnate Revealer; and a who speaks to our souls and through us today, the Holy Spiri Energizer.

The Vision of the Glorified Jesu

THE first vision of this reco visions is a conception of glorified Jesus, standing in the mi

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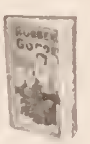

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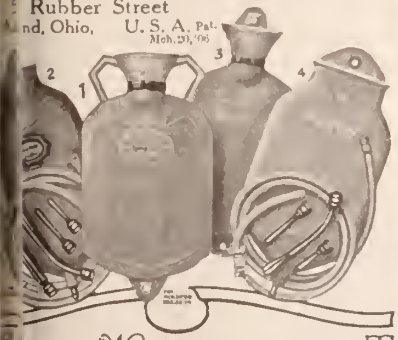

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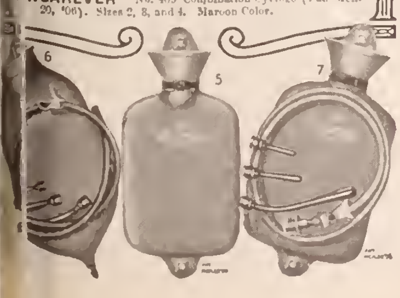

his church—represented by the golden candlesticks. It is not at the church that John gazes, but at the Lord of the church. Transfigured, majestic, glorious, but still the same Jesus! His human side is emphasized. It is the Man of Galilee, the friend of sinners, the companion of the Twelve—yet clothed with the authority of God the Father. The Lord of Glory, the Judge of the nations, is this same Jesus whom we knew. He will not change his nature, his Gospel, or his plan for the redemption of the world.

Note, too, the symbolisms. It is not a photograph, but an allegory; a parable in description. Hair white as snow—symbolic of holiness, of purity, of candor. Eyes flashing, piercing beneath all sham and seeming, as in the days of the Pharisees. Feet, molten brass, to stamp out evil forever. Voice, manifold, world-resounding, "as the voice of many waters." Tongue, like a sword, decisive, rebuking, convicting, striking to the roots of error. Face like the splendid sun above the desert. This picture, so metaphorical, should guide and guard our interpretation of the other visions.

How mistaken, for example, was the citation of the sword of Revelation as a justification of militarism! Christ's sword is in his mouth! It is the word of truth, the source of power in moral realities, the conviction that right shall finally prevail. Christ will not change his tactics and establish his kingdom by brute force. His sword is the sword of the Spirit, which is the Word of God.

Fear Not!

JOHN was overcome by the meaning of the revelation. Before that holiness, those searching eyes, that voice of authority, he fell as one dead. Like Isaiah of old, the first reflex from a vision of the Deity was sin-consciousness and a sense of doom. But Christ still has that word so often on his lips in Galilee—"Fear not, it is I." The same loving Friend, the same mighty Saviour, the same compelling Master. He truly died but is alive forevermore. A reassurance to the persecuted and the martyred. Jesus had experienced it all, he understood, and he had conquered. The keys of death and hell are in his keeping; he can unlock their gates, and deliver his saints. The secrets are plain to him, the answers to earth's dark doubts are known. Eternal compassion abides in him, and the victory that overcomes the world.

"Write the things." The divine compulsion is upon the exile of Patmos, and he gives to the world those dreams, those anticipations of glory, those wondrous messages of faith that Christ had revealed in his heart. Rightly understood, his conception of heaven is solace, guide and battle-cry to loyal followers of the Christ.

Sunday School Methods

By FRANK L. BROWN, Joint General Secretary World's Sunday School Association

How to Observe Thanksgiving

THE Sunday school plans for observance of Thanksgiving Day or the Sunday nearest that day should include the idea of home-coming as well as of patriotism.

A sunrise prayer meeting may properly inaugurate the day, including, of course, the recitation of thanks verses. The decorations will consist of fruits, groceries and vegetables for the platform. Red apples, pumpkins, cornstalks, and trimmed baskets will add greatly to the platform effect.

The program will include the reading of the President's Thanksgiving proclamation by a scholar, the singing of such hymns as "Count Your Blessings," brief papers or addresses by teachers and scholars on the subject of the first Thanksgiving, when red men and white men joined in praise; the Feast of Tabernacles; old-time Thanksgiving customs; present-day causes of Thanksgiving; recitation of such Psalms as the 104th or 147th; recitation of "thanks" verses by scholars or classes or departments; the telling of the story of Ruth; a national song, and the Doxology.

It will be a good plan to distribute note sheets the Sunday preceding Thanksgiving. On these the scholars will write their own reasons for Thanksgiving. The best of these can be read the next Sunday.

As the great Home-Coming Day, the invitations to the Thanksgiving service mailed to each scholar should carry out the thought of the day. The three invitations, copies of which are given below, were recently used by the Bushwick Avenue M. E. Sunday School of Brooklyn, and could easily be used as Thanksgiving letters:

For the Intermediates and Seniors.

MY DEAR FRIEND:—When I've been traveling around this world, do you know the spot that's greenest to me? It's in Brooklyn, and I spell it with four letters. Be it ever so humble, there's no place quite like it.

And what is it that makes home? I suppose it's the folks, our books, music, pictures of friends, memories attached to particular spots in the home, and above all, real love—the fact that folks there love us whether we deserve it or not.

This letter is a love message to you from "Daddy" Brown, inviting you to come to Bushwick's great Home-Coming Day, Sunday, October 22, at 2:30. I want you and every member of our Bushwick family to make it one of our brightest Rally Days, because of the home songs, the home spirit, the home welcome.

The latch-string will be on the outside. Pull it sure, for it won't be a real home-coming without you.

As ever, your friend.

For the Junior Department Scholars.

MY DEAR FRIEND:—I thought you would like a letter from Daddy Brown, so here goes.

October is the month for a lot of good things. One of these is our Bushwick Sunday School Home-Coming Day, on Sunday, October 22. And when you think of home you think of the fire, and some one who loves you, and books and music and whistling boys and laughing girls, and lots of good things.

Well, I want you and all my big Bushwick family to come home October 22 at 2:30, for a sort of house-warming at the Sunday school home. There will be a real homey scene on the Junior platform, and home pictures, and some boys whistling a good home song.

So come and be sure to invite all the folks for me and find a new member for our Bushwick family.

Your Sunday school daddy.

For the Teachers.

DEAR FRIEND:—Did you know that Sunday, October 22, at 2:30, is Bushwick's great Home-Coming Day?

In the morning our officers and teachers will gather at 10:20 in the Intermediate room to march into the church as a body to reserved seats for Pastor Bishop's first annual sermon to our Sunday school workers. So be there sure.

We are later than usual in our Home Rally Day. And that is why I want you to work extra hard for the attendance of every member of your class after the long school closing, so that we can go right ahead for a great Home-Coming year.

How can we make it such a year? I think by putting into it the home spirit, the home love, by understanding and talking the home language, by letting the home welcome to your scholars shine through your eyes and grip in your handshake. It will be great if you can get more into your scholars' home life this year and have them touch your heart and home life a bit closer.

And will we not try hard to give them a little closer view of our Big Brother, and give them surer directions so that none of them will miss finding Home? And if any have not started, or have stumbled on the way, will you not search them out and direct them to the church home?

How good it will be at the final Home-Coming if you can introduce them *all* to the King of the Homeland!

Pray for every member of the Bushwick family.

As ever your friend.

A Thanksgiving social for young people may have as its entrance requirement a Scripture verse with "Thanks" in it, and some vegetable offering. The decorations should be the Colonial colors. The program will consist of references to the ancient Feast of Harvest, songs, recitations, poems, and incidents relating to the Pilgrim Fathers and the early colonists. The games will turn on the thought of Thanksgiving, and the refreshments may be served by maids dressed in Priscilla style and the boys as John Aldens. Pumpkin lanterns will light the tables.

"HOW NEAR IS THE FIRE?"
"HOW'S THE WIND?"

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One cup Flour
One Egg
One cup Milk
Beat with an egg beater until bubbles appear. Pour into "Wear-Ever" Aluminum Muffin Pan.

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If not obtainable at your dealer's, send 25 cents in stamps for the one-quart "Wear-Ever" Stew Pan and see for yourself why so many women

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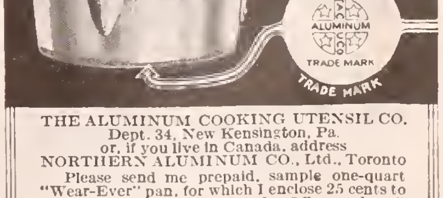

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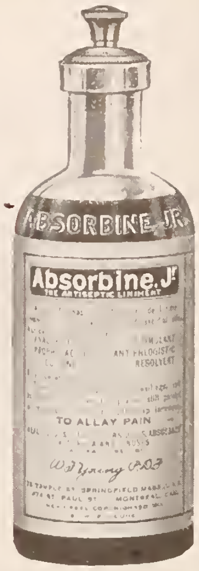

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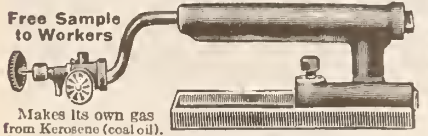

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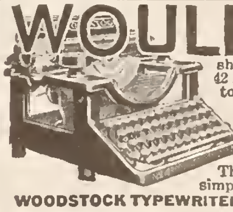

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Just People

By
MARGARET E. SANGSTER, J

A LITTLE letter came to me from a Home in the Southwest. It said: "You can write to help us all by saying that there are no old people as a separate class—something set aside, away from life's busy affairs—by saying that we are all *just people*, a part of the busy throbbing life around us, interested in the same things that those who have not lived so long are interested in. I may be old, but I cannot feel it. I do not know what feeling old is. I just want to be that noble thing—a person."

"I do not know what feeling old is!" That's what the little lady in the Home wrote to me. And she started her letter this way: "I am celebrating my sixty-fourth birthday by writing to you."

A GREAT many of my pen-and-ink friends are past sixty. A number of them are past three-score-and-ten. Many of them are grandmothers: a few of them are great-grandmothers. Among these dear "older girls" there is a little lady from the prairies of the Far West who plants flower gardens in the desert place that is her door-yard; there's another one who, as a child, crossed the vast continent in a canvas prairie schooner. There's a small white-haired woman who has always wanted to be a poet, and at seventy-two still holds the dream in her heart. She was too busy taking care of her little children—"there was always a baby to hold," she wrote me—for much poetry-writing. There's the woman who has gone blind and is *singing in the dark!* Oh, yes; many of my pen-and-ink friends are past sixty—away past sixty. And there's something young—be it a hope, or a plan, or a dream, or a prayer, in the souls of each.

There is a woman who lives in our town—stately, white-haired, serene. She was sixty-nine her last birthday. Her oldest grandson is eighteen—her oldest daughter is forty. She is the mother of a large family, all happily married now, and bringing up other families of their own. Sons-in-law and daughters-in-law adore her. There's never a gown planned that she isn't consulted about, never a dinner given that she doesn't help with the menu, never a baby born that she isn't the first to hold it. She's never considered too old to go out on a sleigh ride, or to attend a party, or to help at a shopping expedition—despite the stateliness of her carriage and the whiteness of her hair.

"My mother," says the oldest daughter, "seems more like a sister than a mother. Old? No, she's not old!"

"Why," I ventured, "she told me herself that she was past sixty-nine!"

"Sixty-nine!" snorted the oldest daughter's husband. "What's sixty-nine? Why, she's young at heart."

"My grandmother," says the oldest grandchild, "is better fun to take out than any of the girls. She's a good sport!"

"My g'anny," lisps the baby, "is awful nice. She tells me 'tories!"

JAMES WHITCOMB RILEY was quite a bit over sixty when he died. Although his age was not generally known, his frequent photographs show that he was not young in years, any one who has ever read his inti little child sketches, his delicious humorous, half-pathetic verses, agree with me that he was *young,* in his heart.

My own grandmother died at th of seventy-four, and she was y when she died. She took an a interest in all current events, in and laughter and good books. I stay with her, afternoons, after s rather than go out with comrade own age, because she was more esting than they were—far better pany. Her hair was silver, and years counted up to a large total—was all. For her heart was as you the springtime.

I've seen people who were o twenty—gloomily, sullenly old, th their cheeks were firm and their untouched with gray. So have seen such people. And I've women of eighty who walked halt and wore dim spectacles who wer wonderfully, triumphantly young

I KNOW a little lady, slim, ben unlined by the years, who sit sorbedly through all of the fa openings of the great shops and wa breathlessly as the models in marvelous gowns file past her She particularly loves the tulle bespangled evening frocks that young girls wear, and she tells us ingly of the "wonderful color, my and the way it was made!" couldn't possibly wear the gowns she admires so; she couldn't afford if they were suitable; but she them just the same.

"It's time." I once heard a nei woman say, rather sniffingly, "tha got over such—vanity. She's enough to stop thinking about clo

The neighbor didn't stop to r out that it was the love of clothe kept a spark of youth in the he the little old lady—a divine spa youth that kept her from being less, and tired, and wan.

PONCE DE LEON sailed ov seas, many centuries ago, t cover the fountain of youth so th might live forever, a young man prime of life and hope. He never the fountain; but, in his searc found a new land. And so he has really died. For his name will e the name of a man who wen searching for something worth Perhaps, although he didn't kn then, Ponce de Leon found the fou after all.

"WRITE to help us all by s that there are no old peo a separate class," requested my and-ink friend—"by saying that *just people!*"

Well, I've written what she me to. And you, friends of mine are past sixty, and seventy, and pe even eighty, if folk try to put you shelf—if they try to label you handle with care"—assert yourse seek a fountain of youth in some est that will keep your heart sc young that your years don't mat

A Pointed Question

IT is said that a celebrated minister prepared and preached a course of sermons against infidelity for the purpose specially of convincing and bringing over to Christianity an intelligent infidel neighbor who was a regular attendant at his church. Just after the close of the said series of sermons, the infidel professed to be awakened, and the preacher was anxious to know which of his sermons brought about the change. The new convert said, "The instrument God was pleased to use for my awakening and conversion was not the preaching of those sermons against infidelity, but the simple remark of a poor old colored woman. In going down the steps of the church one night, seeing that the poor old woman was lame. I gave her my hand, and assisted her. She looked up at me with a peculiar expression of grateful pleasure, s 'Thank you, sir. Do you love my blessed Saviour?' I was dun could not answer that question said, 'Jesus, my blessed Saviour, so much earnest confidence that ashamed to confess that I did no him. I could not dismiss this s from my mind; and the more I th of it, the clearer my convictions b that the old colored sister had a a blessed Saviour; and I thoug how kind a Saviour he must be part such joy and comfort to s poor, neglected creature. I beg regret my base ingratitude in de and rejecting such a Saviour. I simple remark of the old colored w there was clearness of faith, a j confidence that shook the foundat my refuge of lies."

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Young People's Topics for December 3

Epworth League Topic. Isa. 57 : 5; Ezek. 16 : 21; II Kings 16 : 3; Mark 10 : 13–16.

What Missions Do for Childhood

ISRAEL was constantly suffering from contact with heathenism, and one of those terrible heathen customs was the sacrifice upon the altar of fire of living children. Christ said, "Suffer the little children to come unto me, and forbid them not." Wherever faith in Christ has been preached, childhood has been emancipated. In Latin America, in China, in India, Christian schools are teaching to children the story of the Saviour who loved them well enough to die for them, and these children are growing up to go forth as preachers and teachers of the Gospel. In heathendom an orphan child is an outcast, and the care and training of orphans has been a very important element in missionary work. In many cases the first converts have been orphans whom the missionaries had befriended and trained. This is well illustrated in the Chinese Orphan work of the Christian Herald. It is emancipating childhood, saving it not alone from sin, but from cruelty, hunger, even from death, and training these children to be the heralds of a better day to the land that gave them birth, but that was willing that they should die. In our own land it is the spirit of Christ that is compelling reform after reform in the laws governing childhood, evidenced particularly this year, when the force of Christian public opinion overbore greed of gain and pushed through Congress the National Child Labor Law. Our compulsory education laws, our free public schools themselves, our laws limiting the right to employ child labor, our public playgrounds, our fresh air funds, our orphanages, and our whole national attitude toward children, are largely the product of Christian teaching and of the influence upon our social consciousness of the love of Christ. These same advances in social justice must attend Christian missions in every land.

The Consecration of Business Life

Christian Endeavor and B. Y. P. U. Topic (Consecration Meeting). Rev. 3 : 14–22

THE church at Laodicea was neither cold nor hot. It was surfeited with much goods, it felt the need of nothing, and knew not that it was poor and wretched and blind and naked in spiritual things. The Spirit was moved to spue them out of his mouth, but if they should become zealous and should repent, he was ready to stand at the door of their hearts and knock; ready, if they heard his voice, to come in and sup with them; and the promise was "to him that overcometh." Most of us would not have to go far to find a church which might be the present-day prototype of this church of the Laodiceans; but we might after all be mistaken, and might but judge ourselves when we pointed out the lukewarm church. After all, a lukewarm church is usually made up of half-chilled Christians. Our business life suffers from the same lack of real Christian vigor, of spiritual temperature. Business is not utterly sordid; it shows now and again traces of a spirit above the lust for gain. But many a thing is tolerated, often under some disquietude of conscience, because it is "good business"; and many a man refuses to link his life up definitely with Christ's church because he feels that it is impossible both to serve Christ and to succeed in business. Such a man accepts the truth of Christ and lives the denial of his truth. And business is full of that spirit; not wholly bad yet not very good; spiritually lukewarm. Business needs a great infusion of Christian love and Christian courage. Success is not bound to the chariot wheels of dishonesty or of compromise. God has wonderfully blessed thousands who have endeavored to serve him fully, whose business life has been blameless of wicked intent. Let us completely consecrate our lives to him, and then let us carry that consecration into every byway and farthest backwater of our business life.

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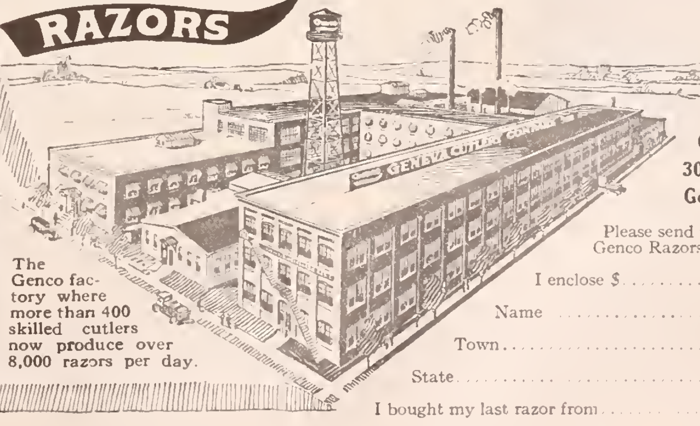
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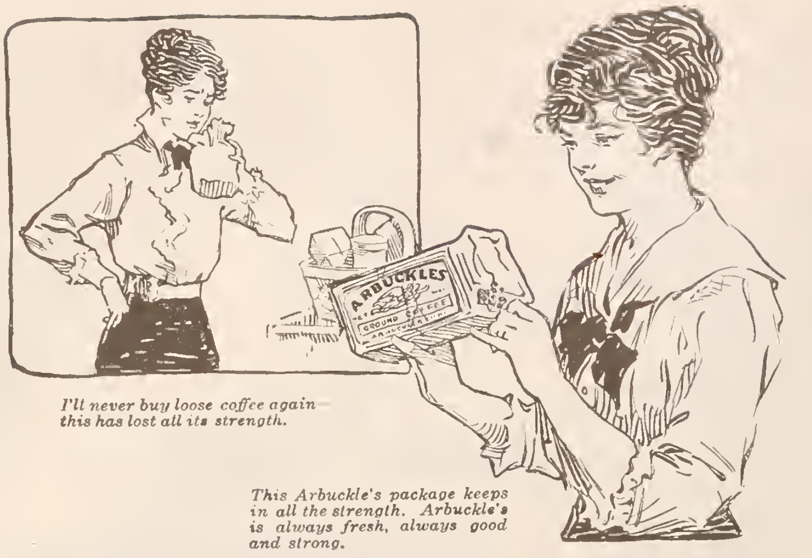

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Rev. J. H. Jowett, D. D., has been aptly described as the most spiritual preacher in America. He has written two volumes, "Thirsting for the Springs" and "Brooks by the Traveler's Way." These delightful books are written in this great preacher's happiest vein and the gift of felicitous expression shines out on every page. Dr. Jowett is a deep student of human nature. He has a faculty of describing the finer emotions and awakening the noblest ambition.

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CHRISTIAN HERALD, Bible House, New York, N.Y.

Our Mail-Bag

NOTICE

The editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag, provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

Mrs. C. K. Y., Muncie, Ind. 1. Is the story of the Rich Man and Lazarus a parable? In what was the rich man wicked and Lazarus good? 2. What is meant by "God hardened Pharaoh's heart?"

1. You will find a full discussion of your first two questions in our book, "555 Difficult Bible Questions Answered." Briefly, we may here say that the story is certainly a parable, and is the only one in which a proper name is employed. In the parable, the rich man represents one who neglects his duty of relieving the sufferings of others, while Lazarus stands for one of the type of helpless, hopeless, friendless poor, who are to be found all over the world, and whose lot might be greatly benefited if people of means held their wealth as a beneficent stewardship. 2. The passage in Ex. 7 : 3 refers to the heart of a sinner which, by divine permission, is allowed to steel itself against any distinction between right and wrong. In other words, when a person grows so persistent in evil-doing that he becomes blinded to the good, it can be said of him that God's restraining Spirit has been withdrawn. If men will not hear, and will not follow God's warnings against wickedness, he leaves them finally to their own devices, which always, as in the case of Pharaoh, lead to ruin and destruction.

Believer. Please explain Jer. 23 : 13.

In this chapter the prophet warns against false prophets and describes their wickedness. In the 13th verse he says that he has seen folly, that is, insipidity, unsavoriness, not having the salt of goodness, in connection with the worship of Baal. And these false prophets attempted to represent themselves as God's prophets and thus to lead men astray. In the following verse there is shown that even in Jerusalem, where the temple was and where true religion ought to prevail, the prophets had done horrible things. The whole context shows the divine displeasure at false prophecy.

T., Philadelphia, Pa. That the use of tobacco is an indulgence which could be dropped with advantage to brain, body and pocketbook, few will deny. Even its defenders—and their name is legion—can claim no merit and no benefit in the habit. The war on tobacco, to be successful, should be educational, based largely on economic and physiological grounds. From the religious viewpoint it is wasteful and wicked, a defilement of the body, which is the temple of the Spirit, and a bad example for the young. It has been proved by educators that tobacco-using students rank low in their classes, and we believe that it is a barrier to success in various forms of athletics. Thus on moral, financial, mental and physical grounds, it is a habit that should be avoided.

W. H., Burlington, Mich. For an evangelistic student the lives of Moody and Finney would be very helpful, also the volume entitled "Modern Evangelism," by M. W. Haynes. Write to Dr. Gray, Moody Institute, Chicago, for further suggestions.

W. L. G., Oxford, Fla. The word "baptize" is from the Greek root *bapto*, dip. The word is now applied in a broader sense, which includes all the various forms in which the sacrament of baptism is administered.

R. A. L., Irvington, N. J.: We do not think it sinful for young people to join in Hallowe'en frolics, so long as they conduct themselves seemingly. We must not take the innocent pleasures out of life. Let the young romp and play to their hearts' content—they harm no one thereby.

Reader, Fannettsburg, Pa. When you are assailed by doubts whether God will forgive you for thoughts that arise unbidden in times of physical weakness, you should turn to his Word for consolation. Our heavenly Father is kinder than we think. He not only forgives all our iniquities if we come to him repentant, but he heals our bodily ills as well. He is merciful and gracious, bestowing on us the love and pity of a father. He knows all about us, our bodily weaknesses and infirmities, and he considers our liability to temptation. Read Psalm 103 and then ask the Father, for his dear Son's sake, to give you the strength and confidence you need to overcome those fears; and he will assuredly do this, for Jesus himself has said that whatsoever we ask in his name will be given (John 14 : 13, 14). Ask believing, and hold on firmly to the promise. Remember that temptations come even to the b o men; but temptation in itself is not sin, although encouraging it or yielding t sinful. Further, for your comfort, let say here that the very fact that you are a ou and troubled about sin is an indicatio ha the Holy Spirit is still striving with yo that you are not beyond forgiveness. La ou whole trouble before God in prayer, in not only for forgiveness but for inc se faith, and for that peace of mind whic wil give no admittance to doubts and fears

Mrs. M. E. O., Lemmon, S. D. See a we to Reader, Fannettsburg, Pa.

C. G., Columbia, Mo. It is a questi fo the individual conscience.

J. R. H., Alliance, Ohio. 1. Who were ul parents? 2. What is meant by att 13 : 34?

1. There is nothing either in secu o sacred writings to show who were ul parents. 2. If you will compare Mark 11 12 you will notice that Jesus made a diff nc between his teaching of his disciples of ordinary people, because of the sp ua insight of the former. It would hav een useless to give the latter the direct te hin he gave the disciples, so he taught th b illustrations, in parables, or object le ons to which they would listen, and which uld remain in their minds. The influence o teaching would be felt afterwards.

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The War in Europe

Continued from page 1275

t particular incident. The French a statement summarizing the ions on the Picardy front to ber 1; the number of prisoners was stated to be 73,000, and the aptured 173 field guns, 130 heavy 215 trench mortars and 981 ne guns.

E eastern front has not been the ene of any very great activities. last week to the northwest of on the Stochod River, the Ger- stormed and captured the Russian ns and, besides inflicting heavy captured some 1,500 Muscovites, s some artillery.

Monday of this week in Volhynia, ast of Verchy, the Germans cap- small Russian bridgehead on the nk of the Stochod and took a few ers. The rest of the week was n this region.

T Greek interior situation was very ening for a time. In northern , Venizelos' revolutionary troops ened an attack on the Greek gov- nt troops, which later were or- to oppose the advance of the revo- st forces at all costs. Finally, er, French troops placed them- between the two forces and thus d a conflict. The Allies about the of the week demanded the pos- n of the Greek torpedo flotilla, was refused by the Greek govern- Eventually the Allies, however, ossession thereof.

appeal has been made to the Allies tain Serbian deputies to spare the nder of the Serbian army, the ap- aying, among other things, "Of se will it be to recover possession bia if there are no Serbian men This appeal is perhaps superflu- it is very doubtful whether with son so far advanced there will be rther serious fighting on this front he spring.

Friday of last week the Italians a new offensive against the Aus- positions to the east of Gorizia, the Carso plateau, to the east of e, the Trieste front, which lasted ays. This attack was prepared for intense artillery bombardment of ustrian lines, which was followed efore noon by an infantry attack. result, the Italians gained some on the Gorizia portion and occu- some Austrian trenches on the n slopes of Tivoli and St. Marco e heights east of Sober, while on rso plateau, the hills of Jeliki and usch, besides two minor heights, to their hands, and their line d a position two-thirds of a mile east of Segiti.

Dutch are having trouble. Some- we do not know precisely what, for troops, is going on in the East Indies, and Holland started thither three months ago, but nd refused to allow the ships con- the troops to pass through the anal, and they were obliged to go d the Cape. This week Holland ed that one of her submarines ts tender, on their way to the East , was shelled by both British and h men-of-war in and south of the nel.

news of any special interest con- g any of the minor campaigns ed us this week. Submarines con- very active, the most noticeable ir victims being the Peninsular and tal liner Arabia, torpedoed in the erranean. Late last week the ans raided the shipping route be- the Thames and Holland and cap- and brought into a German port a e of steamers. The raiders suf- no damage. The British, however, tured one of the steamers seized. ad in London has attained just e its price at the outbreak of the and, according to the London , at the potato sales in Lincoln- potatoes averaged 180 shillings a s compared with 70 in 1914.

e southern Rumanian front was most of the week, though there some skirmishes between advance s to the north main line of General lackensen, which extends east to the Black Sea from Hirsova on the Danube. The Russian fleet bombarded Constanza and Mangalia a couple of times, but no great damage seems to have resulted.

On the northeastern front the Russians and Rumanians a little more than held their own during the week, apparently gaining most consistently in the Tulghes sector, where the Teutons were forced back to the crest of the mountain ridge separating Transylvania from Moldavia.

Farther west to the northern front the Teutons made distinct progress south of the Predeal pass and captured the strongly fortified position of Olabucetul, and made other gains southeast of the Rotherthurm pass, the Szurduk pass to the west, and the Bodza pass to the east, taking some 1,750 prisoners and several guns. Later on another fight took place south of this position near Azuga, which the Teutons won, and took a thousand Rumanians prisoners.

◆

WILL ABANDON RUSH MEDICAL. Rush Medical College, which for a number of years has been affiliated with the University of Chicago, is to be discontinued. In its place there will be organized a medical department in the University of Chicago which will start with an endowment of $11,000,000 and which the University will endeavor to make the greatest school for the education of specialists in the United States. It is intended to create a school which will make it unnecessary for American students to go abroad to complete their studies. Before the war about 1,500 American physicians and students went annually to study medicine in Berlin and Vienna. Rush Medical College was founded seventy-five years ago.

◆

Electoral Pivot Moves West

Continued from page 1271

have come to think for themselves, to make their own decisions.

THE electoral vote as tabulated on November 13, subject to changes, was as follows:

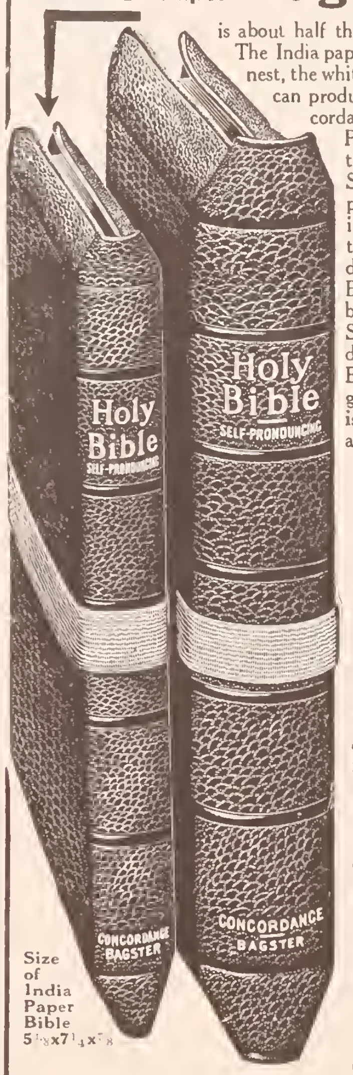
FOR WILSON	
Alabama	12
Arizona	3
Arkansas	9
California	13
Colorado	6
Florida	6
Georgia	14
Idaho	4
Kansas	10
Kentucky	13
Louisiana	10
Maryland	8
Mississippi	10
Missouri	18
Montana	4
Nebraska	8
Nevada	3
New Hampshire	4
New Mexico	3
North Carolina	12
North Dakota	5
Ohio	24
Oklahoma	10
South Carolina	9
Tennessee	12
Texas	20
Utah	4
Virginia	12
Washington	7
Wyoming	3
Total	276

FOR HUGHES	
Connecticut	7
Delaware	3
Illinois	29
Indiana	15
Iowa	13
Maine	6
Massachusetts	18
Michigan	15
Minnesota	12
New Jersey	14
New York	45
Oregon	5
Pennsylvania	38
Rhode Island	5
South Dakota	5
Vermont	4
West Virginia	8
Wisconsin	13
Total	255

◆

Our Bible Picture Contest

THE publishers of the Christian Herald, realizing that those who entered the Bible Picture Contest are very anxious to know the final results, heartily appreciate the patience shown by all. The Judges are still at work on the verses submitted as answers, and although we hope to receive their decision at any time now, we are unable to state definitely just when they will advise us as to their selection of the "best" answers. The Christian Herald will do everything possible to expedite the awarding of prizes, and will announce the names of the prize-winners in the Christian Herald just as soon after the Judges announce their decision as practicable.



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19 1 K. 8. 15
20 De. 27. 15; Ne. 8. 6; 1 Co. 14. 16
21 2 Ch. 1. 3, 13
d in the morning and in the evening
22 Ex. 29. 38; Nu. 28. 3. 4

CHAPTER 17. 355

NOW[1] it came to pass, as Dā'vid sat in his house, that Dā'vid said to Nā'than the prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the LORD *remaineth* under curtains.

2 Then[2] Nā'than said unto Dā'vid, Do all that *is* in thine heart; for God *is* with thee.

3 And it came to pass the same night, that the word of God came

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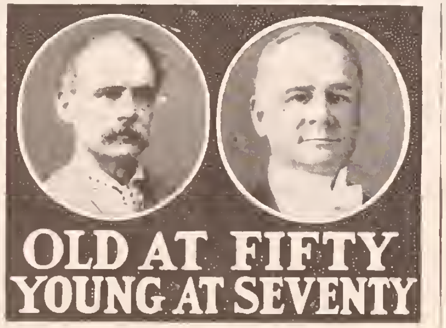

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All fine car makers confront the same condition as the Hudson. High-grade materials have enormously advanced. All must use lesser materials or advance the price, if their profit is now a fair one. Now is the time to decide your next year's car.

The Hudson Factory is just completing its current year's production. Some Hudson dealers have sold their year's allotment—some have not.

These are the last cars to be built from materials contracted a year ago.

On Dec. 1, we start our new production. There will be no change in models. The only changes, if any, will be minor refinements.

The materials for these coming cars will cost us vastly more than the first cars cost us. That is due to market conditions. No quality maker can escape the higher material prices now prevailing. The Hudson price must advance $175.

If your dealer can supply you a Super-Six today, you will save $175 by getting any model, open, enclosed or all-season.

Fair Warning

We announce this in simple fairness. Any Hudson dealer who has unsold cars will be very glad to keep them. He can sell them next spring at the new prices.

But, as for ourselves, we won't advance the price until our cost advances. And that is on the new production, starting December 1. Until then, your Hudson dealer, if he has cars, should sell at present prices. Go and see.

1917 Costs are Fixed

It is the custom in this line to contract materials for one year in advance. It is now essential, else car makers cannot get them.

So, whatever the coming year's conditions, the cost of fine cars will not drop. All must pay the current prices for quality materials.

Not all cars will advance, perhaps. Some makers may lower the grade of materials. Some whose profits are too high may cut them.

But all makers who use Hudson grade of materials must provide for this added cost. So the Hudson Super-Six, even at the advance, will undersell like-grade cars.

The Pinnacle Car But Not the Top Price

The Hudson Super-Six, in a hundred tests, has proved itself the greatest car built. It holds all the world's records which mean anything to owners.

It holds all the stock-car speed records. It holds the stock motor speed record of 102.53 miles per hour. It holds the 24-hour record of 1819 miles. It holds the Pike's Peak hill-climbing record—the greatest event of its kind—against 20 famous competitors.

It has twice with one car, in one continuous trip, broken all transcontinental records. It ran from San Francisco to New York and back in 10 days and 21 hours. No other car ever before attempted the round trip against time. Only the endurance of the Super-Six is equal to that run of 6972 miles—twice across America.

These things prove supreme endurance, due to an almost frictionless motor which is patented by Hudson. It cannot be imitated. And every Hudson detail—finish, luxury and quality—matches with that motor.

So the Hudson Super-Six must now be conceded the highest place in Motordom. Yet note how far it will undersell some cars, even with this advance.

But these are facts for later buyers. Today any Super-Six that is still unsold can be bought at the present price. And in the same models as next spring, save in possible small refinements. With such a saving one could well afford to even lay the car up for the winter.

See if your dealer has an unsold Super-Six.

Phaeton, 7-passenger	**$1475**	**Touring Sedan**	**$2000**	**Town Car**	**$2750**
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Cabriolet, 3-passenger	**1775**	***(All Prices f. o. b. Detroit)***		**Limousine Landaulet**	**2850**

HUDSON MOTOR CAR COMPANY, DETROIT, MICHIGAN

The Christian Herald Prayer League

ALL Christians are urged to unite with the members of the Prayer League in daily prayer at the noon hour. Also any one is at liberty to send a request for prayer or an acknowledgment of answered prayer, thereby becoming enrolled as a member of the Prayer League.

"BUT thou, when thou prayest, enter into thy closet . . . and thy Father which seeth in secret shall reward thee openly." How many of us know fully the life-giving power of the communion of the secret place? We rush and hurry and press hard upon the heels of fleeing time in a vain effort to get things needful or desired. Even our devotions are hurried, our daily Scripture shortened, and our prayer often a breath thrown out at random in the hope that it will find its way above, where the Father waits, craving our full devotion, anxious to bless us, but separated from us by our failure to come near.

There is abundant evidence that the utter failure of our twentieth century civilization, when it faced and failed to solve the questions which precipitated the horrible war that is now raging, is driving the peoples of the world back to God.

E. P. T. asks: "In these troublous times, is it not given us to pray for world-wide conviction of sin, world-wide revival of righteousness? Perhaps God has long waited for this world-wide petition, continuing till the answer comes."

We cannot know the mind of God, nor how his Spirit will move in the affairs of men; but the Prayer League could not pray more worthily than it will in uniting its petitions to the Father, that, through his love, the will for peace may prevail in a war-maddened world.

A pastor thanks God for restored health and renewed strength for service.

A missionary in Japan sends to the Prayer League his testimony regarding the certain fulfilment of the eternal promises. Four times in recent years he and his have carried a pressing need to the Father in their family prayer. A check for one hundred yen, urgently needed for the work of the mission, once came in the afternoon mail; prayer had been made for it that morning. Money needed for the schooling of the children came promptly in answer to prevailing prayer. Later a sewing machine, long prayed for, came as an unexpected gift from a chance acquaintance; and finally the missionary, working all day to repair his old typewriter, was driven to his knees and rose to put his finger immediately upon the screw which had caused the trouble.

A. M. D. writes: "I am sorry to say that I have not had an answer to even one prayer that I have asked, not even one that I have asked often (that the minister may give up tobacco)." Sometimes prayer is not answered because we have not first used all our own powers to gain the boon sought. We wonder if A. M. D. has gone to the minister personally and has laid this habit upon his heart. Sometimes, it is said, the answer is held back to try our faith, and sometimes it fails because of the hardness of heart of the one whom we would influence through prayer. Scripture suggests that even the Spirit of God will sometimes cease to strive with men; but even the hardest of sin-hardened hearts have yielded ultimately to prevailing prayer that would not be denied. The Prayer League will unite with A. M. D. in persistent prayer that the minister in question may see the weakening effect of his habit upon his power for good and may be led to drop it for Christ's sake.

Mrs. A. H., Hazardville, Conn. asks prayer for relief from increasing infirmities.

Prayers are asked for reviva
religion at:

Phon, Mont.; Carthage, Tenn.; San
Ind.; Westerly, R. I.; Galena, Mo.;
Hill, Mass.; Osceola, Neb.; Dunla
Carthage, N. Y.; Davenport, Iowa; St
Wash.; Beloit, Ohio; Russellville, Pa
Cloud, Fla.; Holdrege, Neb. (that man
be saved during revival); Rippey, Io
the Baptist Church); Saginaw, Mich
many may be saved during revival
Central Lake, Mich. (that Michigan
dry); Plainfield, N. J. (that the saloon
may be closed); South Haven, Mich
state-wide prohibition in Michigan on N
ber 7 may be successful); Strong's
Wis. (that the dance places may be c
Columbus, Neb., and Andover, Mass
prayer for world-wide revival); An
Md. (for the success of prohibition in
land); Seattle, Wash. (that Washingt
remain dry); Hedgesville, Mont.
Montana may vote dry); Cook, Neb
Nebraska may go dry); St. Louis
(that Missouri may be voted dry).

Two parents ask prayer that thei
minds may be restored; six friends ask
that their minds may be strengthened;
asks prayer that wife's mind may be re
fourteen friends ask prayer for menta
ration or strengthening for other relat
friends.

A Believer asks prayer that two
sight may be restored; Mrs. E. A.
prayer that eye may be healed;
friends ask prayer for restoration or st
ening of sight for other relatives or fri
Forty-four friends ask prayer for a
work of grace, and assurance of sins fo
or express in other ways their des
personal spiritual blessing.

Ten parents ask prayer that their so
be delivered from the liquor habit; a
asks prayer that a physician may be c
the habit: three wives, their hus
fourteen ask prayer that friends or r
may be delivered from the liquor habit.

Thirty parents ask prayer for the con
of sons, including Mrs. J. O. W., th
sons may be saved; twenty-three wive
husbands: fifty-one readers ask pra
the conversion of relatives or friends.

Ten readers ask prayer for special s
blessing for others.

Eighty-three ask prayer for the hea
friends or relatives, including J. S. G
one may pass safely through an ope
another, Mrs. J. G. M., that daughter
healed without an operation; six frie
prayer for restoration of hearing for the
or others.

Thirty-five friends ask prayer for
guidance in financial affairs.

Forty-one friends ask prayer for the
ing of various desires and needs.

Acknowledgments of answered
have been received from the foll

M. C. R., Lake Charles, La.; Mrs.
Whitehouse, Ky.; Mrs. A. A. H., Bens
J. M. L., Friendship, Me.; C. A. L., Da
Conn.; M. A. C., Pittsfield, Mass.;
Parkersburg, W. Va.; Mrs. G. R.,
Idaho; O. S. B., East Wilmington,
A. M.; G. W. W., Providence, R. I.
M. A. N., Parma, Mich.; O. S. T., Fa
ton, Me.; Mrs. J. A., New Milford,
Mrs. J. M., East Spartanburg, S. C.;
J. D. W., Laurinburg, N. C.; Mrs. W.
Terre Haute, Ind.; J. P., Lynchbur
M. E. C., Benton Harbor, Mich.;
Wichita, Kan.; G. T. R., Marion, Ala.
J. L., De Kalb, Ill.; L. M. V. M., Dad
Fla.; Mrs. E. P., Cortland, N. Y.; E.
Andover, Mass.; Mrs. M. W. W., F
ville, Tenn.; L. R., Greer, S. C.;
Warwick, Pa.; J. H. O., Haverhill,
Reader, Attleboro, Mass.; H. M. T.
Philadelphia, Pa.; A. B. G., Saco, Me.
E. S., Trenton, N. J.; J. T. S., Elsinore,
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Tenn.; M. C. T., Akron, Ohio; M.
Leggett, Texas; M. W., Blowing Rock,
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W. H. G., Russellville, Pa.; F. E. A., D
Wash.; H. C. B., Wisconsin; L. M.
John, Kan.; C. H. H., Belvidere,
Friend, Illinois; Reader, Osceola, Neb.
D., Frankton, Ind.; S. E. S., Rockfo
E. P., Bayonne, N. J.; J. R. S., Blac
Va.; L. A. C., St. Louis, Mo.; G.
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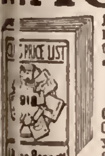

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Through the Orient

Continued from page 1273

America, Syria and China, and I have still to see why the moral act of Mr. Thomas à Becket in opposing the destruction of the churches by Henry offers exceptional advantages for English study.

Does Japan Look Forward to War with Us?

Today I had a talk with a Japanese editor, after he had taken a half-hour to show me a place for which I had been hunting, with the aid of policemen, and slips of paper with the name of the place written on them in Japanese, and delivery boys. As I thanked him, he said he was glad to do it, for the Americans are good friends of the Japanese.

I asked him how the Japanese felt about the plans for an enlarged American navy. His answer was immediate and apparently sincere.

"That makes no difference. We know that America needs more ships. But she does not want war with us, and we will never fight with so fine a friend as America."

At tiffin time I picked up a paper and saw that certain American papers were indulging in insulting jingo talk. I have only been in Japan ten days this time, but during that period I have sounded everybody I could on the attitude toward America, and my conclusion so far is either that every native, missionary, United States official, and newspaper in Japan is hoodwinked or bribed by Japan, or that Japan is really friendly toward us, as she has every cause, selfish or otherwise, to be. I reserve the right to change my mind, however, as I have done before since sixteen months ago, when as a teacher in China I saw Japan force unjust demands on a helpless people. But I have come to believe that some at least of those demands were directed, not at China, but at grasping nations to whom a partition of China would be most acceptable. Persia is still on the map, but she is bound by two mighty powers with whom Japan is now allied. England and Russia have taken advantage of weaker nations more than once. Japan's acts have not been admirable or just. They have measured up to European standards, however, and Japan is still less than sixty years from her true birthday as a modern power.

The Japanese do not want war. They will avoid it if possible. But they are very proud, and the war party is ambitious. They are too poor to fight a big war. But if war seems to be their duty to protect their national honor, they will fight with the desperation of the idealist and the efficiency of the autocracy. If war comes, it will be America's fault. And if war comes it will be a big war. Japan does not harbor cowardice. This is the situation, as I have gathered it so far. It is a guess, you may say, and so is the judgment of any man on such matters; for the past two years have proven to us that war sometimes comes unbidden, and that the "Great Illusion" of the summer of 1914 is the grim reality of today.

What is Japan's offense? That she thinks herself as good as any other nation. Is this crime or undue assumption? Japan has kept her promises with us, as surely as she has broken them in regard to Asiatic matters. We should be ready to exert our influence against her, in case she takes steps in the Far East which are unjust or illegal. But our mightiest warship will not scare her; our sharpest note will not deter her from a fixed purpose. She will do right because of friendship, because she is beaten in war, or because she intends to do right anyway. She will do wrong because she wants to, and because she regards herself as a sovereign nation, able to interpret her own law and able to enforce her will on weaker nations.

If we have any real reason for keeping the Japanese out of America, let us keep them out. But if we are not willing to do something, let us stop this jangle of rusty swords and flint-lock muskets in trying to scare our courageous little yellow brother, who will be friends with us, but who will not be scared. He has self-respect.

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What Mr. Allen thinks of the Course

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Christian Herald.. Delineator (or Everybody's)	$2.00 1.50	$2.75	Save 75 cts.
Christian Herald... Woman's Home Companion	$2.00 1.50	$2.75	Save 75 cts.
Christian Herald... Modern Priscilla ... Home Needlework.	$2.00 1.00 .75	$2.75	Save $1.00
Christian Herald .. Ladies' World...... Mother's Magazine.	$2.00 1.00 1.50	$3.00	Save $1.50
Christian Herald... Pictorial Review...	$2.00 1.50	$3.00	Save 50 cts.
Christian Herald... Etude—Music Lovers. McCall's.	$2.00 1.50 .50	$3.10	Save 90 cts.
Christian Herald... McCall's (pattern).. Youth's Companion	$2.00 .50 2.00	$3.50	Save $1.00
Christian Herald... *Delineator .... *Everybody's....... (*Must go to same address)	$2.00 1.50 1.50	$3.50	Save $1.50
Christian Herald... *Woman's Home Companion .... *American .... (*Must go to same address)	$2.00 1.50 1.50	$3.50	Save $1.50
Christian Herald... Woman's Home Companion ..... American Boy......	$2.00 1.50 1.50	$3.60	Save $1.40
Christian Herald... Modern Priscilla... Woman's Home Companion	$2.00 1.00 1.50	$3.60	Save 90 cts.
Christian Herald... Pictorial Review... Woman's Home Companion	$2.00 1.50 1.50	$4.25	Save 75 cts.

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You can make up your own combination of magazines from the list below.

Add the Class Numbers of the Magazines selected, multiply the sum by five and the result will be the cost.

EXAMPLE	
Christian Herald	Class 30
Pictorial Review	Class 30
McCall's..........	Class 10
Total class numbers..	70
Multiply by..........	5
Price of club......	$3.50

WITH CHRISTIAN HERALD

Class No.		Reg. Price	Spec'l Price
30	Adventure..........	$3.50	$3.00
23	American Boy..........	3.50	2.65
17	American Cookery......	3.00	2.25
25	American Magazine......	3.50	2.75
17	Boys' Life..............	3.00	2.25
17	Boys' Magazine..........	3.00	2.25
70	Century..............	6.00	5.00
30	Christian Herald	2.00	—
—	Collier's Weekly	4.50	4.00
16	Cooking Club Mag.	3.00	2.30
—	Cosmopolitan......	3.50	3.50
—	Country Gentleman......	3.00	3.00
70	Country Life in America...	6.00	5.00
55	Current Opinion..........	5.00	4.25
25	Delineator..............	3.50	2.75
12	Designer..........	2.75	2.10
27	Etude..............	3.50	2.50
15	Every Week..........	3.00	2.25
25	Everybody's..........	3.50	2.75
35	Garden Magazine..........	4.00	2.50
—	Good Health..............	4.00	3.00
—	Good Housekeeping........	3.50	3.50
70	Harper's Magazine........	6.00	5.00
17	Health Culture............	3.00	2.35
12	Home Needlework..........	2.75	2.10
9	Housewife..............	2.50	2.00
25	Illustrated World	3.50	2.75
80	Independent..............	6.00	5.50
55	John Martin's Book........	5.00	4.25
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10	McCall's..............	2.50	2.00
20	McClure's..............	3.00	2.50
30	Metropolitan..............	3.50	3.00
17	Modern Priscilla..........	3.00	2.35
23	Mother's Magazine........	3.50	2.50

WITH CHRISTIAN HERALD

Class No.		Reg. Price	Spec'l Price
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60	Outlook........	5.00	4.50
20	Pathfinder..........	3.00	2.50
23	Pearson's..........	3.50	2.65
8	People's Home Journal ...	2.50	2.00
4	People's Popular Monthly..............	2.25	2.00
23	Physical Culture..........	3.50	2.65
30	Pictorial Review..........	3.50	3.00
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50	Scribner's..............	5.00	4.00
17	Something-to-Do..........	3.00	2.25
30	Story Tellers (Juvenile)...	3.50	3.00
8	Today's	2.50	2.00
55	Travel	5.00	4.25
25	Woman's Home Companion..............	3.50	2.75
12	Woman's Magazine........	2.75	2.10
5	Woman's World..........	2.35	2.00
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40	Youth's Companion........	4.00	3.50

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Class No.		Reg. Price	Spec'l Price
40	American Magazine........	$3.00	$2.00
40	Delineator..............	3.00	2.00
40	Everybody's..............	3.00	2.00
40	Metropolitan..............	3.00	2.00
30	Modern Priscilla..........	2.00	1.50
50	Pictorial Review..........	3.00	2.50
40	Woman's Home Companion..............	3.00	2.00

CHRISTIAN HERALD

Bible House **New York, N. Y.**

Merry Moments

When the Merry Moments column was started we announced that we could only return contributions when postage was enclosed. Some contributors, evidently forgetting this, have written inquiring as to the non-return of their contributions.

An Efficient Hair-Restorer. It could hardly have been caused by old age—the man had been bald-headed, very bald-headed, for years. There had been a time when some of the innumerable preparations calculated to prevent the falling out of hair had been tried, but his hair had ceased to fall only when not even a fringe remained.

But the man was contented. He wore a wig—not a small, tight-fitting one, but a large, bushy one. But one day on the street, as a wind caught away the man's hat, his wig was snatched, too. Bareheaded, indeed, the owner made a futile grab, then waited while a small boy gave chase.

"Sonny," said the man, as he gratefully rewarded the boy, "you're the quickest hair-restorer I have ever found."

The Essence of Good Sense. Very strong peppermints are grandpa's favorite confection. One day he gave one to four-year-old Marjorie and waited slyly to see what she would say or do when she should discover the pungent flavor of the candy. A few minutes later he saw her take the partly eaten peppermint from her mouth and place it on a small table beside an open window. "What's the matter?" he asked. "Don't you like the candy?" "Oh, yes," replied Marjorie, "I like it, but I thought I'd let it cool for a little while."

Forearmed. "Now, Willis," announced mother, "tonight we are going to entertain several of the Y. M. C. A. secretaries at dinner, and unless you can behave better than usual, you will have to eat with Mary in the kitchen."

"I'll behave," asserted Willis, hastily. Mary's company was little to his liking.

The dinner progressed favorably. Willis lost his young heart to the genial guests and got along fine with only an occasional error. But while waiting for dessert, his gaze unfortunately wandered around the table. Every man, from his father down, had one or both elbows planted firmly on the cloth, while they listened to a friendly argument on ways and means.

"Elbows off!" shouted Willis in a happy consciousness of virtue (for once). "We caught 'em that time, didn't we, mother?"

A Mighty Question

The "Fresh-air" wandered o'er the farm,
 No word he said,
Though problems by the bucketful
 Crammed his small head.
One question hurt his narrow chest,
 And it must come—
"Where does the oxes and the cows
 Git all their gum?"

Much too Late. The agent marched up the front steps and rang the doorbell briskly. "Good morning," he said, bowing politely to the maid who answered his ring. "Is the lady of the house engaged?" "Not now," responded the new maid brightly. "She used to be, but she got married more than a year ago."

◆

Area of Canal Zone. The total area of the Canal Zone, which includes all the land and water within five miles on either side of the center line of the canal, but does not include the area within the three-mile limit on the Atlantic and Pacific ends of the canal, is 441½ square miles, of which the land area is 332.35 square miles. The area of Gatun Lake within the five-mile limit is 106.4 miles, the area of Miraflores Lake, 1.9 miles, and the area of the canal channel itself .85 miles. The area was given in 1911 as 448 square miles, which was correct at that time, but by a treaty proclaimed February 18, 1915, an area of 6½ square miles adjoining Panama City was ceded to Panama in exchange for two small tracts, one of them in the city of Colon on which one of the defense batteries of the canal is situated. The same treaty gave the Panama Canal Administration control of all the waters of Gatun Lake outside of the five-mile limit and all land adjoining the lake up to the 100 foot contour line, adding 61 square miles to the 441½ miles within the zone, making the area of the Canal Zone and controlled territory 502½ square miles.

Dr. William H. Main, under whose leadership the Memorial Baptist Church of Philadelphia has become notable among Baptist churches, especially in its work for young people, has become pastor of the First Baptist Church in Chicago, which was served for so many years by Rev. P. S. Henson.

"All
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being." True—
most tonics. But there is
tonic that does *more*—a to
that revitalizes and *rebuilds*-
tonic that adds to the v
substance of blood and tiss
thus promoting health a
vigor in a natural, *lasting* fa
ion. That is Sanatogen,
food-tonic.

Not a mere claim—but
sum total of the recorded
perience of the medical p
fession (over 21,000 physici
have written their approva
Sanatogen) and the testim
of thousands of men a
women in all walks of life,
cluding leaders like L
Henry Somerset, who write

> "Sanatogen undoubtedly insures sleep, invigorates the nerves and braces the patient to health."

And also Olive Schrei
the gifted writer, who says:

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This car sells itself to anyone who starts out to get the most for his money in a good, big, roomy, five-passenger car.

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You don't have to be an expert or have any special knowledge to determine the big extra value you get in this car.

Its advantages stand out so boldly that they cannot be overlooked in a comparison with any car selling for $795—or for a great deal more.

You get more power—35 horsepower motor—more than 250,000 in use.

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And back of the car is the largest and most successful automobile concern in the world that produces cars of this size and class.

And back of it also are the best established, most successful automobile dealers to be found.

You can't beat such a combination—a car that everyone knows is 100% right mechanically—a car that is priced so low that extra value sticks out all over it—a big, strong, thoroughly established concern back of the car, and a successful enterprising local dealer to do business with.

See the Overland dealer in your nearest town—he will gladly show you the car—demonstrate it—give you a prompt delivery—and render prompt, efficient service as long as you own it.

Now is the time to buy—there will be plenty of good driving weather.

And when things freeze up, put on your curtains and go anywhere comfortably in any kind of weather all winter long.

Same model, six-cylinder—35-40 horsepower—116-inch wheelbase, $925.

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$795

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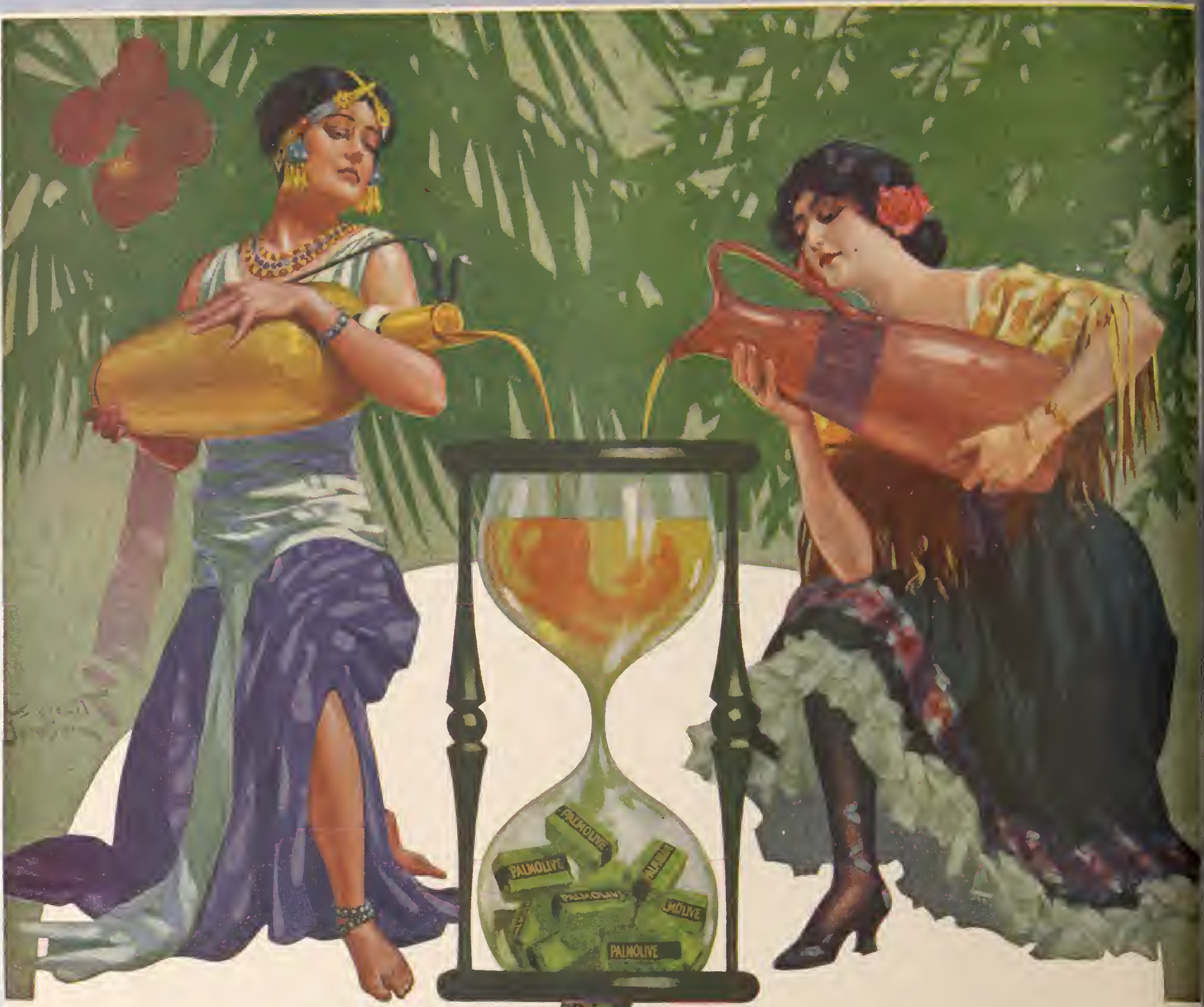

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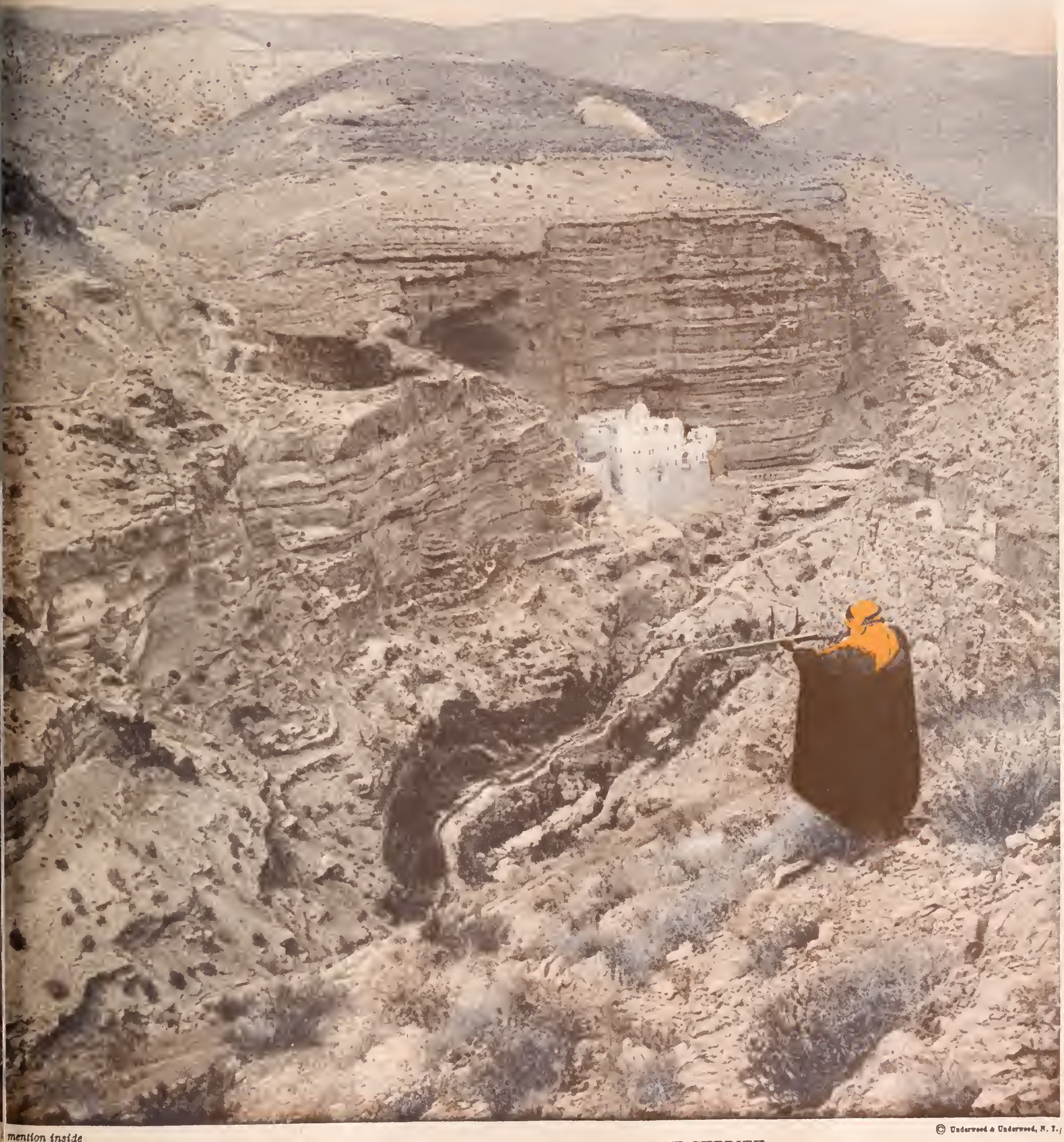

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ELIJAH CONVENT IN THE GORGE OF THE BROOK CHERITH

The Lotus Baby

By Margaret E. Sangster, Jr.

A LOTUS blossom bloomed one day
In sunshine and in shower;
It changed a garden far away,
Into a fairy bower;
The iris smiled to see it there,
The lilies swayed to meet it,
And butterflies, all rainbow-hued,
Came softly out to greet it.
The temple bells rang far away,
A distant silver calling;
And from the fragrant cherry trees
A rosy snow was falling.
And oh, the lotus blossom laughed
To see a world so glowing,
And folded back its petals till
Its golden heart was showing.

A LOTUS blossom bloomed one day;
The sky was blue above it;
And Fujiyama, snowy-crowned,
Seemed bending down to love it;
An old world charm was in the air,
Of sandalwood and singing;
And oh, the lotus blossom laughed,
And as its laughter, ringing,
Rose up to God, he smiled and said
That such a winsome flower
Should give its sweetness to the earth
For longer than an hour.

AND when the night came softly down,
And all the world lay sleeping,
His angels left their home above,
And, through the garden creeping,
They came to where the lotus bloomed,
And touched its heart so gleaming.
They kissed it gently with a prayer,
And left as daylight, beaming,
Swept through the misty veil of night.
And as the sun came creeping,
Where there had been a lotus bloom
It saw a baby sleeping!

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THE·CHRISTIAN·HERALD
·AN·ILLUSTRATED·NEWS·WEEKLY·FOR·THE·HOME·

Practical Thanksgiving

The Loading of a Christmas Ship for War Sufferers Points the Way to Thankful Deeds

IT is still true, and will remain true forever, that God is love. It is that eternal fact that makes Thanksgiving possible. The fact that God is love holds the world together today despite the structive forces that are doing their best to ruin his ndiwork. The love of God still shines through uman tears, as the sun through the shower, making em beautiful with the spiritual graces of faith and atience and courage and hope. If ever the world eded the warming rays of God's love to shine rough and dry human tears, it is at this Thanks- ving season in the year of our Lord 1916.

© International Film Service, Inc.

To be loaded with munitions of Peace and sent through mine-strewn seas to the succor of a war-ravaged people

AS these lines are being written a ship is loading ith Christmas gifts for the roken-hearted, homeless, arving people of Armenia nd Syria. Although this ill probably be the most elcome shipment of Christ- as gifts that could possibly sent to them, there is mething about the contents the ship that seems at st to clash with the idea of hristmas gifts. And this ery something helps us to ppreciate the condition into hich war has thrust these llow beings who dwell in e land of the Bible. If *ur* children, and members of ur families, our aged parents nd our neighbors one and ll were on their knees to the overnment to send them *read* for Christmas, just bread nd nothing more, but *bread* nd enough of it; bread enough r a day; for one meal; just a aste of bread once more, a aste of bread on Christmas Day as a Christmas gift—if e by hundreds of thousands had been forced by the weep of fighting armies in our land to take refuge in elds and forest, and there, in the early blasts of inter, huddled together, shivering and afraid, we ried to God himself that if just a morsel of bread ight be put into the mouths of our little children, ur Christmas Day would be blessed—if we can magine ourselves in such a plight, we can appreciate hat it will mean to these Armenians and Syrians on hristmas Day to receive thousands of barrels of lour, several million pounds of wheat, thousands of ounds of lima beans, rice, sugar, condensed milk. nd with such treasures is the Christmas ship being oaded as these lines are being written.

The Christmas ship is to be the United States navy ollier Cæsar, which is selected because the govern- nent is sending her with a small shipment of coal o the United States ship Des Moines, at present in the lediterranean. The principal cargo of the Cæsar, however, will be the Christmas supplies made possible by the national response to the appeal of the American Committee for Armenian and Syrian Relief, which went out coupled with the President's proclamation appointing October 21 and 22 as special days for this purpose. The winter's campaign in behalf of Armenian and Syrian sufferers was thus launched on those days, and, as already noted in the Christian Herald in a letter from the Armenian Committee, the first large check received in response to that appeal was one for $15,000 drawn on the Christian Herald Fund for the Relief of Widows and Orphans of the War. The need is so acute in Armenia and Syria, the cheer and encouragement which is bound to be carried by the Christmas ship are so in keeping with the spirit of our readers, that we have added $5,000 to the original $15,000 in order to give you as large a share as possible in the provisioning of the Cæsar. This total of $20,000, the committee advises, will be devoted to the purchase of the following supplies in the name of Christian Herald readers: 1,500 bushels of whole wheat, 1,500 barrels of flour, 20,000 pounds of rice, 600 cases of condensed milk for children—enough, in all, to keep soul and body together in 70,000 persons a week, or in 500,000 for a day.

THE CHRISTIAN HERALD knows of no current event more deserving of notice at this time than this of the getting ready a Christmas ship to express the good will of America to those who have been robbed of all they possessed by war. The sufferings of innocent noncombatants who, in fancied security, have had the misfortune to live within the areas of actual military operations, constitute indeed the biggest news subject of the day. The fact that this terrible misery continues and increases and has already occupied the attention of the world almost as long as has the war, increases rather than diminishes the importance of the subject. At a time in the history of the world when civilization, Christian civilization, is supposed to have put its impress on practically every land, to find whole races thrust out of the affairs of life and forced to implore foreign nations to preserve them from extinction, is a world-event that must claim the serious consideration of every right-minded individual until the unspeakable wrong has been corrected. What undertaking, aside only from that of bringing a race to a saving knowledge of Jesus Christ, can equal that of preserving a people from destruction?

The reality and the vastness of the menace which hangs over the heads of the Armenians, Syrians, Serbians, Belgians, Poles, and portions of populations of other countries, was graphically set forth in the Christian Herald of last week. Let us recapitulate the startling figures compiled by George T. Webb, D.D., in that issue.

In Belgium, 3,000,000 destitute people, about one-half of the inhabitants of that kingdom, drawing a daily ration of one meal, consisting of three slices of bread and a pint of soup. In northern France, 2,112,000 people, a large proportion of them women and children, barefoot, suffering from lack of clothing and nourishment. In Serbia, 5,000,000 people deprived of their living and of any chance to make it; 5,000 children orphaned in the last two years. In Poland, 11,000,000 homeless wanderers, mostly women and children, shelterless, hungry, exposed to disease. In East Prussia, a multitude whose numbers can only be estimated, in a condition too dreadful to contemplate. In Armenia, or rather we should say *from* Armenia, 1,175,000 refugees, many of them children, scattered in all that region, suffering from treatment that seems unbelievable, destitute of means to help themselves. In Albania, the spectacle of a nation dying of hunger, in numbers exceeding the Armenians, a population that will be wiped out by famine and pestilence unless help is forthcoming speedily. Over 25,000,000 people are included in this summary, all of them in extreme destitution and helplessness. What a chapter

Continued on page 1308

Fleeing with what they can save, before the approaching armies

And then, after many months, "coming back home for Thanksgiving"

Through the Orient for the Christian Herald

By MAYNARD OWEN WILLIAMS—EIGHTH LETTER

Miss Louise Imhof, superintendent of Senda Orphanage

A deaf and dumb castaway of whose antecedents nothing is known

The Tou.h of a Tiny Hand

IT was the touch of a tiny hand that made me feel the need of the Sendai Christian Orphanage. Twice I had stopped off in the Edinburgh of Japan, to spend a day at the home of the hundred or so children who are all that there are funds for, although the plant is capable of caring for twice as many.

Knowing that the readers of the Christian Herald had helped very largely in tho development of this orphan work at the timo of the great famine in the northeast provinces several years ago, I felt all the more keenly interested to see how it had progressed.

Captain Luke W. Bickel, who is known to every missionary in Japan, personally or by reputation, is a most careful man in his statements. He told me, "There are two institutions in Japan of whose worth and need you need not question. They are the Okayama Orphanage and the Sondai Christian Orphanage." Others had told me that the work was a much needed ono and that it was most economically administored. I had met Miss Imhof, the beloved superintendent, whose circuit of the grounds is a benediction on the entiro plant, and I had watched the children at work and play. I had lined them up for a *shasin*, or photograph, and had seen the cottages, the class-rooms, the dining-room and the hospital.

Everything I found was neat but simple. It was very evident that economy was practiced, and there were only half as many children as there might be if there were more money. Living is becoming more expensive in Japan, so that now it requires thirty dollars a year to provide a home to a child and to feed, educate, clothe it and nurse it when it is sick. I made up my mind that unless I could so feel the value of the work that I would be impelled to give something personally, I would make no appeal to any one else for a single penny. Now, the Sendai Christian Orphanage is not the kind of institution that attracts large funds. The people who give to it support one child, possibly two, but no more. There is no attempt to compete with any other institution of its kind, or to furnish statistics that will show big progress from year to year. It is there to minister to a need, and when the happy day comes when hungry little stomachs are fed, and fatherless and motherless children are cared for by some other means, the Sendai Christian Orphanage will close its doors.

In recognition of the fine work the Orphanage is doing, the Japaneso government is now extending to it considerable financial assistance. All the missionarios praise it. But with room for two hundred children, it has only half that number, because the widows and orphans in Belgium and Armenia, who perhaps need assistance even more, aro being aided by the good people who have formerly helped the work in Sendai.

We had had a meeting of song and worship. One sweet-voiced boy had sung a Christian hymn. The "foreigner," who had come all the way from Now York, and who had even been to Karafuto, had said a few words of cheer, and, after disbanding, we had gone down into the dimly lighted hall below. As I walked along in the half-light, a small hand reached out and touched mine. In a flash, the understanding of the thing came over me. This small boy of six or seven was one of the children of the home, and he had reached out to me, as he so often had to Miss Imhof, or to the other workers or his house-mother, expecting a loving touch in return. That was what the Christian Orphanage meant to him—just love and tenderness and sympathy. He had no worry for statistics or problems of administration. Those things were takon care of for him, and all that home meant to his lonely soul was lovo and affection. I had approached the matter from the wrong angle. I looked upon the Orphanage as a business proposition, as a needed charity. But he looked on it as father and mother, friend and teacher—home!

It was very easy then to take tho tiny hand in mine and to pat the little fellow's head. It would have been hard not to. But when that little hand touched mine, at that moment I decided to do my bit for this worthy work. My prejudice against making appeal to others was given up, and because the work is good and the need great, I feel justified in making appeal to those who can give to this particular object, without giving less to struggling Europe.

Think of mothers despising the joy of giving a little lad his bath—and think of these little lads who know no mother's touch

At tho Sendai Orphanage, the most careful investigation is made of every case before a child is taken in. The institution is not exclusively an orphanage, as it has in it many children who might be better off if they had no relatives at all. But the Orphanage is not encouraging pauperism by taking in children who can be supported by those whose duty it is to caro for them. With its small supply of funds, only the most worthy cases can be accepted.

Investigation sometimes brings out most dramatic stories. One day a local officer brought a child to the Orphanage and tried to have it cared for. The rule of the Orphanage is to accept the rocommendation of only provincial officers, as they have the means of getting at tho facts in the case. Investigation was made in this case, and the facts were peculiar. On the death of the father of tho child, the mother, who was desperately poor, sold her husban body to the governmont for the medical colle This transaction was carried on through a lo government officer who, when he got the money the body, spent it in dissipation, and then, know that he had deprived the child of a chance to li brought it to the Orphanage. When the mother consulted and she had learned the facts, she clu desperately to the child, whose support would b heavy burden, and pleaded that it should not taken from her. Of course it was not. This sort thing is not uncommon in Japan, and shows undercurrent of barbaric thought and a point of vi which we cannot comprehend, and which no amou of wisdom and excuses on the part of the think classes, whose hopes sometimes cloud their judgme can explain away. Japan is struggling tow the light; but there is an old and dark und current in its life that carries suffering a torture to many a helpless soul.

Handicapped as it is by lack of funds, Orphanage is compelled to refuse entrance many who should be received. Here is illustration.

One father is sick from an incurable disea His wife is weak, and unable to support h self and husband and at the same time ca for her three small children. Sorrowful the thought of losing contact with the cl dren, who were her sole inspiration to ke on amid insuperable difficulties, she ask that they might be taken in at the Orpha age. But there was not in the Orphana treasury even tho twenty-five conts a d which would provide for these three childr so they could not be received. But M McCord of the Orphanage staff conceived plan which he is now using in larger measu By giving to the family each week the amou of rice and barley that the three childr would eat if they were in the Orphanage, t unity of the home was preserved, and t weary mother enabled to keep her home gether and have her little ones beside h Theso three kiddies are each costing some Chr tian friend two cents a day for enough sim food to fill their hungry stomachs. Yet there a those who say that missions and charitable instit tions waste the money entrusted to them!

One Japanese Christian is a poor man who de in rice. He cannot afford to give to the Orphanage well as to his church, so he sells rice to the Orphana at cost. In this way, the home saves ten cents a da

Continued on page 1314

The little chap on crutches, perpetually deformed, will always be a financial burden to some one—unless he is thrown out to "fight his way in the world"

Well, now this looks more cheerful. Here we get real encouragement. Here we see one of the processes of making outcasts into citizens

Render Unto Caesar

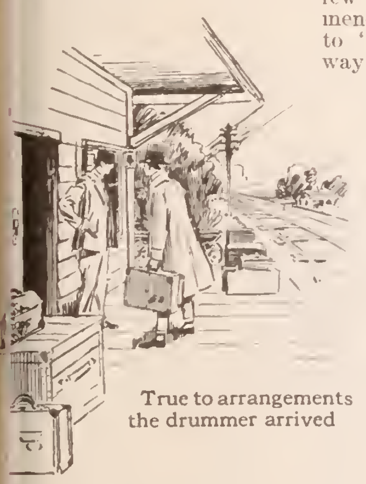
By
MARY McCRAE CULTER

" see the Thanksgiving Proclamation is out," remarked Mrs. Rev. Harry Stevenson, turning the pages of her favorite paper. "Has the Ministerial Association made any arrangements fo he service this year?"

Not as yet," replied the minister. "We shall pably take the matter under consideration this eving."

I suppose services will be held in the Methodist ch, as our church was the last meeting-place, and th other churches have had their turn in recent ys. No doubt the new Baptist minister will be cd upon to preach the sermon," the lady mused. H husband had already forgotten the subject in his inrest in an article in his favorite monthly.

I am so tired of the ordinary observance of T nksgiving," the monologue went on. "It is such a ce—a service attended by a few faithful saints, a few children and men-folks who go to 'get out of the way' of those who are working themselves to death over the annual feast at home, and by people who hope to receive an eleventh-hour invitation to some neighbor's dinner.


True to arrangements the drummer arrived

"I wish we could have a new kind of Thanksgiving Day—a *real* thanksgiving day."

She dropped t paper into her lap and considered the subject f every standpoint.

he Rev. Harry Stevenson and his young wife had b favorites of the people of the town, regardless of rch affiliation, almost from the beginning of their fi years' residence, and were, therefore, well acqinted with conditions that existed between congregons as well as between individuals, which gave t n an advantage over their more recently arrived a ciates.

o it was with a comprehensive knowledge of Santa rena and its three thousand inhabitants that Mrs. ry Stevenson began her consideration of "a new d of Thanksgiving, which would be a *real* thanksgng day."

Let me see," she murmured. "What would make more thankful than anything else that could hap to me?"

he considered the question for several minutes; n a light broke over her face, and her musical laugh led through the room.

Ier husband looked up from his magazine inquirily. "What is the cause of this merriment?" he ed genially.

'I was merely laughing at my own thoughts," Mrs. venson replied. "No," in answer to the question is eyes, "I am not going to enlighten you now. I st consult the feminine Ministerial Association t. It concerns our coming Thanksgiving services."

'Ah!" he exclaimed. "You are more than welcome deal with them. I am utterly weary of trying to ke them what they are intended to be and what y should be—services of true thanksgiving and ise to God."

FEW minutes later, there was a most animated conversation in the living-room of the Methodist sonage; and as a result, phone calls were given to remaining four ministers' wives of the town, who mptly responded to the invitation. For more n an hour these six intensely interested, publicrited plotters held a most animated and gleeful sion, from which each lady went home to lay a ll-matured plan before her husband, that he might prepared to consider it with his ministerial brethren the meeting of the association that evening.

The plan was evidently quite as attractive to these ntlemen as it had been to their wives—if one might lge by the way in which it was received and dissed that evening.

As a consequence, six sermons were preached in six lpits the following Sabbath, all from the same text: *ender unto Cæsar the things that are Cæsar's; and to God the things that are God's."*

These sermons formed the chief topic for conversan at the Sabbath dinner tables of the town, and cupied the increasing attention of even the loungers out the Plaza and the railroad station during the ek-days that followed.

"There is more common sense in it than in anything else I have heard lately," said one man. "I haven't been to a Thanksgiving service for ten years that was worth attending. But this—it's the greatest scheme I've heard of for years."

"Yes," responded the editor of one of the town papers, "it is the greatest thing for a scoop that I have struck for a long time. It has already caught the attention of the city dailies on my exchange list, and they applaud the idea."

"It is going to boom real estate, too," remarked one of the partners of a leading agency, "for if the plan is successful it will draw the attention of the whole United States to our town, and make people consider Santa Morena the kind of place in which to locate."

"And what is this 'common-sense plan,' this 'greatest scheme,' this boom promoter, in which you are all taking such an interest, may I ask?" questioned a traveling salesman, who chanced to be within hearing of the conversation.

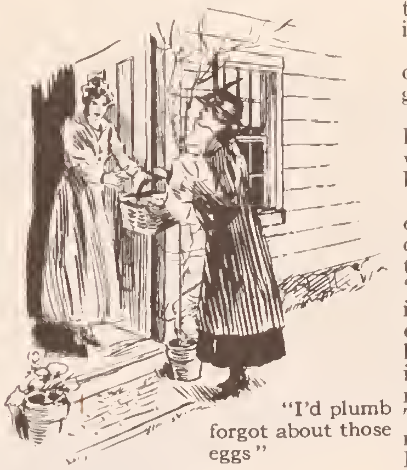
"It is a simple enough scheme, which has been proposed as a proper observance of Thanksgiving Day, and which—if carried out as proposed and desired—will make next Thursday the most interesting 'special day' which Santa Morena has ever enjoyed. The idea has been taken up by the Ministerial Association, who urge that it be strictly observed by every individual in the place," replied the editor.

"Yes, yes," interrupted the drummer impatiently.

"Well," said the station-master, "here's the idea in a nutshell: 'Render unto Cæsar the things that are Cæsar's,' and after that everybody will be in a proper frame of mind to 'render unto God the things that are God's.' Our pastors have urged us to make next Thursday morning a regular 'Take-it-back Day.'"

"Oh," laughed the drummer, "I see! I see! Take back the eggs and the flour and the sugar and the books and the umbrellas that have been long overdue. I imagine the lengthy procession—the running to and fro like ants that are moving their nest. How interesting!"

"And that is not all," interrupted the editor in his turn. "There is the money that has been borrowed; the interest that is overdue."


"I'd plumb forgot about those eggs"

"Yes, and the debts that have gone by default."

"And the harsh, unkind words that have been spoken."

"Oh!" exclaimed the drummer thoughtfully, "I reckon the idea hits us all, doesn't it? I believe I'll make it handy to run down here Thanksgiving morning — after I do a little take-it-back stunt of my own. I'd like to see the outcome of this scheme."

"Do come," responded the editor heartily. "I invite you to dinner at my house. We are to have a big Thanksgiving party there, and you will have good opportunity to hear the results of the plan."

"Thanks. I'll be on hand in due season. Look for me on the early train. Good-by."

HE swung himself on to the Limited, found a comfortable seat in the chair-car, and sat down—only to think of Santa Morena's new idea for observing Thanksgiving Day.

"I'll write to Jim tonight and send him a check for that fifty dollars I borrowed of him five years ago. I'll venture to say the old boy needs it, if crops are as bad back at home as the newspapers tell us. The letter will just reach him Thursday morning if I send it tonight, and that will give him at least that much to be thankful for. I feel as if I would be thankful myself. It's worth a good deal to have a clear conscience, anyway."

"What have *I* to take back?" murmured Miss Tracy, who lived alone in the big house up on the hill above town. "I never borrow. I do not need to. I always pay my debts. I never gossip about my neighbors. What is there for me in this 'Render unto Cæsar' idea?"

She sat in silent contemplation for a long time, but could see no part for a person like herself to take in what had developed into a most enthusiastically popular movement.

She looked out of her window on her spacious and perfectly kept grounds, and through the open door of the garage she beheld her man-of-all-work polishing the panels of her limousine.

"How faithful and careful James is!" she exclaimed. "How fortunate I am to have secured his services! I wonder—really, I do not remember that I ever have told him how much I appreciate his faithfulness! And Lucy, and old Aunt Hulda! What an ungrateful creature I have been! 'Tribute unto Cæsar' . . . "

"HARSH, unkind words!" meditated Mrs. Ferguson, who was noted as one of the gossips of the town. "I wonder whether preacher Stevenson was thinking of me when he put *that* into his sermon. Well," defensively, "I dunno as I ever said a word about Martha Sullivan that she didn't plumb deserve. 'Tain't my fault if she won't keep her chickens where they belong; and when she tells tales on her neighbors it's only right that she gets what's comin' to her. But—well—I dunno—maybe I'd ought to overlook the chickens, seein' as she run the Simmons pigs out of my yard an' fastened up the gate when I was away this fall. Come to think of it, I never even thanked her for it; an' that ain't bein' even decently polite. If I must say it, I *do* owe that much 'unto Cæsar.'"

"Harsh, unkind words," the phrase which Rev. Mr. Stevenson had used in his Sabbath sermon, appeared to be "the arrow shot at a venture" which hit more marks than any of his other suggestions. It sent pretty Rose Hunter and Herbert Wilson to their respective homes with the same thought stirring their hearts.

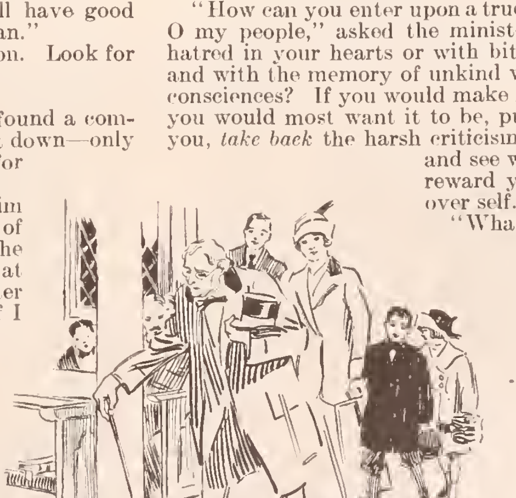
They had been so excessively happy in their engagement, and had gone so far in their plans for the cozy home that was to have been ready before the wedding day, which had been set for Thanksgiving, until that unlucky evening when he was tired and she was nervous. He had insisted that she wanted "a good old-fashioned pantry" in her home-to-be, and she had declared that such things were "too out-of-date for anything," and that a built-in kitchen was the only sensible thing to have. She had condemned him for being "overbearing" and "set in his ways," and he had said that she was "too finicky for him," and they had both grown more and more unreasonable, until his ring had been returned to his pocket, and they had separated "for good and all." That had been six months previous. As Mr. Stevenson was preaching that memorable sermon, Rose had cast a sly glance up at the choir where Herbert sat beside the pretty alto singer. He had never looked so handsome, so dear, as he did then, leaning toward his pretty neighbor to speak a brief word about the anthem.

And Thanksgiving Day was *so* near!

The girl could not bear another glance, but sat with her eyes upon her hymnbook while the minister preached that sermon on "Render unto Cæsar the things that are Cæsar's." It was all very well so long as he spoke about returning borrowed property, and paying bad debts, and making just returns for benefits received; and even when he began on "harsh and unkind words" it applied so perfectly to, well—several notable gossips. Presently, however, the minister touched upon the quarrels and misunderstandings that so frequently arise in families and between friends, and showed how such things as these kill the spirit of Thanksgiving, and close lips that should be filled with praise to God.

"How can you enter upon a true Thanksgiving Day, O my people," asked the minister, earnestly, "with hatred in your hearts or with bitterness on your lips and with the memory of unkind words to sting your consciences? If you would make next Thursday what you would most want it to be, put these things from you, *take back* the harsh criticism, the unkind words, and see whether God will not reward you for your victory over self."

"What did it matter, anyway," thought a very serious Herbert, "how the new house was built, if she was not to fill it with her sweet presence? What a fool he had been! 'Take back?' And 'make Thanksgiving what he would most desire it to be?' Hurrah for Cæsar!"


Uncle Jerry Stevens hobbled proudly up the aisle

RICH old "Uncle Jerry" Stevens sat upright in his pew in the "Amen corner" of the Methodist church when his

Cont'd on page 1309

A WEEK *in the* WORLD'S NEWS

Premier Terauchi
Finance

Baron Motono
Foreign

Baron Goto
Home

Mr. Matsumuro
Justice

General Oshima
Army

Admiral Kato
Navy

Baron Den
Communication

Dr. Okada
Education

THE NEW JAPANESE CABINET FORMED BY COUNT TERAUCHI

Britain Holds Blacklist Legal. The British reply to the American note of July 28 regarding the blacklist of American firms was received by Ambassador Page on October 12. The note was printed and was forwarded by the ambassador to Washington by mail, being made public on November 14. Great Britain claims that in preparing the blacklist she was only exercising a sovereignty over her own citizens which was entirely within her rights. Persons of enemy nationality throughout the world had been found giving active aid to the causo of their native country, and Great Britain, the noto contends, could protect herself only by limiting the activities of these persons. Earl Grey stated that tho idea seemed to be prevalent in some quarters that the end of the war was in sight, and that nothing which happened in distant countries could affect the ultimate result. He says: "If that were really the position, it is possible the measures taken by His Majesty's government might be described as uncalled for, but it is not. Even though the military situation of the Allies has been greatly improved, there is still a long and bitter struggle in front of them." Earl Grey also took pains to explain that there was no attempt to further British commerce in restricting neutrals, since the commerce of a British subject with a neutral citizen is profitable both to the British subject and to Britain herself, and Britain could not restrict commerce in which she is interested without loss to herself.

No Peace Prize In 1916. It was announced on November 10 from Stockholm that tho Swedish Academy of Sciences had decided not to distribute this year the 1916 Nobel prizes for peace, physics and chemistry. The Nobel prize for literature for 1915, which had been held in reserve, was awarded to Romain Rolland, a French playwright and novelist. The prize for literature for 1916 was awarded to the Swedish poet, Verner Heidenstam.

To Revise Interstate Commerce Law. The Newlands Joint Congressional Committee to investigate conditions relating to interstate and foreign commerco and the feasibility of government ownership of railroads, express companies, and telephone, telegraph, cable and wireless facilities will begin its sessions November 20. The investigation will be thorough. The railroads are expected to fight before the commission for such an amendment of existing laws as will place all interstate traffic exclusively under Federal control.

Conquering the White Plague. According to the mortality census of the United States for 1915, issued November 11, the death rate for the whole country from tuberculosis decreased in the last ten-year period from 200.7 per hundred thousand to 145.8. A marked reduction was also noted in the number of accidental deaths in 1915 over the two preceding years, figures being, 1913, 54,011; 1914, 51,770; 1915, 51,406. Deaths and injuries from railway accidents in 1915 totaled 6,652; deaths and injuries in street-car accidents numbered 1,555; deaths and injuries in automobile accidents numbered 3,978. The total number of deaths duc to the use of firearms was 7,994.

The Kingdom of Arabia. Grand Shereef Hussein Ben Ali of Arabia notified the nations of the world November 11 that he was the first king of the Arabian nation, and requested recognition as such. Since tho secession of Arabia is a part of the general seething tumult of war, it is not expected that recognition will be granted to the new state until a peace treaty has reestablished international relations.

Canada's New Governor. The Duke of Devonshire arrived in Canada from England Novomber 11 and was at once installed as Canada's new Governor General, the ceremony taking place in the Legislative Council Chamber in Halifax, Nova Scotia. The Duke was accompanied by the Duchess and their two daughters.

Judge Landis Levies Fines. On November 11 Federal Judge Landis of Chicago assessed fines totaling $171,000 against Swift & Company and a number of railroads which had been convicted of violating the Interstate Commerce Act. Swift & Company were fined $60,000, Big Four Railroad $70,000 in two cases, Pennsylvania Railroad $20,-600, and the Chicago Outer Belt Lino $20,000. Smaller fines were also assessed against other railroads concerned.

Sunday for Two Months in Boston. Evangelist William A. Sunday opened his campaign in Boston on November 12. The campaign is expected to cover two months, and the results of the preliminary work indicated that the city would be reached to its farthest corner. The tabernacle seats 15,100, and is said to be the largest yet built for him. In the campaign recently closed in Detroit, 27,109 persons were registered as penitents, 3,133 of whom "hit the trail" on the last day of the campaign. George Sunday has opened offices in New York City from which the work of preparation for the New York campaign will be directed. The New York tabernacle will occupy tho site of the old American League Baseball park at Broadway and Ono Hundred and Sixty-eighth Street.

The Billy Sunday Tabernacle at Boston

Fire Prevention Pays. The a- tional Board of Fire Underwri s announced on November 9 the res s of fire prevention work in five Amer n cities. In New York in 1915 there e 1,010 fewer fires than in 1914, d losses decreased $2,460,793. In Chic o there were 1,238 fewer fires in 1 5, and losses decreased $906,605. Bos n showed a decrease of 64 per cent n fires in two years; Cincinnati, a decr se of 20 por cent. in fires and nearly y per cent. in losses. Milwaukee d 29 per cent. less fires. And lest e should cease our efforts because of is magnificent showing, we are remin d that of the total fire loss of 1915, wl h is placed at $39,591,227, $6,322 3 was directly tracoable to defec e chimneys and flues.

Shadows of Coming Events. l- lowing the action of the Union Pa ic Railroad, it was announced that ll the railroads in the country were un d in a determination to restrain the n- forcement of the Adamson Eight H r Law. Facing this situation, the Br a- erhoods have let it be known at the striko vote taken last summe is still valid and that tho Brotherh ls will go out on strike if tho law does t become effective on January 1.

Dissolving the "Glucose Tru " Federal District Judge Learned H d on Novomber 13 handed down the f al decree in the government's suit aga st the Corn Products Refining Compa y, which had been found guilty of bei a trust. The decision orders the diss - tion of the company along lines to e suggested by the Federal Trade C - mission and approved by the co t. The Corn Products Company d notice of appeal, and it was expe d that the final deeision by the Supr e Court would be reached some tim n the spring.

New Austrian Ambassador. t was reported from Vienna early n November that Count Adam Tarnov ki von Tarnow had been appointed Aus - Hungarian ambassador to the Un d States to fill the post made vacant y the recall of Dr. Dumba. Count T- nowski is an Austrian Pole, a nativ f Galicia.

Will Soon Agree or Quit. It announced from Atlantic City on - vomber 13 that before the close of e week the American-Mexican Joint C - mission might reach a decision u r which the two nations will agree a o the conditions which should govern e withdrawal of the Pershing expedi n and the joint patrol of the border. ' Carranza govornment gave evidence n the 13th of its intention to proceed m e energetically with the pursuit of V a by appointing General Murguia o succeed General Trevino as comman r in the state of Chihuahua. It has b n made clear to the Mexicans that th e can be no agreement unless the Am - can government is convinced of e ability of the Mexican people to reest - lish order, and that this governmen s not willing to undertake any m e

Continued on page 1308

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The War in Europe

By ANTHONY ARNOUX

European journalist of many years' standing; military critic; staff writer of the Paris Daily Mail and Le Temps; contributor to l'Indépendance Belge

ON Thursday, November 9, the German chancellor made an announcement which may prove to be historic as regards the position of the German government on the general subject of the peace of the world after the lusion of the war. Referring to the question of an internal league for the preservation of peace, Dr. von Bethmann-weg said:

Ve never cond our doubts her peace would uaranteed permaly by international nizations such as ration courts. I not discuss the retical aspects of problem in this . But from the lpoint of matter ct we, now and in e, must define our ion with regard to question.

f at and after the of the war the d will only become conscious of the ifying destruction ife and property, through the e of humanity will ring out a for peaceful arements and underdings which, as far ithin human power will avoid the n of such a monis catastrophe, this will be so powerful so justified that ust lead to some t.

Germany will hon- cooperate in exation of every avor to find a tical solution, and collaborate for its ible realization."

is acceptance by nany, officially, of principles outlined the American orzation, the League for Enforcing Peace, which principles received the approbation of the President of the United es in public addresses, as well as a pledge of support in the -official statements of Viscount Grey and Lord Bryce on lf of the British government, promises much for the re tranquillity of the world.

s to the prospects of peace in a short time in the present these cannot, at this writing, in spite of the rumors in circulation during the past week, be regarded as particu- bright; nor is the military situation yet sufficiently ed to afford both sides a chance to initiate negotiations h will, to use the Chinese phrase, "save the face" of both of combatants; and until some situation, either ical, economic, or military, is arrived at which will it that rather difficult operation to be performed, ntil one side or the other is definitely crushed, peace is a chimera.

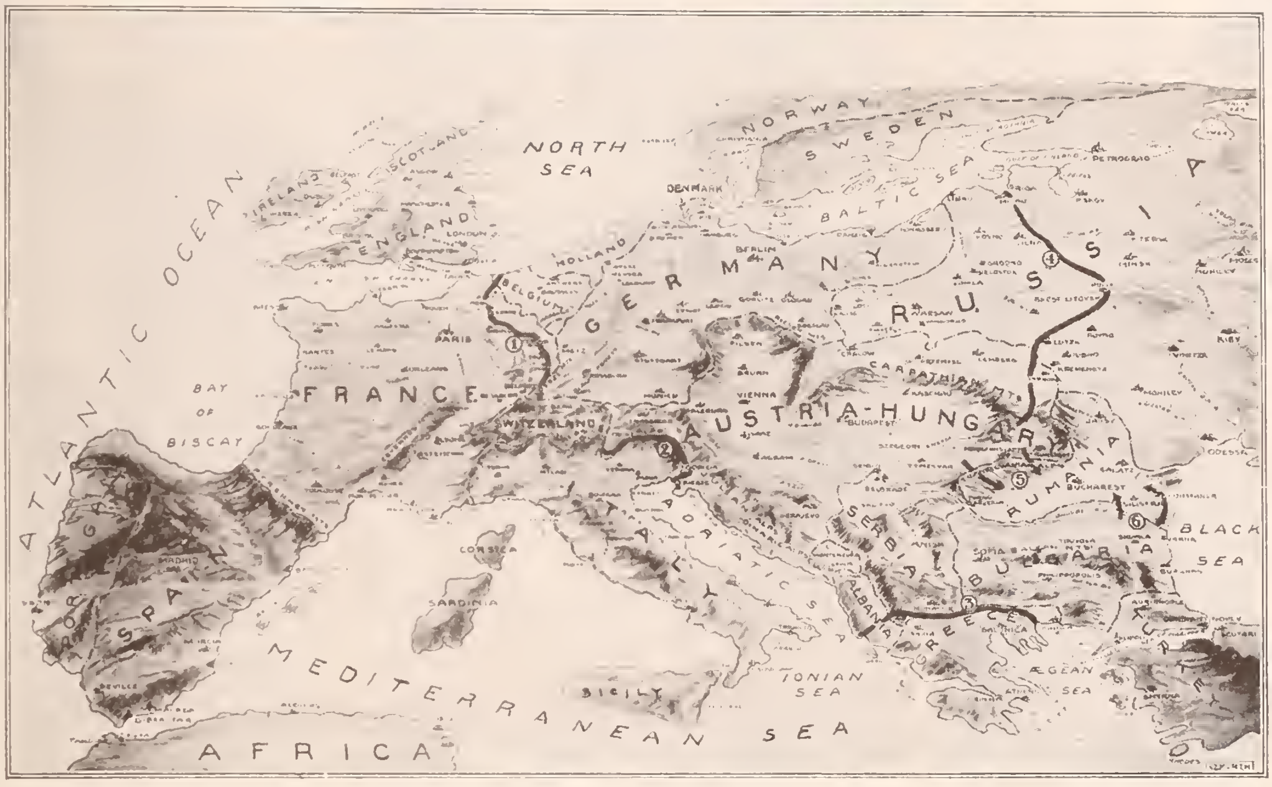
R the first days of the period under consideration, the Picardy front of the western battle line was, on whole, quiet. This was, however, merely the calm eding the storm.

his storm broke November 13 on the extreme herly end of the British line. Except in the first s of the Allied offensive last July, there has been no vity north of the river Ancre, which since then has e to be taken by common consent as the northerly dary of the Allies' offensive. At the start of the offensive, the British captured two towns north of river, St. Pierre Divion and Beaumont-Hamel, but subsequently driven out by German counter-ats, since which time these towns have remained in man hands.

n Monday, November 13, however, the British n an offensive north of the river on a front about miles long, and hit the German lines hard in that on. The advance began in the very early morning, in a few hours the British had taken for the second St. Pierre Divion, as well as the German first and nd line trenches at various points. On the southerly of the five-mile front the Germans appear to have surprised to a degree, and their defense was hardly trong as might have been expected, particularly in of the fact that the positions they occupied were ngly fortified.

he following day, Tuesday, the British advance inued in the region immediately north of the re, and the village of Beaucourt finally fell into r hands, the British line advancing slightly beyond he east. Beaumont-sur-Ancre is the first station on railroad from Albert to Arras, to the east of and ut a mile from St. Pierre Divion. The following s until this record closes were spent by the British consolidating their positions in the newly won nd.

uesday the Germans launched an attack in force on French on both portions of the Somme front. th of the Somme this attack extended on a north south line from Les Bœufs to Bouchavesnes. After erate and long-continued fighting, the Germans ed ground in the north and west of the tactically ortant St. Pierre Vaast wood, but elsewhere the nch line held firm.

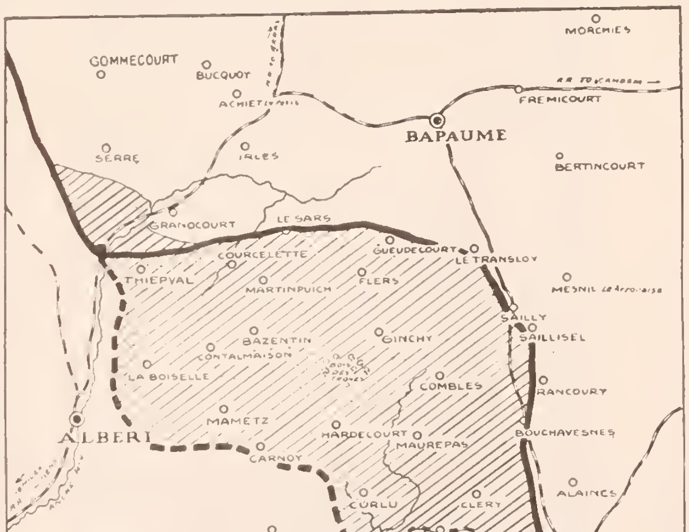


The battle lines in Europe as Thanksgiving Day (!) draws near

(1) Western front (2) Italian front (3) Macedonian front (4) Eastern front (5) Archduke Karl's armies (6) Mackensen's armies

AN appeal was made during the week—in the British press—by the well-known French military writer, Captain Philippe Millet, to Great Britain. After stating that it is necessary to speak plainly, Captain Millet continues by asserting "that the alliance between Great Britain and France cannot be based on a mere exchange of compliments, and that all Frenchmen are wondering whether the English fully realize what is happening in France."

It is pointed out that the British are now holding 150 kilometers of the western front, compared to 580 kilometers held by the French; and the statement is made, supported by the utterances of French deputies whom Captain Millet cites, "that the time has come for the British army to relieve the French more efficiently; and," the captain concludes, "there is not one village in France where the people do not expect our friends to enable us, after twenty-seven months of hard struggle, to have some rest during the third winter."



Allies' gains purchased with a half million casualties

Heavy dotted line, battle front at start of Somme offensive July 1, 1916, heavy solid line, battle front November, 1916; shaded portion, territory gained by Allies: less acreage than many an American county. Insert map, shows part of western battle front affected by the Somme offensive

The application to the American government by the newly created independent Arabian state for recognition will not, it seems probable, be immediately granted. The limits ascribed to this new state by its promoters are from the Sea of Oman to the Mediterranean, from the Tigris, as far as its junction with the Euphrates, and thence from the Euphrates to the Suez Canal.

At the present time not one-twentieth of this territory is in possession of that puppet king, the Grand Shereef of Mecca, who, as my readers will remember, recently started a revolution under British and French auspices against the authority of Turkey at Mecca, which afterward spread to Medina. For its ultimate success this revolution depends on the support which may be given to it by the populations of the Arabian peninsula, and this support is rather doubtful.

The relations between Norway and Germany are reported to have undergone a change for the better. Berlin reports that the situation in Ireland is again becoming very strained, and that collisions are taking place between the Sinn Feiners and the British recruiting officers. All of which is extremely interesting, but it would be even more so to know how Berlin gets any information concerning the internal situation of Ireland.

ON the Russian front the only incident of more than ordinary importance during the week was a drive against the center of the Russian line on November 10, wherein the Germans conquered the Russian positions on a two-and-a-half-mile front. This attack, which also resulted in the capture of 3,500 prisoners and much artillery, took place near Skrobowa, twelve miles northeast of Barnovichi.

In Galicia, later in the week, the Russians admitted a defeat to the southeast of Lemberg, and the loss of considerable ground. Russian attacks on the German positions on the east bank of the Narayuvka, to the east of Halicz, were unsuccessful.

From the interior of Greece nothing more important than that Venizelos presented a flag to a regiment his government had raised at Salonica, or than that King Constantine and the royal family had been given a dinner by the diplomatic representatives of the Entente powers at Athens, reached us.

The Macedonian front was very quiet all the early part of the week, owing to weather conditions, but about the middle hard fighting again began between the Bulgar-Teuton and the Franco-Serb armies, in the region of the bend in the Cerna River south of Monastir, and the battle gradually extended to the westward in the direction of Kenali.

The results of this three or four days' fighting seem to be that the Franco-Serbs made gains of some importance north of the Cerna, and occupied the village of Cegel. They also captured a couple of thousand prisoners and some artillery, according to their bulletins, which it is fair to say are denied in their main assertions by the Teutons. In the center and on the right wing of this front the Allies were inactive.

The submarines have been very active during the past week, and many vessels are reported to have been sunk by them. A debate in the House of Lords late in the week on the subject of submarines attracted considerable attention. Baron Sydenham opened the discussion by inviting the government to make a "ton for ton" declaration in behalf of Great Britain and her allies, as a reply to "the monstrous proceedings" of the submarines, and stated that there was an uneasy feeling in the country that the submarine menace was more serious than the authorities were willing to admit. Lord Crewe for the government made the common-sense observation that it was useless to threaten to exact particular reparations in terms of peace "unless we are able to obtain those terms by obtaining a complete victory."

THE Austro-Italian front presented little of interest during the week, bad weather everywhere and snow in the mountains being responsible for this inactivity. Hence on the south Tyrol front, which is entirely in the higher Alps, occasional duels were the sum total of hostilities.

On the Carso front, south of Gorizia, the Italians reported minor gains. On the whole, we may consider the situation on the Austro-Italian front unchanged from that of last week.

On the northeastern and northern Rumanian front the situation for the past few days has been steadily though slowly growing worse for the Rumanians. On the northeast front the Russians and Rumanians have been driven back through the Georgeny Mountains

Continued on page1308

A Thanksgiving Day Sermon

BY PASTOR CHARLES M. SHELDON*

TEXT—Phil. 4:11. "I have learned, whatever my outward experiences, to be content."

A SUPERFICIAL view of the outward world creates a superficial view of the inward world of man; and at no time in history has there been more danger of this than at the present. The world is warswept and greed-mad. Amusement and pleasure-loving tread the very walk of the Lord's house. Divorce and infidelity threaten the foundations of the home. Vulgarity and coarseness cheapen the recreations of the young people. False definitions of patriotism and country create selfishness and race prejudice; and it is easy to say what a good man in my own church said to me the other day: "What is there to be thankful about in such a world as this? What hope is there for such a world? It is getting to the place where it is worse every day; it is retrograding. The President's proclamation is a farce. So are the proclamations of the governors of the states. They contain words, but what else? How can a man be thankful in a world that is going to pieces?"

But, in the first place, the world is not going to pieces; that is, if we believe in a great and loving God, we cannot believe he created a universe for the purpose of letting it be destroyed, the final end of all his creative power. And it is not possible to think that Jesus Christ is going to fail in his power to "draw men up to himself." If we look far enough ahead we must see victory, not defeat, for God, in the final accomplishment of a better world and in the conquering power of his Son.

TO test the thankful spirit in my own parish, I asked twenty-five or thirty men and women in every walk of life, from laborer to college professor, to give the one reason why they were thankful this year. The answers, honestly given, may indicate similar answers that a majority of Christian people might give.

For health and a good husband. (This answer was given by six persons.)

. . .

I am thankful we are not at war. (This answer was given by five persons.)

. . .

The joy of Christian living.

. . .

I am thankful for opportunity for service.

. . .

Thankful for my friends.

. . .

Thankful for hope.

. . .

Thankful for free speech.

. . .

I am thankful for an awakened interest in Christ as a personal Saviour, and a new belief in spiritual realities.

. . .

Thankful each day for my hope in Christ and eternal life.

. . .

I am thankful for the church, that is, broadly speaking, for what the organized church and its people have done and are doing for me.

. . .

Thankful for the happy home life—love of wife and children—and the ever-present love of the Father, who has been with me and my loved ones this past year, giving us comfort in bereavement, and supplying our daily needs.

. . .

I am specially thankful that my children are doing so well, and that one of them has chosen the Christian ministry this year.

. . .

Thankful that we live only a day at a time, and that with every day is provision for its need.

. . .

Thankful for work, health, and Christian friends.

. . .

Thankful for the love of Christ.

. . .

Thankful I can attend the worship of God without opposition.

I am thankful for a worth-while place to work, and for a full recognition of my efficiency by those who have the right to judge.

. . .

Thankful that God shows me my weaknesses and helps me to overcome them. I am thankful for the companionship of those who are working with me in Christian effort.

. . .

I am most thankful for the ability to perform my daily duties.

. . .

Thankful for the love of friends and of the heavenly Father.

. . .

I am thankful for the satisfactory conditions in our own land compared with those elsewhere.

. . .

Thankful for an increasing consciousness of the guiding presence and love of God.

. . .

Among other good things that have come to me this year, I am very thankful for the help that has come to me through our own church.

THESE are what might fairly be called average reasons for thanksgiving. They might be given by any similar number of people in any state of this union. But aside from that fact, it is interesting to note these facts about the answers:

Not one of the answers bases the reason for thankfulness on outward physical conditions except in the matter of health of the body. The real reasons for thanksgiving are within a higher realm. This does not mean that the health of the body is a small affair; it only indicates the eternal truth that our best sources of contentment and happiness are conditioned on our own right relation to God and his righteousness.

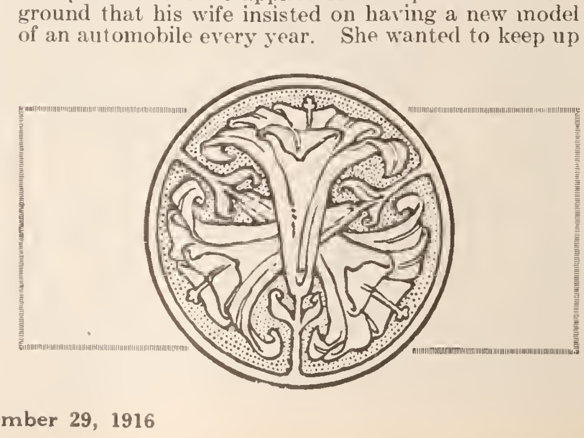
No one of the persons giving a reason for thankfulness was thankful because he was rich, or handsome, or talented. I wonder if those who would fall into that catalogue would give such facts as the greatest reason for thankfulness.

The largest number recognized the divine hand in human affairs. In other words, real thanksgiving always includes a thought of the other world. It is a sure sign of the proof of the divine, for when man is at his best, when he is most normal, he involuntarily thinks of God as a partner in his best life, and looks to him as its first cause.

THERE are, therefore, conditions to a thankful spirit, which we may well consider. A few weeks ago two men, rivals in the sale of motor cars, ran over and killed a man on one of the main streets of Topeka. They knew they were breaking an ordinance of the city in speeding. They knew they were risking the lives of pedestrians in breaking the law. And yet, in their selfish disregard of others' rights, they broke the law and committed manslaughter. An innocent young life was wiped out and a happy family circle broken.

Such men cannot know a thankful spirit until they fall on their knees and confess their sin against humanity. A thankful spirit cannot exist in a guilty conscience.

The thankful spirit cannot exist unless there is a right sense of proportion of values. The people who are basing their happiness on riches, or talent, or things, are, as a rule, the most discontented people in the world. A case came up in a divorce court recently where a man applied for a separation on the ground that his wife insisted on having a new model of an automobile every year. She wanted to keep up with the procession in society in high life, and was unhappy and discontented unless she could have the most expensive article to be bought, regardless of any real need. Such people cannot be thankful; their sense of thankfulness is buried under an exaggerated sense of the value of things.



I have never yet found a thankless person among the welfare workers of the world. It makes no difference what their privations or sufferings. Take for example, the case of Dr. Ussher, the hero of Van, Turkey. During the recent massacres he lost all his possessions, the accumulation of seventeen years. Then his wife died of typhus fever, and he himself nearly died of the same disease. Stripped of [illegible] property, and the dearest human friend, he is [illegible] a thankful man because he is spared to give his life for the relief of the Armenians and Syrians. You can not reduce such men to despair. They have learned, in the love of mankind, to be content no matter what their outward experience.

The trouble with a great many people lies in the superfluity of things. Ask the people in your town who are discontented to go and sit down in a row on the State House steps, or in the courthouse square, and then take note of them. It will not be a guess to say that a majority of these people have come out of the biggest houses in town. They have money. They are well dressed. They have things, but they are not content; they have too much.

IT would be a blessing to thousands of people in this country if they were compelled to live the simple life; reduced to sheer essentials; made to [illegible] through the eyes of Life. The beauty of real life, the beauty of a few things, those that really minister to soul need, is never known to the grossly rich. That is a happiness denied them; it is the penalty for [illegible] acquisition. Some day the world will learn the eternal lesson the Master taught—"A man's life consisteth not in the abundance of the things he possesseth." The Greek word for "abundance" is really a word which means "more than enough"—a superfluity. Rendered by Weymouth's New Testament in modern speech, it reads, "Take care, be on your guard against all covetousness, for no one's life consists in the superabundance of his possessions."

What was the secret of the great apostle Paul's contentment? How could he say as he did so often, "In all things give thanks." He had found the essence of life. At the heart of it stood a [illegible] Redeemer. There was a remedy for sin, and forgiveness for sinners. There was eternal life. The resurrection played the largest part in Paul's optimism. He saw far ahead of flogging and imprisonment and shipwreck and death. No matter what happened to him—tossing on a plank in the open sea, lying half dead under the stoning of his enemies, chained to his jailer in prison, his soul sang its [illegible] song of thanksgiving. When he stood up on the deck of the wheat ship during the great gale and urged the crew to take food, he found time on the slippery floor to give thanks to God before he ate; and yet many people, and some in our churches, live such busy and self-centered lives that they do not find time to thank God for the food on the table in their homes.

THE world needs to learn the lesson of contentment and thankfulness from Paul. We need at this season of the year to learn the lesson of happiness under all circumstances. America needs to repent, to learn the value of essentials, to serve the brotherhood, so that it can say, not with the Pharisee, "I thank thee that I am not as other nations," but "I thank thee, God, that I am strong and free from war's blast, and that I am able to give food and succor to the weak and lost." And by the grace of him who gave all he had to save a lost world, I, America, will prove my thanksgiving this year, by ceasing to boast of my wealth and greatness, and by learning the secret of the great apostle, the secret of contentment, which does not depend on outward circumstances, but on the inward consciousness of a good conscience, a sense of right values, service to brother man, and the penetration of the nation's spirit into the essence of Life as it was in Christ Jesus, who never owned an acre of land and did not have where to lay his head, but who was the richest person that ever lived, because he came to give, not a superabundance of life, but the essence of life, to men."

"Thanks be unto God for his Unspeakable Gift."

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FOR
EVERY DAY
IN THE
YEAR

DAILY MEDITATION

LED BY
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Breeding in the Night

SUNDAY, December 3. Ps. 91 : 6. "*The pestilence that walketh in darkness.*" There are
deadly things which find their kingdom in the
night. In the day-time they lose their sover-
ıty, but they recover it again in the darkness. I
w there are fatal presences which are conceived in
sunshine, and they flourish and fatten in the pros-
ous day. There is a "destruction that wasteth
noonday." In the day's meridian this peril is at
height. "'Tis the bright day that bringeth forth
adder." There is an arrow that flieth by day, and
ny a man is slain in the hour when there is no cloud
is sky.

But when the sun has gone down, and when the
mth of the twilight has faded away, and the night-
ds and the darkness possess our ways, other deadly
ils creep out and assail our souls. And here is one
ch the psalmist portrays under the figure of a
tilence—"the pestilence that walketh in darkness."
ffects the spirit of man like a deadly atmosphere,
the gas which steals upon the men in the trenches,
the nobler powers of the soul are sunk into a fatal
p. It bears down upon us when we are down.
n the light of our joy has been blown out, and
n our radiant hopes have gone out of our sky like
eors which have flashed into darkness. The
tilence claims us when we are depressed.

ometimes the pestilence takes the form of pessi-
m, and it seems to make the soul incapable of
king of the coming day. "The radiant morn has
sed away!" The golden day is behind us. Life
no longer any hidden uses or glory. All that is
of the harvest is the thrashed and empty straw.
of which means that this sort of pestilence puts
the forward-looking powers of the soul to sleep—
faith, its hope, the imagination which carries
ne visions, its power of prayer, its patience, its
severance. They all fall asleep under the ne-
ous influence of this "pestilence which walketh
darkness."

nd sometimes the pestilence takes the form of
icism. While pessimism throws a cloud over
rything, cynicism turns everything sour. And it
ins with "the milk of human kindness." The
ial instincts of the soul are embittered. Its
ious sympathies grow harsh and are like fine
le trees which have retrograded to the crab. Life
s its sweetness, its noble healthiness, its soundness
emper and of spirit.

How are we to escape these pestilences which steal
ut in the night? The psalmist gives us the secret.
are to "dwell in the secret place of the Most High."
en we dwell in the shadow of the Almighty, our
nging circumstances do not affect our spiritual
osphere. Indeed, we take our climate with us,
ch is the climate of heaven; and midnight is just
healthy as morning, for it is sweet with the incense-
athing presence of the eternal God. J. H. J.

The Soul's Delight in Prayer

ONDAY, December 4. Job 22 : 21-30. "*Thou
shalt make thy prayer unto him and he shall hear*
." The first condition of successful prayer is
uaintance with God. We begin our religion, it
been truly said, at the wrong end, concerning
selves first and principally with the idea of what
are or ought to be to God, without sufficiently
sidering the converse of what he is to us. When
know God, peace comes to us. There is that in
l which necessarily gives peace to all who live on
ns of intimacy with him. Since God loves us and
put away our sin, we need not attempt to change
feelings toward us. All that we need is to recog-
what the actual state of his feelings toward us is.
npared with that knowledge, all our treasures are
small account. We can lay our treasure in the
t and cast our gold to lie among the stones of the
ok, because the Almighty has become our treasure.
t is under such conditions that prayer becomes a
ght. The friend of God delights himself in the
ighty, and lifts up his face unto him, as a child
his face to his mother's kiss. Prayer and fellow-
with God are a delight. They that know God
their closest acquaintance and friend will enjoy
frankest and most refreshing intercourse with
. True confidence in God will make it the most
ural thing in the world to put all our circum-
ces, wants, and feelings into the form of prayer;
such prayers from the heart that knows and loves
very dear to God. He answers, and his answer
net by a thank-offering.

The soul, in the strength of faith, ventures to decree things, and they are established. A new supernatural light shines on the path of life; and when all circumstances conspire to abase and lay low, the spirit is aware that God is lifting it up and making it sit in heavenly places in Christ Jesus. F. B. M.

Unsealing the Book of Humanity

TUESDAY, December 5. Rev. 5 : 9. "*And they sang a new song.*" This prophecy of humanity as being a sealed book, whose seals have been broken off by Christ, is peculiarly appropriate to meditate upon these days. The simile bears a political aspect, and it points to a day when humanity shall be one, regardless of the color of the skin or the name of the ruler. The final nationality will not be a nationality as we now think of it, but a brotherhood —a brotherhood of soul with soul.

The origin of this new order is in Christianity, and any one who has studied the leavening influence of this faith upon foreign nations must be deeply impressed by the results already manifested. Trade barriers breaking down, monarchies becoming constitutional, the spirit of equality slowly but surely arising in every nation. We hear of Federations of the Students of the World, of International Exhibitions of Industry, of World Peace Societies and World Missions of the Church—all helping to unseal the closed book of humanity and blending it in a common interest.

This opening of the universal human book is represented to have been accomplished by Christ, who established by his example and power of sacrifice a kingdom of priests. The office of the priest is to serve, and world humanity is one where serving and not ruling is the keynote. The privileges of universal service and sacrifice are to mark the final reign of God among all his people. "He that is greatest among you, let him be your servant." C. S. C.

The Sinner on His Knees

WEDNESDAY, December 6. Job 33 : 14-33. "*He prayeth unto God and He is favorable unto him.*" Here is the picture of a man who had grievously sinned. It did not profit him, and he was fast hastening down to the pit. Of what use was it to strive against the inevitable results of his wrong-doing? He had made the vast mistake of the choice against God, and the consequences must ensue! But that is not the whole case. Suddenly illness strikes him down. He is chastened with pain upon his bed and with continual strife in his bones. His life abhorreth bread, and his soul dainty meat. He draws near to the grave and his existence to sudden dissolution. Then a messenger draws near, sent by God to interpret the meaning and intention of his afflictions and to show him what is right for him.

Beneath these gracious instructions the sinner's heart relents, and he cries, "I have sinned and perverted that which was right, and it profited me not." It is not enough to set ourselves square with righteousness, but to be in harmony with God. Hence, confession is necessary, for it is our restoration to personal union and fellowship. The barrier of the sullen heart must be broken. The poison and rancor must be expressed from the wound. The hungry, footsore, tear-stained and travel-worn prodigal must fall on the Father's bosom, crying, "I have sinned."

Then the grace of God can flow freely to heal and bless. Then an arrest is put on the descent to the pit. Then the threatened life becomes fresh as a child's and the days of youth return. Then prayer becomes again a delight. He prays unto God and sees his face with joy. Life thenceforward becomes a battle-march, a hymn of victory, a mounting sunward as on the wings of eagles. F. B. M.

Humility and Boldness

THURSDAY, December 7. Judges 7 : 7. "*By the three hundred men that lapped will I save you.*" Gideon is a character of humility mingled with boldness. He was the immortal example of a leader who felt his own weakness, but dared to trust in God. After he had broken down the altars of Baal and cut in pieces the groves of the idol, the people flocked to Gideon's standard. But God was not to win by numbers merely, and he showed Gideon the need of reducing his forces, that men might know it was the God of Israel and not the strong armies that brought the victory.

It was a case in which humility was made a source of boldness, a vision and an outcome that cannot be accounted for save as we give God the glory. It is the lesson for these times. We trust in our own arm to bring us peace and power. We try to overcome our enemies by the 32,000. We are not humble before the limitless power of God to win through our weakness and our humility, which is but another way of saying, "We try to do it alone." Gideon would say to us, "Give Jehovah a chance to show his power!" Paul said that where he was weak, there he was strong.

The great moments of life are those in which we have experienced the strength coming down from above, working in an inexplicable manner through our weakness. It has come to us all unexpectedly at times. It has surprised us in the midst of some great sorrow or calamity, when we have thrown ourselves upon the right hand of God. It has changed our timidity into courage, it has brought an evidence of the leadership of God into our human lives.

C. S. C.

Learning to Know God

FRIDAY, December 8. Job 1 : 1-5; 42 : 7-10. "*My servant Job shall pray for you.*" This much-afflicted man was still God's servant—nay, more; he was God's highly approved servant. At the beginning of this book we meet the divine challenge—"Hast thou considered my servant Job? for there is none like him on the earth." And now, notwithstanding all his outcries and reproaches, God still describes him as his "servant," whose prayers and supplications are required by these men, who came to comfort but only added to his bitterness.

They were miserable comforters indeed! It was easy to pray for his children, because he loved them; but probably in the outset of the marvelous discipline through which he passed, it would have been impossible to pray for Eliphaz and his companions, supposing he could have anticipated their method of dealing with him. When, however, a man has seen God, his whole attitude to his companions and the world is affected. He is able, in the light of his new experiences, to love his enemies and pray for those who have despitefully used him. His soul attains a new stature and can effect the hitherto impossible.

When a man comes to know God, he is humbled in dust and ashes, and accounts himself least of saints and chief of sinners. Then he ceases to wonder at the harsh words that have been addressed to him by his critics. He says, "If they only knew me, as I now know myself, they would make much severer charges than I have heard or seen." We may not have reached this state as yet, but we can at least watch over and bless our children and friends, praying for them most in their days of fasting and merry-making, lest they should have indulged in any license of thought or speech that might leave a stain. We are called, as priests unto God, to a life of intercession; let us use our privilege of access. F. B. M.

Our God Is Ready to Forgive

SATURDAY, December 9. I John 2 : 12. "*Your sins are forgiven you for his Name's sake.*" When Queen Victoria had been crowned, as she was leaving the grand pageant of the coronation the Duke of Wellington asked for her signature to a document which condemned a certain soldier to death. The young queen said, "Must I do this? Can nothing be done to save this man?" "No," replied the duke; "the man is found guilty of an aggravated offense." Victoria looked up into his face and, with tears brighter than the jewels in her crown, said: "For my sake, duke, will you not give this man another trial?" The duke promised and retired. In a few days he returned with a pardon for the criminal. Further investigation had proved the man not guilty. For the sake of the queen's tears and her great name, the nation had been saved from the stain of blood-guiltiness and an innocent man from death.

Our King on his throne of grace pleads not for another trial, but that the guilty may be pardoned and that He, in his own blood, may make them white and free. For his Name's sake the high court of heaven applauds the act of boundless mercy and redeeming grace.

If you will not come to God for your own sake or that of your loved ones, come for the Lord Jesus Christ's sake. His infinite mercy should melt the hardest heart and bring all lost ones to pardon, peace and salvation through him. E. W. C.

OUR · EDITORIAL · FORUM

President OTTO KOENIG · *Managing Editor* GEORGE H. SANDISON · *Secretary* THEODORE WATERS

Five More Prohibition States

AT the late election five more states passed into the Prohibition column, viz.: Michigan, Nebraska, Montana, South Dakota and Idaho. Utah elected a legislature pledged to pass a statutory prohibition law during the coming session. Idaho, which has a statutory prohibitory law, wrote prohibition into its constitution by a majority of three to one. At one stroke in Michigan the shackles of rum were broken from about three million people, and Detroit, with its 450,000 inhabitants, became the largest "dry" city of the western hemisphere. These five states, added to the nineteen already "dry," make twenty-four, or one-half of all the states in the Union, so that at the present time sixty per cent. of the population and eighty per cent. of the territory of the United States is under prohibitory law.

Then, too, the victory in Alaska for "no license" was amazing. Prohibition was virtually at stake in five other states: Washington, Iowa, Colorado, Arizona and Arkansas, where the liquor people attempted to secure the adoption of proposals which would have nullified their prohibitory laws. All of these attempts were defeated at the polls. In California and Missouri the anti-saloon people were defeated. In Maryland, the city of Baltimore and some other places rejected prohibition; but three counties and one city went "dry." Into the geographical area of the new dry states could be set down all of New England, all of New York, New Jersey, Pennsylvania and Delaware, and the space would be only a little more than one-third occupied. The area in four states made "dry" in a day could be set down over Great Britain, Italy, Holland, Denmark, Switzerland, and European Turkey, and there would be 18,000 square miles left over.

It was a great triumph which was won for a "sober nation." It marked the most signal temperance victory in the history of the country. The putting of 5,000,000 people in one day under prohibition, and the closing of between five and ten thousand liquor establishments by the fiat of the ballot box, demonstrate the ability of the people to right their own wrongs and to abolish their own evils.

Party had nothing to do with the issue. The nonpartisan victory is seen in the fact that two of the four states, Montana and Nebraska, went for Wilson, the other two, South Dakota and Michigan, for Hughes. The resolution for nation-wide prohibition pending in Congress will be pushed at this winter's session. A two-thirds' vote is necessary to carry it. Only twelve more "dry states" will make up the thirty-six—the three-fourths necessary to ratify the resolution and wipe out the saloon in America forever. Bills will be introduced to remove the liquor traffic from the District of Columbia and to prevent the carrying of liquor advertisements through the mail. At the present speed of this moral revolution, it is reasonable to hope that the saloon will be abolished by Federal legislation within ten years, possibly in five.

The victory for prohibition vindicates the virility of the church. "Big business," science, self-interest, are all shown by the reports from the states already "dry" to have been factors in the contest; but it was the devoted, earnest women of America and an almost united church, under the direction of God's Spirit, that won the victory.

Good Out of Evil

TWO notable voices speaking for peace have come to us across the Atlantic recently. They are the voices of men who are somewhat more than titled statesmen—Albert Apponyi and James Bryce are easily among the leading minds of Europe. Both are men of broad vision, with ideals that lift them far above the ordinary level of the average statesman, and both are eminently capable of taking a world view of the outlook in Europe.

It is a coincidence that these two distinguished men, one speaking in London, the other in Berlin during the same week, should have chosen peace as their topic. Neither, however, entertains hopes that it will come soon. The Hungarian statesman looks forward to a time, not very far distant, when, certain objects having been attained, the futility of prolonging the war will be recognized by all sides, and our government may be acceptable as an intermediary. Lord Bryce takes a similar view. That both are in a position to gauge the opinion of Europe may be regarded as a reasonable conclusion. There was, however, in the mind of Lord Bryce a thought which reached beyond the immediate prospect. It was his hope and belief, he said, that when the struggle was over and past, we should see not only a new Europe but a new world!

This is the hope which is in many minds at the present time and which rises above all others. During these twenty-seven terrible months, the hope has been steadily growing that the world might emerge from the struggle better and wiser and more kindly human than ever before. It would almost seem as though the Omnipotent had permitted this war, which the nations had brought upon themselves, in order that through so much death and suffering men might be satiated with strife and have done with war forever.

This is the new world for which not only ex-Ambassador Bryce but God's people everywhere hope and pray and look. Not like the world we have known, with its divisive and conflicting interests, its antagonisms founded upon misunderstanding and misconceptions and rooted in selfishness; but a world in which all men will know each other better than they have ever done in the past; in which the fire will have burned out from the hearts of the nations the old rancor and the bitter hatreds, leaving only the pure spirit of friendship and kindly goodwill.

From all points of view, therefore, the world may yet profit by its experience. Out of this immeasurable evil the greatest good may come. It is a time for peace-lovers to take courage and to look forward to the opportunity which awaits us in rendering practical aid to the efforts that will, as Professor Bryce assures us, be made "to secure for mankind the great blessing of an enduring peace."

A Ray of Sunshine

IT was a gray morning, a very gray morning, one of those mornings when the clouds hang low and when a driving mist that is almost a fog shows scant respect for umbrellas, when pavements are slippery with clinging moisture, and people and horses walk carefully, and folks at least reflect the somber motive of the day. The editor was walking toward the office, rather enjoying the brush of the mist against his face, but just a bit depressed by the heaviness of the atmosphere, when he saw coming toward him a diminutive daughter of Italy. She walked briskly. Her plaid dress was bright even in the half-light of that misty morning. Her hair was drawn smoothly back from her forehead and gathered in two short, tight pigtails, which projected upward and backward from her crown and caught and echoed each vibration of her springing walk. Her brown eyes glistened and a fugitive dimple in each cheek seemed waiting only an excuse to reveal itself. She was happiness incarnate, and the editor smiled inwardly as he sensed the full measure of her cheer. Involuntarily he smiled outwardly too; not a wide smile, but the sort that lingers in the eye or flickers in the corner of the mouth; but it was enough. The dimples on the bright little face began a game of hide and seek, the eyes twinkled, even the pigtails seemed to feel a subtle joy and to vibrate more vigorously, and two rows of white teeth flashed through the parted lips that smiled a smile so wide that it was almost a laugh. Then the editor laughed outright, and the child of sunny Italy laughed, too, and there was a spot of sunshine on that fog-bound pavement and a spot of brightness in the editor's heart that persisted throughout the day, even after the fog had lifted and the mist had ceased to drift.

Professor Lowell and Mars

IN a brilliant galaxy of American astronomers, which includes such distinguished names as Proctor, Swift, Leland, Draper and others, the name of Percival Lowell stands out with especial prominence. Professor Lowell, who died on November 13 in his observatory at Flagstaff, Arizona, may not have been a great astronomer, but he was certainly one who invested his theme with interest, with the result that he was perhaps better known to people than most of his contemporaries. His fame rests chiefly on the extraordinary researches he conducted in relation to the planet Mars, and his assertion that it was the abode of living intelligent beings. He discovered what he declared to be the handiwork of a race endowed with reasoning and constructive qualities so like those found in our own world that they could hardly be other than human beings. All the primary requisites for the support of animal life he found on the planet—water, heat and atmosphere. His discovery of a vast network of not less than five hundred canals—some of them nearly a thousand miles in length—constructed, as he declared, with greater intelligence and engineering skill and on a far grander scale than anything we possess or can show, stimulated the desire of the scientific as as the unlearned to know more about the wonc world which seemed to be opening a new portal might lead to the revelation of the secrets of the verse. Professor Schiaparelli had found only canals with the telescope, yet his observations accepted as strengthening the theories advance Lowell. So, little by little, the world has con believe that the red planet is really inhabited

Upon this slender basis has been constructe most romantic theories concerning the Mar They have been the subject of play and novel. have been credited with extraordinary mecha ingenuity and almost incredible scientific attain Their canals, which Lowell believed to be gig reservoirs or irrigation ditches, devised to hus a water supply which was continually dimini have been regarded by some astronomers as na phenomena incidental to the influence of the cha seasons on vegetation. Although there were scientists who seriously endorsed all of Lo conclusions, his bold and not illogical conje proved fascinating and popular. He made astro a science for the simple as well as the learne Proctor did before him, though on other lines. over, his theory that Mars is in all probabili habited is not as absurd as it would seem. I great stellar universe which surrounds us, it is conceivable that there are "other worlds than pulsing with life and populous with sentient, ra beings, and that some of these distant worlds m the abode of races far higher in the scale of civili and spirituality than ourselves. "In my Fa house are many mansions," said the Master; who shall say, as we gaze up into the heavens clear night, that we are not beholding the gl some of those that are in preparation?

The Homeless at Our Own Gate

CHRISTIAN HERALD readers approach th great festivals of Thanksgiving and Chri with serious as well as joyous feelings. realization of great blessings and privileges is a panied by a sense of large responsibility. They that to be at peace while every other great nat shaken by the thunders of a cataclysmic war; their own broad acres covered with waving co hear the roar of their factories and mills; to se roads, rivers, and harbors gorged with teeming uce, all telling of a prosperity undreamed of in father's time, is something to make their heart with gratitude, and bring tears of joy to their e

The question at once arises: How can we best the debt of gratitude we owe? Then, immed their thoughts fly out to those needy ones wl cared for at such seasons by their chosen almon Bowery Mission, of New York. The poor hon hapless, hungry men who drift down the tide, i of engulfment in the vortex of the Bowery whi have at this season always been the special cha the Bowery Mission. It is true that at this there is not so much unemployment in the Bow usual. Almost every able-bodied, healthy ma get a job in these days. But what about the inc tated, the mentally defective, the physically i the old, the feeble, the unnerved misfits of so These are still with us, and in as great numb ever.

If you would like, at this Thanksgiving ti know the real joy of living, do something for, be thing to, these poor suffering souls.

Never in its history have the Bowery Missi management and its workers had a more anxious While vast sums have been subscribed for wa ferers in Europe, home institutions have been l overlooked. We feel confident, however, that time of joyous national celebration, the readers Christian Herald will not forget their old instit Its work is more interesting and more urgently than ever; the making of men, manufacturing citizens, turning degraded personalities into forces of virtue and righteousness, is adding eve to the good man-power of the nation, and to the transforming influences of the kingdom of God.

Think of the old Bowery Mission! Pray Give, as you are able, toward its support. The edge that you have in any degree been the me comforting and blessing your needy fellow cre will make your own Thanksgiving of 1916 a me bly blessed one.

As soon as you have read this message, "sit and write quickly" a check or money order, an it to the Christian Herald, 92 Bible House, New City, for the work of the Bowery Mission amo homeless and destitute at our own gates.

·1917 FEATURES·

T is a new world in which we are now living, if we contrast it with the world with which we were so familiar only a few years ago. Tremendous changes, national and international, the introduction of new and potial forces undreamed of before, the great stimulation inventive industries, the appalling tragedy of the war, wreck of cities and the devastation of a continent—se have changed the world, and almost all the things it formerly absorbed human attention have given place others. In this era of universal change, the Christian rald has found its field of vision tremendously enlarged, and the scope of its activities has become more than ever world-wide.

The great need of our time is real religion. The repentant nations are on their knees before God. The world is coming back to Christ. It is our task to help energize this general return to righteousness, this new recognition of the divine rulership, this rehabilitation of Jesus Christ as the Saviour of the world. To do all that lies within us toward realizing these aims, we have prepared a religious program for the Christian Herald for 1917 on a more comprehensive scale than at any period of its previous history.

"The Road to Understanding"

MRS. ELEANOR H. PORTER, author of "Pollyanna," "Just David," etc.

gives us great pleasure to announce that we have secured for serial publication in the Christian Herald a new story by Mrs. Eleanor H. Porter, whose famous story, "Pollyanna," was first published in the Christian ld. Competent critics who have read the manuscript are the new story to be as good if not better than "Polly-n." The publishers of the story in book form have such dence in its coming success that they are arranging to a first edition of one hundred thousand copies.

e first instalment of this remarkable story will be ed in the Christian Herald early during the coming year. ill be preceded by another serial story telling

"How Janice Day Won the Temperance Fight"

is is the story of the strenuous efforts of Janice to stamp he drink evil from her beloved small town. The above es will be printed in book form at $1.35 and $1.25 each. subscribers for the Christian Herald will be able to read without one cent of extra expense. Either one of them ne worth the subscription price; and either would make Christian Herald a most acceptable holiday gift.

Future of Church

URING the past year the great question, "Is Christianity a failure?" has been sharply discussed throughout the religious world. Assaults have been made on the Church from without and within, and rible indictment of inefficiency has been leveled against it. Is this right and justifiable, or is it wrong? Has the Church lost its power to win men to Christ? To what extent is it responsible for the pean collapse? What must it do to save its own soul? e and other kindred questions will be discussed in a of powerful articles by the Rev. Mercer G. Johnston, of the strongest authorities on the subject, who writes a trenchant pen and with a compelling interest for the r.

Reforma- Jubilee

NETEEN HUNDRED AND SEVENTEEN is the four hundredth anniversary of the Reformation. stant America is arranging for a great Jubilee Celebration. All the denominations are interested in it. Special articles, dealing with the leading phases of the Reformation and the influence of er's life and work on America and the world, will be ibuted by able writers, including Pastor D. H. ens, Professor W. H. T. Dau, Pastor H. P. Eckhardt, or E. H. Pannkoke, and others, who are making a special of the subject.

ough the nt

R readers already know of the journeyings of that right American writer, Maynard Owen Williams, e Far East. His entertaining descriptions of Japan, China and Korea will be a continuing feature of prime interest in these pages during 1917. Mr. Williams is doing much to give us the right perive on Oriental life and character, besides showing are the true relations and sentiments of the people of East toward ourselves. Next to making a trip to China Japan, you cannot do better than read every one of splendid, well-illustrated articles.

Sermonic artment

R Sermonic Department will give the Gospel message a stronger and more confident note than ever e. Among the regular contributors will be Rev. J. H. Jowett, who besides contributing the first sermon of each month will also lead in the Meditations. Other contributors will be Rev. C. H. Park-, Rev. David J. Burrell, Dr. J. Wilbur Chapman, or D. H. Steffens, Pastor H. P. Eckhardt, Rev. C. A. n and Dr. F. B. Meyer.

Mountain Peaks of Prophecy

ONE of the leading authorities on Prophecy today is Professor James M. Gray, dean of Moody Institute of Chicago, already well known to our readers, who has promised to contribute four comprehensive and wonderfully enlightening articles on "The Mountain Peaks of Prophecy," which every one who loves to look forward to the time of the world's redemption will read with intense interest.

Archeology

THOUSANDS of our readers have read with delight the illuminative contributions of such eminent authorities in Oriental research and its relation to Bible history as Professor Albert T. Clay, Babylonian Department of Yale University; Professor Langdon, University of Pennsylvania, and Professor Edgar J. Banks. These foremost American travelers and archeologists will contribute, during the coming year, articles on the latest phases of Oriental research, which will be both valuable and instructive.

Famous Men and Women

FAMOUS men and women, who stand high in the literary and sociological world, will be among our contributors for 1917: Florence Morse Kingsley, author of "Titus" and "Stephen"; Josephine A. Dodge and Carrie C. Catt, representing the opposing wings of Woman Suffrage; Lucy Rider Meyer, the charming writer on philanthropy and sociology; Amelia E. Barr, whose stories are read everywhere; Dr. Francis E. Clark, founder of Christian Endeavor, and globe-trotter; Charles Stelzle, field secretary, sociologist and long active in Christian and humanitarian work; Frank Carpenter, traveler, author and lecturer; Hedgar Pluviannes, whose little tragedies on the Great War have enthralled our readers; Professor David Smith, the famous authority on Bible interpretation, and many others.

Christian Experiences

THE series will continue during a large part of the coming year, and will tell of the personal struggles and triumphs of many who have found the way of salvation.

New Sacred Songs

DURING the coming year the Christian Herald will publish a number of new hymns with music. These compositions are the productions of some of the leading composers of the day—men who have made a name in the field of sacred music. The power of Gospel song to win souls is almost unequaled. These beautiful songs, some of them solos with chorus, others four-part songs, etc., are suited for choir work or for the home-gathering or for other occasions.

Are We Nearing the End of the Age?

STUDENTS of the Bible and those who are watchful of the signs of the times are everywhere discussing the question whether the world is not approaching what has been termed "The End of the Age." There are multiplying indications of a great and world-wide change, which many believe to be due after the present tremendous struggle is over—a change which may suddenly reveal itself as the fulfilment of some long-discussed prophecy. What will be the condition of society in the event of a new age being ushered in? Will it be millennial? Will it witness the restoration of the Chosen Race to Palestine? Will it be the end of war and the beginning of the thousand years of peace?

> Ring out old shapes of foul disease;
> Ring out the narrowing lust of gold;
> Ring out the thousand wars of old,
> Ring in the thousand years of peace.

The ablest minds will discuss this alluring topic during the coming year, in the pages of the Christian Herald.

The Church and Present-Day Problems

HOW far should the Church go in taking an attitude of activity toward the solution of social, economic, moral, and industrial problems? How far is it justified in using its influence, and the means at its disposal, in bringing about better conditions for the neglected millions, in addition to giving them the Gospel? Can it successfully carry the doctrines taught by Jesus into all the affairs of everyday life, without interference with the functions of the State? There are many important ramifications to this subject, which will be discussed during the coming year.

The Church and Socialism

IT is a most significant fact that, at the recent Protestant Episcopal General Convention, some thirteen of the new bishops were found on the side of Socialism. Christian Socialism is making its headway in many of the denominations. The question is asked, "Was Jesus Christ a Socialist?" in the sense that his teachings are of a character which many Socialists acknowledge as the basis of their economic creed; justice to labor, universal helpfulness, the dangers of increasing wealth, the rights of the poor, man's duty toward God and man, etc. These are among the vital topics of our day, and they will receive attention during the coming year.

Religious Progress During 1917

MORE than in any previous year in its history, the Christian Herald proposes to keep in statistical touch with all of the Christian denominations for the purpose of showing, from time to time, their spiritual progress and the growth of true religion throughout the country. All of the information published will be gathered from the official leaders of the various denominations, and will be found reliable and authentic, and of interest to every reader.

The World's "Biggest Business"

IT is now generally admitted that there is no business on earth which can compare in magnitude, in the material means employed, or in astonishing, world-wide development, with the business of Christian Missions. It has been stated that it is bigger than the next half-dozen businesses rolled into one, both as to the numbers engaged and the capital invested. No one can claim the name of Christian or assume to be living up to his privileges, unless he has a share in the carrying out of the Great Commission. The growth of the "King's Business" will receive attention in these columns during 1917.

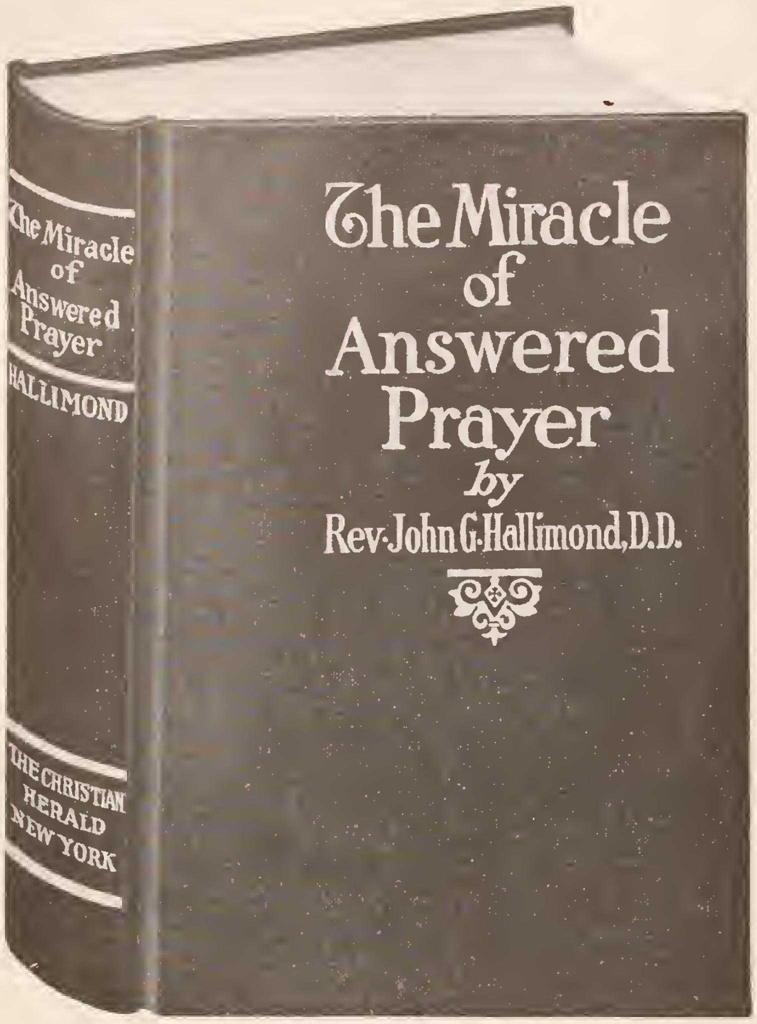
The Church with a Problem

THE church with a problem today is the out-of-town church. In thousands of villages the local churches find themselves losing in influence and in support. New attractions for the young people have sprung up that strongly compete with the church. From many quarters the complaint comes that the fires of evangelism and service are dying out. That such conditions need not exist in any town where there is a live church is proven over and over again in hundreds of places. It shall be our endeavor to show how this very real problem is being not only solved, but destroyed as a problem, in all parts of our countryside.

Making Your Church Known

THE plain fact is being recognized that churches cannot rely upon their silent influence to draw people within their doors. With the greatest work in the world to perform, churches nevertheless find that they must adapt themselves to methods of today if they would do that work effectively. The real difficulty is in drawing a line between unsuitable methods of church advertising and methods that are both eminently in keeping with the high character of the church's mission and effective in interesting the public at large. How to fill your church with people and how to fill the people with your church, are topics of first importance, and will be treated by men who have succeeded.

THE MIRACLE OF ANSWERED PRAYER


The Miracle of Answered Prayer
by
Rev. John G. Hallimond, D.D.
The Miracle of Answered Prayer
HALLIMOND
THE CHRISTIAN HERALD NEW YORK

By Rev. John G. Hallimond, D. D.

A BOOK WITH A MESSAGE FOR EVERY SOUL

THINK of hundreds of authenticated answers to prayer, multiplied in the course of a year to thousands. This is the story told in "The Miracle of Answered Prayer." It is a recital of tremendous and conclusive importance to the Christian world and one which cannot be controverted. It is a book that no one can read without becoming convinced of its truth and of the wonderful goodness of our Heavenly Father toward all who seek Him in the spirit of faith and contrition.

"The Miracle of Answered Prayer" should be in the hands of every Christian in America. The facts it sets forth furnish absolute evidence o the literal fulfillment of the Saviour's promise to his followers: "Whatso-ever ye shall ask of the Father in my name He will give it you." "Ask and it shall be given you. . . ."

This book contains authenticated instances, not ancient, but happenin in our own time—now—of prayers answered for

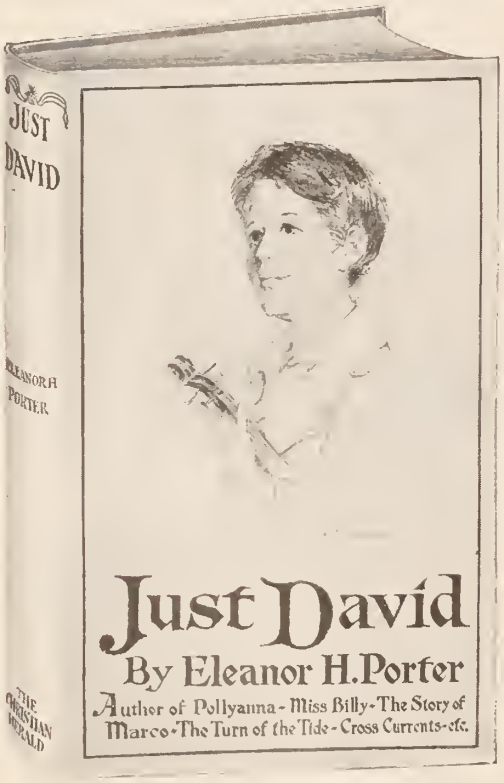
- Healing from sickness
- For averting blindness
- For absent friends
- For wayward sons' conversions
- For spiritual progress
- For aid in business troubles
- Relief from drug habit
- Cure of drunkenness
- For conversion of friends
- For revivals
- For mental troubles
- Lifting of burdens

and a host of other requests, all of which are presented in the name of Jesus and submitted to the Divine Will. There is hardly a conceivable situatio in human experience which is not included in this wonderful book.

We will send a copy of "The Miracle of Answered Prayer," postpaid, together with the Christian Herald for one year, for $2.35;
Or, we will send a copy to present subscribers, as a reward, for sending us one new yearly subscription to the Christian Herald with $2.00.

JUST DAVID

By Eleanor H. Porter, Author of "Pollyanna"

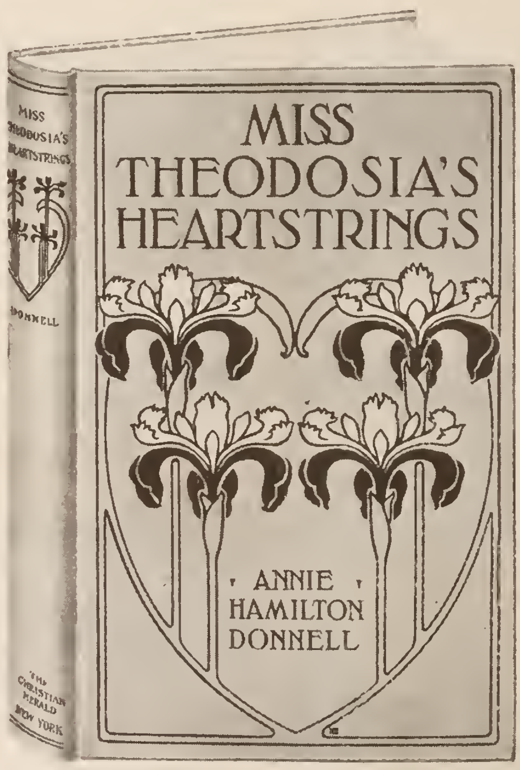

JUST DAVID
ELEANOR H PORTER
THE CHRISTIAN HERALD
Just David
By Eleanor H. Porter
Author of Pollyanna - Miss Billy - The Story of Marco - The Turn of the Tide - Cross Currents - etc.

EVERYONE who has read "Pollyanna" should read "Just David." He is as lovable as the heroine of the Glad Book. Mrs. Porter believes that the idea of the possibility of happiness should be held up to people, but she does not attempt to preach about it. She simply lets her characters speak.

"Just David" is not only a story of amazing popular appeal, but in its way a genuine masterpiece as well. Everyone who reads it has the same enthusiasm. David is one of those characters that seem too real to stay inside a book. It is safe to say that every single reader will regard him as a cherished friend. "Just David," bound in cloth, with frontispiece, postpaid, $1.25 net.

We will send a copy of "Just David," postpaid, together with the Christian Herald for one year, for $2.50;
Or, we will send a copy of "Just David," postpaid, to any present subscriber, as a reward, for sending us one new yearly subscription accompanied by $2.00.

Theodosia's Heartstring


MISS THEODOSIA'S HEARTSTRINGS
ANNIE HAMILTON DONNELL
MISS THEODOSIA'S HEARTSTRINGS
DONNELL
THE CHRISTIAN HERALD NEW YORK

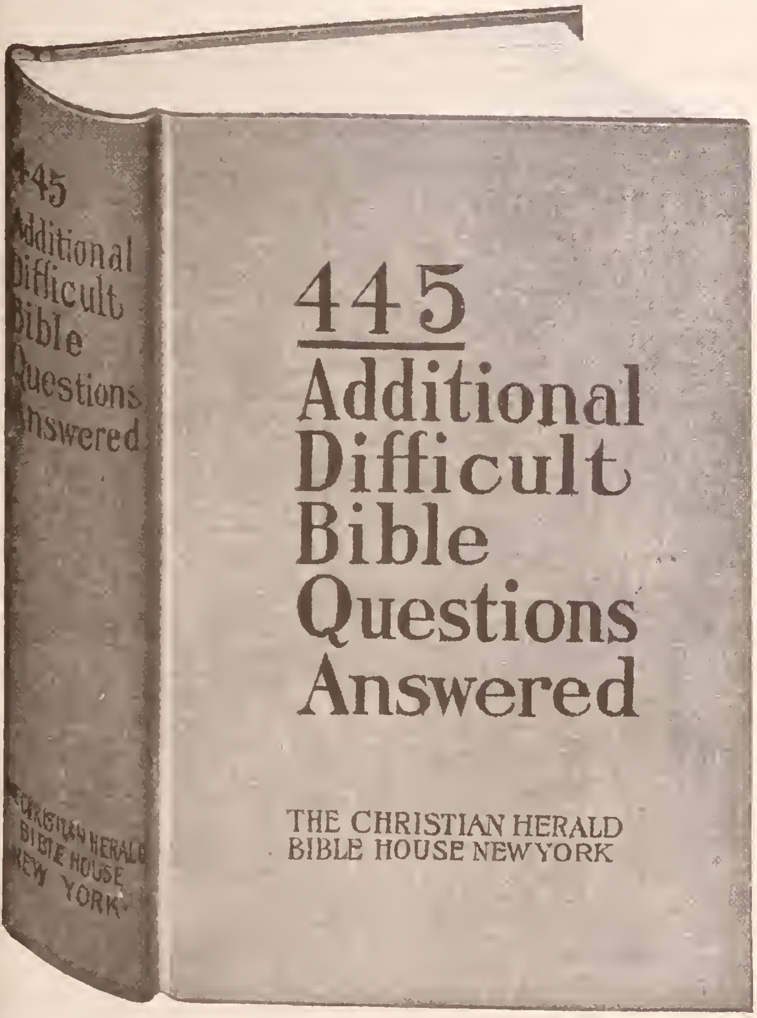
IN this irresistible novel happiness, Miss The dosia Baxter wandered u and down the world f three years in search something to interest h only to come home a find it on the upper step her own front porch. Wh she found was a very mu surprised child who w holding a baby on the sm area of her knees. Th were two of the Fla children who lived in t house next door—Evang line the voluble and lit Elly Precious, who p sessed six toes. Ere lo Miss Theodosia made t acquaintance of Stefe the eldest of the Fla children, and little d Carruthers. How this qu tette of youngsters reach the heart of the staid a travel worn woman a eventually brought a mance into her own life set forth in Mrs. Donne characteristic style. T thousands who have re her story about a little named Rebecca Mary, the popular book beari that title, will be all t more ready to love the irrepressible Evangeline, the ambitious Stefena, and t diminutive Elly Precious.

"Miss Theodosia's Heartstrings" is a book that no one who loves children c resist; the little Flaggs are a constant delight.

We will send a copy of "Miss Theodosia's Heartstrings," postpaid, together with the Christian Herald for one year, for $2.50;
Or, we will send a copy to present subscribers, as a reward, for sending us one new yearly subscription to the Christian Herald with $2.00.

Address: THE CHRISTIAN HERALD, Bible House, New York, N. Y

445 Additional Difficult Bible Questions Answered


445 Additional Difficult Bible Questions Answered
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THE CHRISTIAN HERALD
BIBLE HOUSE NEW YORK
CHRISTIAN HERALD BIBLE HOUSE NEW YORK

A HELP OVER THE HARD PLACES

WHEN the earlier volume entitled "555 Difficult Bible Questions Answered" was published, it met with such an enthusiastic reception that we have been encouraged to follow it with a second volume. Like its predecessor, it forms a compact repository of information, invaluable to pastors, scholars, students, laymen and the general reader. It illuminates and explains a large number of obscure passages, many of which might be misunderstood by the average reader.

Presenting the work of the ablest and soundest expositors in all the denominations, the new book will be found a help to many inquiring souls over the "hard places" in the Bible, and a comfort and encouragement to all who are earnestly striving to learn the truth as presented in the Word.

Here are some of the difficult questions that are thoroughly dealt with in this new book:

Does God employ evil spirits?

What should be the Christian attitude on dancing?

Is the Bible opposed to woman suffrage?

Is it wrong for Christian people to read fiction?

Can a Christian conscientiously play cards?

Will the future state be one of material or spiritual glory?

Does a suicide lose his inheritance in heaven?

What should be the Christian's attitude on war?

What is fellowship with God?

Who was Pilate's wife?

Do angels visit people now?

What is "worldly dress"?

What church entertainments are permissible, and what otherwise; fairs, suppers, etc.?

What does the Bible tell us of the Second Coming?

What is the soul?

If God is omnipotent, why does he let sin go on?

Does God permit evil that good may result?

428 other equally important questions.

We will send a copy of "445 Additional Difficult Bible Questions Answered," postpaid, together with the Christian Herald for one year, for $2.35.
Or, we will send a copy to present subscribers as a reward for sending us one new yearly subscription to the Christian Herald with $2.00.

Martin Luther Anniversary Book

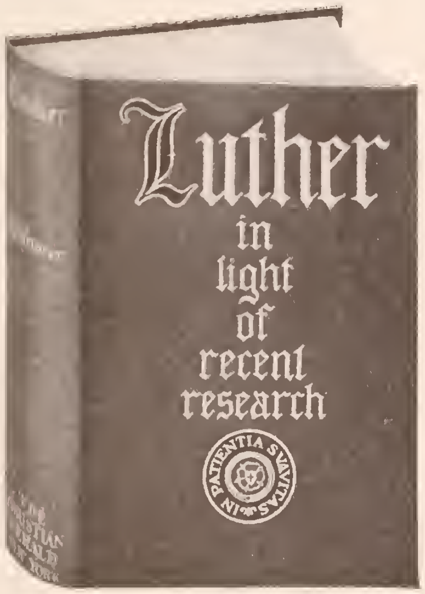
"Luther in Light of Recent Research"

WHILE there are several lives of Luther, Professor Heinrich Boehmer's famous work, which has attracted universal attention in Europe, is one of the best that has ever appeared. It comes most opportunely in view of the celebration of the Four Hundredth Anniversary of the nailing of Luther's famous theses on the gate of the old castle church at Wittenberg, which was the beginning of the Reformation.

The Christian Herald has had the work translated by Professor Carl F. Huth, Jr., of the University of Chicago, who has succeeded in preserving the spirit and the expression of the original in a remarkable degree.

This great book, which should be read by every Protestant in America, is supplemented by a series of eighty-one Luther pictures, all of them from the most authentic sources, and the whole forming a Luther Picture Gallery.

We will send the "Life of Luther," handsomoly bound in cloth, postpaid, together with the Christian Herald for one year, for $2.75.
Or, we will send a copy to present subscribers as a reward for sending us two new yearly subscriptions to the Christian Herald with $4.00.



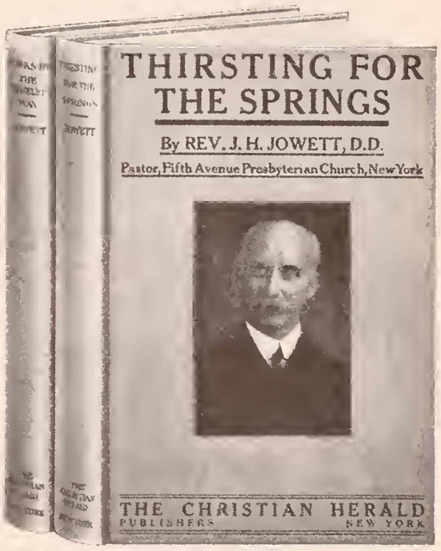
Two Books by a Famous Pastor

Rev. J. H. Jowett, D. D.

DOCTOR JOWETT has been aptly described as "the most spiritual preacher in America." He has written these two volumes, "Thirsting for the Springs" and "Brooks by the Traveler's Way," in his happiest vein, and the gift of felicitous expression shines out on every page.

The reader is carried along through gardens and woodlands, as on a pleasant journey. He is in a rarefied atmosphere and is buoyed and uplifted unconsciously at every step. The varied experiences of life, its trials, allurements, disappointments and surprises, pass before him like a moving picture. He drinks deep draughts at the springs of faith, warms himself in the sunlight of hope, and finds cheer and comfort, consolation and strength to go forward.

These two volumes, aggregating 530 pages, handsomely bound in cloth, will be sent together with the Christian Herald for one year, postpaid, for $2.50.
Or, we will send a copy of each volume to present subscribers as a reward for sending us one new yearly subscription to the Christian Herald with $2.00.


THIRSTING FOR THE SPRINGS
By REV. J. H. JOWETT, D.D.
Pastor, Fifth Avenue Presbyterian Church, New York
THE CHRISTIAN HERALD
PUBLISHERS NEW YORK
BROOKS BY THE TRAVELER'S WAY
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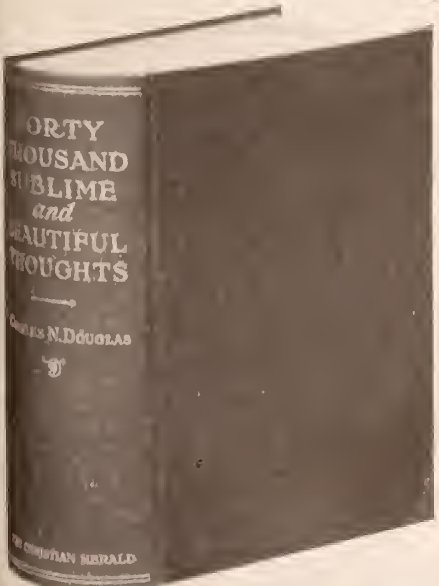


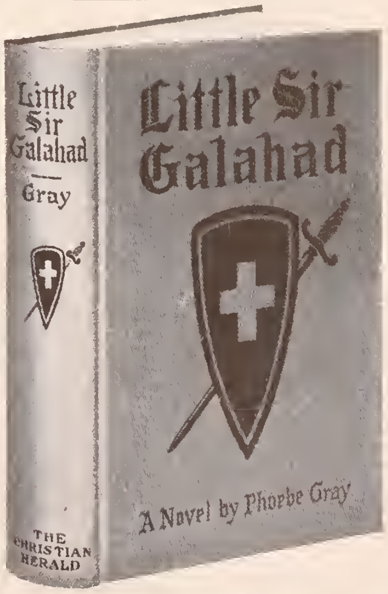
40,000 Beautiful Quotations

SOME years ago the Christian Herald published a work entitled "Forty Thousand Sublime and Beautiful Thoughts." It was composed of a collection of the best sayings on every conceivable subject which the compiler could come upon. It was a remarkable compilation, and it was used largely in public as well as private libraries.

In the course of time, the edition of this book became exhausted. We had so many inquiries for the work that we have republished it, thoroughly revised.

The mission of this work is to supply a universal need which is felt by the multitude of busy men and women of today, who, while eager to be initiated into the society of the great masters of literature, find it impossible to devote the time necessary to accomplish that result.

We will send "Forty Thousand Sublime and Beautiful Thoughts," postpaid, together with the Christian Herald for one year, for $3.50.
Or, we will send a copy to present subscribers as a reward for sending us two new yearly subscriptions to the Christian Herald with $4.00.



A Story for the Family Circle

LITTLE SIR GALAHAD

LITTLE SIR GALAHAD is a boy every bit as wonderful and with as high ideals as those of the ancient Knights, but he is an up-to-date hero and a very real little personage, quick-witted, clever and amusing, and, together with his youthful friends who come under the magic spell of his influence, he goes through many exciting experiences and keeps the reader's interest absorbed right through the story.

"Little Sir Galahad" has quite a variety of friends, including stanch little Mary Alice, who grows up to a winsome womanhood, and poor Lem Brown, who had to be helped ever so often. Then there is a big background of old and young folks who must certainly have been drawn from actual life, as we have all known just such people. Besides, there is a big-hearted millionaire—but we must not anticipate. There is much that is charming and humorous and intensely human in the whole story.

We will send "Little Sir Galahad," postpaid, together with the Christian Herald for one year, for $2.50.
Or, we will send a copy of "Little Sir Galahad," postpaid, to any present subscriber as a reward for sending us one new yearly subscription with $2.00.

Address: THE CHRISTIAN HERALD, Bible House, New York, N. Y.

MAGAZINE READING FOR ALL THE FAMILY

If you have not ordered your magazines, now is the time to do so. The Christian Herald has made arrangements with the publishers of other magazines whereby our readers can obtain two or more magazines in a club at a considerable saving over the price if ordered singly. The prices given here are for one year (new or renewal) and can go to different addresses, excepting in a few cases noted otherwise. No one can fill your order for these magazines at any lower prices.

The cost of any combination can be obtained by referring to the periodical list below. Canadian postage 50 cents additional; foreign, $1.0

Subscriptions as Holiday Gifts An annual subscription to the Christian Herald or t one of the many magazines listed below will make holiday gift that will be appreciated during the enti year. These clubbing offers supply an economical solution of the gift problen An attractive gift card will be sent by each magazine to the recipient if th donor so requests when sending the order.

Christian Herald $2.00
McCall's (pattern) .50
$2.00 Save 50 cts.

Christian Herald $2.00
Housewife .50
$2.00 Save 50 cts.

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McCall's	Class 10
Total class numbers	70
Multiply by	5
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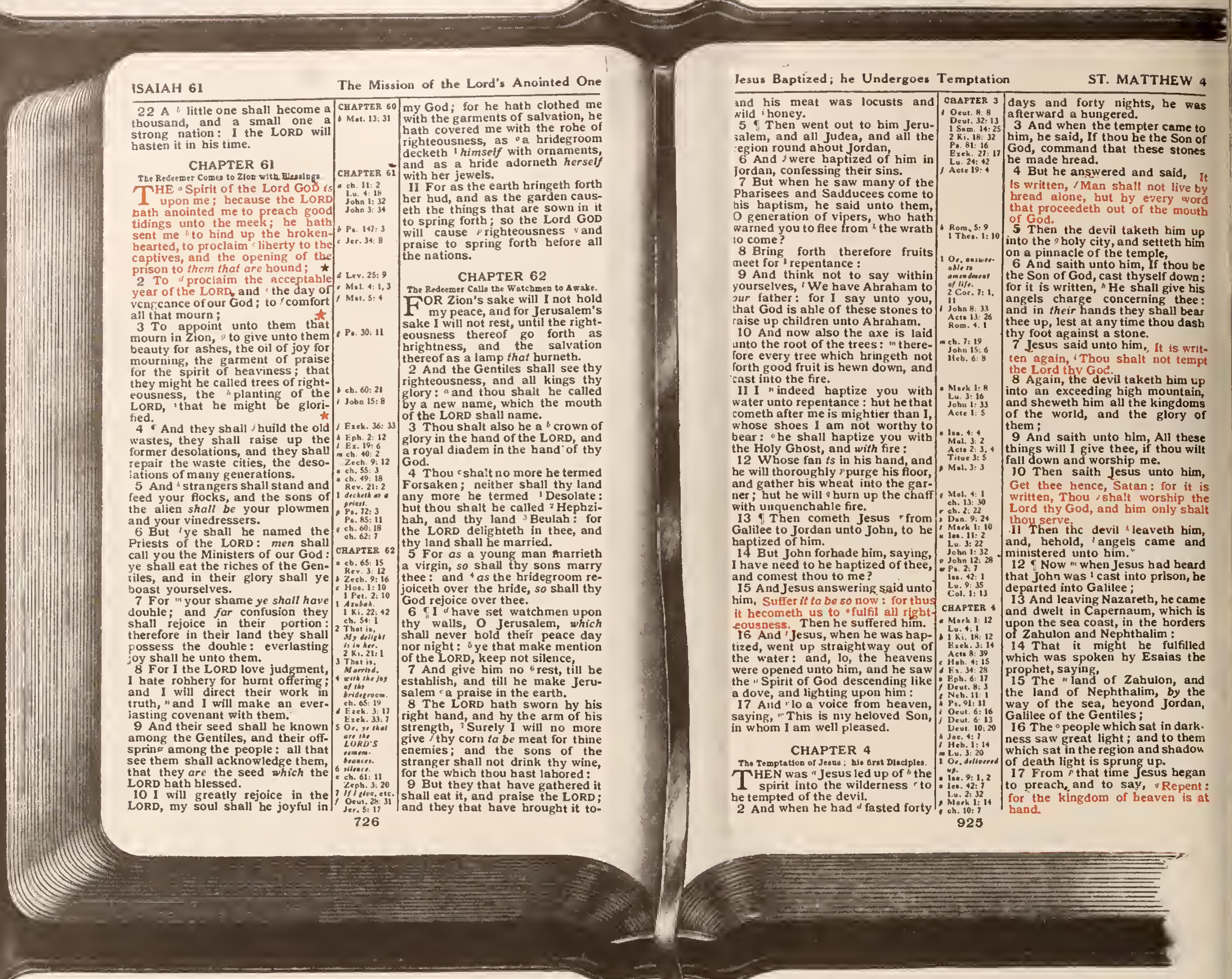

ISAIAH 61 The Mission of the Lord's Anointed One

22 A [b] little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

CHAPTER 61

The Redeemer Comes to Zion with Blessings

THE [a] Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me [b] to bind up the brokenhearted, to proclaim [c] liberty to the captives, and the opening of the prison to *them that are* bound; ★

2 To [d] proclaim the acceptable year of the LORD, and [e] the day of vengeance of our God; to [f] comfort all that mourn; ★

3 To appoint unto them that mourn in Zion, [g] to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the [h] planting of the LORD, [i] that he might be glorified. ★

4 ¶ And they shall [j] build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

5 And [k] strangers shall stand and feed your flocks, and the sons of the alien *shall be* your plowmen and your vinedressers.

6 But [l] ye shall be named the Priests of the LORD: *men* shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

7 For [m] your shame *ye shall have* double; and *for* confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.

8 For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, [n] and I will make an everlasting covenant with them.

9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they *are* the seed *which* the LORD hath blessed.

10 I will greatly rejoice in the LORD, my soul shall be joyful in

CHAPTER 60
[b] Mat. 13: 31
CHAPTER 61
[a] ch. 11: 2 Lu. 4: 18 John 1: 32 John 3: 34
[b] Ps. 147: 3
[c] Jer. 34: 8
[d] Lev. 25: 9
[e] Mal. 4: 1, 3
[f] Mat. 5: 4
[g] Ps. 30: 11
[h] ch. 60: 21
[i] John 15: 8
[j] Ezek. 36: 33
[k] Eph. 2: 12
[l] Ex. 19: 6
[m] ch. 40: 2 Zech. 9: 12
[n] ch. 55: 3
[o] ch. 49: 18 Rev. 21: 2
1 decketh as a priest.
[p] Ps. 72: 3 Ps. 85: 11
[q] ch. 60: 18 ch. 62: 7
CHAPTER 62
[a] ch. 65: 15 Rev. 3: 12
[b] Zech. 9: 16
[c] Hos. 1: 10 1 Pet. 2: 10
1 Azubah. 1 Ki. 22: 42 ch. 54: 1
2 That is, My delight is in her. 2 Ki. 21: 1
3 That is, Married.
4 with the joy of the bridegroom. ch. 65: 19
[d] Ezek. 3: 17 Ezek. 33: 7
5 Or, ye that are the LORD'S remembrances.
6 silence.
[e] ch. 61: 11 Zeph. 3: 20
7 If I give, etc.
[f] Deut. 28: 31 Jer. 5: 17

my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as [o] a bridegroom decketh [1] *himself* with ornaments, and as a bride adorneth *herself* with her jewels.

11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause [p] righteousness [q] and praise to spring forth before all the nations.

CHAPTER 62

The Redeemer Calls the Watchmen to Awake.

FOR Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth.

2 And the Gentiles shall see thy righteousness, and all kings thy glory: [a] and thou shalt be called by a new name, which the mouth of the LORD shall name.

3 Thou shalt also be a [b] crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

4 Thou [c] shalt no more be termed Forsaken; neither shall thy land any more be termed [1] Desolate: but thou shalt be called [2] Hephzibah, and thy land [3] Beulah: for the LORD delighteth in thee, and thy land shall be married.

5 For *as* a young man marrieth a virgin, *so* shall thy sons marry thee: and [4] *as* the bridegroom rejoiceth over the bride, *so* shall thy God rejoice over thee.

6 ¶ I [d] have set watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night: [5] ye that make mention of the LORD, keep not silence,

7 And give him no [6] rest, till he establish, and till he make Jerusalem [e] a praise in the earth.

8 The LORD hath sworn by his right hand, and by the arm of his strength, [7] Surely I will no more give [f] thy corn *to be* meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast labored:

9 But they that have gathered it shall eat it, and praise the LORD; and they that have brought it to-

726

Jesus Baptized; he Undergoes Temptation ST. MATTHEW 4

and his meat was locusts and wild [i] honey.

5 ¶ Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,

6 And [j] were baptized of him in Jordan, confessing their sins.

7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from [k] the wrath to come?

8 Bring forth therefore fruits meet for [1] repentance:

9 And think not to say within yourselves, [l] We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the axe is laid unto the root of the trees: [m] therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 I [n] indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: [o] he shall baptize you with the Holy Ghost, and *with* fire:

12 Whose fan *is* in his hand, and he will thoroughly [p] purge his floor, and gather his wheat into the garner; but he will [q] burn up the chaff with unquenchable fire.

13 ¶ Then cometh Jesus [r] from Galilee to Jordan unto John, to be baptized of him.

14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to [s] fulfil all righteousness. Then he suffered him.

16 And [t] Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the [u] Spirit of God descending like a dove, and lighting upon him:

17 And [v] lo a voice from heaven, saying, [w] This is my beloved Son, in whom I am well pleased.

CHAPTER 4

The Temptation of Jesus; his first Disciples.

THEN was [a] Jesus led up of [b] the spirit into the wilderness [c] to be tempted of the devil.

2 And when he had [d] fasted forty

CHAPTER 3
[i] Deut. 8: 8 Deut. 32: 13 1 Sam. 14: 25 2 Ki. 18: 32 Ps. 81: 16 Ezek. 27: 17 Lu. 24: 42
[j] Acts 19: 4
[k] Rom. 5: 9 1 Thes. 1: 10
1 Or, answerable to amendment of life. 2 Cor. 7: 1, 11
[l] John 8: 33 Acts 13: 26 Rom. 4: 1
[m] ch. 7: 19 John 15: 6 Heb. 6: 8
[n] Mark 1: 8 Lu. 3: 16 John 1: 33 Acts 1: 5
[o] Isa. 4: 4 Mal. 3: 2 Acts 2: 3, 4 Titus 3: 5
[p] Mal. 3: 3
[q] Mal. 4: 1 ch. 13: 30
[r] ch. 2: 22
[s] Dan. 9: 24
[t] Mark 1: 10
[u] Isa. 11: 2 Lu. 3: 22 John 1: 32
[v] John 12: 28
[w] Ps. 2: 7 Isa. 42: 1 Lu. 9: 35 Col. 1: 13
CHAPTER 4
[a] Mark 1: 12 Lu. 4: 1
[b] 1 Ki. 18: 12 Ezek. 3: 14 Acts 8: 39
[c] Heb. 4: 15
[d] Ex. 34: 28
[e] Eph. 6: 17
[f] Deut. 8: 3
[g] Neh. 11: 1
[h] Ps. 91: 11
[i] Deut. 6: 16
[j] Deut. 6: 13 Deut. 10: 20
[k] Jas. 4: 7
[l] Heb. 1: 14
[m] Lu. 3: 20
1 Or, delivered up.
[n] Isa. 9: 1, 2
[o] Isa. 42: 7 Lu. 2: 32
[p] Mark 1: 14
[q] ch. 10: 7

days and forty nights, he was afterward a hungered.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, [f] Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the [g] holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, [h] He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, [i] Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou [j] shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil [k] leaveth him, and, behold, [l] angels came and ministered unto him.

12 ¶ Now [m] when Jesus had heard that John was [1] cast into prison, he departed into Galilee;

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:

14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

15 The [n] land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles;

16 The [o] people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

17 From [p] that time Jesus began to preach, and to say, [q] Repent: for the kingdom of heaven is at hand.

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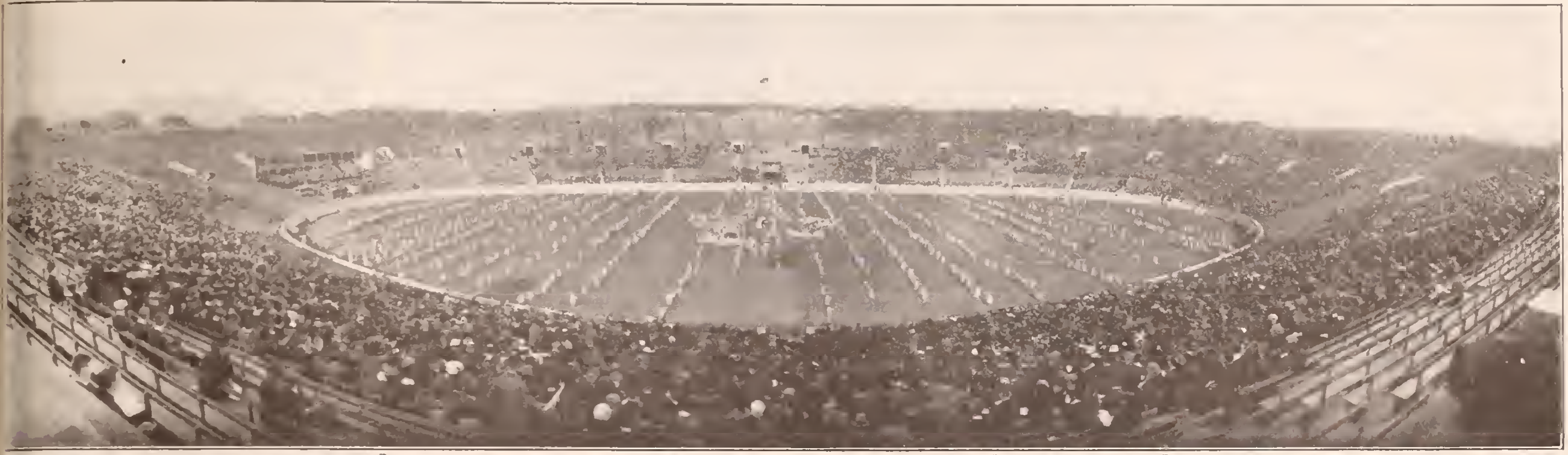

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Yale's Two Hundredth Anniversary

THE recent two hundredth anniversary of Yale College was celebrated in a manner becoming so important an event. The exercises reached their climax in the superb pageants presented in the Bowl, the mammoth athletic arena of the university. There were seven thousand performers, and twenty-five thousand spectators. The scenes represented the early history of the New Haven colony, the life of the Yale student from the beginning till now, and other matters. Elihu Yale, born in Boston, went to India, amassed a large fortune, and made gifts of books and money to the Collegiate School of Connecticut at Saybrook, which had been founded in 1701. When the school was removed to New Haven in 1717 it was named Yale College after its benefactor To the school, which already had a medical course, were added a theological school in 1822, and a law school in 1824, and a scientific course in 1846. Since then schools of philosophy and fine arts and post-graduate courses of all kinds have been added. In 1871 the college officially took the name of Yale University, though it had been in fact a university almost from the beginning. The first trustees who governed Yale were ten of the most prominent ministers of the colony. Yale, like most of the universities of America and of the world, was founded by followers of Christ, and through its long life has breathed a healthful moral and religious atmosphere. The devout children of Yale recognize the divine providence in the foundation and prosperity of their alma mater, and may say with Samuel, when he "*took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the Lord helped us.*" (*I Sam. 7 : 12.*)

War Makes Men Gray

ARMY physicians and men of science are discussing the effect on future generations of the premature aging of millions of n now at the battle fronts. It is said t soldiers ten months in the trenches, osed to the nerve-shattering shock shell fire, often come out with the earance of ten years having been ed to their life. A shorter period n this often suffices to turn to iron-y the hair of a boy of twenty-five. s premature aging is peculiar to no ionality. It is noticeable alike along English and French lines and among prisoners from Germany, Austria Russia. "We attribute the gray s now so noticeable everywhere at front to a 'subconscious worry'," l a Canadian army surgeon. He tinued: "I have never known actu- of hair turning gray over night, the novelists are so fond of putting but it often happens within the space week or ten days." There is no wpoint from which the war does not k terrible. The premature aging of survivors is pathetic; but what of millions of young men, the flower of rope, who went out never to return? thought of it is enough to break the rt of the race. The effect of the it upon the body, of the agony of soul on the physical health, is a ntific fact. The effect of sorrow for afflicted nation upon his appearance hown in the cup-bearer who offered wine to Artaxerxes the king, who, icing his changed appearance, said: *hy is thy countenance sad, seeing thou not sick? This is nothing else but ow of heart.*" (*Neh. 2 : 2.*)

ill Requires Cooking, Sewing

WEALTHY woman left $10,000 to each one of her two granddaughters the condition that at the age of nty-one she should have learned to k well a meal with six courses and to ke a suit of clothes which she should r. The two young ladies are children vealth and culture, college girls. The er day one of the granddaughters ched the age of twenty-one, and she l long before demonstrated to com- ent judges her ability to cook a meal six courses to the queen's taste, and nake with her own hands every stitch lothing she had on, which fitted her utifully. The other granddaughter also proven herself an expert in king and sewing, and is ready for the thday and the $10,000. What a sen- le old woman this grandmother was! knew that while the girls would be ght Latin, Greek, French, botany, ronomy, chemistry, history, poetry, sic, and painting, all necessary in a eral education, there was something even more elemental and important: the preparing of food for the support of the body and clothing for its protection and adornment. She knew that the ceaseless round of fashionable life, which lays such a cruel tribute on the time, energy, and health of the young women of today, would lure them away from usefulness and happiness, and she wanted to emphasize the necessity of the homemakers' instinct and mission. A girl who grows into her majority without knowing how to sweep, make a bed, cook a meal, darn a stocking, or make a suit of clothes for a boy or girl, will be a handicap to the man who marries her, and a greater handicap to herself. The daughters of nearly all the multimillionaires in this country are taught the art of housekeeping as a necessary condition of the greatest usefulness and happiness. Fortunately domestic science is being introduced into public and private schools and female colleges, and the most competent and highly paid instructors are teaching the girls how to cook and sew. There is this mention of the ideal housekeeper who made her own clothing: "*She layeth her hands to the spindle, and her hands hold the distaff.*" (*Prov. 31 : 19.*)

British Columbia's Telescope

AN immense steel framework is being completed at the new Dominion Observatory at Saneteh Hill, British Columbia, to house the second largest telescope in the world. The instrument has a lens measurement of 73 inches, and its tube is sufficiently large for an automobile to drive through it. In few departments of science has there been greater progress than in astronomy. Millions of the ancients worshiped the stars, but they knew almost nothing about them. In these days men give names to the stars, calculate their velocity, take their measure and weight. With the aid of powerful telescopes there are revealed systems beyond systems of worlds. And the devout student of science, with the Bible as the telescope, with the eye of faith sees these systems of worlds all revolving around God's white throne. The psalmist caught somewhat of the magnitude and sublimity of the starry heavens as the divine handiwork when he said: "*When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained, what is man, that thou art mindful of him? and the son of man, that thou visitest him?*" (*Ps. 8 : 3, 4.*)

School Teacher Fifty Years

WILLIAM WATTS, supervising principal of the schools of Burlington, N. J., was the guest of honor the other night at a dinner to celebrate his fifty years of service, given by the "old boys" he had taught during the half century. More than 300 attended the reception and dinner, which was served in the Baptist Society Hall. The municipality of Burlington presented to Mr. Watts an engrossed set of resolutions, and the "old boys" gave him a gold watch, which was presented by W. E. Schermerhorn. Among those who spoke at the dinner were H. S. Prickett of Philadelphia, G. E. Armstrong of Chicago, C. J. Webb of Philadelphia, Rev. J. E. Shaw of Perth Amboy, A. Fraser of Cleveland, G. G. Dunn of Burlington, S. D. Lansing of Watertown, N. Y., and R. Frothingham of New York. How befitting the dinner given by the city and the "old boys" in recognition of fifty years of service, whose influence no earthly scale can weigh or arithmetic compute! Let not all the laurel be bestowed upon the warrior, the ruler, the money prince, the baseball champion. Let the wreath be put on the brow of the school teacher, the real ruler in the realm of mind; on the brow of him who with patience and fidelity prepared the young for the practical duties of this life and for the destiny of the life which is to come. In character and service he was a minister of the Lord Jesus. The apostle, in enumerating those who were to have an important part in saving the world, said: "*And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.*" (*Eph. 4 : 11.*)

Oak and Olive Trees

A CERTAIN blight has been noticed on the olive trees of various parts of the world. The blight has been traced to the proximity of the oak to the olive tree. By special scientific investigation of the subject in Italy it has been discovered that no disease is transmitted by the oak, but that the roots of the oak appropriate the richness of the soil and literally starve the olive into its diseased condition. The olive was one of the most important articles of food among the Hebrews. It is constantly mentioned in the Scriptures. The diseased olive trees of today call to mind this verse: "*The labor of the olive shall fail.*" (*Hab. 3 : 17.*)

Sells Teeth for Whisky

A MAN appeared in the court of Judge Mahoney in Chicago the other day on the charge of having had his teeth pulled out, taking out the heavy gold fillings from them and selling them for whisky, and then refusing to pay the dentist for pulling his teeth. Policeman and dentist appeared against him and he was sent to the House of Correction. Poor fellow! His thirst for rum was so hot, and so crazy was he made by it, that he did this ridiculous and wicked thing. Such wrecks of body and mind are the very things, however, that are helping to kill the liquor traffic. The incident is an illustration of the fact that "*Wine is a mocker, strong drink is raging.*" (*Prov. 20 : 1.*)

Making Bread with Potatoes

THE Agricultural Department at Washington has been making a series of experiments in the utilizing of potatoes in the making of bread. The experts there declare that bread containing boiled and mashed potatoes is just as nutritious as that made of wheat alone, and that it has the advantage of remaining fresh longer. The government experts baked excellent bread with three pounds of potatoes and two and a half pounds of wheat flour. Three recipes have been formulated. Bread made of cereals has been counted as the staff of life through all the centuries. The wheat of Egypt is thus used as a synonym for bread: "*And the dearth was in all lands; but in all the land of Egypt there was bread.*" (*Gen. 41 : 54.*)

Practical Thanksgiving

Continued from page 1299

in world history for the children of our posterity to study in their schools!

What a chapter awaits the writing, for them to study alongside of that one! A chapter that will recount the triumph of Christian charity over the lust of gain. A chapter that you who read these lines will help to write. A chapter that is not drenched with the blood of fighting armies, but with the grateful tears of rescued peoples. A chapter that will not recount the splendid conquests of mad hosts, but an overcoming of famine and pestilence by the simple gifts of gentle hearts. A chapter that will not stagger the mind with the records of the casualties in a great war, but will strengthen the human race in the quality of mercy by records of countless families reunited, reinstated in their homes, remade into nations. A chapter that will have nothing to tell of vast indemnities exacted by conquering hordes, but much to tell of mighty gifts by myriad hands that gave and gave again and kept on giving until every hunger pang had ceased and every tear had dried.

THE good ship Cæsar is but one, and in comparison, indeed, a slight, incident in the great work of mercy which is to be done. But it is an incident in which all of us should be glad to have whatever part we have taken. As at present planned, the ship will carry 1,000 cases of condensed milk (for children); 200,000 pounds of lima beans; 2,100,000 pounds of whole wheat; 50,000 gallons of petroleum; 500,000 pounds of sugar; 600,000 pounds of rice; 400,000 pounds of crushed wheat; 10,000 barrels of flour; 25,000 gallons of cottonseed oil. The American Committee for Armenian and Syrian Relief is still calling for funds with which to pay for the supplies and if possible increase the quantity. These things are the best possible commodities to be sent into that land. They will do the maximum of good at the minimum of cost. In other words, they constitute the most economical and beneficial cargo that could be selected.

When the vessel arrives at Beirut, the cargo will be turned over to Dr. Ward, chairman of the Red Cross Committee, who will take charge of the distribution, cooperating with the American Committee for Armenian and Syrian Relief and with missionaries. Mr. W. W. Peet, treasurer of the American Board at Constantinople, assures the committee that every particle of merchandise will positively reach those for whom it is intended. The ship is scheduled to sail from New York early in December, and while it may not reach its destination in time for Christmas distribution, this initial gift of food supplies will nevertheless go as a Christmas gift. And it is by no means too late for the readers of the Christian Herald to enlarge their share in this cargo. Gifts intended specifically for that purpose should be forwarded immediately to us, and be so designated.

NO Thanksgiving Day family reunion could better express gratitude to God for the blessings of the year than in the form of a definite determination to give, for the relief of the widows and orphans of the war in Europe during the ensuing twelve months, as large an amount and as regularly as possible. The monthly offering clubs which we have instituted will be found by our readers to be a great help in systematic giving and distribution of gifts of charity which cannot be administered directly by the givers. In fact, we suggest that every reader of the Christian Herald signalize this Thanksgiving Day by adopting this systematic giving plan. It would be a simple matter to look ahead for the year and lay out, tentatively at any rate, the distribution of your charitable gifts. Plans so made must to a certain extent be somewhat elastic, as for one reason or another it may be desirable either to increase your outlay or to retrench at some time during the year. But the amount that you will put aside weekly for charitable gifts you can decide upon, and how it shall be divided. And we shall be very glad to have you make use of the Monthly Offering Clubs plan of the Christian Herald for the prompt and effective distribution of any proportion of your charities. We will enter you under any one of the clubs that you designate, and each monthly remittance (or weekly, if you prefer to send it in so often) will be entered to your credit and distributed exactly as you specify. The clubs are not designed solely for the war relief work, but for general benevolences. Let us tell you again what these clubs are:

No. 1. For donors of fifty cents monthly.
No. 2. For donors of one dollar monthly.
No. 3. For donors of two dollars monthly.
No. 4. For donors of three dollars monthly.
No. 5. For donors of five dollars monthly.
No. 6. For donors of ten dollars monthly.
No. 7. For donors of twenty dollars monthly.
No. 8. For donors of twenty-five dollars monthly.
No. 9. For donors of fifty dollars monthly.
No. 10. For donors of *some* amount monthly determined by circumstances each month.

Names are being enrolled every day, the standing on November 17 being as follows:

Club No. 1. ($.50 monthly)
Aaronson, Bertha
Aaronson, Virginia
Baker, Mrs. W. C.
Blaisdell, Jennie L.
Bliven, Lillian E.
Curl, Mrs. M. E.
Dilworth, Miss E. D.
Hancock, Mrs. Albert
Hansen, Edith
Henderson, Mrs. F. W
Hitt, Miss Ella M.
Holmes, Edna
Hulsart, Miss C. E.
Jernigan, L. C.
Jones, Mrs. Oliver C.
Kimmel, Delline
Landis, Mrs. Mary C.
Manget, S. H.
Mininger, Wm. H.
Nordgaarden, Miss Nettie
Sands-Broun, M. C.
Starnes, Mrs. Jerry
Thompson, H. R.
Thompson, Mrs. Julia B.
Van Arsdale, Etha
Yerkes, Mrs. Annie
"Brother," Chicago, Ill.
H. E. B.

Club No. 2 ($1.00)
Bevers, Albert W.
Brown, Nellie
Cockey, Mr. J. P.
Fechtig, Mrs. M. B.
Fletcher, Samuel
Fox, Mrs. M. J.
Hahn, Eleanor
Hannett, Mrs. Grace
Harris, Mrs. Margaret M.
Hemmeon, Rev. J. B.
Hesse, Mrs. O. V.
Hopkins, Mrs. M.
Jordan, Leland K.
La Huis, Mr. John
Lish, Mrs. J.
McMillan, Mrs. Anna F.
M. E. M.
Parris, J. T.
"Check"
Raiser, J. Albert
Robinson, A. C.
Smith, Miss Lillie T.
Smith, R. H.
Tepper, Miss Annie C.
Tubb, Stella
Watson, M. Emma
L. E. O.

Club No. 3 ($2.00)
Hoyt, Chas. P.
Lumbeck, E. B. and Ella N.
Matz, Ida J.
Prescott, Augustus
Schwab, Elizabeth

Club No. 4. ($3.00)
Blair, Emily H.
Cutler, Mrs. Adaline E.
McKay, Mrs. A. M.
O. S. S.
Whetstone, Mrs. Guy H.
D. B.

Club No. 6. ($10
Ashbrook, Mrs. France
T. W.

Club No. 9 ($50.0
O. K.

Club No. 10. (Som amount)
Beatty, Mrs. A. M.
Gregory, Mrs. J. B.
Newhouse, Mr. & Mrs.
Townes, Mrs. T. T.
Wicks, Mrs. Albert
A. S. W.
R. W. B.

BUT do not let us draw your attent n away from the main purpose f this article by this reference to meth . While America is celebrating Than - giving Day with praise for overwhelm g blessings of prosperity and freedom fr pestilence and calamity, these ab t whom we have been writing are in e very depths of sorrow and sufferi . We cannot, we must not, we will t forget them. They must have a pl e at our tables. Let us have them n remembrance when our heads e bowed for the word of grace before e Thanksgiving dinner. And let us th k of them, not mournfully, but v h eager purpose to help, as we celebr e the day. Let us go to our beds t night grateful that it has been in r power and in our heart and in r purpose to overcome the colossal il which has been done to these fel w beings, by good that cannot e measured.

PRESIDENT WILSON, in his P - lamation of November 30 s Thanksgiving Day, says:

"And I also urge and suggest r duty, in this, our day of peace d abundance, to think in deep sympa y of the stricken peoples of the w d upon whom the curse and terror f war has so pitilessly fallen and to - tribute out of our abundant mean o the relief of their sufferings.

"Our people could in no better y show their real attitude toward e present struggle of the nations t n by contributing out of their abunda e to the relief of the suffering which r has brought in its train."

A Week in the World's News

Continued from page 1302

experiments. Carranza troops are reported to have retaken Parral and Jimenez from the Villistas. On the other hand, it was reported that the forces of Felix Diaz had captured Tehuantepec City and to have invested Salina Cruz.

Crushing Pressure on China. Correspondence of the Associated Press from Peking shows great uneasiness in the Chinese capital and press over the continued political pressure of Japan, which is reported as even more relentless since the Chengchiatung incident, reported in the Christian Herald of September 6 and 20, in which Japanese and Chinese troops clashed over the arrest of Japanese merchants in Manchuria. Japan is reported to be demanding the reprimand of the Chinese division commander, punishment of the officers directly responsible, the issuance of orders to Chinese troops in southern Manchuria and eastern inner Mongolia forbidding them to irritate or provoke Japanese troops or residents, and the stationing of Japanese police at such points in the two provinces as the Japanese government may consider necessary. In addition to these demands, Japan is suggesting but not insisting at present upon the employment of a certain number of Japanese officers as military advisers of Chinese troops and the employment of Japanese officers as instructors in the Chinese military academy, upon an apology of the Chinese military governor of Mukden, and the provision of a suitable sum of money as indemnity to Japanese and the families of Japanese injured or killed in the Chengchiatung affair. The Peking Gazette is quoted as saying, "It is not friendship that Japan seeks in China; it is loot and plunder that she hunts for." The $5,000,000 loan which China has been seeking for over a year was arranged with the Continental and Commercial National Bank of Chicago on November 16. The terms of the agreement were approved by the American State Department.

Washington Protests Belgian Exile. It was reported on November 14 that the good offices of the United States government were being exerted in an effort to bring a halt to the deportation of Belgian civilians into Germany for forced labor. No formal protest was made. Mr. Joseph C. Grew, American chargé d'affaires at Berlin, was cabled to take the matter up personally with Chancellor von Bethmann-Hollweg and to point out to him that the forcible removal of Belgians into Germany was making a most unfavorable impression upon neutral public opinion.

A Union of Employers. There was organized in New York on November 15 an organization of employers which will be known as the National Industrial Conference Board. This organization will prepare the industries of the United States for the economic changes that are to follow peace in Europe. It will be a clearing-house for economic information and a forum for constructive discussion, and will furnish machinery for cooperative action. The Board represents twelve industrial organizations comprising 15,000 employers, who direct the energies of 7,000,000 workers. In some quarters the organization is looked upon as a union of employers, which might be expected to combat organized labor in its efforts to secure legislation such as the recently passed Adamson eight-hour law.

Deutschland in Collision. The submarine merchantman Deutschland on November 17 rammed and sank the tug T. A. Scott, Jr., which was convoying the Deutschland to sea. The tug was ahead of the Deutschland, and was temporarily halted by the tide in a passage called The Race at the entrance to the Thames River. Before either the tug or the Deutschland could maneuver, the freighter struck the tug which went to the bottom with all five of its crew. The Deutschland returned to her pier where it was found that her stem was twisted and several plates were badly damaged, necessitating repairs which were expected to take from one to two weeks.

The Pacific Wireless. An exchange of cordial greetings between President Wilson and the Emperor of Japan on November 14 marked the opening of commercial wireless operation between the United States and Japan. The messages from San Francisco to Tokyo are relayed at Honolulu. It is 2,087 miles from the Bolinas Ridge transmitting station near San Francisco to the Hawaiian wireless station at Kahuku near Honolulu, and 3,355 miles to the receiving station at Funabashi near Tokyo. Previous to the inauguration of this service, the longest commercial wireless route was 2,200 miles from Glace Bay, Nova Scotia, to England. The United States government is maintaining a neutrality censor at the relay station at Honolulu.

Fragments of News. Major General George W. Goethals, governor of the Panama Canal Zone, was at his own request placed on the retired list of the army on November 15. . . . Late returns made certain the election of Miss Jeannette Rankin as a representative in Congress from the state of Montana. In spite of her political activities, Miss Rankin is said to make her own hats and gowns and to be an expert at lemon meringue pie. She is thirty-four years old, about five feet four inches in height, slender, with light brown hair which her enemies call red. . . . News reports on November 12 showed strawberries ripening in a backyard in Chicago and the first snow of the season covering the ground in Maine. Reports were not available as to the condition of the political plum crop. . . . Reports from England show that there has been a great increase in juvenile crime since the war began, and Home Secretary Samuels is working with Sir R. Baden Powell and other leaders of juvenile movements to perfect plans to combat this condition. . . . The total vote of the Socialist party in the recent national election is reported as slightly in excess of 1,300,000. . . . Henry George, Jr., son of the famous exponent of the single tax, and an ardent follower in his father's footsteps, died in Washington November 14. . . . The cruiser Memphis, wrecked in a hurricane at Santo Domingo, will not be refloated, since the cost of salvage will be about $3,000,000, which the Navy Department considers in excess of the present value of the vessel. . . . Charles Edward Cheney, Bishop of the Chicago synod of the Reformed Episcopal Church and Senior Bishop of that church, died in Chicago on November 15. . . . Negotiations were completed on November 17, by which the New York Shipbuilding Company, which has extensive ship yards at Camden, N. J., was taken over by the American International Corporation. The capacity of e yards is to be increased. Orders now on d would keep the present yards busy thr gh 1917. About $15,000,000 is involved ir he purchase and reorganization of the comp y. . . . Henryk Sienkiewicz, author of " uo Vadis," who has been active in the wor or the relief of war sufferers in his native Po died at Vevey, Switzerland, November

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The War in Europe

Continued from page 1303

and have retreated on to Rumanian terri y. At one time three weeks ago these troo on this front had penetrated some sixty miles to Transylvania.

South of Kronstadt, on the north front he desperate battles in the several passe are running almost continuously one way, an he Teutons are slowly but steadily penetr ng farther and farther into Rumania. Muc he same condition of affairs is true sou of Hermannstadt.

The loss of artillery by the Rumania is even more important than the loss of en, since when Rumania plunged or was th wn into the war her army was not, to sa the least, over-well equipped with that absol ly necessary implement of modern warfare nd consequently any loss from a stock insuff nt at the beginning cuts deep.

On the Dobrudja front, since the f ng back of von Mackensen's army last week a line nearer the railroad, nothing new as taken place, according to both the Ru an and German reports, and the positions o he contending armies in that region appar tly have suffered no change for the last few ys.

RUSSIA has protested the institution o he Polish kingdom, declaring in a m o-randum to neutral powers her unalte ble intention to assure autonomy to all the l es. On November 16, the German Gov or General of Poland issued an edict recogn ng Judaism as a religion in public law, and his was followed by the announcement of ns whereby Polish Jews would be permitt to have a complete religious organization. he Jews were denied full liberty even in th old kingdom of Poland and their condition ler Russian administration is well known.

Faithful Unto Death

International Sunday School Lesson
for December 10. Revelation 1

he Churches as Christ Sees Them

By George D. Allison, Ph.D.

HE second and third chapters of Revelation constitute one of the finest passages in all Scripture— letters to the Seven Churches in Asia. se letters are remarkable for their criptive power, their clear discrimina- n of the various conditions in the rches, and the suitableness of the utiful symbolic exhortations ad- ssed to each. These were actual rches, and the conditions described e the actual situations when John ote. He selected these seven as ical churches, and the principles in- ved apply universally to all the rches of Christ. The interpretation these as successive stages of church tory is to be rejected. In all ages se various types may be expected.

The Churches Characterized

HE following list may be of help in our study of these messages. The out- nding feature, expressed in present- terms, will furnish a key thought our reading.

phesus—the Church of Waning En- siasm.

myrna—the Persecuted Church.

ergamum—the Church in a Bad vironment.

hyatira—the Church of Increasing ivity.

ardis—the Dead-and-Alive Church.

hiladelphia—the Church on the eshold of Opportunity.

aodicea—the Self-Satisfied Church.

ote, too, how each letter has a salu- ion from the Lord Jesus in which a t of the symbolism of the vision of rist in chapter 1 is used. Also that h letter closes with a warning or a mise or both. One cannot fail to be ressed by the wonderful appropriate- s of the salutations and the promises. how they fit into the situation as we e interpreted it in each case.

Greetings and Challenges

O Ephesus, in danger of losing its zeal, Christ presents himself as sessor of the stars as well as of the dlesticks, the heavenly ideal and the thly counterpart of the churches. hesus is warned to trim her candle l let it shine like her star in heaven, her candlestick shall surely be re- ved. Persecuted Smyrna is greeted him who understood persecution to full, who was dead and is alive again. e faithful unto death and I will give e the crown of life," is her promise. Pergamum, the seat of Roman power, contending against Satan's forces, is saluted by her Master, who hath the sharp two-edged sword of a higher, a spiritual authority. The fleshly and the spiritual are in deadly opposition, and Pergamum is warned against taking the wrong side in the conflict.

The Live Church and the Dead Church

THYATIRA, the energetic, serviceable church, is greeted by Jesus, the Lord of seeing eyes and ready feet, and is commended for her growing usefulness. The beatitude of the good and faithful servant is promised—more work to do and higher authority and recognition. Sardis, the church in name only, is reminded that Christ had seven spirits and seven stars, but her light is almost quenched. She never completes the works she undertakes, and must repent ere it be too late. Yet even here the gracious Lord promises that the faithful few shall not be blotted out of the book of life.

The Open Door and the Closed Door

PHILADELPHIA, with opportunity bright even in the face of opposition, is admonished by Christ, the Keeper of the keys, and urged to remember that no one can shut the door he has unlocked before her. If she makes good she has a permanent place in the eternal temple, and her faithful workers shall enter the heavenly city. Laodicea, who thinks she is rich and needs nothing, is sternly rebuked by Him who is the Faithful and True Witness. With no glowing praise, she is given a testimony from on high of her poverty and blindness, and is counseled to seek the true riches of Christ and to anoint her eyes to a right apprehension of her spiritual failure. Even yet, one promise, one reminder: Christ stands at the door, the Christ who reproved her, and seeks admission into her cold heart, declaring fellowship still possible. But for church as for individual it is hard for them that have riches to enter the Kingdom.

Ephesus, the Big Church

OUR Lesson Committee has advised us to concentrate on the first three of these glorious epistles. Ephesus is John's own church, and located in the central metropolis to which the other towns here named looked for leadership. As a whole this big city church is faithful. She has activity, energy, steadfastness, zeal for correct doctrine, endurance under persecution, and perseverance in her task. That is indeed a splendid record for any group of the Lord's disciples. But there is one thing amiss, which if not remedied will undermine all, and even "remove the candlestick," eliminate the institution! That is a loss of love. One is reminded of Paul's letter to the Corinthians, with its catalog of talents which, without love, are absolutely nothing. Devotion to Christ is essential: a fervor of holy loyalty out of which unfolds the winsomeness to the unsaved, the compassion for the erring brother, the ministry of teaching and leading that truly edifies the community, builds others up in Christ. Some one has said that zeal for orthodox doctrine often tends to move the emphasis from love to creed, to intellectual assent instead of heart response. Fanaticism, at all events, tends to forget love. The "first love" of a soul to God, the radiant loyalty, the deep sense of gratitude, makes a Carlyle and a Luther alike look upon the beggar as a brother, and the sinful, even the blasphemous, with a mighty pity, an eager desire to save.

Smyrna, the Church in Trouble

THIS is an epistle of consolation and encouragement. No word of reproach can the Lord bring himself to bear upon those who are being sorely persecuted for his name's sake. He understands their tribulation. It was a city where the Jews were strong and influential, and withal filled with a bitter hostility to the new faith. Years after we read of the martyrdom of Polycarp, the famous bishop of Smyrna, and find the Jews rejoicing in the death of that grand old man, and breaking the Sabbath to lay fagots on the fire about his feet. The Roman authorities became the tools of this persecution.

No speedy deliverance is promised the suffering church. Some of her members are to undergo the horrors of ancient imprisonment and torture. "Fear not the things which thou art about to suffer." The time of tribulation will not be unduly long—"ten days," a short time, a few years. The martyrs of the Cross need have no fear of the "second death." Be faithful! Certain students say that this was the civic motto of Smyrna, and that her literature is full of references to her "crowns." The true citizens, the true Jews, are these Christian saints. Theirs too is the true civic fidelity, and to them shall be awarded the true crown, the crown of righteousness the crown of life

All this reminds us that the blood of the martyrs is the seed of the church; that persecuted churches have always been noted for zeal and devotion. We have things too easy today. We need more iron in our blood. We need a vision of the reality of the opposition we face, of the hideous selfishness and greed in the earth, and a genuine sense of our responsibility and our danger.

Pergamum, the Tempted Church

THIS church was beset by hostility from without and insidious temptation within. As we have seen in the case of Smyrna, the former was more successfully resisted. The attempts to force emperor worship on the disciples had already led to the death of one of their leaders, Antipas, but the church never flinched. Rome herself could not bend these men to idolatry, nor to a denial of their Christian doctrines. They held fast Christ's name, they did not deny his faith, despite the organized effort to enthrone the Roman pagan nationalism supreme over their city.

The real danger menacing this church was different. It was the false teaching of the Nicolaitans, of men who "called themselves apostles." This vicious heresy in the early church was based largely on a false interpretation of salvation by faith in Christ. Being set free from the law, these men made their liberty an occasion for the flesh. Paul encountered them at Corinth practicing licentiousness while professing a high Christian philosophy. He exclaims to the Romans, "Shall we continue in sin that grace may abound? God forbid."

Immorality and self-indulgence are fatal to any church. Though not many at Pergamum had fallen so low, it was a cancer which might affect the whole body. Severe measures must be taken to check the contamination. This is a vital issue in some of our modern churches, though the basis of the wrongdoing is different and even less excusable. A fine creed, a loyal allegiance to the name, a faithful adherence to worship and to doctrine—these cannot be compatible with a bad reputation in the community, or secret sins of the flesh, or covetousness of riches and pleasures. Yet some attempt the combination.

These then are the churches as Christ sees them. These are the hindrances and these the graces that characterize his professed representatives today. Perhaps we may humbly compare our own church home with Ephesus or with Philadelphia and thrill with hope of renewed zeal and new opportunities to come. Perhaps we sadly see some likeness to Laodicea or to Sardis, and are greatly grieved at the thought. Yet the final impress of this lesson should be a sense of Christ's watchfulness above his own and of the possibility of his living presence in the midst of the golden candlestick of the church visible. And every one of us has the chance to manifest him to the world for which he died.

Render Unto Caesar

Continued from page 1301

tor preached on the same theme that stirring the hearts of other congre- ions. He sat just as stiffly, just as ight, with his lips drawn into just as n and hard a line at the close of the vice as at the first. The minister's e drew a sigh of regret as she watched n, and prayed that the arrow of con- tion and repentance might strike p into "his cruel old heart."

he could not know, as God knew, t sermon, minister, and congregation l all vanished from the old man's sciousness, and that in fancy he sat e more at the head of the Thanks- ing feast in the old home, and looked h joyful pride at the ones whose sence had made it so delightful—the e who had died of a broken heart, daughter who had lost her life in a tant land, the handsome son whose ndesirable marriage" had since that e caused his father to disown and dis- erit him.

"Make Thanksgiving what you would st desire it to be." That was the one tence that Uncle Jerry took home h him. It took the flavor from his ex- lent Sunday dinner. It annihilated Sunday nap. It walked ghostlike ide him on his Sunday afternoon oll. It haunted his dreams and stared n in the face when morning peeped at the window. Finally, it rode with him to the telegraph office the next day, and smiled over his shoulder as he wrote:

Santa Morena, November 25.
John Stevens, Glenwood, Arizona.
Come home for Thanksgiving, and bring all the family. Father.

ACCORDING to arrangements, the drummer from the city arrived in Santa Morena on the early train that eventful Thursday morning. He telephoned to the editor, and announced that he would meet him at the Methodist church in time for services, but that until that time he desired to stroll about the streets and "see the fun."

A few days before he would have smiled cynically to behold Grandma Perkins hobble across the street with a cup of sugar, and stop to chat affably with a neighbor who was carrying a couple of eggs to the same place; or people returning books, umbrellas, sheet music, articles of clothing, and kitchen utensils. These surely were ludicrous sights, and they produced a general spirit of hilarity, accompanied by all sorts of jokes and merry laughter and universal good feeling that made one glad to be up and out, and especially glad to be an inhabitant of Santa Morena on this auspicious morning.

And then the friendly words that fell upon one's ears were quite as interesting.

"Now, honey, just thank your ma for me. I'd plumb forgot about those eggs, but it's lucky she forgot to return 'em sooner, for I was just wishin' I had a couple more for my pudding; so they come in just right."

Trifling matters? No. Nothing is trifling that renews friendships, awakens kindly spirits, or brings good cheer, convenience, comfort, even in small amounts.

William Curtis looked upon these unusual scenes with an appreciative eye and a warm smile. Why? Because in his vest pocket he carried a telegram from "Jim," which revealed how opportune that fifty dollars had been, even though the words were few. William's heart warmed at the mere remembrance of those grateful words, and the assurance in himself that he had "done the right thing" at last. He could only guess at the debts paid, the loans returned, the reparation of word and deed, which were evidenced by the bright, relieved faces he met, the kindly words he overheard.

At the Thanksgiving services an audience taxed the capacity of the largest church in town, and caused the hearts of the six pastors to thrill with joy. Curtis told himself that he had never heard more heartfelt, uplifting music, and credited his own joyful conscience with the thanksgiving praise; for he could not possibly know that back of Herbert Wilson's splendid bass notes lay the blessed knowledge that Thanksgiving Day was to be "what he most desired."

He knew, from the stir that swept through the congregation, that something entirely out of the ordinary had happened when Uncle Jerry Stevens hobbled proudly up the aisle to the old family pew, followed by "John and the family," but no other event of that eventful day so thrilled the souls of the townspeople as this evidence of reconciliation between the relentless old man and his son.

"HOW did the Santa Morena proposition work out?" questioned a reporter friend when he met the drummer in the city the next day.

"Fine! Fine! It couldn't have been better. Say, Benson, there never was a truer assertion than the one that preacher made when he said: 'You must "render unto Cæsar the things that are Cæsar's" before you can truly "render unto God the things that are God's."' "

The Wicked John Goode

An Autobiography Transcribed by
HORACE WINTHROP SCANDLIN

CHAPTER XII—*Continued*

DESPITE my record and my principles, well known to all who were instrumental in securing my appointment, I was made a member of the city police force in June of 1900. There, of course, I had all sorts of opportunity for inside information on the ponies. I knew all the pool rooms and all the bookmakers. In addition, there were always crooks and gamblers anxious to stand in with the cops, and thus I was always getting good tips.

Never in my life had I gambled so recklessly. I could think of nothing else and did nothing else. In all the time I was on the force I didn't do one honest day's work. I didn't have to. I was in right at first, and after that I didn't care or know what I did, for I was nearly dead from drink and all else that went with the life I was leading.

It was while on the force, and in my uniform, too, that I escaped being a murderer by the smallest possible margin. I had left my beat to get a drink at a joint which was being run by the favorite of a man well up in city affairs. The place was a favorite hang-out for members of the force, officers as well as patrolmen. I was drunk at the time. An Italian stood at the bar. We had never seen one another before. He misunderstood a drunken jeer I made to a friend, and he called me a name not even a low-down thief would tolerate. Blind with rage, I picked up a full bottle of seltzer, raised it high above my head, and brought it down on the top of his skull with all my strength. Again the politicians! They sent me into retirement for three days while the affair was hushed up. The man didn't die, although it was five weeks before the doctors would admit he could live. On the fourth day I returned to my work. Fifty dollars' worth of cigars and liquors squared off my indebtedness to the gang who had covered up for me!

Any man unfamiliar with the human dregs who populate certain sections of New York would not believe that I could have gone any lower down the social scale. But I was a long way from the bottom still!

Before long the day came when even my friends the politicians could no longer afford to cover my tracks—to back me up in the front office. Shortly thereafter I was transferred to a precinct on Staten Island. There I went gambling without restraint. My nerves broke completely in two for the first time. I was heavily in debt. My courage was gone and I was on the verge of the D. T.'s. I hadn't a cent! My room rent was due and the landlord was insisting on payment. Had I been able to go to New York I would have stolen or borrowed the few necessary dollars from my wife.

As I left the station-house that night I raised a twenty-five cent loan and bought a vial of poison—for a dog, I told the druggist, but in reality it was for something far worse than a dog. I was through with it all and had decided to go the "Dutch route." I wrote a couple of letters, sealed them, and then locked the door to my room from the inside. I thought I was a man. I didn't know how big a coward I was. I removed my coat, vest, trousers, shirt and shoes, and stood in my underwear with a big flask of whisky in one hand and the vial of acid in the other. Try as I would I couldn't master sufficient courage to drink the stuff. A dozen times the vial got almost to my lips, but no farther. Not so the whisky, however, and I finally fell to the floor in a dead, drunken stupor. In the morning I threw the poison down a sink. That debauch lasted about three days, for I made a killing early that day in a pool-room and cashed in about twenty.

When I finally returned to my station-house I found serious charges, which I could not successfully beat, had been preferred against me. I removed my shield, unbuckled my belt, and turned in my gun and stick. I had beaten a dismissal by only a few days!

CHAPTER XIII

My Last Prison Term

BACK in New York again, and without money, without pull, without friends. No! that was not so! I knew there was one who was still my friend—my wife! She had moved, and I had some little difficulty in locating her. Then I found that one of her former loyal friends, a member of her old church, was again in touch with her.

Jane was glad to see me—she cried and implored me to stay and to behave myself. This, of course, I readily agreed to do, and I did so until she got together a few spare dollars, and then I left and took the money with me. I did not see her again until I was sentenced to six years at hard labor in Sing Sing Prison by Judge Cowing.

With the few dollars she gave me I got beastly drunk. I met an old acquaintance, who tipped me off to a good thing. I needed money quickly if I was to make use of this information. A car soon brought me to the home of my wife's old friend, this woman who was again befriending her. On other occasions I had stolen from her, but because of her friendship for Jane, she had refused to prosecute me. I entered her house and stole an expensive silver service. I was caught, tried, convicted, sentenced, and away I went, with my wife promising me her continued love and support and begging me to turn over a new leaf. Again I promised her I would.

I was an interesting and strange creature as with nineteen others I was taken via the New York Central to Sing Sing to serve my last "bit." The fact that I was going to the "stir" didn't disturb me. I felt no shame or remorse over that. Nor did I regret the act for which I had been sent away. My friends had deserted me; the old "pull," which had safeguarded me so many times, had been withdrawn and I was sore. I wanted to get even.

One by one the big events in my life passed in review before my eyes. I saw my mother and my father. I saw the judge who drove me out of St. Louis as a boy. I saw the screws and keepers who had mauled and beaten me in all the different places where I had done time. And then I saw my wife in her poverty and anguish of heart. So far as any effect was concerned, I might as well have been thinking of the moon or the stars. All emotion, all feeling of right, all honor was buried in me. Buried under years of dissipation and sin, buried so completely that I was as vicious and heartless a man as ever lived.

Life in the various "stirs" I'd been in taught me one thing well—to obey rules. Not because they were rules, or because it was right to obey rules, but because the powers that made them had sticks loaded at the end with lead, and guns and pistols and solitary punishment cells and the power to deprive me of food and water; and all I had was a pair of bare fists. And bare fists against a dozen armed screws didn't stack up good. As a rule, prison authorities have no trouble with second, third and fourth termers. They're wise! Their spirit has been broken. It's only the new fellows, the men with spirit and blood, full of life and fight, that cause trouble in prisons! And instead of taking that spirit and blood and fight and directing it in the right direction, they kill it—grind it out of a man, crush his very soul, make him detest himself for being alive, and make him hate with a fury that would kill if it got the chance. And then those men are turned loose and expected to go straight—expected to be good!

During the whole of my stay I locked on "The Flats." That's ground floor of the cell house. only eighty-two years old, and only been condemned about eight ti For eighty-two years human be have been thrown into "The Fla where the large majority, myself of them, contracted rheumatism. D blame the authorities, blame the house. The authorities wouldn't us toilets, so why should they giv rheumatism? Be reasonable. The w system of caring for us was worse t disgraceful—it was barbarous. were locked in dirty, filthy, ver filled cells late Saturday afternoon. were kept there all night, all day day, all Sunday night; and when Monday was a holiday, we ha "double header," as we called it, were released on Tuesday. It's im sible for any one who hasn't do stretch like that to realize wha means. We came out with nerve edge, ready to fight at anythi ready to tear a man to pieces at slightest provocation.

I got along fairly well because I haved myself. Being an ex-cop, I accepted only by a choice few as all O. K. Prisoners, as a class, ha motto, "Once a cop, always a cop." even made book in the cart and w shop where I worked. One of "screws" had a "runner" who kep informed as to what horses had alr won their races, and then we op up and did a swell business. I had a stealing, grafting cop—had kr other grafting cops—had seen p cians get rich on graft—knew ju who were grafters—had never kr even one lawyer who wasn't a gra and here on the inside were p attendants, lots of them grafting o inmates. Do you wonder that con as a class doubt that society is o level with them?

The public is pretty well inform to what Sing Sing was in those Mr. Osborne has taken care of that seen lots of filth and rottenness i day, but I'd seen nothing to touch I found there. The cell house was with vermin. The stench from hundreds and hundreds of buckets awful at all times, and in the he summer was almost unbearabl made my eyes feel like they were The food and the tin plates we ate were rotten. You'll wonder pe how anything could make me less man than I was, but the conditions mentioned did do that, as they d the case of every man who lived them. Such a result was inevitable

To be continued

Christian Missions in Alaska

By FRANK G. CARPENTER

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THE Indians of Alaska are almost all Christians. For several generations the missionaries have been working among them, and the property and life of the stranger is now safe all the way from Ketchikan to Point Barrow. When the Russians discovered the country the natives were savages; and ten years after we took possession Sitka and St. Michael were armed trading posts where the Eskimos were shut out at night that the inhabitants might rest in safety. For years not a single whaler dared to stay over night at C e Prince of Wales, and the man who traveled through the wilds took his life in his hands. Today one can go alone by dog sled through any part of Alaska and feel safe.

The mission work has been done by churches of many denominations, and it is still going on in all parts of the territory. The first mission work done was that of the Russians. They began to convert the Indians of the Aleutian Islands more than a hundred years ago, and today there are more Greek Christians among the natives of Alaska than either Protestants or Catholics. It is said that that church has more than 10,000 communicants, whereas the Protestants and Catholics have altogether less than 2,000. The Greek Church has still something like sixty places of worship scattered over the territory. It has a cathedral at Sitka, a large church at Juneau, and there are mission stations here and there throughout the interior.

The Presbyterians have done a great work in Alaska. The board of home missions sent Dr. Sheldon Jackson here about forty years ago. He established the Indian training schools at Sitka and a girls' home there, and in conne with S. Hall Young and others o ized missions throughout the Alex Archipelago, including those of gell, Sitka, Howkan and Haines. farthest north mission in Alaska Point Barrow. It does work amon whalers and Eskimos, and has great influence in that part of th ritory. Altogether the Presbyt have about sixteen churches, of twelve are for natives. It was Dr. son who did most in the introducti the reindeer into Alaska and th tablished a stock-raising industry is making many of the Eskimos a dians rich.

The Society of Friends is work the Far North. It has three mi about Kotzebue Sound, which ope upon the Arctic Ocean. Its school is one of the largest among the Es and its missions are noted for their lent work in training men to take the reindeer.

The work of the Moravians is re

). They are in one of the least-wn parts of Alaska. Their missions along the Kuskokwim River and on west coast. The largest is at hel, not far from the mouth of the r, a place until recently reached by the native kayaks or skin boats. ng to the work of the coast survey, mers can now go up the Kuskokwim hundreds of miles and the mission plies can come in on large ships. Bethel mission was established more thirty years ago. The Moravian sions are doing well with their rein-. The Eskimos about Bethel have en hundred, and in the last midwin- holidays they had what might be d a reindeer contest or fair, to stim- e an interest in all matters connected deer raising. There were speed ests in loading and lashing sleds and d races. There were premiums for best lassoing of an unbroken deer, best and quickest harnessing and hing, and in driving deer for a ter of a mile, a half mile and longer. men practiced foot races and the ien brought in baked bread for s. The Moravian missions have about eight hundred Eskimos ng their members.

he Catholic missions are largely aged by the Jesuit Fathers. There nearly one hundred stations, of h seventeen are provided with resi- priests. Nineteen of the missions chapels. There are also a number chools and several convents. The lren are taught to read and write. boys learn trades and the girls to , sew and keep house.

ne Episcopal Church is pushing its in Alaska. It opened a mission school at Anvik on the Lower Yu- in 1887, and it has steadily extended perations in the shape of schools, itals and churches since then. Some s work is devoted to the Eskimos especially that at Point Hope, which station on the Arctic Ocean above ng Strait.

iring my stay at Fairbanks I met Rev. Hope Lumpkin, who is in ge of the mission there. He is edi- f the Alaskan Churchman and is the nator, I believe, of the custom of ting and distributing old maga- to the mining camps. These izines are sent by people from all the States to Mr. Lumpkin at banks. He gets from fifteen to ty thousand copies a year. The izines are done up into bundles, containing some heavy reading and light reading. The miners call for and carry them on their prospect- rips over the country. They are to be of great value during the long y winters, and some men have said they have been the only thing that between them and insanity.

o of the most remarkable mission- of Alaska belong to the Episco- ns. The first of these is the Rev. . Rowe, who came here in 1895 as rst Bishop of Alaska, and the other hdeacon Stuck, noted for his work g the Indians, and also for having one of the first men to reach the top ount McKinley. Bishop Rowe has done as much, if not more, than any other one man in the Christianizing of interior Alaska. He has traveled thousands of miles over the trails in his winter journeys in Alaska, and he has visited every navigable part of the country by steamboat and canoe. He is not only bishop and traveling missionary, but he is also doctor and nurse, and his work is free to all.

Bishop Stringer of the Church of England, now in charge of the work in Yukon territory, with headquarters at Dawson, is known all over Canada as the bishop who had to eat his boots to keep from starvation.

He ate his boots.

Bishop Stringer came from Canada to Hershel Island, which lies in the Arctic Ocean not far from the Mackenzie River. It is noted as a whaling station, and in some winters more than 700 whalers live there in order that they may start their business with the first break-up of the ice in the spring. Bishop Stringer's work was among the whalers as well as among the Eskimos. When he came there the latter were the tools of the whalers. They had no sense of property rights, and they were sunken and degraded to a remarkable degree. Through the Christian work of tho Hershel Mission, the character of tho race has practically changed. The most of the Eskimos are now Christians, and they are advancing in civilization.

"It is astonishing," said Bishop Stringer, "how eager the Eskimos are to become Christians, and what ardent Christians they are. Recently we had two hundred volunteers who asked to be missionaries and who were ready to start upon an expedition of church work that would involve an absence of two years from home."

The Bishop of the Yukon has under his religious direction a territory as large as Germany. It consists of Yukon Territory and the country east of it, running almost to Hudson Bay. It is the most northerly mission in the British empire and the most of its work is in the wilds. It was during one of his trips through that region that Bishop Stringer had his narrow escape from starving. He had finished inspecting the Eskimo missions along the Arctic Ocean and had started homeward over the Rocky Mountains to Dawson. He was traveling on foot, his only companion being a lay preacher named Johnson. After a while they ran short of food. They wero far away from any settlement and starvation stared them in the face. For days they lived on roots, nuts and stewed squirrel. Now and then they shot a ptarmigan and at one time killed a grouse.

During all this time they had no quarrels as to the division of the food. The bishop told me that most men lose their sense of what is right under such conditions. They are prone to suspect their fellows, and quarrels and deaths have been caused through the belief that ono man gets more than the other. The bishop prevented this by agreeing with Johnson that turn about one of them should always make the division of the food portions allotted for each meal and the other should then have the right to pick which of the two portions he desired.

"For instance," said Bishop Stringer, "our meal might be the head and the leg of a ptarmigan. After it was over we would discuss which part had the most nourishment. We finally decided on the head. We each lost fifty pounds during that journey."

I asked the bishop to tell me about eating his boots. He replied:

"We did not do that until we were out of all other food. We should have starved had we not eaten them, and it was only because the boots were of the kind used by the Eskimos that we were able to eat them. Boots made of leather tanned and dressed in the ordinary way could not be eaten. The boots we had were of sealskin dried without tanning. They reached to our knees and contained quite a good deal of hide. Our first experiment with them was not a success. They had been greased night after night and the oil had turned rancid. The taste was such that it was impossible to swallow or chew the skin. At last we tried boiling it and then toasting it. The toasting took away some of the taste, and after that we were able to consume thom. With the exception of a few bits, we had eaten two pairs of boots when we were found." The bishop showed me some of the pieces left over which he has kept as a relic. They are as black as ink and look liko vulcanized rubber.

Here is an extract from the bishop's diary of the day they were found.

"Thursday, October 21, 1909.—Breakfast off of sealskin boots, soles and tops, boiled and toasted. Soles better than uppers. Soup from small scraps of bacon and scrapings of the flour barrel. The last we have. Tired. Hands sore. Took a long time to pack up. Concluded we were in the Peel River country. Heard children's voices in the distance and then saw houses on left hand about a mile ahead. We stopped and thanked God for bringing us to human habitation."

During that trip the bishop had started out to the Eskimos in May, leaving Mrs. Stringer at Dawson. He was then on his way home. He stayed only a fortnight to rest and recuperate from his thrilling experience, and then walked 800 miles to rejoin his family.

"Grateful"

By
MARGARET E. SANGSTER, Jr.

ARLY dusk in New England. Snow and a fast-fading light in the western sky. Stark, thorny s, and a fir tree or two outlined st the horizon. And, the very te of the picture, a small gray gure, wrapped in a great cloak of spun, battling with the wind.

ateful Penrose was a Puritan child. nother had come over the seas in of a new land—her few small gings, the bare necessities of life, attered wooden chest. Grateful's er had not brought any luxuries the old country; she had left rt and plenty behind her, gladly, young zeal of her faith.

reedom to worship God!" she had as they caught their first glimpse rren outlook!) of the new land. t is worth everything!"

e father of Grateful was an earnest man, with a high purpose and ideals. He had scarcely noticed ful's mother until he saw her, her very soul in her eyes, gazing on the new land.

"What a beautiful face!" he had thought. "How the sunset light touches her hair!" For Grateful's father had laid aside an artist's palette when he embraced the new roligion. The Pilgrims were too sober-minded to enjoy art.

They wero married during that dreadful first winter, the mother and father of Grateful. How they managed to struggle through the terrible hardships no one knew, for the woman was delicate and the man unpractical. But they won out, and when the spring came they planted a little garden patch with hardy vegetable seed brought from England. There wore a few flowers in the garden—Grateful's mother never quite understood who had planted them there.

And then came autumn. And with the autumn came harvest—a harvest of gold and red and russet brown. And the settlers, seeing a happier winter before them, decided to make a great feast of thanksgiving to God. And the housewives baked and roasted and brewed in preparation.

It was on the morning of the feast day that Grateful was born. They named her Grateful because they were glad that their garden had prospered, that their grain was harvested, and because, above all, they were glad to have her. "I hope that she will love beauty," said her father when he first saw her small puckered faco. "I hope that she will love God!" said Grateful's mother softly. There was a note of reproof in her tone.

So was Grateful born on Thanksgiving day—born with a heritage of faith and hope and high purpose, and with a latent talent at the tips of her small fingers.

HER father died in the midst of that second winter when she was still a small baby, and the mother, seeing his

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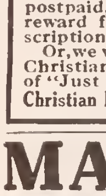

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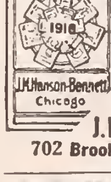

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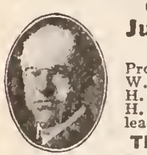

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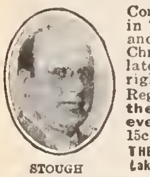

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death as only another sacrifice, tried to smile.

"It is God's will," she said. "He could never—exactly—have been one of us." And, quite absently, she thought of the spot of color that the vagrant flowers had made as they bloomed in her garden.

Small Grateful grew fast. Children do grow fast in a land where there is little time for play, and a vague fear, always, of death at the hands of a famine ghost or a live redskin. Grateful grew fast, and as she grew she learned to spin and cook and keep the house clean. And yet, sometimes, as she paused in her workaday tasks, she was struck by the beauty all around her.

"Mother," she said one day, "why don't you ever look at the sea? It is as blue—as heaven."

"Grateful!" The mother's voice was shocked. "Thou art scarcely reverent!"

"Mother," she said another time when they were spinning, "my cloak that we will make—may we not dye it red with berry-stain? I am weary of gray—"

But the mother had paused in her task and she answered sternly,

"Thou art worldly, Grateful! And gay colors are sinful!" Even as she said it she remembered the words that her husband had said as he gazed, for the first time, on his small daughter.

But it was when the mother, inviting an elder to dine with them, came home unexpectedly and found Grateful drawing pictures on the hearth with a bit of charcoal while the table lay all unset, that she really began to worry about the state of her daughter's soul. She turned to the elder and pointed tragically at the child who was so absorbed in her work.

"It is a devil in her—it is vanity!" said the mother.

"It must be crushed out of her," said the elder. "Art is for unbelievers." And so Grateful was sent to bed, supperless, and prayed over. The next Sunday she was made the subject of a fiery sermon as she sat, an uncomfortable but unrepentant little sinner, on the hard bench that had been assigned to her. But despite criticism, despite the religion of the Puritans, it was neither vanity nor the devil that had prompted Grateful to draw pictures on the hearthstone. It was the spirit of her artist father speaking to her through a gift of God.

Grateful, for a while, suffered a mild form of social ostracism. But the winter was just coming, and the Indians were muttering vague threats; so she was able, before long, to sink back into obscurity. Elders and worried matrons began to talk of provisions and blockades instead of pictures and bright colors. And so Grateful, unable to do her loved work at home, would often steal away into the woods. No one knew that she crushed wild flowers and herbs and berries into red and green and purple inks. Nobody knew that she still dreamed of pictures, and red coats, and the sunlight on the sea.

EARLY dusk in New England. November, and snow, and fir trees outlined starkly against the sky. And Grateful, a small girl-figure wrapped in a great gray coat, battling against the wind.

The child's heart was heavy as she felt the keenness of that wind. She did not fear the winter for its own sake, but she knew that soon the drifting snow would make it impossible for her to go to the woods and mix colors and dab gloriously at flat stones and sunken logs. Well, she would paint one more picture—a picture to last for all the months that she would have to be spinning. She would not wash it away, as she had washed away the pictures that she made on the stones and the sunken trees. She would let God's own snow and rain erase it in his own time. She would paint it on—what? Oh, how she longed, with an unformulated desire, for one of the canvases that her father had painted on!

The elders had said that Grateful was ungodly. But God answered her prayer—even though it was an unformulated prayer. Straight and proud and tall, pallid beside the dark fir trees, stood a white birch. As Grateful, coming slowly through the woods, looked at it, she could see pictures on
—the pictures that she would pai
She hurried to the place where she ke
her colors hidden and hurried ba
And there, in the growing dusk of N
vember, she began to fashion pictur

Perhaps it was the dancing shado
of the dusk that put such fantas
notions into the little girl's head. P
haps it was her vivid imaginati
Perhaps it was just—God. But at a
rate the pictures that she drew—r
drawings though they were—show
Indians, many of them, and tall-hat
Pilgrims building blockades. And t
she drew muskets, large ones—a wh
girdle of them around the tree. "Fo
she thought, "the steel gray has suc
pretty look against the white!" A
then, remembering that her birthda
Thanksgiving—was soon to come,
drew pictures of steaming cakes an
huge turkey. And a Pilgrim fat
carving it. And because the Pilg
father made her think wistfully
the father she had never known,
drew a picture of the only tang
thing he had left behind him—a h
Indian pipe. And then, because
was very dark, she signed the li
masterpiece with a waveringly writ
"Grateful," and hid her colors aw
for the last time, and went home.
I think she sobbed a bit as she trud
through the snow.

THANKSGIVING preparatio
and blockades—grew apace in
Pilgrim settlement. Indians had
seen, daubed with war-paint, skull
along the fences and through the c
fields. The younger men thrilled at
dream of battle, but the older men sh
their gray heads as they bent over t
muskets. They knew that they
weak, and the Indians strong, and
the day of miracles was past.
then one night a friendly savage c
in to warm himself, and told them
an attack had been planned.

"Many red men," he told th
"come from far. They creep up
feast night. Arrow shoot. More
rows. Fire—burn house." He stop
And the Pilgrims knew that the
of a massacre was set for Thanksgiv

"God," says the hymn, "moves
mysterious way, his wonders to
form." It was God who sent the sc
ing party of Indians past Grateful's
tree as they crept stealthily thro
the forest, and stopped, an exc
group, around the marvelous trunk

The pictures on the tree-trunk
crude pictures—the errant fancies
child's brain. But the Indians, na
ally superstitious, read meaning
them. They saw themselves cree
against mighty stockades, wounde
a myriad of pieces of wood that
fire. They saw themselves vanquis
crawling away to die. And t
underneath, painted in scarlet
purple and green, they saw the alt
tive—a feast and a great pipe of p

THANKSGIVING afternoon in
England. The late sun sla
redly across the snow. The log ch
—quiet outside—crowded inside w
frightened group of people, waiti
waiting. A mother with her arm a
a little girl huddled up in a gray
And then a knock on the door. . .

The oldest man in the commu
opened the door. The sunlight b
across the threshold as he peered o

"What," he quavered, "in G
name?"

It was the friendly Indian. I
hand he bore a pipe, strangely
ioned. Behind him stood other Ind
the war-paint washed from their br
expressionless faces. The friendly
dian seemed strangely eager as h
tended his pipe to the oldest Pilgri

"Thanksgiving," said the fri
Indian, "and peace. White man
red—brothers. Feast—smoke."

LATER in the evening, after
feast was over, the Pilgrims
the story of the Great Spirit's war
And because God and the Great
are one and the same, they knelt
reverently and thanked him. Bu
day after, when the settlement,
body, went out to view the marv
birch tree, they thanked a little
For God's message, in a wav
childish script, was signed "Grat

The Christian Herald Prayer League

LL *Christians are urged to unite with the members of the Prayer League in dy prayer at the noon hour. Also any is at liberty to send a request for per or an acknowledgment of answered per, thereby becoming enrolled as a mber of the Prayer League.*

WHAT would the world be without the prayer of mothers? A mother's prayer follows the l of her heart into every devious way, into the farthest corner of the hest country, and holds ever before throne of grace the soul of this one whom she prays. Nor can the one ed for ever forget the mother's er. The cares of this world and the itfulness of riches may cast a barrier een the boy and his mother's faith. may rob him of all the virtue with h her holy life may have endowed own life, yet always the echo of that e raised to heaven for him follows nor can he ever wholly forget it.

every revival meeting and in every ion, converts are constantly pro- ning, as the real cause of their con- ion, the memory of mothers' prayers h followed them continually until, en in heart and humbled in spirit, sought their mothers' Saviour.

Mother writes to the Prayer League: ad at one time great faith in prayer, I am so discouraged that I can ly utter a prayer myself. I have praying so many years that my son it overcome the liquor habit. It is periodical spells, but it just breaks heart, for he is such a good, kind w only for that one thing. Oh, t a curse it is to the world! I feel I d like to correspond with or talk to one that has faith in prayer. I read in the Christian Herald of the ber that have been benefited by the ers of the Prayer League. Now I d like to know in what way I can the help of the Prayer League." know that the Prayer League will in petitions to the Father that he remove the burden from this moth- heart.

request comes from Salt Lake City he prayers of all Christian people God's richest blessing upon the estant churches of the city, which nited in a union tabernacle cam- in this center of Mormonism.

Seeker After Light" asks the League ay that she may receive the witness e Spirit that she is a child of God. as been many years a church mem- and has tried to do her part, but that she cannot say confidently "I I am saved."

former missionary to the Eurasian nglo-Indian children in India asks er for the extension of mission work is needy people, now said to be more s neglected both by the government by the present missionary agencies.

ayers are asked for revivals of re- at:

ford, Mich.; Hudson and Maple Grove, Covington, Va.; Yorktown, Va., etown, Ky.; Plains, Ga.; Parker's e, Minn.; Sinton, Texas; Sheridan, Ill., lle, Saskatchewan, Canada; Ord Bend, ; Stafford, Kan.; Council Grove, Kan.; ea and Randolph, Me.; Inlet, Ohio, Cave, N. Y.; Tucson, Ariz.; Vinton, (that many may be saved during union d meetings); Victorville, Calif. (pray for oung Sunday school class being started here, that souls may be won for Jesus); Louisville, Ohio (that many may be saved during revival); Sycamore, Ohio (for an outpouring of the Spirit upon church and minister); Afton, Iowa (in the Baptist Church); Jacksonville, Ill. (in the Presbyterian Church); Gallupville, N. Y. (that many may be saved during revival here); Bernie, Mo. (that whisky may be wiped out of our town); Ethel, Mo. (that Missouri may be voted dry); Richmond, Va. (that the saloons may never open again here); Hagerstown, Md. (that Maryland may be voted dry); Redlands, Calif. (that the state of California may be voted dry).

Three parents ask prayer that their sons' minds may be restored; Mrs. J. J. asks prayer that her husband's and her own mind may be strengthened; three wives ask prayer that husbands' minds may be restored; sixteen friends ask prayer for mental restoration or strengthening for themselves, friends and relatives.

Nine friends ask prayer that sight may be strengthened; five friends ask prayer for the restoration or strengthening of sight for friends or relatives.

Thirty-two friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing.

Twelve parents ask prayer that their sons may be delivered from the liquor habit; two wives, their husbands; ten, that other friends or relatives may be delivered from this habit.

Miss I. M. E., that a friend may be cured of the drug habit; Mrs. F. A. M., a son.

Thirty-one parents ask prayer for the conversion of sons; fifteen wives, their husbands; fifty-three, for other relatives or friends.

Seven readers ask prayer for special blessing for others.

One hundred and five ask prayer for the healing of friends or relatives, including Miss M. C., that uncle may be cured of cancer; F. B. P., that a minister may be restored to health and strength; H. M. A., that daughter may be fully restored to health and strength; Miss A. C. A., that mother may be healed without an operation. Fifty-nine friends, for healing for themselves, including Mrs. M. E. H., that the use of limbs may be restored; W. A. C., that health may be restored without an operation. Eleven friends ask prayer for restoration of hearing for themselves or others.

Thirty-two friends ask prayer for help or guidance in financial affairs, including N. H., Milan, Mo., that the Christian Home Orphanage may have sufficient means to care for the two hundred and sixty little ones sheltered there.

Fifty-seven friends ask prayer for the granting of varied desires and needs.

Acknowledgments to answered prayer have been received from the following:

Mrs. B. B., New York; Mrs. E. C., Russell, Idaho; M. W., East Scobey, Mont.; W. D. K., El Paso, Texas; Mrs. A. B. N., Fort Collins, Colo.; Mrs. E. Z. M. C., Ellensburg, Wash.; A. V., Sparrowbush, N. Y.; Mrs. F. W. B., Cortland, Neb.; H. B. E., Toledo, Ohio; H. P., Cornwall Bridge, Conn.; W. S., West Grove, Pa.; Mrs. D., Pleasant Lake, Ind.; Mrs. G. H. W., Victorville, Calif.; Mrs. W. B. H., Georgetown, Ky.; Mrs. G. W. S., Upper Sandusky, Ohio; Mrs. E. H. H., Whittier, N. C.; L. W., Walsenburg, Colo.; F. M. C., Booneville, Miss.; J. K. B., Sinton, Texas; Mrs. R. V. A., Raton, N. M.; Mrs. F. P. S., Port Republic, Va.; Reader, Culpeper, Va.; I. L. K., Allentown, Pa.; T. M., Jefferson, Iowa; J. C. R., Knoxville, Tenn.; Mrs. J. S. M. W., Richmond, Va.; Mrs. E. C. J., Huntsville, Ala.; Mrs. E. A. B., Maine; Mrs. G. B., Pocono, Lake, Pa.; Mrs. W. C., Cassoday, Kan.; J. W. L., Burlington, N. C.; C. S., Buxton, N. C.; J. T. D., Elizabeth City, N. C.; Mrs. A. W., Norfolk, Va.; A. E. S., Fall River, Mass.; Mrs. H. T., Alexandria, S. D.; L. K. W., Ocean Grove, N. J.; Friend, Sedro Woolley, Wash.; Reader, Shreveport, La.; M. H., Dundas, Va.; Mrs. A. D. S., Detroit, Mich.; Mother, Pawtucket, R. I.; Mrs. W. O. T., Biggs, Calif.

Among the Workers

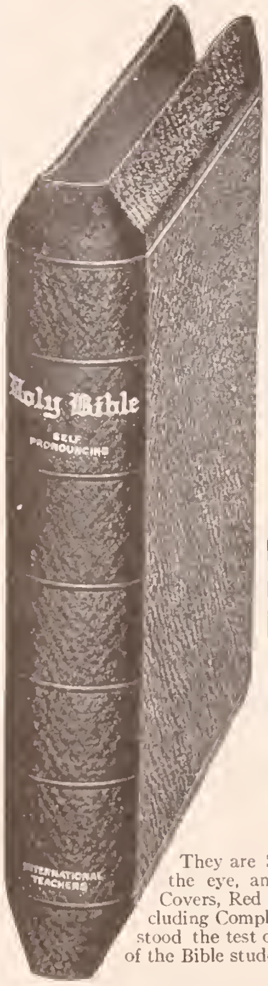
APLAIN JOHN T. AXTON of the 20th nfantry, U. S. A., has for several years conducting wherever possible a regular g service in the open air. The services been enthusiastically supported by the d men, the regimental band furnishing usic and the various companies taking in making plans and preparations for the es and in furnishing the ushers. Since giment has been on the border the scope work has been broadened and men of regiments have been interested in the gs, the audiences sometimes numbering l thousand.

ECIAL "Help Our Church" campaign emphasize loyalty to church and de- ational agencies is announced by the s Christian Endeavor Union. In Novem- e societies will concentrate their efforts securing of subscriptions for denomina- papers and religious magazines. December is set apart for prayer for Denominational Missions and for a campaign for Comrades of the Quiet Hour. From January to March an organized effort will be made, through a "Find a Friend" evangelistic campaign, to increase the attendance of young people at church. Decision days are set for February 4 and Easter Sunday. During April, which has been set apart as "Tithing and Self-Denial Month," special efforts will be made to promote increased giving to denominational missions.

EVANGELIST E. S. STUCKER recently closed a union meeting at Oxford, Kan., and began a similar effort at Argonia, Kan. He will open a meeting at Tulsa, Okla., about November 13.

EVANGELIST E. A. CORBETT conducted a series of meetings at the Methodist Church at Ludlow, Vt., beginning October 8.

Christmas Present



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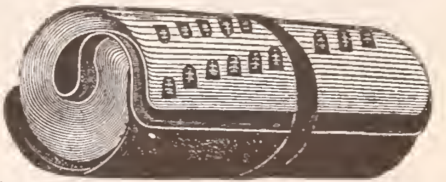

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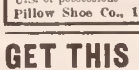

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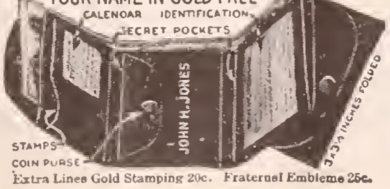

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Our Cover Picture

THIS desolation, doubly desolate, is the gorge of the Brook Cherith in the Jordan Valley, whose limestone cliffs hid the prophet Elijah from the wrath of Ahab. Here the ravens fed the prophet while the wicked king and the people over whom he ruled suffered the pangs of famine. The rain ceased, the crops failed, the king raged in his impotence, but the prophet, solitary and alone beside the dwindling brook, had daily proof of the watchful care of Jehovah, whose word he had obeyed. Then, when the brook failed for lack of rain, God led Elijah to the home of the widow of Zarephath. The place is still desolate, and you wonder what living thing the Arab in the picture can be aiming at. The gorge is now called the Wady Kelt, and in a snug corner of the canyon walls nestles the old Elijah convent, in which Greek monks commemorate the long vigil of the prophet of Israel. Possibly instead of ravens they are fed by tourists—who knows? The convent and the brook are thus described by Marion Harland in "The Home of the Bible":

"Down the Wady Kelt, which by and by runs parallel with our road, wears a fierce little brook, brawling so noisily that we can hear it before we can see it.

"'The Brook Cherith,' David (the guide) names it, and we have enough to think and talk of for the next mile. We alight then, and, quitting the track, clamber over intervening hills and gullies to reach the cliff at whose base foams the fussy torrent. It will shrink to a tiny rivulet in summer, and is making the most of its day of power. Right over against us, scarcely distinguishable in the shadow of the perpendicular wall opposite from the rock to which it clings, is a miniature edition of a Greek convent. Those who founded it believed, or said that they believed, the site to be near Elijah's hiding-place during the miraculous drought that plagued the land in Ahab's reign. They named it, however, the Monastery of St. John, the Elijah of the New Testament. is marvelous how the materials for bu d-ing even so tiny an edifice were tr s-ported to the chosen spot, althoug ve trace again upon the face of the p ci-pice thread-like paths along which ld goats might fear to tread. The mo s-tery seems actually to 'back up' ag st the grim wall as if afraid of falling.

"Pink and rose-color have g en place to chalky whiteness in the to r-ing sides and heads of the moun ns hemming us in. We are going dow all the while, following generally the a-pricious turns of the brook, and r er out of sight of the gorge it has wo in the everlasting hills. I have alight to walk down a rocky fall—I cannot c it a descent—the abruptness of w ch makes me dizzy when I behold it m the palankeen; David Jamal and he sheik have gone on down, their h ses treading warily upon the rolling st es; when half-way to the bottom we ta a sharp turn, and another world (the r-dan Valley) opens upon us."

Young People's Topics for December 10

Defy Evil

Christian Endeavor and B. Y. P. U. Topic.
I Kings 21 : 15–22.

SHALL we defy evil? Dare we? Naboth defied the evil designs of King Ahab and suffered death at the hands of Jezebel. Evil recks little of law or life or human rights. Defying evil is sometimes dangerous business. But Elijah dared. He met the craven Ahab in the stolen vineyard and read him the sentence of Jehovah upon his sins. He who goes to do the will of God dares defy evil; for what power it has over him is limited to time and earth, and it is much better to die well than to live unworthily. But there is another side to this lesson. Ahab defied his evil deeds to harm him. As king in Israel he felt able to construe the law to his own advantage, to take what he coveted at whatever cost, to disregard even the expressed will of God; and he thought he could do all this and win happiness and prosper. He did not realize that he must pay the reckoning of his misdeeds. He did not recognize in Ahab his own worst enemy, but greeted the messenger of God with "Hast thou found me, O mine enemy?" And Ahab and Jezebel died miserably. There are many more today who defy evil in the sense that Ahab did, rather than as did the prophet, and evil still serves its votaries as it served Ahab. The wage of sin remains at the old scale; it is still death. But the gift of God is still eternal life.

The Mission of the Religious Newspaper

Epworth League Topic. Hab. 2 : 2.

RELIGION, tho religion of Jehovah as revealed in Jesus, is the greatest thing in the world, the greatest need of the world, and its story is the greatest message ever given to the world. The next greatest story is the tale of unfolding human life as it develops day by day. This is news. The religious newspaper therefore is charged with the important task of giving the daily news of the world in the light of the eternal news of God's love and justice, of Christ's life and sacrifice. The religious newspaper occupies a place of suprem m-portance in our national life. It ties to he the forces that work for righteousness l bo-coming the common vehicle of communi ion between them. It carries to all the peop the messages of those whom God has chos fo leadership, multiplying a thousandfold hei outreach. It fosters movements that ma fo righteousness, for more efficient Chr ian living, for better churches. It labels v n mark of caution movements and indiv ual that appear sinister, and it moves with the power of pitiless publicity against si nc wickedness and sham and false pretens Ou religious life without religious news en would be circumscribed, provincial and l ely futile, and without direction; our gre de nominational and interdenominational ve-ments would lose their principal avenue ap-proach to the individual member; our on churches would find it hard to help the v ke ones; our great preachers would reacl nly those within the sound of their voices, a ou whole Christian enterprise would be ndi-capped, circumscribed and thrown bacl ard

A Preacher's Close Shave

H. W. ELLIOTT, of Sulphur, Ky., —"Brother" Elliott, as he is familiarly known to mountain people—is secretary and treasurer of the State Missions for the Christian Church. Only once in his twenty-five years in the so-called feud and moonshine country has a revolver been raised against him. On that occasion Mr. Elliott was riding in a train. In the seat ahead sat a brawny mountaineer and his wife. The man was puffing vigorously on a cigar. The conductor was a timid man, apparently. Anyway, he said nothing to the smoker, nor did any one else in the car.

Finally Brother Elliott spoke:

"Friend, you've made a mistake. The smoking-car is ahead of this one."

At that the mountaineer sprang to his feet with an oath and swung around facing Mr. Elliott. In the man's hand was a huge revolver, which he leveled at the state secretary's breast.

Diplomacy saved the day:

"I thought you were a gentleman," said Brother Elliott. "That's why I spoke. I knew if you were a gentleman you would want me to tell you that you were in the wrong car."

That made the mountaineer stop to think. At last, with a smile, he dropped the revolver back into its holster and held out his hand to the preacher.

"That was the closest shave I ever had," said the secretary.

Mr. Elliott has preached time and time again in places where feuds were in progress, and has often tarried in feud districts long enough to establish churches, and from residents of the wealthy blue grass section he gets money to support the preachers he leaves behind.

"The mountain people are the kindest-hearted folk in the world," said Brother Elliott. "I had rather trust myself in the hands of even the principal in a feud than to go into some sections of our large cities." JOHN H. ALLEN.

Through the Orient for e Christian Herald

Continued from page 1300

through the help of a poor Chr ian who cannot give any money himsel bu who is glad to handle the extra ric ha the Orphanage needs without el ge In spite of his poverty, he is hu more than supporting one child i th home.

The Sendai Christian Orphana r a worthy and needed institution, in much good at the minimum of ost It is a fine investment for benevo ce but it is also an expression of love it inmates—happy, lively children, ow ing up to know something of lov n world which would otherwise mear ee suffering to them. A hundred in souls are here released from the bo ag of hunger and sorrow. There are un-dreds more who might be helped. Bu this appeal would never have ee written, if I had not felt it r sel through the trusting touch of a in hand that afternoon in the hall th Sendai Christian Orphanage. ha little fellow gave me something he he reached out and sought love or me. He gave me a sense of res nsi-bility, but he also gave me a se c joy in his trust in me. And I fee ha I cannot afford to be indebted to in waif.

◆

Bible Picture Contest

AS we were about to go to pres vi this issue of the Christian H ald assurances came to us from the J lge in the Bible Picture Contest tha he expected to complete their select n o the "best" verses in another eek No better evidence of the mag ud of the task of the Judges can be un than in the time they have devo l t examining the many different a ver submitted.

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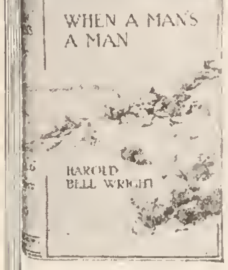

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Our Mail-Bag

NOTICE

HE editors of the Christian Herald will be glad to answer any question addressed to Mail-Bag, provided it be of general interest d not merely personal. Correspondents may e a nom de plume to identify the question, but letters must contain name and address of the der, in addition to the nom de plume. No ention will be paid to anonymous letters, nor letters written with lead pencil.

Questions and Answers

REV. J. B. TRAVIS, First Baptist Church, Stockton, Calif. In the Mail-Bag for August 23 I note your reply to Mrs. I. B. L., Missouri, and while I agree with you from that standpoint, I should like to present another side. What the sister laments and is grieving over is that she is unable to do any aggressive Christian work. Simply to be and suffer sweetly is not enough to satisfy the longings of her soul. Every one engaged in Christian work is aware of the awful dearth of intercessory prayer. There is much prayer of a sort; but real, definite prayer that waits upon the Lord and yet waits on behalf of souls is a rare quantity. In connection with the work of Finney and Moody, and in fact with all great revivals, we find the basis of their success laid in the prevailing prayer of faithful souls. This "ministry of intercession," as Andrew Murray terms it in his book of that title, is just as vital, just as essential, just as real a ministry as preaching, or testifying, or visiting the sick, or any of the other numerous and more public acts which are called Christian service. The sister whose question you answered may serve her church her denomination and the world possibly more really and effectively than if she were in the bloom of health, and were hurried from one meeting to another and taken up with household cares. Is not this far better than to simply suffer and endure and wait? To my mind it is—and there is such a dearth in this department of the Lord's work that she can do a work absolutely unique and original. As a pastor, it has been my privilege and joy to bring this message to many who thought they were set aside by sickness, or old age, or something that made them "shut-ins." And it has also been my joy to have the blessed assurance that I have been upheld and upborne by the prayers of those who were unable to attend the meetings of the church but whose ministry in prayer was absolutely essential to the spirituality and power of the church. Therefore I am glad to bring this word of hope to the sister and to have you pass on to others that which has been of so great blessing to me.

We heartily endorse Pastor Travis' letter, d commend it to the very large class of good hristian people who are not called or have opportunity to do aggressive Christian rk personally. As the prayers of Moses and cooperation of Aaron and Hur in holding his hands (Exod 17 12) helped win the tory over Amalek, so the "ministry of tercession" from humble hearts brings the iritual reinforcement that decides many a ruggle against the forces of sin.

Mrs. F. S. Carson, of the M. E. Biblical hool at Hinghwa, Fukien, China, writes: Some time ago a member of our mission sent u a note asking for bundles of the Christian erald covers, and we have received a good any bundles. We are very grateful for them he pictures of Palestine we have mounted ith the description in Chinese and are using em in our classes studying the Gospels and e others we have given to the children, ostly at Christmas time. The pictures all ean Scripture stored in the minds of the ildren of China, and only the Lord of the rvest knows the fruit they may bear." rely this is a good way to use the pictures, aking them preach the Gospel to the athen. We thank those friends who responded to the appeal.

. R., Greensboro, Ga. I am shut in at home with an invalid mother, and have very little opportunity to talk with Christian people. I am troubled and perplexed about this war and preparedness. The Bible is the Christian's rule of life and conduct. Jesus Christ our Lord and Saviour is our pattern of life. God says, "Thou shalt not kill." Jesus says, "Love one another, even as I have loved you." While Jesus was here, there was no fighting done to save his life or honor. When he was reviled, he reviled not again. Does it not seem that those twelve who went about with him, should have been prepared to defend their Lord and themselves? Peter did have a sword, but what did Jesus say to him? "Put up thy sword." Jesus knew that he was kept by the power of his Father and could have called and twelve legions of angels would have been sent to him. In God's Word we read, "We are kept by the power of God." I think yet a while Satan tempts us, as he tried to tempt our Lord, with the lust of the flesh, the lust of the eye, and the pride of life. How the United States of America has fallen under these temptations since this war has been going on! We have dishonored ourselves to get high prices for food and ammunition, and in selling weapons to kill men. Please let me know what you think God's Word teaches about war and preparedness. Can a Christian fight or kill under any circumstances?

M. R. will find the subject of the Christian attitude toward war treated in a former issue. Just now it is a theme which is uppermost in the minds of earnest people, who believe that the duty of the nation is to show an example of peace to the world, and that we would be sacrificing a great opportunity in following the example of the nations that rely on their huge armaments for peace and protection, when such a policy is certain to lead to war

J. W. B., Cedar Grove, N. J. If we ask sincerely for divine guidance in our affairs, it will be given. In every crisis of life it is wise to submit the matter in prayer, that we may be led to right action. You ask about two Christians differing on a question of right It may be that, through long consideration, the minds of both have become somewhat warped or prejudiced, and as it is difficult to remove opinions which have become convictions—honestly enough, no doubt, and yet more or less mistaken—why not submit the matter to some good friend as arbiter, who can take an unprejudiced view and help to solve the difficulty? We are all more or less disposed to be biased in our own interest and the counsel of one who is clear-headed and capable, and who can approach the matter with an open mind, is very likely to help toward a solution. One thing ought to be quite clear in the mind of a real Christian; that it is far better to suffer wrong than to do wrong.

"John M. D., Palestine, Texas. Thank you for your suggestion regarding cheaper paper for the publication. The point is this—that we buy what is called a 'book paper' and our order for 2,000 tons a year is considered a very good order for that quality of paper, and we buy it as cheaply as though we ordered ten times that quantity. Now the next grade in paper is such as is used by the daily papers, which does not permit of good illustrations also, it suffers considerably in handling in the mails. Our order of 2,000 tons yearly for newspaper would be so small as compared with what the daily papers use that the makers of this news print paper would care very little for the order and would not give us as low a price as they would to users of big quantities. We would have to pay almost as much for this inferior quality paper as for the paper that we are now using." [The above is a copy of a letter sent by the Christian Herald in reply to a friend's communication, and may prove informative to many other friends.]

Mrs. M. M., Dayton, Ohio. Please explain Deut 33 : 2 and Hab 3 : 3.

There is no contradiction here. In the passage in Deuteronomy it is written, "The Lord came from Sinai, and rose up from Seir"; in the passage in Habakkuk we read, "God came from Teman, and the Holy One from Mount Paran" Both passages refer to the place of his manifestation of himself to mankind in the giving of the law. "Teman" is the country south of Judea and near Edom in which latter country Mount Paran was situated. Paran is the desert region extending from the south of Judea to Sinai. Seir, Sinai and Paran are adjacent to one another.

J. B., Bucklin, Mo. 1. In what year did Paul write the epistle to the Philippians? 2. What does he mean by Phil. 3 : 11, 12, 13?

1. The apostle wrote (1 : 13) that his bonds in Christ are manifest to all the Prætorium, that is, the barracks of Cæsar's soldiers in Rome, and to the Philippians he sends greetings from "those of Cæsar's household." There is, therefore little doubt that the letter was sent from Rome, and its date was probably between A.D. 61 and 63. Whether it was near the beginning or end of his first imprisonment we cannot determine. 2. Briefly, the apostle here points out that even though his salvation be sure and certain, even he must forever strive, as does the contestant on the racecourse, to attain, lest he be a castaway. In other words, the apostle desires his readers to apprehend the seriousness of the Christian life with its ever-recurring pitfalls and obstructions that would make for falling by the wayside, but which is bound to end happily at the goal (verse 14) if, like Paul, we persist in the running and striving.

Mrs. C. M. O., Oxford, N. H. Please explain Matt. 21 : 28.

The parable of the two sons has this meaning: The first represents careless, reckless sinners resisting God to his face, with no thought of doing the Lord's bidding to work in and about his vineyard. The second represents the self-righteous, complacent hypocrite who says "I go," but never had even the intention of so doing. The first son repented of his disobedience, and him Jesus commends, as he does those sinners who, having heard John's and Christ's teachings, repented, and, abandoning their evil ways, started to work in the Lord's vineyard. But the second son was like the Pharisees, whom Jesus could not commend because, though they were early called and all their life long professed obedience to God, they never rendered it and their life was one continued disobedience.

Any reader knowing the present address of W. B. Dougherty, electric mechanic, last heard from in Troy, N. Y., will confer a favor by writing to Charles Dougherty, Louisiana, Mo.

A. M. C., Massachusetts. 1. Whenever we offend our conscience, we do well to throw the searchlight of investigation inward upon our own lives. If we do this, asking for divine guidance, we may find many things to surprise us. Thus, though one wrong us either with wicked intent or through selfishness or indifference, that does not justify us in repaying wrong with wrong, even though the act done in reprisal seems fairly and plausibly the exercise of a right. 2. We do not hold that any member of a family should wield such power as would persuade other members to forego religious privileges, even for a limited time, simply because he didn't want them to go or he didn't believe in it. God has the first claim upon all of us—a claim on our hearts for loving obedience and service—and he will not hold us guiltless if we give to another the right to dictate whether or not we should worship in the Lord's house and come before his altar.

H. S. B., Stryker, Ohio. The thirteenth chapter of Romans contains an injunction to Christians to submit themselves to temporal authorities. In doing so they are following the example of their Master, who said: "Render unto Cæsar the things that are Cæsar's" (Matt. 22 : 21). The apostle enjoins such submission on the principle that the temporal forces are wisely instituted and ordained. Christ recognized this when he said that Pilate had no power over him except it were given him from above (John 19 : 11). The principle here discussed respects, however, the office only and not the character of the ruler and is binding on Christians only so long as it is in keeping with God's laws, and not when it requires of Christians acts or omissions contrary to God's word and command. The Christian's duty, therefore, is to obey the civil authorities in all things, so long as they do not require things against conscience and God's command.

A. O. J., Cozad, Neb. The question of family worship is one for the individual conscience. Morning or evening, either, is a good time, but better is morning and evening. Christians should feel the necessity both of beginning all with God and ending all with him, hence it is consistent that, as we ask for divine guidance at the day's beginning, we also praise and thank him for that guidance at its end. The presence of friends and neighbors at the time for family worship should not be allowed to interfere, but, on the contrary, "Let your light shine." Many a soul has been recalled, many a weary heart brought to Christ by "running into," as it were, an opportunity to hear the glad tidings of a Saviour's love.

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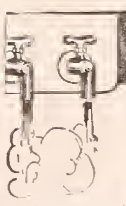

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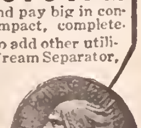

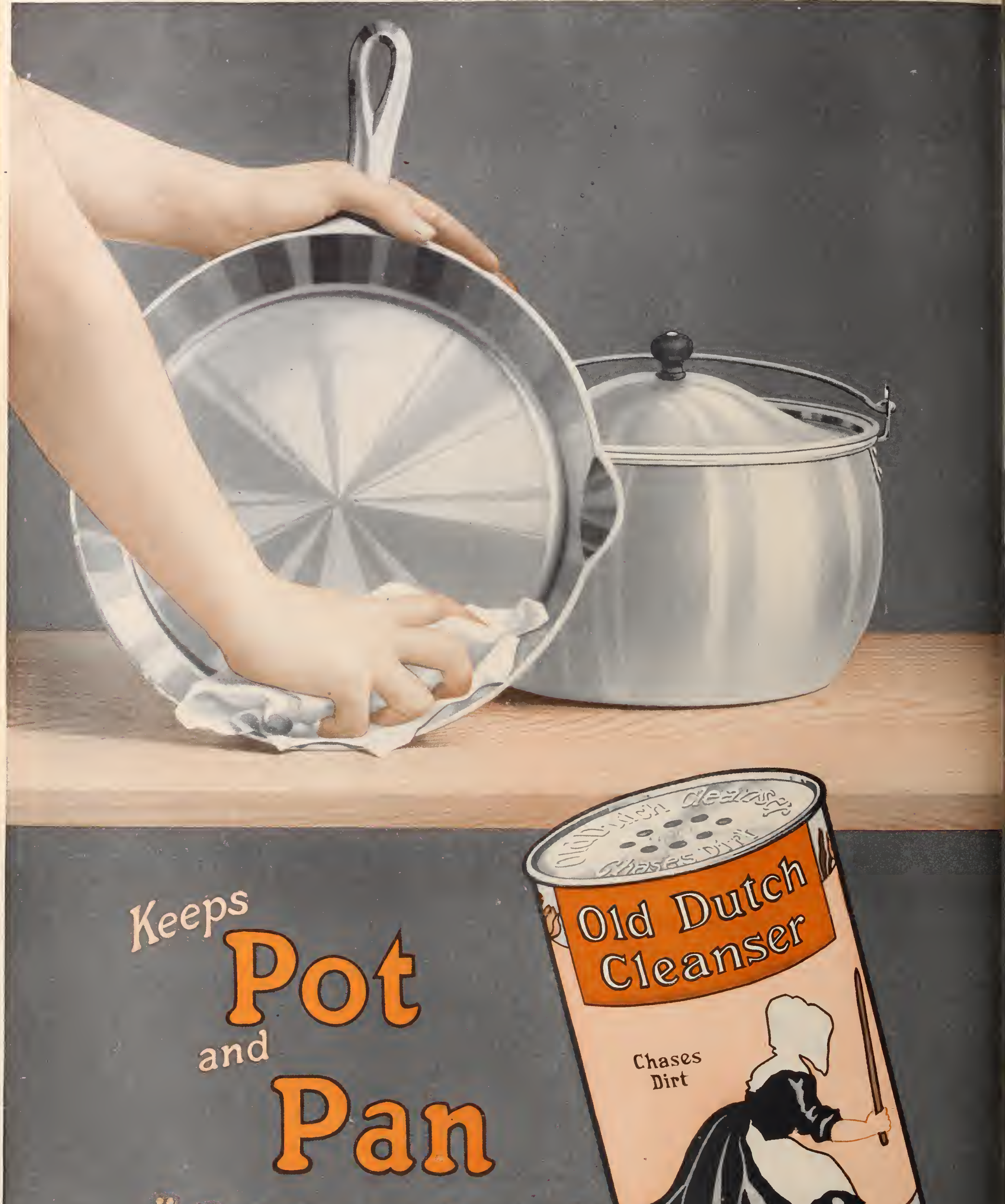
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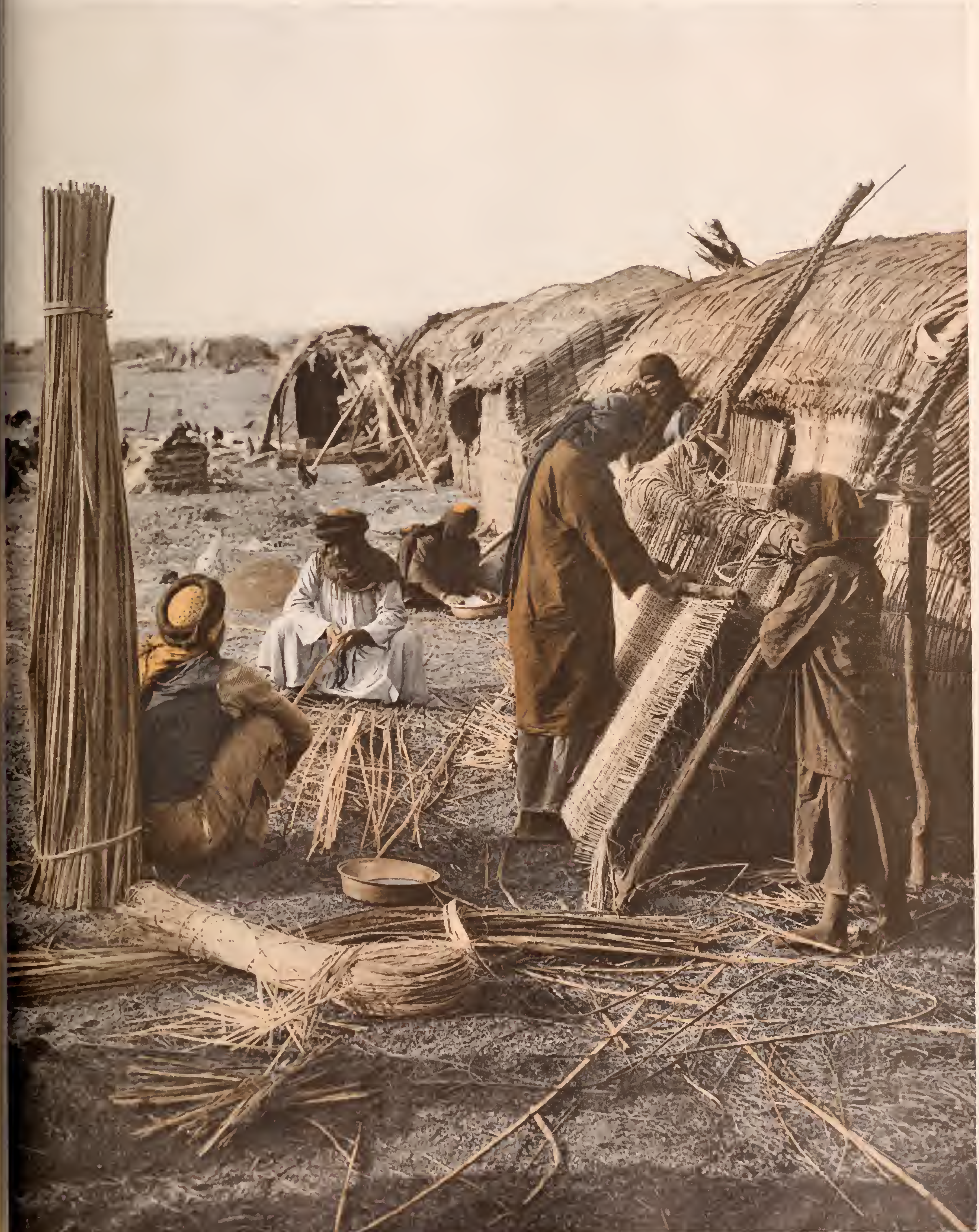

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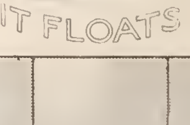


THE·CHRISTIAN·HERALD
·AN·ILLUSTRATED·NEWS·WEEKLY·FOR·THE·HOME·

A Leader of the New Japan

Ninth Letter in the Series, Through the Orient for the Christian Herald

By MAYNARD OWEN WILLIAMS

ron Ei Ichi Shibusawa

BARON SHIBUSAWA intends to devote the rest of his life to philanthropy, not by establishing almshouses and relief work, but by robbing industrial Japan of its ability to work injustice on the common people. No other man in Japan has so affected industrial and financial conditions in the last generation as the honest banker who is now retiring from the business of banking. If he is as successful in robbing Japanese life of injustice as he has been in infusing ntire business world with an example nquestioned honesty, he will be a ber baron" worthy of emulation.

e interpreter and I had waited he large reception room fitted upholstered furniture in the pean style, and with its g decorated with panels of y, wistaria, maple leaves a snow scene illustrating four seasons only long gh to become familiar with surroundings when the door ped and Baron Shibusawa red.

marveled at the small stature e man. I had expected to a large man, possibly as as myself. But any sense of lness was soon dispelled. Mans, rugged strength and dignity n that leonine head and those sad that would have given impressive- to Tom Thumb himself.

was immediately reminded of Ume- ni, one-time champion wrestler of n. Both faces show a type of ngth. Umegatani's shows the strength the over-developed athlete, proud is brawn, but with the crafty, shifty ce of the prizefighter. Baron Shibusawa's shows the strength of the man has fought his way to success, but has trodden on no one on the way: the man who, in his fight through difficulties to the top, has often stooped to aid another in the race. There is nothing shifty in his glance. His eyelids almost close over the deep-set eyes, but their look is as direct as the path of a sunbeam. Umegatani has preserved an almost womanly smoothness of heavy-featured jowl. Baron Shibusawa's face is furrowed with the burdens of a man whose heart feels with an all-embracing sympathy.

Acrobatic performers in fancy costumes? No. These are commonplace Japanese pile drivers at work

st but not all Japanese factories are barred to the blic. In this one a photographer has caught young s dreaming dreams and reeling off raw silk from cocoons

Sitting there across the conference table, dressed in a black suit, and wearing a low, fold-over collar under the wings of which the ends of his black string tie were thrust, this man looked like some earnest Christian minister called to the vestry by important business. I almost wished that he had been clothed in the Japanese costume; yet it is possible that we were able to understand each other better as it was.

I asked the Baron something about his career. Willingly yet without pride he told of his humble beginning as a farmer's son, and his service under the Tokugaw Shoguns in the troublous days of their decline; of his visit to Europe in the last year before the Restoration, and the beginning of the Meiji era; of his service in the government as a high official in the Treasury Department, until the actions of the government forced him to resign for reasons of conscience.

A Statesman Philanthropist

EVEN then he had no dream of becoming the sage adviser of the princes of finance and business; but he found the merchant class disregarded by the nobility and the official class, and he set to work to win a place for the honest merchant in the life of the nation. It was not until he was sixty years old that his service to humanity was recognized by the Emperor, who created him Baron in the closing year of the last century. In the sixteen years since that date, he has seen the business and financial class rise to a place where money-bags talk to the government directly and with insistent voice. He has aided in the construction of a social system whose inevitable wrongs he is seeking to eradicate. Having raised his own class to an envied place, not only in every-day life but even at court, he is now seeking to aid the common people, upon whom the industrial revolution, without which Japan could not have risen to the rank of a first-class power, is working an injustice. His purpose is constructive philanthropy rather than tardy charity. Yet he has for many years practically supported the Tokyo Municipal Almshouse, in which, even in these "piping times" of prosperity through war, there are 2,700 inmates. In looking toward Utopia he is not ignoring the needs of the present, but is ministering to them.

Sign painter? No. Public letter writer? No. Printing his visiting card? No. He's a cloth dyer

He recognizes the need for divine aid in the alleviation of human suffering, and welcomes the efforts of Christian missionaries to add something vital to the life of the nation. Of all the men whom I have met, he suffers most deeply from the constant rumors of war between two friendly nations. He mentioned a letter from his friend, Morton Prince, who had written of the prevalence of war talk in America. The European war has brought spiritual sorrow to Baron Shibusawa. He had come to believe that international differences could be settled by mutual forbearance and moral appeal, and the cataclysm of the fateful summer of 1914 pricked him to the heart. Now he sorrows at the rumors of war which come from time to time from a nation upon whose friendship and sincerity Japan has long relied.

Mr. Zumoto, who has lived in America and who speaks English fluently, minimizes the effect of this idle gossip and common chatter. But Baron Shibusawa, whose three trips to America gave him an admiration for the democracy of the people, is pained deeply by the thought that even the uninformed can harbor

He is touching a god of disease to effect a cure of the corresponding part of himself. (If he doesn't catch the disease of the last toucher, the next one may catch his)

hatred for his people. He believes in the honesty and judgment of Judge Gary, whose host he was in Tokyo, and hopes that thoughtful men are not against Japan; but he feels that it is criminal to arouse even the lowest classes of society to a feeling of unrest and hatred which, in a democracy, may lead to war.

With some hesitancy I asked two questions, to which I sought a reply:

"What is your personal suggestion for the solution of the question of Japanese immigration into America?" and "To what extent is it possible for America and Japan to cooperate in China?" I made it very plain that if he chose not to answer, no mention would be made that those questions had been asked. To my surprise, he answered at once. He sat forward in his chair and threw his whole self into the discussion.

"Those are exactly the questions I want to discuss. They are the most important questions at present complicating the relations between two nations whose friendship for more than half a century was traditional and real.

The Japanese Immigration Question Discussed

"IF our immigrants are not wanted, they will not be allowed to go. The 'gentleman's agreement' has been strictly observed. The Japanese will not force a welcome to a country which will not receive them. But in this matter, we grieve that the Japanese are not treated like the European immigrants. If extensive immigration is bad for America, she is, of course, free to close her doors. But it is discrimination between human beings and against the Japanese that we feel with sorrow and humility. However, that is a minor question. More immigrants are not going to America, and that question offers no difficulties.

"The real question is not whether more Japanese will be allowed to enter America, but whether those who are already there will be subjected to unjust discrimination. If they are not good citizens, we will furnish teachers who will train them as such. We will, at least, bring them up to the standard of the European immigrants. But the discrimination in California against those Japanese who have already founded homes there is a blot on Japan's honor as a race and as a nation."

The sad eyes seemed to look far back into the history in which he has taken an active part. Then he went on. "We have always been thankful for the service Commodore Perry rendered our nation. He has been almost a national hero with us, and until about ten years ago the American people observed the principle upon which he acted, and for which they stand in their own land—the principle of equality. When the change of attitude took place, the Japanese, who had come to rely upon the friendship and sincerity of the American nation, were very much embarrassed by a discrimination that not only wronged members of our race, but ran contrary to the principle of equality which we had so long considered an essential and vital part of American life and thought. Japan will follow to the letter every suggestion as to further immigration of my countrymen into your country: but until discrimination against those Japanese who are already living under the flag of equality and freedom is abolished, a cause for misunderstanding and ill-feeling will continue to exist."

A "Personal Opinion" Regarding China

"COOPERATION between America and Japan in China is not only possible but necessary," he continued. "America at present has the friendship of China, while Japan has her hatred. This gives America, which at present is seeking investment for its great wealth, a chance to reap a temporary advantage and to enter into strong competition with Japan. But this advantage to America is bound to be only temporary.

"Japan sees that she must win the friendship of China if she would reap lasting reward there. This will be done. I give this as the opinion of Baron Shibusawa." [This with his hand placed on his heart, to show that it was a personal opinion.]

"I am neither a politician nor am I in a position to give orders to the government; but I am free to admit that I think the fifth group of demands should not have been presented as they were. But friendship with China is bound to come.

"America," the Baron went on reflectively, "has machinery and highly trained men. She has money to invest, but she has no political ambitions and few soldiers in the Far East, and in the troubled state in which China must for some years inevitably find herself, who will protect American interests in that great land?

"Japan has neither the highest type of machinery, unlimited steel, nor the most efficient men; but she has many men of sufficient skill to carry out the plans of the American superintendents, and in case of disorder she has men who are trained and near at hand to protect the combined interests of America and Japan as well as of the other powers. The check on this armed force is the absolute necessity for preserving and fostering Chinese friendship. Americans do not comprehend how clearly the thinkers of Japan realize the need for friendly relations with our big neighbor."

In the midst of the whole question of the "open door" in China, I believe that Americans should hold to the idealism which prompted them, for the of China and largely from altruistic motives, to on the "open door" policy. I believe that An is the last bar to the partition of China. I tioned this hope that America, even at the ri war, should hold to this idealism, for which she i past has won respect, and asked this question

"Are Japan's actions in the future likely such that American idealism can support them

Baron Shibusawa answered at once and wi embarrassment.

"That is exactly the question that was aske by Mr. Vanderlip of the National City Bank of York, and my reply to you will be the same as i to him. American idealism and Japanese comm and economic necessity are the same, as far as is concerned. In a land grab, Japan would small benefit. The 'open door' must be mainta Americans can cooperate with Japan in the dev ment of China, with full assu that our interests in that n are identical.

"I do not entirely appro all that Japan has done, added, "but this is not en the fault of Japan. Durin last few months there ha been a stable governmen Peking. Outside interest China are interfering, not i interests of China but in thei There have been troublous and delicate situations; I America were in our place, she might be at a loss as t to act.

Photo by T. Takagi

The attentive interest of this workman in his "job" epitomizes the forward moving spirit of the nation

Buddhist and Christian Cont

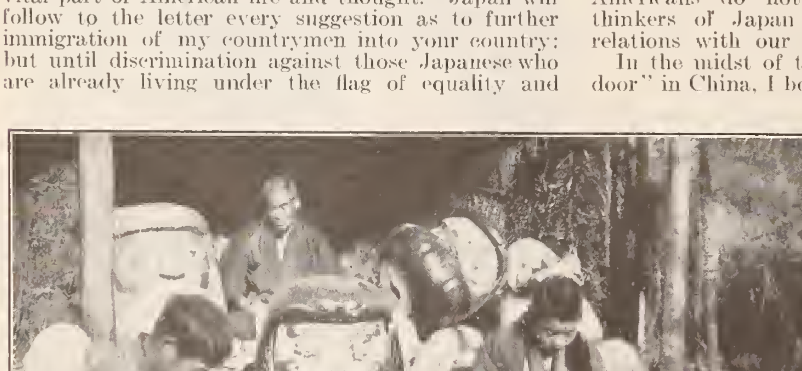
"CHINA is very friendly t America, because he tives are believed to be When a Buddhist gets his he praises and thanks Bu but when he fails in his endea he turns his back on him a viles the god whose aid he so No nation is faultless, but co ation in China is feasible, be all interests are thus s China needs capital and ad for her development, and n will be in a position to s them on terms more advanta than Japan and America."

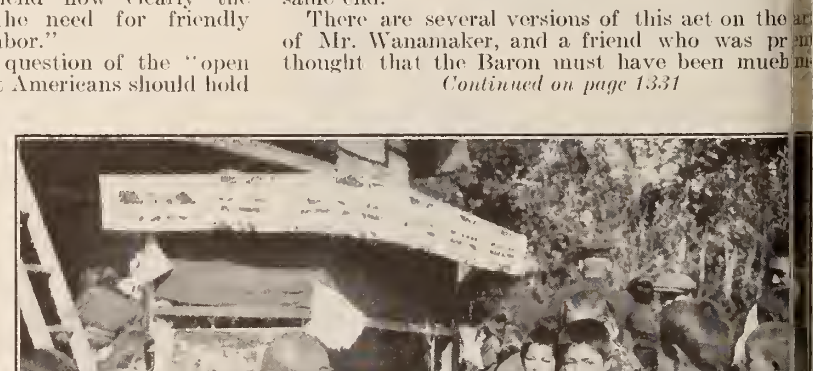
I asked Baron Shibusawa whether he had message to American readers which he would v teer.

He gladly continued his talk. "When I w America I had the great privilege of meeting Wanamaker. I found that we had much in com We began life in much the same way. We both government positions. We are both merchants now that we are growing old, we are both inter in philanthropic work, especially in connection Sunday schools. I am doing all I can to prepa the World's Sunday School Convention in T after the war. Mr. Wanamaker and I discusse religious beliefs, and were surprised to find nearly alike were my Confucian ethical teac and his Christian philosophy. Our lives were and the springs for the best in us were simila visited his Bible class with him, and while the tried to get me to declare myself a Christian. could not do, but his religion and mine aim a same end."

There are several versions of this act on the of Mr. Wanamaker, and a friend who was pr thought that the Baron must have been much

Continued on page 1331


Making papier-mache masks. When the owner gets a wish, he paints in an eye. If two wishes come true, he paints in both eyes


Pleasing mind and body in one operation. For a sen he gets a look and a chew of candy

Austria's Emperor Surrenders to Death

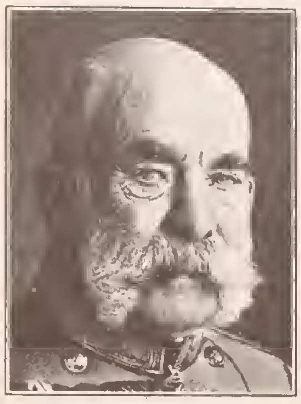
FRANCIS JOSEPH of Austria is dead. Had he lived until December 2 (he died November 21), he would have been sixty-eight years emperor of the most mixed of Old World empires, mpire that had no racial foundations, but was ted out of many small kingdoms, principalities and ies, related only geographically, and bound to- er only by the power of the sovereign and by common inability to stand alone. Austria began margravate which included Bohemia, Moravia Austria (see map) and indefinite ions of adjoining territory found- by Charlemagne as a defense nst the Avars. It became known esterreich or the eastern king- , Latinized as Austria, and ugh all the centuries until the defeat of the Turk before the s of Vienna in 1683, when John eski came to her help and saved day, Austria was the bulwark of pe against invasion from the .

he house of Hapsburg, from h came Francis Joseph, came to throne of Oesterreich in 1282 and e oldest reigning house in Europe. early years of the dynasty saw dy growth in the power and ter- y of the kingdom, which reached enith in 1519 under Charles V. n the rising power of Prussia lenged the dominance of Austria ng the German states, Austria porting the claims of Rome, Prussia fighting for estantism.

adly shattered by the Napoleonic wars, Austria vered slowly during the Thirty Years' War under guiding hand of the master statesman Metternich, died in 1848. But returning strength brought weakness, the old weakness of clashing racial rests which had marked the kingdom from its in- ion, and Ferdinand, faced with threatened revolt ungary, Bohemia and Italy, abdicated the throne. eighteen-year-old nephew, Francis Joseph, suc- led to the crown and to the problems of the empire.

was a shadowy scepter that was laced in the hands of the new sov- gn, but Francis Joseph moved tly, defeated with the aid of Rus- the Hungarians under Kossuth, away their constitution and gov- d them as an absolute monarch il 1867, when he was crowned at la-Pesth with the historic crown of Stephen and restored complete onomy to Hungary. Singular as it seem, this same Hungary which been seething with revolt against tyranny of the Austrian emperor epted this same emperor as its own and gave him loyal and unfeigned giance until his death.

orced by revolution and intrigue protect his throne at all hazards, influenced by reactionary advisers, ncis Joseph early in his reign abol- d all constitutional guaranties oughout his empire and became a itary despot, being brought back to w view of the rights of his subjects self-expression and a voice in their ernment only by an attempt upon life made in 1853 during a review the army. This incident brought young emperor to a realization that there must be something wrong in the kingdom, and he gradually became more liberal, a tendency that was accentuated by his marriage to Elizabeth of Bavaria in 1854. He restored Austria's constitution in 1860. He was in 1854 sovereign of Lombardy and Venetia in Italy, of the Tyrol, Dalmatia, Bohemia, Carinthia, Silesia, Galicia, Bukowina, Hungary, Croatia and Transylvania, and was at the zenith of his power.



The late Emperor Francis Joseph

Emperor of Austria-Hungary, Charles Francis Joseph (Charles I), and his Empress

In 1859 the smoldering revolution in Italy came to a head under the king of Sardinia, who, supported by Napoleon III, raised the cry of "United Italy"—which has again arisen in the present war. Francis Joseph was defeated and was forced to grant freedom to Lombardy. In 1864 he supported Prussia in the military enterprise in which Schleswig and Holstein were severed from Denmark, only to have Bismarck turn upon him in 1866 in a six weeks' war, which was ended by the disastrous battle of Königgratz, in which the ascendency of Prussia among the Germanic peoples was definitely established.

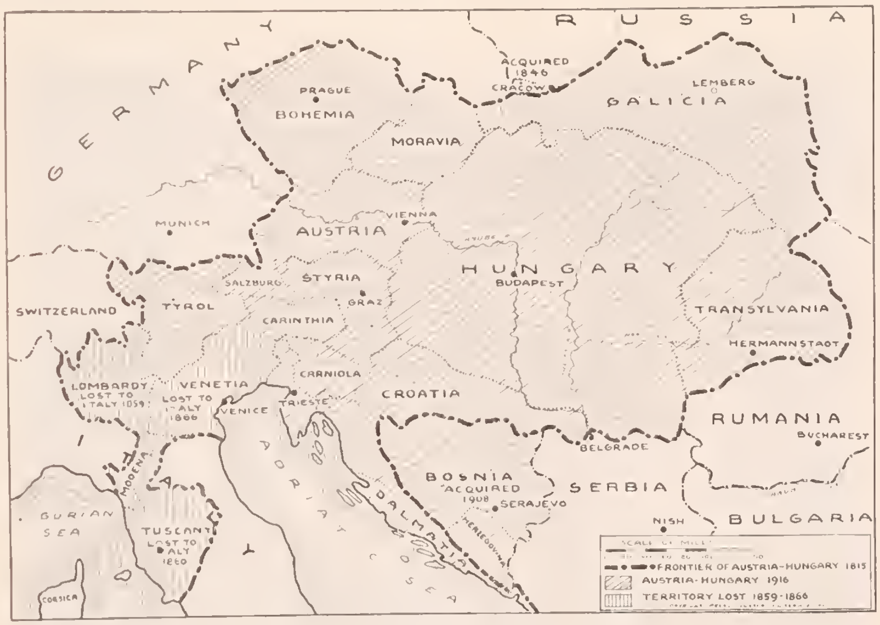
Austria turned eastward, and, from being a buffer state holding back the Turk, became a militant state, driving him back with her eye upon the Bosphorus and the Ægean Sea. But Austria was not alone in her hatred of the Turk or designs upon his territory. Russia also looked toward the Bosphorus, and the friendship and frequent alliances of Austria and Russia practically ended in 1878, when the clearing away of the Russo-Turkish war at the Congress of Berlin bared the claws of the bear, broke the alliance that had existed between Russia, Prussia and Austria, cemented the alliance between Austria and Prussia, which with the accession of Italy in 1882 became the Triple Alliance, and planted some of the seeds of the present cataclysm of strife in Europe. This same Congress of Berlin charged Austria with the administration of the Turkish provinces of Bosnia and Herzegovina, although the sovereignty remained in Turkey, and created in the Balkan States of Serbia, Bulgaria and Rumania a bar to the eastward-tending aspirations of Austria, beginning the Balkan question, which agitated Europe until it precipitated actual conflict in the two Balkan wars.

In 1908 Francis Joseph stepped to the verge of war when he annexed Bosnia and Herzegovina to his empire.

Francis Joseph died the idol of his people. He spoke fluently the language of each racial group he governed, and there are seventeen of them. He was accessible, in his later years democratic, and his personality through many years was almost the sole binding force within his empire. On the personal side, his life, stormy enough politically, was marked by tragedy. First his nephew, the ill-starred Maximilian of Mexico, was assassinated; then in 1887 came the probable suicide of his son and only heir, Prince Rudolph. Another nephew, the Archduke Johann, disappeared on a voyage to Chile; his sister-in-law died in a bazaar fire in Paris; and in 1898 his wife, the Empress Elizabeth, was murdered at Geneva. The crowning tragedy came in June, 1914, at Sarajevo in Bosnia, when Serbian plotters murdered the Archduke Francis Ferdinand and his consort, and lit the war flame which is blazing today across swamp and steppe and plain and mountain from Flanders to Mesopotamia, in Africa and at sea.

The new emperor, the Archduke Charles Francis Joseph, born August 17, 1887, is a grandnephew of Francis Joseph, son of a brother of the murdered Ferdinand. He has lived quietly, is a student, a good linguist, and popular with the people of the empire. His education along military lines had been complete as befitted a member of the royal family, and as a general in the field he had been nominally in command on the Rumanian front whence he was summoned to Vienna by his succession to the throne. The new empress was the Princess Zita of Parma, in Italy.

While there is much speculation as to the probable effect of this change of sovereigns upon the course of the war, news dispatches and the guarded expressions of authorities intimate that it will have little immediate influence.



Austria-Hungary Past and Present

How Nebraska Went Dry

NEBRASKA is dry. The prohibition amendment to the State Constitution was carried by over 00 at the recent election. "Praise d from whom all blessings flow." braska has contributed her share ard "winning the West."

ednesday morning the customary eting in Omaha and through the te was, "Well, we're dry"; "We are owing up our hats this morning"; ho would have guessed it?" "Ne- ska never does things by halves." every town and village jubilee meet- s are the order of the day. In every rch thanksgiving prayers "are ap- nted to be said" by the spontaneous ire of the people.

The victory was the result of splendid anization, untiring effort, and a npaign of speaking and advertising, kept up till the last minute. As the te has only one large city, the activities in Hastings, a typical Western town of about 12,000, with its college, its brewery, churches, fourteen saloons, and several factories, practically tell the story of what was done through the whole state.

Beginning several weeks previous to the election, the local Church Federation Council, increased by a number of other representative men, and headed by one of the livest business men of the city, met every other Monday evening at the Young Men's Christian Association, took lunch together, and then in an hour's meeting heard reports on the progress already made, and laid out the future plan of campaign. Not only the ministers, but lawyers, merchants, and real estate men gave their time freely for speeches, meetings, and rallies in adjoining towns. Automobiles driven by consecrated gasoline traveled back and forth like shuttles weaving a shroud for the liquor traffic. Trenchant advertisements were run nightly in the local paper and paid for in hard cash. The paper made no concession, for it has long been frankly "wet." Squadrons of students went out from the college to adjoining towns to talk and sing, in breezy college-student style, the temperance message. The ministers, Sunday after Sunday, preached in their own pulpits the Gospel of prohibition as furthering the promised kingdom of God. Later they exchanged all around and preached the same message. Posters in flaring colors trumpeted the message on street corners, and the poster wagon daily paraded the streets proclaiming its silent red-letter story.

November 6 the entire county was combed with a fine-toothed comb. It had been divided into forty districts, to each of which had been assigned two or four workers. These men covered their district in automobiles, buttonholing every voter in the county outside of the towns. They prodded the indifferent, urged on the doubtful, got out the stay-at-homes, and in many instances actually brought men from the wet column into the dry. One German who had fully intended to vote

Continued on page 1339

A WEEK *in the* WORLD'S NEWS

Forming for Labor Battle. With the formation of the great organization of employers noted in last week's Christian Herald came the announcement that this organization would support the railroads in the concerted attack which they are making upon the Adamson Eight-Hour Law On the other side, within the week, the four railway brotherhoods have been found joining forces with the American Federation of Labor, an association from which they have held aloof in the past, making common cause in support of recent legislation favorable to labor. Because a statute of the United States is being attacked by the injunction suits filed by the railroads, the labor leaders will have the benefit of the best counsel available, directed by the United States Attorney General's office, in the defense of the Adamson Act. It is significant also that the Executive Committee of the American Federation of Labor meeting at Baltimore on November 20 favored the absolute disregard of all court decisions or injunctions "based on the dictum that 'labor is property.'" It is possible that we are to see a fight in the court between organized capital (the railway and industrial corporations concerned in this action, employing between six and seven million men) and organized labor (representing 2,000,000 Federation members and 400,000 members of the brotherhoods), a fight which may overflow into the field of industry. Judge Hook of the Federal District Court of Kansas City, Mo., at the urgent request of the United States Attorney rendered a decision in one of the railway injunction suits. Declaring his action taken merely to get the question before the Supreme Court, the Judge held the Adamson Law unconstitutional and directed the attorneys for both sides to perfect an appeal at once.

Girl Makes Record Flight. Miss Ruth Law, flying an obsolete type of Curtiss biplane two years old, broke the American non-stop record on November 19, flying from Grant Park, Chicago, to Hornell, N. Y., a distance of 590 miles, breaking the record made by Victor Carlstrom on November 2 in the most modern flying machine obtainable. She would have made greater distance, but was forced to descend for lack of fuel. Miss Law left Chicago at 8:25 A. M. and landed at Hornell at 2:10 P. M., leaving there at 3:24 P. M., and flying to Binghamton, N. Y., in 56 minutes, the distance being ninety miles. She spent the night at Binghamton and completed the trip to New York on the morning of the 20th. Her time for the 884 miles was 8 hours 55 minutes and 35 seconds. She made the longest flight ever made by a woman, and broke the best record by a man for a non-stop flight. The previous record for continuous flight by a woman was made by Mlle. Dutrieux in 1912 at Paris, the flight being 200 miles. Miss Law is the sister of Rodman Law, who is well known in aviation, and is herself an experienced aviatrix, although she had never before attempted such a long-continued flight.

Remorseless Competition. Louis W. Hill, president of the Great Northern Railroad, on November 17 confirmed the report that the railroads of the Northwest were organizing a big telegraph company to take over the business which they are now giving the Western Union and Postal Telegraph Companies. The new company will use the railroad-owned poles and lines now leased to the Western Union, taking them over as fast as the leases expire, beginning January 1, 1917, and additional lines will be built. The company is to handle railway business only on a basis of actual cost. About 48,000 miles of wire will be controlled, and it will be necessary for the commercial companies to string new wires and in many cases to instal new commercial stations in smaller towns, where the railway agents have also been the agents of the telegraph companies.

Insert Photo © Underwood & Underwood © International Film Service, Inc.

Miss Ruth Law both in and out of her record-making machine

She was dressed in a suit of silk, then a suit of chamois, two suits of woolen underwear, an outer suit of soft leather, and over all a fur-lined coat. She wore a woolen cap covered with an aviator's woolen helmet and a leather helmet.

HARRIS & EWING WASHINGTON D.C.

Joint Congressional Committee to probe the eight-hour situation

Representative Adamson (seated at left), chairman of the House committee; Senator Newlands (seated at right), chairman of the Senate committee; standing, left to right: Senator Cummins, Representatives Hamilton and Sims, Senators Underwood, Robinson and Brandegee and Representative Esch.

Damages for Non-Delivery. The United States Circuit Court of Appeals on November 18 reversed the finding of the United States District Court, and declared the National City Bank and the Guaranty Trust Company entitled to recover damages from the North German Lloyd Steamship Company for the non-delivery of gold shipped on the steamship Kronprinzessin Cecilie, which turned back and ran for an American port just before the declaration of war between Germany and England. The case was sent back to the District Court for determination of amount of damages due, and it is expected that it will be appealed to the Supreme Court or final decision.

Leslie Millions for Suffr e. The Appellate Division of the Sup ne Court of New York decided on No n ber 17 that Mrs. Frank Leslie was ly competent to dispose of her prop y and the provisions of her will, w ch were being contested by her heirs, w ld stand. According to the will, he residuary estate is to be administ ed by Mrs. Carrie Chapman Catt, he income to be used for the cause of f frage. It is expected that the am nt to be thus administered will be $1,), 000.

Goethals Answers Critics. a report to the Secretary of War, r de public on November 20, Major Ge al George W. Goethals declared that he movement of material in the Cul ra Cut does not affect the whole of a channel, and that, although n ny expedients have been tried, nothing a yet been found to stop the move nt of the ground, which the Gener is certain will stop of itself when it as reached a point of rest. In the mean ne continued dredging must be depe ed upon to keep the channel clear. C al traffic in September amounted to 662,170 tons, the greatest since he opening of the canal except in y 1915, when the tonnage was 705 9 A movement is on foot in the Missis pi Valley, sponsored by the Associatic o Commerce of St. Paul, Minn., for he establishment of a boat line bet en St. Paul and New Orleans to ha lle Pacific Coast products brought to w Orleans through the Panama Can

International Reconstruct n This will be the theme of the Sout r Commercial Congress, which will in Norfolk, Va., December 10–14. Congress is expected to formulate a to meet the problems which will conf n agriculture, commerce and financ a the close of the European War. P si dent Wilson is expected to addres h Congress. Addresses are schedule the Hon. Wellington Koo, min from China, and by Secretaries Lan Daniels, Houston, Redfield and Wi As part of the exercises of the Cong ss, the vessels of the Atlantic Fleet, o he Coast and Geodetic Survey and he Immigration Service are to be mobi ed at Norfolk to participate in a g at review at Hampton Roads. I is expected that the House of Sout rn Governors will also hold a confer ce in connection with the congress.

Building a New Navy. The N y Department has decided to use he $6,000,000 provided by Congress or the equipment of navy yards for ip construction, in increasing the facil es at the Philadelphia, Norfolk and B n- erton on Puget Sound navy y ls. Contracts for armor plate tot g nearly $14,000,000 were awarded on November 20. Contracts for four en destroyers were awarded on the 1 h. It is expected that the entire buil g program for 1917 will be placed th private builders, although the r y yards may be forced to take part in he work because of the pressure of pri te work in commercial yards.

Fragments of News. A State- de prohibition movement is gathering f ce in Kentucky, where the yearly o- duction of whisky still exceeds 20,( ), 000 gallons. . . . A little chapel at H t- ings-on-the-Hudson, founded by Adn al Farragut fifty years ago with the p ze money awarded him by the Un ed States government for his capture of Confederate warcraft, was establi ed as a separate parish at the recent N w York Diocesan Convention. . . . he Storm Bird, built in 1854 and sai to

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eldest iron ship in the world, was reported ovember 18 to have gone ashore on the at Wanganui, New Zealand, and to have 1 in two. . . . The New York Diocesan ntion of the Protestant Episcopal h on November 15 adopted a resolution ing total abstinence for the individual, forcement of all existing excise laws, and ght for local option in the states. . . . new $5,000,000 Chinese loan will be d by the tax receipts on wine and o. . . . The report that a Ford factory be floated in Cork, Ireland, is officially l. . . . The Health Commissioner of go is planning a demonstration in which pects to prove that, even at present a person may be satisfactorily fed at an se of not over forty a day. . . . The l States Geological y reported on Novem-), after an exhaustive igation, that the ni- deposits in the Con- al United States are cally worthless and itable for commercial tion. This may be of st to those who have offered stock in com- organized to exploit trate fields. . . . China, said, intends to ignore Russian and Japanese ts against the Ameri- ailway and canal con- ns. . . . After the of January, with pro- ve laws going into In Virginia and Geor- the automobile route Washington to Jack- lle, Fla., will lie wholly gh prohibition terri- . . . On November armed deputies sur- led the Wyandot, Mich- jail and protected from engeance of 300 enraged ns a prisoner charged murder. On the same a mob of twenty men into the jail at Mel- La., during the absence e marshal and hanged ro charged with killing hite man. . . . The ican government is urged to arbitrate the ions arising from pro- of several Central ican countries against the canal treaty een the United States and Nicaragua. Of 255 women who were candidates for y offices in Kansas at the recent election vere elected; 58 of them will be county intendents of instruction; 92 are Repub- s, 59 Democrats. . . . A thirty-mile l is proposed through the Cascade ntains, to carry all the railway traffic inating on Puget Sound. The tunnel d cost $50,000,000, and would be the st tunnel in the world. It would save -eight miles of distance, and would reduce per cent. grade to one of .6 per cent. . . . ncey M. Depew in addressing the New Academy of Medicine on November 18, ed Luther's statement, "When I rest I " and declared his secret of long life was e found in service, which he defined as vice to your country, your state, your nunity, your church, your neighbors." The American steamer Siberia was ded on the Goodwin Sands off the coast ngland on November 20. Fifty-three ons, passengers and crew, were saved by ic work on the part of the South Downs eat crew. . . . Jack London, American list, died suddenly at Glen Ellen, Calif., November 22. . . . The submarine hantman Deutschland sailed from New lon for Bremen on November 21.

s to Mexico. The apparently fruitless ission between the American and Mexican missioners was brought to a focus ember 20 by the presentation of the final osal of the American government. This rnment is reported to have refused to it that it had no right to send the Pershing dition, and to have declared that it held f authorized to take similar action under lar provocation. Mr. Cabrera, leader of Mexican commission, was reported as unwilling to accept the American terms. constitutional congress recently elected in ico held its first preliminary meeting at retaro on November 22, more than 200 ities being in attendance. Villa attacked uahua City on November 23. He was rted in personal command of 6,000 troops. r a seven-hour battle the Carranza forces ned a complete victory.

or a Food Embargo. Representative gerald, chairman of the Appropriations nmittee of the House of Representatives, eunced on November 22 that, at the ing session of Congress, he would demand slation proposing an embargo on foodstuffs. question is not one of neutrality but ely one of self-interest. Stated simply, it is, ll the United States permit an extraordi- y export demand to reduce its stock of food- fs below a sufficient quantity for its actual ds, or shall it protect its own people from hunger by forbidding the exportation of absolutely necessary food supplies?

Wages Following Living Cost. The United States Steel Corporation on November 21 announced an increase of ten per cent. in wages to employees at the steel works and blast furnaces, and a proportionate advance to other employees; the increase affecting 260,000. It was expected that the other steel companies would follow. On the same day, increased wage announcements were given out by the American Woolen Company and by the Cotton Manufacturers' Association of New Bedford, and wage increases were announced by other cotton mills in New England. On the following day the Consolidated Gas Company of New York City and the New York Edison Company paid to their employees a dividend of seven per cent. *on their salaries*, this being the same rate at which dividends are paid to stockholders. The movement for the increasing of wages in recognition of the mounting cost of living is showing signs of becoming nation-wide.

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Monastir, the Serbian city which has at last been taken by the Allies after a long and severe campaign

Bible Sunday. Sunday, December 10, has been set apart by all denominations at the request of the New York Bible Society as Bible Sunday.

The War in Europe

By ANTHONY ARNOUX

IN an apparently inspired interview, Lord Derby gave his views on the subject of peace during the week, and defined the attitude of the Entente Allies, saying, "Any peace proposals from Germany will receive the consideration they deserve. The Allies have not modified their position in this respect." As to the probable duration of the war, Lord Derby said, "Only a fool would prophesy. I believe any one who understands the temper of the British people will agree with me that they have shown no signs of weakening, but, on the contrary, are growing more determined to continue the war to a satisfactory conclusion." On the other hand, the Germans appear equally determined.

Many other men of equal political importance in the various belligerent countries have discussed peace in more or less extended fashion in the past few weeks. The importance of these pronouncements lies not so much in what is said as in the fact that responsible leaders are willing to discuss the subject at all.

It is becoming reasonably clear that neither set of belligerents can fully accomplish those objects which they set out to accomplish in this war; and if this is true this war must end, as so many wars have ended before it, in a compromise of some character. The main task now appears to be to find a fitting political formula wherein this compromise can be expressed in such terms that the mass of the population in both sets of belligerents will have the conviction that they have achieved the most important ends which they sought to win. This difficult task has been accomplished before in the world's history, and will probably be achieved in the present case. The writer clings to the idea, already expressed in these columns, that the president of Switzerland or the king of Spain will ultimately be the interventor when the time for an armistice comes.

The financial situation of the two groups of combatants, considered as a whole, is by no means acute—nothing so acute as was that of the United States, for instance, during the last two years of the civil war; and it is extremely probable that, as far as finance goes, the powers involved could carry on the war for another eighteen months before this phase of the conflict would become controlling.

The economical situation, particularly as regards foodstuffs and coal, is, however, in some of the nations at war, growing acute to the extent that considerable inconvenience and discomfort is being felt by the civilian population; but conditions have by no means as yet become unbearable. France has adopted during the past week the rule of having two meatless days each week, and others of the belligerent nations, England especially, have adopted other measures of food conservation more stringent than those heretofore in force. All of which things will have more or less effect in disposing the popular mind in the several countries toward political reasonableness, and thus aid the campaign of peace education.

EXCEPT in Rumania and on the Macedonian fronts, the fighting of the past week has been neither interesting nor important. On the western front in the Picardy sector on Friday, November 17, the much-fought-over village of Pressoire, south of the Somme, again changed hands during the night, and once more passed into the possession of the French; and thus the lines on this portion of that front reverted to their former position.

North of the Somme, the British, on that portion of their front north of the Ancre, made two attacks, one toward Grandcourt and the other a little farther north in the direction of Mailly-Serre, both of which the Germans repulsed. Except for artillery activity at points, the rest of this Picardy front was calm, as was all the rest of the western front. The next day and Sunday the rival artilleries were active on both sides of the Ancre and at St. Pierre Vaast wood. Nothing took place on Monday. Tuesday the German infantry drove the British out of Grandcourt, and the next day the only infantry activity was around Sailly-Saillisel on the French portion of the front.

The Austro-Italian front can be very rapidly disposed of. The Austrians during the week won a trench or two on the Carso front, and elsewhere there was nothing but intermittent and resultless artillery duels.

In a leading editorial the semi-official Dagblatt of Stockholm on Tuesday of this week warned Norway against a policy of adventure, and stated that Sweden is not prepared to follow Norway in any such policy.

The Allies made quite an extensive raid on the Belgian coast Wednesday, attacking Zeebrugge and Ostend.

LATE advices indicate that Great Britain is in a bit of a panic on the submarine question. It is reported that Robert Houston of Liverpool has offered a reward of $10,000 for each submarine sunk between now and the end of next May. In addition, the press is said to be demanding the scalp (official of course) of Mr. Balfour, head of the navy, and the inauguration of a more vigorous use of Britain's naval forces; in short, a putting in practice of Churchill's "dig-the-rats-out" policy.

The Germans report that the Central Identification Office at Kiev, Russia, has issued a list of Russian casualties since June 1, 1916, which contains the names of 100,621 officers and 2,027,853 men; and also that the late lists show that a portion of the Russian troops on the Caucasian front have been brought to the Russian front in Europe. This would not be done unless Russia was very short of trained men.

The largest steamer in the world, the White Star liner Britannic, 48,000 tons, being used as a hospital ship in the Mediterranean, was sunk late in the week, presumably by a mine. About twenty-five perished.

Dr. Gottlieb von Jagow, the German minister of foreign affairs, has resigned. His probable successor is Alfred Zimmermann, the under-secretary.

Greece has been in hot water most of the week. In addition to the demand made by the Allies for the surrender of all the military equipment and munitions of all kinds in the possession of the Greek government, the demand was also made that the diplomatic representatives of the Teutonic powers and their allies leave the kingdom forthwith. To the demand for the surrender of the military equipment and munitions the Greek government refused to comply, according to the cables, in the following terms: "The Greek government has refused the demands of Vice-Admiral du Fournet that Greece surrender eighteen field batteries, sixteen batteries of mountain artillery with 1,000 shells for each, 40,000 Männlichers, with 200 cartridges. Referring to Admiral de Fournet's contention that the cession of war material to the Bulgarians and Germans had disturbed the equilibrium, the government replies that, although it does not desire to enter into the details of that operation, it must point out that the cabinet then in power could not approve of resistance to the Central Powers without abandoning neutrality, but duly protested." As a result of this refusal, French marines have taken possession of some of the railroad stations in Athens.

There are now employed on the railways in Germany, in place of men, in various positions, some 35,000 women; in France, about 32,000.

In Rumania, with the capture of Craiova by the Teutons, which was officially announced to have taken place at noon of November 21, the military situation becomes considerably clearer. It appears now as certain as any unhappened event can be that the portion of the Rumanian army operating to the west of Craiova, and which, by the capture of that town, was cut off from any method of communication with the main body of the army to the east of Craiova, will either be forced to surrender or will be cut to pieces.

This army now is practically encircled by the enemy, at Orsova to the west, at Vidin to the south, and at Craiova to the east, so that its escape seems improbable, particularly as before long its supplies must fail. For this latter reason very probably the Teutons will not waste lives by attacking it violently, but, while maintaining their commanding positions in regard to it, let time accomplish a comparatively bloodless result.

Presumably the next point against which the Teutons in Little Wallachia will direct their major effort will be the town of Slatina, on the railroad about thirty miles to the east of Craiova. This town is important as a railroad center, not only because actually located on the Orsova-Bucharest Railroad, but also for being practically at the point where the north-and-south railroad, running from Hermaunstadt in Transylvania through the Red Tower pass to Corabia on the Danube, intersects the first-mentioned line.

This place is also on the Alt River, and commands the entrance to the valley of the same name, which runs north to the Red Tower pass, south of which a Teutonic force stands on Rumanian soil. Consequently, while Slatina is occupied, the Rumanians opposing this force will also have the enemy in their rear, which will inevitably force a retreat of this Rumanian force through a difficult country to the eastward.

It is worth while noting, for future reference, the fact that, once the Rumanians and Russians are driven by the Teutonic forces now to the west of them into Moldavia, or even to the east of Bucharest, these Teutons will be able to take contact with the forces of von Mackensen in the Dobrudja and thus form a line running northwest to southeast from the frontier of Transylvania to the Black Sea, from which line Odessa would not be an untraversable distance, but comparatively little farther in fact, over an easy country, than Monastir is from Nish over a difficult, broken country.

On November 19 the allied troops entered Monastir, which became the temporary capital of Serbia. Aviation corps figured in the capture. Severe weather with storms failed to stop the fighting the days before.

SIR HIRAM MAXIM, inventor of the machine gun, died November 24, at Loudon, England.

OUR · EDITORIAL · FORUM

President OTTO KOENIG · *Managing Editor* GEORGE H. SANDISON · *Secretary* THEODORE WATERS

The President's Problems

NOW that the election is a thing of the past, the President, who laid aside the important cares of state for a brief season, has again taken up the lines, and means to give attention to the pressing problems that await him. And these are not few. There are, first, the Mexican Commission, which is sadly out of joint and liable to go to pieces; the submarine problem, which calls for a better understanding; the inexcusable interference and delay to American shipping and the censorship and violation of American mails. It may be found advisable to adopt the retaliatory measure of withholding clearances from the vessels of those powers that are causing us such vexatious trouble and loss. Then, hanging over the whole country like a great depressing shadow, there is the very serious question of domestic food prices, which are steadily mounting, inflicting widespread suffering and creating a situation which could be instantly relieved by placing an embargo on the export of breadstuffs. This, we learn from Washington dispatches, is a measure to which the President and a certain element in Congress would object; but the fact remains that something must be done to check the abnormal cost of living, and the only rational way of doing it is by prohibiting the selfish speculative interests from sending the greater part of the food out of the country. A number of business organizations, municipalities and official boards have strongly urged this duty upon the President, who has it in his power to afford relief to the millions who are now suffering here at home. Many remedies have been suggested, including Federal or State regulation of food prices, or both; and the Australian system which prevents arbitrary fluctuations has been recommended. But there are already too many ineffective laws lumbering our statute books. The trouble is, the nation's supply is diverted from the tables of the people to the war camps of Europe, and the direct, swift and sure remedy is to stop sending food out of the country to the fighting nations, in order that our own home needs may be supplied. This does not mean an embargo affecting the gifts of American benevolence to non-combatants. It would, however, put an end to the feeding of foreign armies and navies, thus keeping up the war while inflicting needless hardships on our own people at home.

This serious question now confronts the Administration. Congress has already put it within the power of the President to take any step that may be necessary in such an emergency, and the vast majority of Americans are now looking to him for the relief which they have the right to expect. Bread and bullets are permitted to be sent across the ocean in an endless chain of cargoes. If we stop sending them, it would not only help to shorten the war, but it would be doing a service to our own people which would be universally appreciated.

Austria's New Ruler

AFTER the longest reign in modern history, the Emperor Francis Joseph of Austria-Hungary has passed away at the age of eighty-six. His life was full of vicissitudes, and many times it was darkened with sorrow. He came into the world in the midst of a revolution, ascended the throne during a still greater revolution, and passed away at the height of the greatest war of all the ages. Probably no monarch in Europe has been more discussed and criticized; but the fact that he kept together, through many stormy crises, a great empire in which many races and nationalities were represented is the best testimony to his ability as a ruler. As the years passed on, he became more and more popular among his people. He was their servant as well as their emperor; he mixed among them freely and worked tirelessly at the endless tasks that make the occupant of a throne as much of a toiler as any captain of industry could possibly be. It has often been said that he was the hardest-worked man in the empire, and he died in the official harness. He had succeeded, as few rulers could have done, in keeping the various racial and political elements together, although dismemberment had frequently been predicted. And he transmitted to his successor an unbroken empire.

His grandnephew Archduke Charles Francis Joseph, the new emperor, is a young man still under thirty, and while personally very popular with all classes, he has little experience in affairs of state. He had been an active participant in the war until within a few days before the death of the aged emperor summoned him to rule. His accession takes place at a time of great trial, in which his strength of character and governing abilities will be severely tested. Even amid the crash of war, the sympathy of Europe and the world will go out to the youth who takes the helm of affairs, with the hope that he may be wisely guided, and that Europe during his reign may soon begin to realize the blessings of peace.

For a Sober New Year's Eve

NEW Year's Eve is an institution. We hail it with exultant shouts and fight off sleep an hour or two beyond our usual wont, in order to see the New Year arrive, although the inaccuracy of a single clock may let it slip in unannounced. Various expedients have been worked out to enable us to keep awake and reasonably happy, while the lingering moments of the old year wear themselves away. We arrange watch-night parties at our homes, we hold watch meetings in our churches, and a few—a dwindling number, we are glad to say—celebrate the death of the old year and the birth of the new in dinner parties that tend much towards liquids, and gladden the till of the restaurateur in inverse proportion to the sobriety of the diners. Some of these celebrations in other years have been disgusting orgies of bacchanalian excess. Now, it happens that New Year's falls on Monday, and New Year's Eve, per se, on Sunday. Excise laws frown upon Sunday liquor-selling, and the chief executives of New York, Chicago and other cities have refused to grant the usual all-night licenses. A wail has gone up from the venders of alcohol and from a few of their intended patrons; but at this writing the mayors, supported by protests from the churches and by the clear intent of the law, have not yielded. The latest proposition of those who would glean the profits of debauchery is that New Year's Day be officially postponed one day, and the usual observances permitted on Monday evening; but this foolish suggestion has not gone far. It really looks as if, for once, the watch meeting would have the right of way; as if the New Year sunrise would dawn upon a world almost unanimously sober. Perhaps the celebrants will realize, in the strength of a sober morning, the utter folly of the old bibulous welcome. At any rate they will have a foretaste of the day that is soon to be, when the lobster palaces and the Great White Way will no longer hear the clink of glasses or the garish laughter, the coarse jokes and the ribald merriment of the intoxicated.

Preparedness and Opportunity

IN the heat of our wrangling on the complex question of preparedness, let us pause to reflect upon the vital fact that there is one form of preparedness in which America stands supreme.

It is in preparedness to extend to stricken Europe the hand of a strong brother, to shelter the homeless, to feed the hungry, to clothe the naked, to care for the dying, to provide for the crippled and for the widows and orphans.

It is in preparedness for war—if that familiar phrase sounds better—but for aggressive and righteous war against the misunderstandings and hatreds, the woes and wrongs, the poverty and despair that have palsied half the world—a war in which no nation can be our enemy, but all must be our allies.

A suggestion made some time ago in the Christian Herald has been taken up in vigorous spirit by the Hon. Myron T. Herrick, former ambassador to France.

"The situation," said Mr. Herrick in a recent address, "can be adequately met only by the systematic organization of all the philanthropic force of the United States. A strong central authority is needed, such as the government alone can give. I wish that the President had seen fit (and it is not yet too late) to appoint a large number of the leading men of the country as a committee to take charge of the whole undertaking—to coordinate all kinds of relief work, receiving the aid of Federal and state governments even to the extent of appropriations. Were we to set the mark at a billion dollars, that would be little enough to meet the extraordinary demands of this worst calamity that the world has ever known."

It is a big idea, but no bigger than the possibilities. America is fully prepared, as to means, to meet the greatest opportunity any nation has ever had for world service.

Here stands the greatest republic that history records, founded on the highest political and sociological ideals that mankind has conceived; at peace with the world and complacent within itself, with its granaries full to overflowing and its manufactories humming with production day and night, with profits so large that economic history hardly knows their parallel—profits which to a great extent have come direct from the demands and needs of distra ed Europe.

Yet the fact remains that, out of this inflo ng wealth, the contributions of Americans to all Euro an sufferers do not reach $35,000,000. While ar drained England and France were finding $240,00 00 for Belgian relief, peaceful and prosperous Am ca squeezed out $12,000,000.

The secretary of the Permanent Blind Relief a Fund recently reported that "after six month o hard, unremitting toil in the United States we ve collected a paltry $225,000." Paderewski rep ed $60,000 as the proceeds of a series of musical r formances in New York and Chicago, "whereas a single performance given by Melba in Melbo ne $70,000 was gathered."

But these are not our own people, some may y. They *are* our own people. They have sent their st blood and brain and brawn to our melting-pot, nd to their sons and daughters, now of us, our ascend cy is due more largely than can be computed. Am ca proclaims no higher ideal than that all mankind brotherhood.

Of what avail in the great scheme of life are b n- teous wealth and strength if not lent to brothe in distress? If these are of God, they must be for d, if they are not of God, and for God, then the gr our wealth, the poorer we are, and the greater m strength, the weaker.

With boundless prosperity come boundless resp bilities. Out of the greatest of world disasters t have come to us the greatest of world opportuniti

Through humanity's awful travail of today a spirit of world brotherhood may be born for all t e.

If rich and powerful America will rise to its op r- tunity, it will demonstrate to the world that ur loudly-proclaimed ideals can be translated into rea y. "The truth is what will work," and it is onl y making our principles fit into this world emerg y that we can gain for them world-acceptance.

If, in this crisis, we can coin our ideals into y fulfilled, we shall overcome the world's distrust us for our mere commercialism, and command its adn a- tion and win its love. If we shut our ears against e clear call, close our eyes against the opportunity d lock our coffers against the need, we shall deserve e contempt of all the nations and of our children and ir children's children.

To give is to grow; to withhold in selfishness to decay. Not only is the fate of Europe in the bala the fate of America is in the balance, too. There tests as decisive as war, and we confront the stric t.

His Last Run

MOST traveling men and thousands of ot know the Gideons, that organization w has shown wonderful energy in spreading e Gospel of Jesus Christ among commercial men. e Gideons have a method in their spiritual work. is not haphazard, and it brings good results. Mar a life, well nigh wrecked on the shoals of sinful in l- gence and evil associations, has been rescued d rehabilitated through Gideon influences.

James M. Davis, president of the organizat n, sends this incident, which the Christian Herald pri s:

> In the United States mail service, when the men arrive f m their runs, they are "checked out," and a note made of w they have gone. For twenty years there ran from Kansas to Denver, Colo., a mail clerk. His home was to him the charmed spot—no other place possessed such attracti s, nothing could allure him from it. This mail-carrier w a devout Christian, to whom the church relation meant r than nominal membership. It meant willing service, a render of time, talents, money, all; and it brought him, t will to any one, large returns.
>
> Not many days ago the mail clerk came home sick. e rapidly grew worse, and passed away in a brief two days. however, without thought and preparation, because the il clerk knew that some day, some time, he must face the g t change.
>
> Strange that so many of us rush on through time and e the supreme thing no consideration. The Old Book k s hanging out red-light signals. Idly passing them by, they e gone forever.
>
> But what of our government mail clerk? The day of s funeral came. Loving friends were there to pay a last trib , to tell of his love of home, his duty well performed, and to l l his clean, virtuous life. Flowers were profuse, and his cas t was literally covered, when his associates in the railr d service came bearing an offering of white roses, across the f of which this line stood boldly out, so all could read: "Chec d out; gone home."

There is a whole Gospel sermon in these few s tences, which might well be commended as a model many ministers and evangelists. And not the least its merits is that it can be applied to any one, man woman, no matter what may be the vocation in l

THE BIBLE *and* NEWSPAPER

Conducted by FERDINAND C. IGLEHART D.D.

rconi Wireless Spans Pacific

THE opening of the Marconi wireless trans-Pacific commercial service was a message sent - by President Wilson from San cisco to the Emperor of Japan ember 15. It was a prayer for ersal peace and was as follows: e government and people of the ed States of America send greetings our Imperial Majesty and to the le of Japan and rejoice in this nph of science, which enables the e of America, from the Far West. ross the silent spaces of the world speak to Japan in the Far East, ng the dawn of a new day. May wonderful event confirm the un- en friendship of our two nations give assurance of a never-ending change of messages of good will. the day soon come when the voice eace, carried by these silent mes- ers, shall go into all the world and ords to the end of the world." The ado sent back an appropriate reply. God answer the prayer of the wireless across the Pacific, or eful ocean, for a lasting and uni- al peace, when this prophecy shall fulfilled: "*They shall beat their ds into plow-shares, and their spears pruning hooks: nation shall not lift sword against nation, neither shall learn war any more.*" (*Micah 4 : 3.*)

ord's Advice to Brewers

MICHIGAN has voted for state-wide prohibition, but the brewing nts in the state need not be aban- ed," said Henry Ford the other day. illions of dollars are invested in se plants. Economically it would shameful waste to have them be- e idle. But there is no reason why should become so. Every stand- brewing plant anywhere can be nsformed at an expense that is in no se prohibitive from a brewery into a illery for manufacturing denatured hol for use in automobiles or er internal combustion engines. And n," Mr. Ford continued very earn- y, "with the world's supply of roleum, and therefore of gasolene, playing out and the day of alcohol for automobiles and tractors just ning, the present brewery proper- are assured a future much more ful to the community and quite as fitable to themselves as has been ir past." Mr. Ford declared that the ater part of the brewing apparatus machinery in any brewery can be d in making alcohol, the addition ded only being a continuous still. he raw materials we have used in laboratories in producing alcohol aply are various kinds of grains and getable substances. Tests were made h corn and wheat. Then we tried tatoes, grapes, cherries, peaches, cur- its, strawberries and many other ids of small fruits. Carrots, turnips, ets, sugar cane and wood were also d. We also found that the wastes m canneries, such as apple peels and rry pits; the wastes from sugar fac- ies and vegetable tops, usually own away on the farms, were sur- singly high in alcohol value.

"One of the best materials we found re cornstalks. These, ground up, shed and boiled, produced a very h percentage. An acre of cornstalks ll produce 100 gallons of alcohol. me cornstalks would produce 50 per nt. more. Then the distiller can turn ound and sell his waste back to the mer for cattle food. Nothing has en taken from it but the alcohol; all e nitrogenous matter is still there to back to the soil as fertilizer." Many brewers and distillers are sick and tired of their business, and would gladly get out of it if they could without too great financial loss. In the dry states they are turning their establishments into the manufacture of soft drinks, ice cream, denatured alcohol and other products. Mr. Ford's advice to the liquor manufacturers is but the echo of this voice of the prophet: "*Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well.*" (*Isa. 1 : 16, 17.*)

Milwaukee's Woman Dog-catcher

MISS LENORE CAWKER, Milwaukee's official dog-catcher, is a millionaire. It is quite evident that she did not take the job for the money there is in it. Ten years ago Milwaukee had a dog pound, but the conditions under which it was operated were nauseating. When Miss Cawker heard of this, she started a movement for more humane treatment of dogs and cats and other animals. Unofficially, she has been Milwaukee's dog-catcher since that time, and it was only last year that she received her official commission. It costs approximately $3,000 a year to run the department as Miss Cawker wishes it run, and the difference between this sum and her salary she pays out of her own pocket. She estimates that she has spent more than $30,000 on the work in the last ten years. Miss Cawker has fitted up a part of her stables as a kennel, with an asphyxiation room in which she guarantees painless death to dogs and cats that must be disposed of. In this kennel there are usually from twenty to fifty dogs and cats awaiting identification by owners or the alternative, asphyxiation. The dogs of pedigree, or pure blood, are saved whenever a real owner can be found for them, while the mongrels are asphyxiated after the shortest time in which they might be claimed. Last year Miss Cawker and her men handled 3,000 dogs alone, and the best testimonial to the efficiency of her department is the fact that Milwaukee has had no serious hydrophobia and comparatively few cases of stray dog nuisances since she took charge of it. The Jews had contempt for dogs, and looked on them somewhat as moderns do on the poor mongrel curs that for the good of society have to be chloroformed. Their contempt is employed by the apostle Paul in this figure: "*Beware of dogs, beware of evil workers.*" (*Phil. 3 : 2.*)

Evolution of the Prairie

THE prairie until about 1850 was little known and less understood by American authors, who for the most part were men of the Atlantic seaboard, who had seldom if ever passed the Alleghanies. Longfellow, Lowell and Whittier knew the old West only by hearsay. Only Irving and one or two other prominent literary men had some personal knowledge of it. The men of the West were too busy taming the wilderness to write romance or poetry about the new home of literature. To the literary people of the country the prairie was the great American desert. The settler without capital took the treeless prairies in hand because they were cheap and treeless land, and found that they would grow grass and grain. The railroads came and brought them fuel and a market for their crops. The dugout or hut of cottonwood slabs gave way to the square pine house of one story, and then a house like the one they had left in the East; and now has come the home of fine architecture and interior decoration and lovely grounds. Those vast, monotonous, marshy districts have been transmuted into a veritable garden. The social evolution of the prairie has been as marked as its material progress. It is an empire of hardy, intelligent, industrious, thrifty and virtuous people, who fear God and love men, who want the school and church, but who will not tolerate the saloon. Westward the star of empire takes its flight, and of the American prairies and of these valued pioneers it may truly be said in words of Scripture: "*The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.* "(*Isa. 35 : 1.*)

Dynamite Removes Tree-Tops

INSTEAD of using an ax in removing the tops of trees desired for ship-masts, some logging districts are using dynamite to blow them off. The lumberman climbs the tree to the place where it is to be severed, wraps sticks of dynamite fastened together like links of sausage, withdraws to a safe distance, touches the fuse, and blows the top into kindling wood. There is this mention of going to the dense forest to get trees for ship-masts: "*They have made all thy ship boards of fir trees of Senir; they have taken cedars from Lebanon to make masts for thee.*" (*Ezek. 27 : 5.*)

Shooting Stars Appeared

THE Leonid meteors crossed the orbit of the earth just after midnight on the morning of November 16. When the orbit of these meteors hit the earth's atmosphere some of the meteors were burned up by friction and appeared as shooting stars. The shower was very conspicuous in 1799, 1833 and 1867. Many who sat up all night November 16 to see the balls of fire shot into space were disappointed, as the fog was so heavy that it largely obscured the display. The ancients did not know much about astronomy, though they did know something. The Greeks gave to the stars the names of their mythological heroes, and the English Bible has copied them bodily in translating the words of the Hebrew poet who hailed Jehovah as the Creator, "*Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south.*" (*Job. 9 : 9.*)

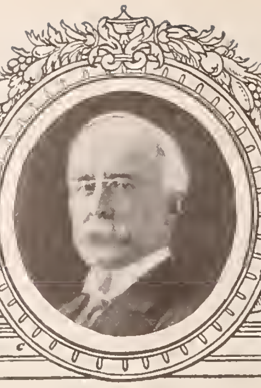
Nearly $3,000,000 for Misssons

AT the meeting of the Board of Foreign Missions of the Methodist Episcopal Church just held in New York, the treasurer, Rev. Dr. Fowles, reported a total of receipts for the year at $2,967,026, the largest in the history of the denomination. The amount was made up of $1,255,800 church collections, $1,033,770 contributed by the women, and $677,447 in special gifts. The amounts distributed to foreign fields were, to China, $185,350; Japan, $67,561; Malaysia, $55,000; Africa, $45,435; South America, $104,860; Mexico, $60,900, and Europe and North Africa, $184,173. Universal Christianity will rejoice at this splendid showing. It does not seem long ago that the clarion voice of Chaplain McCabe sounded the demand for the seemingly impossible $1,000,000 for missions last year by the Methodist Episcopal Church. Now almost $3,000.000 have been raised. And yet the leaders of the church are not satisfied, but say that a big denomination of 4,000,000 members ought to give $5,000,000 a year. All denominations by their mission gifts realize the truth of Christ's words, "*And the Gospel must first be published among all nations.*" (*Mark 13 : 10.*)

Government Honors Faithful Dog

THE faithful work of Sam, a stray dog which has assumed the task of guarding the bags of mail at Mount Carmel, Pa., was officially recognized by the Post Office Department. The dog has locked about his neck a heavy brass-studded collar bearing a plate engraved with the words: "U. S. Mail, presented to Uncle Sam's faithful friend by Albert S. Burleson, Postmaster General, October 25, 1916." Sam's special self-assigned task is that of guarding a parcel post wagon while the carrier is delivering. He never misses a trip. An admirer wrote to the department that as Sam is nobody's dog, recognition such as might insure him more consideration should be accorded. If everybody would do his duty according to his light as Sam does, the world would be farther along, and happier. The Jews had a very poor opinion of dogs. Christ represents them in this benevolent merciful picture: "*Moreover the dogs came and licked his sores.*" (*Luke 16 : 21.*)

THE BREAD OF LIFE



A SERMON

By

*REV. J. H. JOWETT, M.A., D.D.**

TEXT—John 6:35. "I am the Bread of Life."

"I AM the Bread of Life." Then he claims to be more than our medicine; he claims to be our food. We speak of our Master as the Great Physician, and the name is one of the noblest of titles. We like to speak of him as one "who healeth all our diseases." We like to think of him as relieving the sick at heart, washing away the leprosy from an unclean mind, giving freedom to the passion-bound, putting out the fires in a fever-stricken soul. We like to proclaim his goodness and to tell the good news, that for the sicknesses of the soul there is a great Physician, whose medicines are sure to restore and redeem. We all feel that this remedial, curative power is one of the most glorious aspects of the Gospel, and it is an unspeakable privilege to be its herald; but we must not allow the proclamation of this great truth to silence or obscure another truth equally great.

Christ Jesus is indeed a great Physician; but he is more than that. He is indeed the soul's medicine, to rid it of disease; but he is more than that. He is the soul's food, to sustain its strength and preserve its health. If you do no longer need the Lord as medicine you still need him as bread. He says to us, "I am not merely to be called upon in cases of gross moral sickness or disease—some sudden outbreaks of vice, some feverish lust, some spiritual relapse. I must not merely be sent for in case of emergency, as you would send for a doctor. There comes a day when the doctor can be dispensed with. You can never dispense with me. I am not merely your medicine; I am your food. I am absolutely necessary to the preservation of spiritual health and strength. The health of your soul can no more be maintained without me than you can maintain the health of your body without bread. I am your bread: I am the Bread of Life."

NOW, I do not think we keep that great truth sufficiently well in mind. The prodigal needs Jesus as medicine: the restored prodigal has equal need of Jesus as bread. Jesus declares himself to be the food of the soul. Without him the soul will pine and starve. All other foods are ineffective and insufficient. They are not feeding. They leave the soul in leanness. "I am your bread; you cannot be strong without me; you cannot be healthy without me. I am the Bread of Life."

Well, now, what foods have men substituted for Jesus? What foods have been tried? Young men have sometimes asked, "What shall I do to keep myself morally healthy?" What kind of counsel has been given? Here is one of the foods which has often been recommended—Go in for hard work: there is nothing like hard work for keeping the devil at a distance. "Satan finds some mischief still for idle hands to do." Well, I am not about to disparage that counsel. I believe in the blessedness of labor. In the early days of the race, when our forefather Adam fell from a state of innocence into a state of guilt, the Lord cursed the ground for his sake. I believe that the curse upon the ground was full of blessings for the man. For what did it mean? It meant that God ordained that the ground should not yield its fruits to men except in return for the labor of man. When God cursed the ground he made labor a necessity. God wanted to bring Adam back into obedience and purity; he wanted to drain the evil humor from his spirit; and he saw that a state of indolence would not be helpful, and so he made him work in order that labor itself might be a minister to help him back to the condition he had lost.

Don't let us ever think of labor as a curse. The ground was cursed that labor might be a blessing. The ground was cursed for man's sake! So labor was ordained to be the helpmeet of man and it works its gracious purpose in the lives of men today.

Again and again I have heard men say: "So long as I am working I am all right; but when my work is over, then my temptations begin." Labor is their friend; labor helps to drain away their moral sewage. Many an evil desire passes away in the energy of hard work. I want, then, to proclaim hard work as the gracious helpmeet of man, and to say that the man who is engaged in hard work stands a much better chance of holding the devil at arm's length than a man who passes his days in indolence and ease.

But will hard work keep a man in moral and spiritual health? Is it an adequate food for the soul? No, no; hard work is a gracious minister, but it can't keep the soul in health, or there are some men who would have been saints long ago, but to whom none of their townsmen would ever think of pointing as types of a sound and healthy life. Hard work is good bread, but it is not the bread of life.

"WHAT then shall I do to keep myself healthy in spirit?" "Take up a hobby," is the reply that is often given. You will find that a hobby is a grand defense. Many a man has been loosed from the bondage of a vice by taking up a hobby. Take up a hobby!

This, again, is counsel I will not attempt to depreciate. I have given it myself again and again. A good hobby has been to many a man a good servant. It has been the extra horse that has pulled the wagon out of many a ditch. But the power of the hobby is limited, and is by no means sure. Many a man has been loosed from the bondage of vice by taking up music! That is true, and I rejoice in it. But, on the other hand, many a man, by taking up music, has been brought into the bondage of vice. I am not saying that to disparage music; I am only saying it to indicate that a hobby may utterly fail to lift a man into moral and spiritual health. An astronomer may be irreverent and undevout. A musician may be passionate and lustful. A literary man may have a heart like a cesspool. An artist may be a drunkard. A man may have a hobby and still retain an unclean spirit. It is good to have a hobby. It will often take away your weariness and your moodiness, and give you rest by change. A hobby is good bread; it is not the bread of life.

So you might take up the other foods with which men feed their minds and souls, and upon every one of them we should have to pronounce the judgment that they are quite inadequate and insufficient to obtain and retain moral and spiritual health. You may feed on what you like; you will be driven at last to feel the insufficiency of all foods except him who s d, "*I* am the Bread of Life."

"I AM the Bread of Life." He is not onl a food, a necessary food, but a necessary *d ly* food. Do we ever spend a day without Chr t? Do not let us delude ourselves with the fa y that we can take liberties with our soul which e dare not take with our flesh. Do not let us be deceived into thinking that it takes more at n- tion to keep up the health of the body tha it takes to keep up the health of the soul. ou give your body daily bread; don't think y ur soul requires less.

Why, there are some of my hearers who if they had given as much thought and pains o the adorning of their spirit as they have don o the adorning of their bodies, would have m le the angels of God rejoice long ago, in t ir beautiful garments of salvation. And for ll of us, if we gave as much consideration to e necessity of feeding our souls as we do to e necessity of feeding our bodies, we should l g ago have risen into a spiritual power wh h would have rendered us invincible, and made p heroes and heroines in every cause that is g d and true. But you know how it is. Ch st declares, "I am the Bread of Life," and pr - tically, whatever we may do theoretically, m y of us send back the response, "Bread! the I will feed on thee once a week; I will feed n thee every Sunday when I meet my breth n in thy house!" And all the time he is teach g us to pray, "Give us this day our *daily* brea " in order to make us feel that the meal is a d y and not a weekly necessity.

Any one who feeds on the bread of life o y once a week will never rise above a weakli ; he will never put on the purity and healthi s of a strong son of God. It is the man who ma s the Lord his daily meal—aye, who feeds u n the bread many times a day, who surrou s himself with a spiritual healthiness—of whom e devil is afraid.

"I AM the Bread of Life." Take your m s daily and regularly. I have sometimes - marked to a friend that he was not looking w ; that he seemed to be worn and run down. A d the reply has been given, "Yes, I have had o much to do lately that I have neglected y regular meals! Sometimes I have gone with t my dinner, and then I have got past my ap - tite; and then I have run down." So I fou d out that if a business man neglects his regu r meals, he has to pay for the neglect in a lowe d vitality, in impoverished health.

Is there no spiritual analogy? When men, neglect of their body, lower its vitality, th open the gates to any infection or epider which may possibly be round about. It is ev so with the soul. A man who has neglected t bread of life, and so lowered his spiritual - tality, offers an opportunity to moral disea . Temptations have most power when there s least prayer. The devil finds it a comparativ easy matter to conquer any soul which has be impaired by neglect.

Take the bread of life, and feed on it oft and regularly. Maintain your soul in healt, and your very healthiness shall be your defen yea, as a wall of fire, which cannot be brok through.

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* Pastor, Fifth Avenue Presbyterian Church, New York.

FOR
EVERY DAY
IN THE
YEAR

DAILY MEDITATION

LED BY
J. H. JOWETT D.D.
F. B. MEYER D.D.
Rev. E. WHITTIER CASWELL
and
CLAYTON SEDGWICK
COOPER

The Simplication of Life

SUNDAY, December 10. Matt. 19 : 14. "*Of such is the kingdom of heaven.*" Simplicity is one of the great characteristics of the supreme life as taught and revealed by Jesus Christ our d. He was always seeking to lead people back n the impoverished life in which the currents are gish, and the arteries are hardened, and all the vements are stiff and formal. He would con-ain us back into the realm of vital freedom, where is liquid and musical, and where intercourse is ural and unconventional. "Except ye turn, and ome as little children!" That was a tone of ning, as that indeed is the line of promise. If our is to be wholesome and progressive, we must eatedly turn from the age of stone, which comes h the years, to the plastic and unexhausted sus-tibility of a little child.

Morley has somewhere said that simplification is keynote of the Reformation. It pierced behind artificial and conventional to the natural man and ural life. But this is surely true of every healthy olution: its movement is from the complicated to single, from the technical to the vital, from merely traditional to the original springs. tendency is from palsied age to the little ld.

Crises continually arise which compel us to get rid exhausting encumbrances. We have become over-rdened with the multiplication of harness. It is t always the ordinary load of life which crushes us; is the increasingly heavy and complicated means ich we have devised to draw it. Our yoke is more ling than our burden; the harness is more harass- than the load. The complications increase with years. Society becomes a steel network of hard, ificial bonds, instead of remaining a sweet, elastic d lovely fellowship. Prayer becomes fossilized. eology grows arid and technical. Public worship comes mere church-going, as tedious as the making conventional social calls. "She has God on her iting list!" Think of the formality and artifici-ty which hide behind that vivid phrase! Every-ing grows hard and unelastic in the conventional ip, drip of a petrifying formality.

And so there is imperative need of crises and revo-ions which will compel us to seek a simplification life and thought and feeling, and which will make turn again and become as a little child. And y not this be one of the deep secrets of the time rough which we are passing? May not this divine nplification be one of its glorious issues? Things re becoming fearfully stiff and conventional. Now are going to become more natural, which will mean ore fraternal, more genially accessible to one other, more reverently hospitable to our Lord. e are going to learn of him, and in meekness and wliness, we shall find that our yoke is easy and our rden is light. J. H. J.

The Crown of Faithfulness

MONDAY, December 11. Rev. 2 : 10. "*Be thou faithful unto death, and I will give thee a crown life.*" Almost certainly the holy Polycarp was the gel or pastor of the church at Smyrna. His pupil enæus tells how, as a young man, he loved to sit his feet and hear him discourse of his own young ys, when he used to listen to the aged apostle John calling his blessed fellowship with our Lord. Irenæus re witness to Polycarp, Polycarp to John, and hn to the Lord. From his banishment in Patmos e apostle writes to the young pastor at Ephesus, d bids him, in the name of the Lord, be faithful nto death. At the time the words were written, ere may have been mutterings of the coming horror persecution, but the veil of the impenetrable future as not wholly withdrawn, and neither John nor olycarp realized the full significance of this exhorta-on. God graciously veils our sight. But the storm roke in full fury when Polycarp was 86 years of ge. I have stood on the site of the fire in which e was burned alive because the lions, to which he ould otherwise have been thrown, were sated with hristian flesh. Rather than disown the Master, e freely offered himself as a sacrifice, when a single rain of incense offered to Cæsar would have saved im. But he has been crowned with glorious life t the hands of our Lord! May we be enabled to ndure temptation and trial, that we also may receive hat crown of life, which the Lord has promised to hem that love him. F. B. M.

Self-Pity

TUESDAY, December 12. Job. 19 : 21. "*Have pity upon me, O ye my friends!*" Of all the heroic characters pictured in the Old Testament, Job stands out with a peculiar prominence. Yet the courage of his soul faltered at times under his affliction, and the desire for pity and the consciousness of his woes came to be uppermost.

A young Canadian friend, at the very threshold of a promising career, was suddenly stricken down with tuberculosis. He was obliged to go at once to the Adirondacks, severing abruptly all the ties to the work with which he was united, as he thought, for life. It seemed a hard and stunning blow. After spending about eight months in the mountains, he recovered partially, and I met him in the city one day. I said to him, "What did you learn up there in the mountains?" He answered, "I learned one great lesson. I freed myself from self-pity."

We need to examine at times the root reason for self-pity. If we trace it back far enough, we shall find it lodged in a more or less morbid self-love. We say "We are not appreciated," or "My friends do not understand me," or "My lot is harder than that of other people." The more we keep such thoughts in mind and gloat over them, the more abnormal we become in our feelings, and more and more do our comparatively small ailments appear to be the center of the universe. We lose the all-embracing Christian sense of interest in others, and, with that interest, a desire of outgoing love and service for others. True Christianity can hardly exist in the same life with self-pity; for a great Christian is one according to Jesus, who loses his life and forgets himself in the larger and heavenly objective of helping some one else.

A good daily prayer is: "Lord, save me from self-pity!" C. S. C.

When the Soul Leans Upon God

WEDNESDAY, December 13. Dan. 9 : 1–19. "*I set my face unto the Lord God, to seek by prayer.*" For eighty years prayer was a marked feature of Daniel's life. His foes dreaded the power he had with God, and made it the chief point of their attack. He knew that the prayer of one earnest soul might affect the destiny of a nation. But he is not alone on the page of history in this. John Knox thought so, and Mary of Scotland feared his prayers more than all the troops of the king of France. Gustavus Adolphus thought so, and frequently summoned his generals to his tent for prayer. Washington prayed at Valley Forge, and Lincoln, in the crises of the Civil War, leaned on prayer. When we see things as they really are, we shall probably discover that more national changes were due to the prayer of God's people than to the scheming of politicians or the statecraft of kings.

But Daniel's prayer teaches that the true basis of successful approach to God is his own word of promise. The prophecies of Jeremiah were being circulated among the captives and eagerly read. Among them were such words as these: "After seventy years are accomplished at Babylon,.I will visit you and perform my good word to you in causing you to return to this place." It was clear that the time specified had nearly expired, and Daniel set himself to pray for it. Underneath every promise or prophecy there is the implicit condition: "For all these things I will be enquired of."

True prayer does not originate in us, but in God. We take him at his word, ask him to do as he has said, and our prayer becomes the medium through which the answer comes. F. B. M.

The Triumph of Good

THURSDAY, December 14. Rev. 21 : 27. "*And there shall in no wise enter into it anything unclean, neither whatsoever worketh abomination, and a lie.*" This revealed picture of the City of God is not a threat but a promise. It unveils for an instant the final victories of the children of God. It stirs a new hope in our breasts, struggling here amidst the evil that seems a part of us and mixed with the ingredients of daily life, as we come to realize that the reign of wrong, of untruth and of sin is not to be permanent. It is the divine announcement that evil must die!

"Alas for him who never sees
The stars shine through his cypress trees!
Nor looks to see the breaking day
Across the mournful marbles play!
Who hath not learned, in hours of faith,
The truth to flesh and sense unknown,
That Life is ever lord of Death,
And Love can never lose its own!"

Even though, in the Book of Genesis, we are told that the sins of the fathers are to be visited upon the children, it seems that there are clear boundaries beyond which this visitation is not permitted to pass. We know this, if we stop to think. There may have been great evil-doers in a family line; yet the descendants of today may be good men. The dominance of the old sin is wiped out by the cleansing stream of new virtues.

The very heart of the New Testament Gospel of good news is to fit men for this pure city mentioned in Revelation. We are saved by faith, as Paul tells us, even before we are sanctified or worthy of that salvation. We are accepted, as Jesus says, even while we are yet sinners, if only we earnestly desire to put the sin behind us and to begin this purer life. By forgiveness we receive permission to enter the golden city. It is God's work as well as ours. This is the message of the Cross. C. S. C.

Pleading for Others

FRIDAY, December 15. Ezra 9 : 1–15. "*O my God, I om ashamed and blush.*" The Jews, by their intermarriage with the surrounding heathen, had lapsed into a condition which seemed to Ezra very terrible. It had to do not so much with individuals as with the structure of society, and with the future of the Hebrew race. The manner in which Ezra met this social wrong is instructive. He was not content to criticize the action of those who had married into these families. His first act was to repent of those sins, as though they were his own. He fell upon his knees before all the people, and with an intensity of humiliation he entreated God as for his own pardon.

Our great exemplar, Jesus, though sinless, went into the river Jordan, and was baptized unto repentance. Of what sins had he to repent, who was holy, harmless, undefiled, and separate from sinners? Certainly, none of his own. He confessed the sins of his people and of humanity with which he identified himself, and so we are taught that there is a vicarious repentance and confession to be practiced in our prayers. We must not only repent of our own sins, and so hope to become saints, but we must seek to be saviours, and it is only as we become saviours that we are really saints. We must not content ourselves with a transient, emotional repentance. True repentance never ceases with the utterance of its bitterness. They who are pricked to the heart will cry, "What must we do?" Ezra not only repented, but set to work to reform society. It is they who feel sin most acutely who will be the first to take steps to reform the abuses out of which it springs.

F. B. M.

The Wonderful Christmas Gift

SATURDAY, December 16. II Cor. 9 : 15. "*Thanks be unto God for his unspeakable Gift.*" Bethlehem is the goal of man's weary march. Here we receive the gift of the Child-Christ, who is to become our Saviour from sin, our hope from despair and our life from the dead. The door of the stable opens into the pathway to the palace of the King. The humblest is the holiest place.

The child of Bethlehem's manger, the poorest and weakest of earth, one day will be King of the Universe, crowned with many crowns. Angels are his attendants; wise men his worshipers. A new star is the finger pointing to his birthplace, the shepherds are his watchers and all the future his realm.

The wonderful Christmas Gift is yours, if you will take the Christ into your heart; but if the door to your being like the inn, is closed against him, if there is no room for him in your darkened soul, you will suffer regret, disgrace and sorrow. The greatness of the Gift is indescribable, because with him you have all other treasures—all other needs supplied.

Human language fails to portray more than the fringe of his robes, the beginnings of his power, the touch of his fingers. The unspeakableness of his infinite love will ever invite the affectionate approach of his followers. E. W. C.

OUR MAIL-BAG

WE are devoting the entire Mail-Bag page in this issue to the replies which have been called out by the letter of A. M. L., Harrison, Mo. which appeared in our issue of October 25. A. M. L., the mother of six children, and herself a Christian, asked to hear from Christian parents, who had brought up children in their homes, how they conducted family worship, and especially from those who succeeded in teaching their children to be Christians. The replies received are given below.

HOW A MOTHER OF SIX TRAINED THEM

I HAVE a family of six children, ages sixteen years to three years. I feel it is a great work the Lord has given my husband and me to train them up for his service. A mother is necessarily kept close at home, and though I feel we should be ready and willing to take up outside duties as the Lord makes them plain, I feel our first duty is to our children.

We set up our family worship at the beginning of our home life. When our oldest son was three or four I bought a folding blackboard, 6x12, which has hung in our big kitchen (and is still there), where all of us can easily see it from the dining-table. In years past I have had the Golden Text written there, or some other passages, which we would learn together, or perhaps two or three Bible questions, changing every week—also other devices to help Bible familiarity. We have always practiced union family worship for Sunday morning—I mean all taking part in prayer. My oldest son began when he was very small, and for five years he was the only child. Now they all take part. Even the three-year-old baby, when she heard the other children praying for Charles (who is away at school now), repeated over and over, "Keep Charles." We have always followed the International Sunday School Bible readings, and then sing the Doxology, repeat the Golden Text, followed by prayer from father (or mother, if father was away), and closing with the Lord's Prayer all together. We took pains to explain the Bible reading.

The Christian influence does not confine itself to family worship alone, but it is all the time. I have taken great pains with the children's reading, to guide it in the best ways. Pansy's (Mrs. G. B. Alden's) books are well known and have a great Christian influence. I have added to our library every year. Our means are limited, and it means a good deal to educate six children for God's service in the world; but these books and other devices I consider great helps, and not money spent in vain. The entire family are members of the Sunday school now, and, last but not least, our children have a good conscientious father, who, though very busy, is always ready to cooperate with me in any plan for our children's good. A MOTHER.

Arlington, N. Y.

A CALIFORNIA MOTHER'S PLAN

I HAVE three children, two of whom are married. All three are consecrated Christians. My husband is a Presbyterian minister. We considered our children our chief responsibility. As soon as they were able to notice, they found that they were to be quiet during family worship morning and evening. They learned the Westminster Catechism and that the Bible is God's Word, and was to be the guide of their lives. We had the pleasure of seeing them, early in their young lives, become the professed disciples of the Lord.

Santa Rosa, Calif. SOPHIA ROSE.

HOW A SISTER BORE THE BURDEN

AT the death of my mother, there were left in my care five younger brothers and two sisters, the baby being four years old. I was not a Christian then. For one year I tried to do for my flock alone, but failed. Realizing the great responsibility, I wrote my uncle, and through his writings I accepted Christ as my Saviour. Then I started family worship. Just before bedtime we would have prayers and song. Each had a special prayer and all would pray. Each selected a hymn. Those were the happiest moments of the day.

See that all attend as many services as possible; not the children alone, but parents also. I attended morning service, Sunday school and Epworth League, with my whole flock. Sunday meals were cooked Saturday, all clothes laid out. I had everything to do alone, besides taking in washing to make ends meet. My boys and girls are all now members of James M. E. Church of Brooklyn, N. Y.

It requires much prayer, patience and fellowship with God's people. With Christ at the head success is sure. L. H. E. W.

Brooklyn, N. Y.

AN AMERICAN MOTHER'S HERITAGE TO HER CHILDREN

MY mother was one of the wise and good. Her "method" worked in rearing a family. Previous to marriage she had lived in several homes where children were conspicuously unruly, and was heard to say, "If ever I have children of my own, they shall be taught to mind, if they are not taught anything else."

I was the youngest of six children; three, however, died early. Mother was widowed when I was seven years old. We were on a farm, which she managed eleven years and on which she brought up her little family. Each child was responsible for certain chores. "Chores," by the way, is a very elastic word, embracing many duties. I worked hard as a child, yet the discipline was salutary. Obedient children generally spring from obedient parents—obedient to the Word. "Train up a child in the way he should go; and when he is old, he will not depart from it." Note the word "train" instead of "bring." "Trained to be obedient" is not so apprehensive a term as many make it, evidently associating it with rod and rule; yet discipline can be tempered with wisdom as with a shield.

I have no recollection of being "governed." Howbeit, "Line upon line, line upon line; precept upon precept, precept upon precept," was uniformly associated with home rule. I have heard mother say, advising young mothers along this line, "Begin early; most of the training of your child can be done before it is two years old."

I now perceive that the underlying reason of such a course was more from principle than pleasure; since it behooves a mother ever to maintain the place of habitual honor and regard in the hearts of her children. I have observed otherwise. I have seen a mother go to the cellar for coal, to the well for water, while two stout sons were sitting in the kitchen. In earlier days she had unwittingly consented to be a drudge, and so it continued. She had not put a timely check on the negative "I will" and "I won't" of the child. A child reared in such a manner will, in all likelihood, assume a wilful course, rebel against authority, lose self-respect as well as respect for others, and, without reasoning, more or less directly rob itself of every instinctive virtue.

Again, sanguine forecast in child-training is a radical cause of failure. Taking things for granted is a delusive argument and shows lack of knowledge. Quite frequently we hear a fond mother decide thus in favor of herself: "I think Willie will do better as he grows older and can be reasoned with." Consequently, when children are mere babies, they are allowed to talk back saucily; the mother hiding a secret smile behind an uplifted hand, while baby is indulged in defiant prattle because it sounds "cute"; the child, meantime, instinctively observing. Then, for the sake of those present, the mother will assume an air of grave reproof and say remonstratively: "Baby mustn't talk that way—No! no! it's naughty!" But baby has caught the evasive smile, the suggestive wink, and what more need be added? Eye-gate is more retentive than ear-gate.

I would like to add a further word in regard to my mother, which I trust will not be considered a digression, since it involves a quality ever noticeable in her life; namely, her firm reliance upon the Word of God. The family Bible—usually open on the table—was often referred to as she paused to get a crumb of comfort whereby to tread the daily round.

She once incurred a lawsuit through no fault of hers. A man who worked the farm and lived in a part of the house was the aggressive party. The case was formidable and involved much. Mother, whose nature shrank from such embarrassment, suggested settlement, arbitration, all to no purpose. The suspense of action was unavoidably wearing. Once or twice she went to the county seat where the case was called, only to hear, "The suit has been postponed." One day she came in from a walk with a light step and said, "I'm not going to worry any more; the Lord has spoken. He said, 'Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity; for they shall soon be cut down like the grass, and wither, as the green herb.'"

She engaged no lawyer, notwithstanding the advice and importunity of many friends, who said, in substance, "The opposing party will pick you all to pieces if you don't get a lawyer!" Mother was firm, and said to the judge at court, "I'm going to trust you to decide this matter." It is sufficient to say she won! Plaintiff and defendant returned on the same train, to dwell under the same roof. His spirit was greatly humbled. Her heart rejoiced in the Lord! She had tried God's Word—God's promise—and had proved it to be "wonderful in counsel and excellent in working." In the days that followed, she shunned controversy and dwelt in peace.

As she lived—so she died—"being old and full of days." The memory of those "days" is a record that has wrought decisively with me in many a trying place. A legacy so precious that its worth cannot be estimated. "Gold cannot be given in exchange for it, neither shall silver be weighed for the price thereof."

Alliance, O. J. E. L.

REVERENCE TO CHRIST OUR GREATEST HERITAGE

JUST as soon as our children were able to talk, they were taught to say their prayers at night and at meal time. We had a lovely book, called "Half Hours with Jesus." Every Sunday afternoon we would sit together and I would explain a few sacred pictures and make them acquainted with them. When they were a little older, I would read to them out of the same book, and ask them questions. Sunday mornings we would play Sunday school in their play-room before they were old enough to attend. How they would enjoy the singing and answering the questions. How many happy hours they recall to my mind!

They have grown up to be a great blessing and comfort to their parents. Reverence to our Saviour is the greatest heritage we can give our children. C. W.

Hillsdale, N. J.

A PENNSYLVANIA MOTHER TELLS OF HER METHOD

MY method was, as soon as the child was able to talk or remember, to teach him verses out of the Bible (New Testament) every week and explain them to him and explain the way to heaven. In my everyday prayer I asked God to guard and guide my child to a Christian life.

In family worship each child ought to take part, to read a verse or more, the same as mother and father, and questions are asked as to what we can learn of these verses. In prayer each child can say a few words, such as "God bless us," "God be with us," etc. The parents ought to read the Bible every day before retiring, if only a few verses. The book "Golden Treasury for the Children of God" is good daily reading. A. M. K.

Allentown, Pa.

HOW A MOTHER WON HER LITTLE ONES TO CHRIST

MY now sainted wife, an humble, earnest, God-submissive Christian, won her only two boys to be Christians. She herself was a whole-hearted follower of him who said, "I will be with you always," and "Whatsoever ye shall ask of the Father in my name, he will give it you." By faith she kept a tight grip on these two golden promises.

The boys, three years apart in age, were from babyhood her companions to Sunday school and church services. Where she felt it safe to go, her boys could go; where she worshiped was also a place good enough for her boys to be. She procured an illustrated Bible and set aside an hour for devotion, Bible reading and prayer with her boys, explaining to them the vital truth as it is found in Christ Jesus; how God promised that he would guide, keep and protect them from all harm of body, soul and spirit. These teachings laid a sure and lasting foundation, and to our great joy they were converted, confessing Jesus as their personal Saviour, at the ages of thirteen and fourteen years. When she lay dying they solemnly vowed in her presence that with God's help they would remain steadfast. This promise they have faithfully kept. F. P.

Easton, Pa.

AN ARIZONA MOTHER'S EXPERIENCE

AS our home is a parsonage and Sunday the busiest day of the week, it was absolutely necessary to do all possible work on Saturday. As Sunday was the Lord's Day, we felt the house must be in best order, the food the best in all the week, the clothes the best, and also all pastimes. Sabbath services were taught as a privilege, not a duty simply.

It was a pleasure to plan and anticipate the menu. As our darlings were extravagantly fond of cookies, these were often made on Saturday; some shaped as men, or babes, or horses, etc. As the mother was no artist, it took a powerful imagination to decide at times what the cooky represented; but children do not lack in imagination. These were kept for Sunday morning. As breakfast and d were farther apart on Sunday and little p might get hungry and hence restless in ch (ours were trained to attend both Su school and morning service), a lunch of co was permitted when the first Sunday s bell rang. Three little pairs of feet cou heard running and baby would cry "Mamma, bell, coodie!" Such fun, e off a man's head, or a boy's leg, or even a horse before Sunday school!

Then they were eager for the Sunday d After their naps their mother's after belonged to them. The big family Bible f pictures, story books (all of which te Godward), Sunday Bible games, and e Sunday doll were brought out, and these not allowed on week-days. The bui blocks made so many churches, etc. Al very best was saved for Sunday. We wer a little amused when tiny daughter name superintendent of the primary class "Su Burton," and though now a married wom the mission fields of India, today she silver napkin ring inscribed with her and "from Sunday Burton" among treasures. Again and again I sprang question on them unexpectedly, "Chil what day of all the week is best?" And would cry out unanimously and hea "Sunday!"

As they grew older and entered college always expected the best on Sunday. we tried to make Isa. 58 : 13-14 very to them. While they are now in homes of own, I believe they remember their child Sabbaths as delightful days. All are a Christians. MRS. W.

Ajo, Ariz.

A WISCONSIN MOTHER'S PLAN EXPLAI

AVOID all rigidity before starting fa worship. Tell your children to come respectful attitude before the throne of If there is some disturbance, pay no atte to it. If it is repeated, try promising a trea attentive attitude, and always keep a pro Don't force matters. Remember, the Sab is made for man and not man for the Sab Study your husband's and your child moods. Sometimes God seems especially then is a mother's opportunity for fa worship. Never read long passages. Sunday school lesson is best, with the readings, as it helps to lodge the lesson deeper in the child's mind. Have sin periods, sometimes when the whole fami together, such as on rainy Sundays, and they seem willing. Give instant response child shows a desire to come closer to

Do not force family worship if the tin too short. Permit your children to fe home with you. Enter into their plays enthusiasms. Show them how to play. fair and just with them. As they attend pu school, enter into that life with them, and sist on good work in school. Give opportu for them to attend the entertainments of church and school, and attend with them lectures, and the moving picture show pro will not be yours. Go into partnership them, and insist that they go into partner with you. Do not allow any idleness; ei they must work or play or read. Permit th as they grow up, to have a paper or maga sent to their name, and keep them well vided with good reading.

Never mistrust a child. If you have re to do so, then wait; maybe your child is w ing an opportunity to tell you; and if tha not the case, then proceed very carefully. is better that some things go by unexplai than that you should judge them unjus Be a just governor. All those things enter making a family worship what it ought to It is better they should ask for it than t they should resent it, which they won't d you proceed wisely. You must spend ev thought in developing their body, mind soul. You will grow with them and be ast ished how God will provide a way out of ev tangle if you will trust his guidance complet

Wisconsin. MRS. H. E.

THE little morning prayer published in Mail-Bag October 18, put into my m to send the one my sainted mother taught and my eleven brothers and sisters long (some of them are in the heavenly land w her now), and I thought it might be a li interesting to readers of the Mail-Bag. I p it in the morning.

"Thou, Lord, hast kept me through the nig
And brought me to the morning light;
Oh, keep me now through all the day,
And let me walk in thy good way."

Minneapolis, Minn. C. A. C

The Save-a-Life Movement

ALTHOUGH it has not been so called, the great relief work that is going on in this country in behalf of the innocent sufferers he war in Europe is in fact a Save-a- Movement. We have already wn that conservative estimates place number of destitute people at over 00,000. These people are literally ng kept alive day by day. *That is to , those of the number and of the daily itions to the number who survive their dships.* We must not forget that usands perish daily. Perish from ger; die from exposure; perish from sufferings that have been forced upon m. Nor must we forget for a moment t these people have committed no lt. They are innocent bystanders, as ere, over whom in moments of mad- s the marching armies have ruth- ly trod. These people were engaged heir ordinary occupations and were ing no part in the war. But their nes and their villages and their farms e in the "war zones." War zones, as all know, are sacred to the worship Mars. And Mars must have his rifices. The devotees of that bloody nster in their mad orgies spare not nor sex. How many millions of ocent victims have perished in this ody festival of war cannot yet be own. And indeed we need not concern selves now with the dead. It is the ng for whom we must be concerned; l we know the number who daily ke their prayer to America.

the face of the tremendous task which confronts America, it is ouraging to recall to mind that ady many millions of dollars have n freely given for the relief work t has been conducted in the different ds from the very beginning of the d. It is also encouraging to take e of the statement made at the cennial Anniversary of the Laymen's ssionary Movement, by J. Campbell ite, President of Wooster College, ose accuracy in computing the ources, physical and otherwise, of Christian Church is undisputed: he Christian people of America ld give $2,000,000 a day for Christian rk in addition to what they already giving, and still not give one-tenth their income." The speaker was erring not to all America as Chris- ns, but to the professing Christians America. One billion dollars a year, stated, would about represent one- nth of the possessions of the Christian rtion of the population. At present ut $250,000,000 are given for all ristian purposes.

It is manifest that a large proportion our Christian population is falling below the Old Testament standard a tenth to the Lord. We will not sume to know the mind of the Lord respects the use of all the gifts that ght be laid before him for his dis- sal; but we believe that if this deficit $750,000,000 were to be made up for year 1917, enough of it would be ministered by his divine command ong the suffering people of Europe save them from destruction and from terrible miseries that now oppress them. And we also suggest that if this money is not forthcoming from those who profess his name we do not know from where it will come.

We say this with all reverence. We believe that he has made his followers not only the stewards of his wealth, but administrators of it in his name. He has committed to us all the task of bearing one another's burdens. We are confronted by a positive condition of things in the lands where war rages. We can let our prayers arise ceaselessly night and day for a miracle of charity to descend out of heaven and save us the cost and the labor of writing that glorious chapter in the history of the world. But we do not believe that such prayers will be answered while we, the Christian people of America, hoard or spend on ourselves the $750,000,000 that is still needed to make up the minimum that God ever asked his people to deflect from their own personal uses to the glorifying of his name.

AGREAT deal is being said about the shipment abroad of food-stuffs as being an important factor in the increasing cost of living in this country. An exception, however, must certainly be made in the case of food-stuffs and other necessities which are sent for the relief of these homeless and destitute noncombatants. The good ship Cæsar, the Christmas ship of the American Committee for Armenian and Syrian Relief, which is rapidly being made ready to sail as these lines are written, should be the first of a fleet of food-laden and clothing-laden vessels sent out from our shores for the help of these unfortunates.

So urgent is the need in Armenia and Syria that it has been felt imperative to add $5,000 from the Christian Herald Relief Fund to the $20,000 previously given toward the provisioning of this ship. Accordingly we have contracted in the name of Christian Herald readers to pay for wheat, flour, condensed milk, rice and lima beans to the total value of $25,000 to be sent in the Cæsar. This is a fair proportion of the entire cargo, and is one of the very best uses to which our fund has been put. This ship with its precious cargo, therefore, should be accompanied on its journey by the prayers and interest of all our readers. But shall we rest there?

Nearly all parts of our own country have already felt the return of winter. To most of us it is balmy and kind in comparison with the wintry scourge that has these millions of fellow beings in its grip in Europe. The need, wherever war has been, is immediate and urgent and dreadful. Let us put to work at once every dollar we can spare, each and all of us, in the practical relief of this unspeakable suffering.

PLEASE let every reader understand that in providing the Monthly Offering Clubs as one of the best ways for doing good, it is not the only way. If fifty dollars is available at this moment, give the fifty dollars whether you can look ahead to another gift or not. If five dollars or one dollar can be given now, give it now. The Monthly Offering Clubs are intended to facilitate continuous giving. Do not let a "system," however good, in the least degree lessen your present impulse to give. The Monthly Offering Clubs are designed as an assistance to all who wish to set themselves to giving regularly to worthy causes, relief of war sufferers included. We ask you to join one or another of these clubs if you can, and for your reminder we again publish the names of the clubs.

No. 1. For donors of fifty cents monthly.
No. 2. For donors of one dollar monthly.
No. 3. For donors of two dollars monthly.
No. 4. For donors of three dollars monthly.
No. 5. For donors of five dollars monthly.
No. 6. For donors of ten dollars monthly.
No. 7. For donors of twenty dollars monthly.
No. 8. For donors of twenty-five dollars monthly.
No. 9. For donors of fifty dollars monthly.
No. 10. For donors of *some* amount monthly determined by circumstances each month.

Last week we published the names of seventy-five persons who had enlisted. The number increases daily. At an early opportunity, probably in the Christmas issue, we will publish the additional enrolment. Send your first monthly contribution with your enrolment if you can, and regularly thereafter each month send the amount you name or more, or, if you find it impossible to keep up the amount, less. But adopt the systematic form of giving, if you possibly can. You will find it a blessed thing before you have been very long at it.

THE immediate thing, however, *is to save a life in Europe today.* Join this Save-a-Life Movement. Do not be content, either, with saving a life *for a day*, but make it your business to save a life for a week and a month and a year. Exact figures are not available, but we believe fifty dollars applied through the various committees of relief is sufficient to sustain one person through a year. Mind you, that is merely keeping life in the body. Why not be responsible for at least that much? At any rate, save a life for a while. (Just consider that remark, "save a life for a while." How glibly it is said—but how much it means to a mother who still has her little children about her and still hopes for better days to come!)

Address gifts, either to the Widows and Orphans Relief Fund, or to the Treasurer of the Monthly Offering Clubs, Christian Herald, Bible House, New York.

Christmas in the Trenches

AGROUP of French soldiers were standing in the deep trench, twelve inches of chalky mud at its bottom. There were about twenty of them. They entertained each other with the simple folk-songs of their districts, and examined Christmas parcels from relatives and friends.

One soldier read a little note from home: "This year it is I who play father. This year I broke open my savings bank to send a present to dear papa in the trenches." The soldier's thick, neglected beard could not hide the proud smile with which he read these words.

"THEY'RE singing over there, too," said a soldier just back from the first line trench. "And they're shouting 'Merry Christmas!' but it doesn't sound very gay with shells falling no one knows when or where."

THROUGHOUT the great labyrinths of trenches in the war zones of Europe, the Christmas season is necessarily but an attempt at merry-making. Last year Christmas Day broke over the British front, "wet and blowing and altogether cheerless." As the day advanced, however, the sun gleamed through the mists. And there was a more cheerful feeling in the hearts of the men who spent their Christmas in the trenches and ate their Christmas puddings while they dodged shrapnel.

CRAMPED in smoky trenches, the soldiers of the various warring nations think of the happy home festivities and the gay companionship of the home folks. "We don't want to stop and think more than we can help," is the opinion of the trench-warriors. "We just want to get on with it, so that we may sooner be finished."

In places where the enemy lines skirt each other closely, the deep Christmas chants of the Germans almost mingle with the lighter chorusing of British and French. But there is no more attempt at fraternizing between the opposing forces. The war leaders disapprove of it. The one source of Christmas joy in the trenches is the thoughtfulness of the home folks, who plan all sorts of pleasant remembrances for the men in the field. Queen Mary's Fund sends large supplies from England. Even the school children in Germany practice self-denial for the sake of the soldiers.

TO the man in the trench, however, the best Christmas gift is a Christmas furlough—a few days' leave of absence. One class of British soldiers will not remain in the trenches on Christmas eve. These are the men from Cornwall (many of whom are miners), who hold to the old tradition that it is an evil omen for anyone to enter a cellar on Christmas Eve, when the imps and elves of the supernatural world are supposed to hold high carnival.

To spend Christmas in the trenches is a great sacrifice on the part of the French soldiers. Among these are the skilful artisans who formerly made the little cribs and mangers representing the Child Jesus asleep, with Mary and Joseph bending over him, with the cattle in the stable of Bethlehem, and the golden angels floating over the stable. The soldiers may shout "Noël! Noël!" as they used to do in Paris on Christmas Day. But they miss their great "réveillon" or feast, their New Year's gifts, and their "Fête des Fons," which falls on Twelfth Night or the Epiphany, when the three wise men are supposed to have reached the manger at Bethlehem.

JANE STEWART.

The Fund on November 22 amounted to 22,935.06 and but a part of the new gifts aiting acknowledgment in the Christian erald are given below.

Miscellaneous Amounts

Mrs. J. A. Van Auken, 10c; Oscar Duryea, c; E. S. Green, $6.00; Maurice Gilmore & mily, $22.00; Mrs. E. W. Bennett & Chil- en, $2.16; C. V. Kintner, $11.00; A. Mottaz, 0.00; In Memory of Horatio J. Estabrook, 7.00; Diedrich Mellahn, $12.00; A. L. issinger, $14.00; Brandon, Vt., 30c; Mrs. rah Foster, 20c; Mr. & Mrs. John White & mily, 75c; Lloyd Wakefield, 10c; Minnie ugh, 5c; Della Savage, 90c; Mrs. W. D. & iss Nellie McKinstry, $8.00; Mrs. K. M. ardy, $7.00; Mother & Daughter, Washing- n C. H., Ohio, $6.00; D. N. Wolf, $4.00; rs. J. L. Walker, $4.00; Amos G. Hoak & nes Anderson, $7.00.

Citizens of Ivanhoe, Okla., $11.50; First esbyterian Church, Ottawa, Ohio, $8.50; inity Bapt. S. S., Mineral, Va., $7.31; Oak

Additional Gifts to the Widows and Orphans Relief Fund

Grove M. E. South S. S., Dandridge, Tenn., $3.35; First Bapt. Ch., Allen, Mich., $2.71; Enterprise S. S., Holdrege, Neb., $6.42; M. E. S. S., Camden, Ohio, $3.60; Miss Maude Wagner, 75c; Martin St. S. S., Great Bend, N. Y., $1.30; Gray Noret Presby. Ch. of Okla., $5.36; Mary E. Elliott, $8.00; Mrs. Nellie Mitchell, $5.50; Union S. S., South Ocean City, Pa., $6.00; Olive Branch Bapt. S. S., Beaman, Mo., $1.87; Reformed S. S., Belvidere, Tenn., $42.00; Fargo Wesleyan Meth. Ch., Marengo, Ohio, $13.25; Hicks Presby. Ch., Lyons, Ind., $3.25; Americans, Cardenas, Cuba, $11.30; Mr. & Mrs. Wm. Soland, $3.50; Mr. & Mrs. D. M. Hatch, $7.00; Woman's Miss'y Soc'ty, Hebron Bapt. Ch., Sunlight, Va., $4.25; John L. Boyd, $4.77; Free Meth. Ch., Vienna, S. Dak., $4.00; Swedish Ev. Free Ch., Turlock, Calif., $33.00; Evergreen C. E. S., Elgin, Ore., $20.20; Liberty Friends Ch., New Providence, Iowa, $32.00; United Ev. S. S., Craley, Pa., $17.00; Lacqui Park Luth. Ch., Dawson, Minn., $16.75; Wesley Chapel S. S., Farmington, Mo., $1.26; Wm. Roberts, $2.10; Union S. S., Castleton, Kans., $6.50; H. L. Watson & Family, $7.00; Presby. Ch. & S. S., Stratford, Wisc., $11.72; J. E. Brown & Family, $10.30; Adley McCosliam, 10c; John Robinson, 10c; Sherman Sanders, 10c; A. A. Van Matre, $1.90; Mrs. Minnie Van Matre, $1.90.

Friends, Hydro, Mont., $71.00; S. S., Earlysville, Va., $1.20; W., Countryside, 70c.; —, Mt. Airy, Phila., Pa, 30c.; W. H. Goodspeed, $11.50; First Reformed Church, Passaic, N. J., $61.75; Elementary Dept., Grace Chapel S. S., Urbana, Ind., $1.26; Bapt. Ch. & S. S., Newark, W. Va., $12.25; Alice & Maggie, $5.50; Mrs. S. N. Dawson, $1.95; Presby. S. S., South Hill, Va., $6.65; Olive Gooley, $9.00; German Bapt. Ch., Macungie, Pa., $9.50; Mrs. Wm. Rarick & Children, $6.20; David Padgham, $3.50; Full Gospel Mission, Keene, N. H., $12.00; Mary Holshue, $4.00; Mrs. Anna Stevens, $6.50; Mrs. H. L. Spears, $40.00; Mrs. Elizabeth Nicholson, $3.50; T. D. Barton, $5.05; Plainfield Union S. S., Pen Argyl, Pa., $9.00; F. H. Shepard, $4.00; M. A. & L. D. Smith, $7.00; Thank God, Fla., $6.00; Free Meth. S. S., Adrian, Mich., $4.50; Mrs. S. S. Dickinson, $4.00; Mrs. J. M. Goodspeed, $6.00; Bapt. S. S., Hawesville, Ky., $2.20; S. S., Pine Hall, N. C., $2.25; Frank Wright, 35c; Mrs. Elvira Eggleston, 20c; Mrs. Mabel Halloran, 20c; S. S., Henryville, Tenn., $3.28; S. S., Chief Creek, Tenn., 80c; S. S. & Friends, Gowanda, N. Y., $2.35; S. S., Turnerville, Mich., $1.60; A. & W., $33.20; Union S. S., Queen Jct., Pa., $1.15; Bapt. Ch. & S. S., Cedar Rapids, Nebr., $20.30; Mrs. J. Spence, $1.25; Mrs. Crocker, 15c; Mrs. R. Leudke, 15c; Mrs. J. Harder, 15c; Mrs. A. Prefountain, 15c; Mr. C. W. Damon, 15c; Miss A. Johnson, 10c; Mrs. C. Evans, 10c;

Continued on page 1331

Real Waffles

EVERYBODY likes waffles. They may be served appropriately for breakfast, luncheon or supper. They are extraordinarily good when Crisco is used in the batter and especially crisp as well as unusually dainty when cooked in Criscoed irons.

CRISCO
For Frying-For Shortening
For Cake Making

Crisco is the solid cream of vegetable oil. It is delicate and rich and has neither taste nor odor.

Over a million American housewives are consistent users of Crisco. They like it because it helps them to serve foods that are appetizing and wholesome.

Delicious Waffles

They are Particularly Fine When Served With Maple Syrup or Honey

3 cupfuls flour
½ teaspoonful baking soda
1 teaspoonful salt
1 tablespoonful sugar
2 egg yolks
2 cupfuls sour milk
2 tablespoonfuls melted Crisco
2 stiffly beaten egg whites

(Use accurate **level** measurements)

Sift, then measure the flour. Add to it the soda, salt and sugar, and sift into bowl. Add well beaten egg yolks, then the milk, then the melted Crisco. Beat thoroughly and fold in stiffly beaten egg whites. Cook on well Criscoed waffle irons until brown and crisp.

The Crisco Library

You should secure the latest books of the Crisco Library. Handsomely bound and illustrated in colors and both written by Janet McKenzie Hill, of the Boston Cooking School and editor of American Cookery. Send for "The Whys of Cooking". You may find some of your own household problems among the many questions asked and answered. "Balanced Daily Diet" describes a simple system of meal planning with choice of foods best adapted to the proper building of mental and physical strength. Either book will make a valuable gift and each contains many new recipes and the interesting Story of Crisco. Sent for five 2-cent stamps or enclose twenty cents for both. Address Department S-12, The Procter & Gamble Company, Cincinnati, Ohio.

Balanced Daily Diet
Janet McKenzie Hill
The Whys of Cooking
Crisco
For Frying For Shortening For Cake Making

The Wicked John Goode

An Autobiography Transcribed by HORACE WINTHROP SCANDLIN

CHAPTER XIII—*Continued*

THE days and weeks and months dragged by, and then a year and another long year started, in just the same way. We were rotting. There was not anywhere near enough work to keep us busy, and so we rotted in those 3½ x 6 x 7 holes in that pile of granite put there eighty-two years ago for men to suffer in, that their evil ways might be made good ways. What a chance! Finally the day drew near when I could appear before the Parole Board. Mrs. Booth, the "Little Mother," as she is affectionately called by thousands of "cons" and "ex-cons," came regularly to the prison. I attended her services simply because by so doing I could get out of my cell for a short time. And then one day I spoke to her and she offered to help me secure my release provided I would do as I should have done long ago. Like I had done hundreds and hundreds of times before, I made a promise on my honor to reform and serve God from then on!

And so Mrs. Booth secured my release, after a stubborn fight before the Parole Board.

Was I thankful and grateful? Yes, just long enough to get clear of the joint, that's all. The "Little Mother" sent me to Hope Hall, where so many of her boys have come to realize what right means and how good it feels to be right—where so many of her boys have found God.

Like a low-down cur, I skipped in a couple of weeks and landed down and out in New York, but this time in a new section—the Bowery.

In my report to the Parole officer each month, I lied and had not the slightest difficulty in getting away with it.

CHAPTER XIV

AT THE BOTTOM OF THE BOTTOM

JUST as there is but one New York and one Paris and one Venice, so there is but one Bowery!

There's no other street in the world like it that I know of. It's peopled with the dregs of humanity from the four corners of the globe—good and bad men, but all of them down and out. Down so far that not many of them ever get back. Down so low that there's just one of two things left to do—get up, or die!

The cheap, dirty lodging-houses are packed to the doors nightly with these poor fellows, some of whom are there reaping the harvest of their own sowing, while others there are the cruel victims of circumstances over which they had little or no control.

The thief, the "dip," the "yegg," the "con," the black sheep of the well-to-do family, the green-goods man, all of them are there, too old or broken to longer carry on their shady trades. The sick men, young and old, good and bad, they are there, too, roaming about, eating and sleeping when and where they can, hoping against hope that the next moment may be their last. The bum is there, too, living but never working, and he's there in goodly numbers.

By far the greatest number, though, are there because of their inability or unwillingness to desert the ranks of Old King Booze. You can't call it alcohol, it's anything but that. Those fellows can't get a "kick" out of real whisky, and many of them can't get one out of "third rail." What a life!

There's still another class there, and heaven forbid that it should continue. It's the young class, composed of boys who have been unable to resist the call to come to the great city expecting to find plenty of helping hands and lots of work. Who is there, tell me, to take these boys by the hand? They wind up, after the small purse is gone, on the Bowery.

Among that motley, frightful population I fitted into a waiting place. They are always waiting for new-comers down there, and they don't have to wait long, either—that's the greatest pity of it all—they come faster than they go. Thus the great change that has taken place in the last few years is accounted for. There was a time when real "bad men" haunted the Bowery, and there pulled down their drag. Not so today, for the hard men and the gangs have gone east or west and some north, and left the old street exclusively for the men nearly through—for the man who has failed.

Failed! Yes, that's it—the Bowery might well be called the Street of Failures!

Was I a failure? I wouldn't have admitted it then. I'd soon be back up town. I remember I figured it out that way.

WHILE I had been doing my "bit" up the river, I had worked out an elaborate system to beat the ponies, and had figured that with $1,537 I could beat the bookmakers to a crisp. Anyone would think that I'd been up against them often enough to know that, in the long run, they always held the trump card and couldn't be beaten. It takes a long time to teach some people, doesn't it?

It seemed as though it ought to be very easy to get $1,500. In the old days, I could have done it, maybe in a day; certainly in a week. But on the Bowery it might take two weeks, I figured. So at it I went. The pickin' was poor, my pep had gone, and the rotgut I'd been drinking for whisky had taken all the flexibility out of both fingers and brain. Suckers were few and far between, and when you did get one a ten-spot was a big haul. I never really knew how many Ingersoll watches there were until I saw the Bowery worked. I never got the fifteen hundred or anything like it.

A night or two ago, as I walked up that old sin-soaked sidewalk, I passed a party of slummers—men in evening clothes, attending an equal number of expensively dressed women. It gave me a start, for do you know the feelings a party like that arouses in the hearts of the poor wretches that infest the dives down there?

I'll tell you! Picture a back room of a saloon, carpeted with dirty sawdust two inches deep, spotted here and there with filthy spittoons full and overflowing. One or two yellow gas flames vainly trying to fight a roomful of foul, smoke-laden air. Imagine a dozen to two dozen half-dead, half-fed, half-mad, half-clad men lolling and lying around in cheap, rickety chairs. Some are dead drunk, some are fighting drink, while the remainder would like to be drunk, only they haven't the price. And then, somehow, by means of a never-failing underground system of communication, comes the single word "Slummers!"

The swells troop in, a merry, laughing crowd, trying hard to act as though they were quite accustomed to it all. They are more careful about ordering drinks than they need be. They are served the best in the house, and the boss sees it reaches them right. No "petering" a lot of drinks like that; it would mean too big a fuss.

Some one of the men pulls out a bunch of yellow stuff, settles for the round, and passes the waiter a good fat tip.

In that roll that's flashed there's often more money than some of the poor wrecks in the room have seen in a year. Those not too drunk to comprehend grip the tables in front of them, while beads of perspiration form in the hollows of their hands. Their eyes light up with anger, resentment and hate. But no further sign is given. An attempt to pull anything off on a bunch like that would mean serious trouble "down-town." It's better to wait till they leave the joint, and the men separate into ones and twos after leaving the women.

I've felt all this many times. remember one party in partic ar headed by a fresh young guy ho thought he knew it all. He bega by ordering, in a loud voice, a roun fo the house. He flashed too big a oll Next morning, we read in the pape o a young fellow answering his descri or having been found up-town in a hall ay cleaned out completely and still stupor. He never knew who di it nor did I.

Slumming is not dangerous bus es now, but it's dirty business, thougl I those people who practice it only ev the temptations they stir up, and th ac and bitter memories they quicke i those poor fellows, they would ep away or approach the problem in a ore serious frame of mind.

CHAPTER XV

JUST BEFORE I MADE THE TU

I FOUND a wholly new kind of rl on the Bowery—the lowest dow n dirtiest occupation it is possible t in dertake. It just suited me, and h low-tide condition of manhood I wa in A thief or a "yegg" couldn't be bo h to do it. Most bums would tur u their noses at it, and yet it was o pay. It was strike-breaking— a stuff—and the conditions under w c it was done, and the way we r handled, would sicken a pig. B i didn't sicken me. I liked it. No d with any sense would ask a real ma t do it—they looked up fellows like y self, and we were not a few. It d n require much urging to make me oi the Pinkertons and go out strike-br k ing. My first job was at the big s ke in Philadelphia.

The drunker we got, the less we ed how dangerous was the situation, nd the better our bosses liked it. So ey gave us all the stuff we wanted. We ad quantities of it in the car barns an or the cars themselves. Any time a ll anywhere, we were ready to fight s finish without the slightest ur g That was part of the game, and a what we were brought down to do; nd so long as there was any strike ft there was plenty of booze.

After things had quieted vn sufficiently, we would be paid, and id well, too, and then escorted to the il- road in a bunch and sent back to w York. It would never do for P a- delphia to have us turned loose t e, and it would go badly with each o of us individually if we stayed.

I always got back from a trip ke that with a good-sized roll, and so ng as it lasted, I was busy day and ht drinking and gambling—a never-en ng succession.

McGuirk's Suicide Hall, The Allig or and Nick Solomon's, beside a d en others, became my hangouts. T ey were the hardest and lowest-d vn dives in the city, and I was prob ly the hardest and lowest-down man in he city—again like met like!

It was dangerous business fo a stranger to show a bill in any on of those dumps. I've "rolled" men fo as little as a dollar. When a man's en "rolled," he's been cleaned out of everything that is convertible qui ly into booze and then thrown out the le door into the gutter, probably to e picked up by a cop and arrested or intoxication.

I WONDER how much the pu ic knows about those dives. Very, y little, I fear. At the time of whi I speak, the authorities knew all al ut them. After a big haul the thieves w ld return to these dumps and there di le up with the representatives of the w, who had been tipped off and o had shut their eyes and closed t ir mouths!

I wonder if you realize how t y chase a man's coin? I wonder if ou know what little chance a man ha of coming out of one of these places h much as a nickel left. After one ock in the morning, they used to let sleep all night in the back room if had the price of a drink left. And stuff came then, two hookers to nickel, before daylight. You hadn't hance in the world of holding back ime for a "pad." Many and many a n is forced to "carry the banner"— t is, walk the streets all night. They 't hold the price of a "pad" or even ickel for two of those early morning iks and the privilege of sleeping in back room.

hen it wasn't too cold it was much re desirable to "carry the banner" n to sleep on a "pad" in those rotten, l-smelling ten-cent lodging-houses ch line the Bowery for blocks. They breeding-places of crime, vermin disease. They are everything they uld not be, and not one single ng they should be.

here's big money in it—the way se houses are run. Why doesn't e wealthy man or group of men ip a ten-cent lodging-house with ms, say, for five hundred men? ep it clean and restrict it rigidly to n not drunk. Provide showers with and cold water. I'd guarantee to p it full all the time with honest, er, deserving men, men who would make good if they could find a place where they could sleep clean, and where they would be out of drink's temptation. I know of many cases where men who were off the stuff and putting up a good fight have been awakened by some one in a nearby bunk inviting them to have a drink from an outstretched bottle. What chance has a fellow of quitting the stuff when he is reduced to living in joints of that caliber?

The right kind of a house could be run for ten cents per "pad," and no one would lose a penny—they might even make a little! There certainly must be men, ten of them, who would be willing to form a company and subscribe say twenty-five thousand dollars each for a purpose like that! It's the biggest need of the Bowery to back up and make more effective the rescue work now going on there.

Where are these men? Who are they? Tell me!

How many of your friends or the general public realize that there are fully thirty thousand men in New York City who, though honest and willing to work, can't earn more than seventy-five cents a day? Most of those men are down town, and the problem they present is a difficult one to solve.

To be continued

dditional Gifts to the Widows and Orphans Relief Fund

Continued from page 1329

Miscellaneous Amounts—Continued

nd, Milwaukee, Wisc., 10c; Mrs. Haver-, 10c; Mrs. J. Clark, 10c; Mrs. Becker, Mrs. M. Benthein, 5c; Mrs. Harrington, S. S., Welaka, Fla., $9.50; F. B. Church, th Montville, Me., $12.00; Miss L. Welch, 0; Mrs. J. B. Macauley, $7.00; Union S. Mill Creek, Wash., $1.75; S. S., Ruby, sh., $3.60; Friends of the Master, $7.40; & Mrs. Jos. Shepherd, $21.00; Scipio iversalist S. S., Venice Center, N. Y., $1.29; C. Wilmore, $6.00; Mrs. Phill. T. Roberts, 0; First Presby. Ch., Hamburg, N. J., 0; U. B., S. S., No. Grove, Ind., $2.40; ion Church S. S., East Hodgdon, Me., .25; B. M. Anderson, $26.60.

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. R. H.; F. W. Stewart; R. Q. Edmonson; ps Chapel, Minnewaspa, N. Y. r. Asa W. Kenney; Ladies' Miss'y Soc'ty, l Creek, German Bapt. Ch., Columbus, b.; M. E. Jennings Verity; J. J. Pounder.

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Additional contributions to be acknowledged later.

◆

Through the Orient

Continued from page 1320

barrassed at this. But in telling of the occurrence, the fine old Confucianist's eyes twinkled and he seemed to have admired his American friend for this brave attempt to win him to his belief.

"One thing I want to make plain is the difference between the Oriental view and the Christian view. The Oriental teaching is: 'Do not do unto others what you would not like to have them do to you.'"

"I wonder if he means by that our treatment of the Japanese in California," I thought.

"The Christian teaching," he continued, "is: 'Do to others what you would like to have them do to you.' Americans should understand not only this difference of viewpoint, but the common end they serve."

"If Baron Shibusawa will permit me," I said, "I should like to remind him that Christ was an Oriental, and that in the life of philanthropy and constructive helpfulness that he is planning, the Baron is making use, not of the Confucian principle of not wronging another, but of the positive Christian principle of active assistance. So that while I understand that he must have been embarrassed, I think that Mr. Wanamaker had actual justification for considering him a man of Christian principles."

As this was translated, a smile covered his face and he chuckled with pleasure at my remark. He followed us to the outer door, and as we parted he shook hands once more and said, "Au revoir." I wish that it might be that way, for Baron Shibusawa is a man whose life of usefulness and integrity makes him worth meeting, and whose frank sincerity makes him a man whom it is a delight to meet.

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The Indians of the Yukon

By FRANK G. CARPENTER

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THE Indians of interior Alaska are excited over the building of the government railroad. They see the whites taking up homesteads, and fear they will swallow the country. They know the fate of the Indians of the United States proper, and they want the government to set aside land where their fishing and hunting will not be disturbed. Not long ago the seven chiefs of the tribes of the Tanana and Yukon valleys met at Fairbanks. They came to consult with their friends among the whites, and see if the government could not be induced to give them a reservation. In talking with them Judge Wickersham, the Alaska delegate in Congress, advised them to have their people take out a lot of homesteads in one block. He said it would be difficult for them to do this after the whites had come in, and said they should act promptly. One of the chiefs replied that he thought all of Alaska belonged to the red men, and he wanted to know what the conditions actually were.

These Indians would rather have a large reservation than a number of individual homesteads. They want to live together and keep out the whites. Moreover, they need large tracts for trapping, and the fur business will be wiped out by the division of the land.

Chief Thomas and family do not indicate race suicide in Alaska

The government has been setting aside reservations for the Indians in various parts of Alaska. The Aleutian Islands are practically one reservation. Annette Island, where Metlakahtla is located, is another, and the Hydaburg reservation, consisting of twelve square miles on the western coast of Prince of Wales Island, is a third. The tract of 800 acres on the Chilkat River, not far from Skagway, has been given to the Klukwan Indians, and there are forest reservations where the Indian can trap and hunt at will.

The Indian chiefs who met at Fairbanks to counsel with the whites were remarkable men. They were tall and fine-looking. They wore clothes which were much the same as the whites, save that they had on their ceremonial jackets bordered with fur, and beaded moccasins covered their feet. Each wore a great necklace of beads, which was probably a badge of his chieftainship, and the hair of all was cut short. I have a photograph of the chiefs. Their faces are Mongolian in cast, and several of the men looked much like Japanese. All show great strength of character, and I doubt if a stronger and better-looking body of rulers could be found anywhere. They are of Athapascan stock, and they form a part of that great family of Indians which is scattered throughout northern Canada, extending on into central Alaska. They are about the same as the Navajos and some other Indians of our southwestern states.

The Indians of Alaska are rapidly decreasing in number. They are much fewer than when we took possession of the territory; and in 1910, according to the census, they numbered less than twelve thousand. At that time there were about twenty-five thousand natives, and of those 60 per cent. were Eskimos. The twenty-five thousand were scattered over a territory one-sixth as large as the whole United States and three times the size of either Germany or France. The Eskimos inhabit the region along the coast of the Arctic Ocean and Bering Sea, taking in the deltas of the Yukon, the Kuskokwim and other rivers, and extending down into the Alaskan peninsula. The Indians are found here and there on the mainland and especially in the great plateau of the Yukon. There are some in the Aleutian Islands and about Prince William Sound, and there are a great many along the coast and on the islands of southeastern Alaska.

On my way down the Yukon I saw many of the Athapascans. They have camps near the white settlements, and one sees their salmon wheels along the banks of the rivers, with the fish-drying racks near by. The Indians use fish wheels to catch the winter supply of salmon for themselves and their dogs. The wheels are so made that they are turned by the current. They have great nets attached to them, into which the fish swim and are carried up into the air and dropped into a box, while the Indians sit on the bank and smoke at their leisure. Every few hours the fish are taken out of the boxes. They are cleaned by the squaws and hung on the racks in the sun to dry. They are then taken home and laid away in the cache, or high shed upon poles that stands beside each Indian home. This is to keep them away from the dogs and wild animals. The cache is reached by a ladder and the fish are brought down as needed.

I have been interested in the homes of the Athapascans. They live in substantial log cabins, and many of their houses have frame doors and glass windows. Some of these Indians are now planting gardens, and not a few use cook-stoves and other furniture like that of the whites. The most of them have become Christians, although they retain many of their old superstitions and customs. The government has established public schools in all of the large villages, and the younger generation is learning to speak English.

THE Indians admire the whites and try to imitate them. They are now dressing much the same, except that they delight in bright colors. During my trip we have had a number of Indian men and women with us on the tourist steamers. The Indians watch the whites and try to do as they do. The other day a young squaw sat down at the table opposite two traveling salesmen from Seattle. As the meal went on they noticed that the g orders were the same as their own. was pretending to study the menu, they concluded that she could not and that this was her first experie with the white man's victuals. Th upon, one of them ordered for desse slice of custard pie and winked at friend to do the same. The squaw her turn gave a similar order. W the pie came one of the traveling seized the catsup bottle and sprin a liberal allowance of hot tomato s over his pie. His friend followed and then shoved the catsup across table to the copper-skinned girl. did the same, only more so. The then delayed t eating to w the agony of Indian. The squaw, howe heroically finis her pie wit winking, and, far as any could see, the was on them.

The Metla tla Indians I already descri The proper n for them is T seans. They converted f savages to ci zation by Fa Duncan and t village on Ann Island has cot homes that w be considered c fortable in aln any town of States. The tives dress just the whites, were it not their comple and features, would hardly know they were Indi

Outside Annette Island the worl civilization among the Indians has promoted by the missionaries school teachers. The missionaries c first. They had their schools, indus and otherwise, and they converted Indians to Christianity.

After the missionaries came the reau of Education. It has taken ch of the natives of Alaska. The teac are now instructing the adult Indian sanitation and civil government. T are inducing them to establish st and to engage in all possible sustaining industries.

So far the most remarkable prog has been among the Haidas, a trib five or six hundred Indians on Pr of Wales Island. The government given them a reservation, and they b a town there called Hydaburg, whic perhaps the most advanced Indian t of the world. The natives have ganized a cooperative trading comp and are paying big dividends to t stockholders. With only $11,000 vested, within the past three y they have paid dividends of $8, Last year the directors declared a d dend of 50 per cent., and the comp has so increased its stock that it undertake a fish-canning and s milling business.

As it is now, nearly every famil Hydaburg has stock in this tra company, and the people are rap growing well-to-do. Nearly every has his gasoline launch and all h comfortable homes. The town el its own officers. It has a mayor councilmen and the business of place is transacted in English.

The Haidas are not Thlingits. T belong to a different Indian family for a long time their only home se to have been on Queen Charl Island, in British Columbia. La some of them moved to the west c and about 200 years ago, according ir traditions, they drove the Thlingits of a part of Prince of Wales Island settled there. They have always n considered a superior Indian, and e had tho reputation of being the t painters, carvers and canoe builders southeastern Alaska.

he Thlingits are scattered everyre throughout the Alexander archigo and there are tribes that live the mainland. Klukwan is a vil- of the Chilkats, on tho Chilkat er not far from Skagway. The town aid to bo 300 years old and to have e had a population of a thousand ls. Its people were traders, exnging dried fish and oil for furs h the Athapascans of the interior. Chilkats are great trappers. They e divided their hunting grounds ong tho various families, and these its extend from generation to gention. They have been noted for ir skill in the various industries. y wove blankets a century ago. y also forged copper and did beaul carving. Much of this skill has arted with the advent of civiliza, but they now make moccasins and out totem poles and other things the tourists.

he Chilkats are not as advanced as Haidas, but the settlement of Kluk has a cooperative store, which just paid a dividend of 35 per cent. store is so good that it gets much le from the whites, and it is said t the Indians come a distance of a dred miles to buy there. Klukwan has its men's club, which holds meetings every week, at which matters of town interest are discussed. Now the boys are talking of forming a clubhouse, with a reading-room and bath. The reading-room will be large enough to hold meetings in. Magazines will be subscribed for and books added from time to time.

The government is doing all it can to improvo conditions among the Indians. The teachers are cleaning up the towns and the doctors and nurses of the Bureau of Education go from village to village and givo directions for the care of the sick and how to keep the well healthy. It is estimated that 8 per cent. of the deaths are due to tuberculosis. Sanitary camps should be provided and means of preventing the spread of the disease inaugurated.

Alcohol is the great curse of the Indians of Alaska. Its sale is forbidden by law, but nevertheless whisky is sold to tho Indians, and it will continue to bo sold as long as saloons are allowed in the white settlements. Of late there has been a strong prohibition movement, and the probability is that tho territory will sometime vote itself dry. Congress is now appropriating a small amount per year to suppress the liquor traffic among tho Indians, and it has its special employees who aro working to do this, under the direction of the marshals and the police. I am told that the Indians of many localities object to the sale of liquor and that temperance societies have been formed among them.

ternational Convention of the Disciples of Christ

HE annual General Convention of the Disciples of Christ, held at Des Moines, Iowa, in October, attended by delegates from all ts of this country and the foreign sion fields. A spirit of courage and husiasm permeated all the sessions. seven boards whose operations for year were reviewed (Foreign, Home, urch Extension, Benevolence, Eduion, Ministerial Relief, and the man's Board) showed marked adcement over the preceding year, l, in fact, over all the former annual orts. These seven boards received l disbursed last year, $1,841,356.86 a gain over the previous year of 9,070.02 — nearly twenty-five per t.

overnor George W. Clark, in his coming address, sounded the notes of gress, cooperation and loyalty, which ame the keynotes of the convention. e governor is himself a Disciple.

mong the mountain-top visions to ich the convention was led by great lresses, two or three deservo special ntion: Rev. S. G. Innman, Secretary the Panama Conference, thrilled five usand people with his story of tho ation in Mexico. Mr. Innman is a sonal friend of President Carranza, l has had Mr. Carranza at his mission Mexico several times. This distinshed Mexican said to him one day they sat in the mission: "If there had n twenty-five such schools scattered ough Mexico during the last genera- n there would today be no armies in field either in Mexico or the United tes." Mr. Innman declares that the ation does not present a fight to be pped, but a *problem* to be solved. teenth century conditions prevail re in this twentieth century. He med the United States for exploiting natural resources of the country her than developing her people. erican capitalists have invested 000,000,000 in Mexico, while all testant missionary forces have insted only $2,000,000. One large per concern has a million people in xico dependent on it—or one out of ry fifteen of the population. He d the United States has assigned to y for the troop movements to protect southern border, $130,000,000, and this amount were put into religious d educational work it would place in ry town of four thousand people a urch, hospital, school and social center gnificently equipped, and provide ple workers for ten years, and bees endow the public schools in the nicipalities with $750,000, which uld afford an income larger than the government has paid in any year of its history.

The Men and Millions session was another tremendous meeting. Mr. Robert A. Long, the Kansas City millionaire, presided. The secretaries reported that the task set three years ago to raise $6,300,000 in five years, was making good progress; four millions had been secured, and four hundred thousand had been paid in; there is yet a balance of $2,300,000 to be raised in the next two years. President G. Campbell White made the great address on this occasion. He said if the nations of Europe had been trying to evangelize the world instead of trying to colonize for selfish purposes there would be peace in all the world today. "Canada," he said, "has sent one of every twenty of its subjects to the war. If tho Protestant churches would send one of every twenty members into the foreign field there would now be 1,025,000 missionaries in the world fields." Dr. White said the world is in a fluid state as never before in all its history, and following this world war the churches would face a task that the Christian forces should prepare to meet.

One of the beautiful things was what was called "Iowa Hour" in the women's session of tho convention. At the close of their day's program the leaders of the women's work in Iowa brought a large basket to the platform, and the womon of all the auxiliary societies in the state came bringing their offerings. Each woman in the state had been asked to contribute a special offering of fifty cents. One society having nine hundred members gave a total of $475. The offering amounted to soveral thousand dollars. But the best part of this featuro was the presentation of twenty-eight of the brightest and best of Iowa's sons and daughters, who had consecrated themselves to the cause of missions at home or abroad. At the sight of these young people all hearts rejoiced and all eyes were moist with tears.

But perhaps the climax of the whole convention was reached in the great communion service on Sunday afternoon in the Coliseum, when eight thousand people sat down together at the Lord's Table. No address was delivered. The program containing the detailed directions, with the responsive Scripture readings, was placed in the hands of every person entering the Coliseum. When the time arrived for tho opening of the service every seat was taken and people by the hundreds were standing all about the back of the galleries. About two hundred deacons waited on the congregation with the emblems.

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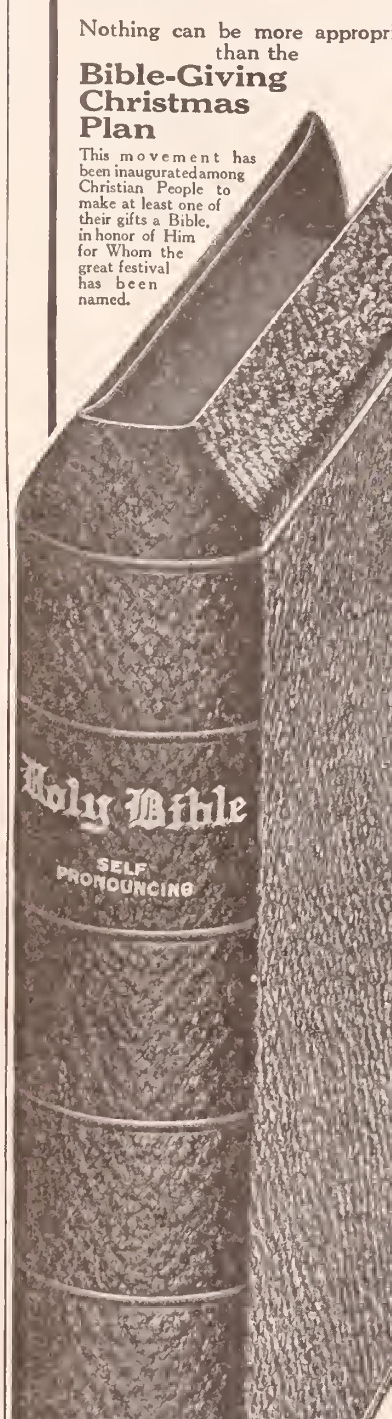

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Rev. 21 : 1-4, 9-14, 22-27; 22 : 1-5

A Vision of a Glorious Future

By George D. Allison, Ph.D.

THE closing chapters of Revelation are a glowing anticipation of the final triumph of Jesus Christ, and a beautiful picture of a redeemed humanity when the Lord's prayer is answered, "Thy kingdom come, thy will be done on earth." Nothing could be more fitting as the very closing vision of the Bible than this glimpse of a Christian world-order, a society rooted and grounded in love and service. In all ages it has cheered and led forward prophets, martyrs and humblest toilers; for it holds a twofold promise: First of all, a foretaste of that heaven which awaits every true soul, and secondly, an assurance that the Gospel is not a failure, but is to succeed at last in transforming earth into heaven's likeness. It is a picture of Heaven, the home of the soul; but it is also a picture of a City, of human activity and human thought when the kingdoms of this world shall have become the kingdoms of our God and of his Christ.

The Optimism of the Bible

THE whole Bible is marvelously pervaded by an indomitable conviction that this is God's world, and that despite its sin and pain and darkness, it is no blank or blot, but means intensely and means well. It is a forward-looking Book, a Book of prophecies and promises. Its great characters believed, with Rabbi Ben Ezra, that "the best is yet to be." Its Golden Age is always in the future. Abraham has a promise that in his posterity shall all the earth be blessed, and he goes forth on the great venture of faith. Moses leads the striking brickmakers of Egypt across the painful desert to the Promised Land where justice and righteousness shall be wrought. Isaiah, facing the scourge of war and a great military despotism, foretold the time when "nation shall not lift up sword against nation," nor should they even learn war any more. And Jesus proclaimed the good news of the coming Kingdom of the Spirit which was already "at hand"—a present opportunity then for hearts that responded—and which is ever coming in increasing fulness through all the earth. So John had a vision of a redeemed world and a holy family of the Eternal God, who inhabit the earth as their father's house, and dwell fraternally in him.

The Transformed Earth

THE seer of Patmos declares the revelation of a new environment for the unfolding plan of God. The very heavens are new—not a different cosmos substituted, but a universe differently apprehended, really appreciated. This is the thought of a little hymn that speaks of the sky being brighter and the face of the fields more beautiful since the soul was brought into harmony with Christ. Indeed, since John's day, we have an entirely new conception of the starry vastness. But our lesson goes far deeper than mere physics and astronomy, which some fail to realize. "Behold, I make all things new."

Perhaps we can catch the symbolism best in the interpretation of the abolition of the sea. "There was no more sea." What does it mean? The sea meant separation—exile—to John on that lonely isle. It was a type of destruction, storm and disaster, as well as of isolation. The new world is an order of things when the sea is robbed of its terrors by the exercise of man's God-given mind, but more than that, it is a system when persecution, exile and human misunderstanding shall have passed away forever.

The transformed earth shall have received its organization, its spiritual beauty, from God when the revelation of his will for his church shall have been accepted and put in practice everywhere. God shall indeed dwell with them—the promise of Immanuel, God with us, made complete. They shall be his peoples (plural as in Revised Version), all nations God's peoples, no longer distrust and prejudice and hatred, but fraternity.

Nation with nation, land with land,
  Unarmed shall live as comrades free;
In every heart and brain shall throb
  The pulse of one fraternity.

Infinite comfort and help are there, for God shall wipe away all tears. Yea, rather, pain and sorrow and sin and death shall be done away. "These words are faithful and true." In the mind of Christ, already "they are come to pass."

The Open Gates of the Kingdom

JUST as an oriental city with its walls and gates could be seen from afar in the midst of earth and sky, so here we have the Holy City, the True Church, the Community of the Future, set in the midst of the transformed environment. The description exhausts the stateliest and most gorgeous terms to describe its moral and spiritual excellences. Like the vision of Christ in Chapter 1, this is not a photograph but an allegory. For the city is a perfect cube—as high and wide as it is broad and long. Its walls are jasper, its streets are gold. This seems to mean that it shall be perfectly proportioned, and that its institutions and conveniences shall be sublime, having the light of knowledge, the strength of organization, and the efficiency of cooperation. But even here we are not to think so much of the city as of the people who make up the city, interpreting all finally in terms of character and spirituality. Just so we interpret Katherine Lee Bates's great national anthem, "America."

O beautiful for patriot dream that
  sees beyond the years,
Thine alabaster cities gleam, undimmed
  by human tears.
America, America, God shed his grace
  on thee,
And crown thy good with brotherhood
  from sea to shining sea.

John's city of glory is free to all. The gates are open wide. Whosoever will may come. The gates of God are not to keep men out, but to let men in. Heaven is an eternal invitation. Welcome is its watchword even to the prodigal from the far country. In a very true sense we can enter heaven now. Eternal life begins here. The Son of Man was in heaven while in Palestine.

But no man can bring abomination in, nor covetousness, nor fear. Alas that men turn back from the pearly gates hugging to their bosoms their secret sins! Alas that men fail to enter in to the Kingdom because, like the young ruler who came to Jesus, they have great possessions and will not loosen their greedy clutch! But first in the list of those who are disinherited by their own choice are *cowards*, "the fearful." Christianity means staking all, venturing on faith, launching out on the deep. It is never for the calculating, the self-saving, the petty of soul.

No Temple There

HOW strange to an ecclesiastical mind! John looked forward to the time when there should be no more churches! The spiritual man quickly discerns his meaning. We must never forget that the visible church is a means to an end, and not an end in itself. If men only realized that! The church is not the Kingdom, but it is an agency to bring about the Kingdom. Or, if you prefer to look at it from another angle, when the church is universal and spiritual it will have outgrown temples and creeds and camps. Religion and life will be one. All shall eat of the

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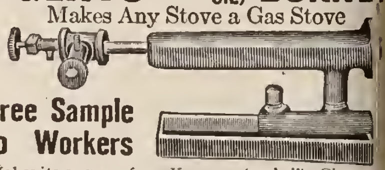
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of life and drink of the living water hemselves. All shall have the light od, and shall need no more candle-ks, nor moons, nor suns. Life shall fruits and leaves for the sustenance healing of all souls. Life shall be th living to everyone. "And his ants shall serve him, and they shall his face, and his name shall be on r foreheads." Not idleness, but thful service; not ignorance, but light of his countenance; not self, Christ the King.

Building the City

HIS city coming down from God in his revelation of himself to his lren is not to be established by the ing of a magician's wand. It is to uilded by God's servants upon the foundation which he has laid, even is Christ. That which we could do God did. He gave unto us the : foundation there, and on Calvary up the cornerstone of self-sacrifice. for the rest we must "edify," as l used to say; we must build up the of God. It is our inestimable ilege and responsibility. "Let each take heed how he buildeth," Paul . We are fellow builders with ist, "workers together with him."

'e are builders of that city;
All our joys and all our groans
elp to rear its shining ramparts;
All our lives are building-stones.

or that city we must labor,
For its sake bear pain and grief;
n it find the end of living
And the anchor of belief.

'here must be Christians ere there be a Christian society. You can't d a cathedral out of clay. Not at t till it has been washed, shaped into n, and passed through the fire. n you have cathedral material, and assemble it into the structure ned. Even so you cannot build 'ity of God out of earthly-minded, and common men and women. re must be Christian experience in individual, there must be Christian racter, redeemed, consecrated, tested not found wanting, before the venly will is done on earth. Yet every true Christian is a center of kingdom-building activity, a leaven working through the lump. Kingdom qualities must be developed and made general, passing from soul to soul. Goodness is contagious.

There are diversities of gifts, but the same spirit. There are diversities of workings, but the same God who worketh in all. Every faithful religious denomination is needed, but they must learn to work in cooperation. Every type of religious experience can find a place. More is needed than gifts of prayer, but they are needed, too. The man who is tongue-tied in church may be a power for building his city up in Christ. Business righteousness has its urgent task ere the Kingdom be come; and men of consecration in the marts of trade are called for by the Spirit and the Bride. All teachers of youth have a notable opportunity for the building of the future. We must lose our narrow individualistic notions and realize that our righteousness, like Isaiah's, is not for ourselves alone but for our city, our land and the world.

Finally there must be Faith. Not counsels of despair, not weeping Elijahs, but men of vision with "Hope" emblazoned on their shields. The indomitable spirit of the pilgrim and the pioneer, the indefatigable industry of the reformer, the unquenchable idealism of the poet, these are essentials of progress. Faith in God we must have, faith in man as God's child, faith in the practicability of the teachings of Jesus.

It is for each of us who have seen the vision for whose realization Christ died, to believe earnestly that he did not die in vain. Ye too shall strive undaunted if "ye know that your labor is not in vain in the Lord." Though the disciple never see the fulfilment of his toil here below, he may win such an epitaph as this, which the greatest Christian poet desired:

One who never turned his back but
  marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were
  worsted, wrong would triumph,
Held we fall to rise, are baffled to fight
  better,
Sleep to wake.

Sunday School Methods

By FRANK L. BROWN, Joint General Secretary World's Sunday School Association

Buddhist Sunday Schools in Japan

HE Buddhists of Japan have been greatly aroused by the success of the Christian Sunday schools, which have been stimu-d to activity through the plans for the World's Sunday School Convention in country. In the last two years there has n an increase of 898 Christian Sunday ols in Japan, with an added enrolment of 53 students.

o offset this Christian advance, the Bud-ts, at the time of the coronation of the peror, dedicated a sum of money, said to a million yen, for the organization of day schools. The abbot of the West gwanji temple issued the order for this ldhist Sunday school movement having ts objective the organization of one new day school every day. Before the corona- there were only seventy Buddhist Sunday ols. By December, 1915, there were 680, n 111,000 children, an increase of 610 day schools in two months. By April, 1916, number had reached 800, with 120,000 dren. The hope is to reach 1,200 schools a registration of 228,000 by April, 1917. 'he Buddhist sect which has been most wn for its imitation of the Christian day school and other Christian methods he Nishi Hongwanji. This sect has a day school board which acts for all Japan. y have copied almost exactly the literature methods of the Christian Sunday school. ir board gives a banner to the best Bud-st Sunday school, and confers medals for cial merit. To the child with the best rd in each Buddhist Sunday school is en the much-coveted privilege of seeing far-famed buildings and treasures of the st Hongwanji temples. This is a red-letter in the life of any Japanese child. They e also issued some books treating of the day school and quoting, for the purpose arousing Buddhists to the importance of religious training of children, from such ristian authors as Professor Butler, Bishop dins, Lesky, Luther, and others. One of se books gives the plan of organization a Buddhist Sunday school, suggesting the ies of superintendent, officers, teachers, sic, drawing, and visiting committees, retary and treasurer. They suggest Cradle Roll, Beginner's, Primary, Intermediate and Senior departments, and a Nurses' Class; also mothers' meetings and days for children corresponding to our Christmas Children's Day, Thanksgiving and Rally Day.

They have copied Christian text cards in a "Life of Buddha," welcome, attendance and birthday cards, getting their ideas from the splendid cards worked out by Rev. K. Mito, the Sunday school genius of the Methodist Church in Japan.

But as Mr. Mito points out, it is in music that the imitation has reached a climax. They have adopted our Christian hymns wholesale, simply substituting the name of Buddha for that of Jesus. Wesley's great hymn, "Oh for a Thousand Tongues to Sing," is copied almost word for word. "Jesus Loves Me, This I Know," the song best known in the Orient, is published as a part of the Buddhist song book. "Bringing in the Sheaves" and "God Is Love," modified slightly for their purposes, are also appropriated.

Buddha is referred to in their stories frequently as the "Heavenly Father." The boldness of imitation is shocking. They seek in their stories to glorify the Christian virtues and the heroic deeds of the Japanese; but there is lacking those motives for character-making which spring from the personal indwelling of Christ. They have gone on the assumption that, if certain machinery is used, certain results must follow, losing sight of the fact that the love, example and Christian devotion of the Sunday school teacher is the real force in making a character.

A Buddhist priest once said to a missionary, "We have no love in our religion. Christianity has. You will therefore succeed."

And all this is the stranger because the Buddhists heretofore have taught that young children and women have no souls, and they have consequently been neglected. Now they are quoting from authors who speak of Methodism's work in Europe, beginning among the children.

The imitation of Christian methods is a great, though an undesigned, compliment to the work of the missionary and the native church. An interesting fact is that the Buddhist sect, which is most active in this imitation, has, as one of its teachings, a belief in the coming of a redeemer who is to save from sin.

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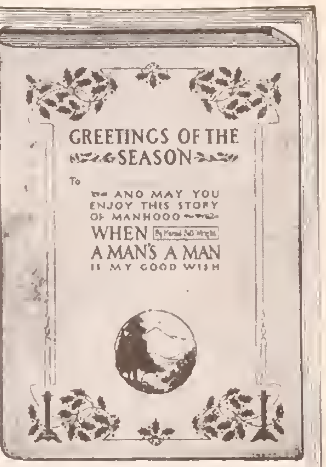
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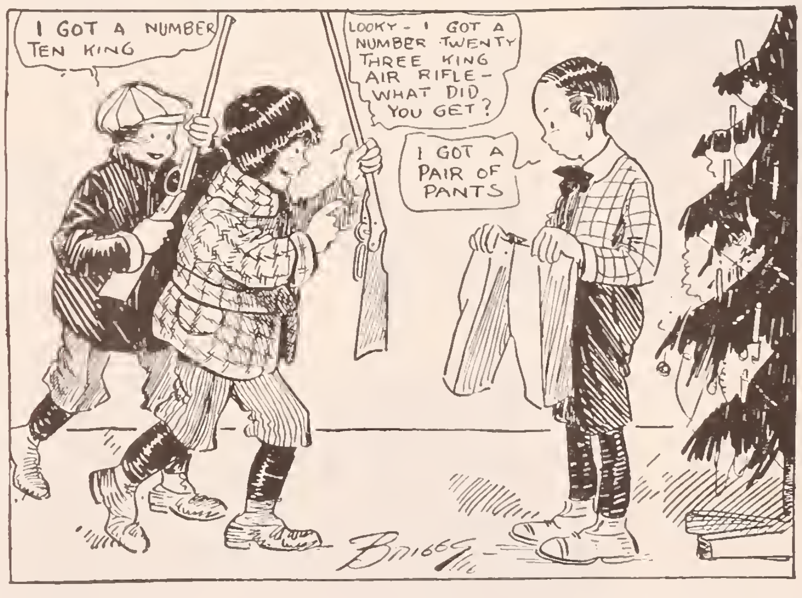
Christmas Morning By Claire Briggs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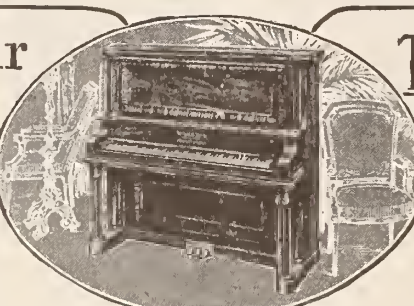
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The Old-Fashioned Woman, the Business Girl, and Marriag

By MARGARET E. SANGSTER, Jr.

"THANK the stars!" said the Boy shortly, "that there are still some real old-fashioned women left in the world!"

The Girl looked at him quizzically before she answered.

"Just what do you mean," she questioned, "by a real old-fashioned woman?"

I was sitting behind them in the train, and, quite frankly, I listened. For trains are sometimes stupid things, and the conversation began in a promising way.

"What do you mean," questioned the Girl, "by an old-fashioned woman?"

"The woman whose only ambition in life is to get married and make a home!" answered the Boy emphatically. "The woman who doesn't know or care anything about the outside world. The woman who doesn't want to have a career—to work for a living. The woman who doesn't know how to earn a living. That's what I mean!"

The Girl laughed openly as she presented her commutation ticket to the conductor. I grew even more interested. A commutation ticket stamps one as a worker. And a business girl's opinion on such a subject—

"Then you don't approve—" the Girl's voice broke abruptly into my train of thought—"of the woman who works? You don't approve of the girl who goes outside of her home life for her ideas?"

"Well," answered the Boy largely, "no, I can't say that I do!"

"Then you think," continued the Girl, "that a home should keep a woman so busy that she has no time for anything else?"

"I shall want my wife," said the Boy, "to have no interests outside of the home. *I* shall represent that side!"

And then, in the silence that followed, the train stopped at my station and I left them sitting there. And as I went home through the early winter dusk, I pondered on their problem. For it is a problem, particularly nowadays, when many girls are self-supporting.

THE greatest profession for a woman is—has always been—homemaking. And, despite anything, homemaking *is* a profession. It requires as much care and thought and interest as any position in any office. It requires as much planning as the writing of any novel. It requires as much talent as the painting of any picture.

Not many years ago the average woman was educated with a certain aim in view. That aim was matrimony. She was educated to do nothing more definite than to keep a house neat and play hostess rather prettily. And yet sometimes she never married, and sometimes—

I was talking to a woman yesterday who had been educated in the old school. She was an old-fashioned woman. And marriage had been her one ambition. When she was still very young the right man came along and she did marry.

And then, four years later, her husband died suddenly and she was left practically penniless, with two small boys to bring up. Having been interested all her life in nothing but her home, she was absolutely unfitted to take up the burden of supporting herself and her children.

"If my husband," she told me sobbingly, "had only known how terrible the way would be for me! If he had only known!"

But he didn't know. He had been perfectly happy with his wife—his wife who had no interests outside of the home! He had never thought that it was necessary for her to be able to support herself. "Why," he had said, "it gives me pleasure to know that she is depending absolutely on me!"

You see, he had no idea that he would die—that he would leave her with *no one* to turn to. But he did die, and years went by before she made good!

SOME folks say the business g
does not make a good housewi
But I can scarcely agree with th
statement. Certainly, when the busin
girl marries she gives up more than t
girl who has never supported hers
She gives up freedom, a sort of in
viduality, and an independent incor
But though she gives up her indeper
ence, she does not give up her abili
And that business ability should h
make her home the right sort of a hor
And aside from that, in case of the dea
of her husband, his ill health, or un
pected financial troubles, she is able
put her shoulder to the wheel and h
make a success out of failure.

The old-fashioned woman who ne
goes out of the home for her ideas a
interests is very—commendable. I
she is apt to be a bit tiresome, a
warped as to her train of thought.

I once heard a missionary, just ba
from the interior of China, telling ab
the life and customs of the town that
had worked in. "I often met the m
socially, and talked with them," he sa
"but the women—never! For
women of China are not educated, a
are kept very much at home.

"China is an awakening count
But it will never really wake up u
the women are credited with intellec
and taught. The women are the o
who must be with the little childr
while their minds are forming, wh
they are gathering their first impr
sions. And the hope of China—of a
country—lies in its children. If t
mothers are illiterate the children v
not have a fair start!"

This is not China. None of our wom
are illiterate and few are untaught. I
the day has come in America whe
woman sees that to be an effici
housekeeper—to be a good wife a
mother—she must get out into the wo
and see things and learn things a
bring them back with her to her hor
Her outside interests may be missiona
societies, or church work, or a Sund
school class. She may be a member o
social welfare club or a town impro
ment society. She may have a life wo
that she does quietly, at home, in h
spare moments. But in any one of th
activities—and in countless others—
learns something. She meets ot
personalities, she acquires other poi
of view, she has new subjects to ta
about over the dinner table or bes
the log fire of an evening. She is m
capable than the woman who has
interest in anything but her house,
making that house a home!

THIS is my idea. I think that t
old-fashioned woman—the type
old-fashioned woman who had no int
est other than her housework—is
thing of the past. In her place is a
other woman, more alert, more e
cient, but with all of the sweetness a
charm of the old-fashioned woman-
charm that will never be a thing of t
past. I think that many women
women who have money enough
every need—are realizing the value o
profession, so that if the occasion ari
they will be able to meet circumstan
bravely.

Friends of mine, what do you think
the business girl? What do you think
the woman who, if she must, is able
support herself? Do you think, as t
Boy thought, that a woman's intere
should be in her home and nowhere el
What, after all, is your idea of a r
old-fashioned woman?

Write and tell me your opinions.
would be interesting to know them.

◆

THE Schauffler Missionary Training Sch
established in 1886 for the training
young women, has outgrown its present equ
ment and is now erecting a new brick build
which will contain the offices, classrooms a
gymnasium. The old building will be u
exclusively as a dormitory.

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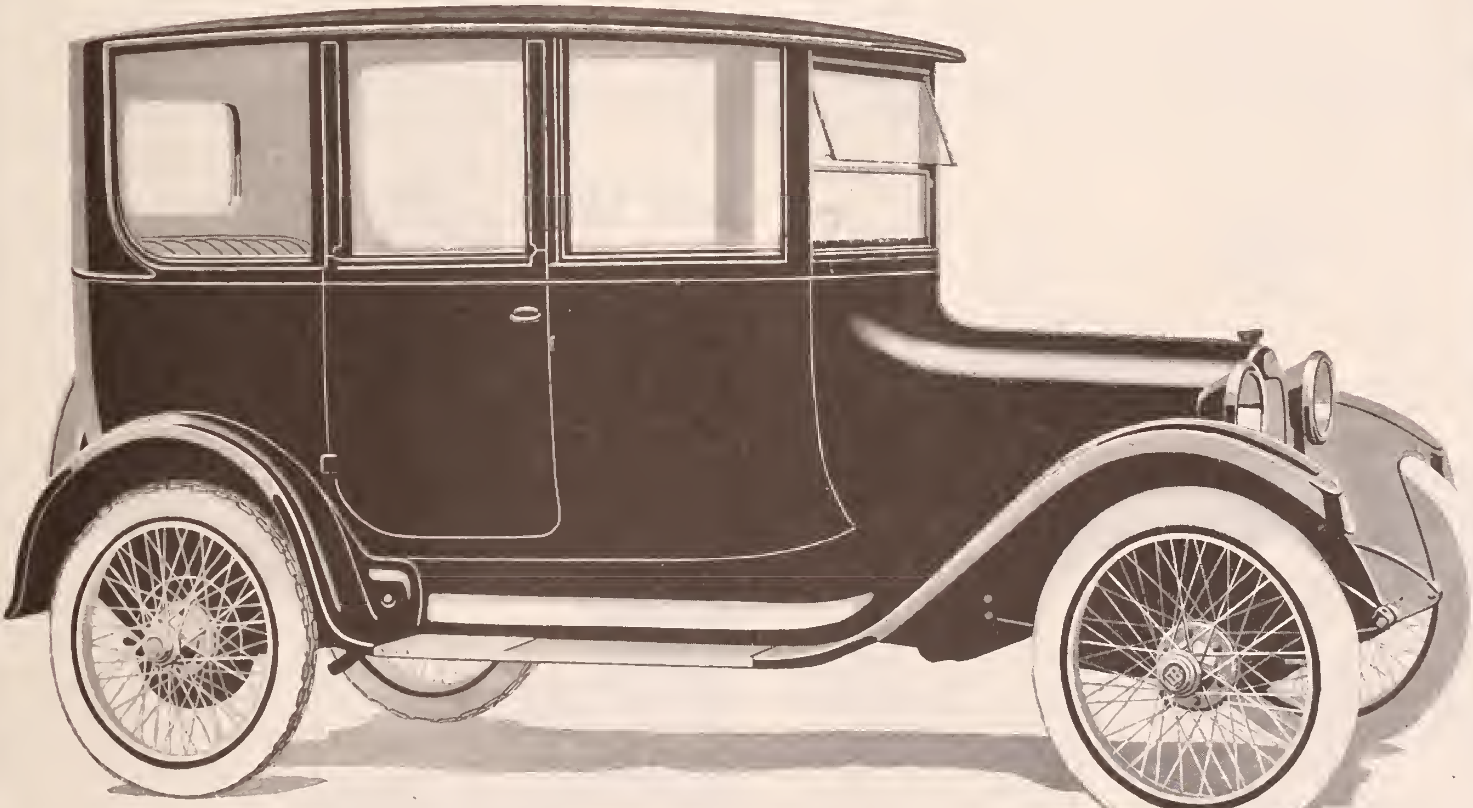

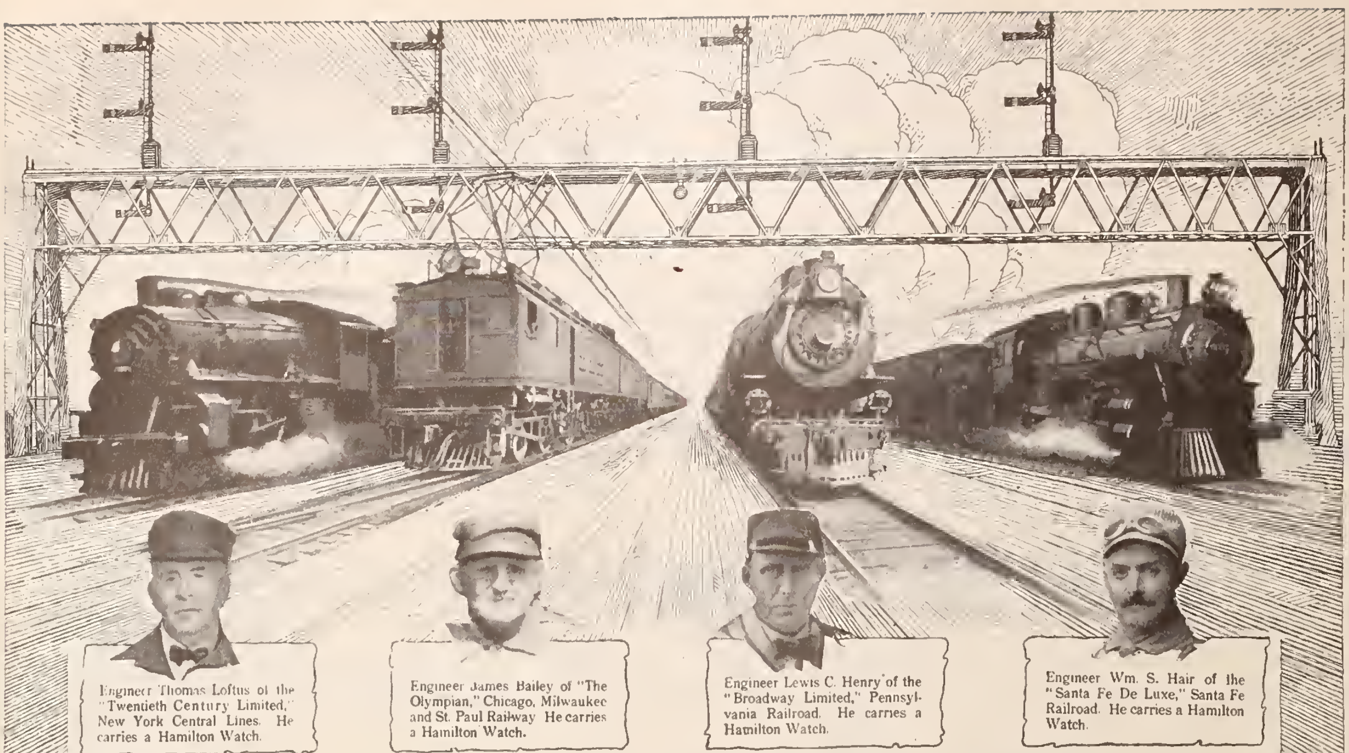

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Young People's Topics fo
December 17

Big Jobs Awaiting Us

Christian Endeavor and B. Y. P. U. To
Ex. 3 : 1-14

THE children of Israel cried unto the L out of their bondage and he heard t groaning and had respect unto th Then he sent over into the land of Midia a man who was leading a flock of sheep, an set before this man the task of delivering people who had cried unto Him. The feared the task and would have stayed with sheep, but God gave him courage, a mirac message, and his Spirit, and the fearful became the leader of the exodus. There people in bondage today, and some of us just sitting out on a green hillside watc sheep. God calls us and we answer as M did: that we are slow of speech and of a tongue. But the big jobs to which God us will be done, and there are Aarons b called as well. Childhood in much of Ame is still cursed with ignorance and with too e occupation in industry. Only the Spiri Christ will overcome the greed of gain liberate these children. Labor is denied feels that it is denied, a fair share of the wards of industry. The Christ spirit alone establish full equity between capital and la This is a big job that is imminent just no America. The immigrant comes to us finds himself an alien. The making of alien a whole-hearted, fully instructed, effic citizen is another big job that faces Ame and only love inspired of God can meet issue. And leaving out of account some le jobs, there is the great task of Christiani America, which includes the throttling of saloon and the elimination of vice. about one-third of Americans today ackn edge Christ as Lord, and America will be really the Christian nation she is held t nor will these lesser jobs be really compl until the majority of her citizens are subjects of the King. But that is not all! billion people in the whole world are ignorant of or indifferent to the messag salvation. This, the evangelization of world, is Christendom's biggest job.

The Conditions to Answered Prayer

Epworth League Topic. Dan. 10 : 12;
11 : 5–10; James 5 : 16

SHALL we limit God? Can we think of as being held back by conditions from answering of prayer? Does he not love Does he not know, before we ask, of wha have need?

It would be well in preparing this lesso read also all of the tenth chapter of Da preceding the lesson reference. Daniel's pr was answered after he had prayed and fa for three whole weeks. Daniel sought munion with his God; he sought to c near to Jehovah, to penetrate the veil of infinite; and when Daniel was ready in h and in mind, God came near to him in person of His messenger and spoke to There were conditions that separated Da from the answer to his prayer, but they conditions that limited Daniel, not God. is promised that the pure in heart shall see The man of impure heart must pray therefore, for cleansing; and then, whe is certain that his heart is purged of dros may seek the vision of the Father. Then the condition implied in the second refer is the imperative need. Why should we ru God for boons which are within the rang our own achievement? When we have str and have not attained, God's arm will found ready to lead us on and his h waiting to give. And again, how can w healed unless we acknowledge our faults shortcomings and cast them before the a of forgiveness? There are conditions determine the answers to our prayers, but are born of our human sinfulness.

◆

THE work of Mrs. Almira Steele among colored children of the South is known to many Christian Herald reac Mrs. Steele, many years ago, founded an phanage in Chattanooga, at which a very l number of colored children have been trai to useful manhood and womanhood. La a concerted effort was made to discredit work, and statements were circulated by enemies reflecting on the management, sanitation, the food and the general chara of the institution. A number of Chattanoog including people of influence and social p tion, who knew of the excellent work done Mrs. Steele, took up the cudgels in defense. An impartial investigation was h at which many of the best citizens in Cl tanooga were present. All the charges v thoroughly sifted, and Mrs. Steele welcor the most rigid inquiry. The result of investigation is the complete vindication the aged worker and of the Home she foun and which she has so lovingly and efficie conducted. The outcome promises to highly beneficial to the work, as it not o clears the atmosphere of detraction antagonism, but has shown the Home to worthy of popular support, and it will have more friends and supporters than e

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CHRISTIAN HERALD
ible House New York, N. Y.

How Nebraska Went Dry

Continued from page 1321

against the amendment said as the two workers left him. "Vell, I dell you, poys, I come dis far. I von't vote eider vay." He kept his promise. Another farmer, who had been counted doubtful at the best, greeted in a most unexpected way the three workers who approached him. He was a big, sturdy giant, and out in the field picking corn. As the crew from the Federation came toward him, headed by a stocky business man, whose flushed face belied his habits, the farmer stopped his team, squared himself around, assumed a defiant attitude, and cried: "Come on, boys. Come on and talk to me all you want to. But I tell you right now, no matter what you say and what you promise, I'm going to vote her dry."

The cause had some giants supporting it. Chief among them was W. J. Bryan. This man, who had been three times candidate for the presidency, threw his avoirdupois of body and spirit into the ballot without reserve. Mr. Bryan contributed his assistance not without difficulty and unpleasantness. In Omaha the "wets" engaged the auditorium and all down-town theaters not otherwise occupied for the ten days preceding November 7, for no other reason than to shut him out. They adopted this policy though they had to leave their great halls dark more than half the time. The mayor, however, granted permission for a street meeting, and the man who had made it a rule for twenty years to conclude the presidential campaign with an address in the auditorium in Omaha on the Saturday evening before election, spoke this time in the street instead

The worst experience of his entire campaign occurred at Blue Hill, a village in Webster. A tremendous crowd gathered here, as elsewhere throughout his trip. Although there were many in the audience sympathetic to him, the majority were apparently hostile. He was heckled shamefully. All sorts of vulgarisms were hurled at him. For a time it appeared that even this master of audiences would not be able to obtain a hearing. Mr. Bryan ceased his efforts to take a glass of water. Some one near at hand yelled—"Grape juice!" "Yes, grape juice," was the rejoinder; "but grape juice does not send you home drunk, to beat your wife, and make her sue for divorce." The random shot struck home. The heckler turned to his neighbor in the crowd, asking, with an oath, "Who told him about me?" For that man *had* gone home drunk, beaten up his wife, and on the face of the too certain facts the court had granted a separation to the latter.

Not only is Nebraska dry, but like word comes from Montana, northwest; South Dakota, directly north; and Michigan, pioneering eastward. Kansas has been prohibition territory for thirty-four years; North Dakota for a shorter period; Oklahoma wrote it into her constitution when she adopted statehood. The Canadian provinces to the north are already in the prohibition band-wagon. So now there is a wide white line in this longitude from the north pole to Texas. Only the latter state blocks the way of progress to the Gulf. The Lone Star State has been temporarily stolen from us, but she will soon be made white again. Then the few states west of the Mississippi which are still recalcitrant will get into line, and the Great West, which was in the past a synonym for lawlessness, will be solid prohibition territory.

James Wilson Bean, D D

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A Universal Christmas Present

THERE is just one hard thing about Christmas, and that is the choosing of presents to give to all sorts and conditions of friends and relatives. A universal present, something that cannot help but fit any person, would be a great help indeed.

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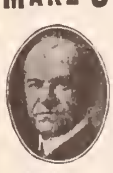
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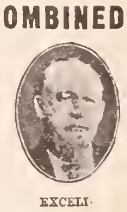
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The Christian Herald Prayer League

All Christians are urged to unite with the members of the Prayer League in daily prayer at the noon hour. Also any one is at liberty to send a request for prayer or an acknowledgment of answered prayer, thereby becoming enrolled as a member of the Prayer League.

"Bless the Lord, O my soul! . . . He sendeth the springs into the valleys, which run among the hills. They give drink to every beast of the field; the wild asses quench their thirst. By them shall the fowls of the heaven have their habitation, which sing among the branches."

Among all creation man alone prays. Faith is universal. All living things expect and receive their food and drink and shelter; or, lacking either, search on until they find it. Man alone doubts. The full faith of the creatures of the field and forest shames our doubtings and points the way heavenward and Godward. There has come recently out of the war new evidence of this faith of little creatures in the all-covering care of the Creator. An American doctor tells of thirty-five species of birds whose nests he had found in the ruins of buildings and trenches in the war-torn fighting area, and of seeing birds nesting in woods which were under shell-fire, going on about their business in spite of the shattering of nesting-places and the crashing of bombardments.

David prayed to the God whose loving care he saw in every spring and stream and drinking beast, and David's psalms ring with the assurance of faith that was certain and that would not be denied.

But there are psalms of praise that rise today from grateful hearts, and David's songs are resung by an innumerable company who today bless the Lord, their faith strengthened by swift answers to prayer.

Miss V. M. writes a rejoicing letter, praising God for the complete recovery of one who had been pronounced incurable, who had suffered long, and for whom prayer has been made by the Prayer League. She says: "We thank you for your intercessory prayers. What comfort and joy they bring the anxious heart!"

A Mother writes thanking God and the prayers of her Christian friends of the League for the return of a son from whom she had had no word in nine years.

Mrs. A. P. B. tells of the healing by prayer of a member of her family who had suffered for over seven years with paralysis.

Mrs. N. J. C. thanks the Lord that her boy got work a few days after she had told the Prayer League of his fruitless search.

Mrs. G. M. S. tells of another victory of grace over that archdemon that enslaves so many, soul-destroying liquor. A young man who was in the grip of this terrible habit was made the subject of prayer on October 1, and on November 15 she was able to write that he had been gloriously reclaimed and was planning to give his life to Christian service. She writes: "To God be all the glory. May he greatly bless you in the ministry of intercession."

Another mother, Sarah J. A., writes of the healing of her son, who had been stricken with tuberculosis, and who is now entirely recovered in health, restored to his work and reunited with his family. She cries, "God be praised. He alone has done it *all*." Then she asks the prayers of the League that this son may be spiritually healed, that he may know God in his fulness and lovingly obey him; and she asks prayer for her family that all discord may be harmonized, and for herself that she may know God as an abiding presence in her heart, abiding in such fulness that self may be completely cast out.

Mrs. M. C. J. asks the prayers of the League for the healing of a friend who is grievously afflicted, who, when in health, was faithful in her Christian service and who now in affliction is nobly bearing her burden, yet praying that, if it be His will, it may be lifted.

Mrs. C. F. W. writes that, though she is eighty years of age and an invalid, confined in a wheel chair and suffering greatly from an injured hip and leg, she can still read. She says she enjoys the weekly visit of the Herald, would like to join the Prayer League, and would enjoy hearing from any of the League. Any letters addressed in care of the Prayer League will be forwarded.

Mrs. Ida S. S. asks the League to pray for a friend who before her conversion was divorced and remarried, her first husband being now alive. The joy of her Christian life is turned to sorrow by the fear that she is not living according to Scripture. She is greatly burdened; the sweetness of Christ is turned for her into the bitterness of doubt. She tries to serve God acceptably, yet fears that she is being damned by sin; but she does not know what to do nor how to begin. Mrs. S. asks the prayers of the League that this friend may find peace, and that the present husband may be converted. Mrs. S. asks also for prayers for her own complete recovery from a nervous breakdown three years ago, the influence of which she still feels.

Prayers are asked for revivals of religion at:

Wallace, Idaho; Shippensburg, Pa.; Kensington, Ga.; Nutterville, W Va; Yelton, Okla.; Chicago, Ill.; Regina, Saskatchewan, Canada; Elma, Wash.; Danville, Ky.; Lawrence, Pa.; Danville, Ill.; Redding, Calif.; Burlington, N. C.; Dalton, Mass. (that many may be saved during revival); New Concord, Ohio (that souls may be saved during revival); Franklin, Ohio (pray for God's blessing on revival here); McPherson, Kan. (that coming revival may be a success); Merrillan, Wis. (in the M. E. Church); Cedar Keys, Fla. (that many may be saved during revival); Mrs. G. E. A. asks prayer for a genuine revival of religion in the Baptist churches at Warren, Denmark, Charleston, and Hillsboro, Iowa; Pueblo, Colo. (in the Baptist Church); Dayton, Ohio (in the High Street U. B. Church); Munden, Kan. (that many may be saved during revival).

Three parents ask prayer that their sons' minds may be restored; two wives, their husbands; fifteen friends ask prayer for mental restoration or strengthening for other relatives, friends or themselves.

Mrs. N. C. W. asks prayer that mother's, daughter's and own sight may be restored; a friend, that child's sight may be restored; thirteen friends ask prayer for the restoration or strengthening of sight for friends or relatives.

Forty-three friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing.

Eleven parents ask prayer that their sons may be delivered from the liquor habit; six wives, their husbands; ten, that other friends or relatives may be delivered from this habit.

Mrs. M. P. asks prayer that husband may be cured of the drug habit.

E. M. B. R. asks prayer that son may be saved and return to his loved ones; Mrs. W. W. asks prayer that son and wife may be saved; twenty-nine parents ask prayer for the conversion of sons; seventeen wives, their h bands; fifty-eight, for the conversion of ot relatives or friends.

Ten readers ask prayer for special spirit blessing for others.

Ninety-four ask prayer for the healing friends or relatives, including Miss M. A. that a friend may be cured of cancer; anoth Mrs. A. P., that daughter may be cured abscesses on face; another, A. C. M., that s may be cured without an operation; six three friends, for healing for themsel Seven friends ask prayer for restoration hearing for themselves or others.

Thirty-seven ask prayer for help or guida in financial affairs, including Mrs. D. B. that funds may be raised to finish chu building.

Forty-five friends ask prayer for the gra ing of varied desires and needs.

Acknowledgments to answered pray have been received from the followi

Mrs. M. V., Cook, Ohio; Mrs. D. M., W A. M. T., Lyndon Center, Vt.; M. S. M. C. M., Westplains, Mo.; Mrs. M. S., bor, S. D.; C. A., Berlin, Mass.; M. Apache, Okla.; H. S., Moddersville, Mic Mrs. G. E A., Hillsboro, Iowa.; Mrs. E. Brownsville, Pa.; J. T. W., Harlan, Io Mrs. W. L. S., Council Grove, Kan.; E. Romeo, Mich.; A Member, Jackson, Mis Mrs. E. M., Trenton, Ontario; A. M. R., ley, Va.; Mrs. W. H. D., Vincennes, In Mrs. A. C. E., Rochester, N. Y.; G. S. Pueblo, Colo.; Mrs. E. A., Manchester, M. J. H., New Britain, Conn.; Moth Barnesville, Ohio; L. B. G., Guilford Colle N. C.; L. G., Gorham, Me.; A. L. W., Bru ton, N. Y.; L. D. L., Felts Mills, N. M. C. H. S., Pickens, S. C.; C. A. P., A darko, Okla.; I. C. M., Elgin, Ill.; L. M. Augusta, Me.; Believer in Prayer, Hunti ton, W. Va.; L. E. S., Guilford College, N. L. C. F., Marion, Ind.

Reports of Various Activities

At the annual meeting of the Moody Bible Institute of Chicago held lately, Henry P. Crowell was reelected president and Edward K. Warren and Dr. James M. Gray were elected to serve with him on the executive committee. The enrolment in the classes was 1,717 and in the correspondence department 3,996, making a total of 5,713. Twenty-two denominations were represented, thirty-nine different states and thirty-two foreign countries. Twelve students left for the foreign field, and there are now some fifty-seven in the Student Volunteer Band. The net cost of carrying on the work was $176,943.50.

The Society for Social Advance of Baltimore, Md., suggest a national "Stay-on-the-Farm" campaign to persuade young people to remain on the farm. Once-fertile fields and farms are being abandoned in the mad rush to the city, and the loss of young folks has caused many a prosperous farmer to give up his farm work. Country churches which once enjoyed a large attendance are being closed up for want of a congregation. It may be that conditions will eventually equal those of the first week of the creation, when "there was not a man to till the ground" (Gen. 2:5).

For the fiscal year 1915–1916 the work of the American Baptist Publication Society is summed up as follows: Missionaries and workers 191, families visited 159,575, prayer meetings held 9,348, sermons and addresses given 30,909, conversions 9,323, baptisms 2,524, churches organized 37, Sunday-schools organized 218, books sold 50,404, books given away 10,507.

The New York Bible Society records the distribution of 320.715 volumes of the Scriptures during the last twelve months. The Society has furnished the Scriptures in fifty-three languages and in raised type for the blind. Many thousands of Scriptures were given to immigrants and to seamen on vessels in the Harbor of New York. The Society has supplied two hundred institutions in the metropolis with the Bible. More than one hundred missionaries have helped to carry on the work.

Marsh-mallows
Xmas Candy Supreme
Cocoanut Fudge
Turkish Delight
French Dainties
Peanut Dainties
Ginger-Crystals

DELICIOUS-
CHOCOLATE CREAM DROPS

Soak ½ envelope Knox Sparkling Gelatine in 2 tablespoonfuls cold water 5 minutes. Mix 2 cups granulated sugar and ¼ teaspoonful cream of tartar together; add ½ cup cold water and boil until syrup is clear. Stir soaked gelatine through syrup quickly and turn in a pan to cool, but do not scrape pan. When partially cool add 1 teaspoonful peppermint (scant measure) or vanilla, and beat until creamy and stiff enough to form in centres. Place small pieces of confectioners dipping chocolate over hot water until melted. Remove and drop centres one at a time into chocolate and place on paraffine paper.

This year make candy for home use or put up gift boxes for your friends. Here are two good candy recipes. There are many more in our book, as well as recipes for Jellies, Desserts, Salads, and a wholesome, easily digested CHRISTMAS PLUM PUDDING, which would be a treat for your Christmas dinner.

KNOX
SPARKLING GELATINE

CHRISTMAS DAINTIES

Soak 2 envelopes Knox Acidulated Gelatine in 1 cup cold water 5 minutes. Add 1½ cups boiling water. When dissolved, add 4 cups granulated sugar and boil slowly for 15 minutes. Divide into 2 equal parts. When somewhat cooled, add to 1 part ½ teaspoonful of the Lemon Flavoring found in separate envelope, dissolved in 1 tablespoonful water, and 1 tablespoonful lemon extract. To the other part add ½ teaspoonful extract of cloves, and color with the pink color. Pour into shallow tins that have been dipped in cold water. Let stand over night; turn out and cut into squares. Roll in fine granulated or powdered sugar and let stand to crystallize. Vary by using different flavors and colors, and adding chopped nuts, dates or figs.

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SPECIAL OFFER To aid S. S. Teachers we will send 4 sheets for 10c. coin and five names of teachers. These sheets cover chapters 1, 2, 3, 21 and part of 22 of Revelation. Pastors of many denominations recommend our courses in Prophecy. UNION BIBLE SEMINARY, Westfield, Indiana

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For Christmas, every Cello comes packed in a handsome holly-box. Gleaming like a big silver locket, twinkling a message of warmth and comfort, the Cello brings remembrance through all the long winter months and not fo one year alone, but many.

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Cello One Fifty—a new style of coppered steel nickeled. 3 pint size. Remarkable price of $1.50

Cello 250. Of nickeled copper. The finest metal hot water bottle that is made. Beautiful workmanship and finish. Holds 3 pints. Price $2.50

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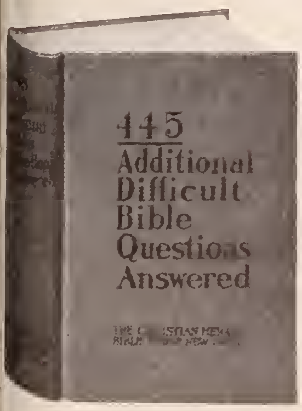
445 ADDITIONAL DIFFICULT BIBLE QUESTIONS ANSWERED

A HELP OVER THE HARD PLACES



WHEN the earlier volume entitled "555 Difficult Bible Questions Answered" was published, it met with such an enthusiastic reception that we have been encouraged to follow it with a second volume. Like its predecessor, it forms a compact repository of information, invaluable to pastors, scholars, students, laymen and the general reader. It illuminates and explains a large number of obscure passages, many of which might be misunderstood by the average reader.

Presenting the work of the ablest and soundest expositors in all the denominations, the new book will be found a help to many inquiring souls over the "hard places" in the Bible, and a comfort and encouragement to all who are earnestly striving to learn the truth as presented in the Word.

We will send a copy of "445 Additional Difficult Bible Questions Answered," postpaid, together with the Christian Herald for one year, for $2.35.

Or, we will send a copy to present subscribers as a reward for sending us one new yearly subscription to the Christian Herald with $2.00.

JUST DAVID

By Eleanor H. Porter, Author of "Pollyanna"

Just David
By Eleanor H. Porter

EVERYONE who has read "Pollyanna" should read "Just David." He is as lovable as the heroine of the Glad Book. Mrs. Porter believes that the idea of the possibility of happiness should be held up to people, but she does not attempt to preach about it. She simply lets her characters speak.

"Just David" is not only a story of amazing popular appeal, but in its way a genuine masterpiece as well. Everyone who reads it has the same enthusiasm. David is one of those characters that seem too real to stay inside a book. It is safe to say that every single reader will regard him as a cherished friend. "Just David," bound in cloth, with frontispiece, postpaid, $1.25 net.

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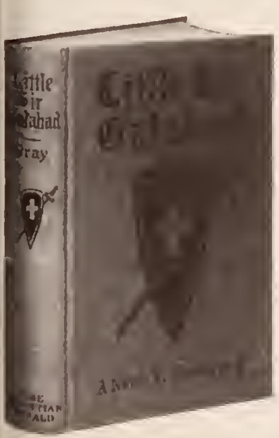
A STORY FOR THE FAMILY CIRCLE

LITTLE SIR GALAHAD



LITTLE SIR GALAHAD is a boy every bit as wonderful and with as high ideals as those of the ancient Knights, but he is an up-to-date hero and a very real little personage, quick-witted, clever and amusing, and, together with his youthful friends who come under the magic spell of his influence, he goes through many exciting experiences and keeps the reader's interest absorbed right through the story.

"Little Sir Galahad" has quite a variety of friends, including stanch little Mary Alice, who grows up to a winsome womanhood, and poor Lem Brown, who had to be helped ever so often. Then there is a big background of old and young folks who must certainly have been drawn from actual life, as we have all known just such people. Besides, there is a big-hearted millionaire—but we must not anticipate. There is much that is charming and humorous and intensely human in the whole story.

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40,000 BEAUTIFUL QUOTATIONS

SOME years ago the Christian Herald published a work entitled "Forty Thousand Sublime and Beautiful Thoughts." It was composed of a collection of the best sayings on every conceivable subject which the compiler could come upon. It was a remarkable compilation, and it was used largely in public as well as private libraries.

In the course of time, the edition of this book became exhausted. We had so many inquiries for the work that we have republished it, thoroughly revised.

The mission of this work is to supply a universal need which is felt by the multitude of busy men and women of today, who, while eager to be initiated into the society of the great masters of literature, find it impossible to devote the time necessary to accomplish that result.

We will send "Forty Thousand Sublime and Beautiful Thoughts," postpaid, together with the Christian Herald for one year, for $3.50.

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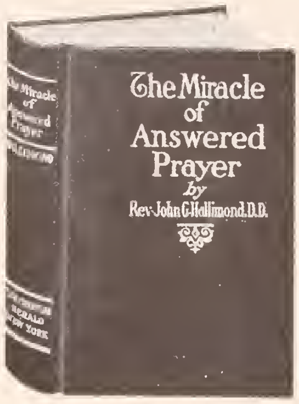
THE MIRACLE OF·ANSWERED PRAYER

By REV. JOHN G. HALLIMOND, D.D.

A Book With a Message for Every Soul



THINK of hundreds of authenticated answers to prayer, multiplied in the course of a year to thousands. This is the story told in "The Miracle of Answered Prayer." It is a recital of tremendous and conclusive importance to the Christian world and one which cannot be controverted. It is a book that no one can read without becoming convinced of its truth and of the wonderful goodness of our Heavenly Father toward all who seek Him in the spirit of faith and contrition.

"The Miracle of Answered Prayer" should be in the hands of every Christian in America. The facts it sets forth furnish absolute evidence of the literal fulfillment of the Saviour's promise to his followers: "Whatsoever ye shall ask of the Father in my name He will give it you." "Ask, and it shall be given you. . . ."

This book contains authenticated instances, not ancient, but happening in our own time now—of answered prayers, all of which are presented in the name of Jesus, and submitted to the Divine Will. There is hardly a conceivable situation in human experience which is not included in this wonderful book.

We will send a copy of "The Miracle of Answered Prayer," postpaid, together with the Christian Herald for one year, for $2.35.

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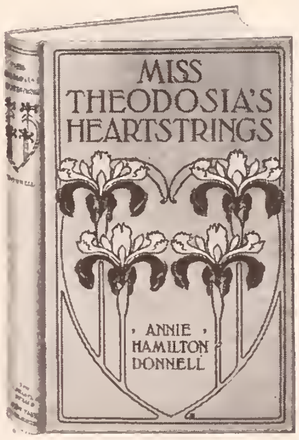
THEODOSIA'S HEARTSTRINGS



IN this irresistible novel of happiness, Miss Theodosia Baxter wandered up and down the world for three years in search of something to interest her, only to come home and find it on the upper step of her own front porch. What she found was a very much surprised child who was holding a baby on the small area of her knees. They were two of the Flagg children who lived in the house next door—Evangeline the voluble and little Elly Precious, who possessed six toes. Ere long Miss Theodosia made the acquaintance of Stefena, the eldest of the Flagg children, and little deaf Carruthers. How this quartette of youngsters reached the heart of the staid and travel-worn woman and eventually brought a romance into her own life is set forth in Mrs. Donnell's characteristic style. The thousands who have read her story about a little girl named Rebecca Mary, in the popular book bearing that title, will be all the more ready to love the irrepressible Evangeline, the ambitious Stefena, and the diminutive Elly Precious.

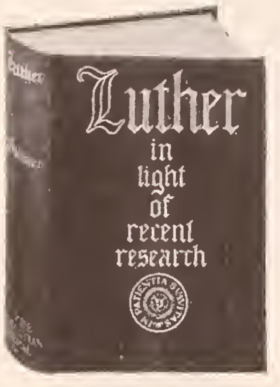
"Miss Theodosia's Heartstrings" is a book that no one who loves children can resist; the little Flaggs are a constant delight.

We will send a copy of "Miss Theodosia's Heartstrings," postpaid, together with the Christian Herald for one year, for $2.50.

Or, we will send a copy to present subscribers as a reward for sending us one new yearly subscription to the Christian Herald with $2.00.

MARTIN LUTHER ANNIVERSARY BOOK

"Luther in Light of Recent Research"



WHILE there are several lives of Luther, Professor Heinrich Boehmer's famous work, which has attracted universal attention in Europe, is one of the best that has ever appeared. It comes most opportunely in view of the celebration of the Four Hundredth Anniversary of the nailing of Luther's famous theses on the gate of the old castle church at Wittenberg, which was the beginning of the Reformation.

The Christian Herald has had the work translated by Professor Carl F. Huth, Jr., of the University of Chicago, who has succeeded in preserving the spirit and the expression of the original in a remarkable degree.

This great book, which should be read by every Protestant in America, is supplemented by a series of eighty-one Luther pictures, all of them from the most authentic sources, and the whole forming a Luther Picture Gallery.

We will send the "Life of Luther," handsomely bound in cloth, postpaid, together with the Christian Herald for one year, for $2.75.

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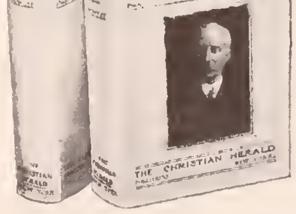
TWO BOOKS BY A FAMOUS PASTOR

Rev. J. H. Jowett, D.D.

DOCTOR JOWETT has been aptly described as "the most spiritual preacher in America." He has written these two volumes, "Thirsting for the Springs" and "Brooks by the Traveler's Way," in his happiest vein, and the gift of felicitous expression shines out on every page.



The reader is carried along through gardens and woodlands, as on a pleasant journey. He is in a rarefied atmosphere and is buoyed and uplifted unconsciously at every step. The varied experiences of life, its trials, allurements, disappointments and surprises, pass before him like a moving picture.

These two volumes, aggregating 530 pages, handsomely bound in cloth, will be sent together with the Christian Herald for one year, postpaid, for $2.50.

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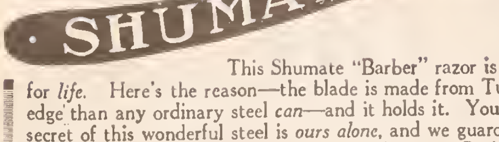
Address, The Christian Herald, Bible House, New York



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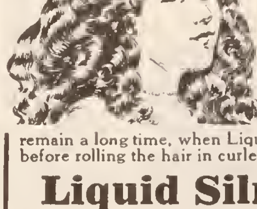
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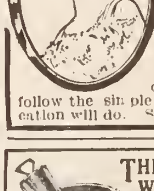

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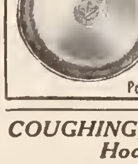
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Worth Passing On

BISHOP FRANK W. WARNE of the M. E. Church, in a little booklet, "India's Mass Movement," gives this beautiful story of simple faith; but of faith that was still sufficient to bring the peace of Christ to the heart of a simple old woman, who had lived among ignorance and hopelessness in one of the hundreds of Indian low-caste villages:

SHE had never had any idea of God except what she had gained from the idolatrous teachings and practices which were all about her. She had never committed anything to memory in all her life, and the one thought of her life was to work hours enough to keep from starvation. Our Christian catechist had come to her village, and at night when the work of the day was over had taught the people the Lord's Prayer. She had listened to the explanations and after much effort she had committed to memory the first clause. "Ai hamare Bap jo asman per hai" (Our Father who art in heaven). It had opened to her an entirely new world of thought and imagination and hope, and had satisfied her hungry heart. She had heard the explanations, and now, instead of going to a dead idol, she prayed to a living, loving God, who was her Father—a Father who had so loved her that he had sent his only Son, who had died for her and was risen and had gone back to heaven to prepare a place for her, and would come again and receive her unto himself. What more did she want? It had satisfied all her longings for this life and the next, and in the newness and freshness of these great and wonderful truths the poor old soul was having in her humble village a heaven on earth.

"Our Father who art in heaven" was all she could recite before the catechist, but when he pressed her to go on and learn the next clause, "Hallowed be thy name," she took no interest. When pressed hard, out of the simplicity of her new faith and the joy of her heart she answered "Kya zarurat hai?" that is, "What is the necessity? What more do I want?" A Father in heaven for a poor village woman, a home in heaven where there will be no want nor tears nor pain forever—"What is the necessity of my learning more?" Time and eternity were all provided for in these few words, "Ai hamare Bap jo asman per hai."

◆

Among the Workers

DR. MARY MILLS PATRICK, president of the Constantinople College for Girls, returned to New York on November 13. According to Dr. Patrick, this school has increased in attendance throughout the years of war. The new buildings on the European side of the Bosphorus were completed in 1914 and were in process of construction during the Turkish war with Italy, and during both Balkan wars. The enrolment this year has reached 400, most of the girls being residents of Constantinople. The college has succeeded in protecting the Armenian girls in its student body. Last year, of 290 girls in the College and Preparatory Departments, 63 were Turks, 102 Armenians, 26 Bulgarians, 62 Greeks, and there were also Russians, Persians, Italians, Albanians, Americans and Jews.

MR. KENNETH M. GOULD, graduated in June, 1916, by the University of Pittsburg, has succeeded to secretaryship in the Missionary Education Movement, formerly held by Rev. Morris W. Ehnes, who resigned. A new secretaryship has been created in New England which will be filled by the Rev. Frederick H. Means, formerly of the Congregational Church of Madison, Maine. The new secretary will be especially charged with the organization of the Missionary summer conferences at Silver Bay, N. Y., and at Ocean Park, Me.

CHRISTIAN ENDEAVOR is very much alive in Dixie, chiefly because a large number of consecrated young people are working at it. A thirteen-year-old member of the Presbyterian Intermediate Christian Endeavor Society at Tarboro, N. C., made a visit to a country community near by last summer. She talked up Christian Endeavor wherever she went and organized a Union Christian Endeavor Society of fifty-seven members with members in it from churches of four denominations.

EVANGELIST J. WILBUR CHAPMAN was operated upon in New York early in November for intestinal trouble. He was reported somewhat improved on the day following the operation, from which he did not rally quickly because of his weakened condition.

THE organization which represents all of the churches and reform societies of Chicago in the campaign for a "dry" city has set the spring of 1918 as the time when they expect to vote the saloon out of the second city on the continent. The campaign for this winter was started at the La Salle Hotel in Chicago on October 16.

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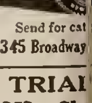

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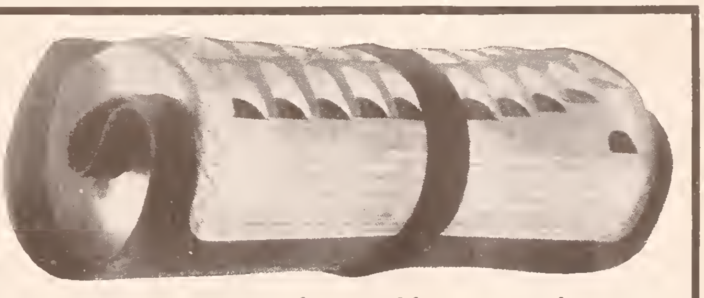

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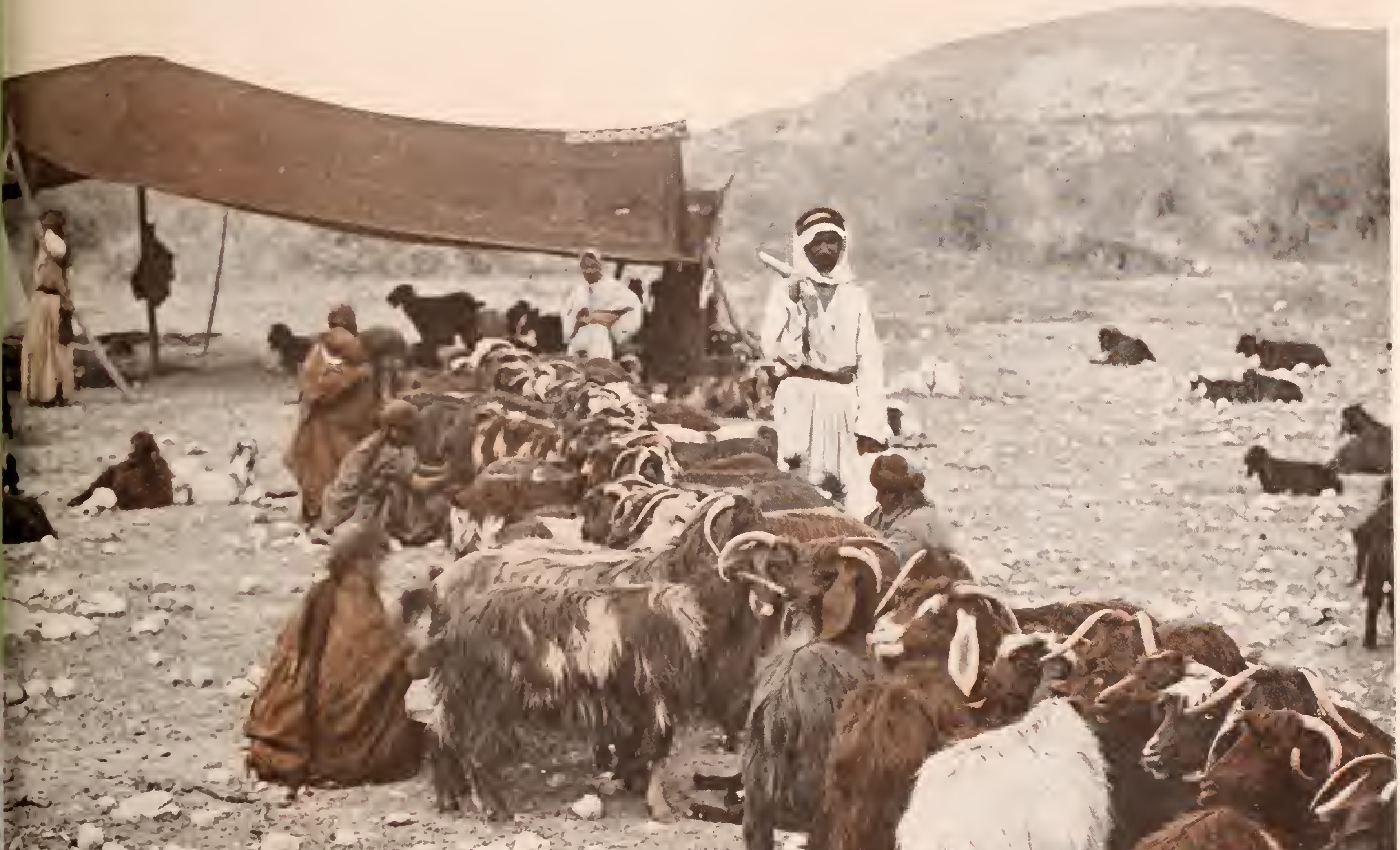

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MILKING TIME IN A BEDOUIN CAMP, MOAB

OUR MAIL-BAG

NOTICE

The editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag, provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters nor to those written with lead pencil.

Questions and Answers

INQUIRER, Nuncia, Mich. 1. What is the meaning of Luke 12 : 8, "I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God." Does this verse establish the confessional?

1. The Scripture is very clear on the subject of confessing Christ before men. (See Matt. 10 : 32, 33.) It is the duty of a Christian to confess Christ whenever a fitting opportunity arises. He who neglects this duty misses a great deal of the joy that comes to the soul and the life of the whole-hearted believer, "who is not ashamed to own his Lord." In our church relations, we confess him to the world every time we partake of the sacrament. But a loyal disciple will not be satisfied with this, but will in many ways make his allegiance known to others. 2. Confession of sins is also a duty. We are told to confess them to "one another" (James 5 : 16); that is, to take counsel with experienced Christians who are farther along the road than ourselves, and whose prayers and advice will help and strengthen us. This does not mean the "confessional," in which the tale of sin is poured into the ears of a priest. If we have wronged some one, we should confess our error to him and ask forgiveness. Then there are faults, possibly trivial, that affect no one but ourselves, and these should be confessed to God alone, in our own chamber, when we are unburdening our heart in prayer and asking his forgiveness, possibly for much graver shortcomings. (Your other questions are controversial.)

Earnest Inquirer, Weissport, Pa. Moses, during his youth and early manhood, was educated in "all the wisdom of the Egyptians" (Acts 7 : 22). According to Manetho, he was trained as a priest at Heliopolis, and the same writer and others believe that he was taught the whole range of Egyptian, Assyrian and Chaldee literatures. Consequently he must have had access to whatever those literatures contained concerning the world, its origin and development and its various peoples. Later in life, he had opportunity for cultivating a knowledge of Arabian science and philosophy. Thus his religious and secular education must have taken a wide range. His whole intellectual and spiritual equipment was so remarkable that even the Egyptians held him as either divine or divinely inspired. His writings, as we find them in the Bible, bear so little resemblance to any earlier literature of which the world today has knowledge, that they can only be explained as the result of divine inspiration. His call, his subsequent career in the founding of a great nation, his wonderful code of laws, his leadership of an untrained people out of a land of idols, slavery and sin to liberty and enlightenment—these the majority of Bible commentators regard as absolute evidence of inspiration, and that he was God-instructed and God-led through it all.

R. L. B., Erie, Pa. We have not the information desired.

A. C. H., Elizabethtown, Pa. "U. B." as applied to submarines, means "Underseaboat," being rendered literally from the German—"Unterseeboot."

Seeker after Truth, Nebraska. 1. In the Lord's Prayer Jesus gave a model for Christians everywhere. We are to ask our Father in heaven for all that we need, praying that, if it be his will, it may be granted. Further, the Saviour told his disciples that their requests should be made of the Father in his (Jesus') name, and that the Father would hear and answer those who prayed in faith. 2. "Believe on the Lord Jesus Christ and thou shalt be saved," is the way of salvation, and it is the only way. He has paid the debt for all who come repentant, renouncing sin and accepting him as Saviour, and being willing to submit to the divine will in all things. This involves prayer and submission, earnest desire and effort to follow Christ's teachings in our daily lives, and confession of him before men. 3. Salvation would be incomplete if only the sins born in us through Adam were forgiven, and if we had to fight the hard battle with evil in our own daily lives. The pardon granted to the repentant sinner is full and free. "Though your sins be as scarlet, they shall be white as snow." And not only is the cleansing thorough, but if we ask, we shall graciously receive strength to keep us day by day, so that we are enabled to overcome temptation.

Mrs. M. C., Herrin, Ill. The community condition of the early church, as described in Acts 2 : 44–46, was but the outward expression of the new sense of Christian unity which they had begun to experience, and which, as one commentator writes, "melted down all selfishness and absorbed even the feeling of individuality in an intense and glowing realization of spiritual oneness." Some authorities hold, however, that it is not clear that the narrative in Acts implies out-and-out communism, involving an absolute community of all goods and the complete surrender of ownership of all possessions, but rather the dedication of a certain part. These authorities hold that those who were rich shared with others less fortunate. Further, they point to the fact that no precept is given in Scripture indicating complete renunciation, but the fact is recorded that the early disciples were indifferent to property, unselfish, and "willing to communicate." The principle of communism seems never to have been a part of church discipline. There are, however, eminent scholars who take the other view, holding that the story in Acts implies absolute communism, and that it was in practice in the infant church at Jerusalem, although they are willing to admit that it was short-lived, and that there came a time when the experiment was modified, and the well-to-do disciples were required to "distribute," though not to strip themselves altogether of property, which would leave them with nothing to give. Still another view on the subject is that there was undoubtedly a rule in the infant church under which all who engaged in the ministry, or in the spiritual work of the church—even including the female catechists or deaconesses—were pledged to the rule of community of goods. A fourth class of critics have tried to explain matters by the claim that the whole system was voluntary, and not the result of any rule or command. Yet, even in the face of all these learned opinions, the fact seems to be made very clear in Acts that the spirit and practice of the young church were essentially communistic.

Gray Wolf

By Ida L. Reed

DON'T talk to me of Christmas!
The gray wolf's at the door,
Close crouched with fangs a-gleamin';
He knows he's got me shore.
Don't mock my pain by tellin'—
It's all too hard to bear—
Of gifts to others flowin'
And joys I cannot share.

Don't talk to me of Christmas!
Your words but stab and sting
My heart already breakin'—
For me no joy-bells ring.
'Cause mine has been the burden,
And tasks that never cease;
The toil unpaid that crushes
Till death alone brings peace.

Don't talk to me of Christmas!
The gray wolf's at the door;
I'm sick, and poor, and lonely,
And I can toil no more.
I've done my best to brighten
Life's road for others— See?
There's Christmas joy for many,
But the gray wolf waits for me.

W. H. W., an 83-year-old subscriber of York, Pa., sends this morning grace: "Our heavenly Father, we thank thee that our lives have been spared through another night, and that, through thy loving-kindness, we are permitted to see the light of another day in peace and health. Accept our thanks for this food; make us ever grateful for the comforts of this life; sanctify them to our bodies and souls; be thou with us throughout this day; fit and prepare us for its duties; guide and direct us by thy Holy Spirit in the way of all truth; be thou with us through life, and in death own and save us. We ask it for Christ's sake. Amen."

E. W. C., Rochelle, Ill., and M. R. H., Flemington, N. J. See answer in the Mail-Bag of November 8.

Mrs. S. W., Keene, N. H. The apparent conflict between I John 1 : 8 and 3 : 9 has been fully discussed in our "555 Difficult Bible Questions Answered." We can here say briefly that the misunderstanding may be avoided by remembering that John has in mind the two natures in man, the unregenerate and the regenerate. The one may sin, the other may be said to be sinless because sin is entirely foreign to it, and any dereliction is so entirely involuntary that it cannot be said to have been an act of the higher nature. Regarding the other part of your question dealing with the alleged statement of a religious teacher, we may say that God has other means of grace besides the Lord's Supper whereby he calls, enlightens and saves.

Mrs. S. R. S., Chautauqua, N. Y. There are many who hold that by this war God is punishing the nations of Europe for their past evils. We are not to judge, however, but to bow to the divine will, which in time will make it plain.

B. J., Foxboro. Please explain Matt. 11 : 12. This passage may be rendered: "The kingdom of heaven is assaulted by storm," referring to the excitement that had been awakened since John appeared. The verse suggests that earnest endeavor is necessary in order to enter the kingdom of heaven.

W. A. M. S., Tennessee. The prevailing religion of Germany is the Lutheran; of Russia, Greek Catholic and of France, Roman Catholic.

T. G., Newcastle, Pa. Jesus was both very God and yet man, in all things as we are, but without sin. Read John, sixth, fourteenth and fifteenth chapters, and his words to Philip (John 14 : 9–10).

E. H., Escondido, Calif., takes issue with the Christian Herald's remarks on the rise in the price of bread, and writes: "You say there is no shortage of foodstuffs, while all other papers claim there is a very short crop of grain. Now, if there was such an abundant crop as you speak of, why is the price of flour soaring the way it is? I am acquainted with one of our local bakers, and he showed me his bills from last year, where he was cha
$5.50 per barrel of flour, which is now $8
and I notice in the daily paper that Minne
best flour is now $9.10. Then there is the
and sugar; in fact, everything pertaining
baking is going up in price. There is also
price of paper. If you think it does not amo
to anything, just visit a bakery, say o
Saturday, and you will find that every
has to be wrapped in sanitary printed pa
Then there is the price of distillate for hea
the oven, and the price of gasoline for
delivery auto; everything soaring. Then
wages for hired help. Why not go to the roo
the matter? If there is a scarcity of wh
why does the government not put an emba
on it?" E. H.'s point is well taken. We
by the latest agricultural reports that
wheat crop is some 25 per cent. less than
year, and this fact, together with the tren
dous exports of all kinds of foodstuffs to
Allies, is a sound argument, which the inv
gators will doubtless take into considerat

Anxious, Shelbyville, Ind. 1. Your
culty in expressing what is in your mind w
you are giving the Gospel message is not
unusual one. It comes from self-conscious
and inexperience. As you progress, it
gradually disappear. You should ask
Lord to give you courage in your work
keep at it, trying to speak as simply
naturally as possible, choosing the n
familiar themes and not attempting
oratorical phrases. You can tell what Je
influence has meant in your own life, how
companionship has given it a new mea
and stirred you to bring others to know
as you yourself do. Or you may know of s
other life, transformed by divine grace; s
home into which he has come, bringing
and happiness where before all was dis
doubt and wretchedness. Go to one of
Rescue Missions and see the wonderful w
that is being done in redeeming men
women. Take a single typical case, talk w
the person yourself, and you will have li
difficulty in telling it to others. 2. T
John of the Epistles and of the Revela
was one and the same individual has been
general belief of the great majority of Cl
tians in all ages. Not a few eminent schol
however, have differed, some attribu
Revelation to Cerinthus and others to s
John who lived in Asia. Gebhardt outlines
attitude of modern scholarship on the sub
by indicating coincidences in language betw
John's Gospel and the Revelation, wh
demonstrate identity of authorship.

"Life Subscriber," Chicago, writes refer
to a recent article in this journal, in which
author said: "At the World's Fair in Chic
twenty-five years ago, there was not a si
automobile nor a hint of one." Our fri
sends this illuminating statement: "That
mistake, for there was *just one*, and I rod
it! It was exhibited in the Transporta
Building as a great curiosity by a friend of
brother, and in my diary, kept quite fully
the fifty or sixty visits I made to the Exp
tion that summer, the record appears ur
date of July 6, partly as follows: 'We sa
curious carriage coming toward us, with
horses, propelled by electricity. The gen
man who was guiding it invited us to tak
ride, so eagerly climbing in, away we wen
a rapid rate, through the astonished cro
who ran out of the way and then stood to g
in wonder at the mysterious vehicle.
felt quite elated when Mr. S. told us that
were the first ladies to ride on the elec
carriage, which was the first successful
ever made and had only been at the Fai
week!' I remember it perfectly; the veh
resembled our park phaetons, with rows
seats but no top. That was the only auto
bile my dear father ever saw—and now
license numbers run into the 200,000
Chicago alone."

B. H. B., Pine Village, Ind. The phra
"Tempers the wind to the shorn lamb."
from the writings of Lawrence Sterne, an
not to be found in the Bible.

Mrs. M. H., West Virginia. Please expl
Rev. 6 : 11.

In verse 10 there is a description of the
of the martyrs, "How long, O Master?"
verse 11 an answer is given to such cry. T
answer is by word and by deed. By deed
the bestowing on them a white robe, e
blematic of the purity of saints prepared
Christ. This emblem of purity is the garm
of all who overcome. The answer by wor
to the effect that they must rest a little wh
until their fellows of the New Testam
dispensation—those who are being marty
as they were—have also completed th
earthly journey and are ready to join them
make one family in heaven.

THE·CHRISTIAN·HERALD
·AN·ILLUSTRATED·NEWS·WEEKLY·FOR·THE·HOME·

France and Her Fatherless

By MARIE de PERROT d'ABLANCOURT, B. ès L.

ALL Souls' Day, 1916! The church bells were tolling. In Paris, and all through France, down to the humblest village or hamlet, their mournful peal was heard; thousands, h more than ordinary piety and emotion, thronged churches and cathedrals; in our devastated rth, to the sound of the cannon, pastors and priests re speaking words of hope and encouragement to ir men. Never has an "anniversary of the dead" n so poignant as this one; for France mourned r almost one million of her sons, fallen on the d of honor.

cross the mysterious chasm which divides life m death we longed to convey many things to that at throng of which the humblest was a hero; more n all the rest, we wanted to tell them that we are ling to accept the legacy they left us, lovingly to k after their widows and children.

n February last there were already many war-hans. Verdun and the battle of the Somme ve added many, many more. Oh, how many nch children were weeping that day in churches, neteries, orphanages and desolate homes—weeping the fathers who will never come back to them! , the tens of thousands of Frenchwomen who ked at the empty places beside them, and the pang anew in those hours when remem-nce speaks and will not be silenced! A great g sob tore the soul of France on the day of her d!

hose in authority understood this; understood o that the hour would be the most propitious to ch all hearts in favor of the little ones our heroes behind. Therefore, all through the country, appeal was made by the *Comité d'Attribution des nds Recueillis de la Journée des Orphelins.* "The erican Relief Clearing House" in Paris, which is ng such magnificent work for France, also made an eal in its monthly leaflet for November, addressed merely to Americans residing in France, but also those at home. For this great organization, as . James R. Barbour, member of the Executive mmittee, told me, is deeply interested in the ure of our poor little children. They have been dying the question most thoroughly with the ious societies formed before or since the beginning the war, and two of its members form part of the *mité d'Attribution.*

he help and protection of our heroes' children is of the most momentous problems of the day, l it is essential that it should be grappled with in its gravity without delay, for on it depends the ure of the race. Two and a half million fatherless ldren! The number is so great that the mind nnot comprehend it.

Until now they have been looked after in orphan-es, in private families or in their own homes, by ritable societies, most of which are largely financed the Paris office of "The Fatherless Children of nce," or by the said "Committee of the National Day of the Orphans," founded by the Minister of the Interior in 1915, and presided over by M. Appell of the *Institut de France.* In this assembly are to be found representatives of the most diverse opinions and creeds, and judging from the way things are done, it bears with right the name of a "Sacred Union." This is only a temporary arrangement. When the law, of which I shall speak later, is duly passed, they will all be under the direction of a National Council.

ALL our orphanages have done wonders; the history of some reads like a romance, and proves what faith in God and trust in the goodness of human nature will achieve. But I love best "The National Association of War-orphans," the two branches of which are to be found, one at Etretat (a village in the department of Seine-Inférieure) and the other at Nice. This Association has received children from our devastated territories ever since the first days of the war, and still receives them. This without any kind of formalities, and regardless of age and number.

It was a touching and yet most comforting sight to see those dear white-robed women handling so deftly and tenderly the babies at Nice, and to watch the care taken of the small invalids in the "Sanatorium." Most of our workers were untrained and had to learn—and there were none of the stringent rules at which I sometimes have wondered in English institutions. Those gentle, sad-faced women—often war-widows themselves—who handled the little fatherless babes as if they were their own, lacked also, I agree, the decorum of well-trained nurses; but seeing them talking and singing to those little souls, loving and caressing them, I felt that the children were fortunate to be in such hands.

About one hundred registered charitable associations are looking after our orphans. Their aims are varied; but they all have the moral welfare and happiness of the child at heart. The funds to support these several institutions are forthcoming in diverse ways. Almost all are subsidized by one of the semi-official committees already mentioned; some depend entirely on voluntary gifts, while others bear witness to the practical spirit of France. . . . There is much I would like to dwell upon, especially the fine spirit which unites America to France in her great sorrow; but in the narrow space of a short article this is not possible.

There is one movement on foot which has less to do with the material than with the moral side of the orphan's life. Of this I must sketch the bare outline: The French law—we trust it will soon be changed—does not admit of the adoption of an orphan by any person under the age of fifty. But *l'Association des Pupilles de la Guerre* undertakes to find voluntary guardians (*tuteurs* or *tutrices bénévoles*) who, without taking the child from his home, will look after him better than his relation may be able to do. If those guardians are rich, they will cherish in every possible way those little men and women, who are so sadly in need of some one to be interested in them.

There is no doubt that French children are much "petted" in their early years—some say this accounts for our natural amiability. In any case judicious petting never yet did any one harm! Other guardians who are poor—those who struggle themselves feel most for others—will have to make sacrifices for the task they have undertaken. Their privilege, like that of the richer ones, will always be to advise and comfort the mothers, and look after their wards. If the child is ill or needs a change, these less wealthy guardians only need to apply to the fund of *les Pupilles de la Guerre* in order to obtain a sum which enables them to dispense comforts to their charges. Mme. Julie Henry May, the distinguished woman who has founded and presides over this scheme, makes a personal choice of those she accepts, and only people of the highest morality will be entrusted with the guardianship of a child. She aims before all at putting thoughts of all that is beautiful, pure and true into the orphans' souls. Her *Orphelins de la Guerre* are registered at "The Fatherless Children of France," and benefit by the "touching gifts of the Americans," as she told me herself.

Though the pressure of those terrible first days of the war was so great and unexpected, every care was taken of our orphaned children; but things were naturally done somewhat haphazard. In the sudden disaster which enshrouded us, I have often asked myself what we should have done without America, though our government made allowances and special grants, and royal gifts flowed in from private individuals.

WAR work for my countrywomen and their children keeps me at the present moment in London; but when I was recently in my Paris home, many of my friends, interested in the same things as I am, told me of "The Fund for the Widows and Orphans of the European War" which originated with the Christian Herald in the early days of the war, and is designed to continue actively until the end of the great calamity.

At a meeting of *l'Union Fraternelle des Femmes,* held in the interest of our war orphans, in order to ascertain what had already been done for them, in view of further developments, the beautiful and generous work this journal had undertaken in so truly Christian a spirit was amply appreciated. It has attained very considerable proportions, and is now operating through committees in eleven different countries. The one in Paris, with pastor Charles Wagner as chairman, was gratefully mentioned. As an English writer, I was asked by many to send to the Christian Herald and its readers, if ever opportunity presented itself, an expression of the gratitude which we Frenchwomen feel for our American sisters, and to say that what they have done for "these little

Paris crowds on Memorial Day visiting the cemeteries to deposit flowers on graves of soldiers "fallen on the field of honor"

School children of Versailles decorating the graves. "Never has an 'anniversary of the dead' been so poignant as this one" ones" only knots more firmly the ties which bind us to them.

Baron d'Estournelles de Constant, a senator and an ardent feminist, presided at this meeting. He dwelt at length on the law relating to our orphans, of which, however, only the first eleven articles have been passed in the Senate, and these still await the ratification of the Chamber of Deputies. This law admits women into the *Conseil National*, a permanent commission to sit in Paris, for the care of the war orphans.

All great things in life are due to the initiative of one enthusiast, and Frenchwomen owe a debt of gratitude to M. d'Estournelles de Constant, who is a great admirer of America and American institutions. "As much as our young rivals of the New World, and more even," he exclaimed in the Senate among his peers, "we need the help of woman; woman no longer placed in an inferior rank, but rehabilitated, reestablished in her rights, equal to those of men." The ministers MM. Viviani and Painlevé valiantly supported him, and homage is due to the members of the Senate that, brought face to face with the national calamity, they realized the need for the coöperation of woman.

In the Council of the Nation, to which she is now called to care for our fatherless children, she will express a new and often a saner point of view; to its debates she will bring her intuition, a closer insight, and above all her power of sympathy and the compassionate understanding of the suffering of others. This great innovation, which is only the beginning of greater things, is not the result of political clamor. Our women, at the present moment, are far too busy to trouble about the vote. Nor have they been admitted to share in the councils of men because they do man's work, though their 'prentice hand is doing master work in almost every industry and trade, providing France and Russia with shells, gathering in the harvest of a land which is essentially an agricultural country, carrying on with wonderful success

Statue of Washington and Lafayette in the "Square of the United States," Paris, decorated in memory of Americans who have died in the present war

the commerce of the absent husband, sons and fatl

Far more important than all these things, import
though they are, is the fact that the Frenchwom
true to her rôle in history, is the embodiment of t
stronghold, the French family, the mother fr
whom all good things flow. It is her homely virt
which have won her the place which is hers by rig

There had been a talk of putting the war orph
under the care of the *Assistance Publique*, a b
administering funds set aside for the relief of the p
On March 22, however—no longer in parad
dithyrambs, as before the war, but in simple straig
forward language—the Senate rose as one man
declare that the death of the father who fell on
field of honor not only legitimized the "natu
child," but that the offspring of the men whc
died *pour la patrie* must not bear the stigma of char
"France is not stretching out her hand to give th
alms; she is opening her arms wide to welcome
orphans as 'wards of the nation.'"

The *Conseil National* will consist of about
hundred members, of whom one-fourth at least m
be women. In the departmental and commu
committees and sections, where members will h
to take a more active and far-reaching part, one-tl
will be women. There is in fact no limitati
Instead of the "social or official guardian" of previ
schemes, often a political nominee, men and wor
specially adapted to the great task will be choser

The work itself falls into three natural divisi
Most of the orphans will remain with their mot
or grandmother, who, according to the new l
becomes their legal guardian; or, in case of the de
of these, the child will be put under the tutelag
his nearest relative. A sister, an aunt, a great-a
will then be allowed to assume the guardianship
well as become a member of the "family counc
For the orphan without family, the council may le
him in an orphanage or delegate the custody t
person of either sex—a law which should bring com
to thousands of solitary women in France to-day.

White Ribboners in Jubilant Convention

By MRS. MARTHA M. ALLEN

A VERY jubilant set of women met in the Murat Theater of Indianapolis from November 17 to 23, for the forty-third annual convention of the National Women's Christian Temperance Union. The recent victories of prohibition in Michigan, Nebraska, South Dakota, Montana and Alaska made the air electric with rejoicing. It was evident on the opening morning that women had been taking lessons from men's ways of showing enthusiasm at conventions; for after the splendid review of victories won, given in the annual address of the president, Miss Anna A. Gordon, the women of the prohibition states let loose their joy. Up and down the aisles of the theater went a great parade of the women of twenty-three prohibition states and Alaska, waving banners and singing songs of victory. Women in the "wet" states wept that they did not live in Michigan or Colorado or Kansas; then suddenly, cheered up with the thought of the splendid fighting yet to be done, they added to the glorious din by songs of "New York is going dry," "New Jersey's going dry," and so on by the various state delegations.

Another source of rejoicing was the large addition to the membership of the Women's Christian Temperance Union this year. There are now over 15,000 local unions and over 400,000 White Ribboners in the United States. The treasurer's report showed the finances of the organization to be in good condition.

Very interesting items were reported by national superintendents of departments. The superintendent of "The Bible in Public Schools" said that Indiana has a law forbidding the exclusion of the Bible from the schools of the state.

The Medical Temperance Department reported that the Dry Federation of Arizona employed a lecturer and a singer to tour the state for five months teaching the people what great physicians say of alcohol as unnecessary and harmful in the treatment of the sick. This was to strengthen the law by doing away with the "permit" system, and Arizona won what she wanted. This department also reported resolutions opposing alcohol and endorsing prohibition passed by the medical societies of the counties in which Detroit and Kansas City, Mo., are situated; also similar resolutions by other county medical societies in Michigan.

The Sunday School Department, led by that splendid woman, Mrs. Stella B. Irvine of California, reported that over 95,000 Sunday school children have this year signed a petition to Congress asking for national constitutional prohibition.

THE National Women's Christian Temperance Union has many good speakers in its ranks, but at this convention the principal addresses were given by men, and the largest interest centered in the first public appearance of William Jennings Bryan as an advocate of national prohibition. At ten o'clock on Sunday morning the theater was packed to its limit with a crowd that rose early to secure a place for hearing the great orator on a theme that now commands world-wide attention. The governor of the state sat on the platform. Mr. Bryan said he would base his arguments on three statements. These were: "1. God never made a normal brain that needed alcohol to stimulate it. 2. God never made a man strong enough to commence the use of alcohol and to be sure that he would not become a victim. 3. There is no moment in human life from birth to death when it is safe to begin the use of alcohol. . . . The best preparation for war is to have men whose brains are clear and nerves steady, with no liquor appetite to destroy their efficiency. Alcohol undermines a man's character in time of peace and his patriotism in time of war. Nations across the sea which are engaged in a death struggle have found that loyalty to alcohol is greater than loyalty to Kaiser, King or Czar." He answered the argument that saloons help business by saying that in all his travels about the country he had never seen one advertising billboard or booklet that listed its saloons among the attractions of its city. "You will find the number of factories, the number of schools and churches and banks and parks. If saloons help business why are they omitted from all advertising literature? . . . If your legislature should pass a law compelling saloon-keepers to keep their drunks in the windows so the people could see what the business does, the saloon men would fight such a law. It is the only kind of business that is ashamed of its finished product."

Mr. Bryan declared his love for the Democratic party; then with flashing eyes cried out, "I do not want to see the Democratic party buried in a drunkard's grave." He appealed to Democrats present to make the party "dry," both in Indiana and in the nation. Then he urged Republicans to a holy rivalry in driving the liquor traffic out of the country.

It was evident that the address made a powerful appeal to the audience, for men were declaring themselves strongly for prohibition at the close of the meeting. Mrs. Bryan was a delegate to the convention.

TWO notable speakers were on the program for Sunday evening: Governor Carlson of Colorado and ex-Governor Hanly of Indiana. Governor Carlson devoted all of his time to showing the improved conditions in Colorado under less than a year of prohibition. "Two years ago there were 2,653 vacant houses in Denver, now there are not 300. Business has increased over twenty-five per cent. Banks show a tremendous increase in deposits. Rents have advanced, and all the places formerly occupied by saloons are now turned into stores or offices. There are one hundred fewer criminals in the state penitentiary
than at the beginning of the year. None of the
predictions of the liquor men have been fulfil
The governor quoted the editor of the Denver La
Bulletin as saying that 75 per cent. of the laboring
who voted against the law are now outspoken in
favor; that the condition of the laboring class is
per cent. better. There has not been a murde
Denver since prohibition came into effect, altho
there were five or six a month formerly. The cit
rid of "bums" and criminals. There are fewer a
dents in the mines.

Ex-Governor Hanly directed his arguments aga
the complicity of the Federal government in the liq
traffic, through its inadequate oversight of inters
commerce, and its license system in prohibition te
tory. He said that in a debate with Hugh Fox of
Brewers' Association, Fox admitted that all t
Hanly and Hobson said about the liquor traffic
true. "But," said Fox, "it would not be wise for
Federal government to grant national prohibit
because the government could not enforce it." "Th
said Mr. Hanly, "is why I am in this fight. I am
willing that anything in this country shall be m
powerful than the sovereignty of my country."

On Monday afternoon Mr. Anthony Caminett
the Department of Labor at Washington told the c
vention of the great system of employment agen
which the government is establishing throughout
country, and he asked the aid of the Women's Ch
tian Temperance Union in looking after women
girls who obtain employment through these agenc
It was interesting to learn that the government
finds positions for teachers without charge. Tea
ers' agencies made large drafts on the slender s
ries of those forced to seek such aid in securing sc
positions.

Dr. J. N. Hurty, secretary of the Indiana S
Board of Health, addressed a packed house on "A
hol and Health." He said alcohol as a medicine is
worth a snap of one's finger; that women using a
hol for a weak heart are only adding to the weakn
He said gluttony leads to intemperance, and glutt
is a prevailing sin.

A good many business men and ministers of Indi
were introduced to the convention. With scarc
an exception they all declared themselves strongly
favor of woman suffrage as well as prohibition.

A banner belonging to the bartenders' union of
Dalles, Oregon, was sent to the convention by
mayor of The Dalles as a trophy won. The barte
ers presented it to the mayor, as their union went
of existence with his strict enforcement of the p
hibitory law.

Miss Anna A. Gordon, president, and all the ot
officers were reelected. Mrs. William Jennings Br
was made chairman of the National Committee
Peace and Arbitration.

Good Will Toward Men

By
FLORENCE TINSLEY COX

MISS CAMILLA WICK threaded her needle carefully, leaning nearer to the lamp on the table before her so as to get a better light. She had far-sighted old eyes and a avy brow and a mouth that showed considerable termination. The table was covered with the red oth which she always put on after the supper dishes ere cleared away and she and her brother Benedict d settled down for a long evening together. There ere just the two of them left out of a family of nine icks, and the table had shrunk and shrunk, losing a af after each Wick death, until now it appeared alost a stand in comparison with its former estate. ld Miss Camilla had cut and recut that red cloth, st in halves, and finally in eights, so that there ight be no waste of the precious material, for her ul abhorred waste. She had a great many trunks d cupboards upstairs filled with the clothes of her efunct family, and every May she brought down eat armfuls to be washed and aired before being nsigned to cedar and camphor for yet another year. umor stated that she had even r grandmother's baby caps laid vay in lavender, and old Mrs. eoffrey, who being bedridden as obliged to watch her neighbors through a spy-glass if she xpected to know any news at all, d counted inconceivable numbers of petticoats hung upon lines the Wicks' back premises. And ere was china on well-ordered elves, and patchwork quilts, d homespun sheets, and even e trousseau that the youngest ick girl, Louisa Emily, had yfully made during the summer efore she was drowned in the ke. For some unknown reason liss Camilla's thoughts were usy with poor Louisa Emily as e threaded her needle that inter evening—Louisa Emily, ho had gone out a laughing girl ith a merry skating party, to be rought home cold and lifeless ss than an hour afterward.

"It's just the kind of weather was when Louisa Emily died," he said. "Bright and crisp. Regular Christmas weather."

Her brother Benedict on the ther side of the table looked rom her to the red-hot Franklin tove.

"Purty cold," he said, drowsily. Purty cold. Snowing again."

"Ain't you going to do nothin'?" Miss Camilla demanded sharply. Ain't you going to read a bit? low far did we git in the encyclopedia?"

"I dunno," Benedict replied. 'Seems to me we'd about reached Magnetism."

"Wal, for the land sakes, start n on Magnetism then. We can't vaste time this way!"

She rose up alertly and brought him a ponderous volume. Then she found his spectacles and lapped them down before him. But even as she did so, her brother ifted his hand.

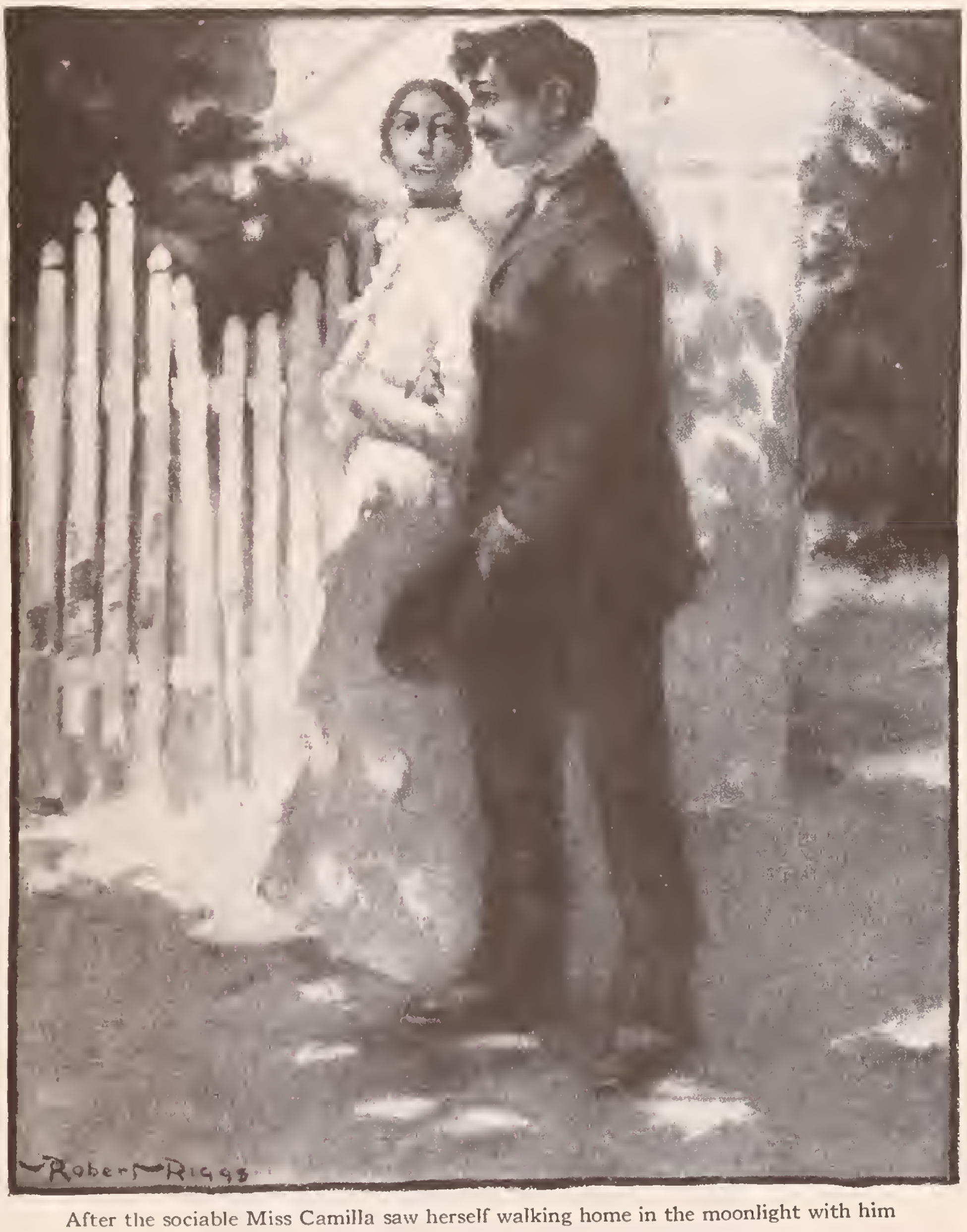
"Hark! Wasn't somebody knocking?" he asked.

The knock came again, a little ouder this time.

"It's the side door," Miss Camilla commented briefly. "Put your comforter around your throat before you open up. Don't take no chances. Now I wonder who under the canopy is out sech a night?"

There was a rush of frosty air as the side door was cautiously opened, and then Benedict's voice could be heard ushering some one along the hall. The voices came nearer.

"Who do you suppose it is, Camilla?" Benedict asked.



After the sociable Miss Camilla saw herself walking home in the moonlight with him

THE woman who followed him into the bright room looked uncertain of her welcome. Her black coat was thickly sprinkled with snow, and her face gazed out wanly from an old-fashioned black bonnet. She was forty, perhaps—a forty that had met with much trouble and sorrow. There was a spent appearance about her as though she had labored early and late and while she worked cried a little in secret.

"It's me, Camilla," she said quietly.

Miss Camilla had risen from her chair. She had been sewing as Benedict read—sewing on a pink cretonne bag which lay on the table, bright and pretty, with a suggestion of Christmas in its rosy folds. The room was warm and cheerful, and there was a look of absolute well-being about the rather handsome elderly woman who stood by the table with a trifle of hauteur in the pose of her head.

"I never expected to see you again, Statira Fisher," Miss Wick said.

"I don't suppose you did," the other rejoined. She paused a moment. "When Alfred died——" she began.

"What!" Miss Camilla exclaimed. She put one hand on the table to steady herself.

The other woman nodded.

"He died three months ago. I meant to send you word; but I was worried and unhappy. He was twenty years older than me; but I never expected he'd die first."

Miss Camilla steadied herself again.

"Was it a long illness? Did he have good care?"

"All I could do I did. But there wasn't much money, and I had the children to look after. He wasn't neglected; but his death was a relief."

She stopped a moment.

"He drank," she said, simply.

Before the older woman's eyes was passing a succession of pictures. She saw herself twenty years younger, thirty-five again, and in love for the first time in her life. She had been the oldest of her family, the patient, self-sacrificing, eldest sister, and unexpectedly fate had offered her tardy compensation. For a whole year she had been happy. She could remember yet the radiance of those twelve short months. In her mind they formed themselves into pictures. There was the first time that she met Alfred Fisher at a village sociable. Afterward Alfred had beaued her home. Miss Camilla saw herself walking along the street in the moonlight, she who had never had a beau, walking along beside him with a queer little flutter at her heart. The honeysuckle was in bloom over the front porch. She gave him a spray when he said good-night. And all the next day she had laughed at herself, and fretted, too, with a secret feeling that all the village must know what a fool she had been. A woman of thirty-five to accept attentions from a stranger! He came again.

There was the time he hulled strawberries for her, and the time he told her about his active business life which had kept him from marrying. He was forty himself. There was the time they had a quarrel. And the time they made it up. And the time out in a boat on the lake in the twilight when he asked her to marry him. The Wick family was large in those days, and she had hesitated, wondering if she could be spared, but somehow it ended in her saying yes. A younger woman would have been harder to win, more coy and less honest and outspoken; but it seemed so wonderful, so magical, to Miss Camilla that anyone should love her, should want to have her with him all his life, that she loved him back from sheer gratitude. What a simpleton she had been to think that she could hold a man's love, to think that men looked below the surface of a woman's face and accounted wrinkles but accidents of time! Well, well!

The awakening was bitter. Little Statira James came home from boarding school and sang in the choir in the village church. She brought back a trunkful of fresh white dresses trimmed with babyish blue bows. She had a blue hat that tied under her chin with ribbons. Miss Camilla could remember the afternoon Alfred told her he had been invited to sing in the choir. She was not jealous, only proud that such an honor should have been paid him. It was a little hard later to watch him and Statira singing from the same book; but Miss Camilla was loyal to her love even in thought. When the news first came to her that he spent three evenings out of the week at Statira's house, she could not believe it; but the story was repeated from so many sources that at last she sent for him. She confronted him in the very room where she was standing now.

"You are making a fool of one of us," she said, after a breathless repetition of the gossip. "And it shan't be me. This ends everything."

She was hard and wrathful, cut to the heart by his disloyalty. He had stammered something about enjoying Statira's music. He had thought she would understand, that she knew him too well for suspicion. There was one phrase of his that lingered in her ears for months.

"With you I am at my best," he said.

Still angry and sore, she turned away and would not listen.

Then the inevitable happened. He married Statira James, as everyone prophesied he would, while Camilla Wick carried her broken heart so bravely that no one even suspected that it was broken or different from the other hearts about her. Alfred and his bride left town, and for twenty years she had rarely heard his name. And now his widow stood before her.

"WON'T you sit down?" Miss Camilla asked, harshly. She felt that in her big chair she could bear it better and not have that strange, tottery feeling that compelled her to cling to the table.

"There's one thing I'd like to say," the other woman continued, subsiding into a chair. "About his drinking now. I mentioned that, you know. Fred was a weak man. He didn't know what was best for himself. He didn't drink to any great extent. Just moderately. But it made a deal of trouble. He lost situation after situation. He never would have had that last attack of pneumonia but for being lost in a snowstorm. He couldn't find his way home."

"Why didn't you stop him drinking?" Miss Wick demanded.

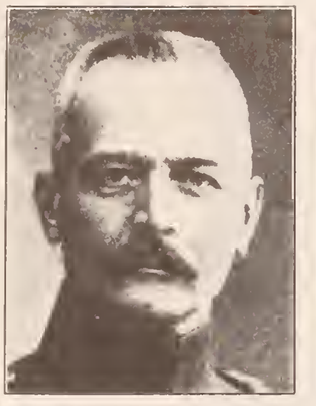
"Stop him! Why, Camilla!"

"Yes, stop him!" Miss Wick continued, fiercely. "Do you s'pose I'd see a man going to lifelong trouble and degradation and not put out a helping hand? I'd ha' stopped him"—a sudden sob—"for I loved him."

Continued on page 1365

A WEEK in the WORLD'S NEWS

Organizing for Peace. In conferences in New York City Friday and Saturday, November 24 and 25, a branch of the American Neutral Conference Committee was organized, the purpose being to arouse the American public to a sense of what it may contribute toward stopping the world war. At the meeting on Friday, messages were received from Viscount Grey, Ambassador Bernstorff for the German Chancellor, Lord Bryce and Prime Minister Briand. Lord Grey and Chancellor von Bethmann-Hollweg both endorsed the League to Enforce Peace as worthy of their support after the war. The idea of the present organization is that the league may now afford a proper instrument for the early bringing of peace.



Field Marshal von Falkenhayn

Commanding Austro-Germans in Transylvania

General Sarrail

Commander of the Allies in Greece

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Mrs. Inez M. Boissevain

Noted suffrage leader, who died November 25

Uncle Sam's Pocketbook. The report of the Treasurer of the United States for the fiscal year ended June 30 shows that the government then held gold to the amount of $1,803,493,932.83, an increase during the year of more than $400,000,000. Money in circulation had increased by a similar amount to $4,024,097,762, or $39.28 per capita. The treasury surplus for the year on ordinary transactions was $55,171,553.59.

Charles E. Hughes, Barrister. Formal announcement was made on November 27 that ex-Justice Charles E. Hughes would resume the practice of law on January 1 as a member of his old firm, which after that date will be Hughes, Rounds, Schurman & Dwight, Charles E. Hughes, Jr., also becoming a member of the firm.

World's Wheat Crop. The International Institute of Agriculture at Rome estimates the combined wheat crops of fourteen principal countries at 2,222,914 bushels, 73.4 per cent. of last year's production. Rye is estimated at 94.4 per cent. of last year's crop, barley at 90 per cent., oats at 83.2 per cent., and corn at 85.7 per cent., which, however, is 96.7 per cent. of the average crop.

The Outgo of the Income The report of the Commissioner of Internal Revenue for the fiscal year of 1916 shows that individual income tax returns aggregated $67,943,594.63, the corporation tax yielding $56,993,657.98, total $124,937,252.61. It was $80,201,758.86 last year. There were 336,652 persons who paid the tax, of whom 120,402 had incomes between five and ten thousand dollars. Of the persons taxed 266,153 were married, 47,583 were single men, and 22,916 were single women, and 120 persons paid on incomes in excess of a million dollars, double the number of the previous year. The total of the incomes taxed was $8,703,068,389. The whole internal revenue collection reached $512,723,287.77, a gain of about $97,000,000.

No Happy Medium. The Lambert & Holt liner Vestris, which sailed from New York for Buenos Aires on November 25, carried two unusual passengers. Miss Alice Cherry, who weighs but 530 pounds, went aboard only after the gangplank had been strengthened. Her stateroom had been prepared by the removal of the upper berth, and lest Miss Cherry should prove too great a stabilizer, the passenger list included Hayti Hassid, who is thirty inches high and weighs one pound to the inch. Mr. Hassid is reported to have asked the steward to make his bed in the little hammock, provided for collars and neckties, in the bunk.

Completing the Circle. Captain Roald Amundsen, who discovered that the South Pole was just where the geographers said it was, is planning to verify Mr. Peary's report of the position of the northern axis. He plans to leave Norway in July, 1918, in a power schooner, and to enter the drift ice north of Siberia, drifting across the Polar Cap and coming out somewhere between Spitzbergen and Greenland. An aeroplane will be carried and the plan is to make a flight for the pole from the nearest point to which the boat drifts, which it is estimated will mean a flight of less than 200 miles. The object of the expedition is to study the air and ocean currents in the neighborhood of the pole.

The Panama Express. According to a tabulation of the time of transit of the ships using the Panama Canal in October, the average time of passage of the 158 vessels was 11 hours and 40 minutes, the quickest passage being seven hours and seventeen minutes, and the longest one day eight hours and ten minutes. In the twenty months that the canal has been in operation since its first opening, the aggregate cargo carried through the canal has been about 10,585,000 tons. In the month of August, 1916, the Sault Ste. Marie Canal around St. Mary's Falls, Michigan, carried 14,031,262 tons of cargo. The Sault Canal is said to handle over twice as much traffic as the Suez Canal.

Our Friends the Birds. According to the annual report of the National Association of Audubon Societies, the work of organizing junior Audubon Societies has resulted in the forming of 9,901 groups, with a membership of 205,196. These children are given regular instruction in bird lore, being taught the living, feeding and nesting habits of the feathered citizens of the woods. They learn to recognize the birds and become intelligent protectors and firm allies of the songsters in the battle against their many enemies; a battle that has been much too unequal.

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Health Commissioner Robertson of Chicago (at right) investigating cold storage conditions

Cracked Egg Prices. Spurred on by the high prices of storage eggs, and by evidences of speculative holding for still higher returns, housewives in New York, Chicago and other cities, late in November, encouraged by mayors and other officials, organized a boycott eliminating eggs from their menus wherever possible, even going to the length of urging similar action upon hotel chefs. In Chicago man called the "egg king," said be holding 70,000,000 more or ancient unhatched chickens, arrested and some of his holdi were seized. The market broke cent on November 28 and evide of further weakness was developi

Mexicans Accept Americ Terms. On November 24 a p tocol was drawn up and signed the American and Mexican me bers of the Joint Commission. T agreement provided for the wi drawal of General Pershing's troo within forty days, or as soon as t Carranza government demonstrat its ability to keep the peace northern Mexico. Should con tions be unchanged at the expi tion of this time, the American for will proceed to remedy the situati either in cooperation with Mexic forces or without them. Each count is charged with maintaining order up its own side of the border. The Ame can commissioners in a supplementa note preserve for the United States t right to send expeditions into Mex in pursuit of bandits who have raid American territory. Mexican Comm sioner Pani carried the agreement General Carranza. If General Carran signs the agreement, the commissi will continue its sessions in an effort arrive at solutions of internal proble in Mexico which concern American ci zens. If Carranza disagrees, negot tions will not be resumed. The atta upon Chihuahua by the forces of Vi was pushed for six days; the Vi troops entered the city and entrench at one point. Reports on November indicated that the Carranza forces, lac ing ammunition, had evacuated the cit falling back northward and southwa to meet advancing reinforcements.

Noted Suffragist Dies. In Milholland Boissevain, who since 19 has been much in the public eye in t interests of woman suffrage and w one of the most efficient members of t women's campaign party which tour the country in the interests of Justi Hughes, died in Los Angeles on Nove ber 25 as the result of an illness co tracted during the campaign trip. M Boissevain was a member of the Fo Peace Expedition. She campaign for suffrage in England under M Pankhurst, where she indulged in t martyr's honor of arrest and did a nu ber of spectacular things at differe times to bring votes for women befo the public. Her death is widely a deeply mourned.

Martial Law In Santo Doming To end disorders and to make possib the payment of interest on foreign ob gations of the republic of Santo D mingo which could not be made whi conditions were disturbed and no go ernment was responsible, the Unit States naval commander, with 1,8 marines under him, on November declared martial law throughout t republic of Santo Domingo. The civ laws will continue to be administer by the Dominican courts.

Fragments of News. In one wee two brewery owners, Mr. Pabst Milwaukee and Mr. Busch of St. Lou were quoted as stating their convictio that the saloon, if it is to live at all, mu be so conducted as to minister to tru temperance. Both seem to think thi reform possible. Mr. Busch evidence his faith by the suggestion that if proh bition should force his company out business the $70,000,000 plant migh be made into one of the largest meat packing plants in the world. . . Plans were made at the convention o the American Federation of Labor a

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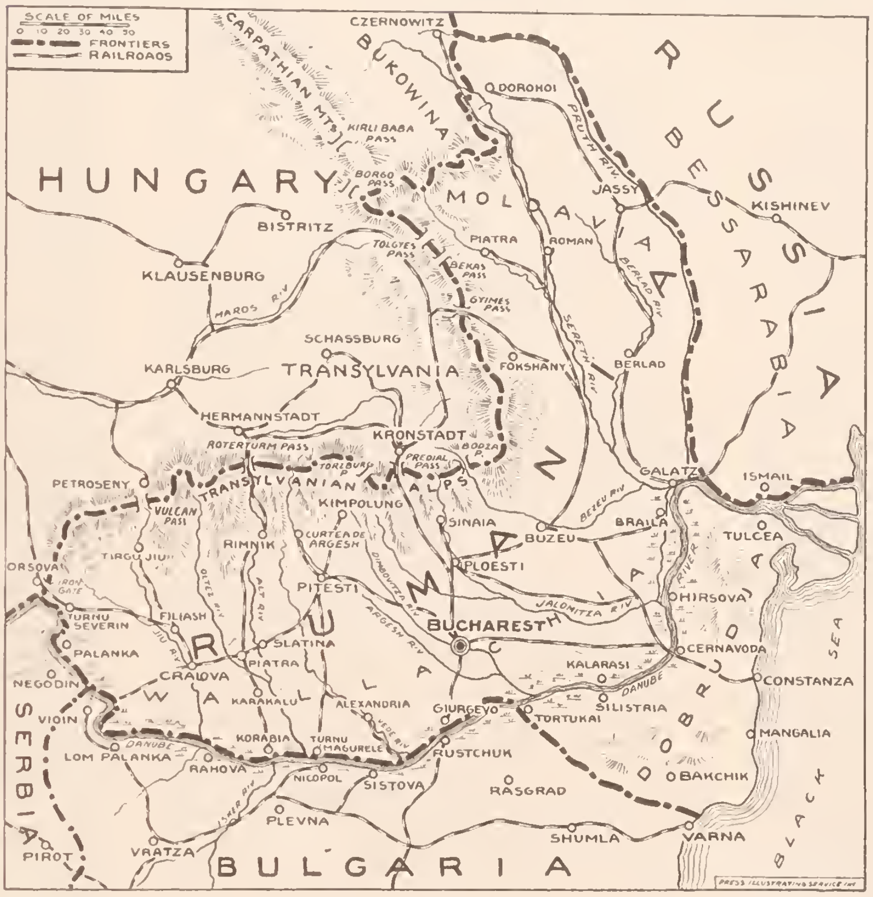
timore for a concentration of organ- labor in the interests of a nation- e eight-hour day. . . . The crew of schooner Ponhook was rescued in -ocean by the steamship Kronstad, ch reported the Ponhook sunk by fish but not by external contact, the Ponhook's cargo had been dried fish, which swelled as the result of er shipped by the schooner in a gale. . . Dr. Robertson of Chicago had no e than gotten well started in his eriment of feeding persons of healthy etite on forty cents a day than a cago housewife announced that she been doing it right along for years ess. At last reports, Dr. Robertson's squad were individually and unani- usly gaining in weight. . . . The marine N4, the latest type of sub- rine built for the United States ernment, was launched November 27 Bridgeport, Conn. . . . It cost the publican Party $2,445,421 to transfer rles E. Hughes from the supreme ch to the bar of New York. . . . ctors working under the Rockefeller ndation will cooperate with the lth authorities of Brazil in a campaign inst the hookworm. . . . One hundred zens had qualified on November 25 commissions as officers in the United tes Army Reserve Corps provided for the recent Army Bill. . . . The masts of two Hawaiian stations of the trans- ific wireless transmission system are l to be the tallest in the world, the lve masts supporting the Japanese ial being each 475 feet in height. . . . e Assistant Secretary of the Interior poses a national park highway ning from the Yellowstone and Gla- Park to the Yosemite, to Los geles, to the Grand Canyon, to the sa Verde, to Pike's Peak, to the rden of the Gods, to Rocky Moun- n Park, to Estes Park and back to lowstone. The highway would be proximately 4,000 miles long. . . . ice of New York in November con- cted a poster campaign in the inter- s of safety, using billboards, posters, ving picture slides and safety book- ; 50,000 posters, 300,000 booklets l 1,000 picture slides were distributed the Greater City. . . . Patrick inlan, the I. W. W. leader who was tenced to the New Jersey state prison a result of his participation in the or troubles of Paterson, was released November 24 and is reported as nning to go into prison reform rk. . . . The hearing of the eight- ir case, on appeal from the decision of dge Hook, was placed on the calendar the Supreme Court on November 28. was announced that efforts would be de to advance it for a hearing before cember 22. . . . Secretary Redfield the Department of Commerce urges housewives and others not to burn per but to save it for collectors. It is imated that one-third of the 20,000 s of paper produced daily in the ited States is wasted. . . . The ghth Annual Convention of the deration of Jewish Farmers of Amer- (there are about 6,000) brought gether 1,500 delegates in New York on vember 29. . . . The site for the me for aged men and women founded the will of Andrew Freedman has en purchased in the Borough of the onx, New York City. . . . Secretary niels on November 29 awarded ntracts for naval vessels totaling 5,000,000. The contracts include four ttleships at $11,000,000 each, two et submarines and 27 coast subma- es. . . . The Bureau of Labor atistics at Washington reports that e prices of foods in the United States vanced three per cent. from Septem- r 15 to October 15, making a sixteen r cent. increase in twelve months. . . President Wilson did not this year tend the annual Pan-American anksgiving mass at St. Peter's Church Washington on Thanksgiving Day. . . Men over sixty are being employed New York to do the work of office ys, boys being unobtainable. The en are reported to give better satis- ction than the boys and the discovery at they can give such satisfactory rvice opens up a new door of oppor- nity to the man who because of age s been discarded from the active lists industry. . . . The Smithsonian stitution is sending an exploring pedition to the French Congo.

National Government to Investigate Food Prices. On December 1 Attorney General Gregory designated United States District Attorney George W. Anderson of Boston to take charge of a nation-wide inquiry into the price of food with a view to determining the cause of high prices and particularly to discover whether combinations exist which are responsible for the high cost of living.

Pellagra Said to Be Infectious. The report on November 18 of the Thompson McFadden Commission, established in 1912 for the study of pellagra, took issue with the United States Public Health Service by declaring that this disease, according to its findings, is infectious. The commission found that the spread of the disease was halted by proper sanitary arrangements in several plague spots in the South. According to the report of the commission, the best treatment consists of rest, careful nursing and proper diet, a treatment similar to that given tuberculosis patients.



The Eastern Battleground

The War in Europe

By ANTHONY ARNOUX

THE most important military activities of the week November 23–29 have been in Rumania, and the net result of these is well summarized in the announcement made the morning of the 29th to the effect that the Rumanian government had abandoned the capital, Bucharest, and with the diplomatic corps had removed to Jassy, 200 miles to the north, and only a few miles from the Russian frontier.

The successive advances by the Teutons which led to this action of the Rumanian government were as follows: On Friday, November 23, with the capture of Orsova and of Turnu Severin, ten miles or so southeast of Orsova, all real power of resistance by the Rumanians in that portion of Rumania west of a north and south line drawn through Craiova ended. What is to become of the Rumanian army defending these towns is not yet certain, but presumably it will be captured. This presumption does not seem a particularly violent one, since the only line on which it could by any possibility retreat across country to the southeast would eventually land it in the arms of the Teutons operating along the line of the railway running south from Craiova to the Danube. In fact, we are informed that a force is moving from the east against it.

The closing up of Rumania west of the line indicated above did two things, both of which are decidedly advantageous to the Teutons. First, it removed for a long time any possibility of a Russo-Rumanian force battering its way westward so as to interfere with the railroad south from Belgrade, which constitutes the highway whereby the Central Powers communicate freely with Bulgaria, Turkey and Asia Minor. Second, it shortened the Teutonic battle line on the Rumanian front by at least 75 miles.

In addition to these very important things, the capture of Craiova and the country to the west of it not only put the best of the Rumanian wheat lands in the power of the Teuton, but also delivered to him a large portion of this autumn's crop, which the Allies purchased and stored in Craiova in order to prevent its purchase by the Germans.

Saturday and Sunday the Teutons advanced steadily and the troops of von Mackensen, who succeeded in crossing the Danube a couple of days before, reached the outskirts of the town of Alexandria, some forty-seven miles southwest of the Rumanian capital, on the Vede River. In the west, in the lower Alt valley, the German cavalry crossed the river of the same name, and after defeating the Rumanian cavalry opposed to it harassed the rear guards of the main Rumanian army, retreating in the direction of the capital, and also took contact with von Mackensen's army to the south.

The net result of the events of the two days was to place all of Rumania to the west of the Alt, in German hands.

The Rumanian situation did not at all improve on Monday; in fact, it grew worse, as the Teutons continued to make progress toward the east and Bucharest. The town of Alexandria was attacked from the south and west and passed, after a brief struggle, into Teutonic hands. Between Orsova and Rustchuk the Danube was cleaned up and most of the vessels thereon changed masters, with the result that the invaders are now practically masters of the river between the points mentioned.

Farther east, the whole left or eastern bank of the Alt River, from the Transylvania border to the Danube, passed into the hands of the Teutons. North of Piatra they also captured the village of Topolosh, half-way between the Alt River and the western of the two lines of railway which runs north from Pitesci.

On Tuesday, in the north, Curtea de Arges, at the head of the western terminal of the two lines of railway which, running from the north, join the line running from Orsova to Bucharest, passed into the hands of the Teutons. This town is situated a scant twenty miles southwest of Campulung, where hard fighting has been going on for the past few weeks, and a slightly shorter distance west of the line of the railroad running south from Campulung to Pitesci.

By its capture the Rumanian forces around Campulung will in all probability be forced to retreat south before this Campulung-Pitesci line is reached by the victorious Teutons moving from the west, or else risk the certainty of being enveloped on three sides, with only one line of retreat left, to the east through a difficult country in the direction of Puciosa or Campina.

In the center, the Teutonic forces moving along the Orsova-Bucharest railway have crossed the Alt River on their entire front, and attained the western bank of the Vede River, running roughly parallel to the Alt, and on an average twelve miles to the east thereof. In the south the town of Giurgiu on the Danube was captured by the Teutons. This town is the southern terminus of a railroad leading northeast to Bucharest, and about thirty-seven miles therefrom. North, west and south the semicircle enveloping the Rumanian capital is gradually drawing nearer, and on Wednesday afternoon, November 29, its capture seemed as certain as any unhappened event can be, which belief was strengthened by the action of the Rumanian government in removing the capital.

RUSSIA on November 30 partly answered the question as to what the Entente was going to do to help Rumania by an attack in force delivered from Bukowina to southeast of Kronstadt in Transylvania, by sending Russian troops to reinforce the defenders of Bucharest, and by attacking on the whole front in Dobrudja. On December 3, the net result of this effort seemed to be that the Russians at great cost had made a slight advance in the neighborhood of Kirlibaba, where any considerable advance would mean a serious invasion of Hungary and would threaten the communications and endanger the armies of Marshal von Falkenhayn, and had gained possession of a series of heights further south. Violent fighting was proceeding along the whole line. In Dobrudja some slight gains had been made near Cernavoda. South of Bucharest, Russian troops had forced von Mackensen back slightly, taking two villages and some prisoners and equipment. West and northwest of Bucharest, the Germans had crossed the Argechu valley in two places, outflanking an important Rumanian force which had attempted a considerable offensive movement. The situation around Bucharest was considerably mixed on this date. It was announced that the fortress had been dismantled, and the civilian population was in flight. The Rumanian army was still fighting gamely in spots, and Russian reinforcements were arriving but in what strength and with what artillery support was not yet clear.

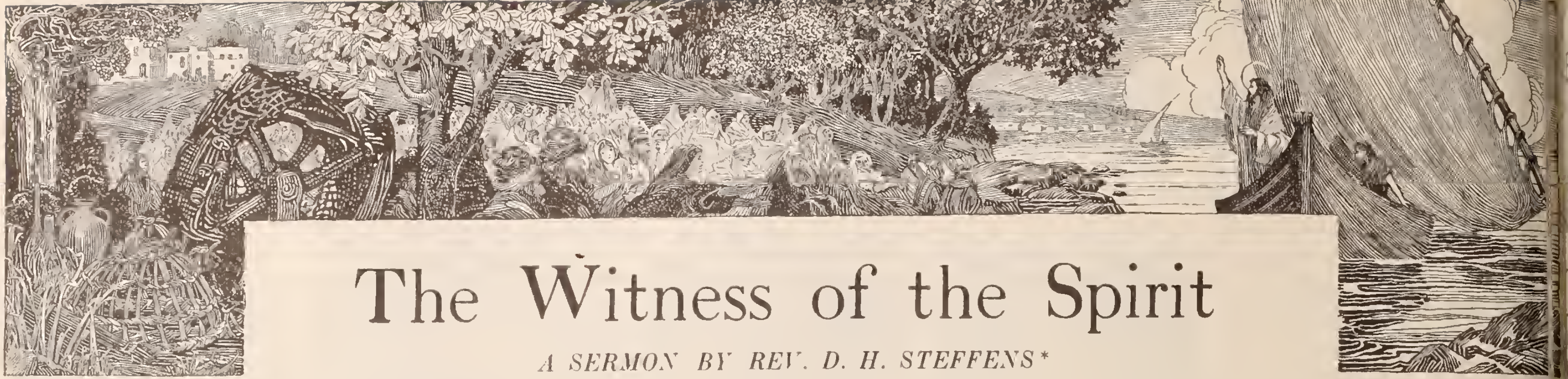
The political crisis in Russia has resulted in the retirement of Premier Stürmer and the naming of Mr. Trepoff to succeed him. At the moment this change is not understandable, and further details must be awaited before its full purport can be grasped. Apparently it is a victory for the Liberal element in Russia, but this statement is at present made with all reserve. A political crisis also seemed imminent in Great Britain on December 3. Cabinet reorganization appeared inevitable with the possibility that Lloyd George might succeed Premier Asquith as head of the government.

The French have established a new ministry, that of provisions. This ministry will henceforth have full and completely independent charge of the provisioning of the army as well as of civilians. For the second time since the war began the French Chamber of Deputies met this week in secret session.

French newspapers were urging the complete nationalization of civil life along lines similar to those already followed by Germany. A typical article began thus, "Time passes. We talk; Germany acts."

A German destroyer flotilla made a raid on the English east coast during the week. Comparatively small results,

Continued on page 1369



The Witness of the Spirit

*A SERMON BY REV. D. H. STEFFENS**

TEXT—Rom. 8:16. "The Spirit itself beareth witness to our spirit, that we are the children of God."

THE commentator Olshausen remarks that this is one of the most decisive passages in Scripture against the pantheistic view of the identity of the Spirit of God and the spirit of man. However the one may by renovating power be rendered like the other, there still is a specific difference. True as it is that we are temples of God, and that the Spirit of God dwelleth in us, we do not thereby lose our identity. We do not become God, but only like God. According to II Cor. 7 : 1 the spirit of man may sin. The Spirit of God cannot, but can only be "grieved" (Eph. 4 : 30) or "quenched" (I Thess. 5 : 19). There is, therefore, a very essential difference between the two, and if we would understand what is meant by "the witness of the Spirit," it is of supreme importance that we clearly grasp and firmly hold this distinction.

Our text leaves us in no doubt that there is such a thing as a testimony of the Spirit, for it plainly and emphatically tells us that "the Spirit itself beareth witness to our spirit." But if we ask just what is meant by this wonderful phrase, it is not easy to get a clear and intelligible reply. It is perhaps most commonly assumed that this heavenly testimony is a great and peculiar privilege, experienced only by certain Christians who have spent hours and days in wrestling with God, until the darkness which enveloped their souls was suddenly pierced by a ray of heavenly light, when their hardened hearts melted into a fervor of ecstatic joy. The "witness of the Spirit" is thus held to be a special token or assurance of the reality of conversion, or being in a state of grace. But there is no hint in our text that this witness of the Spirit is the privilege of a certain favored few. It is rather spoken of as the common possession of all of God's children who are in Christ Jesus; for Paul, speaking of himself and his fellow believers, broadly says: "The Spirit beareth witness to our spirit, that we are the children of God." It is of supreme importance that we hold to this fact. To overlook it and confine the application of this passage to those Christians who claim to have witnessed certain signs and wonders in connection with their conversion, is to invite doubt and despair on the part of those whose prayers have not enabled them to witness such tangible tokens of God's favor; or, on the other hand, to invite carnal security and spiritual pride on the part of those who persuade themselves that they have attained to spiritual heights untrodden by the feet of other less favored believers.

NEITHER does Paul say that God's Spirit bears witness to our spirit immediately, or apart from the appointed means of grace. Quite the reverse. He tells us that "faith cometh by hearing, and hearing by the Word of God." He therefore asks the Galatians: "Received ye the Spirit by the works of the law or by the hearing of faith?" The "hearing of faith" is the hearing of the Word of God, and that is Paul's reason for calling the Gospel ministry "the ministration of the Spirit." Accordingly, the witness of the Spirit cannot be an indefinite and indescribable something beside and apart from the Word, a mysterious and subtle influence manifesting itself in overwrought emotions and unrestrained excitement, in a sudden revulsion of feeling, when the pendulum swings from extreme fear to extreme joy. On the other hand, its result is something more and higher than mere subjective inferences and conclusions; mere intellectual assent and acceptance of certain truths. It is a divinely wrought conviction of sin and of grace, a deep, heartfelt comfort such as only the Comforter can give, an apprehending of the consolation offered and bestowed by the Gospel, a "tasting of the heavenly gift and the good word of God," a heavenly assurance and certainty of full pardon and sonship; a firm hope which maketh not ashamed. As Martin Luther says: "You can certainly feel and know when you, in your anxiety and despair, have found comfort in the Gospel and have thereby overcome such agony of soul, so that your heart firmly believes that you have a gracious God." It manifests itself by the Spirit's making us to hate sin and strive after holiness; by his stirring us up to prayer; by his prompting us to works of love and mercy; by his moving us to hear testimony for Christ before the world; by his making us to be more and more conformed to the image of him who is our Redeemer, looking forward to the great day when we shall be eternally satisfied by awaking in his likeness.

But such is the weakness of our flesh that we do not at all times and in all places experience this blessed testimony. "We cannot," as Spurgeon puts it, "always be with our Lord upon the Mount of Transfiguration; we must come down and see the helpless disciples with the lunatic child." We cannot always feel and experience the witness of the Spirit. The same Paul who exultingly asks: "Who shall separate us from the love of Christ?" also moans: "O wretched man that I am! who shall deliver me from the body of this death?"

NOW, the very nature of any testimony demands that it be brought forward to attest a truth and thus remove doubt. Having done this, it, for the time being, has fulfilled its purpose. It may therefore be allowed to rest until a new question or renewed doubt calls for renewed attestation or witness-bearing. It is therefore not strange that a Christian does not always and with the same full measure experience the witness of the Spirit. Having persuaded and convinced us of our sonship, the Holy Spirit lets us rest in that blessed fact and act upon it, until renewed testimony again becomes necessary.

If he were to do otherwise, this very witness of the Spirit might lead us into reliance upon powers which we imagine to be all our own. Thinking we stand, we might forget to take heed lest we fall. The constant tasting of this blessed testimony might fill us with haughty, pharisaic pride. It might tend to make us to think lightly of sin, and, by an inevitable consequence, also to think lightly of grace. Instead of working out our salvation with fear and trembling; instead of striving to make our calling and election sure; instead of being watchful, sober, diligent, looking for the coming of our Lord, we would think only of being "carried to the skies on flowery beds of ease." Such is the strength of sin in us, that no man can truthfully claim to experience the witness of the Spirit without interruption. John explicitly tells us that there are times when a Christian is condemned by his own heart. There were days in the life of Paul when he felt his thorn in the flesh, rather than the joy of believing. And there are days in the life of every child of God when he is urged to say with David: "I am troubled; I am bowed down greatly; I go mourning all the day long." But, in God's gracious providence, sunshine always follows rain even as day follows night. And so the Holy Spirit again and again makes us to experience the heavenly comfort of blessed testimony, attesting to us that we are, a all, the children of God. Speaking unto our s his word of truth he pours the healing oil and win his gracious promises into our wounded hearts, lifts us up to taste again that heavenly joy which be fully ours only in the life to come. Overcoming doubts, he makes our poor spirit to rejoice with and holy joy.

These are indeed a Christian's red-letter d Would to God we were worthy and strong enoug have more of them! But even without them, t ought never be a day so dark in the life of a Chris as to make it impossible for him to see his grac Lord with eyes of faith through every cloud of tr lation. Even though he, for the moment, lack feeling or perception of the Spirit's testimony witness, a man may yet be a Christian. More t that, he may know himself to be a child of God, e though he be in deepest trial and affliction.

DO you ask, "How can these things be?" Pau this same chapter, gives us the answer. says: "Therefore, brethren, we are debtors, not to flesh to live after the flesh. For if ye live after flesh, ye shall die; but if ye through the Spirit mortify the deeds of the body, ye shall live." Christian is by no means so completely freed from flesh as to feel no sinful desires and to experience temptations to sin. He is delivered from its bond He is no more a debtor to the flesh, to live after flesh. Moved by the Spirit of God, he mortifies deeds of the body. He hates and fights sin. H oppressed by it. He desires to be delivered from His spirit cries out against it. He does all "through the Spirit." And it is this which dis guishes him from the men who live, not after Spirit, but after the flesh, loving it and willingly s ing it for its own sake.

Here, then, is the mark whereby I may k whether or not I am a Christian. Just as long find in me the Spirit warring against the flesh, jus long as I can truthfully say, "I delight in the la God after the inward man," just so long may I certain that I am being moved by the Spirit, e though "I see another law in my members war against the law of my mind." We may not always upon the Mount of Transfiguration, despite pleadings for permission to build tabernacles as pl of permanent abode. We may indeed, by the wit of the Spirit, have our moments of exaltation, w lifted out of ourselves, we are privileged to experie a foretaste of the joys of our true state as being children of God. But these days are apt to be f Like the disciples of old, most of our time will be sp among the halt and the blind, the sick and posses on the dull plain of everyday life. Only at rare in vals may we escape feeling the world's woe, and impotence to help.

But we need not despair, for Jesus is there. promise stands: "Lo, I am with you alway, e unto the end of the world." And so we can a "Who shall separate us from the love of Chri shall tribulation, or distress, or persecution, or fami or nakedness, or peril, or sword?" Here is the bles reply: "Nay, in all these things we are more t conquerors through him that loved us. For I persuaded, that neither death, nor life, nor ang nor principalities, nor powers, nor things prese nor things to come, nor height, nor depth, nor a other creature, shall be able to separate us from love of God, which is in Christ Jesus our Lord."

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*Pastor, Martini Evangelical Lutheran Church, Baltimore, Maryland.

FOR ME, BUT ONE

By CLAIRE ESTABROOK BOYLE

COME a thousand soldiers,
Marching to the war;
Bands are gayly playing,
Helmets shine afar.
Marches not a braver
Soldier than my son;
Come a thousand soldiers—
For me, but one.

Now a thousand soldiers
In the trenches lie,
Worn with weary fighting
Of the months gone by.
In the winter's snowing,
In the summer's sun,
Lie a thousand soldiers—
For me, but one.

Lost, a thousand soldiers,
So the message comes;
Dirges sadly play it;
Muffled now the drums.
Gained, a line of trenches,
Victory is won;
Lost, a thousand soldiers—
For me, but one.

FOR EVERY DAY IN THE YEAR

DAILY MEDITATION

LED BY
J. H. JOWETT D.D.
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Wells Without Water

SUNDAY, December 17. II Peter 2 : 17. "*These are wells without water.*" There is something deeply impressive and exhilarating in the sight of an old well, whose waters are as sweet as bountiful as ever. Pilgrims of succeeding erations make their way to these wells over sty plains, and the waters never fail. Jacob's well still its treasure. The women of Nazareth will oday to the Virgin's well. This constancy is very ious and beautiful. On the other hand, can any- ig create more disappointment and chagrin than a l without water, a well which is a mere pretense ı well, a well which has everything but the one ıg, and therefore has nothing? Pilgrims draw r in hope, and they go away as those who have n mocked.

And such waterless wells are known in the deeper eriences of life. For instance, what is it but a l without water when we find credal utterances hout a vital faith? We most unhappily forget t it is our holy privilege to quench the thirst of the d, as well as to receive refreshment at his hands. wants to come in and sup with us. And it is our h which offers him the water which he seeks. l how he exulted when he found it: "I have not nd so great faith, no, not in Israel." That was a l pouring forth its waters on the soil of disad- ntage, soil which had not been the gathering- und of rich traditions. But we often offer the d a repetition of a creed in which there is no h, and we thereby mock his craving, and he is not isfied.

And here is another well without water, an organ- l fellowship without a vital love. For what should human communion be but the dwelling-place of a h and abiding love? The essential life of all vital owship is a noble charity; and if men are organ- l into brotherhoods, and there is no brotherliness them, what is that but a mere pretense? And if se fellowships chance to be churches of the living d, what are they but the hollow mockeries of the y ministries of the Lord? Men and women come them, expecting holy love, and they find a cold and gealing organization. They come to quench ir thirst, and they find wells without water, large tenses, but devoid of heaven's grace. These owships may have everything except the one thing which they were ordained, and therefore they have ctically nothing. And pilgrims draw near to such rches, and they go away again.

And here is one other of these waterless wells— ral teachings in which there is no vital hope. en we go into realms of spiritual need, whether be where iniquity is like a cart-rope, or where it is ined like cords of vanity; where lust abounds or pride of life, and take with us only fine ethical ttoes, splendid moral ideals, and take nothing e, we shall most surely depress the pilgrims into eper heaviness and sink them to despair. There no quickening hope. There is no life which is ht, and no light which is life. It is Christ who is he hope of glory." Leave him out, and hope is ad. We have Sinai without Calvary; we have a ll without water. J. H. J.

Keep Your Lattice Open Heavenward

MONDAY, December 18. Dan. 6 : 10–22. "*His windows were open toward Jerusalem.*" That ndow opened toward Jerusalem is extremely sug- stive and moving. It shows where Daniel's heart s. Acts which are in themselves insignificant are e surest revelations of character. Your Jerusalem y seem unattainable, but struggle toward it, and ery prayer you offer for the realization of your eal brings it nearer, even though you may not live see it.

When Daniel lay dying, we may imagine that he ld his servants so to place the bed that he might ok westward, in the direction of his prayer; and obably by that time Jerusalem was beginning to ise from the dust and clothe herself in her beautiful rments.

Babylon was full of fascination. The lure of sensual light was strong. Multitudes of young lives had ne down before it. But the things that attracted hers had no fascination for Daniel, because his heart as always open, not only to Jerusalem, but to all at Jerusalem stood for—the high ethic of the ebrew people. This vision made all else distasteful.

We live in the Babylons of modern civilization, and ust pray, as Daniel did, in the morning when we go forth, at noon when the tide of engagements is high, and at night, when we turn from the dust and turmoil toward the City beyond the stars.

Keep the lattice open to God. Have no barrier between you and heaven. Babylon made a law that none should pray. Heaven made a law that men should always pray and not faint. There was no doubt which law should prevail. The man that stands with God overcomes the world. F. B. M.

The Human Conception of Deity

TUESDAY, December 19. Isa. 46 : 5. "*To whom will ye liken me, and make me equal, and compare me, that we may be like?*" The difficulty of defining what God really is, has always been felt by all religions. In a visit to Egypt we were impressed by the way the Mohammedans held to the commandment, "Thou shalt not make unto thee any graven image." They go so far as to exclude pictures or any representations of deity whatsoever.

The Old Testament writers at one time speak of Jehovah as intimately near, and in the same chapter they will see another side of his deity that causes the writer to feel an overwhelming awe in the presence of God, as he cries, "What is man, that thou art mindful of him?" We find different names for God throughout the Bible, that seem to represent different phases of his infinite being, revealed at different times and to different individuals.

This universality and divine uniqueness has made God the object of worship through the ages, even when nations change, as the Jewish nation for example has changed, being again and again transplanted in new soil. Amid all the changes of their national life, the Hebrew religion remains unchanged.

It is this infinite adaptability of God that has impressed me more perhaps than anything else in my journeys around the world. In every nation, however diverse the customs, God comes to men and women in a form to meet the soul's deepest longing. Is it not a comforting thought to realize that we have a Father who is incomparable in his ability to adjust his care and direction to every one of us, no matter how particular and individual our needs?

C. S. C.

He Pardons Us and Lifts Us Up

WEDNESDAY, December 20. Jonah 2 : 1–10. "*Jonah prayed unto the Lord his God.*" Jonah had failed. Entrusted with a responsible mission, he had yielded to cowardice. We are all tempted at various times to shrink back before overwhelming difficulties, because we measure ourselves against them in our own strength, and fail to take God into account. Then, for our fault and delinquency, we have to confess that we are cast out from before God's eyes. Not that we ever cease to be objects of his love, but that we are no longer sensible of his favor. There is a veil between us and the face of our heavenly Father. We go down into the depths, and all his waves and billows go over us.

In such a plight it is good to be able to say with this runaway prophet: "I will look again toward thy holy temple." We remember how we were wont to look, and how we never looked in vain. We refuse to be daunted by the grievous disabilities and discouragements that arise from our failures. We dare to believe that his love is absolutely unchanged and unchangeable.

When your soul faints within you, remember the Lord. It is a beautiful daring of faith when, from the depth of the ocean of our despair, we can look again to where the Shekinah shines,—the glory of God in the face of our Saviour. He has prayed for us that our faith may not fail, and he confidently anticipates the moment when we shall be turned again.

The grace of God brings up our life from the pit of corruption into which we had fallen, and in answer to our prayer to be remembered he declares that he has graven us on the palm of his hand, and that though mothers may forget their children, he will not forget us. It is under such circumstances that we return to the temple to praise him and pay our vows.

F. B. M.

The Thirst of the Soul

THURSDAY, December 21 Ps. 42 : 2. "*My soul thirsteth for God, for the living God.*" The psalmist implies in this beautiful figure that the thirst of the soul for God is as natural, as truly embedded in our nature, as is the thirst of the deer for the water brooks in the mountains.

Even the men most skeptical of orthodox theology have admitted this positive fact of human nature. Auguste Comte concludes his life of philosophy and science by instituting a religion of humanity. Even Herbert Spencer, the modern spokesman of evolution, contends in the opening chapters of his "First Principles" that the ultimate object of religion is the ultimate object of science.

Again, the psalmist cries that the sparrow hath found an house and the swallow a nest for herself, where she may lay her young; leading us to this thought: If every appetite and longing of human nature has found its satisfaction, shall the thirst for God, which is universal in man and links him to eternity, be the only thing to go unsatisfied—the only instinct of human nature for which no food is provided?

No, says the Scriptural seer. He who looks out for the beasts of the field has provided a refuge and a rest for the people of God. They shall "put their trust under the shadow of his wings," they shall be made to drink of the river of the pleasures of God.

What are we doing, in these busy twentieth century days, to slake the thirst of our immortal souls? A friend said recently, "I am teaching a Bible class in order to keep my soul alive." Happy is the man or woman who places himself or herself under some religious or spiritual obligation. C. S. C.

Watching and Waiting to Hear God's Will

FRIDAY, December 22. Hab. 2 : 1–4; 3 : 1–6. "*I will stand upon my watch.*" It was an era of world convulsion, and in the clash of empires met in battle-shock, it seemed as though the frail Hebrew nationality that lay between Egypt and Babylon would be obliterated from the face of the earth. Surely, neither the wit of the statesman nor the prowess of arms would avail to save them from the fate which was befalling all the smaller independent nations. Under these circumstances the prophet, like many others of his time, turned to God, and, quoting the wonders of the past, entreated him to do again as in the passage of the Red Sea and in other deeds of the great days of old. "O Lord, revive thy work in the midst of the years; in wrath remember mercy."

But the man of God must do more than this; he must get into his watch-tower, and wait to see what answer will be granted to his prayer, and what the Spirit of God will say to him. He may have to wait long. The vision may be yet for an appointed time, but it will speak. Though it tarry, it is worth waiting for; and when it comes to reassure the soul, it is the certain guarantee of a divine deliverance being on its way.

When you stand in a belfry, you are stunned with the sound of bells immediately above you; but at a distance you discover that they were ringing in mellow beauty. In the pressure of the hour, you cannot discern God's purpose; but wait; when an interval of time and space has passed, you will detect the music of God's purpose. F. B. M.

The Bethlehem Manger

SATURDAY, December 23. Luke 2 : 11. "*For unto you is born this day a Saviour, which is Christ the Lord.*" As the coming of a child oftens transforms a family, much more the coming of the Christ-Child transformed a world of families. Heavenly music heralded his coming. His star of Bethlehem burst into sunrise on that holy night. It was the dawning of emancipation and redemption. Was it not difficult for the wise men and shepherds to realize that those baby lips would speak Godlike words, and that those little hands would wield a scepter over all worlds? Myriads, every century since, have been crying out, "Where is he that is born?" "O that I knew where I might find him!" I will bring him tears for pearls, consecration for gold, love for frankincense. You will delight to give to others as he loves to give to you, when you have made room for him in your heart.

O sweet Bethlehem Stranger! How thou hast solved the problem of our salvation! Thou hast made Tabor and Calvary and Olivet the highest hills of hope, toward which the world lifts up its eyes. Thy little fingers throttled the grim monster Death, and opened the gates of life. Thy precious cleansing blood washes away our sins, and thy hands shall wipe away all our tears. E. W. C.

Japan's Premiers Discuss America

CONTINUING MAYNARD OWEN WILLIAMS' LETTERS FROM THE ORIENT

Ex-Premier Okuma

ANYONE who expects to find in Marquis Okuma one who is feeling disappointment, or who is pessimistic over the trend of affairs in Japan, will be more disappointed than is the Marquis himself.

Mr. Gilbert Bowles, Secretary of the American Peace Society, who accompanied me to my interview with the ex-Premier, less than forty-eight hours after the installation of the new Ministry, started things going. For this I was duly thankful. I could not think of a diplomatic way to congratulate the Marquis on his status as a highly respected but private citizen.

"We are delighted to have this privilege of seeing you. We hope you are not tired out with the events of the last few days."

He said this in Japanese and I wondered what it was that made the Marquis straighten up and smile, not bravely, but truly and sincerely. The "Grand Old Man of Waseda" had become young in an instant, and although it was several minutes before what he said was translated, I knew right away how he felt.

"Tired? Not a bit of it. I feel like Pilgrim when the burden slid from his shoulders, or as I imagine the Americans did when their independence was won, and they began to drink in the wine of true freedom. Tired? Oh, no, it is not for me to be tired, but invigorated."

The chairs had been arranged before I arrived at the large house, set in its beautiful garden, where stone lanterns and a tiny pond add an Oriental touch to the velvety lawn, which reminded me of home. My chair faced the light, so that every change of my expression on my face could be plainly seen. To me, Marquis Okuma was a silhouette at least half the time. Where he learned his scrutinizing Sherlock Holmes tactics I don't know but I have the impression that every man who interviews the Marquis is regarded carefully by the shrewd diplomat, while he sits in that seat facing the light and trying to see at least as much in the strong face of the statesman as the latter reads in his own.

"How can the suspicious attitude in America toward the new ministry be allayed?" I asked, after we had chatted for a while.

Public Opinion Rules in Japan

"DR. ANDERSON was here yesterday and he asked the same question," was the reply. "My answer will be the same to you. Count Terauchi's connection with the army, and his work as Governor-General of Chosen when it was being annexed by Japan, have been very much overemphasized. He is pictured as a fire-eater and a despot. But he is really not an aggressive man at all. Nor is he a trouble-maker. His record has been that of trouble dispeller. Personally, I think no nation has cause to fear that Japan will be more aggressive under the new ministry.

"That is only my opinion," he added, "but this I know. Japan is not ruled by a small group of politicians, or by a ministry, but by public opinion. It has been so for many years. People say that Japan owed its emancipation and enlightenment to the Choshu and Satsuma clansmen. That is not so. Public opinion has been the ruling force in Japan since the inception of the present régime, and this force is getting stronger with every election and ministerial change.

"The change of ministry in Japan no more changes the attitude of the country toward other nations than does the change of Presidents in the United States. Your country is even now being blessed with election oratory. Attacks and counter attacks are being made. But that is party politics with you and with us. A change of officers is not a change of public attitude.

A Japanese View of Our Presidential Campaign

"PRESIDENT WILSON'S policy is being criticized in America now," the ex-Premier continued, "and if we are to believe election oratory, the Republican candidate is a more warlike man than the present executive. Personally, I think that Roosevelt and Hughes, who now criticize Wilson, would have done as he did if they had been in his place. Certainly he has steered that mighty nation free from disaster, and what more could the others have done? But the Japanese people are not concerned with the election in America, for not only is that domestic politics, but they know that a change of Presidents cannot change the traditional and actual friendship which exists between our two countries. America, like Japan, is ruled by public opinion, and not by a handful of politicians.

An epitome of the Americanization of Japan—a uniform, our national game, pep, a smile and a pose before the camera

"You have been in China. What is your opinion of the Chinese?" asked the old man after a pause, from behind a shield of smoke, which made him more of a silhouette than before.

"Individually, I have a very high regard for them," I answered. "I think they are destined to be great in modern history as they have been in the past. The problem of bringing such an unwieldy nation up to date is, however, so overwhelming that difficulties must compel slow progress."

A grunt of approval came from the center of smoke cloud.

"Individually," said the Marquis, "they ar very fine people. I respect them highly. We h had very many Chinese students in Waseda Univers and in all branches they are efficient. Even in scien in which they are thought to be lacking, they so times stand above our own students. But whe comes to cooperation and organization, there is wh the rub comes. They lack that talent. Individua they are honest and efficient; but collectively t are not only unable to organize with skill, but th are mysterious leaks of funds and shifting of respo bilities.

"Politicians and religious leaders in China h tried to diagnose this matter and prescribe the pro medicine. But the moral systems of China are th of pen and tongue, and not of heart and act. Th religions are book religions and are admirable as su But possibly it is only the Christian religion that give to them the medicine that will cure their dise Moral and spiritual medicine, such as that of Chr is needed to convert tongue and pen thoughts i modern organization and honesty. Chinese politici and religious teachers have failed to make a str organization in China. Perhaps Christianity a other methods are necessary."

I did not attempt to argue in favor of my frie the Chinese, but I followed up one point the Premier made.

"We hear a great deal now from Baron Shibusa Judge Gary and others about Japanese and Ameri cooperation in China," I ventured to remark, " why not complete the triangle? We are all seek for friendship. Japan-American, Sino-Japanese, a Sino-American. Why not combine the three? Th is not enough talk of recognizing the small but grow number of Chinese technical students, who, as y say in Waseda, are surpassing the Japanese and, a know, in Cornell, Columbia and M. I. T. are surpa ing the Americans. Can we not find a place for th in plans of Japanese-American cooperation in Chi I believe in this cooperation thoroughly, and hope will increase; but what of the trained Chinese in th own country?"

The Marquis agreed, giving place in his reply to part trained Chinese would play in the scheme things. He emphasized the fact that America money, that Japan has skilled undermanagers, a that, until China has succeeded in establishing ord Japan stands ready to protect the interests of all c cerned, including the Chinese, who are seeking t development, and who would have to ensure the saf of the capital invested. But in the midst of this, the integrity and interests of China would uppermost, as Japan must have China's friendship ensure her own future. She has no ambition to absorbed by the all-engulfing Chinese nation, as many conquerors have been.

"Of course," he added, "one of the surest ways ensure this cooperation and friendship between three nations would be the joint activities of the c zens of all in a common plan of commercial devel ment."

A Notable Message to America

THE slanting rays of the afternoon sun were n creeping toward us, and I asked whether, closing, Marquis Okuma had any message that might care to give to the Christian Herald reade He thought a little as though to give weight to reply before he answered.

Either that fellow above has been batted out of the box, or the High Prince is going by—or maybe Williams is disciplining his motorcycle

Baron Shibusawa entertains Judge and Mrs. Elbert H. Gary at a garden party Mr. Zumoto looks at you just beyond Mrs. Gary

“America, as I have often said, is the only nation earth that had a truly spiritual birth. In conform- to modern principles of government and law, the panese have made great progress along material es. It is only sixty years since we were a feudal tion. We have done in that time what some na- ns have taken five centuries to accomplish. But r real development has chiefly been along the mate- l side. We still have the moral and spiritual faults a feudal civilization, even, in some cases, augmented contact with the faults of the most modern capitals. r material changes have been remark- le. But heart changes take place more wly than do those of the hand. While nning a place as a nation of material gor, we have lagged in spiritual and ral growth.

“From the first, we have looked to nerica as our spiritual and moral ad- er, even as from her we have copied d developed our material side. Her ssionaries have come with her business n, and have been as willingly received. it it takes longer to build a man than a chine, and a woman than the loom she ds. We have had to win a material ce and we have done so. Now, like the n whose riches have come without lture, we miss the moral and spiritual which we need to round out our ex- ience as individuals and as a nation.

“For this we still look to America, ose foundation was in soul liberty and e spiritual freedom of Puritanism. rung from such a beginning, we have ken her as our spiritual guide. But, as have come to gain material strength, have discovered flaws in the spiritual of America, and some of us have seen in r acts a selfishness and lack of applica- n of the Golden Rule which we deplore.

“We know from experience the power the shallow politician to foul the ters of national purity, and to hide tue beneath a show of race prejudice d greed. But in America, founded in religion and nceived in freedom, we deplore this weakness, ght as it may be.

“So it is with the greatest joy that I hear that a igious paper has so many readers of the honest but mble class, and the fact that your paper has so ny implies that there are many others who are iving to keep alive the heritage which has been America's from the first. Against the force of such enlightened opinion and ennobled action which has resulted in relief work such as helped us in our famine of fourteen years ago, the machinations of shallow and short-sighted politicians cannot prevail. My hope is that America may live true to her birthright, secured by the stern Puritans who braved danger and starvation to establish soul freedom. And I want to congratulate your paper and its readers in the part that they as Christians will play in this evolution toward a truly Christian state.” My interview was over.

In the home of decorations and illuminations

The New Premier a Strong Personality

BOTH Marquis Okuma and Count Terauchi are partially disabled. The former lost a leg in his desire to make possible the assistance of foreign judges in the Supreme Court of Japan. The present premier shakes hands with his left, because a rifle ball, fired at the young captain in the Imperial Guards in the battle of Tawarazaka in 1877 during Saigo's rebellion, deprived him for life of full use of his right arm. Marquis Okuma was wounded for his friendship for the foreigner. Field Marshal Count Terauchi was wounded in supporting his government against attack by revolutionaries. It is not, then, remarkable that critics expected Count Terauchi to put Japan before everything else when he assumed the premiership. He is first of all a Japanese citizen and a champion of her nationalism. His efficiency is that of unquestioning loyalty to the government in which he holds the highest elective office.

Just as a friend told me, “There is more patriotism in the cork leg of Marquis Okuma than in the two legs of most men,” one might say, “Count Terauchi can grasp the mighty problems of government more securely in his left hand than many men can in both.” Count Terauchi is by nature a member of the ruling class.

It has been said that the new premier has lost friends through his dislike of journalists. If he disliked me, he carefully concealed the fact. He was not enthusiastic, but he was perfectly cordial. He answered, in a direct and kindly way, every question asked. He is the Kitchener of Japan, a man who wins respect, not by being a mixer, but by being a master of efficiency. He has ideas and the power and determination to carry them out. When he said to me, “I have no desire but to perpetuate the friendship which has existed between Japan and the United States since my youth,” I could not doubt his sincerity for an instant. And he can be trusted to do his share to make that honored tradition an actuality during his term of office.

WEARING a plain military uniform decorated only with the badge of marshal and the grand cordon of the Rising Sun and Paulownia, with patent leather shoes, and spurs, Count Terauchi looked what he is: a man of action. Although he speaks perfect French, we spoke through an interpreter in Japanese and English. The premier followed every phrase I used and occasionally nodded or assented in Japanese to some statement before it was translated to him.

Continued on page 1369

The Wicked John Goode

An Autobiography Transcribed by

HORACE WINTHROP SCANDLIN

CHAPTER XVI

WHICH I FIRST VISIT THE BOWERY MISSION

AFTER one of these strike-breaking jobs, which had netted me a considerable sum of money, I returned to New York d began to spend it. It proved to be most fearful debauch. It lasted ny days, during all of which time I s a “good fellow.” If you've got a lar to spend you're a “good fellow” vn there, but when you've got a “roll low,” you meet scores of “friends” u've never seen before. They come d go with the “roll,” like wolves with stray sheep.

came to my senses finally, alone and niless, in a back alley-way. I had a zy feeling that I hadn't spent or nbled all the money I'd started in th the night before. I was sick, too, ich added to my suspicions that my oll” had been “lifted.” Some one d reached me.

A man in the condition I was in that orning needs, if ever he needs it, a od stiff drink. It quiets him, and if he n't get it, he is liable to go clean azy. Men like that are given a drink, d at longer and longer intervals other inks. Otherwise they would injure emselves or others. Somebody gave e a hooker! It pulled me together a t. And then a bartender where I had ropped a “bunch” a few nights rlier gave me another.

Suddenly I thought of my wife, and en I remembered that I hadn't paid r a visit in a long time. Probably she d a few dollars saved. I needed oney badly. What was my wife for, not to take care of me? So I looked r up. She was in desperate straits, from worry and lack of proper food nd days and days of fruitless searching r work—for any sort of work that would bring the price of a loaf of bread and a bottle of milk.

She had even been forced to go on the street and beg!

Did my heart melt? Did I get down on my knees and ask forgiveness?

In a moment of madness, after learning that she had no money to give me, I left her without so much as a good-by!

How I got back to the Bowery I don't know. I was blind with rage and the effects of booze—sore clear through with anger and hate. I hated myself! I hated my wife! I hated the world! I must have money! I must have money! This kept ringing in my ears.

And then I lay down and slept. It was a long time before I awoke, and when I did, I found myself in an empty wagon in an alley.

I was sober now—sober but sick. Not too sick, however, to begin new plans for money—money for drink, money for gambling. If I could pick one winner I could get a start, and with a start, even if it was only a small one, I could beat the bookmakers. I knew it! I was surer of it then than ever before!

I thought and planned with wits born of desperation, for somehow or other I felt this was pretty near my last fling. But I couldn't arrive anywhere. I couldn't see a start. I thought and thought, but only in circles! I couldn't do anything alone. Alone? Why need I try alone? Hadn't I a wife? What was a wife for if not to help me and care for me? Hadn't she always done it? Wouldn't she continue to do it? I knew her well enough to know she would!

I don't know what put the idea of writing to her in my mind. But that's what I decided to do. I hadn't done it, mind you, in years. I had no writing materials nor a stamp. It was early in the morning, and I could borrow what I needed, maybe, from a bartender, so off I went. On the way I met an acquaintance and told him what I wanted. He couldn't help me himself, but he told me that if I would go up to the Bowery Mission, near Rivington Street, and tell them I wanted to write to my wife—that I wanted to go home and be good to her again—they would give me the materials and a place at which to write.

I turned in my tracks and headed for the Bowery Mission!

I want you to get clearly in mind the mental state I was in and the purpose of my errand. I was on my way again to make my poor wife “produce.” Remember my physical condition—it had been wrecked by booze and wrong living. I was a scoffer and a jeerer at everything that savored of religion. I didn't believe there was a square man in the world. I would have thought no more of killing a man than of laughing at one. In reform schools and prisons I had been told of brotherly love one hour a week by a paid chaplain, while I was being beaten on my bare back, strung up by my thumbs or confined in dark, damp dungeons during the rest of the week by other paid state officials. Why should I have believed that this one state employee—the chaplain—should be on the level any more than the others?

TO me a man with religion was a “bug,” a “mut,” a “mollycoddle.” I could stand for anything but that! But if I could get what I wanted at that mission, I'd be a fool not to go.

I stood outside looking at the joint and laughing to myself. A bunch of “suckers,” I called them. They were mission stiffs, I thought. Somebody was putting up the dough—some cracked old “nut”—and those fellows down here were getting away with it good and soft. I'd put one over on them.

I went upstairs along with the other men. It was very clean, much cleaner than anything I'd seen in a long time. At the top of the stairs was a large room with a lot of poor fellows sitting around. A young lad came out of an office and said,

“Good morning. What can I do for you?” I told him, and he pointed to a chair which he told me to take and he'd talk with me in a few minutes. Things were going all right, I thought. I hadn't met as easy a bunch to work in a long time. It was like taking candy from a child. The warmth of the coal stove felt good, too. It was a cinch!

But the young fellow who was coming right back didn't come, and I began to get leery, and then I got sore! I was about to start something to show them I was wise, when I felt a hand on my shoulder.

They'd pulled a trick on me! I was pinched! I knew all the time these fellows with religion were crooked! I wanted to make a break and beat it, when I heard a voice behind me, a soft kindly voice.

“Do you want a job?”

I looked up, and there stood a little old fellow with ruddy cheeks, dressed in a neat business suit, and I knew he must be one of those in authority.

I looked about the room again. There were certainly twenty other men there doing as I was doing—waiting. Why had I been asked that question ahead of the others? What was this fellow trying to hand me? Something “queer”? I didn't owe him anything. Why should he want to do anything for me? He'd never seen me before, and after I'd gotten what I came for, he'd never see me again. I could have promised him that. What did he think I was? I looked at him again, and he smiled as he repeated the question.

“Do you want a day's work?”

Before I realized what I was doing I'd said “yes.” It slipped out before I knew it. I didn't even say "sir," or "thank you." Work! What did I want with work? How much honest work had I ever done? And then an idea flashed across my mind. I'd look the ground over. Maybe I'd find a chance to get next to something. Maybe this job might help me to the coin I was after.

They asked me my name and a few other questions and entered the information in a book of register. A card was given me introducing me to the firm to whom I was being sent, together with five cents for carfare.

I was on my way to work! I went down stairs in a stupor. I remember how I laughed at myself for having been in a mission, and how I had fooled them. I've seen lots of other men since who thought they'd fooled the Mission, when in reality they were the ones who were fooled, only they didn't know it at the time, any more than I did.

CHAPTER XVII

HARD MANUAL LABOR—A NEW SENSATION

THE address on the card read "Seventh Avenue near Seventeenth Street." They had wanted help of a temporary sort, to carry lumber, and so they had telephoned the Free Labor Bureau of the Bowery Mission. And because I was a big-framed and strong-looking man, Charlie Thompson (I learned his name on my way down stairs) had asked me if I wanted work.

Here I was at the place and here was the lumber—a big pile of it. It was noon-time, and it certainly didn't look like the picking was going to be good, for only laboring men were to be seen. Surely carrying that lumber all day was going to be no picnic. I was looking for something soft. All this makes it very difficult for me to understand why I took off my coat and, with rolled-up sleeves, went to work. It proved even harder than I thought it would; but I kept on and was glad when the whistle blew at quitting time. The nickel for carfare I'd saved, for I knew it would buy me two early morning drinks and get me a place of shelter.

That morning, before I'd left the Mission, I'd promised Charlie Thompson that I'd come into the service that night. I kept thinking about it all day. I'd made that promise like I'd made hundreds of similar ones to my wife—with not the slightest idea of ever making good. Every promise I'd ever made her I'd forgotten at once. But I kept thinking all day of my promise to that mission stiff!

You know, I was about as wise as they came, or I thought I was. Nobody ever could teach me anything. I had to be shown, and that about a dozen times. I was from Missouri if ever a man was. I was suspicious of everything and everybody. A thing I couldn't understand was "phony" and a good thing to keep away from. I loathed everything churchy—all connected therewith I viewed as crooked. I tell you all this in repetition because you meet so many "cons." I wish every convict in the country could know my story. I believe it would make their "come-back path" look brighter and easier to travel.

When I quit my work at 5:15 I was almost done up. My back ached and my arms ached—ached like they'd never ached before. I was hungry as a bear. I could hardly wait to reach a meal. Seventy-five cents they had paid me, and they also told me I could have another day's work if I wanted it. Yes, I wanted it, and told them I'd show up. Work started at 7:30. I laughed at myself when I thought of it. Me at work at 7:30 carrying lumber!

A heavy meal for fifteen cents made me feel a lot better. When before had I gone a whole day without a drink? It seemed like a year when I thought of it. My throat was cracking open for one. The price was in my pocket. It was there before my dinner, and I'd gone by three saloons before I reached the restaurant. How do you account for it? I hadn't done a thing like that in years!

On my way from dinner to the Bowery were at least fifty saloons. I entered only one, and ordered and drank only two slugs—whiskies. Mind you, I wasn't trying to quit the stuff, yet the fact remains that I only had two drinks. The previous night I'd have stayed till the eighty cents were gone. Then, however, I spent just ten cents.

TELL me, if you can, what took me to the service at the Mission that night? What made me keep my promise to Charlie Thompson? Why did I keep a first promise to a stranger? At any rate, when the doors opened at seven, there I was, well up in the line. It was just the time when usually I was getting tanked up down the street. thought of that, but decided to stay a see what kind of a show they ran. A it was some show, believe me! I do remember ever being so interested a amused in my life. But I sim couldn't understand it. I thought t men were plumb crazy as, one after a other, they stood up and gave their t timony. One had been a thief, he sa and later a down-and-out, but had l all of it since he'd given his heart God. I thought some one had tipp him off about me, and he was taking chance on ringing me in as one of th bunch of old women! I was sure ev man who spoke was paid for doing Surely no man in his right senses wo get up and do it for nothing. They every one of them, talked about same thing—brotherly love! Brothe love be hanged! How far would th stuff take me? What did I want w love? Love was meant for women— men. Whisky was good enough for

At any rate, I stuck the meeting o although I was disgusted long befor was over. Along with all the res some three hundred—I filed do stairs, where we all got a handou coffee and a big fresh roll. Again a again I asked myself what it all mea It cost money—300 rolls and 300 c of coffee, 365 times a year. I spoke t lad near me about it, and he said t from Thanksgiving to Easter, at o'clock in the morning, the Mission a Bread Line, where they fed upwa of a thousand men. That cost a more. And then I remembered Labor Bureau away up stairs. T cost more money. They didn't cha me a cent for the job they got for You know, I didn't know anyth about the Settlement in the Bronx, the Mother Bird Memorial Farm up the Croton Lake watershed.

As I went up out of the breakf room to the street, I decided I'd co in again the next night and see the sh all over again. I told Thompson would. They certainly were a s shelled bunch. I ought to be able make it worth my while.

To be continued

—SAFETY FIRST—

By Charles Irvin Junkin

"DO you believe in Santa Claus?"
I asked my Uncle Billy;
And he said, "'Course I do, you goose,
And don't you be so silly!"

And Brother Tom, he thinks he's smart,
And he said, "Jane MacPherson!
I grieve to state the simple truth,
There isn't no sich person!"

And father said, "Well, now, my dear,
You'd better ask your mother!"
And mother said, "Now, never mind!
Don't listen to your brother!"

And grandma said, "You wait and see!"
And kept right on a-rocking;
But anyhow, when Christmas comes,
I'm going to hang my stocking!

Armageddon: The Great Climax of Revelation

By REV. JAMES M. GRAY, D.D., Dean of the Moody Bible Institute of Chicago

IN a previous article it was shown from the Scriptures that our Lord Jesus Christ is to return again to the earth personally and visibly. The plain declarations of Scripture, the meaning of particular words descriptive of the event, and an apprehension of the collateral events associated with his coming, all combine to demonstrate that fact.

But nothing was said as to the probable *time* of his coming. Every reader of the New Testament is aware of the caution necessary to be observed there, for the times and the seasons "the Father hath put in his own power" (Acts 1 : 7). As Archbishop Trench once happily expressed it: "It is a necessary element of the doctrine of the second coming of Christ that it should be possible at any time, that none should consider it improbable in theirs."

For a quarter of a century the writer has made as careful a study of the prophetic Scriptures as he is capable of doing, but he knows of no event necessary to intervene before the Lord's second advent. In consequence he is looking for him every day, and seeking divine grace that when He shall appear he may have confidence, "and not be ashamed before Him at His coming" (I John 2 : 28). But there are certain events associated with His coming that are quite clearly revealed. The first is the translation of the church, to which Paul specifically refers in I Thess. 4 : 13 18. He was comforting that people in the earthly loss of some of their number, for whom they were deeply sorrowing. Their sorrow was apparently not because they doubted the fact of the resurrection or a future life, but because they felt that the living saints at the time of Christ's return would have some advantage over those who had died.

To reassure them he says, "that we which are alive and remain unto the coming of the Lord shall in no wise precede them which are asleep"; for when "the Lord himself shall descend from heaven," "the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord."

It will be the experience of Enoch and that of Elijah repeated again in the case of the whole company of the elect; and from the earthly side it constitutes the great hope of the church or the body of Christ in all the centuries. Compare Gen. 5 : 24; Heb. 11 : 5; II Kings 2 : 11; 1 Cor. 15 : 51, 52.

A SECOND event of great importance relates to the future of the Jews on earth. Indeed, taking the Old and New Testaments together, the greater part of the predictions concerning the second advent relates to that people and their earthly affairs. This is not because they are so worthy or important in themselves (for they are a small people compared with other nations), but because of God's purposes in them for the blessing of the world.

These purposes were set forth in an earlier contribution to these columns, under the title of "The Psalms in the Light of the War." It was shown that God had chosen Israel to be a repository for his revealed truth in the world, a channel for the incoming of the personal Redeemer Jesus Christ, and a national witness to himself before the other nations, in order to their conversion and subjection to his Son.

The first two of these purposes Israel has fulfilled, but in the third she has failed. This failure is the cause of the disturbance and unhappiness in the Gentile nations today, as well as the explanation of Israel's own dispersion and suffering among them.

But God will not have it so forever, and his word shall not return unto him void (Isa. 55 : 11). The prophets, from Moses to the apostle John, are a unit in proclaiming the final return of the Jews to their own land (Deut. 30 : 1–10; II Sam. 7 : 8–16; Ps. 9; Isa. 2 : 1–5; Jer. 32 : 36–44; Dan. 2 : 44; Amos 9 : 11–15; Zech. 12 : 9, 10; Matt. 24 : 15–28; Acts 15 : 14–17; Rom. 11 : 25–29; Rev. 7 : 4 8). At first they will return there in an unconverted state, so far as the acceptance of Jesus as their Messiah is concerned; and they will rebuild their temple and renew the worship of God somewhat after the manner of their fathers. But this will prove to be the hour of "Jacob's trouble," such as that people have never before known; and yet "for the elect's sake those days shall be shortened" (Matt. 24 : 22). Those days shall be shortened, because the Lord—who already shall have come to the air, as the writer understands the Scriptures, and unto whom the church, which is his body, shall have been caught up—shall now come with his saints, "and his feet shall stand in that day upon the Mount of Olives" (Zech. 14 : 4).

The second coming of Christ, in other words, is not only an event, but marks a period of certain stages, or may be likened to a drama with several scenes. For example, a period will elapse between the translation of the church to meet the Lord in the air, and the coming of the Lord with his saints to the ea How long a period is not revealed; if this interpretation be correct, it be sufficient for the reestablishmen Israel in Palestine, and the developm of those movements leading up to third great event associated with second coming.

THIS event is the judgment on Gentile nations, culminating in battle of Armageddon. The Gen nations meant are those of Christendo and chiefly those that encircle and m be said to control the Mediterran Sea. How far others, including our o nation on the one hand, or the heat nations of Asia and Africa on the oth may be involved in the crisis, is not vealed. That may depend upon int national alliances or affiliations yet come.

But why these judgments on the G tile nations? For answer, one mig recur to the Tower of Babel (Gen. 1 since from that time of the first attem at a world-monarchy, the nations ne have served God. But a more conve ient starting-point is about 600 B. when Israel, because of her disobedien was temporarily rejected as God's s vant on the earth, and a divine trans of dominion was made to the kingd of Babylon and her successors Kings, chapters 24 and 25; Jer. Dan. 2). The "times of the Gentile began then. The kingdom of Babyl was succeeded by that of the Medes a Persians, and that by the kingdom Greece, and that by the Roman empi which, as the great Tregelles says, "st bears sway, though in a divided con tion."

This last-named empire, rough

aking, stretches from the Euphrates the Irish Sea, and includes a part of rkey and Palestine on the east; rica and Egypt on the south; Greece, Balkans and part of Austria- ngary on the north; Italy, France, ain, Portugal and Great Britain on west. It will be brought together ain, according to the prophets, and ain go up under one head against the red city of Jerusalem. Twice before that city been besieged by the Gen- powers (under Nebuchadnezzar, C. 600, and under Titus A.D. 70), and each occasion has she been overcome, d on the last, "trodden down of the ntiles" until now (Luke 21 : 24). t in the crisis to come the tables will turned; for "then shall the Lord go th, and fight against those nations, as en he fought in the day of battle" ech. 14 : 3).

Such is the battle of Armageddon, etold in Rev. 16 : 12-16, and de- ibed in Rev. 19 : 11-21. Limitation space prevents any enlargement upon immediate causes, the personnel of army, the rise of its commander-in- ief, figuratively spoken of in Scripture the "Beast," or the results that will low it. But this can be said: that it is the great earthly event of which so much is spoken in the Bible. Besides the Scriptures already indicated, see Ps. 2 : 10; 45; 46; 47; 50; 68; 110; Isa. 10 : 20-34; 11; 24; 63 : 1-6; Dan. 7 : 9-14; Joel 3; Matt. 34 : 15-30; Acts 17 : 30, 31; 2 Thess. 1 : 7-10; Jude 14, 15, and other places. It is the great event for which the world waits without knowing it. As Gaebelein says, in his concise but illuminative exposition, it is the great climax of Revelation. It is God's vindication of his Son. "The New Theology has been speaking about 'the vanishing Christ,' by which is meant the denial of his deity, h's virgin birth, his sacrificial death, and his physical resurrection. But at the very moment when apostate Christendom will be rejoicing that the Christ of the Bible has altogether vanished, he will return as the vanquisher of his enemies and the vindicator of his truth"

"The armies which are in heaven follow him upon white horses, clothed in fine linen, white and clean" (19 : 14). These are not angels, but saints. The former accompany him (II Thess. 1 : 7-10), but as the reapers in the judgment and the gatherers of Israel (Matt. 13 : 39; 24 : 31). The saints accompany him to reign (I Cor. 6 : 2; Col. 3 : 4).

It remains to say a word about the place. "Armageddon" identifies a mountain rising from the plain of Esdraelon, or the valley of Jezreel, where many a battle has been fought in the history of Israel. Indeed, to quote another, "it has been a chosen place for encampment in every contest, from the days of Nebuchadnezzer to the distant march of Napoleon into Syria. Jews, Gentiles, Saracens, Crusaders, Egyptians, Turks, Arabs, and warriors of every nation under heaven have pitched their tents there, and have beheld their banners wet with the dews of Tabor and Hermon." It is important to note that no point in Russia, Austria, the Balkans, Germany, France, Italy or Great Britain answers to Armageddon, or can be substituted for it. Of course, the developments of the present war might shift the scene of battle from the European continent to that of Asia, and create an entirely different situation from the present; but we are now considering only the situation as it is.

However, not only must there be a shifting of the scene of battle before the present conflict could be identified with Armageddon, but there must be also a new alignment of the nations. The Triple Entente is composed of Russia, Great Britain and France; but since Russia was not part of the Roman empire, it would seem that sooner or later she must withdraw from the other two. The Triple Alliance is, or was, composed of Germany, Austria-Hungary and Italy; but Germany was not part of the Roman empire; hence, for the same reason, she must withdraw from the other two. The whole of Austria-Hungary was not in the Roman empire; hence are we to look for a division there? Ireland was not in the Roman empire—does that mean eventually home rule?

A student of prophecy must not be a prophet; hence discretion restrains any forecasting of our own; but things are just now happening on the continent of Europe that might speedily bring about such a realignment of the nations, and in that sense make a situation which would soon mean Armageddon.

Nevertheless we, who believe on the Lord Jesus Christ, are looking, not for Armageddon, but for him, "when he shall come to be glorified in his saints, and to be admired in all them that believe in that day"(II Thess. 1 : 10).

Soul-Winning in the Trenches

By
EDITH FOX NORTON

ohn, a good soldier of Jesus Christ

SERGEANT JEAN—"our little son Jean," as he always called himself—had told us, when we saw him upon our visit at the front in March of this year: "I have written a little letter, which I carry always in my tunic pocket, telling my commandant that if anything happens to me and I should be killed, he is to inform you at once, at London."

It was a serious Jean who addressed to us these words; but when he saw the sadness in our faces he finished cheerily: "But don't you fear; nothing is going to happen to your little son Jean."

It was a scant two months afterward that, in London, we received a fateful letter with the stamp of the commandant outside. It told us that little Jean d gone home; and even as we read the letter rough our tears, we found our hearts rejoicing. For an loved his Lord, and throughout the months since r first meeting, he had been faithfully serving his w-found Saviour and Friend.

Little Jean had gone from us, but how about his orner of the vineyard" in the trenches of Flanders? od was not forgetting, and the next week after ceiving the commandant's letter we had another m a corporal in Jean's company. This is what we ad, with hearts full of thanksgiving:

"Perhaps you will remember that I was with Jean London, last November, when you st met him there. Jean has been my st friend; I shared all his joys and s sorrows; I seconded him in the ble mission that he undertook at ur direction. My beloved Jean fell the mud of the trench at my side. ow God has his soul, and me—I am one. But I desire to take up and rry on the work that he has gone way and left unfinished. I read in the ible, 'If we knock it shall be opened,' I come knocking at your door for estaments and Gospels with which to rry on this work."

As we read there came the picture of Roman relay race, the first runner ving finished his bit, handing the ghted torch on to his fellow who ould take up the race and complete . So Corporal Lambert took up an's work with courage and devotion nd we praise God for what he is doing mong his comrades in the trenches. rom other quarters, too, along the elgian front, comes good news as to he progress of the Belgian soldiers' Scripture League," whose members aily read in the little Testaments that have been iven them, and the success of the boys' soul-winning ork. One boy, Constant, writes: "This week the ord has blessed my labors and it is with the most appy feelings that I send you the lists of those who ant to join the League and to have Testaments. ou see, thanking our Lord again, a lot of my companions have found the truth and the real way to heaven." Another boy writes that he has gathered *sixty* men together for daily counsel and prayer.

Another, who is one of the thirty thousand Belgian soldiers interned in Holland among whom a real revival has broken out, writes: "I have received the package of Gospels and Testaments for distribution. It is with the greatest joy that I have distributed all these books, and that I search for new members for the League, and our Lord has aided me much. I do not know how to tell you how I am changed in my own life, since the day that I gave myself to him who loves us and who is always ready to pardon the poor sinners."

All of the hundreds of letters that come from Belgian soldiers would be interesting reading, but the simple faith they evince in Jesus as their Saviour, and their touching gratitude for the gift of the Word, are beautifully exemplified in the following: "In the name of our Lord and Saviour Jesus Christ I take the respectful liberty to write to you these words, to pray you to take note of my *souche de membre* (the stub of the Scripture League card). I have already received from a comrade the Testament, which I find to be an allayer to my sorrow, a comforter that never leaves me. It is the healer of my sufferings, and since I have told my comrades about my Testament, all desire to have one also. Be pleased to send me then as soon as possible some more Testaments."

Peter, the hero of his regiment, a member of a noble family, speaks five languages. He was converted in London while on a furlough, and went back to develop as a mighty soul-winner. It was Peter who was the real founder of the Scripture League. He has been having some interesting experiences of late. He sends this message: "Tell the good people of America what a lot of people in Belgium are still in the darkness and need to be dragged out of it."

"We have placed over 100,000 Gospels and Testaments in the Belgian army"

He also writes that John, his second convert and zealous co-laborer for Christ, has been decorated with a medal and war cross for valor and good conduct. John is a Red Cross man, and must carry the wounded from out the line of fire. Peter also tells us that the League is "all right," only that, unfortunately, several members have lately been wounded and killed. We know that practically every one of Peter's members have been won by him for Christ.

Now as to his experiences. One day a Belgian soldier approached Peter, telling him he had heard he was a Protestant, and he wanted some explanations about the Bible. Peter soon enlisted him for the League and gave him a New Testament, and answered his questions. The young man told him that before the war he had been a seaman, and in visiting different ports in England, he had been attracted by the different seamen's missions and other like institutions, and that always when in the harbor he attended daily and nightly such services. It was an easy matter for Peter to lead this boy to Christ.

Not long after receiving this letter from Peter, he sent another, relating to this same seaman whom he had led to Christ. In it he said: "The young seaman of whom I wrote in my last letter was wounded a couple of days ago, a few yards from the place where I was. He was such a calm boy that, though seriously wounded, he told me about the nice things he'd read in his Bible the day before, and even while he sat on my back, as I carried him to the Red Cross post near the trenches, he spoke to me and promised me to do his best and tell the other wounded about Christ and the Bible as soon as he arrived in the hospital."

One day, when the boys were gathered together for a little rest back of the lines, one told the others about a song he had learned. At the beginning of the war he had lived for some months as a refugee in England before volunteering for service. The lady where he lived, as Peter put it, "had the good custom of reading the Bible every day and singing hymns, etc." As the boy did not understand English, he got nothing from the reading of the Bible nor the singing of the hymns, except that he was much struck with one of the latter, which he heard sung every day, and learned the words—which meant nothing to him—by heart.

Peter and the others were naturally curious to hear this song, so at Peter's invitation the boy offered to sing it for them. "He was so in earnest, as if he understood what he sang," Peter wrote, "and you can know how I was touched by the song, which was:

"Jesus, Saviour, pilot me
Over life's tempestuous sea;
Unknown waves before me roll,
Hiding rock and treacherous shoal.
Chart and compass come from thee;
Jesus, Saviour, pilot me."

"How glad he was," concluded Peter, "when I gave him a French Testament, I can hardly tell you. He is reading it daily, and now he thanks God that circumstances led him to that good lady who showed such an example of Bible reading. He was wishing, while on the front, to possess a Bible, and now he's got it, and he's a good boy, and I believe Jesus will 'pilot him over life's tempestuous sea.'"

So writes Peter from his daily experiences in soul-winning, and ends up his letter with his usual "I pray God to bless the American friends for all they are doing for the Belgian soldier."

OUR · EDITORIAL · FORUM

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The Time Ripe for Mediation

EVERY passing week makes it more clearly the duty of the United States to take the initial step with a view to bringing about peace in Europe. Peace sentiment is no longer sporadic but epidemic. All the nations involved, combatant and non-combatant, are surfeited with war and would welcome any opportunity to end the slaughter.

Everywhere it is conceded that the contending forces, while each laying claim to victory in turn, really make so little progress that the prospect of anything like a decision being reached is hopelessly remote. They can see nothing ahead but years of waste, slaughter and devastation, of hunger and intensified suffering, with national bankruptcy and ruin at the end.

In view of this appalling prospect, why should not America take up the task, which it owes as a duty to humanity, of making a sincere effort to stop the madness which is destroying Europe?

We know that statesmen and publicists, and a comparatively small class who do not represent the mind of the world, talk and write learnedly of the bases of settlement, and the disadvantages of a present peace. Of what advantage will a long-delayed peace be to the millions who will be bereaved meanwhile? Will it be an advantage to those multitudes who will surely be added to the endless roll of widows and orphans, if the war is prolonged another six months, or even three months? How will the suggestion of a deferred peace appeal to the poor fellows in the trenches, who know that their bones will very likely be bleaching in the winter snows, if this war goes on much longer?

Potentates, premiers, politicians and others, who talk of the bases of peace which must first be established before peace can come, simply confuse the greater issue. Such talk is like dust thrown in the air to blind people to the one sole, urgent question. All that relates to territory, trade privileges, sea freedom, rehabilitated populations and the like, while important, are simply details that will not and never can be considered or adjusted until after the fighting has ceased. It is no time now to talk of details, with half the world on pauper bread-tickets, and heart-sick of the ceaseless surge of armies that leave death and desolation behind them. They are weary of hearing of fruitless battles that mean more widows' weeds and more crying orphans.

Great Britain has been unable to repress the popular demand for peace which is now felt, not only in the island kingdom, but throughout the colonies. Germany, as the Imperial Chancellor has lately declared, is ready to meet any peace offers half way, and even to unite with a League of Nations as a guarantee against future wars. France, which has suffered much, would welcome peace, since it has the assurance that "what is French shall so remain." In Italy, the demand for an immediate peace is growing, in spite of official frowns and discouragements. The neutral nations have long waited in readiness to respond to our signal that will set the machinery of the peace movement definitely in motion. They look to us for leadership.

Why, then, should we hesitate when the way is clearly open for the performance of what has become a high and imperative duty? There are in Washington and Wall Street people who still say, "Peace now would be premature and a mistake. The war must go on to a definite decision before we can interpose our peace plea." Such an attitude is as monstrously inhuman as the war itself. It shows almost unbelievable indifference to human suffering. Fortunately, it is not the attitude of the American people, nor of any but a fractional part of the whole. Our people are a unit, not for a theoretical peace movement, which shall expend itself in discussion without real action, but for some practical step to be taken *now* by our government, looking to the beginning of that beneficent policy of mediation for which we have been preparing these twenty-eight months, ever since the world-war began. Our people believe that for us to wait longer would be criminal—that our duty to God and our loyalty to our own best national ideals both urge us to action. Therefore, let us not hesitate, nor dream of waiting for the consummation of the tragedy.

President Wilson has many times proclaimed his love of peace, and his desire to advance the cause of international good-will. The country has accepted these declarations in good faith. Now, as the close of his first administration approaches, he has an opportunity of winning for this nation the world's lasting gratitude and that of generations to come, by making a Christlike endeavor to put an end to the tragedy. Will he do it and thus become the means of saving Europe?

The Climbing of the Hill

SOME weeks ago we told our readers of the journey we were about to take up the Hill Difficulty—that serious climb forced upon us by the increasing cost of manufacture, chiefly that of paper. Well, we are already pretty well on our way, and are fortunate in having plenty of pleasant company on the road. Helpful and kind they are, too, and generously courteous; for the Hill is a long one and steep in places, and we are fain to lean upon their strong arms, the value of which we have already proved many a time in past experience.

When we explained in our former article the reason of our compulsory climb up the Hill Difficulty, and invited aid, the responses came to us readily, all of them couched in such a cheery tone, and with the sentiment of right good fellowship running through every line, that we were vastly strengthened for the journey. Nor was there a single letter that was discouraging.

You may remember that in Bunyan's story of his climbing of the Hill, Pilgrim Christian met by the way two men named Timorous and Mistrust, who tried to dissuade him. We have none such fellows among those who are with us on this journey, which is a right good omen. On the contrary, we have the best of good company of the braver sort, as these letters, which we take from many others of the same tenor, show:

Miss H. A., Los Angeles, Calif., writes: "I hope you will find many friends among the Christian Herald Family who will be glad to help you climb the Hill Difficulty in paying the $2 a year. With best wishes for a Merry Christmas and a bright, prosperous New Year, I remain, an old friend of the Christian Herald Family."

"My precious paper that has helped me through sunshine and shadow many, many years," is the kindly expression of Mrs. S. J. P., a good friend in Arlington, Vt.

"I feel that I must have the Christian Herald; it is such a help in the family. May God bless you and enable you to go on with the great work you are doing," is the message from a friend in Lapeer, Mich.

"We love it in every way, from cover to cover," writes A. E. R., Lowell, Mich. "Long may it live to do good!"

Elder J. H. Burrows, Cainesville, Mo., sends this kindly message: "More than thirty years have endeared its weekly visits to my home. No other such religious paper in the world! Its religion encircles the earth, and woe and want appeal to its great sympathy."

A whole bookful of good will is comprehended in this little message from Miss L. A. L., La Grange, Tenn: "I cannot do without your good Christian Herald."

"We all love the Christian Herald. I have taken it for over twenty years. I feel that we would be lost without it. May God bless it more and more, is the prayer of my heart. I hope it may continue to go forth, spreading the good news of salvation to the hungry multitudes," writes Mrs. P. B. K., Glendale, Calif.

Mr. and Mrs. F. A. A., Richardton, N. D., send this letter, which is one well calculated to give new strength and encouragement to us as we climb the Hill: "The Christian Herald is such a constant pleasure to us that we cannot for a moment entertain the thought of giving it up, and we hope that other members of the Christian Herald Family hold the same kind thoughts for you, and will stand by you when you need their aid in your noble work."

And so with hundreds of others. But we have quoted enough to show how splendidly and loyally our friends are helping us up the Hill.

With such gracious helpers, it is little wonder that we are making good progress.

At certain stages of our journey thus far up the Hill Difficulty, we have been so struck with the excellent views presented from these elevations, that we wish others could share with us the pleasure they afford. At these heights, one sees in true perspective the right relations of things in the valley below. Besides, it stimulates us greatly to note the steady stream of climbers coming from every quarter and earnestly bent on helping us and cheering us by their good companionship.

By and by we shall take pleasure in letting you all know the issue of our climb, when the top of the Hill Difficulty is reached and our object is accomplished. But do not forget that you, too, who read this, are invited to join our pilgrimage. The strange thing about this Hill is that every step upward grows lighter than the one before, and that goodly numbers, marching together, greatly shorten the road.

And thus, with fresh accessions, day by day, our company, which set out as a little band of friendly pilgrims, is becoming a mighty multitude. So we praise God and take courage!

The Christmas Spirit

AS the Christmas season brings upon us its sw spiritual spell, the people of our country shou think deeply upon our duty in this world cri and earnestly seek a way to turn the warring peop to us as an arbiter for peace.

Shall we sit unmoved while the unending funeral Europe goes on?

May we not be eyes to them blinded by batt smoke? May we not be ears to them deafened the roar of guns? May we not be love to th obsessed of hate? May we not be reason to t unreasoning, strength to the stricken, and help to t helpless?

There are a thousand ways, a thousand organi tions, by which the human spirit, the peace spirit, t Christ spirit that is in us may find expression definite action. With our countless millions of prof out of the war we can immeasurably contribute to t relief of the war's suffering victims. We can, if we w show to the warring nations, every one, that neutrality, our sympathy, our generosity know dividing lines, but embrace them all in hum brotherhood.

As a non-combatant we have been silent regardi peace. But it is up to us to become a combatant this Christmas time—a combatant for Christ in world of chaos.

The kindly heart, ever since the world began, been the strongest force for peace. Battlements f and armaments fail, but love is irresistible. T world's hates and jealousies surrender to it, as t storm-clouds and the flying snowflakes vanish bef the sunshine.

We can, through generosity and justice, cause t hearts of all combatants to turn to this great repub as the sincere friend of all.

"The Call of the Wild"

PERHAPS no writer ever lived and wrote m closely in accordance with the title of his m popular book than did Jack London.

His life and writings were crude, but with a cruc ness, a strength and an energy that are very essent on the far frontiers of settlement, trade and culture.

This young adventurer, if not a genius, was at lea original and true to life as he knew it. He wrote o of his own hard experiences. He was not a skill refiner of gold, but a ready producer of the rou nuggets.

Civilization did not do its best for Jack London point of advantages and opportunities, and he m than repaid the obligation.

Federal Reserve Board and War Loan

WITH admirable timeliness and convinci logic, the Federal Reserve Board has issu a warning to banks and private invest against the war loans of foreign governments that a now being floated here. This gives official emphasis the views recently expressed in the Christian Hera on the subject. The Reserve Board points out th funds invested in these loans are liable to be tied for a long period. While the war lasts, liquidation w be impossible, and the process of commercial rea justment abroad may prove a tedious one, befo normal conditions can be restored. While disclaimi any intention of reflecting upon the financial soun ness of any nation, the Board in its statement sa it feels that

> Member banks should pursue a policy of keeping themsel liquid; of not loaning down to the legal limit, but of mainta ing an excess of reserves—not with reserve agents, where th balances are loaned out and constitute no actual reserve, b in their own vaults or preferably with their Federal Reser banks. The Board believes that at this time banks should p ceed with much caution in locking up their funds in long-te obligations or in investments, which are short-term in form name, but which either by contract or through force circumstances may in the aggregate have to be renewed un normal conditions return.

The Board's caution is clearly prompted by a sen of duty to the public. It is not a matter of sentime or partisanship, but of business exclusively, since calls in question the wisdom of tying up banki funds and the means of individual investors inde nitely. The caution merits serious attention, alt gether irrespective of how one's sympathies may le in regard to the war. Besides, the Federal Reser Board has the specific duty of seeing that the ban meet all the requirements regarding their reserves, matter upon which the financial stability of the cou try largely depends.

THE BIBLE and NEWSPAPER

Conducted by FERDINAND C. IGLEHART D.D.

Afraid of Burial Alive

FEAR of being buried alive led a woman of East Orange, N. J., to make provision in her will that an old friend should visit e vault in which her body should lie, d lift the lid of the coffin each day forty days after her death. Her will s offered for probate. It directed at an old family friend should make visits to the cemetery. r this service he was to get 00 from the estate. The alth laws forbid raising the of a coffin, but on legal vice the man visited the netery daily for forty days d saw that the casket had en untouched. He will t the $200 for the service. ow and then there is a se of a person being buried ve, which frightens certain rsons of nervous tempera- ent into a morbid appre- nsion. But the likelihood such a thing is so slight at it should not cause a ought. Body-stealing is ore common, but the laws d public sentiment are king such thefts more re. More important than e disposition of the body anything else on leaving e world is what is to become the soul. Christ the viour is ready to receive it d take it to his mansion. ne of the most distinguished Bible characters on dying pressed faith in God, and ve orders for the disposition his body. *"By faith seph, when he died, made ntion of the departing of the children Israel; and gave commandment con- rning his bones."* (*Heb. 11 : 22.*)

Stops Roosters' Crowing

THE movement for the suppression of noises has prompted a man to vent a device which prevents roosters om crowing. It is a cap on the head ith bands reaching back and bound the body, which prevents the fowl om stretching up his neck the full ngth, without which he cannot crow. he bird can use his beak to scratch and ck on the ground, but not to wake the ighbors early in the morning or dis- rb them through the day. We protest ainst this infringement of the rooster's rsonal liberty. God made him to ow, and how much good the exercise es him! Those who do not want to ar a rooster crow had better not keep ickens. The holding of the bird's ck down is a part of the same cruelty at reins the horse's head up. It might t be a bad idea if some one would vent a device to keep some people om sticking their heads up so high d crowing so loud. They had no rangement to keep roosters from crow- g in Bible times. There is this record one whose plaintive sound rebuked eter's denial of his Lord: *"And Peter id, Man, I know not what thou sayest. nd immediately, while he yet spake, e cock crew."* (*Luke 22 : 60.*)

New Rifle Bullet

A NEW armor-piercing bullet, which can be fired from the regulation pringfield rifle as well as from a ma- ine gun, was tried out on the Sandy ook proving grounds a few days ago. is a little thing of only .30 caliber. ired at a distance of fifty yards, the rojectile plowed through a sheet of eel three-quarters of an inch thick and then penetrated a silhouette target behind the steel plate. This bullet is the outcome of months of experiment and study on the part of some of the ablest officers in the ordnance corps of the army. The steel is encased in a lead cover which lubricates it in its penetration of metal. It is claimed that this bullet could go through twenty men standing one behind another. The value of these bullets, it is said, will be against armored motor cars, against troops hiding in houses or behind steel or in some kinds of trenches, and even against such machines as the British "tanks." It may be that the increasing deadliness of war machines in the air, earth and sea will be overruled by the Prince of Peace for the destruction of war itself, and that our men of genius may use their talents to discover new devices for industrial endeavor and the saving and not taking of human life, and that these words may apply to our time: *"He maketh wars to cease unto the end of the earth."* (*Ps. 46 : 9.*)

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Newsboy Assists Judge

ISADOR SCHLETTER, a sixteen-year-old newsboy of Passaic, N. J., who has saved $800 from the sales of his papers, was recently appointed to aid Judge Costello in a certain class of cases in the city court. His career will be utilized by the judge as an example for the wayward boys brought before the court. When the boy appeared before the judge in a recent case, the court asked him to come there again and tell the delinquent boys what it means to go right, and how he succeeded. Isador promised to prepare a little speech to deliver to the boys whenever the judge desired. What a credit this newsboy is to himself and the community! His humble calling has produced a large number of successful men. It requires energy, promptness, accuracy and honesty. Judge Costello, in asking Isador to appear as an example to help save the bad boys, recognizes one of the most powerful factors in the formation of human character. Christ came into the world as an example to show us what God is and what he desires us to be, and has promised His Holy Spirit to fashion our lives in the divine likeness. The process is here given: *" We all, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."* (*II Cor. 3 : 18.*)

Perishes in Swamp Mire

A HORRIBLE death, alone at night in a trackless swamp, where he gradually sank into the foul mire, while venomous snakes struck at his face, was the fate of a former resident of Golden, Colo., who escaped from a sheriff when being brought back from New Orleans to stand trial in Golden on the charge of horse stealing. The man, twenty-five years old, leaped through an open window of a Santa Fe train near Guthrie, Okla., when the express was making fifty miles an hour and passing a swamp forty miles square. It was nine o'clock at night and pitch dark. The train was stopped and the search begun. Traces of blood were found to the edge of the swamp a few yards away. Out in the dismal swamp moans and cries could be faintly heard, but these suddenly ceased, as he sank to his horrible death. Residents of the region say that if he had not perished by sinking in the mire the venomous snakes that infest the morass would have killed him. How much better for the poor fellow to have stood the trial, taken his punishment, and turned over a new leaf! This is a horrible story, and yet it illustrates the fatal plunge that many young men of twenty-five make into the dismal swamp of evil habit, lawlessness and crime, verifying this truth: *"The wages of sin is death."* (*Rom. 6 : 23.*)

25 Punctures from Tacks

WILLIAM L. DILL, motor vehicle commissioner of New Jersey, ordered the arrest of a party of automobilists in a car from another state who on a recent Sunday, it is alleged, scattered tacks along the Lincoln Highway near Newark. Tire punctures in twenty-five cases followed before an alarm could be given. The commissioner got the number of the car and has revoked the reciprocal right of the owner to operate a car through New Jersey. It is to be hoped that the authorities will find the vandals and punish them. The automobile has come to be a necessity. An important item of expense in its upkeep is the broken tire. The twenty-five punctured tires amounted to considerable money in hard cash. There are men and women who sow tacks in the roadway of life to wound the feet of their neighbors. They seem to take a delight in causing all the hurt and damage they can. *"He shall make amends for the harm that he hath done, . . . and shall add the fifth part thereto, . . . and it shall be forgiven him."* (*Lev. 5 : 16.*)

Newspapers in Library

AT least 1,500 people make daily use of the newspaper collection of the New York Public Library, which is one of its most important features. The war collection of papers from forty different European cities has been of deep interest to investigators and other readers. Of current papers there are 256 American and 73 foreign publications. The man at the information desk is a wonder in answering questions asked by visitors. To a delicate, weak-voiced woman he gives a paper in Greek; to an advertising agent a paper printed a hundred years ago with samples of advertising in that day; to a woman claiming to be heir to a large estate he gives the data asked for. And so out of the deep mine of his department he supplies treasures to the hundreds who seek his guidance. The "stack room" is the "behind the scenes" of the library and is closed to the public. Here are practically complete files of all the New York City newspapers and a fair-sized collection of papers from other cities, both domestic and foreign. There are copies of the New York Evening Post for 1801, the London Times for 1805, the London Chronicle of 1757, the Journal des Débats, Paris, of 1841, and numerous others. In the rapid movement of our modern civilization, and in the easy and swift communication with all parts of our own and other countries, knowledge is greatly diffused. *"Many shall run to and fro, and knowledge shall be increased."* (*Dan. 12 : 4.*)

Girls Lived on Peanuts

UNDER a scientific experiment two girls lived for three months on nothing but peanuts. They were students of the University of California, acting under instructions from Professor M. E. Jaffa, head of the department of nutrition, who wanted to prove that peanuts were among man's most nutritious food products. The scientific experiment was a success. "We never felt better," said one of them, who insisted that their names be kept secret, "but I can't bear the sight of them now." The peanuts cost each girl fifteen cents a day, or $1.05 a week. This cut their expenses down to $4.20 a month, breaking the record for frugality on the campus. Nuts that grow on trees are ground into flour, from which palatable and nutritious bread is made. In the settlement of the food problem of the future, nuts, which can be produced in such quantities and so cheaply, may be adopted as an important article of food. Every created being lives by feeding. The soul feeds on God. Christ takes the food for the body as a type of himself as the food for the soul. *"Jesus said unto them, I am the bread of life."* (*John 6 : 35.*)

The City of Golden Sands

By FRANK G. CARPENTER

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I AM in the Hotel Golden Gate, in the City of Golden Sands. I can look out of my window upon the beach from which fortunes have been washed with the salt water of the ocean, and all about me is the city of Nome, whose foundations are laid upon soil sprinkled with gold dust. Nevertheless, the view is as dismal as that of Poverty Flat. The hotel is an ugly, dreary barn of four stories, and it is golden only in the high charges for any petty service the guest may want. It costs me 10 cents to press the electric button which brings the bell-boy, and the bills for laundry are beyond computation.

The city of Nome is one of shreds and patches. The municipality is the raggedest I have yet found in Alaska. It has houses enough for 10,000 people, but its citizens are only one-third of that number. The buildings are of every description, and they are scattered along streets paved with plank, or gravel, or the sand of the seashore.

At the upper end is the Eskimo village. It is composed of tents, rude cabins and shacks of boards, the most of them put up by the placer miners when they were washing gold out of the ocean, and now occupied by squatters and Eskimos. The town proper is farther down the beach. The chief street is Front Street, a wide road paved with thick planks and lined with houses of one or two stories. Some of the buildings contain excellent stores, but there are many vacancies, and signs of "To Rent" are to be seen in every block. Nome is on the decline. Its population today is not one-tenth of what it was at the time of the great stampede. Like all placer-mining camps, it decreases with the washing out of the gold from the sands.

Nome lies right on the sea. I stood on Front Street today at high tide and threw a stone into the ocean. It ricocheted over a beach which was once a gold mine. Nome is bounded on the west by a strip of gold-bearing shore sixty feet wide and three miles in length, the sands of which were once mixed with gold dust. When this was discovered men came here by the thousands from all parts of the world to wash out the gold, and many took away fortunes. As the miners came in each picked out for himself a certain part of the beach. He drove in a stake where his feet stood and drew a mark on the sand on each side of him as far out as he could reach with a shovel, and this was his claim. This was the condition at the beginning, the claims being small. Nevertheless, out of such holdings 500 men took gold dust to the amount of more than $2,000,000, an average of $4,000 per man. For a distance of forty miles along the shore the sands were found to contain gold and the best pay was right here at Nome. Just west of the town two men cleaned up $3,800 in three days.

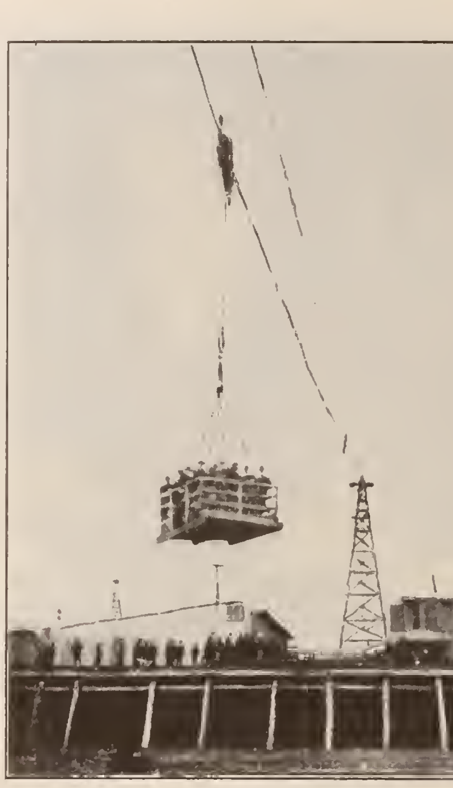
As I walked up the beach this afternoon I saw men still washing gold out of the sand. In one place they had put up an engine and stretched a rude tent above it. Connected with the engine was a pipe of about six inches in diameter which carried the water to the top of a sluice-box twenty or thirty feet high. The men were throwing the sand into the box and the stream was washing it away, the gold being caught in riffles or iron gratings in the bottom of the box.

Farther north some men were rocking out the gold in cradles, and there was patchy mining going on all along the beach. I saw a woman laying out a claim and fencing it with poles. She seemed to resent my inspection. She was a positive woman and did not want visitors.

I am told there is still gold in these sands in front of Nome and that more comes in at every high tide. One can get color almost anywhere by washing the sand. A low-grade deposit amounting to something like 50 cents a cubic yard is said to run for miles along the seashore, and machinery may yet be employed to get this gold out.

When you walk along the streets of Nome you may know you are walking on gold. I doubt not that there is a fortune under the planks of Front Street, and that if the buildings could be cleared away from the tundra on which they stand it could be mined at a profit. Some of the houses have cellars which yielded enough pay-dirt to cover the cost of the digging. The gold is scattered through the earth in patches or pockets, and there are probably many pockets yet undiscovered.

Back of Nome one can see the tailings from which the gold has been taken. There is a plain running from the shore to a low range of mountains. This plain is about four miles in width. It is composed of three ancient beaches which have grown up throughout the ages. From these beaches millions of dollars' worth of gold have already been mined, and upon all of them the miners are working today.



This is how you land at Nome

The street scenes of Nome are interesting. The characters are those of the frontier gold-mining region of the icy north, mixed with the Eskimo life of Siberia and Alaska. There are many women and men as well dressed as those of our cities, and there are others clad in the rough clothing necessary to hard labor in the far north. There are miners wearing shoes laced to their knees, or white or black rubber boots that reach to the waist. There are Eskimos in mukluks, and garments of skins. Their fat Mongolian features look out of fur hoods, the bristles of which are as long as a hat-pin. Some are clad in parkas of fur or cotton, with their feet in boots of sealskin that reach to the knees. There are little Eskimo children that look more like furry balls than American children, until you observe their copper-colored faces and see their black eyes twinkling out of the fur hoods. There are Eskimo women with babies tied to their backs; the faces of the little ones look out over the shoulders of their mothers. There are Eskimo grown ups dressed half in fur and half in the rags of our civilization. The queerest Eskimo sights are when the rain comes, and this just now is most of the time. Then the Eskimos put on waterproof coats made of the bladders of the walrus, a skin which is as thin as paper, but which turns the rain and keeps one dry in the wettest of weather. This skin is in small pieces sewed together in bulbous patches. The coats are loose fitting, and they ha white hoods to cover the heads.

Among the most striking busine features of Nome are the curio shop stores selling mining materials, a those dealing in furs of every descri tion. I went through one hardwa store that does a business of sever hundred thousand dollars a year. T provision stores carry stocks which see out of proportion to the size of the co munity. This is especially so in t fall, for at that time full supplies ha to be laid in for the long winter montl The last steamer comes late in Octob From then on for six months or more t country is ice-bound, and such goods are brought in must be on dog-slec which have to travel a thousand mil or more to get here. Such supplies c as much in freight as the first price the goods.

The place is a wholesale cent It supplies the trade of the camps the Seward Peninsula, and also the of the Arctic coast of Alaska, a for much of northeastern Siberia well.

The traffic of Nome includes sorts of vehicles. You may automobiles on Front Street at eve hour of the day. Great wago hauling six tons of fish at a load drawn by heavy horses over t planks, and behind them may co little carts pulled by dogs. Looki down one of the side streets you m see the pup-mobile. This is a fitted to run on the railroad or on t board streets. The railroad of No was built for steam cars. It did pay, so the travel over it is now handcars, each drawn by from sev to fourteen dogs. Nome has a its carriages and buckboards, a you may often see a woman on hor back.

The residences of the city are odd as the business establishmen No one has built his home as a p manency. When Nome was fi started there was no lumber to had, and the first homes w tents. Later, frame houses were bu over the tents, or as an annex them. Many small shacks went and then came rambling buildings two or three stories. Even tod there are but few large houses a many a home has only three or fo rooms. One reason for this is the c of fuel and the difficulty of keepi the houses warm during the cold win months.

The sky line of the Nome streets as ragged as the jaws of a boy wh second teeth are just coming. T buildings are of an uneven height, t roofs of some rising high above those the others. This makes it necessa for the little buildings to have hi stovepipes, in order that their draug may not be cut off by the taller stru tures about them. The result is, a lit cottage will often have a galvaniz stovepipe as high as itself, rising abo it. Looking down on the town, o sees a thicket of these smoke-stac springing out of the roofs. They lo like handles to the houses below, a make one think of so many Irish sh lalahs, the pipes being the handles a the houses the knobs on the ends of t clubs.

Many of these houses have garde Nome has a short summer, but it is far north that the sun works from eig teen to twenty-four hours during t summer, and hence they are able grow lettuce, turnips and other gre stuff. Nearly every woman has so flowers in her front windows, and so have flowers growing outside. Ent ing, you find these homes very w furnished. They have their pianos a other musical instruments. They a well equipped with books and mag zines, and, in fact, with all the fu nishings of the cultured homes of t United States proper.

Among the buildings of note are t court-house, the post office and Ea Hall. There is also a large pub

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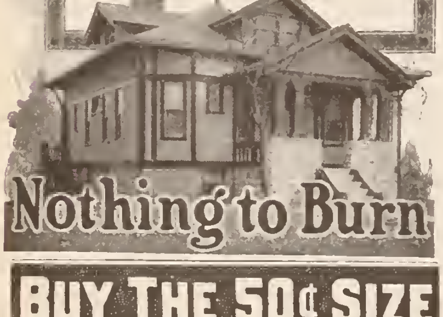

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ool building and a commodious spital. The United States customuse and the United States road commssion have quarters of galvanized n, or rather tin shacks. The town is ecially proud of its fire department d life-saving station. These are in a le frame building on Front Street, e side of which faces the street, the er the ocean.

I like Nome. Its people are up and ing. There are but few drones ong them, and the most of them, to e a Western expression, are good osters. They have a hope for the ure of their city. They do not exct it to hold the population that it ce had, but they say that owing to e large area of low-grade gold earth out it Nome is bound to be an instrial mining center for generations come. They say also that its posin is such that it will always be the ief port of tho Seward Peninsula, a ritory which has vast mineral reurces yet to be developed. This may so, but the harbor leaves much to desired. The port is almost an en roadstead, and goods have to be nded in lighters, while passengers are ng high into the air on an aerial ble car, and thus brought to the ore.

I shall not forget my landing at ome. It was early in the morning en our steamer cast anchor, far out om the shore. We were taken from e ship by a steam launch to a landg, above which rose a great tower in e ocean far out from the shore. This wer is connected by a cable with other tower of an equal height on e mainland, and passengers are taken om the ocean tower to the land in a atform cage, which is raised by mainery to the cable and carried upon to the shore. The cage will hold rty or fifty passengers, and it skates, it were, through the air, high above e billows beneath. The baggage is ought the same way.

It is also difficult to go from the nding place to the steamer. The ats rise and fall with the waves, and embarking and disembarking are quite as dangerous as at Beira, South Africa, where one is let down in a basket, or at Jaffa, where he climbs down a rope ladder into small boats. In landing from the Victoria to the launch we used a ladder which was slung to the side of the ship. The motion was so great that tho women of the party had to be held by the sailors as they descended.

Such are the conditions when the sea is comparatively quiet. During a storm the passengers must wait outside, and in spring and fall the steamers have to make their way through the ice. As winter comes on, the ocean near the shore freezes over, and along about the first of November the harbor is ice-bound, and one can look for miles over a sea of ice. From then on for the next seven months the city is shut out from the rest of the world by ice and snow. The thermometer drops to below zero and stays there throughout the winter. Sometimes it goes to 40 degrees below, and, further back from the sea, still lower.

I am told by the residents that the Nome winter is the most interesting time of the year. Then the people have all sorts of entertainments. They have dances, socials, fairs and amateur theatricals. They engage in out-of-door sports, and especially in skiing. It is quite the thing to go from the town to the creeks and mining camps, across country on skis or long, sled-like, sharp-pointed runners, one of which is fastened to each foot in such a way that they can skate over the snow. Nome has a ski club, and tournaments are held, in which prizes are awarded both for jumping and for speed. Sleighing with dogs is another amusement. A common sight is milady, wrapped in furs, sitting in a dog-sled, with the driver running behind, holding on to the handle bars. Such sleds are used to go to dances held in the neighboring camps, and the men run races with each other, carrying their sweethearts in this way, while they and the dogs do their best to outdistance their fellows.

Young People's Topics for December 24

The First Christmas Circle and Ours

pworth League Topic. Matt. 2 : 9–11. Luke 2 : 15, 16, 20.

N countless homes and churches, in missions far and near, in comfortable rooms and in cold damp trenches the hristmas story is being told and porayed, and tonight the Babe of Bethleem is being adored in a world which ore than ever needs the message which e brought. The song of the angels rings ross a world in which real peace is a emory and in which good-will among en is fast changing to bitter hatred hich only long years can erase. Yet o Christmas story is not forgotten, for od and his truth are eternal, and uman contentions, even at their worst, re temporary and in time give place to etter understanding and good-will. he first Christmas circle included the abe, Mary, Joseph, the wise men, the ngels and tho shepherds. The wise en came to bring their treasures and worship. The angels came to bring lad tidings, and the shepherds, the ecipients of these tidings, came to prove hem and to go away glorifying and raising God. It was not a wide circle, et it has extended to include the world.

What is our Christmas circle? The abe of Bethlehem in a few short years ecame the Christ of Calvary. Reeemed by his sacrifice, from all the orld we gather to pay homage to his irth. Mothers, fathers, boys, girls, oung men, young women, ministers, issionaries, church workers of every egree, Orientals and Occidentals, resients of every zone and clime, we make goodly company as we kneel before he cradle of the Child Jesus. We orship. Wo sing glad hosannas. We lorify his name. We praise him. But an we bo sure that our worship is omplete? The worship of the wise men vas more than a bending knee and a owed head and a reverent heart. It vas expressed in the gift of their greatest reasure. Can we do less?

Helping to Accomplish the Purpose of Christ's Coming

Christian Endeavor and B. Y. P. U. Topic (Christmas meeting). John 10 : 1–16

"I AM come that they might have life, and that they might have it more abundantly." "And there shall be one fold and one shepherd."

Christ came to declaro the love of God for a sin-cursed world, and to bring to this world salvation from sin through faith in him. The work of all who have entered through "the door" into the fold of the redeemed life is to bring others into that same happy life through that same door. There is but one Saviour and there is but one messago and there is but one way for the message to reach sinful men. Christianity, from tho beginning, has spread by contact.

Next in importance to the message of salvation through faith in Christ is the message of unity. We are to be one in him. The diversity of truth in its appeals to the minds of sincere men has led Christendom somewhat apart, and has weakened the power of the company of Christians to lead men to Christ. John R. Mott has said, "A disbelieving world is the price we pay for a divided church." No other living Christian has had a better opportunity to formulate a fair and accurate judgment. May it not bo that we can best accomplish the purpose of Christ's coming by laying aside the weights of our differences and by pressing forward as one force for Christ? Let the Congregationalist and the Presbyterian and the Baptist and the Methodist and the Disciple of Christ and every other representative of a divided church stand shoulder to shoulder with each of the others, and when all step forward together the disbelieving world will have no excuse for sin except the love of it.

◆

An angel's message is often hidden in a woman's song.

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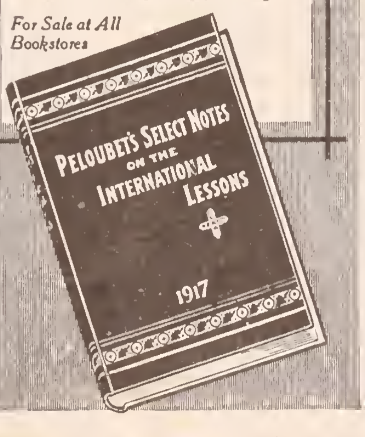

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Christmas Lesson: "Unto Us a Son Is Given"

International Sunday School Lesson for December 24
Isaiah 9

Advent Messages: Isaiah's, Matthew's and Ours

By George D. Allison, Ph.D.

Isaiah's Hope

THIS message of Isaiah was uttered in a time of war and dread. The north country of Judah was devastated by the military power of Rezin, king of Damascus, and Pekah, king of Samaria. Jerusalem trembled and prepared for the siege. Isaiah (chapter 7) counseled confidence. Who were Rezin and Pekah compared with God? "If ye will not believe how can ye rest secure?" But King Ahaz could not rise to the occasion—he chose the dangerous and tricky play of politics instead of a resolute and trustful defense. He called in alliance the great dominating despotism of Assyria to help him,—with fearful consequences for years to come. Galilee lay in darkness and despondency awaiting her impending fate. The dread Assyrians had come!

Such an explanation of the times of Isaiah helps us to see the primary meaning of his message to his contemporaries. For in such an hour he arose and prophesied of the coming of a greater than Ahaz, a Messianic King who should deliver Galilee, and bring them out of the shadow into light and joy. In the presence of a weak counselor who had increased war and sorrow Isaiah spoke of a God-sent leader who should be a Prince of Peace, a wonderful Counselor, an eternal Father and divine Hero to his people. With justice and righteousness the coming King would make permanent all that was noblest and best of the people of Israel and of the house of David. It was a message of hope.

Matthew's E perience

A THOROUGH Jew of Jews, Matthew the Evangelist writes his book, his Life and Teachings of Jesus of Nazareth, for one definite purpose,—namely, to show that in Jesus this agelong hope was fulfilled. The aspirations and needs of Israel had at last been spiritually met by an actual person! The Messiah had come! He had come even in Capernaum, in Zebulon and Naphtali, that it might be fulfilled which was spoken by the prophet Isaiah. Galilee had heard him and had seen his wondrous works, as he called his disciples and "went about in all Galilee, teaching in their synagogues, and preaching the good tidings of the Kingdom, and healing all manner of disease and all manner of sickness among the people." The common people heard him gladly. On the mount he gave his Beatitudes and the wondrous Program of the Kingdom. Men began to say, "Is not this the Christ?" For the promised glories of the Messianic era were being witnessed everywhere, the sick healed, the truth taught freely, the poor ministered unto.

Matthew himself had been a taxgatherer under the Roman exploiters, and was sitting at his booth "as Jesus passed by." The spell of the Son of Man came upon him, and the hidden hunger of his soul was satisfied. He arose and left all to follow Jesus. Then Matthew tells us how Jesus, having brought light and joy in Galilee, went on to Jerusalem. The loyal Galileans sang "Hosanna to the Son of David" and "all the city was stirred, saying, Who is this?" Matthew declared it was the realization of Isaiah's predictions, even of "Tell ye the daughter of Zion, behold, thy King cometh unto thee."

Rejected but Undismayed

BUT the priests and the rulers, blinder than Ahaz, would have none of him, and they persuaded the Jews and the Romans to work their will upon him. Yet though the song of the angels on Christmas Day was hushed in the darkness of the Great Rejection on Calvary,
Matthew held that the Messiah had n
failed, but had begun his kingdom in t
souls of his followers. So he closes l
narrative of vital experience with
vision of the risen Christ, who sends l
disciples out into all the earth to tea
men to observe all things which
commanded. Not for Israel alone, b
for all nations. Not a limited and ter
poral power at Jerusalem, but the ui
versal power of the Spirit and the pre
ence of the Great Companion foreve
"Lo, I am with you alway, even un
the end of the world."

Our Challenge Today

Ye are my witnesses, saith the Lor
What shall we do with the message
Isaiah which forms our lesson toda
What shall we do concerning the expe
ence that was Matthew's and Luke
and John's? Yea, and not theirs onl
but the experience of Paul and U
filas and Wyclif and Luther and Li
ingstone as well? How shall we reali
the Advent of the Messiah this yea
To Isaiah a hope, to Matthew an expe
ence, to us the Advent message is
challenge.

Where the people sit in darkness a
the shadow of death we must let t
Light of the World shine brightes
Where the people are decimated l
famine and oppressed by conquest
must increase their joy by coming
His name. The Spirit of the Lord mu
be upon us, anointing *us* to preach go
tidings to the poor, to bind up t
broken-hearted, to proclaim liberty
the captive, and to comfort all th
mourn. This is our Christmas task.

Hear the bitter cry of the childr
from far-off Armenia, and Albania a
Poland a little nearer home! Look o
upon stricken Serbia and Belgium a
all the sorrowing multitudes of t
Great Powers themselves. Listen
Jesus, who says, "Whosoever shall gi
a cup of cold water to one of these litt
ones shall in no wise lose his reward
Listen to the indignant Christ—"I w
hungry and ye did not give me to ea
I was thirsty and ye gave me no drin
naked, and ye clothed me not; sick a
in prison, and ye visited me not." W
we array ourselves with the selfis
stupid, unseeing ones who in that d
will dare to say, "When saw we th
hungry, athirst, naked, sick or in priso
and did not minister unto thee?" F
his answer will surely be, "Verily I s
unto you, Inasmuch as ye did it n
unto one of these least, ye did it n
unto me." And the vision of strick
Europe, Christmas, 1916, shall co
back to haunt our souls with remorse.

Paul dared to close his mighty Gos
message to the Corinthians, after a pæ
of victory over death and the gra
through our Lord Jesus Christ, with
appeal for a collection for the poor. T
first organized activity of the weste
churches was for relief of the suffere
in a famine, a charity that was a genui
grace of Jesus working out in deeds
service. There is an immeasurab
greater need now than in Paul's da
but also an immeasurably more nume
ous and more wealthy body of profess
Christians. Despair cries aloud in o
time—"No man careth for my soul
The blinded, crippled youth of Fran
and Germany, the orphaned childr
of a dozen nations, the workers of t
devastated farmlands and the peop
of ruined cities—what a cry! "Ho
long, O Lord?"

The Need of Light and Love

IF Christian America responds to t
challenge of Christ as voiced by
the churches and by all his agencies
service today, the people who now sit
darkness shall see a great light. J
shall come into the world again. Fai
will awaken in countless hearts that no
are failing. Not only will the bodies
men be nourished, but their souls will
fed and builded up. Because new tr
in God, new faith in the possibility
brotherhood will be born. Love ma

st by *his* disciples, light sent forth in s name, will preach most effectively e claims of the Son of God upon the oubled hearts of men.

With all the efforts of the Christian erald Family goes the message "In is Name." To the warring world the nerican Church registers its faith in e reign of the Prince of Peace, foretold Isaiah long ago, rejected by the fa-ored race who saw him, and rejected ain in our our own time by nations d rulers in blindness of hatred, or in eed of gain, or in mad unbrotherly ar. To our distressed neighbor repub- of Mexico we would also go in the irit of the Good Samaritan. The urch desires to supplement the great rbearance of our President and our ongress with the active ministry of issionaries of Light and Love, bearing e education and vital religion as hristmas gifts to Jesus Christ.

"Christmas, Christmas Everywhere"

THE message of Christmas was never more needed: "The sanctity of otherhood and the home above all tional vanity and worldly pomp and mmercial greed; the supremacy of the iritual values in the individual life; Peace on earth among men of good ill."

In large degree the spirit of Christmas s become established — in the home, in the local community, in child-caring and child-teaching agencies without number; even to a considerable extent in business. But *internationally* the Spirit of Christmas is not yet. Yet Jesus lived and suffered and rose again from the dead that the Spirit of Christmas might be universal. He dreamed and labored and taught that there might be universal love and honor, goodwill and peace, brotherhood among men and invincible confidence in God. Let us do something worthy of him, in response to the Call of the World, to show *international goodwill*, love to the alien and the turbulent and the oppressed of all nations, that in some true sense on Christmas Eve, 1916, Phillips Brooks's carol will be fulfilled—"Everywhere, everywhere, Christmas tonight."

Christmas, where children are hopeful and gay,
Christmas, where old men are patient and gray,
Christmas, where peace like a dove in its flight
Broods o'er brave men in the thick of the fight.
Everywhere, everywhere, Christmas tonight.

For the Christ Child who came is the Master of all:
No palace too great, no cottage too small:
The angels who welcome him sing from the height,
"In the city of David a King in his might."
Everywhere, everywhere, Christmas tonight.

Sunday School Methods

By FRANK L. BROWN, Joint General Secretary World's Sunday School Association.

Bible Courses for Women

QUESTION. I am the newly-elected president of our young ladies' Bible class. We have a class organization d meet once each month. Last year we udied about twelve important women of the ible. Could you suggest something that ould be instructive as well as entertaining r the coming year? MRS. E. W. C.

ANSWER. The Young Women's Christian Association, 600 Lexington Avenue, New York, publish special ourses of lessons for girls, young women d women. One of these, "Christian itizenship for Girls," by Helen Thourn (40 cents), deals with a girl's relaonship to home, work, worship, recreaon, friends, etc. Another, on "Chrisanity and Amusements," by Richard . Edwards (50 cents), is a study of creation as one of life's master forces. he course on "Lives Worth Living," y Emily C. Peabody, deals with biographies of women of the Bible, folowed by modern biographies of corsponding types of women. For the ummer "Out of Doors in the Bible," by thel Cutler, will be good. "Questions r a Young Woman of Today," by hoda E. McCulloch, is a Biblical tudy bearing on life and its relationhips. Margaret G. Brooks has a ourse on "Message of the Earlier rophets to Israel" which gives forty imple lessons on Isaiah, Amos, Hosea nd Micah. Charlotte H. Adams has lso a course on "The Mind of the lessiah."

These books and courses, principally y women for women, should meet the ital needs of young women of today r the application of the Bible to life.

The Methodist Book Concern is lanning to bring out special courses of ssons dealing with life problems and he home. You should examine careully the graded lessons for the Seniors ssued by the International Sunday chool Lesson Committee.

How a Lady Superintendent Did It

Question. We are a country Sunday school. hey had Sunday school every two weeks r a few years, but for some cause it was bout dead. Last winter the average attendnce was not twenty. In January they lected new officers, and for some reason never could see why elected me superinendent. I had never held that office, and told hem I did not like to take it. There were any reasons for this, but there was no change nade, and for a few weeks I worried about it rom one meeting to the next, but I was etermined to do my best and bring the chool up to a working basis again

I first set to work by having a social at my ome, a log cabin of one big room. We cleared 28, and then proceeded to buy some Sunday chool supplies, furnishing every one with uarterlies. Some said, "They will forget to ring their quarterlies." I told them we would try it at any rate. In the quarterly was an advertisement of the "Little Cross and Crown" system of awarding pins for attendance. By the way, we were steadily gaining in attendance, reaching upward of thirty. I put this pin matter before them, and with one accord they voted to have them, and also voted to have Sunday school every Sunday, and in the morning, and you should see them come. We have an average attendance of fifty now and on Easter Sunday gave a really splendid program to an audience of 110. This was in our little country schoolhouse. You wonder what I am trying to get at in this, but if we can keep them together and steadily increasing in attendance we are bound to reach my desire, which is that every one may be led to God. The younger ones are not so hard to deal with, but there is a large number of girls and boys from fifteen to twenty years old who have drifted away. Some have come back. How can we get them all back and then keep them?

Very soon now we expect to have a preaching service at least once in two weeks. "Can you imagine a Sunday school running for several years and a very large percentage can't tell where to find the books of the Bible? Within the next two weeks I am going to see how many families I can get to subscribe to the Christian Herald. I think it will help in some homes. We have nearly every child from four to fifteen years in the community coming every Sunday, but I want these young men and women, too.

Answer. May we answer this earnest worker that the very best way to get in those young men and women is to form those you have into an organized class, even if there are but a few, with officers and a class name and motto, and a monthly week-night meeting. Then send them out for new members, and, as they come in, form Membership, Social and Spiritual Committees out of the class, and give them some neighborhood or missionary work to do. Your State Sunday School Association or the International Sunday School Association, 1416 Mallers Building, Chicago, will send you leaflets on how to organizo the class and "Weekday Activities." Secure samples of organized class pins from D. C. Cook Publishing Company, Elgin, Illinois. I am sure you will get all these young people back by this plan.

◆

FIFTY-TWO years as a Sunday school teacher was the record of Professor J. Harry Deems, of the First Baptist Church of Baltimore on Sunday, September 17, 1916. Professor Deems began in 1864 with a class of boys, many of whom are now leaders in the life of the church. He now teaches an adult class of women

THE West Virginia Conference of the Methodist Episcopal Church is pushing a vigorous campaign for the Conference Claimants' Fund. Rev. S. K. Arbuthnot of Buckhannon, W. Va., has been appointed field agent for the campaign.

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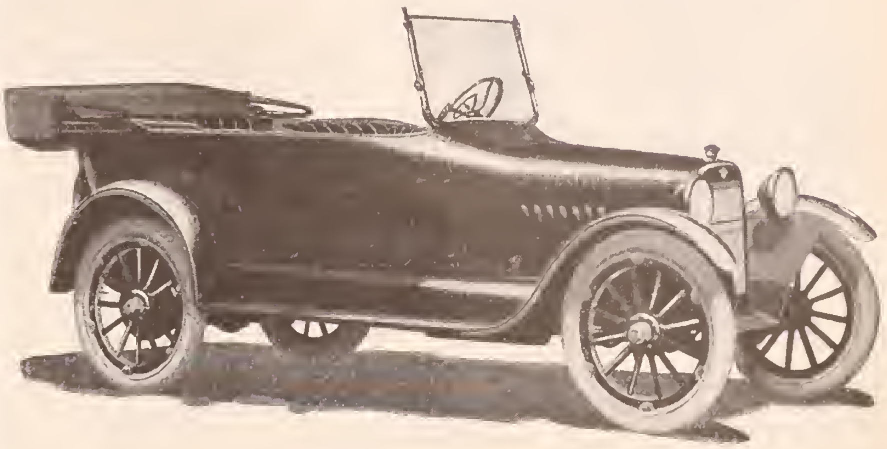

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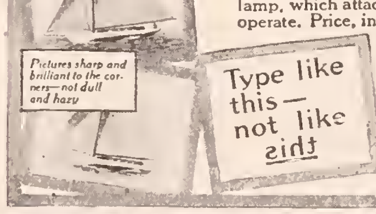
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My Happiest Christmas

By MARGARET E. SANGSTER, Jr.

JUST out of curiosity—pure unadulterated curiosity—I asked six friends of mine how each had spent his happiest Christmas. And the six answers were so utterly different that it occurred to me that you might be interested in them. The six friends were very different people, too—a mother of seven children, a college boy, a society girl, a business girl, a social service worker, and an old soldier.

THE mother of seven children was darning stockings—little stockings with truly awful holes in them—when I called on her.

"How did I spend my happiest Christmas?" she answered my question. "Goodness, honey, I don't think I've ever spent a Christmas that wasn't happy—and yet—" she smiled.

"The first year that I was married," she told me, "John—my husband—and I went in for very fussy gifts. I embroidered him a Turkish house coat and slippers (no, dear, of course he never wore them!), and he gave me a diamond pendant that was far too fine to match anything that I'll ever own. And we had a lovely dinner, and holly wreaths in all the windows, but—well, somehow *something* was missing.

"And then a year went by, and the day before our second Christmas Sonny was born. And when Christmas morning came I hardly realized, at first, that it was Christmas. We'd been too busy to bother with gifts, and there wasn't a holly wreath in the house. But suddenly, as I glanced down at Sonny's little head resting on my shoulder, it swept over me that it *was* Christmas—and what Christmas meant.

"And when John came in and looked at Sonny with a scared, proud look on his face, I knew that our Christmas gift was the only one that had ever really mattered. . . .

"And that was *my* happiest Christmas!"

THE college boy was tipped back in my biggest, softest chair as I asked him the question.

"Do you really," he half stammered, "want to know about my very happiest Christmas?"

"I do!" I answered.

The college boy smiled faintly, self-consciously.

"I think you'll understand," he said at last, "but somehow a feller's always afraid of being laughed at.

"It was my first year in college and Christmas eve was a big night with the students. Lots of noise and fun—harmless fun, mostly. But, somehow, I got mixed up in a little—fun—that wasn't harmless. I remember drinking some stuff out of a bottle, and then the next thing I remember was waking up in bed, at home, with an awful headache. I don't remember how I got there. And—it was Christmas morning.

"It wasn't long before my mother came into the room with my Christmas gift—my first gold watch—in her hand. And I knew from her face that she'd seen me the night before.

"'Mother,' I said, 'what can I give you for Christmas?'

"She looked at me. And then she turned and gazed out of the window.

"'Boy,' she said, 'I guess you know what it is that I want most of all!'

"And so I gave her a promise for a Christmas present. And I've kept it. And—that was *my* happiest Christmas."

THE society girl had slowed down her car and picked me out of the crowd of pedestrians. She was driving, herself, and the cold air had made her cheeks all aglow.

"I'm Christmas shopping!" she told me.

"Christmas?" I echoed. And then I asked her. "What was your happiest Christmas?"

"My happiest Christmas," the society girl told me, "was last year. I had just 'come out,' and on Christmas we gave a great house party at our country place. It was an old-fashioned party, and we had mistletoe hung up in the living-room. And," the society girl laughed softly, "Ted saw me as I stepped under it, and we were all alone in the room, and he kissed me. It was then that I first knew he—cared.

"Of course," the society girl hurried on, "that was my best Christmas, because it was the first Christmas that I could really entertain. And my gifts were lovely, and my party was *such* a success—" But I could see a bulge under her driving glove, on the third finger of her left hand. And I knew why it had been her happiest Christmas.

THE business girl is one of the smallest parts of a great concern. Day by day she does her work—a tiny wheel in a great machine. And sometimes, so she phrases it, "the monotony gets" her.

"I was tired that Christmas," she told me. "You see, it was the first Christmas I'd been working, and the first Christmas"—she choked—"that I hadn't had a home. You know how suddenly daddy and mother—left us? The idea of a Christmas without them simply floored me.

"I roomed alone in a big dingy house. And on Christmas eve, as I tramped up the long stairs, I bumped into a girl who was coming down. Her nose was pink. She'd been crying.

"Somehow I forgot to be conventional. 'You're lonely, too!' I said.

"'I am!' answered the girl.

"Well, she came up to my room and we talked things over. And the upshot of the matter was that on Christmas Day we had gathered all the lonely girls in the house together. And we went out and had a perfectly corking Christmas dinner at a big glittery hotel. It was," said the business girl, "one of my happiest Christmases. I often wonder why other lonely girls don't try it!"

THE social service worker chuckled at me and looked, with a humorous twinkle, around her crowded little room.

"I'm so busy each Christmas," she said, "that every one's the happiest. After all, if you're busy you're bound to be happy.

"On Christmas I always get up early and go visiting. I go into the slums and invite the poor kiddies to our Christmas tree in the afternoon. And most of them hang on to my skirts and say,

"'What's Christmas, teacher?'

"And then, on Christmas afternoon, after they've seen the tree and had their gifts, I gather them together—the little ones who didn't know the meaning of our Saviour's birthday. And I tell them about the Baby in the manger and the gift that he brought to us. And they go away, perfectly spellbound with the wonder of the story.

"That's why every Christmas is a happy one to me. For I help make little aliens little citizens—not only of our United States but of God's country. 'I love to tell the Story!' That's why every Christmas is a happy one to me!"

THE old soldier was talking to a quite large audience when I heard him.

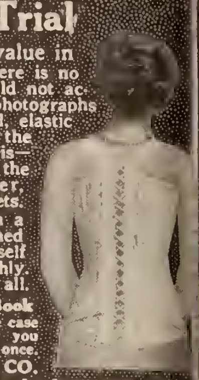
"My happiest Christmas," he said, "was spent on the battlefield.

"We had had a hard day and little to eat, and we were tired. Up to sundown we didn't remember what day it was. And then, just as the campfires were being lighted, one of the boys yelled: 'Hey, fellers, know what day it is?' And then, all at once, we did remember.

"The other camp was not very far from us, and while we were on picket duty we had got to be sorter friendly—the sentries for the other side and us! Somebody'd often yell out, 'Hello, Yank!' and somebody else'd say, 'H'lo, there, Reb!' and then there'd be a laugh.

"It was Christmas Eve and the fellers in the other camp were lighting their fires, too. And then, somewhere in the darkness, someone—a boy, I guess, started to sing—

"'Silent Night, Holy Night—
All is calm, all is bright—'



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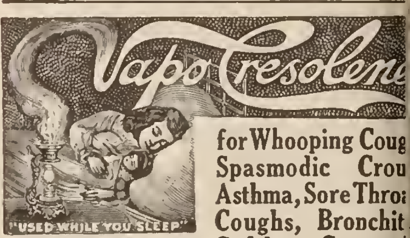

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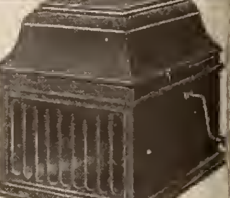

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And we stopped, quiet as dead men. listen. And when the boy finished ging, another voice—on our side this he—began to sing some cherished ng. I've forgotten just which one. t I felt my eyes growing wet. And fore long we were all singing together, th sides of us. And then, before long, 'd forgotten about war. And one of who was a preacher onee, stood up d told about Christ and how he said ve one another.' And then, somehow, found I was shaking hands with a feller who was wearing our enemy's uniform. And other men were shaking hands, too. I don't know yet how we all got together, but somehow we did, and it was love, not hate, we felt that night.

"And that was my happiest Christmas!"

AND that is the secret of a happy Christmas for any one. Little children, gifts, love, friendship, peace—and the telling of a glorious Story that never grows old.

Good Will Toward Men

Continued from page 1349

Her visitor bridled a bit.

'I guess you didn't know Fred real ll, or you'd know, *you'd know*, he uldn't take directions from a woman. was a manly man. And I loved him, ," she ended, with a companion .

She looked such a weak creature that iss Wick felt almost ashamed to hate r. She took up the pink cretonne bag d turned down a hem with shaking gers. She had on three rather nice gs, which had come down in the mily. She only wore them in the ernoons when her work was done. e watch-chain about her neck had en her mother's. It had the substanl look of jewelry purchased in the ys when gold was at a premium. It ttered as it hung about her neck. And e had a gold thimble, too, which had ne duty for three generations. Miss ick withdrew herself behind that pressive glitter and in one moment ssed from a sorrowing woman into a iet, observant hostess.

"Won't you take a more comfortable air, Mrs. Fisher?" she asked, politely.

She had said Statira in the time of her rprise and emotion; but now the bars re up again. The visitor was not mindful of the change.

"I'm quite well here," she returned, ntly.

"Are you living in this neighborod?" Miss Wick inquired, with an crease of gentility.

"Yes. At the James place. I thought I came back where I was known I ight get sewing to do. I thought some my old friends might remember."

"There's been a lot of changes," Miss amilla said, bruskly. "All your lks are dead and all his folks are dead. nd we've got a good, competent dressaker here already. I don't believe ybody will want to change."

The widow's head drooped.

"I hoped to get work," she faltered. And then there was the house to live . So I came back with my little girls settle down."

The cretonne bag slipped a little in liss Camilla's hand.

"Have you children?" she inquired.

"Three little girls. We lost our boys. llie, the baby, is four. And Marion is x. And——"

She hesitated a trifle. She seemed to e trying to steady her voice.

"And Camilla is eleven," she finished.

"Camilla!"

"Her father wanted her called that. e fancied the name."

Oh, the days of long ago! Oh, the ictures of the past! Miss Camilla ut a trembling hand up to her face.

"Was that one of your girls I saw shoveling snow off the shed roof this morning?" Benedict asked.

"Yes," Mrs. Fisher replied. She turned a little sideways so as to include him in the conversation. "That was Camilla. We came right into that cold house in the depth of winter. I had a little coal sent out from the station and we found some wood in the shed. The snow was leaking in one corner of the roof, so Camilla cleaned it off for fear it would wet the wood. She's a great hand to do things."

She retied her bonnet strings and buttoned her coat at the neck. "I guess I must be going," she said. "I left them alone."

Miss Camilla laid down her bag and rose up. She did not shake hands, but bowed in a very ceremonious, polite fashion.

"I hope you won't get cold coming out in the snow," she said. "Put your comforter on. Benedict, before you open the door. Good-night. I hope you won't take cold," she insisted, politely.

She was still standing where he left her when Benedict came back. She was gazing in front of her in an absent sort of way. Her lips twitched. In a moment, however, she sat down again and began to fold up the bag. She laid it in a fine white handkerchief and stuck her threaded needle in the top.

"I feel sorry for that little woman," Benedict said. "She can't make a living on the James place. The soil's too poor. And I don't believe there's much of an opening for a dressmaker. How's she ever going to get on?"

He looked at his sister for an answer, but none came.

"What's that bag for?" he asked, irrelevantly.

"It's a Christmas present for Mrs. Judge Homer," his sister replied. "It's just two weeks to Christmas now."

"Why, so it is!" he rejoined, with surprise.

Nothing more was said until they went to bed, and then Benedict paused in the upper hall to kiss his sister with an unwonted show of affection.

"Good-night, old girl," he said. "Seeing as it's so near Christmas and all, don't you think you might find some work for Mrs. Fisher to do?"

His sister did not answer, but after she had reached her own room she stood at the window for a long while looking vindictively in the direction of the James farm.

"That woman ruined my life," she said to herself.

To be continued

Among the Workers

ON Thursday evening, October 26, about 600 Bible-lovers, many of them former udents of the Moody Bible Institute, met at e Marble Collegiate Church in New York a meeting of appreciation for the helpful rvices rendered by Dr. C. I. Scofield in his ible work. Dr. David J. Burrell, pastor of the larble Collegiate Church, welcomed Dr. cofield. Dr. James M. Gray, dean of the hicago Bible Institute, made the principal ddress of the evening. Dr. Howard A. Kelly, amous surgeon of Baltimore, greeted Dr. cofield as one of God's prophets. Dr. Scofield aid that as he grew older the word that grew g to him was "grace." He said, "We don't ear much today of the blood of Christ, yet very blessing we have rests in that cross that as reddened by that precious blood."

EVANGELIST W. G. ("Big") MASON is conducting meetings in the Army . M. C. A. buildings on the border. Reorts show that all appeals for cleaner thinking nd better living meet with a large response rom the men, who are glad to get away from what they call the "seamy" side of army life. In the meetings addressed by Mr. Mason several hundred militiamen are reported to have declared their intention of giving themselves and God "a square deal."

ANCHORAGE, Alaska, which though only two years old boasts a population of 4,000, has a new Presbyterian church which cost $4,000, $2,200 of which was given by the residents of the town. The church, dedicated July 16, was planned as a community house. The basement is fitted for use as a night-school and reading-room and for social gatherings. The Presbyterian Church has fifty-six missionaries working in Alaska.

MISSIONARY T. J. Bach writes from Maracaibo, Venezuela: "I wish to thank the Christian Herald and its readers for your kind letter inclosing check for $28, to be used for the Lord's work here. My fellow missionaries unite with me in thanking you for the help you have given us in the past and that you always remember this neglected field."

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If the rubber footwear you buy bears any one of these trademarks, you get high-quality, perfect-fitting, good-looking, serviceable rubber footwear. Look for these quality-marks.

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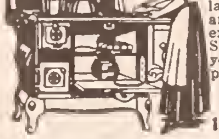

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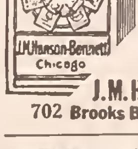

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POCKET S. S. COMMENTARY

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A LETTER TO EVERY SANTA CLAUS

The Christian Herald, Bible House, New York City.
Office of the Secretary.

To our friends, one and all:

WILL you let us help you with your Christmas giving? Here are twelve tests of a good Christmas gift. They will prove of very real value if you will use them, and while we suggest the Christian Herald as one gift that will stand the tests, this interesting table is for general application.

Good magazines are coming to be used more and more as Christmas gifts, and rightly so. Every year numbers of our readers give the Christian Herald to friends and relatives, and consider that there is no more easily selected or conveniently sent or satisfactory Christmas gift possible. In fact, two gifts are provided in subscribing for the Christian Herald for a friend, as we will presently explain.

But this year there are special reasons why the Christian Herald is an ideal Christmas gift. It is a time when extravagance in Christmas giving is out of place, because of world-wide hardship caused by the war. It is a time when Christmas gifts might well reflect as never before the Christ whose birthday we celebrate. It is a time when men's minds are peculiarly susceptible to the real Christmas message of peace, good will among men. It is a time when Christmas giving should spread cheerfulness and hope and happiness in large measure.

Among the gifts that fit into this situation is certainly the Christian Herald. Please let us remind you briefly what you give to your friend, your nephew's family, your boy away at school, your mother, your business associate, *anyone* when you give the Christian Herald as a Christmas remembrance:

You give *for a year* a weekly summary of the important news of the whole world, including the events of the war.

You give fifty-two sermons by America's leading preachers.

You give the splendid, profusely illustrated Maynard Owen Williams articles from the Orient, where he is traveling as our own representative in search of new things to tell.

You give a scholarly treatment of each week's Sunday school lesson; Helps on the Young People's topics; the stimulating experiences of the Prayer League, now many thousands strong.

You give that unique page, The Bible and Newspaper; Daily Meditations written especially for the Christian Herald by the most helpful and spiritual of modern ministers; the ever different and always interesting Mail Bag page.

You give Margaret E. Sangster's inimitable articles and poems.

You give a wealth of fiction and poetry, and very many special articles on important subjects.

You give a liberal selection weekly of good pictures, and fifty-two art covers that are the delight of all our readers.

You give besides all this much other timely matter on a wide variety of subjects; and while the whole atmosphere of the Christian Herald is newsy, cheerful, invigorating, its steady influence is for Christian living in every walk of life.

So in the Christian Herald you give a hundred up-to-the-minute books on travel, poetry, fiction, current history, Bible study, religious thought, art, prayer; books that arrive weekly, available, attractive, convenient, sure to be read.

If then a selection must be made of one gift only for this or that friend, why not the Christian Herald?

Before going on to the twelve tests, allow us to state another reason why the Christian Herald may well be included by you among your Christmas gifts this year.

How to Tell a Good Christmas Gift

THESE *tests are always safe, but especially should Christmas gifts in this year of war sorrows be free from frippery, mere temporary worth, the solely worldly or material value. This is the first test—Genuineness.*

The second: A Christmas gift should be in keeping with one's purse.—Unostentation.
A Christmas gift should display good taste.—Carefulness.
A Christmas gift should confer a real benefit.—Thoughtfulness.
A Christmas gift should produce unfeigned pleasure.—Interest.
A Christmas gift should be something you would wish associated with thoughts of yourself.—Friendship.
A Christmas gift should, if possible, be something that can be shared with others.—Kindliness.
A Christmas gift should, as long as it lasts, give as much delight as on Christmas morning.—Quality.
A Christmas gift should be something you yourself would be glad to possess.—Sincerity.
A Christmas gift should be something you have selected, not something picked up by chance.—Heartiness.
A Christmas gift should be something you take pleasure in thinking of afterward as having been given by you to your friend.—Satisfaction.

Chiefest, the Christmas gift (from a Christian) should suggest Christ. This is the final test. The real Christmas gift should make for peace and good will among men. This it does to some extent through such qualities as the above. The personal message with the gift can accomplish much. But best of all, let the gift itself do it.

WHICH one of these requirements in the ideal Christmas gift does the Christian Herald at two dollars a year, arriving every week, packed with good things, chiefly pertaining to the Kingdom, fail to meet? Please test *each point* with the Christian Herald in mind as a possible gift to any one on your Christmas list.

We believe you are interested in the continued success of the Christian Hera Perhaps you have wished you could get this or that person to subscribe, both a benefit to him and a help to us. You know from what we have said in the paper late that we greatly need to increase our subscribers. You intend to spend t dollars on some one, probably as much as that on several. Can you do better w the same amount of money than to subscribe for the Christian Herald for yo friends? Whereas for us you would be adding one, or two or more, to our list subscribers. Here is a very practical and beautiful way in which you can sh your interest in the Christian Herald.

To the twelve tests will you let us add another especially designed in our o interests? *The ideal Christmas gift might well be something in the purchasing of wh someone is helped.*

In urging the Christian Herald upon yo consideration as a Christmas gift, we are s cerely trying to help you solve some of yo Christmas problems in a satisfactory way. B we are also, of course, desirous of *your* help meeting the emergency which concerns *us* in t increasing cost of manufacture, and as a frie you can do us a no more kindly courtesy th to use the Christian Herald as a Christmas g this year, *and without expending one dollar t you did not plan to spend in some form Christmas giving.*

We stated that in giving a subscription the Christian Herald as a Christmas prese two gifts become possible. You are practica in the position of sending us a new subscripti and are therefore entitled to the special off on the following page, provided your su scription is for someone not now a subscrib Any one of the splendid selection of boo which are thus available to you will make itself an excellent Christmas gift. So for t dollars you can give the Christian Herald a all that that means as one Christmas gift, a one of these very desirable books or magazin as another. Or of course you can have t extra magazine or the book sent to yourself.

And note further that to each person f whom you subscribe to the Christian Herald a Christmas gift, we will send a most beau fully printed message from Rev. J. H. Jowet a card in black and red and gold design, fo inches by five and a half when folded, beari a printed announcement of the gift of t Christian Herald from yourself, your nan written in—a Christmas remembrance in itse One of the pleasantest things about the gift of a good magazine for Christmas that upon the receipt of the announcement that it is coming for a whole yea pleasurable anticipation and warm gratitude are at once awakened. It is a ve delightful experience to find one's self placed for a year upon the mailing list such a magazine as the Christian Herald as a gift.

And more: If your gift subscriptions reach us before December 18 we w send in addition to the Christian Herald for 1917 the present Christmas numb (December 20) which will have four pages of wonderful Japanese pictures heavy paper, two of the pages being printed in three colors; and also the Ne Year's number, December 27.

The magazine club offers on the page following this also can be use with satisfaction in Christmas giving, in connection with the Christian Heral Do not overlook them. Below you will find an order blank for yo convenience. It will cost you scarcely a moment and no trouble at all select and send the Christian Herald as a gift and indicate where book "club" magazine is to be sent.

The Christian Herald wishes you a merry Christmas and a happy New Yea

(***You can have your own renewal and one new subscription for $3.00***)

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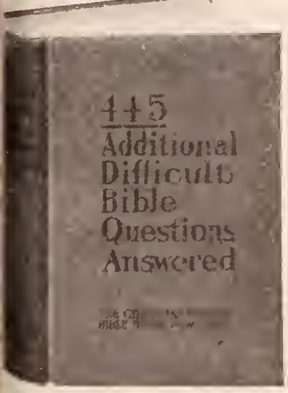
45 ADDITIONAL DIFFICULT BIBLE QUESTIONS ANSWERED

A HELP OVER THE HARD PLACES



WHEN the earlier volume entitled "555 Difficult Bible Questions Answered" was published, it met with such an enthusiastic reception that we have been encouraged to follow it with a second volume. Like its predecessor, it forms a compact repository of information, invaluable to pastors, scholars, students, laymen and the general reader. It illuminates and explains a large number of obscure passages, many of which might be misunderstood by the average reader.

Presenting the work of the ablest and soundest expositors in all the denominations, the new book will be found a help to many inquiring souls over the "hard places" in the Bible, and a comfort and encouragement to all who are earnestly striving to learn the truth as presented in the Word.

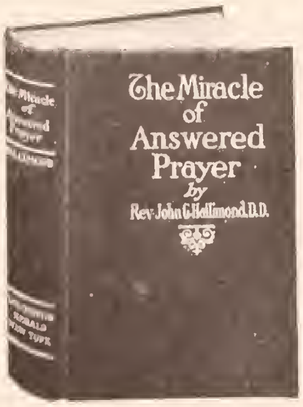
We will send a copy of "445 Additional Difficult Bible Questions Answered," postpaid, together with the Christian Herald for one year, for $2.35.

Or, we will send a copy to present subscribers as a reward for sending us one new yearly subscription to the Christian Herald with $2.00.

HE MIRACLE OF ANSWERED PRAYER

By REV. JOHN G. HALLIMOND, D.D.

A Book With a Message for Every Soul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HINK of hundreds of authenticated answers to prayer, multiplied in the course of a year to thousands. This is e story told in "The Miracle of Answered Prayer." It is a ecital of tremendous and conclusive importance to the hristian world and one which cannot be controverted. It is a ook that no one can read without becoming convinced of its uth and of the wonderful goodness of our Heavenly Father ward all who seek Him in the spirit of faith and contrition.

"The Miracle of Answered Prayer" should be in the hands f every Christian in America. The facts it sets forth furnish bsolute evidence of the literal fulfillment of the Saviour's omise to his followers: "Whatsoever ye shall ask of the ather in my name He will give it you." "Ask, and it shall e given you. . . ."

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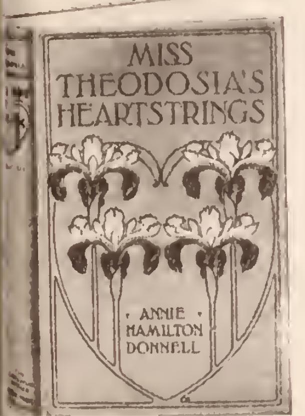
HEODOSIA'S HEARTSTRINGS



IN this irresistible novel of happiness, Miss Theodosia Baxter wandered up and down the world for three years in search of something to interest her, only to come home and find it on the upper step of her own front porch. What she found was a very much surprised child who was holding a baby on the small area of her knees. They were two of the Flagg children who lived in the house next door—Evangeline the voluble and little Elly Precious, who possessed six toes. Ere long Miss Theodosia made the acquaintance of Stefena, the eldest of the Flagg children, and little deaf Carruthers. How this quartette of youngsters reached the heart of the staid and travel-worn woman and eventually brought a romance into her own life is set forth in Mrs. Donnell's characteristic style. The thousands who have read her story about a little girl named Rebecca Mary, in the popular book bearing that title, will be all the more ready to love the irrepressible Evangeline, the ambitious Stefena, and the diminutive Elly Precious.

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Just David
By Eleanor H. Porter

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HE CHRISTIAN HERALD, Bible House, New York, N. Y.

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THE CHRISTIAN HERALD, Bible House, New York, N. Y.

Stop Eating Foods That Poison!

Why Wrong Eating is Responsible for More Sickness than Any Other Cause. How Right Eating Removes the Cause of Sickness.

By Arthur True Buswell, M. D.

Eugene Christian

Not long ago I had a talk with Eugene Christian, the noted food scientist, and he told me of some of his experiences in the treatment of disease through food. Incidentally Eugene Christian has personally treated over 23,000 people for almost every non-organic ailment known with almost unvaried success. An enviable record when one considers that people nearly always go to him after every other known method has failed.

One case which interested me greatly was that of a young business man whose efficiency had been practically wrecked through stomach acidity, fermentation and constipation, resulting in physical sluggishness which was naturally reflected in his ability to use his mind. He was twenty pounds underweight when he first went to see Christian and was so nervous he couldn't sleep. Stomach and intestinal gases were so severe that they caused irregular heart action and often fits of great mental depression. As Christian describes it he was not 50 per cent. efficient either mentally or physically. Yet in a few days, by following Christian's suggestions as to food, his constipation had completely gone, although he had formerly been in the habit of taking large daily doses of a strong cathartic. In five weeks every abnormal symptom had disappeared—his weight having increased 6 lbs. In addition to this he acquired a store of physical and mental energy so great in comparison with his former self as to almost belie the fact that it was the same man.

Another instance of what proper food combinations can do was that of a man one hundred pounds overweight whose only other discomfort was rheumatism. This man's greatest pleasure in life was eating. Though convinced of the necessity, he hesitated for months to go under treatment, believing he would be deprived of the pleasures of the table. He finally, however, decided to try it out. Not only did he begin losing weight at once, quickly regaining his normal figure, all signs of rheumatism disappearing, but he found the new diet far more delicious to the taste and afforded a much keener quality of enjoyment than his old method of eating and wrote Christian a letter to that effect.

But perhaps the most interesting case that Christian told me of was that of a multi-millionaire—a man 70 years old who had been traveling with his doctor for several years in a search for health. He was extremely emaciated, had chronic constipation, lumbago and rheumatism. For over twenty years he had suffered with stomach and intestinal trouble which in reality was superaciduous secretions in the stomach. The first menus given him were designed to remove the causes of acidity, which was accomplished in about thirty days. And after this was done he seemed to undergo a complete rejuvenation. His eyesight, hearing, taste and all of his mental faculties became keener and more alert. He had had no organic trouble—but he was starving to death from malnutrition and decomposition—all caused by the wrong selection and combination of foods. After six months' treatment this man was as well and strong as he had ever been in his life.

These instances of the efficacy of right eating I have simply chosen at random from perhaps a dozen Eugene Christian told me of, every one of which was fully as interesting and they applied to as many different ailments. Surely this man Christian is doing a great work.

I know of several instances where rich men and women have been so pleased with what he has done for them that they have sent him checks for $500 or $1000 in addition to the amount of the bill when paying him.

Food is the fuel of the human system, yet some of the combinations of food we put into our systems are as dangerous as dynamite, soggy wood and a little coal would be in a furnace—and just about as effective. Is it any wonder that the average life of man to-day is but 39 years—and that diseases of the stomach, liver and kidneys have increased 103 per cent. during the past few years!

There have been so many inquiries from all parts of the United States from people seeking the benefit of Eugene Christian's advice and whose cases he is unable to handle personally that he has written a little course of lessons which tells you exactly what to eat for health, strength and efficiency. This course is published by The Corrective Eating Society of New York.

These lessons, there are 24 of them, contain actual menus for breakfast, luncheon and dinner, curative as well as corrective, covering every condition of health and sickness from infancy to old age and for all occupations, climates and seasons.

Reasons are given for every recommendation based upon actual results secured in the author's many years of practice, although technical terms have been avoided. Every point is explained so clearly that there can be no possible misunderstanding.

With these lessons at hand it is just as though you were in personal contact with the great food specialist because every possible point is so thoroughly covered that you can scarcely think of a question which isn't answered. You can start eating the very things that will produce the increased physical and mental energy you are seeking the day you receive the lessons and you will find that you secure results with the first meal.

If you would like to examine these 24 Little Lessons in Corrective Eating, simply write The Corrective Eating Society, Department 3412, 460 Fourth Avenue, New York City. It is not necessary to enclose any money with your request. Merely ask them to send the lessons on five days' trial with the understanding that you will either return them within that time or remit $3.00, the small fee asked.

Please clip out and mail the following form instead of writing a letter, as this is a copy of the official blank adopted by the Society and will be honored at once.

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The Christian Herald Prayer League

All Christians are urged to unite with the members of the Prayer League in daily prayer at the noon hour. Also any one is at liberty to send a request for prayer or an acknowledgment of answered prayer, thereby becoming enrolled as a member of the Prayer League.

It is related of Charles Kingsley that at one time when all England was praying for release from a long-continued season of unusually heavy rain, when crops were rotting in the fields and farmers and tradesmen were desperate, he refused to join his petition with the others. "How do I know," he is reported to have said, "that this weather is not in accordance with His will, and how can I be sure that the cholera might not come upon us if, in answer to our prayers, God should take away the rain?"

Sometimes we forget that our petitions must be in accordance with His will, and often we fail to consider the possible effect upon others of an affirmative answer to our prayers. We read the verses of Scripture in which we are promised those things for which we pray in faith believing, and we forget those which show that most earnest prayer may be amiss. God always answers prayer. Sometimes he answers "yes," sometimes "no"; and sometimes the answer is "wait." For nineteen centuries we have been praying "Thy kingdom come," and yet it waits his will. Paul prayed earnestly, thrice he prayed, that he might be relieved of a thorn in the flesh, a weakness that greatly troubled him. God answered "no," but he gave grace by which Paul rose superior to every weakness.

After all, Grace is the greatest answer to our prayer. We members of the Prayer League—there were 12,952 registered members on November 25—as we approach the throne of Grace each noontide, will not be satisfied with the mere remembrance of the petitions that we bring, but will wait for the fellowship of love, for the strengthening of Grace, for the touch of the divine which will glorify our daily life and which will give us strength to bear the burdens and to face the problems from which, perchance, we have prayed to be delivered.

Mrs. R. S. R. writes that though she knows she is saved she cannot forget the sins which Christ has purged away. The remembrance of the wrong she has done tortures her and she asks the League to pray that she may be able to forget and to trust God and to love him more. Also that she might have her eyes opened to many things she might do to help some one else. The very form of her request indicates that the spirit is leading her to the answer to her prayer. Loving service for others will crowd the heart and mind so full of joy in Christ that there will be no room for vain broodings or the remembrance of sins that are forgiven. In the twelfth verse of the eighth of Hebrews there is this quotation from Jeremiah: "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." When we sin we injure both ourselves and God, but when God for Christ's sake has forgiven our sins and when he has expressly promised to remember them no more, we should pray for faith and grace to take him at his word. We should not let the memory of canceled sin stand between us and Christian living or Christian service. The members of the League will join with R. S. R. in prayer that she may be led out of her fears into paths of service in his name.

A. W. H. asks special prayer for two greatly afflicted friends, one of them suffering with cancer. He also asks prayer for the one hundred members of the class of which he is class-leader. He says, "I have bowed with you every day in prayer at the noon hour and I enjoy it."

W. H. F. writes a happy letter praising God for the recent triumph of prohibition. In the voting dry of five more states and possibly six there was an answer to thousands of prayers; but the battle for sobriety is but half w and W. H. F. asks the League to p and work for the complete abolitio the terrible traffic in alcoholic liq at home and abroad. He asks League to pray for the passage of bill now pending in Congress which prohibit the shipment of liquor Africa and other mission fields, and urges prayer throughout the sessio Congress that the representatives of people may pass righteous laws. In prayer we will all gladly join, and can do much to make our prayer eff ive by writing frequently to our rep sentatives and senators in the intere good cause represented in pending bill

Prayers are asked for revivals religion at:

Worthington, W. Va.; Melrose, V Westerlo, N. Y.; Markesan, Wis.; mington, Ontario, Canada; Dorset, Ohio; Luis Obispo, Calif.; Green Ridge, Mo.; ferson, Kan.; Trenton, N. Y.; Olney, Bourbon, Ill.; Gouverneur, N. Y.; Tac Wash.; Bryant, Ind.; Industrial, W. Va. a great revival in the West End United tist Church at Salem, W. Va.); Billings, M (for the success of revival meetings in Methodist Church); Springfield, Ohio many may be saved during evangelist meet being held here, that Dr. Anderson ma blessed in his work); Hannibal Center, N (in the M. E. Church); Quincy, Ill. (many may be saved during revival); Hazel Kan. (that many may be saved during rev meetings); Pilot, Va. (that many may saved during revival here); Thomasville, (that our town and surrounding country be mightily moved by Evangelist T. Reese); Overton, Tex. (that the boys in town may be saved); Farmington, Ark. (revival in the Bethel Cumberland Pre terian Church here).

M. E. C. ask prayer that son who has ished preparing for the ministry may b cated in a good place, that he may win to a better life.

Three parents ask prayer that their minds may be restored; two persons prayer that their friends' minds may restored; Mrs. A. L. T. asks prayer th physician's mind may be restored; seven friends ask prayer for mental restoratio strengthening for other relatives or friend

Three parents ask prayer that their sight may be restored; seven friends ask pr that their sight may be restored; ten fri ask prayer for restoration or strengthenin sight for other relatives or friends.

Thirty-two friends ask prayer for a de work of grace and assurance of sins forgive express in other ways their desire for pers spiritual blessing.

Seven parents ask prayer that their may be delivered from the liquor habit; t wives, their husbands; twelve ask prayer friends or relatives may be delivered from liquor habit.

Mrs. A. L. T. asks prayer that five sons be saved: Mrs. M. M. C. asks prayer that and wife may be saved; thirty-seven pa ask prayer for the conversion of sons; teen wives, their husbands; fifty-nine rea ask prayer for the conversion of relativ friends.

Nine readers ask prayer for special spiri blessing for others.

One hundred and one ask prayer for healing of friends or relatives, including S. G., that son may be restored to health out an operation; sixty-four, for healing themselves, including L. B. C., that ca may be eradicated from system; seven fri ask prayer for restoration of hearing for t selves or others.

Forty friends ask prayer for help or dance in financial affairs, including J. E. S., the way may be opened to enter the theolo seminary in February.

Fifty-three friends ask prayer for the g ing of various desires and needs.

Acknowledgments of answered pr have been received from the follow

R. K. H., Attica, Ohio; Mrs. W. H. Daytona, Fla.; Mother, Tennessee; Cincinnati, Ohio; E. M., Quincy, Ill.; I. C. S., Waterford, Pa.; H. J. O., My Iowa; Mrs. J. S. A., Lanesboro, Mass.; L. J. S., Sayre, Pa.; Mrs. J. F., Chicago, S. E. S., Fairbanks, Ind.; Mrs. J. B. B., C ton, Iowa; W. H. B., Lowell, Ark.; Mr M. W., Goffstown, N. H.; S. C., Jersey N. J.; Old Reader, Topeka, Kan.; M. M Toulon, Ill.; Mrs. M., Vicksburg, Miss.; E. C., Decatur, Ark.; J. A. H., Bill Mont.; A. M. S., Rensselaer, Ind.; G. A West Terre Haute, Ind.; H. S., Fred Kan.; Believer, Montana; L. B. C., Bour Ill.; Mrs. J. P., Charlotte, N. C.; M. K Corpus Christi, Texas; Reader, Logans Ind.; Mrs. E. R., Berne, Ind.; J. T. Princess Anne, Va.; F. H., Dansville, N.

The War in Europe

Continued from page 1351

ever, seem to have been attained. land was also raided three times in ty-six hours, toward the end of the od under consideration, twice by planes and once by Zeppelins, two hich latter were destroyed by the ish anti-aircraft defenses, their s perishing. Except a few casual- these raiders appear to have accom- ned little.

reece again attracted much atten- at the end of this week by the nimous refusal of the Greek govern- t to the demand of the Allies that arms and ammunition of the Greek tary establishment be surrendered. Tuesday the crown council was sum- ned, and after deliberation voted to port the government in its opposition he demands. Thousands of Greek are said to have gone to Larissa in north, where the bulk of the Greek y is, with the intention of resisting force any attempt of the Allies to e these arms. The Greek govern- t has delivered a protest to the neu- powers, including the United States, inst the "coercion" to which it is g subjected.

he government of Venizelos at nica declared war on Bulgaria and many, which has been answered by tatement that the members of this e, not being part of the armed forces an established government, will not accorded the treatment of prisoners var if captured.

n the left wing of the Allies, on the nastir front, in the region of Mon- ir, there has been rather brisk fighting rly all the week, culminating in a tle of importance on a 17-mile line extending east and west just north of Monastir. According to the German accounts an assault on this whole front was made by the Allies, who, after several hours' fighting, were forced to fall back to their original position. The Allies in their accounts claim no important advances.

West of the river Varda, the British, after artillery preparation, made an attack on the German positions with infantry, which was not successful in gaining ground. This attack by the British at this point indicated that they had extended their line rather considerably to the west.

By withdrawing troops in large numbers for use in Europe, the Russians have seriously weakened their Caucasian front, a fact of which the Turks are taking advantage, particularly in the center of the region of Mush, where they have already driven the Muscovites back a considerable number of miles, on a fairly long front. Farther to the east, the Russians admit a Turkish advance to within ten miles of Van, which seems seriously threatened.

THE western front was, except for scattered artillery duels from time to time, very lifeless. On the Picardy front an occasional infantry attack occurred, such as a British attack on the German lines near Gueudecourt, or one by the French on the northern edge of St. Pierre Vaast wood, both of which failed. On this same front the Germans raided the British positions northeast of Beaumont, north of the Ancre River, and brought back 160 prisoners. South of the Somme the French attacked near Bouchavesnes, but accomplished little.

Japan's Premiers Discuss America

Continued from page 1355

Remembering the Christian Herald's Famine Relief Work

RING the time he was war minister, the famine in the Sendai district caused great ering, and he speaks in highest terms of the t the Christian Herald took in the relief k. He cooperated with Mr. Deforest and hop Harris in every possible way, but says t the suffering would have been much ater had it not been for the timely assist- e of the American friends who responded erously to the appeal for help.

ollowing a few questions as to the extent my travels in Japan and Korea, and the ression of a high regard for the work of the ristian Herald, the new prime minister said: I have no particular statement to make at s time, but since there seems to have been rehension in some American circles as to course I shall follow, I am willing and xious to say that I have no desire to govern h the sword. One who expects that of me s not understand the tasks I have per- med, nor the spirit in which I performed m. I have many friends among the foreign ssionaries in Korea, prominent among whom Bishop Harris and Dr. Arnold of the glish Church mission, and they know the ture of my work there. Ever since I was a y there has been friendship between Japan d the United States, and it is my sincere sire to see this time-honored friendship last ever. In assuming the office of premier, shall labor to insure the permanent pros- rity of the land I serve, and friendship with nerica is an important factor in this desired ndition."

We spoke of the change in the Korean hools and the dropping of Bible study from e curriculum of mission schools.

"As a national measure," he explained, his change was necessary. It simply brings e mission schools in Korea under the same gulations which prevail in the Japanese gov- nment schools both for Japanese and oreans in Korea and in all schools in Japan. here is perfect freedom of religious belief, d not only tolerance but friendship for hristianity. The doing away with Bible udy in Korean mission schools is a national d educational measure and not a discrimina- on against Christianity. The fact that hristianity is still increasing its hold on the ople is shown by the increase in the number Bibles sold. Both Dr. Mott and Dr. Speer ve talked with me concerning the matter, d they agree that, under the circumstances, e move was necessary and just. The Chris- an missionaries in Japan understand our otive and the wisdom of our decision."

A Warm Advo ate of the "Open Door" in China

ASSURING Count Terauchi that in case he preferred not to answer, I would understand his position, I then asked about the probable action of Japan in Manchuria and her attitude toward the activities of the American International Corporation in railway and canal-digging enterprises in China.

"As for Manchuria," answered the premier, "Japan fought two wars in which she rightly earned whatever privileges she has there. No question of the Open Door—which Japan will seek in every way to maintain in China—is involved in the Japanese activities in Manchuria. Japan will make no attempt to infringe upon the Open Door policy, but her just rights in Manchuria will be protected and the present situation there continued.

"I know very little about the question of the digging of the Grand Canal, part of which traverses Shantung, in which Japan has won Germany's rights of development measures, but my impression is that that is an old question. The railroad is not for the benefit of China alone, but for the entire world, and Japan will reap benefit from this development. Of course there can be no objection to such action on the part of the United States."

Count Terauchi is a laconic speaker. His words, though few, are chosen with care. The words he uses most frequently are "the permanent peace of the Far East," and in his directness, power, attention to detail and invincible energy there lies great promise that this desire on his part will be realized under the new régime.

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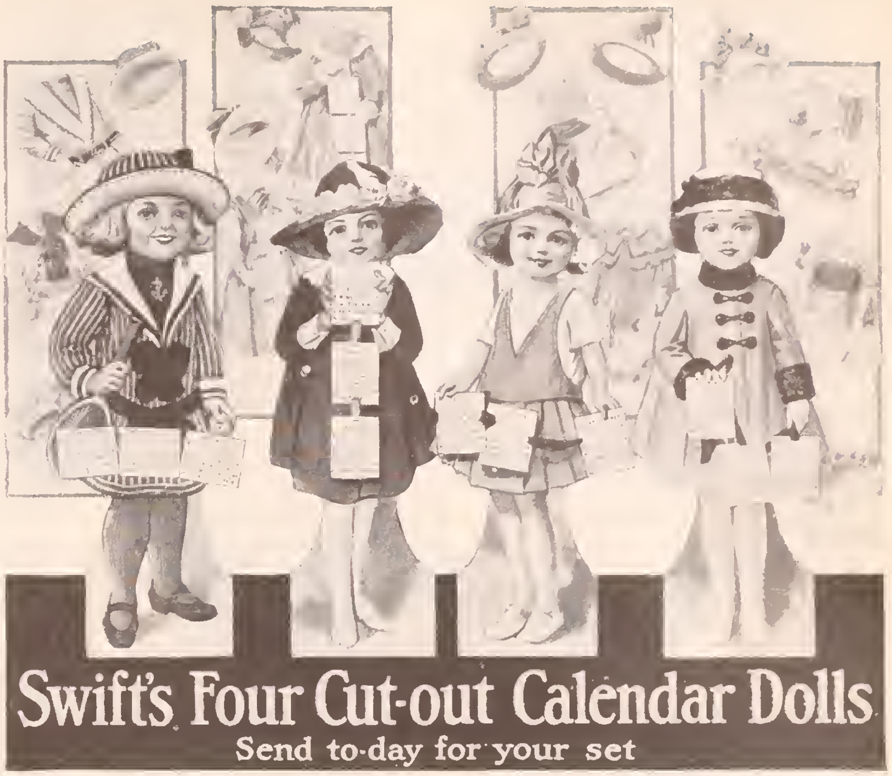

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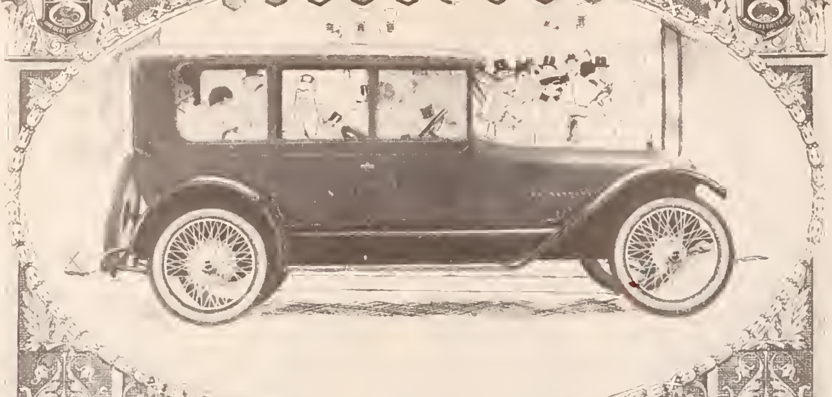

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As God Has Prospered You

If piling up riches, accumulating for one's self the small possessions of the poor, filling barns with the first-fruits of the harvest and holding the produce for the highest prices—if such things constituted the essence of the Christian religion, the Christian Herald would try to devise ways and means for assisting readers in doing these things, and would lose no opportunity to point out where there were widows to rob and orphans to defraud.

But the distinguishing feature of the Christian religion is that it teaches giving to others. From the beginning to the end of Scripture, the inspired writers talk of blessed things which God has provided for those who love him, and the greatest of these is the giving spirit, for it is declared that it is more blessed to give than to receive.

One now and then must fortify his soul with this encouragement from on high, when from every side he is beset to give for the help of others. Probably never before has such a cry for help been wrung from the human race as that which for so many bitter months has been going up from Europe. That cry has assailed the ears of America without ceasing—and not in vain. It is cause for rejoicing that Christian Herald readers never grow weary of being urged to listen to such appeals and to give until it hurts to give.

Because of the present acute situation, and because of the varied needs that always exist, and also because it is indeed a Scriptural plan, we have devised the systematic Monthly Offering Club plan for the assistance of all of our readers who wish to make their giving as effective as possible and can look ahead with fair certainty of being able to give regularly to benevolent causes. We do not seek to imp this plan upon any one. There many most generous souls who pr to give when the occasion arises without a fixed plan. As a matte fact, that is the way that Christ Herald charities have been sustai in the past. We do not wish to down a new rule for those who give that manner. Every man must fully persuaded in his own heart b what to give and how to give.

On the other hand, there are a gr many who will be helped in their giv by this plan of Monthly Offering Cl and we invite all our readers to consi the plan carefully, and if so moved enlist in one or the other of these cl The idea is that members of the cl determine to give monthly a cert amount to one or more of the bene lences sustained by Christian He readers, and in sending in their mont gifts they will indicate how they w them divided. At present, of cou the greatest need for relief in the w is in Europe. But there are other ac needs at home. Our Bowery Miss work will need much support winter; there are missionary enterpr that must not be neglected; the Chi orphanage work is entitled to its share of consideration. We give be the exact standing of clubs November

The Christmas ship Cæsar, being loaded by the American C mittee for Armenian and Syrian Rel is expected to sail just about the t this number of the Christian He reaches our readers. Twenty- thousand dollars have been contribu through the Christian Herald toward cargo of flour, rice, wheat, lima be and other foodstuffs and clothing.

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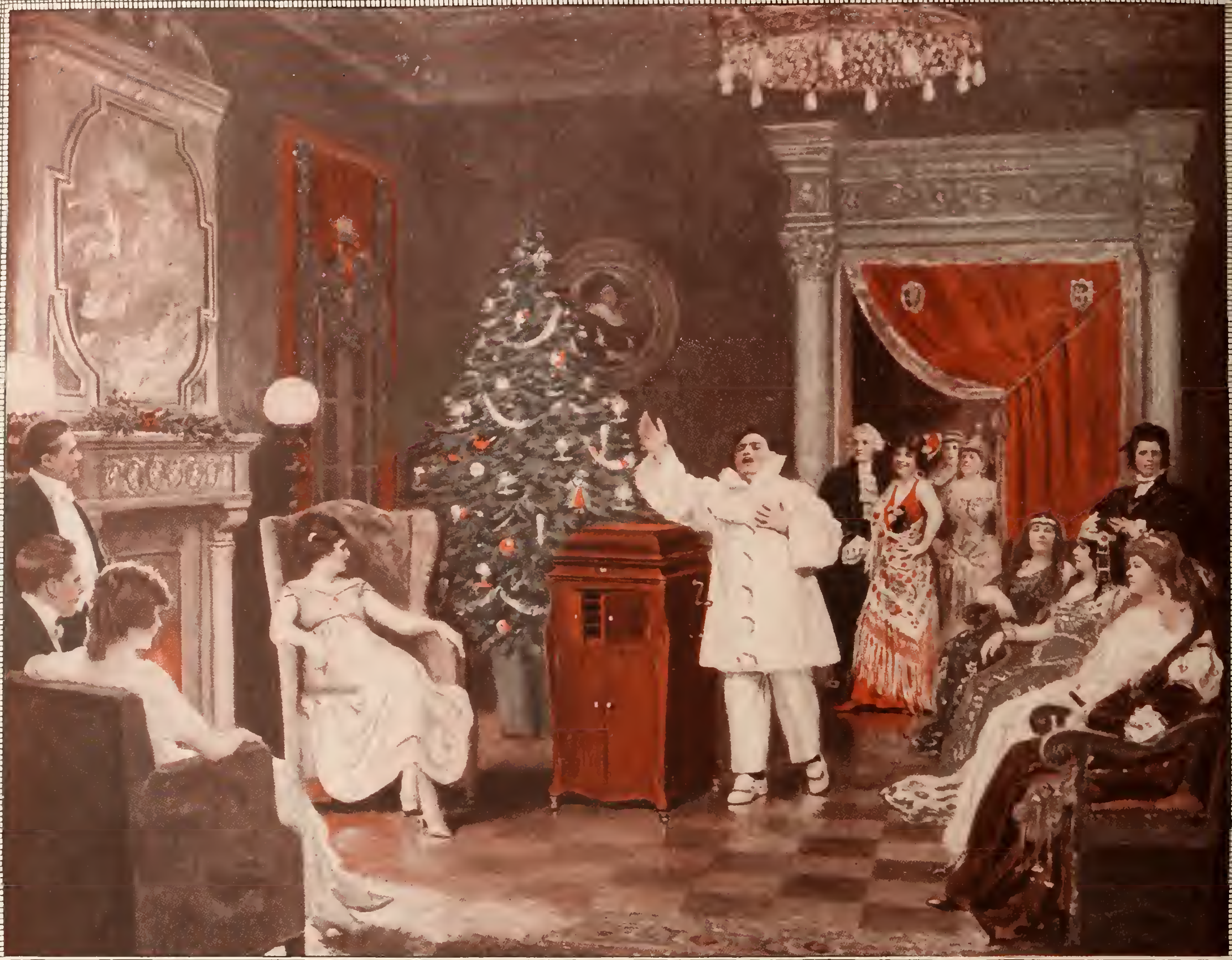

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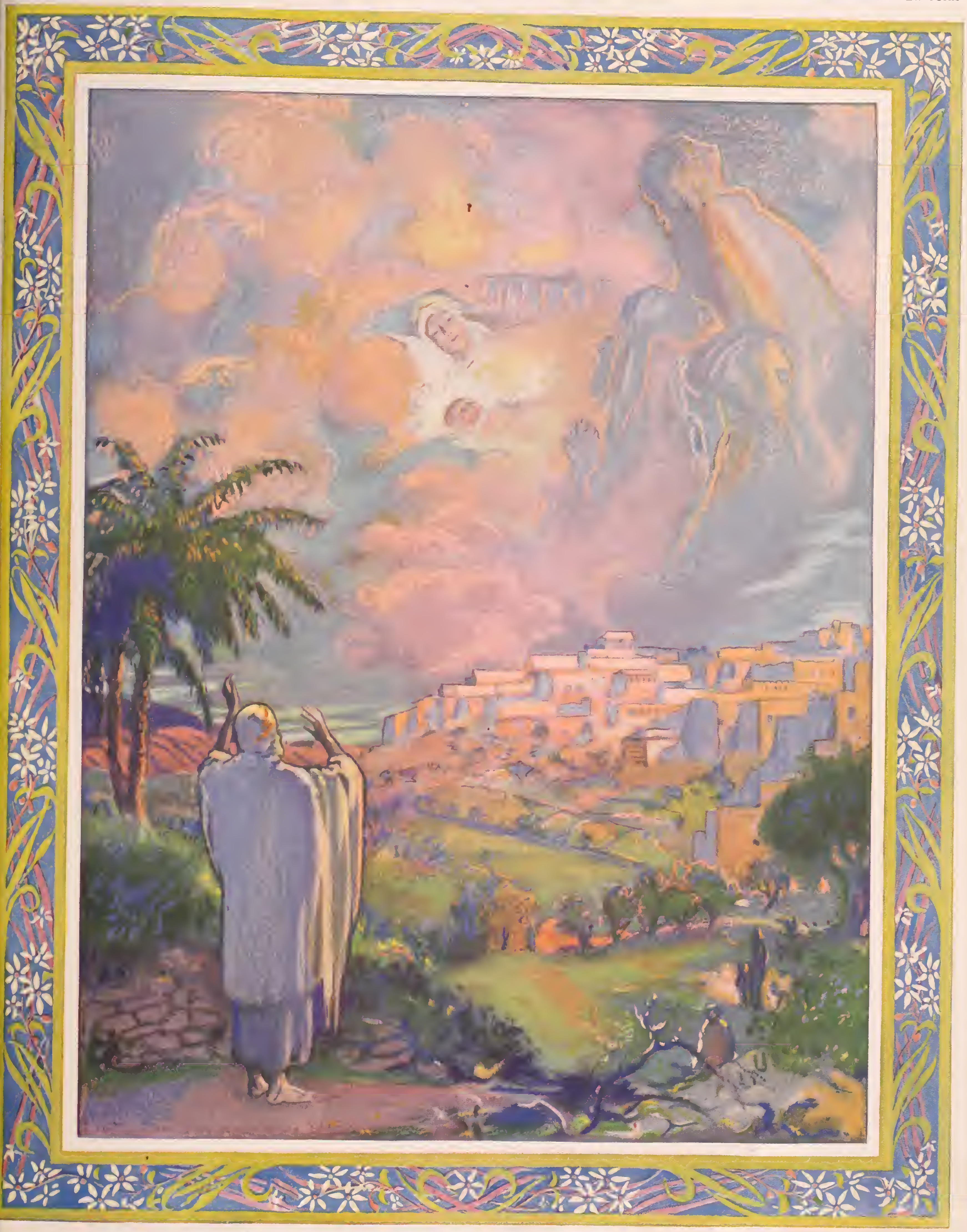

Painting by H. Willard Ortlip

FOR UNTO US A SON IS GIVEN . . . AND HIS NAME SHALL BE CALLED THE PRINCE OF PEACE

OUR MAIL-BAG

NOTICE

The editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag, provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters nor to those written with lead pencil.

Questions and Answers

READER, Ashland, Neb. 1. Please explain who sinned, Barnabas or Paul, in the scene described in Acts 15 : 39. 2. Did Peter sin in the separating from the Gentiles? (Gal. 2 : 11, 12).

1. It is difficult to answer your question without going fully into the history of Mark. His was a trained career, as you will remember. In Acts 13 : 13, we are told of his apparent backsliding and shrinking from a continuation of the work of the Lord, with its attendant hardship and toils. Then it must be remembered that he was the nephew of Barnabas, and that, Barnabas having sided with Paul in his dispute with Peter, there was a manifest coolness between the adherents of Barnabas and those of Paul. We must not allow ourselves to condemn either side. Peter and Paul and their respective followers were all engaged in the one great work. Either party had much to contend with, and each accomplished much, even though it followed ways other than those chosen by the other party. It cannot be said that either of them did more than err in his zeal. One of these noble men was too harsh, the other too forgiving; neither chose to yield, and so they failed. Peter sinned and so did Paul. Anyone sins who allows his temper to get the better of him, but in all his weakness, we cannot help but admire Peter, who was always ready to confess and to repent. Blame him as we might for his inconsistency in eating with the Gentiles and then forbidding others to do so, we cannot but praise him for the humility with which he bore the rebuke of his younger colleague, and graciously commended the Epistles of his brother Paul in which his own inconsistency is recorded (2 Pet. 3 : 15, 16).

A Subscriber, Minneapolis, Minn. Please explain (1) Matt. 3 : 9; (2) Isa. 40 : 8; (3) James 2 : 10.

1. John the Baptist is here disposing of one of the errors of the scribes and Pharisees. They used, as a defense from John's warnings of impending doom, the fact that they, being of Abraham's seed and hence having God as Father, were immune. But John tells them that they cannot use this argument, for God is able out of these stones lying loose on the banks of the Jordan to raise up children unto Abraham, to take the place of those heirs who reject John's teachings. 2. This is one of the Messianic chapters, and though much of it is purely allegorical, the general import is plain. The Lord Jehovah, who sends the withering east wind to burn and eat up a people who do not care for him, is the selfsame Jehovah whose Word shall stand forever, in which Word he tells his people that its iniquity has been expiated through Christ's atonement. Subsequent events have proved that the prophet was correct. The word of the Lord came true. 3. The truth of this statement is founded on sound principles. The same God who gave one commandment gave all; the law is but an expression of God's will, and therefore whosoever breaks one commandment opposes himself to God's will and hence is convicted under the law. The Pharisees had a theory that if a man kept one precept of the law it was sufficient, and thus some selected the law of the Sabbath, others that of sacrifice, and so forth. It is against this apparently wrong practice that the writer here warns the Jewish Christians by telling them that they must keep *all* the law, or, as its equivalent, believe in Him who has fulfilled *all* the law for them.

W. I. G., Johnstown, Pa. What are the functions of the Apostolic Delegate from the Vatican to the United States?

There are three kinds of Apostolic Delegates sent out by the Vatican. One "sent to those countries that have diplomatic relations with the Holy See (so-called) and such a one has appended the further title of Envoy Extraordinary. In this class are the delegates to Colombia, Peru, Bolivia, Costa Rica and other South American countries. The other kind of Apostolic Delegate is of a purely ecclesiastical character and is sent to missionary countries and deals with ecclesiastical matters only. Our local representative in Washington is of this class. He is here because, "by virtue of his apostolic prerogative, while providing for the care of all the lambs and all the sheep confided to him, the Roman Pontiff discharges his apostolic duty also by delegating ecclesiastics for a time or permanently to go to a place where he cannot go, and, taking his place, to exercise the jurisdiction as he himself, were he present, would exercise." The delegate in Washington acts as a court of appeals in disputes arising *within the church*, and has no official connection with our government, which also does not recognize him any more than it does the representative of any other religious body.

Mrs. F. D. R., St. John, Kans. Please explain I Pet. 3 : 19, 20, 21. The Mail-Bag is such a wonderful help and comfort to me.

We are glad that the Mail-Bag is helpful. That is as we intend it should be. The explanation of the passage relating to the "spirits in prison" is difficult. We treated of the passage in our "555 Difficult Bible Questions Answered," and accepted the view set forth by most authorities, that the antediluvians were meant. That Christ went to these during his three days in the tomb, not to preach the Gospel, for the time for that was past, but to announce his finished work. The passage, like so many others, is really unimportant for us, when we consider that all we want of the Bible is a "way of Salvation." Christ preaches to us daily in His word and our hearts and souls, and that ought to be enough for us.

WONDER GIFTS

By Margaret E. Sangster, Jr.

IF Santa Claus brought wonder gifts
Hung on a wonder tree,
He'd bring a peck o' happiness,
An' give a bit to me.
He'd give some hope to little Jim,
Whose back is bent an' achin';
He'd bring good cheer to gran'ma dear,
Whose hands are worn an' shakin';
He'd bring back faith to Mrs. Brown,
Whose baby boy seems dyin';
An' he'd bring smiles to tired eyes,
That have been dim with cryin'.
He'd bring some love to Susan Jane,
Whose sweetheart died at sea,
If Santa Claus brought wonder gifts,
Hung on a wonder tree.

IF Santa Claus brought wonder gifts,
An' stuffed all stockin's tight,
There'd be one silver star—or two—
In every cloudy night.
An' rich folks wouldn't be too rich,
An' poor folks wouldn't cry
'Cause they were cold, an' hadn't gold,
An' were afraid they'd die.
All folks would have enough to eat,
An' lots to give away;
An' there'd be time to laugh an' sing,
An' time to kneel an' pray.
The world would be a pleasant place,
All pure, an' sweet, an' bright,
If Santa Claus brought wonder gifts,
An' filled all stockin's tight.

T. F., Reedsville, W. Va. There is no occasion to contrast the passage in Rom. 5 : 12, 13, 14 so as to read therein an allusion to pre-Adamites. According to the apostle's conviction, evil may have been in existence in another world—that of the angels, for instance—and entered into the world of man through Adam. But that is only problematic. Adam was the progenitor, not only of the Jewish, but of all the human race.

E. G. F., Washington, N. H. Theological authorities give various interpretations to the appellation "Antichrist," as it is found in Scripture. Some maintain that it means only a "false Christ"; others that it is applicable to any system of doctrine which vitally distorts, misrepresents or antagonizes the teachings of Christ; and still others that it is to be applied to any one who, wielding great power in worldly affairs, sets up a claim to spiritual power equal or even superior to that of Christ, and is therefore both his rival and antagonist. There are others who take the ground that it is a term properly applicable to any doctrine subversive of the Christian faith, and in a more direct sense it applies to any man or body of men who set themselves up against the spirit of Christianity. Bishop Hurd, a recognized authority, declared that "every person hostile to the authority of Jesus Christ as Lord or Head of the church and to the spirit of his religion is called Antichrist." John illustrated this view very clearly in 1 John 2 : 18 and 4 : 3, in which he referred to Jewish sectarians who were false teachers, corrupting the truth. Theological writers have discussed the subject very fully. They have taken Balaam as a type of Antichrist, also Antiochus Epiphanes, the "king of fierce countenance" (Dan. 8 : 23–25). In Matt. 24 : 5 Jesus himself foretold the appearance of false Messiahs. (See also verses 23, 24 and Mark 13 : 21, 22.) Paul's "man of sin" (II Thess. 2 : 3, 4) and the false teachers referred to in John's epistles—Cerinthus, Basilides, Simon Magus and the Gnostics, who denied Christ's Sonship—are in the same category. It is unquestionable that the early Christians "looked for Antichrist in a person, not in a polity or system." They held that he would be armed with Satanic power, and some even believed that he would be Satan himself. Joachim was the first to suggest that the Antichrist would be a universal pontiff. The Waldenses in the twelfth century, in a treatise on the subject, held Antichrist to be "the whole anti-Christian principle concealing itself under the guise of Christianity and having a system of falsehood adorning itself with a show of beauty and piety, yet very unsuitable to the church of Christ." This indicates the apostate church, which perverts truth to falsehood, exacts for its head the worship that belongs to God alone, and "robs the Saviour of his merits and the sufficiency of his grace in justification, regeneration, redemption and sanctification."

R. A. W., Poultney, Vt., writes, replying to A. M. L., Harrison, Mo., "How they conduct family worship" (October 25 number of the Christian Herald): "We have our little ones join in family worship as soon as they are three or four years old, with a little prayer of their own—for instance—'God bless papa and mama, and help me to be good,' then all join in the Lord's Prayer as the father closes his prayer. Once or twice each week let each member of the family offer a short, individual prayer. Also let each member of the family repeat a new Bible verse every morning. Keep a list of fifty or one hundred verses; rotate until all are committed."

J. S. A., Milwaukee, Wis., writes: "In the current number, just received, I was interested in the answer to the question about the 'field of blood,' mentioned in Acts 1 : 18, 19 and Matt. 27 : 6–8, asked by Constant Reader, Montana. As I had been enlightened by the presentation of the subject in appendix 161 of the Companion Bible, issued by the Oxford Press, I have taken the liberty to make a slightly condensed copy, which I enclose herewith. The Mail-Bag is always helpful, and I want to express my gratitude for the information and help there given.

There were two purchases recorded—one in Matt. 27 : 6–8, the other in Acts 1 : 18, 19. The first by the priests; the other, by Judas himself. The purchase by Judas was before that of the priests. There was no time between the betrayal and suicide to arrange property transfer. What the chief priests bought was 'a field' (Greek *agros*). What Judas bought was what in English we should call a 'place'—a farm or small property; both the Greek text and the Syriac preserve this difference. The verbs are different. In Matt. 27 : 7 it is *agorazo*, to buy in the open market. In Acts 1 : 18 it is *ktaomai*—to acquire possession. The place was bought with 'the reward of iniquity'—a Hebrew idiom used for stolen money. (See John 12 : 6.) The two had different names. That of the priests' was called *agros haimatos*—a field bought with the price of blood—meaning murder."

Mrs. H. H. B., Berkeley, Calif. We have referred your letter to an authority on the subject.

Mrs. Martha Faulkener, Five Islands, County Colchester, Nova Scotia, Canada, would be grateful to any one sending her the address of P. M. Newton, formerly of Randolph, Cattaraugus County, N. Y.

Mrs. C. B., Rockingham, N. C. Your relative in the state of Washington, whose Sunday school was forcibly closed by some fanatical sect, can doubtless obtain the protection to which she is entitled by applying to the proper authorities.

R. M., Chilson, N. Y. You are disturbed because, though you are a Christian and leading a Christian life, you still have evil thoughts. The best of Christians have had the same experience. Jesus was tempted, Peter fell, Paul's life was one continuous up-and-down between his thorn in the flesh and other temptations and harassments. Luther wrote that he had a severe battle with the devil every time he prepared to partake of the Lord's Supper. Do not be disturbed by the evil thoughts; fight them and they will leave you. The sin lies not in being tempted, but in yielding to and inviting temptation. Remember that most of us will not attain perfection here, but we must keep on running and striving until the end.

P. H., California. Although there are many who have knowledge of the exact date of their conversion there are as many who have not. The Holy Spirit works in various ways. To some he comes in an upheaval that cannot be mistaken; to others he comes like a balmy zephyr, hardly noticeable. You say you have believed since childhood and that today you fix your faith on John 3 : 16. Why then worry about your salvation? You believe on Christ; that is the only condition precedent to your salvation, according to this passage. The very fact that you doubt your repentance is proof that you have repented, for one that has passed his day of repentance does not care whether he has repented or not.

J. F. P., Montgomery, Ala. Please explain Dan. 12 : 13.

The prophet here is telling the believer of his fate. He is to wait patiently, like Israel, for the blessing until the fulfilment of God's good time. He did not receive the promise, but had to wait until the Christian elect should be brought in at the resurrection, when each shall receive his lot. The term "lot" is here used as an image taken from the allotment of the earthly Canaan. Whatever be the lot of the saints in their earthly pilgrimage, their lot at the end is to be supremely blessed.

D. O. B., Johnstown, Pa. No good purpose will be gained by a discussion as to Jesus' purpose in choosing Judas as an apostle, while he knew him to be wicked (John 6 : 70). Nor are we vitally concerned with knowing his purpose in keeping Judas among the apostles, though he was lost (John 17 : 12). It is sufficient for us to follow the narrative of the Gospel, which shows that, although Jesus knew that Judas would betray him, he allowed him to act as disciple in order that the divine plan foretold for ages might be fulfilled in every detail.

Mrs. G. H. W., Urbana, Ill. Other matters loom larger on the horizon at present, but the subject you mention is not forgotten. It is only overshadowed by more urgent topics.

The Proposal of Peace

NO profit can come in questioning Germany's motive in proposing peace. Peace itself is motive enough. The main point is that the proposal stands for the world to accept or reject. The way to peace is opened.

It is not for the combatants alone to deal with. It is a world war; it is to be a world peace; and it is all the world's business. The neutral peoples have rights, opportunities and obligations in regard to permanent peace. The neutrals are the controlling element in world power. It is for them to see to it that no inordinate ambition or unquenchable hate on the part of any nation or group of nations directly involved shall be permitted to stand in the way of peace.

This is no time for any of the nations in the war to stand upon pride or to speak in generalities. The original causes of the war, if ever understood by the neutrals or by the people of the nations involved, have long been obscured and forgotten. Neither the neutrals nor the peoples at war know why it should go on, if indeed even the extremists among the belligerents themselves know. It is all a horror in the dark. It is time for definite statement of demands and terms on all sides.

Three-fifths of the peoples of the world and three-fifths of its area are directly engaged in the war. Upon the neutral two-fifths devolves the necessity to exert whatever moral power it may possess to encourage negotiations, restore sanity and establish peace.

Naturally each nation at war may suggest terms and conditions to which the others may not at once assent. But such divergent demands are not a bar to, but the very basis for, fair negotiations. There can be no reasonable demands made in any quarter that may not be compromised. There appear no purposes or prospects in the war that may not be arbitrated.

Were the various demands of the contending nations ascertained and set up in line for calm examination and comparison, who can say but that they might be found reconcilable? At least such opportunity for sane study of the real issues would give the warring peoples something to think about besides aimless slaughter, and there always is hope in enlightened thinking.

A WORLD that has turned away from God, defying his fixed laws and scorning his love, to hate and kill and devastate, may no more justly or sanely accuse him of purpose in the dread results than may he who willfully thrusts his hand into a flame cry out that it is God's purpose that his hand be seared. God creates both good and evil—yes, as a glowing lamp creates both light and the shadow that lies in the path of him who turns his back upon the light. God's purpose in evil is not that it shall persist, but that its hatefulness shall turn us to him for wisdom and safety.

When will the world heed the lesson, if not now? Has there not been killing enough to teach us its horror? Has there not been devastation enough to teach us its futility? Has there not been hate enough to teach us its hatefulness? Must the world be further drenched in blood, still further shattered by the artillery of hell, and further yet degraded and debased by hate, to learn the simple lesson that His love means peace, and that his statutes are the only test of right?

THERE are two stages in war in which peace negotiation is possible. One is in the complete triumph of the one side over the other—a stage that in the present war appears infinitely remote; the other is in a "draw"—a stage that has existed in this war ever since the battle of the Aisne. Hundreds, thousands, millions are being slain, or maimed, widowed, orphaned and impoverished, and billions upon billions in property destroyed, with neither side gaining any appreciable advantage. There is no glory, no profit, no hopeful prospect in this stage of war, but only death, devastation and anguish.

The dreadful and indecisive results of the war up to this time, in which none of the nations involved has gained anything worth speaking of and all have suffered losses unspeakable, have caused all in their hearts to want peace. There can be no question of this. The German Chancellor, Von Bethmann-Hollweg, and the former British Premier, Asquith, no less clearly than official spokesmen of other nations in the war, have repeatedly expressed readiness for peace. Almost plaintive is the recent utterance of the German Chancellor: "Again and again we have declared our willingness to enter into negotiations of peace. Our expressions have never been responded to." German militarism even has been shaken to its base. Only the day before the peace proposal was offered, Field Marshal von Hindenburg, Chief of the German Staff, when asked if there was any prospect of the slaughter coming to an end, replied: "Ask the Entente. We are ready to discuss peace at any time, and have said so often enough."

There are in all the belligerent countries financial and political groups that would continue the war at any cost, but from the peoples of all come convincing evidences that the elements in favor of an early and honorable peace are in overwhelming majorities. The sudden retirement of Russian Premier Stürmer and German Foreign Minister von Jagow is now well understood to be due to their negotiations for peace between Germany and Russia, or perhaps, rather, to the failure of their negotiations. That a plan of agreement was far advanced cannot be doubted. Is it unreasonable to suspect that the tremendous official demonstration of war spirit just made in England in the reorganization of the ministry and in France in a similar reorganization, was a desperate move to stifle the growing peace spirit of their people? As the boy whistles to keep his courage up, so may statesmen bluster because they are in desperation.

THIS greatest republic in the world, as recognized leader of the neutral nations, is confronted by the gravest obligation ever put upon any nation in all history. It is the obligation to encourage, to promote, yes, if need be, to compel, peace. Munitions furnished by the neutrals are doing the larger part of the killing. Commissary supplies from the neutrals largely sustain the armies. Loans from the neutrals have furnished the "sinews of war." It is through the consent and cooperation of the neutrals that the war has continued on as large a scale for so long a time. Were all such financial and commercial assistance withdrawn, the war must soon die out of exhaustion of resources. So the neutral nations have power to compel peace; if all kindly offices fail, there is the last resort of commercial and financial compulsion.

We sincerely believe the time has come for the President, the Congress and the people of the United States not only to recognize our God-assigned duty toward the warring world, but also to realize our God-given power to perform it. A ringing cry for peace, coming from this nation at this time, would be heard and given heed throughout the warring world.

War is an unqualified horror, an unmitigated wrong, and the only good that can come out of it is peace. There is the far-flung argument that the machine-slaughter of innocent millions, through the ambitions and errors of rulers, is God's own plan for the expiation of wrongs and for the establishment of right. What sophistry! What blasphemy!

Through the stupidity or greed of a railway management, two trains crash together, and their precious freight of humanity is mangled or killed in hundreds. Shall the on-lookers stand back from rescue, calmly saying: "It is expiatory of wrong, and God's purpose must work its course"? No! No! All men impulsively rush to the rescue, to bind up the wounds in tenderness, to bury the dead in decency, to clear away the wreckage as well as may be; not stopping to argue ingeniously, but irresistibly impelled by the instinctive, soul-deep conviction that always God's purpose is that men shall help their brothers in disaster and distress, repair the ravages of force through kindness, and remedy wrongs through reason.

If there is good in disaster of any sort, that good lies in the spirit of sympathy and helpfulness it engenders in human hearts. Out of vile muck fair flowers may bloom; out of the lightning-rent rock sweet springs may flow; but out of war there can come no good thing but peace.

It is often said that this is to be the last great war. All the more reason, then that it be ended in the name of God and of the higher rights of mankind. Boundary lines, commercial advantages, financial prestige, kingly powers will be contested always, and offer no safe basis for any lasting peace. Peace, to be permanent, must come of higher motives and be fixed upon a higher plane.

Principles of right and justice were never determined by war. Strength of numbers, equipment and resources may be tested by war; trade supremacy may be won by war; domain may be extended and maintained by war; thrones may be seized and held by it such issues as these may be settled by force of skill, of energy, or of arms. But principles of right and justice are above and beyond the contending forces of battling nations, as the serene sunshine ever beams above and beyond the storm-clouds. War obscures these principles and blinds us to them. Only the calm of peace can let the clear sunshine through to us.

Let us awake from the hideous nightmare of "God's purpose in war" to the beautiful and abiding conviction of God's purpose in peace.

Let us seek to set above all political, commercial and financial considerations the sacred right of mankind to be at peace.

It is peace the world is to cry for, to strive for, to pray for.

Peace alone can bind up the wounds of war and set the world's wrongs right.

Why the President Should Act Now

ONE of the history-making documents of the war is the open letter of William Bayard Hale to President Wilson in which, in the name of humanity, he urges him to take immediate steps looking toward mediation. This remarkable letter, which appeared in the New York American of December 10, being cabled from The Hague, apprised Mr. Wilson of actual conditions and of the urgent desire for America to tender mediatorial offices. This was three full days before Chancellor Hollweg's address in the Reichstag, announcing that Germany had placed her peace proposals in the hands of the diplomatic representatives of the United States, Spain and Switzerland, for transmission to the Allied governments. So closely did the event follow the warning that the authorized statement from the Washington administration on December 12, repeating the old, worn-out assurance that the time for America to act was still indefinitely remote, seemed sadly out of place and ill-informed.

We quote below the essential passages of Mr. Hale's letter, which should be read everywhere.

> Mr. President
>
> In other days you have sometimes been pleased to use my eyes as your own. You have expressed confidence in the fidelity of my observation as a reporter
>
> Mr President, I wish I might tell you a little of what I have seen within the circuit of these smoking hills, from which for days I have watched the epic struggle which, since time began, has never been approached
>
> One knows that men die in battle, but to see them die, and in numbers like these, such deaths as these, and with such utter futility—if you were here, Mr President, you would find that hard.
>
> For men are dying here, Germans, Frenchmen, Englishmen, dying in holes in the ground, dying under the trees, dying in stables, dying in railroad cars sidetracked in long trains, dying in motor trucks, laboriously seeking the way back to peace, dying by scores in cottages, school houses, dying by hundreds in churches transformed into crowded hospitals, dying lying in the dirt, their sightless eyes rolled up toward a heaven of brass, flies on their lips and in their gaping wounds.
>
> If you could hear what fills my ears as I write these words, it might perhaps carry you back to still summer evenings on the porch at Sea Girt, when an easterly wind brought across the meadows the sound of breakers, except that this sullen roar of iron anger would deafen your ears to everything but its own horror; this thunder would stop the very pulsations of your heart with its sense of the billows of agony beating upon the shores of existence.
>
> If you could see what I see as I write—this woeful desolation, this Ishmaelitish waste, these stretching miles of landscape stricken, smitten, forgotten of God and accursed by men; if you could hear the tales told by French and English prisoners of the miseries which exactly repeat what we see on this side of the fatal line, I think, Mr. President, there would be no question of your "reacting" to the greatest tragedy in the history of men.

In his former relations, Dr. Hale had not found the President unresponsive to the appeal of human sympathy. He believes he will find his ear open to it now, for he writes:

> The voices of all the angels of mercy that must hover over these bloody miles would not fail to appeal to you. The inarticulate murmurs of the ghostly thousands who already lie slain, the importunate pleadings of the thousands who still await the doom of death, unless this horror of the ages soon shall cease, would reach you
>
> No one shall tell me—I will not listen to it—that it does not ache over a tragedy more gigantic, more piteous than any ever enacted while the world has rolled around. No one shall tell me unrebuked that your consciousness does not react to the most gigantic fact in human history.
>
> *Is it possible that it is today within the power of one man to end this hideous thing?* Is it possible that history has so contrived its mysterious processes that it lies in the hand of one man today to check this slaughter—possible that the currents of world-events today set toward the almost inconceivable opportunity that has come to a man of the western world, nurtured in years of cloistered reflection, *that he may speak the compelling word, make the ecumenical gesture, before which the tired and tormented remnants of the heroes of these direful years shall drop their weapons?*

Then comes the great truth, which the vast majority of war correspondents, where they were privileged to write the facts, observed long ago:

> This war is at a standstill. I have traveled 500 miles along the western German lines of defense. *They cannot be broken through in a hundred years.* I have seen a few squares of blood-soaked soil change masters at an awful price. I have been on the east front. *Nothing can happen there appreciably to alter the decision, which might as well be rendered now as next year, or five or ten years hence.*
>
> Without doubt all the governments involved know this. All are weary, weary, weary of the strife They await, Mr. President, the word that at this great moment should be spoken by the head of the chief of the neutral peoples. . . . Has there in all the story of nations ever been vouchsafed such a role as that which our beloved land might play this day—that of a very Christ among the nations, stretching out the hand that casts out devils, heals the possessed, calms the seas and restores the reign of beautiful peace?
>
> These sentences have been written in treetops overlooking the inferno of battle, by the side of roaring batteries, in blood-sodden, shell-kneaded fields, during a week of deafness and horror. It is the importunity of a more than tragic hour that impels me to transmit them to you.

Germany Makes Offers of Peace

INTENSEST interest was aroused throughout the world by the announcement in the press of December 12 that the parliaments of Germany and Austria-Hungary had been summoned in special sessions to consider a joint message from the governments of all the Teutonic allies, Turkey, Bulgaria, Austria-Hungary and Germany, which, it was forecasted, would be of world-wide historical importance. Whether the message would be one of defiance to the enemy or offers of peace, divided public opinion. In an atmosphere of great public excitement the Reichstag assembled on December 12 and received from Chancellor von Bethmann-Hollweg, in the course of a notable speech, the announcement that the governments of all the Teutonic allies had transmitted identical notes to the neutral powers and to the Vatican declaring the readiness of the Central Powers to negotiate with their enemies for peace. These notes were handed in person to the representatives of the United States, Spain, and Switzerland for transmission to those belligerent countries, which, during the war, are represented by these neutral embassies. The notes to the neutral governments transmitting the proposals do not contain the basis of negotiations. These details, however, are deduced by diplomats at Washington from dispatches of an earlier date, and will be found elsewhere in this supplement. The notes which were dispatched to the enemies of the Central Powers by ambassadors of neutral countries as given in tho press of December 13, appear below.

Text of the Notes Proposing Peace

TO THE NEUTRAL POWERS

Addressed by Germany and her allies to the neutral powers for transmission to the Entente Allies:

“The most terrific war experienced in history has been raging for the last two years and a half over a large part of the world—a catastrophe which thousands of years of common civilization was unable to prevent and which injures the most precious achievements of humanity.

“Our aims are not to shatter nor annihilate our adversaries. In spite of our consciousness of our military and economic strength and our readiness to continue the war (which has been forced upon us) to the bitter end, if necessary; at the same time, prompted by the desire to avoid further bloodshed and make an end to the atrocities of war, the four allied powers propose to enter forthwith into peace negotiations.

“The propositions which they bring forward for such negotiations, and which have for their object a guarantee of the existence, of the honor and liberty of evolution for their nations, are, according to their firm belief, an appropriate basis for the establishment of a lasting peace.

“The four allied powers have been obliged to take up arms to defend justice and the liberty of national evolution. The glorious deeds of our armies have in no way altered their purpose. We always maintained the firm belief that our own rights and justified claims in no way control the rights of these nations.

“The spiritual and material progress which were the pride of Europe at the beginning of the twentieth century are threatened with ruin. Germany and her allies, Austria-Hungary, Bulgaria, and Turkey, gave proof of their unconquerable strength in this struggle. They gained gigantic advantages over adversaries superior in number and war material. Our lines stand unshaken against ever-repeated attempts made by armies.

“The last attack in the Balkans has been rapidly and victoriously overcome. The most recent events have demonstrated that further continuance of the war will not result in breaking the resistance of our forces, and the whole situation with regard to our troops justifies our expectation of further successes.

“If, in spite of this offer of peace and reconciliation, the struggle should go on, the four allied powers are resolved to continue to a victorious end, but they disclaim responsibility for this before humanity and history. The Imperial Government, through the good offices of your Excellency, asks the Government of [here is inserted the name of the neutral power addressed in each instance] to bring this communication to the knowledge of the Government of [here are inserted the names of the belligerents.’”

TO THE VATICAN

The note of the German Government, as presented by Dr. von Muhlberg, German Minister to the Vatican, to Cardinal Gasparri, Papal Secretary of State, reads as follows:

“According to instructions received I have the honor to send to your Eminence a copy of the declaration of the Imperial Government today, which by the good offices of the Powers intrusted with the protection of German interests in the countries with which the German Empire is in a state of War, transmits to these States, and in which the Imperial Government declares itself ready to enter into peace negotiations. The Austro-Hungarian, Turkish, and Bulgarian Governments also have sent similar notes.

“The reasons which prompted Germany and her allies to take this step are manifest. For two years and a half a terrible war has been devastating tho European Continent. Unlimited treasures of civilization havo been destroyed. Extensive areas have been soaked with blood. Millions of brave soldiers have fallen in battle and millions havo returned home as invalids. Grief and sorrow fill almost every house.

“Not only upon the belligerent nations but also upon neutrals the destructive consequences of the gigantic struggle weigh heavily. Trade and commerce, carefully built up in years of peace, have been depressed. The best forces of the nation have been withdrawn from the production of useful objects. Europe, which formerly was devoted to tho propagation of religion and civilization, which was trying to find solutions for social problems and was the home of science and art and all peaceful labor, now resembles an immense war camp, in which the achievements and works of many decades are doomed to annihilation.

“Germany is carrying on a war of defense against her enemies, which aim at her destruction. She fights to assuro the integrity of her frontiers and the liberty of the German nation, for the right which she claims to develop freely hor intellectual and economic energies in peaceful competition and on an equal footing with other nations. All the efforts of their enemies are unable to shatter the heroic armies of the (Teutonic) allies, which protect the frontiers of their countries, strengthened by the certainty that the enemy shall never pierce the iron wall.

“Thoso fighting on the front know that they are supported by the whole nation, which is inspired by love for its country and is ready for the greatest sacrifices and determined to defend to the last extremity the inherited treasure of intellectual and economic work and the social organization and sacred soil of the country.

“Certain of our own strength, but realizing Europe’s sad future if the war continues; seized with pity in the face of the unspeakable misery of humanity the German Empire, in accord with her allies, solemnly repeats what the Chancellor already has declared, a year ago, that Germany is ready to give peace to the world by setting before the whole world the question whether or not it is possible to find a basis for an understanding.

“Since the first day of the Pontifical reign his Holiness the Pope has unswervingly demonstrated, in the most generous fashion, his solicitude for the innumerablo victims of this war. He has alleviated the sufferings and ameliorated the fate of thousands of men injured by this catastrophe. Inspired by the exalted ideas of his ministry, his Holiness has seized every opportunity in the interests of humanity to end so sanguinary a war.

“The Imperial Government is firmly confident that the initiative of the four powers will find friendly welcome on the part of his Holiness, and that the work of peace can count upon the precious support of the Holy See.”

Separate Official Austrian Statement

‘WHEN in the Summer of 1914 the patience of Austria-Hungary was exhausted by a series of systematically continued and ever increasing provocations and menaces, and the monarchy, after almost fifty years of unbroken peace, found itself compelled to draw the sword, this weighty decision was animated neither by aggressive purposes nor by designs of conquest, but solely by the bitter necessity of self-defense, to defend its existence and safeguard itself for the future against similar treacherous plots of hostile neighbors.

“That was the task and aim of tho monarchy in the present war. In combination with its allies, well tried in loyal comradeship in arms, the Austro-Hungarian Army and Fleet, fighting, bleeding, but also assailing and conquering, gained such successes that they frustrated the intentions of the enemy. The quadruple alliance not only has won an immense series of victories, but also holds in its power extensive hostile territories. Unbroken is its strength, as our latest treacherous enemy has just experienced.

“Can our enemies hope to conquer or shatter this alliance of powers? They will never succeed in breaking it by blockade and starvation measures. Their war aims, to the attainment of which they have come no nearer in the third year of the war, will in the future be proved to have been completely unattainable. Useless and unavailing, therefore, is the prosecution of the fighting on the part of the enemy.

“The powers of the Quadruple Alliance, on the other hand, have effectively pursued their aims, namely, defense against attacks on their existence and integrity, which were planned in concert long since, and the achievement of real guarantees, and they will never allow themselves to be deprived of the basis of their existence, which they have secured by advantages won.

“The continuation of the murderous war, in which the enemy can destroy much, but cannot—as the Quadruple Alliance is firmly confidont—alter fate, is ever more seen to be an aimless destruction of human lives and property, an act of inhumanity justified by no necessity and a crimo against civilization.

“This conviction, and the hope that similar views may also be begun to be entertained in the enemy camp, has caused the idea to ripen in the Vienna Cabinet—in full agreement with the Governments of the allied [Teutonic] powers—of making a candid and loyal endeavor to come to a discussion with their enemies for the purpose of paving a way for peace.

“The Governments of Austria-Hungary, Germany, Turkey, and Bulgaria have addressed today identical notes to the diplomatic representatives in the capitals concerned who are intrusted with the promotion of enemy nationals expressing an inclination to enter into peace negotiations and requesting them to transmit this overture to enemy States. This step was simultaneously brought to the knowledge of the representatives of the Holy See in a special note, and the active interest of the Pope for this offer of peace was solicited. Likewise the accredited representatives of tho remaining neutral States in the four capitals were acquainted with this proceeding for the purposo of informing their Governments.

“Austria and her allies by this step have given new and decisive proof of their love of peace. It is now for their enemies to make known their views before the world.

“Whatever tho result of its proposal may be, no responsibility can fall on the Quadruple Alliance even beforo the judgment seat of its own peoples, if it is eventually obliged to continue the war.”

Possible Basis for Negotiation

NEWS dispatches of December 13 indicated that the German Proposal of Peace might result in a “Round Table” conference at The Hague some time in January which would be held while armies still fought and at which both groups of combatants could exchange views as to causes of the war, the principles now involved and the fundamental elements of peace. It was suggested that formal statements of terms might be withheld by both sides until such a conference. From unofficial Dutch sources it was intimated that Germany and her allies were willing to consider as a basis of peace the return by Germany of all occupied territories except Poland and Lithuania, Poland at least to be created an independent kingdom, Russia possibly to receive from Austria some territorial compensation for Lithuania; the return to Germany of her colonies, and a guarantee to Germany against hostile invasion through Belgium. From the German embassy in Washington it was suggested that Germany would be willing to make peace on the basis of the status quo before the war, this to include the complete restoration of Belgium and northern France, but to permit some readjustment of Balkan boundaries and the retention by Turkey of Constantinople. Germany was reported as willing to give up Kiauchau and her Pacific Islands but not her African colonies, which latter another report represented her as willing to trade for the French colonies. England and her allies are reported as ready to insist that no peace can be concluded except on a basis of complete restoration of Belgium and Serbia and the destruction of “Prussian militarism.”

THE·CHRISTIAN·HERALD

·AN·ILLUSTRATED·NEWS·WEEKLY·FOR·THE·HOME·

For the Healing of the Nations

A Merry (Christmas) Heart Doeth Good Like a Medicine

ONCE upon a time the whole world was without Christmas. But only one-half the world is without Christmas today. In that half, instead of Santa Claus with red hood and ow-white whiskers, they have Mars with red hands nd a death-white face. In that half, instead of ughter is weeping; instead of giving there is begging; stead of family reunions there are families that will ver again be united.

A skeleton at the Christmas feast! A Christmas esence that cannot be ignored! A state of things the world that makes impossible a Merry Christmas! ebel as we may, insist as we may that in spite of erything our Christmas shall be the same old erry day, we cannot escape from that face peering at the window, that skeleton face of starving urope.

If at the window of your dining-room, as you began o make merry about your Christmas feast, there appeared the aunt face of a starving woman ho hugged to her lean breast dead baby, your merriment ould quickly die out. You ould, and you undoubtedly would, agerly bring her into the warmth your home. You would say oothing words to her, press her nto a chair, and give her comorting food, and bid her hope on or better days. You would try o instil something of the Christmas joy into her broken heart. ou would experience yourselves he real joy of the Christmas pirit, but *merriment* would be ver with.

Twenty-five million homeless uman beings abroad on the face of he earth at Christmas time, 1916! fourth of the population of the nited States! To say nothing f countless homes in those parts f Europe where war itself has ot set its foot, but from whence ar has recruited its armies, leavng desolate households to mourn or warriors slain on a hundred battlefields who but a few months before were bread-winners. Who an estimate the woe that has ettled down upon the world at his Christmas time, 1916!

THIS is the skeleton at the Christmas feast this year. If t were something of our own private concern, some burden hat you or I were bearing, some private grief, we might, for the sake of others and for the sake of he day, hide it away out of sight or twenty-four hours, and at east pretend to be merry. Even f our hearts were bowed down by he suffering or the death of some one most dear to us, we could ook up through our tears on Christmas Day and rejoice in Christ our Saviour. But that starving woman and her dead baby by our dining-room window is a different kind of grief. We can't hide that away; we can't ignore it; we can't make it easier for her by smiling through our tears. Hers are the tears, hers the dull weight of woe.

And the one tremendous outstanding world fact on Christmas Day, 1916, is that 25,000,000 human hearts have been needlessly, wantonly, cruelly robbed of every joy by war. Greatly as we might desire as a people to celebrate Christmas Day with every circumstance of merriment and joy, we simply cannot do so and lift our eyes to God. If we would still make this Christmas Day a day of rejoicing (not lighthearted merriment), a day of genuine rejoicing, we must bring that gaunt woman into our home and do our utmost to revive in her heart the hope that has died.

And while Christmas Day, 1916, is marred by the greatest blot upon the history of the race, save that of Calvary, it may still be ennobled by turning it into a day of mercy for the afflicted peoples across the seas.

IT is the prerogative of God to be merciful to the unmerciful and forgiving to the unforgiving, if he wills. We who profess the name of Christ call ourselves the children of God. It is our prerogative, then, to overlook the discouraging fact that the nations of Europe have wilfully brought this terrible condition of things upon their populations. It is our prerogative to shut our eyes to the many who, still affluent in the capitals of Europe, aro indifferent to the misery all around them. It would be human in us to say, "Let Europe look after those she has impoverished; let the traders in these countries, who are waxing rich through war, be taxed for the support of those they are making poor by war. Europe is still able to provide for her poor. Why should the Christian people of the United States deny themselves in order to give to the wards of France and Germany and Russia and England?"

There is one, and only one, answer to this very natural question: Europe is *not* taking care of her wards; and unless Christian hearts the world around shame this vast injustice by succoring Europe's poor for her, by the thousands they will perish day by day. We remember the scene on the seashore when Jesus summoned one of his disciples to service, while another stood near. The first then inquired what would be expected of that other. "What is that to thee?" replied the Master; "follow thou me."

Customs have grown up about Christmas which, delightful though they are, still tend to dull our ears to the one message of Christmas, "Follow thou me." "Son, give me thine heart." "I gave my all for thee; what hast thou given for me?" Gifts at Christmas time. The two gifts that God has asked of us are our hearts and our service. We are not asked to stand in judgment on the world, or to speculate with exactness as to the merit of this and that opportunity to do something in His Name, or to define ways and means for others to serve him. Insistently, as a chord that ever resounds through a great harmony, there runs throughout the whole of Scripture a call to service in behalf of the down-trodden, the oppressed, the sorrowing and the poor. And now on Christmas Day, 1916, the Christian world is confronted by an almost overwhelming condition of sorrowing and need. What a supreme opportunity is this to celebrate a Christmas in the highest manner, the most fitting manner that could possibly be!

HIS CHRISTMAS LIST

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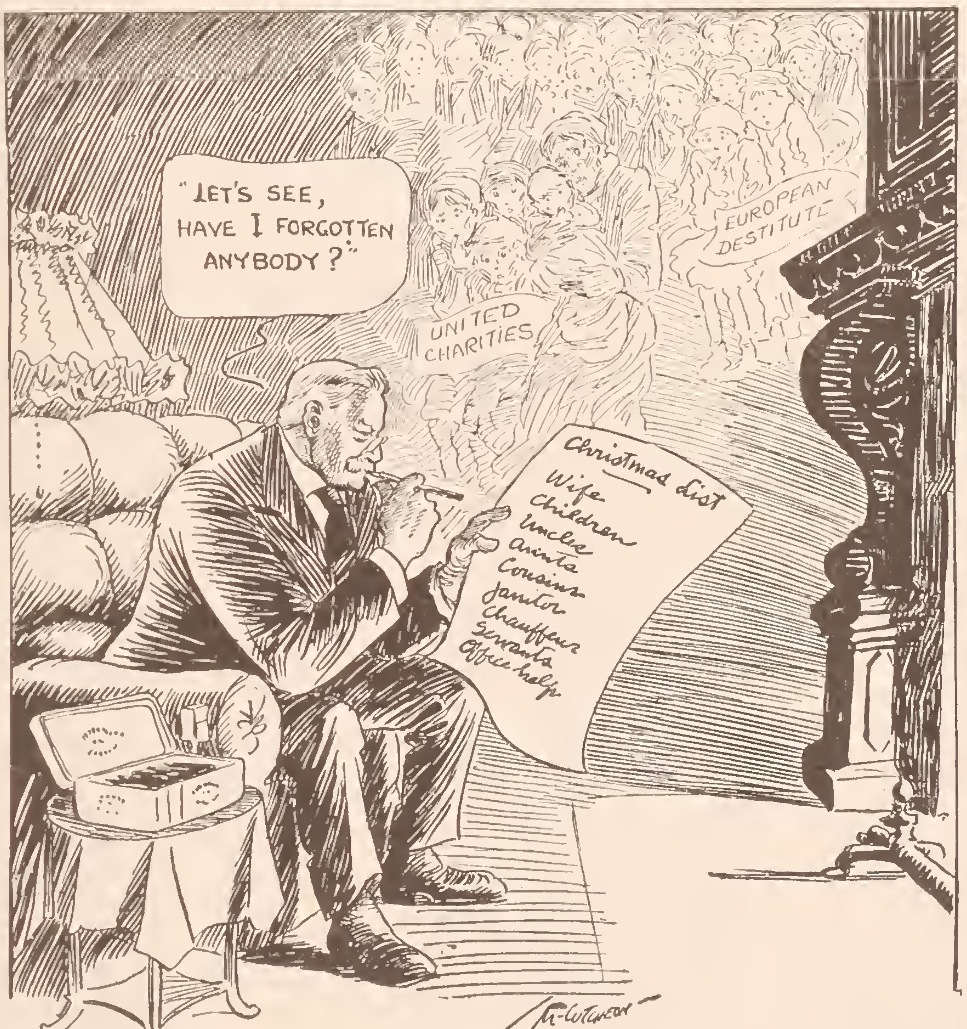

YET why should the children be left out of this higher Christmas joy, making merry only? How beautiful a thing it would be if, at this Christmas season, there should be started in America a movement that would enlist the tender sympathy and eager helpfulness of every child on behalf of the pitiable children in Europe! What would not Christmas forever mean for that child who begins on this Christmas Day to feel himself a part of the great household of God whose privilege it is to lift up the fallen, to bind up the broken hearts, to dry tears of grief. Scarcely a child is too young to feel pity. And Christmas has been called the Children's Day.

If Europe could be forgotten, if we could draw down the shade and shut out that starving face—but we can't, so why talk about the thousand and one things that make for a Merry Christmas in our land today? How much of what makes possible a Merry Christmas the length and breadth of our land today is intertwined with the conduct of the war in Europe? Too much by far. Too much to disentangle so that we can put the war out of mind in order to enjoy our prosperity. In individual homes there is, of course, a great deal to rejoice over, to make merry over, in which the war in Europe has no part. As a people we are innocent of this great transgression. But as a Christian people we are not ignorant of it. There is one way and one only by which to rob it of its sting on Christmas Day, and that is by resolving to do our utmost part in alleviating the suffering. And as Christmas Day would never be Christmas Day without the children, this supreme act in celebration of the day should include the children.

For Christian homes, then, this Christmas Day, 1916, may well mark a new appreciation of what the day means. It may well become tho happiest Christmas Day in our lives and the lives of our children. It may become the day when each of us and the children of our households shall realize anew why Christ was given to the world. And so, after all, it may indeed be a Merry Christmas, merry with the exultant realization that we have undertaken to lift a terrible burden from human hearts, that we have set out on this Christmas Day, we and our children, and especially our children, to undo as far as it is possible the evil work that war has wrought in millions of lives; to undo the heavy burdens, lift up the fallen, deliver the oppressed, and dry the tears in that half of the world where this year there is no Christmas.

JESUS IS KING

A CHRISTMAS SERMON

By Rev. Chas. E. Jefferson D.D.

TEXT—Matt. 2:2. "Where is he that is born King of the Jews?"

IT was a question asked by certain travelers who had come to Jerusalem from the East, and the man most troubled by the question was King Herod. The reason of this was that Herod was a ruler himself, and he did not wish to have another king inside of his dominions. There is never room for two thrones in one kingdom. Herod at once made diligent inquiries as to the section of the country in which the new-born King had arrived, and when he was told that he was to be found in Bethlehem, he ordered every male child in that village under two years of age to be murdered. Thus determined was he to get rid of a possible disputer of his sovereignty. Blood flowed because the baby came into the world with the title of King.

What happened at the beginning of Jesus' life went on happening to the end. The Herods of Palestine were always in a state of perturbation, and were constantly plotting to kill him. The kings of political and social and ecclesiastical life were from the start distrustful of him. He jeopardized the security of their thrones. If he had been willing to play the part of a gentle and sympathetic physician, making war on the empire of pain, the whole land would have chanted his praises. But he claimed to be King! Had he been content to be the expounder of beautiful ideas, the interpreter of glowing ideals, his countrymen would have listened to him with pleasure, and he would have gone with honors to his grave. But he claimed to be King! Had he been satisfied to be a friend and companion, consoling men in their sorrows and helping them in their difficulties, many roses would have been strewn on his path, and he would have won a high place on the roll of benefactors. But he claimed to be King! He was always acting in a way which implied regal distinction. He had a manner of speaking altogether unique. He awed men, and at the same time exasperated them. They did not like to hear a peasant speak as though his word were final. He made demands on men's consciences which aroused opposition. He expected of them a more implicit obedience than had been demanded by Solomon or Moses. He did not hesitate to ask men to lay down their life for him. This is the fashion of kings. He said one day to a company of disciples: "Ye are my friends if ye do the things which I command you." Only monarchs speak with so peremptory an intonation. No wonder men asked in perplexity: "Who is this?"

And yet he did not look like a king. He had none of the pomp and circumstance of kings. He wore no crown. He wielded no scepter. His robe was not purple. He did not ride in a chariot or on a horse. No retinue of armed men followed him up and down the land. He did not shake the earth with his tread. In no respect did he live up to the part of an Oriental ruler. To his contemporaries his claim to kingship seemed preposterous, and sometimes blasphemous. For he did not hesitate to claim to be monarch in the vast realm of the spirit. One day he sketched a picture of the judgment day, and he placed himself upon the throne. He told parables which implied that the final destinies of men were in his hand. A robber in the hour of death asked him to remember him when he came into his kingdom. On one of the last Sundays of his life Jesus allowed the crowd to chant around him the words of an ancient Hebrew poet: "Blessed is the King that cometh in the name of the Lord!" They called him King, and he did not rebuke them.

IT was this assertion of his kingship which caused the storm to break at last on Jesus' head. The crowd which thronged the door of Pilate's court-room shouted loud and long: "We found this man saying that he himself is Christ a King!" Here was a charge direct and clear, which Pilate as a Roman governor was bound to take notice of. Calling Jesus aside he asked him bluntly: "Art thou a king?" And the answer which the prisoner returned so awed the heart of Pilate that he scarcely knew what to do. He desired to get rid as soon as possible of a man the like of whom he had never seen before; but when he suggested granting him release, the crowd blazed with an indignation that melted down the Roman's resolution. Above the Babel of discordant shoutings came clear and strong the words: "If thou release this man, thou art not Cæsar's friend: every one that maketh himself a king speaketh against Cæsar!" It was this cry which broke the procurator's will. He could not in safety release a man who was claiming to be a king. Tiberius Cæsar brooked no rivals. Setting the prisoner before the crowd, he exclaimed, "Behold your King!" and with one accord they screamed: "Away with him! Away with him! Crucify him!" The chief priests chimed in, saying, "We have no king but Cæsar!" It was because Jesus claimed to be a King that the Jews and Romans decreed that he should die. Over his head was written in the three chief languages of the world: "Jesus of Nazareth, the King of the Jews." Jesus Christ was crucified because he claimed to be King.

The tragedy narrated in the Gospels is only the story of a tragedy continued to the present hour. Jesus still claims to be King; but now as of old Herod is enraged against him, and the multitudes shout: "We will not have this man to reign over us!" As a genial and gentle teacher, Jesus has many admirers. His teachings are extolled by all who have minds capable of appreciating high and noble thought. The whole world is glad to praise him as an ethical guide without a peer. The moral precepts promulgated in the Sermon on the Mount are eulogized by men of many schools. One of his rules has been labeled "golden" by the common consent of mankind, and the picture of the Good Samaritan has been hung up as a sacred picture in the gallery of the soul of the world. The multitudes are eager to praise and honor Jesus as a teacher, a philosopher, a poet, an idealist, a reformer, a lover of humanity. They hesitate only when they are asked to crown him King.

And yet it is at this point that he is most insistent and inexorable. Obedience is the one virtue for which he contends from first to last. Without obedience he promises no man salvation. It is only the obedient heart which is able to understand his words. Men are to show their love for him by obeying him, and it is by this obedience that the world is to be redeemed. No one is permitted to count himself a disciple who is not willing to obey. This is the tone of all kings. They demand swift and absolute subjection to their will. Their will is law, and peace and prosperity are found only in obedience. Jesus stakes everything on his kingship. His whole religion is foundationed on the fact that he is King.

CHRISTMAS is coming, and at Christmas we naturally think of Jesus. Which Jesus are you going to think about? Shall it be the Jesus of picture, or the Jesus of song? The Jesus of the artists is a lovely figure to gaze upon. For centuries the multitudes have looked upon that face and are not yet wearied. The Jesus of song is still more beautiful. "How sweet the name of Jesus sounds in a believer's ear!" Jesus has been the theme of innumerable anthems, and oratorios, and cantatas, and carols, and all of us are ready every year to join in singing the Christmas songs. The Jesus of the Biblical narrative is also entertaining. We never grow weary of hearing the story of the baby who was born in Bethlehem, and whose mother laid him in a manger.

The world has long had the Jesus of song and picture and story, but alas! the world is very sad today. There is not peace on earth, and there is a scarcity of good will. Singing about Jesus is not enough, nor is looking at the pictured face of Jesus sufficient, nor is celebrating the birthday of Jesus adequate. The Jesus of God is a King, and nothing but obedience to Jesus will lift the world out of its distresses. How solemn are his words: "Not every one that says, Lord, Lord, shall enter into the kingdom of heaven. Many will say to me in that day, Lord, Lord, and then will I profess unto them, I never knew you!" He puts to us the question with which he confounded his disciples in Jerusalem: "Why do ye call me Lord, and do not the things which I say?" These are words we need to ponder amid the festivities of Christmas. Where is he that is born King?

FOR an illustration of the futility of worship without obedience, let us turn our eyes toward Europe. Europe is the oldest of the Christian continents. It is there that the Gospels have been read the longest, and that Christian worship has been carried on with the greatest solemnity and beauty. In Europe the cathedrals are most abundant and majestic, and vast multitudes have for centuries offered prayer in the name of Jesus. But Europe is today baptized into a baptism of blood and tears, and the music of the angels' song is well-nigh completely drowned by the hideous thunder of cannon. How are we to account for a catastrophe so heartbreaking? Has not Europe fallen into a ditch because of her disobedience? She has said, "Lord, Lord," in her churches, but in the council chambers of her rulers she has not done the things which Jesus commanded. She has painted beautiful pictures of the Prince of Peace, but to many of her statesmen have been worshipers of th god of war. She has sung hymns of praise to Christ a God, but too many of her diplomats have adopte policies which have ignored his plain teaching. Fo generations the leading nations of Europe have bee preparing for battle. Her kings have taken pride i the glitter and paraphernalia of armies and navie Her leading counselors have gloried in military preparedness, and nations have been ranked by th weight of metal they had hammered into instrument of blood. Christmas was celebrated each year, but th King Christ was steadily ignored. He was permitte to be King in the home, but not in the capitol. Boy and girls were taught the virtues of patience an forgiveness and good will, but in statecraft thes principles were derided. In the family circle ever one was taught to be considerate and generous an self-sacrificing, but in the circles to which was committed the guidance of nations the virtues mos extolled were the virtues which had been developed i the camp of Cæsar. It was boldly proclaimed that th sayings of Jesus cannot be wisely applied to nationa affairs. What he says is for the guidance of individua only, and is mischievous when made the rule by whic nations must walk. The state, men said, is suprem It can submit to no will other than its own. In th way leaders openly and defiantly shouted: "We wi not have this Man to reign over us."

And so for many years European politics has bee anti-Christian. Individuals were trained to trust or another, but nations were systematically educated t suspect one another. Men and women were taught t love, while empires and kingdoms and republics wer educated to fear. In an atmosphere of suspicion an fear the Christian lights all burn low. Christ is th enemy of suspicion and fear, and these cannot flouris in his presence. Deadly weapons are an abominatio to him, and squandering the money of the people o instruments of destruction is a sin which soon or la brings awful retribution. He would not be King wer he to allow such disobedience to go on without punishment. Kings cannot allow themselves to be continuously and outrageously disobeyed. Europe coul not be permitted to go on indefinitely using the nam of Jesus, while doing the behests of Mars. Maneuve ing with guns is a poor substitute for the service whic Christ has commanded. Military drill is a debasin superstition which nations must cast off if they ar not to be utterly destroyed. Nations which love th sword, and brandish the sword, and take delight i posing in shining armor are not treading that gloriou path which shines brighter and brighter to the perfe day!

This is the most terrible of all wars because it fought in that part of the world where there has bee most light. Our responsibility is measured by ou privileges, and we are judged according to our know edge. "That servant which knew his Lord's wil and made not ready, nor did according to his wil shall be beaten with many stripes; but he that kne not, and did things worthy of stripes, shall be beate with few stripes. And to whomsoever much is given of him shall much be required; and to whom the commit much, of him will they ask the more."

THESE are words of the King of kings, and the should not be forgotten in the midst of our Chris mas jubilations. God through the experiences of Europe is exhorting America to watch and pray lest sh also choose the fatal path Europe has followed th counsels of men reputedly wise, but no men are reall wise unless they have the mind of Christ. Every leade is to be repudiated who offers counsel contrary to th counsel of the One whom the Almighty has anointed He is the King of the earth and the Saviour. God ha made of one blood all nations to live together, and i judging the world by that Man whom he has ordained Let us not then be sentimental, and imagine that w can please the Almighty by singing songs about Jesus and then going ahead and doing as we choose. We ar under the reign of law. We are in the grip of on from whom there is no escape. There is a Herod in u who defies him. The problem of our life is to brin the Herod in us into subjection to Christ the King Herod is of the earth earthy. Herod lives solely fo himself. Herod is averse to service and to sacrifice Herod despises the way of the cross. Herod is alway planning to murder Jesus. He would murder him because Jesus insists on being King. It is God's wi that Jesus should be the Ruler of our heart, an Christmas is an angel from the court of heaven sen to remind us that all who are wise lay at the feet of th King the gold and frankincense and myrrh of a obedient life.

Broadway Tabernacle Church, New York.

FOR EVERY DAY IN THE YEAR

DAILY MEDITATION

LED BY
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Say So!

SUNDAY, December 24. Ps. 107 : 2. "*Let the redeemed of the Lord say so.*" You would have thought they could not have helped saying so. They have had marvelous happenings in their souls and they have said nothing about it. It is amazing what men can experience and yet retain their silence. It is possible to be a dumb participant in grace. There are emancipated slaves who never mention their deliverance. There are men and women who have been lifted out of the horrible pit and out of the miry clay, who are never heard going along the road with a new song in their mouths. People receive marvelous comfort in sorrow, strange cordials and balms, who never refer to their healing. This is the tragedy of dumb discipleship. It is possible to come into the riches of the love of Christ and yet never call the Lover's name. You would think they would mention it because they could not help it. You would assume that their silence would be broken under the sheer compulsion of a great joy, or by the equally powerful constraint of an upspringing praise.

But there is another reason besides that of common gratitude why we should open our lips in glad and reverent testimony. The sincere witnessing to a secret spiritual happening strengthens and enriches the experience. If I may so put it, we oxygenate our inner life when we give it sacred expression. That is so with our feelings. Feelings that are dumb are apt to become faint. Gratitude which never says "Thank you" has a very precarious life. Pity which hugs itself in secret soon passes away. These feelings are strengthened and confirmed by a wise publicity. And so it is with truth. We grasp truth with a firmer hand as soon as we begin to give it away. The disciple is never matured until he becomes an apostle. When we proclaim the Gospel to another man it reveals itself in new brightness and glory. If we live unto ourselves we surely die. In this, as in all other matters, the secret of saving one's life is to give it away; in losing it we have it forever. And therefore, "Let the redeemed of the Lord say so."

And we must "say so" because the living witness is one of the great ministries by which the heavenly life is to be transmitted to others. We cannot overestimate the quickening influence of a really vital testimony to the renewing energies of grace, and to the providential leadings of our God. When an honest man, speaking about these things, reverently and strongly says "I know," his assurance seizes the timidities and the hesitancies of others and consolidates them into a regal strength. The firm and quiet word of the believer provides the antidote to panic, and transforms many a trembling deserter into a courageous soldier of the Lord. And never had the believer more wonderful opportunities for witnessing than he has today. It is the hour of the lay-witness. Would that all the Lord's servants were prophets! Let us tell what we have seen; let us proclaim what we have known. "Let the redeemed of the Lord say so!" J. H. J.

Our Heart's Desire

MONDAY, December 25. Ps. 20 : 4. "*Grant thee thy heart's desire.*" The prayer of the psalmist that Jehovah shall grant us the desires of our hearts is the great prayer of the Bible, for the development and culture of the heart is the fundamental need for this world and the world to come.

Study the Bible with the object of finding its teaching about the importance of training the human heart. It may surprise you. "Love Jehovah with all your heart," says Moses. We are told that "God looketh on the heart," and that he "healeth the broken in heart," and that the righteous "shall sing for joy of heart," and that we should pray for an "understanding heart." Jesus says, "Where your treasure is, there will your heart be also"; and he gives the Word which has been a lamp to the feet of thousands, when he says, "Let not your heart be troubled!" Paul dwells upon the need of "singleness of heart," of the "pure heart," and the "heart of compassion," and repeatedly do we find instances in the Scriptures of God "searching the heart," "enlightening the heart," and giving men "new hearts," upon which he writes his laws.

The Buddhist held that all human desire was a fault; but the Bible lifts up the heart's desire to a place of eminence, for the heart is the organ of the future, the most unfilled of all earthly things, the seat of the great human incompleteness, since it is the dwelling-place of love. It was to the heart that the Master spoke when, amid that little band of friends, he uttered his loving farewell: "I go to prepare a place for you."

Fear not when your heart is torn with perplexities and cares and griefs; it is this deep training and exercise that is preparing the part of you for which the City of God was builded, to inhabit the Temple of completeness, the Temple of Love. C. S. C.

The Christ-Life in Our Lives

TUESDAY, December 26. John 1 : 4. "*The Life was the Light of men.*" All true life is luminous. When on a summer night you sail over the Mediterranean, hard by the African coast, the vessel leaves a long track of phosphorescent glory in its wake. Multitudes of infinitesimal insects, suddenly disturbed, yield their tiny torch to the general illumination.

And who does not know of some community which has become lit up by the radiance of some noble life! The life of a great and good man lights up a cityful of people. Evil is abashed, good encouraged. Mordecai, for instance, in the closing verses that tell the story of his triumph, was great among the Jews and accepted by his brethren, "seeking the good of his people, and speaking peace to all his seed." Surely his life was light.

But how much more was this the case with our Lord! The whole world has been lighted, not only by his words, but by the inimitable beauty of his character. And now, when he enters into contact with any soul of man, with any mortal life; when he infuses his own life-force and vitalizing energy, his life in our hearts becomes light in our lives.

Make much of the living Christ. Have no mercy on your self-life. Deny it, refuse to let it descend from the cross; so will the divine life expand and grow within you, whilst the night of unbelief and sin will become light in the Lord. "Arise from the dead, and Christ shall give thee light." F. B. M.

The Duty of Soul-Preparation

WEDNESDAY, December 27. Amos 4 : 4–13· "*Prepare to meet thy God.*" We must not rush heedlessly into the presence-chamber. We would not in the case of an earthly ruler, and we certainly ought to cherish the spirit of thoughtful reverence as we enter the presence before which angels veil their faces with their wings and the heavens are not clean. "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God, for God is in heaven, and thou upon earth; therefore let thy words be few." We wash our hands before exchanging the work of the day for the refinement of social fellowship. We wipe our shoes on the door-mat as we pass from the street into the home. Considerable pains are requisite to conform to the formalities that hedge around a monarch. So should we see to it that we adjust ourselves to the high code of heavenly etiquette and courtesy.

Prepare to meet thy God by spending a few moments of silence before commencing to pray. Prepare by considering if a brother has aught against you; because if he has, you must leave the vestibule of heaven and seek to be reconciled to your brother, before you can offer an acceptable gift. Prepare by putting on the white robe—"These are they who have washed their robes and made them white in the blood of the Lamb; *therefore* are they before the throne." Prepare by remembering that you are accepted in the Beloved, that your High Priest waits to mingle his incense with your prayers, and that the Holy Spirit will help your infirmity. F. B. M.

The Individual and the Community

THURSDAY, December 28. Rev. 22 : 1, 2 (R.V.). "*He showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street thereof. And on this side of the river and on that was the tree of life, bearing twelve manner of fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations.*" A friend comes to me and says: "I don't believe in all this socialized religion, these playgrounds, and soup kitchens, and institutional churches. Christ emphasized the individual. If you save and develop the individual spiritually, the community will take care of itself."

Another one says: "This individualism in your churches, this devotional business, prayers and singing hymns, does not appeal to me. Christianity should be a service. Jesus went about doing good. The community, not the individual, is the thing for religion."

Thus we have two distinct and different views as to what Christianity should be and do, one aimed at the individual, the other at society.

John, in his vision of the completed City of God, combines these, placing the trees of the garden along the streets, the plants of the tree of life along the thoroughfare; the leaves of the tree have become a beneficent part of the community, and the community has become a part of them. It is a marriage of the spiritual and the social in the City of God.

This is what we want; not the lonely individual staying in the garden amongst his flowers of spirituality and prayers, but taking his leaves of healing and covering the nations with them. The community gives the field and the meaning to our spiritual powers. The life of mercantile traffic gets overgrown with indifference, becomes "dead in trespasses and sins"; it lacks the "twelve manner of fruits" which the individual brings out of his quiet meditation with God, to reanimate it. He who points his prayer-life, not inward to his own troubled heart, but outward to the healing of the town and the nation, is the Christian. He has seen God alone, in order that he may better see him in his brother man. C. S. C.

The Whole Gospel in a Line

FRIDAY, December 29. John 1 : 29. "*Behold the Lamb of God, which taketh away the sin of the world.*" "Where is the lamb for the sacrifice," asked Isaac, breaking in upon his father's unwonted silence and absorption, as they together climbed the slopes of Mount Moriah. For centuries the world had awaited the answer. Finally John gave it in these words. As the Baptist spoke thus, surely Isaiah 53 was in his thought, where the prophet describes the Servant of Jehovah as led like a lamb to the slaughter, whilst the Lord laid on him the iniquity of us all.

Here is the whole Gospel! The entire sun is reflected in this dew-drop. Jesus is God's Lamb. His cleansing blood is available for the sins of the whole wide world, *and for me.* Not a soul affected by connection with our fallen race is excluded from the scope of Christ's all-sufficing propitiation for sin. Here is the clue to his mysterious anguish; and we must ever maintain the posture of beholding him.

You may behold wealth without being richer, or beauty without becoming beautiful, or the achievement of science without becoming a scholar, but you cannot behold Jesus Christ, living, loving, dying, pleading, without being changed into his image, and like him impelled, if needs be, to lay down your life for others. It is at your peril that you refuse to behold God's dearly beloved Son! F. B. M.

While It Is Yet Called Today

SATURDAY, December 30. Ps. 95 : 7. "*Today if ye will hear his voice.*"

> "Live, live today. Tomorrow never yet
> On any human being rose or set."

Golden opportunities improved mean golden streets possessed. Opportunity knows no tomorrow, for the life of immortals is one eternal *now.* One cannot act in the past or in the future; destiny is decided today. This is the point of time, the moment's space, that helps mold characters for the Parthenon of the skies. Many build only a temporary amusement show in this life.

> "Build ye more stately mansions, O my soul!"

Birth is the beginning of death, and death the beginning of life. Humanity is in an endless procession toward the golden fields of the silent land. All we leave on this side is our influence, more lasting than monuments. If we trust Christ and live for him today, nothing will harm us in all the future years. The past is a sample of blessedness blossoming in the fields of Providence every year. It is eloquent with voices of warning and hope. The past is full of memories of millions who have bequeathed to us inventions, discoveries, truths and civilizations. We have entered into their labors by acting in the ever-living present. We enjoy the liberties they died for, if we exercise eternal vigilance. E. W. C.

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We may wonder why the Lord gave us so little—others may wonder why He trusted us with so much.

A WEEK *in the* WORLD'S NEWS

Herbert H. Asquith

Eight years British Premier

David Lloyd George

The new Premier

Andrew Bonar Law

Leader of the Opposition

Congress Reassembles. The second session of the Sixty-fourth Congress began at noon on Monday, December 4. The high cost of living seemed to lead all other issues, eleven measures being introduced in the House, each aiming to correct high prices by one expedient or another. One embargo bill was offered in the Senate. The most comprehensive plan was included in four bills introduced by Representative John J. Fitzgerald of New York, which provided for an absolute embargo for one year on exports of farm products or manufactured foodstuffs, the modification of the parcel post to permit shipments of farm products up to 150 pounds in weight at a special low rate, the prohibition of interstate shipment of foodstuffs (except butter) stored longer than ten months, and the branding of all articles held in cold storage with the original date of admission, and empowering the President at any time within two years, if the public interests shall so require, to prohibit the export of food products. It appeared probable that a majority would be hard to obtain for an embargo measure. The Department of Agriculture is reported to have made a country-wide investigation, which is said to show an unwarrantably wide margin between prices paid to producers and those paid by consumers. It was announced as Congress convened that the total appropriations to be asked for the fulfilment of the national defense plan would be $752,123,457.63. This is about $137,000,000 more than the appropriations for the current year.

The estimates of the probable cost of the government for the year laid before Congress by the Treasury Department follow, cents being omitted:

Legislative	$13,524,479
Executive	688,370
State Department	6,315,847
Treasury Department	165,681,233
Independent offices	8,130,724
District of Columbia	17.885,026
War Department	382,497.537
Panama Canal	25,145,562
Navy Department	382,497,537
Interior Department	210.161,412
Post Office Department	1,765,760
Department of Agriculture	43,331,907
Department of Commerce	16.737,158
Department of Labor	4,690,677
Department of Justice	11,555,696
Total	$1,268,715,834

December 5, in his annual address to the Congress, President Wilson confined himself entirely to domestic problems. He reminded Congress that at the close of the last session he had recommended an immediate increase in and the administrative reorganization of the Interstate Commerce Commission; approval of a rate increase to be granted by the Commerce Commission to cover expenses to the Eight-Hour Law; a provision making strikes or lock-outs illegal until after examination by a competent commission; and the giving to the executive of power to take over and operate the railroads in case of military necessity. Explaining his recommendation for a broadening of the means for arbitration and conciliation to include the investigation of labor questions before strikes occur, the President said: "The country cannot and should not consent to remain any longer exposed to profound industrial disturbances for lack of additional means of arbitration and conciliation, which the Congress can easily and promptly supply." He said that he would hesitate to suggest that any man at any occupation should be obliged by law to continue in an employment which he desired to leave. "But," he said, "this proposal is based upon a very different principle; that the concerted action of powerful bodies of men shall not be permitted to stop the industrial processes of the nation before the nation shall have had an opportunity to acquaint itself with the merits of the case. . . . I can see nothing in that proposal but the justifiable safeguarding by society of the necessary processes of its very life." The President also recommended thorough and systematic regulation of the spending of money in elections, and urged upon the House the passage of the bill which has already passed the Senate providing for the promotion of vocational and industrial education.

Protecting Our Feathered Allies. Having been sanctioned by Great Britain, the treaty between the United States and Canada for the protection of migratory bird life is now in effect. The most vital provisions of the treaty are: that no bird important to agriculture as an insect destroyer shall be shot at any time; that no open season on game birds shall be for longer than three and one-half months; that both governments shall restrict open seasons to protect game birds during the breeding season and that there shall be no shipment from one country to the other of birds taken contrary to law.

Menocal's Reelection in Doubt. The presidential election in Cuba was so close that the outcome is not yet definitely known. Partial reelections must be held in two provinces.

Our Investment In Transportation. Figures presented to the Newlands Joint Commission, which is investigating the transportation systems of the country, show that the railways of the United States were capitalized in 1915 at $9,071,535,641, and the total of stock and bonds was $21,725,705,898, a gain since 1910 of $3,274,783,866. The total income of the railways decreased from 5.35 per cent. of the gross capitalization in 1910 to 3.76 per cent. in 1915. Senator Newlands stated just before the opening of Congress that his commission could not complete its work within the time limit, and would ask for an extension of time.

The Annual Sacrifice to Sport. According to careful compilations, football in 1916 caused eighteen deaths. The hunting season is credited by the Chicago Tribune with eighty-six deaths and forty-one serious injuries, twenty-two of the deaths occurring in Michigan, where it was said 10,000 hunters combed the woods for deer.

Speaking "United States." Commissioner John H. Finley of the New York State Department of Education, addressing the Association of Teachers of English at the Hotel Astor, New York, recently, said in reference to the language spoken in America: "We seem to be forming a language that bears a remote resemblance to the English language." Professor Scott of the University of Michigan said: "American speech at any period will be that which . . . gives adequate utterance to the best that is in the American character. American speech . . . is gradually assuming a form appropriate to our character and daily needs." According to the professors, therefore, when we ask a man to please "talk United States," we are merely asking him to make use of the most modern development of the Anglo-Saxon tongue.

Federal Trade Commission Recommends Trusts. In its report at the opening of Congress, the Federal Trade Commission recommended legislation that will permit the organization by American manufacturers and shippers of trusts for foreign commerce to buy raw materials and to sell goods. The commission believes that we can permit cooperation for export trade without lessening competition within our borders.

Carranza Opens Constitutional Congress. The Congress to revise the Mexican constitution was opened by General Carranza on December 1. All of the states of Mexico were reported as being represented except the state of Chiapas, in which Felix Diaz is operating. Carranza called attention to the fact that the constitution of 1857 proclaimed only general principles of reform without furnishing the machinery for putting them in practice; what was desired first was to establish the rights of the people and individual liberty. He declared himself in favor of universal suffrage and the direct election of the president. In his address, which was said to have occupied three hours, Carranza outlined the liberal reforms upon which the revolution was founded. On December 2, about thirty miles south of Chihuahua City, General Murguia met and defeated, in an engagement lasting six hours, a band of Villa followers who had pursued the retreating Carranza troops. The Villa forces, after loading two freight trains with loot, fled westward from Chihuahua City into their old strongholds, the city being reentered by Carranza troops on December 3.

Bombs Covered Theft. Detectives following up clues in New York City in connection with the disastrous munitions explosion at Archangel, found evidence that an organized gang of thieves was regularly replacing merchandise with bombs, the explosion of which, by destroying the package and contents, covered up the fact of the theft. It was stated that the Russian government alone had lost about $100,000 by wharf robberies in the last six months. There had been some inclination to blame the mysterious explosions occurring in shipments to the Allies upon sympathizers of the Teutonic powers.

Back to Literature. Dr. Henry Van Dyke, American minister to the Netherlands, announced his resignation on December 4, giving as his main reason his wish to return to his work as a writer with full freedom to say what he thought and felt. President Wilson has appointed as his successor Mr. John W. Garrett of Baltimore, former minister to Argentina, and secretary of the legation at The Hague in 1901. Mr. Garrett is a Republican.

A Nation-wide Food Inquiry. It was announced on December 6 that the Federal investigation of the high cost of living would be one of the most comprehensive ever undertaken.

A Presbyterian Pioneer. The old First Presbyterian Church of New York, established in 1716 in Wall Street and for one hundred years known as the Presbyterian Church of Wall Street, held its 200th anniversary on Sunday, December 3. The church had its inception in furtive meetings held in private houses, but the dissenters were finally given permission to meet in the old city hall at Wall and Nassau Streets, meeting there until 1719, when their first church building was completed on Wall Street on a site part of which is now occupied by the Bankers' Trust Company. The church decided to move up town in 1844, and it then acquired the block front on Fifth Avenue between Eleventh and Twelfth Streets on which the present building was erected. December 3 was also the Rev. Howard Duffield's twenty-fifth anniversary as pastor of the church.

Bryan Urges National Prohibition. At a dinner given in his honor in Washington on December 6, Mr. Bryan declared that the Democratic party was the party of the people, that the home was the citadel, and that the fight against the saloon is a fight for the home and for humanity. He declared that the Democratic party therefore could not hesitate to choose the home against the greatest enemy that has arisen to menace it. Mr. Bryan also expressed his disapproval of the proposal that the nation should take over exclusive control of the railroads, taking the position that because the railways wanted it, it must therefore be in their interests and against the interests of the states. He opposed universal military service, advocated popular election of the President and making the Constitution more easily amendable.

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Fragments of News. On December the total earning assets of the Federal Reserve Banks, including United States onds, treasury notes and bills dis-ounted, was $200,747,000. The holding of gold on the same day was $439,-74,000. . . . California forest reserves re now protected by wireless telephone. . . Health Commissioner Robertson of hicago reduced the cost of his daily menu in the two weeks' experiment he has onducted from forty to thirty cents per erson. The squad of twelve persons who lid the eating increased in total weight rom 1,825 to 1,870.75 pounds. . . . The Italian composer, Francesco Paolo Tosti, died at Rome December 3. . . . American marines engaged in disarming he residents of Santo Domingo met with armed resistance on December 4. There were eleven deaths among the Dominicans. Eleven members of the marine corps were injured. . . . On November 29 the Interstate Commerce Commission approved a new scale of demurrage charges as follows: two days free; one dollar for the third day in which a car remains unloaded; two dollars for the fourth; three dollars for the fifth, and five dollars for each succeeding day. . . . There are now under irrigation in the United States about 15,000,000 acres of formerly arid ground, which now yields an average of $200,000,000 a year of various products. Water is said to be available for the irrigation of 40,000,000 acres more. The federal government has spent more than $100,000,000 in fourteen years under the Reclamation Act. . . . Contracts were entered into on December 5 for the construction by the Newport News Shipbuilding Company of the new superdreadnoughts Maryland and West Virginia, and with the New York Shipbuilding Company for the construction of the Colorado and Washington, the contracts involving $22,470,000. The armor and guns for these four vessels will cost $40,000,000. The Maryland and West Virginia will be electrically driven, will displace 32,600 tons each, and will mount 16-inch guns. They will burn oil fuel and will make twenty-one knots an hour. . . . John D. Archbold, associated with John D. Rockefeller since 1875, and president of the Standard Oil Company of New Jersey since 1911, died at his home in Tarrytown, N. Y., on December 5. He was born in 1848 and went into the oil business at the age of sixteen. . . . Announcement was made on December 5 that the directors of the A. T. & S. F. R. R. had arranged to distribute to all employees receiving less than $2,500 a year a bonus equal to ten per cent. of a year's pay. The action was taken, according to the president, because the railway system is enjoying an abnormal prosperity which has been produced by the same factors which have increased the cost of living. On the same day, the announcement was made that the Western Union Telegraph Company would pay a bonus of six per cent. on a year's salary to all employees earning $2,000 a year or less. . . . George C. Boldt, since 1893 proprietor of the Waldorf-Astoria Hotel in New York, and probably the best-known hotel man in the country, died December 5.

The War in Europe

By ANTHONY ARNOUX

THE past week has been in many ways one of the most eventful of the war. In Great Britain on December 2 Mr. Asquith announced that with a view to the most effective prosecution of the war he had decided to advise the King to consent to the reconstruction of the government. The following Monday morning the Manchester Guardian, the most sober-minded and the leading English provincial newspaper, thus expressed itself editorially:

> There are, in fact, two crises; for the crisis in the ministry is but a reflection of the crisis of the war. The crisis in the war amounts to this: That the progress of events and succession of bitter experiences have at last brought home to the minds of most men the fact that we are not winning the war, and the further conviction that with the present methods of waging the war we shall never win it.

while the London John Bull, a weekly of wide circulation, printed an open letter from a well-known member of Parliament, of which the following is an extract:

> This fact we must bear in mind. If Asquith continues as premier for one more year the Germans and not we will dictate the peace terms. At the present rate of loss in ships it will not be long before England will be incapacitated to serve as the chief support of the Allies. The Germans know this and are hastening in making gigantic efforts to paralyze our shipping. Our losses are multiplying, are multiplying at a terrific pace, and a catastrophe is unavoidable unless we, regardless of neutrals, arm our merchantmen. Everything is at stake.

On Saturday evening Lord Beresford and Thomas Bowles, noted naval authority, spoke at a large public meeting of protest in London. Lord Beresford was the milder of the two. He said:

> The crisis of the war is now. The [submarine] menace requires new strategy and new tactics to deal with it, but so far no definite and systematic methods have been taken for suppressing the menace. It is a most unsatisfactory state of affairs. Thousands of tons of food which were waiting to come to England have been diverted to Germany.

Bowles was more virulent. After demanding new men and a new mind at the Admiralty, he went on:

> Unless this submarine menace is dealt with we shall be blockaded as well as Germany, and privation and famine prices will ensue. I see no glimmer of an overture of peace, but if overtures for an honorable peace should come, with sufficient guarantees, it will be the duty of the government to accept them. I have arrived at the conclusion, however, that this government is no more able to make peace than it is to make war.

These excerpts are given to explain the condition of affairs which produced the event next narrated. On December 5 Mr. Asquith saw the King and resigned his office of Prime Minister, the whole British cabinet resigning with him. The same day the King, in accordance with Mr. Asquith's recommendation, sent for Mr. Bonar Law and offered him the premiership, which that gentleman declined the following day. This office was in accordance with the custom of offering the post to the leader of the party opposing a retiring government. The King then sent for Mr. David Lloyd George and tendered him the offer, which he accepted in cooperation with Mr. Bonar Law. In view of the state of war, it is desired to avoid a general election, the course usual in case of the resignation of a ministry.

It was announced on December 8 that Lloyd George has apparently succeeded in forming a Cabinet on broad national lines, taking in prominent business men as well as political leaders. It had been predicted that the Labor Party would refuse its support to the new government, but it is now stated that that party will be represented in two ministerial posts and three under-Secretaryships. The general expectation is that the new Cabinet will be irrevocably committed to a strenuous prosecution of the war to a finish. One of the striking features of the situation is the prominent place that Lord Northcliffe, through his paper, The Times, has taken in bringing about this change in the government through attacks upon former Premier Asquith because of the unsatisfactory situation that Britain occupies in the campaign of the Allies. It was expected that Lord Northcliffe would enter the new Cabinet, but this he has publicly declared he will not do.

On Friday, December 1, Admiral Jellicoe was relieved of command of the British grand fleet and made First Sea Lord of the Admiralty, Vice-Admiral Beatty, who commanded the British battle cruiser squadron in the Jutland fight last May, and who married a daughter of Marshall Field of Chicago, succeeding him as commander of the Grand Fleet. Various deductions will probably be drawn from this change, but the most reasonable explanation seems to be that after two years of such great responsibility Admiral Jellicoe desired a less arduous post.

Great Britain announced at the beginning of this week, through the embassy at Washington, that she would be unable hereafter to guarantee bunker coal to any vessel not utilizing it "in such a way that British or Allied interests are benefited." In this policy, hard as it will press on our hopes of building up a large trade with South America, or carrying on our existing trade with the Philippines, Great Britain is absolutely within her rights, legal and moral. We shall merely reap the natural harvest of years of neglect of a most vital interest, our mercantile shipping and the necessary coaling ports therefor.

Turning to France, we find also evidences of extreme unrest and great dissatisfaction with the present condition of affairs and the present management of the war. In a long article in the Petit Journal, the Paris paper with the largest circulation of any newspaper in the world, the writer, speaking of Germany, says:

> She has understood that she could not overcome the number and power of effectives except by an industrial preparation superior to our own; by a quantity of artillery and ammunition which could dominate our artillery; by a supreme command which would leave nothing to the chance of improvisation; which would follow strictly laid down strategic lines; which would make a point of striking blows at the weakest points; which would not persist obstinately in local offensives without real strategic value and possible decisiveness. She has not hesitated to replace those leaders—some of them among the highest in rank—whose plans did not succeed.

The article concludes:

> And we? What do we want? What have we done? What are we doing?

"We talk, Germany acts," declared one French statesman.

As the result of a prolonged secret session of the French Chamber of Deputies, the approaching retirement of General Joffre from active command and the appointment of either Nivelle, Foch, or de Castlenau in his stead, is confidently expected. General Haig is also probably to be superseded.

The Russian interior situation is also very stormy. The Duma, the Russian parliament, is making a strong stand in opposition to the government for a complete reform of the Russian administration, civil and military, and apparently with some chances of success; but the censorship is so strict that complete news does not come to us.

ON the Austro-Italian front during the past week there have been no events of interest or importance, and practically no infantry fighting whatever. The only activity was by the artillery and the airmen.

The western front was eventless during the week. There were only occasional trench raids here and there, and some artillery duels both north and south of the Somme on the Picardy front, and also on the north front of Verdun. On the east front of Verdun the Germans made, late in the week, a very short-lived attempt to assume the offensive in the region to the east of Dead Man's Hill.

The German Admiralty announced that the French 800-ton transport Karnak, laden with troops destined for Salonica, was torpedoed near Malta on November 27 by a German submarine.

The Germans have defeated the Portuguese in southeastern German East Africa, near the border of Portuguese East Africa, and compelled them to retreat to their own territory.

On the Macedonian front there has been at intervals during the past week hard fighting to the north of Monastir, the Serbians attacking the Bulgarian positions repeatedly. The net result, however, was not very important. In the east of the Cerna River the Serbians did gain considerable ground after overcoming a strenuous Bulgar-German resistance. The Serbians are certainly fighting most gallantly. In the center on the Vardar River the British made small gains on the left bank.

Greece itself was the center of a rather violent storm during the week. The Greek government, as will be remembered, had flatly refused the demand made by the Allies to surrender the military supplies belonging to its army. On December 1, the Allies landed troops at Piræus, the port of Athens, some of whom proceeded to Athens to enforce this demand. Fighting between these troops, who were aided by the adherents of Venizelos, and the Greek troops, the reservists and the Athenian population immediately broke out and continued for several hours. Finally the Dutch minister interposed, and through his mediation an arrangement was effected whereby the Greek government surrendered one battery of mountain guns, and the Allies abandoned their demand for the rest of the artillery, withdrew their troops from Athens, and removed their representatives from control of the Greek postoffice and telegraphs.

The Russian front in Europe was very quiet all the week, except in the wooded Carpathians in southwestern Bukowina, the extreme end of this battle line proper.

In Rumania the Teutons moved steadily forward all the week. On November 29 the capture of Pitesci placed their northern army at a distance of about sixty-five miles to the northwest of Bucharest, and also placed their army in possession of the southern terminal of the line of railway running north to Campulung, thus cutting off the Rumanian forces operating there. Campulung capitulated the next day and its fall cleared the whole line through the Torzburg pass from the Transylvania frontier to Pitesci. A further advance to the east followed, and early in the present week the whole of northern Wallachia was in their possession. This army then began to move to the south, with the result that on the morning of December 5, the four Austro-German armies invading Rumania, one coming from Craiova and the west, one from the northwest along the Arges River, one from the north through Campulung, and the fourth from the Danube, met and fused in the central plain of Rumania to the northwest and southwest of Bucharest.

Targovista, between Pitesci and Ploesci, was captured, and the Rumanians were driven back to the Arges. South of Bucharest, after hard fighting, a heavy defeat was inflicted on the combined Russians and Rumanians, and the German cavalry succeeded in cutting the railroad between them and Bucharest. After this, events moved rapidly, it being simply a question of drawing in the slack of the noose around the capital. Finally, on December 7, a fourth Entente capital, Bucharest, followed Brussels, Belgrade and Cettinje into the possession of the Teutons, as did also the important railroad town of Ploesci, thirty-six miles north of Bucharest. The Rumanian armies which were defending Bucharest are reported to be in full retreat; more than 9,000 were captured. The event is hailed in Berlin as of the first importance, and the populace is reported to have received the news with great demonstrations.

Buzeu being once taken, the linking up of the Tuetonic forces operating to the west of the Danube with those of von Mackensen to the east of the Danube, reaching across the Dobrudja to the Black Sea, will mean a shortening of the Teutonic battle line to about 150 miles, and the resultant strengthening of the man and artillery power on each mile of front.

Without counting the prisoners taken in the capture of Bucharest and Ploesci in the Rumanian campaign, the Teutons had made over 75,000 Rumanian and Russian prisoners, besides capturing a large amount of munitions of war, about one-third of the Rumanian artillery, and an enormous amount of foodstuffs of all kinds, and had rendered themselves masters of the very productive Rumanian oil fields, which, if they hold them, will provide an abundance of oil for all civil and military purposes.

The French battleship Suffren, which left a French port on November 25, with a complement of 730 men, has been officially given up as lost. The Suffren took a prominent part in the attack upon Gallipoli, was seriously damaged and had only recently been repaired.

Secretary Lansing, on December 8, made public the American protest to Germany against the deportation of Belgians. The protest was made on the ground that the forcible deportation of Belgians for labor in Germany was in "contravention of all precedent and of those humane principles of international practice which have long been accepted and followed by civilized nations in their treatment of non-combatants in conquered territory." The German government was also informed that the policy if pursued would probably be fatal to Belgian relief work.

Following the decision of the Allied Governments to withdraw their proposed issue of treasury notes, it was announced that Allied buying in America had been noticeably curtailed and put on a gold basis.

Good Will Toward Men

By
FLORENCE TINSLEY COX

What Happened in This Story Last Week

INTO the home of Miss Camilla Wick and her brother, both along in years, entered on a wintry night a Mrs. Fisher, the woman who had robbed Miss Wick of her one and rather belated lover. He had since died, leaving his widow with a family of children, whom she had now brought back to the home town, hoping to make a living for them by sewing. When Miss Wick recognizes her caller and learns of her condition, her heart is hardened, particularly because she learns that her short-time lover (who had wooed her briefly when she was thirty-five years of age) died from the effects of drink. She lets her unfortunate rival depart without any comforting words, and to her brother's gentle reminder afterward that Christmas is only two weeks away, rejoins, bitterly, "That woman ruined my life."

THE James farm lay at the outskirts of the village. It was a poor, run-down place that had never been productive in its best days, and under a succession of shiftless tenants had gone steadily downward. The shingle roof on the old house was black and decayed, and inside the rain had covered the ceilings with stains. There was a smell of must through the house, and families of black spiders lived in every corner, from which they made little trips back and forth, or swung by aerial cables to the mantelpiece. The cellar was full of rats, and the last tenant had moved out in a moment of panic caused by the discovery of bats in the attic. She had stood rats and mold and spiders; but bats had finished her, she told the neighbors. Now the owner had come to live there, and everyone predicted a better state of affairs.

"It's a family of four," old Mrs. Geoffrey announced. "A woman and three little girls. I saw them through my spy-glass git off the twelve-forty-five on Wednesday. A queer time to move, ain't it? They hired Jefferson's two-seated sleigh and big Bob drove them out to the house himself. Afterwards he hauled their things. Nothing elegant at all. Two of the girls are fair; but the big one is dark. She had words with Bob about a chair. The woman wore widder's weeds. They tell me it's Mrs. Statira Fisher. He died and left her hardly nothing, so she's come home to her pa's farm. Didn't she used to sing in the choir when she was a little fair-haired girl? And didn't she marry the same man Camilla Wick gave the mitten to? What? I thought so."

Later in the week she had further communications to make.

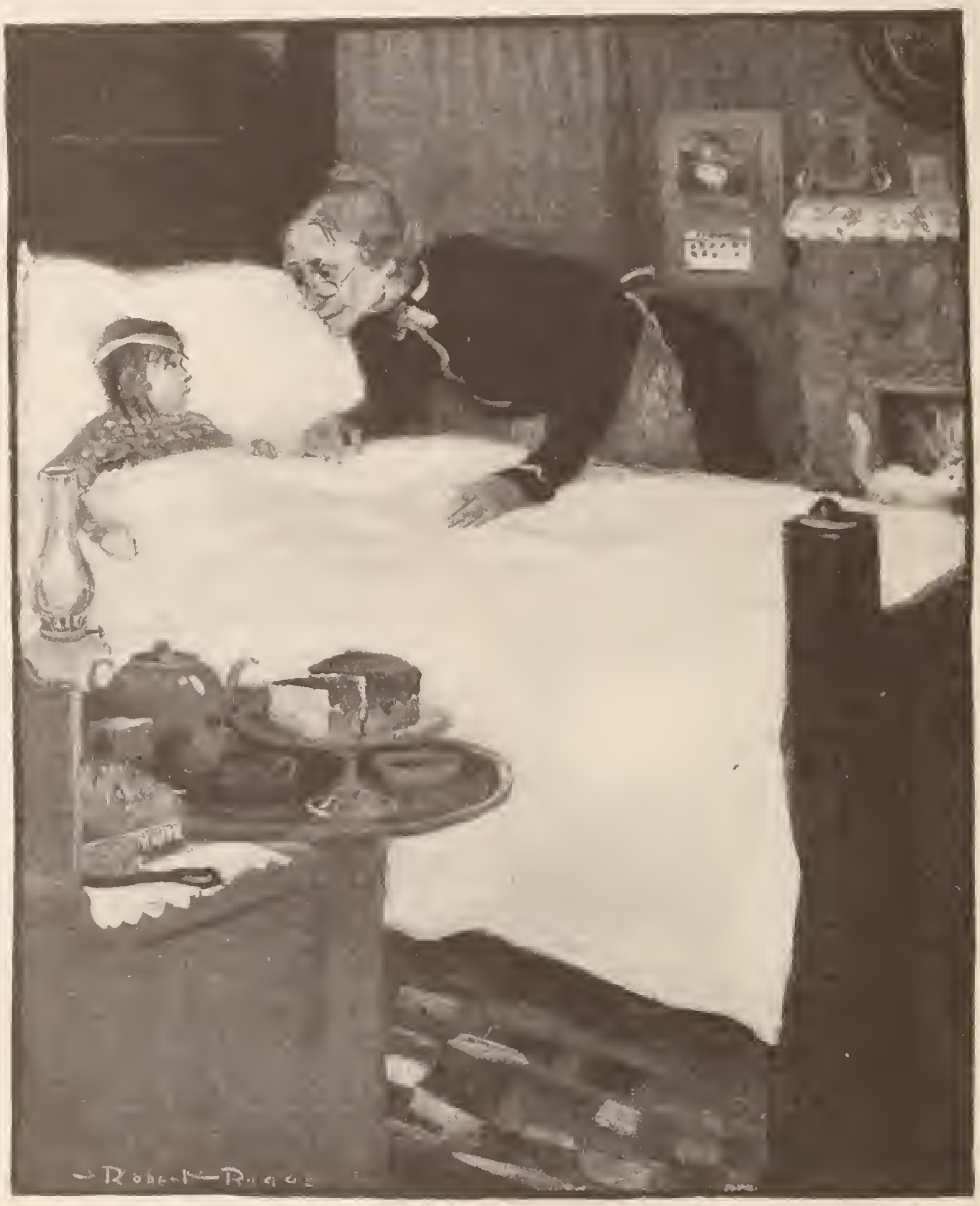
"They're awful quiet up to the James place. The big girl cleaned the snow off the shed roof yesterday. The baker stopped to the door, but they didn't git nothin'. The butcher stopped, too, but they only jawed at him. Jefferson sent out a small load of coal and what looked like a bag of flour. I expect they're goin' to make their own bread. I guess they must git their milk to the village. The big girl went to Wicks with a pail, and Camilla talked to her from the upper window. I guess she don't want to sell milk. If I had a big farm and them folks were near by, sort of poor and struggling, and related to my old sweetheart, I'd give them milk. Yes, I would. The Geoffreys were always liberal. No, I don't s'pose it's done us much good, but after all we ain't livin' only for this world. What say? Yes, I took my medicine. I knew you'd forget. Well, it ain't such an important moment for you as it is for me. Medicine is my only recreation. Did you know it was only ten days to Christmas now? Don't time run away! Mrs. Judge Homer's been clean to Boston to buy her presents. I saw her come back by the two-eighteen yesterday. I wonder what she's a-goin' to give me? Ain't she kind, though? Always remembers me same as if I was her own, and sends me picture postals when she's away. That blue one on the bureau is a skyscraper in New York. Some kind of a smoothing iron they call it. Must have been short on names when it was built. I wonder what Mrs. Judge Homer will think about the Fishers comin' back? Not time for my medicine again? My land!"

CAMILLA WICK was not as far-sighted as Mrs. Geoffrey, for she did not own a spy-glass, nor did she wish to see anything of her new neighbors. The day that the eldest girl came to ask for some milk it had been a pleasure to refuse the request.

"I don't sell milk," Camilla Wick said, looking down from her window at the little face below.

The child had looked up at her wistfully and then turned away with rapid steps. It had given Miss Camilla a queer pang at the heart to notice how much she resembled her father. She was very small for eleven years old, Miss Camilla thought, and yet she was the big eldest sister, the one who did everything. She had holes in her shoes and no rubbers on, and her skirt looked very scanty in the cold wind.

Little Camilla ran away without a backward glance. She went straight as a bird flies to the old James farm. When she came within sight of the house, however, her speed slackened. She went slower and slower, until finally when she reached the side door she stopped altogether. As she hesitated the door opened, and two little girls came out in a rush.


A white faced woman hovered near, and delicious smells floated about

"Milla, Milla, did you get it?" the first one cried.

"Baby's hungry," the other whimpered.

Camilla regarded them with a motherly air.

"There, there, run in the house," she said, driving the little fair things before her. "You'll get cold. Didn't sister tell you to stay in the house? You must mind sister."

She said it in a tone that signified that sister was a very wonderful and superior person in that family, and it was evident that they fully agreed with her estimate of herself, for they went meekly back into the kitchen. Within the house another voice called.

"Milla! Milla!" it said, feebly.

Little Camilla put down her pail on the kitchen table and went slowly into an adjoining room. It had been a sitting-room once; but now in an attempt to economize warmth it had become a bedroom. Mrs. Fisher was in bed there, looking very pale and somewhat frightened.

"Did you get the milk, Milla?" she asked, anxiously.

"Yes, ma'am," Camilla replied.

"Really?" her mother exclaimed, in glad surprise.

"Yes, ma'am," Camilla returned, stoutly.

"What did she say?" her mother questioned.

She raised herself on the pillow in an eager fashion.

"She put her head out of the window, quite smiling, and she said, 'Little Camilla, I'm glad to see you. I've heard of you.'"

"So she had!" Mrs. Fisher interpolated in a pleased way.

"Then I asked her politely if I could buy some milk. 'You can have all the milk you want,' she said. '*For nothing.*'"

"What?"

"Yes, ma'am. For nothing."

"You had five cents," Mrs. Fisher said, faintly. "Why didn't you pay for it?"

"She said, 'Keep your five cents, little Camilla, to buy sugar.'"

"Why sugar?" the woman asked, in astonishment.

"Because we need sugar."

"But how did Miss Wick know we needed sugar?" her mother inquired.

Little Camilla shook her head.

"You didn't tell her?" her mother quavered. "You didn't tell her, Milla, dear, that it was the very last five cents?"

"No, ma'am! No, ma'am!"

"Well, it's awfully kind of her," Mrs. Fisher said, sinking back on her pillow. "I wouldn't hardly have believed it of Camilla Wick. She always seemed hardhearted. But she was very, *very* fond of your poor pa. I suppose that counts. Just as soon as I'm strong enough I'll get work to do. It's the moving that's played me out. Everything will be all right. It's sure to be."

"Sure to be!" the child repeated, promptly.

She turned away, hastening her steps at a sound of sobbing in the kitchen, but she did not forget to shut the door behind her.

"Sssh!" she said, one finger raised in alarm.

In the kitchen there were two babies crying over an empty pail.

"There ain't any milk, Milla!" one complained.

"Baby wants her milk!" the other wailed.

She gathered them to her with a half sob.

"Sister'll go get the milk," she said, "but while she's gone you mustn't bother mamma. Mamma's sick. Poor mamma."

"Poor mamma!" the two said in a chorus.

"And by and by," Camilla went on, swallowing the lump in her throat, "it's going to be Christmas. In a week. And Santa Claus will come down that big chimney. It's a nicer chimney than we had in the city. He'll bring stacks of presents, all the big things he couldn't bring us before."

"Baby's dolly?" the smaller one questioned.

"Sure!" Camilla promised.

"Will he bring some candy, Milla?" the other asked.

"A gum-drop tree!" Camilla declared. "Oh, won't it be fine!"

They stood smiling at the window to watch her go out again, her empty pail in her hand, her desperate little face turned on the world.

IT was a cold, dark, wintry afternoon. There was a pallid sunset off in the west, and a heavy bank of snow-clouds hung lowering over the village. It was getting toward dusk when Camilla neared the Wick farm. This time she didn't go near the house, but went creeping cautiously along the fence until she reached the barn. She opened the first door she came to and slipped into the dark interior. It was a long building, the horses on one side, the cows on the other. One cow was down on her knees, looking very much as if she was saying her prayers. She had a mild, benevolent expression that attracted little Camilla.

Continued on page 1391

Letters from Santa Claus

Dictated to
LEWIS ALLEN

r. Curt Bachelor,
Stagg Apartments, City.

DEAR SIR: I have read your letter—now, do not st this aside and growl "Rubbish!" or "What effronry!" Of course you did not write to me. The tter I read was the one you sent to your newspaper id which was published with letters from other eople. I recognized it, although you did not sign our right name. I will quote a part of it:

"There would be less suffering and want if we would o away with the frivolous spending of money for hristmas gifts and entertainments and such exavagances. In fact, we could abolish Christmas ery well."

I know you wrote that, Mr. Curt Bachelor, and I ant to tell you a little story. Once upon a time ere was a dear sweet mother whose husband died nd left her only a baby boy and a big indebtedness o pay. This woman went to work. She paid that idebtedness, she clothed and fed and educated that oy. Many a dinner-time she ate nothing because ere was only enough for one, but the boy never ent without a dinner, and when he grew up and was ble to make a good fortune because his mother acrificed every ounce of strength in paying for his ducation, she went on the Long Journey; but she eft him a memory of a devoted Christian mother ho never allowed a Christmas to pass but there as something in his stocking, something on a little ree. She worked long weary midnight hours to save or these Christmas presents.

That's the story. And I am going to give you a resent this year. It is rather a queer present, ecause you once owned it; but you lost it long, long go. That present is your Memory!

Don't you understand now? That boy's name vas Curtis Bachelor.

Well, Curt, you can't take back that letter of pessinism to the newspaper, but you can write a lot of ptimistic ones to counteract it; and perhaps you an find some struggling widowed mothers and help hem.

Sincerely,
SANTA CLAUS.

To The Hon. Rodney H. Fortune,
Easy Street, City.

SIR: I trust you will pardon me, but I looked over your shoulder as you jotted down your Christmas ist. I was interested in the diamond necklace for your wife and the yacht for your son and the limousine for your daughter. I was also interested to note that you had sent expensive gifts to all of your own and your wife's relatives, who have great quantities of money themselves and always reciprocate each season.

It looks like a merry Christmas, but—and pardon me again—it will not be—to you. It even wearies you to think of these things to give, and it is a bore to sign so many checks, and the presents you get bore you.

Sorry, sir, but will you take a little advice from me? Or don't you care for a Merry Christmas? At any rate, I am going to take a chance of offending you and give you a tip.

There is in your city an organization which helps the deserving poor, another which gives toys and dinners to thousands of poor every Christmas, another which helps give crippled children free medical treatment and saves many from being permanently lame, another which educates the blind and makes them self supporting, and there are a great many other equally worthy organizations.

Why not send a check to some or all of these organizations?

How about the people who work on your country estate? Did you ever give them anything except money? Why not give them a human smile and handshake and let them know that they are real people, not mere automata? Why not give your house servants a little more time off for their own small but important holiday shopping? They had rather have an extra day than an extra five-spot.

Or don't you care anything about having a really and truly Merry Christmas? Yours, etc.,
SANTA CLAUS.

To Mamma,
Everywhere.

DEAR BLEST MAMMA: I see you have made up your Christmas list of what you are going to get for Tommie and Mary and Jack and Katie, and also your husband. Allow me to congratulate you. It is a splendid list, and shows excellent judgment.

But there, don't glow with too much pride right now. Allow me to add that it shows excellent judgment *as far as it goes!*

Yes, you have omitted several things from this list. Oh yes, they are important, too. Very important. I shall try and tell you some of the things you have overlooked.

For Tommie, a little more patience when he comes noisily into the house, and the ability to remember that you should give thanks that you have such a lusty, healthy, strong son.

For Mary, just a few more minutes now and then to help her gather the satin lining in dollie's bonnet. She doesn't quite know how to gather nicely, but if you show her, who knows but she will always remember and stop and help her own little girl do the same thing some day? Or perhaps it is something else, but it all means the same.

For Jack, a little less scolding when he wets his feet. Did you know that there are a great many little boys who are not straight enough or strong enough even to go out of doors, to say nothing of prancing about in a stray mud-puddle now and then, playing side-wheel steamboat.

For Katie, a few more bright hair-ribbons and permission to wear her hair "like the other girls," and be glad you have a normal little growing daughter who is so womanly a descendant of Mother Eve that she desires to be attractive.

For husband, one hearty, sincere kiss, together with one genuine welcoming smile and a number of bright cheerful words, all in one lot. Give them to him when he returns from work on Christmas Eve, and thereafter for the next three hundred and sixty-four nights, and repeat each Christmas Eve.

I know you merely overlooked these things, and that you will be grateful to me for suggesting that you add them to your list; for most all mammas are such dear creatures at heart, only sometimes three or four children sort of make them forgetful of the little but not unimportant things. With best love,
SANTA CLAUS.

The Little Preacher

By Mary Cochrane Endsley

HE was a wee youngster, a few months past three,
But a wonderful sermon he preached once to me.
He wanted for Christmas a kite and a swing,
And real little street-cars that run with a spring;
A drum and an air-gun, a Teddy-bear too,
A sled and a jack-box, an airship that flew.
Then he said: "Guess 'at's 'nough, fer 'tause I tan't fink
Of anyfing more but a paint-box an' ink!"

When I thought of the playthings for which he had asked
My heart sank so low as the windows I passed.
I had looked until now it was near closing time,
So I walked in a toy-shop and spent my last dime
For a bunch of tin soldiers. Just one had a drum,
Another a flag. And I took the toy home,
Expecting, next morning, to see him in tears.
He jumped out of bed while my throat choked with fears,
And ran to his stocking and cried with a shout:
"Oo, Santa has brunged me the fings I left out!"

NOW when I kneel in my own supplication
To ask many favors, all trembling with doubt,
There comes unto me this quaint revelation,
"The best that God gives us, in prayer we leave out!"
My head droops the lower and I murmur then:
"Lord, give me whatever thou choosest! Amen!"

To Papa,
Everywhere.

VERY DEAR AND IMPORTANT PAPA:

Greetings. Do you remember the days when you wrote notes to me? Sometimes you got many of the things you asked for, didn't you? And your faith in me was great. Sometimes you didn't get a thing you asked for, because other powers thought they knew better in all their wisdom of years than you yourself knew what your little heart yearned for, and you almost lost faith in me and the story of Christmas and the whole world, didn't you?

I have had a look at the list of things you are getting for the children, and I have seen their notes to me, of course. Now, I am not going to be sarcastic about it at all; but, honestly, do you think you know best what your little boys and girls want most, right down in their little hearts?

And for your wife? I couldn't see anything on your list of things for her about "More interest in her home affairs," "More pride in her wonderful motherhood," "More kind words for her, regardless of how you feel," "More praise for her, knowing that no good Mother ever got half the praise she deserved."

Well, Mr. Papa, you are a bright chap, as average papas are, so I trust you will take the hints I have outlined.

Here's to a successful Christmas. SANTA.

Master Willie Poore,
Narrow Street, City.

MY DEAR WILLIE:

GREETINGS: I got your note all right and was able to read it, even though you did scrawl it so hastily on the rather smelly paper that came around the herrings your mother bought for your Sunday dinner.

Now, Willie, you have asked for quite a number of things that you may not get. One cannot always have everything he picks out, can he? But you have been a pretty good boy, and I am going to make it all up to you some way. Aside from a few little toys that you will find on Christmas morning, I am going to give you something the richest men in the world would give fortunes to own: that is, a good appetite!

And I am going to give you good health, and this will enable you to digest everything you eat and grow tall and big and strong. And I am going to give you the plainest of food for a while. You may think you prefer rich things, but when you get older you will find that plain food and a perfect appetite are the best possible presents. They will give you a clear brain and good blood, and enable you to learn rapidly, think clearly and become a smart, capable and successful man.

Of course it wouldn't do for me to tell you all about what I am going to give you, but I tell you this so you will understand why you do not get much else this year. Suppose you give a lot of presents to make up for it? Give your father a little help by hunting up boxes and other kindlings; give your mother a little rest by getting up early and getting father's breakfast so she can have another hour's sleep. Tell them these are Christmas presents which you intend to string right along through the year. I know you will do it because you are a good boy.

Santa Claus has his unhappy moments, Willie, when he cannot give to the deserving half the things he would like to give. This is one of my unhappy moments, but you will have some very happy Christmas holidays in the years to come.

Very affectionately,
SANTA CLAUS.

Miss Viola Riche,
Van Gilt Avenue, City.

DEAR MISS RICHE: Your highly perfumed letter at hand. Did you know that chemists and druggists very frequently put perfume in things to disguise their unpleasantness? A sweet smile is better than ten thousand sweet odors. But as to your wants:

I have no doubt but you will get the pearl ring and the enameled watch and the automobile and all the other things, because you have always got what you wanted. I wish you could get some really worthwhile presents, Viola; some things you need. I wish I could do these up for you, and put the labels on them. They would read: "One pleasant disposition," "One lot unselfishness," "One knack of smiling instead of pouting," "One constant fondness for healthy things to eat," and a great many similar things.

Unfortunately I cannot send these to you now. But if at any time you show a genuine desire for them, do you know they will be yours? And by the way, don't forget there are a lot of poor little girls over in that Orphans' Home on the other side of the park who never owned a really truly doll. You have thirty-eight in your playroom, and you never play with any of them. Of course this is only a hint.

Good-by,
SANTA CLAUS.

Miss Susie Poore,
Narrow Street, City.

MY VERY DEAR SUSIE: Yours is indeed a charming note. All you ask is a rubber ball and picture book for baby brother, and a doll and a little broom for yourself, and you want the broom to help mother sweep.

It is very likely, *very* likely, that you will get these; you shall get the doll, I feel quite sure; and if your father is too busy to bring it home for you where I leave it, some one who reads this will no doubt see that you get the doll.

Every Christmas you are getting a present or two that you know nothing about. You are getting health and bright eyes and a pretty face and a clean mind, and I am sure that when you get older this will prove the very best present any little girl could have. With lots of love.
SANTA CLAUS.

An Open Letter,
To Everybody, Everywhere.

MY DEAR FOLKS:—The price of a *real* Christmas is strict obedience to the true Christmas spirit. Don't think Christmas is an especial one of the 365 days. Rather try and regard the other 364 days in the light of Christmas. Don't think that because Christmas is a holiday all you have to do is skate or coast or play games or sit and eat. Go to church! A lot of people really forget the true meaning of the day.

Just add to your list of Christmas gifts Good Cheer, Grins, Joy, Patience, Forgiveness, Hope, Help, Charity, Encouragement, Praise and Prayer. Your list will not be complete without these.

Well, Dear Everybody of Everywhere, please take my letter in its true Christmas spirit, and accept my wishes that you may have a Worthy and Helpful as well as a Merry Christmas.

Yours as ever,
SANTA CLAUS.

OUR EDITORIAL FORUM

President OTTO KOENIG · *Managing Editor* GEORGE H. SANDISON · *Secretary* THEODORE WATERS

"God's Purpose in the War"

SO clearly and forcefully does the following letter express a state of public opinion that it calls for full presentation and extended consideration:

EDITOR *of the Christian Herald:*—From time to time the prayers of Christian people throughout the world have been sent up to end the great world war now going on. The President of the United States has on at least two occasions set apart special days for prayer. Its end has been a frequent object of solicitation in Protestant pulpits, while the Pope on several occasions has urged Catholics throughout the world to pray earnestly for its cessation. The Central Powers have recently let it be known that a large majority of the people are tired of the war and are longing and praying for peace. And yet the great world war goes on apace, with not as much prospect of ending now as two years ago when it commenced.

What then? Do the prayers of Christians avail nothing? Evidently so, in this greatest of world crises. What is the reason? Let us rather ask, has the right kind of prayer been made? And has God an object and purpose concerning this war? Undoubtedly he has. While the war was brought on by man, and Christianity can in no way be held accountable for it, there is no question that God has a purpose concerning it and will bring results from it little thought of at its inception. Such has been the case with other great wars The American Revolution had no other object and purpose at first than the resistance of an unjust tax. But it finally ended in the establishment of a new democracy and political equality for the people.

The American Civil War, the greatest war in the history of the world up to that time, ended in far-reaching results not expected at its beginning. And there is no question but that God had a purpose concerning the Civil War different from that of the people and not realized by them at first. For it is a well-known fact that Lincoln thought the war would last only sixty days, and his sole object at first was to preserve the Union and bring back the seceding states. He had no thought, at first, of taking so drastic a step as freeing the slaves. And it was not until a critical period of the war, in September, 1862, that Lincoln began to realize the purpose of God in the war, and promised God that if the Union forces were victorious at Antietam he would issue an emancipation proclamation. The Union forces were successful, the proclamation was issued, the final one January 1, 1863, and thenceforth the tide of war ran in favor of the North, until the freedom of the slaves became an actual fact by the surrender of Lee.

There were doubtless many prayers sent up by Christians at the time to end the Civil War. No one was more desirous and strove more earnestly for an early end than Lincoln himself, to whom war was abhorrent and who had the burden of this great conflict upon his soul. But had this war ended at any time before God's purpose concerning it had been accomplished it would have been a world calamity worse than the war itself.

The prayer, then, of the Christian concerning the present war should not be that it may end, but rather that God's purpose concerning it may be accomplished. What is the purpose of God concerning the present war? And is it possible for man to ascertain this purpose? God works through the instrumentality of man, and therefore man must be able to ascertain his purpose. Otherwise, God could not accomplish his purposes. Let us endeavor, then, to ascertain God's purpose concerning this war.

AS above stated, this war is the act of man, and Christianity is in no way accountable for it. On the other hand, can it not be said that this very war was prophesied by Jesus in his famous prophecy of nation rising against nation, and kingdom against kingdom, with famines and earthquakes in divers places? This is a point touched upon very little in the pulpit or in the Christian press, and appears to be a question tabooed by the leading Christian writers concerning the war.

Jesus was speaking of what were to be the signs of the end of the world, or, as many prefer to translate, the end of the present age, and the inauguration of a new age, or era. Did Jesus know what he was talking about? Was he speaking idle and meaningless words? Or did he know what the world would have to go through before it could enter upon the new era of peace, righteousness and social justice he was describing? No true Christian can admit for a moment that these were idle words. It must also be acknowledged that this prophecy had not been fulfilled up to the present war, and that at no time in the history of the world have the words been so applicable as at the present. Still further, there are very few who look forward to still greater wars in the future, to a time coming when these words would be more applicable, of more nations rising against nations, and more kingdoms against kingdoms. On the contrary, most people are looking forward to peace, and the combatants claim they are fighting for lasting peace.

Be it far from us to impute to Jesus idle words. It should be remembered that he lived in a highly militaristic age. The supremacy of Rome throughout the world was based solely upon force of arms. Jesus may or may not have foreseen this particular present war. Whether he did or not, he doubtless had in mind the great truth that militarism is the way to destroy militarism, and that a great world war would have to take place before his kingdom or era of peace, in its fuller and larger sense, could be ushered in.

There is no doubt but that the experience of the Civil War is largely accountable for the pacific tendency in America today. One of the most successful Union generals said, "War is hell." If to the victor war is hell, to the defeated it must be worse than hell. In order to destroy militarism and the desire for war, only let there be enough of it. And the longer the war and the more nations engaged, the more complete its destruction and greater the assurance of universal and lasting peace.

We may look for, then, as one of the natural results of the war, a long lasting and, very likely, permanent peace. Would this be God's purpose concerning this war? Undoubtedly so. But only one of his purposes. There will also be a deepening and quickening of the spiritual life of the people. This is already taking place in the countries at war and doubtless will be intensified and increased before it is over.

BUT God has still another purpose, for the new era to be ushered in is to be one of peace, righteousness and social justice. Jesus has so described it in his description of the kingdom of heaven which was to become fully established upon earth after a great world war. There is an economic as well as a spiritual side of the kingdom of heaven, as described by Jesus. The economic side has been very much neglected and ignored heretofore by the church, whose adherents have usurped a larger part of the wealth of the world.

The present war has awakened England to the fact that she has not done what she should for her common people. A practical system of state socialism has made the Germans an efficient people both from a commercial and military standpoint. And now England, who has neglected her common people so long, is thoroughly aroused, and promises great things for the lower classes. Many of her leading industries, because of the war, have become nationalized, and Lord Northcliffe predicts a system of state socialism by the end of the war. According to press despatches, Premier Asquith recently announced that a new social order would be put into effect in England. The conditions of the poorer classes would be greatly improved, poverty eliminated, and the British workingman paid the highest wages anywhere in the world. It was further stated that the government was working out a plan which would be put into effect after the war. Thus we see the inevitable drift in England at the present time toward a new social régime.

The purposes of God will not be realized until a new social order is put into effect, and one in harmony with the principles of Jesus set forth by him in his description of the kingdom of heaven. And just as the American Civil War did not end until after the purpose of God concerning it became an assured fact, so we believe the present war will not end before the purposes of God concerning it are first accomplished by the inauguration of a new, more beneficent and Christian social order.

Let the prayer of the Christian be, then, not that war may end, but that God's purposes concerning it be accomplished. And let the Christian be patient concerning the war, doing all he can meanwhile to alleviate the suffering arising from it. For are not great things to result from it?

THOMAS J. HUGHES.

IN the foregoing letter there are many things that we regard as excellent, although we cannot accept all of the writer's conclusions. We cannot believe that God's purpose in this war—which we regard as wholly due to national selfishness and the forgetfulness of the divine rulership—is of a character that would make the slaughter of millions of human beings a part of a great scheme of social regeneration.

We believe firmly that he can, and does, and will, make "the wrath of man to praise him." It is the divine prerogative to bring good out of evil. But to multiply or permit the multiplication of evil to a point at which all humanity shudders, saints and sinners alike, cannot be characteristic of the divine beneficence.

If the present war may be justified on the grounds above set forth, then all wars, and indeed all evils, may alike be made to seem justified. A large school of philosophy plausibly contends that poverty and privation, for example, are beneficently placed in the world to teach us industry and providence. Even by this reasoning, these evils serve their purpose only in their eradication. If any good purpose is served by any evil it is served only in the resistance aroused against it.

If war be indeed divinely inflicted to teach us its horrors and awaken us to wrongs that cry for correction, even then, should we not, *as soon as possible*, learn the lesson and apply quickened mind in place of killing armament to an adjustment of the wrongs? If it is divine design that at any cost God's people must be taught to serve his purpose, then, in his Name, let us help to hasten our serviceability.

AT this Christmas time, the whole world should be mindful of the fact that the message of the angels announcing the advent of the Saviour was a message of peace and goodwill. In all his teachings the Prince of Peace showed a divine abhorrence of war, and even in his predictions toward the close of his earthly ministry, foreshadowing the great wars to come, they were spoken of in sorrow, and as being the result of the world's own wickedness. This greatest of all wars, which the world's forgetfulness of God has brought upon itself, is purging the nations as with fire, and bringing the peoples of all lands on the knees before God in penitence and humiliation. In a the countries, combatant and neutral, prayers a ascending that God in his infinite mercy may open th eyes of the warring powers to the awful wickedness o the war, and that when it ends, he may bring lastin peace to pass. In our own land we join in thes petitions, yet not as rebelling against but submittin to the divine will, which has permitted war to con tinue thus far.

Now, there is evidence on every hand that the tim for mediation has come. After nearly two and a ha years of ceaseless slaughter, the gigantic struggl shows no signs of reaching a decisive result, and th nations are weary of the futile strife and desirous o peace. The cry for peace is today ascending i England, Germany, France, Italy and other land It would be a terrible and unthinkable form o Christianity that could sit patiently by and witnes the frightful tragedy and the world-wide sufferin without a feeling of intense sympathy, and withou crying to God in his wisdom to save Europe fro suicide.

The world has books in untold thousands fille with what we pretentiously call solutions of th mysteries of human nature and the purposes o Providence. This wisdom may seem very profoun to us. But in the inconceivably vast systems o worlds upon worlds and forces upon forces an mysteries upon mysteries that are utterly beyond u we are, but for the touch of the divine, as small an stupid and helpless as insects that are born at dusk t die at dawn.

Yet there is a direction in which we do know tha human powers grow in qualities that partake of th divine. The awful catastrophe of war, which show how small and helpless we are, must also make u forget for a while our selfish strivings and remin us that, after all, humankind is but a poor little famil in sore need of all the sympathy, understanding an aid that can be exchanged.

In the presence of a horror before which huma learning and power are helpless, human love an helpfulness loom up as the potent, abiding, uncon querable, irresistible forces of earth.

More important than all national boundaries, whic are so easily shifted; more precious than all property which is so easily destroyed; better than all huma wisdom, which is so easily confounded, is world-wid sympathy, the quality divine, which disaster onl strengthens and despair only sweetens, and which especially at Christmas time, should sweep across th earth like a host of angels out of heaven.

WE repeat, the time for mediation has come. I it the duty of our Christian nation, whic believes itself to be specially called to heal the wound and assuage the sorrows of war, to withhold its hand and stand back to watch the bloody slaughter to a finish? Is it not rather our imperative duty to put all other considerations aside and to take up the task of Peacemaker—a rôle which the Master himself especially blessed and commended as befitting his servants? It is not for us to judge but to pity and to extend succor, and to heal the wounds and provide for the great need, as did the Good Samaritan. At this Christmas season, above all others, we have surely, then, a right to pray for the misguided peoples of the Old World, that the time of their trials and sufferings may be shortened.

Those in peaceful America who know what is going on in Europe through the daily newspapers really learn little of the war beyond the movements of great armies, the demolition of cities, the capture of guns and prisoners, and the appalling toll taken by death in each encounter. But those of us who have come into closer contact with the war's results, through the labors of our twelve relief committees in the combatant countries, have learned what the conflict means to innumerable bereaved homes, and to the widows and orphans, counted by the hundreds of thousands, who are left helpless in a world overshadowed by barbarism and cruelty. These unfortunates are assuredly not of the opinion that God would regard our prayers for them as untimely, or that, at this Christmas season, it would be un-Christian to pray that God, in the name of that dear Saviour who came to earth on Christmas Day 2,000 years ago, would restore peace to the world.

We repeat, therefore, that we cannot find it in our hearts to urge the Christian people of America to cease praying for Europe's pacification and salvation. And we believe God will hear those prayers, and that the answer may be nearer even than we think. So we bow to his wisdom and still pray on.

Life Under the Sun Flag

Pilgrims

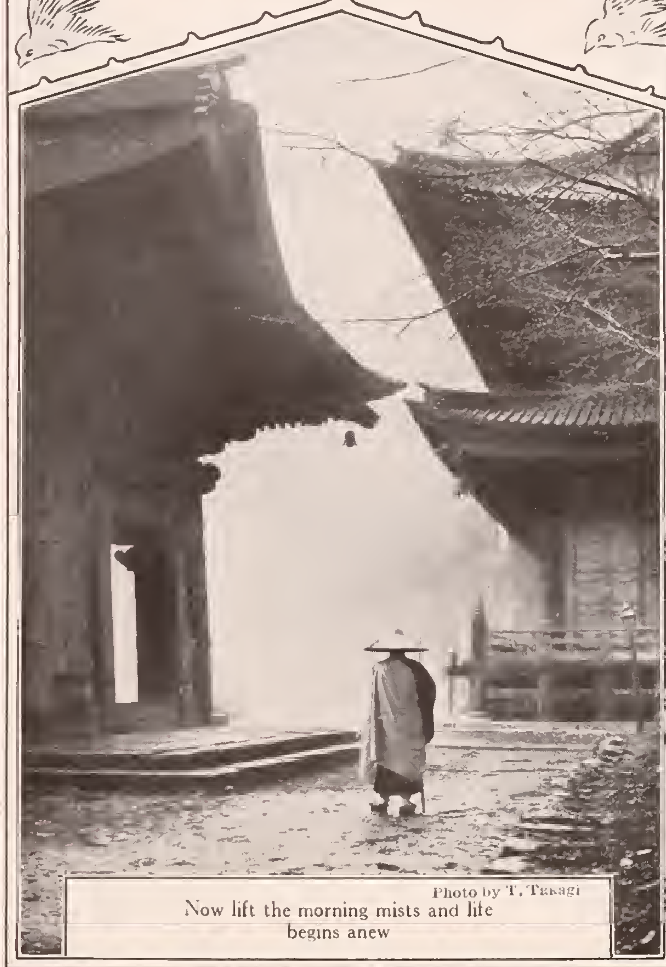


Photo by T. Takagi
Now lift the morning mists and life begins anew

Digging the delicious bamboo shoots

Pulverizing Manchurian bean cake for fertilizer in mulberry grove

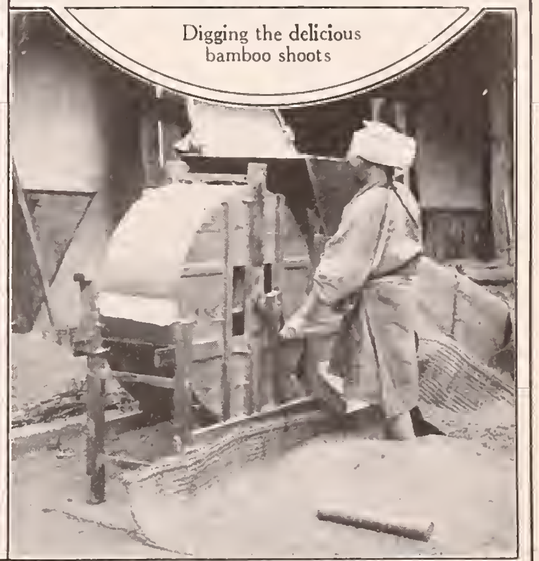


Photo by T. Takagi
Passing rice on its way to every table in Japan

Photo by T. Takagi
The fraternity of Izaak Walton might keep the world at peace

Ask him to let the monkey do tricks

And ask her to give you a nice clam

Making and selling rice-paste toys, which at the last are eaten

Actual man-power tram outside of Tokyo

Photo by T. Takagi
"Gee! Haw!" and there's your rice ready to unload

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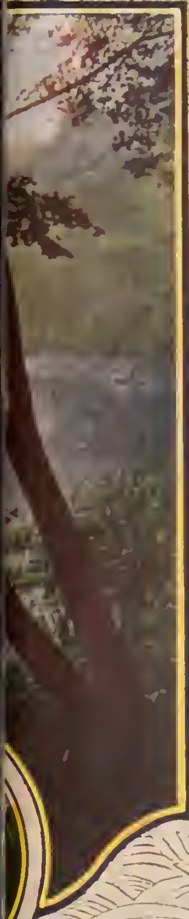


THE Japanese in their customs and costumes are as queer to us as we are to them. Mr. Maynard Owen Williams is taking Christian Herald readers through this interesting land and into China and other parts of the Orient, and by pen and picture enables us to see these people at their occupations. These four pages of pictures give a foretaste of what is still ahead.

Mending the nets

Unconventional and charming sights on the river banks seen from slow moving and strange looking craft

A winning winnower

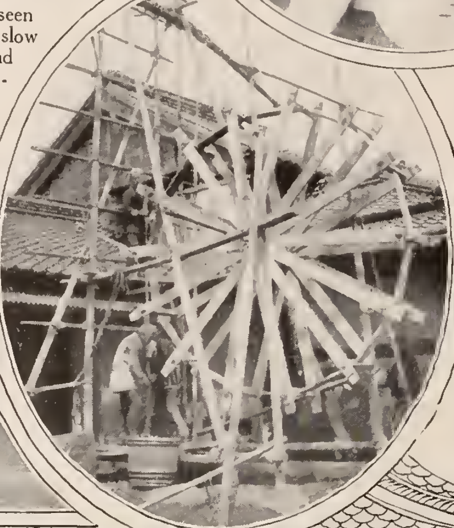
Spinning dull silk (more costly than the shiny kind) from silk wool

This is one of Japan's old men, but not one of her great men

A traveling shrine carried from place to place by a priest

Photo by T. Takagi

Grandmas are the same the world over



A simple device for drilling an artesian well

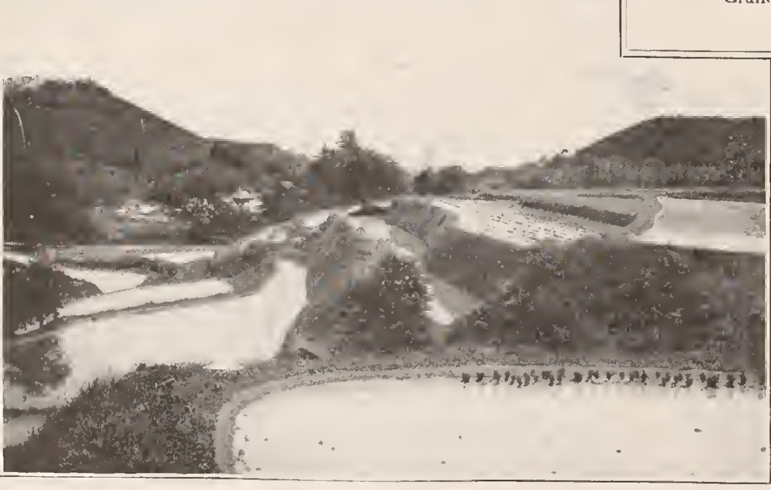


Photo by T. Takagi

The Japanese put a rice field wherever nature has omitted to put something else. Note the terraces of this one

As this old fellow coopers his barrels, his mind tries to grasp the great changes taking place in his beloved island kingdom

THE BIBLE *and* NEWSPAPER

Conducted by: FERDINAND C. IGLEHART D.D.

A Hero Dies

JOHN ("CUB") BREWER died in Des Moines, Iowa, the other day, amidst the universal mourning and praise of the people of his native city. His prominence in the ommunity did not grow out of wealth, r political position, or military achievenent; he had none of these. Through period of years he had saved the lives f twelve people from drowning. Some years ago the Iowa State Register had this account of an accident: "Three of them broke in and two got out with some difficulty, but the third, Bird Bliss, sank two or hree times and finally, to the unutterable horror of the bystanders, disappeared altogether. John Brewer, a young man who had already disinguished himself in rescuing drowning people, had the presence of mind and the courage to try to save Bliss. Hopeless as the task seemed. He kated to the edge of the hole and plunged into the icy water. The brave rescuer managed to reach him by diving and succeeded in dragging him out and bringing him to the urface of the open water where he held up the senseless body of Bliss by reading water until assistance arrived and both were got onto the olid ice." The Mail and Times said: 'Des Moines has a quiet, unostenatious boy who on last Wednesday performed an act of heroism of which he most gallant man in the United States might well be proud and will tamp John Brewer, who has not as yet attained his twenty-first birthday, the hero of the hour." For this act of heroism the citizens of Des Moines presented Brewer with a beautiful solid gold medal with public exercises attending the presenation, and the family of the boy he aved gave him a handsome gold watch. Cub Brewer was only the humble keeper of a public bath house, but he was loved as a hero. How often we find among the humblest and poorest of our people the most superb specimens of herosm, who imitate the example of the real Hero of all ages, of whom it was aid: "*For the Son of man is come to eek and to save that which was lost.*" (*Luke 19 : 10.*)

Sleeping Cars Go Astray

SLEEPING-CARS for three cities became mixed up at Harrisburg, Pa., the other day, and the passengers awoke to find themselves many miles from their destination. The Pittsburg-Wilkesbarre car was attached to a train for Philadelphia, and the Pittsburg-Philadelphia car was put on a train for Sunbury, while a Pittsburg-Washngton car was sent to Philadelphia. Rush orders were sent out, and the cars were sent speeding in the right direction on later trains. It makes all the difference in the world what road is taken to reach the desired destination. It is all-important to take the right road n the journey of life if the desired destination is to be reached. "*Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat.*" (*Matt. 7 : 13.*)

Panic Follows Lion's Escape

A TRAINED lioness escaped from her cage in a theater in Kansas City, Kan., and caused an audience of 300 persons to flee in panic. So great was the force of the frightened crowd as it rushed for safety that the front and sides of the building were pushed out and a score of persons were injured. By prompt action the trainer and several policemen got the animal back into her cage before any damage was done. There are lions breaking their cages in the physical, mental and moral realm, and threatening human life. They are the bestial appetites and fierce passions that destroy the individual and those around him. It is the business of the home, the school and the church to cage and tame these animal impulses, and prevent their interference with the high purposes of life. The panic of the crowd at the lion that had escaped calls to mind the lazy man who offered this fear as an excuse for his indolence: "*The slothful man saith, There is a lion without, I shall be slain in the streets.*" (*Prov. 22 : 13.*)

Beautiful Swiss Charity

ACTING upon the suggestion of Mr. Gustave Ador, the able and ever active president of the International Committee of the Red Cross, and Mme. Hoffmann, wife of a member of the Federal Council, Switzerland has lately added another humane work to her already extensive field of charitable activities. More than three hundred Swiss hotels offered a gratuitous sojourn of from one to five weeks to more than two thousand French, English, Belgian, Italian, German and Austrian nurses who have since the outbreak of the war done such heroic work in the military hospitals. The accompanying photograph shows the arrival of a group of French nurses at the Geneva railroad station, where refreshments were served to them under the auspices of the International Committee of the Red Cross. What a blessed charity—to give rest and relief to the nurses who have cooled the fever, soothed the wounds, and softened the dying pillow of the brave men torn so fearfully in battle! The surgeons and nurses are veritable angels of God, ministering to those whom the demon of war has so cruelly maimed. Constantine claimed to have seen a cross in the heavens with the inscription, "By this sign conquer!" It is the universal prayer of Christendom that the Christ of the Red Cross may conquer the god of war, and give Europe and the world a just and lasting peace, his rule of universal love. Whoever else may rule, Christ is the real King of the wide world as well as of the Jews. "*Pilate wrote a title, and put it on the cross. And the writing was, Jesus of Nazareth the King of the Jews.*" (*John 19 : 19.*)

Temperance Suggestions

AUGUST A. BUSCH, president and chief owner of the Anheuser-Busch Brewery Association, makes suggestions to check the tide of prohibition which is destroying the liquor traffic in this country. They are that the state authorities enforce the excise laws with great strictness, that the brewers aid the authorities in putting out of business any one who does not obey the very letter of the law, that all treating in saloons be forbidden, that all bars be abolished, and that only beer and light wines be sold, and then only to patrons seated at tables, according to the German custom. If prohibition forced his brewery to go out of business, Mr. Busch said that the $70,000,000 plant in St. Louis would be used for other manufacturing purposes. He suggested that it might be made over into a munition factory or the largest meat-packing concern in the world. Mr. Busch has cause for alarm. For while Missouri rejected prohibition on November 7, the whole state outside of St. Louis and St. Louis County voted dry, and some time the state legislature might take a notion to enact statutory prohibition. The great brewer knows that on election day the liquor business got the worst blow in its history, and that to the brewers or distillers themselves national prohibition seems among the probabilities in the not distant future. The proposition of reform by Mr. Busch has come too late. It is unpractical and impossible at the present time. Christ, who killed slavery and absolute despotism, seems to be destroying the liquor traffic. "*For this purpose the Son of God was manifested, that he might destroy the works of the devil.*" (*I John 3 : 8.*)

Bought $350,000 Library

AT a price said to be $350,000, Henry E. Huntington has bought the famous collection of Americana, which was the property of S. R. Christie-Miller of England. One book in the collection, valued at $15,000, is a volume of the laws of Massachusetts, collected from the records of the General Court and published in Cambridge in 1660. Only two copies are known and Mr. Huntington now has both. Another $15,000 book is "New Mexico; Otherwise the Voyage of Anthony of Espeio," published about 1587. It narrates the adventures of a Spanish explorer and describes fifteen provinces he visited, finding in some of the towns houses of four or five stories.

Another extremely rare book is a compilation of the laws of Virginia, 1612, by William Strachey. It is a presentation copy from the author to Thomas Lawson, "sometymes a personall confederat and adventurer." It is a good thing for millionaires to put some of their money into fine paintings and books. The scraping together of millions of dollars even in an honest way is a mockery unless it be spent for something better than money; for the things that belong to the realms of beauty, truth, and love. Books are necessary for mental equipment, and moral development, no matter how great the native ability may be. Paul, though a great genius, was an omnivorous reader. He needed a cloak for his body, books for his mind, and parchments for his soul. "*The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.*" (*II Tim. 4 : 13.*)

Sat Down on Lid

BECAUSE Captain Thomas Condon sat down on the lid that covered the gasoline tank on the power yacht Anvirdo, anchored in New Rochelle harbor, when the boat was on fire, the yacht was saved from destruction. Seeing the boat afire, he ran to the tank and held the lid down till the firemen came and extinguished the flames. Meanwhile all of his clothes and belongings in the cabin were burned up. The captain displayed physical courage of a high order. What a splendid thing is physical courage, and moral courage, of which it is a type! Physical courage for a moral purpose is thus enjoined by a Jewish leader: "*Be of good courage, and let us play the men for our people, and for the cities of our God.*" (*II Sam. 10 : 12.*)

Writer Warned by a Skull

A SHORT-STORY writer and newspaper man of Media, Pa., received by parcel post from San Francisco a human skull, which he believes to be a warning of impending danger sent by the Hip Sings, a Chinese tong. Graduating at Johns Hopkins University, he went into a newspaper office in Butte, Mont. He attempted to get a story of the underground life of Chinatown, and inadvertently walked into a meeting of Chinese gunmen in a deserted mine. To save his life he joined the tong. He was chosen to go to San Francisco and fight another tong. He deserted the Chinese that were with him and left that part of the country. For years he was hounded by members of the tong, who fired at him several times and wounded him with a poisoned dart, which held him in a New York hospital for a long time and permanently injured him. The man believes that in some way the tong discovered that he had been living in Media. and sent the skull with his tong name "Yet Sho" written across the forehead to remind him of what fate awaited him. It is a sad commentary on our American civilization that there should be a single band of gunmen in the country. The great agony of God's Son was at a place called "a skull." "*And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him vinegar to drink.*" (*Matt. 27 : 33–34.*)

Christmas Wishes

By
MARGARET E. SANGSTER, Jr.

THE Poor Rich Girl lived in a brownstone mansion just off Fifth Avenue, and the Rich Poor Girl lived in a dingy brick tenement over by Avenue A. The Rich Poor Girl worked in a department store where she earned six dollars every week. The Poor Rich Girl never did a stroke of work and had gilt-edged securities thrown carelessly into her lap by way of compensation. Both girls were young, fairly pretty in widely different ways, and vividly alive. But there the likeness ended. For the Poor Rich Girl was bored at times, and tired of her overabundance of worldly goods, and unhappy, while the heart that beat joyously under the Rich Poor Girl's threadbare jacket was a happy heart.

The Rich Poor Girl and the Poor Rich Girl happened to meet, by chance, on Christmas Eve. If Coincidence had not dipped a finger into Fate's pie, they never would have met; for Fifth Avenue and Avenue A are very far from each other—and the distance is not measured in miles.

But Coincidence did intervene; and as the Poor Rich Girl, hurrying home from her belated Christmas shopping, swung her smart little car (the car that she drove all by herself) down a crowded side street, the Rich Poor Girl, seeing a rift in the stream of traffic, started to dart across the way. There was a muffled scream, a dull, horrid grinding of brakes, and the Poor Rich Girl, rather white and sick-looking, sprang out over the low door. Many gay packages, tied with holly and red ribbon, were shaken to the sidewalk.

The Rich Poor Girl lay in a heap almost under the car. Her eyes were closed, and one chapped little hand was clenched tightly on nothing at all. The Poor Rich Girl knelt at her side, oblivious of the crowd that was forming, and raised the head in its cheap velvet hat. "Oh!" she quavered; "is she dead?"

A burly traffic policeman elbowed his way through the crowd. He spoke threateningly to the Poor Rich Girl. "You reckless drivers," he growled, "you have a lot to answer for!"

A crowd will often side with wealth—particularly when wealth is well dressed and attractive. "The girl," some one volunteered, "threw herself right in front o' the car. It was her own fault!"

The Poor Rich Girl ignored both remarks. She seemed fascinated by the pale face of the girl she had run down. "Is—is she dead?" she half whispered.

As if in answer the Rich Poor Girl opened her eyes. "No," murmured the Rich Poor Girl, "I ain't dead! But I gotta hurt foot!" She made a weak little grimace.

All at once the Poor Rich Girl rose to her feet. "Some of you," she addressed the crowd impersonally, "help lift her into my car. I'll take her home with me, and get a doctor."

The policeman and a bystander lifted the rather limp body of the Rich Poor Girl into the car, there was a flurry of taking names, and the Poor Rich Girl touched the self-starter. The smart little car whirred, sprang forward. A small messenger boy sighed wistfully as he watched it go. "Some bus!" he murmured. The crowd drifted away.

PREPARATIONS for a dignified Christmas were being made in a brownstone mansion just off Fifth Avenue. There were lights springing up in the windows and the dignified butler was hanging holly wreaths in the doorways. A footman came hurriedly down the steps to open the door of the car. The Poor Rich Girl startled him by grasping his arm. "James" (why are all story footmen named James?), she said, "I've run over a girl. You must carry her into the house. Up to my room."

James lifted the Rich Poor Girl in his sturdy arms. She moaned a bit when he lifted her, for her foot was very sore indeed. He carried her up stairs. She was not hard to carry. Six dollars a week do not make one heavy. He laid her tenderly upon a soft bed. "And now," the Poor Rich Girl told him, "you had better send for a doctor." She rang nervously for her maid.

TWO hours later, her ankle in a bandage, the Rich Poor Girl told the Poor Rich Girl the story of her life. It was not a thrilling story. "My father an' my mother," she said, "died. I was a little kid. Soon as I was fourteen I went to work. I liked school. I wish I could've went longer to school. When I was eighteen I got a job in the store. I'm nineteen now. I get"—proudly—"six a week."

"My father," said the Poor Rich Girl, "and my mother are dead, too. I'm all alone. You get six . . . what?"

"Six dollars," the Rich Poor Girl told her. The Poor Rich Girl gasped.

"And you get along on *that?* she questioned. "And you're all alone?"

"All alone nothin'!" said the Rich Poor Girl, "there's Bill!"

"Bill?" The Poor Rich Girl was puzzled. "Bill?"

"My feller," the other told her. "He's a shippin' clerk in the store. Some day we'll be married. *He's* makin' twelve a week!"

"You love him?" questioned the Poor Rich Girl.

"You bet I do!" came the answer.

THERE was silence for a moment. The clock ticked brokenly. Then the Poor Rich Girl spoke.

"If," she said, "a very wonderful Santa Claus were to creep down the chimney tonight, a very wonderful Santa indeed, what would you ask for? Would you ask for money, or lovely dresses, or a house like this one? Would you ask to be me instead of yourself?"

The Rich Poor Girl raised herself gingerly on one elbow. "No," she answered at last. "I wouldn't ask t be you. I'm glad I'm me."

The Poor Rich Girl swallowed he surprise. "If," she said, "if I wer Santa Claus—if I offered you the educa tion that you wanted and couldn't go —if I offered you several years in schoo and a real start after you were out o school—what would you say?"

"I'm nineteen now," said the Ric Poor Girl, "an' I'd say, miss, that yo was five years too late. What'd Bi do if I was to go away and be edu cated?"

"Isn't there anything," questione the Poor Rich Girl, "that a particularl nice Santa Claus might give you for gift?" She hesitated.

"When I get"—the Rich Poor Gi hesitated—"married, I always hope that I'd be able to have a half-doze silver spoons. None of your plate kind; real ones. They're so classy If there was a regular Santa Clau now—" She hesitated.

The Poor Rich Girl moved over t the window, and stood looking down o the brilliantly lighted avenue. He voice was shaky, just a bit shaky, whe she spoke.

"Little happy girl," she said, "Sant Claus will bring you all the silver yo want. And Santa Claus will invit your Bill up here for his Christma dinner. And Santa Claus will—" he voice relapsed into silence.

Five minutes later the Rich Poo Girl ventured a remark. Her voice wa shy, embarrassed, almost.

"If," she said, "Santa Claus was t bring you a present, what'd you as for? Not," she added, "that there anything you'd want!"

"I'd ask," said the Poor Rich Gir "for love!"

UNDER the Rich Poor Girl's thread bare jacket there beat a joyou heart. But the Poor Rich Girl looke down into the street and the light blurred strangely as she stared at them

Reindeer Meat for American Markets

By FRANK G. CARPENTER

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THE day will soon come when reindeer meat will be as common as beef and mutton in our American markets. The meat will come from Alaska. It will form the basis of a large packing industry, and will be shipped in cold storage steamers and trains to every town in the United States. There are now from 75,000 to 100,000 reindeer in this territory. They are being handled under government regulation and are doubling in number every two or three years. At the present rate of increase there will be 400,000 within six years from this writing, and 800,000 in 1925. By 1931 the number will have increased to more than three million, and five years later it will be almost thirteen million. That will be only twenty years from now, and after that the increase will be so great that reindeer meat will probably be as cheap as any other in the American markets.

The reindeer packing industry is at its very beginning. The first shipments were made about three years ago, when twenty-five reindeer carcasses were shipped to Seattle. The meat was placed on sale and sold at from 20 to 25 cents per pound. More meat was shipped the following year, and just now they are beginning to slaughter the animals for this season's shipment. I saw the work going on in a slaughter house back of Nome. There are in the pens at this time more than one thousand deer ready for the butchers, and perhaps fifteen hundred carcasses will be shipped south this year.

The butcher shop is a large galvanized iron building, with corrals adjoining. There were fifty in each corral. They were as fat as butter and in splendid condition. These reindeer had enormous antlers, but they were not at all fierce. I had expected to see larger and heavier animals. They are of the average size of their kind, but are not taller than Jersey calves at three months of age. Each will weigh, when dressed, from 150 to 175 pounds. The deer are of different colors, some brown, some gray and some as white as snow. Others are spotted. The men who handle the deer and do the killing are Eskimos. They dressed the meat just as our butchers dress beef, and it was then hung upon hooks preparatory to its being chilled and sent in cold storage to Seattle.

During my stay I have had interviews regarding the reindeer industry with Judge Lomen and Mr. Jafet Lindeberg, who was employed by the United States government to bring a herd of reindeer from Norway to Alaska, along about 1898, and he is now one of the biggest owners of reindeer in Alaska. They are enthusiastic as to the prospects. Mr. Lindeberg says that the value of the reindeer now in Alaska is two or three million dollars, but that it cost the government only about three hundred thousand dollars to establish the industry. According to the present laws, the Eskimos and Indians cannot sell their deer, and private parties can only acquire reindeer from the Laplanders who brought the deer over, and the missions who have some deer of their own independent of those that belong to the Eskimos. These laws will probably be changed, with due regard to the protection of the natives.

"DO you think a market for the meat can be created in the United States?" I asked him.

"Yes. There is already such a market in Europe. Norway and Sweden, as well as Finland and Russia, have been shipping large quantities of reindeer meat for years. They send it to the chief European centers, and even to the United States. When I was at Panama, a year or so ago, I saw reindeer meat from Norway among the government supplies. It was bought for the men working on the canal. The northern part of the Russian empire eats more reindeer meat than either beef or mutton.

"I expect the deer meat to compete with the present domestic and foreign meat supplies in the United States, and that we shall be able to put it at a price that will make it possible to do so. The meat is delicious, and there will be a demand for it among the meat-eaters, who like to have a change of diet now and then."

In my talk with Judge Lomen, I asked as to the by-products of the industry. He says the day will come when the packing houses here will have as many by-products as those of Chicago. At present they are able to sell the skins and horns only, in addition to the meat, but in the future the blood will be used for tankage, the hoofs for the making of glue, and certain of the bones for other purposes. Today the horns are sold by the pound to men in Nome, who cut them up and ship them away to be used as knife-handles. The hides are in demand for buckskin gloves and shoe uppers. Some of the skins are tanned and sold as furs. The reindeer fur i dyed, and as such it is more beautifu than the ponyskin coats now worn. Th fur is finer and the skins are lighter.

"Tell me something of the reindee possibilities of Alaska."

"They are great," said Judge Lomen "The first deer were only sixteen, in troduced twenty-five years ago. The were brought across Bering Strait from Siberia, and the first reindeer colon was established at Unalaska in th Aleutian Islands. Today the native have about 50,000 reindeer, which ar worth more than a million dollars and they get an income of $380,00 per annum from them. In addition the government has a large number o deer, and there are other deer owne by private parties.

"As to the number of deer that Alask will support," continued Judge Lomen "it is difficult to say. The whole countr is adapted to reindeer raising, and vast amount of it is fit for nothing else This is so of all the land north of th Yukon, and the most of that which bor ders on Bering Sea. At a low estimate I should say that we have here a terri tory six times as large as the state o New York, upon which the reindeer can feed. They graze upon a peculiar kind of moss that covers the greater part o northern Alaska. This moss is yellowish white in color. It is hard and tough, and looks like coral. It seldom grows more than three inches high, but spread out over the ground, and is a favorit food of the caribou. It is sometime called caribou moss."

Among the other men I have met in Alaska who have had much to do with ie reindeer industry is Mr. W. T. Lopp, ho has charge of the government hools of the territory under the gen- al direction of the bureau of edu- ition at Washington. Mr. Lopp came , Alaska more than a quarter of a ntury ago to engage in teaching, and s first station was at Cape Prince Wales, which is directly opposite beria, across Bering Strait. While iere he was engaged in teaching the skimos, and had conceived the idea introducing reindeer to help them. e proposed to bring deer across the rait from Siberia, at about the same me that Dr. Sheldon Jackson brought s first deer to the Aleutian Islands. little later a number of deer were ought from Siberia and put in the iarge of Mr. Lopp, at a station near ering Strait, and from then until now has had much to do with the rein- ıer owned by the natives. All of the indeer herds so owned are under the iarge of the Bureau of Education, id today Mr. Lopp may be said to be ie patriarchal head of the industry. Moreover, Mr. Lopp has traveled over great part of Alaska with reindeer, id at one time he drove a herd of deer 0 miles across country to relieve a ırty of whalers who were starving on ie coast of the Arctic Ocean. This trip sted two months. It was in the winter, when the average temperature was 20 or more degrees below zero. Part of the journey was over the floating ice of Kotzebue Sound, and when they got to the end of the ice the reindeer had to swim a short distance to the mainland. During that journey Mr. Lopp had only four Eskimos with him, but they got the deer through and saved the lives of the whalers.

I asked Mr. Lopp as to the value of the reindeer for carrying freight and passengers, referring to the fact that the government once expected to use them in transporting the Alaskan mails.

He replied: "Such attempts have been made, but they have not been successful. Many of the stories that have been published as to the speed of the reindeer are untrue. The ordinary deer cannot go more than forty miles a day, and it cannot make more than twenty-five miles a day on long journeys. The reindeer is not hardy, and five or six days is as long as one should be driven at a time.

"The trouble is that the deer has to get its own food on the way. It lives on moss, the nutritive qualities of which are not as great as those of hay. You would not expect to drive a horse a long distance on hay, and you cannot drive a reindeer a long distance on moss, especially if it has to travel all day and hunt for its moss at night. As it is now, it is only in the coldest parts of Alaska that reindeer are used as teams, and there by the Eskimos only. The usual sled load is about three hundred pounds, although as much as 1,600 pounds has been carried by a single deer. Most of the freighting is still done by dogs."

"THE most interesting news relating to the reindeer industry of Alaska," continued Mr. Lopp, "is that concerning the two reindeer fairs recently established as a regular thing in different parts of the country. One of these is annually held at Akiak on the Upper Kuskokwim River, and the other at Mary's Igloo on the Seward Peninsula. These fairs are like the great stock shows of the United States, but their stock is reindeer. The Eskimos bring their deer in from many miles around. They compete as to the finest of the animals, and also as to such matters as lassoing, butchering, driving, feeding and herding. They have races of many kinds, and also prizes for the best kind of harness, sleds and fur clothing. The prizes are contributed by the merchants of Nome, Seattle and elsewhere. The fairs last for several days. They are the great events of the Eskimo year."

Since this talk with Mr. Lopp I have learned more about these reindeer fairs. They are doing wonders in the development of the Eskimos. The Mary's Igloo fair was held last winter. Thousands of Eskimos were present. The fair began January 11 and lasted several days. Part of the time the thermometer was 35 degrees below zero. The people slept on the snow in tents without fire, and all were comfortable in their sleeping bags of reindeer skin.

Among other events a burden race was run for a distance of five miles. The burden consisted of a two-hundred-and-fifty-pound sack, and the winning time was sixteen minutes. The lassoing contest ran through three days, and the man who lassoed the most deer in ninety minutes won. There were eight hundred deer in the herd used for this purpose, and the winner lassoed eleven in ninety minutes.

The wild deer driving contest had fourteen entries, and each of the contestants had to enter a herd, and rope, throw, harness, hitch up and drive a hornless bull one-half mile to the river and return. He had then to unhitch, unharness and remove the halter, all unassisted.

Altogether these fairs are proving a great success, and they promise to increase in interest and profit as the years go on.

The Wicked John Goode

An Autobiography Transcribed by
HORACE WINTHROP SCANDLIN

CHAPTER XVII—*Continued*

Join the Brotherhood and Meet Dr. Hallimond

SLEEP came quickly when I got to bed. The day's work had exhausted me. I went straight to my "pad" without a drink. I felt no ish for a drink or I would have had one, ɔu may be sure of that. It was probably ıe to the fact that I'd been drinking ɛry heavily the previous few days, and ten, after a hard drunk, a fellow's stem sometimes rebels at booze. But that's what kept me going all that day ıd night with only two drinks, it was ıe first time it had ever happened.

I don't say what did it. I'm simply lling you facts.

The following day, my second at the mber pile, was twice as long as the st, twice as hard and twice as profit- ɔle—profitable to the tune of $1.50. nd most of the previous day's pay re- ained in my pocket. Not a drink all ıy! Not one desire to steal! Another ɛw sensation that I thought about a t and couldn't understand.

All day I asked myself if I'd go to the lission that night. Although I'd omised Thompson I would, about iitting time I decided not to. Another 'teen-cent meal and a good stiff ɔoker of whisky and I felt good. I anted it and I bought it. I wanted ıother and I bought that, too. If I'd anted more like I had for years I'd ı' bought them, too. But I didn't. wo whole days and not a drink; two ghts and two drinks each. I was get- ng too good. I remember it made me feel ɛe an old woman. I laughed at myself.

But it made me think. And the more thought the more puzzled I became. s I walked down town, I lost myself ɔmpletely, so wrapped up I was in my ɪn thoughts. After a while I woke up. had stopped in my tracks and was ɪectly in front of the wide-open doors ' the Bowery Mission, the place where didn't want to go. Curiosity got the ɛtter of me again. I'd go in and see ıe show. It was the middle of October, iilly, and I had no coat. Inside the lission it was warm, and there would e hot coffee and rolls. In I went!

But I was wise, and by the time the ɛrvice was over, I'd doped the whole iing out. Those men were bluffers. here was no other answer. Certainly, o sane man would get up in a crowded ublic place, and tell the bunch of how ıany "jobs" he'd pulled off and how ɛligion had saved him. That wasn't in ıe cards—they were fakirs! I knew uman nature, and I knew that kind of uff didn't go along with it. All this 'as "side-show" stuff. And I knew it paid well, too. Oh, I knew it all in those days.

There was to be another day's work for me at the lumber pile. I was tired. I needed the next day's pay, and if I wasn't on the job early and able to work with the rest of the crew, I'd lose out. So another night I went to bed—sober this time—without even one drink!

That evening Charlie Thompson told me to be sure and be on hand the next night, for the superintendent, Dr. Hallimond, would be there, and he wanted me to meet him. I said I would come, and this time I meant it, good and proper. If there was any easy money to be had out of the joint, the man to get it from was the Boss. I'd make Dr. Hallimond fall for me all right.

I was dead set on meeting that superintendent, and I figured the best and easiest way to do it was to take a card and join the Brotherhood. After a fellow does that he meets the whole bunch and gets a chance to mix up with them a bit. And so I decided to take a card that night.

At the end of the meeting, a couple of fellows came down the aisle, just like we do now, handing out the blank membership cards to all who would take one. I was wondering how many of the down-and-outs in the nearby seats would see me and laugh at me. I lost my nerve completely when the man reached me, and I made no effort to get a card. But he stuck a card in my hands and said:

"Take it, anyway. It can't do you harm."

I grabbed it eagerly! Here at last was a direct way to reach a man who had money to hand out to the likes of me, and I was the boy to get it. But I got fooled that night, good and proper! Like now, they made you hold the card overnight, ponder over it, and turn it in the second night. That meant I'd have to come in again. All right, the game was worth it.

I was wise enough to know that it wouldn't do to have a "stew" on or a "hangover" on when I met Dr. Hallimond, and as I was tired out, I again went straight to bed, the third consecutive night, dead sober! I had almost three dollars in my pocket, too.

For a long time I lay awake—thinking—and if you guessed till doomsday, you wouldn't hit on what I was thinking about—that third night at the Mission. There had been a man on the platform who told us all what a raw run he'd given his wife for her money! He told us how he had mistreated her, and dishonored her. But, say! he was a piker alongside of me and the deal I'd given my wife. I couldn't help comparing the two of us, as he spoke. And then he told us that it all had changed since he had come to the Mission! He told us that love had done it. He told us how faithful his wife had been to him all the time he had been unfaithful to her.

For a long time I lay awake, as I say, thinking of that man and his story. I knew his wife couldn't have been treated worse than mine had been or for a longer time, and I knew, too, that she hadn't, or couldn't, have been more loyal than Jane had been.

Suddenly, something happened in my head. Then and there, in that dirty, filthy bed on the Bowery, I felt for the first time a feeling of remorse and shame. That's the truth. It was the first time in my life that I'd ever regretted anything I'd ever done.

That man and his wife and his story kept ringing in my ears and flashing before my eyes! At last the crust of sin, or rust, or mildew, or whatever it was, in which my conscience had been buried for years and years, was pricked. A tiny, tiny bit of light got in. And I cried!

CHAPTER XVIII

Out of Work

I FINISHED that pile of lumber the following day. There was to be no more work at the factory. Why didn't it last and last and last forever? Why did that break come just then? Why was I put to the test so soon? Why couldn't it have come later, when I was more nearly on my feet?

Not a drink all day, nor one at supper. I took a seat at the Mission as far up front as I could get, and I held my card, already signed, in my hand.

A fellow sitting beside me told me to turn it in, because it was good for a bed that night. I nodded to him to let him know I was wise, but I didn't speak. I was thinking of Jane and the great wrong I had done her. The words of the man who had spoken of his wife the night before, kept ringing through my head.

The meeting was over. Charlie Balevre stepped up and greeted me kindly—shook hands with me, just like he meant it. As we walked up-stairs to the Brotherhood Room, he talked to me in a kindly, interested way about my work, and all the time he had hold of my arm. It was a little thing to do, but it made a deep impression on me, and so long as I live I'll never forget it. You see, even though I didn't know it, something was going on within me—something good was going on. The tiny little bit of light of the night before was holding its own—was still aglow.

THE room up-stairs held a couple of dozen fellows, seated here and there in a free and easy manner. Their ease was at once apparent to me. They were listening to a big, broad-shouldered, hearty-faced Englishman. It was

MARY

By Nettie Cole King

I THINK so often of Mary—
  Mary the Mother glad.
Who lived in the Nazareth cottage
  When Christ was a little lad.

I THINK of her in the morning
  As she put on his little frock.
And brushed the curls from his forehead
  Smoothing each shining lock.
And heard him speak with reverence
  A little sunrise prayer.
With a look of childlike wonder
  Upon his face so fair.

When Joseph had gone to the workshop.
  The cottage made trim and neat.
And Jesus played with the children
  Who lived across the street,
I think like the sound of music
  Was the echo of his voice.
Which sent her pulses thrilling
  And made her heart rejoice.

And when he brought his bruises
  For her to touch and kiss,
And she smiled away his troubles
  With all a mother's bliss.
I think that over her spirit
  Stole a promise of endless rest.
As she "magnified the Father"
  Who had given her his best

Then, when the shadows deepened
  And the Child, now tired of play.
Rested his head on her bosom
  At the close of a weary day,
As she taught him a psalm of praises.
  And mused on prophecies dear.
I think that the song of angels
  Fell on her listening ear.

SO I often think of Mary,
  Mary the Mother glad.
Who lived in the Nazareth cottage
  When Christ was a little lad.

Dr. Hallimond, the man I wanted to meet and beat. He had the kindliest and most sympathetic look I'd ever seen. At once I felt here was a man who was different. He came right over to me (I was a newcomer) and shook my hand in a hearty, genuine way that made my blood tingle. He said he was glad to see me. And he was! He's always glad to meet any one in need. He's been glad for thirty-five years, doing that same thing all the time!

Then Charlie Balevre gave me my card of membership in the Brotherhood, and he gave me also a pocket edition of the New Testament. It was with a sneaky, low-down feeling that I put it in my pocket. I didn't open it, for fear I'd expose my ignorance of it and my contempt for it.

Pretty soon we had a quiet, off-to-one-side chat. Dr. Hallimond asked me a great many questions about myself and what I was doing and had been doing. He didn't ask me one embarrassing question. He branched off when he found he was on that track. He didn't scold me or lecture me, despite the fact that I told him some pretty straight stuff.

All the time he was talking to me I kept thinking of my purpose in meeting him, and the more I thought of it, the more I thought what a good fellow he was! Try as I would, though, I couldn't understand him or why he treated me as he did, and no doubt all the others who came to him. As he rose to indicate to me that he had other things to do, he put his hand on my shoulder and asked me if there was anything he could do for me.

Here, then, was what I was looking for—an opportunity to get next—to do him—to put one over on him. The chance had come without the least effort on my part. He had broached the subject of his own accord. And on the tip of my tongue was a story waiting for him. The same kind of a story that had made many, many people come across whenever I'd sprung it. It was to be an easy victory.

BUT the story remained on the tip of my tongue. It's there now! It's never been told! It's dead there! It died that night, as I looked him in the face and replied that there was nothing I wanted of him.

For the life of me, I couldn't hand him the stuff. He was too kind—too good a fellow. I recognized it as kindness. It all dawned on me in a heap at that moment.

For the first time in my life, I felt I'd met up with an honest man—a man who was exactly what he professed to be.

I went to bed that night without a drink, nor did I have the least desire for it. Not a drink all day; not one at night! I awoke early in the morning feeling strong and well, and eager for work—for honest work, of which there was none I could go to. Eager for work! Me! The man I had been! Sounds strange, I guess, but it's the truth.

The factory was closed to me. T
pile of lumber had gone. I'd carrie
away. I'd been working four days
hadn't been drunk. In my pocket w
a few hard and honestly earned doll
In my heart was the first good thou
that had ever been there. My wi
face, with those drawn, pinched lines
hardship and sorrow, appeared and
appeared to me all morning, as
searched unsuccessfully up and do
here and there, for work. My n
found hope and courage held all d
but it was a fight.

I didn't eat all day. With no w
in sight, there wasn't enough coin
spare for food. I was dreadfully ti
from walking, and my strength had
been helped any by fasting. The se
in the Mission, hard as they were, res
me, and the service to a certain ext
had given me new courage. The o
food I ate in those twenty-four ho
was the roll and cup of coffee at
that night at the Mission.

To be continued

Monetary Shirkers

By
LUCIA AMES MEAD

THE war has brought an economic miracle to England which may well amaze the world. She finds that, despite the work of four million men withdrawn, and of two million men transferred from constructive work to that of making munitions, the remaining laborers maintain for these six or seven millions that are withdrawn from production and for themselves "a standard of living higher as a whole" than that which was maintained when the six or seven millions were at work. That is to say, the withdrawal of more than half the workers of the country has not lessened production or comfortable living. This great fact has been neglected and its tremendous implications unrealized. It shows that before the war work was so ill-adjusted that not more than one-half the possible production was obtained and the standard of living was twice as low as it need have been.

The fact was that there was no such will to make English life worth living as there is now to make German life not worth living. Women who now give their sons to kill German mothers' sons would not then give an hour's time or a shilling to make life better for the British workman. Sodden poverty and drunkenness were accepted as a matter of course. The new revelations of the latent possibilities of power in the state ought now to create a new determination after the war to prevent the war-debt from crushing the common people. The debt is rising with appalling speed. Every week about $180,000,000 are needed, nearly all of this for war. Most of this colossal sum is borrowed, chiefly from British subjects, in the form of various war loans, treasury bills, and so forth. The annual charges on the national debt as it will be next March will be much over a billion dollars. This sum must be made graphic to be comprehended. It means a sum equal to more than one dollar thrown away every minute since Christ was born. It means that the great masses will pay this stupendous sum to those, mostly wealthy citizens, who have subscribed heavily to war loans. The millions who have given life, health and service are to bear this colossal burden, and those who have loaned are to reap interest!

The preposterous injustice of this arrangement is demonstrated in scathing and statesmanlike fashion in a late number of that notable English publication, War and Peace, which has too few readers in America. The whole number is devoted to showing how the masses ought to relieve themselves of this intolerable burden now and not let the bulk of it pass on to crush the shoulders of children yet unborn. The writer, who is anonymous, is in all probability Norman Angell, who is doing perhaps the shrewdest and most Christian work that is being done in the English-speaking world today. He shows that, though many have subscribed for war loans, the great preponderance of these are held by a few men of great wealth; that the policy of paying five-sixths of the cost of the war out of loans is a policy of disaster. It makes the rich richer and the poor poorer.

TO be sure, economy and giving up luxuries are urged everywhere on posters, and extravagant dress is frowned on: but this can accomplish little. Some revolutionary method must be devised, or all posterity will be paralyzed with debt. The method proposed is so revolutionary as to make conservative Englishmen, rich and poor alike, gasp in amazement. It is the use of the same methods to recruit wealth that Lord Derby so successfully used to recruit men; not conscription, except as a possible last resort, but all those other methods of shaming "slackers" and "shirkers" which were employed after all the millions of volunteers were enlisted and still more were needed.

If life is given freely or else violently commandeered, why should wealth be merely loaned and at five per cent. per annum, reckoned at compound interest? That is the searching question that War and Peace very pertinently asks in view of the recent instance of a large contractor of title and good social standing, who, having offered at the opening of the war to build huts at bare cost, later asked and received a commission of five per cent. above standing charges, and has to date cleared about 190,000 pounds.

"Life is subject to mundane laws: wealth's sacrosanct." The two categories could not exist contemporaneously in the public mind, be it observed, did people really believe what they profess about the war. On one hand, a poor fellow whose country has given him a filthy, crowded slum as a home, whose life is spent in digging coal, whose best outlook is that he may emigrate or by pinching save enough to keep him from a pauper's burial—this man is called to die in agony or to give an arm or leg for a country that has given him small cause to love it. Such men as these have volunteered by the hundred thousand. Here are other men to whom their country has given special privileges of inheritance and primogeniture, whose ancestors discommoned the public land, who have been largely educated on rich foundations and have enjoyed all the large freedom that unearned increment provides; shall they be silent when the call comes for sacrifice? If they are, then let a national Register of Wealth be taken on the same lines as that Register of the People which prepared the way for Lord Derby's plan. Not only possessions that yield income, but those, like jewels, works of art, and deer-parks, that yield satisfaction and can be sold should be reported. The forms must also give account in detail how incomes are spent, how many servants and equipages are kept, how much spent for rent, taxes, clothing, charities, and so forth. War and Peace publishes a suggested blank to be filled out and returned to Mr. Robert Smilie within twenty-one days from date. The delicious audacity and common sense of the whole scheme make the American chuckle, as it will make many a great landed proprietor in England turn apoplectic in horror. The question is, What are you willing to sacrifice for your country? It is suggested that all whose incomes range above 120 pounds a year will find their names on the special red cards marked "eligible for monetary service."

A WEALTH RECRUITMENT COMMITTEE will be headed by a chairman in the rôle of Lord Derby. As the statesmanlike originator of this scheme logically remarks, "It was appropriate that a representative of wealth should have been charged with the task of appealing for men; and it will be no less desirable that a representative of men should be the directive spirit in an appeal for wealth." Local committees would evolve from the central committee; "following the precedent of the Derby committees, on which no man eligible for military service was allowed to act, the membership of the Wealth Recruitment Committee will be confined to workingmen, and preferably to men earning not more than thirty shillings a week. Each member will have a list of twenty-four persons on whom to call with full particulars as to their wealth; to these will previously have been sent a letter explaining the greatness of the national need and asking how much they are willing to sacrifice." Attested surplus incomes will be ranged in groups, the first being those of over 100,000 pounds a year. There

will be no threats of absolute com
sion as in the Derby scheme for win
recruits; conscientious objectors
believe the war to be wrong will be n
cifully considered and not receive
fate of men who conscientiously
jected to shooting men against wh
they had no quarrel. Those who pl
all surplus income at the service of t
country will be awarded a badge that
exempt them from criticism, "an
propriate one being a scarlet armlet w
the letters L. S. D. in gilt." This
exempt them from rudeness from n
eligibles who of course would not p
sent them with a white feather, but p
sibly with three tiny brass balls!

It is unfortunate for this just
beautiful scheme that Mr. Asquith*
declared that he will never hold of
under the crown if any organizat
whatever shall have the right to inq
how he spends the money that
receives. But the time is coming w
men who are now compelled to sp
their life blood for their country will
consent that their posterity shall pa
billion dollars' interest every year
war debt to men who exact five per c
and have been monetary shirkers.

Every capitalist must give his mo
in the future, not only for war debt,
to make his country worth defend
This doctrine must be the cornerst
of the new political religion of the w
that is to be after the last gun is fi

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* This article was prepared before the r
nation of Mr. Asquith on December 5.

Monetary Volunteers

THE terrific war in Europe has called out of savings-banks and bank-books and teacups and even children's tin banks a tremendous sum of money for the relief of that great number of men, women and little children who without offense on their part have been the greatest sufferers of all. Suffering from wounds soon ends in death or cure, though of course in many cases permanent injury results. As a matter of military economy ample provision is made for the care of wounded soldiers. But a broken heart who can heal? A ruined home who can replace? Blasted hopes who can revive when nothing but destruction and want are on every hand?

So, while unthinkable sums of money have been demanded and received by governments for the prosecution of the war, and have poured into the coffers of makers of munitions of war, a steady stream of gold has flown out from sympathetic Americans for the relief of those whom war has devastated.

We suggested that Thanksgiving Day could well be signalized in every household by the serious consideration of this great need and of the household's ability to give either once or regularly for the alleviation of this woe. Christmas Day is even more fitting for such a Christlike act. We hope that Christmas

Day will open wide the hearts and
purses of every one, so that a wonde
expression of sympathy and pract
help will result. Give not only as
has prospered you, but as prosperity
any measure continues with y
Give now, give again, give as often
your heart prompts you. If you th
well of the plan, determine in adva
to give regularly a stated amou
both for the relief of widows
orphans of the war and for ot
worthy causes. "Every man accord
as he purposeth in his heart, so let
give; not grudgingly or of necessity.

The Monthly Offering Clubs in
tuted for your convenience and
are as follows: No. 1, for donors of
cents monthly; No. 2, one do
monthly; No. 3, two dollars mont
No. 4, three dollars monthly; No.
five dollars monthly; No. 6, ten doll
monthly; No. 7, twenty doll
monthly; No. 8, twenty-five doll
monthly; No. 9, fifty dollars mont
No. 10, some amount monthly, de
mined by circumstances each mo

Gifts intended to be recorded in
or the other of the clubs should
addressed to the Treasurer of Mont
Offering Clubs; other gifts either to
Widows and Orphans Relief Fund o
any other benevolence for which t
are intended.

Good Will Toward Men

Continued from page 1380

ıe child slipped up and whispered in r ear.

"Bossy, bossy, fine as silk, let down ur bag and give me some milk," she ged.

The cow, a plain New Hampshire eature, unused to being addressed in is lyric fashion, struggled to her feet d mooed in astonishment, while milla fled in terror. She was almost the door, when, splash! she nearly l into a pail of milk. There it stood, iting to be carried into the house, a eat pail of foaming milk, and near it basket of white eggs. There was no e around, no one at all, except a hen th a red comb that was peering cauusly at the child from a high rafter. en God didn't seem to be watching. ıe thought comforted little Camilla t a little as, laden down, she sped ward home again. She was still inking of it when she said her prayers at night after she had put the little ters to bed.

"Please God, forgive me for being a r and a thief," she prayed, "but, dear d, there really wasn't any other way."

The loss of milk and eggs at the ick farm was soon trumpeted about e neighborhood, for a side of bacon lowed, and a rabbit which Benedict d snared in the snow and left ready essed in the barn while he milked the ws. He could have sworn that there is no other person but himself in the rn; but yet, when he gathered up pails in the early twilight and turned pick up the rabbit, the rabbit was ne.

"It's a ghost," he thought, dismally.

"Ghost! Fiddlesticks!" Camilla deared, when she heard about it. "Like not you never caught a rabbit at . Only dreamed it."

"I never dreamed a rabbit," old nedict sputtered. "Come around in e cornfield and I'll show you the od on the stone."

Camilla Wick threw down a basket potatoes she was carrying near the rn door and followed her brother out his trap. There was blood on the ne and a gray rabbit-skin on a snownk. Evidently Benedict had not eamed it. And when she came back her potatoes, the potatoes were ne!

After that she watched the barn, but thout avail, although in one gray ilight the two Camillas stood so close gether that if either had put out a nd she would have touched the other.

LL this time Christmas was drawing nearer. It was two days off when milla Wick finished her cretonne g, the bag which was destined for rs. Judge Homer. Mrs. Homer reived it by the evening mail among lot of other parcels.

"My word!" she said. "A bag! at makes twelve this year and ten st year. What do folks think I need so many bags? There's no name on I expect Cousin Annie sent it me om Fall River."

She threw it aside carelessly, for she is busy herself tying up numberless ristmas packages, with all the happy isto of a natural-born Santa Claus. nong those for whose Christmas she lt responsible was old Mrs. Geoffrey the hill. Mrs. Homer went up there her auto the day before Christmas to rry an eider-down quilt and a purple nnel kimono.

"Things to keep you warm these ld nights," she said. "I'm always raid your baseburner will go out and u'll get a chill."

"You're always good to me, Nettie," d Mrs. Geoffrey exclaimed. "Land, don't know what I'd do without you! nd it ain't only me that would miss u. It would be all the folks in the unty. I suppose you've heard about atira Fisher coming home with her ung ones?"

"No," Mrs. Homer said.

"She's been widdered and she's come me with three little girls to the old mes place. I'm worried about them. s far as I can see they ain't had no tcher's meat, and only one order of oceries went out from Jefferson's. What air they livin' on, Nettie? I lay awake nights and wonder if them children air hungry."

"How was she left?" Mrs. Homer inquired.

"Poor as a church mouse. Camilla Wick says she expects to do dressmaking; but I'm afraid it's goin' to be hard scratchin' to build up a trade here. Sallie Adams sews and cuts over for most folks. I have my doubts they're starvin'. Why, they couldn't git no vittals in there without my knowin' it. Husband don't take no interest. And it's Christmas time!"

"Now, don't you worry," Mrs. Homer said, comfortingly.

She tied her scarf closer about her throat and picked up her muff.

"I'll see to it myself," she declared.

She had a new five-dollar bill in her pocketbook, and after she reached home she cogitated as to how she should send it. All at once her eye was caught by the rosy hue of the cretonne bag full of Christmas significance. She picked it up and looked it over. Miss Wick's card was concealed by a bow of the cherry ribbon. She was sure that it came from Cousin Annie at Fall River, and Cousin Annie was a woman after her own heart. Impulsively Mrs. Judge Homer slipped the bill into the cretonne bag and rewrapped it in the pasteboard box. Ten minutes later it was on its way to the James farm.

Little Marion carried it in to her mother in wide-eyed astonishment.

"From Santa Claus for you," she said.

Mrs. Fisher struggled up on the pillow to look at it.

"A Christmas present!" she exclaimed. "Now I wonder who would send me a present?"

But when she saw the five-dollar bill in the cretonne bag she began to cry weakly. She knew from whom it came long before she discovered the visiting-card pinned under the cherry ribbon.

"It's Camilla Wick," she sobbed. "She's the only one in the wide world who would remember me. She was fond of your poor pa. And it's come in the nick of time, for Milla's worrying about money. Find Milla for me."

About that time Camilla Wick, unconscious of the generous attributes ascribed to her by her neighbor, was hard at work cooking her Christmas dinner. The turkey had come out of the oven, and two big mince pies stood on a side table giving out appetizing odors. Camilla was straining her cranberry jelly when the kitchen door was burst open and old Benedict appeared.

"That ghost's in the barn again!" he declared, in a terrified voice.

This time Camilla did not say fiddlesticks. She wiped her hands grimly on her apron, caught her Paisley shawl from the hook behind the door and started off. Benedict stopped to wring his hands and stare in speechless misery at the turkey before he followed her out. He overtook her just within the barn door, where she had paused to pick up his gun, which leaned against a post. With one hand he tried to pull the gun from her, while with the other he pointed to the corner, where a little wavering shadow was dimly defined against a manger. At the same moment the gun went off with a thunderous roar, alarming the chickens and bringing even the cows from their stalls in bewilderment and terror. In the dark obscurity of the barn something screamed shrilly and then was silent. Camilla's strength left her at that cry. She caught at the neck of her dress and reeled a bit.

"Get your lantern," she told Benedict, with shaking lips.

It seemed as if he never could light it; but at last he did, and they went cautiously forward. There by the manger, with her pretty hair dabbled with blood, they found little Camilla Fisher. Three big turnips lay at her feet, and some cabbage leaves which Benedict had brought out for the chickens to peck at. Her heart was still beating; but she lay in an unconscious heap that terrified them. They carried her between them to the house, and on the way Benedict reproached his sister for the first time in his whole life.

"See what your un-Christian hatred can do!" he cried, hotly.

Camilla Wick set her teeth and did not answer him. The sight of those cabbage leaves had stirred her strangely. They had told a tale which she had understood. From somewhere in the great spaces of infinity Alfred Fisher's spirit seemed to come nearer, to be somehow inseparably entwined with that of his little daughter, until she almost felt as if the outrage had been perpetrated upon him. Slow tears rolled down her face.

SHE carried little Milla into the best bedroom and sent Benedict hurriedly for the doctor. In the meanwhile she had found a slight wound in the child's head and bathed the blood away and used some simple restoratives. When little Milla opened her eyes she was enthroned in a great wide bed, under a silk quilt, while a white-faced woman watched over her, solicitously. At first the child thought she was dreaming. Delicious smells floated about her; there was a fire on the hearth, before which sat a white cat, and a moment later Miss Wick was mutely offering a full tray. Camilla Wick had cut some of her Christmas cake and filled a saucer with her best peach preserves and brewed a cup of tea in a tiny blue china teapot that exactly matched a sugar bowl and cream pitcher. Somehow for a woman who had never been a mother Camilla Wick had ideas. But little Milla pushed the tray away.

"I want to get up," she said, gaspingly. "I want to go home to my mamma!"

"You have had a great shock," Camilla replied. "You must lie still like a good girl. You were hurt in my barn. Thank God it was no worse!"

Her awkward hand touched the child's shoulder with an unaccustomed caress. Little Milla shrank under it. She put one arm over her head and peered at Miss Wick from the shelter.

"Do you know I stole?" she whispered. "Did God tell you?"

"Yes, God told me," Camilla Wick said, trembling.

"But did he tell you that my mamma was sick and the babies were hungry?"

"Yes, dear."

"Did he tell you that I am the big sister and have to do things? Even if I steal?" the child asked, solemnly.

"Oh, little Milla, yes!"

Miss Wick's voice broke, and she went down on her knees, drawing the reluctant little head to her bosom.

"It was all my fault," she whispered. "I had a hard heart like Pharaoh, king of Egypt. Oh, Fred, Fred, how could I do it! Your own little girl. So like you! So like you, Fred!"

The two Camillas were still wrapped in each other's arms when the doctor arrived; but there were smiles now amid the tears.

"What did you send for me for?" the doctor demanded. "That's not a sick child. All she needs is a stomachful of turkey. Get her a drumstick," he concluded, gruffly.

But Camilla Wick had other plans. She made Benedict get out the sleigh, and she packed it with all the cooked eatables there were in the house. She carried the turkey in her own lap as she drove up the hill to the Fisher farm, and Milla seated by her side held, triumphantly, the two mince pies. Benedict and the doctor followed behind in the doctor's sleigh. They had an assorted cargo of blankets and potatoes and wood and milk and eggs, and even a Christmas tree which Benedict had climbed out and cut on the road. Old Mrs. Geoffrey, gazing through her spy-glass, saw the queer cavalcade going up the hill. She laid down her spy-glass and wiped her eyes.

"Now may the Lord above bless Camilla Wick's Christmas!" she whispered to herself, her gaze turning from the snow-clad landscape to where above the mountain the evening star shone clear and cold, the star, perhaps, that so many centuries ago shone on the Wise Men carrying their gifts.

And to Camilla Wick it seemed as if her life had begun anew.

Cuts Costs and Colds
Neōlin Soles

Outside the schoolhouse the children are sliding in the slush and mud and wet. They don't remember their damp little feet and their soggy little stockings and their drippy little shoes, not they!

But they'll stay in the schoolroom all day long, and bring home a cough or cold to worry mother and call the doctor in.

Listen, mother: You can't stop the Winter wet, but you *can* stop buying leather shoe-soles that *drink* wet.

You *can* buy Neōlin, the modern shoe-sole. Science made it waterproof, and better than rubber because it won't *draw* like rubber.

And better than good leather, as your dwindling shoe-bills will tell.

Also Science made Neōlin a flexible, natural tread which comforts and beautifies feet. And it will improve even the best grade shoes.

Further, Neōlin is always the same on any price of shoe, from highest to moderately priced. And Neōlin soled shoes cost no more. Retailers have them or can get them at no added cost to you. Avoid imitations. Ask for Neōlin with the accent on the "O"—and *mark* that mark; stamp it on your memory: Neōlin —

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Christ Coming, and Coming to Christ

International Sunday School Lesson for December 31. Rev. 22:6-21. A Review Lesson

The Keynote and Challenge of the Book of Books

By George D. Allison, Ph.D.

ONCE more we review a year of reading and study in the Holy Bible. It is a good time to estimate once more its central message as it has come home to our souls. This closing chapter may furnish us with a keynote and challenge, an interpretation and a mission for us all. The Bible is a record of human progress—take it from one side—from prehistoric superstition on through ceremonial religion and thence to the pure religion of the spirit. It is also a record of the forthgoing of God, revealing his nature and his will increasingly to his creatures as they are able to receive and understand. Let us dare to say that in it all God is the Great Guide on the way of life—the Great Companion of the seeking soul—the Friend of all who strive and suffer. God cares; God knows; God saves. God is Love. God is Light, and with him is no darkness at all.

"Come!" is one of the watchwords of the Infinite Mind in his dealings with the finite. "Come and see!" The Scriptures are the record of a Great Investigation. Or rather of the Great Adventure of Faith. Its heroes hear the Spirit of God calling, and like Abraham they come forth out of the commonplace and the settled to try mighty experiments with him. In the times of sin and greed the call changes, becoming a challenge to holiness: "Come ye out from among them and be ye separate." In prosperity and in joy the same Spirit moves to psalms and prayers: "O come, let us worship and bow down." The Eternal takes man into his counsels in Isaiah: "Come, let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow. . . . Come unto me, hear, and your soul shall live."

The Lord's Invitation

"COME" is Christ's gracious invitation to the weary and the disheartened: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." To the alert and eager to serve, "Come with me and I will make you fishers of men." To the thoughtless who consider allegiance easy, "If any man will come after me, let him deny himself and take up his cross and follow me." To the spiritually needy, conscious of their lack, "If any man thirst, let him come unto me and drink." The Great Captain of our salvation has the quality of the ideal leader: "With you always"—come, follow me. Where we could not go of ourselves, where our faith would not suffice, we dare venture in his strength, for he calls us to the endeavor. We hear him when we are like Peter in the ship, looking out over the impassable water: "Lord, bid me come." And Jesus again, as of old, says "Come." The impossible is within our reach when he calls across the waves. And always his invitation appeals to aspiration and to achievement. It is always, "Friend, come up higher."

"I Will Come"

IN his great farewell discourse in John's Gospel Jesus assured his disciples that he would not leave them comfortless, desolate; he would come to them. "If any man love me he will keep my word, and my Father will love him, and we will come unto him and make our abode with him." The same message rings out even to the visionless church of Laodicea, "Behold, I stand at the door and knock. If any man hear my voice and open the door I will come in to him." Where'er there is the least response and opportunity Christ comes and enters in.

How natural and how human for those early disciples to long for his speedy return in the flesh as they had known him during those beautiful days in Galilee! It is clear that every one of them expected Jesus to return during his own lifetime. But they soon learned the secret of having his real presence in the spirit. Paul's early letters breathe eagerly the hope of the Lord's bodily return. But later he learned to say, "For me to live is Christ," even though he believed it gain to die and be with Christ, far from the turmoil and the temptation of the world. It would have been a very terrible loss if they had forgotten the promise of his presence in the expectation of the coming in glory. So too it is with us today. Many are fond of reasoning and disputing as to whether the end of the age is at hand, or whether the world is young yet and the Gospel just beginning its vigorous career. However our human wisdom judges this, it is all-important that we should be found faithful, having the witness of the Spirit that we are children of God. Should he come we would be glad to be found at our task. Should his plan be otherwise, we must get to work to accomplish the world enterprise that he has committed unto his disciples.

Comings of the Christ

EVERY great epoch in Christian history is in a very true sense a coming of the King. When the Spirit fell on the day of Pentecost there was a very real return of Christ to his disciples. When the great evangelistic movement of the eighteenth and nineteenth centuries took form Christ indeed came into his church and enlarged her work. With the dawn of modern world-missions, came Christ in new manifestations of power and grace. Therefore Peter and John were in a deep spiritual sense reincarnations of Christ when they stood and healed the beggar at the Beautiful Gate of the temple. Therefore John Wesley came as an ambassador on behalf of Christ beseeching men as though God were entreating through him. On behalf of Christ he went out into the highways and the fields and preached at the mouth of the coalpits, beseeching men to be reconciled with God. And as in Galilee, so in Wesley's England, the common people heard him gladly. We are all very sure that Christ was with Livingstone and Payton and Judson and the rest. Through them people that sat in darkness saw a great light—even the light of the coming of Jesus with peace and guidance for all the world.

Besides these great comings of Christ there is the genuine and wonderful experience of the multitude of indivi uals who have accepted Jesus as the Lord of their lives. Christian hymnoc is full of the pæans of joy uttered l saved men and women to whom he h become a personal Saviour and a prese Deliverer from sin and aimlessness. I comes and comes and comes again high and low, to rich and poor, worthy and unworthy. Christ comin and coming to Christ! For he meets more than half way. He that aske receiveth, and he that seeketh findet Whoever will come to Jesus may kno for himself the coming of the Messi of God.

"Even So, Come, Lord Jesus"

THIS may be our Christmas prayer that Christ may be born in o hearts by faith. "Come to us, Bless Master, and we shall make room in o souls for thee!" Let us open wide t door that he may enter in. May the Ne Year be glorious because Christ sh indeed come to us. "*Come, Jesus, toil or comfort, in sorrow or in pea but do thou so move upon my spirit th I may know thee when thou comest whatsoever guise.*" What a sad thing is to fail to receive the little child in h name, and so to turn him away when comes! How many do not realize th the poor, the sinful, the sorrowing, are many opportunities to minister unto t Christ who comes to us thus strangel

He that Is Athirst, Let Him Come

WHAT a beautiful golden text it i "And the Spirit and the Bri say, Come. And he that heareth, l him say, Come. And he that is athir let him come; he that will, let him ta the water of life freely." This is t Gospel. The Spirit of God and the tr church call for Christ. All who tru hear, long for Christ. Yet there nothing impractical, nothing too othe worldly in it. For all who have need of soul, of body, of life—hearing t great longing invitation to Christ, con to seek him where others want him to Those who long most earnestly for t indwelling of Christ have him mos Those who are deep in prayer are reac est to impart spiritual truth. Even t man most conscious of his own need a far better light-giver than the satisfi or the worldly. In the church where t faithful seek, many souls flock to hear, a to find for themselves the living wat

Sunday School Methods

By FRANK L. BROWN, Joint General Secretary World's Sunday School Associati

How to Develop the Lesson Facts

AN expert teacher in New York had the plan of making a word picture of the facts, calling upon the scholars to fill in important links in this picture. It would seem to be better for teacher and scholar to cooperate in bringing out these points, than for the teacher to do it all.

A teacher of a class of girls has this plan:

> Somewhat as history is taught as a logical sequence, certain acts bringing certain effects, one fact leading to the next.

Another teacher of 16-year-old girls presents the lesson facts "usually from outline" utilizing the blackboard for this purpose.

A boys' teacher in Georgia succeeds—

> By having the boys give their ideas in talks about one minute in length.

A New York State teacher of 12 intermediate boys says:

> I try to have each step lead up to the important practical teaching and spiritual truth, but always try to make home thrusts of living truth all the way through.

Another teacher of girls in Kansas:

> I try to develop the facts logically and work up to the climax, bringing out the thoughts of love, service, and obedience to our Lord.

A Kansas teacher of young men:

> I vary. Sometimes I ask one student to give the historical situation. Sometimes give the setting, sometimes by blackboa outline, sometimes by topics previously giv out.

A former Attorney General of t State of Ohio has this excellent meth with his class of young ladies:

> I develop the facts of most lessons by brief statement of "Who? When? Wher What?" I draw upon my travels, on cla experiences, to make it real. Use mode terms and personages.

A teacher of young married people New Jersey uses the good old plan time, persons, places, acts, as the fo steps in the development of the less material.

A Brooklyn teacher of 10-year-o girls does not attempt to cover t much ground. She uses "the less questions generally and covers just many great facts. I generally choo maybe three, very important ones a stay with them until the class ful begins to see them."

An earnest Colorado teacher uses "t text, with my Bible in hand. I let t book do its own developing, the cla using their Bibles."

Vividness in fact presentation is t plan of a New York City teacher 12-year-old boys:

> I make the story as full of life as possib I make it vivid—use the first person in spea ing, and try to make them see a series pictures and feel the real people.

The Christian Herald Prayer League

AMERICA stands just now before an open door. As the leader of all the nations not directly involved n the terrible war, the United States as now the opportunity, under ivine blessing, to help bring the orld back to peace. Mediation may ucceed now. Why should the voice f America be stilled by declarations f statesmen seeking their own advange? Humanity has rights above ere nationality, and it is humanity at is being offered upon the altar of rife. It is a time for prayer. This ation, upon its knees before God, ay be given the spiritual strength to ake its voice heard above the umult.

The members of the Prayer League re requested to join in earnest rayer that God may inspire the aders of our nation, and that, in nion with the other neutral nations, e may find a way opened for mediaon that will stop the war. Pray hat the Omnipotent God may bring ulers and cabinets to see the folly nd wickedness of prolonging the ar, and to accept mediation, if it e in accordance with the divine will. ay these supplications, in the name f Jesus the Merciful Saviour, be cceptable, and be made the means f bringing the world back to peace, nd to the acknowledgment of God's overeignty over all nations and overnments.

. . .

WE have a Father who waits our cry for help, a God who answers prayer. The Saviour himself oth set us the example and commanded s to pray. And the early church was uch in prayer. Prayer opened Paul's yes. Peter was in prayer when he saw he vision that sent him to the centurion t Joppa. Prayer opened heaven before he eyes of the dying Stephen. Prayer rought Paul safely through shipwreck nd gave him the opportunity he had ng coveted, to preach Christ in the enter of the Roman world. Prayer ustained Huss and Luther, Calvin and nox and Wesley, guided the Pilgrims nd strengthened the Huguenots. And t is just as potent today, and the nswer just as sure, as in any year since he world began.

Mrs. L. J. B. writes: "I want to raise God for his good gifts and for his nswers to past prayers." She asks the eague to pray for the success of revival neetings that are to be held in her hurch. She is praying that the members may be filled with the spirit for vinning souls, and that there may be great awakening among the people; nd she asks the League to join her in his prayer. She asks prayer also that he cottage prayer meetings may become local Prayer League.

Mrs. E. T. praises God for the release f her son from prison on parole, and he asks the League to pray that God nay take care of him and strengthen im; for his trouble has been weakness f will rather than evil intent. He has een placed with relatives far from the cene of his trouble. The mother's eart is burdened with a half-formed ear that the disgrace may follow him nd that he may not be able to rise bove it or to live it down. The Prayer League will pray, therefore, both that God's grace may be ample for the mother's heart and that His power may shield the son and guide him in the ways of strength and virtue, guiding him first to the Saviour and to full repentance and complete redemption.

G. E. M. praises God for the great victory that prayer has brought to the temperance cause, and she asks prayer for herself that she may be able to find a way out of financial difficulty, and for her son that he may overcome a difficulty in his speech.

Mrs. W. O. J. rejoices in the answers to prayer, and she asks that the League join her in prayer for the end of this terrible war.

Mrs. J. B. C. asks prayer for her grandmother, who is suffering with heart trouble and is feeling despondent and lonely. She says that letters from the League would cheer and comfort her grandmother. Letters addressed to Mrs. A. C. W. in care of the Prayer League will be forwarded. Mrs. J. B. C. asks also for prayers for herself that she may overcome nervousness, which has afflicted her for several years.

Prayers are asked for revivals of religion at:

Kings Valley, Ore.; Angola, N. Y.; Franklinton, N. C.; Bardolph, Ill.; Orlando, Fla.; Saltsburg, Pa. (for an outpouring of the Holy Spirit upon church and community, that the members may have a deeper and fuller experience); Wauchula, Fla. (that many may be saved during revival here); Geneva, N. Y. (that many may be saved during revival here); Chambersburg, Pa. (that more interest may be shown in the Women's Missionary Society); Wichita, Kan. (that many may be saved during revival); Milwaukee, Wis. (that many may be saved during revival); Louisville, Ky. (pray for prohibition throughout the states).

Mrs. G. E. W. asks prayer that son's mind may be restored; three parents ask prayer that their daughters' minds may be restored; eleven friends ask prayer for mental restoration or strengthening for themselves, friends and relatives.

D. M. B. asks prayer that a oung mother's sight may be restored; K. W. asks prayer that mother's sight may be restored; three friends ask prayer that their sight may be strengthened; four friends ask prayer for the restoration or strengthening of sight for friends or relatives.

Twenty-nine friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing.

Five parents ask prayer that their sons may be delivered from the liquor habit; two wives, their husbands; six, that other friends or relatives may be delivered from this habit.

Nineteen parents ask prayer for the conversion of sons; eleven wives, their husbands; including K. L. C., that husband may treat his family kindly and be saved; thirty-eight, for other relatives or friends.

Fifteen readers ask prayer for special blessing for others; including Mrs. J. W., that grandson, who is away, may be kept in health and from the snares and temptations that beset young men.

Sixty-four ask prayer for the healing of friends or relatives, including M. T., that daughter may gain her speech and learn to read and write; thirty-two friends, for healing for themselves, including Mrs. G. A. C. and E. C., that health may be restored without an operation; another, M. H., "that I may regain the use of hands and arms." Ten friends ask prayer for restoration of hearing for themselves or others.

Twenty friends ask prayer for help or guidance in financial affairs.

Acknowledgments of answered prayer have been received from the following:

Mrs. L. J. B., Wauchula, Fla.; M. H., La Salle, N. Y.; F. O. R., Witt, Va.; Mrs. M. S. H., Dayton, Wash.; Trusting, Wheeling, Ill.; Mrs. C. J. E., Elmora, Pa.; Mrs. C. L. W., Ames, Iowa; M. D. T., Adams, Ill.; S. I. W., Amherst, Va.; C. C., Newell, S. D.; Mrs. A. M. T., Rimer, Pa.; K. V. L., Annapolis, Md.; Mrs. L. B. J., Lynn, Mass.; Mrs. A. G. J., Dinuba, Calif.; A. S. C., North Leverett, Mass.; M. L., Kellogg, Idaho; Mrs. E. F., Port Arthur, Texas; F. L., Janelew W. Va.; Mrs. S. H. N., Carlstadt, N. J.; Mrs. M. V. S., Bushnell, Ill.; Anxious Mother, Fruita, Colo.; Mrs. S., Pottsville, Pa.; Mrs. R., Rochelle, Ill.; C. B. M., Manchester, N. H.; I. B., Claypool, Ind.; Reader, Brydton, Va.; Mrs. A. P., Colchester, Vt.; Mrs. S. P., Evansville, Ind.; W. G., Ashland, Mass.

THE World's Evangelical Alliance has prepared this series of topics for use by all the Protestant churches of the nation during the week of prayer, December 31 to January 6:

Sunday, December 31—Sermons from one of these texts: "Another Year's Respite." Luke 13 : 8, 9. "Christ the Head of the Church." Eph. 1 : 22, 23. "The Triumph of Faithfulness in National Life." Hab. 2 : 4. "The Only 'If.'" John 12 : 31, 32. "The God of Our Fathers." I Chron. 28 : 9. "The Constraint of Christ's Love." II Cor. 5 : 14.

Monday, January 1—Thanksgiving and Humiliation. Ps. 103 : 1–5; Rom. 8 : 31–39; Ps. 51; Rev. 3 : 14–32.

Tuesday, January 2—The Church Universal—the "One Body," of Which Christ Is the Head. Prayer for the presence and power of the Holy Spirit, for revival, purification, growth in unity and love that embraces mankind. Isa. 54 : 2–5; John 20 : 19–23; Acts 2 : 1–4; I Cor. 12 : 4–7.

Wednesday, January 3—Nations and Their Rulers. Ps. 24; Ps. 101; I Tim. 2 : 1–8; I Peter 2 : 13–25.

Thursday, January 4—Missions Among the Heathen. Ps. 2; Luke 4 : 40–44; Rom. 16 : 25–27.

Friday, January 5—Families, Schools, Colleges and the Young. I Kings 3 : 5–15; II Tim. 3 : 14–17; Matt. 19 : 13–15.

Saturday, January 6—Missions at the Home Base. Ps. 2; Luke 10 : 25–37; Rom. 11 : 13–21.

"And just think, Mother, how much we saved"

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Mrs. Grace M. Lake
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Mrs. J. C. Reynolds
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In Millinery, how to make and cover foundation crowns and brims; make straw and other kinds of braid hats; select, buy and use millinery materials; renovate, clean and dye materials; make and apply ribbon flowers and bows; plan and make all kinds of hats becoming to your own individuality; make children's and misses' hats, copy hats you see on the street, in the shops and in fashion magazines; use colors harmoniously; go into business as a milliner.

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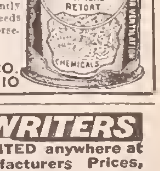

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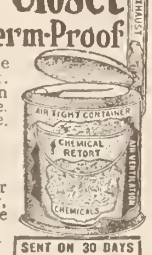

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Young People's Topics for December 31

Lessons to Learn from the Past

Eph. 5 : 15–21 (New Year's Conquest Meeting). America's World Responsibility. Gen. 12 : 1–13 (B. Y. P. U. only). Christian Endeavor and B. Y. P. U. Topics.

IT has been well said that when a man begins to live in the past he gives evidence that old age is gripping him. Youth lives in the future, middle age is more concerned with today, but the past is the foundation upon which the structure of today and the building of the future must rest, and it cannot be lightly passed over. The military chief studies the great battles of history, not because he expects to fight similar battles, but that he may discover the laws of combat. The scientist studies the work of scientists of all ages not only to learn what they have proven, but to discover the underlying laws which he must understand if he would go forward. The statesman studies history for similar reasons, and the follower of Christ who would gain victories over organized evil and over human tendencies to sin must know what has been done, where success has been achieved, where failure has shown earnest effort to have been misguided. Human nature changes little. It will act today and tomorrow very much as it did yesterday and the day before. The sinner who has reached the end of his resources and who is face to face with failure will be full of repentance and remorse and the one who is blessed with this world's goods will be skeptical of truth, stiff-necked and hard-hearted. In the past, times of prosperity have been times of weakness in the church. It need not be. The early disciples waited in prayer ten days for the outpouring in power of the Holy Spirit. That lesson we of today need to learn. We chafe under delay, but we can do little, and what we do will be done wrong if we act in our own strength alone. The lesson we can learn profitably from the past is that our manifold organizations, our various groups, our individual lives, are but channels through which Omnipotence may work to save a world. It is our business to keep the channels clear.

America has a great responsibility as the most powerful of neutral nations. Among nations great reliance has been placed on treaties and alliances. Few treaties have remained unbroken, few alliances have survived. Only the promises of God stand sure, unbroken, and to a great extent unclaimed. America owes the world a clear example of a truly Christian civilization; a civilization in which redeemed manhood rules; in which justice, though tempered with love, cannot be influenced; in which labor of head or of hand receives its full reward; of a nation which honors God and enthrones him, which stands square and upright before the world, and keeps faith with the strong and the weak because it neither fears nor covets.

Beginning All Over Again

Epworth League Topic. Phil. 3 : 12–15.

BEGINNING all over again is to a degree impossible. We cannot wipe the slate clean of every memory, of all experience. Therefore we begin each new year with just a little advantage over each previous one. But we can begin over again in this, that we can steer a straighter course and avoid the rocks and shallows that have made hard sailing in the past. We can forget the transitory things that are behind. But we cannot afford to forget the experience that is ours because of those things. For instance, if in the year past neglecting our daily prayer has cost us our intimate touch with God, and has weakened our power for him, we are not going to forget that and go on into this year to be sorrowed by a like experience. But we will remember; we will not look back to our day of weakness; we will look forward to Christ, who has promised to bring us to perfection, and our eye will be kept steadily upon him by the memory of the former loss.

Remembering all in the past that is vital to the present or to the future, we may forget all the rest, and can "press on toward the mark of the high calling of God in Christ Jesus." We have failed; that does not mean that we must fail again. We can expect full success this year regardless of the partial successes of the past. We can and should forget everything that would handicap us in the struggle ahead during the new year. History is full of accounts of people doing the thing that couldn't be done. If you have failed, try harder. An army doesn't stop fighting because it has been driven back from the first charge and a football team only plays the harder when the ball has been fumbled and lost. Forget the failure, but remember its lessons and go forward.

Merry Moments

WHEN *the Merry Moments column was started we announced that we could only return contributions when postage was enclosed. Some contributors, evidently forgetting this, have written inquiring as to the non-return of their contributions.*

AN EASY JOB. Little seven-year-old James came home from school the first day with a determined look on his face.

"Mother," he cried. "I'm going to quit school and be a school teacher!"

"Why, James," said his mother laughingly, "how can you? You don't know enough yet!"

"Don't know enough?" exclaimed the would-be school teacher. "You don't have to know anything! All you've got to do is ask questions!"

A NARROW ESCAPE. The teacher was giving a lesson on Ireland. Little Johnnie waved his hand vigorously for permission to speak. "My father," he said, "came pretty near being an Irishman. My grandmother left Ireland just two weeks before he was born."

WHO TOLD HER? In a certain church, at a mid-week meeting, the minister asked if any one had noticed any irreverence in the church. One member of the meeting raised her hand, and when asked what it was replied, "So much looking around in prayer time."

A REACTING TEST. A visitor was testing the class.

"Now, children," she said. "I had five dollars the other day, and went shopping. I bought a hat for three dollars and a pair of gloves for one dollar. Then I spent fifty cents for some handkerchiefs. How much had I left?"

A little sharp-eyed girl said quickly, "Mama always tells us to count our change before we leave the store. If you did that, you'd know."

DID SHE DO IT? Grandma had a very bad cold one day when her little granddaughter made her a visit.

Suddenly she sneezed very hard. Much pleased with the unexpected excitement the child looked up and said, "Honk again, grandma."

NO MULETEER. A gentleman farmer tells of a city lad who once worked for him.

The lad was called one winter morning before dawn and told to harness the mule.

The lad was too lazy to light a lantern, and in the dark he didn't notice that one of the cows was in the stable with the mule. The farmer, impatient at the long delay, shouted from the house:

"Billy! Billy! What are you doing?"

"I can't get the collar over the mule's head," yelled back the boy. "His ears are frozen."—*Collier's Weekly.*

NO REASON FOR MOVING. Erastus Johnson operated a ferry across the Alabama River. One day he was accosted by a poor white stranger who wanted to cross but hadn't the wherewithal. Rastus scratched his woolly poll, perplexedly, then queried:

"Don' yo' got no money 't 'all?"

"No," was the dejected reply.

"But it doan' cost yo' but 3 cents ter cross," insisted Rastus.

"I know; but I hain't got 3 cents."

After a final pondering, the ferryman remarked:

"I done tell yo' what: a man what ain't got 3 cents am jes' as well off on dis side of de ribber as on de odder!"—*Lutheran Standard.*

PREPAREDNESS. *Grubbs*—"Are you planning to make any good resolutions?"

Stubbs—"No, I am already pretty well stocked up in that way. You see, I never used those I made last year."—*Richmond Times-Dispatch.*

◆

THE Baptist Foreign Missionary Society is represented in the field by 705 missionaries, who are assisted in their work by 6,378 native workers in non-Christian lands and by 2,506 workers in Europe. During 102 years of missionary work the society has recorded 328,833 baptisms in non-Christian countries and 284,441 in Europe, of which 13,333 were recorded in 1915, the last year of complete records. There are now in the non-Christian fields 178,441 church members in 1,692 Baptist churches, of which 904, or 53 per cent., are self-supporting. The society maintains 27 hospitals and 52 dispensaries, which during the past year received 94,000 patients. The mission schools number 2,403, of which seven are colleges and 27 seminaries and training schools, the total enrolment exceeding 80,000. There are in the various missions 2,243 Sunday schools, with 86,000 pupils. The receipts of the society in its first year of work were $1,059. The receipts for the fiscal year ending March 31, 1916, were $1,297,299.05.

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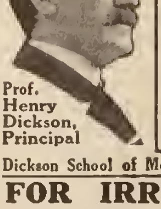

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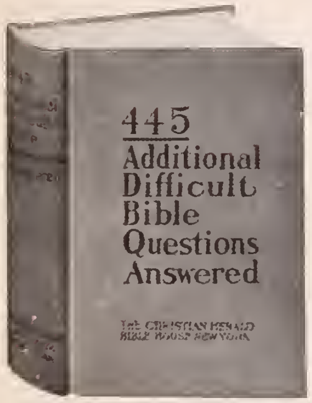
445 ADDITIONAL DIFFICULT BIBLE QUESTIONS ANSWERED

A HELP OVER THE HARD PLACES



WHEN the earlier volume entitled "555 Difficult Bible Questions Answered" was published, it met with such an enthusiastic reception that we have been encouraged to follow it with a second volume. Like its predecessor, it forms a compact repository of information, invaluable to pastors, scholars, students, laymen and the general reader. It illuminates and explains a large number of obscure passages, many of which might be misunderstood by the average reader.

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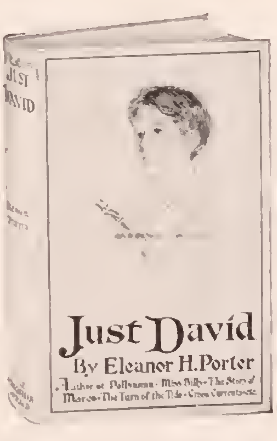
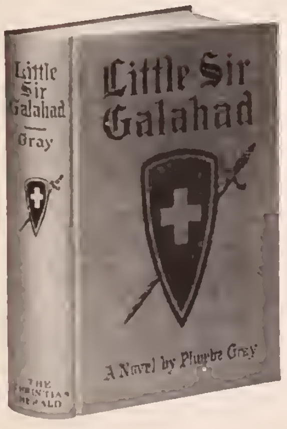


A STORY FOR THE FAMILY CIRCLE

LITTLE SIR GALAHAD



LITTLE SIR GALAHAD is a boy every bit as wonderful and with as high ideals as those of the ancient Knights, but he is an up-to-date hero and a very real little personage, quick-witted, clever and amusing, and, together with his youthful friends who come under the magic spell of his influence, he goes through many exciting experiences and keeps the reader's interest absorbed right through the story.

"Little Sir Galahad" has quite a variety of friends, including stanch little Mary Alice, who grows up to a winsome womanhood, and poor Lem Brown, who had to be helped ever so often. Then there is a big background of old and young folks who must certainly have been drawn from actual life, as we have all known just such people. Besides, there is a big-hearted millionaire—but we must not anticipate. There is much that is charming and humorous and intensely human in the whole story.

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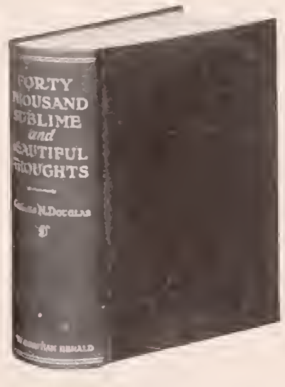
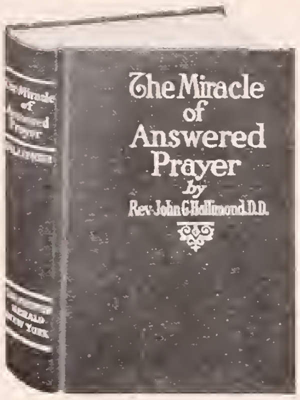


THE MIRACLE OF ANSWERED PRAYER

By REV. JOHN G. HALLIMOND, D.D.



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"The Miracle of Answered Prayer" should be in the hands of every Christian in America. The facts it sets forth furnish absolute evidence of the literal fulfillment of the Saviour's promise to his followers: "Whatsoever ye shall ask of the Father in my name He will give it you." "Ask, and it shall be given you. . . ."

This book contains authenticated instances, not ancient, but happening in our own time—now—of answered prayers, all of which are presented in the name of Jesus, and submitted to the Divine Will. There is hardly a conceivable situation in human experience which is not included in this wonderful book.

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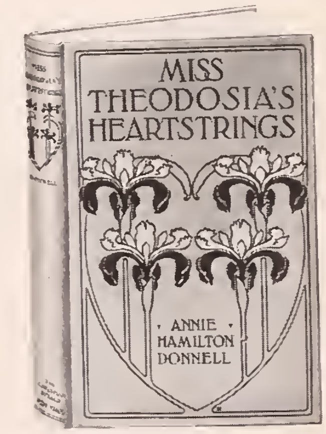

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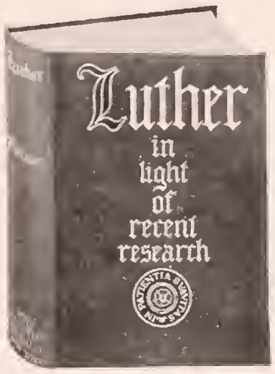

WHILE there are several lives of Luther, Professor Heinrich Boehmer's famous work, which has attracted universal attention in Europe, is one of the best that has ever appeared. It comes most opportunely in view of the celebration of the Four Hundredth Anniversary of the nailing of Luther's famous theses on the gate of the old castle church at Wittenberg, which was the beginning of the Reformation.

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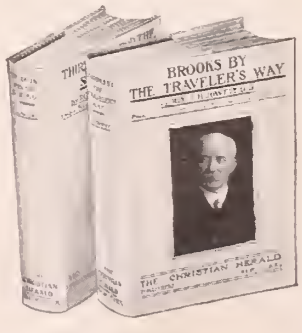

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MODERN SAMARITANS STARTING OUT ON A JOURNEY

Sometimes we reach an archway on life's path,
And catch a glimpse, a vista bright and clear,
Touched with the radiance of a promised land,

OUR MAIL-BAG

NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag, provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters nor to those written with lead pencil.

Questions and Answers

J. J. V., Ovalo, Tex. Please explain Luke 11 : 24. "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out."

The passage is descriptive of the conflict between the devil, an unclean spirit, and a soul that craves deliverance. Two souls are described, that are converted—the one partially, the other wholly. The partially converted soul is emblematic of one who, though he throws the devil out, does not take Christ in. Hence, when the devil returns after wandering around looking for a good habitation, he finds an abode all cleaned out and swept and one in which there is no rival occupant. Thus, unless the converted soul, when it throws out the devil, replaces him with Christ, it runs the risk of having the devil find an unoccupied habitation and inhabiting it. In the case of the other soul described, this cannot be, because after the soul had cast out the unclean spirit, it had invited Christ in as the rightful occupant against whom the unclean spirit cannot prevail.

P. A. G., Grand Rapids, Mich. Please explain I Peter 3 : 19.

We have treated of this passage a number of times in the Mail-Bag and have discussed it at length in our "555 Difficult Bible Questions Answered." One commentator says anent it: "The word 'preached' is not to be taken in the vague sense of making proclamation, showing Himself as bearing witness to Himself, far less in the sense of preaching judgment, but in the sense which it elsewhere has in the New Testament, where it occurs, both with the object expressed (e. g. the kingdom of God) and with the object unexpressed (e. g. Matt. 11 : 1; Mark 1 : 38) of Christ's earthly ministry of preaching, which was a message of grace. The word "spirits" is used here as in Heb. 12 : 23 in the sense of disembodied spirits. The phrase, "in prison," has the definite force which it has in II Pet. 2 : 4 and is not explained away as merely equivalent to "in safe keeping," or "in the world of the dead."

O. F., Bangor, Me. Many are indulging in conjecture as to whether, if Christ came back to earth today, He would enter church doors as little as He entered the Temple during His former sojourn on earth, or whether if He did enter, He would show preference for any one of the denominations. These are questions that no one can answer. Christ knows, as do many of us, that in all the denominations there are many good earnest souls who are doing the best they know with the light they have received. It is not our privilege to judge any one, and besides, a great wrong may be committed if we undertake to sit in judgment on others on what may be merely superficial evidence.

H. A. E., Manheim, Pa. Please explain I Cor. 2 : 5, 6, 10, 13–15.

These passages are characteristic of Paul, who labored to reconcile the rival claims of Reason and Revelation to be the supreme guide to the discovery of what man needs for the regulation of his life and the attainment of the highest bliss. He recognizes that man, before he has acquired grace, is of a different composition, as it were. He does not see things in the same light; he does not have the same understanding; he does not feel about them as he does after he has seen the light of the Gospel. Therefore many problems are as much hidden to him spiritually, as material problems would be to a physically blinded one. But when God commands the light to shine out of the darkness into our hearts, we begin to get the spiritual illumination, and to breathe the air and taste the joy of the wider vision, which enables us to see everything in its true light. We seem to dwell in an entirely new atmosphere with those who, like ourselves, have received spiritual enlightenment.

J. R. T., Montross, Va. Prayer may be either audible or silent. The soul does not always express itself in audible language. We have seen a whole congregation in silent prayer, and who shall say that the voiceless petitions from such a gathering are not heard and accepted at the throne of God? If, however, the teachers you mention hold that audible prayer by a sinner is wrong, and that God will not listen to such prayers, we should regard such a statement as showing ignorance of Bible teaching on the subject. Ever since men in the days of Enos first "began to call upon the name of the Lord" (Gen. 4 : 26), the soul of man has striven toward God in prayer and praise through the language of the lips. The whole Bible is full of audible prayer by saints and even by sinners. As for the statement that "God will not hear a sinner's prayer," it is utterly unwarranted. His ear is ever open to the cry of the repentant one, and he is ready to forgive all who come to him in a contrite spirit. There is joy in heaven over "one sinner that repenteth," we read in Scripture, whether the prayer of such an one be spoken or silent. God has the power to forgive even before we ask forgiveness; moreover, he is so gracious and merciful that where sinners are truly contrite "it shall come to pass that before they call, I will answer, and while they are yet speaking, I will hear."

B. F. M., Oceanside, Calif. The official title of the Authorized or King James Version bears the words "Appointed to be read in churches." It also states that the translation was made by "His Majesty's special command."

A. B., Watertown, Wis. The Armenian Christians have no connection whatever with either the Roman Catholic or the Greek Catholic churches. The Armenian church has an unbroken history from apostolic times, and has existed as a separate church practically through all the history of Christianity. The Turks are not fighting the Armenian Church because of its political activities. They hate the Armenians because of their Christianity, and are attempting to force them to come under the banner of Islam in the same way in which they have made "conversions" of other peoples in times past. The faith of the Armenians is, however, so well rooted that as a people they prefer to die rather than deny Christ. No other people is more worthy of the help of the Christians of America. Through many centuries they have borne persecutions and yet have kept the faith, and even today, in the midst of a persecution worse than any that has gone before, they are still holding fast to the faith and dying for it. The first record of any monarch and people becoming Christians at one time occurred in the early history of the church at Edessa in Armenia, when the king and all his people were baptized under apostolic teaching.

Mrs. C. B. P., Oskaloosa, Iowa. What did Agrippa mean by the word "Christian" in the passage, "Almost thou persuadest me to be a Christian" (Acts 26 : 28)?

The word "Christian" here is used by Agrippa as denoting the sect to which Paul belonged, as opposed to the Jews. From the use of the term "Christian" by the king, it would seem that the appellation had become generally used in speaking of the followers of Jesus of Nazareth. The word then still had that restricted meaning, but was much more expressive than the word "Christian" at the present time, when every one is called a Christian who is not heathen, Jew or Mohammedan, irrespective of whether such a one is a believer and follower of Christ or not.

I Can Do All Things

EACH new year is a challenge to live a better life. Almost every one accepts the challenge. New resolutions are the order of the day.

"No more drink for me," says one. "I always said I could stop when I wanted to, and I can. One more evening of it, and then I quit for good for the New Year."

"I can make good in the New Year," says another. "Somehow I did not quite make the best of my opportunities in the last year,—too many side attractions, I guess. Anyway, I can buckle down if I want to, and in the New Year I am going to make good."

"I know I can be a decenter man," says another, "and in this New Year I am *going* to be. There will be less gloom around my home. I won't shirk my share of the church work. I'll have a smile and a warm handshake for the other man. I can do it, and I will."

"No more debts for me," says another. "I can live within my income. I am tired of this getting behind all the time. I can pay as I go, and in the New Year I shall keep out of debt."

And so it goes. With a fine air of determination and seemingly expecting the world to break into applause in advance as though the New Year's record had already been achieved, we turn our backs upon the sorry months that have fled, and with a proud "I can do all things," face the future.

Alas!

But others there are who also recognize the errors of the past year and have visions of better things in the year to come, who bravely confess their defeats, who wisely admit their weaknesses, and who, without self-importance and self-confidence, face the New Year with great determination, with strong resolution saying firmly to their souls as they set the goal for 1917:

"I can do all things through Christ who strengtheneth me!"

NOTICE OF EXPIRATION

ONCE each month we insert in the paper a subscription blank and notice of expiration for our subscribers whose Christian Herald subscriptions expired at any time during the past month. If your copy has this subscription blank inserted, please use it to renew at once. **IF YOU SENT YOUR RENEWAL WITHIN THE LAST TWO OR THREE WEEKS, PLEASE PAY NO ATTENTION TO THE BLANK.**

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Send money by postal or express money orders. Address, THE CHRISTIAN HERALD, Bible House, New York.

Very touching are some of the thoughts in this letter from M. I. D., a reader in Roseisle, Manitoba: "I am sending for another copy of your paper of August 16. I want the story about the Poet Riley. All the boys in my husband's camp in England love the Christian Herald, and I always forward my copy to them. The dear soldier lads want it. I was born in New Jersey, and I'm a Canadian soldier's wife now. He's in camp in England, waiting to be sent to France. Although living up here, I'm still a true American at heart, and love the dear old Stars and Stripes, and wonder if they mean as much to everyone who still lives there as they do to me. I'm proud of your paper that comes from dear New York, and which has the reputation of being the most popular newspaper in the world. If I were only rich enough I'd take fifty subscriptions to send to the lads in the trenches; but as it is I can only do my bit and send mine. My sister's husband is already in France, and my brother goes over this next week, and he's not eighteen till November, either; so you see the war touches us all. Please pray that it may soon end."

A. L., Maconville, Ia., writes: "I am a farmer. We have lost our corn crop for two years, hiring money at the bank rate of 8 per cent. to tide over the famine prices. In this world the big fish eat the little fish, as in the famine of old." All the ills of human society cannot be cured over night. Our friend suffers from a form of greed or perhaps of business necessity that is widespread and not confined to agricultural districts. The Rural Credits Bill which was passed by Congress is, of course, designed to lessen the very evil of which he complains. Most of us have still to learn the art of extracting a blessing out of every seeming disaster. Nevertheless, the blessing is actually there.

Christ's Humble Servant, Quakerstown, Pa. You are right in your supposition that if the church of Christ and its members followed the Master there would be need neither of war nor preparedness. But those are matters now unhappily beyond our comprehension, as it would seem, since many so-called Christian nations are engaged in the most terrible war in the history of the world, and other nominally Christian nations are preparing to meet possible and probable war conditions. All we can do about it at the present time is to put our faith implicitly into "Thy will be done," remembering that though God may withdraw his hand for a space and leave man to work out the results of his own wickedness, God still rules, and will make an end in his own good time. As to the other phase of your question, we have ever insisted on that interpretation of the Sabbath observance question that allows for works of necessity, and these, to a conscientious mind, cannot be difficult to determine.

Reader, Springfield, S. D. 1. Did God make more than one wife for Adam? 2. Did Jacob really want more than Rachel? 3. Did Abraham want another wife during Sarah's lifetime?

1. There is a Jewish legend that, before Eve, a woman, Lilith, was created in the same way, thus accounting for a man's ribs being equal; but this has no Scriptural warrant. 2. Jacob served seven years for Rachel, and when he was given Leah instead he served for Rachel seven years more. There is no indication that he wanted more than Rachel. 3. There is no evidence that he did. Back of these three questions there seems to lie an unspoken inquiry as to the Scriptural status of polygamy. Polygamy is recorded in the Scriptures, but nowhere is there divine sanction of it. The original marriage law is (Gen. 2 : 24): "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." Here we have marriage conceived of as the closest union that can exist: two persons blending their personalities together. Paul likens the relation to that of Christ and the church; the husband is to love the wife and the wife the husband as if they actually formed one body. Such marriage precludes polygamy.

The Christian Herald

NEW YEAR'S NUMBER

AN ILLUSTRATED NEWS WEEKLY FOR THE HOME

Incorporate to Evangelize New York

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Rev. and Mrs. W. A. Sunday

BABYLON was great, but God Almighty was greater. Babylon sinned, and for its sins paid the penalty of ultimate destruction. Many people have held New York to be a modern Babylon. That this is somewhat of a false charge need scarcely be asserted. But New York is the greatest melting-pot, the greatest mixture of good and bad, of conflicting elements and harmonizing forces, on the American continent. This polyglot mixture has its aspirations, its hopes, its successes, its defeats, its worship and its sin. It also has multiplied numbers of people who have once borne some definite relation to some religious body and since coming to the metropolis have not identified themselves with any church or with any movement Godward. They are not, perhaps, quite what the Methodists call "backsliders," but though they may be religious, they are not working at it. And for a number of years a few earnest souls have been praying and working for a real revival in New York City. For many months a committee made earnest efforts to convince Evangelist William A. Sunday that it was God's will that he should lead the revival that was to be. The efforts and plan in this connection have been given full publicity in earlier issues of the Christian Herald. The Sunday campaign has now been definitely fixed for the months of April, May and June, 1917. The site has been selected for the tabernacle, which is an essential part of every Sunday campaign. A thoroughly enthusiastic and well-organized committee has been chosen, and as the year 1916 closes, the plans for the big revival are already taking definite shape.

To a great many people Billy Sunday is an acrobatic sort of person who takes great liberties with the English language and has some peculiar hypnotic power by which he induces otherwise normal and rational beings to rush down a sawdust-carpeted trail, grasp the hand of the evangelist, and sign a card. But this is a very superficial view of the work done by this evangelist. His language is characteristic. A great many people praise God for that fact. But his message is the same old message that has been the power of God to the salvation of souls ever since the day of Pentecost.

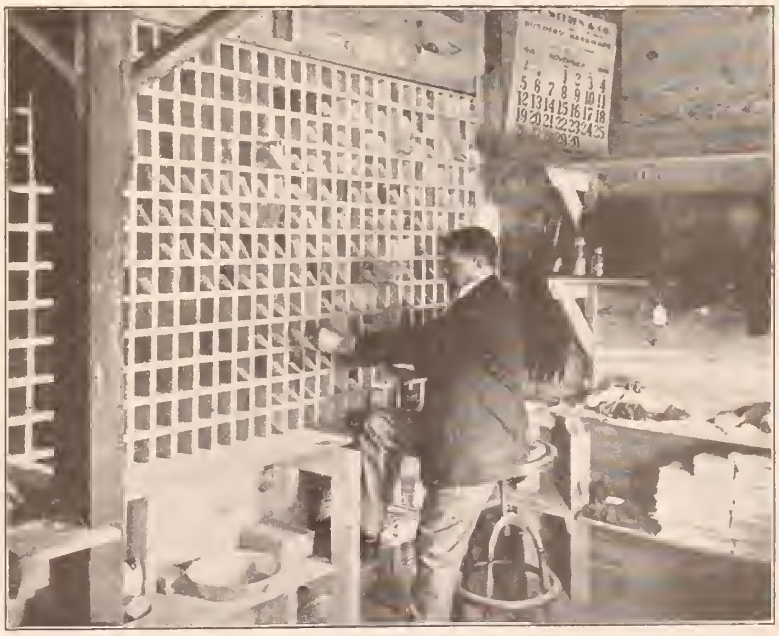
The stream of people sweeping down the sawdust trail to grasp the hand of the evangelist is not, in the first place, the result of personal magnetism or of rhetorical hypnotism, but of downright hard work, much of it, very much indeed, done before the doors of the tabernacle open for the first meeting of the formal campaign. Evangelist Sunday is now holding meetings in Boston, and the meetings are proving remarkably successful even for a Sunday campaign, due, as the evangelist and his party are frank to state, in large part to the excellent work of preparation done by the local committee in Boston under the direction of members of the Sunday party. The same preparation is now being begun in New York City. But beyond question the real impelling force behind the host of "trail-hitters" is the same divine power that swept three thousand penitent souls into the Kingdom under Peter's preaching.

The members of the New York committee and the workers associated with them met at luncheon at the Hotel Astor on December 11, over a thousand persons in all. Each member of the Sunday party outlined his or her own part of the work and those present realized when the meeting was over just what sort of a campaign was in prospect. They learned that every evangelical church in New York had been assigned its part in relation to the whole work, and the different neighborhoods had been plotted as to their religious needs and difficulties. The great tabernacle is to be built at One Hundred and Sixty-eighth Street and Broadway on the site of the old American League baseball park. The site is accessible by surface line and subway from all parts of the Bronx and Manhattan. The tabernacle will seat 20,000 persons, and provision is to be made for a choir of from three to five thousand, from which will be organized two mixed sections and a male chorus, all being together on Sundays and special days, the burden of the other services being divided. This great choir will be under the charge of Homer Rodeheaver. Until the campaign begins it is to be trained, as they said at the meeting on Monday, by the best musician available in New York.

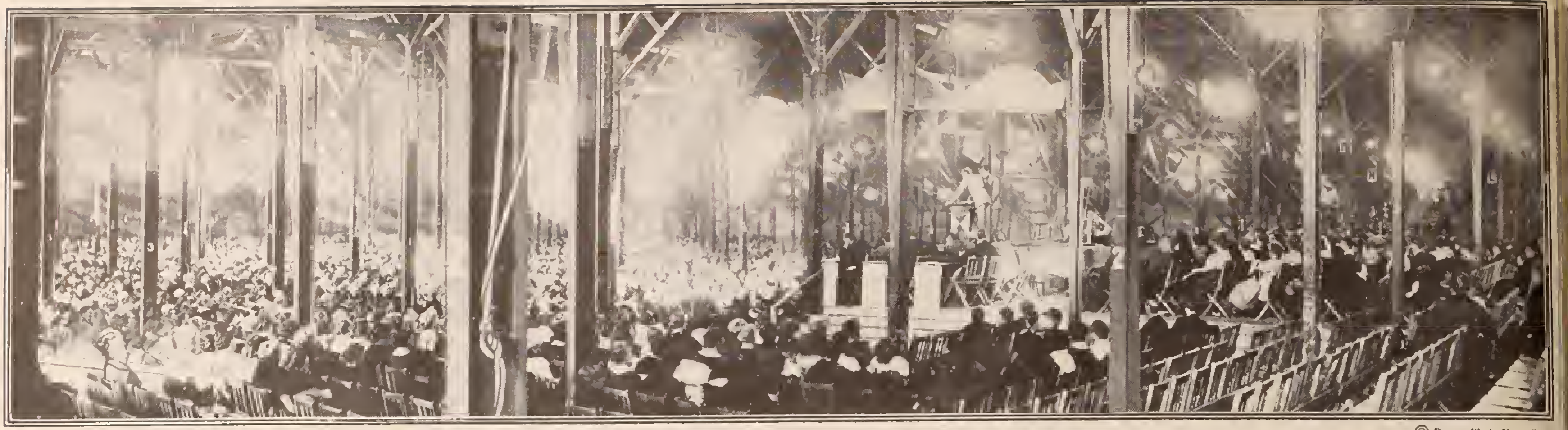
The general committee is headed by James M. Speers, a business man who always finds time to do effective service for the Kingdom at the same time that he makes a success of a great mercantile business. The "New York William A. Sunday Evangelistic Association, Inc.," was formally chartered on December 14. The incorporators include James M. Speers, George Arnold, William B. Millar, Bishop Fallows, Charles L. Goodell, Henry W. Jessup, Jordan L. Mott, Alexander M. Hadden, Eben E. Olcott, William Jay Schieffelin, Stephen Baker, F. M. Olyphant, and John D. Rockefeller, Jr.

It is planned to divide the boroughs of Manhattan and the Bronx into twenty districts, subdivide these into sections and the sections into blocks, coinciding more or less closely with

A "hospital" is a gracious auxiliary of the Sunday tabernacles. Physicians, nurses and all necessary equipment are at hand to minister quickly to any who, among the great audiences, are taken ill



At the tabernacle post office mail is handled for the Sunday party and all other persons connected with the meetings, and the cards signed at the meetings are distributed for delivery to the specified churches



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Billy Sunday preaching in the Boston tabernacle, which has a seating capacity for 15,000

the present city blocks. Each district and section will be under the charge of a committee, and each block will be in charge of a committee of three or four church people, whose first business it will be to visit every family in the block and to know just what is the religious condition of the block. Then, for six weeks before the tabernacle campaign begins, these committees will be responsible for neighborhood prayer meetings within the block, to which they are to invite every resident. These meetings will be held on Tuesday and Thursday evenings, lasting for half an hour. In Boston there were a thousand neighborhood prayer meetings, and the work was so well done that 200 persons were led to Christ in these meetings before the tabernacle campaign was opened, and the pressure for a men's meeting was so great that a special one was held on the first Thursday of the campaign, at which more than 1,000 men took a stand for Christ. These neighborhood Bible classes are depended upon to break down the apathy of former church members and to waken the conscience of those who have never definitely accepted Christ as their Saviour. What is more, these meetings are expected to prepare church members for definite personal work before, during and after the Sunday campaign.

During the tabernacle campaign meetings will be held at churches nearest to the high schools for both girls and boys of high school age. Similar meetings will also be held in preparatory schools and colleges. The schools and colleges around Boston have thrown their doors wide open to this phase of the campaign, and a great many of the students have been brought to Christ. The business women will be organized. Meetings lasting such time as is available will be held in the department stores, factories, business offices, and wherever employers are willing and the girls wish it. These meetings will be managed by a committee of New York women.

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George Sunday (at the right) with Mr. Ferry and Mr. Olcott, considering a site for the New York tabernacle

Similar meetings for men to those held for the women are held in every shop, warehouse and store where men are employed, and shop Bible classes are organized. The aim in New York is to have 50,000 men in 500 Bible classes during the campaign. Out of these men's Bible classes is expected to come much of the permanent work, for they are expected to continue after the campaign is closed and to help to strengthen converts and to train them for aggressive Christian work.

The scheme of the Sunday campaign is summed up in the words "preparation, production and conservation." As an evidence of the conserving force 1,000 converts of the Philadelphia campaign will come to New York on January 14 for the formal opening of the preparatory work of the New York campaign. They will be divided into 250 teams, who will speak morning and evening, thus serving 500 churches. The teams are to be made up, according to one of the Sunday party, of one good old church man made over, two trail-hitters, and a Bible-class leader. The message which Sunday sent to the Astor Hotel gathering was that he could not succeed without the cooperation of the church people, but if the people would waken to their opportunity, New York might see a real Pentecost.

Mrs. Sunday, speaking for her husband at the luncheon, said: "Mr. Sunday looks on the coming New York campaign as the call of God. If he did not believe that implicitly he would never have consented to come here. New York seems to be ready for a great revival, and I hope and pray that thousands may be led to a new life of usefulness."

George Sunday, eldest son of the evangelist, is in charge of the general campaign work for New York.

The Public and the Peace Proposal

THE press of all countries reflects a wide difference of opinion both as to the real character of the recent peace move by Germany and the probable effect it will have upon the course of the war. Naturally, there are many who profess to see in the peace proposal everything but sincerity. On one hand it is regarded as intended solely to impress neutrals with the peaceable disposition of the Central Powers. On the other hand, it is taken as a sign of internal weakness in Germany, indicating that, despite successes on the field of battle, financial and food considerations within the empire are bringing Germany to a point where her military forces will not suffice. Still by others it is claimed that the intention of Germany is to bring about dissension among her allied enemies and thus prevent unity of action against her. Others contend that Germany cannot possibly believe that peace negotiations will be undertaken at this time, and consequently her object is solely to place the responsibility for continued bloodshed upon England and her allies. But as against these various skeptical views, the real weight of public opinion is on the side of those who believe the peace overtures to have been made from no such motives as these that have been outlined, but entirely from a belief that peace on terms satisfactory to all belligerents is possible now.

It is not expected that hostilities will instantly cease, or that an armistice will be at once declared. But that England and her allies must give serious consideration to the proposals, is urged on all sides. If what has been done does not really open the way to peace, it does afford the Allies an opportunity that cannot be ignored to lay before the world in a reply to the Teutonic Powers the basis upon which England, France, Russia and Italy will discuss peace. And it is apparent from editorials and news dispatches that the great mass of the public look for this as the first outcome of the action taken at Berlin. Even in Berlin itself, the public is reserved in its expectations, and realizes that the tremendous conflict will not be stayed nor the waste of life diminished unless the Allies make counter-proposals which will admit of a compromise basis of negotiations.

As a matter of fact, at this writing, the public is in entire ignorance of the actual terms which Germany proposes as a basis for peace. But whatever the facts in the case, the public takes it for granted that far more will be demanded by each side of the belligerents than they hope to secure in a final peace settlement. And the consensus of opinion seems to be that unless the terms submitted by Germany are beyond all question impossible, the Allies should and doubtless will show a willingness to enter now upon the first phase of a definite peace.

WHILE public opinion everywhere, as reflected by the daily press, is as yet unsettled, deep significance lies in the steady trend toward negotiations. There is a fast-swelling tide of hopefulness.

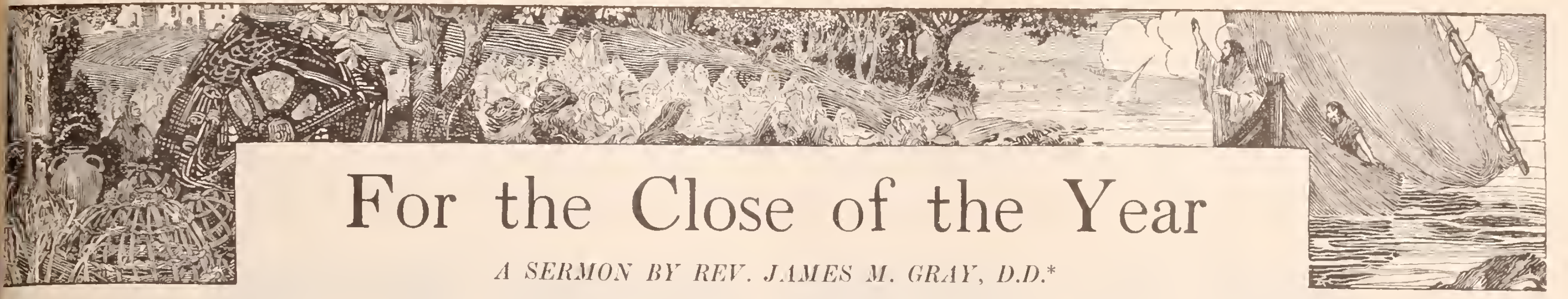
In the first days following the issue of the German proposal, leading dailies of this country, as well as those of England and France, met it with skepticism, not to say derision. Most of these papers have ceased their open opposition, and many have entirely changed front, shifting to the side of negotiation.

The confusion at first was largely due to a false and fictitious story purporting to come from Germany and outlining what was said to be Germany's terms, unofficially given out. Upon these suggested terms the larger force of the opposition was founded. These terms were pronounced a "trick" on the part of Germany, designed to separate the Entente Allies. But later information disclosed that no terms have been proposed, or suggested, even unofficially. All that Germany asks is a peace parley. The New York World, which at first could see no prospect of negotiation, has gained a clearer view: "In so far as Germany only asks for a conference, there seems to be no valid ground upon which such a request can be refused. A conference would develop Germany's terms for peace, but it would also develop the Allies' terms for peace, and if both are definitely formulated it will be the easier to determine whether a continuance of the war is worth the price that must be paid." The New York Times, while still assuming that only such terms as Great Britain may propose can prevail, no longer protests against negotiations.

In Great Britain, Andrew Bonar Law, the new chancellor of the exchequer, stated in Parliament that Britain's only terms will be: "Adequate reparation for the past and adequate security for the future." In France the new premier, Briand, accompanied his denunciation of the German peace offer as a "trap" with an announcement that he would ask for increased power with which to carry on the war. But in England as in France the press is taking on a more pacific tone. The Manchester Guardian, perhaps the truest spokesman of English thought, says: "Let us be as resolute as the case demands in the terms upon which we deem it necessary to insist, but let it never be said that we refused in mere insolence or levity to listen to the very name of peace."

ONE of the strongest arguments held forth against peace at present has lain in the cry of "Prussian militarism." Surprising and clarifying, then, is the official announcement said to be authorized by the German embassy at Washington, that one of the most important subjects for discussion at the proposed conference of belligerents would be that of limited universal disarmament.

President Wilson seems not likely at present to go beyond the point of acting as an intermediary in transmitting the peace proposal to the Allied powers. But the feeling of a very large number of the Christian people of this country is emphasized in the following resolution adopted by the Federal Council of the Churches of Christ in America, representing 140,000 churches: "Resolved: That the general secretary of the Federal Council be instructed to request the Christian people of this country in their public and private worship during the ensuing Christmas season to make earnest prayer for the promotion of Christian fellowship and permanent peace among all the peoples of the world."



For the Close of the Year

*A SERMON BY REV. JAMES M. GRAY, D.D.**

TEXT—1 Sam. 20: 3. "There is but a step between me and ath."

DAVID was mistaken when he spake these words to his dear friend Jonathan. To be sure, he was greatly put to it for his life. Jonathan's father, king Saul, was hunting nd persecuting him in every place. Three times ad he barely escaped the point of Saul's javelin. But hat of it? Had not the God of Truth, whom he erved, sworn unto him that he would sit on the hrone of Israel? And was he not able to perform that hich he had promised?

No, David, it was a lack of faith on thy part to peak thus. And yet it would not be a lack of faith n our part to do the same. Who of us has a specific romise of life beyond the present moment? Some ise man has likened the individual's existence to rawing water from a concealed reservoir whose esources are absolutely unknown. The supply may ast a long while, and yet the next draught may xhaust it. One can only wait and see.

In the light of this fact should not our daily conduct e qualified and softened just a little? If we were to ie tonight, how sorry some of us would be for some f the uncharitable thoughts we have harbored, the ard speeches we have expressed and the disagreeable nd hurtful things we have done! How we would ike to know we were forgiven! How we would like o call to our bedside some one far away, and say a ord of explanation or conciliation that we have ailed to say! Is it a deed of kindness we should have one? A neighborly lift we might have given? An onest debt that should have been paid? A wrong of ome kind made right? Oh, it never will be done now. How sad, how sad!

And when you come to think of it further, though ou may live to do this thing, the other party may not ive. There is but a step between him and death, as well as you. Your disposition in this matter may hange, but he will be beyond your reach. Why not do it now?

"What use for the rope if it be not flung
Till the swimmer's grasp to the rock has clung?
What help in a comrade's bugle blast
When the peril of Alpine height is past?
What need that the spurring pæan roll
When the runner is safe beyond the goal?
What worth in eulogy's blandest breath
When whispered in ears that are hushed in death?
No! If you have only a word of cheer,
Speak it while I am alive to hear!"

IF "there is but a step between me and death," then is there not some adjustment of my temporal affairs which it is desirable for me to make? What about a future provision for those dependent on me? We may not be able to lay by very much in the savings bank; but what about life insurance of some kind? "Is it wrong for a Christian to insure his life?" is a question sometimes asked, but it is difficult to see how it can be wrong. Paul wrote to Timothy that "If any provide not for his own, and especially for those of his own household, he hath denied the faith, and is worse than an infidel." Life insurance was not in his mind, of course; but does it not look as though the principle was there?

And then here is another adjustment to be made. Some time ago there was a sale of autographs in Paris, and two men, one much younger than the other, bid actively against each other for the possession of a certain letter. The younger at length obtained it at a high price; when the older, approaching him, said: "Sir, I only wanted that to destroy it, for it compromises a man who was my friend." To which the younger, with tears of gratitude in his eyes, replied: "And, sir, I desired it for the same reason; for its author was my father."

Have you any writing in your possession that ought to be put out of the way? It may not benefit any one in the least; yet its publicity after your decease may work a good deal of mischief to perfectly innocent people. You will seriously consider this, if you are a right-thinking man, not to say a Christian.

And what about making your will? Tiffey was right when he told David Copperfield: "There is no subject on which men are so inconsistent and so little to be trusted as that of making their wills." The interest of the pulpit in this matter lies in the fact that the Lord's cause depends so much on the wise and liberal benefactions of those on whom he has bestowed wealth. And by the Lord's cause is meant not merely interests social, educational and charitable, but those distinctively evangelical. The rich people of the world will give for research in hygiene and sanitation, and for the promotion of secular schools and colleges; but the redeemed should give to promote the knowledge of redemption and glorify the Redeemer. It is lamentable for a professing Christian to have lived a lifetime without applying any appreciable portion of his income to advance the Gospel; but for him to die in the neglect of it shows not only a lack of interest, but a lack of faith.

IN the next place, if "there is but a step between me and death," should it not diminish my concern and limit my love for the present world? By this is meant the aims and methods, the spirit and the motives of the world as evinced in its business, its pleasures, its customs and its ambitions. Alas! how many are altogether overborne by these things, to the neglect of that better part which can not be taken away!

Today Is Mine

By

Louis E. Orcutt

THE past is gone, the future still to come.
  Today is here.
 From early sun till midnight's bell, clear
  rung,
This day is mine.

THE past is dead, its efforts, plans, results
  Are written down.
The future calls. The siren lures me on!
  Today is mine.
In this today, this day now all my own,
  I start anew.
No law of chance, no mem'ry binds me down.
  The day is mine.

If all the shattered buildings of my dreams
  Lie at my feet,
The ruins give me footing—farther reach
  Today is mine.
If the high tide of full reward proclaims
  My sure success,
The world forgets. New laurels must be won.
  Today is mine.

THE past is gone. The future still to be
  God watches o'er.
Oh, may I not forget that through his grace
  Today is mine!

Think of its foolishness. "This night thy soul shall be required of thee; then whose shall these things be which thou hast provided?"

And not only its foolishness, but its peril. As a heathen moralist once said, we are like passengers whose ship has gone into port for a few hours, and while wind and tide favor, and the pilot calls us to come aboard, we are loitering on the shore, gathering shells and pebbles until the ship sets sail without us.

We need not be an ascetic like John the Baptist, a misanthrope like Jonah, a melancholic like Hezekiah, turning our face to the wall, and chattering like a crane or a swallow at the thought of death; but why be an Esau, selling our birthright for a mess of pottage?

Let us enjoy life, and value it as God's present blessing to us. Let us be truly interested in it, out of regard to him. Let us seek to prolong our life as a Christian duty, and to improve ourselves physically, intellectually, socially, financially, in every legitimate way open to a Christian. But let us be the Christian in the whole of it! Let us remember that "the world passeth away and the lust thereof," and that "the love of the Father is not in him" who loveth the world —that is, who loveth the world more than he loveth the Father.

In the fourth place, if there is but a step between me and death, am I prepared to take it?

DEATH is a disagreeable experience to anticipate. Have you ever met a sane person who liked it? Does not our whole being shrink back at the thought of it?

But why? Physical suffering? No; many die without pain. They are unconscious at the moment, or they are graciously and almost miraculously sustained by divine power.

Is it perplexity and doubt as to what is beyond? No, an unseen Hand has provided for us here, and it is presumable that he will not desert us there. If we were welcomed into this world, why not into that which is to come? If foresight and preparation anticipated our advent on earth, why not have the same confidence as to our advent somewhere else?

No, "the sting of death is sin," and that is why men abhor it. They are not troubled at the thought that "it is appointed unto men once to die," but that after this is the judgment.

"Ay, there's the rub!
For in that sleep of death what dreams may come,
When we have shuffled off this mortal coil,
Must give us pause."

But just here comes in the thought of Jesus Christ, who came into the world to "deliver them who through fear of death were all their lifetime subject to bondage."

One summer day, a farmer up in the country got stung by a bee and I went to comfort him. "Well," said he, "there's one thing that brings me a good deal of satisfaction anyway; that bee'll never sting another man!" "Why," I replied, "did you kill it?" "No," said he, "but don't you know that a bee has only one sting, and that when it stings a man, it leaves the sting in him?"

That fact of natural history had escaped me, but it was brought to my attention just in time to apply it to my farmer friend, who was unsaved.

Let me apply it now. "The sting of death is sin, and the strength of sin is the law; but thanks be to God, who giveth us the victory through our Lord Jesus Christ." He tasted death for every man. "All we, like sheep, have gone astray, and the Lord hath laid on him the iniquity of us all." "He that believeth and is baptized shall be saved."

Death may alight on such an one, but there is no sting in it for him. Its power to torment is gone. It is no longer the jailer of the grave, but the porter that opens the gates of paradise.

BUT what is it to believe on the Lord Jesus Christ? Oh, what a vital question this is, and how many there are who want it answered! "If I only knew how to believe!" is the expression of so many anxious hearts.

But to believe in this sense is to commit. It is just to trust God to do what he has promised to do through his Son Jesus Christ. Only the commitment wants to be definite, absolute, and irreversible. Just say to him, "My God, I am the sinner that Jesus came to save. I now receive him as my Saviour, and by thy grace I will henceforth confess and follow him as my Lord." That is the first step, but it is a supreme one. If truly taken, it means a passage from death unto life. This old year will not have passed and a new one have begun any more really than the old things of your life will have passed and all things will have become new, if you take this step.

Some three years ago an ocean freighter was burned at sea. It was in the midst of a great storm; and while several vessels came to her assistance, none was able successfully to launch a boat to save her crew. When the end was near, the captain signaled, "Can nothing be done to help us? The ship must be abandoned. Her plates are buckling. Stand close, as I may have to jump for it."

He "jumped for it," and he was picked up and saved. Jesus Christ is standing close today. Trust him to pick you up if you make the jump.

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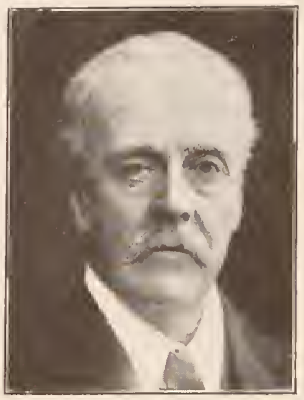
* Dean of the Moody Bible Institute, Chicago.

A WEEK *in the* WORLD'S NEWS



Arthur J. Balfour

New British Secretary of State for Foreign Affairs

Earl Curzon

Arthur Henderson

Lord Milner

These three men, with Premier Lloyd George and Chancellor of the Exchequer Andrew Bonar Law (shown last week), constitute the new British War Council

WILL HUNT FOR A CORNER IN FOODS. Federal investigation into the high cost of living was instituted on December 9, when Attorney General Gregory ordered grand jury investigations in New York and Detroit, announcing that similar action would be taken in Cleveland, Kansas City, St. Louis, Minneapolis and other cities. A mass of detailed information from the Department of Agriculture has been turned over to the special investigator, District Attorney George W. Anderson of Boston. The Department of Justice has also accumulated considerable evidence regarding combinations of foodstuff dealers, and all of this evidence has been turned over to the local grand juries. The President is said to be urging the utmost thoroughness in the investigation.

STATE DEPARTMENT KEEPS BUSY. It was announced on December 11 that information assembled at the State Department, regarding the sinking of the British steamer Marina, in which six American lives were lost, had been forwarded to Berlin for submission to the German Foreign Office; also that Washington had asked the British government to furnish any evidence it might have to prove that the steamship Arabia, torpedoed without warning, was not a transport. Germany has indicated that if her submarine commanders were proved at fault in these two cases, she would make proper reparation; but she requested evidence in possession of the American government. On December 11 it was reported that the State Department had for the third time asked Great Britain and France for a safe conduct for Count Tarnowski, the new Austrian ambassador to the United States.

NEW TERRORS OF THE SEA. The General Board of the Navy has recommended to Congress the construction, as the next element in the greater navy, of four 42,000-ton battleships, to have a speed of twenty-three knots, and to mount twelve 16-inch guns, the total cost of each being $26,000,000. The four battleships for which contracts were recently let displace 32,600 tons each, and mount eight 16-inch guns. The new battleships, if authorized, will be the most powerful as yet planned by any navy, and will be as large as the locks of the Panama Canal will permit.

THE THINNING RANKS. According to the report of the Pension Bureau for the fiscal year ending June 30, 1916, there were on that date 352,277 soldiers of the Civil War drawing pensions, a decrease of 34,000 in the year. There were also 287,753, a decrease of 3,354, widows of Civil War soldiers drawing pensions. There are still on the pension rolls 115 widows of soldiers of the War of 1812, 513 soldiers and 3,785 widows of soldiers of the Mexican War. In 1898 there were 745,822 Civil War soldiers drawing pensions. From July 1, 1790, to July 1, 1916, the government had paid for pensions $5,054,630,727. The total war bill of the government since 1789 for both army and navy has been $10,891,184,859, which includes the Pension Account.

MAPS AT COST. The Geological Survey of the Department of the Interior has completed nearly half of the accurate topographic surveys authorized by Congress in 1882. The surveys show all roads, rivers, hills, elevations and peculiar formations in given areas. The maps are distributed at the actual cost of printing by the Geological Survey.

ONLY A FEW FARMS LEFT FOR DISTRIBUTION. In the fiscal year ending June 30, 1916, 20,000,000 acres passed from the public domain into the hands of private owners, a gain of 3,000,000 over the previous year. Of the 250,000,000 acres of public land still held by the United States, much is in the arid regions and not at present available for homestead purposes.

Athens, capital of Greece and possibly the next storm center of the war

PUTTING CHICAGO UNDER GROUND. Chicago, which for many years has had many of the appurtenances of metropolitan life, such as surface cars, elevated railways, insufficient terminals, questionable politics and police scandals, is now to complete the list by constructing a subway. A commission of three eminent engineers has made an exhaustive investigation, and has suggested a feasible plan for the solution of the "loop problem." The plan calls for the expenditure of a little over $96,000,000 in nine years, and for the expenditure of a total of $260,000,000 by 1950. Chicago has not yet taken steps to make the plan effective, but necessity is driving the city to action.

ABOUT MAGAZINE POSTAGE. The House Committee on Post Offices on December 9 included in the bill to be presented to the House shortly an amendment by Representative Randa of California whic would establis second-class posta rates by zones a follows: local, first second and thir zones, under 30 miles, one cent pound; fourth zone 300–600 miles, tw cents a pound; fift zone, 600 to 1,00 miles, three cents pound; sixth zone 1,000 to 1,400 miles four cents a pound seventh zone, 1,400 1,800 miles, fiv cents a pound eighth zone, mor than 1,800 miles six cents a pound. The new rates woul apply to "all newspapers, magazine and other publications regularly admitted to the mails as matter of th second class," and Mr. Randall estimates that the average postage o magazines of national circulation wil be about two and one-half cents pound, which will be two and one-half times the present rate Postage is now a large element in the expense of producing magazines, and such an increase as thi would inevitably force increase in subscription rates or decrease in the size and weight of magazines. The bill also proposes a local postage rate of one cent on letters.

DRYING THE ONION'S TEARS Laboratories at Bound Brook N. J., under governmental supervision, are said to have developed a process of preserving vegetables by drying them, which is superio to any form of preserving now in use. The process subjects the sliced vegetables to a comparatively low temperature in air kep in circulation, gradually drawing out ninety-five per cent. of the moisture. A few minutes in water is said to restore the slices to the appearance and flavor o fresh-picked produce, slices o onion receiving back their well-known odor and pungent flavor The process is said to be less expensive than cooking and to prevent spoiling because the bacteria which cause fermentation and rotting require moisture to work in.

NEW WARDEN OF SING SING. On December 6 the State Prison Department of New York announced the appointment of William H. Moyer, for twelve years warden of the Federa Penitentiary at Atlanta, to succeed Thomas Mott Osborne as warden of Sing Sing Prison. Mr. Moyer has been recognized as a reform warden, although a strict disciplinarian, and is expected to conserve the best elements of the Osborne régime.

THE IMMIGRATION QUESTION AGAIN. It was announced on December 11 that President Wilson had definitely declared that he would veto an immigration bill containing the literacy test. At the time the announcement was made it appeared probable that the bill would be passed through Congress regardless of the veto threat.

DECISIONS REGARDING TRANSPORTATION. The Supreme Court on December 4 upheld the order of the Interstate Commerce Commission permitting railroads to give lower transcontinental freight rates to Pacific ports than to inland cities. On December 11 the

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ourt reversed an order of the Commerce ommission, holding that it had no uthority to order railways to furnish articular types of cars to industrial lants. The commission had ordered ie Pennsylvania Railroad Company to irnish oil-tank cars to certain inde-endent companies.

Rushing the Eight-Hour Case. 'he Adamson eight-hour case has been laced at the head of the calendar of the upreme Court for January 8. It is umored that the railways and their mployees are getting together on a new aw to be recommended by both em-loyers and employees to replace both he Adamson law and the proposed ompulsory arbitration law.

Congress to Raise Wages. It was nnounced on December 10 that the ppropriations Committee of the House f Representatives would recommend to 'ongress the raising of the salaries of ll employees of the government receiving $1,800 a year or less, the inreases to range from fifty to one hundred nd fifty dollars a year. Wage inreases continue to be announced in ndustrial plants. The Willys-Overland utomobile Company on December 8 nnounced increases aggregating $1,-50,000 a year, affecting 21,000 em-loyees. Similar increases have been iven by various cotton mills, shoe actories and steel works in different arts of the country.

For a Dry Nation. The Judiciary 'ommittee of the House of Representa-ives on December 14 reported favor-bly the resolution for a national pro-ibition amendment. The resolution roposing the amendment known as the usan B. Anthony amendment for ational woman suffrage was reported vithout recommendation, and was laced on the calendar of the House.

Fragments of News. Great is civilization. The Society Islands are to have heir first brewery. A plant, to be built argely of American materials and to ave a daily capacity of fifteen barrels, s to be established to supply the demand or beer created by the American export rade. . . The War Department nnounced on December 8 that 6,000 more national guardsmen, now on the Mexican border, would be returned to heir homes and mustered out. . . . The 60,000 men's clothing workers in New York went on strike December 13. They want two dollars more a week and a reduction from fifty to forty-eight hours. . . . A fire in the Canadian factory of the Quaker Oats Company at Peterboro, Ontario, December 11, caused property damage of about $1,000,000 and cost eight lives. . . . Orville Wright announced on December 9 that he had perfected a new stabilizer for aeroplanes that does not operate on the gyroscopic principle. . . . Field Marshal Prince Iwao Oyama, commander-in-chief of the Manchurian army of Japan in the Russo-Japanese War, died on December 10. . . . Madison Square Garden has been sold under mortgage to the New York Life Insurance Company, principal mortgagee, for $2 000 000. The Insurance Company has offered it for sale. . . . In the interests of fresh air, New York indulged in an open-window week, December 3–10. In addition to urging open windows, the Board of Health advised people to walk to work, and the culminating event of the week was an eight-mile hike participated in by 700 men and women. The motive for this effort at this time was the fact that with the coming of fall and the season of artificial heat there is an immediate increase in all pulmonary diseases due to insufficient ventilation. . . . The Immigration Bill with the literacy clause included was passed by the Senate December 14 and went to conference. . . . The United States transport Sumner, which went ashore in a fog off Barnegat, N. J., on December 12, will be floated. . . . United States submarine H-3 also went ashore in a fog near Eureka, Calif., December 14, the crew of twenty-six being rescued by breeches buoy.

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The War in Europe

By ANTHONY ARNOUX

THE most important event, looked at from any standpoint, in the past week has been the official announcement by the Teutonic allies that they are ready to make peace, but this is more fully treated elsewhere in this number.

The responsible government in France has now been vested in an inner cabinet of five members, comprising M. Briand, M. Ribot, M. Thomas, all sufficiently well known, General Lyautey, and Admiral Lacaze. The first act of the new government was to effect changes in the command of the French armies, which resulted in General Joffre's being left with the title of commander-in-chief of the French armies, but removed from active command and made "Technical Counsel on Military Affairs." General Nivelle becomes commander-in-chief of the Armies of the North and Northeast (what we call the western front), while General Sarrail remains for the moment at least commander-in-chief of the Army of the Orient (Macedonia, Greece, etc.) but both under and directly responsible to the minister of war, and not to the nominal commander-in-chief of the French armies.

Mr. Lloyd-George has been slightly ill during the past week, and hence his first meeting with Parliament as premier and to a large extent dictator had to be postponed until Tuesday, December 19. The definite announcement of the government Mr. Lloyd-George had succeeded in forming was made on December 9. As in France, there is an inner council responsible for all things connected with the war, which includes Lloyd-George himself, Lords Milner and Curzon, Arthur Henderson and Andrew Bonar Law. In the outer cabinet, Balfour becomes head of the Foreign Office, Carson of the Navy, Finlay Lord Chancellor, to mention only the most important portfolios.

THE REPORTS OF HIS POLITICAL DEATH SEEM TO HAVE BEEN EXAGGERATED

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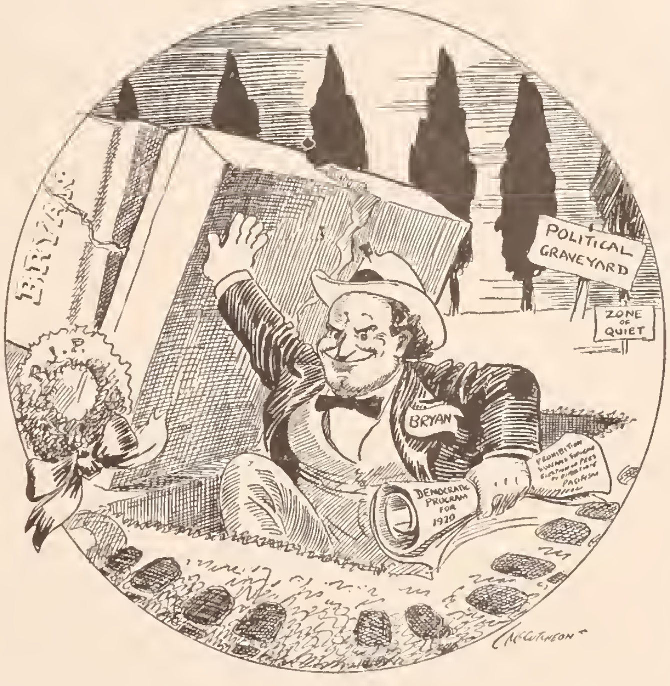
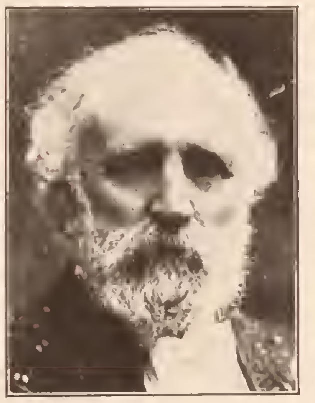


The New French War Cabinet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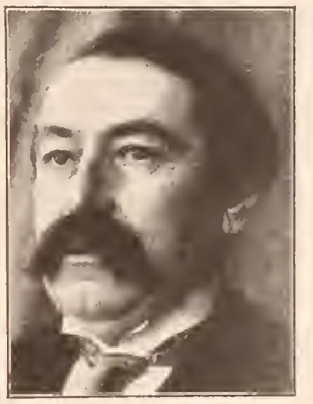
Finance


Premier Briand

Foreign Affairs

Albert Thomas

Munitions

General Lyautey

War

Admiral Lacaze

Marine

The "Algerie," a French transport returning from Salonica, was torpedoed in the Mediterranean with a considerable but unknown loss of life, while the French Admiralty have given up as lost the battleship Suffren, which left Gibraltar November 24, and has not been since heard of. The Suffren was a battleship of 12,728 tons, and carried a crew of 730 men. Near Archangel, the port of Russia on the Arctic, the Germans reported the torpedoing of sixteen ammunition and supply ships in the past two or three weeks. Since the war began, so great have been the losses in gross tonnage of ships from all causes, and so small has been the new construction, that it is computed that it will take at least five years of active construction, under peace conditions, to raise the amount of available mercantile tonnage of the world to the height it was on August 1, 1914.

The French expenditures from the beginning of the war to April 1 next were officially stated by the appropriation committee of the French Chamber as having been $16,100,000,000. Of this vast sum but $2,040,000,000 has been met by taxation.

A motion in the Italian Chamber of Deputies to instruct the Italian government to negotiate for peace was voted down, 343 to 47, on December 9. The surprising part of this is not that the motion was voted down, but that such a motion was ever allowed to come before the chamber. There is, however, much discontent in Italy, it is said, over the general war situation, particularly with the enormous rise in the prices of necessities of life resulting from the war.

The Turks are making steady but not spectacular progress in driving back the Russian lines in Armenia and Persia, and if their advance continues for another month at its present rate of progress the Russian possession of Erzingan, Erzerum and Trebizond will be seriously threatened.

The Macedonian front has not been the scene of any particularly important events during the week of December 8–15, though there has been some bitter local fighting. The most noteworthy of this took place in the early part of the week, when the French and Serbians made a strong attack in the bend of the Cerna River to the east of Monastir, but after several hours' hard fighting gave up their effort.

In Greece the situation still continues obscure, owing to lack of reliable news. It appears, however, that on Friday and Saturday last, December 8 and 9, the adherents of Venizelos made an attempt at revolution in Athens. Under date of December 15 we are advised (unconfirmed) that the ultimatum presented by the Allies had been accepted by the Greek government. The ultimatum called for such surrender of military supplies and abridgment of the movement of troops, etc., as to virtually disarm Greece as an independent nation.

Unquestionably this Greek situation is a double-edged sword as far as the Allies are concerned. Undoubtedly they can capture Athens, but while they are doing this it would be quite possible for the Greeks to attack the rear of their line between Florina and Presba Lake and with the aid of a strong Teutonic army attack the same point from the north and puncture a hole in the Allies' line. Other events in the past few days give rise to the suspicion that the Teutons are moving a portion of their forces used in the Bucharest campaign to the south for some such purpose.

The Macedonian front is becoming of extreme importance, since owing to the collapse of Rumania it is only from this front that the Allies have now any possibility of delivering any blow which will cut the line of communication between the Central Powers and their allies, Turkey and Bulgaria.

The Archduke Charles Stephen of Austria has been selected to be the regent of the recently created kingdom of Poland. A king is to be elected later, but a state council will probably be convoked before Christmas.

Speaking of the results to Germany from the creation of this Polish kingdom, which the American press does not seem to understand, in discussing Germany's man-power, the London Saturday Review of November 18 expresses itself as follows:

"Germany is reorganizing the whole of her man-power against next year's campaign, and we have no doubt she is thus adding substantially—perhaps greatly—to her strength and endurance. It is exceedingly foolish to overlook or deride any changes in her arrangements which Germany is making today: the only wise plan is to assume they will tell in her favor. The cunning step she has taken in declaring Poland a kingdom will bring her a number of recruits for her armies. It is fatuous to stick our heads in the sand and pretend she will get no recruits thus, for she will."

The Rumanian campaign, however, continued active. Details of the capture of Bucharest have reached us, which show that the Rumanians made only a perfunctory defense of the town and that no bombardment was necessary to induce its surrender. After the capture of the capital, the Rumanian armies fled to the northeast in the direction of Buzeu and to the east in the direction of Ciulpita, where they hoped to turn to the northeast in the direction of Braila.

The army moving northeast was vigorously pursued by the Teutons, who captured Mezilu on the main line from Ploesci to Buzeu, and also Urzieni, twenty-five miles to the east of Ploesci, on a branch line running from this place to Slobozia. After this the Rumanians, who had been reinforced by Russians, attempted a stand between Mezilu and Buzeu, and a two days' battle ensued, which the Teutons won. The Rumanians then resumed their retreat, and it is reported have evacuated Buzeu, moving northward in the direction of Focsani, a fortified town.

The Rumanians moving eastward toward Ciulpita are still uncaptured but are practically closely surrounded on all sides but one, and have been cut off from any railroad communications by which they can withdraw. First, the Teutons pursued them from the east from Bucharest; secondly, in the middle of the week the Bulgarians managed to cross the Danube to the west of Cernavoda and barred their way to the west; and thirdly, another Bulgarian force crossed the Danube at Turtukai and advancing directly north began attacking them from the south. This leaves only one way of escape to the north, but if the Teutons operating in the center capture Buzeu, before these Rumanians pass that place on their march, their way north will be largely barred as well.

In the mountain passes on the northeastern frontier of Transylvania and Rumania, fighting between the Teutons and Russians still continued fitfully, but the Russians are now beginning successively to evacuate the southern passes, for fear of being cut off by the Teutonic advance in Central Rumania, at the exits of these passes on the plains. All told, about 130,000 Rumanians have been captured to date, about a quarter of their original army.

Except for artillery duels of no importance, the Austro-Italian front was quiet. The Russian front in Europe shared this dulness.

On the western front the French, on December 15, made a forward drive of some two miles in the region of Verdun, north of Douaumont, on a front of six miles, extending from the Meuse River to the Plain of the Woevre. Reports give the French 7,500 prisoners, including 200 officers, and the capture of several minor points. Several days of continuous artillery bombardment preceded the assault.

OUR · EDITORIAL · FORUM

President OTTO KOENIG · *Managing Editor* GEORGE H. SANDISON · *Secretary* THEODORE WATERS

Is the Saloon to Go?

IT is very instructive to note the tactics that are being followed by the liquor advocates, in their efforts to counteract the rising tide of prohibition. Strangely enough, they seem to be divided on the question of the practicability of saving the saloon. Some of the leading brewers are urging a rigid enforcement of the excise law against the saloons, as a sop to public opinion. Their program would prohibit the sale of any other drinks than beer and light wines in barrooms and other places where alcoholic liquors are now sold. They would drive out of business all law-breaking saloon-keepers, abolish treating and close all bars, thus compelling the serving of light liquors at tables exclusively. This is really a significant admission of the growing temperance sentiment of the country. But such half-measures will not serve. Law-breaking saloons will continue their offenses against law and decency as often as strong drink is demanded and served, and as long as officials can be bribed to be blind to violations of the law. Cabarets will flourish, even in the face of restrictions, and their vicious influence will go on unchecked. The saloon itself is a blot upon our civilization, a wrecker of homes, a spoiler of careers, and a most prolific cause of crime, poverty, disease and other evils.

In a majority of our large cities, the liquor men already foresee the passing of the saloon. In nearly every big municipality, from New York to San Francisco, the vibration of the temperance wave has been strongly felt, and the tendency has been increasingly toward dryness and decency. It is becoming evident that the American saloon has had its day and must soon take its place among the unsavory memories of the past. Our big cities may cling to it to the last; but with the wholesome and encouraging experience before them of those municipalities which have already banished the saloon, all sane and right-minded men will ultimately unite in the verdict that its abolition would be a public benefit and a tremendous aid to thrift, morality, law and order. Already the slogan of a "saloonless nation in 1917" is being raised. Rivalries and divisions, which in past years have been a source of weakness to the temperance cause, will disappear, and in the next great battle the battalions will be united for a drive against all the forces of intemperance.

Omnipotent Reinforcement

NORFOLK, Va., Dec. 12.—Prayer was offered today before the Southern Commercial Congress for the success of peace negotiations. The congress was in the midst of a discussion on international reconstruction when Managing Director Owens read the dispatch from Berlin, saying the Teutonic allies had proposed peace. Cheers greeted the announcement. When the demonstration had subsided a delegate requested the chairman to ask some one to "invoke the blessing of the Prince of Peace upon the negotiations to end bloodshed."

This message from the South correctly indicates the sentiment of the people of all sections of our republic in welcoming the news of the first step having been taken in Europe looking to peace.

The same earnest desire, only a thousand times intensified, burns in the hearts of millions in the countries now at war.

There is no force on earth so powerful as prayer. When the prayer of faith ascends, making supplication in the Name that is above every other name, it opens the doors of heaven and finds audience at the Throne. The answer comes, reinforced by Omnipotence to accomplish its purpose.

In prayer we do not seek to conquer God's reluctance, but to take hold firmly of his willingness. We expect and look for the answer.

So, with the multitude of prayers that have been rising all these weeks, and with those that are still being offered, we have the strongest confidence and expectation that God in his wisdom will hear and answer. It is a time for renewed confidence and for reinvigorated prayer.

Legal Heresy

THE trial in Waterbury, Conn., of the Rev. Michael Mockus, a Lithuanian clergyman of the Unitarian Church, on a charge of questioning the stories of Jonah and the whale and Adam and the forbidden fruit, will attract attention. The clergyman is accused of having violated a law adopted in that state in 1642, providing a penalty for anyone "who calls into question any portion of the Holy Writ."

We were supposed to have passed this sort of thing long ago. Religious belief, tolerating no legal restraint, requires no legal enforcement. The church is not built upon human jurisprudence. True faith never resulted from legislation.

But what, we wonder, has become of that old, half-forgotten word "heretic"? Once heretics were counted by the score. One of the highest pedestals of fame was heresy. But of late there has been a total failure of the heretic crop. It is so long since anybody heard of a heretic that none but the most highly educated would trust himself to tell what it means, while very few of the younger generation ever saw one. It is hardly any use to call a man a heretic nowadays, for the chances are that he will not know enough about it to make him feel bad.

The Unsatisfied Rich

A WEALTHY New Yorker, who says he has at his command all that money can buy and unlimited leisure to enjoy it, writes to a newspaper that he is unsatisfied and asks how he may find contentment. He voices a question that must be in the minds of thousands who have thrown themselves into the whirl of money-making, to the exclusion of other things, and, when the money is made, find their lives barren of those sweet human sympathies that make life worth living.

The first thing the "successful" but unsatisfied man lacks is gratitude. He may find some satisfaction in thinking of the financially embarrassed, the impoverished, those who are struggling futilely and hopelessly, the lame, the blind, the diseased and many others so incapacitated as inevitably to suffer a worse mental condition than his. By thinking of these long enough, earnestly enough and sympathetically enough to be moved to lend to them of his strength and means, he may find more satisfaction in parting with his money than he ever found in making it.

There is no more pitiful sight in the world than that of a man with wealth, leisure and health complaining that he is unsatisfied, while all around him sick, crippled, impoverished misery is smiling through its tears.

If leisure palls upon a man, why should he maintain it? There is plenty to do—if not for himself, then for others who must ceaselessly toil.

If wealth fails to give satisfaction, why not try the joy of sharing it with those who are suffering for the barest necessaries of life?

The man with a hundred coats who is sorrowing because he can wear only one at a time might remember the coatless and find joy in the light of thanks that would glow from grateful eyes.

Many are the ways in which the man of wealth and leisure may find satisfaction. But he will never find it in himself. He must make of his wealth not a barrier, but a bond, between himself and his fellows. He must get busy, not for himself, but for others.

How the War Robs the World

THE statisticians are still busy figuring out the approximate cost of the great war, assuming that it lasts a full three years. Count Roedern, Secretary of the Imperial German Treasury, and a recognized authority, has estimated the cost of the war to all the nations for the past twenty-seven months at $59,500,000,000. An American estimate, also conservative, is that of the Mechanic and Metals National Bank of New York, which gives $75,000,000,000 as the total cost, if the struggle should last until August, 1917—three full years. This last-named authority gives the cost of the first year's fighting at $17,500,000,000; that of the second year, $28,000,000,000; and the third year, $30,000,000,000. The grand total is equal to double the sum of all the national debts in the world, as those debts stood in August, 1914. It is seven times as big as the united deposits of the 7,600 national banks in the United States, and seven times as large as the entire world's supply of minted gold. It would pay for building 200 Panama Canals. And the Metals National Bank's booklet adds:

> It would have extended railway and steamship lines into every corner of the earth; it would have provided schools and teachers for every child living to-day; it would have eliminated savagery; it would have endowed science to the devotion of its efforts to improve the living conditions of all mankind.
>
> And yet the military cost is not all. There is to be considered the outright destruction, speaking in terms of tangible wealth, of cities, railways, ships, factories, warehouses, bridges, roads, and agricultural values—destruction that for given months would require figures of further thousands of millions, were such destruction readily calculable. There is the loss of that percentage of Europe's manhood maimed and destroyed. There is the loss of production in occupied territories, the decrease in stocks of food, metal, and other materials, the derangement of the machinery of distribution.
>
> There is the outright loss of property which twenty-five million soldiers and many other millions of people would hav created had they not been enlisted to fight or otherwise to contribute their skill and energy to the pursuit of war. Ther is the loss represented by the devoting of people's savings to the buying of guns, shells, and the vast paraphernalia of war' equipment; savings that otherwise would have found a way to the construction of permanent things. There is the very rea economic loss on account of the aggregation of suffering and misery of whole bodies of people, like those of Belgium, Poland, and Serbia, made at times to wander homeless through devastated lands. There is the eventual cost of pensions.

The Foodship on Her Way

AN enthusiastic send-off was planned for the U. S. S. Cæsar, which was to sail from New York December 16, carrying a cargo of a quarter of a million dollars' worth of food to the starving Syrians and Armenians. May kindly weather hasten her passage to Beirut, and may nothing occur to delay a quick and prosperous voyage. She goes auspiciously at the time when the world is beginning to talk of peace.

In other years, the readers of the Christian Herald have sent out food-ships to India, China, Russia, Cuba and other lands. Now they join hands with other contributors from many quarters who have united to make up the cargo of the Cæsar. May the food be the means of saving many precious lives, and impressing upon the people of those distant lands the fact that the western republic never turns a deaf ear to the call of human suffering.

Preparatory Prayer in Evangelism

ALL the epochal revivals of history have been preceded by prayer-burdened hearts. This is the way to open the windows of heaven and the hardened hearts of men. Wilbur Chapman and Billy Sunday always require two months of prayer preparedness before beginning the revival campaign. The different denominations uniting in the meeting are requested to hold union prayer services, both in the churches and in the homes of the people. At Paterson Billy Sunday's coming was postponed for three weeks, but the revival began on the expected Sunday, in answer to the prayers of the united congregations, with nearly two hundred conversions on that day. Truly, we must plow by prayer if we would reap the mighty harvest.

Moses and Elijah delivered Israel by prayer. The Transfiguration and Pentecost were preceded by prayer. Prayer opens the sluiceway to the irrigating channel of the River of Life. Prayer connects the human with the divine, throwing on the belt of power that moves the machinery of all church organization in the salvation of the people. David Livingstone prayed for a revival all of one night before he was to preach on a certain Sunday morning. When the hour for service arrived, the church was filled with people and the churchyard was full of those waiting to gain entrance. It is said that five hundred conversions was the result of that single service.

If minister and members would get under the burden of the guilt of lost souls and cry with Moses, "Blot me out of thy book, but save this people," or with Paul, "I could wish myself accursed for Israel's sake," then a mighty movement of revival power, like the ocean's tide, would flood all shores and bless all the peoples of the earth.

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WE are again confronted with the old question of the attitude of Jesus Christ toward war. Did he or did he not teach the legitimacy of military force as a means of settling disputes? Was Jesus Christ a pacifist?

The arguments for war based on the teachings of Jesus are best described by Shakespeare:

> "What damned error but some sober brow
> To bless it, and approve it with a text?"

Jesus *everywhere was opposed to physical force.* He had nothing but rebuke for the one who smote the servant of the high priest. His behavior under temptation in the wilderness, his own analysis of himself on the way to Cæsarea-Philippi, his supreme self-mastery in the Garden of Gethsemane and at Golgotha, showed him superior to physical force; showed him, indeed, surcharged with a super-force, the force of love, of service, of sacrifice, of gentleness, of persuasion and consolation—the very force that won eight million followers within two centuries and overcame the Roman world. There was nothing in him of the camp or of the modern emphasis that states rest only on guns and battleships. His heart and faith and message were of peace. The heart and faith and message of the Christian Church for its first two hundred years—said by some to be the only Christian Church which we have ever had—was the heart and faith and message of peace. *The supreme fact of the Christian ethic was then, and ought to be now,* THAT JESUS CHRIST WAS A PACIFIST.

From the Advocate of Peace, November.

FOR
EVERY DAY
IN THE
YEAR

DAILY MEDITATION

Revs.
J. H. Jowett, D.D.
C. C. Albertson, D.D.
E. W. Caswell
and
Prof. W. H. T. Dau

First Aid

SUNDAY, December 31. I Kings 19 : 5. "*Behold, an angel touched him, and said unto him, Arise and eat.*" Here is a prophet in the bonds of melancholy. The light of his hope has been lown out. His soul has been convulsed, and his aith is shaken and lies like an overturned pillar upon he ground. Life has lost its strong serviceableness nd its attractive savor. Nothing remains that is orth while. The brief volume of his active, busy lays is ending in futility and disaster. "And he came nd sat down under a juniper tree, and requested for imself that he might die."

"And, behold an angel!" And what will the angel lo for this fainting, drooping servant of God? What will the angel say? What first aid will he give to this broken spirit? Does he rend the temporal veil and rejuvenate the wayworn prophet by some vivid glimpse of the fighting hosts of God? Does he make some startling declaration of the reality of the Creator's immediate presence and power? The angel's ministry is of a much more simple character. "He touched him and said, Arise and eat." Is that all? Yes, that is all. That is the beginning and the end of the angel's mission.

Now, that is very significant. An angel comes to a godly man who is depressed in spirit, and he tells him to give immediate attention to the needs of his body! The beginnings of restoration are to be found in an ordinary meal. Some of his spiritual faintness is due to his physical faintness, and if he removes the one he will help to dispel the other. He has allowed himself to get "run down," and his bodily exhaustion has partially induced the exhaustion of his soul.

That is a peril against which we need to be on our guard. Our spiritual maladies are strengthened by our bodily neglects. There are some forms of fearfulness which are directly attributable to our bodies being "out of sorts." Weakness engenders doubt. Anemia produces sluggish wills. Bad blood creates irritableness and all the miserable retinue that follows in its train. Ill-fed nerves foster nervousness and the ten thousand fears which portray a discordant and chaotic world. Many a man has the nightmare that his public usefulness has ended, and the cause of the nightmare is a body which is clamoring for a little more care. Even Mr. Spurgeon wrote out his resignation more than once, under the depressing conviction that his ministry was over; but it was only a rebellious body which was coloring everything blue. One night's sleep, and in the morning his purposed resignation was committed to the flames! Yes, a little more care for the body and many burdensome needs would never arise.

And in these times of sorrow, through which we are living, let us not make our griefs tyrannical by giving them the allies of exhausted bodies. In these exacting days let us not forget that our bodies are the temples of the Holy Ghost. Let us reverence their calls, and we shall meet the higher demands of the Spirit with prepared and sanctified strength. We shall be ready to go and "stand on the mount before the Lord" when we have obeyed the angel's counsel to "Arise and eat!" J. H. J.

Mountain Trial and Triumph

MONDAY, January 1, 1917. Matt. 17 : 1, 2. "*And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.*" It can not have escaped our notice that many of the memorable events in Jesus' life occurred on mountain slopes or mountain summits. He began his public teaching on a mountain. He was tempted on a mountain. He was transfigured on a mountain. He was crucified on a mountain. From a mountain slope he ascended to his Father and ours. But apart from these facts, which are symbolic, it is evident Jesus lived all his life on the heights. He had visions one can have only from lofty moral altitudes. He fought his battles on a high plane.

One at least of the three representative temptations of Jesus owed the power of its appeal to the vast vision which was possible only from a mountain top. On Hermon or Tabor—whichever may have been the Mount of Transfiguration—far above the madding crowd, amidst the silence and the sanctities of a shrine prepared by the Father's own hand, the face and garments of Jesus shone forth with unwonted radiance. As his temptation on a mountain was a type of ours, so was his transfiguration. We too may be transfigured. There are many things which transfigure life—change its appearance, glorify it visibly. Pride, hope, joy, love, all have transfiguring power. Love has, supremely, among purely human experiences. Prayer has, supremely, within the compass of possible divine experience. "We kneel how weak, we rise how full of power." C. C. A.

The Cheerfulness of the Gospel

TUESDAY, January 2. Isa. 60 : 1. "*Arise, shine; for thy light is come, and the Glory of the Lord is risen upon thee.*" If the Jews to whom this appeal was made had realized their grand mission to men, what a glorious history should be theirs! To be the heralds of the Messiah, the torch-bearers of the Gospel of redemption, the purveyors of the highest knowledge, the wisdom unto salvation to the whole human race—that is a dignity so great that men who are entrusted with it should appear among their fellows with a heavenly light upon their countenances, transfigured with a glory which no earthly learning, wealth, or high station can give. The Jews missed their calling: the Christ came unto his own, and his own received him not. But the appeal of Isaiah is still issued: it is addressed to every true Israelite, every believer in the Seed of Abraham, in whom all the nations of the earth are to be blessed. The appeal urges upon them to be up and doing, and to go about the work of the Lord with radiant faces. The Church of Christ is launched upon a joyous enterprise: it brings lasting cheer to despairing hearts. Such an enterprise requires cheerful agents. Not with sour mien and sullen look, not slovenly and grudgingly like slaves who must be prodded to their tasks, but with enthusiastic self-surrender and exulting joy should God's children engage in their every activity. We cannot do the Lord's work sitting down and indulging sentimental wishes for men's betterment. We must leap to our tasks as to exquisite privileges, and make ourselves by our ardent zeal the finest recommendation of the church to men. W. H. T. D.

The Divine Saviour of Men

WEDNESDAY, January 3. Matt. 16 : 16. "*Thou art the Christ, the Son of the living God.*" Those who doubt our Lord's deity are pleased to call him "the ideal human," "the superman," "the wonderful exemplar," or "the brightest flower of humanity;" but such poor compliments are often to cover away the higher glory of his divinity. They are mock robes and crowns, such as the crucifiers put on him when they cried in derision, "Hail, King of the Jews!"

The Christian world receives Christ as the Son of man and the Son of God—the God-Man. Behold him asleep in a boat, like a man; but see him arise, bidding the winds be still, like a God. If he ate like a man, he pronounced the Emmaus blessing as God. If he asked for a drink like a man, he gave to the woman at the well the living water as God. If he wept like a man at the grave of a friend, he spoke as God when he cried, "Lazarus, come forth." If he died like a malefactor, he arose as God himself and became the resurrection and the life to all humanity. If he walked up the slopes of Olivet like a man, he ascended as God. If he appeared like a human on the cross, he said words as God when he exclaimed, "This day shalt thou be with me in paradise."

If he left his disciples like other humans in the hour of death, he spoke as never man spake when he said, "I go to prepare a place for you. Lo, I am with you alway, even unto the end of the world." In the beginning, he was the Creator; in the ending, he is the Redeemer; in the forever, he is King eternal, Prince of Peace, the Everlasting Father and the Lord of Glory. E. W. C.

The "Beauty of the Lord"

THURSDAY, January 4. Ps. 90 : 17. "*And let the beauty of the Lord our God be upon us.*" The Bible has little to say about beauty, that is, about exterior beauty. The words "beauty" and "beautiful" occur but rarely in the Scriptures. Christianity emphasizes interior beauty, nobility of sentiment, splendor of goodness, grace of character, harmony of faculties, perfection of life. While Christianity is not hostile to art as the expression of the beautiful in sound or form or color, and while Christians are not indifferent to the fine arts—all of which are potentially handmaidens of religion—nevertheless the Christian's aspiration is best expressed in such a prayer as that of the psalmist of long ago, "Let the beauty of the Lord our God be upon us."

Joseph Cook used to speak of the "solar look" on the human face. Moses "wist not that the skin of his face shone." Nothing lights up the face and brightens the eye like the daily habit of communion with the divine. Nothing transfigures life, nothing chisels and polishes the human statue like the habitual attitude of submission to the will of God. The spiritual life writes its record in the saintly face. Nothing on earth is more beautiful than the face of one who has overcome—whose lifelong habit it has been to overcome. He has reached the summit of the years, has kept his faith strong and his temper sweet. Wrinkles? "They are not wrinkles, but smiles drifted from their moorings." The beauty of the Lord our God is visibly upon his servants. C. C. A.

In the World, Yet Not of It

FRIDAY, January 5. Rom. 12 : 2. "*Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.*" Christ declared to Nicodemus that entrance into the kingdom of God is by a new birth. "If any man be in Christ," says Paul, "he is a new creature. Christianity is, first, *a life.* Into the heart of man, dead in trespasses and sins, there enters the power of God, the word of life, the Gospel of Christ. Godlike thoughts and impulses begin to stir where there was nothing but apathy and deadness toward all things divine. The person has, as it were, been made over again in his inmost being. He knows too that he is no longer what he used to be. Out of this life comes, secondly, a *living.* The inward change which grace has wrought in a believer's heart is manifested outwardly. The renewing of the mind is followed by a transformation of which the world is made aware. The Christian lives among worldly men, and has many things in common with them that pertain to his natural life. But he does not follow the fashions and customs of the worldly society around him. His new knowledge of what God wants of him, and his new determination to test the goodness of what God proposes for him to do or to suffer, cause the Christian to differ from worldly men. He finds that he cannot think, speak, act, on given subjects as his non-Christian fellow men do. Very often unpleasant situations arise for the Christian, because of his refusal to cooperate with worldly men in matters where he plainly hears the voice of his heavenly Father calling him to duty. But his refusal on such occasions brings him a great blessing; he is made to understand with increased clearness that it is good to follow God, rather than to run with the world. The ways of God become ways of pleasantness to him, and he pushes forward on this road to the perfect man in Christ. W. H. T. D.

The Full Assurance of Faith

SATURDAY, January 6. Rom. 8 : 35. "*Who shall separate us from the love of Christ?*" Paul had endured about all the forces of evil that attack the soul in this world, such as tribulation, persecution, famine, peril, war, nakedness and distress. Judging the future by the past, he could exclaim, "For I am persuaded that neither death, nor life, nor angels . . . nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Paul, therefore, enjoyed the blessing of a full assurance of faith. As there is a point where gravitation goes the other way, toward the central sun, so the soul passes a line where earth loses its grip and is drawn toward the Sun of Righteousness with all the power of love divine. The great apostle had reached the realm of certainty, and could sing, "I am going through." "I know he is able to keep that which I have committed to him." "I know I have a building of God, not made with hands, and I am persuaded that there is nothing on earth to stop me." Christ, the Conductor and Builder of the Gospel railroad, had whispered to him that the next station was Heaven. At every curve he had glimpses of the celestial city and realized that he was absolutely certain of the greatest fact in human existence—saved eternally! The love of Christ was the habit of his soul, a second nature that had reached permanency. Here there was no going back, no looking back; he had fought the fight, kept the faith, and he could wait patiently for death to break down the door and let his spirit go free. E. W. C.

Six Thousand Jean Valjeans

CONTINUING MAYNARD OWEN WILLIAMS' LETTERS FROM THE ORIENT

Shirosuke Arima, the only Christian warden in Japan

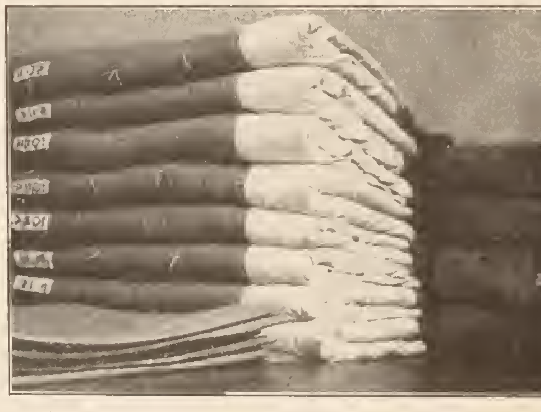
YOU remember the place in "Les Misérables" where Jean Valjean, dragged before the Bishop, whose plate he had stolen, is offered in addition the Bishop's candlesticks. You also remember how, when the police had left the powerful convict and the gentle Bishop together, the older and weaker man triumphed over the sinner.

"Jean Valjean, my brother, you no longer belong to evil but to good. I have bought your soul for you. I withdraw it from black thoughts and the spirit of perdition and give it to God."

Fiction and imaginative idealism, you say. Or possibly you do not sufficiently believe that what is yours is your brother's to justify the Bishop in his statement that the plate and candlesticks belonged to the miserable man who was brought before him. Besides, how can one reconcile soul-freedom with the buying of one man's soul by another?

I had my doubts about it until I met the Bishop in Japan. Instead of one Jean Valjean, he has dealt with six thousand convicts, and over four thousand of them have turned out well.

Really he isn't a Bishop at all. He's just a common layman, not a brilliant man nor one of surpassing power. But he's a Christian, and a real one,—a follower of the Christ-life and not of some antiquated doctrine. He is a man of mighty faith, both in God and in his fellow men, and therein lies his power.



Bedding for eight, with the hard Japanese pillows, piled on one side of a cell for eight men

His home is open to hundreds of criminals, who have done the right-about-face toward the light under his direction. So far this year he has placed five hundred and sixty criminals in positions of usefulness and even of trust. His ten children, all of whom are succeeding beyond the average, were brought up with convicts as companions, and under the same roof with men and women of all classes of crime, from murderers, highway robbers and incendiaries to gamblers, prostitutes and vagrants. They are all one family together and they live in peace.

His face is one of tenderness. Tears stood in his eyes as we talked—tears of sympathy and tears of joy. From the wall of his room there looked down upon me a picture of a man whose influence on my life has been second to none. I knew Charles Richmond Henderson less than three months. But in that time I came to know a real Christian—one of the two or three finest men I have ever met. Up there on the wall was a group picture, and in the center of that group was Dr. Henderson. Beside him sat the gentle-faced Bishop. Behind them stood an old man who had been condemned to life imprisonment, but who became a strong Christian and was released by the Emperor.

Whenever a prisoner seeks the time he reads the message of Eternal Love

THERE are some things in life that one cannot explain by human laws. The friend of six thousand convicts would fail in Wall Street, and though he is a literary man in a small way he is not a genius in any sense. Corra Harris might have modeled her Felix Wade on this man's character; but I doubt whether he would ever be a great preacher. But oh, what a wonderful practicer he is! The Emperor and Empress of Japan practically support him, and Marquis Okuma is his friend; but he prefers the company of criminals and lives with them. Once a friend of the Christian Herald gave him twelve dollars to help carry on his work, and he has remembered that gift for years. That gift of twelve dollars formed two per cent. of his year's expenses. Fifty such friends could double his income, but it would do no good. The supply of criminals might not hold out.

Many of his friends have never entered a prison, for this man has made such a place for himself in the system of justice that certain classes of first offenders are handed over to him, instead of being sent to jail. He is not connected with the government, nor will he cooperate with other prison reformers in Japan, for their association accepted $357,500 from a shipping firm which had received a bribe in the naval scandal of a few years ago, and he will not do God's work with "tainted money." He is a very "unreasonable" man. His path is faith and not reason. This is his short cut to a knowledge of God.

Two of the pictures in his room might be the illustrations for his life. One is the upward look of Christ in Gethsemane. The other is the downward look of the Good Shepherd, clinging to a steep hillside and reaching down to aid the hundredth sheep that was lost. This reformer is a man of constant prayer, and his business for thirty years has been helping the lost sheep.

Hundreds of these men and women, who have been branded as criminals, have joined churches and led earnest Christian lives for years. Many are raising Christian families. One had served a sentence in a Hokkaido prison for eighteen years. The friend of criminals took him into his home and, later, sent him to Formosa, where a rise in the value of the hard-earned land he owned has made him a rich man and a generous supporter of the Methodist Church. I wonder when those ex-convicts will send missionaries to America, or take up prison reform with Tom Brown of Sing Sing.

If you like melodrama, how is this? A robber enters a mission school for girls and makes the girls hand over all they have. While his razor-edged knife hovers over her, out steps one Christian girl and hands him a Bible and expresses the hope that he will find it of value. In prison, Mr. Taneaki Hara (that is the Bishop's name) came to him, again asking this man—who had almost touched bottom—to study the Scriptures. His family now has a good home and a Christian leader as its head. These are facts. I don't try to explain them. I only state them.

The home in which this man lives with his friends was built by ex-convicts and the funds were provided by a garden party in the beautiful grounds of Marquis Okuma. Not only ex-convicts find a clean, wholesome home here, but mistreated children and homeless people of all sorts enter here, with no questions asked.

Mr. Hara was one of the first Christian converts forty-one years ago. He studied in the school which has since become Meiji Gakuin. As a publisher, he sold Bibles and commentaries, but in 1883 he published a treatise on freedom which was too advanced for his day, and for a long time he was imprisoned by the Imperial Government and there gained his deep sympathy for the prisoners.

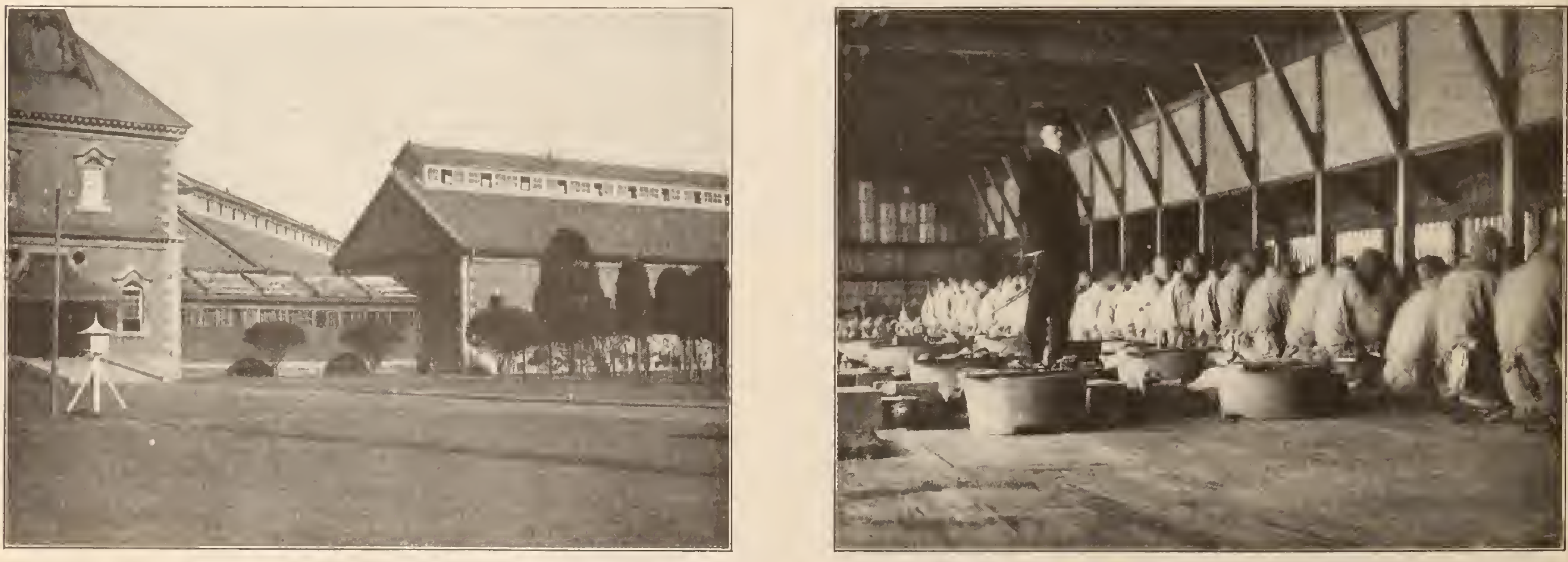
How the Circuit Rider's Widow would thrill at knowing that a Japanese Christian is daily acting upon these words, which express his outlook on life:

"If we really sympathize with prisoners, we should give them work, so that they can have a roof to shelter them, food to live on, and clothing to cover their bodies."

Mr. Hara is studying the records of two thousand juvenile offenders and will soon issue a book on the subject of "Environment and its Relation to Crime." He has already written one helpful book on "The Modern Child," in which he tries to show mothers how to bring up their children in ways of rectitude. He is firmly convinced that crime is not hereditary, and that when the environment is right the man will be righteous and of sound morals.

I spent nearly two hours with Mr. Hara and I did not hear the words "efficiency," "strategic center," or "evangelization of the world in this generation" once. He is not a "missionary statesman" in any sense of the word. He *lives* Christianity, that is all.

MANY years ago, long before Thomas Cook began to sell entrance tickets to Japanese temples in their Broadway office, there came to Japan a medical missionary. I never heard of him and very likely neither did you. His name was John C. Berry. That is not important. But he brought to those he met the Christ idea. One person whom he affected was a seventeen-year-old boy, who at that time was using Confucianism as a ladder to Christianity. He didn't know Confucianism was a ladder. He thought it was a capstone; but when he found Christianity he stepped boldly from the ladder onto the higher plateau and began to explore it. He wasn't one of



The neatly kept Kosuji jail-yard and prisoners at their tasks in the workhouse

CHRISTIAN HERALD EDITORIAL FEATURES

"The Road to Understanding"

By MRS. ELEANOR H. PORTER, Author of "Pollyanna," "Just David," etc.

IT gives us great pleasure to announce that we have secured for serial publication in the Christian Herald a new story by Mrs. Eleanor H. Porter, whose famous story, "Pollyanna," was first published in the Christian Herald. Competent critics who have read the manuscript declare the new story to be as good if not better than "Pollyanna." The publishers of the story in book form have such confidence in its coming success that they are arranging to print a first edition of one hundred thousand copies, which will be sold at $1.35 a copy. This story in itself is well worth the price of a year's subscription. The first instalment of this remarkable story will be printed in the Christian Herald early during the coming year.

Through the Orient

By MAYNARD OWEN WILLIAMS

OUR readers already know of the journeyings of this bright American writer in the Far East. His entertaining descriptions of Japan China and Korea will be a continuing feature of prime interest in these pages during 1917. Mr. Williams is doing much to give us the right perspective on Oriental life and character, besides showing what are the true relations and sentiments of the people of the East toward ourselves. Next to making a trip to China and Japan, you cannot do better than read every one of these splendid, well-illustrated articles.

Mountain Peaks of Prophecy

ONE of the leading authorities on Prophecy today is Professor James M. Gray, dean of Moody Institute of Chicago, already well known to our readers, who has promised to contribute four comprehensive and wonderfully enlightening articles on "The Mountain Peaks of Prophecy," which every one who loves to look forward to the time of the world's redemption will read with intense interest.

Our Sermonic Department

OUR Sermonic Department will give the Gospel message a stronger and more confident note than ever before. Among the regular contributors will be Rev. J. H. Jowett, who besides contributing the first sermon of each month will also lead in the Meditations. Other contributors will be Rev. C. H. Parkhurst, Rev. David J. Burrell, Dr. J. Wilbur Chapman, Pastor D. H. Steffens, Pastor H. P. Eckhardt, Rev. C. A. Eaton and Dr. F. B. Meyer.

Religious Progress During 1917

MORE than in any previous year in its history, the Christian Herald proposes to keep in statistical touch with all of the Christian denominations for the purpose of showing, from time to time, their spiritual progress and the growth of true religion throughout the country. All of the information published will be gathered from the official leaders of the various denominations, and will be found reliable and authentic.

The World's "Biggest Business"

IT is now generally admitted that there is no business on earth which can compare in magnitude, in the material means employed, or in astonishing, world-wide development, with the business of Christian Missions. It has been stated that it is bigger than the next half-dozen businesses rolled into one, both as to the numbers engaged and the capital invested. The growth of the "King's Business" will receive attention in these columns during 1917.

New Sacred Songs

DURING the coming year the Christian Herald will publish a number of new hymns with music. These compositions are the productions of some of the leading composers of the day. These beautiful songs, some of them solos with chorus, others four-part songs, etc., are suited for choir work or for the home-gathering or for other occasions.

Making Your Church Known

THE plain fact is being recognized that churches cannot rely upon their silent influence to draw people within their doors. The real difficulty is in drawing a line between unsuitable methods of church advertising and methods that are both eminently in keeping with the high character of the church's mission and effective in interesting the public. How to fill your church with people and how to fill the people with your church will be treated by men who have succeeded.

The Church With a Problem

THE church with a problem today is the out-of-town church. In thousands of villages the local churches find themselves losing in influence and in support. New attractions for the young people have sprung up that strongly compete with the church. That such conditions need not exist in any town where there is a live church is proven over and over again in hundreds of places. It shall be our endeavor to show how this very real problem is being solved.

REV. J. H. JOWETT

IDA M. TARBELL

ELEANOR H. PORTER

MAYNARD OWEN WILLIAMS

Health for Every Workingman

By IDA M. TARBELL

WE have in hand the second of Miss Tarbell's very interesting narratives about the things that are being done in many industrial plants to separate the workingman from the evil influences of the saloon and safeguard him against hazards of his occupation. This article, which will run through two or three numbers, describes some of the conditions under which workmen toil, and the methods employed by big employers of labor to cooperate with their employees in bringing about better workroom and home surroundings. This is an important contribution to the subject, and is well illustrated.

"How Janice Day Won the Temperance Fight"

By HELEN BEECHER LONG, Author of "Janice Day," and "The Testing of Janice Day"

THIS is the story of the strenuous efforts of Janice to stamp out the drink evil from her beloved small town. The story will be printed in book form at $1.25, but subscribers for the Christian Herald will be able to read it without one cent of extra expense. It is easily alone worth the subscription price.

The Reformation Jubilee

NINETEEN HUNDRED AND SEVENTEEN is the four hundredth anniversary of the Reformation. Protestant America is arranging for a great Jubilee Celebration. All the denominations are interested in it. Special articles, dealing with the leading phases of the Reformation and the influence of Luther's life and work on America and the world, will be contributed by able writers.

Is Christianity a Failure?

DURING the past year the great question, "Is Christianity a Failure?" has been sharply discussed throughout the religious world. Assaults have been made on the Church from without and within, and a terrible indictment of inefficiency has been leveled against it. Is this right and justifiable, or is it wrong? Has the Church lost its power to win men to Christ? To what extent is it responsible for the European collapse? What must it do to save its own soul? These and other kindred questions will be discussed in a series of powerful articles by the Rev. Mercer G. Johnston.

The Church and Present-Day Problems

HOW far should the Church go in taking an attitude of activity toward the solution of social, economic, moral, and industrial problems? How far is it justified in using its influence and the means at its disposal in bringing about better conditions for the neglected millions, in addition to giving them the Gospel? Can it successfully carry the doctrines taught by Jesus into all the affairs of everyday life, without interference with the functions of the State? There are many important ramifications to this subject, which will be discussed during the coming year.

Are We Nearing the End of the Age?

STUDENTS of the Bible and those who are watchful of the signs of the times are everywhere discussing the question whether the world is not approaching what has been termed "The End of the Age." There are multiplying indications of a great and world-wide change, which many believe to be due after the present tremendous struggle is over—a change which may suddenly reveal itself as the fulfilment of some long-discussed prophecy. What will be the condition of society in the event of a new age being ushered in? The ablest minds will discuss this alluring topic during the coming year in the pages of the Christian Herald.

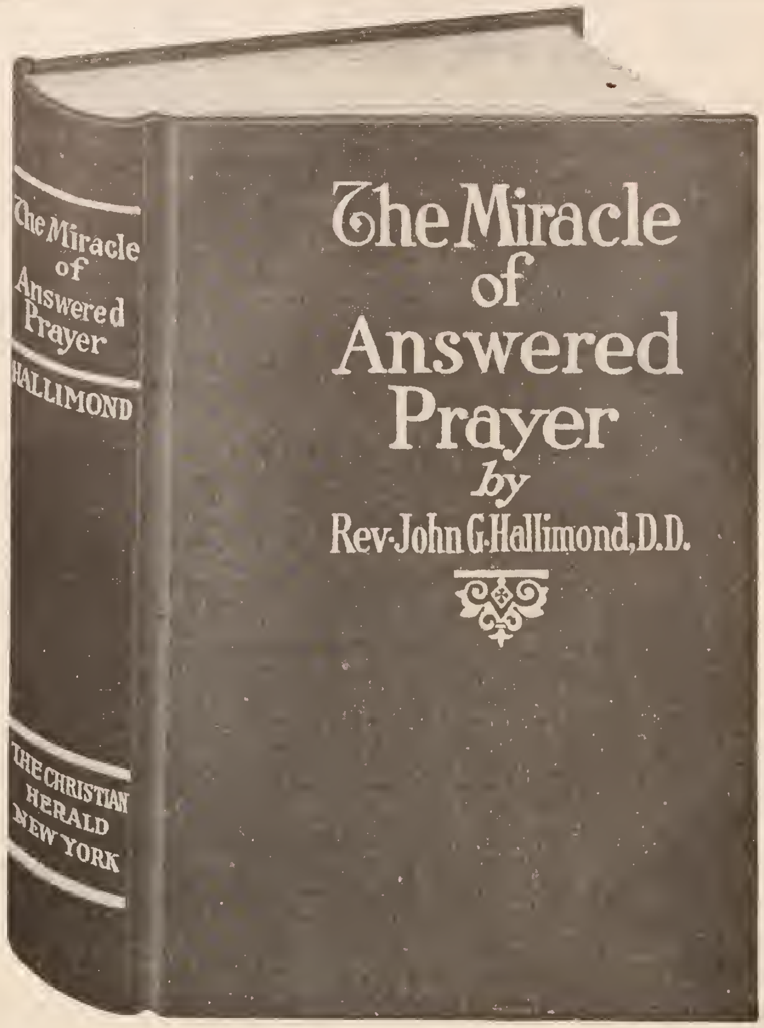
Well-Known Contributors

FAMOUS men and women, who stand high in the literary and sociological world, will be among our contributors for 1917: Florence Morse Kingsley, author of "Titus" and "Stephen;" Josephine A. Dodge and Carrie C. Catt, representing the opposing wings of Woman Suffrage; Lucy Rider Meyer, the charming writer on philanthropy and sociology; Amelia E. Barr, whose stories are read everywhere; Dr. Francis E. Clark, founder of Christian Endeavor, and globe-trotter; Charles Stelzle, field secretary, sociologist and long active in Christian and humanitarian work; Frank Carpenter, traveler, author and lecturer; Hedgar Pluviannes, whose little tragedies of the Great War have enthralled our readers; Professor David Smith, the famous authority on Bible interpretation, and many others.

The Church and Socialism

IT is a most significant fact that, at the recent Protestant Episcopal General Convention, some thirteen of the new bishops were found on the side of Socialism. Christian Socialism is making its headway in many of the denominations. The question is asked, "Was Jesus Christ a Socialist?" in the sense that his teachings are of a character which many Socialists acknowledge as the basis of their economic creed; justice to labor, universal helpfulness, the dangers of increasing wealth, the rights of the poor, man's duty toward God and man, etc. These vital topics will receive attention.

CHRISTIAN HERALD BO


The Miracle of Answered Prayer by Rev. John G. Hallimond, D.D.
HALLIMOND
THE CHRISTIAN HERALD NEW YORK

THE MIRACLE OF ANSWERED PRAYE

By REV. JOHN G. HALLIMOND, D.D.

THINK of hundreds of authenticated answers to prayer, multiplied the course of a year to thousands. This is the story told in "T Miracle of Answered Prayer." It is a recital of tremendous and conclus importance to the Christian world and one which cannot be controvert It is a book that no one can read without becoming convinced of its tr and of the wonderful goodness of our Heavenly Father toward all who s Him in the spirit of faith and contrition.

"The Miracle of Answered Prayer" should be in the hands of ev Christian in America. The facts it sets forth furnish absolute evidence the literal fulfillment of the Saviour's promise to his followers: "What ever ye shall ask of the Father in my name He will give it you." "A and it shall be given you. . . ."

This book contains authenticated instances, not ancient, but happeni in our own time—now—of prayers answered for

Healing from sickness	Relief from drug habit
For averting blindness	Cure of drunkenness
For absent friends	For conversion of friends
For wayward sons' conversions	For revivals
For spiritual progress	For mental troubles
For aid in business troubles	Lifting of burdens

and a host of other requests, all of which are presented in the name of Jes and submitted to the Divine Will.

We will send a copy of "The Miracle of Answered Prayer," postpaid, together with the Christian Herald for one year, for $2.35.
Or, we will send a copy to present subscribers as a reward for sending us one new yearly subscription to the Christian Herald with $2.00.

JUST DAVID

By Eleanor H. Porter, Author of "Pollyanna"

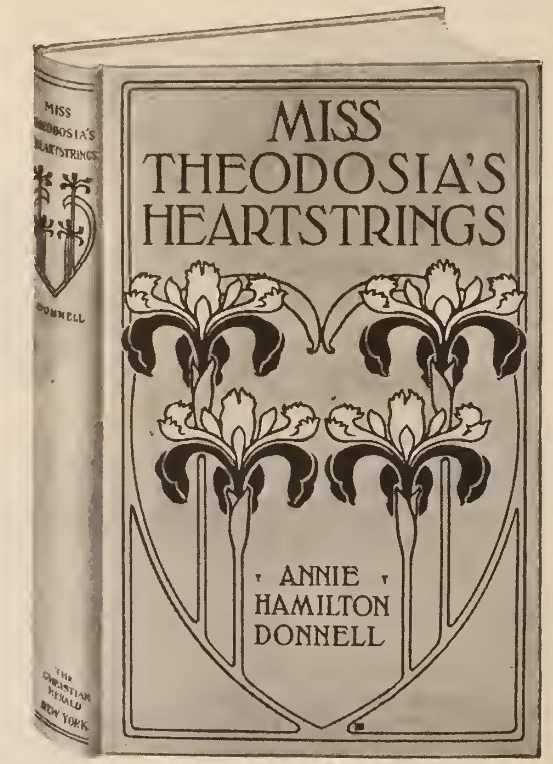
Just David
Eleanor H. Porter
Just David
By Eleanor H. Porter
Author of Pollyanna - Miss Billy - The Story of Marco - The Turn of the Tide - Cross Currents - etc.
The Christian Herald

EVERYONE who has read "Pollyanna" should read "Just David." He is as lovable as the heroine of the Glad Book. Mrs. Porter believes that the idea of the possibility of happiness should be held up to people, but she does not attempt to preach about it. She simply lets her characters speak.

"Just David" is not only a story of amazing popular appeal, but in its way a genuine masterpiece as well. Everyone who reads it has the same enthusiasm. David is one of those characters that seem too real to stay inside a book. It is safe to say that every single reader will regard him as a cherished friend. "Just David," bound in cloth, with frontispiece, postpaid, $1.25 net.

We will send a copy of "Just David," postpaid, together with the Christian Herald for one year, for $2.50.
Or, we will send a copy of "Just David," postpaid, to any present subscriber as a reward for sending us one new yearly subscription accompanied by $2.00.

THEODOSIA'S HEARTSTRING


Miss Theodosia's Heartstrings
Miss Theodosia's Heartstrings
Annie Hamilton Donnell
Donnell
The Christian Herald New York

IN this irresistible novel happiness, Miss Th dosia Baxter wandered and down the world three years in search something to interest h only to come home a find it on the upper step her own front porch. Wh she found was a very mu surprised child who w holding a baby on the sm area of her knees. Th were two of the Fla children who lived in t house next door—Evang line the voluble and litt Elly Precious, who po sessed six toes. Ere lo Miss Theodosia made t acquaintance of Stefen the eldest of the Fla children, and little de Carruthers. How this qua tette of youngsters reache the heart of the staid an travel-worn woman an eventually brought a r mance into her own life set forth in Mrs. Donnell characteristic style. Th thousands who have rea her story about a little gi named Rebecca Mary, i the popular book bearin that title, will be all th more ready to love the irrepressible Evangeline, the ambitious Stefena, and th diminutive Elly Precious.

"Miss Theodosia's Heartstrings" is a book that no one who loves children ca resist; the little Flaggs are a constant delight.

We will send a copy of "Miss Theodosia's Heartstrings," postpaid, together with the Christian Herald for one year, for $2.50.
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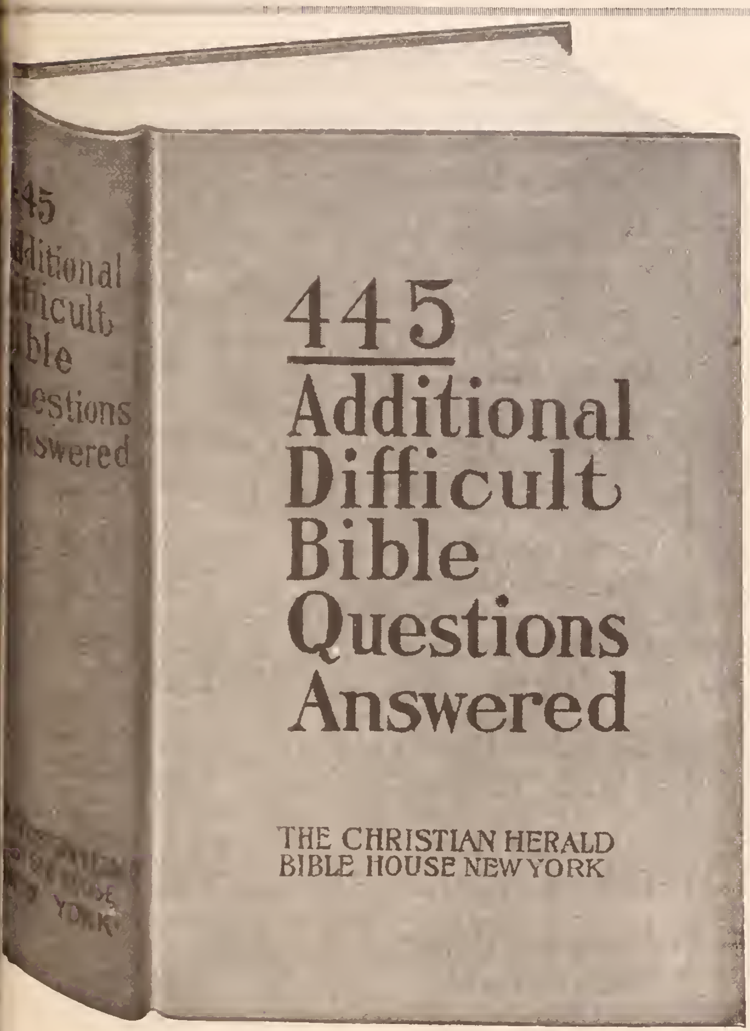
THE CHRISTIAN HERALD, BIBLE HOUSE

FOR ALL THE FAMILY



445 ADDITIONAL DIFFICULT BIBLE QUESTIONS ANSWERED

WHEN the earlier volume entitled "555 Difficult Bible Questions Answered" was published, it met with such an enthusiastic reception that we have been encouraged to follow it with a second volume. Like its predecessor, it forms a compact repository of information, invaluable to pastors, scholars, students, laymen and the general reader. It illuminates and explains a large number of obscure passages, many of which might be misunderstood by the average reader.

Presenting the work of the ablest and soundest expositors in all the denominations, the new book will be found a help to many inquiring souls over the "hard places" in the Bible, and a comfort and encouragement to all who are earnestly striving to learn the truth as presented in the Word.

Here are some of the difficult questions that are thoroughly dealt with in this new book:

Does God employ evil spirits?
What should be the Christian attitude on dancing?
Is the Bible opposed to woman suffrage?
Is it wrong for Christian people to read fiction?
Can a Christian conscientiously play cards?
Will the future state be one of material or spiritual glory?
Does a suicide lose his inheritance in heaven?
What should be the Christian's attitude on war?
What is fellowship with God?
Who was Pilate's wife?
Do angels visit people now?
What is "worldly dress"?
What church entertainments are permissible, and what otherwise; fairs, suppers, etc.?
What does the Bible tell us of the Second Coming?
What is the soul?
If God is omnipotent, why does he let sin go on?
Does God permit evil that good may result?

428 other equally important questions.

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Luther in Light of Recent Research"

WHILE there are several lives of Luther. Professor Heinrich Boehmer's amous work, which has attracted universal ttention in Europe, is one of the be t that as ever appeared. It comes most opporunely in view of the celebration of the Four Hundredth Anniversary of the nailing of Luther's famous theses on the gate of the ld castle church at Wittenberg, which was he beginning of the Reformation.

The Christian Herald has had the work ranslated by Professor Car' F. Huth, Jr., f the University of Chicago, who has sueeeded in preserving the spirit and the xpr ssion of the original in a remarkable legree.

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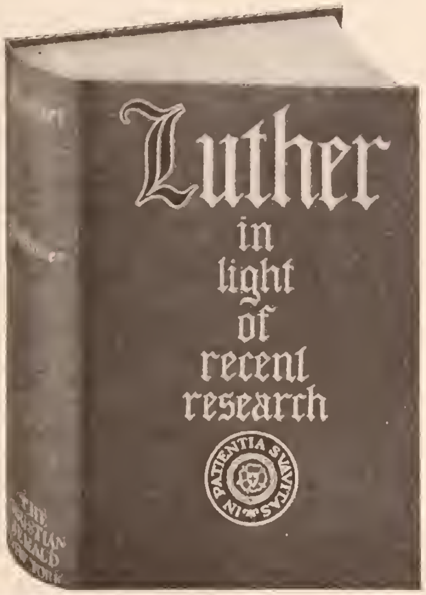

Two Books by a Famous Pastor

Rev. J. H. Jowett, D. D.

DOCTOR JOWETT has been aptly described as "the most spiritual preacher in America." He has written these two volumes, "Thirsting for the Springs" and "Brooks by the Traveler's Way," in his happiest vein, and the gift of felicitous expression shines out on every page.

The reader is carried along through gardens and woodlands, as on a pleasant journey. He is in a rarefied atmosphere and is buoyed and uplifted unconsciously at every step. The varied experiences of life, its trials, allurements, disappointments and surprises, pass before him like a moving picture. He drinks deep draughts at the springs of faith, warms himself in the sunlight of hope, and finds cheer and comfort, consolation and strength to go forward.

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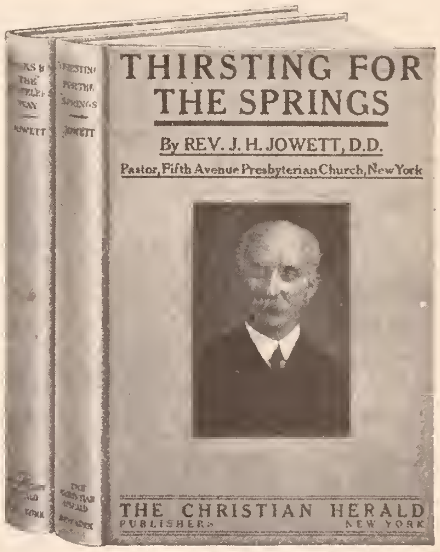
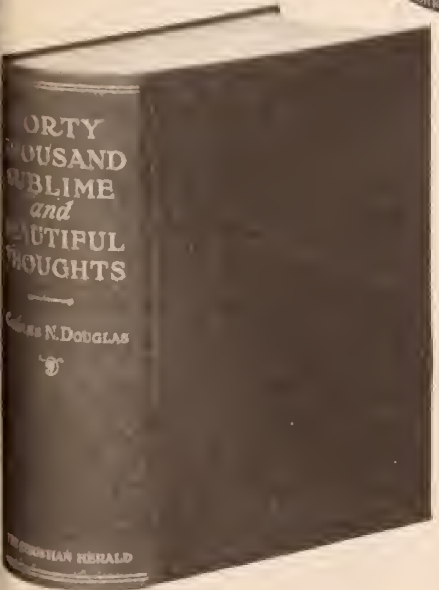

THIRSTING FOR THE SPRINGS
By REV. J. H. JOWETT, D.D.
Pastor, Fifth Avenue Presbyterian Church, New York
THE CHRISTIAN HERALD
PUBLISHERS NEW YORK
JOWETT



40,000 Beautiful Quotations

SOME years ago the Christian Herald published a work entitled "Forty Thousand Sublime and Beautiful Thoughts." It was composed of a collection of the best sayings on every conceivable subject which the compiler could come upon. It was a remarkable compilation, and it was used largely in public as well as private libraries.

In the course of time, the edition of this book became exhausted. We had so many inquiries for the work that we have republished it, thoroughly revised.

The mission of this work is to supply a universal need which is felt by the multitude of busy men and women of today, who, while eager to be initiated into the society of the great masters of literature, find it impossible to devote the time necessary to accomplish that result

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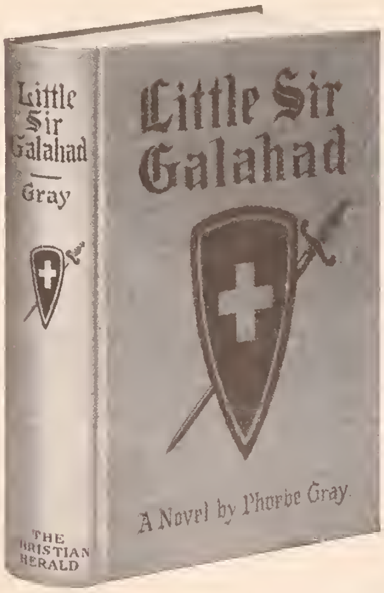

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"Little Sir Galahad" has quite a variety of friends, including stanch little Mary Alice, who grows up to a winsome womanhood, and poor Lem Brown, who had to be helped ever so often. Then there is a big background of old and young folks who must certainly have been drawn from actual life, as we have all known just such people. Besides, there is a big-hearted millionaire—but we must not anticipate. There is much that is charming and humorous and intensely human in the whole story.

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IF you have not ordered your magazines, now is the time to do so. The Christian Herald has made arrangements with the publishers of other magazines whereby our readers can obtain two or more magazines in a club at a considerable saving over the price if ordered singly. The prices given here are for one year (new or renewal) and can go to different addresses, excepting in a few cases noted otherwise.

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those Sunday school "heathen," dressed in teeth and a smile. In common with thousands of so-called heathen, he was a young man of bright intellect, good morals and a real desire to know God. He just hadn't had a chance, that is all. But when he came in contact with this medical missionary, whose Christianity was a thing he carried about with him, this boy of seventeen decided that Christianity was what he was looking for.

He went to the Doshisha, which still remains the best Christian school in Japan, and there sought some way to put his Christianity into practice. He worked for four years and then was appointed chaplain in a Hokkaido prison. At that time, Christianity in Japan, he says, was a matter of sound. The young chaplain had studied doctrines for many years but it was the life of a medical missionary that won him to Christ, and he planned, not to continue preaching, but to begin *doing something* for his fellowmen. He instinctively turned to applied Christianity as the hope of the New Japan.

We sometimes think that most of the relief work in Japan is done by missions. In Japan, there are 579 charity and relief institutions, among which 117 are directly helped by the government. Of the 117, sixteen are out-and-out Christian institutions, and eight are out-and-out Buddhist institutions, the rest being unconnected with religious bodies in a direct way. Of the sixteen Christian institutions not one is under foreign control.

All of Japan has only one-fifth as many charitable institutions as has New York City alone, and one-fourth as many as London. The reasons for this are interesting, but as we have now looked around the room and drunk our chocolate, allow me to introduce Mr. Kosuke Tomeoka, an earnest Christian, a recognized authority on charity problems, two-months voluntary prisoner in Elmira Reformatory many years before Tom Brown entered a narrow cell, two years a student of prison conditions in the United States, close friend of Dr. Charles Richmond Henderson, sixteen years chief adviser to the Home Department on questions of charity and relief, late Commissioner of Reform and Philanthropic Work, present head of the Home School, and a world visionist in applied Christianity.

"IN Japan," says our host, "there is little public charity work. This is due to two causes. The first is the family system, which has so many ramifications that those who might be helped by public institutions in a new land are supported by some well-to-do relative. The second is the infancy of the charity institutions in Japan.

"Most of the existing charities were directly or indirectly inspired by Christianity, although our queen established a leper asylum and an orphanage more than a thousand years ago.

"Mr. Hara's reform work on ex-convicts has borne such a sterling testimony of usefulness that the Buddhists have imitated him. In the Home Department, a succession of Christian pastors have been chief advisers to the Government in eleemosynary matters. Prominent among them was Mr. Kanamori, a leading Christian in the early days, who wandered from the faith through theological discussions but was led back to Christ through the applied Christianity of the Salvation Army. My successor is Mr. Namai, another Christian pastor. The government ideal in penology and charity is the Christian ideal; but this ideal is not yet reached. Mr. Arima, at present warden of Kosuge jail, was, twenty years ago, the warden of Sugamo penitentiary, while I was chaplain there. He is at present the only Christian warden in Japan.

"My idea is to make every man self-respecting and self-supporting through his own individual effort. Charity destroys the independence of the people. In Japan we are trying to discourage any extension of charity work. In every case, the order of relief is, first, the family, second, the local district and, third, the empire. If the person has relatives, his relief is entrusted to them."

I asked Mr. Tomeoka to tell me something of his private work, to which he now is giving his entire attention.

"While chaplain in Hokkaido," he replied, "I made a careful study of three hundred cases in Sorachi Prison and found that in eighty-five per cent. of the cases the inmates had been wayward boys. Their crime began in youth, when environment, rather than determination, ruled their acts.

"Seventeen years ago I took one incorrigible boy into my home and started the present 'Home School.' He was the companion of my four boys. In the course of time he was completely reformed. We have had three hundred boys in the school and seventy-five per cent. have been thoroughly reformed and are leading good lives. But this school has been only an experiment.

"Two years ago I secured from the government a tract of land in the Hokkaido, amounting to two thousand five hundred acres. Of this, two thousand acres will be rented to tenants—poor men, who can be induced to go to Hokkaido and settle there.

"When they have gotten started, they will pay enough rent to return the aid and also support the reform school for 150 boys on the other 500 acres."

We visited the cottages, where the boys live in Christian homes with a house-mother and a house-father to care for them; we went to the wood-working department, where they learn cabinetmaking and at the same time make salable articles of furniture; to the laundry, where the work from 200 houses is taken in and well done; to the library, with two "prophet chambers" adjoining; and to the little thatch-roofed house where Mr. Tomeoka began this school by taking one bad boy in to live with him, and which he still occupies as his home.

The Home School is out in the suburbs and there is plenty of land; but way up in Hokkaido is the school of the future. The foundations are not laid yet, but in the great forest—whose trees remind one of the line, "The groves were God's first temples"—there are seats for several hundred people, formed by flattening unsawn tree-trunks. In front of these seats is a great stump, which forms the pulpit of this open-air church in the "Young America Land" of Hokkaido.

Right there is the center of Mr. Tomeoka's thoughts; for long after he has passed off the stage, several hundred independent, self-respecting farmers, whose labors in the new land will support scores of wayward boys and save them from the sink-holes of the cities, will here meet to look up through the arching branches and thank God for the gift of his Son, in whom by believing one need not perish as a human failure, but have eternal life through applied Christianity.

The Wicked John Goode

An Autobiography Transcribed by
HORACE WINTHROP SCANDLIN

CHAPTER XIX

In Which I Fall

THE next day and the next and the next brought me no work. Everywhere I went I was turned down cold. I didn't know how to apply for a job. Allowing for bed money and one meal a day, my funds were good only for two days more.

I kept out of my old haunts. I knew the necessity of that. Consequently I was very much surprised on meeting one of my former pals way off his usual beat, up above Cooper Square. He hailed me and put me wise to a busting job. The employees of the American Locomotive Works at Schenectady, New York, were out on strike, and the Pinkertons had the job. I grabbed the tip eagerly and went after the job. I knew it would be an inside one and there would be no booze. In a busting job like that they take the scab help, put them in the plant, and lock the doors. That's done to keep the scabs inside all the time and the strikers outside all the time. We slept on cots the firm provided. I got the job easily and the pay was four dollars a day—a fortune. There was nothing to spend for board or lodging. I saw visions of a little home. I'd get a little place somewhere in a neighborhood where I was unknown. I'd take Jane there; we'd begin all over again, and I'd be a good kind husband to her. I believe I was happy on that job!

It was then that I first took from my pocket the New Testament I carried. I read it, portions of it carefully, but I couldn't understand it, couldn't even make head or tail out of it. It failed to make the slightest impression on me, and yet I read and read again certain portions. If it hadn't been for my size and apparent strength the bunch would have had a lot of fun over it, and over me, for they were a hard lot. They didn't like the way my sails were cut, so they kept quiet. One fellow, though, with whom I became quite friendly, told me he always thought he'd seen everything there was to see until he saw my Bible on a busting job. It was a new one to him, and I admitted it was to me as well.

AT the end of my first week I went to the boss and drew fifteen dollars against my pay. If you guessed for a week you'd fail on hitting on my object. I sent it to Jane! And as that money order left Schenectady for Brooklyn I experienced the most glorious sensation of my whole rotten life. I'd never felt so good before. Unconsciously I pushed out my chest, lifted up my head and looked my fellows in the eyes. Pride filled my heart and tears filled my eyes as I thought how proud and happy it would make Jane.

That tiny little bit of light was still aglow within me. It had succeeded in breaking out. It had manifested itself to the world.

THE job lasted four weeks, and at the end of that time I received my money, less the fifteen. It was a good-sized roll for me and I felt rich. Some years before it wouldn't have been a consequence. However, I bid the plant good-by reluctantly and, together with about a dozen more, began the trip down the Hudson by boat on the Night Line. No sooner were we aboard than the gang began to loosen up. Every one of us had plenty of money, and the boat carried plenty to drink of every description. I knew trouble was brewing and I decided to quit the gang. I remember I thought I'd walk uptown. Then I woke up! I was on a boat and couldn't get away. I'd have to stay right there and fight it out on the spot. I went out on deck and walked away, firm in my determination to let the stuff alone, come what might. Around and around the deck I went. Each time I passed my starting-point. Each time I passed it I felt stronger and better able to hold tight to my resolution. Each time I passed my starting-point I could look in at the bar and see my friends crowded in front of it. At last I was beating rum! But all the same the fight was a bitter one. Several times I was on the verge of going in to have "just one." For two hours the game went on like that and then just as I passed the bar entrance out lurched one of the gang, drunk as a lord and smelling like a distillery. He flopped right into my arms and invited me to come in and "'ave a smile." That invitation in itself didn't faze me a particle, but the smell of the fellow's breath was too much. It was like a red flag in front of a bull. My blood turned cold and then hot. My system was on fire. I could have won that fight, I'm sure, if it hadn't been for the smell of the booze.

I joined the gang and got beastly drunk. The stuff made me crazy and I didn't draw a sober breath until all of my "roll" had been "blowed"—about two weeks later. And before I had time to get thoroughly sober there was a strike in the Street Cleaning Department. Wadell & Mahon had the job, and I got a slice of it. Another long booze ended when the coin ended.

CHAPTER XX

In Which God Speaks to Me

IT'S a curious thing that from my last day at the lumber pile, which you will remember was a month or more earlier, I hadn't once been tempted to do any stealing, and not having been tempted I didn't steal. I can't account for it, but it's a fact. However, the desire came back strong after that big drunk following the Street Cleaning strike. When the time came that I had sobered up, a feeling of utter hopelessness came over me, and I gave up the fight. I figured I could never get back with my wife. For the first time in my life I admitted to myself that I was a failure. My feeling of shame and remorse and sorrow was so bitter I gave up the fight—I quit cold. I'd get a new "roll"—I'd find a sucker, and then I'd beat it for good and all.

I was in the back room of a saloon when I reached this decision. I planned a Western trip. Things were easier out there. Just then a strange thing happened. Like the day they'd taken me handcuffed to Sing Sing the big events in my life passed in review before my eyes. One by one I saw them. One by one they failed to move me—until last, like the first time, came the picture of my wife. This time, though, I first saw her as she had been when I married her, young, full of health and happy; and then I saw her as she looked the last time I'd seen her. Instantly my blood became afire—it boiled in anger and resentment against myself. I was all on edge, and there in that back room I cursed myself over and over again.

And then I quieted down. A new picture was before my eyes. I couldn't believe it, but there it was, flashing ever brighter before my eyes. It showed me standing in a room with a lot of men—men like myself—failures. A big man with a kindly face had his hand on my shoulder and was asking me if he could do anything for me!

With a start that shook me to the very foundation I realized that I needed that man right then. I knew it! At once I left the gin-mill and went uptown. Entering the Bowery Mission I asked for Dr. Hallimond.

He was confined to his home slightly ill.

I felt all in—heart-broken—ready to give up again. I wished I might die. As I was about to go down stairs and out on the street Charlie Balevre spied me and remembered me, not as John Goode, but as a man who had some time earlier taken a card, and then had dropped out of sight. He came right over to me with outstretched hand. He urged me to stay for the service and to come in regularly. He told me to come every day to the Labor Bureau and he would try and fix me up with enough work to keep me going until something permanent came along.

GOD is good! He spoke to me that night if ever he spoke to any one. I see it clearly as I now look back on it. My disgust with myself and my regret at failing to see Dr. Hallimond were sufficient to have driven me to anything. Charlie Balevre saved the day: he said just what I needed to hear and he did it just as Dr. Hallimond would have done it.

I went down stairs meekly and broken in spirit. I sang the hymns as I'd never sung them before and received great comfort and easement of mind from the service! They gave me a bed ticket and I was glad to take it, for I wanted to be alone where I could think!

To be continued

The Alaska Dog Races

By FRANK G. CARPENTER

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I HAVE just returned from a ride on the pupmobile over the Dog Car railroad that carries one from Nome across the gold-bearing plains into the mountains of the interior. The track is a narrow gauge, built for steam engines by Charles D. Lane in 1900. The government tax on Alaskan railroads was too heavy to keep the cars running, and the road has now been given over to little cars drawn by dogs, the only cars now remaining on Seward Peninsula. These cars are known as pupmobiles. Each car consists of a platform on wheels with one or two rough seats fastened to it. The motor is a team of from seven to fifteen dogs, who are harnessed to the front of the car by means of a long rope, and directed by the voice of the driver, who calls out "Gee" to turn them to the right, "Haw" to turn them to the left, and "Mush" to make them go faster. At the front of the team is a leader, whose traces are fastened to the end of the rope, and behind him two abreast come the rest of the team, their traces tied to the rope at intervals, the last two being perhaps eight or ten feet from the car. Each dog has a harness much like that used for a horse, except that it just fits the dog. The collars are of soft leather, beautifully padded, and the tough leather traces are fastened to the collars and upheld by straps which run across the back of the dog. There are no bridles nor halters, and the sole direction is by the voice of the motorman. The dogs obey quickly, they are eager to go and seem to enjoy pulling the car.

A winning dog team at the end of a race, howling its triumph

Our ride was out over the tundra which lies between the foothills of the mountains and Bering Sea. The personal conductor was Mr. Fred M. Ayer of the Wild Goose Mining Company, who is noted as a mining engineer, and also as a dog fancier. The tundra consists of the decomposed vegetation under which is two or three feet of ice mixed with muck and blue clay. The blue clay makes it impossible to thaw out the ground, as is done at Dawson. There are many soft spots in the tundra filled with water, and many round masses of vegetation that turn as you step on them. The railway is drained, but in many places the road-bed has sunken, and water covers the track. At such places the dogs ran out on the banks to keep out of the water, and sometimes they made their way through the shallower pools, dragging the car. Now and then they broke into a gallop and we fairly flew over the rails. I am told they go twice as fast on the snow dragging a sled.

The dog races of Nome are the great sporting events of the far northwest. They are to Alaska what the Derby is to England. They are talked of from one year's end to the other, and as the time approaches the dogs which are to compete are the subjects of never-ending discussion. Thousands of dollars are put up on the races in the shape of bets, and nearly every one, man and woman, has a wager of some kind or other.

The whole country turns out to see the start and finish, and the winners are the heroes of the time. The great race is the all-Alaska sweepstakes, which is run from Nome, on Bering Sea, to Candle City, on the Arctic Ocean, and return. The distance is 408 miles and the usual winning time is between three and four days. In 1910 it was made by Colonel Ramsey's team in 74 hours 14 minutes and 42 seconds, and in 1913 by the Bowen-Delezene team in 75 hours 42 minutes and 27 seconds.

In addition to the all-Alaska sweepstakes there are annual races every March from Nome to the Solomon River and back. This is known as the Solomon Derby. It is for a distance of sixty-four miles. Last year that race was won by Mr. Ayer, whose dogs made the trip in 6 hours, making an average of about ten miles per hour. It took two men to hold the team when they were turned around at Solomon. They wanted to start right back, notwithstanding they had been running steadily at the rate of almost eleven miles an hour. The prize for that race was $150.

Among other features of the Solomon Derby was the Burden race, in which the dogs ran seventy-five miles, carrying one passenger and fifty pounds of baggage. The passenger in such races is usually a woman, the wife, daughter or sweetheart of the owner or driver. Last year the seventy-five miles were made in eight hours and five minutes. The year previous it was made in less than eight hours. Another burden race is run to Council City, eighty-six miles. This ends in a ball, the ladies being carried on the sleds by their best beaux to the dance.

The most of the racing of Alaska is under the direction of the Nome Kennel Club, which was founded by Albert Fink for the purpose of improving the dogs used to transport miners and supplies from one part of the country to another. This club was organized before racing was thought of, but the sport is doing much to improve the character of the animals.

DOGS have always been a very important part of the traffic of Alaska. They are to be found in and about every mining camp, and there are hundreds of them in every town. They are used in carrying the mails. During the long winter every postal card and every letter, newspaper and magazine that comes to Nome has to be brought over fifteen hundred miles of ice and snow by dog teams. The mail is taken from Fairbanks to Ruby, Iditarod and Fort Gibbon by dogs, and, in fact, the whole of the interior of this great territory is dependent upon dogs for its winter transportation. In the summer the dogs are sometimes used by the prospectors as pack animals and at the time of a gold stampede they rapidly rise in value. This is especially so if a stampede occurs during the winter. In the summer time you can get a good dog for $25. In the winter you may have to pay $100 for the same animal.

The carrying of the winter mail and express of Alaska is a regular business. There are men in every large town engaged in it and there are some who do nothing else but drive dog teams over the country. One of these men tells me that the winter freight is taken across the country on narrow sleds, about sixteen feet long. Such a sled will hold and stand up under a load of 800 pounds, and it will take from nine to nineteen dogs to haul it, according to the load. The mail is usually carried on sleds of that kind. The mail contractors are paid by the month, some of them making as much as $10 a day.

This man says that the McKenzie River husky is about the best all around trail dog to be found in the North. The husky, like the malamute, is a cross between a dog and a wolf, an animal long known in Alaska. It was used by the Indians before the Hudson Bay Company came to the northwest, and that was three centuries ago. The husky is very hardy, and it is noted for its good disposition. Said the mail contractor: "I once met a team of five McKenzie River huskies on the route from Nome to Skagway. They were then near Lake Bennett, and had already traveled 2,400 miles, dragging a sled carrying the driver and his outfit. Nevertheless, they were in perfect condition, and were galloping along. That was at the time of the great gold excitement.

"A good driver will save his team in every possible way. He will ride on the sled only when going down hill, and most of the time he will run in front of the sled, or between the dogs and the sled, keeping the sled in the trail by what is known as the gee-pole. During cold weather one would rather run or walk than ride. I have driven fifty-four miles in a day with the thermometer 53 degrees below zero. I ran almost the whole day, and at the end it seemed to me as though my lungs were scalded from top to bottom. I have traveled when the thermometer was 72 degrees below zero."

I asked this man, "How many hours can you drive in a day?"

"We try to make eight or ten hours, but it is often best to drive only six. The stops have to be made according to the trail and the roadhouses. We always shelter the dogs at night if possible, and most of the roadhouses have kennels for them. If there is no shelter the native dog will bury himself in the snow, or climb upon something above it.

The stories of Alaskan dogs are legion, and their deeds surpass those of the famous St. Bernards. One of these relates to Baldy of Nome, who saved the All-Alaska Sweepstakes for Scotty Allen, a famous driver in one of the great races to Candle City. Baldy was the leader of the team. During the race he felt that the sled was running light, and, looking back, could see no signs of his master. He thereupon, of his own accord, turned the team and went back over the trail several miles, where he found Scotty lying pale and unconscious on the snow. He had been struck by one of the iron posts put up by the government to mark the trail. The dog Baldy stopped and licked the pallid face of the senseless man. He then set up a howl and scratched away at Scotty's breast until the man came to, and, crawling back on the sled, motioned him to go on with the race. This Baldy did, and came out ahead.

This scene is on the Winter Trail near Nome. It is about the first *picture* in these articles to make one want to be in Alaska

Mr. F. M. Ayer gallantly takes Miss Arnold and Miss Carpenter (at left) for a pupmobile ride on the only working railway on Seward Peninsula

THE BIBLE *and* NEWSPAPER

Conducted by FERDINAND C. IGLEHART D.D.

A River of Ink

MOST of the great rivers of the world have their source in the melted snow of the mountains. In their flow some are blue, like the Danube, some yellow, like the Mississippi, others are colorless. A recent traveler describes in a London paper a river in Algeria which he says is as black as ink, and which he even claims is genuine ink. It is formed by the union of two streams, the water of one being impregnated with iron, and the other, which drains a great swamp, with gallic acid. This combination of iron and acid, it is claimed, makes a pure ink. It is a pity that that river is not closer to the market in these days of high cost of printing. In olden times they wrote on tablets with the stylus, and on parchment with ink. *"Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote them with ink in the book."* (*Jer. 36 : 18.*)

She Saw Lafayette

MRS. W. W. HUBBELL, whose husband invented the time fuse for explosive shells, died in her ninety-eighth year at her home in Yonkers, N. Y., the other night. She was a bright woman intellectually, with a most remarkable memory. She told with the most careful detail how ninety-four years ago they lifted her up over the heads of the people so that she might get a look at the Marquis de Lafayette as he passed through the streets of Charleston, S. C. Her husband completed his invention of the time fuse and percussion cap before the Civil War. The fuse was first used at the battle of Antietam, and it was said that it contributed largely to the Union victory. Mrs. Hubbell's home in Charleston was in the line of Sherman's march to the sea. It was entirely destroyed, and her slaves scattered. In after years she often said that her husband's shells ruined her home and indirectly destroyed her fortune. Both inventions were sold to the government, and two bills have been introduced in Congress to obtain compensation for their use. It is expected that the heirs will receive the money that would have been granted by the government to Mrs. Hubbell. Mrs. Hubbell's memory, which went back ninety-four years, was reliable to the day of her death. In her vigor in old age, and in her longevity, she calls to mind this Scripture: *"And Moses was a hundred and twenty years old when he died; his eye was not dim, nor his natural force abated."* (*Deut. 34 : 7.*)

Stole $75,000 from Employers

A CLERK who robbed his employers of $75,000 and over in two years, was arrested the other day, confessed his crime, and was held in the Jefferson Market prison, New York, to await the action of the Grand Jury. Though getting only $25 a week, he lived in a fine house on the fashionable West Side at a rental of $1,800; had furniture worth $35,000, two rugs worth $1,000 each, and three automobiles with a liveried chauffeur whom he paid the same salary he himself was getting. For two years he had quietly stolen about a thousand dollars a week with which he supported his luxurious home and had established a chain of cigar stores. It was only when the house felt that the export department under the clerk's care was making too little money out of its great business that the proprietors began to suspect their clerk. They found that he was wearing a shirt that cost $10. "Well, it's all over," he sighed to Lieutenant McConville, who led him to a cell. "I am glad it's over. It's been pretty much of a strain on me the past few months. I knew I couldn't keep it up, and I was glad when I was caught. When I come from prison I am going back to work and make restitution. But my poor wife, married only two years! What will she do now? Please do not blame her; she knew nothing about it. She thought my money came from the cigar stores." Strange to say, there were enough available assets of the stealings left to pay back $60,000 of the $75,000 stolen. The $25 clerk-thief in his disgrace got just what he deserved. It was the natural harvest from the kind of seed he sowed. He ought to be a warning to any dishonest clerks who may not be behind the bars, but are liable to be detected at any time, and to any who may be subjected to great temptation. It is to be hoped that the young man's penitence is genuine, and that he may yet carry out his plan to make restitution. The beginning of the year is a good time for the young man or woman, or older person who may have been guilty of any crime or sin, to turn over a new leaf in answer to this injunction, *"Let him that stole steal no more."* (*Eph. 4 : 28.*)

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Illumination of Liberty Statue

ON the evening of December 2 President Wilson, Secretary Daniels, Mayor Mitchel and others went down the Hudson from Eighteenth Street pier to Bedloe's Island in New York harbor, on which the Statue of Liberty stands. At five minutes to six o'clock President Wilson, on board the Mayflower, gave a wireless signal, and as the giant statue leaped out of the darkness that had hidden her every night for thirty years, she was greeted by the cheers of hundreds of thousands of people who lined the banks of the harbor and the roar of boat whistles everywhere. There she stood, a green figure resting on a beautiful brown base, and instead of holding in her hand the wee light that mariners had seen for thirty years, she was effulgent in her magnificence. A spectacular feature of the illumination was an air flight by Miss Ruth Law around the statue. Thirty years ago the French government gave the statue to the United States, the money having been raised by popular subscription in France. The late Joseph Pulitzer, through the New York World, secured popular subscriptions for a pedestal. The World recently secured popular subscriptions to pay for the illumination of the whole statue. At a banquet at the Waldorf Astoria immediately after the illumination, presided over by Mayor Mitchel, speeches were made by Chauncey Depew, M. Jusserand, the French Ambassador, Ralph Pulitzer, N. L. Doherty and President Wilson, who in his address formally accepted the illuminating plant. Ambassador Jusserand said: "Not to a man, not to a nation, the statue was raised. It was raised to an idea—an idea greater than any man or any nation, greater than France or the United States, the idea of liberty. Still bleeding from recent wounds, France, then a republic, thought of the other republic on the opposite shore, and said: 'Sister, let us raise an emblem to what, in the midst of the conflict of appetites, desires, and passions, is uppermost in our minds: liberty. I am the older country, you are the older republic. We were friends from the earliest days; we fought together for independence. Let us raise a memorial to what has caused our friendship to endure; that is, our common love of liberty.'" May the illumination of the statue symbolize the increased light and glory of our American institutions and their influence on the nations of the world. *"In him was life: and the life was the light of men."* (*John 1 : 4.*)

The Undivided Heart

A WISE editorial in the Lutheran Work and Observer calls for an undivided heart in the minister, in these words, "Like other men, the minister can only do one thing and do it well. However great the temptation, however exceptional the opportunity, he must refrain from collecting wealth which he sees other men acquiring about him, and must himself preach the unsearchable riches of Christ, even though he die a poor man in the estimation of the world." Heavy expense and comparatively small salary tempt some ministers to outside money ventures, which nearly always prove failures. The few successes are likely to be at the expense of the spiritual in the man. From the ethical and economical standpoint as well, the minister should have the undivided heart thus expressed: *"For I determined not to know anything among you, save Jesus Christ, and him crucified."* (*I Cor. 2 : 2.*)

Sonny Matthews' Body Found

SONNY MATTHEWS, a bright little boy of nine, neatly dressed, went out from his home in Chicago on a crisp day last February with his sled. He took a doughnut out of the jar and bought candy with the penny his mother gave him. He never came back. He was searched for by his parents all over the land. A reward of $1,000 was offered for his return. Pretenders claimed they would return him for pay. The mother looked for him every day and put a light in the window for him every night. The parents almost died with the suspense. The other day the body of the dear boy was found in the edge of Lake Michigan. He had been warned many times to keep off the frozen lake, but in coasting he had slipped through the ice and was drowned. The parents know now that their darling boy is not lost, but found; and they can repeat these words spoken by another: *"I shall go to him, but he shall not return to me."* (*II Sam. 12 : 23.*)

Bryan on Prohibition

ONE of the most significant declarations in the history of modern American politics was that of William Jennings Bryan in favor of national prohibition, made at a banquet in Washington given in his honor on the evening of December 6, by 300 of the congressmen and senators of his political faith. In his address, after opposing the Federal ownership of railroads, and asking for an election of the President by a direct vote of the people, and for woman suffrage, he closed by saying: "I have saved for the last the reform which will involve the fiercest contest, and which, when accomplished, will bring the largest benefit; namely, abolition of the saloon. I did not expect till within four years to live to see the time when it would be an acute national question. But owing to causes that no one could foresee, the issue has been precipitated upon us, and must be met. The injurious effect of alcohol upon the system has been known for ages, but three impulses have recently added to the momentum with which the cause moves forward. Science, religion and war have joined forces against King Alcohol. Twenty-three states have already prohibited the open saloon, two-thirds of them within the last four years. The Democratic party, having won without the aid of the wet cities, and having received the support of nearly all the Prohibition states, and the states where women vote, is released from all obligation to the liquor traffic. It is free to take the moral side of this great moral issue, and I have no doubt that it will live up to its opportunities and obligations." As two Republicans to one voted for the resolution of national prohibition in Congress, the prediction for a dry nation in 1920 now looks among the possibilities. On this question let the individual and the party obey this injunction, *"Abhor that which is evil, cleave to that which is good."* (*Rom. 12 : 9.*)

A Model Prison

ILLINOIS is building at Joliet a new prison plant, which is said to exemplify all of the modern ideas in prison construction. The plant is being built by the convicts themselves, and is to be a part of a prison farm of 2,200 acres, upon which the prisoners will raise all the produce used to feed the inmates of the penitentiary and supply also some of the state charitable institutions. The new cell-houses are circular, each cell will receive sunshine and each will be an individual room. It was prophesied that Christ should *"proclaim . . . the opening of the prison."* (*Isa. 61:1.*)

Jesus the Life and Light of Men

International Sunday School Lesson for January 7, 1917. John 1 : 1-18

The Gospel According to John

By George D. Allison, Ph.D.

FOR the next six months we are to take our lessons from the Fourth Gospel, perhaps the best loved of all Bible books, and also one that has given rise to many difficult questions and to discussions of great interest in philosophy and theology. Therefore it is a splendid thing to get before our minds the chief purpose of the book as stated by our first lesson topic: "Jesus the Life and Light of Men." To be a bit more exact, we must ask just what the writer set out to do. He tells us frankly, and his own words are the best: "These are written that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in his name." His purpose was evangelistic. Out of "many things" he selected these with this purpose in mind: to manifest the Christ so compellingly that men may believe and enter his light. His purpose was philanthropic in the truest sense of the word.

It is significant that John did not set out to convince men by argument, but simply to show forth that matchless Person who had won him and his associates. We err when we descend from manifesting his glory and testifying of Jesus to mere controversy and logic-chopping. John knew better. Therefore his book remains, precious to all, when labored apologetics are forgotten.

A Distinctive Point of View

ONE can see at once a distinct difference between the Synoptic Gospels (Matthew, Mark, Luke) and John's. Every man has his own point of view. John's is accentuated by the vista of the years, for it is certain that he wrote long after the others. The scenes he selects and describes are accentuated in memory by decades of Christian life and preaching. The chapters are homilies, little sermons on the career of Christ. It is a subjective Gospel—a fruit of much meditation and prayer—yet it is undoubtedly true to the real Jesus who called John to *come and see*. Through the mist of the past he remembers the words and the very time of day, the tenth hour (John 1 : 39).

Some one has well described the Gospel of Mark as a series of snapshots of the Master at work, while the Gospel of Matthew is a carefully posed photograph of the Messiah against the background of Hebrew prophecy. If this is true, then the Gospel of John is a marvelous painting by an artist who knew the soul of his subject—a portrait cherished in the mind and only committed to canvas long after the subject had ascended to the Father. This helps us to realize at once the power and the limitations of the Fourth Gospel. It was not intended to be meticulously historical, but to show forth in all his majesty the Lord of Life. Consequently, while it has perplexed the minds of careful scholars as to details, it has always rejoiced the hearts of even the lowliest followers of the great Redeemer of the World.

Some Questions Answered

PERHAPS there will be some hard questions that will come up in your own mind regarding this book. Inasmuch as we are to give it so thorough a study and it is so highly important a book, you would do well to buy one of the best commentaries.

1. Why does John omit the Beatitudes and Sayings on the Mount, as well as the great parables? Is it not because they were already given by the Three Gospels, which he had read, and which perchance were before him as he wrote?

2. Does not John make the chief scene of Jesus' work Judea, while the others show it as Galilee? Yes; but John gives frequent notes of sojourns in Galilee which he does not describe. Possibly because already treated by the Three, or because John wants to show how "his own received him not." He may have been the only one familiar with the Judean ministry at the feast times—we could ill spare the interview with Nicodemus, and the man born blind, and Lazarus of Bethany.

3. Which Gospels give us the best outlines of Christ's life? Surely Mark and those which follow his plan (Matthew, Luke). John indeed spends half his chapters on the closing scenes.

4. How much of Jesus' life does John cover? Careful study will show that it comprises incidents of not much more than twenty days.

A Working Outline of the Fourth Gospel

PROLOGUE. The Word Made Flesh. Chapter 1, verses 1–18.

Part One. The Manifestation of the Light. Chapters 1 to 4. Testimony of witnesses, of signs, of teachings. The Saviour of the World revealed.

Part Two. The Rejection of the Light. Chapters 5 to 12. A record of growing hostility. Rejection of Sabbath views, of Bread of Life, of Living Water, of Light of the World, of Good Shepherd, of Resurrection Life.

Part Three. The Intimate Ministry to the Twelve. Chapters 13 to 17. Questions answered: Peter's, Thomas's, Philip's, Judas's. Not servants but friends. The prayer.

Part Four. Betrayal, Trial and Crucifixion. Chapters 18 and 19.

Part Five. The Risen Lord. Chapters 20 and 21. At Jerusalem—Doubt overcome. In Galilee—Faith restored.

Today's Truth the Central Message

FIRST of all, this book was written to set forth Jesus Christ as the Life and Light of men. The Prologue is an introduction to the whole thought of the Gospel. It begins with an expression more comprehensible to either Greek or Jew than to any but well-educated moderns—the Word or Logos. They were both familiar with the thought of a manifestation of God, a sort of bridge between God and the world. Certainly, said John; but not some mere abstraction of philosophy, but a real creative principle in the Godhead. A means of communion between God and man, was the Hebrew thought. Yes, indeed, said John; but an actual personality, manifest in history, a Man whom we saw and knew and loved.

This was the new thing in Christianity: *God manifest in the flesh*. No abstract figment of speculation, but an actual person, who was born, lived, and died. It is so practical, so unescapable. No man can argue away this absolute fact—that the man Christ Jesus really lived; he impressed his associates as the incarnate deity, as being so like God that the only metaphor competent to express it is "the only Son of a Father." Beholding his glory in daily life, a new principle entered their lives; grace, the grace of the Lord Jesus, having a power not found in the Law of Moses. Light on the meaning of life and moral strength to live upon the basis revealed are the gifts of Grace. Rejected, crucified, he nevertheless was, and is, the Light of the World, the Life of men. Risen in spiritual power, he has become the world's greatest force for character and redemption. He is the Hope of the Human Race.

"Subtlest thought shall fail and learning
falter,
Churches change, forms perish,
systems go;
But our human needs, they will not
alter,
Christ no after age shall e'er out-
grow.

"Yea, Amen. O changeless One, Thou
only
Art life's guide and spiritual goal;
Thou the Light across the dark vale
lonely,
Thou the eternal Haven of the soul."

Importance of the Incarnation

THIS Gospel forever establishes the essential unity of the divine and the human. There is no impassable gulf between the Holy God and his creation as the Neo-Platonists thought. There is nothing essentially abhorrent to God in the flesh of man as ascetics teach. He can manifest himself therein above all the glories of the celestial. Humanity at its best, spirit-filled, is the veritable revelation of the Eternal Father. Divinity, unqualified, can be manifested most clearly in a human life. Jesus was indisputably divine, the very image of the ineffable glory. Yet he was thoroughly human, a real man, not a weird hybrid—a vital, vibrant personality—brother to all who love and to all who suffer. This is the meaning of the mighty central doctrine of John, the Incarnation.

Sunday School Methods

By FRANK L. BROWN, Joint General Secretary World's Sunday School Ass'n

The Class Use of the Bible

THE successful teacher of a class of twenty-five Intermediate boys answers this question:

> We have a Bible drill each Sunday before the lesson is taken up. The reason is obvious. It gets each boy to bring his Bible. It trains him to find different parts of the Bible with ease.

All of the teachers heard from who are in the Junior Department emphasize the eagerness of the scholars to do Bible drill and memory work and to look up references. A junior teacher writes:

> Children find references called for; also learn books of the Bible so they may find the place with facility. The superintendent and scholars use the Bible in responsive reading of scripture.

A teacher of sixteen-year-old girls:

> Each has her Bible. After speaking of a Bible verse they look it up and write it in their note-books.

A teacher from Colorado writes:

> Bible-bringing is a big point in our school. And I make them use them each Sunday.

A teacher from Columbus, Ohio, says:

> We have class Bibles. When the lesson is topical we use references, and sometimes parallel passages, or connecting links.

A Kansas teacher of men writes:

> Nearly all bring their Bibles. We use it through a good deal of research and in the discussion of various passages.

Another Kansas teacher writes:

> Yes, they bring them, for they never know when I am going to have to use them.

Still another Kansas teacher says:

> We always bring them. We open them first thing, and refer to them throughout the lesson.

A teacher of twelve-year-old Juniors:

> We have the regular Sunday school Bibles, one for each child, on the table. Since we are studying every day verses and not Bible characters, we have no references to look up, but I have a drill every Sunday on quickness in finding whatever book in the Bible is called for.

Another teacher has this plan:

> Yes, they bring their Bibles and use them constantly during the lesson study, and the last ten minutes of our lesson period is always devoted to a Bible drill.

The Bible drill plan is used by another teacher, who writes:

> Yes, we read the Bible lesson, and often have Bible drills, finding books and verses.

Another says:

> The younger children take pride in having their Bibles with them in order to *mark the memory verses* and look up given references.

One teacher of older girls writes:

> Every girl brings her Bible every Sunday afternoon. If they leave them home they cannot enter into the contest which we have quite frequently after the lesson, and for this reason, the girls do not think of coming without their Bibles. For the purpose of training them to find the books of the Bible readily when we have time after the lesson, I divide the class into two sides, then call out the name of some book in the Bible, and every girl hastens to find it. Whoever finds it first gains a point for the side she is on. This has proved quite interesting. We keep score, and of course each side works to win. It is surprising how much more able they are to find the different books in an instant than they were at the start.

Another teacher secures results by marking for Bible-bringing in the school's honor system.

Another assigns passages the week previous.

A teacher of fifteen-year-old girls says: "Yes, many of them bring them, and we use them when we wish to prove an assertion or make sure of a quotation or opinion."

In an adult class the following plan is used:

> We read in concert a verse from the Bible or several verses. I sometimes read, for instance, a question and have the class follow me, and when I stop they read the answer.

This plan is especially valuable where, as in the Gospels, the verse lends itself to a natural division, such as: (Teacher) "Jesus said unto them," and the class reads the words of Christ to complete the verse.

A large number of the teachers consulted have the scholars use the Bibles for reference work.

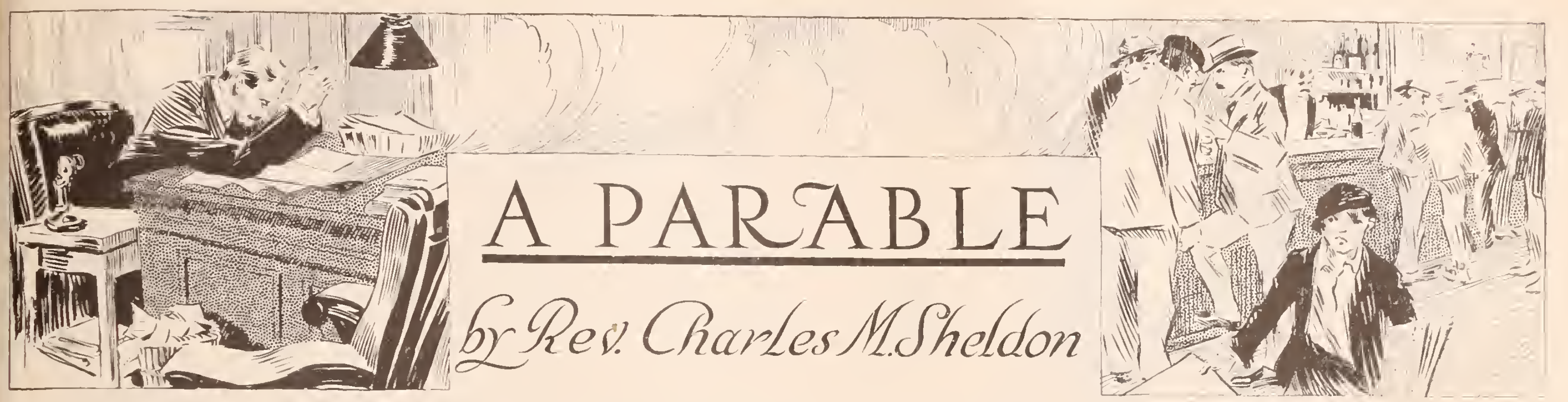
Among the Workers

THE Seventh Annual New York State Convention of Baraca-Philathea classes met at Johnstown, New York, November 5–7. Reports to the convention showed that in the year the number of affiliated classes had increased from 1,100 to 1,300, the number of city and county Unions from 7 to 14, and the goal of 5,000 young men and women won for Christ had been passed, one class reporting twenty-five conversions. The convention pledged the classes of the state to win another 5,000 in 1917, and the goal for the next year was set at 2,000 organized classes.

A TRAINING school for Sunday school teachers has been established at St. Paul's Methodist Episcopal Church, New York City, under the direction of Professor James C. Egbert of Columbia University. The school is interdenominational and is open to Sunday school teachers of all denominations of the greater city. A course of lectures will be given on Monday evenings and will extend to April 23, 1917.

REV. DR. L. W. MUNHALL has become the associate editor of The Eastern Methodist of Philadelphia, a new publication, and is carrying the same vigor and spiritual energy into his work that has characterized his career as preacher and evangelist.

THERE is no age limit to the work of Grace. The Christian Herald is advised that on March 10, 1898, Heman Keyes of Pittstown, N. Y., who though 94 years old had never before made confession of faith in Christ, was baptized and became a member of the Baptist church. He was a faithful attendant until he died at the age of 98.



A PARABLE

by Rev. Charles M. Sheldon

ONCE on a time there was a Business Man in a certain town who believed that the only way to handle the Liquor Traffic was to regulate it and license it. He said it was too great and powerful to kill entirely, and it was best to get some revenue from a necessary evil.

One evening just as he was getting ready to leave his office and go home, he had an unexpected visitor.

"You will excuse me for coming at this time," said the visitor, "but I shall not trouble you long and I may never come again."

"Who are you?" asked the Business Man in astonishment; for he had never in all his life seen a person so beautiful and at the same time so sad.

"I AM one of the angels from heaven," said the visitor. "I have been sent here by my Lord to see how the children of God live in their cities and to ask them a few questions. Will you answer some of them?"

"If I am able," faltered the Business Man as he gazed in awe at his heavenly visitor.

"Tell me, then, the exact truth. I do not want you to tell me what you have been brought up to believe, but the real facts. First of all, you have a thing in this city called a saloon. What is a saloon?"

"A place where intoxicating liquor is sold."

"What is intoxicating liquor?"

"A beverage made from alcohol."

"What is alcohol?"

"A chemical made from various grains and plants."

"Is it good for the human body?"

"Oh, no. It is a poisonous drug."

"What effect does it have on the human being?"

"It makes him drunk."

"What is that?"

"When a man is drunk he loses his reason."

"What does he do in that condition?"

"Sometimes he commits murder. He has even been known to kill his own wife and babies while drunk."

"What other things does alcohol do?"

"It makes thousands of people insane and causes thousands more to be born defectives. It creates pauperism, crime, and lust. It beggars families, destroys health, robs men and women of natural affection, fills the ranks of those who have to be cared for at public expense, and breaks the hearts of fathers and mothers. It creates licentious passions and leads thousands of innocent girls into lives of shame. It is mankind's most terrible enemy, destroying mind, body and soul."

"Why, then, is such a thing as a saloon allowed to exist in this city?"

"Because it is licensed."

"Who does that?"

"The people."

"Do business men license the saloon?"

"Yes."

"Do they license any other institution to commit crimes against humanity?"

"No."

"Is there any place on earth where making and selling alcohol is called a crime and forbidden?"

"Oh, yes. All Russia forbids it as a crime. Also nineteen states in this country."

"Is it called a crime by law?"

"Yes, the highest court we have has repeatedly so declared."

"Why do you license a saloon to commit these crimes?"

"To get the revenue."

"What is that?"

"The license fee."

"How much is that?"

"One thousand dollars a year."

"How many saloons have you here in this place?"

"One hundred."

"How much money is spent in them for alcohol?"

"Two million dollars a year."

"Does the license fee come out of that?"

"Yes."

"Does the saloon pay for the expense of taking care of the public charges caused by its drink?"

"Oh, no."

"Who does?"

"We do."

"What does it cost to take care of all the wrecks in this town made by alcohol?"

"Two hundred and fifty thousand dollars a year."

"Give an illustration."

"Ohio, with all its revenue from saloons in Cincinnati, has one pauper to every three hundred and sixty-six people. Kansas, without one cent of revenue, has only one pauper to two thousand nine hundred people."

"Do business men call that good business?"

"Many of them do."

"Do you?"

"Yes."

"Would you license a gang of burglars to break into so many banks in this town every year for a license fee in order to get a revenue from a crime?"

"Of course not."

"Does professional burglary do as much harm to society as the saloon?"

"Not a hundredth part as much."

"Why, then, do you license one and not the other?"

"I don't know."

"Is a saloon a good place for a man to go into?"

"No."

"Why not?"

"Because in most of them there are pictures so vile that if a citizen tried to send them through the United States mails this government would put him in the penitentiary."

"Can you name any good thing about the saloon?"

"No. Only the revenue we get out of it."

"What revenue do you get?"

"One hundred thousand dollars a year."

"But you said you paid two millions a year into the saloon."

"Yes."

"And you said it cost you two hundred and fifty thousand dollars a year to take care of the defectives caused by the alcohol sold by the saloon."

"Yes."

"And you also said the people also paid into the saloon the one hundred thousand dollars called revenue?"

"Yes."

"Where, then, do you get any revenue?"

The Business Man was silent, and the angel's face grew as sad as the face of God when a father walks into the door of a saloon and then stumbles into the door of his home to beat into pulp the most beautiful thing in the world.

And still the Business Man was silent.

THE angel's face looked wistful, but he did not speak. The Business Man looked wistfully back. The heavenly visitor disappeared. And the Business Man thought that a tear from the angel's eye fell upon his hand.

But it was a tear from his own eye.

And he rose and softly closed the door of his office, and then he kneeled at his desk and for the first time in his life he asked God's forgiveness and pledged his business life to make his city so beautiful that if the Angel ever came back he would smile through his tears at a city clean and holy, made so by the Business Man who had caught a vision of the truth about the American Saloon.

AND NOW COMES THE NEW YEAR - - - - -

By MARGARET E. SANGSTER, Jr.

A FLASH of snow, a gust of wind, and lo, the New Year comes; while winter rages all about, while sullen, muffled drums sound out to us from far away across the raging sea, the New Year comes. God grant it bring a smile to you and me!

Some say the New Year is a Boy with wisdom in his eyes. Some say that he and Fate are one, but, oh, the Old Year dies. He passes over, bent and worn, into eternal space, and always comes another Year, with wisdom on his face. Some say the New Year is a page in God's great book of life—a page presented white and fair that we may mar with strife, or cover with illumined words or thrill with hearts aflame—a page that may be touched with light or dulled with blackest shame. And no one may erase his page, although the page be marred with blots and tears, though thoughtless deeds have made it rough and scarred!

If one might pierce behind the veil that hides the coming year, I wonder if the sight would be a visioning of fear? Or if there would be sunny days and songs to light the heart, and happiness and smiles and cheer to make the laughter start? (Some lips have long been white with dread and cold with awful fear.) Ah, if we could but pierce the veil, and watch the coming year!

I KNOW a tiny little girl, her name is Maisie Jones; and happiness, a bird-like note, goes thrilling through her tones. Whenever Maisie speaks or sings, the folk are filled with joy. But not a thousand miles away, I know a little boy. His name is Jimmy Percy Smith and everywhere *he* goes, he carries with him endless griefs, and glooms, and doubts, and woes! When Jimmy Percy Smith is near, why, people run away; and when he goes to call he hears, "They are not in today!" For Jimmy Percy Smith is cross and whiny as can be; and when folk see him coming they are very apt to flee.

Now, Maisie Jones has got a rule, and on each New Year's day, she says (the cunning little girl!) "I'll live the year this way: I won't do anything, perhaps, that will be grand to do; but oh, I'll sing and laugh and smile! I'll help somebody through! Through gloomy, sorry, winter-days when cares are deep as snow! I'll try to bring a bit of cheer when tempests scream and blow. I'll help my mother mend the clothes, and care for baby brother, and tell the twins they mustn't fight (Christ said, 'Love one another!') I'll read to grandma afternoons because her eyes are failing—I will not fret or pout or cry, I'll waste no time in wailing. My resolutions are not much—things any one could do!" For Maisie is a modest child, and all her words ring true with love and faith. She is a child who always likes to say a tiny heartfelt word of cheer in just the sweetest way.

BUT little Jimmy Percy Smith, when New Year's Day comes round, sits down and scowls and thinks quite hard and kicks the harmless ground (he has two stubby copper toes), and then he takes a pad and writes his resolutions down (the foolish little lad!). He says, "I'll do great deeds this year, I'll make folks proud of me! I'll be the smartest boy in school, now just you wait and see! How very bright I'll be in class! I'll rise up top, you bet, and all the other kids'll be so jealous that they'll fret. They'll all get mad, but I don't care, for like a king I'll rule! And teacher'll say to me, 'You are the bestest boy in school!' I'll go and hunt for Indians and kill and scalp a few (which only moving picture men are brave enough to do). I'll find a gold mine in the West, and sink a pirate craft; and then I'll go an' fight the wrong and rid the world of graft. And folks will tip their hats and say, 'What would we all have done, if Jimmy Percy's ma and pa had never had a son?'"

So Jimmy Percy Smith writes out a list a whole yard deep. And then somebody speaks to him and he begins to weep. He says, "I won't! I tell you, no! Now just you let me be!" For not a word of what he writes is really meant, you see! He never gets ahead in school, he'd be afraid to go across the plains to seek for gold, because if it should snow, his feet *might* get a little wet and he *might* catch a cold. He doesn't know the right from wrong, he isn't brave and bold.

SO oftentimes it is the way that people who are good, who always say the pleasant word and do the things they should, don't bother much to write a page of resolutions down. *They live the page and make it glow with joy*, while others frown, and tell what they will do some day, but some day never gleams, and so they write, and write some more, and spend a life in dreams.

"KIND hearts are more than coronets"—our copy books once said, and, talking of the book of life, the sentence might have read, "A clean and spotless page a year, oh, better far would be than something decorated up to hide the blots we see!" But if you've left a blotted page, the New Year brings to you a chance to make another page, a page of dreams come true.

So let us all do little things, and do not let us lag behind the moving stream of life, and do not let us brag. Don't shout the wonders you'll unfold; be kind and good and true; and there may be a crown of fame to wear ere life is through.

A FLASH of snow, a gust of wind—the New Year comes again; and happiness is in its van, and love, and care, and pain; and war, with outstretched fiendish arms and high-flung battle-cries, and poverty to wring the heart before our very eyes. And some of us may stumble, fall, before the year is through; and some may earn undying fame; *one of them may be you!* And joy may come to saddened hearts a merry tune to beat. A rainbow path may stretch on high for many weary feet.

God grant the New Year bring to us a song, a prayer, a smile, and bravery to meet the day and do the deed worth while.

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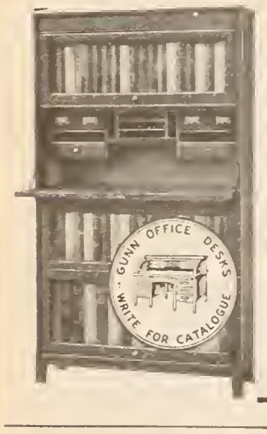

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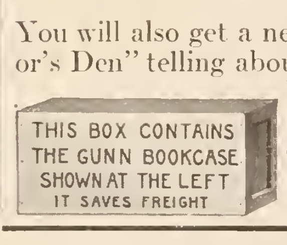

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The Christian Herald Prayer League

ALL Christians are urged to unite with the members of the Prayer League in daily prayer at the noon hour. Also any one is at liberty to send a request for prayer or an acknowledgment of answered prayer, thereby becoming enrolled as a member of the Prayer League.

THERE is a story told of a good man who, forced to choose a boon from heaven, chose to do much good of which he should never know. The Christian Herald Prayer League might well make a similar choice, for it is impossible for the League to know the good it does. And it is better so. If we knew, we might forget that the good has come through God's Spirit working in us, and we might be tempted to overrate our own meager powers, and to leave God out of the account, becoming by this at once both ungrateful and powerless. The hearts bowed down which by our prayers have been helped up again; the dark hopelessness which has been shot through with the light of God's certain promises; the pain that has been healed or failing that the pain that has found abundant recompense in a deeper knowledge of the things of God; the shattered lives that God's grace has restored; the separations that have ended in reunion—of these we cannot know, but now and then the curtain lifts a little and we catch just a glimpse of what the Prayer League and its ministry of intercession are doing in the world.

M. A., Santa Cruz, Calif., writes that though still suffering from the pain for release from which she has prayed, God has led her to a full assurance of her pardon through his grace. She is able to testify, "I know in whom I have believed." To her there is now no uncertainty about it, and now she wishes that she could bring to others this full assurance of saving faith that is hers. She feels that perhaps God might use her in helping those who ask through the League for deeper works of grace. She asks that the League pray for her that God may lead her into ways of service, and that, if it be his will, she may be saved from pain and restored to health again.

B. N., Bells, Tenn., writes: "I am a poor Shut-in, and I want the prayers of all."

Mrs. M. A. W., Auburn, N. Y., asks prayer for a family in dire need, living in tents near Cooper, Ark. The father has broken down, the mother is critically ill, and the six children are ill-clothed and unable to go to school. She asks the League to pray that God may heal their diseases and enable them to secure a more suitable home.

Mrs. M. T. W., Bloomington, Ill., asks prayers for herself that she may be healed of an illness, and she asks prayer also that her son, who has been wronged by business associates, may secure restitution.

Mrs. P. F. writes to praise God for the conversion of her son and his salvation from drink in answer to her prayers. She writes to comfort the mother whose heartbroken appeal was presented to the League four weeks ago.

H. E. C., at present paying the price of drink in a state prison, writes in answer to the same appeal. He tells how his mother's prayers followed him in his life of recklessness until at last he found the Saviour, but only after sin had cost him his home and his liberty. He asks prayer that he and his wife and child may be reconciled and reunited in a Christian home when he gains his release from prison.

E. N. praises God for the healing of his sister, who was at the point of death with pneumonia when the League was asked to pray for her recovery. Now he asks that prayer be made for her that she may be helped mentally and spiritually.

Mrs. L. B. S. requests prayer for a family in her town, whose three children are not attending Sunday school because there is no church of the denomination to which the parents belong, the children even being sent to bed without the evening prayer, and growing up with no knowledge of Christian things. She asks prayer that the parents may feel the regenerating influence of the Holy Spirit, and be made willing to send their family to a Sunday school of a denomination not their own. She sends also one of a pack of playing cards which bears on its back the picture of a little boy saying his evening prayer on his mother's lap, which she says is one of the playthings of the three-year-old of this family. She feels that cards of this kind do not furnish the right amusement for a little child of this age.

C. A. K., Kansas City, Mo., asks prayer "that a minister may be sent to our church;" A. S. C., North Leverett, Mass., that a way may be opened to keep pastor; that nothing may prevent him staying with us. M. N. asks prayer that the church at Edina, Minn., may keep their pastor.

Mrs. L. J. B. Friends have asked us how to start a local prayer league. The prayer league is a voluntary association of people who have covenanted together to be in prayer at the noon hour each day. If several members of the Prayer League in the same town feel that they could gain strength and help from a local organization, such an organization may be formed in the way most convenient. The simpler the organization, however, the better. Such a league could hold meetings in the afternoon or in the evenings as best suits the members. They would find it interesting and profitable to study one of several books on prayer which we will be glad to recommend to those interested.

Prayers are asked for revivals of religion at:

New Concord, Ohio; Gagetown, Mich.; Arlington, Wash.; Portland, Ore.; Frankfort, Ind.; Durango, Colo. (for the success of revival meetings held at Eureka. Kan.); Eaton, Ohio (that many may be saved during revival); Mound Valley, Kan. (pray for an outpouring of the Holy Spirit upon the members and entire community); Allentown, Ohio (that many may be saved during a union revival meeting).

Miss B. K., Elgin, N. D. (that some good minister may be sent to us); Mrs. A. F., Madison Heights, Va. (that a minister may be sent to our church).

Two parents ask prayer that their sons' minds may be restored; Mrs. M. A. K. asks prayer that a little girl's mind may be restored; M. L., that a wife's mind may be restored; Miss M. H. B., that sister's and own mind may be strengthened; twelve friends ask prayer for mental restoration or strengthening for other relatives, friends or themselves.

Four friends ask prayer that their sight may be strengthened; A. E. D. asks prayer that pastor's eyes may be healed; ten friends ask prayer for the restoration or strengthening of sight for friends or relatives.

Thirty friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing.

Five parents ask prayer that their sons may be delivered from the liquor habit; two wives, their husbands; seven, that other friends or relatives may be delivered from this habit.

E. A. asks prayer that brother may be cured of the drug habit; Mrs. C. W. M. asks prayer to be cured of the drug habit; Mrs. B. R., that brother may be cured.

Mrs. N. M. W. asks prayer for the conversion of son and that she may hear from him; sixteen parents ask prayer for the conversion of sons; fourteen wives, their husbands; thirty-four, for the conversion of other relatives or friends.

Twelve readers ask prayer for special spiritual blessing for others.

Sixty-three ask prayer for the healing of friends or relatives, including Mrs. W. M. K., that mother may be healed without an operation; fifty-three friends, for healing for themselves. Eight friends ask prayer for restoration of hearing for themselves or others.

Twenty-four ask prayer for help or guidance in financial affairs.

Sixty-nine friends ask prayer for the granting of varied desires and needs, including Mrs. A. J. B., that the Bible may be placed in all public schools in the state of Illinois.

Acknowledgments of answered prayer have been received from the following:

Mrs. C. S. S., Pittsfield, Mass.; Fellow Member, New York City; B. W., Overlea, Md.; Mother, Fall River, Mass.; Reader, Pinewood, S. C.; Mrs. H. M. S., Mechanicsburg, Pa.; Mrs. A. B. W., Tazewell, Va.; Mrs. E. P. H., Denver, Colo.; J. L. A., Hampton, N. J.; Mrs. P., Mountain Grove, Mo.; Mother, Meridian, Miss.; Reader, Illinois; O. L. V., Alva, Okla.; Mrs. M. C., Muskegon, Mich.; Mrs. H. J. K., Glenwood, Minn.; J. B. M., Spokane, Wash.; E. S., McPherson, Kan.; J. R., Greenville, N. Y.; Mrs. O. T. S., Fostoria, Ohio; J. P. B., Waynesville, N. C.; C. N. H., Indianapolis, Ind.

Young People's Topics for January 7

Lifting Our Hearts Godward

Epworth League Topic. Isa. 55 : 6; Psa. 37 : 4; Luke 18 : 1; Matt. 15 : 21–28. (Morning Watch Enrolment.)

IT is very fitting that we should take the first hour of the day for communion with God. The day is new, the rising sun discloses a world freshened by the coolness of night and by the dew of evening which remains to glisten in the first rays of the morning light. Sleep has covered the cares of yesterday, and those of today are well on the other side of breakfast. Our mind is clear, our heart open. God seems near at such a time and communion is easy. God is near at all times, but communion comes less naturally in the heat of the day's work, while our hearts are often dull and our minds often unresponsive when at evening, weary, sleepy, we take up the Book of books and try to listen to its message. Better far perform our "morning watch" at hurried noon or heavy evening than to miss it and let pass a day from which Christ has been left out. But why not make a special effort, plan definitely, to have the necessary fifteen minutes when the day is new? After all, for most of us it merely means to change a haphazard getting up to an orderly arising with a purpose. That in itself is worth while. It is also worth while to know yourself one of the goodly company of "Comrades of the Morning Watch." There is strength in numbers, there is inspiration in a common aspiration, in united effort. And more: the daily worship will give new meaning to those habitual means of grace, church, Sunday school, and prayer meeting, which may be attended faithfully with ultimate spiritual atrophy if our worship ceases to be personal.

Are You Evading Moral Issues?

Christian Endeavor and B. Y. P. U. Topic. Matt. 12 : 22–30. (Consecration meeting.)

IT might be safe to say yes to the implied accusation of this question, for most of us are. There is a natural human antipathy against meeting issues. We sidestep them, we argue around them; we satisfy our consciences, or try to, with the husks of specious argument, of facts distorted, perhaps only slightly, but enough to suit our purposes. Some years ago there was a man in a Western city who was both a leading member of his church and chairman of the committee of his party in his portion of the state. He was honorable to the last degree in his personal life and correct in all his acknowledged beliefs; but at every election time he laid in a supply of $2 bills, which he distributed to his party workers for use in buying votes. Two dollars was the established price of a man-sized vote, and both parties, knowing the market, scrambled for the merchandise thereof. When urged by his minister to stop the practice, he replied that that would give the election to the other party. When urged further to take such action at the polls as would effectively stop the practice, he declared that ways would be found to evade the law, and that the other party would still win. He hid his conscience behind the assurance that the purchase of votes was a necessary evil that could not be abated, that must therefore be borne with, and that it was in any event a lesser evil than would be the otherwise inevitable triumph of the other party. When a courageous county prosecutor finally put an end to the practice, this man was one of the first to publicly commend him, but through years of active political life he had evaded this moral issue, and *he* knew it all the time. Christ says a house divided against itself can not stand. He wants all of our allegiance, and he wants it now. Some one will right the wrong. Some one will have courage to face the issue. Why not you? Face these moral issues in Christ's name, face them squarely, and you will be surprised at the ease with which you conquer. Satan is fond of frightening Christians with this bogy-man of apparently dangerous moral responsibility.

But Satan himself is more afraid of truth than any man is of trouble and we may meet our temptations to moral compromise and may overcome them victoriously by standing true.

What would he give for the coffee *you* serve?

Like a million other women, you can serve coffee that he would give most anything to have—coffee which starts the day "right" for all.

Everyone loves the rich flavor of Arbuckles' Coffee. Of all the coffees in America today, it is by far the most popular!

One woman says: "My husband used to swallow his coffee and hurry off. Now we have Arbuckles' and you'd think it was Sunday the way he lingers over his breakfast."

Until you try Arbuckles' you will never know what a difference good coffee can make in *your* home.

Today there are whole towns where Arbuckles' is practically the only coffee used. In one State, alone, in a year, four pounds of Arbuckles' Coffee was used for every man, woman and child in the State—four times as many pounds of coffee as the population of the State! Arbuckle Bros., New York.

Merry Moments

WHEN the Merry Moments column was started we announced that we could only return contributions when postage was enclosed. Some contributors evidently forgetting this, have written inquiring as to the non-return of their contributions.

AN EAR FOR MUSIC. A little girl five years old was on her way to the beach for the first time. Her numberless questions as to the ocean, the fish, ships, sailors, etc., had embarrassed her mother and amused the passengers. The train finally neared the wharf where we were to take a steamer and as we glided along very near the shore for a short distance we could plainly hear the swish, swish! of the waves. The little girl turned from the window with a beaming face.

"Listen!" she exclaimed; "I think I hear the fishes!"

EQUAL TO THE DEMAND. "I never use any but pasteurized milk in the city," said the new boarder; "can you furnish it?"

"Yes, indeed!" was the confident reply; "our cows 're kept in the pasture all summer."

IT WAS NOT HER FAULT. *Dr. Black:* "I suppose, Mrs. Brown, that you have given the medicine according to directions."

Mrs. Brown: "Well, doctah, I done my bes'; you said give Pete one o' dese heah pills three times a day ontil gone but I done run ont o' pills yistaday, an' 'e hain't gone yit."

A MATTER OF PUNCTUATION. A bachelor had been persuaded by the Ladies' Aid of a church to speak at an entertainment provided they would furnish him with subject matter. In a spirit of mischief he had been given as subject, "Woman: without her, man would be a savage."

On the night of the entertainment he arose and said, "My subject, which I consider a very fine one, is nevertheless not of my own choosing, but has been furnished me by the ladies, and is -Woman, without her man, would be a savage."

PURELY SURFACE INDICATIONS. Charlotte came into the yard looking very sweet and pretty and quite conscious of the fact

"I am prettier than you, ain't I?" she said to a man who was working in the yard.

"That depends on how you behave," he replied, saying "If you don't behave you won't be pretty."

She looked him over critically, expressing as her conclusion, "My, but you must have been naughty."

A BLOW FROM (OR AT) THE BENCH. "Your honor," informed the policeman as he pointed to the prisoner, "he refused to rise while the band played 'The Star Spangled Banner.'"

"I did not recognize the tune," explained the culprit hastily.

"Now, my dear man," said the judge sympathetically, "let me whistle it for you, so that hereafter you may distinguish it."

The judge whistled the melody and the prisoner listened intently. When his honor had finished the defendant exclaimed generously:

"Your honor, if the band had played the tune as you whistled it, I would not be here today—"

"Discharged," interrupted the well-pleased judge.

"But the band would," concluded the man in an undertone as he hastily retired from the court room.

◆

The Gospel in the War Prison Camps

THE Gospel Committee for Work Among the War Prisoners is endeavoring to raise the sum of $125,000 for the purpose of supplying the prisoners in the War Prison Camps of Germany and Austria with Gospel literature. There are about 2,000,000 men in these camps, who are anxious to receive the Scriptures. The committee desires the generous aid of all those interested in the worthy cause of sending the Gospel message to the men who are so sorely in need of spiritual comfort. Contributions may be forwarded to the Christian Herald for transmission to the committee, who will acknowledge same direct.

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Christian Herald, Bible House, New York, N.Y.

The Christian Herald's Record Year of World-Wide Practical Benevolence

THE year now closing has surpassed all its predecessors in the number and widely distributed character of the benevolences of the Christian Herald and its readers. They have literally circled the globe! It is impossible to enumerate on a map of the proportions shown (opposite page) all the points to which these charities have extended. The lines on the map show the great procession of gifts that have gone out during the year to the Twelve Christian Herald Committees for the Relief of the War Widows and Orphans, namely: Paris, Rotterdam, Berlin, London, Vienna, Lodz, Brussels, Belgrade, Jerusalem, Constantinople, Beirut, Damascus (the three last-named for Armenian and Syrian Relief), besides the war prisoners' camps in Germany, where a great work of Gospel distribution is in progress among the Russian prisoners. The map also shows our missionary aid work in all four continents, the points reached in India, China, Japan, Korea, South America, Africa, Polynesia, and the Arctic being indicated. The points of contact in our own land, where various forms of work received help, cannot be indicated fully, owing to the smallness of the scale.

FINANCIAL STATEMENT OF THE EXECUTIVE COMMITTEE
OF THE
Relief Fund for the Widows and Orphans of the War in Europe
NOVEMBER 30, 1916

CONTRIBUTIONS

CONTRIBUTIONS RECEIVED BY CHRISTIAN HERALD AND TRANSFERRED TO THE RELIEF COMMITTEE

1914	Sept	$4,647.52	
	Oct	31,883.24	
	Nov	34,998.37	
	Dec	25,942.75	
1915	Jan	17,925.54	
	Feb	8,891.34	
	Mar	3,390.91	
	Apr	4,712.72	
	May	9,657.43	
	June	5,660.86	
	July	2,850.76	
	Aug	1,361.57	
	Sept	1,528.82	
	Oct	1,343.32	
	Nov	2,114.85	
	Dec	3,068.78	
1916	Jan	3,456.64	
	Feb	2,349.92	
	Mar	5,011.22	
	Apr	3,710.40	
	May	2,507.58	
	June	3,025.86	
	July	1,476.85	
	Aug	5,814.17	
	Sept	4,558.48	
	Oct	6,770.04	
	Nov	11,609.93	$210,269.87
Receipts through Committee's appeal inserted in 33 publications at a cost of $6,344.21			17,822.11
Total receipts			$228,091.98

DISBURSEMENTS

DISBURSEMENTS BY THE RELIEF COMMITTEE:

Cargo of foodstuffs, bought in London and sent on S. S. Jan Blockx to Rotterdam, including freight charges, lighterage, etc.	$40,000.00
Commissioner to Belgium, arranging first food shipment and appointing Relief Committees in London, Brussels, Vienna, Berlin and Rotterdam, traveling expenses only	989.77

REMITTANCES FOR RELIEF COMMITTEES IN THE FIELD:

To Belgian Relief Committee, Brussels, Chairman: Pastor Kennedy Anet	2,500.00
To Rotterdam Relief Committee (for aiding Belgian Refugees) Chairman: Prof. J. F. Niermeyer	20,000.00
To Paris Relief Committee, Chairman: Pastor Charles Wagner	12,500.00
To Berlin Relief Committee, Chairman: Pastor F. Siegmund Schultze	12,500.00
To Berlin Relief Committee, Special contribution for Eastern Poland, Chairman: Pastor F. Siegmund Schultze	230.05
To Vienna Relief Committee, Chairman: Pastor Julius Antonius	12,500.00
To Galician Relief Committee, Chairman: Julian Romanczuk	15,500.00
To Relief Committee at Lodz, Poland, through Dresdner Bank	20,000.00
To Relief Committee at Warsaw, Poland, Chairman: Konsistorial president von Thaer	12,000.00
To Relief Committee at Belgrade, Servia, Chairwoman: Lady Paget	5,000.00
To Relief Committee at Constantinople, Chairman: Ambassador Henry Morgenthau	5,330.75
To Relief Committee at London, Chairman: Rev. A. C. Dixon	12,500.00
To Relief Committee at Jerusalem, Chairman: Consul Glazebrook	3,000.00
To American Colony, Jerusalem, for relief industrial work, Chairman: Fr. Vester	2,500.00
To American Committee for Armenian and Syrian Relief, for Christian Herald readers' representation on "Christmas Relief Ship"	25,000.00

REMITTANCES TO OTHER ORGANIZATIONS:

Persian Relief through American Committee		$500.00
To Polish Victims' Relief Fund, through Mme. Paderewska		1,000.00
To Polish Victims' Relief Fund, through Mme. Sembrich		1,000.00
To Russian Jews Relief Fund, through Thos. Findley, Treas		3,000.00
To American Relief Committee, German Widows and Orphans		20.00
Publishing appeal in 33 other publications ($17,822.11 was added to the fund through these publications)		6,344.21
Executive Committee's outlay for:		
Postage	$1,016.53	
Carfare	5.39	
Envelopes and Stationery	96.28	
Circulars and Printing	2,944.86	
Electros and Half Tones	53.92	
Illustrations	7.45	
Telegraph and Cable	152.27	
Express	7.20	
Translations of reports	4.00	
Exchange and fees on money sent	13.77	
Clerical expense (Sept. 14 Nov. 16)	1,594.77	
Incidentals	7.11	$5,903.55
Returned Contributions		41.10
Contributions to individual cases (by donors)		275.67
Total Disbursements		$220,180.10
Balance on hand Nov. 30, 1916		7,911.88
		$228,091.98

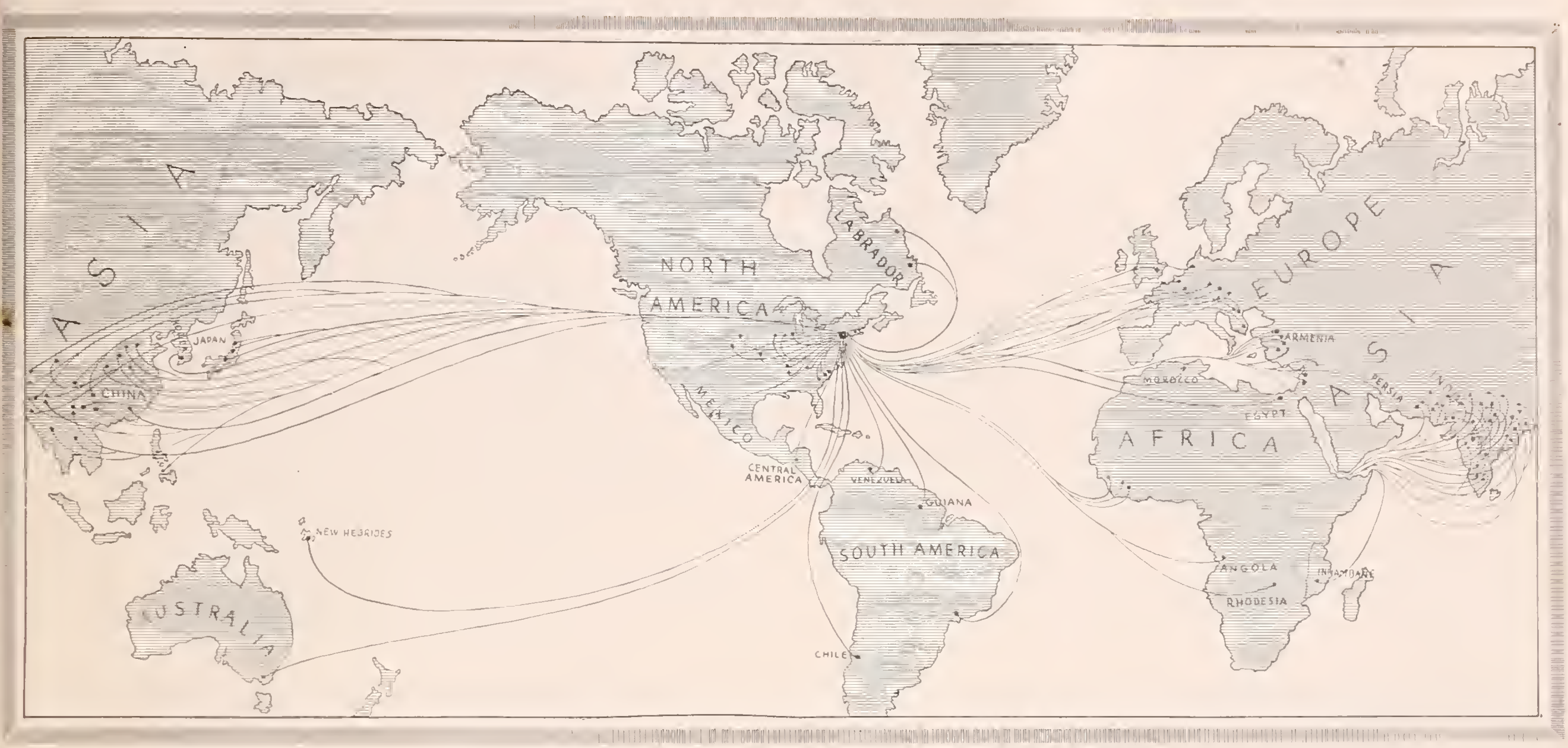
Acknowledgments of valuable aid rendered in the Christian Herald's relief work in behalf of the War Widows and Orphans are due to the State Department, Washington, D. C., for cable transmission of funds; also to the various foreign missionary boards for kindly interest and cooperation, and to our diplomatic representatives in London, Paris, Berlin, Vienna, Brussels, Constantinople and Jerusalem, who gave active personal assistance in the formation of Committees.

How to Do Most With Much or Little

WE now face a new year of endeavor, and on its very threshold are confronted by the undiminished need in Europe that for so long has wrung every heart. We have never found it necessary to do more than make a real need known to Christian Herald readers in order to enlist prompt and generous aid. We do not wish to be misunderstood as trying to define how giving shall be done when we offer the facilities of the Monthly Offering Clubs. But this plan is exactly in line with the present effort within practically all the leading denominations and within the Laymen's Missionary Movement, to bring the Christian Church up to the standard of *systematic, proportionate giving.* We know our readers wish to give to the right causes and in the most effective way. We leave it to each one always how much to give, how to give, when to give. We also wish to be as helpful in this direction as possible, and accordingly have devised these Monthly Offering Clubs solely to assist our readers. We invite you cordially and earnestly to enlist in one or another of the clubs. Remember that it is the amount only that you need to specify, as with each remittance you may designate *how* it shall be applied in charity and your wishes will be carried out. The clubs are as follows:

No. 1, for donors of fifty cents monthly. No. 2, for donors of one dollar monthly. No. 3, for donors of two dollars monthly. No. 4, for donors of three dollars monthly. No. 5, for donors of five dollars monthly. No. 6, for donors of ten dollars monthly. No. 7, for donors of twenty dollars monthly. No. 8, for donors of twenty-five dollars monthly. No. 9, for donors of fifty dollars monthly. No. 10, for donors of some amount monthly determined by circumstances each month.

The best way to address gifts is just to the Christian Herald, Room 93, Bible House, New York, and in the letter enclosing the remittance specify the use to which your money is to be put.



The far-flung lines of help sent forth by Christian Herald readers

New Gifts for the Relief of Widows and Orphans of the War

Friends, St Michaels, Md.	$ 9.00
Men's Bible Class, Bapt Ch, Unadilla, N Y	30.84
Advent Christian Ch, De Kalb, Ill	2.30
Presby S S, Millbrook, Pa	5.55
Presby S S, Venango, Pa	1.25
E M Haise	35.00
Mrs W T Boynton	.55
Geo R Weir	8.87
Mother and Daughter	6.45
Mrs F Sorenson	1 10
Friend, New York City, N Y	.75
Mrs M C Stormont	.60
Mary A Seifle	.40
Mary J Tinkham	.40
Mrs J T Rice	.30
Mary A Gillette	.60
Mrs J E Miller	.45
Mrs M Willis	1.25
Moses W Gunn	3.40
Curt Adams	3 50
S A Kintner	6.00
——, Republic, Mo	4.00
Miss Clara Chadbourne	3.50
Friend in N H	3.50
Mrs F E Davis & Family	40
Mrs Mary Blacklee	1.35
Sarah E Jackson	7.00
Mrs Frank E Little	1.30
Mrs T B Harris	1.75
Mrs C W Wilson	5.25
Mrs W J G Dawson & Sister	2.60
Miss N M Gillespie	2.60
Mrs Mary B R Day	1.25
Mr & Mrs M D Wright	4.00
Mr David E Campbell	8.00
Ora E Woodard	.40
W H Nelson	3.50
Miss Ursula Heavener	4.00
P J Maxon	4.25
T D Barton	1.55
D Bixler	8.50
Matilda Davis	1.60
N K Fagg	.45
Mr & Mrs L M Moses	3.50
J S Couchman	8 00
O K Wilcox	8.50
Mrs S C Hart	3.25
W W Rank	3.50
A Glenn	1.75
Mrs M J Routledge	3.50
Mrs J E Sims	1.75
Geo Keeler	5.70
John Lucas	3.50
Miss J M Newland	3.40
Collected by Mrs M D Murray	2.95
Friends, Hutchinson, Kans	1.40
Mrs M E Denton	.75
Mr & Mrs F H B	3.50
Hester J White	.10
B E Drake	3.50
Mr & Mrs A L Hess	25.00
Sarah M Jordan	15.00
Mrs W J Graves	10.00
First United Ev. Ch., Milton, Pa	10.00
Ladies' Miss'y Soc'ty, Bethlehem Bapt Ch, Dumbarton, Va	10.00
Joshua B Bacheller	10.00
——, Macomb, Ill	10.00
U R Genserner	10.00
R E Hopkins	10.00
Mrs J. D Clark	10.00
Mrs G L Wild	10.00
L N Day	10.00
T Q Kimmel	10.00
E J L T	10.00
Clara E Whited	10.00
L A M, Montgomery, Ohio	10.00
C A Lungren	10.00
W M McCarty	10.00
Infant Class, St Johns Mission, Ramsey, N J	5.00
Mrs Joshua Houser	5.00
First Cong'l Ch, Canaan, Conn	5.00
Mrs W S Russell	5.00
Ira P Allen	5.00
E A Hewitt	5.00
Mrs T J Cassidy	5.00
Mrs Horace Peek	5.00
W J Heineman	5.00
C F Ludwig	5 00
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H W Huntsberger	5.00
B F Cloyd	5.00
E Anderson	5.00
Miss Ida Krause	5.00
E E Knight	5.00
Sarah A Adams	5.00
G W Parmenter	5.00
Geo McGaffin	5.00
J C Turner	5.00
——, Michigan City, Ind	5.00
Jas E Chadwick	5.00
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J W Collier	5.00
Mrs F Maynard	5.00
Mrs Julia B Austin	5.00
Mr Smith Clapp	5.00
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——, San Diego, Calif	5.00
J K Judy	5.00
A H Cass	5.00
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Lima, N Y, Bapt Class No 7	5.00
First Cong'l Ch, Chickasha, Okla	5.00
J C Conrad	5.00
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Mrs M L Ten Broeck	2.00
Clara H Vail	2.00
Mrs Louisa Case	2.00
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Mrs Mary M Mayer	2.00
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John Trusheim	2.00
Mrs C M Heath	2.00
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A A & S W Hoover	2.00
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John Sieh	2.00
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A D Carpenter	1.00
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Mrs S Adams	1.00
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Mrs E Hadley	1.00
J H Reed	1.00
Kate E Keys	1.00
Mrs C J Bennetts	1.00
Mrs Zelia Brown	1.00
Mrs H Merriam	1.00
C L Chapin	1.00
Mrs C J Onsteront	.50
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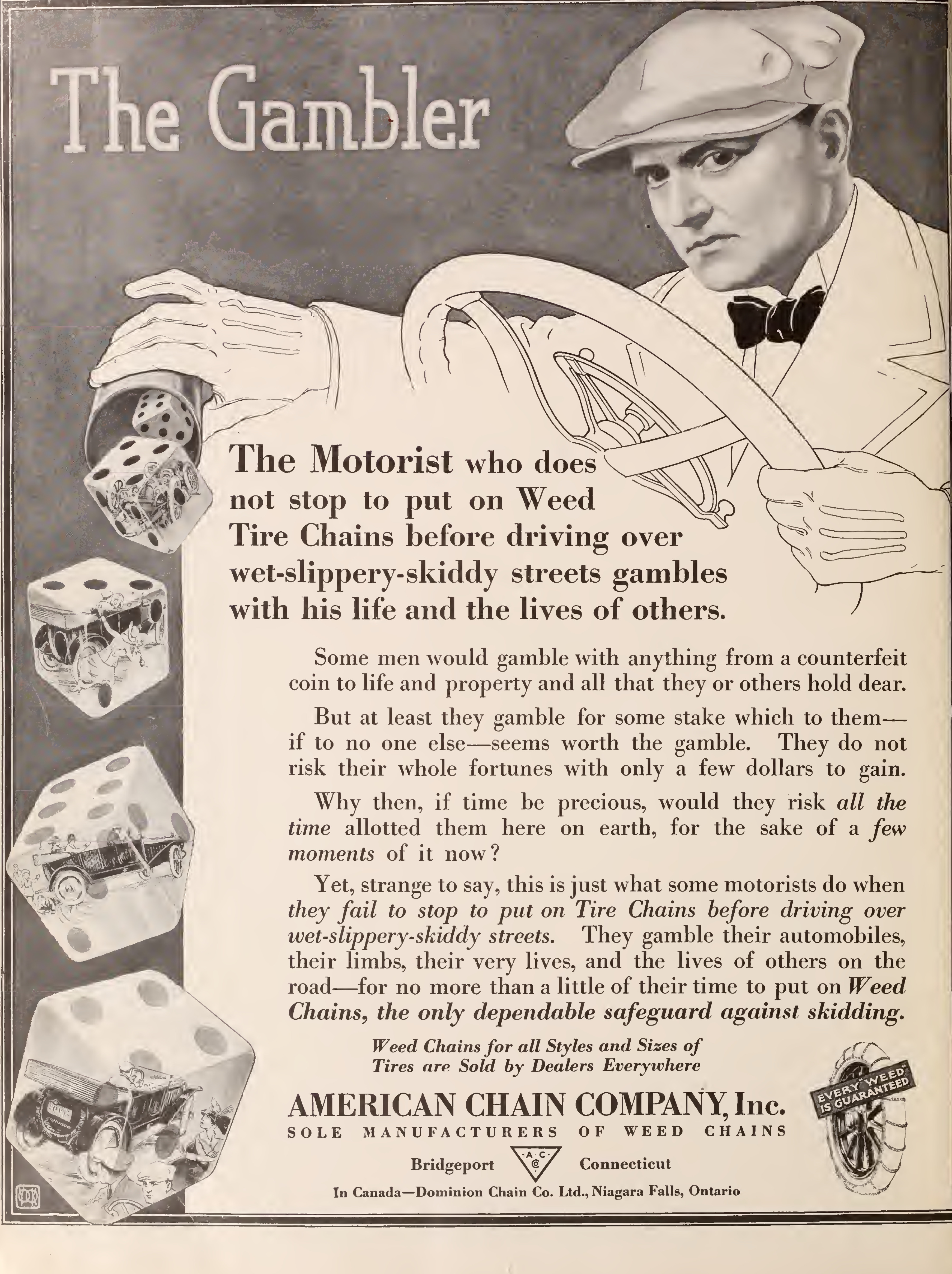
Nettie J Pugh	.50
W H Hallock	.50
Millie S Hale	.50
Mr J E Frost	.50
——, Berkeley, Calif	.50
Geo Warren Wescott	.50
Mrs M E Brill	.50
Mrs J W McArthur	.50
Mrs M J McWethy	.50
Selina S Holland	.25
Miss Mary Swinebroad	4.00
Mt Joy Union S S, Purdy, Mo	2.25
U B S S, Astoria, Ills	6.78
U B Ch, Astoria, Ills	2.02
A L Chase	3.50
A D Y	8.00
Mama & Blanche	4.00
C R F Club, Kinzua, Pa	13.80
Mrs L A Monroe	6.00
Four Friends, Spartanburg, S Car	7.00
E L Parrington,	.10
Miss S	.10
Friend, Brooklyn, N Y	.10
Mrs E Knopping	.15
Evangelical Class & S S, El Dorado, Kans	7.10
Friend, Brooklyn, N Y	.30
Radical United Brethren Ch, Lake Odessa, Mich	14.00
Chas A Ward	3.50
Theo R Rupp	3.50
Church, Fink Hollow, N Y	4.20
Zion's Hill Presby. Ch, Monticello, Mo	9.00
Ch of the Brethren, Spring Run, Pa	13.00
S S, Raywood, Texas	1.60
Esther Carson	.60
Miss Nora Johnson	3.25
E A Alexander	.10
S S Jamison, Nebr	7.00
Geo. Ravn	31.47
B pt S S, Spencer, W Va	6.03
Bapt S S, Alto, La	11.00
Leeson Hogarth	4.00
Thornwell Mem Ch, Clinton, S Car	21.47
Cherokee Union S S, Omak, Wash	7.25
Donnelscreek Cong Ch of the Brethren, Springfield, O	8.61
Judson Bible Class, First Bapt Ch, Hollidaysburg, Pa	4.50
Astoria Con C of B, Ills	27.95
Woodland Con C of B, Ills	4 75
Westfield S S & Neighborhood, Grinnell, Iowa	42.14
Friend Farmington, Calif.	.10
Friends S S, Cashmere, Wash	2.86
Marvin M E C S, Rural Retreat, Va	8.05
Sanatorium S S, N C	13.77
Friends, Soledad, Calif	8.50
Friend, Lebanon, Ind	4.00
S S, Menlo, Wash	6.10
Friends, Newport, Oreg	4.00
Rev E W Jennings	50.00
Olivia C Roseveare	50.00
——, Lisbon, O	25.00
A Mottaz	25.00
Mrs Herr	20.00
Meth S S, Raymond, Wash	20.00
W H Wylie	15.00
M H Boyer	15.00
Puget St Assembly Hall, Olympia, Wash	15.00
R Primmer	15.00
Mr & Mrs J F Watkins	10.00
Mrs M E Rankin	10.00
Mrs Flora M. Mathison	10.00
J C Wilson	10.00
Mrs R H Stone	10.00
Mary M & Wm Clarke	10.00
Mrs Andrew Shearer	10.00
Mrs Albert Johnson	10.00
Bible School, Smithfield, Nebr	10.00
Miss C P Davisson	10.00
W H C	10.00
Antioch S S, Okla	10.00
Mary M Jenkins	10.00
Zimmermann S S, Buena Vista, Tex	10.00
Margaret Griffith	10.00
Tyson M E Ch & S S, New Effington, S D	10.00
Walnut Creek, Friends Ch, Burr Oak, Kans	10.00
Miss M E Jacobs	10.00
In His Name, White Plains, N Y	10.00
T T	10.00
Elric' Williams	5.00
Mr & Mrs Daniel Heimlich	5.00
Friend, Fairfield, Iowa	5.00
Mrs H A Roney	5.00
Clyde & Bertha Salisbury	5.00
Ellen Edman	5.00
Mrs R L Brown	5.00
Clara Moore	5.00
Linea Society, Brooklyn, N Y	5.00
Jas Charles	5.00
Mrs Jennie M Fulton	5.00
Mrs N Gortner, Lakeport S S, Chittenango, Sta, N Y	5.00
Presby. Ch, Geneva, Ala	5.00
Mrs C R Howe	5.00
M E Sturgeon	5.00
W H Lowe	5.00
Prairie Ridge S S, Burden, Kans	2.20
A R P Sabbath School, Polk, Tenn	8.22
Arlington Charge M P Ch, Ohio	8.64
Women of Bethany Bible Class, First Presby. Ch., Charleston, W Va	6.00
Cong'l S S, Fenwick, Mich	6.00
M E Ch, West Worthington, Mass	3.50
Wesley Chapel S S, M E Ch, Kenansville, N C	3.40
——, Leaksville, N C	.41
Pleasant View S S, Belmont, Wisc	10.35
Mr & Mrs D K Hyatt	6.00
S S Benton, Kans	3.65
Mrs Jessie H Robertson	40.00
A G Bridwell	2.35
Kiantone Cong. Ch, Jamestown, N Y	30.50
A J Ellis	.26
Trinity Missy S S, Los Angeles, Calif	5.78
Moravian S S, Birthday Box, London, Wisc	5.50
Mr & Mrs S H Tuttle	50.00
S S & Ladies' Aid, Coma, S D	15.00
E H	15.00
Mrs Cora Brown & L A Barr	10.00
S S, Spurlock, Texas	10.00
Geo E Franklin	10.00
W O Bunch	5.00
J A Rutledge	5.00
In Jesus Name, Bernice, Pa	5.00
Mrs N A Kendrick	5.00
Mrs Maggie Adams	5.00
Ella Scott	5.00
Wm Aurlie	5.00
R W Hazlett	5.00
A M Hazlett	5.00
Mrs E E Moffatt	5.00
Julia A Otte	5.00
A H	5.00
Lorain S S, Clam Falls,	5.00
Wisc	5.00
Herman G Johnson	5.00
Mrs C C Shaw	3.00
A B C	3.00
S J Baker	3.00
In His Name, Poultney, Vt.	3.00
Miss Ella Hess	3.00
E L & E B	2.50
Mrs Maggie Minor	2.50
W H Mitchell	2.00
Jean Elliot	2.00
Mrs A Carey & Mrs J H Brownlee	2.00
Mrs S M V Blake	2.00
——, St. Paul, Minn	2.00
Mrs H Enstrom	2.00
Mrs E J & Isabel Huggins	2.00
Netta Cullison	1.50
Mattie Sparrow	1.50
Stella Sparrow	1.50
Miss Mary J Winner	1.00
Mrs E H Leinbach	1.00
Mrs L A Davis	1.00
Ida Walkup	1.00
——, Chicago, Ill	1.00
Friend, Youngstown, Ohio	1.00
Friend, Prattsburgh, N Y	1.00

Additional acknowledgments in subsequent issues of the Christian Herald.

The Gambler



The Motorist **who does not stop to put on Weed Tire Chains before driving over wet-slippery-skiddy streets gambles with his life and the lives of others.**

Some men would gamble with anything from a counterfeit coin to life and property and all that they or others hold dear.

But at least they gamble for some stake which to them—if to no one else—seems worth the gamble. They do not risk their whole fortunes with only a few dollars to gain.

Why then, if time be precious, would they risk *all the time* allotted them here on earth, for the sake of a *few moments* of it now?

Yet, strange to say, this is just what some motorists do when *they fail to stop to put on Tire Chains before driving over wet-slippery-skiddy streets.* They gamble their automobiles, their limbs, their very lives, and the lives of others on the road—for no more than a little of their time to put on ***Weed Chains, the only dependable safeguard against skidding.***

Weed Chains for all Styles and Sizes of
Tires are Sold by Dealers Everywhere

AMERICAN CHAIN COMPANY, Inc.
SOLE MANUFACTURERS OF WEED CHAINS
Bridgeport A.C.C. **Connecticut**
In Canada—Dominion Chain Co. Ltd., Niagara Falls, Ontario